صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 1

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 1

Translated by:
الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض، المملكة العربية السعودية
DARUSSALAM
Publishers & Distributors
Riyadh-Saudi Arabia

Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.- Riyadh.

500p., 14x21cm

ISBN: 9960-717-31-3 (set)

9960-717-31-1 (v.1)

1- Al-Hadith - Six books I- Khan, Muhammad Muhsin (tr.) II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-32-1 (v.1)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم ١٣٣٥/خ
التاريخ ١٤٠٤/١١/٢١
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ ١٠/٤/١٣٩٨
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاته



بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه الغر الميامين وبعد:

فإننا نحن الموقعين أدناه قد عملنا على قراءة هذه الترجمة التي قام بها الدكتور/ محمد محسن خان لمعاني كتاب صحيح البخاري ولقد بذلنا الوسع في مراجعتها وتصحيحها بدقة تامة من البداية إلى النهاية حتى أصبحت الترجمة أقرب ما يمكن إلى الصواب في حدود طاقتنا وجهدنا.

وإننا نحمد الله على ما وفق من إنجاز هذا المشروع الطيب ونسأله أن يجزل المثوبة للذين قاموا به وأسهموا فيه جميعًا والله من وراء القصد وهو الهادي إلى سواء السبيل.

١- **الأستاذ/ شاكر نصيف العبيدي**: ماجستير في اللغة الإنكليزية من جامعة فاندريلت الأمريكية وأستاذ اللغة الإنكليزية في جامعة بغداد ثم أستاذ اللغة الإنكليزية في كلية التربية بمكة المكرمة.

٢- **الدكتور/ محمود حمد نصر**: خريج جامعة الخرطوم وطبيب مستشفى الملك بالمدينة المنورة.

٣- **الدكتور/ محمد تقي الدين الهلالي**: دكتوراه من جامعة برلين ـ ألمانيا ـ أستاذ في جامعة بغداد سابقًا وحاليًا أستاذ في جامعة محمد الخامس بالمغرب وأستاذ منتدب في الجامعة الإسلامية بالمدينة المنورة.

لقد اطلعت على جزء يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق إلى نقل معاني الجامع الصحيح إلى اللغة الإنكليزية بأسلوب سهل ميسر قريب خال من التعقيد، كما أني وجدته قد وفق إلى أحسن الأقوال وأرجحها في تفسير معاني بعض الأحاديث المختلف فيها وقد تسلم العمل بتمامه الدكتور/ محمود حمد نصر السوداني فبذل فيه غاية وسعه وراجعه مراجعة أولى من أوله إلى آخره ثم قام بمراجعته مراجعة ثانية الأستاذ/ شاكر نصيف العبيدي، ثم راجعه الدكتور/ محمد تقي الدين الهلالي مع مؤلفه الدكتور/ محمد محسن خان مراجعة فحص وتدقيق وبذل جهده في إصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة في غاية التحقيق.

ونسأل الله أن يجزل ثواب كل من شارك في هذا العمل المبرور وأن ينفع به، وإني واثق تمام الثقة أن الترجمة بعون الله بعد كل ما بذل لها من جهد أصبحت أقرب إلى الصواب.

والله ولي التوفيق والحمد لله رب العالمين.

محمد أمين المصري

دكتوراه من جامعة كمبرج

رئيس قسم الدراسات العليا في الجامعة الإسلامية بالمدينة المنورة

In the Name of Allâh, the Most Gracious, the Most Merciful

Praise be to Allâh, the Lord of the *'Alamîn* (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, his family and companions.

We, the undersigned, have read this translation of the meanings of *Sahîh Al-Bukhârî* achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it from its beginning to its end so that, with the ability and efforts available; it has come near to correctness as much as possible.

We thank Allâh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it — Allâh's Pleasure being our aim, and it is He Who guides us on the Right Path.

Shakir Nasîf Al-Ubaydî
M.A. (English),
Vanderbilt University,
U.S.A.,
Teacher of English:
Baghdad University &
College of Education,
Makka.

Dr. Mahmûd Hamad Nasr
Graduate of
Khartum University,
Physician:
King Hospital,
Al-Madîna.

Dr. M. Taqî-ud-Din Al-Hilâlî, Ph.D.,
Berlin University,
Germany,
Professor:
Muhammad V University
Morocco;
Islâmic University,
Al-Madina.

I have pursued a portion of this translation and found that the translator has succeeded in rendering the meanings of *Al-Jami' As-Sahîh (Sahîh Al-Bukhârî)* into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some *Ahâdith* that are interpreted differently by different scholars.

Dr. Mahmûd Hamad As-Sûdani did his best to check the whole translation. The second revision was done by Mr. Shâkir Nasif Al-Ubaydî. Finally, Dr. Muhammad Taqi-ud-Dîn Al-Hilâlî checked the translation with the translator Dr. Muhammad Muhsin Khan thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allâh bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allâh's Help and after all the great efforts exerted in its production, has neared perfection.

In Allâh's Hands are all means of success. And praise be to Allâh, the Lord of the *'Alamin* (mankind, jinn and all that exists).

Amin El-Masri

MUHAMMAD AMIN AL-MISRI
Ph. D., Cambridge University, England
Head of Higher Studies Department
Islâmic University, Al-Madîna Al-Munawwara

GENERAL CONTENTS

PREFACE TO THE NEW EDITION

All the praises and thanks be to Allâh, the Lord of the *'Alamîn* (mankind, jinn and all that exists) and peace be upon the Master of the Messengers — Muhammad صلى الله عليه وسلم, and then after:-

This translation of the meanings of *Sahih Al-Bukhâri* has been revised and the following changes have been made in this new edition:

1. Some additions and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.

2. As regards the previous (old) editions of this book (*Sahîh Al-Bukhâri*) nobody is allowed to reprint or to reproduce it, after this new edition has been published.

3. The new edition of this book is in two forms:

   a. First form — Summarized *Sahîh Al-Bukhâri* (Az-Zubaidy)
   At-Tajrid As-Sarih [in one volume].

   b. Second form — Original *Sahih Al-Bukhâri* [in nine (9) volumes].

All the praises and thanks be to Allah, the Lord of the *'Alamîn* (mankind, jinn and all that exists) and peace be upon our Prophet Muhammad صلى الله عليه وسلم his family and his companions.

Translator:

Dr. Muhammad Muhsin Khân
Islâmic University
Al-Madîna Al-Munawwara
Saudi Arabia.

ACKNOWLEDGEMENTS

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Hasan Nâsir, Atâ Ullâh, Mirzâ Akbar Walî, Ramadân Alî Korânî, Shamîl Atîyya, Abdul Qaiyûm and Nizâm Uddîn.

I am grateful to Dr. Mahmûd Nasr As-Sûdânî who devoted every hour of his leisure time to check the English manuscript comparing it word for word with the Arabic text.

My gratitude and acknowledgements are due to Dr. Muhammad Taqi-ud-Din Al-Hilâli, Ph. D., Berlin University and Mr. Shâkir Nasîf Al-'Ubaydi, M.A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. They chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. They did their best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by them.

I am grateful to Dr. M. Amîn Al-Misrî, Ph.D. in *Hadîth* Literature, for his advice concerning the translation of certain *Ahâdith* and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Makkah Al-Mukkarrama, I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Islamic Religious scholars at Al-Madîna who, when consulted, gave willingly their opinions concerning the interpretation of certain *Ahâdith,* etc.

My thanks are also due to Mr. Hasan Subhî and to the typists Mr. Amîn Ash-Shamîm and Mrs. Sharîfa Adam Makda who typed and retyped the manuscript patiently.

Dr. Muhammad Muhsin Khan
Islâmic University, Al-Madîna Al-Munawwara
Saudi Arabia.

REMARKS

1. Due to the non-existence of appropriate and equivalent English words for many Arabic words, such words have been transliterated and an explanation has been given immediately after each word when it occurs for the first time and a glossary of such words has been compiled at the end of this book. Certain religious formulas and invocations are also transliterated.

2. The Arabic script is kept as it is for such expressions as تعالى (The Most High), صلى الله عليه وسلم (peace be upon him), and رضى الله عنه (Allâh be pleased with him) etc.

3. Some materials concerned with Arabic grammar and etymology have been excluded from the English text.

4. Most of the subnarrators are often omitted when possible and sometimes only the first narrator in each string is kept.

5. Imâm Bukhârî in his *Sahîh* has classified and arranged the *Ahâdith* according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the *Ahâdith* that are relevant. This procedure has resulted in the occurrence of the same *Hadîth* under various headings, because one *Hadîth* might deal with a great number of aspects of Islâmic Jurisprudence. Imâm Bukhârî used each *Hadîth* so that every point that can be inferred from it is referred to.

The chapters and the *Ahâdith* are numbered.

In this translation I have tried my best to convey the meanings of the *Ahâdith* of our Prophet صلى الله عليه وسلم (peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to translate the work accurately, taking into consideration the statement of the Prophet صلى الله عليه وسلم (peace be upon him): "Whoever intentionally falsely ascribes anything to me, shall seek his place in the Hell."

Suggestions and comments for the improvement of this translation shall be most welcomed.

Biography of Dr. Muhammad Muhsin Khan

Dr. Muhammad Muhsin s/o Muhi-ud-Din bin Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghani, was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan.

His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Arghastan south east of the city of Kandhar (Afghanistan).

He had most of his education in that city, then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he travelled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul Aziz Âl-i-Saud. He stayed in the Ministry of Health for about 15 years, most of that period was in At-Taif, where he worked as the Director of El-Sadad Hospital for the Chest Diseases, then he moved to Al-Madina, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Hospital, Al-Madina Al-Munawwara.

Allah (glory be to Him) helped him to translate the meanings of the *Ahadith* of the book *Sahih Al-Bukhari* and the book *Al-Lu-Lu-wal Marjân* and the meanings of the interpretation of the Noble Qur'ân into the English language.

In the Name of Allâh, the Most Gracious, the Most Merciful

A NOTE FROM THE PUBLISHER

Islâm is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for ready understanding and thorough studying of its rules and regulations — i.e. the Noble Qur'ân and the pious *Sunna* (legal ways, etc.) of Prophet Muhammad صلى الله عليه وسلم as these (the Qur'ân and *As-Sunna*) accede to the demand of the people to know their Creator (the All-Mighty Allâh, the Blessed, the Most High); organize and regulate the relations between them on the foundations of (Godly) Divine Justice and equality; and respond to the human nature equally to that, which makes sure for them their welfare (happiness) in this world and in the Hereafter (after their deaths).

And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their faith, and organizations, which have broken them into the worst type of breaking, so there remains no way out for any security or any safety or any peace except with Islâm, i.e., by putting in practice the Laws of their Creator, Allâh, (i.e. the Qur'ân and *As-Sunna*).

Invitation to Islâm is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. In fact, it is a great responsibility and a trust (of Allâh) over (the shoulders of) all those who know Islâm, to preach it to mankind and invite them to it in a language which they speak and understand.

This above mentioned responsibility was realized by Dr. Muhammad Muhsin, a physician, specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madîna Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allâh, Muhammad صلى الله عليه وسلم in that dream and the seeing of Prophet Muhammad صلى الله عليه وسلم in a dream means the truth. He saw him صلى الله عليه وسلم in a great gathering and Muhammad Muhsin went ahead to kiss his صلى الله عليه وسلم knees, but the Prophet صلى الله عليه وسلم did not allow him to kiss them. He صلى الله عليه وسلم was sweating profusely and Muhammad Muhsin started drinking his صلى الله عليه وسلم sweat till he felt satisfied (as if a thirsty man drinks water till his thirst is quenched). Then the Prophet صلى الله عليه وسلم asked him for a piece of paper and wrote on it that he صلى الله عليه وسلم wants him. Then the Prophet صلى الله عليه وسلم stamped it (that piece of written paper) with his stamp (Muhammad, the Messenger of Allâh)... till the end of the dream.

So when Muhammad Muhsin got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will narrate the *Ahadîth* (statements, etc.) of the Prophet صلى الله عليه وسلم . So he looked for the project that can serve Islâm, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book *Sahîh (Al-Imâm) Al-Bukhârî* and that is the most authentic and true among the books of the Prophet صلى الله عليه وسلم , which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the Help of Allâh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed with the Help of Allâh. All the praises and thanks be to Allâh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allâh be upon our Prophet Muhammad صلى الله عليه وسلم , his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

ABDUL MALIK MUJAHID
General Manager
DARUSSALAM
Riyadh, Saudi Arabia.

Maktba Darussalam

مكتبة دار السلام

التاريخ : .... بسم الله الرحمن الرحيم الرقم : ....

General Authorization for Printing and Publishing of the Detailed and Summarized Versions of Sahih Al-Bukhari, The Noble Qur'ân and the Book Al-Lu-Lu Wal-Marjan.

تفويض عام للطبع والنشر الكاملة للترجمة المفصلة والمختصرة لصحيح البخاري والقرآن الكريم وكتاب اللؤلؤ والمرجان .

****

I, the undersigned Dr. Muhammad Muhsin Khan, the Translator of *Sahih Al-Bukhari, The Noble Qur'ân* and the *Book Al-Lu-Lu Wal-Marjan* in English language, hereby, authorize Brother Abdul Malik Mujahid s/o Muhammad Younus (Pakistani National) to print, publish and reproduce the above mentioned Books in editions of various sizes and volumes all over the world in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system.

أنا الموقع أدناه د / محمد محسن خان المترجم صحيح البخاري والقرآن الكريم و كتاب اللؤلؤ والمرجان باللغة الانجليزية ، بهذا أفوض الأخ / عبدالمالك مجاهد بن محمد يونس (باكستاني الجنسية) بطبع و نشر واخراج الكتب المذكورة اعلاه في طبعات ذات احجام و مجلدات مختلفه فى كل انحاء العالم بأى شكل من الاشكال أو عن طريق أى وسيله من الوسائل الكترونيه أو الميكانيكيا ، بما فى ذلك النسخ الفوتغرافي والتسجيل ، أو اى نظام لتخزين واستفادة المعلومات .

This authorization will remain valid in all conditions irrespective of any time limit.

هذا التفويض يظل ساريا فى كل الاحوال والظروف بدون اى قيد زمنى .

Allah is the Surety over what I say.

والله على ما أقول شهيد ....

June 15th 1994

Dr. Muhammad Mohsin Khan

دكتور محمد محسن خان

1. Copy for Information to Islamic University, Madina Al-Munawara..
2. Copy for the sons & family of Dr. Muhsin Khan in Madina Al-Munawara.

١ - صورة الاطلاع للجامعة الاسلامية بالمدينة المنورة.
٢ - صورة لأبناء وعائلة دكتور محمد محسن خان في المدينة المنورة.

THE MIRACLES OF PROPHET MUHAMMAD صلى الله عليه وسلم

At this point I would like to bring to the notice of the reader that the Prophet صلى الله عليه وسلم was granted many miracles by Allâh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Noble Qur'ân is the living miracle bestowed by Allâh upon Prophet Muhammad صلى الله عليه وسلم and this, Allâh's Book, was revealed to him through the *Ruh-ul-Qudus* (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'ân (see *Sûrah Hijr*, V.15:9) and the statement of the Prophet صلى الله عليه وسلم : "Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Îsâ (Jesus) used to cure the sick and make the dead alive, etc., Mûsâ (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'ân till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth."

2. The splitting of the moon: Narrated Anas رضى الله عنه that the Makkans requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon. (See *Sahîh Al-Bukhârî, Hadîth* No. 3637).

3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar رضى الله عنه that the Prophet صلى الله عليه وسلم used to deliver his *Khutba* (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet صلى الله عليه وسلم went to it, rubbing his hand over it (to stop its crying). (See *Sahîh Al-Bukhârî, Hadîth* No. 3583).

4. The flowing of the water from among the fingers of Allâh's Messenger صلى الله عليه وسلم (See *Sahîh Al-Bukhârî, Hadîth* No. 3579).

   Narrated Jâbir bin 'Abdullâh رضى الله عنه : I was with the Prophet صلى الله عليه وسلم and the time for the *'Asr* prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet صلى الله عليه وسلم . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All

those who want to perform ablution. The blessing is from Allâh." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jâbir, "How many persons were you then?" He replied, "We were one thousand four hundred men." (Salim said: Jâbir said — 1500). (*Sahîh Al-Bukhârî*, *Hadîth* No. 5639).

5. The Prophet's meals used to glorify Allâh while he ate, and this glorification was heard by the Companions of the Prophet صلى الله عليه وسلم . (See *Sahîh Al-Bukhârî*, *Hadîth* No. 3579).

6. Stones used to greet the Prophet صلى الله عليه وسلم whenever he passed by through the lanes of Makkah.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Âl-'Imrân* and he used to write the revelation for the Prophet صلى الله عليه وسلم . Later on he reverted to Christianity and used to say, "Muhammad knows nothing but what I have written for him." Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, "This is the deed of Muhammad صلى الله عليه وسلم and his companions. They have opened the grave of our companion and took his body out because he ran away from them," so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, "This is a deed of Muhammad صلى الله عليه وسلم and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See *Sahîh Al-Bukhârî, Hadîth* No. 3617).

8. The screening (shading) by the trees, for the Prophet صلى الله عليه وسلم to answer the call of nature.

9. The rising of water in the well at Hudaibîya after it had dried. (See *Sahîh Al-Bukhârî*, *Hadîth* No. 3577).

10. The increase in the amount of dates in the garden of Jâbir bin 'Abdullâh after the Prophet صلى الله عليه وسلم went round the heaps of

dates and invoked Allâh for His Blessings. (See *Sahîh Al-Bukhârî, Hadîth* No. 3580).

11. Speaking of the wolf: It has been written that a wolf also spoke to one of the Companions of the Prophet صلى الله عليه وسلم near Al-Madîna, as narrated in *Musnad* of Ahmad, Vol.3, *Musnad Abi Saeed Al-Khudri*. Narrated Abi Saeed Al-Khudri رضي الله عنه : (While a shepherd was amongst his sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم (the Messenger of Allâh) in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna (city), cornered his sheep to one side and came to Allâh's Messenger (Muhammad) صلى الله عليه وسلم and informed the whole story. Allâh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعه), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [*Musnad* of Ahmad, Vol.3, *Musnad Abi Saeed Al-Khudri*].

12. The *Mi'râj:* The Ascent of the Prophet صلى الله عليه وسلم to the heavens. (See *Sahîh Al-Bukhârî, Hadîth* No. 349 and *Hadîth* No.3887).

In the Name of Allâh, the Most Gracious, the Most Merciful

INTRODUCTION

Imam Bukhari and his Book *Sahih Al-Bukhari*

It has been unanimously agreed that Imâm Bukhârî's work is the most authentic of all the other works in *Hadîth* literature put together. The authenticity of Al-Bukhârî's work is such that the religious learned scholars of Islâm said concerning him: "The most authentic book after the Book of Allâh (i.e. Al-Qur'ân) is *Sahîh Al-Bukhârî.*"

Imâm Bukhârî was born on 13th Shawwâl in the year 194 A.H. in Bukhârâ in the territory of Khurâsân (West Turkistân). His real name is Muhammad bin Ismâil bin Al-Mughîrah Al-Bukhârî.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of *Hadîth*. He travelled to Makkah when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imâm Bukhârî loved Makkah and its learned religious scholars for he remained in Makkah after bidding farewell to his mother and brother. He spent two years in Makkah and then went to Al-Madîna. After spending a total of six years in Al-Hijâz which comprises Makkah and Al-Madîna, he left for Basrah, Kûfa and Baghdâd and visited many other places including Egypt and Syria. He came to Baghdad on many occasions. He met many religious learned scholars including Imâm Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imâm Bukhârî regarding his struggles in collecting *Hadîth* literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muhammad صلى الله عليه وسلم . It is said that Imâm Bukhârî collected over 300,000 *Ahadîth* and he himself memorized 200,000 of which some were unreliable. He was born at a time

when *Hadîth* was being forged either to please rulers or kings or to corrupt the religion of Islâm.

It is said that Imâm Bukhârî (before compiling *Sahih Al-Bukhârî*) saw in a dream, standing in front of Prophet Muhammad صلى الله عليه وسلم having a fan in his hand and driving away the flies from the Prophet صلى الله عليه وسلم. Imâm Bukhârî asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet صلى الله عليه وسلم.

So it was a great task for him to sift the forged *Ahadîth* from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each *Hadîth,* he would make ablution and offer a two *Rak'at* prayer and supplicate his Lord (Allâh). Many religious scholars of Islâm tried to find fault in the great remarkable collection — *Sahîh Al-Bukhârî,* but without success. It is for this reason, they unanimously agreed that the most authentic book after the Book of Allâh is *Sahîh Al-Bukhârî.*

Imâm Bukhârî died on first Shawwâl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allâh have mercy on his soul.

Dr. Muhammad Muhsin
Islâmic University, Al-Madîna Al-Munawwara
(Saudi Arabia)

TRANSLITERATION OF CERTAIN FORMULAE AND THEIR MEANINGS

1. *Allâhumma aslamtu wajhî 'ilaika, wa fawwadtu amrî 'ilaika, wa 'aljatu zahrî 'ilaika raghbatan-wa rahbatan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa binabîyikal-ladhî 'arsalta.*

   [O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur'ân) You have revealed and in the Prophet (Muhammad صلى الله عليه وسلم) whom You have sent].

2. *Wa ash-hadu anna Muhammadan Rasûl-ullâh.*
   [And I testify that Muhammad is the Messenger of Allâh].

3. *Haiya 'alas-Salâh.*
   [Come for the prayer]

4. *Lâ hawla walâ quwata illâ billâh.*
   [There is neither might nor any power except with Allâh].

5. *Allâhumma Rabba hâdhihi-dda-watit-tâmmati was-salâtil-qâ'imati, âti Muhammadanil-wasîlata wal-fadîlata, wab 'athhu maqâman Mahmûda nil-ladhî wa'adt-tahu.*
   [O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him].

6. *Sami'allâhu-liman hamidah.*
   [Allâh heard those who sent praises to Him].

7. *Rabbanâ wa lakal-hamd.*
   [O our Lord! All the praises are for You].

8. *Allâhumma bâ'id bainî baina khatâyâyâ kamâ bâ-'adt-ta bainal-mashriqi wal-maghribi. Allâhumma naqqinî min khatâyâ kamâ yunaqqa-ththawbul-abyadu minad-danas. Allâhumma-ghsil khatâyâyâ bil-mâ'i wath-thalji wal-barad.*
   [O Allâh! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is

cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail].

9. *Al-hamdu lillâhi Rabbil-'âlamîn.*
   [All praises and thanks be to Allâh, the Lord of *'Alamîn* (mankind, jinn and all that exists].

10. *At-tahîyyâtu lillâhi was-salawâtu wat-taiyibâtu. As-salâmu 'alaika aiyuhan-Nabîyu wa rahmatu-llâhi wa barakâtuhu. As-salâmu 'alainâ wa 'ala'ibâdillâh is-sâlihîn.*
    [All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. *Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîh-id-dajjâl, wa a'udhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma innî a'ûdhu bika minal-mâ'thami wal-maghrami.*
    [O Allâh! I seek Your Protection against the punishment of the grave and against the *Fitnah* (trial and affliction) of *Masih Ad-Dajjâl* and the *Fitnah* (trial and afflictions) of life and death. O Allâh, I seek Your Protection against sins and debts].

12. *Allâhumma innî zalamtu nafsî zulman kathiranw-walâ yaghfirudh-dhunûba illâ anta, faghfirlî maghfiratam-min 'indika, war-hamnî innaka antal-Ghafûr-ur-Rahîm.*
    [O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].

13. *Lâ-ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'taita, wa lâmu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi minkal-jadd.*
    [None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].

TRANSLITERATION

In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	a’*	—
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	h**	—
خ	kh	—
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	s**	—
ض	d**	—
ط	t**	—
ظ	z**	—
ع	a‘***	—
غ	gh	—
ف	f	free
ق	q**	—
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script	English symbol	English words having similar sounds
هـ	h	health
و	w	wealth
ي	y	youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

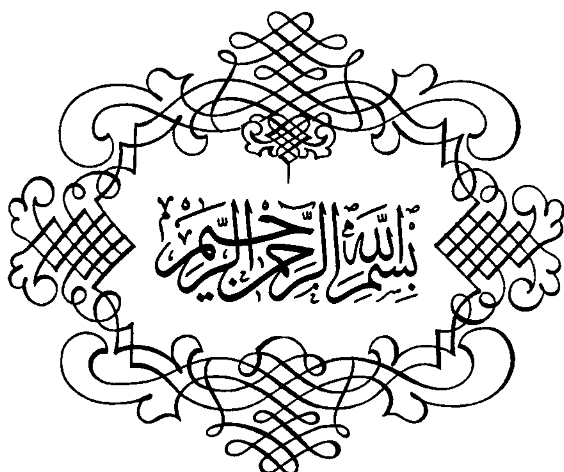
ح	h	h
ص	s	s
ض	d	d
ط	t	t
ظ	z	z
ق	q	k

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
â	as in 'father'
î	as in 'bread'
û	as in 'pool'



In the Name of Allâh, the Most Gracious, the Most Merciful

CONTENTS OF VOLUME ONE
فهرس الجزء الأول

5 - THE BOOK OF *GHUSL* (Washing of the whole body) 187

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

1 - THE BOOK OF REVELATION

١ - كتـــاب بَدْء الـــوَحي

Said Ash-Shaikh Al-Imām Al-Hāfiẓ Abu-'Abdullāh Muḥammad bin Ismā'īl bin Ibrāhīm bin Al-Mughīra Al-Bukhārī (May Allāh تعالى be Merciful to him):

قالَ الشَّيْخُ الإمامُ الْحافِظُ أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إسْماعِيلَ بْنِ إبْراهِيمَ بْنِ الْمُغيرَةِ الْبُخاريُّ رَحِمَهُ اللهُ تَعالى آمِين:

(1) CHAPTER. How the Divine Revelation started to be revealed to Allāh's Messenger ﷺ.

(١) **بابٌ**: كَيفَ كَانَ بَدْءُ الوَحْيِ إلَى رَسُولِ اللهِ ﷺ،

And the Statement of Allāh جَلَّ ذِكْرُهُ: "Verily, We have sent the revelation to you (O Muḥammad ﷺ) as We sent the revelation to Noaḥ and the Prophets after him." (V.4:163)

وَقَوْلُ اللهِ جَلَّ ذِكْرُهُ. ﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ﴾ [النساء: ١٦٢].

1. Narrated 'Umar bin Al-Khaṭṭāb رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for."(1)

١ - حدَّثَنا الْحُمَيْدِيُّ قالَ: حَدَّثَنا سُفْيانُ، عَنْ يَحْيى بنِ سَعِيدٍ الأَنْصارِيُّ قالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إبْراهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلى المِنْبَرِ قال: سَمِعْتُ رَسولَ اللهِ ﷺ يَقُول: «إنَّما الأعمالُ بِالنِّيَّاتِ، وإنَّما لِكُلِّ امْرِئٍ ما نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيَا يُصِيبُها أَوْ إلى امْرَأةٍ يَنْكِحُها فَهِجْرَتُهُ إلى مَا هاجَرَ إلَيْه».

---

(1) (H.1) The Prophet ﷺ said this on the occasion of someone's emigration from Makkah to Al-Madīna not for the sake of the Islāmic Cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this *Ḥadīth* implies a general principle, i.e., one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.

(2) CHAPTER.

(٢) بابٌ:

2. Narrated 'Āishah رضي الله عنها, the Mother of the faithful believers:[1] Al-Hārith bin Hishām رضي الله عنه asked Allāh's Messenger ﷺ "O Allāh's Messenger! How is the Divine Revelation revealed to you?" Allāh's Messenger ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Āishah رضي الله عنها added: Verily I saw the Prophet ﷺ being inspired (Divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Revelation was over.

٢ - حدَّثنا عَبْدُاللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ. عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عنْ عائِشَةَ أُمِّ المؤْمِنينَ رَضِيَ اللهُ عَنْها: أنَّ الحارِثَ بنَ هِشامٍ رَضِيَ اللهُ عَنْهُ سأَلَ رَسُولَ اللهِ ﷺ فقالَ: يا رَسُولَ اللهِ كَيْفَ يَأْتيكَ الوَحْيُ؟ فقالَ رَسُولُ اللهِ ﷺ: «أحْياناً يَأْتيني مِثْلَ صَلْصَلَةِ الجَرَسِ وَهُوَ أشَدُّهُ عَلَيَّ فَيُفْصَمُ عَنّي، وقَدْ وَعَيْتُ عَنْهُ ما قالَ، وأحياناً يَتَمَثَّلُ لِيَ المَلَكُ رَجُلاً فَيُكَلِّمُني فأَعِي ما يَقُولُ» - قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الوَحْيُ في اليَوْمِ الشَّديدِ البَرْدِ فَيَفْصِمُ عَنْهُ وَإنَّ جَبينَهُ لَيَتَفَصَّدُ عَرَقاً.

(3) CHAPTER.

(٣) بابٌ:

3. Narrated 'Āishah رضي الله عنها, the Mother of the faithful believers: The commencement of the (Divine) Revelation to Allāh's Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hirā' where he used to worship (Allāh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come

٣ - حدَّثنا يَحْيى بن بُكَيْرٍ قال: حَدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ أنَّها قالَت: أوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الوَحْيِ الرُّؤْيا الصَّالِحَةُ في النَّوْمِ، فكانَ لا يَرَى رُؤْيا إلّا جاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إلَيْهِ الخَلاءُ وكانَ يَخْلُو بِغارِ حِراءٍ فَيَتَحَنَّثُ فِيهِ - وَهُوَ

(1) (H.2) Allāh تعالى calls the wives of the Prophet ﷺ "the Mothers of the faithful" in that the believers should show respect and reverence and none of the believers were permitted to marry any of them after the Prophet's death. [See the Qur'ān (V.33:6)].

back to (his wife) Khadīja to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Ḥirā'. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read."

The Prophet ﷺ added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read?)'. Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.'" (V.96:1-3) Then Allāh's Messenger ﷺ returned with the Revelation and with his heart beating severely. Then he went to Khadīja bint Khuwailid رضي الله عنها and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told Khadīja رضي الله عنها everything that had happened (and said), "I fear that something may happen to me." Khadīja replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadīja رضي الله عنها then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as

التَّعَبُّدُ - اللَّيالِيَ ذَواتِ العَدَدِ قَبْلَ أَنْ يَنْزِعَ إلى أَهْلِهِ وَيَتَزَوَّدُ لِذلكَ، ثُمَّ يَرْجِعُ إلى خَديجَةَ فَيَتَزَوَّدُ لِمِثْلِها، حتى جاءَهُ الحقُّ وَهُوَ في غارِ حِرَاءٍ، فَجاءَهُ المَلَكُ فَقال: اقْرَأْ، قال: ما أَنا بِقارِئٍ، قال: فَأَخَذَني فَغَطَّني حَتى بَلَغَ مِنِّي الجَهْدَ ثُمَّ أَرْسَلَني فَقال: اقْرَأْ، قُلْتُ: «ما أَنا بِقارِئٍ، فَأَخَذَني فَغَطَّني الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الجَهْدَ ثُمَّ أَرْسَلَني فَقال: اقْرَأْ، فَقُلْتُ: ما أَنا بِقارِئٍ، فَأَخَذَني فَغَطَّني الثَّالِثَةَ ثُمَّ أَرْسَلَني فَقالَ: ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝ خَلَقَ ٱلْإِنسَـٰنَ مِنْ عَلَقٍ﴾ [العلق: ١-٣] فَرَجَعَ بِها رَسُولُ اللهِ ﷺ يَرْجُفُ فُؤَادُه، فَدَخَلَ عَلى خَديجَةَ بِنْتِ خُوَيْلِدٍ فَقالَ: «زَمِّلُوني، زَمِّلُوني». فَزَمَّلُوهُ حَتى ذَهَبَ عَنْهُ الرَّوْعُ، فَقال لِخَديجَةَ وأَخْبَرَها الخَبَرَ: «لَقَدْ خَشِيتُ عَلى نَفْسِي»، فَقالَتْ لَهُ خَديجَةُ: كَلَّا، واللهِ ما يُخْزِيكَ اللهُ أبداً، إنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الكَلَّ، وَتَكْسِبُ المَعْدُومَ، وتَقْرِي الضَّيْفَ، وَتُعِينُ على نَوائِبِ الحَقِّ، فانْطَلَقَتْ بِهِ خَديجَةُ حتى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بنِ أَسَدِ بنِ عَبْدِ العُزَّى - ابْنَ عَمِّ خَديجَةَ - وكانَ امْرءاً قَدْ تَنَصَّرَ في الجاهِلِيَّةِ، وكانَ يَكْتُبُ الكِتابَ العِبْرَانِيَّ، فَيَكْتُبُ مِنَ

الإنْجيلِ بِالعِبْرانِيَّةِ ما شاءَ اللهُ أنْ يَكْتُبَ، وكانَ شَيْخاً كَبيراً قَدْ عَمِيَ، فَقالَتْ لَهُ خَدِيْجَةُ: يا ابنَ عَمِّ اسمَعْ مِنِ ابْنِ أَخِيكَ، فَقال لَهُ وَرَقَهُ: يا ابْنَ أخي ماذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ خَبَرَ ما رَأى، فَقالَ لَهُ وَرَقَةُ: هٰذا النَّامُوسُ الذي نَزَّلَ اللهُ عَلى مُوسَى، يا لَيْتَنِي فِيهَا جَذَعٌ، لَيْتَنِي أَكُونُ حَيًّا إذْ يُخْرِجُكَ قَوْمُكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ»؟ قَالَ: نَعَمْ، لَمْ يَأتِ رَجُلٌ قَطُّ بِمِثْلِ ما جِئتَ بِهِ إلّا عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنصُرْكَ نَصْراً مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الوَحْيُ.

much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadīja said to Waraqa, "Listen to (the story of) your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allāh's Messenger ﷺ described whatever he had seen. Waraqa said, "This is the same one [who keeps the secrets i.e., angel Jibrīl (Gabriel)] whom Allāh had sent to Mūsa (Moses). I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while.

٤ - قالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ أَنَّ جابِرَ بْنَ عَبْدِ اللهِ الأَنْصارِيَّ قالَ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ فَقالَ في حَدِيثِهِ: «بَيْنا أنا أَمْشِي إذْ سَمِعْتُ صَوْتاً مِنَ السَّماءِ فَرَفَعْتُ بَصَرِي فإذا المَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جالِسٌ عَلى كُرْسِيٍّ بَينَ السَّماءِ والأَرْضِ، فَرُعِبْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي، زَمِّلُونِي، فَأنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ قُمْ فَأَنذِرْ﴾ إلى قوله: ﴿وَٱلرُّجْزَ فَٱهْجُرْ﴾ [المدثر: ١-٥] فَحَمِيَ الوَحْيُ وَتَواتَرَ». تابَعَهُ عَبْدُاللهِ بْنُ يُوسفَ وَأَبُو صالِحٍ، وَتابَعَهُ هِلالُ بْنُ رَدَّادٍ

4. Narrated Jābir bin 'Abdullāh Al-Anṣārī while talking about the period of pause in revelation, reported the speech of the Prophet ﷺ, "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Ḥirā', sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me (in blankets).' And then Allāh تعالى revealed the following Holy Verses (of the Qur'ān):

'O you (Muḥammad ﷺ) enveloped (in garments)! Arise and warn ... (up to) ... and keep away from *Ar-Rujz* (the idols)!' (V.74:1-5)

After this, the revelation started coming strongly and frequently in succession one after the other."

عَنِ الزُّهْرِيِّ، وَقالَ يُونُسُ وَمَعمَرٌ: «بَوَادِرُهُ».

(4) CHAPTER.

(٤) بابٌ:

5. Narrated Sa'īd bin Jubair: Ibn 'Abbās in the explanation of the Statement of Allāh تعالى: 'Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith' (V.75:16) said, "Allāh's Messenger ﷺ used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Revelation)."

Ibn 'Abbās moved his lips saying, "I am moving my lips (in front of you) as Allāh's Messenger ﷺ used to move his."

Sa'īd moved his lips saying: "I am moving my lips, as I have seen Ibn 'Abbās moving his."

[Ibn 'Abbās رضي الله عنهما added], "So Allāh تعالى revealed 'Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'ān) (V.75:16,17), [which means that Allāh will make him (the Prophet ﷺ) remember the portion of the Qur'ān which was revealed at that time by heart and recite it]. The Statement of Allāh: 'And when We have recited it to you [O Muḥammad ﷺ through Jibrīl (Gabriel)] then follow you its (the Qur'ān's) recital' (V.75:18) (means 'listen to it and be silent'). 'Then it is for Us (Allāh) to make it clear to you' (V.75:19) means then it is (for Allāh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allāh's Messenger ﷺ used to listen to Jibrīl whenever he came and after his departure he used to recite it as Jibrīl had recited it."

٥ - حدَّثنا موسَى بْنُ إسمَاعِيلَ قالَ: حَدَّثَنا أَبُو عَوَانَةَ قالَ: حَدَّثَنا مُوسَى بنُ أَبِي عَائِشَةَ قالَ: حَدَّثَنا سَعِيدُ بْنُ جُبَيْرٍ، عنِ ابْنِ عَبَّاسٍ في قَوْلِهِ تَعالى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾ قالَ: كانَ رَسُولُ اللهِ ﷺ يُعالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وكانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ - فقالَ ابنُ عَبَّاسٍ: فأَنا أُحَرِّكُهُما لَكَ كما كانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُما. وَقالَ سَعِيدٌ: أَنا أُحَرِّكُهُما كما رَأَيْتُ ابنَ عَبَّاسٍ يُحَرِّكُهُما، فَحَرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾ قالَ: جَمعَهُ لَكَ صَدْرُكَ وَتَقْرَأَهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾ قالَ: فاسْتَمِعْ لَهُ وَأَنْصِتْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ [القيامة: ١٦، ١٧] ثُمَّ إنَّ عَلَيْنا أَنْ تَقْرأهُ، فَكانَ رَسُولُ اللهِ ﷺ بَعْدَ ذٰلكَ إِذَا أَتاهُ جِبْرِيلُ اسْتَمَعَ، فإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا كَانَ قَرأَ.

(5) CHAPTER.

6. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramaḍān when Jibrīl (Gabriel) met him. Jibrīl used to meet him every night of Ramaḍān to teach him the Qur'ān.

Allāh's Messenger ﷺ was the most generous person, even more generous than the fair winds [sent (by Allāh) with glad tidings (rain), in readiness and haste to do charitable deeds].

(٥) بابٌ:

٦ - **حدَّثنا** عَبْدَانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قال: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قال: وحَدَّثَنا بِشْرُ بنُ مُحَمَّدٍ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا يُونُسُ وَمَعْمَرٌ نَحْوَهُ عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنا عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: كانَ رَسُولُ اللهِ ﷺ أَجْوَدَ النَّاسِ، وكانَ أَجْوَدُ ما يَكُونُ في رَمَضانَ حِينَ يَلْقاهُ جِبْرِيلُ، وكانَ يَلْقاهُ في كُلِّ لَيْلَةٍ مِنْ رَمَضانَ فَيُدارِسُهُ القُرْآنَ، فَلَرَسُولُ اللهِ أَجْوَدُ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ. [انظر: ١٩٠٢، ٣٢٢٠، ٣٥٥٤، ٤٩٩٧]

(6) CHAPTER.

7. Narrated Ibn 'Abbās رضي الله عنهما: Abū Sufyān bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shām (Syria, Palestine, Lebanon and Jordan), at the time when Allāh's Messenger ﷺ had truce with Abū Sufyān and Quraish infidels. So Abū Sufyān and his companions went to Heraclius at 'Ilyā (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius' question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abū Sufyān replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abū Sufyān) close to me and make his companions stand

(٦) بابٌ:

٧ - **حدَّثنا** أبو اليمانِ، حَدَّثنا الحَكَمُ بنُ نافعٍ قالَ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قال: أَخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَبْدَ اللّهِ بنَ عَبَّاسٍ أخبرَهُ أنَّ أبا سُفْيانَ بنَ حَرْبٍ أَخْبَرَهُ أنَّ هِرَقْلَ أَرْسَلَ إِليهِ في رَكْبٍ مِنْ قُرَيْشٍ، وكانوا تُجَّاراً بالشَّأْمِ في المُدَّةِ الَّتي كانَ رَسُولُ اللهِ ﷺ مادَّ فِيها أبا سُفْيانَ وكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُوَ بإِيْلِياءَ، فَدَعاهُمْ في مَجْلِسِهِ وَحَوْلَهُ عُظَماءُ الرُّومِ، ثُمَّ دَعاهُمْ وَدَعا تَرْجُمانَه فَقال: أَيُّكُمْ أَقْرَبُ نَسَباً بِهٰذا

behind him." Abū Sufyān added, "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me." Abū Sufyān added, "By Allāh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet ﷺ.

The first question he asked me about him was: 'What is his family status amongst you?' I replied, 'He belongs to a noble family amongst us.' Heraclius further asked, 'Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?' I replied, 'No.' He asked, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing or decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that word. Heraclius asked, 'Have you ever had a fight with him?' I replied, 'Yes.' Then he said, 'What was the outcome of your battles with him?' I replied, 'The fighting between us and him was undecided and victory was shared between us and him by turns.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone and not to worship anything

الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقالَ أبو سُفْيانَ: قُلْتُ: أنا أَقْرَبُهُمْ نَسَباً.

قَالَ: أَدْنُوهُ مِنِّي، وقَرِّبُوا أصحَابَهُ فاجْعَلُوهمْ عِنْدَ ظَهْرِهِ، ثُمَّ قالَ لِتَرْجُمَانِه:

قُلْ لَهُمْ: إنِّي سائِلٌ هَذا عَنْ هَذا الرَّجُلِ، فإنْ كَذَبَنِي فَكَذِّبُوهُ قالَ: فَوَاللهِ لَوْلا الحَياءُ مِنْ أنْ يَأْثِرُوا عَلَيَّ كَذِباً لَكَذَبْتُ عَلَيْهِ.

ثُمَّ كانَ أوَّلَ ما سَألَنِي عَنْهُ أنْ قالَ: كَيْفَ نَسَبُهُ فِيكُمْ؟ قُلْتُ: هُوَ فِينا ذُو نَسَبٍ، قالَ: فَهَلْ قال هَذا القَوْلَ مِنْكُمْ أحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لا، قالَ: فَهَلْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لاَ، قالَ: فأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أمْ ضُعَفاؤُهُمْ؟ قُلْتُ: بَلْ ضُعَفاؤُهُمْ، قالَ: أَيَزِيدُونَ أَمْ يَنْقُصونَ؟ قُلْتُ: بَلْ يَزِيدُونَ، قالَ: فَهَلْ يَرْتَدُّ أحَدٌ مِنْهُمْ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيه؟ قُلْتُ: لا، قالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟

قُلتُ: لا، قالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لا، وَنَحْنُ مِنْهُ في مُدَّةٍ لا نَدْري ما هُوَ فاعِلٌ فيها - قالَ: وَلَمْ تُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيها شَيْئاً غَيْرُ هٰذِهِ الكَلِمَةِ - قالَ: فَهَلْ قاتَلْتُمُوهُ، قُلْتُ: نَعَمْ؟ قالَ: فَكَيْفَ كانَ قِتالكُم إيَّاهُ؟

قُلْتُ: الحرْبُ بَيْنَنا وَبَيْنَهُ سِجالٌ يَنالُ مِنَّا وَنَنالُ مِنْهُ، قالَ: ماذَا يَأْمُرُكُمْ؟ قُلْتُ: يَقُولُ: اعْبُدُوا اللهَ وَحْدَه وَلا تُشْرِكُوا بِهِ شَيْئاً، وَاتْرُكُوا ما يَقُولُ آباؤُكُمْ، وَيَأْمُرُنا بِالصَّلاةِ وَالصِّدْقِ والعَفافِ وَالصِّلَةِ. فَقالَ لِلتَّرْجُمانِ: قُلْ لَهُ: سَأَلْتُكَ عَنْ نَسَبِهِ؟

فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، فَكَذٰلِكَ الرُّسُلُ تُبْعَثُ في نَسَبِ قَوْمِها، وَسَأَلْتُك: هَلْ قالَ أَحَدٌ مِنْكُمْ هذَا القَولَ؟ فَذَكَرْتَ أَنْ لا، فَقُلْتُ: لَوْ كانَ أَحَدٌ قالَ هذَا القَوْلَ قَبْلَهُ لَقُلْتُ: رَجُلٌ يَتَأَسَّى بِقَوْلٍ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ: هَلْ كانَ مِن آبائِهِ مِنْ مَلِكٍ؟ فَذَكَرْتَ أَنْ لا، قُلْتُ: فَلَوْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟ فَذَكَرْتَ أَنْ لا.

فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الكَذِبَ عَلى النَّاسِ وَيَكذِبَ عَلى اللهِ، وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفاؤُهمْ؟ فَذَكَرْتَ أَنَّ ضُعَفاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْباعُ الرُّسُلِ، وَسَأَلْتُكَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَذَكَرْتَ أَنَّهمْ يَزِيدُونَ وَكَذٰلِكَ أَمْرُ الإِيمانِ حتى يَتِمَّ، وَسَأَلْتُكَ: أَيَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَذَكَرْتَ أَنْ

along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belongs to a noble family amongst you. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative.

So I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether

he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allāh (and Allāh Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now)] and I knew it (from the Scriptures) that he was going to appear but I did not know that he would be from you, and if I am sure[1] to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter addressed by Allāh's Messenger ﷺ which was delivered by Diḥya to the governor of Buṣra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

In the Name of Allāh the Most Gracious, the Most Merciful.

(This letter is) from Muḥammad, the slave of Allāh and His Messenger (ﷺ), to Heraclius the ruler of Byzantines. Peace be upon him who follows the right path. Then after: I invite you to Islām, and if you become a Muslim you will be safe, and Allāh will double your reward, and if you reject this invitation of Islām you will be committing a sin by misguiding your *Arīsiyīn* (peasants). And (I recite to you Allāh's Statement:)

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh تعالى and that we associate no partners with Him, and that none of us shall

لا ، وكذلِكَ الإيمانُ حِينَ يُخالِطُ بَشاشَةَ القُلُوبِ، وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَذَكَرْتَ أَنْ لا ، وكذلكَ الرُّسُلُ لا تَغْدِرُ، وَسَأَلْتُكَ: بِمَا يَأْمُرُكُمْ؟ فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللهَ وَلا تُشْرِكُوا بِهِ شَيْئاً، وَيَنْهاكُمْ عَنْ عِبادَةِ الأَوْثانِ، ويأْمُرُكُمْ بالصَّلاةِ والصِّدْقِ والعَفافِ، فإِنْ كانَ ما تَقُولُ حَقّاً فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هاتَيْنِ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خارِجٌ، لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَتَجَشَّمْتُ لِقاءَهُ، وَلَو كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ.

ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ الَّذِي بَعَثَ بِهِ دِحْيَةُ إِلى عَظِيمِ بُصْرَى فَدَفَعَهُ إِلى هِرَقْلَ فَقَرَأَهُ فإذا فِيهِ:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللهِ ورَسُولِهِ إِلى هِرَقْلَ عَظِيمِ الرُّومِ، سَلامٌ عَلى مَنِ اتَّبَعَ الهُدَى، أَمَّا بَعْدُ: فإِنِّي أَدْعوكَ بِدِعايَةِ الإِسْلامِ، أَسْلِمْ تَسْلَمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ، فإِنْ تَوَلَّيْتَ فإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ، و: ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ ٱشْهَدُواْ بِأَنَّا مُسْلِمُونَ﴾

(1) (H.7) Means that he (Heraclius) was afraid of his people to meet him ﷺ.

[آل عمران: ٦٤].

قالَ أبو سُفْيانَ: فَلَمَّا قالَ ما قالَ وَفَرَغَ مِنْ قِراءَةِ الكِتابِ، كَثُرَ عِنْدَهُ الصَّخَبُ وَارْتَفَعَتِ الأَصْواتُ، وأُخرِجْنا فَقُلْتُ لأَصْحابي حينَ أُخْرِجْنا: لَقَدْ أَمِرَ أَمْرُ ابنِ أبي كَبْشَةَ إِنَّهُ يَخافُهُ مَلِكُ بَني الأَصْفَرِ، فما زِلْتُ مُوقِناً أَنَّهُ سَيَظْهَرُ حَتى أَدْخَلَ اللهُ عَلَيَّ الإِسْلامَ، وكانَ ابنُ النَّاطُورِ صاحِبُ إِيلِياءَ وَهِرَقْلَ أُسْقُفَ عَلى نَصارَى الشَّامِ يُحَدِّثُ أَنَّ هِرَقْلَ حينَ قَدِمَ إِيلِياءَ أَصْبَحَ خَبيثَ النَّفْسِ، فَقالَ بَعْضُ بَطارِقَتِهِ: قَدِ اسْتَنْكَرْنا هَيْئَتَكَ، قالَ ابنُ النَّاطُورِ: وكانَ هِرَقْلُ حَزَّاءً يَنْظُرُ في النُّجومِ،

فَقالَ لَهُمْ حِينَ سَأَلُوهُ: إني رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ في النُّجومِ مَلِكَ الخِتانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَتِنُ مِنْ هذِهِ الأُمَّةِ؟ قالُوا: لَيْسَ يَخْتَتِنُ إِلَّا اليَهُوْدُ فَلا يُهِمَّنَّكَ شَأْنُهُمْ، وَاكْتُبْ إِلى مَدائِنِ مُلْكِكَ فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ اليَهُودِ - فَبَيْنَما هُمْ عَلى أَمْرِهِمْ أُتِيَ هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانَ يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللهِ ﷺ، فَلَمَّا اسْتَخْبَرَهُ هِرَقْلُ قالَ: اذْهَبُوا فانْظُرُوا أَمُخْتَتِنٌ هُوَ أَمْ لا؟ فَنَظَرُوا إِلَيْهِ فَحَدَّثُوهُ أَنَّهُ مُخْتَتِنٌ وَسَأَلَهُ عَنِ العَرَبِ

take others as lords beside Allāh. Then, if they turn away, say: Bear witness that we are Muslims." (V.3:64).

Abū Sufyān then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abī Kabsha[1] (Prophet Muḥammad ﷺ) has become so prominent that even the king of Banī Al-Aṣfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet ﷺ) would be the conqueror in the near future till I embraced Islām (i.e. Allāh جَلّ جَلالُه guided me to it)." (The sub-narrator adds), Ibn An-Nāṭūr was the governor of Īlyā' (Jerusalem), and Heraclius was the head of the Christians of Shām.

Ibn An-Nāṭūr narrates that once while Heraclius was visiting 'Ilyā' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer.

He replied, "At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?"

The people replied, "Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country."

While they were discussing it, a messenger sent by the king of Ghassān to convey the news of Allāh's Messenger ﷺ to Heraclius was brought in.

Having heard the news, he (Heraclius)

(1) (H.7) Abī Kabsha was not the father of Prophet Muḥammad ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ.

ordered the people to go and see whether the messenger of Ghassān was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, "Arabs also practice circumcision."

(After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ﷺ and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said,

"O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, then give the *Bai'āh* (pledge) to this Prophet ﷺ (i.e. embrace Islām)."

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islām and when he lost the hope of their embracing Islām, (he ordered): "Bring them back to me." (When they returned) he said, "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him, and this was the end of Heraclius' story (in connection with his faith).

فَقالَ: هُمْ يَخْتَتِنُونَ، فَقالَ هِرَقْلُ: هذَا مُلْكُ هٰذِهِ الأُمَّةِ قَدْ ظَهَرَ، ثُمَّ كَتَبَ هِرَقْلُ إلى صَاحِبٍ لَهُ بِرُومِيَةَ وكانَ نَظِيرَهُ في العِلمِ، وَسارَ هِرَقلُ إلى حِمْصَ فَلَمْ يَرِمْ حِمْصَ حَتى أتاهُ كِتابٌ مِنْ صاحِبِهِ يُوافِقُ رَأيَ هِرَقْلَ عَلى خُرُوجِ النَّبيِّ ﷺ وأَنَّهُ نَبيٌّ، فَأَذِنَ هِرَقْلُ لِعُظَماءِ الرُّومِ في دَسْكَرَةٍ لَهُ بِحِمْصَ، ثُمَّ أمَرَ بِأَبْوَابِها فَغُلِّقَتْ ثُمَّ اطَّلَعَ فَقالَ:

يا مَعْشَرَ الرُّومِ هَلْ لَكُمْ في الفَلاحِ وَالرُّشْدِ وأَنْ يَثْبُتَ مُلْكُكمْ فَتُبايِعُوا لِهٰذَا النَّبيِّ؟ فَحاصُوا حَيْصَةَ حُمُرِ الوَحْشِ إلى الأَبْوابِ فَوَجَدُوها قَدْ غُلِّقَتْ، فَلَمَّا رَأى هِرَقْلُ نَفْرَتَهُمْ وَأَيِسَ مِنَ الإيمانِ قالَ: رُدُّوهُمْ عَلَيَّ، وَقالَ: إنِّي قُلْتُ مَقالَتِي آنِفاً أخْتَبِرُ بِها شِدَّتَكُمْ عَلى دِينِكُمْ فَقدْ رَأَيْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنهُ، فَكانَ ذلِكَ آخِرَ شَأنِ هِرَقْلَ.

رَوَاهُ صالِحُ بنُ كَيْسانَ وَيُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ. [انظر: ٥١، ٢٦٨١، ٢٨٠٤، ٢٩٤١، ٢٩٧٨، ٣١٧٤، ٤٥٥٣، ٥٩٨٠، ٦٢٦٠، ٧١٩٦، ٧٥٤١]

2 - THE BOOK OF BELIEF (FAITH)

٢ - كتاب الإيمان

[Faith : i.e. To believe in {the six (6) articles of Faith}: (1) Allāh. (2) His (Allāh's) Angels. (3) His (Allāh's) Messengers. (4) His (Allāh's) Books, e.g. the Torah, the Gospel, the Qur'ān etc. (5) The Day of Resurrection. (6) *Al-Qadar* (Divine Preordainments). Faith has more than sixty (60) subdivisions or parts, the highest one is *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and the lowest one is to remove harmful things from the ways, roads, passages etc. (Please see *Fath Al-Bāri,* for details).

(1) CHAPTER. The statement of the Prophet ﷺ, 'Islām is based on five principles.'[1]

And belief is both saying and acting, and it increases and decreases. Allāh تعالى revealed the following Verses concerning the subject: "That they may grow more in faith along with their (present) faith." (V.48:4) "And We increased them in guidance." (V.18:13) "And Allāh increases in guidance those who walk aright [true believers in the Oneness of Allāh — who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]" (V.19:76). And said, "As for those who accept guidance, He (i.e. Allāh جَلَّ جَلالُه) increases their guidance and bestows on them their piety." (V.47:17) "And the believers may increase in faith." (V.74:31) "Which of you has had his faith increased by it? As for those who believe, it has increased their faith." (V.9:124) And also the Statement of Allāh تعالى: "Fear them. But it

(١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «بُنِيَ الإِسْلامُ على خَمْسٍ»

وهُوَ: قَوْلٌ وفِعْلٌ وَيَزِيدُ وَيَنْقُصُ، قالَ اللهُ تَعالَى: ﴿لِيَزْدَادُوٓا إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ﴾ [الفتح: ٤] ﴿وَزِدْنَـٰهُمْ هُدًى﴾ [الكهف: ١٣] ﴿وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى﴾ [مريم: ٧٦] وَقالَ: ﴿وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ﴾ [محمد: ١٧] ﴿وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَـٰنًا﴾ [المدثر: ٣١] وقَوْلُهُ: ﴿أَيُّكُمْ زَادَتْهُ هَـٰذِهِۦٓ إِيمَـٰنًا فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَـٰنًا﴾ [التوبة: ١٢٤] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَـٰنًا﴾ [آل عمران: ١٧٣] وَقَوْلُهُ تَعالَى: ﴿وَمَا زَادَهُمْ إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا﴾ [الأحزاب: ٢٢].

(1) (Ch.1) See *Hadīth* No.8.

(only) increased them in faith.'" (V.3:173) And also the Statement of Allāh جَلَّ جَلالُه: "And it only added to their faith and to their submissiveness (to Allāh)." (V.33:22).

And to love and hate for Allāh's sake is a part of faith.

'Umar bin 'Abdul 'Azīz wrote to 'Adī bin 'Adī: "Belief includes *Farā'iḍ* (enjoined duties), legal laws and *Ḥudūd* (Allāh's boundary limits between lawful and unlawful things) and *Sunan* [legal ways and deeds (acts) of worship etc.]. And whoever follows (and acts on) all of them completely, has a complete belief, and whoever does not follow them completely (does not act on them), his belief is incomplete. And should I live I will tell you all about them so that you may act on them. And should I die, I am not anxious to have your company."

And the Prophet Ibrāhīm (Abraham) عليه السّلام said, "But to be stronger in faith" (V.2:260). Mu'ādh said (to Aswad bin Hilāl, one of his companions), "Let us sit for a while so that we may dedicate that period of time to faith." Ibn Mas'ūd said, "*Yaqīn* is perfect faith." And Ibn 'Umar said, "A person cannot attain true sense of piety unless and until he removes all suspicions from his heart." (i.e. gives up all kinds of polytheism, evil deeds, and doubtful things, and start doing righteous good deeds regularly) [See *Fath Al-Bāri,* Vol. I, Page 54].

And Mujāhid said, "He (Allāh تعالى) has ordained for you..." (V.42:13) means "O Muḥammad (ﷺ)! We have ordained for you and him (Noaḥ) one religion (i.e. Islāmic Monotheism)."

And Ibn 'Abbās explained: "A law and a clear way" (V.5:48) as Islāmic way and *Sunna* (traditions of the Prophet ﷺ).

والحُبُّ فِي اللهِ والبُغْضُ في اللهِ مِنَ الإيمانِ، وكَتَبَ عُمَرُ بنُ عَبْدِ العَزِيزِ إلى عَدِيِّ ابْنِ عَدِيٍّ: إنَّ لِلإيمانِ فَرَائِضَ وَشَرائِعَ وَحُدُوداً وسُنَناً، فَمَنِ اسْتَكْمَلَها اسْتَكْمَلَ الإيمانَ، ومَنْ لَمْ يَسْتَكْمِلْها لَمْ يَسْتَكْمِلِ الإيمانَ، فإنْ أعِشْ فَسأُبَيِّنُها لَكُمْ حَتَّى تَعْمَلُوا بِها، وَإنْ أَمُتْ فَما أنا عَلى صُحْبَتِكُمْ بِحَرِيصٍ، وقالَ إبْـراهِـيـمُ: ﴿وَلَكِن لِّيَطْمَئِنَّ قَلْبِى﴾ [البقرة:٢٦] وَقالَ مُعاذٌ: اجْلِسْ بِنا نُؤْمِنْ ساعَةً - وقالَ ابْنُ مَسْعُودٍ: اليَقِينُ الإيمانُ كُلُّهُ، وَقالَ ابنُ عُمَرَ: لا يَبْلُغُ العَبْدُ حَقيقَةَ التَّقْوَى حَتَّى يَدَعَ ما حاكَ في الصَّدْرِ، وَقالَ مُجاهِدٌ: ﴿شَرَعَ لَكُم﴾ [الشورى:١٣] أَوْصَيْناكَ يا مُحَمَّدُ وإيَّاهُ دِيناً وَاحِداً، وَقالَ ابنُ عَبَّاسٍ: ﴿شِرْعَةً وَمِنْهَاجًا﴾ [المائدة:٤٨] سَبِيلاً وَسُنَّةً.

(2) CHAPTER. Your invocation means your faith. And Allāh تعالى said: "Say (O

(٢) **بابٌ:** دُعاؤُكُمْ إِيمانُكُمْ،

Muhammad ﷺ to the disbelievers): My Lord pays attention to you only because of your invocation to Him." (V.25:77).

لِقَوْلِهِ تَعَالَى: ﴿قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي لَوْلَا دُعَآؤُكُمْ﴾ [الفرقان: ٧٧] وَمَعْنَى الدُّعَاءِ فِي اللُّغَةِ «الإيمان»

8. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said: Islām is based on (the following) five (principles):

1. To testify that *Lā ilāha illallāh wa anna Muhammad-ar-Rasul Allāh* (none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh).

2. *Iqāmat-aṣ-Ṣalāt* [to perform the (compulsory congregational) *Ṣalāt* (prayers)].(1)

3. To pay *Zakāt*(2).

4. To perform *Ḥaj*. (i.e. pilgrimage to Makkah).

5. To observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān.

٨ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى قَالَ: أخبرَنا حَنْظَلَةُ بْنُ أَبي سُفْيانَ عَنْ عِكْرِمَةَ ابنِ خالِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُنِيَ الإِسْلامُ عَلى خَمْسٍ: شَهادَةِ أَنْ لا إلَهَ إلَّا اللهُ وأنَّ مُحَمَّداً رَسُولُ اللهِ، وَإقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، والحَجِّ، وَصَوْمِ رَمَضانَ».

[انظر: ٤٥١٥]

(3) CHAPTER. (What is said) regarding the deeds of faith.

(٣) **باب** أُمُورِ الإِيمانِ،

And the Saying of Allāh تعالى:

"It is not *Al-Birr* (piety, righteousness and

وَقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ

(1) (H.8) *Iqāmat-aṣ-Ṣalāt* إقامة الصلاة: [The offering of *Ṣalāt* (prayers)]. It means that:
a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Ṣalāt* at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.
b) To perform the *Salat* (prayers) as the Prophet ﷺ used to perform them with all their rules and regulations (i.e. standing, bowing, prostrating, sitting). As he ﷺ has said: "Perform your *Ṣalāt* (prayers) the way you see me performing them." See *Hadīth* No. 631. [For the characteristics of the prayer of the Prophet ﷺ see *Ṣaḥiḥ Al-Bukhārī*, Vol.1., *Hadīth* No. 735, 736, 739, 756, 823, 824, 825].

(2) (H.8) *Zakāt* زكاة : A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣahīh Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

every act of obedience to Allāh) that you turn your faces to east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book (Holy Scripture), the Prophets and gives his wealth, in spite of the love for it, to the kinsfolk and to the orphans and to *Al-Masākīn* (the poor) and to the wayfarer and to those who ask, and to set slaves free; and perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) and gives the *Zakāt*, and who fulfil their covenant when they make it, and who are patient (in severe poverty), and ailment (disease) and at the time of fighting (during the battles). Such are the people of truth, and they are *Al-Muttaqūn.*(1)" (V.2:177) "Successful indeed are the believers." (V.23:1)

وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۧنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ﴾ [البقرة: ١٧٧] ﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ﴾ [المؤمنون: ١] الآيَةَ.

9. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And *Al-Ḥayā* (this term *Al-Ḥayā* covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and honour etc.) is a part of faith." [See the Glossary "*Al-Hayā"* and *Fath Al-Bāri,* for details as regard "Faith"]

٩ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبُو عامِرٍ العَقَدِيُّ قالَ: حَدَّثَنا سُلَيْمانُ ابْنُ بِلالٍ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «الإيمانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، والحَياءُ شُعْبَةٌ مِنَ الإيمانِ».

(4) CHAPTER. A Muslim is the one who avoids harming Muslims with his tongue and hands.

(٤) بابٌ: المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ

10. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: The Prophet ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhājir* (emigrant) is the one who gives up (abandons) all what Allāh تعالى has forbidden."

١٠ - حَدَّثَنا آدَمُ بنُ أبي إياسٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بْنِ أبي السَّفَرِ وإسماعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ ابنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قالَ: «المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ

(1) (Ch.3) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

مِنْ لِسانِهِ ويَدِهِ، والمُهاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عنه». قَالَ أبو عَبْدِ اللّهِ: وقالَ أبُو مُعاوِيَةَ: حَدَّثَنا دَاوُدُ عَنْ عامِرٍ قالَ: سمِعْتُ عَبْدَاللهِ بنَ عَمْرٍو عَنِ النَّبِيِّ ﷺ. وقال عَبْدُ الأَعْلَى: عَنْ دَاوُدَ، عَن عامِرٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ. [انظر: ٦٤٨٤]

(٥) **بابٌ: أيُّ الإسْلام أفْضَلُ؟**

(5) CHAPTER. Whose Islām is the best (Who is the best Muslim)?

١١ - **حدَّثَنا** سَعِيدُ بنُ يَحْيى بنِ سَعِيدٍ القُرَشِيُّ قالَ: حَدَّثَنا أَبِي قال: حَدَّثَنا أبُو بُرْدَةَ بنُ عَبْدِ اللهِ بنِ أَبِي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْه قالَ: قالوا: يا رَسُولَ اللهِ أيُّ الإسْلامِ أفْضَلُ؟ قالَ: «مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ».

11. Narrated Abū Mūsa رضي الله عنه: Some people asked Allāh's Messenger ﷺ, "Whose Islām is the best (i.e., who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

(٦) **بابٌ: إطْعامُ الطَّعامِ مِنَ الإسْلامِ**

(6) CHAPTER. To feed (others) is a part of Islām.

١٢ - **حدَّثَنا** عَمْرُو بنُ خالِدٍ قالَ: حَدَّثَنا اللَّيْثُ، عَن يَزِيدَ عَنْ أَبي الخَيْرِ، عَنْ عَبْدِ اللهِ بنِ عمْرٍو رَضِيَ اللهُ عَنْهُما أنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: أيُّ الإسْلامِ خَيْرٌ؟ فَقَالَ: «تُطْعِمُ الطَّعامَ، وَتَقْرأُ السَّلامَ عَلى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». [انظر: ٢٨، ٦٢٣٦]

12. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: A man asked the Prophet ﷺ, "Whose Islām is good" or "What (sort of) deeds in (or what qualities of) Islām are good?" The Prophet replied, "To feed (others), and to greet those whom you know and those whom you do not know." (See *Hadīth* No.28).

(٧) **بابٌ: مِنَ الإيمانِ أنْ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ**

(7) CHAPTER. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

١٣ - **حدَّثَنا** مُسَدَّدٌ قال: حَدَّثَنا

13. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "None of you will have

يَحْيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنهُ عَنِ النَّبِيِّ ﷺ. وعَنْ حُسَيْنٍ المُعَلِّمِ قالَ: حَدَّثَنا قَتادَةُ، عَن أَنسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأخيهِ ما يُحبُّ لِنَفْسِهِ».

faith till he likes for his (Muslim) brother what he likes for himself."

(٨) بَابٌ: حُبُّ الرَّسُولِ ﷺ مِنَ الإيمانَ

(8) CHAPTER. To love the Messenger (Muḥammad ﷺ) is a part of faith (See *Ḥadīth* No.6632, Vol.8.)

١٤ - حدَّثَنا أَبو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ قالَ: حَدَّثنا أَبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «وَالَّذي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُم حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ».

14. Narrated Abū Hurairah رضي الله عنه: "Allāh's Messenger ﷺ said, By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."

١٥ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حَدَّثَنا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ العَزِيزِ ابنِ صُهَيْبٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ ح وحَدَّثَنا آدمُ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَن أَنَسٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ».

15. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "None of you will have faith till he loves me more than his father, his children and all mankind."

(٩) بابٌ: حَلاوةِ الإيمان

(9) CHAPTER. Sweetness (delight) of faith.

١٦ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حَدَّثَنا عَبْدُ الوهَّابِ الثَّقَفِيُّ قالَ: حَدَّثَنا أَيُّوبُ، عَنْ أَبي قِلابَةَ، عَنْ أَنسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ

16. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allāh تعالى and His Messenger (Muḥammad ﷺ) become dearer

قالَ: «ثلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ الإيمانِ: أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهما، وأَنْ يُحِبَّ المَرْءَ لا يُحِبُّهُ إِلَّا للهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ في الكُفْرِ كما يَكْرَهُ أَنْ يُقْذَفَ في النَّارِ». [انظر: ٢١، ٦٠٤١، ٦٩٤١]

than anything else.

2. Who loves a person and he loves him only for Allāh's sake.

3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire."

(١٠) بابٌ: عَلامَةُ الإيمانِ حُبُّ الأَنْصارِ

(10) CHAPTER. To love the *Anṣār* is a sign of faith:

١٧ - حدَّثَنا أَبُو الوَلِيدِ قالَ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ جَبْرٍ قالَ: سَمِعْتُ أَنَساً رضي الله عنه عَنِ النَّبِيِّ ﷺ قالَ: «آيَةُ الإِيمانِ حُبُّ الأَنْصارِ، وآيَةُ النِّفَاقِ بُغْضُ الأَنْصارِ». [انظر: ٣٧٨٤]

17. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "To love the *Anṣār* is a sign of faith and to hate the *Anṣār* is a sign of hypocrisy."

(١١) بابٌ:

(11) CHAPTER.

١٨ - حدَّثَنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أبو إِدْرِيسَ عائِذُ اللهِ بْنُ عَبْدِ اللهِ أَنَّ عُبادَةَ بنَ الصَّامِتِ رَضِيَ اللهُ عَنْهُ وكانَ شَهِدَ بَدْراً وَهُوَ أَحَدُ النُّقَباءِ لَيْلَةَ العَقَبَةِ أَنَّ رسُولَ اللهِ ﷺ قالَ وحَوْلَهُ عِصَابَةٌ مِنْ أَصْحابِهِ: «بَايِعُونِي عَلى أَنْ لا تُشْرِكُوا باللهِ شَيْئاً، ولا تَسْرِقُوا، ولا تَزْنُوا، ولا تَقْتُلُوا أَوْلادَكُمْ، وَلا تَأْتُوا بِبُهْتانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلا تَعْصُوا في مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلى اللهِ، وَمَنْ أَصابَ مِنْ ذٰلِكَ شَيْئاً

18. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه, who took part in the battle of Badr and was a *Naqīb* (a person heading a group of six persons), on the night of *Al-'Aqaba* Pledge: Allāh's Messenger ﷺ said while a group of his Companions were around him, "Give me the *Bai'āh* (pledge) for:

1. Not to join anything in worship along with Allāh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e., by making illegal children belonging to their husbands) or (not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do *Ma'rūf* (Islāmic Monotheism and all other good deeds).

(The Prophet ﷺ added): "Whoever amongst you fulfils his pledge will be rewarded by Allāh جَل جَلاله . And whoever indulges in any one of these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allāh conceals (his sin), it is up to Him to forgive or punish him (in the Hereafter)."

'Ubāda bin Aṣ-Ṣāmit added: "So we gave the *Bai'āh* for these." (points to Allāh's Messenger ﷺ).

فَعُوقِبَ في الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ ومَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً ثُمَّ سَتَرَهُ اللهُ فَهُوَ إلى اللهِ، إنْ شاءَ عَفَا عَنْهُ، وإنْ شاءَ عاقَبَهُ» فَبَايَعْناهُ عَلى ذٰلِكَ. [انظر: ٣٨٩٢، ٣٨٩٣، ٣٩٩٩، ٤٨٩٤، ٦٧٨٤، ٦٨٠١، ٦٨٧٣، ٧٠٥٥، ٧١٩٩، ٧٢١٣، ٧٤٦٨]

(12) CHAPTER. To flee (run away) from *Al-Fitn* (afflictions and trials), is a part of religion.

(١٢) بابٌ: مِنَ الدِّينِ الفِرَارُ مِنَ الفِتَنِ

19. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "A time will come when the best property of a Muslim will be sheep, which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from *Al-Fitan* (afflictions and trials)".

١٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ ابنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبي صَعْصَعَةَ عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ أَنَّهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «يوشِكُ أَنْ يَكُونَ خَيرَ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِها شَعَفَ الجبَالِ، وَمَواقِعَ القَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ». [انظر: ٣٣٠٠، ٣٦٠٠، ٦٤٩٥، ٧٠٨٨]

(13) CHAPTER. The statement of the Prophet ﷺ: "I know Allāh تعالى better, than all of you do."

(١٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «أَنا أَعْلَمُكُمْ بِاللهِ»،

And knowledge is the act of the heart as it is referred to by the Statement of Allāh جَل جَلاله, "But He will call you to account for that which your hearts have earned." (V.2:225)

وأَنَّ المَعْرِفَةَ فِعْلُ القَلْبِ لِقَوْلِ اللهِ تَعالى: ﴿وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾ [البقرة: ٢٢٥].

20. Narrated 'Āishah رضي الله عنها: Whenever Allāh's Messenger ﷺ ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance).

٢٠ - **حدَّثَنا** مُحَمَّدُ بنُ سَلامٍ البِيكَنْدِيُّ قال: أَخبَرَنا عَبْدَةُ، عَنْ هِشامٍ عَنْ أَبيه، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا أَمَرَهُمْ أَمَرَهُمْ

They said, "O Allāh's Messenger! We are not like you. Allāh جَل جَلاله has forgiven your past and future sins." So Allāh's Messenger ﷺ became angry and it was apparent on his face. He said, "I fear Allāh عزوجل more, and know Allāh تعالى better, than all of you do."

مِنَ الأعمالِ بِما يُطِيقُونَ، قالُوا: إنَّا لَسْنا كَهَيْئَتِكَ يا رَسُولَ اللهِ، إنَّ اللهَ قَدْ غَفَرَ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ ومَا تَأَخَّرَ، فَيَغْضَبُ حتَّى يُعْرَفَ الغَضَبُ في وَجْهِهِ ثمَّ يَقُولُ: «إنَّ أتْقاكُمْ وَأَعْلَمَكُمْ باللهِ أنا».

(14) CHAPTER. Whoever hates to revert to *Kufr* (atheism or disbelief) as he hates to be thrown in fire, is a part of faith.

(١٤) بابٌ مَنْ كَرِهَ أنْ يَعُودَ في الكُفْرِ كما يَكْرَهُ أنْ يُلْقَى في النَّارِ مِنَ الإيمانِ

21. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allāh جَل جَلاله and His Messenger Muhammad ﷺ become dearer than anything else.
2. Who loves a person and he loves him only for Allāh's sake.
3. Who hates to revert to disbelief (atheism) after Allāh جَل جَلاله has brought him out (saved him) from it, as he hates to be thrown in fire."

٢١ - **حدَّثنا** سُلَيْمانُ بْنُ حَرْبٍ قال: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنهُ عَنِ النَّبيِّ ﷺ قالَ: «ثلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ الإيمانِ: مَنْ كانَ اللهُ ورَسُولُهُ أَحَبَّ إلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْداً لا يُحِبُّهُ إلَّا للهِ، ومَنْ يَكْرَهُ أنْ يَعُودَ في الكُفْرِ بَعْدَ إذْ أنْقَذَهُ اللهُ كما يَكْرَهُ أنْ يُلْقَى في النَّارِ». [راجع: ١٦]

(15) CHAPTER. The grades in superiority of the believers will be according to their good deeds.

(١٥) بابٌ تَفاضُلِ أهْلِ الإيمانِ في الأعمالِ

22. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allāh تعالى will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Ḥayā'* or *Ḥayāt* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the

٢٢ - **حدَّثنا** إسمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ عَمْرِو بنِ يَحْيَى المَازِنيِّ، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنهُ عَنِ النَّبيِّ ﷺ قالَ: «يَدخُلُ أَهْلُ الجَنَّةِ الجَنَّةَ وأَهْلُ النَّارِ النَّارَ ثُم يَقُولُ اللهُ تَعالى: أَخْرِجُوا مَنْ كانَ في قَلْبِهِ مِثْقالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إيمانٍ، فَيُخْرَجُونَ مِنْها

قَدِ اسْوَدُّوا فَيُلْقَوْنَ في نَهْرِ الحَياءِ - أوِ الحَياةِ، شَكَّ مالِكٌ - فَيَنْبُتُونَ كما تَنْبُتُ الحِبَّةُ في جانِبِ السَّيْلِ، أَلَمْ تَرَ أنَّها تَخْرُجُ صَفْراءَ مُلْتَوِيَةً؟». قالَ وُهَيْبٌ: حدَّثنا عَمْرٌو: «الحَياةِ». وقالَ: «خَرْدَلٍ مِنْ خَيرٍ». [انظر: ٤٥٨١، ٤٩١٩، ٦٥٦٠، ٦٥٧٤، ٧٤٣٨، ٧٤٣٩]

bank of a flood channel. Don't you see that it comes out yellow and twisted?" Wuhaib stated: While narrating us 'Amr رضي الله عنه used the word *'Hayāt* (life). Moreover he said, "...goodness equal to the weight of a grain of mustard seed."

٢٣ - حدَّثنا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ قالَ: حَدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي أُمامَةَ ابْنِ سَهْلٍ أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنا أنا نائِمٌ رَأيْتُ النَّاسَ يُعْرَضُونَ عليَّ وَعَلَيْهِمْ قُمُصٌ مِنْها ما يَبْلُغُ الثُّدِيَّ، ومِنْها ما دُونَ ذٰلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الخطَّابِ وَعَلَيْهِ قَميصٌ يَجُرُّهُ»، قالُوا: فَما أَوَّلْتَ ذٰلِكَ يا رَسُولَ اللهِ؟ قالَ: «الدِّينَ». [انظر: ٣٦٩١، ٧٠٠٨، ٧٠٠٩]

23. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And 'Umar bin Al-Khaṭṭāb was displayed before me wearing a (long) shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allāh's Messenger?"

He (the Prophet ﷺ) replied, "It is the religion."

(١٦) بابٌ: الحَياءُ مِنَ الإيمانِ

(16) CHAPTER. *Al-Ḥayā'* (self-respect, modesty bashfulness, honour etc.) is a part of faith.

(See the Glossary for the meaning of the word *Al-Ḥayā'*).

٢٤ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أبيهِ أنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلى رَجُلٍ مِنَ الأَنْصارِ وهُوَ يَعِظُ أخاهُ في الحَياءِ،

24. Narrated 'Abdūllah (bin 'Umar) رضي الله عنهما: Once Allāh's Messenger ﷺ passed by an *Anṣārī* (man) who was admonishing his brother regarding *Al-Ḥayā'*.

On that Allāh's Messenger ﷺ said, "Leave him as *Al-Ḥayā'* is a part of faith." (See *Ḥadīth* No.9).

فَقالَ رَسُولُ اللهِ ﷺ: «دَعْهُ فَإِنَّ الحياءَ مِنَ الإيمانِ». [انظر: ٦١١٨]

(١٧) **بابٌ** ﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ﴾ [التوبة: ٥]

(17) CHAPTER. (The Statement of Allāh جل جلاله), "But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt (Iqāmat-aṣ-Ṣalāt) and give Zakāt*[1] then leave their way free." (V.9:5).

٢٥ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثنا أبُو رَوْحٍ الحَرَمِيُّ بنُ عُمارَةَ قالَ: حدَّثنا شُعْبَةُ، عَنْ واقِدِ بنِ مُحَمَّدٍ قالَ: سَمِعْتُ أبي يُحَدِّثُ عَنِ ابْنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «أُمِرْتُ أنْ أُقاتِلَ النَّاسَ حتَّى يَشْهَدُوا أنْ لا إلَهَ إلَّا اللهُ وَأنَّ مُحَمَّداً رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاةَ، ويُؤْتُوا الزَّكاةَ، فإذَا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِماءَهُمْ وَأمْوَالَهُمْ إلَّا بِحَقِّ الإسْلامِ وَحِسابُهُمْ عَلى اللهِ».

25. Narrated Ibn 'Umar رَضي الله عَنهُما: Allāh's Messenger ﷺ said: "I have been ordered (by Allāh) to fight against the people till they testify that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl-Allāh* (none has the right to be worshipped but Allāh تعالى and that Muḥammad ﷺ is the Messenger of Allāh), and perform *Aṣ-Ṣalāt* [*Iqāmat-aṣ-Ṣalāt* (prayers)] and give *Zakāt* so if they perform all that, then they save their lives and properties from me except for Islāmic laws, and their reckoning (accounts) will be with (done by) Allāh."

(١٨) **بابٌ** مَنْ قالَ: إنَّ الإيمانَ هُوَ العَمَلُ،

(18) CHAPTER. Whoever says that faith is action (good deeds).

لِقَوْلِ اللهِ تَعالى: ﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الزخرف: ٧٢] وَقالَ عِدَّةٌ مِنْ أهْلِ العِلْمِ في قولِهِ تَعالى: ﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ، عَمَّا كَانُوا۟ يَعْمَلُونَ﴾

Referring to the Statement of Allāh تعالى: "And this is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)", (V.43:72) a number of religious learned men explained the Verse (Statement of Allāh تعالى) "So by your Lord (O Muḥammad ﷺ) We shall certainly call all

(1) (Ch.17) *Zakāt* زكاة A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

of them to account for all that they used to do" (V.15:92,93). And the Statement: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh.)

And Allāh said, "For the like of this let the workers work." (V.37:61)

26. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ was asked, "What is the best deed?"

He replied, "To believe in Allāh and His Messenger (Muḥammad ﷺ)."

The questioner then asked, "What is the next (in goodness)?"

He replied, "To participate in *Jihād* (holy fighting) in Allāh's Cause."

The questioner again asked, "What is the next (in goodness)?"

He replied, "To perform *Ḥajj* (pilgrimage to Makkah) *Mabrūr* [which is accepted by Allāh جل جلاله and is performed with the intention of seeking Allāh's pleasure only and not to show off and without committing any sin and in accordance with the *Sunna* (legal ways) of the Prophet ﷺ]."

(19) CHAPTER. If one does not embrace Islām truly but does so by compulsion or for fear of being killed (then that man is not a believer).

According to the Statement of Allāh تعالى: The bedouins say, 'We believe.' Say (O Muḥammad ﷺ), 'You believe not but you only say we have surrendered (in Islām).' " (V.49:14)

And if they had embraced Islām truly (sincerely) their Islām would have been as is referred to in the Statement of Allāh جل جلاله: "Truly, the religion with Allāh تعالى is Islām." (V.3:19). "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers". (V.3:85).

[الحجر: ٩٢]: عَن لا إِلَهَ إِلَّا اللهُ. وقال: ﴿لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ﴾. [الصافات: ٦١].

٢٦ - حدَّثنا أَحْمَدُ بْنُ يُونُسَ، وَمُوسَى بنُ إسماعيلَ قالا: حدَّثنا إبراهيمُ بْنُ سعدٍ: حدَّثنا ابْنُ شِهابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أَيُّ العَمَلِ أفْضَلُ؟ قَالَ: «إيمانٌ باللهِ وَرَسُولِهِ» قِيلَ: ثُمَّ ماذَا؟ قالَ: «الجِهادُ في سَبِيلِ اللهِ» قِيلَ: ثُمَّ ماذَا؟ قالَ: «حَجٌّ مَبْرُورٌ».

[انظر: ١٥١٩]

(١٩) بابٌ: إذا لَمْ يَكُنِ الإسلامُ على الحَقيقَةِ وكانَ على الاسْتِسْلامِ أوِ الخَوْفِ مِنَ القَتلِ،

لِقَوْلِهِ تَعالى: ﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا﴾ [الحجرات: ١٤] فإذا كانَ على الحَقيقَةِ فَهُوَ عَلى قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾ [آل عمران: ١٩] ﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

27. Narrated Sa'd رضي الله عنه: Allāh's Messenger ﷺ distributed something amongst (a group of) people while I was sitting there but Allāh's Messenger ﷺ left a man whom I thought the best of the lot. I asked, "O Allāh's Messenger! Why have you left that person? By Allāh I regard him as a faithful believer."

The Prophet ﷺ commented: "Or merely a Muslim."

I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allāh's Messenger ﷺ, "Why have you left so and so? By Allāh! He is a faithful believer."

The Prophet ﷺ again said, "Or merely a Muslim."

And I could not help repeating my question because of what I knew about him. Then the Prophet ﷺ said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allāh."

٢٧ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَامِرُ ابْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ أَعْطَى رَهْطاً وَسَعْدٌ جَالِسٌ فَتَرَكَ رَسُولُ اللهِ ﷺ رَجُلاً هُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللهِ، مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللهِ إِنِّي لَأَرَاهُ مُؤْمِناً؟ فَقَالَ: «أَوْ مُسْلِماً»، فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي فَقُلْتُ: مَالَكَ عَنْ فُلَانٍ؟ فَوَاللهِ إِنِّي لَأَرَاهُ مُؤْمِناً: فَقَالَ: «أَوْ مُسْلِماً». فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي، وَعَادَ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: «يَا سَعْدُ إِنِّي لَأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يَكُبَّهُ اللهُ فِي النَّارِ».

وَرَوَاهُ يُونُسُ وَصَالِحٌ وَمَعْمَرٌ وَابْنُ أَخِي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ.

[انظر: ١٤٧٨]

(20) CHAPTER. To greet is a part of Islām.

(٢٠) بَابٌ: السَّلَامُ مِنَ الْإِسْلَامِ،

And 'Ammār said, "Whoever acquires the following three qualities will acquire faith:

1. To treat others as one likes to be treated by others.
2. To greet everybody (known and unknown).
3. To spend (give charitable gifts) in Allāh's Cause, in spite of poverty."

وَقَالَ عَمَّارٌ: ثَلَاثٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الْإِيمَانَ: الْإِنْصَافُ مِنْ نَفْسِكَ، وَبَذْلُ السَّلَامِ لِلْعَالَمِ، وَالْإِنْفَاقُ مِنَ الْإِقْتَارِ.

28. Narrated 'Abdullāh bin 'Amr: A person asked Allāh's Messenger ﷺ:

٢٨ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا

اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخَيْرِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو أنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ ﷺ: أيُّ الإسْلامِ خَيْرٌ؟ قالَ: «تُطْعِمُ الطَّعامَ، وتَقْرَأُ السَّلامَ عَلى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». [راجع: ١٢]

"What (sort of) deeds in (or what qualities of) Islām are good?" He ﷺ replied, "To feed (others) and to greet those whom you know and those whom you do not know."

(٢١) بابٌ كُفْرانِ العَشِيرِ وكُفْرٍ دُونَ كُفْرٍ،

فيهِ أبو سَعيدٍ عَنِ النَّبيِّ ﷺ.

(21) CHAPTER. To be ungrateful to one's husband. And disbelief is of (different grades) lesser (or greater) degrees.

This is narrated by Abū Sa'īd Al-Khudrī رضي الله عنه on the authority of the Prophet ﷺ.

٢٩ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ عنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبيُّ ﷺ: «ورَأَيْتُ النَّارَ فإذَا أكْثَرُ أهْلِها النِّساءُ يَكْفُرْنَ»، قِيلَ: أيَكْفُرْنَ باللهِ؟ قالَ: «يَكْفُرْنَ العَشِيرَ، ويَكْفُرْنَ الإحْسانَ، لَوْ أحْسَنْتَ إلى إحْداهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئاً قالَتْ: ما رَأَيْتُ مِنْكَ خَيراً قَطُّ».

[انظر: ٤٣١، ٧٤٨، ١٠٥٢، ٣٢٠٢، ٥١٩٧]

29. Narrated Ibn 'Abbās: The Prophet ﷺ said: "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." It was asked, "Do they disbelieve in Allāh?" (or are they ungrateful to Allāh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'"

(٢٢) بابٌ المَعاصِي مِنْ أمْرِ الجاهِلِيَّةِ وَلا يُكَفَّرُ صَاحِبُها بِارتِكابِها إلَّا بالشِّرْكِ،

لِقَوْلِ النَّبيِّ ﷺ: «إنَّكَ امْرُؤٌ فِيكَ جاهِلِيَّةٌ» وَقالَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾ [النساء: ٤٨].

(22) CHAPTER. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allāh عز وجل.

According to the statement of the Prophet ﷺ "You still have some characteristics of ignorance." And the Statement of Allāh تعالى: "Verily, Allāh forgives not that partners should be set up with Him (in worship) but He forgives except that

(anything else) to whom He wills." (V.4:48).

30. Narrated Al-Ma'rūr رضي الله عنه: At Ar-Rabadha I met Abū Dhar رضي الله عنه who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a man by calling his mother with bad names." The Prophet ﷺ said to me, "O Abū Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allāh has put them under your command. So whoever has a brother under his command, should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them".

٣٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ واصِلٍ، عَنِ المَعْرُورِ قالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلى غُلامِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذلكَ. فَقالَ: إِنِّي سابَبْتُ رَجُلاً فَعَيَّرْتُهُ بِأُمِّهِ، فَقالَ لِيَ النَّبِيُّ ﷺ: «يا أَبا ذَرٍّ أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيكَ جاهِلِيَّةٌ، إِخْوانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلا تُكَلِّفُوهُمْ ما يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ». [انظر: ٢٥٤٥، ٦٠٥٠]

CHAPTER. "And if two parties (or groups) from among the believers fall to fighting, then make peace between them both..." (V.49:9) Allāh has called them "believers."

بـاب ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا﴾ [الحجرات: ٩]. فَسَمَّاهُمُ المُؤْمِنِينَ.

31. Narrated Al-Aḥnaf bin Qais: While I was going to help this man ('Alī bin Abī Ṭālib رضي الله عنه), Abū Bakrah رضي الله عنه met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allāh's Messenger ﷺ saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allāh's Messenger! It is alright for the murderer but what about the murdered one?' Allāh's Messenger ﷺ replied, 'He surely had the intention to kill his companion'."

٣١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ المُبارَكِ قال: حَدَّثَنا حَمَّادُ بنُ زَيْدٍ، حَدَّثَنا أَيُّوبُ وَيُونُسُ، عَنِ الحَسَنِ، عَنِ الأَحْنَفِ بنِ قَيْسٍ، قالَ: ذَهَبْتُ لِأَنْصُرَ هٰذا الرَّجُلَ فَلَقِيَنِي أَبُو بَكْرَةَ فَقالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هذا الرَّجُلَ، قالَ: ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذا الْتَقَى المُسْلِمانِ بِسَيْفَيْهِما فالقَاتِلُ وَالمَقْتُولُ في النَّارِ، فَقُلْتُ: يا رَسُولَ اللهِ هذا

القاتِلُ فَما بالُ المَقتُولِ؟ قالَ: «إنَّهُ كانَ حَرِيصاً عَلى قَتْلِ صَاحِبِهِ».
[انظر: ٦٨٧٥، ٧٠٨٣]

(23) CHAPTER. *Zulm* (wrong) of one kind can be greater or lesser than that of another.

(٢٣) بابٌ: ظُلْمٌ دُونَ ظُلْمٍ

32. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allāh) for them (only) there is security and they are the guided" (V.6:82), the Companions of Allāh's Messenger ﷺ asked, "Who is amongst us who had not done *Zulm* (wrong)?" Then Allāh جل جلاله revealed: "Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

٣٢ - **حدَّثَنا** أبو الوَليدِ: حدَّثَنا شُعْبَةُ ح قالَ: وَحدَّثَني بِشْرٌ قالَ: حدَّثَنا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ: لَمَّا نَزَلَت: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ﴾ [الأنعام: ٨٢] قالَ أَصْحابُ النَّبيِّ ﷺ: أيُّنا لَمْ يَظْلِمْ؟ فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].
[انظر: ٣٣٦٠، ٣٤٢٨، ٣٤٢٩، ٤٦٢٩، ٤٧٧٦، ٦٩١٨، ٦٩٣٧]

(24) CHAPTER. The signs of a hypocrite.

(٢٤) بابُ عَلامَاتِ المُنافِقِ

33. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The signs of a hypocrite are three:
1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. Whenever he is entrusted he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it)."

٣٣ - **حدَّثَنا** سُلَيْمانُ أبو الرَّبيعِ قالَ: حدَّثَنا إسمَاعِيلُ بْنُ جعفرٍ قالَ: حدَّثَنا نافِعُ بْنُ مالِكِ بنِ أبي عامِرٍ أبو سُهَيْلٍ، عَنْ أبيهِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «آيَةُ المُنافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذَبَ، وإذَا وَعَدَ أخْلَفَ، وإذا اؤْتُمِنَ خانَ». [انظر: ٢٦٨٢، ٢٧٤٩، ٦٠٩٥]

34. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever has the following four (characteristics) will be a pure

٣٤ - **حدَّثَنا** قَبيصَةُ بنُ عُقْبَةَ قَالَ: حدَّثَنا سُفْيانُ، عَنِ الأَعْمَشِ،

عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ ابنِ عَمْرٍو أنَّ النَّبيَّ ﷺ قالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كانَ مُنافِقاً خالِصاً، ومَنْ كانَتْ فِيهِ خَصْلَةٌ مِنهُنَّ كانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفاقِ حَتَّى يَدَعَها: إذَا اؤْتُمِنَ خانَ، وإذَا حدَّثَ كَذَبَ، وإذَا عاهَدَ غَدَرَ، وإذَا خاصَمَ فَجَرَ» تابَعَهُ شُعْبَةُ عَنِ الأعمشِ.

[انظر: ٢٤٥٩، ٣١٧٨]

hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

(٢٥) بابٌ: قِيامُ لَيْلَةِ القَدْرِ مِنَ الإيمانِ

(25) CHAPTER. To establish the (*Nawāfil* – voluntary) prayers on the night of *Qadr* is a part of faith.

٣٥ - حدَّثَنا أبو اليَمانِ قالَ: أخْبَرنا شُعَيْبٌ قالَ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ يَقُمْ لَيْلَةَ القَدْرِ إيمَاناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٣٧، ٣٨، ١٩٠١، ٢٠٠٨، ٢٠٠٩، ٢٠١٤]

35. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever establishes the (*Nawāfil* — voluntary) prayers on the night of *Qadr* out of sincere faith and hoping to attain Allāh's rewards (not to show off) then all his past sins will be forgiven."

(٢٦) بابٌ: الجِهادُ مِنَ الإيمانِ

(26) CHAPTER. *Al-Jihād*[1] (holy fighting in Allāh's Cause) is a part of faith.

٣٦ - حدَّثَنا حَرَمِيُّ بْنُ حَفْصٍ:

36. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

---

(1) (Ch.26) الجهاد في سبيل الله (مع العدد والعدة) فإنه ذروة سنام الإسلام وعموده، الذي لا يقوم إلا به، وبه تعلو كلمة الله وينشر دينه. وبتركه - والعياذ بالله - هدم الإسلام، وانحطاط أهله، وذهاب عزهم، وسلب ملكهم وزوال سلطانهم ودولتهم وهو الفرض الأكيد على كل مسلم، فإن لم يغزو لم يحدث نفسه بالغزو، مات على شعبة من النفاق.

Al-Jihād (Holy fighting) in Allāh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By *Jihād* Islām is established, Allāh's Word is made superior. (His Word – *Lā ilāha illallāh* – none has the right to be worshipped but Allah), and His Religion Islām is propagated. By abondoning *Jihād* (may Allāh protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanishes. *Jihād* is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

حدَّثنا عَبْدُ الواحِدِ: حدَّثنا عُمارَةُ: حدَّثنا أبُو زُرْعَةَ بنُ عمْرٍو قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «انْتَدَبَ اللهُ لِمَنْ خَرَجَ في سَبيلِهِ لا يُخرِجُهُ إلَّا إيمانٌ بي وَتَصْديقٌ بِرُسُلي أنْ أرْجِعَهُ بِما نالَ مِنْ أجرٍ أوْ غَنيمةٍ أوْ أُدْخِلَهُ الجَنَّةَ، وَلَوْلا أنْ أشُقَّ عَلى أُمَّتي ما قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوَدِدْتُ أنِّي أُقتَلُ في سَبيلِ الله، ثُمَّ أُحيا، ثُمَّ أُقتَلُ ثُمَّ أُحيا ثُمَّ أُقتَلُ». [انظر: ٢٧٨٧، ٢٧٩٧، ٢٩٧٢، ٣١٢٣، ٧٢٢٦، ٧٢٢٧، ٧٤٥٧، ٧٤٦٣]

The Prophet ﷺ said, "Allāh عز وجل assigns for a person who participates in (holy battles) in Allāh's Cause and nothing causes him to do so except belief in Allāh and in His Messengers, that he will be recompensed by Allāh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)". The Prophet ﷺ added: "Had I not found it difficult for my followers, then I would not remain behind any *Sariya* (an army-unit) going for *Jihād* and I would have loved to be martyred in Allāh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause."

(٢٧) بابٌ: تَطَوُّعُ قِيامِ رَمَضانَ مِنَ الإيمان

(27) CHAPTER. It is a part of faith to establish the (*Nawāfil* — voluntary) prayers during the nights of Ramaḍān.

٣٧ - حدَّثنا إسماعيلُ قالَ: حدَّثني مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ حُمَيدِ بنِ عَبْدِ الرَّحْمنِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قامَ رَمَضانَ إيماناً واحْتِساباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

37. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said: "Whoever establishes (*Nawāfil* — voluntary) prayers during the nights of Ramaḍān faithfully out of sincere faith and hoping to attain Allāh's Rewards, all his past sins will be forgiven."

(٢٨) بابٌ صَومِ رَمَضانَ احْتِساباً مِنَ الإيمانِ

(28) CHAPTER. To observe *Saum* [(fasts) (according to Islāmic teachings)] during the month of Ramaḍān (sincerely and faithfully) hoping for Allāh's Rewards only, is a part of faith.

٣٨ - حدَّثنا ابنُ سَلام قالَ: أخْبَرَنا مُحَمَّدُ بْنُ فُضَيْلٍ قالَ: حدَّثنا يَحْيَى بنُ سَعيدٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: قال رَسُولُ اللهِ ﷺ:

38. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever observes *Saum* (fasts) during the month of Ramaḍān out of sincere faith, and hoping to attain Allāh's Rewards, then all his past sins will be forgiven."

«مَنْ صَامَ رَمَضَانَ إيماناً وَاحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

(29) CHAPTER. Religion is very easy.

(٢٩) بابٌ: الدِّينُ يُسْرٌ،

And the statement of the Prophet ﷺ, "The most beloved religion to Allāh جل جلاله is the tolerant *Hanīfiya* [Islāmic Monotheism i.e., to believe in the Oneness of Allāh and to worship Him (Allāh) Alone and not to worship anything else along with Him]."

وَقَوْلُ النَّبِيِّ ﷺ: «أَحَبُّ الدِّينِ إِلى اللهِ الحَنِيفِيَّةُ السَّمْحَةُ».

39. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salāt* (prayers) in the mornings, afternoons and during the last hours of the nights." (See *Fath Al-Bārī*, Vol.1, page 102).

٣٩ - حدَّثَنا عَبْدُ السَّلامِ بنُ مُطَهَّرٍ قالَ: حدَّثَنا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بنِ مُحَمَّدٍ الغِفَارِيِّ، عَنْ سَعِيدِ بنِ أَبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشادَّ الدِّينَ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقارِبُوا، وأَبْشِرُوا، وَاسْتَعِينُوا بِالغَدْوَةِ والرَّوْحَةِ وشَيْءٍ مِنَ الدُّلْجَةِ». [انظر: ٥٦٧٣، ٦٤٦٣، ٧٢٣٥]

(30) CHAPTER. The (offering of) *Salāt* (prayers) is a part of faith.

(٣٠) بابٌ: الصَّلاةُ مِنَ الإيمانِ،

And the Statement of Allāh تعالى: "And Allāh would never make your faith (prayers) to be lost." (V.2:143) (i.e. your prayers which you offered in the past facing the *Bait-ul-Maqdis* (Jerusalem).

وَقَوْلُ اللهِ تعالى: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ [البقرة: ١٤٣]. يَعْنِي صَلاتَكُمْ عِنْدَ البَيْتِ.

40. Narrated Al-Barā' (bin 'Āzib) رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ came to Al-Madīna, he stayed first with his grandfathers or maternal uncles from *Ansār*. He offered his *Salāt* (prayers) facing *Bait-ul-Maqdis* (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah).

The first *Salāt* (prayer) which he ﷺ

٤٠ - حدَّثَنا عَمْرُو بنُ خالِدٍ قالَ: حدَّثَنا زُهَيرٌ قالَ: حدَّثَنا أَبو إِسحاقَ عَنِ البَرَاءِ أَنَّ النَّبِيَّ ﷺ كانَ أَوَّلَ ما قَدِمَ المَدِينَةَ نَزَلَ على أَجْدَادِهِ - أَوْ قالَ: أَخْوَالِهِ - مِنَ الأَنْصارِ، وَأَنَّهُ صلَّى قِبَلَ بَيْتِ المَقْدِسِ سِتَّةَ

عَشَرَ شَهْرًا - أَوْ سَبْعَةَ عَشَرَ شَهْرًا - وكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ البَيْتِ، وأَنَّهُ صَلَّى أَوَّلَ صَلاةٍ صَلَّاهَا صَلاةَ العَصْرِ وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ فَمَرَّ عَلى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ فَقالَ: أَشْهَدُ بِاللهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ قِبَلَ مَكَّةَ فَدَارُوا كما هُمْ قِبَلَ البَيْتِ، وكانَتِ اليَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ يُصَلِّي قِبَلَ بَيْتِ المَقْدِسِ وَأَهلُ الكتابِ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ البَيْتِ أَنْكَرُوا ذلكَ.

قَالَ زُهَيْرٌ: حَدَّثَنا أبو إسحاقَ، عَنِ البَرَاءِ في حديثِهِ هذا، أَنَّهُ ماتَ عَلى القِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ رِجالٌ وقُتِلوا فَلَمْ نَدْرِ ما نَقُولُ فِيهِمْ، فأَنْزَلَ اللهُ تَعالَى: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ [البقرة: ١٤٣]. [انظر: ٣٩٩، ٤٤٨٦، ٤٤٩٢، ٧٢٥٢]

offered facing the Ka'bah was the *'Asr* prayer in the company of some people. Then one of those who had offered that *Salāt* with him came out and passed by some people in a mosque who were bowing during their *Salāt* (facing Jerusalem). He said addressing them, "By Allāh, I testify that I have offered *Salāt* with Allāh's Messenger ﷺ facing Makkah (Ka'bah)." (Hearing that), those people changed their direction towards the Ka'bah immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet ﷺ) facing Jerusalem in *Salāt* but when he ﷺ changed his direction towards the Ka'bah, (during the *Salāt*), they disapproved of it.

Al-Barā' رضي الله عنه added, "Before we changed our direction towards the Ka'bah (at Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allāh جل جلاله then revealed: "And Allāh would never make your faith (prayers) to be lost (i.e. your *Salāt* (prayers) offered towards Jerusalem)." (V.2:143)

(٣١) بابُ حُسْنِ إِسْلامِ المَرْءِ

(31) CHAPTER. (What is said regarding the superiority of) a person who embraces Islām sincerely.

٤١ - قالَ مالِكٌ: أَخبَرَني زَيْدُ بْنُ أَسْلَمَ أَنَّ عَطاءَ بْنَ يَسارٍ أَخْبَرَهُ أَنَّ أَبا سَعِيدٍ الخُدْرِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يقولُ: «إذا أَسْلَمَ العَبْدُ فَحَسُنَ إِسْلامُهُ يُكَفِّرُ اللهُ عَنْهُ كُلَّ سَيِّئَةٍ كانَ زَلَفَها، وكانَ بَعْدَ ذلِكَ القِصاصُ: الحَسَنَةُ بِعَشْرِ أَمْثالِها إِلَى

41. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "If a person embraces Islām sincerely, then Allāh shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and an evil deed will be recorded as it is unless Allāh forgives it."

سَبْعِمائَةِ ضِعفٍ والسَّيِّئَةُ بِمِثْلِها إلَّا أنْ يَتَجاوَزَ اللهُ عَنْها».

٤٢ - حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ قالَ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ قالَ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إذَا أحْسَنَ أحَدُكُمْ إسْلامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُها تُكْتَبُ لَهُ بِعَشْرِ أمْثالِها إلى سَبْعِمائَةِ ضِعْفٍ، وكُلُّ سَيِّئَةٍ يَعْمَلُها تُكْتَبُ لَهُ بِمِثْلِهَا».

42. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If any one of you improves (follows strictly) his Islāmic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

(٣٢) بابٌ أحَبُّ الدِّينِ إلى اللهِ أدْوَمُهُ

(32) CHAPTER. ***Ad-Dīn*** **(good, righteous deed[1] – act of worship) loved most by Allāh جَلَّ جَلالُه is that which is done regularly.** (And in fact the best religion with Allāh is Islām).

٤٣ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قَالَ، حدَّثَنا يَحْيى، عَنْ هِشامٍ قالَ: أخبَرَني أبي، عَنْ عائِشَةَ أنَّ النَّبيَّ ﷺ دَخَلَ عَلَيْها وعِنْدَها امْرَأَةٌ فَقالَ: مَنْ هٰذِهِ؟ قالَتْ: فُلانَةٌ، تَذْكُرُ مِنْ صَلاتِها قالَ: «مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ لا يَمَلُّ اللهُ حَتّى تَمَلُّوا» وكانَ أحَبُّ الدِّينِ إلَيْهِ ما دَاوَمَ عَلَيهِ صَاحِبُهُ. [انظر: ١١٥١]

43. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once the Prophet ﷺ came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so-and-so," and told him about her (excessive) prayers. He said disapprovingly, "Do (good) deeds which are within your capacity (without being overtaxed) as Allāh جَلَّ جَلالُه does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dīn* (good, righteous deed — act of worship) loved most by Allāh تعالى is that which is done regularly."

(٣٣) بابُ زِيادَةِ الإيمانِ وَنُقْصَانِه،

(33) CHAPTER. Faith increases and decreases.

وَقَوْلِ اللهِ تَعالى: ﴿وَزِدْنَٰهُمْ هُدًى﴾ [الكهف: ١٣]. ﴿وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا﴾ [المدثر: ٣١] وقالَ: ﴿ٱلْيَوْمَ

And the Statements of Allāh جَلَّ جَلالُه, "We increased them in guidance." (V.18:13) "And the believers may increase in faith." (V.74:31) — And Allāh تعالى said, "This day

(1) (Ch.32) See *Fath Al-Bārī* (*Ad-Dīn* is explained as deeds).

أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: ٣]. فإذا تَرَكَ شَيْئاً مِنَ الكَمالِ فَهُوَ ناقِصٌ.

I have perfected your religion for you." (V.5:3)

(The last Statement indicates that) if somebody leaves a part of (from) the perfection of the religion then his religion is incomplete.

٤٤ - حدَّثنا مُسْلِمُ بْنُ إبْرَاهِيمَ قالَ: حدَّثنا هِشامٌ قالَ: حدَّثنا قَتادَةُ عَنْ أنسٍ عَنِ النَّبيِّ ﷺ قالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إلٰهَ إلَّا اللهُ، وفي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إلٰهَ إلاَّ اللهُ، وفي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إلٰهَ إلَّا اللهُ، وفي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ» قالَ أبُو عَبْدِ اللهِ: قالَ أَبَانُ: حدَّثنا قَتادَةُ، حدَّثنا أنَسٌ عَنِ النَّبيِّ ﷺ: «مِنْ إيمانٍ» مَكَانَ «خَيْرٍ». [انظر: ٤٤٧٦، ٦٥٦٥، ٧٤١٠، ٧٤٤٠، ٧٥٠٩، ٧٥١٠، ٧٥١٦]

44. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever said *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said: *Lā ilāha illallāh* and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh) and has in his heart good (faith) equal to the weight of an atom (or a small ant) will be taken out of Hell."

٤٥ - حدَّثنا الحَسَنُ بْنُ الصَّبَّاحِ، سَمِعَ جَعْفَرَ بنَ عَونٍ، حدَّثنا أبو العُمَيْسِ قالَ، أخبَرَنا قَيْسُ بنُ مُسْلِمٍ، عَنْ طارِقِ بْنِ شِهابٍ، عَنْ عُمَرَ بنِ الخَطَّابِ رضي الله عنه أن رَجُلاً مِنَ اليَهُودِ قالَ لَهُ: يا أميرَ المُؤْمِنِيْنَ! آيَةٌ في كِتابِكُم تَقْرَؤُنَها لَوْ عَلَيْنا مَعْشَرَ اليَهُودِ نَزَلَتْ لاتَّخَذْنا ذٰلِكَ اليَوْمَ عِيداً، قالَ: أيُّ آيَةٍ؟ قالَ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي

45. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Once a Jew said to me, "O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an '*Eīd* (Festival) day". 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ asked, "Which is that Verse?" The Jew replied, "This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion." (V.5:3)

'Umar رَضِيَ اللهُ عَنْهُ replied, "No doubt, we know when and where this Verse was revealed to the Prophet ﷺ. It was Friday

and the Prophet ﷺ was standing at 'Arafāt (i.e., the Day of *Hajj*)."

وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣]. قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَٰلِكَ الْيَوْمَ وَالمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ ﷺ وهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

[انظر: ٤٤٠٧، ٤٦٠٦، ٧٢٦٨]

(34) CHAPTER. To pay *Zakāt*[1] is a part of Islām.

(٣٤) **بابٌ: الزَّكاةُ مِنَ الإِسْلامِ،**

And the Statement of Allāh جل جلاله:

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him) and to perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) and to give *Zakāt*, and that is the right religion." (V.98:5)

وَقَوْلُهُ: ﴿وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ﴾ [البيّنة: ٥].

46. Narrated Ṭalḥa bin 'Ubaidullāh رضي الله عنه: A man from Najd with unkempt hair came to Allāh's Messenger ﷺ and we heard his loud voice but could not understand what he was saying, till he came near (and then we came to know) that he was asking about Islām. Allāh's Messenger ﷺ said, "You have to perform five *Ṣalāt* (prayers) (*Iqāmat-as-Salāt*) in a day and night (24 hours)." The man asked, "Are there any other (more) *Salāt* (prayers) upon me?" Allāh's Messenger ﷺ replied, "No, but if you want to perform the *Nawāfil Salāt* (you can)." Allāh's Messenger ﷺ further said to him: "You have to observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān." The man asked, "Are there any other (more) fasting upon me?" Allāh's Messenger ﷺ replied, "No, but if you want to observe the *Nawāfil* fasts (you can.)" Then

٤٦ - حَدَّثَنَا إِسماعِيلُ قالَ: حدَّثَني مالِكُ بْنُ أَنَسٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بنِ مالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ: جاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثائِرَ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ وَلا نَفْقَهُ ما يَقُولُ حَتَّى دَنا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلامِ، فَقالَ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَواتٍ فِي اليَوْمِ واللَّيْلَةِ»، فَقالَ: هَلْ عَلَيَّ غَيْرُها؟ قالَ: «لا، إِلَّا أَنْ تَطَوَّعَ»، قالَ رَسُولُ اللهِ ﷺ: «وَصِيامُ رَمَضانَ»، قالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قالَ: «لا، إِلَّا أَنْ تَطَوَّعَ» قالَ:

(1) (Ch.34) *Zakāt* زكاة: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

Allāh's Messenger ﷺ further said to him, "You have to pay the *Zakāt.*" The man asked, "Is there any thing other than the *Zakāt* for me to pay?" Allāh's Messenger ﷺ replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allāh! I will neither do less nor more than this." Allāh's Messenger ﷺ said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

وذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكاةَ، قالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قالَ: «لا، إِلَّا أن تَطَوَّعَ»، قالَ: فأدْبَرَ الرَّجُلُ وهُوَ يَقُولُ: وَاللهِ لا أزيدُ عَلى هٰذا ولا أنْقُصُ، قالَ رَسُولُ اللهِ ﷺ: «أفْلَحَ إنْ صَدَقَ». [انظر: ١٨٩١، ٢٦٧٨، ٦٩٥٦]

(35) CHAPTER. To accompany the funeral processions (up to the place of burial) is a part of faith.

(٣٥) بابٌ: اتِّباعُ الجنائِزِ مِنَ الإيمانِ

47. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allāh's Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qīrāṭ*. Each *Qīrāṭ* is like the size of the (mount) Uḥud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qīrāṭ* only."

٤٧ - حدَّثَنا أحْمَدُ بْنُ عَبدِ اللهِ بنِ عَلِيٍّ المَنْجُوفيُّ، قالَ: حدَّثَنا رَوْحٌ قالَ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ ومُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنِ اتَّبَعَ جَنازَةَ مُسْلِمٍ إيماناً وَاحْتِساباً وَكانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْها ويُفْرَغَ مِنْ دَفْنِها فإنَّهُ يَرْجِعُ مِنَ الأجْرِ بِقيراطَيْنِ، كُلُّ قِيراطٍ مِثْلُ أُحُدٍ، وَمَنْ صلَّى عَلَيْها ثُمَّ رَجَعَ قَبْلَ أنْ تُدْفَنَ فإنَّهُ يَرْجِعُ بِقيْراطٍ»، تابَعَهُ عُثْمانُ المُؤَذِّنُ قالَ: حدَّثَنا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ نَحْوَهُ. [انظر: ١٣٢٣، ١٣٢٥]

(36) CHAPTER. (What is said regarding) the fear of a believer that his good deeds may be annulled (lost) without his knowledge.

(٣٦) بابُ خوفِ المُؤْمِنِ مِنْ أن يَحْبَطَ عَمَلُهُ وهُوَ لا يَشْعُرُ،

And Ibrāhīm At-Taimī said, "When I compare my talks with my deeds (then I find that my deeds are deficient compared with my talks), I am afraid, my deeds deny what I talk." And Ibn Abī Mulaika said, "I met thirty Companions of the Prophet ﷺ and

وَقالَ إبْراهِيمُ التَّيْمِيُّ: ما عَرَضْتُ قَوْلي عَلى عَمَلي إلَّا خَشِيتُ أنْ أكُونَ مُكَذِّباً، وَقالَ ابْنُ أبي مُلَيْكَةَ: أدْرَكْتُ ثَلاثِينَ مِنْ أصْحابِ النَّبيِّ ﷺ كُلُّهُمْ

each of them was afraid of becoming a hypocrite and none of them said that he was as strong in belief as the angel Jibrīl (Gabriel) or Mikāel (Michael)." And Al-Ḥasan (Al-Baṣrī) said, "It is only a faithful believer who dreads hypocrisy and only a hypocrite who considers himself safe (is not afraid of hypocrisy)."

And one should be afraid, not to persist in hypocrisy and disobedience of Allāh (by committing sins) without repenting to Allāh جَلّ جَلالُه immediately, as is referred to in the Statement of Allāh تعالى: "And (they) do not persist in what (wrong) they have done, while they know." (V.3:135).

يَخافُ النِّفاقَ عَلى نَفْسِه، ما مِنْهُمْ أَحَدٌ يَقُولُ إنَّهُ عَلى إيمانِ جِبْرِيلَ وَمِيكائِيلَ، وَيُذْكَرُ عَنِ الحسنِ: ما خافَهُ إلَّا مُؤْمِنٌ وَلا أَمِنَهُ إلَّا مُنافِقٌ. وَما يُحْذَرُ مِنَ الإصْرارِ عَلى التَّقاتُلِ وَالعِصْيانِ مِنْ غَيْرِ تَوْبَةٍ لِقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ [آل عمران: ١٣٥].

48. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Abusing a Muslim is *Fusūq* (an evil doing) and killing him is *Kufr* (disbelief)."

٤٨ - **حَدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ زُبَيْدٍ قالَ: سَأَلْتُ أبا وائِلٍ عَنِ المُرْجِئَةِ، فَقالَ: حدَّثَني عَبدُ اللهِ أَنَّ النَّبيَّ ﷺ قالَ: «سِبابُ المُسْلِمِ فُسُوقٌ وَقِتالُهُ كُفْرٌ».

[انظر: ٦٠٤٤، ٧٠٧٦]

49. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه: Allāh's Messenger ﷺ went out to inform the people about the (date of the) night of decree (*Al-Qadr*) but there happened a quarrel between two men from amongst the Muslims. The Prophet ﷺ said, "I came out to inform you about (the date of) the night of *Al-Qadr*, but as so-and-so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍān)."

٤٩ - **أَخْبَرَنا** قُتَيْبَةُ بنُ سَعِيدٍ، حدَّثَني إسماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: أَخْبَرَني عُبادَةُ بنُ الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ يُخْبِرُ بِلَيْلَةِ القَدْرِ فَتَلاحَى رَجُلانِ مِنَ المُسْلِمِينَ فَقالَ: «إنِّي خَرَجْتُ لأُخْبِرَكُمْ بِلَيْلَةِ القَدرِ، وَإنَّهُ تَلاحَى فُلانٌ وَفُلانٌ فَرُفِعَتْ وَعَسَى أن يَكُونَ خَيْراً لَكُمْ، الْتَمِسُوها في السَّبْعِ والتِّسْعِ وَالخَمْسِ». [انظر: ٢٠٢٣، ٦٠٤٩]

(37) CHAPTER. The asking of (angel) Jibrīl (Gabriel) from the Prophet ﷺ about Belief,

(٣٧) **بابُ** سُؤالِ جِبْرِيلَ النَّبيَّ ﷺ

Islām, *Iḥsān* (perfection) and the knowledge of the Hour (Doomsday).

And their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his Companions), "Jibrīl (Gabriel) عليه السلام came to teach you your religion." So the Prophet ﷺ regarded all that as religion. And all that which the Prophet ﷺ explained to the delegation of Abdul Qais was a part of faith. (See *Ḥadīth* No.53 and 87). And the Statement of Allāh تعالى: "And whoever seeks a religion other than Islām, it will never be accepted of him." (V.3 :85).

عَنِ: الإِيمانِ وَالإِسْلامِ والإِحْسانِ، وَعِلْمِ السَّاعَةِ،

وَبَيانِ النَّبيِّ ﷺ لَهُ ثُمَّ قالَ: جاءَ جِبْرِيلُ عَلَيهِ السَّلامُ يُعَلِّمُكُمْ دِينَكُمْ، فَجَعَلَ ذَلِكَ كُلَّهُ دِيناً وَمَا بَيَّنَ النَّبيُّ ﷺ لِوَفْدِ عَبْدِ القَيْسِ مِنَ الإيمانِ وَقَوْلِهِ تَعالَى: ﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

50. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: One day while the Prophet ﷺ was sitting out for the people, (a man – the angel) Jibrīl (Gabriel عليه السلام) came to him and asked, "What is faith?" Allāh's Messenger ﷺ replied, "Faith is to believe in Allāh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection."(1) Then he further asked, "What is Islām?" Allāh's Messenger ﷺ replied, "To worship Allāh جَلَّ جَلالُه Alone and none else, to perform the *Ṣalāt* (prayers) (*Iqāmat-aṣ-Ṣalāt*), to pay the *Zakāt* and to observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān"(2) Then he further asked, "What is *Iḥsān* (perfection)?" Allāh's Messenger ﷺ replied, "To worship Allāh جَلَّ جَلالُه as if you see Him, and if you cannot achieve this state of devotion then you must consider that

٥٠ - حَدَّثَنَا مُسَدَّدٌ قالَ: حَدَّثَنا إِسماعِيلُ بنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنا أَبو حَيَّانَ التَّيْمِيُّ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيرَةَ قال: كانَ النَّبيُّ ﷺ بارِزاً يَوْماً لِلنَّاسِ فأتاهُ رَجُلٌ فَقالَ: «ما الإيمانُ؟ قالَ: الإيمانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلائِكَتِهِ وبِلِقائِهِ، وَرُسُلِهِ. وَتُؤْمِنَ بِالبَعْثِ، قالَ: ما الإِسْلامُ؟ قالَ: الإِسْلامُ أَنْ تَعْبُدَ اللهَ وَلا تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلاةَ، وتُؤَدِّيَ الزَّكاةَ المَفْرُوضَةَ، وتَصُومَ رَمضانَ، قالَ: ما الإِحْسانُ؟ قالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَراهُ، فإنْ لَم تَكُنْ تَراهُ فإنَّهُ

(1) (H.50) In this *Ḥadīth*, only 4 items are mentioned, while in another *Ḥadīth*, 6 items are mentioned. (i) Allāh, (ii) His angels, (iii) His Books (The Torah, The Gospel, The Qur'ān and all the other Holy Books revealed by Allāh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments, i.e., whatever Allāh has ordained, must come to pass).

(2) (H.50) Again the principles of Islām mentioned here are 4, but in other narrations, they are five – 5th is the Pilgrimage (*Ḥajj*) to Makkah for the one who can afford it, once in a lifetime.

يَراكَ. قالَ: متى السَّاعَةُ؟ قالَ: مَا المَسْؤُولُ بِأَعْلَمَ مِنَ السَّائِلِ، وسأُخْبِرُكَ عَنْ أَشْرَاطِها: إذا وَلَدتِ الأَمَةُ رَبَّتَها، وَإذا تَطاوَلَ رُعاةُ الإِبِلِ البُهْمِ في البُنْيانِ في خَمْسٍ لا يَعْلَمُهُنَّ إلَّا اللهُ»، ثُمَّ تَلا النَّبِيُّ ﷺ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ [لقمان: ٣٤]. ثُمَّ أَدبَرَ فقالَ: «رُدُّوه»، فَلَمْ يَرَوْا شَيْئاً، فَقالَ: «هٰذا جِبْريلُ جاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ». قالَ أبو عَبْدِ اللهِ: جَعَلَ ذٰلِكَ كُلَّهُ مِنَ الإِيْمانِ. [انظر: ٤٧٧٧]

He is looking at you." Then he further asked, "When will the Hour be established?" Allāh's Messenger ﷺ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allāh.

The Prophet ﷺ then recited:

"Verily, Allāh! With Him (Alone) is the knowledge of the Hour —." (V.31:34) Then that man (the angel) left and the Prophet ﷺ asked his Companions to call him back, but they could not see anything (him). Then the Prophet ﷺ said, "That was Jibrīl (Gabriel عليه السلام), who came to teach the people their religion."

Abū 'Abdullāh رَضِيَ اللهُ عَنْهُ said: He (the Prophet ﷺ) considered all that as a part of faith.

(٣٨) بابٌ:

(38) CHAPTER.

٥١ - حدَّثنا إبْراهيمُ بنُ حمْزَةَ قالَ: حدَّثَنا إبْراهيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهَابٍ عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخبَرَهُ قالَ: أخْبَرَني أبو سُفْيانَ أنَّ هِرَقْلَ قالَ: سَأَلْتُكَ: هَلْ يَزيدُوْنَ أَمْ يَنْقُصُونَ، فَزَعَمْتَ أَنَّهُمْ يَزيدُونَ، وكَذٰلِكَ الإيمانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِيْنِهِ بَعْدَ أنْ يَدْخُلَ فِيْهِ، فَزَعمتَ أنْ لا، وَكَذٰلِكَ

51. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: I was informed by Abū Sufyān that Heraclius said to him, "I asked you whether they (followers of Muḥammad ﷺ) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophet ﷺ) religion (Islām) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) True Faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it."

الإيمانُ حِينَ تُخالِطُ بَشاشَتُهُ القُلُوبَ لا يَسْخَطُهُ أحَدٌ. [راجع: ٧]

(39) CHAPTER. The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion.

(٣٩) بابٌ فَضْلِ مَنِ اسْتَبْرَأ لِدِينِه

52. Narrated An-Nu'mān bin Bashīr رَضِيَ الله عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Ḥima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Ḥima* and the *Ḥima* of Allāh جَلّ جلاله on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart.

٥٢ - **حدَّثَنَا** أبُو نُعَيم قَالَ: حدَّثَنا زَكَرِيَّا، عَنْ عَامِرٍ، قالَ: سَمِعْتُ النُّعْمانَ ابْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يقُول: «الحلالُ بَيِّنٌ وَالحَرَامُ بَيِّنٌ، وَبَيْنَهُما مُشَبَّهاتٌ لا يَعْلَمُها كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى المُشَبَّهَاتِ اسْتَبْرَأ لِدِيْنِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهاتِ كَرَاعٍ يَرْعى حَوْلَ الحِمى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، ألا إنَّ حِمَى اللهِ مَحَارِمُهُ، ألا وَإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كلُّهُ، وإذا فَسَدَتْ فَسَدَ الجَسدُ كلُّهُ، أَلَا وَهِيَ القَلْبُ. [انظر: ٢٠٥١]

(40) CHAPTER. To pay *Al-Khumus* (one-fifth of the war booty to be given in Allāh's Cause) is a part of faith.

٤٠ - بابٌ: أداءُ الخُمُسِ مِنَ الإيمان

53. Narrated Abū Jamra: I used to sit with Ibn 'Abbās رَضِيَ الله عَنْهُما and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ, the Prophet ﷺ asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabī'a." Then the Prophet ﷺ said to them, "Welcome! O

٥٣ - **حدَّثَنَا** عَليُّ بنُ الجَعدِ قالَ: أخبَرَنا شُعْبةُ عَنْ أبي جَمْرَةَ قالَ: كُنْت أقْعُدُ مَعَ ابنِ عَبَّاسٍ يُجْلِسُنِي عَلى سَرِيرِهِ فَقالَ: أَقِمْ عِنْدِي حَتى أجْعَلَ لَكَ سَهْماً مِنْ مالي، فأقمْتُ مَعَهُ شَهْرَيْنِ ثُمَّ قالَ: إنَّ وَفْدَ عَبْدِ القَيْسِ لَمَّا أتَوُا النَّبِيَّ ﷺ قالَ: «مَنِ القَوْمُ أوْ مَنِ الوَفْدُ؟»

people (or O delegation of 'Abdul Qais)! Neither will you have disgrace or will you regret." They said, "O Allāh's Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Muḍar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ﷺ ordered them to do four things and forbade them from four things. He ordered them to believe in Allāh Alone and asked them, "Do you know what is meant by believing in Allāh (جل جلاله) Alone?" They replied, "Allāh and His Messenger know better."

Thereupon the Prophet ﷺ said, "It means:

1. To testify that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh"* (none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh).
2. *Iqāmat-aṣ-Ṣalāt* [to perform the (compulsory congregational) *Ṣalāt* (prayers)].
3. To pay the *Zakāt.*
4. To observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān.
5. And to pay *Al-Khumus* (one-fifth of the booty to be given in Allāh's Cause).

Then he forbade them four things, namely *Al-Ḥantam, Ad-Dubbā', An-Naqīr* and *Al-Muzaffat* or *Al-Muqaiyar*; (these were the names of pots in which alcoholic drinks were prepared) (the Prophet ﷺ mentioned the container of wine and he meant the wine itself). The Prophet ﷺ further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

قالُوا: رَبِيعَةُ، قالَ: «مَرْحَباً بِالقَوْمِ، أَوْ بِالوَفْدِ، غَيرَ خَزَايا وَلا نَدامَى»، فَقالُوا: يا رَسُولَ اللهِ! إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا في الشَّهْرِ الحَرَامِ، وبَيْنَنا وبَيْنَكَ هٰذا الحَيُّ مِنْ كُفَّارِ مُضَرَ، فَمُرْنا بِأَمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنا وَنَدْخُلُ بِهِ الجَنَّةَ، وَسَأَلُوه عَنِ الأَشْرِبَةِ، فَأَمَرَهُمْ بِأَرْبَعٍ وَنهاهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بالإِيمانِ باللهِ وَحْدَهُ، قالَ: «أَتَدْرُونَ ما الإِيمانُ باللهِ وَحْدَهُ؟» قالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «شَهادَةُ أَنْ لا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَإِقامُ الصَّلاةِ، وَإِيتاءُ الزَّكاةِ وَصِيامُ رَمَضانَ وأَنْ تُعْطُوا مِنَ المَغْنَمِ الخُمُسَ»، وَنهاهُمْ عَنْ أَربَعٍ، عَنِ الحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ والمُزَفَّتِ، - وَرُبَّما قالَ: المُقَيَّرِ - وَقالَ: «احْفَظُوهُنَّ وأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ». [انظر: ٨٧، ٥٢٣، ١٣٩٨، ٣٠٩٥، ٣٥١٠، ٤٣٦٨، ٤٣٦٩، ٦١٧٦، ٧٢٦٦، ٧٥٥٦]

(41) CHAPTER. What is said regarding the statement: "The reward of deeds depends upon the intention and hoping to get rewards from Allāh."

And every person will get the reward according to what he has intended.

And this includes faith, ablution, *As-Salāt, Zakāt*, *Hajj*, *As-Saum* and all the *Ahkām* (orders) of Allāh.

Allāh تعالى said, "Say: Each one does (deeds) according to *Shakilātihi* (i.e., his way or his religion or his intentions etc)..." (V.17:84)

And the spending of a man for his family with the intention of having a reward from Allāh جَلّ جَلاله, will be regarded as alms.

And the Prophet ﷺ said, "*Jihād*(1) and intentions." (meaning — *Jihād* — to fight for Allāh's جَلّ جَلاله Cause, and when there is no call for it then at least one should have the intention to take part in *Jihād*).

54. Narrated 'Umar (bin Al-Khattāb) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allāh and His Messenger (ﷺ) then his emigration will be for Allāh and His Messenger (ﷺ). And whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for."

55. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a man spends on his family with the intention of having a reward

(٤١) بابُ مَا جاءَ أَنَّ الأعمالَ بِالنِّيَّةِ وَالحِسْبَةِ،

وَلِكُلِّ امرِئٍ ما نَوَى، فَدَخَلَ فِيهِ الإيمانُ، وَالوُضُوءُ، والصَّلاةُ، والزَّكاةُ، وَالحجُّ، والصَّومُ، والأَحْكامُ، وَقالَ اللهُ تَعالى: ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِۦ﴾ [الإسراء: ٨٤]: عَلى نِيَّتِهِ، وَنَفَقَةُ الرَّجُلِ عَلى أَهْلِهِ يَحْتَسِبها، صَدَقَةٌ، وَقالَ النَّبِيُّ ﷺ: وَلكِنْ جِهادٌ وَنِيَّةٌ.

٥٤ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: أَخبَرَنا مالِكٌ عنْ يَحْيى بنِ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ إبراهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقّاصٍ، عَنْ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الأعمالُ بالنِّيَّةِ ولِكُلِّ امرِئٍ مَا نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إلى اللهِ ورَسُولِه، وَمَنْ كانَتْ هِجْرَتُهُ لِدُنْيا يُصِيبُها أَوِ امْرَأَةٍ يَتَزَوَّجُها فَهِجْرَتُهُ إلى مَا هاجَرَ إِلَيهِ». [راجع: ١]

٥٥ - **حدَّثَنا** حَجّاجُ بنُ مِنْهالٍ قالَ: حدَّثَنا شُعْبَةُ قالَ: أَخبَرَني عَدِيُّ

(1) (Ch.41) *Jihād* against *Kufr* i.e., to fight for Allāh's Cause when there is a call for it, otherwise one should have the intentions to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

from Allāh, sincerely for Allāh's sake then it is a (kind of) alms-giving (in reward) for him."

بنُ ثابتٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزِيدَ، عَنْ أَبي مَسْعُودٍ عَنِ النَّبيِّ ﷺ قالَ: «إذا أنْفَقَ الرَّجُلُ عَلى أهْلِهِ يَحْتَسِبُها فَهُوَ لَهُ صَدَقَةٌ». [انظر: ٤٠٠٦، ٥٣٥١]

56. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "You will be rewarded for whatever you spend for Allāh's sake, even if it were a morsel which you put in your wife's mouth."

٥٦ - حدَّثَنا الحَكَمُ بْنُ نافِعٍ قالَ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عامِرُ ابْنُ سَعْدٍ عَنْ سَعْدِ بنِ أَبي وَقَّاصٍ أنَّهُ أَخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِها وَجْهَ اللهِ إلَّا أُجِرْتَ عَلَيْها حَتى ما تَجْعلُ في فِي امرَأتِكَ». [انظر: ١٢٩٥، ٢٧٤٢، ٢٧٤٤، ٣٩٣٦، ٤٤٠٩، ٥٣٥٤، ٥٦٥٩، ٥٦٦٨، ٦٣٧٣، ٦٧٣٣]

(42) CHAPTER. The statement of the Prophet ﷺ: Religion is *An-Nasīḥah* (to be sincere and true) to Allāh, to His Messenger (Muhammad ﷺ), to the Muslim rulers, and to all the Muslims.[1]

And the Statement of Allāh تعالى:

"If they are sincere (in duty) to Allāh and His Messenger (Muḥammad ﷺ)." (V.9:91)

(٤٢) بابُ قولِ النَّبيِّ ﷺ: «الدِّينُ النَّصيحَةُ للهِ ولِرَسُولِهِ وَلأَئِمَّةِ المُسْلِمينَ وَعامَّتِهِمْ»،

وقوْلِهِ تعالى: ﴿إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِۦ﴾ [التوبة: ٩١].

57. Narrated Jarīr bin Abdullāh رَضِيَ اللهُ

٥٧ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا

(1) (Ch.42) (To be sincere and true)
1) To Allāh جَلَّ جَلالُه [i.e. obeying Him, by following His religion of Islamic Monotheism, attributing to Him what He deserves and doing *Jihād* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)].
2) To Allāh's Messenger (Muhammad ﷺ) [i.e. to respect him greatly, and to believe that he ﷺ is Allāh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Sunna* (legal ways etc.)].
3) To the Muslims rulers (i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless).
4) To all the Muslims (in common) [i.e., to order them for *Al-Ma'rūf* (i.e., Islāmic Monotheism, and all that Islām has ordained), and to forbid them from *Al-Munkar* (i.e., disbelief, polytheism of all kinds and all that Islām has forbidden), to help them and to be merciful and kind to them etc.].

يَحْيى: عَنْ إسْماعِيل، قالَ: حدَّثَنِي قَيْسُ بْنُ أبي حازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ، قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ عَلى إقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [انظر: ٥٢٤، ١٤٠١، ٢١٥٧، ٢٧١٤، ٢٧١٥، ٧٢٠٤]

عَنْهُ: I gave *Al-Bai'āh* (pledge) to Allāh's Messenger ﷺ for the following:

1. *Iqāmat-aṣ-Ṣalāt* [to perform the (compulsory congregational) *Ṣalāt* (prayers)].
2. To pay the *Zakāt*
3. And to be sincere and true to every Muslim [i.e., to order them for *Al-Ma'rūf*: (i.e., Islāmic Monotheism, and all that Islām orders one to do), and to forbid them the *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām has forbidden), to help them and to be merciful and kind to them.

٥٨ - حدَّثَنا أبُو النُّعْمانِ قالَ: حدَّثَنا أبُو عَوانَةَ عَنْ زِيادِ بنِ عَلاقَةَ قالَ: سَمِعْتُ جَرِيرَ بنَ عَبدِ اللهِ يَقُولُ يَوْمَ ماتَ المُغيرَةُ بْنُ شُعْبَةَ قامَ فَحَمِدَ اللهَ وأثْنَى عليهِ وَقالَ: عَلَيْكُمْ باتِّقاءِ اللهِ وَحدَهُ لا شَرِيكَ لَهُ، وَالوَقارِ والسَّكِينَةِ حَتى يَأْتِيَكُمْ أميرٌ، فإنَّما يَأتِيكُمُ الآنَ، ثُمَّ قالَ: اسْتَعْفُوا لأَمِيرِكُمْ فَإنَّهُ كانَ يُحِبُّ العَفْوَ، ثُمَّ قالَ: أمَّا بَعْدُ فإني أتَيْتُ النَّبِيَّ ﷺ قُلْتُ: يَا رَسُولَ اللهِ! أُبايِعُكَ عَلى الإسلامِ، فَشَرَطَ عَلَيَّ: «وَالنُّصْحِ لِكُلِّ مُسْلِمٍ»، فَبايَعْتُهُ عَلى هٰذا، وَرَبِّ هَذا المَسْجِدِ إنِّي لَناصِحٌ لَكُمْ، ثُمَّ اسْتَغْفَرَ وَنَزَلَ.

58. Narrated Ziyād bin 'Aāqa رَضِيَ اللهُ عَنْهُ: I heard Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما (praising Allāh جَلَّ جَلالُه) on the day when Al-Mughīra bin Shu'ba died, he (Jarīr) got up (on the pulpit) and thanked and praised Allāh جَلَّ جَلالُه and said, "Be afraid of Allāh جَلَّ جَلالُه Alone, Who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allāh's forgiveness for your (late) chief because he himself loved to forgive others." Jarīr added, "*Ammā ba' du* (then after), I came to the Prophet ﷺ and said, 'O Allāh's Messenger! I give my *Bai'āh* (pledge) to you for Islām.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim i.e. to order them for the *Al-Ma'rūf* [i.e., Islāmic Monotheism and all that Islām orders one to do, and to forbid them from the *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām has forbidden), and to help them, and to be merciful and kind to them etc.], so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)."

Then Jarīr asked for Allāh's forgiveness and came down (from the pulpit).

3 - THE BOOK OF KNOWLEDGE

٣ - كتاب العِلم

(1) CHAPTER. The superiority of knowledge.

And the Statement of Allāh جَل جَلاله: "...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do." (V.58:11) And the Statement of Allāh تعالى: "...My Lord, increase me in knowledge." (V.20:114)

(١) بابُ فَضْلِ العِلْمِ،

وَقَوْلِ اللهِ تَعالَى: ﴿يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المجادلة: ١١]. وَقَوْلِهِ: ﴿رَّبِّ زِدْنِى عِلْمًا﴾ [طه: ١١٤].

(2) CHAPTER. Whoever is asked about knowledge while he is busy in some conversation, so he finished his talk, and then answered the questioner.

59. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was saying something in a gathering, a bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allāh's Messenger ﷺ continued his talk, so some people said that Allāh's Messenger ﷺ had heard the question, but did not like what that bedouin had asked. Some of them said that Allāh's Messenger ﷺ had not heard it. When the Prophet ﷺ finished his speech, he said, "Where is the questioner, who enquired about the Hour?" The bedouin said, "I am here, O Allāh's Messenger ﷺ." Then the Prophet ﷺ said, "When *Al-Amānah* (i.e., the trust or moral responsibility or honesty and all the duties which Allāh has ordained) is lost, then wait for the Hour." The bedouin said, "How will that be lost?" The Prophet ﷺ said, "When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars),[1] then wait for the Hour."

(٢) بابُ مَنْ سُئِلَ عِلْماً وَهُوَ مُشْتَغِلٌ فِي حَدِيثِهِ فأَتَمَّ الحَدِيثَ ثُمَّ أجابَ السَّائِلَ

٥٩ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا فُلَيْحٌ ح، وحدَّثَني إبراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَني أبي قالَ: حدَّثَني هِلالُ بنُ عَلِيٍّ عَنْ عَطاءِ بنِ يَسارٍ عَنْ أبي هُرَيْرَةَ قالَ: بَيْنَما النَّبيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ القَوْمَ جاءَهُ أعْرَابِيٌّ فَقالَ: مَتى السَّاعَةُ؟ فَمَضَى رَسُولُ اللهِ ﷺ يُحَدِّثُ، فَقالَ بَعْضُ القَوْمِ: سَمِعَ مَا قالَ فكَرِهَ مَا قالَ، وقالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتى إذا قضَى حدِيثَهُ قالَ: «أيْنَ - أُرَاهُ - السَّائِلُ عَنِ السَّاعَةِ؟» قالَ: هَا أنا يا رَسُولَ اللهِ، قالَ: «فإذَا ضُيِّعَتِ الأَمانَةُ فانْتَظِرِ السَّاعَةَ»، قالَ: كَيْفَ

(1) (H.59) See *Fath-Al-Bāri*, for details.

إِضَاعَتُها؟ قالَ: «إِذَا وُسِّدَ الأَمْرُ إِلى غيرِ أَهْلِهِ فانْتَظِرِ السَّاعَةَ». [انظر: ٦٤٩٦]

(3) CHAPTER. Whoever raises his voice in (conveying) knowledge.

(٣) **بابٌ** من رَفَعَ صَوتَهُ بالعِلْم

60. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما : Once the Prophet ﷺ remained behind us in a journey. He joined us while we were performing ablution for the *Ṣalāt* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice: "Save your heels from the Fire."

٦٠ - حدَّثَنا أبو النُّعْمانِ قالَ: حدَّثَنا أَبُو عَوانَةَ عَنْ أبي بِشْرٍ، عَنْ يُوسُفَ بنِ ماهَكَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: تَخَلَّفَ النَّبِيُّ ﷺ في سَفْرَةٍ سافَرْناهَا، فَأَدْرَكَنا وَقَدْ أَرْهَقَتْنا الصَّلاةُ وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنا نَمْسَحُ عَلى أَرْجُلِنا، فَنادَى بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلأَعْقابِ مِنَ النَّارِ» مَرَّتَينِ أَوْ ثَلاثاً. [انظر: ٩٦، ١٦٣]

(4) CHAPTER. Concerning variety of words used by the narrators conveying different significations regarding the concept of narrating and which has importance for the *Ḥadīth* scholars only.

(٤) **بابٌ** قَولِ المُحَدِّثِ: حدَّثَنا، وَأخبَرَنا، وَأَنْبَأَنا،

وقالَ الحُمَيْدِيُّ: كانَ عِنْدَ ابنِ عُيَيْنَةَ «حدَّثَنا» وَ«أَخْبَرَنا» و«أَنْبَأَنا» وَ«سَمِعْتُ» واحِداً، وَقالَ ابنُ مَسْعُودٍ: حدَّثَنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ المَصْدُوقُ، وقالَ شَقِيقٌ عَنْ عَبدِ اللهِ: سَمِعْتُ النَّبِيَّ ﷺ كَلِمَةً، وقالَ حُذَيْفَةُ: حدَّثَنا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ، وَقالَ أَبُو العالِيَةِ: عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِيما يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ، وَقالَ أَنَسٌ: عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ، وقالَ أَبُو هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ رَبِّكُم عَزَّ وجَلَّ.

61. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer. The others then asked, "Please inform us, what is that tree, O Allāh's Messenger?" He ﷺ replied, "It is the date-palm tree."

٦١ - **حَدَّثَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُها، وأنَّها مَثَلُ المُسْلِمِ فَحَدِّثُونِي مَا هِيَ؟» فَوَقَعَ الناسُ في شَجَرِ البَوَادِي، قالَ عَبْدُ اللهِ: وَوَقَعَ في نَفْسِي أَنَّها النَّخْلَةُ، فاسْتَحْيَيْتُ ثُمَّ قالُوا: حَدِّثْنا ما هِيَ يَا رَسُولَ اللهِ؟ قالَ: «هِيَ النَّخْلَةُ». [انظر: ٦٢، ٧٢، ١٣١، ٢٢٠٩، ٤٦٩٨، ٥٤٤٤، ٥٤٤٨، ٦١٢٢، ٦١٤٤]

(5) CHAPTER. The *Imām* questioning his companions in order to test their knowledge.

(٥) **بابُ** طَرْحِ الإمامِ المَسْأَلَةَ على أصحابِهِ لِيَخْتَبِرَ مَا عِندَهُمْ مِنَ العِلْمِ

62. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allāh's Messenger?" He ﷺ replied, "It is the date-palm tree."

٦٢ - **حَدَّثَنَا** خالِدُ بْنُ مَخْلَدٍ، حَدَّثَنا سُلَيْمانُ، حَدَّثَنا عَبْدُ اللهِ بْنُ دِينارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُها، وَإِنَّها مَثَلُ المُسْلِمِ، حَدِّثُونِي ما هِيَ؟» قالَ: فَوَقَعَ النَّاسُ في شَجَرِ البَوادِي، قالَ: فَوَقَعَ في نَفْسِي أَنَّها النَّخْلَةُ، ثُمَّ قالُوا: حَدِّثْنا مَا هِيَ يا رَسُولَ اللهِ؟ قالَ: «هِيَ النَّخْلَةُ». [راجع: ٦١]

(6) CHAPTER. What is said about knowledge.

(٦) **بابُ** مَا جاءَ في العِلْمِ،

And the Statement of Allāh تعالى: "And say: My Lord! Increase me in knowledge." (V.20:114)

وَقَوْلِ اللهِ تَعالَى: ﴿وَقُل رَّبِّ زِدْنِي عِلْمًا﴾ [طه: ١١٤].

To recite or read (something) and present it in front of a scholar.

القِرَاءَةُ والعَرْضُ عَلى المُحدِّثِ، وَرَأى الحَسَنُ، وسُفْيان، وَمالِكٌ القِرَاءَةَ جائِزَةً، قَالَ أبو عبد الله سمعتُ أبا عاصم يذكر عن سفيان الثَّوْري ومالك الإمام أنهما كانا يريان القراءَةَ والسماعَ جائزةً، حدثنا عبيد الله بن موسىٰ عن سفيان قال: إذا قرئ على المحدث فلا بأس أن يقول: حدثني وسمعتُ. واحْتَجَّ بَعْضُهُمْ في القِراءَةِ عَلى العالِم بحَديث ضِمام بْنِ ثَعْلَبَةَ أنَّهُ قالَ لِلنَّبِيِّ ﷺ: آللهُ أمَرَكَ أن تُصَلِّيَ الصَّلَوات؟ قال: «نَعَمْ»، قالَ: فهذِهِ قِراءَةٌ عَلى النَّبِيِّ ﷺ، أخْبَرَ ضِمامٌ قَوْمَهُ بذلِكَ فأجازُوهُ - واحتَجَّ مالِكٌ بالصَّكِّ يُقْرَأُ عَلى القَوْمِ فَيَقُولُونَ: أشْهدَنا فُلانٌ، وَيُقْرَأُ ذلِكَ قِرَاءَةً عَلَيهِمْ، وَيُقْرَأُ عَلى المُقْرِئِ فَيَقُولُ القارِئُ: أقْرَأني فُلانٌ. حدَّثَنا مُحَمَّد بْنُ سَلام قَالَ: حدَّثَنا مُحَمَّدُ بنُ الحَسَنِ الوَاسِطيُّ، عنْ عَوْفٍ، عَنِ الحَسَنِ قالَ: لَا بَأسَ بِالقِرَاءة على العالِم. حَدَّثَنا عُبَيْدُ اللهِ وأخْبَرَنا مُحَمَّدُ ابنُ يُوسُفَ الفِرَبْرِيُّ، وحدَّثَنا مُحَمَّدُ بْنُ إسْمَاعِيلَ البُخاريُّ قال: حدَّثَنا عُبَيْدُ اللهِ ابنُ مُوسَى بن بَاذَام عَنْ سُفيانَ قال: إذا قُرِئَ عَلى المُحَدِّثِ فَلا بَأسَ أنْ يَقولَ: حَدَّثَنِي، قالَ: وَسَمِعْتُ أبا

عاصِم يَقُولُ عَنْ مالِك وَسُفْيانَ: القِراءَةُ عَلى العَالِمِ وَقِرَاءَتُهُ سَواءٌ.

٦٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُف قالَ: حدَّثنا اللَّيْثُ عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بنِ أبي نَمِرٍ، أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ يَقُولُ: بَيْنما نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ ﷺ في المَسْجِد دَخَلَ رَجُلٌ عَلى جَمَلٍ فأناخَهُ في المَسْجِد ثُمَّ عَقَلَهُ، ثُمَّ قالَ لَهُمْ: أيُّكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ ﷺ مُتَّكِئٌ بَيْنَ ظَهْرَانَيْهِمْ، فَقُلْنا: هَذا الرَّجُلُ الأبْيَضُ المُتَّكِئُ، فَقالَ لَهُ الرَّجُلُ: ابنَ عَبْدِ المُطَّلِبِ، فَقالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أجَبْتُكَ»، فَقالَ الرَّجُلُ لِلنَّبِيِّ ﷺ: إنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيْكَ في المَسْألَةِ فَلا تَجِدْ عَلَيَّ في نَفْسِكَ، فَقالَ: «سَلْ عَمَّا بَدَا لَكَ»، فَقالَ: أسْألُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ، آللهُ أرْسَلَكَ إلى النَّاسِ كُلِّهِمْ؟ فَقالَ: «اللَّهُمَّ نَعَمْ»، قالَ أنْشُدُكَ بِاللهِ، آللهُ أمَرَكَ أنْ تُصَلِّيَ الصَّلَواتِ الخَمْسَ في اليَوْمِ وَاللَّيْلَةِ؟ قالَ: اللَّهُمَّ نَعَمْ، قالَ: أنْشُدُكَ بِاللهِ، آللهُ أمَرَكَ أنْ تَصُومَ هذا الشَّهْرَ مِنَ السَّنَةِ؟ قالَ: «اللَّهُمَّ نَعَمْ». قالَ: أنْشُدُكَ بِاللهِ، آللهُ أمَرَكَ أنْ تَأْخُذَ هذِهِ الصَّدَقَةَ مِنْ أغْنِيائِنا فَتَقْسِمَها عَلى فُقَرائِنا؟ فَقالَ النَّبِيُّ ﷺ: «اللَّهُمَّ نَعَمْ»، فقالَ الرَّجُلُ: آمَنْتُ بِما جِئْتَ

63. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muḥammad?" At that time the Prophet ﷺ was sitting amongst us (his Companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muṭṭalib." The Prophet ﷺ said, "I am here to answer your questions." The man said to the Prophet ﷺ, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet ﷺ said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allāh sent you as a Messenger to all the mankind?" The Prophet ﷺ replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to offer five *Ṣalāt* (prayers) in a day and night (24 hours)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh! Has Allāh ordered you to observe *Ṣaum* (fasts) during this month of the year (i.e., Ramaḍān)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to take *Zakāt* from our rich people and distribute it amongst our poor people?" The Prophet ﷺ replied, "By Allāh, yes." Thereupon that man said. "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Ḍimām bin Tha'laba from the brothers of Banī Sa'd bin Bakr."

بِهِ، وأنا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وأنا ضِمامُ بنُ ثَعْلَبَةَ أخو بَني سَعْدِ ابنِ بَكْرٍ. رَوَاهُ موسَى وَعَلِيُّ بنُ عَبْدِ الحَمِيدِ عَنْ سُلَيْمانَ، عَنْ ثابتٍ عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ بهٰذا.

(7) CHAPTER. What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to different countries.

(٧) بابُ ما يُذْكَرُ في المُناوَلَةِ وكِتابِ أَهْلِ العِلْمِ بالعِلمِ إلى البُلْدَانِ،

Anas said that 'Uthmān got the Qur'ān transcribed and sent its copies to far-off places. 'Abdullāh bin 'Umar, Yaḥyā bin Sa'īd and Mālik consider it permissible, and some people of Ḥijāz supported this opinion depending on the narration of the Prophet ﷺ, when the Prophet ﷺ got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them of the orders of the Prophet ﷺ.

وَقالَ أنَسٌ: نَسَخَ عُثْمانُ المَصاحِفَ فَبَعَثَ بِها إلى الآفاقِ، وَرأى عَبْدُ اللهِ بنُ عُمَرَ، وَيَحْيَى بنُ سَعِيدٍ ومَالِكٌ ذلِكَ جائِزاً، وَاحْتَجَّ بَعْضُ أَهْلِ الحِجازِ في المُناوَلَةِ بِحَدِيثِ النَّبِيِّ ﷺ حَيْثُ كَتَبَ لأمِيرِ السَّرِيَّةِ كِتاباً وَقالَ: لا تَقْرَأْهُ حَتَّى تَبْلُغَ مَكانَ كَذَا وَكَذَا، فَلَمَّا بَلَغَ ذٰلك المَكانَ قَرأَهُ عَلى النَّاسِ وَأخْبَرَهُمْ بِأَمْرِ النَّبِيِّ ﷺ.

64. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ gave a letter to a person and ordered him to go and deliver it to the governor of Baḥrain. (He did so) and the governor of Baḥrain sent it to Khosrau, who read that letter and then tore it to pieces.

(The subnarrator (Ibn-Shihāb) thinks that Ibn Al-Musaiyab said that Allāh's Messenger ﷺ invoked Allāh against them (saying), "May Allāh tear them into pieces, and disperse them all totally."

٦٤ - **حدَّثَنا** إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَني إبْراهِيمُ بنُ سَعْدٍ، عَن صَالِحٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بنِ مَسْعُودٍ: أنَّ عَبدَ اللهِ بنَ عَبَّاسٍ أخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتابِهِ رَجُلاً، وأمَرَهُ أنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ البَحْرَيْنِ إلى كِسْرَى، فلَمَّا قَرَأهُ مَزَّقَهُ، فَحَسِبْتُ أنَّ ابنَ المُسَيَّبِ قالَ: فَدعا عَلَيْهِمْ رَسُولُ اللهِ

ﷺ أنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [انظر: ٢٩٣٩، ٤٤٢٤، ٧٢٦٤]

٦٥ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبرنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: كَتَبَ النَّبِيُّ ﷺ كِتاباً أَوْ أَرادَ أَنْ يَكْتُبَ فَقِيلَ لَهُ: إِنَّهُمْ لا يَقْرَؤُنَ كِتاباً إِلَّا مَخْتُوماً، فاتَّخَذَ خاتَماً مِنْ فِضَّةٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ، كَأَنِّي أَنْظُرُ إلى بَياضِهِ في يَدِهِ، فَقُلْتُ لِقَتادَةَ: مَنْ قالَ: نَقْشُهُ مُحَمَّدٌ رَسُولُ اللهِ؟ قالَ: أَنَسٌ. [انظر: ٢٩٣٨، ٥٨٧٠، ٥٨٧٢، ٥٨٧٤، ٥٨٧٥، ٥٨٧٧، ٧١٦٢]

65. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ wrote a letter or intended to write a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with "Muḥammad the Messenger of Allāh" engraved on it. As if I were just observing its white glitter in the hand of the Prophet ﷺ.

(٨) بابٌ مَنْ قَعَدَ حَيْثُ يَنْتَهِي بِهِ المَجْلِسُ، وَمَنْ رَأى فُرْجَةً في الحَلْقَةِ فَجَلَسَ فِيها

(8) CHAPTER. Whoever sat at the farther end of a gathering. And whoever found a place amongst a gathering and took his seat there.

٦٦ - حدَّثَنا إسماعِيلُ قالَ: حدَّثَني مَالِكٌ عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أَنَّ أَبا مُرَّةَ مَوْلى عَقِيلِ بنِ أبي طالِبٍ أَخْبَرَهُ عَنْ أَبي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللهِ ﷺ بَيْنَما هُوَ جالِسٌ في المَسْجِدِ والنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلاثَةُ نَفَرٍ، فأَقْبَلَ اثْنانِ إلى رَسُولِ اللهِ ﷺ وَذَهَبَ واحِدٌ قالَ: فوَقَفا على رَسُولِ اللهِ ﷺ فأَمَّا أَحَدُهُما فَرَأى فُرْجَةً في الحَلْقَةِ فَجلَسَ فِيها، وأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وأَمَّا الثَّالِثُ فأدْبَرَ ذَاهِباً فَلَمَّا

66. Narrated Abū Wāqid Al-Laiṯh رَضِيَ اللهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh's Messenger ﷺ and the third one went away. The two persons kept on standing before Allāh's Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allāh's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh, so Allāh sheltered Him in His Mercy (and did not punish him), while the third turned his face

from Allāh and went away, so Allāh turned His Face from him likewise."

فَـرَغَ رَسُـولُ اللهِ ﷺ قَـالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاثَةِ: أَمَّا أَحَدُهُمْ فَأَوَى إلى اللهِ تَعَالَى فَآوَاهُ اللهُ إِلَيهِ، وأَمَّا الآخَرُ فاسْتَحْيا فَاسْتَحْيَا اللهُ مِنْهُ، وأَمَّا الآخَرُ فأعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ». [انظر: ٤٧٤]

(9) CHAPTER. The Statement of the Prophet ﷺ: It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source."

(٩) بابُ قَوْلِ النَّبِي ﷺ: «رُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ»

67. Narrated 'Abdur Raḥmān bin Abī Bakrah's father رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was riding his camel and a man was holding its rein. The Prophet ﷺ asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of *Naḥr* (slaughtering of the animals of sacrifice)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Ḥijja?" We replied, "Yes." He said, "Verily! Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

٦٧ - **حدَّثَنَا** مُسَدَّدٌ قالَ: حدَّثَنا بِشْرٌ قالَ: حدَّثَنا ابنُ عَوْنٍ، عَنِ ابنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ: ذَكَرَ النَّبِيَّ ﷺ قَعَدَ عَلى بَعِيرِهِ وَأَمْسَكَ إِنْسانٌ بِخِطامِهِ أَوْ بِزِمامِهِ ثُمَّ قالَ: «أَيُّ يَوْمٍ هٰذا؟» فَسَكَتْنا حتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، قالَ: «أَلَيْسَ يوْمَ النَّحْرِ؟» قُلْنا: بَلى، «قالَ: فأَيُّ شَهْرٍ هذَا؟» فَسَكَتْنَا حتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ فَقالَ: «أَلَيْسَ بِذِي الحِجَّةِ؟» قُلْنا: بَلى، قالَ: «فإنَّ دِماءَكُمْ وَأَمْوالَكُمْ وأَعْراضَكُمْ بَيْنَكُمْ حَرامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا، في شَهْرِكُمْ هٰذا، في بَلَدِكُمْ هٰذا، لِيُبَلِّغِ الشَّاهِدُ الغائِبَ، فإنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعىٰ لَهُ مِنْهُ». [انظر: ١٠٥، ١٧٤١، ٣١٩٧، ٤٤٠٧، ٤٦٦٢، ٥٥٥٠، ٧٠٧٨، ٧٤٤٧]

(10) CHAPTER. It is essential to know a thing first before saying or acting upon it,

According to the Statement of Allāh تعالى : "So know (O Muḥammad ﷺ) that "*Lā ilāha illallāh*... (none has the right to be worshipped but Allāh)," (V.47:19) So Allāh stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophets, i.e., they inherit knowledge. And whoever gains knowledge is lucky and gains a great thing. And whoever followed a way to seek (religious) knowledge, Allāh جل جلاله will make easy for him the way to Paradise. Allāh تعالى said, "...It is only those who have knowledge among His slaves that fear Allāh..." (V.35:28) And Allāh said, "...But none will understand them except those who have knowledge." (V.29:43). (And also Allāh's Statement): "And they will say: Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire." (V.67:10) And Allāh تعالى also said, "...Are those who know equal to those who know not?..." (V.39:9)

And the Prophet ﷺ said, "If Allāh wants to do good to a person, He makes him comprehend the religion and verily, knowledge is attained by learning." Abū Dhar pointing towards his neck said, "If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I heard from the Prophet ﷺ, I would surely say it. (Indicating that one should convey the knowledge that one has acquired to the others)." And Ibn 'Abbās said, "You should be *Rabbaniyyūn* (religious scholars) forgiving, wise, and learned men." And it is said that a *Rabbaniy* (religious scholar) is the

(١٠) بابٌ: العِلْمُ قَبْلَ القَوْلِ والعَمَلِ،

لِقَوْلِ اللهِ تَعالى: ﴿فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ﴾ [محمد: ١٩] فَبَدَأَ بالعِلْمِ، وأنَّ العُلَماءَ هُمْ وَرَثَةُ الأَنْبياءِ، وَرَّثُوا العِلْمَ، مَنْ أخَذَهُ أخَذَ بِحَظٍّ وافِرٍ، وَمَن سَلَكَ طَرِيقاً يَطْلُبُ بِهِ عِلْماً سَهَّلَ اللهُ لَهُ طَرِيقاً إلى الجَنَّةِ، وقالَ جَلَّ ذِكْرُهُ: ﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾ [فاطر: ٢٨] وقال: ﴿وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ﴾ [العنكبوت: ٤٣]، ﴿وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ﴾ [الملك: ١٠] وَقالَ: ﴿هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ﴾ [الزمر: ٩] وَقالَ النَّبيّ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خيراً يُفَقِّهْهُ في الدِّيْنِ» و«إنَّما العِلْمُ بالتَّعَلُّمِ» وقالَ أبُو ذَرٍّ: لَوْ وَضَعْتُمُ الصَّمْصَامَةَ عَلى هٰذِهِ - وأشارَ إلى قَفاهُ - ثُمَّ ظَنَنْتُ أنِّي أُنْفِذُ كَلِمَةً سَمِعْتُها مِنَ النَّبيِّ ﷺ قَبْلَ أنْ تُجِيْزُوا عَلَيَّ لأَنْفَذْتُها، وقالَ ابنُ عَبَّاسٍ: ﴿كُونُوا۟ رَبَّٰنِيِّۦنَ﴾ [آل عمران: ٧٩] حُلَمَاءَ، فُقَهَاءَ، عُلَمَاءَ، ويُقالُ: الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصِغارِ العِلْمِ قَبْلَ كِبارِهِ.

one who starts teaching people simple subjects of knowledge before touching big (difficult) ones.

(11) CHAPTER. The Prophet ﷺ used to take care of the people in preaching by selecting a suitable time so that they might not run away (never made them averse or bored them with religious talk and knowledge all the time).

(١١) بابُ مَا كانَ النَّبيُّ ﷺ يَتَخَوَّلُهُمْ بِالمَوْعِظَةِ والعِلْمِ كَيْ لا يَنْفِرُوا

68. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time).

٦٨ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: أخْبَرَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ أبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ قالَ: كانَ النَّبيُّ ﷺ يَتَخَوَّلُنا بالمَوْعِظَةِ في الأيَّامِ كَراهَةَ السَّآمَةِ عَلَيْنا. [انظر: ٧٠، ٦٤١١]

69. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them".

٦٩ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَني أبُو التَّيَّاحِ، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «يَسِّرُوا ولا تُعَسِّرُوا، وَبَشِّرُوا وَلا تُنَفِّرُوا». [انظر: ٦١٢٥]

(12) CHAPTER. Whoever fixed a special day for giving (a religious talk) to the students.

(١٢) بابُ مَنْ جَعَلَ لأَهْلِ العِلْمِ أيَّاماً مَعْلُومَةً

70. Narrated Abū Wā'il رَضِيَ اللهُ عَنْهُ: 'Abdullāh used to give a religious talk to the people on every Thursday. Once a man said, "O Abā 'Abdur-Raḥmān! (By Allāh)! I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored."

٧٠ - **حدَّثَنا** عُثْمانُ بنُ أبي شَيْبَةَ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبِي وَائِلٍ قالَ: كان عَبْدُ اللهِ يُذَكِّرُ النَّاسَ في كُلِّ خَمِيسٍ، فَقالَ لَهُ رَجُلٌ: يا أبا عَبْدِ الرحْمٰنِ، لَوَدِدْتُ أنَّكَ ذَكَّرْتَنا كُلَّ يَوْمٍ، قالَ: أمَا إنَّهُ يَمْنَعُني مِنْ ذٰلِكَ أنِّي أكْرَهُ أنْ أُمِلَّكُمْ، وَإنِّي أتَخَوَّلُكُمْ بالمَوْعِظَةِ كما كانَ

النَّبِيُّ ﷺ يَتَخَوَّلُنا بِها مَخافَةَ السَّآمَةِ عَلَيْنا.

(13) CHAPTER. If Allāh جل جلاله wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'ān and *As-Sunna* (legal ways) of the Prophet (Muḥammad ﷺ)].

(١٣) بابٌ مَنْ يُرِدِ اللهُ بِهِ خَيراً يُفَقِّهْهُ

71. Narrated Mu'āwiya رَضِيَ اللهُ عَنْهُ in a *Khutba* (religious talk): I heard Allāh's Messenger ﷺ saying, "If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ān and *As-Sunna* (legal ways) of the Prophet (Muḥammad ﷺ)], I am just a distributor, but the grant is from Allāh عزوجل. (And remember) that this nation (true Muslims — real followers of Islāmic Monotheism) will remain obedient to Allāh's Orders [i.e. following strictly Allāh's Book (the Qur'ān) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path), till Allāh's Order (Day of Judgement) is established."

٧١ - **حدَّثَنا** سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: قالَ حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ مُعاوِيَةَ خَطِيبًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ في الدِّينِ، وإنَّما أنا قاسِمٌ وَاللهُ يُعْطِي، وَلَنْ تَزالَ هذهِ الأُمَّةُ قائِمَةً على أمْرِ اللهِ لا يَضُرُّهُمْ مَنْ خالَفَهُمْ حَتى يَأْتِيَ أمْرُ اللهِ». [انظر: ٣١١٦، ٣٦٤١، ٧٣١٢، ٧٤٦٠]

(14) CHAPTER. (The superiority of) comprehending knowledge.

(١٤) بابُ الفَهْمِ في العِلْمِ

72. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We were with the Prophet ﷺ and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet ﷺ said, "It is the date-palm tree."

٧٢ - **حدَّثَنا** عَلِيٌّ قالَ: حدَّثَنا سُفْيانُ قالَ: قالَ لِي ابنُ أَبي نَجِيحٍ: عَنْ مُجاهِدٍ قالَ: صَحِبْتُ ابنَ عُمَرَ إلَى المَدِينَةِ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إلَّا حَدِيثاً وَاحِداً قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فأُتِيَ بِجُمَّارٍ فَقالَ: «إنَّ مِنَ الشَّجَرِ شَجَرَةً مَثَلُها كَمَثَلِ المُسْلِمِ»، فأرَدْتُ أنْ أقُولَ: هِيَ

النَّخْلَةُ، فإذَا أنا أصْغَرُ القَوْمِ فَسكَتُّ، قالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ».

[راجع: ٦١]

(15) CHAPTER. Wish to be like the one who has knowledge and *Al-Hikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ].

(١٥) بابُ الاغْتِباطِ في العِلْمِ والحِكْمَةِ،

And 'Umār رَضِيَ اللهُ عَنْهُ said, "Everyone must acquire sound religious knowledge early before he becomes a chief." (Abū 'Abdullāh said:) The Companions of the Prophet ﷺ had studied inspite of the fact that they were old in age.

وَقالَ عُمَرُ رضي الله عنه: تَفَقَّهُوا قَبْلَ أنْ تُسَوَّدُوا. وقد تَعَلَّم أصحابُ النبيِّ ﷺ في كِبرِ سِنِّهِم.

73. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not wish to be like anyone except in two cases. (The first is) a person, whom Allāh has given wealth and he spends it righteously (according to what Allāh has ordered in a just and right way); (the second is) the one whom Allāh has given *Al-Hikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ] and he acts according to it and teaches it to others." (See *Fath Al-Bārī* Vol. I, page 177)

٧٣ - **حدَّثَنا** الحُمَيْدِيُّ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني إسْماعِيلُ بْنُ أبي خالِدٍ عَلى غَيرِ ما حدَّثَناهُ الزُّهْرِيُّ قالَ: سَمِعْتُ قَيْسَ بْنَ أبي حازِمٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مَسْعُودٍ قالَ: قالَ النَّبِيُّ ﷺ: «لا حَسَدَ إلَّا في اثْنَتَيْنِ: رَجُلٍ آتاهُ اللهُ مالاً فَسُلِّطَ عَلى هَلَكَتِهِ في الحَقِّ، وَرَجُلٍ آتاهُ اللهُ الحِكْمَةَ فَهُوَ يَقْضِي بِها وَيُعَلِّمُها». [انظر: ١٤٠٩، ٧١٤١، ٧٣١٦]

(16) CHAPTER. What has been said about the journey of Prophet Mūsa (Moses) عليه السلام (when he went) in the sea to meet Al-Khidr.

(١٦) بابُ ما ذُكِرَ في ذَهابِ مُوسَى عَلَيْهِ السَّلامُ في البَحْرِ إلى الخَضِرِ عليهما السلام،

And the Statement of Allāh:

"...May I follow you so that you teach me" (V.18:66)

وقَوْلِهِ تَعالى: ﴿هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ﴾ الآية [الكهف: ٦٦].

74. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that he differed with Hur bin Qais bin Hisn Al-Fazārī regarding the companion of (the

٧٤ - **حدَّثَنا** مُحَمَّدُ بنُ غُرَيْرٍ الزُّهْرِيُّ قالَ: حدَّثَنا يَعْقُوبُ بنُ

Prophet) Mūsa (Moses). Ibn 'Abbās said that he was Khiḍr. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbās called him, saying "My friend (Ḥur) and I have differed regarding Mūsa's companion whom he asked the way to meet. Have you heard the Prophet ﷺ mentioning something about him?" He said, "Yes. I heard Allāh's Messenger ﷺ saying, 'While Mūsa (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: Do you know anyone who is more learned than you? Mūsa (عليه السلام) replied: No. So Allāh sent the Divine Revelation to Mūsa (عليه السلام): Yes, Our slave Khiḍr (is more learned than you). Mūsa (عليه السلام) asked (Allāh) how to meet him (Khiḍr). So Allāh made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khiḍr). So Mūsa (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (عليه السلام) said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa (عليه السلام) said: That is what we have been seeking! (V.18:64) So they went back retracing their footsteps, and found Khiḍr. (And) what happened further to them is narrated by Allāh in His Book — the Qur'ān. (V.18:54 up to V.18:82)

إِبْرَاهِيمَ قَالَ: حدَّثَني أبي، عَنْ صَالِحٍ، عَن ابنِ شِهابٍ، حَدَّثَهُ أنَّ عُبَيْدَاللهِ بنَ عَبْدِ اللهِ، أَخْبَرَهُ عَنِ ابنِ عَبَّاسٍ أَنَّهُ تَمارَى هُوَ وَالحُرُّ بنُ قَيْسِ بنِ حِصْنٍ الفَزَارِيُّ في صَاحِبِ مُوسَى: فَقالَ ابْنُ عَبَّاسٍ: هُوَ خَضِرٌ، فَمَرَّ بِهِما أُبَيُّ بنُ كَعْبٍ، فدعاهُ ابنُ عَبَّاسٍ، فَقالَ: إنِّي تَمارَيْتُ أنا وصَاحِبي هٰذا في صاحِبِ مُوسَى الَّذي سأَلَ مُوسَى السَّبِيلَ إلَى لُقِيِّهِ: هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ؟ قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَما مُوسَى في مَلأٍ مِنْ بَنِي إِسرَائِيلَ، جاءَه رَجُلٌ، فَقالَ: هَلْ تَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ قالَ موسَى: لا، فأَوْحَى اللهُ إلى موسَى: بَلَى عَبْدُنا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إلَيْهِ، فَجَعَلَ اللهُ لَهُ ٱلحُوتَ آيَةً وَقِيلَ لَهُ: إِذَا فَقَدْتَ ٱلحُوتَ فارْجِعْ فإِنَّكَ سَتَلْقاهُ، وكانَ يَتَّبِعُ أَثَرَ ٱلحوتِ في البَحْرِ، فَقالَ لِموسَى فَتاهُ: أَرَأَيْتَ إِذْ أَوَيْنا إِلى الصَّخْرَةِ فإِنِّي نسيتُ ٱلحُوتَ وَما أَنْسانيهُ إِلَّا الشَّيْطانُ أَنْ أَذْكُرَهُ، قالَ: ذٰلِكَ ما كُنَّا نَبْغي، فارْتَدَّا على آثارِهِما قَصَصاً فَوَجَدَا خَضِراً فَكانَ مِنْ شأنِهِما الَّذِي قَصَّ اللهُ عَزَّ وَجَلَّ في كِتابِهِ». [انظر: ٧٨، ١٢٢، ٢٢٦٧، ٢٧٢٨، ٣٢٧٨، ٣٤٠٠، ٣٤٠١، ٤٧٢٥،

[٤٧٢٦، ٤٧٢٧، ٦٦٧٢، ٧٤٧٨]

(17) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Bestow on him (Ibn 'Abbās) the knowledge of the Book (the Qur'ān)."

(١٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ»

75. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ embraced me and said, "O Allāh! Bestow on him the knowledge of the Book (the Qur'ān)."

٧٥ - **حدَّثَنا** أبو مَعْمَرٍ قال: حدَّثنا عَبْدُ الوارِثِ قال: حدَّثنا خالدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: ضَمَّنِي رَسُولُ اللهِ ﷺ وقالَ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ». [انظر: ١٤٣، ٣٧٥٦، ٧٢٧٠]

(18) CHAPTER. At what age may a youth be listened to (i.e. quotation of the *Hadīth* from a boy be acceptable).

(١٨) بابُ مَتَى يَصِحُّ سَماعُ الصَّغِيرِ

76. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I came riding a she-ass and had (just) attained the age of puberty. Allāh's Messenger ﷺ was offering *Salāt* (prayer) at Minā. There was no wall in front of him and I passed in front of some of the rows while they were offering their *Salāt*. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

٧٦ - **حدَّثَنا** إسماعِيلُ قال: حدَّثَنِي مالكٌ، عن ابْنِ شهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ قالَ: أَقْبَلْتُ راكِباً عَلى حِمارٍ أتانٍ وَأنا يَوْمَئِذٍ قَدْ ناهزْتُ الاحْتِلامَ ورَسُولُ اللهِ ﷺ يُصَلِّي بِمِنًى إلَى غَيْرِ جِدَارٍ فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، وَأرْسَلْتُ الأتانَ تَرْتَعُ، وَدَخَلْتُ في الصَّفِّ فَلَمْ يُنْكَرْ ذلِكَ عَلَيَّ أَحَدٌ. [انظر: ٤٩٣، ٨٦١، ١٨٥٧، ٤٤١٢]

77. Narrated Maḥmūd bin Rabī' رَضِيَ اللهُ عَنْهُ: When I was a boy of five, I remember, the Prophet ﷺ took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

٧٧ - **حدَّثَني** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا أبُو مُسْهِرٍ قالَ: حدَّثَني مُحَمَّدُ بنُ حَرْبٍ قالَ: حدَّثَني الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بنِ الرَّبِيعِ قالَ: عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَّةً

مجَّها في وَجْهِي وَأَنا ابنُ خَمْسِ سِنِينَ مِنْ دَلْوٍ. [انظر: ١٨٩، ٨٣٩، ١١٨٥، ٦٣٥٤، ٦٤٢٢]

(19) CHAPTER. To go out in search of knowledge.

And Jābir bin 'Abdullāh travelled for one month to get a single *Hadīth* from 'Abdullāh bin Unais.

(١٩) بابُ الخُرُوجِ في طَلَبِ العِلْمِ،

وَرَحَلَ جابِرُ بنُ عَبْدِ اللهِ مَسِيرَةَ شَهْرٍ، إلى عَبْدِ اللهِ بنِ أُنَيْسٍ في حَدِيثٍ وَاحِدٍ.

78. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that he differed with Hur bin Qais bin Hiṣn Al-Fazārī regarding the companion of Prophet Mūsa (Moses). Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbās called him saying, "My friend (Hur) and I have differed regarding Mūsa's (عليه السلام) companion whom he asked the way to meet. Have you heard Allāh's Messenger ﷺ mentioning something about him? Ubai bin Ka'b said: "Yes, I heard the Prophet ﷺ mentioning something about him (saying), 'While Mūsa (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: 'Do you know anyone who is more learned than you? Mūsa (عليه السلام) replied: No. So Allāh sent the Divine Revelation to Mūsa (عليه السلام): Yes, Our slave Khiḍr is more learned than you. Mūsa (عليه السلام) asked Allāh how to meet him (Al-Khiḍr). So Allāh made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khiḍr). So Mūsa (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (عليه السلام) said: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa (عليه السلام) said: That is what we have been seeking. So they went back retracing their foot steps, and found Khiḍr (and) what

٧٨ - حدَّثَنا أَبُو القاسِمِ خالِدُ بنُ خَلِيٍّ قالَ: حدَّثَنا مُحَمَّدُ بنُ حَرْبٍ: قالَ الأَوْزاعِيُّ: أخبرَنا الزُّهْرِيُّ، عَن عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعودٍ، عَن ابنِ عَبَّاسٍ أَنَّهُ تَمارَى هُوَ وَالحُرُّ بنُ قَيْسِ ابنِ حِصْنٍ الفَزارِيُّ في صَاحِبِ مُوسَى، فَمَرَّ بِهِما أُبَيُّ بنُ كَعْبٍ فدعاه ابْنُ عَبَّاسٍ، فَقالَ: إنِّي تَمارَيْتُ أنا وصَاحِبِيْ هٰذا في صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إلى لُقِيِّهِ: هَل سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ شَأْنَهُ؟ فقالَ أُبَيٌّ: نَعَمْ، سَمِعْتُ النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ، يَقُولُ: «بَيْنَما مُوسَى في مَلأٍ مِن بَنِي إسْرَائِيلَ إذْ جاءَهُ رَجُلٌ فَقالَ: أَتَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ قالَ مُوسَى: لا، فأَوْحَى اللهُ تَعالَى إلى مُوسَى: بَلَى، عَبْدُنا خَضِرٌ، فَسأَلَ السَّبِيلَ إلى لُقِيِّهِ، فَجَعَلَ اللهُ لَهُ الحُوتَ آيَةً. وَقِيلَ لَهُ: إذا فَقَدْتَ الحُوتَ فارْجِعْ فَإِنَّكَ سَتَلْقاهُ، فَكانَ مُوسَى يَتَّبِعُ أَثَرَ الحُوتِ

happened further about them is narrated by Allāh in His Book – the Qur'ān." (V.18:54 up to V.18:82).

في البَحْرِ، فَقالَ فَتَى مُوسَى لِمُوسَى: أَرَأَيْتَ إِذْ أَوَيْنا إِلى الصَّخْرَةِ فإنّي نَسِيتُ ٱلحُوتَ وَما أَنْسانِيهُ إِلَّا الشَّيْطانُ أَنْ أَذْكُرَهُ. قالَ مُوسَى: ذلِكَ ما كُنَّا نَبْغي، فارْتَدَّا عَلى آثارِهِمَا قَصَصاً، فَوجَدا خَضِراً، فكانَ مِنْ شَأْنِهِما مَا قَصَّ اللهُ في كِتابِهِ». [راجع: ٧٤]

(20) CHAPTER. The superiority of a person who learns (Islām, becomes a religious scholar) and then teaches it to others.

(٢٠) بابُ فَضْلِ مَنْ عَلِمَ وَعَلَّمَ

79. Narrated Abū-Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain-water and Allāh benefited the people with it and they utilized it for drinking, making their animals drink from it and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allāh's religion (Islām) and gets benefit (from the knowledge) which Allāh تعالى has revealed through me (the Prophet ﷺ) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allāh's guidance revealed through me (He is like that barren land.)"

٧٩ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ، قالَ: حدَّثَنا حمَّادُ بنُ أُسامَةَ، عَنْ بُرَيْدِ ابنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ ما بَعَثَني اللهُ مِنَ الهُدَى وَالعِلْمِ كَمَثَلِ الغَيْثِ الكَثيرِ أَصابَ أَرْضاً، فَكانَ مِنْها نَقِيَّةٌ قَبِلَتِ المَاءَ فأَنْبَتَتِ الكَلأَ وَالعُشْبَ الكَثِيرَ. وكانَتْ مِنْها أَجادِبُ أَمْسَكَتِ الماءَ فَنَفَعَ اللهُ بِها النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصابَ مِنْها طائِفَةً أُخْرَى إِنَّما هِيَ قِيعانٌ لا تُمْسِكُ ماءً وَلا تُنْبِتُ كَلأً، فَذلِكَ مَثَلُ مَنْ فَقُهَ في دِينِ اللهِ وَنَفَعَهُ ما بَعَثَني اللهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذلِكَ رَأْساً وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذي أُرْسِلْتُ بِهِ».

قالَ أَبُو عَبْدِ اللهِ: قالَ إسحَاقُ: وَكانَ مِنْها طائِفَةٌ قَيَّلَتِ الماءَ، قاعٌ

يَعْلُوهُ المَاءُ، والصَّفْصَفُ المُسْتَوِي مِنَ الأرْضِ.

(21) CHAPTER. (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

(٢١) بابُ رَفْعِ العِلْمِ وَظُهُورِ الجَهْلِ،

And Rabi'a said, "It is not wise for a person who has been gifted with a part of the (religious) knowledge to ruin himself (by abstaining from teaching it to others)."

وقَالَ رَبِيعَةُ: لا يَنْبَغِي لأَحَدٍ عِنْدَهُ شَيْءٌ مِنَ العِلْمِ أنْ يُضَيِّعَ نَفْسَهُ.

80. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "From among the portents of the Hour are (the following):
1. Religious knowledge will be taken away (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

٨٠ - **حدَّثنا** عِمْرَانُ بْنُ مَيْسَرَةَ قالَ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ أبي التَّيَّاحِ، عَنْ أنَسٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ أَشْرَاطِ السَّاعَةِ أنْ يُرْفَعَ العِلْمُ، وَيَثْبُتَ الجَهْلُ، وَيُشْرَبَ الخَمْرُ، وَيَظْهَرَ الزِّنا». [انظر: ٨١، ٥٢٣١، ٥٥٧٧، ٦٨٠٨]

81. Narrated Anas رَضِيَ اللهُ عَنْهُ: I will narrate to you a *Ḥadīṯẖ* which none will narrate to you after me. I heard Allāh's Messenger ﷺ saying: "From among the portents of the Hour are (the following):
1. (Religious) knowledge will decrease (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. (See *Ḥadīṯẖ* No.1036. Vol.2).

٨١ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قالَ: لأُحَدِّثَنَّكُمْ حَدِيثاً لا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مِنْ أَشْرَاطِ السَّاعَةِ: أَن يَقِلَّ العِلْمُ، وَيَظْهَرَ الجَهْلُ، وَيَظْهَرَ الزِّنا، وتَكْثُرَ النِّساءُ، ويَقِلَّ الرِّجالُ، حتَّى يَكُونَ لِخَمسِينَ امْرَأَةً القَيِّمُ الوَاحِدُ». [راجع: ٨٠]

(22) CHAPTER. The superiority of (religious) knowledge.

(٢٢) بابُ فَضْلِ العِلْمِ

82. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, I saw that a cup full of milk was

٨٢ - **حدَّثنا** سَعِيدُ بْنُ عُفَيْرٍ قالَ: حدَّثني اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ

brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to 'Umar bin Al-Khaṭṭāb." (The Companions of the Prophet ﷺ) asked, "What have you interpreted (about this dream)? O Allāh's Messenger!", He replied, "(It is religious) knowledge."

ابْنِ شِهابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ أنَّ ابْنَ عُمرَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أنا نائِمٌ أُتِيتُ بِقَدَحِ لَبنٍ فشَرِبْتُ حَتَّى إنِّي لأرَى الرِّيَّ يَخْرُجُ في أظْفارِي، ثُمَّ أعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ». قالُوا: فَما أوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ». [انظر: ٣٦٨١، ٧٠٠٦، ٧٠٠٧، ٧٠٢٧، ٧٠٣٢]

(23) CHAPTER. To give a religious verdict while riding an animal or standing on anything else.

(٢٣) بابُ الفُتْيَا وَهُوَ وَاقِفٌ عَلى الدَّابَّةِ وَغيرِهَا

83. Narrated 'Abdullāh bin 'Amr bin Al 'Āṣ رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ stopped (for a while near the *Jimār*) at Minā during his last *Ḥajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the *Hady* (sacrificing animal)." The Prophet ﷺ said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles at the *Jamra*)." The Prophet ﷺ said, "Do it now (the *Ramy*) and there is no harm."

The narrator added: So, on that day, when the Prophet ﷺ was asked about anything (as regards the ceremonies of *Ḥajj* during the days at Mina) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

٨٣ - **حدَّثَنا** إسماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ ابنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ العَاصِي أنَّ رَسُولَ اللهِ ﷺ وقَفَ في حَجَّةِ الوَدَاعِ بِمِنًى لِلنَّاسِ يَسْألُونَهُ، فَجاءَهُ رَجُلٌ فَقالَ: لَمْ أشْعُرْ فَحَلَقْتُ قَبْلَ أنْ أذْبَحَ؟ فقالَ: «اذْبَحْ وَلا حَرَجَ»، فَجاءَ آخَرُ فَقالَ: لَمْ أشْعُرْ فَنَحَرْتُ قَبْلَ أنْ أرْمِيَ؟ قالَ: «ارْمِ وَلا حَرَجَ»، فَما سُئِلَ النَّبِيُّ ﷺ عَنْ شَيءٍ قُدِّمَ وَلا أُخِّرَ إلَّا قالَ: افْعَلْ وَلا حَرَجَ. [انظر: ١٢٤، ١٧٣٦، ١٧٣٧، ١٧٣٨، ٦٦٦٥]

(24) CHAPTER. Whoever gave a religious verdict by beckoning or by nodding.

(٢٤) بابُ مَنْ أجابَ الفُتْيا بإشارَةِ اليَدِ وَالرأسِ

84. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Somebody said to the Prophet ﷺ (during his last *Ḥajj*), "I did the slaughtering before

٨٤ - **حدَّثَنا** مُوسَى بنُ إسْمَاعِيلَ قالَ: حدَّثنا وُهَيْبٌ قالَ: حدَّثَنا أيُّوبُ

عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ أنَّ النَّبِيَّ ﷺ سُئِلَ في حَجَّتِهِ فَقالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ؟ فَأَوْمَأَ بِيَدِهِ، قالَ: «لا حَرَجَ»، وَقالَ: حَلَقْتُ قَبْلَ أنْ أَذْبَحَ؟ فَأَوْمَأَ بِيَدِهِ: «وَلا حَرَجَ». [انظر: ١٧٢١، ١٧٢٢، ١٧٢٣، ١٧٣٤، ٦٦٦٦]

doing the *Ramy*."(1) The Prophet ﷺ beckoned with his hand and said, "There is no harm in that." Then another person said, "I got my head shaved before offering the sacrifice." The Prophet ﷺ beckoned with his hand saying, "There is no harm in that."

٨٥ - حدَّثَنا المَكِّيُّ بنُ إبْراهِيمَ قالَ: أخْبَرَنا حَنْظَلَةُ، عَنْ سالِمٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «يُقْبَضُ العِلْمُ، وَيَظْهَرُ الجَهْلُ وَالفِتَنُ، وَيَكْثُرُ الهَرْجُ»، قِيلَ: يا رَسُولَ اللهِ وَما الهَرْجُ؟ فَقالَ هٰكَذا بِيَدِهِ، فَحَرَّفَها كأنَّهُ يُرِيدُ القَتْلَ. [انظر: ١٠٣٦، ١٤١٢، ٣٦٠٨، ٤٦٣٥، ٤٦٣٦، ٦٠٣٧، ٦٥٠٦، ٦٩٣٥، ٧٠٦١، ٧١١٥، ٧١٢١]

85. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and *Al-Fitn* (trials and afflictions) will appear; and *Harj* will increase." It was asked, "What is *Harj*, O Allāh's Messenger?" He replied by beckoning with his hand indicating "killing."
(See *Fatḥ Al-Bārī*, Vol.I, page 192)

٨٦ - حدَّثَنا مُوسَى بْنُ إسْمَاعِيلَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا هِشامٌ، عَنْ فاطِمَةَ، عَنْ أسمَاءَ قالَتْ: أتَيْتُ عائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فأشارَتْ إلى السَّماءِ، فَإذَا النَّاسُ قِيامٌ، فَقالَتْ: سُبْحانَ اللهِ. قُلْتُ: آيَةٌ، فأشارَتْ بِرَأسِها أيْ: نَعَمْ، فَقُمْتُ حَتَّى عَلَانِيَ الغَشْيُ فَجَعَلْتُ أَصُبُّ عَلى رَأسِي المَاءَ، فَحَمِدَ اللهَ عَزَّ وجَلَّ النَّبِيُّ ﷺ وَأثْنَى عليهِ، ثُمَّ قالَ: «مَا مِنْ شَيءٍ

86. Narrated Asmā' (bint Abū Bakr) رَضِيَ اللهُ عَنْهما: I came to 'Āishah رَضِيَ اللهُ عَنْها while she was offering *Ṣalāt* (prayer), and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering *Ṣalāt* (the prayer). Āishah رَضِيَ اللهُ عَنْها said, "*Subḥān Allāh.*" I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet ﷺ praised and glorified Allāh and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No

(1) (H.84) *Ramy*: i.e., throwing small stones at the *Jamarāt* and it is one of the ceremonies of *Hajj* during the days at Mina, the others are *Ḥalaq* (shaving of the head-hair), *Dhabḥ* (slaughtering of *Hady*), and *Mobīt* (to sleep at night there at Mina)..

doubt it has been revealed to me that you will be put to trials in your graves, and these trials will be like the trials of *Al-Masīḥ Ad-Dajjāl* or nearly like it (the subnarrator is not sure which expression Asmā' رَضِيَ الله عَنْها used). You will be asked, 'What do you know about this man (Prophet Muḥammad ﷺ)?' Then the faithful believer (or Asmā' رَضِيَ الله عَنْها said a similar word) will reply, 'He is Muḥammad ﷺ, Allāh's Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muḥammad ﷺ.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it' (the same)." [See Vol. 2, *Hadith* No. 1338]

لَمْ أكُنْ أُرِيْتُهُ إلَّا رَأَيْتُهُ في مَقامِي حَتَّى الجَنَّةَ والنَّارَ. فأُوحِيَ إليَّ أنَّكُمْ تُفْتَنُونَ في قُبُورِكُمْ مِثْلَ أوْ قَرِيباً - لا أدْرِي أيَّ ذٰلِكَ قالَتْ أسماءُ - مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ: يُقالُ: مَا عِلْمُكَ بِهذَا الرَّجُلِ؟ فأمَّا المُؤْمِنُ أو المُوقِنُ - لا أدْرِي بأيِّهِما قالَتْ أسمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللهِ، جاءَنا بالبَيِّناتِ وَالهُدى، فأجَبْنا واتَّبَعْنا، هُوَ مُحَمَّدٌ، ثلاثاً، فَيُقالُ: نَمْ صَالحاً، قَدْ عَلِمْنا إنْ كُنْتَ لَمُوقِناً بِهِ، وأمَّا المُنافِقُ أوِ المُرتَابُ - لا أدْرِي أيَّ ذلِكَ قالَتْ أسْمَاءُ - فَيَقُولُ: لا أدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ». [انظر: ١٨٤، ٩٢٢، ١٠٥٣، ١٠٥٤، ١٠٦١، ١٢٣٥، ١٣٧٣، ٢٥١٩، ٢٥٢٠، ٧٢٨٧]

(25) CHAPTER. The Prophet ﷺ urged the people (mission) of 'Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they have left behind (at home).

(٢٥) بابُ تَحْرِيضِ النَّبِيِّ ﷺ وَفْدَ عَبْدِ القَيْسِ عَلى أنْ يَحْفَظُوا الإيمانَ وَالعِلْمَ ويُخْبِرُوا بِهِ مَنْ وَرَاءَهُمْ،

Narrated Mālik bin Al-Ḥuwairith that the Prophet ﷺ said to them, "Go back to your people and teach (religious knowledge) to them.

وَقالَ مَالِكُ بنُ الحُوَيْرِثِ: قالَ لَنا النَّبِيُّ ﷺ: «ارْجِعُوا إلى أهْلِيكُمْ فَعَلِّمُوهُمْ».

87. Narrated Abū Jamra رَضِيَ الله عَنْهُ: I was an interpreter between the people and Ibn 'Abbās. Once Ibn 'Abbās said that a delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ who asked them, "Who are the people (i.e. you)? (Or) who are the

٨٧ - **حَدَّثَنا** مُحَمَّدُ بْنُ بَشَّارٍ، قالَ: حدَّثَنا غُنْدَرٌ، قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي جَمْرَةَ قالَ: كُنْتُ أُتَرْجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ،

فَقالَ: إنَّ وَفْدَ عَبْدِ القَيْسِ أتَوُا النَّبيَّ ﷺ فَقالَ: «مَنِ الوَفْدُ؟ أوْ مَنِ القَوْمُ؟» قالُوا: رَبيعَةُ، فقالَ: «مَرْحَباً بِالقَوْمِ أوْ بِالوَفْدِ غَيْرَ خَزايا ولَا نَدامَىٰ»، قالُوا: إنَّا نَأتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَبَيْنَنا وَبَيْنَكَ هذَا الحَيُّ مِنْ كُفَّارِ مُضَرَ، وَلا نَسْتَطِيعُ أنْ نَأتِيَكَ إلَّا في شَهْرٍ حَرَامٍ، فَمُرْنا بِأمْرٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنا، نَدْخُلُ بِهِ الجَنَّةَ، فأَمَرَهُمْ بِأرْبَعٍ وَنهاهُمْ عَنْ أرْبَعٍ، أمَرَهُمْ بالإيمانِ بِاللهِ عَزَّ وجَلَّ وَحْدَهُ، قالَ: «هَل تَدْرُونَ مَا الإيمانُ باللهِ وَحْدَهُ؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ، قالَ: «شَهادَةُ أنْ لا إلٰهَ إلَّا اللهُ وأنَّ مُحَمَّداً رَسُولُ اللهِ، وَإقامُ الصَّلاةِ، وَإيتاءُ الزَّكاةِ، وَصَوْمُ رَمَضانَ، وَتُعْطُوا الخُمُسَ مِنَ المَغْنَمِ»، وَنهاهُمْ عَنِ: الدُّبَّاءِ، والحَنْتَمِ، وَالمُزَفَّتِ - قالَ شُعْبَةُ: رُبَّما قَالَ: «النَّقِيرِ»، ورُبَّما قالَ: «المُقَيَّرِ» - قالَ: «احْفَظُوهُ وَأَخْبِرُوهُ مَنْ وَرَاءَكُمْ». [راجع:٥٣]

delegates?" They replied, "We are from the tribe of Rabī'a." Then the Prophet ﷺ said to them, "Welcome, O people [or said, "O delegation (of 'Abdul Qais)"]. Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Muḍar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds), and that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them.)" The Prophet ﷺ ordered them to do four things, and forbade them from four things. He ﷺ ordered them to believe in Allāh Alone, the Honourable the Majestic and said to them, "Do you know what is meant by believing in Allāh Alone?" They replied, "Allāh and His Messenger know better." Thereupon the Prophet ﷺ said, "That means to testify that *Lā ilāha illallāh wa anna Muhammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh), *Iqāmat-aṣ-Ṣalāt* [to perform *As-Salāt* (the compulsory congregational prayers) perfectly], to pay *Zakāt*, to observe *Saum* [fasts (during the month of Ramaḍān)], (and) to pay *Al-Khumus* (one-fifth of the booty to be given in Allāh's Cause)." Then he forbade them four things, namely *Ad-Dubbā*.' *Al-Ḥantam*, *Al-Muzaffat* (and) *An-Naqīr* or *Al-Muqaiyar* (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet ﷺ further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

(٢٦) بابُ الرِّحْلَةِ في المَسْأَلَةِ النَّازِلَةِ وَتَعْلِيمِ أَهْلِهِ

(26) CHAPTER. To travel seeking an answer to a problematic matter, and to teach it to one's family.

88. Narrated 'Abdullāh bin Abī Mulaika رَضِيَ اللهُ عَنْهُ: 'Uqba bin Al-Ḥārith said that he had married the daughter of Abī Ihāb bin 'Azīz. Later on a woman came to him and said, "I have suckled (nursed) Uqba and the woman whom he married (his wife at my breast)." 'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allāh's Messenger ﷺ at Al-Madīna and asked him about it. Allāh's Messenger ﷺ said, "How can you keep her as a wife when it has been said (that she is your suckling foster-sister)?" Then Uqba divorced her, and she married another man.

٨٨ - **حدَّثنَا** مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخْبَرنا عَبْدُ اللهِ قالَ: أخْبَرنا عُمَرُ ابْنُ سَعِيدِ بنِ أبي حُسَيْنٍ قالَ: حدَّثَني عَبْدُ اللهِ بنُ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحَارِثِ، أنَّهُ تَزَوَّجَ ابْنَةً لأَبي إهابِ بنِ عَزيزٍ، فأتَتْهُ امْرَأَةٌ فَقالَتْ: إنِّي قَدْ أرْضَعْتُ عُقْبَةَ، والَّتي تَزَوَّجَ بِهَا، فَقالَ لَهَا عُقْبَةُ: مَا أعْلَمُ أنَّكِ أرْضَعْتِني وَلا أخْبَرْتِني، فَرَكِبَ إلى رَسُولِ اللهِ ﷺ بالمَدِينَةِ فَسَألَهُ، فَقالَ رَسُولُ اللهِ ﷺ: «كَيْفَ وَقَدْ قيلَ؟» فَفارَقَها عُقْبَةُ وَنَكَحَتْ زَوْجاً غَيْرَهُ.

[انظر: ٢٠٥٢، ٢٦٤٠، ٢٦٥٩، ٢٦٦٠، ٥١٠٤]

(27) CHAPTER. To fix the duties in rotation for learning (religious) knowledge.

(٢٧) بابُ التَّناوُبِ في العِلْمِ

89. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: My *Anṣārī* neighbour from Banī Umaiyya bin Zaid who used to live at *'Awālī* Al-Madīna and I, used to visit the Prophet ﷺ by turns. He used to go one day and I another day. When I went, I used to bring the news of that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. Once my *Anṣārī* friend, in his turn (on returning from the Prophet ﷺ), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Ḥafṣa and saw her weeping. I asked her, "Did Allāh's Messenger ﷺ divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet ﷺ and said while standing, "Have you divorced

٨٩ - **حدَّثنَا** أبُو اليمانِ قَالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ ح، قالَ أبُو عَبْدِ اللهِ: وقالَ ابْنُ وَهْبٍ: أخْبَرَنا يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أبي ثَوْرٍ، عَنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ قالَ: كُنْتُ أنا وَجارٌ لي مِنَ الأنْصارِ في بَني أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوالي المَدينَةِ، وكُنَّا نَتناوَبُ النُّزُولَ عَلى رَسُولِ اللهِ ﷺ يَنزِلُ يَوْماً وأنزِلُ يوماً، فإذا نَزَلْتُ جِئْتُهُ بِخَبَرِ ذٰلِكَ اليوم مِنَ الوَحْيِ وغَيرِهِ، وإذَا نَزَلَ فَعَل مِثْلَ

ذٰلكَ، فَنَزَلَ صَاحِبِي الأنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَضَرَبَ بَابِي ضَرْباً شَدِيداً فَقالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقالَ: قَدْ حَدَثَ أمْرٌ عَظِيم، فَدَخَلْتُ عَلى حَفْصَةَ فإذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ اللهِ ﷺ؟ قالَتْ: لا أدْرِي، ثُمَّ دَخَلْتُ عَلى النَّبِيِّ ﷺ فَقُلْتُ وأنا قائِمٌ: أطَلَّقْتَ نِساءَكَ؟ قالَ: لا، فَقُلْتُ: اللهُ أكْبرُ.

[انظر: ٢٤٦٨، ٤٩١٣، ٤٩١٥، ٥١٩١، ٥٢١٨، ٥٨٤٣، ٧٢٥٦، ٧٢٦٣]

your wives?" The Prophet ﷺ replied in the negative. On that I said, "*Allāhu-Akbar* (Allāh is the Most Great)."

(See *Ḥadīth* No.5191, Vol.7 for details)

(٢٨) بابُ الغَضَبِ في المَوْعِظَةِ والتَّعْلِيمِ إذَا رَأى مَا يَكْرَهُ

(28) CHAPTER. To be furious while preaching or teaching if one sees what one hates.

٩٠ - **حدَّثَنا** مُحَمَّدُ بنُ كَثِيرٍ قالَ: أخْبَرَنا سُفْيانُ عَنِ ابْنِ أبي خالِدٍ، عَنْ قَيْسِ بنِ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ قالَ: قالَ رَجُلٌ: يا رَسُولَ اللهِ، لا أكادُ أُدْرِكُ الصَّلاةَ مِمَّا يُطَوِّلُ بِنا فُلانٌ، فَما رَأيْتُ النَّبِيَّ ﷺ في مَوْعِظَةٍ أشَدَّ غَضَباً مِنْ يَوْمئِذٍ، فَقالَ: «يا أيُّها النَّاسُ، إنَّكُمْ مُنَفِّرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فإنَّ فِيهِمُ المَرِيضَ والضَّعيفَ وذَا الحَاجَةِ».

[انظر: ٧٠٢، ٧٠٤، ٦١١٠، ٧١٥٩]

90. Narrated Abū Mas'ūd Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Once a man said to Allāh's Messenger ﷺ "O Allāh's Messenger! I may not attend the (compulsory congregational) *Ṣalāt* (prayer) because so and so (the *Imām*) prolongs the *Ṣalāt* when he leads us for it." The narrator added: "I never saw the Prophet ﷺ more furious in giving advice than he was on that day. The Prophet ﷺ said, "O people! Some of you make others dislike good deeds (*Ṣalāt* etc.). So whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do)."

٩١ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا أبُو عامِرٍ، قالَ: حدَّثَنا سُلَيْمانُ بْنُ بِلالٍ المَدِينِيُّ، عَنْ رَبيعَةَ بْنِ أبي عَبْدِ الرَّحمٰنِ، عَنْ يَزِيدَ مَوْلى

91. Narrated Zaid bin Khālid Al-Juhanī رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ about the picking up of a *Luqaṭa* (fallen lost thing). The Prophet ﷺ replied, "Recognise and get acquainted with its tying material and its container, and make public announcement

(about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet ﷺ got angry and his cheeks or his face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees, so leave it till its owner finds it." The man then asked about the (lost) sheep. The Prophet ﷺ replied, "It is either for you, for your brother (another person) or for the wolf."

الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِيِّ أَنَّ النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ اللُّقَطَةِ، فَقالَ: «اعْرِفْ وِكاءَها - أَوْ قالَ: وِعاءَها - وعِفاصَها، ثُمَّ عَرِّفْها سَنَةً ثُمَّ اسْتَمْتِعْ بِها، فإِنْ جاءَ رَبُّها فأَدِّها إِلَيْهِ»، قالَ: فَضالَّةُ الإِبِلِ؟ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتاهُ - أَوْ قالَ: احْمَرَّ وَجْهُهُ - فَقالَ: «وَما لَكَ وَلَها؟ مَعَها سِقاؤُها وحِذاؤُها، تَرِدُ الماءَ وتَرْعَى الشَّجَر، فَذَرْها حَتَّى يَلْقاها رَبُّها»، قالَ: فَضالَّةُ الغَنَمِ؟ قالَ: «لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ». [انظر: ٢٣٧٢، ٢٤٢٧، ٢٤٢٨، ٢٤٢٩، ٢٤٣٦، ٢٤٣٨، ٥٢٩٢، ٦١١٢]

92. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about things which he did not like, but when the questioners insisted, the Prophet ﷺ got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Ḥudhāfa." Then another man got up and said, "Who is my father, O Allāh's Messenger?" He replied, "Your father is Salīm, *Maula* (the freed slave) of Shaiba." So when 'Umar saw that (the anger) on the face of the Prophet ﷺ he said, "O Allāh's Messenger! We repent to Allāh عزوجل (for offending you)."

٩٢ - **حدَّثنا** مُحَمَّد بنُ العَلاءِ قالَ: حدَّثَنا أَبُو أُسامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْياءَ كَرِهَها، فلَمَّا أُكْثِرَ عليهِ غَضِبَ ثُمَّ قالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ»، قالَ رَجُلٌ: مَنْ أَبِي؟ قالَ: «أَبُوكَ حُذافَةُ»، فقامَ آخَرُ فَقالَ: مَنْ أَبِي يا رَسُولَ اللهِ؟ فَقالَ: «أَبُوكَ سالِمٌ مَوْلَى شَيْبَةَ»، فَلَمَّا رَأَى عُمَرُ ما فِي وَجْهِهِ قالَ: يا رَسُولَ اللهِ، إِنَّا نَتُوبُ إِلَى اللهِ عَزَّ وجَلَّ. [انظر: ٧٢٩١]

(29) CHAPTER. Whoever knelt down before the *Imām* or a (religious) preacher.

(٢٩) بابُ مَنْ بَرَكَ عَلى رُكْبَتَيْهِ عِنْدَ الإمامِ أوِ المُحَدِّثِ

93. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: One day Allāh's Messenger ﷺ came out

٩٣ - **حدَّثنا** أَبُو اليَمانِ قالَ:

أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أنَسُ ابْنُ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ خَرَجَ فَقامَ عَبْدُ اللهِ بْنُ حُذافَةَ فَقالَ: مَنْ أبي؟ فَقالَ: «أبوكَ حُذافَةُ»، ثُمَّ أكْثَرَ أنْ يَقُولَ: «سَلُوني»، فَبَرَكَ عُمَرُ على رُكْبَتَيْهِ فَقالَ: رَضِينا بِاللهِ رَبًّا، وبالإسْلامِ ديناً، وبِمُحَمَّدٍ ﷺ نَبِيًّا، فَسَكَتَ. [انظر: ٥٤٠، ٧٤٩، ٤٦٢١، ٦٣٦٢، ٦٤٦٨، ٦٤٨٦، ٧٠٨٩، ٧٠٩٠، ٧٠٩١، ٧٢٩٤، ٧٢٩٥]

(before the people) and 'Abdullāh bin Ḥudhāfa stood up and asked (him) "Who is my father?" The Prophet replied, "Your father is Ḥudhāfa." The Prophet ﷺ told them repeatedly (in anger) to ask him anything they liked. 'Umar knelt down before the Prophet ﷺ and said thrice, "We accept Allāh as (our) Lord and Islām as (our) religion and Muḥammad as (our) Prophet." After that the Prophet ﷺ became silent.

(٣٠) بابُ مَنْ أعادَ الحَدِيثَ ثَلاثاً لِيُفْهَمَ عَنْهُ،

(30) CHAPTER. Repeating one's talk thrice in order to make others understand.

فَقالَ: «ألا وَقَوْلُ الزُّورِ» فما زالَ يُكَرِّرُها. وقالَ ابنُ عُمَرَ: قالَ النَّبِيُّ ﷺ: «هَلْ بَلَّغْتُ»؟ ثَلاثاً.

The Prophet ﷺ said: "Beware from giving a false statement," and he kept on repeating it. (See *Ḥadīth* No.2654, Vol.3). Ibn 'Umar said that the Prophet ﷺ said thrice, "Haven't I conveyed Allāh's Message (to you?)"

٩٤ - **حَدَّثَنا** عَبْدَةُ قالَ: حَدَّثَنا عَبْدُ الصَّمَدِ قالَ: حَدَّثَنا عَبْدُ اللهِ بنُ المُثَنَّى قالَ: حَدَّثَنا ثُمامَةُ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ: أنَّهُ كانَ إذا سَلَّمَ سَلَّمَ ثَلاثاً، وَإذا تَكَلَّمَ بِكَلِمَةٍ أعادَها ثَلاثاً. [انظر: ٩٥، ٦٢٤٤]

94. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See *Ḥadīth* No.6244, Vol.8).

٩٥ - **حَدَّثَنا** عَبْدَةُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا عَبْدُ الصَّمَدِ قالَ: حَدَّثَنا عَبْدُ اللهِ ابْنُ المُثَنَّى قالَ: حَدَّثَنا ثُمامَةُ بْنُ عَبْدِ اللهِ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ: أنَّهُ كانَ إذا تَكَلَّمَ بِكَلِمَةٍ أعادَها ثَلاثاً

95. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

حَتى تُفْهَمَ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلاثاً. [راجع: ٩٤]

٩٦ - حدَّثنا مُسَدَّدٌ قَالَ: حدَّثنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: تَخَلَّفَ رَسُولُ اللهِ ﷺ فِي سَفَرٍ سَافَرْنَاهُ، فأدْرَكَنا وقَد أَرْهَقْنا الصَّلاةَ، صَلاةَ العَصْرِ، وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنا، فَنادى بأعْلى صَوْتِهِ: «وَيْلٌ لِلأَعْقابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلاثاً. [راجع: ٦٠]

96. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ remained behind us in a journey. He joined us while we were performing ablution for the *'Asr* prayer which was overdue. We were just passing wet hands over our feet (not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

(٣١) بابُ تَعليمِ الرَّجُلِ أَمَتَهُ وَأَهْلَهُ

(31) CHAPTER. A man teaching (religion to) his woman-slave and his family.

٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلامٍ قَالَ: حدَّثنا الْمُحارِبِيُّ قالَ: حدَّثنا صَالِحُ بْنُ حَيَّانَ قالَ: قالَ عامِرٌ الشَّعْبِيُّ: حدَّثني أَبُو بُرْدَةَ، عَنْ أَبِيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ثَلاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الكِتابِ آمَنَ بِنَبِيِّهِ وآمَنَ بِمُحَمَّدٍ ﷺ، والعَبْدُ المَمْلُوكُ إِذَا أَدَّى حَقَّ اللهِ تَعالَى وحَقَّ مَوَالِيهِ، وَرَجُلٌ كانَتْ عِنْدَهُ أَمَةٌ فأدَّبَها فَأَحْسَنَ تَأدِيبَها وعَلَّمَها فَأَحْسَنَ تَعْليمَها ثُمَّ أَعْتَقَها فَتَزَوَّجَها فَلَهُ أَجْرَانِ».

ثُم قالَ عامِرٌ: أَعْطَيْناكَها بِغَيْرِ شَيءٍ، قَدْ كانَ يُرْكَبُ فِيما دُونَها إِلى المَدِينَةِ. [انظر: ٢٥٤٤، ٢٥٤٧، ٢٥٥١، ٣٠١١، ٣٤٤٦، ٥٠٨٣]

97. Narrated Abū Burdā's father رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet ['Iesa (Jesus) or Mūsa (Moses) عليهما السّلام] and then believed in Prophet Muhammad ﷺ (i.e., has embraced Islām).
2. A slave who fulfils his duties to Allāh and also to his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

(32) CHAPTER. The preaching (and teaching) of the (religious) knowledge to women by the *Imām* (Chief):

98. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ came out while Bilāl was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilāl was collecting them in the corner of his garment.

(٣٢) بابُ عِظَةِ الإمامِ النِّساءَ وتَعْليمِهِنَّ

٩٨ - حدَّثنا سُلَيْمانُ بْنُ حَرْبٍ قالَ: حدَّثنا شُعْبَةُ عَنْ أيُّوبَ قالَ: سَمِعْتُ عَطاءً، قالَ: سَمِعْتُ ابنَ عَبَّاسٍ قالَ: أشْهَدُ عَلى النَّبيِّ ﷺ - أوْ قالَ عَطاءٌ أشْهَدُ عَلى ابنِ عَبَّاسٍ أنَّ رَسُولَ اللهِ ﷺ - خَرَجَ وَمَعَهُ بِلالٌ فَظَنَّ أنَّهُ لَمْ يُسْمِعِ النِّساءَ فَوَعَظَهُنَّ وَأمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ المَرْأةُ تُلْقِي القُرْطَ والخاتَمَ، وَبِلالٌ يَأْخُذُ في طَرَفِ ثَوْبِهِ. وقَالَ إسماعِيلُ: عَنْ أيُّوبَ، عَنْ عَطاءٍ. وقالَ عَنِ ابْنِ عَبَّاسٍ: أشْهَدُ عَلى النَّبيِّ ﷺ. [انظر: ٨٦٣، ٩٦٢، ٩٦٤، ٩٧٥، ٩٧٧، ٩٧٩، ٩٨٩، ١٤٣١، ١٤٤٩، ٤٨٩٥، ٥٢٤٩، ٥٨٨٠، ٥٨٨١، ٥٨٨٣، ٧٣٢٥]

(33) CHAPTER. Eagerness to (learn) the *Ḥadīth*.

99. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger!, Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allāh's Messenger ﷺ said, "O Abū Hurairah! I have thought that none will ask me about it before you as I know your eagerness to (learn) the *Aḥadīth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart *'Lā ilāha illallāh'* (none has the right to be worshipped but Allāh)."

(٣٣) بابُ الحِرْصِ عَلى الحَديثِ

٩٩ - حدَّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني سُلَيْمانُ عَنْ عَمْرِو بْنِ أبي عَمْرٍو، عَنْ سَعيدِ بْنِ أبي سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ أنَّهُ قالَ: قيلَ: يا رَسُولَ اللهِ، مَنْ أسْعَدُ النَّاسِ بِشَفاعَتِكَ يَوْمَ القِيامَةِ؟ قالَ رَسُولُ اللهِ ﷺ: «لَقَدْ ظَنَنْتُ يا أبا هُرَيْرَةَ أنْ لا يَسْألَني عن هذا الحَديثِ أحَدٌ أوَّلَ مِنْكَ لِمَا رَأيْتُ مِنْ حِرْصِكَ عَلى

الحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ القِيامَةِ مَنْ قالَ: لا إلهَ إلَّا اللهُ خالِصاً مِنْ قَلْبِه أوْ نَفْسِهِ». [انظر: ٦٥٧٠]

(34) CHAPTER. How the (religious) knowledge will be taken away?

(٣٤) بابٌ كَيْفَ يُقْبَضُ العِلْمُ؟

And 'Umar bin 'Abdul 'Azīz wrote to Abū Bakr bin Ḥazm, "Look for the knowledge of *Ḥadīth* and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the *Ḥadīth* of the Prophet ﷺ. Spread knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

وكَتَبَ عُمَرُ بنُ عَبْدِ العَزِيزِ إلى أَبِي بَكْرِ بْنِ حَزْمٍ: انْظُرْ مَا كانَ مِنْ حَدِيثِ رَسُولِ اللهِ ﷺ فاكْتُبْهُ، فإنِّي خِفْتُ دُرُوسَ العِلْمِ وَذَهابَ العُلَمَاءِ. وَلا يُقْبَلْ إلَّا حَدِيثَ النَّبِيِّ ﷺ، وَلْيُفْشُوا العِلمَ، وَلْيَجْلِسُوا حَتَّى يُعَلَّمَ مَنْ لا يَعْلَمُ، فإنَّ العِلمَ لا يَهْلِكُ حَتَّى يَكونَ سِرًّا.

100. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣi رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Allāh does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

١٠٠ - **حدَّثَنا** إسمَاعِيلُ بنُ أَبِي أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عَبدِ اللهِ بنِ عَمْرِو بنِ العَاصِي قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ اللهَ لا يَقْبِضُ العِلْمَ انْتِزاعاً يَنْتَزِعُهُ مِنَ العِبادِ، وَلكِنْ يَقْبِضُ العِلْمَ بِقَبْضِ العُلَماءِ حَتَّى إذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُساً جُهَّالاً، فَسُئِلُوا فَأَفْتَوْا بِغَيرِ عِلْمٍ فَضَلُّوا وأَضَلُّوا».

قالَ الفِرَبْرِيُّ: حدَّثَنا عَبَّاسٌ قالَ: حدَّثَنا قُتَيْبَةُ قَالَ: حدَّثَنا جَرِيرٌ عَنْ هِشامٍ نَحْوَهُ. [انظر: ٧٣٠٧]

(35) CHAPTER. Should a day be fixed for women in order to teach them religion (apart from men)?

(٣٥) بابٌ هَلْ يَجْعَلُ لِلنِّساءِ يَوْماً عَلى حِدَةٍ في العِلْمِ؟

101. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Some women requested the Prophet

١٠١ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا

ﷺ to fix a day for them as the men were taking all his time. On that he ﷺ promised them one day for religious lessons and commandments. Once during such a lesson the Prophet ﷺ said, "A woman whose three children die[1] will be shielded by them from the Hell-fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

شُعْبَةُ قالَ: حدَّثَني ابنُ الأَصْبهانيِّ قالَ: سَمِعْتُ أَبا صالحٍ ذَكْوانَ يُحَدِّثُ عَنْ أبي سَعِيدٍ الخُدْرِيِّ قَالَ: قَالَ النِّساءُ لِلنَّبيِّ ﷺ: غَلَبَنا عَلَيْكَ الرِّجالُ فَاجْعَلْ لنا يَوْماً مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْماً لَقِيَهُنَّ فِيهِ فَوَعَظَهُنَّ وَأَمَرَهُنَّ، فَكانَ فِيما قَالَ لَهُنَّ «ما مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلاثَةً مِنْ وَلَدِها إلَّا كانَ لَها حِجاباً مِنَ النَّارِ» فَقالَتِ امرأَةٌ: وَاثْنَيْنِ؟ فَقالَ: «واثْنَيْنِ».

[انظر: ١٢٤٩، ٧٣١٠]

102. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنهُ as above (the subnarrators are different). Abū Hurairah رَضِيَ الله عَنهُ qualified the three children (referred to in the above mentioned *Hadīth*) as not having reached the age of committing sins (i.e., age of puberty).

١٠٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَصْبَهانيِّ، عَنْ ذَكْوانَ، عَنِ أبي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبيِّ ﷺ بهذا.

وَعَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَصْبَهانِيِّ قالَ: سَمِعْتُ أبا حازِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: «ثَلاثَةٌ لَمْ يَبْلُغُوا الحِنْثَ». [انظر: ١٢٥٠]

(36) CHAPTER. Whoever heard something (but did not understand it) and then asked again till he understood it completely.

(٣٦) بابٌ مَنْ سَمِعَ شَيْئاً فَراجَعَ حَتَّى يَعْرِفَهُ

103. Narrated Ibn Abī Mulaika: Whenever 'Āishah رَضِيَ الله عَنها (the wife of the Prophet ﷺ) heard anything which she did not understand, she used to ask again till she understood it completely. ('Āishah said:) "Once the Prophet ﷺ said, "Whoever will be called to account (about his deeds on the Day

١٠٣ - حدَّثَنا سَعيدُ بْنُ أَبي مَرْيَمَ قالَ: أَخْبَرَنا نَافِعُ بْنُ عُمَرَ قالَ: حدَّثَني ابْنُ أَبي مُلَيْكَةَ أَنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ كانَتْ لا تَسْمَعُ شَيْئاً لا تَعْرِفُهُ إلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ،

(1) (H.101) If she will bear their deaths with patience for getting reward from Allāh.

وأنَّ النَّبيَّ ﷺ قال: «مَنْ حُوسِبَ عُذِّبَ» قالَتْ عَائِشَةُ: فَقُلْتُ: أوَلَيْسَ يَقُولُ الله تَعالى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨]؟ قالَتْ: فقالَ: «إنَّما ذلكَ العَرْضُ، ولكِنْ مَنْ نُوقِشَ الحِسابَ يَهْلِكْ». [انظر: ٤٩٣٩، ٦٥٣٦، ٦٥٣٧]

of Resurrection) will surely be punished." I said, "Doesn't Allāh say:

'He surely will receive an easy reckoning.' " (V.84:8)

The Prophet ﷺ replied, "This means only the presentation of the accounts, but whoever will be argued about his account, will certainly be perished (or ruined)".

(٣٧) **بابٌ لِيُبَلِّغِ العِلْمَ الشَّاهِدُ الغائِبَ،**

قالَهُ ابنُ عَبَّاسٍ عَنِ النَّبيِّ ﷺ.

(37) CHAPTER. It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent.

This statement has come from the Prophet ﷺ on the authority of Ibn 'Abbās رَضِيَ اللهُ عَنْهُما.

١٠٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني سَعِيدٌ عَنْ أبي شُرَيْحٍ أنَّه قالَ لِعَمْرِو بنِ سَعِيدٍ، وهُوَ يَبْعَثُ البُعُوثَ إلى مَكَّةَ: ائْذَنْ لي أيُّها الأميرُ أُحَدِّثْكَ قَوْلاً قامَ بِهِ النَّبيُّ ﷺ الغَدَ مِنْ يَوْمِ الفَتْحِ سَمِعَتْهُ أُذُنايَ، وَوَعاهُ قَلْبي، وَأَبْصَرَتْهُ عَيْنايَ، حِينَ تَكَلَّمَ بِهِ حَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قالَ: «إنَّ مَكَّةَ حَرَّمَها اللهُ، ولَمْ يُحَرِّمْها النَّاسُ، فَلا يَحِلُّ لامْرِئٍ يُؤْمِنُ باللهِ وَالْيَوْمِ الآخِرِ أنْ يَسْفِكَ بِها دَماً، وَلا يَعْضِدَ بِها شَجَرَةً، فإنْ أحدٌ تَرَخَّصَ لِقِتالِ رَسُولِ اللهِ ﷺ فِيها فَقُولُوا: إنَّ اللهَ قَدْ أذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإنَّما أَذِنَ لِي فِيها ساعَةً مِنْ نَهارٍ، ثُمَّ

104. Narrated Sa'īd رَضِيَ اللهُ عَنْهُ: Abū Shuraiḥ said, [When 'Amr bin Sa'īd was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubair)] I said to him ('Amr): O chief! Allow me to tell you what the Prophet ﷺ said on the day following the conquest of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He ﷺ glorified and praised Allāh and then said, "Allāh تعالى and not the people has made Makkah a sanctuary. So anybody who has belief in Allāh and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allāh's Messenger ﷺ did fight (in Makkah), tell him that Allāh gave permission to His Messenger ﷺ, but He did not give it to you." The Prophet ﷺ added: "Allāh allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to

those who are absent." Abū Shuraiḥ was asked, "What did 'Amr reply?" He said 'Amr said, "O Abū Shuraiḥ! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allāh) or runs after committing murder, or theft (and takes refuge in Makkah)."

عَادَتْ حُرْمَتُها اليَومَ كَحُرْمَتِها بالأمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ»، فَقِيلَ لأبي شُرَيْحٍ: مَا قالَ عَمْرٌو؟ قالَ: أنا أعلمُ مِنْكَ يا أبا شُرَيْحٍ، إنَّ مَكَّةَ لا تُعيذُ عاصِياً ولا فارًّا بِدَمٍ وَلا فارًّا بِخَرْبَةٍ. [انظر: ١٨٣٢، ٤٢٩٥]

105. Narrated Abū Bakrah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No doubt your blood, property;'... the subnarrator Muḥammad thought that Abū Bakrah had also mentioned 'and your honour (chastity)'... are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muḥammad the subnarrator used to say, "Allāh's Messenger ﷺ told the truth.") The Prophet ﷺ repeated twice: "No doubt! Haven't I conveyed Allāh's Message to you."

١٠٥ - **حدَّثنا** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثنا حَمَّادٌ، عَنْ أيُوبَ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أبي بَكْرَةَ عَنْ أَبي بَكْرَةَ: ذُكِرَ النَّبِيُّ ﷺ قال: «فإنَّ دِماءَكُمْ وأمْوالَكُمْ - قالَ مُحَمَّدٌ: وأَحْسِبُهُ قالَ: وَأعْرَاضَكُمْ - عَلَيْكُمْ حَرام، كَحُرْمَةِ يَوْمِكُمْ هذَا في شَهْرِكُمْ هذَا، أَلا لِيُبَلِّغِ الشَّاهِدُ الغائِبَ»، وكانَ مُحَمَّدٌ يقُولُ: صَدَق رَسُولُ اللهِ ﷺ كانَ ذٰلكَ «ألا هَلْ بَلَّغْتُ؟» مَرَّتَين. [راجع: ٦٨]

(38) CHAPTER. The sin of a person who tells a lie against the Prophet ﷺ.

(٣٨) بابُ إثْمِ مَنْ كَذَبَ عَلى النَّبي ﷺ

106. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

١٠٦ - **حدَّثنا** عَليُّ بنُ الجَعْدِ قالَ: أخبرَنا شُعْبَةُ قالَ: أخبرَني مَنْصُورٌ قالَ: سَمِعْتُ رِبْعِيَّ بنَ حِرَاشٍ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لا تَكْذِبُوا عَليَّ فإنَّهُ مَنْ كَذَبَ عَليَّ فَلْيَلِجِ النَّارَ».

107. Narrated 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنْهُما: I said to my father, "I do not hear from you any narration (*Ḥadīth*) of Allāh's Messenger ﷺ as I hear (his narrations) from so-and-so?" Az-Zubair

١٠٧ - **حدَّثنا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ عَنْ جامِعِ بنِ شَدَّادٍ، عَنْ عامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبيهِ

replied, "I was always with him (the Prophet ﷺ) and I heard him saying, 'Whoever tells a lie against me (intentionally) then (surely) let him occupy his seat in Hell-fire.'"

قالَ: قُلْتُ لِلزُّبَيْرِ: إنِّي لا أسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ كما يُحَدِّثُ فُلانٌ وفُلانٌ، قالَ: أما إنِّي لم أُفارِقْهُ وَلكن سَمِعْتُهُ يَقُولُ: «مَنْ كَذَبَ عَلَيَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

108. Narrated Anas رَضِيَ اللهُ عَنْهُ: The fact which stops me from narrating a great number of *Aḥādīṯh* to you is that the Prophet ﷺ said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

١٠٨ - حَدَّثَنَا أبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ، عَنْ عَبْدِ العَزِيزِ قالَ: قالَ أنَسٌ: إنَّهُ لَيَمْنَعُني أن أُحَدِّثَكُمْ حَديثاً كَثيراً أنَّ النَّبيَّ ﷺ قالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِباً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

109. Narrated Salama رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whoever (intentionally) ascribes to me what I have not said, then (surely) let him occupy his seat in Hell-fire."

١٠٩ - حَدَّثَنَا المَكِّيُّ بْنُ إبْرَاهِيمَ قالَ: حدَّثنا يَزِيدُ بْنُ أبي عُبَيدٍ عَنْ سَلَمَةَ ابْنِ الأكْوَعِ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ يَقُلْ عَلَيَّ مَا لَمْ أقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

110. Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Name yourselves with my name (use my name) but do not name yourselves with my *Kunya* name (i.e., Abūl Qāsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

١١٠ - حَدَّثَنَا مُوسَى قالَ: حدَّثنا أبُو عَوانَةَ عَنْ أبي حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «تَسَمَّوْا بِاسْمِي وَلا تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَآني في المَنامِ فَقَدْ رآني، فإنَّ الشَّيْطانَ لا يَتَمَثَّلُ في صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٣٥٣٩، ٦١٨٨، ٦١٩٧، ٦٩٩٣]

(39) CHAPTER. The writing of knowledge.

(٣٩) بابُ كِتابَةِ العِلْمِ

111. Narrated Ash-Sha'bī: Abū Juḥaifa said, "I asked 'Alī, 'Have you got any book (which has been revealed to the Prophet ﷺ

١١١ - حَدَّثَنَا ابْنُ سَلامٍ قالَ: أخْبَرَنا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ

apart from the Qur'ān)?' 'Alī replied, 'No, except Allāh's Book or the power of understanding which has been bestowed (by Allāh) upon a Muslim, or what is (written) in this sheet of paper (with me).'" Abū Juhaifa said, "I asked, 'What is (written) in this sheet of paper?' 'Alī replied, 'It deals with *Diya* [compensation (blood money) paid by the killer to the relatives of the victim in case of man slaughter only], the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in *Qisas* (equality in punishment) for the killing of (a disbeliever).'"

مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ قالَ: قُلْتُ لِعَلِيٍّ: هَلْ عِنْدَكُمْ كِتابٌ؟ قالَ: لا، إِلَّا كِتابُ اللهِ، أَوْ فَهْمٌ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هٰذِهِ الصَّحِيفَةِ، قالَ: قُلْتُ: وَمَا فِي هٰذِهِ الصَّحِيفَةِ؟ قالَ: العَقْلُ، وَفَكاكُ الأَسيرِ، وَلا يُقْتَلُ مُسْلِمٌ بِكافِرٍ. [انظر: ١٨٧٠، ٣٠٤٧، ٣١٧٢، ٣١٧٩، ٦٧٥٥، ٦٩٠٣، ٦٩١٥، ٧٣٠٠]

112. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: In the year of the conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person belonging to them. They informed the Prophet ﷺ about it. So he rode his *Rāhila* (she-camel for riding) and addressed the people saying, "Allāh held back the elephant or killing from Makkah. (The sub narrator is in doubt whether the Prophet ﷺ said "elephant" or "killing," as the Arabic words standing for these words have great similarity in shape), but He (Allāh) let His Messenger ﷺ and the believers overpower the infidels of Makkah. Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me, nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its *Luqata* (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two — the blood money (*Diya*) or

١١٢ - حدَّثَنا أَبُو نُعَيْمٍ الفَضْلُ بنُ دُكَيْنٍ قالَ: حدَّثَنا شَيْبانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ خُزاعَةَ قَتَلُوا رَجُلاً مِنْ بَنِي لَيْثٍ عامَ فَتْحِ مَكَّةَ بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فأُخْبِرَ بِذٰلِكَ النَّبِيُّ ﷺ فَرَكِبَ راحِلَتَه فَخَطَبَ فَقالَ: «إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ القَتْلَ - أَوِ الفِيلَ، قَالَ أَبُو عَبْدِ اللهِ كذا - قَالَ أَبُو نُعَيمٍ: وَسُلِّطَ عَلَيْهِمْ رَسُولُ اللهِ ﷺ وَالْمُؤْمِنُونَ، ألا وَإِنَّها لَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلَمْ تَحِلَّ لأَحَدٍ بَعْدِي، ألا وَإِنَّها أُحِلَّتْ لِي ساعةً مِنْ نَهارٍ، ألا وإنَّها ساعَتِي هذِهِ، حَرامٌ لا يُخْتَلَى شَوْكُها، وَلا يُعْضَدُ شَجَرُها، ولا تُلْتَقَطُ ساقِطَتُها إلَّا لِمُنْشِدٍ، فَمَنْ قُتِلَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعْقَلَ وَإِمَّا أَنْ يُقادَ أَهْلُ القَتِيلِ»، فَجاء رَجُلٌ مِنْ أَهْلِ اليَمَنِ

retaliation, having the killer killed." In the meantime a man from Yemen came and said, "O Allāh's Messenger! Get that written for me." The Prophet ﷺ ordered his Companions to write that for him. Then a man from Quraish said, "Except *Al-Idhkhir* (a type of grass that has good smell) O Allāh's Messenger, as we use it in our houses and graves." The Prophet ﷺ said, "Except *Al-Idhkhir* i.e. *Al-Idhkhir* is allowed to be plucked."

فَقالَ: اكْتُبْ لِي يا رَسُولَ اللهِ، فَقالَ: «اكتُبُوا لِأَبي فُلانٍ»، فَقالَ رَجُلٌ مِنْ قُرَيْشٍ: إلَّا الإِذْخِرَ إلا الإذخِرَ يا رَسُولَ اللهِ، فإنَّا نَجْعَلُه في بُيُوتِنا وقُبُورِنا، فَقال النَّبِيُّ ﷺ: «إلَّا الإِذْخِرَ». [انظر: ٢٤٣٤، ٦٨٨٠]

113. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: There is none among the Companions of the Prophet ﷺ who has narrated more *Aḥādīth* than I except 'Abdullāh bin 'Amr (bin Al-'Āṣ) who used to write them and I never did the same.

١١٣ - حدَّثَنا عليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا عَمْرٌو قالَ: أَخْبَرَني وَهْبُ بنُ مُنَبِّهٍ عَنْ أَخِيه قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: ما مِنْ أَصْحابِ النَّبِيِّ ﷺ أَحَدٌ أَكثَرَ حَدِيثاً عَنْهُ مِنِّي إلَّا ما كانَ مِنْ عَبْدِ اللهِ بنِ عَمْرٍو، فإنَّهُ كانَ يَكْتُبُ ولا أَكْتُبُ. تَابَعَهُ مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ.

114. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رضي الله عنهما said, "When the ailment of the Prophet ﷺ became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar said, 'The Prophet ﷺ is seriously ill, and we have got Allāh's Book with us and that is sufficient for us.' But the Companions of the Prophet ﷺ differed about this and there was a hue and cry. On that the Prophet ﷺ said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.'"

Ibn 'Abbās came out saying, "It was most unfortunate (a great disaster) that Allāh's Messenger ﷺ was prevented from writing that statement for them because of their

١١٤ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ بن سُلَيْمان قالَ: حدَّثَني ابنُ وَهْبٍ قال: أَخْبَرَنِي يُونُسُ عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ قالَ: لَمَّا اشْتَدَّ بالنَّبِيِّ ﷺ وَجَعُهُ قالَ: «ائْتُونِي بِكِتابٍ أَكْتُبْ لكُمْ كِتاباً لا تَضِلُّوا بَعْدَهُ»، قالَ عُمَرُ: إنَّ النَّبِيَّ ﷺ غَلَبَهُ الوَجَعُ وَعِنْدَنا كِتابُ اللهِ حَسْبُنا، فاخْتَلَفُوا وكَثُرَ اللَّغَطُ، قالَ: قُومُوا عَنِّي وَلا يَنْبَغِي عِنْدِي التَّنازُعُ، فَخَرَجَ ابنُ

disagreement and noise."

(Note: It is apparent from this *Hadīth* that Ibn 'Abbās had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbās used to say this statement on narrating the *Hadīth* and he had not witnessed the event personally. See *Fath Al-Bārī*, Vol.I, p.220 footnote.) (See also *Hadīth* No.3168, Vol.4).

عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَيْنَ رَسُولِ اللهِ ﷺ وبَيْنَ كِتابِهِ. [انظر: ٣٠٥٣، ٣١٦٨، ٤٤٣١، ٤٤٣٢، ٥٦٦٩، ٧٣٦٦]

(40) CHAPTER. The knowledge and its teaching and preaching at night.

(٤٠) بابُ العِلْمِ والعِظَةِ باللَّيْلِ

115. Narrated Umm Salama رَضِيَ اللهُ عَنْها: One night Allāh's Messenger ﷺ got up and said, *"Subhān Allāh!* How many *Al-Fitan* (trials and afflictions) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter."

١١٥ - **حدَّثَنا** صَدَقَةُ قالَ: أَخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ. وَعَمْرٍو وَيَحْيَى بْنِ سَعِيدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ، قالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ ذاتَ لَيْلَةٍ فَقالَ: «سُبْحانَ اللهِ! ماذَا أُنْزِلَ اللَّيْلَةَ مِنَ الفِتَنِ، ومَاذَا فُتِحَ مِنَ الخَزائِنِ، أَيْقِظوا صَوَاحِبَ الحُجَرِ، فَرُبَّ كاسِيَةٍ في الدُّنْيا عارِيَةٌ في الآخِرَةِ». [انظر: ١١٢٦، ٣٥٩٩، ٥٨٤٤، ٦٢١٨، ٧٠٦٩]

(41) CHAPTER. To speak about (religious) knowledge at night.

(٤١) بابُ السَّمَرِ في العِلْمِ

116. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ led us in the *'Ishā'* prayer during the last days of his life and after finishing it [the *Salāt* (prayer) with *Taslīm*] he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

١١٦ - **حدَّثَنا** سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، وأَبي بَكْرِ بنِ سُلَيْمانَ بْنِ أَبي حَثْمَةَ: أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ العِشاءَ في آخِرِ حَياتِهِ، فَلَمَّا سَلَّمَ قامَ

فَقالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هذِهِ، فإنَّ رَأسَ مائةِ سَنَةٍ مِنْها لا يَبْقى مِمَّنْ هُوَ على ظَهْرِ الأَرْضِ أَحَدٌ». [انظر: ٥٦٤، ٦٠١]

١١٧ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا الحَكَمُ قالَ: سَمِعْتُ سَعِيدَ ابنَ جُبَيرٍ، عَن ابْنِ عَبَّاسٍ قالَ: بِتُّ في بَيْتِ خالَتِي مَيْمُونَةَ بِنْتِ الحارِثِ زَوْجِ النَّبِيِّ ﷺ وكانَ النَّبِيُّ ﷺ عِنْدَها في لَيْلَتِها، فَصَلَّى النَّبِيُّ ﷺ العِشاءَ ثُمَّ جاءَ إلى مَنزِلِهِ فَصلَّى أَرْبَعَ رَكَعاتٍ ثُمَّ نامَ، ثُمَّ قامَ، ثُمَّ قالَ: «نامَ الغُلَيِّمُ»، أَوْ كَلِمَةً تُشْبِهُهَا، ثُمَّ قامَ فَقُمْتُ عَنْ يَسارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصلَّى خَمْسَ رَكَعاتٍ، ثُمَّ صَلَّى رَكْعَتينِ ثم نامَ حتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ خَرَجَ إلى الصَّلاةِ. [انظر: ١٣٨، ١٨٣، ٦٩٧، ٦٩٨، ٦٩٩، ٧٢٦، ٧٢٨، ٨٥٩، ١١٩٨، ٤٥٦٩، ٤٥٧٠، ٤٥٧١، ٤٥٧٢، ٥٩١٩، ٦٢١٥، ٦٣١٦، ٧٤٥٢]

117. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I stayed overnight in the house of my aunt Maimūna bint Al-Ḥāri<u>th</u> (the wife of the Prophet ﷺ) while the Prophet ﷺ was there with her during her night turn. The Prophet ﷺ offered the *'Ishā'* prayer (in the mosque), returned home and after having prayed four *Rak'ā*, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the *Ṣalāt* (prayer) and I stood up by his left side, but he made me stand to his right and offered five *Rak'ā* followed by two more *Rak'ā*. Then he slept and I heard him snoring and then (after a while) he left for the (*Fajr*) prayer.

(٤٢) بابُ حِفْظِ العِلْمِ

(42) CHAPTER. (What is said regarding) the memorization of the (religious) knowledge.

١١٨ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكٌ، عَنِ ابْنِ شِهابٍ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ قالَ: إنَّ النَّاسَ يَقُولُونَ: أَكْثَرَ أَبُو هُرَيْرَةَ ولَوْلَا آيَتانِ في كِتابِ اللهِ مَا

118. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: People say that I have narrated many *Aḥādīth* (the Prophet's narrations). Had it not been for two Verses in the Qur'ān, I would not have narrated a single *Ḥadīth*, and the Verses are:

"Verily, those who conceal the clear proofs, and evidences and the guidance,

which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accept repentance, the Most Merciful." (V.2:159-160).

And no doubt our *Muhājir* (emigrant) brothers used to be busy in the market with their business (bargains) and our *Anṣārī* brothers used to be busy with their property (agriculture). But I (Abū Hurairah) used to stick to Allāh's Messenger, ﷺ contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

حَدَّثْتُ حَدِيثاً ثُمَّ يَتْلُو ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾ إلى قوله: ﴿ٱلرَّحِيمُ﴾ [البقرة: ١٥٩-١٦٠] إنَّ إِخْوَانَنا مِنَ المُهاجِرِينَ كانَ يَشْغَلُهُمُ الصَّفْقُ بالأسْواقِ، وَإِنَّ إخْوانَنا مِنَ الأنْصارِ كانَ يَشْغَلُهُمُ العَمَلُ في أمْوالِهِمْ، وإنَّ أبا هُرَيرَةَ كانَ يَلْزَمُ رَسُولَ اللهِ ﷺ لِشِبَعِ بَطْنِهِ وَيحْضُرُ مَا لَا يَحْضُرُونَ، وَيَحْفَظُ ما لَا يَحْفَظُونَ. [انظر: ١١٩، ٢٠٤٧، ٢٣٥٠، ٣٦٤٨، ٧٣٥٤]

119. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I said to Allāh's Messenger ﷺ "I hear many narrations (*Aḥādīth*) from you but I forget them." Allāh's Messenger ﷺ said, "Spread your *Riḍā'* (garment)."(1) I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Riḍā'*) and then said, "Take and wrap this sheet over your body." I did it and after that I never forgot anything.

Narrated Ibrāhīm bin Al-Mundhir: Ibn Abī Fudaik narrated the same as above (*Ḥadīth* No. 119) but added that the Prophet ﷺ had moved his hands as if filling them with something.

١١٩ - حَدَّثَنَا أحْمَدُ بنُ أَبي بَكْرٍ أَبُو مُصْعَبٍ قالَ: حدَّثَنا مُحَمَّدُ بْنُ إبْراهِيمَ ابنِ دِينارٍ، عَنِ ابنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ قالَ: قُلْتُ: يا رَسُولَ اللهِ إنِّي أسمَعُ مِنْكَ حَدِيْثاً كَثِيراً أنْساهُ، قالَ: «ابْسُطْ رِدَاءَكَ»، فَبَسَطْتُهُ، قالَ: فَغَرَفَ بِيَدَيْهِ، ثُمَّ قالَ: «ضُمَّ»، فَضَمَمْتُهُ، فَما نَسِيتُ شَيْئاً بَعْدُ. [راجع: ١١٨]

حدَّثَنا إبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: أخْبَرَنَا ابنُ أَبي فُدَيْكٍ بِهٰذَا، أَوْ قالَ: غَرَفَ بِيَدِهِ فِيهِ.

120. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I have memorized two kinds of knowledge

١٢٠ - حَدَّثَنَا إسماعِيلُ قالَ:

(1) (H.119) *Riḍā*: A piece of cloth (sheet etc.) worn around the upper part of the body.

from Allāh's Messenger ﷺ. I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed).

حدَّثني أخي، عَنِ ابنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ، قالَ: حَفِظْتُ عَنْ رَسُولِ اللهِ ﷺ وِعاءَيْنِ، فأمَّا أحَدُهُما فَبَثَثْتُهُ، وأمَّا الآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هٰذَا البُلْعُومُ.

(43) CHAPTER. To be quiet (and listen) to religious learned men.

(٤٣) بابُ الإِنْصاتِ لِلْعُلَماءِ

121. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to me during *Hajjat-al-Widā'* (last pilgrimage of the Prophet ﷺ): "Let the people keep quiet and listen." Then he ﷺ said (addressing the people), "Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other)."

١٢١ - **حدَّثَنا** حَجَّاجٌ قالَ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ، عَنْ أبي زُرْعَةَ، عَنْ جَرِيرٍ، أنَّ النَّبِيَّ ﷺ قالَ لَهُ في حَجَّةِ الوَدَاعِ: اسْتَنْصِتِ النَّاسَ، فَقالَ: «لا تَرْجِعُوا بَعدِي كُفَّاراً يَضْرِبُ بَعْضُكُم رِقابَ بَعضٍ». [انظر: ٤٤٠٥، ٦٨٦٩، ٧٠٨٠]

(44) CHAPTER. When a religious learned man is asked, "Who is the most learned person," it is better for him to attribute or entrust absolute knowledge to Allāh عز وجل and to say, "Allāh is the Most Learned (than anybody else)."

(٤٤) بابُ مَا يُسْتَحَبُّ لِلْعالِمِ إذَا سُئِلَ: أيُّ النَّاسِ أعْلَمُ؟ فَيَكِلُ العِلْمَ إلى اللهِ

122. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bakālī claims that Mūsa (Moses) (the companion of Khidr) was not the Mūsa of Banī Israel but he was another Mūsa." Ibn 'Abbās remarked that the enemy of Allāh (Nauf) has told a lie.[1]

Narrated Ubai bin Ka'b رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Once the Prophet Mūsa (Moses) عليه السلام stood up and addressed Banī Israel. He was asked, 'Who is the most learned man amongst the people.' He said, 'I

١٢٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا عَمْرٌو قالَ: أخْبَرَني سَعِيدُ بنُ جُبَيْرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ: إنَّ نَوْفاً البِكالِيَّ يَزْعُمُ أنَّ مُوسَى لَيْسَ بِمُوسَى بَنِي إسْرَائِيلَ، إنَّما هُوَ مُوسًى آخَرُ فقالَ: كَذَبَ عَدُوُّ اللهِ. حدَّثَنا أُبَيُّ بْنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ قالَ: «قامَ موسَى النَّبِيُّ

(1) (H.122) Ibn Abbās said this in a state of anger without intending to abuse Nauf but to affirm that he did not tell the truth (see *Fath Al-Bāri.* Vol.I, P.229).

ﷺ خطيباً في بني إسرائيل، فسُئِلَ: أيُّ النَّاسِ أعْلَمُ؟ فَقالَ: أنا أعْلَمُ، فَعَتَبَ اللهُ عَلَيْهِ، إذْ لَمْ يَرُدَّ العِلْمَ إلَيْهِ، فأوْحَى اللهُ إلَيْهِ أنَّ عَبداً مِنْ عِبادي بِمَجْمَعِ البَحْرَيْنِ هُوَ أعْلَمُ مِنْكَ، قالَ: رَبِّ، وكَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتاً في مِكْتَلٍ فإذَا فَقَدْتَه فَهُوَ ثَمَّ، فانْطَلَقَ وانْطَلَقَ بِفَتاهُ يُوشَعَ بنِ نُونٍ وَحَمَلا حُوتاً في مِكْتَلٍ حتَّى كانا عِنْدَ الصَّخْرَةِ وَضعا رؤسَهُما وناما، فانْسَلَّ الحوتُ مِنَ المِكْتَلِ فاتَّخذَ سَبيلَه في البَحْرِ سَرَباً، وكانَ لِمُوسَى وفَتاهُ عَجَباً، فانْطَلَقا بَقِيَّةَ لَيْلَتِهِما وَيَوْمَهُما، فَلَمَّا أصْبَحَ قالَ مُوسَى لفتاهُ: آتِنا غَدَاءَنا لَقَدْ لَقِينا مِنْ سَفَرِنا هذا نَصَباً، وَلَمْ يَجِدْ مُوسَى مَسًّا مِنَ النَّصَبِ حَتَّى جاوَزَ المَكانَ الَّذِي أُمِرَ بِهِ، فَقالَ لَهُ فَتاهُ: أرَأيْتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنِّي نَسِيتُ الحوتَ، قالَ مُوسَى: ذلِكَ ما كُنَّا نَبْغي، فارْتَدَّا عَلى آثارِهِما قَصَصاً، فَلَمَّا أتَيا إلى الصَّخْرَةِ إذا رَجُلٌ مُسَجًّى بِثَوْبٍ، أوْ قالَ: تَسَجَّى بِثَوْبِهِ، فَسَلَّمَ مُوسَى فَقالَ الخَضِرُ: وأنَّى بِأرْضِكَ السَّلامُ؟ فَقالَ: أنا مُوسَى، فَقالَ: مُوسَى بَني إسْرائِيلَ؟ قالَ: نَعَمْ، قالَ: هَلْ أتَّبِعُكَ عَلى أنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً، قالَ: إنَّكَ

am the most learned.' Allāh admonished Mūsa as he did not attribute absolute knowledge to Him (Allāh). So Allāh revealed to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mūsa said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mūsa set out along with his (servant) boy, Yūsha' bin Nūn and carried a fish in a basket till they reached a rock, where they laid their heads (i.e., lied down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mūsa and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsa said to his (servant) boy: 'Bring us our early meal. No doubt, we have suffered much fatigue in this journey.' Mūsa did not get tired till he passed the place about which he was told. There the (servant) boy told Mūsa, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mūsa remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mūsa greeted him. Al-Khiḍr (عليه السلام) replied saying, 'How do people greet each other in your land?' Mūsa said, 'I am Mūsa.' He asked, 'The Moses of Banī Israēl?' Mūsa replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khiḍr replied, 'Verily! You will not be able to have patience with me, O Mūsa! I have some of the knowledge of Allāh عزوجل which He has taught me and which you do not know, while you have some

knowledge which Allāh has taught you which I do not know.' Mūsa said, 'If Allāh will, you will find me patient and I will not disobey you in aught.' So, both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khiḍr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khiḍr said: 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khiḍr went to one of the planks of the boat and plucked it out. Mūsa said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khiḍr replied, 'Didn't I tell you that you will not be able to have patience with me.' Mūsa said, 'Call me not to account for what I forgot.' The first (excuse) of Mūsa was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khiḍr took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Mūsa said, 'Have you killed an innocent person who has killed none.' Al-Khiḍr replied, 'Did I not tell you that you cannot have patience with me?' Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. There they found a wall on the point of collapsing. Al-Khiḍr repaired it with his own hands. Mūsa said, 'If you had wished, surely you could have taken wages for it.' Al-Khiḍr replied, 'This is the parting between you and me.' " The Prophet ﷺ added, "May Allāh be Merciful to Mūsa! Would that he could

لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، يا مُوسَى إنِّي عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ، لا تَعْلَمُه أنتَ، وأنْتَ عَلى عِلْمٍ عَلَّمَكَهُ اللهُ لا أَعْلَمُهُ، قالَ: سَتَجِدُنِي إنْ شاءَ اللهُ صَابِراً ولا أَعْصِي لكَ أمْراً، فانْطَلَقا يَمْشِيانِ عَلى ساحِلِ البَحْرِ، لَيسَ لَهُما سَفِينَةٌ فَمَرَّتْ بِهِما سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُما فَعُرِفَ الخَضِرُ فحَمَلوهُمَا بِغَيْرِ نَوْلٍ، فَجاءَ عُصْفُورٌ فَوَقَعَ عَلى حَرْفِ السَّفِينَةِ فَنَقَرَ نَقْرَةً أوْ نَقْرَتَيْنِ فِي البَحْرِ، فَقالَ الخَضِرُ: يَا مُوسَى مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلمِ اللهِ إلَّا كَنَقْرَةِ هذَا العُصْفُورِ فِي البَحْرِ، فَعَمَدَ الخَضِرُ إلى لَوْحٍ مِنْ أَلْواحِ السَّفِيْنَةِ فَنَزَعَهُ، فَقالَ مُوسَى: قَوْمٌ حَمَلُونا بِغيرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ فَخَرَقْتَها لِتُغْرِقَ أهْلَها؟ قالَ: ألَمْ أقُلْ: إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً؟ قالَ: لا تُؤَاخِذْنِي بِما نَسِيتُ، فكانَتِ الأُولى مِنْ مُوسَى نِسْياناً، فانْطَلَقا فَإذَا غُلامٌ يَلْعَبُ مَعَ الغِلْمانِ فأخَذَ الخَضِرُ بِرَأسِهِ مِنْ أعْلاهُ فَاقْتَلَعَ رَأسَهُ بِيَدِه فَقالَ مُوسَى: أقَتَلْتَ نَفْساً زَكِيَّةً بِغَيْرِ نَفْسٍ؟ قالَ: ألَمْ أقُلْ لَكَ: إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبراً؟» قالَ ابنُ عُيَيْنَةَ: وهذَا أوْكَدُ، «فانْطَلَقا حتَّى أتَيا أهْلَ قَرْيَةٍ اسْتَطْعَما أهْلَها فأبَوْا أنْ

have been more patient to learn more about their story."

يُضَيِّفُوهُما، فَوَجَدَا فِيها جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ، قالَ الخَضِرُ بِيَدِهِ، فأقامَه، قال مُوسَى: لَوْ شِئْتَ لاتَّخَذْتَ عَليهِ أجْراً؟ قالَ: هذا فِراقُ بَيْني وَبَيْنِكَ»، قالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللهُ مُوسَى، لَوَدِدْنا لَوْ صَبَرَ حتَّى يُقَصَّ عَلَيْنا مِنْ أمْرِهِما».

[راجع: ٧٤]

(45) CHAPTER. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

(٤٥) بابٌ مَنْ سَألَ وَهُوَ قائِمٌ عالِماً جَالِساً

123. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and asked, "O Allāh's Messenger! What kind of fighting is in Allāh's Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness." The Prophet ﷺ raised his head (as the questioner was standing) and said, "He who fights that Allāh's Word (i.e. Allāh's Religion of Islāmic Monotheism) should be superior, fights in Allāh's Cause."

١٢٣ - **حدَّثَنا** عُثْمانُ قالَ: أخْبَرَنِي جَرِيرٌ، عَنْ مَنْصورٍ، عَنْ أبي وَائِلٍ، عَنْ أبي مُوسَى قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، مَا القتالُ في سَبِيلِ اللهِ؟ فإنَّ أحَدَنا يُقاتِلُ غَضَباً، وَيُقاتِلُ حَمِيَّةً، فَرَفَعَ إلَيْهِ رَأسَهُ قالَ: وَما رَفَعَ إلَيْهِ رَأسَهُ إلَّا أنَّهُ كانَ قائِماً فَقالَ: «مَنْ قاتَلَ لِتَكونَ كَلِمَةُ اللهِ هِيَ العُلْيا، فَهُوَ في سَبِيلِ اللهِ عَزَّ وجَلَّ». [انظر: ٢٨١٠، ٣١٢٦، ٧٤٥٨]

(46) CHAPTER. To ask about a religious matter and to give a religious verdict (at Mina during *Hajj*) while doing the *Ramy* of *Jimār* (throwing of pebbles at the *Jimār* in Mina during *Hajj*).

(٤٦) بابُ السُّؤالِ والفُتْيا عِنْدَ رَمْيِ الجِمَارِ

124. Narrated 'Abdūllah bin 'Amr رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ near the *Jamra* and the people were asking him questions (about

١٢٤ - **حدَّثَنا** أبُو نُعَيْمٍ قالَ: حدَّثَنا عَبْدُ العَزِيْزِ بْنُ أبي سَلَمَةَ عَنِ

religious problems). A man asked, "O Allāh's Messenger! I have slaughtered the *Hady* (sacrificial animal) before doing the *Ramy*." The Prophet ﷺ replied, "Do the *Ramy* (now) and there is no harm." Another person asked, "O Allāh's Messenger! I got my head shaved before slaughtering the animal." The Prophet ﷺ replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet ﷺ was asked about anything as regards the ceremonies of *Ḥajj* performed before or after its due time his reply was, "Do it (now) and there is no harm."

الزُّهْرِيِّ، عَنْ عِيسَى بنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو، قالَ: رَأَيْتُ النَّبِيَّ ﷺ عِنْدَ الجَمْرَةِ وهُوَ يُسْأَلُ فقال رَجُلٌ: يا رَسُولَ اللهِ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: «ارْمِ وَلا حَرَجَ»، قالَ آخَرُ: يا رَسُولَ اللهِ حَلَقْتُ قَبْلَ أنْ أَنْحَرَ؟ قالَ: «انْحَرْ وَلا حَرَجَ»، فَما سُئِلَ عَنْ شَيْءٍ قُدِّمَ وَلا أُخِّرَ إلَّا قَالَ: «افْعَلْ وَلا حَرَجَ». [راجع: ٨٣]

(47) CHAPTER. The Statement of Allāh تعالى: "And of knowledge you (mankind) have been given only a little." (V.17:85)

(٤٧) بابُ قَوْلِ اللهِ تَعالَى: ﴿وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥]

125. Narrated 'Abdullāh (bin Ma'sūd) رَضِيَ اللهُ عَنْهُ: While I was walking along with the Prophet ﷺ through the ruins of Al-Madīna and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (the Prophet ﷺ) about the *Rūḥ* (the spirit)." Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abūl-Qāsim! What is the *Rūḥ*?" The Prophet ﷺ remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet ﷺ then said, "And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit); Say: *Rūḥ* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (V.17:85)

١٢٥ - حدَّثنا قَيْسُ بنُ حَفْصٍ قَالَ: حدَّثنا عَبْدُ الواحِدِ قَالَ: حدَّثَنا الأعْمَشُ سُلَيْمانُ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَن عَبدِ اللهِ قَالَ: بَيْنا أنا أَمْشِي مَعَ النَّبِيِّ ﷺ في خَرِبِ المَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلى عَسِيبٍ مَعَهُ فَمَرَّ بِنَفَرٍ مِنَ اليَهُودِ، فَقالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، وَقالَ بَعْضُهُمْ: لا تَسْأَلُوهُ لا يَجِيءُ فِيهِ بِشَيءٍ تَكْرَهُونَهُ، فَقَالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ، فَقامَ رَجُلٌ مِنْهُمْ، فَقَالَ: يَا أَبَا القَاسِمِ، مَا الرُّوحُ؟ فَسَكَتَ، فَقُلْتُ: إنَّهُ يُوحَى إلَيْهِ، فَقُمْتُ، فَلَمَّا انْجلى عَنْهُ، فَقَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥] قَالَ

الأَعْمَشُ: هِيَ كَذَا فِي قِرَاءَتِنَا.
[انظر: ٤٧٢١: ٧٢٩٧، ٧٤٥٦، ٧٤٦٢]

(48) CHAPTER. Whosoever left some optional things simply for the fear that some people may not be able to understand them and may fall into something more difficult.

(٤٨) بابٌ مَنْ تَرَكَ بَعْضَ الاخْتِيارِ مَخَافَةَ أَنْ يَقْصُرَ فَهْمُ بَعْضِ النَّاسِ عَنْهُ فَيَقَعُوا فِي أَشَدَّ مِنْهُ

126. Narrated Aswad: Ibn Az-Zubair said to me, " 'Āishah رَضِيَ اللهُ عَنها used to tell you secretly a number of things. What did she told you about the Ka'bah?" I replied, "She told me that once the Prophet ﷺ said, 'O 'Āishah! Had not your people been still close to the Pre-Islāmic Period of Ignorance (infidelity), I would have dismantled the Ka'bah and would have made two doors in it; one for entrance and the other for exit.' " Later on Ibn Az-Zubair did the same.

١٢٦ - **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ قالَ: قالَ لِي ابنُ الزُّبَيْرِ: كانَتْ عائِشَةُ تُسِرُّ إِلَيْكَ كَثِيراً، فَما حَدَّثَتْكَ فِي الكَعْبَةِ؟ فَقُلْتُ: قَالتْ لِي: قَالَ النَّبِيُّ ﷺ: «يا عائِشَةُ لَوْلا قَوْمُكِ حَدِيثٌ عَهْدُهُمْ - قالَ ابنُ الزُّبَيرِ: بِكُفْرٍ - لَنَقَضْتُ الكَعْبَةَ فَجَعَلْتُ لها بَابَيْنِ: باباً يَدْخُلُ النَّاسُ وباباً يَخْرُجُونَ» فَفَعَلَهُ ابنُ الزُّبَيْرِ. [انظر: ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ٣٣٦٨، ٤٤٨٤، ٧٢٤٣]

(49) CHAPTER. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

(٤٩) بابٌ مَنْ خَصَّ بالعِلْمِ قَوْماً دُونَ قَوْمٍ كَراهِيَةَ أَنْ لا يَفْهَمُوا،

And 'Alī said, "You should preach to the people according to their mental calibre so that they may not convey wrong things about Allāh and His Messenger ﷺ."

وقالَ عَلِيٌّ: حَدِّثُوا النَّاسَ بِما يَعْرِفُونَ أَتُحِبُّونَ أَنْ يُكَذَّبَ اللهُ وَرَسُولُهُ؟

127. Narrated Abū Aṭ-Ṭufail the above-mentioned statement of 'Alī.

١٢٧ - **حَدَّثَنَا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ مَعْرُوفِ بنِ خَرَّبُوذٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ بِذلِكَ.

128. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: "Once Mu'ādh was riding behind Allāh's

١٢٨ - **حَدَّثَنَا** إسحَاقُ بنُ إبْرَاهِيم

Messenger as a companion rider. Allāh's Messenger said, "O Mu'ādh bin Jabal." Mu'ādh replied, *"Labbaik* and *Sa'daik*,[1] O Allāh's Messenger!" Again the Prophet ﷺ said, "O Mu'ādh!" Mu'ādh said thrice, "*Labbaik* and *Sa'daik*, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "There is none who testifies sincerely from his heart that *Lā ilāha illallāh wa anna Muhammad-ar-Rasul Allāh*" (none has the right to be worshipped but Allāh and Muhammad ﷺ is the Messenger of Allāh), except that Allāh تعالى will save him from the Hell-fire." Mu'ādh said, "O Allāh's Messenger! Should I not inform the people about it, so that they may have glad tidings?" He replied, "When (the people hear about it), they will solely depend on it." Then Mu'ādh narrated the above mentioned *Hadīth* just before his death, being afraid of committing a sin (by concealing the knowledge).

قَالَ: حدَّثنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَني أَبي، عَنْ قَتادَةَ قالَ: حدَّثنا أنسُ بْنُ مالِكٍ أنَّ رَسُولَ اللهِ ﷺ وَمُعاذٌ رَدِيفُهُ عَلى الرَّحْلِ قالَ: «يا مُعَاذُ بنَ جَبَلٍ»، قالَ: لَبَّيْكَ يا رَسُولَ اللهِ وَسَعْدَيْكَ، قالَ: «يا مُعَاذُ»، قالَ: لَبَّيْكَ يا رَسُولَ اللهِ وَسَعْدَيْكَ، ثَلاثاً، قالَ: «مَا مِنْ أحَدٍ يَشْهَدُ أَنْ لَا إلَهَ إلَّا اللهُ وأنَّ مُحَمَّداً رَسُولُ اللهِ، صِدْقاً مِنْ قَلْبِهِ إلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ»، قالَ: يا رَسُولَ اللهِ، أَفَلا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قالَ: «إذاً يَتَّكِلُوا» وَأَخْبَرَ بِها مُعاذٌ عِنْدَ مَوْتِهِ تَأَثُّماً. [انظر: ١٢٩]

129. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was informed that the Prophet ﷺ had said to Mu'ādh, "Whosoever will meet Allāh without associating anything in worship with Him will go to Paradise."

Mu'ādh asked the Prophet ﷺ "Should I not inform the people of this good news?" The Prophet ﷺ replied, "No, I am afraid, lest they should depend upon it (absolutely)."

١٢٩ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبي قالَ: سَمِعْتُ أَنَساً قالَ: ذُكِرَ لي أَنَّ النَّبِيَّ ﷺ قالَ لِمُعَاذٍ: «مَنْ لَقِيَ اللهَ لا يُشْرِكُ بِهِ شَيْئاً دَخَلَ الجَنَّةَ»، قالَ: ألا أُبَشِّرُ النَّاسَ؟ قالَ: «لا، أَخافُ أَنْ يَتَّكِلُوا». [راجع: ١٢٨]

(50) CHAPTER. (What is said as regards): To be shy (*Al-Hayā*) while learning (religious) knowledge.

(٥٠) بابُ الحَياءِ في العِلْمِ،

And Mujāhid said, "Neither a shy nor a proud person can learn the religious knowledge." And 'Āishah رَضِيَ اللهُ عَنْها said, "How excellent the women of the *Ansār* are! They do not feel shy while learning sound knowledge in religion."

وَقالَ مُجاهِدٌ: لا يَتَعَلَّمُ العِلْمَ مُسْتَحْيي وَلا مُسْتَكْبِرٌ، وَقالَتْ عائِشَةُ: نِعْمَ النِّساءُ نِساءُ الأَنْصارِ لَمْ يَمْنَعْهُنَّ الحَياءُ أَنْ يَتَفَقَّهْنَ في الدِّينِ.

---

(1) (H.128) See Glossary.

130. Narrated Umm Salama رَضِيَ اللهُ عَنْها: Umm Sulaim رَضِيَ اللهُ عَنْها came to Allāh's Messenger ﷺ and said, "Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)?" The Prophet ﷺ replied, "Yes, if she notices a discharge." Umm Salama, then covered her face and asked, "O Allāh's Messenger! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning "You will not achieve goodness"), and that is why the son resembles his mother."

١٣٠ - **حدَّثنا** مُحَمَّدُ بنُ سَلاَمٍ قالَ: أَخْبَرَنا أبو مُعاوِيَةَ قالَ: حدَّثنا هِشامٌ، عَنْ أبيهِ، عَن زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ عَن أُمِّ سَلَمَةَ قالَت: جاءَتْ أُمُّ سُلَيمٍ إلى رَسُولِ اللهِ ﷺ فقالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتَحْيِي مِنَ الحقِّ، فَهَلْ عَلى المَرأةِ مِنْ غُسْلٍ إذَا احْتَلَمَتْ؟ فقالَ رَسُولُ اللهِ ﷺ: «إذا رَأَتِ الماءَ» فَغَطَّتْ أُمُّ سَلَمَةَ - تَعْنِي وَجْهَهَا - وَقالَتْ: يا رَسُولَ اللهِ وتَحْتَلِمُ المَرْأَةُ؟ قال: «نَعَمْ، تَرِبَتْ يَمِينُكِ، فَبِمَ يُشْبِهُها وَلَدُها؟». [انظر: ٢٨٢، ٣٣٢٨، ٦٠٩١، ٦١٢١]

131. Narrated 'Abdūllah bin 'Umar رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allāh's Messenger! Inform us of it." He ﷺ replied, "It is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

١٣١ - **حدَّثنا** إسمَاعِيلُ قال: حدَّثني مَالِكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُها وَهِيَ مَثَلُ المُسْلِمِ، حدِّثُوني ما هِيَ؟» فَوَقَعَ النَّاسُ في شَجَرِ البادِيَةِ، وَوَقَعَ في نَفْسِي أنَّها النَّخْلَةُ، قالَ عَبْدُ اللهِ: فاسْتَحْيَيْتُ، فَقالُوا: يا رَسُولَ اللهِ أَخْبِرْنا بِها، فقالَ رَسُولُ اللهِ ﷺ: «هِيَ النَّخْلَةُ» قالَ عَبْدُ اللهِ: فَحَدَّثْتُ أَبي بِما وَقَعَ في نَفْسِي فَقال: لأَنْ تَكُونَ قُلْتَها أَحَبُّ إلَيَّ مِنْ أنْ يكونَ لِي كَذَا وكَذَا. [راجع: ٣١]

(51) CHAPTER. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

132. Narrated 'Alī رضي الله عنه: I used to get the emotional urethral discharge frequently so I requested Al-Miqdād to ask the Prophet ﷺ about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)." (See *Hadīth* No.269).

(٥١) بابُ مَن استحيا فأمر غيره بالسُّؤال

١٣٢ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا عَبْدُ اللهِ بنُ داوُدَ، عَنِ الأعمشِ، عَنْ مُنْذِرٍ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بنِ الحَنَفِيَّةِ، عَنْ عَلِيٍّ قالَ: كُنْتُ رَجُلاً مَذَّاءً، فأمَرْتُ المِقْدَادَ أنْ يَسْأَلَ النَّبِيَّ ﷺ فَسَأَلَهُ فَقالَ: «فِيهِ الوُضُوءُ».

[انظر: ١٧٨، ٢٦٩]

(52) CHAPTER. Teaching religious knowledge and giving religious verdicts in a mosque.

133. Narrated Nāfi': 'Abdullāh bin 'Umar رضي الله عنهما said: "A man got up in the mosque and said: 'O Allāh's Messenger! At which place you order us that we should assume the *Ihrām*?'

Allāh's Messenger ﷺ replied, 'The residents of Al-Madīna should assume the *Ihrām* from Dhul-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn.'" Ibn 'Umar further said, "The people claim that Allāh's Messenger also said, 'The residents of Yemen should assume *Ihrām* from Yalamlam'." Ibn 'Umar used to say, "I do not remember whether Allāh's Messenger ﷺ had said the last statement or not."

(٥٢) بابُ ذِكْرِ العِلْمِ والفُتيا في المَسْجِد

١٣٣ - حدَّثنا قُتَيْبَةُ قالَ: حدَّثنا اللَّيْثُ بنُ سَعدٍ قالَ: حدَّثنا نافِعٌ مَوْلى عَبْدِ اللهِ بنِ عُمَرَ بنِ الخَطَّابِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنَّ رَجُلاً قامَ في المَسْجِدِ فَقالَ: يا رَسُولَ اللهِ، مِنْ أيْنَ تَأْمُرُنا أنْ نُهِلَّ؟ فقالَ رَسُولُ اللهِ ﷺ: «يُهِلُّ أهْلُ المَدِينَةِ مِنْ ذي الحُلَيْفَةِ، ويُهِلُّ أهْلُ الشَّامِ مِنَ الجُحْفَةِ، وَيُهِلُّ أهْلُ نَجْدٍ مِنْ قَرْنٍ» وقالَ ابْنُ عُمَرَ: وَيزعُمونَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «وَيُهِلُّ أهْلُ اليَمَنِ مِنْ يَلَمْلَمَ»، وكانَ ابْنُ عُمَرَ يَقُولُ: لَمْ أفْقَهْ هذِهِ مِنْ رَسُولِ اللهِ ﷺ. [انظر: ١٥٢٢، ١٥٢٥، ١٥٢٧، ١٥٢٨]

(53) CHAPTER. Whosoever answered to the questioner more than what he asked.

134. Narrated Ibn 'Umar رضي الله عنهما: A man asked the Prophet ﷺ: "What (kinds of

(٥٣) بابُ مَنْ أجابَ السَّائِلَ بأكْثَرَ مِمَّا سَألَهُ

١٣٤ - حدَّثنا آدَمُ قالَ: حدَّثنا

ابنُ أَبي ذِئْبٍ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما عَنِ النَّبيِّ ﷺ، وابن أَبي ذِئْبٍ، وَعَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمرَ عَنِ النَّبيِّ ﷺ أَنَّ رَجُلاً سَأَلَهُ: ما يَلبَسُ المُحرِمُ؟ فَقالَ: «لَا يَلْبَسُ القَمِيصَ وَلا العِمامَةَ وَلا السَّرَاويلَ وَلا البُرْنُسَ وَلا ثَوْباً مسَّه الوَرْسُ أوِ الزَّعْفَرَانُ، فإنْ لَم يَجِد النَّعْلَيْنِ فلْيَلْبَسِ الخُفَّيْنِ وَلْيَقْطَعْهُما حتَّى يكُونَا تَحْتَ الكَعْبَيْنِ». [انظر: ٣٦٦، ١٥٤٢، ١٨٣٨، ١٨٤٢، ٥٧٩٤، ٥٨٠٣، ٥٨٠٥، ٥٨٠٦، ٥٨٤٧، ٥٨٥٢]

clothes) should a *Muhrim* (a Muslim intending to perform *'Umra* or *Hajj*) wear?" He replied, "He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or *Wars* (kinds of perfumes). And if he has no slippers, then he can use *Khuff* (leather socks) but the socks should be cut short so as to make the ankles bare." (See *Hadīth* No.1542, Vol.2).

4 - THE BOOK OF *WUḌŪ'* (ABLUTION)

٤ - كِتاب الوضوء

(1) CHAPTER. What has been revealed regarding ablution?

And the Statement of Allāh جل جلاله : "O you who believe! When you intend to offer *Ṣalāt* (prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles..." (V.5:6) Abū 'Abdullāh said: The Prophet ﷺ had made clear that it is obligatory (while performing) ablution to wash the (above mentioned) body-parts once. And the Prophet ﷺ also did perform the ablution by washing (these) parts twice and thrice, but he never washed them more than three times.

And the religious learned men disliked exceeding the limits set by the Prophet ﷺ while performing ablution, and to surpass the action of the Prophet ﷺ.

(١) بابٌ ما جاءَ في الوُضُوءِ،

وَقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ﴾ [المائدة: ٦]، قالَ أبُو عَبْدِ اللهِ: وَبَيَّنَ النَّبِيُّ ﷺ أَنَّ فَرْضَ الوُضُوءِ مَرَّةً مَرَّةً، وتَوَضَّأَ أيضاً مَرَّتَينِ مَرَّتَيْنِ وَثلاثاً، ولَمْ يَزِدْ على ثَلاثٍ، وَكَرِهَ أَهْلُ العِلْمِ الإسْرافَ فيْهِ، وأَنْ يُجاوِزُوا فِعْلَ النَّبِيِّ ﷺ.

(2) CHAPTER. No *Ṣalāt* (prayer) is accepted without ablution (i.e. to remove, the small *Ḥadath*[1] by ablution or the big *Ḥadath* by taking a bath).

(٢) بابٌ: لا تُقْبَلُ صَلاةٌ بغَيرِ طُهُورٍ

135. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The *Ṣalāt* (prayer) of a person who does *Ḥadath* (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution."

A person from Ḥaḍaramout asked Abū Hurairah رَضِيَ اللهُ عَنْهُ, "What is *Ḥadath*?" Abū Hurairah replied, "*Ḥadath* means the passing of wind from the anus."

١٣٥ - حدَّثَنا إسحاقُ بنُ إبْرَاهِيمَ الحنْظَلِيُّ قالَ: أخْبَرَنا عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنا مَعْمَرٌ عَنْ هَمَّامِ بنِ مُنَبِّهٍ أنَّهُ سَمِعَ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لا تُقْبَلُ صَلاةُ مَنْ أَحْدَثَ حتَّى يَتَوَضَّأَ»، قالَ رَجُلٌ مِنْ حَضْرَمَوْتَ: ما الحَدَثُ يا أبا هُرَيْرَةَ؟ قالَ: فُساءٌ أوْ ضُراطٌ. [انظر: ٦٩٥٤]

(3) CHAPTER. The superiority of ablution. And *Al-Ghurr-ul-Muḥajjalūn* (the parts of the

(٣) بابٌ: فَضلُ الوُضُوءِ والغُرِّ

(1) (Ch.2) See Glossary.

الْمُحَجَّلُونَ مِنْ آثَارِ الْوُضُوءِ

body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

١٣٦ - **حدَّثنا** يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثنا اللَّيْثُ، عَنْ خالِدٍ، عَنْ سَعِيدِ بنِ أبي هِلالٍ، عَنْ نُعَيْمٍ ٱلْمُجْمِرِ قالَ: رَقِيتُ مَعَ أبي هُرَيْرَةَ على ظَهْرِ المَسْجِدِ فَتَوَضَّأَ فقالَ: إنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ القِيامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثارِ الوُضُوءِ، فَمنِ اسْتَطاعَ مِنْكُمْ أنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

136. Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque, along with Abū Hurairah رَضِيَ اللهُ عَنْهُ. He performed ablution and said, "I heard the Prophet ﷺ saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muḥajjalūn* from the traces of ablution and whoever can increase the area of his radiance[1] should do so (i.e. by performing ablution in the most perfect manner).'"

(٤) **بابٌ** لا يَتَوَضَّأُ مِنَ الشَّكِّ حتَّى يَسْتَيْقِنَ

(4) CHAPTER. One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having *Ḥadaṯẖ*).

١٣٧ - **حدَّثنا** عَلِيٌّ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا الزُّهْرِيُّ، عَنْ سَعِيدِ ابْنِ المُسَيَّبِ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَمِّهِ، أنَّهُ شَكا إلى رَسُولِ اللهِ ﷺ الرَّجُلُ الَّذي يُخَيَّلُ إلَيْهِ أنَّهُ يَجِدُ الشَّيءَ في الصَّلاةِ؟ فَقالَ: «لا يَنْفَتِلْ - أو: لا يَنْصَرِفْ - حتَّى يَسْمَعَ صَوْتاً أوْ يجدَ رِيحاً». [انظر: ١٧٧، ٢٠٥٦]

137. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ: My uncle asked Allāh's Messenger ﷺ about a person who imagined to have passed wind during *Ṣalāt* (prayer). Allāh's Messenger ﷺ replied: "He should not leave his *Ṣalāt* unless he hears sound or smells something."

(٥) **بابُ** التَّخْفِيفِ في الوُضُوءِ

(5) CHAPTER. To perform a light ablution.

١٣٨ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا سُفْيانُ عَنْ عَمْرٍو قالَ:

138. Narrated Kuraib: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ slept till he

(1) (H.136) The Prophet ﷺ did not inrease the area more than what is washed of the body-parts while doing ablution as Allāh ordered to be washed in the Qur'ān.

snored and then offered *Ṣalāt* (prayer) (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn 'Abbās added: "I stayed overnight in the house of my aunt, Maimūna, the Prophet ﷺ slept for a part of the night; and late in the night, he got up and performed ablution from a hanging water-skin, a light (perfect) ablution and stood up for *Ṣalāt*. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allāh wished, and again lay and slept till his breath sounds were heard. Later on the *Mua'ḏḥ-ḏhin* (call-maker for the *Ṣalāt*) came to him and informed him that it was time for *Ṣalāt*. The Prophet ﷺ went with him for the *Ṣalāt* without performing a new ablution." (Sufyān said to 'Amr that some people said, "The eyes of Allāh's Messenger ﷺ sleep but his heart does not sleep." 'Amr replied, "I heard 'Ubaid bin 'Umair saying that the dreams of Prophets were Divine Revelations, and then he recited the Verse: ...(O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh)..." (V.37:102). (See *Fatḥ Al-Bārī*, Vol.I, page 249).

(See *Ḥadīṯh* No.183)

أَخْبَرَنِي كُرَيْبٌ عَنِ ابنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نامَ حتَّى نَفخَ ثُمَّ صَلَّى، وَرُبَّما قالَ: اضْطَجعَ حتَّى نَفَخَ ثُمَّ قامَ فَصَلَّى، ثُمَّ حدَّثَنا بِهِ سُفْيانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عَمْرٍو، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: بِتُّ عِنْدَ خالَتِي مَيْمُونَةَ لَيْلَةً فَقامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَلَمَّا كانَ فِي بَعْضِ اللَّيلِ قامَ النَّبِيُّ ﷺ فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءاً خَفِيفاً، يُخَفِّفُهُ عَمْرٌو ويُقَلِّلُهُ، وقامَ يُصَلِّي فَتَوَضَّأْتُ نَحْوًا مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسارِهِ - وَرُبَّما قالَ سُفْيانُ: عَنْ شِمالِهِ - فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى ما شاءَ اللهُ، ثُمَّ اضْطَجَعَ فَنامَ حتَّى نَفَخَ ثُمَّ أَتاهُ المُنَادِي فَآذَنَهُ بالصَّلاةِ، فَقامَ مَعَهُ إلى الصَّلاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأ، قُلْنا لِعَمْرٍو: إنَّ ناساً يَقُولُونَ إنَّ رَسُولَ اللهِ ﷺ تَنامُ عَيْنُهُ وَلا يَنامُ قَلْبُهُ قالَ عَمْرٌو: سَمِعْتُ عُبَيْدَ بْنَ عُمَيرٍ يَقُولُ: رُؤْيا الأَنْبِياءِ وَحْيٌ، ثُمَّ قَرَأَ: ﴿إِنِّيٓ أَرَىٰ فِي ٱلْمَنَامِ أَنِّيٓ أَذْبَحُكَ﴾ [الصافات: ١٠٢]. [راجع: ١١٧]

(6) CHAPTER. The completion (or perfection) of ablution (one should wash all the parts perfectly).

(٦) بابُ إسْباغِ الوُضُوءِ.

And Ibn 'Umar said, "The completion of ablution means to clean the parts perfectly."

وقالَ ابْنُ عُمَرَ: إسْباغُ الوُضُوءِ الإِنقاءُ.

139. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ proceeded from

١٣٩ - حَدَّثَنا عَبْدُ اللهِ بنُ

'Arafāt till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) *Ṣalāt* (prayer), O Allāh's Messenger?" He said, "The (place of) *Ṣalāt* is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution – a perfect one. The (call for *Adhān* and) *Iqāma* was pronounced and he ﷺ led the *Maghrib* prayer. Then everybody made their camels kneel down at its place. Then the *Iqāma* was pronounced for the *'Ishā'* prayer which the Prophet ﷺ led and no (optional *Nawāfil* or *Sunna* etc.) prayer was offered in between the two *Ṣalāt* (*'Ishā'* and *Maghrib*).

مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسامَةَ بنِ زَيْدٍ، أنَّه سَمِعَهُ يقُولُ: دَفَعَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَةَ حتَّى إذا كانَ بالشِّعْبِ نَزَلَ فبالَ. ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الوُضُوءَ فَقُلْتُ: الصَّلاةَ يا رَسُولَ اللهِ فقالَ: «الصَّلاةُ أمامَكَ»، فرَكِبَ فَلَمَّا جاءَ المُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فأَسْبَغَ الوُضُوءَ. ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى المَغْرِبَ ثُمَّ أناخَ كُلُّ إنْسانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ العِشاءُ فَصَلَّى ولَمْ يُصَلِّ بَيْنَهُما. [انظر: ١٨١، ١٦٦٧، ١٦٦٩، ١٦٧٢]

(7) **CHAPTER. To wash the face with both hands by a handful of water.**

(٧) **بابُ غَسْلِ الوَجْهِ باليَدَيْنِ مِنْ غَرْفَةٍ وَاحِدَةٍ**

140. Narrated 'Atā' bin Yasār: Ibn 'Abbās رضي الله عنهما performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He, then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed (wet) hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allāh's Messenger ﷺ performing ablution in this way."

١٤٠ - حدَّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قالَ: أخْبَرَنا أبُو سَلَمَةَ الخُزاعِيُّ مَنْصُورُ ابنُ سَلَمَةَ قالَ: أخْبَرنا ابنُ بِلالٍ يَعْنِي سُلَيْمانَ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ: أنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، أخَذَ غَرْفَةً مِنْ ماءٍ فَمَضْمَضَ بِها واسْتَنْشَقَ، ثُمَّ أخَذَ غَرْفَةً مِنْ ماءٍ فَجَعَلَ بِها هٰكَذا أضافَها إلى يَدِهِ الأُخْرَى، فَغَسَلَ بِها وَجْهَهُ ثُمَّ أخَذَ غَرْفَةً مِنْ ماءٍ فَغَسَلَ بِها يَدَهُ اليُمْنَى، ثُمَّ أخَذَ غَرْفَةً مِنْ ماءٍ فَغَسَلَ بِها يَدَهُ اليُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ أخَذَ

غَرْفَةً مِنْ ماءٍ فَرَشَّ عَلى رِجْلِهِ اليُمْنى حتَّى غَسَلَها، ثُمَّ أخَذَ غَرْفَةً أُخْرَى فَغسَلَ بِها رِجْلَهُ يَعْنِي اليُسْرَى، ثُمَّ قالَ: هٰكَذا رَأَيْتُ رَسُولَ اللهِ ﷺ يَتَوَضَّأُ.

(8) CHAPTER. To recite "In the Name of Allāh," during every action and on having sexual relations with one's wife.

(٨) **بابُ** التَّسْمِيَةِ عَلى كُلِّ حالٍ وعِنْدَ الوِقاعِ،

141. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what You bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring."

١٤١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بْنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبّاسٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «لَوْ أنَّ أحَدَكُمْ إذا أتَى أهْلَهُ قالَ: بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنا الشَّيطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فَقُضِيَ بَيْنَهُما وَلَدٌ لَمْ يَضُرَّهُ». [انظر: ٣٢٧١، ٣٢٨٣، ٥١٦٥، ٦٣٨٨، ٧٣٩٦]

(9) CHAPTER. What to say while going to the lavatory (water closet).

(٩) **بابُ** ما يَقُولُ عِنْدَ الخَلاءِ

142. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went to answer the call of nature, he used to say, "*Allāh-umma innī a'ūdhu bika minal khubuthi wal khāba'ith* [i.e., O Allāh, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds etc.)]."

١٤٢ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ عَنْ عَبدِ العَزِيزِ بن صُهَيْبٍ قالَ: سَمِعْتُ أنَساً يَقُولُ: كانَ النَّبِيُّ ﷺ إذا دَخَلَ الخَلاءَ قالَ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الخُبُثِ والخَبائِثِ» تابَعَهُ ابْنُ عَرْعَرَةَ، عَنْ شُعْبَةَ، وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ: «إذا أتَى الخَلاءَ». وَقالَ مُوسَى عَنْ حَمّادٍ: «إذا دَخَلَ»، وَقالَ سَعِيدُ بْنُ زَيْدٍ: حدَّثَنا عَبْدُ العَزِيزِ: «إذا أرادَ أنْ يَدْخُلَ». [انظر: ٦٣٢٢]

(١٠) بابُ وَضْعِ المَاءِ عِنْدَ الخَلاءِ

١٤٣ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قالَ: حدَّثَنا هاشِمُ بنُ القاسِمِ قالَ: حدَّثَنا وَرْقاءُ، عَنْ عُبَيْدِ اللهِ بنِ أبي يَزِيدَ، عَنِ ابنِ عَبَّاسٍ أنَّ النَّبيَّ ﷺ دَخَلَ الخلاءَ فَوَضَعْتُ لَهُ وَضُوءاً، قالَ: مَنْ وَضَعَ هذا؟ فأُخْبِرَ، فَقالَ: «اللَّهُمَّ فَقِّهْهُ في الدِّينِ». [راجع: ٧٥]

(10) CHAPTER. Providing water at lavatories (for washing the private parts after answering the call of nature).

143. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allāh! Make him (Ibn 'Abbās) a learned scholar in religion (Islām)."

(١١) بابٌ لا تُسْتَقْبَلُ القِبْلَةُ بِبَوْلٍ وَلَا غائِطٍ إلَّا عِنْدَ البِناءِ، جِدَارٍ أَوْ نَحْوِهِ

١٤٤ - حدَّثَنا آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حَدَّثَني الزُّهْرِيُّ، عَنْ عَطاءِ بْنِ يزيدَ اللَّيْثِيِّ، عَنْ أبي أيُّوبَ الأَنْصارِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا أتى أحَدُكُمُ الغائِطَ فَلا يَسْتَقْبِلِ القِبْلَةَ وَلا يُوَلِّها ظَهْرَهُ، شَرِّقُوا أوْ غَرِّبُوا». [انظر: ٣٩٤]

(11) CHAPTER. While urinating or defecating, never face the *Qiblah* except when you are screened by a building or a wall or something like that.

144. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the *Qiblah*; he should either face the east or the west."

(١٢) بابُ مَنْ تَبَرَّزَ عَلى لَبِنَتَيْنِ

١٤٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ أنَّهُ كانَ يَقُولُ: إنَّ ناساً يَقُولُونَ: إذا قَعَدْتَ عَلى حَاجَتِكَ فَلا تَسْتَقْبِلِ القِبْلَةَ وَلا بَيْتَ

(12) CHAPTER. Defecating while sitting over two bricks.

145. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: People say, "Whenever you sit for answering the call of nature, you should not face the *Qiblah* or Bait-ul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Allāh's Messenger ﷺ answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis [but there was a screen covering him. (*Fatḥ Al-Bārī*, Vol.I, page 258).].

المَقْدِسِ، فَقالَ عَبْدُ اللهِ ابنُ عُمَرَ: لَقَدِ ارْتَقَيْتُ يوماً عَلى ظَهْرِ بَيْتٍ لَنا فَرَأَيْتُ رَسُولَ اللهِ ﷺ عَلى لَبِنَتَيْنِ مُسْتَقْبِلاً بَيْتَ المَقْدِسِ لِحاجَتِه، وَقالَ: لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلى أَوْراكِهم، فَقُلْتُ: لا أَدْرِي وَاللهِ، قالَ مالِكٌ: يَعْني الَّذي يُصَلِّي وَلا يَرْتَفِعُ عَنِ الأَرْضِ يَسْجدُ وَهُوَ لاصِقٌ بِالأَرْضِ. [انظر: ١٤٨، ١٤٩، ٣١٠٢]

(13) CHAPTER. The going out of women for answering the call of nature.

(١٣) بابُ خُرُوجِ النِّساءِ إلى البَرَازِ

146. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The wives of the Prophet ﷺ used to go to Al-Manāṣi', a vast open place (near Baqī' at Al-Madīna) to answer the call of nature at night. 'Umar used to say to the Prophet ﷺ, "Let your wives be veiled," but Allāh's Messenger ﷺ did not do so. One night Sauda bint Zam'a the wife of the Prophet ﷺ went out at *'Iṣhā'* time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the Verses of *Al-Ḥijāb* (the observing of veils by the Muslim women) may be revealed. So Allāh revealed the verses of *Al-Ḥijāb* (a complete body cover excluding the eyes).

١٤٦ - حَدَّثَنا يَحْيى بنُ بُكَيرٍ، قالَ: حَدَّثَنا اللَّيْثُ قالَ: حَدَّثَني عُقَيْلٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ أَزْواجَ النَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلى المَناصِعِ، وَهُوَ صَعِيدٌ أَفْيَحُ فَكانَ عُمَرُ يَقُولُ لِلنَّبِيِّ ﷺ: احْجُبْ نِساءَكَ، فَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَة بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيالِي عِشاءً، وكانَت امْرَأَةً طَوِيلَةً، فَنادَاها عُمَرُ: أَلا قَدْ عَرَفْناكِ يا سَوْدَةُ، حِرصاً عَلى أَنْ يَنْزِلَ الحِجابُ، فأَنْزَلَ اللهُ الحِجابَ. [انظر: ١٤٧، ٤٧٩٥، ٥٢٣٧، ٦٢٤٠]

147. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said to his wives, "You are allowed to go out to answer the call of nature."

١٤٧ - حَدَّثَنا زَكَرِيَّا قالَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ عَنْ

أَبِيهِ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ قالَ: «قَدْ أُذِنَ أَنْ تَخْرُجْنَ في حاجَتِكُنَّ» قالَ هِشامٌ: تَعْنِي البَرَازَ. [راجع: ١٤٦]

(14) CHAPTER. To defecate in houses.

(١٤) **بابُ التَّبَرُّزِ في البُيُوتِ**

148. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I went up to the roof of Ḥafṣa's house for some job and I saw Allāh's Messenger ﷺ answering the call of nature facing Shām (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the *Qiblah*. (See *Ḥadīth* No.145).

١٤٨ - **حدَّثني** إبراهيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا أَنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بنِ يَحْيى بنِ حَبَّانَ، عَنْ واسِعِ بنِ حَبَّانَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ، قالَ: ارْتَقَيْتُ فوقَ ظَهْرِ بَيْتِ حَفْصَةَ لِبَعْضِ حاجَتِي، فَرأَيْتُ رَسُولَ اللهِ ﷺ يَقْضِي حاجَتَهُ مُسْتَدبِرَ القِبْلَةِ مُسْتَقْبِلَ الشَّأمِ. [راجع: ١٤٥]

149. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Once I went up the roof of our house and saw Allāh's Messenger ﷺ answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem). (See *Ḥadīth* No.145).

١٤٩ - **حدَّثَنا** يَعْقوبُ بنُ إبراهِيمَ قالَ: حدَّثَنا يزيدُ قالَ: أَخْبَرَنا يَحْيى عَنْ مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ: أَنَّ عَمَّهُ واسِعَ بنَ حَبَّانَ أَخْبَرَهُ: أن عَبْدَ اللهِ بنَ عُمَرَ أَخْبَرَهُ، قالَ: لَقَدْ ظَهَرْتُ ذاتَ يَوْمٍ عَلى ظَهْرِ بَيْتِنا فَرَأَيْتُ رَسُولَ اللهِ ﷺ قاعِداً عَلى لَبِنَتَيْنِ، مُسْتَقْبِلَ بَيْتِ المَقْدِسِ. [راجع: ١٤٥]

(15) CHAPTER. To wash the private parts with water after answering the call of nature.

(١٥) **بابُ الاسْتِنْجاءِ بِالماءِ**

150. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hishām commented, "So that he might wash his private parts with it.")

١٥٠ - **حدَّثَنا** أَبُو الوَلِيدِ هِشامُ بنُ عَبدِ المَلِكِ قالَ: حدَّثَنا شُعبَةُ عَنْ أَبِي مُعاذٍ، وَاسمُهُ عَطاءُ بنُ أَبي مَيْمُونَةَ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ يَقُولُ: كانَ النَّبِيُّ ﷺ إذا خَرَجَ لِحاجَتِهِ أَجيءُ أنا وَغُلامٌ مَعَنا إداوَةٌ

مِنْ ماءٍ، يَعني يَسْتَنجي بِهِ. [انظر: ١٥١، ١٥٢، ٢١٧، ٥٠٠]

(16) CHAPTER. Getting water carried by somebody else for purification (washing one's private parts).

(١٦) بابُ مَنْ حُمِلَ مَعَهُ الماءُ لِطُهُورِهِ،

And Abū Ad-Dardā' said (to the people of Irāq), "Is not the man whose nick-names are *Ṣāḥib An-Na'lain, Ṣāḥib Aṭ-Ṭahūr* and *Ṣāḥib Al-Wisād* ('Abdullāh bin Mas'ūd) amongst you?" ['Abdullāh bin Mas'ūd used to carry the *Na'lain* (shoes) and *Ṭahūr* (water for purification and ablution) and *Wisād* (carpet) for the Prophet ﷺ, so he was called by those names].

وَقالَ أبُو الدَّرْدَاءِ: ألَيْسَ فيكُمْ صَاحِبُ النَّعْلَينِ وَالطَّهُورِ وَالوِسادِ؟

151. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

١٥١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَطاءِ بنِ أبي مَيْمُونَةَ، قالَ: سَمِعْتُ أنَساً يَقُولُ: كانَ رَسُولُ اللهِ ﷺ إذا خَرَجَ لِحاجَتِهِ تَبِعْتُهُ أنا وَغُلامٌ مِنَّا مَعَنا إدَاوَةٌ مِنْ ماءٍ. [راجع: ١٥٠]

(17) CHAPTER. To carry an *'Anaza* (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

(١٧) بابُ حَمْلِ العَنَزَةِ مَعَ الماءِ في الاسْتِنْجاءِ

152. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an *'Anaza* (spear-headed stick).

١٥٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَطاءِ بنِ أبي مَيْمُونَةَ، سَمِعَ أنَسَ بنَ مالِكٍ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ الخَلاءَ فأحْمِلُ أنا وغُلامٌ إدَاوَةً مِنْ ماءٍ وعَنَزَةً يَسْتَنْجي بِالماءِ. تابَعَهُ النَّضْرُ وَشاذانُ عَنْ شُعْبَةَ، العَنَزَةُ: عَصًا عَلَيْهِ زُجٌّ. [راجع: ١٥٠]

(18) CHAPTER. It is forbidden to clean the private parts with the right hand.

(١٨) بابُ النَّهْيِ عَنِ الاسْتِنْجاءِ باليَمين

153. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis with his right hand nor clean his private parts with his right hand."

١٥٣ - حدَّثَنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ هُوَ الدَّسْتَوائِيُّ، عَنْ يَحْيَى ابنِ أَبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ، عَنْ أَبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا شَرِبَ أَحَدُكُمْ فَلا يَتَنَفَّسْ في الإناءِ، وَإذَا أَتَى الخَلاءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلا يَتَمَسَّحْ بِيَمِينِهِ». [انظر: ١٥٤، ٥٦٣٠]

(19) CHAPTER. While passing urine one should not hold his penis with his right hand.

(١٩) بابٌ لا يُمْسِكُ ذَكَرَهُ بِيَمِينِهِ إِذَا بالَ

154. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you urinates, he should neither hold his penis with his right hand nor clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil."

١٥٤ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا الأَوْزاعِيُّ، عَنْ يَحْيَى بنِ أَبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ، عَنْ أَبيهِ عَنِ النَّبيِّ ﷺ قالَ: «إذَا بالَ أَحَدُكُمْ فَلا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِه، وَلا يَسْتَنْجِ بِيَمِينِهِ وَلا يَتَنَفَّسْ في الإناءِ». [راجع: ١٥٣]

(20) CHAPTER. To clean the private parts with stones.

(٢٠) بابُ الاسْتِنْجاءِ بالحِجارَة

155. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I followed the Prophet ﷺ while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch me some stones for cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung[1]." So I brought the stones in the corner of my garment and placed

١٥٥ - حدَّثَنا أَحْمَدُ بنُ مُحَمَّدٍ المَكِّيّ قالَ: حدَّثَنا عَمْرُو بنُ يَحْيى بنِ سَعِيدِ بنِ عَمْرٍو المَكِّيُّ، عَنْ جَدِّه، عَنْ أَبي هُرَيْرَةَ قالَ: اتَّبَعْتُ النَّبيَّ ﷺ وَخَرَجَ لِحاجَتِهِ فكانَ لا يَلْتَفِتُ، فَدَنَوْتُ مِنْهُ فَقالَ: «ٱبْغِنِي أَحْجاراً أَسْتَنْفِضْ بِها - أَوْ نَحْوَهُ -

(1) (H.155) The Arabic word *Rauṯẖ* means the dung of mules, horses, or donkeys only, but the camel's dung is called *Ba'r* in Arabic and the cow's dung in Arabic is called *Ḵẖiṯẖi*.

them by his side and I then went away from him. When he finished (from answering the call of nature) he used them.

وَلا تَأتِني بِعَظْمٍ وَلا رَوْثٍ»، فأتَيْتُهُ بأحْجارٍ بِطَرَفِ ثِيابِي فَوَضَعْتُها إلى جَنْبِهِ وَأعْرَضْتُ عَنْهُ، فَلَمّا قَضَى أتْبَعَهُ بِهِنَّ. [انظر: ٣٨٦٠]

(21) CHAPTER. Do not clean the private parts with dung.

(٢١) **بابٌ** لا يُسْتَنجى بِرَوثٍ

156. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So, I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is *Riksun* (a degenerative or a filthy thing)."

١٥٦ - **حدَّثَنا** أبُو نُعَيْمٍ قالَ: حدَّثنا زُهَيرٌ عَنْ أبي إسحاقَ قالَ: لَيْسَ أبو عُبَيْدَةَ ذَكَرَهُ، ولكِنْ عَبْدُ الرَّحْمٰنِ بنُ الأسْوَدِ عَنْ أبيهِ: أنَّهُ سَمِعَ عَبْدَ اللهِ يَقُولُ: أتى النَّبِيُّ ﷺ الغائِطَ فأمَرَنِي أنْ آتِيَهُ بِثَلاثَةِ أحْجارٍ، فَوَجَدْتُ حَجَرَيْنِ، والتَمَسْتُ الثَّالِثَ فَلَمْ أجِدْ، فأخَذْتُ رَوْثَةً فأتَيْتُهُ بها فأخَذَ الحَجَرَيْنِ وألْقى الرَّوْثَة، وَقالَ: هٰذا رِكْسٌ. وَقالَ إبْراهيمُ ابن يُوسُفَ عَنْ أبِيهِ عَنْ أبِي إسْحاقَ: حَدَّثَني عَبْدُ الرَّحْمٰنِ.

(22) CHAPTER. The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution.

(٢٢) **بابٌ** الوضوءِ مَرَّةً مَرَّةً

157. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed ablution by washing the body parts only once.

١٥٧ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثنا سُفْيانُ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ ابْنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ قالَ: تَوَضَّأ النَّبِيُّ ﷺ مَرَّةً مَرَّةً.

(23) CHAPTER. The washing of the body parts twice while performing ablution.

(٢٣) **بابٌ** الوضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ

158. Narrated 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ performed ablution by washing the body parts twice.

١٥٨ - حدَّثَنا الْحُسَيْنُ بنُ عِيسَى قالَ: حدَّثَنا يُونُسُ بنُ مُحَمَّدٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ، عَنْ عَبْدِ اللهِ بنِ أَبِي بَكْرِ بنِ عَمْرِو بنِ حَزْمٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

(24) CHAPTER. The washing of the parts thrice while performing ablution.

(٢٤) بابُ الوضُوءِ ثَلاثاً ثَلاثاً

159. Narrated Ḥumrān, the slave of 'Uthmān رَضِيَ اللهُ عَنْهُ: I saw 'Uthmān bin 'Affān asking for a tumbler of water (and when it was brought), he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his (wet) hands over his head and washed his feet up to the ankles thrice. Then he said, "Allāh's Messenger said, 'If anyone performs ablution like that of mine and offers a two *Rak'ā Ṣalāt* (prayer) during which he does not think of anything else then his past sins will be forgiven.'"

١٥٩ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ قالَ: حدَّثَني إبراهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ أَنَّ عَطاءَ بنَ يَزِيدَ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثمانَ. أَخْبَرَهُ أَنَّه رَأى عُثمانَ بنَ عَفَّانَ دَعا بإناءٍ، فأَفْرَغَ على كَفَّيْهِ ثَلاثَ مِرارٍ فَغَسَلَهُما، ثُمَّ أَدْخَلَ يَمِينَه في الإناءِ فَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَه ثَلاثاً وَيَدَيْهِ إلى المِرْفَقَيْنِ ثَلاثَ مِرارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاثَ مِرارٍ إلى الكَعْبَيْنِ، ثُمَّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضوئي هذَا ثُمَّ صَلَّى رَكْعَتَينِ لا يُحَدِّثُ فِيهِمَا نَفْسَه غُفِرَ لَه مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ١٦٠، ١٦٤، ١٩٣٤، ٦٤٣٣]

160. Narrated Humrān: When 'Uthmān performed the ablution, he said, "I am going to tell you a *Ḥadīth* which I would not have told you except for (had I not been compelled by) a certain Holy Verse. I heard the Prophet ﷺ saying, 'If a man performs ablution

١٦٠ - وعَنْ إبراهِيمَ قالَ: قالَ صَالِحُ بنُ كَيْسانَ: قالَ ابنُ شِهَابٍ: ولكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرانَ: فَلَمَّا تَوَضَّأَ عُثمانُ قالَ: ألا أُحَدِّثُكُم

perfectly and then offers the compulsory congregational *Ṣalāt* (prayer), Allāh will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.'" The subnarrator 'Urwa said: This Verse is: "Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down..." (V.2:159).

حَدِيثاً لَوْلا آيَةٌ مَا حَدَّثْتُكُمُوهُ، سَمِعْتُ النَّبِيَّ ﷺ يقُولُ: «لا يَتَوَضَّأُ رَجُلٌ يُحْسِنُ وُضُوءَه، وَيُصَلِّي الصَّلاةَ إلَّا غُفِرَ لَهُ ما بَيْنَهُ وَبَيْنَ الصَّلاةِ حَتَّى يُصَلِّيَها». قالَ عُرْوَةُ: الآيَةُ ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا﴾ [البقرة: ١٥٩].

[راجع: ١٥٩]

(25) CHAPTER. The cleaning of the nose by putting water in it and then blowing it out during ablution.

(٢٥) بابُ الاسْتِنْثارِ في الوُضُوءِ،

ذَكَرَهُ عُثمانُ، وَعَبْدُ اللهِ بنُ زَيْدٍ، وابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

161. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

١٦١ - **حدَّثَنا** عَبدانُ: أخْبَرَنا عَبدُ اللهِ قالَ: أخْبَرَنا يونُسُ عَنِ الزُّهْرِيِّ قالَ: أَخبرَني أَبُو إدْرِيسَ أنَّهُ سَمِعَ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ ومَنِ اسْتَجْمَرَ فَلْيُوتِرْ». [انظر: ١٦٢]

(26) CHAPTER. To clean the private parts with odd number of stones.

(٢٦) بابُ الاسْتِجْمار وِتْراً

162. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you performs ablution he should put water in his nose and then blow it out, and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

١٦٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالِكٌ عَنْ أبِي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبِي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أنْفِهِ ماءً ثُمَّ لِيَنْتَثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ. وإذا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أنْ يُدْخِلَها فِي وَضُوئِهِ فإنَّ أَحَدَكُمْ لا يَدْرِي أيْنَ باتَتْ يَدُهُ».

[راجع: ١٦١]

(27) CHAPTER. Washing both feet, and it is not sufficient to pass wet hands over the feet.

(٢٧) بابُ غَسْلِ الرِّجْلَيْنِ وَلَا يَمْسَحُ عَلَى الْقَدَمَيْنِ

163. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ remained behind us on a journey. He joined us while we were performing ablution for the *'Aṣr* prayer which was over-due and we were just passing (wet) hands over our feet (not washing them thoroughly) so he ﷺ addressed us in a loud voice saying twice or thrice, "Save your heels from the fire."

١٦٣ - حَدَّثَنِي مُوسَى قالَ: حدَّثَنا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بنِ ماهِكٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: تَخَلَّفَ النَّبِيُّ ﷺ عَنَّا في سَفْرَةٍ فأدْرَكَنا وقَدْ أَرْهَقْنا العَصْرَ فَجَعَلْنا نَتَوَضَّأُ ونَمْسَحُ عَلى أَرْجُلِنا فَنادَى بأعْلى صَوْتِهِ: «وَيْلٌ لِلأَعْقابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلاثاً.

[راجع: ٦٠]

(28) CHAPTER. To rinse the mouth with water while performing ablution.

This statement has come from the Prophet ﷺ on the authority of Ibn 'Abbās and 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُم.

(٢٨) بابُ المَضْمَضَةِ في الوضوءِ،

قالَه ابْنُ عَبَّاسٍ، وعَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

164. Narrated Ḥumrān, the freed slave of 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ: I saw 'Uthmān bin 'Affān asking (for a tumbler of water) to perform ablution (and when it was brought), he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his (wet) hands over his head, and then washed each foot thrice. After that 'Uthmān said, "I saw the Prophet ﷺ performing ablution like this of mine, and he ﷺ said, 'If anyone performs ablution like that of mine and offers a two *Rak'ā* prayer during which he does not think of anything else then his past sins will be forgiven'."

١٦٤ - حدَّثَنَا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أَخْبَرَنِي عَطاءُ ابنُ يَزِيدَ، عَنْ حُمْرانَ مَوْلَى عُثْمانَ بنِ عَفَّانَ أَنَّهُ رَأَى عُثْمانَ بن عفان دَعا بِوَضُوءٍ فأَفْرَغَ عَلى يَدَيْهِ مِنْ إِنائِهِ فَغَسَلَهُما ثلاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ في الوَضوءِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ واسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَه ثَلاثاً، وَيَدَيْهِ إلى المِرْفَقَيْنِ ثَلاثاً، ثُمَّ مَسَحَ بِرَأسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلاثاً، ثُمَّ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ نَحْوَ وُضُوئِي هذا، وَقالَ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هذا ثُمَّ صَلَّى رَكْعَتَيْنِ لا

يُحدِّثُ فِيهما نَفْسَهُ غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ١٥٩]

(29) CHAPTER. The washing of heels during ablution.

(٢٩) بابُ غَسْلِ الأَعْقابِ،

Whenever Ibn Sīrīn performed ablution he used to wash the place that was under the ring.

وكان ابنُ سِيرِينَ يَغْسِلُ مَوْضِعَ الخاتَمِ إذا تَوَضَّأ.

165. Narrated Muḥammad bin Ziyād: I heard Abū Hurairah رَضِيَ اللهُ عَنْهُ saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abūl-Qāsim (the Prophet ﷺ) said, 'Save your heels from the Hell-fire."

١٦٥ - حدَّثَنا آدَمُ بنُ أبي إياسٍ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ وكانَ يَمُرُّ بِنا والنَّاسُ يَتَوَضَّؤُنَ مِنَ المِطْهَرَةِ، قالَ: أَسْبِغُوا الوضوءَ، فَإنَّ أبا القاسِمِ ﷺ قالَ: «وَيْلٌ لِلأعْقابِ مِن النَّارِ».

(30) CHAPTER. Washing the feet, when one is wearing shoes; and it is not sufficient for one to pass a wet hand over the shoes (but one should take off the shoes and wash one's feet).

(٣٠) بابُ غَسْلِ الرِّجْلَيْنِ في النَّعْلَيْنِ وَلا يَمْسَحُ عَلَى النَّعْلَيْنِ

166. Narrated 'Ubaid bin Juraij: I asked 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما "O Abū 'Abdur Raḥmān! I saw you doing four things which I never saw being done by anyone of your companions?" 'Abdullāh bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner (of the Ka'bah) except these (two) facing south (Yemen), and I saw you wearing shoes made of tanned leather and dyeing your hair with *Ḥinnā*; (a kind of dye). I also noticed that whenever you were in Makkah, the people assume *Ihlāl* on seeing the new moon crescent (1st of Dhul-Ḥijja) while you did not assume the *Ihlāl* (*Iḥrām* is also called *Iḥlāl* which means 'Loud calling' because a *Muḥrim* has to recite *Talbiya* aloud when assuming the state of *Iḥrām*) — till the 8th of

١٦٦ - حدَّثَنا عَبْدُ اللهِ بن يُوسُفَ قالَ: أخْبَرَنا مالِكٌ عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ عُبَيْدِ ابنِ جُرَيْجٍ أنَّهُ قالَ لِعَبْدِ اللهِ بنِ عُمَرَ: يا أبا عَبْدِ الرَّحْمٰنِ رَأيْتُكَ تَصْنَعُ أرْبعًا لَمْ أرَ أحَداً مِنْ أصحابِكَ يَصْنَعُها، قالَ: وما هِيَ يا ابنَ جُرَيجٍ؟ قالَ: رَأيْتُكَ لا تَمَسُّ مِنَ الأرْكانِ إلَّا اليَمانِيَيْنِ، وَرَأيْتُكَ تَلْبَسُ النِّعالَ السِّبْتِيَّةَ، وَرَأيْتُكَ تَصْبُغُ بالصُّفْرَةِ، وَرَأيْتُكَ إذا كُنْتَ بِمَكَّةَ أَهَلَّ الناسُ إذَا رَأَوُا الهِلالَ وَلَمْ تُهِلَّ أنْتَ حَتَّى كانَ يومُ التَّرْوِيَةِ، قالَ

Dhul-Ḥijja (Day of *Tarwiya*).

'Abdullāh replied, "Regarding the corners (of Makkah), I never saw Allāh's Messenger ﷺ touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allāh's Messenger ﷺ wearing non-hairy shoes, and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with *Ḥinnā*; no doubt I saw Allāh's Messenger ﷺ dyeing his hair with it and that is why I like to dye (my hair with it). Regarding *Ihlāl*, I did not see Allāh's Messenger ﷺ assuming *Ihlāl* till he set out for *Hajj*."

(31) CHAPTER. While performing ablution or taking a bath one should start from the right side of the body.

167. Narrated Umm-'Aṭiyyā رَضِيَ اللهُ عَنْها that the Prophet ﷺ at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution."

168. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.

عَبْدُ اللهِ: أَمَّا الأَرْكَانُ فإنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يَمَسُّ إلَّا اليَمَانِيَيْنِ، وَأَمَّا النِّعالُ السِّبْتِيَّةُ فإنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُ النِّعَالَ التي لَيْسَ فِيها شَعَرٌ وَيَتَوَضَّأُ فِيها، فَإنِّي أُحِبُّ أَنْ أَلْبَسَها، وأَمَّا الصُّفْرَةُ فإنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْبُغُ بِها، فَإنِّي أُحِبُّ أَنْ أَصْبُغَ بِها، وأَمَّا الإهْلَالُ فإنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يُهِلُّ حَتى تَنْبَعِثَ بِهِ راحِلَتُهُ. [انظر: ١٥١٤، ١٥٥٢، ١٦٠٩، ٢٨٦٥، ٥٨٥١]

(٣١) بابُ التَّيَمُّنِ في الوُضوءِ وَالغُسْلِ

١٦٧ - **حَدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَنا خالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ لَهُنَّ في غَسْلِ ابْنَتِهِ: «ابْدَأْنَ بَمَيامِنِها وَمَواضِعِ الوُضُوءِ مِنْها». [انظر: ١٢٥٣، ١٢٥٤، ١٢٥٥، ١٢٥٦، ١٢٥٧، ١٢٥٨، ١٢٥٩، ١٢٦٠، ١٢٦١، ١٢٦٢، ١٢٦٣]

١٦٨ - **حَدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني أَشْعَثُ بنُ سُلَيمٍ قالَ: سَمِعْتُ أَبي، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُعْجِبُهُ التَّيَمُّنُ في تَنَعُّلِهِ، وَتَرَجُّلِهِ، وَطُهُورِهِ، وَفي شَأْنِهِ كُلِّهِ. [انظر: ٤٢٦، ٥٣٨٠، ٥٨٥٤، ٥٩٢٦]

(32) CHAPTER. To look for water (for ablution) when the time for the prayer is due.

(٣٢) بابُ التماسِ الوَضوءِ إذا حانَتِ الصَّلاةُ،

'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها said: Once the *Fajr* prayer was due and water was searched for (for ablution) but it was not found. Thereupon the Divine Revelation of *Ṭayammum* was revealed. (*Ṭayammum* means to put or strike lightly on clean earth with one's hands and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face).

وقالَتْ عائِشَةُ: حَضَرَتِ الصُّبْحُ فالتُمِسَ الماءُ فَلَم يُوجَدْ فنَزَلَ التيمُّمُ.

169. Narrated Anas bin Mālik رَضِيَ اللهُ عنهُ: I saw Allāh's Messenger ﷺ when the *'Asr* prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allāh's Messenger ﷺ. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ).

١٦٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالِكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: رَأيْتُ النَّبيَّ ﷺ، وَحانَتْ صَلاةُ العَصْرِ فالتَمَسَ النَّاسُ الوَضوءَ فلم يَجِدُوا، فَأُتِيَ رَسُولُ اللهِ ﷺ بِوَضوءٍ فَوَضَعَ رَسُولُ اللهِ ﷺ في ذلكَ الإناءِ يدَهُ، وَأمرَ النَّاسَ أن يتوضَّؤُوا منْهُ، قالَ: فرَأيْتُ الماءَ يَنْبُعُ مِنْ تَحْتِ أصابِعِهِ حتَّى تَوَضَّؤوا مِنْ عِنْدِ آخرِهِمْ. [انظر: ١٩٥، ٢٠٠، ٣٥٧٢، ٣٥٧٣، ٣٥٧٤، ٣٥٧٥]

(33) CHAPTER. What is said regarding the water with which human hair has been washed.

(٣٣) بابُ الماءِ الذي يُغْسَلُ بِهِ شَعَرُ الإنسانِ،

'Aṭā' saw no harm in making threads and ropes out of the human hair. The utilization of the thing which is licked or eaten by a dog, and the passing of dogs through the mosque. Az-Zuhrī said, "It is permissible for one to perform ablution with water which has been licked by a dog provided that there is no water except that." (See *Ḥadīth* No.172). Sufyān said, "This is the true religious

وكانَ عَطاءٌ لا يَرَى بِهِ بَأساً: أنْ يتَّخذَ منها الخُيُوطُ والحِبالُ، وَسُؤْرِ الكِلابِ وَمَمَرِّها في المَسْجِدِ، وَقالَ الزُّهريُّ: إذا وَلَغَ الكَلْبُ في إناءٍ لَيْسَ لَه وَضوءٌ غَيْرُه يَتَوَضَّأُ بِهِ، وقالَ سُفيانُ: هذا الفِقْهُ بعَيْنِهِ، بِقَوْلِ اللهِ

verdict: Allāh جل جلاله said: And you find no water then perform *Tayammum*." (V.4:43).

تَعالى: ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا﴾ [النساء: ٤٣] وَهذا ماءٌ وَفي النَّفْسِ مِنْهُ شَيْءٌ يَتَوَضأ بِهِ وَيَتَيَمَّمُ.

170. Narrated Ibn Sīrīn: I said to 'Abīda, "I have some of the hair of the Prophet ﷺ which I got from Anas or from his family." 'Abīda replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it."

١٧٠ - **حدَّثَنا** مالِكُ بنُ إسماعِيل قالَ: حدَّثنا إسْرائِيلُ، عَنْ عاصِمٍ، عَنِ ابنِ سيرين قالَ: قُلْتُ لِعَبِيدَةَ: عِنْدَنا مِنْ شَعَرِ النَّبِيِّ ﷺ أصَبْناه مِنْ قِبَلِ أنَسٍ، أوْ مِنْ قِبَلِ أهْلِ أنَسٍ، فَقالَ: لأنْ تَكُونَ عِنْدي شَعَرَةٌ مِنْهُ أحَبُّ إليَّ مِنَ الدُّنيا وَما فيها. [انظر: ١٧١]

171. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ got his head shaved, Abū Ṭalḥa was the first to take some of his hair.

١٧١ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ قالَ: حَدَّثَنا سَعِيدُ بنُ سُلَيمانَ قالَ: حدَّثنا عَبَّادٌ عَنِ ابْنِ عَوْنٍ، عَن ابنِ سِيرِينَ، عَنْ أنَسٍ أنَّ النَّبِيَّ ﷺ لَمَّا حَلَقَ رَأسَهُ كانَ أبُو طَلْحَةَ أوَّلَ مَنْ أخَذَ مِنْ شَعَرِهِ. [راجع: ١٧٠]

CHAPTER. If a dog drinks from the utensil of any one of you then it is essential to wash it seven times.

بابٌ إذَا شَرِبَ الكَلْبُ في إناءِ أحَدِكُمْ فَلْيَغْسِلْهُ سَبْعاً

172. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times."

١٧٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ، عَنْ مالِكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا شَرِبَ الكَلْبُ في إناءِ أحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا».

173. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till

١٧٣ - **حدَّثَنا** إسحاقُ قالَ: أخْبَرَنا عَبْدُ الصَّمَدِ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دينارٍ قالَ:

it quenched its thirst. So Allāh approved of his deed and made him to enter Paradise."

سَمِعْتُ أَبِي، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ «أَنَّ رَجُلاً رَأَى كَلْباً يأكُلُ الثَّرَى مِنَ العَطَشِ، فأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حتَّى أَرْوَاهُ فَشَكَرَ اللهُ لَهُ فَأَدْخَلَهُ الجَنَّةَ». [انظر: ٢٣٦٣، ٢٤٦٦، ٦٠٠٩]

174. Narrated Ḥamza bin 'Abdullāh: My father said. "During the lifetime of Allāh's Messenger ﷺ, the dogs used to urinate, and pass through the mosque (come and go), nevertheless they never used to sprinkle water on it (i.e. urine of the dog.)"

١٧٤ - وقالَ أَحْمدُ بنُ شَبِيبٍ: حدَّثَنا أَبِي، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني حَمْزَةُ بنُ عَبدِ اللهِ، عَنْ أَبِيهِ قالَ: كانَتِ الكِلابُ تُقْبِلُ وَتُدْبِرُ في المَسْجِدِ في زَمانِ رَسُولِ اللهِ ﷺ فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئاً مِنْ ذٰلِكَ.

175. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ (about the hunting dogs) and he replied, "If you let loose (with Allāh's Name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it."

He said, "Do not eat the game for you have mentioned Allāh's Name only on sending your dog and you did not mentioned Allāh's Name on the other dog."

١٧٥ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنِ ابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: سَأَلْتُ النَّبِيَّ ﷺ فَقالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ المُعَلَّمَ فَقَتَلَ فَكُلْ، وإِذَا أَكَلَ فَلا تَأْكُلْ فإِنَّما أَمْسَكَ عَلى نَفْسِهِ»، قُلْتُ: أُرْسِلُ كَلْبِي فأَجِدُ مَعَه كَلْباً آخَرَ؟ قالَ: «فَلا تَأْكُلْ، فإِنَّما سَمَّيْتَ عَلى كَلْبِكَ ولَمْ تُسَمِّ عَلى كَلْبٍ آخَرَ». [انظر: ٢٠٥٤، ٥٤٧٥، ٥٤٧٦، ٥٤٧٧، ٥٤٨٣، ٥٤٨٤، ٥٤٨٥، ٥٤٨٦، ٥٤٨٧، ٧٣٩٧]

(34) CHAPTER. Whosoever considers not to repeat ablution except if something is discharged or passed from either exit (front or back private parts)

As is mentioned in the Statement of

(٣٤) بابُ مَنْ لَمْ يَرَ الوُضُوءَ إِلَّا مِنَ المَخْرَجَيْنِ مِنَ القُبُلِ والدُّبُرِ،

لِقَوْلِهِ تَعالى: ﴿أَوْ جَآءَ أَحَدٌ

Allāh تعالى: "...Or any of you comes from answering the call of nature..." (V.5:6). And 'Aṭā' said, "If a worm comes out of one's anus or if a drop of discharge equal to the size of a louse comes out of one's penis (then it is essential to repeat the ablution.)" Jābir bin 'Abdullāh said, "If one laughs in *Ṣalāt* (prayer), he must repeat his *Ṣalāt* and not the ablution." Al-Ḥasan said, "If someone takes out (cut) some of his hair, cuts his nails or removes his leather socks, he is not to repeat his ablution." Abū Hurairah said, "It is not necessary to repeat ablution except on *Ḥadath*." And Jābir stated, "The Prophet ﷺ was in the battle of Dhāt-ur-Riqā' and a person was shot with an arrow and he bled profusely, but he bowed and prostrated and continued his *Ṣalāt*." Al-Ḥasan said, "The Muslims used to offer *Ṣalāt* regularly with their wounds," Ṭawūs, Muḥammad bin 'Alī, 'Aṭā and the people of Ḥijāz say, "Bleeding does not necessitate the repetition of ablution." Ibn 'Umar squeezed one of his pimples and blood came out but he did not repeat his ablution. Ibn Abī Aūfa spat out blood but he carried on with his *Ṣalāt*. Ibn 'Umar and Al-Ḥasan said, "If any one lets his blood out then it is necessary for him to wash the cut area only."

176. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A person is considered in *Ṣalāt* (prayer) as long as he is waiting for the prayer in the mosque and as long as he does not do *Ḥadath*." A non-Arab man asked, "O Abū Hurairah! What is *Ḥadath*?" I replied, "It is the passing of wind (from the anus) (that is one of the types of *Ḥadath*)."

مِّنكُم مِّنَ ٱلْغَآئِطِ﴾ [المائدة:٦] وقالَ عَطاءٌ فِيمَنْ يَخْرُجُ مِنْ دُبُرِهِ الدُّودُ، أَوْ مِنْ ذَكَرِهِ نَحْوُ القَمْلَةِ: يُعِيدُ الوُضُوءَ، وَقالَ جابِرُ ابنُ عَبْدِ اللهِ: إِذَا ضَحِكَ فِي الصَّلاةِ أَعادَ الصَّلاةَ لَا الوُضُوءَ، وقالَ الحَسَنُ: إِنْ أَخَذَ مِنْ شَعَرِهِ أَوْ أَظْفارِهِ أَوْ خَلَعَ خُفَّيْهِ فَلا وُضُوءَ عَلَيْهِ، وَقالَ أبو هُرَيْرَةَ: لَا وُضُوءَ إِلَّا مِنْ حَدَثٍ، وَيُذْكَرُ عَنْ جابِرٍ أَنَّ النَّبِيَّ ﷺ كانَ في غَزْوَةِ ذاتِ الرِّقاعِ فَرُمِيَ رَجُلٌ بِسَهْمٍ فَنَزَفَهُ الدَّمُ، فَرَكَعَ وَسَجَدَ، وَمَضَى في صَلاتِهِ، وَقالَ الحَسَنُ: مَا زالَ المُسْلِمُونَ يُصَلُّونَ في جِراحَاتِهِمْ، وَقالَ طاوُسٌ، وَمُحَمَّدُ بنُ عَلِيٍّ، وَعَطاءٌ وَأَهْلُ الحِجازِ: لَيْسَ في الدَّمِ وُضُوءٌ، وَعَصَرَ ابْنُ عُمَرَ بَثْرَةً فَخَرَجَ مِنْها الدَّمُ وَلَمْ يَتَوَضَّأْ، وَبَزَقَ ابْنُ أَبي أَوْفى دَماً فَمَضى في صَلاتِهِ، وَقالَ ابنُ عُمَرَ والحَسَنُ فِيمَنْ يَحْتَجِمُ: لَيْسَ عَلَيْهِ إِلَّا غَسْلُ مَحاجِمِهِ.

١٧٦ - **حدَّثنا** آدَمُ بنُ أَبي إِياسٍ قالَ: حدَّثنا ابنُ أبي ذِئْبٍ قالَ: حَدَّثَنا سَعِيد المَقْبُرِيُّ، عَنْ أَبي هُرَيْرَةَ رضي الله عنه قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَزالُ العَبْدُ في صَلاةٍ ما كانَ في المَسْجِدِ يَنْتَظِرُ الصَّلاةَ ما لَمْ يُحْدِثْ» فَقالَ رَجُلٌ أَعْجَمِيٌّ: مَا

الحَدَثُ يا أبا هُرَيْرَةَ؟ قالَ: الصَّوْتُ، يَعنِي الضَّرْطَةَ. [انظر: ٤٤٥، ٤٧٧، ٦٤٧، ٦٤٨، ٦٥٩، ٢١١٩، ٣٢٢٩، ٤٧١٧]

177. Narrated 'Abbād bin Tamīm: My uncle said, the Prophet ﷺ said, "One should not leave (his prayer) unless he hears sound or smells something."

١٧٧ - **حدَّثَنا** أبُو الوَلِيدِ قالَ: حدَّثَنا ابن عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَن عَبَّادِ بنِ تميمٍ عَنْ عَمِّهِ عَنِ النَّبيِّ ﷺ قالَ: «لا يَنْصَرِفْ حتَّى يَسْمَعَ صَوْتاً أوْ يَجِدَ رِيحاً». [راجع: ١٣٧]

178. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I used to get emotional urethral discharges frequently and felt shy to ask Allāh's Messenger ﷺ about it. So I requested Al-Miqdād bin Al-Aswad to ask (the Prophet ﷺ) about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)."

١٧٨ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثَنا جَرِيرٌ، عَنِ الأَعمَشِ، عَنْ مُنْذِرٍ أَبي يَعْلى الثَّورِيِّ، عَنْ مُحَمَّدِ بنِ الحَنَفِيَّةِ، قالَ: قالَ عَلِيٌّ: كُنتُ رَجُلاً مَذَّاءً فاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللهِ ﷺ فأَمَرتُ المِقدادَ بنَ الأَسْوَدِ فَسَألَه فَقالَ: «فِيه الوُضوءُ». وَرَواهُ شُعْبَةُ عَنِ الأعمَشِ. [راجع: ١٣٢]

179. Narrated Zaid bin Khālid: I asked 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ about a person who engaged in intercourse but did not discharge. 'Uthmān replied, "He should perform ablution like the one for an ordinary *Ṣalāt* (prayer), but he must wash his penis." 'Uthmān added, "I heard it from Allāh's Messenger ﷺ." I asked 'Alī, Az-Zubair, Ṭalḥa and Ubai bin Ka'b رَضِيَ اللهُ عَنْهُم about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became compulsory for such cases).

١٧٩ - **حدَّثَنا** سَعْدُ بنُ حَفْصٍ قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَن أبي سَلَمَةَ أنَّ عَطاءَ بنَ يَسارٍ، أخْبَرَه أنَّ زَيْدَ بْنَ خالِدٍ أخْبَرَهُ أنَّه سَألَ عُثمانَ بنَ عَفَّانَ قُلْتُ: أرَأيْتَ إذا جامَعَ فَلَمْ يُمْنِ؟ قالَ عُثمانُ: يَتَوَضَّأُ كَما يَتَوَضَّأُ لِلصَّلاةِ. وَيَغْسِلُ ذَكَرَه قالَ عُثمانُ: سَمِعْتُهُ مِنَ النَّبيِّ ﷺ فَسَألْتُ عَنْ ذَلِكَ عَليًّا، والزُّبَيرَ، وَطَلْحَةَ، وَأُبَيَّ ابنَ كَعبٍ، فَأمَرُوهُ بِذَلِكَ. [انظر: ٢٩٢]

180. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent for an *Anṣārī* man who came with water dropping from his head. The Prophet ﷺ said, "Perhaps we have forced you to hurry up, haven't we?" The *Anṣārī* replied, "Yes." Allāh's Messenger ﷺ further said, "If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution."

(This order was cancelled later on, i.e. one has to take a bath).

١٨٠ - حدَّثنا إسحاقُ هُوَ ابنُ مَنْصُورٍ قَالَ: أخْبرَنا النَّضْرُ قالَ: أخْبرَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَكْوَانَ أَبي صالحٍ، عَنْ أبي سَعيدٍ الخُدْريِّ أنَّ رَسُولَ اللهِ ﷺ أرْسَلَ إلى رَجُلٍ مِنَ الأنْصارِ فَجاءَ وَرَأْسُه يَقْطُرُ، فَقالَ النَّبيُّ ﷺ: «لَعَلَّنا أعْجَلْناكَ». فَقالَ: نَعمْ، فَقالَ رَسُولُ اللهِ ﷺ: «إذَا أُعْجِلْتَ أوْ قُحِطْتَ فَعَلَيْكَ الوُضُوءُ» تابَعَه وَهْبٌ قالَ: حدَّثنا شُعْبَةُ. قالَ أبو عَبْدِ اللهِ: وَلَمْ يَقُلْ غُنْدَرٌ وَيحْيى عَنْ شُعْبَةَ: «الوُضُوءُ»

(35) CHAPTER. (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him).

(٣٥) بابُ الرَّجُلِ يُوضِّئُ صَاحِبَهُ

181. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: "When Allāh's Messenger ﷺ departed from 'Arafāt, he turned towards a mountain path where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allāh's Messenger! Will you offer *Ṣalāt* (prayer)?" He replied, "The *Muṣallā* (place of the prayer) is ahead of you (in Al-Muzdalifa)."

١٨١ - حدَّثنا مُحَمَّدُ بنُ سَلامٍ قالَ: أخْبرَنا يَزيدُ بن هارُونَ، عَنْ يَحْيى، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَباسٍ، عَنْ أُسامَةَ بن زيدٍ: أنَّ رَسُولَ اللهِ ﷺ لَمَّا أفاضَ مِنْ عَرَفَةَ عَدَلَ إلى الشِّعْبِ فَقَضَى حاجَتَه، قالَ أُسامَةُ: فَجَعَلْتُ أَصُبُّ عَلَيْهِ ويَتَوَضَّأُ، فَقُلْتُ: يا رَسُولَ اللهِ، أتُصَلِّي؟ فَقالَ: «المُصَلَّى أمامَكَ». [راجع: ١٣٩]

182. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: I was in the company of Allāh's Messenger ﷺ on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face,

١٨٢ - حدَّثنا عَمْرُو بنُ عَليّ قالَ: حدَّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيى ابنَ سَعيد قالَ: أخْبرَني سَعْدُ بنُ إبراهِيمَ أنَّ نافعَ بنَ جُبَيْرِ بنِ

مُطْعِمٍ أَخْبَرَهُ أَنَّهُ سمعَ عُرْوَةَ ابنَ المُغِيرَةِ بنِ شُعْبَةَ، يُحَدِّثُ عَنِ المُغِيرَةِ بنِ شُعْبَةَ، أَنَّهُ كانَ مَعَ رَسُولِ اللهِ ﷺ في سَفَرٍ، وَأَنَّهُ ذَهبَ لِحاجَةٍ لَهُ وَأَنَّ مُغِيرَةَ جَعَلَ يَصُبُّ المَاءَ عَلَيْهِ وَهُوَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الخُفَّينِ. [انظر: ٢٠٣، ٢٠٦، ٣٦٣، ٣٨٨، ٢٩١٨، ٤٤٢١، ٥٧٩٨، ٥٧٩٩]

forearms and passed his (wet) hand over his head and over the two *Khuffain* (two leather socks).

(٣٦) **بابٌ** قِراءَةِ القُرْآنِ بَعْدَ الحَدَثِ وَغَيرِهِ،

(36) CHAPTER. The recitation of Qur'ân or doing other invocations etc. after *Hadath*.

وَقالَ مَنْصُورٌ عَنْ إِبْراهِيمَ: لَا بَأسَ بِالقِراءَةِ في الحَمَّامِ وَيَكْتُبُ الرِّسالَةَ عَلى غَيرِ وُضُوءٍ، وَقالَ حَمَّادٌ عَنْ إِبْرَاهِيمَ: إِنْ كانَ عَلَيْهِمْ إِزارٌ فَسَلِّمْ وَإِلَّا فَلا تُسَلِّمْ.

And Manṣūr quoted Ibrāhīm, "There is no harm in reciting anything in bathrooms (without closets) and in writing letters without ablution." And Ḥammād quoted from Ibrāhīm, "Greet them if they are wearing their *Izār* (waist covers) otherwise do not greet them."

١٨٣ - **حدَّثَنا** إِسْمَاعِيلُ قالَ: حدَّثَني مَالِكٌ، عَنْ مَخْرَمَةَ بنِ سُلَيمانَ، عَنْ كُرَيْبٍ مولى ابْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللهِ بنَ عبَّاسٍ أَخْبَرَهُ أَنَّهُ باتَ لَيلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خالَتُهُ، فاضْطَجَعْتُ في عَرْضِ الوِسادَةِ، واضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ في طُولِها، فَنامَ رَسُولُ اللهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ العَشْرَ الآياتِ الخَوَاتِيمَ

183. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما that he stayed overnight in the house of Maimūna رَضِيَ اللهُ عَنْهُما the wife of the Prophet ﷺ, his aunt. He added: I lay on the cushion transversally in its breadthwise direction while Allāh's Messenger ﷺ and his wife lay in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He ﷺ then recited the last ten Verses of *Sūrat Āl-'Imrān*, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer *Ṣalāt* (prayer). I, too, got up and did as the Prophet ﷺ had done. Then I went and stood by his side (on his left side). He placed his

right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two *Rak'ā*, then two *Rak'ā*, and then two *Rak'ā*, and then two *Rak'ā*, and then two *Rak'ā* and then two *Rak'ā* (separately six times), and finally one *Rak'a* (the *Witr*). Then he lay down again in the bed till the *Mu'adh-dhin* came to him whereupon the Prophet ﷺ got up, offered a light two *Rak'ā* prayer and went out and led the *Fajr* prayer.

مِنْ سُورَةِ آلِ عِمْرانَ، ثُمَّ قامَ إلى شَنٍّ مُعَلَّقةٍ فَتَوَضَّأَ مِنها فأَحْسَنَ وُضُوءَهُ ثُمَّ قامَ يُصَلِّي. قالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ فَوَضَعَ يَدَهُ اليُمْنى عَلى رَأسِي وَأَخَذَ بِأُذُنِي اليُمْنى يَفْتِلُها فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى أَتاهُ المُؤَذِّنُ، فَقامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[راجع: ١١٧]

(37) CHAPTER. Whoever does not repeat ablution except after falling into deep sleep — losing consciousness completely.

(٣٧) بابُ مَنْ لَمْ يَتَوَضَّأْ إلَّا مِنَ الغَشْيِ المُثْقِلِ

184. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهُما: I came to 'Āishah رَضِيَ اللهُ عَنْهُما the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the *Ṣalāt* (prayer) and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "*Subḥān Allāh.*"[1] I asked her, "Is there a sign?" She pointed out, "Yes." So, I too, stood for the *Ṣalāt* till I fell unconscious and later on I poured water on my head. After the *Ṣalāt*, Allāh's Messenger ﷺ praised and glorified Allāh تعالى and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. And it has been revealed to me that you will be put to trials in your graves and these trials will be like the trials of *Ad-Dajjāl*, or nearly like it (the

١٨٤ - **حدَّثنا** إسماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنِ امْرَأتِهِ فاطِمَةَ، عنْ جدَّتِها أسماءَ بِنْتِ أبي بَكْرٍ أنَّها قالَتْ: أتَيْتُ عائِشَةَ زَوْجَ النَّبيِّ ﷺ حِينَ خَسَفَتِ الشَّمْسُ فإذَا النَّاسُ قِيامٌ يُصَلُّونَ. وَإذَا هِيَ قائِمَةٌ تُصَلِّي فَقُلْتُ: ما لِلنَّاسِ؟ فأشارَتْ بِيَدِها نَحْوَ السَّماءِ، وقالَتْ: سُبْحانَ اللهِ، فَقُلْتُ: آيَةٌ؟ فَأشَارَتْ: أنْ نَعَمْ، فَقُمْتُ حتَّى تَجَلَّاني الغَشْيُ وَجَعَلْتُ أَصُبُّ فَوْقَ رَأْسِي ماءً، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ حَمِدَ اللهَ وَأثْنى عَلَيْهِ، ثُمَّ قالَ:

(1) (H.184) See glossary.

subnarrator is not sure of what Asmā' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muḥammad, Allāh's Messenger (ﷺ), and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same'."

«ما مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقامِي هذا حتَّى الجَنَّةَ وَالنارَ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي القُبُورِ مِثْلَ أَوْ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ» - لا أَدْرِي أَيَّ ذٰلِكَ قالَتْ أسماءُ - يُؤْتَىٰ أَحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فأمَّا المُؤمِنُ أوِ المُوقِنُ - لا أدْرِي أيَّ ذٰلِكَ قالَتْ أسْماءُ - فَيَقولُ: هُوَ مُحَمَّدٌ رَسُولُ اللهِ جاءَنا بالبَيِّناتِ وَالهُدَى فأَجَبْنا وَآمَنَّا وَاتَّبَعْنا، فَيُقالُ: نَمْ صالِحاً فَقَدْ عَلِمْنا إنْ كُنْتَ لَمُوقِناً. وأمَّا المُنافِقُ أوِ المُرْتابُ - لا أدْرِي أيَّ ذٰلِكَ قالَتْ أسْماءُ - فَيَقُولُ: لا أدْرِي، سمعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ».

[راجع: ٨٦]

(38) CHAPTER. To pass wet hands over the whole head during ablution.

(٣٨) بابُ مَسْحِ الرَّأسِ كُلِّهِ،

As is referred to by the Statement of Allāh تعالى : "...Rub (by passing wet hands over) your heads..." (V.5:6). And Ibn Al-Musaiyab said, "This order is both for men and women." And Mālik was asked, "Is the passing of a wet hand over a part of the head sufficient (and that is not sufficient)?" He took his verdict from the narration of 'Abdullāh bin Zaid which follows.

لِقَوْلِهِ تَعالى: ﴿وَامْسَحُوا بِرُءُوسِكُمْ﴾ [المائدة:٦] وَقالَ ابْنُ المسَيَّبِ: المَرْأةُ بِمَنزلَةِ الرَّجُلِ، تَمْسَحُ عَلى رَأسِها، وسُئِلَ مالِكٌ: أَيُجْزِئُ أنْ يَمْسَحَ بَعْضَ الرَّأْسِ؟ فاحْتَجَّ بِحَديثِ عَبْدِ اللهِ بنِ زَيْدٍ.

185. Narrated Yaḥyā Al-Māzinī: A person asked 'Abdullāh bin Zaid رضي الله عنه, who was the grandfather of 'Amr bin Yaḥyā, "Can you show me how Allāh's Messenger ﷺ used to perform ablution?" 'Abdūllah bin Zaid replied in the affirmative and asked for

١٨٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالِكٌ، عَنْ عَمرِو بنِ يَحْيى المَازِنِيِّ، عَنْ أَبِيهِ أنَّ رَجُلاً قالَ لِعَبْدِ اللهِ ابنِ زَيْدٍ، وَهُوَ جَدُّ

water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbow twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and then washed his feet (up to the ankles).

عَمْرِو بنِ يَحْيى: أَتَسْتَطِيعُ أنْ تُرِيَنِي كَيْفَ كانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ فَقالَ عَبْدُ اللهِ بْنُ زَيْدٍ: نَعَمْ، فَدَعا بِماءٍ فأفْرَغَ عَلى يَدَيْهِ فَغَسَلَ مَرَّتَينِ، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ ثَلاثاً، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إلى المِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيهِ فأقْبَلَ بِهِما وَأدْبَرَ، بَدَأ بِمُقَدَّمِ رأسِهِ حتَّى ذَهَبَ بِهِما إلى قَفاهُ، ثُمَّ رَدَّهما إلى المَكانِ الذي بَدَأ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ. [انظر: ١٨٦، ١٩١، ١٩٢، ١٩٧، ١٩٩]

(39) CHAPTER. The washing of feet up to the ankles.

(٣٩) بابُ غَسْلِ الرِّجْلَينِ إلى الكَعْبَينِ

186. Narrated 'Amr: My father saw 'Amr bin Abī Ḥasan asking 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for earthen ware pot containing water and performed ablution like that of the Prophet ﷺ in front of them. He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

١٨٦ - حدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا وُهَيْبٌ، عَنْ عَمْرٍو، عَنْ أبيهِ: شَهِدْتُ عَمْرَو بنَ أبي حَسَنٍ سَأَلَ عَبْدَ اللهِ بنَ زَيْدٍ عَنْ وُضُوءِ النَّبيِّ ﷺ فَدَعا بِتَوْرٍ مِنْ ماءٍ، فَتَوَضَّأَ لَهُمْ وَضُوءَ النَّبيِّ ﷺ فَأكْفَأَ عَلى يَدِهِ مِنَ التَّوْرِ فَغَسَلَ يَدَيْهِ ثَلاثاً، ثُمَّ أدْخَلَ يَدَهُ في التَّوْرِ فَمَضْمَضَ وَاسْتَنْشَقَ واسْتَنْثَرَ ثَلاثَ غَرَفاتٍ، ثُمَّ أدْخَلَ يَدَه فَغَسَلَ وَجْهَه ثَلاثاً، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَينِ إلى المِرْفَقَيْنِ، ثُمَّ أدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ فَأقْبَلَ بِهِما وَأَدْبَرَ مَرَّةً واحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ إلى الكَعْبَيْنِ. [راجع: ١٨٥]

(40) CHAPTER. The using of the remaining water after ablution.

(٤٠) **بابٌ** اسْتِعْمالِ فَضْلِ وَضُوءِ النَّاسِ،

And Jarīr bin 'Abdullāh ordered the members of his family to perform ablution with the water in which he had put his *Siwāk* (a piece of a root of a tree called *Al-Arāk* used as a tooth-brush).

وَأَمَرَ جَرِيرُ بنُ عَبْدِ اللهِ أَهْلَهُ أَنْ يَتَوَضَّؤُوا بِفَضْلِ سِوَاكِهِ.

187. Narrated Abū Juḥaifa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet ﷺ offered two *Rak'ā* of the *Ẓuhr* prayer and then two *Rak'ā* of the *'Aṣr* prayer while an *'Anaza* (spear-headed stick) was there (as a *Sutra*) in front of him.

١٨٧ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا الحَكَمُ قالَ: سَمِعْتُ أَبَا جُحَيْفَةَ يَقُولُ: خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ بِالهاجِرَةِ فَأُتِيَ بِوَضُوءٍ، فَتَوَضَّأَ فَجَعَلَ النَّاسُ يَأْخُذونَ مِنْ فَضْلِ وَضوئِهِ فَيَتَمَسَّحُونَ بِهِ، فَصلَّى النَّبيُّ ﷺ الظُّهْرَ رَكْعَتَينِ والعَصْرَ رَكْعَتَينِ وبينَ يَديهِ عَنَزَةٌ.
[انظر: ٣٧٦، ٤٩٥، ٤٩٩، ٥٠١، ٦٣٣، ٦٣٤، ٣٥٥٣، ٣٥٦٦، ٥٧٨٦، ٥٨٥٩]

188. Abū Mūsa said: The Prophet ﷺ asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abū Mūsā and Bilāl), "Drink from the tumbler and pour some of its water on your faces and chests."

١٨٨ - وقالَ أَبُو مُوسَى: دعَا النَّبيُّ ﷺ بِقَدَحٍ فيهِ ماءٌ فَغَسَلَ يَديهِ وَوَجهَهُ فيهِ ومَجَّ فيهِ ثُمَّ قالَ لَهُما: «اشْرَبا مِنْهُ وأَفْرِغا عَلى وُجُوهِكُما وَنُحُورِكُما». [انظر: ١٩٦، ٤٣٢٨]

189. Narrated Ibn Shihāb: Maḥmūd bin Ar-Rabī' رَضِيَ اللهُ عَنْهُ who was the person on whose face the Prophet ﷺ had ejected a mouthful of water from his family's well while he was a boy, and 'Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet ﷺ, performed ablution, his Companions were nearly fighting for the remains of that water."

١٨٩ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا يَعقُوبُ بنُ إبراهِيمَ بنِ سَعْدٍ قالَ: حدَّثَنا أَبِي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ، قالَ: أَخْبَرَنِي مَحْمُودُ بنُ الرَّبِيعِ قالَ: وهُوَ الَّذي مَجَّ رَسُولُ اللهِ ﷺ في وَجْهِهِ وهُوَ غُلامٌ مِنْ بِئرِهِمْ، وَقالَ عُرْوَةُ عَنِ

المِسوَرِ وغَيْرِهِ يصَدِّق كُلُّ واحِدٍ مِنهُما صاحِبَهُ: وَإِذَا تَوَضَّأَ النَّبِيُّ ﷺ كانُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ.

[راجع: ٧٧]

CHAPTER.

بابٌ:

190. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: My aunt took me to the Prophet ﷺ and said, "O Allāh's Messenger! This son of my sister has got a disease in his legs." So he ﷺ passed his hands on my head and prayed for Allāh's Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the *Zirril-Hajala*" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

١٩٠ - **حدَّثنا** عَبْدُ الرَّحْمٰنِ بنُ يُونُسَ قالَ: حدَّثنا حاتِمُ بنُ إسماعِيلَ عَنِ الجَعْدِ قالَ: سَمِعْتُ السَّائِبَ بنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خالَتِي إلى النَّبِيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابنَ أُخْتِي وَقِعٌ، فَمَسَحَ رَأْسِي وَدَعا لِي بالبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضوئِه، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إلى خاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الحَجَلَةِ. [انظر: ٣٥٤٠، ٣٥٤١، ٥٦٧٠، ٦٣٥٢]

(41) CHAPTER. Rinsing one's mouth and putting water in one's nose and cleaning it by blowing the water out with a single handful of water.

(٤١) بابٌ مَنْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ

191. Narrated 'Amr bin Yaḥya on the authority of his father: 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ poured water on his hands from a utensil containing water and washed them and, then, with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed (wet) hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "Thus was the ablution of Allāh's Messenger ﷺ."

١٩١ - **حدَّثنا** مُسَدَّدٌ، قالَ: حدَّثنا خالِدُ بنُ عَبدِ اللهِ، قالَ: حدَّثنا عَمْرُو بنُ يَحْيَى عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ: أَنَّهُ أَفْرَغَ مِنَ الإناءِ عَلَى يَدَيْهِ فَغَسَلَهما، ثُمَّ غَسَلَ أَوْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفَّةٍ واحِدَةٍ، فَفَعَلَ ذٰلِكَ ثَلاثاً فَغَسَلَ وَجْهَهُ ثَلاثاً ثُمَّ غَسَلَ يَدَيْهِ إلى المِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ ما أَقْبَلَ وَمَا أَدْبَرَ، وَغَسَلَ

رِجْلَيْهِ إلى الكَعْبَيْنِ. ثُمَّ قالَ: هكذا وُضُوءُ رَسُولِ اللهِ ﷺ. [راجع: ١٨٥]

(٤٢) بابُ مَسْحِ الرَّأْسِ مَرَّةً

(42) CHAPTER. The passing of wet hands over the head once only (while performing ablution).

١٩٢ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا عَمْرُو بنُ يَحْيَى عَنْ أَبِيهِ قالَ: شَهِدْتُ عَمْرَو بنَ أَبِي حَسَنٍ سَأَلَ عَبْدَ اللهِ بنَ زَيْدٍ عَنْ وُضُوءِ النَّبِيِّ ﷺ فَدَعا بِتَوْرٍ مِنْ ماءٍ فَتَوَضَّأَ لَهُمْ، فَكَفَأَ عَلى يَدَيْهِ فَغَسَلَهُما ثَلاثاً ثُمَّ أَدْخَلَ يَدَه في الإناءِ، فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ ثَلاثاً بِثَلاثِ غَرَفاتٍ مِنْ ماءٍ، ثُمَّ أَدْخَلَ يَدَه فَغَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ في الإناءِ فَغَسَلَ يَدَيْهِ إلى المِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِيَدِهِ وَأَدْبَرَ بِها، ثُمَّ أَدْخَلَ يَدَهُ فِي الإِناءِ فَغَسَلَ رِجْلَيْه. حدَّثَنا مُوسَى قالَ: حدَّثَنا وُهَيْبٌ قالَ: مَسَحَ رَأْسَهُ مَرَّةً. [راجع: ١٨٥]

192. Narrated 'Amr bin Yaḥya رَضِيَ اللهُ عَنْهُ: My father said, "I saw 'Amr bin Abī Ḥasan asking 'Abdullāh bin Zaid about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and, then, blowing it out thrice with three handfuls of water. Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice, and then again put his hand in the water and passed (wet) hands over his head by bringing them from the front to the back (and returned them) and once more he put his hand in the pot and washed his feet (up to the ankles.)"

Narrated Wuhaib رَضِيَ اللهُ عَنْهُ that he (the Prophet ﷺ as in narration 191 above) had passed his wet hands on the head once only.

(٤٣) بابُ وُضُوءِ الرَّجُلِ مَعَ امْرَأَتِهِ، وفَضْلِ وَضُوءِ المَرأةِ، وتَوَضَّأَ عُمَرُ بالحَمِيمِ مِنْ بَيْتِ نَصْرانِيَّةٍ.

(43) CHAPTER. The performance of ablution by a man along with his wife. The utilization of water remaining after a woman has performed ablution. 'Umar performed ablution with warm water and with water brought from the house of a Christian woman.

١٩٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكٌ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ، أَنَّه قالَ: كانَ

193. And narrated 'Abdullāh bin 'Umar, "During the lifetime of Allāh's Messenger ﷺ men and women used to perform ablution together."

الرِّجالُ والنِّساءُ يَتَوَضَّؤُنَ في زَمانِ رَسُولِ اللهِ ﷺ جَمِيعاً.

(44) CHAPTER. The sprinkling of remaining water after performing ablution on an unconscious person by the Prophet ﷺ.

(٤٤) بابٌ صَبِّ النَّبِيِّ ﷺ وَضُوءَهُ عَلى المُغْمَى عَلَيْهِ

194. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allāh's Messenger! To whom will my inheritance go as I have neither ascendents nor descendants?" Then the Divine Verses regarding *Farā'iḍ* (inheritance) were revealed.

١٩٤ - **حدَّثَنا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، قالَ: سَمِعْتُ جابِراً يَقُولُ: جاءَ رَسُولُ اللهِ ﷺ يَعُودُنِي وأَنا مَرِيضٌ لا أعْقِلُ، فَتَوَضَّأَ وَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَعَقَلْتُ فَقُلْتُ: يا رَسُولَ اللهِ لِمَنِ المِيرَاثُ؟ إنما يَرِثُني كَلالَةٌ، فَنَزَلَتْ آيَةُ الفَرَائِضِ. [انظر: ٤٥٧٧، ٥٦٥١، ٥٦٦٤، ٥٦٧٦، ٦٧٢٣، ٦٧٤٣، ٧٣٠٩]

(45) CHAPTER. To take a bath or perform ablution from a *Mikhḍab* (utensil), a tumbler, or a wooden or stone pot.

(٤٥) بابُ الغُسْلِ وَالوُضُوءِ في المِخْضَبِ، وَالقَدَحِ، والخَشَبِ، والحِجارَةِ

195. Narrated Anas رَضِيَ اللهُ عَنْهُ: It was the time for *Ṣalāt* (prayer), and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stone pot (*Mikhḍab*) containing water was brought to Allāh's Messenger ﷺ. The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The subnarrator said, "We asked Anas, 'How many persons were you?' Anas replied, 'We were eighty or more'"). (It was one of the miracles of Allāh's Messenger).

١٩٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُنِيرٍ، سَمِعَ عَبْدَ اللهِ بنَ بَكْرٍ قالَ: حدَّثَنا حُمَيْدٌ، عَنْ أنَسٍ قالَ: حَضَرَتِ الصَّلاةُ فَقامَ مَنْ كانَ قَرِيبَ الدَّارِ إلى أهْلِهِ، وبَقِيَ قَوْمٌ فَأُتِيَ رَسُولُ اللهِ ﷺ بِمِخْضَبٍ مِنْ حِجارَةٍ فِيهِ ماءٌ، فَصَغُرَ المِخْضَبُ أنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ القَوْمُ كُلُّهُمْ قُلْنا: كَمْ كُنْتُمْ؟ قالَ: ثَمانِينَ وَزِيادَةً. [راجع: ١٦٩]

196. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ asked for a tumbler

١٩٦ - **حدَّثَنا** مُحَمَّدُ بنُ العَلاءِ

containing water. He washed his hands and face in it and also threw a mouthful of water in it.

قالَ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى أَنَّ النَّبِيَّ ﷺ دَعا بِقَدَحٍ فيهِ ماءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ. [راجع: ١٨٨]

197. Narrated 'Abdullāh bin Zaid رَضِيَ الله عَنْهُ: Once Allāh's Messenger ﷺ came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his (wet) hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

١٩٧ - **حدَّثَنَا** أَحْمَدُ بْنُ يُونُسَ قالَ: حدَّثنا عَبدُ العَزِيزِ بنُ أبي سَلَمَةَ قال: حدَّثنا عَمْرُو بنُ يَحْيَى، عَنْ أَبيهِ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ قالَ: أَتى رَسُولُ اللهِ ﷺ فأَخْرَجْنا لَهُ ماءً في تَوْرٍ مِنْ صُفْرٍ، فَتَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلاثاً، وَيَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِهِ وَأَدْبَرَ، وَغَسَلَ رِجْلَيْهِ. [راجع: ١٨٥]

198. Narrated 'Āishah رَضِيَ الله عَنْها: When the ailment of the Prophet ﷺ aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet ﷺ came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbās, and another man." 'Ubaid-Ullāh (the subnarrator) said, "I informed 'Abdullāh bin 'Abbās of what 'Āishah said, Ibn 'Abbās said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbās said, 'He was 'Alī (bin Abī Ṭālib)'."

'Āishah رَضِيَ الله عَنْها further said, "When the Prophet ﷺ came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a *Mikhdab* (brass tub) belonging to Ḥafṣa, the wife of the Prophet

١٩٨ - **حدَّثَنَا** أَبو اليمانِ قالَ: أَخبَرَنا شُعَيْبٌ عَنِ الزُّهْريِّ قالَ: أَخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ، أَنَّ عائِشَةَ قالَتْ: لما ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُه اسْتَأْذَنَ أَزْوَاجَه في أَنْ يُمَرَّضَ في بَيْتي فَأَذِنَّ لَهُ، فَخَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاهُ في الأَرْضِ، بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ، قالَ عُبَيْدُ اللهِ: فأَخْبَرْتُ عَبْدَ اللهِ بنَ عَبَّاسٍ فَقالَ: أَتَدْرِي مَنِ الرَّجُلُ الآخَرُ؟ قُلْتُ: لا، قالَ: هُوَ عَلِيٌّ، وَكانَتْ عائِشَةُ تُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قالَ بَعْدَ ما دَخَلَ بَيْتَهُ وَاشْتَدَّ وَجَعُهُ: «هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ

ﷺ. Then, all of us started pouring water on him from the water-skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ، لَعَلِّي أَعْهَدُ إِلى النَّاسِ»، وَأُجْلِسَ فِي مِخْضَبٍ لِحفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ القِرَبِ حتَّى طَفِقَ يُشِيرُ إِلَيْنا أنْ قَدْ فَعَلْتُنَّ، ثُمَّ خَرَجَ إِلى النَّاسِ. [انظر: ٦٦٤، ٦٦٥، ٦٧٩، ٦٨٣، ٦٨٧، ٧١٢، ٧١٣، ٧١٦، ٢٥٨٨، ٣٠٩٩، ٣٣٨٤، ٤٤٤٢، ٤٤٤٥، ٥٧١٤، ٧٣٠٣]

(46) CHAPTER. To perform ablution from an earthen-ware pot.

(٤٦) بابُ الوُضُوءِ مِنَ التَّوْرِ

199. Narrated 'Amr bin Yaḥya on the authority of his father: My uncle used to perform ablution extravagantly and once he asked 'Abdullāh bin Zaid to tell him how he had seen the Prophet ﷺ performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, "I saw the Prophet ﷺ performing ablution in that way."

١٩٩ - حدَّثَنَا خالدُ بنُ مَخْلَدٍ قالَ: حدَّثَنا سُلَيْمانُ قالَ: حدَّثَني عَمْرُو بن يَحْيى، عَنْ أبيهِ، قالَ: كانَ عَمِّي يُكْثِرُ مِنَ الوُضُوءِ، قالَ لِعَبْدِ اللهِ بنِ زَيْدٍ: أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيَّ ﷺ يَتَوَضَّأُ؟ فَدَعا بِتَوْرٍ مِنْ ماءٍ، فَكَفَأَ عَلى يَدَيْهِ فَغَسَلَهُما ثَلاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يدهُ في التَّوْرِ فَمَضْمَضَ وَاسْتَنْثَرَ ثَلاثَ مَرَّاتٍ مِنْ غَرْفَةٍ واحِدَةٍ، ثُمَّ أَدْخَلَ يَدَه فاغْتَرَفَ بِها فَغَسَلَ وَجْهَهُ ثَلاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَيْهِ إِلى المِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَخَذَ بِيَدِهِ ماءً فَمَسَحَ بِهِ رَأْسَهُ فَأَدْبَرَ بِهِ وَأَقْبَلَ، ثُمَّ غَسَلَ رِجْلَيْهِ، فَقالَ: هٰكَذا رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ. [راجع: ١٨٥]

200. Narrated Thābit: Anas رَضِيَ اللهُ عَنْهُ said: "The Prophet ﷺ asked for water and a tumbler with a broad base and not so deep,

٢٠٠ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ أَنَّ

رَسُولَ اللهِ ﷺ دَعَا بِإِنَاء مِنْ ماءٍ، فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ فِيهِ شَيْءٌ مِنْ ماءٍ فَوَضَعَ أَصَابِعَهُ فِيهِ، قالَ أَنَسٌ: فَجَعَلْتُ أَنْظُرُ إِلى الماءِ يَنْبُعُ مِنْ بَيْنِ أصابعِهِ، قالَ أَنَسٌ: فَحَزَرْتُ مَنْ تَوَضَّأَ مِنْهُ مَا بَيْنَ السَّبْعِيْنَ إِلى الثَّمانينَ. [راجع: ١٦٩]

containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, "I noticed the water springing out from amongst his fingers." Anas added, "I estimated that the people who performed ablution with it numbered between seventy to eighty."

(٤٧) **بابُ** الوُضُوءِ بالمُدِّ

(47) CHAPTER. To perform ablution with one *Mudd* of water. (*Mudd* is practically 2/3 of a Kilogram):

٢٠١ - **حدَّثنا** أَبُو نُعَيْم قالَ: حدَّثَنا مِسْعَرٌ قالَ: حدَّثَني ابْنُ جَبْرٍ قالَ: سَمِعْتُ أَنَساً يَقُولُ: كانَ النَّبِيُّ ﷺ يَغْسِلُ أَوْ كانَ يَغْتَسِلُ بالصَّاعِ إِلى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالمُدِّ.

201. Narrated Anas (رَضِيَ اللهُ عَنْهُ): The Prophet ﷺ used to take a bath with one *Sā'* or up to five *Mudd* (1 *Ṣā'* = 4 *Mudd*) of water and used to perform ablution with one *Mudd* of water.

(٤٨) **بابُ** المَسْحِ عَلى الخُفَّيْنِ

(48) CHAPTER. To pass wet hands over *Khuffain* [two leather socks covering the ankles].

٢٠٢ - **حدَّثنا** أَصْبَغُ بنُ الفَرَجِ، عَنِ ابنِ وَهْبٍ قالَ: حدَّثني عَمْرٌو، قالَ: حدَّثَني أَبُو النَّضْرِ، عَنْ أَبي سَلَمَةَ بنِ عَبدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعْدِ بنِ أَبي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَسَحَ عَلى الخُفَّيْنِ، وَأَنَّ عَبْدَ اللهِ بنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذٰلِكَ فَقالَ: نَعَمْ. إِذَا حَدَّثَكَ شَيْئاً سَعْدٌ عَنِ النَّبِيِّ ﷺ فَلا تَسأَلْ عَنْهُ غَيرَهُ، وَقالَ مُوسَى بْنُ عُقْبَةَ: أَخْبَرَني أَبُو النَّضْرِ أَنَّ أَبا سَلَمَةَ أَخْبَرَهُ أَنَّ سَعْداً حَدَّثَهُ فَقالَ عُمَرُ لِعَبْدِ اللهِ نَحْوَهُ.

202. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Sa'd bin Abī Waqqāṣ said, "The Prophet ﷺ passed wet hands over his *Khuffain*."

'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما asked 'Umar about it. 'Umar replied in the affirmative and added: "Whenever Sa'd narrates a *Ḥadīth* from the Prophet ﷺ, there is no need to ask anyone else about it."

203. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his *Khuffain* (two leather socks).

204. Narrated Ja'far bin 'Amr bin Umaiya Aḍ-Ḍamrī: My father said, "I saw the Prophet ﷺ passing wet hands over his *Khuffain* (two leather socks)."

205. Narrated Ja'far bin 'Amr: My father said, "I saw the Prophet ﷺ passing wet hands over his *'Imāma* (turban) and *Khuffain* (two leather socks)."

(49) CHAPTER. If one puts on (*Khuff*) just after performing ablution (there is no need to wash one's feet again in ablution) (24 hours for non-travellers and three days for travellers).

206. Narrated 'Urwa bin Al-Mughīra: My

٢٠٣ - **حَدَّثَنَا** عَمْرُو بْنُ خالِدٍ الْحَرَّانِيُّ قالَ: حدَّثنا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نافِعِ ابْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ رضي الله عنه، عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ خَرَجَ لِحاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فيها ماءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلى الخُفَّيْنِ. [راجع: ١٨٢]

٢٠٤ - **حَدَّثَنَا** أَبُو نُعَيْمٍ قالَ: حدَّثنا شَيْبانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ أَنَّ أَباهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ يَمْسَحُ عَلى الخُفَّيْنِ. وَتابَعَهُ حَرْبُ وأَبانُ عَنْ يَحْيَى. [انظر: ٢٠٥]

٢٠٥ - **حَدَّثَنَا** عَبْدَانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا الأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلى عِمامَتِهِ وَخُفَّيْهِ. وَتابَعَهُ مَعْمَرٌ. عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَمْرٍو، قالَ: رأَيْتُ النَّبِيَّ ﷺ. [راجع: ٢٠٤]

(٤٩) بابٌ إِذا أَدْخَلَ رِجْلَيْهِ وَهُما طاهِرَتانِ

٢٠٦ - **حَدَّثَنَا** أَبُو نُعَيْمٍ قالَ:

father said, "Once I was in the company of the Prophet ﷺ on a journey and I dashed to take off his *Khuff*. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them."

حدَّثنا زَكَرِيَّا، عَنْ عامِرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أبيهِ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فأهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ فَقالَ: «دَعْهُما، فإنِّي أدْخَلْتُهُما طَاهِرَتَيْنِ» فَمَسَحَ عَلَيْهِما. [راجع: ١٨٢]

(50) CHAPTER. Not repeating ablution after eating mutton and *As-Sawīq*.

(٥٠) بابٌ مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحمِ الشَّاةِ والسَّوِيقِ،

Abū Bakr, 'Umar and 'Uthmān ate such food but did not repeat ablution.

وأكَلَ أبُو بَكْرٍ وعُمَرُ وَعُثْمانُ رَضِيَ اللهُ عَنْهُمْ، فَلَمْ يَتَوَضَّؤوا.

207. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ate a piece of cooked mutton from the shoulder region and offered *Ṣalāt* (prayer) without repeating ablution.

٢٠٧ - **حدَّثَنا** عَبْدُ اللهِ بْنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أنَّ رَسُولَ اللهِ ﷺ أكَلَ كَتِفَ شاةٍ ثُمَّ صَلَّى وَلَم يَتَوَضأْ. [انظر: ٥٤٠٤، ٥٤٠٥]

208. Narrated Ja'far bin 'Amr bin Umaiyya: My father said, "I saw Allāh's Messenger ﷺ taking a piece of (cooked) mutton from shoulder region and then he was called for *Ṣalāt* (prayer). He put his knife down and offered *Ṣalāt* without repeating ablution."

٢٠٨ - **حدَّثَني** يَحْيَى بْنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، قالَ: أخْبَرَني جَعْفَرُ بنُ عَمْرِو بنِ أميَّةَ، أنَّ أباهُ عَمْرًا أخْبَرَه، أنَّه رأى رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ، فَدُعِيَ إلى الصَّلاة، فَألْقى السِّكِّينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ٦٧٥، ٢٩٢٣، ٥٤٠٨، ٥٤٢٢، ٥٤٦٢]

(51) CHAPTER. Rinsing one's mouth (with water) after eating *As-Sawīq*[1] without repeating ablution.

(٥١) بابٌ مَنْ مَضْمَضَ مِنَ السَّوِيقِ وَلَمْ يَتَوَضَّأْ

209. Narrated Suwaid bin Al-Nu'mān رَضِيَ

٢٠٩ - حدَّثَنا عَبْدُ اللهِ بنُ يوسُفَ

(1) (Ch.51) See glossary.

قالَ: أَخْبَرَنا مالكٌ، عَنْ يَحْيَى بْنِ سَعيدٍ، عَنْ بُشَيْرِ بْنِ يَسارٍ مَوْلَى بَني حارِثَةَ أن سُوَيْدَ بنَ النُّعْمانِ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللهِ ﷺ عامَ خَيْبَرَ حتَّى إذا كانُوا بالصَّهْباء - وَهِيَ أَدْنَى خَيْبَرَ - فَصَلَّى العَصْرَ، ثُمَّ دَعا بالأَزْوَادِ فَلَمْ يُؤْتَ إلَّا بالسَّوِيقِ، فأمَرَ بِهِ فَثُرِّيَ فأكَلَ رَسُولُ اللهِ ﷺ وأكَلْنا، ثُمَّ قامَ إلى المَغْرِب فَمَضْمَضَ وَمَضْمَضْنا، ثُمَّ صَلَّى وَلَمْ يَتَوَضأْ.
[انظر: ٢١٥، ٢٩٨١، ٤١٧٥، ٤١٩٥، ٥٣٨٤، ٥٣٩٠، ٥٤٥٤، ٥٤٥٥]

رضي الله عَنْهُ: In the year of the conquest of Khaibar I went with Allāh's Messenger ﷺ till we reached Ṣahbā', a place near Khaibar, where Allāh's Messenger ﷺ offered the *'Aṣr* prayer and asked for food. Nothing but *As-Sawīq* was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet ﷺ got up for *Maghrib* (prayer), rinsed his mouth with water and we did the same, and he then offered *Ṣalāt* (prayer) without repeating the ablution.

٢١٠ - وحدَّثَنَا أَصْبَغُ قالَ: أَخْبَرَنا ابنُ وَهْبٍ. قالَ: أَخْبَرَني عَمْرٌو عَنْ بُكَيرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ أكَلَ عِنْدَها كَتِفاً ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

210. Narrated Maimūna رَضِيَ الله عَنها: The Prophet ﷺ ate (a piece of) mutton from shoulder region and then offered *Ṣalāt* (prayer) without repeating the ablution.

(٥٢) بابٌ هَلْ يُمَضْمِضُ مِنَ اللَّبَنِ

(52) CHAPTER. Whether to rinse the mouth after drinking milk.

٢١١ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ وَقُتَيْبَةُ قالا: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ شَرِبَ لَبَناً فَمَضْمَضَ وَقالَ: «إنَّ لَهُ دَسَماً». تابَعَهُ يُونُسُ وصَالِحُ بنُ كَيْسانَ عَنِ الزُّهْريِّ. [انظر: ٥٦٠٩]

211. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ drank milk, rinsed his mouth and said, "It has fat."

(٥٣) بابُ الوُضُوءِ مِنَ النَّوْمِ، وَمَنْ

(53) CHAPTER. Ablution after sleep. And whoever considers it unnecessary to repeat

ablution after dozing once or twice or after nodding once in slumber.

لَمْ يَرَ مِنَ النَّعْسَةِ وَالنَّعْسَتَيْنِ أَوِ الخَفْقَةِ وُضُوءًا

212. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "If anyone of you feels drowsy while offering *Ṣalāt* (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy, one does not know whether one is asking for forgiveness or for a bad thing for oneself."

٢١٢ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالِكٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا نَعَسَ أحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فإنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ ناعِسٌ لا يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ».

213. Narrated Anas رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "If anyone of you feels drowsy while offering *Ṣalāt* (prayer), he should sleep till he understands what he is saying (reciting)."

٢١٣ - حَدَّثَنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوَارِثِ قالَ: حَدَّثَنا أيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا نَعَسَ في الصَّلاةِ فَلْيَنَمْ حتَّى يَعْلَمَ ما يَقْرَأُ».

(54) CHAPTER. To perform ablution even on having no *Ḥadaṯh*.

(٥٤) بابُ الوُضُوءِ مِنْ غَيرِ حَدَثٍ

214. Narrated 'Amr bin 'Āmir: Anas رَضِيَ اللهُ عَنهُ said, "The Prophet ﷺ used to perform ablution for every *Ṣalāt* (prayer)." I asked Anas, "What you used to do?" Anas replied, "We used to pray with the same ablution until we break it with *Ḥadaṯh*."

٢١٤ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ عامِرٍ قالَ: سَمِعْتُ أَنَساً ح قال: وَحَدَّثَنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيَى عَنْ سُفْيانَ قالَ: حَدَّثَني عَمْرُو ابنُ عامِرٍ، عَنْ أنسٍ قالَ: كانَ النَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلاةٍ، قُلْتُ: كَيْفَ كُنْتُمْ تَصْنَعُونَ؟ قالَ: يُجْزِئُ أَحَدَنا الوُضُوءُ ما لَمْ يُحْدِثْ.

215. Narrated Suwaid bin Nu'mān رَضِيَ اللهُ عَنهُ: In the year of the conquest of Khaibar I went with Allāh's Messenger ﷺ till we reached Ṣahbā' where Allāh's Messenger ﷺ led the *'Aṣr* prayer and asked for food.

٢١٥ - حَدَّثَنا خالِدُ بنُ مَخْلَدٍ قالَ: حَدَّثَنا سُلَيمانُ قالَ: حَدَّثَني يَحْيَى بنُ سَعِيدٍ قالَ: أخبرني بُشَيرُ بنُ

يَسارٍ قالَ: أخْبَرَني سُوَيْدُ بنُ النُّعْمانِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ خَيْبَرَ حتَّى إذَا كُنَّا بالصَّهْباءِ صلَّى لَنا رَسُولُ اللهِ ﷺ العَصْرَ فَلَمَّا صلَّى دعا بالأطْعِمَة فَلَمْ يُؤْتَ إلَّا بالسَّويقِ فَأكَلْنا وَشَرِبْنا ثُمَّ قامَ النَّبيُّ ﷺ إلى المَغْرِبِ فَمَضْمَضَ ثُمَّ صلَّى لَنا المَغْرِبَ وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

Nothing but *Sawīq* was brought and we ate it and drank (water). The Prophet ﷺ got up for *Maghrib* (prayer), rinsed his mouth with water and then led the prayer without repeating the ablution.

(٥٥) بابٌ مِنَ الكَبائِرِ أن لا يَسْتَتِرَ مِنْ بَوْلِهِ

(55) CHAPTER. One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e. from being soiled with it).

٢١٦ - حدَّثَنا عُثْمانُ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قالَ: مَرَّ النَّبيُّ ﷺ بِحائِطٍ مِنْ حِيطانِ المَدِينَةِ أو مَكَّةَ، فَسَمِعَ صَوْتَ إنْسانَيْنِ يُعَذَّبانِ في قُبُورِهِمَا فَقالَ النَّبيُّ ﷺ: «يُعَذَّبانِ وَمَا يُعَذَّبانِ في كَبِيرٍ»، ثُمَّ قالَ: «بَلى، كانَ أحَدُهُمَا لا يَسْتَتِرُ مِنْ بَوْلِهِ، وَكانَ الآخَرُ يَمْشي بالنَّمِيمَةِ»، ثُمَّ دَعا بِجَرِيدَةٍ فَكَسَرَها كِسْرَتَيْنِ، فَوَضَعَ عَلى كُلِّ قَبْرٍ مِنْهُما كِسْرَةً، فَقِيلَ لَهُ: يا رَسُولَ اللهِ لِمَ فَعَلْتَ هذا؟ قالَ ﷺ: «لَعَلَّهُ أنْ يُخَفَّفَ عَنْهُما مَا لَمْ تَيْبَسا». [انظر: ٢١٨، ١٣٦١، ١٣٧٨، ٦٠٥٢، ٦٠٥٥]

216. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ, while passing through one of the *Heyṭān* (gardens or graveyards) of Al-Madīna or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet ﷺ then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then asked for a green branch (of a date-palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."[1]

(٥٦) بابٌ مَا جاءَ في غَسْلِ البَوْلِ،

(56) CHAPTER. What is said regarding washing out urine.

(1) (H.216) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons (*Fath Al-Bāri*).

And the Prophet ﷺ remarked about the person in the grave that he never saved himself from being soiled with his urine. And the Prophet ﷺ mentioned only the urine of human beings.

وقالَ النَّبِيُّ ﷺ لِصاحِبِ القَبْرِ: «كانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ»، ولَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ.

217. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went to answer the call of nature, I used to bring water with which he used to wash his private parts.

٢١٧ - حدَّثَنا يَعْقُوبُ بنُ إبرَاهِيمَ قالَ: حدَّثَنا إسمَاعِيلُ بنُ إبراهِيمَ قالَ: حَدَّثني رَوْحُ ابْنُ القاسِمِ قَالَ: حَدَّثني عَطاءُ بْنُ أبي مَيْمُونَةَ عَنْ أَنَسِ بنِ مالِكٍ قالَ: كانَ النَّبِيُّ ﷺ إذَا تَبَرَّزَ لِحاجَتِهِ أَتَيتُهُ بِمَاءٍ فَيَغْتَسِلُ بِهِ.

[راجع: ١٥٠]

CHAPTER

بابٌ:

218. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then took a green branch (of a date-palm tree), split it into two pieces and fixed one on each grave. They said, "O Allāh's Messenger! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (branches) become dry." (See the footnote of *Hadīth* 216)

٢١٨ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا مُحَمَّدُ بنُ خازِمٍ قالَ: حدَّثَنا الأعمَشُ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عنِ ابنِ عَبَّاسٍ قالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ فقالَ: «إنَّهُما لَيُعَذَّبانِ ومَا يُعَذَّبَانِ في كَبِيرٍ، أمَّا أحَدُهُما فَكانَ لا يَسْتَتِرُ مِنَ البَولِ، وأمَّا الآخَرُ فكانَ يَمْشِي بالنَّمِيمَةِ»، ثُمَّ أخَذَ جَرِيدَةً رَطْبَةً فَشَقَّها نِصْفَيْنِ فَغَرَزَ في كُلِّ قَبْرٍ واحِدَةً، قالُوا: يا رَسُولَ اللهِ لِمَ فَعَلْتَ؟ قالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُما ما لَمْ يَيْبَسا»، قالَ ابنُ المُثَنَّى: وَحدَّثَنا وكِيعٌ قالَ: حدَّثَنا الأعمشُ قالَ: سَمِعْتُ مُجاهِداً مِثْلَهُ.

[راجع: ٢١٦]

(57) CHAPTER. The Prophet ﷺ and the people left the bedouin undisturbed till he

(٥٧) بابُ تَرْكِ النَّبِيِّ ﷺ والنَّاسِ

finished urinating in the mosque.

الأعْرابِيَّ حتَّى فَرَغَ مِنْ بَوْلِهِ في المَسْجِدِ

219. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ saw a bedouin urinating in the mosque and told the people not to disturb him. When he finished, the Prophet ﷺ asked for some water and poured it over (the urine).

٢١٩ - حدَّثَنا مُوسَى بنُ إسمَاعيلَ، قالَ: حدَّثنا همَّامٌ قالَ: أخبَرَنا إسحَاقُ، عَنْ أنسٍ أنَّ النَّبيَّ ﷺ رأى أعْرابيًّا يَبُولُ في المَسْجِدِ فقالَ: «دَعُوهُ»، حتَّى إذَا فَرَغَ، دَعا بِماءٍ فَصَبَّهُ عَلَيْهِ. [انظر: ٢٢١، ٦٠٢٥]

(58) CHAPTER. The pouring of water over the urine in the mosque.

(٥٨) **بابُ** صَبِّ الماءِ عَلَى البَوْلِ في المَسْجِدِ

220. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: A bedouin stood up and started urinating in the mosque. The people caught him but the Prophet ﷺ ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet ﷺ then said, "You have been sent to make things easy (for the people) and not sent to make things difficult for them."

٢٢٠ - حدَّثَنَا أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ، قالَ: أخْبَرَنِي عُبَيْدُ اللهِ بنُ عبدِ اللَّهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: أنَّ أبا هُرَيْرَةَ قالَ: قامَ أعْرَابِيٌّ، فبالَ في المَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ، فقالَ لَهُمُ النَّبيُّ ﷺ: «دَعُوهُ وهَرِيقُوا عَلى بَوْلِهِ سَجْلاً مِنْ ماءٍ، أوْ ذَنُوبًا مِنْ ماءٍ، فإنَّما بُعِثْتُمْ مُيَسِّرينَ ولَمْ تُبْعَثُوا مُعَسِّرينَ». [انظر: ٦١٢٨]

221. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ said as above (*Hadīth* No. 220).

٢٢١ - حدَّثَنا عَبْدَانُ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا يَحْيَى بنُ سَعِيدٍ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ عَنِ النَّبيِّ ﷺ.

CHAPTER. The spilling of water over the place where there is urine.

بابٌ يُهَرِيقُ الماءَ عَلى البَوْلِ

Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: A bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet ﷺ stopped them till he finished urinating. The Prophet ﷺ ordered

وَحدَّثَنا خالِدٌ قالَ: وحدَّثَنا سُلَيمانُ، عَنْ يَحْيَى بنِ سَعِيْدٍ قالَ: سَمِعْتُ أنَسَ ابنَ مالِكٍ قالَ: جاءَ

them to spill a bucket of water over that place and they did so.

أعْرَابيٌّ فَبالَ في طائِفَةِ المَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَنهاهُمُ النَّبيُّ ﷺ فَلَمَّا قَضَى بَوْلَهُ، أَمَرَ النَّبيُّ ﷺ بذَنُوبٍ مِنْ ماءٍ فَهَرِيقَ عَلَيْهِ.

(59) CHAPTER. The urine of children.

(٥٩) بابُ بَوْلِ الصِّبْيانِ

222. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of faithful believers: A child was brought to Allāh's Messenger ﷺ and it urinated on the garment of the Prophet ﷺ. The Prophet ﷺ asked for water and poured it over the soiled place.

٢٢٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسفَ قالَ: أخبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ أُمِّ المُؤمِنِينَ، أنَّها قالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِصَبِيٍّ فَبالَ عَلى ثَوْبِهِ، فَدَعا بماءٍ فَأَتْبَعَهُ إيَّاهُ. [انظر: ٥٤٦٨، ٦٠٠٢، ٦٣٥٥]

223. Narrated Umm Qais bint Miḥṣan رَضِيَ اللهُ عَنْها: I brought my young son, who had not started eating (ordinary food) to Allāh's Messenger ﷺ who took him and made him sit on his lap. The child urinated on the garment of the Prophet ﷺ, so he asked for water and sprinkled it over the soiled (area) and did not wash it.

٢٢٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: أنَّها أتَتْ بابنٍ لها صَغِيرٍ لَمْ يأكُلِ الطَّعامَ، إلى رَسُولِ اللهِ ﷺ فَأجْلَسَهُ رَسُولُ اللهِ ﷺ في حِجْرِهِ، فَبالَ عَلى ثَوبِهِ، فَدَعا بِماءٍ فَنَضَحَهُ، ولَمْ يَغْسِلْهُ. [انظر: ٥٦٩٣]

(60) CHAPTER. To pass urine while standing and sitting.

(٦٠) بابُ البَوْلِ قَائِماً وَقَاعِداً

224. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

٢٢٤ - حَدَّثَنَا آدَمُ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ قالَ: أَتى النَّبيُّ ﷺ سُباطَةَ قَوْمٍ فَبالَ قائِماً، ثُمَّ دَعا بِماءٍ فجِئْتُهُ بِماءٍ فَتَوَضَّأَ. [انظر: ٢٢٥، ٢٢٦، ٢٤٧١]

(61) CHAPTER. To urinate beside one's companion while screened by a wall.

225. Narrated Ḥudhaifa' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me (to come). So I approached him and stood near his back till he finished.

(٦١) بابُ البَوْلِ عِنْدَ صاحِبِهِ والتَّسَتُّرِ بالحَائِطِ

٢٢٥ - حَدَّثَنا عُثْمانُ بنُ أَبِي شَيْبَةَ قالَ: حدَّثَنا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ قالَ: رَأَيْتُني أنا والنَّبِيُّ ﷺ نتماشَى، فأتى سُباطَةَ قَومٍ خَلْفَ حائِطٍ فَقامَ كما يَقُومُ أحَدُكُمْ فَبالَ، فانْتَبَذْتُ مِنْهُ، فأَشارَ إِلَيَّ فَجِئْتُهُ فَقُمْتُ عِنْدَ عَقِبِهِ حتَّى فَرَغَ. [راجع: ٢٢٤]

(62) CHAPTER. To urinate near the dumps of some people.

226. Narrated Abū Wā'il: Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ used to lay great stress on the question of urination and he used to say, "If anyone from Banī Isrāel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Ḥudhaifa said to Abū Wā'il, "I wish he (Abū Mūsa) didn't (lay great stress on that matter)." Ḥudhaifa added, "Allāh's Messenger ﷺ went to the dumps of some people and urinated while standing."

(٦٢) بابُ البَوْلِ عِنْدَ سُباطَةِ قَوْمٍ

٢٢٦ - حَدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قالَ: كانَ أَبُو مُوسَى الأَشْعَرِيُّ يُشَدِّدُ في البَوْلِ ويَقُولُ: إنَّ بَنِي إسرَائِيلَ كانَ إذَا أصابَ ثَوْبَ أحَدِهِمْ قَرَضَهُ، فَقالَ حُذَيْفَةُ: لَيْتَهُ أَمْسَكَ، أتَى رَسُولُ اللهِ ﷺ سُباطَةَ قَوْمٍ فَبالَ قَائمًا. [راجع: ٢٢٤]

(63) CHAPTER. The washing out of blood.

227. Narrated Asmā' رَضِيَ اللهُ عَنها: A woman came to the Prophet ﷺ and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer *Ṣalāt* (prayer) in it."

(٦٣) بابُ غَسْلِ الدَّمِ

٢٢٧ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا يَحْيَى، عَنْ هِشامٍ، قالَ: حدَّثَتْني فاطِمَةُ، عَنْ أسماءَ قالَتْ: جاءَتِ امْرَأَةٌ النَّبِيَّ ﷺ فَقالَتْ: أرَأيتَ إحْدانا تَحيضُ في الثَّوْبِ كَيْفَ تَصْنَعُ؟ قالَ: «تَحُتُّهُ ثُمَّ تَقْرُصُهُ بالماءِ وتَنْضَحُهُ وتُصَلِّي فِيهِ». [انظر: ٣٠٧]

228. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima bint Abī Ḥubaish came to the Prophet ﷺ and

٢٢٨ - حَدَّثَنا مُحَمَّدٌ قالَ: حدَّثَنا

said, "O Allāh's Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my *Ṣalāt* (prayer)?" Allāh's Messenger ﷺ replied, "No, because it is from a blood vessel and not the menses. So when your real menses begin give up your *Ṣalāt* and when it has finished, wash off the blood (take a bath) and offer your *Ṣalāt*."

Hishām (the subnarrator) said that his father added: (the Prophet ﷺ told her): "Perform ablution for every *Ṣalāt* (prayer) till the time of the next period comes."

أبو مُعاوِيَةَ قَالَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: جاءَتْ فاطِمَةُ ابْنَةُ أبي حُبَيْشٍ إلى النَّبيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنِّي امرَأةٌ أُسْتَحاضُ فَلا أطْهُرُ، أفأدَعُ الصَّلاةَ؟ فقالَ رَسُولُ اللهِ ﷺ: «لا، إنَّما ذٰلِكِ عِرْقٌ وَلَيْسَ بِحَيْضٍ، فإذَا أقْبَلَتْ حَيْضَتُكِ فَدَعِي الصَّلاةَ، وَإذَا أدْبَرَتْ فاغْسِلي عَنْكِ الدَّمَ ثُمَّ صَلِّي»، قالَ: وقالَ أبي: «ثُمَّ تَوَضَّئي لِكُلِّ صَلاةٍ حتَّى يَجيءَ ذٰلِكَ الوَقْتُ».

(64) CHAPTER. The washing out of semen with water and rubbing it off (when it is dry) and the washing out of what comes out of women (i.e. discharge).

(٦٤) بابُ غَسْلِ المَنيِّ وفَرْكِهِ، وغَسْلِ مَا يُصِيبُ مِنَ المرْأةِ

229. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to wash the traces of *Janāba* (semen) from the clothes of the Prophet ﷺ and he used to go for *Ṣalāt* (prayers) while traces of water were still on it (water spots were still visible).

٢٢٩ - حدَّثنا عَبْدَانُ قالَ: أخْبَرَنا عَبْدُ اللهِ قال: أخْبَرَنا عَمْرُو بنُ مَيمُونٍ الجَزَرِيُّ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ عائِشَةَ قَالَتْ: كُنْتُ أغْسِلُ الجَنابَةَ منْ ثَوْبِ النَّبيِّ ﷺ فَيَخْرُجُ إلى الصَّلاةِ وَإنَّ بُقَعَ الماءِ في ثَوْبِهِ.

[انظر: ٢٣٠، ٢٣١، ٢٣٢]

230. Narrated Sulaimān bin Yasār: I asked 'Āishah رَضِيَ اللهُ عَنْها about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allāh's Messenger ﷺ and he would go for the *Ṣalāt* (prayer) while water spots were still visible."

٢٣٠ - حدَّثنا قُتَيْبَةُ قالَ: حدَّثنا يَزِيدُ قالَ: حدَّثَنا عَمْرٌو عَنْ سُلَيمانَ قالَ: سَمِعْتُ عائِشَةَ ح. وحدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا عَبدُ الواحِدِ قالَ: حدَّثَنا عَمْرُو بنُ مَيْمُونٍ عَنْ سُلَيمانَ بنِ يسارٍ قالَ: سَألْتُ عائِشَةَ عَنِ المَنيِّ يُصِيبُ الثَّوْبَ؟ فقالَتْ: كُنْتُ

أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ فَيَخْرُجُ إلى الصَّلاةِ وَأَثَرُ الغَسْلِ في ثَوْبِهِ بُقَعُ الماءِ. [راجع: ٢٢٩]

(65) CHAPTER. If the (traces of) *Janāba* (semen) or other spots are not removed completely on washing.

(٦٥) بابٌ: إذا غَسَلَ الجَنابَةَ أوْ غيرَها فلَم يَذْهَبْ أثَرُهُ

231. Narrated 'Amr bin Maimūn: I heard Sulaimān bin Yasār talking about the clothes soiled with semen. He said: 'Āishah رَضِيَ اللهُ عَنها said, "I used to wash it off the clothes of Allāh's Messenger ﷺ and he would go for the *Ṣalāt* (prayers) while water spots were still visible on them."

٢٣١ - **حدَّثَنا** مُوسَى بْنُ إسْمَاعِيلَ المِنْقَرِيُّ قالَ: حدَّثَنا عَبْدُ الواحِدِ قالَ: حدَّثَنا عَمْرُو بنُ مَيْمُونٍ قالَ: سَمِعْتُ سُلَيمَانَ بنَ يَسارٍ في الثَّوْبِ تُصِيبُهُ الجَنابَةُ قالَ: قالَتْ عائِشَةُ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ ثمَّ يَخْرُجُ إلى الصَّلاةِ وأثَرُ الغَسْلِ فيهِ بُقَعُ الماءِ. [راجع: ٢٢٩]

232. Narrated 'Āishah رَضِيَ اللهُ عَنها: I used to wash the semen off the clothes of the Prophet ﷺ and even then I used to notice one or more spots on them.

٢٣٢ - **حدَّثَنا** عَمْرُو بنُ خالِدٍ قالَ: حدَّثَنا زُهَيْرٌ قالَ: حدَّثَنا عَمْرُو بنُ مَيْمُونِ بنِ مِهْرانَ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ عائِشَةَ أنَّها كانَتْ تَغْسِلُ المَنيَّ من ثَوْبِ النَّبيِّ ﷺ، ثُمَّ أراهُ فِيهِ بُقْعَةً أو بُقَعاً. [راجع: ٢٢٩]

(66) CHAPTER. (What is said) about the urine of camels, sheep and other animals and about their folds.

(٦٦) بابُ أبْوالِ الإبِلِ والدَّوابِّ والغَنَمِ وَمَرَابِضِها،

Abū Mūsa offered prayer at *Dār-il-Barīd* (post office) and there was animal dung in it though a vast strip of land was near it. Abū Mūsa said: Both these places are similar (for offering of the prayers).

وَصلَّى أبُو مُوسَى في دارِ البَرِيدِ والسِّرْقِينِ وَالبَرِّيَّةُ إلى جَنْبِهِ، فَقالَ: هَاهُنَا وثَمَّ سَوَاءٌ.

233. Narrated Abū Qilāba: Anas رَضِيَ اللهُ عَنهُ said, "Some people of 'Ukl or 'Uraina tribe came to Al-Madīna and its climate did not suit them. So the Prophet ﷺ ordered them to go to the herd of (milch) camels and

٢٣٣ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبِي قِلابَةَ، عَنْ أنَسٍ

to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet ﷺ and drove away all the camels. The news reached the Prophet ﷺ early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He ﷺ then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Ḥarra and when they asked for water, no water was given to them."

Abū Qilāba added, "Those people committed theft, murder, became disbelievers after embracing Islām (*Murtadīn* مرتدين) and fought against Allāh and His Messenger ﷺ."

قالَ: قَدِمَ أُناسٌ مِنْ عُكْلٍ أوْ عُرَيْنَةَ فاجْتَوَوُا المَدِينَةَ فأمَرَهُمُ النَّبيُّ ﷺ بِلِقاحٍ وَأَنْ يَشْرَبُوا مِنْ أبْوالِها وألبانِها فانْطَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ النَّبِيِّ ﷺ واسْتَاقُوا النَّعَمَ فَجاءَ الخَبَرُ في أوَّلِ النهارِ فَبَعَثَ في آثارِهِمْ فَلَمَّا ارْتَفَعَ النَّهارُ جِيءَ بِهِمْ، فأمَرَ بِقَطْعِ أَيْدِيهِمْ وَأَرْجُلِهِمْ، وَسُمِّرَتْ أعْيُنُهُمْ وأُلْقُوا في الحَرَّةِ يَسْتَسْقُونَ فَلا يُسْقَوْنَ، قالَ أبو قِلابَةَ: فَهؤُلاءِ سَرَقُوا وقَتَلُوا وكَفَرُوا بَعْدَ إيمانِهِمْ، وحَارَبُوا اللهَ وَرَسُولَهُ. [انظر: ١٥٠١، ٣٠١٨، ٤١٩٢، ٤١٩٣، ٤٦١٠، ٥٦٨٥، ٥٦٨٦، ٥٧٢٧، ٦٨٠٢، ٦٨٠٣، ٦٨٠٤، ٦٨٠٥، ٦٨٩٩]

234. Narrated Anas رَضِيَ اللهُ عَنْهُ: Prior to the construction of the mosque, the Prophet ﷺ offered *Ṣalāt* (prayers) at sheep-folds.

٢٣٤ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَنا أبُو التَّيَّاحِ، عَنْ أَنسٍ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَن يُبْنَى المَسْجِدُ في مَرَابِضِ الغَنَمِ.

(67) CHAPTER. ***An-Najāsat*[1] (impure and filthy things) which fall in cooking butter (ghee — which is obtained by evaporating moisture from butter) and water.**

(٦٧) بابٌ مَا يَقَعُ مِنَ النَّجاساتِ في السَّمْنِ والماءِ،

Az-Zuhrī said, "There is no harm in using water if its taste, odour or colour is not changed." Ḥammād said, "There is no harm

وَقالَ الزُّهْرِيُّ: لا بَأسَ بالماءِ مَا لَمْ يُغَيِّرْهُ طَعْمٌ، أوْ رِيحٌ، أوْ لَوْنٌ،

(1) (Ch.67) *An-Najāsat* (impurity or impure things) is either: (a) physical or (b) spiritual.
a) Physical as regards urine, stool and sexual discharges etc.
b) Spiritual as regards not having belief in the Oneness of Allāh and His Messenger Muḥammad ﷺ e.g., *Al-Mushrikūn**. [See (V.9:28) the Qur'ān].
* *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ.

if the feathers of dead birds fell in it." About the bones of dead animals like an elephant, Az-Zuhrī said, "I met some of the old learned religious men who were using them (bones) as combs and as containers for oiling, etc., and they found no harm in that." Ibn Sīrīn and Ibrāhīm said, "There is no harm in the trade of ivory."

وقالَ حَمَّادٌ: لا بَأسَ بريشِ المَيْتَةِ، وَقالَ الزُّهْرِيُّ، في عِظامِ المَوْتَى نَحْوِ الفيلِ وغَيْرِهِ: أدْرَكْتُ ناساً مِنْ سَلَفِ العُلَماءِ يَمْتَشِطُونَ بها، وَيَدَّهِنُونَ فِيها، لا يَرَوْنَ بِهِ بَأساً، وقالَ ابْنُ سِيرينَ وَإبراهيمُ: لا بَأسَ بِتِجارَةِ العاجِ.

235. Narrated Maimūna رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."

٢٣٥ - **حدَّثنا** إسماعِيلُ قالَ: حدَّثني مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابْنِ عَباسٍ، عَنْ مَيْمُونَةَ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ فأرَةٍ سَقَطَتْ في سَمْنٍ، فَقالَ: «ألْقُوها وَما حَوْلَها فاطْرَحُوهُ وَكُلوا سَمْنَكُمْ». [انظر: ٢٣٦، ٥٥٣٨، ٥٥٣٩، ٥٥٤٠]

236. Narrated Maimūna رَضِيَ اللهُ عَنها: The Prophet ﷺ was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest.)"

٢٣٦ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا مَعْنٌ قالَ: حدَّثَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بن عَبدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنِ ابنِ عَبَّاسٍ عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ فَأرَةٍ سَقَطَتْ في سَمْنٍ؟ فَقالَ: «خُذُوها وَما حَوْلَها فاطْرَحُوه»، قالَ مَعْنٌ: حدَّثَنا مالِكٌ مَا لا أُحْصِيهِ يَقُولُ: عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ. [راجع: ٢٣٥]

237. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A wound which a Muslim receives in Allāh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from

٢٣٧ - **حدَّثنا** أحْمَدُ بنُ مُحَمَّدٍ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أبي

the wound and its colour will be that of the blood but will smell like musk (perfume)."

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ كَلْمٍ يُكْلَمُهُ المُسْلِمُ في سَبِيلِ اللهِ يَكُونُ يَوْمَ القِيامَةِ كَهَيْئَتِها إذْ طُعِنَتْ تَفَجَّرُ دَماً، اللَّوْنُ لَوْنُ الدَّمِ، والعَرْفُ عَرْفُ المِسْكِ». [انظر: ٢٨٠٣، ٥٥٣٣]

(68) CHAPTER. Urinating in stagnant water.

(٦٨) بابُ البَوْلِ في المَاءِ الدَّائِمِ

238. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)."

٢٣٨ - حَدَّثَنا أَبُو اليمانِ قالَ: أَخْبَرَنا شُعَيْبٌ قالَ: أَخْبَرَنا أَبُو الزِّنادِ أَنَّ عَبْدَ الرَّحْمٰنِ ٱبنَ هُرْمُزَ الأَعْرَجَ حدَّثَهُ أَنَّهُ سَمِعَ أبا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يقُولُ: «نَحْنُ الآخِرُونَ السَّابِقُونَ». [انظر: ٨٧٦، ٨٩٦، ٢٩٥٦، ٣٤٨٦، ٦٦٢٤، ٦٨٨٧، ٧٠٣٦، ٧٤٩٥]

239. The same narrator told that the Prophet ﷺ had said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

٢٣٩ - وَبِإِسْنادِهِ قالَ: «لا يَبُولَنَّ أَحَدُكُمْ في المَاءِ الدَّائِمِ، الذي لا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ».

(69) CHAPTER. If a dead body or a polluted thing is put on the back of a person offering *Ṣalāt* (prayer), his *Ṣalāt* will not be annulled (rejected by Allāh).

(٦٩) بابٌ: إذَا أُلْقِيَ عَلى ظَهْرِ المُصَلِّي قَذَرٌ أَوْ جِيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلاتُهُ،

In prayer Ibn 'Umar used to take off his clothes whenever he saw blood on them and used to continue his prayer. Ibn Al-Musaiyyab and Ash-Sha'bī said, "Whenever a person offers his *Ṣalāt* (prayers) while wearing clothes stained with blood or *Janāba* or offers *Ṣalāt* facing in a direction other than the *Qiblah* (un-intentionally) or with *Ṭayammum* and finds water before the time of that *Ṣalāt* is over, he has not to repeat his *Ṣalāt* in any of the above-mentioned cases."

وكانَ ابنُ عُمَرَ إذا رَأى في ثَوْبِهِ دَماً وَهُوَ يُصَلِّي وَضَعَهُ وَمَضى في صَلاتِهِ. وَقالَ ابنُ المُسَيَّبِ والشَّعْبِيُّ: إذَا صَلَّى وَفي ثَوْبِهِ دَمٌ أَوْ جَنابَةٌ، أَوْ لِغَيْرِ القِبْلَةِ، أَوْ تَيَمَّمَ وَصَلَّى ثُمَّ أَدْرَكَ الماءَ في وَقْتِهِ: لا يُعِيدُ.

240. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was offering *Ṣalāt* (prayers) near the Ka'bah. Abū Jahl was sitting with some of his companions. Some of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banī so-and-so and put it on the back of Muḥammad, when he prostrates?" The most wretched of them (Uqba bin Abī Mu'aiṭ) got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them. They started laughing and falling on one another. Allāh's Messenger ﷺ was in prostration and he did not lift his head up till Fāṭima رَضِيَ اللهُ عَنْها (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He ﷺ raised his head and said thrice, "O Allāh! Destroy the (infidels of) Quraish." So, it was hard for Abū Jahl and his companions when the Prophet ﷺ invoked Allāh against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet ﷺ said, "O Allāh! Destroy Abū Jahl, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walīd bin 'Utba, Umaiyya bin Khalaf, and 'Uqba bin Abī Mu'aiṭ (and he mentioned the seventh whose name I cannot recall). By Allāh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allāh's Messenger ﷺ in the *Qalīb* (one of the wells) of Badr.

٢٤٠ - حدَّثنا عَبْدَانُ قالَ: أَخْبَرَنِي أَبي، عَنْ شُعْبَةَ، عَنْ أبي إسحَاقَ، عَنْ عَمرِو ابنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قالَ: بَيْنا رَسُولُ اللهِ ﷺ ساجِدٌ ح. وحدَّثني أحْمَدُ بنُ عثمانَ قالَ: حدَّثنا شُرَيْحُ بنُ مَسْلَمَةَ قالَ: حدَّثَنا إبراهِيمُ بنُ يُوسُفَ، عَنْ أبيهِ، عَنْ أَبِي إسحاقَ قالَ: حدَّثني عَمْرُو بنُ مَيْمُونٍ: أنَّ عَبْدَ اللهِ بنَ مَسْعُودٍ حَدَّثَه أنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي عِنْدَ البَيْتِ، وأبُو جَهْلٍ وأصْحابٌ لهُ جُلوسٌ، إذْ قالَ بَعْضُهُمْ لِبَعْضٍ: أَيُّكُم يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلانٍ فَيَضَعُهُ عَلى ظَهْرِ مُحَمَّدٍ إذَا سَجَدَ؟ فانْبَعَثَ أشْقَى القَوْمِ، فَجاءَ بِهِ فَنَظَرَ حتَّى إذَا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ عَلى ظَهْرِهِ بَينَ كَتِفَيْهِ وَأَنا أَنْظُرُ، لا أغنى شَيْئاً، لَوْ كَانَتْ لِي مَنَعَةٌ. قالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُم عَلى بَعْضٍ، وَرَسُولُ اللهِ ﷺ ساجِدٌ لا يَرْفَعُ رَأسَهُ، حتَّى جاءَتْهُ فاطِمَةُ فَطَرَحَتْهُ عَنْ ظَهْرِهِ، فَرَفَعَ رَأسَهُ ثُمَّ قالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلاثَ مَرَّاتٍ. فَشَقَّ عَلَيْهِمْ إذْ دَعا عَلَيْهِمْ، قالَ: وكانُوا يَرَوْنَ أنَّ الدَّعْوَةَ في ذٰلِكَ البَلَدِ مُسْتَجابَةٌ، ثُمَّ سَمَّى: «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بنِ رَبِيعَةَ، وَشَيْبَةَ بنِ رَبِيعَةَ،

وَالوَلِيدِ بنِ عُتْبَةَ، وَأُمَيَّةَ بنِ خَلَفٍ، وعُقْبَةَ بنِ أبي مُعَيْطٍ»، وَعَدَّ السَّابعَ فَلَمْ نَحْفَظْهُ، قالَ: فَوَالَّذي نَفْسِي بِيَدِهِ لَقَدْ رَأيْتُ الَّذِينَ عَدَّ رَسُولُ اللهِ ﷺ صَرْعَى في القَلِيبِ قَلِيبِ بَدْرٍ. [انظر: ٥٢٠، ٢٩٣٤، ٣١٨٥، ٣٨٥٤، ٣٩٦٠]

(70) CHAPTER. Spitting or blowing out the nose or doing similar action in one's own garment.

(٧٠) **بابُ البُصَاقِ وَالمُخاطِ وَنَحْوِهِ في الثَّوْبِ،**

Narrated Miswar bin Makhrama and Marwan: Allāh's Messenger ﷺ set out at the time of *Al-Hudaibiya* (treaty), and mentioned the rest of *Ḥadīṯh* and when Allāh's Messenger ﷺ spitted, the spittle would fall in the hand of one them (the Prophet's Companions) who would rub it on his face and skin.

وَقالَ عُرْوَةُ عَنِ المِسْوَرِ وَمَرْوانَ: خَرَجَ النَّبِيُّ ﷺ زَمَنَ حُدَيْبِيَةَ فَذَكَرَ الحَدِيثَ: وما تَنَخَّمَ النَّبِيُّ ﷺ نُخَامَةً إلَّا وَقَعَتْ في كَفِّ رَجُلٍ مِنْهُمْ فَدَلَكَ بِها وَجْهَهُ وَجِلْدَهُ.

241. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once spat in his clothes.

٢٤١ - **حدَّثنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثنا سُفْيانُ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: بَزَقَ النَّبِيُّ ﷺ في ثَوْبِهِ. قَالَ أَبُوْ عَبْدِ اللهِ: طَوَّلَهُ ابنُ أبي مَرْيَمَ، قالَ: أخْبَرَنا يَحْيى بنُ أيُّوبَ قَالَ: حدَّثني حُمَيْدٌ قالَ: سَمِعْتُ أنساً عَنِ النَّبِيِّ ﷺ. [انظر: ٤٠٥، ٤١٢، ٤١٣، ٤١٧، ٥٣١، ٥٣٢، ٨٢٢، ١٢١٤]

(71) CHAPTER. It is unlawful to perform ablution with *Nabīḏh* (water in which dates or grapes etc. are soaked and is not yet fermented) or with any other intoxicant.

(٧١) **بابٌ**: **لا يَجُوزُ الوُضُوءُ بِالنَّبِيذِ ولا المُسْكِرِ،**

Ḥasan and Abul-'Āliya disliked it. 'Aṭā' said: I prefer to do *Ṭayammum* instead of doing ablution with milk or *Nabīḏh*.

وكَرِهَهُ الحَسَنُ وأبو العالِيَةِ، وقالَ عَطاءٌ: التَّيَمُّمُ أحَبُّ إليَّ مِنَ الوُضُوءِ بالنَّبيذِ وَاللَّبَنِ،

242. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "All drinks that produce intoxication are *Ḥarām* (prohibited) to drink.

٢٤٢ - حدَّثنا عَليُّ بنُ عَبدِ اللهِ قالَ: حدَّثَنا سُفيانُ قالَ: حدَّثنا الزُّهْرِيُّ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ قالَ: «كُلُّ شَرابٍ أَسْكَرَ فَهُوَ حَرامٌ». [انظر: ٥٥٨٥، ٥٥٨٦]

(72) CHAPTER. Washing blood by a woman off her father's face.

(٧٢) **بابُ غَسْلِ المَرْأةِ أباها الدَّمَ عَنْ وَجْهِهِ،**

Abul-'Āliya said: Rub my leg as it is aching.

وقالَ أبو العالِيَةِ: امْسحُوا عَلى رِجْلي فإنها مَرِيضَةٌ.

243. Narrated Abū Ḥāzim: Sahl bin Sa'd Aṣ-Ṣā'idī رَضِيَ اللهُ عَنْهُ was asked by the people, "With what was the wound of the Prophet ﷺ treated?" Sahl replied, "None remains among the people living who knows that better than I. 'Alī used to bring water in his shield and Fāṭima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it (i.e. its ashes)."

٢٤٣ - حَدَّثنا مُحَمَّدٌ قالَ: حَدَّثنا سُفْيانُ بنُ عُيَيْنَةَ عَنْ أَبي حَازِمٍ، سَمِعَ سَهلَ بنَ سَعْدٍ السَّاعِدِيَّ وَسأَلَهُ النَّاسُ وَمَا بَيْني وبَيْنَه أحَدٌ: بأيِّ شَيْءٍ دُوِيَ جُرْحُ النَّبيِّ ﷺ فَقالَ: ما بَقِيَ أحَدٌ أعْلَمُ بِهِ مِنِّي، كانَ عليٌّ يَجيءُ بِتُرْسِهِ فيهِ ماءٌ، وفاطمَةُ تَغْسِلُ عَنْ وَجهِهِ الدَّمَ، فأُخِذَ حَصِيرٌ فأُحْرِقَ فَحُشِيَ بِهِ جُرْحُهُ. [انظر: ٢٩٠٣، ٢٩١١، ٣٠٣٧، ٤٠٧٥، ٥٢٤٨، ٥٧٢٢]

(73) CHAPTER. *Siwāk* (to clean the teeth with *Siwāk* which is a tooth-brush in the form of a pencil from the roots of the *Arāk* tree).

(٧٣) **بابُ السِّوَاكِ،**

Ibn 'Abbās said, "Once I passed the night with the Prophet ﷺ and saw him cleaning his teeth (with *Siwāk*)."

وقالَ ابنُ عَبَّاسٍ: بِتُّ عِنْدَ النَّبيِّ ﷺ فاسْتَنَّ.

244. Narrated Abū Burda: My father (Abu Mūsa) said: "I came to the Prophet ﷺ and saw him carrying a *Siwāk* in his hand and cleaning his teeth, saying, "U' U'," as if he was retching while the *Siwāk* was in his mouth."

٢٤٤ - حدَّثَنا أبو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ غَيْلانَ بنِ جَرِيرٍ، عَنْ أَبي بُرْدَةَ، عَنْ أبيهِ قالَ: أَتَيْتُ النَّبيَّ ﷺ فَوَجَدْتُهُ يَسْتَنُّ بِسِوَاكٍ

بِيَدِهِ، يَقُولُ: «أُعْ،أُعْ»، والسِّوَاكُ في فِيهِ كأنَّهُ يَتَهَوَّعُ.

245. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ got up at night, he used to clean his mouth with *Siwāk*.

٢٤٥ - حَدَّثَنَا عُثمانُ قالَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ ﷺ إذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فاهُ بِالسِّوَاكِ.

[انظر: ٨٨٩، ١١٣٦]

(74) CHAPTER. To give *Siwāk* to the oldest person of the group.

(٧٤) بابُ دَفْعِ السِّواكِ إلى الأكْبرِ

246. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I dreamt that I was cleaning my teeth with a *Siwāk* and two persons came to me. One of them was older than the other and I gave the *Siwāk* to the younger. I was told that I should give it to the older and so I did."

٢٤٦ - وقالَ عَفَّانُ: حدَّثنا صَخْرُ ابنُ جُوَيْرِيَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قالَ: «أُرَاني أتَسَوَّكُ بِسِوَاكٍ فَجاءَني رَجُلانِ: أحَدُهما أكْبَرُ مِنَ الآخَرِ، فَناوَلْتُ السِّوَاكَ الأَصغَرَ مِنْهُما، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إلى الأكْبَرِ مِنْهُما»، قالَ أَبُو عَبْدِ اللهِ: اخْتَصَرَهُ نُعَيْمٌ عَنِ ابنِ المُبارَكِ، عَنْ أُسامَةَ، عَنْ نافعٍ عَنِ ابنِ عُمَرَ.

(75) CHAPTER. The superiority of a person who sleeps with ablution.

(٧٥) بابُ فَضْلِ مَنْ بَاتَ عَلَى الوُضُوءِ

247. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to me, "Whenever you go to bed perform ablution like that for *Ṣalāt* (prayer), lie on your right side and say, *Allāhumma inni aslamtu wajhī ilaika, wa fauwaḍtu, amrī ilaika, wa aljā'tu ẓahrī ilaika raghbatan wa rahbatan ilaika. Lā maljā' wa lā manjā minka illā ilaika. Allāhumma āmantu bikitābikal-ladhī anzalta wa bina-bīyikal-ladhī arsalta,* [O Allāh! I surrender to You and entrust all my affairs to You and depend

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بنِ عازِبٍ قالَ: قالَ لِي النَّبِيُّ ﷺ: «إذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ، ثُمَّ اضْطَجِعْ عَلى شِقِّكَ الأَيمَنِ، ثُمَّ

قُلِ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لا مَلْجَأَ ولا مَنْجا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ، فإِنْ مُتَّ مِنْ لَيْلَتِكَ، فأَنْتَ عَلى الفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِه»، قالَ: فَرَدَّدْتُها عَلى النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: «اللَّهُمَّ آمَنْتُ بِكِتابِكَ الَّذِي أَنْزَلْتَ»، قُلْتُ: وَرَسُولِكَ، قالَ: «لا، ونَبِيِّكَ الَّذِي أَرْسَلْتَ». [انظر: ٦٣١١، ٦٣١٣، ٦٣١٥، ٧٤٨٨]

upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allāh! I believe in Your Book (the Qur'ān) which You have revealed and in Your Prophet (Muḥammad ﷺ) whom You have sent]. Then if you die on that very night, you will die with faith (i.e., on the religion of Islām). Let the aforesaid words be your last utterance (before sleep)."

I repeated it before the Prophet ﷺ and when I reached "*Allāhumma āmantu bikitābikal-ladhī anzalta* (O Allāh I believe in Your Book which You have revealed)." I said, "*Wa Rasūlika* (and Your Messenger)." The Prophet ﷺ said, "No, (but say): '*Wa Nabiyikal-ladhī arsalta* (Your Prophet whom You have sent), instead."

5 – THE BOOK OF *GHUSL* (Washing of the whole body)

٥ - كتاب الغسل

The Statement of Allāh جل جلاله: "...If you are in a state of *Janāba* (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have had been in contact with women (i.e. sexual intercourse) and you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you and to complete His Favour to you, that you may be thankful." (V.5:6) And also the Statement of Allāh تعالى: "O you who believe! Approach not *Aṣ-Ṣalāt* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janāba* (i.e., in a state of sexual impurity and not have yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill or on a journey or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly Allāh is Ever Oft-Pardoning, Oft-Forgiving." (V.4 43).

وَقَوْلِ اللهِ تَعالَى: ﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا۟ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة: ٦] وقولِهِ جَلَّ ذِكْرُهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا﴾ [النساء: ٤٣].

(1) CHAPTER. The performance of ablution before taking a bath.

(١) بابُ الوُضوءِ قَبْلَ الغُسْلِ

248. Narrated 'Āishah رضي الله عنها: Whenever the Prophet ﷺ took a bath after *Janāba*, he started by washing his hands and then performed ablution like that for *Ṣalāt* (prayer). After that he would put his fingers

٢٤٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ

النَّبِيَّ ﷺ كانَ إذَا اغْتَسَلَ مِنَ الجنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ، ثُمَّ تَوَضَّأَ كما يَتَوَضَّأُ لِلصَّلاةِ، ثُمَّ يُدْخِلُ أصابِعَهُ فِي الماءِ فَيُخَلِّلُ بِها أُصُولَ الشَّعَرِ ثُمَّ يَصُبُّ عَلى رَأسِهِ ثَلاثَ غُرَفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ الماءَ عَلى جِلْدِهِ كُلِّهِ. [انظر: ٢٦٢، ٢٧٢]

in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

٢٤٩ - حدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ سالِمِ بنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: تَوَضَّأَ رَسُولُ اللهِ ﷺ وُضوءَهُ للصَّلاةِ غَيرَ رِجْلَيْهِ وغَسَلَ فَرْجَهُ ومَا أَصَابَهُ مِنَ الأَذَى، ثُمَّ أفاضَ عَلَيهِ الماءَ ثُمَّ نَحَّى رِجْلَيْهِ فَغَسَلَهُمَا، هذِهِ غُسْلُهُ مِنَ الجنابَةِ. [انظر: ٢٥٧، ٢٥٩، ٢٦٠، ٢٦٦، ٢٧٤، ٢٧٦، ٢٨١]

249. Narrated Maimūna رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ performed ablution like that for *Ṣalāt* (prayer) but did not wash his feet.

He washed off the discharge from his private parts and then poured water over (his body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of *Janāba*.

(٢) بابُ غُسْلِ الرَّجُلِ مَعَ امْرَأتِهِ

(2) CHAPTER. Taking a bath by a man along with his wife.

٢٥٠ - حدَّثَنَا آدَمُ بنُ أَبِي إياسٍ قالَ: حدَّثَنا ابنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أغْتَسِلُ أنا وَالنَّبِيُّ ﷺ مِنْ إناءٍ واحِدٍ، مِنْ قَدَحٍ يُقالُ لهُ: الفَرَقُ. [انظر: ٢٦١، ٢٦٣، ٢٧٣، ٢٩٩، ٥٩٥٦، ٧٣٣٩]

250. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ and I used to take a bath from a single pot called *Faraq*.

(٣) بابُ الغُسْلِ بالصَّاعِ وَنَحْوِهِ

(3) CHAPTER. Taking a bath with a *Ṣā'* of water or so. (One *Ṣā'* = 3 kilograms approx.)

251. Narrated Abū Salama رَضِيَ اللهُ عَنْهُ: 'Āishah's brother and I went to 'Āishah رَضِيَ اللهُ عَنْهَا and he asked her about the bath of the Prophet ﷺ. She brought a pot containing about a *Ṣā'* of water and took a bath and poured it over her head and at that time there was a screen between her and us.

٢٥١ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ، قالَ: حدَّثني عَبْدُ الصَّمَدِ قالَ: حدَّثَني شُعْبَةُ قالَ: حدَّثني أبُو بَكْرِ بنُ حَفْصٍ قالَ: سَمِعْتُ أبا سَلَمَةَ يَقُولُ: دَخَلْتُ أنا وأخُو عائِشَةَ عَلى عائِشَةَ فَسَألَها أخُوها عَنْ غُسْلِ النَّبيِّ ﷺ؟ فَدَعَتْ بإناءٍ نَحْوٍ مِنْ صاعٍ فاغْتَسَلَتْ وأفاضَتْ عَلى رَأسِها وَبَيْنَنا وبَيْنَها حِجابٌ.

قالَ أبُو عَبْدِ اللهِ: قالَ يَزِيدُ بنُ هارُونَ، وَبَهْزٌ، والجُدِّيُّ عَنْ شُعْبَةَ: قَدْرِ صاعٍ.

252. Narrated Abū Ja'far: While I and my father were with Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما, some people were with him and they asked him about taking a bath. He replied, "A *Ṣā'* of water is sufficient for you." A man said, "A *Ṣā'* is not sufficient for me." Jābir said, "A *Ṣā'* was sufficient for one who had more hair than you and was better than you (meaning the Prophet ﷺ)." And then Jābir (put on) his garment and led *Aṣ-Salāt* (prayer).

٢٥٢ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا يَحْيَى بنُ آدَمَ قالَ: حدَّثَنا زُهَيْرٌ عَنْ أَبي إسحاقَ قالَ: حدَّثَنا أبُو جَعْفَرٍ أنَّهُ كانَ عِنْدَ جابِرِ بنِ عَبْدِ اللهِ هُوَ وأبُوهُ، وعِنْدَهُ قَوْمٌ، فَسَألُوهُ عَنِ الغُسْلِ؟ فَقالَ: يَكْفِيكَ صاعٌ، فَقالَ رَجُلٌ: مَا يَكْفِيني، فَقالَ جابِرٌ: كانَ يَكْفِي مَنْ هُوَ أوْفى مِنْكَ شَعَراً، وخَيْرٌ مِنْكَ، ثُمَّ أمَّنا في ثَوْبٍ. [انظر: ٢٥٥، ٢٥٦]

253. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ and Maimūna رَضِيَ اللهُ عَنْها used to take a bath from a single pot.

٢٥٣ - حدَّثَنا أبُو نُعَيمٍ قالَ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جابِرِ بنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ أنَّ النَّبيَّ ﷺ وَمَيْمُونَةَ كانا يَغْتَسِلانِ مِن إناءٍ واحِدٍ قَالَ أبو عبد الله: كان ابنُ عُيَيْنَةَ يَقولُ أخيراً: عن ابن عبّاسٍ

عن ميمونة. وَالصَّحِيْحُ مَا رَوَاهُ أَبُوْ نُعَيْم.

(4) **CHAPTER. Pouring water thrice on one's head.**

(٤) **بابٌ مَنْ أفاضَ عَلى رَأسِهِ ثلاثاً**

254. Narrated Jubair bin Muṭ'im رَضِيَ الله عَنْهُ : Allāh's Messenger ﷺ said, "As for me, I pour water three times on my head." And he pointed with both his hands.

٢٥٤ - حدَّثنَا أَبُو نُعَيْمٍ قالَ: حدَّثَنا زُهَيْرٌ، عَنْ أَبِي إسحَاقَ قالَ: حدَّثني سُلَيْمانُ ابنُ صُرَدٍ قالَ: حدَّثني جُبَيْرُ بنُ مُطْعِمٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنا فَأُفِيضُ عَلى رَأسِي ثَلاثاً» وَأَشارَ بِيَدَيْهِ كِلتَيْهِما.

255. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ used to pour water three times on his head.

٢٥٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مِخْوَلِ بنِ رَاشِدٍ، عَنْ مُحَمَّدِ بنِ عَليٍّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: كانَ النَّبيُّ ﷺ يُفرِغُ عَلى رَأسِهِ ثَلاثاً. [راجع: ٢٥٢]

256. Narrated Abū Ja'far: Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما said to me, "Your cousin (Ḥasan bin Muḥammad bin Al-Ḥanafiya) came to me and asked about the bath of *Janāba*. I replied, 'The Prophet ﷺ used to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Ḥasan said to me, 'I am a hairy man.' I replied, 'The Prophet ﷺ had more hair than you'."

٢٥٦ - حدَّثنَا أَبُو نُعَيم قالَ: حدَّثَنا مَعْمَرُ بنُ يَحْيَى بنِ سامٍ قالَ: حدَّثَني أَبُو جَعْفَرٍ قال: قالَ لي جابِرٌ: أَتانِي ابنُ عَمِّكَ، يُعَرِّضُ بالحَسَنِ بنِ مُحَمَّدِ بنِ الحَنَفِيَّةِ، قالَ: كَيْفَ الغُسْلُ مِنَ الجَنابَةِ؟ فَقُلْتُ: كانَ النَّبيُّ ﷺ يَأخُذُ ثَلاثَةَ أَكُفٍّ ويُفيضُها عَلى رَأسِهِ، ثُمَّ يُفِيضُ عَلى سائِرِ جَسَدِهِ، فقالَ لي الحَسنُ: إنِّي رَجُلٌ كَثِيرُ الشَّعَرِ، فقُلتُ: كانَ النَّبيُّ ﷺ أَكثَرَ مِنْكَ شَعَراً. [راجع: ٢٥٢]

(5) **CHAPTER. To wash the body (parts) once only.**

(٥) **باب** الغُسْلِ مَرَّةً وَاحِدَةً

257. Narrated Maimūna رَضِيَ اللهُ عَنْها: I placed water for the bath of the Prophet ﷺ. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

٢٥٧ - **حدَّثَنا** مُوسَى قالَ: حدَّثَنا عَبْدُ الوَاحِدِ، عَنِ الأَعمَشِ، عَنْ سالِمِ ابنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَباسٍ قالَ: قالَتْ مَيْمُونَةُ: وضَعْتُ لِلنَّبِيِّ ﷺ ماءً لِلْغُسْلِ، فَغَسَلَ يَدَهُ مَرَّتَينِ أوْ ثَلاثاً، ثُمَّ أفْرَغَ عَلى شِمالِهِ فَغَسَلَ مَذَاكِيرَهُ، ثُمَّ مَسَحَ يَدَهُ بالأرْضِ، ثُمَّ مَضْمَضَ واسْتَنْشَقَ وغَسَلَ وَجْهَهُ ويَدَيْهِ، ثُمَّ أفاضَ عَلى جَسَدِهِ، ثُمَّ تَحَوَّلَ مِنْ مكانِهِ فَغَسَلَ قَدَمَيْهِ. [راجع: ٢٤٩]

(6) **CHAPTER. Starting one's bath by scenting oneself with *Ḥilāb* or some other scent.**

(٦) **باب** مَنْ بَدَأَ بِالحِلابِ أوِ الطِّيْبِ عِنْدَ الغُسْلِ

258. Narrated 'Āishah رَضِيَ اللهُ عَنْها. Whenever the Prophet ﷺ took the bath of *Janāba* (sexual relation or wet dream) he asked for the *Ḥilāb* or some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands).

٢٥٨ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا أَبُو عاصِمٍ، عَنْ حَنْظَلَةَ عَنِ القاسِمِ، عَنْ عائِشَةَ قالَتْ: كَانَ النَّبِيُّ ﷺ إذَا اغْتَسَلَ مِنَ الجنابَةِ، دَعا بِشَيْءٍ نَحْوِ الحِلابِ فأخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأسِهِ الأيمَنِ ثُمَّ الأَيْسَرِ، فَقالَ بِهِما عَلى رَأسِهِ.

(7) **CHAPTER. To rinse the mouth and to clean the nose by putting water in it and then blowing it out while taking the bath of *Janāba*.**

(٧) **باب** المَضْمَضَةِ والاسْتِنْشاقِ في الجَنابَةِ

259. Narrated Maimūna رَضِيَ اللهُ عَنْها: I placed water for the bath of the Prophet ﷺ and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the

٢٥٩ - **حدَّثَنا** عُمَرُ بنُ حَفْصِ بنِ غِياثٍ قالَ: حدَّثَنا أَبِي قالَ: حدَّثَنا الأعْمَشُ قالَ: حدَّثَني سالِمٌ، عَنْ

كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: حدَّثَتنا مَيْمُونَةُ قالَتْ: صَبَبْتُ لِلنَّبِيِّ ﷺ غُسْلاً فَأَفْرَغَ بِيَمِينِهِ عَلى يَسارِهِ فَغَسَلَهُما، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ قالَ بِيَدِهِ الأَرْضَ فَمَسَحَها بالتُّرابِ، ثُمَّ غَسَلَها ثُمَّ تَمَضْمَضَ واسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ، وَأَفاضَ عَلى رَأْسِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، ثُمَّ أُتِيَ بِمِنْديلٍ فَلَمْ يَنْفُضْ بِها. [راجع: ٢٤٩]

ground (and cleaned them), washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

(٨) **بابٌ** مَسْحِ اليَدِ بالتُّرابِ لِتَكُونَ أَنْقى

(8) CHAPTER. The rubbing of hands with earth in order to clean them thoroughly.

٢٦٠ - **حدَّثَنا** الحُمَيْدِيُّ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا الأَعمَشُ، عَنْ سالِمِ بنِ أَبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الجَنابَةِ فَغَسَلَ فَرْجَهُ بِيَدِهِ، ثُمَّ دَلَكَ بِها الحائِطَ، ثُمَّ غَسَلَها، ثُمَّ تَوَضَّأَ وُضوءَهُ لِلصَّلاةِ، فلمَّا فَرَغَ مِنْ غُسْلِهِ غَسَلَ رِجْلَيْهِ. [راجع: ٢٤٩]

260. Narrated Maimūna رَضِيَ اللهُ عَنها: The Prophet ﷺ took the bath of *Janāba*. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the *Ṣalāt* (prayer), and after the bath he washed his feet.

(٩) **بابٌ** هَلْ يُدْخِلُ الجُنُبُ يَدَهُ في الإِناءِ قَبْلَ أَنْ يَغْسِلَها إِذا لَمْ يَكُنْ عَلى يَدِهِ قَذَرٌ غَيْرُ الجَنابَةِ؟

(9) CHAPTER. Can a *Junub* (a person who has yet to take a bath after the sexual act or wet dream) put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except *Janāba*?

وَأَدْخَلَ ابنُ عُمَرَ وَالبَراءُ بنُ عازِبٍ يَدَهُ في الطَّهُورِ ولَمْ يَغْسِلْها، ثُمَّ توضَّأَ، ولَمْ يَرَ ابنُ عُمَرَ وابنُ عَبَّاسٍ بَأْساً بِما يَنْتَضِحُ مِنْ غُسْلِ الجَنابَةِ.

Ibn 'Umar and Al-Barā' bin 'Āzib had put their hands in the water without washing them and then they performed ablution. Ibn 'Umar and Ibn 'Abbās did not think there was any harm if the water dribbled from the body (while taking a bath) back in the same

container from which the bath of *Janāba* was taken.

261. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

٢٦١ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسلَمَةَ قالَ: أخْبَرَنا أفْلَحُ، عَنِ القاسِمِ، عَنْ عائِشَةَ قالتْ: كُنْتُ أغْتَسِلُ أنا والنَّبيُّ ﷺ مِنْ إناءٍ واحِدٍ تَخْتَلِفُ أيْدِينا فيه.

[راجع: ٢٥٠]

262. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ took a bath of *Janāba*, he washed his hands first.

٢٦٢ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادٌ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عَائِشَةَ قالتْ: كانَ رَسُولُ اللهِ ﷺ إذَا اغْتَسَلَ مِنَ الجَنابَةِ غَسَلَ يَدَهُ.

[راجع: ٢٤٨]

263. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ and I used to take a bath from a single pot of water after *Janāba*.

٢٦٣ - **حدَّثَنا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أَبي بَكْرِ بنِ حَفْصٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: كُنْتُ أغْتَسِلُ أنا والنَّبيُّ ﷺ منْ إناءٍ واحِدٍ مِنْ جَنابَةٍ - وعَنْ عَبدِ الرَّحْمٰنِ ابنِ القاسِمِ عَنْ أبيهِ، عَنْ عائِشَةَ مِثْلَهُ.

[راجع: ٢٥٠]

264. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ. The Prophet ﷺ and one of his wives used to take a bath from a single pot of water. (Shu'ba added to Anas's statement "After the *Janāba*.").

٢٦٤ - **حدَّثَنا** أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بنِ عَبْدِ اللهِ بنِ جَبْرٍ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ يَقُولُ: كانَ النَّبيُّ ﷺ وَالمَرْأةُ مِنْ نِسائِهِ يَغْتَسِلانِ مِنْ إناءٍ واحِدٍ، زَادَ مُسْلِمٌ وَوَهْبٌ عَنْ شُعْبَةَ: مِنَ الجَنابَةِ.

(10) CHAPTER. Interval during ablution or bath.

(١٠) **بابٌ** تَفْريقِ الغُسْلِ والوُضوءِ.

It is quoted from Ibn 'Umar that he washed his feet after the other parts (which

ويُذكَرُ عَنِ ابنِ عُمَرَ أنَّهُ غسَلَ

are washed in ablution) had become dry.

قَدَمَيْهِ بَعْدَ مَا جَفَّ وَضُوؤُه.

265. Narrated Maimūna رَضِيَ اللهُ عَنْها: I placed water for the bath of Allāh's Messenger ﷺ, and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both forearms and head thrice and then poured water over his body. He withdrew from that place and washed his feet.

٢٦٥ - حدَّثنا مُحَمَّدُ بنُ مَحْبُوبٍ قَالَ: حدَّثنا عَبْدُ الوَاحِدِ قالَ: حدَّثنا الأَعمَشُ، عَنْ سالِمِ بن أَبِي الجَعْدِ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قالَتْ مَيْمُونَةُ: وَضَعْتُ لِرَسُولِ اللهِ ﷺ ماءً يَغْتَسِلُ بِهِ فَأَفْرَغَ عَلى يَدَيْهِ فَغَسَلَهُما مَرَّتَينِ، أَوْ ثَلاثاً، ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلى شِمالِهِ فَغَسَلَ مَذاكِيرَهُ، ثُمَّ دَلَكَ يَدَهُ ثُمَّ مَضْمَضَ واسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيهِ. وغَسَلَ رَأْسَهُ ثَلاثاً، ثُمَّ أَفْرَغَ عَلى جَسَدِهِ ثُمَّ تَنَحَّى مِنْ مَقامِهِ فَغَسَلَ قَدَمَيْهِ.

(11) CHAPTER. Pouring water with one's right hand over the left one, during the bath.

(١١) بابٌ مَنْ أَفْرَغَ بِيَمِينِهِ عَلى شِمَالِهِ في الغُسْلِ

266. Narrated Maimūna bint Al-Hārith رَضِيَ اللهُ عَنْها: I placed water for the bath of Allāh's Messenger ﷺ and put a screen. He poured water over his hands, and washed them once or twice. (The subnarrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. Then he rubbed his hand over the earth or the wall and washed it. Then he rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.

٢٦٦ - حدَّثنا مُوسَى بنُ إِسمَاعِيلَ: حدَّثنا أَبُو عَوَانَةَ قَالَ: حدَّثنا الأَعمَشُ، عَنْ سالِمِ بنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَباسٍ، عَنِ ابنِ عَباسٍ، عَنْ مَيْمُونَةَ بِنْتِ الحَارِثِ قالَتْ: وضَعْتُ لِرَسُولِ اللهِ ﷺ غُسْلاً وَسَتَرْتُه، فصَبَّ عَلى يَدِهِ فَغَسَلَها مَرَّةً أَوْ مَرَّتَينِ، قالَ سُلَيمانُ: لا أَدْرِي أَذَكَرَ الثَّالِثَةَ أَمْ لا، ثُمَّ أَفْرَغَ بِيَمِيْنِهِ عَلى شِمالِهِ فَغَسَلَ فَرْجَهُ، ثُمَّ دَلَكَ يَدَهُ بالأَرْضِ أَوْ بالحَائِطِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، وغَسَلَ وَجْهَهُ

وَيَدَيْهِ، وغَسَلَ رَأسَهُ، ثُمَّ صَبَّ عَلى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، فَناوَلْتُهُ خِرْقَةً فقالَ بِيَدِهِ هكَذَا ولَمْ يُرِدْها. [راجع: ٢٤٩]

(12) CHAPTER. Having sexual intercourse and repeating it. And engaging with one's own wives and taking a single bath (after doing so).

(١٢) بابٌ: إذَا جَامَعَ ثُمَّ عادَ، ومَنْ دَارَ عَلى نِسائِهِ في غُسْلٍ واحِدٍ

267. Narrated Muḥammad bin Al-Muntashir on the authority of his father that he had asked 'Āishah رَضِيَ الله عَنها (about the *Ḥadīth* of Ibn 'Umar). She said, "May Allāh be Merciful to Abū 'Abdur Raḥmān. I used to put scent on Allāh's Messenger ﷺ and he used to go round his wives, and in the morning he assumed the *Iḥrām*, and the fragrance of scent was still coming out from his body."

٢٦٧ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا ابنُ أبي عَدِيٍّ وَيَحْيَى بنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ إبراهِيمَ بنِ مُحَمَّدِ بنِ الْمُنْتَشِرِ، عَنْ أبيهِ قالَ: ذَكَرْتُهُ لِعائِشَةَ فَقالَتْ: يَرْحَمُ اللهُ أبا عَبدِ الرَّحْمٰنِ كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ فَيَطُوفُ عَلى نِسائِهِ ثُمَّ يُصْبِحُ مُحْرِماً يَنْضَخُ طِيباً. [انظر: ٢٧٠]

268. Narrated Qatāda: Anas bin Mālik رَضِيَ الله عَنْهُ said, "The Prophet ﷺ used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet ﷺ the strength for it?" Anas replied, "We used to say that the Prophet ﷺ was given the strength of thirty (men)." And Sa'īd said on the authority of Qatāda that Anas had told him about nine wives only (not eleven).

٢٦٨ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَني أَبي عَنْ قَتادَةَ قالَ: حدَّثَنا أَنَسُ بنُ مالِكٍ قالَ: كانَ النَّبيُّ ﷺ يَدُورُ عَلى نِسائِهِ في السَّاعَةِ الوَاحِدَةِ مِنَ اللَّيْلِ وَالنَّهارِ وَهُنَّ إحْدَى عَشْرَةَ، قالَ: قُلْتُ لأَنَسٍ: أَوَكانَ يُطِيقُهُ؟ قالَ: كُنَّا نَتَحَدَّثُ أنَّه أُعْطِيَ قُوَّةَ ثَلاثِينَ.

وقالَ سَعِيدٌ عَنْ قَتادَةَ: إنَّ أنَساً حدَّثَهُمْ: تِسْعُ نِسْوَةٍ. [انظر: ٢٨٤، ٥٠٦٨، ٥٢١٥]

(13) CHAPTER. The washing away of emotional urethral discharge and performing ablution after it.

269. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet ﷺ I requested a man to ask him about it. So the man asked the Prophet ﷺ about it. The Prophet ﷺ replied, "Perform ablution after washing your organ (penis)."

(١٣) **بابُ غَسْلِ المَذْيِ والوُضُوءِ مِنْهُ**

٢٦٩ - **حدَّثَنَا** أبُو الوَلِيدِ قالَ: حدَّثَنا زَائِدَةُ، عَنْ أبي حَصِينٍ، عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ قالَ: كُنْتُ رَجُلاً مَذَّاءً فأمَرْتُ رَجُلاً أنْ يَسْأَلَ النَّبِيَّ ﷺ لِمَكانِ ابْنَتِهِ، فَسَأَلَ فَقالَ: «تَوَضَّأْ واغْسِلْ ذَكَرَكَ». [راجع: ١٣٢]

(14) CHAPTER. Whoever scented himself and then took a bath while the effect of scent remained even after bathing.

270. Narrated Muḥammad bin Al-Muntashir on the authority of his father that he had asked 'Āishah رَضِيَ اللهُ عَنْها about the saying of Ibn 'Umar (i.e. he did not like to be a *Muḥrim* while the smell of scent was still coming from his body). 'Āishah رَضِيَ اللهُ عَنْها said, "I scented Allāh's Messenger ﷺ and he went round (had sexual intercourse with) all his wives, and in the morning he was a *Muḥrim* (after taking a bath)."

(١٤) **بابُ مَنْ تَطَيَّبَ ثُمَّ اغْتَسَلَ وبَقِيَ أثَرُ الطِّيبِ**

٢٧٠ - **حدَّثَنَا** أبُو النُّعْمانِ قالَ: حدَّثَنا أبُو عَوانَةَ، عَنْ إبراهِيمَ بنِ مُحَمَّدِ بنِ المُنْتَشِرِ، عَنْ أبِيهِ قالَ: سَأَلْتُ عائِشَةَ، فَذَكَرْتُ لها قَوْلَ ابنِ عُمَرَ: ما أُحِبُّ أنْ أُصبِحَ مُحْرِماً أنْضَخُ طِيباً. فَقالَتْ عائِشَةُ: أنا طَيَّبْتُ رَسُولَ اللهِ ﷺ ثُمَّ طافَ في نِسائِهِ ثُمَّ أصْبَحَ مُحْرِماً. [راجع: ٢٦٧]

271. Narrated 'Āishah رَضِيَ اللهُ عَنْها: It is as if I am just now looking at the glitter of scent in the parting of the Prophet's head hair while he was a *Muḥrim*.

٢٧١ - **حدَّثَنَا** آدمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا الحَكَمُ، عَنْ إبراهِيمَ عَنِ الأسْوَدِ، عَنْ عائِشَةَ قالَتْ: كَأنِّي أنْظُرُ إلى وَبِيصِ الطِّيبِ في مَفْرِقِ النَّبِيِّ ﷺ وهُوَ مُحْرِمٌ. [انظر: ١٥٣٨، ٥٩١٨، ٥٩٢٣]

(15) CHAPTER. To rub the hair thoroughly (while taking a bath) till one feels that one has made his skin wet (underneath the hair) and then one pours water over it.

(١٥) **بابُ تَخْلِيلِ الشَّعَرِ، حتَّى إذا ظَنَّ أنَّهُ قَدْ أرْوَى بَشَرَتَهُ أفاضَ عَلَيْهِ**

272. Narrated Hishām bin 'Urwa on the authority of his father: 'Āishah رَضِيَ اللهُ عَنْها said, "Whenever Allāh's Messenger ﷺ took the bath of *Janāba*, he cleaned his hands and performed ablution like that for *Ṣalāt* (prayer) and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body."

٢٧٢ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا هِشَامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الجَنَابَةِ غَسَلَ يَدَيْهِ، وَتَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ، ثُمَّ اغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدِهِ شَعَرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَه أَفَاضَ عَلَيْهِ المَاءَ ثَلاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ. [راجع: ٢٤٨]

273. 'Āishah رَضِيَ اللهُ عَنْها further said, "I and Allāh's Messenger ﷺ used to take a bath from a single water container, from which we took water simultaneously."

٢٧٣ - وَقَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ نَغْرِفُ مِنْهُ جَمِيعاً. [راجع: ٢٥٠]

(16) CHAPTER. Whoever performed the ablution of *Janāba* and then washed his body but did not wash once again the parts which were washed in ablution.

(١٦) بابٌ مَنْ تَوَضَّأَ في الجَنابَةِ ثُمَّ غَسَلَ سائِرَ جَسَدِهِ وَلَمْ يُعِدْ غَسْلَ مَوَاضِعِ الوُضُوءِ مِنْهُ مَرَّةً أُخْرَى

274. Narrated Maimūna رَضِيَ اللهُ عَنْها: Water was placed for the ablution of Allāh's Messenger ﷺ after *Janāba*. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out, and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

٢٧٤ - حَدَّثَنَا يُوسُفُ بنُ عِيسَى قَالَ: أَخْبَرَنَا الفَضْلُ بنُ مُوسَى قَالَ: أَخْبَرَنَا الأَعْمَشُ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: وَضَعَ رَسُولُ اللهِ ﷺ وَضُوءَ الجَنَابَةِ فَكَفَأَ بِيَمِينِهِ عَلَى يَسَارِهِ مَرَّتَيْنِ أَوْ ثَلاثاً، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بِالأَرْضِ أَوِ الحَائِطِ مَرَّتَيْنِ أَوْ ثَلاثاً، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ أَفَاضَ عَلَى رَأْسِهِ المَاءَ، ثُمَّ غَسَلَ جَسَدَهُ، ثُمَّ تَنَحَّى

فَغَسَلَ رِجْلَيْهِ، قالَتْ: فأتَيْتُهُ بِخِرْقَةٍ فَلَمْ يُرِدْها فَجَعَلَ يَنْفُضُ الْماءَ بِيَدِهِ.

[راجع: ٢٤٩]

(17) CHAPTER. If someone while in the mosque remembers that he is *Junub*, he should leave (the mosque to take a bath) and should not perform *Ṭayammum*.

(١٧) بابٌ إِذَا ذَكَرَ فِي المَسْجِدِ أَنَّهُ جُنُبٌ يَخْرُجُ كما هُوَ وَلا يَتَيَمَّمُ

275. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ Once the call (*Iqāma*) for the *Ṣalāt* (prayer) was announced and the rows were straightened. Allāh's Messenger ﷺ came out; and when he stood up at his *Muṣalla*, he remembered that he was *Junub*. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "*Allāhu-Akbar*", and we all offered the *Ṣalāt* with him.

٢٧٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحمَّدٍ قالَ: حدَّثَنا عُثمانُ بن عُمَرَ قالَ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: أُقيمَتِ الصَّلاةُ وعُدِّلتِ الصُّفوفُ قِياماً فَخَرَجَ إِلَيْنا رَسُولُ اللهِ ﷺ فَلَمَّا قَامَ في مُصَلَّاهُ ذَكَرَ أَنَّهُ جُنُبٌ، فَقالَ لنا: «مَكانَكُمْ»، ثُمَّ رَجَعَ فاغْتَسَلَ، ثُمَّ خَرَجَ إِلَيْنا وَرَأْسُهُ يَقْطُرُ، فَكَبَّرَ فَصَلَّيْنا مَعهُ - تابَعَهُ عَبْدُ الأعْلى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، وَرَواهُ الأوْزاعيُّ عَنِ الزُّهْرِيِّ. [انظر: ٦٣٩، ٦٤٠]

(18) CHAPTER. The removing of water from one's body with one's hands after taking the bath of *Janāba*.

(١٨) بابُ نَفْضِ اليَدَيْنِ مِنَ الغُسْلِ عَنِ الجَنابَةِ

276. Narrated Maimūna رَضِيَ اللهُ عَنها: I placed water for the bath of the Prophet ﷺ and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece

٢٧٦ - **حدَّثَنا** عَبْدانُ قالَ: أَخْبَرَنا أَبُو حَمْزَةَ قالَ: سَمِعْتُ الأعْمَشَ عَنْ سالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ، قالَ: قالَتْ مَيْمُونَةُ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلاً فَسَتَرْتُهُ بِثَوْبٍ، وَصَبَّ عَلى يَدَيْهِ فَغَسَلَهُما، ثُمَّ صَبَّ بِيَمِينِه عَلى شِمالِهِ فَغَسَلَ فَرْجَهُ، فَضَرَبَ بِيَدِهِ الأرْضَ

فَمَسَحَها، ثُمَّ غَسَلَها فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ صَبَّ عَلى رَأسِهِ وَأَفاضَ عَلى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيهِ، فَناوَلْتُهُ ثَوْباً فَلَمْ يَأْخُذْهُ فَانْطَلَقَ وَهُوَ يَنْفُضُ يَدَيْهِ. [راجع: ٢٤٩]

of cloth but he did not take it and came out removing the water (from his body) with both his hands.

(١٩) بابُ مَنْ بَدَأَ بِشِقِّ رَأسِهِ الأيمَنِ في الغُسْلِ

(19) CHAPTER. Starting from the right side of one's head while taking a bath.

٢٧٧ - **حدَّثنا** خَلَّادُ بنُ يَحْيَى قالَ: حدَّثنا إبراهِيمُ بنُ نافعٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بنتِ شَيْبَةَ، عَنْ عائِشَةَ قالَتْ: كُنَّا إذا أصابَ إحْدانا جَنابَةٌ أخَذَتْ بِيَدَيْها ثَلاثاً فَوقَ رَأسِها، ثُمَّ تَأخُذُ بِيَدِها عَلى شِقِّها الأيمَنِ، وَبِيَدِها الأُخرَى عَلى شِقِّها الأيْسَرِ.

277. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever any one of us was *Junub*, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

(٢٠) بابُ مَنِ اغْتَسَلَ عُرْياناً وَحْدَهُ في الخَلْوَةِ،

(20) CHAPTER. Whosoever took a bath alone (in seclusion) completely naked.

وَمَنْ تَسَتَّرَ فالتَّسَتُّرُ أفْضَلُ، وَقالَ بَهْزٌ، عَنْ أبيهِ، عَنْ جَدِّهِ عَنِ النَّبيِّ ﷺ: «اللهُ أحَقُّ أنْ يُستَحْيا مِنْهُ مِنَ النَّاسِ».

And whosoever screened himself and screening oneself is better. The Prophet ﷺ said, "One must feel shy from Allāh more than from the people as He has the right for it."

٢٧٨ - **حدَّثنا** إسحاقُ بنُ نَصْرٍ قالَ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «كانَتْ بَنُو إسْرائِيلَ يَغْتَسِلُونَ عُراةً يَنْظُرُ بَعْضُهُمْ إلى بَعْضٍ. وكانَ مُوسَى يَغْتَسِلُ

278. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The (people of) Banī Isrāel used to take bath naked (all together) looking at each other. Prophet Mūsa (Moses) عليه السلام used to take bath alone. They said, 'By Allāh! Nothing prevents Mūsa from taking a bath with us except that he has a scrotal hernia.' So once Mūsa went out to take a bath and put his clothes over a stone

وَحْدَهُ، فَقالُوا: واللهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنا إِلَّا أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلى حَجَرٍ، فَفَرَّ الحَجَرُ بِثَوْبِهِ، فَجَمَحَ مُوسَى في أَثَرِهِ يَقُولُ: ثَوْبِي يَا حَجَرُ، ثَوْبِي يَا حَجَرُ، حتَّى نَظَرَتْ بَنُو إِسْرائِيلَ إِلى مُوسَى فَقالُوا: وَاللهِ ما بِمُوسَى مِنْ بَأسٍ، وأَخَذَ ثَوْبَهُ فَطَفِقَ بِالحجَرِ ضَرْباً» فَقالَ أَبُو هُرَيْرَةَ: وَاللهِ إِنَّهُ لَنَدَبٌ بِالحَجَرِ سِتَّةٌ أَوْ سَبْعَةٌ ضَرْباً بِالحَجَرِ. [انظر: ٣٤٠٤، ٤٧٩٩]

and then that stone ran away with his clothes. Mūsa followed that stone saying, 'My clothes, O stone! My clothes, O stone!', till the people of Banī Isrāel saw him and said, 'By Allāh, Mūsa has got no defect in his body. Mūsa took his clothes and began to beat the stone."

Abū Hurairah added, "By Allāh! There are still six or seven marks present on the stone from that excessive beating."

٢٧٩ - وعَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنا أَيُّوبُ يَغْتَسِلُ عُرْياناً فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْتَثِي في ثَوْبِهِ، فَناداهُ رَبُّهُ: يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنَيْتُكَ عمَّا تَرَى؟ قالَ: بَلَى وَعِزَّتِكَ، ولكِنْ لا غِنَى بِي عَنْ بَرَكَتِكَ»، وَرَواهُ إبراهِيمُ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ صَفْوانَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنا أَيُّوبُ يَغْتَسِلُ عُرْياناً». [انظر: ٣٣٩١، ٧٤٩٣]

279. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When the Prophet Ayyūb (Job) was taking a bath naked, golden locusts fell on him. Ayyūb started collecting them in his clothes. His Lord addressed him, 'O Ayyūb! Haven't I given you enough so that you are not in need of them.' Ayyūb replied, 'Yes! By Your Honour (Power)! But I cannot dispense with Your Blessings'." (See *Hadīth* No. 3391, Vol.4)

(٢١) بابُ التَّسَتُّرِ في الغُسْلِ عِنْدَ النَّاسِ

(21) CHAPTER. To screen oneself from the people while taking a bath.

٢٨٠ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي النَّضْرِ مَولى عُمَرَ بنِ عُبَيْدِ اللهِ، أَنَّ أَبا مُرَّةَ مَوْلَى أُمِّ هانِئٍ بِنْتَ أَخبَرَهُ أَنَّهُ سَمِعَ أُمَّ هانِئٍ بِنْتَ

280. Narrated Umm Hānī bint Abī Ṭālib رَضِيَ اللهُ عَنْها: I went to Allāh's Messenger ﷺ in the year of the Conquest of Makkah and found him taking a bath while Fāṭima رَضِيَ اللهُ عَنْها was screening him. The Prophet ﷺ asked, "Who is it?" I replied, "I am Umm Hānī."

أبي طَالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عَامَ الفَتْحِ فَوَجَدْتُهُ يغْتَسِلُ وفاطِمَةُ تَسْتُرُهُ، فقالَ: مَنْ هذِهِ؟ فقُلتُ: أَنا أُمُّ هانِئٍ. [انظر: ٣٥٧، ٣١٧١، ٦١٥٨]

٢٨١ - حدَّثَنا عَبْدانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ سَالِمِ بنِ أَبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قالَتْ: سَتَرْتُ النَّبيَّ ﷺ وهُوَ يَغْتَسِلُ مِنَ الجَنابَةِ، فَغَسَلَ يَدَيْهِ، ثُمَّ صَبَّ بِيَمِيْنِهِ عَلى شِمالِهِ فَغَسَلَ فَرْجَهُ وما أَصابَهُ، ثُمَّ مَسَحَ بِيَدِهِ عَلى الحائِطِ أَوِ الأَرْضِ، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ غَيرَ رِجْلَيْهِ، ثُمَّ أفاضَ الماءَ عَلى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ. تابَعَه أَبُو عَوانَةَ وَابنُ فُضَيْلٍ في السَّتْرِ. [راجع: ٢٤٩]

281. Narrated Maimūna رَضِيَ اللهُ عَنها: I screened the Prophet ﷺ while he was taking a bath of *Janāba*. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the *Ṣalāt* (prayer) but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

(٢٢) بابٌ إذَا احْتَلَمَتِ المَرْأَةُ

(22) CHAPTER. If a woman has a wet dream (nocturnal sexual discharge).

٢٨٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنْ هشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أمِّ المُؤْمِنِينَ أَنَّها قالَتْ: جاءَتْ أُمُّ سُلَيم امْرأَةُ أَبي طَلْحَةَ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتَحيي مِنَ الحَقِّ، هَلْ عَلى المَرْأَةِ مِنْ غُسْلٍ إذا

282. Narrated Umm Salama رَضِيَ اللهُ عَنها, the Mother of the believers: Umm Sulaim, the wife of Abū Ṭalḥa, came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allāh's Messenger ﷺ replied, "Yes, if she notices a discharge."

هِيَ احْتَلَمَتْ؟ فقالَ رَسُولُ اللهِ ﷺ: «نَعَمْ إذَا رَأَتِ الماءَ». [راجع: ١٣٠]

(23) CHAPTER. (What is said regarding) the sweat of a *Junub*. And a Muslim never becomes impure.

(٢٣) بابُ عَرَقِ الجُنُبِ وأنَّ المُسْلِمَ لا يَنْجُس

283. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came across me in one of the streets of Al-Madīna and at that time I was *Junub*. So I slipped away from him and went to take a bath. On my return the Prophet ﷺ said, "O Abū Hurairah! Where have you been?" I replied, "I was *Junub*, so I disliked to sit in your company while I was in a state of impurity." The Prophet ﷺ said, "*Subḥān Allāh*! A Believer (who believes in Islamic Monotheism) never becomes *Najas*[1] (impure). (See V.9:28 – the Qur'ān)

٢٨٣ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا حُمَيْدٌ قالَ: حدَّثَنا بَكْرٌ، عَنْ أبي رافِعٍ، عَنْ أبي هُرَيْرَةَ أنَّ النَّبِيَّ ﷺ لَقِيَهُ في بَعْضِ طَرِيقِ المَدِينَةِ وَهُوَ جُنُبٌ، فانْخَنَسْتُ مِنْهُ، فَذَهَبَ فاغْتَسَلَ ثُمَّ جاءَ فَقالَ: أيْنَ كُنْتَ يا أبا هُرَيْرَةَ؟ قالَ: كُنْتُ جُنُباً فَكَرِهْتُ أنْ أُجالِسَكَ وأنا عَلى غَيرِ طَهارَةٍ، فَقالَ: «سُبْحانَ اللهِ، إنَّ الْمُؤمِنَ لا يَنْجُسُ». [انظر: ٢٨٥]

(24) CHAPTER. A *Junub* (person) can go out and walk in the market or anywhere else.

(٢٤) بابٌ: الجُنُبُ يَخْرُجُ ويَمْشِي في السُّوقِ وغَيْرِهِ،

'Aṭā' said: A *Junub* person is allowed to let his blood out (medically), to clip his nails and also to get his head shaved even without ablution.

وقالَ عَطاءٌ: يَحْتَجِمُ الجُنُبُ، وَيُقَلِّمُ أظْفارَهُ، ويَحْلِقُ رَأسَه وإنْ لَمْ يَتَوَضَّأ.

284. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to visit all his wives in one night and he had nine wives at that time.

٢٨٤ - حدَّثَنَا عَبْدُ الأعلى بنُ حمَّادٍ قالَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ قالَ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ أنَّ أنَسَ بنَ مالِكٍ حدَّثَهُمْ أنَّ نَبِيَّ اللهِ ﷺ كانَ يَطُوفُ عَلى نِسائِهِ في اللَّيْلَةِ الوَاحِدَةِ ولَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ. [راجع: ٢٦٨]

---

(1) (H.283) *Najas* i.e., impure; it is either: (a) Physical, as regards urine, stools and blood etc., (b) Spiritual, as regards not having belief in the Oneness of Allāh and His Messenger Muḥammad ﷺ e.g., *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ. And the word *Najas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikūn* المشركون etc.

285. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came across me and I was *Junub*. He took my hand and I went along with him till he sat down. I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, "O Abū Hurairah! Where have you been?" I told him about it. The Prophet ﷺ said, "*Subḥān Allāh*! O Abū Hurairah! A Believer (who believes in Islamic Monotheism) never becomes *Najas* (impure)."

٢٨٥ - حَدَّثَنَا عَيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَقِيَنِي رَسُولُ اللهِ ﷺ وَأَنَا جُنُبٌ، فَأَخَذَ بِيَدِي، فَمَشَيْتُ مَعَهُ حَتَّى قَعَدَ. فَانْسَلَلْتُ فَأَتَيْتُ الرَّحْلَ فَاغْتَسَلْتُ، ثُمَّ جِئْتُ وَهُوَ قَاعِدٌ فَقَالَ: أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟ فَقُلْتُ لَهُ، فَقَالَ: «سُبْحَانَ اللهِ يَا أَبَا هُرَيْرَةَ، إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ» [راجع: ٢٨٣]

(25) CHAPTER. A *Junub* can stay at home without taking a bath but with ablution.

(٢٥) بَابُ كَيْنُونَةِ الْجُنُبِ فِي الْبَيْتِ إِذَا تَوَضَّأَ

286. Narrated Abū Salama رَضِيَ اللهُ عَنْهُ: I asked 'Āishah رَضِيَ اللهُ عَنْهَا, "Did the Prophet ﷺ use to sleep while he was *Junub*?" She replied, "Yes, but he used to perform ablution (before going to bed)."

٢٨٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا هِشَامٌ وَشَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يَرْقُدُ وَهُوَ جُنُبٌ؟ قَالَتْ: نَعَمْ، وَيَتَوَضَّأُ. [انظر: ٢٨٨]

(26) CHAPTER. Sleeping of a *Junub* person.

(٢٦) بَابُ نَوْمِ الْجُنُبِ

287. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "Can anyone of us sleep while he is *Junub*?" He replied, "Yes, if he performs ablution, he can sleep while he is *Junub*."

٢٨٧ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللهِ ﷺ: أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ». [انظر: ٢٨٩، ٢٩٠]

(27) CHAPTER. A *Junub* person should perform ablution before sleeping.

(٢٧) بَابُ الْجُنُبِ يَتَوَضَّأُ ثُمَّ يَنَامُ

288. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever the Prophet ﷺ intended to sleep while he was *Junub*, he used to wash his

٢٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللهِ بْنِ

أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمنِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ إذَا أَرَادَ أنْ يَنامَ وهُوَ جُنُبٌ غَسَلَ فَرْجَهُ وتَوَضَّأَ لِلصَّلاةِ. [راجع: ٢٨٦]

private parts and perform ablution like that for the *Salāt* (prayer).

٢٨٩ - حدَّثنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ قالَ: اسْتَفْتَى عُمَرُ النَّبِيَّ ﷺ: أيَنامُ أحَدُنا وهُوَ جُنُبٌ؟ قالَ: «نَعَمْ إذَا تَوَضَّأَ».

289. Narrated 'Abdullāh, "Umar رَضِيَ اللهُ عَنْهُ asked the Prophet ﷺ "Can anyone of us sleep while he is *Junub*?" He ﷺ replied, "Yes, if he performs ablution."

٢٩٠ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنَّهُ قالَ: ذَكَرَ عُمَرُ بنُ الخطَّابِ لِرَسُولِ اللهِ ﷺ بِأنَّهُ تُصِيبُهُ الجَنابَةُ مِنَ اللَّيْلِ؟ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ واغسِلْ ذَكَرَكَ ثُمَّ نَمْ». [راجع: ٢٨٧]

290. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما : 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ told Allāh's Messenger ﷺ, "I became *Junub* at night." Allāh's Messenger ﷺ replied, "Perform ablution (after) washing your penis (private parts) and then sleep."

(٢٨) **بابٌ: إذَا التَقى الخِتانانِ،**

(28) CHAPTER. When male and female organs come in close contact (bath becomes compulsory).

حدَّثنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثنا هِشامٌ ح.

٢٩١ - وحدَّثنا أبُو نُعَيمٍ، عَنْ هِشامٍ، عَنْ قَتادَةَ، عَنِ الحَسَنِ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا جَلَسَ بَيْنَ شُعَبِها الأَرْبَعِ ثُمَّ جَهَدَها فَقد وَجَبَ الغُسْلُ» تابَعَهُ عَمْرُو، عَنْ شُعْبَةَ مِثْلَهُ، وقالَ مُوسَى: حدَّثنا أبانُ قالَ: حدَّثنا قَتادَةُ قَالَ: أخْبَرَنا الحَسَنُ مِثْلَهُ.

291. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her[1], bath becomes compulsory."

(1) (H.291) The head of his private organ entered in her private female part.

(29) CHAPTER. Washing away what comes out from the private parts of a woman (woman's discharge) if one gets soiled with that.

(٢٩) بابُ غَسْلِ مَا يُصِيبُ مِنْ رُطُوبَةِ فَرْجِ المَرأةِ

292. Narrated Zaid bin Khālid Al-Juhanī: I asked 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ about a man who engaged in the sexual intercourse with his wife but did not discharge. 'Uthmān replied, "He should perform ablution like that for the prayer after washing his private parts." 'Uthmān added, "I heard that from Allāh's Messenger ﷺ." I asked 'Alī bin Abī Ṭālib, Az-Zubair bin Al-'Awwām, Ṭalḥa bin 'Ubaidullāh and Ubaī bin Ka'b and all gave the same reply.

(Abū Ayyūb said that he had heard that from Allāh's Messenger ﷺ) (This order was cancelled later on so one has to take a bath. See *Hadīth* No.291).

٢٩٢ - حدَّثنا أبُو مَعْمَرٍ: قالَ: حدَّثنا عَبْدُ الوَارِثِ عَنِ الحُسَيْنِ قالَ يَحْيَى: وأَخْبَرَنِي أبُو سَلَمَةَ، أنَّ عَطاءَ بنَ يَسارٍ أخْبَرَهُ أنَّ زَيْدَ بنَ خالِدٍ الجُهَنِيَّ، أخْبَرَهُ أنَّهُ سَأَلَ عُثمانَ بنَ عَفَّانَ فقالَ: أرَأيْتَ إذَا جامَعَ الرَّجُلُ امْرَأتَهُ فَلَمْ يُمْنِ؟ قالَ عُثمانُ: يَتَوَضَّأُ كما يَتَوَضَّأُ لِلصَّلاةِ، ويَغْسِلُ ذَكَرَهُ، قالَ عُثمانُ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ فَسَألْتُ عَنْ ذٰلِكَ عَلِيَّ بنَ أبي طالِبٍ، والزُّبَيْرَ بنَ العَوَّامِ، وَطَلْحَةَ ابنَ عُبَيْدِ اللهِ، وأُبَيَّ ابنَ كَعْبٍ، فَأمَرُوهُ بِذٰلِكَ، قالَ يَحْيَى: وأخْبَرَني أبُو سَلَمَةَ أنْ عُرْوَةَ بنَ الزُّبَيرِ أخْبَرَهُ أنَّ أبا أيُّوبَ أخْبَرَهُ أنَّهُ سَمِعَ ذٰلِكَ مِنْ رَسُولِ اللهِ ﷺ. [راجع: ١٧٩]

293. Narrated Ubaī bin Ka'b رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then offer *Ṣalāt* (prayer)." (Abū 'Abdullāh said, "To be on the safe side one should take a bath and that is the last order.") (See *Hadīth* No.291).

٢٩٣ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيَى عَنْ هِشامِ بنِ عُرْوَةَ قالَ: أَخْبَرَنِي أبي قالَ: أخْبَرَنِي أبُو أيُّوبَ قال: أخْبَرَني أُبَيُّ بنُ كَعْبٍ أنَّهُ قالَ: يا رَسُولَ اللهِ، إذَا جامَعَ الرَّجُلُ المَرْأةَ فَلَمْ يُنزِلْ؟ قالَ: «يغْسِلُ ما مَسَّ الْمَرْأةَ مِنْهُ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي» قالَ أبو عَبدِ اللهِ: الغُسْلُ أحْوَطُ، وذَاكَ الآخِيرُ، إنَّما بَيَّنَّا لاخْتِلافِهِمْ.

6 - THE BOOK OF MENSES

٦ - كتاب الحيض

And the Statement of Allāh جَلَّ جَلالُهُ : "They ask you (O Muhammad ﷺ) concerning menstruation. Say, that is an *Adha* (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them until they have been purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves." (V.2:222).

وقَوْلِ اللهِ تَعالَى: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ﴾. [البقرة: ٢٢٢].

(1) CHAPTER. How the menses started.

(١) بابٌ كَيْفَ كانَ بَدْءُ الحَيْضِ

And the statement of the Prophet ﷺ, "This is a thing which Allāh has ordained for the daughters of Ādam." Some people said that the menses first came for Banī Isrāel. But what the Prophet ﷺ said, is more comprehensive (the truth).

وَقَوْلِ النَّبِيِّ ﷺ: «هذا شَيْءٌ كَتَبَهُ اللهُ عَلى بَناتِ آدَمَ» وقالَ بَعْضُهُمْ: كَانَ أَوَّلُ مَا أُرْسِلَ الحيْضُ عَلى بَني إِسْرَائِيلَ. قَالَ أَبُو عبد اللهِ: وَحَدِيثُ النَّبِيِّ ﷺ أَكثَرُ.

CHAPTER. Menses (a thing) ordained (by Allāh and instructions) for women when they get their menses.

بابُ الأَمْرِ بالنُّفَساءِ إِذَا نُفِسْنَ

294. Narrated Al-Qāsim: 'Āishah رَضِيَ اللهُ عَنْها said, "We set out with the sole intention of performing *Hajj* and when we reached Sarif, (a place 11 k.m. from Makkah) I got my menses. Allāh's Messenger ﷺ came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allāh has ordained for the daughters of Ādam. So do what all the pilgrims do with the exception of the *Tawāf* (circumam-bulation) round the Ka'bah.'" 'Āishah رَضِيَ اللهُ عَنْها added,

٢٩٤ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ ابنَ القاسِمِ قالَ: سَمِعْتُ القاسِمَ يَقُولُ: سَمِعْتُ عائِشَةَ تَقُولُ: خَرَجْنا لا نَرَى إِلَّا الحجَّ، فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وأَنا أَبْكي، فَقالَ: «مَا لَكِ؟ أَنُفِسْتِ؟» قُلْتُ: نَعَمْ، قالَ: «إِنَّ هذا

أَمْرٌ كَتَبَهُ اللهُ عَلى بَناتِ آدَمَ فاقْضِي ما يَقْضي الحَاجُّ غَيْرَ أنْ لا تَطُوفِي بالبَيتِ»، قالَتْ: وَضَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسائِهِ بالبَقَرِ. [انظر: ٣٠٥، ٣١٦، ٣١٧، ٣١٩، ٣٢٨، ١٥١٦، ١٥١٨، ١٥٥٦، ١٥٦٠، ١٥٦١، ١٥٦٢، ١٦٣٨، ١٦٥٠، ١٧٠٩، ١٧٢٠، ١٧٣٣، ١٧٥٧، ١٧٦٢، ١٧٧١، ١٧٧٢، ١٧٨٣، ١٧٨٦، ١٧٨٧، ١٧٨٨، ٢٩٥٢، ٢٩٨٤، ٤٣٩٥، ٤٤٠١، ٤٤٠٨، ٥٣٢٩، ٥٥٤٨، ٥٥٥٩، ٦١٥٧، ٧٢٢٩]

"Allāh's Messenger ﷺ sacrificed cows on behalf of his wives."

(٢) بابُ غَسْلِ الحَائِضِ رَأسَ زَوْجِها وتَرْجِيلِه

(2) CHAPTER. The washing of the husband's head and the combing of his hair by a menstruating wife.

٢٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا مالِكٌ، عَنْ هِشام بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ، قالَتْ: كُنْتُ أُرَجِّلُ رَأسَ رَسُولِ اللهِ ﷺ وأنا حَائِضٌ. [انظر: ٢٩٦، ٣٠١، ٢٠٢٨، ٢٠٣٠، ٢٠٣١، ٢٠٤٦، ٥٩٢٥]

295. Narrated 'Āishah رَضِيَ اللهُ عَنْها: While in menses, I used to comb the hair of Allāh's Messenger ﷺ.

٢٩٦ - حدَّثَنا إبراهِيمُ بْنُ مُوسَى قالَ: حَدَّثَنا هِشامُ بنُ يُوسُفَ أَنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أَخْبَرَنا هِشامُ بْنُ عُروَةَ عَنْ عُرْوَةَ أنَّهُ سُئِلَ: أتَخْدُمُني الحائِضُ أوْ تَدْنُو مِنِّي المَرْأةُ وَهِيَ جُنُبٌ؟ فقالَ عُرْوَةُ: كُلُّ ذٰلِكَ عَلَيَّ هَيِّنٌ، وكُلُّ ذلِكَ تَخْدُمُني، وَلَيسَ

296. Narrated 'Urwa رَضِيَ اللهُ عَنْهُ: A person asked me, "Can a woman in menses serve me? And can a *Junub* woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Āishah رَضِيَ اللهُ عَنْها told me that she used to comb the hair of Allāh's Messenger ﷺ while she was in her menses, and he was in *I'tikāf*(1) (in the mosque). He would bring his head near her

(1) (H.296) *I'tikāf*: Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.)

عَلى أحَدٍ في ذلكَ بأسٌ، أخْبَرَتني عائِشَةُ أنَّها كانَتْ تُرَجِّلُ رَسُولَ اللهِ ﷺ وَهِيَ حائِضٌ وَرَسُولُ اللهِ ﷺ حينَئِذٍ مُجاوِرٌ في المَسْجِدِ، يُدْني لَها رَأسَهُ وَهيَ في حُجْرَتِها، فَتُرَجِّلُهُ وَهِيَ حائِضٌ. [راجع: ٢٩٥]

in her room and she would comb his hair, while she used to be in her menses."

(٣) **بابُ قِراءَةِ الرَّجُلِ في حَجْرِ امْرَأتِهِ وَهِيَ حائِضٌ،**

وكانَ أبُو وائِلٍ يُرْسِلُ خادِمَهُ وَهِيَ حائِضٌ إلى أبي رَزِينٍ لِتَأْتِيَهُ بالمُصْحَفِ فَتُمْسِكُهُ بِعِلاقَتِهِ.

(3) CHAPTER. To recite the Qur'ān while lying in the lap of one's own menstruating wife.

Abū Wā'il used to send his menstruating maid servant to bring the Qur'ān from Abī Razīn by carrying it from the hanger (of its case).

٢٩٧ - **حدَّثَنا** أبُو نُعَيم الفَضْلُ بنُ دُكَيْنٍ: سَمعَ زُهَيْراً عَنْ مَنْصُورِ بنِ صَفِيَّةَ أنَّ أمَّهُ حدَّثَتْهُ أنَّ عائِشَةَ حدَّثتها: أنَّ النَّبيَّ ﷺ كانَ يَتَّكِئُ في حَجْري وأنا حائِضٌ ثُمَّ يَقْرَأُ القُرآنَ. [انظر: ٧٥٤٩]

297. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to lean on my lap during my menses and then would recite the Qur'ān.

(٤) **بابُ مَنْ سَمَّى النِّفاسَ حَيْضاً**

(4) CHAPTER. Using the word *Nifās* for menses.

٢٩٨ - **حدَّثَنا** المَكِّيُّ بنُ إبراهِيمَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى بنِ أبي كَثيرٍ، عَنْ أبي سَلَمَةَ أنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ أنَّ أمَّ سَلَمَةَ حدَّثَتْها قالَتْ: بَيْنا أنا مَعَ النَّبيِّ ﷺ مُضْطَجِعَةٌ في خَمِيصَةٍ إذْ حِضْتُ فانْسَلَلْتُ، فأخَذْتُ ثِيابَ حَيْضَتي، فَقالَ: «أنُفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعاني فاضْطَجَعْتُ مَعَهُ في الخَمِيلَةِ.

298. Narrated Umm Salama رَضِيَ اللهُ عَنها: While I was laying with the Prophet ﷺ under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got *Nifās* (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet.

[انظر: ٣٢٢، ٣٢٣، ١٩٢٩]

(٥) بابُ مُباشَرَةِ الحَائِضِ

(5) CHAPTER. Fondling a menstruating wife.

٢٩٩ - حدَّثَنا قَبيصَةُ قالَ: حدَّثنا سُفيانُ، عَنْ مَنصورٍ، عَنْ إبراهيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أَغْتَسِلُ أَنا والنَّبيُّ ﷺ مِنْ إناءٍ واحِدٍ، كِلَانا جُنُبٌ. [راجع: ٢٥٠]

299. Narrated 'Āishah: The Prophet ﷺ and I used to take a bath from a single pot while we were *Junub*.

٣٠٠ - وكانَ يَأْمُرُني فأتَّزِرُ فَيُباشِرُني وأنا حائِضٌ. [انظر: ٣٠٢، ٢٠٣٠]

300. ('Āishah added): And he ﷺ used to order me to put on an *Izār* (dress worn below the waist) and used to fondle me. While I used to be in my periods (menses).

٣٠١ - وكانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وهُوَ مُعْتَكِفٌ فأغْسِلُهُ وأنا حائِضٌ. [راجع: ٢٩٥]

301. ('Āishah added): While in *I'tikāf*, he ﷺ used to bring his head near me and I would wash it while I used to be in my periods (menses).

٣٠٢ - حدَّثَنا إسماعيلُ بنُ خَليلٍ قالَ: أخْبَرَنا عَلِيُّ بنُ مُسْهِرٍ قالَ: أخْبَرَنا أبو إسحاقَ هُوَ الشَّيْبانِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَسْوَدِ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: كانَتْ إحْدانا إذا كانَتْ حائِضاً فأرادَ رَسُولُ اللهِ ﷺ أن يُباشِرَها أمَرَها أن تَتَّزِرَ في فَوْرِ حَيْضَتِها ثُمَّ يُباشِرُها، قالَتْ: وأيُّكُمْ يَمْلِكُ إرْبَهُ كما كانَ النَّبِيُّ ﷺ يَمْلِكُ إرْبَهُ. تابَعَهُ خالِدٌ وجَريرٌ عَنِ الشَّيْبانِيِّ.

302. Narrated 'Abdur Raḥmān bin Al-Aswad on the authority of his father: 'Āishah رَضِيَ اللهُ عَنها said: "Whenever Allāh's Messenger ﷺ wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izār* and start fondling her." 'Āishah رَضِيَ اللهُ عَنها added, "None of you could control his sexual desire as the Prophet ﷺ could."

٣٠٣ - حدَّثَنا أبو النُّعْمانِ قالَ: حدَّثَنا عَبْدُ الواحِدِ قالَ: حدَّثَنا الشَّيْبانِيُّ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ

303. Narrated Maimūna رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ wanted to fondle any of his wives during their periods (menses), he used to ask her to wear an *Izār*.

شَدَّادٍ قالَ: سَمِعْتُ مَيْمُونَةَ تَقُولُ: كانَ رَسُولُ اللهِ ﷺ إذَا أرادَ أنْ يُباشِرَ امْرَأةً مِنْ نِسائِهِ أمَرَها فاتَّزَرَتْ وهِيَ حائِضٌ. رَواهُ سُفْيانُ عَنِ الشَّيْبانِيِّ.

(6) CHAPTER. A menstruating woman should leave observing *Ṣaūm* (fasting).

(٦) بابٌ تَرْكِ الحَائِضِ الصَّوْمَ

304. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ went out to the *Muṣalla* [(to offer the *Ṣalāt* (prayer)] of *'Eīd-al-Aḍha* or *'Eīd-al-Fiṭr*, and he passed by the women and said, "O you the assembly of women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allāh's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allāh's Messenger! What is deficient in our intelligence and religion?" He said, "Is not the witness (evidence) of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither offer *Ṣalāt* (prayers) nor observe *Ṣaūm* (fasting) during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

٣٠٤ - حدَّثَنَا سَعِيدُ بنُ أَبِي مَرْيَمَ قالَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَنِي زَيْدٌ هُوَ ابنُ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ في أضْحى أو فِطْرٍ إلى المُصَلَّى فَمرَّ عَلى النِّساءِ فَقالَ: «يا مَعْشَرَ النِّساءِ تَصَدَّقْنَ فإني أُرِيتُكُنَّ أكْثَرَ أهْلِ النَّارِ». فَقُلْنَ: وَبِمَ يا رَسُولَ اللهِ؟ قالَ: «تُكْثِرْنَ اللَّعْنَ، وتَكْفُرْنَ العَشِيرَ، مَا رَأيْتُ مِنْ ناقِصاتِ عَقْلٍ وَدِينٍ أذْهَبَ لِلُبِّ الرَّجُلِ الحَازِمِ مِنْ إحْدَاكُنَّ». قُلْنَ: وما نُقصانُ دِينِنا وَعَقْلِنا يا رَسُولَ اللهِ؟ قالَ: «ألَيْسَ شَهادَةُ المَرْأةِ مِثْلَ نِصْفِ شَهادَةِ الرَّجُلِ؟» قُلْنَ: بَلى، قالَ: «فَذٰلِكَ مِنْ نُقْصانِ عَقْلِها، ألَيْسَ إذَا حاضَتْ لَمْ تُصَلِّ ولَمْ تَصُمْ؟» قُلْنَ: بَلى، قالَ: فَذٰلِكَ مِنْ نُقْصانِ دِينِها».

[انظر: ١٤٦٢، ١٩٥١، ٢٦٥٨]

(7) CHAPTER. A menstruating woman should perform all the ceremonies of *Ḥajj* except the *Ṭawāf* around the Ka'bah.

(٧) بابٌ: تَقْضِي الحَائِضُ المَناسِكَ كُلَّها إلَّا الطَّوَافَ بالبَيْتِ

Ibrāhīm said, "There is no harm in reciting a Verse of the Qur'ān by a menstruating woman." Ibn 'Abbās considers that there was no harm in the recitation of the Qur'ān by a *Junub*. The Prophet ﷺ used to remember (glorify) Allāh at all times. Umm 'Aṭiyya said that they were ordered to let the menstruating women come out (on festivals) to say *Takbīrāt (Allāhu-Akbar)*, and to invoke Allāh. Ibn 'Abbās narrated on the authority of Abū Sufyān: Heraclius asked for the letter of the Prophet ﷺ and read it. It began: "In the Name of Allāh, the Most Gracious, the Most Merciful. O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allāh ... (V.3:64). And 'Aṭā quoted from Jābir, " 'Āishah رَضِيَ اللهُ عَنْها got her menses and she performed all the ceremonies of *Ḥajj* except the *Ṭawāf* round the Ka'bah and she did not offer *Ṣalāt* (prayers)." Al-Ḥakam said, "I slaughter the animal even if I were *Junub*." And Allāh جل جلاله said: "Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of slaughtering of the animal)." (V.6:121).

وقالَ إبرَاهيمُ: لا بَأسَ أَنْ تَقْرَأَ الآيَةَ، وَلَمْ يَرَ ابنُ عَبَّاسٍ بالقِراءَةِ للجُنبِ بَأساً، وكانَ النَّبيُّ ﷺ يَذْكُرُ اللهَ عَلَى كُلِّ أَحْيانِهِ، وقالَتْ أُمُّ عَطِيَّةَ: كُنَّا نُؤْمَرُ أنْ يَخْرُجَ الحُيَّضُ فَيُكَبِّرْنَ بتَكْبِيرِهِمْ وَيَدْعُونَ، وَقالَ ابنُ عَبَّاسٍ: أَخْبَرَني أَبُو سُفْيانَ أَنَّ هِرَقْلَ دَعا بِكِتابِ النَّبيِّ ﷺ فَقَرَأَهُ فإذَا فِيهِ: «بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ: ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ﴾ الآيَةَ [آل عمران: ٦٤]» وقالَ عَطاءٌ، عَنْ جابِرٍ: حاضَتْ عائِشَةُ فَنَسَكَتِ المَناسِكَ كُلَّها غَيْرَ الطَّوافِ بالبَيْتِ ولا تُصَلِّي، وقالَ الحَكَمُ: إنِّي لأَذْبَحُ وأنا جُنُبٌ، وقالَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾ [الأنعام: ١٢١].

305. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We set out with the Prophet ﷺ for *Ḥajj* and when we reached Sarif I got my menses. When the Prophet ﷺ came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed *Ḥajj* this year." He asked, "May be that you got your menses?" I replied, "Yes." He then said, "This is the thing which Allāh has ordained for all the daughters of Ādam. So do what all the pilgrims do except that you do not perform the *Ṭawāf* round the Ka'bah till you are clean."

٣٠٥ - حدَّثَنا أبو نُعَيمٍ قالَ: حدَّثَنا عَبْدُ العَزيزِ بنُ أَبي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ القاسِمِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لا نَذْكُرُ إلَّا الحَجَّ، فَلَمَّا جِئْنا سَرِفَ طَمِثْتُ فَدَخَلَ عَلَيَّ النَّبيُّ ﷺ وأنا أبْكي فقالَ: «ما يُبْكِيكِ؟» قُلْتُ: لَوَدِدْتُ وَاللهِ أنِّي لم أَحُجَّ العَامَ. قالَ: «لَعَلَّكِ نُفِسْتِ؟» قُلْتُ: نَعَمْ، قالَ:

«فإنَّ ذٰلِكَ شَيْءٌ كَتَبَهُ اللهُ عَلى بَناتِ آدَمَ، فافْعَلِي ما يَفْعَلُ الحَاجُّ غَيْرَ أنْ لا تَطُوفِي بالبَيْتِ حتَّى تَطْهُرِي».

[راجع: ٢٩٤]

(٨) بابُ الاسْتِحاضَةِ

(8) CHAPTER. *Al-Istiḥāḍa* [bleeding (from the womb) in between a woman's periods].

٣٠٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مَالِكٌ، عَنْ هِشام بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أنَّها قالَتْ: قالَتْ فاطِمَةُ بِنْتُ أبِي حُبَيْشٍ لِرَسُولِ اللهِ ﷺ: يا رَسُولَ اللهِ إنِّي لا أطْهُرُ، أفأدَعُ الصَّلاةَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما ذٰلِكَ عِرْقٌ وَلَيْسَ بالحَيْضَةِ، فإذَا أقْبَلَتِ الحَيْضَةُ فاتْرُكي الصَّلاةَ. فإذَا ذَهَبَ قَدْرُهَا فاغْسلي عَنْكِ الدَّمَ وَصَلِّي».

306. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima bint Abī Ḥubaish said to Allāh's Messenger ﷺ, "O Allāh's Messenger! I do not become clean (from bleeding). Shall I give up my *Ṣalāt* (prayers)?" Allāh's Messenger ﷺ replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your *Ṣalāt* and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

(٩) بابُ غَسْلِ دَمِ المَحِيضِ

(9) CHAPTER. Washing out the menstrual blood.

٣٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ هِشامٍ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أسماءَ بِنْتِ أبِي بَكْرٍ أنَّها قالَتْ: سَألَتِ امْرَأةٌ رَسُولَ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، أرَأيْتَ إحدَانا إذَا أصابَ ثَوْبَها الدَّمُ مِنَ الحَيْضَةِ كَيْفَ تَصْنَعُ؟ فَقالَ رسُولُ اللهِ ﷺ: «إذا أصَابَ ثَوْبَ إحْدَاكُنَّ الدَّمُ مِنَ الحَيضَةِ فَلْتَقْرُصْهُ، ثُمَّ لِتَنْضَحْهُ بماءٍ، ثُمَّ لِتُصَلِّي فِيهِ». [راجع: ٢٢٧]

307. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهُما: A woman asked Allāh's Messenger ﷺ, "O Allāh's Messenger! What should we do if the blood of menses falls on our clothes?" Allāh's Messenger ﷺ replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then offer *Ṣalāt* (prayers) in (with) it."

٣٠٨ - حَدَّثَنا أَصْبَغُ قالَ: أَخْبَرَنِي ابنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرُو بنُ الحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، حَدَّثَهُ عَنْ أبِيهِ، عَنْ عائِشَةَ قالَتْ: كانَتْ إحْدانا تَحِيضُ ثُمَّ تَقْتَرِصُ الدَّمَ مِنْ ثَوْبِها عِنْدَ طُهْرِها فَتَغْسِلُهُ وَتَنْضَحُ عَلى سائِرِهِ ثُمَّ تُصَلِّي فِيهِ.

308. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would offer *Ṣalāt* (prayers) in (with) it.

(١٠) بابُ اعتِكافِ الْمُسْتَحاضَةِ

(10) CHAPTER. The *I'tikāf* of a woman who is bleeding in between her periods.

٣٠٩ - حَدَّثَنا إسحاقُ قالَ: حدَّثَنا خالدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عائِشَةَ أنَّ النَّبِيَّ ﷺ اعْتَكَفَ مَعَهُ بَعْضُ نِسائِهِ وَهِيَ مُسْتَحاضَةٌ تَرَى الدَّمَ فَرُبَّما وَضَعَتِ الطَّسْتَ تَحتها مِنَ الدَّمِ. وَزَعَمَ عِكرِمَةُ أَنَّ عائِشَةَ رَأَتْ ماءَ العُصْفُرِ فَقالَتْ: كأنَّ هذا شَيْءٌ كانَتْ فُلانَةُ تَجِدُهُ. [انظر: ٣١٠، ٣١١، ٢٠٣٧]

309. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once one of the wives of the Prophet ﷺ did *I'tikāf* along with him and she was bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The subnarrator 'Ikrima added, 'Āishah رَضِيَ اللهُ عَنْها once saw the liquid of safflower and said, "It looks like what so-and-so used to have.")

٣١٠ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا يَزِيدُ ابنُ زُرَيعٍ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَن عائِشَةَ قالَتِ: اعْتَكَفَتْ مَعَ رَسُولِ اللهِ ﷺ امْرَأَةٌ مِنْ أَزْواجِهِ فَكانَتْ تَرَى الدَّمَ والصُّفْرَةَ والطَّسْتُ تَحْتَها وَهِيَ تُصَلِّي. [راجع: ٣٠٩]

310. Narrated 'Āishah رَضِيَ اللهُ عَنْها "One of the wives of Allāh's Messenger ﷺ joined him in *I'tikāf* and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she offered *Ṣalāt* (prayers)."

٣١١ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عائِشَةَ أنَّ بَعْضَ أُمَّهاتِ المُؤمِنِينَ

311. Narrated 'Āishah رَضِيَ اللهُ عَنْها: One of the Mothers of the faithful believers (i.e. the wives of the Prophet ﷺ) did *I'tikāf* while she was having bleeding in between her periods.

اعْتَكَفَتْ وَهِيَ مُسْتَحَاضَةٌ.

[راجع: ٣٠٩]

(11) CHAPTER. Can a woman offer her *Salāt* (prayers) in the clothes in which she has her menses?

(١١) بابٌ هَلْ تُصَلِّي المَرْأَةُ في ثَوبٍ حاضَتْ فيهِ؟

312. Narrated 'Āishah رَضِيَ اللهُ عَنْها: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

٣١٢ - حدَّثَنَا أبو نُعَيم قالَ: حدَّثنا إبراهِيمُ بن نافِعٍ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ مُجاهِدٍ قالَ: قالَتْ عائِشَةُ: ما كانَ لإحدَانا إلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فإذَا أصَابَهُ شَيْءٌ مِنْ دَمٍ قالَتْ بِرِيقِها فَقَصَعَتْهُ بِظُفْرِها.

(12) CHAPTER. Putting perfume by women at the time of taking a bath after finishing from the menses.

(١٢) بابُ الطِّيبِ لِلمَرأةِ عِنْدَ غُسْلِهَا مِنَ المحِيضِ

313. Narrated Umm 'Atiyya رَضِيَ اللهُ عَنْها: We were forbidden to mourn for a dead person for more than three days except in the case of a husband, for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put *Kohl* (antimony eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of *'Asb* (a kind of Yemen cloth, very coarse and rough). We were allowed to use *Kust Azfār* (very light perfumes) at the time of taking a bath after menses and also we were forbidden to go with the funeral procession.

٣١٣ - حدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الوهَّابِ قالَ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أيوبَ، عَن حَفْصَةَ، عَنْ أُمِّ عطية قالَتْ: كُنَّا نُنْهى أنْ نُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وَعَشْراً، وَلا نَكْتَحِلَ، وَلَا نَتَطَيَّبَ وَلا نَلْبَسَ ثَوْباً مَصْبُوغاً إلَّا ثَوْبَ عَصْبٍ. وقَدْ رُخِّصَ لَنا عِنْدَ الطُّهْرِ إذَا اغْتَسَلَتْ إحْدَانا مِنْ مَحِيضِها في نُبْذَةٍ مِنْ كُسْتِ أظْفَارٍ، وكُنَّا نُنْهى عَنِ اتِّباعِ الجَنائِزِ. قالَ: ورَوَى هِشامُ بنُ حَسَّانَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ عَنِ النَّبيِّ ﷺ. [انظر: ١٢٧٨، ١٢٧٩، ٥٣٤٠، ٥٣٤١، ٥٣٤٢، ٥٣٤٣]

(13) CHAPTER. A woman should rub her own body thoroughly during a bath after the menses.

(١٣) بابُ دَلْكِ المَرْأةِ نَفْسَها إذَا تَطَهَّرَتْ مِنَ المَحِيضِ،

How to take a bath after menses and rub the place soiled with blood with a perfumed piece of cloth.

وكَيْفَ تَغْتَسِلُ وتَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَتَّبِعُ بِهَا أَثَرَ الدَّمِ.

314. Narrated 'Āishah رَضِيَ الله عَنْها A woman asked the Prophet ﷺ about the bath which is taken after finishing from the menses. The Prophet ﷺ told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "*Subhān Allāh*! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

٣١٤ - **حدَّثَنَا** يَحْيَى قالَ: حدَّثنا ابنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أنَّ امْرَأةً سَألَتِ النَّبِيَّ ﷺ عَنْ غُسْلِها مِنَ المَحِيضِ؟ فأمرَها كَيْفَ تَغْتَسِلُ، قالَ: «خُذِي فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرِي بِها»، قالَتْ: كَيْفَ أتَطَهَّرُ بِهَا؟ قالَ: «سُبْحانَ اللهِ، تَطَهَّرِي». فاجْتَبَذْتُها إليَّ فَقُلْتُ: تَتَبَّعِي بِها أثَرَ الدَّمِ. [انظر: ٣١٥، ٧٣٥٧]

(14) CHAPTER. To take a bath after finishing from the menses.

(١٤) بابُ غُسْلِ المَحِيضِ

315. Narrated 'Āishah رَضِيَ الله عَنْها: An *Anṣārī* woman asked the Prophet ﷺ how to take a bath after finishing from the menses. He replied, "Take a piece of cloth perfumed with musk and clean the private parts with it, thrice." The Prophet ﷺ felt shy and turned his face. So I pulled her to me and told her what the Prophet ﷺ meant.

٣١٥ - **حدَّثَنَا** مُسْلِمٌ قالَ: حدَّثنا وُهَيْبٌ قَالَ: حدَّثَنا مَنْصورٌ، عَن أُمِّهِ، عَنْ عائِشَةَ أنَّ امْرَأةً مِنَ الأنْصارِ قالَتْ لِلنَّبِيِّ ﷺ: كَيْفَ أغْتَسِلُ مِنَ المَحِيضِ؟ قالَ: «خُذِي فِرْصَةً مُمَسَّكَةً وَتَوَضَّئِي ثَلاثاً»، ثُمَّ إنَّ النَّبِيَّ ﷺ اسْتَحْيا فأعْرَضَ بِوَجْهِهِ أوْ قالَ: «تَوَضَّئِي بِها». فأخَذْتُها فَجذَبْتُها، فَأخْبَرْتُها بِما يُرِيدُ النَّبِيُّ ﷺ. [راجع: ٣١٤]

(15) CHAPTER. The combing of head-hair by a woman on taking a bath after finishing from the menses.

(١٥) بابُ امْتِشاطِ المَرْأةِ عِنْدَ غُسْلِها مِنَ المَحِيضِ

316. Narrated 'Āishah رَضِيَ الله عَنْها: In the last *Hajj* of Allāh's Messenger ﷺ I assumed the *Iḥrām* for *Hajj* along with Allāh's

٣١٦ - **حدَّثَنَا** مُوسَى بنُ إسْمَاعِيلَ قَالَ: حدَّثَنا إبراهِيمُ قالَ:

Messenger ﷺ. I was one of those who intended *Tamattu'* (to perform *Hajj* and *'Umra* together, with a break in between) and did not take the *Hady* (animal for sacrifice) with me. I got my menses and was not clean till the night of *'Arafa*. I said, "O Allāh's Messenger! It is the night of the Day of *'Arafa* and I intended to perform the *Hajj Tamattu'* with *'Umra*." Allāh's Messenger ﷺ told me to undo my head-hair and comb it and to postpone the *'Umra*. I did the same and completed the *Hajj*. On the night of Al-Ḥaṣba (i.e. a place outside Makkah where the pilgrims go after finishing all the ceremonies of *Hajj* at Minā) he (the Prophet ﷺ) ordered 'Abdur Raḥmān ('Āishah's brother) to take me to At-Tanīm to assume the *Ihrām* for *'Umra* in lieu of that of *Hajj-at-Tamattu'* which I had intended to perform.

حدَّثنا ابنُ شِهابٍ، عَنْ عُرْوَةَ أَنَّ عائِشَةَ قالَتْ: أَهْلَلْتُ مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَدَاعِ فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ الهَدْيَ، فَزَعَمَتْ أَنَّها حاضَتْ وَلَمْ تَطْهُرْ حتَّى دَخَلَتْ لَيْلَةُ عَرَفَةَ فَقالَتْ: يا رَسُولَ اللهِ، هذِهِ لَيْلَةُ عَرَفَةَ وَإِنَّما كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقالَ لَها رَسُولُ اللهِ ﷺ: «انْقُضِي رَأْسَكِ وامْتَشِطِي، وأَمْسِكِي عَنْ عُمْرَتِكِ». فَفَعَلْتُ، فَلَما قَضَيْتُ الحَجَّ أَمَرَ عَبْدَ الرَّحْمٰنِ لَيْلَةَ الحَصْبَةِ فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكانَ عُمْرَتِي الَّتِي نَسَكْتُ.

[راجع: ٢٩٤]

(16) CHAPTER. A woman should undo her head-hair while taking the bath after finishing from her menses.

(١٦) **بابُ نَقْضِ المَرأةِ شَعْرَها عِنْدَ غُسْلِ المَحِيضِ**

317. Narrated 'Āishah رَضِيَ اللهُ عَنها: On the 1st of Dhul-Hijja we set out with the intention of performing *Hajj*. Allāh's Messenger ﷺ said, "Anyone who likes to assume the *Ihrām* for *'Umra*, he can do so. Had I not brought the *Hady* with me, I would have assumed the *Ihrām* for *'Umra*". Some of us assumed the *Ihrām* for *'Umra* while the others assumed the *Ihrām* for *Hajj*. I was one of those who assumed the *Ihrām* for *'Umra*. I got menses and kept on menstruating until the Day of *'Arafa* and complained of that to the Prophet ﷺ. He told me to postpone my *'Umra*, undo and comb my head-hair, and to assume the *Ihrām* of *Hajj* and I did so. On the night of Ḥaṣba, he sent my brother 'Abdur-Raḥmān bin Abī Bakr with me to At-Tan'īm, where I assumed the *Ihrām* for *'Umra* in lieu

٣١٧ - **حدَّثنا** عُبَيْدُ بنُ إسْماعِيلَ قالَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مُوافِينَ لِهِلالِ ذي الحِجَّةِ، فقالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهْلِلْ، فإنِّي لَوْلا أَنِّي أَهْدَيْتُ لأَحْلَلْتُ بِعُمْرَةٍ»، فأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ، وأَهَلَّ بَعْضُهُمْ بِحَجٍّ، وكُنْتُ أَنا مِمَّنْ أَهَلَّ بِعُمْرَةٍ فأَدْرَكَني يَوْمُ عَرَفَةَ وأنا حائِضٌ فَشَكَوْتُ إلى النَّبيِّ ﷺ فَقالَ: «دَعِي عُمْرَتَكِ، وانْقُضِي رَأْسَكِ، وامْتَشِطي وأَهِلِّي بِحَجٍّ»،

of the previous one.

Hishām said, "For that (*'Umra*) no *Hady*, fasting or alms were required."

فَفَعَلْتُ حَتَّى إِذَا كَانَ لَيْلَةُ الحَصْبَةِ أَرْسَلَ مَعِي أَخِي عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، فَخَرَجْتُ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي. قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذٰلِكَ هَدْيٌ وَلَا صَوْمٌ وَلَا صَدَقَةٌ. [راجع: ٢٩٤]

(17) CHAPTER. "(A little lump of flesh) some formed and some unformed." (V.22:5)

(١٧) **بابٌ**: ﴿مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾ [الحج: ٥]

318. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "At every womb Allāh عَزَّ وَجَلَّ appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'

Then if Allāh wishes (to complete) its creation, the angel asks, (O Lord!): (A) Will it be a male or female, (B) a wretched[1] or a blessed[2], (C) and how much will his provision be? (D) And what will his age be?' So all that [A, B, C, D] is written while the child is still in the mother's womb."

٣١٨ - **حَدَّثَنَا** مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ وَكَّلَ بِالرَّحِمِ مَلَكاً يَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ أَنْ يَقْضِيَ خَلْقَهُ قَالَ: أَذَكَرٌ أَمْ أُنْثَى؟ شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ وَالأَجَلُ؟ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ». [انظر: ٣٣٣٣، ٦٥٩٥]

(18) CHAPTER. How a menstruating woman should assume *Ihrām* for *Hajj* or for *'Umra*.

(١٨) **بابٌ** كَيْفَ تُهِلُّ الحَائِضُ بِالحَجِّ وَالعُمْرَةِ

319. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا said, "We set out with the Prophet ﷺ in his last *Hajj*. Some of us intended to perform *'Umra* while others *Hajj*. When we reached Makkah, Allāh's Messenger ﷺ said, 'Anyone who had assumed the *Ihrām* for *'Umra* and had not brought the *Hady* should finish his *Ihrām*, and whoever had assumed

٣١٩ - **حَدَّثَنَا** يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الوَدَاعِ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ، فَقَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ

(1) (H.318) The wretched (in the Hereafter) is he who will choose the way which will lead him to Hell-fire.

(2) (H.318) The blessed (in the Hereafter) is he who will choose the way which will lead him to Paradise.

the *Iḥrām* for *'Umra* and brought the *Hady* should not finish the *Iḥrām* till he has slaughtered his *Hady*, and whoever had assumed the *Iḥrām* for *Ḥajj* should complete his *Ḥajj*."

'Āishah رَضِيَ اللهُ عَنْها further said, "I got my menses and kept on menstruating till the Day of *'Arafa*, and I had assumed the *Iḥrām* for *'Umra* only (*Tamattu'*). The Prophet ﷺ ordered me to undo and comb my head-hair and assume the *Iḥrām* for *Ḥajj* only and leave the *'Umra*. I did the same till I completed the *Ḥajj*. Then the Prophet ﷺ sent 'Abdur Raḥmān bin Abī Bakr with me and ordered me to perform *'Umra* from At-Tan'īm in lieu of the missed *'Umra*."

اللهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيُحْلِلْ، ومَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلا يَحِلَّ حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهُ»، قالَتْ: فَحِضْتُ فَلم أَزَلْ حَائِضاً حتَّى كانَ يَوْمُ عَرَفَةَ وَلَمْ أُهْلِلْ إلَّا بِعُمْرَةٍ، فأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَنْقُضَ رَأسِي وَأَمْتَشِطَ وَأُهِلَّ بِحَجٍّ، وأَتْرُكَ العُمْرَةَ، فَفَعَلْتُ ذٰلِكَ حتَّى قَضَيْتُ حَجَّتِي. فَبَعَثَ مَعي عَبْدَ الرَّحْمٰنِ بنَ أَبي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ مَكانَ عُمْرَتِي مِنَ التَّنْعِيمِ. [راجع: ٢٩٤]

(19) CHAPTER. The beginning and the ending of menstrual periods.

(١٩) بابُ إِقْبالِ المَحِيضِ وَإِدْبارِهِ،

Some women used to send the pads of cotton with traces of yellowish discharge to 'Āishah رَضِيَ اللهُ عَنْها (for her verdict to know whether they had become clean from menses or not). And 'Āishah رَضِيَ اللهُ عَنْها would say, "Do not hurry till you see the cotton pad is white (meaning the perfect disappearance of menses)." The daughter of Zaid bin Thābit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zaid said that the ladies (the wives of the Prophet's Companions) had never done so, and she blamed them (the former women).

وكُنَّ نِساءٌ يَبْعَثْنَ إلى عائِشَةَ بِالدُّرْجَةِ فيها الكُرْسُفُ، فيهِ الصُّفْرَةُ، فَتقُولُ: لا تَعْجَلْنَ حتَّى تَرَيْنَ القَصَّةَ البَيْضاءَ، تُرِيدُ بِذٰلِكَ الطُّهْرَ مِنَ الحَيْضَةِ، وبَلَغَ ابْنَةَ زَيْدِ ابنِ ثابتٍ أَنَّ نِساءً يَدْعُونَ بالمَصابيحِ مِنْ جَوْفِ اللَّيلِ، يَنْظُرْنَ إلى الطُّهْرِ فَقالَتْ: مَا كانَ النِّساءُ يَصْنَعْنَ هذا وعَابَتْ عَلَيْهِنَّ.

320. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Fāṭima bint Abī Ḥubaish used to have bleeding in between the periods, so she asked the Prophet ﷺ about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up *Aṣ-Ṣalāt* (the prayers)

٣٢٠ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ أَنَّ فاطِمَةَ بِنْتَ أَبي حُبَيْشٍ كانَتْ تُسْتَحاضُ، فسَأَلَتِ

النَّبِيِّ ﷺ فقالَ: «ذلِكِ عِرْقٌ وَلَيْسَتْ بِالحَيْضَةِ، فإذَا أَقْبَلَتِ الحَيْضَةُ فَدَعِي الصَّلاةَ، وَإِذَا أَدْبَرَتْ فاغْتَسِلي وَصَلِّي».

when the (real) menses begin and when it has finished, take a bath and start offering prayers."

(٢٠) **بابٌ لا تَقْضِي الحائِضُ الصَّلاةَ.**

وقالَ جابِرٌ وأبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ: «تَدَعُ الصَّلاةَ».

(20) CHAPTER. There is no *Ṣalāt* (prayer) to be offered by a menstruating woman in lieu of the missed *Ṣalāt* during her menses.

And the Prophet ﷺ said, "The lady (in her menses) must leave her *Ṣalāt* (prayers)."

٣٢١ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا هَمَّامٌ قالَ: حدَّثَنا قَتادَةُ، قالَ: حدَّثَتْنِي مُعاذَةُ أنَّ امْرأةً قَالَتْ لِعائِشَةَ: أَتَجْزِي إحْدانا صَلاتَها إذَا طَهُرَتْ؟ فقالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ فَلا يَأْمُرُنا بِهِ، أوْ قالَتْ: فَلا نَفْعَلُهُ.

321. Narrated Mu'ādha: A woman asked 'Āishah رَضِيَ الله عَنْها, "Should I offer the *Ṣalāt* (prayers) that which I did not offer because of menses." 'Āishah رَضِيَ الله عَنْها said, "Are you from the Haraurā' (a town in Irāq)(1). We were with the Prophet ﷺ and used to get our periods but he never ordered us to offer them (the *Ṣalāt* missed during menses)," or 'Āishah رَضِيَ الله عَنْها said, "We did not offer them."

(٢١) **بابُ النَّوْمِ مَعَ الحائِضِ وَهِيَ في ثِيابِها**

(21) CHAPTER. Sleeping with a menstruating woman (one's wife) while she is wearing her clothes (that are worn during menses).

٣٢٢ - حَدَّثَنَا سَعْدُ بنُ حَفْصٍ قالَ: حدَّثَنا شَيْبانُ عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أَبي سَلَمَةَ. حَدَّثَتْهُ أنَّ أُمَّ سَلَمَةَ قالَتْ: حِضْتُ وأَنا مَعَ النَّبِيِّ ﷺ في الخَمِيلَةِ فانْسَلَلْتُ فَخَرَجْتُ مِنْها. فأَخَذْتُ ثِيابَ حَيْضَتي فَلَبِسْتُها، فَقالَ لي رَسُولُ اللهِ ﷺ: «أَنُفِسْتِ»؟ قُلْتُ:

322. Narrated Zainab bint 'Abī Salama: Umm Salama رَضِيَ الله عَنْها said, "I got my menses while I was lying with the Prophet ﷺ under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allāh's Messenger ﷺ said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet."

Umm Salama رَضِيَ الله عَنْها further said, "The Prophet ﷺ used to kiss me while he was observing *Ṣaum* (fasting). The Prophet ﷺ

---

(1) (H.321) Haraurā' was a village near Kūfa in 'Irāq where the Kharijītes assembled for the first time and a sect of those Kharijītes regarded it compulsory for a menstruating women to offer the *Ṣalāt* (prayers) missed during menses.

نَعَمْ، فَدعاني فَأَدْخَلَنِي مَعَهُ في الخَمِيلَةِ، قالَتْ: وَحَدَّثَتْني أَنَّ النَّبِيَّ ﷺ كانَ يُقَبِّلُها وهُوَ صائِمٌ، وكُنْتُ أَغْتَسِلُ أنا والنَّبِيُّ ﷺ مِنْ إناءٍ وَاحِدٍ مِنَ الجَنابَةِ. [راجع: ٢٩٨]

and I used to take the bath of *Janāba* from a single pot."

(٢٢) بابُ مَنِ اتَّخَذَ ثيابَ الحَيْضِ سِوَى ثِيابِ الطُّهْرِ

(22) CHAPTER. Whoever kept a special dress for menses besides other dresses for the clean period.

٣٢٣ - حَدَّثَنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قالَتْ: بَيْنا أنا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةٌ في خَمِيلَةٍ حِضْتُ، فانْسَلَلْتُ فأَخَذتُ ثِيابَ حَيْضَتِي فقالَ: «أَنُفِسْتِ؟» فَقُلْتُ: نَعَمْ، فَدَعَانِي فاضْطَجَعْتُ مَعَهُ في الخَمِيلَةِ. [راجع: ٢٩٨]

323. Narrated Umm Salama رَضِيَ اللهُ عَنْها: While I was lying with the Prophet ﷺ under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet ﷺ said, "Have you got your menses?" I replied, "Yes." He called me and I slept with him under the woolen sheet.

(٢٣) بابُ شُهُودِ الحائِضِ العِيدَيْنِ وَدَعْوَةَ المُسْلِمِينَ، وَيَعْتَزِلْنَ المُصَلَّى

(23) CHAPTER. The participation of menstruating women in the two *'Eīd* festivals and in religious gatherings of Muslims and their isolation from the *Muṣallā* (praying place).

٣٢٤ - حَدَّثَنا مُحَمَّدٌ قالَ: أَخْبَرَنا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، قالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنا أَنْ يَخْرُجْنَ في العِيدَيْنِ، فَقَدِمَتِ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ فَحدَّثَتْ عَنْ أُخْتِها، وكانَ زَوْجُ أُخْتِها غَزا مَعَ النَّبِيِّ ﷺ ثِنتيْ عَشْرَةَ، وكانَتْ أُخْتِي مَعَهُ في سِتٍّ، قالَتْ: كُنَّا نُداوِي

324. Narrated Ayyūb: Ḥafṣa رَضِيَ اللهُ عَنْها said, "We used to forbid our young women to go out for the two *'Eīd* prayers. A woman came and stayed at the palace of Banī Khalaf and she narrated about her sister whose husband took part in twelve *Ghazwāt* (holy wars) along with the Prophet ﷺ , and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet ﷺ, 'Is there any harm for any of us to stay at

الكَلْمى وَنَقومُ عَلى المَرضَى، فَسَأَلَتْ أُخْتِي النَّبِيَّ ﷺ: أَعَلى إحْدَانا بأسٌ إذَا لم يَكُنْ لها جِلْبابٌ أنْ لا تَخْرُجَ؟ قالَ: «لِتُلْبِسْها صاحِبَتُها مِنْ جِلْبابِها، ولْتَشْهَدِ الخَيْرَ، وَدَعْوَةَ المُسْلِمينَ»، فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ سَأَلْتُها: أَسمِعتِ النَّبِيَّ ﷺ؟ قَالَتْ: بِأَبِي نَعَمْ - وكانَتْ لا تَذْكُرُه إلَّا قالَتْ: بِأَبِي - سَمِعْتُهُ يَقُولُ: «تَخْرُجُ العَوَاتِقُ وَذَواتُ الخُدُورِ، أو العَوَاتِقُ ذَواتُ الخُدُورِ، والحُيَّضُ، وَلْيَشْهَدْنَ الخَيْرَ وَدَعْوَةَ المُؤْمِنِينَ، ويَعْتَزِلُ الحُيَّضُ المُصَلَّى»، قالَتْ حَفْصَةُ: فَقُلْتُ: آلحُيَّضُ؟ فَقالَتْ: أَلَيْسَ تَشْهَدُ عَرَفَةَ وكَذَا وَكَذَا؟ [انظر: ٣٥١، ٩٧١، ٩٧٤، ٩٨٠، ٩٨١، ١٦٥٢]

home if she doesn't have a veil?' He ﷺ said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Umm 'Aṭiyya came I asked her whether she had heard it from the Prophet ﷺ. She replied, 'Yes. May my father be sacrificed for him (the Prophet ﷺ)! (Whenever she mentioned the Prophet ﷺ she used to say, 'May my father be sacrificed for him'). I have heard the Prophet ﷺ saying, 'The unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as the invocations of faithful believers, but the menstruating women should keep away from the *Muṣallā* — praying place [i.e., *Ṣalāt* (prayers)]'."

Ḥafṣa asked Umm 'Aṭiyya (surprisingly), "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafāt (*Ḥajj*) and such and such (other deeds)?"

(٢٤) بابٌ إذَا حاضَتْ في شَهْرٍ ثَلاثَ حِيَضٍ،

وَمَا يُصَدَّقُ النِّساءُ في الحَيْضِ والحَمْلِ، وَفِيما يُمْكِنُ مِنَ الحَيْضِ لِقَوْلِ اللهِ تَعالى: ﴿وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ﴾ [البقرة:٢٢٨] وَيُذْكَرُ عَنْ عَلِيٍّ وشُرَيْحٍ: إنْ جاءَتْ بِبَيِّنَةٍ مِنْ بِطانَةِ أَهْلِهَا مِمَّنْ يُرْضَى دِينُهُ أَنَّها حاضَتْ في شَهْرٍ ثَلاثاً صُدِّقَتْ، وَقَالَ عَطاءٌ: أَقْرَاؤُها ما كانَتْ، وبِهِ قالَ إبْرَاهِيمُ، وَقالَ عَطاءٌ: الحَيْضُ يَوْمٌ إلى خَمْسَ عَشَرَةَ، وقالَ

(24) CHAPTER. If a woman gets menses thrice a month.

Can we believe a woman if she says she is menstruating or pregnant, and whatever is related to menses as is referred to by the Statement of Allāh جل جلاله: "...And it is not lawful for them to conceal what Allāh has created in their wombs..." (V.2:228). 'Alī and Shuraiḥ said, "If a woman presents witness from her relatives who are good Muslims that she is getting menses thrice a month then she is to be believed." 'Aṭā said, "Her previous menstrual cycles are to be taken into consideration." The same was said by Ibrāhīm. 'Aṭā said, "Menses can last from one to fifteen days." Ibn Sīrīn was asked about a woman who noticed blood five days

مُعْتَمِرٌ عَنْ أَبِيهِ: سَأَلْتُ ابنَ سِيرِينَ عَنِ المَرْأَةِ تَرَى الدَّمَ بَعْدَ قُرْئِهَا بِخَمْسَةِ أَيَّامٍ، قالَ: النِّساءُ أعْلَمُ بِذٰلِكَ.

after her menstrual cycle. He replied: The women knew better about that.

٣٢٥ - حدَّثَنا أَحْمَدُ بنُ أَبي رَجاءٍ قالَ: حدَّثَنا أبو أُسامَةَ قالَ: سَمِعْتُ هِشامَ بنَ عُرْوَةَ قالَ: أَخْبَرَني أَبي، عَنْ عائِشَةَ أنَّ فاطِمَةَ بِنْتَ أَبي حُبَيْشٍ سَأَلَتِ النَّبِيَّ ﷺ قالَتْ: إنِّي أُسْتَحاضُ فَلا أطْهُرُ، أَفأدَعُ الصَّلاةَ؟ فقالَ: «لا، إنَّ ذٰلِكَ عِرْقٌ وَلٰكِنْ دَعِي الصَّلاةَ قَدْرَ الأَيَّامِ الَّتي كُنْتِ تَحِيضِينَ فِيها، ثُمَّ اغْتَسِلي وَصَلِّي».

325. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Fāṭima bint Abī Ḥubaish رَضِيَ اللهُ عَنْها asked the Prophet ﷺ, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up *Ṣalāt* (prayers)?" He replied, "No, it is from a blood vessel. Give up the *Ṣalāt* only for the days on which you usually get the menses and then take a bath and offer your prayers."

(٢٥) بابُ الصُّفْرَةِ والكُدْرَةِ في غَيْرِ أيَّامِ الحَيضِ

(25) CHAPTER. Yellowish discharge not during the menses.

٣٢٦ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا إسمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قالَتْ: كُنَّا لا نَعُدُّ الكُدْرَةَ والصُّفْرَةَ شَيْئاً.

326. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: We never considered yellowish discharge as a thing of importance (during a non-menstruating period).

[See *Fatḥ Al-Bārī* Vol.I, page 442].

(٢٦) بابُ عِرْقِ الاسْتِحاضَةِ

(26) CHAPTER. *Al-Istihaḍah* (bleeding in between the periods is from a blood vessel.)

٣٢٧ - حدَّثَنا إبراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا مَعْنٌ قالَ: حدَّثَني ابنُ أَبي ذِئْبٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، وعَنْ عَمْرَةَ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ أنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينَ فَسَأَلَتْ رَسُولَ اللهِ ﷺ، عَنْ ذلكَ؟ فَأَمَرَها أنْ تَغْتَسِلَ، فَقالَ: «هٰذَا عِرْقٌ»، فَكانَتْ تَغْتَسِلُ لِكُلِّ صَلاةٍ.

327. Narrated 'Aīshah رضي الله عَنْها, the wife of the Prophet ﷺ: Umm Ḥabība رضي الله عَنْها got bleeding in between the periods for seven years. She asked Allāh's Messenger ﷺ about it. He ordered her to take a bath (after the termination of actual periods) and added that it was from a blood vessel. But she used to take a bath for every *Ṣalāt* (prayer). (Without being ordered by the Prophet ﷺ, See *Fatḥ Al-Bārī*).

(27) CHAPTER. If a woman gets her menses after *Tawāf-al-Ifāda*[1]

(٢٧) بابٌ المَرْأةِ تَحِيضُ بَعْدَ الإفاضَةِ

328. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: I told Allāh's Messenger ﷺ that Ṣafiyya bint Ḥuyaī had got her menses. He said, "She will probably delay us. Did she perform *Ṭawāf (al-Ifāḍa)* with you?" We replied, "Yes." On that the Prophet ﷺ told her to depart.

٣٢٨ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أَخْبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ أَبي بكْرِ بنِ مُحمَّدِ بنِ عَمرِو بنِ حَزْمٍ، عَن أبيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ زَوْجِ النَّبيِّ ﷺ أنَّها قالَتْ لِرَسُولِ اللهِ ﷺ: يا رَسُولَ اللهِ إنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حاضَتْ؟ قالَ رَسُولُ اللهِ ﷺ: «لَعَلَّها تَحْبِسُنا، أَلَمْ تَكُنْ طافَتْ مَعَكُنَّ؟» فَقالُوا: بَلى، قالَ: «فاخْرُجي». [راجع: ٢٩٤]

329. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: A woman is allowed to leave (go back home) if she gets menses (after *Ṭawāf-al-Ifāḍa*).

٣٢٩ - حدَّثنا مُعَلَّى بنُ أسَدٍ، قالَ: حدَّثنا وُهَيْبٌ، عَنْ عَبْدِ اللهِ بنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ قالَ: رُخِّصَ لِلْحائِضِ أنْ تَنْفِرَ إذَا حاضَتْ. [انظر: ١٧٥٥، ١٧٦٠]

330. Ibn 'Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allāh's Messenger ﷺ gave them the permission to leave (after *Ṭawāf-al-Ifāḍa*.)"

٣٣٠ - وكانَ ابنُ عُمَرَ يَقُولُ في أوَّلِ أَمْرِهِ: إنَّها لا تَنْفِرُ، ثُمَّ سَمِعتُهُ يَقُولُ: تَنفِرُ، إنَّ رَسُولَ اللهِ ﷺ رَخَّصَ لهُنَّ. [انظر: ١٧٦١]

(28) CHAPTER. When a woman having bleeding in between her periods notices signs of cleanliness from her menses.

(٢٨) بابٌ إذَا رَأتِ المُسْتَحاضَةُ الطُّهْرَ

Ibn 'Abbās said: She should take a bath and offer *Ṣalāt* (prayers) even if (she were clean) for an hour and she can have (sexual relation with her husband) after the prayer and *Aṣ-Ṣalāt* (the prayer) is more superior and important (than anyting else).

قالَ ابنُ عَبَّاسٍ: تَغْتَسِلُ وتُصَلِّي وَلَوْ ساعَةً، وَيَأْتِيها زَوْجُها إذَا صَلَّتْ، الصَّلاةُ أعْظَمُ.

(1) (Ch. 27) See glossary.

331. Narrated 'Āi**sh**ah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said to me, "Give up *Aṣ-Ṣalāt* (the prayer) when your menses begin and when it has finished, wash the blood off your body (take a bath) and start offering *Ṣalāt*."

٣٣١ - **حدَّثَنا** أَحْمَدُ بنُ يُونُسَ عَنْ زُهَيْرٍ قالَ: حدَّثَنا هِشامٌ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: قالَ النَّبِيُّ ﷺ: «إذا أقْبَلَتِ الحَيْضَةُ فَدَعي الصَّلاةَ، وَإذَا أدْبَرَتْ فاغْسِلي عَنْكِ الدَّمَ وَصَلِّي».

(29) CHAPTER. The offering of a funeral prayer for a woman who had died during (or after) delivery and its (i.e., funeral prayer's) legal way of performing. [See *Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.1333,1334 and its chapter No. 64].

(٢٩) بابُ الصَّلاةِ عَلى النُّفَساءِ وسُنَّتِها

332. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e., childbirth) and he stood by the middle of her body.

٣٣٢ - **حدَّثَنا** أَحْمَدُ بنُ أَبي سُرَيْجٍ قالَ: أخْبَرَنا شَبابَةُ قالَ: أخْبَرَنا شُعْبَةُ، عَنْ حُسَينٍ المُعَلِّمِ، عَنِ ابنِ بُرَيْدَةَ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ: أنَّ امْرَأَةً ماتَتْ في بَطْنٍ، فَصلَّى عَلَيْها النَّبِيُّ ﷺ فَقامَ وَسَطَها.

[انظر: ١٣٣١، ١٣٣٢]

(30) CHAPTER.

(٣٠) بابٌ:

333. Narrated Maimūna رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: During my menses, I never offered *Ṣalāt* (prayer), but used to sit on the mat beside the mosque of Allāh's Messenger ﷺ. He used to offer the *Ṣalāt* on his sheet and in prostration some of his clothes used to touch me."

٣٣٣ - **حدَّثَنا** الحَسَنُ بنُ مُدْرِكٍ قالَ: حدَّثَنا يَحْيَى بنُ حَمَّادٍ قالَ: أَخْبَرَنا أبُو عَوانَةَ، مِنْ كِتابِهِ قالَ: أَخْبَرَنا سُلَيمانُ الشَّيْبانيُّ، عَنْ عَبْدِ اللهِ بنِ شَدَّادٍ قالَ: سَمِعْتُ خالَتي مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ أنَّها كانَتْ تَكُونُ حائِضاً لا تُصَلِّي وَهيَ مُفْتَرِشَةٌ بِحِذاءِ مَسْجِدِ رَسُولِ اللهِ ﷺ وهُوَ يُصَلي عَلى خُمْرَتِهِ إذَا سَجَدَ أَصابَني بَعْضُ ثَوْبِهِ. [انظر: ٣٧٩، ٣٨١، ٥١٧، ٥١٨]

7 - THE BOOK OF *TAYAMMUM*[1] ٧ - كِتاب التيمُّم

The Statement of Allāh تعالى: "...And you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands..." (V.5:6).

قَوْلُ اللهِ تعالى: ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾ [المائدة: ٦].

(1) CHAPTER. (١) بابٌ:

334. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: We set out with Allāh's Messenger ﷺ on one of his journeys till we reached Al-Baidā' or Dhātul-Jaish, a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْه and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stay where there is no water and they have no water with them." Abū Bakr رَضِيَ اللهُ عَنْه came while Allāh's Messenger ﷺ was sleeping with his head on my thigh, He said, to me: "You have detained Allāh's Messenger ﷺ and the people where there is no water and they have no water with them."

So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the Divine Verses of *Tayammum*. So they all performed *Tayammum*. Usaid bin Ḥuḍair said, "O the family of Abū Bakr! This is not

٣٣٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبِيهِ عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أَسْفارِهِ حتَّى إذَا كُنَّا بالبَيْداءِ - أو بِذاتِ الجَيْشِ - انْقَطَعَ عِقْدٌ لِي، فأقامَ رَسُولُ اللهِ ﷺ عَلى التماسِهِ وأقامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلى ماءٍ فَأَتى النَّاسُ إلى أبي بَكْرٍ الصِّدِّيقِ فَقالُوا: ألا تَرَى إِلى مَا صَنَعَتْ عائِشَةُ؟ أقامَتْ بِرَسُولِ اللهِ ﷺ وَالنَّاسِ، ولَيْسُوا عَلى ماءٍ، وَلَيْسَ مَعَهُمْ ماءٌ، فَجاءَ أَبُو بكرٍ وَرَسُولُ اللهِ ﷺ واضِعٌ رَأْسَهُ عَلى فَخِذِي قَدْ نام، فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ والنَّاسَ وَلَيْسُوا عَلى ماءٍ، وَلَيسَ مَعَهُمْ مَاءٌ. فَقالَتْ عائِشَةُ: فَعاتَبَنِي أَبُو بكرٍ، وقالَ ما شاءَ اللهُ أنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ في

(1) (Ch.1) *Tayammum:* To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of *Wuḍū'* (ablution) and *Ghusl* (in case of *Janaba* etc.) when water is not available (or under other circumstances etc.) See *Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No.338 and 344.

خاصِرَتي فلَا يَمْنَعُني مِنَ التَّحَرُّكِ إلَّا مَكانُ رَسُولِ اللهِ ﷺ عَلى فَخِذِي، فَقامَ رَسُولُ اللهِ ﷺ حينَ أَصْبَحَ عَلى غَيرِ ماءٍ، فأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ، فَتَيَمَّمُوا، فَقالَ أُسَيْدُ ابنُ الحُضَيْرِ: مَا هِيَ بأَوَّلِ بَرَكَتِكُم يا آلَ أَبِي بَكْرٍ. قالَتْ: فَبَعَثْنا البَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فأَصَبْنا العِقْدَ تَحْتَهُ. [انظر: ٣٣٦، ٣٦٧٢، ٣٧٧٣، ٤٥٨٣، ٤٦٠٧، ٤٦٠٨، ٥١٦٤، ٥٢٥٠، ٥٨٨٢، ٦٨٤٤، ٦٨٤٥]

the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

٣٣٥ - حدَّثَنَا مُحَمَّدُ بنُ سِنانٍ، قالَ: حدَّثَنا هُشَيمٌ ح قالَ: وَحدَّثَني سَعيدُ بنُ النَّضْرِ، قالَ: أَخْبَرَنا هُشَيمٌ قالَ: أَخْبَرَنا سَيَّارٌ، قالَ: حدَّثَنا يَزِيدُ الفَقيرُ، قالَ: أَخْبَرَنا جابِرُ بنُ عَبْدِ اللهِ أنَّ النَّبِيَّ ﷺ قالَ: «أُعْطِيتُ خَمْساً لَمْ يُعْطَهُنَّ أحَدٌ قَبْلِي: نُصِرْتُ بالرُّعْبِ مَسِيرَةَ شَهْرٍ، وجُعِلَتْ لِيَ الأرْضُ مَسْجداً وطَهُوراً، فَأَيُّما رَجُلٍ مِنْ أُمَّتي أدْرَكَتْهُ الصَّلاةُ فَلْيُصَلِّ، وأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لأحَدٍ قَبْلِي، وأُعْطِيتُ الشَّفاعَةَ، وكانَ النَّبِيُّ يُبْعَثُ إلى قَوْمِهِ خاصَّةً وبُعِثْتُ إلى النَّاسِ عامَّةً». [انظر: ٤٣٨، ٣١٢٢]

335. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "I have been given five (things) which were not given to anyone else before me.

1. Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for offering *Ṣalāt* (prayer) and a thing to purify (perform *Tayammum*), therefore anyone of my followers can offer *Ṣalāt* wherever he is, at the time of a *Ṣalāt*.
3. The booty has been made *Ḥalāl* (lawful) to me yet it was not lawful to anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

(٢) بابٌ إذَا لَمْ يَجِدْ ماءً وَلا تُراباً

(2) CHAPTER. What to do if neither water nor earth is available.

٣٣٦ - حدَّثَنَا زَكَرِيَّا بنُ يَحْيَى قالَ: حدَّثَنا عَبْدُ اللهِ بنُ نُمَيْرٍ قالَ:

336. Narrated 'Urwa's father: 'Āishah رَضِيَ الله عَنْها said, "I borrowed a necklace from Asmā' and it was lost. So Allāh's

Messenger ﷺ sent a man to search for it and he found it. Then the time of the *Ṣalāt* (prayer) became due and there was no water. They offered *Ṣalāt* (without ablution) and informed Allāh's Messenger ﷺ about it, so the Verse of *Ṭayammum* was revealed." Usaid bin Ḥuḍair said to 'Āishah رَضِيَ اللهُ عَنْها, "May Allāh reward you. By Allāh, whenever anything happened which you did not like, Allāh brought good for you and for the Muslims in that."

حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ أَنَّها اسْتَعارَتْ مِنْ أسماءَ قِلادَةً فَهَلَكَتْ، فَبَعَثَ رَسُولُ اللهِ ﷺ رَجُلاً فَوَجَدَها، فَأَدْرَكَتْهُمُ الصَّلاةُ وَلَيْسَ مَعَهُمْ ماءٌ، فَصَلَّوْا فَشَكَوْا ذٰلكَ إلى رَسُولِ اللهِ ﷺ فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ، فَقالَ أُسَيْدُ بْنُ حُضَيْرٍ لِعائِشَةَ: جَزاكِ اللهُ خيراً، فَوَاللهِ مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ إلَّا جَعَلَ اللهُ ذلكِ لكِ وللمُسْلِمينَ فِيه خَيْراً. [راجع: ٣٣٤]

(3) CHAPTER. The performance of *Tayammum* by a non-traveller (is permissible) when water is not available and when one is afraid that the time of *Ṣalāt* (prayer) may elapse.

(٣) بابُ التَّيَمُّمِ فِي الحَضَرِ إذَا لم يَجِدِ الماءَ وَخافَ فَوْتَ الصَّلاةِ،

'Aṭā' supported that opinion. Al-Ḥasan says, "If a patient has water but there is no one to hand it over to him, then he can perform *Tayammum*." Ibn 'Umar came from his land at Al-Juruf and the time for the *'Aṣr* prayer became due while he was at *Marbad-an-Na'am* (sheep-fold), so he (performed *Ṭayammum*) and offered *Ṣalāt* (prayer) there, and then entered Al-Madīna when the sun was still high but he did not repeat that *Ṣalāt*.

وَبِهِ قالَ عَطاءٌ، وقالَ الحَسَنُ في المَريضِ عِنْدَهُ الماءُ وَلا يَجِدُ مَنْ يُناوِلُهُ: يَتَيَمَّمُ، وأَقْبَلَ ابنُ عُمَرَ مِنْ أَرْضِهِ بالجُرُفِ فَحَضَرَتِ العَصْرُ بِمِرْبَدِ الغَنَمِ فَصَلَّى ثُمَّ دَخَلَ المَدِينَةَ والشَّمْسُ مُرْتَفِعَةٌ فَلَمْ يُعِدْ.

337. Narrated Abū Juhaim Al-Anṣārī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came from the direction of Bi'r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands and his face with its dust (performed *Tayammum*) and then returned back the greeting.

٣٣٧ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبيعَةَ، عَنِ الأَعْرَجِ، قالَ: سَمِعْتُ عُمَيراً مَوْلى ابنِ عَبَّاسٍ قالَ: أَقْبَلْتُ أنا وعَبْدُ اللهِ بنُ يَسارٍ مَوْلى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ حتَّى دَخَلْنا عَلى أَبي جُهَيمِ بنِ الحَارِثِ بنِ الصِّمَّةِ

الأنْصارِيِّ، فَقالَ أبو جُهَيْم: أَقْبَلَ النَّبِيُّ ﷺ مِنْ نَحْوِ بِئرِ جَمَلٍ فَلَقِيَه رَجُلٌ فَسَلَّمَ عليهِ فَلَمْ يَرُدَّ عليهِ النَّبِيُّ ﷺ حتَّى أقْبَلَ على الجِدارِ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيهِ السَّلامَ.

(4) CHAPTER. Can a person blow off the dust from his hands in performing *Tayammum* (before passing them over his face).

(٤) **بابُ المُتَيَمِّمِ هَلْ يَنْفُخُ فِيهما؟**

338. Narrated 'Abdur Raḥmān bin Abza: A man came to 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ and said, "I became *Junub* but no water was available." 'Ammār bin Yāsir said to 'Umar, "Do you remember that you and I (became *Junub* while both of us) were together on a journey and you didn't offer *Ṣalāt* (prayer) but I rolled myself on the ground and offered *Ṣalāt*? I informed the Prophet ﷺ about it and he said, 'It would have been sufficient for you to do like this.' The Prophet ﷺ then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

٣٣٨ - **حدَّثَنا** آدمُ، قالَ: حدَّثَنا شُعبَةُ قَالَ: حدَّثَنا الحَكَمُ عَنْ ذَرٍّ، عَنْ سَعِيدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أَبْزَى، عَنْ أَبِيهِ قالَ: جاءَ رَجُلٌ إلى عُمَرَ بنِ الخَطَّابِ فَقالَ: إنِّي أَجْنَبْتُ فَلَمْ أُصِبِ الماءَ، فقالَ عَمَّارُ بنُ ياسِرٍ لِعُمَرَ بنِ الخَطَّابِ: أَما تذكُرُ أَنَّا كُنا في سَفَرٍ أنا وأنْتَ؟ فأمَّا أنتَ فَلَمْ تُصَلِّ، وأمَّا أنا فَتَمَعَّكْتُ فَصَلَّيْتُ، فَذَكَرْتُ ذَلِكَ للنَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «إنَّما كانَ يَكْفِيكَ هكَذا» وَضَرَبَ النَّبِيُّ ﷺ بِكَفَّيْهِ الأَرْضَ، وَنَفَخَ فِيهِما، ثُمَّ مَسَحَ بِهِما وَجْهَهُ وَكَفَّيْهِ. [انظر: ٣٣٩، ٣٤٠، ٣٤١، ٣٤٢، ٣٤٣، ٣٤٥، ٣٤٦، ٣٤٧]

(5) CHAPTER. *Tayammum* is for the hands and the face.

(٥) **بابُ التَّيَمُّمِ لِلْوَجْهِ والكَفَّينِ**

339. Narrated Sa'īd bin 'Abdur Raḥmān bin Abza on the authority of his father who said: 'Ammār said so (the above statement). And Shu'ba stroked lightly the earth with his hands and brought them close to his mouth

٣٣٩ - **حدَّثَنا** حَجَّاجٌ قالَ: أخْبَرَنا شُعْبَةُ: عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنْ ابنِ عَبْدِ الرَّحْمٰنِ بنِ أبْزَى، عَنْ

أبِيهِ: قالَ عَمَّارٌ بِهذا، وضَرَبَ شُعْبَةُ بِيَدَيْهِ الأَرْضَ؛ ثُمَّ أدْناهُما مِنْ فِيهِ، ثُمَّ مَسَحَ بِهِما وَجْهَهُ وكَفَّيْهِ. [راجع: ٣٣٨]

وقالَ النَّضرُ: أخْبَرَنا شُعْبَةُ عَنِ الحَكَمِ قالَ: سَمِعْتُ ذَرًّا يَقُولُ: عَنِ ابنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى. قالَ الحَكَمُ: وقَدْ سَمِعتُهُ مِنِ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ قالَ: قالَ عَمَّارٌ: وُضوءُ المُسْلِمِ يَكْفِيهِ مِنَ الماءِ.

(blew off the dust) and passed them over his face and then the backs of his hands. 'Ammār said, "Ablution (meaning *Ṭayammum* here) is sufficient for a Muslim if water is not available."

٣٤٠ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ سَمِعْتُ ذَرًّا، عَنِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ أَبْزَى، عَنْ أَبِيهِ أنَّهُ شَهِدَ عُمَرَ، وقالَ لَهُ عَمَّارٌ: كُنَّا في سَرِيَّةٍ فأجْنَبْنا. وقال: تَفَلَ فِيهِما. [راجع: ٣٣٨]

340. Narrated 'Abdur Raḥmān bin Abza that while he was in the company of 'Umar رَضِيَ الله عَنْهُ, 'Ammār رَضِيَ الله عَنْهُ said to 'Umar, "We were in a detachment and became *Junub* and I blew the dust off my hands [performed the rolling over the earth and offered *Ṣalāt* (prayer)]."

٣٤١ - حدَّثَنا مُحَمَّدُ بنُ كثيرٍ قالَ: أخْبَرَنا شُعبَةُ عنِ الحَكمِ عَنْ ذَرٍّ عَنِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ أَبْزَى، عَنْ أَبِيهِ قالَ: قالَ عَمَّارٌ لِعُمَرَ: تَمَعَّكْتُ فأتَيْتُ النَّبيَّ ﷺ فَقالَ: «يَكْفِيكَ الْوَجْهُ وَالْكَفَّانِ». [راجع: ٣٣٨]

341. Narrated 'Abdur Raḥmān bin Abza: 'Ammār رَضِيَ الله عَنْهُ said to 'Umar رَضِيَ الله عَنْهُ "I rolled myself in the dust and came to the Prophet ﷺ who said, 'Passing dusted hands over the face and the backs of the hands was sufficient for you'."

٣٤٢ - حدَّثَنا مُسْلِمٌ، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ عَبْدِ الرَّحْمٰنِ قالَ: شَهِدْتُ عُمَرَ قَالَ لَهُ عَمَّارٌ، وساقَ الحَدِيثَ. [راجع: ٣٣٨]

342. Narrated 'Ammār رَضِيَ الله عَنْهُ as above.

٣٤٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ

343. Narrated 'Ammār رَضِيَ الله عَنْهُ: The Prophet ﷺ stroked the earth with his hands

قالَ: حدَّثنا غُنْدَرٌ قالَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابنِ عَبْدِ الرَّحْمٰنِ ابنِ أَبْزَى، عَنْ أَبِيهِ قالَ: قالَ عَمَّارٌ: فَضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ الأَرْضَ فَمَسَحَ وَجْهَهُ وكَفَّيْهِ.

[راجع: ٣٣٨]

and then passed them over his face and the back of his hands (while demonstrating *Tayammum*).

(٦) **بابٌ**: الصَّعِيدُ الطَّيِّبُ وَضُوءُ المُسْلِمِ، يَكْفيهِ عَنِ الماءِ،

(6) CHAPTER. Clean earth is sufficient for a Muslim as a substitute for water for ablution (if he does not find water).

وقالَ الحَسَنُ يُجْزِئُهُ التَّيَمُّمُ مَا لَمْ يُحْدِثْ، وأَمَّ ابنُ عَبَّاسٍ وهُوَ مُتَيَمِّمٌ، وقَالَ يَحْيَى ابنُ سَعِيدٍ: لَا بَأْسَ بالصَّلاةِ عَلى السَّبَخَةِ والتَّيَمُّمِ بِها.

Al-Hasan said, "*Tayammum* is sufficient unless one does *Hadath*." Ibn 'Abbās led the *Salāt* (prayer) with *Tayammum*. Yahyā bin Sa'īd said, "There is no harm in offering *Salāt* on a moorland (a barren salty land) and performing *Tayammum* with it."

٣٤٤ - **حدَّثنا** مُسَدَّدٌ قالَ: حَدَّثَني يَحْيَى بنُ سَعِيدٍ قالَ: حدَّثنا عَوفٌ قالَ: حدَّثنا أَبُو رَجاءٍ عَنْ عِمْرانَ قالَ: كُنَّا في سَفَرٍ مَعَ النَّبِيِّ ﷺ وَإِنَّا أَسْرَيْنا حَتَّى إِذَا كُنَّا في آخِرِ اللَّيْلِ وَقَعْنا وَقْعَةً، ولا وَقْعَةَ أَحْلَى عِنْدَ المُسافِرِ مِنْها، فَما أَيْقَظَنا إِلَّا حَرُّ الشَّمْسِ، فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ فُلانٌ، ثُمَّ فلانٌ ثُمَّ فلانٌ يُسَمِّيهِمْ أَبُو رَجاءٍ، فَنَسِيَ عَوْفٌ ثُمَّ عُمَرُ بنُ الخَطَّابِ الرَّابِعُ، وكانَ النَّبِيُّ ﷺ إِذَا نامَ لَمْ يُوقَظْ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لأَنَّا لا نَدْرِي مَا يَحْدُثُ لَهُ في نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُ وَرَأَى مَا أَصابَ النَّاسَ وكانَ رَجُلاً جَلِيداً. فَكَبَّرَ وَرَفَعَ صَوْتَهُ بالتَّكْبِيرِ، فَما زَالَ يُكَبِّرُ ويَرفَعُ

344. Narrated 'Imran رَضِيَ اللهُ عَنْهُ: Once we were travelling with the Prophet ﷺ and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up; and the first to wake up was so-and-so, then so-and-so and then so-and-so (the narrator 'Aūf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattāb. And whenever the Prophet ﷺ used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "*Allāhu-Akbar*" and raised his voice with *Takbīr*, and kept on saying loudly till the Prophet ﷺ got up because of it. When he got up, the people informed him about what had happened to them. He said,

"There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet ﷺ stopped and asked for some water to perform the ablution. So, he performed the ablution and the call for the *Ṣalāt* was pronounced and he led the people in *Ṣalāt*. After he finished from the *Ṣalāt*, he saw a man sitting aloof who had not offered *Ṣalāt* with the people. He ﷺ asked, "O so-and-so! What has prevented you from offering *Ṣalāt* with us?" He replied, "I am *Junub* and there is no water." The Prophet ﷺ said, "Perform *Tayammum* with (clean) earth and that is sufficient for you."

Then the Prophet ﷺ proceeded on, and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Aūf added that Abū Rajā' had named him but he had forgotten) and 'Alī, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allāh's Messenger ﷺ." She said, "Do you mean the man who is called the *Ṣābī* (with a new religion)?" They replied, "Yes, the same person. So come along."

They brought her to the Prophet ﷺ and narrated the whole story. He said, "Help her to dismount." The Prophet ﷺ asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they

صَوْتَهُ بالتَّكْبِيرِ حتَّى اسْتَيْقَظَ بِصَوْتِهِ النَّبِيُّ ﷺ، فَلَمَّا اسْتَيْقَظَ شَكَوْا إِلَيْهِ الَّذِي أَصابَهُمْ، قالَ: لا ضَيرَ أو لا يَضِيرُ، ارْتَحِلُوا، فَارْتَحَلُوا فَسارَ غَيرَ بَعِيدٍ ثُمَّ نَزَلَ فَدَعا بالوَضُوءِ فَتَوَضَّأَ ونُودِيَ بالصَّلاةِ فَصَلَّى بالنَّاسِ، فَلَمَّا انْفَتَلَ مِن صَلاتِهِ إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ القَوْمِ، قالَ: «مَا مَنَعَكَ يا فُلانُ أَنْ تُصَلِّيَ مَعَ القَومِ؟» قالَ: أَصَابَتْنِي جَنابَةٌ ولا ماءَ. قالَ: «عَلَيْكَ بالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ»، ثُمَّ سارَ النَّبِيُّ ﷺ فاشْتَكَى إِلَيْهِ النَّاسُ مِنَ العَطَشِ، فَنَزَلَ فَدعا فُلاناً، كانَ يُسَمِّيهِ أَبُو رَجاءٍ، نَسِيَهُ عَوْفٌ، ودَعا عَلِيّاً فَقالَ: «اذْهَبا فابْتَغِيا الماءَ»، فانْطَلَقا فَتَلَقَّيا امْرَأَةً بَينَ مَزادَتَينِ أو سَطِيحَتَينِ مِنْ ماءٍ عَلى بَعِيرٍ لَها: فَقالَا لَها: أَيْنَ الماءُ؟ قالَتْ: عَهْدِي بالماءِ أَمْسِ هذِهِ السَّاعَةَ، وَنَفَرنا خُلُوفًا، قالا لها: انْطَلِقي إذاً، قالَتْ: إِلى أَيْنَ؟ قالا: إِلى رَسُولِ اللهِ ﷺ، قالَتْ: الذي يُقالُ لَهُ: الصَّابِي؟ قالَا: هُوَ الَّذِي تَعْنِينَ، فانْطَلِقِي، فَجاءَا بِها إِلى رَسُولِ اللهِ ﷺ وحدَّثاهُ الحَديثَ. قالَ: فاسْتَنْزَلُوها عَن بَعِيرِها، وَدَعا النَّبِيُّ ﷺ بإناءٍ فَفَرَّغَ فِيهِ مِنْ أَفْواهِ المَزادَتَيْنِ أَوِ السَّطِيحَتَيْنِ، وأَوكأَ أَفْواهَهُما

(too) all quenched their thirst and also gave water to others and last of all the Prophet ﷺ gave a pot full of water to the person who was *Junub* and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allāh, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophet ﷺ ordered us to collect something for her; so dates, flour and *Sawīq* were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet ﷺ said to her, "We have not taken your water but Allāh has given water to us." She returned home late. Her relatives asked her: "O so-and-so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the *Ṣābī'* and he did such and such a thing. By Allāh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allāh's Messenger, in truth."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islām?" They obeyed her and all of them embraced Islām.

Abū 'Abdullāh said: The word *Ṣabā'* means "The one who has deserted his old religion and embraced a new religion." Abūl 'Āliya said, "The *Sābi'ūn* are a sect of people of the Scripture who recite the Book (Psalms of *Sabi'ūn*) they used to live in 'Irāq. They were neither Jews nor Christians."

وأَطْلَقَ العَزَالِيَ، ونُودِيَ في النَّاسِ: اسْقُوا واسْتَقُوا، فَسَقَى مَن سَقَى، واسْتَقى مَنْ شاءَ، وكان آخِرَ ذٰلِكَ أَنْ أَعْطَى الَّذي أصابَتْهُ الجَنابَةُ إناءً مِنْ ماءٍ، قالَ: «اذْهَبْ فأَفْرِغْهُ عَلَيْكَ»، وهيَ قائِمَةٌ تَنْظُرُ إلى مَا يُفْعَلُ بِمائها، وايْمُ اللهِ لَقَدْ أُقْلِعَ عَنْها، وَإِنَّهُ لَيُخَيَّلُ إلَيْنا أنَّها أَشَدُّ مِلأَةً مِنها حِينَ ابْتَدَأَ فيها، فَقالَ النَّبيُّ ﷺ: «اجمَعُوا لَها»، فَجَمَعُوا لَها مِنْ بَينِ عَجْوَةٍ، ودَقِيقَةٍ، وسَوِيقَةٍ، حتَّى جَمَعُوا لَها طَعاماً فَجَعَلُوها في ثَوْبٍ وَحَمَلُوها عَلى بَعِيرِها، وَوَضَعُوا الثَّوْبَ بَينَ يَدَيها، قالَ لها: «تَعْلَمِينَ مَا رَزِئْنا مِنْ مائِكِ شَيْئاً، وَلكِنَّ اللهَ هُوَ الَّذي أَسْقانا»، فأتَتْ أهْلَها وقَدِ احْتَبَسَتْ عَنْهُم. فَقالُوا: مَا حَبَسَكِ يا فُلانَةُ؟ قالَتِ: العَجَبُ، لَقِيَني رَجُلانِ فذَهَبا بِي إلى هذَا الَّذي يُقالُ لَهُ: الصَّابِئُ، فَفَعَلَ كَذَا وَكَذَا، فَوَاللهِ إنَّهُ لأَسْحَرُ النَّاسِ مِنْ بَيْنِ هذِهِ وَهذِهِ، وقالَتْ بِإِصْبَعَيها الوُسْطَى والسَّبَّابَةِ، فَرَفَعَتْهما إلى السَّماءِ - تَعني السَّماءَ والأَرْضَ - أوَإنَّهُ لَرَسُولُ اللهِ حَقًّا، فَكانَ المُسْلِمُونَ بَعْدَ ذٰلِكَ يُغِيرُونَ عَلى مَنْ حَوْلَها مِنَ المُشْرِكِينَ، ولا يُصِيبُونَ الصِّرْمَ الَّذي هيَ مِنْهُ، فَقالَتْ يَوْماً لِقَوْمِها: مَا أَرَى هٰؤُلاءِ القَوْمَ

يَدْعُونَكُمْ عَمْداً، فَهَلْ لَكُمْ في الإِسْلام؟ فَأطاعُوها فَدَخَلُوا في الإِسْلام. قالَ أبو عَبْدِ اللهِ: صَبَا: خَرَجَ مِنْ دينٍ إلى غَيْرِهِ. وقالَ أَبُو العاليةِ: الصَّابِئِيْنَ فِرْقَةٌ مِنْ أَهْلِ الكِتابِ يَقْرَؤُنَ الزَّبُورَ. [انظر: ٣٤٨، ٣٥٧١]

(7) CHAPTER. A *Junub* can perform *Tayammum* if he is afraid of disease, death or thirst.

(٧) بابٌ: إذَا خافَ الجُنُبُ عَلى نَفْسِهِ المَرَضَ أوِ المَوْتَ، أوْ خافَ العَطَشَ تَيَمَّمَ،

It is said that once 'Amr bin Al-'Āṣ became *Junub* in a very cold night. He performed *Tayammum* and recited the following Verse from the Qur'ān: "...And do not kill yourself (nor kill one another). Surely, Allāh is Most Merciful to you." (V.4:29) When that was reported to the Prophet ﷺ he did not object to it.

ويُذْكَرُ أَنَّ عَمرَو بنَ العاصِ أجْنَبَ في لَيْلَةٍ بارِدَةٍ فَتَيَمَّمَ وَتَلا ﴿وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء: ٢٩] فَذُكِرَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ.

345. Narrated Abū Wā'il: Abū Mūsa said to 'Abdullāh bin Mas'ūd رَضِيَ الله عَنْهُ, "If one does not find water (for ablution) can he give up the prayer?" Abdullāh replied, "If you give the permission to perform *Tayammum* they will perform *Tayammum* even if water was available, if one of them found it cold." Abū Mūsā said, "What about the statement of 'Ammār to 'Umar?" 'Abdullāh replied, "'Umar was not satisfied by his statement."

٣٤٥ - حدَّثَنا بِشْرُ بنُ خالِدٍ قالَ: حدَّثَنا مُحَمَّدٌ هُوَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبي وَائِلٍ قالَ: قالَ أَبُو مُوسَى لِعَبْدِ اللهِ بنِ مَسْعُودٍ: إذَا لَمْ تَجِدِ الماءَ لا تُصَلِّي؟ قالَ عَبْدُ اللهِ: لَوْ رَخَّصْتُ لَهُمْ في هذَا كانَ إذَا وَجَدَ أحَدُهُمُ البَرْدَ، قالَ هكَذَا: يَعْني تَيَمَّمَ وَصَلَّى. وَقالَ: قُلْتُ: فأيْنَ قَوْلُ عَمَّارٍ لِعُمَرَ؟ قالَ: إنِّي لَمْ أرَ عُمَرَ قَنِعَ بِقَوْلِ عَمَّارٍ. [راجع: ٣٣٨]

346. Narrated Shaqīq bin Salama: I was with 'Abdullāh and Abū Mūsa; the latter

٣٤٦ - حدَّثَنا عُمَرُ بنُ حَفْصٍ

قالَ: حدَّثَنا أَبي: حدَّثَنا الأَعمَشُ قال: سَمِعْتُ شَقِيْقَ بنَ سَلَمَةَ قالَ: كُنْتُ عِنْدَ عَبْدِ اللهِ وأَبي مُوسَى فَقالَ لَهُ أبو مُوسَى: أَرأَيْتَ يا أَبا عَبْدِ الرَّحْمٰنِ إِذَا أَجْنَبَ فلَمْ يَجِدْ ماءً، كَيْفَ يَصنَعُ؟ فقالَ عَبْدُ اللهِ: لا يُصَلِّي حتَّى يَجِدَ الماءَ، فَقالَ أبو مُوسَى: فَكَيْفَ تَصْنَعُ بِقَوْلِ عَمَّارٍ حِيْنَ قالَ لَهُ النَّبِيُّ ﷺ: «كانَ يَكْفِيكَ»؟ قالَ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِذٰلِكَ؟ فَقالَ أَبُو مُوسَى: فَدَعْنا مِنْ قَوْلِ عَمَّارٍ، كَيْفَ تَصْنَعُ بِهٰذِهِ الآيَةِ؟ فَما دَرَى عَبْدُ اللهِ مَا يَقُولُ، فَقالَ: إِنَّا لَوْ رَخَّصْنا لَهُمْ في هذا لأَوْشَكَ إِذَا بَرَدَ عَلى أَحَدِهِم الماءُ أَنْ يَدَعَهُ ويَتَيَمَّمَ، فَقُلْتُ لِشَقِيْقٍ: فإِنَّما كَرِهَ عَبْدُ اللهِ لِهٰذَا؟ قالَ: نَعَمْ.

[راجع: ٣٣٨]

asked the former, "O Abū Abdur-Raḥmān! What is your opinion if somebody becomes *Junub* and no water is available?" 'Abdullāh replied, "Do not offer *Ṣalāt* (prayer) till water is found." Abū Mūsa said, "What do you say about the statement of 'Ammār (who was ordered by the Prophet ﷺ to perform *Tayammum*). The Prophet ﷺ said to him: "Perform *Tayammum* and that would be sufficient." 'Abdullāh replied, "Don't you see that 'Umar was not satisfied by 'Ammār's statement?" Abū Mūsa said, "All right, leave 'Ammār's statement, but what will you say about this Verse (of *Tayammum*)?" 'Abdullāh kept quiet and then said, "If we allowed it, then they would probably perform *Tayammum* even if water was available, if one of them found it (water) cold."

The narrator added, "I said to Shaqīq, "Then did 'Abdullāh dislike to perform *Tayammum* because of this?" He replied, "Yes."

(٨) بابُ التَّيَمُّمُ ضَرْبَةٌ

(8) CHAPTER. *Tayammum* with one light stroke (on the earth).

٣٤٧ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ قالَ: أَخْبَرَنا أَبو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قالَ: كُنْتُ جالِساً مَعَ عَبْدِ اللهِ وأَبي مُوسَى الأَشْعَرِيِّ، فَقالَ لَهُ أَبُو مُوسَى: لَوْ أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يَجِدِ الماءَ شَهْراً، مَا كانَ يَتَيَمَّمُ ويُصَلِّي؟ فَكَيفَ تَصْنَعُونَ في سُورَةِ المائِدَةِ ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

347. Narrated Al-A'mash: Shaqīq said, "While I was sitting with 'Abdullāh and Abū Mūsa Al-Ash'arī, the latter asked the former, 'If a person becomes *Junub* and does not find water for one month, can he perform *Tayammum* and offer his *Ṣalāt* (prayer)?' (He replied in the negative). Abū Mūsa said, 'What do you say about this Verse from *Sūrat Al-Mā'ida*: ...And you find not water then perform *Tayammum* with clean earth and rub therewith your faces and hands... (V.5:6)' 'Abdullāh replied, 'If we allowed it then they would probably perform *Tayammum* with clean earth even if water

were available but cold.'" I said, "You then disliked to perform *Tayammum* because of this?" He said, "Yes." (Shaqīq added), "Abū Mūsa said, 'Haven't you heard the statement of 'Ammār to 'Umar? [He (Ammār) said:] I was sent out by Allāh's Messenger ﷺ for some job and I became *Junub* and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet ﷺ of that he said, 'Like this would have been sufficient.' The Prophet ﷺ (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.' So 'Abdullāh said (to Abū Mūsa), "Don't you know that 'Umar was not satisfied with 'Ammār's statement?"

Narrated Shaqīq: While I was with 'Abdullāh and Abū Mūsa, the latter said to the former, "Haven't you heard the statement of 'Ammār to 'Umar? He said, "Allāh's Messenger ﷺ sent you and I out, I became *Junub* and rolled myself in the dust (clean earth) (for *Tayammum*). When we came to Allāh's Messenger ﷺ I told him about it and he said, 'This would have been sufficient,' passing his hands over his face and the back of his hands once only.'"

[المائدة:٦]؟ فَقالَ عَبْدُ اللهِ: لَوْ رُخِّصَ لَهُمْ في هذَا لأَوْشَكُوا إذَا بَرَدَ عَلَيْهِمُ الماءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ؟ قُلْتُ: وإنَّما كَرِهْتُمْ هٰذا لِذَا؟ قالَ: نَعَمْ. فَقالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللهِ ﷺ في حَاجَةٍ فأَجْنَبْتُ فَلَمْ أجِدِ الماءَ فَتَمَرَّغْتُ في الصَّعِيْدِ كما تَمَرَّغُ الدَّابَّةُ فَذَكَرْتُ ذٰلِكَ للنَّبِيِّ ﷺ فَقالَ: «إنَّما كانَ يَكْفِيْكَ أنْ تَصْنَعَ هكَذا»، فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلى الأَرْضِ، ثُمَّ نَفَضَها، ثُمَّ مَسَحَ بِها ظَهْرَ كَفِّهِ بِشِمالِهِ، أَوْ ظَهْرَ شِمالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهَا وَجْهَهُ، فَقالَ عَبْدُ اللهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَولِ عَمَّارٍ؟ زَادَ يَعْلى، عَنِ الأَعْمَشِ، عَنْ شَقِيْقٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللهِ وأَبِي مُوسَى فَقالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: إنَّ رَسُولَ اللهِ ﷺ بَعَثَنِي أنا وأَنْتَ فأَجْنَبْتُ فَتَمَعَّكْتُ بالصَّعِيْدِ، فأَتَيْنا رَسُولَ اللهِ ﷺ فأَخْبَرْناهُ فَقالَ: «إنَّما كانَ يَكْفِيْكَ هٰكَذا»، ومَسَحَ وَجْهَهُ وَكَفَّيْهِ واحِدَةً. [راجع: ٣٣٨]

(9) CHAPTER.

(٩) بابٌ:

348. Narrated 'Imrān bin Ḥuṣain Al-Khuzā'ī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw a person sitting aloof and not offering *Ṣalāt* (prayer) with the people. He asked him, "O so-and-so! What prevented you from offering the *Ṣalāt* with the people?"

٣٤٨ - حدَّثَنا عَبْدَانُ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا عَوْفٌ، عَنْ أَبِي رَجاءٍ قالَ: حدَّثَنا عِمْرَانُ بنُ حُصَينٍ الخُزَاعِيُّ أنَّ رَسُولَ اللهِ ﷺ

رَأى رَجُلاً مُعْتَزِلاً لَمْ يُصَلِّ في القَوْمِ، فَقالَ: «يا فُلانُ مَا مَنَعَكَ أنْ تُصَلِّيَ في القَوْمِ؟» فَقالَ: يا رَسُولَ اللهِ أَصابَتْنِي جَنابَةٌ وَلا ماءَ، قالَ: «عَلَيْكَ بالصَّعِيْدِ فَإنَّهُ يَكْفِيْكَ».

[راجع: ٣٤٤]

He replied, "O Allāh's Messenger! I am *Junub* and there is no water." The Prophet ﷺ said, "Perform *Tayammum* with clean earth and that will be sufficient for you."

8 - THE BOOK OF *AṢ-ṢALĀT* (The Prayer)

٨ - كتاب الصلاة

(1) CHAPTER. How *Aṣ-Ṣalāt* (the prayer) was prescribed on the night of *Al-Isrā'* (miraculous night journey) of the Prophet ﷺ to Jerusalem (and then to the heavens).

Ibn 'Abbās said: Abū Sufyān, when telling the narration of Heraclius, mentioned: "The Prophet ﷺ ordered us to offer our *Ṣalāt* (prayers) regularly and to be true and chaste."

349. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrīl answered: 'Jibrīl.' He asked, 'Is there anyone with you?' Jibrīl replied, 'Yes, Muḥammad ﷺ is with me.' He asked, 'Has he been called?' Jibrīl said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* (a large number of people) on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrīl, 'Who is he?' He replied, 'He is Ādam عليه السلام and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell, and when he looked towards his right he laughed and

(١) بابٌ كَيْفَ فُرِضَتِ الصَّلَاةُ فِي الإِسْرَاءِ،

وَقَالَ ابنُ عَبَّاسٍ: حَدَّثَنِي أَبو سُفْيَانَ فِي حَدِيثِ هِرَقْلَ فَقَالَ: يأمُرُنا - يَعْنِي النَّبِيَّ ﷺ - بالصَّلاةِ والصِّدْقِ والعَفافِ.

٣٤٩ - حَدَّثَنَا يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ أَنَسِ بنِ مالكٍ قالَ: كانَ أَبو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فُرِجَ عَنْ سَقْفِ بَيْتِي وأنا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِماءِ زَمْزَمَ، ثُمَّ جاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وإيماناً فأفْرَغَهُ في صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بي إلى السَّماءِ الدُّنْيا، فَلَمَّا جِئْتُ إلى السَّماءِ الدُّنْيا قالَ جِبْرِيلُ لِخازِنِ السَّماءِ: افْتَحْ، قالَ: مَنْ هٰذا؟ قَالَ: جِبْرِيلُ. قالَ: هَلْ مَعَكَ أَحَدٌ؟ قالَ: نَعَمْ، مَعِي مُحَمَّدٌ ﷺ، فَقالَ: أَأُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، فَلَمَّا فَتَحَ عَلَوْنا السَّماءَ الدُّنْيا فإذا رَجُلٌ قاعِدٌ عَلى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسارِهِ أَسْوِدَةٌ، إذا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإذا نَظَرَ قِبَلَ يَسارِهِ بَكَى، فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ، والابْنِ

when he looked towards his left he wept.'

Then he ascended with me till he reached the second heaven and he (Jibrīl) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.

Anas said: "Abū Dhar added that the Prophet ﷺ met Adam, Idrīs, Mūsa (Moses), 'Iesa (Jesus) and Ibrāhīm (Abraham) عليهم السلام, he (Abū Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet ﷺ) met Ādam on the nearest heaven and Ibrāhīm on the sixth heaven."

Anas said, "When Jibrīl, along with the Prophet ﷺ passed by Idrīs, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet ﷺ asked, 'Who is he?' Jibrīl replied, 'He is Idrīs'."

The Prophet ﷺ added, "I passed by Mūsa and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibrīl, 'Who is he?' Jibrīl replied, 'He is Mūsa.' Then I passed by 'Iesa and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibrīl replied, 'He is 'Iesa (Jesus) عليه السلام.'

Then I passed by Ibrāhīm and he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrīl, 'Who is he?' Jibrīl replied, 'He is Ibrāhīm عليه السلام.' "

The Prophet ﷺ added, "Then Jibrīl ascended with me to a place where I heard the creaking of the pens."

Ibn Ḥazm and Anas bin Mālik said: The Prophet ﷺ said, "Then Allāh عزوجل enjoined fifty *Ṣalāt* (prayers) on my followers, when I returned with this Order of Allāh, I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty *Ṣalāt* on them.' Mūsa said, 'Go back to your Lord (and appeal for

الصَّالِحِ، قُلْتُ لِجِبْرِيلَ: مَنْ هذَا؟ قالَ: هذَا آدَمُ، وهذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَشِمالِهِ نَسَمُ بَنِيهِ، فأَهْلُ اليمينِ مِنْهُمْ أَهْلُ الجَنَّةِ، والأَسْوِدَةُ الَّتي عَنْ شِمالِهِ أَهْلُ النَّارِ، فإذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وإذَا نَظَرَ قِبَلَ شِمالِهِ بَكَى، حتَّى عَرَجَ بي إلى السَّماءِ الثَّانِيَةِ، فَقالَ لِخازِنِها: افْتَحْ، فَقالَ لَهُ خازِنُها مِثْلَ ما قالَ الأَوَّلُ فَفَتَحَ»، قالَ أنَسٌ: فَذَكَرَ أنهُ وَجَدَ في السَّمٰوَاتِ آدَمَ، وإِدْرِيسَ، ومُوسَى وَعِيسَى، وإبرَاهِيمَ صَلَواتُ اللهِ عَلَيْهِمْ، ولمْ يُثْبِتْ كَيْفَ مَنازِلُهُمْ غَيرَ أنَّه ذَكَرَ أنَّهُ وَجَدَ آدَمَ في السَّماءِ الدُّنْيا، وإبرَاهِيمَ في السَّماءِ السَّادِسَة. قالَ أنَسٌ: فَلَمَّا مَرَّ جِبْرِيلُ بالنَّبِيِّ ﷺ بإدْرِيسَ قالَ: «مَرْحَباً بالنَّبِيِّ الصَّالِحِ والأَخِ الصَّالِحِ، فَقُلْتُ: مَنْ هذَا؟ قالَ: هذَا إدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسَى، فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالحِ والأَخِ الصَّالحِ، قُلْتُ: مَنْ هذَا؟ قالَ: هذَا مُوسَى، ثُمَّ مَرَرْتُ بِعِيسَى فَقالَ: مَرْحَباً بالأخِ الصَّالحِ والنَّبِيِّ الصَّالحِ، قُلْتُ: مَنْ هذَا؟ قالَ: هذَا عِيسَى، ثُمَّ مَرَرْتُ بإبراهِيمَ فَقالَ: مَرْحَبًا بالنَّبِيِّ الصَّالحِ والابنِ الصَّالحِ، قُلْتُ: مَنْ هذَا؟ قالَ: هذَا إبراهِيمُ ﷺ»، قالَ ابنُ شِهابٍ: فأَخْبَرَني ابنُ حَزْمٍ أنَّ ابْنَ

reduction), for your followers will not be able to bear it.' (So, I went back to Allāh and requested for reduction) and He reduced it to half. When I passed by Mūsa again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allāh and requested for further reduction and half of it was reduced. I again passed by Mūsa and he said to me: 'Return to your Lord, for your followers will not be able to bear it.' So I returned to Allāh and He said, 'These are five *Ṣalāt* and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Mūsa and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Jibrīl took me till we reached ***Sidrat-ul-Muntahā*** (lote tree of the utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk (a kind of perfume)."

عَبَّاسٍ، وأَبا حَبَّةَ الأَنْصارِيَّ، كانا يَقُولانِ: قالَ النَّبِيُّ ﷺ: «ثُمَّ عُرِجَ بِي حتَّى ظَهَرْتُ لِمُسْتَوًى أسمَعُ فِيهِ صَرِيفَ الأقْلامِ»، قالَ ابْنُ حَزْمٍ، وأَنَسُ ابنُ مالِكٍ: قالَ النَّبِيُّ ﷺ: «فَفَرَضَ اللهُ عَلى أُمَّتِي خَمْسِينَ صَلاةً، فَرَجَعْتُ بِذلِكَ حتَّى مَرَرْتُ عَلى مُوسَى، فَقالَ: ما فَرَضَ اللهُ لَكَ عَلى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلاةً، قالَ مُوسىٰ: فَارْجِعْ إلى رَبِّكَ، فإنَّ أُمَّتَكَ لا تُطِيقُ ذلِكَ، فَراجَعَنِي فَوَضَعَ شَطْرَها، فَرَجَعْتُ إلى مُوسَى، قُلْتُ: وَضَعَ شَطْرَها، قالَ: راجِعْ رَبَّكَ فإنَّ أُمَّتَكَ لا تُطِيقُ، فَراجَعْتُ، فَوَضَعَ شَطْرَها، فَرَجَعْتُ إلَيْهِ فَقالَ: ارْجِعْ إلى رَبِّكَ فإنَّ أُمَّتَكَ لا تُطِيقُ ذلِكَ، فَراجَعْتُهُ، فَقالَ: هُنَّ خَمْسٌ وهُنَّ خَمْسُونَ، لا يُبَدَّلُ القَوْلُ لَدَيَّ، فَرَجَعْتُ إلى مُوسَى، فَقالَ: راجِعْ رَبَّكَ، فَقُلْتُ: اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حتَّى انْتَهَى بِي إلى سِدْرَةِ المُنْتَهى، وغَشِيَها أَلْوانٌ لا أدْرِي ما هِيَ، ثُمَّ أُدْخِلْتُ الجَنَّةَ، فإذَا فِيها حَبايِلُ اللُّؤْلُؤِ، وإذَا تُرابُها المِسْكُ». [انظر: ١٦٣٦، ٣٣٤٢]

350. Narrated 'Āishah رَضِيَ اللهُ عَنها the Mother of believers: Allāh enjoined *Aṣ-Ṣalāt* (the prayer) when He enjoined it, it was two *Rak'a* only (in every *Ṣalāt*) both when in residence or during a journey. Then the *Ṣalāt*

٣٥٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ عَنْ صالِحِ بنِ كَيْسانَ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ

offered during a journey remained the same, but (the *Rak'ā* of) *Ṣalāt* for non-travellers were increased.

عائِشَةَ أُمِّ المُؤمِنِينَ قالَتْ: فَرَضَ اللهُ الصَّلاةَ حِينَ فَرَضَها رَكْعَتَيْنِ رَكْعَتَيْنِ في الحَضَرِ وَالسَّفَرِ فأُقِرَّتْ صَلاةُ السَّفَرِ وَزِيدَ في صَلاةِ الحَضَرِ. [انظر: ١٠٩٠، ٣٩٣٥]

(2) CHAPTER. It is obligatory to wear clothes while offering *Aṣ-Ṣalāt* (the prayers).

(٢) بابُ وُجُوبِ الصَّلاةِ في الثِّيابِ،

And the Statement of Allāh تعالى : 'Take your adornment (by wearing your clean clothes covering completely the *Aurah* : – [it means, – while offering *Ṣalāt* (prayer), a male must cover himself with clothes from umblicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet, except face, and it is better that her both hands are also covered.][1] while praying and going round (the *Ṭawāf* of) the Ka'bah (V.7:31).

And offering *Ṣalāt* while wearing a single garment wrapped round the body, Salma bin Al-Akwa' narrated: The Prophet ﷺ said, "He should pin it, even if with a thorn."

Offering *Ṣalāt* with the same garment in which one has had sexual intercourse (is permissible) if one does not see anything dirty on it.

The Prophet ﷺ ordered that no one should go around the Ka'bah (perform *Ṭawāf*) in a naked state.

وقَوْلِ اللهِ تَعالى: ﴿خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١] ومَنْ صَلَّى مُلْتَحِفاً في ثَوْبٍ وَاحِدٍ، ويُذْكَرُ عَنْ سلمَةَ ابن الأكْوَعِ أنَّ النَّبِيَّ ﷺ قالَ: «يَزُرُّهُ ولَوْ بِشَوْكَةٍ»، في إسْنادِهِ نَظَرٌ، ومَنْ صَلَّى في الثَّوْبِ الَّذي يُجامِعُ فِيهِ مَا لَمْ يَرَ أذًى، وأمَرَ النَّبِيُّ ﷺ أنْ لا يَطُوفَ بالبَيْتِ عُرْيانٌ.

351. Narrated Umm 'Atiyya رَضِيَ الله عَنها: We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two *'Eīd* festivals. These menstruating women were to keep away from

٣٥١ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا يَزِيدُ بنُ إبرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: أُمِرْنا أنْ نُخْرِجَ الحُيَّضَ يَوْمَ

(1) (Ch.2): See the footnote of Ch.13 before Ḥadīth No.372.

their *Muṣallā*. A woman asked, "O Allāh's Messenger! What about one who does not have a veil?" He said, "Let her share the veil of her companion."

العِيدَيْنِ وذَوَاتِ الخُدُورِ فَيَشْهَدْنَ جَماعَةَ المُسْلِمِينَ ودَعْوَتَهُمْ، ويَعْتَزِلُ الحُيَّضُ عَنْ مُصَلَّاهُنَّ، قالَتِ امْرَأَةٌ: يا رَسُولَ اللهِ إحْدانا لَيْسَ لَها جِلْبابٌ، قالَ: «لِتُلْبِسْها صاحِبَتُها مِنْ جِلْبابِها»، وقالَ عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا عِمْرانُ قَالَ: حدَّثَنا مُحَمَّدُ ابنُ سِيرِينَ قَالَ: حدَّثَتنا أُمُّ عَطِيَّةَ: سَمِعْتُ النَّبِيَّ ﷺ بِهٰذَا. [راجع: ٣٢٤]

(3) CHAPTER. To tie *Izār* (dress worn below the waist) at one's back while offering *Ṣalāt* (prayers).

(٣) بابُ عَقْدِ الإزَارِ عَلى القَفَا في الصَّلاةِ،

Sahl said, "Some people offered *Ṣalāt* (prayer) with the Prophet ﷺ with their *Izār* tied to their necks."

وقالَ أبُو حَازِمٍ عَنْ سَهْلٍ: صَلَّوْا مَعَ النَّبِيِّ ﷺ عاقِدِي أُزْرِهِمْ عَلى عَوَاتِقِهِمْ.

352. Narrated Muḥammad bin Al-Munkadir: Once Jābir رَضِيَ اللهُ عَنْهُ offered *Ṣalāt* (prayer) with his *Izār* tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, "Do you offer your *Ṣalāt* in a single *Izār*?" He replied, "I did so to show it to the one with no sense like you. Had anyone of us two garments in the lifetime of the Prophet ﷺ?"

٣٥٢ - حدَّثَنا أحْمَدُ بنُ يُونُسَ قالَ: حدَّثَنا عاصِمُ بنُ مُحَمَّدٍ قالَ: حدَّثَني واقِدُ بنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، قالَ: صَلَّى جابِرٌ في إزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفاهُ، وثِيابُهُ مَوْضُوعَةٌ عَلى المِشْجَبِ، قالَ لَهُ قائِلٌ: تُصَلِّي في إزَارٍ وَاحِدٍ؟ فَقالَ: إنَّما صَنَعْتُ ذٰلكَ لِيرَانِي أحْمَقُ مِثْلُكَ، وأيُّنا كانَ لَهُ ثَوْبانِ عَلى عَهْدِ النَّبِيِّ ﷺ؟ [انظر: ٣٥٣، ٣٦١، ٣٧٠]

353. Narrated Muḥammad bin Al-Munkadir: I saw Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما offering *Ṣalāt* (prayer) in a single garment and he said that he had seen the Prophet ﷺ offering *Ṣalāt* in a single garment.

٣٥٣ - حدَّثَنا مُطَرِّفٌ أبُو مُصْعَبٍ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ أَبِي المَوَالِي، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ قالَ: رَأَيْتُ جابِرَ بنَ عَبْدِ اللهِ يُصَلِّي

فِي ثَوْبٍ واحِدٍ، وقالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ. [راجع: ٣٥٢]

(٤) بابُ الصَّلاةِ فِي الثَّوْبِ الوَاحِدِ مُلْتَحِفاً بِهِ،

قالَ الزُّهْرِيُّ فِي حَدِيثِهِ: المُلْتَحِفُ المُتَوَشِّحُ، وهُوَ المُخالِفُ بَيْنَ طَرَفَيْهِ عَلى عاتِقَيْهِ، وهُوَ الاشْتِمالُ عَلَيْهِ مَنْكِبَيْهِ، قالَ: وَقالَتْ أُمُّ هانِئٍ: التَحَفَ النَّبِيُّ ﷺ بِثَوْبٍ، وخالَفَ بَيْنَ طَرَفَيْهِ عَلى عاتِقَيْهِ.

(4) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayers) with a single garment wrapped round the body.

Umm Hānī رَضِيَ اللهُ عَنْها said that the Prophet ﷺ wrapped his body with a single garment and crossed its ends over his shoulders.

٣٥٤ - **حَدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى قالَ: حَدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عُمَرَ بنِ أَبِي سَلَمَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ واحِدٍ قَدْ خالَفَ بَيْنَ طَرَفَيْهِ. [انظر: ٣٥٥، ٣٥٦]

354. Narrated 'Umar bin Abī Salama رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayer) in one garment and crossed its ends.

٣٥٥ - **حَدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حَدَّثَنا يَحْيَى قالَ: حَدَّثَنا هِشامٌ قالَ: حَدَّثَنِي أَبِي عَنْ عُمَرَ بنِ أَبِي سَلَمَةَ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ واحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ، قَدْ أَلْقَى طَرَفَيْهِ عَلى عاتِقَيْهِ. [راجع: ٣٥٤]

355. Narrated 'Umar bin Abī Salama رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ offering *Ṣalāt* (prayer) in a single garment in the house of Umm Salama رَضِيَ اللهُ عَنْها and he had crossed its ends around his shoulders.

٣٥٦ - **حَدَّثَنا** عُبَيْدُ بنُ إِسماعِيلَ قالَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ أَنَّ عُمَرَ بنَ أَبِي سَلَمَةَ أَخْبَرَهُ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ واحِدٍ مُشْتَمِلاً بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ وَاضِعاً طَرَفَيْهِ عَلى عاتِقَيْهِ. [راجع: ٣٥٤]

356. Narrated 'Umar bin Abī Salama رَضِيَ اللهُ عَنْهُ: In the house of Umm Salama رَضِيَ اللهُ عَنْها, I saw Allāh's Messenger ﷺ offering *Ṣalāt* (prayer), wrapped in a single garment around his body with its ends crossed round his shoulders.

357. Narrated Abū Murra, the freed-slave of Umm Hānī رَضِيَ اللهُ عَنْها: Umm Hānī, the daughter of Abī Ṭālib said, "I went to Allāh's Messenger ﷺ in the year of the conquest of Makkah and found him taking a bath and his daughter Fāṭima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Umm Hānī bint Abī Ṭālib.' He said, 'Welcome! O Umm Hānī.' When he finished his bath he stood up and prayed eight *Rak'ā* while wearing a single garment (wrapped round his body) and when he finished I said, 'O Allāh's Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so the son of Hubaira.' The Prophet ﷺ said, 'We shelter the person whom you have sheltered'."

Ummi Hānī added, "And that was before noon (*Ḍuḥa*)."

٣٥٧ - حدَّثَنا إسماعِيلُ بنُ أبي أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ أنَّ أبا مُرَّةَ مَوْلى أُمِّ هانِئٍ بِنْتِ أبي طالِبٍ أخْبَرَهُ أنَّهُ سمعَ أُمَّ هانِئٍ بِنْتَ أبي طالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وفاطِمَةُ ابْنَتُه تَسْتُرُهُ، قالَتْ: فَسَلَّمْتُ عَلَيْهِ، فَقالَ: «مَنْ هذِهِ؟» فَقُلْتُ: أنا أُمُّ هانِئٍ بِنْتُ أبي طالِبٍ، فَقالَ: «مَرْحَباً بِأُمِّ هانِئٍ»، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِيَ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ، فلَمَّا انْصَرَفَ قُلْتُ: يا رَسُولَ اللهِ زَعَمَ ابنُ أُمِّي أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ، فُلانَ بنَ هُبَيْرَةَ، فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِئٍ»، قالَتْ أُمُّ هانِئٍ: وذَاكَ ضُحًى. [راجع: ٢٨٠]

358. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A person asked Allāh's Messenger ﷺ about the offering of *Aṣ-Ṣalāt* (the prayer) in a single garment. Allāh's Messenger ﷺ replied, "Has everyone of you got two garments?"

٣٥٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أنَّ سائلاً سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّلاةِ في ثَوْبٍ واحِدٍ، فَقالَ رَسُولُ اللهِ ﷺ: «أوَلِكُلِّكُمْ ثَوْبانِ؟». [انظر: ٣٦٥]

(5) CHAPTER. If someone offers *Ṣalāt* (prayer) wrapped in a single garment, he should cross its corners round his shoulders.

(٥) بابٌ إذا صَلَّى في الثَّوْبِ الواحِدِ فَلْيَجْعَلْ عَلى عاتِقَيْهِ

359. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should

٣٥٩ - حدَّثَنا أبُو عاصِمٍ، عَنْ

offer *Ṣalāt* (prayer) in a single garment that does not cover one's shoulders."

مالِكٍ، عَنْ أَبِي الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ أَبي هُرَيْرَة قالَ: قالَ النَّبيُّ ﷺ: «لا يُصَلِّي أحَدُكُمْ في الثَّوْبِ الوَاحِدِ لَيْسَ عَلى عاتِقَيْهِ شَيءٌ». [انظر: ٣٦٠]

360. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever offers *Ṣalāt* (prayer) in a single garment, must cross its ends (over the shoulders)."

٣٦٠ - **حدَّثنا** أبُو نُعَيم قالَ: حدَّثنا شَيْبانُ، عَنْ يَحْيَى بنِ أَبي كَثِيرٍ، عَنْ عِكْرِمَةَ قالَ: سَمِعْتُهُ أوْ كُنْتُ سَأَلْتُه قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُول: أشْهَدُ أنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى في ثَوْبٍ فلْيُخالِفْ بَينَ طَرَفَيْهِ». [راجع: ٣٥٩]

(6) CHAPTER. If the garment is tight (over the body).

(٦) بابٌ إذَا كانَ الثَّوْبُ ضَيِّقاً

361. Narrated Sa'īd bin Al-Ḥārith: I asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما about offering *Ṣalāt* (prayer) in a single garment. He said, "I travelled with the Prophet ﷺ during some of his journeys, and I came to him at night for some purpose and I found him offering *Ṣalāt*. At that time, I was wearing a single garment with which I covered my shoulders and offered *Ṣalāt* by his side. When he finished the *Ṣalāt*, he asked, 'O Jābir! What has brought you here?' I told him what I wanted. When I finished, he asked, 'O Jābir! What is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an *Izār* (tie it around your waist only)'."

٣٦١ - **حدَّثنا** يَحْيَى بنُ صالحٍ قالَ: حدَّثنا فُلَيْحُ بنُ سُلَيمانَ، عَنْ سَعِيدِ بنِ الحارِثِ قالَ: سَألْنا جابِرَ بنَ عَبْدِ اللهِ عَنِ الصَّلاةِ في الثَّوْبِ الوَاحِدِ؟ فَقالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ في بَعْضِ أسْفارِهِ فَجِئْتُ لَيْلَةً لِبَعْضِ أمْرِي، فَوَجَدْتُهُ يُصَلِّي وَعَلَيَّ ثَوْبٌ واحِدٌ، فاشْتَمَلْتُ بِهِ وصَلَّيْتُ إلى جانِبِهِ، فَلَمَّا انْصَرَفَ قالَ: «ما السُّرَى يا جابِرُ؟» فأخْبَرْتُهُ بِحاجَتِي فَلَمَّا فَرَغْتُ قال: «مَا هذَا الاشْتِمالُ الَّذِي رَأيْتُ؟» قُلْتُ: كانَ ثَوْبٌ قالَ: «فَإنْ كانَ واسِعاً فالتَحِفْ بِهِ، وإنْ كانَ ضَيِّقاً فاتَّزِرْ بِهِ». [راجع: ٣٦١]

362. Narrated Sahl رَضِيَ اللهُ عَنْهُ: The men used to offer *Ṣalāt* (prayer) with the Prophet

٣٦٢ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا

يَحْيَى عَنْ سُفْيانَ قالَ: حدَّثني أبُو حازِمٍ، عَنْ سَهْلٍ قالَ: كانَ رِجالٌ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ عاقِدِي أُزْرِهِمْ عَلى أعْناقِهِمْ كَهَيْئَةِ الصِّبْيانِ وَقالَ للنِّساءِ: لا تَرْفَعْنَ رُؤُسَكُنَّ حتَّى يَسْتَوِيَ الرِّجالُ جُلُوساً. [انظر: ٨١٤، ١٢١٥]

ﷺ with their *Izār* (lower-half body-cover sheet) tied around their necks as boys used to do; therefore the Prophet ﷺ told the women not to raise their heads (from prostration) till the men sat down straight (while praying).

(٧) **بابُ الصَّلاةِ في الجُبَّةِ الشَّامِيَّةِ،**

وقالَ الحَسَنُ في الثِّيابِ يَنْسُجُها المَجُوسِيُّ: لَمْ يَرَ بِها بَأْساً، وقالَ مَعْمَرٌ: رأيْتُ الزُّهْرِيَّ يَلْبَسُ مِنْ ثِيابِ اليَمَنِ ما صُبِغَ بالبَوْلِ، وصَلَّى عَلِيٌّ في ثَوْبٍ غَيرِ مَقْصُورٍ.

(7) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in a Syrian cloak (made by infidels).

Al-Ḥasan said that there was no harm in wearing clothes woven by a Magian. And Ma'mar said that he had seen Az-Zuhrī wearing Yemenite garments dyed with urine. And 'Alī offered *Ṣalāt* (prayer) in a new unwashed garment.

٣٦٣ - **حدَّثَنا** يَحْيَى قالَ: حدَّثَنا أبُو مُعاوِيَةَ، عَنِ الأعمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ مُغِيرَةَ بنِ شُعْبَةَ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفَرٍ فقالَ: «يا مُغِيرَةُ، خُذِ الإدَاوَةَ»، فأخَذْتُها، فانْطَلَقَ رَسُولُ اللهِ ﷺ حتَّى تَوَارَى عَنِّي فَقَضى حاجَتَهُ وعَلَيْهِ جُبَّةٌ شامِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّها فَضاقَتْ، فأخْرَجَ يَدَهُ مِنْ أسْفَلِها فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ وَمَسَحَ عَلى خُفَّيْهِ ثُمَّ صَلَّى. [راجع: ١٨٢]

363. Narrated Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: Once I was travelling with the Prophet ﷺ and he said, "O Mughīra! Take this container of water." I took it and Allāh's Messenger ﷺ went far away till he disappeared. He answered the call of nature and he was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight, so he took out his hands from under it. I poured water and he performed ablution like that for *Ṣalāt* (prayer) and passed his (wet) hands over his *Khuff* (leather socks) and then offered *Ṣalāt*.

(٨) **بابُ كَرَاهِيَةِ التَّعَرِّي في الصَّلاةِ**

(8) CHAPTER. It is disliked to be naked during *Aṣ-Ṣalāt* (the prayers).

٣٦٤ - **حدَّثَنا** مَطَرُ بنُ الفَضْلِ

364. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While Allāh's Messenger ﷺ was

قالَ: حدَّثَنا رَوْحٌ قالَ: حدَّثَنا زَكَرِيَّا بنُ إسحَاقَ قَالَ: حدَّثَنا عَمْرُو بنُ دينارٍ قالَ: سَمِعتُ جابرَ بنَ عَبْدِ اللهِ يُحَدِّثُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَنْقُلُ مَعَهُمُ الحِجارَةَ لِلْكَعْبَةِ وعَلَيْهِ إزارُهُ، فَقالَ لَهُ العَبَّاسُ عَمُّهُ: يا ابنَ أخِي، لَوْ حَلَلْتَ إزَارَكَ فَجَعَلتَ عَلى مَنْكِبَيْكَ دُونَ الحِجَارَةِ، قالَ: فَحلَّهُ فَجَعَلَهُ عَلى مَنْكِبَيْهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ، فَما رُؤِيَ بَعْدَ ذٰلِكَ عُرْياناً ﷺ. [انظر: ١٥٨٢، ٣٨٢٩]

carrying stones (along) with the people of Makkah for (the building of) the Ka'bah wearing an *Izār* (waist-sheet, lower-half body-cover), his uncle Al-'Abbās said to him, "O my nephew! (It would be better) if you take off your *Izār* and put it over your shoulders underneath the stones." So he took off his *Izār* and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

(٩) بابُ الصَّلاةِ في القَمِيصِ والسَّرَاوِيلِ والتُّبَّانِ والقَباءِ

(9) CHAPTER. To offer *Ṣalāt* (prayer) with a shirt, trousers, a *Tubbān* or a *Qabā'* (an outer garment with full length sleeves).

٣٦٥ - حدَّثَنا سُليمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ قالَ: قامَ رَجُلٌ إلى النَّبِيِّ ﷺ فَسَألَهُ عَنِ الصَّلاةِ في الثَّوْبِ الواحِدِ، فَقالَ: «أوَ كُلُّكُمْ يَجِدُ ثَوْبَينِ؟»، ثُمَّ سَألَ رَجُلٌ عُمَرَ فَقالَ: إذَا وسَّعَ اللهُ فأوْسِعُوا، جَمَعَ رَجُلٌ عَلَيْهِ ثِيابَهُ، صلَّى رَجُلٌ في إزَارٍ وَرِداءٍ، في إزَارٍ وقَميصٍ، في إزارٍ وقَباءٍ، في سَراوِيلَ وَرِداءٍ، في سَرَاوِيلَ وقَميصٍ، في سَرَاوِيلَ وقَباءٍ، في تُبَّانٍ وقَباءٍ، في تُبَّانٍ وقَمِيصٍ، قالَ: وأحْسِبُهُ قالَ: في تُبَّانٍ وَرِداءٍ. [راجع: ٣٥٨]

365. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man stood up and asked the Prophet ﷺ about offering *Ṣalāt* (prayer) in a single garment. The Prophet ﷺ said, "Has every one of you got two garments?" A man put a similar question to 'Umar; on which he replied, "When Allāh makes you wealthier then you should clothe yourself properly during *Ṣalāt*. Otherwise one can offer *Ṣalāt* with an *Izār* and a *Ridā'* (a sheet covering the upper part of the body), *Izār* and a shirt, *Izār* and a *Qabā'*, trousers and a *Ridā'*, trousers and a shirt or trousers and a *Qabā'*, *Tubbān*[1] and a *Qabā'* or *Tubbān* and a shirt." (The narrator added, "I think that he also said a *Tubbān* and a *Ridā'*.")

(1) (H.365) *Tubbān:* Shorts that covers the knees.

366. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A person asked Allāh's Messenger ﷺ, "What should a *Muḥrim* wear?" He ﷺ replied, "He should not wear shirts, trousers, a *Burnus* (a hooded cloak), or clothes which are stained with saffron or *Wars* (a kind of perfume). Whoever does not find a sandal to wear can wear *Khuff*, but these should be cut short so as not to cover the ankles.

٣٦٦ - حَدَّثَنا عاصِمُ بنُ عَلِيٍّ قالَ: حَدَّثَنا ابنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ، قالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ فقالَ: ما يَلْبَسُ المُحْرِمُ؟ فقالَ: «لا يَلْبَسُ القَمِيصَ، وَلا السَّراوِيلَ، وَلا البُرْنُسَ، وَلا ثَوْباً مَسَّهُ زَعْفَرانٌ وَلا وَرْسٌ، فَمنْ لَمْ يَجِدِ النَّعلَيْنِ فَلْيَلْبَسِ الخُفَّينِ، وَلْيَقْطَعْهُما حتَّى يَكُونا أَسْفَلَ مِنَ الكَعْبَينِ» وعَنْ نافِعٍ عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ مِثْلَهُ. [راجع: ١٣٤]

(10) CHAPTER. What may be used to cover the private parts of the body.

(١٠) بابُ ما يَسْتُرُ مِنَ العَوْرَةِ

367. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Ishtimāl-aṣ-Ṣammā'* (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade *Al-Iḥtibā'* (sitting on buttocks with knees close to abdomen, and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

٣٦٧ - حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حَدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبدِ اللهِ بنِ عُتْبَةَ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ أَنَّهُ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنِ اشتِمالِ الصَّمَّاءِ، وأَنْ يَحْتَبِيَ الرَّجُلُ في ثَوْبٍ واحِدٍ لَيْسَ عَلى فَرْجِهِ مِنْهُ شَيْءٌ. [انظر: ١٩٩١، ٢١٤٤، ٢١٤٧، ٥٨٢٠، ٥٨٢٢، ٦٢٨٤]

368. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade two kinds of sales i.e., *Al-Limās* and *An-Nibādh* (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly; and the latter is a kind of sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or

٣٦٨ - حَدَّثَنا قَبِيصَةُ بنُ عُقْبَةَ قالَ: حَدَّثَنا سُفْيانُ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ قالَ: نَهى النَّبيُّ ﷺ عَنْ بَيْعَتَيْنِ، عَنِ اللِّماسِ والنِّباذِ، وأَنْ يَشْتَمِلَ الصَّمَّاءَ، وأَنْ يَحْتَبِيَ الرَّجُلُ في ثَوْبٍ

check it) and (the Prophet ﷺ forbade) also *Ishtimāl-Aṣ-Ṣammā'* and *Al-Iḥtibā'* in a single garment.

وَاحِدٍ. [انظر: ٥٨٤، ٥٨٨، ١٩٩٣، ٢١٤٥، ٢١٤٦، ٥٨١٩، ٥٨٢١]

369. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On the Day of *Nahr* (10th of Dhul-Ḥijja, in the year prior to the last *Hajj* of the Prophet ﷺ when Abū Bakr was the leader of the pilgrims in that *Hajj*), Abū Bakr sent me along with other announcers to Minā to make a public announcement (proclaiming): "No *Mushrik* (polytheist, pagan, idolater and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad ﷺ), is allowed to perform *Hajj* after this year; and no naked person is allowed to perform the *Ṭawāf* around the Ka'bah." Then Allāh's Messenger ﷺ sent 'Alī to read out the *Sūrat Barā'a* (*At-Tauba*) to the people; so he made the announcement along with us on the day of *Nahr* in Minā: "No *Mushrik* — (polytheist, pagan, idolater and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) is allowed to perform *Hajj* after this year and no naked person is allowed to perform the *Ṭawāf* around the Ka'bah."

٣٦٩ - حدَّثنا إسحاقُ قالَ: حدَّثنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثنا ابنُ أخي ابنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخبَرَني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ أنَّ أبا هُرَيْرَةَ قالَ: بَعَثَني أبو بكرٍ في تِلْكَ الحَجَّةِ في مُؤَذِّنِينَ يَومَ النَّحْرِ نُؤَذِّنُ بِمِنًى: أنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ، قالَ حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: ثُمَّ أرْدَفَ رَسُولُ اللهِ ﷺ عَلِيًّا فَأَمَرَهُ أنْ يُؤَذِّنَ بِـ﴿بَرَآءَةٌ﴾، قالَ أبو هُرَيْرَةَ: فَأَذَّنَ مَعَنا عَلِيٌّ في أهْلِ مِنًى يَومَ النَّحْرِ: لا يَحُجُّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفُ بالبَيْتِ عُرْيانٌ. [انظر: ١٦٢٢، ٣١٧٧، ٤٣٦٣، ٤٦٥٥، ٤٦٥٦، ٤٦٥٧]

(11) CHAPTER. To pray without a *Ridā'*.

(١١) بابُ الصَّلاةِ بِغَيْرِ رِداءٍ

370. Narrated Muḥammad bin Al-Munkadir: I went to Jābir bin 'Abdullāh رضى الله عنهما and he was offering *Ṣalāt* (prayer) wrapped in a garment and his *Ridā'* was lying beside him. When he finished the *Ṣalāt*, I said "O 'Abdullāh! You offer *Ṣalāt* (in a single garment) while your *Ridā'* is lying beside you." He replied, "Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet ﷺ offering *Ṣalāt* (prayer) like this."

٣٧٠ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا ابنُ أبي المَوالي، عَنْ مُحَمَّدِ ابنِ المُنْكَدِرِ قالَ: دَخَلْتُ عَلى جابِرِ بنِ عَبْدِ اللهِ وَهُوَ يُصَلِّي في ثَوْبٍ مُلْتَحِفاً بِهِ، وَرِداؤُهُ مَوْضُوعٌ، فَلَمَّا انْصَرَفَ قُلْنا: يا أبا عَبْدِ اللهِ، تُصَلِّي وَرِداؤُكَ مَوْضُوعٌ؟ قالَ: نَعَمْ، أحْبَبْتُ أنْ يَراني الجُهَّالُ مِثْلُكُمْ، رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي كَذا. [راجع: ٣٥٢]

(12) **CHAPTER. What is said about the thigh.**

(١٢) **بَابُ مَا يُذْكَرُ فِي الفَخِذِ.**

Narrated Ibn 'Abbās and Jarhad and Muḥammad bin Jaḥsh: The Prophet ﷺ said, "The thigh is *'Aurah* (i.e., it is illegal to keep it bare)." And Anas bin Mālik said, "The Prophet ﷺ uncovered his thigh." The narration of Anas is dependable, but it would be safer to take Jarhad's narration into consideration in order to get rid of the difference between them. Abū Mūsa said, "The Prophet ﷺ covered his knees when 'Uthmān entered." Zaid bin Thābit said, "Divine Revelation came to Allāh's Messenger ﷺ while his thigh was on my thigh and it became so heavy that I was afraid that it might break my thigh."

وَيُرْوَى عَنِ ابنِ عَبَّاسٍ وَجَرْهَدٍ وَمُحَمَّدِ بنِ جَحْشٍ عَنِ النَّبِيِّ ﷺ: «الفَخِذُ عَوْرَةٌ»، وقالَ أنسٌ: حَسَرَ النَّبِيُّ ﷺ عَنْ فَخِذِهِ، وحَدِيثُ أنَسٍ أَسْنَدُ، وحَدِيثُ جَرْهَدٍ أحْوَطُ حتى يُخْرَجَ مِن اخْتِلافِهِمْ، وقالَ أبو مُوسَى: غَطَّى النَّبِيُّ ﷺ رُكْبَتَيْهِ حِينَ دَخَلَ عُثمانُ، وقالَ زَيْدُ بنُ ثابِتٍ: أَنْزَلَ اللهُ عَلى رَسُولِهِ ﷺ وَفَخِذُهُ عَلى فَخِذِي، فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أنْ تَرُضَّ فَخِذِي.

371. Narrated 'Abdul 'Azīz: Anas رَضِيَ اللهُ عَنْهُ said, "When Allāh's Messenger ﷺ invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allāh's Prophet ﷺ rode and Abū Ṭalḥa rode, too, and I was riding behind Abū Ṭalḥa. Allāh's Prophet ﷺ passed through the lane of Khaibar quickly and my knee was touching the thigh of Allāh's Prophet ﷺ. Then his thigh was uncovered by the shift of his *Izar* (waist-sheet), and I saw the whiteness of the thigh of Allāh's Prophet ﷺ. When he entered the town, he said, *'Allāhu Akbar*! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muḥammad (has come) along with his army.' We conquered Khaibar, (took the captives), and the booty was collected. Diḥya came and said, 'O Allāh's Prophet! Give me a slave-girl from the captives.' The Prophet

٣٧١ - حدَّثَنَا يَعْقُوبُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا إسماعِيلُ بنُ عُلَيَّةَ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيبٍ، عَنْ أنَسٍ أنَّ رَسُولَ اللهِ ﷺ غَزا خَيْبَرَ فَصَلَّيْنا عِنْدَها صَلاةَ الغَداةِ بِغَلَسٍ فركِبَ نَبِيُّ اللهِ ﷺ وركِبَ أبو طَلْحَةَ وأنا رديفُ أبي طَلْحَةَ، فأجْرَى نَبِيُّ اللهِ ﷺ في زُقاقِ خَيْبَرَ وَإنَّ رُكْبَتي لَتَمَسُّ فَخِذَ نَبِيِّ اللهِ ﷺ، ثُمَّ حَسَرَ الإزارَ عَنْ فَخِذِهِ حتَّى إنِّي أنْظُرُ إلى بَياضِ فَخِذِ نَبِيِّ اللهِ ﷺ فَلَمَّا دَخَلَ القَرْيَةَ قالَ: «اللهُ أكبرُ خَرِبَتْ خَيْبَرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ»، قالَها ثَلاثاً، قالَ: وَخَرَجَ القَوْمُ إلى أعْمالِهِمْ فَقالُوا: مُحَمَّدٌ،

ﷺ said, 'Go and take any slave-girl.' He took Ṣafiyya bint Ḥuyaī. A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! You gave Ṣafiyya bint Ḥuyaī to Diḥya and she is the chief-mistress of (the ladies) of the tribes of Quraiẓa and An-Naḍīr, she befits none but you.' So the Prophet ﷺ said, 'Bring him along with her.' So Diḥya came with her and when the Prophet ﷺ saw her, he said to Diḥya, 'Take any slave-girl other than her from the captives.'"

Anas added: The Prophet ﷺ then manumitted her and married her.

Thabit asked Anas, "O Abū Ḥamza! What did the Prophet ﷺ pay her (as *Mahr*)?" He said, "She herself was her *Mahr* for he ﷺ manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet ﷺ. So, the Prophet ﷺ was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. [I think he (Anas) mentioned *Aṣ-Ṣawīq*]. So they prepared a dish of *Ḥais* (a kind of meal). And that was *Walīma* (the marriage banquet) of Allāh's Messenger ﷺ."

قالَ: عَبْدُ العَزِيزِ، وقالَ بَعْضُ أَصْحابِنا: وَالخَمِيسُ - يَعْنِي الجَيْشَ - قالَ: فأَصَبْناها عَنْوَةً فَجُمِعَ السَّبْيُ فَجاءَ دِحْيَةُ فَقالَ: يا نَبِيَّ اللهِ، أَعْطِني جارِيَةً مِنَ السَّبْيِ، قالَ: «اذْهَبْ فَخُذْ جارِيَةً»، فأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ فَجاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقالَ: يا نَبِيَّ اللهِ أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ سَيِّدَةَ قُرَيْظَةَ والنَّضِيرِ، لا تَصْلُحُ إِلَّا لَكَ، قالَ: «ادْعُوه بِها»، فَجاءَ بِها فَلَمَّا نَظَرَ إِليها النَّبِيُّ ﷺ قالَ: «خُذْ جارِيَةً مِنَ السَّبْيِ غَيرَها»، قالَ: فأَعْتَقَها النَّبِيُّ ﷺ وَتَزَوَّجَها، فَقالَ لَهُ ثابِتٌ: يا أَبا حَمْزَةَ، ما أَصْدَقَها؟ قالَ: نَفْسَها، أَعْتَقَها وتَزَوَّجَها، حَتَّى إِذا كانَ بالطَّرِيقِ جَهَّزَتْها لَهُ أُمُّ سُلَيمٍ، فَأَهْدَتْها لَهُ مِنَ اللَّيْلِ، فأَصْبَحَ النَّبِيُّ ﷺ عَرُوساً، فَقالَ: مَنْ كانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ، وبَسَطَ نِطَعاً، فَجَعَلَ الرَّجُلُ يَجِيءُ بالتَّمْرِ، وجَعَلَ الرَّجُلُ يَجِيءُ بالسَّمْنِ، قالَ: وأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ، قالَ: فَحاسُوا حَيْساً، فكانَتْ وَلِيمَةَ رَسُولِ اللهِ ﷺ.

[انظر: ٦١٠، ٩٤٧، ٢٢٢٨، ٢٢٣٥، ٢٨٨٩، ٢٨٩٣، ٢٩٤٣، ٢٩٤٤، ٢٩٤٥، ٢٩٩١، ٣٠٨٥، ٣٠٨٦، ٣٣٦٧، ٣٦٤٧، ٤٠٨٣، ٤٠٨٤، ٤١٩٧، ٤١٩٨، ٤١٩٩، ٤٢٠٠، ٤٢٠١، ٤٢١١، ٤٢١٢، ٤٢١٣،

٥٠٨٥، ٥١٥٩، ٥١٦٩، ٥٣٨٧، ٥٤٢٥، ٥٥٢٨، ٥٩٦٨، ٦١٨٥، ٦٣٦٣]

(13) CHAPTER. In how many (what sort of) clothes a woman should offer *Ṣalāt* (prayer).

(١٣) **بابٌ**: في كَمْ تُصَلِّي المَرْأَةُ مِنَ الثِّيابِ؟

'Ikrima said, "If she can cover all her body with one garment, it is sufficient."(1)

وقالَ عِكْرِمَةُ: لَوْ وارَتْ جَسَدَها في ثَوْبٍ جازَ.

372. Narrated 'Āi**sh**ah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him and then they would return to their homes unrecognized.

٣٧٢ - حدَّثَنا أَبُو اليمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أَخْبَرَني عُرْوَةُ أَنَّ عائِشَةَ قالَتْ: لَقَد كانَ رَسُولُ اللهِ ﷺ يُصَلِّي الفَجْرَ فَيَشْهَدُ مَعَهُ نِساءٌ مِنَ المُؤْمِناتِ مُتَلَفِّعاتٍ في مُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إلى بُيُوتِهِنَّ، ما يَعرِفُهُنَّ أَحَدٌ. [انظر: ٥٧٨، ٨٦٧، ٨٧٢]

(14) CHAPTER. If a person offered *Ṣalāt* (prayer) in a dress with marks and looked at those marks during the *Ṣalāt*.

(١٤) **بابٌ**: إذا صَلَّى في ثَوْبٍ لَهُ أَعْلامٌ وَنَظَرَ إلى عَلَمِها

373. Narrated 'Āi**sh**ah رَضِيَ اللهُ عَنها: The Prophet ﷺ offered *Ṣalāt* (prayer) in a *Khamīṣa* (a square garment) having marks. During the *Ṣalāt*, he looked at its marks. So, when he finished the *Ṣalāt* he said, "Take this *Khamīṣa* of mine to Abū Jahm and get me his *Anbijāniyya* (a woolen garment without marks) as it (the *Khamīṣa*) has diverted my attention from the *Ṣalāt*."

Narrated 'Āi**sh**ah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, 'I was looking at its (*Khamīṣa's*) marks during the *Ṣalāt* (prayer) and I was afraid that it may put me in trial (by diverting my attention).

٣٧٣ - حدَّثَنا أَحْمَدُ بنُ يُونُسَ قالَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ قالَ: حدَّثَنا ابنُ شِهابٍ عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى في خَمِيصَةٍ لَها أَعْلامٌ، فَنَظَرَ إلى أَعْلامِها نَظْرَةً، فَلَمَّا انْصَرَفَ قالَ: «اذْهَبُوا بِخَمِيصَتِي هذِهِ إلى أَبي جَهْمٍ، وائْتُوني بِأَنْبِجانِيَّةِ أَبي جَهْمٍ، فَإنَّها أَلْهَتْني آنِفاً عَنْ صَلاتِي». وقالَ هِشامُ

(1) (Ch.13) It is agreed by the majority of the religious scholars that a woman while offering *Ṣalāt* (prayer) should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth etc., but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (Abū-Dāwūd).

بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: قالَ النَّبِيُّ ﷺ: «كُنْتُ أَنْظُرُ إِلى عَلَمِها وأنا في الصَّلاةِ فَأَخافُ أَنْ تَفْتِنَنِي».

[انظر: ٧٥٢، ٥٨١٧]

(15) CHAPTER. If someone offers *Ṣalāt* (prayer) in a garment bearing marks of a cross or pictures, will the *Ṣalāt* be annulled? And what is forbidden thereof.

(١٥) بابٌ: إِنْ صَلَّى في ثَوْبٍ مُصَلَّبٍ أَو تَصاوِيرَ هَلْ تَفْسُدُ صَلاتُهُ؟ ومَا يُنْهَى مِنْ ذلِكَ؟

374. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Āishah رَضِيَ اللهُ عَنْها had a *Qirām* (a thin, marked woolen curtain) with which she had screened one side of her home. The Prophet ﷺ said, "Take away this *Qirām* of yours, as its pictures are still displayed in front of me during my *Ṣalāt* (prayer) (i.e., they divert my attention from the *Ṣalāt*)."

٣٧٤ - **حَدَّثَنا** أَبُو مَعْمَرٍ عَبْدُ اللهِ بنُ عَمْرٍو قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أَنَسٍ قالَ: كانَ قِرَامٌ لِعائِشَةَ سَتَرَتْ بِهِ جانِبَ بَيْتِها، فَقالَ النَّبِيُّ ﷺ: «أَمِيطِي عَنَّا قِرَامَكِ هذا، فإِنَّهُ لا تَزَالُ تَصاوِيرُ تَعْرِضُ في صَلاتِي».

[انظر: ٥٩٥٩]

(16) CHAPTER. Whoever offered *Ṣalāt* (prayer) in a silk *Farrūj* (an outer garment opened at the back) and then took it off.

(١٦) بابُ مَنْ صَلَّى في فَرُّوجِ حَرِيرٍ ثُمَّ نَزَعَهُ

375. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was given a silken *Farrūj* as a present. He wore it while offering *Ṣalāt*. When he had finished his *Ṣalāt* (prayer), he took it off violently as if with a strong aversion to it and said, "It is not the dress of *Al-Muttaqūn*: [*Al-Muttaqūn* means those pious and righteous persons who fear Allāh عزوجل much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (do all kinds of good deeds which He has ordained)].

٣٧٥ - **حَدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ بنِ عامِرٍ قالَ: أُهْدِيَ إِلى النَّبِيِّ ﷺ فَرُّوجُ حَرِيرٍ فَلَبِسَهُ فَصَلَّى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعاً شَدِيداً كالكارِهِ لَهُ، وقالَ: لا يَنْبَغِي هذَا لِلْمُتَّقِينَ. [انظر: ٥٨٠١]

(17) CHAPTER. (It is permissible) to offer *Ṣalāt* (prayer) in a red garment.

(١٧) بابُ الصَّلاةِ في الثَّوْبِ الأَحْمَرِ

376. Narrated Abū Juḥaifa: I saw Allāh's Messenger ﷺ in a red leather tent and I saw

٣٧٦ - **حَدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ

قالَ: حدَّثَني عُمَرُ بنُ أبي زائِدَةَ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ، عَنْ أبيهِ قالَ: رَأيتُ رَسُولَ اللهِ ﷺ في قُبَّةٍ حَمْراءَ مِنْ أَدَمٍ، وَرَأيْتُ بِلالاً أخَذَ وَضوءَ رَسُولِ اللهِ ﷺ وَرَأيْتُ النَّاسَ يَبْتَدِرُونَ ذاكَ الوَضُوءَ، فَمَنْ أصابَ مِنْهُ شَيْئاً تَمَسَّحَ بِهِ، ومَنْ لَمْ يُصِبْ مِنْهُ شَيْئاً أخَذَ مِنْ بَلَلِ يَدِ صاحِبِهِ ثُمَّ رَأيْتُ بِلالاً أخَذَ عَنَزَةً فَرَكَزَها، وخَرَجَ النَّبيُّ ﷺ في حُلَّةٍ حَمْراءَ مُشَمِّراً صَلَّى إلى العَنَزَةِ بالنَّاسِ رَكْعَتَيْنِ، وَرَأيْتُ النَّاسَ والدَّوابَّ يَمُرُّونَ بَيْنَ يَدَي العَنَزَةِ.

[راجع: ١٨٧]

Bilāl رَضِيَ اللهُ عَنْهُ taking the remaining water with which the Prophet ﷺ had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it, rubbed it on his body and those who could not get any, took the moisture from the others' hands. Then I saw Bilāl carrying an *'Anaza* (a spear-headed stick) which he planted in the ground. The Prophet ﷺ came out tucking up his red cloak, and led the people in *Ṣalāt* (prayer) and offered two *Rak'ā* (facing the Ka'bah) taking *'Anaza* as a *Sutra* for his *Ṣalāt*. I saw the people and animals passing in front of him beyond the *'Anaza*.

(١٨) بابُ الصَّلاةِ في السُّطوحِ، والمِنْبَرِ، والخَشَبِ،

(18) CHAPTER. (It is permissible) to offer *Ṣalāt* (prayer) on roofs, a pulpit or wood.

قال أبو عَبْدِ اللهِ: ولَمْ يَرَ الحَسَنُ بأساً أنْ يُصَلَّى عَلى الجَمْدِ والقَناطِرِ وإنْ جَرَى تَحْتَها بَوْلٌ أوْ فَوْقَها أوْ أَمامَها إذا كانَ بَيْنَهُما سُتْرَةٌ وصَلَّى أبو هُرَيْرَةَ عَلى ظَهْرِ المَسْجِدِ بِصَلاةِ الإمامِ، وصَلَّى ابنُ عُمَرَ عَلى الثَّلْجِ.

Al-Ḥasan finds no objection for one to offer *Ṣalāt* (prayer) over snow or bridges, even if urine were flowing underneath, or over, or in front of them as long as there was a *Sutra* (any object put in front of the praying person to act as symbolic barrier between him and others) in front of the person. Abū Hurairah رَضِيَ اللهُ عَنْهُ offered *Ṣalāt* on the roof of the mosque with the *Imām*, and Ibn 'Umar رضي الله عنه offered *Ṣalāt* on snow.

٣٧٧ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا أبو حازِمٍ قالَ: سَألُوا سَهْلَ بنَ سَعْدٍ: مِنْ أيِّ شَيْءٍ المِنْبَرُ؟ فقالَ: مَا بَقِيَ بالنَّاسِ أعْلَمُ مِنِّي، هُوَ مِنْ أَثْلِ الغابَةِ عَمِلَه فلانٌ مَوْلَى فُلانَةٍ لِرَسُولِ اللهِ

377. Narrated Abu Ḥāzim: Sahl bin Sa'd was asked about the (Prophet's ﷺ) pulpit as to what thing it was made of? Sahl replied, "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So-and-so, the slave of so-and-so prepared it for Allāh's Messenger ﷺ. When it was constructed and placed (in the mosque), Allāh's Messenger

ﷺ stood on it facing the *Qiblah* and said *'Allāhu Akbar'*, and the people stood behind him [and he led the people in *Ṣalāt* (prayer). He ﷺ recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit."

Aḥmad bin Ḥanbal said, "As the Prophet ﷺ was at a higher level than the people, there is no harm according to the above-mentioned *Ḥadīth* if the *Imām* is at a higher level than his followers during the prayers."

ﷺ، وقامَ عَلَيْهِ رَسُولُ اللهِ ﷺ حِينَ عُمِلَ وَوُضعَ، فاسْتَقْبَلَ القِبْلَةَ، كَبَّرَ وقامَ النَّاسُ خَلْفَهُ فَقَرَأَ وَرَكَعَ، وَرَكَعَ النَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ القَهْقَرَى فَسَجَدَ عَلَى الأَرْضِ، ثُمَّ عادَ إِلى المِنْبَرِ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ القَهْقَرَى حتَّى سَجَدَ بالأَرْضِ، فَهذَا شَأْنُهُ. قالَ أَبُو عَبْدِ اللهِ: قالَ عَلِيُّ ابنُ الْمَدِينِي: سَأَلَنِي أَحْمَدُ بنُ حَنْبَلٍ رَحِمَهُ اللهُ عَنْ هذَا الحدِيثِ قالَ: فإِنَّما أَرَدْتُ أَنَّ النَّبِيَّ ﷺ كانَ أَعْلى مِنَ النَّاسِ، فَلا بأسَ أَنْ يَكُونَ الإِمامُ أَعْلى مِنَ النَّاسِ بهذا الحَدِيثِ، قالَ: فَقُلْتُ: إِنَّ سُفْيانَ بنَ عُيَيْنَةَ كانَ يُسْأَلُ عَنْ هذَا كَثِيراً، فَلَمْ تَسْمَعْهُ مِنْهُ؟ قالَ: لا. [انظر: ٤٤٨، ٩١٧، ٢٠٩٤، ٢٥٦٩]

378. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a *Mashruba* (attic room) having stairs made of date palm trunks. So his Companions came to visit him, and he led them in *Ṣalāt* (prayer) sitting, whereas his Companions were standing. When he finished the *Ṣalāt*, he said, *"Imām* is meant to be followed, so when he says *Allāhu Akbar,* say *Allāhu Akbar* and when he bows, bow and when he prostrates, prostrate

٣٧٨ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ قالَ: حدَّثَنا يَزِيدُ بنُ هارُونَ قالَ: أَخْبَرَنا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنسِ بنِ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ سَقَطَ عَنْ فَرَسِهِ فَجُحِشَتْ ساقُهُ أَو كَتِفُه، وآلَى مِنْ نِسائِهِ شَهْرًا فَجَلَسَ فِي مَشْرُبَةٍ لَهُ دَرَجَتُها مِنْ جُذُوعٍ، فَأَتاهُ أَصْحابُهُ يَعُودُونَه، فَصَلَّى بِهِمْ جالِساً وهُمْ قِيامٌ، فَلَمَّا سَلَّمَ قالَ: «إِنَّما جُعِلَ

(1) (H.378) [This order is abrogated by the last action of the Prophet ﷺ when he offered *Salāt* (prayer) sitting while his Companions (followers) were praying standing. Please see *Ḥadīth* No. 689.].

and if he offers *Ṣalāt* standing offer *Ṣalāt* standing[1]. After the 29th day the Prophet ﷺ came down (from the attic room) and the people asked him, "O Allāh's Messenger! You swore that you will not go to your wives for one month." He said, "The month is of 29 days."

الإمامُ لِيُؤْتَمَّ بِهِ فإذَا كَبَّرَ فَكَبِّرُوا، وإذَا رَكَعَ فارْكَعُوا وإذَا سَجَدَ فاسْجُدُوا، وإنْ صَلَّى قائِماً فَصَلُّوا قِياماً»، ونَزَلَ لِتِسْعٍ وعِشْرِينَ، فَقالُوا: يا رَسُولَ اللهِ، إنَّكَ آلَيْتَ شَهْراً، فَقالَ: «إنَّ الشَّهْرَ تِسْعٌ وعِشْرُونَ». [انظر: ٦٨٩، ٧٣٢، ٧٣٣، ٨٠٥، ١١١٤، ١٩١١، ٢٤٦٩، ٥٢٠١، ٥٢٨٩، ٦٦٨٤]

(19) CHAPTER. If the clothes of a praying person in prostration touched his wife [would that make his *Ṣalāt* (prayer) invalid]?

(١٩) بابٌ: إذَا أَصابَ ثَوْبُ المُصَلِّي امْرَأَتَهُ إذَا سَجَدَ

379. Narrated Maimūna رَضِيَ اللهُ عَنها, "Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) while I was sitting beside him during my menses and sometimes his clothes would touch me during his prostration."

Maimūna رَضِيَ اللهُ عَنها added, "He prayed on a *Khumra* (a small mat hardly sufficient for the face and the hands, while prostrating during *Ṣalāt*).

٣٧٩ - حدَّثَنا مُسَدَّدٌ، عَنْ خالِدٍ قالَ: حدَّثَنا سُلَيمانُ الشَّيْبانِيُّ، عَنْ عَبْدِ اللهِ بنِ شَدَّادٍ، عَنْ مَيْمُونَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي وأنا حِذاءَهُ وَأنَا حائِضٌ، ورُبَّما أصابَنِي ثَوْبُهُ إذَا سَجَدَ، قالَتْ: وكانَ يُصَلِّي عَلى الخُمْرَةِ. [راجع: ٣٣٣]

(20) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayers) on the *Ḥaṣīr* (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man's stature).

(٢٠) بابُ الصَّلاةِ عَلى الحَصِيرِ،

Jābir and Abū Sa'īd offered *Ṣalat* (prayers) standing on board a ship. Al-Ḥasan said, "If it is not hard for one's companions, one may offer *Ṣalāt* standing and turn himself with its (ship's) turnings; otherwise pray sitting."

وَصَلَّى جَابِرُ بْنُ عَبْدِ اللهِ وأبُو سَعِيدٍ في السَّفِينَةِ قائِماً، وقالَ الحَسَنُ: قائِماً مَا لَمْ تَشُقَّ عَلى أصحَابِكَ تَدُورُ مَعَها وإلَّا فَقاعِداً.

380. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: My grand mother Mulaika invited Allāh's Messenger ﷺ for a meal which she herself had prepared. He ﷺ ate from it and said, "Get up! I will lead you in *Ṣalāt* (prayer)."

Anas added, "I took my *Ḥaṣīr*, washed it

٣٨٠ - حدَّثَنا عَبْدُ اللهِ قالَ: أخْبَرَنا مَالِكٌ، عَنْ إسحَاقَ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ، أنَّ جدَّتَه مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ ﷺ لِطَعامٍ

صَنَعَتْهُ لَه، فَأَكَلَ مِنْه، ثُمَّ قالَ: «قُومُوا فَلأُصَلِّي لَكُمْ»، قالَ أَنَسٌ: فَقُمْتُ إلى حَصِيرٍ لَنا قَدِ اسْوَدَّ مِنْ طولِ ما لُبِسَ، فَنَضَحْتُه بِماءٍ، فَقامَ رَسُولُ اللهِ ﷺ وَصَفَفْتُ أنا واليَتِيمُ وراءَه والعَجُوزُ مِنْ وَرائِنا فَصلَّى لَنا رَسُولُ اللهِ ﷺ رَكْعَتَينِ ثُمَّ انْصَرَفَ. [انظر: ٧٢٧، ٨٦٠، ٨٧١، ٨٧٤، ١١٦٤]

with water as it had become dark because of prolong use and Allāh's Messenger ﷺ stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allāh's Messenger ﷺ led us in the *Ṣalāt* and offered two *Rak'ā* and then left."

(٢١) بابُ الصَّلاةِ على الخُمْرَةِ

(21) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) on a *Khumra* (a small mat, hardly sufficient for the face and hands while prostrating during *Ṣalāt*).

٣٨١ - حدَّثَنا أَبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا سُليمانُ الشَّيْبانِيُّ، عَنْ عَبْدِ اللهِ بنِ شَدَّادٍ، عَنْ مَيْمُونَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي عَلى الخُمْرَةِ. [راجع: ٣٣٣]

381. Narrated Maimūna رَضِيَ اللهُ عَنْها, "Allāh's Messenger ﷺ used to offer *Aṣ-Ṣalāt* (the prayer) on a *Khumra*.

(٢٢) بابُ الصَّلاةِ عَلى الفِراشِ،

وصلَّى أنَسٌ عَلى فِراشِه وقالَ أنَسٌ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَيَسْجُد أحَدُنا عَلى ثَوْبِهِ.

(22) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) on the bed.

Anas offered *Ṣalāt* (prayer) on his bed. Anas said: We used to offer *Aṣ-Ṣalāt* (the prayer) with the Prophet ﷺ and prostrate on our clothes.

٣٨٢ - حدَّثَنا إسماعِيلُ قالَ: حدَّثَني مالكٌ عَنْ أبي النَّضْرِ مَوْلى عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ أَبي سَلَمَةَ بن عَبْدِ الرَّحْمٰنِ، عَنْ عائشَةَ زَوْجِ النَّبِيِّ ﷺ أنَّها قالَتْ: كُنْتُ أنام بَينَ يَدَيْ رَسُولِ اللهِ ﷺ وَرِجْلايَ في قِبْلَتِهِ، فإذَا سَجَدَ غَمَزَني فَقَبَضْتُ رِجْلَيَّ، فإذَا قامَ بَسَطْتُهُما، قالَتْ: والبُيُوتُ

382. Narrated 'Āishah رَضِيَ اللهُ عَنْها (the wife of the Prophet ﷺ): I used to sleep in front of Allāh's Messenger ﷺ and my legs were opposite his *Qiblah* and in prostration he pushed my legs and I withdrew them and when he stood, I stretched them. 'Āishah رَضِيَ اللهُ عَنْها added, "In those days the houses were without lights."

يَوْمَئِذٍ لَيْسَ فيها مَصَابِيحُ. [انظر: ٣٨٣، ٣٨٤، ٥٠٨، ٥١١، ٥١٢، ٥١٣، ٥١٤، ٥١٥، ٥١٩، ٩٩٧، ١٢٠٩، ٦٢٧٦]

383. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) while I was lying like a dead body on his family bed between him and his *Qiblah*.

٣٨٣ - **حدَّثنا** يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عُرْوَةُ أنَّ عائِشَةَ أخبَرَتْهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي وهِيَ بَيْنَه وبَينَ القِبْلَةِ، عَلى فِراشِ أَهْلِهِ، اعْتِراضَ الجَنازَةِ. [راجع: ٣٨٢]

384. Narrated 'Urwa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayer) while 'Āishah رَضِيَ اللهُ عَنْها was lying between him and his *Qiblah* on the bed on which they used to sleep.

٣٨٤ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عِراكٍ، عَنْ عُرْوَةَ أنَّ النَّبيَّ ﷺ كانَ يُصَلِّي وعائِشَةُ مُعترِضَةٌ بَيْنَهُ وبَينَ القِبْلَةِ على الفِرَاشِ الذي يَنامانِ عَلَيْهِ. [راجع: ٣٨٢]

(23) CHAPTER. To prostrate on a garment in scorching heat.

(٢٣) بابُ السُّجُودِ عَلى الثَّوْبِ في شِدَّةِ الحَرِّ.

Al-Ḥasan said: People used to prostrate on their turbans and head-covers with their hands in their sleeves (because of scorching heat).

وقالَ الحَسَنُ: كانَ القَوْمُ يَسْجُدُونَ عَلى العِمامَةِ والقَلَنْسُوَةِ ويَدَاه في كُمِّهِ.

385. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

٣٨٥ - **حدَّثنا** أبُو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ قالَ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ قالَ: حدَّثنا غالبٌ القَطَّانُ، عَنْ بَكرِ بنِ عَبْدِ اللهِ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: كُنَّا نُصَلِّي مَعَ النَّبيِّ ﷺ فَيَضَعُ أَحَدُنا طَرَفَ الثَّوْبِ مِن شِدَّةِ

الحَرِّ في مكانِ السُّجُودِ. [انظر: ٥٤٢، ١٢٠٨]

(24) CHAPTER. To offer *Ṣalāt* (prayer) with the shoes on.

(٢٤) بابُ الصَّلاةِ في النِّعالِ

386. Narrated Abū Maslama Sa'īd bin Yazīd Al-Azdī saying: I asked Anas bin Mālik whether the Prophet ﷺ had ever offered *Ṣalāt* (prayer) with his shoes on. He replied, "Yes."

٣٨٦ - **حدَّثنا** آدَمُ بنُ أَبي إياسٍ قالَ: حدَّثنا شُعْبَةُ قالَ: أَخْبَرَنا أَبو مَسْلَمَةَ سَعِيدُ ابنُ يَزِيدَ الأَزْدِيُّ قالَ: سَأَلْتُ أَنَسَ بنَ مالكٍ: أَكانَ النَّبيُّ ﷺ يُصَلِّي في نَعْلَيْهِ؟ قالَ: نَعمْ. [انظر: ٥٨٥٠]

(25) CHAPTER. To offer *Aṣ-Ṣalāt* (prayer) wearing *Khuff* (leather socks).

(٢٥) بابُ الصَّلاةِ في الخِفافِ

387. Narrated Ibrāhīm: Hammām bin Al-Hārith said, "I saw Jarīr bin 'Abdullāh passing urine and then he performed ablution and passed his (wet) hands over his *Khuffain* (two leather-socks), stood up and offered *Ṣalāt* (prayer). He was asked about it. He replied that he had seen the Prophet ﷺ doing the same." They approved of this narration as Jarīr was one of those who embraced Islām very late.

٣٨٧ - **حدَّثنا** آدَمُ قالَ: حدَّثنا شُعْبَةُ عَنِ الأعمَشِ قالَ: سَمِعتُ إبراهِيمَ يُحَدِّثُ عَنْ هَمَّامِ بنِ الحَارِثِ قالَ: رَأيْتُ جَرِيرَ بنَ عَبْدِ اللهِ بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلى خُفَّيْهِ، ثُمَّ قامَ فَصَلَّى، فَسُئِلَ فَقالَ: رَأيْتُ النَّبيَّ ﷺ صَنَعَ مِثْلَ هذَا، قالَ إبراهِيمُ: فكانَ يُعْجِبُهُمْ لأَنَّ جَرِيرًا كانَ مِنْ آخِرِ مَنْ أَسْلَمَ.

388. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: I helped the Prophet ﷺ in performing ablution and he passed his (wet) hands over his *Khuffain* (two leather-socks) and prayed.

٣٨٨ - **حدَّثنا** إسحَاقُ بنُ نَصْرٍ قالَ: حدَّثنا أَبو أُسامَةَ، عَنِ الأَعمَشِ، عَنْ مُسلمٍ، عَنْ مَسْروقٍ، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: وَضَّأْتُ النَّبيَّ ﷺ فَمَسَحَ عَلى خُفَّيْهِ وصَلَّى. [راجع: ١٨٢]

(26) CHAPTER. If some one does not prostrate properly.

(٢٦) بابٌ: إِذا لَمْ يُتِمَّ السُّجُودَ

389. Narrated Ḥudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his *Ṣalāt* (prayer), Ḥudhaifa told him that he had not offered *Ṣalāt*. The subnarrator added, "I think that Ḥudhaifa also said: Were you to die you would die on a *"Sunna"* (legal way) other than that of Muḥammad ﷺ."

٣٨٩ - **أَخْبَرَنَا** الصَّلْتُ بنُ مُحَمَّدٍ، أَخْبَرَنا مَهْدِيٌّ عَنْ وَاصِلٍ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأى رَجُلاً لا يُتِمُّ رُكُوعَه ولا سجُودَه، فَلَمَّا قَضَى صَلاتَه قالَ لَه حُذَيْفَةُ: مَا صَلَّيْتَ؟ قالَ: وأَحْسِبُه قالَ: لَوْ مُتَّ مُتَّ عَلى غَيرِ سُنَّةِ مُحَمَّدٍ ﷺ. [انظر: ٧٩١، ٨٠٨]

(27) CHAPTER. During prostrations one should show his armpits and separate his forearms from his body.

(٢٧) بابٌ: يُبْدِي ضَبْعَيْهِ وَيُجَافي فِي السُّجُود

390. Narrated 'Abdullāh bin Mālik bin Buḥaina, "Whenever the Prophet ﷺ offered *Ṣalāt* (prayer) (during prostration), he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

٣٩٠ - **أَخْبَرَنا** يَحْيَى بنُ بُكَيرٍ قَالَ: حدَّثَنا بَكْرُ بنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنِ ابنِ هُرْمُزَ، عَنْ عَبْدِ اللهِ بنِ مالِكٍ بْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ ﷺ كانَ إِذَا صَلَّى فَرَّجَ بَينَ يَدَيْهِ حَتَّى يَبْدُوَ بَياضُ إِبْطَيْهِ. وقالَ اللَّيْثُ: حدَّثَني جَعْفَرُ بنُ رَبِيعَةَ نَحْوَهُ. [انظر: ٨٠٧، ٣٥٦٤]

(28) CHAPTER. Superiority of (praying) facing the *Qiblah* with the toes toward it as well.

(٢٨) بابُ فَضْلِ اسْتِقْبالِ القِبْلَةِ،

Abū Ḥumaid said that referring to what the Prophet ﷺ said or used to do.

قَالَهُ أَبو حُمَيْدٍ عَنِ النَّبيِّ ﷺ.

391. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Whoever offers *Ṣalāt* (prayer) like us and faces our *Qiblah* (Ka'bah at Makkah during *Ṣalāt* and eats our slaughtered animals, is a Muslim and is under Allāh's and His Messenger's Protection. So do not betray Allāh by betraying those who are in His Protection."

٣٩١ - **حدَّثَنَا** عَمْرُو بنُ عَبَّاسٍ قالَ: حدَّثَنا ابنُ المَهْدِيِّ قالَ: حدَّثَنا مَنْصُورُ ابنُ سَعْدٍ، عَنْ مَيْمُونِ بنِ سِياهٍ، عَنْ أَنَسِ ابنِ مالِكٍ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى صَلاتَنا واسْتَقْبَلَ قِبْلَتَنا وَأَكَلَ ذَبِيحَتَنا

فذلِكَ المُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللهِ وذِمَّةُ رَسُولِهِ، فَلا تُخْفِرُوا اللهَ في ذِمَّتِهِ».

[انظر: ٣٩٢، ٣٩٣]

٣٩٢ - حدَّثنا نُعَيمٌ قالَ: حدَّثنا ابنُ المُبارَكِ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ ابنِ مالكٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حتَّى يَقُولُوا: لا إلٰهَ إلَّا اللهُ، فإذَا قالُوها وصَلَّوْا صَلاتَنا، واسْتَقْبَلُوا قِبْلَتَنا، وذَبحُوا ذَبِيحَتَنا فَقَدْ حَرُمَتْ عَلَيْنا دِماؤُهُمْ وأَمْوالُهُمْ إلَّا بِحَقِّها وحِسابُهُمْ عَلى اللهِ». [راجع: ٣٩١]

392. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have been ordered to fight the people till they say: *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh). And if they say so, offer prayers like our *Ṣalāt* (prayers), face our *Qiblah* (Ka'bah at Makkah during prayer) and slaughter as we slaughter, then their blood and property will be sacred to us, and we will not interfere with them except legally and their reckoning will be with Allāh."

٣٩٣ - وَقالَ ابنُ أبي مَرْيَمَ: أَخْبَرَنا يَحْيَى قَالَ: حدَّثَنا حُمَيْدٌ قَالَ: حدَّثَنا أَنَسٌ عَنِ النَّبيِّ ﷺ. وقالَ عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا خالِدُ بنُ الحَارِثِ قالَ: حدَّثَنا حُمَيْدٌ قالَ: سَأَلَ مَيْمُونُ بنُ سِياهٍ أَنَسَ بْنَ مالِكٍ قالَ: يا أَبا حَمْزَةَ، مَا يُحَرِّمُ دَمَ العَبْدِ وَمالَهُ؟ فَقالَ: مَنْ شَهِدَ أَنْ لا إلٰهَ إلَّا اللهُ واسْتَقْبَلَ قِبْلَتَنا، وصَلَّى صَلاتَنا، وأَكَلَ ذَبِيحَتَنا فَهُوَ المُسْلِمُ لَهُ مَا لِلْمُسْلِمِ، وعَلَيْهِ مَا عَلَى المُسْلِمِ.

[راجع: ٣٩١]

393. Narrated Maimūn bin Siyāh that he asked Anas bin Mālik, "O Abū Ḥamza! What makes the life and property of a person sacred?" He replied, "Whoever says: *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh), faces our *Qiblah* (Ka'bah at Makkah) during the prayers, offers prayers like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

(٢٩) بابُ قِبْلَةِ أَهْلِ المَدِينَةِ وأَهْلِ الشَّامِ والمَشْرِقِ،

(29) CHAPTER. The *Qiblah* for the people of Al-Madīna, Shām and the East.

لَيْسَ في المَشْرِقِ ولا في المَغْرِبِ قِبْلَةٌ لِقَوْلِ النَّبيِّ ﷺ: «لا تَسْتَقْبِلُوا

The *Qiblah* is neither to the East nor to the West (for the people of Al-Madīna) as the Prophet ﷺ said (to them), "Do not face

Qiblah (Ka'bah at Makkah) during defecation and urination (in an open space). Face either east or west."

394. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ الله عَـنْـهُ : The Prophet ﷺ said, "While defecating, neither face nor turn your back to the *Qiblah* (Ka'bah at Makkah) but face either east or west." Abū Aiyyūb added. "When we arrived in Shām we came across some lavatories facing the *Qiblah*; therefore we turned ourselves while using them and asked for Allāh's forgiveness.".

القِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، ولكِنْ شرِّقُوا أَوْ غَرِّبُوا».

٣٩٤ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا الزُّهْرِيُّ عَنْ عَطَاءِ ابنِ يَزِيدَ عَنْ أَبي أَيُّوبَ الأنصارِيِّ أَنَّ النَّبِيَّ ﷺ قالَ: «إذَا أَتَيْتُم الغائِطَ فَلا تَسْتَقْبِلُوا القِبْلَةَ وَلا تَسْتَدْبِرُوها، ولكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

قالَ أَبُو أَيُّوبَ: فَقَدِمْنا الشَّامَ فَوَجَدْنا مَراحِيضَ بُنِيَتْ قِبَلَ القِبْلَةِ فَنَنْحَرِفُ وَنَسْتَغْفِرُ اللهَ تَعالى. وعَنِ الزُّهْرِيِّ، عَنْ عَطاءٍ، قالَ: سَمِعْتُ أَبا أَيُّوبَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[راجع: ١٤٤]

(30) CHAPTER. The Statement of Allāh تعالى: "... And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Abrāhīm عليه السلام stood while he was building the Ka'bah) as a place of prayer (for some of your *Ṣalāt* e.g., two *Rak'ā* after the *Tawaf* of Ka'bah)..." (V.2:125).

(٣٠) **بابُ قَوْلِهِ تَعالَى:** ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: ١٢٥]

395. Narrated 'Amr bin Dīnār: I asked Ibn 'Umar, "Can a person who has performed the *Ṭawāf* around the Ka'bah for *'Umra* but has not performed the *Ṭawāf* [*Sa'y* (going)] of Aṣ-Ṣafā and Al-Marwa, have a sexual relation with his wife?" Ibn 'Umar replied, "When the Prophet ﷺ reached Makkah he performed the *Ṭawāf* around the Ka'bah (circumambulated it seven times) and offered a two *Rak'ā Ṣalāt* (prayer) (at the place) behind the *Maqām* [place of Ibrāhīm (Abraham)] and then performed the *Ṭawāf*

٣٩٥ - حدَّثَنا الحُمَيْدِيُّ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: سأَلْنا ابنَ عُمَرَ عَنْ رَجُلٍ طافَ بالبَيْتِ العُمْرَةَ ولَمْ يَطُفْ بَيْنَ الصَّفا والمَرْوَةِ، أَيأتِي امْرَأَتَهُ؟ فَقالَ: قَدِمَ النَّبِيُّ ﷺ فَطافَ بالبَيْتِ سَبْعاً وصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ، وطافَ بَيْنَ الصَّفا والمَرْوَةِ، وقَدْ كانَ لَكُمْ

[*Sa'y* (going)] of Aṣ-Ṣafā and Al-Marwa, and verily in Allāh's Messenger ﷺ you have a good example to follow..."

396. Then we put the same question (as in the above *Ḥadīth* No.395) to Jābir bin 'Abdullāh and he too replied, "He should not go near his wife (for sexual relation) till he has finished the *Ṭawāf* [*Sa'y* (going)] of Aṣ-Ṣafā and Al-Marwa."

397. Narrated Mujāhid: Someone came to Ibn 'Umar and said, "Here is Allāh's Messenger ﷺ entering the Ka'bah." Ibn 'Umar said, "I went there but the Prophet ﷺ had come out of the Ka'bah and I found Bilāl standing between its two doors. I asked Bilāl, 'Did the Prophet ﷺ offered *Ṣalāt* (prayer) in the Ka'bah?' Bilāl replied, 'Yes, he prayed two *Rak'ā* between the two pillars which are to your left on entering the Ka'bah. Then Allāh's Messenger ﷺ came out and offered a two *Rak'ā Ṣalāt* facing the Ka'bah'."

398. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When the Prophet ﷺ entered the Ka'bah, he invoked Allāh in each and every side of it and did not offer *Ṣalāt* (prayer) till he came out of it, and offered a two *Rak'ā* prayer facing the Ka'bah and said, "This is the *Qiblah*."(1)

فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ. [انظر: ١٦٢٣، ١٦٢٧، ١٦٤٥، ١٦٤٧، ١٧٩٣]

٣٩٦ - وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَقَالَ: لا يَقْرَبَنَّهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [انظر: ١٦٢٤، ١٦٤٦، ١٧٩٤]

٣٩٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سَيْفٍ، قَالَ: سَمِعْتُ مُجَاهِدًا قَالَ: أُتِيَ ابْنُ عُمَرَ فَقِيلَ لَهُ: هَذَا رَسُولُ اللهِ ﷺ دَخَلَ الْكَعْبَةَ، فَقَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ وَالنَّبِيُّ ﷺ قَدْ خَرَجَ وَأَجِدُ بِلالاً قَائِمًا بَيْنَ الْبَابَيْنِ، فَسَأَلْتُ بِلالاً فَقُلْتُ: أَصَلَّى النَّبِيُّ ﷺ فِي الْكَعْبَةِ؟ قَالَ: نَعَمْ، رَكْعَتَيْنِ بَيْنَ السَّارِيَتَيْنِ اللَّتَيْنِ عَلَى يَسَارِهِ إِذَا دَخَلْتَ، ثُمَّ خَرَجَ فَصَلَّى فِي وَجْهِ الْكَعْبَةِ رَكْعَتَيْنِ. [انظر: ٤٦٨، ٥٠٤، ٥٠٥، ٥٠٦، ١١٦٧، ١٥٩٨، ١٥٩٩، ٢٩٨٨، ٤٢٨٩، ٤٤٠٠]

٣٩٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: لَمَّا دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ وَقَالَ: «هَذِهِ

(1) (H. 398) The direction in which all Muslims turn their faces in *Ṣalāt* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia). The narration of Bilāl (*Ḥadīth* No.397) is more authentic as Ibn Abbās did not enter the Ka'bah with the Prophet ﷺ but narrates the episode from another Companion.

القِبْلَةُ». [انظر: ١٦٠١، ٣٣٥١، ٣٣٥٢، ٤٢٢٨]

(31) CHAPTER. [During the obligatory *Ṣalāt* (prayers)] one should face the *Qiblah* (Ka'bah at Makkah) wherever one may be.

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Face the *Qiblah* (Ka'bah at Makkah) and say *Allāhu Akbar*."

399. Narrated Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months but he loved to face the Ka'bah (at Makkah) so Allāh جَلَّ جَلالُه revealed: "Verily! We have seen the turning of your (Muḥammad's ﷺ) face towards the heaven..." (V.2:144) So the Prophet ﷺ faced the Ka'bah and the fools amongst the people namely, the Jews said, "What has turned them from their *Qiblah* [prayer direction (towards Jerusalem) — Bait-ul-Maqdis)] to which they used to face in prayer?" (Allāh revealed): "...Say (O Muhammad ﷺ): 'To Allāh belong both, east and the west. He guides whom He wills to the straight path'." (V.2:142)

A man offered *Ṣalāt* with the Prophet ﷺ (facing the Ka'bah) and went out. He saw some of the *Anṣār* offering the *'Aṣr* prayer with their faces towards Bait-ul-Maqdis, he said, "I bear witness that I offered *Ṣalāt* with Allāh's Messenger ﷺ facing the Ka'bah." So all the people turned their faces towards the Ka'bah (at Makkah)..

(٣١) بابُ التَّوَجُّهِ نَحْوَ القِبْلَةِ حَيْثُ كانَ.

وقالَ أَبُو هُرَيْرَةَ: قالَ النَّبِيُّ ﷺ: «اسْتَقْبِلِ القِبْلَةَ وكَبِّرْ».

٣٩٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ رَجاءٍ قالَ: حدَّثَنا إسْرائِيلُ، عَنْ أَبي إسحاقَ، عَنِ البَراءِ بنِ عازِبٍ رضي الله عنهما قال: كانَ رَسُولُ اللهِ ﷺ صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْراً، وكانَ رَسُولُ اللهِ ﷺ يُحِبُّ أَنْ يُوَجَّهَ إلى الكَعْبَةِ، فَأَنْزَلَ اللهُ عَزَّ وجَلَّ ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ﴾ فَتَوَجَّهَ نَحْوَ الكَعْبَةِ وقالَ السُّفَهاءُ مِنَ النَّاسِ - وهُمُ اليَهُودُ -: ﴿مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِي كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾ [البقرة:١٤٤] فَصَلَّى مَعَ النَّبِيِّ ﷺ رَجُلٌ ثُمَّ خَرَجَ بَعْدَما صَلَّى فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصارِ في صَلاةِ العَصْرِ نَحْوَ بَيْتِ المَقْدِسِ فَقالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ وأَنَّهُ تَوَجَّهَ نَحْوَ الكَعْبَةِ. فَتَحَرَّفَ القَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الكَعْبَةِ. [راجع: ٤٠]

400. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to offer *Ṣalāt* (prayer)

٤٠٠ - حَدَّثَنَا مُسْلِمٌ قالَ: حدَّثَنا

هِشامٌ قالَ: حدَّثَنا يَحْيَى بنُ أَبي كثيرٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ جابِرٍ قالَ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلى راحِلَتِهِ حَيْثُ تَوَجَّهَتْ، فإذَا أرادَ الفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ القِبْلَةَ. [انظر: ١٠٩٤، ١٠٩٩، ٤١٤٠]

(optional, non-obligatory prayer) while riding on his mount (*Rāḥila*) wherever it turned, and whenever he wanted to offer the compulsory *Ṣalāt* he dismounted and prayed facing the *Qiblah* (Ka'bah at Makkah).

٤٠١ - حدَّثَنا عُثمانُ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنْ عَلْقَمَةَ قالَ: قالَ عَبْدُ اللهِ: صَلَّى النَّبِيُّ ﷺ، قالَ إبْرَاهِيمُ: لا أَدْرِي زَادَ أوْ نَقَصَ فَلَمَّا سَلَّمَ قِيلَ لَهُ: يا رَسُولَ اللهِ أَحَدَثَ في الصَّلاةِ شَيْءٌ؟ قالَ: «وما ذَاكَ؟» قالُوا: صَلَّيْتَ كذَا وكَذا، فَثَنى رِجْلَهُ واسْتَقْبَلَ القِبْلَةَ وسَجَدَ سَجْدَتَينِ ثُمَّ سَلَّمَ، فَلَمَّا أَقْبَلَ عَلَيْنا بِوَجْهِهِ قالَ: «إنَّهُ لَوْ حَدَثَ في الصَّلاةِ شَيْءٌ لَنَبَّأْتُكُمْ بِهِ، ولٰكِنْ إنَّما أنا بَشَرٌ مِثْلُكُمْ، أَنْسَى كما تَنْسَوْنَ، فإذَا نَسِيتُ فَذَكِّرُونِي، وإذَا شَكَّ أَحَدُكُمْ في صَلاتِهِ فَلْيَتَحَرَّ الصَّوابَ، فَلْيُتِمَّ عَلَيْهِ، ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدْ سَجْدَتَينِ». [انظر: ٤٠٤، ١٢٢٦، ٦٦٧١، ٧٢٤٩]

401. Narrated 'Abdullāh رضي الله عنه: The Prophet ﷺ offered *Ṣalāt* (prayer) (and the subnarrator Ibrāhīm said, "I do not know whether he prayed more or less than usual"), and when he had finished *Ṣalāt* he was asked, "O Allāh's Messenger ﷺ! Has there been any change in the *As-Ṣalāt* (the prayers)?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet ﷺ bent his legs, faced the *Qiblah* (Ka'bah at Makkah) and performed two prostrations (of *Sahw*) and finished his prayers with *Taslīm* (by turning his face to right and left saying: *'As-Salāmu 'Alaikum-wa Raḥmat-ullāh'*). When he turned his face to us he said, "If there had been anything changed in *Ṣalāt*, surely I would have informed you; but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his *Ṣalāt*, he should follow what he thinks to be correct and complete his *Ṣalāt* accordingly and finish it and perform two prostrations (of *Sahw*)."

(٣٢) بابٌ ما جاءَ في القِبْلَةِ، ومَنْ لَمْ يَرَ الإعادَةَ على مَنْ سَها فَصَلَّى إلى غَيْرِ القِبْلَةِ،

(32) CHAPTER. What has been said about (facing) the *Qiblah* (Ka'bah at Makkah) and whoever considered that there was no need to repeat the *Ṣalāt* (prayer) if someone offered prayers by mistake facing a direction other than that of the *Qiblah*.

وقَدْ سَلَّمَ النَّبِيُّ ﷺ في رَكْعَتي

When the Prophet ﷺ did *Taslīm* after offering two *Rak'ā* of *Ẓuhr* prayer he then

faced the people and then completed the rest of the prayer.

الظُّهْرِ وأَقْبَلَ عَلى النَّاسِ بِوَجْهِه ثُمَّ أَتَمَّ مَا بَقِيَ.

402. Narrated 'Umar (bin Al-Khaṭṭāb) رَضِيَ اللهُ عَنْهُ: My Lord agreed (accepted my invocation) with me in three things:

1. I said, "O Allāh's Messenger, I wish we took the *"Maqām"* (place) of Ibrāhīm (Abraham) as our praying place [for some of our *Ṣalāt* (prayers)]. So came the Divine Revelation: ...And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Ibrahīm عليه السلام stood while he was building the Ka'bah) as a place of prayer (for some of your prayers e.g., two *Rak'ā* after the *Ṭawāf* of Ka'bah)". (V.2:125)
2. And as regards the (Verse of) the veiling of the women, I said, 'O Allāh's Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the Verse of the veiling of the women was revealed. [V.24:31 and V.33:59]
3. Once the wives of the Prophet ﷺ made united front against the Prophet ﷺ and I said to them, 'It may be if he (the Prophet ﷺ) divorced you, (all) that his Lord (Allāh) will give him instead of you wives better than you.' So this Verse [(V.66:5) the same as I had said] was revealed."

٤٠٢ - حدَّثَنَا عَمْرُو بنُ عَوْنٍ قالَ: حدَّثَنا هُشَيمٌ، عَنْ حُمَيْدٍ، عَنْ أَنسٍ قالَ: قالَ عُمَرُ: وافَقْتُ رَبِّي في ثَلاثٍ، قُلْتُ: يا رَسُولَ اللهِ لَو اتَّخَذْنا مِنْ مَقامِ إبْراهِيمَ مُصَلًّى؟ فَنَزَلَتْ: ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة:١٢٥] وآيةُ الحِجابِ، قُلْتُ: يا رَسُولَ اللهِ لَوْ أَمَرْتَ نِساءَكَ أنْ يَحْتَجِبْنَ فإنَّهُ يُكَلِّمُهُنَّ البَرُّ والفاجِرُ، فَنَزَلَتْ آيَةُ الحِجابِ، واجْتَمَعَ نِساءُ النَّبِيِّ ﷺ في الغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: ﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾ [التحريم:٥] فَنَزَلَتْ هذِهِ الآيَةُ. [انظر: ٤٤٨٣، ٤٧٩٠، ٤٩١٦]

وَقالَ ابنُ أبي مَرْيَم قال: أَخْبَرَنا يَحْيَى بنُ أَيُّوبَ قالَ: حدَّثَني حُمَيْدٌ قالَ: سَمِعْتُ أنَساً بِهٰذا.

403. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: While the people were offering the *Fajr* prayer at Qubā (near Al-Madīna), someone came to them and said: "It has been revealed to Allāh's Messenger ﷺ tonight, and he has been ordered to offer prayer facing the Ka'bah. So turn your faces to the Ka'bah." Those people were facing Sham (Jerusalem) so they turned their faces towards Ka'bah (at Makkah).

٤٠٣ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرنا مالكُ بنُ أنَسٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: بَيْنا النَّاسُ بِقُباءٍ في صَلاةِ الصُّبْحِ إذْ جَاءهم آتٍ فَقالَ: إنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرآنٌ، وقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ،

فَاسْتَقْبَلُوهَا، وكانتْ وُجُوهُهُمْ إلى الشَّامِ فاسْتَدَارُوا إلى الكَعْبَةِ. [انظر: ٤٤٨٨، ٤٤٩٠، ٤٤٩١، ٤٤٩٣، ٤٤٩٤، ٧٢٥١]

404. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ offered five *Rak'ā* in *Ẓuhr* prayer. He was asked, "Is there an increase in the (*Rakā*) of *Ṣalāt* (prayers)?" The Prophet ﷺ said, "And what is it?" They said, "You have offered five *Rak'ā*." So he bent his legs and performed two prostrations (of *Sahw*).

٤٠٤ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ إبرَاهِيمَ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ قالَ: صلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْساً، فَقالُوا: أَزِيدَ في الصَّلاةِ؟ قالَ: «ومَا ذَاكَ؟» قالُوا: صَلَّيْتَ خَمْساً، فَثَنَى رِجْلَيْهِ وسَجَدَ سَجْدَتَينِ. [راجع: ٤٠١]

(33) CHAPTER. To scrape off the sputum from the mosque with the hand (using some tool or other, or using no tool).

(٣٣) بابُ حَكِّ الْبُزَاقِ باليَدِ مِنَ المَسْجِدِ

405. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw some sputum in the direction of the *Qiblah* (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So, he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the *Ṣalāt* (prayer), he is speaking in private to his Lord, or his Lord is between him and his *Qiblah*. So, none of you should spit in the direction of the *Qiblah* but one can spit to the left or under his foot." The Prophet ﷺ then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this."

٤٠٥ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ رَأَى نُخامَةً في القِبْلَةِ فَشَقَّ ذلكَ عَلَيْهِ حتَّى رُؤِيَ في وَجْهِهِ، فَقامَ فَحَكَّهُ بِيَدِهِ. فَقالَ: «إنَّ أَحَدَكُمْ إذَا قامَ في صَلاتِهِ فإنَّهُ يُناجِي رَبَّهُ أَو إنَّ رَبَّهُ بَيْنَهُ وبَيْنَ القِبْلَةِ فَلا يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ ولٰكِنْ عَنْ يَسارِهِ أَو تَحْتَ قَدَمِهِ» ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ على بَعْضٍ، فَقالَ: «أَوْ يَفْعَلُ هكَذَا». [راجع: ٢٤١]

406. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ saw sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off. He faced the people and said, "Whenever anyone of you is

٤٠٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ

offering *Ṣalāt* (prayers), he should not spit in front of him because in the prayer Allāh is in front of him."

رَأَى بُصَاقاً فِي جِدَارِ القِبْلَةِ فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلا يَبْصُقْ قِبَلَ وَجْهِهِ، فَإِنَّ اللهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى». [انظر: ٧٥٣، ١٢١٣، ٦١١١]

407. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of faithful believers: Allāh's Messenger ﷺ saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off.

٤٠٧ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مَالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ أَنَّ رَسُولَ اللهِ ﷺ رَأَى فِي جِدَارِ القِبْلَةِ مُخاطاً أو بُصَاقاً أَوْ نُخَامَةً فَحَكَّهُ.

(34) CHAPTER. To scrape the nasal secretion off the mosque with gravel.

(٣٤) بابُ حَكِّ المُخاطِ بالحَصَى مِنَ المَسْجِدِ،

And Ibn 'Abbās said, "If you tread on (any) wet, filthy thing, wash it away and if it is dry don't wash it."

وقالَ ابنُ عَبَّاسٍ: إِنْ وَطِئْتَ عَلى قَذَرٍ رَطْبٍ فاغْسِلْهُ وإِنْ كانَ يابساً فَلا.

408, 409. Narrated Abū Hurairah and Abū Sa'īd رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot."

٤٠٨، ٤٠٩ - حدَّثَنا مُوسَى بنُ إِسماعِيلَ قالَ: أَخْبَرَنا إِبراهِيمُ بنُ سَعْدٍ قَالَ: أَخْبَرَنا ابنُ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبدِ الرَّحْمٰنِ أَنَّ أَبا هُرَيْرَةَ وأَبا سَعِيدٍ حدَّثَاهُ أَنَّ رَسُولَ اللهِ ﷺ رَأَى نُخامَةً فِي جِدَارِ المَسْجِدِ فَتَناوَلَ حَصَاةً فَحَكَّها، فَقالَ: «إِذا تَنَخَّمَ أَحَدُكُمْ فَلا يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ، وَلا عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ اليُسْرَى». [انظر: ٤١٠، ٤١١، ٤١٤، ٤١٦]

(35) CHAPTER. It is forbidden to spit on the right side while in *Ṣalāt* (prayers).

(٣٥) بابٌ: لا يَبْصُقْ عَنْ يَمِينِهِ فِي الصَّلاةِ

410, 411. Narrated Abū Hurairah and Abū Sa'īd رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot."

٤١٠، ٤١١ - حَدَّثَنَا يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ أَنَّ أَبا هُرَيْرَةَ وأَبا سَعِيدٍ أَخبرَاهُ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى نُخامَةً في حائِطِ المَسْجِدِ فَتَناوَلَ رَسُولُ اللهِ ﷺ حَصاةً فَحَتَّها، ثُمَّ قالَ: «إِذَا تَنَخَّم أَحَدُكُمْ فَلا يَتَنَخَّمْ قِبَلَ وَجْهِهِ، وَلا عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ اليُسْرَى». [راجع: ٤٠٨، ٤٠٩]

412. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should spit in front or on his right but he could spit either on his left or under his foot."

٤١٢ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ قالَ: حدَّثنا شُعْبَةُ قالَ: أَخْبَرَني قَتادَةُ قالَ: سَمِعْتُ أَنَساً قالَ: قالَ النَّبِيُّ ﷺ: «لا يَتْفِلَنَّ أَحَدُكُمْ بَينَ يَدَيْهِ وَلا عَنْ يَمِينِهِ وَلٰكِنْ عَنْ يَسارِهِ أَوْ تحتَ رِجْلِهِ». [راجع: ٢٤١]

(36) CHAPTER. One should spit on the left side or under one's left foot.

(٣٦) بابٌ: لِيَبْصُقْ عَنْ يَسارِهِ أَوْ تَحتَ قَدَمِهِ اليُسْرَى

413. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A faithful believer while in *Aṣ-Ṣalāt* (the prayer) is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot."

٤١٣ - حَدَّثَنَا آدَمُ قالَ: حدَّثنا شُعْبَةُ قالَ: حدَّثنا قَتادَةُ قالَ: سَمِعتُ أَنَسَ بنَ مالكٍ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ المُؤمِنَ إِذَا كانَ في الصَّلاةِ فإِنَّما يُناجِي رَبَّهُ، فَلا يَبْزُقَنَّ بَينَ يَدَيْهِ وَلا عَنْ يَمِينِهِ، ولكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ». [راجع: ٢٤١]

414. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw sputum on (the wall of) the mosque in the direction of the *Qiblah* and

٤١٤ - حَدَّثَنَا عَلِيٌّ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا الزُّهْرِيُّ، عَنْ

حُمَيدِ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ أَبْصَرَ نُخامَةً في قِبْلَةِ المَسْجِدِ فَحَكَّها بِحَصَاةٍ، ثُمَّ نَهى أَنْ يَبْزُقَ الرَّجُلُ بَينَ يَدَيْهِ أَوْ عَنْ يمِينِهِ، ولكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدمِهِ اليُسْرَى. وعَنِ الزُّهْرِيِّ سَمِعَ حُمَيْداً عَنْ أَبي سَعِيدٍ نَحْوَهُ. [راجع: ٤٠٩]

scraped it off with gravel. Then he forbade spitting in front or on the right, but allowed it on one's left or under one's left foot.

(٣٧) **بابُ** كَفَّارَةِ البُزَاقِ في المَسْجِدِ

(37) CHAPTER. The expiation for spitting in the mosque.

٤١٥ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا قَتادَةُ قالَ: سَمِعْتُ أَنَسَ بنَ مَالكٍ قالَ: قالَ النَّبيُّ ﷺ: «البُزَاقُ فِي المَسْجِدِ خَطِيئَةٌ وكَفَّارَتها دَفْنُها».

415. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Spitting in the mosque is a sin and its expiation is to bury it."

(٣٨) **بابُ** دَفْنِ النُّخامَةِ في المَسْجِدِ

(38) CHAPTER. The burying of the expectoration in the mosque.

٤١٦ - **حدَّثَنا** إِسحَاقُ بْنُ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا قامَ أَحدُكُمْ إلى الصَّلاةِ فَلا يَبْصُقْ أَمامَهُ فإنَّما يُناجِي اللهَ ما دامَ في مُصَلَّاهُ، وَلا عَنْ يَمِينِهِ فإنَّ عَنْ يَمِينِهِ مَلَكاً، وَلْيَبْصُقْ عَنْ يَسارِهِ، أَوْ تَحْتَ قَدَمِهِ، فَيَدْفِنُها». [راجع: ٤٠٨]

416. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you stands for *Aṣ-Ṣalāt* (the prayers), he should not spit in front of him because, in *Ṣalāt* (prayer) he is speaking in private to Allāh and he should not spit on his right as there is an angel, but he can spit either on his left or under his foot and bury it (i.e., the expectoration)."

(٣٩) **بابُ** إِذَا بَدَرَهُ البُزَاقُ فَلْيَأْخُذْ بطَرَفِ ثَوْبِهِ

(39) CHAPTER. If the spit or sputum comes out suddenly then one should spit in the corner of one's garment.

٤١٧ - **حدَّثَنا** مالكُ بنُ إسمَاعِيلَ

417. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw expectoration (on the wall

of the mosque) in the direction of the *Qiblah* and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, "If anyone of you stands for offering prayer, he is speaking in private to his Lord, (or) his Lord is between him and his *Qiblah*, therefore he should not spit towards his *Qiblah*, but he could spit either on his left or under his foot." Then he ﷺ took the corner of his sheet and spat in it, folded it and said, "Or do like this."

قالَ: حدَّثَنا زُهَيْرٌ قالَ: حدَّثَنا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى نُخامَةً في القِبْلَةِ فَحَكَّها بِيَدِهِ، وَرُؤِيَ مِنْهُ كَرَاهِيَةٌ أَوْ رُؤِيَ كَرَاهِيَتُهُ لِذٰلِكَ وشِدَّتُهُ عَلَيْهِ، وقالَ: «إِنَّ أَحَدَكُمْ إِذَا قامَ في صَلاتِهِ فإِنَّما يُناجِي رَبَّهُ، أَوْ رَبُّهُ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ، فَلا يَبْزُقَنَّ في قِبْلَتِهِ، وَلكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ»، ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَزَقَ فِيهِ وَرَدَّ بَعْضَهُ عَلى بَعْضٍ، قالَ: «أَوْ يَفْعَلُ هكَذَا». [راجع: ٢٤١]

(40) CHAPTER. Preaching of the *Imām* to the people regarding the proper offering of *Aṣ-Ṣalāt* (the prayer) and the mention of the *Qiblah* (Ka'bah at Makkah).

(٤٠) بابُ عِظَةِ الإِمامِ النَّاسَ في إِتمامِ الصَّلاةِ وذِكْرِ القِبْلَةِ

418. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do you consider or see that my face is towards the *Qiblah* (Ka'bah at Makkah)? By Allāh, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

٤١٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخبرَنا مالكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَن أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «هَل تَرَوْنَ قِبْلَتي هاهُنا؟ فَوَاللهِ ما يَخْفى عَلَيَّ خُشوعُكُمْ ولا رُكُوعُكُمْ إِني لأَرَاكُمْ مِنْ وَرَاءِ ظَهْري». [انظر: ٧٤١]

419. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in a *Ṣalāt* (prayer) and then got up on the pulpit and said, "In your *Ṣalāt* and *Rukū'* (bowing), I certainly see you from my back as I see you (while looking at you.)"

٤١٩ - حدَّثَنا يَحْيَى بنُ صَالحٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ، عَنْ هِلالِ بنِ عَلِيٍّ، عَنْ أَنَسِ بنِ مالكٍ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ صَلاةً ثُمَّ رَقِيَ المِنْبَرَ فقالَ في الصَّلاةِ وفي الرُّكُوعِ: «إِنِّي لأَراكُمْ مِنْ وَرَائِي كما أَراكُمْ». [انظر: ٧٤٢، ٦٦٤٤]

(41) CHAPTER. It is permissible to say, "*Masjid* (mosque) of Banī so-and-so?"

(٤١) بابٌ: هَلْ يُقال: مَسْجِدُ بَنِي فُلانٍ؟

420. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ordered for a horse race; the trained horses were to run from a place called Al-Ḥafyā' to Thaniyat-ul-Wadā' and the horses which were not trained were to run from Ath-Thaniya to the *Masjid* (mosque of) Banī Zuraiq. The subnarrator added: Ibn 'Umar was one of those who took part in the race.

٤٢٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ سَابَقَ بَيْنَ الخَيْلِ التي أُضْمِرَتْ: مِنَ الحَفْياءِ، وأَمَدُها ثَنِيَّةُ الوَداعِ، وسابَقَ بَيْنَ الخَيْلِ التي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجدِ بَنِي زُرَيْقٍ، وأَنَّ عَبْدَ اللهِ بنَ عُمَرَ كانَ فِيمَنْ سابَقَ بِها. [انظر: ٢٨٦٨، ٢٨٦٩، ٢٨٧٠، ٧٣٣٦]

(42) CHAPTER. The distribution (of goods or wealth) and the hanging of a cluster of dates in the mosque.

(٤٢) بابُ القِسْمَةِ وتَعْلِيقِ القِنْوِ في المَسْجِدِ،

قال أَبو عَبْدِ اللهِ: القِنْوُ: العِذْقُ والاثنانِ: قِنْوانِ، والجَماعةُ أَيضاً: قِنْوانٌ مثل صِنْوٍ وصِنْوانٍ.

421. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some goods (or wealth) was brought to Allāh's Messenger ﷺ from Baḥrain. The Prophet ﷺ ordered the people to spread them in the mosque — it was the biggest amount of goods (or wealth) Allāh's Messenger ﷺ had ever received. He left for *Aṣ-Ṣalāt* (the prayer) and did not even look at it. After finishing *Aṣ-Ṣalāt*, he sat by those goods (or wealth) and gave from those to everybody he saw. Al-'Abbās came to him and said, "O Allāh's Messenger! Give me (something) too, because I gave ransom for myself and 'Aqīl." Allāh's Messenger ﷺ told him to take. So, he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allāh's Messenger! Order someone to help me in lifting it." The

٤٢١ - وقالَ إِبْراهِيمُ - يَعنِي ابنَ طَهْمانَ - عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِمالٍ مِنَ البَحْرَيْنِ فَقالَ: «انْثُروه في المَسْجِدِ» وكانَ أَكْثَرَ مالٍ أُتِيَ بِهِ رَسُولُ اللهِ ﷺ، فَخَرَجَ رَسُولُ اللهِ ﷺ إِلى الصَّلاةِ ولَمْ يَلْتَفِتْ إِلَيْهِ. فَلَمَّا قَضَى الصَّلاةَ جاءَ فَجَلَسَ إِلَيْهِ، فَما كانَ يَرَى أَحَداً إِلَّا أَعْطاه إِذْ جاءَ العَبَّاسُ رَضِيَ اللهُ عَنْهُ فَقالَ: يا رَسُولَ اللهِ، أَعْطِنِي فإِنِّي فادَيْتُ نَفْسِي وفادَيْتُ

Prophet ﷺ refused. He then said to the Prophet ﷺ: "Will you please help me to lift it?" Allāh's Messenger ﷺ refused. Then Al'Abbās threw some of it and tried to lift it (but failed). He again said, "O Allāh's Messenger! Order someone to help me to lift it." He refused. Al'Abbās then said to the Prophet ﷺ: "Will you please help me to lift it?" He ﷺ again refused. Then Al-'Abbās threw some of it, and lifted it on his shoulders and went away. Allāh's Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Messenger ﷺ did not get up till the last coin was distributed.

عقيلاً، فقالَ لَهُ رَسُولُ اللهِ ﷺ: «خُذ»، فَحَثَى في ثَوْبِهِ ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَسْتَطِعْ، فقالَ: يا رَسُولَ اللهِ، مُرْ بَعْضَهُمْ يَرْفَعْهُ إليَّ. قالَ: «لا»، قالَ: فارْفَعه أنْتَ عَليَّ. قالَ: «لا»، فَنَثَرَ مِنْهُ ثمَّ ذَهَبَ يُقِلُّه فقالَ: يا رَسُولَ اللهِ اؤمُر بَعْضَهُمْ يَرْفَعْهُ. قالَ: «لا». قالَ: فارْفَعْهُ أَنْتَ عَليَّ. قالَ: «لا». فنَثَرَ مِنْهُ ثُمَّ احْتَمَلَه فألْقاه عَلى كاهِلِه ثُمَّ انْطَلَقَ فما زالَ رَسُولُ اللهِ ﷺ يُتْبِعُهُ بَصَرَه حَتَّى خَفِيَ عَلَيْنا عَجَباً مِنْ حِرْصِهِ، فما قامَ رَسُولُ اللهِ ﷺ وثَمَّ مِنْها دِرْهَمٌ. [انظر: ٣٠٤٩، ٣١٦٥]

(43) CHAPTER. Receiving an invitation to dinner in the mosque and accepting it.

(٤٣) بابُ مَنْ دُعِيَ لِطَعامٍ في المَسْجِدِ وَمَنْ أجابَ مِنْهُ

422. Narrated Anas رَضِيَ اللهُ عَنْهُ: I found the Prophet ﷺ in the mosque along with some people. He said to me, "Did Abū Ṭalḥa sent you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his Companions, "Get up." They set out and I was ahead of them.

٤٢٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أَخْبرَنا مالكٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ، سمِعَ أنساً: وَجَدْتُ النَّبيَّ ﷺ في المَسْجِدِ مَعَهُ ناسٌ فَقالَ نَعَمْ فَقالَ لِي: «أأَرْسَلكَ أبو طَلْحَةَ؟» قُلْتُ: نَعَمْ، قال: «لِطَعامٍ؟» قُلْتُ: نَعَمْ، فَقالَ لِمَنْ حَوْلَهُ: «قُومُوا»، فانْطَلَقَ وانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ. [انظر: ٣٥٨٧، ٥٣٨١، ٥٤٥٠، ٦٦٨٨]

(44) CHAPTER. To give the judicial verdicts in the mosque and to perform the *Al-Li'ān*[1]

(٤٤) بابُ القَضاءِ واللِّعانِ في المَسْجِدِ

---

(1) (Ch.44) An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'ān, *Sūrat An-Nūr* (24), Verses, 6-9).

between men and women (husbands and wives) there.

423. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Messenger! If a man finds another man with his wife (committing adultery), should the husband kill him?" Later on I saw them (the man and his wife) doing *Li'ān* in the mosque.

٤٢٣ - حدَّثَنَا يَحْيَى قالَ: أَخْبرَنا عَبْدُ الرَّزَّاقِ قالَ: أخبرَنا ابن جُرَيْجٍ قالَ: أَخْبَرَنِي ابنُ شِهَابٍ عَنْ سَهْلِ بنِ سَعْدٍ: أن رَجُلاً قالَ: يا رَسُولَ اللهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُه؟ فَتَلاعَنا في المَسْجِدِ وأَنا شاهِدٌ. [انظر: ٤٧٤٥، ٤٧٤٦، ٥٢٥٩، ٥٣٠٨، ٥٣٠٩، ٦٨٥٤، ٧١٦٥، ٧١٦٦، ٧٣٠٤]

(45) CHAPTER. If someone enters a house, should he offer prayers where he likes, or as he is told? And he should not look out to seek information about the place or do spying.

(٤٥) بابٌ: إذَا دَخَلَ بَيْتاً يُصَلِّي حَيْثُ شاءَ أَوْ حَيْثُ أُمِرَ، وَلا يَتَجَسَّسُ

424. Narrated 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to my house and said, "Where do you like me to offer *Ṣalāt* (prayers)?" I pointed to a place. The Prophet ﷺ then said, *Allāhu-Akbar*, and we aligned behind him and he offered a two *Rak'ā* prayer.

٤٢٤ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: حدَّثَنا إبْراهِيم بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ مَحْمُودِ بنِ الرَّبيعِ، عَنْ عِتْبانَ بنِ مالِكٍ: أَنَّ النَّبِيَّ ﷺ أَتاه في مَنْزِلِهِ فَقالَ: «أَيْنَ تُحِبُّ أن أُصَلِّي لَكَ مِنْ بَيْتِك؟» قالَ: فأَشَرْتُ لَهُ إلى مَكانٍ، فَكَبَّرَ النَّبِيُّ ﷺ وصَفَفْنا خلفَهُ، فَصلَّى رَكْعَتَيْنِ. [انظر: ٤٢٥، ٦٦٧، ٦٨٦، ٨٣٨، ٨٤٠، ١١٨٦، ٤٠٠٩، ٤٠١٠، ٥٤٠١، ٦٤٢٣، ٦٩٣٨]

(46) CHAPTER. About (taking) the mosques in the houses.

(٤٦) بابُ المَساجِدِ في البُيُوتِ،

And Al-Barā' bin 'Āzib offered *Ṣalāt* (prayers) in the mosque in his house with other people in congregation.

وصَلَّى البَرَاءُ بنُ عازِبٍ في مَسْجِدِهِ في دَارِهِ جَماعَةً.

425. Narrated 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ who was one of the Companions of Allāh's Messenger ﷺ and one of the *Anṣār* who took part in the battle of Badr: I came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger, I have weak eyesight and I lead my people in *Ṣalāt* (prayers). When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in *Ṣalāt*. O Allāh's Messenger! I wish you would come to my house and offer *Ṣalāt* in it so that I could take that place as a *Muṣallā* (appointed place for *Ṣalāt*)." Allāh's Messenger ﷺ said, "If Allāh will, I will do so." Next day after the sun rose high, Allāh's Messenger ﷺ and Abū Bakr came and Allāh's Messenger ﷺ asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to offer *Ṣalāt*?" I pointed to a place in my house. So Allāh's Messenger ﷺ stood there and said *Allāhu Akbar*, and we all got up and aligned behind him and offered a two-*Rak'ā* prayer and ended it with *Taslīm*. We requested him to stay for a meal called *Khazīra* which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Mālik bin Ad-Dukhaishin or Ibn Ad-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allāh and His Messenger." Hearing that, Allāh's Messenger ﷺ said, "Do not say so. Haven't you seen that he said, *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh), for seeking Allāh's Countenance (i.e. for Allāh's sake only)?" He said, "Allāh and His Messenger know better. We have seen him helping and advising hypocrites."

Allāh's Messenger ﷺ said, "Allāh has forbidden the (Hell) fire for those who say *"Lā ilāha illallāh"* (none has the right to be

٤٢٥ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني مَحْمُودُ بنُ الرَّبيعِ الأَنْصارِيُّ أَنَّ عِتْبانَ بنَ مالكٍ، وَهُوَ مِنْ أَصحَابِ رَسُولِ اللهِ ﷺ مِمَّنْ شَهِدَ بَدْراً مِنَ الأَنْصارِ، أَنَّهُ أَتَى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، قَدْ أَنْكَرْتُ بَصَرِي وأنا أُصَلِّي لِقَوْمي، فإذَا كانَتِ الأَمْطارُ سالَ الوَادِي الَّذِي بَيْني وبَيْنَهُم، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يا رَسُولَ اللهِ أَنَّكَ تَأْتِيني فَتُصَلِّي في بَيْتِي فَأَتَّخِذَهُ مُصَلًّى، قالَ: فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «سَأَفْعَلُ إنْ شاءَ اللهُ»، قالَ عِتْبانُ: فَغَدا رَسُولُ اللهِ ﷺ وأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهارُ فاسْتَأْذَنَ رَسُولُ اللهِ ﷺ فأَذِنْتُ لَه فلَمْ يَجْلِسْ حِينَ دَخَلَ البَيْتَ، ثُمَّ قالَ: «أَيْنَ تُحِبُّ أن أُصَلِّيَ مِنْ بَيْتِكَ؟» قالَ: فأَشَرْتُ لَهُ إلى ناحِيَةٍ مِنَ البَيْتِ، فَقامَ رَسُولُ اللهِ ﷺ فَكَبَّرَ، فَقُمْنا فَصَفَفْنَا فَصلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قالَ: وحَبَسْناه عَلى خَزِيرَةٍ صَنَعْناها لَه، قالَ: فَثابَ في البَيْتِ رِجالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ فاجْتَمَعُوا فَقالَ قائِلٌ مِنْهُمْ: أَيْنَ مالِكُ بنُ الدُّخَيْشِنِ أَوِ ابنُ الدُّخْشُنِ؟ فَقالَ بَعْضُهُمْ: ذَلكَ مُنافِقٌ لا يُحِبُّ اللهَ

worshipped but Allāh) for seeking Allāh's Countenance (i.e. for Allāh's sake only)."

وَرَسُولَه، فَقالَ رَسُولُ اللهِ ﷺ: «لا تَقُلْ ذلكَ، ألا تَراه قَدْ قالَ لا إلَهَ إلَّا اللهُ، يُريد بِذَلِكَ وَجْهَ اللهِ؟» قالَ: اللهُ وَرَسُولُه أعْلَم، قالَ فإنَّا: نَرَى وَجْهَهُ ونَصِيحَتَه إلَى المُنافِقِينَ، قالَ رَسُولُ اللهِ ﷺ: «فإنَّ اللهَ قَدْ حَرَّمَ عَلى النَّارِ مَنْ قالَ لا إلهَ إلَّا اللهُ، يَبْتَغِي بِذَلِكَ وجْهَ اللهِ»، قالَ ابن شِهابٍ: ثُمَّ سَأَلْتُ الحُصينَ بنَ مُحَمَّدٍ الأَنْصارِيَّ وَهُوَ أحَدُ بَنِي سالِمٍ، وَهُوَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودِ بنِ الرَّبِيعِ فَصَدَّقَه بِذَلِكَ. [راجع: ٤٢٤]

(47) CHAPTER. While entering the mosque etc., one should start with the right foot.

(٤٧) بابٌ: التَّيَمُّنُ في دُخُولِ المَسْجِدِ وغَيْرِهِ،

And 'Abdullāh bin 'Umar used to enter the mosque by putting in his right foot first and while leaving he used to put out his left foot first.

وكانَ ابنُ عُمَرَ يَبْدَأُ بِرِجْلِه اليُمْنىٰ، فإذَا خَرَجَ بَدَأَ بِرِجْلِهِ اليُسْرَى.

426. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to start every thing from the right (side) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

٤٢٦ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأَشْعَثِ بنِ سُلَيم، عَنْ أبِيهِ، عَنْ مَسْروقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ مَا اسْتَطاعَ في شأنِهِ كُلِّهِ، في طُهُورِهِ وتَرَجُّلِه وَتَنَعُّلِهِ. [راجع: ١٦٨]

(48) CHAPTER. Is it permissible to dig the graves of pagans of the Period of Ignorance, and to use that place as a mosque?

(٤٨) بابٌ: هَلْ تُنْبَشُ قُبُورُ مُشْرِكي الجاهِلِيَّةِ ويُتَّخَذُ مَكانُها مَساجِدَ،

And the saying of the Prophet ﷺ "Allāh cursed the Jews because they built the places of worship at the graves of their Prophets."

لِقَوْلِ النَّبِيِّ ﷺ: «لَعَنَ اللهُ اليَهُودَ، اتَّخَذوا قُبُورَ أَنْبِيائِهِمْ

And what is said regarding the disapproval of offering *Ṣalāt* (prayers) at graves. And 'Umar saw Anas bin Mālik offering *Ṣalāt* at a grave and shouted, "The grave! The grave!! (meaning: Do not offer *Ṣalāt* there)." But he did not order him to repeat his *Ṣalāt*.

مَساجِدَ»؟ وما يُكْرَه مِنَ الصَّلاةِ في القُبُورِ، وَرَأى عمرُ أنسَ بنَ مالكٍ يُصَلِّي عِنْدَ قَبْرٍ فقالَ: القَبْرَ القَبْرَ، وَلَمْ يَأمُرْهُ بالإعادَةِ.

427. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Umm Ḥabība and Umm Salama (رَضِيَ اللهُ عَنْهُما) mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he ﷺ said, "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allāh on the Day of Resurrection."

٤٢٧ - **حدَّثنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثنا يَحْيَى، عَنْ هِشامٍ قالَ: أَخْبَرَني أَبي عَنْ عائِشَةَ أنَّ أُمَّ حَبِيبَةَ وأُمَّ سَلَمَةَ ذَكَرَتا كَنِيسَةً رَأَيْنَها بالحَبَشَةِ فِيها تَصاوِيرُ فَذَكَرَتا لِلنَّبِيِّ ﷺ فَقالَ: «إنَّ أُولئِكَ إِذَا كانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فماتَ بَنَوْا عَلى قَبْرِهِ مَسْجِداً وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، فَأُولئِكَ شِرارُ الخَلْقِ عِنْدَ اللهِ يَوْمَ القِيامَةِ».

[انظر: ٤٣٤، ١٣٤١]

428. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ arrived at Al-Madīna, he dismounted at the upper side of Al-Madīna amongst the tribe called Banū 'Amr bin 'Aūf. He stayed there for fourteen nights. Then he sent for Banī An-Najjār and they came armed with their swords. As if I am looking (just now) as the Prophet ﷺ was sitting over his *Rāḥila* (mount) with Abū Bakr riding behind him, and all Banū An-Najjār around him till he dismounted at the courtyard of Abū Aiyyūb's house. The Prophet ﷺ loved to offer *Ṣalāt* (prayer) wherever the time for *Ṣalāt* was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banū An-Najjār and said, "O Banū An-Najjār! Suggest to me the price of this (walled) piece of land of yours."

They replied, "No! By Allāh! We do not demand its price except from Allāh."

Anas added: There were graves of pagans

٤٢٨ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ أَبي التَّيَّاحِ، عَنْ أَنَسٍ، قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ فَنَزَلَ أَعْلى المَدِينَةِ في حيٍّ يُقال لهُمْ بَنُو عَمْرِو بنِ عَوْفٍ، فَأَقامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أرْسَلَ إلى بَنِي النَّجَّارِ فَجاؤُوا مُتَقَلِّدِيْنَ السُّيُوفَ كأنِّي أَنْظُرُ إلى النَّبِيِّ ﷺ عَلى راحِلَتِهِ وأبُو بَكْرٍ رِدْفُه ومَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حتَّى أَلقى بِفِناءِ أَبي أيُّوبَ، وكانَ يُحِبُّ أنْ يُصَلِّيَ حَيْثُ أدْرَكَتْهُ الصَّلاةُ، ويُصَلِّي في مَرابِضِ الغَنَمِ، وأنَّه أمَرَ بِبناءِ المَسْجِدِ فأَرْسَلَ إلى مَلَإٍ مِنْ بَنِي النَّجَّارِ، فَقالَ: «يا بني

in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ﷺ ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His Companions brought the stones while reciting some poetic verses. The Prophet ﷺ was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allāh! So please forgive the *Anṣār* and *Al-Muhājirah* (the emigrants)."

النَّجَّارِ، ثامِنُوني بحائِطِكُمْ هٰذا، قالُوا: لا وَاللهِ لا نَطْلُبُ ثَمَنَه إلَّا إلى اللهِ. فَقالَ أنَسٌ: فَكانَ فِيهِ ما أقُولُ لَكُمْ قُبُورُ المُشْرِكينَ، وفِيهِ خَرِبٌ وفيهِ نَخْلٌ، فأمَرَ النَّبيُّ ﷺ بِقُبُورِ المُشْرِكِينَ فَنُبِشَتْ ثُمَّ بالْخَرِبِ فَسُوِّيَتْ، وبالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ المَسْجِدِ وجَعَلُوا عِضادَتَيْهِ الحِجارَةَ، وجَعَلُوا يَنْقُلُونَ الصَّخْرَ وهُمْ يَرْتَجِزُونَ والنَّبيُّ ﷺ مَعَهُمْ وَهُوَ يَقُولُ: «اللَّهُمَّ لا خَيرَ إلَّا خَيْرُ الآخِرَهْ، فاغْفِرْ لِلأنْصارِ والمُهاجِرَهْ». [راجع: ٢٣٤]

(49) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in a sheep-fold.

(٤٩) بابُ الصَّلاةِ في مَرَابِضِ الغَنَمِ

429. Narrated Abū Al-Taiyāḥ: Anas رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ offered *Ṣalāt* (prayer) in the sheep-fold." Later on I heard him saying, "He ﷺ offered *Ṣalāt* in the sheep-folds before the construction of the mosque."

٤٢٩ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ عَنْ أبي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: كانَ النَّبيُّ ﷺ يُصَلِّي في مَرابِضِ الغَنَمِ» ثُمَّ سَمِعتُه بَعْدُ يقولُ «كانَ يُصَلِّي فِي مَرابِضِ الغَنَمِ قبلَ أنْ يُبْنى المَسجِدُ. [راجع: ٢٣٤]

(50) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in the camel-yards (the places where the camels are stationed).

(٥٠) بابُ الصَّلاةِ في مَواضِعِ الإبِلِ

430. Narrated Nāfi': I saw Ibn 'Umar رَضِيَ اللهُ عَنْهُما offering *Ṣalāt* (prayer) while taking his camel (as a *Sutra*) in front of him and he said, "I saw the Prophet ﷺ doing the same."

٤٣٠ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ قالَ: حَدَّثَنا سُلَيمانُ بنُ حَيَّانَ قالَ: حدَّثَنا عُبَيدُ اللهِ، عَنْ نافِعٍ قالَ: رَأيْتُ ابنَ عُمَرَ يُصَلِّي إلى بَعِيرِهِ، وقالَ: رَأيْتُ النَّبيَّ ﷺ يَفْعَلُهُ. [انظر: ٥٠٧]

(51) CHAPTER. Whoever offered *Ṣalāt* (prayer) with furnace or fire or any other

(٥١) بابُ مَنْ صَلَّى وقُدَّامَهُ تَنُّورٌ أو

worshipable thing in front of him but he intended *Ṣalāt* solely for Allāh.

نارٌ أو شَيْءٌ مِمَّا يُعْبَدُ فأرادَ بِهِ وَجْهَ اللهِ تَعالَى،

Az-Zuhrī narrated that Anas said that the Prophet ﷺ said: "While I was offering *Ṣalāt* (prayer), the (Hell) Fire was displayed in front of me."

وقالَ الزُّهْرِيُّ: أخْبرَني أنَسٌ قالَ: قالَ النَّبيُّ ﷺ: «عُرِضتْ عَلَيَّ النَّارُ وأنا أُصَلِّي».

431. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: The sun eclipsed and Allāh's Messenger ﷺ offered the eclipse prayer and said, "I have been shown the (Hell) Fire (now) and I never saw a worse and horrible sight than the sight I have seen today."

٤٣١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ قالَ: انْخَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللهِ ﷺ، ثُمَّ قالَ: «أُرِيتُ النَّارَ فَلَمْ أَرَ مَنْظَراً كاليَوْمِ قَطُّ أفْظَعَ». [راجع: ٢٩]

(52) CHAPTER. The dislikeness of offering *Aṣ-Ṣalāt* (the prayers) in grave-yards.

(٥٢) **بابُ كَراهِيَةِ الصَّلاةِ في المَقابِرِ**

432. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Offer some of your *Ṣalāt* (prayers) (*Nawāfil*) at home, and do not take your houses as graves."

٤٣٢ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى عَنْ عُبَيْدِ اللهِ قالَ: أخْبَرَني نافعٌ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ قالَ: «اجْعَلُوا في بُيُوتِكُمْ مِنْ صَلاتِكُمْ وَلا تَتَّخِذُوها قُبُوراً». [انظر: ١١٨٧]

(53) CHAPTER. (What is said about) offering *Ṣalāt* (prayer) at the places where the earth had sunk down and Allāh's punishment had fallen.

(٥٣) **بابُ الصَّلاةِ في مَواضِعِ الخَسْفِ والعَذابِ،**

It is said that 'Alī رَضِيَ اللهُ عَنْهُ disliked offering *Aṣ-Ṣalāt* (the prayers) in the land of Babylon which had sunk down.

ويُذْكَرُ أنَّ عَلِيّاً كَرِهَ الصَّلاةَ بِخَسْفِ بابِلَ.

433. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not enter (the places) of those people where Allāh's punishment had fallen unless you do so weeping. If you do not weep, do not enter

٤٣٣ - حدَّثَنا إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ

اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَدْخُلُوا عَلى هؤلاءِ المُعَذَّبينَ إلَّا أنْ تَكُونُوا باكِينَ، فَإنْ لَمْ تَكُونُوا باكِينَ فَلا تَدْخُلُوا عَلَيْهِمْ، لا يُصِيبُكُمْ مَا أصابَهُمْ». [انظر: ٣٣٨٠، ٣٣٨١، ٤٤١٩، ٤٤٢٠، ٤٧٠٢]

(the places of these people) because Allāh's Curse and punishment which fell upon them may fall upon you."

(٥٤) **بابُ الصَّلاةِ في البِيعَةِ،**

وقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إنَّا لا نَدْخُلُ كَنائِسَكُمْ مِنْ أجْلِ التماثيلِ الَّتي فِيها الصُّوَر، وكانَ ابنُ عَبَّاسٍ يُصَلِّي في البِيعَةِ إلَّا بِيعَةً فِيها تَماثِيلُ.

(54) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in a church or in a temple etc.

'Umar رَضِيَ الله عَنْهُ said, "We do not enter your churches because of the statues and pictures." Ibn 'Abbās used to offer *Ṣalāt* (prayers) in the church provided there were no statues in it.

٤٣٤ - **حدَّثَنا** مُحَمَّدٌ قالَ: أخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ عَنْ أبِيهِ، عَنْ عائِشَةَ أنَّ أُمَّ سَلَمَةَ ذَكَرَتْ لِرَسُولِ اللهِ ﷺ كَنِيسَةً رَأتها بأرْضِ الحَبَشَةِ يقالُ لَها: مارِيَةُ، فَذَكَرَتْ لَهُ مَا رَأتْ فيها مِنَ الصُّوَرِ، فَقالَ رَسُولُ اللهِ ﷺ: «أولَئِكَ قَوْمٌ إذا ماتَ فِيهِمُ العَبْدُ الصَّالِحُ أوِ الرَّجُلُ الصَّالِحُ بَنَوْا عَلى قَبْرِهِ مَسْجِداً وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الخَلْقِ عِنْدَ اللهِ». [راجع: ٤٢٧]

434. Narrated 'Āishah رَضِيَ الله عَنْها: Umm Salama told Allāh's Messenger ﷺ about a church which she had seen in Ethiopia and which was called Māriya. She told him about the pictures which she had seen in it. Allāh's Messenger ﷺ said, "If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures with Allāh."

(٥٥) **بابٌ:**

(55) CHAPTER.

٤٣٥، ٤٣٦ - **حدَّثَنا** أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِاللهِ بْنِ عُتْبَةَ أنَّ عائِشَةَ وعَبْدَ اللهِ بنَ عَبَّاسٍ قالا: لَما نَزَلَ بِرَسُولِ اللهِ ﷺ طَفِقَ

435, 436. Narrated 'Āishah and 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُم: When the last moment of the life of Allāh's Messenger ﷺ came, he started putting his *'Khamīṣa'* (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, "May Allāh curse the Jews and Christians, for they built the places of

يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فإذَا اغْتَمَّ بِها كَشَفَها عَنْ وجْهِهِ فقالَ وَهُوَ كَذلِكَ: «لَعْنَةُ اللهِ عَلى اليَهُودِ والنَّصارَى اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَساجِدَ» يُحَذِّرُ ما صَنَعُوا. [انظر: ١٣٣٠، ١٣٩٠، ٣٤٥٣، ٣٤٥٤، ٤٤٤١، ٤٤٤٣، ٤٤٤٤، ٥٨١٥، ٥٨١٦]

worship at the graves of their Prophets." [The Prophet ﷺ was warning (Muslims) of what those people had done].

٤٣٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «قاتَلَ اللهُ اليَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَساجِدَ».

437. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh's Curse be on the Jews, for, they built the places of worship at the graves of their Prophets."

(٥٦) بابُ قَوْلِ النَّبِيِّ ﷺ «جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وطَهُوراً»

(56) CHAPTER. The saying of the Prophet ﷺ, "The earth has been made for me a *Masjid* (place for praying) and a thing to purify (to perform *Tayammum*)."

٤٣٨ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا هُشَيْمٌ قالَ: حدَّثَنا سَيَّارٌ هُوَ أَبُو الحَكَمِ قالَ: حدَّثَنا يَزِيدُ الفَقِيرُ قالَ: حدَّثَنا جابِرُ بنُ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُعْطِيتُ خَمْساً لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِياءِ قَبْلِي: نُصِرْتُ بالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وطَهُوراً، وأَيُّما رَجُلٍ مِنْ أُمَّتِي أَدرَكَتْهُ الصَّلاةُ فَلْيُصَلِّ، وأُحِلَّتْ لِيَ الغنائِمُ، وكانَ النَّبِيُّ يُبْعَثُ إِلى قَوْمِهِ خاصَّةً وبُعِثْتُ إِلى النَّاسِ كافَّةً،

438. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "I have been given five (things) which were not given to any amongst the Prophets before me. These are:

1. Allāh made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a *Masjid* (place for praying) and a thing to purify (perform *Tayammum*). Therefore anyone of my followers can offer prayers wherever he is, at the time of a *Ṣalāt* (prayer).
3. The booty has been made *Ḥalāl* (lawful) to me (and was not made so to anyone else).
4. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

5. I have been given the right of intercession (on the Day of Resurrection.)"

وأُعْطِيتُ الشَّفاعَةَ». [راجع: ٣٣٥]

(57) CHAPTER. Sleeping of a woman in the mosque (and residing in it).

(٥٧) بابُ نَوْمِ المَرْأَةِ في المَسْجِدِ

439. Narrated 'Āishah رَضِيَ اللهُ عَنْها: There was a black slave-girl belonging to an Arab tribe and they manumitted her but she remained with them. The slave-girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell off from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So, they accused me of stealing it and started searching me and even searched my private parts." The slave-girl further said, "By Allāh! While I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of stealing and I was innocent and now here it is.'" 'Āishah added: That slave-girl came to Allāh's Messenger ﷺ and embraced Islām. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily, He rescued me from the disbelievers' town." 'Āishah added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that she told me the whole story."

٤٣٩ - حدَّثَنا عُبَيْدُ بنُ إسماعِيلَ قالَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ وَلِيدَةً كانَتْ سَوْداءَ لِحَيٍّ مِنَ العَرَبِ فأَعْتَقُوها فَكانَتْ مَعَهُمْ. قالَتْ: فَخَرَجَتْ صَبِيَّةٌ لَهُمْ عَلَيْها وِشاحٌ أَحْمَرُ مِنْ سُيُورٍ، قالَتْ: فَوَضَعَتْهُ أَوْ وَقَعَ مِنْها فَمَرَّتْ بِهِ حُدَيَّاةٌ وهُوَ مُلْقًى فَحَسِبَتْهُ لَحْماً فَخَطِفَتْهُ، قالَتْ: فالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، قالَتْ: فاتَّهمُوني بِهِ. قالَت: فَطَفِقُوا يُفَتِّشُونَ حتَّى فَتَّشُوا قُبُلَها. قالَتْ: وَاللهِ إنِّي لَقائِمَةٌ مَعَهُمْ إذ مَرَّتِ الحُدَيَّاةُ فأَلْقَتْهُ، قالَتْ: فَوَقَعَ بَيْنَهُمْ، قالَتْ: فَقُلْتُ: هذَا الَّذِي اتَّهَمْتُمُونِي بِهِ زَعَمْتُمْ وَأَنا مِنْهُ بَرِيئَةٌ وَهُوَ ذَا هُوَ، قالَتْ: فَجاءَتْ إلى رَسُولِ اللهِ ﷺ فَأَسْلَمَتْ، قالَتْ: فَكانَتْ لَها خِباءٌ في المَسْجِدِ أَوْ حِفْشٌ. قالَتْ: فَكانَتْ تَأتِينِي فَتَحَدَّثُ عِنْدِي، قالَتْ فلا تَجْلِسُ عِنْدِي مَجْلِساً إلَّا قَالَتْ:

وَيَوْمَ الوِشاحِ مِنْ تَعَاجِيبِ رَبِّنا
أَلا إنَّهُ مِنْ بَلْدَةِ الكُفْرِ أَنْجانِي

قالَتْ عائِشَةُ فَقُلْتُ لَها: مَا شَأْنُكِ لا تَقْعُدِينَ مَعِي مَقْعَداً إلَّا قُلْتِ هَذا؟

قَالَتْ: فَحَدَّثَتْنِي بِهٰذا الحَدِيثِ.

[انظر: ٣٨٣٥]

(58) CHAPTER. Sleeping of men in the mosque.

(٥٨) بابُ نَوْمِ الرِّجالِ في المَسْجِدِ،

And narrated Anas, "Some people of the tribe of 'Ukl came to the Prophet ﷺ and joined the men of *Aṣ-Ṣuffa*." 'Abdul Raḥmān bin Abī Bakr said, "*Aṣḥāb-aṣ-Ṣuffa* (*Ṣuffa* companions) were poor people."

وقالَ أَبُو قِلابَةَ عَنْ أَنسٍ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلى النَّبيِّ ﷺ فَكانُوا في الصُّفَّةِ، وقالَ عَبْدُ الرَّحْمٰنِ بنُ أَبي بَكْرٍ: كانَ أَصْحابُ الصُّفَّةِ الفُقَرَاءُ.

440. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said: I used to sleep in the mosque of the Prophet ﷺ while I was young and unmarried.

٤٤٠ - **حدَّثَنَا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ قالَ: أَخْبَرَني عَبْدُ اللهِ بنُ عُمَرَ أَنَّهُ كانَ يَنامُ وَهُوَ شابٌّ أَعْزَبُ لا أَهْلَ لَهُ في مَسْجِدِ النَّبيِّ ﷺ. [انظر: ١١٢١، ١١٥٦، ٣٧٣٨، ٣٧٤٠، ٧٠١٥، ٧٠٢٨، ٧٠٣٠]

441. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went to Fāṭima's house but did not find 'Alī there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house." Allāh's Messenger ﷺ asked a person to look for him. That person came and said, "O Allāh's Messenger! He ('Alī) is sleeping in the mosque." Allāh's Messenger ﷺ went there and 'Alī was lying. His *Ridā* (a garment covering the upper part of the body) had fallen down to one side of his body and he was covered with dust. Allāh's Messenger ﷺ started cleaning the dust from him saying: "Get up! O Abā Turāb. Get up! O Abā Turāb (literally means: O father of dust)."

٤٤١ - **حدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبي حازِمٍ عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ، قالَ: جاءَ رَسُولُ اللهِ ﷺ بَيْتَ فاطِمَةَ فَلَمْ يَجِدْ عَلِيّاً في البَيْتِ، فَقالَ: أَيْنَ ابْنُ عَمِّكِ؟ قالَتْ: كانَ بَيْني وَبَيْنَهُ شَيءٌ فَغاضَبَني فَخَرَجَ فَلَمْ يَقِلْ عِنْدِي. فَقالَ رَسُولُ اللهِ ﷺ لإِنْسانٍ: «انْظُرْ أَيْنَ هُوَ». فَجاءَ فَقالَ: يَا رَسُولَ اللهِ هُوَ رَاقِدٌ في المَسْجِدِ. فَجاءَ رَسُولُ اللهِ ﷺ وَهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ وأَصابَهُ تُرابٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُهُ عَنْهُ

وَيَقُولُ: «قُمْ أَبا تُرَابٍ، قُمْ أَبا تُرَابٍ». [انظر: ٣٧٠٣، ٦٢٠٤، ٦٢٨٠]

442. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I saw seventy of *Aṣ-Suffa* men and none of them had a *Ridā'* (a garment covering the upper part of the body). They had either *Izār* (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them (sheets) with their hands lest their private parts should become bare.

٤٤٢ - حَدَّثَنَا يُوسُفُ بنُ عِيسَى قالَ: حدَّثنا ابنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ قالَ: رَأَيْتُ سَبْعِينَ مِنْ أَصْحابِ الصُّفَّةِ ما مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إمَّا إزَارٌ وإمَّا كِساءٌ، قَدْ رَبَطُوا في أَعْناقِهِمْ، فَمِنْها مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْها مَا يَبْلُغُ الكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ.

(59) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) when returning from a journey.

(٥٩) بابُ الصَّلاةِ إِذَا قَدِمَ مِنْ سَفَرٍ،

Ka'b bin Mālik said: "Whenever the Prophet ﷺ returned from a journey, he entered the mosque and offered prayers in it."

وقالَ كَعْبُ بنُ مالِكٍ: كانَ النَّبِيُّ ﷺ إذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بالمَسْجِدِ فَصَلَّى فِيهِ.

443. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I went to the Prophet ﷺ in the mosque (the subnarrator Mis'ar thought that Jābir said, "In the forenoon.") He ordered me to offer two *Rak'ā* prayer. He owed me some money and he repaid it to me and gave more than what was due to me.

٤٤٣ - حدَّثَنَا خَلَّادُ بنُ يَحيَى قالَ: حدَّثنا مِسْعَرٌ قالَ: حدَّثنا مُحَارِبُ بنُ دِثارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ في المَسْجِدِ - قالَ مِسْعَرٌ: أُرَاهُ قالَ: ضُحًى - فَقالَ: صَلِّ رَكْعَتَيْنِ. وكانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وزَادَنِي. [انظر: ١٨٠١، ٢٠٩٧، ٢٣٠٩، ٢٣٨٥، ٢٣٩٤، ٢٤٠٦، ٢٤٧٠، ٢٦٠٣، ٢٦٠٤، ٢٧١٨، ٢٨٦١، ٢٩٦٧، ٣٠٨٧، ٣٠٨٩، ٣٠٩٠، ٤٠٥٢، ٥٠٧٩، ٥٠٨٠، ٥٢٤٣، ٥٢٤٤، ٥٢٤٥، ٥٢٤٦، ٥٢٤٧، ٥٣٦٧، ٦٣٨٧]

(60) CHAPTER. If one entered a mosque, one should offer two *Rak'ā (Tahayyat-al-Masjid)* before sitting.

(٦٠) بابٌ: إذَا دَخَلَ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ

444. Narrated Abū Qatāda Al-Salamī رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you enters a mosque, he should offer two *Rak'ā (Tahayyat-al-Masjid)* prayer before sitting."

٤٤٤ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالكٌ، عَنْ عامِرِ بنِ عَبْدِ اللهِ بنِ الزُّبَيْرِ، عَنْ عَمْرِو بنِ سُلَيم الزُّرَقيِّ، عنْ أبي قَتادَةَ السَّلَميِّ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا دَخَلَ أَحَدُكُمُ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ». [انظر: ١١٦٣]

(61) CHAPTER. *Al-Hadath* (passing wind) in the mosque.

(٦١) بابُ الحَدَثِ في المَسْجِدِ

445. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The angels keep on asking Allāh's forgiveness for anyone of you, as long as he is at his *Muṣalla* (praying place) and he does not pass wind (*Hadath*). They say, 'O Allāh! Forgive him, O Allāh! Be Merciful to him."

٤٤٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالكٌ عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «المَلائِكَةُ تُصَلِّي عَلى أَحَدِكُمْ مَا دَامَ في مُصَلاَّهُ الذي صَلَّى فِيهِ مَا لَمْ يُحْدِثْ. تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». [راجع: ١٧٦]

(62) CHAPTER. The construction of (the Prophet's ﷺ) mosque.

(٦٢) بابُ بُنْيانِ المَسْجِدِ،

Abū Sa'īd said, "The roof of the mosque was made of the leaves of date-palms." 'Umar ordered the Prophet's ﷺ mosque to be expanded (built) and said, "Protect the people from rain. Beware of red and yellow decorations, for they put the people to trial." Anas reciting a part of a *Hadīth* said, "They will boast of them (mosques) rather than coming frequently to them for offering prayers." Ibn 'Abbās said, "You (Muslims) will surely decorate your mosques as the Jews and Christians decorated (their churches and temples).

وقالَ أَبُو سَعِيدٍ: كانَ سَقْفُ المَسْجِدِ مِنْ جَرِيدِ النَّخْلِ، وأَمَرَ عُمَرُ بِبناءِ المَسْجِدِ وقالَ: أَكِنَّ النَّاسَ مِنَ المَطَرِ وإيَّاكَ أنْ تُحَمِّرَ أوْ تُصَفِّرَ فَتَفْتِنَ النَّاسَ. وقالَ أَنَسٌ: يَتَباهَونَ بها ثُمَّ لا يَعْمُرُونَها إلَّا قَلِيلاً. وقالَ ابنُ عَبَّاسٍ: لَتُزَخْرِفُنَّها كَما زَخْرَفَتِ اليَهُودُ والنَّصارَى.

446. Narrated 'Abdullāh (bin 'Umar) رَضِيَ الله عَنْهُما: In the lifetime of Allāh's Messenger ﷺ the (Prophet's) mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the trunks of date-palms. Abū Bakr did not alter it. 'Umar expanded it on the same pattern as it was in the lifetime of Allāh's Messenger ﷺ by using adobes, leaves of date-palms and changing the pillars into wooden ones. 'Uthmān changed it by expanding it to a great extent and built its walls with engraved stones and lime, and made its pillars of engraved stones and its roof of teak wood.

٤٤٦ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ قالَ: حدَّثني أبي، عَنْ صالِحِ بنِ كَيْسانَ قالَ: حدَّثَنا نافِعٌ أنَّ عَبْدَ اللهِ أخْبَرَهُ أنَّ المَسْجِدَ كانَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ مَبْنِيًّا باللَّبِنِ، وسَقْفُهُ الجَرِيدُ، وعُمُدُهُ خَشَبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أبُو بَكْرٍ شَيْئاً، وَزَادَ فِيهِ عُمَرُ وَبَنَاهُ عَلى بُنْيانِهِ في عَهْدِ رَسُولِ اللهِ ﷺ باللَّبِنِ والجَرِيدِ، وأعادَ عُمُدَهُ خَشَباً، ثُمَّ غَيَّرَهُ عُثْمانُ فَزَادَ فِيهِ زِيادَةً كَثِيرَةً وَبَنَى جِدَارَهُ بالحِجَارَةِ المَنْقُوشَةِ والقَصَّةِ، وَجَعَلَ عُمُدَهُ مِنْ حِجارَةٍ مَنْقُوشَةٍ وَسَقَفَهُ بالسَّاجِ.

(63) CHAPTER. To co-operate in building a mosque.

(٦٣) بابُ التَّعاوُنِ في بِناءِ المَسْجِدِ،

"It is not for *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the Mosques of Allāh (i.e., to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their ownselves of disbelief. The works of such are in vain, and in Fire shall they abide.

The Mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day, perform *Salāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt* and fear none but Allāh. It is they who are on true guidance." (V.9:17, 18).

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ﴾ [التوبة: ١٧-١٨].

447. Narrated 'Ikrima: Ibn 'Abbās said to me and to his son 'Alī, "Go to Abū Sa'īd and listen to what he narrates." So, we went and

٤٤٧ - حَدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُخْتارٍ قالَ: حدَّثَنا

found him in a garden looking after it. He picked up his *Ridā'*, wore it and sat down and started narrating till he came to the topic of the construction of the Prophet's mosque. He said, "We were carrying one adobe at a time while 'Ammār was carrying two. The Prophet ﷺ saw him and started removing the dust from his body and said, "May Allāh be Merciful to 'Ammār. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." 'Ammār said, "I seek refuge with Allāh from *Al-Fitan* (trials and afflictions)".

خالِدٌ الحَذّاءُ، عَنْ عِكْرِمَةَ: قالَ لِي ابنُ عَبّاس ولابْنِهِ عَلِيٍّ: انْطَلِقا إِلى أَبي سَعِيدٍ فاسْمَعا مِنْ حَدِيثِهِ، فانْطَلَقنا فإذَا هُوَ في حائِطٍ يُصْلِحُهُ، فَأَخَذَ رِدَاءَهُ فاحْتَبى، ثُمَّ أَنْشَأ يُحَدِّثُنا حتَّى أَتى عَلَى ذِكْرِ بِناءِ المَسْجِدِ فَقالَ: كُنَّا نَحْمِلُ لَبِنَةً لَبِنَةً، وعَمَّارٌ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَرآهُ النَّبِيُّ ﷺ فَيَنْفُضُ التُّرَابَ عَنْهُ وَيَقُولُ: «وَيْحَ عَمَّارٍ، يَدْعُوهُمْ إِلى الجَنَّةِ ويَدْعُونَهُ إِلى النَّارِ». قالَ: يَقُولُ عَمَّارٌ: أَعُوذُ بِاللهِ مِنَ الفِتَنِ. [انظر: ٢٨١٢]

(64) CHAPTER. Employing the carpenter and the technical hand (artisan) in making the wooden pulpit or building the mosque.

(٦٤) بابُ الاسْتِعانَةِ بِالنَّجَّارِ والصُّنَّاعِ في أَعْوَادِ المِنْبَرِ والمَسْجِدِ

448. Narrated Sahl رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent someone to a woman telling her to "Order her slave, carpenter, to prepare a wooden pulpit for him to sit on."

٤٤٨ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلٍ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ إِلى امْرَأَةٍ أَنْ «مُرِي غُلامَكِ النَّجَّارَ يَعْمَلْ لي أَعْوَاداً أَجْلِسُ عَلَيْهِنَّ». [راجع: ٣٧٧]

449. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A woman said, "O Allāh's Messenger! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you will." So, she got that pulpit constructed.

٤٤٩ - حدَّثَنا خَلاَّدٌ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ جابِرٍ: «أَنَّ امْرَأَةً قالَت: يَا رَسُولَ اللهِ، أَلا أَجْعَلُ لَكَ شَيْئاً تَقْعُدُ عَلَيْهِ؟ فإنَّ لي غُلاماً نَجَّاراً. قالَ: إنْ شِئْتِ، فَعَمِلَتِ المِنْبَرَ». [انظر: ٩١٨، ٢٠٩٥، ٣٥٨٤، ٣٥٨٥]

(65) CHAPTER. (The superiority of) whoever built a mosque.

(٦٥) بابٌ مَنْ بَنى مَسْجِداً

450. Narrated 'Ubaidullāh Al-Khaulānī: I heard 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ saying, when people argued too much about his intention to reconstruct the mosque of Allāh's Messenger ﷺ, "You have talked too much. I heard the Prophet ﷺ saying, "Whosoever built a mosque, (Bukair thought that 'Āsim, another sub-narrator, added, "With the intention of seeking Allāh's Countenance i.e. His Pleasure"), Allāh will build for him a similar place in Paradise.'"

٤٥٠ - **حدَّثَنا** يَحْيَى بنُ سُلَيْمانَ قالَ: حدَّثَني ابْنُ وَهْبٍ: أخْبَرَني عَمْرٌو: أن بُكَيْراً حدَّثَهُ أنَّ عاصِمَ بنَ عُمَرَ بنِ قَتادَةَ حدَّثَهُ أنَّهُ سَمِعَ عُبَيْدَ اللهِ الخَوْلانِيَّ، أنَّهُ سَمِعَ عُثمانَ ابنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ يقولُ عِنْدَ قَوْلِ النَّاسِ فيهِ حِينَ بَنى مَسْجِدَ الرَّسُولِ ﷺ: إنَّكُمْ أكْثرتُم وَإني سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ بَنى مَسْجِداً - قالَ بُكَيْرٌ: حَسِبْتُ أنَّهُ قالَ: يَبْتَغِي بهِ وَجْهَ اللهِ - بَنى اللهُ لهُ مِثْلَهُ في الجَنَّةِ».

(66) CHAPTER. While passing through a mosque, (one should better) hold the arrowheads (with the hand).

(٦٦) بابٌ: يَأخُذُ بِنُصُولِ النَّبْلِ إذَا مَرَّ في المَسْجِدِ

451. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: "A man passed through the mosque carrying arrows. Allāh's Messenger ﷺ said to him, 'Hold them (the arrows) by their heads'."

٤٥١ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثَنا سُفْيانُ قالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جابِرَ ابنَ عَبْدِ اللهِ يَقُولُ: مَرَّ رَجُلٌ في المَسْجِدِ ومَعَه سِهامٌ، فَقالَ لَه رَسُولُ اللهِ ﷺ: «أَمْسِكْ بِنِصالِها». [انظر: ٧٠٧٣، ٧٠٧٤]

(67) CHAPTER. Passing through a mosque (is permissible).

(٦٧) بابُ المُرورِ في المَسْجِدِ

452. Narrated Abū Burda bin 'Abdullāh on the authority of his father: The Prophet ﷺ said, "Whoever passes through our mosques or markets with arrows, should hold them (the arrows) by their heads lest he should injure a Muslim."

٤٥٢ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ قالَ: حدَّثَنا أبُو بُرْدَةَ ابنُ عَبدِ اللهِ قالَ: سَمِعْتُ أَبا بُرْدَةَ عَنْ أبِيهِ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ مَرَّ في شَيْءٍ مِنْ مَساجِدنا أوْ أسْوَاقِنا

بِنَبْلٍ فَلْيَأْخُذْ عَلَى نِصَالِهَا، لا يَعْقِرْ بِكَفِّهِ مُسْلِماً». [انظر: ٧٠٧٥]

(68) CHAPTER. (What is said about) reciting poetry in the mosque?

(٦٨) **بابُ** الشِّعْرِ فِي الْمَسْجِدِ

453. Narrated Ḥassan bin Thābit Al-Anṣāri رَضِيَ اللهُ عَنْهُ: I asked Abū Hurairah رَضِيَ اللهُ عَنْهُ, "By Allāh! Tell me the truth whether you heard the Prophet ﷺ saying, 'O Ḥassān! Reply on behalf of Allāh's Messenger ﷺ. O Allāh! Help him with the *Rūh-ul-Qudus* [Jibrīl (Gabriel)]". Abū Hurairah said, "Yes."

٤٥٣ - **حدَّثنا** أَبُواليمانِ الحَكَمُ بنُ نافعٍ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أَخْبَرَني أَبُو سَلَمَةَ بنُ عَبدِ الرحمٰنِ بنِ عَوْفٍ: أَنَّه سَمِعَ حَسَّانَ بْنَ ثابتٍ الأَنْصارِيَّ يَسْتَشْهِدُ أبا هُرَيْرَةَ: أَنْشُدُكَ اللهَ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُول: «يا حَسَّانُ أَجِبْ عَنْ رَسُولِ اللهِ ﷺ، اللَّهُمَّ أَيِّدْه بِرُوحِ القُدُسِ»؟. قالَ أَبُو هُرَيْرَةَ: نَعَمْ. [انظر: ٣٢١٢، ٦١٥٢]

(69) CHAPTER. The presence of spearmen (with their spears) in the mosque (is permissible).

(٦٩) **بابُ** أَصْحابِ الحِرَابِ في المَسجِدِ

454. Narrated 'Āishah رَضِيَ اللهُ عَنها: Once I saw Allāh's Messenger ﷺ at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allāh's Messenger ﷺ was screening me with his *Ridā'* so as to enable me to see their display.

٤٥٤ - **حدَّثنا** عَبْدُ العَزيزِ بنُ عَبدِ اللهِ قالَ: حدَّثنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ. قالَ: أَخْبَرَني عُرْوَةُ بن الزُّبَيْرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْماً عَلَى بابِ حُجْرَتِي والحَبَشَةُ يَلْعَبُونَ في المَسْجِدِ، ورَسُولُ اللهِ ﷺ يَسْتُرُني بِرِدَائِهِ أَنْظُرُ إِلى لَعِبِهِمْ». [انظر: ٤٥٥، ٩٥٠، ٩٨٨، ٢٩٠٦، ٣٥٢٩، ٣٩٣١، ٥١٩٠، ٥٢٣٦]

455. 'Urwa said that 'Āishah رَضِيَ اللهُ عَنها added, "I saw the Prophet ﷺ while the

٤٥٥ - وَزَادَ إِبْرَاهِيمُ بنُ المُنْذِرِ:

Ethiopians were playing with their spears."

حدَّثَنا ابنُ وَهْبٍ، أَخْبَرَني يُونُس، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: «رَأَيتُ النَّبيَّ ﷺ والحَبَشَةُ يَلْعَبُونَ بِحِرابِهِمْ». [راجع: ٤٥٤]

(70) CHAPTER. Mentioning about sales and purchases on the pulpit in the mosque.

(٧٠) بابُ ذِكْرِ البَيْعِ والشِّراءِ عَلى المِنْبَرِ في المَسْجِدِ

456. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Barīra came to seek my help regarding her manumission. I told her, "If you like I would pay your price to your masters but your *Al-Walā*(1) would be for me." Her masters said, "If you like, you can pay what remains (of the price of her manumission), (Sufyān the subnarrator once said), or if you like you can manumit her, but her *Al-Walā* would be for us." When Allāh's Messenger ﷺ came, I spoke to him about it. He said, "Buy her and manumit her. No doubt *Al-Walā* is for the manumitter." Then Allāh's Messenger ﷺ stood on the pulpit (or Allāh's Messenger ﷺ ascended the pulpit as Sufyān once said) and said, "What about some people who impose conditions which are not present in Allāh's Book (Laws)? Whoever imposes conditions which are not in Allāh's Book (Laws), his conditions will be invalid even if he imposed them a hundred times."

٤٥٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عائِشَةَ قالَتْ: أَتَتْها بَرِيرَةُ تَسألُها في كِتابَتِها. فَقالَتْ: إنْ شِئْتِ أَعْطَيْتُ أهْلَكِ وَيَكُونُ الوَلاءُ لِي. وقالَ أهْلُها: إنْ شِئْتِ أَعْطَيْتِها ما بَقِي. وَقالَ سُفْيانُ مَرَّةً: إنْ شِئْتِ أَعْتَقْتِها وَيَكُونُ الوَلاءُ لَنا. فَلَمَّا جاءَ رَسُولُ اللهِ ﷺ ذَكَّرَتْهُ ذٰلكَ فَقالَ النَّبِيُّ ﷺ: «ابْتاعِيها فَأَعْتِقيها فإنَّ الوَلاءَ لِمَنْ أَعْتَقَ»، ثُمَّ قامَ رَسُولُ اللهِ ﷺ عَلى المِنْبرِ. - وقالَ سُفْيانُ مَرَّةً: فَصَعِدَ رَسُولُ اللهِ ﷺ عَلى المِنبرِ فَقالَ: «مَا بالُ أقْوامٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَ في كِتابِ اللهِ: مَنِ اشْتَرَطَ شَرْطاً لَيْسَ في كِتابِ اللهِ فَلَيْسَ لَهُ وإنِ اشْتَرَطَ مِائَةَ مَرَّةٍ» رَواهُ مَالِكٌ عَنْ يَحْيَى عَنْ عَمرةَ أَنَّ بَرِيرَةَ وَلَم يَذْكر: فَصَعد المِنْبَرَ.

قالَ عَلِيٌّ: قالَ يَحْيَى وعَبْدُ الوَهابِ، عَنْ يَحْيَى، عَنْ عَمْرَةَ،

(1) (H.456) *Al-Walā* : A kind of relationship (between the master who freed a slave and the freed-slave).

وقالَ جَعْفَرُ بنُ عَوْنٍ، عَنْ يَحْيَى قالَ: سَمِعْتُ عَمْرَةَ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها. [انظر: ١٤٩٣، ٢١٥٥، ٢١٦٨، ٢٥٣٦، ٢٥٦٠، ٢٥٦١، ٢٥٦٣، ٢٥٦٤، ٢٥٦٥، ٢٥٧٨، ٢٧١٧، ٢٧٢٦، ٢٧٢٩، ٢٧٣٥، ٥٠٩٧، ٥٢٧٩، ٥٢٨٤، ٥٤٣٠، ٦٧١٧، ٦٧٥١، ٦٧٥٤، ٦٧٥٨، ٦٧٦٠]

(71) CHAPTER. Asking a debtor to repay what he owes, and catching the debtor in the mosque.

(٧١) بابُ التَّقاضِي والمُلازَمَةِ في المَسْجِدِ

457. Narrated Ka'b رَضِيَ اللهُ عَنْهُ: In the mosque I asked Ibn Abī Ḥadrad to pay the debts which he owed to me and our voices grew louder. Allāh's Messenger ﷺ heard that while he was in his house. So, he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "*Labbaik*, O Allāh's Messenger!" He said, "O Ka'b! Reduce your debt (to half, gesturing with his hand)." I said, "O Allāh's Messenger! I have done so." Then Allāh's Messenger ﷺ said (to Ibn Abī Ḥadrad), "Get up and pay the debt to him."

٤٥٧ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا عُثمانُ بنُ عُمَرَ قالَ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ، عَنْ كَعْبٍ: أَنَّهُ تَقاضَى ابنَ أَبِي حَدْرَدٍ دَيْناً كانَ لَهُ عَلَيْهِ في المَسْجِدِ، فارْتَفَعَتْ أَصْوَاتُهما حتَّى سَمِعَهُما رَسُولُ اللهِ ﷺ وَهُوَ في بَيْتِهِ، فَخَرَجَ إلَيْهِما حتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنادَى: «يا كَعْبُ»، قالَ: لَبَّيْكَ يا رَسُولَ اللهِ. فَقالَ: «ضَعْ مِنْ دَيْنِكَ هذَا»، وأَوْمأَ إلَيْهِ أي الشَّطْرَ. قالَ: لَقَدْ فَعَلْتُ يا رَسُولَ اللهِ، قالَ: «قُمْ فَاقْضِهِ». [انظر: ٤٧١، ٢٤١٨، ٢٤٢٤، ٢٧٠٦، ٢٧١٠]

(72) CHAPTER. Sweeping (cleaning) of the mosque and removing rags, dirt and sticks from it.

(٧٢) بابُ كَنْسِ المَسْجد والتِقاطِ الخِرَقِ والقَذَى والعِيدَانِ

458. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A black man or a black woman used to clean (sweep) the mosque and he or she died. The

٤٥٨ - **حدَّثَنَا** سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ

Prophet ﷺ asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

ثابِتٍ، عَن أَبي رَافِعٍ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَجُلاً أَسْوَدَ أَوِ امْرَأَةً سَوْداءَ كانَ يَقُمُّ المَسْجِدَ فَماتَ فَسأَلَ النَّبِيُّ ﷺ عَنْهُ؟ فَقالُوا: مَاتَ. قالَ: «أَفَلا كُنتُمْ آذَنْتُمُونِي بِهِ؟ دُلُّونِي عَلى قَبْرِهِ» أَوْ قالَ: «عَلَى قَبْرِها» فَأَتى قَبْرَهُ فَصَلَّى عَلَيْها. [انظر: ٤٦٠، ١٣٣٧]

(73) CHAPTER. The order of banning the trade of alcoholic drinks was issued in the mosque.

(٧٣) بابُ تَحْرِيمِ تِجارَةِ الخَمْرِ في المَسْجِدِ

459. Narrated 'Āishah رَضِيَ اللهُ عَنها: When the Verses of *Sūrat Al-Baqarah* about *Ar-Ribā*(1) (usury) were revealed, the Prophet ﷺ went to the mosque and recited them in front of the people and then banned the trade of alcoholic drinks.

٤٥٩ - حدَّثَنا عَبْدَانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: لَمَّا أُنْزِلَتِ الآياتُ في سُورَةِ البَقَرَةِ في الرِّبا خَرَجَ النَّبِيُّ ﷺ فَقَرَأَهُنَّ عَلى النَّاسِ ثُمَّ حَرَّمَ تِجارَةَ الخَمْرِ. [انظر: ٢٠٨٤، ٢٢٢٦، ٤٥٤٠، ٤٥٤١، ٤٥٤٢، ٤٥٤٣]

(74) CHAPTER. Servants for the mosque.

(٧٤) بابُ الخَدَمِ لِلْمَسْجِدِ،

Ibn 'Abbās referred to the Verse:

"... I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work, to serve Your place of worship)..." (V.3:35)

وقالَ ابنُ عَبَّاسٍ ﴿نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا﴾ [آل عمران: ٣٥] لِلْمَسْجِدِ يَخْدُمُه.

460. Narrated Abū Rāfi': Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "A man or a woman used to clean the mosque." (A subnarrator said, 'Most probably a woman.') Then he narrated the *Ḥadīth* of the Prophet ﷺ where it is

٤٦٠ - حدَّثَنا أَحْمَدُ بنُ وَاقِدٍ قالَ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أَبي رَافِعٍ، عَنْ أَبي هُرَيْرَةَ أَن امْرَأَةً أَوْ رَجُلاً كَانَ يَقُمُّ المَسْجِدَ - وَلا

(1) (H.459) *Ar-Ribā* — Usury which is of two major kinds: (a) *Ribā Nasī'a*, i.e., interest on lent money; (b) *Ribā Fadl,* i.e., taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islām strictly forbids all kinds of usury.

mentioned that he offered her funeral prayer at her grave.

أُرَاهُ إِلَّا امْرَأَةً - فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى قَبْرِهِ. [راجع: ٤٥٨]

(75) CHAPTER. To fasten a prisoner or a debtor in the mosque.

(٧٥) بابُ الأَسِيرِ أَوِ الغَرِيمِ يُرْبَطُ فِي المَسْجِدِ

461. Narrated Abū Hurairah: The Prophet ﷺ said, "Last night a big *Ifreet* (demon) from the jinns came to me and wanted to interrupt my *Aṣ-Ṣalāt* (the prayers) (or said something similar) but Allāh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimān (Solomon) (as stated in the Qur'ān): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35)." The sub-narrator Rūḥ said, "He (the demon) was dismissed humiliated."

٤٦١ - حَدَّثَنَا إِسْحَاقُ بنُ إِبْرَاهِيمَ قالَ: أَخْبرَنا رَوْحٌ وَمُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البارِحَةَ - أَوْ قَالَ: كَلِمَةً نَحوَها - لِيَقْطَعَ عَلَيَّ الصَّلاةَ، فَأَمْكَنَنِي اللهُ مِنْهُ، فأَرَدْتُ أَنْ أَرْبِطَهُ إِلى سارِيَةٍ مِنْ سَوَارِي المَسْجِدِ، حتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمانَ ﴿رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [ص:٣٥]» قالَ رَوْحٌ: فَرَدَّهُ خَاسِئاً. [انظر: ١٢١٠، ٣٢٨٤، ٣٤٢٣، ٤٨٠٨]

(76) CHAPTER. To take a bath on embracing Islām and fasten a prisoner in the mosque.

(٧٦) بابُ الاغْتِسالِ إِذَا أَسْلَمَ، ورَبْطِ الأَسيرِ أَيْضاً في المَسْجِدِ،

Shuraiḥ used to order the offender or debtor to be fastened to one of the pillars of the mosque.

وكانَ شُرَيْحٌ يأمُرُ الغَرِيمَ أَنْ يُحْبَسَ إِلى سارِيَةِ المَسْجِدِ.

462. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ sent some horsemen to Najd and they brought a man called Thumāma bin Uthāl from Banī Hanīfa. They fastened him to one of the pillars of the mosque. The Prophet ﷺ came and ordered them to release him. He (Uthal) went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, "*Lā*

٤٦٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا اللَّيْثُ : حدَّثَنا سَعِيدُ بنُ أَبِي سَعِيدٍ، أَنَّهُ سَمعَ أَبا هرَيْرَةَ قالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلاً قِبَلَ نَجْدٍ، فجاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقالُ لَهُ: ثُمامَةُ بنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ

مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقالَ: «أَطْلِقُوا ثُمامَةَ» فانْطَلَقَ إِلى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقالَ: أَشْهَدُ أَنْ لا إِله إِلَّا اللهُ وأَنَّ مُحَمَّداً رَسُولُ اللهِ. [انظر: ٤٦٩، ٢٤٢٢، ٢٤٢٣، ٤٣٧٢]

ilāha illallāh wa anna Muḥammad-ar-Rasūl-ullāh" [none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh] (i.e., he embraced Islām)."

(٧٧) **بابُ الْخَيْمَةِ فِي الْمَسْجِدِ لِلْمَرْضَى وغَيْرِهِمْ**

(77) CHAPTER. To pitch a tent in the mosque for patients, etc.

٤٦٣ - **حَدَّثَنَا** زَكَرِيَّا بنُ يَحْيَى قالَ: حَدَّثَنا عَبْدُ اللهِ بنُ نُمَيْرٍ قالَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ في الأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيْمَةً في الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُعْهُمْ - وفي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفارٍ - إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ، فَقالُوا: يا أَهْلَ الْخَيْمَةِ! ما هٰذا الَّذِي يَأْتِينا مِنْ قِبَلِكُمْ؟ فإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فَماتَ فِيها. [انظر: ٢٨١٣، ٣٩٠١، ٤١١٧، ٤١٢٢]

463. Narrated 'Āishah رَضِيَ اللهُ عَنْها: On the day of *Al-Khandaq* (battle of the Trench), the medial arm artery or vein of Sa'd (bin Mu'ādh) was injured and the Prophet ﷺ pitched a tent in the mosque to look after him. There was another tent for Banī Ghifār in the mosque and the blood started flowing from Sa'd's tent to the tent of Banī Ghifār. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent.

(٧٨) **بابُ إِدْخالِ الْبَعِيرِ في الْمَسْجِدِ لِلْعِلَّةِ،**

(78) CHAPTER. To take the camel inside the mosque if necessary.

وقالَ ابنُ عَبَّاسٍ: طافَ النَّبِيُّ ﷺ عَلى بَعِيرٍ.

And Ibn 'Abbās said: The Prophet ﷺ performed the *Ṭawāf* while riding a camel.

٤٦٤ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ نَوْفَلٍ، عَنْ عُرْوَةَ،

464. Narrated Umm Salama: I complained to Allāh's Messenger ﷺ that I was sick. He told me to perform the *Ṭawāf* behind the people while riding. So, I did so and Allāh's Messenger ﷺ was offering *Ṣalāt*

عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ أنِّي أشْتَكِي، قالَ: «طُوفي مِنْ وَرَاءِ الناسِ وأنْتِ رَاكِبَةٌ» فَطُفْتُ وَرَسُولُ اللهِ ﷺ يُصَلِّي إلى جَنْبِ البَيْتِ، يَقْرَأُ بالطُّورِ وكِتابٍ مَسْطُورٍ. [انظر: ١٦١٩، ١٦٢٦، ١٦٣٣، ٤٨٥٣]

(prayer) beside the Ka'bah and reciting the *Sūrah* starting with "*Waṭ-ṭūr-wa-Kitābim-mastūr...*" [*Sūrat Aṭ-Ṭūr*, No.52]

(79) CHAPTER.

(٧٩) بابٌ:

٤٦٥ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَني أبي، عَنْ قَتادَةَ قالَ: حدَّثَنا أنَسٌ أنَّ رَجُلَينِ مِنْ أصْحابِ النَّبِيِّ ﷺ خَرَجا مِنْ عِنْدِ النَّبِيِّ ﷺ في لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُما مِثْلُ المِصْباحَيْنِ يُضِيئَانِ بَيْنَ أيْدِيهِما، فَلَمَّا افْتَرَقا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُما وَاحِدٌ، حتَّى أتَى أهْلَهُ. [انظر: ٣٦٣٩، ٣٨٠٥]

465. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Two of the Companions of the Prophet ﷺ departed from him on a dark night and were led by two lights like lamps (going in front of them from Allāh عزوجل as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses.

(80) CHAPTER. *Al-Khaukhah* (a small door) and a path in the mosque.

(٨٠) بابُ الخَوْخَةِ والمَمَرِّ في المَسْجِدِ

٤٦٦ - **حدَّثَنا** مُحَمَّدُ بنُ سِنان قالَ: حدَّثَنا فُلَيْحٌ قالَ: حدَّثَنا أبُو النَّضْرِ، عَنْ عُبَيْدِ ابنِ حُنَينٍ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ أبي سَعِيدٍ الخُدْرِي قالَ: خَطَبَ النَّبِيُّ ﷺ فَقالَ: «إنَّ اللهَ سُبْحانَهُ خَيَّرَ عَبْداً بَيْنَ الدُّنْيا وبَيْنَ مَا عِنْدَهُ، فاخْتَارَ مَا عِنْدَ اللهِ» فَبَكَى أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَقُلْتُ في نَفْسِي: مَا يُبْكِي هذَا الشَّيْخَ؟ إنْ يَكُنِ اللهُ خَيَّرَ

466. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ addressed the people and said, "Allāh gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abū Bakr wept. I said to myself, "Why is this *Sheikh* weeping, if Allāh gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?" And that slave was Allāh's Messenger ﷺ himself. Abū Bakr knew more than us. The Prophet ﷺ said, "O Abū Bakr! Don't weep." The Prophet ﷺ added: "Abū Bakr has favoured

عَبْداً بَيْنَ الدُّنْيا وبَيْنَ مَا عِنْدَهُ، فاخْتارَ ما عِنْدَ اللهِ، فَكانَ رَسُولُ اللهِ ﷺ هُوَ العَبْدُ، وكانَ أبُو بَكْرٍ أعْلَمَنا، فَقالَ: «يا أبَا بَكْرٍ! لا تَبْكِ، إنَّ أمَنَّ النَّاسِ عَلَيَّ في صُحْبَتِهِ وَمالِهِ أبُو بَكْرٍ، ولَو كُنْتُ مُتَّخِذاً خَليلاً مِنْ أُمَّتي لاتَّخَذْتُ أَبا بَكْرٍ، ولكِنْ أُخُوَّةُ الإسلامِ وَمَوَدَّتُهُ، لا يَبْقَيَنَّ في المَسْجِدِ بابٌ إلَّا سُدَّ إلَّا بابُ أَبِي بَكْرٍ». [انظر: ٣٦٥٤، ٣٩٠٤]

me much with his property and company. If I were to take a *Khalīl*[1] from mankind, I would certainly have taken Abū Bakr, but the Islāmic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abū Bakr."

٤٦٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ قالَ: حدَّثَنا وَهْبُ بنُ جَريرٍ قالَ: حدَّثَنا أَبي قالَ: سَمِعْتُ يَعْلى بنَ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ في مَرَضِهِ الَّذي ماتَ فِيهِ عاصباً رَأسَهُ بِخِرْقَةٍ، فَقَعَدَ عَلى المِنْبَرِ، فَحَمِدَ اللهَ وأَثْنَى عَلَيْهِ. ثُمَّ قالَ: «إنَّهُ لَيْسَ مِنَ النَّاسِ أحَدٌ أمَنَّ عَلَيَّ في نَفْسِهِ ومالِهِ مِنْ أَبي بَكْرِ بنِ أَبي قُحافَةَ، وَلَوْ كُنْتُ مُتَّخِذاً مِنَ النَّاسِ خَليلاً لاتَّخَذْتُ أَبا بَكْرٍ خَليلاً، ولكِنْ خُلَّةُ الإسْلامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ في هٰذا المَسْجِدِ غَيْرَ خَوْخَةِ أَبي بَكْرٍ». [انظر: ٣٦٥٦، ٣٦٥٧، ٦٧٣٨]

467. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "Allāh's Messenger ﷺ in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allāh he said, "There is no one who had done more favour to me with his life and his property than Abū Bakr bin Abī Quḥāfa. If I were to take a *Khalīl*, I would certainly have taken Abū Bakr but the Islāmic brotherhood is better. Close all the *Khaukhah* (small doors) in this mosque except that of Abū Bakr."

(٨١) **بابُ الأبْوابِ والغَلَقِ لِلكَعْبَةِ والمَساجِدِ**

(81) CHAPTER. The doors and locks of the Ka'bah and the mosques.

قالَ أَبُو عَبْدِ اللهِ: وقالَ لِي عَبْدُ

Narrated Ibn 'Juraij: Ibn Abī Mulaika

(1) (H.466) *Khalīl*: The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one *Khalīl*, i.e., Allāh, but he had many friends.

اللهِ ابنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ عَنِ ابنِ جُرَيْجٍ قالَ: قالَ لي ابن أَبي مُلَيْكَةَ: يا عَبْدَ المَلِكِ! لَوْ رَأَيْتَ مَساجِدَ ابنِ عَبَّاسٍ وأَبْوَابَها.

said to me, "O 'Abdul Mālik! I wish that you had seen the mosque of Ibn 'Abbās and its doors."

٤٦٨ - حدَّثنا أَبو النُّعْمانِ وقُتَيْبَةُ بنُ سعيدٍ قالاَ: حدَّثنا حَمَّاد بنُ زيدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَدِمَ مَكَّةَ فَدَعا عُثمانَ بنَ طَلْحَةَ، فَفَتَحَ البابَ، فَدَخَلَ النَّبِيُّ ﷺ وبِلالٌ، وأُسامَةُ بنُ زَيْدٍ، وعُثمانُ بنُ طَلْحَةَ، ثُمَّ أُغْلِقَ البابُ، فَلَبِثَ فِيهِ ساعَةً، ثُمَّ خَرَجُوا قالَ ابنُ عُمَرَ: فَبَدَرْتُ فَسَأَلْتُ بِلالاً، فقالَ: صَلَّى فِيهِ، فَقُلْتُ: فِي أَيٍّ؟ قالَ: بَيْنَ الأُسْطُوانَتَيْنِ، قالَ ابنُ عُمَرَ: فَذَهَبَ عَلَيَّ أَنْ أَسْأَلَهُ كَمْ صَلَّى. [راجع: ٣٩٧]

468. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The Prophet ﷺ arrived at Makkah and sent for 'Uthmān bin Ṭalḥa. He opened the gate of the Ka'bah and the Prophet ﷺ, Bilāl, Usāma bin Zaid and 'Uthmān bin Ṭalḥa entered the Ka'bah and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn 'Umar added, "I quickly went to Bilāl and asked him [whether the Prophet ﷺ had offered *Ṣalāt* (prayer)]. Bilāl replied, 'He offered *Ṣalāt* in it.' I asked, 'Where?' He replied, 'Between the two pillars.'" Ibn 'Umar added, "I forgot to ask how many *Rak'ā* he (the Prophet ﷺ) had prayed in the Ka'bah."

(٨٢) بابُ دُخُولِ المُشْرِكِ المَسْجِدَ

(82) CHAPTER. The entering of a pagan in the mosque.

٤٦٩ - حدَّثنا قُتَيْبَةُ قالَ: حدَّثنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أَبي سَعِيدٍ، أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ خَيْلاً قِبَلَ نَجْدٍ، فَجاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقالُ لَهُ: ثُمامَةُ بنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ مِنْ سَوَارِي المَسْجِدِ. [راجع: ٤٦٢]

469. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent some horsemen to Najd and they brought a man called Thumāma bin Uthāl from Banī Ḥanīfa. They fastened him to one of the pillars of the mosque.

(٨٣) بابُ رَفْعِ الصَّوْتِ في المَسْجِدِ

(83) CHAPTER. Raising the voice in the mosque.

٤٧٠ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ

470. Narrated As-Sā'ib bin Yazīd: I was standing in the mosque and somebody threw

a gravel at me. I looked and found that he was 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Ṭā'if." 'Umar said, "Were you from this city (Al-Madīna) I would have punished you for raising your voices in the mosque of Allāh's Messenger ﷺ."

قالَ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ قالَ: حدَّثَنا الجُعَيدُ بنُ عَبْدِ الرَّحْمٰنِ قالَ: حدَّثَني يَزِيدُ بنُ خُصَيْفَةَ، عَنِ السَّائِبِ بنِ يَزِيدَ قالَ: كُنْتُ قائِماً في المَسْجِدِ، فَحَصَبَنِي رَجُلٌ، فَنَظَرْتُ فإذَا عُمَرُ بنُ الخَطَّابِ، فقالَ: اذْهَبْ فأتِني بِهٰذَيْنِ، فَجِئْتُهُ بِهِما، فقَالَ: مَنْ أنْتُما؟ أوْ مِنْ أيْنَ أنْتُما؟ قالَا: مِنْ أهْلِ الطَّائِفِ، قالَ: لَوْ كُنْتُما مِنْ أهْلِ البَلَدِ لأوْجَعْتُكُما، تَرْفَعانِ أصْوَاتَكُما في مَسْجِدِ رَسُولِ اللهِ ﷺ.

471. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: During the life-time of Allāh's Messenger ﷺ I asked Ibn Abī Ḥadrad in the mosque to pay the debts which he owed to me, and our voices grew so loud that Allāh's Messenger ﷺ heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet ﷺ said, "O Ka'b bin Mālik!" I replied, "*Labbaik*, O Allāh's Messenger." He gestured with his hand to me to reduce the debt to half. I said, "O Allāh's Messenger, I have done it." Allāh's Messenger ﷺ said (to Ibn Ḥadrad), "Get up and pay it."

٤٧١ - حدَّثَنا أحْمَدُ قالَ: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبَرَني يُونُس بنُ يَزِيدَ، عَنِ ابنِ شِهابٍ قَالَ: حدَّثَني عَبْدُ اللهِ بنُ كَعْبِ بنِ مالكٍ، أنَّ كَعْبَ بنَ مالكٍ أخْبَرَهُ أنَّهُ تَقاضَى ابنَ أبي حَدْرَدٍ دَيْناً كان لَهُ عَلَيْهِ، في عَهْدِ رَسُولِ اللهِ ﷺ في المَسْجِدِ، فارْتَفَعَتْ أصْوَاتُهُما حَتَّى سَمِعَها رَسُولُ اللهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إلَيْهِما رَسُولُ اللهِ ﷺ حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، ونادَى «كَعب بْنَ مَالِكٍ!» قالَ: لَبَّيْكَ يا رَسُولَ اللهِ! فَأَشارَ بِيَدِهِ أنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ، قالَ كَعْبٌ: قَدْ فَعَلْتُ يا رَسُولَ اللهِ قالَ رَسُولُ اللهِ ﷺ: «قُمْ فاقْضِهِ». [راجع: ٤٥٧]

(84) CHAPTER. The religious gatherings in circles and sitting in the mosque.

(٨٤) بابُ الحِلَقِ والجُلُوسِ في المَسْجِدِ

472. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "While the Prophet ﷺ was on the pulpit, a man asked him how to offer the night *Ṣalāt* (prayers). He replied, 'Pray two *Rak'ā* at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the *Fajr* prayer) pray one *Rak'ā* and that will be the *Witr* for all the *Rak'ā* which you have offered." Ibn 'Umar said, "Make an end of your (*Tahajjud*) night *Ṣalāt* with an odd *Rak'ā*, for the Prophet ﷺ ordered it to be so."

٤٧٢ - حَدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ قالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ وهُوَ عَلى المِنبَرِ: مَا تَرَى في صَلاةِ اللَّيْلِ؟ قالَ: «مَثْنَى مَثْنَى، فإذا خَشِيَ الصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى» وإنَّهُ كانَ يَقُولُ: «اجْعَلُوا آخِرَ صَلاتِكُمْ بِاللَّيلِ وِتْراً»، فإنَّ النَّبِيَّ ﷺ أَمَرَ بِهِ. [انظر: ٤٧٣، ٩٩٠، ٩٩٣، ٥٩٥، ١١٣٧]

473. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ while he was delivering a religious talk and asked him how to offer the night *Ṣalāt* (prayers). The Prophet ﷺ replied, 'Pray two *Rak'ā* at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the *Fajr* prayer) pray one *Rak'ā* and that will be the *Witr* for all the *Rak'ā* which you have prayed." Narrated 'Ubaidullāh bin 'Abdullāh bin 'Umar: A man called the Prophet ﷺ while he was in the mosque.

٤٧٣ - حدَّثَنَا أَبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلاً جاءَ إلى النَّبِيِّ ﷺ وهُوَ يَخْطُبُ فَقالَ: كَيْفَ صَلاةُ اللَّيْلِ؟ قَالَ: «مَثْنَى مَثْنَى، فإذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ، تُوتِرُ مَا قَدْ صَلَّيْتَ».

قالَ الوَلِيدُ بنُ كَثِيرٍ: حدَّثَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ، أَنَّ ابنَ عُمَرَ حَدَّثَهُمْ أَنَّ رَجُلاً نادَى النَّبِيَّ ﷺ وهُوَ في المَسْجِدِ. [راجع: ٤٧٢]

474. Narrated Abū Wāqid Al-Laithi رَضِيَ اللهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting in the mosque (with some people) three men came, two of them came in front of Allāh's Messenger ﷺ and the third one went away. One of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allāh's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook

٤٧٤ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ أَنَّ أبا مُرَّةَ مَوْلى عَقيلِ ابْنِ أَبي طالِبٍ، أَخْبَرَهُ عَنْ أَبي واقِدٍ اللَّيْثِي قالَ: بَيْنَما رَسُولُ اللهِ ﷺ في المَسْجِدِ فأَقْبَلَ ثَلاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنانِ إلى رَسُولِ اللهِ ﷺ وذَهَبَ

himself to Allāh and so Allāh accepted him and accommodated him; the second felt shy before Allāh so Allāh did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allāh, and went away, so Allāh turned His Face from him likewise."

واحِدٌ. فأمَّا أحدُهما فَرَأى فُرْجَةً فَجَلَسَ، وأمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وأمَّا الآخَرُ فَأَدْبَرَ ذاهباً فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ قالَ: «ألا أُخْبِرُكُم عَنِ الثَّلاثَةِ؟ أمَّا أحَدُهُمْ فَأَوَى إلى اللهِ فَآوَاهُ اللهُ، وأمَّا الآخَرُ فاسْتَحْيا فاسْتَحْيا اللهُ مِنْهُ، وأمَّا الآخَرُ فَأعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ». [راجع: ٦٦]

(85) CHAPTER. To lie flat (on the back) in the mosque.

(٨٥) بابُ الاسْتِلْقاءِ في المَسْجِدِ

475. Narrated 'Abbād bin Tamīm that his uncle said, "I saw Allāh's Messenger ﷺ lying flat (on his back) in the mosque putting one of his legs over the other." Narrated Sa'īd bin Al-Musaiyab that 'Umar and 'Uthmān used to do the same.

٤٧٥ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ عَنِ ابنِ شِهابٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَمِّهِ أنَّهُ رَأى رَسُولَ اللهِ ﷺ مُسْتَلْقِياً في المَسْجِدِ، وَاضِعاً إحْدَى رِجْلَيْهِ عَلى الأُخْرَى. وَعَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: كانَ عُمَرُ وعُثْمانُ يَفْعَلانِ ذلكَ. [انظر: ٥٩٦٩، ٦٢٨٧]

(86) CHAPTER. (If) a mosque (is built) on a road, it should not be a cause of harm for the people.

(٨٦) بابُ المَسْجِدِ يَكُونُ في الطَّرِيقِ مِنْ غَيْرِ ضَرَرٍ بالنَّاسِ،

وبهِ قَالَ الحَسَنُ وأيُّوبُ ومَالكٌ.

476. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: I had seen my parents following Islām since I attained the age of puberty. Not a day passed but the Prophet ﷺ visited us, both in the mornings and evenings. My father Abū Bakr thought of building a mosque in the courtyard of his house and he did so. He used to offer prayers and recite the Qur'ān in it. The pagan women and their children used to stand by him and look at him with surprise. Abū Bakr was a soft-hearted person and could not help

٤٧٦ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ قالَتْ: لَمْ أعْقِلْ أبَوَيَّ إلَّا وهُما يَدِينانِ الدِّينَ، ولَمْ يَمُرَّ عَلَيْنا يَوْمٌ إلَّا يَأْتِينا فِيهِ رَسُولُ اللهِ ﷺ طَرَفي النَّهارِ بُكْرَةً وعَشِيَّةً، ثُمَّ بَدَا لأبي بَكْرٍ فابْتَنى

weeping while reciting the Qur'ān. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of the Qur'ān).

مَسْجِداً بِفِناءِ دَارِهِ، فَكانَ يُصَلِّي فيهِ ويَقْرَأُ القُرْآنَ فَيَقِفُ عَلَيْهِ نِساءُ المُشْرِكِينَ وأَبْناؤُهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ. وكانَ أبُو بَكْرٍ رَجُلاً بَكَّاءً لا يَمْلِكُ عَيْنَيْهِ إذا قَرَأَ القُرْآنَ، فَأَفْزَعَ ذٰلِكَ أَشْرَافَ قُرَيْشٍ مِنَ المُشْرِكِينَ. [انظر: ٢١٣٨، ٢٢٦٣، ٢٢٦٤، ٢٢٩٧، ٣٩٠٥، ٤٠٩٣، ٥٨٠٧، ٦٠٧٩]

(87) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayers) in a mosque situated in a market.

Ibn 'Aūn offered prayers in a mosque situated in a house and the gate used to be closed while they were inside.

477. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Ṣalāt* (prayer) offered in congregation is twenty-five times more superior (in reward) to the *Ṣalāt* offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering *Aṣ-Ṣalāt*, then for each step which he takes towards the mosque, Allāh upgrades him a degree in reward and crosses out (forgives) one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in *Ṣalāt* as long as he is waiting for the *Ṣalāt* and the angels keep on asking for Allāh's Forgiveness for him and they keep on saying: 'O Allāh! Be Merciful to him, O Allāh! Forgive him', as long as he keeps on sitting at his praying place and does not pass wind." (See *Ḥadīth* No.647).

(٨٧) بابُ الصَّلاةِ في مَسْجِدِ السُّوقِ،

وصلَّى ابنُ عَوْنٍ في مَسْجِدٍ في دارٍ يُغْلَقُ عَلَيْهِمُ البابُ.

٤٧٧ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثَنا أَبُو مُعاوِيَةَ، عَنِ الأَعمَشِ، عَنْ أَبي صالِحٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «صَلاةُ الجَمِيعِ تَزِيدُ عَلى صَلاتِهِ في بَيْتِهِ وَصَلاتِهِ في سُوقِهِ خَمْساً وَعِشْرِينَ دَرَجَةً، فإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ وَأَتى المَسْجِدَ لا يُرِيدُ إِلَّا الصَّلاةَ لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ خَطِيئَةً حَتَّى يَدْخُلَ المَسْجِدَ. وَإِذَا دَخَلَ المَسْجِدَ كانَ في صَلاةٍ مَا كانَتْ تَحْبِسُهُ وتُصَلِّي عَلَيْهِ المَلائِكَةُ مَا دَامَ في مَجْلِسِهِ الَّذِي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُؤذِ يُحْدِثْ». [راجع: ١٧٦]

(88) CHAPTER. To clasp one's hands by interlocking the fingers in the mosque or outside the mosque.

(٨٨) **بابُ تَشْبِيكِ الأَصابِعِ في المَسْجِدِ وغَيْرِهِ**

478, 479. Narrated Ibn 'Umar or Ibn 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ clasped his hands, by interlacing his fingers.

٤٧٨ و ٤٧٩ - **حدَّثَنا** حامدُ بنُ عُمَرَ، عَنْ بِشْرٍ قَالَ: حدَّثنا عاصِمٌ قَالَ: حدَّثَنا وَاقِدٌ عَنْ أَبِيهِ، عَن ابنِ عُمَرَ - أوِ ابنِ عَمْرٍو - وَقَالَ شَبَّكَ النَّبِيُّ ﷺ أَصابِعَه. [انظر: ٤٨٠]

480. Narrated 'Abdullāh that Allāh's Messenger ﷺ said, "O 'Abdullāh bin 'Amr! What will be your condition when you will be left with the sediments of (worst) people?" (They will be in conflict with each other).

٤٨٠ - وقالَ عاصِمُ بنُ عليٍّ: حدَّثنا عَاصِمُ بنُ مُحَمَّدٍ سَمِعْتُ هذا الحَدِيثَ مِنْ أَبي فَلَمْ أَحْفَظْهُ، فَقَوَّمَهُ لِي وَاقِدٌ عَنْ أَبِيهِ قالَ: سَمِعْتُ أَبي وَهُوَ يَقولُ: قالَ عَبْدُ اللهِ: قالَ رَسُولُ اللهِ ﷺ: «يا عَبْدَ اللهِ بنَ عَمْرٍو، كَيْفَ بِكَ إِذَا بَقِيتَ في حُثالَةٍ مِنَ النَّاسِ... بِهٰذَا. [راجع: ٤٧٩]

481. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A faithful believer to a faithful believer is like the bricks of a wall, reinforcing each other." While (saying that) the Prophet ﷺ clasped his hands by interlocking his fingers.

٤٨١ - **حدَّثَنا** خَلَّادُ بنُ يَحْيَى قالَ: حدَّثَنا سُفْيانُ، عَنْ أَبي بُرْدَةَ بنِ عَبْدِاللهِ ابنِ أَبي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ المُؤْمِنَ لِلْمُؤْمِنِ كَالبُنْيانِ يَشُدُّ بَعْضُهُ بَعْضاً» وشَبَّكَ ﷺ أَصابِعَهُ. [انظر: ٢٤٤٦، ٦٠٢٦]

482. Narrated Ibn Sīrīn: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ led us in one of the two *'Ishā'* prayers (Abū Hurairah رَضِيَ اللهُ عَنْهُ named that prayer but I forgot it)." Abū Hurairah رَضِيَ اللهُ عَنْهُ added, "He offered two *Rak'ā* and then finished the *Salāt* (prayer) with *Taslīm*. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry.

٤٨٢ - **حدَّثَنا** إِسحاقُ قالَ: حدَّثَنا ابنُ شُمَيْلٍ قَالَ: أَخْبَرَنا ابنُ عَونٍ، عَنِ ابنِ سيرينَ، عَنْ أَبي هُرَيْرَةَ قالَ: صَلَّى بنَا رَسُولُ اللهِ ﷺ إِحْدَى صَلاتَي العَشِيِّ، - قالَ ابنُ سِيرينَ: قد سَمَّاها أَبُو هُرَيْرَةَ، ولكنْ

Then he put his right hand over the left and clasped his hands by interlocking his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether *Aṣ-Ṣalāt* (the prayer) was reduced. And amongst them were Abū Bakr and 'Umar, but they hesitated to ask the Prophet ﷺ. A long-handed man called *Dhul-Yadain* asked the Prophet ﷺ, 'O Allāh's Messenger! Have you forgotten or has *Aṣ-Ṣalāt* been reduced?' The Prophet ﷺ replied, 'I have neither forgotten nor has the *Ṣalāt* been reduced.' The Prophet ﷺ added, 'Is what *Dhul-Yadain* has said true?' They (the people) said, 'Yes, it is true.'

The Prophet ﷺ stood up again and led the *Ṣalāt*, completing the remaining *Ṣalāt*, forgotten by him, and performed *Taslīm*, and then said *Allāhu Akbar*. And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying *Allāhu Akbar*; he then again said *Allāhu Akbar*, and prostrated (a second time) as he used to prostrate or longer than that. Then he raised his head and said *Allāhu Akbar*.' " [The subnarrator added, "I think that they asked (Ibn Sīrīn) whether the Prophet ﷺ completed the prayer with *Taslīm*. He replied, "I heard that 'Imrān bin Ḥusain had said, 'Then he (the Prophet ﷺ) did *Taslīm*'."]

نَسِيتُ أَنَا - قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ، فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضْبَانُ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَوَضَعَ خَدَّهُ الأَيْمَنَ عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى، وَخَرَجَتِ السَّرَعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا: أَقَصُرَتِ الصَّلاةُ؟ وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ فَهَابَا أَنْ يُكَلِّمَاهُ، وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طُولٌ يُقَالُ لَهُ ذُو الْيَدَيْنِ، قَالَ: يَا رَسُولَ اللهِ! أَنَسِيتَ أَمْ قَصُرَتِ الصَّلاةُ؟ قَالَ: «لَمْ أَنْسَ وَلَمْ تُقْصَرْ». فَقَالَ: «أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ، فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، فَرُبَّمَا سَأَلُوهُ: ثُمَّ سَلَّمَ؟ فَيَقُولُ: نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ سَلَّمَ. [انظر: ٧١٤، ٧١٥، ١٢٢٧، ١٢٢٩، ٦٠٥١، ٧٢٥٠]

(89) CHAPTER. The mosques which are on the way to Al-Madīna and the places where the Prophet ﷺ had offered *Ṣalāt* (prayers).

(٨٩) بَابُ الْمَسَاجِدِ الَّتِي عَلَى طُرُقِ الْمَدِينَةِ، وَالْمَوَاضِعِ الَّتِي صَلَّى فِيهَا النَّبِيُّ ﷺ

483. Narrated Fuḍail bin Sulaimān رَضِيَ اللهُ عَنْهُ: Mūsa bin 'Uqba said, "I saw Salīm bin 'Abdullāh looking for some places on the way and offered *Ṣalāt* (prayers) there. He narrated that his father used to offer *Ṣalāt*

٤٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ

قالَ: رَأيْتُ سالِمَ بنَ عَبْدِ اللهِ يَتَحَرَّى أَماكِنَ مِنَ الطَّرِيقِ، فَيُصَلِّي فِيها، وَيُحَدِّثُ أنَّ أباهُ كانَ يُصَلِّي فِيها، وأنَّهُ رَأى النَّبِيَّ ﷺ يُصَلِّي في تِلْكَ الأمْكِنَةِ،

وَحدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ - رَضِيَ اللهُ عَنْهُما - أَنَّهُ كانَ يُصَلِّي في تِلْكَ الأمْكِنَةِ، وسَأَلْتُ سالِماً فَلا أعْلَمُهُ إلَّا وافَقَ نافِعاً في الأَمْكِنَةِ كُلِّها إلّا أنَّهُما اخْتَلفا في مَسْجِدٍ بِشَرَفِ الرَّوْحاءِ. [انظر: ١٥٣٥، ٢٣٣٦، ٧٣٤٥]

there, and had seen the Prophet ﷺ offering *Ṣalāt* at those very places."

Narrated Nāfi' on the authority of Ibn 'Umar رَضِيَ اللهُ عَنْهُما, who said, "I used to offer *Ṣalāt* at those places." Mūsa the narrator added, "I asked Salīm on which he said, 'I agree with Nāfi' concerning those places, except the mosque situated at the place called Sharaf Ar-Rawḥā'.'"

٤٨٤ - **حدَّثَنا** إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثنا أَنَسُ بنُ عِياضٍ قالَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ، عَنْ نافِعٍ، أَنَّ عَبْدَ اللهِ بنَ عُمَرَ أخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَنزِلُ بِذِي الحُلَيْفَةِ حِينَ يَعْتَمِرُ وفي حَجَّتِهِ حِينَ حَجَّ تَحْتَ سَمُرَةٍ في مَوْضعِ المَسْجِدِ الذي بِذِي الحُلَيْفَةِ، وكانَ إذَا رَجَعَ مِنْ غَزْوٍ كانَ في تِلْكَ الطَّرِيقِ، أَوْ في حَجٍّ أَوْ عُمْرَةٍ هَبَطَ مِنْ بَطْنِ وَادٍ، فإذَا ظَهَرَ مِنْ بَطْنِ وَادٍ، أَناخَ بالْبَطْحاءِ الَّتي عَلى شَفِيرِ الوَادِي الشَّرْقِيَّةِ فَعَرَّسَ ثَمَّ حَتَّى يُصْبِحَ، لَيْسَ عِنْدَ المَسْجِدِ الذِي بِحجارَةٍ وَلا عَلى الأَكَمَةِ التي عَلَيْها المَسْجِدُ، كانَ ثَمَّ خَليجٌ يُصَلِّي عَبْدُ اللهِ عِنْدَه، في بَطْنِهِ كُثُبٌ كانَ رَسُولُ

484. These *Aḥadīth* Nos. 484, 485, 486, 487, 488, 489, 490, 492 narrated by Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما is about the various places on the way from Al-Madīna to Makkah where the Prophet ﷺ offered *Ṣalāt* (prayers) and their locations. It is not possible to translate.

اللهِ ﷺ ثَمَّ يُصَلِّي، فَدَحا فِيهِ السَّيْلُ بالبَطْحاءِ حَتَّى دَفَنَ ذلكَ المَكانَ الذي كانَ عَبْدُ اللهِ يُصَلِّي فِيهِ. [انظر: ١٥٣٢، ١٥٣٣، ١٧٩٩]

485. See *Ḥadīth* No.484.

٤٨٥ - وأَن عَبْدَ اللهِ بنَ عُمَرَ حدَّثَهُ أَنَّ النَّبِيَّ ﷺ صَلَّى حَيْثُ المَسْجِدُ الصَّغِيرُ الذِي دونَ المَسْجِدِ الذِي بِشَرَفِ الرَّوْحاءِ، وَقَدْ كانَ عَبْدُ اللهِ يَعْلَمُ المَكانَ الذِي كانَ صَلَّى فِيهِ النَّبِيُّ ﷺ يَقُولُ: ثَمَّ عَنْ يَمِينِكَ حِينَ تَقُومُ في المَسْجِدِ تُصَلِّي، وذٰلِكَ المَسْجِدُ عَلى حافَةِ الطَّرِيقِ اليُمْنىٰ وأَنْتَ ذَاهِبٌ إلى مَكَّةَ، بَيْنَهُ وَبَينَ المَسْجِدِ الأَكْبَرِ رَمْيَةٌ بِحَجَرٍ أَوْ نَحْوُ ذٰلِكَ.

486. See *Ḥadīth* No.484.

٤٨٦ - وأَنَّ ابنَ عُمَرَ كانَ يُصَلِّي إِلى العِرْقِ الذِي عِنْدَ مُنْصَرَفِ الرَّوْحاءِ، وذٰلِكَ العِرْقُ انْتِهاءُ طَرَفِهِ عَلى حافَةِ الطَّرِيقِ دُونَ المَسْجِدِ الذِي بَيْنَهُ وَبَيْنَ المُنْصَرَفِ وأَنْتَ ذاهِبٌ إِلى مَكَّةَ، وقَد ابْتُنِيَ ثَمَّ مَسْجِدٌ فَلَمْ يَكُنْ عَبْدُ اللهِ يُصَلِّي في ذٰلِكَ المَسْجِدِ كانَ يَترُكُهُ عَنْ يَسارِهِ وَوَراءَهُ ويُصَلِّي أمامَهُ إلى العِرْقِ نَفْسِهِ، وَكانَ عَبْدُ اللهِ يَرُوحُ مِنَ الرَّوْحاءِ فَلا يُصَلِّي الظُّهْرَ حتى يَأتيَ ذٰلِكَ المَكانَ فَيُصَلِّي فِيهِ الظُّهْرَ، وَإِذَا أَقْبَلَ منْ مَكَّةَ فإِنْ مَرَّ بِهِ قَبْلَ الصُّبْحِ بساعَةٍ أَو مِنْ آخِرِ السَّحَرِ عَرَّسَ حتَّى يُصَلِّيَ بِها الصُّبْحَ.

٤٨٧ - وأَنَّ عَبْدَ اللهِ حدَّثَهُ أَنَّ النَّبِيَّ ﷺ كانَ يَنزِلُ تحْتَ سَرْحَةٍ ضَخْمَة دُونَ الرُّوَيْثَةِ عَنْ يَمِينِ الطَّريقِ وَوِجَاهَ الطَّرِيقِ في مَكانٍ بَطحٍ سَهْلٍ حتَّى يُفْضِيَ مِنْ أَكَمَةٍ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ بِميلَين، وَقَدِ انْكَسَرَ أَعْلاها فَانْثنى في جَوْفِهَا وَهِيَ قائِمَةٌ عَلى ساقٍ وَفي ساقِها كُثُبٌ كَثيرَةٌ.

487. See *Ḥadīth* No.484.

٤٨٨ - وأَنَّ عَبْدَ اللهِ بنَ عُمَرَ حدَّثَهُ أَنَّ النَّبِيَّ ﷺ صَلَّى في طَرَفِ تَلْعَةٍ مِنْ وَراءِ العَرْجِ وأَنْتَ ذاهبٌ إلى هَضْبَةٍ، عِنْدَ ذلكَ المَسْجِدِ قَبْرانِ أَوْ ثَلاثَةٌ، عَلى القُبُورِ رَضمٌ مِنْ حِجارَةٍ عَنْ يَمِينِ الطَّريقِ عِنْدَ سَلِماتِ الطَّرِيقِ، بَينَ أُولئِكَ السَّلِماتِ كانَ عَبْدُ اللهِ يَرُوحُ مِنَ العَرْجِ بَعْدَ أَنْ تَميلَ الشَّمسُ بالهاجرَةِ فَيُصَلِّي الظُّهْرَ في ذٰلكَ المَسْجِدِ.

488. See *Ḥadīth* No.484.

٤٨٩ - وَأَنَّ عَبْدَ اللهِ بنَ عُمَرَ حَدَّثَه أَنَّ رَسُولَ اللهِ ﷺ نَزَلَ عِنْدَ سَرَحاتٍ عَنْ يَسارِ الطَّريقِ في مَسِيلٍ دونَ هَرْشَى، ذٰلكَ المَسيلُ لاصِقٌ بكُرَاعِ هَرْشَى بَيْنَهُ وبَيْنَ الطَّرِيقِ قَريبٌ مِنْ غَلْوةٍ، وكانَ عَبْدُ اللهِ يُصَلِّي إلى سَرْحَةٍ هِيَ أَقْرَبُ السَّرَحاتِ إلى الطَّريقِ وهِيَ أَطْوَلُهُنَّ.

489. See *Ḥadīth* No.484.

٤٩٠ - وأَنَّ عَبْدَ اللهِ بنَ عُمَرَ حدَّثَهُ أَنَّ النَّبيَّ ﷺ كانَ يَنْزِلُ في

490. See *Ḥadīth* No.484.

الْمَسِيلِ الَّذِي فِي أَدْنَى مَرِّ الظَّهْرَانِ قِبَلَ الْمَدِينَةِ حِينَ يَهْبِطُ مِنَ الصَّفْرَاوَاتِ يَنْزِلُ فِي بَطْنِ ذَلِكَ الْمَسِيلِ عَنْ يَسَارِ الطَّرِيقِ وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ اللهِ ﷺ وَبَيْنَ الطَّرِيقِ إِلَّا رَمْيَةٌ بِحَجَرٍ.

٤٩١ - وأَنَّ عَبْدَ اللهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كانَ يَنْزِلُ بِذِي طُوًى وَيَبِيتُ حَتَّى يُصْبِحَ يُصَلِّي الصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ، ومُصَلَّى رَسُولِ اللهِ ﷺ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثَمَّ وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ.
[انظر: ١٧٦٧، ١٧٦٩]

491. Narrated Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما "The Prophet ﷺ while approaching Makkah used to dismount at Dhi-Ṭuwa (near Makkah) and stay the night there till the morning and then perform the morning *Ṣalāt* (prayer). The *Musalla* (praying place) of Allāh's Messenger was over the big hillock and not at the mosque which was built later, but at a place lower than that, over the big hillock.

٤٩٢ - وأَنَّ عَبْدَ اللهِ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ اسْتَقْبَلَ فُرْضَتَي الجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الجَبَلِ الطَّوِيلِ نَحْوَ الكَعْبَةِ، فَجَعَلَ الْمَسْجِدَ الَّذِي بُنِيَ ثَمَّ يَسَارَ الْمَسْجِدِ بِطَرَفِ الأَكَمَةِ، وَمُصَلَّى النَّبِيِّ ﷺ أَسفَلَ مِنْهُ على الأَكَمَةِ السَّوْدَاءِ تَدَعُ مِنَ الأَكَمَةِ عَشَرَةَ أَذْرُعٍ أَوْ نَحْوَها، ثم تُصَلِّي مُسْتَقْبِلَ الفُرْضَتَيْنِ مِنَ الجَبَلِ الَّذِي بَيْنَكَ وَبَيْنَ الكَعْبَةِ.

492. See *Ḥadīth* No.484.

(٩٠) بابٌ سُتْرَةُ الإمامِ سُتْرَةُ مَنْ خَلْفَهُ

(90) CHAPTER. The *Sutra*[1] of the *Imām* is also a *Sutra* for those who are behind him.

(1) (Ch.90) *Sutra*: An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot; and it should be in front of a person offering *Ṣalāt* (prayers) to act as a symbolic barrier between him and the others.

493. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I came riding a she-ass when I had just attained the age of puberty. Allāh's Messenger ﷺ was offering the prayer at Mina with no wall in front of him and I passed in front of some of the rows. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

٤٩٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بن عَبَّاسٍ أنَّهُ قالَ: أَقْبَلْتُ راكِباً عَلى حِمارٍ أَتانٍ وأنا يَوْمَئِذٍ قَدْ ناهَزْتُ الاحْتِلامَ ورَسُولُ اللهِ ﷺ يُصَلِّي بالنَّاسِ بِمِنًى إلى غَيرِ جِدارٍ، فَمَرَرْتُ بَينَ يَدَيْ بَعْضِ الصَّفِّ فَنَزَلْتُ فَأَرْسَلْتُ الأَتانَ تَرْتَعُ وَدَخَلْتُ في الصَّفِّ فَلَمْ يُنكِر ذلكَ عَليَّ أَحَدٌ. [راجع: ٧٦]

494. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever Allāh's Messenger ﷺ came out on *'Eīd* day he used to order that a *Ḥarba* (a short spear) to be planted in front of him [as a *Sutra* for his *Ṣalāt* (prayer)] and then he used to offer *Ṣalāt* facing it with the people behind him; and he used to do the same while on a journey. After the Prophet ﷺ, this practice was adopted by the Muslim rulers (who followed his *Sunna* – legal ways)."

٤٩٤ - حدَّثنا إسحاقُ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ نُمَيرٍ قالَ: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كانَ إذا خَرَجَ يَوْمَ العيدِ أمَرَ بالحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إلَيها والنَّاسُ وَرَاءَهُ، وكانَ يَفْعَلُ ذلكَ في السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَها الأُمَرَاءُ. [انظر: ٤٩٨، ٩٧٢، ٩٧٣]

495. Narrated 'Aūn bin Abī Juḥaifa: I heard my father saying, "The Prophet ﷺ led us and offered a two-*Rak'ā Ẓuhr* prayer and then a two *Rak'ā 'Aṣr* prayer at Al-Baṭḥā' with an *'Anaza* (planted) in front of him (as a *Sutra*) while women and donkeys were passing in front of him (beyond that *'Anaza*)."

[See *Fatḥ Al-Bārī*, Vol.2, page 120.]

٤٩٥ - حدَّثنا أَبُو الوليدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ قالَ: سَمِعْتُ أبي أَنَّ النَّبيَّ ﷺ صَلَّى بِهِمْ بالبَطْحاءِ - وبَينَ يَدَيْهِ عَنَزَةٌ - الظُّهْرَ رَكْعَتَينِ، وَالعَصْرَ رَكْعَتَينِ، يَمُرُّ بَينَ يَدَيْهِ المَرْأَةُ والحِمارُ. [راجع: ١٨٧]

(91) CHAPTER. What should be the distance between the person offering *Ṣalāt* (prayer) and the *Sutra*?

(٩١) **بابٌ**: قَدْرُ كَمْ يَنْبَغِي أَنْ يَكُونَ بَيْنَ الْمُصَلِّي والسُّتْرَةِ؟

496. Narrated Sahl (bin Sa'd) رَضِيَ اللهُ عَنْهُ: The distance between the *Muṣallā* (praying place) of Allāh's Messenger ﷺ and the wall was just sufficient for a sheep to pass through.

٤٩٦ - حدَّثنا عَمْرُو بنُ زُرَارَةَ قالَ: أَخْبرَنا عَبْدُ العَزِيزِ بنُ أَبي حازِمٍ، عَنْ أَبيهِ، عَنْ سَهْلٍ قالَ: كانَ بَينَ مُصَلَّى رَسُولِ اللهِ ﷺ وَبَينَ الجِدارِ مَمَرُّ الشَّاةِ. [انظر: ٧٣٣٤]

497. Narrated Salama رَضِيَ اللهُ عَنْها: The distance between the wall of the mosque and the pulpit (by the side of which the Prophet ﷺ used to offer prayers) was hardly enough for a sheep to pass through.

٤٩٧ - حدَّثَنَا المَكِّيُّ قالَ: حدَّثنا يَزِيدُ بنُ أَبي عُبَيْدٍ، عَنْ سَلَمَةَ قالَ: كانَ جِدَارُ المَسْجدِ عِندَ المِنْبَرِ مَا كادَتِ الشَّاةُ تَجُوزُها.

(92) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) using a *Ḥarba* (a short spear) (as a *Sutra*).

(٩٢) **بابُ** الصَّلاةِ إلى الحَرْبَة

498. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to get a *Ḥarba* planted in front of him (as a *Sutra*) and offer *Aṣ-Ṣalāt* (the prayer) behind it.

٤٩٨ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيدِ اللهِ قَالَ: أَخْبَرَني نافِعٌ، عَنْ عَبْدِ اللهِ أَنَّ النَّبيَّ ﷺ كانَ يُرْكَزُ لَهُ الحَرْبَةُ فَيُصَلِّي إلَيْها. [راجع: ٤٩٤]

(93) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) using an *'Anaza* (a spear-headed stick) (as a *Sutra*).

(٩٣) **بابُ** الصَّلاةِ إلى العَنَزَة

499. Narrated 'Aūn bin Abī Juḥaifa that he had heard his father saying, "Allāh's Messenger ﷺ came to us at mid-day and water was brought for his ablution. He performed ablution and led us in *Ẓuhr* and *'Aṣr* prayers with an *'Anaza* planted in front of him (as a *Sutra*), while women and donkeys were passing beyond it."

٤٩٩ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَوْنُ بنُ أَبي جُحَيْفَةَ قالَ: سَمِعْتُ أَبي قالَ: خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ بالهَاجِرَة فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ فَصَلَّى بِنا الظُّهْرَ وَالعَصْرَ، وبَينَ يَدَيْهِ عَنَزَةٌ، وَالمَرْأَةُ وَالحِمارُ يَمُرُّونَ مِنْ وَرائِها. [راجع: ١٨٧]

500. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an *'Anaza* and a tumbler of water and when he finished from answering the call of nature, we would hand over that tumbler of water to him.

٥٠٠ - حَدَّثَنَا مُحَمَّدُ بنُ حاتِمِ بنِ بَزِيعٍ قالَ: حدَّثنا شاذانُ، عَنْ شُعْبَةَ، عَنْ عَطاءِ ابنِ أَبي مَيْمُونَةَ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ قالَ: كانَ النَّبيُّ ﷺ إذَا خَرَجَ لِحاجَتِهِ تَبِعْتُهُ أنا وغُلامٌ، ومَعَنا عُكَّازَةٌ أَوْ عَصًا أَوْ عَنزَةٌ وَمَعَنا إِدَاوَةٌ، فإذا فَرَغَ مِنْ حاجَتِهِ ناوَلْناهُ الإداوَةَ. [راجع: ١٥٠]

(94) CHAPTER. ***Sutra*** **(for the prayer) in Makkah and elsewhere.**

(٩٤) بابُ السُّتْرَةِ بِمَكَّةَ وغَيْرِها

501. Narrated Abū Juḥaifa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came out at mid-day and offered a two-*Rak'ā Ẓuhr* and *'Aṣr* prayers at Al-Baṭḥā' and an *'Anaza* was planted in front of him (as a *Sutra*). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

٥٠١ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ أَبي جُحَيْفَةَ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ بالهاجِرَةِ فَصَلَّى بالبَطْحاءِ الظُّهْرَ وَالعَصْرَ رَكْعَتَيْنِ وَنَصَبَ بَيْنَ يَدَيْهِ عَنَزَةً وَتَوَضَّأَ، فَجَعَلَ النَّاسُ يَتَمَسَّحُونَ بِوَضُوئِهِ. [راجع: ١٨٧]

(95) CHAPTER. To offer ***Aṣ-Ṣalāt*** **(the prayer) facing a pillar.**

'Umar said, "The people offering *Aṣ-Ṣalāt* (the prayer) have got more right to pray behind the pillars of the mosque than those who are talking." When 'Umar saw a person *Ṣalāt* (prayer) between two pillars, he brought him close to a pillar and told him to pray behind it.

(٩٥) بابُ الصَّلاةِ إلى الأُسْطُوانَةِ، وقالَ عُمَرُ: المُصَلُّونَ أَحَقُّ بالسَّوارِي مِنَ المُتَحَدِّثِينَ إِلَيْها، وَرَأَى عُمَرُ رجُلاً يُصَلِّي بَيْنَ أُسْطُوانَتَيْنِ فَأَدْناهُ إلى سارِيَةٍ، فَقالَ: صَلِّ إلَيْها.

502. Narrated Yazīd bin Abī 'Ubaid: I used to accompany Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ and he used to offer the *Ṣalāt* (prayer) behind the pillar which was near the place where the Qur'āns were kept. I said, "O Abū Muslim! I see you always seeking to offer *Aṣ-Ṣalāt* (the prayers) behind this pillar." He replied, "I saw Allāh's Messenger ﷺ always

٥٠٢ - حَدَّثَنَا المَكِّيُّ قالَ: حدَّثنا يَزِيدُ بنُ أَبي عُبَيْدٍ قالَ: كُنْتُ آتي مَعَ سَلَمَةَ بنِ الأكْوَعِ فَيُصَلِّي عِنْدَ الأُسْطُوانَةِ التي عِنْدَ المُصْحَفِ، فَقُلْتُ: يا أَبا مُسْلِمٍ! أَراكَ تَتَحَرَّى الصَّلاةَ عِنْدَ هذِهِ

الأُسْطُوانَةِ؟. قالَ: فإنِّي رَأيْتُ النَّبيَّ ﷺ يَتَحَرَّى الصَّلاةَ عِنْدَها.

seeking to offer *Aṣ-Ṣalat* (the prayers) near that pillar."

٥٠٣ - حدَّثَنَا قَبيصَةُ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ عامِرٍ، عَنْ أَنَسٍ قالَ: لَقَدْ رَأيْتُ كِبارَ أصْحابِ النَّبيِّ ﷺ يَبْتَدِرُونَ السواريَ عِنْدَ المَغْرِبِ. وَزادَ شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَنَسٍ: حتَّى يَخْرُجَ النَّبيُّ ﷺ. [انظر: ٦٢٥]

503. Narrated Anas رَضِيَ اللهُ عَنْهُ: I saw the most famous people amongst the Companions of the Prophet ﷺ hurrying towards the pillars at the *Maghrib* prayer before the Prophet ﷺ came for the prayer.

(٩٦) بابُ الصَّلاةِ بَينَ السَّوارِي في غَيرِ جَماعَةٍ

(96) CHAPTER. To offer non-congregational *Aṣ-Ṣalāt* (the prayers) between the pillars.

٥٠٤ - حدَّثَنا مُوسَى بنُ إسماعيلَ قالَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: دَخَلَ النَّبيُّ ﷺ البَيْتَ وأُسامَةُ بنُ زَيْدٍ، وَعُثمانُ بنُ طَلْحَةَ، وبِلالٌ فأطالَ ثُمَّ خَرَجَ، كُنْتُ أوَّلَ النَّاسِ دَخَلَ عَلى أثَرِهِ، فَسَأَلْتُ بِلالاً: أيْنَ صَلَّى؟ قالَ: بينَ العَمُودَيْنِ المُقَدَّمَينِ. [راجع: ٣٩٧]

504. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ entered the Ka'bah along with Usāma bin Zaid, 'Uthmān bin Ṭalḥa and Bilāl, and remained there for a long time. When they came out, I was the first man to enter the Ka'bah. I asked Bilāl, "Where did the Prophet ﷺ offered prayers?" Bilāl replied, "Between the two front pillars."

٥٠٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الكَعْبَةَ وأُسَامَةُ بنُ زَيْدٍ وَبِلالٌ وعُثمانُ بنُ طَلْحَةَ الحَجَبِيُّ فأَغْلَقَها عَلَيْهِ، ومَكَثَ فِيها، فسَأَلْتُ بِلالاً حِينَ خَرَجَ: مَا صَنَعَ النَّبيُّ ﷺ؟ قالَ: جَعَلَ عَمُوداً عَنْ يَسارِهِ، وَعَمُوداً عَنْ يَمِينِه، وثَلاثَةَ أعْمِدَةٍ

505. Narrated Nāfi': 'Abdullāh bin 'Umar said, "Allāh's Messenger entered the Ka'bah along with Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa Al-Ḥajabī (i.e., the one who keeps the key of the gate of the Ka'bah and is considered as a servant of the Ka'bah), and closed the door and stayed there for some time. I asked Bilāl when he came out, 'What did the Prophet ﷺ do?' He replied, 'He offered *Ṣalāt* (prayer) with one pillar to his left and one to his right and three behind.' In those days the Ka'bah was supported by six pillars."

Mālik said: "There were two pillars on his

(the Prophet's) right side."

(97) CHAPTER.

506. Narrated Nāfi': Whenever 'Abdullāh entered the Ka'bah, he used to go ahead leaving the door of the Ka'bah behind him. He would proceed on till the remaining distance between him and the opposite wall was about three cubits. Then he would offer prayer there where the Prophet ﷺ had offered *Ṣalāt* (prayers), as Bilāl informed me. Ibn 'Umar said, "It does not matter for any of us to offer prayers at any place inside the Ka'bah."

(98) CHAPTER. To offer *Aṣ-Ṣalāt* (prayers) facing a *Rāḥila* (mount) a camel, a tree or a camel-saddle (etc. as a *Sutra*).

507. Narrated Nāfi': Ibn 'Umar said, "The Prophet ﷺ used to make his she-camel sit across and he would offer *Ṣalāt* (prayer) facing it (as a *Sutra*)." I asked, "What would the Prophet ﷺ do if the she-camel was provoked and moved?" He said, "He (ﷺ) would take its camel-saddle and put it in front of him and offer *Ṣalāt* facing its back part (as a *Sutra*)." And Ibn 'Umar used to do the same. (This indicated that one should not offer *Ṣalāt* except behind a *Sutra*).

وَراءَهُ، وكانَ البَيْتُ يَوْمَئِذٍ عَلى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى. وَقالَ إسمَاعِيلُ: حدَّثَني مالكٌ وَقالَ: عَمُودَيْن عَنْ يَمِينِه. [راجع: ٣٩٧]

(٩٧) بابٌ:

٥٠٦ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا أَبُو ضَمْرَةَ قالَ: حدَّثَنا مُوسَى بنُ عُقْبَة، عَنْ نافِعٍ أنَّ عَبْدَ اللهِ كانَ إذَا دَخلَ الكَعْبَةَ مَشَى قِبَلَ وَجْهِهِ حِينَ يَدْخُلُ، وجَعَلَ البابَ قِبَلَ ظَهْرِهِ، فَمَشى حتَّى يَكُونَ بَيْنَه وبَينَ الجِدَارِ الذِي قِبَلَ وَجْهِهِ قَرِيباً مِنْ ثَلاثِ أَذْرُعٍ صَلَّى، يَتَوَخَّى المَكانَ الَّذِي أَخْبَرَهُ بِهِ بِلالٌ أنَّ النَّبيَّ ﷺ صلَّى فِيهِ قالَ: وَلَيْسَ عَلى أحَدٍ بأسٌ أَنْ يُصَلِّيَ في أيِّ نَوَاحِي البَيْتِ شاءَ. [راجع: ٣٩٧]

(٩٨) بابُ الصَّلاةِ إلى الراحِلَةِ وَالبَعِيرِ والشَّجَرِ والرَّحْلِ

٥٠٧ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمي البَصْرِيُّ قَالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصلِّي إلَيْها. قُلْتُ: أَفَرَأَيْتَ إذَا هَبَّتِ الرِّكابُ؟ قالَ: كانَ يأخُذُ الرَّحْلَ فَيُعَدِّلُهُ فَيُصَلِّي إلَى آخِرَتِهِ، أَوْ قالَ مُؤَخَّرِهِ وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُهُ. [راجع: ٤٣٠]

(99) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) facing a bed.

(٩٩) بابُ الصَّلاةِ إلى السَّرِيرِ

508. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet ﷺ would come and offer *Ṣalāt* (prayer) facing the middle of the bed. I used to consider it not good to be in front of him in his *Ṣalāt*. So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket.

٥٠٨ - حدَّثَنَا عُثمانُ بنُ أبي شَيْبَةَ قالَ: حدَّثَنا جَريرٌ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ قالَتْ: أَعَدَلْتُمونا بالكَلْبِ وَالحِمارِ؟ لَقَدْ رَأَيْتُني مُضْطَجِعَةً عَلى السَّرِيرِ فَيَجيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي فَأَكْرَهُ أَنْ أَسْنَحَهُ فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَي السَّرِيرِ حتَّى أَنْسَلَّ مِنْ لِحَافي. [راجع: ٣٨٠]

(100) CHAPTER. The person offering *Ṣalāt* (prayer) should repulse that person who tries to pass in front of him.

(١٠٠) بابٌ: يَرُدُّ المُصَلِّي مَنْ مَرَّ بينَ يَدَيْهِ،

While sitting in *Taṣhah-hud* [a specific sitting position adopted by a person during the *Ṣalāt* (prayer)] and while in the Ka'bah Ibn 'Umar repulsed a man (who tried to pass in front of him). He used to say, "Use force if that person refuses to retreat."

وَرَدَّ ابنُ عُمَرَ في التَّشَهُّدِ، وَفي الكَعْبَةِ وَقالَ: إنْ أَبىٰ إلَّا أنْ تُقاتِلَهُ قَاتِلْهُ.

509. Narrated Abū Sāliḥ Aṣ-Ṣammān: I saw Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ offering *Ṣalāt* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Banī Abī Mu'aiṭ wanted to pass in front of him (between him and the *Sutrā*), but Abū Sa'īd repulsed him with a push on his chest. Finding no alternative, he again tried to pass but Abū Sa'īd pushed him with a greater force. The young man abused Abū Sa'īd and went to Marwān and lodged a complaint against Abū Sa'īd. Abū Sa'īd followed the young man to Marwān who asked him, "O Abū Sa'īd! What has happened between you and the son of your brother?" Abū Sa'īd said to him, "I heard the Prophet ﷺ saying, 'If anybody amongst you is offering *Ṣalāt* behind

٥٠٩ - حدَّثَنَا أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا يُونُسُ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أبي صالحٍ أَنَّ أبا سَعِيدٍ قالَ: قالَ النَّبِيُّ ﷺ ح وحدَّثَنا آدَمُ قال: حدَّثَنا سُلَيْمانُ بنُ المُغيرَةِ قالَ: حدَّثَنا حُمَيْدُ بنُ هِلالٍ العَدَوِي قالَ: حدَّثَنا أَبُو صالحٍ السَّمَّانُ قالَ: رَأَيْتُ أبا سَعِيدٍ الخُدْرِيَّ في يَوْمِ جُمُعَةٍ يُصَلِّي إلى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فأَرَادَ شابٌّ مِنْ بَني أَبي مُعَيْطٍ أَنْ يَجْتازَ بَينَ

something as a *Sutra* and somebody tries to pass in front of him (between him and the *Sutra*), then he should repulse him and if he refuses, he should use force against him for he is a Satan'."

يَدَيهِ، فَدَفَعَ أَبُو سَعِيدٍ في صَدْرِهِ فَنَظَرَ الشَّابُّ فَلَمْ يَجِدْ مَساغاً إلَّا بَينَ يَدَيهِ، فَعادَ لِيَجْتازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الأُولى فَنالَ مِنْ أَبي سَعِيدٍ، ثُمَّ دَخَلَ عَلى مَرْوَانَ فَشَكا إلَيْهِ ما لَقِيَ مِنْ أَبي سَعِيدٍ، ودَخَلَ أبُو سَعِيدٍ خَلْفَهُ عَلى مَرْوَانَ. فَقالَ: ما لَكَ وَلابْنِ أَخِيكَ يا أَبا سَعِيدٍ؟ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «إذَا صَلَّى أَحَدُكُمْ إلى شَيْءٍ يَسْتُرُه مِنَ النَّاسِ فأَرَادَ أَحَدٌ أَنْ يَجْتازَ بَينَ يَدَيهِ، فَلْيَدْفَعْهُ فإنْ أَبى فَلْيُقاتِلْهُ فإنَّما هُوَ شَيْطانٌ». [انظر: ٣٢٧٤]

(101) CHAPTER. The sin of a person who passes in front of a person offering *Ṣalāt* (prayer).

(١٠١) بابُ إثْمِ المَارِّ بَينَ يَدَي المُصَلِّي

510. Narrated Busr bin Sa'īd, that Zaid bin Khālid رَضِيَ اللهُ عَنْهُ sent him to Abī Juhaim to ask him what he had heard from Allāh's Messenger ﷺ about a person passing in front of another person who was offering *Ṣalāt* (prayer). Abū Juhaim replied, "Allāh's Messenger ﷺ said, 'If the person who passes in front of another person in *Ṣalāt* knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.'" Abū An-Naḍr said, "I do not remember exactly whether he said 40 days, months or years."

٥١٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنْ أَبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ بُسْرِ بنِ سَعِيدٍ أَنَّ زَيْدَ بنَ خالِدٍ أَرْسَلَهُ إلى أَبي جُهَيْمٍ يَسْأَلُهُ: ماذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ في المَارِّ بَينَ يَدَيِ المُصَلِّي، فقالَ أَبُو جُهَيمٍ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ المَارُّ بَينَ يَدَي المُصَلِّي ماذَا عَلَيْهِ لَكانَ أَنْ يَقِفَ أَرْبَعِينَ خَيراً لَهُ مِنْ أَنْ يَمُرَّ بَينَ يَدَيْهِ». قالَ أَبُو النَّضْرِ: لا أَدْرِي قالَ: أَرْبَعِينَ يَوْماً أَوْ شَهْراً أَوْ سَنَةً.

(102) CHAPTER. A man facing a man while offering *Ṣalāt* (prayer) —

(١٠٢) بابُ اسْتِقْبالِ الرَّجُلِ الرَّجُلَ وهُوَ يُصَلِّي،

'Uthmān disliked to face a praying person if it diverted his attention. Zaid bin Thābit said, "'But if it does not have such an effect, a man does not cancel the *Ṣalāt* (prayers) of another man."

وكَرِهَ عُثمانُ أَنْ يُسْتَقْبَلَ الرَّجُلُ وهُوَ يُصَلِّي، وإنَّما هذا إذا اشْتَغَلَ بِهِ، فأَمَّا إذَا لَمْ يَشْتَغِلْ فَقَدْ قالَ زَيْدُ بنُ ثابتٍ: مَا بالَيْتُ، إنَّ الرَّجُلَ لا يَقْطَعُ صَلاةَ الرَّجُلِ.

511. Narrated 'Āishah رَضِيَ اللهُ عَنها: The things which annul *Aṣ-Ṣalāt* (the prayers) were mentioned before me. They said, "Prayer is annuled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e., women) dogs. I saw the Prophet ﷺ offering *Ṣalāt* (prayers) while I used to lie in my bed between him and the *Qiblah*. Whenever I was in need of something, I would slip away, for I disliked to face him."

٥١١ - **حدَّثَنا** إسماعِيلُ بنُ خَلِيلٍ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَنِ الأعمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ أَنَّهُ ذُكِرَ عِنْدها مَا يَقْطَعُ الصَّلاةَ فَقالُوا: يَقْطَعُها الكَلْبُ والحِمارُ والمَرْأَةُ. قالَتْ: لَقَدْ جَعَلْتُمُونا كِلاباً، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي وإنِّي لَبَيْنَهُ وبَيْنَ القِبْلَةِ وأَنا مُضْطَجِعَةٌ عَلى السَّرِيرِ فَتَكُونُ لي الحَاجَةُ وَأَكْرَهُ أَنْ أَسْتَقْبِلَهُ فأَنْسَلُّ انْسِلالاً.

وعَنِ الأَعمَشِ، عَنْ إبرَاهِيمَ، عَنِ الأَسْوَدِ عَنْ عائِشَةَ نَحْوَهُ. [راجع: ٣٨٢]

(103) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) behind a sleeping person.

(١٠٣) بابُ الصَّلاةِ خَلْفَ النَّائِمِ

512. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to offer *Ṣalāt* (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray *Witr*, he would wake me up and I would pray *Witr*.

٥١٢ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا هِشامٌ قالَ: حدَّثَني أَبي عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي وأَنا رَاقِدَةٌ مُعْتَرِضَةٌ عَلى فِراشِهِ، فَإِذَا أرادَ أنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ. [راجع: ٣٨٢]

(104) CHAPTER. To offer *Nawāfil* (non-obligatory prayers) behind a sleeping woman.

(١٠٤) بابُ التَّطَوُّعِ خَلْفَ المَرْأَةِ

513. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ : I used to sleep in front of Allāh's Messenger ﷺ with my legs opposite his *Qiblah* (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them." 'Āishah رَضِيَ اللهُ عَنها added, "In those days there were no lamps in the houses."

٥١٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالكٌ عَنْ أَبي النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ زَوْجِ النَّبيِّ ﷺ أنها قالَتْ: كُنْتُ أَنامُ بينَ يَدَيْ رَسُولِ اللهِ ﷺ وَرِجْلايَ في قِبْلَتِهِ، فإذَا سَجَدَ غَمَزَني فقَبَضْتُ رِجْلَيَّ فإذَا قامَ بَسَطْتُهُما. قالَتْ: وَالبُيوتُ يَوْمَئِذٍ لَيْسَ فِيها مَصابِيحُ. [راجع: ٣٨٢]

(105) CHAPTER. Whoever said: "Nothing annuls *Aṣ-Ṣalāt* (the prayer) (i.e. nothing of what others do, not the praying person himself)."

(١٠٥) بابٌ مَنْ قالَ: لا يَقْطَعُ الصَّلاةَ شَيْءٌ

514. Narrated 'Āishah رَضِيَ اللهُ عَنها: The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, "You have compared us (women) to donkeys and dogs. By Allāh! I saw the Prophet ﷺ offering prayers while I used to lie in (my) bed between him and the *Qiblah*. Whenever I was in need of something and, I disliked to sit and trouble the Prophet ﷺ, then, I would slip away by the side of his feet."

٥١٤ - حدَّثَنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أَبي قالَ: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَنا إبْراهِيمُ عَنِ الأسوَدِ عَن عائِشَةَ. قالَ الأَعمَشُ: وَحَدَّثَني مُسْلِمٌ عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ، ذُكِرَ عِنْدَها مَا يَقْطَعُ الصَّلاةَ الكَلْبُ والحِمارُ وَالمَرْأةُ، فَقالَتْ عَائِشَةُ: شَبَّهتُمُونا بالحُمُرِ والكِلابِ، وَاللهِ لَقَدْ رَأَيْتُ النَّبيَّ ﷺ يُصَلِّي وَإنِّي عَلى السَّرِيرِ بَيْنَهُ وبَينَ القِبْلَةِ مضْطَجِعَةٌ فَتَبْدُو لي الحاجَةُ فَأَكْرَهُ أَنْ أَجْلِسَ فأُوذِيَ النَّبيَّ ﷺ فأَنْسَلُّ مِنْ عِنْدِ رِجْلَيه. [راجع: ٣٨٢]

515. Narrated 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to get up at night and offer prayers while I

٥١٥ - حدَّثَنا إسحاقُ قالَ: أَخْبرَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ:

حدَّثَني ابنُ أخي ابْنِ شِهابٍ أنَّهُ سَأَلَ عَمَّهُ عَنِ الصَّلاةِ: يَقْطَعُها شَيءٌ؟ فَقالَ: لا يَقْطَعُها شَيءٌ. أَخْبَرَني عُرْوَةُ بنُ الزُّبيرِ أنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ قالَتْ: لَقَدْ كانَ رَسُولُ اللهِ ﷺ يَقُومُ فَيُصَلِّي مِنَ اللَّيْلِ وَإنِّي لَمُعْتَرِضَةٌ بَيْنَهُ وبَينَ القِبْلَةِ عَلى فِراشِ أَهْلِهِ. [راجع: ٣٨٢]

used to lie across between him and the *Qiblah* on his family's bed.

(١٠٦) بابٌ إذا حَمَلَ جارِيَةً صَغيرَةً على عُنُقِهِ في الصَّلاةِ

(106) CHAPTER. If a small girl is carried on one's neck during *Aṣ-Ṣalāt* (the prayer).

٥١٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ عامِرِ بنِ عَبْدِ اللهِ بْنِ الزُّبيرِ، عنْ عَمْرِو بْنِ سُلَيمٍ الزُّرَقِيِّ عَنْ أَبي قَتادَةَ الأَنْصارِيِّ أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي وَهُوَ حامِلٌ أُمامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللهِ ﷺ وَلأَبي العاصِ بنِ رَبِيْعَةَ بنِ عَبْدِ شَمْسٍ، فإذَا سَجَدَ وَضَعَها وَإذا قامَ حَمَلَها. [انظر: ٥٩٩٦]

516. Narrated Abū Qatāda Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) and he was carrying Umama the daughter of Zainab, the daughter of Allāh's Messenger ﷺ and she was the daughter of 'Āṣ bin Rabī' bin 'Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

(١٠٧) بابٌ إذا صَلَّى إلى فِراشٍ فِيهِ حائِضٌ

(107) CHAPTER. To offer *Ṣalāt* (prayer) facing a bed occupied by a menstruating woman.

٥١٧ - **حدَّثَنا** عَمْرُو بن زُرارَةَ قالَ: أَخْبَرَنا هُشَيمٌ، عَنِ الشَّيْبانِيِّ، عَنْ عَبْدِ اللهِ بنِ شَدَّادِ بنِ الهادِ قالَ: أَخْبَرَتْني خالَتي مَيْمُونَةُ بِنْتُ الحارِثِ قالَتْ: كانَ فِراشي حِيالَ مُصَلَّى النَّبيِّ ﷺ فَرُبَّما وَقَعَ ثَوبُهُ عَلَيَّ وأنا عَلى فِراشي. [راجع: ٣٣٣]

517. Narrated Maimūna bint Al-Ḥārith رَضِيَ اللهُ عَنْها: My bed was beside the *Muṣallā* (praying place) of the Prophet ﷺ and sometimes his garment fell on me while I used to lie in my bed.

٥١٨ - حدَّثنا أبو النُّعمانِ قال: حدَّثنا عبدُ الواحدِ بنُ زيادٍ قال: حدَّثنا الشَّيبانيُّ سليمانُ: حدَّثنا عبدُ اللهِ بنُ شدَّادٍ قال: سمعتُ ميمونةَ تقولُ: كانَ النَّبيُّ ﷺ يُصلِّي وأنا إلى جنبِهِ نائمةٌ فإذا سجدَ أصابني ثوبُهُ وأنا حائضٌ. [راجع: ٣٣٣]

518. Narrated Maimūna رَضِيَ اللهُ عَنها: The Prophet ﷺ used to offer prayers while I used to sleep beside him during my periods (menses) and in prostrations his garment used to touch me.

(١٠٨) بابٌ هلْ يغمِزُ الرَّجلُ امرأتَهُ عندَ السُّجودِ لكي يسجُدَ؟

(108) CHAPTER. Is it permissible to touch or push one's wife in prostration, in order to prostrate properly?

٥١٩ - حدَّثنا عمرُو بنُ عليٍّ قال: حدَّثنا يحيى قال: حدَّثنا عُبيدُ اللهِ قال: حدَّثنا القاسمُ عن عائشةَ رضيَ اللهُ عنها قالتْ: بئسما عدلتُمونا بالكلبِ والحمارِ، لقدْ رأيتُني ورسولُ اللهِ ﷺ يُصلِّي وأنا مُضطجعةٌ بينَهُ وبينَ القِبلةِ فإذا أرادَ أنْ يسجُدَ غمزَ رِجليَّ فقبضتُهما. [راجع: ٣٨٢]

519. Narrated 'Āishah رَضِيَ اللهُ عَنها: It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allāh's Messenger ﷺ offering prayers while I used to lie between him and the *Qiblah* and when he wanted to prostrate, he pushed my legs and I withdrew them.

(١٠٩) بابُ المرأةِ تطرحُ عنِ المُصلِّي شيئاً منَ الأذى

(109) CHAPTER. A woman can remove troublesome or offensive things from a person in *Ṣalāt* (prayer).

٥٢٠ - حدَّثنا أحمدُ بنُ إسحاقَ السُّورماريُّ قال: حدَّثنا عُبيدُ اللهِ بنُ موسى قال: حدَّثنا إسرائيلُ عن أبي إسحاقَ عن عمرِو بنِ ميمونٍ، عن عبدِ اللهِ قال: بينما رسولُ اللهِ ﷺ قائمٌ يُصلِّي عندَ الكعبةِ وجمعٌ منْ قُريشٍ في مجالسِهِمْ: إذْ قالَ قائلٌ منهُمْ: ألا تنظُرونَ إلى هذا المُرائي؟

520. Narrated 'Amr bin Maimūn: 'Abdullāh (bin Mas'ūd) said, "While Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) near the Ka'bah, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this *Murā'ey* (the one who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc.) of the slaughtered camels of the family of so-and-so and then wait till he prostrates and put that in between his

shoulders?' The most wretched amongst them ('Uqba bin Abī Mu'aiṭ) went (and brought them) and when Allāh's Messenger ﷺ prostrated, he put them between his shoulders. The Prophet ﷺ remained in prostration and they laughed so-much-so that they fell on each other. A passer-by went to Fāṭima (the daughter of the Prophet ﷺ), who was a young girl in those days. She came running and the Prophet ﷺ was still in prostration. She removed them (the abdominal contents of the camel) and cursed at the Quraish on their faces. When Allāh's Messenger ﷺ completed his prayer, he said, 'O Allāh! Destroy the (infidels of) Quraish.' He said so thrice and added, 'O Allāh! Destroy 'Amr bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walīd bin 'Utba, Umaiyya bin Khalaf, 'Uqba bin Abī Mu'aiṭ and 'Umāra bin Al-Walīd'."

'Abdullāh added, "By Allāh! I saw all of them dead in the battlefield on the Day of Badr, and they were dragged and thrown in the *Qalīb* (a well) at Badr. Allāh's Messenger ﷺ then said, 'Allāh's Curse has descended upon the people of the *Qalīb*".

أَيُّكُمْ يَقُومُ إِلَى جَزُورِ آلِ فُلانٍ فَيَعْمِدُ إِلَى فَرْثِهَا وَدَمِهَا وَسَلاهَا فَيَجِيءُ بِهِ ثُمَّ يُمْهِلُهُ حَتَّى إِذَا سَجَدَ وَضَعَهُ بَيْنَ كَتِفَيْهِ؟ فَانْبَعَثَ أَشْقَاهُمْ، فَلَمَّا سَجَدَ رَسُولُ اللهِ ﷺ وَضَعَهُ بَيْنَ كَتِفَيْهِ وَثَبَتَ النَّبِيُّ ﷺ سَاجِداً فَضَحِكُوا حَتَّى مَالَ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الضَّحِكِ. فَانْطَلَقَ مُنْطَلِقٌ إِلَى فَاطِمَةَ وَهِيَ جُوَيْرِيَةٌ فَأَقْبَلَتْ تَسْعَى وَثَبَتَ النَّبِيُّ ﷺ سَاجِداً حَتَّى أَلْقَتْهُ عَنْهُ، وَأَقْبَلَتْ عَلَيْهِمْ تَسُبُّهُمْ، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ الصَّلاةَ قَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثُمَّ سَمَّى: «اللَّهُمَّ عَلَيْكَ بِعَمْرِو بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَعُمَارَةَ بْنِ الْوَلِيدِ». قَالَ عَبْدُ اللهِ: فَوَاللهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى يَوْمَ بَدْرٍ، ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ قَلِيبِ بَدْرٍ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «وَأُتْبِعَ أَصْحَابُ الْقَلِيبِ لَعْنَةً». [راجع: ٢٤٠]

9 - THE BOOK OF THE TIMES OF *AṢ-ṢALĀT* (THE PRAYERS) AND ITS SUPERIORITY

(1) CHAPTER. The times of *Aṣ-Ṣalāt* (the prayers) and the superiority of offering *Ṣalāt* (prayers) in time.

And the Statement of Allāh: "... Verily, *As-Salāt* (the prayer) is enjoined on the believers at fixed hours." (V.4 :103)

521. Narrated Ibn Shihāb: Once 'Umar bin 'Abdul 'Azīz delayed *Aṣ-Ṣalāt* (the prayer) and 'Urwa bin Az-Zubair went to him and said, "Once in 'Irāq, Al-Mughīra bin Shu'ba delayed his *Ṣalāt* (prayers) and Abū Mas'ūd Al-Anṣārī went to him and said, 'O Mughīra! What is this? Don't you know that once Jibrīl (Gabriel) عليه السلام came and offered *Ṣalāt* (*Fajr* prayer) and Allāh's Messenger ﷺ offered *Ṣalāt* too, then he offered *Ṣalāt* again (*Ẓuhr* prayer) and so did Allāh's Messenger ﷺ and again he offered *Ṣalāt* (*'Asr* prayer) and Allāh's Messenger ﷺ did the same; again he offered *Ṣalāt* (*Maghrib* prayer) and so did Allāh's Messenger ﷺ; and again he offered *Ṣalāt* (*'Ishā* prayer) and so did Allāh's Messenger ﷺ and (Jibrīl عليه السلام) said, 'I was ordered to do so (to demonstrate *Ṣalāt* prescribed to you)?'" 'Umar (bin 'Abdul 'Azīz) said to 'Urwa, "Be sure of what you say. Did Jibrīl lead Allāh's Messenger ﷺ at the stated times of *Ṣalāt*?" 'Urwa replied, "Bashīr bin Abī Mas'ūd narrated like this on the authority of his father."

٩ - كتاب مواقيت الصَّلاة

(١) بابُ مَواقيتِ الصَّلاةِ وفَضْلِها،

وقَوْلِهِ: ﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا﴾ [النساء:١٠٣] مُوَقَّتاً وقَّتَهُ عَلَيْهِم.

٥٢١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: قَرَأْتُ عَلى مالكٍ، عَنِ ابنِ شِهابٍ أنَّ عُمَرَ ابنَ عَبْدِ العَزيزِ أخَّرَ الصَّلاةَ يَوْماً، فَدَخَلَ عَلَيْهِ عُرْوَةُ بنُ الزُّبَيرِ فأخْبَرَهُ أنَّ المُغيرَةَ بنَ شُعْبَةَ أخَّرَ الصَّلاةَ يَوْماً وَهُوَ بِالعِرَاقِ فَدَخَلَ عَلَيْهِ أبُو مَسْعُودٍ الأنْصارِيُّ فَقالَ: ما هَذا يا مُغيرَةُ؟ ألَيْسَ قَدْ عَلِمْتَ أنَّ جِبْرِيلَ صَلَواتُ اللهِ وَسَلامُه عَلَيهِ نزلَ فصلَّى، فَصَلَّى رَسُولُ اللهِ ﷺ، ثم صلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثم صلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثم صلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثم صلَّى فَصَلَّى رَسُولُ اللهِ ﷺ. ثُمَّ قالَ: «بِهٰذا أُمِرْتُ». فَقالَ عُمَرُ لِعُرْوَةَ: اعْلَمْ ما تُحَدِّثُ بِهِ، أوَإنَّ جبريلَ هُوَ أقامَ لِرَسُولِ اللهِ ﷺ وَقْتَ الصَّلاةِ؟ قالَ عُرْوَةُ: كذلِكَ كانَ بَشِيرُ بْنُ أبي مَسْعودٍ يُحدِّثُ عَنْ أبيهِ.

[انظر: ٣٢٢١، ٤٠٠٧]

522. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها told me that Allāh's Messenger ﷺ used to offer *'Aṣr* prayer when the sun-shine was still inside her residence (i.e., the early stated prescribed time of *'Aṣr*)."

٥٢٢ - قالَ عُرْوَةُ وَلقَدْ حدَّثَتْني عائِشَةُ أنَّ رَسُولَ اللهِ ﷺ كانَ يُصلِّي العَصْرَ والشَّمْسُ في حُجْرَتِها قَبْلَ أنْ تَظْهَرَ. [انظر: ٥٤٤، ٥٤٥، ٥٤٦، ٣١٠٣]

(2) CHAPTER. The Statement of Allāh عز وجل:

(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salāt* (*Iqāmat aṣ-Ṣalāt*) and be not of *Al-Mushrikūn* (the disbelievers in the Oneness of Allāh, polytheists, idolaters)." (V.30:31)

(٢) **بابُ قَولِ اللهِ تعالى** ﴿مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ﴾ [الروم: ٣١]

523. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once a delegation of 'Abdul Qais came to Allāh's Messenger ﷺ and said, "We belong to such and such branch of the tribe of Rabī'a and we can only come to you in the sacred months. Order us to do something good (religious deeds) so that we may take it from you (act on them) and also invite to it our people whom we have left behind (at home). The Prophet ﷺ said, "I order you to do four things and forbid you from four things. (The first four are as follows):

1. To believe in Allāh. (And then he explained it to them i.e.) to testify that *Lā ilāha illallāh wa anni* (Muḥammad) *Rasūl Allāh*, (none has the right to be worshipped but Allāh) and I (Muḥammad ﷺ) am the Messenger of Allāh.
2. *Iqāmat-aṣ-Ṣalāt* [To perform *As-Salāt* (prayers) (at their stated times)].
3. To pay *Zakāt*
4. To give me *Khumūs* (i.e., 1/5th of the booty to be given in Allāh's Cause).

(The other four things which are forbidden are as follows):

1. *Ad-Dubbā*

٥٢٣ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ قالَ: حدَّثَنا عَبَّادٌ (هُوَ ابنُ عَبَّادٍ) عَنْ أبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فَقالُوا: إنَّا هذا الحَيِّ مِنْ رَبيعَةَ، وَلَسْنا نَصِلُ إلَيْكَ إلَّا في الشَّهْرِ الحَرامِ، فمُرْنا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إلَيْهِ مَنْ وَراءَنا. فَقالَ: «آمُرُكُمْ بأرْبَعٍ، وأنهاكُمْ عَنْ أرْبَعٍ: الإيمانِ باللهِ - ثُمَّ فَسَّرَها لَهُمْ - شَهادَةُ أنْ لا إله إلَّا اللهُ وأني رَسُولُ اللهِ وإقامُ الصَّلاةِ وإيتاءُ الزَّكاةِ وأنْ تُؤَدُّوا إليَّ خُمُسَ ما غَنِمْتُمْ، وأنْهى عَنِ الدُّبَّاءِ وَالحَنْتَمِ وَالمُقَيَّرِ والنَّقِيرِ». [راجع: ٥٣]

2. *Al-Ḥantam*
3. *Al-Muqaiyar*
4. *An-Naqīr* (all these are utensils used for the preparation of alcoholic drinks)."

(3) CHAPTER. To give the *Bai'āh* (pledge) for *Iqāmat-aṣ-Ṣalāt* [the offering of *Aṣ-Ṣalāt* (the prayers)].

(٣) بابُ البَيْعَةِ عَلى إقامِ الصَّلاةِ

524. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I gave the *Bai'āh* (pledge) to Allāh's Messenger ﷺ for *Iqāmat-aṣ-Ṣalāt*[1], to pay *Zakāt* regularly, and to be sincere and true to every Muslim (i.e., to order them for *Al-Ma'rūf*, i.e., Islāmic Monotheism and all that Islām orders one to do and to forbid them from *Al-Munkar* i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), to help them, and to be merciful and kind to them. [See *Hadith* No.57]

٥٢٤ - حدَّثَنا مُحَمَّدُ بنُ المُثَنّى قالَ: حدَّثَنا يَحيى قالَ: حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنا قَيْسٌ عَنْ جَرِيرِ بنِ عَبْدِ اللهِ قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ عَلى إقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، والنُّصْحِ لِكُلِّ مُسْلِمٍ. [راجع: ٥٧]

(4) CHAPTER. *Aṣ-Ṣalāt* (the prayer) is expiation (of sins).

(٤) بابٌ: الصَّلاةُ كَفّارَةٌ

525. Narrated Shaqīq that he had heard Ḥudhaifa saying, "Once we were sitting with 'Umar رَضِيَ اللهُ عَنْهُ and he said, 'Who amongst you remembers the statement of Allāh's Messenger ﷺ about the *Al-Fitnah* (trial and affliction)?' I said, 'I know it as the Prophet ﷺ had said it.' 'Umar said, 'No doubt you are bold.' I said, 'The *Al-Fitnah* caused for a man

٥٢٥ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحيى، عَنِ الأعمَشِ قالَ: حدَّثَني شَقِيقٌ قالَ: سَمِعْتُ حُذَيْفَةَ قالَ: كُنّا جُلُوساً عِنْدَ عُمَرَ بنِ الخَطّابِ رَضِيَ اللهُ عَنْهُ فَقالَ: أيُّكُمْ يَحفَظُ قَوْلَ

(1) (H.524) *Iqāmat-aṣ-Ṣalāt* إقامة الصلاة: [the offering of *Aṣ-Ṣalāt* (the prayers)]. It means that:
a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Ṣalāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.
b) To offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations. i.e. standing, bowing, prostrating, sitting as he ﷺ said: "Offer your *Salāt* (prayers) the way you see me performing them (See *Hadith* No.631." For the characteristics of the prayer of the Prophet ﷺ see *Ṣahih Al-Bukhārī*, Vol.1, *Ahadith* Nos. 735,736,739,756,823,824 and 825.

رَسُولِ اللهِ ﷺ في الفِتْنَةِ؟ قُلْتُ: أنا، كما قالَهُ. قالَ: إنَّكَ عَلَيْهِ أوْ عَلَيْها لَجَرِيءٌ. قُلْتُ: فِتْنَةُ الرَّجُلِ في أهْلِهِ ومَالِهِ وَوَلَدِهِ وجارِهِ تُكَفِّرُها الصَّلاةُ وَالصَّوْمُ والصَّدَقَةُ وَالأمْرُ وَالنَّهْيُ. قالَ: لَيْسَ هٰذا أُرِيدُ، ولَكِنِ الفِتْنَةُ التي تَمُوجُ كَما يَمُوجُ البَحْرُ؟ قالَ: لَيس عَلَيْكَ مِنْها بَأسٌ يا أمِيرَ المُؤْمِنِينَ، إنَّ بَيْنَكَ وَبَيْنَها باباً مُغْلَقاً. قالَ: أيُكْسَرُ أمْ يُفْتَحُ؟ قالَ: يُكْسَرُ. قالَ: إذاً لا يُغْلَقُ أبَداً. قُلْنا: أكانَ عُمَرُ يَعْلَمُ البابَ؟ قالَ: نَعَمْ كما أنَّ دُونَ الغَدِ اللَّيْلَةَ، إني حَدَّثْتُهُ بِحَديثٍ لَيْسَ بالأغالِيطِ فَهِبْنا أنْ نَسْألَ حُذَيْفَةَ فَأمَرْنا مَسْرُوقاً فَسَألَهُ فَقالَ: البابُ عُمَرُ. [انظر: ١٤٣٥، ١٨٩٥، ٣٥٨٦، ٧٠٩٦]

by his wife, money, children and neighbour is expiated by his *Aṣ-Ṣalāt* (the prayers), *As-Saum* (the fasts), charity and by enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Allāh has ordained) and forbidding *Al-Munkar* (disbelief, polytheism, and all that Allāh has forbidden).' 'Umar said, 'I did not mean that but I asked about that *Al-Fitnah* which will spread like the waves of the sea.' I (Ḥudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' 'Umar asked, 'Will the door be broken or opened?' I replied, 'It will be broken." 'Umar said, 'Then it will never be closed again.'" I was asked whether 'Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a *Ḥadīth* that is free from any mis-statement." The subnarrator added that they deputed Masrūq to ask Ḥudhaifa (about the door). Ḥudhaifa said, "The door was 'Umar himself."

٥٢٦ - حدَّثنا قُتَيْبَةُ قالَ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ، عَنْ سُلَيْمانَ التَّيْمِيِّ، عَنْ أبي عُثْمانَ النَّهْدِيِّ، عَنِ ابنِ مَسْعُودٍ أنَّ رَجُلاً أصابَ مِنِ امْرَأةٍ قُبْلَةً، فَأتى النَّبِيَّ ﷺ فَأخْبَرَهُ، فَأنْزَلَ اللهُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ [هود:١١٤] فقالَ الرَّجُلُ: يا رَسُولَ اللهِ، ألِيَ هٰذا؟ قالَ: «لِجَمِيعِ أُمَّتي كُلِّهِمْ». [انظر: ٤٦٨٧]

526. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: A man kissed a woman (unlawfully) and then went to the Prophet ﷺ and informed him. So Allāh revealed:

"And perform *As-Salāt (Iqāmat-aṣ-Ṣalat*[1]), at the two ends of the day and in some hours of the night [i.e., the five compulsory *Ṣalāt* (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)..." (V.11:114).

The man asked Allāh's Messenger ﷺ, "Is this instruction for me only?" He said, "It is for all those of my followers (who encounter a similar situation)."

(1) (H.526) *Iqāmat-aṣ-Ṣalāt* إقامة الصلاة: See the footnote of *Ḥadith* No. 524.

(5) CHAPTER. Superiority of offering *Aṣ-Ṣalāt* (the prayer) at the stated times.

(٥) بابُ فَضْلِ الصَّلاةِ لِوَقْتِها

527. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ "Which deed is the dearest to Allāh?" He replied, "To perform the (daily compulsory) *Ṣalāt* (prayers) at their (early) stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents." I again asked, "What is the next (in goodness)?" He replied, "To participate in *Jihād* (religious fighting) in Allāh's Cause."

'Abdullāh added, "These were told by the Allāh's Messenger ﷺ and if I had asked more, the Prophet ﷺ would have told me more."

[See *Hadith* No.7534, Vol.9].

٥٢٧ - **حدَّثنا** أبُو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ قالَ: حدَّثنا شُعْبَةُ قالَ: الوَلِيدُ بنُ العَيْزارِ أخبرَني قالَ: سَمِعْتُ أبا عَمْرٍو الشَّيْبانيَّ يَقُولُ: حدَّثَنا صاحِبُ هذِهِ الدارِ، وَأشارَ بِيَدِهِ إلى دَارِ عَبْدِ اللهِ، قالَ: سَأَلْتُ النَّبيَّ ﷺ: أيُّ العَمَلِ أحَبُّ إلى اللهِ؟ قالَ: «الصَّلاةُ عَلى وَقْتِها». قالَ: ثُمَّ أيٌّ؟ قالَ: «بِرُّ الوَالِدَيْنِ». قالَ: ثُمَّ أيٌّ؟ قالَ: «الجِهادُ في سَبِيلِ اللهِ». قالَ: حدَّثَني بِهِنَّ رَسُولُ اللهِ ﷺ وَلَوِ اسْتَزَدْتُهُ لَزَادَني. [انظر: ٢٧٨٢، ٥٩٧٠، ٧٥٣٤]

(6) CHAPTER. The five *Ṣalāt* (prayers) are expiations (of sins).

(٦) بابٌ: الصَّلَواتُ الخَمْسُ كَفارَةٌ

528. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet ﷺ added, "That is the example of the five (daily compulsory) *Ṣalāt* (prayers) with which Allāh blots out (annuls) evil deeds."

٥٢٨ - **حدَّثنا** إبْرَاهِيمُ بنُ حَمزة قالَ: حدَّثَني ابنُ أبي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بنِ عبدِ الله، عَنْ مُحَمَّدِ بن إبْراهِيمَ، عَن أبي سَلَمَةَ بنِ عَبْدِ الرَّحمنِ، عَنْ أبي هُرَيْرَةَ أنَّه سَمِعَ رَسُولَ اللهِ ﷺ يَقُول: «أرَأيْتُمْ لَوْ أنَّ نَهراً بِبابِ أحَدِكم يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْساً، ما تَقُولُ ذٰلِكَ يُبْقي مِنْ دَرَنِهِ؟» قالُوا: لا يُبْقي مِنْ دَرَنِهِ شَيْئاً. قالَ: «فَذٰلِكَ مَثَلُ الصَّلَوَاتِ الخَمْسِ يَمْحُو اللهُ بِهِ الخَطايَا».

(7) CHAPTER. Not offering *Aṣ-Ṣalāt* (the prayer) at its stated fixed time.

(٧) بابٌ: في تَضْيِيعِ الصَّلاة عَنْ وَقْتِها

529. Narrated Ghailān: Anas رَضِيَ اللهُ عَنْهُ said, "I do not find (now-a-days) things as it were (practised) at the time of the Prophet ﷺ." Somebody said, "Have you not done in *Aṣ-Ṣalāt* (the prayer) what you have done?"

٥٢٩ - حَدَّثَنا مُوسَى بْنُ إسماعِيلَ قالَ: حدَّثنا مَهْدِيٌّ عَن غَيْلانَ عَنْ أَنَسٍ قالَ: ما أَعْرِفُ شَيْئاً مِمَّا كانَ عَلى عَهْدِ النَّبيِّ ﷺ، قِيلَ: الصَّلاةُ؟ قالَ: أَلَيْسَ صَنَعْتُم ما صَنَعْتُم فِيها.

530. Narrated Az-Zuhrī that he visited Anas bin Mālik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the lifetime of Allāh's Messenger ﷺ except *Aṣ-Ṣalāt* (the prayer), and this *Ṣalāt* too is lost (not offered as it should be)."

٥٣٠ - حدَّثَنا عَمْرُو بنُ زُرارَةَ قالَ: أخبرَنا عَبْدُ الوَاحِد بنُ وَاصِلٍ أبو عُبَيْدَةَ الحَدّادُ، عَنْ عُثْمانَ بنِ أبي رَوَّادٍ أخو عَبْدِ العَزيزِ قالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: دَخَلْتُ عَلى أَنَسِ بنِ مالكٍ بِدِمَشْقَ وَهُوَ يَبْكِي فَقُلْتُ لَهُ: ما يُبْكِيكَ؟ فقالَ: لا أعْرِفُ شَيْئاً مِمَّا أَدْرَكْتُ إلَّا هذِهِ الصَّلاةَ وهٰذِهِ الصَّلاةُ قَدْ ضُيِّعَتْ. وَقالَ بَكْرُ بْنُ خَلَف: حدَّثنا مُحَمَّدُ ابنُ بَكْرٍ البُرْسانيُّ قَالَ: أَخْبرَنا عُثْمانُ بْنُ أبي رَوَّادٍ نَحْوَهُ.

(8) CHAPTER. A person in *Ṣalāt* (prayer) is speaking in private to his Lord (Allah) عز وجل.

(٨) بابُ المُصَلِّي يُناجي رَبَّهُ عَزَّ وجَلَّ

531. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you offers *Ṣalāt* (prayer) he is speaking in private to his Lord. So he should not spit on his right but under his left foot." Qatāda said, "He should not spit in front of him but on his left or under his feet." And Shu'ba said, "He should not spit in front of him, nor on his right but on his left or under his foot." Anas said: The Prophet ﷺ said, "He should neither spit in the direction of his *Qiblah*

٥٣١ - حدَّثَنا مُسْلِمُ بنُ إبراهِيمَ قالَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ عَنْ أَنَسٍ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ أَحَدَكُمْ إذَا صَلَّى يُناجِي رَبَّه فَلا يَتْفِلَنَّ عَنْ يَمِينِهِ، وَلكِنْ تَحْتَ قَدَمِهِ اليُسْرَى». وقالَ سَعِيدٌ عَنْ قَتادَةَ: «لا يَتْفِلُ قُدَّامَهُ أَوْ بَيْنَ يَدَيْهِ وَلكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ

nor on his right but on his left or under his foot."

قَدَمَيْهِ». وَقالَ شُعْبَةُ: «لا يَبْزُقْ بَيْنَ يَدَيْهِ وَلا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ». وقالَ حُمَيْدٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: «لا يَبزُقْ في القِبلَةِ وَلا عَنْ يَمِينِهِ، ولكِنْ عَنْ يَسارِهِ أَوْ تَحْتَ قَدَمِهِ». [راجع: ٢٤١]

532. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor on the right, for the person in *Ṣalāt* (prayer) is speaking in private to his Lord (Allah) عزوجل."

٥٣٢ - **حَدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حَدَّثَنا يَزِيدُ بنُ إبْراهِيمَ قالَ: حَدَّثَنا قَتادَةُ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «اعْتَدِلُوا في السُّجُودِ، ولا يَبْسُطْ ذِراعَيهِ كالكَلْبِ، وَإِذَا بَزَقَ فَلا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلا عَنْ يَمِينِهِ، فإنَّما يُناجِي رَبَّه». [راجع: ٢٤١]

(9) CHAPTER. In severe heat, offer *Ẓuhr* prayers when it becomes (a bit) cooler.

(٩) **بابٌ**: **الإبْرادُ بالظُّهْرِ في شِدَّةِ الحَرِّ**

533, 534. Narrated Abū Hurairah and 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُم: Allāh's Messenger ﷺ said, "If it is very hot, then offer the *Ẓuhr* prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire."

٥٣٣، ٥٣٤ - **حَدَّثَنا** أَيُّوبُ بنُ سُلَيْمانَ قالَ: حَدَّثَنا أبو بَكْرٍ عَنْ سُلَيْمانَ ابْنِ بلالٍ: قالَ صالِحُ بنُ كَيْسانَ: حَدَّثَنا الأعْرَجُ عَبْدُ الرَّحْمٰنِ وغَيْرُهُ، عَنْ أبي هُرَيْرَةَ، وَنافِعٌ مَوْلى عَبْدِ اللهِ بن عُمَرَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنهُما حَدَّثاه عَنْ رَسُولِ اللهِ ﷺ أنَّه قالَ: «إذَا اشْتَدَّ الحَرُّ فأبرِدُوا بِالصَّلاةِ، فإنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ». [انظر: ٥٣٦]

535. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The *Mu'adh-dhin* (call-maker) of the Prophet ﷺ pronounced the *Adhān* (call) for the *Ẓuhr* prayer but the Prophet ﷺ said, "Let it be cooler, let it be cooler." Or said, "Wait,

٥٣٥ - **حَدَّثَنا** ابنُ بُشَّارٍ قالَ: حَدَّثَنا غُنْدَرٌ قالَ: حَدَّثَنا شُعْبَةُ عَنِ المُهاجِرِ أبي الحَسَنِ: سَمِعَ زَيْدَ بنَ

وَهْبٍ عَنْ أَبِي ذَرٍّ قالَ: أَذَّنَ مُؤَذِّنُ النَّبِيِّ ﷺ الظُّهْرَ فَقالَ: «أَبْرِدْ أَبْرِدْ»، أَوْ قالَ: «انْتَظِرِ انْتَظِرْ». وَقالَ: «شِدَّةُ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ؛ حَتَّى رَأَيْنا فَيْءَ التُّلُولِ، فإِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا عَنِ الصَّلاةِ». [انظر: ٥٣٩، ٦٢٩، ٣٢٥٨]

wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, offer *Aṣ-Ṣalāt* (the prayer) when it becomes (a bit) cooler and the shadows of hillocks appear."

٥٣٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حَفِظْناهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا بالصَّلاةِ فإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ». [راجع: ٥٣٣]

536. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "In very hot weather delay the *Ẓuhr* prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire.

٥٣٧ - وَاشْتَكَتِ النَّارُ إِلى ربها فَقالَتْ: يا رَبِّ أَكَلَ بَعْضِي بَعْضاً، فَأَذِنَ لَها بِنَفَسَيْنِ، نَفَسٍ في الشِّتاءِ وَنَفَسٍ في الصَّيْفِ، أَشَدُّ ما تجِدونَ مِنَ الحَرِّ وأَشَدُّ ما تجِدونَ مِنَ الزَّمْهَرِيرِ». [انظر: ٣٢٦٠]

537. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

٥٣٨ - حدَّثَنا عمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أَبِي قالَ: حدَّثَنا الأَعمَشُ قالَ: حدَّثَنا أَبُو صالِحٍ، عَنْ أَبِي سَعِيدٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَبْرِدُوا بالظُّهْرِ فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ» تابَعَه سُفْيان، وَيَحْيى، وأَبُو عَوانَةَ عَنِ الأَعْمَشِ. [انظر: ٣٢٥٩]

538. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ said, "Offer *Ẓuhr* prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire."

(١٠) **بابٌ: الإِبْرادُ بِالظُّهْرِ في السَّفَرِ**

(10) CHAPTER. When going on a journey, pray *Ẓuhr* prayer when it becomes cooler.

٥٣٩ - حدَّثَنا آدَمُ قالَ: حدَّثَنا

539. Narrated Abū Dhar Al-Ghifārī رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ on a

journey and the *Mu'adh-dhin* [call-maker for *Ṣalāt* (prayer)] wanted to pronounce the *Adhān* (call) for the *Ẓuhr* prayer. The Prophet ﷺ said, "Let it become cooler." He again (after a while) wanted to pronounce the *Adhān* but the Prophet ﷺ said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet ﷺ added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather, offer *Ṣalāt* (*Ẓuhr*) when it becomes cooler."

(11) CHAPTER. The time of *Ẓuhr* prayer is when the sun declines (just after mid-day).

Jābir said: The Prophet ﷺ used to offer the *Ẓuhr* prayer just after mid-day (as the sun declines at noon.)

540. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came out as the sun declined at mid-day and offered the *Ẓuhr* prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgement) and mentioned great events and matters therein. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine." Most of the peole wept and the Prophet ﷺ said repeatedly, "Ask me." 'Abdullāh bin Ḥudhāfa As-Sahmī stood up and said, "Who is my father?" The Prophet ﷺ said, "Your father is Ḥudhāfa." The Prophet ﷺ repeatedly said, "Ask me." Then 'Umar knelt before him and said, "We are pleased with Allāh as our Lord, Islām as our

شُعْبَةُ قالَ: حدَّثَنا مُهاجِرٌ أبُو الحَسَنِ مَوْلًى لِبَني تَيمِ اللهِ قالَ: سَمِعْتُ زَيْدَ بنَ وَهْبٍ عَنْ أبي ذَرٍّ الغِفارِيِّ قالَ: كُنا مَعَ النَّبيِّ ﷺ في سَفَرٍ فَأرادَ المُؤَذِّنُ أنْ يُؤَذِّنَ لِلظُّهرِ فَقالَ النَّبيُّ ﷺ: «أبْرِدْ»، ثُمَّ أرادَ أنْ يُؤَذِّنَ فَقالَ لَه: «أبْرِدْ» حتَّى رَأيْنا فَيْءَ التُّلُولِ. فَقالَ النَّبيُّ ﷺ: «إنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فإذَا اشْتَدَّ الحَرُّ فَأبْرِدوا بالصَّلاةِ».

وَقالَ ابنُ عَبَّاسٍ رضي الله عنهما: ﴿يَتَفَيَّؤُا﴾ [النحل: ٤٨]: تَتَمَيَّلُ. [راجع: ٥٣٥]

(١١) بابٌ: وَقْتُ الظُّهرِ عِنْدَ الزَّوالِ،

وَقالَ جابِرٌ: كانَ النَّبيُّ ﷺ يُصَلِّي بالهَاجِرَةِ.

٥٤٠ - حدَّثَنا أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبرَني أنَسُ بنُ مالكٍ أنَّ رَسُولَ اللهِ ﷺ خَرَجَ حِينَ زاغتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، فَقامَ عَلى المِنْبَرِ فَذَكَرَ السَّاعَةَ فَذَكَرَ أنَّ فِيها أُمُوراً عِظاماً، ثُمَّ قالَ: «مَنْ أحبَّ أنْ يَسْألَ عَنْ شَيْءٍ فَلْيَسْألْ فَلا تَسْألُوني عَنْ شَيءٍ إلَّا أخْبَرْتُكُمْ ما دُمْتُ في مَقامي هذَا». فَأكْثَرَ النَّاسُ في البكاءِ وأكْثَرَ أنْ يَقُولَ: «سَلُوني». فَقامَ عَبْدُ اللهِ بنُ حُذَافَةَ

religion, and Muḥammad ﷺ as our Prophet." The Prophet ﷺ then became quiet and said, "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the Paradise) and a worse thing (than the Hell-Fire.)"

السَّهْمِيُّ فَقالَ: مَنْ أبي؟ قالَ: «أبُوكَ حُذافَة». ثُمَّ أكْثَرَ أنْ يقُولَ: «سَلُوني»، فبرَكَ عُمَرُ عَلى رُكْبَتَيْهِ فَقالَ: رَضِينا بِاللهِ رَبًّا، وبالإسْلامِ دِيناً، وبِمُحَمَّدٍ نَبِيًّا، فَسَكَتَ ثمَّ قالَ: «عُرِضَتْ عَلَيَّ الجَنَّةُ والنَّارُ آنِفاً في عُرْضِ هذا الحائِطِ، فَلَمْ أرَ كالْخَيرِ وَالشَّرِّ». [راجع: ٩٣]

541. Narrated Abu Al-Minhāl: Abū Barza رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ used to offer the *Fajr* (early morning prayer) when one could recognize the person sitting by him [after the *Ṣalāt* (prayer)], and he used to recite between 60 to 100 *Āyāt* (Verses) of the Qur'ān. He used to offer the *Ẓuhr* prayer as soon as the sun declined (at noon) and the *'Aṣr* prayer at a time when a man might go and return from the farthest place in Al-Madīna and find the sun still hot. (The subnarrator forgot what was said about the *Maghrib*). He did not mind delaying the *'Ishā* prayer to one-third of the night or the middle of the night."

٥٤١ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ عَنْ أبي المِنْهال، عَنْ أبي بَرْزَةَ كانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَأحَدُنا يَعْرِفُ جَلِيسَهُ، ويَقْرَأُ فيها ما بَيْنَ السِّتِّينَ إلى المِائَةِ، وَكَانَ يُصَلِّي الظُّهْرَ إذَا زَالَتِ الشمْسُ، وَالعَصْرَ وَأحَدُنا يَذْهَبُ إلى أقْصى المَدِينَةِ رَجَعَ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ ما قالَ في المَغْرِبِ، وَلا يُبالِي بتَأْخيرِ العِشاءِ إلى ثُلُثِ الليْلِ: ثمّ قالَ: إلى شَطْرِ الليلِ. وَقالَ مُعاذٌ: قالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ مَرَّةً فَقالَ: أوْ ثُلُثِ اللَّيْلِ. [انظر: ٥٤٧، ٥٦٨، ٥٩٩، ٧٧١]

542. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When we offered the *Ẓuhr* prayers behind Allāh's Messenger ﷺ we used to prostrate on our clothes to protect ourselves from the heat.

٥٤٢ - **حدَّثَنا** مُحَمَّدٌ، قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا خالِدُ ابنُ عَبْدِ الرَّحْمنِ. قالَ: حدَّثَني غالِبٌ القَطّانُ عَنْ بَكْرِ بنِ عَبْدِ اللهِ المُزَنِيّ، عَنْ أنَسِ ابنِ مالِكٍ قالَ: كُنَّا إذَا صَلَّيْنا خَلْفَ رَسُولِ اللهِ ﷺ

بِالظَّهائِرِ سَجَدْنا عَلى ثِيابِنا اتِّقاءَ الحَرِّ. [راجع: ٣٨٥]

(12) CHAPTER. To delay the *Ẓuhr* (prayer) up to the *'Aṣr* (prayer) time.

(١٢) بابُ تَأْخِيرِ الظُّهْرِ إلى العَصْرِ

543. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ prayed eight *Rak'ā* for the *Ẓuhr* and *'Aṣr*, and seven for the *Maghrib* and *'Ishā* prayers in Al-Madīna." Ayyūb said, "Perhaps those were rainy nights." Anas said, "May be." (See *Ḥadith* No. 562)

٥٤٣ - **حدَّثنا** أبو النُّعْمان قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عمْرِو بنِ دِينارٍ، عَنْ جابِرِ بنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ أنَّ النَّبِيَّ ﷺ صَلَّى بالمَدِينَةِ سَبْعاً وَثمانِياً الظُّهْرَ وَالعَصْرَ وَالمَغْرِبَ وَالعِشاءَ، فَقالَ أيُّوبُ: لَعَلَّهُ في لَيْلَةٍ مَطِيرَةٍ،؟ قالَ: عَسى. [انظر: ٥٦٢، ١١٧٤]

(13) CHAPTER. The time of the *'Aṣr* prayer.

(١٣) بابُ وَقْتِ العَصْرِ،

Narrated Hishām (that 'Āishah رَضِيَ اللهُ عَنْها said) "Sunshine used to be still inside my chamber (i.e., at the time of *'Aṣr* prayer).

وَقالَ أبُو أُسامَةَ عَنْ هِشامٍ: مِنْ قَعْرِ حُجْرَتِها.

544. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer the *'Aṣr* prayer when the sunshine had not disappeared from my chamber.

٥٤٤ - **حدَّثنا** إبْراهِيمُ بن المُنْذِرِ قالَ: حدَّثنا أنَسُ بنُ عِياضٍ، عَنْ هِشامٍ، عَنْ أبِيهِ أنَّ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي العَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِها. [راجع: ٥٢٢]

545. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer the *'Aṣr* prayer at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

٥٤٥ - **حدَّثنا** قُتَيْبَةُ قالَ: حدَّثنا اللَّيْثُ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ أنَّ رَسُولَ اللهِ ﷺ صَلَّى العَصْرَ وَالشَّمسُ فِي حُجْرَتِها، لَمْ يَظْهَرِ الفَيْءُ مِنْ حُجْرَتِها. [راجع: ٥٢٢]

546. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer the *'Aṣr* prayer at a time when the sunshine was still inside my

٥٤٦ - **حدَّثنا** أبُو نُعَيم قالَ: أخبَرَنا ابنُ عُيَيْنَةَ عَنِ الزُّهْرِي، عَنْ

عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي صَلاةَ العَصْرِ وَالشَّمْسُ طالِعَةٌ في حُجْرَتي، لَمْ يَظْهَرِ الفَيْءُ بَعْدُ. وَقالَ مالكٌ ويَحْيَى بنُ سَعيدٍ وشُعَيْبٌ وَابنُ أبي حَفْصَةَ: وَالشَّمْسُ قَبْلَ أنْ تَظْهَرَ.

chamber and no shadow had yet appeared in it.

٥٤٧ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخبرَنا عَبْدُ اللهِ قالَ: أخبرَنا عَوْفٌ عَنْ سَيَّارِ ابنِ سَلامَةَ قالَ: دَخَلْتُ أَنا وأبِي عَلى أبِي بَرْزَةَ الأسْلَمِيّ، فَقالَ لَهُ أبي: كَيْفَ كانَ رَسُولُ اللهِ ﷺ يُصَلِّي المَكْتُوبَةَ؟ فَقالَ: كانَ يُصَلِّي الهَجِيرَ التي تَدْعُونَها الأُولى حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي العَصْرَ، ثُمَّ يَرْجِعُ أحَدُنا إلى رَحْلِهِ في أقصَى المَدِينَةِ وَالشَّمْسُ حَيةٌ، وَنَسِيتُ ما قالَ في المَغْرِبِ، وكانَ يَسْتَحِبُّ أنْ يُؤَخِّرَ مِنَ العِشاءِ التي تَدْعُونَها العَتَمَةَ، وكانَ يَكْرَهُ النَّوْمَ قَبْلَها وَالحَدِيثَ بَعْدَها. وَكانَ يَنْفَتِلُ مِنْ صَلاةِ الغَداةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَه، وَيَقْرَأُ بِالسِّتِّينَ إلى المِائَةِ. [راجع: ٥٤١]

547. Narrated Sayyār bin Salama: I along with my father went to Abū Barza Al-Aslamī and my father asked him, "How Allāh's Messenger ﷺ used to offer the five compulsory congregational prayers?" Abū Barza said, "The Prophet ﷺ used to offer the *Ẓuhr* prayer which you (people) call the first one, at mid-day when the sun had just declined. The *'Aṣr* prayer at a time when after the prayer, a man could go to the house at the farthest place in Al-Madīna (and arrive) while the sun was still hot. I forgot about the *Maghrib* prayer. The Prophet ﷺ loved to delay the *'Ishā* which you call *'Al-'Atama* and he disliked sleeping before it and speaking after it. After the *Fajr* prayer he used to depart when a man could recognize the one sitting beside him and he used to recite between 60 to 100 *'Āyāt* (in the *Fajr* prayer).

٥٤٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالكٍ قالَ: كُنَّا نُصَلِّي العَصْرَ ثُمَّ يَخْرُجُ الإنْسانُ إلى بَنِي عَمْرِو ابنِ عَوْفٍ

548. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the *'Aṣr* prayer and after that if someone happened to go to the tribe of Banī 'Amr bin 'Aūf, he would find them offering the *'Aṣr* (prayer).

فَيَجِدُهُمْ يُصَلُّونَ العَصْرَ. [انظر: ٥٥٠، ٥٥١، ٧٣٢٩]

549. Narrated Abū Bakr bin 'Uthmān bin Sahl bin Ḥunaif that he heard Abū Umāma saying: We offered the *Ẓuhr* prayer with 'Umar bin 'Abdul 'Azīz and then went to Anas bin Mālik and found him offering the *'Aṣr* prayer. I asked him, "O uncle! Which prayer have you offered?" He said, "The *'Aṣr* and this is (the time of) the prayer of Allāh's Messenger ﷺ which we used to offer with him."

٥٤٩ - حدَّثَنَا ابنُ مُقاتِلٍ قالَ: أَخْبَرَنا عَبدُ اللهِ قالَ: أَخْبَرَنا أَبُو بَكْرِ بنُ عُثْمانَ بنِ سَهْلِ بنِ حُنَيْفٍ، قالَ: سَمِعْتُ أَبا أُمامَةَ يَقُولُ: صَلَّيْنا مَعَ عُمَرَ بنِ عَبْدِ العَزِيزِ الظُّهْرَ، ثُمَّ خَرَجْنا حتَّى دَخَلْنا عَلى أَنَسِ بنِ مالِكٍ فَوَجَدْناهُ يُصَلِّي العَصْرَ، فَقُلْتُ: يا عَمِّ ما هذِهِ الصَّلاةُ التي صَلَّيْتَ؟ قالَ: العَصْرُ، وَهذِهِ صلاةُ رَسُولِ اللهِ ﷺ التي كُنَّا نُصَلِّي مَعَه.

550. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to offer the *'Aṣr* prayer at a time when the sun was still hot and high, and if a person went to *Al-'Awālī* Al-Madīna, he would reach there when the sun was still high. Some of *Al-'Awālī* of Al-Madīna were about four miles or so from the town.

٥٥٠ - حدَّثَنَا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أَنَسُ بنُ مالِكٍ قالَ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي العَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ إلى العَوالي فَيَأْتِيهِمْ والشَّمْسُ مُرْتَفِعَةٌ، وَبَعْضُ العَوالي مِنَ المَدِينَةِ عَلى أَرْبَعَةِ أَمْيالٍ أَوْ نَحْوِهِ. [راجع: ٥٤٨]

551. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the *'Aṣr* prayer and after that if one of us went to Qubā', he would arrive there while the sun was still high.

٥٥١ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسِ ابنِ مالِكٍ قالَ: كُنَّا نُصَلِّي العَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ مِنَّا إلى قُباءٍ فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ. [راجع: ٥٤٨]

(14) CHAPTER. The sin of one who misses the *'Aṣr* prayer (intentionally).

(١٤) بابُ إِثْمِ مَنْ فاتَتْهُ العَصْرُ

552. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما:

٥٥٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ

قال: أخبرنا مالكٌ عَنْ نافعٍ، عَنِ ابنِ عبدِ الله عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قال: «الذي تَفُوتُهُ صَلاةُ العَصْرِ فَكأنَّما وُتِرَ أهْلَهُ ومالَهُ».

Allāh's Messenger ﷺ said, "Whoever misses the *'Aṣr Ṣalāt* (prayer) (intentionally) then it is as if he lost his family and property."

(١٥) بابُ مَنْ تَرَكَ العَصْرَ

(15) CHAPTER. One who omits (does not offer) the *'Aṣr* prayer (intentionally)[1].

٥٥٣ - حدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا هِشامٌ قالَ: أخْبَرَنا يَحيى بنُ أبي كَثِيرٍ عَنْ أبي قِلابَةَ عَنْ أبي المَلِيحِ قالَ: كُنَّا مَعَ بُرَيْدَةَ في غَزْوَةٍ في يَوْمٍ ذي غَيْمٍ فَقالَ: بَكِّرُوا بِصَلاةِ العَصْرِ فإنَّ النَّبيَّ ﷺ قالَ: «مَنْ تَرَكَ صَلاةَ العَصْرِ فَقَدْ حَبِطَ عَمَلُهُ».

[انظر: ٥٩٤]

553. Narrated Abū Al-Malīḥ: We were with Buraida in a battle on a cloudy day and he said, "Offer the *'Aṣr Ṣalāt* (prayer) early as the Prophet ﷺ said, 'Whoever omits the *'Aṣr Ṣalāt* all his (good) deeds will be lost'."

(١٦) بابُ فَضْلِ صَلاةِ العَصْرِ

(16) CHAPTER. Superiority of the *'Aṣr* prayer.

٥٥٤ - حدَّثَنا الحُمَيْدِيُّ قالَ: حدَّثَنا مَرْوانُ بْنُ مُعاوِيَةَ قالَ: حدَّثَنا إسمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ فَنَظَرَ إلى القَمَرِ لَيْلَةً - يَعْنِي البَدْرَ - فَقالَ: «إنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كما تَرَوْنَ هذا القَمَرَ، لا تُضامُونَ في رُؤْيَتِهِ فَإنِ اسْتَطَعْتُمْ أنْ لا تُغْلَبُوا على صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِها فافعَلُوا». ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾ [ق:٣٩] قال

554. Narrated Qais: Jarīr said, "We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a *Ṣalāt* (prayer) before the sunrise (*Fajr*) and a *Ṣalāt* (prayer) before sunset (*'Aṣr*), you must do so.' He then recited Allāh's Statement:

'...And glorify the Praises of your Lord before the rising of the sun and before (its) setting'." (V.50:39)

Ismā'īl said, "Offer those prayers and do not miss them."

(1) (Ch.15) The one who does not offer the *'Aṣr* prayer intentionally until its stated time is over and if he offers the prayers after that time, then it is useless.

إسماعيلُ: افْعَلُوا لا تَفُوتَنَّكُمْ. [انظر: ٥٧٣، ٤٨٥١، ٧٤٣٤، ٧٤٣٥، ٧٤٣٦]

555. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Angels come to you in succession by night and day, and all of them get together at the time of the *Fajr* and *'Aṣr* prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allāh asks them, though He knows everything about you, "In what state did you leave my slaves?" The angels reply: "When we left them, they were offering *Ṣalāt* (prayer) and when we reached them, they were offering *Ṣalāt*."

٥٥٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثنا مالكٌ عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رضي الله عنه أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَتَعاقَبُونَ فِيكُمْ مَلائِكَةٌ بالليْلِ ومَلائِكَةٌ بالنَّهارِ ويَجْتَمِعُونَ في صَلاةِ الفَجْرِ وَصَلاةِ العَصْرِ؛ ثُمَّ يَعْرُجُ الَّذِينَ باتُوا فِيكُمْ فَيَسْألُهُمْ - وَهوَ أعْلَمُ بِهِمْ -: كَيْفَ تَرَكْتُمْ عِبادِي؟ فَيَقُولُونَ: تَرَكْناهُمْ وَهُمْ يُصَلُّونَ، وَأتَيْناهُمْ وَهُمْ يُصَلُّونَ». [انظر: ٣٢٢٣، ٧٤٢٩، ٧٤٨٦]

(17) CHAPTER. Whoever got (or was able to offer) only one *Rak'ā* of the *'Aṣr* prayer before sunset.

(١٧) بابُ مَنْ أدْرَكَ رَكْعَةً مِنَ العَصْرِ قَبْلَ الغُرُوبِ

556. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you got (or was able to offer) one *Rak'ā* of the *'Aṣr* prayer before sunset, he should complete his *Ṣalāt* (prayer). If any of you got (or was able to offer) one *Rak'ā* of the *Fajr* prayer before sunrise, he should complete his *Ṣalāt*."

٥٥٦ - حدَّثنا أبُو نُعَيْمٍ قالَ: حدَّثنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أدْرَكَ أحَدُكُمْ سَجْدَةً مِنْ صَلاةِ العَصْرِ قَبْلَ أنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلاتَهُ، وَإذَا أدْرَكَ سَجْدَةً مِنْ صَلاةِ الصُّبْحِ قَبْلَ أنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلاتَهُ». [انظر: ٥٧٩، ٥٨٠]

557. Narrated Sālim bin 'Abdullāh: My father said, "I heard Allāh's Messenger ﷺ saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the *'Aṣr* prayer and

٥٥٧ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثني إبْراهِيمُ بنُ سَعْدٍ عَنِ ابنِ شِهابٍ، عَنْ سالمِ بنِ عَبْدِ اللهِ،

عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنهُ سَمع رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّما بَقاؤُكُمْ فِيما سَلَفَ قَبْلَكُمْ مِنَ الأُمَمِ كما بَيْنَ صَلاةِ العَصْرِ إلى غُرُوبِ الشَّمْسِ؛ أُوتيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ، فَعَمِلُوا بِهَا حتَّى إِذَا انْتَصَفَ النَّهارُ عَجَزُوا فَأُعْطُوا قِيرَاطاً قِيرَاطاً. ثُمَّ أُوتِيَ أَهْلُ الإنجيلِ الإنجِيلَ، فَعَمِلُوا إلى صَلاةِ العَصْرِ ثُمَّ عَجَزُوا فَأُعْطُوا قِيرَاطاً قِيرَاطاً. ثُمَّ أُوتِينا القُرْآنَ فَعَمِلنا إلى غُرُوبِ الشَّمْسِ فَأُعْطِينَا قِيرَاطَينِ قِيرَاطَينِ. فَقالَ أَهْلُ الكِتابَيْنِ: أَيْ رَبَّنا، أعطيت هٰؤلَاءِ قِيْراطَيْنِ قِيْراطَيْنِ وَأَعْطَيْتَنا قِيرَاطاً قِيرَاطاً، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلاً. قالَ اللهُ: هَلْ ظَلَمْتُكُمْ مِن أَجْرِكُمْ مِنْ شَيْءٍ؟ قالُوا: لا، قالَ: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أشاءُ».

[انظر: ٢٢٦٨، ٢٢٦٩، ٣٤٥٩، ٥٠٢١، ٧٤٦٧، ٧٥٣٣]

sunset. The people of the Taurāt (Torah) were given the Taurāt and they acted (upon it) till mid-day, then they were exhausted and were given one *Qirāṭ*[1] each. And then the people of the Injeel (Gospel) were given the Injeel and they acted (upon it) till the *'Aṣr* prayer, then they were exhausted and were given one *Qirāṭ* each. And then we were given the Qur'ān and we acted (upon it) till sunset and we were given two *Qirāṭ* each. On that the people of both the Scriptures said: 'O our Lord! You have given them two *Qirāṭ* and given us one *Qirāṭ*, though we have worked more than they. Allāh عز وجل said: 'Have I usurped some of your rights?' They said: 'No.' Allāh said: 'That is my Blessing, I bestow upon whomsoever I wish (or will, or want).' "

٥٥٨ - حدَّثَنَا أَبُو كُرَيْبٍ قالَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ: «مَثَلُ المُسْلِمِين وَاليَهُودِ والنَّصارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْماً يَعْمَلُونَ لَهُ عَمَلاً إلى اللَّيْلِ فَعَمِلوا إلى نِصْفِ النَّهارِ فَقالُوا: لا حاجَةَ لَنا إلى أَجْرِكَ، فاسْتَأْجَرَ آخَرِينَ فَقالَ:

558. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till evening. They worked till mid-day and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch)'. They worked up till the time of the *'Aṣr* prayer and said, 'Whatever we have done is for you.' He

(1) (H.557) *Qirāṭ* here symbolizes their reward.

employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."(1) (See *Hadith* No. 2271, Vol. 3)

أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذِي شَرَطْتُ، فَعَمِلُوا حتّى إِذَا كانَ حِينَ صَلاةِ العَصْرِ قالُوا: لكَ ما عمِلْنا، فاسْتَأجَرَ قَوْماً فَعمِلُوا بَقِيَّةَ يَوْمِهِمْ حتى غابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أجْرَ الفَرِيْقَينِ». [انظر: ٢٢٧١]

(18) CHAPTER. The time of the *Maghrib* prayer (evening prayer).

'Aṭā' said: "A person who is sick can offer *Maghrib* and *'Ishā'* prayers together."

(١٨) **بابُ** وَقْتِ المَغْرِبِ،

وَقالَ عَطاءٌ: يَجمَعُ المَرِيضُ بَيْنَ المَغْرِبِ وَالعِشاءِ.

559. Narrated Rāfi' bin Khadīj رَضِيَ اللهُ عَنْهُ: We used to offer the *Maghrib* prayer with the Prophet ﷺ and after finishing the *Ṣalāt* (prayer) one of us may go away and could still see as far as the spot where one's arrow might reach when shot by a bow.

٥٥٩ - حدَّثنا مُحَمَّدُ بنُ مِهْرانَ قالَ: حدَّثنا الوَلِيدُ قالَ: حدَّثنا الأوْزَاعِيُّ قالَ: حدَّثنا أبُو النَّجاشِيِّ مَوْلى رَافِعِ بنِ خَدِيجٍ - هو عطاءُ بنُ صُهَيْبٍ - قالَ: سَمِعْتُ رافِعَ ابنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي المَغْرِبَ مَعَ النَّبِيِّ ﷺ، فَيَنْصَرِفُ أَحَدُنا وإنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

560. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to offer the *Ẓuhr* prayer at mid-day, and the *'Aṣr* at a time when the sun was still bright, the *Maghrib* after sunset (at its stated time) and the *'Ishā'* at a variable time. Whenever he saw the people assembled (for *'Ishā'* prayer) he would offer *Ṣalāt* (prayer) earlier and if the people delayed, he would delay the *Ṣalāt*. And they or the Prophet ﷺ used to offer the

٥٦٠ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ مُحَمَّدِ بنِ عَمْرِو ابنِ الحَسَنِ بنِ عَلِيٍّ قالَ: قَدِمَ الحجَّاجُ فَسَأَلْنا جابِرَ بنَ عَبْدِ اللهِ فَقالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بالهَاجِرَةِ، وَالعَصْرَ والشَّمْسُ نَقِيَّةٌ،

(1) (H.558) So, this is the similitude of Muslims who accepted Allāh's Guidance and the teachings of His Messenger ﷺ, and the similitude of the Jews and Christians who distorted and corrupted their Book and disbelieved in the Prophet ﷺ who came after 'Iesa (Jesus). We notice that the Jews and Christians referred to in this *Hadīth* are different from those referred to in *Hadīth* No.532 for the latter were believers and died before the advent of Muhammad ﷺ and this is why they are rewarded, while the rewards of the former were given to the Muslims.

وَالمَغْرِبَ إذَا وَجَبَتْ، وَالعِشاءَ أحْياناً وَأحْياناً، إذا رَآهُمُ اجْتَمَعُوا عَجَّلَ، وَإذَا رَآهُمْ أبْطَؤُا أخَّرَ. والصُّبْحَ كانُوا أوْ كانَ النَّبيُّ ﷺ يُصَلِّيها بِغَلَسٍ.

[انظر: ٥٦٥]

Fajr prayer when it was still dark.

٥٦١ - حدَّثَنَا المَكِّيُّ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا يَزِيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ المَغْرِبَ إذَا تَوَارَتْ بالحِجابِ».

561. Narrated Salama رَضِيَ اللهُ عَنْها: We used to offer the *Maghrib* prayer with the Prophet ﷺ when the sun disappeared from the horizon.

٥٦٢ - حدَّثَنَا آدَمُ قالَ: حدَّثنا شُعْبَةُ قالَ: حدَّثنا عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: صَلَّى النَّبِيُّ ﷺ سَبْعاً جَمِيعاً وثَمانياً جَميعاً. [راجع: ٥٤٣]

562. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered seven *Rak'ā* together and eight *Rak'ā* together. (See *Hadith* No. 543)

(١٩) بـابٌ مَنْ كَرِهَ أنْ يُـقـالَ لِلْمَغْرِبِ: العِشَاءُ

(19) CHAPTER. Whoever disliked to call the *Maghrib* prayer as the *'Ishā'* prayer.

٥٦٣ - حدَّثَنَا أبُو مَعْمَرٍ - هُوَ عَبْدُ اللهِ بنُ عَمْرٍو - قالَ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ بُرَيْدَةَ قالَ: حدَّثَني عَبْدُ اللهِ المُزَنيُّ أنَّ النَّبيَّ ﷺ قالَ: «لا تَغْلِبَنَّكُمُ الأعْرَابُ عَلى اسْمِ صَلاتِكُم المَغْرِبِ» قالَ: وتقول الأعراب: هي العشاء.

563. Narrated 'Abdullāh Al-Muzanī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not be influenced by bedouins regarding the name of your *Maghrib* prayer which is called *'Ishā'* by them."

(٢٠) بابُ ذِكْرِ العِشاءِ وَالعَتَمَةِ وَمَنْ رَآه وَاسِعاً،

(20) CHAPTER. The mention of *'Ishā'* and *'Atama* and whoever took the two names as one and the same.

وَقالَ أبُو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ: «أثْقَلُ الصَّلاةِ عَلى المُنافِقِينَ العِشاءُ

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most difficult and the hardest *Ṣalāt* (prayers) for the hypocrites are

the *'Isẖā'* (prayer) and the *Fajr* (prayer.)" He added, "Had they known what is (the reward of) the *'Atama* (*'Isẖā'*) and the *Fajr* (prayers) they would have come to attend them even if they had to crawl."

Few discussions about *Magẖrib*, *'Atama* i.e. *'Isẖā'*, which are merely repetition of the topic of this chapter, are mentioned here in the Arabic text.

وَالفَجْرُ». وقالَ: «لَوْ يَعْلَمُونَ ما في العَتَمَةِ وَالفَجْرِ»، قالَ أبو عَبْدِ اللهِ: وَالاخْتِيارُ أنْ يَقُولَ: العِشاء، لِقَوْلِه تعالى: ﴿وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِۚ﴾ [النور:٥٨] وَيُذْكَرُ عَنْ أبي مُوسَى قالَ: كُنَّا نَتَناوَبُ النَّبِيَّ ﷺ عِنْدَ صَلاةِ العِشاءِ فأعْتَمَ بِها. وقالَ ابنُ عَبَّاسٍ وعائِشَةُ: أعْتَمَ النَّبِيُّ ﷺ بالعِشاءِ. وقالَ بَعْضُهُم عَنْ عائِشَةَ: أعتم النَّبِيُّ ﷺ بالعَتَمَةِ. وقَالَ جابِرٌ: كانَ النَّبِيُّ ﷺ يُصَلِّي العِشاءَ. وَقالَ أبُو بَرْزَةَ: كانَ النَّبِيُّ ﷺ يُؤَخِّر العِشاءَ. وقالَ أنَسٌ: «أخَّرَ النَّبِيُّ ﷺ العِشاءَ الآخِرَةَ. وقالَ ابنُ عُمَرَ وأبُو أيوبَ وابنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ المَغْرِبَ وَالعِشاءِ.

564. Narrated Abdullāh رَضِيَ اللهُ عَنْهُ: One night Allāh's Messenger ﷺ led us in the *'Isẖā'* prayer and that is the one called *Al-'Atama* by the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night." (See *Ḥadīth* No.601).

٥٦٤ - **حدَّثنا** عَبْدَانُ قالَ: أخبَرَنا عَبْدُ اللهِ، قالَ: أخبرَنا يُونُسُ عَنِ الزُّهْرِيِّ قالَ سالِمٌ: أخْبرنِي عَبْدُ اللهِ قالَ: صَلَّى لَنا رَسُولُ اللهِ ﷺ لَيْلَةً صَلاةَ العِشاءِ - وَهِيَ التي يَدْعُو النَّاسُ العَتَمَةَ - ثُمَّ انْصَرَفَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ فَأقْبَلَ عَلَيْنا فَقالَ: «أرَأيتُم لَيْلَتَكُمْ هذِهِ، فإنَّ رَأسَ مِائةِ سَنَةٍ مِنها لا يَبْقى مِمَّنْ هُوَ عَلى ظَهْرِ الأرْضِ أحَدٌ». [راجع: ١١٦]

(21) CHAPTER. The time of the *'Isẖā'* prayer. If the people get together (pray earlier), and if they come late (delay it).

(٢١) بابُ وَقْتِ العِشاءِ إذا اجْتَمَعَ النَّاسُ أوْ تَأخَّرُوا

565. Narrated Muḥammad bin 'Amr: We asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما about

٥٦٥ - **حدَّثنا** مُسْلِمُ بنُ إبْراهِيمَ

قال: حدَّثنا شُعْبَةُ عَنْ سَعْدِ بنِ إبراهِيمَ، عَنْ مُحَمَّدِ بنِ عَمْرٍو، هُوَ ابنُ الحَسَنِ بنِ عَلِيٍّ، قال: سَأَلْنا جابِرَ بنَ عَبْدِ اللهِ عَنْ صَلاةِ النَّبِيِّ ﷺ فَقالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بالهاجِرَةِ، وَالعَصْرَ وَالشَّمْسُ حَيَّةٌ، وَالمَغْرِبَ إذَا وَجَبَتْ، والعِشاءَ إذا كَثُرَ النَّاسُ عَجَّلَ وَإذَا قَلُّوا أخَّرَ، والصُّبْحَ بِغَلَسٍ. [راجع: ٥٦٠]

the *Ṣalāt* (prayers) of the Prophet ﷺ. He said, "He ﷺ used to offer *Ẓuhr* prayer at mid-day, the *'Aṣr* when the sun was still hot, and the *Maghrib* after sunset (at its stated time). The *'Ishā'* was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer (*Fajr*) was offered when it was still dark."

(٢٢) بابُ فَضْلِ العِشاءِ

(22) CHAPTER. Superiority of the *'Ishā'* prayer.

٥٦٦ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ أنَّ عائِشَةَ أخبرَتْهُ قالَتْ: أعتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً بالعشاءِ. وذلكَ قَبْلَ أنْ يَفْشُوَ الإسْلامُ فَلَم يَخْرُجْ حتَّى قالَ عُمَرُ: نامَ النِّساءُ والصِّبْيانُ، فَخَرَجَ فَقالَ لأهْلِ المَسْجِدِ: ما يَنْتَظِرُها أحدٌ مِنْ أهْلِ الأرْضِ غيرُكُمْ. [انظر: ٥٦٩، ٨٦٢، ٨٦٤]

566. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ once delayed the *'Ishā'* prayer and that was during the days when Islām still had not spread. The Prophet ﷺ did not come out till 'Umar informed him that the women and children had slept. Then he came out and said to the people in the mosque: "None amongst the dwellers of the earth has been waiting for it (*'Ishā'* prayer) except you."

٥٦٧ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ قالَ: أخبَرَنا أبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: كُنْتُ أنا وأَصْحابِي الَّذِينَ قَدِمُوا مَعِي في السَّفِينَةِ نُزُولاً في بَقِيعِ بُطْحانَ - وَالنَّبِيُّ ﷺ بالمَدِينَةِ - فَكانَ يَتَناوَبُ النَّبِيَّ ﷺ عِنْدَ صَلاةِ العِشاءِ كُلَّ لَيْلَةٍ

567. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: My companions, who came with me in the boat, and I landed at a place called Baqī' Buṭḥān. The Prophet ﷺ was at Al-Madīna at that time. One of us used to go to the Prophet ﷺ by turns every night at the time of the *'Ishā'* prayer. Once, I, along with my companions went to the Prophet ﷺ and he was busy in some of his affairs, so the *'Ishā'* prayer was delayed to the middle of the night. He then came out and led the people [in (*Ṣalāt*)

نَفَرٌ مِنْهُم، فَوَافَقْنا النَّبِيَّ ﷺ أنا وأصْحابي وَلَهُ بَعْضُ الشُّغْلِ في بَعْضِ أمرِهِ، فأعْتَمَ بالصَّلاةِ حتَّى ابْهارَّ اللَّيلُ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَصلَّى بِهِمْ، فَلَمَّا قَضَى صَلاتَهُ قالَ لِمَنْ حَضَرَهُ: «على رِسْلِكُمْ، أبْشِرُوا، إنَّ مِنْ نِعْمَةِ اللهِ عَلَيْكُمْ أنَّهُ لَيْسَ أحَدٌ مِنَ النَّاسِ يُصَلِّي هذِهِ السَّاعَةَ غَيرُكُم - أوْ قالَ: - ما صَلَّى هذِهِ السَّاعَةَ أحَدٌ غَيرُكُم» - لا يَدْري أيَّ الكَلِمَتَيْنِ قالَ - قالَ أبُو مُوسَى: فَرَجَعْنا فرحَى بِما سَمِعْنا مِنْ رَسُولِ اللهِ ﷺ.

prayer]. After finishing from the *Ṣalāt*, he addressed the people present there saying, "Be patient! Don't go away. Have the glad tidings. It is from the Blessing of Allāh upon you that none amongst mankind has offered *Ṣalāt* at this time save you." Or said, "None except you has offered prayer at this time." Abū Mūsa added, "So we returned happily after what we heard from Allāh's Messenger ﷺ."

(٢٣) **بابٌ** ما يُكْرَهُ مِنَ النَّومِ قَبْلَ العِشاءِ

(23) CHAPTER. What is disliked about sleeping before the *'Ishā'* prayer.

٥٦٨ - حدَّثَنا مُحَمَّدُ بنُ سَلام قالَ: أخبَرَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ قالَ: حدَّثَنا خالِدٌ الحَذَّاءُ، عَنْ أبي المِنهالِ، عَنْ أبي بَرْزَةَ أنَّ رَسُولَ اللهِ ﷺ كانَ يَكْرَهُ النَّوْمَ قَبْلَ العِشاءِ وَالحَدِيثَ بَعْدَها. [راجع: ٥٤١]

568. Narrated Abū Barza رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ disliked to sleep before the *'Ishā'* prayer and to talk after it.

(٢٤) **بابُ** النَّوْمِ قَبْلَ العِشاءِ لِمَنْ غُلِبَ

(24) CHAPTER. Sleeping before the *'Ishā'* prayer if (one is) overwhelmed by it (sleep).

٥٦٩ - حدَّثَنا أيُّوبُ بنُ سُلَيمانَ قالَ: حدَّثَني أبُو بَكْرٍ، عَنْ سُلَيْمانَ: قالَ صالِحُ ابنُ كَيْسانَ: أخبرَني ابْنُ شِهابٍ، عَنْ عُرْوَةَ أنَّ عائِشَةَ قالَتْ: أعتَمَ رَسُولُ اللهِ ﷺ بالعِشاءِ حتَّى نَادَاهُ عُمَرُ: الصَّلاةَ، نامَ النِّساءُ

569. Narrated Ibn Shihāb from 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها said, "Once Allāh's Messenger ﷺ delayed the *'Ishā'* prayer till 'Umar reminded him by saying, 'The *Ṣalāt* (prayer)! The women and children have slept.' Then the Prophet ﷺ came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you'." Urwa said, "Nowhere except in Al-

Madīna the prayer used to be offered (in those days)." He further said, "The Prophet ﷺ used to offer the *'Ishā'* prayer in the period between the disappearance of the twilight and the end of the first third of the night."

والصِّبْيانُ، فَخَرَجَ فَقالَ: «ما يَنْتَظِرُها أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيرُكُمْ». قالَ ولا تُصَلَّىٰ يَوْمَئِذٍ إلَّا بالمَدِينَةِ؛ قَالَ: وكانُوا يُصَلُّونَ العِشاءَ فِيما بَينَ أَنْ يَغِيبَ الشَّفَقُ إلى ثُلُثِ اللَّيْلِ الأَوَّلِ.

[راجع: ٥٦٦]

570. Narrated Nafi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Once Allāh's Messenger ﷺ was busy (at the time of the *'Ishā'*), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet ﷺ came out and said, 'None amongst the dwellers of the earth but you have been waiting for *Aṣ-Ṣalāt* (the prayer)'." Ibn 'Umar did not find any harm in offering it earlier or in delaying it, unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the *'Ishā'* prayer.

٥٧٠ - **حدَّثنا** مَحْمُودٌ قالَ: أَخْبَرَنا عَبدُ الرَّزَّاقِ قالَ: أَخبرَني ابنُ جُرَيْجٍ قالَ: أَخبرَني نافِعٌ قالَ: حدَّثنا عَبْدُ اللهِ بنُ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ شُغِلَ عَنها لَيْلَةً فَأَخَّرَها حتَّى رَقَدْنا في المَسْجِدِ، ثُمَّ اسْتَيْقَظْنا، ثُمَّ رَقَدْنا، ثُمَّ اسْتَيْقَظْنا، ثُمَّ خَرَجَ عَلَيْنا النَّبِيُّ ﷺ ثُمَّ قالَ: «لَيسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يَنْتَظِرُ الصَّلاةَ غَيرُكُمْ». وكانَ ابنُ عُمَرَ لا يُبالي أَقَدَّمَها أَمْ أَخَّرَها إِذَا كانَ لا يَخْشَى أن يَغْلِبَهُ النَّوْمُ عَنْ وَقْتِها. وكانَ يَرْقُدُ قَبلَها.

571. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ delayed the *'Ishā'* prayer to such an extent that the people slept and got up and slept again and got up again. Then 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ stood up and reminded the Prophet ﷺ of the prayer. 'Aṭā' said, 'Ibn 'Abbās said: "The Prophet ﷺ came out as if I am looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to offer *Ṣalāt* (prayer) (*'Ishā'* prayer) at this time.' I asked 'Aṭā' for further information, how the Prophet ﷺ had kept his hand on his

٥٧١ - قالَ ابنُ جُرَيْجٍ: قُلْتُ لِعَطاءٍ فقالَ: سَمِعْتُ ابنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً بالعِشاءِ حتَّى رَقَدَ النَّاسُ واسْتَيْقَظُوا، وَرَقَدُوا واسْتَيْقَظُوا؛ فَقامَ عُمَرُ ابنُ الخطَّابِ فَقالَ: الصَّلاةَ. قالَ عَطاءٌ: قالَ ابنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ يَقْطُرُ رَأْسُهُ ماءً واضِعاً يَدَهُ عَلى رأسِهِ، فَقالَ: «لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي لأَمرْتُهمْ أَنْ

head as he was told by Ibn ʻAbbās. ʻAṭā' separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither slowed nor hurried in this action but he acted like that. The Prophet ﷺ said: ʻHadn't I thought it hard for my followers I would have ordered them to offer *Ṣalāt* at this time.' "

يُصَلُّوها هكذا». فاسْتَثْبَتُّ عَطاءً: كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلى رَأْسِهِ كما أَنْبَأَهُ ابنُ عَبَّاسٍ؟ فَبَدَّدَ لِي عَطاءٌ بَيْنَ أصابِعِهِ شَيْئاً مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلى قَرْنِ الرَّأْسِ، ثُمَّ ضَمَّها يُمِرُّها كَذلكَ عَلى الرَّأْسِ حَتَّى مَسَّتْ إبْهامُهُ طَرَفَ الأُذُنِ مِمَّا يَلِي الوَجْهَ عَلى الصُّدْغِ وناحِيَةِ اللِّحْيَةِ، لا يُقَصِّرُ وَلا يَبْطُشُ إلَّا كَذلكَ. وقالَ: «لَوْلا أنْ أشُقَّ عَلى أُمَّتِي لأَمَرْتُهُمْ أنْ يُصَلُّوهَا هٰكذَا». [انظر: ٧٢٣٩]

(25) CHAPTER. Time of the *'Ishā'* prayer is up to the middle of the night.

(٢٥) بابُ وَقْتِ العِشاءِ إلى نِصْفِ اللَّيْلِ،

And Abū Barza said that the Prophet ﷺ used to prefer to pray *'Ishā'* late.

وقالَ أبُو بَرْزَةَ: كانَ النَّبِيُّ ﷺ يَسْتَحِبُّ تَأخِيرَها.

572. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delayed the *'Ishā'* prayer till midnight and then he offered the prayer and said, "The people offered *Ṣalāt* (prayer) and slept but you have been in prayer as long as you have been waiting for it (the prayer)."

Anas added: As if I am looking now at the glitter of the ring of the Prophet ﷺ on that night.

٥٧٢ - **حدَّثنا** عَبْدُ الرَّحيمِ المُحارِبِيُّ قالَ: حدَّثَنا زائِدَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أنَسٍ قالَ: أخَّرَ النَّبِيُّ ﷺ صَلاةَ العِشاءِ إلى نِصْفِ اللَّيلِ، ثُمَّ صَلَّى. ثُمَّ قالَ: «قَدْ صَلَّى النَّاسُ وناموا. أما إنَّكُمْ في صَلاةٍ ما انْتَظَرْتُمُوها».

وَزادَ ابنُ أبي مَرْيَمَ: أخْبَرَنا يَحيَى بنُ أيُّوبَ قالَ: حَدَّثَني حُمَيْدٌ، أنَّهُ سَمِعَ أنَساً قالَ: كأنّي أنْظُرُ إلى وَبِيصِ خاتَمِهِ لَيْلَتَئِذٍ. [انظر: ٦٠٠، ٦٦١، ٨٤٧، ٥٨٦٩]

(26) CHAPTER. Superiority of the *Fajr* (early morning) prayer.

(٢٦) بابُ فَضْلِ صَلاةِ الفَجْرِ

٥٧٣ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيىٰ عَنْ إسماعِيلَ قَالَ: حدَّثنا قَيْسٌ: عَنْ جَرِيرِ ابنِ عَبْدِ اللهِ: كُنَّا عِنْدَ النَّبِيِّ ﷺ إذْ نَظَرَ إلى القَمرِ لَيْلَةَ البَدْرِ فَقالَ: «أَمَا إنَّكُمْ سَتَرَوْنَ رَبَّكُم كما تَرَوْنَ هذَا لا تضامُونَ - أوْ لا تُضاهُونَ - في رُؤْيَتِهِ، فإنِ استَطَعْتُم أنْ لا تُغْلَبُوا عَلى صَلاةٍ قَبْلَ طُلوعِ الشَّمْسِ وقَبْلَ غُرُوبِها فافْعَلوا». ثُمَّ قالَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طـه: ١٣٠]. [راجع: ٥٥٤]

573. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما : We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, "You will certainly see your Lord as you see this (moon), and there will be no trouble in seeing Him. So, if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (*Fajr*) and before its setting (*'Aṣr*) you must do so."

He (the Prophet ﷺ) then recited the following Verse:

"...And glorify the Praises of your Lord before the rising of the sun and before (its) setting." (V.20:130)

٥٧٤ - حدَّثنا هُدْبَةُ بنُ خالِدٍ قالَ: حدَّثنا هَمَّامٌ قَالَ: حدَّثني أبُو جَمْرَةَ عَنْ أبي بَكْرِ بنِ أبي مُوسَى عَنْ أبيهِ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ صَلَّى البَرْدَيْنِ دَخَلَ الجَنَّةَ». وقالَ ابنُ رَجاءٍ: حدَّثَنا هَمَّامٌ عَنْ أبي جَمْرَةَ أنَّ أبا بَكْرِ بنَ عَبْدِ اللهِ بنِ قَيْسٍ أخْبَرَهُ بِهذَا. حدَّثَنا إسحاقُ عَنْ حَبَّانَ قَالَ: حدَّثَنا هَمَّامٌ قَالَ: حدَّثنا أبُو جَمْرَةَ عَنْ أبي بَكْرِ ابنِ عَبْدِ اللهِ عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

574. Narrated Abū Mūsa: Allāh's Messenger ﷺ said, "Whoever offers the two cool *Ṣalāt* (prayers) (*'Aṣr* and *Fajr*) will enter Paradise."

(٢٧) بابُ وَقْتِ الفَجْرِ

(27) CHAPTER. Time of the *Fajr* (early morning) prayer.

٥٧٥ - حدَّثنا عَمْرُو بنُ عاصِمٍ قالَ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ أنَّ زَيْدَ ابنَ ثابِتٍ حَدَّثَهُ أنَّهُمْ

575. Narrated Anas رَضِيَ اللهُ عَنْهُ: Zaid bin Thābit said, "We took the *Saḥūr* [the meal taken before dawn while *Ṣaum* (fasting) is observed] with the Prophet ﷺ and then stood up for the (early morning) *Ṣalāt* (prayer)." I

asked him how long the interval between the two (*Saḥūr* and *Ṣalāt*) was. He replied, 'The interval between the two was just sufficient to recite fifty or sixty *'Āyāt*.'"

تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قامُوا إلى الصَّلاةِ. قُلْتُ: كَمْ بَيْنَهُما؟ قالَ: قَدْرُ خَمْسِينَ أوْ سِتِّينَ، يَعْنِي آيَةً.

[انظر: ١٩٢١]

576. Narrated Qatāda: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ and Zaid bin Thābit took the *Saḥūr* together and after finishing the meal, the Prophet ﷺ stood up for *Aṣ-Ṣalāt* (the prayers) (*Fajr* prayer)." I asked Anas, "How long was the interval between finishing their *Saḥūr* and starting *Aṣ-Ṣalāt*?" He replied, "The interval between the two was just sufficient to recite fifty *'Āyāt* (Verses of the Qur'ān)."

٥٧٦ - **حدَّثنا** حَسَنُ بنُ صَبَّاحٍ: سَمِعَ رَوْحاً قَالَ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ أنَّ النَّبِيَّ ﷺ وَزَيْدَ بنَ ثابِتٍ تَسَحَّرا، فَلَمَّا فَرَغا مِنْ سُحُورِهِمَا قامَ نَبِيُّ اللهِ ﷺ إلى الصَّلاةِ فَصَلَّيا. قُلْتُ لأنَسٍ: كَمْ كانَ بَيْنَ فَرَاغِهِما مِنْ سُحُورِهِمَا وَدُخُولِهِما في الصَّلاةِ؟ قالَ: قَدْرُ ما يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً. [انظر: ١١٣٤]

577. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I used to take the *Saḥūr* meal with my family and hasten so as to catch the *Fajr* (early morning prayer) with Allāh's Messenger ﷺ.

٥٧٧ - **حدَّثنا** إسمَاعِيلُ بنُ أبي أُوَيْسٍ عَنْ أخِيهِ، عَنْ سُلَيْمانَ، عَنْ أبي حازِمٍ أنَّهُ سَمِعَ سَهْلَ بنَ سَعْدٍ يَقُولُ: كُنْتُ أتَسَحَّرُ في أهْلِي ثُمَّ يَكُونُ سُرْعَةٌ بي أنْ أُدْرِكَ صَلاةَ الفَجْرِ مَعَ رَسُولِ اللهِ ﷺ. [انظر: ١٩٢٠]

578. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The believing women, covered with their veiling sheets, used to attend the *Fajr* prayer with Allāh's Messenger ﷺ, and after finishing the *Ṣalāt* (prayer) they would return to their homes and nobody could recognize them because of darkness.

٥٧٨ - **حدَّثنا** يَحْيَى بنُ بُكَيرٍ قالَ: أخْبَرَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ أنَّ عائِشَةَ أخْبَرَتْهُ قالتْ: كُنَّ نِساءُ المُؤْمِناتِ يَشْهَدْنَ مَعَ رَسُولِ اللهِ ﷺ صَلاةَ الفَجْرِ مُتَلَفِّعاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إلى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلاةَ لا يَعْرِفُهُنَّ أحَدٌ مِنَ الغَلَسِ.

[راجع: ٣٧٢]

(28) CHAPTER. Whoever got (or was able to offer) one *Rak'ā* of the *Fajr* prayer (in time). [One *Rak'ā* means, one standing, one bowing, and two prostrations].

(٢٨) **بابٌ** مَنْ أَدْرَكَ مِنَ الفَجْرِ رَكْعَةً

579. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever got (or was able to offer) one *Rak'ā* (of the *Fajr* prayer) before sunrise, he got the morning (*Fajr* prayer) and whoever got (or was able to offer) one *Rak'ā* of the *'Aṣr* prayer before sunset, he got the (*'Aṣr*) prayer."

٥٧٩ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، وعَنْ بُسْرِ بنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ يُحَدِّثُونَهُ عَن أبي هُرَيرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ العَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ العَصْرَ». [راجع: ٥٥٦]

(29) CHAPTER. Whoever got (or was able to offer) one *Rak'ā* of a prayer (in time).

(٢٩) **بابٌ** مَن أَدْرَكَ مِنَ الصَّلاةِ رَكعةً

580. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "Whoever got (or was able to offer) one *Rak'ā* of *Aṣ-Ṣalāt* (the prayer), (in time) he got that *Ṣalāt* (prayer)."

٥٨٠ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ عَنِ ابنِ شِهابٍ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاة فَقَدْ أَدْرَكَ الصَّلاةَ». [راجع: ٥٥٦]

(30) CHAPTER. What is said regarding the offering of *Aṣ-Ṣalāt* (the prayers) between the *Fajr* prayer and sunrise.

(٣٠) **بابُ** الصَّلاةِ بَعْدَ الفَجْرِ حتَّى تَرْتَفِعَ الشَّمْسُ

581. Narrated 'Umar: The Prophet ﷺ forbade offering *Aṣ-Ṣalāt* (the prayer) after the *Fajr* prayer till the sun rises and after the *'Aṣr* prayer till the sun sets.

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Some people told me the same narration (as above).

٥٨١ - حدَّثَنَا حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ، عَنِ ابنِ عَبَّاسٍ قالَ: شَهِدَ عِنْدِي رِجالٌ مَرْضِيُّونَ وَأَرْضاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلاةِ بَعْدَ الصُّبْحِ حتَّى تَشْرُقَ

الشَّمْسُ، وَبَعْدَ العَصْرِ حتَّى تَغْرُبَ.

حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أبا العالِيَةِ عَنِ ابنِ عَبَّاسٍ قالَ: حدَّثني ناسٌ بِهذَا.

582. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "Do not offer *Ṣalāt* (prayer) at the time of sunrise and at the time of sunset."

٥٨٢ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيى بنُ سَعِيدٍ عَنْ هشامٍ قالَ: أخبرَني أبي قالَ: أخبرَني ابنُ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَحَرَّوْا بِصَلاتِكُمْ طُلُوعَ الشَّمْسِ وَلا غُرُوبَها». [انظر: ٥٨٥، ٥٨٩، ١١٩٢، ١٦٢٩، ٣٢٧٣]

583. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "If the edge of the sun appears (above the horizon) delay *Aṣ-Ṣalāt* (the prayer) till it becomes high, and if the edge of the sun disappears, delay *Aṣ-Ṣalāt* till it sets (disappears completely)."

٥٨٣ - وَقالَ: حدَّثني ابنُ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا طَلَعَ حاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاةَ حتَّى تَرْتَفِعَ. وَإذَا غابَ حاجِبُ الشَّمْسِ فأَخِّرُوا الصَّلاةَ حتَّى تَغِيبَ» تابَعَهُ عَبْدَةُ. [انظر: ٣٢٧٢]

584. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ forbade two kinds of sales, two kinds of dresses, and two *Ṣalāt* (prayers). He forbade offering *Ṣalāt* after the *Fajr* prayer till the rising of the sun; and after the *'Aṣr* prayer till the setting of the sun. He also forbade *Ishtimāl-Aṣṣammā* and *Al-Iḥtibā* in one garment in such a way that one's private parts are exposed towards the sky. He also forbade the sales called *Munābadha* and *Mulāmasa.* (See *Ḥadīth* No.2144 and 2145, Vol.3).

٥٨٤ - حدَّثنا عُبَيْدُ بْنُ إسْماعِيلَ، عَنْ أبي أُسامَةَ عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لِبْسَتَيْنِ وَعَنْ صَلاتَيْنِ؛ نَهَى عَنِ الصَّلاةِ بَعْدَ الفَجْرِ حتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حتَّى تَغْرُبَ الشَّمْسُ، وعَنِ اشْتِمالِ الصَّمَّاءِ، وعَنِ الاحْتباءِ في ثَوْبٍ واحِدٍ يُفْضي بفَرْجِهِ

إلَى السَّماءِ، وعَنِ المُنابَذَةِ والمُلامَسَةِ. [راجع: ٣٦٨]

(31) CHAPTER. One should not try to offer *Aṣ-Ṣalāt* (the prayer) just before sunset.

(٣١) بابُ لا تُتَحَرَّى الصَّلاةُ قَبْلَ غُرُوبِ الشَّمْسِ

585. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "None of you should try to offer *Aṣ-Ṣalāt* (the prayer) at sunrise or sunset."

٥٨٥ - حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَتَحَرَّى أحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ ولَا عِنْدَ غُرُوبِها». [راجع: ٥٨٢]

586. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There is no *Ṣalāt* (prayer) after the morning prayer (*Fajr* prayer) till the sun rises, and there is no prayer after the *'Aṣr* prayer till the sun sets."

٥٨٦ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ عَنْ صالِحٍ، عَنِ ابْنِ شِهابٍ قالَ: أخْبَرَنِي عَطاءُ بْنُ يَزِيدَ الجُنْدَعِيُّ أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا صَلاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلا صَلاةَ بَعْدَ العَصْرِ حَتَّى تَغِيبَ الشَّمْسُ». [انظر: ١١٨٨، ١١٩٧، ١٨٦٤، ١٩٩٢، ١٩٩٥]

587. Narrated Mu'āwiyya رَضِيَ الله عَنْهُ: You offer a *Ṣalāt* (prayer) which I did not see being offered by Allāh's Messenger ﷺ when we were in his company, and he certainly had forbidden it (i.e., two *Rak'ā* after the *'Aṣr* prayer).

٥٨٧ - حدَّثَنا مُحَمَّدُ بنُ أبَانَ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ عَنْ أبي التَّيَّاحِ قالَ: سَمِعْتُ حُمْرَانَ بن أبانَ يُحَدِّثُ عَن مُعاوِيَةَ قالَ: إنَّكُم لَتُصَلُّونَ صَلاةً لَقَدْ صَحِبْنا رَسُولَ اللهِ ﷺ فَما رَأيْناهُ يُصَلِّيها وَلَقَدْ نَهَى عَنْهَا، يَعْنِي الرَّكْعَتَينِ بَعْدَ العَصْرِ. [انظر: ٣٧٦٦]

588. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ forbade the offering of

٥٨٨ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ

two *Ṣalāt* (prayers):
1. After the *Fajr* (early morning) prayer till the sun rises.
2. After the *'Aṣr* prayer till the sun sets.

قالَ: حدَّثَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بنِ عَاصِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنْ صَلاتَيْنِ: بَعْدَ الفَجْرِ حتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حتَّى تَغْرُبَ الشَّمْسُ. [راجع: ٣٦٨]

(32) CHAPTER. Whoever did not dislike to offer optional prayers except after the compulsory prayers of *'Aṣr* and *Fajr* only.

This has been narrated by 'Umar, Ibn 'Umar, Abū Sa'īd and Abū Hurairah.

(٣٢) بابُ مَنْ لَمْ يَكْرَهِ الصَّلاةَ إلَّا بَعْدَ العَصْرِ وَالفَجْرِ،

رَوَاهُ عُمَرُ، وابنُ عُمَرَ، وأبُو سَعيدٍ، وأبو هُرَيْرَةَ.

589. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I offer *Ṣalāt* as I saw my companions offering them. I do not forbid offering of prayers at any time during the day or night except at sunset and sunrise.

٥٨٩ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: أُصَلِّي كما رَأيتُ أصحابي يُصَلُّونَ، لا أنْهى أحداً يُصَلِّي بِلَيْلٍ وَلا نَهارٍ ما شاءَ، غَيْرَ أنْ لا تَحَرَّوا طُلُوعَ الشَّمْسِ وَلا غُرُوبَها. [راجع: ٥٨٢]

(33) CHAPTER. To offer the missed *Ṣalāt* (prayers) and the like after the *'Aṣr* prayer.

(٣٣) بابُ ما يُصَلَّى بَعْدَ العَصْرِ مِنَ الفَوَائِتِ ونَحْوِها،

And narrated Umm Salama رَضِيَ اللهُ عَنْها: The Prophet ﷺ offered two *Rak'ā* after the *'Aṣr* prayer and said, "Some people of the tribe of 'Abdul-Qais made me busy and did not let me offer the two *Rak'ā* after the *Ẓuhr* prayer."

وَقالَ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ: صَلَّى النَّبِيُّ ﷺ بَعْدَ العَصْرِ رَكْعَتَيْنِ. وَقالَ: شَغَلَني ناسٌ مِنْ عَبْدِ القَيْسِ عَنِ الرَّكْعَتَينِ بَعْدَ الظُّهْرِ.

590. Narrated 'Āishah رَضِيَ اللهُ عَنْها: By Allāh تعالى Who took away the Prophet, the Prophet ﷺ never missed them (two *Rak'ā*) after the *'Aṣr* prayer till he met Allāh; and he did not meet Allāh تعالى till it became heavy for him to offer *Aṣ-Ṣalāt* (the prayer) while standing. So, he used to offer most of the *Ṣalāt* (prayers) while sitting. (She meant the two *Rak'ā* after *'Aṣr*). He used to offer them

٥٩٠ - **حدَّثَنا** أبُو نُعَيْمٍ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أيْمَنَ قالَ: حدَّثَني أبي أنهُ سَمعَ عائِشَةَ قالَتْ: وَالَّذي ذَهَبَ بِهِ ما تَرَكَهُما حتَّى لَقِيَ اللهَ وَما لَقِيَ اللهَ تَعالى حتَّى ثَقُلَ عَنِ الصَّلاةِ. وكانَ يُصَلِّي كَثيراً مِنْ صَلاتِهِ

قاعِداً، تَعْني الرَّكْعَتَيْنِ بَعْدَ العَصْرِ. وكانَ النَّبِيُّ ﷺ يُصَلِّيهِما وَلا يُصَلِّيهِما في المَسْجِدِ مخافَةَ أنْ يُثَقِّلَ عَلى أُمَّتِهِ؛ وكانَ يُحِبُّ ما يُخَفِّفُ عَنْهُم.

[انظر: ٥٩١، ٥٩٢، ٥٩٣، ١٦٣١]

in the house and never offered them in the mosque, lest it might be hard for his followers and he loved what was easy for them.

٥٩١ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا هِشامٌ قالَ: أخْبَرَني أبي قَالَ: قالَتْ عائِشَةُ: ابنَ أُخْتِي، ما تَرَكَ النَّبِيُّ ﷺ السَّجْدَتَيْنِ بَعْدَ العَصْرِ عِنْدِي قَطُّ. [راجع: ٥٩٠]

591. Narrated Hishām's father: 'Āishah رَضِيَ اللهُ عَنْها (addressing me) said, "O son of my sister! The Prophet ﷺ never missed two prostrations (i.e. *Rak'ā*) after the *'Aṣr* prayer in my house."(1)

٥٩٢ - حدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا عَبدُ الوَاحِدِ قالَ: حدَّثَنا الشَّيْبانِيُّ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ الأسْوَدِ، عَنْ أبيهِ عَنْ عائِشَةَ قالَتْ: رَكْعتانِ لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَدَعُهُما سِرًّا وَلا عَلانِيَةً: رَكْعَتانِ قَبْلَ الصُّبْحِ وَرَكْعَتانِ بَعْدَ العَصْرِ. [راجع: ٥٩٠]

592. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ never missed two *Rak'ā* before the *Fajr* prayer and two *Rak'ā* after the *'Aṣr* prayer openly and secretly.

٥٩٣ - حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَة قَالَ: حدَّثَنا شُعْبَةُ عَنْ أبي إسحَاقَ قالَ: رَأيْتُ الأسْوَدَ وَمَسرُوقًا شَهِدَا عَلى عائِشَةَ قالَتْ: ما كانَ النَّبِيُّ ﷺ يَأتِيني في يَوْمٍ بَعْدَ العَصْرِ إلَّا صَلَّى رَكْعَتَينِ.

593. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever the Prophet ﷺ came to me after the *'Aṣr* prayer, he always offered two *Rak'ā*.(2)

(٣٤) بابُ التَّبْكِيرِ بالصَّلاةِ في يَوْمِ غَيْمٍ

(34) CHAPTER. To offer (the *'Aṣr* prayers) earlier on a cloudy day.

٥٩٤ - حدَّثَنا مُعاذُ بنُ فَضالَةَ

594. Narrated Ibn Abū Mālīḥ: I was with

(1) (H.591) See chapter No.33 after the *Ḥadīth* No.589.
(2) (H.593) See chapter No.33 after the *Ḥadīth* No.589.

Buraida on a cloudy day and he said, "Offer the *'Aṣr* prayer earlier as the Prophet ﷺ said, 'Whoever omits (does not offer) the *'Aṣr* prayer, all his (good) deeds will be lost.'

(See *Ḥadīth* No.552 and 553).

قالَ: حدَّثنا هِشامٌ عَنْ يَحْيَى هُوَ ابنُ أبي كثِيرٍ، عَنْ أبي قِلابَةَ أنَّ أبا المَلِيحِ حدَّثَهُ قالَ: كُنَّا مَعَ بُرَيْدَةَ في يَوْمٍ ذي غَيْمٍ فَقالَ: بَكِّرُوا بالصَّلاةِ فإنَّ النَّبيَّ ﷺ قالَ: «مَنْ تَرَكَ صَلاةَ العَصرِ حَبِطَ عَمَلُهُ». [راجع: ٥٥٣]

(35) CHAPTER. The *Adhān* for the *Ṣalāt* (prayer) after its stated time is over.

(٣٥) بابُ الأذانِ بَعْدَ ذهابِ الوَقْتِ

595. Narrated Abī Qatāda: One night we were travelling with the Prophet ﷺ and some people said, "We wish that Allāh's Messenger ﷺ would take rest along with us during the last hours of the night." He said, "I am afraid that you will sleep and miss the (*Fajr*) prayer." Bilāl said, "I will make you get up." So, all slept and Bilāl rested his back against his *Rāḥila* and he too was overwhelmed (by sleep) and slept. The Prophet ﷺ got up when the edge of the sun had risen and said, "O Bilāl! What about your statement?" He replied, "I have never slept such a sleep." The Prophet ﷺ said, "Allāh جل جلاله took your souls when He wished, and returned them to you when He wished. O Bilāl! Get up and pronounce the *Adhān* for *Aṣ-Ṣalāt* (the prayer)." The Prophet ﷺ performed ablution and when the sun came up and became bright, he stood up and offered the *Ṣalāt* (prayer).

٥٩٥ - حدَّثَنا عِمْرَانُ بنُ مَيْسَرَةَ قالَ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ قالَ: حدَّثَنا حُصَيْنٌ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبيهِ قالَ: سِرْنا مَعَ النَّبيِّ ﷺ لَيْلَةً، فَقالَ بَعضُ القَوْمِ: لَوْ عَرَّسْتَ بِنا يا رَسُولَ اللهِ، قالَ: «أخافُ أنْ تَنامُوا عَنِ الصَّلاةِ». قالَ بِلالٌ: أنا أُوقِظُكُم. فاضْطَجَعُوا وَأسْنَدَ بِلالٌ ظَهْرَهُ إلى رَاحِلَتِهِ فَغَلَبَتْهُ عَيْناهُ فَنامَ، فاسْتَيْقَظَ النَّبيُّ ﷺ وَقَدْ طَلَعَ حاجِبُ الشَّمْسِ فَقالَ: «يا بِلالُ، أيْنَ ماقُلْتَ؟» قالَ: ما أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُها قَطُّ. قالَ: «إنَّ اللهَ قَبَضَ أرْوَاحَكُمْ حِينَ شاءَ، وَرَدَّها عَلَيكُمْ حِينَ شاءَ، يا بِلالُ قُمْ فَأذِّنْ بالنَّاسِ بالصَّلاةِ» فَتَوَضَّأ، فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وابْيَاضَّتْ قامَ فَصَلَّى. [انظر: ٧٤٧١]

(36) CHAPTER. Whoever led the people in *Ṣalāt* (prayer) after its time was over.

(٣٦) بابُ مَنْ صَلَّى بالنَّاسِ جَمَاعَةً بَعْدَ ذَهابِ الوَقْتِ

596. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the Day of Al-Khandaq (the battle of Trench), 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ came cursing the disbelievers of Quraish after the sun had set and said, "O Allāh's Messenger ﷺ, I could not offer the *'Aṣr* prayer till the sun was about to set." The Prophet ﷺ said, "By Allāh! I, too, have not offered the *Ṣalāt* (prayer)."

So, we turned towards Buṭḥān, and the Prophet ﷺ performed ablution and we too performed ablution and offered the *'Aṣr* prayer after the sun had set, and then he offered the *Maghrib* prayer.

٥٩٦ - **حدَّثنا** مُعاذُ بنُ فَضالَةَ قالَ: حدَّثنا هِشامٌ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ: أنَّ عُمَرَ بنَ الخَطَّابِ جاءَ يَوْمَ الخَنْدَقِ بَعْدَ ما غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قالَ: يا رَسُولَ اللهِ ما كِدْتُ أُصَلِّي العَصْرَ حتَّى كادَتِ الشَّمْسُ تَغْرُبُ. قالَ النَّبِيُّ ﷺ: «وَاللهِ ما صَلَّيْتُها»، فَقُمْنا إلى بُطْحانَ فَتَوَضَّأَ لِلصَّلاةِ وَتَوَضَّأنا لَها، فَصَلَّى العَصْرَ بَعْدَ ما غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَها المَغْرِبَ. [انظر: ٥٩٨، ٦٤١، ٩٤٥، ٤١١٢]

(37) CHAPTER. One who forgets a *Ṣalāt* (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer.

(٣٧) **بابٌ** مَنْ نَسِيَ صَلاةً فَلْيُصَلِّ إذَا ذَكَرَ، وَلا يُعِيدُ إلَّا تِلْكَ الصَّلاةَ،

Ibrāhīm said: If one missed unintentionally one prayer 20 years ago then he should offer only that *Ṣalāt* (prayer).

وقالَ إبْرَاهِيمُ: مَنْ تَرَكَ صَلاةً وَاحِدَةً عِشْرِينَ سَنَةً لَمْ يُعِدْ إلَّا تِلْكَ الصَّلاةَ الوَاحِدَةَ.

597. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone forgets a *Ṣalāt* (prayer) he should offer that prayer when he remembers it. There is no expiation except to offer the same." Then he recited. "...And perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) for My (i.e., Allāh's) Remembrance." (V.20:14).

٥٩٧ - **حدَّثنا** أبُو نُعَيمٍ ومُوسَى بنُ إسمَاعِيلَ قالَا: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ نَسِيَ صَلاةً فَلْيُصَلِّ إذَا ذَكَرَ، لا كَفارَةَ لَها إلَّا ذلكَ ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾ [طـه: ١٤]» قالَ مُوسَى: قالَ هَمَّامٌ: سَمِعْتُهُ يَقُولُ بَعْدُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾ وقالَ حَبَّانُ: حدَّثنا هَمَّامٌ قالَ: حدَّثنا قَتادَةُ

قَالَ: حدَّثنا أنَسٌ عَنِ النَّبيِّ ﷺ نَحْوَهُ.

(38) CHAPTER. The *Qaḍā* of prayers (*Qaḍā* means to perform or offer or do a missed religious obligation after its stated time).

(٣٨) بابٌ قَضاءِ الصَّلاةِ الأُولَى فالأُولَى

598. Narrated Jābir رَضِيَ اللهُ عَنْهُ: 'Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the *'Asr* prayer till the sun had set." Then we went to Buṭhān and he offered the (*'Asr*) prayer after sunset and then he offered the *Maghrib* prayer.

٥٩٨ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيَى عَنْ هِشامٍ قالَ: حدَّثنا يَحْيَى - هُوَ ابنُ أبي كَثِيرٍ - عَنْ أبي سَلَمَةَ، عَنْ جابِرٍ قالَ: جَعَلَ عُمَرُ يَوْمَ الخَنْدَقِ يَسُبُّ كُفَّارَهُمْ وَقالَ: يا رَسُولَ اللهِ! ما كِدْتُ أُصَلِّي العَصْرَ حتَّى غَرَبَتِ الشَّمْسُ، قالَ: فَنَزَلْنا بُطْحانَ فَصَلَّى بَعْدَ ما غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى المَغْرِبَ. [راجع: ٥٩٦]

(39) CHAPTER. What is disliked about talking after the *'Ishā'* prayer.

(٣٩) بابُ ما يُكْرَهُ مِنَ السَّمَرِ بَعْدَ العِشاءِ

السَّامِرُ مِنَ السَّمَرِ وَالْجَمْعُ السُّمَّارُ والسَّامِرُ هَاهُنَا في مَوضِعِ الجَمْعِ وأَصْلُ السَّمَرِ ضَوءُ لَونِ الْقَمَرِ وَكَانُوا يَتَحَدَّثُونَ فِيهِ.

599. Narrated Abūl-Minhāl: My father and I went to Abī Barza Al-Aslamī رَضِيَ اللهُ عَنْهُ and my father said to him, "Tell us how Allāh's Messenger ﷺ used to offer the compulsory congregational *Ṣalāt* (prayers)." He said, "He used to offer the *Ẓuhr* prayer, which you call the first prayer, as the sun declined at noon, the *'Asr* at a time when one of us could go to his family at the farthest place in Al-Madīna while the sun was still hot. (The narrator forgot what Abū Barza had said about the *Maghrib* prayer), and the Prophet ﷺ preferred to offer the *'Ishā'* prayer late and disliked to sleep before it or

٥٩٩ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحْيَى قالَ: حدَّثنا عَوْفٌ قالَ: حدَّثنا أبُو المِنْهالِ قالَ: انْطَلَقْتُ مَعَ أبي إلى أبي بَرْزَةَ الأَسْلَمِيِّ، فَقالَ لَهُ أبي: حدِّثنا كَيْفَ كانَ رَسُولُ اللهِ ﷺ يُصَلِّي المَكْتُوبَةَ؟. قالَ: كانَ يُصَلِّي الهَجِيرَ - وهِيَ الَّتي تَدْعُونَها الأُولَى - حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي العَصْرَ ثُمَّ يَرْجِعُ أحَدُنا إلى أهْلِهِ في

أقْصَى المَدِينةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ ما قالَ في المَغْرِبِ. قالَ: وكانَ يَسْتَحِبُّ أنْ يُؤخِّرَ العِشاءَ. قالَ: وكانَ يَكْرَهُ النَّوْمَ قَبْلَها وَالحَدِيثَ بَعْدَها، وكانَ يَنْفَتِلُ مِنْ صَلاةِ الغَدَاةِ حِينَ يَعْرِفُ أحَدُنا جَلِيسَهُ وَيَقْرأُ مِنَ السِّتِّينَ إلى المِائَةِ. [راجع: ٥٤١]

talk after it. And he used to return after finishing the morning prayer (*Fajr* prayer) at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet ﷺ) used to recite 60 to 100 *'Āyāt'* (Verses) of the Qur'ān in it."

(٤٠) بابُ السَّمَرِ في الفِقْهِ والخَيرِ بَعْدَ العِشاءِ،

(40) CHAPTER. Talking about the Islāmic jurisprudence and good things after the *'Ishā'* prayer.

٦٠٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ الصَّبَّاحِ قالَ: حدَّثَنا أبو عليٍّ الحَنَفيُّ قالَ: حدَّثَنا قُرَّةُ ابنُ خالِدٍ قالَ: انْتَظَرْنا الحَسَنَ، ورَاثَ عَلَيْنا حتَّى قَرُبْنا مِنْ وَقْتِ قِيامِهِ فَجاءَ وَقالَ: دَعانا جِيرانُنا هؤلاءِ. ثُمَّ قالَ: قالَ أنَسٌ: نَظَرْنا النَّبيَّ ﷺ ذاتَ لَيْلَةٍ حتَّى كانَ شَطْرُ اللَّيْلِ يَبْلُغُهُ، فَجاءَ فَصَلَّى لَنا ثُمَّ خَطَبَنا فَقالَ: «ألا إنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا وإنَّكُمْ لَمْ تَزَالُوا في صَلاةٍ ما انْتَظَرْتُمُ الصَّلاةَ». «وإنَّ القَوْمَ لا يَزَالُونَ بِخَيْرٍ ما انْتَظَرُوا الخَيرَ». قالَ قُرَّةُ: هُوَ مِنْ حَدِيثِ أنَسٍ عَنِ النَّبيِّ ﷺ. [راجع: ٥٧٢]

600. Narrated Qurra bin Khālid that once he waited for Al-Ḥasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, "Our neighbours invited us." Then he added, "Narrated Anas: Once we waited for the Prophet ﷺ till it was midnight or about midnight. He came and led us in the prayer, and after finishing it, he addressed us and said, 'All the people have offered their prayers and then slept and you had been in prayer as long as you were waiting for it.'" Al-Ḥasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Ḥasan's statement is a portion of Anas *Ḥadīth* from the Prophet ﷺ.

٦٠١ - **حدَّثَنا** أبو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سالِمُ بنُ عَبْدِ اللهِ بنِ عُمَرَ، وأبو بَكْرِ بْنُ أبي حَثْمَةَ أنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: صلَّى النَّبيُّ ﷺ صَلاةَ

601. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered one of the *'Ishā'* prayer in his last days and after finishing it with *Taslīm*, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night."

The people made a mistake in grasping the meaning of this statement of Allāh's Messenger ﷺ and they indulged in those things which are said about these narrations (i.e., some said that the Day of Resurrection will be established after 100 years etc.) but the Prophet ﷺ said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."(1)

العِشاءِ في آخِرِ حَياتِهِ. فَلَمَّا سَلَّمَ قامَ النَّبِيُّ ﷺ فَقالَ: «أرأيْتَكُمْ لَيْلَتَكُمْ هٰذِهِ، فإنَّ رَأسَ مِائَةِ سَنَةٍ لا يَبْقَى مِمَّنْ هُوَ اليَوْمَ عَلى ظَهْرِ الأرْضِ أحَدٌ». فَوَهِلَ النَّاسُ في مَقالَةِ النَّبِيِّ ﷺ إلى ما يَتَحَدَّثُونَ في هٰذِهِ الأحادِيثِ عَنْ مِائَةِ سَنَةٍ، وإنَّما قالَ النَّبِيُّ ﷺ: «لا يَبْقَى مِمَّنْ هُوَ اليَوْمَ عَلى ظَهْرِ الأرْضِ»، يُرِيدُ بِذٰلِكَ أنَّها تَخْرِمُ ذٰلِكَ القَرْنَ. [راجع: ١١٦]

(41) CHAPTER. To talk with the family and the guests after the *'Iṣḥā'* prayer.

(٤١) بابُ السَّمَرِ مَعَ الأهْلِ والضَّيْفِ

602. Narrated Abū 'Uthmān: 'Abdur Raḥmān bin Abī Bakr رَضِيَ اللهُ عَنْهُما said, "*Aṣ-Ṣuffa* companions were poor people and the Prophet ﷺ said, 'Whoever has food for two persons should take a third one from them (*Aṣ-Ṣuffa* companions). And whosoever has food for four persons he should take one or two from them' Abū Bakr took three men and the Prophet ﷺ took ten of them."

Abdur Raḥmān added: My father my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Raḥmān also said, 'My wife and our servant who was common for both my house and Abū Bakr's house). Abū Bakr took his supper with the Prophet ﷺ and remained there till the *'Iṣḥā'* prayer was offered. Abū Bakr (after the prayer) went back and stayed with the Prophet ﷺ till the Prophet ﷺ took his meal and then Abū Bakr returned to his house

٦٠٢ - **حدَّثَنا** أبُو النُّعْمانِ قالَ: حدَّثَنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ: حدَّثَنا أبي قالَ: حدَّثَنا أبُو عثمانَ عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرٍ: أنَّ أصْحابَ الصُّفَّةِ كانُوا أُناساً فُقَراءَ. وأنَّ النَّبِيَّ ﷺ قالَ: «مَنْ كانَ عِنْدَهُ طَعامُ اثْنَيْنِ فَلْيَذْهَبْ بِثالِثٍ. وإنْ أرْبَعٌ فَخامِسٌ أوْ سادِسٌ». وأنَّ أبا بَكْرٍ جاءَ بِثَلاثَةٍ وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ. قالَ: فَهُوَ أنا وأبي، فَلا أدْرِي قالَ: وَامْرَأتي وخادِمٌ، بَيْنَ بَيْتِنا وَبَيْنَ بَيْتِ أبي بَكْرٍ. وإنَّ أبا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَيْثُ صُلِّيَتِ العِشاءُ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيُّ ﷺ، فَجاءَ

(1) (H.601) This was a sign of Prophethood, for what Allāh's Messenger ﷺ said was proved, as the last of his companions to die was Abū At-Ṭufail 'Āmir bin Wāthila who died 100 years after the prophecy of the Prophet ﷺ and he was 110 years old then.

after a long portion of the night had passed. Abū Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat until you come. The food was served for them but they refused." 'Abdur Raḥmān added: I went away and hid myself (being afraid of Abū Bakr) and in the meantime he (Abū Bakr) called me, "O Ghunthar (a harsh word)!" and also called me bad names and abused me and then said, "Eat! No welcome for you." Then (the supper was served). Abū Bakr took an oath that he would not eat that food. The narrator added: By Allāh, whenever any one of us (myself and the guests of *Aṣ-Ṣuffa* companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abū Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) "O the sister of Banī Firās! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abū Bakr ate from it, and said, "That (oath) was from Satan", meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet ﷺ. So that meal was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet ﷺ divided us into twelve (groups) (the Prophet's Companions) each being headed by a man. Allāh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal (or said something like that).

بَعْدَ ما مَضَى مِنَ اللَّيْلِ ما شاءَ اللهُ. قالَتْ لَهُ امْرَأَتُهُ: وَما حَبَسَكَ عَنْ أَضْيافِكَ، أَوْ قالَتْ: ضَيْفِكَ؟ قالَ: أَوَما عَشَّيْتِيهِمْ؟ قالَتْ: أَبَوْا حَتَّى تَجيءَ، قَدْ عُرِضُوا فأَبَوْا. قالَ: فَذَهَبْتُ أنا فاخْتَبَأْتُ، فَقالَ: يا غُنْثَرُ، فَجَدَّعَ وَسَبَّ. وقالَ: كُلُوا لا هَنِيئاً، فَقالَ: وَاللهِ لا أَطْعَمُه أبَداً، وايْمُ اللهِ ما كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إلَّا رَبَا مِنْ أَسْفَلِها أَكْثَرُ مِنْها. - قالَ: - وَشَبِعُوْا - وصَارَتْ أَكْثَرَ مِما كانَتْ قَبْلَ ذٰلِكَ، فَنَظَرَ إلَيْها أبو بَكْرٍ فإذَا هِيَ كما هِيَ أَوْ أَكْثَرُ مِنْها. فَقالَ لامرَأتِهِ: يا أُخْتَ بَنِي فِراسٍ، ما هذا؟ قالَتْ: لا وقُرَّةِ عَيْني، لَهِيَ الآنَ أَكْثَرُ مِنْها قَبْلَ ذلكَ بِثَلاثِ مَرَّاتٍ. فَأكَلَ مِنْها أبُو بَكْرٍ وقالَ: إنَّما كان ذٰلِكَ مِنَ الشَّيْطانِ - يَعْني يَمِينَهُ -. ثُمَّ أكَلَ مِنها لُقْمَةً ثُمَّ حَمَلَها إلَى النَّبِيِّ ﷺ فأصْبَحَتْ عِنْدَهُ، وكانَ بَيْنَنَا وَبَينَ قَوْمٍ عَقْدٌ فَمَضَى الأجَلُ فَفَرَّقَنا اثْنَيْ عَشَرَ رَجُلاً مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُناسٌ، اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْها أَجْمَعُونَ، أَوْ كما قالَ. [انظر: ٣٥٨١، ٦١٤٠، ٦١٤١]

10 - THE BOOK OF *ADHĀN*[1]

١٠ - كتاب الأذان

(1) CHAPTER. How the *Adhān* for *Ṣalāt* (prayer) was started.

And the Statement of Allāh جَلّ جَلاله:

"And when you proclaim the call for *Aṣ-Ṣalāt* [call for the prayer (*Adhān*)], they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allāh تعالى: "...When the call (*Adhān*) is proclaimed for the *Salāt* (prayer) on the day of Friday..." (V.62:9).

603. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people mentioned the fire and the bell [they suggested those as signals to indicate the time to offer *Ṣalāt* (prayers)], and by that they mentioned the Jews and the Christians. Then Bilāl was ordered to pronounce *Adhān* for the *Ṣalāt* by saying its wordings twice (in doubles) and for the *Iqāma* (the call for the actual standing for the *Ṣalāt* in rows) by saying its wordings once (in singles) (*Iqāma* is pronounced when the people are ready for the *Ṣalāt*).

604. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Muslims arrived at Al-Madīna, they used to assemble for *Aṣ-Ṣalāt* (the prayer), and used to guess the time for it. During those days, the practice of *Adhān* for *Ṣalāt* (prayers) had not been introduced yet. Once they discussed this problem regarding the call for *Ṣalāt*. Some people suggested the use of a bell like the Christians, others

(١) بابُ بَدْءِ الأذَانِ،

وَقَوْلِهِ عَزَّ وجَلَّ: ﴿وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾ [المائدة:٥٨] وقَوْلِهِ: ﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ﴾ [الجمعة: ٩].

٦٠٣ - حدَّثَنَا عِمرَانُ بنُ مَيْسَرَةَ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قَالَ: حدَّثَنا خالِدٌ عَنْ أبي قِلابَةَ، عَنْ أنَسٍ قالَ: ذَكَرُوا النَّارَ والنَّاقُوسَ، فَذَكَرُوا اليَهُودَ وَالنَّصارَى، فَأُمِر بِلالٌ أنْ يَشْفَعَ الأذانَ وَأنْ يُوتِرَ الإقامَةَ. [انظر: ٦٠٥، ٦٠٧، ٣٤٥٧]

٦٠٤ - حدَّثَنَا مَحْمُودُ بنُ غَيلانَ قالَ: حدَّثَنا عَبْدُ الرَّزّاقِ قالَ: أخْبَرَنا جُرَيْجٌ قالَ: أخْبَرَني نافِعٌ أنَّ ابنَ عُمَرَ كانَ يَقُولُ: كانَ المُسْلِمُونَ حينَ قَدِمُوا المَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاةَ لَيْسَ يُنادَى لَها، فَتَكَلَّمُوا يَوْماً

(1) (Book. 10) *Adhān*: The call to prayer pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Aṣh-hadu an lā ilāha illallāh, Aṣh-hadu an lā ilāha illallāh, Aṣh-hadu anna Muḥammadan Rasūl-Ullāh, Aṣh-hadu anna Muḥammadan Rasūl-Ullāh, Ḥaiya 'alas-Ṣalāh, Ḥaiya 'alas-Ṣalāh, Ḥaiya 'alal-Falāh, Ḥaiya 'alal-Falāh, Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāh.*

proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for *Aṣ-Ṣalāt*; so, Allāh's Messenger ﷺ ordered Bilāl to get up and pronounce the *Adhān* for *Aṣ-Ṣalāt*.

في ذٰلكَ فَقالَ بَعْضُهُمْ: اتَّخِذُوا ناقُوساً مِثْلَ ناقُوسِ النَّصارَى، وقالَ بَعْضُهُمْ: بَلْ بُوقاً مِثْلَ قَرْنِ اليَهُودِ. فَقالَ عُمَرُ: أوَلَا تَبْعَثُونَ رَجُلاً يُنادِي بالصَّلاةِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «يا بِلالُ قُمْ فَنادِ بالصَّلاةِ».

(2) CHAPTER. Pronouncing the wording of *Adhān* for *Ṣalāt* (prayers) twice (in doubles).

(٢) بابٌ: الأذانُ مَثنىٰ

605. Narrated Anas رَضِيَ اللهُ عَنْهُ: Bilāl was ordered to repeat the wording of the *Adhān* for *Ṣalāt* (prayers) twice (in doubles) and to pronounce the wording of the *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Ṣalāt*.

٦٠٥ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ سِماكِ بنِ عَطِيَّةَ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ، قالَ: أُمِرَ بِلالٌ أنْ يَشْفَعَ الأذانَ وأنْ يُوتِرَ الإقامَةَ إلَّا الإقامَةَ. [راجع: ٦٠٣]

606. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the number of Muslims increased they discussed the question as to how to know the time for *Aṣ-Ṣalāt* (the prayers) by some familiar means. Some suggested that a fire be lit [at the time of *Ṣalāt* (prayer)] and others put forward the proposal to ring the bell.

Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of the *Iqāma* once (in singles) only.

٦٠٦ - **حدَّثَني** مُحَمَّدٌ - وَهُوَ ابنُ سلامٍ - قالَ: حدَّثَني عَبْدُ الوَهَّابِ الثَّقَفيُّ قالَ: حَدَّثَنا خالِدٌ الحَذَّاءُ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالكٍ قالَ: لمَّا كَثُرَ النَّاسُ قالَ: ذَكَرُوا أنْ يَعْلَمُوا وَقْتَ الصَّلاةِ بِشَيءٍ يَعْرِفُونَهُ، فَذَكَرُوا أنْ يُورُوا ناراً أوْ يَضْرِبُوا ناقُوساً، فَأُمِرَ بِلالٌ أنْ يَشْفَعَ الأذَانَ وَأنْ يُوتِرَ الإقامَةَ. [راجع: ٦٠٣]

(3) CHAPTER. To pronounce the wording of *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Ṣalāt*.

(٣) بابٌ: الإقامَةُ واحِدَةٌ، إلَّا قَوْلَهُ: قَدْ قامَتِ الصَّلاةُ

607. Narrated Abū Qilāba: Anas رَضِيَ اللهُ عَنْهُ said, "Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of *Iqāma* once (in singles) only." The subnarrator Ismā'īl said, "I mentioned that

٦٠٧ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا إسمَاعِيلُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا خالدٌ عَنْ أبي قِلابَةَ، عَنْ

to Ayyūb and he added (to that), "Except *Iqāma* (i.e., *Qad-qāmat-iṣ-Ṣalāt* which should be said twice)."

أَنَسٍ قَالَ: أُمِرَ بِلالٌ أن يَشْفَعَ الأذانَ وَأَنْ يُوتِرَ الإقامَة. قالَ إسمَاعِيلُ فَذَكَرْتُ لِأَيُّوبَ فَقالَ: إِلَّا الإقامَةَ.
[راجع: ٦٠٣]

(4) CHAPTER. Superiority of the *Adhān*.

(٤) بابُ فَضْلِ التَّأْذِينِ

608. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Adhān* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *Adhān*. When the *Adhān* is completed he comes back, and again takes to his heels when the *Iqāma* is pronounced; and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his *Ṣalāt* (prayer)] and makes him remember things which he does not recall to his mind before the *Ṣalāt* and that causes him to forget how much he has prayed."

٦٠٨ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا نُودِيَ للصَّلاةِ أَدْبَرَ الشَّيْطانُ لَهُ ضُرَاطٌ حتَّى لا يَسْمَعَ التَّأْذِينَ، فإذَا قُضِيَ النِّداءُ أَقْبَلَ حتَّى إذَا ثُوِّبَ لِلصَّلاةِ أَدْبَرَ، حتَّى إذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حتَّى يَخْطُرَ بَيْنَ المَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ حتَّى يَظَلَّ الرَّجُلُ لا يَدْري كَمْ صَلَّى». [انظر: ١٢٢٢، ١٢٣١، ١٢٣٢، ٣٢٨٥]

(5) CHAPTER. Raising the voice in pronouncing the *Adhān*.

(٥) بابُ رَفْعِ الصَّوْتِ بالنِّدَاءِ،

'Umar bin 'Abdul 'Azīz said (to his *Mu'adh-dhin* i.e., call-maker), "Pronounce the *Adhān* clearly and in a straight forward manner, otherwise we will dismiss you."

وَقالَ عُمَرُ بنُ عَبْدِ العَزِيزِ: أَذِّنْ أَذَاناً سَمْحاً، وإلَّا فاعْتَزِلْنا.

609. Narrated 'Abdur Raḥmān: Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce *Adhān* for the *Ṣalāt* (prayer) raise your voice in doing so, for whoever hears the *Adhān*, whether a human being, a jinn or any other creature, will be a witness for you on the Day

٦٠٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ الأنْصارِيِّ ثُمَّ المَازنيِّ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّ أبا سَعِيدٍ الخُدْرِيَّ قالَ لَهُ: إنِّي أَرَاكَ

of Resurrection." Abū Sa'īd added, "I heard it (this narration) from Allāh's Messenger ﷺ." (See *Hadith* No.3296, Vol.4 and *Hadith* No.373, Summarized *Sahih Al-Bukhari*)

تُحِبُّ الغَنَمَ والبادِيَةَ، فإذَا كُنْتَ في غَنَمِكَ أوْ بادِيَتِكَ فَأذَّنْتَ لِلصَّلاةِ فَارْفَعْ صَوْتَكَ بالنّدَاءِ فإنّهُ لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ وَلا إنْسٌ وَلا شَيءٌ إلّا شَهِدَ لَهُ يَوْمَ القِيامَةِ. قالَ أبو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. [انظر: ٣٢٩٦، ٧٥٤٨]

(6) CHAPTER. To suspend fighting on hearing the *Adhān*.

(٦) بابٌ ما يُحقَنُ بالأذانِ مِنَ الدِّماءِ

610. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: "Whenever the Prophet ﷺ went out with us to fight (in Allāh's Cause) against any nation, he never allowed us to attack till morning and he would wait and see. If he heard *Adhān* he would postpone the attack, and if he did not hear *Adhān* he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the *Adhān* for the prayer, he (the Prophet ﷺ) rode and I rode behind Abī Ṭalha and my foot was touching that of the Prophet ﷺ.

"The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet ﷺ they shouted 'Muḥammad! By Allāh, Muḥammad and his army.' When Allāh's Messenger ﷺ saw them, he said, *'Allāhu Akbar! Allāhu Akbar!* Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.'"

٦١٠ - حدَّثني قُتَيْبَةُ بْنُ سَعيدٍ قالَ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ: عَنِ النَّبيِّ ﷺ أنَّهُ كانَ إذَا غَزَا بِنا قَوْماً لَمْ يَكُنْ يَغْزُو بنا حتَّى يُصْبحَ وَيَنْظُرَ، فإنْ سَمِعَ أذَاناً كَفَّ عَنْهُمْ، وإنْ لَمْ يَسْمَعْ أذَاناً أغارَ عَلَيْهِمْ. قالَ: فَخَرَجْنا إلى خَيْبَرَ فانْتَهَيْنا إلَيْهِمْ لَيْلاً، فَلَمَّا أصْبَحَ ولَمْ يَسْمَعْ أذاناً رَكِبَ وَرَكِبْتُ خَلْفَ أبي طَلْحَةَ وَإنَّ قَدَمِي لَتَمَسُّ قَدَمَ النَّبيِّ ﷺ. قالَ: فَخَرَجُوا إلَيْنا بِمَكاتِلِهِمْ وَمَسَاحِيهِمْ فَلَمّا رَأوُا النَّبيَّ ﷺ قالُوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ وَالخَمِيسُ، قالَ: فَلَمَّا رَآهُمْ رَسُولُ اللهِ ﷺ قالَ: «اللهُ أكْبرُ، اللهُ أكْبرُ خَرِبَتْ خَيْبَرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». [راجع: ٣٧١]

(7) CHAPTER. What to say on hearing the *Adhān*.

(٧) بابٌ ما يَقُولُ إذَا سَمِعَ المُنادِي

611. Narrated Abū Sa'īd Al-Khudrī رَضِيَ

٦١١ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ

رضي الله عنه: Allāh's Messenger ﷺ said, "Whenever you hear the *Adhān*, say just as the *Mu'adh-dhin* is saying.

قالَ: أَخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَطاءِ ابنِ يَزيدَ اللَّيْثيِّ، عَنْ أَبي سَعيدٍ الخُدْريِّ، أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا سَمِعْتُمُ النِّداءَ فَقُولُوا مِثْلَ ما يَقُولُ المُؤَذِّنُ».

612. Narrated 'Īesā bin Ṭalḥa that he had heard Mu'āwiyya repeating the words of *Adhān* up to *"Wa ash-hadu anna Muhammadan Rasūl-Ullāh* (and I testify that Muḥammad is Allāh's Messenger.)"

٦١٢ - حدَّثَنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بنِ إِبْراهيمَ بنِ الحارِثِ، قالَ: حدَّثَني عيسَى بنُ طَلْحَةَ أَنَّه سَمِعَ مُعاوِيَةَ يَوْماً فَقالَ مِثْلَهُ إلى قَوْلِهِ: «وَأَشهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ».

حدَّثَنا إِسْحاقُ بنُ رَاهَوَيْهِ قالَ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى نَحْوَهُ. [انظر: ٦١٣، ٩١٤]

613. Narrated Yaḥyā as above (586) and added: "Some of my companions told me that Hishām had said, "When the *Mu'adh-dhin* said, *'Hayya 'alaṣ-Ṣalāh* (come for the prayer)." Mu'āwiyya said, *"Lā ḥawla walā quw-wata illā billāh* (there is neither might nor any power except with Allāh)" and added, "We heard your Prophet ﷺ saying the same."

٦١٣ - قالَ يَحْيَى: وَحدَّثَني بَعْضُ إِخْوَانِنا أَنَّهُ قالَ: لَمَّا قال: حَيَّ عَلى الصَّلاةِ، قالَ: لا حَوْلَ وَلا قُوَّةَ إِلَّا باللهِ، وقالَ: هٰكَذا سَمِعْنا نَبِيَّكُمْ ﷺ يقولُ». [راجع: ٦١٢]

(8) CHAPTER. Invocation at the time of *Adhān*.

(٨) بابُ الدُّعاءِ عِنْدَ النِّداءِ

614. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "Whoever after listening to the *Adhān says, 'Allāhumma Rabba hādhihid-da' watit-tāmmati waṣ-ṣalātil qā'imati, āti Muḥammadanil-wasīlata wal-faḍīlata, wab'-athhu maqāman maḥmūdanil-ladhī wa'-adtahū* [O Allāh! Lord of this perfect call (of not ascribing partners to You) and of

٦١٤ - حدَّثَني عليُّ بنُ عَيَّاشٍ قالَ: حدَّثَنا شُعَيْبُ بنُ أبي حَمْزَةَ، عَنْ مُحَمَّدِ ابْنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ حِينَ يَسْمَعُ النِّداءَ: اللَّهُمَّ

the regular *Ṣalāt* (prayer) which is going to be established! Kindly give Muḥammad (ﷺ) *Al-Wasīlah* (highest position in Paradise) and *Al-Fadīlah* (extra degree of honour) and raise him to *Maqām Mahmūd* {a station of praise and glory, i.e., the honour of intercession (شفاعة الكبرة) on the Day of Resurrection}, which You have promised him], then intercession for me will be permitted for him on the Day of Resurrection".

(9) CHAPTER. To draw lots for pronouncing the *Adhān*.

And it is said that some people differed regarding the pronunciation of *Adhān* (i.e., who should pronounce the *Adhān*). So Sa'd drew lots amongst them.

615. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row [in congregational *Ṣalāt* (prayers)] and found no other way to get that except by drawing lots they would draw lots; and if they knew (the reward of) the *Ẓuhr* prayer (in the early moments of its stated time) they would race for it (go early); and if they knew (the reward of) *'Ishā'* and *Fajr* (early morning) prayers in congregation, they would come to offer them even if they had to crawl."

(10) CHAPTER. Talking during the *Adhān*.

Sulaimān bin Ṣurad talked while pronouncing *Adhān*. Al-Ḥasan said, "There is no harm if the *Mu'adh-dhin* laughs while pronouncing the *Adhān* or *Iqāma*."

616. Narrated 'Abdullāh bin Al-Ḥārith: Once on a rainy, muddy day, Ibn 'Abbās رَضِيَ اللهُ عَنْهُما delivered a *Khutba* (religious talk) in our presence and when the *Mu'adh-dhin* pronounced the *Adhān* and was going to

رَبَّ هذِهِ الدَّعْوَةِ التَّامَّةِ والصَّلاةِ القائِمَةِ، آتِ مُحَمداً الوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقاماً مَحْمُوداً الذي وَعَدْتَهُ؛ حَلَّتْ لَهُ شَفاعَتي يَوْمَ القِيامَةِ». [انظر: ٤٧١٩]

(٩) بابُ الاسْتِهامِ في الأذانِ،

ويُذكرُ أنَّ أقْواماً اخْتَلَفُوا في الأذانِ فَأقْرَعَ بَيْنَهُمْ سَعْدٌ.

٦١٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ مَوْلىٰ أبي بَكْرٍ، عَنْ أبي صالِحٍ، عن أبي هريرة أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَوْ يَعْلَمُ النَّاسُ ما في النِّداءِ والصَّفِّ الأوَّلِ ثُمَّ لَمْ يَجِدُوا إلَّا أنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا، ولَوْ يَعْلَمُونَ ما في التَّهْجِيرِ لاسْتَبَقُوا إلَيْهِ. ولَوْ يَعْلَمُونَ ما في العَتَمَةِ والصُّبْحِ لأتَوْهُما ولَوْ حَبْواً». [انظر: ٦٥٤، ٧٢١، ٢٦٨٩]

(١٠) بابُ الكَلامِ في الأذانِ،

وتَكَلَّمَ سُلَيْمانُ بنُ صُرَدٍ في أذانِهِ. وقالَ الحَسَنُ: لا بَأسَ أنْ يَضْحَكَ وهُوَ يُؤَذِّنُ أو يُقِيمُ.

٦١٦ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادٌ عَنْ أيُّوبَ وَعَبْدِ الحَمِيدِ صاحِبِ الزِّيادِيِّ وعاصِمٍ الأحْوَلِ عَنْ

say: "*Haiyya 'alaṣ-Ṣalāh* (come for the prayer)," Ibn 'Abbās ordered him to say, "Offer *Aṣ-Ṣalāt* (the prayers) at your homes." The people began to look at each other (surprisingly). Ibn 'Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ or his *Mu'adh-dhin*), and it is a license."

عَبْدِ اللهِ بنِ الحَارِثِ قالَ: خَطَبَنا ابنُ عَبَّاسٍ في يَوْمٍ رَزْغٍ فَلَمَّا بَلَغَ المُؤذِّنُ: حَيَّ عَلَى الصَّلاةِ؛ فَأَمَرَهُ أنْ يُنادِيَ: الصَّلاةُ في الرِّحالِ، فَنَظَرَ القَوْمُ بَعْضُهُمْ إلى بَعْضٍ، فقالَ: فَعَلَ هذَا مَنْ هُوَ خَيْرٌ مِنْهُ وإنَّها عَزْمَةٌ. [انظر: ٦٦٨، ٩٠١]

(11) CHAPTER. The *Adhān* pronounced by a blind man (is permissible) when there is a person to inform him about the time of the *Ṣalāt* (prayer).

(١١) بابُ أذَانِ الأعمى إذَا كانَ لَهُ مَنْ يُخْبِرُهُ

617. Narrated Sālim bin 'Abdullāh: My father said that Allāh's Messenger ﷺ said, "Bilāl pronounces *Adhān* at night, so keep on eating and drinking (*Sahūr*) till Ibn Umm Maktūm pronounces *Adhān*." Sālim added, "He was a blind man who would not pronounce the *Adhān* unless he was told that the day had dawned."

٦١٧ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ عَنْ أبيهِ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ بِلالاً يُؤَذِّنُ بلَيْلٍ، فَكُلُوا وَاشْرَبُوا حتَّى يُنادِيَ ابنُ أُمِّ مَكْتُومٍ». قالَ: وكانَ رَجُلاً أعمَى لا يُنادِي حتَّى يُقالَ لَهُ: أصْبَحْتَ أصْبَحْتَ. [انظر: ٦٢٠، ٦٢٣، ١٩١٨، ٢٦٥٦، ٧٢٤٨]

(12) CHAPTER. The *Adhān* after *Al-Fajr* (dawn).

(١٢) بابُ الأذانِ بَعْدَ الفَجْرِ

618. Narrated Ḥafṣa رَضِيَ اللهُ عَنها: When the *Mu'adh-dhin* pronounced the *Adhān* for *Fajr* prayer and the dawn became evident, the Prophet ﷺ would offer a two *Rak'ā* light prayer (*Sunna*) before the *Iqāma* of the compulsory (congregational) *Ṣalāt* (prayer).

٦١٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: أخْبَرَتْني حَفْصَةُ أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا اعْتَكَفَ المُؤَذِّنُ للصُّبْحِ وَبَدَا الصُّبْحُ صَلَّى رَكْعَتَيْنِ خَفيفَتَيْنِ قَبْلَ أنْ تُقامَ الصَّلاةُ. [انظر: ١١٧٣، ١١٨١]

619. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer two light *Rak'a* between the *Adhān* and the *Iqāma* of the early morning (*Fajr*) prayer.

٦١٩ - حدَّثنا أبو نُعَيْم قالَ: حدَّثنا شَيْبانُ عَنْ يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ: كانَ النَّبيُّ ﷺ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّداءِ وَالإقامَةِ مِنْ صَلاةِ الصُّبحِ. [انظر: ١١٥٩]

620. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Bilāl pronounces the *Adhān* at night, so keep on eating and drinking (*Sahūr*) till Ibn Umm Maktūm pronounces the *Adhān*."

٦٢٠ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ بِلالاً يُنادي بلَيْلٍ، فَكُلوا واشْرَبُوا حتَّى يُنادِيَ ابنُ أُمِّ مَكْتُومٍ». [راجع: ٦١٧]

(13) CHAPTER. The *Adhān* before *Al-Fajr* (dawn).

(١٣) بابُ الأذانِ قَبْلَ الفَجْرِ

621. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Adhān* pronounced by Bilāl should not stop you from taking *Sahūr*, for he pronounces the *Adhān* at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up and the sleeping from among you might wake up. It does not mean that *Al-Fajr* (dawn) or *Aṣ-Ṣubh* (morning) has started." Then he (the Prophet ﷺ) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ūd imitated the gesture of the Prophet ﷺ). Az-Zaheer gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally.

٦٢١ - حدَّثنا أحْمَدُ بنُ يُونُسَ قالَ: حدَّثنا زُهَيْرٌ قالَ: حدَّثنا سُلَيْمانُ التَّيْمِي، عَنْ أبي عُثمانَ النَّهدِيِّ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ عَنِ النَّبيِّ ﷺ قالَ: «لا يَمْنَعَنَّ أحَدَكُمْ - أوْ أحداً مِنْكُمْ - أذانُ بِلالٍ مِن سَحُورِهِ فإنَّهُ يُؤَذِّنُ أوْ يُنادِي بلَيْلٍ لِيَرْجِعَ قائِمَكُمْ، وَلِيُنَبِّهَ نائِمَكُمْ، ولَيْسَ أنْ يَقولَ: الفَجْرُ أوِ الصُّبْحُ - وَقالَ بِأصابِعِهِ وَرَفَعَهَا إلى فَوْقُ، وَطَأْطأَ إلى أسْفَلُ - حتَّى يَقُولَ هكذا». وقالَ زُهَيرٌ بِسَبَّابَتَيْهِ إحداهُما فَوْقَ الأُخْرَى ثُمَّ مَدَّهما عَنْ يَمِينِهِ وَشِمالِهِ. [انظر: ٥٢٩٨، ٧٢٤٧]

622, 623. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Bilāl pronounces the

٦٢٢، ٦٢٣ - حدَّثني إسحَاقُ

Adhān at night, so eat and drink (*Sahūr*) till Ibn Umm Maktūm pronounces the *Adhān*."

قالَ: أخْبَرَنا أبُو أسامَةَ، قالَ: عُبَيْدُ اللهِ حدَّثَنا عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ، وعَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ ح قالَ وَحدَّثَني يُوسُفُ بنُ عِيسَى المَرْوَزِيُّ، قالَ: حدَّثنا الفَضْلُ قالَ: حدَّثنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ أنهُ قالَ: «إنَّ بلالاً يُؤَذِّنُ بلَيْلٍ فَكُلُوا وَاشْرَبُوا حتَّى يُؤَذِّنَ ابنُ أمِّ مَكْتُومٍ». [راجع: ٦١٧ وانظر: ١٩١٩]

(14) CHAPTER. How long should the interval between the *Adhān* and the *Iqāma* be? (And something concerning) the person who waits for the *Iqāma*.

(١٤) بابٌ: كَمْ بَيْنَ الأذَانِ والإِقامَةِ ومَنْ يَنْتَظِرُ إِقَامَةَ الصَّلَاةِ؟

624. Narrated 'Abdullāh bin Mughaffal Al-Muzanī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said thrice, "There is a *Salāt* (prayer) between the two *Adhān* (*Adhān* and *Iqāma*)," and (then while saying it the) third time he added, "for the one who wants to offer it." (See *Hadith* No. 627)

٦٢٤ - حدَّثَنَا إسحَاقُ الوَاسطيُّ قالَ: حدَّثَنا خالدٌ، عَنِ الجُرَيْرِيِّ، عَنِ ابنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ المُزَنيِّ أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَ كُلِّ أذَانَيْنِ صَلاةٌ - ثَلاثاً - لِمَنْ شاءَ». [انظر: ٦٢٧]

625. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "When the *Mu'adh-dhin* pronounced the *Adhān*, some of the Companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to offer two *Rak'ā* before the *Maghrib* prayer. There used to be a little time between the *Adhān* and the *Iqāma*."

Shu'ba said, "There used to be a very short interval between the two (*Adhān* and *Iqāma*)."

٦٢٥ - حدَّثَنَا مُحَمَّدُ بنُ بَشارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ عَمْرَو بنَ عامِرٍ الأنْصارِيَّ عَنْ أنَسِ بنِ مالكٍ قالَ: كانَ المُؤَذِّنُ إذا أذَّنَ قامَ ناسٌ مِنْ أصْحابِ النَّبيِّ ﷺ يَبْتَدِرُونَ السَّوارِيَ حتَّى يَخْرُجَ النَّبيُّ ﷺ وهُمْ كَذلكَ يُصَلُّونَ الرَّكْعَتَيْنِ قَبْلَ المَغْرِبِ ولَمْ

يَكُنْ بَيْنَهُمَا شَيءٌ قَالَ: وقال عُثمانُ بنُ جَبَلَةَ وأبو داوُدَ عَنْ شُعْبَةَ: لَمْ يَكُنْ بَيْنَهُما إلَّا قَلِيلٌ. [راجع: ٥٠٣]

(١٥) بابٌ مَنِ انْتَظَرَ الإقامَةَ

(15) CHAPTER. Whoever waits for the *Iqāma* of the prayer.

٦٢٦ - حدَّثنَا أبو اليمانِ قالَ: أخبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذَا سَكَتَ المُؤَذِّنُ بالأُولَى مِنْ صَلاةِ الفَجْرِ قامَ فَرَكَعَ رَكْعَتَينِ خَفيفَتَينِ قَبْلَ صَلاةِ الفَجْرِ بَعْدَ أنْ يَسْتَبِينَ الفَجْرُ ثُمَّ اضْطَجَعَ عَلى شِقِّهِ الأيمنِ حتَّى يَأتِيَهُ المُؤَذِّنُ للإقامَةِ. [انظر: ٩٩٤، ١١٢٣، ١١٦٠، ١١٧٠، ٦٣١٠]

626. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer two light *Rak'ā* before the *Salāt-il-Fajr* (morning compulsory prayer) after the day dawned and the *Mu'adh-dhin* had finished his *Adhān*. He then would lie on his right side till the *Mu'adh-dhin* came to pronounce the *Iqāma*.

(١٦) بابٌ: بَينَ كُلِّ أذانَينِ صَلاةٌ لِمَنْ شاءَ

(16) CHAPTER. Between every two calls (*Adhān* and *Iqāma*) there is a *Salāt* (prayer) (that is optional), for the one who wants to offer it.

٦٢٧ - حدَّثنَا عَبْدُ اللهِ بنُ يَزِيدَ قالَ: حدَّثَنا كهمسُ بنُ الحَسَنِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ قالَ: قالَ النَّبِيُّ ﷺ: «بَينَ كُلِّ أذانَينِ صَلاةٌ، بَينَ كُلِّ أذانَينِ صَلاةٌ». ثُمَّ قالَ في الثالِثَةِ: «لِمَنْ شاءَ». [راجع: ٦٢٤]

627. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a *Salāt* (prayer) between the two *Adhān* (*Adhān* and *Iqāma*), there is a *Salāt* between the two *Adhān*." And then while saying it the third time he added, "For the one who wants to (offer it)."

(١٧) بابٌ مَنْ قالَ: لِيُؤَذِّنْ في السَّفَرِ مُؤَذِّنٌ وَاحِدٌ

(17) CHAPTER. Whoever said that there should be one *Mu'adh-dhin* in the journey.

٦٢٨ - حدَّثنَا مُعَلَّى بنُ أسَدٍ

628. Narrated Mālik bin Huwairth رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ with some men

قالَ: حدَّثنا وُهَيْبٌ، عَنْ أيُّوبَ عَنْ أبي قِلابَةَ عَنْ مالكِ بنِ الحُوَيْرِثِ: أتَيْتُ النَّبيَّ ﷺ في نَفَرٍ مِنْ قَوْمي، فأقَمْنا عِنْدَهُ عِشْرينَ لَيْلَةً - وكانَ رَحيماً رَفيقاً - فَلَمَّا رَأَى شَوْقَنا إلى أهالِينا قالَ: «ارْجِعُوا فَكُونُوا فِيهِمْ وعَلِّمُوهُمْ وصَلُّوا، فإذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ، وَلْيَؤُمَّكُم أكبرُكُمْ». [انظر: ٦٣٠، ٦٣١، ٦٥٨، ٦٨٥، ٨١٩، ٢٨٤٨، ٦٠٠٨، ٧٢٤٦]

from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them (the religion), and offer *Aṣ-Ṣalāt* (the prayer) and one of you should pronounce the *Adhān* for *Ṣalāt* (prayer) when its time is due and the oldest one amongst you should lead the *Ṣalāt* (prayer)."

(١٨) بابُ الأذَانِ لِلْمُسَافِرِيْنَ إِذَا كانُوا جَماعَةً والإقامَةِ، وكَذلكَ بِعَرَفَةَ وجَمْعٍ،

وَقَوْلِ المُؤَذِّنِ: الصَّلاةُ في الرِّحالِ؛ في اللَّيْلَةِ البارِدَةِ أوِ المَطِيرَةِ.

(18) CHAPTER. If there are many travellers, *Adhān* and *Iqāma* should be pronounced, (the same is to be observed) in 'Arafāt and Al-Muzdalifa too.

On a very cold or a rainy night, the *Mu'adh-dhin's* saying: *Aṣ-Salātu fir-Riḥāl* [Offer *Ṣalāt* (prayer) at your *Ar-Riḥāl* (homes or camps)]."

٦٢٩ - **حدَّثنا** مُسْلِمُ بنُ إبراهِيمَ قالَ: حدَّثنا شُعْبَةُ عَنِ المُهاجِرِ أبي الحَسَنِ، عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ أبي ذَرٍّ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ في سفر فأرَادَ المُؤَذِّنُ أنْ يُؤَذِّنَ فَقالَ لَهُ: «أبْرِدْ». ثُمَّ أرادَ أنْ يُؤَذِّنَ فقالَ لَهُ: «أبْرِدْ». ثُمَّ أرادَ أنْ يُؤَذِّنَ فقالَ لَهُ: «أبْرِدْ». حتَّى ساوَى الظِّلُّ التُّلُولَ، فَقالَ النَّبيُّ ﷺ: «إنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهنَّمَ». [راجع: ٥٣٥]

629. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ on a journey and the *Mu'adh-dhin* wanted to pronounce the *Adhān* for the (*Ẓuhr*) prayer. The Prophet ﷺ said to him, "Let it become cooler." Then he again wanted to pronounce the *Adhān* but the Prophet ﷺ said to him, "Let it become cooler." The *Mu'adh-dhin* again wanted to pronounce the *Ādhān* but the Prophet ﷺ said, "Let it become cooler, till the shadows of the hillocks become equal to their sizes." The Prophet ﷺ added, "The severity of the heat is from the raging of Hell."

٦٣٠ - **حدَّثنا** مُحَمَّدُ بنُ يُوسُفَ

630. Narrated Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ: Two men came to the Prophet ﷺ with the

intention of a journey. The Prophet ﷺ said, "When (both of) you set out, pronounce *Adhān* and then *Iqāma,* and the oldest of you should lead the *Ṣalāt* (prayer)."

قالَ: حدَّثنا سُفْيانُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي قِلابَةَ، عَنْ مالكِ بنِ الحُوَيْرِثِ قالَ: أتى رَجُلانِ النَّبيَّ ﷺ يُريدانِ السَّفَرَ فَقالَ النَّبيُّ ﷺ: «إذا أنْتُما خَرَجْتُما فأذِّنا، ثُمَّ أقيما ثُمَّ لِيَؤُمَّكُما أكبرُكما». [راجع: ٦٢٨]

631. Narrated Mālik رَضِيَ اللهُ عَنْهُ: We came to the Prophet ﷺ and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet ﷺ was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there, and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He ﷺ also mentioned some other things which I have (remembered or) forgotten. The Prophet ﷺ then added, "Offer *Ṣalāt* (prayer) as you have seen me praying; and when it is the time for *Aṣ-Ṣalāt* (the prayer) one of you should pronounce the *Adhān* and the oldest of you should lead the *Ṣalāt*.

٦٣١ - **حدَّثنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثنا عَبْدُ الوَهَّابِ قالَ: حدَّثنا أيُّوبُ عَنْ أبي قِلابَةَ قالَ: حدَّثنا مالكٌ قالَ: أتَيْنا إلى النَّبيِّ ﷺ ونَحْنُ شَبَبَةٌ مُتَقارِبونَ فَأقَمْنا عِنْدَهُ عِشرينَ يَوْماً ولَيْلَةً، وكانَ رَسُولُ اللهِ ﷺ رَحِيماً رَفِيقاً فَلَمَّا ظَنَّ أنَّا قَدِ اشْتَهَيْنا أهْلَنا أوْ قَدِ اشْتَقْنا سَألَنا عَمَّنْ تَرَكْنا بَعْدَنا فأخْبَرناهُ. قالَ: «ارْجِعُوا إلى أهْلِيكُمْ فأقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ ومُرُوهُمْ»، وذَكَرَ أشْياءَ أحْفَظُها أوْ لا أحْفَظُها. «وَصَلُّوا كما رَأيْتُمُوني أُصَلِّي فإذَا حَضَرتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ وَلْيَؤُمَّكُمْ أكبَرُكُمْ». [راجع: ٦٢٨]

632. Narrated Nāfi': Once, in a cold night, Ibn 'Umar رَضِيَ اللهُ عَنْهُما pronounced the *Adhān* for the *Ṣalāt* (prayer) at Ḍajnān (the name of a mountain) and then said, "Offer *Salat* (prayer) at your homes", and informed us that Allāh's Messenger ﷺ used to tell the *Mu'adh-dhin* to pronounce *Adhān* and say, "*Ala Sallū fir-Rihāl* [offer *Ṣalāt* (prayer) at your *Ar-Rihāl* (homes or camps)]" at the end of the *Adhān* on a rainy or a very cold night during the journey.

٦٣٢ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ قالَ: حدَّثني نافِعٌ قالَ: أذَّنَ ابْنُ عُمَرَ في لَيْلَةٍ بارِدَةٍ بضَجْنانَ، ثُمَّ قالَ: صَلُّوا في رِحالِكُمْ، وَأخْبَرَنا أنَّ رَسُولَ اللهِ ﷺ كانَ يَأمُرُ مُؤَذِّناً يُؤَذِّنَ ثُمَّ يَقُولُ عَلى إثْرِهِ: «ألا صَلُّوا في الرِّحالِ»

في اللَّيْلَةِ البارِدَةِ أوِ المَطِيرَةِ في السَّفَرِ. [انظر: ٦٦٦]

633. Narrated 'Aūn bin Abī Juḥaifa: My father said, "I saw Allāh's Messenger ﷺ at a place called Al-Abṭaḥ. Bilāl came and informed him about *Ṣalāt* (prayer) and then came out with an *'Anaza* and planted it in front of Allāh's Messenger ﷺ at Al-Abṭaḥ and pronounced the *Iqāma* for *Aṣ-Ṣalāt* (the prayer)."

٦٣٣ - حدَّثنا إسحاقُ قالَ: أخْبَرَنا جَعْفَرُ بْنُ عَوْنٍ قالَ: حدَّثنا أبُو العُمَيْسِ، عَنْ عَوْنِ بن أبي جُحَيْفَةَ، عَنْ أبِيهِ قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ بالأبْطَحِ فَجاءَهُ بلالٌ فآذَنَهُ بالصَّلاةِ، ثُمَّ خَرَجَ بِلالٌ بالعَنَزَةِ حتَّى رَكَزَهَا بَيـنَ يَدَيْ رَسُولِ اللهِ ﷺ بالأبْطَحِ وَأقامَ الصَّلاةَ. [راجع: ١٨٧]

(19) CHAPTER. Should the *Mu'adh-dhin* turn his mouth (face) and look from side to side during the *Adhān*?

(١٩) بابٌ: هَلْ يَتَتَبَّعُ المُؤَذِّنُ فاهُ هاهُنا وهاهُنا؟ وهَلْ يَلْتَفِتُ في الأذَانِ؟

It is said that (during the *Adhān*) Bilāl used to put his (two) fingers in his (two) ears, whereas Ibn 'Umar never put the fingers in his ears. Ibrāhīm said that there was no harm in pronouncing the *Adhān* for the *Ṣalāt* (prayer) without ablution. 'Aṭā' said, "Ablution is essential and it is *Sunna* (legal way)." 'Āishah رَضِـيَ اللهُ عَنْـهـا said, "The Prophet ﷺ used to remember Allāh during all times."

ويُذْكَرُ عَنْ بلالٍ أنَّهُ جَعَلَ إصْبَعَيْهِ في أُذُنَيْهِ، وكانَ ابْنُ عُمَرَ لا يَجْعَلُ إصْبَعَيْهِ في أُذُنَيْهِ. وقالَ إبراهِيمُ: لا بَأسَ أنْ يُؤَذِّنَ عَلى غَيرِ وُضُوءٍ. وقالَ عَطاءٌ: الوُضُوءُ حَقٌّ وسُنَّةٌ. وقالَتْ عائِشَةُ: كانَ النَّبِيُّ ﷺ يَذْكُرُ اللهَ عَلى كُلِّ أحْيانِهِ.

634. Narrated 'Aūn bin Abī Juḥaifa: My father said, "I saw Bilāl turning his mouth (face) from side to side while pronouncing the *Ādhān* (for the prayer)."

٦٣٤ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيَانُ، عَنْ عَوْنِ بْنِ أبي جُحَيْفَةَ، عَنْ أبِيهِ: أنَّهُ رَأى بِلالاً يُؤَذِّنُ فَجَعَلْتُ أتَتَبَّعُ فاهُ هاهنا وهاهنا بالأذَانِ.

(20) CHAPTER. The saying of a person: "We have missed *Aṣ-Ṣalāt* (the prayer)."

(٢٠) بابُ قَوْلِ الرَّجُلِ: فاتَتْنا الصَّلاةُ،

According to Ibn Sīrīn, it is disliked to say: "We have missed *Aṣ-Ṣalāt* (the prayer)."

وكَرِهَ ابنُ سِيرِينَ أنْ يَقُولَ: فاتَتْنا

It is better to say: "We have not been able to offer (get) *Aṣ-Ṣalāt*", but the Prophet's statement (i.e.. we missed *Aṣ-Ṣalāt*), is more correct.

الصَّلاةُ، وَلكِنْ لِيَقُلْ: لَمْ نُدْرِكْ، وقَوْلُ النَّبِيِّ ﷺ أصَحُّ.

635. Narrated 'Abdullāh bin Abī Qatāda: My father said, "While we were offering *Aṣ-Ṣalāt* (the prayer) with the Prophet ﷺ he heard the noise of some people. After *Ṣalāt* (prayer) he said, 'What is the matter?' They replied, 'We were hurrying for *Aṣ-Ṣalāt*.' He said, 'Do not make haste for *Aṣ-Ṣalāt*, and whenever you come for *Aṣ-Ṣalāt*, you should come with calmness, and offer whatever you get (with the people) and complete the rest which you have missed."

٦٣٥ - **حدَّثنا** أبو نُعيم قالَ: حدَّثنا شَيْبانُ عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبيه قالَ: بَيْنَما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إذْ سَمِعَ جَلَبَةَ الرِّجالِ فَلَمَّا صَلَّى قالَ: «ما شأنُكُم؟» قالُوا: اسْتَعْجَلْنا إلى الصَّلاةِ، قالَ: «فَلا تَفْعَلُوا، إذا أتَيْتُمُ الصَّلاةَ فَعَلَيْكُمْ بالسَّكِينَةِ، فما أدْرَكْتُمْ فَصَلُّوا، وما فاتَكُمْ فَأتِمُّوا».

(21) CHAPTER. One should not run for *Aṣ-Ṣalāt* (the prayer) but present himself with calmness and solemnity.

(٢١) **بابٌ: لا يَسْعَى إلى الصَّلاةِ وَلْيَأتِها بالسَّكِينَةِ وَالوَقارِ،**

"Offer prayer (in congregation) whatever you are able to pray and complete what you have missed." Abū Qatāda narrated this from the Prophet ﷺ.

وقالَ: ما أدْرَكْتُمْ فَصَلُّوا وما فاتَكُمْ فأتِمُّوا، قالَهُ أبو قَتادَةَ عَنِ النَّبِيِّ ﷺ.

636. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When you hear the *Iqāma*, proceed to offer *Aṣ-Ṣalāt* (the prayer) with calmness and solemnity and do not make haste. And pray whatever you are able to offer and complete whatever you have missed."

٦٣٦ - **حدَّثنا** آدَمُ قالَ: حدَّثنا ابنُ أبي ذِئْبٍ قالَ: حدَّثنا الزُّهْرِيُّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وعَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إذا سَمِعْتُمُ الإقامَةَ فامْشُوا إلى الصَّلاةِ، وعَلَيْكُمْ بالسَّكِينَةِ والوَقارِ وَلا تُسْرِعُوا فَما أدْرَكْتُمْ فَصَلُّوا وما فاتَكُمْ فأتِمُّوا».

[انظر: ٩٠٨]

(22) CHAPTER. When should the people get up for the *Ṣalāt* (prayer) if they see the *Imām*

(٢٢) **بابٌ: مَتى يَقُومُ الناسُ إذا**

(the person leading *Ṣalāt*) during the *Iqāma*?[1]

رَأَوُا الإمامَ عِنْدَ الإقامَةِ؟

637. Narrated 'Abdullāh bin Abī Qatāda: My father said, "Allāh's Messenger ﷺ said, 'If the *Iqāma* is pronounced then do not stand for *Aṣ-Ṣalāt* (the prayer) till you see me (in front of you)'."

٦٣٧ - حدَّثَنا مُسْلِمُ بنُ إبْرَاهيمَ قالَ: حدَّثَنا هِشامٌ قالَ: كَتَبَ إليَّ يَحْيَى بن أبي كَثير عَنْ عَبدِ اللهِ بنِ أبي قَتادَة، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أُقيمَتِ الصَّلاةُ فَلا تَقُومُوا حتَّى تَرَوْني». [انظر: ٦٣٨، ٩٠٩]

(23) CHAPTER. One should not stand for *Aṣ-Ṣalāt* (the prayer) hurriedly but with calmness and solemnity.

(٢٣) **بابٌ: لا يَقُومُ إلى الصَّلاةِ مُسْتَعْجِلاً وَلْيَقُمْ إلَيْهَا بِالسَّكِينَةِ وَالوَقارِ**

638. Narrated 'Abdullāh bin Abī Qatāda: My father said, "Allāh's Messenger ﷺ said, 'If the *Iqāma* for *Aṣ-Ṣalāt* (the prayer) is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly'."

٦٣٨ - حدَّثَنا أبُو نُعيم قالَ: حدَّثَنا شَيْبانُ عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ أبي قَتادَةَ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا أُقيمَتِ الصَّلاةُ فَلا تَقُومُوا حتَّى تَرَوْني، وعَلَيْكم بالسَّكِينَةِ» تابَعَهُ عليُّ بنُ المبارك. [راجع: ٦٣٧]

(24) CHAPTER. Can one go out of the mosque (after the *Adhān*, or the *Iqāma*) if there is a genuine excuse?

(٢٤) **بابٌ: هَلْ يَخْرُجُ مِنَ المَسْجِدِ لِعلَّةٍ؟**

639. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went out (of the mosque) when the *Iqāma* had been pronounced and the rows straightened. The Prophet ﷺ stood at his *Muṣallā* (praying place) and we waited for the Prophet ﷺ to begin (the prayer) with *Takbīr*. He left and

٦٣٩ - حدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ قالَ: حدَّثَنا إبراهيمُ بنُ سَعْدٍ، عَنْ صالحِ بنِ كَيْسان، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمةَ عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ خَرَجَ وَقَدْ

(1) (Ch.22) The wordings of the *Adhān* is reduced so that the wordings that is said twice in the *Adhān* is said once in *Iqāma* except the last utterance of *Allahu-Akbar,* and the *Ṣalāt* is offered immediately after *Iqāma*.

asked us to remain in our places. We kept on standing till the Prophet ﷺ returned and the water was trickling from his head for he had taken a bath (of *Janāba*).

أُقيمَتِ الصلاةُ وعُدِّلَتِ الصُّفُوفُ حتَّى إذَا قامَ في مُصَلَّاهُ انْتَظَرْنا أنْ يُكَبِّرَ انصَرفَ، قالَ: «عَلى مكانِكُم». فمَكَثْنا عَلى هَيْئَتِنا حتَّى خَرَجَ إلَيْنا يَنْطُفُ رَأسُه ماءً وقَدِ اغْتَسَلَ.

[راجع: ٢٧٥]

(25) CHAPTER. If the *Imām* says, "Remain at your places till I return", then wait for him.

(٢٥) بابٌ: إذَا قالَ الإمامُ: مكانَكُم، حتَّى نَرْجِعَ، انْتَظِرُوهُ

640. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once *Iqāma* was pronounced and the people had straightened the rows, Allāh's Messenger ﷺ went forward [to lead the *Ṣalāt* (prayer)] but he was *Junub*, so he said, "Remain in your places." And he went out, took a bath and returned with water trickling from his head. Then he led the *Ṣalāt*.

٦٤٠ - **حدَّثَنَا** إسحَاقُ قالَ: حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا الأوْزاعيُّ عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَن أبي هُرَيْرَةَ قالَ: أُقيمَتِ الصَّلاةُ فَسَوَّى النَّاسُ صُفُوفَهُمْ فَخَرَجَ رَسُولُ اللهِ ﷺ فَتَقَدَّمَ وَهُوَ جُنُبٌ فقالَ: «عَلى مَكانِكُمْ»، فَرَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ وَرَأسُهُ يَقْطُرُ ماءً فَصَلَّى بِهِمْ.

[راجع: ٢٧٥]

(26) CHAPTER. The saying of a man to the Prophet ﷺ, "We have not prayed."

(٢٦) بابُ قَوْلِ الرَّجُلِ لِلنَّبِيِّ ﷺ: ما صَلَّيْنا

641. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of Al-Khandaq (the battle of Trench), 'Umar bin Al-Khaṭṭāb went to the Prophet ﷺ and said, "O Allāh's Messenger! By Allāh, I could not offer the (*'Aṣr*) prayer till the sun had set." 'Umar told this to the Prophet ﷺ at the time when a fasting person had done *Ifṭār* (taken his meals). The Prophet ﷺ said: "By Allah! I, too, have not offered the *Ṣalāt* (prayer)." The Prophet ﷺ then went to Buṭhān and I was with him. He performed ablution and

٦٤١ - **حدَّثَنَا** أبُو نُعَيمٍ قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى قالَ: سَمِعْتُ أبا سَلَمَةَ يَقُولُ: أخْبَرَنا جابِرُ بنُ عَبْدِ اللهِ «أنَّ النَّبِيَّ ﷺ جاءَهُ عُمَرُ بنُ الخطَّابِ يَوْمَ الخَنْدَقِ فَقالَ: يا رَسُولَ اللهِ، وَاللهِ ما كِدْتُ أنْ أُصَلِّيَ حتَّى كادَتِ الشَّمْسُ تَغْرُبُ وَذٰلِكَ بَعْدَ ما أفْطَرَ الصَّائمُ. فَقالَ النَّبِيُّ ﷺ:

«وَاللهِ ما صَلَّيْتُها»، فَنَزَلَ النَّبِيُّ ﷺ إلى بُطْحانَ، وأنا مَعَهُ فَتَوَضَّأَ ثُمَّ صَلَّى العَصْرَ بَعْدَ ما غَرَبَتِ الشمْسُ، ثُمَّ صَلَّى بَعْدَها المَغْرِبَ. [راجع: ٥٩٦]

offered the *'Asr* prayer after the sun had set and then he offered the *Maghrib* prayer. (See *Hadith* No. 596)

(٢٧) بابُ الإمامِ تَعْرِضُ لهُ الحاجةُ بَعْدَ الإقامَةِ

(27) CHAPTER. If the *Imām* is confronted with a problem after the *Iqāma*.

٦٤٢ - حدَّثَنا أبُو مَعْمَرٍ عَبْدُ اللهِ بنُ عَمْرٍو قال: حدَّثَنا عَبْدُ الوارِثِ قال: حدَّثَنا عَبْدُ العَزيزِ بنُ صُهَيْبٍ، عَنْ أنَسٍ قالَ: أُقيمَتِ الصَّلاةُ والنَّبِيُّ ﷺ يُناجي رَجُلاً في جانِبِ المَسْجِدِ فَما قامَ إلى الصَّلاةِ حتَّى نامَ القَوْمُ. [انظر: ٦٤٣، ٦٢٩٢]

642. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once the *Iqāma* was pronounced and the Prophet ﷺ was talking to a man (in a low voice) in a corner of the mosque and he did not lead *Aṣ-Ṣalāt* (the prayer) till (some of) the people had slept (dozed in a sitting posture).

(٢٨) بابُ الكَلامِ إذا أُقيمَتِ الصَّلاةُ

(28) CHAPTER. To talk after the *Iqāma*.

٦٤٣ - حدَّثَنا عَيَّاشُ بنُ الوَليدِ قالَ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا حُمَيْدٌ قالَ: سألْتُ ثابتاً البُنانِيَّ عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ ما تُقامُ الصَّلاةُ، فَحَدَّثَني عَنْ أنَسِ بنِ مالكٍ قالَ: أُقيمَتِ الصَّلاةُ فَعَرَضَ لِلنَّبِيِّ ﷺ رَجُلٌ فَحَبَسَهُ بَعْدَ ما أُقيمَتِ الصَّلاةُ. [راجع: ٦٤٢]

643. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once, after the *Iqāma* for the *Ṣalāt* (prayer) was pronounced a man came to the Prophet ﷺ and detained him (from the *Ṣalāt*).

(٢٩) بابُ وُجُوبِ صَلاةِ الجَماعَةِ،

وَقالَ الحَسَنُ: إن مَنَعَتْهُ أُمُّهُ عَنِ العِشاءِ في الجَماعَةِ شَفَقَةً عَلَيْهِ لَمْ يُطِعْها.

(29) CHAPTER. Congregational *Ṣalāt* (prayer) is obligatory.

Al-Ḥasan said, "If somebody is forbidden by his mother from going to the congregational *'Ishā'* prayer because of mercy and pity for him, he should not obey her."

٦٤٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ

644. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him, in

Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhān* for *As-Ṣalāt* (the prayer) and then order someone to lead the *Ṣalāt* (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Ṣalāt*. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the *'Ishā'* prayer.'

قَالَ: أَخْبَرَنَا مالِكٌ عَنْ أَبي الزِّنادِ عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ لِيُحْطَبَ ثُمَّ آمُرَ بِالصَّلاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخالِفَ إِلى رِجالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ. وَالَّذِي نَفْسِي بِيَدِه لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقاً سَمِيناً أَوْ مِرْماتَيْنِ حَسَنَتَيْنِ لَشَهِدَ العِشاءَ». [انظر: ٦٥٧، ٢٤٢٠، ٧٢٢٤]

(30) CHAPTER. Superiority of the congregational *Ṣalāt* (prayer).

(٣٠) بابُ فَضْلِ صَلاةِ الجَماعَةِ،

Whenever Al-Aswad missed the congregational *Ṣalāt* (prayer) he used to go to another mosque (to offer the *Ṣalāt* in congregation). Once, Anas came to a mosque where the *Ṣalāt* was finished; he pronounced the *Adhān* and then *Iqāma* and offered the *Ṣalāt* in congregation.

وكانَ الأَسْوَدُ إِذَا فاتَتْهُ الجَماعَةُ ذَهَبَ إِلى مَسْجِدٍ آخَرَ. وَجاءَ أَنَسٌ إِلى مَسْجِدٍ قَدْ صُلِّيَ فِيهِ فأَذَّنَ وَأَقامَ وَصَلّى جَماعَةً.

645. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The *Ṣalāt* (prayer) in congregation is twenty-seven times superior in degrees to the *Ṣalāt* offered by a person alone.

٦٤٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «صَلاةُ الجَماعَةِ تَفْضُلُ صَلاةَ الفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً». [انظر: ٦٤٩]

646. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees to the *Ṣalāt* offered by a person alone."

٦٤٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني ابنُ الهادِ عَنْ عَبْدِ اللهِ بنِ خَبَّابٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ أَنَّهُ سمعَ النَّبِيَّ

ﷺ يَقُولُ: «صَلاةُ الجَماعَةِ تَفْضُلُ صَلاةَ الفَذِّ بِخَمْسٍ وعِشْرِينَ دَرَجَةً».

٦٤٧ - حَدَّثَنَا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثنا عَبْدُ الوَاحِدِ قالَ: حدَّثَنا الأعمَشُ قالَ: سَمِعْتُ أبا صالحٍ يَقُولُ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «صَلاةُ الرَّجُلِ في الجَماعَةِ تُضَعَّفُ عَلى صَلاتِهِ في بَيْتِهِ وَفي سُوقِهِ خَمْساً وَعِشْرِينَ ضِعْفاً، وَذلكَ أنَّهُ إذا تَوَضَّأَ فَأحْسَنَ الوُضُوءَ، ثُمَّ خَرَجَ إلى المَسْجِدِ لا يُخْرِجُهُ إلَّا الصَّلاةُ، لم يَخْطُ خَطْوَةً إلَّا رُفِعَتْ لَه بِها دَرَجَةٌ وَحُطَّ عَنْهُ بِها خَطِيئَةٌ. فإذَا صَلَّى لَمْ تَزَلِ المَلائِكَةُ تُصَلِّي عَلَيْهِ ما دَامَ في مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلا يَزالُ أحَدُكُمْ في صَلاةٍ ما انْتَظَرَ الصَّلاةَ». [راجع: ١٧٦]

647. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The reward of the *Ṣalāt* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Ṣalāt* offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of offering *Ṣalāt*, then, for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his *Ṣalāt*, the angels keep on asking Allāh's Blessings and Allāh's Forgiveness for him as long as he is (staying) at his *Muṣalla.* They say, 'O Allāh! Bestow Your Blessings upon him, be Merciful and kind to him.' And one is regarded in *Ṣalāt* as long as one is waiting for the *Ṣalāt*."

(٣١) بابُ فَضْلِ صَلاةِ الفَجْرِ في جَماعَةٍ

(31) CHAPTER. Superiority of the *Fajr* (early morning) prayer in congregation.

٦٤٨ - حَدَّثَنَا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سَعِيدُ ابنُ المُسَيَّبِ وأبُو سَلَمَةَ بنُ عَبدِ الرَّحْمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَفْضُلُ صَلاةُ الجَمِيعِ صَلاةَ أحَدِكُمْ وَحْدَه بِخَمْسَةٍ وعِشْرِينَ جُزْءاً، وتَجْتَمِعُ مَلائِكَةُ اللَّيْلِ وَمَلائِكَةُ النَّهارِ في صَلاةِ

648. Narrated Abū Salama bin 'Abdur Raḥmān : Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "I heard Allāh's Messenger ﷺ saying, 'The reward of a *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees than that of a *Ṣalāt* offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer.'"

Abū Hurairah then added, "Recite (the Qur'ān) if you wish, "Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed

الفَجْرِ» ثُمَّ يَقُولُ أبو هُرَيْرَةَ: فاقْرَؤُا إنْ شئتم ﴿إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨] [راجع: ١٧٦]

(attended by the angels in charge of mankind of the day and the night)." (V.17:78).

٦٤٩ - قالَ شُعَيْبٌ: وَحدَّثَني نافعٌ عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: تَفْضُلُها بِسَبْعٍ وعشْرِينَ دَرَجَةً. [راجع: ٦٤٥]

649. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The reward of the congregational *Ṣalāt* is twenty-seven times more (than that of the *Ṣalāt* offered by a person alone).

٦٥٠ - **حدَّثَنَا** عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أبي قالَ: حدَّثَنا الأعْمَشُ قالَ: سَمِعْتُ سالماً قالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: دَخَلَ عَلَيَّ أبو الدَّرْدَاءِ وَهُوَ مُغْضَبٌ فَقُلْتُ: ما أغْضَبَكَ؟ فَقالَ: وَاللهِ ما أعْرِفُ مِنْ أُمَّةِ مُحَمَّدٍ ﷺ شَيْئاً إلَّا أنَّهُمْ يُصَلُّونَ جَميعاً.

650. Narrated Sālim: I heard Umm Ad-Dardā' saying, "Abū Ad-Dardā' entered the house in an angry mood. I said to him, 'What makes you angry?' He replied, 'By Allāh! I do not find the followers of Muḥammad ﷺ doing those good things (which they used to do before) except the offering of congregational *Ṣalāt* (prayer)." (This happened in the last days of Abū Ad-Dardā' during the rule of 'Uthmān).

٦٥١ - **حدَّثَنَا** مُحَمَّدُ بنُ العَلاءِ قالَ: حدَّثَنا أبو أُسامَةَ عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ عَنْ أبي مُوسَى قالَ: قالَ النَّبِيُّ ﷺ: «أعْظَمُ النَّاسِ أجْراً في الصَّلاةِ أبْعَدُهُم فأبْعَدُهُمْ مَمْشًى، والَّذي يَنْتَظِرُ الصَّلاةَ حتَّى يُصَلِّيَهَا مَعَ الإمامِ أعْظَمُ أجْراً مِنَ الَّذي يُصَلِّي ثُمَّ يَنامُ».

651. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people who get tremendous reward for *Aṣ-Ṣalāt* (the prayer) are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to offer *Aṣ-Ṣalāt* with the *Imām* has greater reward than one who offers it (alone) and goes to bed."

(٣٢) بابُ فَضْلِ التَّهْجِيرِ إلى الظُّهْرِ

(32) CHAPTER. The superiority of offering the *Ẓuhr* prayer early.

٦٥٢ - **حدَّثَنَا** قُتَيْبَةُ عَنْ مالِكٍ، عَنْ سُمَيٍّ مَوْلى أبي بَكْرٍ، عَنْ أبي صالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَما رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ على

652. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allāh جَلَّ جَلالُه became pleased by his action and forgave him for that."

الطَّرِيقِ فَأَخَذَهُ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ.
[انظر: ٢٤٧٢]

٦٥٣ - ثُمَّ قَالَ: الشُّهَدَاءُ خَمْسٌ: المَطْعُونُ، وَالمَبْطُونُ، وَالغَرِيقُ، وصَاحِبُ الهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللهِ. وَقالَ: لَوْ يَعْلَمُ النَّاسُ ما في النِّدَاءِ وَالصَّفِّ الأوَّلِ، ثُمَّ لَمْ يَجِدُوا إلَّا أنْ يَسْتَهِموا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ، [انظر: ٧٢٠، ٢٨٢٩، ٥٧٣٣]

653. Then (the Prophet ﷺ) said, "Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allāh's Cause."

The Prophet ﷺ further said, "If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row (in the congregational *Ṣalāt*) and found no other way to get it except by drawing lots they would do so.

٦٥٤ - وَلَوْ يَعْلَمُونَ ما في التَّهْجِيرِ لَاسْتَبَقُوا إليه. وَلَوْ يَعْلَمُونَ ما في العَتَمَةِ وَالصُّبْحِ لأَتَوْهُما وَلَوْ حَبْواً». [راجع: ٦١٥]

654. [The Prophet ﷺ added:] "And if they knew (the reward of) offering the *Ẓuhr* prayer early (in its stated time), they would race for it and if they knew (the reward for) *'Ishā'* and *Fajr* prayers in congregation, they would attend them even if they were to crawl."

(٣٣) بابُ احْتِسابِ الآثارِ

(33) CHAPTER. Every step towards good deeds is rewarded.

٦٥٥ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ بنِ حَوْشَبٍ قالَ: حدَّثنا عَبْدُ الوَهَّابِ قالَ: حَدَّثَنا حُميدٌ عنْ أنَسٍ قَالَ: قالَ النَّبِيُّ ﷺ: «يا بَنِي سَلِمَةَ، ألا تَحْتَسِبُونَ آثارَكُمْ؟». وَقالَ مُجاهِدٌ في قَوْلِهِ: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾ [يس: ١٢] قالَ: خُطاهُمْ. [انظر: ٦٥٦، ٧١٨٧]

655. (V.36:12) Narrated Ḥumaid: Anas رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'O Banī Salima! Don't you think that for every step of yours (that you take towards the mosque) there is a reward [while coming for the five compulsory *Ṣalāt* (prayers)]?" Mujāhid said: Regarding Allāh's Statement: "...We record that which they send before (them), and their traces..." (V.36:12)

٦٥٦ - وَحدَّثنا ابْنُ أبي مَرْيَمَ: أخْبَرَنا يَحْيَى بنُ أيُّوبَ حَدَّثني حُمَيدٌ عَنْ أنَسٍ أنَّ بَنِي سَلِمَةَ أرَادُوا أنْ

656. (V.36:12) 'Their traces' means 'their steps'." And Anas said that the people of Banī Salima wanted to shift to a place near the Prophet ﷺ but Allāh's Messenger ﷺ disliked that Al-Madīna (city) should become

يَتَحَوَّلُوا عَنْ مَنازِلِهِمْ فَيَنزِلُوا قَرِيْباً مِن النَّبِيِّ ﷺ. قالَ: فَكَرِهَ النَّبِيُّ ﷺ أنْ يُعْرُوا الْمَدِيْنَةَ فَقالَ: «ألا تَحْتَسِبُونَ آثارَكُمْ؟». قالَ مُجاهِدٌ: خُطاهُمْ آثارُهُمْ، وَالمَشْيُ في الأرْضِ بأرْجُلِهِمْ. [راجع: ٦٥٥]

naked [i.e., with empty outskirts – without inhabitants. i.e., the leaving of their houses (empty)] and said, "(O Banī Salima!) Don't you think that you will get the reward for your traces (every step) of yours (that you take towards the Prophet's mosque) there is a reward while coming for the five compulsory *Ṣalāt*." Mujāhid said, "Their traces mean their foot-steps and their going on foot."

(٣٤) بابُ فَضْلِ صَلاةِ العِشاءِ في الجَماعَةِ

(34) CHAPTER. The superiority of the *'Ishā'* prayer in congregation.

٦٥٧ - حدَّثَنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثنا أبي قالَ: حدَّثنا الأعْمَشُ قالَ: حدَّثني أبُو صالحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لَيْسَ صَلاةٌ أثْقَلَ عَلى المُنافِقِينَ مِنَ الفَجْرِ وَالعِشاءِ، ولَوْ يَعْلَمُونَ ما فِيهِما لأتَوْهُما وَلَوْ حَبْواً، وَلَقَدْ هَمَمْتُ أنْ آمُرَ المُؤَذِّنَ فَيُقِيمَ، ثُمَّ آمُرَ رَجُلاً يَؤُمُّ النَّاسَ، ثُمَّ آخُذَ شُعَلاً مِنْ نارٍ فأُحَرِّقَ عَلى مَنْ لا يَخْرُجُ إلى الصَّلاةِ بَعْدُ». [راجع: ٦٤٤]

657. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No *Ṣalāt* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *'Ishā'* prayers and if they knew the reward for these *Ṣalāt*, at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet ﷺ added, "Certainly I intended or planned or was about to order the *Mu'adh-dhin* (call-maker) to pronounce *Iqāma* and order a man to lead the *Ṣalāt* and then take a fire flame (burning torch) to burn all those men (along with their houses) who had not yet left their houses for the *Ṣalāt* (in the mosques)."

(٣٥) بابٌ: اثْنانِ فما فَوْقَهُما جَماعَةٌ

(35) CHAPTER. Two or more than two persons are considered as a group (for the congregational prayers).

٦٥٨ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ قالَ: حدَّثَنا خالِدٌ، عَنْ أبي قِلابَةَ، عَنْ مالِكِ بنِ الحُوَيْرِثِ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا حَضَرَتِ الصَّلاةُ فأذِّنا وَأقِيما ثُمَّ لِيَؤُمَّكُما أكْبَرُكُما». [راجع: ٦٢٨]

658. Narrated Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (to two persons), "Whenever *Aṣ-Ṣalāt* (the prayer) time becomes due, you should pronounce *Adhān* and then *Iqāma* and the older of you should lead the prayer."

(36) CHAPTER. (The reward of a person) who waits for *Aṣ-Ṣalāt* (the prayer) in the mosque and the superiority of mosques.

(٣٦) **باب**: مَنْ جَلَسَ في المَسْجِدِ يَنْتَظِرُ الصَّلاةَ وَفَضْلِ المَساجِدِ

659. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The angels keep on asking for Allāh's Blessing and Forgiveness for anyone of you as long as he is at his *Muṣallā* (praying place) and does not do *Hadath* (passes wind). The angels say, 'O Allāh! Forgive him and be Merciful to him.' Each one of you is in *Ṣalāt* as long as he is waiting for the *Ṣalāt* and nothing but *Ṣalāt* detains him from going to his family."

٦٥٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ المَلائِكَةَ تُصَلِّي عَلى أحَدِكُمْ ما دامَ في مُصَلَّاهُ ما لَمْ يُحدِثْ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْه، لا يَزالُ أحَدُكُمْ في صَلاةٍ ما دامَتِ الصَّلاةُ تَحبِسُهُ لا يَمْنَعُه أنْ يَنْقَلِبَ إلى أهْلِهِ إلَّا الصَّلاةُ». [راجع: ١٧٦]

660. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will give shade to seven, on the Day when there will be no shade but His. (These seven persons are:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e. worships Allāh جَلَّ جَلالُه Alone sincerely from his childhood), (3) a man whose heart is attached to the mosques [i.e., who offers the five compulsory congregational *Ṣalāt* (prayers) in the mosques], (4) two persons who love each other only for Allāh's sake and they meet and part in Allāh's Cause only, (5) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allāh, (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and (7) a person who remembers Allāh in seclusion and his eyes become flooded with tears."

٦٦٠ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا يَحْيَى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني خُبَيْبُ ابنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ يومَ لا ظِلَّ إلَّا ظِلُّهُ: الإمامُ العادِلُ؛ وشابٌّ نَشَأَ في عِبادَةِ رَبِّهِ؛ ورَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَساجِدِ؛ وَرَجُلانِ تَحابَّا في اللهِ اجْتَمَعا على ذٰلِكَ وَتَفَرَّقا عَلَيْهِ؛ وَرَجُلٌ طَلَبَتْه ذاتُ مَنْصِبٍ وجَمالٍ فَقالَ: إنِّي أخافُ اللهَ؛ وَرَجُلٌ تَصَدَّقَ أخْفَى حَتَّى لا تَعْلَمَ شِمالُهُ مَا تُنْفِقُ يَمِينُهُ؛ وَرَجُلٌ ذَكَرَ اللهَ خالِياً فَفاضَتْ عَيْناهُ». [انظر: ١٤٢٣، ٦٤٧٩، ٦٨٠٦]

661. Narrated Humaid: Anas رَضِيَ اللهُ عَنْهُ was asked, "Did Allāh's Messenger ﷺ wear a

٦٦١ - حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا

ring?" He said, "Yes. Once he delayed the *'Ishā'* prayer till mid-night and after the prayer, he faced us and said, 'The people has offered *Ṣalāt* and have slept and you remained in *Ṣalāt* as long as you waited for it'." Anas added, "As if I were just now observing the glitter of his ring."

إسمَاعِيلُ بنُ جَعْفَرٍ عَنْ حُمَيْدٍ قالَ: سُئِلَ أَنَسٌ: هَلِ اتَّخَذَ رَسُولُ اللهِ ﷺ خاتَماً؟ فَقالَ: نَعَمْ، أخَّرَ لَيْلَةً صَلاةَ العِشاءِ إلى شَطْرِ اللَّيْلِ، ثُمَّ أقْبَلَ عَلَيْنا بوجهِهِ بعدَما صَلَّى فَقالَ: «صَلَّى النَّاسُ وَرَقَدُوا وَلَمْ تَزالوا في صَلاةٍ مُنْذُ انْتَظَرْتُمُوها». قالَ: فكأنّي أنْظُرُ إلى وبيصِ خاتَمِهِ. [راجع: ٥٧٢]

(37) CHAPTER. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational *Ṣalāt* (prayers)].

(٣٧) بابٌ فَضْلِ مَنْ غَدَا إلى المَسْجِدِ وَمَنْ رَاحَ

662. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational *Ṣalāt* (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

٦٦٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا يَزيدُ بنُ هارُونَ قالَ: أخبَرَنا مُحَمَّدُ بنُ مُطَرِّفٍ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ غَدَا إلى المَسْجِدِ وَرَاحَ أعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ الجَنَّةِ كُلَّما غَدَا أوْ رَاحَ».

(38) CHAPTER. No *Ṣalāt* (prayer) (is to be offered) except the compulsory *Ṣalāt* after the *Iqāma* has been pronounced for that compulsory *Ṣalāt*.

(٣٨) بابٌ: إذَا أُقِيمَتِ الصَّلاةُ فَلا صَلاةَ إلَّا المَكْتُوبَةَ

663. Narrated Mālik bin Buḥaina رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ passed by or saw a man offering two *Rak'ā* after the *Iqāma* (had been pronounced). When Allāh's Messenger completed the *Ṣalāt* (prayer), the people gathered around him (the Prophet ﷺ) or that man and Allāh's Messenger ﷺ said to him (protestingly), "Are there four *Rak'ā* in *Fajr* prayer? Are there four *Rak'ā* in *Fajr* prayer?"

٦٦٣ - حدَّثَنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ عَبْدِ اللهِ بنِ مالكِ بنِ بُحَيْنَةَ قالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ قالَ: وَحدَّثَني عَبْدُ الرَّحْمٰنِ قالَ: حدَّثَنا بَهْزُ بنُ أسَدٍ قالَ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَني سَعْدُ ابنُ إبْرَاهِيمَ

قالَ: سَمِعْتُ حَفْصَ بنَ عاصِمٍ قالَ: سَمِعْتُ رَجُلاً مِنَ الأزْدِ يُقالُ لَهُ: مالكُ بنُ بُحَيْنَةَ، أَنَّ رَسُولَ اللهِ ﷺ رَأى رَجُلاً وَقَدْ أُقِيمَتِ الصَّلاةُ يُصَلِّي رَكْعَتَينِ، فَلَما انْصَرَفَ رَسُولُ اللهِ ﷺ لاثَ بِهِ النَّاسُ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «آلصُّبْحَ أَرْبَعاً؟ آلصُّبْحَ أَرْبَعاً؟»، تابَعَهُ غُنْدَرٌ ومُعاذٌ عَنْ شُعْبَةَ عَنْ مالكٍ. وقالَ: ابنُ إسحاقَ عَنْ سَعْدٍ، عَنْ حَفْصٍ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ. وقالَ حَمادٌ: أَخْبرَنا سَعْدٌ، عَنْ حَفْصٍ، عَنْ مالكٍ.

(39) CHAPTER. The limit set for a patient to attend the congregational *Ṣalāt* (prayer)?

(٣٩) بابُ حَدِّ المَرِيضِ أنْ يَشْهَدَ الجَماعَةَ

664. Narrated Al-Aswad, "We were with 'Āishah رَضِيَ اللهُ عَنها discussing the regularity of offering *Aṣ-Ṣalāt* (the prayer) and dignifying it. She said, 'When Allāh's Messenger ﷺ fell sick with his fatal illness and when the time of *Aṣ-Ṣalāt* became due and *Adhān* was pronounced, he said, 'Tell Abū Bakr to lead the people in *Ṣalāt* (prayer).' He was told that Abū Bakr was a soft-hearted man and would not be able to lead the *Ṣalāt* in his place. The Prophet ﷺ gave the same order again but, he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the *Ṣalāt*.' So, Abū Bakr came out to lead the *Ṣalāt*. In the meantime the condition of the Prophet ﷺ improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the

٦٦٤ - حدَّثَنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَني أبي قالَ: حدَّثَنا الأعْمَشُ عَنْ إبرَاهِيمَ: قالَ الأسْوَدُ: كُنَّا عِنْدَ عائِشَةَ رَضِيَ اللهُ عَنْها فَذَكَرْنا المُوَاظَبَةَ عَلى الصَّلاةِ والتَّعْظِيمَ لَها، قالَتْ: لَمَّا مَرِضَ رَسُولُ اللهِ ﷺ مَرَضَهُ الَّذِي ماتَ فِيهِ فَحَضَرَتِ الصَّلاةُ فأُذِّنَ. فَقالَ: «مُروا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ»، فَقِيلَ لَهُ: إنَّ أبا بَكْرٍ رَجُلٌ أَسِيفٌ إذَا قامَ في مَقامِكَ لَمْ يَسْتَطِعْ أنْ يُصَلِّيَ بالنَّاسِ. وَأعاد فَأعادُوا لَهُ، فأعاد الثالِثَةَ فَقال: «إنَّكُنَّ صواحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاس». فَخَرَجَ أبُو بَكْرٍ

discomfort. Abū Bakr wanted to retreat but the Prophet ﷺ beckoned him to remain at his place and the Prophet ﷺ was brought till he sat beside Abū Bakr." Al-A'mash was asked, "Was the Prophet ﷺ offering prayers and Abū Bakr was following him, and were the people following Abū Bakr in that *Ṣalāt*," Al-A'mash replied in the affirmative with a nod of his head.

Abū Mu'āwiyya said, "The Prophet ﷺ was sitting on the left side of Abū Bakr who was offering prayers while standing."

يُصلِّي فَوَجَدَ النَّبِيُّ ﷺ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ يُهادَى بَيْنَ رَجُلَيْنِ كَأنّي أنْظُرُ رِجْلَيْهِ يَخُطَّانِ الأرضَ مِنَ الوَجَعِ، فأرادَ أبو بَكْرٍ أنْ يَتأخَّرَ فَأوْمأ إلَيْهِ النَّبِيّ ﷺ أنْ مكانَكَ ثُم أُتِيَ بِهِ حتَّى جَلَسَ إلى جَنْبِه.

فَقِيلَ للأعمَشِ: وكانَ النَّبِيُّ ﷺ يُصَلِّي وأبُو بَكْرٍ يُصَلّي بِصَلاتِهِ والنَّاسُ يُصَلُّونَ بِصَلاةِ أبي بَكْرٍ، فَقالَ بِرَأسِه: نَعَمْ. رَوَاه أبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنِ الأعمَشِ بَعْضَهُ. وَزادَ أبُو مُعاوِيَةَ عَنِ الأعْمَشِ: جَلَسَ عَنْ يسارِ أبي بَكْرٍ فكانَ أبُو بَكْرٍ يُصَلِّي قائِماً. [راجع: ١٩٨]

665. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ became seriously ill and his disease aggravated, he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men while his legs were dragging on the ground. He was between Al-'Abbās and another man."

'Ubaid-Ullāh said, "I told Ibn 'Abbās what 'Āishah رَضِيَ اللهُ عَنْها had narrated and he said, 'Do you know who was the (second) man whose name 'Āishah رَضِيَ اللهُ عَنْها did not mention?' I said, 'No.' Ibn 'Abbās said, 'He was 'Alī bin Abī Ṭālib'."

٦٦٥ - حدَّثَنا إبْرَاهِيم بنُ مُوسَى قالَ: أخبرَنا هِشامُ بنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ قالَ: قالَتْ عائِشَةُ: لمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ وَجَعُهُ اسْتَأذَنَ أزْوَاجَهُ أنْ يُمَرَّضَ في بَيْتي فَأذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاهُ الأرْضَ. وكانَ بينَ العَبَّاسِ وَرَجُلٍ آخَرَ. قالَ عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: فَذَكَرْتُ ذٰلِكَ لابْنِ عَبَّاسٍ ما قالَتْ عائِشَةُ. فَقالَ لِي: وهَلْ تَدْري مَنِ الرَّجُلُ الَّذي لَمْ تُسَمِّ عائِشَةُ؟ قُلْتُ: لا. قالَ: هُوَ عَلِيُّ بنُ أبي طالِبٍ. [راجع: ١٩٨]

(40) CHAPTER. It is permissible to pray at one's dwelling during rain or if there is a genuine excuse.

(٤٠) بابُ الرُّخْصَةِ في المَطَرِ وَالعِلَّةِ أنْ يُصَلِّيَ في رَحْلِهِ

666. Narrated Nāfi': Once, on a very cold and stormy night, Ibn 'Umar pronounced the *Adhān* for the *Ṣalāt* (prayer) and then said, "Offer prayers in your homes." He (Ibn 'Umar) added, "On very cold and rainy nights Allāh's Messenger ﷺ used to order the *Mu'adh-dhin* to say, 'Offer prayers in your homes'."

٦٦٦ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ نافعٍ: أنَّ ابنَ عُمَرَ أذَّنَ بالصَّلاةِ في لَيْلَةٍ ذَاتِ بَرْدٍ وَريحٍ، ثُمَّ قالَ: ألاَ صَلُّوا في الرِّحالِ. ثُمَّ قالَ: إنَّ رَسُولَ اللهِ ﷺ كانَ يَأمُرُ المُؤَذِّنَ إذَا كانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَمَطَرٍ يَقُولُ: «ألاَ صَلُّوا في الرِّحالِ». [راجع: ٦٣٢]

667. Narrated Maḥmūd bin Rabī' Al-Anṣārī: 'Itbān bin Mālik used to lead his people (tribe) in prayer and he was a blind man, he said to Allāh's Messenger ﷺ, "O Allāh's Messenger! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please offer prayers at a place in my house so that I can take it as a *Muṣallā* (praying place)." So, Allāh's Messenger ﷺ went to his house and said, "Where do you like me to pray?" 'Itbān pointed to a place in his house and Allāh's Messenger ﷺ offered the prayer there.

٦٦٧ - **حدَّثنا** إسمَاعِيلُ قالَ: حدَّثني مالكٌ، عَنِ ابنِ شِهابٍ: عَنْ مَحْمُودِ بنِ الرَّبيعِ الأنْصاريِّ: أنَّ عِتْبانَ بنَ مالكٍ كانَ يَؤُمُّ قَوْمَهُ وَهُوَ أعْمَى، وَأنَّهُ قالَ لِرَسُولِ اللهِ ﷺ: يا رَسُولَ اللهِ إنها تَكُونُ الظُّلْمَةُ وَالسَّيْلُ وَأنا رَجُلٌ ضَرِيرُ البَصَرِ، فَصَلِّ يا رَسُولَ اللهِ في بَيْتي مَكاناً أتخذُهُ مُصَلَّى، فَجاءَهُ رَسُولُ اللهِ ﷺ فَقالَ: «أيْنَ تُحبُّ أن أُصَلِّيَ؟» فَأشارَ إلى مَكانٍ مِنَ البَيْتِ فَصَلَّى فيهِ رَسُولُ اللهِ ﷺ. [راجع: ٤٢٤]

(41) CHAPTER. Can the *Imām* offer the *Ṣalāt* (prayer) with only those who are present (for the prayer)? And can he deliver a *Khutba* (religious talk) on Friday if it is raining?

(٤١) بابٌ: هَلْ يُصَلِّي الإمامُ بِمَنْ حَضَرَ؟ وَهَلْ يَخْطُبُ يَوْمَ الجُمُعَةِ في المَطَرِ؟

668. Narrated 'Abdullāh bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما addressed us on a (rainy and) muddy day and when the

٦٦٨ - **حدَّثنا** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ قالَ: حدَّثنا حَمادُ بنُ زَيْدٍ

Mu'adh-dhin said, "*Haiya 'alas-Salah* [Come for *As-Salāt* (the prayer)]". Ibn 'Abbās ordered him to say, "Offer prayers in your *Ar-Rahāl* (homes)." The people began to look at one another with surprise as if they did not like it. Ibn 'Abbās said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e., the Prophet ﷺ). It (*As-Salāt*) is a strict order and I disliked to bring you out."

In another narration Ibn 'Abbās narrated the same as above but he said, "I did not like to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees."

قالَ: حدَّثَنا عَبْدُ الحَمِيدِ صاحِبُ الزِّيادِي قالَ: سَمِعتُ عَبْدَ اللهِ بنَ الحارِثِ قالَ: خَطَبَنا ابنُ عَبَّاسٍ في يَوْمٍ ذِي رَدْغٍ فَأَمَرَ المُؤَذِّنَ لما بَلَغَ «حَيَّ عَلى الصَّلاةِ» قالَ: قُلِ: الصَّلاةُ في الرِّحالِ. فَنَظَرَ بَعْضُهُمْ إلى بَعْضٍ كأنهُمْ أنْكَرُوا. فَقالَ: كأنَّكُمْ أنْكَرْتم هذا. إن هذا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي - يعني النَّبِيَّ ﷺ - إنَّها عَزْمَةٌ وَإنِّي كَرِهْتُ أنْ أُحْرِجَكُمْ. وَعَنْ حَمَّادٍ، عَنْ عاصِمٍ، عَنْ عَبْدِ اللهِ بنِ الحَارِثِ، عَنْ ابنِ عَبَّاسٍ نحْوَه غيرَ أنَّهُ قالَ: كَرِهْتُ أنْ أُؤَثِّمَكُمْ فَتَجِيئُونَ تَدُوسُونَ الطِّينَ إلى رُكَبِكُمْ. [راجع: ٦١٦]

669. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A cloud came and it rained till the roof (of the mosque) started leaking, and in those days the roof used to be of the branches of date-palms. *Iqāma* was pronounced and I saw Allāh's Messenger ﷺ prostrating in water and mud and even I saw the mark of mud on his forehead.

٦٦٩ - **حدَّثَنا** مُسْلِمٌ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ، قالَ: سألتُ أبَا سَعِيدٍ الخُدْرِيَّ فَقالَ: جاءَتْ سَحابَةٌ فَمَطَرَتْ حتَّى سالَ السَّقْفُ وكانَ مِنْ جَرِيدِ النَّخْلِ فأُقِيمَتِ الصَّلاةُ فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَسْجُدُ في المَاءِ وَالطِّينِ حتَّى رَأَيْتُ أثَرَ الطِّينِ في جَبْهَتِهِ. [انظر: ٨١٣، ٨٣٦، ٢٠١٦، ٢٠١٨، ٢٠٢٧، ٢٠٣٦، ٢٠٤٠]

670. Narrated Anas bin Sīrīn: I heard Anas رَضِيَ اللهُ عَنْهُ saying, "A man from *Ansār* said to the Prophet ﷺ, 'I cannot offer *As-Salāt* (the prayer) with you (in congregation).' He was a very fat man and

٦٧٠ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا أنَسُ بنُ سيرِينَ قال: سَمِعْتُ أنساً يَقولُ: قالَ رَجُلٌ

he prepared a meal for the Prophet ﷺ and invited him to his house. He spread out a mat for the Prophet ﷺ, and washed one of its sides with water, and the Prophet ﷺ offered two *Rak'ā* prayers on it." A man from the family of Al-Jarūd asked, "Did the Prophet ﷺ used to offer the *Duha* (forenoon) prayer?" Anas said, "I did not see him offering the *Duha* prayer except on that day."

مِنَ الأَنْصَارِ: إنِّي لا أَسْتَطِيعُ الصَّلاةَ مَعَكَ، وكانَ رَجُلاً ضَخْماً، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعاماً فَدَعاهُ إلى مَنزِلِهِ فَبَسَطَ لَهُ حَصِيراً، وَنَضَحَ طَرَفَ الحَصِيرِ فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ. فَقالَ رَجُلٌ مِنْ آلِ الجارُودِ لأَنَسٍ: أَكانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قالَ: ما رَأَيْتُهُ صَلَّاها إلَّا يَوْمَئِذٍ. [انظر: ١١٧٩، ٦٠٨٠]

(42) CHAPTER. (What should one do) if the meal has been served and *Iqāma* has been pronounced for *Aṣ-Ṣalāt* (the prayer).

(٤٢) بابٌ إذَا حَضَرَ الطَّعامُ وَأُقِيمَتِ الصَّلاةُ،

And Ibn 'Umar used to start with the supper first. Abū Ad-Dardā' said, "It is a sign of comprehension (of a person) to fulfil or turn to his needs first so as to offer prayer attentively with a clear mind."

وَكانَ ابنُ عُمرَ يَبْدأُ بالعَشاءِ. وَقالَ أَبو الدَّرْدَاءِ: مِن فِقهِ المَرْءِ إِقْبالُهُ عَلى حاجَتِهِ حَتَّى يُقْبِلَ عَلى صَلاتِهِ وَقَلْبُهُ فارِغٌ.

671. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "If supper is served, and *Iqāma* is pronounced one should start with the supper."

٦٧١ - **حَدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ هِشامٍ، قالَ: حدَّثَني أبي قالَ: سَمِعْتُ عائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «إذَا وُضِعَ العَشاءُ وَأُقِيمَتِ الصَّلاةُ فَابْدَؤُوا بِالعَشاءِ». [انظر: ٥٤٦٥]

672. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If the supper is served, start having it before offering the *Maghrib* prayer and do not be hasty in finishing your supper."

٦٧٢ - **حَدَّثَنا** يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ عَن عُقَيلٍ عَنِ ابنِ شِهابٍ، عَنْ أَنَسِ بنِ مالكٍ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا قُدِّمَ العَشاءُ فابدؤوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاةَ المَغْرِبِ وَلا تَعْجَلُوا عَنْ عَشائِكُمْ». [انظر: ٥٤٦٣]

673. Narrated Nāfi': Ibn 'Umar said, "Allāh's Messenger ﷺ said, 'If the supper

٦٧٣ - **حَدَّثَنا** عُبَيْدُ بنُ إسماعِيلَ،

is served for anyone of you and the *Iqāma* is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it.'" If food (supper) was served for Ibn 'Umar and *Iqāma* was pronounced, he never came to the prayer till he finished it (i.e., the food) in spite of the fact that he heard the recitation (of the Qur'ān) by the *Imām* (in the prayer).

عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا وُضِعَ عَشاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلاةُ فابدؤوا بالعَشاءِ وَلا يَعْجَلْ حَتَّى يَفْرُغَ مِنْه». وكانَ ابنُ عُمَرَ يُوضَعُ لَهُ الطَّعامُ وتُقامُ الصَّلاةُ فَلا يَأْتِيها حتَّى يَفْرُغَ وإنَّهُ يَسْمَعُ قِراءَةَ الإمامِ. [انظر: ٦٧٤، ٥٤٦٤]

674. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you is having his meals, he should not hurry up till he is satisfied even if the *Ṣalāt* (prayer) has been started."

٦٧٤ - وقالَ زُهَيْرٌ وَوَهْبُ بنُ عُثمانَ عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ: «إِذَا كانَ أَحَدُكُمْ عَلى الطَّعامِ فَلا يَعْجَلْ حَتَّى يَقضِيَ حاجَتَهُ مِنْهُ وَإِنْ أُقِيمَتِ الصَّلاةُ». رَوَاهُ إِبْراهِيمُ بنُ المُنْذِرِ عَنْ وَهْبِ بنِ عُثمانَ، وَوَهْبٌ مَدِينيٌّ.

(43) CHAPTER. When the *Imām* is called for *Aṣ-Ṣalāt* (the prayer) while he has in his hands something to eat.

(٤٣) بابٌ إِذَا دُعِيَ الإمامُ إِلى الصَّلاةِ وَبِيَدِهِ ما يَأْكُلُ

675. Narrated Ja'far bin 'Amr bin Umaiyya: My father said, "I saw Allāh's Messenger ﷺ eating a piece of meat from the shoulder of a sheep and he was called for *Aṣ-Ṣalāt* (the prayer). He stood up, put down the knife and offered *Ṣalāt* (prayers) but did not perform ablution."

٦٧٥ - حدَّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثنا إِبْرَاهِيمُ، عَنْ صالحٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني جَعْفَرُ بنُ عَمْرِو بنِ أُمَيَّةَ أنَّ أَباهُ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُ ذِراعاً يَحْتَزُّ مِنها فَدُعِيَ إِلى الصَّلاةِ فَقامَ فَطَرَحَ السِّكِّينَ فَصَلى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(44) CHAPTER. If somebody was busy with his domestic work and *Iqāma* was pronounced and then he came out [for offering the *Ṣalāt* (prayer)].

(٤٤) بابٌ مَنْ كانَ في حاجَةِ أَهْلِهِ فَأُقِيمَتِ الصَّلاةُ فَخَرَجَ

676. Narrated Al-Aswad that he asked 'Āishah رضي الله عنها, "What did the Prophet ﷺ use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for *Aṣ-Ṣalāt* (the prayer), he would go for it."

٦٧٦ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا الحَكَمُ، عَنْ إبْرَاهِيمَ، عَنِ الأَسْوَدِ قالَ: سَأَلْتُ عائِشَةَ رضى اللهُ عنْهَا: ما كانَ النَّبيُّ ﷺ يَصْنَعُ في بَيْتِهِ؟ قالَتْ: كان يَكُون في مِهْنَةِ أَهْلِهِ - تَعْني: في خِدْمَةِ أَهْلِهِ - فإذَا حَضَرَتِ الصَّلاةُ خَرَجَ إلى الصَّلاةِ. [انظر: ٥٣٦٣، ٦٠٣٩]

(45) CHAPTER. Offering *Ṣalāt* (prayer) in front of the people with the sole intention of teaching them the *Ṣalāt* of the Prophet ﷺ and his *Sunna* (legal ways etc.).

(٤٥) باب مَنْ صَلَّى بالنَّاس وَهُوَ لا يُريدُ إلَّا أنْ يُعَلِّمَهُمْ صَلاةَ النَّبيِّ ﷺ وَسُنَّتَهُ

677. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith came to this mosque of ours and said, 'I offer *Aṣ-Ṣalāt* (the prayers) in front of you and my aim is not (to lead) the *Ṣalāt* (prayer) but to show you the way in which the Prophet ﷺ used to offer *Ṣalāt*'." I asked Abū Qilāba, "How did he use to offer *Ṣalāt*?" He replied, "(The Prophet ﷺ used to pray) like this Sheikh of ours, and the Sheikh used to sit for a while after the prostration before getting up after the first *Rak'ā*'

٦٧٧ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا أيُّوبُ عَنْ أبي قِلابَةَ قالَ: جاءَنا مالِكُ بنُ الحُوَيْرِثِ في مَسْجِدِنا هذَا فَقالَ: إنّي لأُصَلّي بِكُمْ وَما أُرِيدُ الصَّلاةَ، أُصَلّي كَيْفَ رَأَيْتُ النَّبيَّ ﷺ يُصَلّي، فَقُلْت لأبي قِلابَةَ: كَيْفَ كانَ يُصَلّي؟ قالَ: مِثْلَ شَيْخِنَا هذَا. قالَ: وكانَ شَيخُنا يَجْلِس إذَا رَفَعَ رَأسَه مِنَ السُّجُودِ قَبْلَ أنْ يَنْهَضَ في الرَّكْعَةِ الأولى. [انظر: ٨٠٢، ٨١٨، ٨٢٤]

(46) CHAPTER. The religious learned men are entitled to precedence in leading the *Ṣalāt* (prayers).

(٤٦) باب: أهْلُ العِلْمِ والفَضْلِ أحَقُّ بالإمامَةِ

678. Narrated Abū Mūsa رضي الله عنه, "The Prophet ﷺ became sick and when his disease aggravated, he said, "Tell Abū Bakr to lead the people in the *Ṣalāt* (prayer)." 'Āishah رضي الله عنها said, "He is a soft-hearted man and would not be able to lead the *Ṣalāt* in

٦٧٨ - **حدَّثَنا** إسحَاقُ بنُ نَصْرٍ قالَ: حدَّثَنا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ المَلِكِ بن عُمَيرٍ، قالَ: حدَّثَني أبُو بُرْدَةَ، عَنْ أبي مُوسَى قالَ:

your place." The Prophet ﷺ said again, "Tell Abū Bakr to lead the people in *Ṣalāt*. You are the companions of Yūsuf (Joseph)." So a messenger went to Abū Bakr (with that order) and he led the people in *Ṣalāt* in the lifetime of the Prophet ﷺ.

مَرِضَ النَّبِيُّ ﷺ فاشْتَدَّ مَرَضُهُ فَقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ». قالَتْ عائِشَةُ: إنَّهُ رَجُلٌ رَقِيقٌ، إذَا قامَ مَقامَكَ لَمْ يَسْتَطِعْ أنْ يُصَلِّيَ بالنَّاسِ. قالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ» فَعادَتْ. فَقالَ: مُرِي أبا بَكْرٍ فَلْيُصَلِّ بالناسِ فَإنَّكُنَّ صواحبُ يُوسُفَ». فَأتاهُ الرَّسُولُ، فَصلَّى بالنَّاسِ في حياةِ النَّبِيِّ ﷺ. [انظر: ٣٣٨٥]

679. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of the believers: Allāh's Messenger ﷺ in his illness said, "Tell Abū Bakr to lead the people in *Ṣalāt* (prayer)." I said to him, "If Abū Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order 'Umar to lead the *Salat*." 'Āishah رَضِيَ اللهُ عَنْها added, I said to Ḥafṣa, "Say to him: If Abū Bakr should lead the people in the *Ṣalāt* in your place, the people would not be able to hear him owing to his weeping; so please order 'Umar to lead the *Ṣalāt*." Ḥafṣa did so but Allāh's Messenger ﷺ said, "Keep quiet! Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the *Ṣalāt*."

Ḥafṣa said to 'Āishah رَضِيَ اللهُ عَنْها, "I never got anything good from you."

٦٧٩ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ أنَّها قالَتْ: إنَّ رَسُولَ اللهِ ﷺ قالَ في مَرَضِه: «مُرُوا أبا بَكْرٍ يُصَلِّي بالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إنَّ أبا بَكْرٍ إذَا قامَ في مَقامِكَ لَمْ يُسْمِعِ الناسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بالنَّاسِ. فَقالَتْ عائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إنَّ أبا بَكْرٍ إذَا قامَ في مَقامِكَ لَمْ يُسْمِعِ الناسَ مِنَ البُكاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَفَعَلَتْ حَفْصَةُ، فَقالَ رَسُولُ اللهِ ﷺ: «مَهْ إنَّكُنَّ لأنْتُنَّ صَواحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ». فَقالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لأُصِيبَ مِنْكِ خَيْراً. [راجع: ١٩٨]

680. Narrated Az-Zuhrī: Anas bin Mālik Al-Anṣārī رَضِيَ اللهُ عَنْهُ told me, "Abū Bakr used to lead the people in *Ṣalāt* (prayer) during the

٦٨٠ - **حدَّثنا** أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ:

fatal illness of the Prophet ﷺ till it was Monday. When the people aligned (in rows) for *Aṣ-Ṣalāt* (the prayer), the Prophet ﷺ lifted the curtain of his house and started looking at us and he was standing at that time. His face was (glittering) like a page of the Qur'ān and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet ﷺ. Abū Bakr retreated to join the row as he thought that the Prophet ﷺ would lead *Aṣ-Ṣalāt*. The Prophet ﷺ beckoned us to complete the *Ṣalāt* and he let the curtain fall. On the same day he died."

أخبَرَني أنَسُ بنُ مالكٍ الأنْصاريُّ وكانَ تَبعَ النَّبيَّ ﷺ وَخَدَمَهُ وَصَحِبَهُ: أنَّ أبا بَكْرٍ كانَ يُصَلِّي بِهِمْ في وَجَعِ النَّبيِّ ﷺ الَّذي تُوُفِّيَ فِيهِ حتَّى إذا كانَ يَوْمُ الاثْنَينِ وهُمْ صُفُوفٌ في الصَّلاة فَكَشَفَ النَّبيُّ ﷺ سِتْرَ الحُجْرَةِ يَنْظُرُ إلَيْنا وَهُوَ قائمٌ كأنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ فَهَمَمْنا أنْ نَفْتَتِنَ مِنَ الفَرَحِ بِرُؤْيَةِ النَّبيِّ ﷺ فَنَكَصَ أبو بَكْرٍ رضي الله عنه عَلى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أنَّ النَّبيَّ ﷺ خارِجٌ إلى الصَّلاةِ، فأشار إلَيْنا النَّبيُّ ﷺ أن أتِمُّوا صَلاتَكُمْ وَأرْخَى السِّتْرَ، فَتُوُفِّيَ مِنْ يَوْمِهِ. [انظر: ٦٨١، ٧٥٤، ١٢٠٥، ٤٤٤٨]

681. Narrated Anas: The Prophet ﷺ did not come out for three days. The people stood for *Aṣ-Ṣalāt* (the prayer) and Abū Bakr went ahead to lead *Aṣ-Ṣalāt*. (In the meantime) the Prophet ﷺ caught hold of the curtain and lifted it. When the face of the Prophet ﷺ appeared, we had never seen a scene more pleasing than the face of the Prophet ﷺ as it appeared then. The Prophet ﷺ beckoned to Abū Bakr to lead the people in *Aṣ-Ṣalāt* and then let the curtain fall. We did not see him (again) till he died.

٦٨١ - **حدَّثَنا** أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا عَبْدُ العَزِيزِ عَنْ أنَسٍ قالَ: لَمْ يَخْرُجِ النَّبيُّ ﷺ ثلاثاً، فأُقِيمَتِ الصَّلاةُ فَذَهَبَ أبُو بَكْرٍ يَتَقَدَّمُ فَقالَ نَبيُّ الله ﷺ بالحِجابِ، فَرَفَعَهُ، فَلَمَّا وضَحَ وَجْهُ النَّبيِّ ﷺ ما رأيْنا مَنْظَراً كانَ أعْجَبَ إلَيْنا مِنْ وَجْهِ النَّبيِّ ﷺ حِينَ وَضَحَ لَنا، فَأومأ النَّبيُّ ﷺ بِيَدِهِ إلى أبي بَكرٍ أنْ يَتَقَدَّمَ، وَأرْخَى النَّبيُّ ﷺ الحِجابَ فَلَمْ يُقْدَرْ عَلَيْهِ حتَّى مات. [راجع: ٦٨٠]

682. Narrated Ḥamza bin 'Abdullāh: My father said, "When Allāh's Messenger ﷺ became seriously ill, he was told about *Aṣ-Ṣalāt* (the prayer). He said, 'Tell Abū Bakr to lead the people in *Aṣ-Ṣalāt*.' 'Āishah رَضِيَ الله عَنْها said, 'Abū Bakr is a soft-hearted man and he would be over-powered by his weeping if he recited the Qur'ān.' He ﷺ said to them, 'Tell him (Abū Bakr) to lead *Aṣ-Ṣalāt*. The same reply was given to him. He said again, 'Tell him to lead the prayer. You (women) are the companions of Yūsuf (Joseph)'."

٦٨٢ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: حدَّثَنا ابنُ وَهْبٍ قالَ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ عَنْ حَمْزَةَ بنِ عَبْدِ اللهِ أنَّهُ أخْبَرَهُ عَنْ أبيهِ قالَ: «لَما اشْتَدَّ بِرَسُولِ اللهِ ﷺ وَجَعُه، قِيلَ لَهُ في الصَّلاةِ فقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ». قالَتْ عائِشَةُ: إنَّ أبا بَكْرٍ رَجُلٌ رَقِيقٌ إذَا قَرَأ غَلَبَهُ البُكاءُ. قالَ: «مُرُوهُ فَلْيُصَلِّ». فَعاوَدَتْهُ قالَ: «مُرُوهُ فَلْيُصَلِّ، إنَّكُنَّ صَوَاحِبُ يُوسُفَ». تابَعَهُ الزُّبَيْدِيُّ، وَابنُ أخِي الزُّهْرِيِّ، وَإسْحاقُ بنُ يَحْيَى الكَلبيّ عَنِ الزُّهْرِيِّ. وقالَ عُقَيْلٌ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ عَنِ النَّبِيِّ ﷺ.

(47) CHAPTER. Whoever stood by the side of the *Imām* because of a genuine cause [in *Ṣalāt* (prayer)].

(٤٧) بابٌ مَنْ قامَ إلى جَنْبِ الإمامِ لِعلَّةٍ

683. Narrated 'Urwa's father رَضِيَ الله عَنْهُ: 'Āishah رَضِيَ الله عَنْها said, "Allāh's Messenger ﷺ ordered Abū Bakr to lead the people in *Aṣ-Ṣalāt* (the prayer) during his illness and so he led them in prayer."

'Urwa, a subnarrator, added, "Allāh's Messenger ﷺ felt a bit relieved and came out and Abū Bakr was leading the people (in *Ṣalāt*). When Abū Bakr saw the Prophet ﷺ, he retreated but the Prophet ﷺ beckoned him to remain there. Allāh's Messenger ﷺ sat beside Abū Bakr. Abū Bakr was following the *Ṣalāt* of Allāh's Messenger ﷺ and the people were following the *Ṣalāt* (prayer) of Abū Bakr."

٦٨٣ - حدَّثَنا زَكَرِيَّا بنُ يَحْيَى قالَ: حدَّثَنا ابنُ نُمَيرٍ قالَ: أخْبَرَنا هِشَامُ بنُ عُرْوَةَ عَن أبيهِ عَنْ عائِشَةَ رضى اللهُ عنْهَا قالَتْ: أمَرَ رَسُولُ اللهِ ﷺ أبا بَكْرٍ أنْ يُصَلِّيَ بالنَّاسِ في مَرَضِهِ فَكانَ يُصَلِّي بِهِم. قالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللهِ ﷺ في نَفْسِهِ خِفَّةً فَخَرَجَ، فإذَا أبُو بَكْرٍ يَؤُمُّ النَّاسَ، فَلَمَّا رَآهُ أبُو بَكْرٍ اسْتَأخَرَ فأشارَ إلَيْهِ أنْ كما أنْتَ، فَجَلَسَ رَسُولُ اللهِ ﷺ حِذَاءَ أبي بَكْرٍ إلى جَنْبِهِ، فَكانَ أبُو

بَكْرٍ يُصَلِّي بِصَلاةِ رَسُولِ اللهِ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلاةِ أبي بَكْرٍ.

[راجع: ١٩٨]

(48) CHAPTER. If somebody is leading the *Ṣalāt* (prayer) and (in the meanwhile) the first (usual) *Imām* comes, the *Ṣalāt* is valid whether the former retreats or does not retreat.

This was narrated by 'Āishah رَضِيَ اللهُ عَنْها who heard this from the Prophet ﷺ.

(٤٨) بابٌ مَنْ دَخَلَ لِيَؤُمَّ النَّاسَ فَجاءَ الإمامُ الأوَّلُ فَتَأَخَّرَ الأوَّلُ أو لَمْ يَتَأَخَّرْ جازَتْ صَلاتُهُ،

فِيهِ عائِشَةُ عَنِ النَّبِيِّ ﷺ

684. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger went to establish peace among Banī 'Amr bin 'Aūf. In the meantime the time of *Aṣ-Ṣalāt* (the prayer) was due and the *Mu'adh-dhin* went to Abū Bakr and said, "Will you lead the *Ṣalāt* (prayer), so that I may pronounce the *Iqāma*?" Abū Bakr رَضِيَ اللهُ عَنْهُ replied in the affirmative and led the *Ṣalāt*. Allāh's Messenger ﷺ came while the people were still offering *Ṣalāt* and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abū Bakr never glanced sideways in his *Ṣalāt* but when the people continued clapping, Abū Bakr looked and saw Allāh's Messenger ﷺ. Allāh's Messenger ﷺ beckoned him to stay at his place. Abū Bakr رَضِيَ اللهُ عَنْهُ raised his hands and thanked Allāh for that order of Allāh's Messenger ﷺ and then he retreated till he reached the first row. Allāh's Messenger ﷺ went forward and led the *Ṣalāt*. When Allāh's Messenger ﷺ finished the *Ṣalāt*, he said, "O Abū Bakr! What prevented you from staying when I ordered you to do so?" Abū Bakr replied, "How can Ibn Abī Quḥāfa (Abū Bakr) dare to lead the *Ṣalāt* in the presence of Allāh's Messenger ﷺ?" Then Allāh's Messenger ﷺ said, "Why did you clap so much? If something happens

٦٨٤ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ أبي حازِمِ بنِ دِينارٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ: أنَّ رَسُولَ اللهِ ﷺ ذَهَبَ إلى بَنِي عَمْرِو بنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحانَتِ الصَّلاةُ فَجاءَ المُؤَذِّنُ إلى أبي بَكْرٍ فَقالَ: أتُصَلِّي لِلنَّاسِ فَأُقِيمَ؟ قالَ: نَعَمْ، فَصَلَّى أبُو بَكْرٍ، فَجاءَ رَسُولُ اللهِ ﷺ والنَّاسُ في الصَّلاةِ فَتَخَلَّصَ حتَّى وَقَفَ في الصَّفِّ فَصَفَّقَ النَّاسُ. وكانَ أبُو بَكْرٍ لا يَلْتَفِتُ في صَلاتِهِ. فَلَمَّا أكْثَرَ النَّاسُ التَّصْفِيقَ التَفَتَ فَرَأى رَسُولَ اللهِ ﷺ فَأشارَ إلَيْهِ رَسُولُ اللهِ ﷺ أنِ امْكُثْ مَكانَكَ، فَرَفَعَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدَيْهِ فَحَمِدَ اللهَ عَلى ما أمَرَهُ بِهِ رَسُولُ اللهِ ﷺ مِنْ ذٰلِكَ ثُمَّ اسْتَأْخَرَ أبُو بَكْرٍ حَتَّى اسْتَوَى في الصَّفِّ وتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى، فَلَمَّا انْصَرَفَ قالَ: «يا أبا بَكْرٍ، ما مَنَعَكَ

أنْ تَثْبُتَ إذْ أمَرْتُكَ؟» فَقالَ أبُو بَكْرٍ: ما كانَ لابْنِ أبي قُحافَةَ أنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ. فقالَ رَسُولُ اللهِ ﷺ: «ما لي رَأيْتُكُمْ أكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ رَابَهُ شَيْءٌ في صَلاتِهِ فَلْيُسَبِّحْ، فإنَّهُ إذَا سَبَّحَ التُفِتَ إلَيْهِ، وَإنَّما التَّصْفِيقُ لِلنِّساءِ». [انظر: ١٢٠١، ١٢٠٤، ١٢١٨، ١٢٣٤، ٢٦٩٠، ٢٦٩٣، ٧١٩٠]

to anyone during his *Ṣalāt* he should say *Subḥān Allāh*[1]. If he says so he will be attended to, and clapping is for women."

(٤٩) **بابٌ** إذَا اسْتَوَوْا في القِرَاءَةِ فَلْيَؤُمَّهُمْ أكبرُهُمْ

(49) CHAPTER. If some people are equally proficient in the recitation of the Qur'ān (and religious knowledge), the oldest of them should lead *Aṣ-Ṣalāt* (the prayer).

٦٨٥ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ مالِكِ بنِ الحُوَيْرِثِ قالَ: قَدِمْنا عَلى النَّبيِّ ﷺ ونحْنُ شَبَبَةٌ، فَلَبِثْنَا عِنْدَهُ نَحْواً مِنْ عِشْرِينَ لَيْلَةً؛ وكانَ النَّبيُّ ﷺ رَحِيماً فَقالَ: «لَوْ رَجَعْتُمْ إلى بِلادِكُمْ فَعَلَّمْتُمُوهُمْ، مُرُوهُمْ فَلْيُصَلُّوا صَلاةَ كَذَا في حِينِ كَذَا. وَصَلاةَ كَذَا في حِينِ كَذَا. وَإذَا حضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ وَلْيَؤُمَّكُمْ أكبرُكُمْ». [راجع: ٦٢٨]

685. Narrated Mālik bin Ḥuwairith رَضِيَ الله عَنْهُ: We went to the Prophet ﷺ and we were all young men and stayed with him for about twenty nights. The Prophet ﷺ was very merciful. He said, "When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a *Ṣalāt* (prayer) at such and such time and such and such a *Ṣalāt* at such and such a time. And at the time of *Aṣ-Ṣalāt* (the prayer) one of you should pronounce the *Adhān* and the oldest of you should lead the *Ṣalāt*."

(٥٠) **بابٌ** إذَا زَارَ الإمامُ قَوْماً فأمَّهُمْ

(50) CHAPTER. If the *Imām* visited some people and led them in *Ṣalāt* (prayer).

٦٨٦ - **حدَّثنا** مُعاذُ بنُ أسدٍ

686. Narrated Itbān bin Mālik Al-Anṣārī

(1) (H.684) To honour Allāh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or glorified be Allāh).

رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to offer *Ṣalāt* (prayer) in your house?" I pointed to a place which I liked. He (ﷺ) stood up for *Ṣalāt* and we aligned behind him and he finished the *Ṣalāt* with *Taslīm* and we did the same.

قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مالِكٍ الأَنْصَارِيَّ قَالَ: اسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ، فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشَرْتُ لَهُ إِلَى المَكَانِ الَّذِي أُحِبُّ. فَقَامَ وَصَفَفْنا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنا.

[راجع: ٤٢٤]

(51) CHAPTER. The *Imām* is appointed to be followed.

(٥١) بابٌ: إِنَّما جُعِلَ الإِمامُ لِيُؤْتَمَّ بِهِ،

The Prophet ﷺ in his fatal illness led the people in *Ṣalāt* (prayer) while he was sitting (and the people were standing). Ibn Mas'ūd said, "If anyone raises his head (while in prostration) before the *Imām*, he must prostrate again and must remain in prostration for a period equal to that he has lost by lifting his head before the *Imām*, and then he should follow the *Imām*." And Al-Ḥasan said, "A person who is offering a two *Rak'ā Ṣalāt* with the *Imām* but (because of the rush of people) is unable to prostrate, then he should prostrate twice for the last *Rak'ā* and make up for his *Rak'ā* with its prostrations. And if somebody forgets to prostrate and stands up then he should prostrate."

وَصَلَّى النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ بِالنَّاسِ وَهُوَ جالِسٌ. وقالَ ابنُ مَسْعُودٍ: إِذَا رَفَعَ قَبْلَ الإِمامِ يَعُودُ فَيَمْكُثُ بِقَدْرِ ما رَفَعَ ثُمَّ يَتْبَعُ الإِمامَ. وقالَ الحَسَنُ فِيمَنْ يَرْكَعُ مَعَ الإِمامِ رَكْعَتَينِ وَلا يَقْدِرُ عَلَى السُّجُودِ: يَسْجُدُ لِلرَّكْعَةِ الأَخِيرَةِ سَجْدَتَينِ ثُمَّ يَقْضِي الرَّكْعَةَ الأُولى بِسُجُودِها. وفِيمَنْ نَسِيَ سَجْدَةً حَتَّى قامَ: يَسْجُدُ.

687. Narrated 'Ubaid-ullāh bin 'Abdullāh bin 'Utba: I went to 'Āishah رَضِيَ اللهُ عَنْها and asked her to describe to me the illness of Allāh's Messenger ﷺ. 'Āishah رَضِيَ اللهُ عَنْها said, "Yes (I will tell you). The Prophet ﷺ became seriously ill and asked whether the people had offered the *Ṣalāt* (prayer). We replied, 'No, O Allāh's Messenger! They are

٦٨٧ - **حدَّثنا** أَحْمَدُ بْنُ يُونُسَ قالَ: حدَّثَنا زائِدَةُ، عَنْ مُوسَى بنِ أَبي عائِشَةَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ قالَ: دَخَلْتُ عَلَى عائِشَةَ فَقُلْتُ: أَلا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ

waiting for you.' He added, 'Put water for me in a trough'." 'Āishah رَضِيَ اللهُ عَنْها added: "We did so. He took a bath and tried to get up, but fainted. When he recovered, he again asked whether the people had offered the *Ṣalāt*. We said, 'No, they are waiting for you. O Allāh's Messenger.' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up, but fainted again. Then he recovered and said, 'Have the people offered the *Ṣalāt*?' We replied, 'No, they are waiting for you, O Allāh's Messenger.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people offered the *Ṣalāt*?' We said, 'No, they are waiting for you, O Allāh's Messenger!' The people were in the mosque waiting for the Prophet ﷺ for the *'Ishā* prayer. The Prophet ﷺ sent for Abū Bakr to lead the people in the *Ṣalāt*. The messenger went to Abū Bakr and said, 'Allāh's Messenger ﷺ orders you to lead the people in the *Ṣalāt*.' Abū Bakr was a soft-hearted man, so he asked 'Umar to lead the *Ṣalāt* but 'Umar replied, 'You are more rightful.' So Abū Bakr led the *Ṣalāt* in those days. When the Prophet ﷺ felt a bit better, he came out for the *Ẓuhr* prayer with the help of two persons one of whom was Al-'Abbās, while Abū Bakr was leading the people in the *Ṣalāt*. When Abū Bakr saw him (the Prophet ﷺ), he wanted to retreat but the Prophet ﷺ beckoned him not to do so and asked them to make him sit beside Abū Bakr and they did so. Abū Bakr was following the Prophet ﷺ (in the *Ṣalāt*) and the people were following Abū Bakr. The Prophet ﷺ (offered *Ṣalāt*) sitting."

'Ubaid-ullāh added, "I went to 'Abdullāh bin 'Abbās and asked him, 'Shall I tell you

اللهِ ﷺ؟ قالَتْ: بَلى، ثَقُلَ النَّبِيُّ ﷺ فَقالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا: لا يا رَسُولَ اللهِ وَهُمْ يَنْتَظِرُونَك. قالَ: «ضَعُوا لي ماءً في المِخْضَبِ». قالَتْ: فَفَعَلْنا، فاغْتَسَلَ فَذَهَبَ لِيَنُوءَ فأُغْمِيَ عَلَيْهِ ثُمَّ أفاقَ. فقالَ ﷺ: «أَصَلَّى النَّاسُ؟» قُلْنا: لا، هُمْ يَنْتَظِرُونَكَ يا رَسُولَ اللهِ. قالَ: «ضَعُوا لي ماءً في المِخْضَبِ». قالَتْ: فَقَعَدَ فاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فأُغْمِيَ عَلَيْهِ ثُمَّ أفاقَ. فَقالَ: «أَصَلَّى النَّاسُ؟» قُلْنا: لا، هُمْ يَنْتَظِرُونَكَ يا رَسُولَ اللهِ. فقالَ: «ضَعُوا لي ماءً في المِخْضَبِ» فَقَعَدَ فاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فأُغْمِيَ عَلَيْهِ. ثُمَّ أفاقَ فقالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنا: لا، هُمْ يَنْتَظِرُونَكَ يا رَسُولَ اللهِ. - وَالنَّاسُ عُكُوفٌ في المَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللهِ ﷺ لِصَلاةِ العِشاءِ الآخِرَةِ - فَأَرْسَلَ النَّبِيُّ ﷺ، إلى أبي بَكْرٍ بأَنْ يُصَلِّيَ بالنَّاسِ فأتاهُ الرَّسُولُ فقالَ: إنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بالنَّاسِ. فَقالَ أبُو بَكْرٍ، وكانَ رَجُلاً رَقِيقاً: يا عُمَرُ صَلِّ بالناسِ. فَقالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذلِكَ. فَصَلَّى أبُو بَكْرٍ تِلْكَ الأيَّامَ. ثُمَّ إنَّ النَّبِيَّ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ أَحَدُهما العَبَّاسُ لِصَلاةِ الظُّهْرِ وأبُو

what 'Āishah رَضِيَ اللهُ عَنْها has told me about the fatal illness of the Prophet?' Ibn 'Abbās said, 'Go ahead.' I told him her narration and he did not deny anything of it but asked whether 'Āishah رَضِيَ اللهُ عَنْها told me the name of the second person (who helped the Prophet ﷺ) along with Al-'Abbās. I said, 'No.' He said, 'He was 'Alī (Ibn Abī Ṭālib)'."

بَكْرٍ يُصَلِّي بالنَّاسِ، فَلَمَّا رَآهُ أبو بَكْرٍ ذَهبَ لِيَتأخَّرَ فأوْمَأ إلَيهِ النَّبِيُّ ﷺ بأنْ لا يَتأخَّرَ. قالَ: «أجْلِساني إلى جَنْبِهِ»، فَأجْلَساهُ إلى جَنْبِ أبي بَكْرٍ قالَ: فَجَعَلَ أبو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلاةِ النَّبِيِّ ﷺ وَالنَّاس بِصَلاةِ أبي بَكْرٍ، وَالنَّبِيُّ ﷺ قاعِدٌ. قالَ عُبَيْدُ اللهِ: فَدَخَلْتُ عَلى عَبْدِ اللهِ بنِ عَبَّاسٍ فَقُلْتُ لَهُ: ألا أعْرِضُ عَلَيْكَ ما حدَّثَتْني عائِشَةُ عَنْ مَرَضِ النَّبِيِّ ﷺ؟ قالَ: هاتِ. فَعَرَضْتُ عَلَيْهِ حَدِيثَها فما أنْكَرَ مِنْهُ شَيْئاً غيرَ أنَّهُ قالَ: أسَمَّتْ لَكَ الرَّجُلَ الَّذِي كانَ مَعَ العَبَّاسِ؟ قُلْتُ: لا، قالَ: هُوَ عَلِيُّ بنُ أبي طَالِبٍ رَضِيَ اللهُ عنه. [راجع: ١٩٨]

688. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of the believers: Allāh's Messenger ﷺ, during his illness, offered *Ṣalāt* (prayer) at his house while sitting; whereas some people offered *Ṣalāt* behind him standing. The Prophet ﷺ beckoned them to sit down. On completion of the *Ṣalāt*, he said, "The *Imām* is to be followed: bow when he bows, raise up your heads (stand erect) when he raises up his head and when he says, *'Sami' Allāhu liman-ḥamidah* (Allāh heard those who sent praises to Him) say then *'Rabbanā wa lakal-ḥamd'* (O our Lord! All the praises are for You), and if he (*Imām*) is (leading) the *Ṣalāt* in sitting position, you should also offer *Ṣalāt* like that."(1)

٦٨٨ - **حدَّثَنا** عَبدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أمِّ المُؤْمِنِينَ أنَّها قالَتْ: صَلَّى رَسُولُ اللهِ ﷺ في بَيْتِهِ وَهُوَ شاكٍ، فَصَلَّى جالِساً وَصَلَّى وَرَاءَهُ قَوْمٌ قِياماً، فَأشارَ إلَيْهِمْ أنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قالَ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فَإذَا رَكَعَ فَارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَه؛ فَقُولُوا: رَبَّنا وَلَكَ الحَمْدُ، وَإذَا صَلَّى جالِساً

(1) (H.688) The provision of this *Ḥadīth* has been abrogated by the last action of the Prophet ﷺ [See *Ḥadīth* No.689 and *Ḥadīth* No.5658 - Vol.7 for taking the verdict].

فَصَلُّوا جُلُوساً». [انظر: ١١١٣، ١٢٣٦، ٥٦٥٨]

689. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ rode a horse and fell down and the right side (of his body) was injured. He offered one of the *Ṣalāt* (prayers) while sitting and we also offered *Ṣalāt* behind him sitting. When he completed the *Ṣalāt*, he said, "The *Imām* is to be followed. Offer *Ṣalāt* standing if he is offering the *Ṣalāt* standing and bow when he bows; raise up when he raises up and if he says, *'Sami' Allāhu liman ḥamidah*, say then, *'Rabbanā wa lakal-ḥamd'* and offer the *Ṣalāt* sitting (all of you) if he is offering the *Ṣalāt* sitting."

Ḥumaidī said: The statement of the Prophet ﷺ "Offer *Ṣalāt* sitting, if he (*Imām*) is offering the *Ṣalāt* sitting" was said in his former illness (during his early life) but later on the Prophet ﷺ offered *Ṣalāt* sitting (in the last illness) and the people offered *Ṣalāt* standing behind him and the Prophet ﷺ did not order them to sit. So one has to follow the last action of the Prophet ﷺ [Please see *Hadīth* No.5658].

٦٨٩ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ عَنِ ابنِ شِهابٍ عَنْ أنَسِ بنِ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَساً فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الأيمَنُ، فَصَلَّى صَلاةً مِنَ الصَّلَوَاتِ وَهُوَ قاعِدٌ، فَصَلَّيْنا وَرَاءَهُ قُعُوداً، فَلَمَّا انْصَرَفَ قالَ: «إنَّما جُعِلَ الإمامُ لِيُؤتَمَّ بِهِ، فإذَا صَلَّى قائِماً فَصَلُّوا قِياماً، فإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ. فَقُولُوا: رَبَّنا وَلَكَ الحَمْدُ. وَإذَا صَلَّى قائِماً فَصَلُّوا قِياماً وَإذَا صَلَّى جالِساً فَصَلُّوا جُلُوساً أجْمَعُونَ». قالَ أبُو عَبْدِ اللهِ: قالَ الحُمَيْدِيُّ: قَوْلُه: (إذَا صَلَّى جالِساً فَصَلُّوا جُلُوساً) هُوَ في مَرَضِهِ القَدِيمِ ثُمَّ صَلَّى بَعْدَ ذٰلِكَ النَّبِيُّ ﷺ جالِساً. وَالنَّاسُ خَلْفَه قِيَامٌ لَمْ يَأْمُرْهُمْ بِالقُعُودِ وَإنَّما يُؤخَذُ بالآخِرِ فالآخِرِ مِنْ فِعْلِ النَّبِيِّ ﷺ. [راجع: ٣٧٨]

(52) CHAPTER. When should those who are behind the *Imām* prostrate?

(٥٢) **بابٌ**: مَتى يَسْجُدُ مَنْ خَلْفَ الإمامِ؟

Anas said, "Prostrate when the *Imām* prostrates."

قالَ أنَسٌ: فإذَا سَجَدَ فاسْجُدُوا.

690. Narrated Al-Barā' (and he was not a liar): When Allāh's Messenger ﷺ said, *"Sami' Allāhu liman ḥamidah"* none of us

٦٩٠ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ عَنْ سُفْيانَ قالَ:

bent his back (for prostrations) till the Prophet ﷺ prostrated and then we would prostrate after him.

حدَّثَني أبو إسحاقَ قالَ: حدَّثَني عَبْدُ اللهِ بْنُ يَزِيدَ قالَ: حدَّثَني البراءُ - وَهُوَ غيرُ كَذُوبٍ - قالَ: كانَ رَسُولُ اللهِ ﷺ إذَا قالَ: (سَمِعَ اللهُ لِمَنْ حَمِدَهُ) لَمْ يَحْنِ أحَدٌ مِنَّا ظَهْرَهُ حتَّى يَقَعَ النَّبيُّ ﷺ ساجِداً ثُمَّ نَقَعُ سُجُوداً بَعْدَهُ. حدَّثَنا أبُو نُعَيْمٍ، عَنْ سُفْيانَ، عَنْ أبي إسحاقَ نَحْوَهُ بِهٰذَا. [انظر: ٧٤٧، ٨١١]

(53) CHAPTER. The sin of the one who raises his head before the *Imām* (raises his head).

(٥٣) بابُ إثمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الإمامِ

691. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Isn't he who raises his head before the *Imām* afraid that Allāh may transform his head into that of a donkey? Or his figure (face) into that of a donkey?" [See *Hadīth* No.717 and its footnote].

٦٩١ - **حدَّثَنا** حَجّاجُ بنُ مِنْهالٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مُحمَّدِ بنِ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «أما يَخْشَى أحَدُكُمْ، أو لا يَخْشَى أحَدُكُمْ إذَا رَفَعَ رَأْسَهُ قَبْلَ الإمامِ أنْ يَجْعَلَ اللهُ رَأْسَهُ رَأْسَ حِمارٍ؟ أوْ يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمارٍ؟».

(54) CHAPTER. A slave or a manumitted slave can lead the *Ṣalāt* (prayer).

(٥٤) بابُ إمامةِ العَبْدِ وَالمَوْلَى،

('Āishah رَضِيَ اللهُ عَنْها was led in the *Ṣalāt* (prayer) by her slave Dhakwān who used to recite from the *Muṣhaf* [the written Qur'ān (not from memory)]. Can an illegitimate boy, a bedouin or a boy who has not reached the age of puberty lead the *Ṣalāt*? (It is permissible according to) the statement of the Prophet ﷺ that the *Imām* should be a person who knows the Qur'ān more than the others.

وكانَتْ عائِشَةُ يَؤُمُّها عَبْدُها ذَكْوَانُ مِنَ المُصْحَفِ، وَوَلَدِ البَغِيِّ وَالأعْرَابيِّ والغُلامِ الَّذي لَمْ يَحْتَلِمْ لِقَوْلِ النَّبيِّ ﷺ: «يَؤُمُّهُمْ أقْرَؤُهُمْ لِكِتابِ اللهِ»، وَلَا يُمْنَعُ العَبْدُ مِنَ الجَماعَةِ بِغَيْرِ عِلَّةٍ.

692. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the earliest emigrants came to Al-

٦٩٢ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ

'Uṣba, a place in Qubā' before the arrival of the Prophet ﷺ, Sālim, the slave of Abū Hudhaifa, who knew the Qur'ān more than the others, used to lead them in *Ṣalāt* (prayer).

قالَ: حدَّثنا أَنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: لمَّا قَدِمَ المُهاجِرون الأوَّلُونَ العُصْبَةَ - مَوْضعٌ بِقُباءٍ - قَبْلَ مَقْدَمِ رَسُولِ اللهِ ﷺ كانَ يَؤُمُّهُمْ سالمٌ مَوْلى أبي حُذَيْفَةَ. وكانَ أَكْثَرَهُمْ قُرْآناً.

[انظر: ٧١٧٥]

693. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

٦٩٣ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثنا يَحيى قالَ: حدَّثنا شُعْبَةُ: حدَّثني أبُو التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «اسمَعُوا وَأطِيعُوا وَإنِ اسْتُعْمِلَ حَبَشِيٌّ كأنَّ رَأسَهُ زَبِيبَةٌ». [انظر: ٦٩٦، ٧١٤٢]

(55) CHAPTER. If the *Imām* does not offer the *Ṣalāt* (prayer) perfectly and the followers offer it perfectly.

(٥٥) بابٌ: إذَا لَمْ يُتِمَّ الإمامُ وَأَتَمَّ مَنْ خَلْفَهُ

694. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If they (*Imām*) lead the *Ṣalāt* (prayer) correctly then they and you will receive the rewards, but if they make a mistake (in the *Ṣalāt*), then you will receive the reward for the *Ṣalāt* and the sin will be theirs."

٦٩٤ - **حدَّثنا** الفَضْلُ بنُ سَهْلٍ قالَ: حدَّثنا الحَسَنُ بنُ مُوسَى الأشْيَبُ قالَ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يُصَلُّونَ لَكُم فإنْ أصَابُوا فَلَكُمْ وَلَهُمْ وَإنْ أخْطَؤوا فَلَكُمْ وَعَلَيْهِمْ».

(56) CHAPTER. Offering prayers behind a man who is a victim of *Al-Fitan* (trials and afflictions) or a heretic.

(٥٦) بابٌ إمامَةِ المَفْتُونِ وَالمُبْتَدِعِ،

Al-Ḥasan said, "You can offer prayers behind that *Imām* and the sin of heresy will be against him."

وَقالَ الْحَسَنُ: صَلِّ وَعَلَيْهِ بِدْعَتُهُ.

695. Narrated 'Ubaid-Ullāh bin Adī bin Khiyār : I went to 'Uthmān bin 'Affān رَضِيَ الله

٦٩٥ - **قالَ** أبُو عَبْدِ اللهِ: وَقالَ

لَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا الأَوْزَاعِيُّ قَالَ: حدَّثنا الزُّهرِيُّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُبَيْدِ اللهِ بنِ عَدِيّ بنِ خِيارٍ: أَنَّهُ دَخَلَ عَلى عُثمانَ بن عفَّانَ رَضِيَ اللهُ عَنْهُ وَهُوَ مَحْصُورٌ فَقالَ: إنَّكَ إمامُ عامَّةٍ وَنَزَلَ بِكَ ما نَرى وَيُصَلِّي لَنا إمامُ فِتْنَةٍ ونَتَحَرَّجُ. فَقالَ: الصَّلاةُ أَحْسَنُ ما يَعْمَلُ النَّاسُ فإذَا أَحْسَنَ النَّاس فأَحْسِنْ مَعَهُمْ. وَإذَا أساؤا فاجْتَنِبْ إساءَتَهُمْ. وقالَ الزُّبَيْدِيُّ: قالَ الزُّهْرِيُّ: لا نَرى أنْ يُصَلَّى خَلْفَ المخنَّثِ إلَّا مِنْ ضَرُورَةٍ لا بُدَّ مِنْها.

رضي الله عنه while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the *Ṣalāt* (prayer) by a leader of *Al-Fitan* (trials and afflictions etc.) and we are afraid of being sinful in following him." 'Uthmān said, "*Aṣ-Ṣalāt* (the prayers) is the best of all deeds so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds." Az-Zuhrī said, "In our opinion one should not offer *Ṣalāt* behind an effeminate person unless there is no alternative."

٦٩٦ - حدَّثنا مُحَمَّدُ بنُ أبانَ قَالَ: حدَّثنا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أبي التَّيَّاحِ أَنَّهُ سَمعَ أَنَس بنَ مالكٍ: قالَ النَّبِيُّ ﷺ لأَبِي ذَرٍّ: «اسمَعْ وأَطِعْ وَلَوْ لِحَبَشِي كأنَّ رَأْسَهُ زَبِيبَةٌ». [راجع: ٦٩٣]

696. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said to Abū-Dhar, "Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin."

(٥٧) بابٌ: يَقُومُ عَنْ يَمِينِ الإمامِ بِحِذَائِهِ سَواءً إذَا كانا اثْنَينِ

(57) CHAPTER. To stand on the right side of the *Imām* on the same line if only two persons (counting the *Imām*) are offering *Ṣalāt* (prayer) in congregation.

٦٩٧ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ قالَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ في بَيْتِ خالَتِي مَيْمُونَةَ فَصَلَّى رَسُولُ اللهِ ﷺ العِشاءَ، ثُمَّ جاءَ فَصَلَّى أَرْبَعَ

697. Narrated Ibn 'Abbās رضي الله عنهما: Once I passed the night in the house of my aunt Maimūna. Allāh's Messenger ﷺ offered the *'Ishā'* prayer and then came to the house and offered four *Rak'ā* prayers and slept. Later on, he woke up and stood for the *Ṣalāt* (prayer) and I stood on his left side. He drew me to his right and offered five *Rak'ā* and then two *Rak'ā*. He then slept till I heard him

رَكَعاتٍ ثُمَّ نامَ، ثُمَّ قامَ فَجِئْتُ فَقُمْتُ عَنْ يَسارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نامَ حَتَّى سَمِعْتُ غَطِيطَهُ أَوْ قالَ: خَطِيطَهُ، ثُمَّ خَرَجَ إِلى الصَّلاةِ. [راجع: ١١٧]

snoring (or heard his breath sounds). Afterwards he went out for the (morning) *Ṣalāt* (prayer).

(٥٨) **بابٌ**: إِذَا قَامَ الرَّجُلُ عَنْ يَسارِ الإمامِ فَحَوَّلَهُ الإمامُ إلى يَمِينِهِ لَمْ تَفْسُدْ صَلاتُهما

(58) CHAPTER. If a man stood on the left side of the *Imām* and the *Imām* drew him to his right side, then the *Ṣalāt* of none of them would be invalid.

٦٩٨ - **حَدَّثَنا** أَحْمَدُ قالَ: حَدَّثَنا ابنُ وَهْبٍ قالَ: حَدَّثَنا عَمْرٌو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بنِ سُليمانَ، عَنْ كُرَيْبٍ مولى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: نِمْتُ عِنْدَ مَيْمُونَةَ وَالنَّبِيُّ ﷺ عِنْدَها تِلْكَ اللَّيْلَةَ فَتَوَضَّأَ ثُمَّ قامَ يُصَلِّي فَقُمْتُ عَنْ يَسارِهِ فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصلَّى ثَلاثَ عَشْرَةَ رَكعةً، ثُمَّ نامَ حَتَّى نَفَخَ وكانَ إِذَا نامَ نَفَخَ ثُمَّ أَتاهُ المُؤَذِّنُ فَخَرَجَ فَصلَّى وَلَمْ يَتَوَضَّأْ. قالَ عَمْرٌو: فحدَّثتُ بِهِ بُكَيراً فَقالَ: حَدَّثَني كُرَيْبٌ بِذلِكَ. [راجع: ١١٧]

698. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One night I slept at the house of (my aunt) Maimūna and the Prophet ﷺ was there on that night. He performed ablution and stood up for the *Ṣalāt* (prayer). I joined him and stood on his left side but he drew me to his right and offered thirteen *Rak'ā* and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The *Mu'adh-dhin* came to the Prophet ﷺ and he went out and offered *Ṣalāt* (the morning prayer) without repeating the ablution.

(٥٩) **بابٌ**: إِذَا لَمْ يَنْوِ الإمامُ أَنْ يَؤُمَّ ثُمَّ جاءَ قَوْمٌ فَأَمَّهُمْ

(59) CHAPTER. If the *Imām* has not had the intention of leading the prayer and then some persons join him and he leads them.

٦٩٩ - **حَدَّثَنا** مُسَدَّدٌ قالَ: حَدَّثَنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بنِ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ قالَ: بِتُّ عِنْدَ خالَتِي

699. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I passed the night in the house of my aunt Maimūna. The Prophet ﷺ stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

مَيْمُونَةَ فَقامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ فَقُمْتُ أُصَلِّي مَعَهُ، فَقُمْتُ عَنْ يَسارِهِ، فَأَخَذَ بِرَأْسِي فأقامَنِي عَنْ يَمِينِهِ. [راجع: ١١٧]

(60) CHAPTER. If the *Imām* prolongs the *Ṣalāt* (prayer) and somebody has an urgent work or need and so he leaves the congregation and offers *Ṣalāt* alone.

(٦٠) بابٌ إِذَا طَوَّلَ الإمامُ وكانَ لِلرَّجُلِ حاجةٌ فَخَرَجَ وَصَلَّى

700. Narrated Mu'ādh bin Jabal رَضِيَ الله عَنْهُ: I used to offer the *'Ishā* prayer with the Prophet ﷺ and then go to lead my people in the prayer.

٧٠٠ - **حدَّثَنا** مُسْلِمٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَمرٍو، عَنْ جابِرِ بنِ عَبْدِ اللهِ: أنَّ مُعاذَ بنَ جَبَلٍ كانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ. [انظر: ٧٠١، ٧٠٥، ٧١١، ٦١٠٦]

701. Narrated 'Amr: Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما said, "Mu'ādh bin Jabal رَضِيَ الله عَنْهُ used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go to lead his people in *Ṣalāt*. Once he led the *'Ishā'* prayer and recited *Sūrat Al-Baqarah.* Somebody left the *Ṣalāt* and Mu'ādh criticized him. The news reached the Prophet ﷺ and he said to Mu'ādh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to recite two medium *Sūrah* of *Al-Mufaṣṣal*."[1] ('Amr said that he had forgotten the names of those *Sūrah*).

٧٠١ - قَالَ حَدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ عَنْ عَمْرٍو قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ قالَ: كانَ مُعاذُ بنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ، فَصَلَّى العِشاءَ فَقَرَأَ بالبَقَرَةِ، فانْصَرَفَ الرَّجُلُ فَكَانَ مُعَاذٌ يُنَاوِلُ مِنْهُ، فَبَلَغَ النَّبِيَّ ﷺ فقالَ: «فَتَّانٌ، فَتَّانٌ، فَتَّانٌ» ثَلاثَ مِرارٍ أَوْ قالَ: «فاتِناً، فاتِناً، فاتِناً». وَأَمَرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ المُفَصَّلِ. قالَ عَمْرٌو: لا أَحْفَظُهُما. [راجع: ٧٠٠]

(61) CHAPTER. The shortening of the *Qiyām* (standing) by the *Imām* [in *Ṣalāt* (prayer)] but performing the bowings and the prostrations perfectly.

(٦١) بابٌ تَخْفِيفِ الإمامِ في القِيامِ وَإِتمامِ الرُّكُوعِ والسُّجُودِ

(1) (H.701) *Al–Mufaṣṣal* or *Al-Mufassalāt* are the *Sūrah* starting from *Sūrah* No. 50 till the end of the Qur'ān, i.e. *Sūrah* No. 114.

702. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: A man came and said, "O Allāh's Messenger! By Allāh, I keep away from the (early) morning prayer (*Fajr* prayer) only because so-and-so prolongs the *Ṣalāt* (prayer) when he leads us in it." The narrator said, "I never saw Allāh's Messenger ﷺ more furious in giving advice than he was at that time. He ﷺ then said, "Some of you make people dislike good deeds (the *Ṣalāt*). So, whoever among you leads the people in *Ṣalāt* should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief."

٧٠٢ - **حدَّثنا** أحْمَدُ بنُ يُونُس قالَ: حدَّثنا زُهَيرٌ قالَ: حدَّثنا إسمَاعِيلُ قالَ: سَمِعْتُ قَيْساً قالَ: أخْبَرَني أبُو مَسْعُودٍ: أنَّ رَجُلاً قالَ: وَاللهِ يا رَسُولَ اللهِ إنِّي لأتَأخَّرُ عَنْ صَلاةِ الغَدَاةِ مِنْ أجْلِ فُلانٍ ممَّا يُطِيلُ بِنا، فما رَأيتُ رَسُولَ اللهِ ﷺ في مَوْعِظَةٍ أشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ ثُمَّ قالَ: «إنَّ مِنْكُمْ مُنَفِّرِينَ، فَأيُّكُمْ ما صَلَّى بالنَّاسِ فَلْيُخَفِّفْ فإنَّ فِيهِمُ الضَّعِيفَ وَالكَبِيرَ وَذَا الحَاجَةِ». [راجع: ٩٠]

(62) CHAPTER. When offering *Ṣalāt* (prayer) alone, one can prolong the *Ṣalāt* as much as one wishes.

(٦٢) **بابٌ**: إذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ ما شاءَ

703. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you leads the people in the *Ṣalāt* (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offer prayers alone then he may prolong (the prayer) as much as he wishes."

٧٠٣ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا صَلَّى أحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فإنَّ مِنْهُمُ الضَّعِيفَ وَالسَّقِيمَ وَالكَبِيرَ. وَإذَا صَلَّى أحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ ما شاءَ».

(63) CHAPTER. Complaining against one's *Imām* if he prolongs the prayer.

Abū Usaid said, "O my son! You have prolonged the prayer."

(٦٣) **بابُ** مَنْ شَكا إمامَهُ إذَا طَوَّلَ،

وقالَ أبُو أُسَيْدٍ: طَوَّلْتَ بِنا يا بُنَيَّ.

704. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: A man came and said, "O Allāh's Messenger! I keep away from the early morning prayer (*Fajr* prayer) because so-and-so (*Imām*) prolongs it too much." Allāh's Messenger ﷺ became furious and I had never seen him more furious than he was on that day. The Prophet ﷺ said, "O people! Some of you

٧٠٤ - **حدَّثنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثنا سُفْيانُ عَنْ إسمَاعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسِ بنِ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ قالَ: قالَ رَجُلٌ: يا رَسُولَ اللهِ إنِّي لأتَأخَّرُ عَنِ الصَّلاةِ في

الفَجْرِ مِمَّا يُطِيلُ بِنا فُلانٌ فِيهَا، فَغَضِبَ رَسُولُ اللهِ ﷺ، ما رَأَيْتُهُ غَضِبَ فِي مَوْضِعٍ كانَ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ. ثُمَّ قالَ: «يا أَيُّها النَّاسُ، إِنَّ مِنْكُمْ مُنَفِّرِينَ. فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فإِنَّ خَلْفَهُ الضَّعِيفَ وَالكَبِيرَ وَذَا الحَاجَةِ». [راجع: ٩٠]

make others hate or dislike the good deeds [e.g., the *Salāt* (prayers etc.)] so whoever becomes an *Imām* he should shorten (the prayer), as behind him are the weak, the old and the one who is in a state that requires urgent relief.

٧٠٥ - **حدَّثنا** آدَمُ بنُ أَبي إِياسٍ قالَ: حدَّثنا شُعْبَةُ قالَ: حدَّثنا مُحَارِبُ ابنُ دِثارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ الأَنْصارِيَّ قالَ: أَقْبَلَ رَجُلٌ بِناضِحَينِ وَقَدْ جَنَحَ اللَّيْلُ فَوافَقَ مُعاذاً يُصَلِّي، فَبَرَّكَ ناضِحَهُ وَأَقْبَلَ إِلى مُعاذٍ فَقَرَأَ بِسُورَةِ البَقَرَةِ أَوِ النِّساءِ فانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مُعاذاً نالَ مِنْهُ، فَأَتى النَّبِيَّ ﷺ فَشَكا إِلَيْهِ مُعاذاً فَقالَ النَّبِيُّ ﷺ: «يا مُعاذُ، أَفَتَّانٌ أَنْتَ؟ أَوْ أَفاتِنٌ أنت؟» ثَلاثَ مَرَّاتٍ. «فَلَوْلا صَلَّيْتَ بِ: سَبِّحِ اسْمَ رَبِّكَ الأَعلى، وَالشَّمْسِ وَضُحاها، وَاللَّيْلِ إِذَا يَغْشَى، فإِنَّهُ يُصَلِّي وَراءَكَ الكَبِيرُ وَالضَّعِيفُ وَذُو الحَاجَةِ»، أَحْسِبُ هَذَا الحَدِيثِ. تابَعَهُ سَعِيدُ بنُ مَسْرُوقٍ ومِسْعَرٌ وَالشَّيبانِيُّ. قالَ عَمْرٌو، وَعُبَيْدُ اللهِ بنُ مِقْسَمٍ، وَأَبُو الزُّبَيْرِ عَنْ جابِرٍ: قَرَأَ مُعاذٌ في العِشاءِ بالبَقَرَةِ، وَتابَعَهُ الأَعْمَشُ عَنْ مُحارِبٍ. [راجع: ٧٠٠]

705. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ الله عَنْهُما: Once a man was driving two *Nādiḥa* (camels used for agricultural purposes) and night had fallen. He found Mu'ādh offering *Ṣalāt* (prayers) so he made his camel kneel and joined Mu'ādh in *Ṣalāt*. The latter recited *Sūrat Al-Baqarah* or *Sūrat An-Nisā*, (so) the man left the *Ṣalāt* and went away. When he came to know that Mu'ādh had criticised him, he went to the Prophet ﷺ and complained against Mu'ādh. The Prophet ﷺ said thrice, "O Mu'ādh! Are you putting the people to trial? It would have been better if you had recited *Sabbiḥ Isma Rabbikal-a'lā* (*Sūrah* 87), *Wash-Shamsi waḍu-ḥāhā* (*Sūrah* 91), or *Wal-laili Idhā yaghshā* (*Sūrah* 92)", for the old, the weak and the one who is in a state that requires urgent relief offers *Ṣalāt* behind you."

Jābir said that Mu'ādh recited *Sūrat Al-Baqarah* in the *'Ishā'* prayer.

(64) CHAPTER. The shortening and perfection of the prayer (by the *Imām*).

706. Narrated Anas رضي الله عنه: The Prophet ﷺ used to offer a short *Ṣalāt* (prayer) (in congregation) but used to offer it in a perfect manner.

(65) CHAPTER. Whoever cuts short *Aṣ-Ṣalāt* (the prayer) on hearing the cries of a child.

707. Narrated 'Abdullāh bin 'Abī Qatāda: My father said, "The Prophet ﷺ said, 'When I stand for *Aṣ-Ṣalāt* (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother'."

708. Narrated Anas bin Mālik رضي الله عنه: I never offered prayers behind any *Imām* a *Ṣalāt* (prayer) lighter and more perfect than that behind the Prophet ﷺ; and he used to cut it short whenever he heard the cries of a child lest he should put the child's mother to trial.

709. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "When I start *Aṣ-Ṣalāt* (the prayer) I intend to prolong it, but on

(٦٤) بابُ الإيْجازِ في الصَّلاةِ وإكمالِها

٧٠٦ - **حدَّثنا** أبُو مَعْمَرٍ قالَ: حدَّثنا عَبْدُ الوَارِثِ قالَ: حدَّثنا عَبْدُ العَزِيزِ عَنْ أنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلاةَ ويُكْمِلُها.

(٦٥) بابُ مَنْ أخفَّ الصَّلاةَ عِندَ بُكاءِ الصَّبِيِّ

٧٠٧ - **حدَّثنا** إبْرَاهِيمُ بنُ مُوسَى قالَ: أخْبَرَنا الوَلِيدُ قال: حدَّثنا الأوْزَاعِيُّ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتَادَةَ عَنْ أبيهِ أبي قَتادَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إنِّي لأقُومُ في الصَّلاةِ أُرِيدُ أنْ أُطَوِّلَ فِيها فأسمَعُ بُكاءَ الصَّبِيِّ فأتَجَوَّزُ في صَلاتي كَرَاهِيَةَ أنْ أشُقَّ عَلى أُمِّهِ». تابَعَهُ بِشْرُ بنُ بَكْرٍ، وابْنُ المُبارَكِ وَبَقِيَّةُ عَنِ الأوْزاعِيِّ. [انظر: ٨٦٨]

٧٠٨ - **حدَّثنا** خالِدُ بنُ مَخْلَدٍ قالَ: حدَّثنا سُلَيْمانُ بنُ بلالٍ قالَ: حدَّثني شَرِيكُ بنُ عَبْدِ اللهِ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ يَقُولُ: ما صَلَّيْتُ وَرَاءَ إمامٍ قَطُّ أخفَّ صَلاةً ولا أتَمَّ مِنَ النَّبِيِّ ﷺ وإنْ كانَ لَيَسْمَعُ بُكاءَ الصَّبِيِّ فَيُخَفِّفُ مَخافَةَ أن تُفْتَنَ أُمُّهُ.

٧٠٩ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ قالَ:

hearing the cries of a child, I cut short the *Salāt* (prayer) because I know that the cries of the child will incite its mother's passions."

حدَّثنا سَعِيدٌ قالَ: حدَّثنا قَتادَةُ أنَّ أنَسَ بنَ مالكٍ حدَّثَهُ: أنَّ نَبِيَّ اللهِ ﷺ قالَ: «إنِّي لأدْخُلُ في الصَّلاةِ وَأنا أُرِيدُ إطالَتها فَأسْمَعُ بُكاءَ الصَّبيِّ فَأتَجوَّزُ في صَلاتِي مِمَّا أعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكائِهِ». [انظر: ٧١٠]

710. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever I start *Aṣ-Ṣalāt* (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut it short because I know that the cries of the child will incite its mother's passions."

٧١٠ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثنا ابنُ أبي عَدِيٍّ عَن سَعِيدٍ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ عَنِ النَّبيِّ ﷺ قالَ: «إنِّي لأدْخُلُ في الصَّلاةِ فأُرِيدُ إطالَتها فَأسْمَعُ بُكاءَ الصَّبيِّ فَأتَجوَّزُ مِمَّا أعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكائِهِ». وقالَ مُوسَى: حدَّثنا أبانُ قالَ: حدَّثنا قَتادَةُ قالَ: حدَّثنا أنَسٌ عَنِ النَّبيِّ ﷺ مِثْلَهُ. [راجع: ٧٠٩]

(66) CHAPTER. If one offers *Ṣalāt* (prayer) and then leads the people in *Ṣalāt*.

(٦٦) **بابٌ**: إذَا صَلَّى ثُمَّ أمَّ قَوْماً

711. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Mu'ādh used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go and lead his people (tribe) in the *Ṣalāt*.

٧١١ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ وَأبُو النُّعْمانِ قالا: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرٍ قالَ: كانَ مُعاذٌ يُصَلِّي مَعَ النَّبيِّ ﷺ ثُمَّ يَأتي قَوْمَهُ فَيُصَلِّي بِهِمْ. [راجع: ٧٠٠]

(67) CHAPTER. One who repeats the *Takbīr* *(Allāhu Akbar)* of the *Imām* so that the people may hear it.

(٦٧) **بابُ** مَنْ أسْمَعَ النَّاسَ تَكْبِيرَ الإمامِ

712. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ became ill in his fatal illness,

٧١٢ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا

someone came to inform him about *Aṣ-Ṣalāt* (the prayer), and the Prophet ﷺ told him to tell Abū Bakr to lead the people in the *Ṣalāt* (prayer). I said, "Abū Bakr is a soft-hearted man and if he stands for the *Ṣalāt* in your place, he would weep and would not be able to recite (the Qur'ān)." The Prophet ﷺ said, "Tell Abū Bakr to lead the *Ṣalāt*." I said the same as before. He ﷺ (repeated the same order and) on the third or the fourth time he said, "You (women) are the companions of Yusūf (Joseph). Tell Abū Bakr to lead the *Ṣalāt*." So Abū Bakr led the *Ṣalāt* and meanwhile the Prophet ﷺ felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abū Bakr saw him, he tried to retreat but the Prophet ﷺ beckoned him to carry on. Abū Bakr رَضِيَ اللهُ عَنْهُ retreated a bit and the Prophet ﷺ sat on his (left) side. Abū Bakr was repeating the *Takbīr (Allāhu Akbar)* of Allāh's Messenger for the people to hear.

عَبْدُ اللهِ بنُ دَاوُدَ قالَ: حدَّثنا الأعمَشُ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا مَرِضَ النَّبِيُّ ﷺ مَرَضَهُ الَّذِي ماتَ فِيهِ أتاهُ يُؤذِنُهُ بالصَّلاةِ، فَقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ». قُلْتُ: إنَّ أبا بَكْرٍ رَجُلٌ أسِيفٌ، إنْ يَقُمْ مَقامَكَ يَبْكِ فَلا يَقْدِرُ عَلى القِراءَةِ. قالَ: «مُرُوا أبَا بَكْرٍ فَلْيُصَلِّ»، فَقُلْتُ مِثْلَهُ، فقالَ في الثَّالِثَةِ أوِ الرَّابِعَةِ: «إنَّكُنَّ صَواحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ». فَصَلَّى وَخَرَجَ النَّبِيُّ ﷺ يُهادَى بَيْنَ رَجُلَينِ كأنِّي أنْظُرُ إلَيْهِ يَخُطُّ بِرِجْلَيْهِ الأرْضَ، فَلَمَّا رَآهُ أبُو بَكْرٍ ذَهَبَ يَتَأخَّرُ فَأشارَ إلَيْهِ أنْ صَلِّ، فَتَأخَّرَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَقَعَدَ النَّبِيُّ ﷺ إلى جَنْبِهِ وَأبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ. تابَعَهُ مُحاضِرٌ عَنِ الأعْمَشِ. [راجع: ١٩٨]

(68) CHAPTER. If a person follows the *Imām* and the others follow that person (then it is all right).

The Prophet ﷺ said, "You should follow me and the people behind you should follow you (in the prayers)."

(٦٨) بابُ الرَّجُلِ يَأْتَمُّ بالإمامِ. وَيَأتَمُّ النَّاسُ بالمَأْمُومِ،

وَيُذْكَرُ عَنِ النَّبِيِّ ﷺ: «ائْتَمُّوا بي وَلْيَأتَمَّ بِكُمْ مَنْ بَعْدَكُمْ».

713. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When Allāh's Messenger ﷺ became seriously ill, Bilāl came to inform him about *Ṣalāt* (prayer). He ﷺ said, "Tell Abū Bakr to lead the people in the *Ṣalāt*." I said, "O Allāh's Messenger! Abū Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear

٧١٣ - حدَّثني قُتَيْبَةُ قالَ: حدَّثَنا أبُو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ جاءَ بِلالٌ يُؤْذِنُهُ بالصَّلاةِ. فَقالَ: «مُرُوا أبا

him. Will you order 'Umar (to lead the *Ṣalāt*)?" The Prophet ﷺ said, "Tell Abū Bakr to lead the people in the *Ṣalāt*." Then I said to Ḥafṣa, "Tell him, Abū Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead the *Ṣalāt* (prayer)?" Ḥafṣa did so. The Prophet ﷺ said, "Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the *Ṣalāt* (prayer)." So Abū Bakr stood for the *Ṣalāt* (prayer). In the meantime Allāh's Messenger ﷺ felt better and came out with the help of two persons; and both of his legs were dragging on the ground till he entered the mosque. When Abū Bakr heard him coming, he tried to retreat but Allāh's Messenger ﷺ beckoned him (to carry on). So, the Prophet ﷺ came and sat by the left side of Abu Bakr. Abū Bakr was offering *Ṣalāt* (prayer) while standing and Allāh's Messenger was leading the *Ṣalāt* (prayer) while sitting. Abū Bakr was following the Prophet ﷺ and the people were following Abū Bakr [in the *Ṣalāt* (prayer)].

(69) CHAPTER. Can the *Imām* depend on the people's saying if he is in doubt (about a certain matter)?

714. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ offered two *Rak'ā* (instead of four) and finished his prayer. *Dhul-Yadain* asked him whether the (number of *Rak'ā* in the) *Ṣalāt* has been reduced or he had forgotten? Allāh's Messenger ﷺ asked

بَكْرٍ يُصَلِّي بِالنَّاسِ». فَقُلْتُ: يا رَسُولَ اللهِ إنَّ أبَا بَكْرٍ رَجلٌ أسِيفٌ، وَإنَّهُ مَتى ما يَقُمْ مَقامَكَ لا يُسْمِعِ النَّاسَ، فَلَوْ أمَرْتَ عُمَرَ. فَقالَ: «مُرُوا أبَا بَكْرٍ أنْ يُصَلِّي بالنَّاسِ»، فَقُلْتُ لحَفْصَةَ: قُولي لَهُ: إنَّ أبا بَكْرٍ رَجُلٌ أسِيفٌ. وإنَّهُ مَتى يَقُمْ مَقامَكَ لَمْ يُسْمِعِ النَّاسَ فَلَوْ أمَرْتَ عُمَرَ. فقالَ: «إنَّكُنَّ لأنْتُنَّ صَواحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ أنْ يُصَلِّيَ بالنَّاسِ». فلَمَّا دَخَلَ في الصَّلاةِ وَجَدَ رَسُولُ اللهِ ﷺ في نَفْسِهِ خِفَّةً فقام يُهادَى بَينَ رَجُلَينِ ورِجْلاهُ تَخُطَّانِ في الأرْضِ حتَّى دَخَلَ المَسْجِدَ، فَلَمَّا سَمِعَ أبُو بَكْرٍ حِسَّهُ ذَهَبَ أبُو بَكْرٍ يَتَأخَّرُ فَأوْمأ إلَيْهِ رَسُولُ اللهِ ﷺ فَجاء رَسُولُ اللهِ ﷺ حتَّى جَلَسَ عَنْ يَسارِ أبي بَكْرٍ، فَكانَ أبُو بَكْرٍ يُصلِّي قائِماً. وكانَ رَسُولُ اللهِ ﷺ يُصَلِّي قاعِداً، يَقْتَدِي أبُو بَكْرٍ بِصَلاةِ رَسُولِ اللهِ ﷺ. وَالنَّاسُ يَقْتَدُونَ بِصَلاةِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ. [راجع: ١٩٨]

(٦٩) بابٌ: هَلْ يَأخُذُ الإمامُ - إذَا شَكَّ - بِقَوْلِ النَّاسِ؟

٧١٤ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكِ بنِ أنَسٍ، عَنْ أيُّوبَ بنِ أبي تَميمَةَ السَّخْتِيانيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ:

the people whether *Dhul-Yadain* was telling the truth. The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up, offered the remaining two *Rak'ā* and then finished his *Salāt* with *Taslīm* and then said *'Allāhu Akbar'* and performed two prostrations (of *Sahw*) like ordinary prostrations or a bit longer.

أنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِنِ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو اليَدَيْنِ: أقَصُرَتِ الصَّلاةُ أمْ نَسِيتَ يا رَسُولَ اللهِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «أصَدَقَ ذُو اليَدَيْنِ؟» فَقالَ النَّاسُ: نَعَمْ، فَقامَ رَسُولُ اللهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أوْ أطْوَلَ.

[راجع: ٤٨٢]

715. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered two *Rak'ā* of *Zuhr* prayer (instead of four) and he was told that he had offered two *Rak'ā* only. Then he offered two more *Rak'ā* and finished them with the *Taslīm* followed by two prostrations (of *Sahw*).

٧١٥ - **حَدَّثَنَا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ. فَقِيلَ: صَلَّيْتَ رَكْعَتَيْنِ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

[راجع: ٤٨٢]

(70) CHAPTER. If the *Imām* weeps in *Aṣ-Ṣalāt* (the prayers) (will his *Ṣalāt* be valid)?

(٧٠) بابٌ: إذَا بَكَى الإمامُ في الصَّلاةِ،

'Abdullāh bin Shaddād said, "I heard 'Umar weeping while I was in the last row and 'Umar was reciting: '...I only complain of my grief and sorrow to Allāh...'" (V.12:86)

وَقالَ عَبْدُ اللهِ بنُ شَدَّادٍ: سَمِعْتُ نَشِيجَ عُمَرَ وَأنا في آخِرِ الصُّفُوفِ فَقَرَأَ ﴿إِنَّمَآ أَشْكُواْ بَثِّي وَحُزْنِيٓ إِلَى ٱللَّهِ﴾ [يوسف: ٨٦].

716. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the Mother of the faithful believers: Allāh's Messenger ﷺ in his last illness said, "Tell Abū Bakr to lead the people in the *Salāt* (prayer)." I said, "If Abū Bakr stood in your place, he would not be able to make the people hear him because of (his) weeping. So please order 'Umar to lead the people in the *Salāt*." He said, "Tell Abū Bakr to lead the people in *Aṣ-Ṣalāt* (the prayer)." I said to Hafṣa, "Say to him, 'Abū Bakr is a soft-

٧١٦ - **حَدَّثَنَا** إسْمَاعِيلُ قالَ: حَدَّثَنا مالِكُ بنُ أنَسٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ: أنَّ رَسُولَ اللهِ ﷺ قالَ في مَرَضِهِ: «مُرُوا أبَا بَكْرٍ يُصَلِّي بالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إنَّ أبا بَكْرٍ إذَا قامَ في مَقامِكَ لَمْ يُسْمِعِ

hearted man and if he stood in your place he would not be able to make the people hear him because of (his) weeping. So, order 'Umar to lead the people in the *Salāt*." Ḥafṣa did so but Allāh's Messenger ﷺ said, "*Māh* (stop or keep quiet). Indeed you (women) are the companions of (Prophet) Yusūf (Joseph). Tell Abū Bakr to lead the people in the prayer." Ḥafṣa said to me, "I never got any good from you."

النَّاسَ مِنَ الْبُكاءِ فمُرْ عُمَرَ يُصَلِّي بِالنَّاسِ فَقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ» فَقَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إنَّ أبا بَكْرٍ رَجُلٌ أَسِيفٌ إذَا قامَ مَقامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكاءِ فمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ، فَفَعَلَتْ حَفْصَةُ. فَقالَ رَسُولُ اللهِ ﷺ: «مَهْ، إنَّكُنَّ لأنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ». قالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لأُصِيبَ مِنْكِ خيراً. [راجع: ١٩٨]

(71) CHAPTER. Straightening the rows at the time of *Iqāma* and after it (immediately).

(٧١) بابُ تَسْوِيَةِ الصُّفُوفِ عِنْدَ الإقامَةِ وَبَعْدَها

717. Narrated An-Nu'mān bin 'Bashīr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Straighten your rows or Allāh will alter your faces."(1) (See *Hadith* No. 691)

٧١٧ - **حدَّثَنا** أبو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ قالَ: حدَّثَني شُعْبَةُ قالَ: حَدَّثَني عَمْرُو بنُ مُرَّةَ قالَ: سَمِعْتُ سالِمَ ابنَ أبي الجَعْدِ قالَ: سَمِعْتُ النُّعْمانَ بنَ بَشِيرٍ يَقُولُ: قالَ النَّبِيُّ ﷺ: «لَتُسَوُّنَّ صُفُوفَكُمْ أوْ لَيُخالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

718. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Straighten your rows, for I see you from behind my back."

٧١٨ - **حدَّثَنا** أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ بنِ صُهيبٍ عَنْ أنَسٍ أنَّ النَّبِيَّ ﷺ قالَ: «أقِيمُوا الصُّفُوفَ فإنِّي أراكُمْ خَلْفَ ظَهْرِي». [انظر: ٧١٩، ٧٢٥]

(72) CHAPTER. Facing of the *Imām* towards

(٧٢) بابُ إقْبالِ الإمامِ عَلى النَّاسِ

(1) (H.717) This is a severe warning, that if you do not straighten your rows [in *Ṣalāt* (prayers)], Allāh may change your faces to that of an animal, e.g., donkey etc., or make them like the backs of necks etc. [See *Fatḥ Al-Bārī*, Vol.2, P.349].

عِنْدَ تَسْوِيَةِ الصُّفُوفِ

his followers while straightening the rows.

٧١٩ - حدَّثنا أحْمَدُ بنُ أبي رَجاءٍ قالَ: حدَّثنا مُعاوِيَةُ بنُ عَمْرٍو قالَ: حدَّثنا زائِدَةُ ابنُ قُدامَةَ قالَ: حدَّثنا حُمَيْدٌ الطَّويلُ: قالَ حدَّثنا أنَسُ بنُ مالِكٍ رضي الله عنه قالَ: أُقيمَتِ الصَّلاةُ فأقْبَلَ عَلَيْنا رَسولُ اللهِ ﷺ بِوَجْهِهِ فَقالَ: «أقيموا صُفوفَكُمْ وتَراصُّوا، فإنِّي أراكُمْ مِنْ وَراءِ ظَهْري». [راجع: ٧١٨]

719. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the *Iqāma* was pronounced and Allāh's Messenger ﷺ faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back."

(٧٣) بابُ الصَّفِّ الأوَّلِ

(73) CHAPTER. The first row.

٧٢٠ - حدَّثنا أبو عاصِمٍ، عَنْ مالِكٍ، عَنْ سُمَيٍّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «الشُّهَداءُ: الغَرِقُ، والمَبْطُونُ، والمَطْعُونُ، والهَدِمُ». [راجع: ٦٥٣]

720. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building."

٧٢١ - قالَ: وَلَوْ يَعْلَمونَ ما في التَّهْجيرِ لاسْتَبَقوا. وَلَوْ يَعْلَمونَ ما في العَتَمَةِ والصُّبحِ، لأتَوْهُما وَلَوْ حَبْواً، وَلَوْ يَعْلَمونَ ما في الصَّفِّ المُقَدَّمِ لاسْتَهَموا». [راجع: ٦١٥]

721. And then he added, "If the people knew (the reward for) the *Ẓuhr* prayer in its early time, they would race for it. If they knew (the reward for) the *'Ishā'* and the *Fajr* prayers in congregation, they would join them even if they had to crawl. If they knew (the reward for) the first row, they would draw lots for it."

(٧٤) بابٌ: إقامَةُ الصَّفِّ مِنْ تَمامِ الصَّلاةِ

(74) CHAPTER. The straightening of the rows is amongst those obligatory and good things which make your *Aṣ-Ṣalāt* (the prayer) a correct and perfect one.

٧٢٢ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثنا عَبْدُ الرَّزّاقِ قالَ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمّامٍ، عَنْ أبي هُرَيْرَةَ عَنِ

722. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Imām* is (appointed) to be followed. So do not differ from him, bow when he bows, and say *'Rabbanā lakal ḥamd'* if he says *'Sami'*

Allāhu liman ḥamida'; and if he prostrates, prostrate (after him), and if he offers *Ṣalāt* (prayer) sitting, offer *Ṣalāt* sitting all together, and straighten the rows for *Ṣalāt*, as the straightening of the rows is amongst those things which make your *Ṣalāt* a correct and perfect one." (See *Ḥadīth* No.717).

النَّبِيِّ ﷺ أَنَّهُ قالَ: «إِنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فَلا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا رَكَعَ فارْكَعُوا، وَإِذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا لَكَ الحَمْدُ؛ وَإِذَا سَجَدَ فاسْجُدُوا؛ وَإِذَا صَلَّى جالِساً فَصَلُّوا جُلُوساً أَجْمَعِينَ. وأَقِيمُوا الصَّفَّ في الصَّلاةِ فإنَّ إقامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلاةِ». [انظر: ٧٣٤]

723. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Straighten your rows as the straightening of rows is essential for *Iqāmat-aṣ-Ṣalāt* (a perfect and correct prayer)."

٧٢٣ - **حدَّثنا** أبو الوليد قال: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنسٍ عَنِ النَّبِيِّ ﷺ «سَوُّوا صُفُوفَكُمْ فإنَّ تَسْوِيَةَ الصُّفُوف مِنْ إقامَةِ الصَّلاةِ».

(75) CHAPTER. The sin of a person who does not complete the rows (who is out of alignment) for the prayer.

(٧٥) بابُ إثمِ مَنْ لَمْ يُتِمَّ الصُّفُوفَ

724. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I arrived at Al-Madīna and was asked whether I found any change since the days of Allāh's Messenger ﷺ I said, "I have not found any change except that you do not straighten the rows for the *Ṣalāt* (prayer) (i.e., you do not stand in alignment in your *Ṣalāt*)."

٧٢٤ - **حدَّثنا** مُعاذُ بنُ أَسَدٍ قالَ: أَخْبَرَنا الفَضْلُ بنُ مُوسَى قالَ: أَخْبَرَنا سَعِيدُ بنُ عُبَيْدٍ الطَّائي عَنْ بُشَيرِ بنِ يَسارٍ الأنصارِيِّ، عَنْ أَنسِ بن مالكٍ: أَنَّهُ قَدِمَ المَدِينَةَ فَقِيلَ له: ما أَنْكَرْتَ مُنْذُ يَوْمِ عَهِدْتَ رَسُولَ اللهِ ﷺ؟ قالَ: ما أَنْكَرْتُ شَيْئاً إلَّا أَنَّكُمْ لا تُقِيمُونَ الصُّفُوفَ. وَقال عُقْبَةُ بْنُ عُبَيدٍ عَنْ بُشَيرِ بنِ يَسارٍ: قَدِمَ عَلَيْنا أَنَسٌ المَدِينَةَ؛ بِهذا.

(76) CHAPTER. To stand shoulder to shoulder and foot to foot in the row.

(٧٦) بابُ إلْزاقِ المَنْكِبِ بالمَنْكِبِ، وَالقَدَمِ بالقَدَمِ في الصَّفِّ،

And An-Nu'mān bin Bashīr said, "I saw that every one of us used to put his heel with the heel of his companion."

وقالَ النُّعْمانُ بنُ بَشِيرٍ: رَأَيْتُ الرَّجُلَ مِنَّا يُلْزِقُ كَعْبَهُ بِكَعْبِ صاحِبِهِ.

725. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

٧٢٥ - **حدَّثنا** عَمْرُو بنُ خالِدٍ قالَ: حدَّثنا زُهَيرٌ، عَنْ حُمَيْدٍ، عَنْ أنسٍ عَنِ النَّبيِّ ﷺ قالَ: «أقيمُوا صُفُوفَكُمْ فإني أراكُمْ مِنْ وَرَاءِ ظَهْرِي» وكانَ أحَدُنا يُلْزِقُ مَنْكِبَه بِمَنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ. [راجع: ٧١٨]

(77) CHAPTER. If a person stands by the left side of the *Imām*, and the *Imām* draws him to the right from behind, his *Ṣalāt* (prayer) is correct.

(٧٧) بابٌ: إذَا قامَ الرَّجُلُ عَنْ يَسارِ الإمامِ، وحَوَّلَهُ الإمامُ خَلْفَهُ إلى يَمِينِهِ تَمَّتْ صَلاتُهُ

726. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I offered *Ṣalāt* (prayer) with the Prophet ﷺ one night and stood on his left side. Allāh's Messenger ﷺ caught hold of my head from behind and drew me to his right and then offered the *Ṣalāt* and slept. Later the *Mu'adh-dhin* came and the Prophet ﷺ stood up for *Ṣalāt* without performing ablution.

٧٢٦ - **حدَّثنا** قُتَيْبَةُ قالَ: حدَّثنا دَاوُدُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ كُرَيْبٍ مَوْلَى ابنِ عَبَّاسٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّيْتُ مَعَ النبيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسارِهِ فَأخَذَ رَسُولُ اللهِ ﷺ بِرَأسِي مِنْ وَرَائي فَجَعَلَني عَنْ يَمِينِهِ فَصلَّى وَرَقَدَ، فَجاءَهُ المُؤذِّنُ فَقامَ يُصَلِّي وَلَمْ يَتَوَضَّأْ. [راجع: ١١٧]

(78) CHAPTER. One woman can form a row.

(٧٨) بابٌ: المَرْأةُ وَحْدَها تَكُونُ صَفّاً

727. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: One night an orphan and I offered the prayers behind the Prophet ﷺ in my house and my mother (Umm Sulaim) was standing behind us (by herself forming a row).

٧٢٧ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثنا سُفْيانُ، عَنْ إسحاقَ، عَنْ أنَسِ بنِ مالكٍ قالَ: صَلَّيْتُ أنا وَيَتِيمٌ في بَيْتِنا خَلْفَ النَّبيِّ ﷺ وأُمِّي أُمُّ سُلَيْمٍ خَلْفَنا. [راجع: ٣٨٠]

(79) CHAPTER. The right side of the mosque and the place to the right of the *Imām*.

(٧٩) بابُ مَيْمَنَةِ المَسْجِدِ وَالإمامِ

728. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One night I stood to the left of the Prophet ﷺ

٧٢٨ - **حدَّثنا** مُوسَى: حدَّثنا

in the *Ṣalāt* (prayer) but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). *(Al-Kashmahinī-Fatḥ Al-Bārī).*

ثابتُ ابنُ يَزيدَ قَالَ: حدَّثنا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبَّاسٍ قالَ: قُمتُ لَيْلَةً أُصلِّي عَنْ يَسارِ النَّبيِّ ﷺ، فأخَذَ بِيَدِي أوْ بِعَضُدِي حتَّى أقامَني عَنْ يَمينِهِ؛ وَقالَ بِيَدِهِ مِنْ وَرَائِي. [راجع: ١١٧]

(80) CHAPTER. If there is a wall or a *Sutra* between the *Imām* and followers.

(٨٠) بابٌ: إذَا كانَ بَينَ الإمامِ وَبَينَ القَوْمِ حائِطٌ أوْ سُتْرَةٌ،

Al-Ḥasan said, "There is no harm in offering *Ṣalāt* (prayer) if there is a river between you and the *Imām*." Abū Mijlaz said, "One can follow the *Imām* even if there is a road or a wall between the *Imām* and followers provided the *Takbīr (Allāhu Akbar)* is audible."

وقالَ الحَسنُ: لا بَأسَ أنْ تُصلِّيَ وَبَيْنَكَ وَبيْنَهُ نَهْرٌ. وقالَ أبو مِجْلَزٍ: يَأتَمُّ بالإمامِ وَإنْ كانَ بَيْنَهُما طَرِيقٌ أوْ جِدَارٌ إذَا سَمِعَ تَكْبِيرَ الإمامِ.

729. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer *Ṣalāt* (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the *Ṣalāt* (prayer). In the morning they spread the news. The following night the Prophet ﷺ stood for the *Ṣalāt* (prayer) and the people followed him. This went on for two or three nights. Thereupon Allāh's Messenger ﷺ did not stand for the *Ṣalāt* (prayer) the following night, and did not come out. In the morning, the people asked him about it. He ﷺ replied, that he was afraid that the night prayer might become compulsory.

٧٢٩ - حدَّثَني مُحمَّدٌ قالَ: أخْبَرَنا عَبْدَةُ عَنْ يَحْيَى بْنِ سَعيدٍ الأنْصارِيِّ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ في حُجْرَتِهِ وَجِدَارُ الحُجْرَةِ قَصِيرٌ، فَرَأى النَّاسُ شَخْصَ النَّبيِّ ﷺ فَقامَ نَاسٌ يُصَلُّونَ بِصلاتِهِ، فَأصْبَحُوا فَتَحَدَّثُوا بِذٰلِكَ، فَقامَ لَيْلَةَ الثَّانِيَةِ فَقامَ مَعَهُ نَاسٌ يُصلُّونَ بِصَلاتِهِ، صَنَعُوا ذلكَ لَيْلَتَينِ أوْ ثَلاثاً حتَّى إذَا كانَ بَعْدَ ذلكَ جَلَسَ رَسُولُ اللهِ ﷺ فَلَمْ يَخْرُجْ، فَلَمَّا أصْبَحَ ذَكَرَ ذلكَ النَّاسُ فَقالَ: «إنِّي خَشِيتُ أنْ تُكْتَبَ عَلَيْكُمْ صَلاةُ اللَّيْلِ». [انظر: ٧٣٠، ٩٢٤، ١١٢٩، ٢٠١١، ٢٠١٢، ٥٨٦١]

(81) CHAPTER. The night prayer.

(٨١) بابُ صَلاةِ اللَّيلِ

730. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and offered *Ṣalāt* (prayer) behind him.

٧٣٠ - **حدَّثَنا** إبراهيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا ابنُ أبي الفُدَيْكِ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ كانَ لهُ حَصِيرٌ يَبْسُطُهُ بالنَّهارِ ويحْتَجِرُهُ باللَّيْلِ، فَثابَ إلَيْهِ ناسٌ فَصَلَّوْا وَرَاءَهُ. [راجع: ٧٢٩]

731. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ made a small room in the month of Ramaḍān (Sa'īd said, "I think that Zaid bin Thābit said that it was made of a mat,") and he offered *Ṣalāt* (prayer) there for a few nights, and so some of his Companions offered prayers behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. O people, you should offer *Ṣalāt* (prayer) in your houses, for the best *Ṣalāt* (prayer) of a person is that which he offers in his house except the compulsory congregational *Ṣalāt* (prayer)."

٧٣١ - **حدَّثَنا** عَبْدُ الأعْلَى بنُ حَمَّادٍ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ عَنْ سالِمٍ أبي النَّضْرِ، عَنْ بُسْرِ ابنِ سعيدٍ، عَنْ زيدِ بنِ ثابتٍ: أنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ حُجْرَةً - قالَ: حَسِبْتُ أنَّهُ قالَ: مِنْ حَصِيرٍ - في رَمَضانَ فَصَلَّى فِيها لَيالِيَ، فَصَلَّى بِصَلاتِهِ ناسٌ مِنْ أصْحابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إلَيْهِمْ فَقالَ: «قَدْ عَرَفْتُ الَّذي رَأيتُ مِنْ صَنيعِكُمْ، فَصَلُّوا أيُّها النَّاسُ في بُيُوتِكُمْ، فإنَّ أفْضَلَ الصَّلاةِ صلاةُ المَرْءِ في بَيْتِهِ، إلَّا المَكْتُوبَةَ». قالَ عَفَّانُ: حدَّثَنا وُهَيْبٌ: حدَّثَنا مُوسَى: سَمِعْتُ أبا النَّضْرِ، عَنْ بُسْرٍ، عَنْ زَيْدٍ، عَنِ النَّبيِّ ﷺ. [انظر: ٦١١٣، ٧٢٩٠]

[Chapters about the characteristics of the *Ṣalat* (prayer)].

[أبواب صفة الصلاة]

(82) CHAPTER. The necessity of saying the *Takbīr*, i.e., *Allahū Akbar* (Allāh is the Most Great) and the commencement of *Aṣ-Ṣalat* (the prayer).

(٨٢) **بابُ** إيجابِ التَّكْبيرِ وَافْتِتاحِ الصَّلاةِ

732. Narrated Anas bin Mālik Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ rode a horse and fell down and the right side of his body was injured. On that day he offered one of the *Ṣalāt* (prayers) sitting and we also offered *Ṣalāt* behind him sitting. When the Prophet ﷺ finished the *Ṣalāt* with *Taslīm*, he said, "The *Imām* is to be followed[1] and if he offers *Ṣalāt* standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says *'Sami' Allāhu liman ḥamida'*, you should say *'Rabbanā wa lakal ḥamd.'* "

٧٣٢ - **حدَّثَنا** أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أخْبَرَني أنَسُ ابنُ مالِكٍ الأنْصارِيُّ: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَساً فَجُحِشَ شِقُّهُ الأيمَنُ. قالَ أنَسٌ رَضِيَ اللهُ عَنْهُ: فَصَلَّى لنا يَوْمَئِذٍ صَلاةً مِنَ الصَّلَواتِ وَهُوَ قاعِدٌ، فَصَلَّيْنا وَرَاءَهُ قُعُوداً. ثُمَّ قالَ لَمَّا سَلَّمَ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ فإذَا صَلَّى قائِماً فَصَلُّوا قِياماً وَإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وَإذَا سَجَدَ فاسْجُدُوا. وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا وَلَكَ الحَمْدُ». [راجع: ٣٧٨]

733. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ fell from a horse and got injured, so he led the *Ṣalāt* (prayer) sitting and we also offered *Ṣalāt* sitting. When he completed the *Ṣalāt* he said, "The *Imām* is to be followed; if he says *Takbīr* then say *Takbīr*, bow if he bows; raise your heads when he raises his head, when he says, *'Sami' Allāhu liman ḥamida'*, say *'Rabbanā lakal ḥamd'*, and prostrate when he prostrates."[2]

٧٣٣ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالِكٍ أنَّهُ قالَ: خَرَّ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ فَجُحِشَ فَصَلَّى لنا قاعِداً فصَلَّيْنا مَعَهُ قُعُوداً فَلَمَّا انْصَرَفَ فَقالَ: «إنَّما الإمامُ - أوْ إنَّما جُعِلَ الإمامُ - لِيُؤْتَمَّ بِهِ. فَإذَا كَبَّرَ فَكَبِّرُوا، وإذَا رَكَعَ فارْكَعُوا، وإذَا رَفَعَ فارْفَعُوا، وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا:

(1) (H.732) See *Aḥadīth* Nos.689 and 5658 for taking the verdict as being the last action of the Prophet. (The Prophet ﷺ, led the *Ṣalāt* (prayer) while sitting and the Muslims followed him while they were standing.

(2) (H.733) See the F.N. No.1.

رَبَّنا وَلكَ الحَمْدُ، وَإذَا سَجَدَ فاسْجُدُوا». [راجع: ٣٧٨]

٧٣٤ - حدَّثَنَا أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ قالَ: حدَّثَني أبُو الزِّنادِ، عَنِ الأعرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فإذَا كَبَّرَ فَكَبِّرُوا، وَإذَا رَكَعَ فارْكَعُوا، وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنا وَلكَ الحَمْدُ، وَإذَا سَجَدَ فاسْجُدُوا، وَإذَا صَلَّى جالساً فَصَلُّوا جلوساً أجمَعُونَ». [راجع: ٧٢٢]

734. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Imām* is to be followed. Say the *Takbīr* when he says it; bow if he bows; if he says *'Sami' Allāhu liman ḥamida'*, say *'Rabbanā wa lakal-ḥamd'*, prostrate if he prostrates and pray sitting altogether if he offers the *Ṣalāt* sitting." (See the footnote of *Ḥadīth* No. 732)

(٨٣) بابُ رَفْعِ اليَدَيْنِ في التَّكْبِيرَةِ الأُولى مَعَ الافْتِتاحِ سَوَاءً

(83) CHAPTER. To raise both hands on saying the first *Takbīr* simultaneously with opening the *Ṣalāt* (prayer).

٧٣٥ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابْنِ شِهابٍ، عَنْ سالمِ ابنِ عَبْدِ اللهِ، عَنْ أبيهِ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إذَا افْتَتَحَ الصَّلاةَ، وَإذَا كَبَّرَ للرُّكُوعِ، وإذَا رَفَعَ رَأسَهُ مِنَ الرُّكُوعِ رَفَعَهُما كَذلكَ أيْضاً، وقالَ: «سَمِعَ اللهُ لمَنْ حَمِدَهُ، رَبَّنا ولَكَ الحمْدُ»، وكانَ لا يَفْعَلُ ذٰلِكَ في السُّجُودِ. [انظر: ٧٣٦، ٧٣٨، ٧٣٩]

735. Narrated Sālim bin 'Abdullāh: My father said, "Allāh's Messenger ﷺ used to raise both his hands up to the level of his shoulders when opening *Aṣ-Ṣalāt* (the prayer); and on saying the *Takbīr* for bowing. And on raising up his head from bowing he used to do the same and then say *'Sami' Allāhu liman ḥamida, Rabbanā wa lakal-ḥamd.'* And he did not do that (i.e., raising his hands) in prostrations."

(٨٤) بابُ رَفْعِ اليَدَيْنِ إذَا كَبَّرَ وإذَا رَكَعَ وَإذَا رَفَعَ

(84) CHAPTER. To raise both hands while saying *Takbīr* [on opening *Aṣ-Ṣalāt* (the prayer)], and while bowing and on raising up the head (after bowing).

٧٣٦ - حدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ

736. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I saw that whenever Allāh's

قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا يُونُسُ عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ، عَنْ أبِيهِ أنَّهُ قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ إذا قامَ في الصَّلاةِ رَفَعَ يَدَيْهِ حتَّى تَكُونا حَذْوَ مَنْكِبَيْهِ، وكانَ يَفْعَلُ ذلكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، ويَفْعَلُ ذلكَ إذا رَفَعَ رَأسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ». وَلا يَفْعَلُ ذلكَ في السُّجُودِ.

[راجع: ٧٣٥]

Messenger ﷺ stood for the *Salāt* (prayer), he used to raise both his hands up to the shoulders, and used to do the same on saying the *Takbīr* for bowing and on raising up his head from it and used to say '*Sami' Allāhu liman hamida*.' But he did not do that (i.e., raising his hands) in prostrations.

٧٣٧ - حدَّثنا إسحاقُ الوَاسِطِيُّ قالَ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ، عَنْ أبي قِلابَةَ: أنَّهُ رَأى مالكَ بنَ الحُوَيْرِثِ إذا صَلَّى كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإذا أرادَ أنْ يَرْكَعَ رَفَعَ يَدَيْهِ وَإذا رَفَعَ رَأسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وحدَّثَ أنَّ رَسُولَ اللهِ ﷺ صَنَعَ هٰكَذا.

737. Narrated Abū Qilāba: I saw Mālik bin Huwairith رضي الله عنه saying *Takbīr* and raising both his hands [on starting *Aṣ-Ṣalāt* (the prayer)] and raising his hands on bowing and also on raising up his head after bowing. Mālik bin Huwairith said, "Allāh's Messenger ﷺ did the same."

(٨٥) **بابٌ**: إلى أيْنَ يَرْفَعُ يَدَيْهِ؟

وقالَ أبُو حُمَيْدٍ في أصْحابِهِ: رَفَعَ النَّبِيُّ ﷺ حَذْوَ مَنْكِبَيْهِ».

(85) CHAPTER. To what level should one raise one's hands?

In the presence of his companions Abū Humaid said: "The Prophet ﷺ raised his hands up to his shoulders."

٧٣٨ - حدَّثنا أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: أخْبَرَنا سالِمُ ابنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأيْتُ النَّبِيَّ ﷺ افْتَتَحَ التَّكْبِيرَ في الصَّلاةِ فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حتَّى يَجْعَلَهُما

738. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: I saw Allāh's Messenger ﷺ opening *Aṣ-Ṣalāt* (the prayer) with the *Takbīr* and raising his hands to the level of his shoulders at the time of saying the *Takbīr*, and on saying the *Takbīr* for bowing he did the same; and when he said '*Sami' Allāhu liman hamida*', he did the same and then said, *Rabbanā wa lakal-hamd*. But he did not do

حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَهُ، وَإِذَا قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، فَعَلَ مِثْلَه، وقالَ: «رَبَّنا ولكَ الحَمْدُ»، وَلا يَفْعَلُ ذٰلكَ حِينَ يَسْجُدُ وَلا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ. [راجع: ٧٣٥]

the same on prostrating and on raising up the head from it.

(٨٦) بابُ رَفعِ اليَدَيْنِ إذَا قامَ مِنَ الرَّكْعَتَين

(86) CHAPTER. To raise one's hands after finishing the second *Rak'ā* (on standing for the third *Rak'ā*).

٧٣٩ - حَدَّثَنا عَيَّاشٌ قالَ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافعٍ، أنَّ ابنَ عُمَرَ رضي الله عنهما كانَ إذَا دَخَلَ في الصَّلاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَفَعَ يَدَيْهِ، وَإِذَا قامَ مِنَ الرَّكْعَتَينِ رَفَعَ يَدَيْهِ، وَرَفَعَ ذٰلِكَ ابنُ عُمَرَ إلى النَّبيِّ ﷺ. وَرَوَاهُ حَمَّادُ بنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ. وَرَوَاهُ ابنُ طَهْمانَ، عَنْ أَيُّوبَ وَمُوسَى بنِ عُقْبَةَ مُخْتَصَراً. [راجع: ٧٣٥]

739. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما started *Aṣ-Ṣalāt* (the prayer) with *Takbīr*, he used to raise his hands, whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying '*Sami' Allāhu liman ḥamida*', and he used to do the same on rising from the second *Rak'ā* (for the third *Rak'ā*). Ibn 'Umar said: "The Prophet ﷺ used to do the same."

(٨٧) بابُ وَضْعِ اليُمنى عَلى اليُسْرَى في الصَّلاةِ

(87) CHAPTER. To place the right hand on the left [in *Aṣ-Ṣalāt* (the prayers)].

٧٤٠ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: كانَ النَّاسُ يُؤْمَرُونَ أنْ يَضَعَ الرَّجُلُ يَدَهُ اليُمْنى عَلى ذِراعِهِ اليُسْرَى في الصَّلاةِ، قالَ

740. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The people were ordered to place the right hand on the left forearm in *Aṣ-Ṣalāt* (the prayer). Abū Ḥāzim said, "I knew that the order was from the Prophet ﷺ."

أَبُو حازِمٍ: لا أعْلَمُهُ إلَّا يَنْمِي ذلكَ إلَى النَّبِيِّ ﷺ. وقالَ إسمَاعِيلُ: يُنْمَى ذلكَ، وَلَمْ يَقُلْ: يَنْمِي.

(88) CHAPTER. Submissiveness in *Aṣ-Ṣalāt* (the prayer).

(٨٨) بابُ الخُشُوعِ في الصَّلاةِ

741. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "You see me facing the *Qiblah*; but, by Allāh, nothing is hidden from me regarding your bowings and submissiveness; and I see you from behind my back".

٧٤١ - حدَّثنا إسمَاعِيلُ قالَ: حدَّثني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «هَلْ تَرَوْنَ قِبْلَتِي هاهُنا؟ وَاللهِ لا يَخْفى عَلَيَّ رُكُوعُكُمْ وَلا خُشُوعُكُمْ، وإنِّيْ لأرَاكُمْ مِنْ وَرَاءِ ظَهْرِي». [راجع: ٤١٨]

742. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Perform the bowing and the prostrations properly in a correct and perfect way. By Allāh, I see you from behind me (or from behind my back) when you bow or prostrate."

٧٤٢ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حَدَّثَنا غُنْدَرٌ قَالَ: حَدَّثَنا شُعْبَةُ قَالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوالله إنِّي لأَرَاكُمْ مِنْ بَعْدِي - وَرُبَّما قَالَ: مِنْ بَعْدَ ظَهْرِي - إذَا رَكَعْتُمْ وَإذا سَجَدْتُمْ». [راجع: ٤١٩]

(89) CHAPTER. What to say after the *Takbīr*.

(٨٩) بابُ ما يَقُولُ بَعْدَ التَّكْبِيرِ

743. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما used to start *Aṣ-Ṣalāt* (the prayer) with "*Al-ḥamdu lillāhi Rabbil-'ālamīn* (All praises and thanks be to Allāh the Lord of the *'Ālamīn* (mankind, jinn and all that exists)."

٧٤٣ - حدَّثنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ: أنَّ النَّبِيَّ ﷺ وأبا بَكْرٍ وَعُمَرَ كانُوا يَفْتَتِحُونَ الصَّلاةَ بـ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

744. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to keep silent

٧٤٤ - حـدَّثـنـا مُـوسَـى بـنُ

إسمَاعِيلَ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ زِيادٍ قالَ: حدَّثَنا عُمارَةُ بنُ القَعْقاعِ قالَ: حَدَّثَنا أَبُو زُرْعةَ قال: حدَّثَنا أبو هُرَيْرَةَ قالَ: كانَ رَسُولُ اللهِ ﷺ يَسْكُتُ بَينَ التَّكْبِيرِ وَبَينَ القِرَاءَةِ إسْكاتَةً، قالَ: أحْسِبُهُ قالَ: هُنَيَّةً. فقُلْتُ: بِأبي وَأُمّي يا رَسُولَ اللهِ، إسْكاتُكَ بَينَ التَّكْبِيرِ وَبَيْنَ القِرَاءَةِ ما تَقُولُ؟ قالَ: «أقُولُ: اللَّهُمَّ باعِدْ بَيني وَبَيْنَ خَطايَايَ كَما باعَدْتَ بَينَ المَشْرِقِ وَالمَغْرِبِ، اللَّهُمَّ نَقِّني مِنَ الخَطايا كما يُنَقَّى الثَّوْبُ الأبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطايايَ بالماءِ والثَّلْجِ وَالبَرَدِ».

between the *Takbīr* and the recitation of the Qur'ān (*Surat Al-Fātiha*) and that interval of silence used to be a short one. I said to the Prophet ﷺ, "May my parents be sacrificed for you! What do you say in the pause between *Takbīr* and recitation?" The Prophet ﷺ said, "I say, *'Allāhumma, bā'id baini wa baina khaṭāyāya kamā bā'adta bainal-mashriqi wal-maghrib. Allāhumma, naqqinī min khaṭāyāya kamā yunaqqa-athth-thawbul-abyaḍu minad-danas. Allāhumma, aghsil khaṭāyāya bil mā'i wa th-thalji wal barad* [O Allāh! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh! Wash off my sins with water, snow and hail.]"

(٩٠) بابٌ:

(90) CHAPTER.

٧٤٥ - حدَّثَنا ابنُ أَبي مَرْيَمَ قالَ: أخبرَنا نافِعُ بنُ عُمَرَ قالَ: حدَّثَني ابنُ أبي مُلَيْكَةَ، عَنْ أسماءَ بِنْتِ أبي بَكْرٍ: أنَّ النَّبِيَّ ﷺ صَلَّى صَلاةَ الكُسُوفِ فقامَ فَأطالَ القِيامَ، ثُمَّ رَكَعَ فَأطالَ الرُّكُوعَ، ثُمَّ قامَ فأطالَ القِيامَ، ثُمَّ رَكَعَ فَأطالَ الرُّكُوعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأطالَ السُّجودَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأطالَ السُّجُودَ، ثُمَّ قامَ فَأطالَ القِيامَ ثُمَّ رَكَعَ فَأطالَ الرُّكُوعَ، ثُمَّ رَفَعَ فأطالَ القِيامَ، ثُمَّ رَكَعَ فَأطالَ الرُّكُوعَ، ثُمَّ رَفَعَ فَسَجَدَ فَأطالَ السُّجُودَ، ثُمَّ رَفَعَ،

745. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once offered the eclipse *Ṣalāt* (prayer). He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight, and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time, and then did a prolonged bowing and then stood up straight again, and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion of the *Ṣalāt*, he said, "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to

me that I said, 'O my Lord, will I be among those people?' Then suddenly I saw a woman; and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation, and she neither fed it nor freed it so that it could feed itself from the insects, vermin and creatures of earth." [See *Hadīth* No.3318, Vol.4]

ثُمَّ سَجَدَ فَأطالَ السُّجُودَ ثُمَّ انْصَرَفَ فَقالَ: «قَدْ دَنَتْ مِنِّي الجَنَّةُ حتَّى لَوِ اجْتَرَأْتُ عَلَيْها لجِئْتُكُمْ بِقِطافٍ مِنْ قِطافِها، وَدَنَتْ مِنِّي النَّارُ حتَّى قُلْتُ: أيْ رَبِّ أو أنا مَعَهُمْ؟ فإذَا امْرَأَةٌ - حَسِبْتُ أنَّهُ قالَ: تَخْدِشُها هِرَّةٌ - قُلْتُ: ما شأنُ هذِهِ؟ قالُوا: حَبَسَتْها حتَّى ماتَتْ جُوعاً، لا هِيَ أطْعَمَتْها ولا أرسَلَتْها تَأكُلُ». قالَ نافعٌ: حَسِبْتُ أنَّهُ قالَ: «تَأكُلُ مِنْ خَشِيشِ أوْ خَشاشِ الأرْضِ». [انظر: ٢٣٦٤، ٣٣١٨]

(91) CHAPTER. To cast a look at the *Imām* during *Aṣ-Ṣalāt* (the prayer).

(٩١) بابٌ رَفْعِ البَصَرِ إلى الإمام في الصَّلاةِ،

'Āishah رَضِيَ اللهُ عَنْها said: The Prophet ﷺ was narrating about the *Salāt* (prayer) of eclipse and said, "I saw Hell, and one of its sides was destroying the other. (And that was) when you saw me retreating (during the *Ṣalāt*)."

وقَالَتْ عائِشَةُ: قالَ النَّبيُّ ﷺ في صَلاةِ الكُسُوفِ: «رَأيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُها بَعْضاً حِينَ رَأيْتُمُوني تَأخَّرْتُ».

746. Narrated Abū Ma'mar: We asked Khabbāb رَضِيَ اللهُ عَنْهُ whether Allāh's Messenger ﷺ used to recite (the Qur'ān) in the *Ẓuhr* and the *'Aṣr* prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

٧٤٦ - **حدَّثنا** مُوسَى قالَ: حدَّثَنا عَبْدُ الوَاحِدِ قالَ: حدَّثَنا الأعْمَشُ، عَنْ عُمَارَةَ ابنِ عُمَيرٍ، عَنْ أبي مَعْمَرٍ قالَ: قُلْنا لِخَبَّابٍ: أكانَ رَسُولُ اللهِ ﷺ يَقرَأُ في الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ. فَقُلْنا: بِمَ كُنْتُم تَعْرِفُونَ ذَاكَ؟ قالَ: باضْطِرَابِ لِحْيَتِهِ. [انظر: ٧٦٠، ٧٦١، ٧٧٧]

747. Narated Al-Barā' (And Al-Barā' رَضِيَ اللهُ عَنْهُ was not a liar): Whenever we offered *Salāt* (prayer) with the Prophet ﷺ and he

٧٤٧ - **حدَّثنا** حَجَّاجٌ قَالَ: حدَّثَنا شُعْبَةُ قالَ: أنْبأنا أبُو إسْحاقَ

قال: سَمِعْتُ عَبْدَ اللهِ ابنَ يَزِيدَ يَخْطُبُ قالَ: حدَّثَنا البَراءُ، وهُوَ غَيرُ كَذُوبٍ، أنَّهُمْ كانُوا إذا صَلَّوْا مَعَ النَّبِيِّ ﷺ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قامُوا قِياماً حتَّى يَرَوْهُ قَدْ سَجَدَ. [راجع: ٦٩٠]

raised up his head from the bowing, we used to remain standing till we saw him prostrating.

٧٤٨ - **حدَّثَنَا** إسمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ قالَ: خَسَفَتِ الشَّمْسُ عَلى عَهْدِ النَّبِيِّ فَصَلَّى فَقالُوا: يا رَسُولَ اللهِ، رَأيْناكَ تَناوَلُ شَيْئاً في مَقامِكَ ثُمَّ رَأيْناكَ تَكَعْكَعْتَ. فَقالَ: «إنِّي أُرِيتُ الجَنَّةَ فَتَناوَلْتُ مِنْها عُنْقُوداً وَلَوْ أخَذْتُهُ لأَكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا».

748. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Once solar eclipse occurred during the lifetime of Allāh's Messenger ﷺ. He offered the eclipse *Salāt* (prayer). His Companions asked, "O Allāh's Messenger! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet ﷺ said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains."

٧٤٩ - **حدَّثَنَا** مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا فُلَيْحٌ قالَ: حدَّثَنا هِلالُ بنُ عَلِيٍّ، عَنْ أنَسِ بنِ مالِكٍ قالَ: صَلَّى لَنا النَّبِيُّ ﷺ ثُمَّ رَقِيَ المِنْبَرَ فَأشارَ بِيَدَيْهِ قِبَلَ قِبْلَةِ المَسْجِدِ. ثُمَّ قالَ: «لَقَدْ رَأيْتُ الآنَ مُنْذُ صَلَّيْتُ لَكُمُ الجَنَّةَ وَالنَّارَ مُمَثَّلَتَينِ في قِبْلَةِ هذا الجِدارِ، فَلَمْ أرَ كاليَوْمِ في الخَيرِ وَالشَّرِّ»، ثَلاثاً. [راجع: ٩٣]

749. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us and offered *Salāt* (prayer). Then he ﷺ went up the pulpit and beckoned with both hands towards the *Qiblah* of the mosque and said, "When I started leading you in *Salāt*, I saw Paradise and Hell displayed on the wall of the mosque (facing the *Qiblah*.) I never saw such a good and bad thing as I saw today." He repeated the last statement thrice.

(٩٢) **بابُ** رَفْعِ البَصَرِ إلى السَّماءِ في الصَّلاةِ

(92) CHAPTER. Looking towards the sky during *Aṣ-Ṣalāt* (the prayer).

٧٥٠ - **حدَّثَنَا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: أخْبَرَنا يَحْيَى بنُ سَعِيدٍ قالَ:

750. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "What is wrong with those people who look towards the sky during

Ṣalāt (prayer)?" His tone grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the *Ṣalāt*); otherwise their eyes (or eyesight) would be snatched away."

حدَّثنا ابنُ أبي عَرُوبَةَ قالَ: حدَّثنا قَتادَةُ أنَّ أنَسَ بنَ مالكٍ حدَّثَهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما بالُ أقْوامٍ يَرْفَعُونَ أبْصارَهُمْ إلى السَّماءِ في صَلاتِهِمْ؟» فاشْتَدَّ قَوْلُهُ في ذلكَ حتَّى قالَ: «لَيَنْتَهُنَّ عَنْ ذلكَ أوْ لَتُخْطَفَنَّ أبْصارُهُمْ».

(93) CHAPTER. To look hither and thither in *Aṣ-Ṣalāt* (the prayer).

(٩٣) بابُ الالْتِفاتِ في الصَّلاةِ

751. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I asked Allāh's Messenger ﷺ about looking hither and thither in *Aṣ-Ṣalāt* (the prayer). He replied, "It is a way of stealing by which Satan takes away (a portion) from the *Ṣalāt* (prayer) of a person."

٧٥١ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثنا أبُو الأحْوَصِ قالَ: حدَّثَنا أشْعَثُ بنُ سُلَيْمٍ، عَنْ أبيهِ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: سَألْتُ رَسُولَ اللهِ ﷺ عَنِ الالْتِفاتِ في الصَّلاةِ. فَقالَ: «هُوَ اخْتِلاسٌ يَخْتَلِسُ الشَّيْطانُ مِنْ صَلاةِ العَبْدِ». [انظر: ٣٢٩١]

752. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once the Prophet ﷺ offered *Ṣalāt* (prayer) while wearing a *Khamīṣa* (a woollen square blanket) with marks on it. Then he ﷺ said, "The marks on this (*Khamīṣa*) have diverted my attention, take it to Abū Jahm and bring an *Inbijāniya* (a plain sheet) (from him.)"

(See *Hadīth* No.5817. Vol.7).

٧٥٢ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ النَّبيَّ ﷺ صَلَّى في خَمِيصَةٍ لَها أعْلامٌ فَقالَ: «شَغَلَتْني أعْلامُ هذِهِ، اذْهَبُوا بِها إلى أبي جَهْمٍ وأْتُوني بأنْبِجانِيَّةٍ». [راجع: ٣٧٣]

(94) CHAPTER. Is it permissible for one to look around in *Salāt* (prayer) if something happens to one? Or can one look at something like expectoration in the direction of the *Qiblah*?

(٩٤) بابٌ: هَلْ يَلْتَفِتُ لأمْرٍ يَنْزِلُ بِهِ؟ أوْ يَرَى شَيْئاً أوْ بُصاقاً في القِبْلَةِ؟

Sahl said: "Abū Bakr رَضِيَ اللهُ عَنْهُ turned and saw the Prophet ﷺ [during the *Salāt* (prayer)]."

وقالَ سَهْلٌ: التَفَتَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَرَأى النَّبيَّ ﷺ.

753. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ saw expectoration in the

٧٥٣ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ

direction of the *Qiblah* of the mosque while he was leading *Aṣ-Ṣalāt* (the prayer), and scratched it off. After finishing the *Ṣalāt* (prayer), he said, "Whenever any of you is in *Ṣalāt* (prayer) he should know that Allāh is in front of him. So none should spit in front of him during the *Ṣalāt* (prayer)."

قالَ: حدَّثَنا لَيْثٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ أَنَّهُ قالَ: «رَأى النَّبِيُّ ﷺ نُخامَةً في قِبْلَةِ المَسْجِدِ وهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ فَحَتَّها. ثُمَّ قالَ حِينَ انْصَرَفَ: «إِنَّ أَحَدَكُمْ إِذَا كانَ في الصَّلاةِ فإِنَّ اللهَ قِبَلَ وَجْهِهِ فَلا يَتَنَخَّمَنَّ أَحَدٌ قِبَلَ وَجْهِهِ في الصَّلاةِ». رَوَاهُ مُوسَى بنُ عُقْبَةَ وَابنُ أبي رَوَّادٍ عَنْ نافعٍ.

[راجع: ٤٠٦]

754. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Muslims were offering the *Fajr* prayer, Allāh's Messenger ﷺ suddenly appeared before them by lifting the curtain of the dwelling place of 'Āishah, and looked towards the Muslims who were standing in rows. He smiled with pleasure. Abū Bakr رَضِيَ اللهُ عَنْهُ started retreating to join the row on the assumption that the Prophet ﷺ wanted to come out for *Aṣ-Ṣalat* (the prayer). The Muslims intended to leave *Aṣ-Ṣalat* (and were on the verge of being put to trial), but the Prophet ﷺ beckoned them to complete their *Ṣalāt* (prayers) and then he let the curtain fall. He died in the last hours of that day.

٧٥٤ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ بنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني أَنَسُ بنُ مَالِكٍ قالَ: بَيْنما المُسْلِمُونَ في صَلاةِ الفَجْرِ لَمْ يَفْجَأْهُمْ إِلَّا رَسُولُ اللهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ، فَنَظَرَ إِلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ يَضْحَكُ، وَنَكَصَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ عَلى عَقِبَيْهِ لِيَصِلَ لَهُ الصَّفَّ، فَظَنَّ أَنَّهُ يُرِيدُ الخُرُوجَ وَهَمَّ المُسْلِمُونَ أَنْ يَفْتَتِنُوا في صَلاتِهِمْ، فأَشارَ إِلَيْهِمْ: أَنْ أَتِمُّوا صَلاتَكُمْ، وَأَرْخَى السِّتْرَ وَتُوُفِّيَ مِنْ آخِرِ ذلكَ اليَوْمِ.

[راجع: ٦٨٠]

(95) CHAPTER. Recitation of the Qur'ān (*Sūrat Al-Fātiḥa*) is compulsory for the *Imām* and the followers, at home and on journey, in all *Aṣ-Ṣalāt* (the prayers) whether the recitation is done silently or aloud.

(٩٥) بابُ وُجُوبِ القِرَاءَةِ لِلإِمامِ وَالمَأْمُومِ في الصَّلَوَاتِ كُلِّها، في الحَضَرِ وَالسَّفَرِ، وما يُجْهَرُ فِيها وما يُخافَتُ

755. Narrated Jābir bin Samura: The people of Kūfa complained against Sa'd to

٧٥٥ - حدَّثَنا مُوسَى قالَ: حدَّثَنا

'Umar رَضِيَ اللهُ عَنْهُ and the latter dismissed him and appointed 'Ammār as their chief. They lodged many complaints against Sa'd and even they alleged that he did not offer *Ṣalāt* (prayer) properly. 'Umar sent for him and said, "O Abā Isḥāq! These people claim that you do not offer *Ṣalāt* properly." Abū Isḥāq said, "By Allāh, I used to offer with them a *Ṣalāt* similar to that of Allāh's Messenger ﷺ and I never reduced anything of it. I used to prolong the first two *Rak'ā* of *'Isha* prayer and shorten the last two *Rak'ā*." 'Umar said, "O Abā Isḥāq, this was what I thought about you." And then he sent one or more persons with him to Kūfa so as to ask the people about him. So, they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Banī 'Abs; one of the men called Usāma bin Qatāda with surname of Abā Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I invoke Allāh for three things: O Allāh! If this slave of Yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa'd's curse.

'Abdul Mālik, the subnarrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads.

أَبُو عَوَانَةَ قَالَ: حَدَّثَنا عَبْدُ المَلِكِ بنُ عُمَيرٍ عَنْ جابِرِ بنِ سَمُرَةَ قالَ: شَكا أهلُ الكُوفَةِ سَعْداً إلى عُمَرَ رَضِيَ اللهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ، عَلَيْهِم عَمَّاراً، فَشَكَوْا حتَّى ذَكَرُوا أنَّهُ لا يُحسِنُ يُصَلِّي، فأرْسَلَ إلَيْهِ فَقالَ: يا أبا إسحاقَ، إنَّ هؤُلاءِ يَزْعُمُونَ أنَّكَ لا تُحْسِنُ تُصَلِّي. قالَ: أمَّا أنا وَاللهِ فإنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاةَ رَسُولِ اللهِ ﷺ، ما أخْرِمُ عَنْها، أُصَلِّي صَلاةَ العِشاءِ فأرْكُدُ في الأُولَيَيْنِ، وأَخِفُّ في الأُخْرَيَينِ. قالَ: ذاكَ الظَّنُّ بِكَ يا أبا إسحاقَ. فأرْسَلَ مَعَهُ رَجُلاً أوْ رِجالاً إلى الكُوفَةِ، فَسَأَلَ عَنْهُ أهْلَ الكُوفَةِ، ولَمْ يَدَعْ مَسْجِداً إلَّا سَأَلَ عَنْهُ وَيُثْنُونَ عَلَيهِ مَعْرُوفاً حتَّى دَخَلَ مَسْجِداً لِبَني عَبْسٍ، فَقامَ رَجُلٌ مِنْهُمْ يُقالُ لَهُ: أُسامَةُ بنُ قَتادَةَ - يُكْنىٰ أبا سَعْدَةَ - قالَ: أمَّا إذْ نَشَدْتَنا فإنَّ سَعْداً كانَ لا يَسِيرُ بالسَّرِيَّةِ، ولا يَقْسِمُ بالسَّوِيَّةِ، ولا يَعْدِلُ في القَضِيَّةِ: قالَ سَعْدٌ: أما واللهِ لأدْعُوَنَّ بِثَلاثٍ: اللَّهُمَّ إنْ كانَ عَبْدُكَ هذَا كاذِباً، قامَ رِياءً وسُمْعَةً، فَأطِلْ عُمْرَهُ، وأطِلْ فَقْرَهُ، وعَرِّضْهُ بالفِتَنِ قالَ: فكانَ بَعْدُ إذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ أصابَتْني دَعْوَةُ سَعْدٍ. قالَ عَبْدُ المَلِكِ: فأنا

رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حاجِباهُ عَلى عَيْنَيْهِ مِنَ الكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوارِي فِي الطُّرُقِ يَغْمِزُهُنَّ. [انظر: ٧٥٨، ٧٧٠]

756. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fātiḥa* (the first *Surah* of the Qur'ān) in his *Ṣalāt* (prayer), his *Ṣalāt* is invalid."

٧٥٦ - **حَدَّثَنَا** عَلِيُّ بنُ عَبْدِاللهِ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا الزُّهْرِيُّ عَنْ مَحْمُودِ ابنِ الرَّبِيعِ، عَنْ عُبادَةَ بنِ الصَّامِتِ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا صَلاةَ لِمَنْ لَمْ يَقْرَأْ بِفاتِحَةِ الكِتابِ».

757. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ entered the mosque and a person followed him. The man offered *Ṣalāt* (prayer) and went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned the greeting and said to him, "Go back and offer the *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." The man went back, offered *Ṣalāt* (prayer) in the same way as before, returned and greeted the Prophet ﷺ who said, "Go back and offer *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." This happened thrice. The man said, "By Him, Who sent you with the Truth, I cannot offer the *Ṣalāt* (prayer) in a better way than this. Please teach me how to offer *Ṣalāt* (prayer)." The Prophet ﷺ said, "When you stand for *Ṣalāt* (prayer) say *Takbīr* and then recite from the Qur'ān (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your *Ṣalāt* (prayer)."

٧٥٧ - **حَدَّثَنَا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثنا يَحْيى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثني سَعِيدُ ابنُ أبي سَعِيدٍ عَنْ أبِيهِ عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ المَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلى النَّبِيِّ ﷺ فَرَدَّ، فقالَ: «ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ»، فَرَجَعَ فَصَلَّي كما صَلَّى، ثُمَّ جاءَ فَسَلَّمَ عَلى النَّبِيِّ ﷺ فَقالَ: «ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ»، ثَلاثاً. فَقالَ: وَالَّذِي بَعَثَكَ بالحَقِّ ما أُحْسِنُ غَيْرَهُ، فَعَلِّمْني. فَقالَ: «إذا قُمْتَ إلى الصَّلاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ ما تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ راكِعاً، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جالِساً، وَافْعَلْ ذلكَ في صَلاتِكَ كُلِّها». [انظر: ٧٩٣، ٦٢٥١، ٦٢٥٢، ٦٦٦٧]

(96) CHAPTER. The recitation of the Qur'ān in the *Zuhr* prayer.

(٩٦) بابُ القِرَاءَةِ في الظُّهْرِ

758. Narrated Jābir bin Samura: Sa'd رَضِيَ اللهُ عَنْهُ said, "I used to offer *Salat* (prayer) with them one similar to that of Allāh's Messenger ﷺ (the prayer of *Zuhr* and *'Asr*) reducing nothing from them. I used to prolong the first two *Rak'ā* and shorten the last two *Rak'ā*." 'Umar said to Sa'd "This was what I thought about you."

٧٥٨ - حدَّثنا أبو النُّعْمانِ قالَ: حدَّثَنا أبو عَوَانَةَ عَنْ عَبْدِ المَلِكِ بنِ عُمَيرٍ، عَنْ جابِرِ بنِ سَمُرَةَ قالَ: قالَ سَعْدٌ كُنْتُ أُصَلِّي بِهِمْ صَلاةَ رَسُولِ اللهِ ﷺ صَلاتَي العَشِيِّ لا أَخْرِمُ عَنها. كُنْتُ أَرْكُدُ في الأُولَيَيْنِ وأَحْذِفُ في الأُخْرَيَيْنِ. فقالَ عُمَرُ ذاكَ الظَّنُّ بِكَ. [راجع: ٧٥٥]

759. Narrated Abī Qatāda: The Prophet ﷺ in *Zuhr* prayers used to recite *Sūrat Al-Fātiḥa* along with two other *Sūrah* in the first two *Rak'ā*: a long one in the first *Rak'ā* and a shorter (*Sūrah*) in the second, and at times the Verses were audible. In the *'Asr* prayer the Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* and two more *Sūrah* in the first two *Rak'ā* and used to prolong the first *Rak'ā*. And he used to prolong the first *Rak'ā* of the *Fajr* (early morning) prayer and shorten the second.

٧٥٩ - حدَّثنا أبو نُعَيم قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَن أبيهِ، قالَ: كانَ رَسُولُ اللهِ ﷺ يَقْرَأُ في الرَّكْعَتَيْنِ الأُولَيَيْنِ مِن صَلاةِ الظُّهْرِ بفاتِحَةِ الكِتابِ وسُورَتَيْنِ يُطَوِّلُ في الأُولى ويُقَصِّرُ في الثَّانِيَةِ، ويُسْمِعُ الآيَةَ أَحْياناً، وكانَ يَقْرَأُ في العَصْرِ بفاتحةِ الكتابِ وسُورَتينِ، وكانَ يطوِّلُ في الأُولَى وكانَ يُطَوِّلُ في الأولى مِنْ صَلاةِ الصُّبْحِ، ويُقَصِّرُ في الثَّانِيَةِ. [انظر: ٧٦٢، ٧٧٦، ٧٧٨، ٧٧٩]

760. Narrated Abū Ma'mar: I asked Khabbāb رَضِيَ اللهُ عَنْهُ whether the Prophet ﷺ used to recite the Qur'ān in the *Zuhr* and the *'Asr* prayers. He replied in the affirmative. We said, "How did you come to know that?" He said, "From the movement of his beard."

٧٦٠ - حدَّثنا عُمَرُ قالَ: حدَّثَنا أبي قالَ: حدَّثَنا الأعْمَشُ قالَ: حدَّثَني عُمارَةُ، عَنْ أبي مَعْمَرٍ قالَ: سَأَلْنا خَبَّاباً، أكانَ النَّبِيُّ ﷺ يَقْرَأُ في الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ قُلْنا: بأيِّ

شَيءٍ كُنْتُمْ تَعْرِفُونَ ذلكَ؟ قالَ: باضْطِرَابِ لِحْيَتِهِ.

(97) CHAPTER. The recitation of the Qur'ān in the *'Asr* prayer.

(٩٧) بابُ القِرَاءَةِ في العَصْرِ

761. Narrated Abū Ma'mar: I asked Khabbāb bin Al-Aratt رَضِيَ اللهُ عَنْهُ whether the Prophet ﷺ used to recite the Qur'ān in the *Zuhr* and the *'Asr* prayers. He replied in the affirmative. I asked, "How did you come to know that?" He replied, "From the movement of his beard."

٧٦١ - حدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ قَالَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ عُمارَةَ بنِ عُمَيرٍ، عَنْ أبي مَعْمَرٍ قالَ: قُلْنَا لِخَبَّابِ بنِ الأرَتِّ: أكانَ النَّبِيُّ ﷺ يَقْرَأُ في الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ. قالَ: قُلْتُ: بأيِّ شَيْءٍ كُنْتُمْ تَعْلَمُونَ قِرَاءَتَهُ؟ قالَ: باضْطِرَابِ لِحْيَتِهِ.

762. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* along with another *Sūrah* in the first two *Rak'ā* of the *Zuhr* and the *'Asr* prayers and at times a Verse or so was audible to us."

٧٦٢ - حدَّثَنَا المَكِّيُّ بنُ إبرَاهِيمَ، عَنْ هِشامٍ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ عَنْ أبيهِ قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ في الرَّكْعَتَينِ مِنَ الظُّهْرِ وَالعَصْرِ بِفاتِحَةِ الكِتابِ، وسُورَةٍ سُورَةٍ، ويُسْمِعُنا الآيَةَ أحْياناً. [راجع: ٧٥٩]

(98) CHAPTER. The recitation of the Qur'ān in the *Maghrib* prayer.

(٩٨) بابُ القِرَاءَةِ في المَغْرِبِ

763. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: (My mother) Umm Al-Faḍl heard me reciting *Wal Mursalāti 'Urfan* (*Sūrah* No. 77) and said, "O my son! By Allāh, your recitation made me remember, that, it was the last *Sūrah* I heard from Allāh's Messenger ﷺ. He recited it in the *Maghrib* prayer."

٧٦٣ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: إنَّ أُمَّ الفَضْلِ سَمِعَتْهُ وهُوَ يَقْرَأُ ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ فَقالَتْ: وَاللهِ يا بُنَيَّ لَقَدْ ذَكَّرْتَني بِقِرَاءَتِكَ هذِهِ السُّورَةَ، إنَّها

لآخِرُ ما سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، يَقْرَأُ بِها في المَغْرِبِ. [انظر: ٤٤٢٩]

٧٦٤ - حدَّثني أبُو عاصِمٍ عَنِ ابْنِ جُرَيجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بنِ الحَكَمِ قالَ: قالَ لي زَيْدُ بنُ ثابِتٍ: ما لكَ تَقْرَأُ في المَغْرِبِ بقِصَارٍ، وقَدْ سَمِعْتُ النَّبيَّ ﷺ يَقْرَأُ بطُولَى الطُّولَيَيْنِ؟.

764. Narrated Marwān bin Al-Ḥakam: Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said to me, "Why do you recite very short *Sūrah* in the *Maghrib* prayer while I heard the Prophet ﷺ reciting the longer of the two long *Sūrah*?" [*Al-A'rāf* and *Al-Mā'idah* (No.7 & No.5) or *Al-A'rāf* and *Al-An'ām* (No.7 & No.6)]. (See *Fath Al-Bārī*, Vol.2, pages 389, 390 for details)

(٩٩) بابُ الجَهْرِ في المَغْرِبِ

(99) CHAPTER. To recite aloud in the *Maghrib* prayer.

٧٦٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ مُحَمَّدِ ابنِ جُبيرِ بنِ مُطْعِمٍ، عَنْ أبيهِ قالَ: سَمِعْتُ النَّبيَّ ﷺ قَرَأَ في المَغْرِبِ بالطُّورِ. [انظر: ٣٠٥٠، ٤٠٢٣، ٤٨٥٤]

765. Narrated Jubair bin Muṭ'im: I heard Allāh's Messenger ﷺ reciting *Aṭ-Ṭūr* (*Sūrah* No. 52) in the *Maghrib* prayer.

(١٠٠) بابُ الجَهْرِ في العِشاءِ

(100) CHAPTER. To recite aloud in the *'Ishā'* prayer.

٧٦٦ - حدَّثَنا أبُو النُّعْمانِ قالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ أبيهِ، عَنْ بَكْرٍ، عَنْ أبي رَافِعٍ قالَ: صَلَّيْتُ مَعَ أبي هُرَيرَةَ العَتَمَةَ فقَرَأَ ﴿إِذَا السَّمَآءُ انشَقَّتْ﴾ فَسَجَدَ. فَقُلْتُ لَهُ، قالَ: سَجَدْتُ خَلْفَ أبي القاسِمِ ﷺ فَلا أزالُ أسْجُدُ بِها حتَّى ألْقاهُ. [انظر: ٧٦٨، ١٠٧٤، ١٠٧٨]

766. Narrated Abū Rāfi': I offered the *'Ishā'* prayer behind Abū Hurairah رَضِيَ اللهُ عَنْهُ and he recited *Idhas-Samā'un-Shaqqat* (*Sūrah* No. 84) and prostrated. On my enquiring, he said, "I prostrated behind Abul-Qāsim (the Prophet ﷺ when he recited that *Sūrah*) and I will keep on with this prostration while reciting it till I meet him."

٧٦٧ - حدَّثَنا أبُو الوَلِيدِ قالَ:

767. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was on a journey and recited in

one of the first two *Rak'ā* of the *'Ishā'* prayer *Wat-tīni waz-zaitūni.* (*Sūrah* No. 95)

حدَّثَنا شُعْبَةُ، عَنْ عَدِيّ قالَ: سَمِعْتُ البَراءَ: أنَّ النَّبِيَّ ﷺ كانَ في سَفَرٍ فَقَرَأَ في العِشاءِ في إحْدَى الرَّكْعَتَيْنِ بِـ: ﴿وَٱلتِّينِ وَٱلزَّيْتُونِ﴾ [انظر: ٧٦٩، ٤٩٥٢، ٧٥٤٦]

(101) CHAPTER. To recite in the *'Ishā'* prayer, with *As-Sajda* (prostration).

(١٠١) بابُ القِرَاءَةِ في العِشاءِ بالسَّجْدَةِ

768. Narrated Abū Rāfi': Once I offered the *'Ishā'* prayer with Abū Hurairah رَضِيَ اللهُ عَنْهُ and he recited *Idhas-Samā' un-Shaqqat* (*Sūrah* No. 84) and prostrated. I said, "What is that?" He said, "I prostrated behind Abul-Qāsim, (the Prophet ﷺ) (when he recited that *Sūrah*) and I will keep on with this prostration while reciting it till I meet him."

٧٦٨ - حدَّثَني مُسَدَّدٌ قالَ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ قالَ: حدَّثَنا التَّيْمِيُّ، عَنْ بَكْرٍ، عَنْ أبي رَافِعٍ قالَ: صَلَّيْتُ مَعَ أبي هُرَيْرَةَ العَتَمَةَ، فَقَرَأَ: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ فَسَجَدَ فَقُلْتُ: ما هذِهِ؟ قالَ: سَجَدْتُ فيها خَلْفَ أبي القاسِمِ ﷺ فَلا أَزَالُ أسْجُدُ فيها حتَّى ألْقاهُ. [راجع: ٧٦٦]

(102) CHAPTER. Recitation in the *'Ishā'* prayer.

(١٠٢) بابُ القِرَاءَةِ في العِشاءِ

769. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting *Wat-tīni waz-zaitūni* (*Sūrah* No. 95) in the *'Ishā'* prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet ﷺ.

٧٦٩ - حدَّثَنا خَلَّادُ بنُ يَحْيى قالَ: حدَّثَنا مِسْعَرٌ قالَ: حدَّثَنا عَدِيُّ بنُ ثابِتٍ أنَّهُ سَمِعَ البَراءَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ ﴿وَٱلتِّينِ وَٱلزَّيْتُونِ﴾ في العِشاءِ. وما سَمِعْتُ أحَداً أحسَنَ صَوْتاً مِنْهُ أوْ قِرَاءَةً. [راجع: ٧٦٧]

(103) CHAPTER. Prolonging the first two *Rak'ā* and shortening the last two.

(١٠٣) بابٌ: يُطَوِّلُ في الأُولَيَيْنِ ويَحْذِفُ في الأُخْرَيَيْنِ

770. Narrated Jābir bin Samura: 'Umar رَضِيَ اللهُ عَنْهُ said to Sa'd, "The people complained against you in everything, even in *Ṣalāt* (prayer)." Sa'd replied, "Really, I used to prolong the first two *Rak'ā* and

٧٧٠ - حدَّثَنا سُليمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي عَوْنٍ قالَ: سَمِعْتُ جابِرَ بنَ سَمُرَةَ قالَ:

shorten the last two and I will never shorten the *Ṣalāt* in which I follow Allāh's Messenger ﷺ." 'Umar said, "You are telling the truth and that is what I think about you."

قالَ عُمَرُ لِسَعْدٍ: لَقَدْ شَكَوْكَ في كُلِّ شَيْءٍ حتَّى الصَّلاةِ. قالَ: أمَّا أنا فأمُدُّ في الأُولَيَينِ وأحْذِفُ في الأُخْرَيَينِ وَلا آلُو ما اقْتَدَيْتُ بِهِ مِنْ صَلاةِ رَسُولِ اللهِ ﷺ. قالَ: صَدَقْتَ، ذَاكَ الظَّنُّ بِكَ، أوْ ظَنِّي بِكَ. [راجع: ٧٥٥]

(104) CHAPTER. The recitation of the Qur'ān in the *Fajr* prayer.

And Umm Salama said: "The Prophet ﷺ recited *Sūrat Aṭ-Ṭūr.* (*Sūrah* No. 52)

(١٠٤) بابُ القِرَاءَةِ في الفَجْرِ،

وقالَتْ أمُّ سَلَمَةَ: قَرأ النَّبِيُّ ﷺ بالطُّورِ.

771. Narrated Saiyyār bin Salama: My father and I went to Abū Barza Al-Aslamī رَضِيَ اللهُ عَنْهُ to ask him about the stated times for the *Ṣalāt* (prayers). He replied, "The Prophet ﷺ used to offer the *Ẓuhr* prayer when the sun just declined from its highest position at noon; the *'Aṣr* prayer at a time when if a man went to the farthest place in Al-Madīna (after offering *Ṣalāt*) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abū Barza said about the *Maghrib* prayer). The Prophet ﷺ never found any harm in delaying the *'Ishā'* prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the *Fajr* (early morning) prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 Verses in one or both the *Rak'ā*."

٧٧١ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا سَيَّارُ بنُ سَلامَةَ قالَ: دَخَلْتُ أنا وأبي عَلى أبي بَرْزَةَ الأسْلَمِيِّ فَسألْناهُ عَنْ وَقْتِ الصَّلَاةِ فَقالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالعَصْرَ ويَرْجِعُ الرَّجُلُ إلى أقْصَى المَدِينَةِ وَالشَّمْسُ حَيَّةٌ. ونَسِيتُ ما قالَ في المَغْرِبِ، وَلا يُبالي بتَأخِيرِ العِشاءِ إلى ثُلُثِ اللَّيْلِ، وَلاَ يُحِبُّ النَّوْمَ قَبْلَها وَلا الحَدِيثَ بَعْدَها ويُصَلِّي الصُّبْحَ وَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ. وكانَ يَقْرأُ في الرَّكْعَتَيْنِ أوْ إحْدَاهُمَا ما بَيْنَ السِّتِّينَ إلى المِائَةِ. [راجع: ٥٤١]

772. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Qur'ān is recited in every *Ṣalāt* (prayer) and in those *Ṣalāt* in which Allāh's Messenger ﷺ recited aloud for us, we recite aloud in the same *Ṣalāt* for you; and the *Ṣalāt* in which the

٧٧٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا إسماعِيلُ بنُ إبراهِيمَ قالَ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني عَطاءٌ أنَّهُ سَمِعَ

Prophet ﷺ recited quietly, we recite quietly. If you recite *Sūrat Al-Fātiha* only, it is sufficient, but if you recite something else in addition, that would be better.

أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: في كُلِّ صَلاةٍ يُقْرَأُ، فَما أسمَعَنا رَسُولُ اللهِ ﷺ أسمَعْناكُمْ، وما أخفى عَنَّا أخْفَيْنا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلى أُمِّ القُرآنِ أجزَأَتْ وإنْ زِدْتَ فَهُوَ خَيْرٌ.

(105) CHAPTER. To recite aloud in the *Fajr* (early morning) prayer.

(١٠٥) بابُ الجَهْرِ بِقِراءَةِ صَلاةِ الصُّبْحِ،

And Umm Salama said, "I was performing *Ṭawāf* behind the people while the Prophet ﷺ was offering *Ṣalāt* (praying) and reciting *Sūrat Aṭ-Ṭūr*. (*Sūrah* No. 52)

وقالَتْ أُمُّ سَلَمَةَ: طُفْتُ وَراءَ النَّاسِ وَالنَّبِيُّ ﷺ يُصَلِّي وَيَقْرَأُ بالطُّورِ.

773. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ set out with the intention of going to *Sūq 'Ukāẓ* (market of *'Ukāẓ*) along with some of his Companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been put between us and the news of heaven. Burning fires are shot at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihāma came across the Prophet ﷺ at a place called Nakhla and it was on the way to *Sūq 'Ukāẓ* and the Prophet ﷺ was offering the *Fajr* (early morning) prayer with his Companions. When they heard the Qur'ān they listened to it and said, "By Allāh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (the Qur'ān). It guides to the Right Way and we have

٧٧٣ - **حَدَّثَنا** مُسَدَّدٌ قالَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ أَبي بِشْرٍ - هُوَ جَعْفَرُ بنُ أبي وَحْشِيَّةَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: انْطَلَقَ النَّبِيُّ ﷺ في طائِفَةٍ مِنْ أَصحابِهِ عامِدِينَ إلى سُوقِ عُكاظٍ، وقَدْ حِيلَ بَيْنَ الشَّياطِينِ وبَيْنَ خَبَرِ السَّماءِ، وأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّياطِينُ إلى قَوْمِهِمْ فَقالُوا: ما لَكُمْ؟ فَقالُوا: حِيلَ بَيْنَنا وبَيْنَ خَبَرِ السَّماءِ، وأُرْسِلَت عَلَيْنا الشُّهُبُ. قالُوا: ما حالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّماءِ إلَّا شَيءٌ حَدَثَ، فاضْرِبُوا مَشارِقَ الأرْضِ وَمَغارِبَها فانْظُرُوا ما هٰذا الَّذي حالَ بَيْنَكُمْ وبَيْنَ خَبَرِ السَّماءِ. فانْصَرَفَ أُولئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهامَةَ إلى النَّبِيِّ ﷺ وهُوَ بِنَخْلَةَ عامِدِينَ إلى سُوقِ عُكاظٍ وهُوَ

believed therein and we shall never join (in worship) anything with our Lord (Allāh)." Allāh revealed the following verses to his Prophet ﷺ (*Sūrat Al-Jinn*) (No. 72): "Say (O Muḥammad ﷺ): It has been revealed to me... (V.72:1)" And what was revealed to him was the conversation of the jinn.

يُصَلِّي بأَصْحابِهِ صَلاةَ الفَجْرِ، فَلَمَّا سَمِعُوا القُرْآنَ اسْتَمَعُوا لَهُ، فقالُوا: هذَا وَاللهِ الَّذِي حالَ بَيْنَكُمْ وَبَينَ خَبَرِ السَّماءِ. فَهُنالِكَ حِينَ رَجَعُوا إلى قَوْمِهِمْ فقَالُوْا: يا قَوْمَنا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا﴾ [الجن: ١-٢] فَأَنْزَلَ اللهُ عَلى نَبِيِّهِ ﷺ ﴿قُلْ أُوحِىَ إِلَىَّ﴾ وَإِنَّما أوحِيَ إِلَيْهِ قَوْلُ الجِنِّ.

[انظر: ٤٩٢١]

774 (A). Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ recited aloud in the *Ṣalāt* (prayers) in which he was ordered to do so and quietly in the *Ṣalāt* in which he was ordered to do so. "...And your Lord is never forgetful." (V.19:64). "Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow..." (V.33:21).

٧٧٤ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا إِسمَاعِيلُ قالَ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ عَنِ ابنِ عَبَّاسٍ قالَ: قَرَأَ النَّبِيُّ ﷺ فِيما أُمِرَ وَسَكَتَ فِيما أُمِرَ ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ [مريم: ٦٤] وَ ﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

(106) CHAPTER. To recite two *Sūrah* in one *Rak'ā* and to recite the last Verses of some *Sūrah*, or to recite the *Sūrah* in their reverse order, or to recite the beginning of a *Sūrah*.

(١٠٦) بابُ الجَمْعِ بَينَ السُّورَتينِ في رَكْعَةٍ، وَالقِراءَةِ بالخَواتِمِ، وبِسُورَةٍ قَبْلَ سُورَةٍ، وبأَوَّلِ سُورَةٍ،

Narrated 'Abdullāh bin As-Sā'ib: The Prophet ﷺ recited *Sūrat Al-Mu'minūn* (No. 23) in the *Fajr* prayer and when he reached the story of Mūsa (Moses) and Hārūn (Aaron) or 'Iesa (Jesus) he got cough and bowed. 'Umar recited 120 Verses from *Sūrat Al Baqarah* (No. 2) in the first *Rak'ā* and in the second *Rak'a* he recited a *Sūrah* from the *Mathānī* (*Sūrah* of less than 100 Verses). Aḥnaf recited in the first *Rak'a Sūrat Al-Kahf* (No. 18) and in the second *Rak'a Sūrat Yūsuf* (Joseph) (No.12) or *Sūrat Yunus* (Jonah)

ويُذْكَرُ عَنْ عَبْدِ اللهِ بنِ السَّائِبِ: قَرَأَ النَّبِيُّ ﷺ المُؤْمِنُونَ في الصُّبْحِ حتَّى إذَا جاءَ ذِكْرُ مُوسَى وهارُونَ أَوْ ذِكْرُ عِيسَى أَخَذَتْهُ سَعْلَةٌ فَرَكَعَ. وَقَرَأَ عُمَرُ في الرَّكْعَةِ الأُولى بِمِائَةٍ وعِشْرِينَ آيَةً مِنَ البَقَرَةِ، وفي الثَّانِيَةِ بِسُورَةٍ مِنَ المَثاني، وقَرَأَ الأَحْنَفُ بالكَهْفِ في الأولى، وفي الثَّانِيَة بِيُوسُفَ، أَوْ

(No.10) and said that he had offered the *Fajr* prayer with 'Umar reciting the same *Sūrah*. Ibn Mas'ūd recited 40 Verses from *Sūrat Al-Anfāl* (No.8) (in the first *Rak'a*) and in the second *Rak'a*, a *Sūrah* from the *Mufaṣṣal Sūrah* [the *Sūrah* starting from *Qāf* (No.50) to the end of the Qur'ān)]. Qatāda said about a person who recited one *Sūrah* divided between two *Rak'a* or repeated the same *Sūrah* in both *Rak'a* that he can do so as all those Verses are from Allāh's Book.

يُونُسَ، وذَكَرَ أَنَّهُ صَلَّى مَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ الصُّبْحَ بِهِما. وقَرَأَ ابنُ مَسْعُودٍ بِأَرْبَعِينَ آيَةً مِنَ الأَنْفالِ، وفي الثَّانِيَةِ بِسُورَةٍ مِنَ المُفَصَّلِ. وقالَ قَتادَةُ فِيمَنْ يَقْرَأُ بِسُورةٍ وَاحِدَةٍ يفرقها في رَكْعَتَيْنِ، أَوْ يُرَدِّدُ سُورَةً وَاحِدَةً في رَكْعَتَيْنِ: كُلٌّ كِتابُ اللهِ.

774 (B). Anas رَضِيَ اللهُ عَنْهُ said: One of the *Anṣār* used to lead the *Anṣār* in *Ṣalāt* (prayer) in the Qubā' mosque and it was his habit to recite *Qul Huwal-lāhu Aḥad* (Say: He is Allāh the One) (No.112) (after *Sūrat Al-Fātiḥa*) (No.1) whenever he wanted to recite something in *Ṣalāt*. When he finished that *Sūrah*, he would recite another one with it. He followed the same procedure in each *Rak'a*. His companions discussed this with him and said, "You recite this *Sūrah* and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your *Imām* on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in *Ṣalāt*. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this *Sūrah* particularly in every *Rak'a*?" He replied, "I love this *Sūrah*." The Prophet ﷺ said, "Your love for this *Sūrah* will make you enter Paradise."

٧٧٤ م - وقالَ عُبَيْدُ اللهِ بنُ عُمَرَ: عَنْ ثابِتٍ، عَنْ أَنَسِ بنِ مالِكٍ: كانَ رَجُلٌ مِنَ الأَنْصارِ يَؤُمُّهُمْ في مَسْجِدِ قُباءٍ، فَكَانَ كُلَّما افْتَتَحَ سُورَةً يَقْرَأُ بِها لَهُمْ في الصَّلاةِ مِمَّا يُقْرَأُ بِهِ، افْتَتَحَ بـ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ حتَّى يَفْرُغَ مِنْها، ثُمَّ يَقْرَأُ بِسُورَةٍ أُخْرَى مَعَها، وكانَ يَصْنَعُ ذلكَ في كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحابُهُ وَقالُوا: إنَّكَ تَفْتَتِحُ بِهٰذِهِ السُّورَةِ ثُمَّ لا تَرَى أَنَّها تُجْزِئُكَ حتَّى تَقْرَأَ بالأُخْرَى فَإِمَّا أن تَقْرَأَ بِها وإمَّا أنْ تَدَعَها وَتَقرَأَ بِأُخْرَى. فَقالَ: ما أنا بتارِكِها، إنْ أَحْبَبْتم أنْ أَؤُمَّكُمْ بِذٰلِكَ فَعَلْتُ، وإنْ كَرِهْتُمْ تَرَكْتُكُمْ. وكانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وكَرِهُوا أَنْ يَؤُمَّهُمْ غَيرُهُ. فَلَمَّا أتاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الخَبَرَ فَقالَ: «يا فُلانُ، ما يَمْنَعُكَ أنْ تَفْعَلَ ما يَأْمُرُكَ بِهِ أَصْحابُكَ؟ وما يَحْمِلُكَ عَلى لُزُومِ

هذِهِ السُّورَةِ في كُلِّ رَكْعَةٍ؟» فَقالَ: إني أُحبُّها. فقالَ: «حبُّكَ إيَّاها أَدْخَلَكَ الجَنَّةَ».

٧٧٥ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ أبا وائِلٍ قالَ: جاءَ رَجُلٌ إلى ابنِ مَسْعُودٍ فقالَ: قَرَأْتُ المُفَصَّلَ اللَّيْلَةَ في رَكْعَةٍ. فَقالَ: هَذّاً كَهَذِّ الشِّعْرِ. لَقَدْ عَرَفْتُ النَّظائِرَ الَّتي كانَ رَسُولُ اللهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، فَذَكَرَ عِشْرِينَ سُورَةً مِنَ المُفَصَّلِ، سُورَتَيْنِ مِنْ آلِ حم في كُلِّ رَكْعَةٍ. [انظر: ٤٩٩٦، ٥٠٤٣]

775. Narrated Abū Wā'il: A man came to Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ and said, "I recited the *Mufaṣṣal* (*Sūrah*) at night in one *Rak'a*." Ibn Mas'ūd said, "This recitation is (too quick) like the recitation of poetry. I know the identical *Sūrah* which the Prophet ﷺ used to recite in pairs." Ibn Mas'ūd then mentioned 20 *Mufaṣṣal Sūrah* including two *Sūrah* from the family of (i.e., those *Sūrah* which begin with) *Ḥā-Mīm* (حم) (which the Prophet ﷺ used to recite) in each *Rak'a*.

(١٠٧) بابٌ: يَقْرَأُ في الأُخْرَيَيْنِ بِفاتِحَةِ الكِتابِ

(107) CHAPTER. To recite only *Sūrat Al-Fātiḥa* in the last two *Rak'a* during a four *Rak'a Salāt* (prayer).

٧٧٦ - حدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا هَمَّامٌ، عَنْ يَحْيى، عَنْ عَبدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبيهِ: أنَّ النَّبِيَّ ﷺ كانَ يَقْرَأُ في الظُّهْرِ في الأُولَيَيْنِ بِأُمِّ الكِتابِ وسُورَتَيْنِ، وفي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بِأُمِّ الكِتابِ، ويُسْمِعُنا الآيَةَ. ويُطَوِّلُ في الرَّكْعَةِ الأولى ما لا يُطِيْلُ في الرَّكْعَةِ الثَّانِيَةِ. وهٰكَذا في العَصْرِ، وهٰكَذا في الصُّبْحِ. [راجع: ٧٥٩]

776. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* followed by another *Sūrah* in the first two *Rak'a* of the *Ṣalāt* (prayer) and used to recite only *Sūrat Al-Fātiḥa* in the last two *Rak'a* of the *Ẓuhr* prayer. Sometimes a Verse or so was audible and he used to prolong the first *Rak'a* more than the second and used to do the same in the *'Aṣr* and *Fajr* prayers."

(١٠٨) بابُ مَنْ خافَتَ القِراءَةَ في الظُّهْرِ والعَصْرِ

(108) CHAPTER. To recite (the Qur'ān) quietly in the *Ẓuhr* and *'Aṣr* prayers.

٧٧٧ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ

777. Narrated Abū Ma'mar: We said to Khabbāb رَضِيَ اللهُ عَنْهُ, "Did Allāh's Messenger

ﷺ used to recite (the Qur'ān) in *Ẓuhr* and *'Aṣr* prayers?" He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

قالَ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ عُمارَةَ ابنِ عُمَيرٍ، عَن أبي مَعْمَرٍ قالَ: قُلْنا لخبَّابٍ: أكانَ رَسُولُ اللهِ ﷺ يَقْرَأُ في الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ، قُلْنا: مِنْ أيْنَ عَلِمْتَ؟ قالَ: باضْطِرابِ لحْيَتِهِ.

(109) CHAPTER. (In a quiet prayer) if the *Imām* recites a Verse or so audibly.

(١٠٩) بابٌ: إذا أسمَعَ الإمامُ الآيَةَ

778. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* along with another *Sūrah* in the first two *Rak'a* of the *Ẓuhr* and *'Aṣr* prayers. A Verse or so was audible at times and he used to prolong the first *Rak'a*."

٧٧٨ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَني الأوْزَاعِيُّ قالَ: حدَّثَني يَحْيَى بنُ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ عَنْ أبيهِ: أنَّ النَّبيَّ ﷺ كانَ يَقْرَأُ بأُمِّ الكِتابِ وسُورَةٍ مَعَها في الرَّكْعَتَينِ الأُولَيَيْنِ مِنْ صَلاةِ الظُّهْرِ والعَصْرِ، ويُسْمِعُنا الآيَةَ أحْياناً، وكانَ يُطَوِّلُ في الرَّكْعَةِ الأولى.

[راجع: ٧٥٩]

(110) CHAPTER. To prolong the first *Rak'a*.

(١١٠) بابٌ: يُطَوِّلُ في الرَّكْعَةِ الأولى

779. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to prolong the first *Rak'a* of the *Ẓuhr Ṣalāt* (prayer) and shorten the second one and used to do the same in the morning (*Fajr*) *Salat*."

٧٧٩ - **حدَّثَنا** أبو نُعَيمٍ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبيهِ: أنَّ النَّبيَّ ﷺ كانَ يُطَوِّلُ في الرَّكْعَةِ الأولى مِنْ صَلاةِ الظُّهْرِ، ويُقَصِّرُ في الرَّكْعَةِ الثَّانِيَةِ، ويَفْعَلُ ذلكَ في صَلاةِ الصُّبْحِ. [راجع: ٧٥٩]

(111) CHAPTER. Saying of *Āmīn* aloud by the *Imām*.

'Aṭā' said: *'Āmīn* is an invocation. Ibn Az-

(١١١) بابُ جَهْرِ الإمامِ بالتَّأمينِ،

وقالَ عَطاءٌ: آمِينَ دُعاءٌ، أمَّنَ ابنُ

الزُّبَيرِ وَمَنْ وَرَاءَهُ حتَّى إنَّ لِلْمَسْجِدِ لَلَجَّةً، وَكانَ أبو هُرَيْرَةَ يُنادِي الإمامَ: لا تَفُتْني بآمِينَ. وقالَ نافعٌ: كانَ ابنُ عُمَرَ لا يَدَعُهُ وَيَحُضُّهُمْ، وسَمِعتُ مِنْهُ في ذلكَ خَيراً.

Zubair and the persons behind him said *Āmīn* loudly till the mosque echoed. Abū Hurairah used to say to the *Imām* "Do not say *Āmīn* before me (i.e. before I join the row for the prayer)." Nāfi' said: "Ibn 'Umar never missed *'Āmīn*, and urged the people to say it. I heard something good about it from him."

٧٨٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ أنَّهُما أخبَرَاهُ عَنْ أبي هُرَيْرَةَ أنَّ النَّبيَّ ﷺ قالَ: «إذَا أمَّنَ الإمامُ فَأَمِّنُوا فإنَّهُ مَنْ وَافَقَ تأمينُه تَأمينَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». قالَ ابنُ شِهابٍ: وكانَ رَسُولُ اللهِ ﷺ يَقُولُ: «آمينَ». [انظر: ٦٤٠٢]

780. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Say *Āmīn* when the *Imām* says it and if the *Āmīn* of any one of you coincides with that of the angels then all his past sins will be forgiven."

Ibn Shihāb said, "Allāh's Messenger ﷺ used to say *Āmīn*."

(١١٢) بابُ فَضْلِ التَّأمِينِ

(112) CHAPTER. Superiority of saying *Āmin*.

٧٨١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ، عَنْ أبي الزِّنَادِ عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ أحَدُكُمْ: آمينَ، وقالَتِ المَلائِكَةُ في السَّماءِ: آمِينَ، فَوَافَقَتْ إحْدَاهُما الأُخْرَى، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

781. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If any one of you says *Āmīn* and the angels in the heavens say *Āmīn* and the former coincides with the latter, all his past sins will be forgiven."

(١١٣) بابُ جَهْرِ المَأْمُومِ بالتَّأمِينِ

(113) CHAPTER. Saying of *'Āmīn* aloud by the followers.

٧٨٢ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ سُمَيٍّ مَوْلَى

782. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Say *Āmīn* when the *Imām* says *Ghairil-maghdūbi 'alaihim*

walad-dāl-līn [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)], all the past sins of the person whose saying (of *Āmin*) coincides with that of the angels, will be forgiven.

أبي بَكْرٍ، عَنْ أبي صالحٍ، عَنْ أبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا قالَ الإمامُ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، فإنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». تابَعَهُ مُحَمَّدُ بنُ عَمْرٍو، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. ونُعَيْمٌ المُجمِرُ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ. [انظر: ٤٤٧٥]

(114) CHAPTER. If someone bowed behind the rows, [on entering the mosque and before joining the rows of *Ṣalāt* (prayer)].

(١١٤) بابٌ إذا رَكَعَ دُونَ الصَّفِّ

783. Narrated Abū Bakrah رَضِيَ الله عَنْهُ: I reached the Prophet ﷺ in the mosque while he was bowing in *Ṣalāt* (prayer) and I too bowed before joining the row. I mentioned it to the Prophet ﷺ and he said to me, "May Allāh increase your love for the good. But do not repeat it again (bowing in that way)."

٧٨٣ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا هَمَّامٌ، عَنِ الأعْلَمِ وهُوَ زِيادٌ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ: أنَّهُ انْتَهَى إلى النَّبيِّ ﷺ وَهُوَ رَاكِعٌ فَرَكَعَ قَبْلَ أنْ يَصِلَ إلى الصَّفِّ، فَذَكَرَ ذلكَ للنَّبيِّ ﷺ فَقالَ: «زَادَكَ اللهُ حِرْصاً وَلا تَعُدْ».

(115) CHAPTER. *Itmām At-Takbīr* (i.e., to end the number of *Takbīr* or to say the *Takbīr* perfectly) on bowing. [See *Fatḥ Al-Bārī*].

(١١٥) بابُ إتمامِ التَّكْبِيرِ في الرُّكُوعِ،

Ibn 'Abbās narrated it from the Prophet ﷺ. One of the narrators of the *Ḥadīth* is Mālik bin Ḥuwairith رَضِيَ الله عَنْهُ.

قَالَهُ ابنُ عَبَّاسٍ عَنِ النَّبيِّ ﷺ، وَفِيهِ مالكُ بنُ الحُوَيْرِثِ.

784. Narrated 'Imrān bin Ḥuṣain رَضِيَ الله عَنْهُ: I offered the *Ṣalāt* (prayer) with 'Alī رَضِيَ الله عَنْهُ in Baṣra and he made us remember the *Ṣalāt* which we used to offer with Allāh's Messenger ﷺ. 'Alī said *Takbīr* on each raising and bowing (and prostrating etc.) [See *Fatḥ Al-Bārī*, for details].

٧٨٤ - حدَّثَنا إسحَاقُ الوَاسِطِيُّ قالَ: أَخْبَرَنَا خالِدٌ، عَنِ الجُرَيْرِيِّ، عَنْ أبي العَلاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بنِ حُصَينٍ قالَ: صَلَّى مَعَ عَلِيٍّ رَضِيَ اللهُ عَنْهُ بالبَصْرَةِ فَقالَ: ذَكَّرَنا هذا الرَّجُلُ صَلاةً كُنَّا نُصَلِّيها

مَعَ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَنَّهُ كانَ يُكَبِّرُ كُلَّما رَفَعَ وَكُلَّما وَضَعَ. [انظر: ٧٨٦، ٨٢٦]

785. Narrated Abū Salama: When Abū Hurairah رَضِيَ اللهُ عَنْهُ led us in *Ṣalāt* (prayer) he used to say *Takbīr* on each bowing and raising. On the completion of the *Ṣalāt* he used to say, "My *Ṣalāt* is more similar to the *Ṣalāt* of Allāh's Messenger ﷺ than that of anyone of you."

٧٨٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ: أَنَّهُ كانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّما خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قالَ: إِني لأَشْبَهُكُمْ صَلاةً بِرَسُولِ اللهِ ﷺ. [انظر: ٧٨٩، ٧٩٥، ٨٠٣]

(116) CHAPTER. *Itmām At-Takbīr* (i.e., to end the number of *Takbīr*, or to say the *Takbīr* perfectly) on prostrating. [See *Fath Al-Bārī*]

(١١٦) بابُ إِتمامِ التَّكْبِيرِ في السُّجُودِ

786. Narrated Muṭarrif bin 'Abdullāh: 'Imrān bin Ḥuṣain and I offered the *Ṣalāt* (prayer) behind 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: When 'Alī prostrated, he said the *Takbīr*, when he raised his head, he said the *Takbīr* and when he got up for the third *Rak'a* he said the *Takbīr*. On completion of the *Ṣalāt* 'Imrān took my hand and said, "This (i.e., 'Alī) made me remember the *Ṣalāt* of Muḥammad ﷺ." Or he said, "He led us in a *Ṣalāt* like that of Muḥammad ﷺ."

٧٨٦ - حَدَّثَنَا أَبُو النُّعْمانِ قالَ: حَدَّثَنا حَمَّادٌ، عَنْ غَيْلانَ بنِ جَرِيرٍ، عَنْ مُطَرِّفِ ابنِ عَبْدِ اللهِ قالَ: صَلَّيْتُ خَلْفَ عَلِيِّ بنِ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ أنا وَعِمْرَانُ بنُ حُصَينٍ، فَكانَ إِذَا سَجَدَ كَبَّرَ، وإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَينِ كَبَّرَ، فَلَمَّا قَضَى الصَّلاةَ أَخَذَ بِيَدِي عِمْرَانُ بنُ حُصَينٍ فَقالَ: قَدْ ذَكَّرَني هذا صَلاةَ مُحَمَّدٍ ﷺ، أو قالَ: لَقَدْ صَلَّى بِنا صَلاةَ مُحَمَّدٍ عَلَيهِ الصَّلاةُ والسَّلامُ. [راجع: ٧٨٤]

787. Narrated 'Ikrima: I saw a person offering *Ṣalāt* (prayer) at *Maqām Ibrahīm* [the place of Ibrāhīm (Abraham) عليه السلام by the Ka'bah] and he was saying *Takbīr* on every bowing, rising, standing and sitting. I

٧٨٧ - حَدَّثَنَا عَمْرُو بنُ عَوْنٍ قالَ: حَدَّثَنا هُشَيْمٌ عَنْ أَبي بِشْرٍ، عَنْ عِكْرِمَةَ قالَ: رَأَيْتُ رَجُلاً عِنْدَ المَقامِ

يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَإِذَا قَامَ وإِذَا وَضَعَ؛ فَأَخْبَرْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَقالَ: أَوَلَيْسَ تِلْكَ صَلاةَ النَّبِيِّ ﷺ لا أُمَّ لَكَ.

asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (about this *Ṣalāt*). He admonished me saying: "Isn't that the *Ṣalāt* of the Prophet ﷺ?" [Indicating that, that was the way, the Prophet ﷺ used to offer his *Ṣalāt* (prayer)].

(١١٧) **بابُ التَّكْبِيرِ إِذَا قَامَ مِنَ السُّجُودِ**

(117) CHAPTER. Saying the *Takbīr* on raising from the prostration.

٧٨٨ - **حَدَّثَنا** مُوسَى بنُ إِسماعِيلَ قالَ: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ قالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وعِشرِينَ تَكْبِيرَةً، فَقُلْتُ لابْنِ عَبَّاسٍ: إِنَّهُ أَحْمَقُ، فَقالَ: ثَكِلَتْكَ أُمُّكَ، سُنَّةُ أَبِي القاسِمِ ﷺ. [راجع: ٧٨٧]

وقالَ مُوسَى: حَدَّثَنا أَبانُ قالَ: حَدَّثَنا قَتادَةُ قالَ: حَدَّثَنا عِكْرِمَةُ.

788. Narrated 'Ikrima: I offered prayers behind a Sheikh at Makkah and he said twenty-two *Takbīr* (during the prayer). I told Ibn 'Abbās that he (i.e., that Sheikh) was foolish. Ibn 'Abbās admonished me and said, "This is the *Aṣ-Ṣunna* (legal way) of Abul-Qāsim ﷺ."

٧٨٩ - **حَدَّثَنا** يَحْيى بنُ بُكَيرٍ قالَ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي أَبُو بَكْرِ بنُ عَبدِ الرَّحْمٰنِ بنِ الحَارِثِ أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ إِذا قامَ إِلى الصَّلاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وهوَ قائِمٌ: «رَبَّنا لكَ الحَمْدُ». قالَ عَبْدُ اللهِ بْنُ صالِحٍ عَنِ اللَّيثِ: «ولكَ الحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ

789. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ stood for *Aṣ-Ṣalāt* (the prayer), he said *Takbīr* on starting the *Ṣalāt* (prayer) and then on bowing. (On rising from bowing he said) *Sami' Allāhu liman ḥamida*, and then while standing straight he used to say *Rabbanā lakal-ḥamd.* *Al-Laith said, "(The Prophet ﷺ said) 'Wa lakal-ḥamd."* He used to say *Takbīr* on prostrating and on raising his head from prostration; again he would say *Takbīr* on prostrating and raising his head. He would then do the same in the whole of the *Ṣalāt* till it was completed. And on rising from the second *Rak'a* after sitting (for *At-Taḥiyyāt*), he used to say *Takbīr*.

حِينَ يَرْفَعُ رَأسَهُ، ثُمَّ يَفْعَلُ ذلكَ في الصَّلاةِ كُلِّها حتَّى يَقْضِيَهَا. ويُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ الجُلُوسِ.

[راجع: ٧٨٥]

(118) CHAPTER. To put the hands (palms) on both knees while bowing.

While in the company of his companions, Abū Ḥumaid said, "The Prophet ﷺ used to put both his hands on his knees."

790. Narrated Muṣ'ab bin Sa'd: I offered *Ṣalāt* (prayer) beside my father (Sa'd bin Abī Waqqas رضي الله عنه) and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet ﷺ) to do so and were ordered to place the hands on the knees."

(١١٨) بابٌ وَضعِ الأكُفِّ عَلى الرُّكَبِ في الرُّكُوعِ،

وقالَ أبُو حُمَيْدٍ في أصْحابِهِ: أمْكَنَ النَّبِيُّ ﷺ يَدَيْهِ مِنْ رُكْبَتَيْهِ.

٧٩٠ - **حدَّثَنَا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي يَعْفُورٍ قالَ: سَمِعْتُ مُصْعَبَ ابنَ سَعْدٍ يَقُول: صَلَّيْتُ إلى جَنْبِ أبي فَطَبَّقْتُ بَينَ كَفَّيَّ ثُمَّ وَضَعْتُهما بَينَ فَخِذَيَّ، فَنَهاني أبي وقالَ: كُنَّا نَفْعَلُهُ فَنُهِينا عَنْهُ وأُمِرْنا أنْ نَضَعَ أيْدِيَنَا عَلى الرُّكَبِ.

(119) CHAPTER. Not performing bowing perfectly.

791. Narrated Zaid bin Wahb: Ḥudhaifa رَضِيَ اللهُ عَنْهُ saw a person who was not performing the bowings and prostrations perfectly. He said to him, "You have not offered *Ṣalāt* and if you should die, you would die on a religion other than that of Muḥammad ﷺ."

(١١٩) بابٌ إذا لَمْ يُتِمَّ الرُّكُوعَ

٧٩١ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، قالَ: سَمِعْتُ زَيْدَ ابْنَ وَهْبٍ قالَ: رَأى حُذَيْفَةُ رَجُلاً لا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قالَ: ما صَلَّيْتَ وَلَوْ مُتَّ مُتَّ عَلى غَيرِ الفِطْرَةِ الَّتي فَطَرَ اللهُ مُحَمَّداً ﷺ. [راجع: ٣٨٩]

(120) CHAPTER. To keep the back straight in bowing.

In the presence of his companions, Abū Ḥumaid said, "The Prophet ﷺ bowed and kept his back straight."

(١٢٠) بابٌ اسْتِوَاءِ الظَّهْرِ في الرُّكُوعِ،

وقالَ أبُو حُمَيْدٍ في أصْحابِهِ: رَكَعَ النَّبِيُّ ﷺ ثُمَّ هَصَرَ ظَهْرَهُ.

(121) CHAPTER. And what is said regarding the limit of the completion of bowing and of keeping the back straight and the calmness with which it is performed.

(١٢١) بَابُ حَد إِتْمَام الرُّكُوع وَالاعْتِدالِ فِيْهِ وَالاطْمَأْنِينَةِ

792. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The bowing, the prostration, the sitting in between the two prostrations and the standing after the bowing of the Prophet ﷺ but not *Qiyām* [standing in the *Ṣalāt* (prayer)] and *Qu'ūd* (sitting in the *Ṣalāt*) used to be approximately equal (in duration).

٧٩٢ - حدَّثنا بَدَلُ بنُ المُحَبَّرِ قالَ: حدَّثنا شُعبَةُ قالَ: أخْبَرَنَا الحَكَمُ عَنِ ابنِ أبي لَيْلى، عَنِ البَراءِ بْنِ عَازِبٍ قالَ: كانَ رُكُوعُ النَّبِي ﷺ وسُجُودُهُ، وَبَينَ السَّجْدَتَين، وإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَا خَلَا القيامَ وَالقُعُودَ قَريباً مِنَ السَّوَاءِ. [انظر: ٨٠١، ٨٢٠]

(122) CHAPTER. The order of the Prophet ﷺ to a person who did not perform his bowing perfectly that he should repeat his *Ṣalāt* (prayer).

(١٢٢) بابُ أَمْرِ النَّبِيِّ ﷺ الَّذِي لا يُتِمّ رُكُوعَهُ بالإعادَةِ

793. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ entered the mosque, a man came in, offered the *Ṣalāt* (prayer) and greeted the Prophet ﷺ. The Prophet ﷺ returned his greeting and said to him, "Go back and offer *Ṣalāt* again for you have not offered *Ṣalāt*." The man offered the *Ṣalāt* again, came back and greeted the Prophet ﷺ. He said to him thrice, "Go back and offer *Ṣalāt* again for you have not offered *Ṣalāt*." The man said, "By Him, Who has sent you with the truth! I do not know a better way of offering *Ṣalāt*. Kindly teach me how to offer *Ṣalāt*." He ﷺ said, "When you stand for the *Ṣalāt*, say *Takbīr* and then recite from the Qur'ān what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with

٧٩٣ - حدَّثنا مُسَدَّدٌ قالَ: حَدَّثنا يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قال: حَدَّثَنَا سَعِيْدٌ المَقْبُرِيُّ عن أبيهِ عَنْ أبي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ دَخَلَ المَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جاءَ فَسَلَّمَ عَلى النَّبِيِّ ﷺ، فَرَدَّ النَّبِيُّ ﷺ عليه السَّلامَ. فقالَ: «ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ»، فَصَلَّى ثُمَّ جاءَ فَسَلَّمَ عَلى النَّبِيِّ ﷺ فقالَ: «ارجِعْ فَصَلِّ، فَإِنَّكَ لم تُصَلِّ» ثلاثاً. فَقالَ: والذي بَعَثَكَ بالحَقِّ مَا أُحْسِنُ غَيرَهُ، فَعَلِّمْني. قالَ: «إذَا قُمْتَ إلى الصَّلاةِ فَكَبِّرْ ثُمَّ اقْرَأْ ما تَيَسَّرَ مَعَكَ مِنَ القُرآنِ، ثُمَّ ارْكَعْ حتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ

calmness till you feel at ease in prostration and do the same in the whole of your *Salāt*."

حتَّى تَعْتَدِلَ قائِماً، ثُمَّ اسْجُدْ حتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حتَّى تَطْمَئِنَّ جالِساً، ثُمَّ اسْجُدْ حتَّى تَطْمَئِنَّ ساجِداً ثُمَّ افْعَلْ ذلكَ في صَلاتِكَ كُلِّها». [راجع: ٧٥٧]

(123) CHAPTER. Invocation in bowing.

(١٢٣) **بابُ الدُّعاءِ في الرُّكُوعِ**

794. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to say in his bowings and prostrations, *Subhānaka-Allāhumma Rabbanā wa-bihamdika Allāhumma-agh firlī* [I honour Allāh from all that (unsuitable things) which are ascribed to You, O Allāh Our Lord! And all the praises and thanks are for You. O Allāh! Forgive me]."

٧٩٤ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يقُولُ في رُكُوعِهِ وسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنا وبحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي». [انظر: ٨١٧، ٤٢٩٣، ٤٩٦٧، ٤٩٦٨]

(124) CHAPTER. What the *Imām* and the followers say on raising their heads from bowing.

(١٢٤) **بابُ ما يقُولُ الإمامُ ومَنْ خَلْفَهُ إذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ**

795. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: When the Prophet ﷺ said "*Sami' Allāhu liman hamida* (Allāh heard those who sent praises and thanks to Him)," he would say, "*Allāhumma Rabbanā walakal hamd* (O Allah! Our Lord! All the praises and thanks are for You)." On bowing and raising his head from it [*Salāt* (prayers)] the Prophet ﷺ used to say *Takbīr*. He also used to say *Takbīr* on rising after the two prostrations.

٧٩٥ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبِيْ هُرَيْرَةَ قالَ: كانَ النَّبِيُّ ﷺ إذا قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، قالَ: «اللَّهُمَّ رَبَّنا ولَكَ الحَمْدُ». وكانَ النَّبِيُّ ﷺ إذَا رَكَعَ وإذا رَفَعَ رَأْسَهُ يُكَبِّرُ. وإذَا قامَ مِنَ السَّجْدَتَيْنِ قالَ: «اللهُ أكْبَرُ». [راجع: ٧٨٥]

(125) CHAPTER. The superiority of saying *Allāhumma Rabbanā lakal hamd* (O Allāh, Our Lord! All the praises and thanks are for You).

(١٢٥) **بابُ فَضْلِ: اللَّهُمَّ رَبَّنا لكَ الحَمْدُ**

796. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām*

٧٩٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ

says, *Sami' Allāhu liman ḥamida* (Allāh heard those who sent praises and thanks to Him), you should say, *Allāhumma Rabbanā lakal-ḥamd* (O Allāh! Our Lord! All the praises and thanks are for You). And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

قالَ: أخْبرنا مالكٌ عَنْ سُمَيٍّ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ الإمامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنا لَكَ الحَمْدُ. فإنَّهُ مَن وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٣٢٢٨]

(126) CHAPTER.

(١٢٦) بابٌ :

797. Narrated Abū Salama: Abū Hurairah said, "No doubt, my *Ṣalāt* (prayer) is similar to that of the Prophet ﷺ." Abū Hurairah رَضِيَ اللهُ عَنْهُ used to recite *Qunūt* (invocation) after saying *Sami' Allāhu liman ḥamida* in the last *Rak'a* of the *Ẓuhr*, *'Ishā'* and *Fajr* prayers. He would ask Allāh's Forgiveness for the true believers and curse the disbelievers.

٧٩٧ - **حدَّثنا** مُعاذُ بنُ فَضالَةَ قالَ: حدَّثنا هِشامٌ، عَنْ يَحْيى، عَنْ أبي سَلمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: لأُقَرِّبَنَّ صَلاةَ النَّبيِّ ﷺ، فكانَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقْنُتُ في الرَّكْعَةِ الأخرى مِنْ صَلاةِ الظُّهْرِ وصَلاةِ العِشاءِ وَصلاةِ الصُّبح بَعْدَما يقُولُ: (سَمِعَ اللهُ لِمَنْ حَمِدَهُ) فَيَدْعُو للْمُؤْمِنِينَ وَيَلْعَنُ الكُفَّارَ. [انظر: ٨٠٤، ١٠٠٦، ٢٩٣٢، ٤٥٦٠، ٤٥٩٨، ٦٢٠٠، ٦٣٩٣، ٦٩٤٠]

798. Narrated Anas رَضِيَ اللهُ عَنْهُ: The *Qunūt* used to be recited in the *Maghrib* and the *Fajr* prayers.

٧٩٨ - **حدَّثنا** عَبْدُ اللهِ بنُ أبي الأسْوَدِ قالَ: حدَّثنا إسمَاعِيلُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ، قالَ: كانَ القُنُوتُ في المَغْرِبِ وَالفَجْرِ.

799. Narrated Rifā'a bin Rāfi' Az-Zuraqī رَضِيَ اللهُ عَنْهُ: One day we were offering *Ṣalāt* (prayer) behind the Prophet ﷺ. When he raised his head from bowing, he said, "*Sami' Allāhu liman ḥamida.*" A man behind him said, "*Rabbanā walakal ḥamd, ḥamdan*

٧٩٩ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ نُعَيْم بنِ عَبْدِ اللهِ المُجْمِرِ، عَنْ عليِّ بنِ يَحْيَى بنِ خَلَّادٍ الزُّرَقِيِّ، عَنْ أبِيهِ، عَنْ رِفاعَةَ بنِ

kathīran taiyiban mubārakan fīhi (O our Lord! All the praises and thanks are for You, many good and blessed praises). "When the Prophet ﷺ completed the *Ṣalāt*, he asked, "Who has said these words?" The man replied, "I." The Prophet ﷺ said, "I saw over thirty angels competing to write it first."

رَافِعٍ الزُّرَقِيِّ قَالَ: كُنَّا نُصَلِّي يَوْماً وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، قَالَ رَجُلٌ: رَبَّنا ولَكَ الحَمْدُ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ. فَلَمَّا انْصَرَفَ قَالَ: «مَنِ الْمُتَكَلِّمُ؟» قَالَ: أنا، قَالَ: «رَأَيْتُ بِضْعَةً وثَلاثِينَ مَلَكاً يَبْتَدِرُونها، أيُّهُمْ يَكْتُبُها أوَّلُ».

(127) CHAPTER. To stand straight with calmness on raising the head from bowing.

(١٢٧) بابُ الاطْمَأْنِينَةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ،

And Abū Ḥumaid said: The Prophet ﷺ rose (from bowing) and stood straight till all the vertebra of his spinal column came to a natural position.

وقالَ أبو حُمَيْدٍ: رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ واسْتَوَى حَتَّى يَعُودَ كُلُّ فَقارٍ مَكانَهُ.

800. Narrated Thābit: Anas رَضِيَ اللهُ عَنْهُ used to demonstrate to us the *Ṣalāt* (prayer) of the Prophet ﷺ and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

٨٠٠ - **حدَّثَنا** أبو الوليدِ قالَ: حدَّثَنا شُعْبَةُ، عَنْ ثابتٍ قالَ: كانَ أنَسُ بنُ مالكٍ يَنْعَتُ لَنا صَلاةَ النَّبِيِّ ﷺ فكانَ يُصَلِّي، فإذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قامَ حَتَّى نَقُولَ: قَدْ نَسِيَ. [انظر: ٨٢١]

801. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The bowings, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.

٨٠١ - **حدَّثَنا** أبو الوَليدِ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَن ابنِ أبي لَيْلى عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رُكُوعُ النَّبِي ﷺ وسُجُودُه، وإذَا رَفَعَ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيباً مِنَ السَّوَاءِ. [راجع: ٧٩٢]

802. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ used to demonstrate to us the *Ṣalāt* (prayer) of the Prophet ﷺ at times other than that of the compulsory prayers. So, (once) he stood up

٨٠٢ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ قالَ: كانَ

for *Ṣalāt* and performed a perfect *Qiyām* (standing and reciting from the Qur'ān) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while." Abū Qilāba added, "Mālik bin Ḥuwairith in that demonstration, offered *Ṣalāt* like this Sheikh of ours, Abū Yazīd." Abū Yazīd used to sit (for a while) on raising his head from the second prostration before getting up.

مالكُ بنُ الحُوَيْرِثِ يُرِيْنا كَيْفَ كانَ صَلاةُ النَّبيِّ ﷺ وذاكَ في غيرِ وَقْتِ الصَّلاةِ. فَقامَ فأمْكَنَ القِيامَ، ثُمَّ رَكَعَ فَأمْكَنَ الرُّكوعَ، ثُمَّ رَفَعَ رأسه فَأنْصَتَ هُنَيَّةً، قالَ أبُو قِلابَةَ: فَصَلَّى بنا صَلاةَ شَيْخِنا هذا أبي يزيدٍ. وكانَ أبو يزيدٍ إذَا رَفَعَ رَأسَهُ مِنَ السَّجْدَةِ الآخِرَةِ اسْتَوَى قاعداً ثُمَّ نَهَضَ.

[راجع: ٦٧٧]

(128) CHAPTER. One should say *Takbīr* while going in prostration.

(١٢٨) بابٌ: يَهْوِي بالتَّكْبيرِ حينَ يَسْجُدُ،

Nāfi' said: "Ibn 'Umar used to place both his hands (on the ground) before his knees."

وقالَ نَافِعٌ: كانَ ابنُ عُمَرَ يَضَعُ يَدَيْهِ قَبلَ رُكْبَتَيْهِ.

803. Narrated Abū Bakr bin 'Abdur Raḥmān bin Ḥārith bin Hishām and Abū Salama bin 'Abdur Raḥmān: Abū Hurairah رَضِيَ اللهُ عَنْهُ used to say *Takbīr* in all *Aṣ-Ṣalāt* (the prayers), compulsory and optional — in the month of Ramaḍān or other months. He used to say *Takbīr* on standing for *Ṣalāt* (prayer) and on bowing; then he would say *Sami' Allāhu liman ḥamida,* and before prostrating he would say *Rabbanā walakal-ḥamd.* Then he would say *Takbīr* on prostrating and on raising his head from the prostration, then another *Takbīr* on prostrating (for the second time), and on raising up his head from the prostration. He also would say the *Takbīr* on standing from the second *Rak'a*. He used to do the same in every *Rak'a* till he completed *Aṣ-Ṣalāt*. On completion of the *Ṣalāt*, he would say, "By Him in Whose Hands my soul is! No doubt my *Ṣalāt* closely resembles to that of Allāh's Messenger ﷺ than yours, and this was his *Ṣalāt* till he left this world."

٨٠٣ - حدَّثَنا أبو اليمانِ قالَ: حدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أبُو بَكْرِ ابنُ عَبدِ الرَّحْمٰنِ بنِ الحَارِثِ بنِ هِشامٍ، وأبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ كَانَ يُكَبِّرُ في كُلِّ صَلاةٍ مِنَ المَكْتُوبَةِ وغَيرِها في رَمَضَانَ وغَيرِهِ. فَيُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ. ثُمَّ يَقُولُ: رَبَّنا ولَكَ الحَمْدُ، قَبْلَ أنْ يَسْجُدَ. ثُمَّ يَقُولُ: اللهُ أكْبَرُ، حينَ يَهْوِي ساجداً. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأسَهُ مِنَ السُّجُودِ: ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِيْنَ يَقُومُ مِنَ الجُلُوسِ في الاثْنَتَينِ.

ويَفْعَلُ ذلكَ في كُلِّ رَكْعَةٍ حتَّى يَفْرُغَ مِنَ الصَّلاةِ. ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ: وَالذِي نَفْسي بِيَدِهِ إني لأقْرَبُكُمْ شَبَهاً بِصَلاةِ رَسولِ اللهِ ﷺ إنْ كانَتْ هذِهِ لَصَلاتَهُ حتَّى فارَقَ الدُّنْيا. [راجع: ٧٨٥]

804. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ "When Allāh's Messenger ﷺ raised his head from (bowing) he used to say *Sami' Allāhu liman ḥamida, Rabbanā walakal-ḥamd.* He would invoke Allāh for some people by naming them: "O Allāh! Save Al-Walīd bin Al-Walīd and Salama bin Hishām and 'Ayyāsh bin Abī Rabī'a and the weak ones among the faithful believers. O Allāh! Be hard on the tribe of Muḍar and let them suffer from drought (famine) years like that of the time of Yūsuf (Joseph)." In those days the eastern section of the tribe of Muḍar was against the Prophet ﷺ.

٨٠٤ - قَالَا: وقالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: وكانَ رَسُولُ اللهِ ﷺ حِينَ يَرْفَعُ رَأسَهُ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا ولكَ الحَمْدُ»، يَدْعُو لِرِجالٍ فَيُسَمِّيهِمْ بأسمائِهِمْ. فَيَقُولُ: «اللَّهُمَّ أَنْجِ الوَلِيدَ بنَ الوَلِيدِ، وسَلَمَةَ بنَ هِشامٍ وعيَّاشَ بنَ أبي رَبِيعَةَ، والمُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلى مُضَرَ وَاجْعَلها عَلَيْهِمْ سِنِينَ كَسِني يُوسُفَ»، وأهْلُ المَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخالِفُونَ لَه. [راجع: ٧٩٧]

805. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ fell from a horse and the right side of his body was injured. We went to enquire about his health, meanwhile it was time for *Aṣ-Ṣalāt* (the prayer) and he led the *Ṣalāt* (prayer) sitting and we also offered *Ṣalāt* while sitting. On completion of the *Ṣalāt* he said, "The *Imām* is to be followed; say *Takbīr* when he says it; bow when he bows; raise up when he raises up his head and when he says *Sami' Allāhu liman ḥamida,* say *Rabbanā walakal-ḥamd,* and prostrate if he prostrates."[1]

٨٠٥ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ غيرَ مَرَّةٍ عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ يَقُولُ: سَقَطَ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ - وربَّما قالَ سُفيانُ: مِنْ فَرَسٍ - فَجُحِشَ شِقُّهُ الأيمَنُ، فَدَخَلْنا عَلَيهِ نَعُودُهُ فَحَضَرَتِ الصَّلاةُ فَصَلَّى بِنا قاعداً وقَعَدْنا. وقالَ سُفْيانُ مَرَّةً: صَلَّيْنا قُعُوداً. فَلَمَّا قَضَى الصَّلاةَ

(1) (H.805) See *Ḥadīth* No.689 and 5658 (for taking the verdict).

قالَ: «إنَّما جُعِلَ الإمام لِيُؤْتَمَّ بِهِ فإذَا كَبَّرَ فَكَبِّرُوا وَإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فَارْفَعُوا وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا ولَكَ الحَمْدُ. وإذا سَجَدَ فاسْجُدُوا». كَذَا جاءَ بِهِ مَعْمَرٌ؟ قُلْتُ: نَعَمْ، قالَ: لَقَدْ حَفِظَ كَذَا. قالَ الزُّهْرِيُّ: ولكَ الحَمْدُ، حَفِظْتُ مِنْ شِقِّهِ الأيمَنِ. فَلَمَّا خَرَجْنا مِنْ عِنْدِ الزُّهْرِيِّ قالَ ابنُ جُرَيْجٍ وأنا عِنْدَهُ: فَجُحِشَ ساقُهُ الأيمَنُ.

[راجع: ٣٧٨]

Sufyān narrated the same from Ma'mar. Ibn Juraij said that his (the Prophet's) right leg had been injured.

(١٢٩) بابُ فَضْلِ السُّجُودِ،

(129) CHAPTER. Superiority of prostrating.

٨٠٦ - حدَّثنا أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سَعِيْدُ بن المُسَيَّبِ وعطاءُ بنُ يَزيدَ اللَّيْثِيُّ أنَّ أبا هُرَيْرَةَ أخْبَرَهُما أنَّ النَّاسَ قالُوا: يا رَسُولَ اللهِ هَلْ نَرَى رَبَّنا يَوْمَ القيامَةِ؟ قالَ: «هَلْ تُمارُونَ في القَمَرِ لَيلَةَ البَدْرِ لَيْسَ دُونَهُ سَحابٌ؟» قالُوا: لا يا رَسُولَ اللهِ. قالَ: «فَهَلْ تُمارُونَ في رُؤيَةِ الشَّمْسِ لَيْسَ دُونَها سَحَابٌ؟» قالُوا: لا. قالَ: «فإنَّكُمْ تَرَونَهُ كَذلكَ. يُحْشَرُ النَّاسُ يَوْمَ القِيامَةِ فَيَقُولُ: مَنْ كانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْ. فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، ومِنْهُمْ مَنْ يَتَّبِعُ القَمَرَ، ومِنْهُمْ مَنْ يَتَّبِعُ الطَّواغِيتَ، وتَبْقى

806. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the moon on a full-moon night when there are no clouds?" They replied, "No, O Allāh's Messenger!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied, "No, (O Allah's Messenger ﷺ)". He said, "You will see Allāh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So, some of them will follow the sun, some will follow the moon, and some will follow other (false) deities; and only this nation (Muslims) will be left with its hypocrites. Allāh جل جلاله will come to them and say, 'I am your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.' Then Allāh تعالى will come to them again and say, 'I am

هذِهِ الأُمَّةُ فِيها مُنافِقُوها، فَيَأْتِيهِمُ اللهُ عَزَّ وجلَّ فَيَقُولُ: أنا رَبُّكُمْ. فَيَقُولُونَ: هذَا مَكانُنا حتَّى يَأْتِيَنَا رَبُّنا، فإذَا جاءَ رَبُّنا عَرَفْناهُ. فَيَأْتِيهِمُ اللهُ فَيَقُولُ: أنا رَبُّكُمْ. فَيَقُولُونَ: أَنْتَ رَبُّنا فَيَدْعُوهُمْ وَيُضْرَبُ الصِّرَاطُ بَينَ ظَهْرَانَيْ جَهَنَّمَ فأكُونُ أوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بأُمَّتِهِ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ أحَدٌ إلَّا الرُّسُلُ. وكَلامُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفي جَهَنَّمَ كَلالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟ قالُوا: نَعَمْ. قالَ: فَإِنَّها مِثْلُ شَوْكِ السَّعْدَانِ غَيرَ أَنَّهُ لا يَعلَمُ قَدْرَ عِظَمِها إلَّا اللهُ، تَخْطَفُ النَّاسَ بأعمالِهِمْ فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، ومِنْهُمْ مَنْ يُخَرْدَلُ، ثُمَّ يَنْجُو حتَّى إذَا أرَادَ اللهُ رَحْمَةَ مَن أرَادَ مِنْ أهْلِ النَّارِ أمَرَ اللهُ المَلائِكَةَ أنْ يُخْرِجُوا مَنْ كانَ يَعْبُدُ اللهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بآثارِ السُّجُودِ. وحرَّمَ اللهُ عَلى النَّارِ أنْ تَأكُلَ أثَرَ السُّجُودِ. فَيَخْرُجُونَ مِنَ النَّارِ فَكُلُّ ابنِ آدَمَ تَأكُلُهُ النَّارُ إلَّا أثَرَ السُّجُودِ، فَيَخْرُجُون مِنَ النَّارِ قَدِ امْتَحَشُوا فَيُصَبُّ عَلَيْهِمْ ماءُ الحَياةِ فَيَنْبُتُونَ كما تَنْبُتُ الحِبَّةُ في حَمِيلِ السَّيْلِ. ثُمَّ يَفْرُغُ اللهُ مِنَ القَضاءِ بَيْنَ العِبادِ، وَيَبْقَى رَجُلٌ بَينَ الجَنَّةِ والنَّارِ - وهُوَ آخِرُ أهْلِ النَّارِ دُخُولاً الجَنَّةَ -

your Lord.' They will say, 'You are our Lord.' Allāh will call them, and *Aṣ-Ṣirāṭ* [a slippery bridge on which there will be clamps and hooks like the thorn of *Sa'dān* – see *Ḥadīth* No.6573, Vol.8 and *Ḥadīth* No.7439, Vol.9] will be laid across Hell and I (Muḥammad ﷺ) shall be the first amongst the Messengers to cross it with my followers. Nobody, except the Messengers, will then be able to speak and they will be saying, 'O Allāh! Save us, O Allāh! Save us.' "There will be hooks like the thorns of *Sa'dān* in Hell. Have you seen the thorns of *Sa'dān*?" The people said, "Yes." He said, "These hooks will be like the thorns of *Sa'dān;* but nobody except Allāh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell till when Allāh intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the traces of prostrations, for Allāh has forbidden the (Hell) Fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them, and as a result, they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allāh had finished from the Judgement amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allāh! Turn my face from the Fire as its wind has dried me and its steam has

مُقْبِلٌ بِوَجْهِهِ قِبَلَ النَّارِ. فَيَقُولُ: يا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ فَقَدْ قَشَبَنِي رِيحُها، وأَحْرَقَنِي ذَكاؤُها. فَيَقُولُ: هَلْ عَسَيْتَ إنْ فُعِلَ ذٰلكَ بِكَ أنْ تَسْأَلَ غَيرَ ذلكَ؟ فَيَقُولُ: لا وَعِزَّتِكَ، فَيُعْطِي اللهَ ما شاءَ مِنْ عَهْدٍ ومِيثاقٍ فَيَصْرِفُ اللهُ وَجْهَهُ عَنِ النَّارِ. فإذَا أقْبَلَ بِهِ عَلى الجَنَّةِ رَأى بَهْجَتَها سَكَتَ ما شاءَ اللهُ أنْ يَسْكُتَ. ثُمَّ قالَ: يا رَبِّ قَدِّمْنِي عِنْدَ بابِ الجَنَّةِ. فَيَقُولُ اللهُ لَهُ: أَلَيْسَ قَدْ أعْطَيْتَ العُهُودَ وَالْمَوَاثِيْقَ أنْ لا تَسْأَلَ غَيرَ الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يا رَبِّ لا أكُونُ أشْقىٰ خَلْقِكَ. فَيَقُولُ: فَما عَسَيْتَ إنْ أُعْطِيتَ ذلكَ أنْ لا تَسْأَلَ غَيرَهُ؟ فيَقُولُ: لا وعِزَّتِكَ، لا أَسْأَلُكَ غَيرَ ذلكَ، فَيُعْطِي رَبَّهُ ما شاءَ مِنْ عَهْدٍ ومِيثاقٍ، فَيُقَدِّمُهُ إلى بابِ الجَنَّةِ. فإذَا بَلَغَ بابَها فَرَأى زَهْرَتَها وما فِيها مِنَ النَّضْرَةِ والسُّرورِ، فَيَسْكُتُ ما شاءَ اللهُ أنْ يَسْكُتَ. فَيَقُولُ: يا رَبِّ أدْخِلْنِي الجَنَّةَ. فَيَقُولُ اللهُ تَعالَى ويْحَكَ يا ابنَ آدَمَ، ما أغْدَرَكَ؟ أَلَيْسَ قَدْ أعْطَيْتَ العَهْدَ والمِيثاقَ أنْ لا تَسْأَلَ غَيرَ الَّذِي أُعْطِيتَ؟ فَيَقُولُ: يا رَبِّ لا تَجْعَلْنِي أشْقى خَلْقِكَ. فَيَضْحَكُ اللهُ عَزَّ وجَلَّ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ في دخُولِ الجَنَّةِ. فَيَقُولُ لَهُ: تَمَنَّ،

burnt me.' Allāh will ask him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allāh) تعالى what he will of the pledges and the covenants. Allāh will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allāh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allāh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allāh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allāh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allāh will and then will say, 'O my Lord! Let me enter Paradise.' Allāh تعالى will say, 'May Allāh be Merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allāh جل جلاله will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allāh تعالى will say, 'Request more of such and such things.' Allāh will remind him and when all his desires and wishes have been fulfilled, Allāh جل جلاله will say, 'All this is granted to you and a similar amount besides'."

Abū Sa'īd Al-Khudrī رضي الله عنه said to

Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh تعالى said, 'That is for you and ten times more like it'." Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "I do not remember from Allāh's Messenger ﷺ except (his saying), 'All this is granted to you and a similar amount besides." Abū Sa'īd said, "I heard him saying, 'That is for you and ten times more the like of it'."

فَيَتَمَنَّى حتَّى إذَا انْقَطَعَتْ أُمْنِيَّتُهُ، قالَ اللهُ عَزَّ وجَلَّ: زِدْ مِنْ كَذَا وكَذَا، أقْبَلَ يُذَكِّرُهُ رَبُّهُ عَزَّ وَجَلَّ حتَّى إذَا انْتَهَتْ بِهِ الأمانيُّ، قالَ اللهُ تَعالى: لَكَ ذلكَ ومِثْلُهُ مَعَهُ». قالَ أبُو سَعِيدٍ الخُدْرِيُّ لأبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما: إنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ اللهُ عَزَّ وجَلَّ: لَكَ ذلكَ وعَشَرَةُ أمثالِهِ». قالَ أبُو هُرَيْرَةَ: لَمْ أحْفَظْ مِنْ رَسُولِ اللهِ ﷺ إلَّا قَوْلَهُ: «لَكَ ذلكَ وَمِثْلُهُ مَعَهُ». قالَ أبُو سَعِيدٍ الخُدْرِيِّ: إنِّي سَمِعْتُهُ يَقُولُ: «ذلكَ لكَ وعَشَرَةُ أمثالِهِ». [انظر: ٦٥٧٣، ٧٤٣٧]

(130) CHAPTER. During the prostrations one should keep one's arms away from one's sides and the abdomen should be kept away from the thighs.

(١٣٠) بابٌ: يُبْدِي ضَبْعَيْهِ ويجافي في السُّجُودِ

807. Narrated 'Abdullāh bin Mālik bin Buḥaina رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ offered *Ṣalāt* (prayers) (in prostration) he used to keep away his arms widely separated (from his body) so that the whiteness of his armpits was visible.

٨٠٧ - **حدَّثَنَا** يَحْيَى بنُ عَبْدِ اللهِ بنِ بُكَيرٍ قالَ: حدَّثَني بَكْرُ بنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنِ ابنِ هُرْمُزَ، عَنْ عَبْدِ اللهِ بنِ مالكٍ بنِ بُحَيْنَةَ: أنَّ النَّبيَّ ﷺ كانَ إذَا صَلَّى فَرَّجَ بَينَ يَدَيْهِ حتَّى يَبْدُوَ بَياضُ إبْطَيْهِ. وقالَ اللَّيْثُ: حدَّثَني جَعْفَرُ بنُ رَبِيعَةَ نَحْوَهُ. [راجع: ٣٩٠]

(131) CHAPTER. One should keep the toes in the direction of the *Qiblah*.

(١٣١) بابٌ: يَسْتَقْبِلُ القِبْلَةَ بأطْرَافِ رِجْلَيْهِ

Abū Ḥumaid Aṣ-Sā'idī narrated this from the Prophet ﷺ.

قالَهُ أبُو حُمَيْدٍ السَّاعِدِيُّ عَنِ النَّبيِّ ﷺ.

(132) CHAPTER. If one does not perform the prostrations perfectly.

(١٣٢) **بابٌ**: إِذَا لَمْ يُتِمَّ سُجُودَهُ

808. Narrated Abū Wā'il: Hudhaifa رَضِيَ اللهُ عَنْهُ said, "I saw a person not performing his bowings and prostrations perfectly. When he completed *Aṣ-Ṣalāt* (the prayer), I told him that he had not offered *Ṣalāt* (prayer)." I think that Hudhaifa added (i.e., said to the man), "Had you died, you would have died on a *Sunna* (legal way, act of worship etc) other than that of Prophet Muḥammad ﷺ."

٨٠٨ - **حدَّثَنَا** الصَّلْتُ بنُ مُحَمَّدٍ قالَ: حدَّثنا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أبي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأى رَجُلاً لا يُتِمُّ رُكُوعَهُ وَلا سُجُودَهُ، فَلَمَّا قَضَى صَلاتَهُ قالَ لَهُ حُذَيْفَةُ: ما صَلَّيْتَ. قالَ: وأحْسِبُهُ قالَ: ولَوْ مُتَّ مُتَّ عَلى غيرِ سُنَّةِ مُحَمَّدٍ ﷺ.

[راجع: ٣٨٩]

(133) CHAPTER. To prostrate on seven bones.

(١٣٣) **بابُ** السُّجُودِ عَلى سَبْعَةِ أعظُمٍ،

809. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was ordered (by Allāh) to prostrate on seven body-parts and not to tuck up the clothes or hair [while offering *Ṣalāt* (prayers)][1]. Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.

٨٠٩ - **حدَّثَنَا** قَبِيصَةُ قالَ: حدَّثنا سُفْيانُ عَنْ عَمْرِو بنِ دِينارٍ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أنْ يَسْجُدَ عَلى سَبْعَةِ أعْضاءٍ - ولا يَكُفَّ شَعَراً وَلا ثَوْباً - الجَبْهَةِ، وَاليَدَيْنِ والرُّكْبَتَينِ والرِّجْلَينِ. [انظر: ٨١٠، ٨١٢، ٨١٥، ٨١٦]

810. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "We have been ordered to prostrate on seven bones and not to tuck up the clothes and the hair."

٨١٠ - **حدَّثَنَا** مُسْلِمُ بنُ إبْرَاهِيمَ. قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «أُمِرْنا أنْ نَسْجُدَ عَلى سَبْعَةِ أعْظُمٍ، وَلا نَكُفَّ ثَوْباً وَلا شَعَراً».

[راجع: ٨٠٩]

811. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ

٨١١ - **حدَّثَنَا** آدَمُ قالَ: حدَّثَنِي

(1) (H.809) While offering *Salat* (prayers) one should not engage in arranging his clothes or removing his hair from his forehead. He should devote himself to the *Ṣalāt* with submissiveness.

إِسْرَائِيلُ، عَنْ أَبِي إِسحَاقَ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ الخَطْمِيِّ قَالَ: حدَّثَنا البَرَاءُ بنُ عازِبٍ وهُوَ غيرُ كَذُوبٍ قالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فإذَا قالَ: «سمِعَ اللهُ لمَنْ حَمِدَهُ»، لَمْ يَحْنِ أحَدٌ مِنَّا ظَهْرَهُ حتَّى يَضَعَ النَّبِيُّ ﷺ جَبْهَتَهُ عَلى الأرْضِ. [راجع: ٦٩٠]

رَضِيَ اللهُ عَنْهُ and he was not a liar: We used to offer *Salāt* (prayer) behind the Prophet ﷺ and when he said, *"Sami'Allāhu liman ḥamida"*, none of us would bend his back (to go for prostration) till the Prophet ﷺ had placed his forehead on the ground.

(١٣٤) بابُ السُّجُودِ عَلى الأنْفِ

(134) CHAPTER. To prostrate on the nose.

٨١٢ - حدَّثَنَا مُعَلَّى بنُ أسَدٍ قالَ: حدَّثَنا وُهَيْبٌ، عَنْ عَبْدِ اللهِ بنِ طَاوُسٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «أُمِرْتُ أنْ أسجُدَ عَلى سَبْعَةِ أعْظُمٍ: عَلى الجَبْهَةِ - وَأشارَ بِيَدِهِ عَلى أنْفِهِ - وَاليَدَيْنِ والرُّكْبَتَينِ وأطْرَافِ القَدَمَينِ، ولا نَكْفِتَ الثِّيَابَ والشَّعَرَ». [راجع: ٨٠٩]

812. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been ordered to prostrate on seven bones, i.e., on the forehead along with the tip of the nose and the Prophet ﷺ pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair."

(١٣٥) بابُ السُّجُودِ عَلى الأنْفِ في الطِّينِ

(135) CHAPTER. To prostrate on the nose and in the mud.

٨١٣ - حدَّثَنَا مُوسَى قالَ: حدَّثَنا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ قالَ: انْطَلَقْتُ إلى أبي سَعِيدٍ الخُدْرِيِّ فَقُلْتُ: ألا تَخْرُجُ بِنا إلى النَّخْلِ نَتَحَدَّثُ؟ فَخَرَجَ. قالَ: قُلْتُ: حدِّثْني ما سَمِعْتَ مِنَ النَّبِيِّ ﷺ في لَيْلَةِ

813. Narrated Abū Salama: Once I went to Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abū Sa'īd went out and I asked him, "Tell me what you heard from the Prophet ﷺ about the Night of *Qadr*." Abū Sa'īd replied, "Once Allāh's Messenger ﷺ performed *I'tikāf*[1] (seclusion) on the first ten days of the month of

(1) (H.813) Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.

Ramaḍān and we did the same with him. Jibrīl (Gabriel) came to him and said, 'The night you are looking for is ahead of you.' So, the Prophet ﷺ performed the *I'tikāf* in the middle (second) ten days of the month of Ramaḍān and we too performed *I'tikāf* with him. Jibrīl came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramaḍān the Prophet ﷺ delivered a *Khutba* (religious talk) saying, 'Whoever has performed *I'tikāf* with me should continue it. I have been shown the Night of *Qadr*, but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet ﷺ led us in the *Ṣalāt* (prayer) and I saw the traces of mud on the forehead and on the nose of Allāh's Messenger ﷺ. So it was the confirmation of that dream."

الْقَدْرِ. قَالَ: اعْتَكَفَ رَسُولُ اللهِ ﷺ الْعَشْرَ الأَوَّلَ مِنْ رَمَضَانَ، وَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَاعْتَكَفَ الْعَشْرَ الأَوْسَطَ فَاعْتَكَفْنَا مَعَهُ. فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَقَامَ النَّبِيُّ ﷺ خَطِيباً صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ: «مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ ﷺ فَلْيَرْجِعْ فَإِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نُسِّيتُهَا وَإِنَّهَا فِي الْعَشْرِ الأَوَاخِرِ فِي وِتْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ»، وَكَانَ سَقْفُ الْمَسْجِدِ جَرِيدَ النَّخْلِ وَمَا نَرَى فِي السَّمَاءِ شَيْئاً، فَجَاءَتْ قَزَعَةٌ فَأُمْطِرْنَا، فَصَلَّى بِنَا النَّبِيُّ ﷺ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ وَالْمَاءِ عَلَى جَبْهَةِ رَسُولِ اللهِ ﷺ وَأَرْنَبَتِهِ، تَصْدِيقَ رُؤْيَاهُ. [راجع: ٦٦٩]

(136) CHAPTER. To tie the clothes and wrap them properly [in *Ṣalāt* (prayer)]; and whoever gathered his clothes for fear that his private parts may become exposed.

(١٣٦) بابُ عَقْدِ الثِّيَابِ وَشَدِّهَا، وَمَنْ ضَمَّ إِلَيْهِ ثَوْبَهُ إِذَا خَافَ أَنْ تَنْكَشِفَ عَوْرَتُهُ

814. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The people used to offer prayers with the Prophet ﷺ tying their *Izār* around their necks because of their small sizes; and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

٨١٤ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قَالَ: كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ وَهُمْ عَاقِدُو أُزْرِهِمْ مِنَ الصِّغَرِ عَلَى رِقَابِهِمْ، فَقِيلَ لِلنِّسَاءِ: «لا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوساً». [راجع: ٣٦٢]

(137) CHAPTER. One should not tuck up the hair [during *Ṣalāt* (prayers)].

(١٣٧) **باب لا يَكُفُّ شَعَراً**

815. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was ordered to prostrate on seven bony parts and not to tuck up his clothes and hair [during *Ṣalāt* (prayers)]." [See *Hadith* No. 809]

٨١٥ - **حدَّثَنا** أبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادٌ - وهُوَ ابنُ زَيْدٍ - عَنْ عَمْرِو بنِ دِينارٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: أُمِرَ النَّبِيُّ ﷺ أنْ يَسْجُدَ عَلى سَبْعَةِ أعْظُمٍ، وَلا يَكُفَّ ثَوْبَهُ وَلا شَعَرَهُ. [راجع: ٨٠٩]

(138) CHAPTER. One should not tuck up his garment in *As-Salat* (the prayer).

(١٣٨) **بابٌ**: لا يَكُفُّ ثَوْبَهُ في الصَّلاةِ

816. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been ordered to prostrate on seven (bones) and not to tuck up the hair and garment (during prayers)."

٨١٦ - **حدَّثَنا** مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا أبُو عَوانَةَ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «أُمِرْتُ أنْ أسْجُدَ عَلى سَبْعَةٍ، لا أكُفُّ شَعَراً وَلا ثَوْباً». [راجع: ٨٠٩]

(139) CHAPTER. To invoke and glorify Allāh in prostration:

(١٣٩) **بابُ** التَّسْبِيحِ والدُّعاءِ في السُّجودِ

817. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to say frequently in his bowings and prostrations, *Subḥānaka Allāhumma Rabbanā Wabiḥamdika, Allāhumma Ighfirlī* [I honour Allāh from all that (unsuitable things) that are ascribed to Him, O Allāh! Our Lord! All praises and thanks are for You. O Allāh! Forgive me]. In this way he was acting according to the Qur'ān.

٨١٧ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ سُفْيانَ قالَ: حدَّثَني مَنْصُورُ بنُ المعْتَمِرِ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: كانَ النَّبِيُّ ﷺ يُكْثِرُ أنْ يَقُولَ في رُكُوعِهِ وسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي». يَتَأوَّلُ القُرْآنَ. [راجع: ٧٩٤]

(140) CHAPTER. To sit for a while between the two prostrations.

(١٤٠) **بابُ** المُكْثِ بَيْنَ السَّجْدَتَيْنِ

818. Narrated Abū Qilāba: Once Mālik

٨١٨ - **حدَّثَنا** أبُو النُّعْمانِ قالَ:

bin Ḥuwairith رَضِيَ اللهُ عَنْهُ said to his friends, "Shall I show you how Allāh's Messenger ﷺ used to offer his *Ṣalāt* (prayers)?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the *Ṣalāt*) bowed and said the *Takbīr*, then he raised up his head and remained standing for a while and then prostrated and raised up his head for a while (sat up for a while). He offered *Ṣalāt* like our Sheikh 'Amr bin Salama. Ayyūb said, "The latter used to do a thing which I did not see the people doing, i.e., he used to sit between the third and the fourth *Rak'a*.

819. Mālik bin Ḥuwairith said, "We came to the Prophet ﷺ (after embracing Islām) and stayed with him. He said to us, 'When you go back to your families, offer such and such a *Salāt* (prayer) at such and such a time, offer such a *Salāt* (prayer) at such and such time, and when there comes the time for the *Salāt* (prayer) then one of you should pronounce the *Adhān* for the *Ṣalāt* (prayer) and the oldest of you should lead the *Ṣalāt* (prayer)'."

[See *Fatḥ Al-Bārī*, Vol.2, p.444 as regards sitting for rest between the first and the second *Rak'a* and then between the third and the fourth *Rak'a* (جلسة الاستراحة)].

820. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The time taken by the Prophet ﷺ in prostrations, bowings, and the sitting interval between the two prostrations was about the same.

حدَّثنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ: أنَّ مالكَ ابنَ الحُوَيْرِثِ قالَ لأصْحابِهِ: ألا أُنَبِّئُكُمْ صَلاةَ رَسُولِ اللهِ ﷺ؟ قالَ: وذَاكَ في غَيرِ حِينِ صَلاةٍ. فَقامَ ثُمَّ رَكَعَ فَكَبَّرَ، ثُمَّ رَفَعَ رَأسَهُ، فَقامَ هُنَيَّةً ثُمَّ سَجَدَ، ثُمَّ رَفَعَ رَأسَهُ هُنَيَّةً فَصَلَّى صَلاةَ عَمْرِو بنِ سَلَمَةَ شَيْخِنا هذَا. قالَ أيُّوبُ: كانَ يَفْعَلُ شَيْئاً لَمْ أرَهُمْ يَفْعَلُونَهُ. كانَ يَقْعُدُ في الثَّالِثَةِ وَالرَّابِعَةِ. [راجع: ٦٧٧]

٨١٩ - قالَ: فَأتَيْنا النَّبِيَّ ﷺ فأقَمْنا عِنْدَهُ. فَقالَ: «لَوْ رَجَعْتُمْ إلى أهَالِيكُمْ صَلُّوا صَلاةَ كَذَا، في حِينِ كَذَا، صَلُّوا صَلاةَ كَذَا في حِينِ كَذَا. فإذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ أحَدُكُمْ ولْيَؤُمَّكُمْ أكْبرُكُمْ». [راجع: ٦٢٨]

٨٢٠ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ قالَ: حدَّثَنا أبُو أحْمَدَ مُحَمَّدُ بنُ عَبْدِ اللهِ الزُّبَيرِيُّ قالَ: حدَّثَنا مِسْعَرٌ، عَنِ الحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلى، عَنِ البَراءِ قالَ: كانَ سُجُودُ النَّبِيِّ ﷺ وَرُكُوعُهُ وقُعُودُهُ بَينَ السَّجْدَتَينِ قَرِيباً مِنَ السَّوَاءِ. [راجع: ٧٩٢]

821. Narrated Thābit: Anas رَضِيَ اللهُ عَنْهُ said, "I will leave no stone unturned in making you offer the *Ṣalāt* (prayer) as I have seen the Prophet ﷺ making us offer it." Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

٨٢١ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابتٍ، عَنْ أَنَسِ ابنِ مالكٍ قالَ: إنِّي لا آلُو أنْ أُصَلِّيَ بِكُمْ كما رَأيْتُ النَّبيَّ ﷺ يُصَلِّي بنا. قالَ ثابتٌ: كانَ أنَسٌ يَصْنَعُ شَيْئاً لَمْ أَرَكُمْ تَصْنَعُونَهُ. كانَ إذَا رَفَعَ رَأسَهُ مِنَ الرُّكُوعِ قامَ حتَّى يَقُولَ القائِلُ: قَدْ نَسِيَ، وَبَيْنَ السَّجْدَتَينِ حتَّى يَقُولَ القائِلُ: قَدْ نَسِيَ. [راجع: ٨٠٠]

(141) CHAPTER. One should not put the forearms on the ground during prostrations.

(١٤١) **بابٌ**: لا يَفْتَرِشُ ذِرَاعَيْهِ في السُّجُودِ،

Abū Ḥumaid said: The Prophet ﷺ prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body.

وقالَ أبُو حُمَيْدٍ: سَجَدَ النَّبيُّ ﷺ وَوَضَعَ يَدَيْهِ غَيرَ مُفْتَرِشٍ وَلا قابِضِهِما.

822. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog."

٨٢٢ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَنَا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ عَنِ النَّبيِّ ﷺ قالَ: «اعْتَدِلُوا في السُّجُودِ، وَلا يَنْبَسِطْ أحَدُكُمْ ذِرَاعَيْهِ انْبِساطَ الكَلْبِ». [راجع: ٢٤١]

(142) CHAPTER. Sitting straight in a *Witr* prayer (i.e., an odd *Rak'a*) and then getting up.

(١٤٢) **بابٌ** مَنِ اسْتَوَى قاعِداً في وِتْرٍ مِنْ صَلاتِهِ ثُمَّ نَهَضَ

823. Narrated Mālik bin Ḥuwairith Al-Laithī رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ offering *Ṣalāt* (prayer) and in the odd *Rak'a*, he used to sit for a moment (جلسة الاستراحة) before getting up.

٨٢٣ - حَدَّثَنَا مُحَمَّدُ بنُ الصَّبَّاحِ قالَ: أخْبَرَنا هُشَيمٌ قالَ: أخْبَرَنا خالِدٌ الحَذَّاءُ، عَنْ أبي قِلابَةَ قالَ: أخبَرَني مالكُ بنُ الحُوَيْرِثِ اللَّيْثِيُّ: أنَّهُ رَأى

النَّبِيَّ ﷺ يُصَلِّي فإذَا كانَ في وِتْرٍ مِنْ صَلاتِهِ لَمْ يَنْهَضْ حتَّى يَسْتَوِيَ قاعِداً.

(143) CHAPTER. How to support oneself on the ground while standing after finishing the *Rak'a* (after the two prostrations)...

(١٤٣) بابٌ: كَيْفَ يَعْتَمِدُ عَلى الأرْضِ إذَا قامَ مِنَ الرَّكْعَةِ

824. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ came to us and led us in *Aṣ-Ṣalāt* (the prayer) in this mosque of ours and said, 'I lead you in *Ṣalāt* but I do not want to offer the *Ṣalāt* but just to show you how Allāh's Messenger ﷺ performed his *Ṣalāt* (prayer).'" I asked Abū Qilāba, "How was the *Ṣalāt* (prayer) of Mālik bin Ḥuwairith?" He replied, "Like the *Ṣalāt* (prayer) of this Sheikh of ours — i.e., 'Amr bin Salama." That Sheikh used to pronounce the *Takbīr* perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

٨٢٤ - **حدَّثنا** مُعَلَّى بنُ أسَدٍ قالَ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ قالَ: جاءَنا مالِكُ بنُ الحُوَيْرِثِ فَصَلَّى بِنا في مَسْجِدِنا هذَا، فَقالَ: إنِّي لأُصَلِّي بِكُمْ وَما أُرِيدُ الصَّلاةَ وَلَكِنِّي أُرِيدُ أنْ أُرِيَكُمْ كَيْفَ رَأيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي. قالَ أيُّوبُ: فَقُلْتُ لأبي قِلابَةَ: وكَيْفَ كانَتْ صَلاتُهُ؟ قالَ: مِثْلَ صَلاةِ شَيْخِنا هذَا - يَعْني: عَمْرَو بنَ سَلِمَةَ - قالَ أيُّوبُ: وكانَ ذلكَ الشَّيْخُ يُتِمُّ التَّكْبِيرَ وإذَا رَفَعَ رَأسَهُ عَنِ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلى الأرْضِ ثُمَّ قامَ. [راجع: ٦٧٧]

(144) CHAPTER. Saying *Takbīr* on rising from the two prostrations.

(١٤٤) بابٌ: يُكَبِّرُ وهُوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ،

Ibn Az-Zubair used to say the *Takbīr* on rising.

وكانَ ابنُ الزُّبَيْرِ يُكَبِّرُ في نَهْضَتِهِ.

825. Narrated Sa'īd bin Al-Ḥārith: Abū Sa'īd (Al-Khudri) رَضِيَ اللهُ عَنْهُ led us in the *Ṣalāt* (prayer) and said the *Takbīr* aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second *Rak'a*. Abū Sa'īd said, "I saw the Prophet ﷺ doing the same."

٨٢٥ - **حدَّثنا** يَحْيَى بنُ صَالحٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ، عَنْ سَعِيدِ بنِ الحَارِثِ قالَ: صَلَّى لَنا أبُو سَعِيدٍ فَجَهَرَ بالتَّكْبِيرِ حِينَ رَفَعَ رَأسَهُ مِنَ السُّجُودِ، وحِينَ سَجَدَ، وحِينَ رَفَعَ، وحِينَ قامَ مِنَ الرَّكْعَتَيْنِ. وقالَ: هكَذَا رَأيْتُ النَّبيَّ ﷺ.

826. Narrated Muṭarrif: 'Imrān and I offered *Ṣalāt* (prayers) behind 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ and he said *Takbīr* on prostrating, on rising and on getting up after the two *Rak'a* (i.e., after the second *Rak'a*). When the *Ṣalāt* was finished, 'Imrān took me by the hand and said, "He ('Alī) has offered *Ṣalāt* (like the) *Ṣalāt* of Muḥammad ﷺ," (or said, "He made us remember the *Ṣalāt* of Muḥammad ﷺ)."

٨٢٦ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ قالَ: حدَّثنا غَيْلانُ بنُ جَرِيرٍ عَنْ مُطَرِّفٍ: قالَ: صَلَّيْتُ أنا وعِمْرانُ صَلاةً خَلْفَ عَلِيِّ بنِ أبي طالِبٍ فَكانَ إذَا سَجَدَ كَبَّرَ، وإذَا رَفَعَ كَبَّرَ، وإذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ. فَلَمَّا سَلَّمَ أخَذَ عِمْرَانُ بِيَدِي فَقالَ: لَقَدْ صَلَّى بِنا هذا صَلاةَ مُحَمَّدٍ ﷺ أوْ قالَ: لَقَدْ ذَكَّرَني هذا صَلاةَ مُحَمَّدٍ ﷺ. [راجع: ٧٨٤]

(145) CHAPTER. The Prophet's *Sunna* (legal way) for the sitting in the *Tashah-hud* [in the *Ṣalāt* (prayer)].

(١٤٥) **بابُ سُنَّةِ الجُلُوسِ في التَّشَهُّدِ،**

Umm Ad-Dardā' used to sit in the *Ṣalāt* (prayer) like men and she was a woman well-versed (in religious knowledge).

وكانَتْ أُمُّ الدَّرْدَاءِ تَجْلِسُ في صَلاتِها جِلْسَةَ الرَّجُلِ، وكانَتْ فَقِيهَةً.

827. Narrated 'Abdullāh (bin 'Abdullāh): I saw 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما crossing his legs while sitting in *Aṣ-Ṣalāt* (the prayer) and I, a mere youngster in those days, did the same. Ibn 'Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in *Aṣ-Ṣalāt*." I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight."

٨٢٧ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسمِ، عَنْ عَبْدِ اللهِ بنِ عَبْدِ اللهِ أنَّهُ أخبرَهُ: أنَّهُ كانَ يَرَى عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَتربَّعُ في الصَّلاةِ إذَا جَلَسَ، فَفَعَلْتُهُ وَأنا يَوْمَئِذٍ حَدِيثُ السِّنِّ فَنَهاني عَبْدُ اللهِ بنُ عُمَرَ. قالَ: إنَّما سُنَّةُ الصَّلاةِ أنْ تَنْصِبَ رِجْلَكَ اليُمنَى، وتَثْنِيَ اليُسْرَى. فَقُلْتُ: إنَّكَ تَفْعَلُ ذٰلِكَ؟ فَقالَ: إنَّ رِجْلَيَّ لا تَحْمِلانِي.

828. Narrated Muḥammad bin 'Amr bin 'Aṭā': I was sitting with some of the Companions of Allāh's Messenger ﷺ and we were discussing about the way of *Ṣalāt* (prayer) of the Prophet ﷺ. Abū Ḥumaid As-

٨٢٨ - حدَّثنا يَحْيى بْنُ بُكَيْرٍ قالَ: حدَّثنا اللَّيْثُ، عَنْ خالِدٍ عَنْ سَعِيدٍ - هُوَ ابنُ أَبِيْ هِلَالٍ - عَنْ

Sāidī said, "I remember the *Salāt* of Allāh's Messenger ﷺ better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the *Takbīr*; and on bowing, he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the *Qiblah*. On sitting in the second *Rak'a*, he sat on his left foot and propped up the right one; and in the last *Rak'a* he pushed his left foot forward and kept the other foot propped up and sat over his buttocks."

مُحَمَّدِ بن عَمْرِو بنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بنِ عَمْرِو بن عَطاءٍ. وَحدَّثَنا اللَّيْثُ عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، وَيَزِيدَ بنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بنِ عَمْرِو ابنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بنِ عَمْرِو بنِ عَطاءٍ أنَّهُ كانَ جالِساً في نَفَرٍ مِنْ أصْحابِ رَسُوْلِ اللهِ ﷺ، فَذَكَرْنَا صَلاةَ النَّبِيِّ ﷺ فقالَ أبُو حُمَيْدٍ السَّاعِدِيُّ: أنا كُنْتُ أحْفَظَكُمْ لِصَلاةِ رَسُولِ اللهِ ﷺ، رَأيْتُهُ إذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ. وَإذَا رَكَعَ أمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ. فَإذَا رَفَعَ رَأسَهُ اسْتَوَى حتَّى يَعُودَ كُلُّ فَقارٍ مَكانَهُ. فإذَا سَجَدَ وَضَعَ يَدَيْهِ غيرَ مُفْتَرِشٍ ولا قابِضِهِمَا وَاسْتَقْبَلَ بأطْرَافِ أصَابِعِ رِجْلَيْهِ القِبْلَةَ. فَإذَا جَلَسَ في الرَّكْعَتَيْنِ جَلَسَ عَلى رِجْلِهِ اليُسْرَى وَنَصَبَ اليُمْنى، وَإذَا جَلَسَ في الرَّكْعَةِ الآخِرَةِ قَدَّمَ رِجْلَهُ اليُسْرَى ونَصَبَ الأُخْرَى وَقَعَدَ عَلى مَقْعَدَتِهِ.

وسَمِعَ اللَّيْثُ يَزِيدَ بنَ أبي حَبِيبٍ، وَيَزِيدُ مُحَمَّدَ بْنُ عَمرِو بنِ حَلْحَلَةَ، وَابنُ حَلْحَلَةَ، مِنِ ابْنِ عَطاءٍ. وقالَ أبُو صالِحٍ عَنِ اللَّيْثِ: كُلُّ قَفارٍ. وقالَ ابنُ المُبارَكِ عَنْ يَحْيَى بنِ أيُّوبَ قالَ: حدَّثني يَزِيدُ ابنُ أبي حَبِيبٍ أنَّ مُحَمَّدَ بنَ عَمْرٍو بْنِ حَلْحَلَةَ حدَّثَهُ: كُلُّ فَقارٍ.

(146) CHAPTER. Whoever considered that the first *Tashah-hud* is not compulsory.

(١٤٦) بابُ مَنْ لَمْ يَرَ التَّشَهُّدَ الأوَّلَ واجباً،

As the Prophet ﷺ stood up after the second *Rak'a* (without sitting for *Tashah-hud*) and did not perform it.

لأنَّ النَّبِيَّ ﷺ قامَ مِنَ الرَّكْعَتَيْنِ وَلَمْ يَرْجِعْ.

829. Narrated 'Abdullāh bin Buhaina رَضِيَ اللهُ عَنْهُ (he was from the tribe of Azd Shanū'a and was the ally of the tribe of 'Abd-Manāf and was one of the Companions of the Prophet ﷺ): Once the Prophet ﷺ led us in the *Zuhr* prayer and stood up after the second *Rak'a* and did not sit down. The people stood up with him. When *As-Salāt* (the prayer) was about to end and the people were waiting for him to say the *Taslīm*, he said *Takbīr* while sitting and prostrated twice (of *Sahw*-forgetfulness) before saying the *Taslīm* and then he (finished the *Salāt* saying the) *Taslīm*."

٨٢٩ - حدَّثَنا أبو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ هُرْمُزَ مَوْلى بَني عَبْدِ المُطَّلِبِ. وقالَ مَرَّةً: مَوْلى رَبيعَةَ بنِ الحارِثِ أنَّ عَبْدَ اللهِ بنَ بُحَيْنَةَ وَهُوَ مِنْ أزْدِ شَنُوءَةَ وهُوَ حَليفٌ لِبَني عَبْدِ مَنافٍ، وكانَ مِنْ أصْحابِ النَّبِيِّ ﷺ: أنَّ النَّبِيَّ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَقامَ في الرَّكْعَتَيْنِ الأُولَيَيْنِ لَمْ يَجْلِسْ، فقامَ النَّاسُ مَعَهُ، حَتَّى إذا قَضَى الصَّلاةَ، وَانْتَظَرَ النَّاسُ تَسْليمَهُ كَبَّرَ وهُوَ جالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أنْ يُسَلِّمَ ثُمَّ سَلَّمَ. [انظر: ٨٣٠، ١٢٢٤، ١٢٢٥، ١٢٣٠، ٦٦٧٠]

(147) CHAPTER. (Saying of the) *Tashah-hud* in the first sitting.

(١٤٧) بابُ التَّشَهُّدِ في الأولى

830. Narrated 'Abdullāh bin Mālik bin Buhaina رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ led us in the *Zuhr* prayer and got up (after the prostrations of the second *Rak'a*) although he should have sat (for the *Tashah-hud*). So, at the end of the *Salāt* (prayer), he prostrated twice while sitting (prostrations of *Sahw*).

٨٣٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ قالَ: حدَّثَنا بَكْرٌ، عَنْ جَعْفَرِ بنِ رَبيعَةَ، عَنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ بنِ مالِكٍ ابنِ بُحَيْنَةَ قالَ: صَلَّى بِنا رَسُولُ اللهِ ﷺ الظُّهْرَ، فَقامَ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا كانَ في آخِرِ صَلاتِهِ سَجَدَ سَجْدَتَيْنِ وَهُوَ جالِسٌ. [راجع: ٨٢٩]

(148) CHAPTER. (Saying of the) *Tashahhud* in the last *Rak'a*.

(١٤٨) **بابُ التَّشَهُّدِ في الآخِرَةِ**

831. Narrated Shaqīq bin Salama: 'Abdullāh (bin Mas'ūd) said, "Whenever we offered *Ṣalāt* (prayer) behind the Prophet ﷺ, we used to recite (in sitting) *As-Salām* (peace) be on Jibrīl (Gabriel), Mikāil (Michael), peace be on so-and-so. Once Allāh's Messenger ﷺ [after finishing the *Salāt* (prayer)] looked back at us and said, "Allāh تعالى Himself is *As-Salām* (Peace), and if anyone of you prays then he should say: *At-taḥyātu lillāhi waṣṣalawātu waṭ-taiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyyu wa raḥmatul-lāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādil-lāh iṣ-sāliḥīn.* (All the compliments, prayers and good things are due to Allāh تعالى, peace be on you, O Prophet and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh). If you say that, it will be for all the slaves in the heaven and the earth. *Ash-hadu an lā-ilāha illallāhu wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhu.* (I testify that none has the right to be worshipped but Allāh and I also testify that Muḥammad is His slave and His Messenger)."

٨٣١ - حدَّثنا أبو نُعَيمٍ قال: حدَّثنا الأعْمَشُ عَنْ شَقِيقِ بنِ سَلَمَةَ قالَ: قالَ عَبْدُ اللهِ: كُنَّا إذَا صَلَّيْنا خَلْفَ رَسُولِ اللهِ ﷺ قُلْنا: السَّلامُ عَلى جِبْرِيلَ ومِيكائِيلَ، السَّلامُ عَلى فُلانٍ وفُلانٍ. فالْتَفَتَ إلَيْنا رَسُولُ اللهِ ﷺ فَقالَ: «إنَّ اللهَ هُوَ السَّلامُ. فإذَا صَلَّى أحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ للهِ، والصَّلَوَاتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبِيُّ وَرَحمَةُ اللهِ وبَرَكاتُهُ. السَّلامُ عَلَيْنا، وَعَلى عِبادِ اللهِ الصَّالِحينَ - فإنَّكُمْ إذَا قُلْتُمُوها أصَابَتْ كُلَّ عَبْدٍ للهِ صالحٍ في السَّماءِ وَالأرْضِ - أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ. وَأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

[انظر: ٨٣٥، ١٢٠٢، ٦٢٣٠، ٦٢٦٥، ٦٣٢٨، ٧٣٨١]

(149) CHAPTER. Invocation before the *Taslīm*.

(١٤٩) **بابُ الدعاءِ قَبْلَ السَّلامِ**

832. Narrated 'Āishah, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to invoke Allāh in *Aṣ-Ṣalāt* (the prayer) saying, *"Allāhumma innī a'ūdhu bika min 'adhābil-qabri, wa a'ūdhu bika min fitnatil-masīḥid-dajjāl, wa a'ūdhu bika min fitnatil-maḥyā wa fitnatil-mamāti. Allāhumma innī a'ūdhu bika minal-māthami wal-maghrami.* [O Allāh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trial and affliction etc.) of *Masīḥ Ad-Dajjāl* and from

٨٣٢ - حدَّثنا أبو اليمانِ قال: أخبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبرَنا عُرْوَةُ بنُ الزُّبَيرِ عَنْ عائِشَةَ أخْبرَتْهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَدْعُو في الصَّلاةِ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ عَذَابِ القَبرِ، وأعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجّالِ، وأعُوذُ بِكَ مِنْ فِتْنَةِ

the *Fitnah* of life and from the *Fitnah* of death. O Allāh, I seek refuge with You from the sins and from being in debt]." Somebody said to him, "Why do you so frequently seek refuge with Allāh from being in debt?" The Prophet ﷺ replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)."

الْمَحْيَا وفِتْنَةِ الْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ». فَقَالَ لَهُ قَائِلٌ: ما أَكْثَرَ ما تَسْتَعِيذُ مِنَ الْمَغْرَمِ؟، فَقالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حدَّثَ فَكَذَبَ، وَوَعَدَ فأَخْلَفَ». [انظر: ٨٣٣، ٢٣٩٧، ٦٣٦٨، ٦٣٧٥، ٦٣٧٦، ٦٣٧٧، ٧١٢٩]

833. 'Āishah رَضِيَ اللهُ عَنْها also narrated: I heard Allāh's Messenger ﷺ in his *Ṣalāt* seeking refuge with Allāh from the *Fitnah* of *Ad-Dajjāl*.

٨٣٣ - وعَنِ الزُّهْرِيِّ قَالَ: أَخْبرَني عُرْوَةُ بنُ الزُّبَيْرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَعِيذُ في صَلاتِهِ مِنْ فِتْنَةِ الدَّجَّالِ. [راجع: ٨٣٢]

834. Narrated Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ to teach me an invocation so that I may invoke Allāh with it in my *Ṣalāt* (prayer). He ﷺ told me to say, "*Allāhumma innī ẓalumtu nafsī ẓulman kathīran, wa lā yaghfirudh-dhnūba illā anta faghfirlī maghfiratan min 'indika, warḥamnī innaka antal-Ghafūrur-Raḥīm* [O Allāh! I have done great *Ẓulm* (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful]."

٨٣٤ - **حدَّثَنَا** قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا اللَّيْثُ عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخيرِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو، عَنْ أبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْني دُعاءً أدْعُو بِهِ في صَلاتي: قالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَلا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فاغْفِرْ لي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْني إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ». [انظر: ٦٣٢٦، ٧٣٨٨]

(150) CHAPTER. What optional invocation may be selected after the *Tashah-hud*, and it is not obligatory.

(١٥٠) بابٌ ما يُتَخَيَّرُ مِنَ الدُّعاءِ بَعْدَ التَّشَهُّدِ، وَلَيْسَ بِواجِبٍ

835. Narrated 'Abdullāh (bin Mas'ūd): Whenever we offered *Ṣalāt* (prayer) with the Prophet ﷺ we used to say, *As-Salām*,(peace)

٨٣٥ - **حدَّثَنَا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى عَنِ الأعمَشِ قَالَ: حدَّثَني

be on Allāh from His slaves and peace be on so-and-so." The Prophet ﷺ said, "Don't say *As-Salām* be on Allāh, for He Himself is *As-Salām*, but say, *'At-taḥiyātu lillāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyyu waraḥmatul-lāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā 'ibādillah iṣṣāliḥīn.* If you say this then it will be for all the slaves in heaven or between heaven and earth. *Ash-hadu an lā-ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhu.'*

Then select the invocation you like best and recite it." (See *Ḥadīth* No.831, 832, 833 & 834).

شَقِيقٌ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا إذَا كُنَّا مَعَ النَّبِيِّ ﷺ في الصَّلاةِ قُلْنا: السَّلامُ عَلى اللهِ مِنْ عِبادِهِ، السَّلامُ عَلى فُلانٍ وفُلانٍ. فَقالَ النَّبِيُّ ﷺ: «لا تَقُولُوا: السَّلامُ عَلى اللهِ، فإنَّ اللهَ هُوَ السَّلامُ. وَلٰكِنْ قُولُوا: التَّحِيَّاتُ للهِ، والصَّلواتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبِيُّ وَرَحْمَةُ اللهِ وبَرَكاتُه، السَّلامُ عَلَيْنا وَعَلى عِبادِ اللهِ الصَّالِحينَ - فإنَّكُمْ إذَا قُلْتُمْ ذلكَ أصابَ كُلَّ عَبْدٍ في السَّماءِ أوْ بَينَ السَّماءِ وَالأرْضِ - أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ، وَأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. ثُمَّ لِيَتَخَيَّرْ مِنَ الدُّعاءِ أعْجَبَهُ إلَيْهِ فَيَدْعُو». [راجع: ٨٣١]

(151) CHAPTER. No cleaning (rubbing) one's forehead and nose till one has completed *Aṣ-Ṣalāt* (the prayer).

(١٥١) **بابٌ مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ وَأنْفَهُ حَتَّى صَلَّى،**

And Abū 'Abdullāh said: I saw Al-Ḥumaidī quoting this *Ḥadīth* (No.798) to support his argument that the forehead should not be cleaned (rubbed) in *Aṣ-Ṣalāt* (prayer).

قالَ أبُو عَبْدِ اللهِ: رَأيْتُ الحُمَيْدِيَّ يَحْتَجُّ بِهٰذَا الحَدِيثِ أنْ لا يَمْسَحَ الجَبْهَةَ في الصَّلاةِ.

836. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ prostrating in mud and water and saw the mark of mud on his forehead.

٨٣٦ - **حَدَّثَنَا** مُسْلِمُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى عَنْ أبي سَلَمَةَ قالَ: سَألْتُ أبا سَعِيدٍ الخُدْرِيَّ فَقالَ: رَأيْتُ رَسُولَ اللهِ ﷺ يَسْجُدُ في الماءِ والطِّينِ حَتَّى رَأيْتُ أثَرَ الطِّينِ في جَبْهَتِهِ. [راجع: ٦٦٩]

(152) CHAPTER. *Taslīm* [turning the face to the right and then to the left and saying "As-

(١٥٢) **بابُ التَّسْلِيمِ**

***Salāmu 'alaikum wa rahmat-ullāh*" at the end of the *Salāt* (prayers)].**

837. Narrated Umm Salama رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ finished his *Salāt* (prayers) with *Taslīm*, the women would get up and he would stay on for a while in his place before getting up.

Ibn Shihāb said, "I think (and Allāh knows better), that the purpose of his stay was that the women might leave before the men who had finished their *Salāt* (prayer)."

٨٣٧ - حدَّثَنَا مُوسَى بنُ إسماعِيلَ قَالَ: حدَّثنا إبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حدَّثَنا الزُّهْرِيُّ، عَنْ هِنْدِ بِنْتِ الحارِثِ أنَّ أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذَا سَلَّمَ قامَ النِّساءُ حِينَ يَقْضِي تَسْلِيمَهُ وَمَكَثَ يَسِيراً قَبْلَ أنْ يَقُومَ. قالَ ابنُ شِهابٍ: فأرَى وَاللهُ أعْلَمُ أنَّ مُكْثَهُ لِكَيْ يَنْفُذَ النِّساءُ قَبْلَ أنْ يُدْرِكَهُنَّ مَنِ انْصَرَفَ مِنَ القَوْمِ. [انظر: ٨٤٩، ٨٥٠]

(153) CHAPTER. To finish the *Salāt* (prayer) with *Taslīm* along with the *Imām*.

(١٥٣) بابٌ: يُسَلِّمُ حِينَ يُسَلِّمُ الإمامُ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما liked for those offering *Salāt* (prayers) behind the *Imām* to say *Taslīm* (immediately) after the *Imām* had said it.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَسْتَحِبُّ إذَا سَلَّمَ الإمامُ أنْ يُسَلِّمَ مَنْ خَلْفَهُ.

838. Narrated 'Itbān (bin Mālik) رَضِيَ اللهُ عَنْهُ: We offered *Salāt* (prayer) with the Prophet ﷺ and used to finish our *Salāt* with the *Taslīm* along with him.

٨٣٨ - حدَّثَنَا حِبَّانُ بنُ مُوسَى قالَ: أخْبرَنا عَبْدُاللهِ قالَ: أخْبرَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بنِ الرَّبِيعِ، عَنْ عِتْبانَ بنِ مالِكٍ قالَ: «صَلَّيْنا مَعَ النَّبِيِّ ﷺ فَسلَّمْنا حِينَ سَلَّمَ». [راجع: ٤٢٤]

(154) CHAPTER. Whoever did not say (a *Taslīm*) in addition to the *Taslīm* of the *Imām* but thought that *Taslīm* of the *Salāt* (prayer) was sufficient.

(١٥٤) بابٌ مَنْ لَمْ يَرِدّ السَّلامَ عَلَى الإمامِ، واكْتَفَى بِتَسْلِيمِ الصَّلاةِ

839. Narrated Mahmūd bin Ar-Rabī' رَضِيَ اللهُ عَنْهُ: I remember Allāh's Messenger ﷺ and also the mouthful of water which he took

٨٣٩ - حدَّثَنَا عَبْدَانُ قالَ: أخْبرَنا عَبْدُ اللهِ قالَ: أخْبرَنا مَعْمَرٌ

عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني مَحْمُودُ بنُ الرَّبِيعِ، وَزَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللهِ ﷺ وَعَقَلَ مَجَّةً مَجَّها مِنْ دَلْوٍ كانَ في دَارِهِمْ. [راجع: ٧٧]

from a bucket in our house and ejected (on me).

٨٤٠ - قالَ: سَمِعْتُ عِتْبانَ بنَ مالكٍ الأَنْصارِيَّ، ثُمَّ أَحَدَ بَني سالمٍ قالَ: «كُنْتُ أُصَلِّي لِقَوْمي بَني سالمٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَنْكَرْتُ بَصَري وإِنَّ السُّيُولَ تَحُولُ بَيْني وَبَيْنَ مَسْجِدِ قَوْمي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ في بَيْتي مَكاناً أَتخِذَهُ مَسْجِداً. فَقالَ: «أَفْعَلُ إِنْ شاءَ اللهُ». فَغَدَا عَلَيَّ رَسُولُ اللهِ ﷺ وأَبو بَكْرٍ مَعَهُ بَعْدَ ما اشْتَدَّ النَّهارُ. فاسْتَأْذَنَ النَّبِيُّ ﷺ فأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حتَّى قالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فأَشارَ إِلَيْهِ مِنَ المكانِ الَّذي أَحَبَّ أَنْ يُصَلِّيَ فيهِ. فَقامَ فَصَفَفْنا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنا حِينَ سَلَّمَ. [راجع: ٤٢٤]

840. I heard from 'Itbān bin Mālik Al-Anṣārī, who was one from Banī Sālim, saying, "I used to lead my tribe of Banī Sālim in *Ṣalāt* (prayer). Once I went to the Prophet ﷺ and said to him, 'I have weak eyesight and at times the rain-water floods intervenes between me and the mosque of my tribe and I wish that you would come to my house and offer *Ṣalāt* at some place so that I could take that place as a *Muṣalla* (appointed place for *Ṣalāt*). He said, "If Allāh will, I will do so." Next day Allāh's Messenger ﷺ along with Abū Bakr رَضِيَ اللهُ عَنْهُ came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to offer *Ṣalāt* in your house?" I pointed to a place in the house where I wanted him to offer *Ṣalāt*. So he stood up for the *Ṣalāt* and we aligned behind him. He completed the *Ṣalāt* with *Taslīm* and we did the same simultaneously."

(١٥٥) بابُ الذِّكْرِ بَعْدَ الصَّلاةِ

(155) CHAPTER. The *Dhikr* (remembering Allāh by Glorifying, Praising and Magnifying Him) after *Aṣ-Ṣalāt* (the prayer).

٨٤١ - حدَّثَنا إِسحاقُ بنُ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أَخْبرَنا ابنُ جُرَيْجٍ قالَ: أَخْبرَني عَمْرٌو أَنَّ أَبا مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ أَخْبرَهُ أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَخْبرَهُ: أَنَّ

841. Narrated Abu Ma'bad, the freed slave of Ibn 'Abbās: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما told me, "In the lifetime of the Prophet ﷺ it was the custom to remember Allāh (*Dhikr*) by glorifying, praising and magnifying Allāh aloud after the compulsory congregational *Ṣalāt* (prayers)." Ibn 'Abbās further said, "When I heard the *Dhikr*, I would learn that

the compulsory congregational *Ṣalāt* had ended."

رَفْعَ الصَّوْتِ بالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ المَكْتُوبَةِ كانَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ. وقالَ ابنُ عَبَّاسٍ: كُنْتُ أعْلَمُ إذَا انْصَرَفُوا بِذلِكَ إذَا سمِعْتُهُ. [انظر: ٨٤٢]

842. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I used to recognise the completion of *As-Salāt* (the prayer) of the Prophet ﷺ by hearing *Takbīr*.

٨٤٢ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا سُفْيانُ قالَ: حَدَّثَنَا عمْرٌو قَالَ: أَخْبَرَني أَبُو مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ أعْرِفُ انْقِضاءَ صَلاةِ النَّبِيِّ ﷺ بالتَّكْبِيرِ قَالَ عَلِيٌّ حدَّثنَا سُفْيَانُ، عَنْ عَمرٍو قَالَ كان أبو معبدٍ أصدقَ موالي ابنِ عبَّاسٍ قَالَ عَلِيٌّ واسْمُهُ نَافِذٌ. [راجع: ٨٤١]

843. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Some poor people came to the Prophet ﷺ and said, "The wealthy people will get higher grades and will have permanent enjoyment, and they offer *Ṣalāt* (prayer) like us and observe *Ṣaum* (fast) as we do. They have more money by which they perform the *Ḥajj*, and *'Umra*; fight and struggle in Allāh's Cause and give in charity." The Prophet ﷺ said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say *Subḥān Allāh, Alḥamdu-lillāh* and *Allāhu Akbar* thirty-three times each after every (compulsory) *Ṣalāt* (prayer)." We differed and some of us said that we should say *Subḥān Allāh* thirty three times and *Alḥamdu lillāh* thirty-three times and *Allahū Akbar*

٨٤٣ - حدَّثَنَا مُحَمَّدُ بنُ أبي بَكْرٍ قالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جاءَ الفُقَرَاءُ إلى النَّبِيِّ ﷺ فَقالُوا: ذَهَبَ أهْلُ الدُّثُورِ مِنَ الأمْوَالِ بالدَّرَجاتِ العُلَى وَالنَّعِيمِ المُقِيمِ، يُصَلُّونَ كما نُصَلِّي، ويَصُومُونَ كما نَصُومُ. ولَهُمْ فَضْلُ أمْوَالٍ يَحُجُّونَ بها، ويَعْتَمِرُونَ، ويُجاهِدُونَ، ويَتَصَدَّقُونَ. فَقالَ: «ألا أُحَدِّثُكُمْ بِمَا إنْ أخَذْتُمْ بِهِ أدْرَكْتُم مَنْ سَبَقَكُمْ ولَمْ يُدْرِكْكُمْ أحَدٌ بَعدكُمْ وكُنْتُمْ خَيرَ مَنْ أنْتم بَينَ ظَهْرَانَيْهِمْ إلَّا مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ، وَتَحْمَدُونَ

وتُكَبِّرُونَ خَلْفَ كُلِّ صَلاةٍ ثَلاثاً وثَلاثِينَ»، فاخْتَلَفْنا بَيْنَنا، فَقالَ بَعْضُنا: نُسَبِّحُ ثَلاثاً وَثَلاثِينَ، ونَحْمَدُ ثَلاثاً وثَلاثِينَ، ونُكَبِّرُ أرْبَعاً وَثَلاثِينَ. فَرَجَعْتُ إلَيْهِ، فَقالَ: «تَقُولُ سُبْحانَ اللهِ وَالحَمْدُ للهِ وَاللهُ أكبرُ، حتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاثاً وَثَلاثِينَ».

[انظر: ٦٣٢٩]

thirty-four times. I went to the Prophet ﷺ who said, "Say, *Subhān Allāh* and *Alhamdu lillāh* and *Allāhu Akbar* all of them for thirty-three times."

٨٤٤ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ عَنْ عَبْدِ المَلِكِ بنِ عُمَيرٍ، عَنْ وَرَّادٍ كاتِبِ لِلْمُغِيْرَةِ بنِ شُعْبَةَ قالَ: أمْلى عَليَّ المُغيرَةُ في كِتابٍ إلى مُعاوِيَةَ أنَّ النَّبيَّ ﷺ كانَ يَقُولُ في دُبرِ كُلِّ صَلاةٍ مَكْتُوبَةٍ: «لا إلهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ، وهوَ عَلى كُلِّ شَيءٍ قَدِيرٌ، اللَّهُمَّ لا مانِعَ لِمَا أعْطَيْتَ، وَلا مُعْطِيَ لِمَا مَنَعْتَ، وَلا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ». وقالَ شُعْبَةُ عَنْ عَبْدِ المَلِكِ بنِ عُمَير بِهٰذا. وقالَ الحَسَنُ: جَدٌّ: غِنًى. عَنِ الحَكَمِ، عَنِ القاسِمِ بنِ مُخَيْمِرَةَ، عَنْ وَرَّادٍ بِهٰذا. [انظر: ١٤٧٧، ٢٤٠٨، ٥٩٧٥، ٦٣٣٠، ٦٤٧٣، ٦٦١٥، ٧٢٩٢]

844. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Once, Al-Mughīra رضي الله عنه dictated to me in a letter addressed to Mu'āwiyya that the Prophet ﷺ used to say after every compulsory *Salāt* (prayer), *"Lā ilāha illallāhu wahdahū lā sharīka lahu, lahul-mulku wa-lahul-hamdu, wa huwa alā kulli shai'in Qadīr. Allāhumma lā mani'ā limā a'taita, wa lā mu'tiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jadd.* (None has the right to be worshipped but Allāh and He has no partner in Lordship or in worship or in the Names and the Qualities[1] and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allāh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will." And Al-Hasan said, "*Al-Jadd* means riches (prosperity)'."

(١٥٦) **بابٌ**: يَسْتَقْبِلُ الإمامُ النَّاسَ إذَا سلَّمَ

(156) CHAPTER. The *Imām* should face the followers after finishing the prayer with *Taslīm*.

٨٤٥ - **حدَّثَنا** مُوسَى بنُ

845. Narrated Samura bin Jundab رضي الله

(1) (H.844) See *Tauhīd* in the glossary.

إسمَاعِيلَ قالَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ قالَ: حدَّثَنا أبُو رَجاءٍ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ قالَ: كانَ النَّبِيُّ ﷺ إذا صَلَّى صَلاةً أقْبَلَ عَلَيْنا بِوَجْهِهِ. [انظر: ١١٤٣، ١٣٨٦، ٢٠٨٥، ٢٧٩١، ٣٢٣٦، ٣٣٥٤، ٤٦٧٤، ٦٠٩٦، ٧٠٤٧]

عَنْهُ: The Prophet ﷺ used to face us on completion of the *Ṣalāt* (prayer).

٨٤٦ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ عَنْ صَالِحِ بنِ كَيْسانَ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ زَيْدِ بنِ خالِدٍ الجُهَنِيِّ أنَّهُ قالَ: صَلَّى لَنا النَّبِيُّ ﷺ صَلاةَ الصُّبْحِ بالحُدَيْبِيَةِ عَلى إثْرِ سَماءٍ كانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أقْبَلَ عَلى النَّاسِ فَقالَ: «هَلْ تَدْرُونَ ماذَا قالَ رَبُّكُمْ؟» قالُوا: اللهُ ورَسُولُهُ أعْلَم. قالَ: «أصْبَحَ مِنْ عِبادِي مُؤْمِنٌ بي وكافِرٌ. فأمَّا مَنْ قالَ: مُطِرْنا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذٰلِكَ مُؤْمِن بي كافِرٌ بالكَوْكَبِ. وَأمَّا مَنْ قالَ: بِنَوْءِ كَذَا وكَذَا، فَذٰلِكَ كافِرٌ بي وَمُؤْمِنٌ بالكَوْكَبِ». [انظر: ١٠٣٨، ٤١٤٧، ٧٥٠٣]

846. Narrated Zaid bin Khālid Al-Juhani رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in the *Fajr* prayer at Ḥudaibiya after a rainy night. On completion of the *Ṣalāt* (prayer), he faced the people and said, "Do you know what your Lord عز وجل has said (revealed)?" The people replied, "Allāh and His Messenger know better." He said, "Allāh has said, 'In this morning some of *Ibādī* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allāh, is the one (*'Ibādī*) who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in the star'."

٨٤٧ - حدَّثنا عَبْدُ اللهِ: سَمِعَ يَزِيدَ قالَ: أخْبرَنا حُمَيْدٌ، عَنْ أنَسٍ قالَ: أخَّرَ النَّبِيُّ ﷺ الصَّلاةَ ذاتَ لَيْلَةٍ إلى شَطْرِ اللَّيلِ ثُمَّ خَرَجَ عَلَيْنا، فَلَمَّا صَلَّى أقْبَلَ عَلَيْنا بِوَجْهِهِ فَقالَ: «إنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا وإنَّكُمْ لَنْ

847. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ delayed the *'Ishā'* prayer until midnight and then came to us. Having offered *Ṣalāt* (prayers) he faced us and said, "The people had offered and slept but you were in the *Ṣalāt* as long as you were waiting for it."

تَزَالُوا في صَلاةٍ ما انْتَظَرْتُمُ الصَّلاةَ».

[راجع: ٥٧٢]

(157) **CHAPTER. The staying of the *Imām* at his *Muṣalla* (praying place) after (finishing the prayer with) *Taslīm*.**

848. Narrated Nāfi': Ibn 'Umar رَضِيَ الله عَنْهُما used to offer prayers (*Nawāfil*) at the place where he had offered the compulsory prayer. Al-Qāsim (bin Muḥammad bin Abī Bakr) did the same.

The narration coming from Abū Hurairah رَضِيَ الله عَنْهُ (from the Prophet ﷺ) forbidding the *Imām* from offering prayers (optional prayer) at the same place where he has offered the compulsory prayer (is incorrect).

849. Narrated Umm Salama, رَضِيَ الله عَنها "The Prophet ﷺ after finishing the prayer with *Taslīm* used to stay at his place for a while."

Ibn Shihāb said, "I think (and Allāh knows better), that he used to wait for the departure of the women who had offered prayers."

850. Ibn Shihāb wrote that he had heard it from Hind bin Al-Ḥārith Al-Firāsiyya who heard it from Umm Salama, the wife of the Prophet ﷺ (Hind was from the companions of Umm Salama) who said, "When the Prophet ﷺ finished the prayer with *Taslīm*, the women would depart and enter their houses before Allāh's Messenger ﷺ departed."

(١٥٧) **بابُ مُكْثِ الإمامِ في مُصَلَّاهُ بَعْدَ السَّلامِ**

٨٤٨ - وقالَ لَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ أيُّوبَ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ يُصَلِّي في مَكانِهِ الَّذِي صَلَّى فِيهِ فَرِيْضَةً وَفَعَلَهُ القاسِمُ. ويُذْكَرُ عَنْ أبي هُرَيْرَةَ رَفَعَهُ: «لا يَتَطَوَّعُ الإمامُ في مَكانِهِ»، وَلَمْ يَصِحَّ.

٨٤٩ - **حدَّثَنا** أبُو الوَلِيدِ قالَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ قالَ: حدَّثَنا الزُّهْرِيُّ، عَنْ هِنْدَ بِنْتِ الحارِثِ، عَنْ أُمِّ سَلَمَةَ: أنَّ النَّبِيَّ ﷺ كانَ إذا سَلَّمَ يَمْكُثُ في مَكانِهِ يَسِيراً. قالَ ابنُ شِهابٍ: فَنُرَى - واللهُ أعلَمُ - لِكَيْ يَنْفُذَ مَنْ يَنْصَرِفُ مِنَ النِّساءِ.

[راجع: ٨٣٧]

٨٥٠ - وقالَ ابنُ أبي مَرْيَمَ: أخْبَرَنا نافِعُ بنُ يَزِيدَ قالَ: حَدَّثَني جَعْفَرُ بنُ رَبِيعَةَ أنَّ ابنَ شِهابٍ كَتَبَ إلَيْهِ قالَ: حدَّثَتْني هِنْدُ ابنَةُ الحارِثِ الفِراسِيَّةُ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ وكانَتْ مِنْ صَواحِباتِها قالَتْ: كانَ يُسَلِّمُ فَيَنْصَرِفُ النِّساءُ فَيَدْخُلْنَ بُيُوتَهُنَّ مِنْ قَبْلِ أنْ يَنْصَرِفَ رَسُولُ اللهِ ﷺ. وقالَ ابنُ وَهْبٍ، عَنْ يُونُسَ،

عَنِ ابنِ شِهابٍ: أخْبرَتْني هِنْدُ الفِراسِيَّةُ. وقالَ عُثمانُ بنُ عُمَرَ: أخْبرَنا يُونُسُ عَنِ الزُّهْريّ: حدَّثَتْني هِنْدُ القُرَشِيَّةُ. وقالَ الزُّبَيدِيُّ: أخْبرَني الزُّهْرِيُّ أنَّ هِنْداً بِنْتَ الحَارِثِ القُرَشِيَّةَ أخْبرَتْهُ وكانَتْ تَحتَ مَعْبَدِ بنِ المِقْدَادِ وهُوَ حَلِيفُ بَني زُهْرَةَ وكانَتْ تَدْخُلُ عَلى أَزْوَاجِ النَّبيِّ ﷺ. وقالَ شُعَيْبٌ: عَنِ الزُّهْرِيِّ: حدَّثَتْني هِنْدُ القُرَشِيَّةُ. وقالَ ابنُ أبي عَتِيقٍ: عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ الفِرَاسِيَّةِ. وقالَ اللَّيْثُ: حدَّثَني يَحْيَى بنُ سَعِيدٍ: حدَّثَهُ ابنُ شِهابٍ عَنِ امْرَأةٍ مِنْ قُرَيْشٍ، حدَّثَتْهُ عَنِ النَّبيِّ ﷺ.

[راجع: ٨٣٧]

(158) CHAPTER. Whoever led the people in *Ṣalāt* (prayer) and remembered an urgent matter or necessity and had to pass over the people (to carry out that).

(١٥٨) بابٌ مَنْ صَلَّى بالنَّاسِ فذَكَرَ حاجَةً فَتَخَطَّاهُمْ

851. Narrated 'Uqba رَضِيَ اللهُ عَنْهُ: I offered the *'Aṣr* prayer behind the Prophet ﷺ at Al-Madīna. When he had finished the *Ṣalāt* (prayer) with *Taslīm*, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed.

The Prophet ﷺ came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allāh's worship, so I have ordered it to be distributed (in charity)."

٨٥١ - **حدَّثَنَا** مُحَمَّدُ بنُ عُبَيْدٍ قالَ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُمَرَ بنِ سَعِيدٍ قالَ: أخْبرَني ابنُ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ قالَ: صَلَّيْتُ وراءَ النَّبِيِّ ﷺ بالمَدِينَةِ العَصرَ فَسَلَّمَ فَقَامَ مُسْرِعاً فَتَخَطَّى رِقابَ النَّاسِ إلى بَعْضِ حُجَرِ نِسائِهِ، فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ فَرَأى أنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقالَ: «ذَكَرْتُ شَيْئاً مِنْ تِبْرٍ عِنْدَنا فَكَرِهْتُ أنْ

يَحْبِسَني، فَأَمَرْتُ بِقِسْمَتِهِ». [انظر: ١٢٢١، ١٤٣٠، ٦٢٧٥]

(159) CHAPTER. To leave or depart from the right and from the left after finishing from the *Ṣalāt* (prayers).

(١٥٩) بابُ الانْفِتالِ والانْصِرافِ عَنِ اليَمِينِ والشِّمالِ،

Anas bin Mālik used to leave off from his right and from his left, and he used to criticize all those who always aimed to leave from their right side only.

وكانَ أنسُ بنُ مالكٍ يَنْفَتِلُ عَنْ يَمِينِهِ وعَنْ يَسارِهِ، وَيَعِيبُ عَلى مَنْ يَتَوَخَّى أوْ مَنْ يَعْمِدُ الانْفِتالَ عَنْ يَمِينِهِ.

852. Narrated 'Abdullāh (bin Mas'ūd): You should not give away a part of your *Ṣalāt* (prayer) to Satan by thinking that it is necessary to depart (after finishing the *Ṣalāt*) from one's right side only; I have seen the Prophet ﷺ often departing from the left side.

٨٥٢ - حَدَّثَنَا أَبُو الوَلِيدِ قالَ: أَخْبَرَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ عُمارَةَ ابنِ عُمَيرٍ، عَنِ الأَسْوَدِ قالَ: قالَ عَبْدُ اللهِ: لا يَجْعَلْ أَحَدُكُمْ لِلشَّيْطانِ شَيْئاً مِنْ صَلاتِهِ يَرَى أَنَّ حَقّاً عَلَيْهِ أَنْ لا يَنْصَرِفَ إلَّا عَنْ يَمِينِهِ. لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ كَثِيراً يَنْصَرِفُ عَنْ يَسارِهِ.

(160) CHAPTER. What has been said about uncooked garlic, onion and leek.

(١٦٠) بابُ ما جاءَ في الثُّومِ النِّيءِ وَالبَصَلِ والكُرَّاثِ،

And the statement of the Prophet ﷺ "Whoever has eaten garlic or onion because of hunger or otherwise should not come near our mosque."

وَقَوْلِ النَّبِيِّ ﷺ: «مَنْ أَكَلَ الثُّومَ أَوِ البَصَلَ مِنَ الجُوعِ أو غَيرِهِ فَلا يَقْرَبَنَّ مَسْجِدَنا».

853. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During the holy battle of Khaibar the Prophet ﷺ said, "Whoever ate from this plant (i.e., garlic) should not enter our mosque."

٨٥٣ - حَدَّثَنَا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حَدَّثَني نافِعٌ: عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أَنَّ النَّبِيَّ ﷺ قالَ في غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ - يَعْني الثُّومَ - فَلا يَقْرَبَنَّ مَسْجِدَنا». [انظر: ٤٢١٥، ٤٢١٧، ٤٢١٨، ٥٥٢١، ٥٥٢٢]

854. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.'" I said, "What does he mean by that?" He replied, "I think he means only raw garlic."

٨٥٤ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قَالَ: حدَّثَنا أبُو عاصِمٍ قالَ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني عَطاءٌ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ أكَلَ مِنْ هذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلا يَغْشانا في مَسجِدِنَا». قُلْتُ: ما يَعْني بهِ؟ قالَ: ما أُراهُ يَعْني إلَّا نِيئَهُ. وقالَ مَخْلَدُ بنُ يَزِيدَ: عَنِ ابنِ جُرَيْجٍ: إلَّا نَتْنَهُ. [انظر: ٨٥٥، ٥٤٥٢، ٧٣٥٩]

855. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever eats garlic or onion should keep away from us, or keep away from our mosque or should remain in his house."

Jābir bin 'Abdullāh, in another narration said, "Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet ﷺ asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet ﷺ ordered that it should be brought near to some of his Companions who were with him. When the Prophet ﷺ saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e., the angels).'"

٨٥٥ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: زَعَمَ عَطاءٌ أنَّ جابِرَ بْنَ عَبْدِ اللهِ زَعَمَ أنَّ النَّبيَّ ﷺ قالَ: «مَنْ أكَلَ ثُوماً أوْ بَصَلاً فَلْيَعْتَزِلْنا، أوْ فَلْيَعْتَزِلْ مَسْجِدَنا أوْ لِيَقْعُدْ في بَيْتِهِ». وأنَّ النَّبيَّ ﷺ أُتيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ فَوَجَدَ لَها رِيحاً فَسأَلَ فَأُخْبِرَ بما فِيها مِنَ البُقُولِ فَقالَ: «قَرِّبُوها»، إلى بَعْضِ أصْحابِهِ كانَ مَعَهُ. فَلَمَّا رَآهُ كَرِهَ أكْلَها قالَ: «كُلْ فإنِّي أُناجِي مَنْ لا تُناجِي». [راجع: ٨٥٤]

وقالَ أحْمَدُ بنُ صالحٍ عَنِ ابنِ وَهْبٍ أُتيَ بِبَدْرٍ. قالَ ابنُ وَهْبٍ: يَعْني طَبَقاً فيهِ خَضِرَاتٌ. ولَمْ يَذْكُرِ اللَّيْثُ وأبُو صَفْوَانَ عَنْ يُونُسَ قِصَّةَ القِدْرِ، فَلا أدْري هُوَ مِنْ قَوْلِ الزُّهْريِّ أوْ في الحَدِيثِ.

856. Narrated 'Abdul 'Azīz: A man asked Anas رَضِيَ اللهُ عَنْهُ, "What did you hear from the Prophet ﷺ about garlic?" He said, "The Prophet ﷺ said, 'Whoever has eaten this plant should not come near us or he should not offer *Ṣalāt* (prayer) with us'."

٨٥٦ - حدَّثنا أبو مَعْمَرٍ قالَ: حدَّثنا عَبْدُ الوَارِثِ عَنْ عَبْدِ العَزِيزِ قالَ: سَأَلَ رَجُلٌ أنسَ بنَ مالكٍ، ما سَمِعْتَ نَبِيَّ اللهِ ﷺ يَذْكُرُ في الثُّومِ؟ فَقالَ: قالَ النَّبيُّ ﷺ: «مَنْ أكَلَ مِنْ هذِهِ الشَّجَرَةِ فَلا يَقْرَبْنا وَلا يُصَلِّيَنَّ مَعَنا». [انظر: ٥٤٥١]

(161) CHAPTER. The ablution for boys (youngsters). When they should perform *Ghusl* (take a bath) and *Ṭuhūr* (purification). Their attendance at congregational prayers, *'Eīd* prayers and funeral prayers and their rows in the prayers.

(١٦١) بابُ وُضُوءِ الصِّبْيانِ، ومَتى يَجِبُ عَلَيْهِمُ الغُسْلُ والطُّهُورُ، وحُضُورِهِمُ الجَماعَةَ والعِيدَيْنِ وَالجَنائِزَ، وصُفُوفِهِمْ؟

857. Narrated Ibn 'Abbās: The Prophet ﷺ passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. I said, "O Abā 'Amr! Who told you about it?" He said, "Ibn 'Abbās."

٨٥٧ - حدَّثنا ابنُ المُثَنَّى قالَ: حدَّثني غُنْدَرٌ قالَ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ سُلَيْمانَ الشَّيْبانيَّ قالَ: سمِعْتُ الشَّعْبيَّ قالَ: أخْبرَني مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلى قَبرٍ مَنْبُوذٍ فأمَّهُمْ وَصَفُّوا عَلَيْهِ فَقُلْتُ: يا أبا عَمْرٍو مَنْ حدَّثَك؟ فَقالَ: ابنُ عَبَّاسٍ. [انظر: ١٢٤٧، ١٣١٩، ١٣٢١، ١٣٢٢، ١٣٢٦، ١٣٣٦، ١٣٤٠]

858. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "*Ghusl* (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty."

٨٥٨ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثني صَفْوَانُ بنُ سُلَيمٍ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبيِّ ﷺ قالَ: «الغُسْلُ يَوْمَ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحْتَلِمٍ». [انظر: ٨٧٩، ٨٨٠، ٨٩٥، ٢٦٦٥]

859. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: One night I slept at the house of my aunt Maimūna and the Prophet ﷺ slept (too). He got up [for *Ṣalāt* (prayer)] in the last hours of the night and performed a light ablution from a hanging leather water-skin. ('Amr, the subnarrator described that the ablution was very light). Then he stood up for *Ṣalāt* and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and offered prayers as much as Allāh will. Then he lay down and slept and I heard his breath sounds till the *Mu'adh-dhin* came to him to inform him about the *(Fajr)* prayer. He left with him for the *Ṣalāt* and offered *Ṣalāt* without repeating the ablution. (Sufyān the subnarrator said: We said to 'Amr, "Some people say, 'The eyes of the Prophet ﷺ sleep but his heart never sleeps'." 'Amr said, " 'Ubaid bin 'Umair said, 'The dreams of the Prophets are Divine Revelations. Then he recited, '...O my son, I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh...)" (V.37:102).

٨٥٩ - **حدَّثنا** عَلي بنُ عَبْدِ اللهِ قالَ: أخبرَنا سُفيانُ عَنْ عَمْرٍو قالَ: أخْبرَني كُرَيْبٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ عِنْدَ خالَتِي مَيْمُونَةَ لَيْلَةً فَنامَ النَّبِيُّ ﷺ، فَلَمَّا كانَ في بَعْضِ اللَّيْلِ قامَ رَسُولُ اللهِ ﷺ فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءاً خَفِيفاً، يُخَفِّفُهُ عَمْرٌو ويُقَلِّلُهُ جِدًّا. ثُمَّ قامَ يُصَلِّي فَقُمْتُ فَتَوَضَّأْتُ نَحْواً مِمَّا تَوَضَّأَ. ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسارِهِ فَحَوَّلَني فَجَعَلَني عَنْ يَمِينِهِ. ثُمَّ صَلَّى ما شاءَ اللهُ. ثُمَّ اضْطَجَعَ فَنامَ حتَّى نَفَخَ. فأتاهُ المُنادِي يُؤْذِنُهُ بالصَّلاةِ. فَقامَ مَعَهُ إلى الصَّلاةِ فَصَلَّى ولَمْ يَتَوَضَّأْ. قُلْنا لِعَمْرٍو: إنَّ ناساً يَقُولُونَ: إنَّ النَّبِيَّ ﷺ تَنامُ عَيْنُهُ وَلا يَنامُ قَلْبُهُ. قالَ عَمْرٌو: سَمِعْتُ عُبَيْدَ بنَ عُمَيرٍ يَقُولُ: إنَّ رُؤْيا الأنْبياءِ وَحْيٌ ثُمَّ قَرَأ: ﴿إِنِّيٓ أَرَىٰ فِي ٱلْمَنَامِ أَنِّيٓ أَذْبَحُكَ﴾ [الصافات: ١٠٢]. [راجع: ١١٧]

860. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: My grandmother Mulaika invited Allāh's Messenger ﷺ for a meal which she had prepared specially for him. He ate some of it and said, "Get up. I shall lead you in the prayer." I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allāh's Messenger ﷺ stood on it and offered two *Rak'a*; and the orphan was with me (in the first row), and the old lady stood behind us.

٨٦٠ - **حدَّثنا** إسماعِيلُ قالَ: حدَّثني مالكٌ عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ: أنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ ﷺ لِطَعامٍ صَنَعَتْهُ فَأكَلَ مِنْهُ فَقالَ: «قُومُوا فَلأُصَلِّيَ بِكُمْ». فَقُمْتُ إلى حَصِيرٍ لَنا قَدِ اسْوَدَّ مِنْ طُولِ ما لَبِثَ فَنَضَحْتُهُ بِماءٍ، فَقامَ رَسُولُ اللهِ ﷺ وَاليَتِيمُ

مَعِي وَالعَجُوزُ مِنْ وَرَائِنا فَصَلَّى بِنا رَكْعَتَيْنِ. [راجع: ٣٨٠]

861. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I came riding a she-ass and I, then, had just attained the age of puberty. Allāh's Messenger ﷺ was leading the people in *Ṣalāt* (prayer) at Minā facing no wall. I passed in front of the row and let loose the she-ass for grazing and joined the row and no one objected to my deed.

٨٦١ - **حَدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: أَقْبَلْتُ رَاكِباً عَلى حِمارٍ أَتانٍ وَأَنا يَوْمَئِذٍ قَدْ ناهَزْتُ الاحْتِلامَ ورَسُولُ اللهِ ﷺ يُصَلِّي بالنَّاسِ بِمِنًى إلى غَيرِ جِدَارٍ، فَمَرَرْتُ بَينَ يَدَيْ بَعْضِ الصَّفِّ فَنَزَلْتُ وأَرْسَلْتُ الأَتانَ تَرْتَعُ وَدَخَلْتُ في الصَّفِّ فَلَمْ يُنْكِرْ ذلكَ عَلَيَّ أَحَدٌ. [راجع: ٧٦]

862. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once Allāh's Messenger ﷺ delayed the *'Ishā'* prayer till 'Umar informed him that the women and children had slept. Then Allāh's Messenger ﷺ came out and said: "None from amongst the dwellers of earth have offered this *Ṣalāt* (prayer) except you." In those days none but the people of Al-Madīna used to offer *Ṣalāt* (prayer).

٨٦٢ - **حَدَّثَنا** أَبُو اليمانِ قالَ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائِشَةَ قالَتْ: أَعْتَمَ النَّبِيُّ ﷺ. وقالَ عَيَّاشٌ: حدَّثَنا عَبْدُ الأَعْلى قالَ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أَعْتَمَ رَسُولُ اللهِ ﷺ في العِشاءِ حتَّى نَادَى عُمَرُ: قَدْ نامَ النِّساءُ والصِّبْيانُ. فَخَرَجَ رَسُولُ اللهِ ﷺ فَقالَ: «إنَّهُ لَيسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يُصَلِّي هذهِ الصَّلاةَ غَيرَكُمْ» ولَمْ يَكُنْ أحدٌ يَوْمَئِذٍ يُصَلِّي غَيرَ أَهْلِ المَدِينَةِ. [راجع: ٥٦٦]

863. Narrated 'Abdur Raḥmān bin 'Ābis: A person asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما,

٨٦٣ - **حَدَّثَنا** عَمْرُو بنُ عَلِيّ

قال: حدَّثَنا يَحْيى قالَ: حدَّثَنا سُفْيانُ قَالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ لَهُ رَجُلٌ: شَهِدْتَ الخُروجَ مَعَ رَسُولِ اللهِ ﷺ؟ قالَ: نَعَمْ، ولَوْلا مَكاني مِنْهُ ما شَهِدْتُهُ، يَعْني مِنْ صِغَرِهِ، أتى العَلَمَ الَّذي عِنْدَ دارِ كَثيرِ بنِ الصَّلْتِ ثُمَّ خَطَبَ ثُمَّ أتى النِّساءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ أنْ يَتَصَدَّقْنَ، فَجَعَلَتِ المَرْأَةُ تُهْوي بِيَدِها إلى حَلْقِها تُلْقي في ثَوْبِ بِلالٍ. ثُمَّ أتى هُوَ وبِلالٌ البَيْتَ. [راجع: ٩٨]

"Have you ever presented yourself at the (*'Eīd*) prayer with Allāh's Messenger ﷺ?" He replied, "Yes. And had it not been for my kinship (position) with the Prophet, it would not have been possible for me to do so (for he was too young). The Prophet ﷺ went to the mark near the house of Kat̲h̲īr bin Aṣ-Ṣalt and delivered a *Khutba* (religious talk). He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilāl. Then the Prophet ﷺ and Bilāl came to the house."

(١٦٢) بابُ خُروجِ النِّساءِ إلى المَساجِدِ باللَّيْلِ والغَلَسِ

(162) CHAPTER. Going of women to the mosques at night and in darkness.

٨٦٤ - **حدَّثَنا** أبو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أعْتَمَ رَسُولُ اللهِ ﷺ بالعَتَمَةِ حتَّى ناداهُ عُمَرُ: نامَ النِّساءُ والصِّبْيانُ. فَخَرَجَ النَّبِيُّ ﷺ فَقالَ: «ما يَنْتَظِرُها أحَدٌ غَيْرُكُمْ مِنْ أهْلِ الأرْضِ» وَلا يُصَلَّى يَوْمَئِذٍ إلَّا بالمَدِينَةِ. وكانُوا يُصَلُّونَ العَتَمَةَ فِيما بَيْنَ أنْ يَغيبَ الشَّفَقُ إلى ثُلُثِ اللَّيْلِ الأوَّلِ. [راجع: ٥٦٦]

864. Narrated 'Āis̲h̲ah رَضِيَ اللهُ عَنْها: Once Allāh's Messenger ﷺ delayed the *'Is̲h̲ā'* prayer till 'Umar informed him that the women and children had slept. The Prophet ﷺ came out and said, "None except you from amongst the dwellers of earth were waiting for this *Ṣalāt* (prayer)." In those days, none offered *Salāt* except the people of Al-Madīna and they used to offer the *'Is̲h̲ā'* prayer between the disappearance of the twilight and the first third of the night.

٨٦٥ - **حدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ

865. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If your women ask permission to go to the mosque at night, allow them."

عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إذا اسْتَأذَنَكُمْ نِساؤُكُمْ باللَّيْلِ إلى المَسْجِدِ فَأذَنُوا لهُنَّ». تابَعَهُ شُعْبَةُ، عَنِ الأعمَشِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. [انظر: ٨٧٣، ٨٩٩، ٩٠٠، ٥٢٣٨]

(163) CHAPTER. The waiting of the people for the religious learned *Imām* to get up (after the prayer to depart).

(١٦٣) بابُ انْتظارِ النَّاسِ قِيامَ الإمامِ العالِمِ

866. Narrated Umm Salama رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: In the lifetime of Allāh's Messenger ﷺ the women used to get up when they finished their compulsory *Ṣalāt* (prayers) with *Taslīm*. The Prophet ﷺ and the men would stay on at their places as long as Allāh will. When the Prophet ﷺ got up, the men would then get up.

٨٦٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا عُثمانُ بنُ عُمَرَ قالَ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَتْني هِنْدُ بِنْتُ الحارِثِ أنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أخْبرَتْها أنَّ النِّساءَ في عَهْدِ رَسُولِ اللهِ ﷺ كُنَّ إذَا سَلَّمْنَ مِنَ المَكْتُوبَةِ قُمْنَ وَثَبَتَ رَسُولُ اللهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجالِ ما شاءَ اللهُ. فإذَا قامَ رَسُولُ اللهِ ﷺ قامَ الرِّجالُ.

867. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ finished the *Fajr* prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

٨٦٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ ح وحدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ يَحْيىٰ بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ قالَتْ: إنْ كانَ رَسُولُ اللهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّساءُ مُتَلَفِّعاتٍ بِمُرُوطِهِنَّ ما يُعْرَفْنَ مِنَ الغَلَسِ. [راجع: ٣٧٢]

868. Narrated 'Abdullāh bin Abī Qatāda Al-Anṣārī: My father said, "Allāh's Messenger ﷺ said, "Whenever I stand for

٨٦٨ - **حدَّثَنا** مُحَمَّدُ بنُ مِسْكِينٍ قالَ: حدَّثَنا بِشْرٌ قالَ: أخبرَنا

Ṣalāt (prayer), I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble.'"

الأوْزَاعِيُّ قَالَ: حدَّثَني يَحْيى بنُ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ الأنْصَارِيِّ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنّي لأقُومُ إلى الصَّلاةِ وَأنا أُرِيدُ أنْ أُطَوِّلَ فِيها فَأسمَعُ بُكاءَ الصَّبيِّ فَأتَجَوَّزُ في صَلاتي كَرَاهِيَةَ أنْ أشُقَّ عَلى أُمِّهِ». [راجع: ٧٠٧]

869. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Had Allāh's Messenger ﷺ known what the women were doing, he would have forbidden them from going to the mosque as the women of Banī Israēl were forbidden.

Yaḥyā bin Sa'īd (a subnarrator) asked 'Amra (another subnarrator), "Were the women of Banī Israēl forbidden?" She replied, "Yes."

٨٦٩ - **حدَّثَنا** عَبْدُاللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بنتِ عَبدِ الرَّحمٰنِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: لَوْ أدْرَكَ النَّبيُّ ﷺ ما أحْدَثَ النِّساءُ لَمَنَعَهُنَّ المَسْجِدَ كما مُنِعَتْ نِساءُ بَني إسْرَائِيلَ. قُلْتُ لِعَمْرَةَ: أوَمُنِعْنَ؟ قالَتْ: نَعَمْ.

(164) CHAPTER. The *Ṣalāt* (prayer) of women behind men.

(١٦٤) **بابُ** صَلاةِ النِّساءِ خَلْفَ الرِّجالِ

870. Narrated Umm Salama رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ completed the *Ṣalāt* (prayer) with *Taslīm*, the women used to get up immediately and Allāh's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhrī) said, "We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them]."

٨٧٠ - **حدَّثَنا** يَحْيى بنُ قَزَعَةَ قالَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذَا سَلَّمَ قامَ النِّساءُ حِينَ يَقْضِي تَسْلِيمَهُ، ويَمْكُثُ هُوَ في مَقامِهِ يَسِيراً قَبْلَ أنْ يَقُومَ. قالَ: نَرَى - واللهُ أعْلَمُ - أنَّ ذلكَ كانَ لِكَيْ يَنْصَرِفَ النِّساءُ قَبْلَ أنْ يُدْرِكَهُنَّ أحَدٌ مِنَ الرِّجالِ».

871. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayers) in the

٨٧١ - **حدَّثَنا** أبو نُعيمٍ قالَ:

house of Umm Sulaim; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

حدَّثنا سُفْيان بْنُ عُيَيْنَةَ، عَنْ إسحاقَ بنَ عَبدِ اللهِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبيُّ ﷺ في بَيْتِ أُمِّ سُلَيم فَقُمْتُ وَيَتيمٌ خَلْفَهُ وأُمُّ سُلَيم خَلْفَنا. [راجع: ٣٨٠]

(165) CHAPTER. Returning of the women immediately after the *Fajr* prayer and their staying in the mosque for a short period only.

(١٦٥) بابُ سُرْعَةِ انْصِرافِ النِّساءِ مِنَ الصُّبحِ وقِلَّةِ مُقامِهِنَّ في المَسْجِدِ

872. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer the *Fajr* prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

٨٧٢ - **حدَّثنا** يَحْيى بنُ مُوسَى قالَ: حدَّثنا سَعِيدُ بنُ مَنْصُورٍ قالَ: حدَّثنا فُلَيْحٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبيهِ عَنْ عائِشَةَ: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي الصُّبْحَ بِغَلَسٍ فَيَنْصَرِفْنَ نِساءُ المُؤْمِنِينَ لا يُعْرَفْنَ مِنَ الغَلَسِ أو لا يَعْرِفْنَ بَعْضُهُنَّ بَعْضَها. [راجع: ٣٧٢]

(166) CHAPTER. A woman shall ask her husband's permission (on wishing) to go to the mosque.

(١٦٦) بابُ اسْتِئذانِ المَرْأةِ زَوْجَها بالخُروجِ إلى المَسْجِدِ

873. Narrated Sālim bin 'Abdullāh: My father said, "The Prophet ﷺ said, 'If the wife of any one of you asks permission (to go to the mosque), do not forbid her.'"

٨٧٣ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا يَزيدُ بنُ زُرَيْعٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْريِّ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ، عَنْ أبيهِ عَنِ النَّبيِّ ﷺ: «إذا اسْتَأذَنَتِ امْرَأةُ أحَدِكُمْ فلا يَمْنَعْها». [راجع: ٨٦٥]

بابُ صلاةِ النساءِ خلفَ الرّجالِ

874. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayers) in the house of Umm Sulaim; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

٨٧٤ - **حدَّثنا** أبو نعيم قال: حدَّثنا ابنُ عُيَينةَ عن إسحاقَ عن أنسٍ قال: صَلَّى النبيُّ ﷺ فى بَيتِ أُمِّ

سُلَيم، فقمتُ ويتيمٌ خَلفهُ وَأُمُّ سُليمٍ خَلفَنا. [راجع: ٣٨٠]

٨٧٥ - **حدّثنا** يَحْيَىٰ بنُ قَزَعة حدَّثنا إبراهيمُ بن سعد عنِ الزُّهريِّ عن هند بنتِ الحارثِ عن أُم سَلمة قالت: كان رسولُ اللهِ ﷺ إذا سلَّم قام النساءُ حِينَ يَقضي تَسليمَهُ، وهو يَمكثُ في مَقامِهِ يَسيراً قبلَ أَن يقوم. قالَ: نُرى - واللهُ أَعلمُ - أَنَّ ذٰلك كان لِكيْ ينصرِف النساءُ قبلَ أَن يُدرِكهنَّ الرجالُ».

875. Narrated Umm Salama رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ completed the *Ṣalāt* (prayer) with *Taslīm*, the women used to get up immediately and Allāh's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhrī) said, "We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them]."

END OF VOLUME I

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 2

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 2

Translated by:
الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض، المملكة العربية السعودية
DARUSSALAM
Publishers & Distributors
Riyadh-Saudi Arabia

Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
P.O. Box 22743, Riyadh 11416
Tel. 4033962 - Fax: 4021659
Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data
Al-Bukhari, Muhammed Ibn Ismaiel
Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.-
Riyadh.
500p., 14x21cm
ISBN: 9960-717-31-3 (set)
9960-717-31-1 (v.1)
1- Al-Hadith - Six books   I- Khan, Muhammad Muhsin (tr.)
II-Title
235.1 dc   0887/18

Legal Deposit no. 0887/18
ISBN: 9960-717-31-3 (set)
9960-717-32-1 (v.1)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم ١٣٣٥/خ
التاريخ ٢١/١١/١٤٠٤
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد :

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

4

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ ١٠ / ٤ / ١٣٩٨
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :
الدكتور محمد محسن خان :
تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME TWO

فهـرس الجـزء الثـاني

14 - THE BOOK OF *WITR* 76

15 - THE BOOK OF *AL-ISTISQĀ'* 82

16 - THE BOOK OF THE ECLIPSES 101

17 - THE BOOK OF PROSTRATION DURING THE RECITATION OF THE QUR'ĀN................................. 117

18 - THE BOOK OF ABRIDGED OR SHORTENED PRAYERS *(AT-TAQṢĪR)*

19 - THE BOOK OF *ṢALĀT-UT- TAHAJJUD* (NIGHT PRAYER)

22 - THE BOOK OF *AṢ-SAHW*

23 - THE BOOK OF FUNERALS [*AL-JANĀ'IZ*]

25 – THE BOOK OF *ḤAJJ* 343

11 - THE BOOK OF *AL-JUMU'AH* (FRIDAY)

١١ - كتاب الجمعة

(1) CHAPTER. The prescription of Friday [*Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] and *Khuṭba* (religious talk) according to the Statement of Allāh تعالى: "When the call is proclaimed for the *Salāt* (prayer) of Friday (*Jumu'ah* prayer) come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khuṭba*) and *Ṣalāt* (prayer)] and leave off business (and every other thing)." (V.62:9)

(١) بابُ فَرْضِ الجُمُعَةِ،
لِقَوْلِ اللهِ تعالى: ﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ﴾ فاسْعوا: فامْضوا [الجمعة: ٩].

876. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Scripture before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like *Khutba* (religious talk)], (*Jumu'ah* prayer etc.) was made compulsory for them but they differed about it. So, Allāh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) the following day (i.e. Saturday) and the Christians' (is) the day after the following day (i.e. Sunday)."

٨٧٦ - **حدَّثنا** أبو اليمانِ قالَ: أخبرَنا شُعَيبٌ قالَ: حدَّثنا أبو الزِّنادِ أنَّ عَبدَ الرَّحمٰنِ بنَ هُرمُزَ الأعرَجَ - مَولى رَبيعَةَ بنِ الحَارِثِ - حدَّثَهُ أنَّه سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «نَحنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ، بَيدَ أنَّهُم أوتُوا الكِتابَ مِن قَبلِنا، ثُمَّ هذا يومُهُمُ الذي فُرِضَ عَلَيهِم فاخْتَلَفُوا فِيهِ فَهَدَانا اللهُ لَهُ فالنَّاسُ لنا فِيهِ تَبعٌ، اليَهُودُ غَداً والنَّصارى بَعد غَدٍ».

[راجع: ٢٣٨]

(2) CHAPTER. The superiority of taking a bath on Friday. And is it necessary for boys and women to attend the Friday (prayer)?

(٢) بابُ فَضلِ الغُسلِ يومَ الجُمُعَةِ، وَهَل عَلى الصَّبيِّ شُهُودُ يومِ الجُمُعَةِ؟ أو عَلى النِّساءِ؟

877. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Anyone of you attending the Friday (prayer) should take a bath."

٨٧٧ - **حدَّثنا** عَبدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ، عَن نافعٍ، عَن عَبدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا جاءَ أحَدُكُم الجُمُعَةَ فَلْيَغتَسِل». [انظر: ٨٩٤، ٩١٩]

878. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While 'Umar bin Al-Khaṭṭāb was standing and delivering the *Khutba* (religious talk) on a Friday, one of the Companions of the Prophet ﷺ, who was one of the foremost *Muhājir* (emigrants) came. 'Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the *Adhān*. I did not perform more than the ablution." There-upon 'Umar said to him, "Did you perform only the ablution although you know that Allāh's Messenger ﷺ used to order us to take a bath (on Fridays)?"

٨٧٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدِ بنِ أَسمَاءَ قالَ: حدَّثَنا جُوَيرِيَةُ بن أَسمَاءَ، عَنْ مالكٍ، عَنِ الزُّهريِّ، عَن سالمِ بنِ عَبدِ اللهِ بنِ عُمَرَ، عَنِ ابنِ عُمَرَ: أَنَّ عُمَرَ ابنَ الخَطَّابِ بَينما هُوَ قائمٌ في الخطبَةِ يَوْمَ الجُمُعَةِ إذ جَاءَ رَجُلٌ مِنَ المُهاجِرينَ الأَوَّلِينَ مِن أَصحَابِ النَّبِيِّ ﷺ، فَناداهُ عُمَرُ: أَيَّةُ ساعَةٍ هذِهِ؟ قالَ: إنّي شُغِلتُ فَلَم أَنقَلِب إلى أهلي حتَّى سَمِعتُ التَّأذِينَ فَلَمْ أزِد عَلَى أن تَوَضَّأتُ. فَقالَ: والوُضُوءُ أيضاً؟ وَقَد عَلِمتَ أنَّ رَسُولَ اللهِ ﷺ كانَ يَأمُرُ بالغُسلِ.

[انظر: ٨٨٢]

879. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

٨٧٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَن صَفوَانَ بنِ سُلَيمٍ، عَن عَطاءِ بنِ يَسارٍ، عَن أبي سَعيدٍ الخُدرِيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «غُسلُ يَومِ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحتَلِمٍ».

[راجع: ٨٥٨]

(3) CHAPTER. To perfume (oneself) before going for the Friday (prayer).

(٣) بابُ الطِّيبِ للجُمُعَةِ

880. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I testify that Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with *Siwāk*, and the using of perfume, if available."

'Amr (a subnarrator) said, "I confirm that the taking of a bath is compulsory, but as for

٨٨٠ - حَدَّثَنَا عَلِيُّ بنُ عبدِالله بنِ جَعفَرٍ قالَ: أَخْبَرَنَا حَرَمِيُّ بنُ عُمارَةَ قالَ: حدَّثَنا شُعبَةُ عَن أبي بَكرِ ابنِ المُنكَدِرِ قالَ: حدَّثَني عَمرُو بنُ سُلَيمٍ الأنصَارِيُّ قالَ: أَشْهَدُ عَلى أبي سَعِيدٍ قالَ: أشهَدُ عَلى رَسُولِ اللهِ ﷺ

قالَ: «الغُسلُ يَومَ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحتَلِمٍ، وأن يَستَنَّ، وَأن يَمَسَّ طِيباً إن وَجَدَ».

قالَ عَمرٌو: أمَّا الغُسلُ فأشهدُ أنَّهُ وَاجِبٌ، وأمَّا الاستِنانُ وَالطِّيبُ فاللهُ أعلَمُ، أوَاجِبٌ هُوَ أم لا؟ ولَكِن هٰكذَا في الحَدِيثِ.

قال أبُو عَبدِ اللهِ: هُوَ أخُو مُحَمَّدِ بنِ المُنكَدِرِ وَلم يُسَمَّ أبُو بَكرٍ هذَا، رَوَى عَنهُ بُكَيرُ بنُ الأشَجِّ وَسَعِيدُ بنُ أبي هِلالٍ وَعِدَّةٌ. وكانَ مُحَمَّدُ بنُ المُنكَدِرِ يُكنى بأبي بَكرٍ وأبي عَبدِ اللهِ. [راجع: ٨٥٨]

the *Siwāk* and the use of perfume, Allāh knows better whether it is obligatory or not, but according to the *Hadīth* it is as above."

(٤) بابُ فَضلِ الجُمُعَةِ

(4) CHAPTER. The superiority of *Jumu'ah* (prayer and *Khutba*).

[The weekly congregational *Salāt* (prayer) offered by Muslims at the time of *Salāt-uz-Zuhr* (*Zuhr* prayer). This *Salāt* (prayer) is preceded by a *Khutba* (religious talk).]

٨٨١ - حدَّثَنا عَبْدُاللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ عَنْ سُمَيٍّ - مَوْلَى أبي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ - عَنْ أبي صالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ غُسْلَ الجَنَابَةِ ثُمَّ رَاحَ فَكأنَّما قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ في السَّاعَةِ الثَّانِيَةِ فَكأنَّما قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ في السَّاعَةِ الثَّالِثَةِ فَكأنَّما قَرَّبَ كَبْشاً أقْرَنَ، وَمَنْ رَاحَ في السَّاعَةِ الرَّابِعَةِ فَكأنَّما قَرَّبَ دَجاجَةً.

881. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any person who takes a bath on Friday like the bath of *Janāba* and then goes for the *Salāt* (prayer) (in the first hour i.e., early), it is as if he had sacrificed a camel (in Allāh's Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the *Imām* comes out [i.e. starts delivering the *Khutba* (religious talk)], the angels present themselves to listen to the *Khutba*."

وَمَنْ رَاحَ فِي السَّاعَةِ الخَامِسَةِ فَكَأَنَّما قَرَّبَ بَيْضَةً. فإذَا خَرَجَ الإمامُ حَضَرَتِ المَلائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

(5) CHAPTER.

(٥) **بابٌ:**

882. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While 'Umar (bin Al-Khaṭṭāb) رَضِيَ اللهُ عَنْهُ was delivering the *Khuṭba* (religious talk) on a Friday, a man entered (the mosque). 'Umar رَضِيَ اللهُ عَنْهُ asked him, "What has detained you from the *Salāt* (prayer)?" The man said, "It was only that when I heard the *Adhān* I performed ablution (for the *Ṣalāt*)." On that 'Umar رَضِيَ اللهُ عَنْهُ said, "Did you not hear the Prophet ﷺ saying: 'Anyone of you going out for the Friday (prayer) should take a bath'?"

٨٨٢ - **حدَّثنا** أبُو نُعَيم قالَ: حدَّثنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ بَيْنَما هُوَ يَخْطُبُ يَوْمَ الجُمُعَةِ إذْ دَخَلَ رَجُلٌ فَقالَ عُمَرُ: لِمَ تَحْتَبِسُونَ عَنِ الصَّلاةِ؟ فَقالَ الرَّجُلُ: ما هُوَ إلَّا سَمِعْتُ النِّدَاءَ فَتَوَضَّأْتُ. فَقالَ: ألَم تَسْمَعُوا النَّبيَّ ﷺ يَقُول: «إذَا رَاحَ أحَدُكُمْ إلَى الجُمُعَةِ فَلْيَغْتَسِلْ». [راجع: ٨٧٨]

(6) CHAPTER. To use (hair) oil (on getting prepared) for the *Ṣalāt-ul-Jumu'ah* (Friday prayer).

(٦) **بابُ الدُّهْنِ لِلْجُمُعَةِ**

883. Narrated Salmān Al-Fārsī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds [for the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] and does not separate two persons sitting together (in the mosque), then offers *Ṣalāt* (prayers) as much as (Allāh has) written for him and then remains silent while the *Imām* is delivering the *Khuṭba* (religious talk), his sins in-between the present and the last Friday would be forgiven."

٨٨٣ - **حدَّثنا** آدَمُ قالَ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ قالَ: أخْبَرَني أبي، عَنِ ابنِ وَدِيعَةَ، عَنْ سَلْمانَ الفارِسِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ وَيَتَطَهَّرُ ما اسْتَطاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ أو يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي ما كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إذَا تَكَلَّمَ الإمامُ إلَّا غُفِرَ لَهُ ما بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى». [انظر: ٩١٠]

884. Narrated Ṭāwūs رَضِيَ اللهُ عَنْهُ: I said to Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, "The people are

٨٨٤ - **حدَّثنا** أبُو اليَمانِ قالَ:

narrating that the Prophet ﷺ said, 'Take a bath on Friday and wash your heads (i.e., take a thorough bath) even though you were not *Junub* and use perfume.'" On that Ibn 'Abbās replied, "I know about the bath, (i.e., it is essential) but I do not know about the perfume (i.e., whether it is essential or not.)"

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ طاوُسٌ: قُلْتُ لابْنِ عَبَّاسٍ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قالَ: «اغْتَسِلوا يَوْمَ الجُمُعَةِ وَاغْسِلُوا رُؤسَكُمْ. وَإِنْ لَمْ تَكُونُوا جُنُباً، وأَصِيبُوا مِنَ الطِّيبِ». قالَ ابنُ عَبَّاسٍ: أَمَّا الغُسْلُ فَنَعَمْ، وَأَمَّا الطِّيبُ فَلا أَدْرِي. [انظر: ٨٨٥]

885. Narrated Ṭāwūs: Ibn 'Abbās رَضِيَ الله عَنْهُما mentioned the statement of the Prophet ﷺ regarding the taking of a bath on Friday and then I asked him whether the Prophet ﷺ had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn 'Abbās) replied that he did not know about it.

٨٨٥ - **حدَّثنا** إبْرَاهِيمُ بنُ مُوسَى قالَ: أَخْبَرَنا هِشامٌ أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي إِبْرَاهِيمُ بنُ مَيْسَرَةَ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ في الغُسْلِ يَوْمَ الجُمُعَةِ، فَقُلْتُ لابْنِ عَبَّاسٍ: أَيَمَسُّ طِيباً أَوْ دُهناً إنْ كانَ عِنْدَ أَهْلِهِ؟ فَقالَ: لا أَعْلَمُهُ.

[راجع: ٨٨٤]

(7) CHAPTER. To wear the best available clothes (for the *Jumu'ah* prayer).

(٧) بابٌ: يَلْبَسُ أَحْسَنَ ما يَجِدُ

886. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ الله عَنْهُ saw a silken cloak (being sold) at the gate of the mosque and said to Allāh's Messenger ﷺ, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations". Allāh's Messenger ﷺ replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allāh's Messenger ﷺ and he gave one of them to 'Umar bin Al-Khaṭṭāb. On that 'Umar said, "O Allāh's Messenger! You have given me this cloak although on the cloak of 'Uṭārid (a cloak merchant who was selling that silken

٨٨٦ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ: أَنَّ عُمَرَ بنَ الخَطَّابِ رضي اللهُ عَنْهُ رَأى حُلَّةً سِيَراءَ عِنْدَ بابِ المَسْجِدِ. فَقالَ: يا رَسُولَ اللهِ لَوِ اشْتَرَيْتَ هذه فَلَبِسْتَها يَوْمَ الجُمُعَةِ ولِلْوَفْدِ إذا قَدِمُوا عَلَيْكَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما يَلْبَسُ هذِهِ مَنْ لا خَلاقَ لَهُ في الآخِرَةِ». ثُمَّ جاءَتْ رَسُولَ اللهِ ﷺ مِنها حُلَلٌ فأعْطَى مِنْهَا

عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ حُلَّةً، فَقالَ عُمَرُ: يا رَسُولَ اللهِ، كَسَوْتَنِيها وقَدْ قُلْتَ في حُلَّةِ عُطارِدٍ ما قُلْتَ؟ قالَ رَسُولُ اللهِ ﷺ: «إنِّي لَمْ أكْسُكَها لِتَلْبَسَها». فَكَساها عُمَرُ ابنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أخاً لَهُ بِمَكَّةَ مُشْرِكاً. [انظر: ٩٤٨، ٢١٠٤، ٢٦١٢، ٢٦١٩، ٣٠٥٤، ٥٨٤١، ٥٩٨١، ٦٠٨١]

cloak at the gate of the mosque) you passed such and such a remark." Allāh's Messenger ﷺ replied, "I have not given you this to wear". And so 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ gave it to his pagan brother in Makkah to wear.

(٨) بابُ السِّوَاكِ يَوْمَ الجُمُعَةِ،

وقالَ أبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ: «يَسْتَنُّ».

(8) CHAPTER. To clean the teeth with *Siwāk* on Friday.

And Abū Sa'īd said that the Prophet ﷺ used to clean his teeth.

٨٨٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَوْلا أنْ أشُقَّ عَلى أُمَّتي - أوْ لَوْلا أنْ أشُقَّ عَلى النَّاسِ - لأمَرْتُهُمْ بالسِّوَاكِ مَعَ كُلِّ صَلاةٍ». [انظر: ٧٢٤٠]

887. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If I had not found it hard for my followers — or the people — I would have ordered them to clean their teeth with *Siwāk* for every *Ṣalāt* (prayer)."

٨٨٨ - حدَّثَنا أبُو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا شُعَيْبُ بنُ الحَبْحابِ قَالَ: حدَّثَنا أنَسٌ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أكْثَرْتُ عَلَيْكُمْ في السِّوَاكِ».

888. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have told you repeatedly to (use) the *Siwāk*." (The Prophet ﷺ put emphasis on the use of the *Siwāk*.)

٨٨٩ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ قالَ: أخْبرَنا سُفْيانُ عَنْ مَنْصُورٍ وَحُصَينٍ عَنْ أبي وَائِلٍ عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ ﷺ إذا قامَ مِنَ اللَّيْلِ يَشُوصُ فاهُ. [راجع: ٢٤٥]

889. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ got up at night [for the night *Ṣalāt* (prayer)], he used to clean his mouth.

(9) CHAPTER. Whoever cleans his teeth with *Siwāk* belonging to someone else.

(٩) **بابُ** مَنْ تَسَوَّكَ بِسِوَاكِ غَيْرِهِ

890. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 'Abdur-Raḥmān bin Abī Bakr came holding a *Siwāk* with which he was cleaning his teeth. Allāh's Messenger ﷺ looked at him. I requested 'Abdur-Raḥmān to give the *Siwāk* to me and after he gave it to me, I divided it into two, chewed one of it, and gave it to Allāh's Messenger ﷺ. Then he ﷺ cleaned his teeth with it and (at that time) he was resting against my chest.

٨٩٠ - **حدَّثنا** إسمَاعِيلُ قالَ: حدَّثني سُلَيْمانُ بنُ بِلالٍ قالَ: قالَ هِشام بنُ عُرْوَةَ: أخْبرَني أبي عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ وَمَعَهُ سِواكٌ يَسْتَنُّ بِهِ فَنَظَرَ إلَيْهِ رَسُولُ اللهِ ﷺ فَقُلْتُ لَهُ: أعْطِني هذا السِّواكَ يا عَبْدَ الرَّحْمٰنِ. فَأعْطانِيهِ، فَقَصَمْتُهُ. ثُمَّ مَضَغْتُهُ فأعْطَيْتُهُ رَسُولَ اللهِ ﷺ فاسْتَنَّ بِهِ وهُوَ مُسْتَسْنِدٌ إلى صَدْرِي. [انظر: ١٣٨٩، ٣١٠٠، ٣٧٧٤، ٤٤٣٨، ٤٤٤٦، ٤٤٤٩، ٤٤٥٠، ٤٤٥١، ٥٢١٧، ٦٥١٠]

(10) CHAPTER. What should be recited (from the Qur'ān) in the *Ṣalāt-ul-Fajr* (*Fajr* prayer) on Friday.

(١٠) **بابُ** ما يُقْرَأُ في صَلاةِ الفَجْرِ يَوْمَ الجُمُعَةِ

891. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to recite (the following) in the *Ṣalāt-ul-Fajr* (*Fajr* prayer) of Friday: *"Alif, Lām, Mīm, Tanzīl"* (*Sūrat Aṣ-Ṣajda*), (No.32) and *"Hal-āta-'alal-Insāni"* (i.e. *Sūrat Ad-Dahr*). (No.76).

٨٩١ - **حدَّثنا** أبو نُعَيم قالَ: حدَّثنا سُفْيانُ عَنْ سَعْدِ بنِ إبْراهِيمَ، عَن عَبْدِ الرَّحْمٰنِ - هُوَ ابنُ هُرْمُزَ الأعرج - عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ يَقْرَأ في الفَجْرِ يَوْمَ الجُمُعَةِ: ﴿الٓمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٢﴾﴾ [السَّجدة] و﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ [الدهر]. [انظر: ١٠٦٨]

(11) CHAPTER. To offer the *Ṣalāt-ul-Jumu'ah* [prayer and *Khuṭba* (religious talk)] in villages and towns.

(١١) **بابُ** الجُمُعَةِ في القُرَى وَالمُدُنِ

892. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهما: The first *Jumu'ah* (prayer) offered after the

٨٩٢ - **حدَّثني** مُحَمَّدُ بنُ المُثَنَّى

Jumu'ah (prayer) offered at the mosque of Allāh's Messenger ﷺ was in the mosque of the tribe of 'Abdul Qais at Jawātha in Baḥrain.

قَالَ: حدَّثَنا أبُو عامِرٍ العَقَدِيُّ قالَ: حدَّثَنا إبْرَاهِيمُ بنُ طَهْمانَ، عَنْ أبي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابنِ عَبَّاسٍ أنَّهُ قالَ: إنَّ أوَّلَ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمعَةٍ في مَسْجِدِ رَسُولِ اللهِ ﷺ في مَسْجِدِ عَبْدِ القَيْسِ بِجُوَاثَى مِنَ البَحْرَيْنِ. [انظر: ٤٣٧١]

893. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهما: I heard Allāh's Messenger ﷺ saying, "All of you are guardians."

Yūnus said: Ruzaiq bin Ḥukaim wrote to Ibn Shihāb while I was with him at Wādi Al-Qura saying, "Shall I lead the *Jumu'ah* (prayer)?" Ruzaiq was working on the land (i.e., farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihāb wrote (to Ruzaiq) ordering him to lead the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) and telling him that Sālim told him that 'Abdullāh bin 'Umar had said, "I heard Allāh's Messenger ﷺ saying, 'All of you are guardians and responsible for your wards and the things under your care. The *Imām* (i.e. ruler) is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.'"

Ibn Umar added, "I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

٨٩٣ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ المَرْوَزِيُّ قالَ: أخْبرَنا عَبْدُ اللهِ قالَ: أخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَنا سالِمُ بنُ عَبدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «كُلُّكُمْ رَاعٍ». وزَادَ اللَّيْثُ: قالَ يُونُسُ: كَتَبَ رُزَيْقُ بنُ حُكَيمٍ إلى ابنِ شِهابٍ وأنا مَعَهُ يَوْمَئِذٍ بِوَادِي القُرَى: هَلْ تَرَى أنْ أُجمِّعَ؟ وَرُزَيْقٌ عامِلٌ عَلى أرْضٍ يَعْمَلُها وفيها جَماعَةٌ مِنَ السُّودَانِ وغَيرِهِمْ، ورُزَيْقٌ يَوْمَئِذٍ عَلى أيْلَةَ، فَكَتَبَ ابنُ شِهابٍ، وأنا أسمَعُ، يَأمُرُهُ أنْ يُجَمِّعَ، يُخْبِرُهُ أنَّ سالماً حدَّثَه أنَّ عَبدَ اللهِ بنَ عُمَرَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ، وكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ: الإمَامُ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ، والرَّجُلُ رَاعٍ في أهْلِهِ وهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، والمَرْأَةُ رَاعِيَةٌ في بَيْتِ زَوْجِها وَمَسْؤُولَةٌ عَنْ رَعِيَّتِها، والخادِمُ رَاعٍ في مالِ سَيِّدِهِ وَمَسْؤولٌ

عَنْ رَعِيَّتِهِ. قالَ: وَحَسِبْتُ أنْ قَدْ قالَ: «والرَّجلُ رَاعٍ في مالِ أبيهِ وهُوَ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، وكُلُّكُمْ رَاعٍ وَمَسْؤُلٌ عَنْ رَعِيَّتِهِ». [انظر: ٢٤٠٩، ٢٥٥٤، ٢٥٥٨، ٢٧٥١، ٥١٨٨، ٥٢٠٠، ٧١٣٨]

(12) CHAPTER. Is the taking of a bath (on Friday) necessary for women, boys, and others who do not present themselves for the *Jumu'ah* (prayer).

(١٢) بابٌ هَلْ عَلى مَنْ لَمْ يَشْهَدِ الجُمُعَةَ غُسلٌ مِنَ النِّساءِ والصِّبْيانِ وغَيرِهِمْ؟

And Ibn 'Umar said, "A bath is compulsory for those on whom the *Jumu'ah* (prayer) is obligatory."

وقالَ ابنُ عُمَرَ: إنَّما الغُسْلُ عَلى مَنْ تَجِبُ عَلَيْهِ الجُمُعَةُ.

894. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Anyone of you coming for the *Jumu'ah* (prayer) should take a bath."

٨٩٤ - **حدَّثَنا** أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْريّ قالَ: حدَّثَني سالِمُ بنُ عَبْدِ اللهِ أنَّه سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُول: «مَنْ جاء مِنْكُمُ الجُمُعَةَ فَلْيَغْتَسِلْ». [راجع: ٨٧٧]

895. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

٨٩٥ - **حدَّثَنا** عَبْدُ الله بنُ مَسْلَمةَ، عَنْ مالِكٍ، عَنْ صَفْوَانَ بنِ سُلَيم، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ أبي سَعيدٍ الخُدْرِيّ رَضِيَ الله عَنْهُ أنَّ رَسولَ ﷺ قالَ: «غُسْلُ يَوْمِ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحْتَلِمٍ». [راجع: ٨٥٨]

896. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection. They were given the Scripture before us and we were given the Qur'ān after them. And this

٨٩٦ - **حدَّثَنا** مُسْلِمُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَني ابنُ طاوُسٍ، عَنْ أبيهِ عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «نحْنُ

الآخِرونَ السَّابِقُونَ يَوْمَ القِيامَةِ، أُوتُوا الكِتابَ مِنْ قَبْلِنا وأُوتِينا مِنْ بَعْدِهِمْ، فَهٰذَا اليَوْمُ الذِي اخْتَلَفُوا فِيهِ فَهَدَانا اللهُ، فَغَداً لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصارَى»، فَسَكَتَ. [راجع: ٢٣٨]

was the day (Friday) about which they differed and Allāh gave us the guidance (for that). So the following day (i.e. Saturday) is for the Jews and the day after the following day (i.e. Sunday) is for the Christians'." The Prophet ﷺ remained silent (for a while).

٨٩٧ - ثُمَّ قالَ: «حَقٌّ عَلى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ في كُلِّ سَبْعَةِ أَيَّامٍ يوماً يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ». [انظر: ٨٩٨، ٣٤٨٧]

897. Then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

٨٩٨ - رَوَاهُ أبانُ بنُ صالحٍ، عَنْ مجاهدٍ، عَنْ طاوسٍ عَنْ أَبي هُرَيْرَةَ، قالَ: قالَ النَّبِيُّ ﷺ: «للهِ تَعالى عَلى كُلِّ مُسْلِمٍ حَقٌّ أَنْ يَغْتَسِلَ في كُلِّ سَبْعَةِ أَيَّامٍ يَوْماً». [راجع: ٨٩٧]

898. Narrated Abū Hurairah through different narrators that the Prophet ﷺ said, "It is Allāh's Right on every Muslim that he should take a bath (at least) once in seven days."

(13) CHAPTER.

(١٣) **بابٌ**:

٨٩٩ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا شَبابَةُ: حدَّثنا وَرْقاءُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قالَ: «ائْذَنُوا لِلنِّساءِ بِاللَّيْلِ إلى المَساجِدِ». [راجع: ٨٦٥]

899. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Allow women to go to the mosques at night."

٩٠٠ - **حدَّثنا** يُوسُفُ بنُ مُوسَى: حدَّثنا أبُو أُسامَةَ: حدَّثنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ، قالَ: كانَتِ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلاةَ الصُّبْحِ والعِشاءِ في الجَماعَةِ في المَسْجِدِ، فَقِيلَ لَها: لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ

900. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: One of the wives of 'Umar (bin Al-Khaṭṭāb) used to offer the *Fajr* and the *'Ishā' Ṣalāt* (prayers) in congregation in the mosque. She was asked why she had come out for the *Ṣalāt* as she knew that 'Umar disliked it, and he has great *Ghaira* (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement

أنَّ عُمَرَ يَكْرَهُ ذٰلكَ وَيَغارُ؟ قالَتْ: وَما يَمْنَعُهُ أنْ يَنْهانِي؟ قالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللهِ ﷺ: «لا تَمْنَعوا إماءَ اللهِ مَساجِدَ اللهِ». [راجع: ٨٦٥]

of Allāh's Messenger ﷺ: 'Do not stop Allāh's *Imā'* (women-slaves) from going to Allāh's Mosques', prevents him."

(١٤) **بابُ الرُّخْصَةِ إنْ لَمْ يَحْضُرِ الجُمُعَةَ في المَطَرِ**

(14) CHAPTER. It is permissible for one not to attend the *Jumu'ah* (prayer) if it is raining.

٩٠١ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا إسمَاعِيلُ قالَ: أخْبرَني عَبْدُ الحَمِيدِ - صاحِبُ الزِّياديِّ - قالَ: حدَّثَنا عَبْدُ اللهِ ابنُ الحَارِثِ ابنُ عَمِّ مُحَمَّدِ بنِ سِيرينَ: قالَ ابنُ عَبَّاسٍ لِمُؤَذِّنِهِ في يَوْمِ مَطِيرٍ: إذَا قُلْتَ: أشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ، فَلا تَقُلْ: حَيَّ عَلى الصَّلاةِ، قُلْ: صَلُّوا في بُيُوتِكُمْ، فَكَأنَّ النَّاسَ اسْتَنْكَرُوا، فَقالَ: فَعَلَهُ مَنْ هُوَ خَيرٌ مِنِّي، إنَّ الجُمُعَةَ عَزْمَةٌ وَإنِّي كَرِهْتُ أنْ أُخْرِجَكُمْ فَتَمْشُونَ في الطِّينِ والدَّحْضِ». [راجع: ٦١٦]

901. Narrated Muḥammad bin Sīrīn: On a rainy day Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said to his *Mu'adh-dhin,* "After saying, *'Ash-hadu anna Muḥammadan Rasūl-Ullāh'* (I testify that Muḥammad is Allāh's Messenger), do not say *'Ḥaiya 'alaṣ-Ṣalāh'* [Come for the *Ṣalāt* (prayer)] but say: *'Salū Fī Būtikum* (offer *Salāt* in your houses)'." (The man did so). But the people disliked it. Ibn 'Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ). No doubt, the *Jumu'ah* (prayer) is compulsory but I dislike to put you to task by bringing you out walking in mud and slush."

(١٥) **بابٌ مِنْ أيْنَ تُؤْتى الجُمُعَةُ، وعَلى مَنْ تجِبُ؟ لِقَوْلِ اللهِ تَعالَى:** ﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ﴾ [الجمعة: ٩]

(15) CHAPTER. From where (distance) should one present oneself for the *Jumu'ah* (prayer) and for whom is the *Jumu'ah* (prayer) complusory?

وقالَ عَطاءٌ: إذا كُنْتَ في قَرْيَةٍ جامِعَةٍ نُودِيَ بالصَّلاةِ مِنْ يَوْمِ الجُمُعَةِ فَحَقٌّ عَلَيْكَ أنْ تَشْهَدَها، سَمِعْتَ النِّداءَ أوْ لَمْ تَسْمَعْهُ. وكانَ أنَسٌ رَضِيَ اللهُ عَنْهُ في قَصْرِهِ أحْياناً يُجَمِّعُ

(What judgement is inferred from) the Statement of Allāh جَلَّ جَلالُه:

"...When the call is proclaimed for the *Ṣalāt* (prayer) on Friday (*Jumu'ah* prayer) come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khuṭba*) and *Ṣalāt* (prayer)." (V.62:9)

And 'Atā said, "If you are in a village and

وَأَحْيَاناً لا يُجَمِّعُ، وهُوَ بالزَّاوِيَةِ عَلى فَرْسَخَيْنِ.

the *Adhān* is pronounced for the *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer), it is obligatory for you to present yourself for the *Jumu'ah* (prayer) whether you hear the *Adhān* or not. And at times, Anas used to establish the *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer) at his palace and sometime he did not, while he was at a place called Az-Zāwiya, situated at a distance of two parasangs (about six miles from Basrah).

٩٠٢ - حدَّثنا أحْمَدُ بنُ صَالِحٍ قالَ: حدَّثنا عَبْدُ اللهِ بنُ وَهْبٍ قالَ: أخْبرَني عمْرُو ابنُ الحَارِثِ، عَنْ عُبَيْدِ اللهِ بنِ أبي جَعْفَرٍ أنَّ مُحَمَّدَ بنَ جَعْفَرِ بنِ الزُّبَيرِ حدَّثَهُ عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ زَوْجِ النَّبيِّ ﷺ قالت: كانَ النَّاسُ يَنْتابُونَ الجُمُعَةَ مِنْ مَنازِلِهِمْ وَالعَوالي فَيأتُونَ في الغُبارِ فَيُصِيبُهم الغُبارُ وَالعَرَقُ، فَيَخْرُجُ مِنْهُمُ العَرَقُ فأتى رَسُولَ اللهِ ﷺ إنْسانٌ مِنْهُمْ وَهُوَ عِندِي فَقالَ النَّبيُّ ﷺ: «لَوْ أنَّكُمْ تَطَهَّرْتم ليومِكُمْ هذا».

902. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: The people used to come from their abodes and from *Al-'Awālī* (i.e., outskirts of Al-Madīna up to a distance of four miles or more from Al-Madīna). They used to pass through dust and used to be drenched with sweat and covered with dust; so, sweat used to trickle from them. One of them came to Allāh's Messenger ﷺ who was in my house. The Prophet ﷺ said to him, "I wish that you keep yourself pure and clean on this day of yours (i.e., take a bath)."

(١٦) **بابٌ: وَقْتُ الجُمُعَةِ إذَا زَالَتِ الشَّمْسُ،**

وكَذَا يُذْكَرُ عَنْ: عُمَرَ، وَعليٍّ، والنُّعْمانِ بنِ بَشِيرٍ، وعَمْرِو بْنِ حُرَيْثٍ رَضِيَ اللهُ عَنْهُم.

(16) CHAPTER. The time for the *Jumu'ah* (prayer) due when the sun declines, i.e., just after mid-day.

The same was said by 'Umar, 'Alī, An-Nu'mān bin Bashīr and 'Amr bin Huraith رَضِيَ اللهُ عَنْهُم.

٩٠٣ - حدَّثنا عَبْدَانُ قالَ: أخْبرَنا عَبْدُ اللهِ قالَ: أخْبرَنا يَحْيى بنُ سَعِيدٍ أنَّهُ سَأَلَ عَمْرَةَ عَنِ الغُسْلِ يَوْمَ

903. Narrated Yahyā bin Sa'īd: I asked 'Amra about taking a bath on Fridays. She replied, " 'Āishah رَضِيَ اللهُ عَنها said, 'The people used to work (for their livelihood) and whenever they went for the *Jumu'ah* (prayer)

الجُمُعَةِ؟ فَقالَتْ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: كانَ النَّاسُ مَهَنَةَ أنفُسِهِم وكانُوا إذَا رَاحُوا إلى الجُمُعَةِ رَاحُوا في هَيْئَتِهِمْ، فَقِيلَ لَهُمْ: «لَوِ اغْتَسَلْتُمْ». [انظر: ٢٠٧١]

they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.' "

٩٠٤ - حدَّثَنا سُرَيْجُ بنُ النُّعْمانِ قالَ: حدَّثَنا فُلَيحُ بنُ سُلَيْمانَ، عَنْ عُثمانَ بنِ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمانَ التَّيْمِيِّ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي الجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

904. Narrated Anās bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Jumu'ah* (prayer) immediately after mid-day.

٩٠٥ - حدَّثَنا عَبْدَانُ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا حُمَيْدٌ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كُنَّا نُبَكِّرُ بالجُمُعَةِ ونَقِيلُ بَعْدَ الجُمُعَةِ. [انظر: ٩٤٠]

905. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the *Jumu'ah* (prayer) early and then have an afternoon nap.

(١٧) **بابٌ إذا اشْتَدَّ الحَرُّ يَوْمَ الجُمُعَةِ**

(17) CHAPTER. If it becomes very hot on Fridays (then what should be done)?

٩٠٦ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ قالَ: حدَّثَني حَرَمِيُّ بنُ عُمارَةَ قالَ: حدَّثَنا أبو خَلْدَةَ - وَهُوَ خالِدُ بنُ دِينارٍ - قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ يَقُولُ: كانَ النَّبِيُّ ﷺ إذَا اشْتَدَّ البَرْدُ بَكَّرَ بالصَّلاةِ، وإذَا اشْتَدَّ الحَرُّ أبْرَدَ بالصَّلاةِ - يَعْني: الجُمُعَةَ -.

وقالَ يُونُسُ بنُ بُكَيرٍ: أخْبَرَنا أبُو خَلْدَةَ وَقالَ: بالصَّلاةِ، وَلَمْ يَذْكُرِ الجُمُعَةَ.

906. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Ṣalāt* (prayer) earlier if it was very cold; and if it was very hot he used to delay the *Ṣalāt*, i.e. the *Jumu'ah* (prayer).

وقالَ بِشْرُ بنُ ثابتٍ: حدَّثَنا أبُو خَلْدَةَ قالَ: صَلَّى بِنا أميرٌ الجُمُعَةَ، ثُمَّ قالَ لأنَسٍ رَضِيَ اللهُ عَنْهُ: كَيْفَ كانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ.

(18) CHAPTER. To go for the *Jumu'ah* (prayer) walking unhurriedly.

(١٨) بابُ المَشْيِ إلى الجُمُعَةِ، وقَوْلِ اللهِ جَلَّ ذِكْرُهُ: ﴿فَٱسْعَوْا إِلَىٰ ذِكْرِ ٱللَّهِ﴾ [الجمعة: ٩] ومَنْ قالَ: «السَّعْيُ»: العَمَلُ وَالذَّهابُ، لِقَوْلِهِ تَعالَى: ﴿وَسَعَىٰ لَهَا سَعْيَهَا﴾ [الإسراء: ١٩] وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يَحْرُمُ البَيْعُ حِينَئِذٍ. وقالَ عَطاءٌ: تَحْرُمُ الصِّناعاتُ كُلُّها. وقالَ إبْراهِيمُ بنُ سَعْدٍ عَنِ الزُّهْرِيِّ: إذا أذَّنَ المُؤَذِّنُ يَوْمَ الجُمُعَةِ وهُوَ مُسافِرٌ فَعَلَيْهِ أنْ يَشْهَدَ.

And the Statement of Allāh تعالى: "...Come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutba*) and *Ṣalāt* (prayer)]" (V.62:9) and whoever said that the meaning of "come" is "to prepare and go for the *Ṣalāt* (prayer)" as is inferred from the Statement of Allāh تعالى: "And strives for it, with the necessay effort due for it..." (V.17:19)

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: "Selling is forbidden at that time." And 'Aṭā' said, "All types of work are forbidden [at the time of the *Ṣalāt* (prayer)]." And narrated Az-Zuhrī: If the *Adhān* is pronounced by the *Mu'adh-dhin* on Friday [for *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] anyone on a journey should attent the *Ṣalāt* (prayer).

٩٠٧ - **حدَّثَنا** عليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ قالَ: حدَّثَنا يَزِيدُ ابنُ أبي مَرْيَمَ قالَ: حدَّثَنا عَبايَةُ بنُ رِفاعَةَ قالَ: أدْرَكَنِي أبُو عَبْسٍ وَأنا أذْهَبُ إلى الجُمُعَةِ فَقالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اغْبَرَّتْ قَدَماهُ في سَبِيلِ اللهِ حَرَّمَهُ اللهُ عَلَى النَّارِ». [انظر: ٢٨١١]

907. Narrated Abū 'Abs رَضِيَ اللهُ عَنْهُ, while he was going for the *Jumu'ah* prayer: I heard the Prophet ﷺ saying, "Anyone whose feet are covered with dust in Allāh's Cause, shall be saved by Allāh from the Hell-fire."

٩٠٨ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حَدَّثَنا الزُّهْرِيُّ:

908. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "If the *Iqāma* is pronounced for the *Ṣalāt* (prayer),

عَنْ سَعِيدٍ وأبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وحدَّثنا أبُو اليمانِ قالَ: أخبرَنا شُعَيْبٌ عَنِ الزُّهريِّ قالَ: أخبرَني أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «إذا أُقِيمَتِ الصَّلاةُ فَلا تأتُوها تَسْعَونَ، وَأْتُوها تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةَ، فَما أَدْرَكْتُمْ فَصَلُّوا، وما فاتَكُمْ فأَتِمُّوا». [راجع: ٦٣٦]

do not run for it but just walk for it calmly and offer *Ṣalāt* whatever you get, and complete whatever you have missed."

٩٠٩ - حدَّثنا عَمْرُو بنُ عَليٍّ قالَ: حدَّثنا أبُو قُتَيْبَةَ قالَ: حدَّثنا عليُّ بنُ المباركِ عَنْ يَحْيى بنِ أبي كَثيرٍ: عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، قالَ أبو عَبْدِ اللهِ: لا أعلَمُهُ إلَّا عَنْ أبيهِ. [راجع: ٦٣٧]

909. Narrated 'Abdullāh bin Abī Qatāda on the authority of his father: The Prophet ﷺ said, "Do not stand up for *Ṣalāt* (prayer) unless you see me (in front of you), and observe calmness and solemnity".

(١٩) **بابٌ**: لا يُفَرِّقُ بَينَ اثْنَينِ يَوْمَ الجُمُعَةِ

(19) CHAPTER. One should not separate two persons (sitting together in a row) on Fridays.

٩١٠ - حدَّثنا عَبْدانُ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخبرَنا ابْنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُريِّ عَنْ أبيهِ، عَنِ ابنِ وَدِيعَةَ، عَنْ سَلْمانَ الفارِسيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ وَتَطَهَّرَ بِما اسْتَطاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ أوْ مَسَّ مِنْ طِيبٍ، ثُمَّ راحَ فَلَمْ يُفَرِّقْ بَينَ اثْنَينِ، فَصَلَّى ما كُتِبَ لَهُ، ثُمَّ إذَا خَرَجَ الإمامُ أنْصَتَ، غُفِرَ لَهُ ما

910. Narrated Salmān Al-Fārisī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Anyone who takes a bath on Friday and cleanse himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the *Ṣalāt* (prayer) and does not separate two persons [sitting together in a mosque for the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)], and offers *Ṣalāt* (prayer) as much as is written for him and remains quiet when the *Imām* delivers the *Khuṭba* (religious talk), all his sins in-between the present and the last Friday will be forgiven."

بَيْنَهُ وبَيْنَ الجُمُعَةِ الأُخْرَى».

[راجع: ٨٨٣]

(20) CHAPTER. A man should not make his brother get up to sit in his place (i.e. usurp his seat) on Friday.

(٢٠) بابٌ: لا يُقيمُ الرَّجُلُ أخاهُ يَوْمَ الجُمُعَةِ وَيقْعُدُ مَكَانَهُ

911. Narrated Ibn Juraij: I heard Nāfi' saying, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, 'The Prophet ﷺ forbade that a man should make another man to get up to sit in his place.'" I said to Nāfi', 'Is it for *Jumu'ah* (prayer) only?' He replied, "For *Jumu'ah* (prayer) and also for any other (prayer)."

٩١١ - **حدَّثَنا** مُحَمَّدٌ قالَ: أخْبرَنا مَخْلَدُ بنُ يَزِيدَ قالَ: أخبرَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ نافِعاً يَقُولُ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: نَهى النَّبيُّ ﷺ أنْ يُقِيمَ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ. قُلْتُ لِنافِعٍ: الجُمُعَةَ؟ قالَ: الجُمُعَةَ وَغيرَها. [انظر: ٦٢٦٩، ٦٢٧٠]

(21) CHAPTER. *Adhān* on Friday (for the *Jumu'ah* prayer).

(٢١) بابُ الأذانِ يَوْمَ الجُمُعَةِ

912. Narrated As-Sā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما, the *Adhān* for the *Jumu'ah* prayer used to be pronounced when the *Imām* sat on the pulpit. But during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ when the Muslims increased in number, a third *Adhān* at Az-Zaurā' was added. Abū 'Abdullāh said, "*Az-Zaurā'* is a place in the market of Al-Madīna."

٩١٢ - **حدَّثَنا** آدَمُ قالَ: حدَّثنا ابنُ أَبي ذِئْبٍ، عَنِ الزُّهرِيِّ، عَنِ السَّائِبِ بنِ يَزِيدَ قالَ: كانَ النِّداءُ يَوْمَ الجُمُعَةِ أوَّلُهُ إذَا جَلَسَ الإمامُ عَلى المِنْبَرِ عَلى عَهْدِ النَّبيِّ ﷺ وَأبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما. فَلَمَّا كانَ عُثمانُ رَضِيَ اللهُ عَنْهُ وكَثُرَ النَّاسُ زَادَ النِّداءَ الثَّالِثَ عَلى الزَّوْراءِ. [انظر: ٩١٣، ٩١٥، ٩١٦]

قالَ أبُو عَبْدِ اللهِ: الزَّوْرَاءُ مَوْضِعٌ بالسُّوقِ بالمَدِينَةِ.

(22) CHAPTER. One *Mu'adh-dhin* on Friday.

(٢٢) بابُ المُؤَذِّنِ الواحِدِ يَوْمَ الجُمُعَةِ

913. Narrated As-Sā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: The person who increased the number of

٩١٣ - **حدَّثَنا** أبُو نُعَيمٍ قالَ:

Adhān for the *Jumu'ah* prayer to three was 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ and it was when the (Muslim) population of Al-Madīna increased. In the lifetime of the Prophet ﷺ there was only one *Mu'adh-dhin* and the *Adhān* used to be pronounced only after the *Imām* had taken his seat (i.e., on the pulpit).

حدَّثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ المَاجِشُونُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بنِ يَزِيدَ: أنَّ الذي زَادَ التَّأْذِينَ الثَّالِثَ يَوْمَ الجُمُعَةِ عُثْمانُ بنُ عَفَّانَ رَضِيَ اللهُ عَنْهُ حِينَ كَثُرَ أهْلُ المَدِينَةِ ولَمْ يَكُن للنَّبِيِّ ﷺ مُؤَذِّنٌ غَيرَ وَاحِدٍ، وكانَ التَّأْذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ - يَعْني: عَلى المِنْبرِ -.

[راجع: ٩١٢]

(23) CHAPTER. The *Imām*, while sitting on the pulpit, repeats the wordings of the *Adhān* when he hears it.

(٢٣) بابٌ: يُجِيبُ الإمامُ عَلى المِنْبرِ إذا سَمعَ النِّدَاءَ

914. Narrated Abū Umāma bin Sahl bin Hunaif: I heard Mu'āwiya bin Abī Sufyān رَضِيَ اللهُ عَنْهُما (repeating the wording of the *Adhān*) while he was sitting on the pulpit. When the *Mu'adh-dhin* pronounced the *Adhān* saying, *"Allāhu-Akbar, Allāhu-Akbar"*, Mu'āwiya said: *"Allāhu-Akbar, Allāhu-Akbar."* And when the *Mu'adh-dhin* said, *"Ash-hadu an lā ilāha illallāh* (I testify that none has the right to be worshipped but Allāh)", Mu'āwiya said, "And (so do) I". When he said, *"Ash-hadu anna Muhammadan Rasūl Ullāh* (I testify that Muhammad is Allāh's Messenger)", Mu'āwiya said, "And (so do) I". When the *Ādhān* was finished, Mu'āwiya said, "O people, when the *Mu'adh-dhin* pronounced the *Adhān*, I heard Allāh's Messenger ﷺ on this very pulpit saying what you have just heard me saying".

٩١٤ - حدَّثنا ابنُ مُقاتِلٍ قالَ: أخْبرَنا عَبْدُ اللهِ قالَ: أخبرَنا أبو بَكْرِ بنُ عُثمانَ بنِ سَهْلِ بنِ حُنَيْفٍ، عَنْ أبي أُمامَةَ بنِ سَهْلِ بنِ حُنَيْفٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ أبي سُفْيانَ وهُوَ جالِسٌ عَلى المِنْبَرِ أذَّنَ المُؤَذِّنُ فَقَالَ: اللهُ أكْبرُ، اللهُ أكْبرُ. قالَ مُعاوِيَةُ: اللهُ أكْبرُ، اللهُ أكْبرُ. فَقالَ: أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ. قالَ مُعاوِيَةُ: وأنا. فَلَمَّا قالَ: أشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ، قالَ مُعاوِيَةُ: وأنا. فَلَمَّا أنْ قَضَى التَّأْذِينَ، قالَ: يا أيُّها النَّاسُ، إنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ عَلى هذَا المَجْلِسِ حِينَ أذَّنَ المُؤَذِّنُ يَقولُ ما سَمِعْتُمْ مِنِّي مِنْ مَقالَتِي. [راجع: ٦١٢]

(24) CHAPTER. To sit on the pulpit while the *Adhān* is being pronounced.

915. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ الله عَنْهُ: 'Uthmān bin 'Affān رَضِيَ الله عَنْهُ introduced the second *Adhān* on Fridays when the number of the people in the mosque increased. Previously the *Adhān* on Fridays used to be pronounced only after the *Imām* had taken his seat (on the pulpit).

(25) CHAPTER. To pronounce the *Adhān* before delivering the *Khuṭba* (religious talk).

916. Narrated Az-Zuhrī: I heard Aṣ-Ṣā'ib bin Yazīd رَضِيَ الله عَنْهُ saying, "In the lifetime of Allāh's Messenger ﷺ, and Abū Bakr and 'Umar رَضِيَ الله عَنْهُما, the *Adhān* for the *Jumu'ah* prayer used to be pronounced after the *Imām* had taken his seat on the pulpit. But when the people increased in number during the caliphate of 'Uthmān رَضِيَ الله عَنْهُ, he introduced a third *Adhān* on Friday for the (*Jumu'ah* prayer) and it was pronounced at Az-Zaurā' and that new state of affairs remained stable and firm (in the succeeding years).

(26) CHAPTER. (To deliver) the *Khuṭba* (religious talk) on the pulpit.

And Anas رَضِيَ الله عَنْهُ said: "The Prophet ﷺ delivered the *Khuṭba* on the pulpit."

917. Narrated Abū Ḥāzim bin Dīnār: Some people went to Sahl bin Sa'd Aṣ-Ṣā'idī and told him that they had different opinions

(٢٤) بابُ الجُلُوسِ عَلى المِنبرِ عِنْدَ التَّأذِينِ

٩١٥ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَن ابنِ شِهابٍ أنَّ السَّائِبَ بن يَزِيدَ أخبرَهُ: أنَّ التَّأذِينَ الثَّانيَ يَوْمَ الجُمُعَةِ أمَرَ بِهِ عُثمانُ ابنُ عفان حِينَ كَثُرَ أهْلُ المَسْجِدِ، وكانَ التَّأذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ. [راجع: ٩١٢]

(٢٥) بابُ التَّأذِينِ عِنْدَ الخُطْبَةِ

٩١٦ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخبرَنا عَبْدُ اللهِ قالَ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُ السَّائِبَ بنَ يَزِيدَ يَقُولُ: إنَّ الأذانَ يَوْمَ الجُمُعَةِ كانَ أوَّلُه حِينَ يَجْلِسُ يَوْمَ الجُمُعَةِ عَلى المِنْبَرِ في عَهْدِ رَسُولِ اللهِ ﷺ وأبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما. فَلَمَّا كانَ في خِلافَةِ عُثمانَ رَضِيَ اللهُ عَنْهُ وكَثُرُوا أمَرَ عُثمانُ يَوْمَ الجُمُعَةِ بالأذانِ الثَّالِثِ فأُذِّنَ بِهِ عَلى الزَّوراءِ فَثَبَتَ الأمْرُ عَلى ذلكَ». [راجع: ٩١٢]

(٢٦) بابُ الخُطْبَةِ عَلى المِنْبَرِ،

وقالَ أنَسٌ: خَطَبَ النَّبيُّ ﷺ عَلى المِنْبَرِ.

٩١٧ - **حدَّثَنا** قُتَيْبَةُ بن سعيد قالَ: حدَّثَنا يَعْقوبُ بنُ عَبْدِ الرَّحْمٰنِ

بن مُحَمَّدِ ابنِ عَبْدِ اللهِ بنِ عَبْدٍ القارِيُّ القُرَشِيُّ الإسْكندرانيُّ قالَ: حدَّثَنا أبُو حازِمِ بنُ دِينارٍ: أنَّ رِجالاً أتَوْا سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ وَقَدِ امترَوْا في المِنبرِ مِمَّ عُودُهُ؟ فَسألُوهُ عَنْ ذلكَ فَقالَ: واللهِ إنِّي لأعْرِفُ مِمَّا هُوَ. ولَقَدْ رَأيْتُهُ أولَ يَوْمٍ وُضِعَ، وأولَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللهِ ﷺ. أرْسَلَ رَسُولُ اللهِ ﷺ إلى فُلانَة، امْرَأةٍ مِنَ الأنْصارِ قَدْ سَمَّاها سَهْلٌ: «مُري غُلامَكِ النَّجَّارَ أنْ يَعْمَلَ لي أعْوَاداً أجْلِسُ عَلَيْهِنَّ إذَا كَلَّمْتُ النَّاسَ»، فَأمَرَتْهُ. فَعَمِلَها مِنْ طَرفاءِ الغابَةِ ثُمَّ جاءَ بِها، فأرْسَلَتْ إلى رَسُولِ اللهِ ﷺ فَأمَرَ بِها فَوُضِعَتْ هاهُنا. ثُمَّ رَأيْتُ رَسُولَ اللهِ ﷺ صلَّى عَلَيْها وكَبَّرَ وهُوَ عَلَيْها ثُمَّ رَكَعَ وهُوَ عَلَيْها، ثُمَّ نَزَلَ القَهْقَرَى فَسَجَدَ في أصْلِ المنْبرِ، ثُمَّ عادَ. فَلَمَّا فرَغ أقْبَلَ عَلى النَّاسِ فقالَ: «أيُّها النَّاسُ، إنَّما صَنَعْتُ هذا لِتَأتَمُّوا بِي، ولِتَعَلَّمُوا صَلاتِي».

[راجع: ٣٧٧]

regarding the wood of the pulpit. They asked him about it and he said, "By Allāh, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allāh's Messenger ﷺ took his seat on it. Allāh's Messenger ﷺ sent for such and such an *Anṣārī* woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me a pulpit on which I may sit at the time of addressing the people.' So, she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allāh's Messenger ﷺ who ordered it to be placed here. Then I saw Allāh's Messenger ﷺ offering *Ṣalāt* (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the *Ṣalāt* (prayer) he faced the people and said, 'I have done this so that you may follow me and learn the way I offer the *Ṣalāt*' (prayer)."

٩١٨ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبرَني يَحْيى ابنُ سَعِيدٍ قالَ: أخْبرَني ابنُ أنَسٍ أنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ قالَ: كانَ جِذْعٌ يَقُومُ عَلَيْهِ النَّبِيُّ ﷺ فَلَمَّا وُضِعَ لَهُ المِنْبَرُ سَمِعْنا

918. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to stand by a stem of a date-palm tree [while delivering a *Khuṭba* (religious talk)]. When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet ﷺ got down from the pulpit and placed his hand over it.

للجذْعِ مِثْلَ أصْوَاتِ العِشارِ حتَّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ. [راجع: ٤٤٩]

وَقالَ سُليمانُ عَنْ يَحْيى: أخْبَرَني حَفْصُ بنُ عُبَيْدِ اللهِ بنِ أنَسٍ أنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ.

919. Narrated Sālim: My father said, "I heard the Prophet ﷺ delivering the *Khutba* (religious talk) on the pulpit and he said, 'Whoever comes for the *Jumu'ah* (prayer) should take a bath (before coming).'"

٩١٩ - حدَّثنا آدَمُ بنُ أَبِي اياسٍ قالَ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سالمٍ، عَنْ أبيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلى المِنْبرِ فَقالَ: «مَنْ جاءَ إلى الجُمُعَةِ فَلْيَغْتَسِلْ». [راجع: ٨٧٧]

(27) CHAPTER. To deliver the *Khutba* (religious talk) while standing.

(٢٧) بابُ الخُطْبَةِ قائماً،

And Anas رَضِيَ اللهُ عَنْهُ said: "While the Prophet ﷺ was delivering the *Khutba* (religious talk) standing..." [This narration of Anas is a part of *Hadith* No. 933. (See *Fath Al-Bāri*)].

وقالَ أنَسٌ: بَيْنا النَّبِيُّ ﷺ يَخْطُبُ قائِماً.

920. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to deliver the *Khutba* (religious talk) while standing and then he would sit, then stand again as you do now-a-days.

٩٢٠ - حدَّثنا عُبَيْدُ اللهِ بنُ عُمَرَ القَواريرِيُّ قالَ: حدَّثنا خالِدُ بنُ الحارِثِ قالَ: حدَّثنا عُبَيْدُ اللهِ بن عُمر، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَخْطُبُ قائماً ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ كما تَفْعَلُونَ الآنَ. [انظر: ٩٢٨]

(28) CHAPTER. The facing of the *Imām* towards the people and the facing of the people towards the *Imām* during the *Khutba* (religious talk).

And Ibn 'Umar and Anas رَضِيَ اللهُ عَنْهُم faced the *Imām*.

(٢٨) بابُ اسْتِقْبالِ النَّاسِ الإمامَ إذا خَطَبَ،

واسْتَقْبَلَ ابنُ عُمَرَ وَأنَسٌ رَضِيَ اللهُ عَنْهُمُ الإمامَ.

921. Narrated Abū Sā'id Al-Khudrī رَضِيَ اللهُ عَنْهُ: One day the Prophet ﷺ sat on the pulpit and we sat around him.

٩٢١ - حدَّثَنا مُعاذُ بنُ فَضالَةَ قال: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ هلالِ بنِ أبي مَيْمُونَةَ: حدَّثنا عَطاءُ بنُ يَسارٍ أنَّهُ سَمِعَ أبا سَعيدِ الخُدْرِيَّ قال: إنَّ النَّبيَّ ﷺ جَلَسَ ذاتَ يَوْمٍ عَلى المِنْبَرِ وجَلَسْنا حَوْلَهُ. [انظر: ١٤٦٥، ٢٨٤٢، ٦٤٢٧]

(29) CHAPTER. Saying *"Ammā ba'du"*[1] in the *Khuṭba* (religious talk) after glorifying and praising Allāh.

Ibn 'Abbās quoted this from the Prophet ﷺ.

(٢٩) بابُ مَنْ قالَ في الخُطْبَةِ بَعْدَ الثَّناءِ: أمَّا بَعْدُ،

رَواهُ عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبيِّ ﷺ.

922. Narrated Fāṭima bint Al-Mundhir: Asmā' bint Abī Bakr Aṣ-Ṣiddīq said, "I went to 'Āishah and the people were offering *Ṣalāt* (prayers). I asked her, 'What is wrong with the people?' She pointed towards the sky with her head. I asked her, 'Is there a sign?' 'Āishah nodded with her head meaning 'Yes'." Asmā' added, "Allāh's Messenger ﷺ prolonged the *Ṣalāt* (prayer) to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allāh's Messenger ﷺ finished *Ṣalāt*, and the solar eclipse had cleared, the Prophet ﷺ addressed the people and praised Allāh as He deserves and said, *'Ammā ba'du'*." Asmā' further said, "Some *Anṣārī* women started talking, so I turned to them in order to make them quiet. I asked 'Āishah what the Prophet ﷺ had said. 'Āishah said: 'He said, 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise

٩٢٢ - وقالَ مَحْمُودٌ: حدَّثَنا أبو أُسامَةَ قالَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ قالَ: أخْبَرَتْني فاطِمَةُ بِنْتُ المُنْذِرِ، عَنْ أسماءَ بِنْتِ أبي بَكْرٍ الصِّدِّيقِ قالَتْ: دَخَلْتُ عَلى عائِشَةَ وَالنَّاسُ يُصَلُّونَ، قُلْتُ: ما شَأْنُ النَّاسِ؟ فأشارَتْ بِرَأسِها إلى السَّماءِ. فَقُلْتُ: آيَةٌ؟ فأشارَتْ بِرَأسِها: أيْ نَعَمْ. قالَتْ: فأطالَ رَسُولُ اللهِ ﷺ جِدًّا حتَّى تَجَلَّاني الغَشْيُ وإلى جَنْبي قِرْبَةٌ فِيها ماءٌ فَفَتَحْتُها، فَجَعَلْتُ أصُبُّ مِنها عَلى رَأسِي. فانْصَرَفَ رَسُولُ اللهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ بِما هُوَ أهْلُهُ. ثُمَّ قالَ: «أمَّا بَعْدُ». قالَتْ: وَلَغِطَ نِسْوَةٌ

(1) (Chap.22) *Ammā ba'du:* It means "Whatever comes after", and it is an expression used for separating an introductory from the main topics in a *Khuṭba* (religious talk), the introductory being usually concerned with Allāh's Praises and Glorification.

and Hell. And, no doubt it has been revealed to me that you (people) will be put to trial in your graves like or nearly like the trial of *Masīḥ Ad-Dajjāl.* (The angels) will come to everyone of you and ask him, 'What do you know about this man (Prophet Muḥammad ﷺ)?" The faithful believer or firm believer (Hishām was in doubt which word the Prophet ﷺ used), will say, 'He is Allāh's Messenger ﷺ and he is Muḥammad ﷺ who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teachings.' Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hishām is not sure as to which word the Prophet ﷺ used), will be asked what he knew about this man (Prophet Muḥammad ﷺ). He will say, 'I do not know but I heard the people saying something (about him) so I said the same'" Hishām added, "Fāṭima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely."

مِنَ الأنْصَارِ فانْكَفَأتُ إلَيهِنَّ لأُسَكِّتَهُنَّ. فَقُلْتُ لِعائِشَةَ: ما قالَ؟ قالَتْ: قالَ: «ما مِنْ شَيْءٍ لَمْ أكُنْ أُرِيتُهُ إلَّا وَقَدْ رَأيْتُهُ في مَقامِي هذا حتَّى الجَنَّةَ وَالنَّارَ. وَإنَّهُ قَدْ أُوحِيَ إلَيَّ أنَّكُمْ تُفْتَنُونَ في القُبُورِ مِثْلَ أوْ قَرِيباً مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ، يُؤْتَى أحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهٰذا الرَّجُلِ؟ فأمَّا المُؤْمِنُ - أو قالَ: «المُوقِنُ» شَكَّ هِشامٌ - فَيَقُولُ: هُوَ رَسُولُ اللهِ، هُوَ مُحَمَّدٌ ﷺ جاءَنا بالبَيِّناتِ والهُدَى فآمَنَّا وَأجَبْنا واتَّبَعْنا وصَدَّقْنا، فَيُقالُ لَه: نَمْ صالحاً، قَدْ كُنَّا نَعْلَمُ أنْ كُنْتَ لَمُؤمِناً بِهِ. وأمَّا المُنافِقُ - أوْ قالَ: «المُرْتابُ» شَكَّ هِشامٌ - فَيُقالُ لَهُ: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فَيَقُولُ: لا أدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ».

قالَ هِشامٌ: فَلَقَدْ قالَتْ لي فاطِمَةُ فأوْعَيْتُهُ غَيرَ أنَّها ذَكَرَتْ ما يُغَلِّظُ عَلَيْهِ. [راجع: ٨٦]

923. Narrated 'Amr bin Taghlib: Some property or something else was brought to Allāh's Messenger ﷺ and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allāh and said, *"Ammā ba'du.* By Allāh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I

٩٢٣ - حدَّثَنا مُحَمَّدُ بنُ مَعْمَرٍ قالَ: حدَّثَنا أبُو عاصِمٍ، عَنْ جَرِيرِ بنِ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حَدَّثَنا عَمْرُو بنُ تَغْلِبَ: أنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِمالٍ أوْ بِشَيْءٍ فَقَسَمَه فأعْطَى رِجالاً وَتَرَكَ رِجالاً فَبَلَغَه أنَّ الذِين تَرَكَ عَتَبُوا، فَحَمِدَ اللهَ

وَأثْنى عَلَيْهِ ثُمَّ قالَ: «أمَّا بَعْدُ، فَوَاللهِ إنّي لأُعْطِي الرَّجُلَ وَأدَعُ الرَّجُلَ، والذي أدَعُ أحَبُّ إلَيَّ مِنَ الذي أُعْطِي، ولكِنّي أُعْطِي أقْواماً لِما أرَى في قُلُوبِهِمْ مِنَ الجَزَعِ والهَلَعِ. وأكِلُ أقْواماً إلى ما جَعَلَ اللهُ في قُلُوبِهِمْ مِنَ الغِنَى والخَيرِ، فِيهِمْ عَمْرُو بنُ تَغْلِبَ». فَوَاللهِ مَا أُحِبُّ أنَّ لي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. [انظر: ٣١٤٥، ٧٥٣٥]

feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allāh has put in their hearts and 'Amr bin Taghlib is one of them." 'Amr added, "By Allāh! Those words of Allāh's Messenger ﷺ were more dearer to me than the best red camels."

٩٢٤ - حدَّثَنَا يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ أنَّ عائِشَةَ أخْبَرَتْهُ: أنَّ رَسُولَ اللهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ فَصَلَّى في المَسْجِدِ، فَصَلَّى رِجالٌ بِصَلاتِهِ، فَأصْبَحَ النَّاسُ فَتَحَدَّثُوا، فاجْتَمَعَ أكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أهْلُ المَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّوْا بِصَلاتِهِ. فَلَمَّا كانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ المَسْجِدُ عَنْ أهْلِهِ حتَّى خَرَجَ لِصَلاةِ الصُّبْحِ. فَلَمَّا قَضَى الفَجْرَ أقْبَلَ عَلى النَّاسِ فَتَشَهَّدَ. ثُمَّ قالَ: «أمَّا بَعْدُ، فإنَّهُ لَمْ يَخْفَ عَلَيَّ مكانُكُمْ لكِنّي خَشِيتُ أنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْها». تابَعَهُ يُونُسُ. [راجع: ٧٢٩]

924. Narrated 'Aishah رَضِيَ اللهُ عَنْها: Once in the middle of the night Allāh's Messenger ﷺ went out and offered *Ṣalāt* (prayer) in the mosque and some men also offered *Ṣalāt* (prayer) with him. The next morning the people spoke about it and so more people gathered and offered *Ṣalāt* (prayer) with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allāh's Messenger ﷺ came out and they offered *Ṣalāt* (prayer) behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allāh's Messenger ﷺ came out only for the early morning *Ṣalāt* (prayer) and when he finished the *Ṣalāt* (*Fajr* prayer), he faced the people and recited *Tashah-hud* (I testify that none has the right to be worshipped but Allāh and that Muhammad is His Messenger), and then said, *"Ammā ba'du*. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this *Ṣalāt* (prayer) might be made compulsory and you might not be able to carry it out."

925. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: One night Allāh's Messenger ﷺ stood up after the *Ṣalāt* (prayer) and recited *Tash-ah-hud* and then praised Allāh as He deserved and said, *"Ammā ba'du."*

٩٢٥ - حدَّثنا أبُو اليمانِ قالَ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهريِّ قالَ: أخبرَني عُرْوَةُ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ أنَّهُ أخبَرَهُ أنَّ رَسُولَ اللهِ ﷺ قامَ عَشِيَّةً بَعْدَ الصَّلاةِ فَتَشَهَّدَ وأثْنى عَلى اللهِ بِما هُوَ أهْلُهُ، ثُمَّ قالَ: «أمَّا بَعْدُ» - تابَعَه أبُو مُعاوِيَةَ وأبُو أُسامَةَ عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ أبي حُمَيْدٍ عَنِ النَّبيِّ ﷺ قالَ: «أمَّا بَعْدُ»، تابَعَهُ العَدَنيُّ، عَنْ سُفْيانَ في: «أمَّا بَعْدُ». [انظر: ١٥٠٠، ٢٥٩٧، ٦٦٣٦، ٦٩٧٩، ٧١٧٤، ٧١٩٧]

926. Narrated Al-Miswar bin Makhrama رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ got up for delivering the *Khuṭba* (religious talk) and I heard him after *"Tash-ah-hud"* saying *"Ammā ba'du."*

٩٢٦ - حدَّثنا أبُو اليمانِ قالَ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عَليُّ بنُ الحُسَيْنِ، عَنِ المِسْوَرِ بنِ مَخرَمَةَ قالَ: قامَ رَسُولُ اللهِ ﷺ فَسَمِعْتُه حِينَ تَشَهَّدَ يَقُولُ: «أمَّا بَعْدُ». تابَعَهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ. [انظر: ٣١١٠، ٣٧١٤، ٣٧٢٩، ٣٧٦٧، ٥٢٣٠، ٥٢٧٨]

927. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allāh and said, "O people! Come to me." So the people came and gathered around him and he then said, *"Ammā ba'du."*

"From now onward, this community of the *Anṣār* will decrease and other people will increase. So anybody who becomes a ruler of

٩٢٧ - حدَّثنا إسماعِيلُ بنُ أبانَ قالَ: حدَّثنا ابْنُ الغَسِيلِ قالَ: حدَّثنا عِكرِمةُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَعِدَ النَّبيُّ ﷺ المِنبَرَ وكانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفاً مِلْحَفَةً عَلى مَنْكِبِهِ، قَدْ عَصَبَ رَأْسَهُ بِعِصابَةٍ دَسِمَةٍ، فَحَمِدَ اللهَ وأثْنى عَلَيْهِ، ثُمَّ قالَ: «أيُّها النَّاسُ إليَّ»،

the followers of Muḥammad (ﷺ) and has the power to harm or benefit people, then, he should accept the good from the good-doers amongst them (*Anṣār*) and excuse the wrongdoers amongst them."

فَثابُوا إلَيْهِ. ثُمَّ قالَ: «أمَّا بَعْدُ فإنَّ هذا الحَيَّ مِنَ الأنْصارِ يَقِلُّونَ ويَكْثُرُ النَّاسُ، فمَنْ وَلِيَ شَيْئاً مِنْ أُمَّةِ مُحَمَّدٍ ﷺ فاسْتطاعَ أنْ يَضُرَّ فِيهِ أحَداً وَيَنْفَعَ فِيهِ أحَداً، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتجاوَزْ عَنْ مُسِيئِهِمْ». [انظر: ٣٦٢٨، ٣٨٠٠]

(30) CHAPTER. To sit in between the two *Khuṭba* (religious talk) (on Friday).

(٣٠) بابُ القَعْدَةِ بَينَ الخُطْبَتَينِ يَوْمَ الجُمُعَةِ

928. Narrated 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهُما): The Prophet ﷺ used to deliver two *Khuṭba* (religious talk) and sit in between them.

٩٢٨ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا بِشْرُ بْنُ المُفَضَّلِ قالَ: حدَّثَنا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ يَخْطُبُ خُطْبَتَينِ يَقْعُدُ بَيْنَهُما. [راجع: ٩٢٠]

(31) CHAPTER. To listen to the *Khuṭba* (religious talk) on Friday.

(٣١) بابُ الاسْتماعِ إلى الخُطْبَةِ يومَ الجُمُعَةِ

929. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the *Imām* comes out [for *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] they (i.e. angels) fold their papers and listen to the *Khuṭba* (religious talk)."

٩٢٩ - حدَّثَنَا آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أبي عَبْدِ اللهِ الأغَرِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ النَّبيُّ ﷺ: «إذا كانَ يَوْمُ الجُمُعَةِ وقَفَتِ المَلائِكَةُ عَلى بابِ المَسْجِدِ يَكْتُبُونَ الأوَّلَ فَالأول، ومَثَلُ المُهَجِّرِ كَمَثَلِ الَّذي يُهْدِي بَدَنَةً، ثُمَّ كالَّذي يُهْدِي بَقَرَةً، ثُمَّ كَبْشاً، ثُمَّ دَجاجَةً، ثُمَّ بَيْضَةً. فَإذَا خَرَجَ الإمامُ طَوَوْا صُحُفَهُم ويَسْتَمِعُونَ الذِّكْرَ». [انظر: ٣٢١١]

(32) CHAPTER. When the *Imām* sees a person entering the mosque during the *Khutba*, he should order him to offer two *Rak'ā Ṣalāt* (prayer) before sitting (*Tahayyat-ul-Masjid*).

(٣٢) **بابٌ**: إذا رأى الإمامُ رَجُلاً جاءَ وهُوَ يَخْطُبُ أمَرَهُ أنْ يُصَلِّيَ رَكْعَتَين

930. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A person entered the mosque while the Prophet ﷺ was delivering the *Khutba* (religious talk) on a Friday. The Prophet ﷺ said to him, "Have you offered *Ṣalāt* (prayer)?" The man replied in the negative. The Prophet ﷺ said, "Get up and offer two *Rak'ā Ṣalāt.* (prayer) (*Tahayyat-ul-Masjid*)".

٩٣٠ - **حدَّثَنا** أبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: جاءَ رَجُلٌ والنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الجُمُعَةِ، فَقالَ: «أصَلَّيْتَ يا فُلانُ؟» فَقالَ: لا. قالَ: «قُمْ فارْكَعْ». [انظر: ٩٣١، ١١٦٦]

(33) CHAPTER. Whoever comes when the *Imām* is delivering the *Khutba* (religious talk) should offer a light two *Rak'a Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*).

(٣٣) **بابٌ** مَنْ جاءَ وَالإمامُ يَخْطُبُ صَلَّى رَكْعَتَينِ خَفِيفَتَينِ

931. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man entered the mosque while the Prophet ﷺ was delivering the *Khutba* (religious talk). The Prophet ﷺ said (to him), "Have you offered *Ṣalāt* (prayer)?" The man replied in the negative. The Prophet ﷺ said, "Offer two *Rak'a Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*)."

٩٣١ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ عَنْ عَمْرٍو، سَمِعَ جابِراً قالَ: دَخَلَ رَجُلٌ يَوْمَ الجُمُعَةِ والنَّبِيُّ ﷺ يَخْطُبُ فَقالَ: «صَلَّيْتَ؟» قالَ: لا. قالَ: «فَصَلِّ رَكْعَتَينِ». [راجع: ٩٣٠]

(34) CHAPTER. To raise hands during the *Khutba* (religious talk).

(٣٤) **بابُ** رَفْعِ اليَدَيْنِ في الخُطْبَةِ

932. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was delivering the *Khutba* (religious talk) on a Friday, a man stood up and said, "O Allāh's Messenger! The livestock and the sheep are dying, so pray to Allāh for rain." So he (the Prophet ﷺ) raised both his hands and invoked Allāh (for it).

٩٣٢ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ، عَنْ أنَسٍ وَعَنْ يُونُسَ، عَنْ ثابِتٍ، عَنْ أنَسٍ قالَ: بَيْنما النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ جُمُعَةٍ إذْ قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، هَلَكَ الكُرَاعُ وهَلَكَ

الشَّاءُ، فادْعُ اللهَ أنْ يَسْقِيَنا، فَمَدَّ يَدَيْه وَدَعا. [انظر: ٩٣٣، ١٠١٣، ١٠١٩، ١٠٢١، ١٠٢٩، ١٠٣٣، ٣٥٨٢، ٦٠٩٣، ٦٣٤٢]

(35) CHAPTER. ***Istisqā'*** **(invoking Allāh for rain) in the** ***Khuṭba*** **(religious talk) on Friday.**

(٣٥) بابُ الاسْتِسقاءِ في الخُطْبَةِ يَوْمَ الجُمُعَةِ

933. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once in the lifetime of the Prophet ﷺ the people were afflicted with drought.

While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a bedouin stood up and said, "O Allāh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allāh (for rain)". So the Prophet ﷺ raised his hands, (invoked Allāh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O Allāh's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allāh for us (to stop the rain)." So, the Prophet ﷺ raised both his hands and said, "O Allāh! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madīna's (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain.

٩٣٣ - حدَّثنا إبراهيمُ بنُ المُنْذِرِ قالَ: حدَّثنا أَبُو الوَلِيدِ بْنِ مُسْلِمٍ قالَ: حدَّثنا أبُو عَمرٍو الأوزاعيّ قالَ: حدَّثني إسحَاقُ بنُ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالكٍ قالَ: أصابَتِ النَّاسَ سَنَةٌ عَلى عَهْدِ النَّبِيِّ ﷺ، فَبَيْنَما النَّبِيُّ ﷺ يَخْطُبُ في يَوْمِ جُمُعَةٍ فَقامَ أعْرَابِيٌّ فَقالَ: يا رَسُولَ اللهِ، هَلَكَ المالُ وَجاعَ العِيالُ، فادْعُ اللهَ لَنا. فَرَفَعَ يَدَيْهِ، وما نَرَى في السَّماءِ قَزَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ ما وَضَعَهُما حتَّى ثارَ السَّحابُ أمْثالَ الجِبالِ ثُمَّ لَمْ يَنزِلْ عَنْ مِنْبَرِهِ حتَّى رَأَيْتُ المَطَرَ يَتَحادَرُ عَلى لِحْيَتِهِ ﷺ فَمُطِرْنا يَوْمَنا ذلكَ ومِنَ الغَدِ ومِنْ بَعْدِ الغَدِ والَّذي يَلِيهِ حتَّى الجُمُعَةِ الأُخْرَى. وقامَ ذلكَ الأعْرَابِيُّ - أوْ قالَ: غَيرُهُ - فَقالَ: يا رَسُولَ اللهِ، تَهَدَّمَ البِناءُ وغَرِقَ المَالُ، فادْعُ اللهَ لَنا. فَرَفَعَ يَدَهُ فَقالَ: «اللَّهُمَّ حَوَالَيْنا ولا عَلَيْنا». فَما يُشِيرُ بِيَدِهِ إلى ناحِيَةٍ مِنَ السَّحابِ إلَّا انْفَرَجَتْ وصارَتِ

الْمَدِينَةُ مِثْلَ الْجَوْبَةِ وسالَ الْوَادِي قَناةُ شَهْراً. وَلَمْ يَجِئْ أَحَدٌ مِنْ ناحِيَةٍ إلَّا حَدَّثَ بالْجَوْدِ. [راجع: ٩٣٢]

(36) CHAPTER. One should keep quiet and listen while the *Imām* is delivering the *Khutba* (religious talk) on Friday.

(٣٦) **بابُ الإنْصاتِ يَوْمَ الجُمُعَةِ، والإمامُ يَخْطُبُ،**

And if a person says to his companion: "Be quiet and listen," even then he is doing something wrong (which will reduce his reward). Narrated Salmān: The Prophet ﷺ said, "Whenever the *Imām* is delivering the *Khutba* (religious talk), it is essential for the audience to keep quiet and listen."

وإذَا قالَ لِصاحِبِهِ: أَنْصِتْ، فَقَدْ لَغا. وقالَ سَلْمانُ عَنِ النَّبِيِّ ﷺ: «يُنْصِتُ إذا تَكَلَّمَ الإمامُ».

934. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām* is delivering the *Khutba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghw* (an evil act)."

٩٣٤ - حدَّثَنَا يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ: أَخْبَرَنِي ابنُ شِهابٍ قالَ: أَخْبَرَنِي سَعِيدُ بنُ الْمُسَيَّبِ أَنَّ أَبا هُرَيرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ: أَنْصِتْ، والإمامُ يَخْطُبُ فَقَدْ لَغَوْتَ».

(37) CHAPTER. An hour (opportune – lucky time) on Friday.

(٣٧) **بابُ السَّاعَةِ الَّتي في يَوْمِ الجُمُعَةِ**

935. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ talked about Friday and said, "There is an hour (opportune – lucky time) on Friday and if a Muslim gets it while offering *Ṣalāt* (prayer) and asks something from Allāh تعالى, then Allāh will definitely meet his demand." And he (the Prophet ﷺ) pointed out the shortness of that time with his hands.

٩٣٥ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقالَ: «فِيهِ ساعَةٌ لا يُوافِقُها عَبْدٌ مُسْلِمٌ وهُوَ قائِمٌ يُصَلِّي يَسْأَلُ اللهَ تَعالى شَيْئاً إلَّا أَعْطاهُ إيَّاهُ». وَأَشارَ بِيَدِهِ يُقَلِّلُها. [انظر: ٥٢٩٤، ٦٤٠٠]

(38) CHAPTER. If some people leave the *Imām* during the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah*

(٣٨) **بابٌ إذَا نَفَرَ النَّاسُ عَنِ الإمامِ**

في صلاةِ الجُمُعَةِ فَصلاةُ الإمامِ ومَنْ بَقِيَ جائِزَةٌ

prayer), then the *Ṣalāt* (prayer) of the remaining people and the *Imām* is permissible.

٩٣٦ - حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو قالَ: حدَّثَنا زائِدَةُ، عَنْ حُصَينٍ، عَنْ سالِم بنِ أبي الجَعْدِ قالَ: حدَّثَنا جابِرُ ابنُ عَبْدِ اللهِ قالَ: بَيْنما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إذْ أقْبَلَتْ عِيرٌ تَحْمِلُ طَعاماً فالْتَفَتُوا إلَيها حتَّى ما بَقِيَ مَعَ النَّبِيِّ ﷺ إلَّا اثْنَى عَشَرَ رَجُلاً، فَنَزَلَتْ هذِهِ الآيَةُ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ [الجمعة: ١١]. [انظر: ٢٠٥٨، ٢٠٦٤، ٤٨٩٩]

936. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While we were praying [attending the *Jumu'ah* (*Khutba* and prayer)] with the Prophet ﷺ, some camels loaded with food, arrived (from Sham). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet ﷺ. So this Verse was revealed:

"And when they see some merchandise or some amusement [beating of *Tambur* (drums) etc.] they disperse headlong to it, and leave you (Muḥammad ﷺ) standing..." (V.62:11)

(٣٩) بابُ الصَّلاةِ بَعْدَ الجُمُعَةِ وقَبْلَها

(39) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) before and after the *Jumu'ah* prayer.

٩٣٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَينِ وَبَعْدَها رَكْعَتَينِ وبَعْدَ المَغْرِبِ رَكْعَتَينِ في بَيْتِهِ وبَعْدَ العِشاءِ رَكْعَتَينِ، وكانَ لا يُصَلِّي بَعْدَ الجُمُعَةِ حتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَينِ». [انظر: ١١٦٥، ١١٧٢، ١١٨٠]

937. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to offer two *Rak'ā* before the *Ẓuhr* prayer and two *Rak'ā* after it. He also used to offer two *Rak'ā* after the *Maghrib* prayer in his house, and two *Rak'ā* after the *'Ishā'* prayer. He never offered prayers after the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) till he departed (from the mosque), and then he would offer two *Rak'ā* at home.

(٤٠) بابُ قَوْلِ اللهِ تَعالى: ﴿فَإِذَا قُضِيَتِ الصَّلَوٰةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ﴾ [الجمعة: ١٠]

(40) CHAPTER. The Statement of Allāh تعالى: "Then when the (*Jumu'ah*) *Ṣalāt* (prayer) is ended, you may disperse through the land, and seek of the Bounty of Allāh..." (V.62:10)

٩٣٨ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا أبُو غَسَّانَ قالَ: حدَّثَني

938. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: There was a woman amongst us who had a farm and she used to sow *Silq* (a kind of

vegetable) on the edges of streams in her farm. On Fridays she used to pull out the *Silq* from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the *Silq* were a substitute for meat. After finishing the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

أَبُو حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: كانَتْ فينا امرَأَةٌ تَجعَلُ عَلى أَرْبِعاءَ في مَزْرَعَةٍ لَها سِلْقاً فكانَتْ إذَا كانَ يَوْمُ الْجُمُعَةِ تَنزِعُ أُصُولَ السِّلْقِ فَتَجْعَلُه في قِدْرٍ ثُمَّ تَجْعَلُ عَلَيْهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُها فَتَكُونُ أُصُولُ السِّلْقِ عَرْقَهُ، وكُنَّا نَنْصَرِفُ مِنْ صَلاةِ الجُمُعَةِ فَنُسَلِّمُ عَلَيْها فَتُقَرِّبُ ذٰلكَ الطَّعامَ إلَيْنا فَنَلْعَقُهُ، وكُنَّا نَتَمَنَّى يَوْمَ الجُمُعَةِ لِطَعامِها ذلكَ. انظر: ٩٣٩، ٩٤١، ٢٣٤٩، ٥٤٠٣، ٦٢٤٨، ٦٢٧٩]

939. Narrated Sahl رَضِيَ الله عَنْهُ: As above with the addition: We never had an afternoon nap nor meals except after offering the *Jumu'ah* (prayer).

٩٣٩ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: حدَّثَنا ابنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ سَهْلٍ بِهذَا، وَقالَ: ما كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إلَّا بَعْدَ الجُمُعَةِ. [راجع: ٩٣٨]

(41) CHAPTER. The afternoon nap after the *Jumu'ah* (prayer).

(٤١) بابُ القائِلَةِ بَعْدَ الجُمُعَةِ

940. Narrated Anas رَضِيَ الله عَنْهُ: We used to offer the *Jumu'ah* (prayer) early and then take the afternoon nap.

٩٤٠ - حدَّثَنَا مُحَمَّدُ بنُ عُقْبَةَ الشَّيْبانيُّ قالَ: حدَّثَنا أَبُو إسحَاقَ الفَزَارِيُّ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أَنَساً يَقُولُ: «كُنَّا نُبَكِّرُ إلى الجُمُعَةِ ثُمَّ نَقِيلُ». [راجع: ٩٠٥]

941. Narrated Sahl رَضِيَ الله عَنْهُ: We used to offer the *Jumu'ah* (prayer) with the Prophet ﷺ and then take the afternoon nap.

٩٤١ - حدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلٍ قالَ: كُنَّا نُصَلِّي مَعَ النَّبيِّ ﷺ الجُمُعَةَ، ثمَّ تَكُونُ القائِلَةُ. [راجع: ٩٣٨]

12 - THE BOOK OF *SALAT-UL-KHAUF* (FEAR PRAYER)

١٢ - كتاب الخَوف

(1) CHAPTER. The *Ṣalāt-ul-Khauf* (Fear prayer).

And the Statement of Allāh تعالى:

"And when you (Muslims) travel in the land, there is no sin on you if you shorten *Aṣ-Ṣalāt* (prayer) if you fear that the disbelievers may put you in trial (attack you etc.,) verily the disbelievers are ever unto you open enemies. When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *Aṣ-Ṣalāt* (the prayer), let one party of them stand up (in *Ṣalāt*) with you taking their arms with them; when they finish their prostrations, let them take their position in the rear, and let the other party come up which has not yet offered *Ṣalāt* and let them offer *Ṣalāt* with you taking all precautions, and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take (every) precaution for yourselves. Verily! Allāh has prepared a humiliating torment for the disbelievers. (V.4:101-102)

(١) بابُ صَلاةِ الخَوْفِ،

وقَوْلِ اللهِ تَعالى: ﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾ وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ وَخُذُوا۟ حِذْرَكُمْ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾﴾ [النساء: ١٠١ - ١٠٢].

942. Narrated Shu'aib: I asked Az-Zuhrī, "Did the Prophet ﷺ ever offer the *Ṣalāt-ul-Khauf* (Fear prayer)?" Az-Zuhrī said, "I was told by Sālim that 'Abdullāh bin 'Umar رضي الله عنهما had said, 'I took part in a holy battle with Allāh's Messenger ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allāh's Messenger ﷺ stood up to lead the *Ṣalāt* (prayer) and one party stood to offer *Ṣalāt* (prayer) with him while the other faced the enemy. Allāh's Messenger ﷺ and the former party bowed and performed two

٩٤٢ - حدَّثنا أبو اليمانِ قالَ: أخبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ: سَألْتُه هَلْ صَلَّى النَّبيُّ ﷺ يَعْني صَلاةَ الخَوْفِ؟ قالَ: أخْبرَني سالِمٌ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْتُ مَعَ النَّبيِّ ﷺ قِبَلَ نَجْدٍ فَوازَيْنا العَدُوَّ فَصافَفْنا هُمْ، فَقامَ رَسُولُ اللهِ ﷺ يُصَلِّي لَنا فَقامَتْ طائِفَةٌ مَعَهُ

prostrations. Then that party left (after completing their 2nd *Rak'a* individually with *Taslīm*, while the Prophet ﷺ kept on standing). Then they took the place of those who had not offered *Ṣalāt* (prayer). [The second (latter) party] joined Allāh's Messenger ﷺ who prayed one *Rak'a* (i.e. his 2nd *Rak'a* with the latter party) and performed two prostrations and finished his *Ṣalāt* (prayer) with *Taslīm*. Then everyone of them [of the 2nd (latter) party] bowed once and performed two prostrations individually (i.e. completed their 2nd *Rak'a* and finished their *Ṣalāt* (prayer) with *Taslīm*].' "

وَأَقْبَلَتْ طائِفَةٌ عَلى العَدُوِّ، فَرَكَعَ رَسُولُ اللهِ ﷺ بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَينِ ثُمَّ انْصَرَفُوا مَكانَ الطَّائِفَةِ الَّتي لَمْ تُصَلِّ فَجاؤُوا فَرَكَعَ رَسُولُ اللهِ ﷺ بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَينِ ثُمَّ سَلَّمَ، فَقامَ كُلُّ واحِدٍ مِنْهُم فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَينِ». [انظر: ٩٤٣، ٤١٣٢، ٤١٣٣، ٤٥٣٥]

(2) CHAPTER. The *Ṣalāt-ul-Khauf* (Fear prayers) (can be offered) while standing or riding.

(٢) بابُ صَلاةِ الخَوفِ رِجالاً ورُكْباناً، رَاجِلٌ: قائِمٌ

943. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said something similar to Mujāhid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can offer *Ṣalāt* (prayer) while standing. Ibn 'Umar رَضِيَ اللهُ عَنْهُما added, "The Prophet ﷺ said, 'If the number of the enemy is greater than the Muslims, they can offer *Ṣalāt* while standing or riding (individually)'." [See *Fatḥ Al-Bāri*].

٩٤٣ - حَدَّثَنا سَعِيدُ بنُ يَحْيَى بنِ سَعِيدٍ القُرَشِيُّ قالَ: حَدَّثَني أبي قالَ: حَدَّثَنا ابنُ جُرَيْجٍ، عَنْ مُوسَى بنِ عُقْبَةَ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ نَحْواً مِنْ قَوْلِ مُجاهِدٍ إذَا اخْتَلَطُوا قِياماً. وَزَادَ ابنُ عُمَرَ عَنِ النَّبيِّ ﷺ: «وإنْ كانُوا أكْثَرَ مِنْ ذٰلكَ فَلْيُصَلُّوا قِياماً ورُكْباناً». [راجع: ٩٤٢]

(3) CHAPTER. To guard one another during the *Ṣalāt-ul-Khauf* (fear prayer).

(٣) بابٌ: يَحْرُسُ بَعْضُهُم بَعْضاً في صَلاةِ الخَوْفِ

944. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ led the *Ṣalāt-ul-Khauf* (Fear prayer), (some of) the people stood behind him. He said *Takbīr* (*Allāhu-Akbar*) and those behind him also said the same. He bowed and they bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'ā* and those who had offered the first *Rak'a* (completed their 2nd *Rak'a*

٩٤٤ - حَدَّثَنا حَيْوَةُ بنُ شُرَيحٍ قالَ: حَدَّثَنا مُحَمَّدُ بنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قامَ النَّبِيُّ ﷺ فَقامَ النَّاسُ مَعَهُ، فَكَبَّرَ وكَبَّرُوا مَعَهُ،

with *Taslīm*) went to guard their brothers (the second party). The second party joined him and performed bowing and prostrations with him (in his 2nd *Rak'a* and then got up to finish their 2nd *Rak'a* after the Prophet had finished his 2nd *Rak'a* with *Taslīm*) so all the people were in *Ṣalāt* (prayer) but they were guarding one another during the *Ṣalāt* (prayer).

وَرَكَعَ ورَكَعَ ناسٌ مِنْهُمْ ثُمَّ سَجَدَ وسَجَدُوا مَعَهُ، ثُمَّ قامَ للثَّانِيَةِ فَقامَ الَّذِينَ سَجَدُوا مَعَهُ وحَرَسُوا إخْوانَهُمْ. وأتَتِ الطَّائِفَةُ الأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ والنَّاسُ كُلُّهُمْ في صَلاةٍ ولكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضاً.

(4) CHAPTER. *Aṣ-Ṣalāt* (the prayer) at the time of besieging a fort and at the time of meeting the enemy.

Al-Auzā'ī said, "If there are signs of victory and it is impossible to offer the *Ṣalāt* (prayer) then everyone should offer his *Ṣalāt* (prayer) with signs. If he cannot do even that then he can delay the *Ṣalāt* (prayer) till the battle is over or till they feel secure, then they can offer two *Rak'āt* prayers. But if they are unable to complete the *Ṣalāt* (prayer) then they can perform one bowing and two prostrations (one *Rak'a*), and if they are unable to do even this, then saying *Allāhu-Akbar* is not sufficient for them, and so they should postpone the *Ṣalāt* (prayer) till they feel secure." *Mak-ḥūl* agrees to it (i.e. this verdict). And Anas bin Mālik said, "I reached at dawn during the siege of Tustar and the fighting was at its peak. The Muslims were not able to offer the *Fajr* prayer and we did not offered *Ṣalāt* (prayer) till a part of the day had passed and then we offered the *Ṣalāt* with Abū Mūsa and we were granted victory by Allāh." Anas further said, "It would not make me happy even if I got the whole world and whatever is in it instead of that *Ṣalāt* (prayer) (i.e. the one they missed because of fighting)."

(٤) بابُ الصَّلاةِ عِنْدَ مُناهَضَةِ الحُصُونِ ولِقاءِ العَدُوِّ،

وقالَ الأوْزَاعِيُّ: إنْ كانَ تَهَيَّأَ الفَتْحُ وَلَمْ يَقْدِرُوا عَلى الصَّلاةِ صَلَّوْا إيماءً كُلُّ امْرِئٍ لِنَفْسِهِ، فإنْ لَمْ يَقْدِرُوا عَلى الإيماءِ أخَّرُوا الصَّلاةَ حتَّى يَنْكَشِفَ القِتالُ أوْ يَأمَنُوا فَيُصَلُّوا رَكْعَتَينِ، فإنْ لَمْ يَقْدِرُوا صَلَّوْا رَكْعَةً وَسَجْدَتَينِ، فَإنْ لَمْ يَقْدِرُوا فَلاَ يُجزِيهِمُ، التَّكْبِيرُ وَيُؤَخِّرُونَها حتَّى يَأمَنُوا. وَبِهِ قالَ مَكْحُولٌ. وقالَ أنَسُ بنُ مالِكٍ: حَضَرْتُ عِنْدَ مُناهَضَةِ حِصْنِ تُسْتَر عِنْدَ إضاءَةِ الفَجْرِ وَاشْتَدَّ اشْتِعالُ القِتالِ فَلَمْ يَقْدِرُوا عَلى الصَّلاةِ فَلَمْ نُصَلِّ إلَّا بَعْدَ ارْتِفاعِ النَّهارِ، فَصَلَّيْناها ونَحْنُ مَعَ أبي مُوسَى فَفُتِحَ لَنا. قالَ أنَسٌ: وما يَسُرُّني بِتِلْكَ الصَّلاةِ الدُّنْيا وما فِيها.

945. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: On the day of the *Khandaq*, 'Umar رَضِيَ

٩٤٥ - حدَّثَنا يَحْيى: حدَّثَنا

عَنْهُ ٱللّٰه came, cursing the disbelievers of Quraish and said, "O Allāh's Messenger! I have not offered the *'Asr* prayer and the sun was about to set." The Prophet ﷺ replied, "By Allāh! I too, have not offered the *Ṣalāt* (prayer) yet." The Prophet ﷺ then went to Buṭhān, performed ablution and performed the *'Asr* prayer after the sun had set and then offered the *Maghrib* prayer after it." [Please see H. No. 596 and 598].

وكيعٌ، عَنْ عليِّ بنِ المُبَارَكِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: جاءَ عُمَرُ يَوْمَ الخَنْدَقِ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَيَقُولُ: يا رَسُولَ اللهِ، ما صَلَّيْتُ العَصْرَ حتَّى كادَتِ الشَّمْسُ أنْ تَغِيبَ. فَقالَ النَّبِيُّ ﷺ: «وأنا واللهِ ما صَلَّيْتُها بَعْدُ». قالَ: فَنَزَلَ إلى بُطْحانَ فَتَوَضَّأَ وَصَلَّى العَصْرَ بَعْدَ ما غابَتِ الشَّمْسُ ثُمَّ صَلَّى المَغْرِبَ بَعْدَها. [راجع: ٥٩٦]

(5) CHAPTER. The chaser and the chased can offer *Ṣalāt* (prayer) while riding, and by signs.

(٥) بابُ صَلاةِ الطَّالِبِ وَالمَطْلُوبِ رَاكِباً وإيماءً،

Al-Walīd said: I told Al-Auzā'ī about the *Ṣalāt* (prayer) of Shuraḥbīl bin Aṣ-Ṣamt and his companions on the backs of animals. On that he said, "That was the case with us if we feared that the time of *Ṣalāt* would be over." Al-Walīd (disagreed with Al-Auzā'ī) deriving his verdict from the statement of the Prophet ﷺ: "None should offer the *'Asr* prayer but at Banī Quraiẓa."

وقالَ الوَلِيدُ: ذَكَرْتُ لِلأَوْزَاعِيِّ صَلاةَ شُرَحْبِيلَ بنِ السِّمْطِ وَأَصْحابِهِ عَلى ظَهْرِ الدَّابَّةِ. فَقالَ: كَذلكَ الأَمْرُ عِنْدَنا إذَا تُخُوِّفَ الفَوْتُ. وَاحْتَجَّ الوَلِيدُ بِقَوْلِ النَّبِيِّ ﷺ: «لا يُصَلِّيَنَّ أحَدٌ العَصْرَ إلَّا في بَني قُرَيْظَةَ».

946. Narrated Ibn 'Umar رَضِيَ ٱللّٰه عَنْهُما: When the Prophet ﷺ returned from the battle of *Al-Aḥzāb* (The Confederates), he said to us, "None should offer the *'Asr* prayer but at Banī Quraiẓa." The *'Asr* prayer became due for some of them on the way. Some of them decided not to offer the *Ṣalāt* but at Banī Quraiẓa while others decided to offer the *Ṣalāt* on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ he did not blame anyone of them.

٩٤٦ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدِ بنِ أَسْماءَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ لَنا لَمَّا رَجَعَ مِنَ الأحْزَابِ: «لا يُصَلِّيَنَّ أحَدٌ العَصْرَ إلَّا في بَني قُرَيْظَةَ». فأدْرَكَ بَعْضُهُمُ العَصْرَ في الطَّرِيقِ، وَقالَ بَعْضُهُم: لا نُصَلِّي حتَّى نَأْتِيَها. وقالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرَدْ مِنَّا ذلكَ. فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ

يُعَنِّفْ أحداً مِنْهُمْ. [انظر: ٤١١٩]

(٦) بابُ التَّكْبِيرِ وَالغَلَسِ بالصُّبْحِ، وَالصَّلاةِ عِنْدَ الإغارَةِ وَالحَرْبِ

(6) CHAPTER. *Takbīr* (Allāh is the Most Great) and offering the *Fajr* prayer early when it is still dark and offering *Aṣ-Ṣalāt* (the prayers) while attacking the enemy and in battles.

٩٤٧ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، وَثابِتٍ البُنَانيِّ عَنْ أنَسِ بنِ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ صَلَّى الصُّبْحَ بِغَلَسٍ. ثُمَّ رَكِبَ فَقالَ: «اللهُ أكْبرُ، خَرِبَتْ خَيْبرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فساءَ صَباحُ المُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ في السِّكَكِ وَيَقُولُونَ: مُحَمَّدٌ وَالخَمِيسُ - قالَ والخَمِيسُ: الجَيْش -. فَظَهَرَ عَلَيْهِمْ رَسُولُ اللهِ ﷺ فَقَتَلَ المُقاتِلَةَ وَسَبَى الذَّرارِيَّ. فَصارَتْ صَفِيَّةُ لِدِحْيَةَ الكَلْبِيِّ، وَصَارَتْ لِرَسُولِ اللهِ ﷺ ثُمَّ تَزَوَّجَها وَجَعَلَ صَداقَها عِتْقَها. فَقالَ عَبْدُ العَزِيزِ لِثابِتٍ: يا أبا مُحَمَّدٍ، أنْتَ سَأَلْتَ أنَسَ بنَ مَالِكٍ ما أمْهَرَها؟ قالَ: أمْهَرَها نَفْسَها، فَتَبَسَّمَ. [راجع: ٣٧١]

947. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered the *Fajr* prayer when it was still dark, then he rode and said, *Allāhu Akbar*! Khaibar is ruined. When we approach near a nation, the most evil will be the morning of those who had been warned." The people came out into the streets saying, "Muḥammad and his army." Allāh's Messenger ﷺ vanquished them by force and their warriors were killed; the children and women were taken as captives. Ṣafīya was taken by Diḥya Al-Kalbī and later she belonged to Allāh's Messenger ﷺ who married her and her *Mahr* was her manumission.

13 - THE BOOK OF THE TWO *'EID*[1] (PRAYERS AND FESTIVALS)

١٣ - كتاب العيدين

(1) CHAPTER. The two *'Eid* and sprucing oneself up on them.

(١) بابٌ: في العِيدَيْنِ والتَّجَمُّلِ فِيهِ

948. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bought a silk cloak from the market, took it to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Take it and adorn yourself with it during the *'Eid* and when the delegations visit you." Allāh's Messenger ﷺ replied, "This dress is for those who have no share (in the Hereafter)". After a long period Allāh's Messenger ﷺ sent a cloak of silk brocade to 'Umar. 'Umar came to Allāh's Messenger ﷺ with the cloak and said, "O Allāh's Messenger! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allāh's Messenger ﷺ said to him, "Sell it and fulfil your needs by it."

٩٤٨ - حدَّثَنا أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سالِمُ بنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: أخَذَ عُمَرُ جُبَّةً مِنْ إسْتَبرَقٍ تُباعُ في السُّوقِ، فَأخَذَها فأتى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، ابْتَعْ هذِهِ، تَجَمَّلْ بِها للعِيدِ والوُفُودِ. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «إنَّما هذِهِ لِباسُ مَنْ لا خَلاقَ لَهُ». فَلَبِثَ عُمَرُ ما شاءَ اللهُ أنْ يَلْبَثَ، ثُمَّ أرْسَلَ إلَيْهِ رَسُولُ اللهِ ﷺ بِجُبَّةِ دِيباجٍ فأقْبَلَ بِها عُمَرُ فَأتى بِها رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّكَ قُلْتَ: «إنَّما هذِهِ لِباسُ مَنْ لا خَلاقَ لَهُ»، وأرْسَلْتَ إليَّ بِهٰذِهِ الجُبَّةِ؟. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «تَبيعُهَا أوتُصِيبُ بِها حاجَتَكَ». [راجع: ٨٨٦]

(2) CHAPTER. A display of spears and shields on *'Eid* Festival day.

(٢) بابُ الحِرَابِ وَالدَّرَقِ يَوْمَ العِيدِ

949. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ came to my house while two girls were singing beside me the songs of *Bu'āth* (a story about the war between the two

٩٤٩ - حدَّثَنا أحْمَدُ قالَ: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبرَنا عَمْرٌو أنَّ مُحَمَّدَ ابنَ عَبْدِ الرَّحْمٰنِ الأسَدِيَّ

(1) (The Book 13) See glossary [*'Eid-al-Fiṭr* and *'Eid-al-Aḍḥā*]. And "*Eid Ṣalāt* (prayer)": consists of a two *Rak'ā* prayer with seven *Takbirāt (Allāh-u-Akbar)* in the first *Rak'ā* and five *Takbīrāt* in the second *Rak'ā*, excluding the *Takbīr* of opening of the prayer and the *Takbīr* of the *Qayām* (standing) for the second *Rak'ā*.

tribes of the *Anṣār,* the Khazraj and the 'Auṣ, before Islām). The Prophet ﷺ lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet ﷺ?" Allāh's Messenger ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I signalled to those girls to go out and they left.

950. It was the day of *'Eid*, and the black people were playing with shields and spears; so, either I requested the Prophet ﷺ, or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet ﷺ made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Banī Arfida," till I got tired. The Prophet ﷺ asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

(3) CHAPTER. The legal way of the celebrations on the two *'Eid* festivals for the Islāmic World (Muslims).

951. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) saying, "The first thing to be done on this day of ours (first day of *'Eid-al-Aḍḥā*) is to offer *Ṣalāt* (prayer); and after returning [from *Ṣalāt* (prayer)] we slaughter our sacrifices (in the Name of Allāh) and whoever does so, he acted according to our *Sunna* (legal ways).

حدَّثَهُ عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وعِنْدِي جارِيَتانِ تُغَنِّيانِ بِغِناءِ بُعاثَ، فاضْطَجَعَ عَلى الفِراشِ وَحَوَّلَ وَجْهَهُ وَجاءَ أبو بَكْرٍ فانْتَهَرَني وقالَ: مِزْمارَةُ الشَّيْطانِ عِنْدَ رَسُولِ اللهِ ﷺ؟ فأقْبَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ فَقالَ: «دَعْهُما». فَلَمَّا غَفَلَ غَمَزْتُهما فَخَرَجَتا. [انظر: ٩٥٢، ٩٨٧، ٢٩٠٧، ٣٥٣٠، ٣٩٣١]

٩٥٠ - وكانَ يَوْمَ عِيدٍ يَلْعَبُ فيه السُّودَانُ بالدَّرَقِ وَالحِرَابِ، فإمَّا سَأَلْتُ رَسُولَ اللهِ ﷺ وإمَّا قالَ: «أَتَشْتَهِينَ تَنْظُرِينَ»؟ قُلْتُ: نَعَمْ. فأقَامَني وَرَاءَهُ، خَدِّي عَلَى خَدِّه وهُوَ يَقُولُ: «دُونَكُمْ يا بَني أرْفِدَةَ». حتَّى إذَا مَلِلْتُ قالَ: «حَسْبُكِ»؟ قُلْتُ: نَعَمْ. قالَ: «فاذْهَبِي». [راجع: ٤٥٤]

(٣) بابُ سُنَّةِ العِيدَيْنِ لأهْلِ الإسْلامِ

٩٥١ - **حدَّثنا** حَجَّاجٌ قالَ: حدَّثَنا شُعْبَةُ قالَ: أخبرَني زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ البَرَاءِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ فَقالَ: «إنَّ أوَّلَ ما نَبدأُ في يَوْمِنا هذَا أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعلَ فَقَدْ أصَابَ سُنَّتَنا». [انظر: ٩٥٥، ٩٦٥، ٩٦٨، ٩٧٦، ٩٨٣، ٥٥٤٥، ٥٥٥٦، ٥٥٥٧، ٥٥٦٠، ٥٥٦٣، ٦٦٧٣]

952. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr came to my house while two small *Anṣārī* girls were singing beside me the stories of the *Anṣār* concerning the Day of *Bu'āth* and they were not (professional) singers. Abū Bakr said protestingly, "Musical instruments of Satan in the house of Allāh's Messenger ﷺ!" It happened on the *'Eid* day and Allāh's Messenger ﷺ said, "O Abū Bakr! There is an *'Eid* (festival) for every nation and this is our *'Eid* (festival)."

٩٥٢ - حدَّثنا عُبَيدُ بنُ إسماعِيلَ قالَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ أبو بَكْرٍ وعِنْدِي جارِيَتانِ مِنْ جَوَارِي الأنْصارِ تُغَنِّيانِ مِمَّا تَقاوَلَتِ الأنْصارُ يَوْمَ بُعاثَ. قالَتْ: ولَيْسَتا بِمُغَنِّيَتَيْنِ، فَقالَ أبو بَكْرٍ: بِمَزَامِيرِ الشَّيْطانِ في بَيْتِ رَسُولِ اللهِ ﷺ؟ وذلكَ في يَوْمِ عِيدٍ. فَقالَ رَسُولُ اللهِ ﷺ: «يا أبا بَكْرٍ، إنَّ لِكُلِّ قَوْمٍ عِيداً، وهذا عِيدُنا».

[راجع: ٩٤٩]

(4) CHAPTER. Eating on the day of *Fiṭr* before going out (for the *'Eid-al-Fiṭr* prayer).

(٤) بابُ الأكْلِ يَوْمَ الفِطْرِ قَبْلَ الخُرُوجِ

953. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ never proceeded [for the *Ṣalāt* (prayer)] on the Day of *'Eid-al-Fiṭr* unless he had eaten some dates. Anas also narrated: The Prophet ﷺ used to eat odd number of dates.

٩٥٣ - حدَّثنا مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ: أخْبَرَنا سَعِيدُ بنُ سُلَيمانَ قالَ: حدَّثنا هُشَيمٌ قالَ: أخْبَرَنا عُبَيْدُ اللهِ بنُ أبي بَكْرِ بنِ أنَسٍ عَنْ أنَسِ بنِ مَالِكٍ قالَ: كانَ رَسُولُ اللهِ ﷺ لا يَغْدُو يَوْمَ الفِطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ.

وقالَ مُرَجَّى بنُ رَجاءٍ: حدَّثني عُبَيْدُ اللهِ قالَ: حدَّثني أنَسٌ عَنِ النَّبِيِّ ﷺ: ويَأْكُلُهُنَّ وِتْراً.

(5) CHAPTER. Eating on the Day of *Naḥr* (10th of *Dhul-Ḥijjah*).

(٥) بابُ الأكْلِ يَوْمَ النَّحْرِ

954. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaughtered (his sacrifice) before the *Ṣalāt* (*'Eid* prayer) should slaughter again." A man stood up and said, "This is the day on which one has

٩٥٤ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا إسمَاعِيلُ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ عَنْ أنَسٍ قالَ: قالَ النَّبِيُّ

desire for meat," and he mentioned something about his neighbours. It seemed that the Prophet ﷺ believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet ﷺ permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقامَ رَجُلٌ فَقالَ: هذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ، وَذَكَرَ مِنْ جِيرَانِهِ فَكَأَنَّ النَّبِيَّ ﷺ صَدَّقَهُ. قالَ: وعِنْدِي جَذَعَةٌ أَحَبُّ إِلَيَّ مِنْ شاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ ﷺ، فَلا أَدْرِي أَبَلَغَتِ الرُّخصَةُ مَنْ سِوَاهُ أَمْ لَا. [انظر: ٩٨٤، ٥٥٤٦، ٥٥٤٩، ٥٥٦١]

955. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered the *Khuṭba* (religious talk) after offering *Aṣ-Ṣalāt* (the prayer) on the day of *Naḥr* and said, "Whoever offers the *Ṣalāt* (prayer) like us and slaughters like us then his *Nusuk* (sacrifice) will be accepted by Allāh. And whoever slaughters his sacrifice before the *Ṣalāt* (*'Eid* prayer) then he has no *Nusuk* (not done the sacrifice)". Abū Burda bin Niyār, the uncle of Al-Barā' said, "O Allāh's Messenger! I have slaughtered my sheep before the *Ṣalāt* (*'Eid* prayer) and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So, I slaughtered my sheep and took my food before coming for the *Ṣalāt* (prayer)." The Prophet ﷺ said, "The sheep which you have slaughtered is just mutton (not a *Nusuk*)." He (Abū Burda) said, "O Allāh's Messenger! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a *Nusuk* on my behalf?" The Prophet ﷺ said, "Yes, it will be sufficient for you but it will not be sufficient (as a *Nusuk*) for anyone else after you."

٩٥٥ - حَدَّثَنَا عُثْمانُ قالَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ بنِ عازِبٍ قالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الأَضْحَى بَعْدَ الصَّلاةِ، فَقالَ: «مَنْ صَلَّى صَلاتَنا ونَسَكَ نُسُكَنا فَقَدْ أَصابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلاةِ فإنَّهُ قَبْلَ الصَّلاةِ وَلا نُسُكَ لَهُ». فَقالَ أَبُو بُرْدَةَ بنُ نِيارٍ خالُ البَراءِ: يا رَسُولَ اللهِ، فإنِّي نَسَكْتُ شاتي قَبْلَ الصَّلاةِ وَعَرَفْتُ أَنَّ اليَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ، وأَحْبَبْتُ أَنْ تَكُونَ شاتِي أَوَّلَ شَاةٍ تُذْبَحُ في بَيْتِي، فَذَبَحْتُ شاتي وَتَغَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلاةَ. قالَ: «شاتُكَ شاةُ لَحْمٍ». فَقالَ: يا رَسُولَ اللهِ، فإنَّ عِنْدَنا عَنَاقاً لَنا جَذَعَةً هِيَ أَحَبُّ إِلَيَّ مِنْ شاتَيْنِ، أَفَتَجْزِي عَنِّي؟ قالَ: «نَعَمْ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(6) CHAPTER. To proceed to a *Muṣallā* (praying place) without a pulpit.

(٦) بابُ الخُرُوجِ إلى المُصَلَّى بِغَيرِ مِنْبَرٍ

956. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to proceed to the *Muṣallā* (praying place) on the days of *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥā*; the first thing to begin with was the *Ṣalāt* (prayer), and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwān, the governor of Al-Madīna, for the *Ṣalāt* (prayer) of *'Eid-al-Aḍḥā* or *'Eid-al-Fiṭr*. When we reached the *Muṣallā*, there was a pulpit made by Kathīr bin Aṣ-Ṣalt. Marwān wanted to get up on that pulpit before *Aṣ-Ṣalāt*. I caught hold of his clothes but he pulled them and ascended the pulpit and delivered the *Khuṭba* (religious talk) before the *Ṣalāt* (prayer). I said to him, "By Allāh, you have changed (the Prophet's legal way)." He replied, "O Abū Sa'īd! Gone is that which you know." I said, "By Allāh! What I know is better than what I do not know." Marwān said, "People do not sit to listen to our *Khuṭba* after *Aṣ-Ṣalāt* (prayer), so I delivered the *Khuṭba* before *Aṣ-Ṣalāt* (prayer)."

٩٥٦ - حَدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني زَيْدٌ ابنُ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ بنِ أبي سَرْحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: كانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الفِطْرِ وَالأضْحَى إلى المُصَلَّى، فأوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلاةُ ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقابِلَ النَّاسِ، والنَّاسُ جُلُوسٌ عَلى صُفُوفِهِمْ فَيَعِظُهُمْ ويُوصِيهِمْ ويَأْمُرُهُمْ. فإنْ كانَ يُرِيدُ أنْ يَقْطَعَ بَعْثاً قَطَعَهُ، أوَ يَأْمُرَ بِشيءٍ أمَرَ بِهِ ثُمَّ يَنْصَرِفُ. فَقالَ أبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلى ذٰلكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ وهُوَ أمِيرُ المَدِينَةِ في أضْحَى أوْ فِطْرٍ، فَلَمَّا أتَيْنا المُصَلَّى إذَا مِنْبَرٌ بَناهُ كَثِيرُ بنُ الصَّلْتِ، فإذَا مَرْوَانُ يُرِيدُ أنْ يَرْتَقِيَهُ قَبْلَ أنْ يُصَلِّيَ فَجَذَبْتُهُ بِثَوْبِهِ فَجَبَذَني، فارْتَفَعَ فَخَطَبَ قَبْلَ الصَّلاةِ. فَقُلْتُ لَهُ: غَيَّرْتُمْ وَاللهِ. فَقالَ: أبَا سَعِيدٍ، قَدْ ذَهَبَ ما تَعْلَمُ. فَقُلْتُ: ما أعْلَمُ خَيرٌ وَاللهِ مِمَّا لا أعْلَمُ. فَقالَ: إنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنا بَعْدَ الصَّلاةِ فَجَعَلْتُها قَبْلَ الصَّلاةِ.

(7) CHAPTER. Walking and riding for the *'Eid* prayer. The *'Eid* prayer is offered before delivering the *Khuṭba* (religious talk) and there is no *Adhān* or *Iqāma* for it.

(٧) بابُ المَشْيِ والرُّكُوبِ إلى العِيدِ والصَّلاةِ قَبْلَ الْخُطْبَةِ وَبِغَيرِ أذانٍ ولا إقامَةٍ

957. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to offer

٩٥٧ - حَدَّثَنَا إبراهيم بنُ المُنْذِرِ

قَالَ: حَدَّثَنَا أَنَسُ بنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنْ عَبدِ اللهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي في الأَضْحَى والفِطْرِ ثُمَّ يَخْطُبُ بَعْدَ الصَّلاةِ. [انظر: ٩٦٣]

Aṣ-Ṣalāt (the prayer) of *'Eid-al-Aḍḥā* and *'Eid-al-Fiṭr* and then deliver the *Khuṭba* (religious talk) after *Aṣ-Ṣalāt*.

٩٥٨ - حَدَّثَنَا إِبْرَاهِيمُ بنُ مُوسَى قَالَ: أَخْبَرَنا هِشامٌ أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ، قالَ: أَخْبَرَني عَطاءٌ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطرِ فَبَدَأَ بالصَّلاةِ قَبْلَ الخُطْبَةِ. [انظر: ٩٦١، ٩٧٨]

958. Narrated Ibn Juraij: 'Atā' said, "Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, 'The Prophet ﷺ went out on the Day of *'Eid-al-Fiṭr* and offered *Aṣ-Ṣalāt* (the prayer) before delivering the *Khuṭba* (religious talk)'."

٩٥٩ - قالَ: وَأَخْبَرَني عَطاءٌ أَنَّ ابْنَ عَبّاسٍ أَرْسَلَ إِلى ابْنِ الزُّبَيرِ في أَوَّلِ ما بُويِعَ لَهُ: إِنَّهُ لَمْ يَكُنْ يُؤَذَّنُ بالصَّلاةِ يَوْمَ الفِطْرِ، وَإِنَّما الخُطْبَةُ بَعْدَ الصَّلاةِ.

959. Narrated 'Aṭā that during the early days of Ibn Az-Zubair, Ibn 'Abbās had sent a message to him telling him that the *Adhān* for the *'Eid* prayer was never pronounced (in the lifetime of Allāh's Messenger ﷺ) and the *Khuṭba* (religious talk) used to be delivered after *Aṣ-Ṣalāt* (the prayer).

٩٦٠ - وأَخْبَرَني عَطاءٌ عَنِ ابنِ عَبّاسٍ وعَنْ جابِرِ بنِ عَبْدِ اللهِ، قالا: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الفِطْرِ ولا يَوْمَ الأَضْحَى.

960. Narrated 'Ata': Ibn 'Abbās and Jābir bin 'Abdullāh رضى الله عنه said, "There was no *Adhān* for *Aṣ-Ṣalāt* (prayer) of *'Eid-al-Fitr* and *'Eid-al-Adha*."

٩٦١ - وعن جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قامَ فَبَدَأَ بالصَّلاةِ ثُمَّ خَطَبَ النَّاسَ بَعْدُ. فَلَمَّا فَرَغَ نَبِيُّ اللهِ ﷺ نَزَلَ فأتى النِّساءَ فَذَكَّرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلى يَدِ بِلالٍ وبِلالٌ باسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّساءُ صَدقَةً. قُلْتُ لِعَطاءٍ: أَتَرَى حَقًّا عَلى

961. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh saying, "The Prophet ﷺ stood up and started with *Aṣ-Ṣalāt* (the prayer of *'Eid*), and after it, he delivered the *Khuṭba* (religious talk). When the Prophet of Allāh ﷺ finished [the *Khuṭba* (religious talk)], he went to the women and preached them, while he was leaning on Bilāl's hand, Bilāl was spreading his garment and the ladies were putting alms in it." I said to 'Aṭā', "Do you think it incumbent upon an *Imām* to go to the

women and preach them after finishing the *Ṣalāt* and *Khuṭba*?" 'Aṭā' said, "No doubt it is incumbent on *Imām* to do so, and why should they not do so?"

الإمام الآنَ أنْ يَأتِيَ النِّساءَ فَيُذَكِّرَهُنَّ حِينَ يَفْرُغُ؟ قالَ: إنَّ ذلكَ لَحقٌّ عَلَيْهِمْ، وما لَهُمْ أنْ لا يَفْعَلُوا؟ [راجع: ٩٥٨]

(8) CHAPTER. The *Khuṭba* (religious talk) (should be delivered) after the *'Eid* prayer.

(٨) بابُ الخُطْبَةِ بَعْدَ العِيد

962. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I offered the *'Eid* prayer with Allāh's Messenger ﷺ, Abū Bakr, 'Umar and 'Uthmān رَضِيَ اللهُ عَنْهُم and all of them offered *Ṣalāt* (prayer) before delivering the *Khuṭba* (religious talk).

٩٦٢ - **حدَّثنا** أبُو عاصِم قالَ: أخبرَنا ابنُ جُرَيْجٍ قالَ: أخبرَني الحَسَنُ ابنُ مُسْلِمٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: شَهِدْتُ العِيدَ مَعَ رَسُولِ اللهِ ﷺ وَأبي بَكْرٍ وعُمَرَ وعُثمانَ رَضِيَ اللهُ عَنْهُم فَكُلُّهُمْ كانُوا يُصَلُّونَ قَبْلَ الخُطْبَةِ. [راجع: ٩٨]

963. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما used to offer the *Ṣalāt-al-'Eidain* (the two *'Eid* prayers) before delivering the *Khuṭba* (religious talk).

٩٦٣ - **حدَّثنا** يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثنا أبُو أُسامَةَ قالَ: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ رَسُولُ اللهِ ﷺ وأبُو بَكْرٍ وعُمَرُ رَضِيَ اللهُ عَنْهُما يُصَلُّونَ العِيدَيْنِ قَبْلَ الخُطْبَةِ. [راجع: ٩٥٧]

964. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered a two *Rak'ā Ṣalāt* (prayer) on the day of *'Eid-al-Fiṭr* and he did not offer any *Ṣalāt* before or after it. Then he went towards women along with Bilāl and ordered them to give alms and so they started giving their ear-rings and necklaces (in charity).

٩٦٤ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ صلَّى يَوْمَ الفِطْرِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَها وَلا بَعْدَها. ثُمَّ أتى النِّساءَ وَمَعَهُ بِلالٌ فأمرهُنَّ بالصَّدَقةِ فَجَعَلْنَ يُلْقِينَ، تُلْقِي المَرْأةُ خُرْصَها وسِخابَها. [راجع: ٩٨]

965. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first thing we

٩٦٥ - **حدَّثنا** آدم قالَ: حدَّثنا

do on this day of ours is to to offer *Ṣalāt* [then deliver the *Khuṭba* (religious talk)] and then return to slaughter the sacrifice. So, anyone who does so, he acted according to our *Sunna* (legal way), and whoever slaughtered the sacrifice before *Aṣ-Ṣalāt* (the prayer), it was just meat which he presented to his family and would not be considered as *Nusuk*." A person from the *Anṣār* named Abū Burda bin Niyyār said, "O Allāh's Messenger! I slaughtered the *Nusuk* (before *Aṣ-Ṣalāt*) but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said, "Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."

شُعْبَةُ قالَ: حدَّثنا زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ البَراءِ بنِ عازِبٍ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ أوَّلَ ما نَبْدَأُ في يَوْمِنا هذا أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فمَنْ فَعَلَ ذلكَ فَقَدْ أصابَ سُنَّتَنا، ومَنْ نَحَرَ قَبْلَ الصَّلاةِ فإنَّما هُوَ لَحْمٌ قَدَّمَهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقالَ رَجُلٌ مِنَ الأنْصارِ يُقالُ لَهُ أبو بُرْدَةَ بنُ نِيارٍ: يا رَسُولَ اللهِ، ذَبَحْتُ وعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ. فَقالَ: «اجْعَلْهُ مَكانَهُ ولَنْ تُوفِيَ أوْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ».

[راجع: ٩٥١]

(9) CHAPTER. It is disliked to carry arms on *'Eid* and in the *Ḥaram* (sanctuary)

(٩) بابُ ما يُكْرَهُ مِنْ حَمْلِ السِّلاحِ في العِيدِ والحَرَمِ،

And Al-Ḥasan said: (In the lifetime of the Prophet ﷺ) It was forbidden to carry arms on the day of *'Eid* except if there was fear from the enemy.

وقالَ الحسن: نُهُوا أنْ يَحْمِلُوا السِّلاحَ يَوْمَ عِيدٍ إلَّا أنْ يَخافُوا عَدُوًّا.

966. Narrated Sa'īd bin Jubair رَضِيَ اللهُ عَنْهُ: I was with Ibn 'Umar رَضِيَ اللهُ عَنْهُ when a spear-head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Minā. Al-Ḥajjāj got the news and came to enquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn 'Umar said, "You are the one who wounded me." Al-Ḥajjāj asked, "How is that?" Ibn 'Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the *Ḥaram* (sanctuary) while it was forbidden to carry

٩٦٦ - حدَّثَنا زَكرِيَّا بنُ يَحْيى أبو السُّكَينِ قالَ: حدَّثَنا المُحَارِبِيُّ قالَ: حدَّثَنا مُحَمَّدُ بنُ سُوقَةَ عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ: كُنْتُ مَعَ ابنِ عُمَرَ حِينَ أصابَهُ سِنانُ الرُّمْحِ في أخْمَصِ قَدَمِهِ فَلَزِقَتْ قَدَمُهُ بالرِّكابِ فَنَزَلْتُ فَنَزَعْتُها وذلكَ بِمِنًى، فَبَلَغَ الحَجَّاجَ فَجَعَلَ يَعُودُهُ فَقالَ الحَجَّاجُ: لَوْ نَعْلَمُ مَنْ أصابَكَ، فَقالَ ابنُ عُمَرَ: أنْتَ أصَبْتَني. قالَ: وكَيْفَ؟ قالَ: حَمَلْتَ

السِّلاحَ في يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ، وأَدْخَلْتَ السِّلاحَ الحَرَمَ، وَلَمْ يَكُنِ السِّلاحُ يُدْخَلُ الحَرَمَ. [انظر: ٩٦٧]

arms in the *Haram* (sanctuary)."

٩٦٧ - حدَّثنا أحْمَدُ بنُ يَعْقُوبَ قالَ: حدَّثني إسحاقُ بنُ سَعِيدِ بنِ عَمْرِو أبنِ سَعِيدِ بنِ العَاصِي، عَنْ أبيهِ قالَ: دَخَلَ الحَجَّاجُ عَلى ابنِ عُمَرَ وأنا عِنْدَهُ، فَقالَ: كَيْفَ هُوَ؟ فَقالَ: صالحٌ. قالَ: مَنْ أصابَكَ؟ قالَ: أصَابَني مَنْ أمَرَ بِحَمْلِ السِّلاحِ في يَوْمٍ لا يَحِلُّ فِيهِ حَمْلُهُ، يَعْني الحَجَّاجَ. [راجع: ٩٦٦]

967. Narrated Sa'īd bin 'Amr bin Sa'īd bin Al-'Āsi: Al-Hajjāj went to Ibn 'Umar رضي الله عنه while I was present there. Al-Hajjāj asked Ibn 'Umar, "How are you?" Ibn 'Umar replied, "I am all right," Al-Hajjāj asked, "Who wounded you?" Ibn 'Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Hajjāj)."

(١٠) بابُ التَّبْكِيرِ لِلْعِيدِ،

وقالَ عَبْدُاللهِ بنُ بُسْرٍ: إنْ كُنَّا فَرَغْنا في هذِهِ السَّاعَةِ وذلكَ حِينَ التَّسْبِيحِ.

(10) CHAPTER. To offer the *'Eid* prayer early.

'Abdullāh bin Busr said: We used to finish the *'Eid* prayer (in the lifetime of the Prophet ﷺ) at the time of *Tasbīh* (*Duhā* or *Ishrāq* prayer) i.e. after sunrise.

٩٦٨ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثنا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبيِّ، عَنِ البَراءِ قالَ: خَطَبَنا النَّبيُّ ﷺ يَوْمَ النَّحْرِ فَقالَ: «إنَّ أوَّلَ ما نَبْدَأُ بِهِ في يَوْمِنا هذَا: أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ. فمَنْ فَعَلَ ذلكَ فَقَدْ أصابَ سُنَّتَنا. ومَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فإنَّهَا لَحْمٌ عَجَّلَهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ خالي أبو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، إنِّي ذَبَحْتُ قَبْلَ أنْ أُصَلِّيَ وعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. قالَ: «اجْعَلْها مَكانَها». أو

968. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered the *Khutba* (religious talk) on the day of *Nahr* (*'Eid-al-Adhā*) and said, "The first thing we do on this day of ours is to offer the prayer [then deliver the *Khutba* (religious talk)] and then return and slaughter (our sacrifices). So anyone who does so, he acted according to our *Sunna* (legal ways); and whoever slaughtered before *As-Salāt* (the prayer), then it was just meat that he offered to his family and would not be considered as a sacrifice in any way." My uncle Abū Burda bin Niyyār got up and said, "O, Allāh's Messenger! I slaughtered the sacrifice before the *Salāt* (prayer) but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said, "Slaughter it in lieu of the first and such a goat will not be

قالَ: «اذْبَحْها ولَنْ تَجْزِيَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

considered as a sacrifice for anybody else after you."

(١١) **بابُ فَضْلِ العَمَلِ في أَيَّامِ التَّشْريقِ،**

(11) CHAPTER. Superiority of (doing good) deeds on the days of *Tashrīq* (11th, 12th, 13th of Dhul-Hijjah).

وقالَ ابنُ عَبَّاسٍ ﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾: أيَّامُ العَشْرِ، والأَيَّامُ المَعْدُوداتُ: أيَّامُ التَّشْريقِ. وكانَ ابنُ عُمَرَ وأبُو هُرَيْرَةَ يَخْرُجانِ إلى السُّوقِ في أيَّامِ العَشْرِ يُكَبِّرانِ ويُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا. وكَبَّرَ مُحَمَّدُ بنُ عَليٍّ خَلْفَ النَّافِلَةِ.

Ibn 'Abbās said, "Remember Allāh during the wellknown days; i.e., the first ten days of Dhul-Hijjah, and also the fixed number of appoined days; i.e. the days of *Tashrīq*." Ibn 'Umar and Abū Hurairah used to go out to the market saying *Takbīr* during the first ten days of Dhul-Hijjah and the people would say *Takbīr* after their *Takbīrs*. Muhammad bin 'Alī used to say *Takbīr* after *Nawāfil*.

٩٦٩ - **حدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «ما العَمَلُ في أيَّامٍ أفْضَلَ مِنْهَا في هذِهِ». قالوا: ولا الجِهادُ؟ قالَ: «ولا الجِهادُ، إلَّا رَجُلٌ خَرَجَ يُخاطِرُ بِنَفْسِهِ ومالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ».

969. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet ﷺ said, "Not even *Jihād*?" He replied, "Not even *Jihād,* except that of a man who does it by putting himself and his property in danger (for Allāh's sake i.e., with his life and property), and does not return with any of those things (i.e., is martyred)."

(١٢) **بابُ التَّكْبِيرِ أيَّامَ مِنًى وَإذا غَدَا إلى عَرَفَةَ،**

(12) CHAPTER. To say *Takbīr* on the days of Minā and while proceeding to 'Arafāt.

وكانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يُكَبِّرُ في قُبَّتِهِ بِمِنًى فَيَسْمَعُهُ أهْلُ المَسْجِدِ فَيُكَبِّرُونَ ويُكَبِّرُ أهْلُ الأَسْواقِ حتَّى تَرْتَجَّ مِنًى تَكْبِيراً. وكانَ ابنُ عُمَرَ يُكَبِّرُ بِمِنًى تِلْكَ الأَيَّامَ وخَلْفَ الصَّلَوَاتِ وعَلى فِراشِهِ وفي فُسْطاطِهِ

'Umar رَضِيَ اللهُ عَنْهُ during his stay at Minā, used to say *Takbīr* in his tent (with such a loud voice) that the people in the mosque would hear it and they too would start saying *Takbīr* and the people in the market too would do the same and then the whole Minā would quiver with *Takbīr.* During those days Ibn 'Umar used to say *Takbīr* at Minā and after the (compulsory) *Ṣalāt* (prayers) and also

while in bed in his tent, while sitting, and while walking. He used to do so during all those days. Maimūna used to say *Takbīr* on the day of *Naḥr*. The women used to say *Takbīr* behind Abān bin 'Uthmān and 'Umar bin 'Abdul Azīz, along with the men in the mosque during the nights of *Tashrīq*.

وَمَجْلِسِهِ ومَمشاهُ وَتِلْكَ الأيَّامَ جَمِيعاً وكانَتْ مَيْمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ، وكَانَ النِّساءُ يُكَبِّرْنَ خَلْفَ أبانَ بنِ عُثمانَ، وعُمَرَ بنِ عَبْدِ العَزِيزِ لَيالِيَ التَّشْرِيقِ مَعَ الرِّجال في المَسْجِدِ.

970. Narrated Muḥammad bin Abī Bakr Al-Thaqafī: While we were going from Minā to 'Arafāt, I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ about *Talbiya*, "How did you use to say *Talbiya* in the company of the Prophet ﷺ?" Anas said: "People used to say *Talbiya* and their saying was not objected to, and they used to say *Takbīr* and that was not objected to either."

٩٧٠ - **حدَّثنا** أبُو نُعَيمٍ قالَ: حدَّثَنا مالكُ بنُ أنَسٍ قالَ: حدَّثني مُحَمَّدُ بنُ أبي بَكْرٍ الثَّقَفِيُّ قالَ: سَألْتُ أنَساً ونَحْنُ غادُونَ مِنْ مِنًى إلى عَرَفاتٍ عَنِ التَّلْبِيَةِ، كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قالَ: كانَ يُلَبِّي المُلَبِّي لا يُنْكَرُ عَلَيْهِ، ويُكَبِّرُ المُكَبِّرُ فَلا يُنْكَرُ عَلَيْهِ. [انظر: ١٦٥٩]

971. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: We used to be ordered to come out on the Day of *'Eid* and even bring out the virgin girls and menstruating women from their houses so that they might stand behind the men and say *Takbīr* along with them and invoke Allāh along with them and hope for the blessings of that day and for purification from sins.

٩٧١ - **حدَّثنا** مُحَمَّدٌ: حدَّثَنا عُمَرُ ابنُ حَفْصٍ قالَ: حدَّثَنا أبي، عَنْ عاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُؤْمَرُ أنْ نَخْرُجَ يَوْمَ العِيدِ، حتَّى نُخْرِجَ البِكْرَ مِنْ خِدْرِها، حتَّى نُخْرِجَ الحُيَّضَ فَيَكُنَّ خَلْفَ النَّاسِ فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعائِهِمْ، يَرْجُونَ بَرَكَةَ ذلكَ اليَوْمِ وطُهْرَتَه. [راجع: ٣٢٤]

(13) CHAPTER. *Aṣ-Ṣalāt* (the prayers) on the day of *'Eid* using "*Ḥarba*" (a small spear) (as a *Sutra*).

(١٣) بابُ الصَّلاةِ إلى الحَرْبَةِ

972. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day of (*'Eid-al-)Fiṭr* and (*'Eid-al-)Aḍḥā* a spear used to be planted in front of the Prophet ﷺ [as a *Sutra* for the *Ṣalāt* (prayer)] and then he would offer *Ṣalāt* (prayer).

٩٧٢ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبِيَّ ﷺ كانَ تُرْكَزُ لَهُ الحَرْبَةُ

قُدَّامَهُ يَوْمَ الفِطْرِ والنَّحْرِ، ثُمَّ يُصَلِّي.

[راجع: ٤٩٤]

(14) CHAPTER. To put the *'Anaza* (spear-headed stick) or *Ḥarba* in front of the *Imām* on *'Eid* day.

(١٤) بابُ حَمْلِ العَنَزَةِ أوِ الحَرْبَةِ بَيْنَ يَدَيِ الإمامِ يَوْمَ العِيدِ

973. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to proceed to the *Muṣallā* and an *'Anaza* used to be carried before him and planted in the *Muṣallā* in front of him (as a *Sutra*) and he would offer *Ṣalāt* (prayer) facing it.

٩٧٣ - **حَدَّثَنَا** إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثنا الوَلِيدُ قالَ: حدَّثنا أبُو عَمْرٍو قالَ: أخْبَرَني نافعٌ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يَغْدُو إلى المُصَلَّى والعَنَزَةُ بَيْنَ يَدَيْهِ تُحْمَلُ وتُنْصَبُ بالمُصَلَّى بَيْنَ يَدَيْهِ فَيُصَلِّي إلَيْها. [راجع: ٤٩٤]

(15) CHAPTER. The coming out of ladies and menstruating women to the *Muṣallā*.

(١٥) بابُ خُرُوجِ النِّساءِ والحُيَّضِ إلى المُصَلَّى

974. Narrated Muḥammad: Umm 'Aṭiyya رَضِيَ اللهُ عَنْها said, "Our Prophet ﷺ ordered us to come out (on *'Eid* day) with the mature girls and the virgins staying in seclusion." Ḥafṣa narrated the above-mentioned *Ḥadīth* and added, "The mature girls or virgins staying in seclusion, but the menstruating women had to keep away from the *Muṣallā*."

٩٧٤ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ قالَ: حدَّثنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ عَنْ أمِّ عَطِيَّةَ قالَتْ: أمَرَنا نَبِيُّنا ﷺ أنْ نُخْرِجَ العَوَاتِقَ ذَوَاتِ الخُدُورِ.

وعَنْ أيُّوبَ، عَنْ حَفْصَةَ بِنَحْوِهِ. وزَادَ في حديثِ حَفْصَةَ قالَ، أوْ قالَت: العَوَاتِقَ وذَوَاتِ الخُدُورِ ويَعْتَزِلْنَ الحُيَّضُ المُصَلَّى.

[راجع: ٣٢٤]

(16) CHAPTER. The attendance of boys at *Muṣallā*.

(١٦) بابُ خُرُوجِ الصِّبْيانِ إلى المُصَلَّى

975. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I (in my boyhood) went out with the Prophet ﷺ on the day of *'Eid-al-Fiṭr* or *'Eid-al-Aḍḥa*. The Prophet ﷺ offered *Ṣalāt* (prayers) and then delivered the *Khuṭba* (religious talk) and

٩٧٥ - **حَدَّثَنَا** عَمْرُو بنُ عَبَّاسٍ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَابِسٍ

then went towards the women, preached and advised them and ordered them to give alms.

(17) CHAPTER. The *Imām* faces the people while delivering the *Khutba* (religious talk) of *'Eid*.

Abū Sa'īd said, "The Prophet ﷺ stood facing the people."

976. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went towards Al-Baqī' (the graveyard at Al-Madīna) on the day of *('Eid-al-Aḍḥā)* and offered a two *Rak'ā Ṣalāt* (prayer) (of *'Eid-al-Aḍḥā*) and then faced us and said, "On this day of ours, our first act of worship is to offer the *Ṣalāt* (prayer) [then to deliver the *Khuṭba* (religious talk)] and then return and slaughter the sacrifices, and whoever does this, concords with our *Sunna* (legal way); and whoever slaughtered his sacrifice before that [i.e. before the *Ṣalāt* (prayer)] then that was a thing which he prepared earlier for his family and it would not be considered as a *Nusuk* (sacrifice)". A man stood up and said, "O, Allāh's Messenger! I slaughtered [the animal before the *Ṣalāt* (prayer)] but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

(18) CHAPTER. The mark of the *Muṣallā*.

977. Narrated 'Abdur Raḥmān bin 'Ābis: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا was asked whether he had joined the Prophet ﷺ in the *'Eid* prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet ﷺ

قَالَ: سَمِعْتُ ابنَ عَبَّاسٍ قَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ أَوْ أَضْحَى فَصَلَّى الْعِيْدَ ثُمَّ خَطَبَ ثُمَّ أَتى النِّساءَ فَوَعَظَهُنَّ وذَكَّرَهُنَّ وأَمَرَهُنَّ بالصَّدَقَةِ. [راجع: ٩٨]

(١٧) بابُ اسْتِقْبالِ الإمامِ النَّاسَ في خُطْبَةِ العِيدِ،

قالَ أَبُو سَعِيدٍ: قامَ النَّبِيُّ ﷺ مُقابِلَ النَّاسِ.

٩٧٦ - حدَّثَنَا أبو نُعَيم قالَ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ أَضْحَى فَصَلَّى العِيْدَ رَكْعَتَيْنِ ثُمَّ أَقْبَلَ عَلَيْنا بِوَجْهِهِ وَقالَ: «إنَّ أَوَّلَ نُسُكِنا في يَوْمِنا هذَا أَنْ نَبْدَأَ بالصَّلاةِ ثُمَّ نَرْجعَ فَنَنْحَرَ فمَنْ فَعَلَ ذلكَ فَقَدْ وَافَقَ سُنَّتَنا، ومَنْ ذَبَحَ قَبْلَ ذلكَ فإنَّهُ شَيْءٌ عَجَّلَه لأَهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ إنِّي ذَبَحْتُ وعِنْدِي جذعَةٌ خَيرٌ مِنْ مُسِنَّةٍ. قالَ: «اذْبَحْها ولا تَفِي عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(١٨) بابُ العَلَمِ الذي بالمُصلَّى

٩٧٧ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ قالَ: سمِعْتُ ابنَ

came out) till he reached the mark which was near the house of Kathīr bin Aṣ-Ṣalt, offered the *Ṣalāt* (prayer), delivered the *Khuṭba* (religious talk) and then went towards the women. Bilāl was accompanying him. He (ﷺ) preached them, advised them, and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilāl's garment. Then the Prophet ﷺ along with Bilāl returned home.

عَبَّاسٍ قِيلَ لَهُ: أَشَهِدْتَ العِيدَ مَعَ النَّبِيِّ ﷺ؟ قالَ: نَعَمْ، وَلَوْلا مَكاني مِنَ الصِّغَرِ ما شَهِدْتُهُ حتَّى أتى العَلَمَ الذي عِنْدَ دَارِ كَثِيرِ بنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أتى النِّساءَ وَمَعَهُ بِلالٌ فَوَعَظَهُنَّ وذَكَّرَهُنَّ وَأمَرَهُنَّ بالصَّدَقَةِ. فَرَأيْتُهُنَّ يَهْوِينَ بأيدِيهِنَّ يَقْذِفْنَهُ في ثَوْبِ بِلالٍ ثُمَّ انْطَلَقَ هُوَ وبِلالٌ إلى بَيْتِهِ. [راجع: ٩٨]

(19) CHAPTER. The preaching to the women by the *Imām* on the *'Eid* day.

(١٩) بابُ مَوْعِظَةِ الإمامِ النِّساءَ يَوْمَ العِيدِ

978. Narrated Ibn Juraij: 'Aṭā' told me that he had heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ stood up to offer the *Ṣalāt* (prayer) of *'Eid-al-Fiṭr*. He first offered the *Ṣalāt* (prayer) and then delivered the *Khuṭba* (religious talk). After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilāl's hand. Bilāl was spreading out his garment while the women were putting their alms." I asked 'Aṭā' whether it was the *Zakāt* of the day of *Fiṭr*. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to 'Aṭā'), "Do you think that it is incumbent upon the *Imām* to give advice to the women (on *'Eid* day)?" He said, "No doubt, it is incumbent upon the *Imām* to do so and why should they not do so?"

٩٧٨ - حدَّثَني إسحاقُ بنُ إبْرَاهِيمَ ابنِ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني عَطاءٌ عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: قامَ النَّبِيُّ ﷺ يَوْمَ الفِطْرِ فَصَلَّى فَبَدَأ بالصَّلاةِ. ثُمَّ خَطَبَ فَلَمَّا فَرَغَ نَزَلَ فَأتى النِّساءَ فَذَكَّرَهُنَّ وهُوَ يَتَوَكَّأُ عَلى يَدِ بِلالٍ، وبِلالٌ باسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّساءُ الصَّدَقَةَ. قُلْتُ لِعَطاءٍ: زكاةَ يَوْمِ الفِطْرِ؟ قالَ: لا، ولكِنْ صَدَقَةً يَتَصَدَّقْنَ حِينَئِذٍ، تُلْقي فَتَخَها ويُلْقِينَ. قُلْتُ: أتُرَى حَقًّا عَلى الإمامِ ذلكَ يُذَكِّرُهُنَّ؟ قالَ: إنَّهُ لَحَقٌّ عَلَيْهِمْ وما لهم لا يَفْعَلُونَهُ؟ [راجع: ٩٥٨]

979. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, "I attended with the Prophet ﷺ, Abū Bakr, 'Umar and 'Uthman رَضِيَ اللهُ عَنْهُم the *'Eid-al-*

٩٧٩ - قالَ ابنُ جُرَيْجٍ: وأخْبَرَني الحَسَنُ بنُ مُسْلِمٍ، عَنِ ابنِ

Fitr prayers. They used to offer the *Ṣalāt* (prayer) before the *Khuṭba* and then deliver the *Khuṭba* afterwards. Once the Prophet ﷺ came out (for the *'Eid* prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilāl, came crossing the rows till he reached the women. He recited the following Verse: "O Prophet! When believing women come to you to give the *Bai'ah* (pledge) to you... (to the end of the Verse) (V.60:12)." After finishing the recitation he ﷺ said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Ḥasan did not know who was that woman. The Prophet ﷺ said, "Then give alms." Bilāl spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their *Fatkhs* (big rings) and other kinds of rings in Bilāl's garment." 'Abdur-Razzāq said, "*Fatkhs* is a big ring which was used to be worn in the (Pre-Islāmic) Period of Ignorance.

عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: شَهِدْتُ الفِطْرَ مَعَ النَّبِي ﷺ وأبي بَكْرٍ وعُمَرَ وعُثمانَ رَضِيَ اللهُ عَنْهُمْ يُصَلُّونَها قَبْلَ الخُطْبَةِ. ثُمَّ يُخْطَبُ بَعْدُ. خَرَجَ النَّبِيُّ ﷺ كَأني أنْظُرُ إلَيْهِ حِينَ يُجْلِسُ بِيَدِهِ. ثُمَّ أقْبَلَ يَشُقُّهُمْ حتَّى أتى النِّساءَ مَعَهُ بِلالٌ. فَقالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ الآيَة [الممتحنة: ١٢]. ثُمَّ قالَ حِينَ فَرَغَ مِنْها. «أنْتُنَّ عَلى ذَلِكَ؟» فقالَتِ امْرَأةٌ واحِدَةٌ مِنْهُنَّ لَمْ يُجِبْهُ غَيرُها: نَعَمْ - لا يَدْرِي حَسَنٌ مَنْ هِيَ -. قالَ: فَتَصَدَّقْنَ. فَبَسَطَ بِلالٌ ثَوْبَهُ ثُمَّ قالَ: «هَلُمَّ لَكُنَّ فِدا أبي وأُمِّي»، فَيُلْقِينَ الفَتَخَ والخَوَاتِيمَ في ثَوْبِ بِلالٍ. قالَ عَبْدُ الرَّزَّاقِ: الفَتَخُ: الخَواتِيمُ العِظامُ كانَتْ في الجاهِلِيَّةِ. [راجع: ٩٧]

(20) CHAPTER. If a woman has no veil to use for *'Eid*.

(٢٠) بابٌ إذا لَمْ يَكُنْ لَها جِلْبابٌ في العِيدِ

980. Narrated Ayyūb: Ḥafṣa bint Sīrīn said, "On *'Eids* we used to forbid our girls to go out for *Ṣalāt-ul-'Eid* (*'Eid* prayer). A lady came and stayed at the palace of Banī Khalaf and I went to her. She said, "The husband of my sister took part in twelve holy battles along with the Prophet ﷺ and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked: O Allāh's Messenger! If a woman has no veil, is there any harm if she does not come out (on *'Eid* day)? The Prophet ﷺ said, 'Her companion should let her share her veil with her, and the

٩٨٠ - حَدَّثَنا أبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوَارِثِ قالَ: حَدَّثَنا أيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قالَتْ: كُنَّا نَمْنَعُ جَوارِيَنا أنْ يَخْرُجْنَ يَوْمَ العِيدِ. فجاءَتِ امْرَأةٌ فَنَزَلَتْ قَصْرَ بَني خَلَفٍ فأتَيْتُها فَحَدَّثَتْ أنَّ زَوْجَ أُخْتِها غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً. فَكانَتْ أُخْتُها مَعَهُ في سِتِّ غَزَوَاتٍ. قالَتْ: فَكُنَّا نَقُومُ عَلى

المَرْضَى ونُدَاوِي الكَلْمَى. فَقالَتْ: يا رَسُولَ اللهِ، أَعَلى إحْدَانا بَأسٌ إذا لَمْ يَكُنْ لَها جِلْبابٌ أنْ لا تَخْرُجَ؟ فَقالَ: «لِتُلْبِسْها صَاحِبَتُها مِنْ جِلْبابِها فَلْيَشْهَدْنَ الخَيرَ ودَعْوَةَ المُؤمِنِينَ». قالَتْ حَفْصَةُ: فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ أتَيْتُها فَسَألْتُها: أسَمِعْتِ في كَذَا وكَذَا؟ قالَتْ: نَعَمْ بِأَبا - وقلَّما ذَكَرَتِ النَّبِيَّ ﷺ إلَّا قالَتْ: بِأَبا - قالَ: «لِتَخْرُجِ العَوَاتِقُ ذَوَاتُ الخُدُورِ - أو قالَ: العَوَاتِقُ وذَوَاتُ الخُدُورِ، شَكَّ أيُّوبُ - وَالحُيَّضُ ويَعْتَزِلُ الحُيَّضُ المُصَلَّى ولِيَشْهَدْنَ الخَيرَ ودَعْوَةَ المُؤْمِنِينَ». قالَتْ: فَقُلْتُ لها: آلحُيَّضُ؟ قالَتْ: نَعَمْ، ألَيْسَ الحَائِضُ تَشْهَدُ عَرَفاتٍ وتَشْهَدُ كَذَا وتَشْهَدُ كَذَا؟. [راجع: ٣٢٤]

women should participate in the good deeds and in the religious gatherings of the believers.' "

Ḥafṣa added, "When Umm 'Aṭīyya came, I went to her and asked her, 'Did you hear anything about such and such a thing?' Umm 'Aṭīyya said, 'Yes, let my father be sacrificed for the Prophet ﷺ. (And whenever she mentioned the name of the Prophet ﷺ she always used to say: Let my father be sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened – Ayyūb is not sure as to which was the word used) and menstruating women should come out (on the *'Eid* day). But the menstruating women should keep away from the *Muṣallā*. And all the women should participate in the good deeds and in the religious gatherings of the believers.' " Ḥafṣa said, "On that I said to Umm Aṭīyya, 'Also those who are menstruating?' " Umm 'Aṭīyya replied, "Yes. Do they not present themselves at 'Arafāt and elsewhere?".

(٢١) بابُ اعْتِزالِ الحُيَّضِ المُصَلَّى

(21) CHAPTER. Menstruating women should keep away from the *Muṣallā*.

٩٨١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنْ مُحَمَّدٍ قالَ: قالَتْ أُمُّ عَطِيَّةَ: أُمِرْنا أنْ نَخْرُجَ فَنُخْرِجَ الحُيَّضَ والعَوَاتِقَ وذَوَاتِ الخُدُورِ. - قالَ ابنُ عَوْنٍ: أوِ العَوَاتِقَ ذَوَاتِ الخُدُورِ - فَأمَّا الحُيَّضُ فَيَشْهَدْنَ جَماعَةَ المُسْلِمِينَ وَدَعْوَتَهُمْ ويَعْتَزِلْنَ مُصَلَّاهُمْ». [راجع: ٣٢٤]

981. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: We were ordered to go out (for *'Eid*) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn 'Aūn said, "Or mature virgins staying in seclusion".) The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their *Muṣallā*.

(22) CHAPTER. *An-Nahr*[1] and *Adh-Dhabh*[2] (to slaughter animals) (as offerings) at the *Musallā* (praying place) on the day of *Nahr*.

(٢٢) بابُ النَّحْرِ والذبْحِ بالمُصَلَّى يَوْمَ النَّحْرِ

982. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to *Nahr* or *Dhabh* (slaughter sacrifices) at the *Musallā* (on *'Eid-al-Adhā*).

٩٨٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني كَثيرُ بنُ فَرْقَدٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبيَّ ﷺ كانَ يَنْحَرُ أوْ يَذْبَحُ بالمُصَلَّى. [انظر: ١٧١٠، ١٧١١، ٥٥٥١، ٥٥٥٢]

(23) CHAPTER. The talk of the *Imām* and if the *Imām* is asked about something while he is delivering the *Khutba* (religious talk).

(٢٣) بابُ كَلامِ الإمامِ والنَّاسِ في خُطْبَةِ العِيدِ. وإذَا سُئِلَ الإمامُ عَنْ شَيْءٍ وهُوَ يَخْطُبُ

983. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: On the day of *Nahr* Allāh's Messenger ﷺ delivered the *Khutba* (religious talk) after the *Salāt* (*'Eid* prayer) and said, "Whoever offered *Salāt* (prayer) like us and slaughtered the sacrifice like we did, then he acted according to our *Nusuk* (followed the right way). And whoever slaughtered the sacrifice before the *Salāt* (prayer), then that was just mutton (i.e. not done his sacrifice)." Abū Burda bin Niyyār stood up and said, "O Allāh's Messenger! By Allāh, I slaughtered my sacrifice before I came out for *As-Salāt* (*'Eid* prayer) and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbours." Allāh's Messenger ﷺ said, "That was just mutton (not a sacrifice)."

٩٨٣ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا أبُو الأحْوَصِ قالَ: حدَّثَنا مَنْصُورُ بنُ المُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنِ البراءِ بنِ عازِبٍ قالَ: خَطَبَنا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلاةِ. فَقالَ: «مَنْ صَلَّى صَلاتَنا ونَسَكَ نُسُكَنا فَقَدْ أصابَ النُّسُكَ. ومَنْ نَسَكَ قَبْلَ الصَّلاةِ فَتِلْكَ شاةُ لَحْمٍ». فَقامَ أبُو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، واللهِ لَقَدْ نَسَكْتُ قَبْلَ أنْ أخْرُجَ إلى الصَّلاةِ، وعَرَفْتُ أنَّ اليَوْمَ يَوْمُ أكْلٍ وشُرْبٍ فَتَعَجَّلْتُ وأكَلْتُ وأطْعَمْتُ أهْلي وجيراني. فَقالَ رَسُولُ اللهِ ﷺ: «تِلْكَ شاةُ

---

(1) *An-Nahr*: Literally means slaughtering of the camels only, and it is done by cutting the carotid arteries at the root of camel's neck.

(2) *Adh-Dhabh*: Means slaughtering of animals other than camels, e.g., sheep, cow, goat etc., and is done by cutting the carotid and jugular blood vessels at the upper part of the neck and not at its root.

Then Abū Burda said: "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet ﷺ replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice) after you."

لَحْمٍ». قالَ: فإنَّ عِنْدِي عَناقَ جَذَعَةٍ هِيَ خَيْرٌ مِنْ شاتَيْ لَحْمٍ، فَهَلْ تَجْزِي عَنِّي؟ قالَ: «نَعَمْ، ولَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

984. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) on the day of *Naḥr* and then delivered the *Khuṭba* (religious talk) and ordered that whoever had slaughtered his sacrifice before the *Ṣalāt* (prayer) should repeat it (i.e., should slaughter another sacrifice). Then a person from the *Anṣār* stood up and said, "O Allāh's Messenger! Because of my neighbours (he described them as being very needy or poor) I slaughtered (the sacrifice) before the *Ṣalāt* (prayer). I have a young she-goat which, in my opinion, is better than two sheep." The Prophet ﷺ gave him the permission for slaughtering it as a sacrifice.

٩٨٤ - حَدَّثَنَا حامِدُ بنُ عُمَرَ، عَنْ حَمَّادِ بنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ أَنَّ أَنَسَ بنَ مالِكٍ قالَ: إِنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ فأَمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلاةِ أَنْ يُعِيدَ ذَبْحَهُ. فَقامَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: يا رَسُولَ اللهِ جِيرانٌ لي - إِمَّا قالَ: بِهِمْ خَصاصَةٌ، وإِمَّا قالَ: فَقْرٌ - وإِنِّي ذَبَحْتُ قَبْلَ الصَّلاةِ وعِنْدِي عَناقٌ لِي أَحَبُّ إِلَيَّ مِنْ شاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ فِيها. [راجع: ٩٥٤]

985. Narrated Jundab رَضِيَ اللهُ عَنْهُ: On the day of *Naḥr* the Prophet ﷺ offered the *Ṣalāt* (prayer) and delivered the *Khuṭba* (religious talk) and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the *Ṣalāt* (prayer) should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allāh's Name on it."

٩٨٥ - حَدَّثَنَا مُسْلِمٌ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأَسْوَدِ، عَنْ جُنْدَبٍ قالَ: صَلَّى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ثُمَّ خَطَبَ: ثُمَّ ذَبَحَ وَقالَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ أُخْرَى مَكانَها، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ باسْمِ اللهِ». [انظر: ٥٥٠٠، ٥٥٦٢، ٦٦٧٤، ٧٤٠٠]

(24) CHAPTER. Whoever returned (after offering the *'Eid* prayer) on the day of *'Eid* through a way different from that by which he went.

(٢٤) بابُ مَنْ خالَفَ الطَّرِيقَ إِذَا رَجَعَ يَوْمَ العِيد

986. Narrated Jābir (bin 'Abdullāh) رَضِيَ اللهُ عَنْهُ: On the day of *'Eid* the Prophet ﷺ used to return (after offering the *'Eid* prayer) through a way different from that by which he went.

٩٨٦ - حَدَّثَنَا مُحَمَّدٌ قالَ: أَخْبَرَنا أَبُو تُمَيْلَةَ يَحْيَى بنُ وَاضِحٍ، عَنْ فُلَيْحِ بنِ سُليمانَ عَنْ سَعِيدِ بنِ

الحَارِثِ، عَنْ جابِرٍ قالَ: كانَ النَّبِيُّ ﷺ إذَا كانَ يَوْمُ عِيدٍ خالَفَ الطَّرِيقَ. تَابَعَهُ يُونُسُ بنُ مُحَمَّدٍ، عَنْ فُلَيْحٍ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ. وحَدِيثُ جابِرٍ أَصَحُّ.

(25) CHAPTER. Whoever missed the *Ṣalāt-al-'Eid* (*'Eid* prayer) should offer two *Rak'ā* prayer.

(٢٥) بابٌ: إذَا فاتَهُ العِيدُ يُصَلِّي رَكْعَتَيْنِ،

And similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ: "O Muslims, this is our *'Eid.*" At Az-Ẓāwīya, Anas bin Mālik ordered his slave Ibn Abī Ghanīya to collect his (Anas's) family and offspring. Anas led a *Ṣalāt* (prayer) similar to that offered by the people of any town and recited *Takbīr* similar to theirs. 'Ikrima said, "The villagers should gather on the day of *'Eid* and offer two *Rak'ā* as the *Imām* does." 'Aṭā' said, "Whoever misses the *Ṣalāt-al-'Eid* (*'Eid* prayer) should offer two *Rak'ā* prayer."

وكذلِكَ النِّساءُ وَمَنْ كانَ في البُيُوتِ والقُرَى لِقَوْلِ النَّبِيِّ ﷺ: «هذَا عِيدُنا أهْلَ الإِسْلامِ». وأمَرَ أنَسُ بنُ مالكٍ مَوْلاهُ ابنَ أبي عُتْبَةَ بالزَّاوِيَةِ فَجَمَعَ أهْلَهُ وبَنِيهِ وصَلَّى كَصَلاةِ أهْلِ المِصْرِ وتَكْبِيرِهِمْ. وقالَ عِكْرِمَةُ: أهْلُ السَّوَادِ يَجْتَمِعُونَ في العِيدِ يُصَلُّونَ رَكْعَتَيْنِ كما يَصْنَعُ الإمامُ. وقالَ عَطاءٌ: إذَا فاتَهُ العِيدُ صَلَّى رَكْعَتَيْنِ.

987. Narrated 'Urwa on the authority of 'Āisha رَضِيَ اللهُ عَنْهُما: On the days of Minā, (11th, 12th, and 13th of Dhul-Ḥijjah) Abū Bakr رَضِيَ اللهُ عَنْهُ came to her while two young girls were beating the tambourine and the Prophet ﷺ was lying covered with his clothes. Abū Bakr رَضِيَ اللهُ عَنْهُ scolded them and the Prophet ﷺ uncovered his face and said to Abū Bakr, "Leave them, for these days are the days of *'Eid* and the days of Minā."

٩٨٧ - **حدَّثنا** يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ أبا بَكْرٍ دَخَلَ عَلَيْها وعِنْدَها جارِيَتانِ في أيَّامِ مِنًى تُدَفِّفانِ وتَضْرِبانِ، والنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ فانْتَهَرَهُما أبُو بَكْرٍ فَكَشَفَ النَّبِيُّ ﷺ عَنْ وجهِهِ وَقالَ: «دَعْهُما يا أبا بَكْرٍ فإنَّها أيَّامُ عِيدٍ. وتِلْكَ الأيَّامُ أيَّامُ مِنًى». [راجع: ٩٤٩]

988. 'Āishah رَضِيَ اللهُ عَنها further said, "Once, the Prophet ﷺ was screening me and

٩٨٨ - وقالَتْ عائِشَةُ: رَأَيْتُ

النَّبِيِّ ﷺ يَسْتُرُني وأنا أَنْظُرُ إلى الحَبَشَةِ وهُمْ يَلْعَبُونَ في المَسْجِدِ فَزَجَرَهُمْ فَقالَ النَّبِيُّ ﷺ: «دَعْهُمْ، أَمْناً بَنِي أَرْفِدَةَ»، يَعْني مِنَ الأَمْنِ.

[راجع: ٤٥٤]

I was watching the display of Ethiopians in the mosque and ('Umar) scolded them. The Prophet ﷺ said, 'Leave them. O Banī Arfida! (Carry on), you are safe (protected)'."

(٢٦) بابُ الصَّلاةِ قَبْلَ العِيدِ وبَعْدَها

(26) CHAPTER. The offering of *Ṣalāt* (prayer) before or after the *'Eid* prayer.

وقالَ أبُو المُعَلَّى: سَمِعْتُ سَعِيداً عَنِ ابنِ عَبَّاسٍ كَرِهَ الصَّلاةَ قَبْلَ العِيدِ.

Ibn 'Abbās disliked to offer *Ṣalāt* (prayer) before *'Eid* prayer.

٩٨٩ - **حدَّثَنَا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَني عَديُّ بنُ ثابِتٍ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ عَنِ ابنِ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطْرِ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَها وَلا بَعْدَها ومَعَهُ بِلالٌ.

989. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went out and offered a two *Rak'ā Ṣalāt* (prayer) (i.e., *'Eid* prayer) on the day of *Fiṭr* and did not offer any other *Ṣalāt* (prayer) before or after it and at that time Bilāl was accompanying him.

14 - THE BOOK OF *WITR*

١٤ - كتابُ الوِتْر

(1) CHAPTER. What is said regarding the *Witr* prayer[1].

(١) باب ما جاء في الوتر

990. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Once a man asked Allāh's Messenger ﷺ about the *Ṣalāt-ul-Lail* (night prayer). Allāh's Messenger ﷺ replied, "The *Ṣalāt-ut-Lail* (night *Tahajjud* prayer) is offered as two *Rak'ā* followed by two *Rak'ā* (and so on) and if anyone is afraid of the approaching dawn *Fajr* prayer he should offer one *Rak'a* and this will be a *Witr* for all the *Rak'ā* which he has offered before."

[See the Book of *Ṣalāt-ut-Tahajjud*, No.19]

٩٩٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ، عَنْ نافعٍ وعَبْدِ اللهِ ابنِ دِينارٍ عَنِ ابنِ عُمَرَ: أنَّ رَجُلاً سَألَ رَسُولَ اللهِ ﷺ عَنْ صَلاةِ اللَّيْلِ: فَقالَ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فإذَا خَشِيَ أحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ ما قَدْ صَلَّى». [راجع: ٤٧٢]

991. Nāfi' told that 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to say *Taslīm* between (the first) two *Rak'ā* and (the third) odd one in the *Witr* prayer, and he used to attend to some of his needs.

٩٩١ - وَعَنْ نافعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ كانَ يسلِّمُ بينَ الركعةِ والركْعَتَينِ في الوِتْرِ حتَّى يأمُرَ بِبَعْضِ حاجَتِهِ.

992. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I passed the night in the house of Maimūna (his aunt). I lay on the cushion transversally in its breadth-wise direction while Allāh's Messenger ﷺ and his wife lay in its length-wise direction. The Prophet ﷺ slept till midnight or nearly so and woke up rubbing his face and recited ten Verses from *Sūrah Āl-'Imrān.* Allāh's Messenger ﷺ went towards a leather-skin and performed *Wuḍū* (ablution) in the most perfect way and then stood for the *Ṣalāt* (prayer). I did the same and stood beside him (on his left side). The Prophet ﷺ put his right hand on my head, twisted my ear (pulled me, and made me to stand by his right side), and then offered two

٩٩٢ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ مَخْرَمَةَ بنِ سُلَيْمانَ، عَنْ كُرَيْبٍ أنَّ ابنَ عَبَّاسٍ أخْبَرَهُ: أنَّهُ باتَ عِنْدَ مَيْمُونَةَ - وهِيَ خالَتُهُ - فاضْطَجَعْتُ في عَرْضِ وِسادةٍ، واضْطَجَعَ رَسُولُ اللهِ ﷺ وأهْلُهُ في طُولِها، فَنامَ حتَّى انْتَصَفَ اللَّيْلُ أوْ قَرِيباً مِنْهُ فاسْتَيْقَظَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرأ عَشْرَ آياتٍ مِنْ آل عِمْرَانَ، ثُمَّ قامَ رَسُولُ اللهِ ﷺ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأ فَأحْسَنَ

(1) (Chap.1): *Witr* prayer: A prayer of an odd number of *Rak'ā* offered after *'Ishā* prayer or after the *Tahajjud* (night) prayer, and it is to be offered before the *Fajr* prayer.

Rak'ā five times and then ended his *Ṣalāt* with *Witr*. He laid down till the *Mu'adh-dhin* (call-maker) came then he stood up and offered two *Rak'ā* (*Sunna* of *Fajr* prayer) and then went out and offered the *Fajr* prayer. (See *Ḥadīth* No. 183, Vol. I).

الوُضوءَ ثُمَّ قامَ يُصلِّي، فَصَنَعْتُ مِثْلَه. فقُمْتُ إلى جَنْبِهِ فَوَضَعَ يَدَهُ اليُمْنَى عَلى رَأسِي وَأخَذَ بأُذُني يَفْتِلُها. ثُمَّ صَلَّى رَكْعَتَينِ ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ أوتَرَ. ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ فَقامَ فَصَلَّى رَكْعَتَينِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

993. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Night prayer is offered as two *Rak'a* followed by two *Rak'a* and so on, and if you want to finish it, offer only one *Rak'āt* which will be *Witr* for all the previous *Rak'a*." Al-Qāsim said, "Since we attained the age of puberty we have seen some people offering a three *Rak'a* prayer as *Witr* and all that is permissible. I hope there will be no harm in it."

٩٩٣ - **حدَّثَنا** يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: أخبرَني عَمْرٌو أنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ حدَّثَهُ عَنْ أبيهِ عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فإذَا أرَدْتَ أنْ تَنْصَرِفَ فارْكَعْ رَكْعَةً تُوتِرُ لكَ ما صَلَّيْتَ». قالَ القاسِمُ: وَرَأيْنا أُناساً مُنْذُ أدْرَكْنا يُوتِرُونَ بِثَلاثٍ وإنَّ كُلاًّ لَوَاسِعٌ، وَأرْجُو أنْ لا يَكُونَ بِشَيْءٍ مِنْهُ بَأسٌ.

[راجع: ٤٧٢]

994. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer eleven *Rak'a* at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allāh's Messenger ﷺ raised his head. He also used to offer two *Rak'a* (*Sunna*) prayer before the (compulsory) *Ṣalāt-ul-Fajr* (*Fajr* prayer) and then lie down on his right side till the *Mu'adh-dhin* (call-maker) came to him for the *Ṣalāt* (prayer).

٩٩٤ - **حدَّثَنا** أبو اليمانِ قالَ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ، عَنْ عُرْوَةَ أنَّ عائِشَةَ أخْبرَتْهُ: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي إحْدَى عَشْرَةَ رَكْعَةً كانَتْ تِلْكَ صلاتَهُ - تَعْنى باللَّيْلِ - فَيَسْجُدُ السَّجْدَةَ مِنْ ذلكَ قَدْرَ ما يَقْرَأُ أحَدُكُمْ خَمْسينَ آيَةً قَبْلَ أنْ يَرْفَعَ رَأسَهُ ويَرْكَعُ رَكْعَتَينِ قَبْلَ صَلاةِ الفَجْرِ، ثُمَّ يَضْطَجِعُ عَلى شقِّهِ الأيمَنِ حتَّى

يأتيه المؤذن للصلاة. [راجع: ٦٢٦]

(2) CHAPTER. The timing of the *Salât-ul-Witr* (*Witr* prayer).

(٢) باب ساعات الوتر،

Abū Hurairah said, "The Prophet ﷺ told me to offer *Witr* prayer before sleeping."

قال أبو هريرة: أوصاني رسول الله ﷺ بالوتر قبل النوم.

995. Narrated Anas bin Sīrīn: I asked Ibn 'Umar رضي الله عنهما: "What is your opinion about the two *Rak'a* before the *Fajr* prayer, as to prolonging the recitation in them?" He said, "The Prophet ﷺ used to offer at night two *Rak'a* followed by two and so on, and end the *Salât* (prayer) by one *Rak'a Witr*. He used to offer two *Rak'a* before the *Fajr* prayer immediately after the *Adhān*." (Hammād, the subnarrator said, "That meant (that he offered *Salât*) quickly."

٩٩٥ - حدثنا أبو النعمان قال: حدثنا حماد بن زيد قال: حدثنا أنس بن سيرين قال: قلت لابن عمر: أرأيت الركعتين قبل صلاة الغداة نطيل فيهما القراءة؟ فقال: كان النبي ﷺ يصلي من الليل مثنى مثنى ويوتر بركعة، ويصلي ركعتين قبل صلاة الغداة وكأن الأذان بأذنيه. قال حماد: أي بسرعة. [راجع: ٤٧٢]

996. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ offered *Witr* prayer at different nights at various hours extending (from the *'Ishā'* prayer up to the last hour of the night.

٩٩٦ - حدثنا عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثني مسلم، عن مسروق عن عائشة قالت: كل الليل أوتر رسول الله ﷺ وانتهى وتره إلى السحر.

(3) CHAPTER. The Prophet ﷺ used to wake his family up for the *Witr* prayer.

(٣) باب إيقاظ النبي ﷺ أهله بالوتر

997. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the *Witr* prayer, he used to wake me up and I would offer the *Witr* prayer too.

٩٩٧ - حدثنا مسدد قال: حدثنا يحيى قال: حدثنا هشام قال: حدثني أبي، عن عائشة قالت: كان النبي ﷺ يصلي وأنا راقدة، معترضة على فراشه. فإذا أراد أن يوتر أيقظني فأوترت. [راجع: ٣٨٢]

(4) CHAPTER. One should make *Witr* as the last *Salât* (prayer) (at night).

(٤) باب: ليجعل آخر صلاته وترا

998. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Make *Witr* as your last *Ṣalāt* (prayer) at night."

٩٩٨ - حَدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قَالَ: حدَّثَني نافِعٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ: عَنِ النَّبِيِّ ﷺ قالَ: «اجْعَلُوا آخِرَ صَلاتِكُمْ بِاللَّيْلِ وِتْراً».

(5) CHAPTER. To offer the *Witr* prayer while riding on an animal.

(٥) بابُ الوِتْرِ عَلى الدَّابَّةِ

999. Narrated Sa'īd bin Yasār: I was going to Makkah in the company of 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما and when I apprehended the approaching dawn, I dismounted and offered the *Witr* prayer and then joined him. 'Abdullāh bin 'Umar said, "Where have you been?" I replied, "I apprehended the approaching dawn so I dismounted and offered *Witr* prayer." 'Abdullāh said, "Isn't there in the Messenger ﷺ of Allāh a good example for you to follow?" I replied, "Yes, by Allāh." He said, "Allāh's Messenger ﷺ used to offer *Ṣalāt* of *Witr* on the back of the camel (while on a journey)."

٩٩٩ - حَدَّثَنا إسماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ أبي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسارٍ أنَّهُ قالَ: كُنْتُ أسِيرُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ بِطَرِيقِ مَكَّةَ. فَقالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فأوْتَرْتُ ثُمَّ لَحِقْتُهُ. فَقالَ عَبْدُ اللهِ ابْنُ عُمَرَ: أيْنَ كُنْتَ؟ فَقُلْتُ: خَشِيتُ الصُّبْحَ فنزَلْتُ فأوْتَرْتُ، فَقالَ عَبْدُ اللهِ: مَا لَكَ في رَسُولِ اللهِ ﷺ أُسْوَةٌ حَسَنَةٌ؟ فَقُلْتُ: بَلى واللهِ. قالَ: فإنَّ رَسُولَ اللهِ ﷺ كانَ يُوتِرُ عَلى البَعِيرِ. [انظر: ١٠٠٠، ١٠٩٥، ١٠٩٦، ١٠٩٨، ١١٠٥]

(6) CHAPTER. Offering prayers of *Witr* while on a journey.

(٦) بابُ الوِتْرِ في السَّفَرِ

1000. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to offer *Ṣalāt* (*Nawāfil* prayers) on his *Rāḥila* (mount) facing its direction by signals, but not the compulsory *Ṣalāt* (prayer). He also used to offer the *Witr* prayer on his *Rāḥila* (mount).

١٠٠٠ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا جُوَيْرِيَةُ بنُ أسماءَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي في السَّفَرِ عَلى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ يُومِئُ

إيماءً صَلاةَ اللَّيْلِ إلَّا الفَرائِضَ ويُوتِرُ عَلى رَاحِلَتِهِ. [راجع: ٩٩٩]

(٧) بابُ القُنوتِ قَبْلَ الرُّكوعِ وبَعْدَهُ

(7) CHAPTER. To recite *Qunūt* (invocation) before and after bowing.

١٠٠١ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ ابنِ سِيرِينَ قالَ: سُئِلَ أَنَسُ بنُ مَالِكٍ: أَقَنَتَ النَّبِيُّ ﷺ في الصُّبْحِ؟ قالَ: نَعَمْ. فَقِيلَ: أوَقَنَتَ قَبْلَ الرُّكُوعِ؟ قالَ: قَنَتَ بَعْدَ الرُّكُوعِ يَسِيراً. [انظر: ١٠٠٢، ١٠٠٣، ١٣٠٠، ٢٨٠١، ٢٨١٤، ٣٠٦٤، ٣١٧٠، ٤٠٨٨، ٤٠٨٩، ٤٠٩٠، ٤٠٩٢، ٤٠٩٤، ٤٠٩٦، ٦٣٩٤، ٧٣٤١]

1001. Narrated Muḥammad bin Sīrīn: Anas was asked, "Did the Prophet ﷺ recite *Qunūt* in the *Fajr* prayer?" Anas replied in the affirmative. He was further asked, "Did he recite *Qunūt* before bowing?" Anas replied, "He recited *Qunūt* after bowing for some time (for one month)."

١٠٠٢ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا عَبْدُ الوَاحِدِ قالَ: حدَّثنا عاصِمٌ قالَ: سَأَلْتُ أنَسَ بنَ مالكٍ عَنِ القُنوتِ فقالَ: قَدْ كانَ القُنوتُ. قُلْتُ: قَبْلَ الرُّكُوعِ أوْ بَعْدَهُ؟ قالَ: قَبْلَهُ. قالَ: فإنَّ فُلاناً أخْبَرَني عَنْكَ أنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ، فَقالَ: كَذَبَ، إنَّما قَنَتَ رَسُولُ اللهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً، أُرَاهُ كانَ بَعَثَ قَوْماً يُقالُ لَهُمْ: القُرَّاءُ، زُهاءَ سَبْعِينَ رَجُلاً إلى قَوْمٍ مُشْرِكِينَ دُونَ أُولَئِكَ وكانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللهِ ﷺ عَهْدٌ فَقَنَتَ رَسُولُ اللهِ ﷺ شَهْراً يَدْعُو عَلَيْهِمْ. [راجع: ١٠٠١]

1002. Narrated 'Āṣim: I asked Anas bin Mālik about the *Qunūt*. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So-and-so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i.e. "was mistaken", according to the Ḥijāzī dialect)." Allāh's Messenger ﷺ recited *Qunūt* after bowing for a period of one month." Anas added, "The Prophet ﷺ sent about seventy men (who knew the Qur'ān by heart) towards the *Mushrikūn*[1] (of Najd) who were less than they in number and there was a peace treaty between them and Allāh's Messenger ﷺ (but the *Mushrikūn* broke the treaty and killed the seventy men). So Allāh's Messenger ﷺ recited *Qunūt* for a period of one month invoking Allāh to punish them."

(1) *Mushrikūn* : Polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ).

1003. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Qunūt* for one month (in the *Fajr* prayer) invoking Allāh to punish the tribes of Ri'l and Dhakwān.

١٠٠٣ - **أَخْبرنا** أحْمَدُ بنُ يُونُسَ قال: حدَّثَنا زَائِدَةُ، عَنِ التَّيْمِيّ، عَنْ أبي مِجْلَزٍ، عَنْ أَنَسِ بنِ مَالِكٍ قالَ: قَنَتَ النَّبِيُّ ﷺ شَهْراً يَدْعُو عَلى رِعْلٍ وذَكْوَانَ. [راجع: ١٠٠١]

1004. Narrated Anas رَضِيَ اللهُ عَنْهُ: The *Qunūt* used to be recited in *Maghrib* and the *Fajr* prayers.

١٠٠٤ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدثنا إسمَاعِيلُ قالَ: حدَّثَنا خالِدٌ، عَن أَبي قِلابَةَ، عَنْ أنَسٍ قالَ: كانَ القُنُوتُ في المَغْرِبِ والفَجْرِ.

15 - THE BOOK OF *AL-ISTISQĀ'* (i.e. to offer a two *Rak'ā* prayer and then to invoke Allāh for rain at the time of drought]

١٥ - كتاب الاستسقاء

(1) CHAPTER. *Al-Istisqā'* and the going out of the Prophet ﷺ to offer *Istisqā'* prayer.(1)

(١) بابُ الاسْتِسْقاءِ، وخُروجِ النَّبِيِّ ﷺ في الاسْتِسْقاءِ

1005. Narrated 'Abbād bin Tamīm's uncle رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out to offer the *Istisqā'* prayer and turned (and put on) his cloak inside out.

١٠٠٥ - حدَّثنا أبُو نُعَيم قال: حدَّثنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ ابنِ تَمِيمٍ، عَنْ عَمِّهِ قالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي وحَوَّلَ رِدَاءَهُ. [انظر: ١٠١١، ١٠١٢، ١٠٢٣، ١٠٢٤، ١٠٢٥، ١٠٢٦، ١٠٢٧ ١٠٢٨، ٦٣٤٣]

(2) CHAPTER. Invocation of the Prophet ﷺ: "O Allāh! Send (drought-famine) years on them (pagans of Makkah) like the (drought-famine) years of (Prophet) Yūsuf (Joseph)."

(٢) بابُ دُعاءِ النَّبِيِّ ﷺ: «اجْعَلْها سِنينَ كَسِني يُوسُفَ»

1006. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ lifted his head from the bowing in the last *Rak'a* he used to say:

"O Allāh! Save 'Aiyyāsh bin Abī Rabī'a. O Allāh! Save Salama bin Hishām. O Allāh! Save Walīd bin Walīd. O Allāh! Save the weak faithful believers.

"O Allāh! Be hard on the tribes of Muḍar and send (famine) years on them like the (famine) years of (Prophet) Yūsuf (Joseph)." The Prophet ﷺ further said, "Allāh forgave the tribes of Ghifār and saved the

١٠٠٦ - حدَّثنا قُتَيْبَةُ قال: حدَّثنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمنِ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ النَّبِيَّ ﷺ كانَ إذا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الآخِرَةِ يَقُولُ: «اللَّهُمَّ أنْجِ عَيَّاشَ بنَ أبي رَبِيعَةَ، اللَّهُمَّ أنْجِ سَلَمَةَ بْنَ هِشامٍ، اللَّهُمَّ أنْجِ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلى

(1) (Chap.I) *Istisqā'* prayer: is a two *Rak'ā* prayer similar to that of *'Eid* prayer with seven *Takbīrāt* in the first *Rak'ā* and five *Takbirāt* in the second *Rak'ā* excluding the *Takbīr* of the opening of the prayer and the *Takbīr* of the *Qiyām* (standing) for the second *Rak'ā*.

tribe of Aslam."

Abū Aẓ-Ẓinād (a subnarrator) said, "The *Qunūt* used to be recited by the Prophet ﷺ in the *Fajr* prayer."

مُضَرَ. اللَّهُمَّ اجْعَلْها سِنِينَ كَسِنِي يُوسُفَ». وَأَنَّ النَّبِيَّ ﷺ قالَ: «غِفارُ غَفَرَ اللهُ لَها، وأَسْلَمُ سالَمَها اللهُ».

[راجع: ٧٩٧]

قالَ ابنُ أبي الزِّنادِ عَنْ أبيهِ: هذَا كلُّهُ في الصُّبْحِ.

1007. Narrated Masrūq: We were with 'Abdullāh (bin Mas'ūd) and he said, "When the Prophet ﷺ saw the refusal of the people to accept Islām he said, "O Allāh! Send (on them) seven (famine years) like the seven (years of famine) of (Prophet) Yūsuf (Joseph عليه السلام)." So, drought overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So, Abū Sufyān went to the Prophet ﷺ and said, "O Muḥammad! You order people to obey Allāh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allāh for them." So Allāh revealed:

"Then wait you for the Day when the sky will bring forth a visible smoke... up to... Verily you will revert (to disbelief). On the Day when We shall seize you with the greatest seizure (punishment)..." (V.44:10-16)

"Al-Batsha (i.e. grasp) happened in the battle of Badr and no doubt *Ad-Dukhān* (smoke), *Al-Batsha*, *Al-Lizām*, and the Verse of *Sūrah Ar-Rūm* have all passed.

١٠٠٧ - حَدَّثَنَا عُثمانُ بنُ أبي شَيْبَةَ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى، عَنْ مَسْروقٍ قالَ: كُنَّا عِنْدَ عَبْدِ اللهِ فَقالَ: إنَّ النَّبِيَّ ﷺ لَمَّا رَأى مِنَ النَّاسِ إدْباراً قالَ: «اللَّهُمَّ سَبْعاً كَسَبْعِ يُوسُفَ» فأخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلْنَا الجُلُودَ وَالمَيْتَةَ والجِيَفَ، وَيَنْظُرُهُ أحَدُكُمْ إلى السَّماءِ فَيرى الدُّخانَ مِنَ الجُوعِ. فأتاهُ أبو سُفْيانَ فَقالَ: يا مُحَمَّدُ إنَّكَ تَأمُرُ بِطاعَةِ اللهِ وبِصِلة الرَّحِمِ، وإنَّ قَوْمَكَ قَدْ هَلَكُوا، فادْعُ اللهَ لَهُمْ. قالَ اللهُ تَعالَى: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝١٠﴾ إلى قَوْلِهِ: ﴿إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَآئِدُونَ ۝١٥ يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ۝١٦﴾ [الدخان: ١٠ - ١٦] وَالبَطْشَةُ الكُبْرى يَوْمَ بَدْرٍ. فَقَدْ مَضَتِ الدُّخانُ والبَطْشَةُ واللِّزامُ وآيَةُ الرُّومِ. [انظر: ١٠٢٠، ٤٦٩٣، ٤٧٦٧، ٤٧٧٤، ٤٨٠٩، ٤٨٢٠، ٤٨٢١، ٤٨٢٢، ٤٨٢٣، ٤٨٢٤، ٤٨٢٥]

(3) **CHAPTER. Request of the people to the *Imām* to offer the *Istisqā'* prayer and invoke Allāh for rain during drought.**

(٣) بَابُ سُؤَالِ النَّاسِ الإِمَامَ الاسْتِسْقَاءَ إِذَا قَحَطُوا

1008. Narrated 'Abdullāh bin Dīnār: My father said, "I heard Ibn 'Umar reciting the poetic verses of Abū Ṭālib:

And a white (person — i.e. the Prophet ﷺ) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows."

١٠٠٨ - حَدَّثَنَا عَمْرُو بنُ عليّ قال: حدَّثنا أبو قُتَيْبَةَ قال: حدَّثنا عَبْدُ الرَّحْمٰن ابنُ عَبْدِ اللهِ بنِ دِينارٍ عَنْ أبيهِ قال: سَمِعْتُ ابنَ عُمَرَ يَتَمَثَّلُ بِشِعْرِ أبي طالِبٍ:

وَأَبْيَضَ يُسْتَسْقَى الغَمَامُ بِوَجْهِهِ
ثِمَالَ اليَتامى عِصْمَةً لِلأَرَامِلِ

[انظر: ١٠٠٩]

1009. Sālim's father (Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet ﷺ while he was invoking Allāh for rain. He did not get down till the rain water flowed profusely from every roof-gutter:

'And a white (person — i.e., the Prophet ﷺ) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows...'

And these were the words of Abū Ṭālib."

١٠٠٩ - وقالَ عُمَرُ بنُ حَمْزَةَ: حدَّثنا سالِمٌ، عَنْ أبيهِ: رُبَّما ذَكَرْتُ قَوْلَ الشَّاعِرِ وأنا أَنْظُرُ إلى وَجْهِ النَّبيِّ ﷺ يَسْتَسْقي فما يَنزِلُ حتَّى يَجِيشَ كُلُّ مِيزَابٍ:

وَأَبْيَضَ يُسْتَسْقَى الغَمَامُ بِوَجْهِهِ
ثِمَالَ اليَتامى عِصْمَةً لِلأَرَامِلِ

وهُوَ قَوْلُ أبي طالِبٍ.

[راجع: ١٠٠٨]

1010. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever drought threatened them, 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to ask Al-'Abbās bin 'Abdul Muṭṭalib to invoke Allāh for rain. He used to say, "O Allāh! We used to ask our Prophet ﷺ to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allāh! Bless us with rain."[1] And so it would rain.

١٠١٠ - حدَّثني الحَسَنُ بنُ مُحَمَّدٍ قال: حدَّثنا الأنْصارِيُّ قال: حدَّثني أبي عَبْدُ اللهِ بنُ المُثَنَّى، عَنْ ثُمامَةَ بنِ عَبْدِ اللهِ بنِ أنَسٍ، عَنْ أنَسٍ: أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ كانَ إذا قَحَطُوا اسْتَسْقى بالعَبَّاسِ

(1) (H.1010) [It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allāh on his behalf; but if you ask Allāh through a dead or an absent (person etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as *Shirk*]. See glossary for the word *Shirk* (polytheism)."

بنِ عَبْدِ المُطَّلِبِ فَقالَ: اللَّهُمَّ إنَّا كُنَّا نَتَوَسَّلُ إلَيْكَ بِنَبِيِّنا ﷺ فَتَسْقِينا، وإنَّا نَتَوَسَّلُ إلَيْكَ بِعَمِّ نَبِيِّنا فاسْقِنا قالَ: فَيُسْقَوْنَ. [انظر: ٣٧١٠]

(4) CHAPTER. Turning one's cloak inside out while offering the *Istisqā'* prayer.

(٤) **بابُ** تَحْوِيلِ الرِّداءِ في الاسْتِسْقاءِ

1011. Narrated 'Abdullāh bin Zaid رَضِيَ الله عَنهُ: The Prophet ﷺ offered the *Istisqā'* prayer and turned his cloak inside out.

١٠١١ - **حدَّثَنا** إسحاقُ قالَ: حدَّثَنا وَهْبٌ قالَ: أخْبرَنا شُعْبَةُ عَنْ مُحَمَّدِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ: أنَّ النَّبِيَّ ﷺ اسْتَسْقى فَقَلَبَ رِداءَهُ. [راجع: ١٠٠٥]

1012. Narrated 'Abdullāh bin Zaid رَضِيَ الله عَنهُ: The Prophet ﷺ went towards the *Muṣallā* and invoked Allāh for rain. He faced the *Qiblah* and wore his cloak inside out, and offered two *Rak'a* prayers.

١٠١٢ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: عَبْدُ اللهِ بنُ أبي بَكْرٍ: إنَّهُ سَمعَ عَبَّادَ بنَ تَميمٍ يُحَدِّث أباهُ عَنْ عَمِّهِ عَبْدِ اللهِ بنِ زَيدٍ: أنَّ النَّبِيَّ ﷺ خَرَجَ إلى المُصَلَّى فاسْتَسْقى، فاسْتَقْبَلَ القِبْلَةَ وحَوَّلَ رِدَاءَهُ وَصَلَّى رَكْعَتَينِ. قالَ أبو عَبْدِ اللهِ: كانَ ابنُ عُيَيْنَةَ يَقُولُ: هُوَ صاحِبُ الأذَانِ، وَلكِنَّهُ وهْمٌ لأنَّ هذا عَبْدُ اللهِ بنُ زَيْدِ بنِ عاصِمٍ المَازِنيُّ، مازِنُ الأنْصارِ. [راجع: ١٠٠٥]

(5) CHAPTER. The taking of revenge by Allāh عز وجل over His creatures by drought if they perform or do or commit His forbidden illegal things.

(٥) **بابُ** انْتِقامِ الرَّبِّ عَزَّ وَجَلَّ مِنْ خَلْقِهِ بالقَحْطِ إذَا انْتُهِكَتْ مَحارِمُهُ

(6) CHAPTER. *Istisqā'* (i.e. to offer a two *Rak'a Ṣalāt* (prayer) and then invoke Allāh for rain) in the main mosque (of the town).

(٦) **بابُ** الاسْتِسْقاءِ في المَسجِدِ الجامعِ

١٠١٣ - حدَّثَنا مُحَمَّدٌ قالَ: أخْبَرَنا أبُو ضَمْرَةَ أنَسُ بنُ عِياضٍ قالَ: حدَّثنا شَرِيكُ ابنُ عَبْدِ اللهِ بنِ أبي نَمِرٍ أنَّهُ سمعَ أنَسَ بنَ مالكٍ يَذْكُرُ: أنَّ رَجُلاً دَخَلَ يَوْمَ الجُمُعَةِ مِنْ بابٍ كانَ وُجاهَ المِنْبرِ، ورَسُولُ اللهِ ﷺ قائمٌ يَخْطُبُ، فاسْتَقْبَلَ رَسُولَ اللهِ ﷺ قائماً فَقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الأمْوَالُ وانْقَطَعَتِ السُّبُلُ، فادْعُ اللهَ يُغِيثُنا. قالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيهِ فَقالَ: «اللَّهُمَّ اسْقِنا، اللَّهُمَّ اسْقِنا، اللَّهُمَّ اسْقِنا»، قالَ أنَسٌ: ولا واللهِ ما نَرَى في السَّماءِ مِنْ سحَابٍ وَلا قَزَعَةً وَلا شَيْئاً وَما بَيْنَنا وبَينَ سَلعٍ مِنْ بَيتٍ ولا دارٍ. قالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحابَةٌ مِثْلُ التُّرسِ فَلَمَّا تَوَسَّطَتِ السَّماءَ انْتَشَرَتْ ثُمَّ أمْطَرَتْ. قالَ: واللهِ ما رأيْنا الشَّمْسَ سَبْتاً. ثُمَّ دَخَلَ رَجُلٌ مِنْ ذلكَ البابِ في الجُمُعَةِ المُقْبِلَةِ وَرَسُولُ اللهِ ﷺ قائمٌ يَخْطُبُ فاسْتَقْبَلَهُ قائماً، فَقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الأمْوَالُ، وانْقَطَعَتِ السُّبُلُ، فادْعُ اللهَ يُمْسِكْها. قالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ ثُمَّ قالَ: «اللَّهُمَّ حوالَيْنا وَلا عَلَيْنا. اللَّهُمَّ عَلَى الآكامِ والجِبالِ والظِّرابِ وَالأوْدِيَةِ ومَنابِتِ الشَّجَرِ». قالَ: فانْقَطَعَتْ. وخَرَجْنا نَمْشِي في

1013. Narrated Sharīk bin 'Abdullāh bin Abī Namir: I heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ saying, "On a Friday, a person entered the main mosque through the gate facing the pulpit while Allāh's Messenger ﷺ was delivering the *Khuṭba* (religious talk). The man stood in front of Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! The livestock are dying and the roads are cut off; so please invoke Allāh for rain.'" Anas added, "Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Bless us with rain! O Allāh! Bless us with rain! O Allāh! Bless us with rain!'" Anas added, "By Allāh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountain of) Sila'." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' mountain). When it came in the middle of the sky, it spread and then it started raining." Anas further said, "By Allāh! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allāh's Messenger ﷺ was delivering the Friday's *Khuṭba*. The man stood in front of him and said, 'O Allāh's Messenger! The livestock are dying and the roads are cut off; please invoke Allāh to withhold rain.'" Anas added, "Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Round about us and not on us. O Allāh! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharīk asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

الشَّمْسِ. قالَ شَرِيكٌ: فَسَأَلْتُ أَنَساً: أَهُوَ الرَّجُلُ الأَوَّلُ؟ قالَ: لا أَدْرِي.

[راجع: ٩٣٢]

(٧) بابُ الاسْتِسْقاءِ في خُطْبَةِ الجُمُعَةِ غيرَ مُسْتَقْبِلِ القِبْلَةِ

١٠١٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ شَرِيكٍ، عَنْ أَنَسِ بنِ مالِكٍ: أَنَّ رَجُلاً دَخَلَ المَسْجِدَ يَوْمَ الْجُمُعَةِ مِنْ بابٍ كانَ نَحْوَ دارِ القَضاءِ. ورَسُولُ اللهِ ﷺ قائمٌ يَخْطُبُ فاسْتَقْبَلَ رَسُولَ اللهِ ﷺ قائِماً ثُمَّ قالَ: يا رَسُولَ اللهِ هَلَكَتِ الأَمْوالُ، وانْقَطَعَتِ السُّبُلُ. فادْعُ اللهَ يُغِيثُنا. فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ. ثُمَّ قالَ: «اللَّهُمَّ أَغِثْنا، اللَّهُمَّ أَغِثْنا اللَّهُمَّ أَغِثْنا» قالَ أَنَسٌ: ولا واللهِ ما نَرَى في السَّماءِ مِنْ سَحابٍ ولا قَزَعَةٍ وما بَيْنَنا وَبينَ سَلْعٍ مِنْ بَيْتٍ وَلا دارٍ. قالَ: فَطَلَعَتْ مِنْ وَرائِهِ سَحابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّماءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ، فَلا واللهِ ما رَأَيْنا الشَّمْسَ سَبْتاً. ثُمَّ دَخَلَ رَجُلٌ مِنْ ذلكَ البابِ في الجُمُعَةِ وَرَسُولُ اللهِ ﷺ قائِمٌ يَخْطُبُ فاسْتَقْبَلَهُ قائماً، فقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الأَمْوالُ، وانْقَطَعَتِ السُّبُلُ. فادْعُ اللهَ يُمْسِكُها عَنَّا. قالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ، ثُمَّ قالَ: «اللَّهُمَّ حَوالَيْنا

(7) CHAPTER. To invoke Allāh for rain in the *Khuṭba* (religious talk) of Friday facing a direction other than the *Qiblah*.

1014. Narrated Sharīk: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "A person entered the mosque on a Friday through the gate facing the *Dāril-Qaḍā'* and Allāh's Messenger ﷺ was standing, delivering the *Khuṭba* (religious talk). The man stood in front of Allāh's Messenger ﷺ and said, 'O Allāh's Messenger, livestock are dying and the roads are cut off; please invoke Allāh for rain.' So, Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Bless us with rain. O Allāh! Bless us with rain. O Allāh! Bless us with rain!'" Anas added, "By Allāh, there were no clouds in the sky and there was no house or building between us and the mountain of Sila'. Then a big cloud, like a shield, appeared from behind it (i.e. Sila' mountain) and when it came in the middle of the sky, it spread and then it started raining. By Allāh! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allāh's Messenger ﷺ was delivering the Friday *Khuṭba* and the man stood in front of him and said, 'O Allāh's Messenger! The livestock are dying and the roads are cut off; please invoke Allāh to withhold rain.'" Anas added, "Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Round about us and not on us. O Allāh!' On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.'" Anas added, "The rain stopped and we came out, walking in the sun." Sharīk asked Anas whether it was the same person who had asked for rain the

وَلا عَلَيْنا، اللَّهُمَّ عَلى الآكامِ والظِّرَابِ وبُطُونِ الأَوْدِيَةِ ومَنابِتِ الشَّجَرِ». قالَ: فأقْلَعَتْ وخَرَجْنا نَمْشِي في الشَّمْسِ. قالَ شَرِيكٌ سَأَلْتُ أنَسَ بنَ مالِكٍ: أهُوَ الرَّجُلُ الأوَّلُ؟ فَقالَ: ما أدْرِي. [راجع: ٩٣٢]

previous Friday. Anas replied that he did not know.

(٨) بابُ الاسْتِسْقاءِ عَلى المِنْبَرِ

(8) CHAPTER. *Istisqā'* (to invoke Allāh for the rain) on the pulpit.

١٠١٥ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثَنا أبُو عَوانَةَ. عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: بَيْنما رَسُولُ اللهِ ﷺ يَخْطُبُ يَوْمَ الجُمُعَةِ إذْ جاءَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ قَحَطَ المَطَرُ فادْعُ اللهَ أنْ يَسْقِيَنَا. فَدَعا فمُطِرْنا فَما كِدْنا أنْ نَصِلَ إلى مَنازِلِنا فَما زِلْنا نُمْطَرُ إلى الجُمُعَةِ المُقْبِلَةِ. قالَ: فَقامَ ذلكَ الرَّجُلُ أو غَيْرُهُ فَقالَ: يا رَسُولَ اللهِ ادْعُ اللهَ أنْ يَصْرِفَهُ عَنَّا. فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ حَوالَيْنا. وَلا عَلَيْنا». قالَ: فَلَقَدْ رَأيْتُ السَّحابَ يَتَقَطَّعُ يَميناً وشِمالاً، يُمْطَرُونَ وَلا يُمْطَرُ أهْلُ المَدِينَةِ. [راجع: ٩٣٢]

1015. Narrated Qatāda: Anas رَضِيَ اللهُ عَنْهُ said, "While Allāh's Messenger ﷺ was delivering the Friday *Khuṭba* (religious talk) a man came and said, 'O Allāh's Messenger! Drought (no rain); please invoke Allāh to bless us with rain.' So, he invoked Allāh for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday." Anas further said, "Then the same or some other person stood up and said, 'O Allāh's Messenger! Invoke Allāh to withhold the rain.' On that, Allāh's Messenger ﷺ said, 'O Allāh! Round about us and not on us.'" Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Al-Madīna."

(٩) بابُ مَنِ اكْتَفى بصَلاةِ الجُمُعَةِ في الاسْتِسْقاءِ

(9) CHAPTER. Whoever thought it sufficient to invoke Allāh for rain in the *Ṣalāt-ul-Jumu'a* (*Jumu'ah* prayer).

١٠١٦ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ عَنْ شَرِيكِ بنِ عَبْدِ اللهِ، عَنْ أنَسٍ قالَ: جاءَ رَجُلٌ إلى

1016. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "Livestock are destroyed and the roads are cut off." So, Allāh's Messenger ﷺ invoked Allāh for rain and it rained from that Friday till the next

Friday. The same person came again and said, "Houses have collapsed, roads are cut off, and the livestock are destroyed. Please invoke Allāh to withhold the rain." Allāh's Messenger ﷺ stood up and said, "O Allāh! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow". So the clouds cleared away from Al-Madīna just as the taking off a garment from one's body.

النَّبِيِّ ﷺ فَقالَ: هَلَكَتِ المَوَاشِي، وتَقَطَّعَتِ السُّبُلُ. فَدَعا فمُطِرْنا مِنَ الجُمُعَةِ إلى الجُمُعَةِ. ثُمَّ جاء فقالَ: تهدَّمتِ البُيُوتُ، وتَقَطَّعَتِ السُّبُلُ، وهَلَكَتِ المَوَاشِي. فادْعُ اللهَ يُمْسِكها فَقالَ: «اللَّهُمَّ عَلى الآكام والظِّرَابِ وَالأوْدِيَةِ وَمَنابِتِ الشَّجَرِ». فانجابَتْ عَنِ المَدِينَةِ انْجِيابَ الثَّوْبِ. [راجع: ٩٣٢]

(10) CHAPTER. Invocation (for stoppage of rain) if the roads are cut off because of excessive rain.

(١٠) بابُ الدُّعاءِ إذا انْقَطَعَتِ السُّبُلُ مِنْ كَثْرَةِ المَطَرِ

1017. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Livestock are destroyed and the roads are cut off. So please invoke Allāh (for rain)." So, Allāh's Messenger ﷺ invoked (Allāh for rain) and it rained from that Friday till the next Friday. Then a man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Houses have collapsed, roads are cut off and the livestock are destroyed." So Allāh's Messenger ﷺ invoked Allāh saying: "O Allāh! (Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow." So, the clouds cleared away from Al-Madīna just as the taking off a garment from one's body.

١٠١٧ - **حدَّثنا** إسماعيلُ قالَ: حدَّثني مالكٌ، عَنْ شَريكِ بنِ عَبْدِ اللهِ بنِ أبي نَمِرٍ، عَنْ أنَسِ بنِ مالكٍ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ هَلَكَتِ المَوَاشِي، وانْقَطَعَتِ السُّبُلُ فادعُ اللهَ. فَدَعا رَسُولُ اللهِ ﷺ فمُطِرُوا مِنْ جُمُعَةٍ إلى جُمُعَةٍ. فَجاءَ رَجلٌ إلى رَسُولِ اللهِ ﷺ، فَقالَ: يا رَسُولَ اللهِ تَهَدَّمَتِ البُيُوتُ، وَتَقَطَّعَتِ السُّبُلُ، وهَلَكَتِ المَوَاشِي. فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ عَلى رُؤُسِ الجِبالِ والآكامِ، وبُطُونِ الأوْدِيَةِ، ومَنابِتِ الشَّجَرِ». فانجابَتْ عَنِ المَدِينَةِ انْجِيابَ الثَّوْبِ. [راجع: ٩٣٢]

(11) CHAPTER. The saying that "The Prophet ﷺ did not turn his cloak inside out during the invocation for rain on Friday."

(١١) بابُ ما قِيلَ: إنَّ النَّبِيَّ ﷺ لَمْ يُحَوِّلْ رِدَاءَهُ في الاسْتِسقاءِ يَوْمَ الجُمُعَةِ

1018. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man complained to the Prophet ﷺ about the destruction of livestock and property and the hunger of the offspring. So, he ﷺ invoked (Allāh) for rain. The narrator (Anas) did not mention that the Prophet ﷺ had worn his cloak inside out or faced the *Qiblah.*

١٠١٨ - حدَّثَنَا الحَسَنُ بنُ بِشْرٍ قالَ: حدَّثَنا مُعافَى بنُ عِمْرانَ، عَنِ الأَوْزاعيِّ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَجُلاً شَكا إلى النَّبيِّ ﷺ هَلاكَ المَالِ وَجَهْدَ العِيالِ، فَدَعا اللهَ يسْتَسْقِي، ولَمْ يَذْكُرْ أَنَّهُ حَوَّلَ رِدَاءَهُ، وَلا اسْتَقْبَلَ القِبْلَةَ. [راجع: ٩٣٢]

(12) CHAPTER. If the people request the *Imām* to invoke Allah for rain, the *Imām* should not refuse the request.

(١٢) بابٌ: إذَا اسْتَشْفَعُوا إلى الإمامِ لِيَسْتَسْقِيَ لَهُمْ لَمْ يَرُدَّهُمْ

1019. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Livestock are destroyed and the roads are cut off; so please invoke Allāh (for rain)." So, Allāh's Messenger ﷺ invoked Allāh for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet ﷺ and said, "O Allāh's Messenger! The houses have collapsed, roads are cut off and the livestock are destroyed." So, Allāh's Messenger ﷺ said, "O Allāh! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So, the clouds cleared away from Al-Madīna just as the taking off a garment from one's body.

١٠١٩ - حدَّثَنا عَبْدُاللهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أبي نَمِرٍ، عَنْ أَنَسِ بْنِ مالِكٍ أَنَّهُ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ هَلَكَتِ المَوَاشِي، وَتَقَطَّعَتِ السُّبُلُ، فادْعُ اللهَ. فَدَعا اللهَ فَمُطِرْنا مِنَ الجُمُعَةِ إلى الجُمُعَةِ. فَجاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فقالَ: يا رَسُولَ اللهِ، تَهَدَّمَتِ البُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ المَوَاشِي. فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ عَلى ظُهُورِ الجِبالِ والآكامِ وَبُطُونِ الأَوْدِيَةِ وَمَنابِتِ الشَّجَرِ». فانْجابَتْ عَنِ المَدِينَةِ انْجِيابَ الثَّوْبِ.

(13) CHAPTER. If *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] intercede the Muslims to invoke Allāh for rain during drought.

(١٣) بابٌ: إذَا اسْتَشْفَعَ المُشْرِكُونَ بالمُسْلِمِينَ عِنْدَ القَحْطِ

1020. Narrated Masrūq: One day I went to Ibn Mas'ud رَضِيَ اللهُ عَنْهُ who said, "When Quraish delayed in embracing Islām, the Prophet ﷺ invoked Allāh to curse them, so they were afflicted with a drought (famine) year because of which many of them died and they ate the carcasses and bones. Abū Sufyān came to the Prophet ﷺ and said, 'O Muḥammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allāh. The Prophet ﷺ recited the Holy Verses of *Sūrah Ad-Dukhān*:

'Then wait you for the Day when the sky will bring forth a visible smoke' (V.44:10).

[When the famine was taken off,] the people renegaded once again as disbelievers. The Statement of Allāh تعالى (in *Sūrah Ad-Dukhān*) refers to that:

'On the Day when We shall seize you with the greatest seizure.' (V.44:16)

And that was what happened on the day of the battle of Badr." Asbāṭ added on the authority of Manṣūr, "Allāh's Messenger ﷺ invoked Allāh for rain for them and it rained heavily for seven days. The people complained of the excessive rain. The Prophet ﷺ said, 'O Allāh! (Let it rain) around us and not on us.' So, the clouds dispersed from over his head and it rained over the surroundings (i.e. away from their city)."

١٠٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا مَنْصُورٌ والأَعْمَشُ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ: أَتَيْتُ ابْنَ مَسْعُودٍ فَقَالَ: إِنَّ قُرَيْشاً أَبْطَؤُوا عَنِ الإِسْلَامِ، فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ، فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا وأَكَلُوا المَيْتَةَ والعِظَامَ. فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، جِئْتَ تَأْمُرُ بِصِلَةِ الرَّحِمِ، وإِنَّ قَوْمَكَ هَلَكُوا فَادْعُ اللهَ تَعَالَى. فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾﴾ الآيَةَ. ثُمَّ عَادُوا إِلَى كُفْرِهِمْ. فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى﴾ يَوْمَ بَدْرٍ. قَالَ: وَزَادَ أَسْبَاطٌ، عَنْ مَنْصُورٍ: فَدَعَا رَسُولُ اللهِ ﷺ فَسُقُوا الغَيْثَ فَأَطْبَقَتْ عَلَيْهِمْ سَبْعاً. وَشَكَا النَّاسُ كَثْرَةَ المَطَرِ. قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا». فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ فَسُقُوا، النَّاسَ حَوْلَهُمْ.

[راجع: ١٠٠٧]

(14) CHAPTER. To say, "Around us and not on us," when it rains excessively.

(١٤) بابُ الدُّعاءِ إِذَا كَثُرَ المَطَرُ: حَوَالَيْنَا وَلَا عَلَيْنَا

1021. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was delivering the *Khuṭba* (religious talk) on a Friday when the people stood up, shouted and said, "O Allāh's Messenger! There is no rain (drought), the trees have dried and the livestock are

١٠٢١ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ

يَخْطُبُ يَوْمَ جُمُعَةٍ، فَقامَ النَّاسُ فَصاحُوا فَقالُوا: يا رَسُولَ اللهِ، قَحَطَ المَطَرُ واحْمَرَّتِ الشَّجَرُ وَهَلَكَتِ البَهائمُ، فادْعُ اللهَ أن يَسْقِيَنا، فقالَ: «اللَّهُمَّ اسْقِنا»، مَرَّتَين. وايْمُ اللهِ ما نَرَى في السَّماءِ قَزَعَةً مِنْ سَحابٍ فَنَشأتْ سَحابَةٌ، فَأَمْطَرَتْ، وَنَزَلَ عَنِ المِنْبَرِ فَصَلَّى. فَلَمَّا انْصَرَفَ لَمْ يَزَلِ الْمَطَرُ إلى الجُمُعَةِ الَّتي تَليها. فَلَمَّا قامَ النَّبِيُّ ﷺ يَخطُبُ صاحُوا إلَيْهِ: تَهَدَّمَتِ البُيُوتُ وَانْقَطَعَتِ السُّبُلُ. فادْعُ اللهَ يَحْبِسُها عَنَّا. فَتَبَسَّمَ النَّبِيُّ ﷺ وَقالَ: «اللَّهُمَّ حَوالَيْنا وَلا عَلَيْنا» فَكَشَطَتِ المَدِينَةُ فَجَعَلَتْ تُمْطِرُ حَوْلَها وَلا تُمْطِرُ بالمَدِينَةِ قَطْرَةً. فَنَظَرْتُ إلى المَدِينَةِ وإنَّها لَفي مِثْلِ الإكْليلِ. [راجع: ٩٣٢]

destroyed; please invoke Allāh for rain." So Allāh's Messenger ﷺ said twice, "O Allāh! Bless us with rain." By Allāh, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet ﷺ came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet ﷺ started delivering the Friday *Khutba,* the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please invoke Allāh to withhold the rain." So, the Prophet ﷺ smiled and said, "O Allāh! Round about us and not on us." The sky became clear over Al-Madīna; but it kept on raining over the outskirts (of Al-Madīna) and not a single drop of rain fell over Al-Madīna. I looked towards the sky which was as bright and clear as a crown.

(١٥) بابُ الدُّعاءِ في الاِسْتِسْقاءِ قائماً

(15) CHAPTER. To invoke Allāh for rain while standing.

١٠٢٢ - وَقالَ لَنا أبو نُعَيْم: عَنْ زُهَيْرٍ، عَنْ أبي إسْحاقَ: خَرَجَ عَبْدُ اللهِ بْنُ يَزِيدَ الأنْصارِيُّ، وَخَرَجَ مَعَهُ البَرَاءُ بْنُ عازِبٍ وزَيْدُ بْنُ أرْقَمَ رَضِيَ اللهُ عَنْهُمْ فاسْتَسْقَى فَقامَ بِهِمْ عَلى رِجْلَيْهِ، عَلى غَيرِ مِنْبَرٍ فاسْتَسْقَى ثُمَّ صَلَّى رَكْعَتَينِ يَجْهَرُ بالقِرَاءَةِ ولَمْ يُؤَذِّنْ ولَمْ يُقِمْ. قالَ أبُو إسْحاقَ. ورأى عَبْدُ اللهِ بْنُ يَزِيدَ النَّبِيَّ ﷺ.

1022. Narrated 'Abdullāh bin Yazīd Al Anṣārī that he went out with Al-Barā' bin 'Azib, and Zaid bin Arqam رَضِيَ اللهُ عَنْهُم and invoked for rain. He ('Abdullāh bin Yazīd) stood up but not on a pulpit and invoked Allāh for rain and then offered two *Rak'a* prayers with loud recitation without pronouncing *Adhān* or *Iqāma*. Abū Isḥāq said that 'Abdullāh bin Yazīd had seen the Prophet ﷺ (doing the same).

1023. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle (who was one of the Companions of the Prophet ﷺ) had told him, "The Prophet ﷺ went out with the people to invoke Allāh for rain for them. He stood up and invoked Allāh for rain, then faced the *Qiblah* and turned his cloak (inside out) and it rained."

١٠٢٣ - **حَدَّثَنَا** أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبَّادُ بْنُ تَمِيمٍ أَنَّ عَمَّهُ، وكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ، أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقامَ فَدَعا اللهَ قائماً، ثُمَّ تَوَجَّه قِبَلَ القِبْلَةِ وَحَوَّلَ رِدَاءَهُ فأُسْقُوا.

[راجع: ١٠٠٥]

(16) CHAPTER. To recite aloud while offering the prayer of *Istisqā.'*

(١٦) بابٌ الجَهْرِ بالقِرَاءَةِ في الاسْتِسْقاءِ

1024. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle said, "The Prophet ﷺ went out to invoke Allāh for rain. He faced the *Qiblah* invoking Allāh. He turned his cloak (inside out) and then offered a two *Rak'a* prayer with loud recitation."

١٠٢٤ - **حَدَّثَنَا** أَبُو نُعَيْمٍ قَالَ: حَدَّثَنا ابْنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقي، فَتَوَجَّهَ إلى القِبْلَةِ يَدْعُو، وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَينِ يَجْهَرُ فِيهِمَا بالقِرَاءَةِ.

[راجع: ١٠٠٥]

(17) CHAPTER. How the Prophet ﷺ turned his back towards the people [while offering the *Ṣalāt* (prayer) for rain].

(١٧) بابٌ: كَيْفَ حَوَّلَ النَّبِيُّ ﷺ ظَهْرَهُ إلى النَّاسِ

1025. Narrated 'Abbād bin Tamīn رَضِيَ اللهُ عَنْهُ that his uncle said, "I saw the Prophet ﷺ on the day when he went out to offer the *Istisqā'* prayer. He turned his back towards the people and faced the *Qiblah* and invoked Allāh for rain. Then he turned his cloak inside out and led us a two *Rak'a* prayer with loud recitation."

١٠٢٥ - **حَدَّثَنَا** آدَمُ قالَ: حدَّثَنا ابْنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَميمٍ، عَنْ عَمِّهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ خَرَجَ يَسْتَسْقي قالَ: فَحَوَّلَ إلى النَّاسِ ظَهْرَهُ وَاسْتَقْبَلَ القِبْلَةَ يَدْعُو، ثُمَّ حَوَّل رِدَاءَهُ ثُمَّ صَلَّى لَنَا رَكْعَتَينِ جَهَرَ فيهما بالقِرَاءَةِ.

[راجع: ١٠٠٥]

(18) CHAPTER. The *Ṣalāt-ul-Istisqā'* (*Istisqā'* prayer) consists of two *Rak'ā*.

(١٨) **بابُ** صَلاةِ الاسْتِسْقاءِ رَكْعَتَيْنِ

1026. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle said, "The Prophet ﷺ invoked Allāh for rain and offered a two *Rak'a Ṣalāt* (prayer) and he turned his cloak inside out."

١٠٢٦ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا سُفْيانُ عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَميمٍ، عَنْ عَمِّهِ: أنَّ النَّبيَّ ﷺ اسْتَسْقَى فَصَلَّى رَكْعَتَيْنِ وَقَلَبَ رِدَاءَهُ. [راجع: ١٠٠٥]

(19) CHAPTER. To offer the *Istisqā'* prayer at the *Muṣallā*.

(١٩) **بابُ** الاسْتِسْقاءِ في المُصَلَّى

1027. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle said, "The Prophet ﷺ went towards the *Muṣallā* to offer the *Istisqā'* prayer, he faced the *Qiblah* and offered a two *Rak'a Ṣalāt* (prayer) and turned his cloak inside out." Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ, "The Prophet ﷺ put the right side of his cloak on his left side."

١٠٢٧ - **حدَّثَنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بْنِ أبي بَكْرٍ: سَمِعَ عَبَّادَ بْنَ تَميمٍ عَنْ عَمِّهِ قالَ: خَرَجَ النَّبيُّ ﷺ إلى المُصَلَّى يَسْتَسْقِي واسْتَقْبَلَ القِبْلَةَ فصلَّى رَكْعَتَيْنِ، وَقَلَبَ رِدَاءَهُ. قالَ سُفْيانُ: فأخْبَرَنِي المَسْعودِيُّ عَنْ أبي بَكْرٍ قالَ: جَعَلَ اليَمِينَ عَلى الشِّمالِ. [راجع: ١٠٠٥]

(20) CHAPTER. Facing the *Qiblah* while offering the *Istisqā'* prayer.

(٢٠) **بابُ** اسْتِقْبالِ القِبْلَةِ في الاسْتِسْقاءِ

1028. Narrated 'Abdullāh bin Zaid Al-Anṣārī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went towards the *Muṣallā* to offer the *Istisqā'* prayer and when he invoked Allāh or intended to invoke Allāh he faced the *Qiblah* and turned his cloak inside out.

١٠٢٨ - **حدَّثَنا** مُحَمَّدٌ قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنا يَحْيَى بْنُ سَعِيدٍ قالَ: أخْبَرَني أبو بَكْرِ بْنُ مُحَمَّدٍ أنَّ عَبَّادَ ابْنَ تَمِيمٍ أخْبَرَهُ أنَّ عَبْدَ اللهِ بْنَ زَيْدٍ الأنْصارِيَّ أخْبَرَهُ: أنَّ النَّبيَّ ﷺ خَرَجَ إلى المُصَلَّى يُصَلِّي، وأنَّهُ لَمَّا دَعا أوْ أرَادَ أنْ يَدْعُوَ اسْتَقْبَلَ القِبْلَةَ وحَوَّلَ رِدَاءَهُ. قالَ أبو عَبْدِ اللهِ:

عَبْدُ اللهِ بنُ زَيْدٍ هٰذَا مازِنِيٌّ، والأوَّلُ كُوفيٌّ وَهُوَ ابْنُ يَزِيدَ. [راجع: ١٠٠٥]

(21) CHAPTER. While offering the *Istisqā'* prayer, the people should raise their hands (for invocation) along with the *Imām*.

(٢١) بابٌ رَفعِ النَّاسِ أَيْدِيَهُمْ مَعَ الإمامِ في الاسْتِسْقاءِ

1029. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A bedouin came to Allāh's Messenger ﷺ on a Friday and said, "O Allāh's Messenger! The livestock, the offspring, and the people have perished." So, Allāh's Messenger ﷺ raised both his hands invoking Allāh (for rain) and the people too raised their hands with Allāh's Messenger ﷺ invoking Allāh (for rain). We had not left the mosque when it started raining. It rained till the next Friday when the same man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! The travellers are compelled to postpone their journeys (because of excessive rain) and the roads are overflooded."

١٠٢٩ - وَقالَ أَيُّوبُ بْنُ سُلَيْمانَ: حدَّثَني أَبُو بَكْرِ بْنُ أبي أُوَيْسٍ، عَنْ سُلَيْمانَ بْنِ بِلالٍ، عَنْ يَحْيىٰ بنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مالكٍ قالَ: أتى رَجُلٌ أعْرَابِيٌّ مِنْ أهْلِ البَدْوِ إلى رَسُولِ اللهِ ﷺ يَوْمَ الجُمُعَةِ فَقالَ: يا رَسُولَ اللهِ هَلَكَتِ المَاشِيَةُ، هَلَكَ العِيالُ، هَلَكَ النَّاسُ، فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ يَدْعُو وَرَفَعَ النَّاسُ أيْدِيَهُمْ مَعَ رَسُولِ اللهِ ﷺ يَدْعُونَ، قالَ: فَمَا خَرَجْنا مِنَ المَسْجِدِ حتَّى مُطِرْنا، فَمَا زِلْنا نُمْطَرُ حتَّى كانَتِ الجُمُعَةُ الأُخْرَى، فأتى الرَّجُلُ إلى رَسُولِ اللهِ ﷺ فقالَ: يا رَسُولَ اللهِ، بَشِقَ المُسافِرُ وَمُنِعَ الطَّرِيقُ. [راجع: ٩٣٢]

1030. The narrator Anas رَضِيَ اللهُ عَنْهُ added that the Prophet ﷺ raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible.

١٠٣٠ - وَقالَ الأُوَيْسِيُّ: حدَّثَني مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ وَشَرِيكٍ سَمِعا أنَساً عَنِ النَّبِيِّ ﷺ: رَفَعَ يَدَيْهِ حتَّى رَأَيْتُ بَياضَ إبْطَيْهِ.

(22) CHAPTER. The raising of both hands by the *Imām* during *Istisqā'* while invoking Allāh for rain.

(٢٢) بابٌ رَفْعِ الإمامِ يَدَهُ في الاسْتِسْقاءِ

1031. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never raised his hands for any invocation except for that of *Istisqā'*; and he

١٠٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حدَّثَنا يَحْيَى وابْنُ أبي عَدِيٍّ،

used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas رَضِيَ اللهُ عَنْهُ did not see the Prophet ﷺ raising his hands, but it is narrated that the Prophet ﷺ used to raise his hands for invocations other than *Istisqā'*. See *Ḥadīth* No. 1751, 1752, Vol. 2, and also see *Ḥadīth* No. 4323 Vol.5, *Ḥadīth* No. 6383, Vol. 8).

عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالكٍ قالَ: كانَ النَّبِيُّ ﷺ لا يَرْفَعُ يَدَيْهِ في شَيْءٍ مِنْ دُعائِهِ إلَّا في الاسْتِسْقاءِ وإنَّهُ يَرْفَعُ حتَّى يُرى بَياضُ إبْطَيْهِ. [انظر: ٣٥٦٥، ٦٣٤١]

(23) CHAPTER. What should be said (or what to say) if it rains.

(٢٣) بابُ ما يُقالُ إذا مَطَرَتْ

وَقالَ ابْنُ عَبَّاسٍ ﴿كَصَيِّبٍ﴾ [البقرة: ١٩]: المَطَرُ، وَقالَ غَيْرُهُ: صَابَ وأصَابَ يَصُوبُ.

1032. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ saw the rain, he used to say, "O Allāh! Let it be a fruitful rain."

١٠٣٢ - حَدَّثَنا المَرْوَزِيُّ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنْ القاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ: أنَّ رَسُولَ اللهِ ﷺ كانَ إذا رأى المَطَرَ قالَ: «اللَّهُمَّ صَيِّباً نافِعاً».

تابَعَهُ القاسِمُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللهِ. وَرَوَاهُ الأوْزَاعِيُّ وَعُقَيْلٌ عَنْ نافِعٍ.

(24) CHAPTER. One who stood in the rain till the water started trickling down his beard.

(٢٤) بابُ مَنْ تَمَطَّرَ في المَطَرِ حَتَّى يَتَحادَرَ عَلى لِحْيَتِهِ

1033. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: In the lifetime of Allāh's Messenger ﷺ the people were afflicted with a drought (famine) year. While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on the pulpit on a Friday, a bedouin stood up and said, "O Allāh's Messenger! The livestock are dying and the families (offspring) are hungry; please invoke Allāh to bless us with rain." Allāh's Messenger ﷺ raised both his hands towards the sky and at that time there was not

١٠٣٣ - حَدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا الأوْزَاعِيُّ قالَ: حَدَّثَنا إسْحاقُ بْنُ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ الأنْصارِيُّ قالَ: حَدَّثَني أنَسُ بْنُ مالكٍ قالَ: أصَابَتِ النَّاسَ سَنَةٌ عَلى عَهْدِ رَسُولِ اللهِ ﷺ، فَبَيْنا النَّبِيُّ ﷺ يَخْطُبُ عَلى

a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit, I saw rain-water trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same bedouin or some other person stood up (during the Friday *Khuṭba*) and said, "O Allāh's Messenger! The houses have collapsed and the livestock are drowned. Please invoke Allāh for us." So, Allāh's Messenger ﷺ raised both his hands and said, "O Allāh! Around us and not on us." Whichever side the Prophet ﷺ directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Al-Madīna. The valley of Qanāt remained flowing (with water) for one month and none came from outside who didn't talk about the abundant rain.

المِنْبَرِ يَوْمَ الجُمُعَةِ قامَ أعْرَابيٌّ فَقالَ: يا رَسُولَ اللهِ، هَلَكَ المَالُ، وَجاعَ العِيالُ، فادْعُ اللهَ لَنا أنْ يَسْقِيَنا، قالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ وَما في السَّماءِ قَزَعَةٌ، قالَ: فَثارَ السَّحَابُ أمْثالُ الجِبالِ، ثُمَّ لَمْ يَنزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأيْتُ المَطَرَ يَتَحادَرُ عَلى لِحْيَتِهِ. قالَ: فَمُطِرْنا يَوْمَنا ذٰلِكَ وَمِنَ الغَدِ، وَمِنْ بَعْدِ الغَدِ، وَالَّذِي يَلِيهِ إلى الجُمُعَةِ الأُخْرَى. فَقامَ ذٰلِكَ الأعْرَابيُّ أوْ رَجُلٌ غَيْرُهُ فَقالَ: يا رَسُولَ اللهِ، تَهَدَّمَ البِناءُ، وغَرِقَ المَالُ فادْعُ اللهَ لَنا. فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ فَقالَ: «اللَّهُمَّ حَوَالَيْنا وَلا عَلَيْنا». قالَ: فَما جَعَلَ يُشِيرُ رَسُولُ اللهِ ﷺ بِيَدِهِ إلى ناحِيَةٍ مِنَ السَّماءِ إلَّا تَفَرَّجَتْ حَتَّى صارَتِ المَدِينَةُ في مِثْلِ الجَوْبَةِ حَتَّى سالَ الوَادِي، وَادي قَناةَ شَهْراً. قال: فَلَمْ يَجِئْ أحَدٌ مِنْ ناحِيَةٍ إلَّا حَدَّثَ بالجَوْدِ. [راجع: ٩٣٢]

(25) CHAPTER. If the wind blows (what should one do or say?)

(٢٥) بابٌ: إذَا هَبَّتِ الرِّيحُ

1034. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever a strong wind blew, anxiety appeared on the face of the Prophet ﷺ (fearing that, that wind might be a sign of Allāh's Wrath).

١٠٣٤ - حَدَّثَنا سَعِيدُ بْنُ أبي مَرْيَمَ قالَ: أخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أخْبَرَني حُمَيْدٌ أنَّهُ سَمِعَ أنَسَ بْنَ مَالِكٍ يَقُولُ: كانَتِ الرِّيحُ الشَّدِيدَةُ إذَا هَبَّتْ عُرِفَ ذٰلِكَ في وَجْهِ النَّبيِّ ﷺ.

(26) CHAPTER. The statement of the Prophet ﷺ: "I was granted victory with *Aṣ-Ṣaba* [Easterly wind (which frightened my enemies)]."

(٢٦) **بابُ** قَوْلِ النَّبِيّ ﷺ: «نُصِرْتُ بالصَّبا»

1035. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I was granted victory with *Aṣ-Ṣaba* and the nation of 'Ād was destroyed by *Ad-Dabūr* (westerly wind)."

١٠٣٥ - **حدَّثنا** مُسْلِمٌ قالَ: حدَّثنا شُعْبَةُ عَنِ الحَكَمِ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أنَّ النَّبِيَّ ﷺ قالَ: «نُصِرْتُ بالصَّبا، وأُهْلِكَتْ عادٌ بالدَّبُورِ». [انظر: ٣٢٠٥، ٣٣٤٣، ٤١٠٥]

(27) CHAPTER. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

(٢٧) **بابٌ** ما قِيلَ في الزَّلازِلِ والآياتِ

1036. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, *Al-Fitan* (trials and afflictions) will appear, murders will increase and money will overflow amongst you." (See *Ḥadīth* No. 80, 81 and 85 Vol I).

١٠٣٦ - **حدَّثنا** أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ قالَ: حَدَّثَنا أبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ، قالَ: قالَ النَّبِيُّ ﷺ: «لا تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ العِلْمُ، وَتَكْثُرَ الزَّلازِلُ، وَيَتَقارَبَ الزَّمانُ، وَتَظْهَرَ الفِتَنُ، وَيَكْثُرَ الهَرْجُ - وَهُوَ القَتْلُ القَتْلُ - حَتَّى يَكْثُرَ فِيكُمُ المَالُ فَيَفِيضُ». [راجع: ٨٥]

1037. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: (The Prophet ﷺ) said, "O Allāh! Bless our Sham and our Yemen." People said, "Our Najd as well." The Prophet ﷺ again said, "O Allāh! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet ﷺ said, "There will appear earthquakes and *Al-Fitan* (trials and afflictions), and from there [Najd (East)] will come out the side of the head of Satan." (See H. No. 7094, Vol. 9).

١٠٣٧ - **حدَّثني** مُحَمَّدُ بْنُ المُثَنَّى قالَ: حدَّثَنا حُسَيْنُ بْنُ الحَسَنِ قالَ: حدَّثنا ابْنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: «اللَّهُمَّ بارِكْ لَنا في شامِنا وفي يَمَنِنا». قالَ: قالُوا: وفي نَجْدِنا، فَقالَ: قالَ: «اللَّهُمَّ بارِكْ لَنا في شامِنا وفي يَمَنِنا». قالَ: قالُوا: وفي نَجْدِنا. قالَ: قالَ:

«هُنالِكَ الزَّلازِلُ والفِتَنُ وبِها يَطْلُعُ قَرْنُ الشَّيْطانِ». [انظر: ٧٠٩٤]

(28) CHAPTER. The Statement of Allāh تعالى: "And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)." (V.56:82)

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said that it means that you should be thankful to Allāh (but instead of being grateful you are ungrateful to Allāh).

(٢٨) بابٌ: قَوْلِ اللهِ تَعالى: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾ [الواقعة: ٨٢] قالَ ابنُ عَبَّاسٍ: شُكْرَكُمْ.

1038. Narrated Zaid bin Khalid Al-Juhanī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ led the morning *Salāt* in Al-Hudaibiya and it had rained the previous night. When the Prophet ﷺ had finished the *Salāt* (prayer) he faced the people and said, "Do you know what your Lord has said?" They replied, "Allāh and His Messenger know better." (The Prophet ﷺ said), "Allāh said, 'In this morning some of *Ibādi* (My slaves or worshippers) remained as true believers and some became disbelievers; he who said that it had rained with the Blessing and Mercy of Allāh is the one who believes in Me and does not believe in the star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in the star.'"

١٠٣٨ - حدَّثَنا إسْماعِيلُ، قالَ: حدَّثَني مالكٌ، عَنْ صَالِحِ بْنِ كَيْسانَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِيِّ أَنَّهُ قالَ: صَلَّى لَنا رَسُولُ اللهِ ﷺ صَلاةَ الصُّبْحِ بالحُدَيْبِيَةِ عَلى إِثْرِ سَماءٍ كانَتْ مِنَ اللَّيْلِ. فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلى النَّاسِ فَقالَ: «هَلْ تَدْرُونَ ماذَا قالَ رَبُّكُمْ؟» قالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ قالَ: «أَصْبَحَ مِنْ عِبادِي مُؤْمِنٌ بي وكافِرٌ. فأَمَّا مَنْ قالَ: مُطِرْنا بِفَضْلِ اللهِ ورَحْمَتِهِ، فَذٰلِكَ مُؤْمِنٌ بي كافِرٌ بالكَوْكَبِ. وأَمَّا مَنْ قالَ: مُطِرْنَا بِنَوْءِ كَذَا وكَذا، فَذٰلِكَ كافِرٌ بي مُؤْمِنٌ بالكَوكَبِ». [راجع: ٨٤٦]

(29) CHAPTER. Except Allāh تعالى nobody knows when it will rain.

And Abū Hurairah narrated that the Prophet ﷺ said, "There are five things which nobody knows except Allāh."

(٢٩) بابٌ: لا يَدْرِي مَتى يَجِيءُ المَطَرُ إِلَّا اللهُ تَعالَى،

وَقالَ أَبُو هُرَيْرَةَ عَنِ النَّبِي ﷺ: «خَمْسٌ لا يَعْلَمُهُنَّ إِلَّا اللهُ».

1039. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Keys of *Al-Ghaib*[1] (the Unseen) are five which nobody knows but Allāh. . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

١٠٣٩ - حدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ قالَ: قالَ النَّبيُّ ﷺ: «مِفْتاحُ الغَيْبِ خَمْسٌ لا يَعْلَمُها إلَّا اللهُ: لا يَعْلَمُ أحَدٌ ما يَكُونُ في غَدٍ، وَلا يَعْلَمُ أحَدٌ ما يكُونُ في الأرْحامِ، وَلا تَعْلَمُ نَفْسٌ ماذَا تَكْسِبُ غَداً، وَما تَدْرِي نَفْسٌ بأيِّ أرْضٍ تَمُوتُ، وَما يَدْرِي أحَدٌ مَتى يَجِيءُ المَطَرُ». [انظر: ٤٦٢٧، ٤٦٩٧، ٤٧٧٨، ٧٣٧٩]

(1) (H.1039) *Al-Ghaib*: (literally means a thing not seen but) this word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger (ﷺ) informed about the knowledge of the matters of the past, present and future things. e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

16 – THE BOOK OF THE ECLIPSES

١٦ - كتاب الكُسُوف

(1) CHAPTER. *Aṣ-Ṣalāt* (the prayer) during a solar eclipse.

(١) بابُ الصَّلاةِ في كُسُوفِ الشَّمْسِ

1040. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: We were with Allāh's Messenger ﷺ when the sun eclipsed. Allāh's Messenger ﷺ stood up dragging his cloak till he entered the mosque. He led us in a two-*Rak'a* prayer till the sun (eclipse) had cleared. Then the Prophet ﷺ said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses offer *Ṣalāt* and invoke (Allāh) till the eclipse has cleared."

١٠٤٠ - حدَّثَنا عَمْرُو بْنُ عَوْنٍ قالَ: حدَّثَنا خالِدٌ، عَنْ يونُسَ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فانْكَسَفَتِ الشَّمْسُ، فَقامَ رَسُولُ اللهِ ﷺ يَجُرُّ رِداءَهُ حَتَّى دَخَلَ المَسْجِدَ فَدَخَلْنَا فَصَلَّى بِنا رَكْعَتَيْنِ حَتَّى انْجَلَتِ الشَّمْسُ. فَقالَ النَّبِيُّ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ لا يَنْكَسِفانِ لِمَوتِ أحَدٍ، فإذا رَأَيْتُمُوهَا فَصَلُّوا وَادْعُوا حتَّى يَنْكَشِفَ ما بِكُمْ». [انظر: ١٠٤٨، ١٠٦٢، ١٠٦٣، ٥٧٨٥]

1041. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allāh. When you see them stand up and offer the *Ṣalāt* (prayer)."

١٠٤١ - حدَّثَنا شِهابُ بْنُ عَبَّادٍ قالَ: حدَّثَنا إبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ قالَ: سَمِعْتُ أبا مَسْعُودٍ يَقُولُ: قالَ النَّبِيُّ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ لا يَنْكَسِفانِ لِمَوتِ أحَدٍ مِنَ النَّاسِ، وَلٰكِنَّهُما آيتانِ مِنْ آياتِ اللهِ، فإذَا رأيْتُمُوهَا فَقُومُوا فَصَلُّوا». [انظر: ١٠٥٧، ٣٢٠٤]

1042. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allāh. When you see them offer the *Ṣalāt* (prayer)."

١٠٤٢ - حدَّثَنا أصْبَغُ قالَ: أخْبَرَنِي ابْنُ وَهْبٍ قالَ: أخْبَرَنِي عَمْرٌو عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ حدَّثَهُ عَنْ أبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ كانَ يُخْبِرُ عَنِ النَّبِيِّ

ﷺ: «إنَّ الشَّمْسَ والقَمَرَ لا يَخْسِفانِ لِمَوتِ أحَدٍ ولا لحَياتِهِ وَلٰكِنَّهُما آيتانِ مِنْ آياتِ اللهِ، فإذَا رَأيْتُمُوهُمَا فَصَلُّوا». [انظر: ٣٢٠١]

١٠٤٣ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قالَ: حدَّثَنا هاشِمُ بنُ القاسِمِ قالَ: حدَّثَنا شَيْبانُ أبُو مُعاوِيَةَ، عَنْ زِيادِ بنِ عِلاقَةَ، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ يَوْمَ ماتَ إبْراهِيمُ، فَقالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إبرَاهِيمَ، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ، فإذَا رَأيْتُمْ فَصَلُّوا وَادْعُوا اللهَ». [انظر: ١٠٦٠، ٦١٩٩]

1043. Narrated Al-Mughīra bin Shu‘ba رَضِيَ اللهُ عَنْهُ: The sun eclipsed in the lifetime of Allāh's Messenger ﷺ on the day when (his son) Ibrāhīm died. So, the people said that the sun had eclipsed because of the death of Ibrāhīm. Allāh's Messenger ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer *Ṣalāt* (prayer) and invoke Allāh."

(٢) بابُ الصَّدَقَةِ في الكُسُوفِ

(2) CHAPTER. To give *Ṣadaqa* (things or money given in charity) during the eclipse.

١٠٤٤ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ أنَّها قالَتْ: خَسَفَتِ الشَّمْسُ في عَهْدِ رَسُولِ اللهِ ﷺ، فَصَلَّى رَسُولُ اللهِ ﷺ بالنَّاسِ فَقامَ فأطالَ القِيامَ، ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ، ثُمَّ قامَ فأطالَ القِيامَ وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ سَجَدَ فأطالَ السُّجُودَ. ثُمَّ فَعَلَ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ما فَعَلَ في

1044. Narrated ‘Āishah رَضِيَ اللهُ عَنْها: In the lifetime of Allāh's Messenger ﷺ, the sun eclipsed, so he led the people in *Ṣalāt* (prayer), and stood up and performed a long *Qiyām*, then bowed for a long while. He stood up again and performed a long *Qiyām*, but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration (twice). He did the same in the second *Rak‘a* as he did in the first and then finished the *Ṣalāt* (prayer); by then the sun (eclipse) had cleared. Then he delivered a *Khuṭba* (religious talk) and after praising and glorifying Allāh he said, "The sun and the moon are two signs amongst the signs of

Allāh; they do not eclipse because of the death or the life (i.e. birth) of anyone. So, when you see the eclipse, remember Allāh and say *Takbīr*, offer *Ṣalāt* and give *Ṣadaqa.*" The Prophet ﷺ then said, "O followers of Muḥammad! By Allāh! There is none who has more *Ghaira*[1] than Allāh, so He has forbidden that His slaves, male or female commit illegal sexual intercourse. O followers of Muḥammad! By Allāh! If you knew that which I know you would laugh little and weep much.

الأُولى ثُمَّ انْصَرَفَ وَقَدِ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ. ثُمَّ قالَ: «إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَنْخَسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَيَاتِهِ فإذَا رَأيْتُمْ ذٰلِكَ فَاذْكُرُوا اللهَ وكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا»، ثُمَّ قالَ: «يا أُمَّةَ مُحَمَّدٍ، وَاللهِ ما مِنْ أحَدٍ أغْيَرُ مِنَ اللهِ أنْ يَزْنِيَ عَبْدُهُ أوْ تَزْنِيَ أمَتُهُ، يا أُمَّةَ مُحَمَّدٍ، وَاللهِ لَوْ تَعْلَمُونَ ما أعْلَمُ لَضَحِكْتُمْ قَليلاً وَلَبَكَيْتُمْ كَثِيراً». [انظر: ١٠٤٦، ١٠٤٧، ١٠٥٠، ١٠٥٦، ١٠٥٨، ١٠٦٤، ١٠٦٦، ١٢١٢، ٣٢٠٣، ٤٦٢٤، ٥٢٢١، ٦٦٣١]

(3) CHAPTER. Making a loud announcement of *Aṣ-Ṣalāt* (the prayer) in congregation for eclipse.

(٣) **بابُ** النِّداءِ بِـ: «الصَّلَاةُ جامِعَةٌ». **في الكُسُوفِ**

1045. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: "When the sun eclipsed in the lifetime of Allāh's Messenger ﷺ, a loud announcement was made (saying): *Aṣ-Ṣalātu-Jāmi'a* (prayer to be offered in congregation)."

١٠٤٥ - حدَّثَني إسْحاقُ قالَ: أخْبَرَنا يَحْيَى بنُ صَالِحٍ قالَ: حدَّثَنا مُعاوِيَةُ بنُ سَلَّامِ ابْنِ أبي سَلَّامٍ الحَبَشِيُّ الدِّمَشْقِيُّ قالَ: أخْبَرَنا يَحْيَى بنُ أبي كَثِيرٍ قالَ: أخْبَرَنِي أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ نُودِيَ: أنَّ الصَّلَاةَ جامِعَةٌ. [انظر: ١٠٥١]

(1) (H.1044) *Ghaira*: A feeling of fury and anger when one's honour and prestige is injured or challenged. self respect, honour, jealousy as regards woman etc.

(4) CHAPTER. A *Khutba* (religious talk) (is delivered) by the *Imām* on the eclipse.

(٤) بابُ خُطْبَةِ الإمامِ في الكُسوفِ،

'Āishah and Asmā' رضي الله عنهما said that the Prophet ﷺ delivered a *Khutba* (religious talk) (on such an occasion).

وَقالَتْ عائِشَةُ وأسماء: خَطَبَ النَّبيُّ ﷺ.

1046. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: In the lifetime of the Prophet ﷺ the sun eclipsed and he went to the mosque and the people aligned in rows behind him. He said the *Takbīr* [starting the *Ṣalāt* (prayer)] and prolonged the recitation and then said *Takbīr* and performed a prolonged bowing; then he (lifted his head and) said, "*Sami' Allahu liman ḥamida* (Allāh heard him who sent his praises to Him)". He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He, again, said *Takbīr* and then bowed a prolonged bowing but shorter than the first one and then said, "*Sami' Allahu liman ḥamida, Rabbanā walakal-ḥamd* (Allāh heard him who sent his praises to him. O our Sustainer! All the praises are for You)" and then prostrated (twice) and did the same in the second *Rak'a*; thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the *Ṣalāt*. (After the *Ṣalāt*) he stood up, glorified and praised Allāh as He deserved and then said, "The sun and the moon are two signs from amongst the signs of Allāh. They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the *Ṣalāt*."

١٠٤٦ - حدَّثنا يَحيى بنُ بُكَيْرٍ قالَ: حدَّثني اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ ح، وحدَّثني أحْمَدُ بنُ صالِحٍ قالَ: حدَّثني عَنْبَسَةُ قالَ: حدَّثنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثني عُرْوَةُ، عَنْ عائِشَةَ زَوْجِ النَّبيِّ ﷺ قالَتْ: خَسَفَتِ الشَّمْسُ في حَياةِ النَّبي ﷺ، فَخَرَجَ إلى المَسْجِدِ فَصَفَّ النَّاسُ وَرَاءَهُ فَكَبَّرَ فاقْتَرأَ رَسُولُ اللهِ ﷺ قِراءَةً طَويلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَويلاً، ثُمَّ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، فَقامَ ولَمْ يَسْجُدْ وَقَرأَ قِراءَةً طَويلَةً، هيَ أدْنى مِنَ القِرَاءَةِ الأُولى ثُمَّ كَبَّرَ وَرَكَعَ رُكُوعاً طَويلاً وَهُوَ أدْنى مِنَ الرُّكُوعِ الأوَّلِ، ثُمَّ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلَكَ الحَمْدُ»، ثُمَّ سَجَدَ ثُمَّ قالَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلِكَ، فاسْتَكْمَلَ أرْبَعَ رَكَعاتٍ في أرْبَعِ سَجَدَاتٍ، وانْجَلَتِ الشَّمْسُ قَبْلَ أنْ يَنْصَرِفَ. ثُمَّ قامَ فأثْنَى عَلى اللهِ بِما هُوَ أهْلُهُ، ثُمَّ قالَ: «هُمَا آيَتانِ مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ، فإذَا رَأيْتُمُوهُما فافْزَعُوا إلى الصَّلاةِ».

Narrated Az-Zuhrī: I said to 'Urwa, "When the sun eclipsed at Al-Madīna your brother ('Abdullāh bin Az-Zubair) offered only a two *Rak'āt Ṣalat* (prayer) like that of the morning (*Fajr* prayer)." 'Urwa replied, "Yes, because he missed the legal way of its offering."

وكانَ يُحَدِّثُ كَثِيرُ بنُ عَبَّاسٍ أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما كانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عائِشَةَ. فَقُلْتُ لِعُرْوَةَ: إنَّ أخاكَ يَوْمَ خَسَفتِ الشَّمْسُ بالمَدِينَةِ لَمْ يَزِدْ عَلى رَكْعَتَينِ مِثْلَ الصُّبْحِ، قالَ: أجَلْ، لأنَّهُ أخْطأَ السُّنَّةَ. [راجع: ١٠٤٤]

(5) **CHAPTER. Should one say: The sun *Kasafat* or *Khasafat*? (Two verbs used to mean "eclipse", the first is often used for the sun and the second for the moon). Allāh says: "And the moon *Khasafat* (eclipsed)." (V.75:8)**

(٥) **بابٌ: هَلْ يَقُولُ: كَسَفَتِ الشَّمْسُ أوْ خَسَفَتْ؟**

وقالَ اللهُ تَعالى: ﴿وَخَسَفَ ٱلْقَمَرُ ۝٨﴾ [القيامة: ٨].

1047. Narrated 'Āishah رَضِيَ اللهُ عَنْها (the wife of the Prophet ﷺ): On the day when the sun *Khasafat* (eclipsed) Allāh's Messenger ﷺ prayed; he stood up and said *Takbīr* and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "*Sami' Allahu liman ḥamida*," and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second *Rak'a* as in the first and then finished the *Ṣalāt* (prayer) with *Taslīm*. By that time the sun (eclipse) had cleared. He addressed the people and said, as regards solar and lunar eclipses, "The sun and the moon are two signs from amongst the signs of Allāh; they do not eclipse (*Yakhsifān*) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the *Ṣalāt* (prayer)."

١٠٤٧ - **حدَّثَنا** سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أخبرَتْهُ: أنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ خَسَفَتِ الشَّمْسُ فقامَ فَكَبَّرَ فقرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ رَأسَهُ فَقالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، وَقامَ كما هُوَ ثُمَّ قَرَأ قِرَاءَةً طَوِيلَةً وَهِيَ أدْنى مِنَ القِرَاءَةِ الأُولى، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهِيَ أدْنى مِنَ الرَّكْعَةِ الأُولى، ثُمَّ سَجَدَ سُجُوداً طَوِيلاً، ثُمَّ فَعَلَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلكَ، ثُمَّ سَلَّمَ وَقَدْ تَجلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَقالَ في كُسُوفِ الشَّمْسِ والقَمَرِ: «إنَّهُما آيتانِ

مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ، فإذَا رَأَيْتُمُوهُمَا فافْزَعُوا إلى الصَّلاةِ». [راجع: ١٠٤٤]

(6) CHAPTER. The statement of the Prophet ﷺ: "Allāh frightens *Ibādahū* (His devotees or slaves) with *Kusūf* (eclipse)."

And this has been narrated by Abū Mūsa from the Prophet ﷺ.

(٦) بابُ قَوْلِ النَّبيِّ ﷺ: «يُخَوِّفُ اللهُ عِبادَهُ بالكُسُوفِ»،

قالَهُ أبُو مُوسَى عَنِ النَّبيِّ ﷺ.

1048. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said: "The sun and the moon are two signs amongst the signs of Allāh and they do not eclipse because of the death of someone but Allāh frightens His slaves or devotees with them."

١٠٤٨ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ. وَلكِنِ اللهُ يُخَوِّفُ بِهما عِبادَهُ».

وَقالَ أبُو عَبْدِ اللهِ: لَمْ يَذْكُرْ عَبْدُ الوَارِثِ، وَشُعْبَةُ، وَخالِدُ بنُ عَبْدِ اللهِ، وَحَمَّادُ بنُ سَلَمَةَ، عَنْ يُونُسَ: «يُخَوِّفُ اللهُ بِهِما عِبادَهُ» وَتابَعَهُ أشْعَثُ موسىٰ عن مبارك عَنِ الحَسَنِ، وتابعه قالَ: أخْبَرَنِي أبُو بَكْرَةَ عَنِ النَّبيِّ ﷺ: «يُخَوِّفُ بِهِما عِبادَهُ». [راجع: ١٠٤٠]

(7) CHAPTER. To seek refuge with Allāh from the torment in the grave during eclipse.

(٧) بابُ التَّعَوُّذِ مِنْ عَذَابِ القَبْرِ في الكُسُوفِ

1049. Narrated 'Amra bint 'Abdur-Raḥmān: A Jewess came to ask 'Āishah رَضِيَ اللهُ عَنها (the wife of the Prophet ﷺ) about something. She said to her, "May Allāh give you refuge from the punishment in the grave." So 'Āishah رَضِيَ اللهُ عَنها asked Allāh's

١٠٤٩ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ زَوْجِ النَّبيِّ ﷺ: أنَّ يَهُودِيَّةً

جاءَتْ تَسألُها، فَقالَتْ لَها: أعاذَكِ اللهُ مِنْ عَذَابِ القَبْرِ. فَسألَتْ عائِشَةُ رَضِيَ اللهُ عَنْها رَسُولَ اللهِ ﷺ: أيُعَذَّبُ النَّاسُ في قُبُورِهِمْ؟ فَقالَ رَسُولُ اللهِ ﷺ عائِذاً باللهِ مِنْ ذٰلِكَ.

[انظر: ١٠٥٥، ٦٣٦٦]

Messenger ﷺ, "Would the people be punished in their graves?" Allāh's Messenger ﷺ said seeking refuge with Allāh from the punishment in the grave (and thus replied in the affirmative).

١٠٥٠ - ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَباً فَخَسَفَتِ الشَّمْسُ، فَرَجَعَ ضُحًى، فَمَرَّ رَسُولُ اللهِ ﷺ بَيْنَ ظَهْرَانَي الحُجَرِ، ثُمَّ قامَ يُصَلِّي وقامَ النَّاسُ وَرَاءَهُ فَقامَ قِياماً طَويلاً ثُمَّ رَكَعَ رُكُوعاً طَويلاً ثُمَّ رَفَعَ فَقامَ قِياماً طَويلاً وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَويلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ رَفَعَ فَقامَ قِياماً طَويلاً وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَويلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ. ثُمَّ رفَعَ فَسَجَدَ ثُمَّ قامَ وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَويلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ ثُمَّ رَفَعَ فَسَجَدَ، وانْصَرَفَ، فَقالَ ما شاءَ اللهُ أنْ يَقُولَ، ثمَّ أمَرَهُمْ أنْ يَتَعَوَّذُوا مِنْ عَذَابِ القَبْرِ. [راجع: ١٠٤٤]

1050. Then one day, Allāh's Messenger ﷺ rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) *Ṣalāt* (prayer), and the people stood behind him. He stood up for a long period and then performed a prolonged bowing. Then he stood straight for a long period which was shorter than that of the first standing, again he performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated (twice). Then he stood up (for the second *Rak'a*) for a long while but the standing was shorter than that of the first *Rak'a*. Then he performed a prolonged bowing which was shorter than the first one.

Then he stood up for a long period but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated twice and finished the *Ṣalāt* and [then delivered the *Khuṭba* (religious talk) and] said as much as Allāh wished. And then he ordered the people to seek refuge with Allāh from the punishment in the grave. [See *Hadith* No. 1055, 1056].

(٨) بابُ طُولِ السُّجُودِ في الكُسُوفِ

(8) CHAPTER. To prolong the prostrations in the eclipse *Ṣalāt* (prayer).

١٠٥١ - حدَّثَنا أبُو نُعَيمٍ قالَ:

1051. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: When the sun eclipsed in the lifetime of

حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو أنَّهُ قال: لَمَّا كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ نُودِيَ: إنَّ الصَّلاةَ جامِعَةٌ. فَرَكَعَ النَّبيُّ ﷺ رَكْعَتَينِ في سَجْدَةٍ، ثُمَّ قامَ فَرَكَعَ رَكْعَتَينِ في سَجْدَةٍ، ثُمَّ جَلَسَ ثُمَّ جُلِّيَ عَنِ الشَّمْسِ. قالَ: وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: ما سَجَدْتُ سُجُوداً قَطُّ كانَ أطْوَلَ مِنْها. [راجع: ١٠٤٥]

Allāh's Messenger ﷺ and an announcement *Aṣ-Ṣalātu Jāmi'a* [that *Aṣ-Ṣalāt* (the prayer) was to be held in congregation]. The Prophet ﷺ performed two bowings in one *Rak'a*. Then he stood up and performed two bowings in one *Rak'a*. Then he sat down and finished the *Ṣalāt* (prayer); and by then the (eclipse) had cleared. 'Āishah رَضِيَ اللهُ عَنها said, "I had never performed such a long prostration."

(٩) بابُ صَلاةِ الكُسُوفِ جَماعَةً،

وَصَلَّى لَهُمْ ابْنُ عَبَّاسٍ في صُفَّةِ زَمْزَمَ. وجَمَعَ عَلِيُّ بنُ عَبْدِ اللهِ بنِ عَبَّاسٍ، وَصَلَّى ابنُ عُمَرَ.

(9) CHAPTER. To offer the eclipse *Ṣalāt* (prayer) in congregation.

Ibn 'Abbās رَضِيَ اللهُ عَنهُما offered the eclipse prayer with the people (in congregation) by the side of the *Zamzam* well. 'Alī bin 'Abdullāh bin 'Abbās رضي الله عنهم also offered that *Ṣalāt* in congregation and Ibn 'Umar رَضِيَ اللهُ عَنهما also offered it (in the same way).

١٠٥٢ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ قالَ: انخَسَفَتِ الشَّمْسُ عَلى عَهْدِ النَّبيِّ ﷺ فصلّى رَسُولُ اللهِ ﷺ فقامَ قِياماً طَوِيلاً نَحْواً مِنْ قِراءَةِ سُورَةِ البَقَرَةِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ

1052. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنهُما: The sun eclipsed in the lifetime of the Prophet ﷺ. Allāh's Messenger ﷺ offered the eclipse *Ṣalāt* (prayer) and stood for a long period equal to the period in which one could recite *Sūrat Al-Baqarah*. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing,

and then prostrated (twice) and finished the *Ṣalāt*. By then, the sun (eclipse) had cleared. The Prophet ﷺ then said, "The sun and the moon are two signs from amongst the signs of Allāh. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allāh." The people said, "O Allāh's Messenger! We saw you taking something from your place and then we saw you retreating." The Prophet ﷺ replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked, "O Allāh's Messenger! Why is it so?" The Prophet ﷺ replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allāh. The Prophet ﷺ said, "They are ungrateful to their companions of life (husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she sees anything (undesirable) from you, she will say, 'I have never seen any good from you'."

دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وقَدْ تَجَلَّتِ الشَّمْسُ فَقالَ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ ولا لِحَياتِهِ فإذَا رَأيْتُمْ ذٰلِكَ فاذْكُرُوا اللهَ». قالُوا: يا رَسُولَ اللهِ، رَأيْناكَ تَناوَلْتَ شَيْئاً في مَقامِكَ، ثُمَّ رَأيْناكَ كَعْكَعْتَ؟ قالَ ﷺ: «إنِّي رَأيْتُ الجَنَّةَ فَتَناوَلْتُ مِنْها عُنْقُوداً ولَوْ أصَبْتُهُ لأكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا. وَأُرِيتُ النَّارَ فَلَمْ أرَ مَنْظَراً كاليَوْمِ قَطُّ أفْظَعَ، وَرَأيْتُ أكْثَرَ أهْلِها النِّساءَ»، قالُوا: بِمَ يا رَسُولَ اللهِ؟ قالَ: «بِكُفْرِهِنَّ». قِيلَ: يَكْفُرْنَ باللهِ؟ قالَ: «يَكْفُرْنَ العَشِيرَ، وَيَكْفُرْنَ الإحْسانَ. لَوْ أحْسَنْتَ إلى إحْداهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأتْ مِنْكَ شَيْئاً قالَتْ: ما رأيْتُ مِنْكَ خَيراً قَطُّ».

(10) CHAPTER. The offering of the Eclipse *Ṣalāt* (prayer) by women along with men.

(١٠) بابُ صَلاةِ النِّساءِ مَعَ الرِّجالِ في الكُسُوفِ

1053. Narrated Fāṭima bint Al-Mundhir: Asmā' bint Abī Bakr said, "I came to 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the *Ṣalāt* (prayer) and she was also offering *Ṣalāt* (prayer). I asked her, 'What has happened to the people?' She pointed out with her hand towards the sky and said, *'Subḥān Allāh'*. I said, 'Is there a

١٠٥٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنِ امْرَأتِهِ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أسماءَ بِنْتِ أبي بَكرٍ أنَّها قالَتْ: أتَيْتُ عائِشَةَ زَوْجَ النَّبيِّ ﷺ حِينَ خَسَفَتِ الشَّمْسُ فإذَا النَّاسُ

sign?' She requested in the affirmative." Asmā' further said, "I too then stood up for the *Ṣalāt* (prayer) till I felt dizziness and then I poured water on my head. When Allāh's Messenger ﷺ had finished his *Ṣalāt* (prayer), he thanked and praised Allāh and said, 'I have seen, at this place of mine what I have never, I have seen even Paradise and Hell. No doubt, it has been revealed to me that you will be put to trial in the graves like or nearly like the trial of (*Al-Masīḥ*) *Ad-Dajjāl*. (I do not know which one of the two Asmā' said.) (The angels) will come to everyone of you and will ask: What do you know about this man (i.e. Muḥammad ﷺ)? The believer or a firm believer (I do not know which word Asmā' said) will reply: He is Muḥammad, Allāh's Messenger, who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him. The angels will then say to him: Sleep peacefully as we knew surely that you were a firm believer. The hypocrite or doubtful person (I do not know which word Asmā' said) will say: I do not know. I heard the people saying something so I said it (the same).'" (See H. No. 1338).

قِيامٌ يُصَلُّونَ وَإِذَا هِيَ قائِمَةٌ تُصَلِّي. فَقُلْتُ: ما لِلنَّاسِ؟ فأشارَتْ بِيَدِها إلى السَّماءِ وقالَتْ: سُبْحانَ اللهِ، فَقُلْتُ: آيَةٌ؟ فأشارَتْ أيْ نَعَمْ. قالَتْ: فَقُمْتُ حتَّى تَجَلَّاني الغَشْيُ فَجَعَلْتُ أصُبُّ فَوْقَ رَأسِي الماءَ. فلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ حَمِدَ اللهَ وَأثْنَى عَلَيْهِ ثُمَّ قالَ: «ما مِنْ شَيْءٍ كُنْتُ لَمْ أرَهُ إلَّا وقَدْ رَأيْتُهُ في مَقامي هٰذا حتَّى الجَنَّةَ وَالنَّارَ. وَلَقَدْ أُوحِيَ إليَّ أنَّكُمْ تُفْتَنُونَ في القُبُورِ مِثْلَ أوْ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ - لا أدْرِي أيَّتَهُما قالَتْ أسمَاءُ - يُؤْتَى أحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهٰذا الرَّجُلِ؟ فأمَّا المُؤْمِنُ أوِ المُوقِنُ - لا أدْرِي أيَّ ذلكَ قالَتْ أسماءُ - فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللهِ ﷺ جاءَنا بالبَيِّناتِ والهُدَى. فَأجَبْنا وآمَنَّا واتَّبَعْنا. فَيُقالُ لَهُ: نَمْ صَالِحاً. فقَدْ عَلِمْنا إنْ كُنْتَ لَمُوقِناً، وَأمَّا المُنافِقُ أوِ المُرْتابُ - لا أدْرِي أيَّتَهُما قالَتْ أسماءُ - فَيَقُولُ: لا أدْري، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ». [راجع: ٨٦]

(11) CHAPTER. Whoever loved manumission (of slaves) during the solar eclipses.

1054. Narrated Asmā' (bint Abū Bakr) رَضِيَ اللهُ عَنْهما: No doubt the Prophet ﷺ ordered people to manumit slaves during the solar eclipse.

(١١) بابٌ مَنْ أحبَّ العَتاقَةَ في كُسُوفِ الشَّمْسِ

١٠٥٤ - **حدَّثَنا** رَبيعُ بنُ يَحْيَى قالَ: حدَّثَنا زَائِدَةُ، عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أسماءَ قالَتْ: لَقَدْ أمَرَ

النَّبِيُّ ﷺ بِالعَتَاقَةِ في كُسُوفِ الشَّمْسِ. [راجع: ٨٦]

(12) CHAPTER. To offer the eclipse *Ṣalāt* (prayer) in the mosque.

(١٢) بابُ صَلاةِ الكُسُوفِ في المَسْجِدِ

1055. Narrated 'Amra bint 'Abdur-Raḥmān رَضِيَ اللهُ عَنْهما: A Jewess came to 'Āishah رَضِيَ اللهُ عَنْها to ask her about something and then she said, "May Allāh give you refuge from the punishment in the grave." So 'Āishah رَضِيَ اللهُ عَنْها asked Allāh's Messenger ﷺ, "Would the people be punished in their graves?" Allāh's Messenger ﷺ said, "I seek refuge with Allāh from the punishment in the grave (indicating an affirmative reply)."

١٠٥٥ - حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ يَهُودِيَّةً جاءَتْ تَسْأَلُها فَقالَتْ: أعاذَكِ اللهُ مِنْ عَذابِ القبرِ. فَسَألَتْ عائِشَةُ رَسُولَ اللهِ ﷺ: أيُعَذَّبُ النَّاسُ في قُبُورِهِمْ؟ فَقالَ رَسُولُ اللهِ ﷺ عائِذاً باللهِ مِنْ ذلكَ. [راجع: ١٠٤٩]

1056. Then one day Allāh's Messenger ﷺ rode (to leave for some place) but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) *Ṣalāt* (prayer) and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time (twice) and then stood up (for the second *Rak'ā*) for a long while, but the standing was shorter than the standing of the first *Rak'ā*. Then he performed a prolonged bowing, which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated (twice) for a shorter while than that of the first prostration. Then he

١٠٥٦ - ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ ذاتَ غَدَاةٍ مَرْكَباً فَكَسَفَتِ الشَّمْسُ فَرَجَعَ ضُحًى فَمَرَّ رَسُولُ اللهِ ﷺ بَينَ ظَهْرانَي الحُجَرِ ثُمَّ قامَ فَصَلَّى وقامَ النَّاسُ وَرَاءَهُ، فَقامَ قِياماً طَوِيلاً ثُمَّ رَكَعَ رُكُوعاً طَويلاً، ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ سُجُوداً طَوِيلاً، ثُمَّ قامَ فَقامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأوَّلِ. ثُمَّ قامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأوَّلِ. ثُمَّ سَجَدَ

finished the *Ṣalāt* and [delivered the *Khuṭba* (religious talk) and] said what Allāh wished him to say; and ordered the people to seek refuge with Allāh from the punishment in the grave.

وهُوَ دُونَ السُّجُودِ الأوَّلِ. ثُمَّ انْصَرَفَ فقالَ رَسُولُ اللهِ ﷺ ما شاء اللهُ أنْ يَقُولَ. ثُمَّ أمَرَهُمْ أنْ يَتَعَوَّذُوا مِنْ عَذَابِ القَبرِ. [راجع: ١٠٤٤]

(13) CHAPTER. The solar eclipse does not occur because of someone's death or life.

(١٣) بابٌ: لا تَنْكَسِفُ الشَّمْسُ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ،

And this has been narrated by Abū Bakra, Al-Mughīra, Abū Mūsā, Ibn 'Abbās and Ibn 'Umar رَضِيَ اللهُ عَنْهُم.

رَوَاهُ أبُو بَكْرَةَ، والمُغِيرَةُ، وأبُو مُوسَى وابنُ عَبَّاسٍ، وابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمْ.

1057. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The sun and the moon do not eclipse because of someone's death or life (i.e., birth) but they are two signs amongst the signs of Allāh, so offer *Ṣalāt* (prayers) whenever you see them."

١٠٥٧ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى عَنْ إسمَاعِيلَ قالَ: حدَّثَني قَيْسٌ عَنْ أبي مَسْعُودٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «الشَّمْسُ والقَمَرُ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ ولا لِحَياتِهِ، ولٰكِنَّهُما آيَتانِ مِنْ آياتِ اللهِ فإذَا رَأيْتُمُوهَا فَصَلُّوا». [راجع: ١٠٤١]

1058. Narrated 'Āishah رَضِيَ اللهُ عَنها: In the lifetime of the Prophet ﷺ the sun eclipsed and the Prophet ﷺ stood up to offer the *Ṣalāt* (prayer) with the people and recited a long recitation, then he performed a prolonged bowing; and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head up and performed two prostrations. He then stood up for the second *Rak'a* and offered it like the first. Then (after finishing the *Ṣalāt*) he stood up and said, "The sun and the moon do not eclipse because of someone's life (i.e., birth) or death but they are two signs amongst the signs of Allāh which He shows to His worshippers. So whenever you see them,

١٠٥٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا هِشامٌ قَالَ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ وهِشام بنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَقامَ النَّبيُّ ﷺ فَصَلَّى بالنَّاسِ فأطالَ القِرَاءَةَ، ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأسَهُ فأطالَ القِرَاءَةَ وهِيَ دُونَ قِرَاءَتِهِ في الأُولَى ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ دُونَ رُكُوعِهِ الأوَّلِ، ثُمَّ رَفَعَ رَأسَهُ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قامَ فَصَنَعَ في الرَّكْعَةِ

الثَّانِيَةِ مِثْلَ ذلكَ. ثُمَّ قامَ فَقالَ: «إنَّ الشَّمْسَ والقَمَرَ لا يَخْسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَياتِهِ، وَلٰكِنَّهُما آيَتانِ مِنْ آياتِ اللهِ يُرِيهِما عِبادَهُ فإذَا رَأَيْتُمْ ذلكَ فافْزَعُوا إلى الصَّلاةِ». [راجع: ١٠٤٤]

make haste for the *Ṣalāt* (prayer)."

(١٤) **بابُ الذِّكْرِ في الكُسُوفِ**،

رَوَاهُ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما.

(14) CHAPTER. To remember Allāh during the eclipse.

This is narrated by Ibn 'Abbās رَضِيَ اللهُ عَنْهُما.

١٠٥٩ - حدَّثنا مُحَمَّدُ بنُ العَلاءِ قالَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ بُرِيدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى قالَ: خَسَفَتِ الشَّمْسُ فَقامَ النَّبِيُّ ﷺ فَزِعاً يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فأتى المَسْجِدَ فَصَلَّى بِأَطْوَلِ قِيامٍ ورُكُوعٍ وسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ. وقالَ: «هٰذِهِ الآياتُ الَّتي يُرْسِلُ اللهُ لا تَكُونُ لِمَوْتِ أَحَدٍ وَلا لِحياتِهِ، ولكِنْ يُخَوِّفُ اللهُ بِهَا عِبادَهُ. فإذَا رَأَيْتُمْ شَيْئاً مِنْ ذٰلكَ فافْزَعُوا إلى ذِكْرِ اللهِ ودُعائِهِ واسْتِغْفارِهِ».

1059. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The sun eclipsed and the Prophet ﷺ got up, being afraid that it might be the Hour (i.e., Day of Judgement). He went to the mosque and offered the *Ṣalāt* (prayer) with a long *Qiyām* (standing), bowing and prostration that I had ever seen him doing. Then (after the *Ṣalāt*) he said, "These signs which Allāh sends do not occur because of the life (i.e., birth) or death of somebody, but Allāh frightens *'Ibādhu* (His slaves or His worshippers) with them. So when you see anything thereof, proceed to remember Allāh, invoke Him and ask for His forgiveness."

(١٥) **بابُ الدُّعاءِ في الكُسُوفِ**،

قالَهُ أَبُو مُوسَى وعائِشَةُ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ.

(15) CHAPTER. Invocation during the eclipse.

And this is narrated by Abū Mūsa and 'Āishah رَضِيَ اللهُ عَنْهما from the Prophet ﷺ.

١٠٦٠ - حدَّثنا أَبُو الوَلِيدِ قالَ: حدَّثَنا زَائِدَةُ قالَ: حدَّثَنا زِيادُ بنُ عِلاقَةَ قالَ: سَمِعْتُ المُغِيرَةَ بنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ ماتَ إبْرَاهِيمُ. فَقالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إبْرَاهِيمَ. فَقالَ رَسُولُ اللهِ ﷺ:

1060. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: On the day of Ibrāhīm's death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrāhīm (the son of the Prophet ﷺ). Allāh's Messenger ﷺ said, "The sun and the moon are two signs amongst the signs of Allāh. They do not eclipse because of someone's death or life (i.e., birth). So when you see them, invoke

«إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ وَلا لِحياتِهِ. فإذا رَأيْتُمُوهُما فادْعُوا اللهَ وصَلُّوا حتَّى يَنْجَلِيَ». [راجع: ١٠٤٣]

Allāh and offer *Ṣalāt* (prayer) till the eclipse has cleared."

(١٦) بابُ قَوْلِ الإمامِ في خُطْبَةِ الكُسوفِ: أمَّا بَعْدُ

(16) CHAPTER. The saying of *Imām Ammā ba'du* (then after), during the *Khuṭba* (religious talk) of the eclipse.

١٠٦١ - وَقالَ أبو أُسامَةَ: حدَّثَنا هِشامٌ قالَ: أخْبَرَتْني فاطِمَةُ بِنْتُ المُنْذِرِ، عَنْ أسماءَ قالَتْ: فانْصَرَفَ رَسُولُ اللهِ ﷺ وقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ فَحَمِدَ اللهَ بِما هُوَ أهْلُهُ. ثُمَّ قالَ: «أمَّا بَعْدُ». [راجع: ٨٦]

1061. And this was narrated by Asmā' who said, "Allāh's Messenger ﷺ finished the eclipse prayer and by then the sun (eclipse) had cleared. Then he delivered the *Khuṭba* (religious talk) and praised Allāh as He deserved and then said *Ammā ba'du.*"

(١٧) بابُ الصَّلاةِ في كُسُوفِ القَمَرِ

(17) CHAPTER. The prayer of the lunar eclipse:

١٠٦٢ - حدَّثَنا مَحْمُودٌ قالَ: حدَّثَنا سَعِيدُ بنُ عامِرٍ، عَنْ شُعْبَةَ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: انْكَسَفَتِ الشَّمْسُ عَلى عَهْدِ النَّبِيِّ ﷺ فَصَلَّى رَكْعَتَيْنِ. [راجع: ١٠٤٠]

1062. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: In the lifetime of Prophet ﷺ the sun eclipsed so he offered a two *Rak'a Ṣalāt* (prayer).

١٠٦٣ - حدَّثَنا أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا يُونُسُ عَنِ الحَسَنِ عَنْ أبي بَكْرَةَ قالَ: خَسَفَتِ الشَّمْسُ عَلى عَهْدِ النَّبِيِّ ﷺ فَخَرَجَ يَجُرُّ رِدَاءَهُ حتَّى انْتَهى إلى المَسْجِدِ وَثابَ النَّاسُ إلَيْهِ فَصَلَّى بِهِمْ رَكْعَتَيْنِ. فانجَلَتِ الشَّمْسُ فَقالَ: «إنَّ الشَّمسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ

1063. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: In the lifetime of Allāh's Messenger ﷺ the sun eclipsed and he went out dragging his clothes till he reached the mosque. The people gathered around him and he led them [in *Ṣalāt* (prayers)] and offered two *Rak'ā*. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allāh; they do not eclipse because of the death of someone, and so when an eclipse occurs, offer *Ṣalāt* and invoke Allāh till the eclipse has cleared." It happened that a son

of the Prophet ﷺ called Ibrāhīm died on that day and the people were talking about that (saying that the eclipse was caused by his death).

وَإنَّهُما لا يَخْسِفانِ لِمَوْتِ أَحَدٍ، وَإِذَا كانَ ذٰلِكَ فَصَلُّوا وادْعُوا حتَّى يَنْكَشِفَ ما بِكُمْ». وَذلكَ أَنَّ ابْناً لِلنَّبِيِّ ﷺ ماتَ يُقالُ لَهُ: إبْرَاهِيمُ. فَقالَ النَّاسُ في ذٰلِكَ. [راجع: ١٠٤٠]

(18) CHAPTER. The first *Rak'ā* of the eclipse prayer is longer (than the second).

(١٨) بابٌ: الرَّكْعَةُ الأُولى في الكُسُوفِ أَطْوَلُ

1064. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ led us [in *Salāt* (prayer) and performed four bowings in two *Rak'ā* during the solar eclipse and the first *Rak'āt* was longer (than the second).

١٠٦٤ - **أَخْبَرَنَا** مَحْمُوْدُ بْنُ غَيْلَانَ قالَ: حدَّثَنا أبو أحْمَدَ قالَ: حدَّثَنا سُفْيانُ، عَنْ يَحْيى، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ في كُسُوفِ الشَّمْسِ أَرْبَعَ رَكَعاتٍ في سَجْدَتَينِ، الأَوَّلُ وَالأَوَّلُ أَطْوَلُ. [راجع: ١٠٤٤]

(19) CHAPTER. To recite (the Qur'ān) aloud in the eclipse *Ṣalāt* (prayer).

(١٩) بابُ الجَهْرِ بالقِرَاءَةِ في الكُسُوفِ

1065. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ recited (the Qur'ān) aloud during the eclipse prayer and when he finished from his recitation he said *Takbīr* and bowed. When he stood straight from bowing he said *"Sami' Allahu liman ḥamidah, Rabbanā wa lakal-ḥamd."* Then again he started reciting. In the eclipse *Ṣalāt* (prayer) there are four bowings and four prostrations in two *Rak'ā*.

١٠٦٥ - **حدَّثنا** مُحَمَّدُ بنُ مِهْرَانَ قالَ: حدَّثَنا الوَلِيدُ بنُ مُسلِمٍ قالَ: أَخبَرَنا ابنُ نَمِرٍ سَمِعَ ابنَ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: جَهَرَ النَّبِيُّ ﷺ في صَلاةِ الخُسُوفِ بِقِرَاءَتِهِ، فإذَا فَرَغَ مِنْ قِراءَتِهِ كَبَّرَ فَرَكَعَ. وَإذَا رَفَعَ مِنَ الرَّكْعَةِ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا ولكَ الحَمْدُ». ثُمَّ يُعاوِدُ القِرَاءَةَ في صَلاةِ الكُسُوفِ أَرْبَعَ رَكَعاتٍ في رَكْعَتَينِ، وَأَرْبَعَ سَجَدَاتٍ. [راجع: ١٠٤٤]

1066. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنها said, "In the lifetime of Allāh's Messenger ﷺ

١٠٦٦ - وقالَ الأَوْزَاعِيُّ وغَيرُهُ:

the sun eclipsed, and he made a person to announce : *Aṣ-Ṣalātu Jāmi'a* [*Ṣalāt* (prayer) in congregation].' He led the *Ṣalāt* and performed four bowings and four prostrations in two *Rak'ā*."

Narrated Al-Walīd that 'Abdur-Raḥmān bin Namir had informed him that he had heard the same. Ibn Shihāb heard the same. Aẓ-Ẓuhrī said, "I asked ('Urwa), 'What did your brother 'Abdullāh bin Aẓ-Ẓubair do? He offered two *Rak'ā* [of the eclipse *Ṣalāt* (prayer)] like the morning *Ṣalāt* (prayer), when he offered the (eclipse) *Ṣalāt* in Al-Madīna? 'Urwa replied that he had missed (i.e., did not offer *Ṣalāt* according to) the legal way of its offering." Sulaimān bin Kathīr and Sufyān bin Ḥusain narrated from Aẓ-Ẓuhrī that the *Ṣalāt* (prayer) for the eclipse used to be offered with loud recitation.

سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ الشَّمْسَ خَسَفَتْ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَبَعَثَ مُنادِياً بـ: الصَّلاةُ جامِعَةٌ. فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعاتٍ في رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. قَالَ الْوَلِيدُ: وَأَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ: سَمِعَ ابنَ شِهابٍ مِثْلَهُ. قالَ الزُّهْرِيُّ: فَقُلْتُ: ما صَنَعَ أَخُوكَ ذلكَ عَبْدُ اللهِ بْنُ الزُّبَيرِ، ما صَلَّى إلَّا رَكْعَتَيْنِ مِثْلَ الصُّبْحِ إذ صَلَّى بالمَدِينَةِ قالَ: أَجَلْ، إنَّهُ أَخْطَأَ السُّنَّةَ. تابَعَهُ سُليمانُ بنُ كَثِيرٍ وسُفْيَانُ بنُ حُسَيْنٍ عَنِ الزُّهرِيِّ في الجَهْرِ. [راجع: ١٠٤٤]

17 - THE BOOK OF PROSTRATION DURING THE RECITATION OF THE QUR'ĀN

١٧ - كتاب سجود القرآن

(1) CHAPTER. What is said about the prostrations during the recitation of the Qur'ān and its legal way.

1067. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Sūrat An-Najm* (No.53) at Makkah and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever.

(١) **بابُ** ما جاءَ في سُجُودِ القُرآنِ وسُنَّتِها

١٠٦٧ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ الأَسْوَدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ بِمَكَّةَ فَسَجَدَ فِيها وَسَجَدَ مَنْ مَعَهُ غيرَ شَيْخٍ أَخَذَ كَفّاً مِنْ حَصًى أَوْ تُرابٍ وَرَفَعَهُ إلى جَبْهَتِهِ وقالَ: يَكْفِيني هٰذا، فَرأيتُهُ بَعْدَ ذلكَ قُتِلَ كافِراً. [انظر: ١٠٧٠، ٣٨٥٣، ٣٩٧٢، ٤٨٦٣]

(2) CHAPTER. To prostrate during the recitation of *Sūrat Tanzīl – Aṣ-Ṣajda* (No.32).

1068. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On Fridays the Prophet ﷺ used to recite *Alif Lām Mīm Tanzīl-Aṣ-Ṣajda* (in the first *Rak'a*) and *Hal atā 'alal-Insāni* i.e., *Sūrat-Ad-Dahr* (No.76) (in the second *Rak'a*), in the *Ṣalāt-ul-Fajr* (*Fajr* prayer).

(٢) **بابُ** سَجْدَةِ ﴿تَنزِيلُ﴾ السَّجْدَةُ

١٠٦٨ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قَالَ: حدَّثَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ قَرَأَ في الجُمُعَةِ في صَلاةِ الفَجْرِ ﴿الٓمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ۝٢﴾ السَّجْدَةُ، و﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾. [راجع: ٨٩١]

(3) CHAPTER. To prostrate while reciting *Sūrat Ṣād* (No.38).

1069. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The prostration of *Ṣād* is not a compulsory

(٣) **بابُ** سَجْدَةِ صٓ

١٠٦٩ - **حدَّثَنا** سُلَيْمانُ بنُ

حَرْبٍ وأبُو النُّعْمانِ قالا: حدَّثنا حَمَّادٌ - هُوَ ابْنُ زَيْدٍ - عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: ﴿صٓ﴾ لَيْسَ مِنْ عَزَائِمِ السُّجُودِ. وقَدْ رَأيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيْها. [انظر: ٣٤٢٢]

one but I saw the Prophet ﷺ prostrating while reciting it.

(٤) بابُ سَجْدَةِ النَّجْمِ،

قالَه ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

(4) CHAPTER. The prostration in *An-Najm*. (No.53).

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما narrates this from the Prophet ﷺ.

١٠٧٠ - حدَّثنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قَرَأ سُورَةَ النَّجْمِ فَسَجَدَ بِها، فَما بَقِيَ أحَدٌ مِنَ القَوْمِ إلَّا سَجَدَ، فَأخَذَ رَجُلٌ مِنَ القَوْمِ كَفّاً مِنْ حَصًى أوْ تُرابٍ فَرَفَعَهُ إلى وَجْهِهِ وَقالَ: يَكْفِيْني هذَا. قَالَ عَبْدُ اللهِ: فَلَقَدْ رَأيْتُهُ بَعْدُ قُتِلَ كافِراً. [راجع: ١٠٦٧]

1070. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Sūrat-An-Najm* (No.53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, "This is sufficient for me." Later on I saw him killed as a disbeliever.

(٥) بابُ سُجُودِ المُسْلِمِينَ مَعَ المُشْرِكِينَ. والمُشْرِكُ نَجَسٌ لَيْسَ لَهُ وُضُوءٌ،

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَسْجُدُ عَلى غَيرِ وُضُوءٍ.

(5) CHAPTER. The prostration of Muslims along with *Al-Mushrikūn*[1]; and a *Mushrik* is *Najasun* (impure)[2] and does not perform ablution;

Ibn 'Umar رَضِيَ اللهُ عَنْهُ used to prostrate without ablution.

---

(1) (Ch.5) *Al-Mushrikūn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

(2) (Ch.5) Their impurity is spiritual and physical: Spiritual, because they don't believe in Allāh's Oneness and in His Prophet Muḥammad ﷺ; and physical, because they lack personal hygiene (filthy as regards urine, stools, and blood etc.). And the word *Najas* is used only for those persons who have spiritual impurity e.g., *Al-Mushrikūn*. (See V.9:28 – The Qur'ān)).

1071. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ prostrated while reciting *An-Najm* (No.53) and with him prostrated the Muslims, the *Mushrikūn*, the jinn, and the mankind.

١٠٧١ - حَدَّثَنَا مُسَدَّدٌ قالَ: حدَّثنا عَبْدُ الوَارِثِ قالَ: حدَّثنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ سَجَدَ بالنَّجْمِ. وسَجَدَ مَعَهُ المُسْلِمُونَ والمُشْرِكُونَ، والجِنُّ والإنْسُ. ورَوَاهُ إبراهيمُ بنُ طَهْمانَ عَنْ أيُّوبَ. [انظر: ٤٨٦٢]

(6) CHAPTER. Whoever recited the Verses of prostration and did not prostrate.

(٦) بابُ مَنْ قَرَأَ السَّجْدَةَ ولَمْ يَسْجُدْ

1072. Narrated 'Atā' bin Yasār: I asked Zaid bin Thābit رَضِيَ اللهُ عَنْهُ about prostration on which he said that he had recited *(Sūrat) An-Najm* (No.53) before the Prophet ﷺ, yet he (the Prophet) did not perform a prostration.

١٠٧٢ - حَدَّثَنَا سُلَيْمانُ بنُ دَاوُدَ أبُو الرَّبيعِ قالَ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ قالَ: حَدَّثَنا يَزِيدُ بنُ خُصَيفَةَ، عَنْ ابنِ قُسَيْطٍ، عَنْ عَطاءِ بنِ يَسارٍ أنَّهُ أخْبَرَهُ: أنَّهُ سَألَ زَيْدَ ابنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ فَزَعَمَ أنَّهُ قَرَأَ عَلى النَّبيِّ ﷺ ﴿وَٱلنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيها. [انظر: ١٠٧٣]

1073. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: I recited *(Sūrah) An-Najm* (No.53) before the Prophet ﷺ, yet he did not perform a prostration.

١٠٧٣ - حَدَّثَنَا آدَمُ بنُ أبي إياسٍ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حدَّثَنا يَزِيدُ بنُ عَبْدِ اللهِ بنِ قُسَيْطٍ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ زَيْدِ بنِ ثابِتٍ قالَ: قَرَأْتُ عَلى النَّبيِّ ﷺ ﴿وَٱلنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيها. [انظر: ١٠٧٢]

(7) CHAPTER. Prostration while reciting *Idhas-Samā'un-Shaqqat*. (*Sūrah* No.84).

(٧) بابُ سَجْدَةِ: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتۡ ①﴾

1074. Narrated Abū Salma: I saw Abū Hurairah رَضِيَ اللهُ عَنْهُ reciting *Idhas-Samā'un-*

١٠٧٤ - حَدَّثَنَا مُسْلِمُ بْنُ إبْرَاهِيمَ

Shaqqat and he prostrated during its recitation. I asked Abū Hurairah, "Didn't I saw you prostrating?" Abū Hurairah said, "Had I not seen the Prophet ﷺ prostrating, I would not have prostrated."

وَمُعاذُ بنُ فَضَالَةَ قالا: أخْبَرَنا هِشامٌ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ قالَ: رَأيْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَرَأَ ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾ فَسَجَدَ بِها. فَقُلْتُ: يا أبا هُرَيْرَةَ، ألَمْ أرَكَ تَسْجُدُ؟ قالَ: لَوْ لَمْ أرَ النَّبيَّ ﷺ سَجَدَ لَمْ أسْجُدْ.

(8) CHAPTER. Whoever prostrated with the prostration of the reciter (of the Qur'ān).

(٨) **بابٌ** مَنْ سَجَدَ لِسُجُودِ القارِئِ،

And Ibn Mas'ūd asked Tamīm bin Hadhlam, while he was a boy, to recite *Sūrah* and said to him, "Prostrate as you are our *Imām*."

وقالَ ابنُ مَسْعُودٍ لِتَميمِ بنِ حَذْلَمٍ وهُوَ غُلامٌ فَقرَأَ عَلَيْهِ سَجْدَةً فَقالَ: اسْجُدْ فإنَّكَ إمامُنا.

1075. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ recited a *Sūrah*, in which there is a prostration, he would prostrate and we would do the same and some of us (because of overcrowding) would not find a place for prostration.

١٠٧٥ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى: عن عُبَيْدُ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ يَقْرأُ عَلَيْنا السُّورَةَ فِيها السَّجْدَةُ فَيَسْجُدُ ونَسْجُدُ حتَّى ما يَجِدُ أحَدُنا مَوْضِعَ جَبْهَتِهِ.

[انظر: ١٠٧٦، ١٠٧٩]

(9) CHAPTER. The overcrowding of the people when the *Imām* recites *As-Sajda*.

(٩) **بابٌ** ازْدِحامِ النَّاسِ إذَا قَرَأَ الإمامُ السَّجْدَةَ

1076. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to recite (*Sūrat*) *As-Sajda* while we were with him, he would prostrate and we also would prostrate with him and some of us would not find a place for our foreheads to prostrate on, due to overcrowding.

١٠٧٦ - **حدَّثنا** بِشْرُ بنُ آدَمَ قالَ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ قالَ: أخْبَرَنا عُبَيْدُ اللهِ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبيُّ ﷺ يَقْرأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ ونَسْجُدُ مَعَهُ فَنَزْدَحِمُ حتَّى ما يَجِدُ أحَدُنا لِجَبْهَتِهِ مَوْضِعاً يَسْجُدُ عَلَيْهِ. [راجع: ١٠٧٥]

(10) CHAPTER. Whoever thinks that Allāh عز وجل has not made prostration of recitation (i.e., during the recitation of the Qur'ān) compulsory.

And 'Imrān bin Ḥussain was asked if a man heard *As-Sajda* but was not sitting to listen to it (would the prostration be compulsory for him?) He said, "In my opinion prostration is not compulsory for him even if he were sitting to listen to it." And Salmān (who once heard *Sūrat As-Sajda* but did not prostrate) said, "I did not come with the intention of listening to it", and 'Uthmān رَضِيَ اللهُ عَنْهُ said, "The prostration is compulsory for the person who listens to it." And Az-Zuhrī said, "Do not perform the prostration of recitation without ablution, and when you are a non-traveller, face the *Qiblah* while performing the prostration of recitation and if you are riding perform it in whatever direction you are facing." And Aṣ-Ṣā'ib bin Yazīd did not perform the prostrations of recitation while a story-teller or a preacher was reciting the Verses of prostration.

(١٠) بابٌ مَنْ رَأى أنَّ اللهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُودَ

وقِيلَ لعِمْرانَ بنِ حُصَينٍ: الرَّجُلُ يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لَها؟ قالَ: أرَأيْتَ لَوْ قَعَدَ لَها؟ كَأنَّهُ لا يُوجِبُهُ عَلَيْه. وَقالَ سَلْمانُ: ما لِهٰذا غَدَونا. وقالَ عُثمانُ رَضِيَ اللهُ عَنْهُ: إنَّما السَّجْدَةُ عَلى مَنِ اسْتَمَعَها. وقالَ الزُّهْرِي: لا يَسْجُدُ إلَّا أنْ يَكُونَ طاهِراً. فإذَا سَجَدْتَ وَأنْتَ في حَضَرٍ فاسْتَقْبِلِ القِبْلَةَ، فإنْ كُنْتَ رَاكِباً فَلا عَلَيْكَ حَيْثُ كانَ وَجْهُكَ. وكانَ السَّائِبُ بنُ يَزِيدَ لا يَسْجُدُ لِسُجُودِ القاصِّ.

1077. Narrated Rabī'a: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ recited *Sūrat An-Naḥl* (16) on a Friday on the pulpit and when he reached the Verse of *Sajda*, he got down from the pulpit and prostrated and the people also prostrated. The next Friday 'Umar bin Al-Khaṭṭāb recited the same *Sūrah* and when he reached the Verse of *Sajda* he said, "O people! When we recite the Verses of *Sajda* [during the *Khuṭba* (religious talk)] whoever prostrates does the right thing, yet there is no sin on the one who does not prostrate." And 'Umar did not prostrate (that day). Ibn 'Umar added, "Allāh has not made the prostration of recitation compulsory but if we wish we can perform it."

١٠٧٧ - **حدَّثَنا** إبْرَاهِيمُ بنُ مُوسَى قالَ: أخْبرَنا هِشامُ بنُ يُوسُفَ أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَني أبُو بَكْرِ بنُ أبي مُلَيْكَةَ، عَنْ عُثمانَ بنِ عَبْدِ الرَّحْمٰنِ التَّيْمِيِّ، عَنْ رَبيعَةَ بنِ عَبْدِ اللهِ بنِ الهُدَيْرِ التَّيْمِيِّ - قالَ أبُو بَكْرٍ: وكانَ رَبيعَةُ مِنْ خِيارِ النَّاسِ - عَمَّا حَضَرَ رَبيعَةُ مِنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: قَرَأ يَوْمَ الجُمُعَةِ عَلى المِنْبرِ بِسُورَةِ النَّحْلِ حَتَّى إذَا جاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ

وَسَجَدَ النَّاسُ، حتَّى إذَا كانَتِ الجُمُعَةُ القابِلَةُ قَرَأَ بِها حتَّى إذَا جاءَ السَّجْدَةَ قالَ: يا أيُّها النَّاسُ، إنَّا نَمُرُّ بالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أصابَ، وَمَنْ لَمْ يَسْجُدْ فَلا إثْمَ عَلَيْهِ، وَلَمْ يَسْجُدْ عُمَرُ رَضِيَ اللهُ عَنْهُ. وَزادَ نافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: إنَّ اللهَ لَمْ يَفْرِضِ عَلَيْنَا السُّجُودَ إلَّا أنْ نَشاءَ.

(11) CHAPTER. Whoever recited the Verse of *Sajda* during the *Ṣalāt* (prayer) and prostrated (while praying).

(١١) بابٌ مَنْ قَرَأَ السَّجْدَةَ في الصَّلاةِ فَسَجَدَ بِها

1078. Narrated Abū Rāfi': I offered the *'Ishā'* prayer behind Abū Hurairah and he recited *Idhaṣ-Ṣamā'un-Shaqqat* (No.84), and prostrated. I said, "What is this?" Abū Hurairah said, "I prostrated behind Abul-Qāsim ﷺ and I will do the same till I meet him."

١٠٧٨ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا مُعْتَمِرٌ قالَ: حدَّثَني أبي قالَ: حدَّثَني بَكْرٌ، عَنْ أبي رَافِعٍ قالَ: صَلَّيْتُ مَعَ أبي هُرَيْرَةَ العَتَمَةَ فَقَرَأَ ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتۡ ۝١﴾ فَسَجَدَ فَقُلْتُ: ما هذِهِ؟ قالَ: سَجَدْتُ بِها خَلْفَ أبي القاسِمِ ﷺ فَلا أزَالُ أسْجُدُ فِيها حتَّى ألْقاهُ. [راجع: ٧٦٦]

(12) CHAPTER. Whoever does not find a place for prostration (with the *Imām*) because of overcrowding.

(١٢) بابٌ مَنْ لَمْ يَجِدْ مَوْضِعاً للسُّجُودِ مَعَ الإمَامِ مِنَ الزِّحامِ

1079. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ recited the *Sūrah* in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration.

١٠٧٩ - **حدَّثَنا** صَدَقَةُ قالَ: أخْبَرَنا يَحْيى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ السُّورَةَ الَّتي فِيها السَّجْدَةُ فَيَسْجُدُ فَنَسْجُدُ حتى ما يَجِدُ أحَدُنا مَكاناً لِمَوْضِعِ جَبْهَتِهِ. [راجع: ١٠٧٩]

18 – THE BOOK OF ABRIDGED OR SHORTENED PRAYERS (*AT-TAQṢĪR*)

(1) CHAPTER. What is said about the shortened prayers and for what period of stay one should offer shortened prayers.

1080. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ once travelled and stayed for nineteen days and offered shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

1081. Narrated Yaḥyā bin Isḥāq: I heard Anas رَضِيَ اللهُ عَنْهُ saying, "We travelled with the Prophet ﷺ from Al-Madīna to Makkah and he used to offer two *Rak'ā*, two *Rak'ā* (shortened prayers) till we returned to Al-Madīna." I said, "Did you stay for some days in Makkah?" He replied, "We stayed in Makkah for ten days."

(2) CHAPTER. *Aṣ-Ṣalāt* (the prayers) at Mina (during *Ḥajj*).

1082. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُمَا: I offered the *Ṣalāt* with the Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا at Minā and it used to be two *Rak'a* (shortened *Ṣalāt*). 'Uthmān رَضِيَ اللهُ عَنْهُ in the early days of his caliphate did the same, but later on he started offering the full *Ṣalāt* (prayers).

١٨ - كتاب تقصير الصلاة

(١) بابُ ما جاءَ في التَّقْصِيرِ. وَكَمْ يُقِيمُ حتَّى يَقْصُرَ

١٠٨٠ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثنا أبو عَوانَةَ، عَنْ عاصِمٍ وَحُصَينٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أقامَ رَسُولُ اللهِ ﷺ تِسْعَةَ عَشَرَ يَقْصُرُ، فَنَحْنُ إذَا سافَرْنا تِسْعَةَ عَشَرَ قَصرْنا وَإنْ زِدْنا أتْمَمْنا. [انظر: ٤٢٩٨، ٤٢٩٩]

١٠٨١ - **حدَّثَنا** أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا يَحْيى بنُ أبي إسحَاقَ قالَ: سَمِعْتُ أنَساً يَقُولُ: خَرَجْنا مَعَ النَّبِيِّ ﷺ مِنَ المَدِينَةِ إلى مَكَّةَ، فَكانَ يُصَلِّي رَكْعَتَينِ رَكْعَتَينِ حتَّى رَجَعْنا إلى المَدِينَةِ، قُلْتُ: أقَمْتُمْ بِمَكَّةَ شَيْئاً؟ قالَ: أقَمْنا بِها عَشْراً. [انظر: ٤٢٩٧]

(٢) بابُ الصَّلاةِ بِمِنًى

١٠٨٢ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى عَنْ عُبَيدِ اللهِ قالَ: أخْبَرَني نافِعٌ عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَينِ، وَأبي بَكْرٍ

وَعُمَرَ ومع عُثمانَ صَدْراً مِنْ إمارَتِهِ، ثُمَّ أتَمَّها. [انظر: ١٦٥٥]

1083. Narrated Ḥāritha bin Wahab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in the *Ṣalāt* (prayers) at Minā (during the *Ḥajj*) and it was two *Rak'ā* (shortened prayer), while we were in a better security than before. (See H.No. 1656).

١٠٨٣ - **حَدَّثَنَا** أبُو الوَلِيدِ قالَ: حَدَّثَنا شُعْبَةُ قَالَ: أنْبَأنا أبُو إسحاقَ قالَ: سَمِعْتُ حارِثَةَ بنَ وَهْبٍ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ آمَنَ ما كانَ بِمِنًى رَكْعَتَينِ. [انظر: ١٦٥٦]

1084. Narrated 'Abdur Raḥmān bin Yazīd: At Minā Uthmān Ibn 'Affān رَضِيَ اللهُ عَنْهُ led us in the *Ṣalāt* (prayer) and offered four *Rak'ā* (the full prayer). 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ was informed about it. He said sadly, "Truly, to Allāh we belong and truly, to Him we shall return." And added, "I offered two *Rak'ā* (shortened prayers) with Allāh's Messenger ﷺ at Minā and similarly with Abū Bakr and with 'Umar رَضِيَ اللهُ عَنْهُما (during their caliphates)." He further said, "May I be lucky enough to have two of the four *Rak'ā* accepted (by Allāh)."

١٠٨٤ - **حَدَّثَنَا** قُتَيْبَةُ قالَ: حَدَّثنا عَبْدُ الوَاحِدِ، عَنِ الأعمَشِ قالَ: حَدَّثَنا إبْرَاهِيمُ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ يَقُولُ: صَلَّى بِنا عُثمانُ بنُ عَفَّانَ رَضِيَ اللهُ عَنْهُ بِمِنًى أرْبَعَ رَكَعاتٍ. فَقِيلَ ذٰلِكَ لِعَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فاسْتَرْجَعَ قالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى رَكْعَتَينِ، وَصَلَّيْتُ مَعَ أبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ بِمِنًى رَكْعَتَينِ، وَصَلَّيْتُ مَعَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ رَكْعَتَينِ. فَلَيْتَ حَظِّي مِنْ أرْبَعِ رَكَعاتٍ رَكْعَتانِ مُتَقَبَّلَتانِ. [انظر: ١٦٥٧]

(3) CHAPTER. How long did the Prophet ﷺ stay during his *Ḥajj*?

(٣) بابٌ: كَمْ أقامَ النَّبِيُّ ﷺ في حَجَّتِهِ؟

1085. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ and his Companions reached Makkah in the morning of the 4th Dhul-Ḥijjah reciting *Talbiya* [*Labbaik Allāhumma Labbaik.* (O Allāh! We are obedient to Your Orders, we respond to Your Call)], intending to perform *Ḥajj*. The Prophet ﷺ ordered his Companions to assume the *Iḥrām*

١٠٨٥ - **حَدَّثَنَا** مُوسَى بنُ إسمَاعِيلَ قالَ: حَدَّثَنا وُهَيْبٌ قالَ: حَدَّثَنا أيُّوبُ، عَنْ أبي العالِيَةِ البراءِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ ﷺ وَأصحابُهُ لِصُبْحِ رَابِعَةٍ

(for *'Umra* instead of *Ḥajj*, except those who had *Hadȳ* (sacrifice) with them. (And the Prophet ﷺ stayed for ten days during the *Hajj* — see H. No. 1081).

(4) CHAPTER. What is the length of the journey that makes it permissible for one to offer a shortened *Ṣalāt* (prayer)?

The Prophet ﷺ called a journey of one day and one night as travelling. Ibn 'Umar, Ibn 'Abbās رَضِيَ اللهُ عَنْهُم used to shorten the *Ṣalāt* and stop fasting in a journey of four *Burud*, i.e. sixteen *Farsakh* (distance of 3 miles equals one *Farsakh*).

1086. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A woman should not travel for more than three days except with a *Maḥram* [i.e. a male (with whom she cannot marry at all, e.g., her brother, father, grandfather, etc.) or her own husband.]"

1087. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A woman should not travel for more than three days except with a *Maḥram.*"

1088. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It is not permissible for a woman who believes in Allāh and the

يُلَبُّونَ بالحَجِّ فأمَرَهُمْ أنْ يَجْعَلُوها عُمْرَةً إلَّا مَنْ مَعَهُ الهَدْيُ. تابَعَهُ عَطاءٌ عَنْ جابِرٍ. [انظر: ١٥٦٤، ٢٥٠٥، ٣٨٣٢]

(٤) بابٌ: في كَمْ يَقْصُرُ الصَّلاةَ؟

وسَمَّى النَّبِيُّ ﷺ يَوْماً وَلَيْلَةً سَفَراً. وكانَ ابنُ عُمَرَ وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ يَقْصُرانِ وَيُفْطِرَانِ في أرْبَعَةِ بُرُدٍ وَهِيَ سِتَّةَ عَشَرَ فَرْسخاً.

١٠٨٦ - حدَّثَنا إسحاقُ بنُ إبْرَاهِيمَ الحَنْظَلِيُّ قالَ: قُلْتُ لأبي أسامَةَ: حدَّثَكُمْ عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ النَّبِيَّ ﷺ قالَ: «لا تُسافِرِ المَرْأةُ ثَلاثَةَ أيَّامٍ إلَّا مَعَ ذِي مَحْرَمٍ». [انظر: ١٠٨٧]

١٠٨٧ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لا تُسافِرِ المَرْأةُ ثَلاثاً إلَّا مَعَ ذِي مَحْرَمٍ». [راجع: ١٠٨٧]

تابَعَهُ أحْمَدُ، عَنِ ابنِ المُبارَكِ عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

١٠٨٨ - حدَّثَنا آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حدَّثَنا سَعِيدٌ

المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أَنْ تُسافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَها حُرْمَةٌ». تابَعَهُ يَحْيَى بنُ أَبي كَثِيرٍ، وسُهَيلٌ، ومالكٌ عَنِ المَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ.

Last Day to travel for one day and night except with a *Maḥram.*"

(٥) بابٌ: يَقْصُرُ إِذَا خَرَجَ مِنْ مَوْضِعِهِ،

(5) CHAPTER. When a traveller leaves his original place, he can shorten his *Ṣalāt* (prayers).

وَخَرَجَ عَلِيٌّ رضيَ اللهُ عَنْهُ فَقَصَرَ وهُوَ يَرَى البُيُوتَ. فَلَمَّا رَجَعَ قِيلَ لَهُ: هذِهِ الكُوفَةُ؟ قالَ: لا، حتَّى نَدْخُلَها.

Once 'Alī (bin Abī Ṭālib) رَضِيَ اللهُ عَنْهُ left (Kūfa) and started shortening the *Ṣalāt* (prayers) although the houses (of Kūfa) were in sight. On his return he was told, "This is Kūfa." (So that he would no longer shorten the *Ṣalāt*). He said, "No, [I will go on shortening the *Ṣalāt* (prayers)] till we enter Kūfa."

١٠٨٩ - حدَّثَنا أَبُو نُعَيمٍ قالَ: حدَّثنا سُفْيانُ عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، وإِبْرَاهِيمَ بنِ مَيْسَرَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ الظُّهْرَ مَعَ النَّبِيِّ ﷺ بالمَدِينَةِ أَرْبَعاً، وبِذِي الحُلَيْفَةِ رَكْعَتَينِ. [انظر: ١٥٤٦، ١٥٤٧، ١٥٤٨، ١٥٥١، ١٧١٢، ١٧١٤، ١٧١٥، ٢٩٥١، ٢٩٨٦]

1089. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُما: I offered four *Rak'a* of *Ẓuhr* prayer with the Prophet ﷺ at Al-Madīna and two *Rak'a* at Dhul-Ḥulaifa. (i.e. shortened the *'Aṣr* prayers).

١٠٩٠ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: الصَّلاةُ أَوَّلُ ما فُرِضَتْ رَكْعَتَينِ، فَأُقِرَّتْ صَلاةُ

1090. Narrated 'Āishah رَضِيَ اللهُ عَنْها, "When the *Ṣalāt* (prayer) were first enjoined they were two *Rak'āt* each. Later the *Ṣala* (prayer) in a journey was kept as it was but the *Ṣalāt* (prayers) for non-travellers were made full (completed)." Az-Zuhrī said, "I asked 'Urwa what made 'Āishah رَضِيَ اللهُ عَنْها offer the full *Ṣalāt* (in journey)." He replied,

السَّفَرِ وأُتِمَّتْ صَلاةُ الحَضَرِ. قالَ الزُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: ما بالُ عائِشَةَ تُتِمُّ؟ قالَ: تَأَوَّلَتْ ما تَأَوَّلَ عُثمانُ. [راجع: ٣٥٠]

"She did the same as 'Uthmān did."

(٦) **بابٌ: تُصَلَّى المَغْرِبُ ثَلاثاً في السَّفَرِ**

(6) CHAPTER. To offer three *Rak'ā* of *Maghrib* prayer during a journey.

١٠٩١ - حدَّثَنا أبُو اليمانِ قالَ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبَرَني سالِمٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إذَا أعْجَلَهُ السَّيرُ في السَّفَرِ يُؤَخِّرُ المَغرِبَ حتَّى يَجْمَعَ بَيْنَها وبَينَ العِشاءِ». قالَ سالِمٌ: وكانَ عَبْدُ اللهِ يَفْعَلُهُ إذَا أعْجَلَهُ السَّيرُ. [انظر: ١٠٩٢، ١١٠٦، ١١٠٩، ١٦٦٨، ١٦٧٣، ١٨٠٥، ٣٠٠٠]

1091. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما, "I saw Allāh's Messenger ﷺ delaying the *Maghrib* prayer till he offered it along with the *'Ishā'* prayer whenever he was in a hurry during a journey." Sālim narrated, "Ibn 'Umar used to do the same whenever he was in a hurry during a journey."

١٠٩٢ - وَزَادَ اللَّيْثُ: حدَّثَني يُونُسُ عَنِ ابنِ شِهابٍ قالَ سالِمٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْمَعُ بَينَ المَغْرِبِ والعِشاءِ بالمُزْدَلِفَةِ. قالَ سالِمٌ: وَأَخَّرَ ابنُ عُمَرَ المَغْرِبَ وَكانَ اسْتُصْرِخَ عَلى امْرَأَتِهِ صَفِيَّةَ بِنْتِ أبي عُبَيْدٍ، فَقُلْتُ لَهُ: الصَّلاةُ، فقالَ: سِرْ، فَقُلْتُ لَهُ: الصَّلاةُ، فقالَ: سِرْ. حتَّى سارَ مِيلَيْنِ أوْ ثَلاثَةً، ثُمَّ نَزَلَ فَصَلَّى ثُمَّ قالَ: هٰكَذا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي إذَا أعْجَلَهُ السَّيرُ. وَقالَ عَبْدُ اللهِ: رَأيتُ النَّبِيَّ ﷺ إذَا

1092. And Sālim also said, "Ibn 'Umar used to offer the *Maghrib* and *'Ishā'* prayers together in Al-Muzdalifa." Sālim further said, "Ibn 'Umar (once) delayed the *Maghrib* prayer because at that time he heard the news of the death of his wife Ṣafīyya bint Abī 'Ubaid. I said to him, *'Aṣ-Ṣalāt* (the prayer) (is due).' He said, 'Go on.' Again I said, *'Aṣ-Ṣalāt* (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, offered *Ṣalāt* and said, 'I saw the Prophet ﷺ offering *Ṣalāt* in this way, whenever he was in a hurry during the journey.'" 'Abdullāh (bin 'Umar) added, "Whenever the Prophet ﷺ was in a hurry, he used to delay the *Maghrib* prayers and then offer three *Rak'a* (of the *Maghrib*) and perform *Taslīm*, and after waiting for a

short while, *Iqāma* used to be pronounced for the *'Ishā'* prayer when he would offer two *Rak'āt* and perform *Taslīm*. He would never offer any optional *Ṣalāt* till the middle of the night (when he used to offer the *Tahajjud*)."

أعْجَلَهُ السَّيرُ يُقِيمُ المَغرِبَ فَيُصَلِّيها ثَلاثاً ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّما يَلْبَثُ حتَّى يُقِيمَ العِشاءَ فَيُصَلِّيهَا رَكْعَتَينِ ثُمَّ يُسَلِّمُ، وَلا يُسَبِّحُ بَعْدَ العِشاءِ حتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ. [راجع: ١٠٩١]

(7) CHAPTER. To offer the optional non-obligatory *Ṣalāt* (*Nawāfil*) on the back of animals (*Rāḥila*) in whatever direction the animal goes.

(٧) بابُ صَلاةِ التَّطَوُّعِ عَلى الدَّوابِّ، وَحَيْثما تَوَجَّهَتْ

1093. Narrated 'Abdullāh bin 'Āmir that his father said: I saw the Prophet ﷺ offering the *Ṣalāt* (prayer) on his mount (*Rāḥila*) in whatever direction it took.

١٠٩٣ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْريِّ، عَنْ عَبْدِ اللهِ بنِ عامِرِ بنِ رَبِيْعَةَ، عَنْ أبيهِ قالَ: رَأيْتُ النَّبيَّ ﷺ يُصَلِّي عَلى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ. [انظر: ١٠٩٧، ١١٠٤]

1094. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to offer the *Nawāfil*, (optional — non obligatory prayers) while riding, facing a direction other than that of the *Qiblah*.

١٠٩٤ - حدَّثنا أبو نُعَيم قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ أنَّ جابِرَ بنَ عَبْدِ اللهِ أخْبَرَهُ: أنَّ النَّبيَّ ﷺ كانَ يُصَلِّي التَّطَوُّعَ وهُوَ رَاكِبٌ في غَيرِ القِبْلَةِ. [راجع: ٤٠٠]

1095. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما (while on a journey) used to offer the *Nawāfil* and the *Witr* prayers on his *Rāḥila* (mount). He said that the Prophet ﷺ used to do so.

١٠٩٥ - حدَّثنا عَبْدُ الأعْلى بنُ حَمَّادٍ قالَ: حدَّثنا وُهَيْبٌ قالَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُصَلِّي عَلى راحِلَتِهِ ويُوتِرُ عَلَيْها، ويُخْبِرُ أنَّ النَّبيَّ ﷺ كانَ يَفْعَلُهُ. [راجع: ٩٩٩]

(8) CHAPTER. To offer the *Ṣalāt* by signs (while riding) on an animal (*Rāḥilā*).

(٨) بابُ الإيماءِ عَلى الدَّابَّةِ

1096. Narrated 'Abdullāh bin Dīnār: On

١٠٩٦ - حدَّثنا مُوسَى بنُ

travelling, 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to offer the (optional — non-obligatory) *Ṣalāt* (prayer) on his mount (*Rāḥila*) by signs whatever direction it took. 'Abdullāh said that the Prophet ﷺ used to do so.

إسماعِيْلَ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ قالَ: كانَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُصَلِّي في السَّفَرِ على رَاحِلَتِهِ، أيْنما تَوَجَّهَتْ يُومِئُ، وَذَكَرَ عَبْدُ اللهِ أنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُهُ. [راجع: ٩٩٩]

(9) CHAPTER. To get down in order to offer the prescribed (compulsory) *Ṣalāt* (prayer).

(٩) بابٌ يَنزِلُ لِلْمَكْتُوبَةِ

1097. Narrated 'Amīr bin Rabī'a رَضِيَ اللهُ عَنْهُ : I saw the Prophet ﷺ on his *Rāhila* (mount) offering *Nawāfil* prayers by nodding his head, whatever direction he faced, but Allāh's Messenger ﷺ never did the same in offering the prescribed (compulsory) *Ṣalāt* (prayer).

١٠٩٧ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ بنِ عامِرِ بنِ رَبِيعَةَ أنَّ عامِرَ بنَ رَبِيعَةَ أخْبَرَهُ قالَ: رَأيْتُ النَّبِيَّ ﷺ وهُوَ عَلى الرَّاحِلَةِ يُسَبِّحُ، يُومِئُ بِرَأسِهِ قِبَلَ أيِّ وجْهٍ تَوَجَّهَ، ولَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَصْنَعُ ذٰلِكَ في الصَّلاةِ المَكْتُوبَةِ. [راجع: ١٠٩٣]

1098. Narrated Sālim: At night, 'Abdullāh bin 'Umar used to offer the *Ṣalāt* (prayer) on the back of his animal during a journey and never cared about the direction he faced. Ibn 'Umar said, "Allāh's Messenger ﷺ used to offer the optional *Ṣalāt* (prayer) on the back of his *Rāḥila* facing any direction and also used to offer the *Witr* on it but never offered the prescribed (compulsory) *Ṣalāt* (prayer) on it."

١٠٩٨ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: قالَ سالِمٌ: كانَ عَبْدُ اللهِ بنِ عُمَرَ يُصَلِّي عَلى دَابَّتِهِ مِنَ اللَّيْلِ وهُوَ مُسافِرٌ، ما يُبالِي حَيْثُ كانَ وَجْهُهُ. قالَ ابنُ عُمَرَ: وكانَ رَسُولُ اللهِ ﷺ يُسَبِّحُ عَلى الرَّاحِلَةِ قِبَلَ أيِّ وَجْهٍ تَوَجَّهَ ويُوتِرُ عَلَيْها غَيْرَ أنَّهُ لا يُصَلِّي عَلَيْها المَكْتُوبَةَ. [راجع: ٩٩٩]

1099. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to offer (the *Nawāfil*) prayers on his mount facing east,

١٠٩٩ - **حدَّثَنا** مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ

مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ ثَوْبانَ قالَ: حدَّثَني جابِرُ بنُ عَبْدِ اللهِ: أنَّ النَّبيَّ ﷺ كانَ يُصَلِّي عَلى رَاحِلَتِه نَحوَ المَشْرِقِ، فإذَا أَرادَ أنْ يُصَلِّيَ المَكْتُوبَةَ نَزَلَ فاسْتَقْبَلَ القِبْلَةَ».

[راجع: ٤٠٠]

and whenever he wanted to offer the compulsory *Ṣalāt* (prayer), he used to dismount and face the *Qiblah*.

(١٠) بابُ صلاةِ التَّطَوُّعِ عَلى الحِمارِ

(10) CHAPTER. To offer the *Nawāfil* (optional — non-obligatory) while riding a donkey.

١١٠٠ - **حدَّثَنا** أحْمَدُ بنُ سَعيدٍ قالَ: حدَّثَنا حَبَّانُ قالَ: حدَّثَنا هَمَّامٌ: حدَّثَنا أنَسُ ابنُ سيرينَ قالَ: اسْتَقْبَلْنا أَنَسَ بنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ فَلَقِيناهُ بِعَينِ التَّمْرِ، فَرأيْتُهُ يُصَلِّي عَلى حِمارٍ وَوَجْهُهُ مِنْ ذَا الجَانِبِ، يَعْني عَنْ يَسارِ القِبْلَةِ، فَقُلْتُ: رَأيْتُكَ تُصَلِّي لِغَيرِ القِبْلَةِ. فَقالَ: لَوْلا أنّي رَأيْتُ رَسُولَ اللهِ ﷺ فَعَلَهُ لَمْ أفْعَلْهُ.

رَواهُ إبْراهِيمُ بنُ طَهْمانَ، عَنْ حَجّاجٍ، عَنْ أنَسِ بنِ سِيرينَ، عَنْ أَنَسِ ابنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ.

1100. Narrated Anas bin Sīrīn: We went to receive Anas bin Mālik رَضِيَ اللهُ عَنْهُ when he returned from Shām and met him at a place called 'Ain-at-Tamr. I saw him offering *Ṣalāt* (prayer) riding a donkey, with his face to this direction, i.e., to the left of the *Qiblah*. I said to him, "I have seen you offering the *Ṣalāt* (prayer) in a direction other than that of the *Qiblah*." He replied, "If I had not seen Allāh's Messenger ﷺ doing it, I would not have done it."

(١١) بابُ مَنْ لَمْ يَتَطَوَّعْ في السَّفَرِ دُبُرَ الصَّلاةِ

(11) CHAPTER. Whoever did not offer the *Nawāfil* (optional — non-obligatory) before and after the (compulsory) *Ṣalāt* (prayer) during a journey.

١١٠١ - **حدَّثَنا** يَحْيَى بنُ سُلَيْمانَ قالَ: حدَّثَني ابْنُ وَهْبٍ قالَ: حدَّثَني عُمَرُ بنُ مُحَمَّدٍ أنَّ حَفْصَ بنَ عاصِمٍ

1101. Narrated Ḥafṣ bin 'Āṣim: Ibn 'Umar رَضِيَ اللهُ عَنْهُما went on a journey and said, "I accompanied the Prophet ﷺ and he did not offer the *Nawāfil* (optional — non-obligatory) during the journey, and

حدَّثَهُ قالَ: سافَرَ ابنُ عُمَرَ فَقالَ: صَحِبْتُ النَّبِيَّ ﷺ فَلَمْ أَرَهُ يُسَبِّحُ في السَّفَرِ. وقالَ اللهُ جَلَّ ذِكْرُهُ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [انظر: ١١٠٢]

Allāh جل ذكره says:

"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow...'" (V.33:21)

١١٠٢ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ عِيسَى بنِ حَفْصِ بنِ عاصِمٍ قالَ: حدَّثَني أبي أنَّهُ سَمِعَ ابنَ عُمَرَ يَقُولُ: صَحِبْتُ رَسُولَ اللهِ ﷺ فكانَ لا يَزِيدُ في السَّفَرِ عَلى رَكْعَتَينِ، وَأبا بَكْرٍ وَعُمَرَ وَعُثمانَ كَذلكَ رَضِيَ اللهُ عَنْهُم. [راجع: ١١٠١]

1102. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I accompanied Allāh's Messenger ﷺ and he never offered more than two *Rak'ā* prayer during a journey. Abū Bakr, 'Umar and 'Uthmān رَضِيَ اللهُ عَنْهُم used to do the same.

(١٢) باب مَنْ تَطَوَّعَ في السَّفَرِ في غَيرِ دُبُرِ الصَّلَواتِ وَقَبْلَها،

(12) CHAPTER. Whoever offered *Nawāfil* (optional — non-obligatory) prayers, not after the compulsory *Ṣalāt* (prayer) but before it.

ورَكَعَ النَّبِيُّ ﷺ في السَّفَرِ رَكْعَتَي الفَجْرِ

The Prophet ﷺ offered two *Rak'ā* before the *Fajr* prayers on a journey.

١١٠٣ - **حدَّثنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنِ ابنِ أَبي لَيْلى قالَ: ما أَخْبَرَنَا أَحَدٌ أَنَّهُ رَأى النبِيَّ ﷺ صلَّى الضُّحَى غَيرُ أُمِّ هانِئٍ، ذَكَرَتْ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ في بَيْتِها فَصَلَّى ثَمانِ رَكَعاتٍ فمَا رَأَيْتُهُ صَلَّى صَلاةً أَخَفَّ مِنْها غَيرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ. [انظر: ١١٧٦، ٤٢٩٢]

1103. Narrated Ibn Abī Lailā: Only Umm Hānī told us that she had seen the Prophet ﷺ offering the *Duḥā* (forenoon prayers). She said, "On the day of the conquest of Makkah, the Prophet ﷺ took a bath in my house and offered eight *Rak'ā*. I never saw him offering such a light *Ṣalāt* (prayer), but he performed perfect prostration and bowing."

١١٠٤ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عَبْدُ اللهِ بنُ عامِرٍ أَنَّ أَباهُ أَخْبَرَهُ: أَنَّهُ

1104. Narrated 'Abdullāh bin 'Āmir that his father had told him that he had seen the Prophet ﷺ offering *Nawāfil* (non-obligatory) prayers at night on the back of his *Rāḥila* (mount) on a journey, facing whatever

direction it took.

رَأى النَّبِيَّ ﷺ صَلَّى السُّبْحَةَ بِاللَّيلِ فِي السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ. [راجع: ١٠٩٣]

1105. Narrated Sālim bin 'Abdullāh: Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "Allāh's Messenger ﷺ used to offer the *Nawāfil* (non-obligatory) prayers on the back of his *Rāhila* (mount) by signs, facing any direction." Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to do the same.

١١٠٥ - حَدَّثَنَا أَبُو اليمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنَا سالِمُ ابنُ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُسَبِّحُ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ كانَ وَجْهُهُ يُومِئُ بِرَأْسِهِ. وكانَ ابنُ عُمَرَ يَفْعَلُهُ. [راجع: ٩٩٩]

(13) CHAPTER. To offer the *Maghrib* and *'Ishā'* prayers together on a journey.

(١٣) بابُ الجَمْعِ فِي السَّفَرِ بَيْنَ المَغْرِبِ والعِشاءِ

1106. Narrated Sālim's father رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Maghrib* and *'Ishā'* (prayers) together whenever he was in a hurry on a journey.

١١٠٦ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشاءِ إِذَا جَدَّ بِهِ السَّيرُ. [راجع: ١٠٩١]

1107. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ used to offer the *Ẓuhr* and *'Aṣr* (prayers) together on journeys, and also used to offer the *Maghrib* and *'Ishā'* together.

١١٠٧ - وقالَ إِبْرَاهِيمُ بنُ طَهْمانَ، عَنْ حُسَيْنٍ المُعَلِّمِ، عَنْ يَحْيى بنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَجْمَعُ بَيْنَ صَلاةِ الظُّهْرِ وَالعَصْرِ إِذَا كانَ عَلَى ظَهْرِ سَيْرٍ. وَيَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشاءِ.

1108. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Maghrib* and the *'Isha' Ṣalāt* (prayers) together on journeys.

١١٠٨ - وَعَنْ حُسَيْنٍ، عَنْ يَحْيى بنِ أَبِي كَثِيرٍ، عَنْ حَفْصِ بنِ عُبَيْدِ اللهِ بنِ أَنَسٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ

(14) CHAPTER. Should the *Adhān* or *Iqāma* be pronounced when the *Maghrib* and *'Ishā'* prayers are offered together?

1109. Narrated Az-Zuhrī : Sālim informed me that 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما said, "I saw Allāh's Messenger ﷺ delaying the *Maghrib* prayer till he offered it along with the *'Ishā'* prayer whenever he was in a hurry during a journey'." Sālim said, " 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما used to do the same whenever he was in a hurry during a journey. After making the call for *Iqāma* for the *Maghrib* prayer he used to offer three *Rak'ā* and then perform *Taslīm*. After waiting for a short while, he would pronounce the *Iqāma* for the *'Ishā'* prayer and offer two *Rak'ā* and perform *Taslīm*. He never offered any optional prayers in between the two *Ṣalāt* (prayers) or after the *Ṣalāt* (prayers) till he got up in the middle of the night (for *Tahajjud*)."

1110. Narrated Anas رَضِيَ الله عَنْهُ : Allāh's Messenger ﷺ used to offer these two *Ṣalāt* (prayers) together on journeys i.e., the *Maghrib* and the *'Ishā'* (prayers).

اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ يَجْمَعُ بَينَ صَلاةِ المَغْرِبِ وَالعِشاءِ في السَّفَرِ. تابَعَهُ عَليُّ بنُ المُبارَكِ، وحرْبٌ عَنْ يَحْيى عَنْ حَفْصٍ عَنْ أنَسٍ: جَمَعَ النَّبيُّ ﷺ. [انظر: ١١١٠]

(١٤) بابٌ: هَلْ يُؤَذِّنُ أوْ يُقِيمُ إذَا جَمَعَ بَينَ المَغرِبِ وَالعِشاءِ؟

١١٠٩ - **حدَّثَنَا** أبو اليمانِ قالَ: أخبرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سالمٌ عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ إذَا أعْجَلَهُ السَّيرُ في السَّفَرِ يُؤَخِّرُ صَلاةَ المَغْرِبِ حتَّى يَجْمَعَ بَيْنَها وَبَينَ العِشاءِ. قالَ سالمٌ: وكانَ عَبْدُ اللهِ يَفْعَلُهُ إذَا أعْجَلَهُ السَّيْرُ، يُقِيمُ المَغْرِبَ فَيُصَلِّيْها ثَلاثاً ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّما يَلْبَثُ حتَّى يُقِيمَ العِشاءَ فَيُصَلِّيها رَكْعَتَينِ ثُمَّ يُسَلِّمُ، وَلا يُسَبِّحُ بَيْنَهُما بِرَكْعَةٍ، وَلا بَعْدَ صَلَاةِ العِشاءِ بِسَجْدَةٍ حتَّى يَقُومَ مِنْ جَوْفِ اللَّيلِ. [راجع: ١٠٩١]

١١١٠ - **حدَّثَنَا** إسحاقُ قالَ: أخْبَرَنَا عَبْدُ الصَّمَدِ بنِ عَبْدِ الوَارِثِ قالَ: حدَّثَنا حَرْبٌ قالَ: حدَّثَنا يَحْيى قالَ: حدَّثَني حَفْصُ بنُ عُبَيْدِ اللهِ بنِ أنَسٍ أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَجْمَعُ بَينَ هاتَينِ الصَّلاتَينِ في السَّفَرِ، يَعْني المَغْرِبَ وَالعشاءَ. [راجع: ١١٠٨]

(15) CHAPTER. To delay the *Ṣalāt-uz-Ẓuhr* prayers till the *'Aṣr* prayers if one has set off before noon.

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما narrated this on the authority of the Prophet ﷺ.

1111. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ started a journey before noon, he used to delay the *Ẓuhr* prayers till the time of *'Aṣr* and then offer them together; and if the sun declined (at noon) he used to offer the *Ẓuhr* prayer and then ride (for a journey).

(١٥) بابٌ: يُؤَخِّرُ الظُّهْرَ إلى العَصْرِ إذَا ارْتَحَلَ قَبْلَ أنْ تَزيغَ الشَّمْسُ،

فِيهِ ابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

١١١١ - **حدَّثَنا** حَسَّانُ الوَاسِطِيُّ قالَ: حدَّثَنا المُفَضَّلُ بنُ فَضالَةَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: كانَ النَّبِيّ ﷺ إذَا ارْتَحَلَ قَبْلَ أنْ تَزِيغَ الشَّمْسُ أخَّرَ الظُّهْرَ إلى وَقْتِ العَصْرِ ثُمَّ يَجْمَعُ بَيْنَهُما. وَإذَا زَاغَتْ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[انظر: ١١١٢]

(16) CHAPTER. Whenever a person travels after midday, he should offer the *Ẓuhr* prayers and then ride for a journey.

1112. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ started on a journey before noon, he used to delay the *Ẓuhr* prayers till the time for the *'Aṣr* prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a jouney he used to offer the *Ẓuhr* prayers and then ride (for journey).

(١٦) بابٌ: إذَا ارْتَحَلَ بَعْدَ ما زَاغَتِ الشَّمْسُ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ

١١١٢ - **حدَّثَنا** قُتَيْبَةُ بنُ سعيدٍ قالَ: حدَّثَنا المُفَضَّلُ بنُ فَضالَةَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: كانَ النبيُّ ﷺ إذَا ارْتَحَلَ قَبْلَ أنْ تَزِيغَ الشَّمْسُ أخَّرَ الظُّهْرَ إلى وَقْتِ العَصْرِ. ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُما. فإذا زَاغَتِ الشَّمْسُ قَبْلَ أنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ. [انظر: ١١١١]

(17) CHAPTER. To offer *Ṣalāt* (prayer) while sitting.

(١٧) بابٌ صَلاةِ القاعِدِ

1113. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) in his house while sitting during his illness and the people offered *Ṣalāt* behind him standing and he pointed to them to sit down. When he had finished the *Ṣalāt*, he said, "The *Imām* is to be followed and so when he bows you should bow; and when he lifts his

١١١٣ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: صَلَّى رَسُولُ اللهِ ﷺ في بَيْتِهِ وَهُوَ شاكٍ فَصَلَّى جالِساً وَصَلَّى وَرَاءَهُ

head you should also do the same."[1] [The provision of this *Ḥadīth* was abrogated by the last action of the Prophet ﷺ. See H. No.687].

1114. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the *Ṣalāt* (prayers) became due and he offered the *Ṣalāt* while sitting and we offered *Ṣalāt* while standing. He said, "The *Imām* is to be followed; so if he says *Takbīr*, you should also say *Takbīr*, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: *Sami' Allahu liman ḥamida* (Allāh heard those who sent praises to Him) you should say: *Rabbanā walakal-ḥamd* (O our Lord! All the praises are for You.") (See *Ḥadīth* No. 687 and 689, Vol.I).

1115. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُ who was suffering from piles: I asked Allāh's Messenger ﷺ about the offering of *Ṣalāt* (prayers) of a man while sitting. He said, "If he offers *Ṣalāt* while standing it is better and he who offers *Ṣalāt* while sitting gets half the reward of that who offers *Ṣalāt* standing; and whoever offer *Ṣalāt* while lying gets half the reward of that who offers *Ṣalāt* while sitting."

قَوْمٌ قِياماً، فأشارَ إلَيْهِمْ أنِ اجْلِسُوا. فَلَمَّا انْصَرَفَ قالَ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا». [راجع: ٦٨٨]

١١١٤ - حدَّثَنا أبُو نُعَيم قالَ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنسِ ابنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: سَقَطَ رَسُولُ اللهِ ﷺ مِنْ فَرَسٍ فَخُدِشَ - أوْ فَجُحِشَ - شِقُّهُ الأيْمَنُ، فَدَخَلْنا عَلَيْهِ نَعُودُهُ فَحَضَرَتِ الصَّلاةُ فَصَلَّى قاعِداً فَصَلَّيْنا قُعُوداً. وقالَ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ. فإذَا كَبَّرَ فَكَبِّرُوا، وَإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا ولكَ الحَمْدُ». [راجع: ٣٧٨]

١١١٥ - حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ قالَ: أخْبرَنا رَوْحُ بنُ عُبادَةَ قالَ: أخْبرَنا حُسَيْنٌ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بنِ حُصَينٍ رَضِيَ اللهُ عَنْهُ أنَّهُ سَألَ نَبِيَّ اللهِ ﷺ. ح وأخْبرَنا إسحَاقُ قالَ: أخْبرَنا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أبي قالَ: حدَّثَنا الحُسَيْنُ عَنِ ابنِ بُرَيْدَةَ قالَ: حدَّثَني عِمْرَانُ بنُ حُصَيْنٍ وكانَ مَبْسُوراً قالَ: سَألْتُ رَسُولَ اللهِ ﷺ عَنْ صَلاةِ الرَّجُلِ قاعِداً فَقالَ: «إنْ صلَّى قائماً فهُوَ أفْضَلُ وَمَنْ

(1) (H.1113) See *Ḥadīth* 687,689 and 5658, for taking the final verdict.

صَلَّى قاعِداً فَلَهُ نِصْفُ أجرِ القائم، وَمَنْ صَلَّى نائماً فَلَهُ نِصْفُ أجرِ القاعِدِ». [انظر: ١١١٦، ١١١٧]

(18) CHAPTER. To offer *Ṣalāt* (prayers) by signs while sitting.

(١٨) بابُ صَلاةِ القاعِدِ بالإيماءِ

1116. Narrated 'Abdullāh bin Buraida: 'Imrān bin Ḥusain was suffering from piles. Once Abū Ma'mar narrated that 'Imrān bin Ḥuṣain said, "I asked the Prophet ﷺ about the *Ṣalāt* (prayers) of a person while sitting. He said, 'It is better for one to offer *Ṣalāt* (prayer) standing; and whoever offers *Ṣalāt* (prayer) sitting gets half the reward of that who offers *Ṣalāt* (prayer) while standing; and whoever offers *Ṣalāt* (prayer) while lying gets half the reward of that who offers *Ṣalāt* (prayer) while sitting.'"

١١١٦ - حدَّثنا أبو مَعْمَرٍ قالَ: حدَّثنا عَبْدُ الوَارِثِ قالَ: حدَّثنا حُسَيْنٌ المُعَلِّمُ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ أنَّ عِمْرَانَ ابنَ حُصَينٍ - وكانَ رَجُلاً مَبْسُوراً - وقالَ أبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ بنِ حُصينٍ قالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَلاةِ الرَّجُلِ وهُوَ قاعِدٌ. فَقالَ: «مَنْ صَلَّى قائماً فَهُوَ أفْضَلُ، وَمَنْ صَلَّى قاعِداً فَلَهُ نِصْفُ أجْرِ القائمِ، وَمَنْ صَلَّى نائماً فَلَهُ نِصْفُ أجْرِ القاعِدِ». [راجع: ١١١٥]

(19) CHAPTER. Whoever cannot offer *Ṣalāt* (prayer) while sitting, can offer *Ṣalāt* while lying on his side.

(١٩) بابٌ: إذَا لَمْ يُطِقْ قاعِداً صَلَّى عَلَى جَنْبٍ،

'Aṭā' said, "If one is unable to turn towards the *Qiblah* then he can offer the *Ṣalāt* (prayer) in whatever direction his face may be."

وقالَ عَطاءٌ: إنْ لَمْ يَقْدِرْ أنْ يَتَحَوَّلَ إلى القِبْلَةِ صَلَّى حَيْثُ كانَ وَجْهُهُ.

1117. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُ : I had piles, so I asked the Prophet ﷺ about the *Ṣalāt* (prayers). He said, "Offer *Ṣalāt* (prayer) standing and if you cannot do that, offer *Ṣalāt* (prayer) sitting, and if you cannot do even that, then offer *Ṣalāt* (prayer) lying on your side."

١١١٧ - حدَّثنا عَبْدَانُ، عَنْ عَبْدِ اللهِ، عَنْ إبْرَاهِيمَ بنِ طَهْمانَ قالَ: حدَّثني الحُسَيْنُ المُكْتِبُ، عَنِ ابنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بنِ حُصَينٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ بِي بَوَاسِيرُ فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلاةِ؟ فَقالَ: «صَلِّ قائماً، فإنْ لَمْ تَسْتَطِعْ فَقاعِداً، فإنْ لَمْ تَسْتَطِعْ فَعَلى جَنْبٍ». [راجع: ١١١٥]

(20) CHAPTER. Whoever starts his *Ṣalāt* (prayer) sitting (because of ailment) and then during the *Ṣalāt* (prayer) feels better, can finish the rest while standing.

(٢٠) **بابٌ**: إذَا صَلَّى قاعِداً ثُمَّ صَحَّ أوْ وَجَدَ خِفَّةً تمَّمَ ما بَقِيَ،

Al-Ḥasan said, "If the sick person wishes he can offer two *Rak'ā* while standing and two *Rak'ā* while sitting."

وقالَ الحَسَنُ: إنْ شاءَ المَريضُ صَلَّى رَكْعَتَينِ قائماً وَرَكْعَتَينِ قاعِداً.

1118. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنها: I never saw Allāh's Messenger ﷺ offering the night *Ṣalāt* (prayer) while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow.

١١١٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أُمِّ المُؤْمِنِينَ أنَّها أخبرَتْهُ: أنَّها لَمْ تَرَ رَسُولَ اللهِ ﷺ يُصَلِّي صَلاةَ اللَّيْلِ قاعِداً قَطُّ حتَّى أسَنَّ فكانَ يَقْرَأُ قاعِداً حَتَّى إذا أرادَ أنْ يَركَعَ قام فَقَرأَ نَحْواً مِنْ ثَلاثِينَ آيَةً أوْ أرْبَعِينَ آيَةً ثُمَّ يَرْكَعُ. [انظر: ١١١٩، ١١٤٨، ١١٦١، ١١٦٨، ٤٨٣٧]

1119. Narrated 'Āishah, Mother of the faithful believers رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ (in his last days) used to offer (the night) *Ṣalāt* (prayer) sitting. He would recite while sitting, and when thirty or forty Verses remained from the recitation, he would stand up and recite them while standing and then he would bow and prostrate. He used to do the same in the second *Rak'ā*. After finishing the *Ṣalāt* (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

١١١٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ يَزيدَ، وَأبي النَّضْرِ مَولى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي جالِساً فَيَقْرَأُ وهُوَ جالِسٌ، فإذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوٌ مِن ثَلاثِينَ آيَةً أوْ أرْبَعِينَ آيَةً قامَ فَقَرَأها وهُوَ قائمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ، يَفْعَلُ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذلكَ. فإذَا قَضَى صَلاتَهُ نَظَرَ فإنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وإنْ كُنْتُ نائمَةً اضْطَجَعَ. [راجع: ١١١٨]

19 - THE BOOK OF *ṢALĀT-UT-TAHAJJUD* (NIGHT PRAYER)

١٩ - كتاب التهجد

(1) CHAPTER. The *Tahajjud* prayer at night [*Tahajjud* means optional *Ṣalāt* (prayer) to be offered from the middle to the last part of the night but before the compulsory morning *Ṣalāt* (prayer)].

And the Statement of Allāh جَلَّ جَلاله: "And in some parts of the night (also) offer the *Ṣalāt* (prayer) with it (i.e., recite the Qur'ān in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawāfil*) for you... (O Muḥammad ﷺ)" (V.17:79).

(١) - **بابُ التَّهَجُّدِ باللَّيْلِ،**

وقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ﴾ [الإسراء: ٧٩].

1120. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ got up at night to offer the *Tahajjud* prayer, he used to say:

"*Allāhumma lakal-ḥamd. Anta Qaiyimus-samāwāti wal-arḍ wa man fīhinna. Wa lakal-ḥamdu, lakal mūlkus-sāmāwati wal-arḍ wa man fīhinna. Wa lakal-ḥamd, Anta Nūrus-samāwāti wal-arḍ. Antal-Ḥaq wa wa'dukal-ḥaq, wa liqā'uka ḥaq, wa qualuka ḥaq, wal-jannatu ḥaq wan-nāru ḥaq wannabīyy-ūna ḥaq, wa Muḥammadun ﷺ, ḥaq, was-sā'atu ḥaq. Allāhumma laka aslamtu wabika āmantu, wa 'alaika tawakkaltu, wa ilaika anabtu wa bika khāṣamtu, wa ilaika ḥākamtu, faghfir lī mā qaddamtu wamā akh-khartu wamā as-rartu wamā' a'lantu, Antal-Muqaddim wa Antal-Mu'akh-khir, lā ilāha illā Anta* (or *lā ilāha ghairuka*).

[O Allāh! All the praises are for You; You are the Sustainer and Protector of the heavens and the earth, and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth; You are the King of the heavens and the earth and whatever is in

١١٢٠ - **حدَّثنا** عَلي بنُ عَبْدِ اللهِ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا سُلَيْمانُ ابنُ أبي مُسْلِمٍ. عَنْ طاوُسٍ: سَمعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذَا قامَ مِنَ اللَّيْلِ يَتهَجَّدُ قالَ: «اللَّهُمَّ لكَ الحَمْدُ، أنْتَ قَيِّمُ السَّمٰوَاتِ وَالأرْضِ وَمَنْ فِيهِنَّ. ولكَ الحَمْدُ لكَ مُلْكُ السَّمٰوَاتِ وَالأرْضِ وَمَنْ فِيهِنَّ. ولكَ الحَمْدُ، أنت نُورُ السَّمٰوَاتِ وَالأرْضِ، ولَكَ الحَمْدُ أنتَ مَلِكُ السمٰواتِ والأرضِ. وَلَكَ الحَمْدُ أنْتَ الحَقُّ وَوَعْدُكَ الحَقُّ، ولِقاؤُكَ حَقٌّ، وقَوْلُكَ حَقٌّ، والجنةُ حَقٌّ، والنارُ حَقٌّ والنَّبِيُّونَ حَقٌّ ومُحَمَّدٌ ﷺ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لكَ أسْلَمْتُ وبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإلَيْكَ أنَبْتُ، وبِكَ خاصمتُ، وإليْكَ

them, and all the praises are for You; You are the Truth and Your Promise is the truth, and the Meeting with You is the truth, Your Words are the truth, and Paradise is the truth, and Hell is the truth and all the Prophets (peace be upon them) are the truth. And Muḥammad ﷺ is the truth, and the Hour (Day of Resurrection) is the truth. O Allāh! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers) and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who make (some people) forward and (some) backward. There is none who has the right to be worshipped but You or there is no other than You who has the right to be worshipped)].

Sufyān said that 'Abdul Karīm Abū Umaiyya added to the above, *'Walā ḥaula wa lā quwwata illā billāh'* (There is neither might nor power except with Allāh).

حاكَمْتُ، فاغْفِرْ لي ما قَدَّمْتُ وما أَخَّرْتُ، وما أَسْرَرْتُ وما أَعْلَنْتُ، أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ لا إِلٰهَ إِلَّا أَنْتَ، أَوْ لا إِلٰهَ غَيرُكَ».

قالَ سُفْيانُ: وَزادَ عَبْدُ الكَرِيمِ أَبُو أُمَيَّةَ: «وَلا حَوْلَ وَلا قُوَّةَ إِلَّا باللهِ».

قالَ سُفْيانُ: قالَ سُلَيمانُ بنُ أبي مُسْلِمٍ: سَمِعَهُ مِنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. [انظر: ٦٣١٧، ٧٣٨٥، ٧٤٤٢، ٧٤٩٩]

(2) CHAPTER. The superiority of *Tahajjud* prayer (i.e. the night prayer).

(٢) - بابُ فَضْلِ قِيامِ اللَّيْلِ

1121. Narrated Sālim's father: In the lifetime of the Prophet ﷺ whosoever saw a dream would narrate it to Allāh's Messenger ﷺ. I had a wish of seeing a dream to narrate it to Allāh's Messenger ﷺ. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet ﷺ. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allāh from the fire." Then I met another angel who told me not to be afraid.

١١٢١ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا هِشامٌ قالَ: أَخْبَرَنا مَعْمَرٌ ح وحدَّثَني مَحْمُودٌ قال: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: كانَ الرَّجُلُ في حَياةِ النَّبِيِّ ﷺ إِذا رَأى رُؤْيا قَصَّها عَلى رَسُولِ اللهِ ﷺ فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيا فأَقُصَّها عَلى رَسُولِ اللهِ ﷺ، وكُنْتُ غُلاماً شابّاً، وكُنْتُ أَنامُ في المَسْجِدِ عَلى

عَهْدِ النَّبِيِّ ﷺ فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أُنَاسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللهِ مِنَ النَّارِ. قَالَ: فَلَقِيَنَا مَلَكٌ آخَرُ فَقَالَ لِي: لَمْ تُرَعْ. [راجع: ٤٤٠]

١١٢٢ - فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ. فَكَانَ بَعْدُ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلاً. [انظر: ١١٥٧، ٣٧٣٩، ٣٧٤١، ٧٠١٦، ٧٠٢٩، ٧٠٣١]

1122. I narrated the dream to Hafṣa رضي الله عنها who told it to Allāh's Messenger ﷺ. The Prophet ﷺ said, "Abdullāh is a good man. I wish he offered night prayer (*Tahajjud*)."

After that 'Abdullāh (i.e., Sālim's father) used to sleep but a little at night.

(٣) بَابُ طُولِ السُّجُودِ فِي قِيَامِ اللَّيْلِ

(3) CHAPTER. To perform a long prostration in the *Tahajjud* (night prayer).

١١٢٣ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلَاتَهُ: يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي لِلصَّلَاةِ. [راجع: ٦٢٦]

1123. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to offer eleven *Rak'ā* and that was his *Ṣalāt* (i.e., night prayer). He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'ān) before he would lift his head. He used to offer two *Rak'ā* (*Sunna*) before the *Ṣalāt-ul-Fajr* (early morning prayer) and then used to lie down on his right side till the call-maker came and informed him about the *Ṣalāt* (prayer).

(٤) بَابُ تَرْكِ الْقِيَامِ لِلْمَرِيضِ

(4) CHAPTER. Leaving the night prayer by a patient.

١١٢٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

1124. Narrated Jundab رَضِيَ اللهُ عَنْهُ: The

Prophet ﷺ became sick and did not get up (for *Tahajjud* prayer) for a night or two.

حدَّثنا سُفْيانُ، عَنِ الأَسْوَدِ قالَ: سَمِعْتُ جُنْدَباً يَقُولُ: اشْتَكى النَّبِيُّ ﷺ فَلَمْ يَقُمْ لَيْلَةً أوْ لَيْلَتَيْنِ. [انظر: ١١٢٥، ٤٩٥٠، ٤٩٥١، ٤٩٨٣]

1125. Narrated Jundab bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Jibrīl (Gabriel) عليه السلام did not come to the Prophet ﷺ (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation:

"By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:1-3)

١١٢٥ - **حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ قالَ: أخْبَرَنا سُفْيانُ، عَنِ الأَسْوَدِ بنِ قَيْسٍ، عَنْ جُنْدَبِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: احْتَبَسَ جِبْرِيلُ ﷺ عَنِ النَّبِيِّ ﷺ فَقالَتِ امْرَأَةٌ مِنْ قُرَيْشٍ: أبْطَأَ عَلَيْهِ شَيْطانُهُ. فَنَزَلَتْ ﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ١-٣]. [راجع: ١١٢٤]

(5) CHAPTER. The Prophet's ﷺ exhorting (the people) to *Tahajjud* and *Nawāfil* without making them compulsory.

The Prophet ﷺ went to 'Alī and Fāṭima رَضِيَ اللهُ عَنْهُما at night and knocked their door to exhort them to perform *Ṣalāt* (i.e. night prayers).

(٥) بابُ تَحْرِيضِ النَّبِيِّ ﷺ عَلَى قِيامِ اللَّيْلِ وَالنَّوَافِلِ مِنْ غَيرِ إيجابٍ،

وطَرَقَ النَّبِيُّ ﷺ فاطِمَةَ وَعَلِيّاً عَلَيْهِما السَّلامُ لَيْلَةً للصَّلاةِ.

1126. Narrated Umm Salama رَضِيَ اللهُ عَنْها: One night the Prophet ﷺ got up and said, "*Subḥān Allāh!*[1] How many *Al-Fitan* (trials and afflictions) has been sent down tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up [for *Ṣalāt* (prayers)], perhaps a well-dressed in this world may be naked in the Hereafter."

١١٢٦ - **حدَّثنا** ابنُ مُقاتِلٍ: قالَ حدَّثَنا عَبْدُ اللهِ قالَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ لَيْلَةً فَقالَ: «سُبْحانَ اللهِ، ماذَا أُنْزِلَ اللَّيْلَةَ مِنَ الفِتْنَةِ! ماذا أُنْزِلَ مِنَ الخَزَائِنِ مَنْ يُوقِظُ صَوَاحِبَ الحُجُرَاتِ؟ يا رُبَّ كاسِيَةٍ في الدُّنْيا عارِيَةٍ في الآخِرَةِ. [راجع: ١١٥]

(1) (H.1126) *"Subḥān Allāh"*: See glossary.

1127. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ that one night Allāh's Messenger ﷺ came to him and Fāṭima رَضِيَ اللهُ عَنْها, the daughter of the Prophet ﷺ and said: "Don't you (both) offer the *Tahajjud* prayers (at night)?" I said, "O Allāh's Messenger! Our souls are in the Hands of Allāh and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "...But, man is ever more quarrelsome than anything." (V.18:54)

١١٢٧ - حدَّثَنَا أبُو اليَمانِ قالَ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي عَلِيُّ ابنُ حُسَيْنٍ أنَّ حُسَيْنَ بنَ عَلِيٍّ أخْبرَهُ: أنَّ عَلِيَّ بنَ أبي طالِبٍ أخْبرَهُ: أنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ وَفاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيْلَةً فَقالَ: ألا تُصَلِّيانِ؟ فَقُلْتُ: يا رَسُولَ اللهِ، أنْفُسُنا بِيَدِ اللهِ، فإذَا شاءَ أنْ يَبْعَثَنا بَعَثَنا. فانْصَرَفَ حِينَ قُلْتُ ذلكَ وَلَمْ يَرْجِعْ إلَيَّ شَيْئاً. ثُمَّ سَمِعْتُهُ وهُوَ مُوَلٍّ يَضْرِبُ فَخِذَهُ وهُوَ يَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤]. [انظر: ٤٧٢٤، ٧٣٤٧، ٧٤٦٥]

1128. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet ﷺ never offered the *Ḍuḥā* prayer, but I offer it.

١١٢٨ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنْ كانَ رَسُولُ اللهِ ﷺ لَيَدَعُ العَمَلَ وهُوَ يُحِبُّ أنْ يَعْمَلَ بِهِ خَشْيَةَ أنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ. وَما سَبَّحَ رَسُولُ اللهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ، وَإنِّي لأُسَبِّحُها. [انظر: ١١٧٧]

1129. Narrated 'Āi<u>sh</u>ah, the Mother of the faithful believers رَضِيَ اللهُ عَنْها: One night Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) in the mosque and the people followed him. The next night he also offered the *Ṣalāt* (prayer) and a great number of people followed him. On the third or the fourth night more and more people gathered, but Allāh's Messenger ﷺ

١١٢٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيْرِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ صَلَّى ذاتَ لَيْلَةٍ في المَسْجِدِ فَصَلَّى بِصَلاتِهِ ناسٌ. ثُمَّ

صَلَّى مِنَ القابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ ﷺ فَلَمَّا أَصْبَحَ قالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ وَلَمْ يَمْنَعْنِي مِنَ الخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ». وَذلكَ في رَمَضانَ. [راجع: ٧٢٩]

did not come out to them. In the morning he said, "I saw what you were doing and nothing stopped me from coming out to you, but the fear that it (i.e. the *Ṣalāt*) might be enjoined on you." And that happened in the month of Ramaḍān.

(٦) بابُ قِيامِ النَّبِيِّ ﷺ اللَّيْلَ،

وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: كانَ يَقُومُ حتَّى تَفَطَّرَ قَدَماهُ. والفُطُورُ: الشُّقُوقُ، انْفَطَرَتْ: انْشَقَّتْ.

(6) CHAPTER. Standing of the Prophet ﷺ [for the *Ṣalāt* (prayer)] at night.

'Āishah رَضِيَ اللهُ عَنْها narrated that the Prophet ﷺ used to offer *Ṣalāt* (prayer) till his feet used to be swollen (oedematous).

١١٣٠ - حدَّثَنا أبو نُعَيْمٍ قالَ: حدَّثَنا مِسْعَرٌ، عَنْ زِيادٍ قالَ: سَمِعْتُ المُغِيرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: إِنْ كانَ النَّبِيُّ ﷺ لَيَقُومُ أَوْ لَيُصَلِّي حتَّى تَرِمَ قَدَماهُ أو ساقاهُ: فَيُقالُ لَهُ، فَيَقُولُ: «أفَلا أكُونُ عَبْداً شَكُوراً؟». [انظر: ٤٨٣٦، ٦٤٧١]

1130. Narrated Al-Mughīra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to stand [in the *Ṣalāt* (prayer)] or offer *Ṣalāt* (prayer) till both his feet or legs swelled. He was asked [why he offered such an unbearable *Ṣalāt* (prayer)] and he said, "Should I not be a thankful slave."

(٧) بابُ مَنْ نامَ عِنْدَ السَّحَرِ

(7) CHAPTER. Sleeping in the last hours of the night.

١١٣١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا عَمْرُو بنُ دِينارٍ أنَّ عَمْرَو بنَ أَوْسٍ أَخْبَرَهُ: أَنَّ عَبْدَ اللهِ بنَ عَمْرِو بنِ العاصِي رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ لَهُ: «أَحَبُّ الصَّلاةِ إلى اللهِ صَلاةُ داوُدَ عَلَيْهِ السَّلامُ. وَأَحَبُّ

1131. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ told me, "The most beloved *Ṣalāt* (prayer) to Allāh is that of Dā'ūd (David) عليه السلام, and the most beloved *Saum* (fasts) to Allāh are those of Dā'ūd. He used to sleep for half of the night and then offer *Ṣalāt* (prayer) for one third of the night and again sleep for its sixth part and used to observe *Saum* (fasts) to alternate days."

الصِّيام إلى اللهِ صِيامُ دَاوُدَ، وكانَ يَنامُ نِصْفَ اللَّيْلِ، ويَقُومُ ثُلُثَهُ، وَيَنامُ سُدُسَهُ. وَيَصُومُ يَوْماً ويُفطِرُ يَوْماً». [انظر: ١١٥٢، ١١٥٣، ١٩٧٤، ١٩٧٥، ١٩٧٦، ١٩٧٧، ١٩٧٨، ١٩٧٩، ١٩٨٠، ٣٤١٨، ٣٤١٩، ٣٤٢٠، ٥٠٥٢، ٥٠٥٤، ٥١٩٩، ٦١٣٤، ٦٢٧٧]

1132. Narrated Masrūq: I asked 'Āishah رَضِيَ اللهُ عَنْها which was the most beloved deed to the Prophet ﷺ. She said, "A deed done continuously." I further asked, "When did he used to get up [in the night for the *Ṣalāt* (prayer)]." She said, "He used to get up on hearing the crowing of a cock."

Narrated Al-Ash'ath رَضِيَ اللهُ عَنْهُ: He (the Prophet ﷺ) used to get up for the *Ṣalāt* (prayer) on hearing the crowing of a cock.

١١٣٢ - حدَّثَنا عَبْدَانُ قالَ: أخْبَرَني أبي، عَنْ شُعْبَةَ، عَنْ أشْعَثَ قَالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ مَسْرُوقاً قالَ: سَألْتُ عائِشَةَ رَضِيَ اللهُ عَنْها: أيُّ العَمَلِ كانَ أحَبَّ إلى رَسُوْلِ اللهِ ﷺ؟ قالَتْ: الدَّائِمُ. قُلْتُ: مَتى كانَ يَقُومُ؟ قالَتْ: كَانَ يَقُومُ إذَا سَمِعَ الصَّارِخَ. حدَّثَنا مُحَمَّدُ بن سَلامٍ قالَ: أخْبرَنا أبُو الأحْوَصِ: عَنِ الأشْعَثِ قالَ: إذَا سَمِعَ الصَّارِخَ قامَ فَصَلَّى. [انظر: ٦٤٦١، ٦٤٦٢]

1133. Narrated 'Āishah رَضِيَ اللهُ عَنْها: In my house he (Prophet ﷺ) never passed the last hours of the night but sleeping.

١١٣٣ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ قالَ: ذَكَرَ أبي، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما ألْفاهُ السَّحَرُ عِنْدِي إلَّا نائماً، تَعْني النَّبِيَّ ﷺ.

(8) CHAPTER. Whoever took the *Suḥūr* (the meal taken before dawn in the month of Ramaḍān) and did not sleep before offering *Fajr* prayers.

(٨) بابٌ مَنْ تَسَحَّرَ فَلَمْ يَنَمْ حتَّى صَلَّى الصُّبْحَ

1134. Narrated Qatāda: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ and Zaid bin

١١٣٤ - حدَّثَنا يَعْقُوبُ بنُ

Thābit took their *Suḥūr* together. When they finished it, the Prophet ﷺ stood for the *Salāt* (i.e., the *Fajr* prayer) and offered it." We asked Anas, "What was the interval between their finishing the *Suḥūr* and the starting of the *Ṣalāt*?" Anas replied, "It was equal to the time taken by a person in reciting fifty Verses of the Qur'ān."

إِبْرَاهِيمَ قالَ: حدَّثَنا رَوْحٌ قالَ: حدَّثَنا سَعِيد بنُ أبي عَرُوبَة، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ نَبِيَّ اللهِ ﷺ وَزَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ تَسَحَّرَا، فَلَمَّا فَرَغا مِنْ سُحُورِهما قامَ نَبِيُّ اللهِ ﷺ إلى الصَّلاةِ فَصَلَّى. فَقُلْنَا لأَنَسٍ: كَمْ كانَ بَيْنَ فَرَاغِهِما مِنْ سُحُورِهما ودُخُولِهِما في الصَّلاةِ؟ قالَ: كَقَدْرِ ما يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً. [راجع: ٥٧٦]

(9) CHAPTER. To prolong the standing posture in the *Tahajjud* prayer.

(٩) بابُ طولِ القِيامِ في صَلاةِ اللَّيْلِ

1135. Narrated Abū Wā'il: 'Abdullāh رَضِيَ اللهُ عَنْهُ said, "One night I offered the *Tahajjud* prayer with the Prophet ﷺ and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet ﷺ (standing)."

١١٣٥ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً فَلَمْ يَزَلْ قائماً حتَّى هَمَمْتُ بأمْرِ سَوْءٍ. قُلْنا: وما هَمَمْتَ؟ قالَ: هَمَمْتُ أنْ أقْعُدَ وأذَرَ النَّبِيَّ ﷺ.

1136. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ got up for *Tahajjud* prayer he used to clean his mouth (and teeth) with *Siwāk*.

١١٣٦ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ حُصَيْنٍ، عَنْ أبي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ إذا قامَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوصُ فاهُ بالسِّوَاكِ. [راجع: ٢٤٥]

(10) CHAPTER. How was the *Ṣalāt* (*Tahajjud* prayer) of the Prophet ﷺ and how many *Rak'ā*, he used to offer at night?

(١٠) بابٌ كَيْفَ صَلاةُ النَّبِيِّ ﷺ؟ وكَمْ كانَ النَّبِيُّ ﷺ يُصَلِّي باللَّيْلِ؟

1137. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: A man said, "O Allāh's Messenger! How is the *Ṣalāt* (prayers) of the night?" He said, "Two *Rak'ā* followed by two *Rak'ā* and so on, and when you apprehend the approaching dawn, offer one *Rak'ā* as *Witr*."

١١٣٧ - **حدَّثَنا** أبُو اليَمانِ قالَ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سالِمُ ابنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: إنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، كَيْفَ صَلاةُ اللَّيْلِ؟ قالَ: «مَثْنى مَثْنى، فإذَا خِفْتَ الصُّبْحَ فَأوْتِرْ بِوَاحِدَةٍ».

[راجع: ٤٧٢]

1138. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The *Ṣalāt* (prayer) of the Prophet ﷺ used to be of thirteen *Rak'ā*, i.e., of the night (*Tahajjud*) prayer.

١١٣٨ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنِي يَحْيى، عَنْ شُعْبَةَ قالَ: حدَّثَني أبُو جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كَانَتْ صَلاةُ النَّبِيِّ ﷺ ثَلاثَ عَشْرَةَ رَكْعَةً، يَعْني بِاللَّيْلِ.

1139. Narrated Masrūq: I asked 'Āishah رَضِيَ اللهُ عَنها about the night (*Tahajjud*) *Ṣalāt* (prayer) of Allāh's Messenger ﷺ and she said, "It was seven, nine or eleven *Rak'ā* besides the two *Rak'ā* of the *Fajr* prayer (i.e. *Sunna*)."

١١٣٩ - **حدَّثَنِي** إسحَاقُ قالَ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى قالَ: أخْبَرَنِي إسرَائِيلُ، عَنْ أبي حَصِينٍ، عَنْ يَحْيى بنِ وَثَّابٍ، عَنْ مَسْرُوقٍ قالَ: سَألْتُ عائِشَةَ رَضِيَ اللهُ عَنْها عَنْ صَلاةِ رَسُولِ اللهِ ﷺ بِاللَّيْلِ فَقالَتْ: سَبْعٌ، وتِسْعٌ، وَإحْدَى عَشْرَةَ، سِوَى رَكْعَتَي الفَجْرِ.

1140. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to offer thirteen *Rak'ā* of the night (*Tahajjud*) prayer and that included the *Witr* and two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

١١٤٠ - **حدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى قالَ: أخْبرَنا حَنْظَلَةُ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً، مِنْها الوِتْرُ وَرَكْعَتا الفَجْرِ.

(11) CHAPTER. The waking up of the Prophet ﷺ from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

And the Statement of Allāh تعالى: "O you wrapped in garments (i.e. Prophet Muḥammad ﷺ)! Stand (to pray) all night, except a little. Half of it, or a little less than that, or a little more; and recite the Qur'ān (aloud) in a slow (pleasant tone and) style. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing (oneself), and most suitable for (understanding) the Word (of Allāh). Verily, there is for you by day prolonged occupation with ordinary duties." (V.73:1-7)

And Allāh's Statement: "...He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh's Bounty, yet others fighting in Allāh's Cause. So recite as much of the Qur'ān as may be easy (for you), and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*, and lend to Allāh, a goodly loan, and whatever good you send before you for yourselves, (i.e. *Nawafil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *'Umra*, etc.), you will certainly find it with Allāh, better and greater in reward..." (V.73:20)

1141. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Sometimes Allāh's Messenger ﷺ would not observe *Saum* (fast) (for so many days) that we thought that he would not observe *Saum* (fast) that month and he sometimes used to observe *Saum* (fast) (for so many days) that

(١١) **بابُ** قِيامِ النَّبِيِّ ﷺ بِاللَّيْلِ مِنْ نَوْمِهِ وَما نُسِخَ مِنْ قِيامِ اللَّيْلِ،

وقَوْلِهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ۝١ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ۝٢ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ۝٣ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ۝٤ إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ۝٦ إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ۝٧﴾ [المزمل: ١-٧] وَقَوْلِهِ: ﴿عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا﴾ [المزمل: ٢٠] قَالَ أَبُو عَبْدِ اللهِ: قَالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: نَشأ: قامَ بالحَبَشِيَّةِ. وِطاءً، قالَ: مُواطَأَةً لِلْقُرْآنِ، أشَدُّ مُوَافَقَةً لِسَمْعِهِ وَبَصَرِهِ وَقَلْبِهِ. لِيُوَاطِئُوا: لِيُوَافِقُوا.

١١٤١ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حَدَّثَني مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ

رَسُولُ اللهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حتَّى نَظُنَّ أنْ لا يَصُومَ مِنْهُ، وَيَصومُ حتَّى نَظُنَّ أنْ لا يُفْطِرَ. وكانَ لا تَشاءُ أنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّياً إلَّا رَأيْتَهُ، وَلا نائِماً إلَّا رَأيْتَهُ. تابَعَهُ سُلَيْمانُ وَأبُو خالِدٍ الأحْمَرُ، عَنْ حُمَيْدٍ. [انظر: ١٩٧٢، ١٩٧٣، ٣٥٦١]

we thought he would not leave observing *Saum* (fast) throughout that month and [as regards his *Ṣalāt* (prayers) and sleep at night], if you wanted to see him offering *Ṣalāt* (prayer) at night, you could see him offering *Ṣalāt* (prayer) and if you wanted to see him sleeping, you could see him sleeping.

(١٢) بابُ عَقْدِ الشَّيْطانِ عَلى قافِيَةِ الرَّأسِ إذَا لَمْ يُصَلِّ بالليْلِ

(12) CHAPTER. Satan's tying of knots at the back of the head if one does not offer the night prayer.

١١٤٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَعْقِدُ الشَّيْطانُ عَلى قافِيَةِ رَأسِ أحدِكُمْ إذَا هُوَ نامَ ثَلاثَ عُقَدٍ، يَضْرِبُ عَلىٰ مَكانِ كلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَويلٌ فارْقُدْ. فَإنِ اسْتَيْقَظ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ. فإنْ تَوَضَّأ انْحَلَّتْ عُقْدَةٌ. فإنْ صَلَّى انْحَلَّتْ عُقَدُهُ فَأصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ. وَإلَّا أصْبَحَ خَبِيْثَ النَّفْسِ كَسْلانَ». [انظر: ٣٢٦٩]

1142. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, 'The night is long for you, so stay asleep.' When that person wakes up and remembers Allāh, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Ṣalāt* (prayer) the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart)."

١١٤٣ - حدَّثَنا مُؤَمَّلُ بنُ هِشامٍ قالَ: حدَّثَنا إسماعِيلُ بنُ عُلَيَّةَ قالَ: حدَّثَنا عَوْفٌ قالَ: حدَّثَنا أبُو رَجاءٍ قالَ: حدَّثَنا سَمُرَةُ بنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ في الرؤيا قالَ: «أمَّا الَّذِي يُثْلَغُ رَأسُهُ بالحَجَرِ فإنَّهُ

1143. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'ān but never acted on it, and slept ignoring the prescribed compulsory *Ṣalāt* (prayers)."

يَأْخُذُ القُرْآنَ فَيَرْفُضُهُ وَيَنامُ عَنِ الصَّلاةِ المَكْتُوبَةِ». [راجع: ٨٤٥]

(13) CHAPTER. If one sleeps and does not offer the *Ṣalāt* (prayer), Satan urinates in his ears.

(١٣) **بابٌ**: إِذَا نامَ وَلَمْ يُصَلِّ بالَ الشَّيْطانُ في أُذُنِهِ

1144. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man was mentioned before the Prophet ﷺ and he was told that he kept on sleeping till morning and did not get up for *Aṣ-Ṣalāt* (i.e., *Fajr* prayer). The Prophet ﷺ said, "Satan urinated in his ears."

١١٤٤ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثنا أبو الأحْوَصِ قالَ: أَخْبَرَنا مَنْصُورٌ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ فَقِيلَ: ما زَالَ نائماً حتَّى أَصْبَحَ ما قامَ إلى الصَّلاةِ، فَقالَ: «بالَ الشَّيْطانُ في أُذُنِهِ». [انظر: ٣٢٧٠]

(14) CHAPTER. Offering *Ṣalāt* (prayer) and invoking Allāh in the last hours of the night.

(١٤) **بابُ** الدُّعاءِ وَالصَّلاةِ مِنْ آخِرِ اللَّيْلِ،

And Allāh جَلَّ جَلالُه says: "They used to sleep but little by night, [invoking their Lord (Allah) and praying with fear and hope]. And in the hours before down, they were (found) asking (Allāh) for forgiveness." (V.51:17,18)

وقالَ اللهُ عزَّ وجلَّ: ﴿كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾﴾ أيْ: ما ينامُونَ. ﴿وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾﴾ [الذاريات: ١٧ - ١٨].

1145. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and He says, "(Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?"

١١٤٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ، وَأبي عَبْدِ اللهِ الأغَرِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَنْزِلُ رَبُّنا تَبارَكَ وتَعالى كُلَّ لَيْلَةٍ إلى سَماءِ الدُّنْيا حِينَ يَبْقى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟». [انظر: ٦٣٢١، ٧٤٩٤]

(15) CHAPTER. Sleeping in the first part of the night and getting up in its last part.

(١٥) **بابُ** مَنْ نامَ أوَّلَ اللَّيْلِ وأحْيا آخِرَهُ،

Salmān asked Abī Ad-Dardā' to sleep, and when it was the last part of the night, he told him to get up. (When this news reached the Prophet ﷺ), he said, "Salmān said the truth."

وَقالَ سَلْمانُ لأبي الدَّرْداءِ رَضِيَ اللهُ عَنْهُما: نَمْ، فَلَمَّا كانَ مِنْ آخِرِ اللَّيْلِ قالَ: قُمْ، قالَ النَّبيُّ ﷺ: «صَدَقَ سَلْمانُ».

1146. Narrated Al-Aswad: I asked 'Āishah رَضِيَ الله عَنها about the *Ṣalāt* (prayer) of the Prophet ﷺ at night. She replied, "He used to sleep during the first part of night, and get up in its last part to offer *Ṣalāt* (prayer), and then return to his bed. When the *Mu'adh-dhin* (the call-maker) pronounced the *Adhān*, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the *Ṣalāt* (prayer)]."

١١٤٦ - **حدَّثَنا** أبُو الوَليدِ، حدَّثَنا شُعْبَةُ، وَحدَّثَني سُلَيْمانُ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسْحاقَ، عَنِ الأسْوَدِ قالَ: سألْتُ عائِشَةَ رَضِيَ اللهُ عَنْها كَيْفَ صَلاةُ رَسُولِ اللهِ ﷺ بِاللَّيْلِ؟ قالَتْ: كانَ يَنامُ أوَّلَهُ وَيَقُومُ آخِرَهُ فَيُصَلِّي، ثُمَّ يَرْجِعُ إلى فِراشِهِ، فإذا أذَّنَ المُؤَذِّنُ وَثَبَ، فإنْ كانَتْ بِهِ حاجَةٌ اغْتَسَلَ وإلَّا تَوَضَّأَ وَخَرَجَ.

(16) CHAPTER. The *Ṣalāt* (prayer) of the Prophet ﷺ at night in Ramaḍān and (in) other months.

(١٦) **بابُ** قِيامِ النَّبيِّ ﷺ باللَّيْلِ في رَمَضانَ وغَيرِهِ

1147. Narrated Abū Salma bin 'Abdur Raḥmān: I asked 'Āishah رَضِيَ الله عَنها about the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ during the month of Ramaḍān." She said, "Allāh's Messenger ﷺ never exceeded eleven *Rak'ā* in Ramaḍān or in other months; he used to offer four *Rak'ā* — do not ask me about their beauty and length, then four *Rak'ā,* do not ask me about their beauty and length, and then three *Rak'ā*." 'Āishah رَضِيَ الله عَنها further said, "I said, 'O Allāh's Messenger! Do you sleep before offering the *Witr* prayers?' He replied, 'O 'Āishah! My eyes sleep but my heart remains awake!'"

١١٤٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ أنَّهُ أخْبَرَهُ أنَّهُ سألَ عائِشَةَ رَضِيَ اللهُ عَنْها: كَيفَ كانَتْ صَلاةُ رَسُولِ اللهِ ﷺ في رَمَضانَ؟ فَقالَتْ: ما كانَ رَسُولُ اللهِ ﷺ يَزيدُ في رَمَضانَ وَلا في غَيرِهِ عَلى إحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أرْبَعاً فَلا تَسْألْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي أرْبَعاً فَلا تَسْألْ عَنْ حُسْنِهِنَّ

وطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً. قالَتْ عائِشَةُ: فَقُلْتُ: يا رَسُولَ اللهِ، أَتَنامُ قَبْلَ أَنْ تُوتِرَ؟ فَقالَ: «يا عائِشَةُ إِنَّ عَيْنَيَّ تَنامانِ وَلا يَنامُ قَلْبِي». [انظر: ٢٠١٣، ٣٥٦٩]

1148. Narrated 'Āishah رَضِيَ اللهُ عَنها: I did not see the Prophet ﷺ reciting (the Qur'ān) in the night *Ṣalāt* (prayers) while sitting except when he became old; when he used to recite while sitting, and when thirty or forty Verses remained from the *Sūrah*, he would stand up and recite them and then bow.

١١٤٨ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ هِشامٍ قالَ: أَخْبَرَني أَبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رَأَيْتُ النَّبِيَّ ﷺ يَقْرأُ في شَيْءٍ مِنْ صَلاةِ اللَّيْلِ جَالِساً حتَّى إذَا كَبِرَ قَرأَ جَالِساً، فإذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلاثونَ أَوْ أَرْبَعونَ آيَةً قامَ فَقَرأَهُنَّ، ثُمَّ رَكَعَ. [راجع: ١١١٨]

(17) CHAPTER. The superiority of remaining with ablution during the day and night and the superiority of offering *Aṣ-Ṣalāt* (the prayers) after ablution during the day and night.

(١٧) بابُ فَضْلِ الطُّهُورِ باللَّيْلِ والنَّهارِ، وَفَضْلِ الصَّلاةِ عِنْدَ الطُّهُوْرِ باللَّيْلِ والنَّهارِ

1149. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: At the time of the *Ṣalāt-ul-Fajr* (*Fajr* prayers) the Prophet ﷺ asked Bilāl, "Tell me of the best deed you did after embracing Islām, for I heard your footsteps in front of me in Paradise." Bilāl replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I offered *Ṣalāt* (prayer) after that ablution as much as was written for me."

١١٤٩ - حدَّثَنا إسْحاقُ بنُ نَصْرٍ، حدَّثَنا أَبُو أُسامَةَ، عَنْ أَبي حَيَّانَ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ لِبلالٍ عِنْدَ صَلاةِ الفَجْرِ: «يا بِلالُ، حَدِّثْنِي بأَرْجَى عَمَلٍ عَمِلْتَهُ في الإسْلامِ، فإنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَينَ يَدَيَّ في الجَنَّةِ». قالَ: ما عَمِلْتُ عَمَلاً أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طُهُوراً في ساعَةِ لَيْلٍ أَوْ نَهارٍ إلَّا

صَلَّيْتُ بِذلكَ الطُّهُورِ ما كُتِبَ لي أنْ أُصَلِّيَ.

(18) CHAPTER. It is disliked to exaggerate extremely in matters of worship.

(١٨) **بابُ ما يُكْرَهُ مِنَ التَّشْدِيدِ في العِبادَةِ**

1150. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ entered (the mosque)[1] and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it [to keep standing in the *Ṣalāt* (prayer)]." The Prophet ﷺ said, "Don't use it. Remove the rope. You should offer *Ṣalāt* (prayer) as long as you feel active, and when you get tired, sit down."

١١٥٠ - حدَّثَنا أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ، حَدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلَ النَّبِيُّ ﷺ فإذَا حَبْلٌ مَمْدُودٌ بَينَ السَّارِيَتَيْنِ، فَقالَ: «ما هٰذَا الْحَبْلُ؟» قالُوا: هٰذَا حَبْلٌ لِزَيْنَبَ فإذَا فَتَرَتْ تَعَلَّقَتْ. فَقالَ: النَّبِيُّ ﷺ: «لَا، حُلُّوهُ لِيُصَلِّ أحَدُكُمْ نَشاطَهُ، فإذَا فَتَرَ فَلْيَقْعُدْ».

1151. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: A woman from the tribe of Banī Asad was sitting with me and Allāh's Messenger ﷺ came to my house and said, "Who is this?" I said, "(She is) So-and-so. She does not sleep at night because she is engaged in *Ṣalāt* (prayer)." The Prophet ﷺ said disapprovingly: "Do (good) deeds which are within your capacity as Allāh never gets tired of giving rewards till you get tired of doing good deeds."

١١٥١ - قالَ: وَقالَ عَبْدُ اللهِ بنُ مَسْلَمَةَ: عَنْ مالكٍ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَتْ عِنْدِي امْرَأةٌ مِنْ بَني أسَدٍ فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقالَ: «مَنْ هٰذِهِ؟» قُلْتُ: فُلانَةُ، لا تَنامُ بالَّيْلِ، تَذْكُرُ مِنْ صَلاتِها، فَقالَ: «مَهْ، عَلَيْكُمْ ما تُطِيقُونَ مِنَ الأعْمالِ، فإنَّ اللهَ لا يَمَلُّ حتَّى تَمَلُّوا». [راجع: ٤٣]

(19) CHAPTER. It is disliked for a person to leave offering the night *Ṣalāt* after he has been used to (offering) it.

(١٩) **بابُ ما يُكْرَهُ مِنْ تَرْكِ قِيامِ اللَّيْلِ لِمَنْ كانَ يَقُومُهُ**

1152. Narrated 'Abdullāh bin 'Amr bin

١١٥٢ - حدَّثَنا عَبَّاسُ بنُ

(1) (H.1150) See *Fatḥ-al-Bārī*, for details.

الحُسَينِ قَالَ: حدَّثَنا مُبَشِّرُ بنُ إِسْمَاعِيلُ، عَنِ الأَوْزَاعِيِّ. ح وَحدَّثَني مُحَمَّدُ بنُ مُقاتِلٍ أبُو الحَسَنِ قالَ: أخبرَنا عَبْدُ اللهِ: قَالَ أخبرَنا الأوْزَاعيُّ قالَ: حَدَّثَنَا يَحْيى بنُ أبي كَثِيرٍ قالَ: حدَّثَني أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ قالَ: حدَّثَني عَبْدُ اللهِ بنُ عَمْرِو بنِ العاصِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «يا عَبْدَ اللهِ لا تَكُنْ مِثْلَ فُلانٍ كانَ يَقُومُ مِنَ اللَّيْلَ فَتَركَ قِيامَ اللَّيلِ».

وَقالَ هِشامٌ: حدَّثَنا ابنُ أبي العِشْرِينَ: قَالَ حدَّثَنا الأَوْزَاعيُّ قالَ: حَدَّثَنَا يَحْيى، عَنْ عُمَرَ بنِ الحَكَمِ بنِ ثَوْبانَ قالَ: حدَّثَني أبُو سَلَمَةَ بِهذا مِثْلَهُ. وَتابَعَهُ عَمْرُو بنُ أبي سَلَمَةَ، عَنِ الأَوْزَاعيِّ. [راجع: ١١٣١]

Al-'Āṣ رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to me, "O 'Abdullāh! Do not be like so-and-so who used to offer *Ṣalāt* (prayer) at night and then stopped the night *Ṣalāt* (prayer)."

(٢٠) بابٌ:

(20) CHAPTER.

١١٥٣ - حدَّثَنَا عَليُّ بنُ عَبْدِ اللهِ قَالَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: قالَ لِي رَسُوْلُ اللهِ ﷺ: «أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهارَ؟» قُلْتُ: إِنِّي أَفْعَلُ ذٰلكَ. قالَ: «فإنَّكَ إذَا فَعَلْتَ هَجَمَتْ عَيْنُكَ وَنَفِهَتْ نَفْسُكَ، وإنَّ لِنَفْسِكَ حَقًّا، وَلأَهْلِكَ حَقًّا، فَصُمْ وأفْطِرْ، وَقُمْ ونَمْ». [راجع: ١١٣١]

1153. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ said to me, "I have been informed that you offer *Ṣalāt* (prayer) all the night and observe *Saum* (fast) during the day." I said, "(Yes) I do so." He said, "If you do so, your eye-sight will become weak and you will become weak. No doubt, your body has a right on you, and your family has a right on you, so observe *Saum* (for some days) and do not observe it (for some days), offer *Ṣalāt* (for some time) and then sleep."

(21) CHAPTER. The superiority of one who wakes up at night and offers the *Ṣalāt* with a loud voice.

(٢١) بابُ فَضْلِ مَنْ تَعارَّ مِنَ اللَّيْلِ فَصَلَّى

1154. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever gets up at night and says:

'Lā ilāha illallāhu Waḥdahū lā sharīka lahū. Lahul-mulku, wa lahul-ḥamdu wa Huwa 'alā kulli shai'in Qadīr. Alḥamdu lillāhi, wa subḥānallāhi, wa lā ilāha illallāhu, wallāhu akbar, wa lā hawla wa lā quwwata illā-billāh.'

(None has the right to be worshipped but Allāh. He is the Only One Who has no partners. His is the kingdom and all the praises are for Him. He is Omnipotent. All the praises are for Allāh. All the glories are for Allāh. And none has the right to be worshipped but Allāh, and Allāh is the Most Great and there is neither might nor power except with Allāh).

And then says: *'Allāhumma, ighfir lī'* (O Allāh! Forgive me).

Or invokes (Allāh), he will be responded to and if he performs ablution [and offer *Ṣalāt* (prayer)], his *Ṣalāt* will be accepted."

١١٥٤ - حدَّثَنا صَدَقَةُ قَالَ: أخبَرَنا الوَلِيدُ هُوَ ابنُ مُسلِمٍ، عَنِ الأَوْزَاعِيِّ قالَ: حدَّثَنا عُمَيْرُ بنُ هانِئٍ قالَ: حدَّثَني جُنادَةُ بنُ أبي أُمَيَّةَ قالَ: حدَّثَني عُبادَةُ بنُ الصَّامِتِ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ تَعارَّ مِنَ اللَّيْلِ فقالَ: لا إِلَهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ. لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ، الحَمْدُ للهِ وَسُبْحانَ اللهِ، وَاللهُ أَكْبرُ، وَلا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ. ثُمَّ قالَ: اللَّهُمَّ اغْفِرْ لي، أَوْ دَعا اسْتُجِيبَ، فإنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلاتُهُ».

1155. Abū Hurairah رَضِيَ اللهُ عَنْهُ in one of his narrations said that once Allāh's Messenger ﷺ said, "Your brother, i.e., 'Abdullāh bin Rawāḥa, does not say obscene (referring to his poetic verses): Amongst us is Allāh's Messenger, who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed. While the *Mushrikūn* were deeply asleep."

١١٥٥ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخبَرَني الهَيْثَمُ بنُ أبي سِنانٍ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ وَهُوَ يَقُصُّ في قَصَصِهِ، وَهُوَ يَذْكُرُ رَسُولَ اللهِ ﷺ: «إنَّ أخاً لَكُمْ لا يَقُولُ الرَّفَثَ»، يَعْنِي بذلكَ عَبْدَ اللهِ بنَ رَوَاحَةَ.

وفينا رسولُ اللهِ يَتْلُو كِتَابَهُ
إذا انْشَقَّ مَعْرُوفٌ مِنَ الفَجْرِ ساطِعُ

أَرانا الهُدَى بَعْدَ العَمى فَقُلُوبُنا
بِهِ موقِنَاتٌ أَنَّ ما قَالَ واقِعُ
يبيتُ يُجافي جَنْبَه عَنْ فِراشِهِ
إذا اسْتَثْقَلَتْ بالمُشْرِكينَ المضاجِعُ
تابعه عُقيلٌ، وقال الزُّبَيْديُّ: أَخْبرني الزُّهريُّ عَنْ سعيدٍ والأَعْرَجِ، عن أَبي هُرَيْرَة. [انظر: ٦١٥١]

١١٥٦ - حدَّثَنَا أَبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأَيْتُ عَلى عَهْدِ النَّبِيِّ ﷺ كَأَنَّ بِيَدِي قِطْعَةَ إِسْتَبْرَقٍ فكأني لا أُرِيدُ مَكاناً مِنَ الجَنَّةِ إلَّا طارَتْ إلَيْهِ. وَرَأَيْتُ كأَنَّ اثْنَينِ أَتَياني أَرَادَا أَنْ يَذْهَبا بِي إلى النَّارِ، فَتَلَقَّاهُما مَلَكٌ فَقالَ: لَمْ تُرَعْ، خَلِّيا عَنْهُ. [راجع: ٤٤٠]

1156. Narrated Nāfi': Ibn 'Umar رَضِيَ الله عَنْهُما said, "In the lifetime of the Prophet ﷺ I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e., angels) came to me and wanted to take me to Fire. Then an angel met us and told me not to be afraid. He then told them to leave me.

١١٥٧ - فَقَصَّتْ حَفْصَةُ عَلى النَّبِيِّ ﷺ إحْدَى رُؤيايَ. فَقالَ النَّبِيُّ ﷺ: «نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كانَ يُصَلِّي مِنَ اللَّيْلِ». [راجع: ١١٢٢]

1157. Ḥafṣa narrated one of my dreams to the Prophet ﷺ who said, 'Abdullāh is a good man. Would that he offer the night prayer (*Ṣalāt-ut-Tahajjud*)!"

١١٥٨ - فَكانَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ يُصَلِّي مِنَ اللَّيْلِ. وكانُوا لا يَزَالُونَ يَقُصُّونَ عَلى النَّبِيِّ ﷺ الرُّؤيا أَنَّها في اللَّيْلَةِ السَّابِعَةِ مِنَ العَشْرِ الأَوَاخِرِ. فَقالَ النَّبِيُّ ﷺ: «أَرَى رُؤياكُمْ قَدْ تَوَاطَأَتْ في العَشْرِ الأَوَاخِرِ. فَمَنْ كانَ مُتَحَرِّيَها فَلْيَتَحَرَّها

1158. So, after that day 'Abdullāh (bin 'Umar) رَضِيَ الله عَنهما started offering the night prayers. The Companions of the Prophet ﷺ used to tell their dreams that [*Laila-tul-Qadr* (the Night of Power)] was on the 27th of the month of Ramaḍān. The Prophet ﷺ said, "I see that your dreams agree on the last ten nights of Ramaḍān and so whoever is in search of it should seek it in the last ten nights of Ramaḍān."

مِنَ العَشْرِ الأَوَاخِرِ». [انظر: ٢٠١٥، ٦٩٩١]

(٢٢) بابُ المُدَاوَمةِ عَلى رَكْعَتي الفَجْرِ

(22) CHAPTER. Regularity of offering two *Rak'ā* (*Sunna*) of the *Fajr*.

١١٥٩ - حدَّثنا عَبْدُ اللهِ بنُ يَزِيدَ قالَ: حدَّثنا سَعِيدٌ، هُوَ ابنُ أبي أيُّوبَ، قالَ: حدَّثني جَعْفَرُ بنُ رَبِيعَةَ، عَنْ عِرَاكِ ابنِ مالكٍ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: صَلَّى النَّبيُّ ﷺ العِشاءَ، وَصَلَّى ثَمانِيَ رَكَعاتٍ، وَرَكْعَتَينِ جالِساً، وَرَكْعَتَينِ بَينَ النِّدَاءَيْنِ، وَلَمْ يَكُنْ يَدَعُهُما أبَداً. [راجع: ٦١٩]

1159. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ offered the *Ishā'* prayer (and then got up at the *Tahajjud* time) and offered eight *Rak'ā* and then offered two *Rak'ā* while sitting. He then offered two *Rak'ā* in between the *Adhān* and *Iqāma* (of the *Fajr* prayer) and he never missed them.

(٢٣) بابُ الضِّجْعَةِ عَلى الشِّقِّ الأيمَنِ بَعْدَ رَكْعَتي الفَجْرِ

(23) CHAPTER. To lie down on the right side after offering two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

١١٦٠ - حدَّثني عَبْدُ اللهِ بنُ يَزِيدَ قالَ: حدَّثنا سَعِيدُ بنُ أبي أيُّوبَ قالَ: حدَّثني أبو الأسْوَدِ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبيُّ ﷺ إذا صَلَّى رَكْعَتي الفَجْرِ اضْطَجَعَ عَلى شِقِّهِ الأيمَنِ. [راجع: ٦٢٦]

1160. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to lie down on his right side, after offering two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

(٢٤) بابُ مَنْ تَحَدَّثَ بَعْدَ الرَّكْعَتَينِ ولَمْ يَضْطَجِعْ

(24) CHAPTER. Whoever talks after offering two *Rak'ā* (*Sunna*) (of the *Fajr* prayer) and does not lie down.

١١٦١ - حدَّثنا بِشْرُ بنُ الحَكَمِ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثني سالِمٌ أبو النَّضْرِ، عَنْ أبي سَلَمَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ

1161. Narrated 'Āishah رَضِيَ اللهُ عَنْها: After offering the *Sunna* of the *Fajr* prayer, the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down till the *Iqāma* was proclaimed (for the *Fajr* prayer).

كانَ إذَا صَلَّى سُنَّةَ الفَجْرِ فإنْ كُنْتُ مُسْتَيْقِظَةً حدَّثَني وَإلّا اضْطَجَعَ حتّى يُؤذَّنَ بالصَّلاةِ. [راجع: ١١١٨]

(25) CHAPTER. What is said about the *Nawāfil* being offered as two *Rak'ā* followed by two and so on.

(٢٥) بابُ ما جاءَ في التَّطَوُّعِ مَثْنَى مَثْنَى،

And this has been narrated by 'Ammār, Abū Dhar, Anas, Jābir bin Zaid, 'Ikrima, and Az-Zuhrī رَضِيَ اللهُ عَنْهم.

Yaḥyā bin Sa'īd Al-Anṣārī said, "I saw the religious learned men of our town (Al-Madīna) offering two *Rak'ā* of *Nawāfil* and finishing them with *Taslīm* during the day".

قَالَ مُحَمَّدٌ ويُذْكَرُ ذلكَ عَنْ عَمَّارٍ، وَأبي ذَرٍّ، وَأنَسٍ، وجابِرِ بنِ زَيْدٍ، وعِكْرِمَةَ، والزُّهْرِيِّ رَضِيَ اللهُ عَنْهُمْ. وقالَ يَحْيى بنُ سَعِيدٍ الأنْصارِيُّ: ما أدْرَكْتُ فُقَهاءَ أرْضِنا إلّا يُسَلِّمُونَ في كلِّ اثْنَتَينِ مِنَ النَّهارِ.

1162. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to teach us the way of doing *Istikhāra* in all matters as he taught us the *Sūrahs* of the Qur'ān. (*Istikhāra* means to ask Allāh to guide one to the right sort of action concerning any job or deed), He said, "If anyone of you decides to do any job, he should offer a two *Rak'ā Ṣalāt* (prayer) other than the compulsory ones and say (after the *Ṣalāt*):

'Allāhumma innī astakhīruka bi-'ilmika, wa astaqdiruka bi-qudratika, wa as'aluka min faḍlikal-'azīm. Fa-innaka taqdiru walā aqdiru, wa ta'lamu walā a'lamu, wa Anta 'Allāmul-ghuyūb. Allāhumma in kunta ta'lamu anna hādhal-amra khairun lī, fī dīnī wa ma'āshī wa 'āqibati amrī (or *'ājili amrī wa'ājilihī), faqdurhu lī wa yas-sirhu lī, thumma bārik lī fīhi, wa in kunta ta'lamu anna hādhal-amra shar-run lī, fī dīnī wa ma'āshī wa'āqibati amrī* (or *fī'ājili amrī wa ājilihī), faṣrifhu 'annī waṣ-rifnī 'anhu, waqdur lī al-khaira ḥaithu kāna, Thumma arḍini bihī.'*

(O Allāh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You

١١٦٢ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ أبي المَوَالي، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: كانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنا الاسْتِخارَةَ في الأُمُورِ كما يُعَلِّمُنا السُّورَةَ مِنَ القُرْآنِ، يَقُولُ: «إذَا هَمَّ أحَدُكُمْ بالأمْرِ فَلْيَرْكَعْ رَكْعَتَينِ مِن غيرِ الفَرِيضَةِ. ثُمَّ لِيَقُلْ: اللّٰهُمَّ إنِّي أسْتَخِيرُكَ بِعِلْمِكَ. وأسْتَقْدِرُكَ بِقُدْرَتِكَ وأسْألكَ مِنْ فَضْلِكَ العَظِيمِ فإنَّكَ تَقْدِرُ وَلا أقْدِرُ. وتَعْلَمُ وَلا أعْلَمُ. وَأنْتَ عَلّامُ الغُيُوبِ. اللّٰهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّ هذَا الأمْرَ خَيرٌ لي في دِيني وَمَعاشِي وعاقِبَةِ أمْرِي - أوْ قالَ: عاجِلِ أمْرِي وآجِلِهِ - فاقْدُرْهُ لي وَيَسِّرْهُ لي ثُمَّ بارِكْ لي فِيهِ، وإنْ كُنْتَ تَعْلَمُ أنَّ هذَا الأمْرَ شَرٌّ لي في دِيني

وَمَعاشِي وعاقِبَةِ أمْرِي - أوْ قالَ: في عاجِلِ أمْرِي وآجِلِهِ - فاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ، واقْدُرْ لي الخَيْرَ حَيْثُ كانَ ثُمَّ أرْضِني بِهِ» قالَ: «ويُسَمِّي حاجَتَهُ». [انظر: ٦٣٨٢، ٧٣٩٠]

for Your Great Favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allāh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.)

The Prophet ﷺ added that then the person should name (mention) his need (matter).

١١٦٣ - حدَّثَنا المَكِّيُّ بنُ إبْراهِيمَ، عَنْ عَبْدِ اللهِ بنِ سَعِيدٍ، عَنْ عامِرِ بنِ عَبْدِ اللهِ ابنِ الزُّبَيرِ، عَنْ عَمْرِو بنِ سُلَيمٍ الزُّرَقيِّ أنَّهُ سَمِعَ أبا قَتادَةَ بنَ رِبْعِيٍّ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «إذَا دَخَلَ أحَدُكُمُ المَسْجِدَ فَلا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَينِ». [راجع: ٤٤٤]

1163. Narrated Abū Qatāda bin Rab'ī Al-Anṣārī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you enters a mosque, he should not sit until he has offered a two *Rak'ā* prayer (*Tahayyat-ul-Masjid*)."

١١٦٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى لَنا رَسُولُ اللهِ ﷺ رَكْعَتَينِ ثُمَّ انْصَرَفَ. [راجع: ٣٨٠]

1164. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ led us and offered a two *Rak'ā* prayer and then went away.

١١٦٥ - حدَّثَنا يحيىٰ بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ

1165. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I offered with Allāh's Messenger ﷺ two *Rak'ā* before the compulsory *Ẓuhr* prayer

and two *Rak'ā* after the *Ẓuhr* prayer, two *Rak'ā* after *Jumu'ah*, *Maghrib* and *'Ishā'* prayers.

ابنِ شِهابٍ قالَ: أَخْبَرَني سالِمٌ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الجُمُعَةِ، وَرَكْعَتَيْنِ بَعْدَ المَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ العِشاءِ. [راجع: ٩٣٧]

1166. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: While delivering a *Khuṭba* (religious talk), Allāh's Messenger ﷺ said, "If anyone of you comes (for *Jumu'ah* prayer) while the *Imām* is delivering the *Khuṭba* or has come out for it, he should offer a two *Rak'ā* (prayer) (*Tahayyat-ul-Masjid*).

١١٦٦ - حدَّثنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قَالَ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ وَهُوَ يَخْطُبُ: «إذَا جاءَ أَحَدُكُمْ والإمامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيُصَلِّ رَكْعَتَيْنِ». [راجع: ٩٣٠]

1167. Narrated Mujāhid: Somebody came to the house of Ibn 'Umar رَضِيَ الله عَنْهُما and told him that Allāh's Messenger ﷺ had entered the Ka'bah. Ibn 'Umar said, "I went in front of the Ka'bah and found that Allāh's Messenger ﷺ had come out of the Ka'bah and I saw Bilāl standing by the side of the gate of the Ka'bah. I said, 'O Bilāl! Has Allāh's Messenger ﷺ offered *Ṣalāt* (prayer inside the Ka'bah?' Bilāl replied in the affirmative. I said, 'Where (did he offer *Ṣalāt*)?' He replied, '(He offered *Ṣalāt*) between these two pillars and then he came out and offered a two *Rak'ā* prayer in front of the Ka'bah'."

Abū 'Abdullāh said: Abū Hurairah رَضِيَ الله عَنْهُ said, "The Prophet ﷺ advised me to offer two *Rak'ā Ḍuḥā* prayer (prayer to be offered after sunrise and before midday.)"

'Itbān (bin Mālik) said, "Allāh's Messenger ﷺ and Abū Bakr رَضِيَ الله عَنْهُ

١١٦٧ - حدَّثنا أَبُو نُعَيْمٍ قالَ: حدَّثَنا سَيْفٌ قالَ: سَمِعْتُ مُجاهِداً يَقُولُ: أُتِيَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما في مَنْزِلِهِ فَقِيلَ لَهُ: هذا رَسُولُ اللهِ ﷺ قَدْ دَخَلَ الكَعْبَةَ، قالَ: فأَقْبَلْتُ فأَجِدُ رَسُولَ اللهِ ﷺ قَدْ خَرَجَ وَأَجِدُ بِلالاً عِنْدَ البابِ قائماً. فَقُلْتُ: يا بِلالُ صَلَّى رَسُولُ اللهِ ﷺ قالَ: نَعَمْ. قُلْتُ: فَأَيْنَ؟ قالَ: بَيْنَ هاتَيْنِ الأُسْطُوانَتَيْنِ. ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَيْنِ في وَجْهِ الكَعْبَةِ. [راجع: ٣٩٧]

قالَ أَبُو عَبْدِ اللهِ: وَقالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَوْصاني النَّبِيُّ ﷺ بِرَكْعَتَي الضُّحَى. وَقالَ عِتْبانُ: غَدا

came to me after sunrise and we aligned behind the Prophet ﷺ and offered two *Rak'ā* (prayer)."

عَلَيَّ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ بَعْدَ ما امْتَدَّ النَّهارُ وَصَفَفْنا وَرَاءَهُ فَرَكَعَ رَكْعَتَيْنِ.

(26) CHAPTER. To talk after offering two *Rak'ā* (*Sunna* of the *Fajr* prayer).

(٢٦) بابُ الحَدِيثِ بَعْدَ رَكْعَتَي الفَجْرِ

1168. Narrated 'Āishah رَضِيَ اللهُ عَنْها: After offering the two *Rak'ā* (*Sunna*) the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down.

١١٦٨ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ قَالَ: حدَّثنا سُفْيانُ، قالَ أبو النَّضْرِ: حدَّثَني عَنْ أَبي سَلَمَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ كانَ يُصَلِّي رَكْعَتَيْنِ فإنْ كُنْتُ مُسْتَيقِظَةً حدَّثَني وَإلَّا اضْطَجَعَ. قُلْتُ لِسُفْيانَ: فإنَّ بَعْضَهُمْ يَرْوِيهِ: رَكْعَتي الفَجْرِ. قالَ سُفْيانُ: هُوَ ذَاكَ. [راجع: ١١١٨]

(27) CHAPTER. To offer two *Rak'āt* (*Sunna*) before the *Fajr* prayer *Fajr* prayer and whoever called them *Nawāfil*.

(٢٧) بابُ تَعاهُدِ رَكْعَتَي الفَجْرِ وَمَنْ سمَّاهما تَطَوُّعاً

1169. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ was never more regular and strict in offering any *Nawāfil* than the two *Rak'āt* (*Sunna*) of the *Ṣalāt-ul-Fajr* prayer.

١١٦٩ - **حدَّثنا** بَيانُ بنُ عَمْرٍو: حدَّثنا يَحْيى بنُ سَعِيدٍ: حدَّثنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ عُبَيْدِ بنِ عُمَيرٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمْ يَكُنِ النَّبيُّ ﷺ عَلى شَيْءٍ مِنَ النَّوافِلِ أشَدَّ مِنْهُ تَعاهُداً عَلى رَكْعَتَي الفَجْرِ.

(28) CHAPTER. What is recited in the two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

(٢٨) بابُ ما يُقْرَأُ في رَكْعَتَي الفَجْرِ

1170. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer thirteen *Rak'āt* in the night prayer and on hearing the *Adhān* for the *Fajr* prayer, he used to offer two light *Rak'ā*.

١١٧٠ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالكٌ عَنْ هِشامِ بنِ عُرْوَةَ عَنْ أبيهِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ

يُصَلِّي بِاللَّيلِ ثَلاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النِّدَاءَ بِالصُّبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ. [راجع: ٦٢٦]

1171. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer the two *Rak'ā* (*Sunna*) before the *Fajr* prayer and make them so light that I would wonder whether he offered them (two *Rak'ā*) with *Umm-ul-Kitāb* (*Sūrat Al-Fātiḥa*) only?

١١٧١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمَّتِهِ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ. ح وَحدَّثَنا أَحْمَدُ بنُ يونُسَ قالَ: حدَّثَنا زُهَيرٌ قالَ: حدَّثَنا يَحْيى - هُوَ ابنُ سَعِيدٍ - عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلاةِ الصُّبْحِ حَتَّى إِنِّي لأَقُولُ: هَلْ قَرَأَ بِأُمِّ الكِتابِ؟

(29) CHAPTER. To offer the *Nawāfil* after the compulsory (congregational) *Ṣalāt* (prayers).

(٢٩) **بابُ** التَّطَوُّعِ بَعْدَ المَكْتُوبَةِ

1172. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I offered with the Prophet ﷺ two *Rak'ā* before the *Ẓuhr* and two *Rak'ā* after the *Ẓuhr* prayer; two *Rak'ā* after *Maghrib*, *'Ishā'* and the *Jumu'ah* prayer. Those of the *Maghrib* and *'Ishā'* were offered in his house.

١١٧٢ - **حَدَّثَنَا** مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: أَخْبَرَنِي نافِعٌ، عَنِ ابنِ عُمَرَ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ سَجْدَتَينِ قَبْلَ الظُّهْرِ، وَسَجْدَتَينِ بَعْدَ الظُّهْرِ، وَسَجْدَتَينِ بَعْدَ المَغْرِبِ، وَسَجْدَتَينِ بَعْدَ العِشاءِ، وَسَجْدَتَينِ بَعْدَ الجُمُعَةِ. فَأَمَّا المَغْرِبُ والعِشاءُ فَفِي بَيْتِهِ. [راجع: ٩٣٧]

1173. (Ibn Umar added:) My sister Ḥafṣa told me that the Prophet ﷺ used to offer two

١١٧٣ - وَحدَّثَتْني أُخْتِي حَفْصَةُ

أنَّ النَّبيَّ ﷺ كانَ يُصَلِّي سَجْدَتَينِ خَفِيفَتَينِ بَعْدَما يَطْلُعُ الفَجْرُ، وكانَتْ ساعَةً لا أدْخُلُ عَلى النَّبيِّ ﷺ فِيها.

وقالَ ابنُ أبي الزِّنادِ عَنْ مُوسَى بنِ عُقْبَةَ عَنْ نافِعٍ: بَعْدَ العِشاءِ في أهْلِهِ تابَعَهُ كَثِيرُ بنُ فَرْقَدٍ وَأيُّوبُ عَنْ نافِعٍ. [راجع: ٦١٨]

light *Rak'ā* prayer (*Sunna*) after dawn (before the *Iqāma* of the *Fajr* prayer) and it was the time when I never went to the Prophet ﷺ. (See H. No. 618).

(٣٠) بابٌ مَنْ لَمْ يَتَطَوَّعْ بَعْدَ المَكْتُوبَةِ

(30) CHAPTER. Whoever did not offer the *Ṣalāt* (prayer) after the prescribed complusory (congregational) *Ṣalāt*.

١١٧٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ أبا الشَّعْثاءِ جابِراً قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ ثَمانِياً جَمِيعاً، وَسَبْعاً جَمِيعاً. قُلْتُ: يا أبا الشَّعْثاءِ، أظُنُّهُ أخَّرَ الظُّهْرَ وعَجَّلَ العَصْرَ، وعَجَّلَ العِشاءَ وأخَّرَ المَغْرِبَ. قالَ: وَأنا أظُنُّهُ. [راجع: ٥٤٣]

1174. Narrated 'Amr رَضِيَ اللهُ عَنْهُ: I heard Abū A<u>sh</u>-<u>sh</u>a'<u>th</u>ā' Jābir saying, "I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما saying, "I offered with Allāh's Messenger ﷺ eight *Rak'ā* (of *Ẓuhr* and *'Aṣr Ṣalāt*) together and seven *Rak'ā* (the *Maghrib* and the *'Ishā'* prayer) together." I said, "O Abū A<u>sh</u>-<u>sh</u>a'thā'! I think he must have offered the *Ẓuhr* prayer late and the *'Aṣr* prayer early; the *'Ishā* early and the *Maghrib* prayer late." Abū A<u>sh</u>-<u>sh</u>a'thā said, "I also think so." (See *Ḥadīth* No. 543 Vol. I).

(٣١) بابُ صَلاةِ الضُّحَى في السَّفَرِ

(31) CHAPTER. To offer the *Ṣalāt-ut-Ḍuḥā* (forenoon prayer) in journey.

١١٧٥ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ عَنْ تَوْبَةَ، عَنْ مُوَرِّقٍ قالَ: قُلْتُ لابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما. أتُصَلِّي الضُّحَى؟ قالَ: لا. قُلْتُ: فَعُمَرُ؟ قالَ: لا. قلت: فأبو بكرٍ؟، قال: لا. قُلْتُ: فالنَّبِيُّ ﷺ؟ قالَ: لا إخالُهُ. [راجع: ٧٧]

1175. Narrated Muwarriq: I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما, "Do you offer the *Ḍuḥā* prayer?" He replied in the negative. I further asked, "Did 'Umar رَضِيَ اللهُ عَنْهُ use to offer it?" He (Ibn 'Umar) replied in the negative. I again asked, "Did Abū Bakr رَضِيَ اللهُ عَنْهُ use to offer it?" He replied in the negative. I again asked, "Did the Prophet ﷺ use to offer it?" Ibn 'Umar replied, "I don't think he did."

1176. Narrated 'Abdur Raḥmān bin Abī Lailā : Only Umm Hānī رَضِيَ اللهُ عَنْهُما narrated to me that she had seen the Prophet ﷺ offering the *Ḍuḥā* prayer. She said, "On the day of the conquest of Makkah, the Prophet ﷺ entered my house, took a bath and offered eight *Rak'ā* (of *Ḍuḥā* prayer). I had never seen the Prophet ﷺ offering such a light *Ṣalāt* (prayer) but he performed bowings and prostrations perfectly.

١١٧٦ - حَدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَمْرُو بنُ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ أبي لَيْلَى يَقُولُ: ما حدَّثَنا أحَدٌ أنَّهُ رَأى النَّبيَّ ﷺ يُصَلِّي الضُّحَى غيرُ أُمِّ هانِئٍ فإنَّها قالَتْ: إنَّ النَّبيَّ ﷺ دَخَلَ بَيْتَها يَوْمَ فَتْحِ مَكَّةَ فاغْتَسَلَ وَصَلَّى ثَمانِيَ رَكَعاتٍ، فَلَمْ أرَ صَلاةً قَطُّ أخَفَّ مِنْها غَيرَ أنَّهُ يُتِمُّ الرُّكُوعَ والسُّجُودَ.

[راجع: ١١٠٣]

(32) CHAPTER. Whoever did not offer the *Ḍuḥā* prayer and thought it permissible (to offer it).

(٣٢) بابٌ مَنْ لَم يُصَلِّ الضُّحَى وَرَآهُ واسِعاً

1177. Narrated 'Āishah رَضِيَ اللهُ عَنها : I never saw the Prophet ﷺ offering the *Ḍuḥā* prayer, but I always offer it.

١١٧٧ - حَدَّثَنا آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رَأَيْتُ رَسُولَ اللهِ ﷺ سَبَّحَ سُبْحَةَ الضُّحَى وَإنِّي لأُسَبِّحُها.

[راجع: ١١٢٨]

(33) CHAPTER. To offer the *Ṣalāt-uḍ-Ḍuḥā* when one is not travelling.

(٣٣) بابُ صَلاةِ الضُّحَى في الحَضَرِ،

'Itbān bin Mālik narrated that on the authority of the Prophet ﷺ.

قالَهُ عِتْبانُ بْنُ مالِكٍ عَنِ النَّبيِّ ﷺ.

1178. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : My *Khalil* (friend etc.) (the Prophet ﷺ) advised me to observe three things and I shall not leave them till I die : (1) To observe *Saum* (fast) three days every (lunar) month, (2) to offer the *Ḍuḥā* prayer; (3) and to offer *Witr* before sleeping. (See The Book of Fasting, H. No. 1981).

١١٧٨ - حَدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ قالَ: حَدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَبَّاسٌ الجُرَيْرِيُّ، عَنْ أبي عُثمانَ النَّهديِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أوْصاني خَليلي بِثَلاثٍ لا أدَعُهُنَّ حَتَّى أمُوتَ: صَوْمِ ثَلاثَةِ أيامٍ مِنْ كُلِّ

شَهْرٍ، وَصَلاةِ الضُّحى، وَنَوْمٍ عَلى وِتْرٍ. [انظر: ١٩٨١]

1179. Narrated Anas bin Sīrīn: I heard Anas bin Mālik al-Anṣārī رَضِيَ اللهُ عَنْهُ saying, "An *Anṣārī* man, who was very fat, said to the Prophet ﷺ, 'I am unable to present myself for the *Ṣalāt* (prayer) with you.' He prepared a meal for the Prophet ﷺ and invited him to his house. He washed one side of a mat with water and the Prophet ﷺ offered a two *Rak'ā* (prayer) on it."

So-and-so, the son of so-and-so, the son of Al-Jārūd asked Anas, "Did the Prophet ﷺ use to offer the *Ḍuḥā* prayer?" Anas replied, "I never saw him offering (the *Ḍuḥā* prayer) except on that day."

١١٧٩ - حدَّثَنا عَلِيُّ بنُ الجَعْدِ قالَ: أخبَرَنا شُعْبَةُ، عَنْ أنَسِ بنِ سِيرِينَ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ قالَ: قالَ رَجُلٌ مِنَ الأنْصارِ - وكانَ ضَخْماً - لِلنَّبِيِّ ﷺ: إنِّي لا أسْتَطِيعُ الصَّلاةَ مَعَكَ، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعاماً فَدَعاهُ إلى بَيْتِهِ ونَضَحَ لَهُ طَرَفَ حَصِيرٍ بِماءٍ، فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ. فَقالَ فُلانُ بنُ فُلانِ بنِ الجارُودِ لأنَسٍ: أكانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قالَ أنَسٌ: ما رَأيْتُهُ صَلَّى غيرَ ذلكَ اليَوْمِ. [راجع: ٦٧٠]

(34) CHAPTER. To offer two *Rak'ā* before the *Ẓuhr* prayer.

(٣٤) بابُ الرَّكْعَتَيْنِ قَبْلَ الظُّهْرِ

1180. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: I memorized ten *Rak'ā* (*Nawāfil*) from the Prophet ﷺ, two *Rak'ā* before the *Ẓuhr* prayer and two after it; two *Rak'ā* after *Maghrib* prayer in his house, and two *Rak'ā* after *'Ishā'* prayer in his house, and two *Rak'ā* before the *Fajr* prayer and at that time nobody would enter the house of the Prophet ﷺ.

١١٨٠ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حَفِظْتُ مِنَ النَّبِيِّ ﷺ عَشْرَ رَكَعاتٍ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَها، وَرَكْعَتَينِ بَعْدَ المَغْرِبِ في بَيْتِهِ، وركعتين بعدَ العشاءِ في بيتهِ وَرَكْعَتَينِ قَبْلَ صَلاةِ الصُّبْحِ وَكانَتْ ساعَةً لا يُدْخَلُ عَلى النَّبِيِّ ﷺ فيها. [راجع: ٩٣٧]

1181. [Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا added:] Ḥafṣa told me that the Prophet ﷺ used to offer two *Rak'ā* (*Sunna* of *Fajr*) after the call-maker had prounced the *Adhān* and the dawn has come up. (See H. No. 1173).

١١٨١ - حدَّثَتْني حَفْصَةُ أنَّهُ كانَ إذا أذَّنَ المُؤَذِّنُ وَطَلَعَ الفَجْرُ صَلَّى رَكْعَتَينِ. [راجع: ٦١٨]

1182. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ never missed four *Rak'ā* before the *Ẓuhr* prayer and two *Rak'ā* before the *Fajr* prayer.

١١٨٢ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا يَحْيى، عَنْ شُعْبَةَ، عَنْ إبْراهِيمَ بنِ مُحَمَّدِ ابنِ المُنْتَشِرِ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ كانَ لا يَدَعُ أرْبَعاً قَبْلَ الظُّهْرِ، ورَكْعَتينِ قَبْلَ الغَداةِ. تابَعَهُ ابنُ أبي عَديٍّ وَعَمْرٌو، عَنْ شُعْبَةَ.

(35) CHAPTER. The (optional) *Ṣalāt* (prayer) before the (compulsory) *Maghrib* prayers.

(٣٥) **بابُ الصَّلاةِ قَبْلَ المَغْرِبِ**

1183. Narrated 'Abdullāh Al-Muzanī رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Perform (an optional) *Ṣalāt* (prayer) before the (compulsory) *Maghrib* prayers." He (repeated it thrice) and the third time, he said, "Whoever wants to offer it, can do so," lest the people should take it as a *Sunna*.

١١٨٣ - **حدَّثنا** أبو مَعْمَرٍ، حدَّثنا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، عَن عَبْدِ اللهِ ابنِ بُرَيْدَةَ قالَ: حدَّثَني عَبْدُ اللهِ المُزَنيُّ عَنِ النَّبيِّ ﷺ قالَ: «صَلُّوا قَبْلَ صَلاةِ المَغْرِبِ». قالَ في الثَّالِثَةِ: «لِمَنْ شاءَ، كَرَاهِيَةَ أنْ يَتَّخِذَها النَّاسُ سُنَّةً». [انظر: ٧٣٦٨]

1184. Narrated Marthad bin 'Abdullāh Al-Yazanī: I went to 'Uqba bin 'Āmir Al-Juhanī and said, "Is it not surprising that Abī Tamīm offers two *Rak'ā* (prayer) before the *Ṣalāt-ul-Maghrib* (*Maghrib* prayers)?" 'Uqba said, "We used to do so in the lifetime of Allāh's Messenger ﷺ." I asked him, "What prevents you from offering it now?" He replied, "Business."

١١٨٤ - **حدَّثنا** عَبْدُ اللهِ بنُ يَزِيدَ قالَ: حدَّثنا سَعِيدُ بنُ أبي أيُّوبَ قالَ: حَدَّثَني يَزِيدُ بنُ أبي حَبيبٍ قالَ: سَمِعْتُ مَرْثَدَ بنَ عَبْدِ اللهِ اليَزَنيَّ قالَ: أتَيْتُ عُقْبَةَ ابنَ عامِرٍ الجُهَنِيَّ، فَقُلْتُ: ألا أُعَجِّبُكَ مِنْ أبي تَميمٍ؟ يَرْكَعُ رَكْعَتَينِ قَبْلَ صَلاةِ المَغْرِبِ. فَقالَ عُقْبَةُ: إنَّا كُنَّا نَفْعَلُهُ عَلى عَهْدِ النَّبيِّ ﷺ. فَقُلْتُ: فَما يَمْنَعُكَ الآنَ؟ قالَ: الشُّغْلُ.

(36) CHAPTER. To offer *Nawāfil* in congregation.

This is narrated by Anas and 'Āishah رَضِيَ

(٣٦) **بابُ** صَلاةِ النَّوَافِلِ جَماعَةً، ذَكَرَهُ أنَسٌ وَعائِشَةُ رَضِيَ اللهُ عَنْهَا

رضي الله عنهما on the authority of the Prophet ﷺ.

1185. Narrated Maḥmūd bin Ar-Rabī' Al-Anṣārī رَضِيَ اللهُ عَنْهُ, that he remembered Allāh's Messenger ﷺ and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house.

1186. Maḥmūd added that he had heard 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ who was present with Allāh's Messenger ﷺ in the battle of Badr saying, "I used to lead my people at Banī Sālim in the *Ṣalāt* (prayer) and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allāh's Messenger ﷺ and said, 'I have weak eye-sight and the valley between me and my people floods during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and offer *Ṣalāt* at a place so that I could take that place as (a *Musalla* place for offering *Ṣalāt*).' Allāh's Messenger ﷺ said, 'I will do so.' So Allāh's Messenger ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ came to my house the (next) morning after the sun had risen high. Allāh's Messenger ﷺ asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the *Ṣalāt* (prayer) in your house?' I pointed to the place where I wanted him to offer *Ṣalāt* (prayer). So, Allāh's Messenger ﷺ stood up for the *Ṣalāt* (prayer) and started the *Ṣalāt* (prayer) with *Takbīr* and we aligned in rows behind him; and he offered two *Rak'ā* (prayer), and finished them with *Taslīm*, and we also performed *Taslīm* with him. I detained him for a meal called *Khazīr* which I had prepared for him. (*Khazīr* is a special

عَنِ النَّبِيِّ ﷺ.

١١٨٥ - حدَّثنا إسحاقُ، أَخْبَرَنَا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا أبي، عَنِ ابنِ شِهابٍ قالَ: أخبرَني مَحْمُودُ بنُ الرَّبِيعِ الأنْصارِيُّ: أنَّهُ عَقَلَ رَسُولَ اللهِ ﷺ، وَعَقَلَ مَجَّةً مَجَّها في وَجْهِهِ مِنْ بِئْرٍ كانَتْ في دَارِهِمْ.

١١٨٦ - فَزَعَمَ مَحْمُودٌ أنَّهُ سَمِعَ عِتْبانَ بنَ مالكٍ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ وكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ يَقُولُ: كُنْتُ أُصَلِّي لقَومي ببَني سالِمٍ، وكانَ يَحُولُ بَيْني وَبَيْنَهُمْ وَادٍ إذَا جاءَتِ الأمْطارُ فَيَشُقُّ عَلَيَّ اجْتِيازُهُ قِبَلَ مَسْجِدِهِمْ. فَجِئْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ لَهُ: إني أنْكَرْتُ بَصَرِي، وَإنَّ الوَادِيَ الَّذِي بَيْني وَبَينَ قَوْمي يَسِيلُ إذَا جاءَتِ الأمْطارُ فَيَشُقُّ عَلَيَّ اجْتِيازُهُ، فَوَدِدْتُ أنَّكَ تَأتي فَتُصَلِّي مِنْ بَيْتي مَكاناً أتَّخِذُهُ مُصَلًّى. فَقالَ رَسُولُ اللهِ ﷺ: «سَأفْعَلُ». فَغَدَا عَلَيَّ رَسُولُ اللهِ ﷺ وأبو بَكْرٍ رَضِيَ اللهُ عَنْهُ بَعْدَ ما اشْتَدَّ النَّهارُ، فاسْتَأذَنَ رَسُولُ اللهِ ﷺ فأذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قالَ: «أيْنَ تُحِبُّ أنْ نُصَلِّيَ مِنْ بَيْتِكَ؟» فأشَرْتُ لَهُ إلى المَكانِ الَّذِي أُحِبُّ أنْ يُصَلِّيَ فِيهِ. فَقامَ رَسُولُ اللهِ ﷺ فَكَبَّرَ وَصَفَفْنا وَرَاءَهُ فَصَلَّى رَكْعَتَينِ ثُمَّ سَلَّمَ وَسَلَّمْنا حِينَ سَلَّمَ،

type of dish prepared from barley flour and meat soup). When the neighbours got the news that Allāh's Messenger ﷺ was in my house, they gathered till there were a great number of men in the house. One of them said, 'What is wrong with Mālik, for I do not see him?' One of them replied, "He is a hypocrite and does not love Allāh and His Messenger." On that Allāh's Messenger ﷺ said, 'Don't say this. Haven't you seen that he said *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) for Allāh's Sake only.' The man replied, 'Allāh and His Messenger know better; but by Allāh, we never saw him but helping and talking with the hypocrites.' Allāh's Messenger ﷺ replied, 'No doubt, whoever says *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), seeking the pleasures of Allāh, then Allāh will save him from Hell-fire.'"

Maḥmūd added, "I told the above narration to some people, one of whom was Abū Ayyūb, the Companion of Allāh's Messenger ﷺ in the battle in which he (Abū Ayyub) died and Yazīd bin Mu'āwīyya was their leader in Roman Territory. Abū Ayyūb denounced the narration and said, 'I doubt that Allāh's Messenger ﷺ ever said what you have said.' I felt that too much, and I vowed to Allāh that if I remained alive in that holy battle, I would (go to Al-Madīna and) ask 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ if he was still living in the mosque of his people. So when he returned, I assumed *Iḥrām* for *Ḥajj* or *'Umra* and then I proceeded on till I reached Al-Madīna. I went to Banī Sālim and 'Itbān bin Mālik, رَضِيَ اللهُ عَنْهُ who was by then an old blind man was leading his people in the *Ṣalāt* (prayer). When he finished the *Ṣalāt* (prayer), I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the

فَحَبَسْتُهُ عَلى خَزِيرٍ يُصْنَعُ لَهُ فَسَمِعَ أَهْلُ الدَّارِ أَنَّ رَسُولَ اللهِ ﷺ في بَيْتِي، فثابَ رِجالٌ مِنْهُمْ حَتَّى كَثُرَ الرِّجالُ في البَيْتِ. فَقالَ رَجُلٌ مِنْهُمْ: ما فَعَلَ مالِكٌ؟ لا أَراه. فَقالَ رَجُلٌ مِنْهُم: ذَاكَ مُنافِقٌ لا يُحِبُّ اللهَ وَرَسُولَهُ. فَقالَ رَسُولُ اللهِ ﷺ: «لا تَقُلْ ذَلكَ، ألا تَراهُ قالَ: لا إِلٰهَ إِلَّا اللهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ؟» فَقالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، أَمَّا نَحْنُ فَوَاللهِ لا نَرَى وُدَّهُ وَلا حَدِيثَهُ إِلَّا إِلى المنافِقِينَ. قالَ رَسُولُ اللهِ ﷺ: «فإنَّ اللهَ قَدْ حَرَّمَ عَلى النَّارِ مَنْ قالَ: لا إِلٰهَ إِلَّا اللهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ». قالَ مَحْمُودُ بْنُ الرَّبِيعِ: فَحَدَّثْتُها قَوْماً فِيهِم أَبُو أَيُّوبَ صاحِبُ رَسُولِ اللهِ ﷺ في غَزْوَتِهِ الَّتي تُوُفِّيَ فِيها، وَيَزِيدُ ابن مُعاوِيَةَ عَلَيْهِمْ بأرْضِ الرُّومِ، فأَنْكَرَها عَلَيَّ أَبُو أَيُّوبَ. قالَ: واللهِ ما أَظُنُّ رَسُولَ اللهِ ﷺ قالَ ما قُلْتَ قَطُّ. فَكَبُرَ ذلكَ عَلَيَّ فَجَعَلْتُ للهِ عَلَيَّ إِنْ سَلَّمَنِي حَتَّى أَقْفُلَ مِنْ غَزْوَتِي أَنْ أَسأَلَ عَنْها عِتْبانَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ إنْ وَجَدْتُهُ حَيّاً في مَسْجِدِ قَومِهِ فَقَفَلْتُ فأَهْلَلْتُ بِحَجَّةٍ أَوْ بِعُمْرَةٍ، ثُمَّ سِرْتُ حَتَّى قَدِمْتُ المَدِينَةَ فأَتَيْتُ بَنِي سالِم. فإِذَا عِتْبانُ شَيْخٌ أعمى يُصَلِّي لِقَوْمِهِ. فَلَمَّا سَلَّمَ مِنَ الصَّلاةِ سَلَّمْتُ

عَلَيْهِ وأَخْبَرْتُهُ مَنْ أنَا ثُمَّ سَألْتُهُ عَنْ ذلكَ الحَدِيثِ. فَحَدَّثَنِيهِ كما حَدَّثَنِيهِ أوَّلَ مَرَّةٍ. [راجع: ٤٢٤]

same manner as he had narrated it the first time." [See *Ḥadith* No.425. Vol.I]

(٣٧) بابُ التَّطَوُّعِ في البَيْتِ

(37) CHAPTER. To offer the *Nawāfil* prayers at home.

١١٨٧ - حدَّثَنَا عَبْدُ الأعْلى بنُ حَمَّادٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ وعُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «اجْعَلُوا في بُيُوتِكُمْ مِنْ صَلاتِكُمْ وَلا تَتَّخِذُوها قُبُوراً». تابَعَهُ عَبْدُ الوَهَّابِ عَنْ أيُّوبَ. [راجع: ٤٣٢]

1187. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Offer some of your *Ṣalāt* (prayers) in your houses and do not make them graves."

20 - THE BOOK OF THE SUPERIORITY OF OFFERING *AṢ-ṢALĀT* IN THE MOSQUE OF MAKKAH AND AL-MADĪNA

٢٠ - كتاب فضل الصلاة في مسجد مكّة والمدينة

(1) CHAPTER. The superiority of offering *Aṣ-Ṣalāt* (the prayer) in the Mosque of Makkah (Al-Masjid-al-Ḥarām), and Al-Madīna (i.e. the Mosque of the Prophet ﷺ).

(١) **بابُ** فَضْلِ الصَّلاةِ في مَسْجِدِ مَكَّةَ وَالمَدِينَةِ

1188. Narrated Qaza'a: I heard Abū Sa'īd رَضِيَ اللهُ عَنْهُ saying four words. He said, "I heard the Prophet ﷺ (saying — see *Ḥadith* No. 1197)." He participated in twelve holy battles with the Prophet ﷺ.

١١٨٨ - **حدَّثنا** حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ قالَ: أخْبرَني عَبْدُ المَلكِ بنِ عُمَيْرٍ، عَنْ قَزَعَةَ قالَ: سَمِعْتُ أبا سَعِيدٍ أرْبَعاً، قالَ: سَمِعْتُ مِنَ النَّبيِّ ﷺ وكانَ غَزَا مَعَ النَّبيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً. ح [راجع: ٥٨٦]

1189. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not set out on a journey except for three mosques i.e. Al-Masjid-al-Ḥarām (at Makkah), Masjid Ar-Rasūl ﷺ (the Mosque of Allāh's Messenger ﷺ at Al-Madina), and Masjid Al-Aqṣa (Mosque of Jerusalem)."

١١٨٩ - وَحدَّثَنا عَليٌّ قالَ: حدَّثَنا سُفْيانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا تُشَدُّ الرِّحالُ إلّا إلى ثَلاثَةِ مَساجِدَ: المَسْجِدِ الحَرامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الأقْصَى».

1190. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "One *Ṣalāt* (prayer) in my mosque is better than one thousand *Ṣalāt* (prayer) in any other mosque except *Al-Masjid-al-Ḥarām.*"

١١٩٠ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ زَيْدِ بنِ رَباحٍ، وَعُبَيْدِ اللهِ بنِ أبي عَبْدِ اللهِ الأغَرِّ، عَنْ أبي عَبْدِ اللهِ الأغَرِّ، عَنْ أبي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبيَّ ﷺ قالَ: «صلاةٌ في مَسْجِدِي هذَا خَيرٌ مِنْ ألْفِ صَلاةٍ فِيما سِوَاهُ إلَّا المَسْجِدَ الحَرَامَ».

(2) CHAPTER. The *Masjid Qubā'* (the Mosque of Qubā').

(٢) بابُ مَسْجِدِ قُباءٍ

1191. Narrated Nāfi': Ibn 'Umar رَضِيَ الله عَنْهُما never offered the *Ḍuḥā* prayers except on two occasions:

(1) Whenever he reached Makkah; and he always used to reach Makkah in the forenoon. He would perform *Ṭawāf* round the Ka'bah and then offer two *Rak'ā* at the rear of *Maqām* (Ibrāhīm).

(2) Whenever he visited Qubā', for he used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a *Ṣalāt* (prayer).

Ibn 'Umar رَضِيَ الله عَنْهُما narrated that Allāh's Messenger ﷺ used to visit the mosque of Qubā' (sometime) walking and (sometime) riding.

١١٩١ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثنا ابنُ عُلَيَّةَ: أخبرَنا أيُّوبُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ لا يُصَلِّي مِنَ الضُّحَى إلَّا في يَوْمَينِ يَوْمِ يَقْدَمُ مكة فإنَّهُ كانَ يَقْدَمُها ضُحًى فَيَطُوفُ بالبَيْتِ ثُمَّ يُصَلِّي رَكْعَتَينِ خَلْفَ المَقامِ، ويَوْمِ يأتي مَسْجِدَ قُباءٍ فإنَّهُ كانَ يَأتِيهِ كُلَّ سَبْتٍ فإذَا دَخَلَ المَسْجِدَ كَرِهَ أنْ يَخْرُجَ مِنْهُ حتَّى يُصَلِّيَ فِيهِ. قالَ: وكانَ يُحَدِّثُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَزُورُهُ رَاكِباً وماشِياً. [انظر: ١١٩٣، ١١٩٤، ٧٣٢٦]

1192. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to offer *Ṣalāt* (prayer) at any time during the day or night except that one should not intend to offer *Ṣalāt* (prayer) at sunrise or sunset."

١١٩٢ - قالَ: وكانَ يَقُولُ لَهُ: إنَّما أصْنَعُ كما رَأيْتُ أصْحابي يَصْنَعُونَ، وَلا أمْنَعُ أحداً إنْ صَلَّى في أيِّ ساعَةٍ شاءَ مِنْ لَيْلٍ أوْ نَهارٍ غَيرَ أنْ لا تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلا غُرُوبَها.

(3) CHAPTER. Whoever visited the mosque of Qubā' every Saturday.

(٣) بابُ مَنْ أتى مَسْجِدَ قُباءٍ كُلَّ سَبْتٍ

1193. Narrated 'Abdullāh bin Dīnār: Ibn 'Umar رَضِيَ الله عَنْهُما said, "The Prophet ﷺ used to go to the mosque of Qubā' every Saturday; (sometimes) walking and (sometimes) riding." 'Abdullāh (Ibn 'Umar) used to do the same.

١١٩٣ - حدَّثَني مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يأتي مَسْجِدَ قُباءٍ كُلَّ سَبْتٍ

ماشِياً وَرَاكِباً. وكانَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ يَفْعَلُهُ. [راجع: ١١٩١]

(4) CHAPTER. To go to the Mosque of Qubā', walking or riding.

(٤) بابُ إتْيانِ مَسْجِدِ قُباءٍ ماشِياً وَرَاكِباً

1194. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to go to the Mosque of Qubā' (sometimes) walking and sometimes riding. Added Nāfi' (in another narration), "He then would offer two *Rak'āt* (prayer) (in the Mosque of Qubā')."

١١٩٤ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يأتي قُباءَ رَاكِباً وماشِياً.

زَادَ ابنُ نُمَيرٍ: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافِعٍ: فَيُصَلِّي فِيهِ رَكْعَتَيْنِ. [راجع: ١١٩١]

(5) CHAPTER. The superiority of the place between the pulpit and the grave (of the Prophet ﷺ).

(٥) بابُ فَضْلِ ما بَيْنَ القَبْرِ وَالمِنْبَرِ

1195. Narrated 'Abdullāh bin Zaid Al-Māzinī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise."

١١٩٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ المَازِنِيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «ما بَيْنَ بَيْتِي ومِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ».

1196. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my *Haud,* (i.e. *Al-Kauthar*)." (See *Hadīth* No.6588, Vol.8).

١١٩٦ - **حدَّثَنا** مُسَدَّدٌ، عَنْ يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني خُبَيْبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبيَّ ﷺ قالَ: «ما بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ. ومِنْبَرِي عَلى حَوْضِي». [١١٨٨، ٦٥٨٨، ٧٣٣٥]

(6) CHAPTER. The mosque of Bait-ul-Maqdis (Jerusalem).

(٦) بابُ مَسْجِدِ بَيْتِ المَقْدِسِ

1197. Narrated Qaza'a (freed slave of) Ziyād: I heard Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ narrating four things from the Prophet ﷺ and I appreciated them very much. He said conveying the words of the Prophet ﷺ:

"(1) No woman should travel on a journey of two days except with her husband or a *Dhū-Maḥram*.

(2) No fasting is permissible on two days: (of) *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥa*.

(3) No *Ṣalāt* (prayer) after two *Ṣalāt*, i.e., after the *Fajr* prayer till the sun rises and after the *'Aṣr* prayer till the sun sets.

(4) Not to travel (for visiting) except to three mosques, i.e. at Al-Masjid Al-Ḥarām, the mosque of Aqṣā (at Jerusalem) and my mosque (at Al-Madina).

١١٩٧ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ قَزَعَةَ مَوْلى زِيادٍ قالَ: سَمِعْتُ أبا سَعِيدٍ الخُدَرِيَّ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ بأرْبَعٍ عَنِ النَّبِيِّ ﷺ، فأعْجَبْنَنِي وآنَقْنَنِي. قالَ: «لا تُسافِرِ المَرْأةُ يَوْمَينِ إلَّا ومَعَها زَوْجُها أوْ ذُو مَحْرَمٍ. وَلا صَوْمَ في يَوْمَينِ: الفِطْرِ وَالأضْحى. وَلا صَلاةَ بَعْدَ صَلاتَينِ: بَعْدَ الصُّبْحِ حتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حتَّى تَغْرُبَ. وَلا تُشَدُّ الرِّحالُ إلَّا إلى ثَلاثَةِ مساجِدَ: مَسْجِدِ الحَرَامِ، وَمَسْجِدِ الأقْصَى، وَمَسْجِدِي». [راجع: ٥٨٦]

21 – THE BOOK OF DEALING WITH ACTIONS IN *AṢ-ṢALĀT* (THE PRAYER) (which are irrelevant to the *Ṣalāt*).

٢١ - كتاب العمل في الصلاة

(1) CHAPTER. To take the help of the hands while offering *Ṣalāt* (prayer) on condition that the movement should be in line with the rules of the *Ṣalāt* (prayer).

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "A person can take the help of any portion of his body," and Abū Isḥāq took off and then put on his cap during the *Ṣalāt* (prayer). And 'Alī رضي الله عنه used to place his right palm over the left wrist except when he wanted to scratch his skin or arrange his clothes (he would lift it then).

(١) بابٌ اسْتِعانَةِ اليَدِ في الصَّلاةِ إذَا كانَ مِنْ أمْرِ الصَّلاةِ،

وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يَسْتَعِينُ الرَّجُلُ في صَلاتِهِ مِنْ جَسَدِهِ بِما شاءَ. وَوَضَعَ أبُو إسحاقَ قَلَنْسُوَتَهُ في الصَّلاةِ وَرَفَعَها. وَوَضَعَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ كَفَّهُ عَلى رُصْغِهِ الأيْسَرِ إلَّا أنْ يَحُكَّ جِلْداً أوْ يُصْلِحَ ثَوْباً.

1198. Narrated Kuraib, the freed slave of Ibn 'Abbās: 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما said that he stayed overnight in the house of Maimūna, the Mother of the faithful-believers رَضِيَ اللهُ عَنْها, who was his aunt. He said, "I was lying on the cushion transversally in its breadthwise direction, and Allāh's Messenger ﷺ along with his wife lying in its lengthwise direction. Allāh's Messenger ﷺ slept till midnight or slightly before or after it. Then Allāh's Messenger ﷺ woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten Verses of *Sūrāt Āl-'Imrān* (*Sūrah* No.3). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for *Ṣalāt* (prayer)." 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما added, "I got up and did the same as Allāh's Messenger ﷺ had done and then went and stood by his (left) side. Allāh's Messenger ﷺ then put his right hand over my head and caught my right ear and twisted it (pulled me,

١١٩٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخبَرَنا مالِكٌ، عَنْ مَخرَمَةَ بنِ سُلَيمانَ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ أنَّهُ أخبَرَهُ عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّهُ باتَ عِنْدَ مَيْمُونَةَ أُمِّ المُؤْمِنينَ رَضِيَ اللهُ عَنْها وَهِيَ خالَتُهُ، قالَ: فاضْطَجَعْتُ عَلى عَرْضِ الوِسادَةِ وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأهْلُهُ في طُولِها. فَنامَ رَسُولُ اللهِ ﷺ حتَّى انْتَصَفَ اللَّيْلُ أوْ قَبْلَهُ بِقَليلٍ أوْ بَعْدَهُ بِقَليلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَلَسَ فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ. ثُمَّ قَرَأ العَشْرَ الآياتِ خَواتِيمَ سُورَةِ آلِ عِمْرانَ. ثُمَّ قامَ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأ مِنْها فَأحْسَنَ وُضُوءَهُ،

and made me stand by his right side). He offered two *Rak'ā* (prayer), then two *Rak'ā* (prayer), then two *Rak'ā*, then two *Rak'ā* (prayer), then two *Rak'ā* (prayer), then two *Rak'ā* (prayer) and then offered one *Rak'ā* *Witr* prayer. Then he lay down till the *Mu'adh-dhin* came and then he offered two light *Rak'ā* (*Sunna* of the *Fajr* prayer) and went out and offered the early morning *Ṣalāt* (*Fajr* prayer)."

ثُمَّ قامَ يُصَلِّي. قالَ عَبْدُ اللهِ بنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ. ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ، فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ اليُمْنى عَلى رَأْسِي، وَأَخَذَ بِأُذُني اليُمْنى يَفْتِلُها بِيَدِهِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ حَتَّى جاءَهُ المُؤَذِّنُ. فَقامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ».

[راجع: ١١٧]

(2) CHAPTER. What speech is prohibited during the *Aṣ-Ṣalāt* (the prayer).

(٢) بابُ ما يُنهَى مِنَ الكَلامِ في الصَّلاةِ

1199. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to greet the Prophet ﷺ while he was offering *Aṣ-Ṣalāt* (the prayer) and he used to answer our greetings. When we returned from An-Najāshī (the ruler of Ethiopia), we greeted him, but he did not answer us [during the *Ṣalāt* (prayer)] and [after finishing the *Ṣalāt* (prayer)] he said, "In *Ṣalāt* (prayer) one is occupied (with a more serious matter)."

١١٩٩ - حَدَّثَنا ابنُ نُمَيرٍ قالَ: حَدَّثَنا ابنُ فُضَيْلٍ قالَ: حَدَّثَنا الأعْمَشُ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: كُنا نُسَلِّمُ عَلى النَّبِيِّ ﷺ وَهُوَ في الصَّلاةِ فيَرُدُّ عَلَيْنا. فَلَمَّا رَجَعْنا مِنْ عِنْدِ النَّجاشِيِّ سَلَّمْنا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنا، وَقالَ: «إنَّ في الصَّلاةِ شُغْلاً». [انظر: ١٢١٦، ٣٨٧٥]

حَدَّثَنا ابنُ نُمَيرٍ: حَدَّثَنا إسحاقُ بنُ مَنْصُورٍ: حَدَّثَنا هُرَيمُ بنُ سُفْيانَ، عَنِ الأعمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

1200. Narrated Zaid bin Arqam رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ we used to speak while offering *Aṣ-Ṣalāt* (the prayer), and one of us would tell his needs to his companion, till the Verse, "Guard strictly the (five obligatory) *Aṣ-Ṣalāwat* (the prayers)..." (V.2:238) was revealed. After that we were ordered to remain silent while offering *Ṣalāt* (prayer).

١٢٠٠ - حَدَّثَنَا إِبرَاهِيمُ بنُ مُوسَى: أَخبرَنا عِيسَى، عَنْ إسماعِيلَ، عَنِ الحارِثِ ابنِ شُبَيْلٍ، عَنْ أبي عَمْرٍو الشَّيْبانيِّ قالَ: قالَ لي زَيْدُ بنُ أرْقَمَ: إنْ كُنَّا لَنَتَكَلَّمُ في الصَّلاةِ عَلى عَهْدِ النَّبيِّ ﷺ، يُكَلِّمُ أحَدُنا صَاحِبَهُ بِحاجَتِهِ حتَّى نَزَلَتْ ﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ﴾ [البقرة: ٢٣٨] الآيَةَ فَأُمِرْنا بالسُّكُوتِ. [انظر: ٤٥٣٤]

(3) CHAPTER. What is allowed for the men as regards the saying of *Subḥān Allāh* and *Al-ḥamdulillāh* during *Aṣ-Ṣalāt* (the prayer).

(٣) بابُ ما يَجُوزُ مِنَ التَّسْبِيحِ وَالحَمْدِ في الصَّلاةِ للرِّجالِ

1201. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out to affect a reconciliation between the tribes of Banī 'Amr bin 'Aūf and the time for the *Ṣalāt* (prayer) became due; Bilāl went to Abū Bakr رَضِيَ اللهُ عَنْهُ and said, "The Prophet ﷺ is detained. Will you lead the people in the *Ṣalāt* (prayer)?" Abū Bakr replied, "Yes, if you wish." So, Bilāl pronounced the *Iqāma* and Abū Bakr رَضِيَ اللهُ عَنْهُ led the *Ṣalāt* (prayer). In the meantime the Prophet ﷺ came crossing the rows [of the people offering *Ṣalāt* (prayer)] till he stood in the first row and the people started clapping. Abū Bakr رَضِيَ اللهُ عَنْهُ never looked hither and thither during the *Ṣalāt* (prayer), but when the people clapped too much, he looked back and saw the Prophet ﷺ in the (first) row. The Prophet ﷺ waved him to remain at his place, but Abū Bakr raised both his hands and said: *Al-Hamdu-lillāh* (i.e. all the praises be to Allāh) and then retreated and the Prophet ﷺ went forward and led the *Ṣalāt* (prayer). (See *Ḥadīth* No. 1203 & 1204).

١٢٠١ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزيزِ بنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ قالَ: «خَرَجَ النَّبِيُّ ﷺ يُصْلِحُ بَيْنَ بَني عَمْرِو بنِ عَوْفٍ وَحانَتِ الصَّلاةُ، فَجاءَ بِلالٌ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقالَ: حُبِسَ النَّبيُّ ﷺ فَتَؤُمُّ النَّاسَ؟ قالَ: نَعَمْ، إنْ شِئْتُمْ. فأقامَ بِلالٌ الصَّلاةَ فَتَقَدَّمَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَصَلَّى، فَجاءَ النَّبِيُّ ﷺ يَمْشي في الصُّفُوفِ يَشُقُّها شَقّاً حَتَّى قامَ في الصَّفِّ الأوَّلِ، فَأخَذَ النَّاسُ بالتَّصْفيحِ. قالَ سَهْلٌ: هَلْ تَدْرُونَ ما التَّصْفيحُ؟ هُوَ التَّصْفِيقُ. وكانَ أبُو بَكْرٍ رَضِيَ اللهُ تَعالَى عَنْهُ لا يَلْتَفِتُ في صَلاتِهِ، فَلَمَّا أكْثَرُوا، التَفَتَ فإذَا النَّبِيُّ ﷺ في الصَّفِّ، فَأشارَ إلَيْهِ،

مَكانَكَ، فَرَفَعَ أبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللهَ ثُمَّ رَجَعَ القَهْقَرَى وَرَاءَهُ وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى. [راجع: ٦٨٤]

(4) CHAPTER. Whoever named some people or greeted somebody during *Aṣ-Ṣalāt* (the prayers) because of ignorance.

(٤) بابٌ مَنْ سَمَّى قَوْماً أوْ سَلَّمَ في الصَّلاةِ عَلى غيرِهِ وَهُوَ لا يَعْلَمُ

1202. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: We used to say the greeting, name and greet each other in *Aṣ-Ṣalāt* (the prayer). Allāh's Messenger ﷺ heard it and said:

"Say, *'At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. Assalāmu 'alaikā aiyyuhan Nabīyyu wa-raḥmatullāhi wa-barakātuhū. Assalāmu 'alainā wa 'alā 'ibādillāhiṣ-ṣāliḥīn. Ashhadu an lā ilāha illallāh wa ashhadu anna Muḥammadan 'abduhū wa Rasūluhu."*

[All the compliments are for Allāh and all the *Ṣalawāt* (prayers etc.) and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh's Mercy and Blessings (be on you). And peace be on us and on the good (pious) slaves – worshippers of Allāh. I testify that none has the right to be worshipped but Allāh; and I also testify that Muḥammad is His slave and His Messenger].

So, when you have said this, then you have surely sent the greetings to every good (pious) slave – worshipper of Allāh, whether he be in the heavens or on the earth."

١٢٠٢ - حَدَّثَنَا عَمْرُو بنُ عِيسَى: حدَّثَنا أبُو عَبْدِ الصَّمَدِ عَبْدُ العَزِيزِ بنُ عَبْدِ الصَّمَدِ: حدَّثَنا حُصَينُ بنُ عَبدِ الرَّحْمٰنِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نَقُولُ التَّحِيَّةُ في الصَّلاةِ ونُسَمِّي ويُسَلِّمُ بَعْضُنا عَلى بَعْضٍ. فَسَمِعَهُ رَسُولُ اللهِ ﷺ فَقالَ: «قُولُوا: التَّحِيَّاتُ للهِ، والصَّلَوَاتُ وَالطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ، السَّلامُ عَلَيْنا وَعَلى عِبادِ اللهِ الصَّالِحِينَ، أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ، وَأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. فإنَّكُمْ إذَا فَعَلْتُمْ ذلكَ فَقَدْ سَلَّمْتُمْ عَلى كُلِّ عَبْدٍ للهِ صَالِحٍ في السَّماءِ وَالأرْضِ». [راجع: ٨٣١]

(5) CHAPTER. Clapping [during the *Ṣalāt* (prayer)] is permissible only for women.

(٥) بابٌ: التَّصْفِيقُ للنِّساءِ

1203. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The saying *Subḥān Allāh*[1] is for men and clapping is for women." [If something happens in the *Ṣalāt* (prayer), the men can invite the attention of the *Imām* by saying *Subḥān Allāh*, and

١٢٠٣ - حَدَّثَنَا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حَدَّثنا الزُّهْرِيُّ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «التَّسْبيحُ

(1) (H.1203) *Subḥān Allāh*: See glossary.

women, by clapping their hands].

لِلرِّجالِ وَالتَّصْفيقُ للنِّساءِ».

1204. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The saying *Subḥān Allāh* is for men and clapping is for women."

١٢٠٤ - **حدَّثَنا** يَحْيى: حدَّثَنا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «التَّسْبيحُ للرِّجالِ والتَّصْفيْقُ للنِّساءِ». [راجع: ٦٨٤]

(6) CHAPTER. Whoever came back or went forward during the *Ṣalāt* (prayer) because of some urgent need.

This has been narrated by Sahl bin Sa'd on the authority of the Prophet ﷺ.

(٦) بابٌ مَنْ رَجعَ القَهْقَرى في الصَّلاَةِ أوْ تَقَدَّمَ بِأمْرٍ يَنزِلُ بِهِ،

رَواهُ سَهْلُ بنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

1205. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While Abū Bakr رَضِيَ اللهُ عَنْهُ was leading the people in the *Fajr* prayer on a Monday, the Prophet ﷺ surprised them suddenly having lifted the curtain of 'Āishah's house, and looked at them while they were standing in rows and smiled. Abū Bakr tried to retreat back thinking that Allāh's Messenger ﷺ wanted to come out for the *Ṣalāt* (prayer). The attention of the Muslims was diverted from the *Ṣalāt* (prayer) because they were delighted to see the Prophet ﷺ. The Prophet ﷺ waved his hand to them to complete their *Ṣalāt* (prayer), then he went back into the room and let down the curtain. The Prophet ﷺ expired on that very day.

١٢٠٥ - **حدَّثنا** بِشْرُ بنُ مُحَمَّدٍ، أخبرَنا عَبْدُ اللهِ، قالَ يُونُسُ: قالَ الزُّهْرِيُّ: أخْبرَني أنَسُ بنُ مالِكٍ: أنَّ المُسْلِمينَ بَيْنَما هُمْ في الفَجْرِ يَوْمَ الاثْنَينِ وأبو بَكْرٍ رَضِيَ اللهُ عَنْهُ يُصَلِّي بهم فَفَجأهُمُ النَّبِيُّ ﷺ وَقَدْ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ فَنَظَرَ إلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ يَضْحَكُ، فَنَكَصَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ عَلى عَقِبَيْهِ وظَنَّ أنَّ رَسُولَ اللهِ ﷺ يُريدُ أنْ يَخْرُجَ إلى الصَّلاةِ، وَهَمَّ المُسْلِمُونَ أنْ يَفْتَتِنُوا في صَلاتِهِمْ فَرَحاً بالنَّبِيِّ ﷺ حِينَ رَأوْهُ. فَأشارَ بِيَدِهِ أنْ أتمُّوا، ثُمَّ دَخَلَ الحُجْرَةَ وَأرْخى السِّترَ وَتُوفِّيَ ذلكَ اليَوْمَ». [راجع: ٦٨٠]

(7) CHAPTER. If a mother calls her son while he is offering *Aṣ-Ṣalāt* (the prayer).

(٧) بابٌ: إذَا دَعَتِ الأُمُّ وَلَدَها في الصَّلاةِ

1206. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A woman called

١٢٠٦ - وَقالَ اللَّيْثُ: حدَّثَني

جَعْفَرٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «نادَتِ امْرَأَةٌ ابْنَها وَهُوَ في صَوْمَعَتِهِ قالَتْ: يا جُرَيْجُ، فَقالَ: اللَّهُمَّ أُمِّي وَصَلاتي. قالَتْ: يا جُرَيْجُ، قالَ: اللَّهُمَّ أُمِّي وَصَلاتي. قالَتْ: يا جُرَيْجُ، قالَ: اللَّهُمَّ أُمِّي وَصَلاتي. قالَت: اللَّهُمَّ لا يَمُوتُ جُرَيْجٌ حتَّى يَنْظُرَ في وَجْهِ المَيامِيسِ. وكانَتْ تَأوِي إلى صَوْمَعَتِهِ راعِيَةٌ تَرْعَى الغَنَمَ فَوَلَدَتْ، فَقيلَ لَها: مِمَّنْ هذَا الوَلَدُ؟ قالَتْ: مِنْ جُرَيْجٍ، نَزَلَ مِنْ صَوْمَعَتِهِ. قالَ جُرَيْجٌ: أَيْنَ هذِهِ الَّتي تَزْعُمُ أنَّ وَلَدَها لي؟ قالَ: يا بابُوسُ، مَنْ أبُوكَ؟ قالَ: راعِي الغَنَمِ». [انظر: ٢٤٨٢، ٣٤٣٦، ٣٤٦٦]

her son while he was in his hermitage and said, 'O Juraij!'. He said, 'O Allāh, my mother (is calling me) and (I am offering) my *Ṣalāt* (prayer) (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allāh! My mother (is calling me) and (I am offering) my *Ṣalāt* (prayer) (what shall I do)?' She again said, 'O Juraij!' He again said, 'O Allāh! My mother (is calling me) and (I am offering) my *Ṣalāt* (prayer) (what shall I do)?' She said, 'O Allāh! Don't let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O *Bābūs*[1], who is your father?' The child replied, 'The shepherd.'" (See *Ḥadīth* No. 2482, Vol.3).

(٨) بابُ مَسْحِ الحَصَى في الصَّلاةِ

(8) CHAPTER. The levelling of small stones during *Aṣ-Ṣalāt* (the prayer) (in front of the forehead).

١٢٠٧ - حدَّثنا أبُو نُعَيم قَالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ: حدَّثَني مُعَيقِيبٌ: أنَّ النَّبِيَّ ﷺ قالَ في الرَّجُلِ يُسَوِّي التُّرابَ حَيْثُ يَسْجُدُ، قالَ: «إنْ كُنْتَ فاعِلاً فَواحِدَةً».

1207. Narrated Mu'aiqīb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ talked about a man levelling the earth on prostrating, and said, "If you have to do so, then do it once."

(٩) بابُ بَسْطِ الثَّوْبِ في الصَّلاةِ للسُّجُودِ

(9) CHAPTER. Spreading the clothes over the site of prostration while in *Aṣ-Ṣalāt* (the prayer).

١٢٠٨ - حدَّثنا مُسَدَّدٌ: حدَّثَنا

1208. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:

---

(1) (H. 1206) *"Bābūs"*: A newly born child in cradle.

بِشْرٌ: حدَّثَنا غالِبٌ، عَنْ بَكْرِ بنِ عَبْدِ اللهِ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ في شِدَّةِ الحَرِّ فإذَا لَمْ يَسْتَطِعْ أحَدُنا أنْ يُمَكِّنَ وَجْهَهُ مِنَ الأرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ. [راجع: ٣٨٥]

We used to offer *Ṣalāt* (prayer) with the Prophet ﷺ in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

(١٠) بابٌ ما يَجُوزُ مِنَ العَمَلِ في الصَّلاةِ

(10) CHAPTER. What kind of actions are permissible during *Aṣ-Ṣalāt*.

١٢٠٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالكٌ، عَنْ أبي النَّضْرِ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أمُدُّ رِجْلي في قِبْلَةِ النَّبِيِّ ﷺ وهُوَ يُصَلِّي فإذَا سَجَدَ غَمَزَني فَرَفَعْتُها فإذَا قامَ مَدَدْتُها. [راجع: ٣٨٢]

1209. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to stretch my legs towards the *Qiblah* of the Prophet ﷺ while he was offering *Ṣalāt* (prayer); whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

١٢١٠ - حدَّثَنا مَحْمُودٌ: حدَّثَنا شَبابَةُ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ صَلَّى صَلاةً فقالَ: «إنَّ الشَّيْطانَ عَرَضَ لي فَشَدَّ عَلَيَّ لِيَقْطَعَ الصَّلاةَ عَلَيَّ فأمْكَنَنِي اللهُ مِنْهُ فَذَعَتُّهُ، وَلَقَدْ هَمَمْتُ أنْ أُوثِقَهُ إلى سارِيَةٍ حتَّى تُصْبِحُوا فَتَنْظُرُوا إلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمانَ عَلَيْهِ السَّلامُ: ﴿وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [الطور: ١٣] فَرَدَّهُ اللهُ خاسِئاً»: ثُمَّ قالَ النَّضْرُ بنُ شُمَيْلٍ: فَذَعَتُّهُ بالذَّال أيْ خَنَقْتُه وفَدَعَّتُهُ مِنْ قَوْلِ اللهِ

1210. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once offered the *Ṣalāt* (prayer) and said, "Satan came in front of me and tried to interrupt my *Ṣalāt* (prayer), but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Sulaiman (Solomon) عليه السلام, 'My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me… (V.38:35).' Then Allāh made him (Satan) return with his head down (humiliated)."

تَعَالَى: ﴿يَوْمَ يُدَعُّونَ﴾ أيْ يُدْفَعُونَ. وَالصَّوَابُ الأَوَّلُ إلَّا أنَّهُ كَذا قالَ بِتَشْدِيدِ العَيْنِ وَالتَّاءِ. [راجع: ٤٦١]

(11) CHAPTER. If an animal runs away while one is in *Aṣ-Ṣalāt* (the prayer).

(١١) بابٌ إذَا انْفَلَتَتِ الدَّابَّةُ في الصَّلاةِ،

Qatāda said, "If a thief takes away the clothes of a person in *Ṣalāt* (prayer) then he can leave the *Ṣalāt* (prayer) and follow the thief."

وقالَ قَتادَةُ: إنْ أُخِذَ ثَوْبُهُ يَتْبَعُ السَّارِقَ وَيَدَعُ الصَّلاةَ.

1211. Narrated Al-Azraq bin Qais: We were at Al-Ahwāz fighting the Al-Harūrīya (tribe). While I was at the bank of a river a man was offering *Ṣalāt* (prayer) and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a subnarrator, said that the man was Abū Barza Al-Aslamī). A man from the Khawārij said, "O Allāh! Be harsh to this Sheikh." And when the Sheikh (Abū Barza) finished his *Ṣalāt* (prayer), he said, "I heard your remark. No doubt, I participated with Allāh's Messenger ﷺ in six or seven or eight *Ghazawāt* (holy battles) and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble."

١٢١١ - حدَّثنا آدَم: حدَّثنا شُعْبَةُ قَالَ: حدَّثنا الأزْرَقُ بنُ قَيْسٍ: كُنَّا بالأهْوَازِ نُقاتِلُ الحَرُورِيَّة فَبَيْنا أنا عَلى جُرُفِ نَهْرٍ إذَا رَجُلٌ يُصَلِّي وَإذَا لِجامُ دَابَّتِهِ بِيَدِهِ فَجَعَلَتِ الدَّابَّةُ تُنازِعُهُ، وَجَعَلَ يَتْبَعُها. قالَ شُعْبَةُ: هُوَ أبُو بَرْزَةَ الأسْلَمِيُّ، فَجَعَلَ رَجُلٌ مِنَ الخَوَارِجِ يَقُولُ: اللَّهُمَّ افْعَلْ بِهٰذا الشَّيْخِ. فَلَمَّا انْصَرَفَ الشَّيْخُ قالَ: إنِّي سَمِعْتُ قَوْلَكُمْ، وإنِّي غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سِتَّ غَزَوَاتٍ أوْ سَبْعَ غَزَوَاتٍ أو ثَمَانياً وَشَهِدْتُ تَيْسِيرَهُ. وَإنِّي إنْ كُنْتُ أنْ أرْجِعَ مَعَ دَابَّتِي أحَبُّ إلَيَّ مِنْ أنْ أدَعَها تَرْجِعُ إلى مألَفِها فَيَشُقُّ عَلَيَّ». [انظر: ٦١٢٧]

1212. Narrated 'Āishah رَضِيَ اللهُ عَنها: Once the sun eclipsed and Allāh's Messenger ﷺ stood up for the *Ṣalāt* (prayer) and recited a very long *Sūrah* and then bowed for a long while and then raised his head and started reciting another *Sūrah*. Then he bowed, and after finishing it (the *Surah*), he prostrated (twice) and did the same in the second *Rak'ā*

١٢١٢ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ: عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قالَ: قالَتْ عائِشَةُ: خَسَفَتِ الشَّمْسُ فقامَ رَسُولُ اللهِ ﷺ فَقَرَأ سُورَةً طَوِيلَةً ثُمَّ رَكَعَ

فأطالَ، ثُمَّ رَفَعَ رَأسَهُ، ثُمَّ اسْتَفْتَحَ بِسُورَةٍ أخْرَى ثُمَّ رَكَعَ حتَّى قَضاها، وَسَجَدَ، ثُمَّ فَعَلَ ذٰلِكَ في الثَّانِيَةِ ثُمَّ قالَ: «إنَّهما آيَتانِ مِنْ آياتِ اللهِ، فإذَا رَأيْتُمْ ذٰلِكَ فَصَلُّوا حتَّى يُفْرَجَ عَنْكُم. لَقَدْ رَأيْتُ في مَقامي هذَا كُلَّ شَيْءٍ وُعِدْتُهُ حتَّى لَقَدْ رَأيْتُ أُرِيدُ أنْ آخُذَ قِطْفاً مِنَ الجَنَّةِ حِينَ رأيْتُمُوني جَعَلْتُ أتَقَدَّمُ، وَلَقَدْ رَأيْتُ جَهَنَّمَ يَحْطِمُ بَعضُها بَعْضاً حِينَ رَأيتُمُوني تَأخَّرْتُ. ورَأيْتُ فِيها عَمْرَو بنَ لُحَيٍّ وَهُوَ الَّذي سَيَّبَ السوَائِبَ». [راجع: ١٠٤٤]

and then said, "These (lunar and solar eclipses) are two signs from amongst the signs of Allāh; and if you see them, offer *Ṣalāt* till the eclipse has cleared. No doubt, while standing at this place I saw everything promised to me by Allāh and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell (with its different parts) destroying each other when you saw me retreating and in it I saw 'Amr bin Luhaī who started the tradition of *Aṣ-Ṣāwaib* (she-camels let loose for free pastures in the name of idols, and other false deities)."

(١٢) بابُ ما يَجُوزُ مِنَ البُصاقِ والنفْخِ في الصَّلاةِ

(12) CHAPTER. What is said about blowing and spitting while in *Aṣ-Ṣalāt* (the prayer).

ويُذْكَرُ عَنْ عَبْدِ اللهِ بنِ عَمْرٍو: نَفَخَ النَّبِيُّ ﷺ في سُجُودِهِ في كُسُوفٍ.

And 'Abdullāh bin 'Amr narrated that the Prophet ﷺ during the eclipse *Ṣalāt* (prayer), blew during his prostration.

١٢١٣ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ رَأى نُخامَةً في قِبْلَةِ المَسْجِدِ، فَتَغَيَّظَ عَلى أهْلِ المَسْجِدِ وقالَ: «إنَّ اللهَ قِبَلَ أحَدِكُمْ إذَا كانَ في صَلاةٍ فَلا يَبْزُقَنَّ. أوْ قالَ: لا يَتَنَخَّعَنَّ» ثُمَّ نَزَلَ فَحَتَّها بِيَدِهِ. وَقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: إذَا بَزَقَ أحَدُكُمْ فَلْيَبْزُقْ عَلى يَسارِهِ. [راجع: ٤٠٦]

1213. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ saw some sputum on the wall facing the *Qiblah* of the mosque and became furious with the people of the mosque and said, "During the *Ṣalāt* (prayer), Allāh is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn 'Umar رَضِيَ اللهُ عَنْهُما said (after narrating), "If anyone of you has to spit during the *Ṣalāt* (prayer), he should spit to his left."

1214. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you is in *Ṣalāt* (prayer), he is speaking in private to his Lord (Allāh) and so, he should neither spit in front of him nor on his right side but to his left side under his left foot."

١٢١٤ - حدَّثنا مُحَمَّدٌ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ عَنْ أَنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا كانَ أَحَدُكُم في الصَّلاةِ فإنَّهُ يُناجي رَبَّهُ فَلا يَبْزُقَنَّ بَينَ يَدَيْهِ وَلا عَنْ يَمِينِهِ وَلٰكِنْ عَنْ شِمالِهِ تَحْتَ قَدَمِهِ اليُسْرَى». [راجع: ٢٤١]

(13) CHAPTER. If a man claps during the *Ṣalāt* (prayer) because of ignorance, then his *Ṣalāt* (prayer) will not be invalid (rejected).

(This has been narrated by Sahl bin Sa'd on the authority of the Prophet ﷺ).

(١٣) بابٌ: مَنْ صَفَّقَ جاهِلاً مِنَ الرِّجالِ في صَلاتِهِ لَمْ تَفْسُدْ صَلاتُهُ،

فِيهِ سَهْلُ بنُ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(14) CHAPTER. If a person in *Ṣalāt* (prayer) is asked to step forward, or is requested to wait and he waits, there will be no harm therein.

(١٤) بابٌ: إِذَا قِيلَ لِلمُصَلِّي تَقَدَّمْ أَوِ انْتَظِرْ فانْتَظَرَ فَلا بأسَ

1215. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The people used to offer the *Ṣalāt* (prayer) with the Prophet ﷺ with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

١٢١٥ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ وَهُمْ عاقِدُو أُزْرِهِمْ مِنَ الصِّغَرِ عَلى رِقابِهِمْ، فَقِيلَ لِلنِّساءِ: «لا تَرْفَعْنَ رُؤُسَكُنَّ حتَّى يَسْتَوِيَ الرِّجالُ جُلُوساً». [راجع: ٣٦٢]

(15) CHAPTER. One should not return greetings during the *Ṣalāt* (prayer).

(١٥) بابٌ: لا يَرُدُّ السَّلامَ في الصَّلاةِ

1216. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I used to greet the Prophet ﷺ while he was in *Aṣ-Ṣalāt* (the prayer) and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet ﷺ (while

١٢١٦ - حدَّثنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ قالَ: حدَّثنا ابنُ فُضَيْلٍ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ،

عَنْ عَبْدِ اللهِ قالَ: كُنْتُ أُسَلِّمُ عَلى النَّبِيِّ ﷺ وَهُوَ في الصَّلاةِ فَيَرُدُّ عَلَيَّ، فَلَمَّا رَجَعْنا سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ «وَقالَ: إنَّ في الصَّلاةِ شُغْلاً». [راجع: ١١٩٩]

he was offering *Ṣalāt*) but he did not return the greeting, and (after finishing the *Ṣalāt*) he said, "In *Aṣ-Ṣalāt* one is occupied (with a more serious matter)." (See H. No. 1199).

١٢١٧ - حدَّثنا أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ، حدَّثَنا كَثِيرُ بنُ شِنْظِيرٍ، عَنْ عَطاءِ بنِ أبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ في حاجَةٍ لَهُ فانْطَلَقْتُ ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُها، فَأتَيْتُ النَّبِيَّ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ فَوَقَعَ في قَلْبِي ما اللهُ أعْلَمُ بِهِ. فَقُلْتُ في نَفْسِي: لَعلَّ رَسُولَ اللهِ ﷺ وَجَدَ عَلَيَّ أنِّي أبْطأْتُ عَلَيْهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ في قَلْبِي أشَدُّ مِنَ المَرَّةِ الأُولى، ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ فَقالَ: «إنَّما مَنَعَني أنْ أرُدَّ عَلَيْكَ أنِّي كُنْتُ أُصَلِّي». وكانَ عَلى رَاحِلَتِهِ مُتَوَجِّهاً إلى غَيرِ القِبْلَةِ.

1217. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent me for some job and when I had finished it, I returned and came to the Prophet ﷺ and greeted him but he did not return my greeting. So, I felt so sorry that only Allāh knows it and I said to myself, 'Perhaps Allāh's Messenger ﷺ is angry because I did not come quickly,' then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was offering *Ṣalāt* (prayer)." And at that time he was on his *Rāḥila* (mount) and his face was not towards the *Qiblah*.

(١٦) بابُ رَفْعِ الأيْدِي في الصَّلاةِ لأمْرٍ يَنزِلُ بِهِ

(16) CHAPTER. To raise the hands in *Ṣalāt* (prayer) because of some necessity which one encounters during the *Ṣalāt* (prayer).

١٢١٨ - حدَّثنا قُتَيْبَةُ، حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: بَلَغَ رَسُولَ اللهِ ﷺ أنَّ بَنِي عَمْرِو بنِ عَوْفٍ بِقُباءٍ كانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ يُصْلِحُ بَيْنَهُمْ

1218. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The news about the differences amongst the people of Banī 'Amr bin 'Aūf at Qubā' reached Allāh's Messenger ﷺ and so he went to them along with some of his Companions to effect a reconciliation. Allāh's Messenger ﷺ was delayed there and the time for the *Ṣalāt* (prayer) became due. Bilāl came to

Abū Bakr رَضِيَ اللهُ عَنْهُ and said, "O Abū Bakr! Allāh's Messenger is detained (there) and the time for the *Ṣalāt* (prayer) is due. Will you lead the people in *Ṣalāt* (prayer)?" Abū Bakr replied, "Yes, if you wish." So Bilāl pronounced the *Iqāma* and Abū Bakr went forward and said *Takbīr* for the people. In the meantime, Allāh's Messenger ﷺ came passing through the rows till he stood in the (first) row and the people started clapping. Abū Bakr رَضِيَ اللهُ عَنْهُ would never look hither and thither during the *Ṣalāt* (prayer) but when the people clapped much, he looked back and (saw) Allāh's Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr raised both his hands, praised and thanked Allāh and retreated till he stood in the (first) row. Allāh's Messenger ﷺ went forward and led the people in the *Ṣalāt* (prayer). When he had completed the *Ṣalāt* (prayer), he faced the people and said, "O people! Why did you start clapping when something happened to you in the *Ṣalāt* (prayer)? Clapping is for women. Whenever one is confronted with something unusual in the *Ṣalāt* (prayer) one should say, *'Subḥān Allāh'*." Then the Prophet ﷺ looked towards Abū Bakr and asked, "What prevented you from leading the *Ṣalāt* (prayer) when I beckoned you to carry on?" Abū Bakr replied, "It does not befit the son of Abī Quḥāfa to lead the *Ṣalāt* (prayer) in the presence of Allāh's Messenger ﷺ." (See H. No. 684 and 1234).

فِي أُناسٍ مِنْ أصحَابِهِ، فَحُبِسَ رَسُولُ اللهِ ﷺ وَحانَتِ الصَّلاةُ. فَجاءَ بِلالٌ إلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما فَقالَ: يا أبا بَكْرٍ، إنَّ رَسُولَ اللهِ ﷺ قَدْ حُبِسَ وَقَدْ حانَتِ الصَّلاةُ، فَهَلْ لكَ أنْ تَؤُمَّ النَّاسَ؟ قالَ: نَعَمْ، إنْ شِئْتَ. فأقامَ بِلالٌ الصَّلاةَ وَتَقَدَّمَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَكَبَّرَ النَّاسُ، وَجاءَ رَسُولُ اللهِ ﷺ يَمْشِي في الصُّفُوفِ يَشُقُّها شَقّاً حتَّى قامَ مِنَ الصَّفِّ، فأخَذَ النَّاسُ في التَّصْفِيحِ - قالَ سَهْلٌ: التَّصْفِيحُ هُوَ التَّصْفِيقُ - قالَ: وكانَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ لا يَلْتَفِتُ في صَلاتِهِ. فَلَمَّا أكْثَرَ النَّاسُ التَفَتَ فإذَا رَسُولُ اللهِ ﷺ فأشارَ إلَيْهِ يأمُرُهُ أنْ يُصَلِّيَ فَرَفَعَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدَهُ فَحَمِدَ اللهَ، ثُمَّ رَجَعَ القَهْقَرَى وَرَاءَهُ حتَّى قامَ في الصَّفِّ وَتَقَدَّمَ رَسُولُ اللهِ ﷺ وَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أقْبَلَ عَلى النَّاسِ فَقالَ: «يا أيُّها النَّاسُ، ما لَكُمْ حِينَ نابَكُمْ شَيْءٌ في الصَّلاةِ أخَذْتُمْ بالتَّصْفِيحِ؟ إنَّما التَّصْفِيحُ لِلنِّساءِ، مَنْ نابَهُ شَيْءٌ في صَلاتِهِ فَلْيَقُلْ: سُبْحانَ اللهِ» ثُمَّ الْتَفَتَ إلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقالَ: «يا أبا بَكْرٍ، ما مَنَعَكَ أنْ تُصَلِّيَ حَيْثُ أشَرْتُ عَلَيْكَ؟» قالَ أبو بَكْرٍ: ما كانَ يَنْبَغِي لابنِ أبي قُحافَةَ أنْ يُصَلِّيَ بَيْنَ

يَدَيْ رَسُولِ اللهِ ﷺ. [راجع: ٦٨٤]

(17) CHAPTER. Keeping the hands on the hips during *Aṣ-Ṣalāt* (the prayers).

(١٧) بابُ الخَصْرِ في الصَّلاةِ

1219. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: It is forbidden to keep the hands on the hips during *Aṣ-Ṣalāt* (the prayer). (This is narrated by Abū Hurairah on the authority of the Prophet ﷺ).

١٢١٩ - **حدَّثنا** أبو النُّعْمانِ: حدَّثنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نُهِيَ عَنِ الخَصْرِ في الصَّلاةِ. وَقالَ هِشامٌ وأبو هِلالٍ، عَنِ ابنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [انظر: ١٢٢٠]

1220. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: It is forbidden to offer *Ṣalāt* (prayer) with the hands over one's hips.

١٢٢٠ - **حدَّثنا** عَمْرُو بنُ عَلِيٍّ: حدَّثنا يَحْيى: حدَّثنا هِشامٌ: حدَّثنا مُحَمَّدٌ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نُهِيَ أنْ يُصَلِّيَ الرَّجُلُ مُتَخَصِّراً. [راجع: ١٢١٩]

(18) CHAPTER. Thinking of something during *Aṣ-Ṣalāt* (the prayer).

(١٨) بابٌ: تفكُّرِ الرَّجلِ الشَّيْءَ في الصَّلاةِ،

'Umar رَضِيَ اللهُ عَنْهُ said, "I think of organizing my troops while I am in *Ṣalāt* (prayer)."

وَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إنِّي لأُجَهِّزُ جَيْشِي وأنا في الصَّلاةِ.

1221. Narrated 'Uqba bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ: I offered the *'Aṣr* prayer with the Prophet ﷺ and after finishing the *Ṣalāt* (prayer) with *Taslīm* he got up quickly and went to some of his wives and then came out. He ﷺ noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered while I was in my *Ṣalāt* (prayer) that a piece of gold was lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed."

١٢٢١ - **حدَّثنا** إسْحاقُ بنُ مَنْصُورٍ: حدَّثنا رَوْحٌ: حدَّثنا عُمَرُ - هُوَ ابنُ سَعِيدٍ - قالَ: أخْبَرَني ابنُ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحارِثِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ العَصْرَ، فَلَمَّا سَلَّمَ قامَ سَرِيعاً دَخَلَ عَلى بَعْضِ نِسائِهِ، ثُمَّ خَرَجَ ورأى ما في وُجُوهِ القَوْمِ مِنْ تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقالَ: «ذَكَرْتُ وأنا في

الصَّلاةِ تِبْراً عِنْدَنا فَكَرِهْتُ أنْ يُمْسِيَ أوْ يَبِيتَ عِنْدَنا فَأمَرْتُ بِقِسْمَتِهِ». [راجع: ٨٥١]

1222. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Adhān* for the *Ṣalāt* (prayer) is pronounced, then Satan takes to his heels passing wind so that he may not hear the *Adhān* and when the *Mu'adh-dhin* finishes (the *Adhān*); he comes back; and when the *Iqāma* is pronounced he again takes to his heels. And when it is finished, he again comes back and continues reminding the person offering *Ṣalāt* (prayer) of things that he used not to remember when not in *Ṣalāt* (prayer), till he forgets how many *Rak'ā* he has offered."

Abū Salama bin 'Abdur-Raḥmān said, "If anyone of you encounters such a thing (forgetting the number of *Rak'ā* he has offered), he should perform two prostrations (of *Sahw* i.e. forgetfulness) while sitting." Abū Salama narrates this on the authority of Abū Hurairah.

١٢٢٢ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ قَالَ: حدَّثنا اللَّيْثُ، عَنْ جَعْفَرٍ، عَنِ الأعْرَجِ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أُذِّنَ بالصَّلاةِ أدْبَرَ الشَّيْطانُ لَهُ ضُرَاطٌ حتَّى لا يَسْمَعَ التَّأذِينَ، فإذَا سَكَتَ المُؤَذِّنُ أقْبَلَ، فإذَا ثُوِّبَ أدْبَرَ، فإذَا سَكَتَ أقْبَلَ، فَلا يَزَالُ بالمَرْءِ يَقُولُ لَهُ: اذْكُرْ، ما لَمْ يَكُنْ يَذْكُرُ حتَّى لا يَدْرِي كَمْ صَلَّى». قالَ أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: إذَا فَعَلَ أحَدُكُمْ ذلكَ فَلْيَسْجُدْ سَجْدَتَينِ وَهُوَ قاعِدٌ. وسَمِعَهُ أبو سَلَمَةَ مِنْ أبي هُرَيْرَةَ. [راجع: ٦٠٨]

1223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: People say that I narrate too many narrations of the Prophet ﷺ; once I met a man (during the lifetime of the Prophet ﷺ) and asked him, "Which *Sūrah* did Allāh's Messenger ﷺ recite yesterday in the *Ishā* (prayer)?" He said, "I do not know." I said, "Did you not attend the *Ṣalāt* (prayer)?" He said, "Yes, (I did)." I said, "I know. He recited such and such *Sūrah*."

١٢٢٣ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عُثْمانُ بنُ عُمَرَ قالَ: أخْبرَنَا ابنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: يَقُولُ النَّاسُ أكْثَرَ أبو هُرَيْرَةَ، فَلَقِيتُ رَجُلاً فَقُلْتُ: بِمَ قَرأ رَسُولُ اللهِ ﷺ البارِحَةَ في العَتَمَةِ؟ فَقالَ: لا أدْرِي. فَقُلْتُ: لَمْ تَشْهَدْها؟ قالَ: بَلى. قُلْتُ: لٰكِنْ أنا أدْرِي، قَرأ سُورَةَ كَذا وكَذا.

22 - THE BOOK OF *AṢ-SAHW*

٢٢ - كتاب السهو

"*Sahw*": Forgetting (here it means forgetting how many *Rak'ā* a person has prayed, in which case he should perform two prostrations of *Sahw*).

(1) CHAPTER. What is said regarding the *Sahw*. If someone gets up (for the third *Rak'ā* without sitting) after the second *Rak'ā* of a compulsory *Ṣalāt* (prayer).

(١) **بابٌ** ما جاءَ في السَّهْوِ إذَا قامَ مِنْ رَكْعَتِي الفَرِيضَةِ

1224. Narrated 'Abdullāh bin Buḥaina رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ once led us in a *Ṣalāt* (prayer) and offered two *Rak'ā* and got up (for the third *Rak'ā*) without sitting (after the second *Rak'ā*). The people also got up with him, and when he was about to finish his *Ṣalāt* (prayer), we waited for him to finish the *Ṣalāt* (prayer) with *Talsīm* but he said *Takbīr* before Taslīm and performed two prostrations (of *Sahw* while sitting and then finished the *Ṣalāt* (prayer) with *Taslīm*.

١٢٢٤ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبرَنا مالكُ بنُ أنَسٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: صَلَّى لَنا رَسُولُ اللهِ ﷺ رَكْعَتَينِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قامَ فَلَمْ يَجْلِسْ، فَقامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلاتَهُ وَنَظَرْنا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَينِ وَهُوَ جالِسٌ ثُمَّ سَلَّمَ. [راجع: ٨٢٩]

1225. Narrated 'Abdullāh bin Buḥaina رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ got up after the second *Rak'ā* of the *Ẓuhr* prayer without sitting in between (the second and the third *Rak'ā*). When he finished the *Ṣalāt* (prayer) he performed two prostrations (of *Sahw*) and then finished the *Ṣalāt* (prayer) with *Taslīm*.

١٢٢٥ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبرَنا مالكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: إنَّ رَسُولَ اللهِ ﷺ قامَ مِنَ اثْنَتَينِ مِنَ الظُّهْرِ لَمْ يَجْلِسْ بَيْنَهُما، فَلَمَّا قَضَى صَلاتَهُ سَجَدَ سَجْدَتَينِ، ثُمَّ سَلَّمَ بَعْدَ ذٰلكَ. [راجع: ٨٢٩]

(2) CHAPTER. If one offers five *Rak'ā* (instead of four).

(٢) **بابٌ**: إذَا صَلَّى خَمْساً

1226. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ:

١٢٢٦ - **حدَّثَنَا** أبُو الوَلِيدِ،

حدَّثنا شُعْبَةُ عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ صلَّى الظُّهْرَ خَمْساً، فَقِيلَ لَهُ: أزِيدَ في الصَّلاةِ؟ فَقالَ: «وَما ذَاكَ؟» قالَ: صَلَّيْتَ خَمْساً. فَسَجَدَ سَجْدَتَيْنِ بَعْدَما سَلَّمَ. [راجع: ٤٠١]

Once Allāh's Messenger ﷺ offered five *Rak'ā* in the *Ẓuhr* prayer, and somebody asked him whether there was some increase in *Aṣ-Ṣalāt* (the prayer). Allāh's Messenger ﷺ said, "What is that?" He said, "You have offered five *Rak'ā*." So, Allāh's Messenger ﷺ performed two prostrations (of *Sahw*) after *Taslīm*.

(٣) بابٌ: إذَا سَلَّمَ في رَكْعَتَيْنِ أوْ في ثَلاثٍ سَجَدَ سَجْدَتَيْنِ مِثْلَ سُجُودِ الصَّلاةِ أوْ أطْوَلَ

(3) CHAPTER. If one finishes his *Ṣalāt* (prayer) with *Taslīm* after offering two or three *Rak'ā* (by mistake), then he should perform two prostrations (of *Sahw*) like ordinary prostrations of the *Ṣalāt* (prayer), or longer.

١٢٢٧ - حدَّثَنَا آدَمُ، حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ الظُّهْرَ أوِ العَصْرَ فَسَلَّمَ، فَقالَ لَهُ ذُو اليَدَيْنِ: الصَّلاةُ يا رَسُولَ اللهِ أنَقَصَتْ؟ فَقالَ النَّبِيُّ ﷺ لأصحابِهِ: «أحَقٌّ ما يَقُولُ؟» قالُوا: نَعَمْ، فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ. قالَ سَعْدٌ: وَرأيْتُ عُرْوَةَ بنَ الزُّبَيْرِ صَلَّى مِنَ المَغْرِبِ رَكْعَتَيْنِ فَسَلَّمَ وَتَكَلَّمَ ثُمَّ صَلَّى ما بَقِيَ وَسَجَدَ سَجْدَتَيْنِ وَقالَ: هٰكَذا فَعَلَ النَّبِيُّ ﷺ. [راجع: ٤٨٢]

1227. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in the *'Aṣr* prayer or the *Ẓuhr* prayer and finished it with *Taslīm*. *Dhul-Yadain* said to him, "O Allāh's Messenger! Has the *Ṣalāt* (prayer) been reduced?" The Prophet ﷺ asked his Companions, "Has he spoken the truth?" They replied in the affirmative. So, Allāh's Messenger ﷺ offered two more *Rak'ā* and then performed two prostrations (of *Sahw*).

Sa'd said, "I saw that 'Urwa bin Az-Zubair had offered two *Rak'ā* in the *Maghrib* prayer and finished it with *Taslīm*. He then talked (and when he was informed about it) he completed the rest of his *Ṣalāt* (prayer) and performed two prostrations (of *Sahw*), and said, 'The Prophet ﷺ offered *Ṣalāt* (prayer) like this.'"

(٤) بابُ مَنْ لَمْ يَتَشَهَّدْ في سَجْدَتَي السَّهْوِ،

وَسَلَّمَ أنَسٌ والحَسَنُ وَلَمْ يَتَشَهَّدا. وَقالَ قَتادَةُ: لا يَتَشَهَّدُ.

(4) CHAPTER. Whoever did not recite *Tashah-hud* (*At-Taḥiyyāt*) after the two prostrations of *Sahw*.

And Anas and Al-Ḥasan did not recite it. And Qatāda said that *Tashah-hud* should not be recited (after the prostrations of *Sahw*).

1228. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ offered two *Rak'ā* and finished his *Ṣalāt* (prayer). So *Dhul-Yadain* asked him, "Has the *Ṣalāt* (prayer) been reduced or have you forgotten?" Allāh's Messenger ﷺ said, "Has *Dhul-Yadain* spoken the truth?" The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up and offered the remaining two *Rak'ā* and performed *Taslīm*, and then said *Takbīr* and performed two prostrations like his usual prostrations, or a bit longer, and then raised (his head) up [and finished his *Ṣalāt* (prayer) with *Taslīm*].

Narrated Salama bin 'Alqama: I asked Muḥammad (bin Sīrīn) whether *Tashah-hud* should be recited after the two prostrations of *Sahw*. He replied, "It is not (mentioned) in Abū Hurairah's narration."

١٢٢٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أَخْبَرَنا مالِكُ بنُ أنسٍ، عَنْ أَيُّوبَ ابنِ أبي تَمِيمَةَ السَّخْتِيانيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِنِ اثْنَتَيْنِ فَقالَ لَهُ ذُو اليَدَيْنِ: أَقَصُرَتِ الصَّلاةُ أَمْ نَسِيتَ يا رَسُولَ اللهِ؟ قَالَ رَسُولُ اللهِ ﷺ: «أَصَدَقَ ذُو اليَدَيْنِ؟» فَقالَ النَّاسُ: نَعَمْ، فَقامَ رَسُولُ اللهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ. [راجع: ٤٨٢] حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ سَلَمَةَ بنِ عَلْقَمَةَ قالَ: قُلْتُ لِمُحَمَّدٍ: في سَجْدَتَيِ السَّهْوِ تَشَهُّدٌ؟ قالَ: لَيْسَ في حَدِيثِ أبي هُرَيْرَةَ.

(5) CHAPTER. To say *Takbīr* in the prostrations of *Sahw*.

(٥) بابٌ: يُكَبِّرُ فِي سَجْدَتَيِ السَّهْوِ

1229. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered one of the evening *Ṣalāt* (prayer) (the subnarrator Muḥammad said, "I think that it was most probably the *'Aṣr* prayer") and he finished it after offering two *Rak'ā* only. He then stood near a piece of wood in front of the mosque and put his hand over it. Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the *Ṣalāt* (prayer) been reduced?" A man who was called *Dhul-Yadain* by the

١٢٢٩ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ قَالَ: حَدَّثَنا يَزِيدُ بنُ إبْراهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ إحْدَى صَلاتَيِ العَشِيِّ - قالَ مُحَمَّدٌ: وأَكْثَرُ ظَنِّي أَنَّها العَصْرُ - رَكْعَتَيْنِ. ثُمَّ سَلَّمَ، ثُمَّ قامَ إلى خَشَبَةٍ في مُقَدَّمِ المَسْجِدِ فَوَضَعَ يَدَهُ عَلَيْها وَفِيهِمْ أبو بَكْرٍ وعُمَرُ رَضِيَ اللهُ عَنْهُما، فَهابا أَنْ يُكَلِّماهُ،

Prophet ﷺ said (to the Prophet ﷺ), "Has the *Ṣalāt* (prayer) been reduced or have you forgotten?" He said, "Neither have I forgotten, nor has the *Ṣalāt* (prayer) been reduced." He said, "Certainly you have forgotten." So, the Prophet ﷺ offered two more *Rak'ā* and performed *Taslīm,* and then said *Takbīr* and performed a prostration (of *Sahw*), like his ordinary prostration or a bit longer and then raised his head and said *Takbīr* and then put his head down and performed a (second) prostration (of *Sahw*) like his ordinary prostration or a bit longer, and then raised his head up and said *Takbīr* (and then *Taslīm*).

وَخَرَجَ سَرَعَانُ النَّاسِ فَقَالُوا: أَقَصُرَتِ الصَّلاةُ؟ ورَجُلٌ يَدْعوهُ النَّبِيُّ ﷺ ذَا الْيَدَيْنِ فَقالَ: أَنَسِيتَ أَمْ قَصُرَتْ؟ فَقالَ: «لَمْ أَنْسَ ولَمْ تُقْصَرْ». قالَ: بَلَى قَدْ نَسِيتَ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ. [راجع: ٤٨٢]

1230. Narrated 'Abdullāh bin Buḥaina Al-Asdī رَضِيَ اللهُ عَنْهُ, the ally of Banī 'Abdul-Muṭṭalib: Allāh's Messenger ﷺ stood up for the *Ẓuhr* prayer and he should have sat (after the second *Rak'ā* but he stood up for the third *Rak'ā* without sitting for *Tashah-hud*) and when he finished the *Ṣalāt* (prayer) he performed two prostrations (of *Sahw*) and said *Takbīr* on each prostration while sitting, before ending (the *Ṣalāt*) with *Taslīm*; and the people too performed the two prostrations with him for that sitting which he forgot.

١٢٣٠ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ الأَسْدِيِّ حَلِيفِ بَنِي عَبْدِ المُطَّلِبِ: أَنَّ رَسُولَ اللهِ ﷺ قامَ في صَلاةِ الظُّهْرِ وعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ في كُلِّ سَجْدَةٍ وَهُوَ جالِسٌ قَبْلَ أَنْ يُسَلِّمَ وسَجَدَهُما النَّاسُ مَعَهُ مَكانَ ما نَسِيَ مِنَ الجُلُوسِ. تابَعَهُ ابنُ جُرَيْجٍ، عَنِ ابْنِ شِهابٍ في التَّكْبِيرِ.

(6) CHAPTER. When a person forgets whether he has offered three or four *Rak'ā* (then he should) perform two prostrations while sitting in his last *Rak'ā*.

(٦) بابٌ: إِذَا لَمْ يَدْرِ كَمْ صَلَّى ثَلاثاً أَوْ أَرْبعاً سَجَدَ سَجْدَتَيْنِ وَهُوَ جالِسٌ

1231. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the call for *Ṣalāt* (prayer) is made, Satan takes to his heels passing wind so that he may not hear the *Adhān*. And when the call is finished he comes back, and when the *Iqāma* is

١٢٣١ - **حدَّثَنا** مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامُ بنُ أَبي عَبْدِ اللهِ الدَّسْتَوائِيُّ، عَنْ يَحْيى بنِ أَبي كَثِيرٍ عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ

pronounced, Satan again takes to his heels; and when the *Iqāma* is finished he comes back again and tries to interfere with the person and his thoughts and say, 'Remember this and that (which he has not thought of before the *Ṣalāt*)', till the person offering *Ṣalāt* (prayer) forgets how much (*Rak'ā*) he has offered. If anyone of you does not remember whether he has offered three or four *Rak'ā* then he should perform two prostrations (of *Sahw*) while sitting.

اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا نُودِيَ بِالصَّلاةِ أَدْبَرَ الشَّيْطانُ وَلَهُ ضُرَاطٌ حتَّى لا يَسْمَعَ الأَذانَ، فإِذَا قُضِيَ الأَذَانُ أَقْبَلَ، فإِذَا ثُوِّبَ بِها أَدْبَرَ، فإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حتَّى يَخْطِرَ بَيْنَ المَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا وكَذَا، ما لَمْ يَكُنْ يَذْكُرُ حتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى ثَلاثاً أَوْ أَرْبَعاً، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جالِسٌ». [راجع: ٦٠٨]

(7) CHAPTER. *Sahw* (i.e. forgetfulness) in compulsory *Ṣalāt* (prayers) and *Nawāfil*.

(٧) **بابُ السَّهْوِ في الفَرْضِ والتَّطَوُّعِ،**

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما performed two prostrations (of *Sahw*) after the *Witr* prayer.

وَسَجَدَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما سَجْدَتَيْنِ بَعدَ وِتْرِهِ.

1232. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When anyone of you stands for the *Ṣalāt* (prayer), Satan comes and puts him in doubts till he forgets how many *Rak'ā* he has offered. So, if this happens to anyone of you, he should perform two prostrations (of *Sahw*) while sitting.

١٢٣٢ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ، أَخْبرَنا مالكٌ عَنِ ابنِ شِهابٍ، عَنْ أَبي سَلَمَةَ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّ أَحَدَكُمْ إِذَا قامَ يُصَلِّي جاءَ الشَّيْطانُ فَلَبَسَ عَلَيْهِ حتَّى لا يَدْرِي كَمْ صَلَّى، فإِذَا وَجَدَ ذلكَ أَحَدُكمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جالِسٌ». [راجع: ٦٠٨]

(8) CHAPTER. If a person speaks to a person offering *Ṣalāt* (prayer), and the latter beckons with his hand and listens.

(٨) **بابٌ: إِذَا كُلِّمَ وَهُوَ يُصَلِّي فأَشارَ بِيَدِهِ واسْتَمَعَ**

1233. Narrated Kuraib: I was sent to 'Āishah by Ibn 'Abbās, Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Azhar

١٢٣٣ - **حدَّثنا** يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثني ابنُ وَهْبٍ قالَ: أَخْبرَني

عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ: أَنَّ ابْنَ عَبَّاسٍ والمِسْوَرَ بنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ ابنَ أَزْهَرَ رَضِيَ اللهُ عَنْهُمْ أَرْسَلُوهُ إلى عائِشَةَ رَضِيَ اللهُ عَنْها، فَقالُوا: اقْرَأْ عَلَيْها السَّلامَ مِنَّا جَمِيعاً وَسَلْها عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلاةِ العَصْرِ، وَقُلْ لَها: إنَّا أُخْبِرْنا أنَّكِ تُصَلِّينَهُما. وَقَدْ بَلَغَنا أنَّ النَّبِيَّ ﷺ نَهَى عَنْها. وَقالَ ابنُ عَبَّاسٍ: وكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بنِ الخَطَّابِ عَنْها. قالَ كُرَيْبٌ: فَدَخَلْتُ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها فَبَلَّغْتُها ما أَرْسَلُوني فَقالَتْ: سَلْ أُمَّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ فأَخْبَرْتُهُمْ بِقَوْلِها فَرَدُّوني إلى أُمِّ سَلَمَةَ بِمِثْلِ ما أَرْسَلُوني بِهِ إلى عائِشَةَ. فَقالَتْ أُمُّ سَلَمَةَ رَضِيَ اللهُ عَنْها: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْها، ثُمَّ رأَيْتُهُ يُصَلِّيهِمَا حِينَ صَلَّى العَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدي نِسْوَةٌ مِنْ بَنِي حَرامٍ مِنَ الأَنْصارِ. فأَرْسَلْتُ إِلَيْهِ الجارِيَةَ فَقُلْتُ: قُومي بِجَنْبِهِ قُولي لَهُ: تَقُولُ لكَ أُمُّ سَلَمَةَ: يا رَسُولَ اللهِ سَمِعْتُكَ تَنْهَى عَنْ هاتَيْنِ وأَراكَ تُصَلِّيهِما، فإِنْ أَشارَ بِيَدِهِ فاسْتَأْخِري عَنْهُ، فَفَعَلَتِ الجارِيَةُ، فأَشارَ بِيَدِهِ فاسْتَأْخَرَتْ عَنْهُ. فَلَمَّا انْصَرَفَ قالَ: «يا ابْنَةَ أَبي أُمَيَّةَ، سأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ العَصْرِ. وإنَّهُ

رَضِيَ اللهُ عَنْهُم. They told me to greet her on their behalf and to ask her about the offering of the two *Rak'ā* after the *'Aṣr* and to say to her, "We were informed that you offer those two *Rak'ā* and we were told that the Prophet ﷺ had forbidden offering them." Ibn 'Abbās said, "I along with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to beat the people whenever they offered them."

Kuraib further said: I went to 'Āishah رَضِيَ اللهُ عَنها and conveyed her that message. 'Āishah said, "Go and ask Umm Salama about them." So I returned and informed them about her statement. They then told me to go to Umm Salama with the same question with which they had sent me to 'Āishah. Umm Salama رَضِيَ اللهُ عَنها replied, "I heard the Prophet ﷺ forbidding them. Later I saw him offering them immediately after he had offered the *'Aṣr*. He then entered my house at a time when some of the *Anṣārī* women from the tribe of Banī Ḥarām were sitting with me, so I sent my slave-girl to him having said to her, 'Stand beside him and tell him that Umm Salama says to you: "O Allāh's Messenger! I have heard you forbidding the offering of these (two *Rak'ā* after the *'Aṣr* prayer) but I have seen you offering them. If he waves his hand then wait for him.' The slave-girl did that. The Prophet ﷺ beckoned her with his hand and she waited for him. When he had finished the *Ṣalāt* (prayer) he said, 'O daughter of Abī Umaiyya! You have asked me about the two *Rak'ā* after the *'Aṣr* prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two *Rak'āt* after the *Ẓuhr* prayer. These (two *Rak'ā* that I have just offered) are for those (missed) ones.'"

أتاني ناسٌ مِنْ عَبْدِ القَيْسِ فَشَغَلُوني عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ. فَهُما هاتانِ». [انظر: ٤٣٧٠]

(٩) بابُ الإشارَةِ في الصَّلاةِ،

(9) CHAPTER. Beckoning during the *Ṣalāt* (prayer) [by a person in *Ṣalāt*].

قالَهُ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ.

Narrated Kuraib: "Umm Salama said as above on the authority of the Prophet ﷺ.

١٢٣٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ، حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ بَلَغَهُ أنَّ بَنِي عَمْرِو بنِ عَوْفٍ كانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ رَسُولُ اللهِ ﷺ يُصْلِحُ بَيْنَهُمْ في أُناسٍ مَعَهُ. فَحُبِسَ رَسُولُ اللهِ ﷺ وَحانَتِ الصَّلاةُ، فجاءَ بلالٌ إلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقالَ: يا أبا بَكْرٍ، إنَّ رَسُولَ اللهِ ﷺ قَدْ حُبِسَ وَقَدْ حانَتِ الصَّلاةُ، فَهَلْ لَكَ أنْ تَؤُمَّ النَّاسَ؟ قالَ: نَعَمْ، إنْ شِئْتَ. فأقامَ بِلالٌ وَتَقَدَّمَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَكَبَّرَ لِلنَّاسِ، وَجاءَ رَسُولُ اللهِ ﷺ يَمْشِي في الصُّفُوفِ حَتَّى قامَ في الصَّفِّ فأخَذَ النَّاسُ في التَّصْفيقِ، وكانَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ لا يَلْتَفِتُ في صَلاتِهِ، فَلَمَّا أكْثَرَ النَّاسُ الْتَفَتَ فإذَا رَسُولُ اللهِ ﷺ فأشارَ إليهِ رَسُولُ اللهِ ﷺ يأمُرُهُ أنْ يُصَلِّيَ، فَرَفَعَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ

1234. Narrated Sahl bin Sa'd Aṣ-Ṣā'idī رَضِيَ اللهُ عَنْهُ: The news about the differences amongst the people of Banī 'Amr bin 'Aūf reached Allāh's Messenger ﷺ and, so, he went to them along with some of his Companions to effect a reconciliation between them. Allāh's Messenger ﷺ was delayed there, and the time for the *Ṣalāt* (prayer) became due. Bilāl went to Abū Bakr رَضِيَ اللهُ عَنْهُ and said to him, "Allāh's Messenger ﷺ has been delayed (there) and the time of *Ṣalāt* (prayer) is due. So, will you lead the people in *Ṣalāt* (prayer)?" Abū Bakr said, "Yes, if you wish." Bilāl pronounced the *Iqāma* and Abū Bakr رَضِيَ اللهُ عَنْهُ went forward and said *Takbīr* for the people. In the meantime Allāh's Messenger ﷺ came passing through the rows (of the people offering *Ṣalāt*) and stood in the (first) row and the people started clapping. Abū Bakr رَضِيَ اللهُ عَنْهُ would never look hither and thither during his *Ṣalāt* (prayer) but when the people clapped much, he looked back and (saw) Allāh's Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr رَضِيَ اللهُ عَنْهُ raised both his hands, praised and thanked Allāh, and retreated till he stood in the (first) row. Allāh's Messenger ﷺ went forward and led the people in the *Ṣalāt* (prayer). When he completed the *Ṣalāt* (prayer) he faced the people and said, "O people! Why did you start clapping when

something unusual happened to you in the *Ṣalāt* (prayer)? Clapping is only for women. So whenever one is confronted with something unusual in the *Ṣalāt* (prayer) one should say, *'Subḥān-Allāh'*, for there is none who will not turn round on hearing him saying *Subḥān-Allāh*. (Then turning towards Abū Bakr, he said) O Abū Bakr! What prevented you from leading the people in the *Ṣalāt* (prayer) when I beckoned you to do so?" Abū Bakr replied, "How dare the son of Abū Quḥāfa lead the *Ṣalāt* (prayer) in front of Allāh's Messenger ﷺ?" (See H. No. 684 and 1218).

يَدَيْهِ، فَحَمِدَ اللهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قامَ في الصَّفِّ. فَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ وَقالَ: «أَيُّها النَّاسُ، ما لَكُمْ حِينَ نابَكُم شَيْءٌ في الصَّلاةِ أَخَذْتُمْ في التَّصْفِيقِ؟ إِنَّما التَّصْفِيقُ لِلنِّساءِ. مَنْ نابَهُ شَيْءٌ في صَلاتِهِ فَلْيَقُلْ: سُبْحانَ اللهِ، فَإِنَّهُ لا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحانَ اللهِ، إِلَّا الْتَفَتَ. يا أَبا بَكْرٍ، ما مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ؟» فَقالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ: ما كانَ يَنْبَغِي لابنِ أبي قُحافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ. [راجع: ٦٨٤]

1235. Narrated Asmā': I went to 'Āishah رَضِيَ اللهُ عَنها and she was offering *Ṣalāt* (prayer) while standing and the people, too, were standing (offering *Ṣalāt*). So I said, "What is the matter with the people?" She beckoned with her head towards the sky. I said, "(Is there) a sign?" She nodded intending to say, "Yes."

١٢٣٥ - حَدَّثَنا يَحْيَى بنُ سُلَيْمانَ: حَدَّثَنِي ابنُ وَهْبٍ قالَ: حَدَّثَنا الثَّوْرِيُّ عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ قالَتْ: دَخَلْتُ عَلَى عائِشَةَ رَضِيَ اللهُ عَنْها وَهِيَ تُصَلِّي قائِمَةً والنَّاسُ قِيامٌ، فَقُلْتُ: ما شَأْنُ النَّاسِ؟ فَأَشارَتْ بِرَأْسِها إلى السَّماءِ، قُلْتُ: آيَةٌ؟ فَأَشارَتْ بِرَأْسِها أَيْ: نَعَمْ. [راجع: ٨٦]

1236. Narrated 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ: Allāh's Messenger ﷺ during his illness offered *Ṣalāt* (prayer) in his house sitting, whereas some people followed him standing, but the Prophet ﷺ beckoned them to sit down. On completion of the *Ṣalāt* (prayer) he said, "The *Imām* is to be followed. So, bow when he bows, and raise

١٢٣٦ - حَدَّثَنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ أَنَّها قالَتْ: صَلَّى رَسُولُ اللهِ ﷺ في بَيْتِهِ وَهُوَ شاكٍ جالِساً، وَصَلَّى

وَرَاءَهُ قَوْمٌ قِياماً، فأشارَ إلَيْهِمْ أنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قالَ: «إنَّمَا جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فإذَا رَكَعَ فـارْكَـعُـوا، وَإذَا رَفَـعَ فـارْفَـعُـوا».

[راجع: ٦٨٨]

your head, when he raises his head." (See *Ḥadīth* No.689, Vol. I for taking the verdict).

23 - THE BOOK OF FUNERALS [AL-JANĀ'IZ]

٢٣ - كتاب الجنائز

(1) CHAPTER. What is said about funerals, and those whose last words were: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

Wahab bin Munabbih was asked, "Isn't the saying: *'Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', the key of Paradise?" He replied in the affirmative, and said, "There is no key without teeth, and if you have the key which has teeth, it will open it for you, and if it is without teeth, then it will not open it for you."

1237. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Someone came to me from my Lord (Allah) and gave me the good tidings that whosoever of my followers dies worshipping none (in any way) along with Allāh, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft."

1238. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whosoever dies worshipping others along with Allāh will definitely enter the Fire." I said, "Whosoever dies worshipping none along with Allāh will definitely enter Paradise."

(١) بابٌ: وَمَنْ كانَ آخِرُ كَلامِهِ: لا إِلٰهَ إِلَّا اللهُ

وَقِيلَ لِوَهْبِ بنِ مُنَبِّهٍ: أَلَيْسَ مِفْتاحُ الجَنَّةِ؟ لا إِلٰهَ إِلَّا اللهُ قالَ: بَلى، وَلٰكِنْ لَيْسَ مِفْتاحٌ إِلَّا لَهُ أَسْنانٌ، فإِنْ جِئْتَ بِمفتاحٍ لَهُ أَسْنانٌ فُتِحَ لَكَ وَإِلَّا لَمْ يُفْتَحْ لَكَ.

١٢٣٧ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ، حدَّثَنا مَهْدِيُّ بنُ مَيْمُونٍ، حدَّثَنا واصِلٌ الأَحْدَبُ، عَنِ المَعْرُورِ بنِ سُوَيْدٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَتانِي آتٍ مِنْ رَبِّي فأَخْبَرَنِي - أَوْ قالَ: بَشَّرَنِي - أَنَّهُ مَنْ ماتَ مِنْ أُمَّتِي لا يُشْرِكُ بِاللهِ شَيْئاً دَخَلَ الجَنَّةَ، فَقُلْتُ: وإِنْ زَنى وإِنْ سَرَقَ؟ قالَ: وإِنْ زَنى وإِنْ سَرَقَ». [انظر: ١٤٠٨، ٢٣٨٨، ٣٢٢٢، ٥٨٢٧، ٦٢٦٨، ٦٤٤٣، ٦٤٤٤، ٧٤٨٧]

١٢٣٨ - **حدَّثَنا** عُمَرُ بنُ حَفْصٍ، حدَّثَنا أبي قالَ: حدَّثَنا الأَعْمَشُ، حدَّثَنا شَقِيقٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ ماتَ يُشْرِكُ باللهِ دَخَلَ النَّارَ». وقُلْتُ أنا: مَنْ ماتَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ. [انظر: ٤٤٩٧، ٦٦٨٣]

(2) CHAPTER. The order of following the funeral procession.

(٢) بابُ الأمْرِ باتِّباعِ الجَنائِزِ

1239. Narated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ ordered us to do seven things and forbade us from doing other seven things. He ordered us:

(1) to follow the funeral procession,
(2) to visit the sick,
(3) to accept invitations,
(4) to help the oppressed,
(5) to fulfil the oaths,
(6) to return the greetings and
(7) to reply to the sneezer: [saying "*Yarhamu-ka-Allāh* (may Allāh be Merciful to you)," provided the sneezer says, "*Al-hamdu-lillah* (all the praises are for Allāh)"].

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), *Dībāj* (pure silk cloth), *Qussī* and *Istabraq* (two kinds of silk cloths).

١٢٣٩ - حدَّثَنا أبو الوَلِيدِ قَالَ: حدَّثَنا شُعْبَةُ، عَنِ الأَشْعَثِ: سَمِعْتُ مُعاوِيَةَ ابْنَ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ بنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قالَ: أَمَرَنا رَسُولُ اللهِ ﷺ بِسَبْعٍ ونَهانا عَنْ سَبْعٍ: أَمَرَنا باتِّباعِ الجَنائِزِ، وَعِيادَةِ المَرِيضِ، وَإِجابَةِ الدَّاعِي، وَنَصْرِ المَظْلُومِ، وَإِبْرارِ القَسَمِ، وَرَدِّ السَّلامِ، وَتَشْمِيتِ العاطِسِ. ونَهانا عَنْ آنِيَةِ الفِضَّةِ، وَخاتَمِ الذَّهَبِ، والحَرِيرِ، والدِّيباجِ، والقَسِّيِّ، والإِسْتَبْرَقِ». [انظر: ٢٤٤٥، ٥١٧٥، ٥٦٣٥، ٥٦٥٠، ٥٨٣٨، ٥٨٤٩، ٥٨٦٣، ٦٢٢٢، ٦٢٣٥، ٦٦٥٤]

1240. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The rights of a Muslim on a Muslim are five:

(1) To return the greetings,
(2) to visit the sick,
(3) to follow the funeral processions,
(4) to accept invitation and
(5) to reply the sneezer. (See *Ḥadīth* No.1239).

١٢٤٠ - حدَّثَنا مُحَمَّدٌ: حدَّثَنا عَمْرُو ابنُ أبي سَلَمَةَ، عَنِ الأَوْزاعِيِّ قالَ: أَخْبَرَني ابنُ شِهابٍ قالَ: أَخْبَرَني سَعِيدُ ابنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «حَقُّ المُسْلِمِ عَلى المُسْلِمِ خَمْسٌ: رَدُّ السَّلامِ، وَعِيادَةُ المَرِيضِ، واتِّباعُ الجَنائِزِ، وإِجابَةُ الدَّعْوَةِ، وَتَشْمِيتُ العاطِسِ». تابَعَهُ عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنا مَعْمَرٌ، وَرَواهُ سَلامَةُ بنُ رَوحٍ، عَنْ عُقَيْلٍ.

(3) CHAPTER. Visiting the deceased person after he has been put in his shroud.

(٣) بابُ الدُّخولِ عَلى المَيِّتِ بَعْدَ المَوْتِ إذَا أُدْرِجَ في أكْفَانِهِ

1241, 1242. Narrated 'Āishah رَضِيَ الله عَنها: Abū Bakr رَضِيَ الله عَنهُ came riding his horse from his dwelling place in Aṣ-Ṣunḥ. He got down from it, entered the mosque and did not speak with anybody till he came to me and went directly to the Prophet ﷺ, who was covered with a blanket with markings on it. Abū Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "Let my father and my mother be sacrificed for you, O Allāh's Prophet! Allāh will not combine two deaths on you. You have died the death which was written for you."

Narrated Abū Salama: Ibn 'Abbās رَضِيَ الله عَنهُما said, "Abū Bakr came out and 'Umar رَضِيَ الله عَنهُ was addressing the people, and Abū Bakr told him to sit down but 'Umar refused. Abū Bakr again told him to sit down but 'Umar again refused. Then Abū Bakr recited the *Tashah-hud* (i.e. none has the right to be worshipped but Allāh and Muḥammad ﷺ is Allāh's Messenger) and the people attended to Abū Bakr and left 'Umar. Abū Bakr said, *"Ammā ba'du*, whoever amongst you worshipped Muḥammad, then Muḥammad ﷺ is dead, but whoever worshipped Allāh, Allāh is Alive and will never die. Allāh تعالى said: Muḥammad ﷺ is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?... (up to) are grateful.'" (V.3:144) (The narrator added, "By Allāh, it was as if the people never knew that Allāh had revealed this Verse before till Abū Bakr recited it and then whoever heard it, started reciting it.")

١٢٤١، ١٢٤٢ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ قَالَ: أخبرَنا عَبْدُ اللهِ قالَ: أخْبرَني مَعْمَرٌ وَيُونُسُ عَنِ الزُّهْرِيِّ قالَ: أخْبرَني أبو سَلَمَةَ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أخْبرَتْهُ قالَتْ: أقْبَلَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ عَلى فَرَسِهِ مِنْ مَسْكَنِهِ بالسُّنْحِ حتَّى نَزَلَ فَدَخَلَ المَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حتَّى دَخَلَ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها فَتَيَمَّمَ النَّبِيَّ ﷺ وَهُوَ مُسَجًّى بِبُرْدِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكى فَقالَ: بِأبي أنْتَ وَأُمِّي يا نَبِيَّ اللهِ، لا يَجْمَعُ اللهُ عَلَيْكَ مَوْتَتَيْنِ. أمَّا المَوْتَةُ الَّتي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّها.

قالَ أبو سَلَمَةَ: فَأخْبرَني ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ خَرَجَ وعُمَرُ رَضِيَ اللهُ عَنْهُ يُكَلِّمُ النَّاسَ فَقالَ: اجْلِسْ. فأبى. فقالَ: اجْلِسْ. فأبى. فَتَشَهَّدَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَمالَ إلَيْهِ النَّاسُ وَتَرَكُوا عُمَرَ. فَقالَ: أمَّا بَعْدُ، فَمَنْ كانَ مِنْكُمْ يَعْبُدُ مُحَمَّداً ﷺ فإنَّ مُحَمَّداً ﷺ قَدْ ماتَ، وَمَنْ كانَ يَعْبُدُ اللهَ فإنَّ اللهَ حَيٌّ لا يَمُوتُ. قالَ اللهُ تَعالى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ

مِن قَبْلِهِ ٱلرُّسُلُ﴾ إلى ﴿ٱلشَّٰكِرِينَ﴾ [آل عمران: ١٤٤]. فَوَاللهِ لَكأنَّ النَّاسَ لَمْ يكُونُوا يَعْلَمُونَ أنَّ اللهَ أنْزَلَ الآيةَ حتَّى تَلاها أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَتَلَقَّاها مِنْهُ النَّاسُ فَمَا يُسْمَعُ بَشَرٌ إلا يَتْلُوها».

[الحديث: ١٢٤١ - انظر: ٣٦٦٧، ٣٦٦٩، ٤٤٥٢، ٤٤٥٥، ٥٧١٠]

[الحديث: ١٢٤٢ - انظر: ٣٦٦٨، ٣٦٧٠، ٤٤٥٣، ٤٤٥٤، ٤٤٥٧، ٥٧١١]

1243. Narrated Khārija bin Zaid bin Thabit: Umm Al-'Ala', an *Anṣārī* woman who gave the *Bai'āh* (pledge) to the Prophet ﷺ said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share 'Uthmān bin Maẓ'ūn. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allāh's Messenger ﷺ came, I said, 'May Allāh be Merciful to you, O Abū As-Ṣā'ib! I testify that Allāh has honoured you'. The Prophet ﷺ said, 'How do you know that Allāh has honoured him?' I replied, 'O Allāh's Messenger! Let my father be sacrificed for you! On whom else shall Allāh bestow His Honour?' The Prophet ﷺ said, 'No doubt, death came to him. By Allāh, I too wish him good, but by Allāh, I do not know what Allāh will do with me though I am Allāh's Messenger'. She said, "By Allāh, I will never attest the piety of anyone after that."

١٢٤٣ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَن ابنِ شِهابٍ قالَ: أخْبَرَني خارِجَةُ بنُ زَيْدِ بنِ ثابِتٍ أنَّ أُمَّ العَلاءِ، امْرأةً مِنَ الأنْصارِ، بايَعَتِ النَّبيَّ ﷺ. أخْبرَتْهُ أنَّهُ اقْتُسِمَ المُهاجِرُونَ قُرْعَةً، فَطارَ لَنا عُثْمانُ بنُ مَظْعُونٍ فأنْزَلْناهُ في أبْياتِنا، فَوَجِعَ وَجَعَهُ الَّذي تُوُفِّيَ فِيهِ. فَلَمَّا تُوُفِّيَ وغُسِّلَ وكُفِّنَ في أثْوابِهِ دَخَلَ رَسُولُ اللهِ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أبا السَّائِبِ فَشَهادتي عَلَيْكَ، لَقَدْ أكْرَمَكَ اللهُ. فَقالَ النَّبيُّ ﷺ: «وَما يُدْرِيكِ أنَّ اللهَ قد أكْرَمَهُ؟» فَقُلْتُ: بِأبي أنْتَ يا رَسُولَ اللهِ فَمَنْ يُكْرِمُهُ اللهُ؟ فَقالَ عَلَيْهِ السَّلامُ: «أمَّا هُوَ فَقَد جاءَهُ اليَقِينُ، وَاللهِ إنِّي لأرْجُو لَهُ الخَيْرَ، واللهِ ما أدْرِي وأنا رَسُولُ اللهِ ما يُفْعَلُ بي». قالَتْ:

فَوَاللهِ لا أُزَكِّي أَحَداً بَعْدَهُ أَبَداً. حدَّثنا سَعِيدُ بنُ عُفَيْرٍ قَالَ: حدَّثنا اللَّيْثُ مِثْلَهُ. وَقالَ نافِعُ بنُ يَزِيدَ، عَنْ عُقَيْلٍ: «ما يُفْعلُ بِهِ». وتَابَعَهُ شُعَيْبٌ وعَمْرُو بنُ دينارٍ وَمَعْمَرٌ. [انظر: ٢٦٨٧، ٣٩٢٩، ٧٠٠٣، ٧٠٠٤، ٧٠١٨]

1244. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet ﷺ did not forbid me. Then my aunt Fāṭima began weeping and the Prophet ﷺ said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)."

١٢٤٤ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حدَّثنا غُنْدَرٌ قَالَ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ مُحَمَّدَ ابنَ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قُتِلَ أَبي جَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ أَبْكي وَيَنْهَوني والنَّبيُّ ﷺ لا يَنْهاني. فَجَعَلَتْ عَمَّتي فاطِمَةُ تَبْكي. فَقالَ النَّبيُّ ﷺ: «تَبْكِينَ أَوْ لا تَبْكِينَ، فَمَا زَالَتِ المَلائِكَةُ تُظِلُّهُ بأَجْنحَتِها حتَّى رَفَعْتُمُوهُ». تابَعَهُ ابنُ جُرَيْجٍ، أَخْبرَني مُحَمَّدُ بنُ المُنكَدِرِ: سَمِعَ جَابِراً رَضِيَ اللهُ عَنْهُ. [انظر: ١٢٩٣، ٢٨١٦، ٤٠٨٠]

(4) CHAPTER. A man who informs the relatives of the deceased person (of his death) by himself.

(٤) بابُ الرَّجُلِ يَنْعَى إلى أَهْلِ المَيِّتِ بِنَفْسِهِ

1245. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ informed (the people) about the death of An-Najāshī on the very day he died. He went towards the *Muṣallā* [place for offering *Ṣalāt* (prayer)] and the people stood behind him in rows. He said four *Takbīr*[1] (i.e., offered the funeral *Ṣalāt*).

١٢٤٥ - حدَّثنا إسْماعِيلُ قالَ: حدَّثني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَعَى النَّجاشِيَّ في اليَوْمِ الَّذي ماتَ فِيهِ، خَرَجَ إلى المُصَلَّى فَصَفَّ بِهِمْ

(1) (H.1245) See the footnote of chapter 64 and *Hadith* No. 1333.

وَكَبَّرَ أَرْبَعاً. [انظر: ١٣١٨، ١٣٢٧، ١٣٢٨، ١٣٣٣، ٣٨٨٠، ٣٨٨١]

1246. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then 'Abdullāh bin Rawāḥa took the flag but he too was martyred — and at that time the eyes of Allāh's Messenger ﷺ were overflowing with tears. Then Khālid bin Al-Walīd took the flag without being nominated as a chief (beforehand) and was blessed with victory."

١٢٤٦ - حدَّثنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيوبُ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أَخَذَها جَعْفَرٌ فأُصِيبَ، ثُمَّ أَخَذَها عَبْدُ اللهِ بنُ رَوَاحَةَ فأُصِيبَ»، وَإِنَّ عَيْنَيْ رَسُولِ اللهِ ﷺ لَتَذْرِفانِ، «ثُمَّ أَخَذَها خالِدُ بنُ الوَلِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ». [انظر: ٢٧٩٨، ٣٠٦٣، ٣٦٣٠، ٣٧٥٧، ٤٢٦٢]

(5) CHAPTER. What is said regarding conveying the news of the funeral (procession).

(٥) بابُ الإِذْنِ بالجَنَازَةِ،

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ said (regarding a deceased person), "Why did you not inform me (about her or his death)?"

وَقالَ أبو رَافِعٍ: عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَلا كُنْتُمْ آذَنْتُمُوني؟».

1247. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A person died and Allāh's Messenger ﷺ used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet ﷺ about his death. He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet ﷺ went to his grave and offered the (funeral) prayer.

١٢٤٧ - حدَّثنا مُحَمَّدٌ: أَخْبَرَنا أبو مُعاوِيَةَ، عَنْ أبي إسحاقَ الشَّيبانيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: ماتَ إِنْسانٌ كانَ رَسُولُ اللهِ ﷺ يَعُودُهُ فَماتَ باللَّيْلِ فَدَفَنُوهُ لَيْلاً، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ فَقالَ: «ما مَنَعَكُمْ أَنْ تُعْلِمُوني؟» قالُوا: كانَ اللَّيْلُ فَكَرِهْنا، وكانَتْ ظُلْمَةٌ، أَنْ نَشُقَّ عَلَيْكَ. فأَتى قَبْرَهُ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧]

(6) CHAPTER. The superiority of the person whose child dies and he faces the event with patience hoping for Allāh's reward.

And the Statement of Allāh عَزَّ وَجَلَّ: ...Give glad tidings to *Aṣ-Ṣābirūn* (the patient). (V.2:155)

1248. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allāh due to His Mercy for them."

1249. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The women requested the Prophet ﷺ, "Please fix a day for us (to preach)." So the Prophet ﷺ preached them and said, "A woman whose three children died would be screened from the (Hell) Fire by them," Hearing that, a woman asked, "If two died?" The Prophet ﷺ replied, "Even two would screen her from the (Hell) Fire."

1250. And Abū Hurairah added, "Those children should be below the age of puberty."

1251. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No Muslim whose three children died will go to the (Hell) Fire except for Allāh's Oath (i.e. everyone has to pass over the bridge on the Hell-fire)."

(٦) بابٌ فَضْلِ مَنْ ماتَ لَهُ وَلَدٌ فاحْتَسَبَ،

وَقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَبَشِّرِ ٱلصَّٰبِرِينَ﴾ [البقرة: ١٥٥].

١٢٤٨ - **حدَّثنا** أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما مِنَ النَّاسِ مِنْ مُسْلِمٍ يُتَوَفَّى لَهُ ثَلاثَةٌ لَمْ يَبْلُغُوا الحِنْثَ إلَّا أَدْخَلَهُ اللهُ الجَنَّةَ بِفَضْلِ رَحْمَتِهِ إيَّاهُمْ».

[انظر: ١٣٨١]

١٢٤٩ - **حدَّثنا** مُسْلِمٌ: حدَّثنا شُعْبَةُ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ الأَصْبهانِيِّ، عَنْ ذَكْوانَ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ: أنَّ النِّساءَ قُلْنَ لِلنَّبِيِّ ﷺ: اجْعَلْ لَنا يَوْماً. فَوَعَظَهُنَّ فَقالَ: «أيُّما امْرَأَةٍ ماتَ لَها ثَلاثَةٌ مِنَ الوَلَدِ كانُوا لَها حِجاباً مِنَ النَّارِ». قالَتِ امْرَأَةٌ: وَاثْنانِ؟ قالَ: «وَاثْنانِ».

[راجع: ١٠١]

١٢٥٠ - وقالَ شَرِيكٌ، عَنِ ابنِ الأَصْبَهانِيِّ: حدَّثَني أبو صَالِحٍ، عَنْ أبي سَعِيدٍ وأبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قالَ أبو هُرَيْرَةَ: «لَمْ يَبْلُغُوا الحِنْثَ».

[راجع: ١٠٢]

١٢٥١ - **حدَّثنا** عَلِيٌّ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَمُوتُ لِمُسْلِمٍ ثَلاثَةٌ مِنَ الوَلَدِ فَيَلِجَ النَّارَ إِلَّا تَحِلَّةَ القَسَمِ». [انظر: ٦٦٠٦]

And Abū Abdullāh said: There is not one of you but will pass over it (Hell) ..." (V.19:71)

(٧) بابُ قَوْلِ الرَّجُلِ لِلْمَرأَةِ عِنْدَ القَبرِ: اصْبِرِي

(7) CHAPTER. The saying of a man to a woman at the grave, "Be patient."

١٢٥٢ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا ثابِتٌ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ بامْرأَةٍ عِنْدَ قَبرٍ وَهِيَ تَبْكِي، فَقالَ: «اتَّقِي اللهَ وَاصْبِرِي». [انظر: ١٢٨٣، ١٣٠٢، ٧١٥٤]

1252. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allāh and be patient."

(٨) بابُ غُسْلِ المَيِّتِ وَوُضُوئِهِ بالمَاءِ والسِّدْرِ،

(8) CHAPTER. The bath of a dead (Muslim) and his ablution with water and *Sidr* (lote-tree leaves).

وَحَنَّطَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما ابْناً لِسَعيدِ بنِ زَيْدٍ وحَمَلَهُ وَصَلَّى وَلَمْ يَتَوَضَّأْ. وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: المُسْلِمُ لا يَنْجُسُ حَيّاً وَلا مَيِّتاً. وقالَ سَعْدٌ: لَوْ كانَ نَجِساً ما مَسِسْتُهُ. وَقالَ النَّبِيُّ ﷺ: «المُؤْمِنُ لا يَنْجُسُ».

And Ibn 'Umar applied *Ḥanūṭ* (a kind of scent) to the dead body of the son of Sa'īd bin Zaid and carried it and then offered the funeral prayers, but he did not perform ablution. Ibn 'Abbās said, "A Muslim never becomes *Najas* (impure) whether dead or alive." And Sa'd said, "If he had been impure then I would not have touched him." And the Prophet ﷺ said, "A faithful believer never becomes *Najas* (impure)."

١٢٥٣ - حَدَّثَنا إِسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنِي مالِكٌ عَنْ أَيُّوبَ السَّخْتِيانِيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصارِيَّةِ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيْنا رَسُولُ اللهِ ﷺ حِينَ تُوُفِّيَتِ ابْنَتُهُ فَقالَ: «اغْسِلْنَها ثَلاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذلِكَ إِنْ رَأَيْتُنَّ ذلكَ بِماءٍ وَسِدْرٍ، وَاجْعَلْنَ في

1253. Narrated Umm 'Atīyya Al-Anṣārīya رَضِيَ الله عَنْها: Allāh's Messenger ﷺ came to us when his daughter died and said, "Wash her, three, or five times or more, if you see it necessary, with water and *Sidr* (lote-tree leaves) and then apply camphor, or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

الآخِرَةِ كافُوراً أَوْ شَيْئاً مِنْ كافُورٍ، فإذَا فَرَغْتُنَّ فآذِنَّنِي». فَلَما فَرَغْنا آذَنَّاهُ فأعْطانا حِقْوَهُ فَقالَ: «أشْعِرْنَها إيَّاها». تَعْني: إزَارَهُ. [راجع: ١٦٧]

(9) CHAPTER. It is desirable to wash (the dead body) for an odd number of times.

(٩) بابٌ ما يُسْتَحَبُّ أنْ يُغْسَلَ وِتْراً

1254. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and *Sidr* (*Nabiq* – lote-tree leaves) and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it.

Ayyūb said that Ḥafṣa narrated to him a narration similar to that of Muḥammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Umm 'Aṭīyya also mentioned, "We combed her hair and divided them in three braids."

١٢٥٤ - حَدَّثَنا مُحَمَّدٌ: حدَّثَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيْنا رَسُولُ اللهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقالَ: «اغْسِلْنَها ثَلاثاً أوْ خَمْساً أوْ أكثرَ مِنْ ذلكَ بِماءٍ وسِدْرٍ، واجْعَلْنَ في الآخِرَةِ كافُوراً. فإذَا فَرَغْتُنَّ فَآذِنَّنِي»، فَلَمَّا فَرَغْنا آذَنَّاهُ فألْقَى إلَيْنا حِقْوَه فقالَ: «أشْعِرْنَها إيَّاهُ». [راجع: ١٦٧]

فَقالَ أيُّوبُ: وحدَّثَتْني حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ. وكانَ في حَدِيثِ حَفْصَةَ: «اغْسِلْنها وِتْراً»، وكانَ فيهِ: «ثَلاثاً أوْ خَمْساً أوْ سَبْعاً». وكانَ فِيهِ: أنَّهُ قالَ: «ابدَأْنَ بِمَيامِنِها بِمَوَاضِعِ الوُضُوءِ مِنها». وكانَ فيهِ: أنَّ أُمَّ عَطِيَّةَ قالَتْ: وَمَشَطْناها ثَلاثَةَ قُرُونٍ.

(10) CHAPTER. To start from the right side while giving a bath to a dead body.

(١٠) بابٌ: يُبْدَأُ بِمَيامِنِ المَيِّتِ

1255. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ, concerning his (dead) daughter's bath, said, "Start with the right

١٢٥٥ - حَدَّثَنا عليُّ بنُ عَبْدِ اللهِ: حَدَّثَنا إسمَاعِيلُ بنُ إبْراهِيمَ:

side, and the parts which are washed in ablution."

حدَّثنا خالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ في غَسْلِ ابْنَتِهِ: «ابْدأنَ بِمَيامِنِها وَمَواضِعِ الوُضُوءِ مِنها». [راجع: ١٦٧]

(11) CHAPTER. (To start with) the parts of the dead body which are washed in ablution.

(١١) بابٌ مَواضِعِ الوُضُوءِ مِنَ المَيِّتِ

1256. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: When we washed the deceased daughter of the Prophet ﷺ, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution."

١٢٥٦ - حدَّثَنا يَحْيى بنُ مُوسَى: حدَّثَنا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا غَسَّلْنا ابْنَةَ النَّبِيِّ ﷺ قالَ لَنا وَنَحْنُ نَغْسِلُها: «ابْدَؤُوا بِمَيامِنِها ومَوَاضِعِ الوُضُوءِ». [راجع: ١٦٧]

(12) CHAPTER. Can a woman be shrouded in the waist-sheet of a man?

(١٢) بابٌ: هَلْ تُكَفَّنُ المَرْأَةُ في إزَارِ الرَّجُلِ؟

1257. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: The daughter of the Prophet ﷺ expired, and he said to us, "Wash her three, or five times, or more if you see it necessary, and when you finish, notify me." So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

١٢٥٧ - حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ حَمَّادٍ: أخْبرَنا ابنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ بِنْتُ النَّبِيِّ ﷺ فَقالَ لَنا: «اغْسِلْنها ثَلاثاً أوْ خَمْساً أوْ أكْثَرَ مِنْ ذلكَ إنْ رَأيْتُنَّ، فإذَا فَرَغْتُنَّ فآذِنَّنِي» فَآذَنَّاهُ فَنَزَعَ مِنْ حِقْوِهِ إزَارَهُ وقالَ: «أشْعِرْنَها إيَّاهُ». [راجع: ١٦٧]

(13) CHAPTER. To sprinkle camphor on the dead body as the last thing (before shrouding).

(١٣) بابٌ: يَجْعَلُ الكافُورَ في الأخِيرَةِ

1258. Narrated Muḥammad: Umm 'Aṭīyya رَضِيَ اللهُ عَنْها said, "One of the daughters of the Prophet ﷺ died and he

١٢٥٨ - حدَّثَنا حامِدُ بنُ عُمَرَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ

came out and said, 'Wash her three, or five times or more, if you think it necessary, with water and *Sidr* (*Nabiq* — lot tree leaves), and last of all sprinkle camphor (or some camphor over her before shrouding) and when you finish, inform me.'" Umm 'Aṭīyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.'"

مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَخَرَجَ فَقَالَ: «اغْسِلْنَهَا ثَلاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذلكَ إِنْ رَأَيْتُنَّ بِماءٍ وسِدْرٍ. واجْعَلْنَ في الآخِرَةِ كافُوراً أَوْ شَيْئاً مِنْ كافُورٍ. فإذَا فَرَغْتُنَّ فآذِنَّنِي». قالَتْ: فَلَمَّا فَرَغْنا آذَنَّاهُ فألْقى إلَيْنا حِقْوَهُ فَقالَ: «أَشْعِرْنَها إِيَّاهُ». وعَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا بِنَحْوِهِ. [راجع: ١٦٧]

1259. Umm 'Aṭīyya (in another narration) added, "The Prophet ﷺ said, 'Wash her three, five or seven times or more, if you think it necessary.'" Ḥafṣa said that Umm 'Aṭīyya had also said, "We entwined her head-hair into three braids."

١٢٥٩ - وقالَتْ: إِنَّهُ قَالَ: «اغْسِلْنَها ثَلاثاً أَوْ خَمْساً أَوْ سَبْعاً أَوْ أَكْثَرَ مِنْ ذلكَ إِنْ رَأَيْتُنَّ». قالَتْ حَفْصَةُ: قالَتْ أُمُّ عَطِيَّةَ: وَجَعَلْنا رَأْسَها ثَلاثَةَ قُرُونٍ. [راجع: ١٦٧]

(14) CHAPTER. To undo the hair of a (dead) female.

(١٤) **بابُ نَقْضِ شَعْرِ المَرْأَةِ،**

And Ibn Sīrīn said, "There is no harm in undoing the hair of a (dead) female."

وقالَ ابنُ سِيرِينَ: لا بَأْسَ أَنْ يُنْقَضَ شَعْرُ المَيِّتِ.

1260. Narrated Ḥafṣa bint Sīrīn: Umm 'Aṭīyya said that they had entwined the head-hair of the daughter of Allāh's Messenger ﷺ in three braids. They first undid her hair, washed and then entwined it in three braids."

١٢٦٠ - **حدَّثَنا** أَحْمَدُ قَالَ: حدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ: أَخْبَرَنا ابنُ جُرَيْجٍ: قالَ أَيُّوبُ: وسَمِعْتُ حَفْصَةَ بِنْتَ سِيرِينَ قالَتْ: حدَّثَتْنا أُمُّ عَطِيَّةَ رَضِيَ اللهُ عَنْها: أَنَّهُنَّ جَعَلْنَ رَأْسَ بِنْتِ رَسُولِ اللهِ ﷺ ثَلاثَةَ قُرُونٍ، نَقَضْنَهُ ثُمَّ غَسَلْنَهُ ثُمَّ جَعَلْنَهُ ثَلاثَةَ قُرُونٍ. [راجع: ١٦٧]

(15) CHAPTER. How to shroud a dead body.

(١٥) **بابٌ: كَيْفَ الإِشْعارُ لِلمَيِّتِ؟**

And Al-Ḥasan said, "The fifth piece of cloth is for tying the thighs and hips and it

وقالَ الحَسَنُ: الخِرْقَةُ الخامِسَةُ

should be outside the shroud."

يَشُدُّ بِها الفَخِذَيْنِ وَالْوَرِكَينِ تَحْتَ الدِّرْعِ.

1261. Narrated Ibn Sīrīn: Umm 'Aṭīyya [an *Anṣārī* woman who gave the *Bai'ah* (pledge) to the Prophet ﷺ] came to Baṣrah to visit her son, but she could not find him. She narrated to us, "The Prophet ﷺ came to us while we were giving bath to his (dead) daughter, he said, 'Wash her three times, five times or more, if you think it necessary, with water and *Sīdr* (*Nabiq* — lote-tree leaves), and last of all put camphor, and when you finish, notify me.'" Umm 'Aṭīyya added, "After finishing, we informed him and he gave us his waist-sheet and told us to shroud her in it and did not say more than that."

١٢٦١ - **حَدَّثَنا** أَحْمَدُ: حَدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ: أَخْبَرَنا ابنُ جُرَيْجٍ أَنَّ أَيُّوبَ أَخْبَرَهُ قالَ: سَمِعْتُ ابنَ سِيرِينَ يَقُولُ: جاءَتْ أُمُّ عَطِيَّةَ رَضِيَ اللهُ عَنْها - امْرَأَةٌ مِنَ الأَنْصارِ مِنَ اللَّاتِي بايَعْنَ - قَدِمَتِ البَصْرَةَ. تُبادِرُ ابْناً لَها فَلَمْ تُدْرِكْهُ. فَحَدَّثَتْنا قالَتْ: دَخَلَ عَلَيْنا النَّبِيُّ ﷺ ونَحْنُ نَغْسِلُ ابْنَتَهُ. فَقالَ: «اغْسِلْنَها ثَلاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذلكَ إنْ رَأَيْتُنَّ ذلكَ بِماءٍ وسِدْرٍ، واجْعَلْنَ في الآخِرَةِ كافُوراً. فإذَا فَرَغْتُنَّ فآذِنَّنِي». قالَتْ: فَلَمَّا فَرَغْنا أَلْقَى إلَيْنا حِقْوَهُ فَقالَ: «أَشْعِرْنَها إيَّاهُ». ولَمْ يَزِدْ عَلى ذلكَ. وَلا أَدْرِي أَيُّ بَناتِهِ. وَزَعَمَ أَنَّ الإشْعارَ: الْفُفْنَها فِيهِ. وكَذلكَ كانَ ابنُ سِيرِينَ يَأْمُرُ بالمَرْأَةِ أَنْ تُشْعَرَ وَلا تُؤْزَرَ. [راجع: ١٦٧]

(16) CHAPTER. To entwine the head-hair of a (dead) woman in three braids.

(١٦) بابٌ: يُجْعَلُ شَعْرُ المَرْأَةِ ثَلاثَةَ قُرُونٍ

1262. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: We entwined the head-hair of the dead daughter of the Prophet ﷺ into three braids.

Waki' said that Sufyān said, "One braid was entwined in front and the other two were entwined on the sides of the head."

١٢٦٢ - **حَدَّثَنا** قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أُمِّ الهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: ضَفَرْنا شَعْرَ بِنْتِ النَّبِيِّ ﷺ. تَعْني: ثَلاثَةَ قُرُونٍ. وَقالَ وَكِيعٌ: قالَ سُفْيانُ: ناصِيَتَها وَقَرْنَيْها. [راجع: ١٦٧]

(17) CHAPTER. To make the hair of a (dead) woman fall at her back.

(١٧) **بابٌ**: يُلْقَى شَعْرُ المَرْأَةِ خَلْفَها

1263. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: One of the daughters of the Prophet ﷺ expired and he came to us and said, "Wash her with (water and) *Sidr* (*Nabiq* — lote-tree leaves) for odd number of times, i.e., three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the head-hair (of the deceased girl) in three braids and made them fall at her back.

١٢٦٣ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيى ابنُ سَعِيدٍ، عَنْ هِشامِ بنِ حَسَّانٍ قالَ: حدَّثَتْنا حَفْصَةُ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: تُوُفِّيَتْ إِحْدَى بَناتِ النَّبِيِّ ﷺ فأتانا النَّبِيُّ ﷺ فقالَ: «اغْسِلْنَها بالسِّدْرِ وِتْراً ثَلاثاً أوْ خَمْساً أوْ أكْثَرَ مِنْ ذٰلكَ إنْ رَأَيْتُنَّ ذلكَ. وَاجْعَلْنَ في الآخِرَةِ كافُوراً أوْ شَيْئاً مِنْ كافُورٍ، فإذا فَرَغْتُنَّ فآذِنَّنِي». فَلَمَّا فَرَغْنا آذَنَّاهُ فَألْقى إلَيْنا حِقْوَهُ فَضَفَرْنا شَعْرَها ثَلاثَةَ قُرُونٍ وَألْقَيْناها خَلْفَها. [راجع: ١٦٧]

(18) CHAPTER. White cloth for the shroud.

(١٨) **بابُ** الثِّيابِ البِيضِ للكَفَنِ

1264. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ was shrouded in three Yemenite white *Saḥūlīyya* (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban."

١٢٦٤ - **حدَّثنا** مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخبرَنا عَبْدُ اللهِ: أخبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: أنَّ رَسُولَ اللهِ ﷺ كُفِّنَ في ثَلاثَةِ أثْوابٍ يَمانِيَةٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلا عِمامَةٌ. [انظر: ١٢٧١، ١٢٧٢، ١٢٧٣، ١٢٨٧]

(19) CHAPTER. Shrouding in two pieces of cloth.

(١٩) **بابُ** الكَفَنِ في ثَوْبَيْنِ

1265. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While a man was riding (his mount) at 'Arafāt, he fell down from it (his mount) and broke his neck or his neck was crushed by it (and died). The Prophet ﷺ said, "Wash him with water and *Sidr* (*Nabiq* — lote-tree

١٢٦٥ - **حدَّثنا** أبُو النُّعْمانِ: حدَّثنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: بَيْنما رَجُلٌ وَاقِفٌ بِعَرَفَةَ

إذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ - أوْ قالَ: فأوْقَصَتْهُ - قال النَّبِيُّ ﷺ: «اغْسِلُوهُ بماءٍ وَسِدْرٍ وكَفِّنُوهُ في ثَوْبَيْنِ ولاَ تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأْسَهُ، فإنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ مُلَبِّياً». [انظر: ١٢٦٦، ١٢٦٧، ١٢٦٨، ١٨٣٩، ١٨٤٩، ١٨٥٠، ١٨٥١]

leaves), and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, *'Labbaik,'* (i.e. like a pilgrim)."

(٢٠) **بابُ الحَنُوطِ للمَيِّتِ**

(20) CHAPTER. The perfuming of a dead body with *Ḥanūṭ* (a kind of perfume).

١٢٦٦ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنما رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللهِ ﷺ بِعَرَفَةَ إذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأقْصَعَتْهُ - أوْ قالَ: فأقْعَصَتْهُ - فَقالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بماءٍ وَسِدْرٍ، وَكَفِّنُوهُ في ثَوْبَيْنِ، وَلا تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأْسَهُ فإنَّ اللهَ يَبْعَثُهُ يَوْمَ القِيامَةِ مُلَبِّياً».

1266. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While a man was at 'Arafāt (for *Ḥajj*) with Allāh's Messenger ﷺ, he fell down from his mount and broke his neck or his neck was crushed by it (and he died). So Allāh's Messenger ﷺ said, "Wash him with water and *Sidr* (*Nabiq* — lote-tree leaves) and shroud him in two pieces of cloth and neither perfume him, nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be saying *Labbaik.*'"

(٢١) **بابٌ**: **كَيفَ يُكَفَّنُ المُحْرِمُ؟**

(21) CHAPTER. How to shroud a *Muḥrim* (one assuming the *Iḥram* state for *Ḥajj* or *'Umra*).

١٢٦٧ - **حدَّثَنا** أبُو النُّعْمانِ: أخْبَرَنا أبُو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَجُلاً وَقَصَهُ بَعِيرُه ونَحْنُ مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ فَقالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِماءٍ وِسِدْرٍ وكَفِّنُوهُ في ثَوْبَينِ وَلا تُمِسُّوهُ طِيباً وَلا

1267. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man was killed by his camel while we were with the Prophet ﷺ and he was a *Muḥrim.* So the Prophet ﷺ said, "Wash him with water and *Sidr*, and shroud him in two pieces of cloth; and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be saying *Labbaik*."

تُخَمِّرُوا رَأْسَهُ فإنَّ اللهَ يَبْعَثُهُ يَوْمَ القِيامَةِ مُلَبِّياً».

١٢٦٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا حَمَّادُ ابنُ زَيْدٍ عَنْ عَمْرٍو، وأيُّوبَ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قالَ: كانَ رَجُلٌ وَاقِفاً مَعَ النَّبيِّ ﷺ بعَرَفَةَ فَوَقَعَ عَنْ رَاحِلَتِهِ. قالَ أيُّوبُ: فَوَقَصَتْهُ، وقالَ عَمْرٌو: فأقْصَعَتْهُ، فماتَ فَقالَ: «اغْسِلُوهُ بِماءٍ وَسِدْرٍ، وكَفِّنُوهُ في ثَوْبَيْنِ، وَلا تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأْسَهُ، فإنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ مُلَبِّياً». قالَ أيُّوبُ: «يُلَبِّي». وقالَ عَمْرٌو: «مُلَبِّياً».

1268. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man fell from his mount (and died) while he was with the Prophet ﷺ at 'Arafāt. The Prophet ﷺ said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying *Labbaik*."

(٢٢) **بابُ** الكَفَنِ في القَمِيصِ الَّذِي يُكَفُّ أوْ لا يُكَفُّ

(22) CHAPTER. To shroud one in a shirt, stitched or unstitched.

١٢٦٩ - **حدَّثنا** مُسَدَّدٌ قالَ: حدَّثنا يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عَبْدَ اللهِ بنَ أُبَيٍّ لَمَّا تُوُفِّي جاءَ ابْنُهُ إلى النَّبيِّ ﷺ فَقالَ: أعْطِني قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ. فَأعْطاهُ النَّبيُّ ﷺ قَمِيصَهُ فَقالَ: «آذِنِّي أُصَلِّي عَلَيْهِ» فآذَنَهُ. فَلَمَّا أرَادَ أنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقالَ: ألَيْسَ اللهُ نَهاكَ أنْ تُصَلِّيَ عَلى المُنافِقِينَ؟ فَقالَ: «أنا بَينَ خِيرَتَينِ، قالَ اللهُ

1269. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Abdullāh bin Ubaī (the chief of hypocrites) died, his son came to the Prophet ﷺ and said, "O Allāh's Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allāh's forgiveness for him." So, Allāh's Messenger ﷺ gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet ﷺ intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allāh not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet ﷺ said, "I have been given the choice, for Allāh تعالى says: 'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not for forgiveness for

them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them..." (V.9:80) So the Prophet ﷺ offered the funeral prayer and on that the revelation came: "And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies..." (V.9:84).

تَعالى: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾ [التوبة: ٨٠] فَصَلَّى عَلَيْهِ فَنَزَلَتْ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ [التوبة: ٨٤]. [انظر: ٤٦٧٠، ٤٦٧٢، ٥٧٩٦]

1270. Narrated Jābir رَضِيَ الله عَنْهُ: The Prophet ﷺ came to (the grave of) 'Abdullāh bin Ubaī after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt.

١٢٧٠ - حدَّثَنا مالكُ بنُ إسماعِيلَ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمعَ جابِراً رَضِيَ اللهُ عَنْهُ قالَ: أتَى النَّبِيُّ ﷺ عَبْدَ اللهِ بنَ أُبَيٍّ بَعْدَ ما دُفِنَ فأخْرَجَهُ فَنَفَثَ فِيهِ مِنْ رِيقِهِ، وَألْبَسَهُ قَمِيصَهُ. [انظر: ١٣٥٠، ٣٠٠٨، ٥٧٩٥]

(23) CHAPTER. To shroud (a dead) body without using a shirt.

(٢٣) بابُ الكَفَنِ بِغَيرِ قَميصٍ

1271. Narrated 'Āishah رَضِيَ الله عَنْهَا: The Prophet ﷺ was shrouded in three pieces of cloth which were made of *Suḥūl* (a type of cotton), and neither a shirt nor a turban were used.

١٢٧١ - حدَّثَنا أبُو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُفِّنَ النَّبِيُّ ﷺ في ثَلاثَةِ أثْوابٍ سُحُولٍ كُرْسُفٍ، لَيْسَ فِيها قَمِيصٌ وَلا عِمامَةٌ. [راجع: ١٢٦٤]

1272. Narrated 'Āishah رَضِيَ الله عَنها: Allāh's Messenger ﷺ was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

١٢٧٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى؛ عَنْ هِشامٍ: حَدَّثَني أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كُفِّنَ في ثَلاثَةِ أثْوابٍ لَيْسَ فِيها قَمِيصٌ وَلا عِمامَةٌ. [راجع: ١٢٦٤]

(24) CHAPTER. Using no turban in shrouding.

(٢٤) بابُ الكَفَنِ بِلا عِمامَةٍ

1273. Narrated 'Āishah رَضِيَ الله عَنها:

١٢٧٣ - حدَّثَنا إسماعِيلُ قالَ:

Allāh's Messenger ﷺ was shrouded in three pieces of cloth which were made of white *Suhūl* and neither a shirt nor a turban were used.

حدَّثني مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كُفِّنَ في ثَلاثَةِ أثوابٍ بِيضٍ سَحُولِيَّةٍ لَيْسَ فِيها قَميصٌ وَلَا عِمامَةٌ. [راجع: ١٢٦٤]

(25) CHAPTER. To shroud one with (the price of) all of one's property.

(٢٥) بابٌ: الكَفَنُ مِنْ جَمِيعِ المَالِ،

And this is said by 'Aṭā, 'Aẓ-Ẓuhrī, and 'Amr bin Dīnār and Qatāda. 'Amr bin Dīnār added, "Also *Ḥanūt* is to be taken from his property." And Ibrāhīm said, "Start with the shroud first then pay his debts, then follow his will." And Sufyān said, "The payment for the grave (digging etc.), and for washing the body is also included in the shroud expenses."

وَبِهِ قالَ عَطاءٌ وَالزُّهْرِيُّ وَعَمْرُو بنُ دِينارٍ وَقَتَادَةُ. وقَالَ عَمْرُو بنُ دِينارٍ: الحَنُوطُ مِنْ جَميعِ المَالِ. وقَالَ إبْرَاهِيمُ: يُبْدَأُ بالكَفَنِ، ثُمَّ بالدَّيْنِ، ثُمَّ بِالوَصِيَّةِ. وقَالَ سُفْيانُ: أجْرُ القَبرِ وَالغَسْلِ هُوَ مِنَ الكَفَنِ.

1274. Narrated Sa'd that his father said, "Once the meal of 'Abdur-Raḥmān bin 'Auf رَضِيَ اللهُ عَنْهُ was brought in front of him, and he said, 'Muṣ'ab bin 'Umair was martyred and he was better than I, and he had nothing except his *Burda* (a black square narrow dress) to be shrouded in. Ḥamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his *Burda*. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

١٢٧٤ - حدَّثنا أحْمَدُ بنُ مُحَمَّدٍ المَكِّيُّ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أبِيهِ قالَ: أُتِيَ عَبْدُ الرَّحْمٰنِ ابنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ يَوْماً بِطَعَامِهِ فَقَالَ: قُتِلَ مُصْعَبُ بنُ عُمَيرٍ وكانَ خَيراً مِنِّي فَلَمْ يُوجَدْ لَهُ ما يُكَفَّنُ فِيهِ إلَّا بُرْدَةٌ. وقُتِلَ حَمْزَةُ أوْ رَجُلٌ آخَرُ خَيرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ ما يُكَفَّنُ فِيهِ إلَّا بُرْدُهُ. لَقَدْ خَشِيتُ أن تَكُونَ قَدْ عُجِّلَتْ لَنا طَيِّباتُنا في حَيَاتِنا الدُّنْيا، ثُمَّ جَعَلَ يَبْكي. [انظر: ١٢٧٥، ٤٠٤٥]

(26) CHAPTER. If there is nothing except one piece of cloth (for shrouding).

(٢٦) بابٌ: إذَا لَمْ يُوجَدْ إلَّا ثَوْبٌ وَاحِدٌ

1275. Narrated Ibrāhīm رَضِيَ اللهُ عَنْهُ: Once a meal was brought to 'Abdur-Raḥmān bin

١٢٧٥ - حدَّثنا محمدُ بنُ

مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سعدِ ابنِ إبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ، أَنَّ عَبْدَ الرَّحْمٰنِ بن عَوْفٍ رَضِيَ اللهُ عَنْهُ أُتِيَ بِطعَامٍ وكانَ صَائِماً فَقالَ: قُتِلَ مُصْعَبُ بنُ عُمَيرٍ وَهُوَ خَيرٌ مِنِّي، كُفِّنَ في بُرْدِهِ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاهُ، وَإنْ غُطِّيَ رِجْلَاهُ بَدَا رَأْسُهُ. وَأُرَاهُ قالَ: وَقُتِلَ حَمْزَةُ وَهُوَ خَيرٌ مِنِّي ثُمَّ بُسِطَ لَنا مِنَ الدُّنْيا ما بُسِطَ. أوْ قَالَ: أُعْطِينا مِنَ الدُّنْيا ما أُعْطِينا وَقَدْ خَشِينَا أنْ تَكُونَ حَسَناتُنا عُجِّلَتْ لَنا. ثُمَّ جَعَلَ يَبْكِي حتَّى تَرَكَ الطَّعامَ». [راجع: ١٢٧٤]

'Aūf رَضِيَ اللهُ عَنْهُ and he was fasting. He said, "Muṣ'ab bin 'Umair was martyred and he was better than I and was shrouded in his *Burda* and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Ḥamza was martyred and was better than I. Now the worldly wealths have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

(٢٧) بابٌ إذا لَمْ يَجدْ كَفَناً إلَّا ما يُوارِي رَأْسَهُ أوْ قَدَمَيْهِ غَطَّى بِهِ رَأْسَهُ

(27) CHAPTER. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

١٢٧٦ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا شَقِيقٌ: حدَّثَنا خَبَّابٌ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ اللهِ، فَوَقَعَ أجْرُنا عَلى اللهِ. فَمِنَّا مَنْ ماتَ لَمْ يَأْكُلْ مِنْ أجْرِهِ شَيْئاً، مِنْهُمْ مُصْعَبُ بنُ عُمَيْرٍ، ومِنَّا مَنْ أيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ ما نُكَفِّنُهُ بِهِ إلَّا بُرْدَةً إذَا غَطَّيْنا بِها رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وإذَا غَطَّيْنا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَأمَرَنَا النَّبِيُّ ﷺ أنْ نُغَطِّيَ رَأْسَهُ، وأنْ نَجْعَلَ عَلَى رِجْلَيْهِ

1276. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with the Prophet ﷺ in Allāh's Cause, and so our reward was then surely incumbent on Allāh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'ab bin 'Umair; and the others were those who got their rewards. Muṣ'ab bin 'Umair was martyred on the day of the battle of Uḥud and we found nothing to shroud him in except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet ﷺ ordered us to cover his head only and to put *Idhkhir* (a kind of shrub) over his feet.

مِنَ الإِذْخِرِ. [انظر: ٣٨٩٧، ٣٩١٣، ٣٩١٤، ٤٠٤٧، ٤٠٨٢، ٦٤٣٢، ٦٤٤٨]

(28) CHAPTER. (If) somebody prepared his shroud (before his death) (in the lifetime of the Prophet ﷺ and the Prophet ﷺ did not object to that).

(٢٨) بابٌ مَنِ اسْتَعَدَّ الكَفَنَ فِي زَمَنِ النَّبِيِّ ﷺ فَلَمْ يُنْكَرْ عَلَيْه

1277. Narrated Sahl رَضِيَ اللهُ عَنْهُ: A woman brought a woven *Burda* (sheet) having frilled border to the Prophet ﷺ. Then Sahl رَضِيَ اللهُ عَنْهُ asked them whether they knew what is *Burda*, they said that *Burda* is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it, and at that time he was in need of it. So he (ﷺ) came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allāh, I have not asked for it to wear it but to make it my shroud." Later he was shrouded in it.

١٢٧٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا ابنُ أبي حازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ: أنَّ امْرَأَةً جاءَتِ النَّبِيَّ ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ فِيها حاشِيَتُها. أتَدْرُونَ ما البُرْدَةُ؟ قالُوا: الشَّمْلَةُ. قالَ: نَعَمْ. قالَتْ: نَسَجْتُها بِيَدِي فَجِئْتُ لأكْسُوَكَها، فأخَذَها النَّبِيُّ ﷺ مُحْتاجاً إلَيْها فَخَرَجَ إلَيْنا وإنَّها إزارُهُ، فَحَسَّنَها فُلانٌ فَقالَ: اكْسُنِيها ما أحْسَنَها. قالَ القَوْمُ: ما أحْسَنْتَ، لَبِسَها النَّبِيُّ ﷺ مُحْتاجاً إلَيْها ثُمَّ سَألْتَهُ وَعَلِمْتَ أنَّهُ لا يَرُدُّ. قالَ: إنِّي وَاللهِ ما سَألْتُهُ لأَلْبَسَها، إنَّما سَألْتُهُ لِتَكُونَ كَفَنِي. قالَ سَهْلٌ: فَكانَتْ كَفَنَهُ. [انظر: ٥٨١٠، ٦٠٣٦]

(29) CHAPTER. (Is it permissible for) women to accompany the funeral procession?

(٢٩) بابُ اتِّباعِ النِّساءِ الْجَنازَةَ

1278. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: We were forbidden to accompany funeral processions but not strictly.

١٢٧٨ - حَدَّثَنَا قَبِيصَةُ بنُ عُقْبَةَ: حَدَّثَنا سُفْيانُ، عَنْ خالِدٍ الحَذَّاءِ عَنْ أُمِّ الهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: نُهِينا عَنِ اتِّباعِ الجَنائِزِ ولَمْ يُعْزَمْ عَلَيْنا. [راجع: ٣١٣]

(30) CHAPTER. The mourning of a woman for a dead person other than her husband.

(٣٠) **بابُ** إحْدَادِ المَرْأةِ عَلى غَيرِ زَوْجِها

1279. Narrated Muḥammad bin Sīrīn: One of the sons of Umm 'Aṭīyya رَضِيَ اللهُ عَنْها died, and when it was the third day, she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands."

١٢٧٩ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا بِشْرُ ابنُ المُفَضَّلِ: حدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قالَ: تُوُفِّيَ ابنٌ لأُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها. فَلَمَّا كانَ يَوْمُ الثَّالِثُ دَعَتْ بِصُفْرَةٍ فَتَمَسَّحَتْ بِهِ وَقالَتْ: نُهِينا أنْ نُحِدَّ أكْثَرَ مِنْ ثَلاثٍ إلَّا بِزَوْجٍ. [راجع: ٣١٣]

1280. Narrated Zainab bint Abī Salama: When the news of the death of Abū Sufyān reached from Sham, Umm Ḥabība رضى الله عنها on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet ﷺ saying: 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

١٢٨٠ - **حدَّثَنا** الحُمَيديُّ: حدَّثَنا سُفْيانُ قَالَ: حدَّثَنا أيُّوبُ بنُ مُوسَى قالَ: أخْبَرَني حُمَيْدُ بنُ نافعٍ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ قالَتْ: لَمَّا جاءَ نَعْيُ أبي سُفْيانَ مِنَ الشَّام دَعَتْ أُمُّ حَبِيبَةَ رَضِيَ اللهُ عَنْها بِصُفْرَةٍ في اليَوْمِ الثَّالِثِ، فَمَسَحَتْ عارِضَيْها وَذِرَاعَيْها وَقالَتْ: إنِّي كُنْتُ عَنْ هذا لَغَنِيَّةً لَوْلا أنِّي سمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَحِلُّ لامْرَأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ فإنَّها تُحِدُّ عَلَيهِ أرْبَعَةَ أشْهُرٍ وعَشْراً». انظر: ١٢٨١، ٥٣٣٤، ٥٣٣٩، ٥٣٤٥]

1281. Narrated Zainab bint Abī Salama: I went to Umm Ḥabība رَضِيَ اللهُ عَنْها, the wife of Prophet ﷺ, who said, "I heard the Prophet ﷺ saying, 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days

١٢٨١ - **حدَّثَنا** إسْمَاعِيلُ: حدَّثَني مالكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ، عَنْ حُمَيْدِ بنِ نافعٍ، عَنْ زَيْنَبَ بِنْتِ

except for her husband, (for whom she should mourn) for four months and ten days.'"

1282. Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent, but I heard Allāh's Messenger ﷺ saying, 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.'"

(31) CHAPTER. Visiting the graves.

1283. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allāh and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, "I did not recognize you." He ﷺ said, "Verily, the patience is at the first stroke of a calamity."

(32) CHAPTER. The statement of the Prophet ﷺ: "The deceased is punished because of the weeping (with wailing) of

أبي سَلَمَةَ، أخْبَرَتْهُ قالَتْ: دَخَلْتُ عَلى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ فَقالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يحِلُّ لامْرَأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ تُحِدُّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وَعَشْراً». [راجع: ١٢٨٠]

١٢٨٢ - ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أخُوها فَدَعَتْ بِطِيبٍ فَمَسَّتْ بِهِ ثُمَّ قالَتْ: ما لي بالطِّيبِ مِنْ حاجَةٍ غَيْرَ أنّي سَمِعْتُ رَسُولَ اللهِ ﷺ على المِنْبَرِ يَقُولُ: «لا يَحِلُّ لامْرَأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ تُحِدُّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا علىٰ زَوْجٍ أرْبَعَةَ أشْهُرٍ وَعَشَراً». [انظر: ٥٣٣٥]

(٣١) بابٌ زِيارَةِ القُبُورِ

١٢٨٣ - **حدَّثنا** آدَمُ: حدَّثنا شُعْبَةُ: حدَّثَنا ثابِتٌ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ بامرَأةٍ تَبْكِي عِنْدَ قَبْرٍ، فَقالَ: «اتَّقِي اللهَ وَاصْبِرِي»، قالَتْ: إلَيْكَ عَنِّي، فإنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي، ولَمْ تَعْرِفْهُ. فَقِيلَ لَها: إنَّهُ النَّبِيُّ ﷺ. فَأتَتْ بابَ النَّبِيِّ ﷺ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ. فَقالَتْ: لَمْ أعْرِفْكَ. فَقالَ: «إنَّما الصَّبْرُ عِنْدَ الصَّدْمَةِ الأولى». [راجع: ١٢٥٢]

(٣٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «يُعَذَّبُ المَيِّتُ بِبَعْضِ بُكاءِ أهْلِهِ عَلَيْهِ» إذا

كانَ النَّوحُ مِنْ سُنَّتِه،

لِقَوْلِ اللهِ تَعالى: ﴿قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ [التحريم: ٦] وقالَ النَّبيُّ ﷺ: «كُلُّكُمْ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ». فإذَا لَمْ يَكُنْ مِنْ سُنَّتِهِ فَهُوَ كما قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: ١٦٤] وَهُوَ كَقَولِهِ: ﴿وَإِن تَدْعُ مُثْقَلَةٌ﴾ ذُنوباً ﴿إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ﴾ [فاطر: ١٨] وما يُرخَّصُ مِنَ البُكاءِ في غَيْرِ نَوْحٍ. وقالَ النَّبيُّ ﷺ: «لا تُقْتَلُ نَفْسٌ ظُلْماً إلَّا كانَ عَلى ابنِ آدَمَ الأوَّلِ كِفْلٌ مِنْ دَمِها». وَذلكَ لأنَّهُ أوَّلُ مَنْ سَنَّ القَتْلَ.

١٢٨٤ - حدَّثَنا عَبْدانُ ومُحَمَّدٌ قالَا: أخْبَرَنا عَبْدُ اللهِ: أخبرَنا عاصِمُ بنُ سُلَيْمانَ، عَنْ أبي عُثْمانَ قالَ: حدَّثَني أُسامَةُ بنُ زَيْدٍ رَضِيَ اللهُ عَنْهُما قالَ: أرْسَلَت بِنْتُ النَّبيِّ ﷺ إلَيْهِ: إنَّ ابْناً لي قُبِضَ فائْتِنا. فأرْسَلَ يُقْرِئُ السَّلامَ ويَقولُ: «إنَّ للهِ ما أخَذَ وَلَهُ ما أعْطَى وكُلٌّ عِنْدَهُ بأجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ. فأرْسَلَتْ إلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّها. فَقامَ وَمَعَهُ سَعْدُ بنُ عُبادَةَ وَمُعاذُ ابنُ جَبَلٍ وأُبَيُّ بنُ كَعْبٍ وَزَيْدُ بنُ ثابِتٍ وَرِجالٌ، فرُفِعَ إلى رَسُولِ اللهِ ﷺ الصَّبيُّ وَنَفْسُهُ تَتَقَعْقَعُ، قالَ: حَسِبْتُ أنَّهُ

some of his relatives, if wailing was the custom of that dead person."

This is in agreement with the Statement of Allāh تعالى "...Ward off yourself and your families against a Fire (Hell) whose fuel is men and stones..." (V.66:6). And the Prophet ﷺ said, "All of you are guardians and responsible for your wards." If that (wailing) was not his custom, as 'Āishah رَضِيَ الله عَنْها (quoting the Qur'ān) said: "And no bearer of burdens shall bear the burden of another." (V.6:164) "And if one heavily laden calls another to (bear) his load, nothing of it will be lifted..." (V.35:18). And what is said regarding the permission of weeping without wailing, and the Prophet ﷺ said, "Not a person is murdered unjustly but the first son of Ādam (who did this crime first of all) will have a share of the crime of his murdering because he was the first to start the tradition of murdering."

1284. Narrated Usāma bin Zaid رَضِيَ الله عَنْهُما: The daughter of the Prophet ﷺ sent (a messenger) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greeting to her and say: "Whatever Allāh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allāh's Reward." She again sent for him, swearing that he should come. The Prophet ﷺ got up, and so did Sa'd bin 'Ubāda, Mu'ādh bin Jabal, Ubaī bin Ka'b, Zaid bin Thābit رضى الله عنهم and some other men. The child was brought to Allāh's Messenger ﷺ while his breath was disturbed in his chest (the sub-narrator thinks that Usāma added:) as if it was a leather water-skin. On that the eyes of the Prophet ﷺ started shedding tears. Sa'd said, "O

Allāh's Messenger! What is this?" He replied, "It is mercy which Allāh has lodged in the hearts of His slaves, and Allāh is merciful only to those of His slaves who are merciful (to others)."

قَالَ: كأَنَّها شَنٌّ فَفاضَتْ عَيْناهُ، فَقالَ سَعْدٌ: يا رَسُولَ اللهِ ما هٰذَا؟ فَقالَ: «هٰذِهِ رَحْمَةٌ جَعَلَهَا اللهُ في قُلُوبِ عِبادِهِ، وإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ». [انظر: ٥٦٥٥، ٦٦٠٢، ٦٦٥٥، ٧٣٧٧، ٧٤٤٨]

1285. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were (in the funeral procession) of one of the daughters of the Prophet ﷺ and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relation with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so the Prophet ﷺ told him to get down in the grave. And so he got down in her grave.

١٢٨٥ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ قَالَ: حدَّثَنا أبو عامِرٍ قَالَ: حدَّثَنا فُلَيْحُ ابنُ سُلَيْمانَ، عَنْ هِلاَلِ بنِ عَلِيٍّ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا بِنْتاً لِلنَّبِيِّ ﷺ قالَ: ورَسُولُ اللهِ ﷺ جالِسٌ عَلى القَبْرِ. قالَ: فَرأَيْتُ عَيْنَيْهِ تَدْمَعانِ. قالَ: فَقالَ: «هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقارِفِ اللَّيْلَةَ؟» فقالَ أبو طَلْحَةَ: أنا. قالَ: «فانْزِلْ»، قالَ: فَنَزَلَ في قَبْرِها. [انظر: ١٣٤٢]

1286. Narrated 'Abdullāh bin 'Ubaidullāh bin Abī Mulaika: One of the daughters of 'Uthman رَضِيَ اللهُ عَنْهُ died at Makkah. We went to attend her funeral procession. Ibn 'Umar رَضِيَ اللهُ عَنْهُما and Ibn 'Abbās رَضِيَ اللهُ عَنْهُما were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me). 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said to 'Amr bin 'Uthmān, "Will you not prohibit crying as Allāh's Messenger ﷺ has said, 'The dead person is tortured by the crying of his relatives.'?"

١٢٨٦ - حَدَّثَنا عَبْدانُ: حدَّثَنا عَبْدُ اللهِ: أَخبرَنا ابنُ جُرَيْجٍ قالَ: أَخبرَني عَبْدُ اللهِ ابنُ عُبَيْدِ اللهِ بنِ أبي مُلَيْكَةَ قالَ: تُوُفِّيَتْ بِنْتٌ لِعُثْمانَ رَضِيَ اللهُ عَنْهُ بِمَكَّةَ وَجِئْنا لِنَشْهَدَها وحَضَرَها ابنُ عُمَرَ وَابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، وإِنِّي لَجالِسٌ بَيْنَهُما أَوْ قالَ: جَلَسْتُ إلى أَحَدِهِما ثُمَّ جاءَ الآخَرُ فَجَلَسَ إلى جَنْبِي، فَقالَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما لِعَمْرِو بنِ عُثْمانَ أَلاَ تَنْهَى عَنِ البُكاءِ؟ فإِنَّ

رَسُولَ اللهِ ﷺ قالَ: «إنَّ المَيِّتَ لَيُعَذَّبُ بِبُكاءِ أَهْلِهِ عَلَيْهِ».

1287. Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "'Umar رَضِيَ اللهُ عَنْهُ used to say so." Then he added narrating, "I accompanied 'Umar رَضِيَ اللهُ عَنْهُ on a journey from Makkah till we reached Al-Baidā'. There, he saw some travellers in the shade of a *Samura* (a kind of forest tree). He said (to me), 'Go and see who those travellers are.' So I went and saw that one of them was Ṣuhaib. I informed 'Umar about that, who then asked me to call him. So I went back to Ṣuhaib and said to him, 'Depart and proceed to the chief of the faithful believers.' Later, when 'Umar was stabbed, Ṣuhaib came weeping and saying, 'O my brother, O my friend!' On this 'Umar رَضِيَ اللهُ عَنْهُ said to him: O Ṣuhaib! Are you weeping for me while the Prophet ﷺ said, 'The deceased is punished because of the weeping (with loud wailing) of some of his relatives?"

١٢٨٧ - فَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قَدْ كانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يَقُولُ بَعْضَ ذٰلِكَ ثُمَّ حَدَّثَ فَقالَ: صَدَرْتُ مَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ مِنْ مَكَّةَ حَتَّى إذَا كُنَّا بالبَيْدَاءِ إذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ سَمُرَةٍ، فَقالَ: اذْهَبْ فانْظُرْ مَنْ هٰؤُلاءِ الرَّكْبُ. قالَ: فَنَظَرْتُ فإذَا صُهَيْبٌ، فأخْبَرْتُهُ فَقالَ: ادْعُهُ لي، فَرَجَعْتُ إلى صُهَيْبٍ فَقُلْتُ: ارْتَحِلْ فالْحَقْ بِأَمِيرِ المُؤْمِنينَ. فَلَمَّا أُصِيبَ عُمَرُ دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وَا أخاهُ وا صاحِباهُ. فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: يا صُهَيْبُ، أَتَبْكِي عَلَيَّ وَقَدْ قالَ رَسُولُ اللهِ ﷺ: «إنَّ المَيِّتَ يُعَذَّبُ بِبَعْضِ بُكاءِ أَهْلِهِ عَلَيْهِ»؟.

[انظر: ١٢٩٠، ١٢٩٢]

1288. Ibn 'Abbās رَضِيَ اللهُ عَنْهُما added, "When 'Umar رَضِيَ اللهُ عَنْهُ died I told that to 'Āishah and she said, 'May Allāh be Merciful to 'Umar. By Allāh, Allāh's Messenger ﷺ did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, 'Allāh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.'" 'Āishah further added, "The Qur'ān is sufficient for you (to clear up this point) as Allāh has stated: '...No bearer of burdens shall bear the burden of another...'" (V.6:164). Ibn 'Abbās رَضِيَ اللهُ عَنْهُما then said, "Only Allāh makes to whom He wills laugh and makes (to

١٢٨٨ - قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: فَلَمَّا ماتَ عُمَرُ ذَكَرْتُ ذٰلِكَ لعائِشَةَ رَضِيَ اللهُ عَنْها، فَقالَتْ: يَرْحَمُ اللهُ عُمَرَ، وَاللهِ ما حَدَّثَ رَسُولُ اللهِ ﷺ إنَّ اللهَ لَيُعَذِّبُ المُؤْمِنَ بِبُكاءِ أَهْلِهِ عَلَيْهِ، وَلٰكِنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ اللهَ لَيَزِيدُ الكافِرَ عَذاباً بِبُكاءِ أَهْلِهِ عَلَيْهِ». وقالَتْ: حَسْبُكُمُ القرآنُ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: ١٦٤] قالَ ابنُ عَبَّاسٍ رَضِيَ

whom He wills) weep." Ibn 'Umar رَضِيَ اللهُ عَنْهُما did not say anything after that.

اللهُ عَنْهُما عِنْدَ ذلكَ: وَاللهُ هُوَ أَضْحَكَ وأَبْكَى. قالَ ابنُ أبي مُلَيْكَةَ: وَاللهِ ما قالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما شَيْئاً». [انظر: ١٢٨٩، ٣٩٧٨]

1289. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Once, Allāh's Messenger ﷺ passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping (crying aloud) over her and she is being tortured in her grave".

١٢٨٩ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرنا مالِكٌ عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ عَنْ أبيهِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّها أَخْبَرَتْهُ أَنَّها سَمِعَتْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ تَقُولُ: إنَّما مَرَّ رَسُولُ اللهِ ﷺ عَلى يَهُودِيَّةٍ يَبْكِي عَلَيْها أَهْلُها فَقَالَ: «إنَّهُمْ يَبْكُوْنَ عَلَيْها وإنَّها لَتُعَذَّبُ في قَبْرِها». [راجع: ١٢٨٨]

1290. Narrated Abū Burda that his father said: When 'Umar رَضِيَ اللهُ عَنْهُ was stabbed, Ṣuhaib started crying: "O my brother!" 'Umar said, "Don't you know that the Prophet ﷺ said, 'The deceased is tortured for the weeping (with wailing) of the living'?"

١٢٩٠ - **حدَّثنا** إسْماعِيلُ بنُ خَلِيلٍ: حدَّثنا عَليُّ بنُ مُسْهِرٍ: حدَّثنا أبو إسْحاقَ وَهُوَ الشَّيْبانيُّ، عَنْ أبي بُرْدَةَ، عَنْ أبيهِ قالَ: لَمَّا أُصِيبَ عُمَرُ رَضِيَ اللهُ عَنْهُ جَعَلَ صُهَيْبٌ يَقُولُ: وا أخاهُ. فَقَالَ عُمَرُ: أما عَلِمْتَ أنَّ النَّبيَّ ﷺ قالَ: «إنَّ المَيِّتَ لَيُعَذَّبُ بِبُكاءِ الحَيِّ»؟. [راجع: ١٢٨٧]

(33) CHAPTER. What (sort of) wailing over a deceased is disliked.

(٣٣) بابُ ما يُكْرَهُ مِنَ النِّياحَةِ عَلى المَيِّتِ،

'Umar said, "Let them weep for Abū Sulaimān (Khālid bin Al-Walīd) provided that they do not throw dust on their heads or cry loudly."

وقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: دَعْهُنَّ يَبْكِينَ عَلى أبي سُلَيْمانَ ما لَمْ يَكُنْ نَقْعٌ أوْ لَقْلَقَةٌ. والنَّقْعُ: التُّرَابُ عَلى الرأسِ، واللَّقْلَقَةُ: الصَّوْتُ.

1291. Narrated Al-Mughīra رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Ascribing false

١٢٩١ - **حدَّثنا** أبو نُعَيْمٍ قالَ:

حدَّثَنا سَعِيدُ بنُ عُبَيدٍ، عَنْ عَليِّ بنِ رَبيعَةَ، عَنِ المُغيرَةِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّ كَذِباً عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيهِ».

things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire." Al-Mughīra added: I heard the Prophet ﷺ saying, "The deceased who is wailed over is tortured for that wailing."

١٢٩٢ - **حدَّثنا** عَبْدَانُ قالَ: أخْبَرَني أبي، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ، عَنِ ابنِ عُمَرَ، عَنْ أبيهِ، رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «المَيِّتُ يُعَذَّبُ في قَبْرِهِ بِمَا نِيحَ عَلَيْهِ». تابَعَهُ عبدُ الأعلى: حدَّثنا يَزيدُ بنُ زُرَيْعٍ قالَ: حدَّثَنا سَعِيدٌ: حدَّثَنا قَتادَةُ. وقالَ آدَمُ عَنْ شُعْبَةَ: «المَيِّتُ يُعَذَّبُ بِبُكاءِ الحَيِّ عَلَيْهِ». [راجع: ١٢٨٧]

1292. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The deceased is tortured in his grave for the wailing done over him."

Narrated Shu'ba رَضِيَ اللهُ عَنْهُ: The deceased is tortured for the wailing of the living ones over him.

(٣٤) بابٌ:

(34) CHAPTER.

١٢٩٣ - **حدَّثَنا** عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثنا ابنُ المُنْكَدِرِ قالَ: سَمِعْتُ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: جِيءَ بأبي يَوْمَ أُحدٍ قَدْ مُثِّلَ بِهِ حتَّى وُضِعَ بَيْنَ يَدَي رَسُولِ اللهِ ﷺ وَقَدْ سُجِّيَ ثَوْباً، فَذَهَبْتُ أُرِيدُ أنْ أكْشِفَ عَنْهُ فَنهاني قَوْمي، ثُمَّ ذَهَبْتُ أكْشِفُ عَنْهُ فَنَهاني قَوْمي. فأمَرَ رَسُولُ اللهِ ﷺ فَرُفِعَ فَسَمِعَ صَوْتَ صائِحَةٍ فَقالَ: «مَنْ

1293. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of the battle of Uḥud, my father was brought and he had been mutilated and was placed in front of Allāh's Messenger ﷺ, and a sheet was over him. I went (forward) intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allāh's Messenger ﷺ gave his order and he was shifted away. At that time he (ﷺ) heard the voice of a crying woman and asked, "Who is that?" They said, "It is the daughter or the sister of 'Amr." He said, "Why does she weep? (or said: "Don't weep"), for the angels had been shading

him with their wings till he (i.e. the body of the martyr) was shifted away."

(35) CHAPTER. He who tears off his clothes (when afflicted with a calamity) is not from us.

1294. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the ways and traditions of the Days of Ignorance is not one of us." (See H. No. 1297).

(36) CHAPTER. The sorrow of the Prophet ﷺ for Sa'd bin Khaula.

1295. Narrated Sa'd bin Abī Waqqās رضي الله عنه : In the year of the last *Hajj* of the Prophet ﷺ I became seriously ill and the Prophet ﷺ visited me enquiring about my health. I told him, "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity?" He said, "No." I asked, "Half?" He said, "No." then he added, "One-third, and even one third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allāh's sake, even for what you put in your wife's mouth." I said, "O Allāh's Messenger! Will I be left alone after my companions have gone?" He said, "If you are left behind, whatever good deeds you will do will up-grade you and raise you high. And perhaps you will have a long

هٰذِهِ؟» فَقالُوا: ابْنَةُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو. قالَ: «فَلِمَ تَبْكِي؟» أَوْ: «لا تَبْكِي فَمَا زَالَتِ المَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِها حتَّى رُفِعَ». [راجع: ١٢٤٤]

(٣٥) بابٌ: لَيْسَ مِنَّا مَنْ شَقَّ الجُيُوبَ

١٢٩٤ - **حدَّثنا** أبو نُعَيْم: حدَّثنا سُفيانُ: حدَّثنا زُبَيْدٌ اليامِيُّ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَيْسَ مِنَّا مَنْ لَطَمَ الخُدُودَ وَشَقَّ الجُيُوبَ، وَدَعا بدَعْوَى الجاهِلِيَّةِ».

[انظر: ١٢٩٧، ١٢٩٨، ٣٥١٩]

(٣٦) بابٌ رِثاءِ النَّبِيِّ ﷺ سَعْدَ بنَ خَوْلَةَ

١٢٩٥ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عامِرِ بنِ سَعْدِ بنِ أبي وقَّاصٍ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يَعُودُني عامَ حَجَّةِ الوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: إنِّي قَدْ بَلَغَ بي مِنَ الوَجَعِ وَأنا ذُو مالٍ، وَلَا يَرِثُنِي إلَّا ابْنَةٌ. أفأتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لاَ». فَقُلْتُ: بالشَّطْرِ؟ فَقالَ: «لا»، ثُمَّ قالَ: «الثُّلُثُ والثُّلُثُ كَبيرٌ أوْ كَثِيرٌ. إنَّكَ أنْ تَذَرَ وَرَثَتَكَ أغْنياءَ خَيْرٌ مِنْ أنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَإنَّكَ لَنْ تُنْفِقَ

life, so that some people will be benefitted by you while others will be harmed by you. O Allāh! Complete the emigration of my Companions and do not turn them renegades." But, Allāh's Messenger ﷺ felt sorry for poor Sa'd bin Khaula as he died in Makkah." (But Sa'd bin Abi Waqqāṣ lived long after the Prophet ﷺ).

نَفَقَةً تَبْتَغِي بِها وَجْهَ اللهِ إلَّا أُجِرْتَ بِها حتَّى ما تجْعَلُ في فِي امْرَأتِكَ». قُلْتُ: يا رَسُولَ اللهِ، أُخَلَّفُ بَعْدَ أصحابي؟ قالَ: «إنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً صالحاً إلَّا ازْدَدْتَ بِهِ دَرَجَةً ورِفْعَةً. ثُمَّ لَعَلَّكَ أنْ تُخَلَّفَ حتَّى يَنْتَفِعَ بِكَ أقْوَامٌ، ويُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أمْضِ لأصحابي هِجْرَتَهُم. ولا تَرُدَّهُمْ عَلى أعْقابِهِمْ. لٰكِنِ البائسُ سَعْدُ بنُ خَوْلَةَ» يَرْثي لَهُ رَسُولُ اللهِ ﷺ أنْ ماتَ بِمَكَّةَ.

(37) CHAPTER. Shaving the head on the falling of a calamity is forbidden.

(٣٧) بابُ ما يُنْهى مِنَ الحَلْقِ عِنْدَ المُصيبَةِ

1296. Narrated Abū Burda bin Mūsā رَضِيَ اللهُ عَنْهُ: Abū Mūsā got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allāh's Messenger ﷺ was innocent. Allāh's Messenger ﷺ is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tears off her clothes (on the falling of a calamity)."

١٢٩٦ - وقالَ الحَكَمُ بنُ مُوسَى: حدَّثَنا يَحْيَى بنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ جابرٍ أنَّ القاسِمَ بنَ مُخَيْمِرَةَ حدَّثَهُ قالَ: حدَّثَني أبو بُرْدَةَ بنُ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: وَجِعَ أبُو مُوسَى وَجَعاً فَغُشِيَ عَلَيْهِ وَرَأسُهُ في حَجْرِ امْرَأةٍ مِنْ أهْلِهِ فَلَمْ يَسْتَطِعْ أن يَرُدَّ عَلَيْها شَيْئاً. فَلَمَّا أفاقَ قالَ: أنا بَرِيءٌ مِمَّنْ بَرِئَ مِنْهُ مُحَمَّدٌ ﷺ. إنَّ رَسُولَ اللهِ ﷺ بَرِئَ مِنَ الصَّالِقَةِ وَالحالِقَةِ والشَّاقَّةِ».

(38) CHAPTER. He who slaps his cheeks is not from us.

(٣٨) بابٌ: لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ

1297. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the

١٢٩٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفْيانُ،

tradition of the Days of Ignorance is not from us."

عَنِ الأعمَشِ، عَنْ عَبْدِ اللهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوَى الجاهِلِيَّةِ».

[راجع: ١٢٩٤]

(39) CHAPTER. Prohibition of wailing and following the traditions of the Days of Ignorance when afflicted with a calamity.

(٣٩) بابٌ ما يُنهَى مِنَ الوَيْلِ وَدَعْوَى الجاهِلِيَّةِ عِنْدَ المُصِيبَةِ

1298. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who slaps cheeks, tears (his) clothes and calls to or follows the traditions of the Days of Ignorance is not from us."

١٢٩٨ - حدَّثَنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، عَنْ عَبْدِ اللهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوَى الجاهِلِيَّةِ». [راجع: ١٢٩٤]

(40) CHAPTER. Whoever sat down and looked sad when afflicted with a calamity.

(٤٠) بابٌ مَنْ جَلَسَ عِنْدَ المُصِيبَةِ يُعْرَفُ فِيهِ الحُزْنُ

1299. Narrated 'Āishah رَضِيَ اللهُ عَنها: When the Prophet ﷺ got the news of the death of (Zaid) Ibn Ḥāritha, Ja'far and Ibn Rawāḥa, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ﷺ ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet ﷺ said, "Forbid them." So, again he went and came back for the third time and said, "O Allāh's Messenger! By Allāh, they did not listen to us at all." ('Āishah added): Allāh's Messenger ﷺ ordered him to go and put dust in their mouths. I said (to that man), "May Allāh stick your nose in the dust (i.e. humiliate

١٢٩٩ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى قالَ: أخبرَتْني عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا جاءَ النَّبِيَّ ﷺ قَتْلُ ابنِ حارِثَةَ وَجَعْفَرٍ وابنِ رَوَاحَةَ جَلَسَ يُعْرَفُ فِيهِ الحُزْنُ وَأنا أنْظُرُ مِنْ صائِرِ البابِ - شَقِّ البابِ - فأتاهُ رَجُلٌ فَقالَ: إنَّ نِساءَ جَعْفَرٍ، وَذَكَرَ بُكاءَهُنَّ. فأمَرَهُ أنْ يَنهاهُنَّ. فَذَهَبَ ثُمَّ أتاهُ الثَّانِيَةَ لَمْ يُطِعْنَهُ. فَقالَ:

you)! You could neither (persuade the women to) fulfil the order of Allāh's Messenger ﷺ nor did you relieve Allāh's Messenger ﷺ from (his) distress."

«انْهَضْ». فأتاهُ الثَّالِثَةَ قالَ: واللهِ غَلَبْنَنا يا رَسُولَ اللهِ. فَزَعَمَتْ أَنَّهُ قالَ: «فاحْثُ في أَفْوَاهِهِنَّ التُّرابَ». فَقُلْتُ: أَرْغَمَ اللهُ أَنْفَكَ، لَمْ تَفْعَلْ ما أَمَرَكَ رَسُولُ اللهِ ﷺ وَلَمْ تَتْرُكْ رَسُولَ اللهِ ﷺ مِنَ العَناءِ». [انظر: ١٣٠٥، ٤٢٦٣]

1300. Narrated Anas رَضِيَ اللهُ عَنْهُ: When *Al-Qurrā'* [the reciters of the Qur'ān (by heart)] were martyred, Allāh's Messenger ﷺ recited *Qunūt* for one month, and I never saw him (i.e. Allāh's Messenger ﷺ) so sad as he was on that day.

١٣٠٠ - **حدَّثنا** عَمْرُو بنُ عليٍّ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ: حدَّثنا عاصِمٌ الأَحْوَلُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَنَتَ رَسُولُ اللهِ ﷺ شَهْراً حِينَ قُتِلَ القُرَّاءُ فَما رَأَيْتُ رَسُولَ اللهِ ﷺ حَزِنَ حُزْناً قَطُّ أَشَدَّ مِنْهُ. [راجع: ١٠٠١]

(41) CHAPTER. Whoever shows no signs of grief and sorrow on the falling of a calamity.

(٤١) بابٌ مَنْ لَمْ يُظْهِرْ حُزْنَهُ عِنْدَ المُصِيبَةِ،

And Muḥammad bin Ka'b Al-Quraẓī said, "Impatience means a bad saying or a bad thought," and Prophet Ya'qūb (Jacob) عليه السلام said, "I only complain of my grief and sorrow to Allāh..." (V.12:86)

وقالَ مُحَمَّدُ بنُ كَعْبٍ القُرَظِيُّ: الجَزَعُ القَوْلُ السَّيِّئُ، والظَّنُّ السَّيِّئُ. وقالَ يَعْقُوبُ عَلَيْهِ السَّلامُ: ﴿إِنَّمَآ أَشْكُواْ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ﴾ [يوسف: ٨٦].

1301. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: One of the sons of Abū Ṭalḥa (became sick and) died and Abū Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abū Ṭalḥa came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." Abū Ṭalḥa thought that she had spoken the truth. Abū Ṭalḥa passed the night and in the

١٣٠١ - **حدَّثنا** بِشْرُ بنُ الحَكَمِ: حدَّثنا سُفْيانُ بنُ عُيَيْنَةَ: أَخْبَرَنا إِسحاقُ ابنُ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ ابنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: اشْتَكَى ابنٌ لأبي طَلْحَةَ قالَ: فماتَ وأَبُو طَلْحَةَ خارِجٌ. فَلَمَّا رَأَتِ امْرَأَتُهُ أَنَّهُ قَدْ ماتَ هَيَّأَتْ شَيْئاً وَنَحَّتْهُ

في جانِبِ البَيتِ. فَلَمَّا جاءَ أَبُو طَلْحَةَ قالَ: كَيْفَ الغُلامُ؟ قالَتْ: قَدْ هَدَأَتْ نَفْسُهُ وَأَرْجُو أَنْ يكُونَ قَدِ اسْتراحَ. وَظَنَّ أَبُو طَلْحَةَ أَنَّها صَادِقَةٌ، قالَ: فَباتَ فَلَمَّا أَصْبَحَ اغْتَسَلَ فَلَمَّا أَرادَ أَنْ يَخْرُجَ أَعْلَمَتْهُ أَنَّهُ قَدْ مَاتَ. فَصَلَّى مَعَ النَّبِيِّ ﷺ ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ بِما كانَ مِنْهُما، فَقالَ رَسُولُ اللهِ ﷺ: «لَعَلَّ اللهَ أَنْ يُبارِكَ لَكُما في لَيْلَتِكُما». قالَ: سُفيانُ: فَقالَ رَجُلٌ مِنَ الأَنْصارِ: فَرَأَيْتُ لَهَا تِسْعَةَ أَوْلَادٍ كُلُّهُمْ قَدْ قَرَأَ القُرْآنَ.

[انظر: ٥٤٧٠]

morning took a bath and when he intended to go out, she told him that his son had died. Abū Ṭalḥa offered the (morning) *Ṣalāt* (prayer) with the Prophet ﷺ and informed the Prophet ﷺ of what had happened to them. Allāh's Messenger ﷺ said, "May Allāh bless you both concerning your night." (That is, may Allāh bless you with good offspring).

Sufyān said, "A man from the *Anṣār* said, 'They (i.e., Abū Ṭalḥa and his wife) had nine sons and all of them became reciters of the Qur'ān (by heart).'"

(٤٢) بابُ الصَّبرِ عِنْدَ الصَّدْمَةِ الأُولى،

(42) CHAPTER. Patience is to be observed at the first stroke of a calamity.

وقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: نِعْمَ العِدْلانِ، ونِعْمَ العِلاوَةُ ﴿ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ١٥٦ أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُهۡتَدُونَ ١٥٧﴾ [البقرة: ١٥٦ - ١٥٧]. وَقَوْلُه تَعالى: ﴿وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ ٤٥﴾ [البقرة: ١٤٥].

'Umar رَضِيَ اللهُ عَنْهُ said, "How good the two equals are and how good the reward is for those who when afflicted with calamity, say: *Innā lil-lāhi wa innā ilaihi rāji'ūn* (...Truly! To Allāh we belong and truly, to Him we shall return). They are those on whom are the *Ṣalawāt* (i.e. who are blessed and will be forgiven) from their Lord and (they are those who) receive His Mercy, and it is they who are the guided-ones." (V.2:156,157). And the Statement of Allāh تعالى: "And seek help in patience and *Aṣ-Ṣalāt* (the prayer) and truly, it is extremely heavy and hard except for the *Al-Khashi'ūn*, [i.e. true believers in Allāh – those who obey Allāh with full submission, fear much from His Punishment and believe in His promise (Paradise) and in His Warning (Hell)] (V.2:45).

1302. Narrated Anas رَضِيَ اللهُ عَنْهُ The Prophet ﷺ said, "The real patience is at the first stroke of a calamity."

١٣٠٢ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ ثابتٍ قالَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الصَّبرُ عِنْدَ الصَّدْمَةِ الأولى». [راجع: ١٢٥٢]

(43) CHAPTER. The saying of the Prophet ﷺ (at the death of his son Ibrāhīm) " Indeed we are grieved by your separation."

(٤٣) **بابُ قَوْلِ النَّبِيِّ ﷺ: «إنَّا بِكَ لمحْزُونونَ»**،

And Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ said, 'The eyes shed tears and the heart grieves.'"

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: «تَدْمَعُ العَينُ وَيَحْزَنُ القَلْبُ».

1303. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We went with Allāh's Messenger ﷺ to the blacksmith Abū Saif, and he was the husband of the wet-nurse of Ibrāhīm (the son of the Prophet ﷺ). Allāh's Messenger ﷺ took Ibrāhīm and kissed him and smelled him. Later we entered Abū Saif's house and at that time Ibrāhīm was in his last breaths, and the eyes of Allāh's Messenger ﷺ started shedding tears. 'Abdur Raḥmān bin 'Auf said, "O Allāh's Messenger, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord (Allah), O Ibrāhīm! Indeed we are grieved by your separation."

١٣٠٣ - حدَّثني الحَسَنُ بنُ عَبْدِ العَزيزِ: حَدَّثَني يَحْيى بنُ حَسَّانَ: حدَّثَنا قُرَيْشٌ هُوَ ابنُ حَيَّانَ، عَنْ ثابتٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْنا مَعَ رَسُولِ اللهِ ﷺ عَلى أبي سَيْفٍ القَينِ، وكانَ ظِئْراً لإبْرَاهِيمَ فَأَخَذَ رَسُولُ اللهِ ﷺ إبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنا عليهِ بَعْدَ ذلكَ وَإبْرَاهِيمُ يَجُودُ بنَفْسِهِ. فَجَعَلَتْ عَيْنا رَسُولِ اللهِ ﷺ تَذْرِفانِ. فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ: وَأَنْتَ يا رَسُولَ اللهِ؟ فَقالَ: «يا ابنَ عَوْفٍ، إنَّها رَحْمَةٌ» ثُمَّ أَتْبَعَها بأُخْرَى. فَقالَ ﷺ: «إنَّ العينَ تَدْمَعُ، وَالقَلْبَ يَحْزَنُ، وَلا نَقُولُ إلَّا ما يَرْضَى رَبُّنا وَإنَّا بِفِرَاقِكَ يا إبْرَاهِيمُ لَمَحْزُونُونَ». رَوَاهُ مُوسَى، عَنْ سُلَيْمانَ بنِ المُغِيرَةِ، عَنْ ثابتٍ،

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(44) **CHAPTER. To weep near a patient.**

(٤٤) **بابُ** البُكاءِ عِنْدَ المَرِيضِ

1304. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Sa'd bin 'Ubāda became sick and the Prophet ﷺ along with 'Abdur Raḥmān bin 'Auf, Sa'd bin Abī Waqqāṣ and 'Abdullāh bin Mas'ūd رَضِيَ الله عَنْهُم visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allāh's Messenger." The Prophet ﷺ wept and when the people saw the weeping of Allāh's Messenger ﷺ they all wept. He said, "Will you listen? Allāh does not punish or bestows His Mercy for shedding tears, nor for the grief of the heart, but He punishes because of this," and he pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." 'Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

١٣٠٤ - **حدَّثنا** أصْبَغُ، عَنِ ابنِ وَهْبٍ قالَ: أخْبرَني عَمْرٌو، عَنْ سَعِيدِ ابنِ الحَارِثِ الأنْصارِيِّ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: اشْتَكَى سَعْدُ ابنُ عُبادَةَ شَكْوَى لَهُ فأتاهُ النَّبِيُّ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ وَسَعْدِ بنِ أبي وَقَّاصٍ وَعَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ فَوَجَدَهُ في غاشِيَةِ أهْلِهِ فَقالَ: «قَدْ قَضَى»؟ فَقالُوا: لا يا رَسُولَ اللهِ. فَبَكَى النَّبِيُّ ﷺ فَلَمَّا رَأى القَوْمُ بُكاءَ رَسولِ اللهِ ﷺ بَكَوْا، فَقالَ: «ألا تَسْمَعُونَ؟ إنَّ اللهَ لا يُعَذِّبُ بِدمْعِ العَينِ وَلا بِحُزْنِ القلبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذا - وَأشارَ إلى لِسانِهِ - أوْ يَرْحَمُ. وَإنَّ المَيِّتَ يُعَذَّبُ بِبُكاءِ أهْلِهِ عَلَيْهِ». وكانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يَضْرِبُ فِيهِ بالعَصَا وَيَرْمي بالحِجارَةِ وَيَحْثِي بالتُّرَابِ.

(45) **CHAPTER. The forbiddance of wailing and crying aloud; and scolding those who practise them.**

(٤٥) **بابُ** ما يُنهَى مِنَ النَّوْحِ والبُكاءِ والزَّجْرِ عَنْ ذلكَ

1305. Narrated 'Aishah رَضِيَ الله عَنْها: When the news of the martyrdom of Zaid bin Hāritha, Ja'far and 'Abdullāh bin Rawāḥa came, the Prophet ﷺ sat down looking sad, and I was looking through the chink of the door. A man came and said, 'O Allāh's

١٣٠٥ - **حدَّثنا** مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثَنا يَحيى ابنُ سَعِيدٍ قالَ: أخْبرَتْني عَمْرَةُ قالَتْ: سَمِعْتُ

Messenger! The women of Ja'far," and then he mentioned their crying. The Prophet ﷺ ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed". The Prophet ﷺ ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me (or "us", the sub-narrator Muhammad bin Haushab is in doubt as to which is right)." 'Āishah added: The Prophet ﷺ said, "Put dust in their mouths." I said (to that man), "May Allāh stick your nose in the dust (i.e., humiliate you). By Allāh, you could neither (stop the women from crying) fulfil the order, nor did you relieve Allāh's Messenger ﷺ from (his) distress."

عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: لَمَّا جاءَ قَتْلُ زَيْدِ بنِ حارِثَةَ وَجَعْفَرٍ وَعَبْدِ اللهِ بنِ رَوَاحَةَ جَلَسَ النَّبِيُّ ﷺ يُعْرَفُ فِيهِ الحُزْنُ، وَأَنا أَطَّلِعُ مِنْ شَقِّ البابِ فَأَتاهُ رَجُلٌ فَقالَ: أَي رَسُولَ اللهِ، إِنَّ نِساءَ جَعْفَرٍ، وَذَكَرَ بُكاءَهُنَّ فَأَمَرَهُ بِأَنْ يَنهاهُنَّ فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقالَ: قَدْ نَهَيْتُهُنَّ، وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ. فَأَمَرَهُ الثَّانِيَةَ أَنْ يَنهاهُنَّ فَذَهَبَ ثُمَّ أَتَى فَقالَ: واللهِ لَقَدْ غَلَبْنَنِي - أَوْ غَلَبْنَنا، الشَّكُّ مِنْ مُحَمَّدِ بنِ عَبْدِ اللهِ بْنِ حَوْشَبٍ - فَزَعَمَتْ أَنَّ النَّبِيَّ ﷺ قالَ: «فاحْثُ في أَفْوَاهِهِنَّ التُّرابَ». فَقُلْتُ: أَرْغَمَ اللهُ أَنْفَكَ، فَوَاللهِ ما أَنْتَ بِفاعِلٍ وَما تَرَكْتَ رَسُولَ اللهِ ﷺ مِنَ العَناءِ. [راجع: ١٢٩٩]

1306. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: At the time of giving the *Bai'ah* (pledge) to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women, and they were, Umm Sulaim, Umm Al-'Alā' – the daughter of Abī Sabra, the wife of Mu'ādh, and two other women; or the daughter of Abī Sabra and the wife of Mu'ādh and another woman.

١٣٠٦ - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حَدَّثَنا حَمَّادُ: حَدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: أَخَذَ عَلَيْنا النَّبِيُّ ﷺ عِنْدَ البَيْعَةِ أَنْ لا نَنُوحَ، فَما وَفَتْ مِنَّا امْرَأَةٌ غَيرُ خَمْسِ نِسْوَةٍ: أُمِّ سُلَيْمٍ، وأُمِّ العَلاءِ، وابْنَةِ أَبي سَبْرَةَ امْرَأَةِ مُعاذٍ، وَامْرأَتَيْنِ أَوِ ابْنَةُ أَبي سَبْرَةَ، وَامْرأَةُ مُعاذٍ، وَامْرأَةٌ أُخْرَى. [انظر: ٤٨٩٢، ٧٢١٥]

(46) CHAPTER. Standing for the funeral procession.

(٤٦) بابُ القِيامِ لِلْجَنازَةِ

1307. Narrated 'Āmir bin Rabī'a رَضِيَ اللهُ

١٣٠٧ - حَدَّثَنا عليُّ بنُ عَبْدِ

اللهِ: حدَّثنا سُفْيَانُ: حدَّثنا الزُّهْرِيُّ عَنْ سالِمٍ، عَنْ أبيهِ، عَنْ عامِرِ بنِ رَبيعَةَ عَنِ النَّبيِّ ﷺ قالَ: «إذَا رَأيْتُمُ الجَنازَةَ فَقُومُوا حتَّى تُخَلِّفَكُمْ». قالَ: سُفْيانُ: قَال الزُّهْرِيُّ: أخْبرَني سالِمٌ، عَنْ أبيهِ قالَ: أخْبرَنا عامِرُ بنُ رَبيعَةَ عَنِ النَّبيِّ ﷺ، زَادَ الحُمَيْدِيُّ: «حتَّى تُخَلِّفَكُمْ أوْ تُوضَعَ». [انظر: ١٣٠٨]

عَنْهُ : The Prophet ﷺ said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Ḥumaidī added, "Till the coffin leaves you behind or is put down."

(47) CHAPTER. When should one sit after standing for the funeral procession?

(٤٧) بابٌ: مَتى يَقْعُدُ إذَا قامَ لِلْجَنازَةِ؟

١٣٠٨ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ، حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنْ عامِرِ بنِ رَبيعَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إذَا رأى أحَدُكُمْ جَنازَةً، فإنْ لَمْ يَكُنْ ماشياً مَعَها فَلْيَقُمْ حتَّى يُخَلِّفَها أوْ تُخَلِّفَهُ، أوْ تُوضَعَ مِنْ قَبْلِ أنْ تُخَلِّفَهُ». [راجع: ١٣٠٧]

1308. Narrated 'Āmir bin Rabī'a رَضِيَ الله عَنْهُ : The Prophet ﷺ said, "If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him."

١٣٠٩ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبيهِ قالَ: كُنَّا في جَنازَةٍ فأخَذَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ بيَدِ مَرْوَانَ فَجَلَسا قَبْلَ أنْ تُوضَعَ، فَجاءَ أبو سَعيدٍ رَضِيَ اللهُ عَنْهُ فأخَذَ بِيَدِ مَرْوَانَ فَقالَ: قُمْ، فَوَاللهِ لَقَدْ عَلِمَ هٰذَا أنَّ النَّبيَّ ﷺ نَهانا عَنْ ذٰلكَ. فَقالَ أبو هُرَيْرَةَ: صَدَقَ. [انظر: ١٣١٠]

1309. Narrated Sa'īd Al-Maqburī that his father said, "While we were accompanying a funeral procession, Abū Hurairah رَضِيَ الله عَنْهُ caught hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa'īd came and took hold of Marwān's hand and said, 'Get up. By Allāh, no doubt this (i.e., Abū Hurairah) knows that the Prophet ﷺ forbade us to do that.' Abū Hurairah said, 'He (Abū Sa'īd) has spoken the truth.'

(48) CHAPTER. Whoever accompanies a funeral procession should not sit till the

(٤٨) بابٌ مَنْ تَبِعَ جَنازَةً فَلا يَقْعُدُ

coffin is put down from the shoulders of men, and if someone sits before this, then he is to be ordered to stand up.

1310. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

(49) CHAPTER. Standing for the funeral procession of a Jew.

1311. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, "O Allāh's Messenger! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."(1)

1312. Narrated 'Abdur Raḥmān bin Abī Lailā: Sahl bin Ḥunaif and Qais bin Sa'd were sitting in the city of Al-Qādisiya. A funeral procession passed in front of them and they stood up. They were told that that funeral procession was of one of the inhabitants of the land, i.e., of a disbeliever, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a human being?" [See the footnote of H. No.1311].

حتَّى تُوضَعَ عَنْ مَناكِبِ الرجالِ، فإنْ قَعَدَ أُمِرَ بالقيامِ

١٣١٠ - **حدَّثَنا** مُسْلِمٌ، حدَّثَنا هِشامٌ: حدَّثَنا يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعيدٍ الخُدْريِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إذا رأَيْتُمُ الجَنازَةَ فَقُوموا فَمَنْ تَبِعَها فَلا يَقْعُدْ حتَّى تُوضَعَ». [راجع: ١٣٠٩]

(٤٩) بابُ مَنْ قامَ لِجَنازَةِ يَهُوديٍّ

١٣١١ - **حدَّثَنا** مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ عُبَيْدِ اللهِ ابنِ مِقْسَمٍ، عَنْ جابرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: مَرَّ بنا جَنازَةٌ فَقامَ النَّبيُّ ﷺ فَقُمْنا فَقُلْنا: يا رَسُولَ اللهِ إنَّها جَنازَةُ يَهُودِيٍّ، قالَ: «إذا رأَيْتُمُ الجَنازَةَ فَقُوموا».

١٣١٢ - **حدَّثَنا** آدمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَمْرُو بنُ مُرَّةَ قالَ: سَمِعْتُ عَبدَ الرَّحْمٰنِ ابنَ أبي لَيْلىٰ قالَ: كانَ سَهْلُ بنُ حُنَيْفٍ وَقَيْسُ بنُ سَعْدٍ قاعِدَيْنِ بالقادِسِيَّةِ، فَمَرُّوا عَلَيْهِما بِجَنازَةٍ فَقاما، فَقِيلَ لَهُما: إنَّها مِنْ أَهْلِ الأرْضِ، أيْ مِنْ أَهْلِ الذِّمَّةِ. فَقالا: إنَّ النَّبيَّ ﷺ مَرَّتْ بِهِ جَنازَةٌ فَقامَ، فَقِيلَ لَهُ: إنَّها جَنازَةُ يَهُوديٍّ، فَقالَ: «ألَيْسَتْ نَفْساً؟».

(1) (H.1311) This order was cancelled by last action according to the *Ḥadīth* narrated by 'Ali in *Ṣaḥiḥ Muslim*. See *Fath Al-Bārī*, .

1313. As above.

١٣١٣ - وَقالَ أبو حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ عَمْرٍو، عَنِ ابن أبي لَيْلَى قالَ: كُنْتُ مَعَ قَيْسٍ وَسَهْلٍ رَضِيَ اللهُ عَنْهُما فَقالاَ: كُنَّا مَعَ النَّبِيِّ ﷺ. وَقالَ زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ ابن أبي لَيْلَى: كانَ أبو مَسْعُودٍ وَقَيْسٌ يَقُومانِ لِلْجَنازَةِ.

(50) CHAPTER. Men, and not women, are to carry the coffin.

(٥٠) بابُ حَمْلِ الرِّجالِ الجنازَةَ دُونَ النِّساءِ

1314. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly)', and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except mankind, and if he heard it he would fall unconscious."

١٣١٤ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا اللَّيْثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبيهِ: أنهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا وُضِعَتِ الجنازَةُ وَاحْتَمَلَها الرِّجالُ عَلى أعْناقِهِمْ فإنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُوني. وإنْ كانَتْ غيرَ صَالِحَةٍ قالَتْ: يا وَيْلَها أيْنَ تَذْهَبُونَ بِها؟ يَسْمَعُ صَوْتَها كُلُّ شَيْءٍ إلَّا الإنْسانَ. وَلَوْ سَمِعَهُ صَعِقَ». [انظر: ١٣١٦، ١٣٨٠]

(51) CHAPTER. Hurrying up with the coffin.

(٥١) بابُ السُّرْعَةِ بالجَنازَةِ،

And Anas said, "Whenever you accompany a funeral procession, you should go in front, behind, to the right and to the left of the coffin." Someone else also (said the same and) added, "Close to it."

وَقالَ أنَسٌ: أنْتُمْ مُشَيِّعُونَ، فَامْشِ بَينَ يَدَيْها وَخَلْفَها وَعَنْ يَمِينِها وَعَنْ شِمالِها. وَقالَ غَيْرُهُ: قَرِيباً مِنْها.

1315. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Hurry up with the

١٣١٥ - حدَّثَنا عَلي بنُ عَبْدِ اللهِ:

dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks."

حدَّثنا سُفْيانُ قالَ: حَفِظْناهُ مِنَ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أسْرِعوا بالجَنازَةِ فَإنْ تَكُ صَالِحَةً فخَيرٌ تُقَدِّمُونَها إلَيْهِ، وَإنْ تَكُ سِوَى ذٰلكَ فَشَرٌّ تَضَعونَهُ عَنْ رِقابِكُمْ».

(52) CHAPTER. The saying of the deceased while he is being carried on the bier, "Take me quickly."

(٥٢) بابُ قَوْلِ المَيِّتِ وَهُوَ عَلى الجنازَةِ: قَدِّمُوني

1316. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a funeral is ready and the men carry it (the deceased) on their shoulders, if it was pious then it will say, 'Present me quickly (or take me ahead)', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is audible to everything except a human being and if he heard it he would fall unconscious."

١٣١٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قَالَ: حدَّثَنا سَعِيدٌ، عَنْ أبيهِ أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «إذا وُضِعَتِ الجنازَةُ فاحْتَمَلَها الرِّجالُ عَلى أعْناقِهِمْ، فإنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُوني، وإنْ كانَتْ غَيرَ ذٰلِكَ قالَتْ لأهْلِها: يا وَيْلَها أينَ يَذْهَبُونَ بِها؟ يَسْمَعُ صَوْتَها كُلُّ شَيْءٍ إلَّا الإنْسانَ، وَلَوْ سَمِعَ الإنْسانُ لَصَعِقَ». [راجع: ١٣١٤]

(53) CHAPTER. Whoever aligned in two or three rows behind the *Imām* for a funeral *Ṣalāt* (prayer).

(٥٣) بابُ مَنْ صَفَّ صَفَّينِ أوْ ثَلاثَةً عَلى الجنازَةِ خَلْفَ الإمامِ

1317. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ offered the funeral prayer for An-Najāshi and I was in the second or third row.

١٣١٧ - حدَّثنا مُسَدَّدٌ، عَنْ أبي عَوانَةَ، عَنْ قَتادَةَ، عَنْ عَطاءٍ، عَنْ جابِرِ ابن عبدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ صَلَّى عَلى النَّجاشِيِّ فكُنْتُ في الصَّفِّ الثَّاني أوِ الثَّالِثِ. [انظر: ١٣٢٠، ١٣٣٤، ٣٨٧٧، ٣٨٧٨، ٣٨٧٩]

(54) CHAPTER. The rows for funeral prayer.

1318. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ informed his Companions about the death of An-Najāshī and then he went ahead (to lead the funeral prayer) and the people lined up behind him in rows and he said four *Takbīr*.

1319. Narrated Ash-Shaibānī: Ash-Sha'bī said, "I was informed by a man who saw the Prophet ﷺ coming to a grave that was separate from the other graves. He aligned the people in rows and said four *Takbīr*." I said, "O Abū 'Amr! Who narrated (that) to you?" He said, "Ibn 'Abbās رَضِيَ اللهُ عَنْهُما."

1320. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Today a pious man from Ethiopia (i.e. An-Najāshī) has expired, come on to offer the funeral prayer." (Jābir said): We lined up in rows and the Prophet ﷺ offered the funeral prayer for him, and we were in rows. Jābir added, "I was in the second row."

(55) CHAPTER. The lining up of boys in rows with men in the funeral prayer.

1321. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ passed by a grave of a deceased who had been buried at night. He asked, "When was this (deceased) buried?" The people said, "Yesterday." He said,

(٥٤) بابُ الصُّفُوفِ على الجنازَةِ

١٣١٨ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَعَى النَّبِيُّ ﷺ إلى أصحَابِهِ النَّجاشِيَّ ثُمَّ تَقدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أرْبَعاً. [راجع: ١٢٤٥]

١٣١٩ - حَدَّثَنَا مُسْلِمٌ: حدَّثنا شُعْبَةُ: حدَّثنا الشَّيْبانيُّ، عَنِ الشَّعْبي قالَ: أخبرني مَنْ شَهِدَ النَّبِيَّ ﷺ أتى عَلى قَبرٍ مَنْبُوذٍ فَصَفَّهُمْ وكَبَّرَ أرْبَعاً، قُلْتُ يا أبَا عَمْرٍو: مَنْ حدَّثَكَ؟ قالَ: ابنُ عَبَّاسٍ. [راجع: ٨٥٧]

١٣٢٠ - حَدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى: أخْبرَنا هِشامُ بنُ يُوسُفَ أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبرَني عَطاءٌ أنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ النَّبِيُّ ﷺ: «قَدْ تُوُفِّيَ اليَوْمَ رَجُلٌ صَالِحٌ مِنَ الحَبَشِ فَهَلُمَّ فَصَلُّوا عَلَيْهِ». قالَ: فَصَفَفْنا فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ. قالَ أبو الزبَيرِ عَنْ جابِرٍ: كُنْتُ في الصَّفِّ الثَّاني. [راجع: ١٣١٧]

(٥٥) بابُ صُفُوفِ الصِّبْيانِ مَعَ الرِّجالِ فِي الجَنائِزِ

١٣٢١ - حَدَّثَنَا مُوسَى بنُ إسْماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الشَّيْبانيُّ، عَنْ عامِرٍ، عَنِ ابنِ عَبَّاسٍ

رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِقَبْرٍ قَدْ دُفِنَ لَيْلاً فَقالَ: «مَتى دُفِنَ هٰذا؟» فَقالُوا: البارِحَةَ، قالَ: «أَفَلا آذَنْتُمُوني؟» قالُوا: دَفَنَّاهُ في ظُلْمَةِ اللَّيْلِ فَكَرِهْنا أَنْ نُوقِظَكَ، فَقامَ فَصَفَفْنا خَلْفَهُ. قالَ ابنُ عَبَّاسٍ: وأَنا فِيهِمْ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧]

"Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He (ﷺ) stood up and we lined up behind him. (Ibn 'Abbās said): I was one of them, and the Prophet ﷺ offered the funeral prayer.

(٥٦) بابُ سُنَّةِ الصَّلاةِ عَلى الجَنائِزِ،

(56) CHAPTER. The legal way of offering the funeral prayer.

وَقالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى عَلى الجَنازَةِ». وَقالَ: «صَلُّوا عَلى صاحِبِكُمْ». وَقالَ: «صَلُّوا عَلى النَّجاشِيِّ»، سَمَّاها صَلاةً لَيْسَ فِيها رُكُوعٌ وَلا سُجُودٌ وَلا يُتَكَلَّمُ فِيها. وَفِيها تَكْبِيرٌ وَتَسْلِيمٌ. وكانَ ابنُ عُمَرَ لا يُصَلِّي إلا طاهِراً، وَلا يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلا غُرُوبِها. وَيَرْفَعُ يَدَيْهِ. وَقالَ الحَسَنُ: أَدْرَكْتُ النَّاسَ وأَحَقُّهُمْ عَلى جَنائِزِهِمْ مَنْ رَضُوهُ لِفَرائِضِهِمْ. وَإِذا أَحْدَثَ يَوْمَ العِيدِ أَوْ عِنْدَ الجَنازَةِ يَطْلُبُ الماءَ وَلا يَتَيَمَّمُ. وَإِذا انْتَهَى إِلى الجَنازَةِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةٍ. وَقالَ ابنُ المُسَيَّبِ: يُكَبِّرُ بِاللَّيْلِ والنَّهارِ والسَّفَرِ والحَضَرِ أَرْبَعاً. وَقالَ أَنَسٌ رَضِيَ اللهُ عَنْهُ: تَكْبِيرَةُ الواحِدَةِ اسْتِفْتاحُ الصَّلاةِ. وَقالَ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ [التوبة: ٨٤]. وَفِيهِ

And the Prophet ﷺ said, "Whoever offered the funeral prayer," and also said, "Offer the funeral prayer for your friend." And also said, "Offer the funeral prayer for An-Najāshī." He called it a *Ṣalāt* (prayer) although there is neither bowing, prostration, nor loud recitation in it, and there are *Takbīr* and *Taslīm*. Ibn 'Umar رضي الله عنه never offered the (funeral) *Ṣalāt* (prayer) without ablution, nor at sunrise or at sunset and used to raise both his hands (at the time of saying *Takbīr*). Al-Ḥasan (Al-Baṣrī) said, "I noticed the people (i.e. the Prophet's Companions) regarding as the most deserving man to lead the funeral *Ṣalāt* (prayer) the one whom they were satisfied with to lead them in compulsory *Ṣalāt* (prayer). If a person has *Ḥadath* on the *'Eid* Day (during the *'Eid* prayer), or during the funeral prayer, he should look for water (to do ablution) and should not perform *Tayammum*. If anyone happens to pass by a funeral and the people are offering the (funeral) prayer, then it is advisable for him to join them by saying *Takbīr*. Ibn Al-Musaiyab said, "(In funeral prayers) there are four *Takbīr*, whether the *Ṣalāt* (prayer) is offered at night or by day, in journey or at home." Anas said, "One *Takbīr* for starting

the *Ṣalāt* (prayer)," and quoting Qur'ān he said, "And never (O Muḥammad ﷺ) pray (funeral prayer) anyone of them (hypocrites) who dies, (V.9:84)..." And in the funeral prayer there are rows and *Imām*.

صُفُوفٌ وإمامٌ.

1322. Narrated Ash-Shaibānī: Ash-Sha'bī said, "Somebody who passed along with your Prophet ﷺ by a grave that was separate from the other graves informed me (saying), "The Prophet ﷺ led us (in the funeral prayer) and we aligned behind him." We said, "O Abū 'Amr! who told you this narration?" He replied, "Ibn 'Abbās رَضِيَ اللهُ عَنْهُما."

١٣٢٢ - حدَّثَنا سُلَيْمَانُ بنُ حَرْبٍ قَالَ: حدَّثَنا شُعْبَةُ، عَنِ الشَّيْبانيِّ، عَنِ الشَّعْبِيِّ قالَ: أَخْبرَني مَنْ مَرَّ مَعَ نَبِيِّكُمْ ﷺ عَلى قَبرٍ مَنْبُوذٍ فأَمَّنا فَصَفَفْنا خَلْفَهُ فَقُلْنا: يا أَبا عَمْرٍو وَمَنْ حَدَّثَكَ؟ قالَ: ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما. [راجع: ٨٥٧]

(57) CHAPTER. Superiority of accompanying funeral processions;

(٥٧) **باب فَضْلِ اتِّباعِ الجَنائِزِ،**

And Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, "If you have offered (the funeral prayer) then you have paid what was due on you." Ḥumaid bin Hilāl said, "We do not think that it is necessary to take the permission of the relatives of the deceased to return from the funeral procession. But whoever returns after the funeral prayer will have a reward equal to one *Qīrāṭ* (it is a great reward)."

وقَالَ زَيْدُ بنُ ثابِتٍ رَضِيَ اللهُ عَنْهُ: إذَا صَلَّيْتَ فَقَدْ قَضَيْتَ الَّذِي عَلَيْكَ. وَقالَ حُمَيْدُ بنُ هِلالٍ: ما عَلِمْنا عَلى الجَنازَةِ إذْناً، وَلكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قِيراطٌ.

1323. Narrated Nāfi': Ibn 'Umar was told that Abū Ḥurairah رَضِيَ اللهُ عَنْهُ said, "Whoever accompanies the funeral procession will have a reward equal to one *Qīrāṭ*." Ibn 'Umar said, "Abū Ḥurairah talks of an enormous reward."

١٣٢٣ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا جَرِيرُ بنُ حازِمٍ قالَ: سَمِعْتُ نافِعاً يَقُولُ: حُدِّثَ ابْنُ عُمَرَ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُم يَقُولُ: مَنْ تَبِعَ جَنازَةً فَلَهُ قِيراطٌ، فَقالَ: أَكْثَرَ أبو هُرَيْرَةَ عَلَيْنا. [راجع: ٤٧]

1324. 'Āishah (رضي الله عنها) attested Abū Hurairah's narration and said, "I heard Allāh's Messenger ﷺ saying like that." Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "Indeed we have lost numerous *Qīrāṭ*."

١٣٢٤ - فَصَدَّقَتْ - يَعْنِي عائِشَةَ - أبا هُرَيْرَةَ وَقالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُهُ. فَقالَ ابنُ عُمَرَ رَضِيَ

اللهُ عَنْهُما: لَقَدْ فَرَّطْنا في قَرارِيطَ كَثِيرَةٍ. فَرَّطْتُ: ضَيَّعْتُ، مِنْ أَمْرِ اللهِ.

(٥٨) بابٌ مَنِ انْتَظَرَ حتَّى تُدْفَنَ

(58) CHAPTER. Whoever waits till the deceased is buried.

١٣٢٥ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: قَرأْتُ عَلى ابنِ أبي ذِئْبٍ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أبيهِ أنَّهُ سأَلَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ. ح [راجع: ٤٧]

حدَّثنا أحْمَدُ بنُ شَبِيبِ بنِ سَعِيدٍ قالَ: حدَّثني أبي: حدَّثنا يُونُسُ: قالَ ابنُ شِهابٍ ح وحدَّثني عَبْدُ الرَّحْمٰنِ الأعْرَجُ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ شَهِدَ الجَنازَةَ حتَّى يُصَلِّيَ فَلَهُ قِيراطٌ وَمَنْ شَهِدَ حتَّى تُدْفَنَ كانَ لَهُ قِيراطانِ». قِيلَ: وَما القِيراطانِ؟ قالَ: «مِثْلُ الجَبَلَيْنِ العَظِيمَيْنِ».

1325. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one *Qīrāṭ*, and whoever accompanies it till burial, will get a reward equal to two *Qīrāṭ*." It was asked, "What are two *Qīrāṭ?*" He replied, "Like two huge mountains."

(٥٩) بابُ صَلاةِ الصِّبْيانِ مَعَ النَّاسِ عَلى الجَنائِزِ

(59) CHAPTER. The offering of the funeral *Ṣalāt* (prayer) by boys along with the men.

١٣٢٦ - حدَّثنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثنا يَحْيى بنُ أبي بُكَيْرٍ: حدَّثنا زائِدَةُ: حدَّثنا أبو إسْحاقَ الشَّيْبانِي، عَنْ عامِرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أتَى رَسُولُ اللهِ ﷺ قَبراً فَقالُوا: هٰذا دُفِنَ أوْ دُفِنَتِ البارِحَةَ. قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ

1326. Narrated 'Āmir: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (who was at that time a boy) said, "Allāh's Messenger ﷺ came to a grave and the people said, 'He or she was buried yesterday.'" Ibn 'Abbās added, "We aligned behind the Prophet ﷺ and he offered the funeral prayer for the deceased."

عَنْهُما: فَصَفَفْنَا خَلْفَهُ ثُمَّ صَلَّى عَلَيْها. [راجع: ٨٥٧]

(60) CHAPTER. To offer the funeral *Ṣalāt* (prayer) at a *Muṣallā* and in the mosque.

(٦٠) **بابُ الصَّلاةِ عَلى الجَنائِزِ بالمُصَلَّى والمَسْجِدِ**

1327. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ informed about the news of the death of An-Najāshī (King of Ethiopia) on the day he expired. He said, "Ask Allāh's forgiveness for your brother."

١٣٢٧ - **حدَّثنا** يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وأبي سَلَمَةَ: أنَّهُما حدَّثاهُ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَعَى لَنا رَسُولُ اللهِ ﷺ النَّجاشِيَّ صاحِبَ الحَبَشَةِ اليَوْمَ الَّذي ماتَ فِيهِ، فَقالَ: «اسْتَغْفِرُوا لأخِيكُمْ». [راجع: ١٢٤٥]

1328. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ made them align in rows at the *Muṣallā* and said four *Takbīr* (offered the funeral prayer for him).

١٣٢٨ - وَعَنِ ابنِ شِهابٍ قالَ: حدَّثَني سَعِيدُ بنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ النَّبيَّ ﷺ صَفَّ بِهِمْ بالمُصَلَّى فَكَبَّرَ عَلَيْهِ أرْبَعاً. [راجع: ١٢٤٥]

1329. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Jews brought to the Prophet ﷺ a man and a woman from amongst them who have committed illegal sexual intercourse (adultery). He ordered both of them to be stoned (to death), near the place of offering the funeral prayer beside the mosque."

١٣٢٩ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبو ضَمْرَةَ قالَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ اليَهُودَ جاؤُوا إلى النَّبيِّ ﷺ بِرَجُلٍ مِنْهُمْ وامْرَأةٍ زَنَيا، فأمَرَ بِهِما فَرُجِما قَرِيباً مِنْ مَوْضِعِ الجَنائِزِ عِنْدَ المَسْجِدِ. [انظر: ٣٦٣٥، ٤٥٥٦، ٦٨١٩، ٦٨٤١، ٧٣٣٢، ٧٥٤٣]

(61) CHAPTER. What is disliked of establishing places for worship (mosques) over the graves.

(٦١) **بابُ** ما يُكْرَهُ مِنِ اتِّخاذِ المَساجِدِ عَلى القُبُورِ،

When Al-Ḥasan bin Al-Ḥasan bin 'Alī expired, his wife pitched a tent on his grave and it remained there for one year and then was demolished. They heard a voice saying, "Have they found what they lost?" A second voice replied, "No, they returned in despair."

وَلَمَّا ماتَ الحَسَنُ بْنُ الحَسَنِ بنِ عَليٍّ رَضِيَ اللهُ عَنْهُمْ ضَرَبَتِ امْرَأَتُهُ القُبَّةَ عَلى قَبرِهِ سَنَةً ثُمَّ رُفِعَتْ. فَسَمِعُوا صَائِحاً يَقُولُ: ألا هَلْ وَجَدُوا ما فَقَدُوا؟ فأجابه آخَرُ: بَلْ يَئِسُوا فانْقَلَبُوا.

1330. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنها said, "The Prophet ﷺ in his fatal illness said, 'Allāh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques).'" 'Āishah added, "Had it not been for that the grave of the Prophet ﷺ would have been made prominent, but I am afraid it might be taken (as a) place for worship (mosque)."

١٣٣٠ - **حَدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ شَيْبانَ، عَنْ هِلالٍ هُوَ الوَزَّانُ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ في مَرَضِهِ الَّذِي ماتَ فِيهِ: «لَعَنَ اللهُ اليَهُودَ والنَّصارَى، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسْجِداً». قالَتْ: وَلَولا ذٰلِكَ لَأُبْرِزَ قَبرُهُ غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِداً. [راجع: ٤٣٥]

(62) CHAPTER. The offering of the funeral *Ṣalāt* of a woman who died during the delivery (of a child).

(٦٢) بابُ الصَّلاةِ عَلى النُّفَساءِ إذَا ماتَتْ في نِفاسِها

1331. Narrated Samura bin Jundab رَضِيَ اللهُ عَنهُ: I offered the funeral *Ṣalāt* (prayer) behind the Prophet ﷺ for a woman who had died during childbirth and he stood up by the middle of the coffin.

١٣٣١ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حَدَّثَنا حُسَيْنٌ: حَدَّثَنا عَبْدُ اللهِ ابنُ بُرَيْدَةَ قالَ، عَنْ سَمُرَةَ بْنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلى امْرَأَةٍ ماتَتْ في نِفاسِها فَقامَ عَلَيْها وَسَطَها. [راجع: ٣٣٢]

(63) CHAPTER. Where should the *Imām* stand while leading the funeral prayer of a female or a male?[1]

(٦٣) بابٌ: أيْنَ يَقُومُ مِنَ المَرأةِ والرَّجُلِ؟

1332. Narrated Samura bin Jundab رَضِيَ اللهُ

١٣٣٢ - **حَدَّثَنا** عِمْرَانُ بنُ

(1) (Ch.63) For a male, *Imām* should stand by the head of the deceased's coffin, and for a female *Imām* should stand by the middle of the coffin.

مَيْسَرَةَ: حدَّثنا عَبْدُ الوَارِثِ، حدَّثنا حُسَيْنٌ، عَنِ ابنِ بُرَيْدَةَ قَالَ: حدَّثنا سَمُرَةُ بنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلى امْرأةٍ ماتَتْ في نِفَاسِها فَقامَ عَلَيْها وَسَطَها.

[راجع: ٣٣٢]

عَنْهُ: I offered the funeral prayer behind the Prophet ﷺ for a woman who had died during childbirth, and he stood up by the middle of the coffin.

(٦٤) **بابُ التَّكْبِيرِ عَلى الجَنازَةِ أَرْبَعاً**،

(64) CHAPTER. There are four *Takbīr*[(1)] in the funeral prayers.

وَقالَ حُمَيْدٌ: صَلَّى بنا أنَسٌ فَكَبَّرَ ثَلاثاً، ثُمَّ سَلَّمَ فَقِيلَ لَهُ: فاسْتَقْبَلَ القِبْلَةَ ثُمَّ كَبَّرَ الرَّابعَةَ، ثُمَّ سَلَّمَ.

Ḥumaid said: "Anas led a funeral prayer and said three *Takbīr* and then performed *Taslīm*. When he was told about it he faced the *Qiblah* and said the fourth *Takbīr* and performed *Taslīm* (again)."

١٣٣٣ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَعَى النَّجاشِيَّ في اليَوْمِ الذي ماتَ فِيهِ وَخَرَجَ بِهِمْ إلى المُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ عَلَيْهِ أرْبَعَ تَكْبِيراتٍ.

[راجع: ١٢٤٥]

1333. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ informed about the news of the death of An-Najāshī on the day he died. He went out with us to the *Muṣallā* and we aligned in rows and he said four *Takbīr*[(1)] for An-Najāshi's funeral prayer.

١٣٣٤ - **حدَّثنا** مُحَمَّدُ بنُ سِنانٍ: حدَّثنا سَلِيمُ بنُ حَيَّانَ: حدَّثنا سَعِيدُ بنُ ميناءَ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ صَلَّى عَلى أصْحَمَةَ النَّجاشِيِّ فَكَبَّرَ أرْبَعاً. وَقالَ يَزِيدُ بنُ

1334. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the funeral prayer for Aṣḥama An-Najāshī and said four *Takbīr*[(1)].

(1) (H.No.1333 and Chap.64).
a) After the first *Takbīr* one should recite *Sūrat Al-Fātiḥa* (سورة الفاتحة).
b) After the second *Takbīr* one should recite *Ṣalāt* upon the Prophet ﷺ. See H. No.3370. اللهم صل على محمد وعلى آل محمد كما صليت على ابراهيم ولى آل ابراهيم انك حميد مجيد
c) After the third *Takbīr* one should invoke Allāh for the dead.
d) After the fourth *Takbīr* one should invoke Allāh for himself and other Muslims.

هارُونَ وَعَبْدُ الصَّمَدِ عَنْ سَلِيمٍ: أَصْحَمَةَ. [راجع: ١٣١٧]

(65) CHAPTER. The recitation of *Sūrat-al-Fātiḥa* in the funeral *Ṣalāt*.

Al-Ḥasan said, "Recite *Al-Fātiḥa* in the funeral *Ṣalāt* for a child and then say:

'Allāhumma ij-'alhu lanā salafan faraṭan wa salafan wa ajran. (O Allāh! Make him, as the one who prepares the way for us and as a source of reward for us.)

(٦٥) بابُ قِرَاءَةِ فاتحَةِ الكِتابِ عَلى الجَنازَةِ،

وقالَ الحَسَنُ: يَقْرأُ عَلى الطِّفْلِ بفاتحَةِ الكِتابِ وَيَقُولُ: اللَّهُمَّ اجْعَلْه لَنا سَلَفًا وَفَرَطاً وسَلَفاً وأجْراً.

1335. Narrated Ṭalḥa bin 'Abdullāh bin 'Aūf: I offered the funeral prayer behind Ibn 'Abbās رَضِيَ الله عَنْهُما, (and he) recited *Al-Fātiḥa* and said, "You should know that it (i.e. recitation of *Al-Fātiḥa*) in the funeral prayer is the *Sunna* (legal way of Prophet Muḥammad ﷺ)."

١٣٣٥ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حدَّثنا غُنْدَرٌ قالَ: حدَّثنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ طَلْحَةَ قالَ: صَلَّيْتُ خَلْفَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما.

حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ قَالَ: أخْبرَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ طَلْحَةَ ابنِ عَبْدِ اللهِ بنِ عَوْفٍ قالَ: صَلَّيْتُ خَلْفَ ابنِ عَبَّاسٍ عَلى جِنَازَةٍ فَقَرأ بفاتحَةِ الكِتابِ، قالَ: لِتَعْلَمُوا أنَّها سُنَّةٌ.

(66) CHAPTER. To offer the (funeral) *Ṣalāt* (prayer) on the grave after the burial of the deceased.

1336. Narrated Sulaimān As͟h-S͟haibānī: I heard As͟h-S͟ha'bī saying, "I was told by a man, who along with the Prophet ﷺ, had passed by a grave that was separate from the other graves; that he (the Prophet ﷺ) led them in the (funeral) *Ṣalāt* (prayer) and they offered *Ṣalāt* (funeral prayer) behind him." I said, "O Abū 'Amr! Who narrated that to you?" He replied, "Ibn 'Abbās رَضِيَ الله عَنْهُما."

(٦٦) بابُ الصَّلاةِ عَلى القَبْرِ بَعْدَ ما يُدْفَنُ

١٣٣٦ - حدَّثَنا حَجَّاجُ بنُ مِنْهَالٍ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَني سُلَيْمانُ الشَّيْبانيُّ قالَ: سَمِعْتُ الشَّعْبيَّ قالَ: أخْبرَني مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلى قَبرٍ مَنْبُوذٍ فأمَّهُمْ وَصَلَّوْا خَلْفَهُ. قُلْتُ: مَنْ حَدَّثَكَ هٰذا يا أبا عَمْرٍو؟ قالَ: ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما. [راجع: ٨٥٧]

1337. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A black person, a male or a female who used to clean the mosque, died. The Prophet ﷺ did not know about his death. One day the Prophet ﷺ remembered him and said, "What happened to that person?" The people replied, "O Allāh's Messenger! He died." He said, "Why did you not inform me?" They said, "His story was so-and-so (i.e., regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer for him.

١٣٣٧ - حدَّثنا مُحَمَّدُ بنُ الفَضْلِ قَالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابتٍ، عَنْ أبي رَافعٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ أسْوَدَ رَجُلاً أوِ امْرَأةً كانَ يَقُمُّ المَسْجدَ فَمَاتَ وَلَمْ يَعْلَمِ النَّبِيُّ ﷺ بِمَوْتِهِ. فَذَكَرَهُ ذاتَ يَوْمٍ فَقالَ عليه الصَّلاة والسَّلام: «ما فَعَلَ ذٰلكَ الإنْسانُ؟» قالُوا: ماتَ يا رَسُولَ اللهِ. قالَ: «أفَلا آذَنْتُمُوني؟» فَقالُوا: إنَّهُ كانَ كَذَا وكَذَا قِصَّتُهُ. قالَ: فَحَقَرُوا شأْنَهُ. قالَ: «فَدُلُّوني عَلى قَبرِهِ». فأتى قَبرَهُ فَصَلَّى عَلَيْهِ.

[راجع: ٤٥٨]

(67) CHAPTER. A dead person hears the footsteps (of the living).

(٦٧) بابٌ المَيِّتِ يَسْمَعُ خَفْقَ النِّعالِ

1338. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit up and ask him: 'What did you use to say about this man, Muḥammad ﷺ?' He will say: 'I testify that he is Allāh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-Fire. Allāh has changed for you a place in Paradise instead of it.'" The Prophet ﷺ further said, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance[1] (by following the Qur'ān).' Then he will be hit

١٣٣٨ - حدَّثنا عَيَّاشٌ: حدَّثنا عَبْدُ الأعْلى: حدَّثنا سَعيدٌ ح وقالَ لي خَليفَةُ: حدَّثنا ابنُ زُرَيْعٍ: حدَّثنا سَعيدٌ، عَنْ قتَادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «العَبْدُ إذَا وُضِعَ في قَبْرِهِ وَتُوُلِّيَ وَذَهَبَ أصْحابُهُ حتَّى إنَّهُ لَيَسْمَعُ قَرْعَ نِعالِهِمْ، أتاهُ مَلَكانِ فأقْعَدَاهُ فَيَقُولانِ لَهُ: ما كُنْتَ تَقُولُ في هٰذَا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَيَقُولُ: أشْهَدُ أنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيُقالُ: انْظُرْ إلى مَقْعَدِكَ مِنَ النَّارِ أبْدَلَكَ اللهُ بِهِ مَقْعَداً مِنَ الجَنَّةِ». قالَ

(1) (H.1338) See *Fatḥ Al-Bārī*. This is quoted by *Musnad Al-Aḥmad*.

النَّبيُّ ﷺ: «فيراهُما جَميعاً. وأمَّا الكافِرُ أوِ المُنافِقُ فيَقُولُ: لا أدْرِي، كُنْتُ أقُولُ ما يَقُولُ النَّاسُ. فيُقالُ: لا دَرَيْتَ وَلا تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُها مَنْ يَلِيهِ إلَّا الثَّقَلَيْنِ». [انظر: ١٣٧٤]

with an iron hammer between his two ears, and he will cry, and that cry will be heard by whatever is near to him except human beings and jinn."

(٦٨) **بابُ مَنْ أحَبَّ الدَّفْنَ في الأرْضِ المُقَدَّسَةِ أوْ نحْوِها**

(68) CHAPTER. Whoever desired to be buried in the Sacred Land or something like it.

١٣٣٩ - حَدَّثَنا مَحْمُودٌ: حَدَّثَنا عَبْدُ الرَّزَّاقِ قَالَ: أخْبَرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُرْسِلَ مَلَكُ المَوْتِ إلى مُوسَى عَلَيْهِما السَّلامُ فَلَمَّا جاءَهُ صَكَّهُ فَرَجَعَ إلى رَبِّهِ فَقالَ: أرْسَلْتَنِي إلى عَبْدٍ لا يُرِيدُ المَوْتَ. فَرَدَّ اللهُ عَزَّ وَجَلَّ عَلَيْهِ عَيْنَهُ وَقالَ: ارْجِعْ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلى مَتْنِ ثَوْرٍ، فَلَهُ بِكُلِّ ما غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قالَ: أيْ رَبِّ، ثُمَّ ماذَا؟ قالَ: ثُمَّ المَوْتُ. قالَ: فالآنَ، فَسألَ اللهَ أنْ يُدْنِيَهُ مِنَ الأرْضِ المُقَدَّسَةِ رَمْيَةً بِحَجَرٍ»، قالَ: قالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ لأرَيْتُكُمْ قَبْرَهُ إلى جانِبِ الطَّرِيقِ عِنْدَ الكَثِيبِ الأحْمَرِ».

1339. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The angel of death was sent to Mūsa (Moses) عليه السلام , and when he came to him, Mūsa slapped him and spoiled one of his eyes. The angel went back to his Lord (Allah), and said, "You sent me to a slave who does not want to die." Allāh restored his eye and said, "Go back and tell him (i.e. Mūsa عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Mūsa asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allāh that He bring him near the Sacred Land at a distance of a stone's throw. Allāh's Messenger ﷺ said, "Were I there, I would show you the grave of Mūsa by the way near the red sand-hill."

(٦٩) **بابُ الدَّفْنِ باللَّيْلِ،**

وَدُفِنَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ لَيْلاً.

(69) CHAPTER. Burial at night and Abū Bakr رَضِيَ اللهُ عَنْهُ was buried at night.

1340. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered the funeral prayer of a man one night after he was buried, he and his Companions stood up (for the *Ṣalāt* — prayer). He had asked them about him before standing, saying, "Who is this?" They said, "He is so-and-so and was buried last night." So, all of them offered the funeral prayer for him.

١٣٤٠ - حَدَّثَنَا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنِ الشَّيْبانِيِّ عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّى النَّبِيُّ ﷺ عَلى رَجُلٍ بَعْدَ ما دُفِنَ بلَيْلَةٍ، قامَ هُوَ وأصْحابُهُ، وكانَ سألَ عَنْهُ فَقالَ: «مَنْ هٰذا؟» فَقالُوا: فُلانٌ دُفِنَ البارِحَةَ، فَصَلَّوْا عَلَيْهِ. [راجع: ٨٥٧]

(70) CHAPTER. Building a mosque (a place of worship) at a grave.

(٧٠) **باب** بناءِ المَسْجِدِ عَلى القَبرِ

1341. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Māriya. Umm Salma and Umm Ḥabība رَضِيَ اللهُ عَنْهما had been to Ethiopia, and both of them narrated its (the church's) beauty and the pictures it contained. The Prophet ﷺ raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a mosque (a place of worship) at his grave and then they make those pictures in it. Those are the worst creatures in front of Allāh."

١٣٤١ - حَدَّثَنَا إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا اشْتَكَى النَّبِيُّ ﷺ ذَكَرَتْ بَعْضُ نِسائِهِ كَنِيسَةً رَأيْنَها بأرْضِ الحَبَشَةِ يُقالُ لَها: مارِيَةُ. وكانَتْ أُمُّ سَلَمَةَ وأُمُّ حَبِيبَةَ رَضِيَ اللهُ عَنْهُما أتَتا أرْضَ الحَبَشَةِ فَذَكَرَتا مِنْ حُسْنِها وتَصاوِيرَ فيها، فَرَفَعَ رأسَهُ فَقالَ: «أُولٰئِكَ إذا ماتَ مِنْهُمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلى قَبرِهِ مَسْجِداً ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّوْرَةَ، أُولٰئِكَ شِرارُ الخَلْقِ عِنْدَ اللهِ». [راجع: ٤٢٧]

(71) CHAPTER. Who may get down in the grave of a woman.

(٧١) **بابٌ** مَنْ يَدْخُلُ قَبرَ المَرأةِ

1342. Narrated Anas رَضِيَ اللهُ عَنْهُ: We were in the funeral procession of the daughter of Allāh's Messenger ﷺ, and Allāh's Messenger ﷺ was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not had sexual relation

١٣٤٢ - حَدَّثَنَا مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ: حدَّثَنا هِلالُ بنُ عَلِيٍّ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا بِنْتَ رَسُولِ اللهِ ﷺ

with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so, Allāh's Messenger ﷺ told him to get down in her grave and he got down in her grave and buried her.

وَرَسُولُ اللهِ ﷺ جالِسٌ عَلى القَبرِ، فرأيْتُ عَيْنَيْهِ تَدْمَعانِ، فَقالَ: «هَلْ فِيكُمْ مِنْ أحَدٍ لَمْ يُقارِفِ اللَّيْلَةَ؟» فَقالَ أبو طَلْحَةَ: أنا، قالَ: «فانْزِلْ في قَبرِها»، فَنَزَلَ في قَبْرِها فَقَبَرَها.

قالَ ابنُ الْمُبارَكِ: قالَ فُلَيْحٌ: أرَاهُ يَعْني الذَّنْبَ. قالَ أبو عَبْدِ اللهِ: ﴿وَلِيَقْتَرِفُوا﴾ [الأنعام: ١١٣]: لِيَكْتَسِبُوا. [راجع: ١٢٨٥]

(72) CHAPTER. The funeral *Ṣalāt* (prayer) of a martyr.

(٧٢) بابُ الصَّلاةِ عَلى الشَّهِيدِ

1343. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ collected every two martyrs of Uḥud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Qur'ān?" And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was funeral prayer offered for them.

١٣٤٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني ابنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ بنِ مالِكٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَينَ الرَّجُلَينِ مِنْ قَتْلىٰ أُحُدٍ في ثَوْبٍ واحِدٍ، ثُمَّ يَقُولُ: «أيُّهُما أكْثَرُ أخْذاً لِلقُرْآنِ؟» فإذَا أُشِيرَ لَهُ إلى أحَدِهِما قَدَّمَهُ في اللَّحْدِ وَقالَ: «أنا شَهِيدٌ عَلى هٰؤُلاءِ يَوْمَ القِيامَةِ». وأمَرَ بدَفْنِهِمْ في دمائِهِم وَلَمْ يُغَسَّلُوا وَلَمْ يُصَلَّ عَلَيْهِمْ. [انظر: ١٣٤٥، ١٣٤٦، ١٣٤٧، ١٣٤٨، ١٣٥٣، ٤٠٧٩]

1344. Narrated 'Uqba bin 'Āmir رَضِيَ الله عَنْهُ: One day the Prophet ﷺ went out and offered the funeral prayer for the martyrs of Uḥud, he then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness over you.

١٣٤٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني يَزِيدُ بنُ أبي حَبِيبٍ، عَنْ أبي الخَيْرِ عَنْ عُقْبَةَ بنِ عامِرٍ: أنَّ النَّبِيَّ ﷺ خَرَجَ

By Allāh! I am looking at my *Ḥauḍ* (Tank *Al-Kauthar*) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allāh! I am not afraid that you will worship others along with Allāh after me (my death), but I am afraid that you will fight with one another (for worldly things)." (See H. No. 6590)

يَوْماً فَصلَّى عَلى أهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ. ثُمَّ انْصَرَفَ إلى المِنْبَرِ فَقالَ: «إنِّي فَرَطٌ لَكُمْ وأنا شَهيدٌ عَلَيْكُمْ. وإنِّي وَاللهِ لأَنْظُرُ إلى حَوْضِي الآنَ. وإنِّي أُعْطِيتُ مَفاتيحَ خَزائِنِ الأرْضِ أوْ مَفاتيحَ الأرْضِ. وإنِّي وَاللهِ ما أخافُ عَلَيْكُمْ أنْ تُشْرِكُوا بَعْدِي. وَلٰكِنْ أخافُ عَلَيْكُمْ أنْ تَنافَسُوا فِيها». [٣٥٩٦، ٤٠٤٢، ٤٠٨٥، ٦٤٢٦، ٦٥٩٠]

(73) CHAPTER. The burial of two or three men in one grave.

(٧٣) بابُ دَفْنِ الرَّجُلَينِ والثَّلاثَةِ في قَبرٍ

1345. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ buried every two martyrs of Uḥud in one grave.

١٣٤٥ - حدَّثَنا سَعِيدُ بنُ سُلَيْمانَ: حدَّثَنا اللَّيْثُ: حدَّثَنا ابنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبٍ أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ النَّبيَّ ﷺ كانَ يَجْمَعُ بَينَ الرَّجُلَينِ مِنْ قَتْلَى أُحُدٍ. [راجع: ١٣٤٣]

(74) CHAPTER. Whoever thinks that no bath is required for the martyrs.

(٧٤) بابُ مَنْ لَمْ يَرَ غَسْلَ الشُّهَدَاءِ

1346. Narrated Jābir رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Bury them (i.e. martyrs) with their blood." (That was) on the day of the battle of Uḥud. He did not give them *Ghusl* (bath — by washing of the whole body).

١٣٤٦ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ كَعْبٍ، عَنْ جابِرٍ قالَ: قالَ النَّبيُّ ﷺ: «ادْفِنُوهُمْ في دِمائِهِمْ»، يَعْني يَوْمَ أُحُدٍ ولَمْ يُغَسِّلْهُمْ. [راجع: ١٣٤٣]

(75) CHAPTER. Who should be put first in the *Laḥd* (a side extension of a grave) and it is called *Laḥd* because it is to the side. If it is

(٧٥) بابُ مَنْ يُقَدَّمُ في اللَّحْدِ، وسُمِّيَ اللَّحْدَ لأنَّهُ في ناحِيَةٍ،

a straight one (i.e. has no side extension), it is called *Ḍarīḥ*.

وكُلُّ جائِرٍ مُلْحِدٌ، ﴿مُلْتَحَدًا﴾ [الكهف: ٢٧] مَعْدِلاً، وَلَوْ كانَ مُسْتَقيماً كانَ ضَريحاً.

1347. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ shrouded every two men from amongst the martyrs of Uḥud in one piece of cloth, and then he would ask, "Which of them had (knew) more of the Qur'ān?" And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, "I will be a witness on these (on the Day of Resurrection)." Then he ordered them to be buried with blood on their bodies. Neither he offered their funeral prayer nor he gave them *Ghusl* (bath).

١٣٤٧ - حدَّثَنا ابنُ مُقاتِلٍ: اخبرَنا عَبْدُ اللهِ: أخبرَنا اللَّيْثُ بنُ سَعْدٍ قَالَ: حدَّثَني ابنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ بنِ مالكٍ، عَنْ جابرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ يَجْمَعُ بَيْنَ الرَّجُلَينِ مِنْ قَتْلَى أُحُدٍ في ثَوْبٍ وَاحِدٍ. ثُمَّ يَقُولُ: «أيُّهُمْ أكْثَرُ أخْذاً للقُرآنِ؟» فإذَا أُشيرَ لَهُ إلى أحَدِهِما قَدَّمَهُ في اللَّحْدِ، وقالَ: «أنا شَهيدٌ عَلى هٰؤُلاءِ». وَأمَرَ بدَفْنِهِمْ بدِمائِهِمْ، ولَم يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسِّلْهُمْ. [راجع: ١٣٤٣]

1348. Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما added: Allāh's Messenger ﷺ used to ask about the martyrs of Uḥud as to which of them knew more of the Qur'ān. And when one of them was pointed out as having more of it, he would put him first in the grave and then his companion. (Jābir added): My father and my uncle were shrouded in one sheet.

١٣٤٨ - قَالَ ابْنُ المُبارَكِ: وَأَخْبَرَنَا الأوْزَاعيُّ، عَنِ الزُّهْريِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قَالَ: كانَ رَسُولُ اللهِ ﷺ يَقُولُ لِقَتْلَى أُحُدٍ: «أيُّ هٰؤُلاءِ أكْثَرُ أخْذاً للقرآنِ؟» فإذَا أُشِيرَ لَهُ إلى رَجُلٍ قَدَّمَهُ في اللَّحْدِ قَبْلَ صَاحِبِهِ. وَقالَ جابرٌ: فَكُفِّنَ أبي وعَمِّي في نَمِرَةٍ وَاحِدَةٍ. [راجع: ١٣٤٣]

وَقالَ سُلَيْمانُ بنُ كَثيرٍ: حدَّثَني الزُّهريُّ حدَّثَني مَنْ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ.

(76) CHAPTER. The placing of *Idhkhir* (a kind of shrub with a fragrant smell) and grass in the grave.

1349. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Allāh has made Makkah a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs, or to cut its trees, or to chase its game, or to pick up its fallen things except a person who announces it publicly." On that Al-'Abbās رَضِيَ اللهُ عَنْهُ said (to the Prophet ﷺ), "Except *Al-Idhkhir* for our goldsmiths and for our graves." And so the Prophet ﷺ added, "Except *Al-Idhkhir*."

And Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said, "Except *Al-Idhkhir* for our graves and houses." And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "For their goldsmiths and houses."

(٧٦) بابُ الإذْخِرِ والحَشيشِ في القَبْرِ

١٣٤٩ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ قَالَ: حدَّثنا عَبْدُ الوَهَّابِ قَالَ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «حَرَّمَ اللهُ عَزَّ وَجَلَّ مَكَّةَ فَلَمْ تَحِلَّ لأحَدٍ قَبْلِي وَلا لأحَدٍ بَعْدِي، أُحِلَّتْ لي ساعَةً مِنْ نَهارٍ، لا يُخْتَلى خَلاها، وَلا يُعْضَدُ شَجَرُها، وَلا يُنَفَّرُ صَيْدُها، وَلا تُلْتَقَطُ لُقَطَتُها إلَّا لِمُعَرِّفٍ». فقالَ العَبَّاسُ رَضِيَ اللهُ عَنْهُ: إلَّا الإذْخِرَ لِصَاغَتِنا وَقُبُورِنا. فَقالَ: «إلَّا الإذْخِرَ». وَقالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «لِقُبُورِنا وَبُيُوتِنا». وَقالَ أبانُ بنُ صَالِحٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: سَمِعْتُ النَّبِيَّ ﷺ مِثْلَهُ. وقال مُجاهِدٌ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: لِقَيْنِهِمْ وَبُيُوتِهِمْ. [انظر: ١٥٨٧، ١٨٣٣، ١٨٣٤، ٢٠٩٠، ٢٤٣٣، ٢٧٨٣، ٢٨٢٥، ٣٠٧٧، ٣١٨٩، ٤٣١٣]

(77) CHAPTER. Can the dead body be taken out of its grave and *Lahd* for some reason?

1350. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ came to 'Abdullāh bin Ubaī (a hypocrite) after his death, and he has been laid in his pit (grave). He ordered (that he be taken out of the

(٧٧) بابٌ: هَلْ يُخرَجُ المَيِّتُ مِنَ القَبرِ وَاللَّحْدِ لِعِلَّةٍ؟

١٣٥٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ ابنَ عَبْدِ اللهِ: رَضِيَ اللهُ

grave), and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allāh knows better (why he did so). 'Abdullāh bin Ubaī had given his shirt to Al-'Abbās to wear. Abū Hārūn said, "Allāh's Messenger ﷺ at that time had two shirts, and the son of 'Abdullāh bin Ubaī said to him, 'O Allāh's Messenger! Clothe my father in your shirt which has been in contact with your skin.'" Sufyān added, "Thus people think that the Prophet ﷺ clothed 'Abdullāh bin Ubaī in his shirt in lieu of what he ('Abdullāh) had done (for Al-'Abbās, the Prophet's uncle.)"

عَنْهُما قالَ: أتى رَسُولُ اللهِ ﷺ عَبْدَ اللهِ بنَ أُبَيٍّ بَعْدَ ما أُدْخِلَ حُفْرَتَهُ فأمَرَ بِهِ فأُخْرِجَ فَوَضَعَهُ عَلى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وألْبَسَهُ قَمِيصَهُ، فاللهُ أعْلَمُ. وكانَ كَسا عَبَّاساً قَمِيصاً، قالَ سُفْيانُ: وَقالَ أبو هارُونَ: وكانَ عَلى رَسُولِ اللهِ ﷺ قَمِيصانِ، فَقالَ لَهُ ابنُ عَبْدِ اللهِ: يا رَسُولَ اللهِ ألْبِسْ أبي قَمِيصَكَ الَّذي يَلِي جِلْدَكَ. قالَ سُفْيانُ: فَيَرَوْنَ أنَّ النَّبيَّ ﷺ ألْبَسَ عَبْدَ اللهِ قَمِيصَهُ مُكافأةً لِمَا صَنَعَ.

1351. Narrated Jābir رَضِيَ اللهُ عَنْهُ: When the time of the battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the Companions of the Prophet ﷺ to be martyred. I do not leave anyone after me dearer to me than you, except Allāh's Messenger and I owe some debt and you should repay it and treat your sisters favourably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr), so I took his body out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

١٣٥١ - **حدَّثَنا** مُسَدَّدٌ: أخْبَرَنا بِشْرُ ابنُ المُفَضَّلِ: حدَّثَنا حُسَيْنٌ المُعَلِّمُ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا حَضَرَ أُحُدٌ دَعاني أبي مِنَ اللَّيْلِ فَقالَ: ما أُراني إلَّا مَقْتُولاً في أوَّلِ مَنْ يُقْتَلُ مِنْ أصْحابِ النَّبيِّ ﷺ، وإنِّي لا أتْرُكُ بَعْدِي أعَزَّ عَلَيَّ مِنْكَ، غَيْرَ نَفْسِ رَسُولِ اللهِ ﷺ. وَإنَّ عَلَيَّ دَيْناً فاقْضِ وَاسْتَوْصِ بأخَواتِكَ خَيراً. فأصْبَحْنا فَكانَ أوَّلَ قَتِيلٍ وَدُفِنَ مَعَهُ آخَرُ في قَبرٍ، ثُمَّ لَمْ تَطِبْ نَفْسِي أنْ أتْرُكَهُ مَعَ الآخَرِ فاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أشْهُرٍ فإذا هُوَ كَيَوْمِ وَضَعْتُهُ هُنَيَّةً غَيْرَ أُذُنِهِ. [انظر: ١٣٥٢]

1352. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man was buried along with my father and I did not like it till I took him (i.e. my father) out and

١٣٥٢ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سَعِيدُ بنُ عامِرٍ، عَنْ

buried him in a separate grave.

شُعْبَةَ عَنِ ابنِ أبي نجيحٍ عَنْ عَطاءٍ، عَنْ جابرٍ رَضِيَ اللهُ عَنْهُ، قالَ: دُفِنَ مَعَ أبي رَجُلٌ فَلَمْ تَطِبْ نَفْسِي حتَّى أخْرَجْتُهُ فَجَعَلْتُهُ في قَبْرٍ عَلى حِدَةٍ. [راجع: ١٣٥١]

(78) CHAPTER. The *Lahd* and the (straight) cut in the grave (see Chapter 74).

(٧٨) بابُ اللَّحْدِ والشَّقِّ في القَبْرِ

1353. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ put every two martyrs of Uhud (in one grave) and then he would ask, "Which of them had (knew) more of the Qur'ān?" And if one of them was pointed out for him (as having more knowledge), he would put him first in the *Lahd* and say, "I will be a witness on these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

١٣٥٣ - حدَّثَنا عَبْدانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا اللَّيْثُ بنُ سَعْدٍ قالَ: حدَّثَني ابنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ ابنِ مالكٍ، عَنْ جابرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ يَجْمَعُ بَيْنَ رَجُلَينِ مِنْ قَتْلى أُحُدٍ ثُمَّ يَقُولُ: «أيُّهُمْ أكْثَرُ أخْذاً للقُرآنِ؟» فإذا أُشِيرَ لَهُ إلى أحَدِهِما قَدَّمَهُ في اللَّحْدِ، فَقالَ: «أنا شَهِيدٌ عَلى هٰؤُلاءِ يَوْمَ القيامَةِ». فأمَرَ بدَفْنِهِمْ بدِمائِهِمْ وَلَمْ يُغَسِّلْهُمْ. [راجع: ١٣٤٣]

(79) CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islām be explained to a boy (below the age of puberty)?

(٧٩) بابٌ: إذا أسْلَمَ الصَّبِيُّ فَماتَ، هَلْ يُصَلَّى عَلَيْهِ؟ وَهَلْ يُعْرَضُ عَلى الصَّبِيِّ الإسْلامُ؟

And Al-Hasan, Shuraih, Ibrāhīm and Qatāda said, "If one of the parents of the boy becomes a Muslim, then the boy will be with the Muslim parent." And Ibn 'Abbās رضى الله عنهما was with his mother who was amongst the weak and the poor people, and was not with his father who was on the religion of his nation. And said, "Islām is always superior and never inferior."

وَقالَ الحَسَنُ وَشُرَيْحٌ وَإبْراهِيمُ وَقتادَةُ: إذا أسْلَمَ أحَدُهُما فالوَلَدُ مَعَ المُسْلِم. وكانَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما مَعَ أُمِّهِ مِنَ المُسْتَضْعَفِينَ، وَلَمْ يَكُنْ مَعَ أبيهِ عَلى دِينِ قَوْمِهِ. وَقالَ: الإسْلامُ يَعْلُو وَلا يُعْلَى.

1354. Narrated ('Abdullah) Ibn 'Umar رَضِيَ الله عَنْهُما: 'Umar (رضى الله عنه) set out along

١٣٥٤ - حدَّثَنا عَبْدانُ: أخْبرَنا

with the Prophet ﷺ with a group of people to Ibn Ṣaiyyād till they saw him playing with the boys near the hillocks of Banī Mughāla. Ibn Ṣaiyyād, at that time was nearing his puberty and did not notice (us) until the Prophet ﷺ stroked him with his hand and said to him, "Do you testify that I am Allāh's Messenger?" Ibn Ṣaiyyād looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Ṣaiyyād asked the Prophet ﷺ, "Do you testify that I am Allāh's Messenger?" The Prophet ﷺ refuted it and said, "I believe in Allāh and His Messenger." Then he said (to Ibn Ṣaiyyād),(1) "What do you think?" Ibn Ṣaiyyād answered, "True people and liars visit me." The Prophet ﷺ said, "You have been confused as to this matter."

Then the Prophet ﷺ said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Ṣaiyyād said, "It is *Al-Dukh* (the smoke)."(2) The Prophet ﷺ said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar رَضِيَ اللهُ عَنْهُ said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "If he is he (i.e. *Ad-Dajjāl*), then you cannot over-power him, and if he is not, then there is no use of murdering him." (See H. No. 3055).

عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّ عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ ﷺ فِي رَهْطٍ قِبَلَ ابنِ صَيَّادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصِّبْيانِ عِنْدَ أُطُمِ بَنِي مَغالَةَ، وَقَدْ قارَبَ ابنُ صَيَّادٍ الحُلُمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ قالَ لِابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ، فَقالَ ابنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ فَرَفَضَهُ، وَقالَ: «آمَنْتُ بِاللهِ وَبِرُسُلِهِ». فَقالَ لَهُ: «ماذَا تَرَى؟» قالَ ابنُ صَيَّادٍ: يَأْتِينِي صادِقٌ وكاذِبٌ. فَقالَ النَّبِيُّ ﷺ: «خُلِّطَ عَلَيْكَ الأَمْرُ». ثُمَّ قالَ لَهُ النَّبِيُّ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئاً»، فَقالَ ابنُ صَيَّادٍ: هُوَ الدُّخُّ، فَقالَ: اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ. فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: دَعْنِي يا رَسُولَ اللهِ أَضْرِبْ عُنُقَهُ، فَقالَ النَّبِيُّ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلا خَيرَ لَكَ فِي قَتْلِهِ». [انظر: ٣٠٥٥، ٦١٧٣، ٦٦١٨]

1355. Ibn 'Umar رَضِيَ اللهُ عَنْهُما added: Later on Allāh's Messenger ﷺ once again went along with Ubaī bin Ka'b to the date-palm

١٣٥٥ - وَقالَ سالِمٌ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ:

(1) (H.1354) Ibn Ṣaiyyād: was a soothsayer. (See the footnote of *Ḥadīth* No.3055, Vol.4.)
(2) (H.1354) i.e., Verse No.10 of the *Sūrah-Ad-Dukhān*, 44:10. (The Qur'ān).

trees (garden) where Ibn Ṣaiyyād was staying. The Prophet ﷺ wanted to hear something from Ibn Ṣaiyyād before Ibn Ṣaiyyād could see him, and the Prophet ﷺ saw him lying, covered with a sheet and from where his murmurs were heard. Ibn Saiyyād's mother saw Allāh's Messenger ﷺ while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Ṣaiyyād, "O Sāf! (and that was the name of Ibn Ṣaiyyād) Here is Muḥammad." And with that Ibn Ṣaiyyād got up.

The Prophet ﷺ said, "Had this woman left him (had she not disturbed him), then Ibn Ṣaiyyād would have revealed the reality of his case."

انْطَلَقَ بَعْدَ ذٰلِكَ رَسُولُ اللهِ ﷺ وأُبَيُّ بنُ كَعْبٍ إلى النَّخْلِ الَّتِي فِيهَا ابنُ صَيَّادٍ وَهُوَ يَخْتِلُ أن يَسْمَعَ مِنِ ابنِ صَيَّادٍ شَيْئاً قَبْلَ أن يَرَاهُ ابنُ صَيَّادٍ. فَرَآهُ النَّبِيُّ ﷺ وَهُوَ مُضْطَجِعٌ، يَعْنِي في قَطِيفَةٍ لَهُ فِيهَا رَمْزَةٌ أوْ زَمْرَةٌ، فَرأَتْ أُمُّ ابنِ صَيَّادٍ رَسُولَ اللهِ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ فَقالَتْ لِابنِ صَيَّادٍ: يا صَافِ - وَهُوَ اسْمُ ابنِ صَيَّادٍ - هٰذَا مُحَمَّدٌ ﷺ، فَثارَ ابنُ صَيَّادٍ، فَقالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». وَقالَ شُعَيْبٌ زَمْزَمَةٌ. فَرَفَصَهُ وَقالَ إِسْحَاقُ الْكَلْبِيُّ وَعُقَيْلٌ: رَمْرَمَةٌ. وَقالَ مَعْمَرٌ: رَمْزَةٌ. [انظر: ٢٦٣٨، ٣٠٣٣، ٣٠٥٦، ٦١٧٤]

1356. Narrated Anas رَضِيَ اللهُ عَنْهُ: A young Jewish boy used to serve the Prophet ﷺ and he became sick. So, the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islām. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qāsim ﷺ, and the boy embraced Islām. The Prophet ﷺ came out saying: "All the praises and thanks be to Allah Who saved the boy from the Hell-fire."

١٣٥٦ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ وَهُوَ ابنُ زَيْدٍ، عَنْ ثابتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فأتاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رأسِهِ فَقالَ لَهُ: «أَسْلِمْ»، فَنَظَرَ إلى أبِيهِ وَهُوَ عِنْدَهُ فَقالَ لَهُ: أطِعْ أبا القاسِمِ ﷺ فأسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لله الذي أنْقَذَهُ مِنَ النَّارِ». [انظر: ٥٦٥٧]

1357. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.

١٣٥٧ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قال عُبَيْدُ اللهِ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما

يَقُولُ: كُنْتُ أنا وأُمِّي مِنَ المُسْتَضْعَفِينَ، أنا مِنَ الوِلْدَانِ وأُمِّي مِنَ النِّساءِ. [انظر: ٤٥٨٧، ٤٥٨٨، ٤٥٩٧]

١٣٥٨ - **حدَّثنا** أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ: قال ابنُ شِهابٍ: يُصَلَّى عَلى كُلِّ مَوْلُودٍ مُتَوَفًّى وَإنْ كانَ لِغَيَّةٍ من أجْلِ أنَّهُ وُلِدَ عَلى فطرَةِ الإسْلامِ، يَدَّعي أبَوَاه الإسْلامَ أوْ أبُوهُ خاصَّةً. وَإنْ كانَتْ أُمُّهُ عَلى غَيْرِ الإسْلام إذَا اسْتَهَلَّ صارِخاً صُلِّيَ عَلَيْهِ وَلَا يُصَلَّى عَلى مَنْ لا يَستهلُّ مِنْ أجْلِ أنَّهُ سِقْطٌ، فإنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ كانَ يُحَدِّثُ: قالَ النَّبِيُّ ﷺ: «ما مِنْ مَوْلُودٍ إلَّا يُولَدُ عَلى الفِطْرَةِ، فأبَوَاهُ يُهَوِّدَانِهِ أوْ يُنَصِّرَانِهِ أوْ يُمَجِّسانِهِ. كما تُنْتَجُ البَهِيمَةُ بَهِيمَةً جمعاءَ، هَلْ تُحِسُّونَ فِيها مِنْ جَدْعاءَ؟» ثُمَّ يَقُولُ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا﴾ [الروم: ٣٠] الآيَةَ. [انظر: ١٣٥٩، ١٣٨٥، ٤٧٧٥، ٦٥٩٩]

1358. Narrated Ibn Shihāb: The funeral prayer should be offered for every child, even if he were the son of a prostitute, as he was born with a true faith of Islām (i.e., to worship none but Allāh Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e., born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e., born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said, "Every child is born with a true faith (i.e. to worship none but Allāh Alone), but his parents convert him to Judaism or to Christianity or to Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah رَضِيَ اللهُ عَنْهُ recited the holy Verses: '...Allāh's *Fitrah* (i.e., Allāh's Islāmic Monotheism), with which He has created mankind...'" (V.30:30).

١٣٥٩ - **حدَّثنا** عَبْدَانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِي قَالَ: أخْبَرَنِي أبو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مَوْلُودٍ إلَّا يُولَدُ عَلى الفِطْرَةِ، فأبَوَاهُ يُهَوِّدانِهِ أو يُنَصِّرَانِهِ أوْ يُمَجِّسانِهِ، كما

1359. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Every child is born on *Fitrah* [true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah رَضِيَ اللهُ عَنْهُ recited the holy Verses: "Allah's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created

mankind. No change let there be in *Khalq-illāh* (i.e. the Religion of Allāh - Islamic Monotheism), that is the Straight Religion (Islām)...." (V.30:30)

تُنْتِجُ البَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فيها مِنْ جَدْعاءَ؟». ثُمَّ يَقُولُ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾.
[الروم: ٣٠]. راجع: ١٣٥٨]

(80) CHAPTER. If *Al-Mushrik*[1] says, *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh) at the time of his death.

(٨٠) بابٌ: إذا قالَ المشرِكُ عِنْدَ المَوْتِ: لا إِلٰهَ إِلَّا اللهُ

1360. Narrated Al-Musaiyab: When the time of the death of Abū Ṭālib approached, Allāh's Messenger ﷺ went to him and found Abū Jahl bin Hishām and 'Abdullāh bin Abī Umaiyya bin Al-Mughira by his side. Allāh's Messenger ﷺ said to Abū Ṭālib, "O uncle! Say: *'Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', a sentence with which I shall be a witness (i.e., argue) for you before Allāh." Abū Jahl and 'Abdullāh bin Abī Umaiyya said, "O Abū Ṭālib! Are you going to denounce the religion of 'Abdul Muttalib?" Allāh's Messenger ﷺ kept on inviting Abū Ṭālib to say it (i.e.: *Lā ilāha illallāh*) while they (Abū Jahl and 'Abdullāh) kept on repeating their statement till Abū Ṭālib said as his last statement, that he was on the religion of 'Abdul Muttalib and refused to say: *Lā ilāha illallāh*. Then Allāh's Messenger ﷺ said, "I will keep on asking Allāh's Forgiveness for you unless I am forbidden (by Allāh) to do so." So Allāh revealed (the Verse) concerning him [i.e., "It is not (proper) for the Prophet ﷺ and those who believe, to ask Allāh's Forgiveness for the *Mushrikūn*[2] even though they be of

١٣٦٠ - حدَّثنا إسحاقُ: أخبرَنا يَعقوبُ بنُ إبْرَاهِيمَ قالَ حدَّثني أبي عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني سَعِيدُ بنُ المُسَيَّبِ عَنْ أبيهِ أنَّهُ أخْبرَهُ أنَّهُ لَمَّا حَضَرَتْ أبا طالبٍ الوَفاةُ جاءَهُ رَسُولُ اللهِ ﷺ فَوَجَدَ عِنْدَهُ أبا جَهْلِ بنَ هِشامٍ وَعَبْدَ اللهِ بْنَ أبي أُمَيَّةَ ابنِ المُغِيرَةِ، قالَ رَسُولُ اللهِ ﷺ لأبي طالبٍ: «يا عَمِّ، قُلْ: لا إِلٰهَ إِلَّا اللهُ، كَلِمَةً أَشْهَدُ لكَ بِها عِنْدَ اللهِ». فَقالَ أبو جَهْلٍ وَعَبْدُ اللهِ بنُ أبي أُمَيَّةَ: يا أبا طالبٍ، أتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يَعْرِضُها عَلَيْهِ وَيَعُودَانِ بتِلْكَ المَقَالَةِ حتَّى قالَ أبُو طالبٍ آخِرَ ما كَلَّمَهُمْ هُو عَلى مِلَّةِ عَبْدِ المُطَّلِبِ، وَأَبَى أنْ يَقُولَ: لا إِلٰهَ إِلَّا اللهُ. فَقالَ

(1) (Ch.79) *Al-Mushrik* (*Al-Mushrikūn*): Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.
(2) (H.1360) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the=

رَسُولُ اللهِ ﷺ: «أَمَا وَاللهِ لأَسْتَغْفِرَنَّ لكَ ما لَمْ أُنْهَ عَنْكَ» فأَنْزَلَ اللهُ تَعالى فِيهِ الآيةَ [التوبة: ١١٣]. [انظر: ٣٨٨٤، ٤٦٧٥، ٤٧٧٢، ٦٦٨١]

kin, after it has become clear to them that they are dwellers of the Fire"] (V.9:113).

(٨١) **بابُ الْجَرِيدَةِ عَلى القَبرِ،**

وَأَوصَى بُرَيْدَةُ الأَسْلَميُّ أَنْ يُجْعَلَ في قَبرِهِ جَرِيْدَتانِ. وَرَأى ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُما فُسْطاطاً عَلى قَبرِ عَبْدِ الرَّحْمٰنِ فَقالَ: انْزِعْهُ يا غُلامُ فإنَّما يُظِلُّهُ عَمَلُهُ. وَقالَ خارِجَةُ بنُ زَيْدٍ: رَأَيْتُني وَنَحْنُ شُبَّانٌ في زَمَنِ عُثمانَ رَضِيَ اللهُ عَنْهُ وَإنَّ أَشَدَّنا وَثْبَةً الذي يَثِبُ قَبرَ عُثمانَ بنِ مَظْعونٍ حتَّى يُجاوِزَهُ. وقالَ عُثمانُ بنُ حَكيمٍ: أَخَذَ بيَدِي خارِجَةُ فأَجْلَسني عَلى قَبرٍ وَأَخْبرَني عَنْ عَمِّهِ يَزِيدَ بنِ ثابتٍ قالَ: إنَّما كُرِهَ ذلكَ لمَنْ أَحْدَثَ عَلَيْهِ. وقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْلِسُ عَلى القُبُورِ.

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn 'Umar saw a tent made of hair (of goats) over the grave of 'Abdur Raḥmān and said, "O Boy! Remove it from the grave for his deeds will shade him."

And Khārija bin Zaid said, "(I remember) when we were young during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maẓ'ūn."

Uthmān bin Ḥakīm said, "Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, 'Sitting over a grave is disliked for one with the purpose of doing *Ḥadath* over it.'" And Nāfi' said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to sit over the graves." [See *Fatḥ Al-Bari*].

١٣٦١ - **حدَّثَنا** يَحيى قالَ: حدَّثَنا أَبو مُعاوِيَةَ، عَنِ الأعمَشِ، عَنْ مجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: أنَّهُ مَرَّ بقَبْرَيْنِ يُعَذَّبانِ فَقالَ: «إنَّهُما لَيُعَذَّبانِ وما يُعذَّبان في كَبيرٍ. أمَّا أَحَدُهُما فَكانَ لا يَسْتَتِرُ مِنَ البَوْلِ، وَأَمَّا الآخَرُ فكانَ يَمْشِي

1361. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends)." He then took a green branch of a date-palm tree, split it into two pieces and fixed one on each grave. The people said, "O Allāh's Messenger! Why

=Oneness of Allāh and in His Messenger Muhammad (ﷺ).

بالنَّميمَةِ». ثُمَّ أخَذَ جَريدَةً رَطْبَةً فَشَقَّها بِنِصْفَيْنِ ثُمَّ غرزَ في كُلِّ قَبْرٍ وَاحدَةً، فَقالُوا: يا رَسُولَ اللهِ لِمَ صَنَعْتَ هٰذَا؟ فَقالَ: «لَعَلَّهُ أنْ يُخَفَّفَ عَنْهُما ما لَمْ يَيْبَسَا». [راجع: ٢١٦]

have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."(1) (See H.No. 216 and its footnote).

(٨٢) بابٌ مَوْعِظةِ المُحَدِّثِ عِنْدَ القَبرِ وَقُعُودِ أصْحابِهِ حَوْلَهُ،

(82) CHAPTER. Preacher delivering a lecture at a grave and the sitting of his companions around him.

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ﴾ [المعارج: ٤٣] الأجْدَاثُ: القُبُورُ. ﴿بُعْثِرَتْ﴾ [الانفطار: ٤]: أُثيرَتْ. بَعْثَرْتُ حَوْضِي جعلْتَ أسْفَلَهُ أعْلاهُ. الإيفاضُ: الإسراعُ. وَقَرَأ الأعمَشُ ﴿إِلَىٰ نُصُبٍ يُوفِضُونَ﴾ [المعارج: ٤٣] إلى شَيْءٍ مَنْصُوبٍ يَسْتَبِقُونَ إلَيْهِ. والنُّصْبُ وَاحِدٌ. وَالنَّصْبُ مَصْدَرٌ. ﴿يَوْمُ ٱلْخُرُوجِ﴾ [ق: ٤٢] مِن قُبُورِهِم ﴿يَنسِلُونَ﴾ [يس: ٥١]: يَخْرُجُونَ.

١٣٦٢ - حدَّثَنَا عُثمانُ قالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا في جَنازَةٍ في بَقيعِ الغَرْقَدِ فأتانا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قالَ: «ما مِنْكُمْ مِنْ أحَدٍ، ما مِنْ نَفْسٍ مَنْفوسَةٍ إلَّا كُتِبَ مَكانُها مِنَ الجَنَّةِ وَالنَّارِ، وإلَّا قَدْ كُتِبَتْ شَقِيَّةً أوْ

1362. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We were accompanying a funeral procession in Baqī'-il-Gharqad. The Prophet ﷺ came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with the stick. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allāh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is

(1) (H. 1361) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. [See *Fatḥ-Al-Bārī*].

blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet ﷺ said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in *Al-Ḥusna* [(the best) i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or a reward from Allāh i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless him with Paradise]. [V.92: 5-7]

سَعيدَةٌ». فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أفَلا نَتَّكِلُ عَلى كتابِنا وَنَدعُ العَمَلَ؟ فَمَنْ كانَ مِنّا مِنْ أهْلِ السَّعادَةِ فَسَيَصِيرُ إلى عَمَلِ أهْلِ السَّعادَةِ. وَأمّا مَنْ كانَ مِنّا مِنْ أهْلِ الشَّقاوةِ فَسَيَصِيرُ إلى عَمَلِ أهْلِ الشَّقاوَةِ. قالَ: «أمّا أهْلُ السَّعادَةِ فَيُيَسَّرُونَ لِعملِ السَّعادةِ، وأمّا أهْلُ الشَّقاوةِ فَيُيَسَّرُونَ لِعَمَلِ الشَّقاوَةِ». ثُمَّ قَرَأ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝﴾ [الليل: ٥-٦] الآيَةَ. [انظر: ٤٩٤٥، ٤٩٤٦، ٤٩٤٧، ٤٩٤٨، ٦٢١٧، ٦٦٠٥، ٧٥٥٢]

(83) CHAPTER. What is said about committing suicide.

(٨٣) بابٌ ما جاءَ في قاتِلِ النَّفْسِ

1363. Narrated Thābit bin Ad-Ḍaḥḥāk رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever intentionally swears falsely by a religion other than Islām, then he is what he has said, (e.g., if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire."

١٣٦٣ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثنا خالِدٌ، عَنْ أبي قِلابَةَ، عَنْ ثابِتِ بنِ الضَّحّاكِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإسْلامِ كاذِباً مُتَعَمِّداً فَهُوَ كما قالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عُذِّبَ بِهِ في نارِ جَهَنَّمَ». [انظر: ٤١٧١، ٤٨٤٣، ٦٠٤٧، ٦١٠٥، ٦٦٥٢]

1364. Narrated Jundab: The Prophet ﷺ said, "A man was inflicted with wounds and he committed suicide, and so Allāh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

١٣٦٤ - وَقالَ حَجّاجُ بنُ مِنهالٍ: حدَّثنا جَرِيرُ بنُ حازِمٍ، عَنِ الحَسَنِ: حدَّثنا جُنْدَبٌ رَضِيَ اللهُ عَنْهُ في هذا المَسجدِ فمَا نَسِينا وَما نَخافُ أنْ يَكْذِبَ جُنْدَبٌ عَلَى النَّبِيِّ ﷺ قالَ:

«كانَ بِرَجُلٍ جِرَاحٌ، قَتلَ نَفْسَهُ فَقالَ اللهُ عَزَّ وَجَلَّ: بَدَرَني عَبْدِي بِنَفْسِهِ، حَرَّمْتُ عَلَيْهِ الجَنَّةَ». [انظر: ٣٤٦٣]

1365. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire (forever), and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire."

١٣٦٥ - **حدَّثَنا** أبُو اليَمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «الذِي يَخْنُقُ نَفْسَهُ يَخْنُقُها في النَّارِ، والذِي يَطْعُنُها يَطْعُنُها في النَّارِ». [انظر: ٥٧٧٨]

(84) CHAPTER. It is disliked to offer the funeral prayer for the hypocrites, and to ask Allāh's Forgiveness for the *Mushrikūn* (polytheists, pagans, etc.).

This is narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُما on the authority of the Prophet ﷺ.

(٨٤) باب ما يُكْرَهُ مِنَ الصَّلاةِ عَلى المُنافِقِينَ وَالاستِغْفارِ لِلمُشْرِكِينَ،

رَوَاهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ.

1366. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: When 'Abdullāh bin Ubaī bin Salūl died, Allāh's Messenger ﷺ was requested to offer his funeral prayer. When Allāh's Messenger ﷺ stood up to offer the prayer. I got up quickly and said, "O Allāh's Messenger! Are you going to offer prayer for Ibn Ubaī and he said so-and-so on such and such occasions?" And started mentioning all that he had said. Allāh's Messenger ﷺ smiled and said, "O 'Umar! Leave me." When I talked too much he said, "I have been given the choice and I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allāh's Forgiveness for more than seventy times, surely I would have done so." ('Umar added): Allāh's Messenger ﷺ offered his funeral prayer and returned and after a short while the two Verses of *Sūrat Barā'* (*At-Tauba*) were revealed: "And never (O Muḥammad ﷺ)

١٣٦٦ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُمْ أنَّهُ قالَ: لَمَّا ماتَ عَبْدُ اللهِ بنُ أُبَيٍّ بنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيْهِ. فَلَمَّا قامَ رَسُولُ اللهِ ﷺ وثَبْتُ إلَيْهِ فَقُلْتُ: يا رَسُولَ اللهِ أتُصَلِّي عَلى ابنِ أُبَيٍّ؟ وقَدْ قالَ يَوْمَ كَذا وكَذا: كَذا وكَذا، أُعَدِّدُ عَلَيْهِ قَوْلَهُ. فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وَقالَ: «أخِّرْ عَنِّي يا عُمَرُ»، فَلَمَّا أكْثَرْتُ عَلَيْهِ قالَ: «إنِّي خُيِّرْتُ فاخْتَرْتُ لَوْ أعْلَمُ أنِّي لَوْ زِدْتُ عَلى

pray (funeral prayer) for any of them (hypocrites) who dies... (to the end of the Verse) while they were *Fāsiqun* (rebellious..." V.9:84. ('Umar added), "Later I was astonished at my daring before Allāh's Messenger ﷺ on that day. And Allāh and His Messenger know better."

السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ عَلَيْها». قالَ: فَصلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إلَّا يَسِيراً حتَّى نَزَلَتِ الآيَتانِ مِن بَرَاءَةَ [٨٠] ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ إلى قوله ﴿وَهُمْ فَٰسِقُونَ﴾ قالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتي عَلى رَسُولِ اللهِ ﷺ يَوْمَئِذٍ، وَاللهُ وَرَسُولُهُ أعْلَمُ». [انظر: ٤٦٧١]

(85) CHAPTER. The praising of a deceased by the people.

(٨٥) بابُ ثَناءِ النَّاسِ عَلى المَيِّتِ

1367. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, "It has been affirmed to him". 'Umar bin Al-Khaṭṭāb asked (Allāh's Messenger ﷺ), "What has been affirmed?" He replied, "You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Fire (Hell) has been affirmed to him. You people are Allāh's witnesses on earth."

١٣٦٧ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: مُرَّ بِجَنازَةٍ فأثْنَوْا عَلَيْها خَيراً، فَقالَ النَّبِيُّ ﷺ: «وَجَبَتْ». ثُمَّ مَرُّوا بِأُخْرَى فأثْنَوْا عَلَيْها شراً، فَقالَ: «وَجَبَتْ». فَقالَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: ما وَجَبَتْ؟ قالَ: «هٰذا أثْنَيْتُمْ عَلَيْهِ خَيراً فَوَجَبَتْ لَهُ الجَنَّةُ، وَهَذا أثْنَيْتُمْ عَلَيْهِ شَرّاً فَوَجَبَتْ لَهُ النَّارُ، أنْتُمْ شُهَداءُ اللهِ في الأرْضِ». [انظر: ٢٦٤٢]

1368. Narrated Abū Al-Aswad: I came to Al-Madīna when an epidemic disease had broken out. While I was sitting with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ a funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. 'Umar said, "It has been

١٣٦٨ - **حدَّثَنا** عَفَّانُ بنُ مُسْلِمٍ هُوَ الصَّفَّارُ: حدَّثَنا داوُدُ بنُ الفُراتِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ، عَنْ أبي الأسْوَدِ قالَ: قَدِمْتُ المَدِينَةَ وَقَدْ وَقَعَ بِها مَرَضٌ فَجَلَسْتُ إلى عُمَرَ ابنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ فَمَرَّتْ بِهِمْ

جَنازَةٌ فأُثْنِيَ عَلى صَاحِبِها خَيراً. فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَجَبَتْ. ثُمَّ مُرَّ بأُخْرَى فأُثْنِيَ عَلى صَاحِبِها خَيراً فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَجَبَتْ، ثُمَّ مُرَّ بالثَّالِثَةِ فأُثْنِيَ عَلى صَاحِبِها شَرًّا، فَقالَ: وَجَبَتْ. فَقَالَ أبو الأَسْوَدِ: فَقُلْتُ: وما وَجَبَتْ يا أَميرَ المُؤْمِنِينَ؟ قالَ: قُلْتُ كَما قالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيرٍ أَدْخَلَهُ اللهُ الجَنَّةَ». فَقُلْنا: وَثَلاثَةٌ؟ قالَ: «وَثَلاثَةٌ». فَقُلْنا: وَاثْنانِ؟ قالَ: «وَاثْنانِ»، ثُمَّ لَمْ نَسألْهُ عَنِ الوَاحِدِ. [انظر: ٢٦٤٣]

affirmed to him." A third (funeral procession) passed by and the people dispraised (spoke badly) of the deceased. He said, "It has been affirmed to him." I (Abū Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet ﷺ had said, that is: if four persons testify the piety of a Muslim, Allāh will grant him Paradise.' We asked, 'If three persons testify his piety?' He (the Prophet ﷺ) replied, 'Even three.' Then we asked, 'If two?' He replied, 'Even two.' We did not ask him regarding one witness."

(٨٦) بابٌ ما جاءَ في عَذابِ القَبرِ،

وَقَوْلُهُ تَعالى: ﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ﴾ [الأنعام: ٩٣] قَالَ أَبُو عَبْدِ الله: الهُوْن هُوَ الهَوانُ. والهَوْنُ: الرِّفْقُ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ [التوبة: ١٠١] وَقَوْلُهُ تَعالى: ﴿فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾ [المؤمن: ٤٥ - ٤٦].

(86) CHAPTER. What is said regarding the punishment in the grave.

And the Statement of Allāh تعالى: -

"...If you could but see, when the *Zalimūn* (polytheists and wrongdoers etc.)are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! This day you shall be recompensed with the torment of degradation..." (V.6:93).

And also the Statement of Allāh:

"...We shall punish them twice, and thereafter, they shall be brought back to a great (horrible) torment." (V.9:101).

And also the Statement of Allāh تعالى :

"...While an evil torment encompassed Fir'aun's (Pharoah) people. The Fire; they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): Cause Fir'aun's (Pharoah) people to enter the severest torment!" (V.40:45,46)

1369. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lā ilāha illallāh, wa anna Muhammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh and Muhammad ﷺ is Allāh's Messenger)." And that corresponds to Allāh's Statement: "Allāh will keep firm those who believe, with the word that stands firm..." (V.14:27).

Narrated Shu'ba (same as above) and added, "Allāh will keep firm those who believe... (14:27) was revealed concerning the punishment in the grave."

١٣٦٩ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ عَلْقَمَةَ بنِ مَرْثَدٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «إذَا أُقْعِدَ المُؤْمِنُ في قَبرِهِ أُتِيَ ثُمَّ شَهِدَ أنْ لا إلٰهَ إلَّا اللهُ، وأنَّ مُحَمَّداً رَسُولُ اللهِ، فَذٰلِكَ قَوْلُهُ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [إبراهيم: ٢٧]».

حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ بِهٰذا، وَزَادَ ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟﴾ نَزَلَتْ في عَذَابِ القَبرِ. [انظر: ٤٦٩٩]

1370. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ looked at the dead people of the well (the well in which there were the bodies of those *Mushrikūn*[1] killed during the battle of Badr) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

١٣٧٠ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثني أبي، عَنْ صَالِحٍ: حدَّثني نافِعٌ أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ قالَ: اطَّلَعَ النَّبيُّ ﷺ عَلى أهْلِ القَلِيبِ فَقالَ: «وَجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقّاً؟» فَقِيلَ لَهُ: أتَدْعُو أمْوَاتاً فَقالَ: «ما أنْتُمْ بأسْمَعَ مِنْهُمْ وَلٰكِنْ لا يُجِيبُونَ». [انظر: ٣٩٨٠، ٤٠٢٦]

1371. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "They (the Quraish *Mushrikūn*[2] killed during the battle of Badr) now realise that what I used to tell them was the truth." And Allāh تعالى said, "Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the

١٣٧١ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنَّما قالَ النَّبيُّ ﷺ: «إنَّهُمْ لَيَعْلَمُونَ الآنَ أنَّ ما كُنْتُ أقُولُ

(1) (H. 1370, 1371) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

disbelievers)..." (V.27:80).

لَهُمْ حَقٌّ». وَقَدْ قالَ اللهُ تَعالى: ﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ [النحل: ٨٠].

[انظر: ٣٩٧٩، ٣٩٨١]

1372. Narrated 'Aishah رَضِيَ اللهُ عَنْها: A Jewess came to me and mentioned the punishment in the grave and said, "May Allāh protect you from the punishment in the grave." 'Aishah then asked Allāh's Messenger ﷺ about the punishment in the grave. He said, "Yes, (there is) punishment in the grave." 'Āishah رَضِيَ اللهُ عَنْها added, "After that I never saw Allāh's Messenger ﷺ but seeking refuge with Allāh from the punishment in the grave in every *Ṣalāt* (prayer) he offered."

١٣٧٢ - حدَّثنا عَبْدانُ، أَخْبرَني أبي عَنْ شُعْبَةَ: سَمِعْتُ الأَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ يَهودِيَّةً دَخَلَتْ عَلَيْها فَذَكَرَتْ عَذابَ القَبرِ فَقالَتْ لَها: أعاذَكِ اللهُ مِنْ عَذَابِ القَبرِ. فَسأَلَتْ عائِشَةُ رَسُولَ اللهِ ﷺ عَنْ عَذَابِ القَبرِ، فَقالَ: «نَعَمْ عَذَابُ القَبرِ». قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ بَعْدُ صَلَّى صَلاةً إِلَّا تَعَوَّذَ مِنْ عَذَابِ القَبرِ. وزاد غُندرٌ «عَذَابُ القَبرِ حَقٌّ».

1373. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهما: Allāh's Messenger ﷺ once stood up delivering a *Khuṭba* (religious talk) and mentioned the *Fitnah* (trial and affliction) in the grave which people will face in their grave. When he mentioned that, the Muslims started crying loudly.

١٣٧٣ - حدَّثنا يَحْيى بنُ سُلَيْمانَ: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبرَني يُونُسُ، عَنِ ابنِ شِهابٍ: أَخْبرَني عُرْوَةُ بنُ الزُّبيرِ أَنَّهُ سَمِعَ أَسْماءَ بِنْتَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما تَقُولُ: قامَ رَسُولُ اللهِ ﷺ خَطِيباً فَذَكَرَ فِتْنَةَ القَبرِ الَّتِي يَفْتَتِنُ فِيها المَرْءُ، فَلَمَّا ذَكَرَ ذلك ضَجَّ المُسْلِمُونَ ضَجَّةً. [راجع: ٨٦]

1374. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When (Allāh's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man

١٣٧٤ - حدَّثنا عَيَّاشُ بنُ الوَليدِ: حدَّثَنا عَبْدُ الأعْلى: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللهِ ﷺ

(i.e. Muḥammad ﷺ)?' Then as regards a faithful believer, he will say, 'I testify that he is Allāh's slave and His Messenger.' Then they will say to him, 'Look at your place in the Fire (Hell); Allāh has changed for you a place in Paradise instead of it.' So, he will see both his places." (Qatāda said, "We were informed that his grave would be made spacious.") Then Qatāda went back to the narration of Anas who said:) "Whereas a hypocrite or a disbeliever will be asked, "What did you use to say about this man. He will reply, 'I do not know; but I used to say what the people used to say.' So, they will say to him, 'Neither did you know nor did you take the guidance (by following the Qur'ān).' Then he will be hit with iron hammers and he will make such a cry as everything near to him will hear, except jinn and human beings." (See *Ḥadīth* No. 1338).

قالَ: «إنَّ العَبْدَ إذَا وُضِعَ في قَبرِهِ وَتَوَلَّى عَنْهُ أصْحابُهُ، وَإنَّهُ لَيَسْمَعُ قَرْعَ نِعالِهِمْ، أتاهُ مَلَكانِ فَيُقْعِدَانِهِ فَيَقُولَانِ: ما كُنْتَ تَقُولُ في هٰذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فأمَّا المُؤْمِنُ فَيَقُولُ: أشْهَدُ أنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيُقالُ لَهُ: انْظُرْ إلى مَقْعَدِكَ مِنَ النَّارِ قَدْ أبْدَلَكَ اللهُ بِهِ مَقْعَداً مِنَ الجَنَّةِ. فَيَراهُما جَميعاً». قالَ قَتادَةُ: وَذُكِرَ لَنا أنَّهُ يُفْسَحُ لَه في قَبْرِهِ. ثُمَّ رَجَعَ إلى حَدِيثِ أنَسٍ قالَ: «وأمَّا المُنافِقُ والكافِرُ فَيُقالُ لَهُ: ما كُنْتَ تَقُولُ في هٰذَا الرَّجُلِ؟ فَيَقُولُ: لا أدْرِي، كُنْتُ أقُولُ ما يَقُولُهُ النَّاسُ. فَيُقالُ: لا دَرَيْت ولا تَلَيْتَ، وَيُضْرَبُ بِمَطارِقَ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُها مَنْ يَلِيهِ غيرَ الثَّقَلَيْنِ». [راجع: ١٣٣٨]

(87) CHAPTER. To seek refuge with Allāh from the punishment in the grave.

(٨٧) بابُ التَّعَوُّذِ مِنْ عَذَابِ القَبرِ

1375. Narrated Abū Ayyūb رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went out after sunset and heard a (dreadful) voice, and said, "The Jews are being punished in their graves."

١٣٧٥ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: أخْبَرَنَا يَحْيى: حدَّثَنا شُعْبَةُ قالَ: حدَّثَني عَوْنُ ابنُ أبي جُحَيْفَةَ عَنْ أبيهِ، عَنِ البَراءِ ابنِ عازِبٍ، عَنْ أبي أيُّوبَ رَضِيَ اللهُ عَنْهُمْ قالَ: خَرَجَ النَّبيُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتاً فَقالَ: «يَهُودُ تُعَذَّبُ في قُبُورِها».

وَقالَ النَّضْرُ: أخْبرَنا شُعْبَةُ:

حدَّثنا عَوْنٌ: سَمِعْتُ أبي قالَ: سَمِعْتُ البَرَاءَ عَنْ أبي أيُّوبَ عَنِ النَّبيِّ ﷺ.

1376. Narrated Mūsā bin 'Uqba: The daughter of Khālid bin Sa'īd bin Al-'Āṣ said that she had heard the Prophet ﷺ seeking refuge with Allāh from the punishment in the grave.

١٣٧٦ - **حدَّثنا** مُعَلَّى: حدَّثنا وُهَيْبٌ، عَنْ مُوسَى بنِ عُقْبَةَ قالَ: حدَّثَتْني ابْنَةُ خالِدِ ابنِ سَعِيدِ بنِ العَاصِي: أنَّها سَمِعَتِ النَّبيَّ ﷺ وَهُوَ يَتَعَوَّذُ مِنْ عَذَابِ القَبرِ. [انظر: ٦٣٦٤]

1377. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to invoke (Allāh): *"Allāhumma innī a'ūdhu bika min 'adhābil-qabr, wa min 'adhābin-nār, wa min fitnatil-maḥyā wal-mamāt, wa min fitnatil-Masīḥ Ad-Dajjāl.* (O Allāh! I seek refuge with you from the punishment in the grave, and from the punishment in the Hell-fire, and from the *Fitnah* of life and death, and the *Fitnah* (trial and the affliction) of *Al-Masīḥ Ad-Dājjal."*

١٣٧٧ - **حدَّثنا** مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثنا هِشامٌ: حدَّثنا يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يَدْعُو: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ عَذَابِ القَبرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ المَحْيا وَالمَماتِ، وَمِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ».

(88) CHAPTER. Punishment in the grave because of back-biting and soiling one's clothes with one's urine.

(٨٨) بابٌ عَذَابِ القَبرِ مِنَ الغِيبَةِ والبَوْلِ

1378. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin) for one of them used to go about with calumnies; while the other never saved himself from being soiled with his urine." (Ibn 'Abbās رَضِيَ اللهُ عَنْهُما added): Then he took a green branch of (a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry". (See *Ḥadīth* No.1361 and its footnote).

١٣٧٨ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: مَرَّ النَّبيُّ ﷺ عَلى قَبرَيْنِ فَقالَ: «إنَّهُما لَيُعَذَّبانِ وَما يُعَذَّبانِ في كَبِيرٍ». ثُمَّ قالَ: «بَلى، أمَّا أحَدُهُما فَكانَ يَسْعَى بالنَّمِيمَةِ. وأمَّا الآخَرُ فَكانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ». قالَ: ثُمَّ أخَذَ عُوداً رَطْباً فَكَسَرَهُ باثْنَتَيْنِ ثُمَّ غَرَزَ كُلَّ وَاحِدٍ مِنْهُما عَلى قَبرٍ ثُمَّ

قالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُما ما لَمْ يَيْبَسا». [راجع: ٢١٦]

(89) CHAPTER. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

(٨٩) بابُ المَيِّتِ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بالغَدَاةِ والعَشِيِّ

1379. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, 'This is your place till Allāh resurrects you on the Day of Resurrection.' "

١٣٧٩ - **حدَّثنا** إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ أحَدَكُمْ إذَا ماتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بالغَدَاةِ والعَشِيِّ، إنْ كانَ مِنْ أهْلِ الجنَّةِ فمِنْ أهْلِ الجنة، وَإنْ كانَ مِنْ أهْلِ النَّارِ فَمِنْ أهْلِ النَّارِ، فَيُقالُ: هٰذَا مَقْعَدُكَ حتَّى يَبْعَثَكَ اللهُ إلَى يَوْمِ القِيامَةِ». [انظر: ٣٢٤٠، ٦٥١٥]

(90) CHAPTER. The speech of the deceased after it is lifted upon the bier.

(٩٠) بابُ كَلامِ المَيِّتِ عَلى الجَنازَةِ

1380. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead (or present me, quickly), and if he is not a righteous one he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious."

١٣٨٠ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ، عَنْ أبِيهِ: أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا وُضِعَتِ الجَنازَةُ فاحْتَمَلَها الرِّجالُ عَلَى أعْناقِهِمْ فإنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُوْنِي قَدِّمُوْنِي. وإنْ كانَتْ غَيرَ صَالِحَةٍ قالَتْ: يا وَيْلَها، أينَ يَذْهَبُونَ بِها؟ يَسْمَعُ صَوْتَها كُلُّ شَيْءٍ إلَّا الإنْسانَ وَلَوْ سَمِعَها الإنْسَانُ لَصَعِقَ». [راجع: ١٣١٤]

(٩١) بابُ ما قِيلَ في أوْلادِ المُسْلِمِينَ،

(91) CHAPTER. What is said regarding the dead children of Muslims.

وقالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «مَنْ ماتَ لَهُ ثَلاثَةٌ مِنَ الوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ كانَ لَهُ حِجاباً مِنَ النَّارِ أوْ دَخَلَ الجَنَّةَ».

And Abū Hurairah رَضِيَ الله عَنْهُ narrated that the Prophet ﷺ said "He whose three children died before the age of puberty, they will shield him from the Hell-fire, or will make him enter Paradise."

١٣٨١ - حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا ابنُ عُلَيَّةَ: حدَّثنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنَ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ إلَّا أدْخَلَهُ اللهُ الجَنَّةَ بِفَضْلِ رَحْمَتِهِ إيَّاهُمْ».

[راجع: ١٢٤٨]

1381. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allāh because of His Mercy to them."

١٣٨٢ - حدَّثنا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بن ثابِتٍ: أنَّهُ سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تُوُفِّيَ إبْرَاهِيمُ عَلَيْهِ السَّلامُ قالَ رَسُولُ اللهِ ﷺ: «إنَّ لَهُ مُرْضِعاً في الجَنَّةِ».

[انظر: ٣٢٥٥، ٦١٩٥]

1382. Narrated Al-Barā' رَضِيَ الله عَنْهُ: When Ibrāhīm (the son of Prophet ﷺ) expired, Allāh's Messenger ﷺ said, "There is a wet-nurse for him in Paradise."

(٩٢) بابُ ما قِيلَ في أوْلادِ المُشْرِكِينَ

(92) CHAPTER. What is said regarding the (dead) children of *Al-Mushrikūn*.[1]

١٣٨٣ - حدَّثنا حِبَّانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالَ: سُئِلَ

1383. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ was asked about the children of *Al-Mushrikūn*.[2] The Prophet ﷺ replied, "Since Allāh created them, He knows what sort of deeds they would have done."

---

(1) & (2) (Ch. 92 and H.1383) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

رَسُولُ اللهِ ﷺ عَنْ أَوْلادِ المُشْرِكِينَ؟ فَقالَ: «اللهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كانُوا عامِلِينَ». [انظر: ٦٥٩٧]

1384. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about the offspring of *Al-Mushrikūn*;[1] so he said, "Allāh knows what sort of deeds they would have done."

١٣٨٤ - **حدَّثَنا** أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عَطاءُ ابنُ يَزيدَ اللَّيْثِيُّ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرارِيِّ المُشْرِكِينَ؟ فَقالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عامِلِينَ». [انظر: ٦٥٩٨، ٦٦٠٠]

1385. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every child is born on *Al-Fitrah* [with a true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)] and his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (See H. No. 1358)

١٣٨٥ - **حدَّثَنا** آدَمُ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كُلُّ مَوْلُودٍ يُولَدُ عَلى الفِطْرَةِ فأبواهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسانِهِ، كَمَثَلِ البَهِيمَةِ تُنْتَجُ البَهِيمَةَ، هَلْ تَرَى فِيها جَدْعاءَ؟». [راجع: ١٣٥٨]

(93) CHAPTER:

(٩٣) بابٌ:

1386. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ finished the *Fajr* prayer, he would face us and ask, "Who amongst you had a dream last night?" So, if anyone had a dream he would narrate it. The Prophet ﷺ would say: *"Mā shā'Allāh"* (an Arabic maxim meaning literally, 'What Allāh wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had a dream. We replied in the negative. The

١٣٨٦ - **حدَّثَنا** مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ: حدَّثَنا أبو رَجاءٍ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ، قالَ: كانَ النَّبِيُّ ﷺ إذا صَلَّى صَلاةً أَقْبَلَ عَلَيْنا بوجْهِهِ فَقالَ: «مَنْ رَأى مِنْكُمُ اللَّيْلَةَ رُؤْيا؟» قالَ: فإنْ رَأى أحَدٌ قَصَّها

(1) (H. 1384) (See the foonote of H. 1383).

Prophet ﷺ said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand; pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on, and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, 'Who (what) is this?' They told me to proceed on; so we proceeded on and passed by a hole like *Tannūr* (a kind of baking oven); with a narrow top and wide bottom, and the fire was kindling underneath that oven. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire abated, the people went down into it, and there were naked men and women in it. I said, 'Who (what) is this?' They told me to proceed on. So, we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position;

فَيَقُولُ: «ما شاءَ اللهُ»، فَسأَلَنا يَوْماً فَقالَ: «هَلْ رأى أحَدٌ مِنْكُمْ رُؤْيا؟» قُلْنا: لا، قالَ: «لٰكِنِّي رأيْتُ اللَّيْلَةَ رَجُلَيْنِ أتَياني فأخَذا بِيَدِي فأخْرَجانِي إلى الأرْضِ المُقَدَّسَةِ، فإذَا رَجُلٌ جالِسٌ وَرَجُلٌ قائِمٌ، بِيَدِهِ - قالَ بَعْضُ أصْحابِنا عَنْ مُوسَى - كَلُّوبٌ من حديدٍ»، : «يُدْخِلُهُ في شِدْقِهِ حتَّى يَبْلُغَ قَفاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرِ مِثْلَ ذٰلِكَ وَيَلْتَئِمُ شِدْقُهُ هٰذا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ. قُلْتُ: ما هٰذا؟ قالا: انْطَلِقْ، فانْطَلَقْنا حتَّى أتَيْنا عَلى رَجُلٍ مُضْطَجِعٍ عَلى قَفاهُ، وَرَجُلٌ قائِمٌ عَلى رَأسِهِ بِفِهْرٍ أوْ صَخْرَةٍ فَيَشْدَخُ بِهِ رأسَهُ. فإذَا ضَرَبَهُ تَدَهْدَهَ الحَجَرُ فانْطَلَقَ إلَيْهِ ليأخذَهُ فَلا يَرْجِعُ إلى هٰذا حتَّى يَلْتَئِمَ رَأسُهُ وَعادَ رَأسُهُ كَما هُوَ فَعادَ إلَيْهِ فَضَرَبَهُ قُلْتُ: مَنْ هٰذا؟ قالا: انْطَلِقْ، فانْطَلَقْنا إلى ثَقْبٍ مِثْلِ التَّنُّورِ أعْلاهُ ضَيِّقٌ وأسْفَلُهُ وَاسِعٌ يَتَوَقَّدُ تَحْتَهُ ناراً فإذَا اقْتَرَبَ ارْتَفَعُوا حتَّى كادَ أنْ يَخْرُجُوا، فإذَا خَمَدَتْ رَجَعُوا فِيها. وَفِيها رِجالٌ وَنِساءٌ عُراةٌ، فَقُلْتُ: مَنْ هٰذا؟ قالا: انْطَلِقْ، فانْطَلَقْنا حتَّى أتَيْنا عَلى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ، قائِمٌ عَلى وَسَطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجارَةٌ. فأقْبَلَ الرَّجُلُ الَّذِي في النَّهْرِ، فإذَا أرادَ أنْ

and so whenever he wanted to come out the other would throw a stone in his mouth,' and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on, and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up. Then they (i.e., my two companions) made me climb up the tree and made me enter a *Dār* (abode, dwelling place, house, etc.), better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another *Dār* that was better and superior (to the first) containing old and young people. I said to them (i.e., my two companions), 'You have made me go around all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allāh had given the knowledge of the Qur'ān (i.e. knowing it by heart), but he used to sleep at night (i.e., he did not recite it then) and did not use to act upon it (i.e., upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in *Ribā* (usury). And the old man who was sitting at the base of the tree was Ibrāhīm (Abraham) عليه السلام and

يَخْرُجَ رَمى الرَّجُلُ بِحَجَرٍ في فِيهِ فَرَدَّهُ حَيْثُ كانَ، فَجَعَلَ كُلَّما جاءَ لِيَخْرُجَ رَمى في فِيهِ بِحَجَرٍ، فيَرْجِعُ كَما كانَ. فَقُلْتُ: ما هٰذَا؟ قالا: انْطَلِقْ، فانْطَلَقْنا حتَّى انْتَهَيْنا إلى رَوْضَةٍ خَضْراءَ فِيها شَجَرَةٌ عَظِيمَةٌ وفي أصْلِها شَيْخٌ وصِبْيانٌ، وَإذا رَجُلٌ قَريبٌ مِنَ الشَّجَرَةِ بَينَ يَدَيْهِ نارٌ يُوقِدُها فَصَعِدَا بي في الشَّجَرَةِ، وأدْخَلاني دَاراً لَمْ أرَ قَطُّ أحْسَنَ مِنْها. فِيها رِجالٌ شُيُوخٌ وَشَبابٌ وَنِساءٌ وَصِبْيانٌ. ثُمَّ أخْرَجاني مِنْها فَصَعِدَا بي الشَّجَرَةَ فأدْخَلاني دَاراً هيَ أحْسَنُ وأفْضَلُ، فِيها شُيُوخٌ وَشَبابٌ. فَقُلْتُ: طَوَّفْتُماني اللَّيْلَةَ، فأخْبِرَاني عَمَّا رأيْتُ؟ قالا: نَعَمْ، أمَّا الَّذي رأيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يُحَدِّثُ بالكَذْبَةِ فتُحْمَلُ عَنْهُ حتَّى تَبْلُغَ الآفاقَ فَيُصْنَعُ بِهِ مَا رَأَيْت إلى يَوْمِ القِيامَةِ. وَالَّذي رأيْتَهُ يُشْدَخُ رأسُهُ فَرَجُلٌ عَلَّمَهُ اللهُ القُرآنَ فَنامَ عَنْهُ باللَّيْلِ وَلَمْ يَعْمَلْ فِيهِ بالنَّهارِ، يُفْعَلُ بِهِ إلى يَوم القِيامَةِ. وَالَّذي رأيْتَهُ في الثَّقْبِ فَهُمُ الزُّناةُ. وَالَّذي رأيْتَهُ في النَّهْرِ آكِلُو الرِّبا. والشَّيْخُ في أصْلِ الشَّجَرَةِ. إبرَاهِيمُ عَلَيْهِ السَّلامُ والصِّبْيانُ حَوْلَهُ فَأَوْلادُ النَّاسِ. وَالَّذي يُوقِدُ النَّارَ مالِكٌ خازِنُ النَّارِ وَالدَّارُ الأولى التي

دَخَلْتَ، دارُ عامَّةِ المُؤْمِنِينَ. وأمَّا هٰذِهِ الدَّارُ فَدارُ الشُّهَدَاءِ، وأنا جِبْرِيلُ وَهٰذَا مِيكائِيلُ، فارْفَعْ رأسَكَ. فَرَفَعْتُ رأسِي فإذَا فَوْقِي مِثْلُ السَّحابِ، قالا: ذَاكَ مَنْزِلُكَ. قُلْتُ: دَعاني أدْخُلْ مَنْزِلي، قالا: إنَّهُ بَقِيَ لَكَ عُمْرٌ لَمْ تَسْتَكْمِلْهُ، فَلَو اسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ». [راجع: ٨٤٥]

the little children around him were the offspring of the people. And the one who was kindling the fire was Mālik, the gate-keeper of the Hell-fire. And the first *Dār* in which you entered was the house of the common believers, and the second *Dār* was of the martyrs. I am Jibrīl (Gabriel) and this is Mikāel (Michael). Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'" (See H.No. 7047).

(٩٤) بابُ مَوْتِ يَوْمِ الاثْنَيْنِ

(94) CHAPTER. Dying on Monday.

١٣٨٧ - حدَّثَنا مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلْتُ عَلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقالَ: في كَمْ كَفَّنْتُمُ النَّبِيَّ ﷺ؟ قالَتْ: في ثَلاثَةِ أثْوابٍ بِيضٍ سَحُولِيَّةٍ، لَيْسَ فِيها قَمِيصٌ وَلا عِمامَةٌ. وَقالَ لَها: في أيِّ يَوْمٍ تُوُفِّيَ النَّبِيُّ ﷺ؟ قالَتْ: يَوْمَ الاثْنَيْنِ. قالَ: فأيُّ يَوْمٍ هٰذَا؟ قالَتْ: يَوْمُ الاثْنَيْنِ. قالَ: أرْجُو فِيما بَيْنِي وَبَيْنَ اللَّيْلِ، فَنَظَرَ إلى ثَوْبٍ عَلَيْهِ كانَ يُمَرَّضُ فِيهِ، بِهِ رَدْعٌ مِنْ زَعْفَرانٍ. فَقالَ: اغْسِلُوا ثَوْبي هٰذَا وَزِيدُوا عَلَيْهِ ثَوْبَيْنِ فَكَفِّنُوني فِيهِما. قُلْتُ: إن هٰذَا خَلَقٌ. قالَ: إنَّ الحَيَّ أحَقُّ بالجَدِيدِ مِنَ المَيِّتِ، إنَّما هُوَ لِلْمُهْلَةِ. فَلَمْ يُتَوَفَّ حَتَّى

1387. Narrated Hishām's father: 'Āishah رَضِيَ اللهُ عَنها said, "I went to Abū Bakr رَضِيَ اللهُ عَنْهُ (during his fatal illness) and he asked me, 'In how many garments was the Prophet ﷺ shrouded?' She replied, 'In three *Saḥūliyya* pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abū Bakr further asked her, 'On which day did the Prophet ﷺ died?' She replied, 'He died on Monday.' He asked, 'What (day) is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."

أَمْسَى مِنْ لَيْلَةِ الثُّلاثاءِ، وَدُفِنَ قَبْلَ أنْ يُصْبِحَ.

(95) CHAPTER. Sudden unexpected death.

(٩٥) بابُ مَوْتِ الفَجْأَةِ البَغْتَةِ

1388. Narrated 'Āishah رَضِيَ اللهُ عَنها: A man said to the Prophet ﷺ, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet ﷺ replied in the affirmative.

١٣٨٨ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني هِشامٌ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَجُلاً قالَ للنَّبِيِّ ﷺ: «إنَّ أُمِّي افْتُلِتَتْ نَفْسُها وأظُنُّها لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أجْرٌ إنْ تَصَدَّقْتُ عَنْها؟ قالَ: «نَعَمْ».

[انظر: ٢٧٦٠]

(96) CHAPTER. What is said regarding the graves of the Prophet ﷺ, Abū Bakr, and 'Umar رَضِيَ اللهُ عَنْهُما.

(٩٦) بابُ ما جاءَ في قَبرِ النَّبِيِّ ﷺ، وأبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما،

قولُ اللهِ عَزَّ وجَلَّ ﴿فَأَقْبَرَهُ﴾ [عبس: ٢١]. أقْبَرْتُ الرَّجُلَ: إذَا جَعَلْتَ لَهُ قَبراً. وَقَبَرْتُهُ: دَفَنْتَهُ. ﴿كِفَاتًا﴾ [المرسلات: ٢٥]: يكُونُونَ فِيها أحْياءً وَيُدْفَنُونَ فِيها أمْوَاتاً.

1389. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ during his sickness was asking repeatedly, "Where am I today? Where will I be tomorrow?" And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allāh took his soul away (in my lap) between my chest and arms and he was buried in my house.

١٣٨٩ - حدَّثَنا إسْماعِيلُ: حدَّثَني سُلَيْمانُ، عَنْ هِشامٍ. ح وَحدَّثَني مُحَمَّدُ ابنُ حَرْبٍ: حدَّثَنا أبو مَرْوَانَ يَحْيى بنُ أبي زَكَرِيَّا، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: إنْ كَانَ رَسُولُ اللهِ ﷺ لَيَتَعَذَّرُ في مَرَضِهِ: «أيْنَ أنا اليَوْمَ؟ أيْنَ أنا غَداً؟» اسْتِبْطاءً لِيَوْمِ عائِشَةَ. فَلَمَّا كَانَ

يَوْمي قَبَضَهُ اللهُ بَينَ سَحْرِي ونَحْرِي، وَدُفِنَ في بَيْتي. [راجع: ٨٩٠]

١٣٩٠ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ، عَنْ هِلالٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ في مَرَضِهِ الَّذي لَمْ يَقُمْ مِنْه: «لَعَنَ اللهُ اليَهُودَ والنَّصارَى، اتَّخَذُوا قُبُورَ أنْبيائِهِمْ مَساجِدَ». لَوْلا ذٰلكَ أُبْرِزَ قَبرُهُ غَيرَ أنَّهُ خَشِيَ أوْ خُشِيَ أنْ يُتَّخَذَ مَسْجداً. وَعَنْ هِلالٍ قالَ: كَنَّاني عُرْوَةُ بنُ الزُّبَيرِ وَلَمْ يُولَدْ لي. [راجع: ٤٣٥]

حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا أبو بَكْرِ بنُ عَيَّاشٍ: عَنْ سُفْيانَ التَّمَّارِ: أنَّهُ حدَّثَهُ أنَّهُ رأى قَبرَ النَّبيِّ ﷺ مُسَنَّماً.

حدَّثَنا فَرْوَةُ: حدَّثَنا عَليٌّ عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أبيهِ: لَمَّا سَقَطَ عَلَيْهِمُ الحائِطُ في زَمانِ الوَلِيدِ بنِ عَبْدِ المَلِكِ أخَذُوا في بِنائِهِ فَبَدَتْ لَهُمْ قَدَمٌ فَفَزِعُوا وَظَنُّوا أنها قَدَمُ النَّبيِّ ﷺ، فَمَا وَجَدُوا أحَداً يَعْلَمُ ذٰلكَ حتَّى قالَ لَهُمْ عُرْوَةُ: لا وَاللهِ، ما هيَ قَدَمُ النَّبيِّ ﷺ، ما هيَ إلَّا قَدَمُ عُمَرَ رَضيَ اللهُ عَنْهُ.

١٣٩١ - وَعَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها

1390. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ in his fatal illness said, "Allāh cursed the Jews and the Christians, for they built places of worship at the graves of their Prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So, (the Prophet ﷺ) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Narrated Abū Bakr bin 'Ayyāsh رَضِيَ اللهُ عَنْهُ: Sufyān At-Tammār told me that he had seen the grave of the Prophet ﷺ, elevated and convex.

Narrated 'Urwa: When the wall (around the graves of the Prophet ﷺ, Abū Bakr and Umar رَضِيَ اللهُ عَنْهُما) collapsed during the caliphate of Al-Walīd bin 'Abdul Mālik; the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet ﷺ. No one could be found who could tell them about it till I ('Urwa) said to them, "By Allāh, this is not the foot of the Prophet ﷺ, but it is the foot of 'Umar رَضِيَ اللهُ عَنْهُ."

1391. 'Āishah رَضِيَ اللهُ عَنْها narrated that she made a will to 'Abdullāh bin Zubair رَضِيَ اللهُ عَنْهُ: Do not bury me with them (the Prophet

ﷺ and his two Companions) but bury me with my companions (wives of the Prophet ﷺ) in Al-Baqī' as I would not like to be looked upon as better than I really am (by being buried near the Prophet ﷺ).

أَوْصَتْ عَبْدَ اللهِ ابنَ الزُّبَيرِ: لا تَدْفِنِّي مَعَهُمْ وَادْفِنِّي مَعَ صَوَاحِبِي بِالبَقِيعِ. لا أُزَكَّى بِهِ أَبَداً. [انظر: ٧٣٢٧]

1392. Narrated 'Amr bin Maimūn Al-Audī: I saw 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ (when he was stabbed) saying, "O 'Abdullāh bin 'Umar! Go to the mother of the believers 'Āishah رَضِيَ اللهُ عَنْها and say, 'Umar bin Al-Khaṭṭāb sends his greetings to you,' and request her to allow me to be buried with my companions." (So Ibn 'Umar conveyed the message to 'Āishah رضي الله عنها). She said, "I had the idea of having this place for myself but today I prefer him ('Umar) to myself (and allow him to be buried there)." When 'Abdullāh bin 'Umar returned, 'Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that 'Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her ('Āishah رَضِيَ اللهُ عَنْها) and say, 'Umar bin Al-Khaṭṭāb asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allāh's Messenger ﷺ was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him." Then he mentioned the name of 'Uthmān, 'Alī, Ṭalḥa, Az-Zubair, 'Abdur-Raḥmān bin 'Auf and Sa'd bin Abī Waqqās. By this time a young man from *Anṣār* came and said, "O chief of the believers! Be happy with Allāh's glad tidings. The grade which you have in Islām is known to you, then you

١٣٩٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنا جَرِيرُ ابنُ عَبْدِ الحَمِيدِ: حَدَّثَنا حُصَينُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرِو بنِ مَيْمُونٍ الأَوْدِيِّ قالَ: رأَيْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: يا عَبْدَ اللهِ بنَ عُمَرَ، اذْهَبْ إلى أُمِّ المُؤْمِنِينَ عائِشَةَ رَضِيَ اللهُ عَنها فَقُلْ: يَقْرَأُ عُمَرُ بنُ الخَطَّابِ عَلَيكِ السَّلامَ. ثُمَّ سَلْها أَنْ أُدْفَنَ مَعَ صَاحِبَيَّ، قالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي فَلأُوثِرَنَّهُ اليَوْمَ عَلى نَفْسِي، فَلَمَّا أَقْبَلَ قالَ لَهُ: ما لَدَيْكَ؟ قالَ أَذِنَتْ لَكَ يا أَميرَ المُؤْمِنِينَ. قالَ: ما كَانَ شَيْءٌ أَهَمَّ إلَيَّ مِنْ ذٰلِكَ المَضْجَعِ. فإذَا قُبِضْتُ فاحْمِلُوني ثُمَّ سَلِّمُوا، ثُمَّ قُلْ: يَسْتأذِنُ عُمَرُ بنُ الخَطَّابِ، فإنْ أَذِنَتْ لي فادْفِنُوني وَإِلَّا فَرُدُّوني إلى مَقابِرِ المُسْلِمِينَ. إِنِّي لا أَعْلَمُ أَحداً أَحَقَّ بِهَذَا الأَمْرِ مِنْ هٰؤُلاءِ النَّفَرِ الَّذينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ وَهُوَ عَنْهُمْ راضٍ. فَمَنِ اسْتَخْلَفُوا بَعْدي فَهُوَ الخَلِيفَةُ فاسْمَعُوا لَهُ وأَطِيعُوا. فَسَمَّى عُثْمانَ وعَلِيّاً وَطَلْحَةَ والزُّبَيرَ، وَعَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ وَسَعْدَ بنَ أَبي وَقَّاصٍ. وَوَلَجَ

عَلَيْهِ شابٌّ مِنَ الأنْصارِ فَقالَ: أبْشِرْ يا أميرَ المُؤْمِنِينَ بِبُشْرَى اللهِ، كانَ لكَ مِنَ القَدَمِ في الإسْلامِ ما قَدْ عَلِمْتَ، ثُمَّ اسْتُخْلِفْتَ فَعَدَلْتَ، ثُمَّ الشَّهادَةُ بَعْدَ هٰذَا كُلِّهِ. فَقالَ: لَيْتَنِي يا ابنَ أخي وذٰلكَ كَفافاً لا عَلَيَّ وَلا لِيَ. أُوصِي الخَلِيفَةَ مِنْ بَعْدِي بالمُهاجِرِينَ الأوَّلِينَ خَيراً؛ أنْ يَعْرِفَ لهُمْ حَقَّهُمْ، وأنْ يَحْفَظَ لَهُمْ حُرْمَتَهُمْ. وأُوصِيهِ بالأنْصارِ خَيراً، الَّذينَ تَبَوَّؤُا الدَّارَ والإيمانَ أنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ وَيُعْفَى عَنْ مُسِيئِهِمْ. وأُوصِيهِ بِذِمَّةِ اللهِ وَذِمَّةِ رَسُولِهِ ﷺ أنْ يُوفَى لَهُمْ بعَهْدِهِمْ وأنْ يُقاتَلَ مِنْ وَرَائِهِمْ، وأنْ لا يُكَلَّفُوا فَوْقَ طاقَتِهِمْ. [انظر: ٣٠٥٢، ٣١٦٢، ٣٧٠٠، ٤٨٨٨، ٧٢٠٧]

became the caliph and you ruled with justice; and then you have been awarded martyrdom after all this." 'Umar replied, "O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour. And, I also recommend him to be good to the *Anṣār* who before them, had homes (in Al-Madīna) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the *Ḏhimmīs* (protected non-Muslims) of Allāh and His Messenger ﷺ, to fulfil their contracts completely, and fight for them and not to tax (overburden) them beyond their capabilities."

(٩٧) بابُ ما يُنْهَى مِنْ سَبِّ الأمْوَاتِ

(97) CHAPTER. What is forbidden as regards: Abusing the dead.

١٣٩٣ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «لا تَسُبُّوا الأمْوَاتَ فإنَّهُمْ قَدْ أفْضَوْا إلى ما قَدَّموا».

وَرَوَاهُ عَبْدُ اللهِ بنُ عَبْدِ القُدُّوسِ ومُحَمَّدُ بنُ أنَسٍ عَنِ الأعْمَشِ. تابَعَهُ عليُّ بنُ الجَعْدِ وَابنُ عَرْعَرَةَ وَابنُ أبي عَدِيٍّ عَنْ شُعْبَةَ. [انظر: ٦٥١٦]

1393. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Don't abuse the dead, because they have reached the destination of what they forwarded."

(98) CHAPTER. Talking about the wicked among the dead.

(٩٨) **بابُ** ذِكْرِ شِرَارِ المَوْتَى

1394. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Lahab, may Allāh curse him, once said to the Prophet ﷺ, "Perish you all the day."

Then the Divine Revelation came: "Perish the two hands of Abī Lahab!" (V.111:1).

١٣٩٤ - حدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَني عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ أبو لَهَبٍ لَعَنَهُ اللهُ للنَّبِيِّ ﷺ: تَبّاً لَكَ سائِرَ اليَوْمِ. فَنزَلَتْ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾. [انظر: ٣٥٢٥، ٣٥٢٦، ٤٧٧٠، ٤٨٠١، ٤٩٧١، ٤٩٧٢، ٤٩٧٣]

24 - THE BOOK OF *ZAKĀT* [1]

٢٤ - كتاب الزكاة

(1) CHAPTER. The obligation of *Zakāt*[1].

(١) بَابُ وُجُوبِ الزَّكَاةِ،

And the Statement of Allāh تعالى: "And perform *Aṣ-Ṣalāt* (*Iqamat-aṣ-Ṣalāt*) and give *Zakāt*." (V.2:43) Ibn 'Abbās رَضِيَ الله عَنْهُما said: Abū Sufyān رَضِيَ الله عَنْهُ narrated to me the *Ḥadīth* about the Prophet ﷺ [the conversation which happened between him (Abū Sufyān) and Heraclius] and quoted from it: "He (the Prophet ﷺ) ordered us to offer *Aṣ-Ṣalāt* (the prayers) to pay the *Zakāt*, to keep good relations with kith and kin, and to be chaste." (See H.No. 7, Vol.1).

وَقَوْلِ اللهِ تَعالى: ﴿وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ﴾ [البقرة: ٤٣] وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: حدَّثَني أبو سُفْيانَ رَضِيَ اللهُ عَنْهُ فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ فَقالَ: يأمُرُنا بالصَّلاةِ والزَّكاةِ والصِّلَةِ والعَفافِ.

1395. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: the Prophet ﷺ sent Mu'ādh رَضِيَ الله عَنْهُ to Yemen and said, "Invite the people to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and I am Allāh's Messenger (Islāmic Monotheism), and if they obey you to do so, then inform them that Allāh has enjoined on them five *Ṣalāt* (prayer) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allāh has made it obligatory for them to pay the *Sadaqā*[2]

١٣٩٥ - حدَّثَنا أبو عاصِمٍ الضَّحَّاكُ ابنُ مَخْلَدٍ، عَنْ زَكَرِيَّا بنِ إسْحاقَ، عَنْ يَحْيى ابنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً إلى اليَمَنِ، فَقالَ: «ادْعُهُمْ إلى شَهادَةِ أنْ لا إلَهَ إلا اللهُ، وأنِّي رَسُولُ اللهِ، فإنْ هُمْ أطاعُوا

---

(1) *Zakāt:* A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory, as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. *Zakāt* is meant for eight types of people, as mentioned in the Noble Qur'ān: *Aṣ-Ṣadaqa* (here it means *Zakāt*) are only for the (1) *Fuqārā* (poor),, (2) and *Al-Masākīn* (poor), (3) and those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islām); (5) and to free the captives; (6) and for those in debt; (7) and for Allāh's Cause (i.e. for *Mujāhidūn* - those fighting in a holy battle), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. (V.9:60).

(2) (H.1395) *Ṣadaqa*: Whatever is given in charity is called in Arabic, *Ṣadaqa*. *Zakāt* is one specific kind of *Ṣadaqa* which is to be collected, according to certain rules and regulations, from the rich Muslims and distributed among the poor ones. The *Aḥadīth*

لِذٰلِكَ فأعْلِمْهُمْ أنَّ الله افترَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ، فإنْ هُمْ أطاعُوا لِذٰلِكَ فأعْلِمْهُمْ أنَّ الله افْتَرَضَ عَلَيْهِمْ صَدَقَةً في أمْوَالِهِمْ، تُؤْخَذُ مِنْ أغْنِيائِهِمْ وَتُرَدُّ عَلى فُقَرَائِهِمْ». [انظر: ١٤٥٨، ١٤٩٦، ٢٤٤٨، ٤٣٤٧، ٧٣٧١، ٧٣٧٢]

(*Zakāt*) from their properties, and it is to be taken from the wealthy among them and given to the poor among them." [See *Hadīth* No.1496].

١٣٩٦ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شَعْبَةُ، عَنِ ابنِ عُثْمانَ بنِ عَبْدِ اللهِ ابنِ مَوْهِبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أبي أيُّوبَ رَضِيَ اللهُ عَنْهُ أنَّ رَجُلاً قالَ للنَّبِيِّ ﷺ: أخْبِرْني بعَمَلٍ يُدْخِلُني الجَنَّةَ. قالَ: ما لَهُ ما لَهُ؟ وَقالَ النَّبِيُّ ﷺ: «أرَبٌ ما لَهُ؟ تَعْبُدُ اللهَ وَلا تُشْرِكُ بِهِ شَيْئاً. وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكاةَ وَتَصِلُ الرَّحِمَ». وَقالَ بَهْزٌ: حدَّثنا شُعْبَةُ قالَ: حدَّثنا مُحَمَّدُ بنُ عُثْمانَ وأبُوه عُثْمانُ بنُ عَبْدِ اللهِ أنَّهما سَمِعا مُوسَى بنَ طَلْحَةَ، عَنْ أبي أيُّوبَ عن النبيِّ ﷺ بِهٰذا. قالَ أبو عَبْدِ اللهِ: أخْشَى أنْ يَكُونَ مُحَمَّدٌ غيرَ مَحْفُوظٍ، إنَّما هُوَ عَمْرٌو. [انظر: ٥٩٨٢، ٥٩٨٣]

1396. Narrated Abū Ayyūb رَضِيَ اللهُ عَنْهُ: A man said to the Prophet ﷺ, "Inform me of such a deed as will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" The Prophet ﷺ said, "He has something to ask. (What he needs greatly)". The Prophet said, "(In order to enter Paradise) you should worship Allāh (Alone, and none else) and do not ascribe any partners to Him, perform *Iqāmat-aṣ-Ṣalāt*(1) (prayer), pay the *Zakāt* and keep good relations with your kith and kin." (See *Ḥadīth* No. 5983 Vol. 8).

١٣٩٧ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحيمِ قالَ: حدَّثنا عَفَّانُ بنُ مُسْلِمٍ

1397. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin came to the Prophet ﷺ and said, "Inform me of such a deed as will make me

---

of this part= =of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islāmic Faith. Wherever *Ṣadaqa* occurs with the meaning of *Zakāt*, the '*Zakāt*' has been used; otherwise, "giving in charity" is used to stand for the general meaning of *Ṣadaqa*.

(1) (H.1396) *Iqāmat-aṣ-Ṣalāt*: See glossary.

enter Paradise, if I do it." The Prophet ﷺ said, "(In order to enter Paradise) you should worship Allah (Alone and none else) and do not ascribe any partners to Him, perform *Iqāmat-aṣ-Ṣalāt*, pay the compulsory *Zakāt*, and observe *Ṣaum* (fast) in the month of *Ramaḍān.*" The bedouin said, "By Him, in Whose Hands my soul (life) is, I will not do more than this." When he (the bedouin) left, the Prophet ﷺ said, "Whoever likes to see a man of Paradise, then he may look at this man."

قَالَ: حدَّثَنا وُهَيْبٌ، عَنْ يَحْيى بنِ سَعِيدِ ابنِ حَيَّانَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ أعْرَابِيّاً أتى النَّبِيَّ ﷺ فقالَ: دُلَّنِي عَلى عَمَلٍ إذَا عَمِلْتُهُ دَخَلْتُ الجَنَّةَ. قالَ: «تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئاً. وَتُقِيمُ الصَّلاةَ المَكْتُوبَةَ، وَتُؤَدِّي الزَّكاةَ المَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ». قالَ: وَالَّذِي نَفْسِي بِيَدِهِ لا أَزِيدُ عَلى هٰذَا. فَلَمَّا ولَّى قالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ الجَنَّةِ فَلْيَنْظُرْ إلَى هٰذَا». حدَّثَنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ أبي حَيَّانَ قالَ: أخْبرَني أبو زُرْعَةَ عَنِ النَّبِيِّ ﷺ بِهٰذَا.

1398. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ and said, "O Allāh's Messenger! We are from the tribe of Rabī'a, and the infidels of the tribe of Muḍar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may take it from you (carry out); and also invite to it our people whom we have left behind." The Prophet ﷺ said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allāh, and confess that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) [and the Prophet ﷺ gestured with his hand like this (i.e., one knot)] and to perform *Iqāmat-aṣ-Salāt* and to pay the compulsory *Zakāt*, and to pay one-fifth of the booty in Allāh's Cause. And I forbid you to use *Dubbā'*, *Ḥantam*, *Naqīr* and

١٣٩٨ - حَدَّثَنَا حَجَّاجٌ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، حدَّثَنا أبو جَمْرَةَ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى النَّبِيِّ ﷺ فَقالُوا: يا رَسُولَ اللهِ إنَّا هٰذَا الحَيَّ مِنْ رَبِيعَةَ قَدْ حالَتْ بَيْنَنا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَسْنا نَخْلُصُ إلَيْكَ إلَّا في الشَّهْرِ الحَرَامِ. فَمُرْنا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إلَيْهِ مَنْ وَرَاءَنا. قالَ: «آمُرُكُمْ بأرْبَعٍ وأنهاكُمْ عَنْ أرْبَعٍ: الإيمَانِ باللهِ، وَشَهادَةِ أنْ لا إلٰهَ إلَّا اللهُ، وَعَقَدَ بِيَدِهِ هٰكَذا. وَإقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، وأنْ تُؤَدُّوا خُمُسَ ما غَنِمْتُمْ. وأنهاكُمْ عَنِ

Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)."

الدُّبَّاءِ والْحَنْتَمِ والنَّقِيرِ والمُزَفَّتِ». وَقالَ سُلَيْمانُ وأبو النُّعْمانِ عَنْ حَمَّادٍ: «الإيمانِ باللهِ: شَهادَةِ أنْ لا إلٰهَ إلَّا اللهُ». [راجع: ٥٣]

1399. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ died and Abū Bakr رَضِيَ اللهُ عَنْهُ became the caliph, some Arabs renegaded (reverted to disbelief) (Abū Bakr decided to fight against them), 'Umar رَضِيَ اللهُ عَنْهُ said to Abū Bakr, "How can you fight with these people although Allāh's Messenger ﷺ said, 'I have been ordered (by Allāh) to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said it, then he will save his life and property from me except on tresgressing (Islamic) law (rights and conditions for which he will be punished justly), and his accounts will be with Allāh.'" (See H.No. 25).

١٣٩٩ - حدَّثَنا أبُو اليَمانِ الحَكَمُ ابنُ نافِعٍ قَالَ: أخْبرَنا شُعَيْبُ بنُ أبي حَمْزَةَ، عَنِ الزُّهْرِيِّ قَالَ: حدَّثَنا عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ، وكَانَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ فَقالَ عُمَرُ: فَكَيْفَ تُقاتِلُ النَّاسَ؟ وَقَدْ قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أنْ أُقاتِلَ النَّاسَ حتَّى يَقُولُوا لا إلٰه إلَّا اللهُ، فَمَنْ قالَهَا فَقَدْ عَصَمَ مِنِّي مالَهُ ونَفْسَهُ إلَّا بِحَقِّهِ، وَحِسابُهُ عَلى اللهِ». [انظر: ١٤٥٧، ٦٩٢٤، ٧٢٨٤]

1400. In continuation of the narration of Abū Hurairah (No. 1399) Abū Bakr said, "By Allāh! I will fight those who differentiate between *Aṣ-Ṣalāt* (the prayer) and the *Zakāt*; as *Zakāt* is the compulsory right to be taken from the property (according to Allāh's Orders). By Allāh! If they refuse to pay me even a she-kid which they used to pay at the time of Allāh's Messenger ﷺ, I will fight with them for withholding it". Then 'Umar said, "By Allāh, it was nothing, but Allāh opened Abū Bakr's chest towards the decision (to fight) and I came to know that his decision was right."

١٤٠٠ - فَقالَ: واللهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ والزَّكاةِ، فإنَّ الزَّكاةَ حَقُّ المَالِ. واللهِ لَوْ مَنَعُوني عَناقاً كانُوا يُؤَدُّونَها إلى رَسُولِ اللهِ ﷺ لَقاتَلْتُهُمْ عَلى مَنْعِها. قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَوَاللهِ ما هُوَ إلَّا أنْ شَرَحَ اللهُ صَدْرَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَعَرَفْتُ أنَّهُ الحَقُّ. [انظر: ١٤٥٦، ٦٩٢٥، ٧٢٨٥]

(2) CHAPTER. To give *Bai'ah* (pledge) for paying *Zakāt*.

And Allāh's Statement: 'But if they repent, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*, then they are your brethren in religion...' (V.9:11)

1401. Narrated Jarir bin 'Abdullāh رَضِيَ الله عَنْهُما: I gave the *Bai'ah* (pledge) to the Prophet ﷺ for (1) *Iqāmat-aṣ-Ṣalāt* [offering *Aṣ-Ṣalāt* (prayer)], (2) giving *Zakāt* and (3) to be sincere and true to every Muslim [i.e., to order them for *Al-Ma'rūf* (i.e., Islamic Monotheism and all that Islām oders one to do) and forbid them from *Al-Munkar* (i.e., disbelief, polytheism and all that Islām has forbidden), to help them, to be kind and merciful to them etc.]. [See *Hadīth* No. 57, vol. I, along with its chapter 42].

(٢) **بابُ البَيْعَةِ عَلى إيتاءِ الزَّكاةِ،**

﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ﴾ [التوبة: ٥].

١٤٠١ - حدَّثَنا ابنُ نُمَيرٍ قالَ: حدَّثَني أبي، قالَ: حدَّثَنا إسْماعِيلُ عَنْ قَيْسٍ قالَ: قالَ جَرِيرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: بايَعْتُ النَّبيَّ ﷺ عَلى إقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، والنُّصْحِ لِكُلِّ مُسْلِمٍ. [راجع: ٥٧]

(3) CHAPTER. The sin of a person who does not pay *Zakāt*.

And the Statement of Allāh تعالى:

"...And those who hoard up gold and silver (*Al-Kanz* – money, gold and silver, the *Zakāt* of which has not been paid) and spend them not in the Way of Allāh, announce unto them a painful torment. On the Day when that (*Al-Kanz*) will be heated in the fire of Hell and with it will be branded their foreheads and their flanks, and their backs (and it will be said to them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.' (V.9:34-35)

(٣) **بابُ إثْمِ مانِعِ الزَّكاةِ،**

وَقَوْلِ اللهِ تَعالى: ﴿۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَـٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾﴾ [التوبة: ٣٤ - ٣٥].

1402. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "(On the Day of Resurrection) camels will come to their owners in the best state of health they have ever had (in the world), and if he had not paid their *Zakāt* (in the world) then they

١٤٠٢ - حدَّثَنا الحَكَمُ بنُ نافِعٍ، أخْبَرَنا شُعَيْبٌ، حدَّثَنا أبو الزِّنادِ أنَّ عَبْدَ الرَّحْمٰنِ ابنَ هُرْمُزَ الأعْرَجَ حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ

would tread him with their feet; and similarly, sheep will come to their owners in the best state of health they have ever had in the world, and if he had not paid their *Zakāt*, then they would tread him with their hooves and would butt him with their horns." The Prophet ﷺ added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet ﷺ added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muḥammad! (please intercede for me,)' I will say to him, 'I can't help you, for I conveyed Allāh's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say, 'O Muḥammad! (please intercede for me).' I will say to him, 'I can't help you for I conveyed Allāh's Message to you.'"

يَقُولُ: قالَ النَّبِيُّ ﷺ: «تَأْتي الإبِلُ عَلى صَاحِبِها عَلى خَيرِ ما كَانَتْ، إذَا هُوَ لَمْ يُعْطِ فِيها حَقَّها، تَطَؤُهُ بأخْفافِها. وَتَأْتي الغَنَمُ عَلى صَاحِبِها عَلى خَيرِ ما كانَتْ، إذَا لَمْ يُعْطِ فِيها حَقَّها، تَطَؤُهُ بأظْلافِها وَتَنْطَحُهُ بِقُرُونِها. قالَ: وَمِنْ حَقِّها أنْ تُحْلَبَ عَلى المَاءِ. قالَ: وَلا يَأتي أحَدُكُمْ يَوْمَ القيامَةِ بِشاةٍ يَحْمِلُها عَلى رَقَبَتِهِ لَها يُعارٌ، فَيَقُولُ: يا مُحَمَّدُ، فأقُولُ: لا أمْلِكُ لَكَ شَيْئاً، قَدْ بَلَّغْتُ. وَلا يَأتي بِبَعِيرٍ يَحْمِلُهُ عَلى رَقَبَتِهِ لَهُ رُغاءٌ فَيَقُولُ: يا مُحَمَّدُ، فَأقُولُ: لا أمْلِكُ مِنَ اللهِ لَكَ شَيْئاً، قَدْ بَلَّغْتُ». [انظر: ٢٣٧٨، ٣٠٧٣، ٦٩٥٨]

1403. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever is made wealthy by Allāh and does not pay the *Zakāt* of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth)[1]. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" Then the Prophet ﷺ recited the holy Verses:

"Let not those who covetously withhold..." (to the end of the Verse). (V.3:180).

١٤٠٣ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا هاشِمُ بنُ القاسِمِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ ابن عبد الله بنِ دِينارٍ، عَنْ أبِيهِ، عَنْ أبي صَالِحٍ السَّمانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ آتاهُ اللهُ مالاً فَلَمْ يُؤَدِّ زَكاتَهُ مُثِّلَ لَهُ يَوْمَ القِيامَةِ شُجاعاً أقْرَعَ لَهُ زَبِيبَتانِ، يُطَوَّقُهُ يَوْمَ القِيامَةِ، ثُمَّ يَأخُذُ بِلِهزِمَتَيْهِ، يَعْني بِشِدْقَيْهِ، ثُمَّ يَقُولُ: أنا مالُكَ، أنا كَنزُكَ». ثُمَّ تَلا ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ﴾ الآيَةَ [آل عمران: ١٨٠].

[انظر: ٤٥٦٥، ٤٦٥٩، ٦٩٥٧]

(1) (H.1403) See *Fatḥ Al-Bārī*.

(4) CHAPTER. A property from which the *Zakāt* is paid is not a *Al-Kanz* (hoarded-money).

(٤) بابٌ ما أُدِّيَ زَكاتُهُ فَلَيْسَ بِكَنْزٍ،

According to the statement of the Prophet ﷺ: "There is no *Zakāt* on property mounting to less than five *Uqiyā* (of silver)"– (one *Uqiyā* equals 128 grams.)

لِقَوْلِ النَّبِيِّ ﷺ: «لَيْسَ فِيما دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

1404. Narrated Khālid bin Aslam: We went out with 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما and a bedouin said (to 'Abdullāh), "Tell me about Allāh's Saying: "And those who hoard up gold and silver (*Al-Kanz* – money, gold, silver etc., the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh (V.9:34)." Ibn 'Umar said, "Whoever hoarded them and did not pay the *Zakāt* thereof, then woe to him. But these holy Verses were revealed before the Verses of *Zakāt*. So when the Verses of *Zakāt* were revealed Allāh made *Zakāt* a purifier of the property."

١٤٠٤ - وَقالَ أَحْمَدُ بنُ شَبِيبِ بنِ سَعِيدٍ، حدَّثَنا أبي: عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ خالِدِ بنِ أَسْلَمَ قالَ: خَرَجْنا مَعَ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، فَقالَ أَعْرَابِيٌّ: أَخْبِرْني عن قَوْلِ اللهِ: ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ﴾ [التوبة: ٣٤] قالَ ابنُ عُمَرَ: مَنْ كَنزَها فَلَمْ يُؤَدِّ زكاتَها فَوَيْلٌ لَهُ. إنَّما كانَ هذا قَبْلَ أنْ تُنزَلَ الزَّكاةُ فَلَمَّا أُنْزِلَتْ جَعَلَها اللهُ طُهْراً للأَمْوَالِ. [انظر: ٤٦٦١]

1405. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No *Zakāt* is due on property mounting to less than five *Uqiya* (of silver), and no *Zakāt* is due on less than five camels, and there is no *Zakāt* on less than five *Wasq*." (A *Wasq* equals 60 *Ṣā'*) & (1 *Ṣā'* = 3 kgms approx.)[1] [See *Nisāb* in the Glossary]

١٤٠٥ - حدَّثَنا إسحاقُ بنُ يَزِيدَ، أَخبرَنا شُعَيْبُ بنُ إسحاقَ: قالَ الأَوْزَاعِيُّ: أَخْبَرَني يَحْيَى بنُ أبي كثيرٍ أنَّ عَمْرَو بنَ يَحْيَى بنِ عُمارَةَ، أَخْبَرَهُ عَنْ أبِيهِ يَحْيَى بنِ عُمارَةَ بنِ أبي الحَسَنِ أَنَّهُ سَمعَ أبا سَعِيدٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيما دُونَ خَمْسِ أَواقٍ صَدَقَةٌ. ولَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ. ولَيْسَ فِيما دُونَ خَمْسِ أَوْسُقٍ

(1) (H.1405) See *Nisāb*: in the glossary.

صَدَقَةٌ». [انظر: ١٤٤٧، ١٤٥٩، ١٤٨٤]

١٤٠٦ - حدَّثَنا عَليٌّ، سَمِعَ هُشَيماً، أخبَرَنا حُصَينٌ، عَنْ زَيْدِ بنِ وَهْبٍ قالَ: مَرَرْتُ بالرَّبَذَةِ فإذا أنَا بأبي ذَرٍّ رَضِيَ اللهُ عَنْهُ، فَقُلْتُ لَهُ: ما أنْزَلَكَ مَنْزِلَكَ هذا؟ قالَ: كُنْتُ بالشَّامِ فاخْتَلَفْتُ أنا ومُعاوِيَةُ في: ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ﴾ [التوبة: ٣٤] قالَ مُعاوِيَةُ: نَزَلَتْ في أهْلِ الكِتابِ. فَقُلْتُ: نَزَلَتْ فِينا وفِيهِمْ. فَكانَ بَيْني وبَيْنَهُ في ذَاكَ، وكَتَبَ إلى عُثمانَ رَضِيَ اللهُ عَنْهُ يَشْكُوني، فَكَتَبَ إلَيَّ عُثْمانُ: أنِ اقْدَمِ المَدِينَةَ، فَقَدِمْتُها. فَكَثُرَ عليَّ النَّاسُ حتَّى كأنَّهُمْ لَمْ يَرَوْني قَبْلَ ذٰلكَ. فَذَكَرْتُ ذلكَ لِعُثمانَ فَقالَ لي: إنْ شِئْتَ تَنَحَّيْتَ فَكُنْتَ قَريباً. فَذاكَ الَّذي أنْزَلَني هذَا المَنزِلَ، وَلَوْ أمَّرُوا عَلَيَّ حَبَشِيّاً لَسَمِعْتُ وأطَعْتُ.

[انظر: ٤٦٦٠]

1406. Narrated Zaid bin Wahab: "I passed by a place called Ar-Rabadha and by chance I met Abū Dhar رَضِيَ اللهُ عَنْهُ and asked him, "What has brought you to this place?" He said, "I was in Sham and differed with Mu'āwiya on the meaning of (the following Verses of the Qur'ān): 'And those who hoard up gold and silver (*Al-Kanz* – money, the *Zakāt* of which is not paid) and spend it not in the Way of Allāh.' (V.9:34).

Mu'āwiya said, "This Verse is revealed regarding the people of the Scriptures." I said, "It was revealed regarding us and also the people of the Scriptures." So we had a quarrel and Mu'āwiya sent a complaint against me to 'Uthmān رَضِيَ اللهُ عَنْهُ. 'Uthmān wrote to me to come to Al-Madīna, and I came to Al-Madīna. Many people came to me as if they had not seen me before. So, I told this to 'Uthmān who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him.

١٤٠٧ - حدَّثَنا عَيَّاشٌ قَالَ: حدَّثَنا عَبْدُ الأعْلى قَالَ: حدَّثَنا الجُرَيْرِيُّ، عَنْ أبي العَلاءِ، عَنِ الأحْنَفِ بنِ قَيْسٍ قالَ: جَلَسْتُ. ح وحدَّثَني إسحاقُ بنُ مَنْصُورٍ: أخبَرَنا عَبْدُ الصَّمَدِ قالَ: حدَّثَنا أبي: حدَّثَنا الجُرَيْرِيُّ، حدَّثَنا أبو العَلاءِ ابنُ

1407. Narrated Al-Ahnaf bin Qais: While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders, and then put on the bones of their shoulders till it comes through the nipples of their breasts, the stone will be

moving and hitting." After saying that, that person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything."

الشِّخِّيرِ أنَّ الأحْنَفَ بنَ قَيْسٍ حدَّثَهُمْ قالَ: جَلَسْتُ إلى مَلأٍ مِنْ قُرَيْشٍ فَجاءَ رَجُلٌ خَشِنُ الشَّعَرِ والثِّيابِ والهَيْئَةِ حتَّى قامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قالَ: بَشِّرِ الكانِزِينَ بِرَضْفٍ يُحْمى عَلَيْهِمْ في نارِ جَهَنَّمَ ثُمَّ يُوضَعُ على حَلَمَةِ ثَدْيِ أحَدِهِمْ حتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفِهِ ويُوضَعُ عَلى نُغْضِ كَتِفِهِ حتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيِهِ يَتَزَلْزَلُ. ثُمَّ وَلَّى فَجَلَسَ إلى سارِيَةٍ وَتَبِعْتُهُ وَجَلَسْتُ إلَيْهِ وَأنا لا أدْرِي مَنْ هُوَ. فَقُلْتُ لَهُ: لا أُرَى القَوْمَ إلَّا قَدْ كَرِهُوا الَّذِي قُلْتَ. قالَ: إنَّهُمْ لا يَعْقِلُونَ شَيْئاً.

1408. Abū Dhar added: "My friend told me." I asked, "Who is your friend?" He said, "The Prophet ﷺ said (to me), 'O Abū Dhar! Do you see the mountain of Uḥud?' And on that I (Abū Dhar) started looking towards the sun to judge how much remained of the day, as I thought that Allāh's Messenger ﷺ wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uḥud unless I spend it all (in Allāh's Cause) except three Dīnārs. These people do not understand and collect worldly wealth. No, by Allāh, neither I ask them for worldly benefits nor am I in need of their religious verdicts and advices till I meet Allāh, the Honourable, the Majestic.'"

١٤٠٨ - قالَ لي خَلِيلي - قالَ: قُلْتُ: وَمَنْ خَلِيلُكَ؟ قالَ: النَّبِيُّ ﷺ -: «يا أبا ذَرٍّ، أتُبْصِرُ أُحُداً؟» قالَ: فَنَظَرْتُ إلى الشَّمْسِ ما بَقِيَ مِنَ النَّهارِ وَأنا أُرَى أنَّ رَسُولَ اللهِ ﷺ يُرْسِلُني في حاجَةٍ لَهُ، قُلْتُ: نَعَمْ. قالَ: «ما أُحِبُّ أنَّ لي مِثْلَ أُحُدٍ ذَهباً أُنْفِقُهُ كُلَّه إلَّا ثَلاثَةَ دَنانِيرَ». وإنَّ هُؤلاءِ لا يَعْقِلُونَ، إنَّما يَجْمَعُونَ الدُّنْيا. وَلا واللهِ لا أسألُهُمْ دُنْيا وَلا أسْتَفْتِيهِمْ عَنْ دِينٍ حتَّى ألْقَى اللهَ عَزَّ وجَلَّ.

[راجع: ١٢٣٧]

(5) CHAPTER. To spend money in the right way.

(٥) بابُ إنْفاقِ المَالِ في حَقِّهِ

1409. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I

١٤٠٩ - حدَّثَنا مُحَمَّدُ بنُ

المُثَنَّى: حدَّثنا يَحْيى، عَنْ إسْماعِيلَ قالَ: حدَّثني قَيْسٌ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا حَسَدَ إلَّا في اثْنَتَيْنِ: رَجُلٍ آتاهُ اللهُ مالاً فَسَلَّطَهُ عَلى هَلَكَتِهِ في الحَقِّ. وَرَجُلٍ آتاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بها وَيُعَلِّمُها». [راجع: ٧٣]

heard the Prophet ﷺ saying, "There is no envy (or not to wish to be the like of) except in two: a person whom Allāh has given wealth and he spends it in the right way, and a person whom Allāh has given wisdom (i.e. religious knowledge of the Qur'ān and *Sunna* – legal way of Prophet Muhammad ﷺ) and he gives his decisions accordingly and teaches it to the others."

(٦) بابُ الرِّياءِ في الصَّدَقَةِ،

لِقَوْلِهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ﴾ إلى قولِهِ: ﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ﴾ [البقرة: ٢٦٤]. وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: ﴿صَلْدًا﴾: لَيْسَ عَلَيْهِ شَيْءٌ. وقالَ عِكْرِمَةُ: ﴿وَابِلٌ﴾: مَطَرٌ شَدِيدٌ. (والطَّلُّ): النَّدَى.

(6) CHAPTER. Giving alms for showing off.

And the Statement of Allāh تعالى: "O you who believe! Do not render in vain your *Ṣadaqa* (charity) by reminders of your generosity or by injury.. up to.. And Allāh does not guide the disbelieving people." (V.2:264).

(٧) بابٌ: لا تُقْبَلُ صَدَقَةٌ مِنْ غُلُولٍ، وَلا يَقْبَلُ إلَّا مِنْ كَسْبٍ طَيِّبٍ لِقَوْلِهِ: ﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى﴾ إلى قوله: ﴿حَلِيمٌ﴾ [البقرة: ٢٦٣].

(7) CHAPTER. No charity is accepted from what is grabbed from the war booty in an illegal way.

And charity is accepted only from honestly-earned money, as Allāh's Statement:

"Kind words and forgiving of faults are better than *Ṣadaqa* (charity) followed by injury.. up to.. (He is) Most Forbearing." (V.2:263)

(٨) بابُ الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ.

لِقَوْلِهِ: ﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ

(8) CHAPTER. ***Aṣ-Ṣadaqa*** **(Charity must be from money earned honestly.**

As Allāh's Statement asserts: "Allāh will destroy *Riba* (usury) and will give increase for *Ṣadaqāt* (deeds of charity, alms, etc.). And Allāh likes not the disbelievers, sinners. Truly those who believe and do deeds of righteousness, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, they will

وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ [البقرة: ٢٧٦ - ٢٧٧].

have their reward with their Lord. On them shall be no fear, nor shall they grieve." (V.2: 276, 277)

١٤١٠ - حدَّثنا عَبْدُ اللهِ بنُ مُنيرٍ: سَمِعَ أبا النَّضرِ: حدَّثنا عَبْدُ الرَّحْمٰنِ هُوَ ابنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أبيهِ عَنْ أبي صَالِحٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلا يَقْبَلُ اللهُ إلَّا الطيبَ، وإنَّ اللهَ يَتَقَبَّلُها بِيَمِينِهِ. ثُمَّ يُرَبِّيها لِصَاحِبِهِ كما يُرَبِّي أحَدُكُمْ فَلُوَّهُ حتَّى تَكُونَ مِثْلَ الجَبَلِ». تابَعَهُ سُلَيْمانُ عَنِ ابنِ دِينارٍ. وقالَ وَرْقاءُ، عَنِ ابنِ دِينارٍ، عَنْ سَعِيدِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ. وَرَواهُ مُسْلِمُ بنُ أبي مَرْيَمَ، وَزَيْدُ بنُ أسْلَمَ، وسُهَيْلٌ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ.

[انظر: ٧٤٣٠]

1410. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If one gives in charity what equals one date-fruit from the honestly earned money – and Allāh accepts only the honestly earned money – Allāh takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain."

(٩) بابُ الصَّدَقَةِ قَبْلَ الرَّدِّ

(9) CHAPTER. To practise charity (as early as possible) before such time comes when nobody would accept it.

١٤١١ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا مَعْبَدُ بنُ خالِدٍ قالَ: سَمِعْتُ حارِثَةَ ابنَ وَهْبٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فإنَّهُ يأتي عَلَيْكُمْ زَمانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلا يَجِدُ مَنْ يَقْبَلُها. يَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِها بالأمْسِ

1411. Narrated Hāritha bin Wahab رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, 'If you had brought it yesterday, I would have taken it, but today I am not in need of it.'

لَقَبِلْتُها، فأمَّا اليَوْمَ فَلا حاجَةَ لي بها». [انظر: ١٤٢٤، ٧١٢٠]

1412. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour (the Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his *Zakāt* and the person to whom he will give it, will reply, 'I am not in need of it.'"

١٤١٢ - **حدَّثنا** أبُو اليمانِ، أخبَرنا شُعَيْبٌ، حدَّثنا أبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قال النَّبِيُّ ﷺ: «لا تَقُومُ السَّاعَةُ حتَّى يَكْثُرَ فِيكُمُ المَالُ فَيفِيضَ حتَّى يُهِمَّ رَبَّ المَالِ مَنْ يَقْبَلُ صَدَقَتَهُ. وَحتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ: لا أرَبَ لِي». [راجع: ٨٥]

1413. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: While I was sitting with Allāh's Messenger ﷺ, two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allāh's Messenger ﷺ said, "As regards stealing and robberies, there will shortly come a time when a caravan will go to Makkah (from Al-Madīna) without any guard. And regarding poverty, The Hour (the Day of Judgement) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allāh تعالى and there will be neither a screen nor an interpreter between him and Allāh, and Allāh تعالى will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allāh تعالى will further ask, 'Didn't I send a Messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. So, let each one of you save himself from the Hell-fire even by giving half of a date-fruit (in charity). And if

١٤١٣ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ، حدَّثنا أبُو عاصِمٍ النَّبِيلُ، أخْبَرنا سَعْدَانُ ابنُ بِشْرٍ، حدَّثنا أبُو مُجاهِدٍ، حدَّثنا مُحِلُّ ابنُ خَلِيفَةَ الطَّائِيُّ قالَ: سَمِعْتُ عَدِيَّ بنَ حاتِمٍ رَضِيَ اللهُ عَنْهُ يَقُول: كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ فَجاءَهُ رَجُلانِ: أحَدُهما يَشْكُو العَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ. فَقالَ رَسُولُ اللهِ ﷺ: «أمَّا قَطْعُ السَّبِيلِ فإنَّهُ لا يَأتي عَلَيْكَ إلَّا قَلِيلٌ حتَّى تَخْرُجَ العِيرُ إلى مَكَّةَ بِغَيرِ خَفِيرٍ. وَأمَّا العَيْلَةُ فإنَّ السَّاعَةَ لا تَقُومُ حتَّى يَطُوفَ أحَدُكُمْ بِصَدَقَتِهِ، لا يَجِدُ مَنْ يَقْبَلُها مِنْهُ. ثُمَّ لَيَقِفَنَّ أحَدُكُمْ بَيْنَ يَدَي اللهِ، لَيْس بَيْنَهُ وَبَيْنَهُ حِجابٌ وَلا تَرْجُمَانٌ يُتَرجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: ألَمْ أُوتِكَ مالاً؟ فَلَيَقُولَنَّ: بَلى. ثُمَّ لَيَقُولَنَّ: ألَمْ أُرْسِلْ إلَيْكَ رَسُولاً؟

you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother)." (See *Hadith* No.3595, Vol.4).

فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمالِهِ فَلا يَرَى إِلَّا النَّارَ. فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ فإن لم يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

[انظر: ١٤١٧، ٣٥٩٥، ٦٠٢٣، ٦٥٣٩، ٦٥٤٠، ٦٥٦٣، ٧٤٤٣، ٧٥١٢]

1414. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A time will come upon the people when a person will wander about with gold as *Zakāt* and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women."

١٤١٤ - حدَّثنا مُحَمَّدُ بنُ العَلاءِ، حدَّثنا أبو أُسامَةَ، عَنْ بُرَيدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لا يَجِدُ أَحَداً يأخُذُها مِنْهُ. وَيُرَى الرَّجُلُ الوَاحِدُ يَتْبَعُهُ أَرْبَعُون امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجالِ وكَثْرَةِ النِّساءِ».

(10) CHAPTER. "Protect yourself from Hell-fire even with a half date, or with a little object of charity."

(١٠) بابٌ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالقَلِيلِ مِنَ الصَّدَقَةِ،

And Allāh's Statement:

"And the likeness of those who spend their wealth ..up to.. all kinds of fruits for him therein." (V.2:265, 266).

﴿وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ﴾ إلى قولِه: ﴿فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ﴾ [البقرة: ٢٦٥ - ٢٦٦].

1415. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: When the Verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in a great amount. And they (the people) said, "He is showing off." And another man came and gave a *Ṣā'* (a small measure of food grains); they said, "Allāh is not in need of this small amount of charity." And then the Divine Revelation came: "Those who defame such of the believers who give in charity (in Allāh's Cause) voluntarily, and such who could not

١٤١٥ - حدَّثنا عُبَيْدُ اللهِ بنُ سَعِيدٍ، حدَّثنا أبو النُّعمانِ هُوَ الْحَكَمُ بْنُ عَبْدِ اللهِ البَصْرِيُّ، حدَّثنا شُعْبَةُ عَنْ سُلَيْمانَ عَنْ أبي وَائِلٍ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحامِلُ، فجاءَ رَجُلٌ فَتَصَدَّقَ بشَيْءٍ كَثِيرٍ، فَقالُوا: مُرائي. وَجاءَ رَجُلٌ فَتَصَدَّقَ بِصاعٍ، فَقالُوا:

إنَّ اللهَ لَغَنِيٌّ عَنْ صاعِ هٰذا. فَنَزَلَت ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ الآيةَ [التوبة: ٧٩]. [انظر: ١٤١٦، ٤٦٦٨، ٤٦٦٩]

find to give in charity (in Allāh's Cause) except what is available to them..." (V.9:79).

١٤١٦ - حدَّثَنا سَعِيدُ بنُ يَحْيى، حدَّثَنا أبي، حدَّثَنا الأعْمَشُ، عَنْ شَقِيقٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ إذا أمَرَنا بالصَّدَقَةِ انْطَلَقَ أحَدُنا إلى السُّوقِ فَيُحامِلُ فَيُصِيبُ المُدَّ. وإنَّ لِبَعْضِهِمُ اليَوْمَ لَمِائَةَ ألْفٍ. [راجع: ١٤١٥]

1416. Narrated Abū Mas'ūd Al-Ansārī رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ ordered us to give in charity, we used to go to the market and work as porters and get a *Mudd* (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

١٤١٧ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ، حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مَعْقِلٍ قالَ: سَمِعْتُ عَدِيَّ بنَ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ». [راجع: ١٤١٣]

1417. Narrated 'Adī bin Hātim رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying: "Save yourself from Hell-fire even by giving half a date-fruit in charity."

١٤١٨ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ قالَ: أخْبَرَنا عَبْدُ اللهِ، أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عَبْدُ اللهِ بنُ أبي بَكْرِ بنِ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَتِ امْرَأَةٌ مَعَها ابْنَتانِ لَها تَسْأَلُ. فَلَمْ تَجِدْ عِنْدِي شَيْئاً غَيرَ تَمْرَةٍ فَأعْطَيْتُها إيَّاها، فَقَسَمَتْها بَيْنَ ابْنَتَيْها، وَلَمْ تأكُلْ مِنها.

1418. Narrated 'Aishah رَضِيَ اللهُ عَنْها: A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date-fruit which I gave to her and she divided it between her two daugthers, and did not eat anything herself, and then she got up and went away. Then the Prophet ﷺ came and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him

ثُمَّ قامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنا فأخبرْتُهُ فقالَ النَّبِيُّ: «مَنِ ابْتُلِيَ مِنْ هذِهِ البَناتِ بِشَيْءٍ كُنَّ لَهُ سِتْراً مِنَ النَّارِ». [انظر: ٥٩٩٥]

from Hell-fire." (See *Ḥadīth* No.5995, Vol.8).

(١١) بابُ فَضْلِ صَدَقَةِ الشَّحيحِ الصَّحيحِ لِقَوْلِهِ تَعالَى: ﴿وَأَنفِقُوا۟ مِن مَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ﴾ الآيَةَ [المنافقون: ١٠] وَقَوْلِهِ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ﴾ الآيَةَ [البقرة: ٢٥٤].

(11) CHAPTER. What kind of *Aṣ-Sadaqa* (charity etc.) is superior? The superiority of charity practised by a niggardly healthy person, as is said in the Statement of Allāh تعالى:

"And spend (in charity) of that with which We have provided you, before death comes to one of you..." (V.63:10) And Allāh's Statement: "O you who believe! Spend of that with which We have provided for you, before the Day comes when there will be no bargaining..." (V.2:254)

١٤١٩ - حدَّثنا مُوسَى بنُ إسماعِيلَ، حدَّثنا عَبْدُ الوَاحِدِ، حدَّثنا عُمارَةُ بنُ القَعْقاعِ، حدَّثنا أبُو زُرْعَةَ، حدَّثنا أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ أيُّ الصَّدَقَةِ أعْظَمُ أجْراً؟ قالَ: «أنْ تَصَدَّقَ وَأنْتَ صَحيحٌ شَحيحٌ تَخْشَى الفَقْرَ، وتَأمُلُ الغِنَى وَلا تُمْهِلُ حتَّى إذَا بَلَغَتِ الحُلْقُومَ قُلْتَ: لِفُلانٍ كَذَا ولِفُلانٍ كذَا، وَقَدْ كانَ لِفُلانٍ». [انظر: ٢٧٤٨]

1419. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: A man came to the Prophet ﷺ and asked, "O Allāh's Messenger! What kind of *Aṣ-Ṣadaqa* (charity etc.) is the most superior in reward?" He replied, "The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (his heirs)."

بابٌ:

CHAPTER

١٤٢٠ - حدَّثنا مُوسَى بنُ إسماعِيلَ: حدَّثنا أبُو عَوانَةَ، عَنْ فِراسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ بَعْضَ

1420. Narrated 'Āishah رَضِيَ الله عَنها: Some of the wives of the Prophet ﷺ asked him, "Who amongst us will be the first to follow you (i.e., die after you)?" He said, "Whoever has the longest hand." So, they started measuring their hands with a stick and

Sauda's hand turned out to be the longest. (When Zainab bint Jaḥsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practising charity, so, she was the first to follow the Prophet ﷺ and she used to love to practise charity. (Sauda died later in the caliphate of Mu'āwiya).

أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: أَيُّنا أَسْرَعُ بِكَ لُحُوقاً؟ قالَ: «أَطْوَلُكُنَّ يَداً»، فَأَخَذُوا قَصَبَةً يَذْرَعُونَها فكانَتْ سَوْدَةُ أَطْوَلَهُنَّ يَداً. فَعلِمْنا بَعْدُ أَنَّما كانَتْ طُولَ يَدِها الصَّدَقَةُ، وكانَتْ أسرَعَنا لُحوقاً بِهِ، وكانَتْ تُحِبُّ الصَّدَقَةَ.

(12) CHAPTER. To give in charity openly.

And the Statement of Allāh:

"Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public ... up to ... on them shall be no fear, nor shall they grieve." (V.2:274).

(١٢) بابُ صَدَقَةِ العَلانيَةِ،

وقَوْلُهُ عَزَّ وَجَلَّ: ﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً﴾ إلى قَوْلِهِ: ﴿وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: ٢٧٤].

(13) CHAPTER. To give in charity secretly.

Narrated Abū Hurairah رَضِيَ الله عَنْهُ that the Prophet ﷺ said, "A person who gives in charity so secretly that his left hand does not know what his right hand has given (then he will be under the shade of Allāh on the Day of Resurrection)." [See *Ḥadīth* No. 1423].

And the Statement of Allāh تعالى: "If you disclose your *Ṣadaqāt* (alms-giving) it is well, but if you conceal them, and give them to the poor, that is better for you..." (V.2:271)

(١٣) بابُ صَدَقَةِ السِّرِّ،

وقالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «وَرَجلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفاها حتَّى لا تَعْلَمَ شِمالُهُ ما صَنَعَتْ يَمِينُهُ». وَقولُهُ تعالى: ﴿إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ﴾ الآيَةَ [البقرة: ٢٧١].

(14) CHAPTER. If one gives an object of charity to a wealthy person unknowingly (one's act of charity is accepted by Allāh).

1421. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning, the people said that he had given his object of charity to a thief. (On hearing that) he said, 'O Allāh! All the praises and thanks are for You. I will give alms again.'

(١٤) بابٌ: إذا تَصَدَّقَ عَلى غَنِيٍّ وهُوَ لا يَعْلَمُ

١٤٢١ - **حدَّثَنا** أبو اليمانِ: أخبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ رَجُلٌ: لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَها في يَدِ سارِقٍ

And so, he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning, the people said that he had given his alms to an adulteress last night. The man said, 'O Allāh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So, he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allāh! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allāh has given him, in Allāh's Cause.'"

فأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلى سارِقٍ. فَقالَ: اللَّهُمَّ لكَ الحَمْدُ. لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَها في يَدِ زَانِيَةٍ. فأَصْبَحوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلى زَانِيَةٍ فَقالَ: اللَّهُمَّ لكَ الحَمْدُ عَلى زَانِيَةٍ. لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَها في يَدِ غَنِيٍّ فأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلى غَنِيٍّ. فَقالَ: اللَّهُمَّ لكَ الحَمْدُ عَلى سارِقٍ، وَعَلى زَانِيَةٍ، وَعَلى غَنِيٍّ. فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلى سارِقٍ، فَلَعَلَّهُ أن يَسْتَعِفَّ عَنْ سَرِقَتِهِ. وأَمَّا الزّانِيَةُ فَلَعَلَّها أنْ تَسْتَعِفَّ عَنْ زِناها. وأَمَّا الغَنِيُّ فَلَعَلَّهُ أن يَعْتَبِرَ فَيُنْفِقَ مِمَّا أعْطاهُ اللهُ».

(15) CHAPTER. If a person gives something in charity to his own son unknowingly.

(١٥) بابٌ: إذَا تَصَدَّقَ عَلى ابْنِهِ وهُوَ لا يَشْعُرُ

1422. Narrated Ma'n bin Yazīd رَضِيَ اللهُ عَنْهُ: My grandfather, my father and I gave the *Bai'ah* (pledge) to Allāh's Messenger. The Prophet ﷺ got me engaged and then got me married. One day I went to the Prophet ﷺ with a complaint. My father Yazīd had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and then brought them to him (my father). My father said, "By Allāh! I did not intend to give them to you." I took (the case) to Allāh's Messenger ﷺ. On that Allāh's Messenger ﷺ said, "O Yazīd! You will be rewarded for what you intended. O Ma'n! Whatever you

١٤٢٢ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا إسْرائِيلُ: حدَّثَنا أبُو الجُوَيْرِيَةِ أنَّ مَعْنَ بنَ يَزِيدَ رَضِيَ اللهُ عَنْهُ حدَّثَهُ، قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ أنا وَأبي وجَدِّي، وخَطَبَ عَلَيَّ فأَنْكَحَنِي. وخاصَمْتُ إلَيْهِ وَكانَ أبي يَزِيدُ أخْرَجَ دَنانِيرَ يَتَصَدَّقُ بِها. فَوَضَعَها عِنْدَ رَجُلٍ في المَسْجِدِ، فَجِئْتُ فأَخَذْتُها فأَتَيْتُهُ بِها. فَقالَ: واللهِ ما إيَّاكَ أرَدْتُ، فَخاصَمْتُهُ إلى

رَسُولِ اللهِ ﷺ فَقالَ: «لكَ ما نَوَيْتَ يا يَزِيدُ، وَلَكَ ما أَخَذْتَ يا مَعْنُ».

have taken is yours."

(١٦) بابُ الصَّدَقَةِ باليَمِينِ

(16) CHAPTER. To give objects of charity with the right hand.

١٤٢٣ - حدَّثَنا مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثني خُبَيْبُ ابنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ تَعالى في ظِلِّهِ يَوْمَ لا ظِلَّ إلَّا ظِلُّهُ: إمامٌ عَدْلٌ، وشابٌّ نَشَأَ في عِبادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَساجِدِ، ورَجُلانِ تَحابَّا في اللهِ، اجْتَمَعا عَلَيْهِ وتَفَرَّقا عَلَيْهِ. وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجمالٍ فَقالَ: إنِّي أخافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فأَخْفاها حتَّى لا تَعْلَمَ شِمالُهُ ما تُنْفِقُ يَمينُه. وَرَجُلٌ ذَكَرَ اللهَ خالِياً فَفاضَتْ عَيْناهُ». [راجع: ٦٦٠]

1423. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Seven people will be shaded by Allāh under His Shade on the Day (of Resurrection) when there will be no shade except His. They are:

(1) a just ruler;

(2) a young man who has been brought up in the worship of Allāh, (i.e. worships Allāh (Alone) sincerely from his childhood),

(3) a man whose heart is attached to the mosques [who offers the five compulsory congregational *Ṣalāt* (prayers) in the mosques].

(4) two persons who love each other only for Allāh's sake and they meet and part in Allāh's Cause only;

(5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allāh;

(6) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).

(7) a person who remembers Allāh in seclusion and his eyes become flooded with tears."

١٤٢٤ - حدَّثَنا عَلِيُّ بنُ الجَعْدِ: أَخْبَرَنا شُعْبَةُ قالَ: أخبرَني مَعْبَدُ بنُ خالِدٍ قالَ: سَمِعْتُ حارِثَةَ بنَ وَهْبٍ الخُزَاعِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فَسَيَأْتي عَلَيْكُمْ زَمانٌ يَمْشِي الرَّجُلُ

1424. Narrated Ḥāritha bin Wahab Al-Khuzā'ī رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "(O people!) Give in charity (for Allāh's Cause), because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it); and any person whom he shall request to take it, will reply, 'If you had brought it yesterday I would have taken it,

بِصَدَقَتِهِ فَيَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِها بالأَمْسِ لَقَبِلْتُها مِنْكَ، فأمَّا اليَوْمَ فَلا حاجَةَ لي فيها». [راجع: ١٤١١]

but today I am not in need of it.' "

(١٧) **بابٌ** مَنْ أمَرَ خادِمَهُ بالصَّدَقَةِ وَلَمْ يُناوِلْ بِنَفْسِهِ،

(17) CHAPTER. Whoever ordered his servant to give something in charity and did not give it himself.

وقالَ أبُو موسَى عَنِ النَّبِيِّ ﷺ: «هوَ أحَدُ المُتَصَدِّقينَ».

Narrated Abū Mūsa that the Prophet ﷺ said, "He is one of the charitable persons."(1)

١٤٢٥ - **حدَّثَنا** عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «إذَا أنْفَقَتِ المَرْأةُ مِنْ طَعامِ بَيْتِها غَيرَ مُفْسِدَةٍ كانَ لَها أجْرُها بِما أنْفَقَتْ، ولِزَوْجِها أجْرُهُ بِما كَسَبَ ولِلخازِنِ مِثْلُ ذلكَ، لا يَنْقُصُ بَعْضُهُمْ أجرَ بَعْضٍ شَيْئاً». [انظر: ١٤٣٧، ١٤٣٩، ١٤٤٠، ١٤٤١، ٢٠٦٥]

1425. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others."

(١٨) **بابٌ**: لا صَدَقَةَ إلَّا عَنْ ظَهْرِ غِنًى،

(18) CHAPTER. The wealthy only are required to give in charity.

وَمَنْ تَصَدَّقَ وَهُوَ مُحْتاجٌ، أوْ أهْلُهُ مُحْتاجٌ، أوْ عَلَيْهِ دَيْنٌ فالدَّيْنُ أحَقُّ أنْ يُقْضَى مِنَ الصَّدَقَةِ والعِتْقِ والهِبَةِ، وهُوَ رَدٌّ عَلَيْهِ، لَيْسَ لَهُ أنْ يُتْلِفَ أمْوالَ النَّاسِ، وَقالَ النَّبِيُّ ﷺ: «مَنْ أخذَ أمْوالَ النَّاسِ يُرِيدُ إتْلافَها أتْلَفَهُ اللهُ» إلَّا أنْ يَكُونَ مَعْرُوفاً بالصَّبرِ، فَيُؤْثِرَ عَلى نَفْسِهِ وَلَوْ كانَ بِهِ

Whoever gives in charity and he himself or his family are in need or in debt, the payment of debts has precedence over giving in charity or setting a slave free, or giving presents to others, for in this case his act of charity is not acceptable and that person has no right to waste the people's property. And the Prophet ﷺ said, "Allāh will destroy the person who takes other's wealth with the intention of wasting it." But if one is known for his patience and prefers others to himself while he himself is in need, as Abū Bakr did

(1) (Ch.17) This is a part of another *Ḥadīth*. See *Ḥadīth* No.1438.

when he gave all his property in charity, it is permissible. Similarly, the *Anṣār* gave preference to the emigrants over themselves. And the Prophet ﷺ had forbidden the wasting of wealth, so, a person has no right to waste other's wealth, by spending it in charity.

And Ka'b (bin Mālik) رَضِيَ اللهُ عَنْهُ said, "I said to Allāh's Messenger ﷺ, 'O Allāh's Messenger! As a part of my repentance I would like to give up all my property in the Cause of Allāh and His Messenger ﷺ.' He said, 'You would better keep some of your property.' On that I said, 'I will keep my share that is in Khaibar.'"

خَصاصَةٌ كَفِعْلِ أَبي بَكْرٍ حِينَ تَصَدَّقَ بِمالِهِ، وكَذلِكَ آثَرَ الأَنْصارُ المُهاجِرِينَ. وَنَهَى النَّبِيُّ ﷺ عَنْ إِضاعَةِ المَالِ فَلَيْسَ لَهُ أَنْ يُضَيِّعَ أَمْوَالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ، وقالَ كَعْبٌ رَضِيَ اللهُ عَنْهُ: قُلْتُ: يا رَسُولَ اللهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مالِي صَدَقَةً إِلى اللهِ وإِلى رَسُولِهِ ﷺ. قالَ: «أَمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيْرٌ لَكَ». قُلْتُ: فإِنِّي أُمْسِكُ سَهْمِي الذي بِخَيْبَرَ.

1426. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best charity is that which is practised by a wealthy person. And start giving first to your dependents."

١٤٢٦ - حدَّثَنا عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَنِي سَعِيدُ بنُ المُسَيَّبِ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُ الصَّدَقَةِ ما كانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ».

[انظر: ١٤٢٨، ٥٣٥٥، ٥٣٥٦]

1427. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The upper hand is better than the lower hand (i.e., he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allāh will give him and save him from asking others; and whosoever is satisfied with what Allāh has given him, Allāh will make him self-sufficient."

١٤٢٧ - حدَّثَنا مُوسَى بنُ إِسماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بنِ حِزامٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «اليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلَى، وابْدَأْ بِمَنْ تَعُولُ وخَيرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعِفْ يُعِفَّهُ اللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ».

1428. Narrated Abū Hurairah like this.

١٤٢٨ - وَعَنْ وُهَيْبٍ قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ بِهٰذَا. [راجع: ١٤٢٦]

1429. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ while on the pulpit mentioned about *Aṣ-Ṣadaqa* (charity), and to abstain from asking others for some financial help, and begging others, and said: "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar."

١٤٢٩ - حدَّثنا أَبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ ح وحدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أَنَّ رَسُولَ اللهِ ﷺ قالَ وهُوَ عَلى المِنْبَرِ وَذَكَرَ الصَّدَقَةَ والتَّعَفُّفَ وَالمَسْأَلَةَ: «اليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلَى، فاليَدُ العُلْيا هي المُنْفِقَةُ والسُّفْلَى هي السَّائِلَةُ».

(19) CHAPTER. The one who follows up his charitable gifts with reminders of generosity; as is referred to in Allāh's Statement:

"Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury..." (V.2:262)

(١٩) **بابُ المَنَّانِ بِما أعْطَى لِقَوْلِهِ:** ﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى﴾ الآيَةَ [البقرة: ٢٦٢].

(20) CHAPTER. Whoever loves to give something in charity on the very day (on which he receives his earnings).

(٢٠) **بابُ مَنْ أَحَبَّ تَعْجِيلَ الصَّدَقَةِ مِنْ يَوْمِها**

1430. Narrated 'Uqba bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ offered the *'Aṣr* prayers and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, "I left at home a piece of gold which was from the charity, and I disliked to let it remain a night in my house, so I got it distributed."

١٤٣٠ - حدَّثَنا أَبُو عاصِمٍ، عَنْ عُمَرَ بنِ سَعِيدٍ، عَنِ ابنِ أَبي مُلَيْكَةَ: أَنَّ عُقْبَةَ بنَ الحَارِثِ رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: صلَّى بِنا النَّبِيُّ ﷺ العَصْرَ فأَسْرَعَ ثُمَّ دَخَلَ البَيْتَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ، فَقُلْتُ أَوْ قِيلَ لَهُ فَقالَ: «كُنْتُ خَلَّفْتُ

في البَيْتِ تِبْراً مِنَ الصَّدَقَةِ فَكَرِهْتُ أَنْ أُبَيِّتَهُ فَقَسَمْتُهُ». [راجع: ٨٥١]

(21) CHAPTER. To exhort one to give in charity and to intercede for the same purpose.

(٢١) بابُ التَّحْرِيضِ عَلَى الصَّدَقَةِ والشَّفاعَةِ فِيها

1431. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went out for *Ṣalāt-ul-'Eid* on the *'Eid* day and offered a two *Rak'āt* prayer; and he neither offered any *Ṣalāt* (prayer) before it nor after it. Then he went towards the women along with Bilāl. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and ear-rings.

١٤٣١ - حَدَّثَنَا مُسْلِمٌ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَدِيٌّ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ فَصَلَّى رَكْعَتَينِ لَمْ يُصَلِّ قَبْلُ وَلا بَعْدُ، ثُمَّ مالَ عَلى النِّساءِ وَمَعَهُ بِلالٌ، فَوَعَظَهُنَّ وأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ المَرأَةُ تُلْقِي القُلْبَ والخُرْصَ. [راجع: ٩٨]

1432. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ, "Whenever a beggar came to Allāh's Messenger ﷺ, or he was asked for something, he would intercede (and say to his Companions), "Help and recommend him and you will receive the reward for it; and Allāh will bring about what He will through His Prophet's ﷺ tongue."(1)

١٤٣٢ - حَدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا أَبُو بُرْدَةَ بنُ عَبْدِ اللهِ بنِ أبي بُرْدَةَ: حدَّثَنا أَبُو بُرْدَةَ بنُ أبي مُوسَى، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ إذَا جاءَهُ السَّائِلُ أَوْ طُلِبَتْ إِلَيْهِ حاجَةٌ قالَ: «اشْفَعُوا تُؤْجَرُوا وَيَقْضِي اللهُ عَلى لِسانِ نَبِيِّهِ ﷺ ما شاءَ». [انظر: ٦٠٢٧، ٦٠٢٨، ٧٤٧٦]

1433. Narrated Asmā' رَضِيَ اللهُ عَنْها: The Prophet ﷺ said to me, "Do not withhold your money, (for if you did so) Allāh would

١٤٣٣ - حَدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أَخبَرَنا عَبْدَةُ، عَنْ هِشامٍ،

---

(1) (H.1432) The Prophet ﷺ, urged his Companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet ﷺ prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allāh and could not be changed in any circumstances.

عَنْ فاطِمَةَ، عَنْ أسماءَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ لي النَّبيُّ ﷺ: «لا تُوكِي فَيُوكَى عَلَيْكِ».

حدَّثَنا عُثمانُ بنُ أبي شَيْبَةَ، عَنْ عَبْدَةَ، وقالَ: «لا تُحْصِي فَيُحْصِيَ اللهُ عَلَيْكِ». [انظر: ١٤٣٤، ٢٥٩٠، ٢٥٩١]

withhold His Blessings from you."

Narrated 'Abda رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Do not withhold your money by counting and hoarding it, being afraid that it (money) may be exhausted (by spending in Allāh's Cause) lest Allāh should withhold His Blessings from you." [See *Fath Al-Bārī*].

(٢٢) بابُ الصَّدَقَةِ فِيما اسْتَطاعَ

(22) CHAPTER. To give in charity as much as you can afford.

١٤٣٤ - حدَّثَنا أبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ ح. وحدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحيمِ، عَنْ حَجَّاجِ بنِ مُحَمَّدٍ، عَنِ ابنِ جُرَيْجٍ قالَ أخْبَرَني ابنُ أبي مُلَيْكَةَ، عَنْ عَبَّادِ بنِ عَبْدِ اللهِ ابنِ الزُّبَيْرِ: أخْبَرَهُ عَنْ أسماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما أنَّها جاءَتِ النَّبيَّ ﷺ فَقالَ: «لا تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ، ارْضَخِي ما اسْتَطَعْتِ». [راجع: ١٤٣٣]

1434. Narrated Asmā' bint Abū Bakr رَضِيَ الله عَنْهما that she came to the Prophet ﷺ (for some problem) and he said, "Do not shut your money bag; otherwise Allāh too will withhold His Blessings from you. Spend (in Allāh's Cause) as much as you can afford."

(٢٣) بابٌ: الصَّدَقَةُ تُكَفِّرُ الخَطِيئَةَ

(23) CHAPTER. *Aṣ-Ṣadaqa* (charity) expiates sins.

١٤٣٥ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللهِ ﷺ عَنِ الفِتْنَةِ؟ قالَ: قُلْتُ: أنا أحْفَظُهُ كما قالَ. قالَ: إنَّكَ عَلَيهِ لَجَرِيءٌ، فَكَيْفَ قالَ؟

1435. Narrated Abū Wā'il: Ḥudhaifa رَضِيَ الله عَنْهُ said, " 'Umar رَضِيَ الله عَنْهُ said, 'Who amongst you remembers the statement of Allāh's Messenger ﷺ about the *Al-Fitnah* (trial and affliction)?' I said, 'I know it exactly as the Prophet ﷺ said.' 'Umar said, 'No doubt, you are bold. How did he say it?' I said, 'A man's *Al-Fitnah* caused by his wife, children and neighbours is expiated by (his) *Ṣalāt* (prayer), charity, and enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that

Islām ordains).' (The subnarrator Sulaimān added that he said, 'The *Ṣalāt* (prayer), charity, enjoining *Al-Ma'rūf* and forbidding *Al-Munkar* (disbelief, polytheism, and all that Islām has forbidden).' 'Umar said, 'I did not mean that, but I ask about that *Al-Fitnah* which will spread like the waves of the sea.' I said, 'O chief of the believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.'" We were afraid to ask him about that door, so we asked Masrūq to inquire, and he asked Ḥudhaifa regarding it. Ḥudhaifa said, "The door was 'Umar رَضِيَ اللهُ عَنْهُ." We further asked Ḥudhaifa whether 'Umar knew what that door meant. Ḥudhhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning."

(24) CHAPTER. Whoever gave things in charity while he was a *Mushrik*[1] and then embraced Islām.

1436. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: I said to Allāh's Messenger ﷺ, "Before embracing Islām, I used to do good deeds like giving in charity, manumission of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The Prophet ﷺ replied, "You became Muslim with all those good deeds (without losing their reward)."

(1) (Ch.24) *Mushrikūn* : See glossary.

قُلْتُ: فِتْنَةُ الرَّجُلِ في أهْلِهِ وَوَلَدِهِ وجارِهِ تُكَفِّرُهُ الصَّلاةُ والصَّدَقَةُ وَالمَعْرُوفُ. قالَ سُلَيْمانُ: قَدْ كانَ يَقُولُ: الصَّلاةُ والصَّدَقَةُ وَالأمْرُ بالمَعْرُوفِ والنَّهْيُ عَنِ المُنْكَرِ. قالَ: لَيْسَ هٰذِهِ أُرِيدُ، ولٰكِنِّي أُرِيدُ الَّتي تَمُوجُ كَمَوْجِ البَحْرِ. قالَ: قُلْتُ: لَيْسَ عَلَيْكَ بِها يا أمِيرَ المُؤْمِنِينَ بَأْسٌ، بَيْنَكَ وبَيْنَها بابٌ مُغْلَقٌ. قالَ: فَيُكْسَرُ البابُ أوْ يُفْتَحُ؟ قالَ: قُلْتُ: لا، بَلْ يُكْسَرُ. قالَ: فإنَّهُ إذَا كُسِرَ لَمْ يُغْلَقْ أبَداً. قالَ: قُلْتُ: أجَلْ. قالَ فَهِبْنا أنْ نَسألَهُ مَنِ البابُ. فَقُلْنا لِمَسْرُوقٍ: سَلْهُ. قالَ: فَسألَهُ، فَقالَ: عُمَرُ رَضِيَ اللهُ عَنْهُ. قالَ: قُلْنا: فَعَلِمَ عُمَرُ مَنْ تَعْني؟ قالَ: نَعَمْ، كما أنَّ دُونَ غَدٍ لَيْلَةً، وذلكَ أنِّي حدَّثْتُهُ حَدِيثاً لَيْسَ بالأغالِيطِ. [راجع: ٥٢٥]

(٢٤) بابٌ مَنْ تَصَدَّقَ في الشِّرْكِ ثُمَّ أسْلَمَ

١٤٣٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ حَكِيمِ بنِ حِزامٍ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أرَأيْتَ أشْياءَ كُنْتُ أتَحنَّثُ بِها في الجاهِلِيَّةِ مِنْ صَدَقَةٍ أوْ عَتاقَةٍ أو صِلَةِ رَحِمٍ، فَهَلْ فِيها مِنْ أجْرٍ؟ فَقالَ

النَّبيُّ ﷺ: «أَسْلَمْتَ عَلى ما سَلَفَ مِنْ خَيرٍ». [انظر: ٢٢٢٠، ٢٥٣٨، ٥٩٩٢]

(٢٥) بابٌ أَجْرِ الخادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيرَ مُفْسِدٍ

(25) CHAPTER. The servant gets a reward for giving charity when ordered by the owner of the property, as long as the servant has no intention of spoiling it (his master's property).

١٤٣٧ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا تَصَدَّقَتِ المَرْأَةُ مِنْ طَعامِ زَوْجِها غَيرَ مُفْسِدَةٍ كانَ لَها أَجْرُها، ولِزَوْجِها بِما كَسَبَ، ولِلخازِنِ مِثْلُ ذلكَ».

1437. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "When a woman gives in charity from her husband's meals with no intention of spoiling it (the property of her husband), she will get a reward for it and her husband too will get a reward for what he earned, and the trustee (store-keeper) will have the reward likewise."

١٤٣٨ - حدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى عَنِ النَّبيِّ ﷺ قالَ: «الخازِنُ المُسْلِمُ الأَمِينُ الَّذِي يُنْفِذُ - وَرُبَّما قالَ: يُعْطِي - ما أُمِرَ بِهِ كامِلاً مُوَفَّراً طَيِّباً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ المُتَصَدِّقَيْنِ». [انظر: ٢٢٦٠، ٢٣١٩]

1438. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An honest Muslim trustee (store-keeper) who carries out the orders of his master, and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

(٢٦) بابٌ أَجْرِ المَرْأَةِ إِذَا تَصَدَّقَتْ أَوْ أَطْعَمَتْ مِنْ بَيْتِ زَوْجِها غَيرَ مُفْسِدَةٍ

(26) CHAPTER. The reward of the lady who gives in charity, or provides somebody with food from her husband's house for Allāh's sake without spoiling her husband's property.

١٤٣٩ - حدَّثَنَا آدَمُ، حدَّثَنا شُعْبَةُ: حدَّثَنا مَنْصُورٌ والأَعمَشُ، عَنْ أَبي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها عَنِ النَّبيِّ ﷺ يَعْني:

1439. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "If a woman gives in charity from her husband's house..." (See H. No.1440).

«إذَا تَصَدَّقَتِ المَرْأَةُ مِنْ بَيْتِ زَوْجِها»

ح.

١٤٤٠ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «إذَا أطْعَمَتِ المَرْأَةُ مِنْ بَيْتِ زَوْجِها غيرَ مُفْسِدَةٍ لَها أجْرُها، ولَهُ مِثْلُهُ، ولِلخازِنِ مِثْلُ ذلكَ، لَهُ بِما اكْتَسَبَ ولَها بِما أنْفَقَتْ».

1440. The Prophet ﷺ further said, "If a lady gives meals (in charity) from her husband's house without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending."

١٤٤١ - حدَّثَنا يَحْيى بنُ يَحْيى، أخْبرَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أنْفَقَتِ المَرْأَةُ مِنْ طَعامِ بَيْتِها غَيرَ مُفْسِدَةٍ فَلَها أجْرُها، ولِلزَّوْجِ بِما اكْتَسَبَ، ولِلْخازِنِ مِثْلُ ذٰلكَ».

1441. Narrated 'Āishah رَضِيَ الله عَنْها: The Prophet ﷺ said, "When a woman gives in charity from her house meals in Allāh's Cause without spoiling her husband's property, she will get a reward for it; and her husband will also get the reward for his earnings and the trustee (store-keeper) will get a reward likewise."

(٢٧) **بابٌ قَوْلِ اللهِ تَعالى**: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِٱلْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ۝١٠﴾ [الليل: ٥ - ١٠] اللَّهُمَّ أعْطِ مُنْفِقَ مالٍ خَلَفاً.

(27) CHAPTER. The Statement of Allāh تعالى:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husna* [The Best (i.e., *Lā ilāha illallāh* or a reward from Allāh (i.e. Allāh will compensate him for what he will spend in Allāh's Cause or bless him with Paradise)]. We will make smooth for him the path of ease (goodness). But he who is a greedy, miser and thinks himself self-sufficient, and belies *Al-Husna,* We will make smooth for him the path for evil.' (V.92 :5-10)

And the saying of the angels: "O Allāh, compensate a person who spends in Your Cause for what he has spent."

١٤٤٢ - **حدَّثنا** إسْماعِيلُ: حدَّثني أخِي، عَنْ سُلَيْمانَ، عَنْ مُعاوِيَةَ بنِ أبي مُزَرِّدٍ، عَنْ أبي الحُبابِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ قالَ: «ما مِنْ يَوْمٍ يُصْبِحُ العِبادُ فِيهِ إلَّا مَلَكانِ يَنْزِلانِ فَيَقُولُ أحَدُهُما: اللَّهُمَّ أعْطِ مُنْفِقاً خَلَفاً، ويَقُولُ الآخرُ: اللَّهُمَّ أعْطِ مُمْسِكاً تَلَفاً».

1442. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every day two angels come down (from the heaven) and one of them says, 'O Allāh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'"

(٢٨) **بابُ** مَثَلِ الْبَخِيْلِ وَالْمُتَصَدِّقِ

(28) CHAPTER. The examples of an alms-giver and a miser.

١٤٤٣ - **حدَّثنا** مُوسَى، حدَّثنا وُهَيْبٌ، حدَّثنا ابنُ طاوُسٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَثَلُ البَخِيلِ والمُتَصَدِّقِ كَمَثَلِ رَجُلَينِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ» ح وَحدَّثنا أبو اليَمانِ أخبَرَنا شُعَيْبٌ، حدَّثنا أبو الزِّنادِ أنَّ عَبْدَ الرَّحْمٰنِ حَدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَثَلُ البَخِيلِ والمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ مِنْ ثُدِيِّهِما إلى تَرَاقِيهِما، فأمَّا المُنْفِقُ فَلا يُنْفِقُ إلَّا سَبَغَتْ أوْ وَفَرَتْ عَلى جِلْدِهِ حتَّى تُخْفِيَ بَنانَهُ وتَعْفُوَ أثَرَهُ. وأمَّا البَخِيلُ فَلا يُرِيدُ أنْ يُنْفِقَ شَيْئاً إلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكانَها

1443. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of a miser and an alms-giver is like the example of two persons wearing two iron cloaks." (In another narration Abū Hurairah narrates:) Allāh's Messenger ﷺ said, "The example of an alms-giver and a miser is like the example of two persons wearing two iron cloaks from their breasts to their collar bones; and when the alms-giver gives in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks).[1] And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, he tries to widen it, but it does not become wide."

(1) (H.1443) His sins will be forgiven.

فَهُو يُوَسِّعُها وَلا تَتَّسِعُ». تابَعَهُ الحَسَنُ بنُ مُسْلِمٍ عَنْ طاوُسٍ في الجُبَّتَينِ. [انظر: ١٤٤٤، ٢٩١٧، ٥٢٩٩، ٥٧٩٧]

١٤٤٤ - وَقال حَنْظَلَةُ عَنْ طاوُسٍ: «جُنَّتانِ». وَقالَ اللَّيْثُ: حدَّثَني جَعْفَرٌ عَنِ ابنِ هُرْمُزَ سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ: «جُنَّتانِ». [راجع: ١٤٤٣]

1444. See 1443.

(٢٩) **بابٌ** صَدَقَةِ الكَسْبِ والتِّجارَةِ لقَوْلِهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ﴾ الآيَةَ، إلى قَوْلِهِ: ﴿﴾ [البقرة: ٢٦٧].

(29) CHAPTER. Giving in charity from the earnings and trade, as is referred to in the Statement of Allāh تعالى:

"O you who believe! Spend of the good things which you have (legally) earned... (up to) ... and Worthy of all praise." (V.2:267)

(٣٠) **بابٌ**: عَلى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بالمَعْرُوفِ

(30) CHAPTER. Every Muslim has to give in charity; and whoever does not find anything to give, should do all that is good [i.e. enjoin *Al-Ma'rūf* (Islāmic Monotheism, and all that Islām has ordained)].

١٤٤٥ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ، حدَّثَنا شُعْبَةُ، حَدَّثَنا سَعِيدُ بنُ أبي بُرْدَةَ، عَنْ أبيهِ، عَنْ جَدِّهِ عَنِ النَّبيِّ ﷺ قالَ: «عَلى كُلِّ مُسْلِمٍ صَدَقَةٌ». فَقَالُوا: يا نَبِيَّ اللهِ، فَمَنْ لَمْ يَجِدْ؟ قالَ: «يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ». قالُوا: فإنْ لَمْ يَجِدْ؟ قالَ: «يُعِينُ ذَا الحاجَةِ المَلْهُوفَ». قَالُوا: فإنْ لَمْ يَجِدْ؟ قالَ: «فَلْيَعْمَلْ بالمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فإنَّها لَهُ صَدَقَةٌ». [انظر: ٦٠٢٢]

1445. Narrated Abū Musa: The Prophet ﷺ said, "Every Muslim has to give in charity." The people asked, "O Allāh's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot do even that?" He ﷺ replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform all that is good [i.e. enjoin *Al-Ma'rūf* (Islāmic Monotheism, and all that Islām has ordained)] and keep away from all that is evil (i.e. disbelief, polytheism, and all that Islām has forbidden) and this will be regarded as charitable deeds."

(31) CHAPTER. How much is *Zakāt*, and how much may be given in charity? And whoever gave a sheep in charity.

(٣١) بابٌ: قَدْرُ كَمْ يُعْطَى مِنَ الزَّكاةِ والصَّدَقَةِ؟ وَمَنْ أعْطَى شاةً

1446. Narrated Umm 'Aṭiyyā رَضِيَ اللهُ عَنْهَا: A sheep was sent to Nusaiba Al-Anṣāriya (as charity) and she gave some of it to 'Āishah رَضِيَ اللهُ عَنْها. The Prophet ﷺ asked 'Āishah for something to eat. 'Āishah replied that there was nothing except what Nusaiba had sent of that sheep. The Prophet ﷺ said to her, "Bring it as it has reached its place."(1)

١٤٤٦ - حدَّثَنا أحْمَدُ بنُ يُونُسَ، حدَّثَنا أبو شِهابٍ، عَنْ خالِدٍ الحَذّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: بُعِثَ إلى نُسَيْبَةَ الأنْصارِيَّةِ بِشاةٍ فأرْسَلَتْ إلى عائِشَةَ رَضِيَ اللهُ عَنْها مِنْها، فَقالَ النَّبِيُّ ﷺ: «عِنْدَكُمْ شَيْءٌ؟» فَقالَتْ: لا، إلَّا ما أرْسَلَتْ بِهِ نُسَيْبَةُ مِنْ تِلْكَ الشّاةِ. فَقالَ: «هاتِ فَقَدْ بَلَغَتْ مَحِلَّها». [انظر: ١٤٩٤، ٢٥٧٩]

(32) CHAPTER. The *Zakāt* of silver.

(٣٢) بابُ زَكاةِ الوَرِقِ

1447. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no *Zakāt* on less than five camels, and also there is no *Zakāt* on less than five *Awāq* (of silver). (5 *Awāq* = 22 Fransa Riyāls of Yemen or 200 Dirhams i.e., approx. 640 Grams.)And there is no *Zakāt* on less than five *Awsuq*.(2) (A special measure of food-grains, and one *Wasq* equals 60 *Sa'*.) [For gold, 20 *Mithqāl*, i.e., approx. 94 grams, i.e., equal to 12 Guinea English. No *Zakāt* for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyāls of Yemen, i.e., 200 Dirhams, i.e., approx. 640 grams of silver. (This is called *Niṣāb*)(3)].

١٤٤٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالِكٌ، عَنْ عَمْرِو بنِ يَحْيى المازِنِيِّ، عَنْ أبِيهِ قالَ: سَمِعْتُ أبا سَعِيدٍ الخُدْرِيَّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ مِنَ الإبِلِ، وَلَيْسَ فِيما دُونَ خَمْسِ أواقٍ صَدَقَةٌ، وَلَيْسَ فِيما دُونَ خَمْسَةِ أوْسُقٍ صَدَقَةٌ». حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى، حدَّثَنا عَبْدُ الوَهّابِ قالَ: حدَّثَني يَحْيى بنُ سَعِيدٍ

(1) (H.1446) For further details see *Ḥadīth* No.1494 and 1495.

(2) (H.1447) Five *Awsuq* (i.e., approx. 675 Kilograms of dates or fruits or food grain. [1 *Wasq* 60 *Sa'* 135 Kilograms.]

(3) (H.1447) *Niṣāb*: Minimum amount of property liable to payment of the *Zakāt*. e.g. *Niṣāb* of Gold is twenty (20) *Mithqal*, i.e., approx. 94 grams; *Niṣāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Niṣāb* of food-grains and fruit is 5 *Awsuq*, i.e., 673.5 Kilograms. *Niṣāb* of camels is 5 camels; *Niṣāb* of cows is 5 cows; and *Niṣāb* of sheep is 40 sheep, etc.

قالَ: أخْبرَني عَمْرٌو: سَمِعَ أباهُ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبيَّ ﷺ بهٰذا. [راجع، ١٤٠٥]

(33) CHAPTER. ***Zakāt*** **may be paid in kind (and not in cash).**

(٣٣) بابُ العَرْضِ في الزَّكاةِ،

Ṭāwūs said: Mu'ādh رَضِيَ اللهُ عَنْهُ said to the people of Yemen, "Bring me small, or used garments in charity in place of barley and millet as it will be easy for you and useful for the Companions of the Prophet ﷺ in Al-Madīna." The Prophet ﷺ said, "Khālid has kept his shield and arms for Allāh's Cause." And the Prophet ﷺ said to the ladies, "Give in charity, even from your ornaments." The Prophet ﷺ did not differentiate between the *Zakāt* and other kinds of *Ṣadaqa* in this respect. And so the women donated their ear-rings and necklaces. And the Prophet ﷺ did not specify that what might be paid in kind should be silver or gold.

وَقالَ طاوُسٌ: قالَ مُعاذٌ رَضِيَ اللهُ عَنْهُ لأهْلِ اليَمَنِ: ائْتُوني بعَرْضٍ ثِيابٍ خَمِيصٍ أوْ لَبِيسٍ في الصَّدَقَةِ مَكانَ الشَّعِيرِ والذُّرَةِ، أهْوَنُ عَلَيْكُمْ وخَيْرٌ لأصحابِ النَّبيِّ ﷺ بالمَدِينَةِ. وَقالَ النَّبيُّ ﷺ: «وأمَّا خالِدٌ فقَدِ احْتَبَسَ أدْراعَهُ وأعْتُدَهُ في سَبِيلِ اللهِ». وَقالَ النَّبيُّ ﷺ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ» فَلَمْ يَسْتَثْنِ صَدَقَةَ الفَرْضِ مِنْ غَيرِها، فجَعَلَتِ المَرْأةُ تُلْقِي خُرْصَها وَسِخابَها، ولَمْ يَخُصَّ الذَّهَبَ والفِضَّةَ مِنَ العُرُوضِ.

1448. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what Allāh had instructed His Messenger ﷺ to do regarding the one who had to pay one *Bint Makhāḍ* (i.e. one-year-old she-camel) as *Zakāt*, and he did not have it but had got *Bint Labūn* (two-year-old she-camel). (He wrote that) it could be accepted from him as *Zakāt*, and the collector of *Zakāt* would return him 20 Dirhams[1] or two sheep; and if the *Zakāt* prayer had not a *Bint Makhāḍ*, but he had *Ibn Labūn* (a two-year-old he-camel) then it could be accepted as his *Zakāt*, but he would not be paid anything.

١٤٤٨ - **حدَّثنا** مُحَمَّدُ بنُ عَبْدِ اللهِ، حدَّثَني أبي قالَ: حَدَّثَني ثُمامَةُ أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حَدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتي أمَرَ اللهُ رَسُولَهُ «وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ مَخاضٍ وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ لَبُونٍ فإنَّها تُقْبَلُ مِنْهُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَماً أوْ شاتَيْنِ، فإنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخاضٍ عَلى وَجْهِها وَعِنْدَهُ ابنُ لَبُونٍ فإنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ». [انظر: ١٤٥٠، ١٤٥١،

(1) (H.1448) One Dirham equals about $3^1/_5$ grams of silver.

١٤٥٣، ١٤٥٤، ١٤٥٥، ٢٤٨٧، ٣١٠٦، ٥٨٧٨، ٦٩٥٥]

1449. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I am a witness that Allāh's Messenger ﷺ offered the *'Eid* prayer before delivering the *Khuṭba* (religious talk), and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilāl who was spreading his garment. The Prophet ﷺ advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The subnarrator Ayyūb pointed towards his ears and neck meaning that they gave ornaments from those places such as ear-rings and necklaces.)

١٤٤٩ - حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ عَطَاءِ بنِ أَبي رَبَاحٍ قالَ: قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَشْهَدُ عَلى رَسُولِ اللهِ ﷺ لَصَلَّى قَبْلَ الخُطْبَةِ فَرأى أَنَّهُ لَمْ يُسْمِعِ النِّساءَ، فأتاهُنَّ وَمَعَهُ بِلالٌ ناشِرَ ثَوْبِهِ فَوَعَظَهُنَّ وأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فجَعَلَتِ المَرأَةُ تُلْقِي. وأشارَ أَيُّوبُ إلى أُذُنِهِ وَإلى حَلْقِهِ. [راجع: ٩٨]

(34) CHAPTER. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the *Zakāt*.

Narrated Sālim: Ibn 'Umar رَضِيَ اللهُ عَنْهُما said: The Prophet ﷺ stated a similar narration.

(٣٤) **بابٌ**: لا يُجْمَعُ بَيْنَ مُفتَرِقٍ، وَلا يُفَرَّقُ بَينَ مُجْتَمِعٍ،

وَيُذْكَرُ عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ مِثْلُهُ.

1450. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what was made compulsory by Allāh's Messenger ﷺ and that was (regarding the payments of *Zakāt*, and there was mentioned in it): Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) *Zakāt*.[1]

١٤٥٠ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ الأَنْصارِيُّ قالَ: حَدَّثَنِي أَبي، قالَ: حَدَّثَنِي ثُمامَةُ أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ حَدَّثَهُ أَنَّ أَبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ: «وَلا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ. وَلا يُفَرَّقُ

(1) (H.1450) e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the *Zakāt*. This *Ḥadīth* may also mean that the *Zakāt* collector should not do the same with the intention of collecting more *Zakāt*. He should not divide the property of one person or gather the property of different persons when collecting *Zakāt*.

بَينَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ».

[راجع: ١٤٤٨]

(35) CHAPTER. If a property is equally owned by two partners, its *Zakāt* is to be paid as a whole, and each partner is to pay the same amount.

Ṭāwūs and 'Aṭā' say that if two partners know their shares separately, their property will not be collected together. And Sufyān says that *Zakāt* will not be due till one partner has forty sheep and the other partner also has the same number of sheep.

(٣٥) بابٌ: ما كانَ مِنْ خَلِيطَينِ فإنَّهُما يَتَراجَعانِ بَيْنَهُما بالسَّوِيَّةِ،

وَقالَ طاوُسٌ وَعَطاءٌ: إذَا عَلِمَ الخَلِيطانِ أمْوَالَهُما فَلا يُجْمَعُ مالُهُما، وَقالَ سُفْيانُ: لا تَجِبُ حَتَّى يَتِمَّ لِهٰذَا أرْبَعُونَ شاةً ولِهٰذَا أرْبَعُونَ شاةً.

1451. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what Allāh's Messenger ﷺ has made compulsory (regarding *Zakāt*) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined *Zakāt* and it will be considered that both of them have paid their *Zakāt* equally.

١٤٥١ - حَدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني أبي قالَ: حدَّثَني ثُمامَةُ أنَّ أنَساً حدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ «وَما كانَ مِنْ خَلِيطَينِ فإنَّهُما يَتَراجَعانِ بَيْنَهُما بالسَّوِيَّةِ».

[راجع: ١٤٤٨]

(36) CHAPTER. The *Zakāt* of camels.

And this was narrated by Abū Bakr, Abū Dhar and Abū Hurairah رَضِيَ اللهُ عَنْهُ on the authority of the Prophet ﷺ.

(٣٦) بابُ زَكاةِ الإبِلِ،

ذَكَرَهُ أبو بَكْرٍ وأبو ذَرٍّ وأبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ.

1452. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A bedouin asked Allāh's Messenger ﷺ about the emigration. The Prophet ﷺ said, "May Allāh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their *Zakāt*?" The bedouin said, "Yes, I have camels and I pay their *Zakāt*." The Prophet ﷺ said, "Work beyond the seas and Allāh will not decrease (waste the reward of) any of your good deeds." (See *Hadīth* No. 3923, Vol.5).

١٤٥٢ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ، حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا الأوْزاعِيُّ قالَ: حدَّثَني ابنُ شِهابٍ، عَنْ عَطاءِ بنِ يَزِيدَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ أعْرَابِيًّا سألَ رَسُولَ اللهِ ﷺ عَنِ الهِجْرَةِ، فَقالَ: «وَيْحَكَ، إنَّ شأنَها شَدِيدٌ، فَهَلْ لَكَ مِنْ إبِلٍ تُؤَدِّي صَدَقَتَها؟» قالَ: نَعَمْ. قالَ: «فاعْمَلْ مِنْ وَرَاءِ

البحارِ، فإنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً». [انظر: ٢٦٣٣، ٣٩٢٣، ٦١٦٥]

(٣٧) بابٌ مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخاضٍ وَلَيْسَتْ عِنْدَهُ

١٤٥٣ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني أبي قال: حدَّثَني ثُمامَةُ أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي أمَرَ اللهُ رَسُولَهُ ﷺ: «مَنْ بَلَغَتْ عِنْدَهُ مِنَ الإبِلِ صَدَقَةُ الجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وعِنْدَهُ حِقَّةٌ فإنَّها تُقْبَلُ مِنْهُ الحِقَّةُ، وَيَجْعَلُ مَعَها شاتَينِ إنِ اسْتَيْسَرَتا لَهُ، أوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الحِقَّةِ وَلَيْسَتْ عِنْدَهُ الحِقَّةُ وَعِنْدَهُ الجَذَعَةُ فإنَّها تُقْبَلُ مِنْهُ الجَذَعَةُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَماً أوْ شاتَينِ. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الحِقَّةِ وَلَيْسَتْ عِنْدَهُ إلَّا بِنْتُ لَبُونٍ فإنَّها تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ وَيُعْطي شاتَينِ أوْ عِشْرِينَ دِرْهَماً، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَعِنْدَهُ حِقَّةٌ فإنَّها تُقْبَلُ مِنْهُ الحِقَّةُ وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَماً أوْ شاتَينِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ مَخاضٍ فإنَّها تُقْبَلُ مِنْهُ بِنْتُ مَخاضٍ ويُعْطِي مَعَها عِشْرِينَ دِرْهَماً أوْ شاتَينِ». [راجع: ١٤٤٨]

(37) CHAPTER. Whoever has to pay a *Bint Makhāḍ* (one-year-old she-camel) as *Zakāt* and has not got it.

1453. Narrated Anas رَضِيَ اللهُ عَنْهُ : Abū Bakr ﷺ wrote to me about the *Zakāt* which Allāh had ordered His Messenger ﷺ to observe: Whoever had to pay *Jadh'a* (*Jadh'a* means a four-year-old she-camel) as *Zakāt* from his herd of camels and he had not got one, and he had *Ḥiqqa* (three-year-old she-camel), that *Ḥiqqa* should be accepted from him along with two sheep if they were available or twenty Dirhams and whoever had to pay *Ḥiqqa* as *Zakāt* and he had no *Ḥiqqa* but had a *Jadh'a*, the *Jadh'a* should be accepted from him, and the *Zakāt* collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay *Ḥiqqa* as *Zakāt* and he had not got one, but had a *Bint Labūn* (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay *Bint Labūn* and had a *Ḥiqqa*, that *Ḥiqqa* should be accepted from him and the *Zakāt* collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay *Bint Labūn* and he had not got one but had a *Bint Makhāḍ* (one-year-old she-camel), that *Bint Makhāḍ* should be accepted from him along with twenty Dirhams or two sheep.

(38) CHAPTER. The *Zakāt* of sheep.

1454. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Abū Bakr رَضِيَ اللهُ عَنْهُ sent me to (collect the *Zakāt* from) Baḥrain, he wrote to me the following:

(In the Name of Allāh, the Most Gracious, the Most Merciful).

These are the orders for *Zakāt* which Allāh's Messenger ﷺ had made obligatory for every Muslim, and which Allāh had ordered His Messenger ﷺ to observe: Whoever amongst the Muslims is asked to pay *Zakāt* accordingly, he should pay it (to the *Zakāt* collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four (24) camels or less, sheep are to be paid as *Zakāt*; for every five (5) camels one (1) sheep is to be paid, and if there are between twenty-five (25) to thirty-five (35) camels, one (1) *Bint Makhāḍ* (one-year-old she-camel) is to be paid; and if they are between thirty-six (36) to forty-five (45) (camels), one (1) *Bint Labūn* (two-years-old she-camel) is to be paid; and if they are between forty-six (46) to sixty (60) (camels), one (1) *Ḥiqqa* (three-years-old she-camel) is to be paid; and if the number is between sixty-one (61) to seventy-five (75) (camels), one (1) *Jadh'a* (four-years-old she-camel) is to be paid; and if the number is between seventy-six (76) to ninety (90) (camels), two (2) *Bint Labūn* are to be paid; and if they are from ninety-one (91) to one hundred and twenty (120) (camels), two (2) *Ḥiqqas* are to be paid; and if they are over one hundred and twenty (120) (camels), for every forty (40) [over one hundred and twenty (120)] one (1) *Bint Labūn* is to be paid, and for every fifty (50) camels [over one hundred and twenty (120)], one (1) *Ḥiqqa* is to be paid; and whoever has got only four (4) camels, has to pay nothing as *Zakāt*, but if

(٣٨) بابُ زَكاةِ الغَنَمِ

١٤٥٤ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ المُثَنَّى الأنْصارِيُّ قالَ: حدَّثَني أبي قالَ: حدَّثَني ثُمامَةُ بنُ عَبْدِ اللهِ بنِ أنَسٍ أنَّ أنَساً حدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ هٰذَا الكِتابَ لَمَّا وَجَّهَهُ إلى البَحْرَيْنِ:

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ①﴾ هٰذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ عَلى المُسْلِمِينَ، والَّتِي أمَرَ اللهُ بِها رَسُولَهُ، فَمَنْ سُئِلَها مِنَ المُسْلِمِينَ عَلى وَجْهِها فَلْيُعْطِها، وَمَنْ سُئِلَ فَوْقَها فَلا يُعْطِ: «في كُلِّ أرْبَعٍ وَعِشْرِينَ مِنَ الإبِلِ فَما دُونَها مِنَ الغَنَمِ، مِنْ كُلِّ خَمْسٍ شاةٌ، فإذا بَلَغَتْ خَمساً وَعِشْرِينَ إلى خَمْسٍ وَثَلاثِينَ فَفِيها بِنْتُ مَخاضٍ أُنْثَى، فإذَا بَلَغَتْ سِتًّا وَثلاثِينَ إلى خَمْسٍ وأرْبَعِينَ فَفِيها بِنْتُ لَبُونٍ أُنْثَى، فإذَا بَلَغَتْ سِتًّا وأرْبَعِينَ إلى سِتِّينَ فَفِيها حِقَّةٌ طَرُوقَةُ الجَمَلِ، فإذا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إلى خَمْسٍ وَسَبْعِينَ فَفِيها جَذَعَةٌ، فإذَا بَلَغَتْ يَعْني سِتًّا وَسَبْعِينَ إلى تِسْعِينَ فَفِيها بِنْتا لَبُونٍ، فإذَا بَلَغَتْ إحْدَى وَتِسْعِينَ إلى عِشْرِينَ وَمائَةٍ فَفِيها حِقَّتانِ طَرُوقَتا الجَمَلِ، فإذَا زَادَتْ عَلى عِشْرِينَ وَمائَةٍ فَفي

كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وفي كُلِّ خَمْسِينَ حِقَّةٌ. وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيها صَدَقَةٌ إِلَّا أَنْ يَشاءَ رَبُّها، فإِذَا بَلَغَتْ خَمْساً مِنَ الإِبِلِ فَفِيها شاةٌ. وفي صَدَقَةِ الغَنَمِ في سائِمَتِها إِذَا كانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمائَةٍ: شاةٌ. فإِذَا زَادَتْ عَلَى عِشْرِينَ وَمائَةٍ إِلَى مائَتَيْنِ: شاتانِ. فإِذَا زَادَتْ عَلَى مائَتَيْنِ إِلَى ثَلاثِمائَةٍ فَفِيها ثَلاثٌ. فإِذَا زَادَتْ عَلَى ثَلاثِمائَةٍ فَفِي كُلِّ مائَةٍ شاةٌ. فإِذَا كانَتْ سائِمَةُ الرَّجُلِ ناقِصَةً مِنْ أَرْبَعِينَ شاةً وَاحِدَةً فَلَيْسَ فِيها صَدَقَةٌ إِلَّا أَنْ يَشاءَ رَبُّها. وفي الرِّقَةِ رُبْعُ العُشْرِ. فإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمائَةً فَلَيْسَ فِيها شَيْءٌ إِلَّا أَنْ يَشاءَ رَبُّها». [راجع: ١٤٤٨]

the owner of these four (4) camels, wants to give something, he can.

If the number of camels increases to five (5), the owner has to pay one (1) sheep as *Zakāt*. As regards the *Zakāt* for the (flock) of sheep; if they are between forty (40) and one hundred and twenty (120) (sheep), one (1) sheep is to be in *Zakāt*; and if they are between one hundred and twenty (120) to two hundred (200) (sheep), two (2) sheep are to be paid; and if they are between two hundred (200) to three hundred (300) (sheep), three (3) sheep are to be paid; and for over three hundred (300) sheep, for every extra one hundred (100) sheep, one (1) sheep is to be paid as *Zakāt*.

[No *Zakāt* for sheep less the forty (40)]

And if somebody has got less than forty (40) sheep, no *Zakāt* is required, but if he wants to give, he can. For silver: the *Zakāt* is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred (200) Dirhams [i.e. approx. six hundred and forty (640) Grams] there is no *Zakāt* but if the owner wants to pay he can.'

(٣٩) بابٌ: لا يُؤْخَذُ في الصَّدَقَةِ هَرِمَةٌ وَلا ذاتُ عَوارٍ، وَلا تَيْسٌ إِلَّا ما شاءَ المُصَدِّقُ

(39) CHAPTER. Neither an old, nor a defective animal, nor a male-goat may be taken as *Zakāt* except if the *Zakāt* collector wishes (to take it).

١٤٥٥ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني أَبي قالَ: حدَّثَني ثُمامَةُ أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أَنَّ أَبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتي أَمَرَ اللهُ رَسُولَهُ ﷺ: «وَلا يُخْرَجُ

1455. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what Allāh had ordered His Messenger ﷺ (about *Zakāt*) which goes: Neither an old nor a defective animal, nor a male-goat may be taken as *Zakāt* except if the *Zakāt* collector wishes (to take it)(1).

(1) (H.1455) The Arabic word which means '*Zakāt*-collector' when slightly modified may mean 'the *Zakāt* payer'. In this case the *Ḥadīth* will mean: The male-goat may not be taken as *Zakāt* if the owner does not want to give it up. If we regard the '*Zakāt*-collector' as the proper word then the meaning is: The *Zakāt*-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.

في الصَّدَقَةِ هَرِمَةٌ وَلا ذاتُ عَوارٍ، وَلا تَيْسٌ إلَّا ما شاءَ المُصَدِّقُ».

(40) CHAPTER. To accept a she-kid as *Zakāt*.

(٤٠) بابُ أخْذِ العَناقِ في الصَّدَقَةِ

1456. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ said, "By Allāh! If they (pay me the *Zakāt* and) withhold even a she-kid which they used to pay during the lifetime of Allāh's Messenger ﷺ, I will fight with them for it."

١٤٥٦ - حدَّثنا أبو اليَمانِ، أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح وَقالَ اللَّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قال: قال أبو بكرٍ رَضْيَ الله عَنْهُ: وَاللهِ لَو مَنَعُوني عَناقاً كانُوا يُؤَدُّونها إلى رَسُولِ اللهِ ﷺ لقاتَلْتُهُمْ عَلى مَنْعِها. [راجع: ١٤٠٠]

1457. 'Umar said, "It was nothing but Allāh Who opened Abū Bakr's رَضِيَ اللهُ عَنْهُ chest towards the decision to fight, and I came to know that his decision was right."

١٤٥٧ - قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَمَا هُوَ إلَّا أنْ رأيْتُ أنَّ اللهَ شَرَحَ صَدْرَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ بالقِتالِ فعَرَفْتُ أنَّهُ الحَقُّ. [راجع: ١٣٩٩]

(41) CHAPTER. "Do not take the best from the property of the people as *Zakāt*."

(٤١) بابٌ: لا تُؤخَذُ كَرائمُ أمْوالِ النَّاسِ في الصَّدَقَةِ

1458. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ sent Mu'ādh to Yemen, he said (to him), "You are going to a nation (from) the people of the Scripture (Divine Book – Jews, Christians etc.) First of all invite them to worship Allāh (Alone – Islamic Monotheism i.e. to testify *Lā ilāha illallāh Muḥammad* ﷺ *Ar-Rasūl Allāh* – none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh) and when they (testify) Allāh, then inform them that Allāh has enjoined on them, five

١٤٥٨ - حدَّثنا أُمَيَّةُ بنُ بِسْطام: حدَّثنا يَزيدُ بنُ زُرَيْعٍ: حدَّثنا رَوْحُ بنُ القاسِمِ، عَنْ إسْماعِيلَ بنِ أُمَيَّةَ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ لَمَّا بَعَثَ مُعاذاً عَلى اليَمَنِ قالَ: «إنَّكَ تَقْدَمُ عَلى قَوْمٍ أهْلِ كِتابٍ، فَلْيَكُنْ أوَّلَ ما

تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللهِ، فَإِذَا عَرَفُوا اللهَ فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا الصَّلَاةَ فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَمْوَالِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ». [راجع: ١٣٩٥]

Ṣalāt (prayers) in every day and night (24 hours); and if they start offering these *Ṣalāt*, inform them that Allāh has enjoined on them, the *Zakāt*. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take *Zakāt* from them but avoid (don't take) the best property of the people as *Zakāt*."

(٤٢) **بَابٌ: لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ**

(42) CHAPTER. There is no *Zakāt* for less than five camels.

١٤٥٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي صَعْصَعَةَ الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ». [راجع: ١٤٠٥]

1459. Narrated Abū Sa'īd (Al-Khudrī) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No *Zakāt* is imposed on less than five *Awsuq* of dates; no *Zakāt* is imposed on less than five *Awāq* of silver, and no *Zakāt* is imposed on less than five camels." [See *Niṣāb* footnote No. 3, Ḥadīth No. 1447].

(٤٣) **بَابُ زَكَاةِ الْبَقَرِ،**

(43) CHAPTER. The *Zakāt* of cows.(1)

وَقَالَ أَبُو حُمَيْدٍ: قَالَ النَّبِيُّ ﷺ: «لأَعْرِفَنَّ، مَا جَاءَ اللهَ رَجُلٌ بِبَقَرَةٍ لَهَا خُوَارٌ». وَيُقَالُ: جُؤَارٌ، ﴿تَجْـَٔرُونَ﴾ [النحل: ٥٣]: أَيْ تَرْفَعُونَ أَصْوَاتَكُمْ كَمَا تَجْأَرُ الْبَقَرَةُ.

Abū Ḥumaid told that the Prophet ﷺ said, "I do not want a person to come to Allāh with a mooing cow (on the Day of Resurrection)."

---

(1) (Ch. 42) For every thirty cows there is (to be paid as *Zakāt*) one *Tabiy'ā* (one-year-old cow) and no *Zakāt* for less than thirty cows. For every forty cows there is (to be paid as *Zakāt*) one *Mussinā'* (two-years-old cow).

1460. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Once I went to him (the Prophet ﷺ) and he said, "By Allāh in Whose Hands my life is (or probably said, 'By Allāh, except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their *Zakāt*, those animals will be brought on the Day of Resurrection far bigger and fatter than before; and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allāh has finished the Judgement amongst the people."

١٤٦٠ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ، حدَّثنا أبي، حدَّثنا الأعْمَشُ عَنِ المَعْرُورِ بنِ سُوَيْدٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: انْتَهَيْتُ إلَيْهِ ﷺ قالَ: «وَالَّذي نَفْسي بيَدِهِ، أوْ وَالَّذي لا إلَهَ غَيرُهُ، أوْ كَما حَلَفَ، ما مِنْ رَجُلٍ تَكُونُ لهُ إبلٌ أوْ بَقَرٌ أوْ غَنَمٌ لا يُؤَدِّي حَقَّها إلَّا أُتِيَ بِهَا يَوْمَ القِيَامَةِ أعْظَمَ ما تَكُونُ وأسمَنَهُ، تَطَؤُهُ بأَخْفَافِهَا وتَنْطَحُهُ بقُرُونِها، كُلَّما جازَتْ أُخْرَاها رُدَّتْ عليهِ أُولاها حتَّى يُقْضَى بَينَ النَّاسِ».

رَوَاهُ بُكَيْرٌ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ. [انظر: ٦٦٣٨]

(44) CHAPTER. The giving of *Zakāt* to relatives.

(٤٤) بابُ الزَّكاةِ عَلى الأقارِبِ،

And the Prophet ﷺ said, "The one who gives *Zakāt* to kith and kin shall get double reward; one for fulfilling the rights of kith and kin, and the other for paying the *Zakāt*."

وَقالَ النَّبيُّ ﷺ: «لَهُ أجْرَانِ: أجْرُ القَرَابَةِ وأَجْرُ الصَّدَقَةِ».

1461. Narrated Isḥāq bin 'Abdullāh bin Abī Ṭalḥa: I heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ saying, "Abū Ṭalḥa had more property of date-palm trees (gardens) than any other amongst the *Anṣār* in Al-Madīna, and the most beloved of them to him was Bairuḥā' garden, and it was in front of the mosque of the Prophet ﷺ. Allāh's Messenger ﷺ used to go there and used to drink its nice water." Anas added, "When these Verses were revealed:

'By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allāh's reward i.e., Paradise) unless you

١٤٦١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ أبُو طَلْحَةَ أكْثَرَ الأنْصارِ بالمَدِينَةِ مالاً مِنْ نَخْلٍ. وكانَ أحَبَّ أمْوَالِهِ إلَيْهِ بَيْرُحاءَ وكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وكانَ رَسُولُ اللهِ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ. قالَ أنَسٌ رَضِيَ

اللهُ عَنْهُ: فَلَمَّا أُنْزِلَتْ هٰذِهِ الآيَةُ ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ قامَ أبو طَلْحَةَ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ اللهَ تَبارَكَ وَتَعالى يَقُولُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] وإنَّ أحَبَّ أَمْوالِي إلَيَّ بَيْرُحاءَ، وإنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها وَذُخْرَها عِنْدَ اللهِ، فَضَعْها يا رَسُولَ اللهِ حَيْثُ أراكَ اللهُ. قالَ: فَقالَ رَسُولُ اللهِ ﷺ: «بَخٍ، ذلكَ مالٌ رَابِحٌ، ذلكَ مالٌ رَابِحٌ، وَقَدْ سَمِعْتُ ما قُلْتَ، وإنِّي أرَى أنْ تَجْعَلَها في الأقْرَبِينَ». فَقالَ أبو طَلْحَةَ: أفْعَلُ يا رَسُولَ اللهِ. فَقَسَمَها أبو طَلْحَةَ في أقارِبِهِ وَبَني عَمِّهِ.

تابَعَهُ رَوْحٌ. وقال يَحْيَى بنُ يَحْيَى وإسْماعِيلُ عَنْ مالِكٍ: «رَايِحٌ».

[انظر: ٢٣١٨، ٢٧٥٢، ٢٧٥٨، ٢٧٦٩، ٤٥٥٤، ٤٥٥٥، ٥٦١١]

spend (in Allāh's Cause) of that which you love...' (V.3:92)

Abū Ṭalḥa said to Allāh's Messenger ﷺ 'O Allāh's Messenger! Allāh, the Blessed, the Superior says: By no means shall you attain *Al-Birr* unless you spend (in Allāh's Cause) of that which you love. And no doubt, Bairuḥā' garden is the most beloved of all my property to me. So, I want to give it in charity in Allāh's Cause. I expect its reward from Allāh. O Allāh's Messenger ﷺ! Spend it where Allāh makes you think it feasible.' On that Allāh's Messenger ﷺ said, 'Bravo! It is useful property. I have heard what you have said (O Abū Ṭalḥa), and I think it would be proper if you gave it to your kith and kin.' Abū Ṭalḥa said, I will do so, O Allāh's Messenger.' Then Abū Ṭalḥa distributed that garden amongst his relatives and his cousins."

١٤٦٢ - حَدَّثَنا ابنُ أبي مَرْيَمَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني زَيْدٌ، عَنْ عِياضِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: خَرَجَ رَسُولُ اللهِ ﷺ في أضحى أوْ فِطْرٍ إلى المُصَلَّى، ثُمَّ انْصَرَفَ فَوَعَظَ النَّاسَ وأمَرَهُمْ بالصَّدَقَةِ، فَقالَ: «أيُّها النَّاسُ تَصَدَّقُوا»، فَمَرَّ عَلى النِّساءِ فَقالَ: يا مَعْشَرَ النِّساءِ تَصَدَّقْنَ فإنِّي

1462. Narrated Abū Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: Once on the day of *Eid-ul-Fiṭr* or *Eid-ul-Aḍha*, Allāh's Messenger ﷺ went out to the *Muṣallā* (praying place). After finishing the *Ṣalāt* (prayer), he delivered the *Khuṭba* (religious talk) and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-fire were you (women)." The women asked, "O Allāh's Messenger! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your

husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Mas'ūd, came and asked permission to enter. It was said, "O Allāh's Messenger! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas'ūd. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allāh! Today, you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas'ūd said that he and his children deserved it more than anybody else." The Prophet ﷺ replied, "Ibn Mas'ūd had spoken the truth. Your husband and your children had more right to it than anybody else."

رأيْتُكُنَّ أكْثَرَ أهْلِ النَّارِ». فَقُلْنَ: وبِمَ ذلكَ يا رَسُولَ اللهِ؟ قالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ العشيرَ، ما رأيْتُ مِنْ ناقِصاتِ عَقْلٍ وَدِينٍ أذْهَبَ لِلُبِّ الرَّجُلِ الحازِمِ مِنْ إحْداكُنَّ يا مَعْشَرَ النِّساءِ». ثُمَّ انْصَرَفَ. فَلَمَّا صارَ إلى مَنزِلِهِ جاءَتْ زَيْنَبُ امْرَأةُ ابنِ مَسْعُودٍ تَسْتأذِنُ عَلَيْهِ، فَقِيلَ: يا رَسُولَ اللهِ هٰذِهِ زَيْنَبُ فَقالَ: «أيُّ الزَّيانِبِ؟» فَقِيلَ: امرأةُ ابنِ مَسْعُودٍ، قالَ: «نَعَم، ائْذَنُوا لَهَا»، فأُذِنَ لَهَا. قالَتْ: يا نَبِيَّ اللهِ، إنَّكَ أمَرْتَ اليَوْمَ بالصَّدَقَةِ وكانَ عِنْدِي حُلِيٌّ لي فأرَدْتُ أنْ أتَصَدَّقَ بِهِ، فَزَعَمَ ابنُ مَسْعُودٍ أنَّهُ وَوَلَدَهُ أحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ. فَقالَ النَّبِيُّ ﷺ: «صَدَقَ ابنُ مَسْعُودٍ، زَوْجُكِ وَوَلَدُكِ أحَقُّ مَنْ تَصَدَّقْتِ بِهِ عَلَيْهِمْ». [راجع: ٣٠٤]

(45) CHAPTER. No *Zakāt* is imposed on the horse of a Muslim.

(٤٥) بابٌ: لَيْسَ عَلى المُسْلِمِ في فَرَسِهِ صَدَقَةٌ

1463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no *Zakāt* either on a horse or a slave belonging to a Muslim."

١٤٦٣ - حَدَّثَنَا آدَمُ، حدَّثَنا شُعْبَةُ، حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ قالَ: سَمِعْتُ سُلَيْمانَ ابنَ يَسارٍ، عَنْ عِرَاكِ بنِ مالكٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ عَلى المُسْلِمِ في فَرَسِهِ وَغُلامِهِ صَدَقَةٌ». [انظر: ١٤٦٤]

(٤٦) **بابٌ: لَيْسَ على المُسْلِمِ في عَبْدِهِ صَدَقَةٌ**

(46) CHAPTER. No *Zakāt* is imposed on the slave belonging to a Muslim.

١٤٦٤ - **حَدَّثَنَا** مُسَدَّدٌ، حدَّثنا يَحْيى ابنُ سَعِيدٍ، عَنْ خُثَيْمِ بنِ عِرَاكٍ قالَ: حدَّثَنِي أبي، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ ح وحدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا وُهَيْبُ بنُ خالِدٍ: حدَّثَنا خُثَيْمُ بنُ عِرَاكِ بنِ مالِكٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لَيْسَ عَلى المُسْلِمِ صَدَقَةٌ في عَبْدِهِ وَلا في فَرَسِهِ». [راجع: ١٤٦٣]

1464. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Zakāt* either on a slave or on a horse belonging to a Muslim."

(٤٧) **بابُ الصَّدَقَةِ عَلى اليَتامَى**

(47) CHAPTER. Giving in charity to orphans.

١٤٦٥ - **حَدَّثَنَا** مُعاذُ بنُ فَضَالَةَ، حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ هِلالِ بنِ أبي مَيْمُونَةَ، حدَّثَنا عَطاءُ بنُ يَسارٍ: أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ: أنَّ النَّبيَّ ﷺ جَلَسَ ذاتَ يَوْمٍ عَلى المِنْبَرِ وَجَلَسْنا حَوْلَهُ فَقالَ: «إنَّ مِمَّا أخافُ عَلَيْكُمْ مِنْ بَعْدِي ما يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيا وَزِينَتِها»، فَقالَ رَجُلٌ: يا رَسولَ اللهِ، أوَ يأتي الخَيرُ بالشَّرِّ؟ فَسَكَتَ النَّبيُّ ﷺ، فَقِيلَ لَهُ: ما شأْنُكَ تُكَلِّمُ رَسُولَ اللهِ ﷺ وَلا يُكَلِّمُكَ؟ فَرأيْنا أنَّهُ يُنْزَلُ عَلَيْهِ، قالَ: فَمَسَحَ عَنْهُ الرُّحَضاءَ، فَقالَ: «أيْنَ

1465. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said, "O Allāh's Messenger! Can the good bring forth evil?" The Prophet ﷺ remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet ﷺ while he is not talking to you." Then we noticed that he ﷺ was being inspired Divinely. Then the Prophet ﷺ wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet ﷺ liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal

السَّائِلُ؟» وكأنَّهُ حَمِدَهُ، فَقالَ: «إنَّهُ لا يأتِي الخَيْرُ بالشَّرِّ وإنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أوْ يُلِمُّ إلَّا آكِلَةَ الخَضِيرِ، أكَلَتْ حتَّى إذَا امْتَدَّتْ خاصِرَتاها اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فثَلَطَتْ وَبالَتْ وَرَتَعَتْ. وإنَّ هٰذَا المَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ المُسْلِمِ ما أعْطَى مِنْهُ المِسْكِينَ واليَتِيمَ وَابنَ السَّبِيلِ» أوْ كما قال النَّبيُّ ﷺ «وإنَّهُ مَنْ يأْخُذُهُ بغَيرِ حَقِّهِ كالَّذي يأكُلُ وَلا يَشْبَعُ، وَيَكُونُ شَهِيداً عَلَيْهِ يَوْمَ القِيامَةِ». [راجع: ٩٢١]

eats its fill the *Khaḍirā* (a kind of vegetable) and then faces the sun, and then passes out dung and urine, and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers (Or the Prophet ﷺ said something similiar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

(٤٨) بابُ الزَّكاةِ عَلى الزَّوْجِ والأيْتام في الحَجْرِ،

قالَهُ أبو سَعِيدٍ عَنِ النَّبيِّ ﷺ.

(48) CHAPTER. The giving of *Zakāt* to one's husband and to orphans under one's protection.

And this was narrated by Abū Sa'īd on the authority of the Prophet ﷺ.

١٤٦٦ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ قالَ: حدَّثَنِي شَقِيقٌ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ زَيْنَبَ امْرأةِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما، قالَ: فَذَكَرْتُهُ لإبْرَاهِيمَ فَحدَّثَنِي إبْرَاهِيمُ، عَنْ أبي عُبَيْدَةَ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ زَيْنَبَ امْرأةِ عَبْدِ اللهِ بِمِثْلِهِ سَوَاءً. قَالَتْ: كُنْتُ في المَسْجِدِ فَرأيْتُ النَّبيَّ ﷺ فَقالَ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ». وكانتْ زَيْنَبُ تُنْفِقُ عَلى عَبْدِ اللهِ وأيْتامٍ في حَجْرِها، فَقالَتْ

1466. Narrated 'Amr bin Al-Ḥārith: Zainab, the wife of 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهما said, "I was in the mosque and saw the Prophet ﷺ saying, 'O women! Give alms even from your ornaments.'" Zainab used to provide for 'Abdullāh and those orphans who were under her protection. So she said to 'Abdullāh, "Will you ask Allāh's Messenger ﷺ whether it will be sufficient for me to spend part of the *Zakāt* on you and the orphans who are under my protection?" He said:, "You yourself ask Allāh's Messenger ﷺ (about it)." (Zainab added): So, I went to the Prophet ﷺ and I saw there an *Anṣārī* woman who was standing at the door (of the Prophet ﷺ) with a similar problem as mine. Bilāl passed by us and we asked him, 'Ask the Prophet ﷺ whether it is permissible for me to

spend in charity on my husband and the orphans under my protection.' And we requested Bilāl not to inform the Prophet ﷺ about us. So Bilāl went inside and asked the Prophet ﷺ regarding our problem. The Prophet ﷺ asked, "Who are those two?" Bilāl replied that she was Zainab. The Prophet ﷺ asked, "Which Zainab?" Bilāl said, "The wife of 'Abdullāh (bin Mas'ūd)." The Prophet ﷺ said, "Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving *Aṣ-Ṣadaqa* (charity etc.).

لِعَبْدِ اللهِ: سَلْ رَسُولَ اللهِ ﷺ: أَيَجْزِي عَنِّي أَنْ أُنْفِقَ عَلَيْكَ وَعَلى أَيْتامي في حَجْري مِنَ الصَّدَقَةِ؟ فَقالَ: سَلِي أَنْتِ رَسُولَ اللهِ ﷺ، فانْطَلَقْتُ إلى النَّبِيِّ ﷺ فَوَجَدْتُ امْرأَةً مِنَ الأَنْصارِ عَلى البابِ، حاجَتُها مِثْلُ حاجَتِي. فَمَرَّ عَلَيْنا بِلالٌ فَقُلْنا: سَلِ النَّبِيَّ ﷺ: أَيُجْزِئُ عَنِّي أَنْ أُنْفِقَ عَلى زَوْجِي وأَيْتامٍ لي في حَجْرِي؟ وقُلْنا: لا تُخْبِرْ بِنا، فَدَخَلَ فَسأَلَهُ فَقالَ: «مَنْ هُما؟» قالَ: زَيْنَبُ، قالَ: «أيُّ الزَّيانِبِ؟» قالَ: امْرأَةُ عَبْدِ اللهِ، قالَ: «نَعَمْ وَلَها أَجْرَانِ: أَجْرُ القَرَابَةِ، وأَجْرُ الصَّدَقَةِ».

1467. Narrated Zainab, the daughter of Umm Salama رَضِيَ اللهُ عَنْهَا: My mother said, "O Allāh's Messenger! Shall I receive a reward if I spend for the sustenance of Abū Salama's offspring, and in fact they are also my sons?" The Prophet ﷺ replied, "Spend on them and you will get a reward for what you spend on them."

١٤٦٧ - **حدَّثنا** عُثْمانُ بنُ أبي شَيْبَةَ. حَدَّثنا عَبْدَةُ عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، أَلِي أَجْرٌ أَنْ أُنْفِقَ عَلى بَنِي أَبي سَلَمَةَ، إنَّما هُمْ بَنِيَّ. فَقالَ: «أَنْفِقِي عَلَيْهِمْ، فَلَكِ أَجْرُ ما أَنْفَقْتِ عَلَيْهِمْ».

[انظر: ٥٣٦٩]

(49) CHAPTER. The Statement of Allāh تعالى:

"(*Zakāt* should be spent)... to free the captives; and for those in debt; and for Allāh's Cause..." (V.9:60)

It is said that Ibn 'Abbās رَضِيَ اللهُ عَنْهُما had said (the above Verses mean) that one may spend (*Zakāt*) for manumission (of slaves) and also (for helping the poor) to perform

(٤٩) بابُ قَوْلِ اللهِ تَعالى: ﴿وَفِي الرِّقَابِ وَالْغَـٰرِمِينَ وَفِي سَبِيلِ اللَّهِ﴾

[التوبة: ٦٠]

وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يُعْتِقُ مِنْ زكاةِ مالِهِ، ويُعْطِي في الحَجِّ. وَقالَ الحَسَنُ: إنِ اشْتَرَى

Hajj. And Al-Hasan said, "It is permissible to manumit one's father with one's *Zakāt*, and also to give from it to *Mujāhidīn* (Muslims fighting in holy battles) and to those who have not performed *Hajj*." Then he recited this holy Verse: *Aṣ-Ṣadaqāt* (*Zakāt*) are only for the poor....' (V.9:60) [8 types of people – (see footnote 1 of Chap.1. The Book of *Zakāt*, before H. No.1395)] Al-Hasan went on, "And if you give *Zakāt* to any of them, you will receive its reward." And the Prophet ﷺ said, "No doubt, Khalid has kept his armour for Allāh's Cause." And Abū Lās said, "The Prophet ﷺ made us ride on camels given as *Zakāt*, for the purpose of performing *Hajj*."

أباهُ مِنَ الزَّكاةِ جازَ، ويُعْطي في المُجاهِدينَ وَالَّذي لَمْ يَحُجَّ. ثُمَّ تَلا ﴿إِنَّمَا ٱلصَّدَقَـٰتُ لِلْفُقَرَآءِ﴾ [التوبة: ٦٠] الآيَةَ. في أيِّها أعطَيْتَ جزَتْ. وَقالَ النَّبيُّ ﷺ: «إنَّ خالِداً احْتَبَسَ أَدْرُعَهُ في سَبيلِ اللهِ» وَيُذْكَرُ عَنْ أبي لاسٍ: حَمَلَنا النَّبيُّ ﷺ على إبِلِ الصَّدَقَةِ لِلْحَجِّ.

1468. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered (a person) to collect *Zakāt*, and that person returned and told him that Ibn Jamīl, Khalid bin Al-Walīd, and 'Abbās bin 'Abdul Muṭṭalib had refused to give *Zakāt*." The Prophet ﷺ said, "What made Ibn Jamīl refuse to give *Zakāt*; though he was a poor man, and was made wealthy by Allāh and His Messenger ﷺ? But you are unfair in asking *Zakāt* from Khalid as he is keeping his armour for Allāh's Cause (for *Jihād*)(1). As for 'Abbās bin 'Abdul Muṭṭalib, he is the uncle of Allāh's Messenger ﷺ and *Zakāt* is compulsory on him and he should pay it and a similar amount along with it (i.e. double)."

١٤٦٨ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ قالَ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَ رَسولُ اللهِ ﷺ بِصَدَقَةٍ فَقِيلَ: مَنَعَ ابنُ جَميلٍ وَخالِدُ بنُ الوَليدِ والعَبَّاسُ بنُ عَبْدِ المُطَّلِبِ، فَقالَ النَّبيُّ ﷺ: «ما يَنْقِمُ ابنُ جَميلٍ إلَّا أنَّهُ كانَ فَقيراً فأغْناهُ اللهُ وَرَسولُهُ. وأمَّا خالِدٌ فإنَّكُمْ تَظْلِمونَ خالِداً، قَدِ احْتَبَسَ أدْرَاعَهُ وأعْتُدَهُ في سَبيلِ اللهِ. وأمَّا العَبَّاسُ بنُ عَبْدِ المُطَّلِبِ فَعَمُّ رَسولِ اللهِ ﷺ فَهيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُها مَعَها». تابَعَهُ ابنُ أبي الزِّنادِ عَنْ أبيهِ. وَقالَ ابنُ إسحاقَ، عَنْ أبي الزِّنادِ: «هِيَ عَلَيْهِ

(1) (H. 1468) From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for *Jihād* from the *Zakāt*. (See *Fath Al-Bārī*).

وَمِثْلُها مَعَها». وَقالَ ابنُ جُرَيْجٍ: حُدِّثْتُ عَنِ الأعْرَجِ مِثْلَهُ.

(٥٠) بابُ الاِسْتِعْفافِ عَنِ المَسألَةِ

(50) CHAPTER. To abstain from begging.

١٤٦٩ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَطاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: إنَّ ناساً مِنَ الأنْصارِ سألُوا رَسُولَ اللهِ ﷺ فأعْطاهُمْ، ثُمَّ سَألُوهُ فَأعْطاهُمْ، ثُمَّ سَألُوهُ فَأعْطاهُمْ، حتَّى نَفِدَ ما عِنْدَهُ، فَقالَ: «ما يَكُونُ عِنْدِي مِنْ خَيرٍ فَلَنْ أدَّخِرَهُ عَنْكُمْ. وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ. وَما أُعْطِيَ أحَدٌ عَطاءً خَيراً وأوْسَعَ مِنَ الصَّبْرِ». [انظر: ٦٤٧٠]

1469. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: Some *Anṣārī* persons asked for (something) from Allāh's Messenger ﷺ and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allāh will make him contented, and whoever tries to make himself self-sufficient, Allāh will make him self-sufficient. And whoever remains patient, Allāh will make him patient. Nobody can be given a blessing better and greater than patience."(1)

١٤٧٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «وَالَّذي نَفْسِي بِيَدِهِ لأنْ يأخُذَ أحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلى ظَهْرِهِ خَيرٌ لَهُ مِنْ أنْ يأتِيَ رَجُلاً فَيَسألَهُ، أعْطاهُ أوْ مَنَعَهُ». [انظر: ١٤٨٠، ٢٠٧٤، ٢٣٧٤]

1470. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living), rather than to ask a person for something and that person may or may not give him."

١٤٧١ - حَدَّثَنا مُوسَى: حَدَّثَنا

1471. Narrated Az-Zubair bin Al-'Awwām رَضِيَ الله عَنْهُ: The Prophet ﷺ said,

(1) (H.1469) The Arabic word *Sabar* which means patience conveys also the meaning of perseverance, constancy and endurance.

"It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it; and Allāh will save his face (from the Hell-fire) because of that, rather than to ask the people who may or may not give him."

وُهَيْبٌ: حدَّثنا هِشامٌ، عَنْ أَبيهِ، عَنِ الزُّبَيرِ بنِ العَوَّامِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لأَنْ يأْخُذَ أَحَدُكُمْ حَبْلَهُ فيأتِيَ بِحُزْمَةِ حَطَبٍ عَلى ظَهْرِهِ فَيَبيعَها فَيَكُفَّ اللهُ بِها وَجْهَهُ خَيرٌ لَهُ مِنْ أَنْ يَسأَلَ النَّاسَ، أَعْطوهُ أَوْ مَنَعُوهُ». [انظر: ٢٠٧٥، ٢٣٥٣]

1472. Narrated 'Urwa bin Az-Zubair and Sa'īd bin Al-Musaiyyab: Ḥakīm bin Ḥizām رَضِيَ الله عَنْهُ said, "(Once) I asked Allāh's Messenger ﷺ (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Ḥakīm! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it. And he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Ḥakīm added, "I said to Allāh's Messenger ﷺ, 'By Him (Allāh) Who sent you with the Truth, I shall never ask or take anything from anybody after you, till I leave this world.'" Then Abū Bakr رَضِيَ الله عَنْهُ (during his caliphate) called Ḥakīm to give him his share from the war booty (like the other Companions of the Prophet ﷺ), but he refused to accept anything. Then 'Umar رَضِيَ الله عَنْهُ (during his caliphate) called him to give him his share, but he refused (to take). On that 'Umar said, "O Muslims! I would like you to witness that I offered Ḥakīm his share from this booty and he refused to take it." So Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

١٤٧٢ - حدَّثَنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، وَسَعِيدِ بنِ المُسَيَّبِ: أَنَّ حَكِيمَ بنَ حِزامٍ رَضِيَ اللهُ عَنْهُ قالَ: سأَلْتُ رَسُولَ اللهِ ﷺ فأَعْطاني، ثُمَّ سأَلْتُهُ فأَعْطاني، ثُمَّ سأَلْتُهُ فأَعْطاني، ثُمَّ قالَ: «يا حَكِيمُ، إِنَّ هٰذا المَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بإِشْرافِ نَفْسٍ لَمْ يُبارَكْ لَهُ فِيهِ، وَكَانَ كالَّذي يأْكُلُ وَلا يَشْبَعُ. اليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلى». فَقالَ حَكيمٌ: فَقُلْتُ: يا رَسُولَ اللهِ، وَالَّذي بَعَثَكَ بالحَقِّ لا أَرْزَأُ أَحَداً بَعْدَكَ شَيْئاً حتَّى أُفارِقَ الدُّنْيا. فَكانَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو حَكِيماً إِلى العَطاءِ فَيَأْبى أن يَقْبَلَهُ مِنْهُ. ثُمَّ إِنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ دَعاهُ لِيُعْطِيَهُ فأَبى أَنْ يَقْبَلَ مِنْهُ شَيْئاً. فَقالَ: إِنِّي أُشْهِدُكُمْ مَعْشَرَ المُسْلِمِينَ عَلى حَكِيمٍ، أَنِّي أَعْرِضُ

عَلَيْهِ حَقَّهُ مِنْ هٰذَا الفَيْءِ فَيَأْبى أَنْ يأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَداً مِنَ النَّاسِ بَعْدَ رَسُولِ اللهِ حتَّى تُوُفِّيَ.

[انظر: ٢٧٥٠، ٣١٤٣، ٦٤٤١]

(51) CHAPTER. The one whom Allāh gives something without his asking for it, or without avarice for it. (And Allāh's Statement): "And those in whose wealth there is a recognised right, for the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened)." (V.70:24-25).

(٥١) بابٌ مَنْ أعْطاهُ اللهُ شَيْئاً مِنْ غَيرِ مَسْأَلَةٍ وَلا إشْرَافِ نَفْسٍ. [﴿وَفِيٓ أَمۡوَٰلِهِمۡ حَقٌّ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ١٩﴾]

1473. Narrated 'Umar (bin Al-Khaṭṭab) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to give me something but I would say to him, "Would you give it to a poorer and more needy one than me?" The Prophet ﷺ said to me, "Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it."

١٤٧٣ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ عُمَرَ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يُعْطِيني العَطاءَ فأقُولُ: أعْطِهِ مَنْ هُوَ أفْقَرُ إلَيْهِ مِنِّي. فَقالَ: «خُذْهُ، إذَا جاءَكَ مِنْ هٰذا المالِ شَيْءٌ وأَنْتَ غَيرُ مُشْرِفٍ وَلا سائِلٍ فخُذْهُ، وَما لا، فَلا تُتْبِعْهُ نَفْسَكَ». [انظر: ٧١٦٣، ٧١٦٤]

(52) CHAPTER. Whoever asks the people (for something) so as to increase his wealth.

(٥٢) بابٌ مَنْ سأَلَ النَّاسَ تَكَثُّراً

1474. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face."

١٤٧٤ - **حدَّثَنا** يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُبَيْدِ اللهِ بنِ أبي جَعْفَرٍ قالَ: سَمِعْتُ حَمْزَةَ بنَ عَبْدِ اللهِ بنِ عُمَرَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُ قال: قالَ رَسُوْلُ اللهِ ﷺ: «ما زَالَ الرَّجُلُ يَسأَلُ النَّاسَ

حَتَّى يأتِيَ يَوْمَ القِيامَةِ لَيْسَ في وَجْهِهِ مُزْعَةُ لَحْمٍ».

١٤٧٥ - وَقالَ: «إنَّ الشَّمْسَ تَدْنُو يَوْمَ القِيامَةِ حتَّى يَبْلُغَ العَرَقُ نِصْفَ الأُذُنِ، فَبَيْنَما هُمْ كَذلِكَ اسْتَغاثُوا بآدَمَ، ثُمَّ بِمُوسَى، ثُمَّ بِمُحَمَّدٍ ﷺ»، وَزادَ عَبْدُ اللهِ بنُ صالحٍ: حدَّثني اللَّيْثُ قالَ: حدَّثني ابنُ أبي جَعْفَرٍ: «فَيَشْفَعُ لِيُقْضَى بَيْنَ الخَلْقِ، فَيَمْشِي حتَّى يأخُذَ بِحَلْقَةِ البابِ فَيَوْمَئِذٍ يَبْعَثُهُ اللهُ مَقاماً مَحْمُوداً، يَحْمَدُهُ أهْلُ الجَمْعِ كُلُّهُمْ». وَقالَ مُعَلَّى: حدَّثنا وُهَيْبٌ، عَنِ النُّعْمانِ بنِ رَاشِدٍ، عَنْ عَبْدِ اللهِ بنِ مُسْلِمٍ أخي الزُّهْرِيِّ، عَنْ حَمْزَةَ: سَمِعَ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ في المَسألَةِ. [انظر: ٤٧١٨]

1475. The Prophet ﷺ added, "On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Ādam for help, and then Moses, and then Muḥammad ﷺ." The subnarrator added "Muḥammad ﷺ will intercede with Allāh to judge amongst the people. Then he will proceed on till he will hold the ring of the door (of Paradise); and then Allāh will exalt him to *Maqām Maḥmūd* (i.e. the Honour of intercession on the Day of Resurrection). And all the people of the gathering will thank him ﷺ.

(٥٣) **بابُ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾ [البقرة: ٢٧٣] وكَمِ الغِنَى، وَقَوْلِ النَّبِيِّ ﷺ: «وَلا يَجِدُ غِنًى يُغْنِيهِ» لِقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ﴾ إلى قَوْلِهِ: ﴿فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ﴾ [البقرة: ٢٧٣]

(53) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ:

"...They do not beg of people at all..." (V.2:273) And who may be considered to have enough substance to make him contended and to abstain from begging?" And the statement of the Prophet ﷺ: "The person who does not find enough substance to make him contented."

And the Statement of Allāh عَزَّ وجَلَّ: "(Charity) is for *Fuqara* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work)... (up to)... Surely Allāh knows it well." (V.2:273)

١٤٧٦ - حدَّثنا حَجَّاجُ بنُ

1476. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "*Al-Miskīn* (the poor) is

not the one who asks a morsel or two (of meals) from the others, but *Al-Miskīn* is the one who has nothing and is ashamed to beg from others."

مِنهالٍ: حدَّثنا شُعْبَةُ قَالَ: أخبرَني مُحَمَّدُ بنُ زِيَادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لَيْسَ المِسْكِينُ الَّذي تَرُدُّهُ الأُكْلَةُ والأُكْلَتانِ. وَلكِنِ المِسْكِينُ الَّذي ليس لَهُ غِنًى وَيَسْتَحيي أوْ لا يَسألُ النَّاسَ إلْحافاً». [انظر: ١٤٧٩، ٤٥٣٩]

1477. Narrated Ash-Sha'bī: The clerk of Al-Mughīra bin Shu'ba narrated, "Muāwiyya wrote to Al-Mughīra bin Shu'ba: Write to me something which you have heard from the Prophet ﷺ. So Al-Mughīra wrote, 'I heard the Prophet ﷺ saying: Allāh has hated for you three things:

1. *Qīl* and *Qāl* (sinful and useless talk like backbiting etc. or that you talk too much or talk about others.)
2. Wasting of wealth (by extravagance with lack of wisdom and thinking etc.).
3. And asking too many questions (in disputed religious matters etc.) or asking others for something (except in great need).

(See *Hadīth* No. 2408, Vol. 3)

١٤٧٧ - **حدَّثنا** يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا إسْماعِيلُ بنُ عُلَيَّةَ، حدَّثنا خالِدٌ الحَذَّاءُ، عَنِ ابنِ أشْوَعَ، عَنِ الشَّعْبِيِّ قَالَ: حدَّثَني كاتِبُ المُغِيرَةِ بنِ شُعْبَةَ قالَ: كَتَبَ مُعاوِيَةُ إلى المُغِيرَةِ بنِ شُعْبَةَ أنِ اكْتُبْ إليَّ بِشَيءٍ سَمِعْتَهُ مِنَ النَّبيِّ ﷺ. فَكَتَبَ إلَيْهِ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «إنَّ اللهَ كَرِهَ لَكُمْ ثَلاثاً: قِيلَ وَقالَ، وإضاعَةَ المَالِ، وكَثْرَةَ السُّؤالِ». [راجع: ٨٤٤]

1478. Narrated Sa'd (bin Abī Waqqāṣ) رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ distributed something amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allāh's Messenger ﷺ and asked him secretly, "Why have you left that person? By Allāh! I consider him a believer." The Prophet ﷺ said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allāh's Messenger! Why have you left that person? By Allāh! I consider him a

١٤٧٨ - **حدَّثنا** مُحَمَّدُ بنُ غُرَيْرٍ الزُّهْرِيُّ: حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ، عَنْ أبيهِ، عَنْ صالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عامِرُ بنُ سَعْدٍ، عَنْ أبيهِ قالَ: أعْطَى رَسُولُ اللهِ ﷺ رَهْطاً وأنا جالِسٌ فِيهِمْ. قالَ: فَتَرَكَ رَسُولُ اللهِ ﷺ فِيهِم رَجُلاً لَمْ يُعْطِهِ وَهُوَ أعْجَبُهُمْ إليَّ. فَقُمْتُ إلى رَسُولِ اللهِ ﷺ فَسارَرْتُهُ فَقُلْتُ:

believer." The Prophet ﷺ said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allāh's Messenger! Why have you left that person? By Allāh! I consider him a believer." The Prophet ﷺ said, "Or merely a Muslim." Then Allāh's Messenger ﷺ said, "(O Sa'd!) I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by renegating from Islām)."

ما لَكَ عَنْ فُلانٍ؟ وَاللهِ إنِّي لأُرَاهُ مُؤْمِناً، قالَ: «أو مُسْلِماً». قالَ: فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي ما أعْلَمُ فِيهِ فَقُلْتُ: يا رَسُولَ اللهِ، ما لَكَ عَنْ فُلانٍ؟ وَاللهِ إنِّي لأُرَاهُ مُؤْمِناً قالَ: «أوْ مُسْلِماً». قالَ: فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي ما أعلمُ مِنهُ، فَقُلتُ: يا رَسُولَ اللهِ، ما لكَ عَنْ فُلانٍ؟ وَاللهِ إنِّي لأُرَاهُ مُؤمِناً، قالَ: «أوْ مُسْلِماً»: «إنِّي لأُعْطِي الرَّجُلَ وَغَيرُهُ أحَبُّ إليَّ مِنْهُ خَشْيَةَ أنْ يُكَبَّ في النَّارِ عَلى وَجْهِه». وَعَنْ أبيهِ، عَنْ صَالِحٍ، عَنْ إسْماعِيلَ بنِ مُحَمَّدٍ أنَّهُ قالَ: سَمِعْتُ أبي يُحَدِّثُ بِهٰذا فَقالَ في حَدِيثِهِ: فَضَرَبَ رَسُولُ اللهِ ﷺ بِيَدِهِ فجَمَعَ بَينَ عُنُقِي وكَتِفِي ثُمَّ قالَ: «أقْبِلْ أيْ سَعْدُ، إنِّي لأُعْطِي الرَّجُلَ». قالَ أبُو عَبْدِ اللهِ ﴿فَكُبْكِبُوا﴾ [الإسراء: ٩٤]: قُلِبُوا، ﴿مُكِبًّا﴾ يُقَالُ: أكَبَّ الرَّجُلُ إذا كانَ فِعْلُهُ غَيرَ وَاقِعٍ عَلى أحَدٍ، فإذَا وَقَعَ الفِعْلُ قُلْتَ: كَبَّهُ اللهُ لِوَجْهِهِ، وكَبَبْتُهُ أنا. [راجع: ٢٧]

1479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, *Al-Maskīn* (the poor) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but *Al-Maskīn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity,

١٤٧٩ - حدَّثَنَا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَيسَ المسْكِينُ الَّذي يَطُوفُ عَلى النَّاسِ تَرُدُّهُ اللُّقْمَةُ واللُّقْمَتانِ،

and who does not beg of people." (See H. No. 1476).

والتَّمْرَةُ والتَّمْرَتانِ. وَلٰكِنِ المِسْكِينُ الذي لا يَجِدُ غِنًى يُغْنِيهِ. وَلا يُفْطَنُ لَهُ فَيُتَصَدَّقُ عَلَيْهِ، وَلا يَقُومُ فَيَسأَلُ النَّاسَ». [راجع: ١٤٧٦]

1480. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."

١٤٨٠ - **حدَّثنا** عُمَرُ بنُ حَفصِ بنِ غياثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا أبو صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لأنْ يأْخُذَ أحَدُكُمْ حَبْلَهُ ثُمَّ يَغْدُوَ، أحْسِبُهُ قالَ: إلى الجَبَلِ فَيَحْتَطِبَ فَيَبيعَ فَيأكُلَ وَيَتَصَدَّقَ خَيرٌ لَهُ مِنْ أنْ يَسألَ النَّاسَ».

قالَ أبو عَبْدِ اللهِ: صَالِحُ بنُ كَيْسانَ أكْبَرُ مِنَ الزُّهْريِّ وَهُوَ قَدْ أدْرَكَ ابنَ عُمَرَ. [راجع: ١٤٧٠]

(54) CHAPTER. (The lawfulness of) estimating the amount of the date-fruits while they are still on the palms for the sake of taking the *Zakāt*.

(٥٤) **بابُ** خَرْصِ التَّمرِ

1481. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: We took part in the *Ghazwa* (holy battle) of Tabūk in the company of the Prophet ﷺ, and when we arrived at the Wādī Al-Qurā, there was a woman in her garden. The Prophet ﷺ asked his Companions to estimate the amount of the fruits in the garden, and Allāh's Messenger ﷺ estimated it at ten *Awsuq* (One *Wasq* = 60 *Ṣā'* and 1 *Ṣā'* = 3 kg. approximately). The Prophet ﷺ said to that lady, "Check what your garden will yield." When we reached Tabūk, the Prophet ﷺ said, "There will be a strong wind tonight and so no one should stand and whoever has camel, should fasten it." So, we

١٤٨١ - **حدَّثنا** سَهْلُ بنُ بَكَّارٍ: حدَّثَنا وُهَيْبٌ، عَنْ عَمْرِو بنِ يَحْيى، عَنْ عَبَّاسٍ السَّاعديِّ، عَنْ أبي حُمَيْدٍ السَّاعديِّ قالَ: غَزَوْنا مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ، فَلَمَّا جاءَ وَادِي القُرَى إذَا امْرأةٌ في حَدِيْقَةٍ لَهَا، فَقالَ النَّبِيُّ ﷺ لأصحَابِهِ: «اخْرُصُوا»، وخَرَصَ رَسُولُ اللهِ ﷺ عَشَرَةَ أوْسُقٍ، فَقالَ لَهَا: «أحْصِي ما يَخْرُجُ مِنْها». فَلَمَّا أتَيْنا تَبُوكَ قالَ: «أمَّا إنَّها سَتَهُبُّ

fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Ṭaiy. The king of 'Aila sent a white mule and a sheet for wearing to the Prophet ﷺ as a present, and wrote to the Prophet ﷺ that his people would stay in their place (and will pay *Jizya* taxation.)(1)

When the Prophet ﷺ reached Wādī Al-Qurā he asked that woman how much her garden had yielded. She said, "Ten *Awsuq*," and that was what Allāh's Messenger ﷺ had estimated. Then the Prophet ﷺ said, "I want to reach Al-Madīna quickly, and whoever among you wants to accompany me should hurry up."

The subnarrator Ibn Bakkār said something which meant: When the Prophet ﷺ saw Al-Madīna he said, "This is Ṭāba." And when he saw the mountain of Uḥud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the families of the *Anṣār*?" We replied in the affirmative. He said, "The family of Bani An-Najjār and then the family of Banī Abdul-Ashhal, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of *Anṣār*."

اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلا يَقُومَنَّ أَحَدٌ. وَمَنْ كانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ» فعَقَلْناها. وَهَبَّتْ رِيحٌ شَدِيدَةٌ فَقامَ رَجُلٌ فألْقَتْهُ بِجَبَلِ طَيِّئٍ. وأهْدَى مَلِكُ أَيْلَةَ للنَّبِيِّ ﷺ بَغْلَةً بَيْضاءَ وكَسَاهُ بُرْداً وكَتَبَ لَهُ بِبَحْرِهِمْ. فَلَمَّا أتى وَادِيَ القُرَى قالَ للْمَرأةِ: «كَمْ جاءَ حَدِيقَتُكِ؟» قالَتْ: عَشَرَةَ أَوْسُقٍ خَرْصَ رَسُولِ اللهِ ﷺ. فَقالَ النَّبِيُّ ﷺ: «إنِّي مُتَعَجِّلٌ إلى المَدِينَةِ فَمَنْ أَرادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ». فَلَمَّا قالَ ابنُ بَكَّارٍ كَلِمَةً مَعْناها أَشْرَفَ عَلى المَدِينَةِ، قالَ: «هٰذِهِ طابَةُ». فَلَمَّا رأى أُحُداً قالَ: «هٰذَا جُبَيْلٌ يُحِبُّنا ونُحِبُّهُ، ألا أخبرُكُمْ بِخَيرِ دُورِ الأَنْصَارِ؟» قالُوا: بَلى. قالَ: «دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دُورُ بَنِي ساعِدَةَ أوْ دُورُ بَنِي الحارِثِ بنِ الخَزْرَجِ، وفي كُلِّ دُورِ الأَنْصارِ - يَعْنِي - خَيْراً». [انظر: ١٨٧٢، ٣١٦١، ٣٧٩١، ٤٤٢٢]

1482. And Sulaiman bin Bilal said, then the family of Banī Al-Harith and then the family of Banī Sa'ida.

Narrated Ibn Abbas رَضِيَ اللهُ عَنهما: The Prophet ﷺ said, "This is Uhud mountain, it loves us and we love it."

١٤٨٢ - وَقالَ سُلَيْمانُ بنُ بلالٍ: حدَّثَنِي عَمْرٌو: «ثُمَّ دَارُ بَنِي الحارِثِ، ثُمَّ بَنِي ساعِدَةَ». وَقالَ سُلَيْمانُ، عَنْ سَعْدِ ابنِ سَعِيدٍ، عَنْ عُمارَةَ بنِ غَزِيَّةَ، عَنْ عَبَّاسٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أُحُدٌ جَبَلٌ

(1) (H.1481) *Jizya* is a head tax imposed by Islām on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.

يُحِبُّنا ونُحِبُّهُ». وَقالَ أبو عَبْدِ اللهِ: كُلُّ بُسْتانٍ عَلَيْهِ حائطٌ فَهُوَ حَدِيقَةٌ، وَما لَمْ يَكُنْ عَلَيْهِ حائطٌ لَمْ يُقَلْ: حَدِيقَةٌ.

(55) CHAPTER. *'Ushr* (i.e., one-tenth of the yield be levied as *Zakāt*) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

(٥٥) بابُ العُشْرِ فِيما يُسْقىٰ مِنْ ماءِ السَّماءِ والمَاءِ الجارِي،

'Umar bin 'Abdul-'Azīz did not consider *'Ushr* compulsory on honey.

ولَمْ يَرَ عُمَرُ بنُ عَبْدِ العَزِيزِ في العَسَلِ شَيْئاً.

1483. Narrated 'Abdullāh (bin Umar) رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "On a land irrigated by rain water or by natural water channels, or if the land is wet due to a nearby water channel, *'Ushr* (i.e. one-tenth) is compulsory (as *Zakāt*); and on the land irrigated by the well, half of an *'Ushr* (i.e. one-twentieth) is compulsory (as *Zakāt* on the yield of the land)."

١٤٨٣ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ قالَ: أخْبرَني يُونُسُ ابنُ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «فِيما سَقَتِ السَّماءُ والعُيُونُ أوْ كانَ عَثَرِيًّا: العُشْرُ. وَما سُقِيَ بالنَّضْحِ: نِصْفُ العُشْرِ». قالَ أبو عَبْدِ اللهِ: هَذَا تَفْسِيرُ الأوَّلِ، لأنَّهُ لَمْ يُوَقِّتْ في الأوَّلِ، يَعْني حَدِيثَ ابنِ عُمَرَ: «فِيما سَقَتِ السَّماءُ العُشْرُ». وَبَيَّنَ في هٰذَا وَوَقَّتَ، والزِّيادَةُ مَقْبُولَةٌ والمُفَسَّرُ يَقْضِي عَلى المُبْهَمِ إذَا رَوَاهُ أهْلُ الثَّبَتِ كَما رَوَى الفَضْلُ بنُ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ في الكَعْبَةِ. وَقالَ بلالٌ: «قَدْ صَلَّى» فأُخِذَ بِقَوْلِ بِلالٍ، وَتُرِكَ قَوْلُ الفَضْلِ.

(56) CHAPTER. There is no *Zakāt* on less than five *Awsuq* [i.e., approx. 675 kilograms

(٥٦) بابٌ: لَيْسَ فِيما دُونَ خَمْسَةِ

(of dates, fruits or food-grains etc.)].

أَوْسُقٍ صَدَقَةٌ

1484. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Zakāt* on less than five *Awsuq* (i.e. approx. 675kg of dates, fruits, or food-grains, etc.), or on less than five camels, or on less than five *Awāq* of silver (i.e., 200 Dirhams, i.e., approx. 640 grams of silver [or less than 20 *Mithqals* of gold, i.e., approx. 94 grams of gold].

١٤٨٤ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا مالِكٌ قالَ: حَدَّثَنِي مُحَمَّدُ ابنُ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ فِيما أقَلَّ مِنْ خَمْسَةِ أوْسُقٍ صَدَقَةٌ، وَلا في أقَلَّ مِنْ خَمْسَةٍ مِنَ الإبِلِ الذَّوْدِ صَدَقَةٌ. وَلا في أقَلَّ مِنْ خَمْسِ أوَاقٍ مِنَ الوَرِقِ صَدَقَةٌ». [راجع: ١٤٠٥]

(57) CHAPTER. *Zakāt* of dates should be taken during their plucking season. Can a child touch the dates collected as *Zakāt*?

(٥٧) بابُ أخْذِ صَدَقَةِ التَّمْرِ عِنْدَ صِرَامِ النَّخْلِ وَهَلْ يُتْرَكُ الصَّبِيُّ فَيَمَسَّ تَمْرَ الصَّدَقَةِ

1485. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Dates used to be brought to Allāh's Messenger ﷺ immediately after being plucked. Different persons would bring their dates till a big heap was collected (in front of the Prophet ﷺ). Once Al-Hasan and Al-Husain رضي الله عنهما were playing with these dates. One of them took a date and put it in his mouth. Allāh's Messenger ﷺ looked at him and took it out from his mouth and said, "Don't you know that Muhammad's offspring do not eat what is given in charity?"

١٤٨٥ - **حَدَّثَنَا** عُمَرُ بنُ مُحَمَّدِ بنِ الحَسَنِ الأسَدِيُّ: حَدَّثَنَا أبي: حَدَّثَنا إبْراهِيمُ ابنُ طَهْمانَ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يُؤْتَى بالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ فَيَجِيءُ هٰذَا بِتَمْرِهِ وهذا من تَمْرِهِ حَتَّى يَصِيرَ عِنْدَهُ كَوْمٌ مِنْ تَمْرٍ، فَجَعَلَ الحَسَنُ والحُسَيْنُ رَضِيَ اللهُ عَنْهُما يَلْعَبانِ بِذٰلِكَ التَّمْرِ، فأخَذَ أحَدُهُما تَمْرَةً فَجَعَلَهُ في فِيهِ، فَنَظَرَ إلَيْهِ رَسُولُ اللهِ ﷺ فأخْرَجَها مِنْ فِيهِ، فَقالَ: «أمَا عَلِمْتَ أنَّ آلَ مُحَمَّدٍ ﷺ لا يأكُلُونَ الصَّدَقَةَ؟». [انظر: ١٤٩١، ٣٠٧٢]

(58) CHAPTER. Whoever sold his fruits, his date-palm trees, his land or his crops and the *'Ushr* or *Zakāt* was due on them, and gave *Zakāt* from some other property, or sold his fruits when *Zakāt* was due.

(٥٨) **بابٌ: مَنْ باعَ ثِمارَهُ أَوْ نَخْلَهُ أَوْ أَرْضَهُ أَوْ زَرْعَهُ، وَقَدْ وَجَبَ فِيهِ العُشْرُ أَوِ الصَّدَقَةُ فأَدَّى الزَّكاةَ مِنْ غَيْرِهِ، أَوْ باعَ ثمارَهُ ولَمْ تَجِبْ فِيْهِ الصَّدَقَةُ**

And the statement of the Prophet ﷺ: "Don't sell the fruits till they are ripe (free from blight)." So, the Prophet ﷺ did not stop anyone from selling the fruits after they are ripe (free from blight), and he did not differentiate between those on whom the *Zakāt* was due and those on whom it was not due (in this respect.).

وَقَوْلُ النَّبِيِّ ﷺ: «لا تَبِيْعُوْا الثَّمَرَةَ حتَّى يَبْدُوَ صَلاحُها». فَلَمْ يَحْظُرِ البَيْعَ بَعْدَ الصَّلاحِ عَلى أَحَدٍ، ولَمْ يَخُصَّ مَنْ وَجَبَتْ عَلَيْهِ الزَّكاةُ مِمَّنْ لَمْ تَجِبْ.

1486. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ had forbidden the sale of dates till they were good (ripe), and when it was asked what is meant by that; the Prophet said, "Till there is no danger of blight."

١٤٨٦ - **حدَّثنا** حَجَّاجٌ: حَدَّثَنا شُعْبَةُ: أَخْبَرَني عَبْدُ اللهِ بنُ دِينارٍ قَالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرَةِ حتَّى يَبْدُوَ صَلاحُها. وكانَ إذَا سُئِلَ عَنْ صَلاحِها قالَ: «حتَّى تَذْهَبَ عاهَتُهُ». [انظر: ٢١٨٣، ٢١٩٤، ٢١٩٩، ٢٢٤٧، ٢٢٤٩]

1487. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ had forbidden the sale of fruits till they were ripe (free from blight).

١٤٨٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنِي اللَّيْثُ: حدَّثَنِي خالِدُ بنُ يَزِيدَ، عَنْ عَطاءِ بنِ أبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثِّمارِ حتَّى يَبْدُوَ صَلاحُها». [انظر: ٢١٨٩، ٢١٩٦، ٢٣٨١]

1488. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the selling of fruits until they were ripe. The Prophet ﷺ

١٤٨٨ - **حدَّثَنا** قُتَيْبَةُ، عَنْ مالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بنِ

added, "It means that they become red."

مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ بَيْعِ الثِّمارِ حتَّى تُزْهِيَ قالَ: حتَّى تحْمارَّ. [انظر: ٢١٩٥، ٢١٩٧، ٢١٩٨، ٢٢٠٨]

(59) CHAPTER. Can one buy the thing which he has given in charity? There is no harm in buying what was given as *Zakāt* by someone else, for the Prophet ﷺ forbade the alms-giver (particularly) to buy what he himself had given in charity, but he did not forbid others to buy it.

(٥٩) بابٌ: هَلْ يَشْتري صَدَقَتَهُ؟ وَلا بأْسَ أنْ يَشْتريَ صَدَقَةَ غَيْرِهِ لأنَّ النَّبيَّ ﷺ إنَّما نَهى المُتَصَدِّقَ خاصَّةً عَنِ الشِّرَاءِ، ولَمْ يَنْهَ غَيْرَهُ

1489. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عنهما: 'Umar bin Al-Khaṭṭāb رضى الله عنهما gave a horse in charity in Allāh's Cause, and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet ﷺ and asked his permission. The Prophet ﷺ said, "Do not take back what you have given in charity." (The subnarrator added,) "For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

١٤٨٩ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يُحَدِّثُ: أنَّ عُمَرَ بنَ الخَطَّابِ تَصَدَّقَ بفَرَسٍ في سَبيلِ اللهِ، فَوَجَدَهُ يُباعُ، فأرَادَ أنْ يَشْتَرِيَهُ، ثُمَّ أتى النَّبيَّ ﷺ فاسْتأْمَرَهُ فَقالَ: «لا تَعُدْ في صَدَقَتِكَ». فَبِذلكَ كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما لا يَتْرُكُ أنْ يَبْتاعَ شَيْئاً تَصَدَّقَ بِهِ إلَّا جَعَلَهُ صَدَقَةً. [انظر: ٢٧٧٥، ٢٩٧١، ٣٠٠٢]

1490. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: Once I gave a horse in Allāh's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet ﷺ about it. He said, "Neither buy, nor take back your alms which you have given, even if it is given to you (or the seller were willing to sell it) for one Dirham; for he who takes back his alms is like the one who swallows his own vomit."

١٤٩٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكُ بنُ أنَسٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبيهِ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلى فَرَسٍ في سَبيلِ اللهِ فأضاعَهُ الَّذي كانَ عِنْدَهُ، فأرَدْتُ أنْ أشْتَرِيَهُ فَظَنَنْتُ أنَّهُ يَبيعُهُ برُخْصٍ. فَسألْتُ النَّبيَّ ﷺ فَقالَ: «لا تَشْتَرِ

وَلا تَعُدْ في صَدَقَتِكَ، وإنْ أعْطاكَهُ بِدِرْهَمٍ، فإنَّ العائدَ في صَدَقَتِهِ كالعائِدِ في قَيْئِهِ». [انظر: ٢٦٢٣، ٢٦٣٦، ٢٩٧٠، ٣٠٠٣]

(60) CHAPTER. What is said regarding what is given to the Prophet ﷺ and his offspring in charity.

(٦٠) بابُ ما يُذْكَرُ في الصَّدَقَةِ للنَّبِيِّ ﷺ وَآلِهِ

1491. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Al-Haṣan bin 'Alī رضى الله عنهما took a date from the dates given in charity and put it in his mouth. The Prophet ﷺ said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"

١٤٩١ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أخَذَ الحَسَنُ بنُ عَلِيٍّ رَضِيَ اللهُ عَنْهُما تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَها في فِيهِ، فَقالَ النَّبِيُّ ﷺ: «كِخْ كِخْ» لِيَطْرَحَها، ثُمَّ قالَ: «أما شَعَرْتَ أنَّا لا نأكُلُ الصَّدَقَةَ؟». [راجع: ١٤٧٥]

(61) CHAPTER. *Aṣ-Ṣadaqa* (alms) for the freed slave-girls of the wives of the Prophet ﷺ (do they accept things given in charity)?

(٦١) بابُ الصَّدَقَةِ عَلى مَوالِي أزْواجِ النَّبِيِّ ﷺ

1492. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ, saw a dead sheep which had been given in charity to a freed slave-girl of Maimūna, the wife of the Prophet ﷺ. The Prophet ﷺ said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

١٤٩٢ - حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: وَجَدَ النَّبِيُّ ﷺ شاةً مَيِّتَةً أُعْطِيَتْها مَوْلاةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، قالَ النَّبِيُّ ﷺ: «هَلَّا انْتَفَعْتُمْ بِجِلْدِها؟» قالُوا: إنَّها مَيْتَةٌ. قالَ: «إنَّما حَرُمَ أكْلُها». [انظر: ٢٢٢١، ٥٥٣١، ٥٥٣٢]

1493. Narrated Al-Aswad: 'Āishah رَضِيَ اللهُ عَنْهَا intended to buy Barīra (a slave-girl) in order to manumit her, and her masters

١٤٩٣ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا الحَكَمُ، عَنْ إبْراهِيمَ،

intended to put the condition that her *Al-walā* would be for them. 'Aishah mentioned that to the Prophet ﷺ who said to her, "Buy her, as the *Walā* is for the manumitter." Once some meat was presented to the Prophet ﷺ and 'Āishah said to him, "This (meat) was given in charity to Barīra." He said, "It is an object of charity for Barīra but a gift for us."

عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّها أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلعِتْقِ، وأَرَادَ مَوالِيها أَنْ يَشْتَرِطُوا وَلاءَها، فَذَكَرَتْ عائِشَةُ لِلنَّبِيِّ ﷺ، فَقالَ لَهَا النَّبِيُّ ﷺ: «اشْتَرِيها فإنَّما الوَلاءُ لِمَنْ أَعْتَقَ». قَالَتْ: وأُتِيَ النَّبِيُّ ﷺ بِلَحْمٍ فقُلْتُ: هٰذا ما تُصُدِّقَ بِهِ عَلى بَرِيرَةَ. فَقالَ: «هُوَ لها صَدَقَةٌ وَلَنا هَدِيَّةٌ». [راجع: ٤٥٦]

(62) CHAPTER. When alms is transferred. (It will be legal for the Prophet's folk to accept it as a gift.)

(٦٢) بابٌ: إِذَا تَحَوَّلَتِ الصَّدَقَةُ

1494. Narrated Umm 'Aṭīyya Al-Anṣārīya رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ went to 'Āishah رضى الله عنها and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Umm 'Aṭīyya) had sent to us (Barīra) in charity." The Prophet ﷺ said, "It has reached its place (and now it is not a thing of charity but a gift for us)."

١٤٩٤ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا خالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصارِيَّةِ رَضِيَ اللهُ عَنْهَا قالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلى عائِشَةَ رَضِيَ اللهُ عَنْهَا فَقالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقالَتْ: لا، إلَّا شَيْءٌ بَعَثَتْ بِهِ إِلَيْنا نُسَيْبَةُ مِنَ الشَّاةِ الَّتي بَعَثْتَ بِها مِنَ الصَّدَقَةِ. فَقالَ: «إنَّها قَدْ بَلَغَتْ مَحِلَّها». [راجع: ١٤٤٦]

1495. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some meat was presented to the Prophet ﷺ and it had been given to Barīra (the freed slave-girl of Āishah) in charity. He ﷺ said, "This meat is a thing of charity for Barīra but it is a gift for us."

١٤٩٥ - حَدَّثَنَا يَحْيى بنُ مُوسَى: حَدَّثَنا وَكِيعٌ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ تُصُدِّقَ بِهِ عَلى بَرِيرَةَ فَقالَ: «هُوَ عَلَيْها صَدَقَةٌ وَهُوَ لَنا هَدِيَّةٌ». وَقالَ أَبُو دَاوُدَ: أَنْبَأَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعَ أَنَساً

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.
[انظر: ٢٥٧٧]

(63) CHAPTER. *Zakāt* should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

1496. Narrated Abū Ma'bad, the slave of Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to Mu'ādh when he sent him to Yemen, "You will go to the people of the Scripture (Jews and Christians). So, when you reach there, invite them to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and that Muhammad is Allāh's Messenger (Islāmic Monotheism). And if they obey you in that, tell them that Allāh has enjoined on them five *Salāt* (prayer) in each day and night (24 hours). And if they obey you in that, tell them that Allāh has made it obligatory on them to pay the *Ṣadaqā* (*Zakāt*) which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allāh." (See H. No. 1395).

(٦٣) بابُ أَخْذِ الصَّدَقَةِ مِنَ الأَغْنِيَاءِ. وَتُرَدَّ فِي الفُقَرَاءِ حَيْثُ كَانُوا

١٤٩٦ - حدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ عن ابن عباسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لِمُعاذِ بنِ جَبَلٍ حِينَ بَعَثَهُ إلى اليَمَنِ: «إِنَّكَ سَتأتِي قَوْماً أَهْلَ كِتابٍ، فإِذَا جِئْتَهُمْ فادْعُهُمْ إلى أن يَشْهَدُوا أنْ لا إِلَهَ إلاَّ اللهُ، وأَنَّ مُحَمَّداً رَسُولُ اللهِ. فإِنْ هُمْ أطاعُوا لَكَ بذٰلِكَ فأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ. فإن هُمْ أطاعُوا لَكَ بذٰلِكَ فأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيائِهِمْ. فَتُرَدُّ عَلى فُقَرَائِهِمْ. فإنْ هُمْ أطاعُوا لكَ بذٰلك فإيَّاكَ وكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ المَظْلُومِ، فإنَّهُ لَيْسَ بَيْنَها وَبَينَ اللهِ حِجابٌ». [راجع: ١٣٩٥]

(64) CHAPTER. The invoking and supplicating Allāh of the *Imām* for the one who gives in charity. And the Statement of Allāh تعالى: 'Take *Sadaqa* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them..." (V.9:103)

(٦٤) بابُ صَلاةِ الإمامِ. وَدُعائِهِ لِصَاحِبِ الصَّدَقَةِ، وَقَوْلِهِ تَعالى: ﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ﴾
[التوبة: ١٠٣]

1497. Narrated 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُ: Whenever a person brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, "O Allāh! Send Your Blessings upon so-and-so." My father went to the Prophet ﷺ with his alms and the Prophet ﷺ said, "O Allāh! Send Your Blessings upon the offspring of Abū Aūfā."

١٤٩٧ - حدَّثَنَا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ عَبْدِ اللهِ بنِ أبي أوفَى قالَ: كانَ النَّبِيُّ ﷺ إذَا أتاهُ قَوْمٌ بِصَدَقَتِهِمْ قالَ: «اللَّهُمَّ صَلِّ عَلى فُلانٍ». فأتاهُ أبي بِصَدَقَتِهِ، فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أبي أوْفَى». [انظر: ٤١٦٦، ٦٣٣٢، ٦٣٥٩]

(65) CHAPTER. (Is *Zakāt* imposed on) what is taken out of the sea (or not)?

(٦٥) بابُ ما يُسْتَخْرَجُ مِنَ البَحْرِ،

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "*Ambergris* (a special kind of perfume), is not *Rikāz*[1], but a thing which is thrown out by the sea." And Al-Ḥasan said, "*Khumus* (i.e. one-fifth) is imposed on *Ambergris* and pearls." The Prophet ﷺ fixed *Khumus*[2] on *Rikāz* but not on the things taken out of the water.

وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: لَيْسَ العَنْبَرُ بِرِكازٍ إنَّمَا هُوَ شَيْءٌ دَسَرَهُ البَحْرُ. وَقالَ الحَسَنُ: في العَنْبَرِ واللُّؤْلُؤِ الخُمُسُ، فإنَّمَا جَعَلَ النَّبِيُّ ﷺ في الرِّكازِ الخُمُسَ لَيْسَ في الَّذي يُصَابُ في المَاءِ.

1498. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man from Banī Israēl asked someone from Banī Israēl to give him a loan of one thousand Dinar, and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 Dinar in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See *Ḥadīth* No. 2291, Vol. 3)

And the Prophet ﷺ mentioned the narration (and said), "When he sawed the wood, he found his money."

١٤٩٨ - وَقالَ اللَّيْثُ: حدَّثَني جَعْفَرُ ابنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: «أنَّ رَجُلاً مِنْ بَني إسْرَائِيلَ سألَ بَعْضَ بَني إسْرَائِيلَ أنْ يُسْلِفَهُ ألْفَ دِينارٍ، فَدَفَعَها إلَيْهِ، فَخَرَجَ في البَحْرِ فَلَمْ يَجِدْ مَرْكَباً، فأخَذَ خَشَبَةً فَنَقَرَها فأدخَلَ فِيها ألْفَ دِينارٍ فَرَمَى بِها في البَحْرِ فخَرَجَ الرَّجُلُ الَّذي كانَ أسْلَفَهُ فإذَا بالخَشَبَةِ فأخَذَها لأهْلِهِ حَطَباً - فَذَكَرَ الحَدِيثَ - فَلَمَّا نَشَرَها وَجَدَ المَالَ».

(1) (Ch. 65) *Rikāz*: Burried treasure or wealth.
(2) (Ch. 65) 1/5th of the *Rikāz* is to be paid to the Muslim treasury.

[انظر: ٢٠٦٣، ٢٢٩١، ٢٤٠٤، ٢٤٣٠، ٢٧٣٤، ٦٢٦١]

(66) CHAPTER. There is *Khumus* on *Rikāz*.

And Mālik and Ibn Idrīs said, "*Rikāz* is the buried treasures in the Pre-Islāmic Period and *Khumus* is compulsory on it whether the treasure is small or large, but the mines are not considered as *Rikāz*." No doubt, the Prophet ﷺ had said, "There is no *Zakāt* on minerals. And *Khumus* is compulsory on *Rikāz*." 'Umar bin 'Abdul 'Azīz took five portions out of every two-hundred from minerals. And Al-Ḥasan said, "*Khumus* is compulsory on *Rikāz* found in the land owned by non-Muslims, but if found in the Muslim territory there is only *Zakāt* on it. If one finds a *Luqaṭa* (fallen property) in the territory of the enemy, he must announce it publicly. And if it belongs to the enemy, then *Khumus* is compulsory on it. Some people considered minerals as *Rikāz* similar to the buried treasures of pre-Islāmic period.

(٦٦) بابٌ: في الرِّكازِ الخُمُسُ،

وَقالَ مالكٌ وَابنُ إِدْرِيسَ: الرِّكازُ دِفْنُ الجاهِلِيَّةِ، في قَلِيلِهِ وكَثِيرِهِ: الخُمُسُ. وَلَيْسَ المَعْدِنُ بِركازٍ. وَقَدْ قالَ النَّبِيُّ ﷺ: «في المَعْدِنِ جُبارٌ. وفي الرِّكازِ الخُمُسُ». وأخَذَ عُمَرُ بنُ عَبْدِ العَزِيزِ مِنَ المَعادِنِ مِنْ كُلِّ مِائَتَيْنِ خَمْسَةً. وَقالَ الحَسَنُ: ما كانَ مِنْ رِكازٍ في أرضِ الحربِ ففيه الخُمُسُ وما كان من أَرْضِ السِّلْمِ فَفِيهِ الزَّكاةُ. وَإِنْ وَجَدْتَ اللُّقَطَةَ في أرْضِ العَدُوِّ فَعَرِّفْها. وَإِنْ كانَتْ مِنَ العَدُوِّ فَفِيها الخُمُسُ. وَقالَ بَعْضُ النَّاسِ: المَعْدِنُ رِكازٌ مِثْلُ دِفْنِ الجاهِلِيَّةِ لأَنَّهُ يُقالُ: أَرْكَزَ المَعْدِنُ إذا أُخْرِجَ مِنْهُ شَيْءٌ، قِيلَ لَهُ: قَدْ يُقالُ لِمَنْ وُهِبَ لَهُ شَيْءٌ أَوْ رَبِحَ رِبْحاً كَثيراً أَوْ كَثُرَ ثَمَرُهُ: أَرْكَزْتَ. ثُمَّ ناقَضَ. وَقالَ: لا بأْسَ أنْ يكْتُمَهُ فَلا يُؤَدِّيَ الخُمُسَ.

1499. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikāz* (i.e. burried treasure or wealth). [(*Khumas*) i.e. 1/5th of *Rikāz* wealth is to be paid to the Muslim treasury]

١٤٩٩ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وَعَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «العَجْماءُ جُبارٌ، والبِئْرُ جُبارٌ، والمَعْدِنُ جُبارٌ وفي الرِّكازِ

الـخُمُسُ». [انظر: ٢٣٥٥، ٦٩١٢، ٦٩١٣]

(67) CHAPTER. The Statement of Allāh تعالى: "...And those employed to collect (the funds)... (V.9:60) (Those employees working for the collection of *Zakāt*, compulsory funds, etc., are to be paid officially.) And the *Imām* is to supervise and check the work of the collectors.

(٦٧) بابُ قَوْلِ اللهِ تَعالى: ﴿وَالْعَامِلِينَ عَلَيْهَا﴾ [التوبة: ٦٠] ومُحَاسَبَةِ المُصَدِّقِينَ مَعَ الإمام

1500. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect *Zakāt* from Banī Sulaim. When he returned, (after collecting the *Zakāt*) the Prophet ﷺ checked the account with him.

١٥٠٠ - **حدَّثَنا** يُوسُفُ بنُ مُوسَى: حدَّثَنا أَبو أُسامَةَ: أخْبرَنا هِشامُ بنُ عُرْوَةَ عَنْ أبيهِ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قالَ: اسْتَعْمَلَ رَسُولُ اللهِ ﷺ رَجُلاً مِنَ الأَسْدِ عَلى صَدَقاتِ بَنِي سُلَيْمٍ يُدْعىٰ ابن اللُّتْبِيَّةِ. فَلَمَّا جاءَ حاسَبَهُ. [راجع: ٩٢٥]

(68) CHAPTER. The use of the camels given as *Zakāt* and their milk for travellers.

(٦٨) بابُ اسْتِعْمالِ إبِلِ الصَّدَقَةِ وألْبانِها لأبْناءِ السَّبِيلِ

1501. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people from 'Uraina tribe came to Al-Madīna and its climate did not suit them. So Allāh's Messenger ﷺ allowed them to go to the herd of camels (given as *Zakāt*); and they drank their milk and urine (as medicine), but they killed the shepherd and drove away all the camels. So, Allāh's Messenger ﷺ sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Ḥarra (a stony place at Al-Madīna) biting the stones. (See *Hadīth* No. 233, Vol. 1)

١٥٠١ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَني يَحيى، عَنْ شُعْبَةَ: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ ناساً مِنْ عُرَيْنَةَ اجْتَوَوُا المَدِينَةَ، فَرَخَّصَ لَهُمْ رَسُولُ اللهِ ﷺ أنْ يأتُوا إبِلَ الصَّدَقَةِ فَشَرِبُوا مِنْ ألْبانِها وأبْوَالِها فَقَتَلُوا الرَّاعِيَ وَاسْتاقُوا الذَّودَ. فأرْسَلَ رَسُولُ اللهِ ﷺ فأُتِيَ بِهِمْ فَقَطَّعَ أيْدِيَهُمْ وأرْجُلَهُمْ وسَمَرَ أعْيُنَهُمْ وتَرَكَهُمْ بالحَرَّةِ يَعَضُّونَ الحِجارَةَ. تابَعَهُ أبُو قِلابَةَ وحُمَيْدٌ وَثابِتٌ عَنْ أنَسٍ. [راجع: ٢٣٣]

(69) CHAPTER. Branding the camels given in *Aṣ-Ṣadaqa* (*Zakāt*) by the *Imām* with his own hands.

1502. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: I took 'Abdullāh bin Abū Ṭalḥa to Allāh's Messenger ﷺ to perform *Taḥnīk* for him. (*Taḥnīk* was a custom among the Muslims that whenever a child was born they used to take it to the Prophet ﷺ who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet ﷺ, and he had an instrument for branding in his hands and was branding the camels of *Zakāt*.

(٦٩) **بابٌ** وَسْمِ الإمام إبلَ الصَّدَقةِ بيَدِهِ

١٥٠٢ - **حدَّثَنا** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا الوَليدُ: حدَّثنا أبو عَمْرٍو الأوْزَاعيُّ: حدَّثَنِي إسْحاقُ بنُ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: حدَّثَنِي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: غَدَوْتُ إلى رَسُولِ اللهِ ﷺ بعَبْدِ اللهِ بنِ أبي طَلْحَةَ لِيُحَنِّكَهُ فَوَافَيْتُهُ وَفي يَدِهِ المِيسَمُ يَسِمُ إبِلَ الصَّدَقَةِ. [انظر: ٥٥٤٢، ٥٨٢٤]

(70) CHAPTER. Obligation of *Ṣadaqat-ul-Fiṭr*. [It is also called *Zakāt-ul-Fiṭr*, and is obligatory. It should be paid by the Muslims at the end of the month of Ramaḍān (Fasting) before the prayer of *'Eid-ul-Fiṭr*].

And Abū Al-'Āliya, 'Aṭā and Ibn Sīrīn considered *Ṣadaqāt-ul-Fiṭr* as obligatory.

(٧٠) **بابٌ** فَرْضِ صَدَقَةِ الفِطْرِ،

ورأى أبو العاليَةِ وَعَطاءٌ وَابنُ سِيرينَ صَدَقَةَ الفِطْرِ فَرِيضَةً.

1503. Narrated Ibn 'Umar رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ made it the payment of one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr* on every Muslim slave or free, male or female, young or old; and he ordered that it be paid before the people went out to offer *'Eid*. (One *Ṣā'* = 3 kilograms approx.)

١٥٠٣ - **حدَّثَنا** يَحْيَى بنُ مُحَمَّدِ بنِ السَّكَنِ: حدَّثَنا مُحَمَّدُ بنُ جَهْضَمٍ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ عُمَرَ بنِ نافِعٍ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ رَسُولُ اللهِ ﷺ زكاةَ الفِطْرِ صَاعاً مِنْ تَمْرٍ أوْ صَاعاً مِنْ شَعِيرٍ عَلى العَبْدِ والحُرِّ، والذَّكَرِ والأنْثَى والصَّغِيرِ والكَبِيرِ مِنَ المُسْلِمينَ. وأمَرَ بها أنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إلى الصَّلاةِ. [انظر: ١٥٠٤، ١٥٠٧، ١٥٠٩، ١٥١١، ١٥١٢]

(71) CHAPTER. *Ṣadaqat-ul-Fiṭr* is compulsory on the free or the slave Muslims.

1504. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ made it obligatory on all the slave or free Muslims, male or female, to pay one *Ṣa'* of dates or barley as *Zakāt-ul-Fiṭr.*

(٧١) **بابٌ** صَدَقَةِ الفِطْرِ عَلى العَبْدِ وَغيرِهِ مِنَ المُسْلِمِينَ

١٥٠٤ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ فَرَضَ زكاةَ الفِطْرِ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ عَلى كُلِّ حُرٍّ أوْ عَبْدٍ، ذَكَرٍ أوْ أُنْثَى مِنَ المُسْلِمِينَ. [راجع: ١٥٠٤]

(72) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of barley. (1 *Ṣā'* = 3 kilograms approx.)

1505. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: We used to give one *Ṣā'* of barley as *Ṣadaqat-ul-Fiṭr* (per head).

(٧٢) **بابٌ** صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ شَعِيرٍ

١٥٠٥ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُطْعِمُ الصَّدَقَةَ صَاعاً مِنْ شَعِيرٍ. [انظر: ١٥٠٦، ١٥٠٨، ١٥١٠]

(73) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of meal (per head).

1506. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: We used to give one *Ṣā'* of meal, or one *Ṣā'* of barley or one Ṣā' of dates, or one Ṣā' of *Iqṭ* (dried yoghurt or cottage cheese), or one *Ṣā'* of raisins (dried grapes) (per head) as *Zakāt-ul-Fiṭr.*

(٧٣) **بابٌ** صَدَقَةِ الفِطْرِ صَاعٌ مِنْ طَعامٍ

١٥٠٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عِياضِ ابنِ عَبْدِ اللهِ بنِ سَعْدِ بنِ أبي سَرْحٍ العامِرِيِّ: أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: كُنَّا نُخْرِجُ زكاةَ الفِطْرِ صَاعاً مِنْ طَعامٍ، أوْ صَاعاً مِنْ شَعِيرٍ، أوْ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ أقِطٍ، أوْ صَاعاً مِنْ زَبِيبٍ. [راجع: ١٥٠٥]

(74) CHAPTER. *Sadaqat-ul-Fiṭr* is one *Ṣā'* of dates (per head).

(٧٤) **بابُ صَدَقَةِ الفِطْرِ صَاعاً مِنْ تَمْرٍ**

1507. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُ: The Prophet ﷺ ordered (Muslims) to give one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr*. The people regarded two *Mudd* of wheat as equal to that.

١٥٠٧ - **حدَّثَنا** أحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ؛ عَنْ نافِعٍ أنَّ عَبْدَ اللهِ بْنَ عُمَرَ رضي الله عَنْهُما قالَ: أمَرَ النَّبِيُّ ﷺ بِزَكاةِ الفِطْرِ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ. قالَ عَبْدُ اللهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[راجع: ١٥٠٣]

(75) CHAPTER. (*Ṣadaqat-ul-Fiṭr* is) one *Ṣā'* of raisins (dried grapes) (per head).

(٧٥) **بابٌ صَاعٍ مِنْ زَبِيبٍ**

1508. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: In the lifetime of the Prophet ﷺ we used to give one *Ṣā'* of meal or one *Ṣā'* of dates, or one *Ṣā'* of barley, or one *Ṣā'* of raisins (dried grapes) (per head) as *Ṣadaqat-ul-Fiṭr*. And when Mu'āwiya became the caliph and the wheat was (available in abundance) he said, "I think (observe) that one *Mudd* (of wheat) equals two *Mudd* (of any of the above-mentioned things).

١٥٠٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ يَزِيدَ بنَ أَبِي حَكِيمٍ العَدَنِيَّ قَالَ: حدَّثَنا سُفْيانُ، عَنْ زَيْدِ بنِ أسْلَمَ قالَ: حدَّثَني عِياضُ بنُ عَبْدِ اللهِ بنِ أبي سَرْحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ الله عَنْهُ قالَ: كُنَّا نُعْطِيها في زَمانِ النَّبِيِّ ﷺ صَاعاً مِنْ طَعامٍ، أوْ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ، أوْ صَاعاً مِنْ زَبِيبٍ فَلَمَّا جاءَ مُعاوِيَةُ وَجاءَتِ السَّمْرَاءُ قالَ: أُرَى مُدًّا مِنْ هٰذَا يَعْدِلُ مُدَّيْنِ.

[راجع: ١٥٠٥]

(76) CHAPTER. *Ṣadaqat-ul-Fiṭr* is to be given before the *'Eid* prayers.

(٧٦) **بابُ الصَّدَقَةِ قَبْلَ العِيدِ**

1509. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ ordered the people to pay *Zakāt-ul-Fiṭr* before going to the *'Eid* prayers.

١٥٠٩ - **حدَّثَنا** آدَمُ: حدَّثَنا حَفْصُ ابنُ مَيْسَرَةَ: حدَّثَني مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ

اللهُ عَنْهُما: «أنَّ النَّبِيَّ ﷺ أمَرَ بزكاةِ الفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إلى الصَّلاةِ». [راجع: ١٥٠٣]

1510. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: In the lifetime of Allāh's Messenger ﷺ, we used to give one *Ṣā'* of meal (per head) as *Ṣadaqat-ul-Fiṭr* (to the poor). Our food used to be either of barley, raisins (dried grapes), *Iqṭ* (dried yoghurt or cottage cheese) or dates.

١٥١٠ - حدَّثَنا مُعاذُ بنُ فَضَالَةَ: حدَّثَنا أبو عُمَرَ، عَنْ زَيْدٍ، عَنْ عِياضِ بنِ عَبْدِ اللهِ بنِ سَعْدٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: «كُنَّا نُخْرِجُ في عَهْدِ رَسُولِ اللهِ ﷺ يَوْمَ الفِطْرِ صَاعاً مِنْ طَعامٍ. وَقالَ أبُو سَعِيدٍ: وكانَ طَعامَنا الشَّعِيرُ والزَّبِيبُ والأَقِطُ والتَّمْرُ». [راجع: ١٥٠٥]

(77) CHAPTER. *Ṣadaqat-ul-Fiṭr* (is compulsory) on a slave as well as on a free Muslim.

And Az-Zuhrī says that it is also compulsory on the slaves for sale; both the prescribed *Zakāt* on wealth as well as *Ṣadaqat-ul-Fiṭr* are to be paid.

(٧٧) بابٌ صَدَقَةِ الفِطْرِ عَلَى الحُرِّ وَالمَمْلُوكِ،

وَقالَ الزُّهْرِيُّ في المَمْلُوكِينَ للتِّجارَةِ: يُزَكَّى في التِّجارَةِ، وَيُزَكَّى في الفِطْرِ.

1511. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ made obligatory on every male or female, free man or slave, the payment of one *Ṣā'* of dates or barley as *Ṣadaqat-ul-Fiṭr* (or said *Ṣadaqat-ur-Ramaḍān*)." The people then substituted one-half *Ṣā'* of wheat for that. Ibn 'Umar used to give dates (as *Ṣadaqat-ul-Fiṭr*).

Nāfi' added: Once there was scarcity of dates in Al-Madīna and Ibn 'Umar gave barley (instead). And Ibn 'Umar used to give *Ṣadaqat-ul-Fiṭr* for every young and old person. He even used to give on behalf of my children.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to give *Ṣadaqat-ul-Fiṭr* to those who had been officially appointed for its collection. People used to give *Ṣadaqat-ul-Fiṭr* (even) a

١٥١١ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ: حدَّثَنا أيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ الفِطْرِ، أوْ قالَ: رَمَضانَ، عَلَى الذَّكَرِ والأُنْثَى، والحُرِّ والمَمْلُوكِ، صَاعاً مِنْ تَمْرٍ أوْ صَاعاً مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ. فَكانَ ابنُ عُمَرَ يُعْطِي التَّمْرَ فأعْوَزَ أهْلُ المَدِينَةِ مِنَ التَّمْرِ فأعطى شَعِيراً. فكانَ ابنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ والكَبِيرِ حَتَّى إنْ كانَ يُعْطى عَنْ بَنِيَّ.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُعْطِيها لِلَّذِيْنَ يَقْبَلُونَها وكانُوا يُعْطُونَ قَبْلَ الفِطْرِ بِيَوْمٍ أوْ يَوْمَيْنِ. [راجع: ١٥٠٣]

day or two before the *'Eid.*

(٧٨) **بابٌ صَدَقَةِ الفِطْرِ عَلى الصَّغيرِ والكَبيرِ**

(78) CHAPTER. ***Ṣadaqat-ul-Fiṭr*** **is obligatory on the young and the old.**

١٥١٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الفِطْرِ صاعاً مِنْ شَعِيرٍ أوْ صاعاً مِنْ تَمْرٍ عَلى الصَّغِيرِ والكَبِيرِ، والحُرِّ والمَمْلُوكِ. [راجع: ١٥٠٣]

1512. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ has made the payment of *Ṣadaqat-ul-Fiṭr* obligatory, (and it was), either one *Ṣā'* of barley or one *Ṣā'* of dates (per head) (and it was enjoined) on young and old people, and on free men as well as on slaves.

25 - THE BOOK OF *ḤAJJ* (PILGRIMAGE TO MAKKAH)

٢٥ - كتاب الحج

(1) CHAPTER. It is obligatory to perform *Ḥajj* (once in a life time) and its superiority, and the Statement of Allāh تعالى: *'Ḥajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for conveyance, provision and residence etc.). And whoever disbelieves [i.e., denies *Ḥajj*, (pilgrimage to Makkah) then he is a disbeliever in Allāh]. Then Allāh stands not in need of any of the *'Ālamīn* (mankind, jinn and all that exists) (V.3:97)

(١) بابٌ وُجُوبِ الحَجِّ وَفَضْلِهِ وَقَوْلِ اللهِ تعالىٰ: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلْعَٰلَمِينَ﴾ [آل عمران: ٩٧]

1513. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Al-Faḍl (his brother) was riding behind Allāh's Messenger ﷺ and a woman from the tribe of Khath'am came and Al-Faḍl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Faḍl's face to the other side. The woman said, "O Allāh's Messenger! The obligation of *Ḥajj* enjoined by Allāh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Ḥajj* on his behalf?" The Prophet ﷺ replied, "Yes, you may." That happened during the *Ḥajj Al-Widā'* (of the Prophet ﷺ).

١٥١٣ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سُلَيْمانَ ابنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ الفَضْلُ رَدِيفَ رَسُولِ اللهِ ﷺ، فجاءَتِ امْرأةٌ مِنْ خَثْعَمَ، فَجَعَلَ الفَضْلُ يَنْظُرُ إلَيْها وَتَنْظُرُ إلَيْهِ وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الفَضْلِ إلى الشِّقِّ الآخَرِ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ فَرِيضَةَ اللهِ عَلى عِبادِهِ في الحَجِّ أدْرَكَتْ أبي شَيْخاً كَبيراً لا يَثْبُتُ عَلى الرَّاحِلَةِ، أفأحُجُّ عَنْهُ؟ قالَ: «نَعَمْ»، وَذٰلِكَ في حَجَّةِ الوِداعِ. [انظر: ١٨٥٤، ١٨٥٥، ٤٣٩٩، ٦٢٢٨]

(2) CHAPTER. The Statement of Allāh تعالى: And proclaim to mankind the *Ḥajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Ḥajj*). That they may

(٢) بابٌ قَوْلِ اللهِ تَعالى: ﴿وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ

فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾ [الحج: ٢٧-٢٨]
﴿فِجَاجًا﴾ [نوح: ٢٠]: الطُّرُقُ الوَاسِعَةُ.

witness things that are of benefit to them... (V.22:27-28)

And the meaning of the word *Fijāj* is a wide way (ravine).

١٥١٤ - **حدَّثنا** أحْمَدُ بن عِيسَى: حدَّثنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ أنَّ سالِمَ بنَ عَبْدِ اللهِ بن عُمَرَ أخْبَرَهُ أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رأيْتُ رَسُولَ اللهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بذِي الحُلَيْفَةِ ثُمَّ يُهِلُّ حِينَ تَسْتَوِيَ بِهِ قائِمَةً. [راجع: ١٦٦]

1514. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I saw that Allāh's Messenger ﷺ used to ride on his *Rāḥila* (mount) at Dhul-Ḥulaifa and used to start saying *Labbaik* when the *Rāḥila* stood up straight.

١٥١٥ - **حدَّثنا** إبْرَاهِيمُ بْنُ مُوسَى: أخْبرَنا الوَلِيدُ: حدَّثنا الأوْزَاعِيُّ: سَمِعَ عَطاءً يُحَدِّثُ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ إهْلالَ رَسُولِ اللهِ ﷺ مِنْ ذي الحُلَيْفَةِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ. رَوَاهُ أنَسٌ وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ.

1515. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that Allāh's Messenger ﷺ started saying, *Labbaik* from Dhul-Ḥulaifa when his *Rāḥila* (mount) stood up straight carrying him.

(٣) **بابُ الحَجِّ على الرَّحْلِ**

(3) CHAPTER. To go for *Ḥajj* on a pack-saddle (of a camel).

١٥١٦ - وَقالَ أبانُ: حدَّثنا مالكُ ابنُ دِينارٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ بَعَثَ مَعَها أخاها عَبْدَ الرَّحْمٰنِ فأعْمَرَها مِنَ التَّنْعِيمِ،

1516. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ sent my brother, 'Abdur Raḥmān with me to Tan'īm for the *'Umra*, and he made me ride on the packsaddle (of a camel). 'Umar said, "Be ready to travel for *Ḥajj* as it (*Ḥajj*) is one of the two kinds of *Jihād*."(1)

---

(1) (H.1516) *Jihād* literally means struggle and perseverance. Holy fighting against the enemies of Islām is also called *Jihād*. *Ḥajj* here is regarded as a kind of *Jihād* since one endures many difficulties and has to control one's desires and spend money on performing *Ḥajj*.

وحَمَلَها عَلى قَتَبٍ. وَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: شُدُّوا الرِّحالَ في الحَجِّ فإنَّهُ أحَدُ الجِهادَيْنِ. [راجع: ٢٩٤]

1517. Narrated Thumāma bin 'Abdullāh bin Anas: Anas performed the *Ḥajj* on a packsaddle (of a camel) and he was not a miser. Anas رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ performed *Ḥajj* on a packsaddle (of a camel) and the same *Rāḥila* (mount) was carrying his baggage too."

١٥١٧ - **حَدَّثَنَا** مُحَمَّدُ بنُ أبي بَكْرٍ - هُوَ المقَدَّميُّ: حدَّثَنا يَزيدُ بنُ زُرَيْعٍ: حدَّثَنا عَزْرَةُ بنُ ثابِتٍ، عَنْ ثُمامَةَ بنِ عَبْدِ اللهِ بنِ أنَسٍ قالَ: حَجَّ أنَسٌ عَلى رَحْلٍ وَلَمْ يَكُنْ شَحِيحاً، وَحَدَّثَ أنَّ رَسُولَ اللهِ ﷺ حَجَّ عَلى رَحْلٍ وكانَتْ زَامِلَتَهُ.

1518. Narrated Al-Qāsim bin Muḥammad: 'Aishah رَضِيَ اللهُ عَنْهَا said, "O Allāh's Messenger! You performed *'Umra* but I did not." He said, "O 'Abdur-Raḥmān! Go along with your sister and let her perform *'Umra* from Tan'īm." 'Abdur-Raḥmān made her ride over the packsaddle of a she-camel and she performed *'Umra.*

١٥١٨ - **حدَّثنا** عَمْرُو: حدَّثَنا أبُو عاصِمٍ: حدَّثَنا أيْمَنُ بنُ نابِلٍ: حدَّثَنا القاسِمُ بنُ مَحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: يا رَسُولَ اللهِ، اعْتَمَرْتُمْ ولَمْ أعْتَمِرْ. فَقالَ: «يا عَبْدَ الرَّحْمٰنِ اذْهَبْ بأُخْتِكَ فأعْمِرْها مِنَ التَّنْعِيمِ». فأحْقَبَها عَلى ناقَةٍ فاعْتَمَرَتْ. [راجع: ٢٩٤]

(4) CHAPTER. The superiority of *Al-Ḥajj-ul-Mabrūr* (most probably means the *Ḥajj* which is performed with the intention of seeking Allāh's Pleasures only and is in accordance with the Prophet's legal ways; without committing sins and is acceptable to Allāh).

(٤) بابُ فَضْلِ الحَجِّ المَبْرُورِ

1519. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked, "Which is the best deed?" He said, "To believe in Allāh and His Messenger (Muhammad) ﷺ." He was then asked, "Which is the next (in goodness)?" He said, "To participate in *Jihād* in Allāh's Cause." He was again asked, "Which is the next?" He said, "To perform *Ḥajj-Mabrūr.*"

١٥١٩ - **حدَّثنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سُئِلَ النَّبِيُّ ﷺ: أيُّ الأعمالِ أفْضَلُ؟ قالَ: «إيمانٌ باللهِ وَرَسُولِهِ». قِيلَ: ثُمَّ ماذَا؟

قالَ: «جِهادٌ في سَبيلِ اللهِ». قِيلَ: ثُمَّ ماذَا؟ قالَ: «حجٌّ مَبرُورٌ». [راجع: ٢٦]

1520. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْهَا: I said, "O Allāh's Messenger! We consider *Jihād* as the best deed. Should we not participate in *Jihād*" The Prophet ﷺ said, "The best *Jihād* (for women) is *Ḥajj-Mabrūr.*"

١٥٢٠ - حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ المُبارَكِ: حدَّثنا خالِدٌ: أخبرَنا حَبِيبُ بنُ أبي عَمْرَةَ، عَنْ عائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا أنَّها قالَتْ: يا رَسُولَ اللهِ، نَرَى الجِهادَ أفْضَلَ العَمَلِ، قالَ: «لَكِنَّ أفْضَلُ الجِهادِ حَجٌّ مَبرُورٌ». [انظر: ١٨٦١، ٢٧٨٤، ٢٨٧٥، ٢٨٨٦]

1521. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs *Ḥajj* for Allāh's sake only and does not have sexual relations with his wife, and does not do evil or sins; then he will return (after *Ḥajj*, free from all sins) as if he was born anew."

١٥٢١ - حدَّثنا آدَمُ قالَ: حدَّثنا شُعْبَةُ: حدَّثنا سَيَّارٌ أبُو الحَكَمِ قالَ: سَمِعْتُ أبا حازِمٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ للهِ فَلَمْ يَرْفُثْ ولَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ». [انظر: ١٨١٩، ١٨٢٠]

(5) CHAPTER. The demarcation of *Mawāqīt* for *Ḥajj*.

(٥) بابُ فَرْضِ مَوَاقِيتِ الحَجِّ وَالعُمْرَةِ

(*Mawāqīt* are places at which one should assume the state of *Iḥrām*[1] for the purpose of *Ḥajj* or *'Umra.*)

1522. Narrated Zaid bin Jubair: I went to visit 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا at his house which contained many tents made of

١٥٢٢ - حدَّثنا مالِكُ بنُ إسْمَاعِيلَ: حدَّثنا زُهَيرٌ قالَ: أخْبَرَنِي

(1) (Ch.5) *Iḥrām*: A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of *'Umra* and *Ḥajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Ḥajj* or *'Umra.* Then *Talbīya** is recited, two sheets of unstiched clothes are the only clothes one wears; (1) *Izār*: worn below one's waist and the other (2) *Ridā'*: worn round upper part of the body.*

* *Talbīya*: See *Ḥadīth* No.1549.

cotton cloth and these were encircled with *Surādik* (part of the tent). I asked him from where should one assume *Iḥrām* for *'Umra.* He said, "Allāh's Messenger ﷺ had fixed as *Mīqāt* (singular of *Mawāqīt*) Qarn for the people of Najd, Dhul-Ḥulaifa for the people of Al-Madīna, and Al-Juḥfa for the people of Sham."

زَيْدُ بْنُ جُبَيْرٍ: أَنَّهُ أَتَى عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما في مَنْزِلِهِ وله فُسْطاطٌ وسُرَادِقٌ فَسَأَلْتُهُ: مِنْ أَيْنَ يَجُوزُ أَنْ أَعْتَمِرَ؟ قالَ: فَرَضَها رَسُولُ اللهِ ﷺ لأَهْلِ نَجْدٍ قَرْناً، ولأَهْلِ المَدِينَةِ، ذَا الحُلَيْفَةِ، وَلأَهْلِ الشَّأمِ الجُحْفَةَ. [راجع: ١٣٣]

(6) CHAPTER. The Statement of Allāh تعالى:
"And take provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness[1]) ..." (V.2:197)

(٦) **بابُ قَوْلِ اللهِ تعالى:** ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾ [البقرة: ١٩٧]

1523. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The people of Yemen used to come for *Hajj* and used not to bring enough provisions with them and used to say that they depend on Allāh. On their arrival in Al-Madīna they used to beg the people, and so Allāh revealed, "...And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness)..." (V.2:197).

١٥٢٣ - حَدَّثَنَا يَحْيى بنُ بِشْرٍ: حدَّثَنا شَبابَةُ، عَنْ وَرْقاءَ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ أَهْلُ اليَمَنِ يَحُجُّونَ وَلا يَتَزَوَّدُونَ ويَقُولُونَ: نَحْنُ المُتَوَكِّلُونَ. فإذَا قَدِمُوا المَدِينَةَ سَأَلُوا النَّاسَ، فأنْزَلَ اللهُ تَعالى: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾ [البقرة: ١٩٧]. رَوَاهُ ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ مُرْسَلاً.

(7) CHAPTER. *Mīqāt* of *Hajj* and *'Umra* for the people of Makkah.

(٧) **بابُ مُهَلِّ أَهْلِ مَكَّةَ للحَجِّ والعُمْرَةِ**

1524. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ made Dhul-Ḥulaifa as the *Mīqāt* for the people of Al-Madīna; Al-Juḥfa for the people of Sham; Qarn-al-

١٥٢٤ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ

(1) (Ch.6) *Muttaqūn*: It means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

قالَ: وَقَّتَ رَسُوْلُ اللهِ ﷺ لأهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، ولأهْلِ الشَّامِ الجُحْفَةَ ولأهْلِ نَجْدٍ قَرْنَ المَنازِلِ، وَلأهْلِ اليَمَنِ يَلَمْلَمَ هُنَّ لَهُمْ وَلِمَنْ أتى عَلَيْهِنَّ مِنْ غَيرِهِنَّ مِمَّنْ أرَادَ الحَجَّ وَالعُمْرَةَ. وَمَنْ كانَ دُونَ ذلكَ فمِنْ حَيْثُ أنْشَأ حتَّى أهْلُ مَكَّةَ مِنْ مَكَّةَ. [انظر: ١٥٢٦، ١٥٢٩، ١٥٣٠، ١٨٤٥]

Manāzil for the people of Najd; and Yalamlam for the people of Yemen; and these *Mawāqīt* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umra*. Whoever is living within these boundaries can assume *Ihrām*(1) from the place he starts, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(٨) بابُ مِيْقاتِ أهْلِ المَدِينَةِ وَلا يُهِلُّونَ قَبْلَ ذِي الحُلَيْفَةِ

(8) CHAPTER. The *Mīqāt* for the people of Al-Madīna (is Dhul-Hulaifa) and they should not assume *Ihrām* before Dhul-Hulaifa.

١٥٢٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يُهِلُّ أهْلُ المَدِينَةِ مِنْ ذِي الحُلَيْفَةِ، وَأهْلُ الشَّامِ مِنَ الجُحْفَةِ، وَأهْلُ نَجْدٍ مِنْ قَرْنٍ». قالَ عَبْدُ اللهِ: وَبَلَغَني أنَّ رَسُولَ اللهِ ﷺ قالَ: «وَيُهِلُّ أهْلُ اليَمَنِ مِنْ يَلَمْلَمَ». [راجع: ١٣٣]

1525. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ said, 'The people of Al-Madīna should assume *Ihrām* from Dhul-Hulaifa; the people of Shām from Al-Juhfa; and the people of Najd from Qarn.'" And 'Abdullāh added, "I was informed that Allāh's Messenger ﷺ had said, 'The people of Yemen should assume *Ihrām* from Yalamlam.'"

(٩) بابُ مُهَلِّ أهْلِ الشَّامِ

(9) CHAPTER. The *Mīqāt* for the people of Shām.

١٥٢٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ عَنْ عَمْرِو بنِ دِينارٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: وَقَّتَ رَسُولُ اللهِ ﷺ لأهْلِ المَدِينَةِ ذَا

1526. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ had fixed Dhul-Hulaifa as the *Mīqāt* for the people of Al-Madīna; Al-Juhfa for the people of Sham; and Qarn-al-Manāzil for the people of Najd; and Yalamlam for the people of Yemen. So,

(1) (H. 1524) *Ihrām*: See the footnote of chapter 5, before *Hadīth* No. 1522.

these (above-mentioned) are the *Mawāqīt* for all those living at those places; and besides them for those who come through those places with the intention of performing *Hajj* and *'Umra*. Whoever lives within these places should assume *Ihrām* from his dwelling place, and similarly the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

الحُلَيْفَةِ، وَلأَهْلِ الشَّامِ الجُحْفَةَ وَلأَهْلِ نَجْدٍ قَرْنَ المَنازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيرِ أَهْلِهِنَّ لِمَنْ كانَ يُرِيدُ الحَجَّ وَالعُمْرَةَ. فَمَنْ كانَ دُونَهُنَّ فَمُهَلُّهُ مِنْ أَهْلِهِ. وكذاكَ وَكَذاكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْها. [راجع: ١٥٢٤]

(10) CHAPTER. The *Mīqāt* for the people of Najd.

(١٠) بابٌ مُهَلِّ أَهْلِ نَجْدٍ

1527. Narrated Sālim's father, "The Prophet ﷺ had fixed the *Mawāqīt* as follows: (*Hadīth* No. 1528)

١٥٢٧ - **حدَّثنا** عَليٌّ: حدَّثنا سُفْيانُ: حَفِظْناهُ مِنَ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ: وَقَّتَ النَّبِيُّ ﷺ ح. [راجع: ١٣٣]

1528. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying "The *Mīqāt* for the people of Al-Madīna is Dhul-Hulaifa; for the people of Sham is Mahī'a; (i.e. Al-Juhfa); and for the people of Najd is Qarn." Ibn 'Umar رَضِيَ اللهُ عَنْهُما added, "They claim, but I did not hear personally, that the Prophet ﷺ said, 'The *Mīqāt* for the people of Yemen is Yalamlam.'"

١٥٢٨ - **حدَّثنا** أَحْمَدُ: حدَّثنا ابنُ وَهْبٍ: أَخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مُهَلُّ أَهْلِ المَدِينَةِ ذُو الحُلَيْفَةِ، وَمُهَلُّ أَهْلِ الشَّامِ مَهْيَعَةُ وَهِيَ الجُحْفَةُ، وأَهْلِ نَجْدٍ قَرْنٌ».

قالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: زَعَمُوا أَنَّ النَّبِيَّ ﷺ قالَ وَلَمْ أَسمَعْهُ: «وَمُهَلُّ أَهْلِ اليَمَنِ يَلَمْلَمُ». [راجع: ١٣٣]

(11) CHAPTER. The *Mīqāt* for those people who are living within the *Mawāqīt*.

(١١) بابٌ مُهَلِّ مَنْ كانَ دُونَ المَوَاقِيتِ

1529. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ fixed Dhul-Hulaifa as the *Mīqāt* for the people of Al-Madīna, Al-

١٥٢٩ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ

Juḥfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these *Mawāqīt* are for those living at those very places, and besides them; for those who come through those places with the intention of performing *Ḥajj* and *'Umra*; and whoever is living inside these places can assume *Iḥrām* from his own dwelling place, and the people of Makkah can assume *Iḥrām* (for *Ḥajj* only) from Makkah.

ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ وَقَّتَ لأهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، وَلأهْلِ الشَّامِ الجُحْفَةَ، وَلأهْلِ اليَمَنِ يَلَمْلَمَ، وَلأهْلِ نَجْدٍ قَرْناً. فَهُنَّ لَهُنَّ وَلِمَنْ أتَى عَلَيْهِنَّ مِنْ غَيْرِ أهْلِهِنَّ مِمَّنْ كانَ يُرِيدُ الحَجَّ والعُمْرَةَ. فَمَنْ كانَ دُونَهُنَّ فمِنْ أهْلِهِ حتَّى إنَّ أهْلَ مَكَّةَ يُهِلُّونَ مِنْها. [راجع: ١٥٢٤]

(12) CHAPTER. The *Mīqāt* for the people of Yemen.

(١٢) بابٌ مُهَلِّ أهْلِ اليَمَنِ

1530. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ fixed Dhul-Ḥulaifa as the *Mīqāt* for the people of Al-Madīna, Al-Juḥfa for the people of Sham, Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. And these *Mawāqīt* are for those living at those very places, and besides them, for all those who come through them with the intention of performing *Ḥajj* and *'Umra*; and whoever is living within these *Mawāqīt* should assume *Iḥrām* from where he starts, and the people of Makkah can assume *Iḥrām* (for *Ḥajj* only) from Makkah.

١٥٣٠ - حدَّثنا مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ عَبْدِ اللهِ بنِ طاوُسٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ وَقَّتَ لأهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، وَلأهْلِ الشَّامِ الجُحْفَةَ، وَلأهْلِ نَجْدٍ قَرْنَ المَنازِلِ، وَلأهْلِ اليَمَنِ يَلَمْلَمَ. هُنَّ لأهْلِهِنَّ وَلِكُلِّ آتٍ أتَى عَلَيْهِنَّ مِنْ غَيرِهِنَ مِمَّنْ أرَادَ الحَجَّ والعُمْرَةَ. فَمَنْ كانَ دُونَ ذلكَ فَمِنْ حَيْثُ أنْشَأ حتَّى أهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ١٥٢٤]

(13) CHAPTER. The *Mīqāt* for the people of 'Irāq is Dhāt-'Irq.

(١٣) بابٌ: ذَاتُ عِرْقٍ لأهْلِ العِرَاقِ

1531. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When these two towns (Baṣrah and Kūfa) were conquered, the people went to 'Umar and said, "O chief of the faithful believers! The Prophet ﷺ fixed Qarn as the *Mīqāt* for the people of Najd, it is beyond our way and it is difficult for us to pass through it." 'Umar said, "Take as your *Mīqāt* a place situated

١٥٣١ - حدَّثني عَليُّ بنُ مُسْلِمٍ قالَ: حدَّثنا عَبْدُ اللهِ بنُ نُمَيرٍ: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لمَّا فُتِحَ هٰذَانِ المِصْرَانِ أتَوْا عُمَرَ. فَقالُوا: يا أمِيرَ

opposite to Qarn on your usual way. So, he fixed Dhāt-'Irq (as their *Mīqāt*)."

المُؤْمِنِينَ، إنَّ رَسُولَ اللهِ ﷺ حَدَّ لأهْلِ نَجْدٍ قَرْناً وَهُوَ جَوْرٌ عَنْ طَرِيقِنا، وَإنَّا إنْ أرَدْنا قَرْناً شَقَّ عَلَيْنا. قالَ: فانْظُرُوا حَذْوَها مِنْ طَرِيقِكُمْ، فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ.

(14) CHAPTER.

(١٤) بابٌ:

1532. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ made his camel sit (i.e. he dismounted) at Al-Baṭḥā' in Dhul-Ḥulaifa and offered the *Ṣalāt* (prayer)." 'Abdullāh bin 'Umar used to do the same.

١٥٣٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ أناخَ بالبَطْحاءِ بِذِي الحُلَيْفَةِ فَصَلَّى بها وكانَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُ ذلكَ. [راجع: ٤٨٤]

(15) CHAPTER. The going of the Prophet ﷺ (for *Hajj*) via Ash-Shajara way.

(١٥) بابُ خُرُوجِ النَّبِيِّ ﷺ عَلى طَرِيقِ الشَّجَرَةِ

1533. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to go (for *Hajj*) via Ash-Shajara way and return via Mu'arras way. And no doubt, whenever Allāh's Messenger ﷺ went to Makkah, he used to offer the *Ṣalāt* (prayer) in the mosque of Ash-Shajara; and on his return journey, he used to offer the *Ṣalāt* at Dhul-Ḥulaifa in the middle of the valley, and pass the night there till morning.

١٥٣٣ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ ويَدْخُلُ مِنْ طَرِيقِ المُعَرَّسِ. وَأنَّ رَسُولَ اللهِ ﷺ كانَ إذَا خَرَجَ إلى مَكَّةَ صَلَّى في مَسْجِدِ الشَّجَرَةِ، وَإذَا رَجَعَ صلَّى بِذِي الحُلَيْفَةِ بِبَطْنِ الوَادِي وباتَ حتَّى يُصْبِحَ. [٤٨٤]

(16) CHAPTER. The saying of the Prophet ﷺ: "Al-'Aqīq is a blessed valley."

(١٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «العَقِيقُ وَادٍ مُبارَكٌ»

1534. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: In the valley of Al-'Aqīq I heard Allāh's Messenger

١٥٣٤ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا

ﷺ saying, "Tonight a messenger came to me from my Lord and asked me to offer *Ṣalāt* (prayer) in this blessed valley; and to assume *Iḥrām* for *Ḥajj* and *'Umra* together."

الوَلِيدُ وَبِشْرُ بنُ بَكْرٍ التِّنِّيسِيُّ قالا: حدَّثنا الأوْزَاعِيُّ قالَ: حدَّثني يَحْيى قالَ: حدَّثني عِكْرِمَةُ أنَّهُ سَمعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهما يَقُولُ: إنَّهُ سَمعَ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ بِوَادِي العَقِيقِ يَقُولُ: «أتاني اللَّيْلَةَ آتٍ مِنْ رَبِّي فقالَ: صَلِّ في هذَا الوَادِي المُبارَكِ، وَقُلْ: عُمْرَةٌ في حَجَّةٍ». [انظر: ٢٣٣٧، ٧٣٤٣]

1535. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما, "The Prophet ﷺ while resting in the bottom of the valley at Mu'arras (a place where a traveller rests in the last part of night) in Dhul-Ḥulaifa, said that he had been addressed in a dream, 'Verily you are in a blessed valley.'" Sālim made us to dismount from our camels at the place where 'Abdullāh used to dismount, aiming at the place where Allāh's Messenger ﷺ had rested and it was below the mosque situated in the middle of the valley in between them (the residence) and the road.

١٥٣٥ - **حدَّثنا** مُحَمَّدُ بنُ أبي بَكْرٍ: حدَّثنا فُضَيْلُ بنُ سُلَيمانَ: حدَّثنا مُوسَى ابنُ عُقْبَةَ قالَ: حدَّثني سالِمُ بنُ عَبْدِ اللهِ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ أنَّهُ أُرِيَ وَهُوَ مُعَرِّسٌ بِذِي الحُلَيْفَةِ بِبَطْنِ الوَادِي، قِيلَ لَهُ: إنَّكَ بِبَطْحاءَ مُبارَكَةٍ. وَقَدْ أناخَ بِنا سالِمٌ يَتَوَخَّى بالمُناخِ الَّذِي كانَ عَبْدُ اللهِ يُنِيخُ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللهِ ﷺ وَهُوَ أسْفَلُ مِنَ المَسْجِدِ الَّذِي بِبَطْنِ الوَادِي، بَيْنَهُ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذلكَ. [راجع: ٤٨٣]

(17) CHAPTER. To wash the perfume thrice off the clothes (of *Iḥrām*).

(١٧) بابُ غَسْلِ الخَلُوقِ ثَلاثَ مَرَّاتٍ مِنَ الثِّيابِ

1536. Narrated Ṣafwān bin Ya'la: Ya'la said to 'Umar رَضِيَ اللهُ عَنْهُ, "Show me the Prophet ﷺ when he is being inspired Divinely." While the Prophet ﷺ was at Ji'rāna (in the company of some of his

١٥٣٦ - قالَ أبُو عاصِمٍ: أخبرَنا ابنُ جُرَيْجٍ: أخْبرَني عَطاءٌ: أنَّ صَفْوَانَ ابنَ يَعْلى أخْبرَهُ: أنَّ يَعْلى

Companions) a person came and asked, "O Allāh's Messenger! What is your verdict regarding that person who assumes *Iḥrām* for *'Umra* and is scented with perfume?" The Prophet ﷺ kept quiet for a while and he was Divinely inspired (then). 'Umar beckoned Ya'la. So he came, and Allāh's Messenger ﷺ was shaded with a sheet. Ya'la put his head in and saw that the face of Allāh's Messenger ﷺ was red and he was snoring. When that state of the Prophet ﷺ was over, he ﷺ asked, "Where is the person who asked about *'Umra*?" Then that person was brought and the Prophet ﷺ said, "Wash the perfume off your body thrice and take off the cloak and do the same in *'Umra* as you do in *Ḥajj*."

قالَ لِعُمَرَ رَضِيَ اللهُ عَنْهُ: أرِني النَّبِيَّ ﷺ حِينَ يُوحَى إلَيْهِ قالَ: فَبَيْنما النَّبيُّ ﷺ بالجِعْرَانَةِ وَمَعَهُ نَفَرٌ مِنْ أصحَابِهِ جاءَهُ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، كَيْفَ تَرَى في رَجُلٍ أحْرَمَ بِعُمْرَةٍ وَهُوَ مُتَضَمِّخٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ ساعةً فَجاءَهُ الوَحْيُ فأشارَ عُمَرُ رَضِيَ اللهُ عَنْهُ إلى يَعْلى، فَجاءَ يَعْلى وَعَلى رَسُولِ اللهِ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ فأدْخَلَ رَأسَه فإذَا رَسُولُ اللهِ ﷺ مُحْمَرُّ الوَجْهِ وهُوَ يَغِطُّ ثُمَّ سُرِّيَ عَنْهُ. فَقالَ: «أيْنَ الَّذِي سألَ عَنِ العُمْرَةِ؟» فَأُتِيَ بِرَجُلٍ فَقالَ: «اغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلاثَ مَرَّاتٍ. وانْزِعْ عَنْكَ الجُبَّةَ، وَاصْنَعْ في عُمْرَتِكَ مَا تَصْنَعُ في حَجَّتِكَ». قُلْتُ لِعطاءٍ: أرَادَ الإنْقاءَ حِينَ أمَرَهُ أن يَغْسِلَ ثَلاثَ مَرَّاتٍ؟ قالَ: نَعَمْ. [انظر: ١٧٨٩، ١٨٤٧، ٤٣٢٩، ٤٩٨٥]

(18) CHAPTER. The use of perfume while assuming *Iḥrām*. What to wear when one intends to assume *Iḥrām*. May one comb and put oil on one's hair?

(١٨) بابُ الطِّيبِ عِنْدَ الإحْرَامِ، وما يَلْبَسُ إذَا أرَادَ أنْ يُحْرِمَ، وَيَتَرَجَّلُ وَيَدَّهِنُ

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما stated, "A *Muḥrim* may smell sweet basil, and he may look at the mirror and can be treated with ordinary edible oil and butter." And 'Aṭā' said, "A *Muḥrim* may wear a ring and the *Himyān* (a belt with a purse to keep one's money)." And Ibn 'Umar رَضِيَ اللهُ عَنْهُما performed the *Ṭawāf* while he was *Muḥrim*, with a piece of cloth tied round his belly. And

وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يَشَمُّ المُحْرِمُ الرَّيحانَ وَيَنْظُرُ في المِرآةِ وَيَتَدَاوَى بِما يَأكُلُ الزَّيْتَ وَالسَّمْنَ. وَقالَ عَطاءٌ: يَتَخَتَّمُ ويَلْبَسُ الهِمْيانَ. وَطافَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما وَهُوَ مُحرِمٌ وَقَدْ حَزَمَ عَلى بَطْنِهِ

بِثَوْبٍ. ولَمْ تَرَ عائِشَةُ رَضِيَ اللهُ عَنْهَا بالتُّبَّانِ بأساً لِلَّذِينَ يَرْحَلُونَ هَوْدَجَها.

'Āisha found no harm in wearing *Tubbān* (short trousers) by those who fixed her *Howdah*.

١٥٣٧ - حدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَدَّهِنُ بالزَّيْتِ. فَذَكَرْتُهُ لإبْرَاهِيمَ فَقالَ: ما تَصْنَعُ بِقَوْلِهِ:

1537. Narrated Sa'īd bin Jubair: Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to oil his hair. I told that to Ibrāhīm who said, "What do you think about this statement."

١٥٣٨ - حدَّثَنِي الأَسْوَدُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كأنِّي أنْظُرُ إلى وَبِيْصِ الطِّيبِ في مَفارِقِ رَسُولِ اللهِ ﷺ وَهُوَ مُحْرِمٌ.

1538. Narrated Aswad: 'Āishah رَضِيَ اللهُ عَنْهَا said: As if I were just now observing the glitter of the scent in the parting of the hair of the Prophet ﷺ while he was *Muhrim*?"

١٥٣٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها زَوْجِ النَّبِيِّ ﷺ قالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ لإحْرامِهِ حِينَ يُحْرِمُ ولِحِلِّه قَبْلَ أنْ يَطُوفَ بالبَيْتِ. [انظر: ١٧٥٤، ٥٩٢٢، ٥٩٢٨، ٥٩٣٠]

1539. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: I used to scent Allāh's Messenger ﷺ when he wanted to assume *Ihrām* and also on finishing *Ihrām* before the *Tawāf* round the Ka'bah (*Tawāf-al-Ifāda*).

(١٩) مَنْ أهَلَّ مُلَبِّداً

(19) CHAPTER. Whosoever recited *Talbiya*(1) and assumed *Ihrām* with head-hair matted (with resin or the like).

١٥٤٠ - حدَّثَنَا أصْبَغُ: أخْبرَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّداً. [انظر: ١٥٤٩، ٥٩١٤، ٥٩١٥]

1540. Narrated Sālim's father رَضِيَ اللهُ عَنْهُ: "I heard Allāh's Messenger ﷺ reciting *Talbiya* and assuming *Ihrām* with his head-hair matted together.

(1) (Ch.18) *Talbīya*: See *Hadīth* No.1549.

(20) CHAPTER. To recite *Talbiya* and assume *Iḥrām* at the mosque of D̲h̲ul-Ḥulaifa (by the inhabitants of Al-Madīna who want to perform *Ḥajj* or *'Umra*).

(٢٠) **بابُ الإهْلالِ عِنْدَ مَسْجِدِ ذِي الحُلَيْفَةِ**

1541. Narrated Sālim bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I heard my father saying, "Never did Allāh's Messenger ﷺ recite *Talbīya* and assume *Iḥrām* except at the Mosque, that is, at the mosque of D̲h̲ul-Ḥulaifa.

١٥٤١ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا مُوسَى بنُ عُقْبَةَ: سَمِعْتُ سالِمَ بنَ عَبْدِ اللهِ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما. ح وحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالِمِ بنِ عَبْدِ اللهِ أنَّهُ سَمِعَ أباهُ يَقُولُ: ما أهَلَّ رَسُولُ اللهِ ﷺ إلَّا مِنْ عِنْدِ المَسْجِدِ، يَعْنِي مَسْجدَ ذِي الحُلَيْفَةِ.

(21) CHAPTER. What kind of clothes a *Muḥrim* should not wear.

(٢١) **بابُ ما لاَ يَلْبَسُ المُحرِمُ مِنَ الثِّيابِ**

1542. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: A man asked, "O Allāh's Messenger! What kind of clothes should a *Muḥrim* wear?" Allāh's Messenger ﷺ replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks, except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or *Wars* (kinds of perfumes)."

١٥٤٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ قالَ رَسُولُ اللهِ ﷺ: «لا يَلْبَسُ القُمُصَ، وَلا العَمائمَ، وَلا السَّراوِيلاتِ، وَلا البَرانِسَ، وَلا الخِفافَ إلَّا أحَدٌ لا يَجِدُ نَعْلَينِ فَلْيَلْبَسْ خُفَّينِ وَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ. وَلا تَلْبَسُوا مِنَ الثِّيابِ شَيْئاً مسَّهُ زَعْفَرانٌ أوْ وَرْسٌ».

[راجع: ١٣٤]

(22) CHAPTER. Riding alone or with somebody else during *Ḥajj*.

(٢٢) **بابُ الرُّكُوبِ وَالارْتِدافِ في الحَجِّ**

1543, 1544. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Usāma رَضِيَ اللهُ عَنْهُ rode behind Allāh's Messenger ﷺ from 'Arafāt to Al-Muzdalifa; and then Al-Faḍl rode behind Allāh's Messenger ﷺ from Al-Muzdalifa to Mina." Ibn 'Abbās added, "Both of them said, 'The Prophet ﷺ kept on reciting *Talbīya* till he did the *Ramy* of *Jamrat-al-'Aqaba.*'"

١٥٤٣، ١٥٤٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَنْ يُونُسَ الأَيْلِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ أُسامَةَ رَضِيَ اللهُ عَنْهُ كانَ رِدْفَ رَسُولِ اللهِ ﷺ مِنْ عَرَفَةَ إلى المُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الفَضْلَ مِنَ المُزْدَلِفَةِ إلى مِنًى. قالَ: فَكِلاهُما قالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حتَّى رَمى جَمْرَةَ العَقَبَةِ. [الحديث: ١٥٤٣، انظر: ١٦٨٦]؛ [الحديث: ١٥٤٤، انظر: ١٦٧٠، ١٦٨٥، ١٦٨٧]

(23) CHAPTER. What kind of clothes a *Muhrim* should wear, both for *Rida* (upper half body-cover) and *Izār* (lower half body-cover).

(٢٣) بابٌ ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ وَالأَرْدِيَةِ وَالأُزُرِ،

And 'Āishah رَضِيَ اللهُ عَنْهَا wore clothes dyed with yellow colour while she was *Muhrima* and she said that a *Muhrima* should neither *Talath-tham* (i.e. to cover one's face up to the eyes) nor should cover it completely; and she should not wear such clothes as are scented with *Wars* or saffron. And Jābir said, "I do not regard the dye-stuff taken from safflower as a kind of scent." 'Āishah considered that there was no harm for a woman to wear ornaments or black or rose (pink) coloured clothes or leather socks while in a state of *Ihrām*. And Ibrāhīm did not see any harm in changing one's clothes (of *Ihrām*).

وَلَبِسَتْ عائِشَةُ الثِّيابَ المُعَصْفَرَةَ وَهِيَ مُحْرِمَةٌ. وَقالَتْ: لا تَلَثَّمْ. وَلا تَتَبرْقَعْ، وَلا تَلْبَسْ ثَوْباً بِوَرْسٍ وَلا زَعْفَرانٍ. وقالَ جابِرٌ: لا أَرَى المُعَصْفَرَ طِيباً. ولَمْ تَرَ عائِشَةُ بَأْساً بالحُلِيِّ وَالثَّوْبِ الأَسْوَدِ، وَالمُوَرَّدِ وَالخُفِّ للمَرْأَةِ. وَقالَ إبْراهِيمُ: لا بَأسَ أنْ يُبْدِلَ ثِيابَهُ.

1545. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ, with his Companions departed from Al-Madīna after combing and oiling his hair and putting on two sheets of *Ihrām* – *Rida*

١٥٤٥ - حَدَّثَنَا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنا فُضَيلُ بنُ سُلَيْمانَ قالَ: حَدَّثَني مُوسَى بنُ عُقْبَةَ

قالَ: أخْبَرَنِي كُرَيْبٌ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: انْطَلَقَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ بَعْدَ ما تَرَجَّلَ وَادَّهَنَ وَلَبِسَ إزارَهُ وَرِداءَهُ هُوَ وَأصْحابُهُ، فَلَمْ يَنْهَ عَنْ شَيْءٍ مِنَ الأرْدِيَةِ وَالأُزُرِ تُلْبَسُ إلَّا المُزَعْفَرَةَ الَّتِي تَرْدَعُ عَلَى الجِلْدِ. فأصْبَحَ بِذِي الحُلَيْفَةِ، رَكِبَ رَاحِلَتَهُ حَتَّى اسْتَوَى عَلَى البَيْدَاءِ أهَلَّ هُوَ وَأصْحابُهُ وَقَلَّدَ بَدَنَتَهُ. وَذٰلِكَ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ، فَقَدِمَ مَكَّةَ لأرْبَعِ لَيالٍ خَلَوْنَ مِنْ ذِي الحَجَّةِ، فَطافَ بالبَيْتِ وَسَعَى بَيْنَ الصَّفا والمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أجْلِ بُدْنِهِ لأنَّهُ قَلَّدَها. ثُمَّ نَزَلَ بأعْلَى مَكَّةَ عِنْدَ الحَجُونِ وَهُوَ مُهِلٌّ بِالحَجِّ، وَلَمْ يَقْرَبِ الكَعْبَةَ بَعْدَ طَوافِهِ بِها حَتَّى رَجَعَ مِنْ عَرَفَةَ وَأمَرَ أصْحابَهُ أنْ يَطَّوَّفُوا بالبَيْتِ، وَبَيْنَ الصَّفا وَالمَرْوَةِ، ثُمَّ يُقَصِّروا مِنْ رُؤُسِهِمْ، ثُمَّ يَحِلُّوا، وَذٰلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَها. وَمَنْ كانَتْ مَعَهُ امْرَأتُهُ فَهِيَ لَهُ حَلالٌ. والطِّيبُ والثِّيابُ. [انظر: ١٦٢٥، ١٧٣١]

(upper body-cover) and *Izār* (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave scent on the skin.

And so in the morning, the Prophet ﷺ mounted his *Rāḥila* (mount) while in D͟hul-Ḥulaifa and proceeded till they reached Al-Baidā', where he and his Companions recited *Talbīya,* and then he did the ceremony of *Taqlīd* (which means to put the coloured rope garland around the neck) of his *Badana* (camel for sacrifice). And that was on the 25th of D͟hul-Qa'da. When he reached Makkah on the 4th of D͟hul-Ḥijjah, performed the *Ṭawāf* round the Ka'bah and the *Sā'y* (going) between Aṣ-Ṣafa and Al-Marwa[1]. And as he had garlanded his *Badana*, he did not finish his *Iḥrām*. He proceeded towards the highest places of Makkah near Al-Ḥujūn and he was assuming the *Iḥrām* for *Ḥajj* and did not go near the Ka'bah after he performed *Ṭawāf* (round it) till he returned from 'Arafāt. Then he ordered his Companions to perform the *Ṭawāf* round the Ka'bah and then the *Sā'y* of Aṣ-Ṣafā and Al-Marwa, and to cut short the hair of their heads and to finish their *Iḥrām*. And that was only for those people who did not have *Badana* (camels etc., for sacrifice) and had not garlanded them. Those who had their wives with them were permitted to contact them (can have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their *Iḥrām* for *Ḥajj* (and that was *Ḥajj-at-Tamuttu*) on the 8th of D͟hul-Ḥijjah and performed their *Ḥajj*].

---

(1) (H.1545) *Tawāf* between Aṣ-Ṣafa and Al-Marwa is also called *Sa'y* which means literally "walking" or "going." Here it means the seven times of going hurriedly between the two mountains in Makkah called Aṣ-Ṣafā and Al-Marwa (as it is one of the ceremonies of *Ḥajj* and *'Umra*).

(24) CHAPTER. Passing the night at Dhul-Ḥulaifa till dawn.

(٢٤) **بابُ** مَنْ باتَ بِذِي الْحُلَيفَةِ حتَّى أصْبَحَ،

This was narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُما on the authority of the Prophet ﷺ.

قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ.

1546. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* in Al-Madīna and then two *Rak'ā* at Dhul-Ḥulaifa and then passed the night at Dhul-Ḥulaifa till it was morning and then he mounted his *Rāḥila* (mount) and it stood up, he started to recite *Talbīya.*

١٥٤٦ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا هِشامُ بنُ يُوسُفَ: أخْبرَنا ابنُ جُرَيْجٍ: حدَّثَني ابنُ المُنْكَدِرِ، عَنْ أنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ، قالَ: صلَّى النَّبيُّ ﷺ بالمَدِينَةِ أرْبعاً، وبِذِي الحُلَيْفَةِ رَكْعَتينِ. ثُمَّ باتَ حتَّى أصْبحَ بِذِي الحُلَيْفَةِ فلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أهَلَّ. [راجع: ١٠٨٩]

1547. Narrated Abū Qilāba: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ offered four *Rak'ā* of the *Ẓuhr* prayer in Al-Madīna and two *Rak'ā* of *'Aṣr* prayers at Dhul-Ḥulaifa." I think that the Prophet ﷺ passed the night there till morning.

١٥٤٧ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ صلَّى الظُّهْرَ بالمَدِينَةِ أرْبَعاً، وَصلَّى العَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَينِ. قالَ: وَأحْسِبُهُ باتَ بِها حتَّى أصْبَحَ. [راجع: ١٠٨٩]

(25) CHAPTER. *Talbīya* is to be recited aloud.

(٢٥) **بابُ** رَفْعِ الصَّوْتِ بالإهْلالِ

1548. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* of the *Ẓuhr* prayer in Al-Madīna and two *Rak'ā* of the *'Aṣr* prayer in Dhul-Ḥulaifa and I heard them (the Companions of the Prophet ﷺ) reciting *Talbīya* together loudly to the extent of shouting.

١٥٤٨ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صلَّى النَّبيُّ ﷺ بالمَدِينَةِ الظُّهْرَ أرْبعاً، والعَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَينِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِما جميعاً.

(26) CHAPTER. The *Talbīya*.

1549. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The *Talbīya* of Allāh's Messenger ﷺ was:

'Labbaik Allāhumma labbaik, labbaika lā sharīka Laka labbaik, innal-hamda wan-ni'mata Laka wal-mulk, lā sharīka Laka'

(I respond to Your Call O Allāh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You.)

1550. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I know how the Prophet ﷺ used to say (*Talbīya*) and it was:

'Labbaik Allāhumma labbaik, labbaika la sharīka Laka labbaik, innal-hamda wan-ni'mata Laka wal-mulk, lā sharīka Laka'. [See *Hadīth* No.1549].

(27) CHAPTER. The praising and the glorification of Allāh and the saying of *Takbīr* before reciting *Talbīya*, while mounting one's travelling animal.

1551. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered four *Rak'ā* of *Zuhr* prayers at Al-Madīna and we were in his company, and two *Rak'ā* of the *'Asr* prayers at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and

(٢٦) بابُ التَّلْبِيَةِ

١٥٤٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ تَلْبِيَةَ رَسُولِ اللهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ. إنَّ الحَمْدَ والنِّعْمَةَ لَكَ والمُلْكَ، لا شَرِيكَ لَكَ». [راجع: ١٥٤٠]

١٥٥٠ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ عُمارَةَ، عَنْ أبي عَطِيَّةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنِّي لأعْلَمُ كَيْفَ كانَ النَّبِيُّ ﷺ يُلَبِّي: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إنَّ الحَمْدَ والنِّعْمَةَ لَكَ». تابَعَهُ أبو مُعاوِيَةَ عَنِ الأعْمَشِ. وَقالَ شُعْبَةُ: أخْبرَنا سُلَيْمانُ: سَمِعْتُ خَيْثَمَةَ عَنْ أبي عَطِيَّةَ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها.

(٢٧) بابُ التَّحْميدِ والتَّسْبِيحِ والتَّكْبِيرِ قَبْلَ الإهْلالِ عِنْدَ الرُّكُوبِ عَلى الدَّابَّةِ

١٥٥١ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أيُّوبُ عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صلَّى رسُولُ الله ﷺ

reached Al-Baidā', he praised and glorified Allāh and said *Takbīr* (i.e., *Alḥamdu-lillāh*, *Ṣubhān-Allah* and *Allāhu-Akbar*). Then, he and the people along with him recited *Talbīya* with the intention of performing *Ḥajj* and *'Umra.* When we reached (Makkah) he ordered us to finish the *Iḥrām* (after performing the *'Umra*) [only those who had no *Hady* (animal for sacrifice) with them] till the day of *Tarwiya* (8th Dhul-Ḥijjah) when they assumed *Iḥrām* for *Ḥajj* (*Ḥajj-at-Tamuttu'*). The Prophet ﷺ sacrificed many camels (slaughtering them by *Naḥr* way)(1) with his own hands while (the camels were) standing. [While in Al-Madīna, Allāh's Messenger ﷺ also sacrificed with his own hands two horned rams black and white in colour in the Name of Allāh (by *Dhabḥ*(2) way)."

ونَحْنُ مَعَهُ بالمَدِينَةِ الظُّهْرَ أرْبَعاً، والعَصْرَ بذِي الحُلَيْفَةِ رَكْعَتَينِ. ثُمَّ باتَ بِها حتَّى أصْبَحَ ثُمَّ رَكِبَ حتَّى اسْتَوَتْ بِهِ عَلى البَيْداءِ حَمِدَ اللهَ وَسَبَّحَ وكَبَّرَ. ثُمَّ أهَلَّ بحَجٍّ وعُمْرَةٍ، وأهَلَّ النَّاسُ بِهِما. فَلَمَّا قَدِمْنا أمَرَ النَّاسَ فحَلُّوا حتَّى كانَ يَوْمُ التَّرْوِيَةِ أهَلُّوا بالحَجِّ، قالَ: ونَحَرَ النَّبيُّ ﷺ بَدَناتٍ بيدِهِ قِياماً وَذَبَحَ رَسُولُ اللهِ ﷺ بالمَدِينَةِ كَبْشَيْنِ أملَحَينِ. قالَ أبُو عَبْدِ اللهِ: قالَ بَعْضُهُمْ: هٰذا، عَنْ أيُّوبَ، عنْ رَجُلٍ، عَنْ أنَسٍ. [راجع: ١٠٨٩]

(28) CHAPTER. Reciting *Talbīya* when one has mounted his *Rāḥila* (mount) and it stood up straight (ready to set out).

(٢٨) بابٌ مَنْ أهَلَّ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً

1552. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ recited *Talbīya* when he had mounted his *Rāḥila* (mount) and it stood up straight (ready to set out).

١٥٥٢ - حدَّثَنا أبُو عاصِمٍ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني صالحُ بنُ كَيْسانَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أهَلَّ النَّبيُّ ﷺ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قائِمَةً. [راجع: ١٦٦]

(29) CHAPTER. Reciting *Talbīya* while facing the *Qiblah*.

(٢٩) بابُ الإهْلالِ مُسْتَقْبِلَ القِبْلَةِ

1553. Narrated Nāfi', 'Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما finished his morning *Ṣalāt* (prayer) at Dhul-Ḥulaifa he would get his *Rāḥila* (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face *Al-*

١٥٥٣ - وَقالَ أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا صَلَّى بالغَدَاةِ بذِي الحُلَيْفَةِ أمَرَ

(1) and (2) - (H. 1551) See footnote (1) and (2), *Hadīth* No.982 and its chapter 22.

بِرَاحِلَتِهِ فَرُحِلَتْ. ثُمَّ رَكِبَ فَإِذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ القِبْلَةَ قائماً ثُمَّ يُلَبِّي حَتَّى يَبْلُغَ الْحَرَمَ، ثُمَّ يُمْسِكُ حَتَّى إِذَا جاءَ ذَا طُوًى باتَ بِهِ حَتَّى يُصْبِحَ فإِذَا صَلَّى الغَدَاةَ اغْتَسَلَ وَزَعَمَ أَنَّ رَسُولَ اللهِ ﷺ فَعَلَ ذٰلِكَ. تابَعَهُ إِسْماعِيلُ عَنْ أَيُّوبَ في الغَسْلِ.
[انظر: ١٥٥٤، ١٥٧٣، ١٥٧٤]

Qiblah (the Ka'bah at Makkah) while sitting (on his mount) and recite *Talbīya.* When he had reached the boundaries of the *Haram* (or Makkah), he would stop the recitation of *Talbīya* till he reached Dhi-Ṭuwā (near Makkah) where he would pass the night till it was dawn. After offering the morning *Ṣalāt*, he would take a bath. He claimed that Allāh's Messenger ﷺ had done the same.

١٥٥٤ - حدَّثَنَا سُلَيْمانُ بنُ دَاوُدَ أَبُو الرَّبِيعِ: حدَّثَنا فُلَيْحٌ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إِذَا أَرَادَ الخُرُوجَ إِلى مَكَّةَ ادَّهَنَ بِدُهْنٍ لَيْسَ لَهُ رَائِحَةٌ طَيِّبَةٌ، ثُمَّ يأتي مَسْجِدَ ذِي الحُلَيْفَةِ فَيُصَلِّي ثُمَّ يَرْكَبُ، وَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قائِمَةً أَحْرَمَ ثُمَّ قالَ: هٰكَذَا رأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ. [راجع: ١٥٥٣]

1554. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما intended to go to Makkah he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the mosque of Al-Hulaifa and offer the *Ṣalāt* (prayer). Then he would ride on his *Rāhila* (mount) and when it had stood up straight (ready to depart) he would assume *Ihrām*, and recite *Talbīya*(1). He used to say that he had seen the Prophet ﷺ doing the same.

(٣٠) بابُ التَّلْبِيَةِ إِذَا انْحَدَرَ في الوَادِي

(30) CHAPTER. Reciting *Talbīya* on entering a valley.

١٥٥٥ - حدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَني ابنُ أبي عَدِيّ، عَنِ ابنِ عَوْنٍ، عَنْ مُجَاهِدٍ قالَ: كُنَّا عِنْدَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَذَكَرُوا الدَّجَّالَ أَنَّهُ قالَ: «مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كافِرٌ»، فَقالَ ابنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ وَلٰكِنَّهُ قالَ: «أَمَّا مُوسَى كَأَنِّي أَنْظُرُ إِلَيْهِ إِذِ انْحَدَرَ في الوادِي يُلَبِّي».
[انظر: ٣٣٥٥، ٥٩١٣]

1555. Narrated Mujāhid: I was in the company of Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and the people talked about *Ad-Dajjāl* and said, "*Ad-Dajjāl* will come with the word *Kāfir* (disbeliever) written in between his eyes." On that Ibn 'Abbās said, "I have not heard this from the Prophet ﷺ, but I heard him saying, 'As if I saw Mūsa (Moses) just now entering the valley reciting *Talbīya.*' "

(1) (H. 1554) *Talbīya*: See H. No. 1549.

(31) CHAPTER. How should a menstruating woman and a woman in a puerperal state assume *Iḥrām*?

And Allāh's Statement: "And that which has been slaughtered as a sacrifice for others than Allāh." (V.5:3)

(٣١) بابٌ كَيفَ تُهِلُّ الحائضُ والنُّفساءُ؟

أَهَلَّ: تَكَلَّمَ بِهِ. واسْتَهْلَلْنا وأَهْلَلْنا الهِلالَ، كُلُّهُ مِنَ الظُّهورِ. واسْتَهَلَّ المَطَرُ خَرَجَ مِنَ السَّحابِ. ﴿وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾ [المائدة: ٣] وَهُوَ مِن اسْتِهْلالِ الصَّبيِّ.

1556. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: We set out with the Prophet ﷺ in his last *Ḥajj* and we assumed *Iḥrām* for *'Umra*. The Prophet ﷺ then said, "Whoever has got the *Hady* with him should assume *Iḥrām* for *Ḥajj* along with *'Umra* and should not finish the *Iḥrām* till he finishes both." I was menstruating when I reached Makkah, I neither did *Ṭawāf* round the Ka'bah nor [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa. I complained about that to the Prophet ﷺ on which he replied, "Undo and comb your head hair, and assume *Iḥrām* for *Ḥajj* (only) and leave the *'Umra*." So, I did so. When we had performed the *Ḥajj*, the Prophet ﷺ sent me with my brother 'Abdur-Raḥmān bin Abū Bakr to Tan'īm. So, I performed the *'Umra*. The Prophet ﷺ said to me, "This *'Umra* is in lieu of your missed one." Those who had assumed *Iḥrām* for *'Umra* (*Ḥajj-at-Tamattu'*) performed *Ṭawāf* round the Ka'bah and (*Sa'y*) between As-Ṣafā and Al-Marwa and then finished their *Iḥrām*. After returning from Minā, they performed another *Ṭawāf* (*Sa'y*) (going)] (between Aṣ-Ṣafā and Al-Marwa). Those who had assumed *Iḥrām* for *Ḥajj* and *'Umra* together (*Ḥajj-al-Qirān*) performed only one *Ṭawāf* (*Sa'y* between Aṣ-Ṣafā and Al-Marwa).

١٥٥٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ قالَتْ: خَرَجْنا مَعَ النَّبِيِّ ﷺ في حَجَّةِ الوَداعِ فأَهْلَلْنا بِعُمْرَةٍ ثُمَّ قالَ النَّبِيُّ ﷺ: «مَنْ كانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بالحَجِّ مَعَ العُمْرَةِ، ثُمَّ لا يَحِلَّ حَتَّى يحِلَّ مِنْهُما جَميعاً». فقَدِمْتُ مَكَّةَ وأنا حائِضٌ ولَمْ أَطُفْ بالبَيْتِ وَلا بَيْنَ الصَّفا والمَرْوَةِ. فَشَكَوْتُ ذٰلكَ إلى النَّبِيِّ ﷺ فَقالَ: «انْقُضي رأسَكِ وامْتَشِطي وأَهِلِّي بالحَجِّ وَدَعِي العُمْرَةَ»، ففَعَلْتُ. فَلَمَّا قَضَيْنا الحَجَّ أَرْسَلَني النَّبِيُّ ﷺ مَعَ عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرٍ إلى التَّنْعِيمِ فاعْتَمَرْتُ فَقالَ: «هٰذِهِ مَكانُ عُمْرَتِكِ». قالَتْ: فَطافَ الَّذِينَ كانُوا أَهَلُّوا بالعُمْرَةِ بالبَيْتِ، وَبَيْنَ الصَّفا والمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوَافاً آخَرَ بَعْدَ أنْ رَجَعُوا مِنْ مِنًى. وأَمَّا الَّذِينَ جَمَعُوا الحَجَّ

والعُمْرَةَ فإنَّما طافُوا طَوَافاً وَاحِداً.

[راجع: ٢٩٤]

(32) **CHAPTER. Whoever assumed *Ihrām* with the same intention as that of the Prophet ﷺ (for *Hajj* or *Umra*) in the lifetime of the Prophet ﷺ (without being objected by the Prophet ﷺ).**

(٣٢) **بابُ مَنْ أهَلَّ في زَمَنِ النَّبيِّ ﷺ كإهلالِ النَّبيِّ ﷺ،**

Ibn 'Umar رَضِيَ الله عَنْهُما narrated this on the authority of the Prophet ﷺ.

قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ.

1557. Narrated 'Atā : Jābir رَضِيَ الله عَنْهُ said, "The Prophet ﷺ ordered 'Alī to keep on assuming his *Ihrām.*" The narrator then informed about the narration of Surāqa.

١٥٥٧ - **حدَّثنا** المَكِّيُّ بنُ إبْرَاهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: قالَ جابِرٌ رَضِيَ اللهُ عَنْهُ: أمَرَ النَّبيُّ ﷺ عَلِيًّا رَضِيَ اللهُ عَنْهُ أنْ يُقِيمَ عَلى إحْرَامِهِ. وَذَكَرَ قَوْلَ سُرَاقَةَ. [انظر: ١٥٦٨، ١٥٧٠، ١٦٥١، ١٧٨٥، ٢٥٠٦، ٤٣٥٢، ٧٢٣٠، ٧٣٦٧]

1558. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: 'Alī رضي الله عنه came to the Prophet ﷺ from Yemen (to Makkah). The Prophet ﷺ asked 'Alī, "With what intention have you assumed *Ihrām*?" 'Alī replied, "I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ. The Prophet ﷺ said, "If I had not the *Hady* with me I would have finished the *Ihrām.*"

Muhammad bin Bakr added that Ibn Juraij said: The Prophet ﷺ said to 'Alī, "With what intention have you assumed the *Ihrām,* O 'Alī?" He replied, "With the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ said, "Have a *Hady* and keep your *Ihrām* as it is."

١٥٥٨ - **حدَّثنا** الحَسَنُ بنُ عَلِيٍّ الخَلَّالُ الهُذَلِيُّ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا سَلِيمُ ابنُ حَيَّانَ قالَ: سَمِعْتُ مَرْوَانَ الأصْفَرَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ عَلى النَّبيِّ ﷺ مِنَ اليَمَنِ فَقالَ: «بِما أهْلَلْتَ؟» قالَ: بِمَا أهَلَّ بِهِ النَّبيُّ ﷺ. فَقالَ: «لَوْلا أنَّ مَعِي الهَدْيَ لأحْلَلْتُ». وَزَادَ مُحَمَّدُ بنُ بَكْرٍ، عَنِ ابنِ جُرَيْجٍ: قالَ لَهُ النَّبيُّ ﷺ: «بِمَا أهْلَلْتَ يا عَلِيُّ؟» قالَ: بِمَا أهَلَّ بِهِ النَّبيُّ ﷺ. قالَ: «فأهْدِ وَامْكُثْ حَرَاماً كما أنْتَ».

1559. Narrated Abū Mūsā رَضِيَ الله عَنْهُ: The Prophet ﷺ sent me to some people in Yemen

١٥٥٩ - **حدَّثنا** مُحَمَّدُ بنُ

يُوسُفَ: حدَّثنا سُفْيانُ عَنْ قَيْسِ بنِ مُسْلِمٍ، عَنْ طارِقِ ابنِ شِهابٍ. عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني النَّبيُّ ﷺ إلى قَوْمي باليَمَنِ فَجِئْتُ وَهُوَ بالبَطْحاءِ فَقالَ: «بِمَا أهْلَلْتَ؟» قُلْتُ: أهْلَلْتُ كإهْلالِ النَّبيِّ ﷺ، قالَ: «هَلْ مَعَكَ مِنْ هَدْيٍ؟» قُلْتُ: لا، فأمَرَني فَطُفْتُ بالبَيْتِ وبالصَّفا والمَرْوَةِ، ثُمَّ أمَرَني فأحْلَلْتُ فأتَيْتُ امْرأةً مِنْ قَوْمي فَمَشَطَتْني أوْ غَسَلَتْ رأسِي. فقَدِمَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقالَ: إنْ نأخُذْ بِكِتابِ اللهِ فإنَّهُ يأمُرُنا بالتَّمامِ. قالَ تَعالَى: ﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦] وَإنْ نأخُذْ بِسُنَّةِ النَّبيِّ ﷺ فإنَّهُ لَمْ يَحِلَّ حتَّى نَحَرَ الهَدْيَ. [انظر: ١٥٦٥، ١٧٢٤، ١٧٩٥، ٤٣٤٦، ٤٣٩٧]

and when I returned, I found him at Al-Baṭḥā.' He asked me, "With what intention have you assumed *Iḥrām* (i.e. for *Ḥajj* or for *'Umra* or for both)." I replied, "I have assumed *Iḥrām* with an intention like that of the Prophet ﷺ." He asked, "Have you a *Hady* with you?" I replied in the negative. He ordered me to perform *Tawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa and then to finish my *Iḥrām*. I did so and went to a woman from my tribe who combed my hair or wahsed my head. Then, when 'Umar رَضِيَ اللهُ عَنْهُ became caliph he said, "If we follow Allāh's Book, it orders us to remain in the state of *Iḥrām* till we finish from *Ḥajj*(1) as Allāh تعالى says: 'Perform properly the *Ḥajj* and *'Umra* for Allāh.' (V.2:196). And if we follow *Aṣ-Ṣunna* of the Prophet ﷺ who did not finish his *Iḥrām* till he sacrificed his *Ha'dy* (*Ḥajj-al-Qirān*)."

(٣٣) **بابُ** قَوْلِ اللهِ تَعالى: ﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَـٰتٌ﴾ إلَى قَوْلِهِ ﴿فِى ٱلْحَجِّ﴾ [البقرة: ١٩٧] وقولِهِ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ﴾ [البقرة: ١٨٩]

(33) CHAPTER. The Statement of Allāh تعالى: "The *Ḥajj* (pilgrimage) is (in) the well-known (lunar year) months ... (upto) ... *Ḥajj*..." (V.2:197). And also His Statement: "They ask you (O Muḥammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the *Ḥajj*." (V.2:189).

وَقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: أشْهُرُ الحَجِّ: شَوَّالٌ، وَذُو القَعْدَةِ، وَعَشْرٌ مِنْ ذِي الحَجَّةِ. وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: مِنَ السُّنَّةِ أنْ

And Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The months of *Ḥajj* are Shawwāl, Dhul-Qa'da and the first ten days of Dhul-Ḥijjah. And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "It is in accordance with the *As-Sunna* (legal ways)

(1) (H.1559) To not to finish the *Iḥrām*, either perform *Ḥajj-al-Qirān* (if you have a *Hady*) or perform *Ḥajj* alone without the *'Umra* and that is the opinion of Umar رَضِيَ اللهُ عَنْهُ only.

of the Prophet ﷺ that no one should assume *Ihrām* for *Hajj* except in the months of *Hajj.*" And 'Uthmān disliked to assume *Ihrām* from Khurāsān or Kirmān.

1560. Narrated Al-Qāsim bin Muhammad: 'Āishah رَضِيَ اللهُ عَنْهَا said, "We set out with Allāh's Messenger ﷺ in the months of *Hajj,* and (in) the nights of *Hajj,* and at the time and places of *Hajj* and in a state of *Hajj.* We dismounted at Sarif (a village ten miles from Makkah). The Prophet ﷺ then addressed his Companions and said, 'Anyone who has not got the *Hady* and likes to do *'Umra* instead of *Hajj* may do so (i.e. *Hajj-at-Tamattu'*) and anyone who has got the *Hady* should not finish the *Ihrām* after performing *'Umra*) (i.e. *Hajj-al-Qirān*).

'Aishah added, "The Companions of the Prophet ﷺ obeyed the above (order) and some of them (i.e., who did not have *Hady*) finished their *Ihrām* after *'Umra.*" Allāh's Messenger ﷺ and some of his Companions were resourceful and had the *Hady* with them, they could not perform *'Umra* (alone) (but had to perform both *Hajj* and *'Umra* with one *Ihrām*).

'Āishah added, "Allāh's Messenger ﷺ came to me and saw me weeping and said, 'What makes you weep, O *Hantāh*?' I replied, 'I have heard your conversation with your Companions and I cannot perform the *'Umra.*' He asked, 'What is wrong with you?' I replied, 'I do not offer the *Salāt* (prayer) (i.e., I have got my menses).' He said, 'It will not harm you, for you are one of the daughters of Ādam, and Allāh has written for you (this state) as He has written it for them. Keep on with your intentions for *Hajj* and Allāh may reward you for that.'" 'Āishah further added, "Then we proceeded for *Hajj* till we reached Minā and I became clean from my menses. Then, I went out

لا يُحْرِمَ بالحَجِّ إلَّا في أشْهُرِ الحَجِّ. وكَرِهَ عُثْمانُ رَضِيَ اللهُ عَنْهُ أنْ يُحْرِمَ مِنْ خُراسانَ أوْ كَرْمانَ.

١٥٦٠ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَني أبو بَكْرٍ الحَنَفِيُّ: حدَّثنا أفْلَحُ بنُ حُمَيْدٍ قالَ: سَمِعْتُ القاسِمَ بنَ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في أشْهُرِ الحَجِّ، ولَيالي الحَجِّ وحُرُمِ الحَجِّ، فَنَزَلْنا بِسَرِفَ. قالَتْ: فَخَرَجَ إلى أصحابِهِ فَقالَ: «مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٌ فأحَبَّ أنْ يَجْعَلَها عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كانَ مَعَهُ الهَدْيُ فَلا». قالَتْ: فالآخِذُ بِها والتَّارِكُ لَها مِنْ أصْحابِهِ. قالَتْ: فأمَّا رَسُولُ اللهِ ﷺ ورِجالٌ مِنْ أصحابِهِ فَكانُوا أهْلَ قُوَّةٍ وكانَ مَعَهُمُ الهَدْيُ فَلَمْ يَقْدِرُوا عَلى العُمْرَةِ. قالَتْ: فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وأنا أبْكي فَقالَ: «ما يُبْكِيكِ يا هَنْتَاهُ؟» قُلْتُ: سَمِعْتُ قَوْلَكَ لأصحابِكَ فَمُنِعْتُ العُمْرَةَ. قالَ: «وَما شأنُكِ؟» قُلْتُ: لا أُصَلِّي، قال: «فَلا يَضُرُّكِ إنَّما أنْتِ امْرأةٌ مِنْ بَناتِ آدَمَ كَتَبَ اللهُ عَلَيْكِ ما كَتَبَ عَلَيْهِنَّ، فَكُوني في حَجَّتِكِ فَعَسَى اللهُ أنْ يَرْزُقَكِيها». قالَتْ: فَخَرَجْنا في حَجَّتِهِ حتَّى قَدِمْنا مِنًى فَطَهَرْتُ ثُمَّ خَرَجْتُ مِنْ مِنًى فأفَضْتُ بالبَيْتِ.

from Minā and performed *Ṭawāf* round the Ka'bah." 'Āishah added, "I went along with the Prophet ﷺ in his final departure (from *Hajj*) till he dismounted at Al-Muhaṣṣab (a valley outside Makkah) and we, too, dismounted with him." He called 'Abdur-Raḥmān bin Abī Bakr and said to him, 'Take your sister outside the sanctuary of Makkah and let her assume *Iḥrām* for *'Umra,* and when you had finished *'Umra,* return to this place and I will wait for you both till you both return to me.'" 'Āishah added, "So we went out of the sanctuary of Makkah and after finishing from the *'Umra* and the *Ṭawāf*, we returned to the Prophet ﷺ at dawn. He said, 'Have you performed the *'Umra*?' We replied in the affirmative. So, he announced the departure amongst his Companions and the people set out for the journey, and the Prophet ﷺ too left for Al-Madīna."

قالَتْ: ثُمَّ خَرَجْتُ مَعَهُ في النَّفْرِ الآخِرِ حتَّى نَزَلَ المُحَصَّبَ ونَزَلْنا مَعَهُ فَدعا عَبْدَ الرَّحْمٰنِ ابنَ أبي بَكْرٍ فَقالَ: «اخْرُجْ بأُخْتِكَ مِنَ الحَرَمِ فَلْتُهِلَّ بِعُمْرَةٍ ثُمَّ افْرُغا ثُمَّ ائْتِيا هٰهُنا فإنِّي أنْظُرُكما حتَّى تأتياني». قالَتْ: فخَرَجْنا حتَّى إذَا فَرَغْتُ وفَرَغْتُ مِنَ الطَّوَافِ ثُمَّ جِئتُهُ بِسَحَرَ فَقالَ: «هَلْ فَرَغْتُمْ؟» قُلْتُ: نَعَمْ، فآذَنَ بالرَّحِيلِ في أصْحَابِهِ. فارْتَحَلَ النَّاسُ فَمَرَّ مُتَوَجِّهاً إلى المَدِينَةِ.

ضَيْر مِنْ ضَارَ يَضِيرُ ضَيْراً. وَيُقالُ: ضَارَ يَضُورُ ضَوْراً. وَضَرَّ يَضُرُّ ضَرًّا. [راجع: ٢٩٤]

(34) CHAPTER. What is said regarding *Hajj-at-Tamattu'*, *Hajj-al-Qirān*, and *Hajj-al-Ifrād*.[1]

(٣٤) بابُ التَّمَتُّعِ، والقِرَانِ، والإِفْرَادِ بالحَجِّ، وَفَسْخِ الحَجِّ لِمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ

And whoever has not brought the *Hady* with him, he should finish the *Iḥrām* of *Hajj,* and make it as *'Umra,* (and then assume another *Iḥrām* for *Hajj* from Makkah, etc.).

1561. Narrated Al-Aswad: 'Āishah رَضِيَ اللهُ عَنْهَا said, "We went out with the Prophet ﷺ (from Al-Madīna) with the intention of performing *Hajj* only, and when we reached Makkah we performed *Ṭawāf* round the

١٥٦١ - حدَّثَنَا عُثْمانُ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنِ الأسوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالت: خَرَجْنا مَعَ النَّبيِّ ﷺ وَلا

(1) (Ch.34) There are three various ways of performing *Hajj* - as follows:
a) *Hajj-at-Tamattu'*: It means that you have no *Hady* with you and you assume *Iḥrām* only for *'Umra* first and after *'Umra* you finish your *Iḥrām* and assume another *Iḥrām* for performing *Hajj,* from Makkah, but you have to slaughter a *Hady* (an animal for sacrifice).
b) *Hajj-al-Qirān*: It means that one should have a *Hady* with him and should perform *'Umra* and then *Hajj* with the same state of *Iḥrām.*
c) *Hajj-al-Ifrād*: It means that one assumes *Iḥrām* with the intention of performing *Hajj* only and does not perform *'Umra*, and this is specially for the inhabitants of Makkah.

Ka'bah[1] and then the Prophet ﷺ ordered those who had not driven the *Hady* along with them to finish their *Iḥrām*. So, the people who had not driven the *Hady* along with them finished their *Iḥrām*. The Prophet's wives, too, had not driven the *Hady* with them, so, they too, finished their *Iḥrām*". 'Āishah رَضِيَ الله عَنْهَا added, "I got my menses and could not perform *Ṭawāf* round the Ka'bah." So when it was the night of Ḥaṣba (i.e., when we stopped at Al-Muḥaṣṣab), I said, 'O Allāh's Messenger! Everyone is returning after performing *Ḥajj* and *'Umra* but I am returning after performing *Ḥajj* only.' He said, 'Didn't you perform *Ṭawāf* round the Ka'bah the night we reached Makkah?' I replied in the negative. He said, 'Go with your brother to Tan'īm and assume the *Iḥrām* for *'Umra,* (and after performing it) come back (to such and such a place). On that Ṣafiyya said, 'I feel that I will detain you all.' The Prophet ﷺ said, 'O *'Aqrā Ḥalqā!*[2] Didn't you perform *Ṭawāf* of the Ka'bah on the day of sacrifice? (i.e. *Ṭawāf-al-Ifāda*) Ṣafiyya replied in the affirmative. He said, (to Ṣafiyya). 'There is no harm for you to proceed on with us.'" 'Āishah رَضِيَ الله عَنْهَا added, "(After returning from *'Umra*), the Prophet ﷺ met me while he was ascending (from Makkah) and I was descending to it, or I was ascending and he was descending."

نُرَى إِلَّا أَنَّهُ الحَجُّ. فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالبَيْتِ، فأَمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ ساقَ الهَدْيَ أَنْ يَحِلَّ فَحَلَّ مَنْ لَمْ يَكُنْ ساقَ الهَدْيَ، وَنِساؤُهُ لَمْ يَسُقْنَ فأَحْلَلْنَ. قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فحِضْتُ فَلَمْ أَطُفْ بالبَيْتِ، فَلَمَّا كانَتْ لَيْلَةُ الْحَصْبَةِ، قالَتْ: يا رَسُولَ اللهِ، يَرْجِعُ النَّاسُ بعُمْرَةٍ وحَجَّةٍ وأَرْجِعُ أنا بِحَجَّةٍ. قالَ: «وما طُفْتِ لَيالِيَ قَدِمْنَا مَكَّةَ؟» قلت: لا. قالَ: «فاذهَبِي مَعَ أخِيكِ إلى التَّنْعِيم فأَهِلِّي بعُمْرَةٍ. ثُمَّ مَوْعِدُكِ كَذَا وكَذَا». قالَتْ صَفِيَّةُ: ما أُرَاني إلَّا حابِسَتَهُمْ. قالَ: «عَقْرَا، حَلْقَا، أَوَ ما طُفْتِ يَوْمَ النَّحْرِ؟» قالَتْ: قُلْتُ: بَلى. قالَ: «لا بأْسَ انْفِري». قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فَلَقِيَنِي النَّبِيُّ ﷺ وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ وأنا مُنْهَبِطَةٌ عَلَيْها، أو أنا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْها. [راجع: ٢٩٤]

1562. Narrated 'Aishah رَضِيَ الله عَنْهَا: We set out with Allāh's Messenger ﷺ (to Makkah) in the year of the Prophet's last *Ḥajj*. Some of us had assumed *Iḥrām* for *'Umra* only, some for both *Ḥajj* and *'Umra,* and others for *Ḥajj* only. Allāh's Messenger

١٥٦٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالِكٌ، عَنْ أبي الأَسْوَدِ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ

(1) (H.1561) 'Āishah did not perform that *Ṭawāf.* Here she means by "we" her companions.

(2) (H.1561) *'Aqrā Ḥalqā* is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.

ﷺ assumed *Iḥrām* for *Ḥajj*. So, whoever had assumed *Iḥrām* for *Ḥajj* or for both *Ḥajj* and *'Umra* did not finish the *Iḥrām* till the day of sacrifice. (See *Aḥadīth* Nos. 1560, 1565, and 1568).

عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ حَجَّةِ الوَدَاعِ. فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بالحَجِّ، وأَهَلَّ رَسُولُ اللهِ ﷺ بالحَجِّ. فأمَّا مَنْ أَهَلَّ بالحَجِّ، أوْ جَمَعَ الحَجَّ والعُمْرَةَ لَمْ يَحِلُّوا حتَّى كانَ يَوْمُ النَّحْرِ. [راجع: ٢٩٤]

1563. Narrated Marwān bin Al-Ḥakam: I saw 'Uthmān and 'Alī رَضِيَ اللهُ عَنْهُما. 'Uthman used to forbid people to perform *Ḥajj-at-Tamttu'* and *Ḥajj-al-Qirān* (*Ḥajj* and *'Umra* together), and when 'Alī saw (this act of 'Uthmān), he assumed *Iḥrām* for *Ḥajj* and *'Umra* together saying, "*Labbaik* for *'Umra* and *Ḥajj* together," and said, "I will not leave *Aṣ-Ṣunna* of the Prophet ﷺ on the saying of somebody."

١٥٦٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ عَلِيِّ بنِ حُسَيْنٍ، عَنْ مَرْوَانَ بنِ الحَكَمِ قالَ: شَهِدْتُ عُثْمانَ وَعَلِيًّا رَضِيَ اللهُ عَنْهُما، وَعُثْمانُ يَنْهَى عَنِ المُتْعَةِ وأنْ يُجْمَعَ بَيْنَهُما. فَلَمَّا رأى عَلِيٌّ أَهَلَّ بِهِما: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ، قالَ: ما كُنْتُ لأَدَعَ سُنَّةَ النَّبِيِّ ﷺ لِقَوْلِ أَحَدٍ. [١٥٦٩]

1564. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The people (of the Pre-Islāmic Period of Ignorance) used to think that to perform *'Umra* during the months of *Ḥajj* was one of the major sins on earth. And they also used to consider the month of Ṣafar as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from *Ḥajj*) and the signs of those wounds vanish and the month of Ṣafar passes away then (at that time) *'Umra* is permissible for the one who wishes to perform it." In the morning of the 4th of Dhul-Ḥijjah, the Prophet ﷺ and his Companions reached Makkah, assuming

١٥٦٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ: عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانُوا يَرَوْنَ أنَّ العُمْرَةَ في أشْهُرِ الحَجِّ مِنْ أفْجَرِ الفُجُورِ في الأرْضِ. وَيَجْعَلُونَ المُحرَّم صَفَرًا، وَيَقُولُونَ: إذَا بَرَأَ الدَّبَرْ، وعَفَا الأثَرْ، وَانْسَلَخَ صَفَرْ، حَلَّتِ العُمْرَةُ لِمَنِ اعْتَمَرْ. قَدِمَ النَّبِيُّ ﷺ وأصْحابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ

Iḥrām for *Ḥajj*, and he ordered his Companions to make their intentions of the *Iḥrām* for *'Umra* only (instead of *Ḥajj*), so they considered his order as something great and were puzzled, and said, "O Allāh's Messenger! What kind (of finishing) of *Iḥrām* is allowed?" The Prophet ﷺ replied, "Finish the *Iḥrām* completely like a non-*Muḥrim* (you are allowed everything)."

1565. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ (from Yemen and was assuming *Iḥrām* for *Ḥajj*) and he ordered me to finish the *Iḥrām* (after performing the *'Umra*).

1566. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Ḥafṣa رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ said, "O Allāh's Messenger! Why have the people finished their *Iḥrām* after performing *'Umra*, but you have not finished your *Iḥrām* after performing *'Umra*?" He replied, "I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Iḥrām* till I have slaughtered (my *Hady*)".

1567. Narrated Shu'ba رَضِيَ اللهُ عَنْهُ: Abū Jamra Naṣr bin 'Imrān Aḍ-Ḍuba'ī said, "I intented to perform *Ḥajj-at-Tamattu'* and the people advised me not to do so. I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding it and he ordered me to perform *Ḥajj-at-Tammatu'*. Later I saw in a dream someone saying to me, '*Ḥajj-Mabrūr*' (*Ḥajj* performed in accordance with the Prophet's *Sunna* without committing

بِالحَجِّ فأَمَرَهُمْ أَنْ يَجْعَلُوها عُمْرَةً فَتَعاظَمَ ذٰلِكَ عِنْدَهُمْ فَقالُوا: يا رَسُولَ اللهِ، أَيُّ الْحِلِّ؟ قالَ: «حِلٌّ كُلُّهُ». [راجع: ١٠٨٥]

١٥٦٥ - **حَدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَيْسِ بنِ مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْتُ عَلى النَّبِيِّ ﷺ فأَمَرَنِي بالحِلِّ. [راجع: ١٥٥٩]

١٥٦٦ - **حَدَّثَنا** إِسْماعِيلُ قالَ: حدَّثَني مالِكٌ وَحدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أَخبرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنْ حَفْصَةَ ح. زَوْجِ النَّبِيِّ ﷺ أَنَّها قالَتْ: يا رَسُولَ اللهِ، ما شأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ ولَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قالَ: «إِنِّي لَبَّدْتُ رأسِي، وَقَلَّدْتُ هَدْيِي، فَلا أَحِلُّ حَتَّى أَنْحَرَ». [انظر: ١٦٩٧، ١٧٢٥، ٤٣٩٨، ٥٩١٦]

١٥٦٧ - **حَدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: أَخبرَنا أَبُو جَمْرَةَ نَصْرُ بنُ عِمْرَانَ الضُّبَعِيُّ قالَ: تَمَتَّعْتُ فَنَهاني ناسٌ فسأَلْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فأَمَرَني، فرأَيْتُ في المَنامِ كأَنَّ رَجُلاً يَقُولُ لي: حَجٌّ مَبرُورٌ، وعُمْرَةٌ

sins, and accepted by Allāh) and an accepted *'Umra*.' So I told that dream to Ibn 'Abbās. He said, 'This is *Aṣ-Sunna* of Abul-Qāsim ﷺ.' Then he said to me, 'Stay with me and I shall give you a portion of my property.'" I (Shu'ba) asked, "Why (did he invite you)?" He (Abū Jamra) said, "Because of the dream which I had seen."

مُتَقَبَّلَةٌ. فأخْبَرْتُ ابنَ عَبَّاسٍ، فَقالَ: سُنَّةُ أَبِي الْقَاسِمِ ﷺ، ثُمَّ قَالَ لِي: أَقِمْ عِنْدي وَأَجْعَلُ لَكَ سَهْماً مِنْ مالِي. قالَ شُعْبَةُ: فَقُلْتُ: وَلِمَ؟ فَقالَ: لِلرُّؤْيا الَّتي رأيْتُ. [انظر: ١٦٨٨]

1568. Narrated Abū Shihāb: I left for Makkah for *Ḥajj-at-Tamattu'* assuming *Iḥrām* for *'Umra.* I reached Makkah three days before the day of *Tarwīya* (8th Dhul-Ḥijjah). Some people of Makkah said to me, "Your *Ḥajj* will be like the *Ḥajj* performed by the people of Makkah (i.e., you will lose the superiority of assuming *Iḥrām* from the *Mīqāt*). So I went to 'Aṭā' asking him his view about it. He said, "Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما narrated to me, 'I performed *Ḥajj* with Allāh's Messenger ﷺ on the day when he drove camels with him. The people had assumed *Iḥrām* for *Ḥajj-al-Ifrād.* The Prophet ﷺ ordered them to finish their *Iḥrām* after *Ṭawāf* round the Ka'bah, and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa and to cut short their hair and then to stay there (in Makkah) as non-*Muḥrim* till the day of *Tarwiya* (i.e. 8th of Dhul-Ḥijjah) when they should assume *Iḥrām* for *Ḥajj* and they were ordered to make the *Iḥrām* with which they had come, for *'Umra* only. They asked, 'How can we make it *'Umra* (*Tamattu'*) as we have intended to perform *Ḥajj*?' The Prophet ﷺ said, 'Do what I have ordered you. Had I not brought the *Hady* with me, I would have done the same, but I cannot finish my *Iḥrām* till the *Hādy* reaches its destination (i.e., is slaughtered'.) So, they did (what he ordered them to do)."

١٥٦٨ - حدَّثنا أبو نُعيم: حدَّثنا أبُو شِهابٍ قالَ: قَدِمْتُ مُتَمَتِّعاً مَكَّةَ بِعُمْرَةٍ فَدَخَلْنا قَبْلَ التَّرْوِيَةِ بِثَلاثَةِ أيَّامٍ فَقالَ لي أُناسٌ مِنْ أهْلِ مَكَّةَ: يَصِيرُ الآنَ حَجُّكَ مَكِّيًّا. فَدَخَلْتُ عَلى عَطاءٍ أَسْتَفْتِيهِ فَقالَ: حدَّثني جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّهُ حَجَّ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ ساقَ البُدْنَ مَعَهُ وَقَدْ أهَلُّوا بالحَجِّ مُفْرَداً. فقالَ لَهُمْ: «أحِلُّوا مِنْ إحْرَامِكُمْ بِطَوافِ البَيْتِ، وَبَيْنَ الصَّفا والمَرْوَةِ، وَقَصِّرُوا ثُمَّ أقِيمُوا حَلالاً حَتَّى إذَا كانَ يَوْمُ التَّرْوِيَةِ فأهِلُّوا بالحَجِّ وَاجْعَلُوا الَّتي قَدِمْتُمْ بِها مُتْعَةً». فَقالُوا: كَيْفَ نَجْعَلُها مُتْعَةً وَقَدْ سَمَّيْنا الحَجَّ؟ فَقالَ: «افْعَلُوا ما أمَرْتُكُمْ فَلَوْلا أنِّي سُقْتُ الهَدْيَ لَفَعَلْتُ مِثْلَ الَّذي أمَرْتُكُمْ. وَلٰكِنْ لا يَحِلُّ مِنِّي حَرَامٌ حتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ فَفَعَلُوا». قال أَبُو عَبْدِ اللهِ: أَبُو شِهَابٍ لَيْسَ لَه حَدِيثٌ مُسْنَدٌ إلَّا هٰذا. [راجع: ١٥٥٦]

1569. Narrated Sa'īd bin Al-Musaiyab: 'Alī and 'Uthmān رَضِيَ اللهُ عَنْهُما differed regarding *Ḥajj-at-Tamattu'* while they were at 'Usfān (a familiar place near Makkah). 'Alī said, "I see you want to forbid the people to do a thing that the Prophet ﷺ did?" When 'Alī saw that, he assumed *Iḥrām* for both *Ḥajj* and *'Umra.*

١٥٦٩ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حَجَّاجُ بنُ مُحَمَّدٍ الأعْوَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: اخْتَلَفَ عَلِيٌّ وعُثْمانُ رَضِيَ اللهُ عَنْهُما وهما بِعُسْفانَ في المُتْعَةِ، فَقالَ عَلِيٌّ: ما تُرِيدُ إلَى أنْ تَنهَى عَنْ أمرٍ فَعَلَهُ النَّبِيُّ ﷺ، فَلَمَّا رَأى ذلكَ عَلِيٌّ أهَلَّ بِهِما جَمِيعاً. [راجع: ١٥٦٣]

(35) CHAPTER. The *Talbīya* for *Ḥajj* and the mention of the intention of performing *Ḥajj* along with *Talbīya.*

(٣٥) بابُ مَنْ لَبَّى بالحَجِّ وَسمَّاهُ

1570. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We came with Allāh's Messenger ﷺ (to Makkah) and we were saying: *Labbaika Allāhumma labbaik* for *Ḥajj.* Allāh's Messenger ﷺ ordered us to perform *'Umra* with that *Iḥrām* (instead of *Ḥajj*).

١٥٧٠ - حدَّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ ابنُ زَيْدٍ: عَنْ أيُّوبَ قالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حدَّثنا جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: قَدِمْنا مَعَ رَسُولِ اللهِ ﷺ ونَحْنُ نَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِالحَجِّ، فَأمَرَنا رَسُولُ اللهِ ﷺ فَجَعَلْناها عُمْرَةً. [راجع: ١٥٥٩]

(36) CHAPTER. *Ḥajj-at-Tamattu'* during the lifetime of Allāh's Messenger ﷺ

(٣٦) بابُ التمتُّعِ علىٰ عَهْدِ رَسُولِ اللهِ ﷺ

1571. Narrated 'Imrān رَضِيَ اللهُ عَنْهُ: We performed *Ḥajj-at-Tamattu'* in the lifetime of Allāh's Messenger ﷺ and then the Qur'ān was revealed (regarding *Ḥajj-at-Tamattu'*) and somebody said what he wished (regarding *Ḥajj-at-Tamattu'*) according to his own opinion(1).

١٥٧١ - حدَّثَنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا هَمَّامٌ: عَنْ قَتادَةَ قالَ: حدَّثَني مُطَرِّفٌ، عَنْ عِمْرَانَ قالَ: تَمَتَّعْنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ وَنَزَلَ القُرْآنُ، قالَ رَجُلٌ بِرَأيِهِ ما شاءَ. [انظر: ٤٥١٨]

(37) CHAPTER. The Statement of Allāh

(٣٧) بابُ قَوْلِ اللهِ تَعالَى: ﴿ذَلِكَ

(1) (H.1571) The person meant here was 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ (*Fatḥ Al-Bārī*).

تعالى: **"This is for him whose family is not present at the *Al-Masjid-al-Haram* (i.e. non-resident of Makkah)." (V.2:196).**

1572. Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said that he had been asked regarding *Ḥajj-at-Tamattu'* on which he said, "The *Muhājirīn* (emigrants) and the *Anṣār* and the wives of the Prophet ﷺ and we did the same. When we reached Makkah, Allāh's Messenger ﷺ said, "Give up your intention of doing the *Ḥajj* (at this moment) and perform *'Umra*, except the one who has garlanded the *Hady*." So, we performed *Ṭawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet ﷺ added, "Whoever has garlanded his *Hady* is not allowed to finish the *Iḥrām* till the *Hady* has reached its destination (has been sacrificed)". Then on the night of *Tarwīya* (8th Dhul-Ḥijjah, in the afternoon) he ordered us to assume *Iḥrām* for *Ḥajj* and when we have performed all the ceremonies of *Ḥajj*, we came and performed *Ṭawāf* round the Ka'bah and (*Sa'y*) between Aṣ-Ṣafā and Al-Marwa, and then our *Ḥajj* was complete, and we had to sacrifice a *Hady* according to the Statement of Allāh:

"... He must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Ṣaum* (fasts) three days during the *Hajj* and seven days after his return (to his home)... " (V.2:196)

And the sacrifice of a sheep is sufficient. So, the Prophet ﷺ and his Companions joined the two religious deeds, (i.e. *Ḥajj* and *'Umra*) in one year, for Allāh revealed (the permissibility) of such practice in His Book and in the *Sunna* (legal ways) of His Prophet ﷺ and rendered it permissible for all the people except those living in Makkah. Allāh says: 'This is for him whose family is not

لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٩٦]

١٥٧٢ - وَقالَ أبُو كامِلٍ فُضَيْلُ بنُ حُسَيْنٍ البَصْرِيُّ: حدَّثَنا أبُو مَعْشَرٍ البَرَّاءُ، حدَّثَنا عُثمانُ بنُ غِياثٍ، عَنْ عِكْرِمَةَ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّهُ سُئِلَ عَنْ مُتْعَةِ الحَجِّ فَقالَ: أهَلَّ المُهاجِرُونَ وَالأنْصارُ وأزْوَاجُ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ وَأهْلَلْنا. فَلَمَّا قَدِمْنا مَكَّةَ قالَ رَسُولُ اللهِ ﷺ: «اجْعَلُوا إهْلالَكُمْ بالحَجِّ عُمْرَةً إلَّا مَنْ قَلَّدَ الهَدْيَ». طُفْنا بالبَيْتِ وبالصَّفا وَالمَرْوَةِ وَأتَيْنا النِّساءَ وَلَبِسْنا الثِّيابَ، وَقالَ: «مَنْ قَلَّدَ الهَدْيَ فإنَّهُ لا يَحِلُّ لَهُ حتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ». ثُمَّ أمَرَنا عَشِيَّةَ التَّرْوِيَةِ أنْ نُهِلَّ بالحَجِّ. فإذَا فَرَغْنا مِنَ المَناسِكِ جِئْنا فَطُفْنا بالبَيْتِ وَبالصَّفا وَالمَروَةِ، فَقَدْ تَمَّ حَجُّنا وَعَلَيْنا الهَدْيُ. كما قالَ تَعالى: ﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ﴾ [البقرة: ١٩٦] إلى أمصارِكُمْ الشَّاةُ تَجْزِي، فَجَمَعُوا نُسُكَينِ في عامٍ بَينَ الحَجِّ وَالعُمْرَةِ، فإنَّ اللهَ تَعالى أنْزَلَهُ في كِتابِهِ وَسَنَّهُ نَبِيُّهُ ﷺ، وَأباحَهُ لِلنَّاسِ غَيرَ أهْلِ مَكَّةَ. قالَ اللهُ: ﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾

present at the *Al-Masjid-al-Ḥarām*, (i.e. non-resident of Makkah)." The months of *Ḥajj* which Allāh mentioned in His Book are: Shawwāl, Dhul-Qa'da and Dhul-Ḥijjah. Whoever performed *Ḥajj-at-Tamattu'* in those months, then slaughtering or fasting is compulsory for him.

The words: 1. *Ar-Rafatha* means sexual intercourse, 2. *Al-Fasūq* means all kinds of sin, and 3. *Al-Jidāl* means to dispute.

[البقرة: ١٩٦]. وَأَشْهُرُ الحَجِّ الَّتِي ذَكَرَ اللهُ تَعالى: شَوَّالٌ، وذُو القَعْدَةِ، وَذُو الحَجَّةِ. فَمَنْ تَمَتَّعَ في هذِهِ الأَشْهُرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ.

وَالرَّفَثُ: الجِماعُ. والفُسُوقُ: المَعاصِي. وَالجِدَالُ: المِرَاءُ.

(38) CHAPTER. Taking a bath on entering Makkah.

(٣٨) بابُ الاغْتِسالِ عِنْدَ دُخُولِ مَكَّةَ

1573. Narrated Nāfi': On reaching the sanctuary of Makkah, Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to stop reciting *Talbīya* and then he would pass the night at Dhī-Ṭuwā[1] and then offer the *Fajr* prayers and take a bath. He used to say that the Prophet ﷺ used to do the same.

١٥٧٣ - حَدَّثَنِي يَعْقُوبُ بنُ إِبْرَاهِيمَ: حَدَّثَنا ابنُ عُلَيَّةَ: أَخْبَرَنا أَيُّوبُ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إِذَا دَخَلَ أَدْنى الحَرَمِ أَمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ يَبِيتُ بِذِي طُوًى ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أَنَّ نَبِيَّ اللهِ ﷺ كانَ يَفْعَلُ ذلكَ. [راجع: ١٥٥٣]

(39) CHAPTER. To enter Makkah by day or by night.

(٣٩) بابُ دُخُولِ مَكَّةَ نَهاراً أَوْ لَيْلاً.

The Prophet ﷺ passed the night at Dhī-Ṭuwā[1] till it was dawn and then entered Makkah in the morning, and Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to do the same.

باتَ النَّبِيُّ ﷺ بِذِي طُوًى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وَكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُهُ.

1574. Narrated Nāfi' Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ passed the night at Dhī-Ṭuwā till it was dawn and then he entered Makkah." Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to do the same.

١٥٧٤ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حَدَّثَنِي نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما

(1) (H.1573) Dhī-Ṭuwā is the name of one of the valleys (district) of Makkah where there is a well-known well in it (district). In the lifetime of the Messenger ﷺ, Makkah was a small city and this district was outside its precincts. Now-a-days Makkah is a larger city and the district is within its boundary.

قالَ: باتَ النَّبِيُّ ﷺ بِذِي طُوًى حتَّى أصْبحَ ثُمَّ دَخَلَ مَكَّةَ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُهُ. [راجع:١٥٥٣]

(40) CHAPTER. From where to enter Makkah.

(٤٠) **بابٌ**: مِنْ أيْنَ يَدْخُلُ مَكَّةَ؟

1575. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to enter Makkah from the *Thāniya-til-'Uliya* and used to leave Makkah from the *Thāniya-tis-Sufla*(1)

١٥٧٥ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنِي مَعْنٌ قالَ: حدَّثَنِي مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ العُلْيا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلى. [انظر: ١٥٧٦]

(41) CHAPTER. From where to leave Makkah.

(٤١) **بابٌ**: مِنْ أيْنَ يَخْرُجُ مِنْ مَكَّةَ؟

1576. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما Allāh's Messenger ﷺ entered Makkah from Kadā' from the (high) *Thāniya-til-'Uliya* which is at Al-Baṭhā' and used to leave Makkah from the *Thāniya-tis-Suflā.*

١٥٧٦ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَداءٍ مِنَ الثَّنِيَّةِ العُلْيا الَّتي بالبَطْحاءِ، وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلى. [راجع: ١٥٧٥]

قالَ أبُو عَبْدِ اللهِ: كانَ يُقالُ: هُوَ مُسَدَّدٌ كاسمِهِ، قالَ أبُو عَبْدِ اللهِ: سَمِعْتُ يَحْيَى ابنَ مُعِينٍ يقول: سَمِعْتُ يَحْيَى بنَ سعيدٍ يقولُ: لَوْ أنَّ مُسَدَّداً أتَيْتُهُ في بَيْتِهِ فَحَدَّثْتُهُ لاسْتَحَقَّ ذلكَ، وَما أُبالِي كُتُبِي كانَتْ عِنْدِي أوْ عِنْدَ مُسَدَّدٍ.

(1) (H.1575) Any obstacle or highway (between two hills) on a mountain is called *Thaniya*.

1577. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When the Prophet ﷺ came to Makkah he entered from its higher side and left from its lower side.

١٥٧٧ - حَدَّثَنَا الْحُمَيْدِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قالَا: حدَّثنا سُفْيانُ بنُ عُيَيْنَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ لمَّا جاءَ إلى مَكَّةَ دَخَلَ مِنْ أعْلاها وَخَرَجَ مِنْ أسْفَلِها. [انظر: ١٥٧٨، ١٥٧٩، ١٥٨٠، ١٥٨١، ٤٢٩٠، ٤٢٩١]

1578. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' and left Makkah from *Kudan*, from the higher part of Makkah.

١٥٧٨ - حَدَّثَنِي مَحْمُودُ: حدَّثنا أبُو أُسامَةَ: حدَّثنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ دَخَلَ عامَ الفَتحِ مِنْ كَدَاءٍ، وَخَرَجَ مِنْ كُدًا مِنْ أعْلى مَكَّةَ. [راجع: ١٥٧٧]

1579. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' at the higher place of Makkah. (Hishām, a subnarrator said, " 'Urwa used to enter (Makkah) from both Kadā which was nearer to his dwelling place.)"

١٥٧٩ - حَدَّثَنَا أحْمَدُ: حدَّثنا ابنُ وَهْبٍ: أخبرَنا عَمْرٌو، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ أعلَى مكَّة، قال هِشَامٌ: وكان عُروةُ يَدْخُلُ على كِلْتَيْهِما مِنْ كداءٍ وكُدًا، وَأكْثَرُ ما يَدْخُلُ مِنْ كُدَا وَكانَتْ أقْرَبَهُما إلى مَنزِلِهِ. [راجع: ١٥٧٧]

1580. Narrated Hishām: 'Urwa said, "The Prophet ﷺ entered Makkah in the year of the conquest of Makkah from the side of Kadā which is at the higher part to Makkah." 'Urwa often entered from Kadā' which was nearer of the two to his dwelling place.

١٥٨٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثنا حاتِمٌ، عَنْ هِشامٍ، عَنْ عُرْوَةَ: دَخَلَ النَّبيُّ ﷺ عامَ الفَتْحِ مِنْ كَدَاءٍ مِنْ أعلَى مَكَّةَ. وكانَ عُرْوَةُ أكْثَرَ ما يَدْخُلُ مِنْ كَدَاءٍ وكانَ أقْرَبَهُما إلى مَنزِلِهِ. [راجع: ١٥٧٧]

1581. Narrated Hishām's father رَضِيَ اللهُ عَنْهُ: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from the side of Kadā'. 'Urwa used to enter through both places, and he often entered through Kadā' which was nearer of the two to his dwelling place.

١٥٨١ - حدَّثنا مُوسَى: حدَّثنا وُهَيْبٌ: حدَّثنا هِشامٌ، عَنْ أبِيهِ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ كَدَاءٍ، وَكانَ عُرْوَةُ يَدْخُلُ مِنْهُما كِلَيْهِما. وَكان أَكْثَرَ ما يَدْخُلُ مِنْ كَدَاءٍ أَقْرَبِهِما إلى مَنْزِلِهِ. قالَ أبُو عَبْدِ اللهِ: كَدَاءٌ وكُدًا: مَوْضِعانِ. [راجع: ١٥٧٧]

(42) CHAPTER. The superiority of Makkah and its buildings, and the statement of Allāh تعالى:

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind, and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Abraham (عليه السلام) stood while he was building the Ka'bah] as a place of prayer (for some of your prayer, e.g. two *Rak'ā* of *Tawāf* of Ka'bah) and We commanded Abraham and Ismā'il (Ishmael) that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing down or prostrating themselves (there, in prayer). And (remember) when Ibrāhīm said: 'My Lord! Make this city (Makkah) a place of security, and provide its people with fruits, such of them as believe in Allāh and the Last Day.' He (Allāh) answered: 'As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of Fire, and worst indeed is that destination.' And (remember) when Ibrāhīm and (his son) Ismāīl were raising the foundations of the House (the Ka'bah) (saying), 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord, make us submissive unto You and of our offspring a nation submissive to You, and

(٤٢) بابُ فَضْلِ مَكَّةَ وَبُنْيانِها وَقَوْلِهِ تَعالَى: ﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾﴾ [البقرة: ١٢٦ - ١٢٨].

show us our *Manasik*"(1) (all the ceremonies of pilgrimage – *Ḥajj* and *'Umra* etc.). And accept our repentance. Truly! You are the One Who accepts repentance, the Most Merciful'." (V.2:125-128)

1582. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When the Ka'bah was built, the Prophet ﷺ and Al-'Abbās went to bring stones (for its construction). Al-'Abbās said to the Prophet ﷺ, "Take off your waist sheet and put it on your neck." (When the Prophet ﷺ took it off) he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet." And he covered himself with it.

١٥٨٢ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا أبُو عاصِمٍ قالَ: أخْبرَني ابنُ جُرَيْجٍ قالَ: أخْبرَني عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: لَمَّا بُنِيَتِ الكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلانِ الحِجارَةَ، فَقالَ العَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إزارَكَ عَلى رَقَبَتِكَ. فَخَرَّ إلى الأرْضِ فَطَمَحَتْ عَيْناهُ إلى السَّماءِ فَقالَ: «أرِني إزارِي»، فَشَدَّهُ عَلَيْهِ. [راجع: ٣٦٤]

1583. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ that Allāh's Messenger ﷺ said to her, "Do you know that when your people (Quraish) rebuilt the Ka'bah, they reduced it from its original foundation laid by Ibrāhīm (Abraham)?" I said, "O Allāh's Messenger! Why don't you rebuild it on its original foundation laid by Ibrāhīm?" He replied, "Were it not for the fact that your people are close to the Pre-Islāmic Period of Ignorance (i.e., they have recently become Muslims), I would have done so." The subnarrator, 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهُما) stated: 'Āishah رَضِيَ اللهُ عَنْهَا must have heard this from Allāh's Messenger ﷺ, for in my opinion Allāh's Messenger ﷺ had not

١٥٨٣ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ مُحمدِ بنِ أبي بَكْرٍ أخْبَرَ عبدَ اللهِ بْنَ عُمَرَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ: أنَّ رَسُولَ اللهِ ﷺ قالَ لَها: «ألَمْ تَرَيْ أنَّ قَوْمَكِ حينَ بَنَوا الكَعْبَةَ اقْتَصَرُوا عَنْ قَواعِدِ إبْراهِيمَ؟ فَقُلْتُ: يا رَسُولَ اللهِ، ألا تَرُدُّها عَلى قَواعِدِ إبْراهِيمَ؟ قالَ: «لَوْلا حِدثانُ قَوْمِكِ بالكُفْرِ لَفَعَلْتُ». فَقالَ عَبْدُ اللهِ

(1) (Chap. 42) *Manāsik* (i.e., *Iḥrām, Ṭawāf* of Ka'bah and *Sa'y* (going) between Aṣ-Ṣafa and Al-Marwa, stay at Arafat, Muzdalifa, and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc.

رَضِيَ اللهُ عَنْهُ: لَئِنْ كانَتْ عائِشَةُ رَضِيَ اللهُ عَنْها سَمِعَتْ هذا مِنَ النَّبِيِّ ﷺ ما أُرَى رَسُولَ اللهِ ﷺ تَرَكَ اسْتِلامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيانِ الحِجْرَ إِلَّا أَنَّ البَيْتَ لَمْ يُتَمَّمْ عَلى قَوَاعِدِ إِبْرَاهِيمَ. [راجع: ١٢٦]

placed his hand over the two corners of the Ka'bah opposite *Al-Hijr* only because the Ka'bah was not rebuilt on its original foundations laid by Ibrāhīm عليه السلام .

١٥٨٤ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا أَبُو الأَحْوَصِ: حَدَّثَنا أَشْعَثُ، عَنِ الأَسْوَدِ ابنِ يَزِيدَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالت: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الجَدْرِ، أَمِنَ البَيْتِ هُوَ؟ قالَ: «نَعَمْ». قُلْتُ: فَما لَهُمْ لَمْ يُدْخِلُوهُ في البَيْتِ؟ قالَ: «أَلَمْ تَرَيْ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ» قُلْتُ: فَما شَأْنُ بابِهِ مُرْتَفِعاً؟ قالَ: «فَعَلَ ذلكَ قَوْمُكِ لِيُدْخِلُوا مَنْ شاؤُوا وَيَمْنَعُوا مَنْ شاؤُوا، وَلَوْلا أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِجاهِلِيَّةٍ فَأَخافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الجَدْرَ في البَيْتِ وَأَنْ أُلْصِقَ بَابَهُ بالأَرْضِ». [راجع: ١٢٦]

1584. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I asked the Prophet ﷺ whether the round wall (near Ka'bah) was part of the Ka'bah. The Prophet ﷺ replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'bah?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'bah)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e., they have recently embraced Islām) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'bah, and I would have lowered its gate to the level of the ground."

١٥٨٥ - **حَدَّثَنا** عُبَيْدُ بنُ إِسْمَاعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ لي رَسُولُ اللهِ ﷺ: «لَوْلا حَدَاثَةُ قَوْمِكِ بالكُفْرِ لَنَقَضْتُ البَيْتَ ثُمَّ لَبَنَيْتُهُ عَلى أَساسِ إِبْرَاهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ، فإِنَّ قُرَيْشاً اسْتَقْصَرَتْ بِناءَهُ وَجَعَلَتْ لَهُ

1585. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'bah and would have rebuilt it on its original foundations laid by Ibrāhīm (Abraham) (for Quraish had reduced its building), and I would have built a back door (too)."

خَلْفاً». قالَ أبُو مُعاوِيَةَ: حدَّثَنا هِشامٌ: خَلْفاً يَعْنِي باباً. [راجع: ١٢٦]

١٥٨٦ - حدَّثَنا بَيانُ بنُ عَمْرٍو: حدَّثَنا يَزِيدُ: حدَّثَنا جَرِيرُ بنُ حازِمٍ: حدَّثَنا يَزِيدُ ابنُ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ قالَ لَها: «يا عائِشَةُ، لَوْلا أنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِجاهِلِيَّةٍ لأمَرْتُ بالبَيْتِ فَهُدِمَ فأدْخَلْتُ فِيهِ ما أُخْرِجَ مِنْهُ، وَألْزَقْتُهُ بالأرْضِ، وَجَعَلْتُ لَهُ بابَيْنِ، باباً شَرْقِيّاً وَباباً غَرْبِيّاً، فَبَلَغْتُ بِهِ أساسَ إبْراهِيمَ». فَذٰلِكَ الَّذِي حَمَلَ ابنَ الزُّبَيرِ عَلى هَدْمِهِ. قالَ يَزِيدُ: وَشَهِدْتُ ابنَ الزُّبَيرِ حِينَ هَدَمَهُ وَبَناهُ، وَأدْخَلَ فِيهِ مِنَ الحِجْرِ. وَقَدْ رَأيْتُ أساسَ إبْراهِيمَ حِجارَةً كَأسْنِمَةِ الإبِلِ. قالَ جَرِيرٌ: فَقُلْتُ لَهُ: أيْنَ مَوْضِعُهُ؟ قالَ: أُرِيكَهُ الآنَ، فَدَخَلْتُ مَعَهُ الحِجْرَ فأشارَ إلى مَكانٍ فَقالَ: هاهُنا. قالَ جَرِيرٌ: فَحَزَرْتُ مِنَ الحِجْرِ سِتَّةَ أذْرُعٍ أوْ نَحْوَها. [راجع: ١٢٦]

1586. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا said that the Prophet ﷺ said to her, "O Āishah! Were your people not close to the Period of Ignorance, I would have had the Ka'bah demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it; one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by (the Prophet) Ibrāhīm (Abraham)." That was what urged Ibn-Az-Zubair when he demolished and rebuilt the Ka'bah and included in it a portion of *Al-Hijr* (the unroofed portion of Ka'bah which is at present in the form of a compound towards the north-west of the Ka'bah). I saw the original foundations laid by Ibrāhīm which were of stones resembling the humps of camels." So Jarīr asked Yazīd, "Where was the place of those stones?" Yazīd said, "I will just now show it to you." So Jarīr accompanied Yazīd and entered *Al-Hijr*, and Yazīd pointed to a place and said, "Here it is." Jarīr said, "It appeared to me about six cubits from *Al-Hijr* or so."

(٤٣) بابُ فَضْلِ الحَرَمِ، وَقَوْلِهِ تَعالى: ﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾﴾ [النمل: ٩١]. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ

(43) CHAPTER. The superiority of the *Haram* (of Makkah).

And the Statement of Allāh تعالى: "[O Prophet! Say to them:] I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in

Islām)." (V.27:91)

And the Statement of Allāh تعالى: "...Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds – a provision from Ourselves, but most of them know not." (V.28:57)

ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ [القصص: ٥٧].

1587. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: On the day of the conquest of Makkah, Allāh's Messenger ﷺ said, "Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its *Luqṭa* (fallen things) should not be picked up except by one who would announce it publicly."

١٥٨٧ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا جَرِيرُ بنُ عَبْدِ الحَمِيدِ، عَنْ مَنْصُورٍ: عَنْ مُجَاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إنَّ هذَا البَلَدَ حَرَّمَهُ اللهُ، لا يُعْضَدُ شَوْكُهُ، وَلا يُنَفَّرُ صَيْدُهُ وَلا يَلْتَقِطُ لُقَطَتَهُ إلَّا مَنْ عَرَّفَها».

[راجع: ١٣٤٩]

(44) CHAPTER. What is said regarding the inheritance, sale and purchase of the houses of Makkah. All the people have an equal right for *Al-Masjid-al-Harām* especially by virtue of the Statement of Allāh تعالى: "Verily! Those who disbelieved and hinder (men) from the Path of Allāh, and from *Al-Masjid-al-Ḥarām* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage *Ḥajj* and *'Umra*)]. And whoever inclines to evil action in it, and do wrong (i.e. practise polytheism and leave Islāmic Monotheism), him We shall cause to taste from a painful torment." (V.22:25).

(٤٤) **بابُ** تَوْرِيثِ دُورِ مَكَّةَ وبَيْعِها وَشِرائِها، وأنَّ النَّاسَ في المَسْجِدِ الحَرامِ سَوَاءٌ خاصَّةً، لِقَوْلِهِ تَعالَى: ﴿إن الذين كفروا ويصدون عن سبيل الله والمسجد الحرام الذي جعلناه للناس سواء العاكف فيه والباد ومن يرد فيه بإلحاد بظلم نذقه من عذاب أليم﴾ [الحج: ٢٥] البادِي: الطَّارِئ. مَعْكُوفاً: مَحْبُوساً،

1588. Narrated 'Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: I asked, "O Allāh's Messenger! Where will you stay in Makkah? Will you stay in your house in Makkah?" He replied, "Has 'Aqīl left any property or house?" 'Aqīl along with

١٥٨٨ - حَدَّثَنَا أَصْبَغُ قالَ: أَخْبَرَني ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عَلِيِّ بنِ الحُسَيْنِ،

Ṭālib had inherited the property of Abū Ṭālib. Ja'far and 'Alī did not inherit anything as they were Muslims while Aqil and Talib were disbelievers. 'Umar bin Al-Khaṭṭāb رَضِيَ الله عَنْهُ used to say, "A believer cannot inherit (anything from a) disbeliever.." Ibn Shihāb, (a sub-narrator) said, "They ('Umar and others) derived the above verdict from Allāh Statement:

'Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh, as well as those who gave (them) asylum and help – these are (all) allies to one another...' (V.8:72)

عَنْ عَمْرِو بنِ عُثمانَ، عَنْ أُسَامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّه قالَ: يا رَسُولَ اللهِ، أَيْنَ تَنزِلُ في دارِكَ بِمَكَّةَ؟ فَقالَ: «وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِباعٍ أَو دُورٍ؟» وكانَ عَقِيلٌ وَرِثَ أبا طالِبٍ هُوَ وطالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلا عَلِيٌّ رَضِيَ اللهُ عَنْهُما شَيْئاً لأَنَّهُما كانا مُسْلِمَينِ، وكانَ عَقِيلٌ وَطالِبٌ كافِرَيْنِ. فَكانَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: لا يَرِثُ المُؤمِنُ الكافِرَ. قالَ ابنُ شِهابٍ: وكانُوا يَتَأَوَّلُونَ قَوْلَ اللهِ تَعالى: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ﴾ الآيَةَ [الأنفال: ٧٢]. [انظر: ٣٠٥٨، ٤٢٨٢، ٦٧٦٤]

(45) CHAPTER. The residence of the Prophet ﷺ in Makkah.

(٤٥) بابُ نُزُولِ النَّبِيِّ ﷺ مَكَّةَ

1589. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: When Allāh's Messenger ﷺ intended to enter Makkah he said, "Our destination tomorrow, if Allāh will, shall be Khaif Banī Kināna where (the *Mushrikūn*) had taken the oath of *Kufr*." (Against the Prophet ﷺ i.e., to be loyal to heathenism by boycotting Banī Hāshim, the Prophet's folk). (See *Ḥadīth* No. 3882 Vol. 5).

١٥٨٩ - حَدَّثَنا أَبُو اليَمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أَبُو سَلَمَةَ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ حِينَ أَرادَ قُدُومَ مَكَّةَ: «مَنزِلُنا غَداً إِنْ شاءَ اللهُ تَعالَى بِخَيْفِ بَنِي كِنانَةَ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ». [انظر: ١٥٩٠، ٣٨٨٢، ٤٢٨٤، ٤٢٨٥، ٧٤٧٩]

1590. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: On the day of *Nahr* at Mina, the Prophet ﷺ

١٥٩٠ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا

said, "Tomorrow we shall stay at Khaif Banī Kināna where the *Mushrikūn* had taken the oath of *Kufr* (i.e. to be loyal to heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Banī Kināna concluded a contract against Banī Hāshim and Banī 'Abdul-Muttalib or Banī Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet ﷺ to them.

الوَلِيدُ: حدَّثنا الأوْزَاعِيُّ قال: حدَّثني الزُّهْرِيُّ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قال: قالَ النَّبِيُّ ﷺ مِنَ الغَدِ يَوْمَ النَّحْرِ وَهُوَ بِمِنًى: «نَحْنُ نازِلُونَ غَداً بِخَيْفِ بَنِي كِنانَةَ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ»، يَعْنِي بِذٰلِكَ المُحَصَّبَ. وذٰلِكَ أنَّ قُرَيْشاً وَكِنانَةَ تَحالَفَتْ عَلى بَنِي هاشِمٍ وَبَنِي عَبْدِ المُطَّلِبِ أوْ بَنِي المُطَّلِبِ أنْ لا يُناكِحُوهُمْ وَلا يُبايِعُوهُمْ حتَّى يُسْلِمُوا إلَيْهِمُ النَّبِيَّ ﷺ. وقالَ سَلامَةُ عَنْ عُقَيْلٍ، وَيَحْيَى بنُ الضَّحَّاكِ عَنِ الأوْزَاعِيِّ، أخْبرَني ابنُ شِهابٍ، وَقالَا: بَنِي هاشِمٍ وبَنِي المُطَّلِبِ. قالَ أبُو عَبْدِ اللهِ: بَنِي المُطَّلِبِ أشْبَهُ.

[راجع: ١٥٨٩]

(46) CHAPTER. The Statement of Allāh:

"And (remember) when Ibrāhīm (Abraham) said: 'O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me – still You are indeed Oft Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). So fill some hearts among men with love towards them..." ' (V.14:35-37)

(٤٦) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِي فَإِنَّهُۥ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾﴾ الآيَةَ [إبراهيم: ٣٥ - ٣٧].

(٤٧) بابُ قَوْلِ اللهِ تَعالَى: ﴿جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾﴾ [المائدة: ٩٧].

(47) CHAPTER. The Statement of Allāh تعالى:

"Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits [e.g., *Hajj* and *'Umra* (pilgrimage)] for mankind, and also the Sacred Month, and the animals of offerings, and the garlanded (people or animals, marked with garlands on their necks made from the outer parts of the stems of Makkah trees for their security) that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and every thing." (V.5:97)

١٥٩١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا زِيادُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يُخَرِّبُ الكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الحَبَشَةِ».

[انظر: ١٥٩٦]

1591. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "*Dhus-Suwaiqatain* (literally: One with two thin legs) from Ethiopia will demolish the Ka'bah."

١٥٩٢ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ، حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ح. وَحَدَّثَنِي مُحَمَّدُ بنُ مُقاتِلٍ، قالَ: أخْبَرَنِي عَبْدُ اللهِ هُوَ ابنُ المُبارَكِ قالَ: أخْبَرَنا مُحَمَّدُ بنُ أبي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانُوا يَصُومُونَ عاشُوراءَ قَبْلَ أنْ يُفْرَضَ رَمَضانُ وكانَ يَوْماً تُسْتَرُ فيهِ الكَعْبَةُ. فَلَمَّا فَرَضَ اللهُ رَمَضانَ قالَ

1592. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The people used to observe *Saum* (fast) on *'Āshūra'* (the tenth day of the month of Muharram) before the fasting of Ramadān was made obligatory. And on that day, the Ka'bah used to be covered with a cover. When Allāh made the fasting of the month of Ramadān compulsory, Allāh's Messenger ﷺ said, "Whoever wishes to observe *Saum* (fast) (on the day of *'Āshūrā'*) may do so; and whoever wishes to leave it can do so."

رَسُولُ اللهِ ﷺ: «مَنْ شاءَ أنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ شاءَ أنْ يَتْرُكَهُ فَلْيَتْرُكْهُ». [انظر: ١٨٩٣، ٢٠٠١، ٢٠٠٢، ٣٨٣١، ٤٥٠٢، ٤٥٠٤]

1593. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will continue performing the *Hajj* and *'Umra* to the Ka'bah even after the coming out of Ya'jūj and Ma'jūj (Gog and Magog)."

The subnarrator Shu'ba added, "The Hour (Day of Judgement) will not be established till the *Hajj* (to the Ka'bah) is abandoned.

١٥٩٣ - **حدَّثنا** أحْمَدُ: حدَّثَنا أبي: حدَّثنا إبْرَاهِيمُ عَنِ الحَجَّاجِ بنِ حَجَّاجٍ، عَنْ قَتادَةَ، عَنْ عَبْدِ اللهِ بنِ أبي عُتْبَةَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيُحَجَّنَّ البَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأجُوجَ وَمَأجُوجَ». تابَعَهُ أبانُ وَعِمْرانُ عَنْ قَتادَةَ. فَقالَ عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى لا يُحَجَّ البَيْتُ»، وَالأوَّلُ أكْثَرُ. سَمِعَ قَتادَةُ عَبْدَ اللهِ بْنَ أبي عُتْبَةَ. وَعَبْدُ اللهِ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ.

(48) CHAPTER. The covering of the Ka'bah.

(٤٨) **بابُ** كِسْوَةِ الكَعْبَةِ

1594. Narrated Abū Wā'il: (One day) I sat along with Shaiba on the chair inside the Ka'bah. He (Shaiba) said, "No doubt 'Umar رَضِيَ اللهُ عَنْهُ sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka'bah) undistributed.' I said (to 'Umar), 'But your two companions (i.e. the Prophet ﷺ and Abū Bakr) did not do so.' 'Umar said, 'They are the two persons whom I always follow.'"

١٥٩٤ - **حدَّثنا** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا سُفْيانُ: حدَّثَنا وَاصِلٌ الأحْدَبُ، عَنْ أبي وَائِلٍ قالَ: جِئْتُ إلى شَيْبَةَ ح.

وَحدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ عَنْ واصِلٍ، عَنْ أبي وَائِلٍ قالَ: جَلَسْتُ مع شَيْبَةَ على الكُرْسِيِّ في الكَعْبَةِ فَقالَ: لَقَدْ جَلَسَ هٰذَا المَجْلِسَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقالَ: لَقَدْ هَمَمْتُ أنْ لا أدَعَ فِيها صَفْرَاءَ وَلا بَيْضاءَ إلَّا

قَسَمْتُهُ. قُلْتَ: إِنَّ صَاحِبَيْكَ لَمْ يَفْعَلا. قالَ: هُمَا المَرْآنِ أَقْتَدِي بِهِما. [انظر: ٧٢٧٥]

(49) CHAPTER. The demolishing of the Ka'bah.

(٤٩) بابُ هَدْمِ الكَعْبَةِ،

'Āishah رَضِيَ اللهُ عَنْهَا said that the Prophet ﷺ said, "An army will attack the Ka'bah and that army will sink down in the earth."

وَقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: قالَ النَّبِيُّ ﷺ: «يَغْزُو جَيْشٌ الكَعْبَةَ فَيُخْسَفُ بِهِمْ».

1595. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "As if I am looking at him, a black person with thin legs plucking out the stones of the Ka'bah one after another."

١٥٩٥ - **حدَّثَنا** عَمْرُو بنُ عَلِيٍّ: حدَّثَنا يَحْيى بنُ سَعِيدٍ: حدَّثَنا عُبَيْدُ اللهِ ابنُ الأَخْنَسِ: حدَّثَني ابنُ أَبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «كأنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُها حَجَراً حَجَراً».

1596. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "*Dhus-Suwaiqatain* (the thin-legged man) from Ethiopia will demolish the Ka'bah."

١٥٩٦ - **حدَّثَنا** يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ: عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُخَرِّبُ الكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الحَبَشَةِ». [راجع: ١٥٩١]

(50) CHAPTER. What is said regarding the Black Stone.

(٥٠) بابُ ما ذُكِرَ في الحَجَرِ الأَسْوَدِ

1597. Narrated 'Ābis bin Rabī'a: 'Umar رَضِيَ اللهُ عَنْهُ came near the Black Stone and kissed it and said, "No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allāh's Messenger ﷺ kissing you, I would not have kissed you."

١٥٩٧ - **حدَّثَنا** مُحَمَّدُ بنُ كَثِيرٍ: أَخْبرَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عابِسِ بنِ رَبِيعَةَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ جاءَ إِلى الحَجَرِ الأَسْوَدِ فَقَبَّلَهُ فَقالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لا تَضُرُّ وَلا تَنْفَعُ، وَلَوْلا

أني رَأيْتُ رَسُولَ اللهِ ﷺ يُقَبِّلُكَ ما قَبَّلْتُكَ. [انظر: ١٦٠٥، ١٦١٠]

(51) CHAPTER. Closing the door of the Ka'bah and (the permissibility) of offering *Salāt* (prayer) at any place in it.

(٥١) بابُ إغْلاقِ البَيْتِ وَيُصَلِّي في أيِّ نَوَاحي البَيْتِ شاءَ

1598. Narrated Sālim that his father said, "Allāh's Messenger ﷺ, Usāma bin Zaid, Bilāl, and 'Uthman bin Talha رَضِيَ اللهُ عَنْهُم entered the Ka'bah and then closed its door. When they opened the door I was the first person to enter (the Ka'bah). I met Bilāl and asked him, "Did Allāh's Messenger ﷺ offer a *Salāt* (prayer) inside (the Ka'bah)?" Bilāl replied in the affirmative and said, "(The Prophet ﷺ offered *Salāt*) in between the two right pillars."

١٥٩٨ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، عَنْ أبِيهِ أنَّهُ قالَ: دَخَلَ رَسُولُ اللهِ ﷺ البَيْتَ هُوَ وأُسامَةُ بنُ زَيْدٍ وَبِلالٌ وَعُثْمانُ بنُ طَلْحَةَ، فأغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحُوا كُنْتُ أوَّلَ مَنْ وَلَجَ فَلَقِيتُ بِلالاً فسألْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللهِ ﷺ؟ قالَ: نَعَمْ، بَيْنَ العَمُودَيْنِ اليَمانِيَيْنِ». [راجع: ٣٩٧]

(52) CHAPTER. Offering *As-Salāt* (the prayers) inside the Ka'bah.

(٥٢) بابُ الصَّلاةِ في الكَعْبَةِ

1599. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما entered the Ka'bah he used to walk straight, keeping the door at his back on entering; and used to proceed on till about three cubits from the wall in front of him, and then he would offer prayers there aiming at the place where Allāh's Messenger ﷺ offered prayers according to the information of Bilāl.

And there is no harm for any person to offer *Salāt* (prayer) at any place inside the Ka'bah.

١٥٩٩ - حدَّثنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبرَنا عَبْدُ اللهِ قالَ: أخْبرَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ كانَ إذا دَخَلَ الكَعْبَةَ مَشَى قِبَلَ الوَجْهِ حِينَ يَدْخُلُ وَيَجْعَلُ البابَ قِبَلَ الظَّهْرِ، يَمْشِي حتى يَكُونَ بَيْنَهُ وَبَيْنَ الجِدارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيباً مِنْ ثَلاثِ أذْرُعٍ فَيُصَلِّي، يَتَوَخَّى المَكانَ الَّذي أخْبَرَهُ بِلالٌ أنَّ رَسُولَ اللهِ ﷺ صَلَّى فِيهِ. وَلَيْسَ عَلى أحَدٍ بأسٌ أنْ يُصَلِّيَ في أيِّ نَوَاحي البَيْتِ شاءَ. [راجع: ٣٩٧]

(53) CHAPTER. Whoever did not enter the Ka'bah, and Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to

(٥٣) بابُ مَنْ لَمْ يَدْخُلِ الكَعْبَةَ،

perform *Hajj* frequently without entering the Ka'bah.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَحُجُّ كَثِيراً وَلا يَدْخُلُ

1600. Narrated Ismā'īl bin Abū Khālid: 'Abdullāh bin Abū Aufa رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ performed the *'Umra.* He performed *Tawāf* of the Ka'bah and offered two *Rak'ā* behind the *Maqām* [Ibrāhim (Abraham's) place] and was accompanied by those who were screening him from the people." Somebody asked 'Abdullāh, "Did Allāh's Messenger ﷺ enter the Ka'bah?" 'Abdullāh replied in the negative.[1]

١٦٠٠ - حدَّثَنا مُسَدَّدٌ، حدَّثَنا خالِدُ ابنُ عَبْدِ اللهِ، حدَّثَنا إسْماعِيلُ بنُ أبي خالِدٍ، عَنْ عَبْدِ اللهِ بنِ أبي أوْفَى قالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ فَطافَ بالبَيْتِ وَصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ. فَقالَ لَهُ رَجُلٌ: أَدَخَلَ رَسُولُ اللهِ ﷺ الكَعْبَةَ؟ قالَ: لا. [انظر: ١٧٩١، ٤١٨٨، ٤٢٥٥]

(54) CHAPTER. Saying *Takbīr* (Allāh is the Most Great) inside the Ka'bah.

(٥٤) **بابٌ** مَنْ كَبَّرَ في نَوَاحي الكَعْبَةِ

1601. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ came to Makkah, he refused to enter the Ka'bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrāhim (Abraham) and Isma'il (Ishmael) holding *Azlām* in their hands. Allāh's Messenger ﷺ said, "May Allāh Curse these people. By Allāh, both Ibrāhīm and Ismā'īl never did the game of chance with *Azlām*." Then he entered the Ka'bah and said *Takbīr* at its corners but did not offer the *Salāt* (prayer) in it.

١٦٠١ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ: حدَّثَنا عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ أبى أنْ يَدْخُلَ البَيْتَ وَفِيهِ الآلِهَةُ. فأَمَرَ بِها فأُخْرِجَتْ فأخْرَجُوا صُورَةَ إبْرَاهِيمَ وإسْماعِيلَ في أيْدِيهِما الأزْلامُ، فَقالَ رَسُولُ اللهِ ﷺ: «قاتَلَهُمُ اللهُ، أمَ وَاللهِ لَقَدْ عَلِمُوا أنَّهُما لَمْ يَسْتَقْسِما بِها قَطُّ». فَدَخَلَ البَيْتَ فَكَبَّرَ في نَوَاحِيهِ ولَمْ يُصَلِّ فِيهِ. [راجع: ٣٩٨]

---

(1) (H. 1600) This means that the Prophet ﷺ did not enter the Ka'bah when he performed that particular *'Umra* perhaps because it contained idols or because he was afraid of being prevented by the pagans from entering it.

(55) CHAPTER. How (the legality of) the *Ramal*[1] started.

(٥٥) بابٌ: كَيْفَ كانَ بَدْءُ الرَّمَلِ؟

1602. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ and his Companions came to Makkah, the *Mushrikūn* circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Al-Madīna). So the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Ṭawāf* of the Ka'bah, and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Ṭawāf* out of pity for them.

١٦٠٢ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ رَسُولُ اللهِ ﷺ وأَصحابُهُ فَقالَ المُشْرِكُونَ: إنَّهُ يَقْدَمُ عَلَيْكُمْ وَفْدٌ وَهَنَهُمْ حُمَّى يَثْرِبَ. فأمَرَهُمُ النَّبيُّ ﷺ أنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاثَةَ وأنْ يَمْشُوا ما بَينَ الرُّكْنَيْنِ. ولَمْ يَمْنَعْهُ أنْ يأْمُرَهُمْ أنْ يَرْمُلُوا الأشْوَاطَ كُلَّها إلَّا الإبْقاءُ عَلَيْهِمْ. [انظر: ٤٢٥٦]

(56) CHAPTER. The touching (and kissing) of the Black Stone on reaching Makkah during the first round of *Ṭawāf* of the Ka'bah, and doing *Ramal* in the first three rounds (of *Ṭawāf*).

(٥٦) بابُ اسْتِلامِ الحَجَرِ الأسْوَدِ حِينَ يَقْدَمُ مَكَّةَ أوَّلَ ما يطُوفُ وَيَرْمُلُ ثَلاثاً

1603. Narrated Sālim that his father said: I saw Allāh's Messenger ﷺ arriving at Makkah; he kissed the Black Stone corner first while doing *Ṭawāf* and did *Ramal* in the first three rounds of the seven rounds (of *Ṭawāf*).

١٦٠٣ - **حدَّثنا** أصْبَغُ بنُ الفَرَجِ قَالَ: أخْبرَني ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: رأيْتُ رَسُولَ اللهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ إذَا اسْتَلَمَ الرُّكْنَ الأسْوَدَ أوَّلَ ما يطُوفُ يَخُبُّ ثَلاثَةَ أطْوَافٍ مِنَ السَّبْعِ. [انظر: ١٦٠٤، ١٦١٦، ١٦١٧، ١٦٤٤]

(57) CHAPTER. Doing *Ramal* in performing *Ṭawāf* during *Hajj* and *'Umra*.

(٥٧) بابُ الرَّمَلِ في الحَجِّ والعُمْرَةِ

(1) (Ch.55) *Ramal*: See the glossary.

1604. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ did *Ramal* in (first) three rounds (of *Ṭawāf*), and walked in the remaining four, in *Hajj* and *'Umra.*

١٦٠٤ - حدَّثني مُحَمَّدٌ - هُوَ ابنُ سَلامٍ - قَالَ: حدَّثنا سُرَيْجُ بنُ النُّعمانِ قَالَ حدَّثنا فُلَيْحٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَعَى النَّبِيُّ ﷺ ثلاثَةَ أشْوَاطٍ ومَشَى أرْبَعَةً في الحَجِّ والعُمْرَةِ. تَابَعَهُ اللَّيْثُ قالَ: حدَّثني كَثِيرُ ابنُ فَرْقَدٍ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. [راجع: ١٦٠٣]

1605. Narrated Zaid bin Aslam that his father said, " 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ addressed the corner (Black Stone) saying, 'By Allāh! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet ﷺ touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do *Ramal* (in *Ṭawāf*) except that we wanted to show off before the *Mushrikūn*, and now Allāh has desroyed them.' 'Umar added, '(Nevertheless) the Prophet ﷺ did that and we do not want to leave it (i.e. *Ramal*).' "

١٦٠٥ - حدَّثنا سَعِيدُ بنُ أبي مَرْيَمَ قَالَ: أخبرَنا مُحَمَّدُ بنُ جَعْفَرِ بْنِ أبي كثيرٍ قالَ: أخْبرَني زَيْدُ بنُ أسْلَمَ، عَنْ أبِيهِ أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ للرُّكْنِ: أما وَاللهِ إنِّي لأعْلَمُ أنَّكَ حَجَرٌ لا تَضُرُّ وَلا تَنْفَعُ، وَلَوْلا أنِّي رأيْتُ رَسُوْلَ اللهِ ﷺ اسْتَلَمَكَ ما اسْتَلَمْتُكَ، فاسْتَلَمَهُ ثُمَّ قالَ: مَا لَنا وللرَّمَلِ؟ إنَّما كُنَّا رَاءَيْنَا المُشْرِكِينَ وَقَدْ أهْلَكَهُمُ اللهُ، ثُمَّ قالَ: شَيْءٌ صَنَعَهُ النَّبِيُّ ﷺ فَلا نُحِبُّ أنْ نَتْرُكَهُ. [راجع: ١٥٩٧]

1606. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "I have never missed the touching of these two corners of Ka'bah (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet ﷺ touching them." (The subnarrator asked Nāfi':) "Did Ibn 'Umar use to walk between the two corners?" Nāfi' replied, "He used to walk in order that it might be easy for him to touch it (the corner)."

١٦٠٦ - حدَّثنا مُسَدَّدٌ قَالَ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ما تَرَكْتُ اسْتِلامَ هٰذَيْنِ الرُّكْنَينِ في شِدَّةٍ وَلا رَخاءٍ مُنْذُ رأيْتُ النَّبِيَّ ﷺ يسْتَلِمُهُما. فَقُلْتُ لِنافِعٍ: أكانَ ابنُ عُمَرَ يَمْشِي بَيْنَ الرُّكْنَينِ؟ قالَ:

إِنَّمَا كَانَ يَمْشِي لِيَكُونَ أَيْسَرَ لاسْتِلامِهِ. [انظر: ١٦١١]

(58) CHAPTER. Touching the Corner (Black Stone) with a bent-headed stick.

(٥٨) باب اسْتِلامِ الرُّكْنِ بالمِحْجَنِ

1607. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed *Tawāf* of the Ka'bah riding a camel in his last *Hajj* and touched the (Black Stone) Corner with a bent-headed stick.

١٦٠٧ - حدَّثَنَا أَحْمَدُ بنُ صَالِحٍ، ويَحْيى بنُ سُلَيْمانَ قالا: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبرَني يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: طافَ النَّبِيُّ ﷺ في حَجَّةِ الوَدَاعِ عَلى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ. تابَعَهُ الدَّرَاوَرْدِيُّ، عَنِ ابنِ أخي الزُّهْرِيِّ، عَنْ عَمِّهِ. [انظر: ١٦١٢، ١٦١٣، ١٦٣٢، ٥٢٩٣]

(59) CHAPTER. Whoever did not touch except the two Yemenite Corners of the Ka'bah.

(٥٩) بابٌ مَنْ لَمْ يَسْتَلِمْ إلا الرُّكْنَيْنِ اليَمانِيَيْنِ

1608. Abū Ash-Sha'tha' said, "Who keeps away from some portion of the Ka'bah?" Mu'āwiya used to touch the four corners of the Ka'bah, Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said to him, "These two corners (the ones facing the *Hijr*) are not to be touched." Mu'āwiya said, "Nothing is untouchable in the Ka'bah." And Ibn Az-Zubair used to touch all the corners of the Ka'bah.

١٦٠٨ - وَقالَ مُحَمَّدُ بنُ بَكْرٍ: أَخْبرَنا ابنُ جُرَيْجٍ قَالَ: أَخْبرَني عَمْرُو بنُ دِينارٍ، عَنْ أَبي الشَّعْثاءِ أَنَّهُ قالَ: وَمَنْ يَتَّقِي شَيْئاً مِنَ البَيْتِ؟ وكانَ مُعاوِيةُ يَسْتَلِمُ الأَرْكانَ فَقالَ لَهُ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: إِنَّهُ لا يُسْتَلَمُ هٰذَانِ الرُّكْنانِ، فَقالَ: لَيْسَ شَيْءٌ مِنَ البَيْتِ مَهْجُوراً. وكانَ ابنُ الزُّبَيرِ يسْتَلِمُهُنَّ كُلَّهُنَّ.

1609. Narrated Sālim bin 'Abdullāh رضي الله عنهما that his father said, "I have not seen the Prophet ﷺ touching except the two Yemenite Corners (i.e. the ones facing Yemen)."

١٦٠٩ - حدَّثَنَا أَبُو الوَلِيدِ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أَبِيهِ رَضِيَ اللهُ

عَنْهُما قالَ: لَمْ أرَ النَّبِيَّ ﷺ يَسْتَلِمُ مِنَ البَيْتِ إلا الرُّكْنَينِ الْيَمانِيَيْنِ.
[راجع: ١٦٦]

(60) CHAPTER. To kiss the Black Stone.

(٦٠) **بابُ تَقْبِيلِ الحَجَرِ**

1610. Narrated Zaid bin Aslam that his father said, "I saw 'Umar bin Al-Khattâb رَضِيَ اللهُ عَنْهُ kissing the Black Stone and he then said (to it), 'Had I not seen Allâh's Messenger ﷺ kissing you (stone), I would not have kissed you.'"

١٦١٠ - **حدَّثنا** أحْمَدُ بنُ سِنانٍ: حدَّثَنا يَزِيدُ بنُ هارُونَ قالَ: أخْبرَنا وَرْقاءُ قالَ: أخْبرَنا زَيْدُ بنُ أسْلَمَ عَنْ أبِيهِ قالَ: رأيْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَبَّلَ الحَجَرَ وَقالَ: لَوْلا أنِّي رأيْتُ رَسُولَ اللهِ ﷺ قَبَّلَكَ ما قَبَّلْتُكَ. [راجع: ١٥٩٧]

1611. Narrated Az-Zubair bin 'Arabî: A man asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما about the touching of the Black Stone. Ibn 'Umar said, "I saw Allâh's Messenger ﷺ touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka'bah and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allâh's Messenger ﷺ touching and kissing it."

١٦١١ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثنا حَمَّادٌ، عَنِ الزُّبَيرِ بنِ عَرَبِيٍّ قالَ: سأَلَ رَجُلٌ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ اسْتِلامِ الحَجَرِ؟ فَقالَ: رأيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. قالَ: قُلْتُ: أرأيْتَ إنْ زُحِمْتُ؟ أرأيْتَ إنْ غُلِبْتُ؟ قالَ: اجْعَلْ «أرأيْتَ» باليَمَنِ. رأيْتُ رَسُولَ اللهِ ﷺ يسْتَلِمُهُ وَيُقَبِّلُهُ. [راجع: ١٦٠٦]

(61) CHAPTER. Whoever pointed towards the Corner (Black Stone) on coming in front of it (while performing *Tawâf*).

(٦١) **بابُ** مَنْ أشارَ إلى الرُّكْنِ إذَا أتَى عَلَيْهِ

1612. Narrated Ibn 'Abbâs رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed *Tawâf* of the Ka'bah while riding a camel, and whenever he came in front of the Corner, he pointed towards it.

١٦١٢ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: طافَ النَّبِيُّ ﷺ بالبَيْتِ عَلى بَعِيرٍ، كُلَّما أتَى عَلى الرُّكْنِ أشارَ إلَيْهِ. [راجع: ١٦٠٧]

(62) CHAPTER. To say *Takbīr* (Allāh is the Most Great) on coming in front of the Corner (having the Black Stone).

(٦٢) **بابُ** التَّكْبِيرِ عِنْدَ الرُّكْنِ

1613. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed *Ṭawāf* of the Ka'bah riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said *Takbīr*.

١٦١٣ - **حدَّثنا** مُسَدَّدٌ قَالَ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ: حدَّثنا خالدٌ الحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: طافَ النَّبيُّ ﷺ بالبَيْتِ عَلى بَعِيرٍ كُلَّما أتَى الرُّكْنَ أشارَ إلَيْهِ بشَيْءٍ كانَ عِنْدَهُ وكَبَّرَ.

[راجع: ١٦٠٧]

تابَعَهُ إبْراهِيمُ بنُ طَهْمانَ عَنْ خالِدٍ الحَذَّاءِ.

(63) CHAPTER. Whoever performed *Ṭawāf* of the Ka'bah on reaching Makkah before going to his house then offered two *Rak'ā* and then went towards Aṣ-Ṣafā.

(٦٣) **بابُ** مَنْ طافَ بالبَيْتِ إذَا قَدِمَ مَكَّةَ قَبْلَ أنْ يرجِعَ إلى بَيْتِهِ، ثُمَّ صَلَّى رَكْعَتَينِ، ثُمَّ خَرَجَ إلى الصَّفا

1614, 1615. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا said, "The first thing the Prophet ﷺ did on reaching Makkah was the ablution and then he performed *Ṭawāf* of the Ka'bah and that was not *'Umra* (alone), (but *Ḥajj-al-Qirān*)." 'Urwa added: Later Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما did the same in their *Ḥajj*. And I performed the *Ḥajj* with my father Az-Zubair رَضِيَ اللهُ عَنْهُ, and the first thing he did was *Ṭawāf* of the Ka'bah. Later I saw the *Al-Muhājirīn* (Emigrants) and the *Anṣār* doing the same. My mother (Asmā') told me that she, her sister ('Aishah), Az-Zubair and such and such persons assumed *Iḥrām* for *'Umra*, and after they passed their hands over the Black Stone Corner (of the Ka'bah) they finished the *Iḥrām* (i.e., after doing *Ṭawāf* of the Ka'bah and *Sa'y* between Aṣ-Ṣafā and Al-Marwa).

١٦١٤، ١٦١٥ - **حدَّثنا** أصْبَغُ عَنِ ابنِ وَهْبٍ قَالَ: أخْبرَني عَمْرٌو، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ قَالَ: ذَكَرْتُ لِعُرْوَةَ قالَ: فأخْبرَتْني عائِشَةُ رَضِيَ اللهُ عَنْها: أنَّ أوَّلَ شَيْءٍ بَدأَ بِهِ حينَ قَدِمَ النَّبِيُّ ﷺ أنَّهُ تَوَضَّأَ ثُمَّ طافَ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أبو بَكْرٍ وعُمَرُ رَضِيَ اللهُ عَنْهُما مِثْلَهُ. ثُمَّ حَجَجْتُ مَعَ أبي الزُّبَيْرِ رَضِيَ اللهُ عَنْهُ، فأوَّلُ شَيْءٍ بَدأَ بِهِ الطَّوافُ. ثُمَّ رَأيْتُ المُهاجِرينَ والأنْصارَ يَفْعَلُونَهُ. وَقَدْ أخْبرَتْني أُمِّي أنَّها أهَلَّتْ هِيَ وأُخْتُها والزُّبَيرُ وَفُلانٌ وفُلانٌ بعُمْرَةٍ. فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا. [الحديث:

١٦١٤، انظر: ١٦٤١]؛ [الحديث ١٦١٥، انظر: ١٦٤٢، ١٧٩٦]

١٦١٦ - حَدَّثَنا إِبْرَاهِيمُ بنُ المُنْذِرِ قَالَ: حدَّثَنا أبو ضَمْرَةَ أَنَسٌ قَالَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا طافَ في الحَجِّ أوِ العُمْرَةِ أوَّلَ ما يَقْدَمُ سَعَى ثَلاثَةَ أطْوَافٍ، وَمَشَى أرْبَعَةً ثُمَّ سَجَدَ سَجْدَتَينِ. ثُمَّ يَطُوفُ بَينَ الصَّفا والمَرْوَةِ. [راجع: ١٦٠٣]

1616. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ performed *Ṭawāf* of the Ka'bah for *Ḥajj* or *'Umra,* he used to do *Ramal* during the first three rounds, and in the last four rounds he used to walk; then after the *Ṭawāf* he offered two *Rak'ā* prayer and then performed *Sa'y* – *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa.

١٦١٧ - حَدَّثَنا إِبْرَاهِيمُ بنُ المُنْذِرِ قَالَ: حدَّثَنا أنَسُ بنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ كانَ إذَا طافَ بالبَيْتِ الطَّوَافَ الأوَّلَ يَخُبُّ ثَلاثَةَ أطْوَافٍ ويَمْشِي أرْبَعَةً، وأنَّهُ كانَ يَسْعَى بَطْنَ المَسِيلِ إذَا طافَ بَينَ الصَّفا والمَرْوَةِ. [راجع: ١٦٠٣]

1617. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ performed the *Ṭawāf* of the Ka'bah, he did *Ramal* during the first three rounds and in the last four rounds he used to walk and while doing *Sa'y* – *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa, he used to run in the midst of the rain water passage.

(٦٤) بابُ طَوَافِ النِّساءِ مَعَ الرِّجالِ

(64) CHAPTER. The *Ṭawāf* of women and men.

١٦١٨ - وَقالَ لي عَمْرُو بنُ عَليٍّ: حدَّثَنا أبو عاصِمٍ قالَ: ابنُ جُرَيْجٍ: أخْبَرَنا عَطاءٌ إذْ مَنَعَ ابنُ هِشامٍ النِّساءَ الطَّوَافَ مَعَ الرِّجالِ قالَ: كَيْفَ تَمْنَعُهُنَّ وَقَدْ طافَ نِساءُ النَّبِيِّ ﷺ مَعَ الرِّجالِ؟ قُلْتُ: أبَعْدَ الحِجابِ أوْ

1618. Ibn Juraij said, " 'Aṭā' informed us that when Ibn Hishām forbade women to perform *Ṭawāf* with men he said to him, 'How do you forbid them while the wives of the Prophet ﷺ used to perform *Ṭawāf* with the men?' I said, 'Was this before decreeing the use of the veil or after it?' 'Aṭā' took an oath and said, 'I saw it after the order of veil.' I said, 'How did they mix with the men?'

'Aṭā' said, 'The women never mixed with the men, and 'Āishah رضى الله عنها used to perform *Ṭawaf* separately and never mixed with the men(1). (Once it happened that 'Āishah was performing the *Ṭawāf* and a woman said to her, 'O Mother of believers! Let us touch the Black Stone.' 'Āishah said to her, 'Go yourself,' and she herself refused to do so. The wives of the Prophet ﷺ used to come out at night, in disguise and used to perform *Ṭawāf* with the men. But whenever they intended to enter the Ka'bah, they would stay outside till the men had gone out. I and 'Ubaid bin 'Umair used to visit 'Āishah while she was residing at Jauf Thabīr." I asked, "What was her veil?" 'Atā' said, "She was wearing an old Turkish veil, and that was the only thing (veil) which was a screen between us and her. I saw a pink cover on her."

قَبْلُ؟ قالَ: إي لعَمْري، لَقَدْ أدْرَكْتُهُ بَعْدَ الحِجابِ. قُلْتُ: كَيْفَ يُخالِطْنَ الرِّجالَ؟ قالَ: لَمْ يَكُنَّ يُخالِطْنَ. كانَتْ عائِشَةُ رَضِيَ اللهُ عَنْها تَطُوفُ حَجْرَةً مِنَ الرِّجالِ لا تُخالِطُهُمْ، فَقالَتِ امْرأةٌ: انْطَلِقي نَسْتَلِمْ يا أُمَّ المُؤْمِنِينَ. قالَتْ: انطَلِقِي عَنْكِ، وأبَتْ فَكُنَّ يَخْرُجْنَ مُتَنَكِّرَاتٍ باللَّيْلِ فَيَطُفْنَ مَعَ الرِّجالِ وَلٰكِنَّهُنَّ إذَا دَخَلْنَ البَيْتَ قُمْنَ حتَّى يَدْخُلْنَ وأُخْرِجَ الرِّجالُ. وكُنْتُ آتِي عائِشَةَ أنا وعُبَيْدُ بنُ عُمَيرٍ وَهيَ مُجاوِرَةٌ في جَوْفِ ثَبِيرٍ. قُلْتُ: وَما حِجابُها؟ قالَ: هِيَ في قُبَّةٍ تُرْكِيَّةٍ لَهَا غِشاءٌ وَما بَيْنَنا وَبَيْنَها غَيرُ ذٰلِكَ، ورأيْتُ عَلَيْها دِرْعاً مُوَرَّداً.

1619. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: I informed Allāh's Messenger ﷺ about my sickness. So he said, "Perform the *Ṭawāf* while riding behind the people." I did so, and at that time the Prophet ﷺ was offering *Ṣalāt* (prayer) beside the Ka'bah and reciting *Sūrat Aṭ-Ṭūr.*

١٦١٩ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنا مالكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ نَوْفَلٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ رَضِيَ اللهُ عَنْهَا، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ أنِّي أشْتَكي فَقالَ: «طُوفي مِنْ وَرَاءِ النَّاسِ وأنْتِ رَاكِبَةٌ»، فَطُفْتُ وَرَسُولُ اللهِ ﷺ حينَئِذٍ يُصَلِّي الصُّبْحَ إلى جَنْبِ البَيْتِ وَهُوَ يَقْرأُ ﴿وَٱلطُّورِ ۝ وَكِتَٰبٍ مَّسْطُورٍ ۝﴾.

[راجع: ٤٦٤]

(1) (Ch. 1618) Men and women used to perform *Ṭawāf* at the same time without mixing with each other.

(65) CHAPTER. The permissibility of talking during the *Ṭawāf* of the Ka'bah.

1620. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While the Prophet ﷺ was performing *Ṭawāf* of the Ka'bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet ﷺ cut it with his own hands and said, "Lead him by the hand."

(٦٥) بابٌ الكَلامِ في الطَّوافِ

١٦٢٠ - **حدَّثَنا** إبْرَاهِيمُ بنُ مُوسَى قَالَ: حدَّثنا هِشامٌ أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَنِي سُلَيْمانُ الأحْوَلُ أنَّ طاوُساً أخْبرَهُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بالكَعْبَةِ بإنْسانٍ رَبَطَ يَدَهُ إلى إنْسانٍ بسَيْرٍ أوْ بخَيْطٍ أوْ بشَيْءٍ غَيرِ ذٰلكَ، فَقَطَعَهُ النَّبيُّ ﷺ بيَدِهِ ثُمَّ قالَ: «قُدْ بيَدِهِ». [انظر: ١٦٢١، ٦٧٠٢، ٦٧٠٣]

(66) CHAPTER. Whoever saw a string or something like that during the *Ṭawāf* and disliked it and cut it.

1621. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ saw a man performing *Ṭawāf* of the Ka'bah tied with a string or something else. So the Prophet ﷺ cut that string.

(٦٦) بابٌ: إذَا رأى سَيْراً أوْ شَيْئاً يُكْرَهُ في الطَّوَافِ قَطَعَهُ

١٦٢١ - **حدَّثَنا** أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ سُلَيْمانَ الأحْوَلِ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ رأى رَجُلاً يَطُوفُ بالكَعْبَةِ بِزِمامٍ أوْ غَيرِهِ فَقَطَعَهُ. [راجع: ١٦٢٠]

(67) CHAPTER. It is neither permissible for a naked person to perform *Ṭawāf* of the Ka'bah nor for a *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] to perform *Ḥajj*.

1622. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: In the year prior to the last *Ḥajj* of the Prophet ﷺ when Allāh's Messenger ﷺ made Abū Bakr the leader of the pilgrims, the latter (Abū Bakr) sent me in the company of a group of people to make a public

(٦٧) بابٌ: لا يَطُوفُ بالبَيْتِ عُرْيانٌ وَلا يَحُجُّ مُشْرِكٌ،

١٦٢٢ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ قَالَ: حدَّثَنا اللَّيْثُ: قالَ يُونُسُ: قالَ ابنُ شِهابٍ: حدَّثَني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ أنَّ أبا هُرَيْرَةَ أخْبرَهُ: أنَّ أبا

announcement (proclaiming):, "No *Mushrik*: [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] is allowed to perform *Hajj* after this year, and no naked person is allowed to perform *Tawāf* of the Ka'bah." (See *Hadīth* No.369, Vol.1)

بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ بَعَثَهُ فِي الحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللهِ ﷺ قَبْلَ حَجَّةِ الوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ: أَنْ لَا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ وَلَا يَطُوفُ بِالبَيْتِ عُرْيانٌ. [راجع: ٣٦٩]

(68) CHAPTER. If one stops during the *Tawāf* (should he start from the beginning?).

(٦٨) بابٌ: إِذَا وَقَفَ فِي الطَّوَافِ،

'Atā' said, "If a person is performing the *Tawāf* and the call for the *Salāt* (prayer) is made and the *Salāt* starts or he is pushed from his place; after finishing the *Salāt* he should return and start from where he had stopped." The same is narrated by Ibn 'Umar and 'Abdur-Rahmān bin Abū Bakr رَضِيَ الله عَنهُم.

وَقالَ عَطاءٌ فِيمَنْ يَطُوفُ فَتُقامُ الصَّلاةُ أَوْ يُدْفَعُ عَنْ مَكانِهِ: إِذَا سَلَّمَ يَرْجِعُ إِلى حَيْثُ قُطِعَ عَلَيْهِ فَيَبْنِي. وَيُذْكَرُ نَحْوُهُ عَنِ ابنِ عُمَرَ، وَعَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمْ.

(69) CHAPTER. The Prophet ﷺ offered a two *Rak'ā* prayer after his seven rounds (of *Tawāf* of the Ka'bah).

(٦٩) بابٌ: صَلَّى النَّبِيُّ ﷺ لِسُبُوعِهِ رَكْعَتَيْنِ،

Narrated Nāfi': Ibn 'Umar رَضِيَ الله عَنهُم used to offer a two *Rak'ā* prayer after every seven rounds. And Ismā'īl bin Umaiyya said, "I told Az-Zuhrī that 'Atā' said, 'The compulsory *Salāt* (prayer) dispenses with the two *Rak'ā* prayer of *Tawāf*.' Az-Zuhrī said, 'It is better to follow legal way (of the Prophet ﷺ). The Prophet ﷺ never performed seven rounds of *Tawāf* but offered a two *Rak'ā* prayer (after them)'."

وَقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُصَلِّي لِكُلِّ سُبُوعٍ رَكْعَتَيْنِ. وَقالَ إِسْماعِيلُ بنُ أُمَيَّةَ: قُلْتُ لِلزُّهْرِيِّ: إِنَّ عَطاءً يَقُولُ: تُجْزِئُهُ المَكْتُوبَةُ مِنْ رَكْعَتَي الطَّوَافِ. فَقالَ: السُّنَّةُ أَفْضَلُ. لَمْ يَطُفِ النَّبِيُّ ﷺ سُبُوعاً قَطُّ إِلَّا صَلَّى رَكْعَتَيْنِ.

1623. Narrated 'Amr: We asked Ibn 'Umar رَضِيَ الله عَنهُما: "Is it permissible for a man to have sexual relations with his wife during the *'Umra* before performing *Sa'y* – *Tawāf* between As-Safā and Al-Marwa?" He said, "Allāh's Messenger ﷺ arrived (in Makkah) and circumambulated the Ka'bah seven times, then offered two *Rak'ā* (prayer)

١٦٢٣ - حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سَأَلْنا ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَيَقَعُ الرَّجُلُ عَلى امْرَأَتِهِ فِي العُمْرَةِ قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفا والمَرْوَةِ؟ قالَ: قَدِمَ رَسُولُ

behind *Maqām-Ibrāhīm* (the place of Abraham), then performed *Sa'y – Ṭawāf* between Aṣ-Ṣafā and Al-Marwa." Ibn 'Umar added, "Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." (V.33:21)

1624. And I asked Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished *Sa'y – Ṭawāf* between Aṣ-Ṣafā and Al-Marwa."

(70) CHAPTER. Whoever did not go near the Ka'bah and did not perform *Ṭawāf* of the Ka'bah after the first *Ṭawāf* performed on entering Makkah till he proceeded to 'Arafāt and returned.

1625. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ arrived at Makkah and performed *Ṭawāf* of the Ka'bah and *Sa'y* between Aṣ-Ṣafā and Al-Marwa, but he did not go near the Ka'bah after his *Ṭawāf* till he returned from 'Arafāt.

(71) CHAPTER. Whoever offered two *Rak'a* prayer of *Ṭawāf* outside the mosque.

'Umar offered the prayer outside the *Ḥaram* (the Sacred Mosque).

1626. Narrated Umm Salama رَضِيَ الله عَنْهَا, the wife of the Prophet ﷺ: I informed Allāh's Messenger ﷺ (about my illness). Through other subnarrators, Umm Salama رَضِيَ الله عَنْهَا narrated that when Allāh's

اللهِ ﷺ فَطافَ بالبَيْتِ سَبْعاً، ثُمَّ صَلَّى خَلْفَ المَقامِ رَكْعَتَينِ. وَطافَ بَيْنَ الصَّفا والمَرْوَةِ. وَقالَ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [راجع: ٣٩٥]

١٦٢٤ - قالَ: وسأَلْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما فَقالَ: لا يَقْرَبُ امْرأتَهُ حتَّى يَطُوفَ بَينَ الصَّفا والمَرْوَةِ. [راجع: ٣٩٦]

(٧٠) بابٌ مَنْ لَمْ يَقْرَبِ الكَعْبَةَ ولَمْ يَطُفْ حتَّى يَخْرُجَ إلى عَرَفَةَ وَيَرْجِعَ بَعْدَ الطَّوَافِ الأوَّلِ

١٦٢٥ - **حدَّثَنا** مُحَمَّدُ بنُ أبي بَكْرٍ قَالَ: حدَّثَنا فُضَيْلٌ قَالَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ قَالَ: أخْبرَنِي كُرَيْبٌ عَنْ عَبْدِ اللهِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ فَطافَ وَسَعَى بَينَ الصَّفا والمَرْوَةِ، ولَمْ يَقْرَبِ الكَعْبَةَ بَعْدَ طَوَافِهِ بِها حتَّى رَجَعَ مِنْ عَرَفَةَ. [راجع: ١٥٤٥]

(٧١) بابٌ مَنْ صَلَّى رَكْعَتَي الطَّوَافِ خارِجاً مِنَ المَسْجِدِ،

وَصَلَّى عُمَرُ رَضِيَ اللهُ عَنْهُ خارِجاً مِنَ الحَرَمِ.

١٦٢٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبرَنا مالِكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ،

Messenger ﷺ was at Makkah and decided to depart (from Makkah) while she had not yet done *Ṭawāf* of the Ka'bah (and after listening to her), the Prophet ﷺ said, "When the morning *Ṣalāt* (prayer) is established, perform the *Ṭawāf* on your camel while the people are in *Ṣalāt*." So she did the same and did not offer the two *Rak'ā* of *Ṭawāf* until she came out of the Mosque.

عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قَالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ ح.

وَحدَّثَني مُحَمَّدُ بنُ حَرْبٍ: حدَّثنا أبو مَرْوَانَ يَحْيى بنُ أبي زَكَرِيَّا الغَسَّانِيُّ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ أنَّ رَسُولَ اللهِ ﷺ قالَ وَهُوَ بِمَكَّةَ وأرَادَ الخُروجَ ولَمْ تَكُنْ أُمُّ سَلَمَةَ طافَتْ بالبَيْتِ وأرَادَتِ الخُرُوجَ فَقالَ لَهَا رَسُولُ اللهِ ﷺ: «إذَا أُقِيمَتْ صَلاةُ الصُّبْحِ فَطُوفِي عَلى بَعِيرِكِ والنَّاسُ يُصَلُّونَ». فَفَعَلَتْ ذٰلكَ فَلَمْ تُصَلِّ حتَّى خَرَجَتْ. [راجع: ٤٦٤]

(72) CHAPTER. Whoever offered the two *Rak'ā* (prayer) of *Ṭawāf* behind *Maqām-Ibrāhīm* (place of Abraham).

(٧٢) بابٌ مَنْ صَلَّى رَكْعَتي الطَّوَافِ خَلْفَ المَقامِ

1627. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ reached Makkah, (did the *Ṭawāf*) circumambulated the Ka'bah seven times and then offered a two *Rak'ā* prayer behind *Maqām-Ibrāhīm*. Then he went towards Aṣ-Ṣafā. Allāh تعالى said, "Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." (V.33:21)

١٦٢٧ - حدَّثنا آدَمُ قَالَ: حدَّثنا شُعْبَةُ قَالَ: حدَّثنا عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بالبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ، ثُمَّ خَرَجَ عَلَيْهِ الصَّلاَةُ وَالسَّلامُ إلى الصَّفا. وَقَدْ قالَ اللهُ تَعالى: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [راجع: ٣٩٥]

(73) CHAPTER. To perform *Ṭawāf* (of the Ka'bah) after the morning and *'Aṣr* prayer.

(٧٣) بابُ الطَّوَافِ بَعْدَ الصُّبْحِ والعَصْرِ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to offer the two *Rak'ā* prayer of *Ṭawāf* before sunrise,

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما

يُصَلِّي رَكْعَتِي الطَّوَافِ ما لَمْ تَطْلُعِ الشَّمْسُ.

وَطَافَ عُمَرُ بَعْدَ صَلاةِ الصُّبْحِ فَرَكِبَ حَتَّى صَلَّى الركْعَتَينِ بذِي طُوًى.

and 'Umar performed the *Ṭawāf* (of the Ka'bah) after the morning prayer and then rode till he reached Dhī-Ṭuwā) one of the districts of Makkah) and then offered the two *Rak'ā* (of *Tawāf*).

١٦٢٨ - حدَّثنا الحَسَنُ بنُ عُمَرَ البَصْرِيُّ قَالَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ عَطاءٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ ناساً طافُوا بالبَيْتِ بَعْدَ صَلاةِ الصُّبْحِ ثُمَّ قَعَدُوا إلى المُذَكِّرِ حتَّى إذَا طَلَعَتِ الشَّمْسُ قامُوا يُصَلُّونَ. فَقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: قَعَدُوا حتَّى إذَا كانَتِ السَّاعَةُ الَّتي تُكْرَهُ فِيها الصَّلاةُ قامُوا يُصَلُّونَ.

1628. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Some people performed *Ṭawāf* (of the Ka'bah) after the morning *Ṣalāt* (prayer) and then sat to listen to a preacher till sunrise, and then they stood up for the *Ṣalāt* (prayer). Then 'Āishah added, "Those people kept on sitting till it was the time in which the *Ṣalāt* (prayer) is disliked and after that (when the sun had risen) they stood up for the *Ṣalāt* (prayer)."

١٦٢٩ - حدَّثنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا أبو ضَمْرَةَ: حدَّثنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنِ الصَّلاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِها.

1629. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ forbidding the offering of *Ṣalāt* (prayer) at the time of sunrise and sunset.

١٦٣٠ - حدَّثَنِي الحَسَنُ بنُ مُحَمَّدٍ وَالزَّعْفَرَانِيُّ قَالَ: حدَّثنا عَبِيدَةُ بنُ حُمَيْدٍ قَالَ: حدَّثَنِي عَبْدُ العَزِيزِ بنُ رُفَيْعٍ قالَ: رأيْتُ عَبْدَ اللهِ بنَ الزُّبَيرِ رَضِيَ اللهُ عَنْهما يَطُوفُ بَعْدَ الفَجْرِ وَيُصَلِّي رَكْعَتَينِ.

1630. Narrated 'Abīda bin Ḥumaid: 'Abdul 'Azīz bin Rufai' said, "I saw 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنْهُما performing *Ṭawāf* of the Ka'bah after the *Fajr* prayer then offering the two *Rak'ā Ṣalāt* (prayer)."

١٦٣١ - قالَ عَبْدُ العَزِيزِ:

1631. 'Abdul 'Azīz added, "I saw 'Abdullāh bin Az-Zubair offering a two

ورأيْتُ عَبْدَ اللهِ بنَ الزُّبَيرِ يُصَلِّي رَكْعَتَينِ بَعْدَ العَصْرِ ويُخْبِرُ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ أنَّ النَّبِيَّ ﷺ لَمْ يَدْخُلْ بَيْتَها إلَّا صَلَّاهُما. [راجع: ٥٩٠]

Rak'ā Ṣalāt after the *'Aṣr* prayer." He informed me that 'Āishah رَضِيَ اللهُ عَنْها told him that the Prophet ﷺ used to offer those two *Rak'ā* prayer whenever he entered her house."

(٧٤) بابُ المَرِيضِ يَطُوفُ رَاكِباً

(74) CHAPTER. A sick person may perform *Ṭawāf* (of the Ka'bah) while riding.

١٦٣٢ - حدَّثَني إسحاقُ الوَاسِطيُّ قَالَ: حدَّثَنا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ طافَ بالبَيْتِ وَهُوَ عَلى بَعِيرٍ، كُلَّما أتَى عَلى الرُّكْنِ أشارَ إلَيْهِ بِشَيْءٍ في يَدِهِ وكَبَّرَ. [راجع: ١٦٠٧]

1632. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ performed *Ṭawāf* (of the Ka'bah) riding a camel (at that time the Prophet ﷺ had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say "*Allāhu-Akbar.*"

١٦٣٣ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ أني أشْتَكِي فَقالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وأنْتِ رَاكِبَةٌ». فَطُفْتُ ورَسُولُ اللهِ ﷺ يُصَلِّي إلى جَنْبِ البَيْتِ وَهُوَ يَقْرأُ بـ: ﴿وَالطُّورِ ۝١ وَكِتَٰبٍ مَّسْطُورٍ ۝٢﴾. [راجع: ٤٦٤]

1633. Narrated Umm Salama رَضِيَ اللهُ عَنْها: I informed Allāh's Messenger ﷺ about my sickness. He said, "Perform *Ṭawāf* (of the Ka'bah) while riding behind the people." So, I performed the *Ṭawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) beside the Ka'bah and was reciting *Sūrat Aṭ-Ṭūr*.

(٧٥) بابُ سِقايَةِ الحاجِّ

(75) CHAPTER. Providing the pilgrims with water to drink.

١٦٣٤ - حدَّثَنا عَبْدُ اللهِ بنُ أبي

1634. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Al-'Abbās bin 'Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ

الأَسْوَدِ: حدَّثَنا أبو ضَمْرَةَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: اسْتَأْذَنَ العَبَّاسُ بنُ عَبْدِ المُطَّلِبِ رَضِيَ اللهُ عَنْهُ رَسُولَ اللهِ ﷺ أنْ يَبِيتَ بِمَكَّةَ لَيالِيَ مِنًى مِنْ أجْلِ سِقايَتِهِ فأذِنَ لَهُ.

[انظر: ١٧٤٣، ١٧٤٤، ١٧٤٥]

asked the permission of Allāh's Messenger ﷺ to let him stay in Makkah during the nights of Minā (i.e., when one is required to stay in Minā) in order to provide the pilgrims with water to drink, so the Prophet ﷺ permitted him.

١٦٣٥ - حدَّثَنا إسْحاقُ: حدَّثَنا خالِدٌ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ جاءَ إلى السِّقايَةِ فاسْتَسْقَى فَقالَ العَبَّاسُ: يا فَضْلُ اذْهَبْ إلى أُمِّكَ فَأْتِ رَسُولَ اللهِ ﷺ بِشَرابٍ مِنْ عِنْدِها. فَقالَ: «اسْقِنِي». قالَ: يا رَسُولَ اللهِ إنَّهُمْ يَجْعَلُونَ أيْدِيَهُمْ فِيهِ. قالَ: «اسْقِنِي»، فَشَرِبَ مِنْهُ ثُمَّ أتَى زَمْزَمَ وَهُمْ يَسْقُونَ ويَعْمَلُونَ فِيها فَقالَ: «اعْمَلُوا فإنَّكُمْ عَلى عَمَلٍ صالِحٍ»، ثُمَّ قالَ: «لَوْلا أنْ تُغْلَبُوا لَنَزَلْتُ حَتَّى أضَعَ الحَبْلَ عَلى هٰذِهِ»، يَعْنِي عاتِقَهُ، وأشار إلى عاتِقِهِ.

1635. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ came to the drinking place and asked for water. Al-'Abbās said, "O Faḍl! Go to your mother and bring water from her for Allāh's Messenger ﷺ." Allāh's Messenger ﷺ said, "Give me water to drink." Al-Abbas said, "O Allāh's Messenger! The people put their hands in it." Allāh's Messenger ﷺ again said, "Give me water to drink."

So, he drank from that water and then went to the *Zamzam* (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet ﷺ then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from the *Zamzam* well), I would certainly take the rope and put it over this (i.e., his shoulder) (to draw water)". On saying that the Prophet ﷺ pointed to his shoulder.

(٧٦) بابُ ما جاءَ في زَمْزَمَ

(76) CHAPTER. What is said about *Zamzam* (water).

١٦٣٦ - وقالَ عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ، أخْبَرَنا يُونُسُ عَنِ الزُّهْرِيِّ، قالَ أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: كانَ أبوذَرٍّ يُحَدِّثُ أنَّ رَسُولَ اللهِ ﷺ

1636. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that Abu Dhar رَضِيَ اللهُ عَنْهُ said: Allāh's Messenger ﷺ said, "The roof of my house was made open while I was at Makkah (on the night of *Mi'rāj*) and Jibrīl (Gabriel) عليه السلام descended. He opened up my chest and

washed it with the water of *Zamzam.* Then he brought a golden tray full of Wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest heaven. Jibrīl told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, "Who is it?" Jibrīl replied, "I am Jibrīl." (See *Hadīth* No. 349, Vol. 1)

قالَ: «فُرِجَ سَقْفِي وأنا بِمَكَّةَ فَنَزَلَ جِبرِيلُ عليهِ السَّلامُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وإيماناً فأفْرَغَها في صَدْرِي ثُمَّ أطْبَقَهُ. ثُمَّ أخَذَ بِيَدِي فَعَرَجَ بِي إلى السَّماءِ الدُّنْيا، فَقالَ جِبريلُ لخازِنِ السَّماءِ: افْتَحْ. قالَ: مَنْ هٰذَا؟ قالَ: جِبْرِيلُ». [راجع: ٣٤٩]

1637. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I gave *Zamzam* (water) to Allāh's Messenger ﷺ and he drank it while standing. 'Aṣim (a subnarrator) said that 'Ikrima took the oath that on that day the Prophet ﷺ had not been standing but riding a camel.

١٦٣٧ - حَدَّثَنا مُحَمَّدٌ: أخْبَرَنا الفَزَارِيُّ، عَنْ عاصِمٍ، عَنِ الشَّعْبِيِّ أنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما حدَّثَهُ قالَ: سَقَيْتُ رَسُولَ اللهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قائمٌ. قالَ عاصِمٌ: فَحَلَفَ عِكْرِمَةُ ما كانَ يَوْمَئِذٍ إلَّا عَلى بَعِيرٍ. [راجع: ٥٦١٧]

(77) CHAPTER. The *Ṭawāf* of a *Al-Qārin* (one who performs *Hajj-al-Qirān*).

(٧٧) بابُ طَوَافِ القارِنِ

1638. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We set out with Allāh's Messenger ﷺ in the year of his last *Hajj* and we intended (the *Iḥrām*) for *'Umra.* Then the Prophet ﷺ said, "Whoever has a *Hady* with him should assume *Iḥrām* for both *Hajj* and *'Umra*, and should not finish it till he performs both of them (*Hajj* and *'Umra*)." When we reached Makkah, I got my menses. When we had performed our *Hajj,* the Prophet ﷺ sent me with 'Abdur-Raḥmān to Tan'īm and I performed the *'Umra.* The Prophet ﷺ said, "This is in lieu of your missed *'Umra.*" Those who had assumed *Iḥrām* for *'Umra* performed *Ṭawāf* [*Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa] and then finished their *Iḥrām*. And then they performed another

١٦٣٨ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَدَاعِ فأهْلَلْنا بعُمْرَةٍ ثُمَّ قالَ: مَنْ كانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بالحَجِّ والعُمْرَةِ. ثُمَّ لا يَحِلُّ حتَّى يَحِلَّ مِنْهُما. فَقَدِمْتُ مَكَّةَ وأنا حائِضٌ فَلَمَّا قَضَيْنا حَجَّنا أرْسَلَنِي مَعَ عَبْدِ الرَّحْمٰنِ إلى التَّنْعِيمِ فاعْتَمَرْتُ فَقالَ ﷺ: «هٰذِهِ مَكانَ عُمْرَتِكِ». فَطافَ الَّذِينَ أهَلُّوا

Tawāf [*Sa'y* (going) (between Aṣ-Ṣafā and Al-Marwa)] after returning from Mina. And those who had assumed *Ihrām* for *Hajj* and *'Umra* together (*Hajj-al-Qirān*) performed only one *Tawāf* [*Sa'y* (going) (between Aṣ-Ṣafā and Al-Marwa)].

بالعُمْرَةِ ثُمَّ حَلُّوا ثُمَّ طافُوا طَوَافاً آخَرَ بَعْدَ أنْ رَجَعُوا مِنْ مِنًى. وأمَّا الَّذِينَ جَمَعُوا بَيْنَ الحَجِّ والعُمْرَةِ طافُوا طَوَافاً وَاحداً. [راجع: ٢٩٤]

1639. Narrated Nāfi': 'Abdullāh bin 'Abdullāh bin 'Umar and his riding animal entered the house of Ibn 'Umar رَضِيَ اللهُ عَنْهُما. He (the son of Ibn 'Umar) said, "I fear that this year a battle might take place between the people, and you (Ibn 'Umar رَضِيَ اللهُ عَنْهُما) might be prevented from going to the Ka'bah. I suggest that you should stay here." Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "Once Allāh's Messenger ﷺ set out (for the pilgrimage), and the *Mushrikūn* of Quraish intervened between him and the Ka'bah. So, if the people intervened between me and the Ka'bah, I would do the same as Allāh's Messenger ﷺ had done..." "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow." Then he added, "I make you a witness that I have intended to perform *Hajj* along with *'Umra*." After arriving at Makkah, Ibn 'Umar performed one *Tawāf* – *Sa'y* only (between Aṣ-Ṣafā and Al-Marwa) for both (*Hajj* and *'Umra* — i.e. *Hajj-al-Qirān*).

١٦٣٩ - حدَّثَنَا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا ابنُ عُلَيَّةَ، عَنْ أيُّوبَ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما دَخَلَ ابنُهُ عَبْدُ اللهِ بن عبدِ اللهِ وظَهْرُهُ في الدَّارِ، فَقالَ: إنِّي لا آمَنُ أنْ يَكُونَ العامَ بَينَ النَّاسِ قِتالٌ فَيَصُدُّوكَ عَنِ البَيْتِ، فَلَوْ أقَمْتَ. فَقالَ: قَدْ خَرَجَ رَسُولُ اللهِ ﷺ فَحالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَينَ البَيْتِ، فإنْ حِيلَ بَيْني وَبَيْنَهُ أفْعَلُ كَما فَعَلَ رَسُولُ اللهِ ﷺ ﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] ثُمَّ قالَ: أُشْهِدُكُمْ أنِّي قَدْ أوْجَبْتُ مَعَ عُمْرَتِي حَجّاً. قالَ: ثُمَّ قَدِمَ فَطافَ لَهُما طَوَافاً وَاحِداً. انظر: ١٦٤٠، ١٦٩٣، ١٧٠٨، ١٧٢٩، ١٨٠٦، ١٨٠٧، ١٨٠٨، ١٨١٠، ١٨١٢، ١٨١٣، ٤١٨٣، ٤١٨٤، ٤١٨٥]

1640. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما intended to perform *Hajj* in the year when Al-Ḥajjāj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar رَضِيَ اللهُ عَنْهُما, "There is a danger of an impending battle between them." Ibn 'Umar said, "Verily, in Allāh's Messenger (ﷺ) you have a good example to follow." "(And if it happened as you say) then I would do the same as Allāh's

١٦٤٠ - حدَّثَنَا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أرَادَ الحَجَّ عامَ نَزَلَ الحَجَّاجُ بابنِ الزُّبَيرِ، فَقِيلَ لَهُ: إنَّ النَّاسَ كائِنٌ بَيْنَهُمْ قِتالٌ وإنَّا نَخافُ أنْ يَصُدُّوكَ. فَقالَ: ﴿لَقَدْ كَانَ لَكُمْ فِى

Messenger ﷺ had done. I make you witness that I have decided to perform *'Umra*." Then he set out and when he reached Al-Baidā', he said, "The ceremonies of both *Hajj* and *'Umra* are one and the same. I make you witness that I have made *Hajj* compulsory for me along with *'Umra*." He drove (to Makkah) a *Hady* which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the *Hady* or finish his *Ihrām*, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijjah). Then he slaughtered his *Hady* and shaved his head and considered the first *Tawāf* – *Sa'y* (of As-Safā and Al-Marwa) as sufficient for *Hajj* and *'Umra*. Ibn 'Umar said, "Allāh's Messenger ﷺ did the same."

رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] إذَنْ أصْنَعُ كَما صَنَعَ رَسُولُ اللهِ ﷺ، إنِّي أُشْهِدُكُمْ أنِّي قَدْ أوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ حَتَّى إذَا كانَ بظاهِرِ البَيْدَاءِ قالَ: ما شأْنُ الحَجِّ والعُمْرَةِ إلَّا وَاحِدٌ، أُشْهِدُكُمْ أنِّي قَدْ أوْجَبْتُ حَجّاً مَعَ عُمْرَتِي. وأهْدَى هَدْياً اشْتَرَاهُ بقُدَيْدٍ ولَمْ يَزِدْ عَلى ذٰلكَ، فَلَمْ يَنْحَرْ ولَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ ولَمْ يَحْلِقْ ولَمْ يُقَصِّرْ حَتَّى كانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ، ورأى أنْ قَدْ قَضَى طَوَافَ الحَجِّ والعُمْرَةِ بطَوَافِهِ الأوَّلِ. وَقالَ ابنُ عُمَرَ: كَذلكَ فَعَلَ رَسُولُ اللهِ ﷺ. [راجع: ١٦٣٩]

(78) CHAPTER. *Tawāf* with ablution.

(٧٨) بابُ الطَّوَافِ عَلى وُضُوءٍ

1641. Narrated Muhammad bin 'Abdur-Rahmān bin Naufal Al-Qurashi: I asked 'Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُما (regarding the *Hajj* of the Prophet ﷺ). 'Urwa replied, "Āishah رَضِيَ اللهُ عَنْها informed me that when the Prophet ﷺ reached Makkah, the first thing he started with was the ablution, then he performed *Tawāf* of the Ka'bah, and his intention was not *'Umra* alone (but *Hajj* and *'Umra* together)'. Later Abū Bakr رَضِيَ اللهُ عَنْهُ performed the *Hajj* and the first thing he started with was *Tawāf* of the Ka'bah and it was not *'Umra* alone (but *Hajj* and *'Umra* together) and then 'Umar did the same. Then 'Uthmān performed the *Hajj* and the first thing he started with was *Tawāf* of the Ka'bah and it was not *'Umra* alone. And then Mu'āwiya and 'Abdullāh bin 'Umar did the same. Then I performed *Hajj* with my father Az-Zubair bin Al-Aww'ām and the first thing

١٦٤١ - حدَّثنا أحْمَدُ بنُ عِيسَى: حدَّثنا ابنُ وَهْبٍ قالَ: أخْبرَني عَمْرُو بنُ الحارِثِ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفلٍ القُرَشِيِّ: أنَّهُ سأَلَ عُرْوَةَ بنَ الزُّبَيرِ فَقالَ: قَدْ حَجَّ رَسُوْلُ اللهِ ﷺ فَأَخْبَرَتْني عائِشَةُ رَضِيَ اللهُ عَنْها أنَّ أوَّلَ شَيْءٍ بَدأَ بِهِ حِينَ قَدِمَ أنَّهُ تَوَضَّأَ ثُمَّ طافَ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً ثُمَّ حَجَّ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَكانَ أوَّلَ شَيْءٍ بدأَ بِهِ الطَّوَافُ بالبَيتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ عُمَرُ رَضِيَ اللهُ عَنْهُ مِثْلُ ذٰلكَ. ثُمَّ حَجَّ عُثْمانُ رَضِيَ اللهُ

he started with was *Ṭawāf* of the Ka'bah and it was not *'Umra* alone (but *Ḥajj* and *'Umra* together). Then I saw *Al-Muhājirīn* (emigrants) and the *Anṣār* doing the same and it was not *'Umra* alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another *'Umra* after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makkah, would not start with anything unless they had performed *Ṭawāf* of the Ka'bah, and would not finish their *Iḥrām*. And no doubt, I saw my mother and my aunt, on entering Makkah doing nothing before performing *Ṭawāf* of the Ka'bah, and they would not finish their *Iḥrām*."

عَنْهُ فرأَيْتُهُ أَوَّلُ شَيْءٍ بَدأَ بِهِ الطَّوَافُ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ مُعاوِيَةُ وعَبْدُ اللهِ بنُ عُمَرَ. ثُمَّ حَجَجْتُ مَعَ ابْنِ الزُّبَيْرِ فَكانَ أَوَّلَ شَيْءٍ بَدأَ بِهِ الطَّوَافُ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ رأَيْتُ المُهاجِرِينَ والأَنْصارَ يفْعَلُونَ ذٰلك ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ آخِرُ مَنْ رأَيْتُ فَعَلَ ذٰلكَ ابنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْها عُمْرَةً. وَهٰذا ابنُ عُمَرَ عِنْدَهُمْ فَلا يَسألُونَهُ وَلا أَحَدٌ مِمَّنْ مَضَى ما كانُوا يَبْدَؤُونَ بشَيْءٍ حِيْنَ يَضَعُونَ أَقْدامَهُمْ مِنَ الطَّوَافِ بالبَيْتِ ثُمَّ لا يَحِلُّونَ. وَقَدْ رأَيْتُ أُمِّي وخالَتِي حِينَ تَقْدَمَانِ لا تَبْتَدِئانِ بشَيْءٍ أَوَّلَ مِنَ البَيْتِ، تَطُوفانِ بِهِ ثُمَّ لا تَحِلَّانِ.

[راجع: ١٦١٤]

1642. "And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed *Iḥrām* for *'Umra* and after passing their hands over the Corner (the Black Stone) (i.e. finishing their *'Umra*) they finished their *Iḥrām*."

١٦٤٢ - وَقَدْ أَخْبرَتْنِي أُمِّي أَنَّها أَهَلَّتْ هِيَ وأُخْتُها والزُّبَيرُ وَفُلانٌ وفُلانٌ بعُمْرَةٍ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا. [راجع: ١٦١٥]

(79) CHAPTER. The *Ṭawāf* (*Sa'y*) between Aṣ-Ṣafa and Al-Marwa is compulsory and is one of the Symbols of Allāh.

(٧٩) بابُ وُجوبِ الصَّفا وَالمَرْوَةِ، وَجُعِلَ مِنْ شَعائِرِ اللهِ

1643. Narrated 'Urwa: I asked 'Āishah رَضِيَ اللهُ عَنْهَا: "How do you interpret the Statement of Allāh تعالى: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Ḥajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawāf*) between them (Aṣ-Ṣafā and Al-Marwa).'

١٦٤٣ - **حدَّثَنا** أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: سَأَلْتُ عائِشَةَ رَضِيَ اللهُ عَنْها فَقُلْتُ لَها: أَرَأَيْتِ قَوْلَ اللهِ تَعالى: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ

(V.2:158). By Allāh! (It is evident from this revelation) there is no harm if one does not perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa." 'Āishah said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allāh should have been: It is not a sin on him if he does not perform *Ṭawāf – Sā'y* (going) between them.' But in fact, this Divine Revelation was revealed concerning the *Anṣār* who used to assume *Iḥrām* for worshipping an idol called Manāt which they used to worship at a place called Al-Mushallal before they embraced Islām, and whoever assumed *Iḥrām* (for the idol), would consider it not right to perform *Ṭawāf – Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa. When they embraced Islām, they asked Allāh's Messenger ﷺ regarding it, saying, 'O Allāh's Messenger! We used to refrain from *Ṭawāf – Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa.' So Allāh revealed: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh'." 'Āishah رضي الله عنها added, "Surely, Allāh's Messenger ﷺ set *Aṣ-Ṣunna* (legal way) of *Ṭawāf – Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa, so nobody is allowed to omit the *Ṭawāf – Sā'y* (going) between them." Later on I ('Urwa) told Abū Bakr bin 'Abdur-Raḥmān (of 'Āishah's narration) and he said, "I have not heard of such information, but I heard learned men saying that all the people, (except those whom 'Āishah mentioned and who used to assume *Iḥrām* for the sake of Manāt) used to perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa. When Allāh تعالى referred to the *Ṭawāf* of the Ka'bah and did not mention Aṣ-Ṣafā and Al-Marwa in the Qur'ān, the people asked, 'O Allāh's Messenger! We used to perform *Ṭawāf – Sa'y* (going) between Aṣ-

أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨] فَوَاللهِ ما عَلى أَحَدٍ جُناحٌ أَنْ لا يَطُوفَ بالصَّفا وَالمَرْوَةِ. قالَتْ: بِئْسَ ما قُلْتَ يا ابْنَ أُخْتِي. إنَّ هٰذِهِ لَوْ كانَتْ كَما أَوَّلْتَها عَلَيْهِ كانَتْ لا جُناحَ عَلَيْهِ أَنْ لا يَتَطَوَّفَ بِهِما، وَلٰكِنَّها أُنْزِلَتْ في الأَنْصارِ. كانُوا قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَناةَ الطّاغِيَةِ الَّتِي كانُوا يَعْبُدُونَها بِالْمُشَلَّلِ. فَكانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بَيْنَ الصَّفا وَالمَرْوَةِ. فَلَمّا أَسْلَمُوا سَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ، قالُوا: يا رَسُولَ اللهِ، إنّا كُنّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفا وَالمَرْوَةِ، فَأَنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الآيَةَ. قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: وَقَدْ سَنَّ رَسُولُ اللهِ ﷺ الطَّوافَ بَيْنَهُما فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوافَ بَيْنَهُما. ثُمَّ أَخْبَرْتُ أَبا بَكْرِ بنَ عَبْدِ الرَّحْمٰنِ فَقالَ: إنَّ هٰذا الْعِلْمَ ما كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجالاً مِنْ أَهْلِ العِلْمِ يَذْكُرُونَ أَنَّ النّاسَ إلّا مَنْ ذَكَرَتْ عائِشَةُ مِمَّنْ كانَ يُهِلُّ بِمَناةَ، كانُوا يَطُوفُونَ كُلُّهُمْ بالصَّفا وَالمَرْوَةِ. فَلَمّا ذَكَرَ اللهُ تَعالى الطَّوافَ بالبَيْتِ ولَمْ يَذْكُرِ الصَّفا وَالمَرْوَةَ في القُرآنِ، قالُوا: يا رَسُولَ اللهِ كُنّا نَطُوفُ بالصَّفا وَالمَرْوَةِ، وإنَّ اللهَ أَنْزَلَ

Ṣafā and Al-Marwa and Allāh has revealed (the Verses concerning) *Ṭawāf* of the Ka'bah and has not mentioned Aṣ-Ṣafā and Al-Marwa. Is there any sin if we perform *Ṭawāf – Sāʿy* (going) between Aṣ-Ṣafā and Al-Marwa?' So Allāh revealed: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh.' Abū Bakr said, "It seems that this Verse was revealed concerning the two groups, those who used to refrain from *Ṭawāf – Saʿy* (going) between Aṣ-Ṣafā and Al-Marwa in the Pre-Islāmic Period of Ignorance and those who used to perform the *Ṭawāf – Sāʿy* (going) them, and after embracing Islām they refrained from the *Ṭawāf* between them as Allāh تعالى had enjoined *Ṭawāf* of the Ka'bah and did not mention *Ṭawāf – Saʿy* (going) (of Aṣ-Ṣafa and Al-Marwa) till later Allāh did mention it after mentioning the *Ṭawāf* of the Ka'bah."

الطَّوَافَ بالبَيْتِ فَلَمْ يَذْكُرِ الصَّفا فَهَلْ عَلَيْنا مِنْ حَرَجٍ أنْ نَطَّوَّفَ بالصَّفا وَالمَرْوَةِ؟ فَأَنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الآيَةَ، قالَ أَبُو بَكْرٍ: فأسْمَعُ هذِهِ الآيَةَ نَزَلَتْ في الفَرِيقَينِ كِلَيْهِما، في الَّذِينَ كانُوا يَتَحَرَّجُونَ أنْ يَطَّوَّفُوا بالجَاهِلِيَّةِ بالصَّفا وَالمَرْوَةِ وَالَّذِينَ يَطَّوَّفُونَ، ثُمَّ تَحَرَّجُوا أنْ يَطَّوَّفُوا بِهِما في الإسْلامِ مِنْ أجْلِ أنَّ اللهَ تَعالى أمَرَ بالطَّوافِ بالبَيْتِ وَلَمْ يَذْكُرِ الصَّفا حَتَّى ذَكَرَ ذلكَ بَعْدَ ما ذَكَرَ الطَّوافَ بالبَيْتِ.

[انظر: ١٧٩٠، ٤٤٩٥، ٤٨٦١]

(80) CHAPTER. What is said about *Sāʿy* between Aṣ-Ṣafā and Al-Marwa.

(٨٠) **بابٌ** ما جاءَ في السَّعْيِ بَيْنَ الصَّفا والمَرْوَةِ،

And Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said that *Sāʿy* (is to be observed) from the house of Bani 'Abbād to the lane of Banī Abū Ḥussain.

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: السَّعْيُ مِنْ دارِ بَنِي عَبَّادٍ إلى زُقاقِ بَنِي أبي حُسَينٍ.

1644. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "When Allāh's Messenger ﷺ performed the first *Ṭawāf*, he did *Ramal* in the first three rounds and then walked in the remaining four rounds (of *Ṭawāf* of the Ka'bah), whereas in performing *Ṭawāf – Sāʿy* (going) between Aṣ-Ṣafā and Al-Marwa he used to run in the midst of the rain-water passage." I asked Nāfi', "Did 'Abdullāh (bin 'Umar) use to pass by on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

١٦٤٤ - حدَّثَنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُبَيْدِ اللهِ ابنِ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ إذا طافَ الطَّوَافَ الأوَّلَ خَبَّ ثَلاثاً وَمَشَى أرْبَعاً. وكانَ يَسْعَى بَطْنَ المَسِيلِ إذا طافَ بَينَ الصَّفا وَالمَرْوَةِ. فَقُلْتُ لِنافِعٍ: أكانَ عَبْدُ اللهِ يَمْشِي إذا بَلَغَ الرُّكْنَ اليَمانِيَ؟ قالَ:

لا، إلَّا أنْ يُزَاحَمَ عَلى الرُّكْنِ فإنَّهُ كانَ لا يَدَعُهُ حتَّى يَسْتَلِمَهُ.

[راجع: ١٦٠٣]

1645. Narrated 'Amr bin Dīnar: We asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما whether a man who, while performing *'Umra,* had performed *Ṭawāf* of the Ka'bah; and had not yet performed *Ṭawāf* – [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa, could have sexual relation with his wife. Ibn 'Umar replied, "The Prophet ﷺ reached Makkah and performed the seven rounds (of *Ṭawāf*) of the Ka'bah and then offered a two *Rak'ā* prayer behind *Maqām-Ibrahīm* and then performed the *Ṭawāf* [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa." He added, "Verily! In Allāh's Messenger ﷺ you have a good example.(to follow)."

١٦٤٥ - حدَّثَنَا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دينارٍ قالَ: سَألْنا ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَجُلٍ طافَ بالبَيْتِ في عُمْرَةٍ وَلَمْ يَطُفْ بَينَ الصَّفا وَالمَرْوَةِ، أيأتي امْرَأتَهُ؟ قالَ: قَدِمَ النَّبيُّ ﷺ فَطافَ بالبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ المَقامِ رَكْعَتَينِ، وَطافَ بَينَ الصَّفا وَالمَرْوَةِ سَبْعاً ﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[راجع: ٣٩٥]

1646. We asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما (the same question) and he said, "He (that man) should not come near (his wife) till he has completed *Ṭawāf* – [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa."

١٦٤٦ - وسَألْنا جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما. فَقالَ: لا يَقْرَبَنَّها حتَّى يَطُوفَ بَينَ الصَّفا وَالمَرْوَةِ. [راجع: ٣٩٦]

1647. Narrated 'Amr bin Dīnār: I heard Ibn 'Umar رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ arrived at Makkah and performed *Ṭawāf* – [*Sā'y* (going)] of the Ka'bah and then offered a two *Rak'ā* prayer and then performed *Ṭawāf* – [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa." Ibn 'Umar then recited (the Verse): "Indeed! in the Messenger of Allāh ﷺ you have a good example to follow..." (V.33:21)

١٦٤٧ - حدَّثَنَا المَكِّيُّ بنُ إبراهِيمَ، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبَرَني عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ النَّبيُّ ﷺ مَكَّةَ فَطافَ بالبَيْتِ ثُمَّ صَلَّى رَكْعَتَينِ، ثُمَّ سَعَى بَينَ الصَّفا وَالمَرْوَةِ. ثُمَّ تَلا ﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [راجع: ٣٩٥]

1648. Narrated 'Āṣim: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "Did you use to dislike to

١٦٤٨ - حدَّثَنَا أحْمَدُ بنُ

perform *Ṭawāf* – [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islāmic Period of Ignorance, till Allāh revealed: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (Aṣ-Ṣafā and Al-Marwa)...'" (V.2:158)

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا عاصِمٌ قالَ: قُلْتُ لأنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَكُنْتُم تَكْرَهُونَ السَّعْيَ بَينَ الصَّفا وَالمَرْوَةِ؟ قالَ: نَعَمْ. لأنَّها كانَتْ مِنْ شَعائِرِ الجاهِلِيَّةِ حَتَّى أَنْزَلَ اللهُ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]. [انظر: ٤٤٩٦]

1649. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ performed *Sa'y* of the Ka'bah and the *Sa'y* of Aṣ-Ṣafā and Al-Marwa so as to show his strength to the *Al-Mushrikūn*[1].

١٦٤٩ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ دِيْنَارٍ، عَنِ عطاءٍ، عَنْ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنَّما سَعَى رَسُولُ اللهِ ﷺ بالبَيْتِ وَبَينَ الصَّفا والمَرْوَةِ لِيُرِيَ المُشْرِكِينَ قُوَّتَهُ. زادَ الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا عَمْرٌو قالَ: سَمِعْتُ عَطاءً، عَنِ ابنِ عَبَّاسٍ مِثْلَهُ. [انظر: ٤٢٥٧]

(81) CHAPTER. A menstruating woman can perform all the ceremonies of *Hajj* except *Ṭawāf* of the Ka'bah. (What is said) regarding the performance of *Ṭawāf* – [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa without ablution?

(٨١) بابٌ: تَقْضِي الحائِضُ المَناسِكَ كُلَّها إِلَّا الطَّوَافَ بِالبَيْتِ. وَإِذَا سَعَى عَلى غَيرِ وُضُوءٍ بَيْنَ الصَّفَا وَالمَرْوَةِ

1650. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I was menstruating when I reached Makkah. So, I neither performed *Ṭawāf* of the Ka'bah, nor the *Ṭawāf* – [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa. Then I informed Allāh's Messenger ﷺ about it. He replied, "Perform all the ceremonies of *Hajj* like the

١٦٥٠ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: قَدِمْتُ مَكَّةَ وَأَنا حائِضٌ وَلَمْ أَطُفْ

(1) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

other pilgrims, but do not perform *Ṭawāf* of the Ka'bah till you get clean (from your menses)."

بالبَيْتِ وَلا بَيْنَ الصَّفا وَالمَرْوَةِ. قالَتْ: فَشَكَوْتُ ذلكَ إلى رَسُولِ اللهِ ﷺ، قالَ: «افْعَلي كما يَفْعَلُ الحاجُّ غَيرَ أنْ لا تَطُوفي بالبَيْتِ حتَّى تَطْهُرِي». [راجع: ٢٩٤]

1651. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهما: The Prophet ﷺ and his Companions assumed *Iḥrām* for *Ḥajj* and none except the Prophet ﷺ and Ṭalḥa had the *Hady* (sacrifice) with them. 'Alī arrived from Yemen and had a *Hady* with him. 'Alī said, "I have assumed *Iḥrām* with the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ ordered his Companions to perform the *'Umra* with the *Iḥrām* which they had assumed, and after finishing *Ṭawāf* (of Ka'bah), and [*Sā'y* (going)]. Aṣ-Ṣafā and Al-Marwa) to cut short their head-hair, and to finish their *Iḥrām* except those who had *Hady* with them. They (the people) said, "How can we proceed to Mina (for *Ḥajj*) after having sexual relations with our wives?" When that news reached the Prophet ﷺ he said, "If I had formerly known what I came to know lately, I would not have brought the *Hady* with me. Had there been no *Hady* with me, I would have finished the state of *Iḥrām*." 'Āishah got her menses, so she performed all the ceremonies of *Ḥajj* except *Ṭawāf* of the Ka'bah, and when she got clean (from her menses), she performed *Ṭawāf* of the Ka'bah. She said, "O Allāh's Messenger! (All of you) are returning with the *Ḥajj* and *'Umra*, but I am returning with Ḥajj only." So the Prophet ﷺ ordered 'Abdur-Raḥmān bin Abū Bakr to accompany her to Tan'īm and thus she performed the *'Umra* after the *Ḥajj*.

١٦٥١ - حدَّثنا مُحمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ ح. وَقالَ لي خَلِيفَةُ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا حَبِيبٌ المُعَلِّمُ، عَنْ عَطاءٍ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أَهَلَّ النَّبِيُّ ﷺ هُوَ وَأَصحَابُهُ بِالحَجِّ. وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيرَ النَّبِيِّ ﷺ وَطَلْحَةَ. وَقَدِمَ عَلِيٌّ مِنَ اليَمَنِ وَمَعَهُ هَدْيٌ فَقالَ: أَهْلَلْتُ بِما أَهَلَّ بِهِ النَّبِيُّ ﷺ. فَأَمَرَ النبيُّ ﷺ أَصْحابَهُ أنْ يَجْعَلُوها عُمْرَةً وَيَطَّوَّفُوا. ثُمَّ يُقَصِّروا وَيَحِلُّوا، إلَّا مَنْ كانَ مَعَهُ الهَدْيُ. فَقالُوا: نَنْطَلِقُ إلى مِنًى وَذَكَرُ أَحَدِنا يَقْطُرُ مَنِيًّا؟ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقالَ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ ما أَهْدَيْتُ وَلَوْلا أَنَّ مَعِي الهَدْيَ لأَحْلَلْتُ».

وَحاضَتْ عائشَةُ رَضِيَ اللهُ عَنْها فَنَسَكَتِ المَناسِكَ كُلَّها غَيرَ أَنَّها لَمْ تَطُفْ بالبَيْتِ، فَلَمَّا طَهُرَتْ طافَتْ بِالبَيْتِ. قالَتْ: يا رَسُولَ اللهِ، تَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ وَأَنْطَلِقُ بِحَجٍّ. فَأَمَرَ عَبْدَ الرَّحْمٰنِ بنَ أبي بَكْرٍ أَنْ

يَخْرُجَ مَعَها إلى التَّنْعيم فاعْتَمَرَتْ بَعْدَ الحَجِّ. [راجع: ١٥٥٧]

١٦٥٢ - حدَّثَنا مُؤَمَّلُ بنُ هشامٍ، حدَّثَنا إسماعِيلُ، عَنْ أيُّوبَ، عَنْ حَفْصَةَ قالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنا أنْ يَخْرُجْنَ فَقَدِمَتِ امْرأةٌ فَنَزَلَتْ قَصْرَ بَني خَلَفٍ فَحَدَّثَتْ أنَّ أُخْتَها كانَتْ تَحْتَ رَجُلٍ مِنْ أصْحابِ رَسُولِ اللهِ ﷺ، قَدْ غَزَا مَعَ رَسُولِ اللهِ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً، وَكانَتْ أُخْتِي مَعَهُ في سِتِّ غَزَوَاتٍ، قَالَتْ: كُنَّا نُداوِي الكَلْمىٰ، وَنَقُومُ عَلى المَرْضَى. فَسَأَلَتْ أُخْتِي رَسُولَ اللهِ ﷺ فَقالَتْ: هَلْ عَلى إحْدَانا بَأسٌ إنْ لَمْ يَكُنْ لَها جِلْبابٌ أنْ لا تَخْرُجَ؟ فَقالَ: «لِتُلْبِسْها صَاحِبَتُها مِنْ جِلْبابِها، وَلْتَشْهَدِ الخَيْرَ وَدَعْوَةَ المُؤمِنِينَ. فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ رَضِيَ اللهُ عَنْها سَألْنها أوْ قالَ: سَألْناها فَقالَتْ وكانَتْ لا تَذْكُرُ رَسُولَ اللهِ ﷺ أبَدًا إلَّا قالَتْ: بِأبي. قُلْنَا: أَسَمِعْتِ رَسُولَ اللهِ ﷺ يَقُولُ كَذا وَكَذا؟ قالَتْ: نَعَمْ، بِأبي. فَقالَ: «لِتَخْرُجِ العَوَاتِقُ وَذَوَاتُ الخُدُورِ والحُيَّضُ فَيَشْهَدْنَ الخَيرَ وَدَعْوَةَ المُسْلِمِينَ، وَيَعْتَزِلُ الحُيَّضُ المُصَلَّى». فَقُلْتُ: الحَائِضُ؟ فَقالَتْ: أوَ لَيْسَ تَشْهَدُ عَرَفَةَ؟ وَتَشْهَدُ كَذا؟ وَتَشْهَدُ كَذَا؟. [راجع: ٣٢٤]

1652. Narrated Ḥafṣa رَضِيَ اللهُ عَنْها: (On the days of *'Eid*) we used to forbid our virgins to go out (for *'Eid* prayers). A lady came and stayed at the palace of Banī Khalaf. She mentioned that her sister was married to one of the Companions of Allāh's Messenger ﷺ who participated in twelve *Ghazawat*[1] along with Allāh's Messenger ﷺ and her sister was with him in six of them. She said, "We used to apply dressing to the wounded and look after the sick." She (her sister) asked Allāh's Messenger ﷺ, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Umm 'Aṭiyya رَضِيَ اللهُ عَنْها came, I asked her, "Did you hear anything about that?" Umm 'Aṭiyya said, "*Bi abī*," and she never mentioned the name of Allāh's Messenger ﷺ without saying "*Bi abī*" (i.e., 'Let my father be sacrificed for you'). We asked her, "Have you heard Allāh's Messenger ﷺ saying so-and-so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened, or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the *Muṣallā* (a place for offering *Ṣalāt* — prayers)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at 'Arafāt and at such and such places?"

(1) (H. 1652) Holy battles, with the army led by the Prophet ﷺ.

(82) CHAPTER. Assuming *Ihrām* from Al-Baṭḥā' and other places by those living in Makkah and by the pilgrims on departing for Mina.

And 'Aṭā' was asked whether one residing in Makkah can say *Talbīya* for *Hajj*. He said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to recite *Talbīya* on the day of *Tarwiya* (8th of Dhul-Hajjah) only after offering the *Zuhr* prayer and after mounting over his *Rāhila* (mount).

Narrated 'Abdul Mālik from 'Aṭā' from Jābir رَضِيَ اللهُ عَنْهُ: We arrived at Makkah along with the Prophet ﷺ and then finished our *Ihrām*, till it was the day of *Tarwīya* (8th day of Dhul-Hijjah) when we departed from Makkah and recited *Talbīya* (assumed *Ihrām*) for *Hajj*. Jābir said, "We assumed *Ihrām* from Al-Baṭḥā'."

'Ubaid bin Juraij said to Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: "I see that while you are in Makkah, you do not assume *Ihrām* till the day of *Tarwīya*, whereas the others assume *Ihrām* after seeing the moon (1st day of Dhul-Hijjah)." Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا replied, "I never saw the Prophet ﷺ starting the *Talbīya* till his mount was ready for the journey."

(٨٢) **بابُ الإهْلالِ مِنَ البَطْحاءِ وَغيرِها لِلْمَكِّيِّ والحَاجِّ إذَا خَرَجَ مِنْ مِنًى**،

وسُئِلَ عَطاءٌ عَنِ المجاوِرِ يُلَبِّي بالحَجِّ فَقَالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُلَبِّي يَوْمَ التَرْوِيَةِ إذَا صَلَّى الظُّهْرَ وَاسْتَوَى عَلى رَاحِلَتِهِ. وَقالَ عَبْدُ المَلِكِ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: قَدِمْنا مَعَ النَّبِيِّ ﷺ فَأَحْلَلْنا حتَّى يَوْمِ التَرْوِيَةِ وجَعَلْنا مَكَّةَ بِظَهْرٍ لَبَّيْنا بالحَجِّ. وَقالَ أَبو الزُّبَيرِ، عَنْ جابِرٍ: أَهْلَلْنا مِنَ البَطْحاءِ. وقالَ عُبَيْدُ بنُ جُرَيْجٍ لابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: رَأَيْتُكَ إذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إذَا رَأَوُا الهِلالَ ولَمْ تُهِلَّ أَنْتَ حتَّى يَوْمِ التَرْوِيَةِ. فَقالَ: لَمْ أَرَ النَّبِيَّ ﷺ يُهِلُّ حتَّى تَنْبَعِثَ بِهِ رَاحِلَتُه

(83) CHAPTER. Where to offer the *Zuhr* prayer on the day of *Tarwīya* (8th day of Dhul-Hijjah).

1653. Narrated 'Abdul 'Azīz bin Rufai': I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "Tell me what you remember from Allāh's Messenger ﷺ (regarding these questions): Where did he offer the *Zuhr* and *'Asr* prayer on the day of *Tarwīya* (8th of Dhul-Hajjah)?" He relied, "(He offered these prayers) at Mina." I asked, "Where did he offer the *'Asr* prayer on the day of *Nafr* (i.e., departure from Mina on the 12th or 13th of Dhul-Hijjah)?" He replied, "At Al-Abṭah," and then added, "You should do as your chiefs do."

(٨٣) **بابٌ: أَيْنَ يُصَلِّي الظُّهْرَ يَوْمَ التَرْوِيَةِ؟**

١٦٥٣ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا إسحَاقُ الأَزْرَقُ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ، قالَ: سَأَلْتُ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ، قُلْتُ: أَخْبِرْني بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللهِ ﷺ، أَيْنَ صَلَّى الظُّهْرَ وَالعَصْرَ يَوْمَ التَرْوِيَةِ؟ قالَ: بِمِنًى. قُلْتُ: فَأَيْنَ صَلَّى العَصْرَ يَوْمَ

النَّفْرِ؟ قالَ: بالأَبْطَحِ. ثُمَّ قالَ: افْعَلْ كما يَفْعَلُ أُمَرَاؤُكَ. [انظر: ١٦٥٤، ١٧٦٣]

1654. Narrated 'Abdul 'Azīz: I went out to Mina on the day of *Tarwīya* and met Anas رَضِيَ اللهُ عَنْهُ going on a donkey. I asked him, "Where did the Prophet ﷺ offer the *Ẓuhr* prayer on this day?" Anas replied, "See where your chiefs offer prayer so you too offer prayer where they offer prayer."

١٦٥٤ - حدَّثَنَا عَلِيٌّ: سَمِعَ أَبا بَكْرِ ابنَ عَيَّاشٍ: حدَّثَنا عَبْدُ العَزِيزِ: لَقِيتُ أَنَساً ح.

وحدَّثَنِي إِسْماعِيلُ بنُ أَبانَ: حدَّثَنا أَبُو بَكْرٍ، عَنْ عَبْدِ العَزِيزِ قالَ: خَرَجْتُ إلى مِنًى يَوْمَ التَّرْوِيَةِ فَلَقِيتُ أَنَساً رَضِيَ اللهُ عَنْهُ ذَاهِباً عَلى حِمارٍ. فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ هٰذَا اليَوْمَ الظُّهْرَ؟ فَقالَ: انْظُرْ حَيْثُ يُصَلِّي أُمَرَاؤُكَ فَصَلِّ. [راجع: ١٦٥٣]

(84) CHAPTER. *Aṣ-Ṣalāt* at Mina.

(٨٤) بابُ الصَّلاةِ بِمِنًى

1655. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ offered two *Rak'ā* [shortened *Ṣalāt* (prayer) during *Ḥajj*] at Minā. Abū Bakr, 'Umar and 'Uthmān (during the early years of his caliphate), followed the same practice.

١٦٥٥ - حدَّثَنَا إِبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا ابْنُ وهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أَبِيهِ قالَ: صَلَّى رَسُولُ اللهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وأَبُو بَكْرٍ وعُمَرُ وعُثْمانُ صَدْراً مِنْ خِلافَتِهِ. [راجع: ١٠٨٢]

1656. Narrated Hāritha bin Wahab Al-Khuzā'ī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led and offered with us two *Rak'ā* [shortened *Ṣalāt* (prayer) during *Ḥajj*] at Mina although our number was more than ever and we were in better security than ever.

١٦٥٦ - حدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ عَنْ أَبِي إِسحَاقَ الهَمْدَانِيِّ، عَنْ حارِثَةَ ابنِ وَهْبٍ الخُزَاعِيِّ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ ونَحْنُ أَكْثَرُ ما كُنَّا قَطُّ وآمَنُهُ بِمِنًى رَكْعَتَيْنِ. [راجع: ١٠٨٣]

1657. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: I offered with the Prophet ﷺ two

١٦٥٧ - حدَّثَنَا قَبِيصَةُ بنُ عُقْبَةَ:

حدَّثنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَينِ. وَمَعَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ رَكْعَتَينِ. وَمَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ رَكْعَتَينِ. ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ، فَيا لَيْتَ حَظِّي مِنْ أرْبَعٍ رَكْعَتانِ مُتَقَبَّلَتانِ. [راجع: ١٠٨٤]

Rak'ā [shortened *Ṣalāt* (prayer) during *Ḥajj*] (at Minā), and similarly with Abū Bakr رَضِيَ اللهُ عَنْهُ and with 'Umar رَضِيَ اللهُ عَنْهُ and then you differed in opinions. Wish that I would be lucky enough to have two of the four *Rak'ā* accepted (by Allāh).

(٨٥) بابُ صَوْمِ يَوْمِ عَرَفَةَ

(85) CHAPTER. Fasting on the Day of *'Arafa* (at 'Arafāt).

١٦٥٨ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ: حدَّثنا سالِمٌ قالَ: سَمِعْتُ عُمَيراً مَوْلى أُمِّ الفَضْلِ، عَنْ أُمِّ الفَضْلِ: شَكَّ النَّاسُ يَوْمَ عَرَفَةَ في صَوْمِ النَّبِيِّ ﷺ فَبَعَثْتُ إلى النَّبِيِّ ﷺ بِشَرابٍ فَشَرِبَهُ. [انظر: ١٦٦١، ١٩٨٨، ٥٦٠٤، ٥٦١٨، ٥٦٣٦]

1658. Narrated Umm Al-Faḍl رَضِيَ اللهُ عَنْهَا: The people doubted whether the Prophet ﷺ was observing the fast on the Day of *'Arafa*, so I sent something for him to drink and he drank it.

(٨٦) بابُ التَّلْبِيَةِ وَالتَّكْبِيرِ إذَا غَدَا مِنْ مِنًى إلى عَرَفَةَ

(86) CHAPTER. The recitation of *Talbīya* and *Takbīr* while proceeding from Mina to 'Arafāt.

١٦٥٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ مُحَمَّدِ بنِ أبي بَكْرٍ الثَّقَفِيِّ أنَّهُ سَألَ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ وهمَا غادِيانِ مِنْ مِنًى إلى عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ في هذَا اليَوْمِ مَعَ رَسُولِ اللهِ ﷺ؟ فَقالَ: كانَ يُهِلُّ مِنَّا المُهِلُّ فَلا يُنْكِرُ

1659. Narrated Muḥammad bin Abū Bakr Ath-Thaqafī: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ while we were proceeding from Minā to 'Arafāt, "What do you use to do on this day when you were with Allāh's Messenger ﷺ?" Anas said, "Some of us used to recite *Talbīya* and nobody objected to that, and others used to recite *Takbīr* and nobody objected to that."

عَلَيْهِ، ويُكَبِّرُ مِنَّا المُكَبِّرُ فَلا يُنْكِرُ عَلَيْهِ. [راجع: ٩٧٠]

(87) CHAPTER. To proceed at noon on the Day of *'Arafa* (9th of Dhul-Ḥajjah) (from the mosque of Namira towards 'Arafāt).

(٨٧) بابُ التَّهْجِيرِ بالرَّوَاحِ يَوْمَ عَرَفَةَ

1660. Narrated Sālim: 'Abdul Mālik wrote to Al-Ḥajjāj that he should not differ from Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا during *Ḥajj*. On the Day of *'Arafa*, when the sun declined at midday, Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا came along with me and shouted near Al-Ḥajjāj's cotton (cloth) tent. Al-Ḥijjāj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abū Abdur-Raḥmān! What is the matter?" He said, "If you want to follow the *Sunna* (legal way of the Prophet ﷺ) then proceed (to 'Arafāt)." Al-Ḥajjāj asked, "At this very hour?" Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e., take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Ḥajjāj came out.

So, he (Al-Ḥajjāj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the *Sunna* then deliver a brief *Khuṭba* (religious talk) and hurry up for the stay at 'Arafāt." He started looking at 'Abdullāh (Ibn 'Umar) (inquiringly), and when 'Abdullāh noticed that, he said that I had told the truth.

١٦٦٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالمٍ قالَ: كَتَبَ عَبْدُ المَلِكِ إلى الحَجَّاجِ أنْ لا تُخَالِفَ ابنَ عُمَرَ في الحَجِّ. فَجاءَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا وَأنا مَعَهُ يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ. فَصاحَ عِنْدَ سُرَادِقِ الحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ فَقالَ: ما لَكَ يا أبا عَبْدِ الرَّحْمٰنِ؟ فَقالَ: الرَّوَاحَ إنْ كُنْتَ تُرِيدُ السُّنَّةَ. قالَ: هٰذِهِ السَّاعَةَ؟. قالَ: نَعَمْ. قالَ: فأنْظِرْني حتَّى أُفِيضَ عَلى رَأسِي ثُمَّ أخْرُجَ. فَنَزَلَ حتَّى خرجَ الحَجَّاجُ فَسارَ بَيْنِي وَبَينَ أبي فَقُلْتُ: إنْ كُنْتَ تُرِيدُ السُّنَّةَ فاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ. فَجَعَلَ يَنْظُرُ إلى عَبْدِ اللهِ، فَلَمَّا رَأى ذلكَ عَبْدُ اللهِ قالَ: صَدَقَ. [انظر: ١٦٦٢، ١٦٦٣]

(88) CHAPTER. Staying on one's riding animal at 'Arafāt.

(٨٨) بابُ الوُقُوفِ عَلى الدَّابَّةِ بِعَرَفَةَ

1661. Narrated Umm Al-Faḍl bint Al-Ḥārith رَضِيَ اللهُ عَنْهَا: On the Day of *'Arafa*, some people who were with me, differed about the fasting of the Prophet ﷺ ; some said that he was observing *Ṣaum* (fasting) while others said that he was not observing

١٦٦١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي النَّضْرِ، عَنْ عُمَيرٍ مَوْلى عَبْدِ اللهِ بنِ العَبَّاسِ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحَارِثِ: أنَّ

ناساً اخْتَلَفُوا عِنْدَها يَوْمَ عَرَفَةَ في صَوْمِ النَّبِيِّ ﷺ فَقالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقالَ بَعْضُهُمْ: لَيْسَ بِصائِمٍ. فأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَلى بَعِيرِهِ فَشَرِبَهُ. [راجع: ١٦٥٨]

Ṣaum. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

(٨٩) بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بِعَرَفَة،

(89) CHAPTER. To offer the two *Ṣalāt* together [the *Ẓuhr* (prayer) and the *'Aṣr* (prayer)] at 'Arafāt.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إِذَا فاتَتْهُ الصَّلاةُ مَعَ الإمامِ جَمَعَ بَيْنَهُما.

And whenever Ibn 'Umar رَضِيَ الله عَنْهُما missed the *Ṣalāt* (prayer) with the *Imām*, he used to offer the two *Ṣalāt* together.

١٦٦٢ - وقالَ اللَّيْثُ: حدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني سالِمٌ أَنَّ الحَجَّاجَ بنَ يُوسُفَ عامَ نَزَلَ بابْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُما سَأَلَ عَبْدَ اللهِ: كَيْفَ تَصْنَعُ في المَوْقِفِ يَوْمَ عَرَفَةَ؟ فَقالَ سالِمٌ: إنْ كُنْتَ تُرِيدُ السُّنَّةَ فَهَجِّرْ بالصَّلاةِ يَوْمَ عَرَفَةَ. فَقالَ عَبْدُ اللهِ بنُ عُمَرَ: صَدَقَ، إِنَّهُمْ كانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالعَصْرِ في السُّنَّةِ. فَقُلْتُ لِسالِمٍ: أَفَعَلَ ذلكَ رَسُولُ اللهِ ﷺ؟ فَقالَ سالِمٌ: وَهَلْ تَتَّبِعُونَ في ذلكَ إلَّا سُنَّتَهُ. [راجع: ١٦٦٠]

1662. Ibn Shihāb said: Sālim said, "In the year when Al-Ḥajjāj bin Yūsuf attacked Ibn Az-Zubair رَضِيَ الله عَنْهُما, the former asked 'Abdullāh (Ibn 'Umar) what to do during the stay on the Day of *'Arafa* (9th of Dhul-Ḥijjah). I said to him, 'If you want to follow the *Sunna* (the legal way of the Prophet ﷺ) you should offer the *Ṣalāt* just after midday on the Day of *'Arafa*.' 'Abdullāh bin 'Umar said, 'He (Sālim) has spoken the truth.' " They (the Companions of the Prophet ﷺ) used to offer the *Ẓuhr* and the *'Aṣr* prayer together according to the *Sunna*, I asked Sālim, "Did Allāh's Messenger ﷺ do that?" Sālim said, "And in doing that do you (people) follow anything else except his (ﷺ) *Sunna*?"

(٩٠) بابُ قَصْرِ الخُطْبَةِ بِعَرَفَةَ

(90) CHAPTER. To shorten the *Khuṭba* (religious talk) on on the Day of *'Arafa*.

١٦٦٣ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ: أَنَّ

1663. Narrated Sālim bin 'Abdullāh (bin 'Umar); 'Abdul-Mālik bin Marwān wrote to Al-Ḥajjāj that he should follow 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما in all the ceremonies of *Ḥajj*. So, when it was the Day of *'Arafa* (9th of

Dhul-Hijjah), and after the sun has declined from the middle of the sky, I and Ibn 'Umar رضي الله عنهما came and he shouted near the cotton (cloth) tent of Al-Ḥajjāj, "Where is he?" Al-Ḥajjāj came out. Ibn 'Umar said, "Let us proceed (to 'Arafāt)." Al-Ḥajjāj asked, "Just now?" Ibn 'Umar replied, "Yes." Al-Ḥajjāj said, "Wait for me till I pour water on me (i.e., take a bath)." So, Ibn 'Umar dismounted (and waited) till Al-Ḥajjāj came out. He was walking between me and my father. I informed Al-Ḥajjāj, "If you want to follow the *Sunna* (the legal way) of the Prophet (ﷺ) today, then you should shorten the *Khutba* (religious talk) and then hurry up for the stay (at 'Arafāt)." Ibn 'Umar رضي الله عنهما said, "He (Sālim) has spoken the truth."

عَبْدَ المَلِكِ بنَ مَرْوَانَ كَتَبَ إلى الحَجَّاجِ أن يأْتَمَّ بِعَبْدِ اللهِ بنِ عُمَرَ في الحَجِّ. فَلَمَّا كانَ يَوْمُ عَرَفَةَ، جاءَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما وَأنا مَعَهُ حِينَ زَاغَتِ الشَّمْسُ أوْ زَالَتْ، فَصاحَ عِنْدَ فُسْطاطِهِ: أيْنَ هذَا؟ فَخَرَجَ إلَيْه فقالَ ابنُ عُمَرَ: الرَّوَاحَ، فقالَ: الآنَ؟ قالَ: نَعَمْ. قالَ: أنْظِرْني أُفيضُ عَلَيَّ ماءً. فَنَزَلَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما حتَّى خَرَجَ فَسارَ بَيْني وَبَينَ أبي. فَقُلْتُ: إنْ كُنْتَ تُريدُ أنْ تُصيبَ السُّنَّةَ اليَوْمَ فاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ. فَقالَ ابنُ عُمَرَ: صَدَقَ.

[راجع: ١٦٦٠]

CHAPTER. To hurry up for the stay (at 'Arafāt).

بابُ التَّعْجِيلِ إلى المَوْقِفِ

(91) CHAPTER. The staying at 'Arafāt.

(٩١) بابُ الوُقُوفِ بعَرَفَةَ

1664. Narrated Muḥammad bin Jubair bin Muṭ'im: My father said, "(Before Islām) I was looking for my camel..." The same narration is told by a different sub-narrator. Jubair bin Muṭ'im said, "My camel was lost and I went out in search of it on the Day of *'Arafa*, and I saw the Prophet ﷺ standing in 'Arafāt. I said to myself: By Allāh he is from the *Hums* (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary'). What has brought him here?"

١٦٦٤ - حدَّثَنا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو: حدَّثَنا مُحَمَّدُ بنُ جُبَيرِ بنِ مُطْعِمٍ عَنْ أبيهِ قالَ: كُنْتُ أطْلُبُ بَعِيراً لي ح. وحدَّثَنا مُسَدَّدٌ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ مُحَمَّدَ ابنَ جُبَيرِ بنِ مُطْعِمٍ عَنْ أبيهِ جُبَيرِ بنِ مُطْعِمٍ قالَ: أَضْلَلْتُ بَعِيراً فَذَهَبْتُ أطْلُبُهُ يَوْمَ عَرَفَةَ فَرَأيْتُ النَّبيَّ ﷺ وَاقِفاً بِعَرَفَةَ فَقُلْتُ: هذَا وَاللهِ مِنَ الحُمْسِ، فَمَا شأْنُهُ هٰهُنا؟.

1665. Narrated 'Urwa: During the Pre-Islāmic Period of Ignorance, the people used to perform *Ṭawāf* of the Ka'bah naked except the *Ḥums*; and the *Ḥums* were Quraish and their offspring. The *Ḥums* used to give clothes to the men who would perform the *Ṭawāf* wearing them; and women (of the *Ḥums*)[1] used to give clothes to the women who would perform the *Ṭawāf* wearing them. Those to whom the *Ḥums* did not give clothes would perform *Ṭawāf* round the Ka'bah naked.

Most of the people used to go away (disperse) directly from 'Arafāt but they (*Ḥums*) used to depart after staying at Al-Muzdalifa.

'Urwa added, "My father narrated that 'Āishah had said, 'The following Verses were revealed about the *Ḥums*: 'Then depart from the place whence all the people depart...' (V.2:199)

'Urwa added, "They (the *Ḥums*) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to 'Arafāt (by Allāh's Order)."

١٦٦٥ - حدَّثنا فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامِ بنِ عُرْوَةَ، قالَ عُرْوَةُ: كانَ النَّاسُ يَطُوفُونَ في الجاهِلِيَّةِ عُرَاةً إلَّا الحُمْسَ. وَالحُمْسُ قُرَيْشٌ وما وَلَدَتْ. وكانتِ الحُمْسُ يَحْتَسِبُونَ عَلى النَّاسِ، يُعْطي الرَّجُلُ الرَّجُلَ الثِّيابَ يَطُوفُ فِيها، وَتُعْطِي المَرْأَةُ المَرْأَةَ الثِّيابَ تَطُوفُ فِيها. فَمَنْ لَمْ تُعْطِهِ الحُمْسُ طافَ بالبَيْتِ عُرْياناً. وكانَ يُفِيضُ جَماعَةُ النَّاسِ مِنْ عَرَفاتٍ، وتُفِيضُ الحُمْسُ مِنْ جَمْعٍ. قالَ: فَأَخْبَرَني أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ هذِهِ الآيَةَ نَزَلَتْ في الحُمْسِ ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾ [البقرة: ١٩٩] قالَ: كانُوا يُفِيضُونَ مِنْ جَمْعٍ فَدُفِعُوا إلى عَرَفاتٍ. [انظر: ٤٥٢٠]

(92) CHAPTER. One's speed while one is departing from 'Arafāt.

(٩٢) بابُ السَّيرِ إذَا دَفَعَ مِنْ عَرَفَةَ

1666. Narrated 'Urwa: Usāma رَضِيَ اللهُ عَنْهُ was asked in my presence, "How was the speed of (the camel of) Allāh's Messenger ﷺ while departing from 'Arafāt during the *Ḥajjat-ul-Wadā'*?" Usāma replied, "The Prophet ﷺ proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

١٦٦٦ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ أنَّهُ قالَ: سُئِلَ أُسامَةُ وَأنا جالِسٌ: كَيْفَ كانَ رَسُولُ اللهِ ﷺ يَسِيرُ في حَجَّةِ الوَدَاعِ حِينَ دَفَعَ؟ قالَ: كانَ يَسِيرُ العَنَقَ، فإذَا وَجَدَ فَجْوَةً نَصَّ.

(1) (H.1665) *Ḥums*: See glossary.

قالَ هِشامٌ: والنَّصُّ فَوْقَ العَنَقِ.
فَجْوَةٌ: مُتَّسَعٌ، وَالجَميعُ فَجَوَاتٌ وَفِجَاءٌ. وكَذلِكَ رَكْوَةٌ وَرِكَاءٌ.
﴿مَنَاصٍ﴾ [ص: ٣٠]: لَيْسَ حِينَ فِرَارٍ.
[انظر: ٢٩٩٩، ٤٤١٣]

(٩٣) بابُ النُّزُولِ بَيْنَ عَرَفَةَ وجَمْعٍ

(93) CHAPTER. To dismount between 'Arafāt and *Jam'* (i.e., Al-Muzdalifa) (because of a necessity).

١٦٦٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ حَيْثُ أفاضَ مِنْ عَرَفَةَ مالَ إلى الشِّعْبِ فَقَضَى حاجَتَهُ فَتَوَضَّأَ. فَقُلْتُ: يا رَسُولَ اللهِ، أتُصَلِّي؟ فَقالَ: «الصَّلاةُ أمامَكَ». [راجع: ١٣٩]

1667. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ after departing from 'Arafāt, he went towards the mountain path, and there he answered the call of nature and then performed ablution. I asked, "O Allāh's Messenger! Will you offer the *Ṣalāt* (prayer) here?" He replied, "(The place of) *Aṣ-Ṣalāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)."

١٦٦٨ - حدَّثَنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ قالَ: كانَ عَبْدُ اللهِ بنُ عُمَرَ يَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشاءِ بِجَمْعٍ. غيرَ أنَّهُ يَمُرُّ بالشِّعْبِ الَّذي أخَذَهُ رَسُولُ اللهِ ﷺ فَيَدْخُلُ فَيَنْتَفِضُ وَيَتَوَضَّأُ، وَلا يُصَلِّي حتَّى يُصَلِّيَ بِجَمْعٍ. [راجع: ١٠٩١]

1668. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to offer the *Maghrib* and *'Ishā'* prayer together at *Jam'* (Al-Muzdalifa). But he used to pass by that mountain path where Allāh's Messenger ﷺ went, and he would enter it and answer the call of nature and perform ablution, and would not offer any *Ṣalāt* (prayer) till he had offered *Ṣalāt* (prayer) at *Jam'* (i.e., Muzdalifa).

١٦٦٩ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا إسْمَاعِيلُ بنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بنِ أبي حَرْمَلَةَ، عَنْ كُرَيْبٍ مَوْلى ابْنِ عَبَّاسٍ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما، أنَّهُ قالَ: رَدِفْتُ رَسُولَ اللهِ

1669. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: I rode behind Allāh's Messenger ﷺ from 'Arafāt and when Allāh's Messenger ﷺ reached the mountain path on the left side which is before Al-Muzdalifa, he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: "(Is it

the time for) *Salât* (prayer), O Allâh's Messenger!" He replied, "The (place of) *Salât* (prayer) is ahead of you (i.e., at Al-Muzdalifa)." So Allâh's Messenger ﷺ rode till he reached Al-Muzdalifa and then he offered the *Salât* (prayer) (there). Then in the morning (10th Dhul-Hijjah) Al-Fadl (bin 'Abbâs) rode behind Allâh's Messenger ﷺ.

ﷺ مِنْ عَرَفَاتٍ. فَلَمَّا بَلَغَ رَسُولُ اللهِ ﷺ الشِّعْبَ الأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ أَناخَ فَبالَ ثُمَّ جاءَ فَصَبَبْتُ عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءاً خَفِيفاً. فَقُلْتُ: الصَّلاةُ يا رَسُولَ اللهِ. قالَ: «الصَّلاةُ أَمامَكَ». فَرَكِبَ رَسُولُ اللهِ ﷺ حَتَّى أَتَى الْمُزْدَلِفَةَ فَصَلَّى ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللهِ ﷺ غَدَاةَ جَمْعٍ. [راجع: ١٣٩]

1670. Kuraib, (a subnarrator) said that 'Abdullâh bin 'Abbâs narrated from Al-Fadl, "Allâh's Messenger ﷺ kept on reciting *Talbiya* (during the journey) till he reached the *Jamra (Jamrat-al-'Aqaba)*."

١٦٧٠ - قالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللهِ بنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ الْفَضْلِ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى بَلَغَ الْجَمْرَةَ. [راجع: ١٥٤٤]

(94) CHAPTER. The order of the Prophet ﷺ that people should be calm and patient on proceeding (from 'Arafât) and the waving of his lash towards them.

(٩٤) بابُ أَمْرِ النَّبِيِّ ﷺ بِالسَّكِينَةِ عِنْدَ الإِفاضَةِ وإِشارَتِهِ إِلَيْهِمْ بِالسَّوْطِ

1671. Narrated Ibn 'Abbâs رَضِيَ اللهُ عَنْهُما: I proceeded along with the Prophet ﷺ on the Day of *'Arafa* (9th Dhul-Hijjah). The Prophet ﷺ heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

١٦٧١ - حَدَّثَنا سَعِيدُ بنُ أَبِي مَرْيَمَ: حَدَّثَنا إِبْرَاهِيمُ بنُ سُوَيْدٍ قالَ: حَدَّثَنِي عَمْرُو بنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ قالَ: أَخْبَرَنِي سَعِيدُ بنُ جُبَيْرٍ مَوْلَى وَالِبَةَ الْكُوفِيُّ: حَدَّثَنِي ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ زَجْراً شَدِيداً وَضَرْباً لِلإِبِلِ، فَأَشارَ بِسَوْطِهِ إِلَيْهِمْ وَقالَ: «أَيُّها النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِالإِيضَاعِ».

أَوْضَعُوا: أَسْرَعُوا ﴿خِلَٰلَكُمْ﴾

[التوبة: ٤٧] مِنَ التَّخَلُّلِ: بَيْنَكُم. ﴿وفَجَّرْنَا خِلَٰلَهُمَا﴾ [الكهف: ٣٣]: بَيْنَهُما.

(95) CHAPTER. The offering of two *Salāt* (prayer) together at Al-Muzdalifa.

(٩٥) بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بالمُزْدَلِفَةِ

1672. Narrated Usāma bin Zaid رضي الله عنهما: Allāh's Messenger ﷺ proceeded from 'Arafāt and dismounted at the mountain path and then urinated and performed a light ablution. I said to him, "(Shall we offer) the *As-Salāt* (the prayer)?" He replied, "The *Salāt* is ahead of you (i.e., at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then *Iqāma* for the *Salāt* (prayer) was pronounced and he offered the *Maghrib* prayer, and then every person made his camel kneel at his place: and then *Iqāma* for the *Salāt* (prayer) was pronounced and he offered the (*'Ishā'* prayer) and he did not offer any *Salāt* (prayer) in between them (i.e., *Maghrib* and *'Ishā'* prayer).

١٦٧٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَةَ فَنَزَلَ الشِّعْبَ فبالَ ثُمَّ تَوَضَّأَ ولَمْ يُسْبِغِ الوُضُوءَ فَقُلْتُ لَهُ: الصَّلاةُ. فقالَ: «الصَّلاةُ أمامَكَ». فَجاءَ المُزْدَلِفَةَ فَتَوَضَّأَ فأسْبَغَ ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى المغرب، ثم أناخَ كلُّ إنْسانٍ بَعيره في منزله، ثم أُقيمتِ الصلاةُ فصلَّى ولَمْ يُصَلِّ بَيْنَهُما. [راجع: ١٣٩]

(96) CHAPTER. Whoever combined (offered together) the two prayer (*Maghrib* and *'Ishā'* prayer) at one time and did not offer any optional prayers.

(٩٦) بابُ مَنْ جَمَعَ بَيْنَهُما ولَمْ يَتَطَوَّعْ

1673. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ offered the *Maghrib* and *'Ishā'* prayer together at *Jam'* (i.e., Al-Muzdalifa) with a separate *Iqāma* for each of them and did not offer any optional prayer in between them or after each of them.

١٦٧٣ - حدَّثنا آدَمُ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، قالَ: جَمَعَ النَّبِيُّ ﷺ المَغْرِبَ والعِشاءَ بِجَمْعٍ، كُلُّ واحِدَةٍ مِنْهُما بإقامَةٍ، ولَمْ يُسَبِّحْ بَيْنَهُما، وَلا عَلى إثْرِ كُلِّ وَاحِدَةٍ مِنْهُما. [راجع: ١٠٩١]

1674. Narrated Abū Ayyūb Al-Ansārī رضي الله عنه: Allāh's Messenger ﷺ offered the

١٦٧٤ - حدَّثنا خالِدُ بنُ مَخْلَدٍ:

حدَّثنا سُلَيمانُ بنُ بلالٍ: حدَّثنا يَحْيى قالَ: أخبرَني عَديُّ بنُ ثابتٍ قالَ: حدَّثني عَبْدُ اللهِ بنُ يَزيدَ الخَطْميُّ قالَ: حدَّثني أبُو أيُّوبَ الأنْصاريُّ: أنَّ رَسُولَ اللهِ ﷺ جَمعَ في حَجَّةِ الوَداعِ المَغرِبَ والعِشاءَ بالمُزْدَلِفةِ. [انظر: ٤٤١٤]

Maghrib and *'Ishā'* prayers together at Al-Muzdalifa.

(٩٧) بابٌ مَنْ أذَّنَ وأقامَ لِكُلِّ واحِدَةٍ مِنْهُما

(97) CHAPTER. Whoever pronounced (one) *Adhān* (for both) and *Iqāma* for each of them (the *Maghrib* and the *'Ishā'* prayer).

١٦٧٥ - حدَّثنا عَمْرُو بنُ خالِدٍ: حدَّثنا زُهَيرٌ: حدَّثنا أبُو إسحاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزيدَ يَقُولُ: حَجَّ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ فأتَيْنا المُزْدَلِفَةَ حِينَ الأذانِ بالعَتَمَةِ أوْ قَريباً مِنْ ذلكَ، فأمَرَ رَجُلاً فأذَّنَ وأقامَ ثُمَّ صَلَّى المَغْرِبَ، وَصَلَّى بَعْدَها رَكْعَتَينِ. ثُمَّ دَعا بعَشائِهِ فتَعَشَّى ثُمَّ أمَرَ أُرىٰ رَجُلاً فأذَّنَ وأقامَ. قالَ عَمْرٌو: لا أعْلَمُ الشَّكَّ إلَّا مِنْ زُهَيرٍ، ثُمَّ صَلَّى العِشاءَ رَكْعَتَينِ. فَلَمَّا طَلَعَ الفَجْرُ قالَ: إنَّ النَّبيَّ ﷺ كانَ لا يُصَلِّي هٰذِهِ السَّاعَةَ إلَّا هٰذِهِ الصَّلاةَ في هٰذا المَكانِ مِنْ هٰذا اليَوْمِ. قالَ عَبْدُ اللهِ: هُمَا صَلاتانِ تُحَوَّلانِ عَنْ وَقْتِهِما: صَلاةُ المَغْرِبِ بَعْدَ ما يأتي النَّاسُ المُزْدَلِفَةَ، والفَجْرُ حِينَ يَبْزُغُ الفَجْرُ. قالَ: رأيْتُ النَّبيَّ ﷺ يَفْعَلُهُ. [انظر: ١٦٨٢، ١٦٨٣]

1675. Narrated 'Abdur-Raḥmān bin Yazid: 'Abdullāh رَضِيَ اللهُ عَنْهُ performed the *Ḥajj* and we reached Al-Muzdalifa at or about the time of the *'Ishā'* prayer. He ordered a man to pronounce the *Adhān* and *Iqāma* and then he offered the *Maghrib* prayer and offered two *Rak'ā* prayer after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the *Adhān* and *Iqāma* (for the *'Ishā'* prayer). ('Amr, a subnarrator said: The intervening statement 'I think', was said by the subnarrator Zuhair) (i.e., not by 'Abdur-Raḥmān). Then 'Abdullāh offered two *Rak'ā* of *'Ishā'* prayer. When the day dawned, 'Abdullāh said, "The Prophet ﷺ never offered any *Ṣalāt* (prayer) at this hour except this *Ṣalāt* at this time and at this place and on this day." 'Abdullāh added, "These two *Ṣalāt* are shifted from their actual times – the *Maghrib* prayer (is offered) when the people reached Al-Muzdalifa and the *Fajr* prayer at the early dawn." 'Abdullāh added, "I saw the Prophet ﷺ doing that."

(98) CHAPTER. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invoked Allāh there and proceeded from there when the moon had set.

(٩٨) **بابُ** مَنْ قَدَّمَ ضَعَفَةَ أَهْلِهِ بِلَيْلٍ فَيَقِفُونَ بِالْمُزْدَلِفَةِ وَيَدْعُونَ وَيُقَدِّمُ إِذَا غابَ القَمَرُ

1676. Narrated Sālim: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا used to send the weak among his family early to Mina. So they used to depart from *Al-Mash'ar Al-Harām* (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allāh عَزَّ وجَلَّ as much as they could, and then they would return (to Mina) before the *Imām* had started from Al-Muzdalifa to Mina. So some of them would reach Mina at the time of the *Fajr* prayer and some of them would come later. When they reached Mina they would throw pebbles on the *Jamra* (*Jamrat-al-'Aqaba*). Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to say, "Allāh's Messenger ﷺ gave the permission to them (weak people) to do so."

١٦٧٦ - حدَّثنا يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: قالَ سالِمٌ: وكانَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُقَدِّمُ ضَعَفَةَ أَهْلِهِ فَيَقِفُونَ عِنْدَ المَشْعَرِ الحَرامِ بالمُزْدَلِفَةِ بِلَيْلٍ فَيَذْكُرُونَ اللهَ عَزَّ وَجَلَّ ما بَدا لَهُمْ، ثُمَّ يَرْجِعُونَ قَبلَ أَنْ يَقِفَ الإمامُ وَقَبْلَ أَنْ يَدْفَعَ. فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاةِ الفَجْرِ، ومنهم مَنْ يَقْدَمُ بَعْدَ ذلكَ. فإذَا قَدِمُوا رَمَوُا الجَمْرَةَ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: أَرْخَصَ في أُولَئِكَ رَسُولُ اللهِ ﷺ.

1677. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ had sent me from *Jam'* (i.e. Al-Muzdalifa) at night.

١٦٧٧ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَني النَّبِيُّ ﷺ مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ١٦٧٨، ١٨٥٦]

1678. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I was among those whom the Prophet ﷺ sent on the night of Al-Muzdalifa early, being among the weak members of his family.

١٦٧٨ - **حدَّثَنا** عَلِيٌّ: حدَّثنا سُفْيانُ قالَ: أَخْبَرَني عُبَيْدُ اللهِ بنُ أَبي يَزِيدَ: سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: أنا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ المُزْدَلِفَةِ في ضَعَفَةِ أَهْلِهِ.

1679. Narrated 'Abdullāh, the slave of Asmā' رَضِيَ اللهُ عَنْهَا: During the night of *Jam'*, Asmā' got down at Al-Muzdalifa and stood up for (offering) the *Ṣalāt* (prayer) and offered the *Ṣalāt* (prayer) for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again offered *Ṣalāt* for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O *Hanta* I think we have come (to Minā) early in the night." She replied, "O my son! Allāh's Messenger ﷺ gave permission to the women to do so."

١٦٧٩ - **حدَّثنا** مُسَدَّدٌ، عَنْ يَحيى، عَنِ ابنِ جُرَيْجٍ قالَ: حدَّثني عَبْدُ اللهِ مَوْلى أَسْماءَ عن أَسْماءَ: أنَّها نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ المُزْدَلِفَةِ فَقامَتْ تُصَلِّي فَصَلَّتْ ساعَةً ثُمَّ قالَتْ: يا بُنَيَّ، هَلْ غابَ القَمَرُ؟ قُلْتُ: لا، فَصَلَّتْ ساعةً ثُمَّ قالَتْ: يَا بُنَيَّ هَلْ غابَ القَمَرُ؟ قُلْتُ: نَعَمْ، قالَتْ: فارْتَحِلُوا، فارْتَحَلْنا فَمَضَيْنَا حتَّى رَمَتِ الجَمْرَةَ ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ في مَنزِلِها. فَقُلْتُ لَهَا: يا هَنْتاهُ، ما أُرانا إلَّا قَدْ غَلَّسْنا. قالَتْ: يا بُنَيَّ إنَّ رَسُولَ اللهِ ﷺ أذِنَ للظُّعُنِ.

1680. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Sauda asked the permission of the Prophet ﷺ to leave (early) at the night of *Jam'*, and she was a fat and very slow woman. The Prophet ﷺ gave her permission.

١٦٨٠ - **حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ: أخْبرَنا سُفْيانُ: حدَّثنا عَبْدُ الرَّحْمٰنِ هُوَ ابنُ القاسِمِ عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اسْتأذَنَتْ سَوْدَةُ النَّبيَّ ﷺ لَيْلَةَ جَمْعٍ، وكانت ثَقِيلَةً ثَبِطَةً، فأَذِنَ لَها.

[انظر: ١٦٨١]

1681. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allāh's Messenger ﷺ as Sauda had done, and t hat would have been dearer to me than any

١٦٨١ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا أفْلَحُ بنُ حُمَيْدٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: نَزَلْنا المُزْدَلِفَةَ فاسْتأذَنَتِ النَّبيَّ ﷺ سَوْدَةُ أنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ. وكانَتِ امْرأةً بَطِيئَةً فأَذِنَ لَها فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وأقَمْنا حتَّى أصْبَحْنا نَحْنُ ثُمَّ دَفَعْنا بدفْعِهِ

other happiness.

فَلأَنْ أكُونَ اسْتأذَنْتُ رَسُولَ اللهِ ﷺ كَما اسْتأذَنَتْ سَوْدةُ أحَبُّ إليَّ مِنْ مَفْرُوحٍ بِهِ.

(99) CHAPTER. At what time is the *Fajr* prayer to be offered at *Jam'* ?

(٩٩) بابٌ مَن يُصَلِّي الفَجْرَ بِجَمْعٍ؟

1682. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I never saw the Prophet ﷺ offering any *Ṣalāt* (prayer) not at its stated time except two; he offered the *Maghrib* and the *'Ishā'* prayer together and he offered the *Fajr* prayer before its usual time (at Muzdalifa on the day of *Nahr*).

١٦٨٢ - حَدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غياثٍ. حدَّثَنا أبي: حدَّثَنا الأعْمَشُ قالَ: حدَّثَني عُمارَةُ، عن عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: ما رأيْتُ النَّبيَّ ﷺ صَلَّى صَلاةً لِغَيْرِ ميقاتِها إلَّا صَلاتَيْنِ جَمَعَ بَيْنَ المَغْرِبِ والعِشاءِ، وصَلَّى الفَجْرَ قَبْلَ ميقاتِها. [راجع: ١٦٧٥]

1683. Narrated 'Abdur-Raḥmān bin Yazid: I went out with 'Abdullāh رَضِيَ اللهُ عَنْهُ to Makkah and when we reached *Jam'* (from 'Arafāt) he offered the two *Ṣalāt* (prayer) (the *Maghrib* and the *'Ishā'* prayer) together, making the *Adhān* and *Iqāma* separately for each *Ṣalāt*. He took his supper in between the two *Ṣalāt*. He offered the *Fajr* prayer as soon as the day dawned.

Some people said, "The day had dawned (at the time of the *Ṣalāt*)," and others said, "The day had not dawned." 'Abdullāh then said, "Allāh's Messenger ﷺ said, 'These two *Ṣalāt* (prayers) have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The *Maghrib* and the *'Ishā'*. The people may not arrive at Al-Muzdalifa till the time of the *'Ishā'* prayer has become due. The second *Ṣalāt* is the morning prayer which is offered at this hour.' "

Then 'Abdullāh stayed there till it became a bit brighter. He then said, "If chief of the believers hastened onwards to Mina just

١٦٨٣ - حَدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرائيلُ عَنْ أبي إسحاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزيدَ قالَ: خَرَجْتُ مَعَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ إلى مَكَّةَ ثُمَّ قَدِمْنا جَمْعاً فَصَلَّى الصَّلاتَيْنِ، كُلَّ صَلاةٍ وَحْدَها بأذانٍ وإقامَةٍ، والعَشاءُ بَيْنَهُما. ثُمَّ صَلَّى الفَجْرَ حِينَ طَلَعَ الفَجْرُ. قائلٌ يَقُولُ: طَلَعَ الفَجْرُ، وَقائلٌ يَقُولُ: لَمْ يَطْلُعِ الفَجْرُ، ثُمَّ قالَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ هاتَيْنِ الصَّلاتَيْنِ حُوِّلَتا عَنْ وَقْتِهِما في هٰذا المَكانِ، المَغْرِبَ والعِشاءَ، فَلا يَقْدَمُ النَّاسُ جَمْعاً حَتَّى يُعْتِمُوا وَصَلاةَ الفَجْرِ هٰذِهِ السَّاعَةَ»، ثُمَّ وَقَفَ حَتَّى أسْفَرَ ثُمَّ قالَ: لَوْ أنَّ

now, then he had indeed followed the *Sunna* (legal way of the Prophet ﷺ)." I do not know which preceded the other, his ('Abdullāh's) statement or the departure of 'Uthmān رَضِيَ اللهُ عَنْهُ. 'Abdullāh kept on reciting *Talbīya* till he threw pebbles at the *Jamrat-al-'Aqaba* on the day of *Nahr* (that is the 10th of Dhul-Hijjah).

أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ الآنَ أَصَابَ السُّنَّةَ، فَمَا أَدْرِي أَقَوْلُهُ كَانَ أَسْرَعَ أَمْ دَفْعُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ. [راجع: ١٦٧٥]

(100) CHAPTER. When to depart from *Jam'* (i.e., Al-Muzdalifa).

(١٠٠) بَابٌ: مَتَى يُدْفَعُ مِنْ جَمْعٍ

1684. Narrated 'Amr bin Maimūn: I saw 'Umar رَضِيَ اللهُ عَنْهُ offering the morning prayer at *Jam'*; then he got up and said, "The *Mushrikūn* did not use to depart (from *Jam'*) till the sun had risen, and they used to say, 'Let the sun shine on Thabīr (a mountain).' But the Prophet ﷺ did contrary to them and departed from *Jam'* before sunrise."

١٦٨٤ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يَقُولُ: شَهِدْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ صَلَّى بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ: أَشْرِقْ ثَبِيرُ، وَأَنَّ النَّبِيَّ ﷺ خَالَفَهُمْ ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر: ٣٨٣٨]

(101) CHAPTER. The recitation of *Talbīya* and *Takbīr* in the morning of the day of *Nahr* till the *Ramy* of *Jamarat-al-'Aqaba* and riding behind somebody else on a riding animal.

(١٠١) بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ غَدَاةَ النَّحْرِ حَتَّى يَرْمِيَ الْجَمْرَةَ، وَالارْتِدَافِ فِي السَّيْرِ

1685. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ made Al-Fadl ride behind him, and Al-Fadl informed that he (the Prophet ﷺ) kept on reciting *Talbīya* till he did the *Ramy* of the *Jamra* (*Jamrat-al-'Aqaba*).

١٦٨٥ - حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ ابْنُ مَخْلَدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ أَرْدَفَ الْفَضْلَ فَأَخْبَرَ الْفَضْلُ أَنَّهُ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٥٢٤]

1686, 1687. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Usāma bin Zaid رَضِيَ اللهُ عَنْهُما rode behind the Prophet ﷺ from 'Arafāt to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Faḍl rode behind him." He added, "Both of them (Usāma and Al-Faḍl) said, 'The Prophet ﷺ was constantly reciting *Talbiya* till he did *Ramy* of the *Jamarat-al-'Aqaba.*'"

١٦٨٦، ١٦٨٧ - **حَدَّثَنَا** زُهَيرُ بنُ حَرْبٍ: حَدَّثَنا وَهْبُ بنُ جَرِيرٍ: حَدَّثَنا أَبِي عَنْ يُونُسَ الأَيْلِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما كانَ رِدْفَ رَسُولِ اللهِ ﷺ مِنْ عَرَفَةَ إِلى المُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الفَضْلَ مِنَ المُزْدَلِفَةِ إِلى مِنًى، قالَ: فَكِلاهُما قالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمى جَمْرَةَ العَقَبَةِ. [راجع: ١٥٤٣، ١٥٤٤]

(102) CHAPTER. "...And whosoever performs the *'Umra* in the months of *Hajj* before (performing) the *Hajj* (i.e. *Hajj-al-Qirān* and *Hajj-at-Tamattu'*) he must slaughter an animal (*Hady*) such as he can afford it... till... present at the *Al-Masjid-al-Harām* (at Makkah)..." (V.2:196)

(١٠٢) **بابٌ**: ﴿فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾ إِلى قَوْلِهِ تَعالى ﴿حَاضِرِي ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [البقرة: ١٩٦].

1688. Narrated Abū Jamra: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما about *Hajj-at-Tamattu'*. He ordered me to perform it. I asked him about the *Hady* (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the *Hady* with the others." It seemed that some people disliked it (*Hajj-at-Tamattu'*). I slept and dreamt as if a person was announcing: "*Hajj Mabrūr* and accepted *Mut'ah* (*Hajj-at-Tamattu'*)" I went to Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and narrated it to him. He said, "*Allahu Akbar* (Allāh is the Most Great). (That was) the *As-Sunna* (legal way) of Abul-Qāsim (i.e., Prophet ﷺ)."

Narrated Shu'ba that the call in the dream was. "An accepted *'Umra* and *Hajj-Mabrūr*."

١٦٨٨ - **حَدَّثَنَا** إِسحاقُ بنُ مَنْصُورٍ: أَخْبَرَنا النَّضْرُ: أَخْبَرَنا شُعْبَةُ: حَدَّثَنا أَبُو جَمْرَةَ قالَ: سَأَلْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ المُتْعَةِ فأَمَرَنِي بِها. وسأَلْتُهُ عَنِ الهَدْيِ فَقالَ: فِيها جَزُورٌ أَوْ بَقَرَةٌ أَوْ شاةٌ أَوْ شِرْكٌ في دَمٍ. قالَ وكأَنَّ ناساً كَرِهُوها. فَنِمْتُ فَرأَيْتُ في المَنامِ كأَنَّ إِنْساناً يُنادِي: حَجٌّ مَبرُورٌ، وَمُتْعَةٌ مُتَقَبَّلَةٌ. فأَتَيْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَحدَّثْتُهُ فَقالَ: اللهُ أَكْبَرُ،

سُنَّةُ أَبِي الْقَاسِمِ ﷺ.

قَالَ: أَبُو عَبْدِ اللَّهِ: قَالَ آدَمُ وَوَهْبُ بْنُ جَرِيرٍ وَغُنْدَرٌ عَنْ شُعْبَةَ: عُمْرَةٌ مُتَقَبَّلَةٌ، وَحَجٌّ مَبْرُورٌ. [راجع: ١٥٦٧]

(103) CHAPTER. The riding over the *Budn* (camels, cows, oxen for sacrifice). Allāh's Statement refers to this:

(١٠٣) بَابُ رُكُوبِ الْبُدْنِ،

لِقَوْلِهِ تَعَالَى: ﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا﴾ إِلَى قَوْلِهِ تَعَالَى ﴿وَبَشِّرِ الْمُحْسِنِينَ﴾ [الحج: ٣٦، ٣٧] قَالَ مُجَاهِدٌ: سُمِّيَتِ الْبُدْنَ لِبُدْنِهَا، وَالْقَانِعُ: السَّائِلُ. وَالْمُعْتَرُّ: الَّذِي يَعْتَرُّ بِالْبُدْنِ مِنْ غَنِيٍّ أَوْ فَقِيرٍ. وَشَعَائِرُ اللَّهِ: اسْتِعْظَامُ الْبُدْنِ وَاسْتِحْسَانُهَا. وَالْعَتِيقُ: عِتْقُهُ مِنَ الْجَبَابِرَةِ، وَيُقَالُ: وَجَبَتْ: سَقَطَتْ إِلَى الْأَرْضِ، وَمِنْهُ وَجَبَتِ الشَّمْسُ.

"And the *Budn* (cows, oxen, or camels driven for to be offered as sacrifces by the pilgrims at the sanctuary of Makkah), We have made for you as among the Symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter) ... up to... And give glad tidings (O Muhammad ﷺ) to *Muhsinun* (doers of good)." (V.22:36-37)

١٦٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «ارْكَبْهَا». فَقَالَ: إِنَّهَا بَدَنَةٌ، فَقَالَ: «ارْكَبْهَا»، فَقَالَ: إِنَّهَا بَدَنَةٌ. فَقَالَ: «ارْكَبْهَا وَيْلَكَ»، فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ. [انظر: ١٧٠٦، ٢٧٥٥، ٦١٦٠]

1689. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ saw a man driving his *Badana* (sacrificial camel). He said, "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." He (the man) said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." And on the second or the third time he (the Prophet ﷺ) added, "Woe to you."

١٦٩٠ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ بْنُ

1690. Narrated Anas رضي الله عنه: The Prophet ﷺ saw a man driving a *Badana*. He said, "Ride on it." The man replied, "It is a

الحَجَّاجُ قالا: حدَّثنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً، قالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ. قالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ. قالَ: «ارْكَبْها» ثَلاثاً. [انظر: ٢٧٥٤، ٦١٥٩]

Badana." The Prophet ﷺ said (again), "Ride on it." He (the man) said, "It is a *Badana.*" The Prophet ﷺ said thrice, "Ride on it."

(١٠٤) بابٌ مَنْ ساقَ البُدْنَ مَعَهُ

(104) CHAPTER. Whoever drove the *Budn* (sacrificial camels or cows) alongwith him.

١٦٩١ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: تَمَتَّعَ رَسُولُ اللهِ ﷺ في حَجَّةِ الوَداعِ بالعُمْرَةِ إلى الحَجِّ وأهْدَى فَساقَ مَعَهُ الهَدْيَ مِنْ ذِي الحُلَيْفَةِ. وبَدَأَ رَسُولُ اللهِ ﷺ فأهَلَّ بالعُمْرَةِ ثُمَّ أهَلَّ بالحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ ﷺ بالعُمْرَةِ إلى الحَجِّ، فَكانَ مِنَ النَّاسِ مَنْ أهْدَى فَساقَ الهَدْيَ ومِنْهُمْ مَنْ لَمْ يُهْدِ. فَلَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ قالَ للنَّاسِ: «مَنْ كانَ مِنْكُمْ أهْدَى فإنَّهُ لا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حتَّى يَقْضِيَ حَجَّهُ. ومَنْ لَمْ يَكُنْ مِنْكُمْ أهْدَى فَلْيَطُفْ بالبَيْتِ وبالصَّفا والمَروةِ ويُقَصِّر وَلْيَحْلِلْ ثُمَّ لِيُهِلَّ بالحَجِّ. فَمَنْ لَمْ يَجِدْ هَدْياً فَلْيَصُمْ ثَلاثَةَ أيَّامٍ في الحَجِّ وَسَبْعَةً إذا رَجَعَ إلى أهْلِهِ». فَطافَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ

1691. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During the last *Hajj* (*Hajjat-ul-Wadā'*) of Allāh's Messenger ﷺ he performed *'Umra* and *Hajj* together and offered *Hady* (sacrificial animal) which he drove along with him from Dhul-Hulaifa. Allāh's Messenger ﷺ started by assuming *Ihrām* for *'Umra* and then for *Hajj.* And the people, too, performed the *'Umra* and Hajj together along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people, "Whoever among you has driven the *Hady*, should not finish his *Ihrām* till he completes his *Hajj*. And whoever among you has not (driven) the *Hady* with him, should perform *Tawāf* of the Ka'bah and the [*Sa'y* (going) between) Aṣ-Ṣafā and Al-Marwa, then cut short his head-hair and finish his *Ihrām,* and should later assume *Ihrām* for *Hajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should fast for three days during the *Hajj* and seven days when he returns home (i.e., *Hajj-at-Tamattu'*). The Prophet ﷺ performed *Tawāf* of the Ka'bah on his arrival (at Makkah); he touched the (Black Stone) Corner first of all and then did *Ramal* (fast walking with moving of the shoulders) during

the first three rounds, round the Ka'bah, and during the last four rounds he walked (normally). After finishing *Tawāf* of the Ka'bah, he offered a two *Rak'ā* prayer at *Maqām Ibrāhīm,* and after finishing the *Salāt* (prayer) he went to Aṣ-Ṣafā and Al-Marwa and performed seven goings of *Tawāf — Sā'y* between them and did not do any deed forbidden because of *Ihrām,* till he finished all the ceremonies of his *Hajj* and sacrificed his *Hady* on the Day of *Nahr* (10th day of Dhul-Hijjah). He then hastened onwards (to Makkah) and performed *Tawāf-al-Ifāda* of the Ka'bah and then everything that was forbidden because of *Ihrām* became permissible. Those who took and drove the *Hady* with them did the same as Allāh's Messenger ﷺ did (*Hajj-al-Qirān*).

أوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلاثَةَ أطْوَافٍ وَمَشى أرْبَعَةً مِنَ الأطْوَافِ فَرَكَعَ حِينَ قَضَى طَوَافَهُ بالبَيْتِ عِنْدَ المَقامِ رَكْعَتَينِ، ثُمَّ سَلَّمَ فانْصَرَفَ فأتَى الصَّفا، فَطافَ بالصَّفا والمَرْوَةِ سَبْعَةَ أطْوَافٍ. ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حتَّى قَضَى حَجَّهُ ونَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وأفاضَ فَطافَ بالبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ ما فَعَلَ رَسُولُ اللهِ ﷺ مَنْ أهْدَى وَساقَ الهَدْيَ مِنَ النَّاسِ.

1692. Narrated Urwa: "Āishah رَضِيَ الله عَنْهَا informed me about the *Hajj* and *'Umra* (together) of the Prophet ﷺ and so did the people who were with him (during that *Hajj* and *'Umra*) a narration similar to the narration of Ibn Umar رَضِيَ الله عَنْهُما (*Hadīth* No. 1691).

١٦٩٢ - وَعَنْ عُرْوَةَ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أخْبَرَتْهُ عَنِ النَّبِيِّ ﷺ في تَمَتُّعِهِ بالعُمْرَةِ إلى الحَجِّ فَتَمَتَّعَ النَّاسُ مَعَهُ بِمِثْلِ الَّذي أخْبَرَني سالِمٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَسُولِ اللهِ ﷺ.

(105) CHAPTER. Buying the *Hady* on the way.

(١٠٥) بابٌ مَنِ اشْتَرَى الهَدْيَ مِنَ الطَّرِيقِ

1693. Narrated Nāfi': 'Abdullāh (bin 'Abdullāh) bin 'Umar رَضِيَ اللهُ عَنْهُم said to his father, "Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjāj) might prevent you from reaching the Ka'bah." Ibn 'Umar said, "(In this case) I would do the same as Allāh's Messenger ﷺ did, and Allāh has said, 'Indeed, in the Messenger of Allāh, you have a good example (to follow).' So, I make you people witness that I have made *'Umra* compulsory for me." So he assumed *Ihrām*

١٦٩٣ - حدَّثَنا أبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، قالَ: قالَ عَبْدُ اللهِ بنُ عبدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمْ لأبِيهِ: أقِمْ فإنِّي لا آمَنُها أنْ تُصَدَّ عَنِ البَيْتِ، قالَ: إذاً أفْعَلُ كَما فَعَلَ رَسُولُ اللهِ ﷺ وَقَدْ قالَ اللهُ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ فأنا أُشْهِدُكُمْ أنِّي قَدْ

for *'Umra.* Then he went out and when he reached Al-Baidā', he assumed *Ihrām* for *Hajj* and *'Umra* (together) and said, "The conditions (requisites) of *Hajj* and *'Umra* are the same." He, then bought a *Hady* from Qudaid. Then he arrived (at Makkah) and performed *Tawāf* – [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa once for both *Hajj* and *'Umra* and did not finish the *Ihrām* till he had finished both *Hajj* and *'Umra* (*Hajj-al-Qirān*).

أَوْجَبْتُ عَلى نَفْسِي العُمْرَةَ فَأَهَلَّ بالعُمْرَةِ، قالَ: ثُمَّ خَرَجَ حتَّى إذَا كانَ بالبَيْدَاءِ أَهَلَّ بالحَجِّ والعُمْرَةِ وقالَ: ما شأْنُ الحَجِّ والعُمْرَةِ إلَّا وَاحِدٌ. ثُمَّ اشْتَرَى الهَدْيَ مِنْ قُدَيْدٍ ثُمَّ قَدِمَ فَطافَ لَهُما طَوَافاً وَاحِداً فَلَمْ يَحِلَّ حَتَّى حَلَّ مِنْهُما جَمِيعاً. [راجع: ١٦٣٩]

(106) CHAPTER. Marking and garlanding (the *Hady*) at Dhul-Hulaifa and then assuming *Ihrām*.

(١٠٦) بابُ مَنْ أَشْعَرَ وَقَلَّدَ بذي الحُلَيْفَةِ ثُمَّ أَحْرَمَ،

Nafi' said, "Ibn 'Umar رَضِيَ الله عَنْهُما took the *Hady* (from Al-Madīna) at the time of *Hudaibiya,* he garlanded and marked it at Dhul-Hulaifa, and stab the right side of its hump with a blade, and then he made it kneel with its face towards the *Qiblah* (Ka'bah at Makkah).

وقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا أَهْدَى زَمَنَ الحُدَيْبِيَةِ قَلَّدَهُ وأَشْعَرَهُ بذي الحُلَيْفَةِ، يَطْعُنُ في شِقِّ سَنامِهِ الأيمَنِ بالشَّفْرَةِ وَوَجْهُها قِبَلَ القِبْلَةِ بارِكَةً.

1694, 1695. Narrated Al-Miswar bin Makhrama and Marwan رَضِيَ الله عَنْهُما: The Prophet ﷺ set out from Al-Madīna with over one thousand of his Companions (at the time of the Treaty of *Hudaibiya*) and when they reached Dhul-Hulaifa, the Prophet ﷺ garlanded his *Hady* and marked it and assumed *Ihrām* for *'Umra*.

١٦٩٤، ١٦٩٥- حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أَخْبَرنا عَبْدُ اللهِ أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ وَمَرْوانَ قالا: خَرَجَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ في بِضْعَ عَشْرَةَ مِائَةً مِنْ أصْحابِهِ حتَّى إذَا كانُوا بِذِي الحُلَيْفَةِ قَلَّدَ النَّبِيُّ ﷺ الهَدْيَ وَأَشْعَرَ وأَحْرَمَ بالعُمْرَةِ. [الحديث: ١٦٩٤، انظر: ١٨١١، ٢٧١٢، ٢٧٣١، ٤١٥٨، ٤١٧٨، ٤١٨١]؛ [الحديث: ١٦٩٥، انظر: ٢٧١١، ٢٧٣٢، ٤١٥٧، ٤١٧٩، ٤١٨٠]

1696. Narrated 'Āishah رَضِيَ الله عَنْها: I twisted with my own hands the garlands for

١٦٩٦ - حدَّثَنا أبُو نُعَيْمٍ: حدَّثَنا

أَفْلَحُ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: فَتَلْتُ قَلائِدَ بُدْنِ النَّبِيِّ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَها وأَشْعَرَها وأَهْدَاها، وَمَا حَرُمَ عَلَيْهِ شَيْءٌ كانَ أُحِلَّ لَهُ. [انظر: ١٦٩٨، ١٦٩٩، ١٧٠٠، ١٧٠١، ١٧٠٢، ١٧٠٣، ١٧٠٤، ١٧٠٥، ٢٣١٧، ٥٥٦٦]

the *Budn* (camels for sacrifice) of the Prophet ﷺ who garlanded and marked them, and then made them proceed to Makkah; yet no permissible thing was regarded as illegal for him then.

(١٠٧) **بابُ فَتْلِ القَلائِدِ لِلْبُدْنِ والبَقَرِ**

(107) CHAPTER. To twist (and make) the garlands for the *Budn* (*Hady* camels for sacrifice) and cows.

١٦٩٧ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: أَخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهُمْ، قالَتْ: قُلْتُ: يا رَسُولَ اللهِ ما شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ أَنْتَ؟ قالَ: «إِنِّي لَبَّدْتُ رأسِي وَقَلَّدْتُ هَدْيِي فَلا أَحِلُّ حتَّى أَحِلَّ مِنَ الحَجِّ». [راجع: ١٥٦٦]

1697. Narrated Ḥafṣa رَضِيَ اللهُ عَنْهَا: I said, "O Allāh's Messenger! What is wrong with the people, they have finished their *Iḥrām* but you have not?" He said, "I matted my hair and I have garlanded my *Hady*, so I will not finish my *Iḥrām* till I have finished my *Ḥajj*."

١٦٩٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ حدَّثَنا ابنُ شِهابٍ، عَنْ عُرْوَةَ، وعَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُهْدِي مِنَ المَدِينَةِ فأَفْتِلُ قَلائدَ هَدْيِهِ ثُمَّ لا يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ المُحْرِمُ. [راجع: ١٦٩٦]

1698. Narrated 'Āisha رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to send the *Hady* from Al-Madīna; and I used to twist the garlands for his *Hady* and he did not keep away from any of those things which a *Muḥrim* keeps away from.

(١٠٨) **بابُ إِشْعارِ البُدْنِ،**

(108) CHAPTER. The marking of the *Budn* (camels for sacrifice).

وَقالَ عُرْوَةُ عَنِ المِسْوَرِ رَضِيَ اللهُ

Al-Miswar رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ garlanded *Al-Hady* (animals meant for

sacrifice) and marked them and assumed *Iḥrām* for *'Umra.*"

عَنْهُ: قَلَّدَ النَّبِيُّ ﷺ الهَدْيَ وأَشْعَرَهُ وأَحْرَمَ بالعُمْرَةِ.

1699. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I twisted the garlands for the *Hady* (animals meant for sacrifice) of the Prophet ﷺ and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka'bah (at Makkah) but he remained in Al-Madīna and no permissible thing was regarded as illegal for him then.

١٦٩٩ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا أَفْلَحُ بنُ حُمَيْدٍ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: فَتَلْتُ قَلائِدَ هَدْيِ النَّبِيِّ ﷺ ثُمَّ أَشْعَرَها وَقَلَّدَها أَوْ قَلَّدْتُها ثُمَّ بَعَثَ بِها إِلى البَيْتِ وأَقامَ بالمَدِينَةِ، فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كانَ لَهُ حِلٌّ.

[راجع: ١٦٩٦]

(109) CHAPTER. Whoever puts the garlands round the necks of the *Hady* (animals meant for sacrifice) with one's own hands.

(١٠٩) بابٌ مَنْ قَلَّدَ القَلائِدَ بِيَدِهِ

1700. Narrated 'Abdullāh bin Abū Bakr bin 'Amr bin Ḥazm that 'Amra bint 'Abdur-Raḥmān had told him, "Ziād bin Abū Sufyān wrote to 'Āishah رَضِيَ اللهُ عَنْها that 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما had stated, 'Whoever sends his *Hady* (to the Ka'bah), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e., till the 10th of Dhul-Ḥijjah).'" 'Amra added, "'Āishah said, 'It is not like what Ibn 'Abbās had said. I twisted the garlands of the *Hady* of Allāh's Messenger ﷺ with my own hands, then Allāh's Messenger ﷺ put them round their neck with his own hands, then send them (to Makkah) with my father. Yet nothing permitted by Allāh was considered illegal for Allāh's Messenger ﷺ till the *Hady* were slaughtered.'"

١٧٠٠ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ أَبي بَكْرِ ابنِ عَمْرِو بنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّها أَخْبَرَتْهُ: أَنَّ زِيادَ بنَ أَبي سُفْيانَ كَتَبَ إِلى عائِشَةَ رَضِيَ اللهُ عَنْها: إِنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: مَنْ أَهْدَى هَدْياً حَرُمَ عَلَيْهِ ما يَحْرُمُ عَلى الحاجِّ حَتَّى يَنْحَرَ هَدْيَهُ. قالَتْ عَمْرَةُ: فَقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: لَيْسَ كَما قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ، أَنا فَتَلْتُ قَلائِدَ هَدْيِ رَسُولِ اللهِ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَها رَسُولُ اللهِ ﷺ بِيَدَيْهِ، ثُمَّ بَعَثَ بِها مَعَ أَبي، فَلَمْ يَحْرُمْ عَلى رَسُولِ اللهِ ﷺ شَيْءٌ أَحَلَّهُ

اللهُ حتَّى نُحِرَ الهَدْيُ. [راجع: ١٦٩٦]

(110) CHAPTER. The garlanding of sheep.

(١١٠) **بابُ** تَقْلِيدِ الغَنَمِ

1701. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once the Prophet ﷺ sent sheep as *Hady*.

١٧٠١ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا الأعْمَشُ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أهْدَى النَّبِيُّ ﷺ مَرَّةً غَنَماً. [راجع: ١٦٩٦]

1702. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to make the garlands for (the *Hady* of) the Prophet ﷺ and he would garland the sheep (with them) and would stay with his family as a non-*Muhrim*.

١٧٠٢ - **حدَّثنا** أبو النُّعْمانِ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الأعْمَشُ: حدَّثنا إبْرَاهِيمُ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أفْتِلُ القَلائِدَ للنَّبِيِّ ﷺ فَيُقَلِّدُ الغَنَمَ ويُقِيمُ في أهْلِهِ حَلالاً. [راجع: ١٦٩٦]

1703. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to twist the garlands for the sheep of the Prophet ﷺ and he would send them (to the Ka'bah), and stay as a non-*Muhrim*.

١٧٠٣ - **حدَّثنا** أبو النُّعْمانِ: حدَّثنا حَمَّادٌ: حدَّثنا مَنْصُورُ بنُ المُعْتَمِرِ، ح وحدَّثنا مُحَمَّدُ بنُ كَثِيرٍ، أخْبرَنا سُفْيانُ عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عن الأسود عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أفْتِلُ قَلائدَ الغَنَمِ للنَّبِيِّ ﷺ فَيَبْعَثُ بِها، ثُمَّ يَمْكُثُ حَلالاً. [راجع: ١٦٩٦]

1704. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I twisted (the garlands) for the *Hady* of the Prophet ﷺ before he assumed *Ihrām*.

١٧٠٤ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا زَكَرِيَّا، عَنْ عامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: فَتَلْتُ لِهَدْيِ النَّبِيِّ ﷺ - تَعْنِي القَلائِدَ - قَبْلَ أنْ يُحْرِمَ. [راجع: ١٦٩٦]

(111) CHAPTER. The garlands made from coloured wool.

(١١١) **بابُ** القَلائِدِ مِنَ العِهنِ

1705. Narrated the Mother of the

١٧٠٥ - **حدَّثنا** عَمْرُو بنُ عَلِيٍّ:

حدَّثنا مُعاذُ بنُ مُعاذٍ: حدَّثنا ابنُ عَوْنٍ عَنِ القاسِمِ، عَنْ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها قالَتْ: فَتَلْتُ قَلائِدَها مِنْ عِهْنٍ كانَ عِنْدي. [راجع: ١٦٩٦]

believers ('Āishah رَضِيَ اللهُ عَنْها): I twisted the garlands of the *Hady* from the coloured wool which was with me.

(١١٢) بابُ تَقْليدِ النَّعْلِ

(112) CHAPTER. Garlanding (the *Hady*) with a shoe.

١٧٠٦ - حدَّثنا مُحَمَّدٌ: أخْبَرَنا عَبْدُ الأعْلَى بْنُ عَبْدِ الأعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ نَبِيَّ اللهِ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً، قالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ. قالَ: «ارْكَبْها»، قالَ: فَلَقَدْ رَأيْتُهُ راكِبَها يُسايرُ النَّبِيَّ ﷺ والنَّعْلُ في عُنُقِها. تابَعَه مُحَمَّدُ بنُ بَشَّارٍ.

حدَّثنا عُثْمانُ بنُ عُمَرَ: أخْبَرَنا عَلِيُّ ابنُ المُبارَكِ، عَنْ يَحيى، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [راجع: ١٦٨٩]

1706. Narrated 'Ikrima: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ saw a man driving a *Badana* (sacrificial camel). The Prophet ﷺ said (to him), 'Ride on it.' He replied, 'It is a *Badana*.' The Prophet ﷺ again said, 'Ride on it!' Abū Hurairah added, "Then I saw that man riding it, showing obedience to the Prophet ﷺ, and a shoe was (hanging) from its neck."

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ on the authority of the Prophet ﷺ: (as above).

(١١٣) بابُ الجِلالِ لِلْبُدْنِ،

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما لا يَشُقُّ مِنَ الجِلالِ إلَّا مَوْضِعَ السَّنام. وإذَا نَحَرَها نَزَعَ جِلالَها مَخافَةَ أنْ يُفْسِدَها الدَّمُ ثُمَّ يَتَصَدَّقُ بِها.

(113) CHAPTER. The covering (sheet) of the *Budn* (camels for sacrifice).

Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to tear off only the part of the sheet covering the camels hump. At the time of slaughtering the sacrifice he would remove the sheet, lest it should get spoiled with blood, and later on he would give it (the sheet) in charity.

١٧٠٧ - حدَّثنا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي

1707. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered me to give in charity the skin and the coverings of the *Budn* which I had slaughtered.

لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلالِ البُدْنِ الَّتِي نَحَرْتُ وبِجُلُودِها. [انظر: ١٧١٦، ١٧١٦م، ١٧١٧، ١٧١٨، ٢٢٩٩]

(114) CHAPTER. The purchase of the *Hady* on the way and garlanding it.

(١١٤) بابٌ مَنِ اشْتَرَى هَدْيَهُ مِنَ الطَّرِيقِ وقَلَّدَها

1708. Narrated Nāfi‘: Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا intended to perform *Ḥajj* in the year of the *Ḥajj* of Al-Haruriyya during the rule of Ibn Az-Zubair رَضِيَ اللهُ عَنْهُمَا. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing *Ḥajj*)." He replied, "Verily, in Allāh's Messenger ﷺ there is a good example for you (to follow). In this case I would do the same as he ﷺ had done. I make you witness that I have intended to perform *'Umra.*"

When he reached Al-Baidā', he said, "The conditions for both *Ḥajj* and *'Umra* are the same. I make you witness that I have intended to perform *Ḥajj* along with *'Umra.*" After that he took a garlanded *Hady* (to Makkah) which he bought (on the way). When he reached (Makkah), he performed *Ṭawāf* of the Ka‘bah and (*Sa'y*) of Aṣ-Ṣafa (and Al-Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a *Muḥrim* till it was the Day of *Nahr* (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first *Ṭawāf* – [*Sā'y* (going) (between Aṣ-Ṣafā and Al-Marwa)], as a (*Sā'y*) for his *Ḥajj* and *'Umra* both. He then said, "The Prophet ﷺ used to do like that."

١٧٠٨ - **حدَّثنا** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا أبُو ضَمْرَةَ: حدَّثنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ قالَ: أَرَادَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما الحَجَّ عامَ حَجَّةِ الحَرُورِيَّةِ في عَهْدِ ابنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهما، فَقِيلَ لَهُ: إنَّ النَّاسَ كائِنٌ بَيْنَهُمْ قِتالٌ ونَخافُ أنْ يَصُدُّوكَ فَقالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ إذاً أصْنَعُ كَما صَنَعَ، أُشْهِدُكُمْ أنِّي قَدْ أوْجَبْتُ عُمْرَةً، حتَّى كانَ بِظاهِرِ البَيْدَاءِ قالَ: ما شأْنُ الحَجِّ والعُمْرَةِ إلَّا وَاحِدٌ، أُشْهِدُكُمْ أنِّي جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ، وأهْدَى هَدْياً مُقَلَّداً اشْتَرَاهُ حتَّى قَدِمَ فطافَ بالبَيْتِ وبالصَّفا. ولَمْ يَزِدْ عَلى ذٰلكَ ولَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حتَّى يَوْمِ النَّحْرِ، فحَلَقَ ونَحَرَ ورَأى أنْ قَدْ قَضَى طَوَافَهُ لِلْحَجِّ والعُمْرَةِ بطَوَافِهِ الأوَّلِ ثُمَّ قالَ: كَذٰلكَ صَنَعَ النَّبِيُّ ﷺ. [راجع: ١٦٣٩]

(115) CHAPTER. To slaughter cows (as sacrifices) on behalf of one's wives without being ordered by them.

1709. Narrated 'Amra bint 'Abdur-Raḥmān: I heard 'Āishah رَضِيَ اللهُ عَنْهَا saying, "Five days before the end of Dhul-Qa'da we set out from Al-Madīna in the company of Allāh's Messenger ﷺ with the intention of performing *Ḥajj* only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no *Hady* with them to finish their *Iḥrām* after performing *Ṭawāf* of the Ka'bah and [*Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa]."

'Āishah رَضِيَ اللهُ عَنْهَا added, "On the Day of *Naḥr* beef was brought to us. I asked, "What is this?' It was said, "Allāh's Messenger ﷺ has slaughtered (cows as sacrifices) on behalf of his wives."

(١١٥) بابُ ذَبْحِ الرَّجُلِ البَقَرَ عَنْ نِسائِهِ مِنْ غَيرِ أمْرِهِنَّ

١٧٠٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عنْ يَحْيى بنِ سَعيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذي القَعْدَةِ لا نُرَى إلَّا الحَجَّ. فَلَمَّا دَنَوْنا مِنْ مَكَّةَ أمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إذَا طافَ وَسَعَى بَينَ الصَّفا والمَرْوَةِ أنْ يَحِلَّ قالَتْ: فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ: ما هٰذا؟ قالَ: نَحَرَ رَسُولُ اللهِ ﷺ عَنْ أزْوَاجِهِ. قالَ يَحْيى: فَذَكَرْتُهُ لِلْقاسِمِ، فَقالَ: أتَتْكَ بالحَدِيثِ عَلى وَجْهِهِ.

[راجع: ٢٩٤]

(116) CHAPTER. To slaughter (sacrifices) at the *Manḥar* (slaughtering place) of the Prophet ﷺ at Minā.

1710. Narrated Nāfi': 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما used to slaughter (his sacrifice) at the *Manḥar*. ('Ubaidullāh, a sub-narrator said, "The *Manḥar* of Allāh's Messenger ﷺ.")

(١١٦) بابُ النَّحْرِ في مَنْحَرِ النَّبِيِّ ﷺ بِمِنًى

١٧١٠ - **حدَّثَنا** إسحاقُ بنُ إبْراهِيمَ: سَمِعَ خالِدَ بنَ الحارِثِ: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ كانَ يَنْحَرُ في المَنْحَرِ، قالَ عُبَيْدُ اللهِ: مَنْحَرِ رَسُولِ اللهِ ﷺ. [راجع: ٩٨٢]

1711. Narrated Nafi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to send his *Hady* from *Jam'* (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was made to enter into the

١٧١١ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أنَّ

Manhar (slaughtering place) of the Prophet ﷺ.

ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَبْعَثُ بِهَدْيِهِ مِنْ جَمْعٍ مِنْ آخِرِ اللَّيْلِ حتَّى يُدْخَلَ بِهِ مَنْحَرُ رَسُولِ اللهِ ﷺ مَعَ حُجَّاجٍ فِيهِمُ الحُرُّ والمَمْلُوكُ. [راجع: ٩٨٢]

(117) CHAPTER. *Nahr*[1] (Slaughtering one's *Hady*) with one's own hands.

(١١٧) بابٌ مَنْ نَحَرَ هَدْيَهُ بِيَدِهِ

1712. Narrated Sahl bin Bakkār the narration of Anas (abridged), saying, "The Prophet ﷺ performed *Nahr* (slaughtered) with his own hands seven *Budn* (camels) while standing. While at Madina on the day of *'Eid-al-Adha* he (the Prophet ﷺ) slaughtered (sacrificed) two horned rams, black and white in colour.

١٧١٢ - **حدَّثنا** سَهْلُ بنُ بَكَّارٍ: حدَّثنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ، وَذَكَرَ الحَدِيثَ. قالَ: ونَحَرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَ بُدْنٍ قِياماً وَضَحَّى بالمَدِينَةِ كَبْشَينِ أمْلَحَينِ أقْرَنَينِ. مُخْتَصَراً. [راجع: ١٠٨٩]

(118) CHAPTER. Slaughtering the camels after tying their one leg.

(١١٨) بابُ نَحْرِ الإبِلِ مُقَيَّدَةً

1713. Narrated Ziyād bin Jubair: I saw Ibn 'Umar رَضِيَ اللهُ عَنْهُما passing by a man who had made his *Badana* sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one of its leg tied up as is the *Sunna* (legal way) of Muhammad ﷺ."

١٧١٣ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنْ زِيادِ ابنِ جُبَيْرٍ قالَ: رأيْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أتى عَلى رَجُلٍ قَدْ أناخَ بَدَنَتَهُ يَنْحَرُها، قالَ: ابْعَثْها قياماً مُقَيَّدَةً. سُنَّةَ مُحَمَّدٍ ﷺ. وقالَ شُعْبَةُ: عَنْ يُونسَ، أخبرَني زِيَادٌ.

(119) CHAPTER. To slaughter the *Budn* (camels for sacrifice) while they are standing.

(١١٩) بابُ نَحرِ البُدْنِ قائمةً،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "(That was) the *Sunna* (legal way) of Muhammad ﷺ." Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "*Sawāf* means

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: سُنَّةُ مُحمدٍ ﷺ. وَقالَ ابنُ عَبَّاسٍ

(1) (Ch. 117) See H. 982 and its chap. 22 along with its footnote.

the camels standing in rows or in lines (for sacrifice)."

رَضِيَ اللهُ عَنْهُما: ﴿صَوَآفَّ﴾ [الحج: ٣٦]: قياماً.

1714. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* of *Ẓuhr* prayers at Al-Madīna; and two *Rak'ā* of *'Aṣr* prayer at Dhul-Ḥulaifa and spent the night there and when (the day) dawned, he mounted his *Rāhila* (mount) and started saying '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)' and 'Glorified be Allāh'." When he reached Al-Baidā', he recited *Talbīya* for both *Ḥajj* and *'Umra*. And when he arrived at Makkah, he ordered them (his Companions) to finish their *Iḥrām*. The Prophet ﷺ slaughtered seven *Budn* (camels) with his own hands while the camels were standing. Once the Prophet ﷺ sacrificed two horned rams (black and white in colour) at Al-Madīna, on the Day of *'Eid-al-Aḍḥa*.

١٧١٤ - حدَّثَنا سَهْلُ بنُ بَكَّارٍ: حدَّثَنا وُهَيْبٌ: عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبيُّ ﷺ الظُّهْرَ بالمَدِينَةِ أَرْبَعاً والعَصْرَ بذي الحُلَيْفَةِ رَكْعَتَيْنِ، فَباتَ بِها فَلَمَّا أَصْبَحَ رَكِبَ رَاحِلَتَهُ فَجَعَلَ يُهَلِّلُ وَيُسَبِّحُ، فَلَمَّا عَلا عَلَى البَيْداءِ لَبَّى بِهِما جَميعاً. فَلَمَّا دَخَلَ مَكَّةَ أَمَرَهُمْ أَنْ يَحِلُّوا ونَحَرَ النَّبِيُّ ﷺ بِيَدِه سَبْعَ بُدْنٍ قِياماً، وَضَحَّى بالمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ». [راجع: ١٠٨٩]

1715. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* of *Ẓuhr* prayers at Al-Madīna and two *Rak'ā* of *'Aṣr* prayer at Dhul-Ḥulaifa.

Narrated Ayyūb: "A man said: Anas said, 'Then he (the Prophet ﷺ) passed the night there till dawn and then he offered the *Fajr* prayer, and mounted his *Rāhila* (mount) and when it arrived at Al-Baidā' he assumed *Iḥrām* for both *'Umra* and *Ḥajj*."

١٧١٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا إِسْماعيلُ، عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: صلَّى النَّبيُّ ﷺ الظُّهْرَ بالمَدِينَةِ أَرْبَعاً والعَصْرَ بِذي الحُلَيْفَةِ رَكْعَتَيْنِ.

وَعَنْ أَيُّوبَ؛ عَنْ رَجُلٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: ثُمَّ باتَ حَتَّى أَصْبَحَ فَصَلَّى الصُّبْحَ ثُمَّ رَكِبَ رَاحِلَتَهُ حَتَّى إِذا اسْتَوَتْ بِهِ البَيْداءَ أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ. [راجع: ١٠٨٩]

(120) CHAPTER. The butcher should not be given anything of the *Hady*.

(١٢٠) بابٌ: لا يُعْطِي الجَزَّارَ مِنَ الهَدْيِ شَيْئاً

1716(A). Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent me to supervise the

١٧١٦ - حدَّثَنا مُحَمَّدُ بنُ أَبي

(slaughtering of) *Budn* (*Hady*) and ordered me to distribute their meat; and then he ordered me to distribute their covering sheets and skins.

كَثِيرٍ: أَخْبَرَنا سُفْيانُ قالَ: أَخْبرني ابنُ أبي نَجيحٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ أبي لَيْلَى، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني النَّبِيُّ ﷺ فَقُمْتُ عَلى البُدْنِ فأمَرَني عليه الصَّلاةُ والسَّلامُ فقَسَمْتُ لُحُومَها. ثُمَّ أمَرَني فَقَسَمْتُ جِلالَها وَجُلُودَها.

[راجع: ١٧٠٧]

1716(B). 'Alī رضى الله عنه added, "The Prophet ﷺ ordered me to supervise the slaughtering (of the *Budn*) and not to give anything of it to the butcher (as wages for slaughtering)."

١٧١٦م - وقالَ سُفْيانُ: وَحدَّثَني عَبْدُ الكَريمِ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى، عَنْ عليٍّ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَني النَّبِيُّ ﷺ فَقُمْتُ على البُدْنِ وَلا أُعْطِيَ عَلَيْها شَيْئاً في جِزَارَتِها. [راجع: ١٧٠٧]

(121) CHAPTER. The skins of *Al-Hady* are to be given in charity.

(١٢١) بابٌ: يُتَصَدَّقُ بِجُلُودِ الهَدْيِ

1717. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered me to supervise the (slaughtering) of *Budn* (*Hady* camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of it) to the butcher as wages for slaughtering etc.

١٧١٧ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحيى، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبرَني الحَسَنُ بنُ مُسْلِمٍ وعَبْدُ الكَريمِ الجَزَرِيُّ: أنَّ مُجاهِداً أخْبرَهُما: أنَّ عَبْدَ الرَّحْمٰنِ ابنَ أبي لَيْلَى أخْبرَهُ: أنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ أخْبَرَهُ: أنَّ النَّبيَّ ﷺ أمَرَهُ أنْ يَقُومَ عَلى بُدْنِهِ وأنْ يَقْسِمَ بُدْنَهُ كُلَّها، لُحُومَها وجُلُودَها وجِلالَها، وَلا يُعطِيَ في جِزارَتِها شَيْئا. [راجع: ١٧٠٧]

(122) CHAPTER. The covering sheets of *Budn* are to be given in charity.

(١٢٢) بابٌ: يُتَصَدَّقُ بِجِلالِ البُدْنِ

1718. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The

١٧١٨ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا

Prophet ﷺ offered one hundred *Budn* as *Hady* and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

سَيْفُ بنُ أبي سُلَيْمانَ قالَ: سَمِعْتُ مُجاهِداً يَقُولُ: حدَّثَني ابنُ أبي لَيْلَى: أنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: أهْدَى النَّبِيُّ ﷺ مِائَةَ بَدَنَةٍ فأمَرَني بِلُحُومِها فَقَسَمْتُها، ثُمَّ أمَرَني بِجِلالِها فَقَسَمْتُها، ثُمَّ بِجُلُودِها فَقَسَمْتُها.

[راجع: ١٧٠٧]

(123) CHAPTER. "And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House, (Ka'bah at Makkah), (saying): 'Associate not anything (in worship) with Me [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) – Islāmic Monotheism] and sanctify My House for those who circumambulate it, and those who stand up for prayer and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer).'

"And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot.. up to.. then that is better for him with his Lord." (V.22:26-30)

(١٢٣) **بابٌ**: ﴿وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾﴾ إلى قَوْلِهِ ﴿فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ﴾ [الحج: ٢٦-٣٠].

(124) CHAPTER. What is to be eaten of *Budn* (by the one who offers them) and what is to be distributed in charity.

(١٢٤) **بابٌ** ما يَأْكُلُ مِنَ البُدْنِ وَما يُتَصَدَّقُ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما said: "The animals slaughtered as a penalty for hunting (illegally) and the animal offered because of a vow should not be eaten by the person who has offered them, but he can eat from other kinds of offerings (as *Hady*). And 'Aṭā' said, "It is permissible to eat and let others eat the meat of the (*Hady*) animals sacrificed for *Hajj-at-Tammattu'*."

وَقالَ عُبَيْدُ اللهِ: أخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: لا يُؤْكَلُ مِنْ جَزاءِ الصَّيْدِ والنَّذْرِ، وَيُؤْكَلُ مِمَّا سِوى ذٰلِكَ. وَقالَ عَطاءٌ: يأكُلُ وَيُطْعِمُ مِنَ المُتْعَةِ.

1719. Narrated Ibn Juraij: 'Aṭā' said, "I heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, 'We never ate the meat of the *Budn* of Mina

١٧١٩ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنِ ابنِ جُرَيْجٍ: حدَّثَنا عَطاءٌ:

سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: كُنَّا لا نأكُلُ مِنْ لُحُومِ بُدْنِنا فَوْقَ ثَلاثِ مِنًى فَرَخَّصَ لَنا النَّبِيُّ ﷺ فَقالَ: «كُلُوا وَتَزَوَّدُوا»، فأكَلْنا وَتَزَوَّدْنا.

قُلْتُ لِعَطاءٍ: أقالَ: حتَّى جِئْنا المَدِينَةَ؟ قالَ: لا. [انظر: ٢٩٨٠، ٥٤٢٤، ٥٥٦٧]

for more than three days. Later, the Prophet ﷺ gave us permission by saying: 'Eat and take (meat) with you. So, we ate (some) and took (some) with us.'" I asked 'Aṭā', "Did Jābir say (that they went on eating the meat) till they reached Al-Madīna?" 'Aṭā' replied, "No."

١٧٢٠ - **حدَّثَنا** خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ قالَ: حدَّثَني يَحْيى: حدَّثَتْني عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ وَلا نُرَى إلَّا الحَجَّ حتَّى إذَا دَنَونا مِنْ مَكَّةَ أمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إذَا طافَ بالبَيْتِ ثُمَّ يَحِلُّ، قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ: ما هٰذَا؟ فَقِيلَ: ذَبَحَ النَّبِيُّ ﷺ عَنْ أزْوَاجِهِ.

قالَ يَحْيى: فذَكَرْتُ هٰذَا الحَدِيثَ لِلْقاسِمِ فَقالَ: أتَتْكَ بالحَدِيثِ عَلى وَجْهِهِ. [راجع: ٢٩٤]

1720. Narrated 'Amra: I heard 'Āishah رَضِيَ اللهُ عَنْهَا saying, "We set out (from Al-Madīna) along with Allāh's Messenger ﷺ five days before the end of Dhul-Qa'da with the intention of performing *Hajj* only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no *Hady* along with them to finish the *Ihrām* after performing *Tawāf* of the Ka'bah, [and *Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa]. 'Āishah رَضِيَ اللهُ عَنْهَا added, "Beef was brought to us on the Day of *Nahr* and I said, 'What is this?' Somebody said, 'The Prophet ﷺ has slaughtered (cows) on behalf of his wives.'"

(١٢٥) **بابُ** الذَّبْحِ قَبْلَ الحَلْقِ

(125) CHAPTER. Slaughtering before having one's head shaved.

١٧٢١ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ: حدَّثَنا هُشَيْمٌ: أخْبَرَنا مَنْصُورُ بْنُ زَاذَانَ، عَنْ عَطاءٍ،

1721. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was asked about a person who had his head shaved before slaughtering (his *Hady*) (or other similar ceremonies of *Hajj*). He replied, "There is no harm,

عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: سُئِلَ النَّبِيُّ ﷺ عَمَّنْ حَلَقَ قَبْلَ أنْ يَذْبَحَ ونَحْوِهِ فَقالَ: «لا حَرَجَ، لا حَرَجَ». [راجع: ٨٤]

there is no harm."

١٧٢٢ - **حدَّثنا** أحْمَدُ بنُ يُونُسَ: أخْبَرَنا أبُو بَكْرٍ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قالَ رَجُلٌ للنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «لا حَرَجَ». قالَ: حَلَقْتُ قَبْلَ أنْ أذْبَحَ. قالَ: «لا حَرَجَ»، قالَ: ذَبَحْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «لا حَرَجَ». وَقالَ عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابنِ خُثَيْمٍ: أخْبرَنِي عَطاءٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. وَقالَ القاسِمُ بنُ يَحْيى: حدَّثَني ابنُ خُثَيْمٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقالَ عَفَّانُ: أُراهُ عَنْ وُهَيْبٍ. حدَّثَنا ابْنُ خُثَيْمٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. وَقالَ حَمَّادٌ، عَنْ قَيْسِ ابنِ سَعْدٍ وَعَبَّادِ بنِ مَنْصُورٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

1722. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man said to the Prophet ﷺ, "I performed the *Ṭawāf-al-Ifāḍa* before the *Ramy* (throwing pebbles at the *Jamra*)." The Prophet ﷺ replied, "There is no harm." The man said, "I had my head shaved before slaughtering (the *Hady*)." The Prophet ﷺ replied, "There is no harm." He said, "I have slaughtered the *Hady* before the *Ramy*." The Prophet ﷺ replied, "There is no harm."

١٧٢٣ - **حدَّثنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: «سُئِلَ النَّبِيُّ

1723. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man asked the Prophet ﷺ (saying), "I have done the *Ramy* in the evening." The Prophet ﷺ replied, "There is no harm in it."

Another man asked, "I had my head shaved before slaughtering (the *Hady*)." The

Prophet ﷺ replied, "There is no harm in it."

1724. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: I came to Allāh's Messenger ﷺ when he was at Al-Batḥa'. He asked me, "Have you intended to perform the *Ḥajj*?" I replied in the affirmative. He asked, "With what intention have you assumed *Iḥrām*?" I replied, "I have assumed *Iḥrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "You have done well! Go and perform *Ṭawāf* round the Ka'bah and [*Sa'y* (going)] Aṣ-Ṣafā and Al-Marwa." Then I went to one of the women of Banī Qais and she took out lice from my head. Later, I assumed another *Iḥrām* for *Ḥajj*. So, I used to give this verdict to the people till the caliphate of 'Umar رَضِيَ اللهُ عَنْهُ. When I told him about it, he said, "If we take (follow) Allāh's Book, then it orders you to remain in the state of *Iḥrām* till you finish from *Ḥajj*[1], and if we follow the *Sunna* of Allāh's Messenger ﷺ then he did not finish his *Iḥrām* till the *Hady* had reached its destination (had been slaughtered). (i.e., *Ḥajj-al-Qirān*). (See *Ḥadīth* No.1559)

(126) CHAPTER. Whoever matted his head-hair on assuming *Iḥrām* and had his head-hair shaved on finishing the *Iḥrām*.

1725. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Ḥafṣa رَضِيَ اللهُ عَنْهَا said, "O Allāh's Messenger! What is wrong with the people; they finished their *Iḥrām* after performing *'Umra*, but you

ﷺ فَقالَ: رَمَيْتُ بَعْدَ ما أَمْسَيْتُ، فَقالَ: «لا حَرَجَ». قالَ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، قالَ: «لا حَرَجَ». [راجع: ٨٤]

١٧٢٤ - حَدَّثَنَا عَبْدانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَيْسِ بنِ مُسْلِمٍ، عَنْ طارِقِ ابنِ شِهابٍ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْتُ عَلى رَسُولِ اللهِ ﷺ وَهُوَ بِالبَطْحاءِ فَقالَ: «أَحَجَجْتَ؟» قُلْتُ: نَعَم. قالَ: «بِمَا أَهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ بِإهْلالٍ كَإهْلالِ النَّبِيِّ ﷺ. قالَ: «أَحْسَنْتَ انْطَلِقْ فَطُفْ بِالبَيْتِ وَبالصَّفا وَالمَرْوَةِ» ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِساءِ بَنِي قَيْسٍ فَفَلَتْ رأسِي، ثُمَّ أَهْلَلْتُ بِالحَجِّ فَكُنْتُ أُفْتِي بِهِ النَّاسَ حَتَّى خِلافَةِ عُمَرَ رَضِيَ اللهُ عَنْهُ فذكَرْتُهُ لَهُ. فَقالَ: إنْ نَأخُذْ بِكتابِ اللهِ فإنَّهُ يأمُرُنا بِالتَّمامِ وَإنْ نأْخُذْ بِسُنَّةِ رَسُولِ اللهِ ﷺ فإنَّ رَسُولَ اللهِ ﷺ لَمْ يَحِلَّ حتَّى بَلَغَ الهَدْيُ مَحِلَّهُ. [راجع: ١٥٥٩]

(١٢٦) بابٌ مَنْ لَبَّدَ رأسَهُ عِنْدَ الإحْرَامِ وَحَلَقَ

١٧٢٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ

(1) (H.1724) i.e. to not finish the *Iḥrām*, either perform *Ḥajj-al-Qirān* (if you have a *Hady*), or perform *Ḥajj* alone without the *'Umra* and that is the opinion of 'Umar رَضِيَ اللهُ عَنْهُ only.

have not finished it after your *'Umra*?" He replied, "I have matted my head-hair and have garlanded my *Hady*. So, I cannot finish my *Ihrām* till I slaughter (my *Had*)."

عَنْهُمْ أَنَّها قالَتْ: يا رَسُولَ اللهِ، ما شأنُ النَّاسِ حَلُّوا بِعُمْرَةٍ ولَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قالَ: «إنِّي لَبَّدْتُ رأسِي وَقَلَّدْتُ هَدْيِي فَلا أَحِلُّ حتَّى أنحَرَ». [راجع: ١٥٦٦]

(127) CHAPTER. To shave the head and (or) to have the head-hair cut short on finishing the *Ihrām*.

(١٢٧) بابُ الحَلْقِ والتَّقْصِيرِ عِنْدَ الإحْلالِ

1726. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ (got) his head shaved after performing his *Hajj*.

١٧٢٦ - حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبُ بنُ أبي حَمْزَةَ، قالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: حَلَقَ رَسُولُ اللهِ ﷺ في حَجَّتِهِ. [انظر: ٤٤١٠، ٤٤١١]

1727. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And (invoke Allāh for) those who have got their head-hair cut short." The Prophet ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And those who have got their head-hair cut short." The Prophet ﷺ said (the third time), "And to those who have got their head-hair cut short." Nāfi' said that the Prophet ﷺ had said once or twice, "O Allāh! Be Merciful to those who have got their head shaved," and on the fourth time he added, "And to those who have got their head-hair cut short."

١٧٢٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ». قالُوا: والمُقَصِّرِينَ يا رَسُولَ اللهِ، قالَ: «اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ». قالُوا: والمُقَصِّرِين، قالَ: «والمُقَصِّرِينَ».

وَقالَ اللَّيْثُ: حدَّثَنِي نافِعٌ: «رَحِمَ اللهُ المُحَلِّقِينَ» مَرَّةً أوْ مَرَّتَينِ. قالَ: وَقالَ عُبَيْدُ اللهِ: حدَّثَنِي نافِعٌ وَقالَ في الرَّابِعَةِ: «والمُقَصِّرِينَ».

1728. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Forgive those who have got their heads shaved." The people requested the Prophet ﷺ (saying):, "Also those who have got their head-hair cut short?" "The Prophet ﷺ said, "O Allāh!

١٧٢٨ - حدَّثَنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ: حدَّثَنا عُمارَةُ بنُ القَعْقاعِ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ،

Forgive those who have their heads shaved." The people requested the Prophet ﷺ (saying): "Also (invoke Allāh for) those who have got their head-hair cut short?" The Prophet ﷺ (invoked) Allāh for those who have got their heads shaved and at the third time said, "— also (forgive) those who have got their head-hair cut short."

قالَ: قال رَسُولُ اللهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قالُوا: ولِلْمُقَصِّرِينَ. قالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قالُوا: ولِلْمُقَصِّرِينَ قالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قالُوا: وَلِلْمُقَصِّرِيْنَ قالَها ثَلاثاً. قالَ: «ولِلْمُقَصِّرِينَ».

1729. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ and some of his Companions got their heads shaved and some others got their head-hair cut short.

١٧٢٩ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أسْماءَ: حدَّثنا جُوَيْرِيَةُ بنُ أسْماءَ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ قالَ: حَلَقَ النَّبِيُّ ﷺ وَطائِفَةٌ مِنْ أصْحابِهِ وَقَصَّرَ بَعْضُهُمْ. [راجع: ١٦٣٩]

1730. Narrated Mu'āwiya رَضِيَ اللهُ عَنْهُ: I cut short the head-hair of Allāh's Messenger ﷺ with a long blade of an arrow-head.

١٧٣٠ - حَدَّثَنا أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ مُعاوِيَةَ رَضِيَ اللهُ عَنْهُمْ قالَ: قَصَّرْتُ عَنْ رَسُولِ اللهِ ﷺ بِمِشْقَصٍ.

(128) CHAPTER. To get the head-hair cut short after performing *'Umra* of *Hajj-at-Tamattu'*.

(١٢٨) بابُ تَقْصِيرِ المُتَمَتِّعِ بَعْدَ العُمْرَةِ

1731. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ came to Makkah, he ordered his Companions to perform *Tawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa, to finish their *Ihrām* and get their head-hair shaved or cut short.

١٧٣١ - حدَّثنا مُحَمَّدُ بنُ أبي بَكْرٍ: حدَّثنا فُضَيْلُ بنُ سُلَيْمانَ: حدَّثنا مُوسَى ابنُ عُقْبَةَ: أخْبرَني كُرَيْبٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ أمَرَ أصحابَهُ أنْ يَطُوفُوا بالبَيْتِ وبالصَّفا والمَرْوَةِ، ثُمَّ يَحِلُّوا ويَحْلِقُوا أوْ يُقَصِّرُوا. [راجع: ١٥٤٥]

(129) CHAPTER. The visit [(of the Ka'bah) to perform *Ṭawāf-al-Ifāḍa*] on the Day of *Naḥr*.

(١٢٩) **بابُ الزِّيارَةِ يَوْمَ النَّحْرِ**

Narrated Ibn Az-Zubair from 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ delayed the visit till night. Ibn 'Abbās narrated that the Prophet ﷺ used to visit the House (Ka'bah) during the days of Mina.

وَقالَ أبُو الزُّبَيرِ، عَنْ عائِشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أخَّرَ النَّبِيُّ ﷺ الزِّيارَةَ إلى اللَّيْلِ. وَيُذْكَرُ عَنْ أبي حَسَّانٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ كانَ يَزُورُ البَيْتَ أيَّامَ مِنًى.

1732. Narrated Nāfi' that Ibn 'Umar رَضِيَ اللهُ عَنْهُما performed only one *Ṭawāf*. He would take an afternoon nap and then return to Mina. That was on the day of *Naḥr* (slaughtering).

١٧٣٢ - وَقالَ لَنا أبُو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ طافَ طَوَافاً وَاحِداً ثُمَّ يَقِيلُ ثُمَّ يأتِي مِنًى، يَعْنِي يَوْمَ النَّحْرِ. وَرَفَعَهُ عَبْدُ الرَّزَّاقِ. حَدَّثَنا عُبَيْدُ اللهِ.

1733. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We performed *Ḥajj* with the Prophet ﷺ and performed *Ṭawāf-al-Ifāḍa* on the Day of *Naḥr* (slaughtering). Ṣafiyya got her menses and the Prophet ﷺ desired from her what a husband desires from his wife. I said to him, "O Allāh's Messenger! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed *Ṭawāf-al-Ifāḍa* on the Day of *Naḥr*. He said, "(Then) depart."

١٧٣٣ - **حَدَّثَنا** يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأعْرَجِ قالَ: حدَّثَنِي أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: حَجَجْنا مَعَ النَّبِيِّ ﷺ فأفَضْنا يَوْمَ النَّحْرِ فحاضَتْ صَفِيَّةُ فأرَادَ النَّبِيُّ ﷺ مِنْها ما يُريد الرَّجُلُ مِنْ أهْلِهِ، فَقُلْتُ: يا رَسُولَ اللهِ، إنَّها حائِضٌ. قالَ: «حابِسَتُنا هِيَ؟» قالُوا: يا رَسُولَ اللهِ، أفاضَتْ يَوْمَ النَّحْرِ، قالَ: «اخْرُجُوا». [راجع: ٢٩٤]

وَيُذْكَرُ عَنِ القاسِمِ وعُرْوَةَ والأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أفاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ.

(130) CHAPTER. If one did the *Ramy* of the *Jamra* after *Maghrib* (evening) or has his head shaved before slaughtering the *Hady* because of forgetfulness or ignorance.

(١٣٠) **بابٌ**: إذا رَمى بَعْدَ ما أمْسَى، أوْ حَلَقَ قَبْلَ أنْ يَذْبَحَ ناسِياً أوْ جاهِلاً

1734. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked about the slaughtering, shaving (of the head), and the doing of *Ramy* before or after their due times. He said, "There is no harm in that."

١٧٣٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا ابنُ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ قِيلَ لَهُ في الذَّبْحِ والحَلْقِ والرَّمْيِ والتَّقْدِيمِ والتَّأخِيرِ فَقالَ: «لا حَرَجَ». [راجع: ٨٤]

1735. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked (as regards the ceremonies of *Ḥajj*) at Minā on the Day of *Naḥr* and he replied that there was no harm. Then a man said to him, "I got my head shaved before slaughtering." He replied, "Slaughter (now) and there is no harm in it." (Another) man said, "I did the *Ramy* (of the *Jimār*) after midday." The Prophet ﷺ replied, "There is no harm in it."

١٧٣٥ - حدَّثَنا عليُّ بنُ عبدِ اللهِ: حدَّثنا يَزِيدُ بنُ زُرَيعٍ: حدَّثنا خالدٌ، عن عِكْرِمةَ: عن ابنِ عباسٍ رَضِيَ اللهُ عَنْهُمَا قال: كانَ النَّبيُّ ﷺ يُسْألُ يومَ النَّحْرِ بمِنًى فيقول: «لا حَرَجَ»، فَسَألَهُ رَجُلٌ فقالَ: حَلَقْتُ قَبْلَ أنْ أذْبَحَ؟ قالَ: «اذْبَحْ ولا حَرَجَ»، قال: رَمَيْتُ بَعْدَ ما أمسَيْتُ؟ فقَالَ: «لا حَرَجَ». [راجع: ٨٤]

(131) CHAPTER. To give religious verdicts near the *Jamra* while riding an animal.

(١٣١) **بابُ** الفُتْيا عَلى الدَّابَّةِ عِنْدَ الجَمْرَةِ

1736. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ stopped (for a while near the *Jimār* at Mīna) during his last *Ḥajj* and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet ﷺ replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the *Hady* before doing the *Ramy*." The Prophet ﷺ said, "Do *Ramy* now and there is no harm in it." So, on

١٧٣٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عِيسَى ابنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو: أنَّ رَسُولَ اللهِ ﷺ وَقَفَ في حَجَّةِ الوَدَاعِ فجَعَلُوا يسألُونَهُ فَقالَ رَجُلٌ: لَمْ أشْعُرْ فحَلَقْتُ قَبْلَ أنْ أذْبَحَ قالَ: «اذْبَحْ وَلا

that day, when the Prophet ﷺ was asked about anything (about the ceremonies of *Hajj*) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

حَرَجَ». فجاءَ آخَرُ فَقالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، قالَ: «ارْمِ وَلا حَرَجَ». فَمَا سُئِلَ النَّبِيُّ ﷺ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ وَلا أُخِّرَ إلَّا قالَ: «افْعَلْ وَلا حَرَجَ». [راجع: ٨٣]

1737. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ الله عَنْهُما: I witnessed the Prophet ﷺ when he was delivering the *Khuṭba* (religious talk) on the day of *Nahr*. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the *Hady* before doing the *Ramy*." So, the people asked about many similar things. The Prophet ﷺ said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet ﷺ was asked about anything on that day, he replied, "Do it (now) and there is no harm in it."

١٧٣٧ - حدَّثنا سَعِيدُ بنُ يَحْيى بنِ سَعِيدٍ: حدَّثنا أبي: حدَّثنا ابنُ جُرَيْجٍ: حدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى بنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ رَضِيَ اللهُ عَنْهُ: حَدَّثَهُ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ يَخْطُبُ يَوْمَ النَّحْرِ فَقامَ إلَيْهِ رَجُلٌ فَقالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا، ثُمَّ قامَ آخرَ فقالَ: كُنْتُ أَحْسِبُ أَنَّ كذا قَبْلَ كَذا. حَلَقْتُ قَبْلَ أَنْ أنحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، وأشْباهَ ذٰلِكَ، فَقالَ النَّبِيُّ ﷺ: «افْعَلْ وَلا حَرَجَ» لَهُنَّ كُلِّهِنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إلَّا قالَ: «افْعَلْ وَلا حَرَجَ». [راجع: ٨٣]

1738. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣi رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ stopped (near the *Jimār* at Mina) while on his she-camel (the subnarrator then narrated the *Ḥadīth* as above, i.e. *Ḥadīth* No.1737).

١٧٣٨ - حدَّثنا إسحاقُ: أخبرَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا أبي، عن صَالِحٍ عَنِ ابنِ شِهابٍ: حدَّثَنِي عِيسَى بنُ طَلْحَةَ بنِ عُبَيْدِ اللهِ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عَمْرِو بنِ العَاصِي رَضِيَ اللهُ عَنْهُما قالَ: وَقَفَ رَسُولُ اللهِ ﷺ عَلى ناقَتِهِ، فَذَكَرَ الحَدِيثَ. تابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ. [راجع: ٨٣]

(132) CHAPTER. *Al-Khuṭba* (religious talk) during the Days of Minā.

(١٣٢) بابُ الخُطْبَةِ أَيَّامَ مِنًى

١٧٣٩ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثني يَحيى بنُ سَعِيدٍ، حدَّثنا فُضَيْلُ بنُ غَزْوَانَ: حدَّثنا عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقالَ: «يا أيُّها النَّاسُ، أيُّ يَوْمٍ هٰذَا؟» قالُوا: يَوْمٌ حَرَامٌ. قالَ: «فأيُّ بَلَدٍ هٰذَا؟» قَالُوا: بَلَدٌ حَرَامٌ. قالَ: «فأيُّ شَهْرٍ هٰذَا؟» قالُوا: شَهْرٌ حَرَامٌ. قالَ: «فإنَّ دِماءَكُمْ وأمْوالَكُمْ وأعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا في بَلَدِكُمْ هٰذَا في شَهْرِكُمْ هٰذَا»، فأعادَها مِرَاراً. ثُمَّ رَفَعَ رأسَهُ فَقالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟» قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: فَوَالَّذي نَفْسِي بيَدِهِ إنَّها لَوَصِيَّتُهُ إلى أُمَّتِهِ «فَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ، لا تَرجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [انظر: ٧٠٧٩]

1739. Narrated 'Ikrima: Ibn 'Abbās رَضِيَ الله عَنْهُما said: "Allāh's Messenger ﷺ delivered a *Khuṭba* (religious talk) on the day of *Naḥr*, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (sacred) town (Makkah).' He asked, 'Which month is this?' They replied, 'It is the forbidden (sacred) month.' He said, 'No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this town (Makkah) of yours, in this month of yours.' The Prophet ﷺ repeated his statement again and again. After that he raised his head and said, 'O Allāh! Haven't I conveyed (Your Message) to them? Haven't I conveyed Your Message to them?'" Ibn 'Abbās added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers: 'It is incumbent upon those who are present to convey this information to those who are absent. Beware don't renegate (as) disbelievers (turn into infidels) after me, by striking the necks (cutting the throats) of one another (i.e., by killing one another).'"

١٧٤٠ - حدَّثنا حَفصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ قالَ: أخبرَني عَمْرٌو قالَ: سَمِعْتُ جابِرَ بنَ زَيْدٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبيَّ ﷺ يَخْطُبُ بعَرَفاتٍ». تابَعَهُ ابنُ عُيَيْنَةَ عَنْ عَمْرٍو. [انظر: ١٨٤١، ١٨٤٣، ٥٨٠٤، ٥٨٥٣]

1740. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) at 'Arafāt.

١٧٤١ - حدَّثني عَبْدُ اللهِ بنُ

1741. Narrated Abū Bakra رَضِيَ الله عَنْهُ: The Prophet ﷺ delivered to us a *Khuṭba*

(religious talk) on the day of *Nahr*. He said, "Do you know what is the day today?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the day of *Nahr*?" We said, "Yes! It is." He further asked, "Which month is this?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijjah?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allāh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes! It is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord (Allāh). No doubt! Haven't I conveyed Allāh's Message to you? They said, "Yes (you have)." He said, "O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. Beware! Do not renegate (as) disbelievers after me by striking the necks (cutting the throats) of one another (i.e., by killing one another)."

مُحَمَّدٍ: حدَّثنا أبُو عامِرٍ: حدَّثنا قُرَّةُ، عَن مُحَمَّدِ ابنِ سِيرِينَ قالَ: أخْبرَني عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرَةَ، عَنْ أبي بَكْرَةَ، وَرَجُلٌ أفْضَلُ في نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَنا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ قالَ: «أتَدْرُونَ أيُّ يَوْمٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أعْلَمُ. فَسَكَتَ حتَّى ظَنَنَّا أنَّهُ سَيُسَمِّيه بغَيرِ اسمِهِ، قالَ: «ألَيْسَ يَوْمَ النَّحْرِ؟» قُلْنا: بَلى. قالَ: «أيُّ شَهْرٍ هٰذَا؟» قُلْنا: اللهُ وَرَسُولهُ أعْلمُ فَسَكَتَ حتَّى ظَنَنَّا أنَّهُ سَيُسَمِّيهِ بِغَيرِ اسمِهِ. فَقالَ: «ألَيْسَ ذُو الحَجَّةِ؟» قُلْنا: بَلى. قالَ: «أيُّ بَلَدٍ هٰذَا؟» قُلْنا: اللهُ وَرَسُولهُ أعْلَمُ. فَسَكَتَ حتَّى ظَنَنَّا أنَّهُ سَيُسَمِّيهِ بغَيْرِ اسمِهِ. قالَ: «ألَيْسَتْ بالبَلْدَةِ الحَرَامِ؟» قُلْنا: بَلى قالَ: «فإنَّ دِماءَكُمْ وأمْوالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، في شَهْرِكُمْ هٰذا في بَلَدِكُمْ هٰذَا. إلى يوم تَلْقَوْنَ رَبَّكُمْ. ألا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ. قالَ: «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ، فَرُبَّ مُبَلَّغٍ أوْعَى مِنْ سامعٍ. فَلا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [راجع: ٦٧]

1742. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: At Mina, the Prophet ﷺ said, "Do you know what is the day today?" The people replied,

١٧٤٢ - حدَّثنا مُحَمَّد بنُ المُثنَّى: حدَّثنا يَزِيدُ بنُ هارونَ: أخبرَنا عاصِمُ

"Allāh and His Messenger know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied, "Allāh and His Messenger know it better." He said, "This is the forbidden (sacred) town (Makkah). And do you know which month is this?" The people replied, "Allāh and His Messenger know it better." He said, "This is the forbidden (sacred) month." The Prophet ﷺ added, "No doubt, Allāh made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day of *Nahr* (10th of Dhul-Hijjah), the Prophet ﷺ stood in between the *Jamrāt* during his *Hajj* which he performed (as in the previous *Hadīth*) and said, "This is the greatest day (i.e., 10th of Dhul-Hijjah)." The Prophet ﷺ started saying repeatedly, "O Allāh! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is *Hajjat-ul-Wadā'*)."

بنُ مُحَمَّدِ بنِ زَيْدٍ، عَنْ أبيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قال: قالَ النَّبيُّ ﷺ بِمِنًى: «أتَدْرُونَ أيُّ يَوْمٍ هٰذا؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ. فَقالَ: «فإنَّ هٰذا يَوْمٌ حَرَامٌ. أفَتَدْرُونَ أيُّ بَلَدٍ هٰذا؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: «بَلَدٌ حَرَامٌ. أفَتَدْرُونَ أيُّ شَهْرٍ هٰذَا؟» قَالُوا: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: «شَهْرٌ حَرَامٌ». قالَ: «فإنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ وأمْوَالَكُمْ وَأعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، في شَهْرِكُمْ هٰذَا، في بَلَدِكُمْ هٰذَا».

وقالَ هِشامُ بنُ الغازِ: أخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: وَقَفَ النَّبيُّ ﷺ يَوْمَ النَّحْرِ بَينَ الجَمَرَاتِ في الحَجَّةِ الَّتي حَجَّ بِهٰذَا. وَقالَ: «هٰذَا يَوْمُ الحَجِّ الأكْبرِ»، فَطَفِقَ النَّبيُّ ﷺ يَقُولُ: «اللَّهُمَّ اشْهَدْ». فَوَدَّعَ النَّاسَ فَقالُوا: هٰذِهِ حَجَّةُ الوَدَاعِ. [انظر: ٤٤٠٣، ٦٠٤٣، ٦١٦٦، ٦٧٨٥، ٦٨٦٨، ٧٠٧٧]

(133) CHAPTER. May those who provide the pilgrims with water stay at Makkah during the nights of Mina?

(١٣٣) بابٌ: هَلْ يَبِيتُ أصْحابُ السِّقايَةِ أوْ غَيْرُهُمْ بِمَكَّةَ لَيالِيَ مِنًى؟

1743. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ permitted (them).

١٧٤٣ - حدَّثَنا مُحَمَّدُ بنُ عُبَيدِ بنِ مَيْمُونٍ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: رَخَّصَ النَّبيُّ ﷺ. [راجع: ١٦٣٤]

١٧٤٤ - حدَّثَنا يَحيى بنُ مُوسَى: حدَّثنا مُحَمَّدُ بنُ بَكرٍ: أخْبرَنا ابْنُ جُرَيْجٍ: أخْبرَني عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ أذِنَ ح.

[راجع: ١٦٣٤]

1744. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ allowed (as above).

١٧٤٥ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ، حَدَّثَنا أبي، حدَّثَنا عُبَيْدُ اللهِ: حدَّثَنِي نافعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ العَبَّاسَ رَضِيَ اللهُ عَنْهُ اسْتَأذَنَ النَّبِيَّ ﷺ لِيَبِيتَ بِمَكَّةَ لَيالِيَ مِنًى مِنْ أجلِ سِقايَتِهِ فأذِنَ لَهُ. تابَعَهُ أبُو أُسامَةَ وَعُقْبَةُ ابنُ خالِدٍ وَأبُو ضَمْرَةَ. [راجع: ١٦٣٤]

1745. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما Al-'Abbās رَضِيَ اللهُ عَنْهُ asked permission from the Prophet ﷺ to stay at Makkah during the nights of Mina in order to provide water to the people, so the Prophet ﷺ allowed him.

(١٣٤) **بابُ** رَمي الجِمَارِ،

وقالَ جابِرٌ: رَمَى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ضُحًى وَرَمَى بَعْدَ ذٰلكَ بَعْدَ الزَّوالِ.

(134) CHAPTER. To do the *Ramy* of the *Jimār*.

Jābir said, "The Prophet ﷺ did the *Ramy* on the day of *Naḥr* (10th of Dhul-Ḥijjah) before noon (this is only for *Jamrat-al-'Aqaba*), and then (on the 11th and the 12th of Dhul-Ḥijjah) he did the *Ramy* after the decline of the sun (after *Ẓuhr*).

١٧٤٦ - حدَّثَنا أبُو نُعَيْمٍ: حدَّثَنا مِسْعَرٌ، عَنْ وَبَرَةَ قالَ: سَألْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما: مَتى أرْمي الجِمارَ؟ قالَ: إذَا رَمَى إمامُكَ فارْمِهِ. فأعَدْتُ عَلَيهِ المَسْألَةَ قالَ: كُنَّا نَتَحَيَّنُ، فإذَا زَالَتِ الشَّمْسُ رَمَيْنا.

1746. Narrated Wabra: I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما, "When should I do the *Ramy* of the *Jimār*?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the *Ramy* (i.e., on the 11th and 12th of Dhul-Ḥijjah)."

(١٣٥) **بابُ** رَمْيِ الجِمارِ مِنْ بَطْنِ الوَادِي

(135) CHAPTER. To do the *Ramy* of *Jimār* from the middle of the valley.

1747. Narrated 'Abdur-Rahmān bin Yazīd: 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ did the *Ramy* from the middle of the valley. So, I said, "O, Abū 'Abdur-Rahmān! Some people do the *Ramy* (of the *Jamra*) from above it (i.e., from the top of the valley)." He said, "By Him except Whom none has the right to be worshipped, this is the place from where the one - on whom *Sūrat Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ) - did the *Ramy*."

١٧٤٧ - حدَّثنا مُحَمَّدُ بنُ كَثيرٍ قَالَ: أخبرَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزيدَ قالَ: رَمى عَبْدُ اللهِ مِنْ بَطْنِ الوَادِي، فَقُلْتُ: يا أبا عَبْدِ الرَّحْمٰنِ، إنَّ ناساً يَرْمُونها مِنْ فوْقِها. فَقالَ: وَالَّذي لا إلٰهَ غَيْرُهُ، هٰذا مَقامُ الَّذي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ ﷺ.

وقالَ عَبْدُ اللهِ بْنُ الوَليدِ قالَ: حدَّثنا سُفْيانُ عَنِ الأعْمَشِ بِهٰذا.

[انظر: ١٧٤٨، ١٧٤٩، ١٧٥٠]

(136) CHAPTER. The *Ramy* of the *Jimār* with seven small stones.

(١٣٦) بابُ رَمْيِ الجِمارِ بِسَبْعِ حَصَياتٍ،

And this has been narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُما from the Prophet ﷺ

ذَكَرَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ.

1748. Narrated 'Abdur-Rahmān bin Yazīd: When 'Abdullāh (bin Mas'ūd) رضي الله عنه reached the big *Jamra* (i.e. *Jamrat-ul-'Aqaba*) he kept the Ka'bah on the left side and Mina on his right side and threw seven pebbles (at the *Jamra*) and said, "The one on whom *Sūrat Al-Baqarah* was revealed (i.e., the Prophet ﷺ) had done the *Ramy* similarly."

١٧٤٨ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنْ عبدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ابنِ مَسْعودٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ انْتَهَى إلى الجَمْرَةِ الكُبْرَى جَعَلَ البَيْتَ عَنْ يَسارِهِ وَمِنًى عَنْ يَمِينِهِ وَرَمى بِسَبْعٍ. وقالَ: هٰكَذا رَمى الَّذي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ ﷺ.

[راجع: ١٧٤٧]

(137) CHAPTER. Keeping the House (Ka'bah) on the left on doing *Ramy* of the *Jamrat-ul-'Aqaba*.

(١٣٧) بابٌ مَنْ رَمى جَمْرَةَ العَقَبَةِ فَجَعَلَ البَيْتَ عَنْ يَسارِهِ

1749. Narrated 'Abdur-Rahmān bin Yazīd: I performed *Hajj* with Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ and saw him doing *Ramy* of the big

١٧٤٩ - حدَّثنا آدمُ: حدَّثنا شُعْبَةُ: حدَّثنا الحَكَمُ، عَنْ إبْرَاهِيمَ،

عَنْ عَبْدِ الرَّحْمٰنِ ابنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فَرَآهُ يَرْمِي الجَمْرَةَ الكُبرَى بِسَبْعِ حَصَياتٍ. فَجَعَلَ البَيْتَ عَنْ يَسارِهِ ومِنًى عَنْ يَمِينِهِ، ثُمَّ قالَ: هٰذَا مَقامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ. [راجع: ١٧٤٧]

Jamra (*Jamrat-ul-'Aqaba*) with seven small pebbles, keeping the Ka'bah on his left side and Mina on his right. He then said, "This is the place where the one on whom *Sūrat Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ) stood."

(١٣٨) **بابٌ**: يُكَبِّرُ مَعَ كُلِّ حَصاةٍ،

(138) CHAPTER. To say *'Allāhu Akbar* (Allāh is the Most Great)' on throwing every pebble.

قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

This was stated by Ibn 'Umar رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ said so."

١٧٥٠ - **حدَّثنا** مُسَدَّدٌ، عَنْ عَبْدِ الوَاحِدِ قَالَ: حدَّثَنا الأَعْمَشُ قالَ: سَمِعْتُ الحَجَّاجَ يَقُولُ عَلى المِنْبَرِ: السُّورَةُ الَّتِي يُذْكَرُ فِيها البَقَرَةُ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيها آلُ عِمْرَانَ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيها النِّساءُ. قالَ: فَذَكَرْتُ ذلكَ لإِبرَاهِيمَ فَقالَ: حدَّثَنِي عَبْدُ الرَّحْمٰنِ بنُ يَزِيدَ أَنَّهُ كانَ مَعَ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ حِينَ رَمى جَمْرَةَ العَقَبَةِ، فاسْتَبْطَنَ الوَادِيَ حَتَّى إِذَا حاذَى بالشَّجَرَةِ اعْتَرَضَها فَرَمى بِسَبْعِ حَصَياتٍ. يُكَبِّرُ مَعَ كُلِّ حَصاةٍ ثُمَّ قالَ: مِنْ هٰهُنا والَّذِي لا إِلٰهَ غَيْرُهُ قامَ الَّذِي أُنْزِلَتْ عَلَيهِ سُورَةُ البَقَرَةِ ﷺ. [راجع: ١٧٤٧]

1750. Narrated Al-A'mash: I heard Al-Hajjāj saying on the pulpit, "The *Surah* in which *Al-Baqarah* (the cow) is mentioned and the *Sūrah* in which the family of 'Imrān is mentioned and the *Sūrah* in which the women (*An-Nisā*) is mentioned." I mentioned this to Ibrāhīm, and he said, " 'Abdur-Rahmān bin Yazīd told me, 'I was with (Abdullah) Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ when he did the *Ramy* of the *Jamrat-ul-'Aqaba.* He went down the middle of the valley, and when he came near the tree (which was near the *Jamra*) he stood opposite to it and threw seven small pebbles and said: *Allāhu Akbar* on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom *Sūrat Al-Baqarah* was revealed (i.e., Allāh's Messenger ﷺ).' "

(١٣٩) **بابٌ** مَنْ رَمى جَمْرَةَ العَقَبَةِ ولَمْ يَقِفْ،

(139) CHAPTER. Not standing (for invocation) after doing *Ramy* of the *Jamrat-ul-'Aqaba*.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما, narrated this on the authority of the Prophet ﷺ

قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

(140) CHAPTER. After doing *Ramy* of the (other) two *Jamrāt* (*Dunya* and *Wusṭā*) one should go and stand on level ground, (and invoke Allāh), facing the *Qiblah* (Ka'bah at Makkah).

(١٤٠) بابٌ إذا رَمى الجَمْرَتَينِ يَقُومُ مُسْتَقْبِلَ القِبْلَةِ وَيُسْهِلُ

1751. Narrated Sālim: Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to do *Ramy* of the *Jamrat-ud-Dunya* (the *Jamra* near to the Khaif mosque) with seven small stones and used to recite *Takbīr* on throwing every pebble. He then would go ahead till he reached the level ground; where he would stand facing the *Qiblah* for a long time and invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Wusṭā* (middle *Jamra*) and then he would go to the left towards the middle ground, where he would stand facing the *Qiblah*. He would remain standing there for a long period and invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-'Aqaba* from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet ﷺ doing like this."

١٧٥١ - **حدَّثَنا** عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا طَلْحَةُ بنُ يَحْيَى: حدَّثَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ كانَ يَرْمي الجَمْرَةَ الدُّنْيا بِسَبْعِ حَصَياتٍ، يُكَبِّرُ عَلى إثْرِ كُلِّ حَصاةٍ ثُمَّ يَتَقَدَّمُ حتَّى يُسْهِلَ فَيَقُومَ مُسْتَقْبِلَ القِبْلَةِ، فَيَقُومُ طَويلاً وَيَدْعُو وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرْمي الوُسْطَى، ثُمَّ يأخُذُ ذاتَ الشِّمالِ فَيَسْتَهِلُّ وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ، فَيَقُومُ طَويلاً ويَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ طَويلاً. ثُمَّ يَرْمي جَمْرَةَ ذاتِ العَقَبَةِ مِنْ بَطْنِ الوادي. وَلا يَقِفُ عِنْدَها ثُمَّ يَنْصَرِفُ وَيَقُولُ: هٰكَذا رَأيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ. [انظر: ١٧٥٢، ١٧٥٣]

(141) CHAPTER. To raise the hands (for invocation) near *Al-Jamrat-ud-Dunya* and *Al-Jamrat-ul-Wusṭā*.

(١٤١) بابُ رَفْعِ اليَدَيْنِ عِنْدَ جَمْرَةِ الدُّنْيا وَالوُسْطَى

1752. Narrated Sālim bin 'Abdullāh: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to do *Ramy* of the *Jamrat-ud-Dunya* with seven small pebbles and used to recite *Takbīr* on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the *Qiblah* to invoke (Allāh) while

١٧٥٢ - **حدَّثَنا** إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ يُونُسَ ابنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ

raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Wusṭā* similarly and would go to the left towards the level ground, where he would stand for a long time facing the *Qiblah* to invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-al-'Aqaba* from the middle of the valley, but he would not stay by it. Ibn 'Umar used to say, "I saw Allāh's Messenger ﷺ doing like that."

يَرْمِي الجَمْرَةَ الدُّنْيا بِسَبْعِ حَصَياتٍ. يُكَبِّرُ عَلى إِثْرِ كُلِّ حَصاةٍ، ثُمَّ يَتَقَدَّمُ فَيُسْهِلُ. فَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِياماً طَوِيلاً، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ. ثُمَّ يَرْمِي الجَمْرَةَ الوُسْطَى كذلكَ فَيَأْخُذُ ذَاتَ الشِّمالِ فَيُسْهِلُ وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِياماً طَوِيلاً فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الجَمْرَةَ ذَاتَ العَقَبَةِ مِنْ بَطْنِ الوَادِي وَلا يَقِفُ وَيَقُولُ: هٰكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُ. [راجع: ١٧٥١]

(142) CHAPTER. Invoking (Allāh) near the two *Jamrāt*.

(١٤٢) بابُ الدُّعاءِ عِنْدَ الجَمْرَتَيْنِ

1753. Narrated Az-Zuhrī: Whenever Allāh's Messenger ﷺ stoned the *Jamra* near Mina mosque, he would do *Ramy* of it with seven small pebbles and say *Takbīr* on throwing each pebble. Then he would go ahead and stand facing the *Qiblah* with his hands raised, and invoke (Allāh) and he used to stand for a long period. Then he would come to the second *Jamra* (*Al-Wusṭā*) and stone it with seven small stones, reciting *Takbīr* on throwing each stone. Then he would descend to the left near the valley and stand facing the *Qiblah* with raised hands to invoke (Allāh). Then he would come to the *Jamra* near the *'Aqaba* (*Jamrat-ul-'Aqaba*) and do *Ramy* of it with seven small pebbles, reciting *Takbīr* on throwing each stone. He then would leave and not stay by it.

Narrated Az-Zuhrī: I heard Sālim bin 'Abdullāh saying the same that his father said so on the authority of the Prophet ﷺ. And Ibn 'Umar used to do the same.

١٧٥٣ - وَقالَ مُحَمَّدٌ: حَدَّثَنا عُثْمانُ ابنُ عُمَرَ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ كانَ إِذَا رَمَى الجَمْرَةَ الَّتي تَلي مَسْجِدَ مِنًى يَرْمِيها بِسَبْعِ حَصَياتٍ، يُكَبِّرُ كُلَّما رَمَى بِحَصاةٍ. ثُمَّ تَقَدَّمَ أَمامَها فَوَقَفَ مُسْتَقْبِلَ القِبْلَةِ رَافِعاً يَدَيْهِ يَدْعُو وكانَ يُطِيلُ الوُقُوفَ. ثُمَّ يَأْتي الجَمْرَةَ الثَّانِيَةَ فَيَرْمِيها بِسَبْعِ حَصَياتٍ، يُكَبِّرُ كُلَّما رَمَى بِحَصاةٍ. ثُمَّ يَنْحَدِرُ ذَاتَ اليَسارِ مِمَّا يَلِي الوَادِيَ فَيَقِفُ مُسْتَقْبِلَ القِبْلَةِ رَافِعاً يَدَيهِ يَدْعُو ثُمَّ يَأْتي الجَمْرَةَ الَّتِي عِنْدَ العَقَبَةِ فَيَرْمِيها بِسَبْعِ حَصَياتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصاةٍ ثُمَّ يَنْصَرِفُ وَلا يَقِفُ عِنْدَها. قالَ الزُّهْرِيُّ: سَمِعْتُ سالِمَ بنَ عَبْدِ اللهِ

يُحَدِّثُ بِمِثْلِ هٰذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. وكانَ ابنُ عُمَرَ يَفْعَلُهُ.

[راجع: ١٧٥١]

(١٤٣) بابُ الطِّيبِ بَعْدَ رَمْيِ الجِمارِ، وَالحَلْقِ قَبْلَ الإفاضَةِ

(143) CHAPTER. To perfume oneself after doing *Ramy* of the *Jimār* and to have one's head shaved before *Tawāf-al-Ifāda*.

١٧٥٤ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ القاسِمِ: وَكانَ أَفْضَلَ أَهْلِ زَمَانِهِ أَنَّهُ سَمِعَ أَباهُ وكانَ أَفْضَلَ أَهْلِ زَمانِهِ يَقُولُ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها، تَقُول: طَيَّبْتُ رَسُولَ اللهِ ﷺ بِيَدَيَّ هاتَينِ حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ قَبْلَ أَنْ يَطُوفَ، وبَسَطَتْ يَدَيها. [راجع: ١٥٣٩]

1754. Narrated 'Abdur-Rahmān bin Al-Qāsim: I heard my father who was the best man of his age, saying, "I heard 'Āishah رَضِيَ اللهُ عَنْهَا saying, 'I perfumed Allāh's Messenger ﷺ with my own hands before finishing his *Ihrām* while yet he has not performed *Tawāf-al-Ifāda*.' She spread her hands (while saying so.)"

(١٤٤) بابُ طَوافِ الوَدَاعِ

(144) CHAPTER. *Tawāf-al-Wadā'*.

١٧٥٥ - حدَّثنا مُسَدَّدٌ: حدَّثنا سُفْيانُ. عَنِ ابنِ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بالبَيْتِ إلَّا أَنَّهُ خُفِّفَ عَنِ الحائِضِ.

[راجع: ٣٢٩]

1755. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The people were ordered to perform the *Tawāf* of the Ka'bah (*Tawāf-al-Wadā'*) as the last thing before leaving (Makkah), except the menstruating women who were exempted.

١٧٥٦ - حدَّثنا أَصْبَغُ بنُ الفَرَجِ: أَخْبرَنا ابنُ وَهْبٍ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالعَصْرَ وَالمَغْرِبَ وَالعِشاءَ، ثُمَّ رَقَدَ رَقْدَةً بالمُحَصَّبِ ثُمَّ رَكِبَ إلى البَيْتِ فَطافَ بِهِ.

1756. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Zuhr*, *'Asr*, *Maghrib* and the *'Ishā' Salāt* (prayers) and slept for a while at a place called Al-Muhassab and then rode to the Ka'bah and performed *Tawāf* round it (*Tawāf-al-Wadā'*).

تابَعَهُ اللَّيْثُ: حدَّثَني خالدٌ، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: أنَّ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ حدَّثَهُ عَنِ النَّبيِّ ﷺ.
[انظر: ١٧٦٤]

(145) CHAPTER. If a woman gets her menses after *Tawāf-al-Ifāda* (would it be obligatory for her to perform *Tawāf-al-Wadā'*?).

(١٤٥) **بابٌ**: إذا حاضَتِ المَرْأةُ بَعْدَ ما أفاضَتْ

1757. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Ṣafiyya bint Ḥuyai, the wife of the Prophet ﷺ got her menses, and Allāh's Messenger ﷺ was informed of that. He said, "Would she delay us?" The people said, "She has already performed *Tawāf-al-Ifāda*." He said, "Then she will not (delay us)."

١٧٥٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبيِّ ﷺ حاضَتْ فَذَكَرْتُ ذٰلكَ لِرَسُولِ اللهِ ﷺ فَقالَ: «أحابِسَتُنا هِيَ؟» قالُوا: إنَّها قَدْ أفاضَتْ. قالَ: «فَلا إذاً». [راجع: ٢٩٤]

1758, 1759. Narrated 'Ikrima: The people of Al-Madīna asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما about a woman who got her menses after performing *Tawāf-al-Ifāda*. He said, "She could depart (from Makkah)." They said, "We will not act on your verdict and ignore the verdict of Zaid." Ibn 'Abbās said, "When you reach Al-Madīna, inquire about it." So, when they reached Al-Madīna they asked (about that). One of those they asked was Umm Sulaim. She told them the narration of Ṣafiyya (*Hadīth* No.1757).

١٧٥٨، ١٧٥٩ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ: أنَّ أهْلَ المَدِينَةِ سَألُوا ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ امْرَأةٍ طافَتْ، ثُمَّ حاضَتْ، قالَ لَهُمْ: تَنْفِرُ. قالُوا: لا نَأْخُذُ بِقَوْلِكَ وَنَدَعُ قَوْلَ زَيْدٍ، قالَ: إذا قَدِمْتُمُ المَدِينَةَ فَاسْألُوا فَقَدِمُوا المَدِينَةَ فَسألُوا فَكانَ فِيمَنْ سَألُوا أمُّ سُلَيْمٍ. فَذَكَرَتْ حَدِيثَ صَفِيَّةَ. رَواهُ خالِدٌ وَقَتادَةُ عَنْ عِكْرِمَةَ.

1760. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A menstruating woman was allowed to leave Makkah if she had done *Tawāf-al-Ifāda*.

١٧٦٠ - **حدَّثَنا** مُسْلِمٌ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أبِيهِ،

عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: رُخِّصَ للحائِضِ أنْ تَنْفِرَ إذَا أفاضَتْ.

[راجع: ٣٢٩]

1761. Ṭāwūs (a subnarrator) said that his father said, "I heard Ibn 'Umar رَضِيَ اللهُ عَنْهُما saying that she should not depart. Then later I heard him saying that the Prophet ﷺ had allowed them (menstruating women) to depart."

١٧٦١ - قالَ: وسَمِعْتُ ابنَ عُمَرَ يَقُولُ: إنَّها لا تَنْفِرُ. ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إنَّ النَّبيَّ ﷺ رَخَّصَ لَهُنَّ.

[راجع: ٣٣٠]

1762. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out with the Prophet ﷺ with the intention of performing *Hajj* only. The Prophet ﷺ reached Makkah and performed *Ṭawāf* [of the Ka'bah and *Sāy* (going) between Aṣ-Ṣafā and Al-Marwa] and did not finish the *Iḥrām,* because he had the *Hady* with him. His Companions and his wives performed *Ṭawāf* [of the Ka'bah and *Sāy* (going) between Aṣ-Ṣafā and Al-Marwa], and those who had no *Hady* with them finished their *Iḥrām.* I got the menses and performed all the ceremonies of *Ḥajj.* So, when it was the night of *Ḥaṣba* (night of departure), I said, "O Allāh's Messenger! All your Companions are returning with *Ḥajj* and *'Umra* except me." He asked me, "Didn't you perform *Ṭawāf* of the Ka'bah (*'Umra*) when you reached Makkah?" I said, "No." He said, "Go to Tan'īm with your brother 'Abdur-Rahmān, and assume *Iḥrām* for *'Umra* and I will wait for you at such and such a place." So, I went with 'Abdur-Raḥmān to Tan'īm and assumed *Iḥrām* for *'Umra.* Then Ṣafiyya bint Ḥuyai got menses. The Prophet ﷺ said, "*'Aqrā Ḥalqā!*[1] You will detain us! Didn't you perform *Ṭawāf* (*Al-Ifāḍa*) on the day of *Naḥr* (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet: ﷺ when he was ascending

١٧٦٢ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا أبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: خَرَجْنا مَعَ النَّبيِّ ﷺ وَلا نُرَى إلَّا الحَجَّ، فَقَدِمَ النَّبيُّ ﷺ فطافَ بالبَيْتِ وَبَيْنَ الصَّفا وَالمَرْوَةِ ولَمْ يَحِلَّ، وكانَ مَعَهُ الهَدْيُ. فَطافَ مَنْ كانَ مَعَهُ مِنْ نِسائِهِ وَأصْحابِهِ وَحَلَّ مِنْهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الهَدْيُ. فَحاضَتْ هِيَ فَنَسَكْنا مَناسِكَنا مِنْ حَجِّنا، فَلَمَّا كانَتْ لَيْلَةَ الحَصْبَةِ لَيْلَةُ النَّفْرِ قالَتْ: يا رَسُولَ اللهِ، كُلُّ أصْحابِكَ يَرْجِعُ بِحَجٍّ وَعُمْرَةٍ غَيْرِي. قالَ: «ما كُنْتِ تَطُوفِينَ بالبَيْتِ لَيالِيَ قَدِمْنا مَكَّةَ؟» قُلْتُ: لا، قالَ: «فاخْرُجِي مَعَ أخِيكِ إلى التَّنْعِيمِ فَأهِلِّي بِعُمْرَةٍ. ومَوْعِدُكِ مَكانَ كَذَا وكَذَا»، فَخَرَجْتُ مَعَ عَبْدِ الرَّحْمٰنِ إلى التَّنْعِيمِ فَأهْلَلْتُ بِعُمْرَةٍ. وحاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، فَقالَ النَّبيُّ ﷺ:

(1) (H.1762) *"Aqrā Ḥalqā"*: See the glossary.

the heights towards Makkah and I was descending, or vice-versa.

«عَقْرَى حَلْقَىٰ، إِنَّكِ لَحَابِسَتُنا. أما كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلى، قالَ: «فَلا بَأسَ، انْفِري» فَلَقيتُهُ مُصْعِداً عَلى أهْلِ مَكَّةَ وَأنا مُنْهَبِطَةٌ. أَوْ أنا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ. وقالَ مُسَدَّدٌ: قُلْتُ: لا. وَتابَعَهُ جَرِيرٌ عَنْ مَنْصُورٍ في قَوْلِهِ: لا. [راجع: ٢٩٤]

(146) CHAPTER. Whoever offered the *'Asr* prayer at Abṭaḥ on the day of departure from Minā (Day of *Nafr*).

(١٤٦) بابُ مَنْ صَلى العَصْرَ يَوْمَ النَّفْرِ بالأبْطَح

1763. Narrated 'Abdul-Azīz bin Rufai: I asked Anas bin Mālik, "Tell me something you have observed about the Prophet ﷺ concerning where he offered the *Zuhr* prayer on the day of *Tarwiya* (8th Dhul-Hijjah)." Anas replied, "He offerd it at Mīna." I said, "Where did he offer the *'Asr* prayer on the day of *Nafr* (day of departure from Minā)?" He replied, "At Al-Abtah," and added, "You should do as your rulers (or leaders) do."

١٧٦٣ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا إسحَاقُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ الثَّوريُّ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ قالَ: سَأَلْتُ أنَسَ بنَ مالكٍ: أخْبِرْني بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبيِّ ﷺ، أيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ قالَ: بِمِنًى. قُلْتُ: فأيْنَ صَلَّى العَصْرَ يَوْمَ النَّفْرِ؟ قالَ: بالأبْطَحِ. افْعَلْ كما يَفْعَلُ أُمَرَاؤُكَ. [راجع: ١٦٥٣]

1764. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Zuhr, 'Asr, Maghrib* and *'Ishā, Ṣalāt* (prayers) and slept for a while at a place called Al-Muḥaṣṣab and then he rode towards the Ka'bah and performed *Ṭawāf* (*al-Wadā'*).

١٧٦٤ - **حدَّثَنا** عَبْدُ المُتعالِ بنُ طالِبٍ قَالَ: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبرَني عَمْرُو بنُ الحارِثِ: أنَّ قَتادَةَ حدَّثَهُ عَنْ أنَسِ بنِ مالكٍ رَضيَ اللهُ عَنْهُ أَنَّ أنَس بنِ مَالِكٍ حدَّثَهُ عَنِ النَّبيِّ ﷺ: أنَّهُ صَلَّى الظُّهْرَ وَالعَصْرَ وَالمَغْرِبَ وَالعِشاءَ وَرَقَدَ رَقْدَةً بالمُحَصَّبِ ثُمَّ رَكِبَ إلى البَيْتِ فَطافَ بِهِ. [راجع: ١٧٥٦]

(147) **CHAPTER. Al-Muhassab. (This is stituated between Makkah and Minā and is also called Al-Abtah or Hasba or Khaif Banī Kināna.)**

(١٤٧) **بابُ المُحَصَّبِ**

1765. Narrated 'Āishah رضي الله عنها: It (i.e., Al-Abtah) was a place where the Prophet ﷺ used to camp so that it might be easier for him to depart.

١٧٦٥ - **حدَّثَنا** أَبُو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: «إِنَّما كانَ مَنْزِلاً يَنزِلُهُ النَّبِيُّ ﷺ لِيَكُونَ أَسمَحَ لِخُرُوجِهِ، تَعْنِي بالأَبْطَحِ.

1766. Narrated Ibn 'Abbās رضي الله عنهما: Staying at Al-Muhassab is not one of the ceremonies (of *Hajj*), but Al-Muhassab is a place where Allāh's Messenger ﷺ camped (during his *Hajjat-al-Wadā'*).

١٧٦٦ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، قالَ عَمْرٌو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ إِنَّما هُوَ مَنزِلٌ نَزَلَهُ رَسُولُ اللهِ ﷺ.

(148) **CHAPTER. To camp at Dhi-Tuwā before entering Makkah and to camp at Al-Bathā' which is at Dhul-Hulaifa on returning from Makkah (to Al-Madīna).**

(١٤٨) **بابُ النزُولِ بِذِي طُوَى قَبْلَ أَنْ يَدْخُلَ مَكَّةَ، والنزُولِ بالبَطْحاءِ الَّتي بِذِي الحُلَيْفَةِ إِذا رَجَعَ مِنْ مَكَّةَ**

1767. Narrated Nāfi': Ibn 'Umar رضي الله عنهما used to spend the night at Dhi-Tuwa in between the two *Thaniya* and then he would enter Makkah through the *Thaniya* which is at the higher region of Makkah, and whenever he came to Makkah for *Hajj* or *'Umra*, he never made his she-camel kneel down except near the gate of the *Masjid* (*Al-Masjid-al-Haram*), and then he would enter (it) and go to the Black (Stone) Corner and start from there the circumambulation of the Ka'bah seven times: hastening in the first three rounds (*Ramal*) and walking in the last four.

On finishing, he would offer two *Rak'ā* prayer (of *Tawāf*) and set out to perform *Tawāf* – [*Sāy* (going)] between As-Safā and Al-Marwa before returning to his dwelling

١٧٦٧ - **حدَّثَنا** إِبْراهِيمُ بنُ المُنْذِرِ: حدَّثنا أَبُو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَبِيتُ بِذِي الطُّوَى بَينَ الثَّنِيَّتَينِ ثُمَّ يَدْخُلُ مِنَ الثَّنِيَّةِ الَّتي بأَعْلى مَكَّةَ. وكانَ إِذَا قَدِمَ حاجّاً أَوْ مُعتَمِراً لَمْ يُنِخْ ناقَتَه إِلَّا عِنْدَ بابِ المَسْجِدِ. ثُمَّ يَدْخُل فَيأتي الرُّكْنَ الأَسْوَدَ فَيَبْدَأُ بِهِ، ثُمَّ يَطُوفُ سَبْعاً: ثَلاثاً سَعْياً وَأَرْبَعاً مَشْياً. ثُمَّ يَنْصَرِفُ فَيُصَلِّي سَجْدَتَينِ، ثُمَّ يَنْطَلِقُ قَبْلَ أَنْ يَرْجِعَ إِلى مَنزِلِهِ فَيَطُوف بَينَ الصَّفا

place. On returning (to Al-Madīna) from *Hajj* or *'Umra,* he used to make his camel kneel down at Al-Baṭḥā which is at Dhul-Ḥulaifa, the place where the Prophet ﷺ used to make his camel kneel down.

وَالمَرْوَةِ. وكانَ إِذَا صَدَرَ عَنِ الحَجِّ أَوِ العُمْرَةِ أَنَاخَ بِالبَطْحاءِ الَّتي بِذِي الحُلَيْفَةِ الَّتي كانَ النَّبِيُّ ﷺ يُنيخُ بِها.

[راجع: ٤٩١]

1768. Narrated Khālid bin Al-Ḥārith: 'Ubaidullāh was asked about Al-Muḥaṣṣab. 'Ubaidullāh narrated: Nāfi' said, "Allāh's Messenger ﷺ, 'Umar and Ibn 'Umar camped there." Nāfi' added, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to offer the *Zuhr* and *'Aṣr* prayer at it (i.e. Al-Muḥaṣṣab)." I think he mentioned the *Maghrib* prayer also. I said, "I don't doubt about *'Ishā'* (i.e., he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet ﷺ used to do the same.'"

١٧٦٨ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحارِثِ قالَ: سُئِلَ عُبَيْدُ اللهِ عَنِ المُحَصَّبِ، فحدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ قالَ: نَزَلَ بِها رَسُولُ اللهِ ﷺ وَعُمَرُ وَابنُ عُمَرَ. وَعَنْ نافِعٍ أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يُصَلِّي بِها يَعْني المُحَصَّبَ الظُّهْرَ وَالعَصْرَ، أَحْسِبُهُ قالَ: وَالمَغْرِبَ. قالَ خالِدٌ: لا أَشُكُّ في العِشاءِ، ويَهْجَعُ هجْعَةً، وَيَذْكُرُ ذلِكَ عَنِ النَّبِيِّ ﷺ.

(149) CHAPTER. Staying at Dhī-Ṭuwa on returning from Makkah.

(١٤٩) بابٌ مَنْ نزلَ بِذِي طُوًى إِذَا رَجَعَ مِنْ مَكَّةَ

1769. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما approached (Makkah), he used to pass the night at Dhī-Ṭuwa till dawn, and then he would enter Makkah. On his return from Makkah, he used to pass by Dhī-Ṭuwa and pass the night there till dawn, and he used to say that the Prophet ﷺ used to do the same.

١٧٦٩ - وقالَ مُحَمَّدُ بنُ عِيْسَى: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ كانَ إِذَا أَقْبَلَ باتَ بِذِي طُوًى حَتَّى إِذَا أَصْبَحَ دَخَلَ وَإِذَا نَفَرَ مَرَّ بِذِي طُوًى وَباتَ بِها حَتَّى يُصْبِحَ. وكانَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُ ذلِكَ.

[راجع: ٤٩١]

(150) CHAPTER. Trading during the time of *Hajj,* and selling in the markets of the Pre-Islāmic Period.

(١٥٠) بابُ التِّجارَةِ أَيَّامَ المَوْسِمِ وَالبَيْعِ في أَسْوَاقِ الجاهِلِيَّةِ

1770. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Dhul-Majāz and 'Ukāz were the markets of

١٧٧٠ - حدَّثَنا عُثمانُ بنُ

الهَيْثَم: أخبرَنا ابنُ جُرَيْج: قالَ عَمْرُو بنُ دِينارٍ: قالَ ابنُ عبَّاسٍ رَضِيَ اللهُ عَنْهُما: كانَ ذُو المجازِ وعُكاظُ مَتْجَرَ النَّاسِ في الجاهِلِيَّة. فَلَمَّا جاءَ الإسْلامُ كَأنَّهُمْ كَرِهُوا ذلكَ حتَّى نَزَلَتْ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ [البقرة: ١٩٨] في مَوَاسِمِ الحَجِّ. [انظر: ٢٠٥٠، ٢٠٩٨، ٤٥١٩]

the people during the Pre-Islāmic Period of Ignorance. When the people embraced Islām, they disliked to do bargaining there till the following Verses were revealed:

"There is no sin on you if you seek of the Bounty of your Lord (during *Hajj* by trading, etc.)..." (V.2:198)

(١٥١) بابُ الادِّلاجِ مِنَ المُحَصَّبِ

(151) CHAPTER. To depart from Al-Muhassab in the last part of night.

١٧٧١ - حدَّثَنا عُمَرُ بن حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَني إبْرَاهِيمُ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: حاضَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ، فَقالَتْ: ما أراني إلَّا حابِسَتَكُمْ قالَ النَّبِيُّ ﷺ: «عَقْرَىٰ حَلْقَىٰ، أطافَتْ يَوْمَ النَّحْرِ؟» قِيلَ: نَعَمْ، قالَ: «فانْفِري». [راجع: ٢٩٤]

1771. Narrated 'Āishah رَضِيَ الله عَنها: Safiyya got her menses on the night of *Nafr* (departure from *Hajj*), and she said, "I see that I will detain you." The Prophet ﷺ said, " '*Aqrā Halqā*! Did she perform the *Tawāf* (*Al-Ifāda*) on the Day of *Nahr* (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart."

١٧٧٢ - قالَ أبُو عَبْدِ اللهِ: وَزَادَني مُحَمَّدٌ: حدَّثَنا مُحاضِرٌ قالَ: حدَّثَنا الأعمَشُ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لا نَذْكُرُ إلَّا الحَجَّ فَلَمَّا قَدِمْنا أمَرَنا أنْ نَحِلَّ. فَلَمَّا كانَتْ لَيْلَةُ النَّفْرِ حاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، فَقالَ النَّبِيُّ ﷺ: «حَلْقَى عَقْرَى، ما أُراها إلَّا

1772. Narrated 'Āishah رَضِيَ الله عَنها "We set out with Allāh's Messenger ﷺ (from Al-Madīna) with the intention of performing *Hajj* only. When we reached Makkah, he ordered us to finish the *Ihrām*. When it was the night of *Nafr* (departure), Safiyya bint Huyai got her menses. The Prophet ﷺ said, "*Halqa 'Aqrā*! I think that she will detain you," and asked (her), "Did you perform the *Tawāf* (*Al-Ifāda*) on the day of *Nahr* (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allāh's Messenger! I have not (done the *'Umra*)." He replied, "Perform *'Umra* from Tan'īm."

حابِسَتَكُمْ». ثُمَّ قالَ: «كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟» قالَتْ: نَعَمْ قالَ: «فَانْفِري»، قُلْتُ: يا رَسُولَ الله إِنِّي لَمْ أَكُنْ حَلَلْتُ، قالَ: «فاعْتَمِري مِنَ التَّنْعِيم». فَخَرَجَ مَعَها أَخُوها فَلَقِيناهُ مُدَّلِجاً: فَقالَ: «مَوْعِدُكِ مَكانَ كَذَا وكَذَا». [راجع: ٢٩٤]

My brother went with me and we came across the Prophet ﷺ in the last part of the night. He said, "Wait at such and such a place."

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 3

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 3

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.-

Riyadh.

500p., 14x21cm

ISBN: 9960-717-31-3 (set)

9960-717-34-8 (v.3)

1- Al-Hadith - Six books I- Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-34-8 (v.3)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورَيْن بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب ، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME THREE

فهرس الجزء الثالث

33 – THE BOOK OF *I'TIKĀF*.. 143

34 – THE BOOK OF SALES (BARGAINS)................... 155

42 - THE BOOK OF WATERING 311

43 - THE BOOK OF LOANS, FREEZING OF PROPERTY, AND BANKRUPTCY. 328

47 – THE BOOK OF PARTNERSHIP 385

48 – THE BOOK OF MORTGAGING IN PLACES OCCUPIED BY SETTLED POPULATION. 398

49 – THE BOOK OF MANUMISSION (OF SLAVES) 402

50 – THE BOOK OF *AL-MUKĀTAB* 422

51 – THE BOOK OF GIFTS AND THE SUPERIORITY OF GIVING GIFTS......... 428

53 – THE BOOK OF PEACEMAKING 501

54 – THE BOOK OF CONDITIONS 516

26 – THE BOOK OF *AL-'UMRA*

٢٦ - كتاب العمرة

(1) CHAPTER. The obligation of performing *'Umrah* and its superiority.

(١) بَابُ وجوبِ العُمْرَةِ وَفَضْلُها ،

Ibn 'Umar رَضِيَ الله عَنْهُما said, "*Hajj* and *'Umra* are obligatory for everybody." And Ibn 'Abbās رَضِيَ الله عَنْهُما said, " *'Umra* is mentioned in conjunction with *Hajj* in the Book of Allāh عَزَّ وجَل : 'And perform properly (i.e., all the ceremonies according to the ways of Prophet Muhammad ﷺ) *Hajj* and *'Umra* for Allāh.' " (V.2:196)

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: لَيسَ أحَدٌ إلاَّ وَعَلَيْهِ حَجَّةٌ وعُمْرَةٌ. وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: إنَّها لَقَرِينَتُها في كِتابِ اللهِ عَزَّ وَجَلَّ ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦].

1773. Narrated Abū Hurairah رَضِيَ الله عَنْه: Allāh's Messenger ﷺ said, "(The performance of) *'Umra* is an expiation for the sins committed between it and the previous one. And the reward of *Al-Hajj Al-Mabrūr* (the one accepted by Allāh) is nothing but Paradise."

١٧٧٣ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ سُمَيٍّ مَوْلى أبي بَكْرِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي صَالحٍ السَّمانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «العُمْرَةُ إلى العُمْرَةِ كَفَّارَةٌ لمَا بَيْنَهُما، وَالحَجُّ المبرورُ لَيْسَ لَه جَزاءٌ إلَّا الجَنَّةُ».

(2) CHAPTER. The performance of *'Umra* before *Hajj*.

(٢) بابُ مَنِ اعْتَمَرَ قَبْلَ الحج

1774. Narrated Ibn Juraij: 'Ikrima bin Khālid asked Ibn 'Umar رَضِيَ الله عَنْهُما about performing *'Umra* before *Hajj*. Ibn 'Umar replied, "There is no harm in it." 'Ikrima said, "Ibn 'Umar also said, 'The Prophet ﷺ had performed *'Umra* before performing *Hajj*.'"

Narrated 'Ikrima bin Khālid: "I asked Ibn 'Umar رَضِيَ الله عَنْهُما the same (as above)."

١٧٧٤ - حَدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا ابنُ جُرَيْجٍ: أنَّ عِكْرِمَةَ بنَ خالِدٍ سَأَلَ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ العُمْرَةِ قَبْلَ الحَجِّ فَقالَ: لا بَأسَ. قالَ عِكْرِمَةُ: قالَ ابنُ عُمَرَ: اعْتَمَرَ النَّبِيُّ ﷺ قَبْلَ أنْ يَحُجَّ. وقالَ إبراهِيمُ بنُ سَعْدٍ: عَنِ ابنِ إسحَاقَ: حدَّثَني

عِكْرِمَةُ بْنُ خالِدٍ قَالَ: سَأَلْتُ ابنَ عُمَرَ، مِثْلَهُ.

حَدَّثَنا عَمْرُو بنُ عَلِيٍّ: حدَّثنا أبُو عاصِمٍ: أخْبرَنا ابنُ جُرَيْجٍ: قالَ عِكْرِمَةُ ابْنُ خالِدٍ: سَأَلْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهما، مِثْلَهُ.

(3) CHAPTER. How many times did the Prophet ﷺ perform *'Umra*?

(٣) **بابٌ: كَمِ اعْتَمَرَ النَّبِيُّ ﷺ؟**

1775. Narrated Mujāhid: 'Urwa bin Az-Zubair and I entered the mosque and saw 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما sitting near the dwelling place of 'Āishah and some people were offering the *Ṣalāt-uḍ-Ḍuḥā* (*Ḍuḥa* prayer). We asked him about their *Ṣalāt* and he replied that it was a heresy. He ('Urwa) then asked him how many times the Prophet ﷺ had performed *'Umra*. He replied, "Four times; one of them was in the month of Rajab." We disliked to contradict him.

١٧٧٥ - **حَدَّثَنا** قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنْ مَنْصورٍ، عَنْ مُجَاهِدٍ، قالَ: دَخَلْتُ أنا وعُرْوَةُ بنُ الزُّبَيرِ المَسْجِدَ فإذَا عَبْدُ اللهِ بنُ عُمَرَ جالِسٌ إلى حُجْرَةِ عائِشَةَ، وَإِذَا أناسٌ يُصَلُّونَ في المَسْجِدِ صَلاةَ الضُّحَى، قالَ: فَسَأَلْناه عَنْ صَلاتِهِمْ؟ فَقالَ: بِدْعَةٌ، ثُمَّ قالَ لَهُ: كَمِ اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أرْبَعٌ، إحداهُنَّ في رَجَبٍ. فَكَرِهْنا أنْ نَرُدَّ عَلَيْهِ. [انظر: ٤٢٥٣]

1776. Then we heard 'Āishah رضي الله عنها, the Mother of faithful believers cleaning her teeth with *Siwāk* in the dwelling place. 'Urwa said, "O Mother! O Mother of the believers! Don't you hear what Abū 'Abdur Raḥmān is saying?" She said, "What does he say?" 'Urwa said, "He says that Allāh's Messenger ﷺ performed *'Umra* four times and one of them was in the month of Rajab." 'Āishah said, "May Allāh be Merciful to Abū 'Abdur Raḥmān! The Prophet ﷺ did not perform any *'Umra* except that he was with him, and he never performed any *'Umra* in Rajab."

١٧٧٦ - قالَ: وسَمِعْنا اسْتِنانَ عائِشَةَ أمِّ المُؤْمِنِينَ في الحُجْرَةِ، فَقالَ عُرْوَةُ: يا أُمَّاهُ، ألا تَسْمَعِينَ ما يَقُولُ أبُو عَبْدِ الرَّحْمٰنِ؟ قالَتْ عائِشَةُ: ما يَقُولُ؟ قالَ: يَقُولُ: إنَّ رَسُولَ اللهِ ﷺ اعْتَمَرَ أرْبَعَ عُمَراتٍ إحْدَاهُنَّ في رَجَبٍ. قالَتْ: يَرْحَمُ اللهُ أبا عَبْدِ الرَّحْمٰنِ، ما اعْتَمَرَ عُمْرَةً إلَّا وهُوَ شاهِدُه، وما اعْتَمَرَ في رَجَبٍ قَطُّ. [انظر: ١٧٧٧، ٤٢٥٤]

1777. Narrated 'Urwa bin Az-Zubair: I asked 'Āishah رَضِيَ اللهُ عَنْهَا (whether the

١٧٧٧ - **حَدَّثَنا** أبُو عاصِمٍ:

Prophet ﷺ had performed *'Umra* in Rajab). She replied, "Allāh's Messenger ﷺ never performed any *'Umra* in Rajab."

أَخبرَنا ابنُ جُرَيْجٍ قالَ: أَخبرَني عَطاءٌ، عَنْ عُروَةَ بنِ الزُّبيرِ قالَ: سَأَلْتُ عائِشَةَ رَضِيَ اللهُ عَنْها، قالَتْ: ما اعْتَمَرَ رَسُولُ اللهِ ﷺ في رَجَبٍ.
[راجع: ١٧٧٦]

1778. Narrated Qatāda: I asked Anas رَضِيَ اللهُ عَنْهُ: How many times the Prophet ﷺ had performed *'Umra*. He replied, "Four times: 1. *'Umra* of *Ḥudaibīya* in Dhil-Qa'da when the *Mushrikun* hindered him; 2. *'Umra* in the following year in Dhil-Qa'da after the peace treaty with them (the *Mushrikun*); 3. *'Umra* from Al-Ji'rāna where he distributed the war booty." I think he meant the booty (of the battle) of Ḥunain. 4. *'Umra* along with his *Ḥajj* (*Ḥajjat-ul-Wada*) I asked, "How many times did he perform *Ḥajj*?" He (Anas) replied, "Once."

١٧٧٨ - **حَدَّثَنا** حَسَّانُ بنُ حَسَّانٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ: سَأَلْتُ أَنَساً رَضِيَ اللهُ عَنْهُ: كَم اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أَرْبَعٌ، عُمْرَةُ الحُدَيْبِيَةِ في ذِي القَعْدَةِ حَيْثُ صَدَّهُ المُشْرِكُونَ، وَعُمْرَةٌ مِنَ العامِ المُقْبِلِ في ذِي القَعْدَةِ حَيْثُ صالَحَهُمْ، وعُمْرَةُ الجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةَ - أُراه - حُنَيْنٍ. قُلْتُ: كَمْ حَجَّ؟ قالَ: وَاحِدَةً. [انظر: ١٧٧٩، ١٧٨٠، ٣٠٦٦، ٤١٤٨]

1779. Narrated Qatāda: I asked Anas رَضِيَ اللهُ عَنْهُ (about the Prophet's *'Umra*) and he replied, "The Prophet ﷺ performed *'Umra* when the *Mushrikun* made him return, and *'Umra* of *Al-Ḥudaibiya* (the next year), and another *'Umra* in Dhil-Qa'da, and another *'Umra* in combination with his *Ḥajj*."

١٧٧٩ - **حَدَّثَنا** أَبُو الوَليدِ هِشامُ بنُ عَبْدِ المَلِكِ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ قالَ: سَأَلْتُ أَنَساً رَضِيَ اللهُ عَنْهُ فَقالَ: اعْتَمَرَ النَّبِيُّ ﷺ حَيْثُ رَدُّوهُ، ومِنَ القابِلِ عُمْرَةَ الحُدَيْبِيَةِ، وَعُمْرَةً في ذِي القَعْدَةِ، وعُمْرَةً مَعَ حَجَّتِهِ.
[راجع: ١٧٧٨]

1780. Narrated Hammām: (Qatada said: Anas said): The Prophet ﷺ performed four *'Umra* (three) in Dhil-Qa'da except the (one) *'Umra* which he performed with his *Ḥajj*: His *'Umra* from *Al-Ḥudaibīya,* and the one of the following year, and the one from Al-Ji'rāna where he distributed the booty (of the battle) of Ḥunain, and another *'Umra* along with his *Ḥajj*.

١٧٨٠ - **حَدَّثَنا** هُدْبَةُ: حدَّثنا هَمَّامٌ وَقالَ: اعْتَمَرَ أَرْبَعَ عُمَرٍ في ذِي القَعْدَةِ إِلَّا التي اعْتَمَرَ مَعَ حَجَّتِهِ: عُمْرَتَهُ مِنَ الحُدَيْبِيَةِ، ومِنَ العامِ المُقْبِلِ. ومِنَ الجِعْرَانَةِ - حَيْثُ قَسَمَ

غنائم حُنَيْنٍ - وعُمْرَةً مَعَ حَجَّتِهِ.
[راجع: ١٧٧٨]

1781. Narrated Abū Isḥaq: I asked Masrūq, 'Aṭā' and Mujāhid (about the *'Umra* of Allāh's Messenger ﷺ). They said, "Allāh's Messenger ﷺ had performed *'Umra* in Dhil-Qa'da before he performed *Ḥajj*." I heard Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما saying, "Allāh's Messenger ﷺ had performed *'Umra* in Dhil-Qa'da twice before he performed *Ḥajj*."

١٧٨١ - حَدَّثَنَا أحْمَدُ بنُ عُثْمانَ: حدَّثنا شُرَيْحُ بنُ مَسْلَمَةَ: حدَّثَنا إبْرَاهِيمُ ابنُ يُوسُفَ عَنْ أبِيهِ، عَنْ أبي إسحَاقَ قالَ: سَأَلْتُ مَسْروقاً وعَطاءً ومُجَاهِداً، فَقالُوا: اعْتَمَرَ رَسُولُ اللهِ ﷺ في ذِي القَعْدَةِ قَبْلَ أنْ يَحُجَّ. وقالَ: سَمِعْتُ البرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: اعْتَمَرَ رَسُولُ اللهِ ﷺ في ذِي القَعْدَةِ قَبْلَ أنْ يَحُجَّ مَرَّتَينِ. [انظر: ١٨٤٤، ٢٦٩٨، ٢٦٩٩، ٢٧٠٠، ٣١٨٤، ٤٢٥١]

(4) CHAPTER. *'Umra* in (the month of) Ramaḍān.

(٤) بابُ عُمْرَةٍ في رَمَضانَ

1782. Narrated 'Aṭā': I heard Ibn 'Abbās رَضِيَ الله عَنْهُما saying, "Allāh's Messenger asked an *Anṣārī* woman (Ibn 'Abbās named her but 'Aṭā' forgot her name), 'What prevented you from performing *Ḥajj* with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e., her husband and her son) rode it and left one camel for us to use for irrigation.' He ﷺ said (to her), 'Perform *'Umra* when Ramaḍān comes, for *'Umra* in Ramaḍān is equal to *Ḥajj* (in reward),' or said something similar."

١٧٨٢ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنِ ابنِ جُرَيْجٍ، عَنْ عَطاءٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يُخْبِرُنا يَقُولُ: قالَ رَسُولُ اللهِ ﷺ لامْرَأةٍ مِنَ الأنْصارِ - سَمَّاها ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا -: «ما مَنَعكِ أنْ تَحُجِّيْ مَعَنا؟» قالَتْ: كانَ لَنا ناضِحٌ فَرَكِبَهُ أبُو فُلانٍ وَابْنُهُ، لِزَوْجِها وَابْنِها، وَتَرَكَ ناضِحاً نَنْضَحُ عَلَيْهِ. قالَ: «فإذَا كانَ رَمَضانُ اعْتَمِري فِيهِ فإنَّ عُمْرَةً في رَمَضانَ حَجَّةٌ» أوْ نَحْواً مِمَّا قالَ. [انظر: ١٨٦٣]

(5) CHAPTER. The performance of *'Umra* on the night of *Hasba* (the night of departure from Mina) after finishing *Hajj* and on other nights.

1783. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out along with Allāh's Messenger ﷺ shortly before the appearance of the new moon (crescent) of the month of Dhil-Hijjah and he said to us, "Whoever wants to assume *Ihrām* for *Hajj* may do so; and whoever wants to assume *Ihrām* for *'Umra* may do so. Hadn't I brought the *Hady* (animal for sacrific) (with me), I would have assumed *Ihrām* for *'Umra*." ('Āishah added,): So some of us assumed *Ihrām* for *'Umra* while the others for *Hajj*. I was amongst those who assumed *Ihrām* for *'Umra*. The day of *'Arafāt* approached and I was still menstruating. I complained to the Prophet ﷺ (about that) and he said, "Abandon your *'Umra*, undo and comb your hair, and assume *Ihrām* for *Hajj*." When it was the night of *Hasba*, he sent 'Abdur Rahmān with me to At-Tan'īm and I assumed *Ihram* for *'Umra* (and performed it) in lieu of my missed *'Umra*.

(٥) بابُ العُمْرَةِ لَيْلَةَ الحَصْبَةِ وَغَيرِها

١٧٨٣ - حَدَّثَنا مُحَمَّدٌ: أخبرَنا أبُو مُعاوِيَةَ: حدَّثنا هِشامٌ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ مُوافِينَ لِهِلالِ ذِي الحَجَّةِ فَقالَ لَنا: «مَنْ أحَبَّ مِنْكُمْ أنْ يُهِلَّ بالحَجِّ فَلْيُهِلَّ. وَمَنْ أحَبَّ أنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ. فَلَوْلا أنِّي أهْدَيْتُ. لأهْلَلْتُ بِعُمْرَةٍ» قالَتْ: فَمِنَّا مَنْ أهَلَّ بِعُمْرَةٍ، ومِنَّا مَنْ أهَلَّ بِحَجٍّ. وكُنْتُ مِمَّنْ أهَلَّ بِعُمْرَةٍ فأظَلَّنِي يَوْمُ عَرَفَةَ وَأنا حائِضٌ فَشَكَوْت إلى النَّبِيِّ ﷺ فَقالَ: «ارْفُضِي عُمْرَتَكِ، وانْقُضِي رَأسَكِ، وَامْتَشِطِي وَأهِلِّي بالحَجِّ». فَلَمَّا كانَ لَيْلَةُ الحَصْبَةِ أرْسَلَ مَعِي عَبْدَ الرَّحْمٰنِ إلى التَّنْعِيمِ فأهْلَلْتُ بِعُمْرَةٍ مَكانَ عُمْرَتِي. [راجع: ٢٩٤]

(6) CHAPTER. *'Umra* from At-Tan'īm.

1784. Narrated 'Amr bin Aūs: 'Abdur Rahmān bin 'Abū Bakr رَضِيَ اللهُ عَنْهُما told me that the Prophet ﷺ had ordered him to let 'Āishah ride behind him and to make her perform *'Umra* from At-Tan'īm.

(٦) بابُ عُمْرَةِ التَّنْعِيمِ

١٧٨٤ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، : سَمِعَ عَمْرَو ابنَ أوْسٍ أنَّ عَبْدَ الرَّحْمٰنِ بنَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ النَّبِيَّ ﷺ أمَرَهُ أنْ يُرْدِفَ عائِشَةَ ويُعْمِرَها مِنَ التَّنْعِيمِ. قالَ سُفْيانُ مَرَّةً: سَمِعْتُ عَمْراً، كَمْ سَمِعْتُهُ مِنْ عَمْرٍو! [انظر: ٢٩٨٥]

1785. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما : The Prophet ﷺ and his Companions assumed *Iḥrām* for *Ḥajj* and none except the Prophet ﷺ and Ṭalḥa had the *Hady* with them. 'Ali had come from Yemen and he had the *Hady* with him. He ('Alī) said, "I have assumed *Iḥrām* with an intention like that of Allāh's Messenger ﷺ. The Prophet ﷺ ordered his Companions to intend the *Iḥrām* with which they had come for *'Umra*, i.e., to perform the *Ṭawāf* of the Ka'bah [and *Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa], to get their hair cut short and then to finish their *Iḥrām* with the exception of those who had the *Hady* with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish *Iḥrām* and have sexual relations with our wives)?" The Prophet ﷺ heard that and said, "Had I known formerly what I know now, I would not have brought the *Hady*. If I did not have the *Hady* with me I would have finished my *Iḥrām*." 'Āishah got her menses and performed all the ceremonies (of *Ḥajj*) except the *Ṭawāf*. So when she became clean from her menses, and she had performed the *Ṭawāf* of the Ka'bah, she said, "O Allāh's Messenger! You (people) are returning with *Ḥajj* and *'Umra* and I am returning only with *Ḥajj*!" So, he ﷺ ordered 'Abdur Raḥmān bin 'Abū Bakr to go with her to At-Tan'īm. Thus she performed *'Umra* after the *Ḥajj* in the month of Dhil-Ḥijjah. Surāqa bin Mālik bin Ju'sham met the Prophet ﷺ at *Al-'Aqaba* (*Jamrat-ul-'Aqaba*) while the latter was stoning it and said, "O Allāh's Messenger! Is this permissible only for you?" The Prophet ﷺ replied, "No, it is for ever (i.e., it is permissible for all Muslims to perform *'Umra* before *Ḥajj*."[1]

١٧٨٥ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ بنُ عَبْدِ المَجِيدِ، عَنْ حَبِيبٍ المُعَلِّمِ، عَنْ عَطاءٍ: حدَّثَنِي جابِرُ ابنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ أهَلَّ وَأصْحابُهُ بالحَجِّ وَلَيْسَ مَعَ أحَدٍ مِنْهُمْ هَدْيٌ غيرَ النَّبِيِّ ﷺ وَطَلْحَةَ. وكانَ عَلِيٌّ قَدِمَ مِنَ اليَمَنِ وَمَعَهُ الهَدْيُ، فَقالَ: أهْلَلْتُ بِما أهَلَّ بِهِ رَسُولُ اللهِ ﷺ. وأنَّ النَّبِيَّ ﷺ أذِنَ لأصْحابِهِ أنْ يَجْعَلُوها عُمْرَةً، يَطُوفُوا بالبَيْتِ ثُمَّ يُقَصِّروا وَيَحِلُّوا إلَّا مَنْ مَعَهُ الهَدْيُ. فَقالُوا: نَنْطَلِقُ إلى مِنًى، وَذَكَرُ أحَدِنا يَقْطُرُ، فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «لَوِ اسْتَقْبَلْتُ مِنْ أمْرِي ما اسْتَدْبَرْتُ ما أهْدَيْتُ، وَلَوْلا أنَّ مَعِيَ الهَدْيَ لأحْلَلْتُ». وأنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا حاضَتْ فَنَسَكَتِ المَناسِكَ كُلَّها غَيرَ أنَّها لَمْ تَطُفْ بالْبَيْتِ. قالَ: فَلَمَّا طَهُرَتْ وَطافَتْ قالَتْ: يا رَسُولَ اللهِ، أتَنْطَلِقُونَ بِعُمْرَةٍ وَحَجَّةٍ، وَأنْطَلِقُ بالحَجِّ؟ فَأمَرَ عَبْدَ الرَّحْمٰنِ بنَ أبي بَكْرٍ أنْ يَخْرُجَ مَعَها إلى التَّنْعِيمِ، فاعْتَمَرَتْ بَعْدَ الحَجِّ في ذِي الحِجَّةِ. وَأنَّ سُرَاقَةَ بنَ مالِكِ بنِ جُعْشُمٍ لَقِيَ النَّبِيَّ ﷺ بالعَقَبَةِ وَهُوَ يَرْمِيها، فَقالَ:

(1) (H.1785) This may also mean that the performance of *'Umra* during the months of *Ḥajj* was permissible, contrary to what the pagans of the Pre-Islāmic Period believed. (*Fatḥ Al-Bārī*)

أَلَكُمْ هٰذِهِ خَاصَّةً يَا رَسُولَ اللهِ؟ قَالَ: «لا، بَلْ لِلأَبَدِ». [راجع: ١٥٥٧]

(٧) بابُ الاعْتِمارِ بَعْدَ الحَجِّ بِغَيرِ هَدْيٍ

(7) CHAPTER. The performance of *'Umra* after performing *Hajj* without having a *Hady*.

١٧٨٦ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيىٰ: حدَّثنا هِشامٌ قالَ: أَخْبرَني أَبي قالَ: أَخْبرَتْني عائِشَةُ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ مُوَافِينَ لِهِلالِ ذِي الحَجَّةِ فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ. وَمَنْ أَحَبَّ أَنْ يُهِلَّ بِحَجَّةٍ فَلْيُهِلَّ. وَلَوْلا أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ». فَمِنْهُمْ مَنْ أَهَلَّ بِعُمْرَةٍ. ومِنْهُمْ مَنْ أَهَلَّ بِحَجَّةٍ وكُنْتُ مِمَّنْ أَهَلَّ بِعُمْرَةٍ فَحِضْتُ قَبْلَ أَنْ أَدْخُلَ مَكَّةَ فأَدْرَكَني يَوْمُ عَرَفَةَ وَأَنا حائِضٌ، فَشَكَوْتُ إِلى رَسُولِ اللهِ ﷺ فَقالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رأسَكِ، وَامْتَشِطي، وأَهِلِّي بالحَجِّ» فَفَعَلْتُ. فَلَمَّا كانَتْ لَيْلَةُ الحَصْبَةِ أَرْسَلَ مَعي عَبْدَ الرَّحْمٰنِ إلى التَّنْعِيمِ. فأَرْدَفَها فأَهَلَّتْ بِعُمْرَةٍ مَكانَ عُمْرَتِها فَقَضَى اللهُ حَجَّها وعُمْرَتَها ولَمْ يَكُنْ في شَيْءٍ مِنْ ذلكَ هَدْيٌ وَلا صَدَقَةٌ وَلا صَوْمٌ. [راجع: ٢٩٤]

1786. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out with Allāh's Messenger ﷺ shortly before the appearance of the new moon of Dhil-Hijjah and he said, "Whoever wants to assume *Ihrām* for *'Umra* may do so, and whoever wants to assume *Ihrām* for *Hajj* may do so. Had not I brought the *Hady* with me, I would have assumed *Ihrām* for *'Umra*." Some of the people assumed *Ihrām* for *'Umra* while others for *Hajj*. I was amongst those who had assumed *Ihrām* for *'Umra*. I got my menses before entering Makkah, and was menstruating till the day of *'Arafāt*. I complained to Allāh's Messenger ﷺ about it, he said, "Abandon your *'Umra*, undo and comb your hair, and assume *Ihrām* for *Hajj*." So, I did that accordingly. When it was the night of *Hasba* (day of departure from Mina), the Prophet ﷺ sent 'Abdur Rahmān with me to At-Tan'īm.

The subnarrator adds: He ('Abdur-Rahmān) let her ride behind him.

And she assumed *Ihrām* for *'Umra* in lieu of the abandoned one. 'Āishah completed her *Hajj* and *'Umra*, and no *Hady*, *Sadaqa* (charity), or fasting was obligatory for her.

(٨) بابُ أَجْرِ العُمْرَةِ عَلى قَدْرِ النَّصَبِ

(8) CHAPTER. The reward of *'Umra* is according to the hardship which one encounters in performing it.

١٧٨٧ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا

1787. Narrated Al-Aswad that 'Āishah رَضِيَ اللهُ عَنْهَا said, "O Allāh's Messenger! The

people are returning after performing the two *Nusuk* (i.e., *Hajj* and *'Umra*) but I am returning with one only?" He said, "Wait till you become clean from your menses and then go to At-Tan'īm, assume *Ihrām* (and after performing *'Umra*) join us at such and such a place. But it (i.e., the reward of *'Umra*) is according to your expenses or the hardship (which you encounter while performing it)."

يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا ابنُ عَوْنٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، وعَنِ ابنِ عَوْنٍ عَنْ إبْرَاهِيمَ عَنِ الأسْوَدِ قالا: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: يا رَسُولَ اللهِ يَصْدُرُ النَّاسُ بِنُسُكَينِ وَأَصْدُرُ بِنُسُكٍ؟ فَقِيلَ لَهَا: «انْتَظِرِي فإذَا طَهُرْتِ فاخْرُجِي إلى التَّنْعِيمِ، فأهِلِّي ثُمَّ ائْتِيَا بِمَكانِ كَذَا. ولكِنَّها عَلى قَدْرِ نَفَقَتِكِ، أوْ نَصَبِكِ». [راجع: ٢٩٤]

(9) CHAPTER. If a person performing *'Umra* departs after performing the *Tawāf* of *'Umra*, will that *Tawāf* substitute for *Tawāf-al-Wadā'* as well?

(٩) بابُ المُعْتَمِرِ إذَا طافَ طَوَافَ العُمْرَةِ ثُمَّ خَرَجَ، هَلْ يُجْزِئُهُ مِنْ طَوَافِ الوَدَاعِ؟

1788. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out assuming the *Ihrām* for *Hajj* in the months of *Hajj* towards the sacred precincts of *Hajj*. We dismounted at Sarif and the Prophet ﷺ said to his Companions, "Whoever has not got the *Hady* with him and likes to make it as *'Umra*, he should do it, but he who has got the *Hady* with him should not do it." The Prophet ﷺ and some of his wealthy Companions had the *Hady* with them, so they did not finish *Ihrām* after performing the *'Umra*. The Prophet ﷺ came to me while I was weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your Companions and I cannot do the *'Umra*." He asked me, "What is the matter with you?" I replied, "I am not offering prayers."(1) He said, "There is no harm in it as you are one of the daughters of Ādam and the same is written for you as for others. So, you should perform *Hajj* and I

١٧٨٨ - حَدَّثَنا أبُو نُعَيمٍ: حدَّثَنا أفْلَحُ بنُ حُمَيْدٍ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مُهِلِّينَ بالحَجِّ في أشْهُرِ الحَجِّ وحُرُمِ الحَجِّ فَنَزَلْنا بِسَرِفَ فَقالَ النَّبِيُّ ﷺ لأصْحابِهِ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فأحَبَّ أنْ يَجْعَلَها عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كانَ مَعَهُ هَدْيٌ فَلا». وكانَ مَعَ النَّبِيِّ ﷺ ورِجالٍ مِنْ أصْحابِهِ ذَوِي قُوَّةٍ الهَدْيُ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةً. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأنا أبْكِي فَقالَ: «ما يُبْكِيكِ؟» قُلْتُ: سَمِعْتُكَ تَقُولُ لأصْحابِكَ ما قُلْتَ فَمُنِعْتُ العُمْرَةَ. قالَ: «وما شأنُكِ؟» قُلْتُ:

(1) (H.1788) This expression is an indirect way to say: "I have got menses and thus I cannot perform my prayers. Consequently, I cannot perform the ceremonies of *'Umra*."

لا أُصَلِّي، قالَ: «فَلا يَضِرْكِ، أَنْتِ مِنْ بَناتِ آدَمَ كُتِبَ عَلَيْكِ ما كُتِبَ عَلَيْهِنَّ، فَكُونِي في حَجَّتِكِ. عَسَى اللهُ أَنْ يَرْزُقَكِها»، قالَتْ: فَكُنْتُ حتَّى نَفَرْنا مِنْ مِنًى فَنَزَلْنا المُحَصَّبَ فَدَعا عَبْدَ الرَّحْمٰنِ فقالَ: «اخْرُجْ بأُخْتِكَ الحَرَمَ فَلْتُهِلَّ بِعُمْرَةٍ ثُمَّ افْرُغا مِنْ طَوافِكُما أَنْتَظِرْكُما هاهُنا». فأَتَيْنا في جَوْفِ اللَّيْلِ فَقالَ: «فَرَغْتُما؟» قُلْتُ: نَعَمْ. فَنادَى بالرَّحِيلِ في أَصْحابِهِ فارْتَحَلَ النَّاسُ وَمَنْ طافَ بالبَيْتِ قَبْلَ صَلاةِ الصُّبْحِ، ثُمَّ خَرَجَ مُوَجِّهاً إلى المَدِينَةِ. [راجع: ٢٩٤]

hope that Allāh will enable you to perform the *'Umra* as well." So, I carried on till we departed from Minā and halted at Al-Muḥaṣṣab. The Prophet ﷺ called 'Abdur-Raḥmān and said, "Go out of the sanctuary with your sister and let her assume *Iḥrām* for *'Umra*, and after both of you have finished the *Ṭawāf* I will be waiting for you at this place." We came back at mid-night and the Prophet ﷺ asked us, "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey and some of them had performed the *Ṭawāf* of the Ka'bah before the morning prayer, and after that the Prophet ﷺ set out for Al-Madīna.

(١٠) **بابٌ: يَفْعَلُ بالْعُمْرَةِ ما يَفْعَلُ بالحَجِّ**

(10) CHAPTER. A person should perform (the same ceremonies) in *'Umra*, as he performs in *Ḥajj*.

١٧٨٩ - حَدَّثَنا أبو نُعَيمٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا عَطاءٌ قالَ: حدَّثَني صَفْوانُ ابنُ يَعْلى بنِ أُمَيَّةَ عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتى النَّبِيَّ ﷺ وهُوَ بالجِعْرَانَةِ، وَعَلَيْهِ جُبَّةٌ وَعَلَيْهِ أَثَرُ الخَلُوقِ، أَوْ قالَ: صُفْرَةٌ، فَقالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ في عُمْرَتِي؟ فأَنْزَلَ اللهُ عَلى النَّبِيِّ ﷺ فَسُتِرَ بِثَوْبٍ وَوَدِدْتُ أَنِّي قَدْ رَأَيْتُ النَّبِيَّ ﷺ وَقَدْ أُنْزِلَ عَلَيْهِ الوَحْيُ. فَقالَ عُمَرُ: تَعالَ، أَيَسُرُّكَ أَنْ تَنْظُرَ إلى النَّبِيِّ ﷺ وَقَدْ أَنْزَلَ اللهُ عَلَيْهِ الوَحْيَ؟ قُلْتُ: نَعَمْ. فَرَفَعَ طَرَفَ الثَّوْبِ فَنَظَرْتُ إِلَيْهِ له

1789. Narrated Ṣafwān bin Ya'lā bin Umaiyya that his father said, "A man came to the Prophet ﷺ while he was at Ji'rāna. The man was wearing a cloak which had traces of *Khalūq* of *Ṣufra* (a kind of perfume). The man asked (the Prophet ﷺ), 'What do you order me to perform in my *'Umra*?' So, Allāh inspired the Prophet ﷺ Divinely and he was screened by a piece of cloth. I wished to see the Prophet ﷺ being Divinely inspired. 'Umar رَضِيَ اللهُ عَنْهُ said to me, 'Come! Will you be pleased to look at the Prophet ﷺ while Allāh is inspiring him?' I replied in the affirmative. 'Umar lifted one corner of the cloth and I looked at the Prophet ﷺ who was snoring. When that state was over, the Prophet ﷺ asked, "Where is the questioner who asked about *'Umra*? Put off your cloak and wash away the traces of *Khalūq* from your body and clean the *Ṣufra* (yellow colour)

غَطِيطٌ. وأَحْسِبُهُ قالَ: كَغَطِيطِ البَكْرِ. فَلَمَّا سُرِّيَ عَنْهُ قالَ: «أَيْنَ السَّائِلُ عَنِ العُمْرَةِ؟ اخْلَعْ عَنْكَ الجُبَّةَ وَاغْسِلْ أَثَرَ الخَلُوقِ عَنْكَ وَأَنْقِ الصُّفْرَةَ، وَاصْنَعْ فِي عُمْرَتِكَ كما تَصْنَعُ في حَجِّكَ».
[راجع: ١٥٣٦]

and perform in your *'Umra* what you perform in your *Ḥajj* [i.e., the *Ṭawāf* round the Ka'bah and the *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa]."

١٧٩٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ: أَنَّهُ قالَ: قُلْتُ لِعائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ وَأَنا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أَرَأَيْتِ قَوْلَ اللهِ تَعالى: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨] فَلا أُرَى عَلى أَحَدٍ شَيْئاً أَنْ لا يَطَّوَّفَ بِهِما. فَقالَتْ عائِشَةُ: كَلَّا لَوْ كانَ كما تَقُولُ كانَتْ: فَلا جُناحَ عَلَيْهِ أَنْ لا يَطَّوَّفَ بِهِما. إِنَّما أُنْزِلَتْ هٰذِهِ الآيَةُ في الأَنْصارِ، كانُوا يُهِلُّونَ لِمَناةَ وكانَتْ مَناةُ حَذْوَ قُدَيْدٍ وكانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفا والمَرْوَةِ، فَلَمَّا جاءَ الإِسْلامُ سَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَأَنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ زادَ سُفْيانُ وأَبُو مُعاوِيَةَ عَنْ هِشامٍ: ما أَتَمَّ اللهُ حَجَّ امْرِئٍ وَلا

1790. Narrated 'Urwa: While I was a youngster, I asked 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ. "What about the meaning of the Statement of Allāh تعالى 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah), are of the Symbols of Allāh. So it is not a sin on him who performs *Ḥajj* or *'Umra* of the House (Ka'bah at Makkah) to perform the *Ṭawāf* [*Sā'y* (going)] between them?' (V.2:158) I understand (from that) that there is no sin if somebody does not perform the *Ṭawāf* between them." 'Āishah replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not sinful not to perform *Ṭawāf* between them.' This Verse was revealed in connection with the *Anṣār* who used to assume the *Iḥrām* for the idol Manāt which was put beside a place called Qudaid and those people thought it not right to perform the *Ṭawāf* of Aṣ-Ṣafā and Al-Marwa. When Islām came, they asked Allāh's Messenger ﷺ about that, and Allāh revealed:

'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh.'

So, it is not a sin on him who performs *Ḥajj* or *'Umra* (pilgrimage of the House Ka'bah at Makkah) to perform *Ṭawāf* [*Sā'y* (going)] between them.'" (V.2:158)

Sufyān and Abū Mu'āwiya added: Hishām added (from 'Āishah): "The *Ḥajj*

عُمْرَتَهُ مَا لَمْ يَطُفْ بَيْنَ الصَّفا وَالْمَرْوَةِ. [راجع: ١٦٤٣]

or *'Umra* of the person who does not perform the *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa is incomplete before Allāh."

(١١) بابٌ: مَتى يَحِلُّ الْمُعْتَمِرُ؟

(11) CHAPTER. When should a person performing *'Umra* finish his *Iḥrām*?

وَقالَ عَطاءٌ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أَمَرَ النَّبِيُّ ﷺ أَصْحابَهُ أَنْ يَجْعَلُوها عُمْرَةً ويَطُوفُوا ثُمَّ يُقَصِّرُوا ويَحِلُّوا.

Jābir رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ ordered his Companions to perform *'Umra* (with the *Iḥrām* they had intended for *Ḥajj*) and to perform the *Ṭawāf* (of Ka'bah, Aṣ-Ṣafā and Al-Marwa), and then cut short their hair and finish the *Iḥrām*."

١٧٩١ - حَدَّثَنا إِسحاقُ بنُ إِبْراهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسماعِيلَ، عَنْ عَبْدِ اللهِ ابنِ أَبي أَوْفى قالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ وَاعْتَمَرْنا مَعَهُ فَلَمَّا دَخَلَ مَكَّةَ طافَ وَطُفْنا مَعَهُ. وَأَتى الصَّفا والمَرْوَةَ وَأَتَيْناهُما مَعَهُ، وكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ أَنْ يَرْمِيَهُ أَحَدٌ، فَقالَ لَهُ صاحِبٌ لِي: أَكانَ دَخَلَ الكَعْبَةَ؟ قالَ: لا. [راجع: ١٦٠٠]

1791. Narrated Ismā'īl: 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُما said: "Allāh's Messenger ﷺ performed *'Umra* and we too performed *'Umra* along with him. When he entered Makkah he performed the *Ṭawāf* (of Ka'bah) and we too performed it along with him, and then he came to the Aṣ-Ṣafā and Al-Marwa (i.e., performed the *Sā'y*) and we also came to them along with him. We were shielding him from the people of Makkah lest they may hit him with an arrow."

A friend of his asked him (i.e., 'Abdullāh bin Aūfa), "Did the Prophet ﷺ enter the Ka'bah (during that *'Umra*)?" He replied in the negative.

١٧٩٢ - قالَ: فَحَدِّثْنا ما قالَ لِخَدِيجَةَ. قالَ: «بَشِّرُوا خَدِيجَةَ بِبَيْتٍ مِنَ الجَنَّةِ مِنْ قَصَبٍ لا صَخَبَ فِيهِ وَلا نَصَبَ». [راجع: ٣٨١٩]

1792. Then he said, "What did he (the Prophet ﷺ) say about Khadīja?" He ('Abdullāh bin Aūfa) said, "(He said) 'Give Khadīja the good tidings that she will have a palace made of *Qaṣab*(1) in Paradise and there will be neither noise nor any toil (fatigue trouble etc.) in it.'"

١٧٩٣ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ قالَ: سَأَلْنا ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَجُلٍ طافَ بالبَيْتِ في عُمْرَةٍ. وَلَمْ

1793. Narrated 'Amr bin Dīnār: We asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما whether a man who had performed the *Ṭawāf* of the Ka'bah but had not performed the *Ṭawāf* [*Sā'y* (going)] between Aṣ-Ṣafā and Al-

(1) (H.1792) *Qaṣab*: An Arabic word meaning pipes made of gold or pearls and other precious stones.

Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet ﷺ arrived (at Makkah) and circumambulated the Ka'bah seven times and then offered two-*Rak'ā* prayer behind *Maqām Ibrāhīm* and then performed the *Ṭawāf* (going) between Aṣ-Ṣafā and Al-Marwa seven times. And verily, in Allāh's Messenger ﷺ you have a good example to follow".

يَطُفْ بَيْنَ الصَّفا والمَرْوَةِ، أيَأتي امْرَأتَهُ؟ فقالَ: قَدِمَ النَّبيُّ ﷺ فطافَ بالبَيْتِ سَبْعاً. وَصَلَّى خَلْفَ المَقام رَكْعَتَيْنِ، وَطافَ بَيْنَ الصَّفا والمَرْوَةِ سَبْعاً وقَدْ كانَ لَكُمْ في رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ». [راجع: ٣٩٥]

1794. And we asked Jabīr bin 'Abdullāh رضي الله عنهما (the same question) and he replied, "He should not go near her till he has finished the *Ṭawāf* (going) between Aṣ-Ṣafā and Al-Marwa."

١٧٩٤ - قالَ: وَسَألْنا جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما، فَقالَ: لا يَقْرَبَنَّها حتَّى يَطُوفَ بَيْنَ الصَّفا وَالمَرْوَةِ. [راجع: ٣٩٦]

1795. Narrated Abū Mūsā Al-Ash'arī رضي الله عنه: I came to the Prophet ﷺ at Al-Baṭḥā' while his camel was kneeling down and he asked me, "Have you intended to perform the *Ḥajj*?" I replied in the affirmative. He asked me, "With what intention have you assumed *Iḥrām*?" I replied, "I have assumed *Iḥrām* with the same intention as that of the Prophet ﷺ." He said, "You have done well. Perform the *Ṭawāf* of the Ka'bah and (the *Sā'y*) between Aṣ-Ṣafā and Al-Marwa and then finish the *Iḥrām*." So, I performed the *Ṭawāf* around the Ka'bah and (the *Ṣā'y*) between Aṣ-Ṣafā and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the *Iḥrām* for *Ḥajj*. I used to give the verdict of doing the same till the caliphate of 'Umar who said, "If you follow Allāh's Book (the Qur'ān) then it orders you to remain in the state of *Iḥrām* till you finish from *Ḥajj*,[1] if you follow the Prophet ﷺ then he did not

١٧٩٥ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَيْسِ بن مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ، عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْتُ عَلى النَّبيِّ ﷺ بالبَطْحاءِ وَهُوَ مُنِيخٌ فَقالَ: «أحَجَجْتَ؟» قُلْتُ: نَعَمْ. قالَ: «بِما أهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ، بإهْلالٍ كإهْلالِ النَّبيِّ ﷺ. قالَ: «أحْسَنْتَ. طُفْ بالبَيْتِ وبالصَّفا وَالمَرْوَةِ. ثُمَّ أحِلَّ». فَطُفْتُ بالبَيْتِ وبالصَّفا وَالمَرْوَةِ ثُمَّ أتَيْتُ امْرَأةً مِنْ قَيْسٍ فَفَلَّتْ رَأسِي ثُمَّ أهْلَلْتُ بالحَجِّ فَكُنْتُ أُفْتِي بِهِ حتَّى كانَ في خِلافَةِ عُمَرَ فَقالَ: إنْ أخَذْنا بِكِتابِ اللهِ فإنَّهُ

(1) (H.1795) i.e., to not to finish the *Iḥrām*' either perform *Ḥajj-al-Qirān* (if you have a *Hady*) or perform *Ḥajj* alone without the *'Umra* and that is the opinion of 'Umar رضي الله عنه only [See *Hadīth* No.1724 and its footnote Vol.2, *Saḥīḥ Al-Bukhāri]*

finish his *Ihrām* till the *Hady* (sacrifice) had reached its place of slaughtering (*Hajj-al-Qirān*)."

يأمُرُنا بالتَّمام. وإنْ أخَذْنا بِقَوْلِ النَّبيِّ ﷺ فإنَّهُ لَمْ يَحِلَّ حتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ. [راجع: ١٥٥٩]

1796. Narrated Al-Aswad: 'Abdullāh the slave of Asmā' bint Abū Bakr رضي الله عنهما, told me that he used to hear Asmā', whenever she passed by Al-Hajūn, saying, "May Allāh bless His Messenger Muhammād ﷺ. Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister 'Āishah, Az-Zubair and such and such persons performed *'Umra*, and when we had passed our hands over the Ka'bah (i.e., performed *Tawāf* round the Ka'bah and between As-Safā and Al-Marwa) we finished our *Ihrām*. Later on we assumed *Ihrām* for *Hajj* the same evening."

١٧٩٦ - **حَدَّثَنا** أحْمَدُ: حدَّثَنا ابنُ وَهْبٍ: أخْبرَنا عَمْرٌو: عَنْ أبي الأسْوَدِ: أنَّ عَبْدَ اللهِ مولى أسماءَ بِنْتِ أبي بَكْرٍ حدَّثَهُ: أنَّهُ كانَ يَسْمَعُ أسماءَ تَقُولُ كُلَّما مَرَّتْ بالحَجُونِ: صلَّى اللهُ عَلى رَسُولِهِ مُحَمَّدٍ. لَقَدْ نَزَلْنا مَعَهُ هاهُنا وَنَحْنُ يَوْمَئِذٍ خِفافٌ قَلِيلٌ ظَهْرُنا. قَلِيلَةٌ أزْوَادُنا. فاعْتَمَرْتُ أنا وَأُخْتِي عائِشَةُ وَالزُّبَيْرُ. وَفُلانٌ وَفُلانٌ. فَلَمَّا مَسَحْنا البَيْتَ أحْلَلْنا ثُمَّ أهْلَلْنا مِنَ العَشِيِّ بالحَجِّ. [راجع: ١٦١٥]

(12) CHAPTER. What should one say on returning from *Hajj*, *'Umra* and *Ghazwa*.

(١٢) بابُ ما يَقُولُ إذَا رَجَعَ مِنَ الحَجِّ أوِ العُمْرَةِ أوِ الغَزْوِ

1797. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Whenever Allāh's Messenger ﷺ returned from a *Ghazwa*, *Hajj* or *'Umra*, he used to say *Takbīr* (*Allāhu-Akbar*) thrice at every elevation of the ground and then would say, *Lā ilāha illallāhu Wahdahū lā sharīka lahū, lahul-mulku, wa lahul-hamdu, wa Huwa 'alā kulli shai'in Qadīr. Āyibūn, tā'ibūn, 'ābidūn, sājidūn, lirabbinā hāmidūn. Sadaqal-lāhu wa'dahū, wa nasara 'abdahū, wahazamal-ahzāba Wahdahū* [None has the right to be worshipped but Allāh; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His

١٧٩٧ - **حَدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ. عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا قَفَلَ مِنْ غَزْوٍ أوْ حَجٍّ أوْ عُمْرَةٍ يُكَبِّرُ عَلى كُلِّ شَرَفٍ مِنَ الأرْضِ ثَلاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ: «لا إلَهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ. آيِبُونَ تائِبُونَ، عابِدُونَ ساجِدُونَ، لِرَبِّنا حامِدُونَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأحْزَابَ

Promise and made His slave victorious, and He Alone defeated all the confederates (of disbelievers)]."

وَحْدَهُ». [انظر: ٢٩٩٥، ٣٠٨٤، ٤١١٦، ٦٣٨٥]

(13) CHAPTER. Reception of the returning pilgrims; and the riding of three persons on one animal.

(١٣) بابُ اسْتِقْبالِ الحَاجِّ القادِمِينَ وَالثَّلاثَةِ على الدَّابَّةِ

1798. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ arrived at Makkah, some boys of the tribe of Banī 'Abdul Muttalib went to receive him, and the Prophet ﷺ made one of them ride in front of him and the other behind him.

١٧٩٨ - حَدَّثَنا مُعَلَّى بنُ أَسَدٍ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ اسْتَقْبَلَهُ أُغَيلِمَةُ بَنِي عَبْدِ المُطَّلِبِ. فَحَمَلَ وَاحِداً بَينَ يَدَيْهِ وآخَرَ خَلْفَهُ. [انظر: ٥٩٦٥، ٥٩٦٦]

(14) CHAPTER. Arriving in the morning.

(١٤) بابُ القُدُومِ بالغَدَاةِ

1799. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever Allāh's Messenger ﷺ left for Makkah, he used to offer *Ṣalāt* (prayer) in the mosque of *Ash-Shajara*, and when he returned (to Al-Madīna), he used to offer *Ṣalāt* in the middle of the valley of Dhul-Hulaifa and used to pass the night there till morning.

١٧٩٩ - حَدَّثَنا أَحْمَدُ بنُ الحَجَّاجِ: حدَّثنا أَنَسُ بنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ كانَ إِذَا خَرَجَ إلى مَكَّةَ يُصَلِّي في مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الحُلَيْفَةِ بِبَطْنِ الوَادِي وباتَ حتَّى يُصْبِحَ. [راجع: ٤٨٤]

(15) CHAPTER. Returning (home) at *Al-'Ashi* (after midday till sunset).

(١٥) بابُ الدُّخُولِ بالعَشِيِّ

1800. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

١٨٠٠ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثنا هَمامٌ، عَنْ إِسْحاقَ بنِ عَبْدِ اللهِ بن أبي طَلْحَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ لا يَطْرُقُ أَهْلَه، كانَ لا يَدْخُل إلا غُدْوَةً أَوْ عَشِيَّةً.

(16) CHAPTER. Not to go to one's family on arrival at one's town, at night. [See *Fath Al-Bāri*]

(١٦) **باب:** لا يَطْرُقُ أهْلَه إذَا بَلَغَ المَدِينَةَ

1801. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade going to one's family at night (on arrival from a journey).

١٨٠١ - **حَدَّثَنَا** مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا شُعْبَةُ: عَنْ مُحَارِبٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: نَهى النَّبيُّ ﷺ أنْ يَطْرُقَ أهْلَه لَيْلاً. [راجع: ٤٤٣]

(17) CHAPTER. Whoever made his she-camel proceed faster on reaching his town (destination).

(١٧) **باب** مَنْ أسْرَعَ ناقَتَه إذَا بَلَغَ المَدِينَةَ

1802. Narrated Humaid: Anas رَضِيَ اللهُ عَنْهُ said, "Whenever Allāh's Messenger ﷺ returned from a journey, he, on seeing the high places of Al-Madīna, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster."

Narrated Ḥumaid that the Prophet ﷺ used to make it proceed faster out of his love for Al-Madīna.

Narrated Anas as above, but mentioned "the walls of Al-Madīna" instead of "the high places of Al-Madīna." Al-Ḥarith bin 'Umair agrees with Anas.

١٨٠٢ - **حَدَّثَنَا** سَعِيدُ بنُ أبي مَرْيَمَ: أخْبرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبرَني حُمَيْدٌ أنَّهُ سَمِعَ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ النَّبيُّ ﷺ إذَا قَدِمَ مِنْ سَفَرٍ فأبْصَرَ دَرَجاتِ المَدِينَةِ أوْضَعَ ناقَتَه، وإنْ كانَتْ دَابَّةً حرَّكَها. قالَ أبو عَبْدِ اللهِ: زَادَ الحَارِثُ بنُ عُمَيرٍ عَنْ حُمَيدٍ: حَرَّكَها مِنْ حُبِّها.

حَدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا إسماعِيلُ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: «جُدُرَاتٍ». تابَعَه الحَارِثُ بنُ عُمَيْرٍ. [انظر: ١٨٨٦]

(18) CHAPTER. The Saying of Allāh تعالى: "...So enter houses through their proper doors..." (V.2:189)

(١٨) **باب** قَوْلِ اللهِ تَعالى: ﴿وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا﴾ [البقرة: ١٨٩]

1803. Narrated Abū Isḥāq: I heard Al-Barā' رَضِيَ اللهُ عَنْهُ saying, "The above Verse was revealed regarding us, for the *Anṣār* on returning from *Ḥajj* never entered their houses through the proper doors but from behind. One of the *Anṣār* came and entered through the door and he was taunted for it. Therefore, the following was revealed:

"...It is not *Al-Birr* (piety, righteousness)

١٨٠٣ - **حَدَّثَنَا** أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: نَزَلَتْ هٰذِهِ الآيَةُ فِينا، كانَتِ الأنْصَارُ إذَا حَجُّوا فَجاؤُوا لَمْ يَدخُلُوا مِنْ قِبَلِ أبْوَابِ بُيُوتِهِمْ ولكن مِنْ ظُهُورِها. فَجاءَ رَجُلٌ

مِنَ الأنْصَارِ فَدَخَلَ مِنْ قِبَلِ بابِهِ، فَكَأَنَّهُ عُيِّرَ بِذلكَ. فَنَزَلَتْ: ﴿وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ﴾ [البقرة: ١٨٩]. [انظر: ٤٥١٢]

that you enter the houses from the back, but *Al-Birr* (is the quality of one) who fears Allāh. So, enter houses through their proper doors..." (V.2:189)

(١٩) بابٌ: السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ

(19) CHAPTER. Travelling is a kind of torture.

١٨٠٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالكٌ، عَنْ سُمَيٍّ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ، يَمْنَعُ أحَدَكُمْ طَعامَهُ وَشَرَابَهُ ونَوْمَهُ، فإذَا قَضَى نَهْمَتَه فَلْيُعَجِّلْ إلى أهْلِهِ». [انظر: ٣٠٠١، ٥٤٢٩]

1804. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Travelling is a kind of torture as it prevents one from eating, drinking and sleeping (properly). So, when one's needs are fulfilled, one should return quickly to one's family."

(٢٠) بابُ المُسافِرِ إذَا جَدَّ بِهِ السَّيرُ وَيُعَجِّلُ إلى أهْلِهِ

(20) CHAPTER. What may a traveller do if he has to proceed fast to arrive home early?

١٨٠٥ - حَدَّثَنَا سَعِيدُ بنُ أبي مَرْيَم: أخْبرَنا مُحَمَّدُ بن جَعْفَرٍ قالَ: أخْبرَني زَيْدُ بنُ أسْلَمَ، عَنْ أبيهِ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما بِطَرِيقِ مَكَّةَ فَبَلَغَه عَنْ صَفِيَّةَ بِنْتِ أبي عُبَيْدٍ شِدَّةُ وجَعٍ فأسْرَعَ السَّيرَ حتَّى إذَا كانَ بَعْدَ غُرُوبِ الشَّفَقِ نَزَلَ فَصلَّى المَغْرِبَ وَالعَتَمَةَ جَمَعَ بَيْنَهُما، ثُمَّ قالَ: إنِّي رَأيْتُ النَّبِيَّ ﷺ إذَا جَدَّ بِهِ السَّيرُ أخَّرَ المَغْرِبَ وجَمَعَ بَيْنَهُما. [راجع: ١٠٩١]

1805. Narrated Zaid bin Aslam that his father said:, "I was with Ibn 'Umar رَضِيَ اللهُ عَنْهُما on the way to Makkah, and he got the news that Ṣafiyya bint Abū 'Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the *Maghrib* and *'Ishā'* prayer together. Then he said, "I saw that whenever the Prophet ﷺ had to hasten when travelling, he would delay the *Maghrib* prayer and join them together (i.e., offer the *Maghrib* and the *'Ishā'* prayer together)."

27 - THE BOOK OF *AL-MUHSAR*[1]

٢٧ - كتاب المُحْصَر

And the Statement of Allāh:

"...But if you are prevented (from completing them), sacrifice a *Hady* (animal i.e., a sheep or a cow or a camel etc.) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice..." (V.2:196)

وَقَوْلِ اللهِ تعالى: ﴿فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ﴾ [البقرة: ١٩٦] وقال عَطاءٌ: الإِحْصارُ مِنْ كُلِّ شَيْءٍ يَحْبِسُهُ قالَ أَبو عَبْدِ اللهِ: ﴿وَحَصُورًا﴾ [آل عمران: ٣٩]: لا يَأْتي النِّساءَ.

(1) CHAPTER. If one, intending to perform *'Umra*, is prevented from performing it.

(١) بابٌ: إِذا أُحْصِرَ المُعْتَمِرُ

1806. Narrated Nāfi': When 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما set out for Makkah intending to perform *'Umra*, at the time of *Al-Fitnah* (trial or affliction)[2], he said, "If I should be prevented from reaching the Ka'bah, then I would do the same as Allāh's Messenger ﷺ did, so I assume the *Ihrām* for *'Umra* as Allāh's Messenger ﷺ assumed the *Ihrām* for *'Umra* in the year of Hudaibīya."

١٨٠٦ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما خَرَجَ إِلى مَكَّةَ مُعْتَمِراً في الفِتْنَةِ قالَ: إِنْ صُدِدْتُ عَنِ البَيْتِ صَنَعْتُ كَما صَنَعْنا مَعَ رَسُولِ اللهِ ﷺ. فَأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ رَسُولَ اللهِ ﷺ كانَ أَهَلَّ بِعُمْرَةٍ عامَ الحُدَيْبِيَةِ.

1807. Narrated Nāfi' that 'Ubaidullāh bin 'Abdullāh and Sālim bin 'Abdullāh informed him that they told Ibn 'Umar رَضِيَ اللهُ عَنْهُما when Ibn Az-Zubair was attacked by the army saying, "There is no harm for you if you did not perform *Hajj* this year. We are afraid that you may be prevented from reaching the Ka'bah." Ibn 'Umar said. "We set out with Allāh's Messenger ﷺ and the Quraish disbelievers prevented us from reaching the Ka'bah, and so the Prophet ﷺ slaughtered his *Hady* and got his head shaved." Ibn

١٨٠٧ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أَسماءَ: حَدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ: أَنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ وسالِمَ بنَ عَبْدِ اللهِ أَخْبَراهُ أَنَّهُما كَلَّما عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما لَيالِيَ نَزَلَ الجَيْشُ بابنِ الزُّبَيرِ فَقالا: لا يَضُرُّكَ أَنْ لا تَحُجَّ العامَ وَإِنَّا نَخافُ أَنْ يُحالَ بَيْنَكَ وَبَيْنَ البَيْتِ.

(1) (Ch. 27) *Al-Muhsar* is a *Muhrim* who intends to perform *Hajj* or *'Umra* but is prevented from performing it because of some obstacle.

(2) (H. 1806) The fighting between Al-Hajjāj and Ibn Az-Zubair.

'Umar added, "I make you witness that I have made *'Umra* obligatory for me. And if Allāh will, I will go and then if the way to Ka'bah is clear, I will perform the *Tawāf*, but if I am prevented from going to the Ka'bah then I will do the same as the Prophet ﷺ did while I was in his company." Ibn 'Umar then assumed *Ihrām* for *'Umra* from Dhul-Hulaifa and proceeded for a while and said, "The conditions of *'Umra* and *Hajj* are similar and I make you witnesses that I have made *'Umra* and *Hajj* obligatory for myself." So, he did not finish the *Ihrām* till the day of *Nahr* (slaughtering) came, and he slaughtered his *Hady*. He used to say, "I will not finish the *Ihrām* till I perform the *Tawāf*, one *Tawāf* on the day of entering Makkah (i.e., one *Sa'y* of As-Safā and Al-Marwa for both *'Umra* and *Hajj*)."

فَقالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ فَحالَ كُفَّارُ قُرَيْشٍ دُونَ البَيْتِ فَنَحَرَ النَّبِيُّ ﷺ هَدْيَهُ وحَلَقَ رَأْسَهُ وأُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، إنْ شاءَ اللهُ أَنْطَلِقُ فإنْ خُلِّيَ بَيْنِي وبَيْنَ البَيْتِ طُفْتُ. وإنْ حِيلَ بَيْنِي وبَيْنَه فَعَلْتُ كما فَعَلَ النَّبِيُّ ﷺ وأَنا مَعَه. فأَهَلَّ بالعُمْرَةِ مِنْ ذِي الحُلَيْفَةِ ثُمَّ سارَ ساعَةً ثُمَّ قالَ: إنَّما شَأْنُهُما واحِدٌ، أُشْهِدُكُمْ أنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي، فَلَمْ يَحِلَّ مِنْهُما حتَّى دَخَلَ يَوْمَ النَّحْرِ وَأَهْدَى، وكانَ يَقُولُ: لا يَحِلُّ حتَّى يَطُوفَ. طَوافاً واحِداً يَوْمَ يَدْخُلُ مَكَّةَ. [راجع: ١٦٣٩]

1808. Narrated Nāfi': Some of the sons of 'Abdullāh told him (i.e., 'Abdullāh) if he had stayed (and not performed *Hajj* that year).

١٨٠٨ - **حدَّثني** مُوسَى بنُ إسماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ: أَنَّ بَعْضَ بَنِي عَبْدِ اللهِ قالَ لَه: لَوْ أَقَمْتَ بِهٰذا. [راجع: ١٦٣٩]

1809. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ was prevented from performing (*'Umra*). Therefore, he shaved his head and had sexual relations with his wives and slaughtered his *Hady* and performed *'Umra* in the following year.

١٨٠٩ - **حَدَّثَنا** مُحَمَّدٌ: حدَّثنا يَحْيى ابنُ صالِحٍ: حدَّثنا مُعاوِيَةُ بنُ سَلَّامٍ: حدَّثنا يَحْيى بنُ أبي كَثِيرٍ، عَنْ عِكْرِمَةَ قالَ: فقَالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قَدْ أُحْصِرَ رَسُولُ اللهِ ﷺ فَحَلَقَ رَأْسَه وجامَعَ نِساءَه ونَحَرَ هَدْيَه حتَّى اعْتَمَرَ عاماً قابِلاً.

(2) CHAPTER. One who is prevented from performing the *Hajj*.

(٢) بابُ الإِحْصارِ في الحَجِّ

1810. Narrated Sālim: ('Abdullāh) bin 'Umar رَضِيَ الله عَنْهُما used to say, "Is not (the

١٨١٠ - **حَدَّثَنا** أَحْمَدُ بنُ

following of) the *Sunna* (legal ways) of Allāh's Messenger ﷺ sufficient for you? If anyone of you is prevented from performing *Hajj*, he should perform the *Tawāf* of the Ka'bah and [*Sā'y* (going)] between As-Safā and Al-Marwa and then finish the *Ihrām* and everything will become legal for him which was illegal for him (during the state of *Ihrām*); and he can perform *Hajj* in a following year and he should slaughter a *Hady* or observe *Saum* (fasting) in case he cannot afford the *Hady*."

مُحَمَّدٍ: أَخبرَنا عَبْدُ اللهِ: أَخْبرَنا يُونُسُ عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني سالِمٌ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةَ رَسُولِ اللهِ ﷺ؟ إنْ حُبِسَ أَحَدُكُمْ عَنِ الحَجِّ طافَ بالبَيْتِ وبالصَّفا والمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حتَّى يَحُجَّ عاماً قابِلاً فَيُهدِي أَوْ يَصُومُ إنْ لَمْ يَجِدْ هَدْياً. وعَنْ عَبْدِ اللهِ قالَ: أَخْبرَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سالِمٌ عَنْ ابنِ عُمَرَ نَحْوَهُ. [راجع: ١٦٣٩]

(3) CHAPTER. The slaughtering (of *Hady*) before shaving the head (in case) one is prevented from performing (*Hajj* or *'Umra*).

(٣) بابُ النَّحْرِ قَبْلَ الحَلْقِ في الحَصرِ

1811. Narrated Al-Miswar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ slaughtered (the *Hady*) before he had his head shaved and then he ordered his companions to do the same.

١٨١١ - حَدَّثَنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ المِسْوَرِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَحَرَ قَبْلَ أَنْ يَحْلِقَ وَأَمَرَ أَصْحابَهُ بِذلِكَ. [راجع: ١٦٩٤]

1812. Narrated Nāfi' that 'Abdullāh and Sālim said to 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما, "(You should not go for *Hajj* this year)." 'Abdullāh bin 'Umar replied, "We set out with the Prophet ﷺ (to Makkah for performing *'Umra*) and the infidels of Quraish prevented us from reaching the Ka'bah. Allāh's Messenger ﷺ slaughtered his *Budn* (camels for sacrifice) and got his head shaved."

١٨١٢ - حَدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أَخْبرَنا أَبُو بَدْرٍ شُجاعُ بنُ الوَلِيدِ، عَنْ عُمَرَ بنِ مُحَمَّدٍ العُمَرِيِّ قالَ: وَحَدَّثَ نافِعٌ: أَنَّ عَبْدَ اللهِ وَسالماً كَلَّما عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما فَقالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ مُعْتَمِرِينَ فَحالَ كُفَّار قُرَيْشٍ دُونَ البَيْتِ فَنَحَرَ رَسُولُ اللهِ ﷺ بُدْنَه وحَلَقَ رَأْسَه. [راجع: ١٦٣٩]

(٤) **بابٌ** مَنْ قالَ: لَيْس عَلى المُحْصَرِ بَدَلٌ

وَقالَ رَوْحٌ، عَنْ شِبْلٍ، عَنِ ابنِ أَبي نَجيحٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: إنَّما البَدَلُ عَلى مَنْ نَقَضَ حَجَّهُ بالتَّلَذُّذِ. فأَمَّا مَنْ حَبَسَه عُذْرٌ أَوْ غَيْرُ ذلكَ فإنَّه يَحِلُّ وَلا يَرْجِعُ. وإِذَا كانَ مَعَهُ هَدْيٌ وَهُوَ مُحْصَرٌ نَحَرَهُ إنْ كانَ لاَ يَسْتَطيعِ أَنْ يَبْعَثَ وإنِ اسْتَطاعَ أَنْ يَبْعَثَ بِهِ لَمْ يَحِلَّ حتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ. وقالَ مالكٌ وَغَيره: يَنْحَر هَدْيَه ويَحْلِقُ في أيِّ مَوْضِعٍ كانَ وَلا قَضاءَ عَلَيْهِ لأَنَّ النَّبيَّ ﷺ وأَصْحابَه بالحُدَيْبِيَةِ نَحَروا وَحَلَقُوا وَحَلُّوا مِنْ كُلِّ شَيْءٍ قَبْلَ الطَّوَافِ وَقَبْلَ أَنْ يَصِلَ الهَدْيُ إلى البَيْتِ. ثُمَّ لَمْ يُذْكَر أَنَّ النَّبيَّ ﷺ أَمَرَ أَحَداً أَنْ يَقْضُوا شَيْئاً وَلا يَعُودوا له. والحُدَيْبِيَةُ خارِجٌ مِنَ الحَرَمِ.

(4) CHAPTER. Whoever said that the *Muhsar* is not supposed to perform *'Umra* or *Hajj* in lieu of the prevented one.

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "The performing of *Hajj* is only obligatory in lieu of that *Hajj* which is abandoned because of personal pleasure (having sexual intercourse with his wife), and not for that which is abandoned because some genuine excuse or a similar thing (e.g., disease or lack of money), then he should finish his *Ihrām* and there is no need for him to make up for it. And if he has a *Hady* with him and is prevented from performing *Hajj*, and he is unable to send it to its place of slaughtering, then he should slaughter it. But if he can send it, then he should not finish his *Ihrām* till the *Hady* has reached its place (i.e., has been slaughtered)." Mālik and others said, "He should slaughter his *Hady* and have his head shaved wherever he is and does not have to make up for it, because the Prophet ﷺ and his companions slaughtered the sacrifice and had their heads shaved in Al-Hudaibīya and finished their *Ihrām* before performing the *Tawāf* and before the *Hady* reached the Ka'bah. It is not mentioned that the Prophet ﷺ ordered anybody to make up for any of the missed ceremonies or to repeat anything. And Al-Hudaibīya is outside the boundaries of the sanctuary of Makkah."

١٨١٣ - حَدَّثَنا إسماعيلُ: حدَّثَني مالكٌ، عَنْ نافعٍ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ حِينَ خَرَجَ إلى مَكَّةَ مُعْتَمِراً في الفِتْنَةِ: إنْ صُدِدْتُ عَنِ البَيْتِ صَنَعْنا كما صَنَعْنا مَعَ رَسُولِ اللهِ ﷺ. فَأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ النَّبيَّ ﷺ كانَ أَهَلَّ بِعُمْرَةٍ

1813. Narrated Nāfi': When 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما set out for Makkah with the intention of performing *'Umra* in the period of *Al-Fitnah* (trial and affliction), he said, "If I should be prevented from reaching the Ka'bah, then I would do the same as we did while in the company of Allāh's Messenger ﷺ." So, he assumed the *Ihrām* for *'Umra* since the Prophet ﷺ had assumed the *Ihrām* for *'Umra* in the year of *Al-Hudaibīya*. Then 'Abdullāh bin 'Umar

thought about it and said, "The conditions for both *Ḥajj* and *'Umra* are similar." He then turned towards his companions and said, "The conditions of both *Ḥajj* and *'Umra* are similar and I make you witness that I have made the performance of *Ḥajj* obligatory for myself along with *'Umra*." He then performed one *Ṭawāf* [*Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa] for both of them (i.e., *Ḥajj* and *'Umra*) and considered that to be sufficient for him and offered a *Hady*.

عامَ الحُدَيْبِيَةِ. ثُمَّ إنَّ عَبْدَ اللهِ بنَ عُمَرَ نَظَرَ في أَمْرِهِ فَقالَ: ما أمرهمَا إلَّا وَاحِدٌ. فالتَفَتَ إلى أَصْحَابِهِ فَقالَ: ما أَمْرهمَا إلَّا وَاحِدٌ، أُشْهِدُكُمْ أنِّي قَدْ أَوْجَبْتُ الحَجَّ مَعَ العُمْرَةِ. ثُمَّ طافَ لهُما طَوَافاً وَاحِداً وَرَأى أَنَّ ذلكَ مُجزِئٌ عَنْهُ وأَهْدَى. [راجع: ١٦٣٩]

(5) CHAPTER. The Statement of Allāh تعالى: "...And whosoever of you is ill or has an ailment in his scalp, (necessitating shaving), he must pay a *Fidya* (ransom), of either observing *Ṣaum* (fasts) (three days), or giving *Ṣadaqa* (charity – feeding six poor persons), or offer sacrifice (one sheep)..." (V.2:196)
He has the option. As for fasting, it should be for three days.

(٥) **بابُ قَوْلِ اللهِ تَعالى**: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] وَهُوَ مُخَيَّرٌ، فأَمَّا الصَّوْمُ فَثَلاثَةُ أَيَّامٍ

1814. Narrated 'Abdur-Rahmān bin Abū Lailā: Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ said that Allāh's Messenger ﷺ said to him (Ka'b), "Perhaps your lice have troubled you?" Ka'b replied, "Yes! O Allāh's Messenger." Allāh's Messenger ﷺ said, "Have your head shaved and then either fast three days, or feed six poor persons or slaughter one sheep as a sacrifice."

١٨١٤ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنْ حُمَيْدِ بنِ قَيْسٍ، عَنْ مُجاهِدٍ، عَنْ عبْدِ الرَّحْمٰنِ بنِ أَبي لَيْلى، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قالَ: «لَعَلَّكَ آذاكَ هَوَامُّكَ؟». قالَ: نَعَمْ يا رَسُولَ اللهِ، فَقالَ رَسُولُ اللهِ ﷺ: «احْلِقْ رَأْسَكَ وَصُمْ ثَلاثَةَ أَيَّامٍ، أَو أَطعِمْ سِتَّةَ مَساكِينَ، أَوِ انْسُكْ بِشاةٍ». [انظر: ١٨١٥، ١٨١٦، ١٨١٧، ١٨١٨، ٤١٥٩، ٤١٩٠، ٤١٩١، ٤٥١٧، ٥٦٦٥، ٥٧٠٣، ٦٧٠٨]

(6) CHAPTER. The Saying of Allāh تعالى: "... Or giving *Ṣadaqa*..." (V.2:196)

(٦) **بابُ قَوْلِ اللهِ تَعالى**: ﴿أَوْ

Here *Sadaqa* is in the form of feeding six poor persons.

صَدَقَةٍ﴾ [البقرة: ١٩٦] وهي: إطْعامُ سِتَّةِ مَساكِينَ

1815. Narrated Ka'b bin 'Ujra رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ stood beside me at Al-Hudaibīya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added, "This Verse: '...And whosoever of you is ill, or has ailment in his scalp...' (V.2:196) was revealed regarding me." The Prophet ﷺ then ordered me either to observe *Saum* (fast) for three days, or to feed six poor persons with one *Faraq* (three *Sā'*) (of dates), or to slaughter a sheep, (as sacrifice) whatever was available."

١٨١٥ - حَدَّثَنا أَبُو نُعَيم: حدَّثَنا سَيْفٌ قالَ: حدَّثَنِي مُجاهِدٌ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ أبي لَيْلَى أَنَّ كَعْبَ بنَ عُجْرَةَ حدَّثَه قالَ: وَقَفَ عليَّ رَسُولُ اللهِ ﷺ بالحُدَيْبِيَةِ وَرَأْسِي يَتَهافَتُ قَمْلاً فَقالَ: «يُؤْذِيكَ هَوامُّكَ؟» قُلْتُ: نَعَمْ، قالَ: «فاحْلِقْ رَأْسَكَ»، أَوْ: «احْلِقْ»، قالَ: فِيَّ نَزَلَتْ هذِهِ الآيَةُ: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ﴾ [البقرة: ١٩٦] إلى آخرِها فَقالَ النَّبيُّ ﷺ: «صُمْ ثَلاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَينَ سِتَّةٍ، أَوِ انْسُكْ مِمَّا تَيَسَّرَ». [راجع: ١٨١٤]

(7) CHAPTER. The *Fidya* (compensation for a missed or wrongly practised religious ceremony) in the form of feeding (six persons) each with one-half a *Sā'* (of food).

(٧) **بابٌ: الإِطْعامُ في الفِدْيَةِ نِصْفُ صاعٍ**

1816. Narrated 'Abdullāh bin Ma'qal: I sat with Ka'b bin 'Ujra رَضِيَ الله عَنْهُ and asked him about the *Fidya*. He replied, "This revelation was revealed concerning my case especially, but it is also for you in general. I was brought before Allāh's Messenger ﷺ and the lice were falling in great numbers on my face. The Prophet ﷺ said, "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said, "Observe *Saum* (fasts) for three days, or feed six poor persons each with one-half a *Sā'* of food (1 *Sā'* = 3 kilograms approx.) [and get your head shaved]".

١٨١٦ - حَدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَصْبهانِي، عَنْ عَبْدِ اللهِ بنِ مَعْقِلٍ قالَ: جَلَسْتُ إلى كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ فَسَأَلْتُهُ عَنِ الفِدْيَةِ، فَقالَ: نَزَلَتْ فِيَّ خاصَّةً وَهِيَ لَكُمْ عامَّةً. حُمِلْتُ إلى رَسُولِ اللهِ ﷺ وَالقَمْلُ يَتَناثَرُ عَلى وَجْهِي فَقالَ: «ما كُنْتُ أُرَى الوَجَعَ بَلَغَ بِكَ ما أَرَى، أَوْ: ما كُنْتُ أُرَى الجَهْدَ بَلَغَ بِكَ ما

أَرَى، تَجِدُ شاةً؟» فَقُلْتُ: لا، قالَ: «فَصُمْ ثَلاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَساكِينَ لِكُلِّ مِسْكِينٍ نِصْفَ صاعٍ». [راجع: ١٨١٤]

(8) CHAPTER. The *Nusuk* (offering) is one sheep.

(٨) بابٌ: النُّسُكُ شاةٌ

1817. Narrated 'Abdur-Rahmān bin Abū Lailā reporting the speech of Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw him (i.e., Ka'b) while the lice were falling on his face. He asked (him), "Have your lice troubled you?" He replied in the affirmative. So, he ﷺ ordered him to get his head shaved while he was at Al-Hudaibīya. At that time they were not permitted to finish their *Ihrām*, and were still hoping to enter Makkah.[1] So, Allāh revealed the Verses of *Al-Fidya*. Allāh's Messenger ﷺ ordered him to feed six poor persons with one *Faraq* of food or to slaughter one sheep (as a sacrifice) or to observe *Saum* (fast) for three days.

١٨١٧ - حَدَّثَنَا إِسحَاقُ: حدَّثنا رَوْحٌ: حدَّثنا شِبْلٌ: عَنِ ابنِ أَبي نَجيحٍ، عَنْ مُجَاهِدٍ قالَ: حدَّثني عَبْدُ الرَّحْمٰنِ ابنُ أَبي لَيْلى، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ رَآه وَأَنَّه يَسْقُطُ عَلى وَجْهِهِ فَقالَ: «أَيُؤْذِيكَ هَوامُّكَ؟» قالَ: نَعَمْ، فَأَمَرَهُ أَنْ يَحْلِقَ وَهُوَ بالحُدَيْبِيَةِ، ولَمْ يَتَبَيَّنْ لَهُمْ أَنهمْ يَحِلُّونَ بِها وَهُمْ عَلى طَمَعٍ أَنْ يَدْخلُوا مَكَّةَ فَأَنْزَلَ اللهُ الفِدْيَةَ فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يُطْعِمَ فَرَقاً بَيْنَ سِتَّةٍ أَوْ يُهْدِيَ شاةً أَوْ يَصومَ ثَلاثَةَ أَيَّامٍ. [راجع: ١٨١٤]

1818. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw him (i.e. Ka'b) while the lice were falling on his face.

١٨١٨ - وَعَنْ مُحَمَّدِ بنِ يُوسُفَ: حدَّثَنا وَرْقاءُ، عَنِ ابنِ أَبي نَجيحٍ، عَنْ مُجَاهِدٍ: قالَ حَدَّثَني عَبْدُ الرَّحْمٰنِ بنُ أَبي لَيْلى، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ رَآه وَقَمْلُهُ يَسقُطُ عَلى وَجهِهِ، مِثْلَهُ. [راجع: ١٨١٤]

---

(1) (H.1817) Ka'b was permitted to finish his *Ihrām* because of ailment in his head and had to pay *Fidya*, although later on, all his Companions finished *Ihrām* because they were prevented from reaching the Ka'bah.

(9) CHAPTER. The Statement of Allāh تعالى: "...Then he should not have sexual relations (with his wife) ..." (V.2:197)

(٩) **بابُ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿فَلَا رَفَثَ﴾ [البقرة: ١٩٧].

1819. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever performs *Hajj* to this House (Ka'bah) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newborn child (just delivered by his mother)."

١٨١٩ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَجَّ هذَا البَيْتَ فَلَمْ يَرْفُثْ ولَمْ يَفْسُقْ رَجَعَ كَما وَلَدَتْهُ أُمُّهُ». [راجع: ١٥٢١]

(10) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ "...nor commit sin nor dispute unjustly during *Hajj*..." (V.2:197)

(١٠) **بابُ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَا فُسُوقَ وَلَا جِدَالَ فِي ٱلْحَجِّ﴾ [البقرة: ١٩٧].

1820. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs *Hajj* to this House (Ka'bah) and does not approach his wife for sexual relations nor commit sins (while performing *Hajj*), he will come out as sinless as a newborn child (just delivered by his mother)."

١٨٢٠ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ حَجَّ هذَا البَيْتَ فَلَمْ يَرْفُثْ ولَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ». [راجع: ١٥٢١]

28 – THE BOOK OF PENALTY FOR HUNTING [(BY A *MUḤRIM*) AND SIMILAR THINGS].

٢٨ - كتاب جَزَاء الصيد

(1) CHAPTER. The penalty for hunting (by a *Muḥrim*) and similar things. And the Statement of Allāh تعالى:

"...Kill not game while you are in the state of *Iḥrām* for *Ḥajj* or *Umra* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e., sheep, goat, cow, etc.) brought to the Ka'bah, equivalent to the one he killed... to the end of the Verse... And fear Allāh to Whom you shall be gathered back." (V.5:95-96)

(١) بابُ قَوْلِ اللهِ تَعالى: ﴿لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرُمٌ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ﴾ إلى قَوْلِهِ ﴿وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ [المائدة: ٩٥-٩٦].

(2) CHAPTER. If a non-*Muḥrim* hunts (an animal) and gives it as a present to a *Muḥrim*, (it is permissible for) the latter to eat it.

Ibn 'Abbās and Anas considered that there was no harm for a *Muḥrim* to slaughter animals which were not game, like camels, sheep, cows, hens, or horses.

(٢) بابٌ: إذَا صَادَ الحَلالُ فَأَهْدَى لِلمُحْرِمِ الصَّيْدَ أَكَلَهُ

ولَمْ يَرَ ابنُ عَبَّاسٍ وَأَنَسٌ بالذَّبْحِ بَأساً وَهُوَ في غَيرِ الصَّيْدِ نَحْوَ الإبِلِ وَالغَنمِ وَالبَقَرِ وَالدَّجاجِ وَالخَيْلِ، يُقالُ: عَدْلُ مِثْلُ، فإذَا كُسِرَتْ «عِدْلٌ» فَهُوَ زِنَةُ ذلكَ. ﴿قِيَمًا﴾ [المائدة: ٩٧]: قِوَاماً، ﴿يَعْدِلُونَ﴾ [الأنعام: ١]: يَجْعَلُونَ لَهُ عَدْلاً.

1821. Narrated 'Abdullāh bin Abū Qatāda: My father set out (for Makkah) in the year of Al-Ḥudaibīya, and his companions assumed *Ihrām*, but he did not. At that time the Prophet ﷺ was informed that an enemy wanted to attack him, so the Prophet ﷺ proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an onager[1]. I attacked, stabbed and caught it.

١٨٢١ - حَدَّثَنَا مُعاذُ بنُ فَضَالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ عَبْدِ اللهِ ابنِ أبي قَتَادَةَ، قالَ: انْطَلَقَ أَبي عامَ الحُدَيْبِيَةِ فأَحْرَمَ أَصْحابُهُ ولَمْ يُحْرِمْ، وحُدِّثَ النَّبيُّ ﷺ أَنَّ عَدُوّاً يَغْزُوهُ بِغَيْقَةَ فانْطَلَقَ النَّبيُّ ﷺ فَبَيْنا أَبِي مَعَ أَصْحَابِهِ يَضْحَكُ بَعْضُهُمْ إلى

(1) (H.1821) They were laughing because they saw an onager and could not hunt it=

بَعْضٍ، فَنَظَرْتُ فإذَا أنا بِحِمارٍ وَحْشٍ فَحَمَلْتُ عَلَيْهِ فَطَعَنْتُهُ فَأَثْبَتُّهُ واسْتَعَنْتُ بِهِمْ فأبَوْا أَنْ يُعِينُوني، فأكَلْنا مِنْ لَحْمِهِ وَخَشِينا أَنْ نُقْتَطَعَ فَطَلَبْتُ النَّبِيَّ ﷺ أَرْفَعُ فَرَسِي شأواً وَأَسِيرُ شأواً، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفارٍ في جَوْفِ اللَّيْلِ، قُلْتُ: أيْنَ تَرَكْتَ النَّبِيَّ ﷺ؟ قالَ: تَرَكْتُهُ بِتَعْهِنَ، وَهُوَ قائِلٌ السُّقْيا. فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ أَهْلَكَ يَقْرَؤُنَ عَلَيْكَ السَّلامَ وَرَحْمَةَ اللهِ، إنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ فَانْتَظِرْهُمْ. قُلْتُ: يا رَسُولَ اللهِ، أَصَبْتُ حِمارَ وَحْشٍ وَعِنْدِي مِنْهُ فاضِلَةٌ، فَقالَ لِلْقَوْمِ: «كُلُوا»، وَهُمْ مُحْرِمُونَ. [انظر: ١٨٢٢، ١٨٢٣، ١٨٢٤، ٢٥٧٠، ٢٨٥٤، ٢٩١٤، ٤١٤٩، ٥٤٠٦، ٥٤٠٧، ٥٤٩٠، ٥٤٩١، ٥٤٩٢]

I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet ﷺ. So, I went in search of the Prophet ﷺ and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Banī Ghifār at midnight. I asked him, "Where did you leave the Prophet ﷺ?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqyā. I followed the traces and joined the Prophet ﷺ and said, 'O Allāh's Messenger! Your people (Companions) send you their compliments, and (ask for) Allāh's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allāh's Messenger I hunted an onager and some of its meat is with me.'[1] The Prophet ﷺ told the people to eat it, though all of them were in the state of *Iḥrām*."

(٣) بابٌ: إذَا رَأى المُحْرِمُونَ صَيْداً فَضَحِكُوا فَفَطِنَ الحَلالُ

(3) CHAPTER. If the *Muḥrimūn* saw game and then laughed and a non-*Muḥrim* understood (why they laughed) (then their laughing is not to be considered as an intentional sign to draw the non-*Muḥrim's* attention. Therefore they are allowed to eat the game).

١٨٢٢ - حَدَّثَنَا سَعِيدُ بنُ الرَّبِيعِ: حدَّثَنا عليُّ بنُ المُبارَكِ، عَنْ يَحْيى، عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ: أَنَّ أباهُ

1822. Narrated 'Abdullāh bin Abū Qatāda that his father said, "We proceeded with the Prophet ﷺ in the year of *Al-Ḥudaibīya* and his companions assumed *Iḥrām* but I did not.

=because they were in a state of *Iḥrām*; neither were they allowed to draw the attention of Abū Qatāda who was not a *Muḥrīm* then.

(1) (H.1821) Perhaps Abū Qatāda hurried to reach the Prophet ﷺ so that he might ask him whether it was legal for the *Muḥrimūns* to eat from that game, since some of his companions had refused to eat.

We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it on my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e., its meat). Then I followed Allāh's Messenger ﷺ lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banī Ghifār at midnight. I asked him where he had left Allāh's Messenger ﷺ. The man replied that he had left the Prophet ﷺ at a place called Ta'hun and he had the intention of having the midday rest at As-Suqyā. So, I followed Allāh's Messenger ﷺ till I reached him and said, "O Allāh's Messenger I have been sent by my companions who send you their greetings and compliments and ask for Allāh's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allāh's Messenger! We have hunted an onager and have some of it (i.e., its meat) left over." Allāh's Messenger ﷺ told his companions to eat the meat, although all of them were in a state of *Ihrām*.

حدَّثَهُ قالَ: انْطَلَقْنا مَعَ النَّبِيِّ ﷺ عامَ الحُدَيْبِيَةِ فأَحْرَمَ أَصْحابُهُ ولَمْ أُحْرِمْ، فَأُنْبِئْنا بِعَدُوٍّ بِغَيْقَةَ فَتَوَجَّهْنا نَحْوَهُمْ، فَبَصُرَ أَصْحابي بِحِمارِ وَحْشٍ فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إلى بَعْضٍ. فَنَظَرْتُ فَرَأَيْتُه فَحَمَلْتُ عَلَيْهِ الفَرَسَ فَطَعَنْتُهُ فَأَثْبَتُّهُ، فاسْتَعَنْتُهُمْ فأَبَوْا أَنْ يُعِينُوني. فأَكَلْنا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ اللهِ ﷺ وَخَشِينا أَنْ نُقْتَطَعَ أَرْفَعُ فَرَسِي شَأْواً وَأَسِيرُ عَلَيْهِ شَأْواً، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفارٍ في جَوْفِ اللَّيْلِ فَقُلْتُ: أَيْنَ تَرَكْتَ رَسُولَ اللهِ ﷺ فَقالَ: تَرَكْتُهُ بِتَعْهِنَ وَهُوَ قائِلٌ السُّقْيا. فَلَحِقْتُ بِرَسُولِ اللهِ ﷺ حَتَّى أَتَيْتُهُ. فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّ أَصْحابَكَ أَرْسَلُوا يَقْرَؤُنَ عَلَيْكَ السَّلامَ وَرَحْمَةَ اللهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يَقْتَطِعَهُمُ العدوُّ دُونَكَ فانْظُرْهُمْ فَفَعَلَ. فَقُلْتُ: يا رَسُولَ اللهِ، إنَّا اصَّدْنا حِمارَ وَحْشٍ وإِنَّ عِنْدَنا مِنْهُ فاضِلَةً فَقالَ رَسُولُ اللهِ ﷺ لأَصْحابِهِ: «كُلُوا»، وَهُمْ مُحْرِمُونَ. [راجع: ١٨٢٢]

(4) CHAPTER. A *Muhrim* should not help a non-*Muhrim* in the hunting of a game.

(٤) بابٌ: لا يُعِينُ المحرِمُ الحَلالَ في قَتْلِ الصَّيْدِ

1823. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ at a place called Al-Qāha (which is at a distance of three stages of journey from Al-Madīna). Abū Qatāda رَضِيَ اللهُ عَنْهُ narrated through another group of narrators: We were in the

١٨٢٣ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ: حدَّثَنا صالِحُ بنُ كَيْسانَ، عَنْ أَبي مُحَمَّدٍ: سَمِعَ أَبا قَتادَةَ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ

بالقاحَةِ مِنَ المَدِينَةِ عَلى ثَلاثٍ ح. وحدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا صَالِحُ بنُ كَيْسانَ، عَنْ أبي مُحَمَّدٍ، عَنْ أبي قَتادَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بالقاحَةِ وَمِنَّا المُحرِمُ ومِنَّا غَيرُ المحرِمِ، فَرَأَيْتُ أَصْحابِي يَتراءَوْنَ شَيْئاً، فَنَظَرْتُ فإذَا حِمارُ وَحْشٍ يَعْنِي وَقَعَ سَوْطُهُ فَقالُوا: لا نُعِينكَ عَلَيْهِ بِشَيْءٍ، إنَّا مُحْرِمُونَ. فَتَناوَلْتُهُ فأَخَذْتُهُ ثُمَّ أَتَيْتُ الحِمارَ مِنْ وَرَاءِ أَكَمَةٍ فَعَقَرْتُهُ فأَتَيْتُ بِهِ أَصحابي فَقالَ بَعْضُهُمْ: كُلُوا، وقالَ بَعْضُهُمْ: لا تأكُلوا. فأتَيْتُ النَّبِيَّ ﷺ وَهُوَ أَمامَنا فَسَأَلْتُهُ فَقالَ: «كُلُوهُ حَلالٌ»، قالَ لَنا عَمْرٌو: اذْهَبُوا إلى صالِحٍ فَسَلُوهُ عَنْ هذَا وَغَيرِهِ. وَقَدِمَ عَلَيْنا هاهُنا. [راجع: ١٨٢١]

company of the Prophet ﷺ at a place called Al-Qāḥa and some of us had assumed *Iḥrām* while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of *Iḥrām*." So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, "Eat it." While some others said, "Do not eat it." So, I went to the Prophet ﷺ who was ahead of us and asked him about it. He replied, "Eat it, as it is *Ḥalāl* (i.e., it is legal to eat it)."

(٥) بابٌ: لا يُشِيرُ المُحرِمُ إلى الصَّيْدِ لِكَيْ يصطادَه الحَلالُ

(5) CHAPTER. A *Muḥrim* should not point at a game with the intention that a non-*Muḥrim* may hunt it.

١٨٢٤ - حَدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا أبُو عَوَانَةَ: حدَّثَنا عُثمانُ هُوَ ابنُ مَوهَبٍ، قالَ: أَخْبرَني عَبْدُ اللهِ بنُ أبي قَتادَةَ، أنَّ أباه أَخْبَرَه: أنَّ رَسُولَ اللهِ ﷺ خَرَجَ حاجّاً، فَخَرَجُوا مَعَهُ فَصَرَفَ طائِفَةً مِنْهُمْ فِيهِمْ أَبُو قَتادَةَ فَقالَ: «خُذُوا ساحِلَ البَحْرِ حتَّى نَلْتَقِيَ»، فأَخَذُوا

1824. Narrated 'Abdullāh bin Abū Qatāda that his father had told him that Allāh's Messenger ﷺ set out for *Ḥajj* and so did his Companions. He sent a batch of his Companions by another route and Abū Qatāda was one of them. The Prophet ﷺ said to them, "Proceed along the sea-shore till we meet all together." So, they took the route of the sea-shore, and when they started all of them assumed *Iḥrām* except Abū Qatāda. While they were proceeding on, his companions saw a group of onagers. Abū

Qatāda chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of *Ihrām*?" So, we (they) carried the rest of the she-onager's meat, and when they met Allāh's Messenger ﷺ they asked saying, "O Allāh's Messenger! We assumed *Ihrām* with the exception of Abū Qatāda and we saw (a group) of onagers. Abū Qatāda attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of *Ihrām*?' So, we carried the rest of its meat." The Prophet ﷺ asked, "Did anyone of you order Abū Qatāda to attack it or point at it?" They (we) replied in the negative. He said, "Then eat what is left of its meat."

سَاحِلَ البَحْرِ. فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلُّهُمْ إِلا أَبا قَتادَةَ لَمْ يُحْرِمْ، فَبَيْنما هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ فَحَمَلَ أَبُو قَتادَةَ عَلَى الحُمُرِ فَعَقَرَ مِنْها أَتاناً، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِها وقالُوا: أَنَأْكُلُ لَحْمَ صَيْدٍ ونَحْنُ مُحْرِمُونَ؟ فَحَمَلْنا ما بَقِي مِنْ لَحْمِ الأَتانِ فَلَمَّا أَتَوْا رَسُولَ اللهِ ﷺ قالُوا: يا رَسُولَ اللهِ، إِنَّا كُنَّا أَحْرَمْنا وَقَدْ كانَ أَبُو قَتادَةَ لَمْ يُحْرِمْ فَرَأَيْنا حُمُرَ وَحْشٍ فَحَمَلَ عَلَيْها أَبُو قَتادَةَ فَعَقَرَ مِنْها أَتاناً فَنَزَلْنا فَأَكَلْنا مِنْ لَحْمِها ثُمَّ قُلْنا: أَنَأْكُلُ لَحْمَ صَيْدٍ ونَحْنُ مُحْرِمُونَ؟ فَحَمَلْنا ما بَقِيَ مِنْ لَحْمِها. قالَ: «أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْها أَوْ أَشارَ إِلَيْها؟» قالُوا: لا، قالَ: «فَكُلُوا ما بَقِيَ مِنْ لَحْمِها». [راجع: ١٨٢١]

(6) CHAPTER. If any person gave a living onager as a present to a *Muhrim* then he should not accept it.

(٦) بابٌ إِذَا أَهْدَى لِلْمُحْرِمِ حِماراً وَحْشِياً حَيّاً لَمْ يَقْبَلْ

1825. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما on the authority of Aṣ-Ṣa'b bin Jath-thāma Al-Laithi that the latter presented an onager to Allāh's Messenger ﷺ while he was at Al-Abwā' or at Waddān, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (Aṣ-Ṣa'b's) face, the Prophet ﷺ said to him, "I have only returned it because I am *Muhrim*."

١٨٢٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مسعودٍ عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ، عَنِ الصَّعْبِ بنِ جَثَّامَةَ اللَّيْثِيِّ: أَنَّهُ أَهْدَى لِرَسُولِ اللهِ ﷺ حِماراً وَحْشِياً وَهُوَ بالأَبْواءِ أو بِوَدَّانَ فَرَدَّهُ عَلَيْهِ. فَلَمَّا رَأَى ما في وَجْهِهِ

قَالَ: «إِنَّا لَمْ نَرُدَّهُ إِلَّا أَنَّا حُرُمٌ».

[انظر: ٢٥٧٣، ٢٥٩٧]

(7) CHAPTER. (What kind of) animals can be killed by a *Muhrim*.

(٧) بَابُ ما يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ

1826. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "It is not sinful on a *Muhrim* to kill five kinds of animals." (A crow, a kite, a scorpion, a mouse and a rabid dog).

١٨٢٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلى المُحرِمِ في قَتْلِهِنَّ جُناحٌ». وَعَنْ عَبْدِ اللهِ ابنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ. [انظر: ٣٣١٥]

1827. One of the wives of the Prophet ﷺ narrated: The Prophet ﷺ said, "A *Muhrim* can kill (five kinds of animals.)"

١٨٢٧ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا أَبُو عَوانَةَ، عَنْ زَيْدِ بنِ جُبَيرٍ، قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: حدَّثَتْنِي إِحْدَى نِسْوَةِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: «يَقْتُلُ المُحْرِمُ».

[انظر: ١٨٢٨]

1828. Narrated Ḥafṣa رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "It is not sinful (on a non-*Muhrim* or a *Muhrim*) to kill five kinds of animals, namely: a crow, a kite, a mouse, a scorpion and a rabid dog."

١٨٢٨ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ قالَ: أَخْبرَني عَبْدُ اللهِ بنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، قالَ: قالَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: قالَتْ حَفْصَةُ: قالَ رَسُول اللهِ ﷺ: «خَمْسٌ مِنَ الدَّوابِّ لا حَرَجَ عَلى مَنْ قَتَلَهُنَّ: الغُرَابُ، وَالحِدأَةُ، وَالفَأرَةُ وَالعَقْرَبُ، والكَلْبُ العَقُورُ».

1829. Narrated 'Āishah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Five kinds of animals are harmful and could be killed in the *Haram*

١٨٢٩ - حَدَّثَنَا يَحيى بنُ سُلَيْمان قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: أَخْبرَني

(sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog."

يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّ رَسُولَ اللهِ ﷺ قالَ: «خَمْسٌ مِنَ الدَّوابِّ كُلُّهُنَّ فاسِقٌ، يُقْتَلْنَ في الحَرَمِ: الغُرابُ، وَالحِدَأُ، وَالعَقْرَبُ، وَالفَأْرَةُ، وَالكَلْبُ العَقُورُ».

[انظر: ٣٣١٤]

1830. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While we were in the company of the Prophet ﷺ in a cave at Mina, when *Sūrat Al-Mursalāt* was revealed and he recited it and I heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet ﷺ said (ordered us): "Kill it." We ran to kill it but it escaped quickly. The Prophet ﷺ said, "It has escaped your evil and you too have escaped its evil."

١٨٣٠ - حَدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأَعْمَشُ: حدَّثَني إبْراهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنَما نَحْنُ مَعَ النَّبِيِّ ﷺ في غارٍ بِمِنًى إذْ نَزَلَ عَلَيْهِ ﴿وَالْمُرْسَلَٰتِ﴾ وَإنَّهُ لَيَتْلُوها وَإنِّي لأَتَلَقَّاها مِنْ فِيهِ وإنَّ فاهُ لَرَطْبٌ بها إذْ وَثَبَتْ عَلَيْنا حَيَّةٌ فَقالَ النَّبِيُّ ﷺ: «اقْتُلُوها»، فابْتَدَرْناها فَذَهَبَتْ، فَقالَ النَّبِيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ كما وُقِيتُمْ شَرَّها».

[انظر: ٣٣١٧، ٤٩٣٠، ٤٩٣١، ٤٩٣٤]

1831. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ called a house-lizard, a bad animal, but I did not hear him ordering that it should be killed." [See H.3306].

١٨٣١ - حَدَّثَنا إسماعِيلُ قالَ: حدَّثَني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قالَ لِلْوَزَغِ: «فُوَيْسِقٌ»، ولَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ قالَ أبو عَبْدِ اللهِ: إنَّما أَرَوْنَا بِهٰذا أنَّ مِنًى مِنَ الْحَرَمِ وأَنَّهُمْ لَمْ يَرَوْا بِقَتْلِ الحَيَّةِ بأساً.

[انظر: ٣٣٠٦]

(8) CHAPTER. It is not permissible to cut the trees[1] of the *Ḥaram* (the sanctuary of Makkah).

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Its (the *Ḥaram's*) thorny bushes are not allowed to be cut off."

1832. Narrated Sa'īd bin Abū Sa'īd Al-Maqburī: Abū Shuraiḥ Al-'Adawī said that he had said to 'Amr bin Sa'īd when he was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubair), "O Chief! Allow me to tell you what Allāh's Messenger ﷺ said on the day following the conquest of Makkah. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet ﷺ when he, after glorifying and praising Allāh, said, 'Allāh, not the people, made Makkah a sanctuary, so anybody who has belief in Allāh and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allāh's Messenger ﷺ did fight in Makkah, say to him: Allāh allowed His Messenger ﷺ and did not allow you.' The Prophet ﷺ added: '[Allāh allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact].'" Abū Shuraiḥ was asked, "What did 'Amr reply?" He said, ('Amr said) "O Abū Shuraiḥ! I know better than you in this respect, Makkah does not give protection to a sinner, a murderer or a thief.'"

(٨) بابٌ: لا يُعْضَدُ شَجَرُ الحَرَمِ،

وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: «لا يُعْضَدُ شَوْكُهُ».

١٨٣٢ - حَدَّثَنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي شُرَيْحٍ العَدَوِيِّ أنَّهُ قالَ لِعَمْرِو بنِ سَعِيدٍ وَهُوَ يَبْعَثُ البُعُوثَ إلى مَكَّةَ: ائْذَنْ لي أيُّها الأميرُ أُحَدِّثْكَ قَوْلاً قامَ بِهِ رَسُولُ اللهِ ﷺ الغَدَ مِنْ يَوْمِ الفَتْحِ، فَسَمِعَتْهُ أُذُنايَ، وَوَعاهُ قَلْبِي، وأَبْصَرَتْهُ عَيْنايَ حِينَ تَكَلَّمَ بِهِ. إنَّهُ حَمِدَ اللهَ وأثْنى عَلَيْهِ. ثُمَّ قالَ: «إنَّ مَكَّةَ حَرَّمَها اللهُ ولَمْ يُحَرِّمْها النَّاسُ فَلا يَحِلُّ لامْرِئٍ يُؤْمِنُ باللهِ وَاليَوْمِ الآخِرِ أنْ يَسْفِكَ بِها دَماً ولا يَعْضُدَ بِها شَجَرَةً. فإنْ أحَدٌ تَرَخَّصَ لِقِتالِ رَسُولِ اللهِ ﷺ فَقُولُوا لَهُ: إنَّ اللهَ أذِنَ لِرَسُولِهِ ﷺ، ولَمْ يأذَنْ لَكُمْ. وَإنَّما أذِنَ لي ساعَةً مِنْ نَهارٍ وقَدْ عادَتْ حُرْمَتُها اليَوْمَ كَحُرْمَتِها بالأمْسِ. وَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ». فَقِيلَ لأبي شُرَيْحٍ: ما قالَ لكَ عَمْرٌو؟ قالَ: أنا أعْلَمُ بِذلكَ مِنْكَ يا أبا شُرَيْحٍ، إنَّ الحَرَمَ لا يُعِيذُ عاصِياً ولا فارًّا بِدَمٍ، ولا فارًّا بِخُرْبَةٍ. خُرْبَةٌ: بَلِيَّةٌ. [راجع: ١٠٤]

---

(1) (Ch.8) Trees: Naturally grown only, neither planted nor sowed by you.

(9) CHAPTER. The game in the *Haram* (Sanctuary) should not be chased or disturbed.

(٩) بابٌ: لا يُنَفَّرُ صَيْدُ الحَرَمِ

1833. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما : The Prophet ﷺ said, "Allāh has made Makkah a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e., I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its *Luqata* (fallen things) except by a person who would announce that (what he has found) publicly." Al-'Abbās said, "O Allāh's Messenger! Except *Al-Idhkhir* (a kind of grass) (for it is used) by our goldsmiths and for our graves." The Prophet ﷺ then said, "Except *Al-Idhkhir*." 'Ikrima said, "Do you know what 'chasing or disturbing' the game means? It means driving it out of the shade to occupy its place."(1)

١٨٣٣ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّ النَّبِيَّ ﷺ قالَ: «إِنَّ اللهَ حَرَّمَ مَكَّةَ فَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلا تَحِلُّ لأَحَدٍ بَعْدِي، وَإِنَّما أُحِلَّتْ لي ساعَةً مِنْ نَهارٍ لا يُخْتَلَى خَلاها، وَلا يُعْضَدُ شَجَرُها، وَلا يُنَفَّرُ صَيْدُها، وَلا تُلْتَقَطُ لُقَطَتُها إِلَّا لِمُعَرِّفٍ». وقالَ العَبَّاسُ: يا رَسُولَ اللهِ، إِلَّا الإِذْخِرَ لِصَاغَتِنا وَقُبُورِنا. فَقالَ: «إِلَّا الإِذْخِرَ». وَعَنْ خالِدٍ عَنْ عِكْرِمَةَ قالَ: هَلْ تَدْرِي ما «لا يُنَفَّرُ صَيْدُها»؟ هُوَ أَنْ يُنَحِّيَهُ مِنَ الظِّلِّ، يَنزِلُ مَكانَهُ. [راجع: ١٣٤٩]

(10) CHAPTER. Fighting is prohibited in Makkah.

(١٠) بابٌ: لا يَحِلُّ القِتالُ بِمَكَّةَ،

Narrated Abū Shuraiḥ that the Prophet ﷺ said, "It is forbidden to shed blood in Makkah."

وقالَ أَبُو شُرَيْحٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «لا يَسْفِكُ بها دَماً».

1834. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: On the day of the conquest of Makkah, the Prophet ﷺ said, "There is no more emigration (from Makkah) but *Jihād* and intentions(2), and whenever you are called for *Jihād*, you should go immediately. No doubt, Allāh has made this place (Makkah) a

١٨٣٤ - حَدَّثَنا عُثمانُ بن أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: «لا هِجْرَةَ وَلَكِنْ

(1) (H.1833) 'Aṭā' and Mujāhid disagree with 'Ikrima for they think that it is permissible to dismiss the game, unless that brings about its death.
(2) (H.1834) i.e., you must have intention to participate in *Jihād* when there is call for it.

sanctuary since the creation of the heavens and the earth, and will remain a sanctuary till the Day of Resurrection as Allāh has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allāh's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its *Luqaṭa* (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-'Abbās said, "O Allāh's Messenger! Except *Al-Idhkhir* (for it is used by their blacksmiths, and for their domestic purposes)." So, the Prophet ﷺ said, "Except *Al-Idhkhir*."

جِهادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فانْفِرُوا، فإنَّ هذا بَلَدٌ حَرَّمَ اللهُ يَوْمَ خَلَقَ السَّماوَاتِ وَالأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلى يَوْمِ القِيامَةِ. وإنَّهُ لَا يَحِلُّ القِتَالُ فِيهِ لأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لي إِلَّا ساعَةً مِنْ نَهارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلى يَوْمِ القِيامَةِ لا يُعْضَدُ شَوْكُهُ، وَلا يُنَفَّرُ صَيْدُهُ، وَلا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَها وَلا يُخْتَلى خَلاها». قالَ العَبَّاسُ: يا رَسُولَ اللهِ، إِلَّا الإِذْخِرَ فإِنَّهُ لِقَيْنِهِمْ ولِبُيُوتِهِمْ، قالَ: «إِلَّا الإِذْخِرَ».

[راجع: ١٣٤٩]

(11) CHAPTER. Cupping (i.e., letting out of the blood medically) for a *Muḥrim*.

(١١) بابُ الحِجامَةِ لِلْمُحْرِمِ،

Ibn 'Umar branded his son while he was in a state of *Iḥrām*, and it is permissible for a *Muḥrim* to take medicine on condition that it does not contain any perfume.

وكَوَى ابنُ عُمَرَ ابْنَهُ وَهُوَ مُحْرِمٌ، ويَتَدَاوَى مَا لَمْ يَكُنْ فِيهِ طِيبٌ.

1835. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was cupped while he was in a state of *Iḥrām*.

١٨٣٥ - **حَدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قالَ لَنا عَمْرٌو: أَوَّلُ شَيْءٍ سَمِعْتُ عَطاءً يَقُولُ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: احْتَجَمَ رَسُولُ اللهِ ﷺ وهُوَ مُحْرِمٌ. ثُمَّ سَمِعْتُهُ يَقُولُ: حدَّثَني طاوُسٌ، عَنِ ابنِ عَبَّاسٍ»، فَقُلْتُ: لَعَلَّهُ سَمِعَهُ مِنْهُما. [انظر: ١٩٣٨، ١٩٣٩، ٢١٠٣، ٢٢٧٨، ٢٢٧٩، ٥٦٩١، ٥٦٩٤، ٥٦٩٥، ٥٦٩٩، ٥٧٠٠، ٥٧٠١]

1836. Narrated Ibn Buḥaina رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, while in the state of *Iḥrām*,

١٨٣٦ - حَدَّثَنا خالِدُ بنُ مَخْلَدٍ:

was cupped at the middle of his head at Laḥye-Jamal.

حدَّثنا سُلَيمانُ بنُ بِلالٍ، عَنْ عَلْقَمَةَ بنِ أَبي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنِ ابنِ بُحَيْنَةَ رَضِيَ اللهُ عَنْهُ قالَ: احْتَجَمَ النَّبيُّ ﷺ وهُوَ مُحْرِمٌ بِلَحْيِ جَمَلٍ في وَسَطِ رَأْسِهِ.

[انظر: ٥٦٩٨]

(12) CHAPTER. The marrying of a *Muḥrim*.

(١٢) بابُ تَزْوِيجِ المُحْرِمِ

1837. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ married Maimūna while he was in the state of *Iḥrām*, (only the ceremonies of marriage were held).

١٨٣٧ - حَدَّثنا أبو المُغِيرَةِ عَبْدُ القُدُّوسِ بنُ الحَجَّاجِ: حدَّثنا الأَوْزاعِيُّ: حدَّثني عَطاءُ بنُ رَباحٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وهُوَ مُحْرِمٌ.

[انظر: ٤٢٥٨، ٤٢٥٩، ٥١١٤]

(13) CHAPTER. What is forbidden for a *Muḥrim* (male or female) as regards perfumes.

(١٣) بابُ مَا يُنْهَى مِنَ الطِّيبِ للمُحْرِمِ والمُحْرِمَةِ،

'Āishah رَضِيَ اللهُ عَنْهَا said, "A woman in the state of *Iḥrām* should not wear clothes perfumed with *Wars* or saffron."

وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: لا تَلْبَسُ المُحْرِمَةُ ثَوْباً بِوَرْسٍ أَو زَعْفَرانٍ.

1838. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: A person stood up and asked, "O Allāh's Messenger! What clothes may be worn in the state of *Iḥrām*?" The Prophet ﷺ replied, "Do not wear a shirt or trousers, or any headgear (e.g., a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings, provided they are cut short off the ankles, and also, do not wear anything perfumed with *Wars* or saffron, and the *Muḥrima* (a woman in the state of *Iḥrām*) should not cover her face, and should not wear gloves."

١٨٣٨ - حَدَّثنا عَبْدُ اللهِ بنُ يَزِيدَ: حدَّثنا اللَّيْثُ: حدَّثنا نافِعٌ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، ماذَا تَأْمُرُنا أَنْ نَلْبَسَ مِنَ الثِّيابِ في الإِحْرَامِ؟ فَقالَ النَّبيُّ ﷺ: «لا تَلْبَسُوا القُمُصَ، ولا السَّراوِيلاتِ، ولا العَمائِمَ، ولا البَرانِسَ إِلَّا أَنْ يَكُونَ أَحَدٌ لَيْسَتْ له نَعْلانِ فَلْيَلْبَسِ الخُفَّينِ ولْيَقْطَعْ أَسْفَلَ مِنَ الكَعْبَينِ. ولا

تَلْبَسُوا شَيْئاً مَسَّه زَعْفَرَانٌ ولا الوَرْسُ. ولا تَنْتَقِبِ المُحْرِمَةُ ولا تَلْبَسِ القُفَّازَيْنِ». تابَعَهُ مُوسَى بنُ عُقْبَةَ وإسماعِيلُ بنُ إبْرَاهِيمَ بنِ عُقْبَةَ وجُوَيْرِيَةُ وابنُ إسحاقَ في النِّقابِ والقُفَّازَيْنِ. وقالَ عُبَيْدُ اللهِ: «ولا وَرْسٌ». وكانَ يَقُولُ: «لا تَنْتَقِبِ المُحْرِمَةُ ولا تَلْبَسِ القُفَّازَيْنِ». وقالَ مالكٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ: «لا تَتَنَقَّبِ المُحْرِمَةُ». وتابَعَهُ لَيْثُ بنُ أبي سُلَيم. [راجع: ١٣٤]

1839. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man was crushed to death by his she-camel and was brought to Allāh's Messenger ﷺ who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting *Talbīya*."

١٨٣٩ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الحَكَمِ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: وقَصَتْ بِرَجُلٍ مُحْرِمٍ ناقَتُه فَقَتَلَتْهُ، فأُتِيَ بِهِ رَسُولُ اللهِ ﷺ فَقالَ: «اغْسِلُوهُ وكَفِّنُوهُ، ولا تُغَطُّوا رَأْسَهُ، ولا تُقَرِّبُوهُ طيباً، فإنَّهُ يُبْعَثُ يُهِلُّ».

(14) CHAPTER. The taking of a bath by a *Muḥrim*.

(١٤) بابُ الاغْتِسالِ للمُحْرِمِ،

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said that a *Muḥrim* could enter a bathroom (for a bath), and Ibn 'Umar and 'Āishah رضى الله عنهم did not think that there was any harm in scratching the body.

وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يَدْخُلُ المُحْرِمُ الحَمَّامَ. ولَمْ يَرَ ابنُ عُمَرَ وعائِشَةُ بالحَكِّ بأساً.

1840. Narrated 'Abdullāh bin Ḥunain: 'Abdullāh bin Al-'Abbās and Al-Miswar bin Makhrama differed at Al-Abwā'; Ibn 'Abbās said that a *Muḥrim* could wash his head; while Al-Miswar maintained that he should not do so. 'Abdullāh bin 'Abbās sent me to

١٨٤٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ إبْرَاهِيمَ بنِ عَبْدِ اللهِ بنِ حُنَينٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللهِ بنَ

العَبَّاسِ، والمِسْوَرَ بنَ مخرَمَةَ اخْتَلَفا بالأَبْواءِ، فَقالَ عَبْدُ اللهِ بنُ عَبَّاسٍ: يَغْسِلُ المُحْرِمُ رَأْسَهُ. وقالَ المِسْوَرُ: لا يَغْسِلُ المُحْرِمُ رَأْسَهُ. فَأَرْسَلَني عَبْدُ اللهِ بنُ العَبَّاسِ إلى أَبي أَيُّوبَ الأَنْصارِيِّ فَوَجَدْتُهُ يَغْتَسِلُ بَينَ القَرْنَينِ. وهُوَ يُسْتَرُ بِثَوْبٍ فَسَلَّمْتُ عَلَيْهِ. فَقالَ: مَنْ هذا؟ فَقُلْتُ: أَنا عَبْدُ اللهِ بنُ حُنَينٍ، أَرْسَلَني إلَيْكَ عَبْدُ اللهِ بنُ العَبَّاسِ يَسْأَلُكَ كَيْفَ كانَ رَسُولُ اللهِ ﷺ يَغْسِلُ رَأْسَهُ وهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا لي رَأْسُهُ. ثُمَّ قالَ لإنْسانٍ يَصُبُّ عَلَيْهِ: اصْبُبْ فَصَبَّ عَلى رَأْسِهِ ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِما وَأَدْبَرَ، وقالَ هكَذا رَأَيْتُهُ ﷺ يَفْعَلُ.

Abū Ayyūb Al-Anṣārī and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, "I am 'Abdullāh bin Ḥunain, and I have been sent to you by Ibn 'Abbās to ask you how Allāh's Messenger ﷺ used to wash his head while in the state of *Iḥrām*." Abū Ayyūb Al-Anṣārī caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abū Ayyūb) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet ﷺ doing like this."

(١٥) بابُ لُبْسِ الخُفَّينِ لِلْمُحْرِمِ إذا لَمْ يَجِدِ النَّعْلَينِ

(15) CHAPTER. Wearing of *Khuff* (leather stockings) by a *Muḥrim* if slippers are not available (but one has to cut short the *Khuff* below the ankles).

١٨٤١ - حَدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَمْرُو بنُ دِينارٍ: سَمِعْتُ جابِرَ بنَ زَيْدٍ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفاتٍ: «مَنْ لَمْ يَجِدِ النَّعْلَينِ فَلْيَلْبَسِ الخُفَّيْنِ، ومَنْ لَمْ يَجِدْ إزاراً فَلْيَلْبَسِ السَّراوِيلَ لِلمُحْرِمِ». [راجع: ١٧٤٠]

1841. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) at 'Arafāt saying, "If a *Muḥrim* does not find slippers, he could wear *Khuff* (but he has to cut short the *Khuff* below the ankles), and if he does not find an *Izār* (a waist-sheet for wrapping the lower-half of the body) he could wear trousers."

1842. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked: What sort of clothes a *Muhrim* should wear? He replied, "He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or *Wars*; and if slippers are not available he can wear *Khuff* but he should cut them so that they reach below the ankles.

١٨٤٢ - حَدَّثَنَا أَحْمَدُ بن يُونُسَ: حدَّثَنا إبْرَاهِيمُ بن سَعْدٍ: حدَّثَنا ابن شِهابٍ، عَنْ سالم، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: سُئِلَ رَسُولُ اللهِ ﷺ: ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ فَقالَ: «لا يَلْبَسُ القَمِيصَ، ولا العَمائِمَ، ولا السَّرَاوِيلاتِ ولا البُرْنُسَ ولا ثَوْباً مَسَّه زَعْفَرَانٌ ولا وَرْسٌ. وإنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الخُفَّيْنِ ولْيَقْطَعْهُما حتَّى يَكُونا أَسْفَلَ مِنَ الكَعْبَيْنِ».

[راجع: ١٣٤]

(16) CHAPTER. If an *Izār* is not available, one (i.e., a *Muhrim*) can wear trousers.

(١٦) بابٌ: إِذَا لَمْ يَجِدِ الإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ

1843. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ delivered a *Khutba* (religious talk) at 'Arafāt and said, "Whoever does not get an *Izār* can wear trousers, and whoever cannot get a pair of shoes (slippers) can wear *Khuff*."

١٨٤٣ - حَدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَمْرُو بنُ دِينارٍ، عَنْ جابِرِ بنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَطَبَنا النَّبِيُّ ﷺ بِعَرَفاتٍ فَقالَ: «مَنْ لَمْ يَجِدِ الإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ، ومَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الخُفَّيْنِ».

[راجع: ١٧٤٠]

(17) CHAPTER. Carrying of arms by a *Muhrim*.

(١٧) بابُ لُبْسِ السِّلاحِ لِلْمُحْرِمِ،

According to 'Ikrima one can carry arms if he fears the enemy, but the *Fidya* (compulsory penalty) has to be paid. No religious scholar agrees with him on necessitating the *Fidya*.

وقالَ عِكْرِمَةُ: إِذَا خَشِيَ العَدُوَّ لَبِسَ السِّلاحَ وافْتَدَى، ولَمْ يُتابَعْ عَلَيْهِ في الفِدْيَةِ.

1844. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ assumed *Ihrām* for *'Umra* in the

١٨٤٤ - حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ

month of Dhul-Qa'da but the (*Mushrikūn*) people of Makkah refused to admit him into Makkah till he agreed on the condition that he would not bring into Makkah any arms but sheathed.

إسْرَائِيلَ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ: اعْتَمَرَ رَسُولُ اللهِ ﷺ في ذِي القَعْدَةِ فأَبى أَهْلُ مَكَّةَ. أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ حتَّى قاضاهُمْ لا يُدْخِلُ مَكَّةَ سلاحاً إلَّا في القِرَابِ. [راجع: ١٧٨١]

(18) CHAPTER. Entering the *Haram* and Makkah without assuming *Ihrām*.

(١٨) بابُ دُخُولِ الحَرَمِ ومَكَّةَ بغَيرِ إحْرَامٍ،

And Ibn 'Umar entered (without *Ihrām*); but the Prophet ﷺ ordered those intending to perform *Hajj* or *'Umra* to assume *Ihrām*, but he did not mention the wood-cutters and the like (i.e., those who frequent the sanctuary of Makkah).

ودَخَلَ ابنُ عُمَرَ، وإنَّما أَمَرَ النَّبيُّ ﷺ بالإهْلالِ لِمَنْ أَرَادَ الحَجَّ والعُمْرَةَ، ولَمْ يَذْكُرِ الحَطَّابِينَ وغَيرَهُمْ.

1845. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ fixed Dhul-Hulaifa as the *Mīqāt* (the place for assuming *Ihrām*) for the people of Al-Madīna, and Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. These *Mawāqīt* are for those people and also for those who come through these *Mawāqīt* (from places other than the abovementioned) with the intention of (performing) *Hajj* and *'Umra*. And those living inside these *Mawāqīt* can assume *Ihrām* from the place where they start; even the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

١٨٤٥ - حَدَّثَنَا مُسْلِمٌ: حدَّثنا وُهَيْبٌ: حَدَّثَنا ابنُ طاوُسٍ، عَنْ أَبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ وقَّتَ لأَهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، ولأَهْلِ نَجْدٍ قَرْنَ المَنازِلِ، ولأَهْلِ اليمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ ولِكُلِّ آتٍ أَتى عَلَيْهِنَّ مِنْ غَيرِهِمْ مِمَّنْ أَرَادَ الحَجَّ والعُمْرَةَ. فمَنْ كانَ دُونَ ذلكَ فمِنْ حَيْثُ أَنْشَأَ حتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ١٥٢٤]

1846. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ entered Makkah in the year of its conquest wearing an Arabian helmet on his head[1], and when the Prophet ﷺ took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka'bah

١٨٤٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عامَ

(1) (H.1846) A *Muhrim* is not allowed to cover his head. The fact that the Prophet's head was covered while entering Makkah indicates that he had entered Makkah as a non-*Muhrim*.

(taking refuge in the Ka'bah)." The Prophet ﷺ said, "Kill him."[1]

الفَتْحِ وعَلى رَأْسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جاءَهُ رَجُلٌ فَقالَ: إِنَّ ابنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتارِ الكَعْبَةِ، فَقالَ: «اقْتُلُوهُ».

[انظر: ٣٠٤٤، ٤٢٨٦، ٥٨٠٨]

(19) CHAPTER. If somebody ignorantly assumed *Iḥrām* while wearing a shirt (will *Fidya* be compulsory?).

(١٩) بابٌ: إِذَا أَحْرَمَ جاهِلاً وعَلَيْهِ قَمِيصٌ،

'Aṭā' said, "There is no penalty on a *Muḥrim* who perfumes himself or wears stitched clothes out of ignorance or forgetfulness."

وقالَ عَطاءٌ: إِذَا تَطَيَّبَ أَو لَبِسَ جاهِلاً أَو ناسِياً فَلا كَفَّارَةَ عَلَيْهِ.

1847. Narrated Ya'lā رَضِيَ اللهُ عَنْهُ: While I was with Allāh's Messenger ﷺ there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. 'Umar used to say to me, "Would you like to see the Prophet ﷺ at the time when he is being inspired Divinely?" So, it happened that he was inspired (then) and when the Revelation was over the Prophet ﷺ said (to that man), "Do in your *'Umra* the same as you do in your *Ḥajj*."

١٨٤٧ - حَدَّثَنَا أَبُو الوَلِيْدِ: حدَّثَنا هَمَّامٌ: حدَّثَنا عَطاءٌ قالَ: حدَّثَنِي صَفْوَانُ ابنُ يَعْلَى بنِ أُمَيَّةَ، عَنْ أَبِيهِ قالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فَأَتاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ فِيْهِ أَثَرُ صُفْرَةٍ أَوْ نَحْوُهُ، كانَ عُمَرُ يَقُولُ لِي: تُحِبُّ إِذَا نَزَلَ عَلَيْهِ الوَحْيُ أَن تَراهُ؟ فَنَزَلَ عَلَيْهِ ثُمَّ سُرِّيَ عَنْهُ فَقالَ عليه الصَّلاةُ وَالسَّلامُ: «اصْنَعْ في عُمْرَتِكَ ما تَصنَعُ في حَجِّكَ». [راجع: ١٥٣٦]

1848. A man bit the hand of another man but in that process the latter broke one incisor tooth of the former, and the Prophet ﷺ forgave the latter.[2]

١٨٤٨ - وعَضَّ رَجُلٌ يَدَ رَجُلٍ، يَعْنِي فانْتَزَعَ ثَنِيَّتَهُ فَأَبْطَلَهُ النَّبِيُّ ﷺ.

[انظر: ٢٢٦٥، ٢٩٧٣، ٤٤١٧، ٦٨٩٣]

(20) CHAPTER. A *Muḥrim* died at 'Arafāt and the Prophet ﷺ did not order anybody to finish the remaining ceremonies of *Ḥajj* on his behalf.

(٢٠) بابُ المُحْرِمِ يَمُوتُ بِعَرَفَةَ ولَمْ يأمُرِ النَّبِيُّ ﷺ أَنْ يُؤَدَّى عَنْهُ بَقِيَّةُ الحَجِّ

1849. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما:

١٨٤٩ - حَدَّثَنَا سُلَيْمانُ بنُ

---

(1) (H.1846) Allāh's Messenger ﷺ, on conquering Makkah, forgave all the people of Makkah except some persons who had committed nasty crimes against Islām and Muslims.

(2) (H.1848) This piece of narration is a part of *Ḥadīth* No. 6892, Vol. 9.

While a man was standing with the Prophet ﷺ at 'Arafāt, he fell from his *Rahila* (mount) and his neck was crushed by it. The Prophet ﷺ said, "Wash the deceased with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be reciting *Talbīya*."

حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنا رَجُلٌ وَاقِفٌ مَعَ النَّبيِّ ﷺ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قالَ: فأَقْعَصَتْهُ. فَقالَ النَّبيُّ ﷺ: «اغسِلُوهُ بماءٍ وسِدْرٍ وكَفِّنُوهُ في ثَوْبَينِ، أَوْ قالَ: ثَوْبَيْهِ، ولا تُخَمِّرُوا رَأْسَهُ ولا تُحَنِّطُوهُ، فإِنَّ اللهَ يَبْعَثُهُ يَوْمَ القِيامَةِ يُلَبِّي».

1850. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While a man was standing with the Prophet ﷺ at 'Arafāt, he fell from his *Rahila* (mount) and his neck was crushed by it. The Prophet ﷺ said, "Wash the deceased with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be reciting *Talbīya*."

١٨٥٠ - **حَدَّثَنَا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بن جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنا رَجُلٌ وَاقِفٌ مَعَ النَّبيِّ ﷺ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قالَ: فأَوْقَصَتْهُ، فَقالَ النَّبيُّ ﷺ: «اغْسِلُوهُ بماءٍ وسِدْرٍ وكَفِّنُوهُ في ثَوْبَينِ، ولا تَمَسُّوهُ طِيباً ولا تُخَمِّرُوا رَأْسَهُ ولا تُحَنِّطُوهُ، فإِنَّ اللهَ يَبْعَثُهُ يَوْمَ القِيامَةِ مُلَبِّياً».

(21) CHAPTER. The legal way of (burying) a dead *Muḥrim*.

(٢١) بابُ سُنَّةِ المُحْرِمِ إِذَا ماتَ

1851. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man was in the company of the Prophet ﷺ and his she-camel crushed his neck while he was in a state of *Iḥrām* and he died. Allāh's Messenger ﷺ said, "Wash him with water and *Sidr* and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection reciting *Talbīya*."

١٨٥١ - **حَدَّثَنَا** يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا هُشَيْمٌ: أَخبرَنا أَبُو بِشْرٍ، عَنْ سَعِيدِ بن جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً كانَ مَعَ النَّبيِّ ﷺ فَوَقَصَتْهُ ناقَتُهُ وهُوَ مُحْرِمٌ فماتَ فَقالَ رَسُولُ اللهِ ﷺ:

«اغْسِلُوهُ بِماءٍ وسِدْرٍ وكَفِّنُوهُ في ثَوْبَيْهِ ولا تَمَسُّوهُ بطيبٍ ولا تُخَمِّرُوا رَأْسَهُ فإِنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ مُلَبِّياً».

(22) CHAPTER. To perform *Ḥajj* on behalf of a dead person and to fulfil his vows. A man can perform *Ḥajj* on behalf of a woman.

(٢٢) بابُ الحَجِّ والنُّذُورِ عَنِ المَيِّتِ، والرَّجُلُ يَحُجُّ عَنِ المَرْأَةِ

1852. Narrated Ibn 'Abbās رَضِيَ الله عَنْهما: A woman from the tribe of Juhaina came to the Prophet ﷺ and said, "My mother had vowed to perform *Ḥajj* but she died before performing it. May I perform *Ḥajj* on my mother's behalf?" The Prophet ﷺ replied, "Perform *Ḥajj* on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allāh's debt as He has more right to be paid."

١٨٥٢ - حَدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا أَبُو عَوانَةَ عَنْ أبي بِشْرٍ: عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ امْرأَةً مِنْ جُهَيْنَةَ جاءَتْ إِلى النَّبِيِّ ﷺ فَقالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ فَلَمْ تَحُجَّ حتَّى ماتَتْ، أفأَحُجُّ عَنْها؟ قالَ: «نَعَمْ، حُجِّي عَنْهَا، أَرَأَيْتِ لَوْ كانَ عَلى أُمِّكِ دَيْنٌ، أَكُنْتِ قاضِيَتَهُ؟ اقْضوا اللهَ، فاللهُ أَحَقُّ بالوَفاءِ».

[انظر: ٦٦٩٩، ٧٣١٥]

(23) CHAPTER. Performing *Ḥajj* for a person who cannot sit firmly on the mount.

(٢٣) بابُ الحَجِّ عَمَّنْ لا يَسْتَطِيعُ الثُّبوتَ عَلى الرَّاحِلَةِ

1853. Narrated Faḍl bin 'Abbās رَضِيَ الله عَنْهما: A woman...

١٨٥٣ - حَدَّثَنا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ، عَنِ الفَضْلِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ امْرَأَةً ح.

1854. Narrated Faḍl bin 'Abbās رَضِيَ الله عَنْهما: A woman from the tribe of Khath'am came in the year (of *Ḥajjat-ul-Wadā'* of the Prophet ﷺ) and said, "O Allāh's Messenger! My father has come under Allāh's obligation of performing *Ḥajj* but he is a very old man and cannot sit properly on his *Rahilā* (mount). Will the obligation be fulfilled if I

١٨٥٤ - حدَّثنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبي سَلَمَةَ، عَنْ ابنِ شِهابٍ، عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنِ الفَضْلِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: جاءَتِ امْرَأَةٌ

مِنْ خَثْعَمَ عامَ حَجَّةِ الوَدَاعِ، قالَتْ: يا رَسُولَ اللهِ، إنَّ فَرِيضَةَ اللهِ عَلَى عِبَادِهِ في الحَجِّ أَدْرَكَتْ أَبي شَيْخاً كَبِيراً لا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قالَ: «نَعَمْ». [راجع: ١٥١٣]

perform *Ḥajj* on his behalf?" The Prophet ﷺ replied in the affirmative.

(٢٤) بابُ حَجِّ المَرْأَةِ عَنِ الرَّجُلِ

(24) CHAPTER. Performing *Ḥajj* by a woman on behalf of a man.

١٨٥٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ سُلَيْمانَ ابنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ الفَضْلُ رَدِيفَ النَّبِيِّ ﷺ فَجاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ فَجَعَلَ الفَضْلُ يَنْظُرُ إِلَيْها وتَنْظُرُ إِلَيْهِ، فَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وجْهَ الفَضْلِ إِلى الشِّقِّ الآخَرِ، فَقالَتْ: إنَّ فَرِيضَةَ اللهِ أَدْرَكَتْ أَبي شَيْخاً كَبِيراً لا يَثْبُتُ على الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قالَ: «نَعَمْ»، وذلكَ في حَجَّةِ الْوَدَاعِ. [راجع: ١٥١٣]

1855. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Al-Faḍl was riding behind the Prophet ﷺ and a woman from the tribe of Khath'am came up. Al-Faḍl started looking at her and she looked at him. The Prophet ﷺ turned Al-Faḍl's face to the other side. She said, "My father has come under Allāh's obligation of performing *Ḥajj* but he is a very old man and cannot sit properly on his *Rahilā* (mount). Shall I perform *Ḥajj* on his behalf? The Prophet ﷺ replied in the affirmative. That happened during *Ḥajjat-ul-Wadā'* of the Prophet ﷺ.

(٢٥) بابُ حَجِّ الصِّبْيانِ

(25) CHAPTER. The *Ḥajj* of boys (children etc.)

١٨٥٦ - حَدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عُبَيْدِ اللهِ بنِ أَبي يَزِيدَ، قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: بَعَثَني أَوْ قَدَّمَني النَّبِيُّ ﷺ في الثَّقَلِ مِنْ جَمْعٍ بِلَيْلٍ».

1856. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ sent me (to Mina) with the luggage from *Jam'* (i.e., Al-Muzdalifa) at night.

1857. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: I came riding on my she-ass and had (just) then attained the age of puberty. Allāh's Messenger ﷺ was offering *Ṣalāt* at Mina. I passed in front of a part of the first row and then dismounted from it, and the animal started grazing. I aligned with the people behind Allāh's Messenger ﷺ. (The subnarrator added that happened in Mina during the Prophet's *Ḥajjat-ul-Wadā'*.)

١٨٥٧ - حَدَّثَنَا إسحَاقُ: أَخْبَرَنَا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثَنا ابنُ أَخِي ابنِ شِهابٍ، عَنْ عَمِّهِ: أَخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: أَنَّ عَبْدَ اللهِ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَقْبَلْتُ وقَدْ ناهَزْتُ الحُلُمَ أَسِيرُ عَلى أَتَانٍ لي ورَسُولُ اللهِ ﷺ قائمٌ يُصَلِّي بِمِنًى حتَّى سِرْتُ بَينَ يَدَيْ بَعْضِ الصفِّ الأَوَّلِ، ثُمَّ نَزَلْتُ عَنْها فَرَتَعَتْ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللهِ ﷺ. وقالَ يُونُسُ، عَنِ ابنِ شِهابٍ: بِمِنًى في حَجَّةِ الوَدَاعِ. [راجع: ٧٦]

1858. Narrated As-Sā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ (while in the company of my parents) I was made to perform *Ḥajj* with Allāh's Messenger ﷺ and I was a seven-year-old boy then.
(*Fatḥ-Al-Bārī*, Vol. 4, Page 442)

١٨٥٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بنُ يُونُسَ: حدَّثَنا حاتِمُ بنُ إسمَاعِيلَ، عَنْ مُحَمَّدِ بنِ يُوسُفَ، عَنِ السَّائِبِ بنِ يَزِيدَ قالَ: حُجَّ بِي مَعَ رَسُولِ اللهِ ﷺ وأَنَا ابنُ سَبْعِ سِنِينَ.

1859. Narrated Al-Ju'aid bin 'Abdur-Raḥmān: I heard 'Umar bin 'Abdul 'Azīz telling about As-Sā'ib bin Yazīd that he had performed *Ḥajj* (while carried) with the belongings of the Prophet ﷺ.

١٨٥٩ - حَدَّثَنَا عَمْرُو بنُ زُرَارَةَ: أَخْبَرَنا القاسِمُ بنُ مالِكٍ، عَنِ الجُعَيْدِ بنِ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ عُمَرَ بنَ عَبْدِ العَزِيزِ يَقُولُ للسَّائِبِ بنِ يَزِيدَ، وكانَ قَدْ حُجَّ بِهِ في ثَقَلِ النَّبِيِّ ﷺ. [انظر: ٦٧١٢، ٧٣٣٠]

(26) CHAPTER. *Ḥajj* of women.

(٢٦) بابُ حَجِّ النِّساءِ

1860. Narrated Ibrahim's grand-father that 'Umar رَضِيَ اللهُ عَنْهُ in his last *Ḥajj* allowed the wives of the Prophet ﷺ to perform *Ḥajj*; and he sent with them 'Uthmān bin 'Affān and 'Abdur-Raḥmān

١٨٦٠ - وقالَ لي أَحْمَدُ بنُ مُحَمَّدٍ: حدَّثَنا إبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَذِنَ عُمَرُ رَضِيَ اللهُ عَنْهُ

لأَزْوَاجِ النَّبِيِّ ﷺ في آخِرِ حَجَّةٍ حَجَّها فَبَعَثَ مَعَهُنَّ عُثمانَ بنَ عَفَّانَ وعَبْدَ الرَّحْمٰنِ.

bin 'Aūf as escorts.

١٨٦١ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا حَبِيبُ بنُ أبي عَمْرَةَ قالَ: حدَّثَتْنا عائِشَةُ بِنْتُ أبي طَلْحَةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها، قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، أَلا نَغْزو أَوْ نُجاهِدُ مَعَكُمْ؟ فَقالَ: «لٰكِنَّ أَحْسَنَ الجِهادِ وأَجْمَلَهُ الحَجُّ، حَجٌّ مَبْرُورٌ». فَقالَتْ عائِشَةُ: فَلا أَدَعُ الحَجَّ بَعْدَ إِذ سَمِعْتُ هذا مِنْ رَسُولِ اللهِ ﷺ. [راجع: ١٥٢٠]

1861. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا (Mother of the faithful believers): I said, "O Allāh's Messenger! Shouldn't we participate in Holy battles and *Jihād* along with you" He replied, "The best and the most superior *Jihād* (for women) is *Ḥajj* – *Ḥajj Mabrūr*, – which is accepted by Allāh." 'Āishah added: Ever since I heard that from Allāh's Messenger ﷺ I have determined not to miss *Ḥajj*.

١٨٦٢ - حَدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ أَبي مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: قالَ النَّبِيُّ ﷺ: «لا تُسافِرِ المَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، ولا يَدْخُلُ عَلَيْها رَجُلٌ إِلَّا وَمَعَها مَحْرَمٌ»، فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، إِنِّي أُرِيدُ أَنْ أَخْرُجَ في جَيْشِ كَذَا وكَذَا وامْرَأَتي تُرِيدُ الحَجَّ، فَقالَ: «اخْرُجْ مَعَها». [انظر: ٣٠٠٦، ٣٠٦١، ٥٢٣٣]

1862. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A woman should not travel except with a *Ḏhū-Maḥram* (her husband or a man with whom that woman cannot marry at all according to the Islāmic Jurisprudence), and no man may visit a woman except in the presence of a *Ḏhū-Maḥram*." A man got up and said, "O Allāh's Messenger! I intend to go (for *Jihād*) with such and such an army and my wife wants to perform *Ḥajj*." The Prophet ﷺ said (to him), "Go along with her (to *Ḥajj*)."

١٨٦٣ - حَدَّثَنَا عَبْدانُ: أَخْبَرَنا يَزِيدُ ابنُ زُرَيْعٍ: حَدَّثَنا حَبِيبٌ المُعَلِّمُ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا رَجَعَ النَّبِيُّ

1863. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ returned after performing his *Ḥajj*, he asked Umm Sinān Al-Anṣārīyah, "What forbid you from performing *Ḥajj*?" She replied, "Father of so-and-so (i.e., her husband) had two camels

ﷺ مِنْ حَجَّتِهِ قَالَ لأُمِّ سِنَانٍ الأَنْصَارِيَّةِ: ما مَنَعَكِ مِنَ الحَجِّ»؟ قالَتْ: أَبو فُلانٍ، تَعْنِي زَوْجَها، حَجَّ عَلى أَحَدِهِمَا، والآخَرُ يَسْقِي أَرْضاً لَنا، قالَ: «فإِنَّ عُمْرَةً في رَمَضَانَ تَقْضِي حَجَّةً أَوْ حَجَّةً مَعِي». رَوَاهُ ابنُ جُرَيْجٍ، عَنْ عَطاءٍ: سَمِعْتُ ابنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وقالَ عُبَيْدُ اللهِ، عَنْ عَبْدِ الكَرِيمِ، عَنْ عَطاءٍ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ.

[راجع: ١٧٨٢]

and he performed *Hajj* on one of them, and the second is used for the irrigation of our land." The Prophet ﷺ said (to her), "Perform *'Umra* in the month of Ramaḍān, (as it) is equivalent to *Hajj* or performing *Hajj* with me (in reward)."

[See H.1782]

١٨٦٤ - **حَدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بنِ عُمَيْرٍ، عَنْ قَزَعَةَ مَوْلى زِيادٍ قالَ: سَمِعْتُ أَبا سَعِيدٍ وقَدْ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَي عَشْرَةَ غَزْوَةً، قالَ: أَرْبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ اللهِ ﷺ، أَوْ قالَ: يُحَدِّثُهُنَّ عَنِ النَّبِيِّ ﷺ، فأَعْجَبْنَنِي وآنَقْنَنِي: «أَنْ لا تُسافِرَ امْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَها زَوْجُها أَوْ ذُو مَحْرَمٍ. ولا صَوْمَ يَوْمَيْنِ: الفِطْرِ والأَضْحَى. ولا صَلاةَ بَعْدَ صَلاتَيْنِ، بَعْدَ العَصْرِ حتَّى تَغْرُبَ الشَّمْسُ، وبَعْدَ الصُّبْحِ حتَّى تَطْلُعَ الشَّمْسُ، ولا تُشَدُّ الرِّحالُ إِلَّا إِلى ثَلاثَةِ مَساجِدَ: مَسْجِدِ الحَرَامِ، ومَسْجِدِي، ومَسْجِدِ الأَقْصَى».

[راجع: ٥٨٦]

1864. Narrated Qaza'a, the slave of Ziyād: Abū Sa'īd who participated in twelve *Ghazwāt* with the Prophet ﷺ said, "I heard four things from Allāh's Messenger ﷺ (or I narrate them from the Prophet ﷺ) which won my admiration and appreciation. They are:

1. "No lady should travel without her husband or without a *Dhū-Maḥram* for a two days' journey.
2. No observance of *Saum* (fasting) is permissible on two days of *'Eid-al-Fiṭr*, and *'Eid-al-Aḍḥā*.
3. No *Ṣalāt* (prayer) (may be offered) after two *Ṣalāt*: after the *'Aṣr* prayer till the sunset and after the morning *Ṣalāt* (prayer) till the sun rises.
4. Not to travel (for visiting) except for three mosques: *Masjid-al-Ḥarām* (in Makkah), my Mosque (at Al-Madīna), and *Masjid-al-Aqṣā* (in Jerusalem)."

(27) CHAPTER. Whoever vowed to go on foot to the Ka'bah.

(٢٧) **بابٌ** مَنْ نَذَرَ المَشْيَ إِلى الكَعْبَةِ

1865. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'bah). He said, "Allāh is not in need of this old man's torturing himself;" and ordered him to ride.

١٨٦٥ - حَدَّثَنَا محمَّدُ بْنُ سَلَامٍ: أَخْبرَنا الفَزَارِيُّ، عَنْ حُمَيْدٍ الطَّوِيلِ قالَ: حدَّثَنِي ثابِتٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخاً يُهادَى بَينَ ابْنَيْهِ، قالَ: «ما بالُ هذَا؟» قالُوا: نَذَرَ أَنْ يَمْشِيَ، قالَ: «إِنَّ اللهَ عَنْ تَعْذِيبِ هذَا نَفْسَهُ لَغَنِيٌّ»، أَمَرَهُ أَنْ يَرْكَبَ. [انظر: ٦٧٠١]

1866. Narrated 'Uqba bin 'Āmir رضي الله عنه: My sister vowed to go on foot to the Ka'bah, and she asked me to take the verdict of the Prophet ﷺ about it. So, I did and the Prophet ﷺ said, "She should walk and also should ride."

١٨٦٦ - حَدَّثَنَا إِبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامُ بنُ يُوسُفَ أَنَّ ابنَ جُرَيْجٍ أَخْبرَهُمْ قالَ: أَخْبرَنِي سَعِيدُ بنُ أَبي أَيُّوبَ: أَنَّ يَزِيدَ بنَ أَبي حَبِيبٍ أَخْبَرَهُ: أَنَّ أَبا الخَيرِ حدَّثَهُ، عَنْ عُقْبَةَ بنِ عامِرٍ قالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلى بَيْتِ اللهِ وأَمَرَتْنِي أَن أَسْتَفْتِيَ لها النَّبِيَّ ﷺ فاسْتَفْتَيْتُ النَّبِيَّ ﷺ فَقالَ ﷺ: «لِتَمْشِ ولِتَرْكَبْ»، قالَ: وكانَ أَبُو الخَيرِ لا يُفارِقُ عُقْبَةَ. قَالَ أَبُو عَبْدِ اللهِ: حَدَّثَنا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ يَحْيى ابنِ أَيُّوبَ، عَنْ يَزِيدَ، عَنْ أَبي الخَيرِ، عَنْ عُقْبَةَ، فَذَكَرَ الحَدِيثَ.

29 - THE BOOK ABOUT THE VIRTUES OF AL-MADĪNA

٢٩ - كتاب فضائل المدينة

(1) CHAPTER. ***Haram*** **(sanctuary) of Al-Madīna.**

(١) **باب** حَرَمِ المَدِينَةِ

1867. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, Al-Madīna is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allāh, the angels, and all the people."

[See Vol. 9, *Hadīth* No. 7306]

١٨٦٧ - **حَدَّثَنَا** أَبُو النُّعْمانِ: حدَّثَنا ثابِتُ بنُ يَزِيدَ: حدَّثَنا عاصِمٌ أَبُو عَبْدِ الرَّحْمٰنِ الأَحْوَلُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «المَدِينَةُ حَرَمٌ مِنْ كَذَا إلى كَذَا. لا يُقْطَعُ شَجَرُها، ولا يُحْدَثُ فِيها حَدَثٌ. مَنْ أَحْدَثَ فِيْهَا حَدَثاً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أَجْمَعِينَ». [انظر: ٧٣٠٦]

1868. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to Al-Madīna and ordered a mosque to be built and said, "O Banī Najjār! Suggest to me the price (of your land)." They said, "We do not want its price except from Allāh" (i.e., they wished for a reward from Allāh for giving up their land free). So, the Prophet ﷺ ordered the graves of the *Mushrikun* to be dug out and the land to be levelled, and the date-palm trees to be cut down. The cut date-palms were fixed in the direction of the *Qiblah* of the mosque.

١٨٦٨ - **حَدَّثَنَا** أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ أَبي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ وأَمَرَ بِبناءِ المَسْجِدِ فَقالَ: «يا بَنِي النَّجَّارِ ثامِنُوني»، فَقالُوا: لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ، فأَمَرَ بِقُبُورِ المُشْرِكِينَ فَنُبِشَتْ ثُمَّ بالخِرَبِ فَسُوِّيَتْ، وبالنَّخْلِ فَقُطِعَ فَصَفُّوا النَّخْلَ قِبْلَةَ المَسْجِدِ. [راجع: ٢٣٤]

1869. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I have made Al-Madīna a sanctuary between its two (*Harra*) mountains." The Prophet ﷺ went to the tribe of Banī Hāritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary."

١٨٦٩ - **حَدَّثَنَا** إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ عُبَيْدِ اللهِ بنِ عُمَرَ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قالَ: «حُرِّمَ ما بَيْنَ لابَتَي المَدِينَةِ عَلى لِسانِي»، قالَ:

وأَتى النَّبيُّ ﷺ بَني حارِثَةَ فَقالَ: «أَراكُمْ يا بَني حارِثَةَ قَدْ خَرَجْتُمْ مِنَ الحَرَمِ»، ثُمَّ التَفَتَ فَقالَ: «بَلْ أَنْتُمْ فِيهِ». [انظر: ١٨٧٣]

1870. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We have nothing except the Book of Allāh (the Qur'ān) and this written paper from the Prophet ﷺ (wherein it written:) "Al-Madīna is a sanctuary from the 'Āer mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator or sinner in it, will incur the curse of Allāh, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allāh, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) takes as masters other than his manumitters without their permission incurs the curse of Allāh, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted."

١٨٧٠ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ: حَدَّثَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ إِبْراهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عليٍّ رَضِيَ اللهُ عَنْهُ قالَ: ما عِنْدَنا شَيْءٌ إِلَّا كِتابُ اللهِ وهذِهِ الصَّحِيفَةُ عَنِ النَّبيِّ ﷺ: «المَدِينَةُ حَرَمٌ ما بَيْنَ عائِرٍ إِلى كَذَا، مَنْ أَحدَثَ فيها حدَثاً أَوْ آوَى مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أَجمَعِينَ، لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ»، وقالَ: «ذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أَجمَعِينَ، لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ. ومَنْ تَوَلَّى قَوْماً بِغَيرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أَجمَعِينَ، لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ». قال أَبُو عبدِ اللهِ: عَدْلٌ: فِدَاءٌ [راجع: ١١١]

(2) CHAPTER. Superiority of Al-Madīna. And that it expells (evil, vicious) persons.

(٢) بابُ فَضْلِ المَدِينَةِ وأَنَّها تَنْفِي النَّاسَ

1871. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Al-Madīna, and it turns out (bad) persons as a furnace removes the impurities of iron.

١٨٧١ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ يَحْيى بنِ سَعِيدٍ قالَ: سَمِعْتُ أَبا الحُبابِ سَعِيدَ بنَ يَسارٍ يَقُولُ: سَمِعْتُ أَبا هُرَيْرَةَ

رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تأكُلُ القُرَى، يَقُولونَ: يَثْرِبُ، وهِيَ المَدِينَةُ تَنْفِي النَّاسَ كما يَنْفِي الكِيرُ خَبَثَ الحَدِيدِ».

(3) CHAPTER. Al-Madīna is also called Ṭāba.

(٣) بابٌ: المَدِينَةُ طابَةُ

1872. Narrated Abū Humaid رَضِيَ اللهُ عَنْهُ: We came with the Prophet ﷺ from Tabūk, and when we reached near Al-Madīna, the Prophet ﷺ said, "This is Ṭāba."

١٨٧٢ - حَدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ قالَ: حدَّثَني عَمْرُو بنُ يَحْيى، عَنْ عَبَّاسِ بنِ سَهْلِ بن سَعْدٍ، عَنْ أَبي حُمَيْدٍ رَضِيَ اللهُ عَنْهُ: أَقْبَلْنا مَعَ النَّبِيِّ ﷺ مِنْ تَبُوكَ حتَّى أشْرَفْنا عَلى المَدِينَةِ فَقالَ: «هٰذِهِ طابَةٌ». [راجع: ١٤٨١]

(4) CHAPTER. The two mountains of Al-Madīna.

(٤) بابٌ لابَتي المَدِينَةِ

1873. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: If I saw deers grazing in Al-Madīna, I would not chase them, for Allāh's Messenger ﷺ: said, "(Al-Madīna is a sanctuary) between its two mountains."

١٨٧٣ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بن المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ كانَ يَقُولُ: لَوْ رَأَيْتُ الظِّباءَ بالمَدِينَةِ تَرْتَعُ ما ذَعَرْتُها. قالَ رَسُولُ اللهِ ﷺ: «ما بَينَ لابَتَيْها حَرَامٌ». [راجع: ١٨٦٩]

(5) CHAPTER. (What about) the one who avoids (runs away) from living in Al-Madīna?

(٥) بابٌ مَنْ رَغِبَ عَنِ المَدِينَةِ

1874. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The people will leave Al-Madīna in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it,

١٨٧٤ - حَدَّثَنا أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني سَعِيدُ ابنُ المُسَيَّبِ أَنَّ أبا

هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَتْرُكُونَ المَدِينَةَ عَلى خَيرِ ما كانَتْ، لا يَغْشاها إلَّا العَوَافِ» يُرِيدُ عَوَافِيَ السِّباعِ والطَّيرِ «وآخِرُ مَنْ يُحْشَرُ رَاعِيانِ مِنْ مُزَيْنَةَ يُرِيدَانِ المَدِينَةَ، يَنْعِقانِ بِغَنَمِهِما فَيَجِدَانِها وُحُوشًا حتَّى إذَا بَلَغا ثَنِيَّةَ الوَدَاعِ خَرَّا عَلى وجُوهِهِما».

and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Al-Madīna, but will find nobody in it, and when they will reach the valley of Thanīya-tal-Wadā', they will fall down on their faces, dead."

١٨٧٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ، عَنْ سُفْيانَ بنِ أَبي زُهَيرٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تُفْتَحُ اليَمَنُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ ومَنْ أَطاعَهُمْ، والمَدِينَةُ خَيرٌ لَهُمْ لَوْ كانُوا يَعْلَمُونَ. وتُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ ومَنْ أَطاعَهُمْ، والمَدِينَةُ خَيرٌ لَهُمْ لَوْ كانُوا يَعْلَمُونَ. وتُفْتَحُ العِرَاقُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ ومَنْ أَطاعَهُمْ، والمَدِينَةُ خَيرٌ لَهُمْ لَوْ كانُوا يَعْلَمُونَ».

1875. Narrated Sufyān bin Abū Zuhair رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Yemen will be conquered and some people will migrate (from Al-Madīna) and will urge their families, and those who will obey them to migrate (to Yemen), although Al-Madīna will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Al-Madīna) and will urge their families and those who will obey them to migrate (to Sham), although Al-Madīna will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Al-Madīna) and will urge their families and those who will obey them to migrate (to Iraq), although Al-Madīna will be better for them; if they but knew."

(٦) بابٌ: الإيمانُ يأرِزُ إلى المَدِينَةِ

(6) CHAPTER. *Imān* (Belief) returns and goes back to Al-Madīna.

١٨٧٦ - حَدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أَنَسُ بنُ عِياضٍ قالَ:

1876. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Verily, Belief returns and goes back to Al-Madīna as a

snake returns and goes back to its hole (when in danger)."

حدَّثَني عُبَيْدُ اللهِ، عَنْ خُبَيبِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ الإيمانَ لَيَأرِزُ إلى المَدِينَةِ، كما تَأْرِزُ الحَيَّةُ إلى جُحْرِها».

(7) CHAPTER. Sin of that person who betrays and harms the people of Al-Madīna.

(٧) **بابٌ** إثم مَنْ كادَ أهْلَ المَدِينَةِ

1877. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "None plots against the people of Al-Madīna but that he will be dissolved (destroyed) like the salt is dissolved in water."

١٨٧٧ - حدَّثَنا حُسَيْنُ بنُ حُرَيْثٍ: أخبرنا الفَضْلُ، عَنْ جُعَيْدٍ، عَنْ عائِشَةَ قالَتْ: سَمِعْتُ سَعْداً رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «لا يَكِيدُ أهْلَ المَدِينَةِ أحَدٌ إلَّا انْماعَ، كَما يَنْماعُ المِلْحُ في الماءِ».

(8) CHAPTER. The high buildings of Al-Madīna.

(٨) **بابٌ** آطامِ المَدِينَةِ

1878. Narrated Usāma رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ stood at the top of a castle amongst the castles (or the high buildings) of Al-Madīna and said, "Do you see what I see? (No doubt) I see the places or spots of *Al-Fitan* (trials and afflictions) among your houses (and these *Fitan* will be) as numerous as the spots where rain-drops fall."

١٨٧٨ - حدَّثَنا عَلِيُّ بنُ عبدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا ابنُ شِهابٍ قالَ: أخبرَني عُرْوَةُ قالَ: سَمِعْتُ أُسامَةَ رَضِيَ اللهُ عَنْهُ قالَ: أشْرَفَ النَّبيُّ ﷺ على أُطُمٍ مِنْ آطامِ المَدِينَةِ فَقالَ: «هَلْ تَرَوْنَ ما أرى؟ إنِّي لأرى مَواقِعَ الفِتَنِ خِلالَ بُيُوتِكُمْ كَمَواقِعِ القَطْرِ». تابَعَهُ مَعْمَرٌ وسُلَيْمانُ بنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ. [انظر: ٢٤٦٧، ٣٥٩٧، ٧٠٦٠]

(9) CHAPTER. *Ad-Dajjāl* will not be able to enter Al-Madīna.

(٩) **بابٌ: لا يَدْخُلُ الدَّجَّالُ المَدِينَةَ**

1879. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The

١٨٧٩ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ

Prophet ﷺ said, "The terror caused by *Al-Masiḥ Ad-Dajjāl* will not enter Al-Madīna and at that time Al-Madīna will have seven gates and there will be two angels at each gate (guarding Al-Madīna)."

عَبْدِ اللهِ قالَ: حدَّثَنِي إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ جَدِّهِ، عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَدْخُلُ المَدِينَةَ رُعْبُ المَسِيحِ الدَّجَّالِ. لَهَا يَوْمَئِذٍ سَبْعَةُ أبْوَابٍ، عَلى كُلِّ بابٍ مَلَكانِ». [انظر: ٧١٢٥، ٧١٢٦]

1880. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There are angels guarding the entrances (or roads) of Al-Madīna, neither plague nor *Ad-Dajjāl* can enter it."

١٨٨٠ - حَدَّثَنَا إسمَاعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنْ نُعَيمِ بنِ عَبْدِ اللهِ المُجمِرِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهُ ﷺ: «عَلى أنْقابِ المَدِينَةِ مَلائِكَةٌ لا يَدْخُلُها الطَّاعُونُ ولا الدَّجَّالُ». [انظر: ٥٧٣١، ٧١٣٣]

1881. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There will be no town in which *Ad-Dajjāl* will not enter except Makkah and Al-Madīna, and there will be no entrance (road) (of both Makkah and Al-Madīna) but the angels will be standing in rows guarding it against him, and then Al-Madīna will shake with its inhabitants thrice (i.e., three earth-quakes will take place) and Allāh will expel all the disbelievers and the hypocrites from it."

١٨٨١ - حَدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا الوَلِيدُ: حدَّثَنا أبُو عَمْرٍو: حدَّثَنا إسحَاقُ: حدَّثَنِي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ مِنْ بَلَدٍ إلَّا سَيَطَؤُهُ الدَّجَّالُ إلَّا مَكَّةَ وَالمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقابِها نَقْبٌ إلَّا عَلَيْهِ المَلائِكَةُ صَافِّينَ يَحْرُسُونَها، ثُمَّ تَرْجُفُ المَدِينَةُ بأهْلِها ثَلاثَ رَجَفاتٍ فَيُخْرِجُ اللهُ كُلَّ كافِرٍ ومُنافِقٍ». [انظر: ٧١٢٤، ٧١٣٤، ٧٤٧٣]

1882. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ told us a long narrative about *Ad-Dajjāl*, and among the many things he mentioned, was his saying, "*Ad-Dajjāl* will come and it will be forbidden

١٨٨٢ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ

الله بنِ عُتْبَةَ، أنَّ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قالَ: حدَّثنا رَسُولُ اللهِ ﷺ حَدِيثاً طَوِيلاً عَنِ الدَّجَّالِ فَكانَ فِيما حدَّثَنا بِهِ أنْ قالَ: «يأتي الدَّجَّالُ - وهُوَ مُحَرَّمٌ عَلَيْهِ أنْ يَدْخُلَ نِقابَ المَدِينَةِ - يَنْزِلُ بَعْضَ السِّباخِ الَّتي بالمَدِينَةِ، فَيَخْرُجُ إلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ أوْ مِنْ خَيرِ النَّاسِ، فَيَقُولُ: أشْهَدُ أنَّكَ الدَّجَّالُ الَّذي حدَّثَنا عَنْكَ رَسُولُ اللهِ ﷺ حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ: أرَأيْتَ إنْ قَتَلْتُ هذا ثُمَّ أحْيَيْتُهُ، هَلْ تَشُكُّونَ في الأمْرِ؟ فَيَقُولُونَ: لا، فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ: واللهِ ما كُنْتُ قَطُّ أشَدَّ بَصِيرَةً مِنِّي اليَوْمَ، فَيَقُولُ الدَّجَّالُ: أقْتُلُهُ فَلا يُسَلَّطُ عَلَيْهِ». [انظر: ٧١٣٢]

for him to pass through the entrances of Al-Madīna. He will land in some of the salty barren areas (outside) Al-Madīna; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same *Ad-Dajjāl* whose description was given to us by Allāh's Messenger ﷺ.' *Ad-Dajjāl* will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then *Ad-Dajjāl* will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' *Ad-Dajjāl* will say, 'I want to kill him (again) but I cannot.'"

(١٠) بابٌ: المَدِينَةُ تَنْفِي الخَبَثَ

(10) CHAPTER. Al-Madīna expels *Al-Khabath* (all the evil and bad persons, etc.).

١٨٨٣ - حَدَّثَنا عَمْرُو بنُ عَبَّاسٍ: حدَّثنا عَبْدُ الرَّحْمنِ: حدَّثَنا سُفْيانُ، عَنْ مُحَمَّدِ ابنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ أعْرابيٌّ إلَى النَّبِيِّ ﷺ فَبايَعَهُ عَلى الإسْلامِ. فَجاءَ مِنَ الغَدِ مَحْمُوماً فَقالَ: أقِلْني، فأبى ثَلاثَ مِرارٍ، فَقالَ: «المَدِينَةُ كالكِيرِ تَنْفِي خَبَثَها، وتَنْصَعُ طَيِّبَها». [انظر: ٧٢٠٩، ٧٢١١، ٧٢١٦، ٧٣٢٢]

1883. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A bedouin came to the Prophet ﷺ and gave the *Bai'a* (pledge) for embracing Islām. The next day he came with fever and said (to the Prophet ﷺ), "Please cancel my pledge (of emigrating to Al-Madīna)." The Prophet ﷺ refused (that request) three times and said, "Al-Madīna is like a furnace, it expels out its *Khabath*" (the impurities - evil and bad persons etc.) and selects the good ones and makes them perfect."

١٨٨٤ - حَدَّثَنا سُلَيْمانُ بنُ

1884. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ went out for (the

حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ عَبْدِ اللهِ ابنِ يَزِيدَ قالَ: سَمِعْتُ زَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: لَمَّا خَرَجَ رَسُولُ اللهِ ﷺ إلى أُحُدٍ رَجَعَ ناسٌ مِنْ أَصحَابِهِ فَقالَتْ فِرْقَةٌ: نَقْتُلُهُمْ، وقالَتْ فِرْقَةٌ: لا نَقْتُلُهُمْ. فَنزَلَتْ: ﴿فَمَا لَكُمْ فِي ٱلْمُنَٰفِقِينَ فِئَتَيْنِ﴾ [النساء: ٨٨] وقالَ النَّبِيُّ ﷺ: «إِنَّها تَنْفِي الرِّجالَ كما تَنْفِي النَّارُ خَبَثَ الحَدِيدِ». [انظر: ٤٠٥٠، ٤٥٨٩]

battle of) Uḥud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Revelation was revealed:

"Then what is the matter with you that you are divided into two parties about the hypocrites..." (V.4:88)

The Prophet ﷺ said, "Al-Madīna expels (the bad) persons from it, as fire expels the impurities of iron."

بابٌ:

CHAPTER.

١٨٨٥ - حدَّثني عَبْدُ الله بنُ مُحَمَّدٍ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا أَبي: سَمِعْتُ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «اللَّهُمَّ اجْعَلْ بالمَدِينَةِ ضِعْفَيْ ما جَعَلْتَ بِمَكَّةَ مِنَ البَرَكَةِ»، تابَعَهُ عُثمان بنُ عُمَرَ، عَنْ يُونُسَ.

1885. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Allāh! Bestow on Al-Madīna twice the blessings You bestowed on Makkah."

١٨٨٦ - حَدَّثَنا قُتَيْبَةُ: حدَّثنا إسمَاعِيلُ بنُ جَعْفرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ إذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إلى جُدُرَاتِ المَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كانَ عَلى دَابَّةٍ حَرَّكَها مِنْ حُبِّها. [راجع: ١٨٠٢]

1886. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ returned from a journey and sighted the walls of Al-Madīna, he would make his mount go fast, and if he was on an animal (i.e., a horse), he would make it gallop because of his love for Al-Madīna.

(١١) بابُ كَرَاهِيَةِ النَّبِيِّ ﷺ أَنْ تُعْرَى المَدِينَةُ

(11) CHAPTER. The dislike of the Prophet ﷺ that Al-Madīna should be vacated.

١٨٨٧ - حدَّثني ابنُ سَلامٍ،

1887. Narrated Anas رَضِيَ اللهُ عَنْهُ: (The people of) Banī Salama intended to shift near

the mosque (of the Prophet ﷺ) but Allāh's Messenger ﷺ disliked to see Al-Madīna vacated and said, "O the people of Bani Salama! Don't you think that you will be rewarded for you footsteps which you take towards the mosque?" So, they stayed at their old places.

أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَرَادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَكَرِهَ رَسُولُ اللهِ ﷺ أَنْ تُعْرَى الْمَدِينَةُ، وقَالَ: «يا بَنِي سَلِمَةَ، أَلَا تَحْتَسِبُونَ آثَارَكُمْ؟» فأَقَامُوا.

[راجع: ٦٥٥]

(12) CHAPTER.

(١٢) بابٌ:

1888. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my *Haud* [Tank (*Al-Kauthar*)]".

١٨٨٨ - **حَدَّثَنَا** مُسَدَّدٌ، عَنْ يَحْيى، عَنْ عُبَيْدِ اللهِ بنِ عُمَرَ، قالَ: حدَّثَنِي خُبَيْبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «ما بَيْنَ بَيْتِي ومِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ، ومِنْبَرِي عَلى حَوْضِي».

[راجع: ١١٩٦]

1889. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When Allāh's Messenger ﷺ reached Al-Madīna, Abū Bakr and Bilāl became ill. When Abū Bakr's fever got worse, he would recite (this poetic verse):

"Everybody is staying alive with his people, yet death is nearer to him than his shoe laces."

And Bilāl, when his fever deserted him, would recite:

"Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalīl* (kinds of good-smelling grass).

Would that one day I could drink the water of the Majinna, and would that (the two mountains) Shāma and Ṭafeel would appear to me!"

١٨٨٩ - **حَدَّثَنَا** عُبَيْدُ بنُ إِسماعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ وُعِكَ أَبُو بَكْرٍ وبِلالٌ فَكانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الحُمَّى يَقُولُ:

كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ
والمَوتُ أَدْنى مِنْ شِرَاكِ نَعْلِهِ

وكانَ بِلالٌ إِذَا أَقْلَعَ عَنْهُ الحُمَّى يَرْفَعُ عَقِيرَتَهُ يَقُولُ:

أَلا لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً
بِوَادٍ وحَوْلِي إِذْخِرٌ وجَلِيلُ

وهَلْ أَرِدَنْ يَوْماً مِياهَ مَجَنَّةٍ
وهَلْ يَبْدُوَنْ لي شامَةٌ وطَفِيلُ
قالَ: اللَّهُمَّ العَنْ شَيْبَةَ بنَ رَبِيعَةَ، وعُتْبَةَ بنَ رَبِيعَةَ، وأُمَيَّةَ بنَ خَلَفٍ، كما أَخْرجُونا مِنْ أَرْضِنا إلى أَرْضِ الوَباءِ، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَيْنا المَدِينَةَ كَحُبِّنا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ بارِكْ لنا في صَاعِنا وفي مُدِّنا، وصَحِّحْها لَنا، وانْقُلْ حُمَّاها إلى الجُحْفَةِ». قالَتْ: وقَدِمْنا المَدِينَةَ وهِيَ أَوْبَأُ أَرْضِ اللهِ، قالَتْ: فَكانَ بُطْحانُ يَجْرِي نَجْلاً، تَعْنِي ماءً آجِناً. [انظر: ٣٩٢٦، ٥٦٥٤، ٥٦٧٧، ٦٣٧٢]

The Prophet ﷺ said, "O Allāh.! Curse Shaiba bin Rabī'a and 'Utba bin Rabī'a and Umaiyya bin Khalaf as they turned us out of our land to the land of epidemics." Allāh's Messenger ﷺ then said, "O Allāh! Make us love Al-Madīna as we love Makkah or even more than that. O Allāh! Give blessings in our *Ṣā'* and our *Mudd* (measures symbolising food) and make the climate of Al-Madīna suitable for us, and divert its fever towards Al-Juḥfa."

'Āishah رَضِيَ اللهُ عَنْها added: When we reached Al-Madīna, it was the most unhealthy of Allāh's lands, and the valley of Buṭḥān (the valley of Al-Madīna) used to flow with impure, coloured water.

١٨٩٠ - حَدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ خالِدِ بنِ يَزِيدَ، عَنْ سَعِيدِ بنِ أَبي هِلالٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ، قالَ: اللَّهُمَّ ارْزُقْنِي شَهادَةً في سَبِيْلِكَ، واجْعَلْ مَوْتي في بَلَدِ رَسُولِكَ ﷺ. وقالَ ابنُ زُرَيْعٍ، عَنْ رَوْحِ بنِ القاسِمِ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أُمِّهِ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ اللهُ عَنْهُما؛ قالَتْ: سَمِعْتُ عُمَرَ يَقُولُ: نَحْوَهُ، وقالَ هِشامٌ، عَنْ زَيْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ.

1890. Narrated Zaid bin Aslam that his father said, "Umar رَضِيَ اللهُ عَنْهُ said, 'O Allāh! Grant me martyrdom in Your Cause, and let my death be in the city of Your Messenger ﷺ.'"

30 – THE BOOK OF *AṢ-ṢAUM* [1] (THE FASTING)

٣٠ - كتاب الصوم

(1) CHAPTER. Fasting is obligatory in (the month of) Ramaḍān.

And the Statement of Allāh تعالى:

"O, you who believe! Observing *As-Ṣaum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn*"[2]. [V.2:183].

1891. Narrated Ṭalḥā bin 'Ubaid-Ullāh: A bedouin with unkempt hair came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Inform me what Allāh has made compulsory for me as regards *Aṣ-Ṣalāt* (the prayer)." He replied: "You have to perform the five compulsory *Ṣalāt* (*Iqamāt-Aṣ-Ṣalāt*) in a day and night (24 hours), unless you want to offer *Nawāfil*." The bedouin further asked, "Inform me what Allāh has made compulsory for me as regards fasting." He replied, "You have to observe *Ṣaum* (fast) during the whole month of Ramaḍān, unless you want to fast more as *Nawāfil*." The bedouin further asked, "Tell me how much *Zakāt* Allāh has enjoined on me." Thus, Allāh's Messenger ﷺ informed him about all the laws (i.e., fundamentals) of Islām. The bedouin then said, "By Him Who has honoured you, I will neither perform any *Nawāfil* nor will I decrease what Allāh has enjoined on me." Allāh's Messenger ﷺ said, "If he is saying the truth, he will succeed (or said, he will be granted Paradise)."

(١) بابُ وُجوبِ صَوْمِ رَمَضَانَ،

وقَوْلِ اللهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣﴾ [البقرة: ١٨٣].

١٨٩١ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ أَبي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بنِ عُبَيْدِ اللهِ: أَنَّ أَعْرَابِياً جاءَ إلى رَسُولِ اللهِ ﷺ ثائِرَ الرَّأْسِ فَقالَ: يا رَسُولَ اللهِ، أَخْبِرْني ماذَا فَرَضَ اللهُ عليَّ مِنَ الصَّلاةِ؟ فَقالَ: «الصَّلَوَاتِ الخَمْسَ إلَّا أَنْ تَطَّوَّعَ شَيْئاً». فَقالَ: أَخْبِرْني بما فَرَضَ اللهُ عَلَيَّ مِنَ الصِّيامِ؟ فَقالَ: «شَهْرَ رَمَضانَ إلَّا أَنْ تَطَّوَّعَ شَيْئاً»، فَقالَ: أَخْبِرني ما فَرَضَ اللهُ عَلَيَّ مِنَ الزَّكاةِ. قالَ: فأَخْبَرَهُ رَسُولُ اللهِ ﷺ بِشَرَائِعِ الإسْلامِ. قالَ: والَّذِي أَكْرَمَكَ، لا أَتطوَّعُ شَيْئاً ولا أَنْقُصُ مِمَّا فَرَضَ اللهُ عَلَيَّ شَيْئاً. فَقالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إنْ صَدَقَ، أَوْ دَخَلَ الجَنَّةَ إنْ صَدَقَ».

[راجع: ٤٦]

(1) (Bk 30) The fasting, i.e., to not to eat or drink or have sexual relation etc. from before the *Adhān* of the *Fajr* (early morning) prayer till the sunset.

(2) (Ch.1) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

1892. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ observed the *Ṣaum* (fast) on the 10th of Muḥarram (*'Āṣhūra'*), and ordered (Muslims) to observe *Ṣaum* (fast) on that day, but when the fasting of the month of Ramaḍān was prescribed, the fasting of the *'Āṣhūra'* was abandoned. 'Abdullāh did not use to observe fast on that day unless it coincided with his routine fasting by chance.

١٨٩٢ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا إسمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: صَامَ النَّبِيُّ ﷺ عاشُوراءَ وأَمَرَ بِصِيامِهِ فَلَمَّا فُرِضَ رَمَضَانُ تُرِكَ، وكانَ عَبْدُ اللهِ لا يَصُومُهُ إِلَّا أَنْ يُوافِقَ صَوْمَهُ. [انظر: ٢٠٠٠، ٤٥٠١]

1893. Narrated 'Āiṣhah رَضِيَ اللهُ عَنْهَا: (The tribe of) Quraiṣh used to observe *Ṣaum* (fast) on the day of *'Āṣhurā'* in the Pre-Islāmic Period, and then Allāh's Messenger ﷺ ordered (Muslims) to observe *Ṣaum* (fast) on it till the fasting in the month of Ramaḍān was prescribed; whereupon the Prophet ﷺ said, "He who wants to fast (on *'Āṣhūra'*) may fast, and he who does not want to observe *Ṣaum* (fast) may not fast."

١٨٩٣ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ: أَنَّ عِرَاكَ ابنَ مالكٍ حدَّثَهُ: أَنَّ عُرْوَةَ أَخْبرَهُ عَن عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ قُرَيْشاً كانَتْ تَصُومُ يَوْمَ عاشُورَاءَ في الجاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِصِيامِهِ حَتى فُرِضَ رَمَضَانُ. وَقالَ رَسُولُ اللهِ ﷺ: «مَنْ شاءَ فَلْيَصُمْ ومَنْ شاءَ أَفْطَرَهُ». [راجع: ١٥٩٢]

(2) CHAPTER. The superiority of *Aṣ-Ṣaum* (the fasting).

(٢) بابُ فَضْلِ الصَّوْمِ

1894. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "*Ṣaum* (fasting) is a shield (or a screen or a shelter from the Hell-fire[1]). So, the person observing *Ṣaum* (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing *Ṣaum* (fast).'" The Prophet ﷺ added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing *Ṣaum* (fast) is better with

١٨٩٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الصِّيامُ جُنَّةٌ فَلا يَرْفُثْ ولا يَجْهَلْ وإِنِ امْرُؤٌ قاتَلَهُ أَو شاتَمَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ، مَرَّتَينِ. والَّذي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائمِ أَطْيَبُ عِنْدَ اللهِ مِنْ

(1) (H.1894) See *Fatḥ Al-Bārī*.

ريح المِسْكِ. يَتْرُكُ طَعامَهُ وشَرَابَهُ وَشَهوَتَهُ مِنْ أَجْلي، الصِّيامُ لي وأنا أَجْزي بِهِ. والحَسَنَةُ بِعَشْرِ أَمْثَالِهَا». [انظر: ١٩٠٤، ٥٩٢٧، ٧٤٩٢، ٧٥٣٨]

Allāh تعالى than the smell of musk. (Allāh says about the fasting person), 'He has left his food, drink and sexual desires for My sake. The *Ṣaum* (fast) is for Me.[1] So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'"

(٣) بابٌ: الصَّوْمُ كَفَّارَةٌ

CHAPTER. *Aṣ-Ṣaum* (the fasting) is an expiation (for sins).

١٨٩٥ - حَدَّثَنا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا جامعٌ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: مَنْ يَحْفَظُ حديثاً عَنِ النَّبيِّ ﷺ في الفِتْنَةِ؟ قالَ حُذَيْفَةُ: أنا سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ في أَهْلِهِ ومالِهِ وجارِهِ تُكَفِّرُها الصَّلاةُ وَالصِّيامُ والصَّدَقَةُ». قالَ: لَيْسَ أَسْأَلُ عَنْ ذِهِ، إنَّما أَسْأَلُ عَنِ الَّتي تَمُوجُ كما يَمُوجُ البَحرُ. قالَ: وَإِنَّ دُونَ ذلك باباً مُغْلَقاً، قالَ: فَيُفْتَحُ أَوْ يُكْسَرُ؟ قالَ: يُكْسَرُ، قالَ: ذَاكَ أَجْدَرُ أَنْ لا يُغْلَقَ إلى يَوْمِ القِيامَةِ. فَقُلْنا لِمَسْرُوقٍ: سَلْهُ، أكانَ عُمَرُ يَعْلَمُ مَنِ البابُ؟ فَسَأَلَهُ، فَقالَ: نَعَمْ. كما يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ. [راجع: ٥٢٥]

1895. Narrated Abū Wā'il from Ḥudhaifa: 'Umar رَضِيَ اللهُ عَنْهُ asked the people, "Who remembers the narration of the Prophet ﷺ about the *Al-Fitnah* (trial or affliction)?" Ḥudhaifa said, "I heard the Prophet ﷺ saying, 'The *Al-Fitnah* of a person in his property, family and neighbours is expiated by his *Ṣalāt* (prayer), *Ṣaum* (fasting), and giving in charity.'" 'Umar said, "I do not ask about that, but I ask about the *Al-Fitnah* which will spread like the waves of the sea." Ḥudhaifa replied, "There is a closed gate in front of it." 'Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." 'Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masrūq, "Would you ask Ḥudhaifa whether 'Umar knew what that gate symbolized?" He asked him and he replied "He ('Umar) knew it as one knows that there will be night before tomorrow morning."

(٤) بابٌ: الرَّيَّانُ للصَّائمينَ

(4) CHAPTER. *Ar-Raiyān* (one of the gates of Paradise) is for people observing *Ṣaum* (fast) people.

١٨٩٦ - حَدَّثَنا خالِدُ بنُ مَخلَدٍ:

1896. Narrated Sahl رَضِيَ اللهُ عَنْهُ: The

(1) (H.1894) Although all practices of worshipping are for Allāh تعالى, here Allāh تعالى singles out *Ṣaum* (fasting), because *Ṣaum* (fast) cannot be practised for the sake of showing off as nobody can know whether one is observing *Ṣaum* (fast) or not, except Allāh. Therefore, *Ṣaum* (fasting) is a pure performance that cannot be blemished with hypocrisy. (*Fatḥ Al-Bārī*)

حدَّثنا سُلَيمانُ بنُ بِلالٍ، قالَ: حدَّثني أبو حازِمٍ عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ في الجَنَّةِ باباً يُقالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائمُونَ، يَوْمَ القِيامةِ، لا يَدْخُلُ مِنْهُ أحَدٌ غيرُهُمْ. يُقالُ: أيْنَ الصَّائمُونَ؟ فَيَقُومُونَ لا يَدْخُلُ مِنْهُ أحَدٌ غيرُهُمْ، فإذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أحَدٌ». [انظر: ٣٢٥٧]

Prophet ﷺ said, "There is a gate in Paradise called *Ar-Raiyān*, and those who observe *Ṣaum* (fasts) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe *Ṣaum* (fast)?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

١٨٩٧ - حَدَّثَنا إبراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثني مَعْنٌ قالَ: حدَّثني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أنْفَقَ زَوْجَينِ في سَبِيلِ اللهِ نُودِيَ مِنْ أبْوَابِ الجَنَّةِ: يا عَبْدَ اللهِ هذَا خَيرٌ. فَمَنْ كانَ مِنْ أهْلِ الصَّلاةِ دُعِيَ مِنْ بابِ الصَّلاةِ، ومَنْ كانَ مِنْ أهْلِ الجِهادِ دُعِيَ مِنْ بابِ الجِهادِ، ومَنْ كانَ مِنْ أهْلِ الصِّيامِ دُعِيَ مِنْ بابِ الرَّيَّانِ، ومَنْ كانَ مِنْ أهْلِ الصَّدَقَةِ دُعِيَ مِنْ بابِ الصَّدَقَةِ». فَقالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ: بأبي أنْتَ وأُمِّي يا رَسُولَ اللهِ، ما عَلى مَنْ دُعِيَ مِنْ تِلْكَ الأبْوابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أحَدٌ مِنْ تِلْكَ الأبْوابِ كُلِّها؟ قالَ: «نَعَمْ؛ وأرْجُو أنْ تَكُونَ مِنْهُمْ». [انظر: ٢٨٤١، ٣٢١٦، ٣٦٦٦]

1897. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever gives two kinds (of things or property) in charity for Allāh's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allāh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Ṣalāt* (prayers), will be called from the gate of the *Ṣalāt*; and whoever was amongst the people who used to participate in *Jihād*, will be called from the gate of *Jihād*; and whoever was amongst those who used to observe fasts, will be called from the gate of *Ar-Raiyān*; whoever was amongst those who used to give *Aṣ-Ṣadaqa* (charity), will be called from the gate of *Aṣ-Ṣadaqa*." Abū Bakr رَضِيَ اللهُ عَنْهُ said, "Let my parents be sacrificed for you, O Allāh's Messenger ! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet ﷺ replied, "Yes, and I hope you will be one of them."

(5) CHAPTER. Should it be said "Ramaḍān" or "the month of Ramaḍān?" And whoever thinks that both are permissible.

And the Prophet ﷺ said, "Whoever observe *Ṣaum* (fasts) in Ramaḍān." And also said, "Do not observe *Ṣaum* before Ramaḍān."[1]

(٥) **بابٌ: هَلْ يُقالُ: رَمَضانُ، أَوْ شَهْرُ رَمَضانَ؟ ومَنْ رَأى كُلَّهُ واسِعاً،**

وقالَ النَّبِيُّ ﷺ: «مَنْ صامَ رَمَضانَ». وقالَ: «لا تَقَدَّمُوا رَمَضانَ».

1898. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When (the month of) Ramaḍān begins, the gates of Paradise are opened."

١٨٩٨ - **حَدَّثَنا** قُتَيْبَةُ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ أَبي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا جاءَ رَمَضانُ فُتِحَتْ أَبْوابُ الجَنَّةِ».

[انظر: ١٨٩٩، ٣٢٧٧]

1899. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the month of Ramaḍān starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

١٨٩٩ - **وحدَّثَني** يَحْيى بنُ بُكَيرٍ: حدَّثَني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرني ابنُ أَبي أَنسٍ مَوْلى التَّيْمِيِّينَ: أَنَّ أَباهُ حدَّثَهُ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ رَمَضانُ فُتِّحَتْ أَبْوابُ السَّماءِ، وغُلِّقَتْ أَبْوابُ جَهَنَّمَ، وسُلْسِلَتِ الشَّياطِينُ». [راجع: ١٨٩٨]

1900. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "When you see the crescent (of the month of Ramaḍān), start observing *Ṣaum* (fast) and when you see the crescent (of the month of Shawwāl), stop observing *Ṣaum*; and if the sky is overcast (and you can't see it) then regard the crescent (month) of Ramaḍān (as of 30 days)."

١٩٠٠ - **حَدَّثَنا** يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، قالَ: أَخْبَرَني سَالِمُ بْنُ عَبْدِ اللهِ بْنُ عُمَرَ أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا،

(1) (Ch.5) Do not observe fast one or two days before Ramaḍān immediately, fearing to miss the right beginning of the month. (See *Ḥadīth* 1914).

وإذا رَأَيْتُمُوهُ فأَفْطِرُوا، فإنْ غُمَّ عَلَيْكُمْ فاقْدُرُوا لَهُ».

وقالَ غَيْرُهُ عَنِ اللَّيْثِ: حدَّثني عُقَيْلٌ ويُونُسُ: لِهِلالِ رَمَضانَ. [انظر: ١٩٠٦، ١٩٠٧]

(6) CHAPTER. Whoever observed fast in Ramaḍān out of sincere faith (that it is an enjoined duty), and hoping for a reward from Allāh and with honest intention (i.e., only for Allāh's sake).

(٦) بابٌ مَنْ صامَ رَمَضانَ إيماناً واحْتِساباً ونِيَّةً،

And 'Āishah رَضِيَ اللهُ عَنْها narrated from the Prophet ﷺ, "The people will be resurrected (and judged) according to their intentions."

وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ: «يُبْعَثُونَ عَلى نِيّاتِهِمْ»

1901. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever established *Ṣalāt* (prayer) on the night of *Qadr* with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven; and whoever observes *Ṣaum* (fasts) in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven."

١٩٠١ - حَدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا هِشامٌ: حدَّثَنا يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قامَ لَيْلَةَ القَدْرِ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ، ومَنْ صامَ رَمَضانَ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

(7) CHAPTER. The Prophet ﷺ used to be most generous in the month of Ramaḍān.

(٧) بابٌ: أَجْوَدُ ما كانَ النَّبِيُّ ﷺ يَكُونُ في رَمَضانَ

1902. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was the most generous amongst the people, and he used to be more so in the month of Ramaḍān when Jibrīl (Gabriel) visited him, and Jibrīl used to meet him on every night of Ramaḍān till the end of the month. The Prophet ﷺ used to recite the Noble Qur'ān to Jibrīl, and when Jibrīl met him, he used to be more generous than the fair wind [sent by Allāh with glad tidings (rain) in readiness and haste to

١٩٠٢ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ: أَخْبَرَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ: أَنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ أَجْوَدَ النّاسِ بالخَيرِ، وكانَ أَجْوَدَ ما يَكُونُ في رَمَضانَ حِينَ يَلْقاهُ جِبْرِيلُ،

وكَانَ جِبْرِيلُ عَلَيْهِ السَّلامُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ يَعْرِضُ عَلَيْهِ النَّبِيُّ ﷺ القُرْآنَ، فإِذَا لَقِيَه جِبْرِيلُ عَلَيْهِ السَّلامُ كانَ أَجْوَدَ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ. [راجع: ٦]

do charitable deeds.].

(٨) بابٌ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعَمَلَ بِهِ في الصَّوْمِ

(8) CHAPTER. Whoever does not give up lying speech (false statements (i.e., telling lies) and acting on those while observing *Ṣaum* (fast).

١٩٠٣ - حَدَّثَنَا آدَمُ بنُ أَبي إياسٍ: حدَّثَنا ابنُ أَبي ذِئْبٍ: حدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعَمَلَ بِهِ فَلَيْسَ للهِ حاجَةٌ في أَنْ يَدَعَ طَعَامَهُ وشَرَابَهُ». [انظر: ٦٠٥٧]

1903. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whoever does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allāh is not in need of his leaving his food and drink [i.e., Allāh will not accept his *Ṣaum* (fasting)]".

[See *Fatḥ Al-Bārī*]

(٩) بابٌ: هَلْ يَقُولُ: إِنِّي صَائِمٌ، إِذَا شُتِمَ

(9) CHAPTER. Should one say, "I am observing *Ṣaum* (fast)" on being abused?

١٩٠٤ - حَدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامُ بنُ يُوسُفَ، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبَرَني عَطاءٌ، عَنْ أَبي صَالحٍ الزَّيَّاتِ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عنه يقولُ: قَالَ رَسُولُ اللهِ ﷺ: «قالَ اللهُ: كُلُّ عَمَلِ ابنِ آدَمَ لَهُ إِلاَّ الصِّيامَ فإِنَّهُ لي، وأَنا أَجْزِي بِهِ، والصِّيامُ جُنَّةٌ. وَإِذَا كانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلا يَرْفُثْ ولا يَصْخَبْ، فإِنْ سابَّهُ أَحَدٌ أَوْ قاتَلَهُ

1904. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'All the deeds of Adam's sons (people) are for them, except *Ṣaum* (fasting) which is for Me, and I will give the reward for it.' Observing *Ṣaum* (fast) is a shield or protection (from the Hell-fire and from committing sins). If one of you is observing *Ṣaum* (fast), he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am observing *Ṣaum* (fast).' By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better before Allāh than the smell of musk. There are two pleasures for

the person observing *Ṣaum*, one at the time of *Ifṭār* (breaking his fast), and the other at the time when he will meet his Lord; then he will be pleased because of his *Ṣaum* (fasting)."

فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ. لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ». [راجع: ١٨٩٤]

(10) CHAPTER. *Aṣ-Ṣaum* (the fasting) (is recommended) for those who fear committing illegal sexual acts, i.e., those who are unmarried.

(١٠) بابُ الصَّوْمِ لِمَنْ خافَ عَلى نَفْسِهِ العُزْبَةَ

1905. Narrated 'Alqāma: While I was walking with 'Abdullāh رَضِيَ اللهُ عَنْهُ: he said, "We were in the company of the Prophet ﷺ and he said, 'He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.), and he who cannot afford to marry is advised to observe *Ṣaum* (fasting), as *Ṣaum* (fasting) will restrain his sexual power."

١٩٠٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قالَ: بَيْنَا أَنَا أَمْشِي مَعَ عَبْدِ اللهِ رضي الله عنه فقال: كُنَّا مَعَ النَّبِيِّ ﷺ فَقالَ: «مَنِ اسْتَطاعَ الباءَةَ فَلْيَتَزَوَّجْ فإِنَّهُ أَغَضُّ لِلْبَصَرِ، وأَحْصَنُ لِلْفَرْجِ، ومَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فإِنَّهُ لَهُ وِجاءٌ». [انظر: ٥٠٦٥، ٥٠٦٦]

(11) CHAPTER. The statement of the Prophet ﷺ : "Start observing *Ṣaum* (fasts) on seeing the crescent-moon of Ramaḍān, and stop observing *Ṣaum* on seeing the crescent-moon (of Shawwāl).'

And 'Ammār said, "Whoever observes *Ṣaum* (fasting) on a doubtful day[1] is disobeying Abūl-Qāsim (i.e., the Prophet ﷺ)."

(١١) بابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيتُمُ الهِلالَ فَصُومُوا، وإِذَا رَأَيْتُمُوهُ فأَفْطِرُوا»، وقالَ صِلَةُ عَنْ عَمَّارٍ: مَنْ صامَ يَوْمَ الشَّكِّ فَقَدْ عصَى أَبا القاسِمِ ﷺ

1906. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ mentioned Ramaḍān and said, "Do not observe fasting unless you see the crescent-moon (of Ramaḍān), and do not give up fasting till

١٩٠٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نافِعٍ: عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ رَمَضانَ فَقالَ:

(1) (Ch.11) The doubtful day is the day that is not certainly the first of Ramaḍān, but perhaps the last of Sha'bān, the preceding month.

you see the crescent-moon of (Shawwāl), but if the sky is overcast and you can't see the moon, then act on estimation (i.e., count Sha'bān as 30 days and Ramaḍān also as 30 days)."

«لا تَصُومُوا حَتَّى تَرَوُا الهِلالَ، ولا تُفْطِرُوا حَتَّى تَرَوْهُ، فإنْ غُمَّ عَلَيْكُمْ فاقْدُرُوا لَهُ». [راجع: ١٩٠٠]

1907. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The month (can be) 29 nights (i.e., days), and do not fast till you see the crescent-moon, and if the sky is overcast, then complete Sha'bān as thirty days."

١٩٠٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا مالكٌ، عَنْ عَبْدِ اللهِ بن دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الشَّهْرُ تِسْعٌ وعِشْرُونَ لَيْلَةً فَلا تَصُومُوا حَتَّى تَرَوْهُ. فإنْ غُمَّ عَلَيْكُمْ فأَكْمِلُوا العِدَّةَ ثَلاثِينَ». [راجع: ١٩٠٠]

1908. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

١٩٠٨ - حَدَّثَنَا أَبُو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ جَبَلَةَ بنِ سُحَيمٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ النَّبِيُّ ﷺ: «الشَّهْرُ هكَذَا وهكَذَا»، وخَنَسَ الإِبهامَ في الثَّالِثَةِ. [انظر: ١٩١٣، ٥٣٠٢]

1909. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, or said Abūl-Qāsim ﷺ said, "Start observing *Ṣaum* (fasts) on seeing the crescent-moon (of Ramaḍān), and give up observing *Ṣaum* (fast) on seeing the crescent-moon (of Shawwāl), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'bān."

١٩٠٩ - حَدَّثَنَا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ - أَوْ قالَ: قالَ أَبُو القاسِمِ ﷺ -: «صُومُوا لِرُؤْيَتِهِ وأَفْطِرُوا لِرُؤْيَتِهِ، فإنْ غُبِّيَ عَلَيْكُمْ فأَكْمِلُوا عِدَّةَ شَعْبانَ ثَلاثِينَ».

1910. Narrated Umm Salama رَضِيَ اللهُ عَنْها: The Prophet ﷺ vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you

١٩١٠ - حَدَّثَنَا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ يَحْيى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ عِكْرِمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أَنَّ

النَّبِيَّ ﷺ آلَى مِنْ نِسائِهِ شَهْراً، فَلَمَّا مَضَى تِسْعَةٌ وعِشْرُونَ يَوْماً غَدَا أَوْ رَاحَ فَقِيلَ لَهُ: إِنَّكَ حَلَفْتَ أَنْ لا تَدْخُلَ شَهْراً، فَقالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وعِشْرِينَ يَوْماً». [انظر: ٥٢٠٢]

would not go to your wives for one month." He replied, "The month is of 29 days."

١٩١١ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا سُلَيْمانُ بنُ بِلالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: آلَى رَسُولُ اللهِ ﷺ مِنْ نِسائِهِ وكانَتِ انْفَكَّتْ رِجْلُهُ فأَقام في مَشْرُبَةٍ تِسْعاً وعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ. فَقالُوا: يا رَسُولَ اللهِ، آلَيْتَ شَهْراً، فَقالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعاً وعِشْرِينَ». [راجع: ٣٧٨]

1911. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a *Mas͟hrūba* for 29 nights and then came down. Some people said, "O Allāh's Messenger! You vowed to stay aloof for one month," He replied, "The month is of 29 days."

[See H. 378]

(١٢) بابٌ: شَهْرَا عِيدٍ لا يَنْقُصانِ،

(12) CHAPTER. The two months of *'Eid* do not decrease.

قالَ أَبُو عَبْدِ اللهِ: قالَ إِسحاقُ: وإِنْ كانَ ناقِصاً فَهُوَ تامٌّ. وقالَ مُحَمَّدٌ: لا يَجْتَمِعانِ، كِلاهُما ناقِصٌ.

Narrated Abū 'Abdullāh, "Isḥāq said that if Ramaḍān is of 29 days, even then it is complete (in its superiority); Muḥammad said, "It will not happen that there will be any decrease in their number and superiority."

١٩١٢ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ إِسحاقَ يَعْنِي ابْنَ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي

1912. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The two months of *'Eid* (i.e., Ramaḍān and D͟hul-Ḥijjah), do not decrease (in superiority)."[1]

(1) (H.1912) There are many interpretations of this *Ḥadīth*, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Ṣaum* (fast) on a wrong day, or stay at 'Arafāt during *Ḥajj* on a day other than the prescribed one, on condition that the crescent should be watched carefully. For example, if two persons witness that they have seen the crescent and the people observe *Ṣaum* (fasts) or stay at 'Arafāt accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allāh. (*Fatḥ-Al-Bārī*).

بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. ح
وحدَّثَني مُسَدَّدٌ قَالَ: حدَّثنا مُعْتَمِرٌ،
عَنْ خالِدٍ الحَذَّاءِ قالَ: أَخْبرَني عَبْدُ
الرَّحْمٰنِ بنُ أَبي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ
اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «شَهْرَانِ
لا يَنْقُصَانِ، شَهْرَا عِيدٍ، رَمَضَانُ وذُو
الحَجَّةِ».

(13) CHAPTER. The Statement of the Prophet ﷺ : "We neither write nor know accounts."

(١٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا نَكْتُبُ ولا نَحْسِبُ»

1913. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e., sometimes of 29 days and sometimes of 30 days."

١٩١٣ - **حَدَّثَنَا** آدَمُ: حدَّثنا
شُعْبَةُ: حدَّثنا الأَسْوَدُ بنُ قَيْسٍ:
حدَّثنا سَعِيدُ بنُ عَمْرٍو: أَنَّهُ سَمِعَ ابنَ
عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ،
أَنَّهُ قالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لا نَكْتُبُ ولا
نَحْسِبُ. الشَّهْرُ هكَذَا وهكَذَا»، يَعْنِي
مَرَّةً تِسْعَةً وعِشْرِينَ ومَرَّةً ثَلاثِينَ.
[راجع: ١٩٠٨]

(14) CHAPTER. Not to observe *Ṣaum* (fast) for a day or two ahead of Ramaḍān.

(١٤) بابٌ: لا يَتَقَدَّمُ رَمَضَانَ بِصَوْمِ يَوْمٍ ولا يَوْمَيْنِ

1914. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should observe *Ṣaum* (fast) for a day or two ahead of Ramaḍān unless he has the habit of observing *Ṣaum* (*Nawāfil*) (and if his fasting coincides with that day) then he can observe *Ṣaum* (fast) on that day."

١٩١٤ - **حَدَّثَنَا** مُسْلِمُ بنُ
إِبْرَاهِيمَ: حدَّثنا هِشامٌ: حدَّثنا يَحْيى
بنُ أَبي كَثِيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ
أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ، أَنَّهُ قالَ: «لا يَتَقَدمَنَّ أَحدُكُمْ
رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ
يَكُونَ رَجُلٌ كانَ يَصُومُ صَوماً،
فَلْيَصُمْ ذلكَ اليَوْمَ».

(15) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ: "It is made lawful for you to have sexual

(١٥) بابُ قَوْلِ اللهِ جَلَّ ذِكْرُهُ:

relations with your wives on the night of the *Aṣ-Ṣaum* (the fasts). They are *Libās* [i.e., body cover or screen or *Sakan* (سكن) (i.e., 'you enjoy the pleasure of living with her' — as in the Verse 7:189) — *Tafsir Aṭ-Tabarī*], for you, and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So, now have sexual relations with them and seek that which Allāh has ordained for you (offspring)..." (V.2:187)

﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ﴾ [البقرة: ١٨٧]

1915. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: It was the custom among the companions of Muḥammad ﷺ that if any of them was observing *Aṣ-Ṣaum* (fast) and the food was presented [for *Iftār* — breaking his *Ṣaum* (fast)], but he slept before eating, he would not eat that night and the following day till sunset.

Qais bin Ṣirma Al-Anṣārī was observing *Ṣaum* (fast) and came to his wife at the time of *Iftār* and asked her whether she had anything to eat. She replied, "No, but I would go and bring something for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet ﷺ was informed about the whole matter; upon which the following Verses were revealed: "It is made lawful for you to have sexual relations with your wives on the night of *Aṣ-Ṣaum* (the fasts)..."

So they were rejoiced greatly by it. And then Allāh also revealed:

"...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)..." (V.2:187)

١٩١٥ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إِسْرائِيلَ، عَنْ أَبي إِسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كانَ أَصحَابُ مُحَمَّدٍ ﷺ إِذَا كانَ الرَّجُلُ صَائماً فَحَضَرَ الإِفْطارُ فَنامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يأكُلْ لَيْلَتَهُ ولا يَوْمَهُ حتَّى يُمْسِيَ. وإِنَّ قَيْسَ بْنَ صِرْمَةَ الأَنْصَارِيَّ كانَ صَائماً فَلَمَّا حَضَرَ الإِفْطارُ أَتى امْرَأَتَهُ فَقالَ لَها: أَعِنْدَكِ طَعامٌ؟ قالَتْ: لا، ولٰكِنْ أَنْطَلِقُ فأَطْلُبُ لكَ. وكانَ يَوْمَهُ يَعْمَلُ فَغَلَبَتْهُ عَيْناهُ فَجاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قالَتْ: خَيْبَةً لكَ. فَلَمَّا انْتَصَفَ النَّهارُ غُشِيَ عَلَيْهِ فَذُكِرَ ذلكَ للنَّبِيِّ ﷺ فَنزَلَتْ هذِهِ الآيَةُ: ﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾ فَفَرِحُوا بِها فَرَحاً شَدِيداً. ونَزَلَتْ: ﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾ [البقرة: ١٨٧]. [انظر: ٤٥٠٨]

(16) CHAPTER. The Statement of Allāh تعالى:

"...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Ṣaum* (fast) till the nightfall..." (V.2:187)

Narrated Al-Barā' رَضِيَ الله عَنْهُ: The Prophet ﷺ said as above.

(١٦) **بابُ قَولِ اللهِ تَعالى:** ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾ [البقرة: ١٨٧].

فِيهِ البَرَاءُ عَنِ النَّبِيِّ ﷺ.

1916. Narrated 'Adī bin Ḥātim رَضِيَ الله عَنْهُ: When the following Verses were revealed: "Until the white thread appears to you distinct from the black thread, I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allāh's Messenger ﷺ and told him the whole story. He explained to me, "That Verse means the darkness of night and the whiteness of dawn."

١٩١٦ - **حَدَّثَنَا** حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا هُشَيمٌ قالَ: أَخْبَرَني حُصَينُ بنُ عَبْدِ الرَّحْمٰنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابنِ حاتمٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ: ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ عَمَدْتُ إلى عِقالٍ أَسْوَدَ وإلى عِقالٍ أَبْيَضَ فَجَعَلْتُهُما تَحْتَ وِسادَتي، فَجَعَلْتُ أَنْظُرُ في اللَّيْلِ فَلا يَسْتَبِينُ لي. فَغَدَوْتُ عَلى رَسُولِ اللهِ ﷺ فَذَكَرْتُ لَهُ ذلكَ فَقالَ: «إنَّما ذلكَ سَوَادُ اللَّيْلِ وَبَياضُ النَّهارِ». [انظر: ٤٥٠٩، ٤٥١٠]

1917. Narrated Sahl bin Sa'd: When the following Verses were revealed: "...Eat and drink until the white thread appears to you, distinct from the black thread..." and 'of dawn' was not revealed, some people who intended to observe *Ṣaum* (fast), tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, 'of dawn', and it became clear that, that meant night and day.

١٩١٧ - **حَدَّثَنَا** سَعِيدُ بنُ أَبي مَرْيَمَ: حدَّثَنا ابنُ أَبي حازِمٍ، عن أَبيهِ عَنْ سَهْلِ ابنِ سَعْدٍ ح وَحدَّثَني سَعِيدُ بنُ أَبي مَرْيَمَ: حدَّثَنا أَبُو غَسَّانَ مُحَمَّدُ بنُ مُطَرِّفٍ قالَ: حدَّثَني أَبُو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: أُنْزِلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ ولَمْ يَنزِلْ ﴿مِنَ الْفَجْرِ﴾ فَكانَ رِجالٌ إذا

أَرَادُوا الصَّوْمَ رَبطَ أَحَدُهُمْ في رِجْلَيْهِ الخَيْطَ الأَبْيَضَ والخَيْطَ الأَسْوَدَ، ولَا يَزَالُ يأكُلُ حتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُما. فأَنْزَلَ اللهُ بَعْدُ: ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا أَنَّهُ إِنَّما يَعْنِي اللَّيْلَ والنَّهارَ.

[انظر: ٤٥١١]

(17) CHAPTER. The statement of the Prophet ﷺ: The *Adhān* of Bilāl should not stop you from taking *Saḥūr* (late-night meals).

(١٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا يَمْنَعَنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلالٍ»

1918, 1919. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Bilāl used to pronounce the *Adhān* at night, so Allāh's Messenger ﷺ said, "Carry on taking your meals (eat and drink) till Ibn Umm Maktūm pronounces the *Adhān*, for he does not pronounce it till it is dawn."

١٩١٨، ١٩١٩ - حَدَّثَنَا عُبَيْدُ بنُ إسمَاعِيلَ، عَنْ أَبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، والقاسِمِ ابنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ بِلالاً كانَ يُؤَذِّنُ بِلَيْلٍ، فَقالَ رَسُولُ اللهِ ﷺ: «كُلُوا واشْرَبُوا حتَّى يُؤَذِّنَ ابنُ أُمِّ مَكْتُومٍ فإِنَّهُ لا يُؤَذِّنُ حتَّى يَطْلُعَ الفَجْرُ». قالَ القاسِمُ: ولَمْ يَكُنْ بَينَ أَذَانِهِما إلَّا أَنْ يَرْقَى ذَا ويَنزِلَ ذَا. [راجع: ٦١٧]

(18) CHAPTER. Taking the *Saḥūr* (late night meals taken before dawn) hurriedly (shortly before dawn).[1]

(١٨) بابُ تَعْجِيلِ السَّحُورِ

1920. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I used to take my *Saḥūr* (late night meals taken before dawn) meals with my family and then hurry up for presenting myself for the *Fajr* prayer with Allāh's Messenger ﷺ.

١٩٢٠ - حَدَّثَنا مُحَمَّدُ بنُ عُبَيْدِ اللهِ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبي حازِمٍ، عَنْ أَبِيهِ أَبي حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ أَتَسَحَّرُ في أَهْلِي، ثُمَّ تَكُونُ سُرْعَتي

(1) (Ch.18) They used to take the meal of *Saḥūr* (late night meals taken before dawn) so late at night that they hurried in eating so that they might offer the *Fajr* prayer with Allāh's Messenger ﷺ.

أَنْ أُدرِكَ السَّحُورَ مَعَ رَسُولِ اللهِ ﷺ.
[راجع: ٥٧٧]

(١٩) بابُ قَدْرِ كَمْ بَيْنَ السَّحُورِ وصَلاةِ الفَجْرِ؟

(19) CHAPTER. What is the interval between the (end of) *Saḥūr* and the *Ṣalāt-ul-Fajr* (early morning prayer)?

١٩٢١ - حَدَّثَنَا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أَنَسٍ، عَنْ زَيْدِ ابنِ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: تَسَحَّرْنا مَعَ النَّبِيِّ ﷺ ثُمَّ قام إلى الصَّلاةِ، قُلْتُ: كَمْ كانَ بَينَ الأَذانِ والسَّحُورِ؟ قالَ: قَدْرُ خَمسينَ آيَةً. [راجع: ٥٧٥]

1921. Narrated Anas رَضِيَ اللهُ عَنْهُ: Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, "We took the *Saḥūr* (late night meals) with the Prophet ﷺ. Then he stood for *Aṣ-Ṣalāt* (the prayer)." I asked, "What was the interval between the *Saḥūr* and the *Adhān*?" He replied, "The interval was sufficient to recite fifty Verses of the Qur'ān."

(٢٠) بابُ بَرَكَةِ السَّحُورِ مِنْ غَيرِ إيجابٍ،

لأَنَّ النَّبِيَّ ﷺ وأَصْحابَهُ واصَلُوا ولَمْ يُذْكَرِ السَّحُورُ.

(20) CHAPTER. The *Saḥūr* (late night meals) is a blessing but it is not compulsory.

For the Prophet ﷺ and his companions kept observing fasting continuously for more than one day and (of course) no *Saḥūr* (late night meals) was taken (during that prolonged fast).

١٩٢٢ - حَدَّثَنَا مُوسَى بنُ إسماعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ واصَلَ فَواصَلَ النَّاسُ فَشَقَّ عَلَيْهِمْ فَنهاهُمْ. قالُوا: إنَّكَ تُواصِلُ، قالَ: «لَسْتُ كَهَيْئَتِكُمْ، إنِّي أَظَلُّ أُطْعَمُ وأُسْقَى». [انظر: ١٩٦٢]

1922. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ observed fasting for days continuously; the people also did the same but it was difficult for them. So, the Prophet ﷺ forbade them (to observe fast continuously for more than one day). They said, "But you observe fast without break (no food was taken in the evening or in the morning)." The Prophet ﷺ replied, "I am not like you, for I am provided with food and drink (by Allāh)."

١٩٢٣ - حَدَّثَنَا آدَمُ بنُ أَبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ العَزيزِ بنُ صُهَيْبٍ قالَ: سَمِعْتُ أَنَسَ

1923. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Take *Saḥūr* (late night meals) as there is a blessing in it."

بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «تَسَحَّرُوا فإنَّ في السَّحُورِ بَرَكَةً».

(٢١) بابٌ: إذَا نَوَى بالنَّهارِ صَوْماً،
وقالَتْ أُمُّ الدَّرْداءِ: كانَ أَبو الدَّرْداءِ يَقُولُ: عِنْدَكُمْ طَعامٌ؟ فإنْ قُلْنا: لا، قالَ: فإنِّي صَائمٌ يَوْمِي هذَا. وفَعَلَهُ أَبو طَلْحَةَ وأَبو هُرَيْرَةَ وابنُ عَبَّاسٍ وحُذَيْفَةُ رَضِيَ اللهُ عَنْهُمْ.

١٩٢٤ - حَدَّثَنَا أَبو عاصِمٍ، عَن يَزِيدَ بنِ أبي عُبَيْدَةَ، عَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ بَعَثَ رَجُلاً يُنادِي في النَّاسِ يَومَ عاشُوراءَ: «إنَّ مَنْ أَكَلَ فَلْيُتِمَّ أَوْ فَلْيَصُمْ، ومَنْ لَمْ يأكُلْ فَلا يأكُلْ».
[انظر: ٢٠٠٧، ٧٢٦٥]

(٢٢) بابُ الصَّائمِ يُصْبِحُ جُنُباً

١٩٢٥، ١٩٢٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عنْ مالكٍ، عَنْ سُمَيٍّ مَوْلى أَبي بَكْرِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ بنِ هِشامِ بنِ المُغِيرَةِ. أَنَّهُ سَمِعَ أَبا بَكْرِ بنَ عَبْدِ الرَّحْمٰنِ قالَ: كُنْتُ أَنا وأَبي حَتَّى دَخَلْنا عَلى عائِشَةَ وأُمِّ سَلَمَةَ. ح
وَحدَّثَنا أَبُو اليَمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبرَني أَبُو بَكْرِ بنُ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ

(21) CHAPTER. If the intention of observing *Ṣaum* (fast) was made in the daytime...

Umm Ad-Dardā' said: Abū Ad-Dardā' used to ask, "Do you have food?" If we answered in the negative, he would say, "Then I am observing *Ṣaum* (fasting) today." Abū Ṭalḥā, Abū Hurairah, Ibn 'Abbās and Ḥudhaifa رَضِيَ اللهُ عَنْهُم did the same.

1924. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ ordered a person on the day of *Āshūra* (the tenth of Muḥarram) to announce, "Whoever has eaten, should not eat any more, but observe *Ṣaum* (fast), and who has not eaten should not eat, but complete his *Ṣaum* (fast) (till the end of the day)."

(22) CHAPTER. If a person observing *Ṣaum* (fast) gets up in the morning in the state of *Janāba* [will his *Ṣaum* (fast) be valid?]

1925, 1926. Narrated 'Āishah and Umm Salama رَضِيَ اللهُ عَنْهُما: At times, Allāh's Messenger ﷺ used to get up in the morning in the state of *Janāba* after having sexual relations with his wives. He would then take a bath and observe *Ṣaum* (fast). Marwān said to Abdur Rahmān, "I swear by Allāh that you tell Abū Hurairah that [the Prophet ﷺ used to be *Junub* (in state of *Janaba*) till the dawn, would then take a bath and observe *Ṣaum* (fast)]."

بنِ هِشامٍ: أَنَّ أَباهُ عَبْدَ الرَّحْمٰنِ أَخْبرَ مَرْوَانَ: أَنَّ عائِشَةَ وأُمَّ سَلَمَةَ أَخْبرَتاهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُدْرِكُهُ الفَجْرُ، وهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ ويَصُومُ. وقالَ مَرْوَانُ لِعَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ: أُقْسِمُ باللهِ لَتُقْرِعَنَّ بِها أَبا هُرَيْرَةَ. ومَرْوَانُ يَوْمَئِذٍ عَلى المَدِينَةِ، فَقالَ أَبُو بَكْرٍ: فَكَرِهَ ذلكَ عَبْدُ الرَّحْمٰنِ ثُمَّ قُدِّرَ لَنا أَنْ نَجْتمعَ بِذِي الحُلَيْفَةِ وكانَتْ لأَبي هُرَيْرَةَ هُنالكَ أَرْضٌ، فَقالَ عَبْدُ الرَّحْمٰنِ لأَبي هُرَيْرَةَ: إِنِّي ذَاكِرٌ لكَ أَمْراً ولوْلا مَرْوَانُ أَقْسَمَ عليَّ فِيهِ لَمْ أَذْكُرْهُ لكَ، فَذَكَرَ قَوْلَ عائِشَةَ وأُمِّ سَلَمَةَ فَقالَ: كذٰلكَ حدَّثَني الفَضْلُ بنُ عَبَّاسٍ وهُوَ أَعْلَمُ. وقالَ هَمَّامٌ وابنُ عَبْدِ اللهِ بنِ عُمَرَ عَنْ أَبي هُرَيْرَةَ: كانَ النَّبيُّ ﷺ يأْمُرُ بالفِطْرِ، والأَوَّلُ أَسْنَدُ. [الحديث: ١٩٢٥، انظر: ١٩٣٠، ١٩٣١]؛ [الحديث: ١٩٢٦، انظر: ١٩٣٢]

(23) CHAPTER. To embrace while one is observing *Ṣaum* (fast).

'Āishah رَضِيَ اللهُ عَنْهَا said: "A person observing *Ṣaum* (fast) is forbidden to have sexual intercourse."

(٢٣) بابُ المُباشَرَةِ للصَّائِمِ،

وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: يَحْرُمُ عَلَيْهِ فَرْجُها.

1927. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to kiss and embrace (his wives) while he was observing *Ṣaum* (fast), and he had more power to control his desires than any of you.

Jabir bin Zaid said, "If a man gets a

١٩٢٧ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ

sexual discharge as a result of casting a look (at his wife) should complete his *Saum* (fast)."

(24) CHAPTER. What is said regarding kissing by a fasting person.

1928. Narrated Hishām's father: 'Āishah رَضِيَ اللهُ عَنْهَا said, "Allāh's Messenger ﷺ used to kiss some of his wives while he was observing *Saum* (fast)," and then she smiled.

1929. Narrated Zainab, daughter of Umm Salama that her mother said: While I was (lying) with Allāh's Messenger ﷺ underneath a woollen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woollen sheet. I and Allāh's Messenger ﷺ used to take a bath from one waterpot and he used to kiss me while he was observing *Saum* (fast).

يُقَبِّلُ ويُباشِرُ وهُوَ صائِمٌ وكانَ أَمْلَكَكُمْ لإِرْبِهِ.

وقالَ: قالَ ابنُ عَبّاسٍ: ﴿مَآرِبُ﴾: حاجَةٌ. قالَ طاوُسٌ: ﴿غَيْرِ أُوْلِي ٱلْإِرْبَةِ﴾ [النور: ٣١]: الأَحمَقُ، لا حاجَةَ لَهُ في النِّساءِ.
وقالَ جابرُ بنُ زَيْدٍ: إن نَظَرَ فَأَمنَى يُتِمُّ صَوْمَهُ. [انظر: ١٩٢٨]

(٢٤) بابُ القُبْلَةِ لِلصّائِمِ

١٩٢٨ - **حَدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَني يَحيى، عَنْ هِشامٍ قالَ: أَخبَرَني أَبي، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ ح. وحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ. عَنْ مالِكٍ عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنْ كانَ رَسُولُ اللهِ ﷺ لَيُقَبِّلُ بَعْضَ أَزْواجِهِ وهُوَ صائِمٌ، ثُمَّ ضَحِكَتْ. [راجع: ١٩٢٧]

١٩٢٩ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ هِشامِ بنِ أَبي عَبْدِ اللهِ: حَدَّثَنا يَحيى بنُ أَبي كَثيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّها رَضِيَ اللهُ عَنْهُما قالَتْ: «بَيْنَما أَنا مَعَ رَسُولِ اللهِ ﷺ في الخَميلَةِ إذ حِضْتُ فانْسَلَلتُ فَأَخَذْتُ ثِيابَ حَيْضَتِي، فَقالَ: «ما لَكِ؟ أَنُفِسْتِ؟» قُلْتُ: نَعَمْ. فَدَخَلْتُ مَعَهُ في الخَميلَةِ

وكانَتْ هيَ ورَسُولُ اللهِ ﷺ يَغْتَسِلانِ مِنْ إناءٍ واحِدٍ وكانَ يُقَبِّلُها وهُوَ صَائمٌ. [راجع: ٢٩٨]

(٢٥) بابُ اغْتِسالِ الصَّائمِ،

وبَلَّ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما ثَوْباً فَأَلْقَى عَلَيْهِ وهُوَ صَائمٌ. ودَخَلَ الشَّعْبِيُّ الحَمَّامَ وهُوَ صَائمٌ. وقالَ ابنُ عَبَّاسٍ: لا بَأْسَ أَنْ يَتَطَعَّمَ القِدْرَ أَوِ الشَّيْءَ. وقالَ الحَسَنُ: لا بَأْسَ بالمَضْمَضَةِ والتَّبَرُّدِ للصَّائمِ. وقالَ ابنُ مَسْعُودٍ: إِذَا كانَ صَوْمُ أَحَدِكُمْ فَلْيُصْبِحْ دَهِيناً مُتَرَجِّلاً، وقالَ أَنَسٌ: إِنَّ لي أَبْزَنَ أَتَقَحَّمُ فِيهِ وأَنا صَائمٌ، ويُذْكَرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتاكَ وهُوَ صَائمٌ. وقالَ ابنُ عُمَرَ: يَسْتاكُ أَوَّلَ النَّهارِ وآخِرَهُ. وقالَ عَطاءٌ: إنِ ازْدَرَدَ رِيقَهُ لا أَقُولُ: يُفْطِرُ. وقالَ ابنُ سِيرِينَ: لا بَأْسَ بالسِّوَاكِ الرَّطْبِ. قِيلَ: لَهُ طَعْمٌ، قالَ: والماءُ لَهُ طَعْمٌ وأَنْتَ تَمَضْمَضُ بِهِ. ولَمْ يَرَ أَنَسٌ والحَسَنُ وإبْرَاهِيمُ بالكُحْلِ للصَّائمِ بأساً.

(25) CHAPTER. Taking a bath by a person observing *Ṣaum* (fast).

Ibn 'Umar رَضِيَ اللهُ عَنْهُما soaked a garment in water and then put it over himself while he was observing *Ṣaum* (fasting). Ash-Sha'bī entered a bathroom while he was observing *Ṣaum*. Ibn 'Abbās said, "There is no harm in tasting the food of the pots or other meals. Al-Ḥasan said, "There is no harm for the person observing *Ṣaum* (fast) to rinse his mouth with water and to cool his body." Ibn Mas'ūd said, "At the night of your fasting day, you had better oil and comb your hair." Anas said, "I had a tub in which I used to sit while observing *Ṣaum* (fast)." It is mentioned that the Prophet ﷺ cleaned his teeth with a *Siwāk* while observing *Ṣaum* (fast), and Ibn 'Umar used to clean his teeth with *Siwāk* in the early and the late hours of the day without swallowing the resultant saliva [while observing *Ṣaum* (fast)]. 'Aṭā' said, "The swallowing of saliva does not break the *Ṣaum* (fast)." Ibn Sīrīn said, "There is no harm in cleaning the teeth with a green fresh *Siwāk*." He was told that it had taste. Ibn Sīrīn replied, "Water also has taste; yet you people rinse your mouth with it." Anas, Al-Ḥasan and Ibrāhīm did not see any harm in smearing one's eyes with kohl while observing *Ṣaum* (fast).

١٩٣٠ - حَدَّثَنا أَحْمَدُ بنُ صَالِحٍ: حدَّثَنا ابنُ وَهْبٍ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ وأَبي بَكْرٍ، قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: كانَ النَّبِيُّ ﷺ يُدْرِكُهُ الفَجْرُ

1930. Narrated 'Āishah رَضِيَ اللهُ عَنْها: (At times) in Ramaḍān the Prophet ﷺ used to be in a state of *Janāba* not because of a wet dream, then he would take a bath and continue his *Ṣaum* (fast).

جُنُباً في رَمَضَانَ مِنْ غَيرِ حُلُمٍ فَيَغْتَسِلُ وَيَصُومُ. [راجع: ١٩٢٥]

١٩٣١ - حَدَّثَنَا إسماعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنْ سُمَيٍّ مَوْلَى أَبي بَكْرِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ بنِ هِشامِ ابنِ المُغِيرَةِ: أَنَّهُ سَمِعَ أَبا بَكْرِ بنَ عَبْدِ الرَّحْمٰنِ: كُنْتُ أَنا وأَبي فَذَهَبْتُ مَعَهُ حتَّى دَخَلْنا عَلى عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: أَشْهَدُ عَلى رَسُولِ اللهِ ﷺ إنْ كانَ لَيُصْبِحُ جُنُباً مِنْ جِماعٍ غيرِ احْتِلامٍ، ثُمَّ يَصُومُهُ. [راجع: ١٩٢٥]

1931. Narrated Abū Bakr bin 'Abdur-Rahmān: My father and I went to 'Āishah رَضِيَ اللهُ عَنْهَا and she said, "I testify that Allāh's Messenger ﷺ at times used to get up in the morning in a state of *Janāba* from sexual intercourse, not from a wet dream and then he would observe *Ṣaum* (fast) that day."

١٩٣٢ - ثُمَّ دَخَلْنا على أُمِّ سَلَمَةَ فَقالَتْ مِثْلَ ذلكَ. [راجع: ١٩٢٦]

1932. Then he went to Umm Salama and she also narrated a similar thing.

(٢٦) بابُ الصَّائِمِ إذَا أَكَلَ أَوْ شَرِبَ ناسِياً،

وقالَ عَطاءٌ: إنِ اسْتَنْثَرَ فَدَخَلَ الماءُ في حَلْقِهِ لا بأسَ بِهِ إنْ لَمْ يَمْلِكْ، وقالَ الحَسَنُ: إنْ دَخَلَ حَلْقَهُ الذُّبابُ فَلا شَيْءَ عَلَيْهِ. وقالَ الحَسَنُ ومُجَاهِدٌ: إنْ جامَعَ ناسياً فَلا شَيْءَ عَلَيْهِ.

(26) CHAPTER. If a person observing *Ṣaum* (fast) ate or drank forgetfully (should he observe *Ṣaum* another day in lieu of that day)?

'Aṭā' said, "There is no harm if water goes in the throat and one is unable to bring it out while putting it in the nose and then blowing it out."

Al-Ḥasan said, "If a fly enters one's throat (while one is observing *Ṣaum*), there is no harm in it." Al-Ḥasan and Mujāhid said, "If one has sexual intercourse forgetfully (with one's wife) then no penalty will be imposed on him."

١٩٣٣ - حَدَّثَنَا عَبْدَانُ: أَخْبرَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا هِشامٌ: حدَّثَنا ابنُ سِيرينَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إذا نَسِيَ

1933. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody eats or drinks forgetfully then he should complete his *Ṣaum* (fast), for what he has eaten or drank, has been given to him by Allāh."

فأكَل وشَرِب فَلْيُتِمَّ صَوْمَهُ، فإنَّما أَطْعَمَهُ اللهُ وسَقاهُ». [انظر: ٦٦٦٩]

(27) CHAPTER. Dry or green *Siwāk* for the person observing *Ṣaum* (fast).

(٢٧) بابُ سِوَاكِ الرَّطْبِ واليابِسِ للصَّائِمِ،

Narrated 'Āmir bin Rabī'a: I saw the Prophet ﷺ cleaning his teeth with *Siwāk* while he was observing *Ṣaum* (fast) so many times as I can not count.

Narrated Abū Hurairah: The Prophet ﷺ said, "But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with *Siwāk* on every performance of ablution." The same is narrated by Jābir and Zaid bin Khālid from the Prophet ﷺ who did not differentiate between a fasting and a non-fasting person in this respect (using *Siwāk*).

'Āishah said, "The Prophet ﷺ said, 'It (i.e., *Siwāk*) is a purification for the mouth and it is a way of seeking Allāh's Pleasures." Aṭā' and Qatāda said, "There is no harm in swallowing the resultant saliva."

ويُذْكَرُ عَنْ عامِرِ بنِ رَبيعَةَ قالَ: رَأَيْتُ النَّبيَّ ﷺ يَسْتاكُ وهُوَ صَائِمٌ مَا لَا أُحْصِي أو أَعُدُّ.

وقالَ أَبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ: «لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي لأَمَرْتُهُمْ بالسِّوَاكِ عِنْدَ كُلِّ وُضوءٍ». ويُرْوَى نَحْوُهُ عَنْ جابِرٍ وزَيْدِ بنِ خالِدٍ عَنِ النَّبيِّ ﷺ. ولَمْ يَخُصَّ الصَّائِمَ مِنْ غَيرِهِ. وقالَتْ عائِشَةُ عَنِ النَّبيِّ ﷺ: «السِوَاكُ مَطْهَرَةٌ للفَمِ، مَرْضاةٌ للرَّبِّ». وقالَ عَطاءٌ وقَتادَةُ: يَبْتَلِعُ رِيقَهُ.

1934. Narrated Ḥumrān: I saw 'Uthmān رَضِيَ اللهُ عَنْهُ performing ablution; he washed his hands thrice rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the leftforearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allāh's Messenger ﷺ performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two *Rak'ā* in which he does not think of worldly things, all his previous sins will be forgiven.'"

١٩٣٤ - حَدَّثَنا عَبْدانُ: أَخبرَنا عَبْدُ اللهِ أَخبرَنا مَعْمَرٌ قالَ: حَدَّثَنا الزُّهْرِيُّ، عَنْ عَطاءِ بنِ يَزيدَ، عَنْ حُمْرَانَ قالَ: رَأَيْتُ عُثْمانَ رَضِيَ اللهُ عَنْهُ تَوَضَّأَ فأَفْرَغَ عَلي يَدَيْهِ ثَلاثاً، ثُمَّ مَضْمَضَ واسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثلاثاً، ثُمَّ غَسَلَ يَدَهُ اليُمْنى إلى المِرْفَقِ ثَلاثاً. ثُمَّ غَسَلَ يَدَهُ اليُسْرَى إلى المِرْفَقِ ثَلاثاً، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ اليُمْنى ثَلاثاً. ثُمَّ اليُسْرَى ثَلاثاً، ثُمَّ قالَ: رأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وضُوئِي هذا. ثُمَّ

قالَ: «مَنْ تَوَضَّأَ وُضُوئي هذا ثُمَّ يُصَلِّي رَكْعَتَيْنِ لا يُحَدِّثُ نَفْسَهُ فِيهِما بِشَيْءٍ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

(٢٨) بابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا تَوَضَّأَ فَلْيَسْتَنْشِقْ بِمَنْخِرِهِ المَاءَ»، ولَمْ يُمَيِّزْ بَيْنَ الصَّائِمِ وغَيرِهِ،

(28) CHAPTER. The statement of the Prophet ﷺ: "Whoever performs ablution should put water in his nose and then blow it out." The Prophet ﷺ did not differentiate between the fasting and non-fasting person (in this respect).

وقالَ الحَسَنُ: لا بَأْسَ بالسَّعوطِ للصَّائمِ إنْ لَمْ يصِلْ إلى حَلْقِهِ، ويَكتَحِلُ. وقالَ عَطاءٌ: إنْ تَمَضْمَضَ ثُمَّ أَفْرَغَ ما في فِيهِ مِنَ المَاءِ لا يَضُرُّهُ إنْ لَمْ يَزْدَرِدْ رِيقَهُ، وماذَا بَقِيَ في فِيه، ولا يَمْضَغُ العِلْكَ فإنِ ازْدَرَدَ رِيقَ العِلْكِ لا أَقُولُ: إنَّهُ يُفْطِرُ ولكِنْ يُنهَى عَنْهُ، فإنِ اسْتَنْثَرَ فَدَخَلَ المَاءُ حَلْقَهُ لا بَأسَ لِأَنَّهُ لَمْ يَمْلِكْ.

Al-Ḥasan said, "There is no harm for a person observing *Ṣaum* (fast) (in this respect).

Al-Ḥasan said, "There is no harm for a person observing *Ṣaum* (fast) to use snuff if it does not reach the throat, or to smear his eyes with kohl."

'Aṭā' said, "If a person observing *Ṣaum* (fast), after rinsing his mouth with water, throws it out, then; there is no harm, unless he swallows his saliva and what is left in his mouth.[1] And he should not chew gum, for if he swallows his saliva, I do not say that it will break his *Ṣaum* (fast), but it is prohibited, and if, during the putting of water in the nose and then blowing it out, some water enters the throat and he is unable to bring it back, there is no harm in that."

(٢٩) بابٌ: إذا جامَعَ في رَمَضانَ،

(29) CHAPTER. Whoever has a sexual intercourse with his wife in Ramaḍān, (intentionally, he has to pay expiation).

ويُذْكَرُ عَنْ أبي هُرَيْرَةَ رَفَعَهُ: «مَنْ أَفْطَرَ يَوْماً مِنْ رَمَضانَ مِنْ غيرِ عِلَّةٍ ولَا مَرَضٍ لَمْ يَقْضِهِ صِيامُ الدَّهْرِ وإنْ صَامَهُ». وبهِ قالَ ابنُ مَسْعُودٍ. وقالَ سَعِيدُ بنُ المُسَيَّبِ، والشَّعْبِيُّ، وسَعِيدُ بنُ جُبَيرٍ، وإبْراهِيمُ، وقَتادَةُ،

Narrated Abū Hurairah on the authority of the Prophet ﷺ, "Whoever did not observe *Ṣaum* (fast) for one day of Ramaḍān without genuine excuse or a disease, then even if he observed *Ṣaum* (fast) for a complete year, it would not compensate for that day." The same is narrated by Ibn Mas'ūd.

Sa'īd bin Al-Musaiyab, Ash-Sha'bī, Ibn

(1) (Ch.28) The question here means: after emptying the mouth of water there is nothing left in it, so there is no harm if one swallows his saliva.

وحَمَّادٌ: يَقْضِي يَوْماً مَكانَهُ.

Jubair, Ibrāhīm, Qatāda and Ḥammād said, "He should observe *Ṣaum* (fast) one day in lieu of that missed day."

١٩٣٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ يَزِيدَ بنَ هارُونَ: حدَّثَنا يَحْيى: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ أَخْبَرَهُ عَنْ مُحَمَّدِ بنِ جَعْفَرِ بنِ الزُّبَيْرِ بنِ العَوَّامِ بنِ خُوَيْلِدٍ، عَنْ عَبَّادِ بنِ عَبْدِ اللهِ بنِ الزُّبَيْرِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ: إِنَّ رَجُلاً أَتى النَّبِيَّ ﷺ فَقالَ: إِنَّهُ احْتَرَقَ. قالَ: «ما لَكَ؟» قالَ: أَصَبْتُ أَهْلِي في رَمَضانَ، فَأُتِيَ النَّبِيُّ ﷺ بِمِكْتَلٍ يُدْعَى العَرَقَ، فَقالَ: «أَيْنَ المُحْتَرِقُ؟» قالَ: أَنا، قالَ: «تَصَدَّقْ بِهٰذَا».

[انظر: ٦٨٢٢]

1935. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A man came to the Prophet ﷺ and said that he had been burnt (ruined). The Prophet ﷺ asked him what is the matter. He replied, "I had sexual intercourse with my wife in Ramaḍān [while I was observing *Ṣaum* (fast)." Then a basket full of dates was brought to the Prophet ﷺ and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet ﷺ told him to give that basket full of dates in charity (as expiation).

(٣٠) بابٌ: إِذَا جامَعَ في رَمَضانَ ولَمْ يَكُنْ لَهُ شَيْءٌ فَتُصُدِّقَ عَلَيْهِ فَلْيُكَفِّرْ

(30) CHAPTER. If somebody had a sexual intercourse with his wife in Ramaḍān and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

١٩٣٦ - حَدَّثَنَا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي حُمَيْدُ ابنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنما نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جاءَهُ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، هَلَكْتُ. قالَ: «ما لَكَ؟» قالَ: وَقَعْتُ عَلى امْرَأَتِي وأَنا صائِمٌ. فَقالَ رَسُولُ اللهِ ﷺ: «هَلْ تَجِدُ رَقَبَةً تُعْتِقُها؟» قالَ:

1936. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ a man came and said, "O Allāh's Messenger! I have been ruined." Allāh's Messenger ﷺ asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was observing *Ṣaum* (fast)." Allāh's Messenger ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. Allāh's Messenger ﷺ asked him, "Can you observe *Ṣaum* (fast) for two successive months?" He replied in the negative. The Prophet ﷺ asked him, "Can you afford to feed sixty poor persons?" He

replied in the negative. The Prophet ﷺ kept silent and while we were in that state, a big basket full of dates was brought to the Prophet ﷺ. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet ﷺ said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allāh; there is no family between its (i.e., Al-Madīna's) two mountains who are poorer than I." The Prophet ﷺ smiled till his premolar teeth became visible and then said, "Feed your family with it."

لا. قالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قالَ: لا، قالَ: «فَهَلْ تَجِدُ إِطْعامَ سِتِّينَ مِسْكِيناً؟» قالَ: لا، قالَ: فَمَكَثَ النَّبِيُّ ﷺ. فَبَيْنا نَحْنُ عَلى ذلكَ أُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيها تَمْرٌ - والعَرَقُ: المِكْتَلُ - قالَ: «أَيْنَ السَّائِلُ؟» فَقالَ: أَنا، قالَ: «خُذْ هٰذا فَتَصَدَّقْ بِهِ». فَقالَ الرَّجُلُ: عَلى أَفْقَرَ مِنِّي يا رَسُولَ اللهِ؟ فَوَاللهِ ما بَيْنَ لابَتَيْها - يُرِيدُ الحَرَّتَيْنِ - أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيابُهُ، ثُمَّ قالَ: «أَطْعِمْهُ أَهْلَكَ». [انظر: ١٩٣٧، ٢٦٠٠، ٥٣٦٨، ٦٠٨٧، ٦١٦٤، ٦٧٠٩، ٦٧١٠، ٦٧١١، ٦٨٢٦]

(31) CHAPTER. Can a person who has had sexual intercourse (with his wife) in Ramaḍān feed his family from things given as expiation of his sin if they are needy?

(٣١) بابُ المجامع في رَمَضانَ، هَلْ يُطْعِمُ أَهْلَهُ مِنَ الكَفَّارَةِ إِذا كانُوا مَحاوِيجَ؟

1937. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I had sexual intercourse with my wife in Ramaḍān [while observing *Ṣaum* (fasting)]." The Prophet ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet ﷺ asked him, "Can you observe *Ṣaum* (fast) for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abū Hurairah added): Then a basket full of dates was brought to the Prophet ﷺ and he said (to that man), "Feed (poor people) with this on your

١٩٣٧ - حَدَّثَنا عُثمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: جاءَ رَجُلٌ إِلى النَّبِيِّ ﷺ فَقالَ: إِن الأَخِرَ وَقَعَ عَلى امْرَأَتِهِ في رَمَضانَ. فَقالَ: «أَتَجِدُ ما تُحَرِّرُ رَقَبَةً؟» قالَ: لا، قالَ: «أَفَتَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتابِعَيْنِ؟» قالَ: لا، قالَ: «أَفَتَجِد ما تُطْعِمُ بِهِ سِتِّينَ مِسْكِيناً؟» قالَ: لا.

behalf (by way of expiation)." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Al-Madīna's) mountains." The Prophet ﷺ said, "Then feed your family with it."

قالَ: فأُتِيَ النَّبيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، وهُوَ الزَّبِيلُ، قالَ: «أَطْعِمْ هذا عَنْكَ». قالَ: عَلى أَحْوَجَ مِنَّا؟ ما بَيْنَ لابَتَيْها أَهْلُ بَيْتٍ أَحوَجُ مِنَّا. قالَ: «فأَطعِمْهُ أَهْلَكَ». [راجع: ١٩٣٦]

(32) CHAPTER. Cupping (letting out blood medically) and vomiting of a person observing *Ṣaum* (fast).

(٣٢) بابُ الحِجامَةِ والقَيءِ للصَّائِمِ

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: "If a person observing *Ṣaum* (fast) vomits, that does not break his *Ṣaum* (fast), for while he vomits he expels something and does not swallow anything."

It is mentioned from Abū Hurairah that vomiting breaks the *Ṣaum* (fast), but the former narration is more authentic. Ibn 'Abbās and 'Ikrima said, "Observing *Ṣaum* (fast) means to stop taking food in, not taking it out." And Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to be cupped while he was observing *Ṣaum* (fast) but later on he abandoned it and began to be cupped at night. Abū Mūsa was cupped at night. It is narrated that Sa'd, Zaid bin Arqam and Umm Ṣalama were cupped while observing *Ṣaum* (fast). Bukāir said: Umm 'Alqama, said: "We used to be cupped [during observing *Ṣaum* (fast)] in 'Āisha's presence and she did not object. Al-Ḥasan and others narrate on the authority of the Prophet ﷺ, "The cupping and the cupped persons break *Ṣaum* (fast) on practising this operation while *Ṣaum* (fast)." 'Āishah told me (Al-Bukhārī) that 'Abdul-A'lā narrated from Yūnus from Al-Ḥasan as above. Somebody asked him, "Was that statement reported from the Prophet ﷺ?" He replied, "Yes," and then added, "Allāh knows better."

وقالَ لي يَحْيى بنُ صَالحٍ: حدَّثَنا مُعَاوِيَةُ بنُ سَلَّامٍ: حدَّثَنا يَحْيى، عَنْ عُمَرَ ابنِ الحَكَمِ بنِ ثَوْبانَ: سَمعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: إذَا قاءَ فَلا يُفْطِرُ، إنَّما يُخرِجُ ولا يُولِجُ. ويُذْكَرُ عَنْ أبي هُرَيْرَةَ أنَّهُ يُفْطِرُ والأوَّلُ أَصَحُّ. وقالَ ابنُ عَبَّاسٍ وعِكْرِمَةُ: الصَّوْمُ مِمَّا دَخَلَ ولَيْسَ مِمَّا خَرَجَ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَحْتَجِمُ وهُوَ صَائمٌ، ثُمَّ تَرَكَهُ، فَكانَ يَحْتَجِمُ باللَّيْلِ. واحْتَجَمَ أَبُو مُوسَى لَيْلاً. ويُذْكَرُ عَنْ سَعْدٍ وزَيْدِ بنِ أَرْقَمَ وأُمِّ سَلَمَةَ أَنَّهُم احْتَجَمُوا صِياماً. وقالَ بُكَيرٌ، عَنْ أُمِّ عَلْقَمَةَ: كُنَّا نَحْتَجِمُ عِنْدَ عائِشَةَ فَلا نُنْهَى. ويُرْوَى عَنِ الحَسَنِ عَنْ غَيرِ واحِدٍ مَرْفُوعاً: «أَفْطَرَ الحَاجِمُ والمَحْجُومُ». وقالَ لي عَيَّاشٌ: حدَّثَنا عَبْدُ الأَعْلَى: حدَّثَنا يُونُسُ، عَنِ الحَسَنِ مِثْلَهُ. قِيلَ لَهُ: عَنِ النَّبِيِّ ﷺ؟ قالَ: نعمْ. ثُمَّ قالَ: اللهُ أَعْلَمُ.

١٩٣٨ - حَدَّثَنَا مُعلَّى بنُ أَسَدٍ: حدَّثنا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وهُوَ مُحْرِمٌ واحْتَجَمَ وهُوَ صَائِمٌ. [راجع: ١٨٣٥]

1938. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped while he was in the state of *Iḥrām*, and also while he was observing a *Ṣaum* (fast).[1]

١٩٣٩ - حَدَّثَنَا أَبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: احْتَجَمَ النَّبِيُّ ﷺ وهُوَ صَائِمٌ. [راجع: ١٨٣٥]

1939. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped while he was observing *Ṣaum* (fast).

١٩٤٠ - حَدَّثَنَا آدَمُ بنُ أَبي إِياسٍ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ ثابِتاً البُنانِيَّ قَالَ: سُئِلَ أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ الحِجامَةَ للصَّائمِ؟ قالَ: لا، إِلَّا مِنْ أَجْلِ الضَّعْفِ. وزَادَ شَبابَةُ: حدَّثنا شُعْبَةُ: عَلى عَهْدِ النَّبِيِّ ﷺ.

1940. Narrated Thābit Al-Bunānī: Anas bin Mālik رَضِيَ اللهُ عَنْهُ was asked whether they disliked the cupping for a person observing *Ṣaum* (fast). He replied in the negative and said, "Only if it causes weakness."

Narrated Shu'bah: In the lifetime of the Prophet ﷺ.

(٣٣) بابُ الصَّومِ في السَّفَرِ والإِفْطارِ

(33) CHAPTER. To observe *Ṣaum* (fast) or not to observe *Saum* during journeys.

١٩٤١ - حَدَّثَنَا عَلِيُّ بنُ عَبدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ أَبي إِسحَاقَ

1941. Narrated Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ on a journey. He said to a

(1) (H.1938) *Ḥadīth* No.1938 contradicts the *Ḥadīth* of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shāfi'ī says, "Both *Aḥadith* are correct, but the one narrated by Ibn 'Abbās is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Ṣaum* (fast). But the verdict is to be taken from the *Ḥadīth* of Ibn 'Abbās. I have the knowledge that the Prophet's Companions and their followers and all Muslim scholars think that cupping does not break one's *Ṣaum*."
Ibn Ḥazm thinks that Al-Ḥasan's *Ḥadīth* is invalidated by another authentic *Ḥadīth* narrated by Abū Sa'īd which goes: "The Prophet ﷺ permitted cupping for person. observing *Ṣaum* (fast)" (*Fatḥ Al-Bārī*).

الشَّيْبانيِّ: سَمعَ ابنَ أَبي أَوْفى رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في سَفَرٍ فَقالَ لِرَجُلٍ: «انْزِلْ فاجْدَحْ لِي». قالَ: يا رَسُولَ اللهِ، الشَّمْسَ. قالَ: «انْزِلْ فاجْدَحْ لِي» قال: يا رسول اللهِ الشَّمْسَ، قَال: «انْزِلْ فاجْدَحْ لي». فَنزَلَ فَجَدَحَ لَهُ فَشَرِبَ ثُمَّ رَمى بِيَدِهِ هٰهُنَا، ثُمَّ قالَ: «إذا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِن هاهُنا فَقَدْ أَفْطَرَ الصَّائِمُ». تابَعَهُ جَرِيرٌ وأَبُو بَكْرِ بنُ عَيَّاشٍ، عَنِ الشَّيْبانِيِّ، عَنِ ابنِ أَبي أَوْفى، قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفَرٍ. [انظر: ١٩٥٥، ١٩٥٦، ١٩٥٨، ٥٢٩٧]

man, "Get down and mix *Sawīq*[1] (powdered roasted barley or wheat grain) with water for me." The man said, "The sun (has not set yet),[2] O Allāh's Messenger" The Prophet ﷺ again said to him, "Get down and mix *Sawīq* with water for me." The man again said, "O Allāh's Messenger! The sun"! The Prophet ﷺ said to him (for the third time), "Get down and mix *Sawīq* with water for me." The man dismounted and mixed *Sawīq* with water for him. The Prophet ﷺ drank it and then beckoned with his hand (towards the east) and said, "When you see the night falling from this side, then a person observing *Ṣaum* (fast) should break his *Ṣaum* (fast)".

١٩٤٢ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحيى، عَنْ هِشامٍ قَالَ: حدَّثَني أَبي، عَنْ عائِشَةَ: أَنَّ حَمْزَةَ بنَ عَمْرٍو الأَسْلَمِيَّ قالَ: يا رَسُولَ اللهِ، إنِّي أَسْرُدُ الصَّوْمَ. [انظر: ١٩٤٣]

1942. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Ḥamza bin 'Amr Al-Aslamī said, "O Allāh's Messenger! I observe *Ṣaum* (fast) continuously."

١٩٤٣ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّ حَمْزَةَ بنَ عَمْرٍو الأَسْلَمِيَّ قالَ للنَّبِيِّ ﷺ: أَأَصُومُ في السَّفَرِ؟ وكانَ كَثِيرَ الصِّيامِ، فَقالَ: «إنْ شِئْتَ فَصُمْ، وإنْ شِئْتَ فأَفْطِرْ». [راجع: ١٩٤٢]

1943. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Ḥamza bin 'Amr Al-Aslamī asked the Prophet ﷺ, "Should I observe *Ṣaum* (fast) while travelling?" The Prophet ﷺ replied, "You may observe *Ṣaum* (fast) if you wish, and you may not observe *Ṣaum* (fast) if you wish."

(1) (H.1941) *Sawīq*: See Glossary.
(2) (H.1941) His saying: "The sun (has not set yet)" indicates that the Prophet ﷺ was observing *Ṣaum* (fast) and the man meant that the time of *Iftār* (breaking the *Ṣaum*) was not due.

(34) CHAPTER. If a person observed *Ṣaum* (fast) some days of Ramaḍān and then went on a journey (is it permissible for him to break his *Ṣaum*).

(٣٤) بابٌ: إِذَا صَامَ أَيَّاماً مِنْ رَمَضَانَ ثُمَّ سافَرَ

1944. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out for Makkah in Ramaḍān and he observed *Ṣaum* (fast), and when he reached Al-Kadīd, he broke his *Ṣaum* (fast) and the people (with him) broke their *Ṣaum* (fast) too.

(Abū 'Abdullāh said, "Al-Kadīd is a land covered with water between 'Usfān and Qudaid.")

١٩٤٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلى مَكَّةَ في رَمَضَانَ فَصَامَ حتَّى بَلَغَ الكَدِيدَ أَفْطَرَ فأَفْطَرَ النَّاسُ.

قالَ أَبُو عَبْدِ اللهِ: والكَدِيدُ ماءٌ بَين عُسْفانَ وقُدَيْدٍ. [انظر: ١٩٤٨، ٢٩٥٣، ٤٢٧٥، ٤٢٧٦، ٤٢٧٧، ٤٢٧٨، ٤٢٧٩]

(35) CHAPTER.

(٣٥) بابٌ:

1945. Narrated Abū Ad-Dardā' رَضِيَ اللهُ عَنْهُ: We set out with Allāh's Messenger ﷺ on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was observing *Ṣaum* (fast) except the Prophet ﷺ and Ibn Rawāḥa.

١٩٤٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا يَحْيى بنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ يَزِيدَ بنِ جابِرٍ: أَنَّ إسماعِيلَ بنَ عُبَيْدِ اللهِ: حدَّثَهُ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أَسْفارِهِ في يَوْمٍ حارٍّ حتَّى يَضَعَ الرَّجُلُ يدَهُ عَلى رَأْسِهِ مِنْ شِدَّةِ الحَرِّ وما فِينا صَائمٌ إِلَّا ما كانَ مِنَ النَّبيِّ ﷺ وابنِ رَوَاحَةَ.

(36) CHAPTER. The saying of the Prophet ﷺ to the person observing *Ṣaum* (fast) who was being shaded on a very hot day, "It is not from *Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey."

(٣٦) بابُ قَوْلِ النَّبِيِّ ﷺ لِمَنْ ظُلِّلَ عَلَيْهِ واشْتَدَّ الحَرُّ: «لَيْسَ مِنَ البِرِّ الصِّيَامُ في السَّفَرِ»

١٩٤٦ - حَدَّثَنَا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ الأَنْصارِيُّ قالَ: سَمِعْتُ مُحَمَّدَ بنَ عَمْرِو بنِ الحَسَنِ ابنِ عَلِيٍّ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمْ قالَ: كانَ رَسُولُ اللهِ ﷺ في سَفَرٍ فَرَأى زِحاماً ورَجُلاً قَدْ ظُلِّلَ عَلَيْهِ فَقالَ: «ما هذا؟» فَقالُوا: صَائِمٌ، فَقالَ: «لَيْسَ مِنَ البِرِّ الصَّوْمُ في السَّفَرِ».

1946. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is observing *Ṣaum* (fast)." The Prophet ﷺ said, "It is not from *Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey."(1)

(٣٧) بابٌ: لَمْ يَعِبْ أَصْحابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضاً في الصَّوْمِ والإِفْطارِ

(37) CHAPTER. The Companions of the Prophet ﷺ did not criticize each other for observing *Ṣaum* (fast) or not observing *Ṣaum* (fast) (on journeys).

١٩٤٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ ابنِ مالِكٍ قالَ: كُنَّا نُسافِرُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَعِبِ الصَّائِمُ عَلى المُفْطِرِ ولا المُفْطِرُ عَلى الصَّائِمِ.

1947. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to travel with the Prophet ﷺ and neither did the persons observing *Ṣaum* (fast) criticize those who were not observing *Ṣaum* (fast), nor did those who were not observing *Ṣaum* (fast) criticize the ones who were observing *Ṣaum* (fast).

(٣٨) بابُ مَنْ أَفْطَرَ في السَّفَرِ لِيَراهُ النَّاسُ

(38) CHAPTER. Whoever broke his *Ṣaum* (fast) on a journey (publicly) so that people might see him.

١٩٤٨ - حَدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا أَبُو عَوانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ،

1948. Narrated Ṭāwūs: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما set out from Al-Madīna to Makkah and he observed *Ṣaum* (fast) till he reached 'Usfān, where he asked for water and raised his hand to let the people see him, and then

---

(1) (H.1946) The *Aḥadīth* of this chapter show that it is permissible for one to observe *Ṣaum* (fast) or break his *Ṣaum* while travelling. But it is recommended for a healthy, strong person to observe *Ṣaum*, whereas a weak or sick person is recommended not to observe *Ṣaum* (fast). The saying of the Prophet ﷺ, "It is not from *Al-Birr* (righteousness) to observe *Ṣaum* (fast) on a journey," is applicable to a particular case, i.e., when one is so weak or sick that observing *Ṣaum* (fast) would harm him. In such case one has to break his *Ṣaum* (fast), for Allāh does not like His devotees to harm themselves needlessly.

broke the *Ṣaum* (fast), and did not observe *Ṣaum* (fast) after that till he reached Makkah, and that happened in Ramaḍān.

Ibn 'Abbās used to say, "Allāh's Messenger ﷺ (sometimes) observed *Ṣaum* (fast) and (sometimes) did not observe *Ṣaum* (fast) during the journeys, so whoever wished not to observe *Ṣaum* (fast), could do so."

عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ المَدِينَةِ إلى مَكَّةَ فَصَامَ حتَّى بَلَغَ عُسْفانَ، ثُمَّ دَعا بماءٍ فَرَفَعَهُ إلى يَدِهِ لِيَرَاهُ النَّاسُ فأَفْطَرَ حتَّى قَدِمَ مَكَّةَ، وذلكَ في رَمَضانَ. فَكانَ ابنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللهِ ﷺ وأَفْطَرَ فمَنْ شاءَ صَامَ ومَنْ شاءَ أَفْطَرَ. [راجع: ١٩٤٤]

(39) CHAPTER. (The Statement of Allāh تعالى): "And as for those who can fast with difficulty (e.g. the aged etc.) they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day)."(1) (V.2:184)

(٣٩) بابٌ: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ [البقرة: ١٨٤].

Ibn 'Umar and Salama bin Al-Akwa' said that the provision of the above Verse was abrogated by the following Verse:

"The month of Ramaḍān in which was revealed the Qur'ān.. (up to).. for having guided you, so that you may be grateful to Him." (V.2:185).

Narrated Ibn Abī Lailā: The companions of Prophet Muḥammad ﷺ: said that when observing *Ṣaum* (fast) in Ramaḍān was prescribed (for the first time), they could not endure it. So, whoever fed a poor person every day (of Ramaḍān) did not observe *Ṣaum* (fast) [although he had the power to observe *Ṣaum* (fast)], and was permitted to do so. Then this order was cancelled by the Verse: "...And that you observe *Ṣaum* (fast)

قالَ ابنُ عُمَرَ وسَلَمَةُ بنُ الأَكْوَعِ: نَسَخَتْها: ﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ﴾ إلَى قَوْلِهِ ﴿عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

وقالَ ابنُ نُمَيرٍ: حدَّثَنا الأعمَشُ: حدَّثَنا عَمْرُو بنُ مُرَّةَ: حدَّثَنا ابنُ أَبي لَيْلَى: حدَّثَنا أَصْحابُ مُحَمَّدٍ ﷺ: نَزَلَ رَمَضانُ فَشَقَّ عَلَيْهِمْ فكانَ مَنْ أَطْعَمَ كُلَّ يَوْمٍ مِسْكِيناً تَرَكَ الصَّوْمَ مِمَّنْ يُطِيقُهُ، ورُخِّصَ لهُمْ في ذٰلكَ فَنَسَخَتْها: ﴿وَأَن تَصُومُوا خَيْرٌ لَّكُمْ﴾ فأُمِرُوا بالصَّوْمِ.

(1) (Ch.39) The Verse is interpreted in two ways. It may mean: Those who are able to observe *Ṣaum* (fast) but do not wish to fast, should give *Fidya*. The scholars who interpret the verse in this way say that the provision of this verse was abrogated by another verse where all Muslims were ordered to observe *Ṣaum* (fast). Other scholars interpret the Verse as meaning: Those who are able to observe fast only with great difficulty like very old people or a woman who has to nurse her newly born child, etc., are permitted not to observe fast and give the *Fidya* in recompensation. Ibn 'Umar gives the first verdict but Ibn 'Abbās thinks that the second is the right one. (*Fatḥ Al-Bārī*).

is better for you." (V.2:184), so they were ordered to observe *Ṣaum* (fast).

1949. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا recited the Verse: "They had a choice either to observe *Ṣaum* (fast) or to feed a poor person for every day, and said that the order of this Verse was cancelled.

١٩٤٩ - حَدَّثَنَا عَيَّاشٌ: حدَّثنا عَبدُ الأعْلى: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: قَرَأَ ﴿فِدْيَةٌ طَعَامُ مَسَـٰكِينَ﴾ قالَ: هِيَ مَنْسُوخَةٌ. [انظر: ٤٥٠٦]

(40) CHAPTER. When to make up for the missed days of fasting of Ramaḍān.

(٤٠) بابٌ: مَتى يُقْضى قَضاءُ رَمَضانَ؟

Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "There is no harm to observe fasting intermittently, as the Statement of Allāh تعالى shows: "... The same number [of days which one did not observe *Ṣaum* (fasts) must be made up] from other days..."

Sa'īd bin Al-Musaiyab said: "The ten days of *Ṣaum* (fasting) (as *Nawāfil* of Dhul-Ḥijjah) should not be observed till the fasting in lieu of the missed days of Ramaḍān were completed."

Ibrāhīm said: "If somebody did not observe *Ṣaum* (fast) in lieu of the missed days of Ramaḍān till the next Ramaḍān came, then he should observe *Ṣaum* (fast) the present Ramaḍān and then the missed days of the previous Ramaḍān." Ibrāhīm did not think that that person should feed the poor (as *Fidya*).

Narrated Abū Hurairah indirectly on the authority of the Prophet ﷺ and Ibn 'Abbās that he should feed the poor. But Allāh does not mention the feeding of the poor but only says: "... The same number [of days which one did not observe *Ṣaum* (fasts) must be made up] from other days..."

وقالَ ابنُ عَبَّاسٍ: لا بَأْسَ أَنْ يُفَرَّقَ لِقَوْلِ اللهِ تَعالى: ﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾ وقالَ سَعِيدُ بنُ المُسَيَّبِ في صَوْمِ العَشْرِ: لا يَصْلُحُ حتَّى يَبْدَأَ بِرَمَضانَ، وقالَ إبْراهِيمُ: إذَا فَرَّطَ حتَّى جاءَ رَمَضانُ آخَرُ يَصُومُهُما ولَمْ يَرَ عَلَيْهِ إطعاماً، ويُذْكَرُ عَنْ أبي هُرَيْرَةَ مُرْسَلاً، وَعَنْ ابنِ عَبَّاسٍ: أنَّهُ يُطْعِمُ. ولَمْ يَذْكُرِ اللهُ تَعالَى الإطْعامَ إنَّما قالَ: ﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾.

1950. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Sometimes I missed some days of

١٩٥٠ - حَدَّثَنَا أَحْمَدُ بنُ يُونُسَ:

Ramaḍān, but could not observe *Ṣaum* (fast) in lieu of them except in the month of Sha'bān." Yaḥyā, (a subnarrator) said, "She used to be busy serving the Prophet ﷺ."

حدَّثنا زُهيرٌ عَنْ يَحْيى، عَنْ أبي سَلَمَةَ قالَ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ: كانَ يَكُونُ عَليَّ الصَّوْمُ مِنْ رَمَضانَ فما أَسْتَطِيعُ أَنْ أَقْضِيَهُ إلَّا في شَعْبانَ. قالَ يَحْيى: الشُّغلُ مِنَ النَّبِيِّ، أَوْ بالنَّبِيِّ ﷺ.

(41) CHAPTER. The menstruating women should leave the *Ṣaum* (fast) and *Aṣ-Ṣalāt* (the prayer).

(٤١) بابٌ الحائِضِ تَترُكُ الصَّوْمَ والصَّلاةَ،

Abū Az-Zinād said, "Very often the *Sunna* (legal ways) and the truth go against the opinions, and for the Muslims there is no way out except to follow the truth and the *Sunna* (legal ways) of the Prophet ﷺ, and an example of that is that a menstruating woman should observe *Ṣaum* (fast) in lieu of her missed *Ṣaum*, but she is not to offer the *Ṣalāt* (prayer) in lieu of her missed *Ṣalāt*."

وقالَ أبُو الزِّنادِ: إنَّ السُّننَ ووُجُوهَ الحَقِّ لَتَأتي كثِيراً عَلى خِلافِ الرَّأيِ، فَما يَجِدُ المُسْلِمُونَ بُدّاً مِن اتِّباعِها. مِنْ ذٰلكَ أنَّ الحائِضَ تَقْضِي الصيامَ ولا تَقْضِي الصَّلاةَ.

1951. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Isn't it true that a woman does not offer *Ṣalāt* (prayer) and does not observe *Ṣaum* (fast) on menstruating? And that is the defect (a loss) in her religion."

١٩٥١ - حَدَّثَنَا ابنُ أَبي مَرْيَمَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثَني زَيْدٌ، عَنْ عِياضٍ، عَنْ أَبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَلَيْسَ إذَا حاضَتْ لَمْ تُصَلِّ ولَمْ تَصُمْ؟ فَذٰلِكَ مِنْ نُقْصانِ دِينِها».

[راجع: ٣٠٤]

(42) CHAPTER. Whoever died and he ought to have observed *Ṣaum* (fast) (the missed days of Ramaḍān, can somebody else observe *Ṣaum* instead of him?)

(٤٢) بابٌ مَنْ ماتَ وعَلَيْهِ صَوْمٌ،

Al-Ḥasan said, "If thirty men observe *Ṣaum* (fast) one day on his behalf then it will be sufficient."

وقالَ الحَسَنُ: إنْ صامَ عَنْهُ ثَلاثُونَ رَجُلاً يَوْماً واحِداً جازَ.

1952. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "Whoever died and he ought to have observed *Ṣaum* (fast)

١٩٥٢ - حَدَّثَنَا مُحَمَّدُ بنُ خالِدٍ: حدَّثَنا مُحَمَّدُ بنُ مُوسَى بنِ أَعْيَنَ:

(the missed days of Ramaḍān) then his guardians must observe *Ṣaum* (fast) on his behalf."

حدَّثَنا أَبي، عَنْ عَمْرِو بنِ الحَارِثِ، عَنْ عُبَيْدِ اللهِ بنِ أَبي جَعْفَرٍ: أَنَّ مُحَمَّدَ بنَ جَعْفَرٍ: حدَّثَهُ عَنْ عُرْوَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ ماتَ وعَلَيْهِ صِيامٌ صَامَ عَنْهُ وَلِيُّهُ».

تابَعَهُ ابنُ وَهْبٍ عَنْ عَمْرٍو، وَرَوَاهُ يَحْيَى بنُ أَيُّوبَ عَنِ ابنِ أَبي جَعْفَرٍ.

1953. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ and said, "O Allāh's Messenger! My mother died and she ought to have observed *Ṣaum* (fast) one month (for her missed Ramaḍān). Shall I observe *Ṣaum* on her behalf?" The Prophet ﷺ replied in the affirmative and said, "Allāh's debts have more right to be paid."

Sulaiman said: Al-Hakam and Salama said: We were all there when Muslim narrated this *Ḥadīth*. They said: We heard Mujahid saying this on Ibn 'Abbās' authority, and the authority of Abī Khalid that: Al-A'mash told Abī Khalid on the authority of Al-Hakam and Muslim Al-Batin and Salama bin Kuhail who heard Sa'īd bin Jubair, Aṭa and Mujahid that Ibn 'Abbās said.

In another narration a woman is reported to have said, "My sister died and Yahya and Abū Mu'awiya on the authority of Al-A'mash who said on the authority of Sa'īd who said he heard Ibn 'Abbās saying, "A woman said to the Prophet ﷺ, 'My mother died...' " and Ubaidullāh bin 'Amr on the authority of Zaid bin Abī Unaisa who was told by Al-Hakam who was in turn told by Sa'īd who reported Ibn 'Abbās said, ": A woman said to the Prophet ﷺ, 'My mother died and she had vowed to observe *Ṣaum* (fast) but she didn't

١٩٥٣ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا زَائِدَةُ عَنِ الأَعْمَشِ؛ عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: جاءَ رَجُلٌ إِلى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ أُمِّي ماتَتْ وعَلَيْها صَوْمُ شَهْرٍ، فَأَقْضِيه عَنها؟ قالَ: «نَعَمْ»، «فَدَيْنُ اللهِ أَحَقُّ أَنْ يُقْضَى». قالَ سُلَيمانُ: فَقالَ الحَكَمُ وسَلَمَةُ: ونَحْنُ جَمِيعاً جلُوسٌ حِينَ حدَّثَ مُسْلِمٌ بِهٰذَا الحَدِيثِ. قالا: سَمِعْنا مُجَاهِداً يَذْكُرُ هذا عَنِ ابنِ عَبَّاسٍ ويَذْكُرُ عَنْ أَبي خالِدٍ: حدَّثَنا الأَعْمَشُ، عَنِ الحَكَمِ ومُسْلم البَطِينِ وسَلَمَةَ بنِ كُهَيْلٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ وعَطاءٍ ومُجَاهِدٍ، عَنِ ابنِ عَبَّاسٍ: قالَت امْرَأَةٌ للنَّبِيِّ ﷺ: إِنَّ أُخْتِي ماتَتْ. وقالَ يَحْيى وأَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ

عَنْ سَعِيدٍ، عَنِ ابنِ عَبَّاسٍ: قالَتِ امْرَأَةٌ للنَّبِيِّ ﷺ: إِنَّ أُمِّي ماتَتْ. وقالَ عُبَيْدُ اللهِ بنُ عَمْرٍو، عَنْ زَيْدِ بنِ أَبي أُنَيْسَةَ، عَنِ الحَكَمِ، عَنْ سَعِيدٍ، عَنِ ابنِ عَبَّاسٍ: قالَتْ امْرَأَةٌ للنَّبِيِّ ﷺ: إِنَّ أُمِّي ماتَتْ وعَلَيْها صَوْمُ نَذْرٍ. وقالَ أَبُو حَرِيزٍ: حدَّثَنا عِكْرِمَةُ عَنِ ابنِ عَبَّاسٍ: قالَتِ امْرَأَةٌ للنَّبِيِّ ﷺ: ماتَتْ أُمِّي وعَلَيْها صَوْمُ خَمْسَةَ عَشَرَ يَوْماً.

observe *Ṣaum* (fast).'" In another narration Ibn 'Abbās is reported to have said, "A woman said to the Prophet ﷺ, 'My mother died while she ought to have observed *Ṣaum* (fast) for fifteen days.'"

(٤٣) **بابٌ**: مَتى يَحِلُّ فِطْرُ الصَّائِمِ؟

(43) CHAPTER. When should the person observing *Ṣaum* (fast) break his *Ṣaum* (fast)?

وأَفْطَرَ أَبُو سَعِيدٍ الخُدْرِيُّ حِينَ غابَ قُرْصُ الشَّمْسِ.

And Abū Sa'īd Al-Khudrī broke his *Ṣaum* (fast) as soon as the sun's disc set (disappeared).

١٩٥٤ - **حَدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ قالَ: سَمِعْتُ أَبي يَقُولُ: سَمِعْتُ عاصِمَ بنَ عُمَرَ بنِ الخَطابِ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذا أَقْبَلَ اللَّيْلُ مِنْ هَاهُنا وأَدْبَرَ النَّهارُ مِنْ هاهُنا وغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ».

1954. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When night falls from this side and the day vanishes from this side and the sun sets, then the person observing *Ṣaum* (fast) should break his *Ṣaum* (fast)".

١٩٥٥ - **حَدَّثَنا** إِسحاقُ الواسِطِيُّ: حدَّثَنا خالِدٌ، عَنِ الشَّيْبانِيِّ، عَنْ عَبْدِ اللهِ ابنِ أَبي أَوْفى رَضِيَ اللهُ عَنْهُ قالَ: «كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ وهُوَ صائِمٌ، فَلَمَّا غابَتِ الشَّمْسُ قالَ لِبَعْضِ القَوْمِ: «يا فُلانُ،

1955. Narrated 'Abdullāh bin Abī Aūfā رَضِيَ اللهُ عَنْهُما: We were in the company of the Prophet ﷺ on a journey and he was observing *Ṣaum* (fast), and when the sun set, he addressed somebody, "O so-and-so, get up and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (Will you wait) till it is evening?" The Prophet ﷺ said, "Get down and mix *Sawīq* with water for us."

قُمْ فاجْدَحْ لَنا»، فَقالَ: يا رَسُولَ اللهِ لَوْ أَمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ فَلَوْ أَمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: إنَّ عَلَيْكَ نَهاراً. قالَ: «انْزِلْ فاجْدَحْ لَنا»، فَنزَلَ فَجدَحَ لَهُمْ فَشَرِبَ رَسُولُ اللهِ ﷺ ثُمَّ قالَ: «إذا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هاهُنا فَقَدْ أَفْطَرَ الصَّائمُ». [راجع: ١٩٤١]

He replied, "O Allāh's Messenger! (If you wait) till it is evening." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He replied, "It is still daytime."(1) The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He got down and mixed *Sawīq* for them. The Prophet ﷺ drank it and then said, "When you see night falling from this side, the fasting person should break his *Ṣaum* (fast)."

(٤٤) **بابٌ: يُفْطِرُ بِما تَيَسَّرَ مِنَ المَاءِ أَوْ غيرِهِ**

(44) CHAPTER. ***Ifṭār [to break the Ṣaum (fast)]*** **with the available water or anything else.**

١٩٥٦ - **حَدَّثَنا** مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبانيُّ سُلَيمانُ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفى رَضِيَ اللهُ عَنْهُ قالَ: سِرْنا مَعَ رَسُولِ اللهِ ﷺ وهُوَ صَائمٌ فَلَمَّا غَرَبَتِ الشَّمْسُ قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ لَوْ أَمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ إنَّ عَلَيْكَ نَهاراً، قالَ: «انْزِلْ فاجْدَحْ لَنا». فَنزَلَ فَجدَحَ. ثُمَّ قالَ: «إذا رَأيتمُ اللَّيْلَ أَقْبَلَ مِنْ هاهُنا فَقَدْ أَفْطَرَ الصَّائمُ»، وأَشارَ بِإصْبَعِهِ قِبَلَ المَشْرِقِ. [راجع: ١٩٤١]

1956. Narrated 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُما: We were travelling with Allāh's Messenger ﷺ and he was observing *Ṣaum* (fast), and when the sun set, he said to (someone), "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (Will you wait) till it is evening?" The Prophet ﷺ again said, "Get down and mix *Sawiq* with water for us." He replied, "O Allāh's Messenger! It is still daytime." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." So, he got down and carried out that order. The Prophet then said, "When you see night falling from this side, the person observing *Ṣaum* (fast) should break his *Ṣaum* (fast)" and he beckoned with his finger towards the east.

(٤٥) **بابُ تَعْجِيلِ الإِفْطارِ**

(45) CHAPTER. To hasten the ***Ifṭār*** **[breaking of the fast].**

١٩٥٧ - **حَدَّثَنا** عَبْدُ اللهِ بنُ

1957. Narrated Sahl bin Sa'd: Allāh's

(1) (H.1955) Perhaps that companion of the Prophet ﷺ thought that the sun had not set but was still hidden behind a hill or the like, or it was cloudy and thus was not sure of the setting of the sun. (*Fatḥ Al-Bārī*)

يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَزالُ النَّاسُ بِخَيرٍ ما عَجَّلُوا الفِطْرَ».

Messenger ﷺ said, "The people will remain on the right path as long as they hasten the *Iftār* [breaking of the *Ṣaum* (fast)]."

١٩٥٨ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا أَبو بَكْرٍ، عَنْ سُليمانَ، عَنِ ابنِ أَبي أَوْفى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبيِّ ﷺ في سَفَرٍ فَصامَ حتَّى أَمْسَى، قالَ لِرَجُلٍ: «انْزِلْ فاجْدَحْ لي»، قالَ: لَوِ انْتَظَرْتَ حتَّى تُمْسِيَ، قالَ: «انْزِلْ فاجْدَحْ لي»، إذَا رَأَيْتَ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هاهُنا فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٤١]

1958. Narrated Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُما: I was with the Prophet ﷺ on a journey, and he observed the *Ṣaum* (fast) till evening. The Prophet ﷺ said to a man, "Get down and mix *Sawīq* with water for me." He replied, "Will you wait till it is evening?" The Prophet ﷺ said, "Get down and mix *Sawīq* with water for me; when you see night falling from this side, the person observing *Ṣaum* (fast) should *Iftār* [break his *Ṣaum* (fast)]."

(٤٦) بابٌ: إذَا أَفْطَرَ في رَمَضانَ ثُمَّ طَلَعَتِ الشَّمْسُ

(46) CHAPTER. If somebody *Aftara* [breaks the *Ṣaum* (fast)], thinking that the sun has set and then sees the sun still visible. [Should he make up for that *Ṣaum*?)

١٩٥٩ - حدَّثَني عَبْدُ اللهِ بنُ أَبي شَيْبَةَ: حدَّثَنا أَبو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَن فاطِمَةَ عَنْ أَسماءَ بِنْتِ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: أَفْطَرْنا عَلى عَهْدِ النَّبيِّ ﷺ يَوْمَ غَيمٍ ثُمَّ طَلَعَتِ الشَّمْسُ. قِيلَ لِهِشامٍ: فأُمِرُوا بالقَضاءِ؟ قالَ: بُدٌّ مِنْ قَضاءٍ. وقالَ مَعْمَرٌ: سَمِعْتُ هِشاماً يَقُولُ: لا أَدْرِي أَقَضَوْا أَمْ لا.

1959. Narrated Abū Usāma: Hishām bin 'Urwa said on the authority of Fāṭima: Asmā bint Abī Bakr رَضِيَ اللهُ عَنْهُما said, "We broke our fast (*Iftār*) during the lifetime of the Prophet ﷺ on a cloudy day and then the sun appeared." Hishām was asked, "Were they ordered to observe fasting in lieu of that day?" He replied, "It had to be made up for." Ma'mar said, "I heard Hishām saying, "I don't know whether they observed fasting in lieu of that day or not.".

[See *Fatḥ Al-Bārī*]

(٤٧) بابُ صَوْمِ الصِّبْيانِ

(47) CHAPTER. *Ṣaum* (fasting) of boys (children etc.)

وقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ لِنَشْوَانَ

And 'Umar رَضِيَ اللهُ عَنْهُ said to a drunk in the month of Ramaḍān, "Woe to you!

في رَمَضَانَ: ويْلَك، وصِبْيانُنا صِيامٌ! فَضَرَبَهُ.

١٩٦٠ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا بِشْرُ ابنُ المُفضَّلِ عَنْ خالِدِ بنِ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: أَرْسَلَ النَّبِيُّ ﷺ غَدَاةَ عاشُوراءَ إِلى قُرَى الأَنْصَارِ: «مَنْ أَصْبَحَ مُفْطِراً فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، ومَنْ أَصْبَحَ صَائماً فَلْيَصُمْ» قالَتْ: فَكُنَّا نَصُومُه بَعْدُ ونُصَوِّمُ صِبْيانَنا ونَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ العِهْنِ. فإِذَا بَكَى أَحَدُهُمْ على الطَّعام أَعْطَيْناهُ ذٰلكَ حتَّى يَكُونَ عِنْدَ الإِفْطارِ.

(Even) our boys (children etc.) are observing *Ṣaum* (fast) (and you are drunk!)" And then he gave him the legal punishment.

1960. Narrated Ar-Rubai' bint Mu'awwidh: The Prophet ﷺ sent a messenger to the village of the *Anṣār* in the morning of the day of *'Āshūra'* (10th of Muharram) to announce: "Whoever has eaten something should not eat but complete the *Ṣaum* (fast), and whoever is observing the *Ṣaum* (fast) should complete it." She further said, "Since then we used to observe *Ṣaum* (fast) on that day regularly and also make our boys (children etc.) to observe fasting. We used to make toys of wool for the boys (children etc.) and if anyone of them cried for food, he was given those toys till it was the time of the *Iftār* [breaking of the *Ṣaum* (fast)]".

(٤٨) بابُ الوِصَالِ،

ومَنْ قالَ: لَيس في اللَّيْلِ صِيامٌ لِقَوْلِهِ عَزَّ وجَلَّ: ﴿ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾ [البقرة: ١٨٧]. وَنَهَى النَّبِيُّ ﷺ عَنْهُ رَحْمَةً لَهُمْ وَإِبْقَاءً عَلَيْهِمْ وَمَا يُكْرَهُ مِنَ التَّعَمُّقِ.

(48) CHAPTER. *Al-Wiṣāl* [i.e., to observe *Ṣaum* (fast) continuously without eating or drinking anything by day or night, may be for a day or two or more].

And whoever says that there is no *Ṣaum* (fast) at night according to the Statement of Allāh عَزَّ وجَل "Then complete your fast till the nightfall..." (V.2:187). And the Prophet ﷺ forbade it (i.e., *Al-Wiṣāl*) with mercy to them (Muslims) and to keep them healthy. And what is hated as regards excessive practices of worshipping.

١٩٦١ - حَدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَني يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَني قَتادَةُ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تُوَاصِلُوا». قالُوا: إِنَّكَ تُوَاصِلُ. قالَ: «لَسْتُ كأَحَدٍ مِنْكُمْ، إِنِّي أُطْعَمُ وأُسْقَى، أَوْ إِنِّي أَبِيتُ أُطْعَمُ وأُسْقَى». [انظر: ٧٢٤١]

1961. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Do not practise *Al-Wiṣāl* [fasting continuously without breaking one's *Ṣaum* (fast) in the evening or eating before the following dawn]." The people said to the Prophet ﷺ, "But you practise *Al-Wiṣāl*?" The Prophet ﷺ replied, "I am not like any of you, for I am given food and drink (by Allāh) during the night."

1962. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade *Al-Wiṣāl*. The people said (to him), "But you practise it?" He said, "I am not like you, for I am given food and drink (by Allāh)."

١٩٦٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصَالِ، قالُوا: إِنَّكَ تُوَاصِلُ: قالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وأُسْقَى». [راجع: ١٩٢٢]

1963. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ that he had heard the Prophet ﷺ saying, "Do not *Ṣaum* (fast) continuously (i.e., do not practise *Al-Wiṣāl*), and if you intend to lengthen your *Ṣaum* (fasting period), then carry it on only till the *Saḥar* (before the following dawn)." The people said to him, "But you practise (*Al-Wiṣāl*), O Allāh's Messenger!" He replied, "I am not similar to you, for during night I have One Who makes me eat and drink."

١٩٦٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنا ابنُ الهَادِ، عَنْ عَبْدِ اللهِ ابنِ خَبابٍ، عَنْ أَبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لا تُوَاصِلُوا فأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُواصِلْ حتَّى السَّحَرِ». قالُوا: فإِنَّكَ تُوَاصِلُ يا رَسُولَ اللهِ؟! قالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ. إِنِّي أَبِيتُ لي مُطْعِمٌ يُطْعِمُنِي، وساقٍ يَسْقِينِ». [انظر: ١٩٦٧]

1964. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* with mercy to them. They said to him, "But you practise *Al-Wiṣāl*?" He said, "I am not similar to you, for my Lord gives me food and drink."

Abdullāh said that Uthman did not mention: "Mercy to them (towards the companions."

١٩٦٤ - حَدَّثَنَا عُثمانُ بنُ أَبي شَيْبَةَ ومُحَمَّدٌ قالَا: أَخْبَرَنا عَبْدَةُ، عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصَالِ رَحْمَةً لَهُمْ، فَقالُوا: إِنَّكَ تُوَاصِلُ، قالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي ويَسْقِينِ». قَالَ أَبُو عبدِ اللهِ لَمْ يَذْكُرْ عُثْمانُ: رَحْمَةً لَهُمْ.

(49) CHAPTER. The punishment for the person who practises *Al-Wiṣāl* very often.

(٤٩) بابُ التَّنْكِيلِ لِمَنْ أَكْثَرَ الوِصَالَ،

This is narrated by Anas on the authority of the Prophet ﷺ.

رَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

1965. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* in observing *As-Ṣaum* (the fasts). So, one of the Muslims said to him, "But you practise *Al-Wiṣāl*, O Allāh's Messenger!" The Prophet ﷺ replied, "Who amongst you is similar to me? I am given food and drink during night by my Lord." So, when the people refused to stop *Al-Wiṣāl* (fasting continuously), the Prophet ﷺ observed *Ṣaum* (the fast) day and night continuously along with them for a day and then another day and then they saw the crescent-moon (of the month of Shawwāl). The Prophet ﷺ said to them (angrily), "If it (the crescent) had not appeared, I would have made you observe *Ṣaum* for a longer period." That was as a punishment for them when they refused to stop (practising *Al-Wiṣāl*).

[See *Fatḥ Al-Bārī*]

١٩٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوِصَالِ فِي الصَّوْمِ. فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللهِ، قَالَ: «وَأَيُّكُم مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْماً ثُمَّ يَوْماً ثُمَّ رَأَوُا الْهِلَالَ. فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ»، كَالتَّنْكِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا. [انظر: ١٩٦٦، ٦٨٥١، ٧٢٤٢، ٧٢٩٩]

1966. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said twice, "(O you people) Be cautious! Do not practise *Al-Wiṣāl*." The people said to him, "But you practise *Al-Wiṣāl*?" The Prophet ﷺ replied, "My Lord gives me food and drink during night. Do that much of deeds which are within your ability."

١٩٦٦ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْوِصَالَ»، مَرَّتَيْنِ. قِيلَ: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ، فَاكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ». [راجع: ١٩٦٥]

(50) CHAPTER. To observe *Ṣaum* (fast) continuously day and night (*Al-Wiṣāl*) till the time of *Sahar* (last part of night).

(٥٠) بَابُ الْوِصَالِ إِلَى السَّحَرِ

1967. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not observe *Ṣaum* (fast) continuously day and

١٩٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ

يَزِيدَ، عَنْ عَبْدِ اللهِ ابنِ خَبَّابٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لا تُوَاصِلُوا، فأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُواصِلْ حتَّى السَّحَرِ». قالُوا: فإِنَّكَ تُواصِلُ يا رَسُولَ اللهِ، قالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لي مُطْعِمٌ يُطْعِمُني وساقٍ يَسْقِينِ». [راجع: ١٩٦٣]

night (i.e., do not practise *Al-Wiṣāl*) and if anyone of you intends to *Ṣaum* (fast) continuously day and night, he should continue till the *Sahar* (before the following dawn)." They said, "But you practise *Al-Wiṣāl*, O Allāh's Messenger!" The Prophet ﷺ said, "I am not similar to you; during night I have One Who makes me eat and drink."

(٥١) **بابٌ مَنْ أَقْسَمَ عَلى أَخِيهِ لِيُفطِرَ في التَّطَوُّعِ، ولَمْ يَرَ عَلَيْهِ قَضَاءً إِذَا كانَ أَوْفَقَ لَهُ**

(51) CHAPTER. If someone forces his Muslim brother to break his *(Nawāfil)* fast, by giving him an oath, the person observing *Ṣaum* (fast) has not to observe *Ṣaum* (fast) in lieu of it if the giving up of the *Ṣaum* was better for him.

١٩٦٨ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا جَعْفَرُ بنُ عَوْنٍ: حدَّثَنا أَبُو العُمَيْسِ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ، عَنْ أَبِيهِ قالَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمانَ وأَبي الدَّرْدَاءِ. فَزَارَ سَلْمانُ أَبا الدَّرْدَاءِ، فَرَأى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً، فَقالَ لها: ما شَأْنُكِ؟ قالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حاجَةٌ في الدُّنْيا. فَجاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعاماً فَقالَ لَهُ: كُلْ، قالَ: فإِنِّي صَائِمٌ، قالَ: ما أنا بآكِلٍ حتَّى تَأْكُلَ. قالَ: فأَكَلَ، فَلَمَّا كانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، قالَ: نَمْ. فَنامَ ثُمَّ ذَهَبَ يَقُومُ فَقالَ: نَمْ. فَلَمَّا كانَ مِنْ آخِرِ اللَّيْلِ قالَ سَلْمانُ: قُمِ الآنَ، فَصَلَّيا. فَقالَ لَهُ سَلْمانُ: إِنَّ لِرَبِّكَ

1968. Narrated Abū Juḥaifa: The Prophet ﷺ made a bond of brotherhood between Salmān and Abū Ad-Dardā.' Salmān paid a visit to Abū Ad-Dardā' and found Umm Ad-Dardā' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abū Ad-Dardā' is not interested in (the luxuries of) this world." In the meantime Abū Ad-Dardā' came and prepared a meal for Salmān. Salmān requested Abū Ad-Dardā' to eat (with him), but Abū Ad-Dardā said, "I am observing *Ṣaum* (fast)." Salmān said, "I am not going to eat unless you eat." So, Abū Ad-Dardā' ate (with Salmān). When it was night and (a part of the night passed), Abū Ad-Dardā' got up (to offer the night prayer), but Salmān told him to sleep and Abū Ad-Dardā' slept. After sometime Abū Ad-Dardā' again got up but Salmān told him to sleep. When it was the last hours of the night, Salmān told him to get up then, and both of them offered the *Ṣalāt* (prayer). Salmān told Abū Ad-Dardā', "Your Lord has a right on you, your

ownself has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abū Ad-Dardā' came to the Prophet ﷺ and narrated the whole story. The Prophet ﷺ said, "Salmān has spoken the truth."

عَلَيْكَ حَقّاً، ولِنَفْسِكَ عَلَيْكَ حَقّاً، ولأَهْلِكَ عَلَيْكَ حَقّاً. فأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فأتى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقالَ لَهُ النَّبِيُّ ﷺ: «صَدَقَ سَلْمانُ». [انظر: ٦١٣٩]

(52) CHAPTER. *Ṣaum* (fasting) in the month of Sha'bān.

(٥٢) بابُ صَوْمِ شَعْبانَ

1969. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to observe *Ṣaum* (fast) till one would say that he would never stop observing *Ṣaum* (fast), and he would abandon *Ṣaum* (fast) till one would say that he would never observe *Ṣaum* (fast). I never saw Allāh's Messenger ﷺ observing *Ṣaum* (fast) for a whole month except the month of Ramaḍān, and did not see him fasting in any month more than in the month of Sha'bān.

١٩٦٩ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ أَبي النَّضْرِ، عَنْ أَبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَصُومُ حتَّى نَقُولَ: لا يُفْطِرُ، ويُفْطِرُ حتَّى نَقُولَ: لا يَصُومُ. وَما رَأَيْتُ النَّبِيَّ ﷺ اسْتَكْمَلَ صِيامَ شَهْرٍ إلَّا رَمَضانَ وما رَأَيْتُهُ أَكْثَرَ صِياماً مِنْهُ في شَعْبانَ. [انظر: ١٩٧٠، ٦٤٦٥]

1970. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ never observed *Ṣaum* (fast) in any month more than in the month of Sha'bān. He used to say, "Do those deeds which you can do easily, as Allāh will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved *Ṣalāt* (prayer) to the Prophet ﷺ was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet ﷺ offered a *Ṣalāt* (prayer) he used to offer it regularly.

١٩٧٠ - حَدَّثَنا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ قالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ شَهْراً أَكْثَرَ مِنْ شَعْبانَ، وكانَ يَقُولُ: «خُذُوا مِنَ العَمَلِ ما تُطِيقُونَ، فإنَّ اللهَ لا يَمَلُّ حتَّى تَمَلُّوا». وأَحَبُّ الصَّلاةِ إلى النَّبِيِّ ﷺ ما دُووِمَ عَلَيْهِ وَإِنْ قَلَّتْ. وكانَ إذا صَلى صَلاةً داوَمَ عَلَيْها. [راجع: ١٩٦٩]

(53) CHAPTER. What is said about the fasting and non-fasting (periods) of the Prophet ﷺ.

(٥٣) بابُ ما يُذْكَرُ مِنْ صَوْمِ النَّبِيِّ ﷺ وَإِفْطارِهِ

1971. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ never observed *Saum* (fast) a full month except the month of Ramaḍān, and he used to observe *Saum* (fast) till one could say, "By Allāh, he will never stop observing *Saum* (fast)," and he would abandon observing *Saum* (fast) till one would say, "By Allāh, he will never observe *Saum* (fast)."

١٩٧١ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا أَبُو عَوَانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: ما صَامَ النَّبِيُّ ﷺ شَهْراً كامِلاً قَطُّ غَيرَ رَمَضَانَ. ويَصُومُ حتَّى يَقُولَ القائِلُ: لا واللهِ لا يُفْطِرُ، ويُفْطِرُ حتَّى يَقُولَ القائِلُ: لا واللهِ لا يَصُومُ.

1972. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ used to leave observing *Saum* (fast) in a certain month till we thought that he would not observe *Saum* (fast) in that month, and he used to fast in another month till we thought he would not stop observing *Saum* (fast) at all in that month. And if one wanted to see him offering *Salāt* (prayer) at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too.

١٩٧٢ - حدَّثَنِي عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حتَّى نَظُنَّ أَنْ لا يَصُومَ مِنْهُ، ويَصُومُ حتَّى نَظُنَّ أَنْ لا يُفْطِرَ مِنْهُ شَيْئاً. وكانَ لا تَشاءُ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّياً إلَّا رَأَيْتَهُ، ولا نائماً إلَّا رَأَيْتَهُ. وقال سُلَيمانُ، عَنْ حُمَيْدٍ: أَنَّهُ سَأَلَ أَنساً في الصَّوْمِ.

[راجع: ١١٤١]

1973. Narrated Humaid: I asked Anas رَضِيَ الله عَنْهُ about the *Saum* (fasting) of the Prophet ﷺ. He said, "Whenever I liked to see the Prophet ﷺ observing *Saum* (fast) in any month, I could see that, and whenever I liked to see him not observing *Saum* (fast), I could see that too, and if I liked to see him offering *Salāt* (prayer) in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas further said, "I never touched silk or velvet softer than the hand of Allāh's Messenger ﷺ, and never smelled musk or perfume more pleasant than the smell of Allāh's Messenger ﷺ."

١٩٧٣ - حدَّثَنِي مُحَمَّدٌ: أَخبرَنا أَبُو خالِدٍ الأَحْمَرُ: أَخبرَنا حُمَيْدٌ قالَ: سَأَلْتُ أَنَساً رَضِيَ اللهُ عَنْهُ عَنْ صِيامِ النَّبِيِّ ﷺ فَقالَ: ما كُنْتُ أُحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَائماً إلَّا رَأَيْتُهُ، ولا مُفْطِراً إلَّا رَأَيْتُهُ. ولا مِنَ اللَّيْلِ قائماً إلَّا رَأَيْتُهُ، ولا نَائِماً إلَّا رَأَيْتُهُ. ولا مَسِسْتُ خَزَّةً وَلا حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ ﷺ، ولا شَمِمْتُ

مِسْكَةٌ ولا عَبِيرَةٌ أَطْيَبَ رَائِحَةً مِنْ رَائِحَةِ رَسُولِ اللهِ ﷺ. [راجع: ١١٤١]

(54) CHAPTER. The right of the guest in fasting.

(٥٤) بابُ حَقِّ الضَّيْفِ في الصَّوْمِ

1974. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما "Once Allāh's Messenger ﷺ came to me," and then he narrated the whole narration, i.e., your guest has a right on you, and your wife has a right on you. I then asked about the *Saum* (fasting) of Dāwūd (David) عليه السلام. The Prophet ﷺ replied, "Half of the year," [i.e., he used to observe *Saum* (fast) on every alternate day].

١٩٧٤ - حَدَّثَنا إسحاقُ: أَخبرَنا هارُونُ بنُ إسماعِيلَ: حدَّثَنا عليٌّ: حدَّثَنا يَحْيَى قالَ: حدَّثَني أَبُو سَلَمَةَ قالَ: حدَّثَني عَبْدُ اللهِ بنُ عَمْرِو بنِ العَاصي رَضِيَ اللهُ عَنْهُما قالَ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، فَذَكَرَ الحَدِيثَ. يَعْنِي: «إنَّ لِزَوْرِكَ عَلَيْكَ حَقّاً، وإنَّ لِزَوْجِكَ عَلَيْكَ حَقّاً». فَقُلْتُ: وما صَوْمُ دَاوُدَ؟ قالَ: «نِصْفُ الدَّهْرِ». [راجع: ١١٣١]

(55) CHAPTER. The right of the body in observing *As-Saum* (the fast).

(٥٥) بابُ حَقِّ الجِسْمِ في الصَّوْمِ

1975. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to me, "O 'Abdullāh! Have I not been informed that you observe *Saum* (fast) during the day and offer *Salāt* (prayer) all the night." 'Abdullāh replied, "Yes, O Allāh's Messenger!" The Prophet ﷺ said, "Don't do that; observe *Saum* (fast) for few days and then give it up for few days, offer *Salāt* (prayer) and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to observe *Saum* (fast) three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Allāh's

١٩٧٥ - حَدَّثَنا ابنُ مُقاتِلٍ: أَخْبرَنا عَبْدُ اللهِ: أَخبرَنا الأوْزاعِيُّ قالَ: حدَّثَني يَحْيَى ابنُ أَبي كَثِيرٍ، قالَ: حدَّثَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، قالَ: حدَّثَني عَبدُ اللهِ بنُ عَمْرِو بنِ العَاصِي رَضِيَ اللهُ عَنْهُما، قالَ لِي رَسُولُ اللهِ ﷺ: «يا عَبْدَ اللهِ، أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهارَ وتَقُومُ اللَّيْلَ؟» فَقُلْتُ: بَلى يا رَسُولَ اللهِ، قالَ: فَلا تَفْعَلْ، صُمْ وأَفْطِرْ، وَقُمْ وَنَمْ، فإنَّ لجَسَدِكَ عَلَيْكَ حَقّاً، وإنَّ لِعَيْنَيْكَ عَلَيْكَ حَقّاً، وإنَّ لِزَوْجِكَ

Messenger! I have strength." The Prophet ﷺ said, "Observe *Saum* (fast) like the fasting of the Prophet Dāwūd (David) عليه السلام and do not observe fast more than that." I asked "How was the fasting of the Prophet of Allāh, David عليه السلام?" He said, "Half of the year," (i.e., he used to observe fast on every alternate day).

Afterwards when 'Abdullāh became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet ﷺ [hich he gave me i.e., to observe *Saum* (fast) only three days a month]."

عَلَيْكَ حَقًّا، وإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا. وإِنَّ بحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أيَّام فإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثالِهَا، فَإِذَنْ ذلكَ صِيامُ الدَّهْرِ كُلِّهِ»، فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ. قُلْتُ: يا رَسُولَ اللهِ، إنِّي أجِدُ قُوَّةً. قالَ: «فَصُمْ صِيامَ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلامُ، وَلا تَزِدْ عَلَيْهِ». قُلْتُ: وما كانَ صِيامُ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلامُ؟ قالَ: «نِصْفَ الدَّهْرِ». وَكانَ عَبْدُ اللهِ يَقُولُ بَعْدَ ما كَبِرَ: يا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِّ ﷺ. [راجع: ١١٣١]

(56) CHAPTER. Observing *Saum* (fasting) daily throughout the life.

(٥٦) بابُ صَوْمِ الدَّهْرِ

1976. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was informed that I had taken an oath to fast daily and to offer *Salāt* (prayers) (every night) all the night throughout my life. (So Allāh's Messenger ﷺ came to me and asked whether it was correct). I replied, "Let my parents be sacrificed for you! I said so." The Prophet ﷺ said, "You will not be able to do that. So, fast for few days and give it up for few days, offer *Salāt* (prayer) and sleep. Observe *Saum* (fast) three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting." The Prophet ﷺ said to me, "Observe *Saum* (fast) one day and give up fasting for two days." I replied, "I can do better than that." The Prophet ﷺ said: "Then observe *Saum* (fast) a day and give it up for a day and that is the *Saum* (fast) of Prophet Dāwūd (David) عليه السلام, and that is

١٩٧٦ - حَدَّثَنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ ابنُ المُسَيَّبِ وأَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عَبْدَ اللهِ بنَ عَمْرٍو قالَ: أُخْبِرَ رَسُولُ اللهِ ﷺ أَنِّي أَقُولُ: وَاللهِ لأَصُومَنَّ النَّهارَ ولأَقُومَنَّ اللَّيْلَ مَا عِشْتُ. فَقُلْتُ لَهُ: قَدْ قُلْتُهُ بأَبِي أَنْتَ وأُمِّي. قالَ: «فإِنَّكَ لا تَسْتَطِيعُ ذلكَ فَصُمْ وأَفْطِرْ، وقُمْ ونَمْ، وصُمْ مِنَ الشَّهْرِ ثَلاثَةَ أَيَّام فإِنَّ الحَسَنَةَ بِعَشْرِ أَمْثالِهَا، وذلكَ مِثْلُ صِيامِ الدَّهْرِ». قُلْتُ: إنِّي أُطِيقُ أَفْضَلَ مِنْ ذلكَ. قالَ: «فَصُمْ يَوْماً وأَفْطِرْ يَوْمَينِ». قُلْتُ: إنِّي أُطِيقُ

أَفْضَلَ مِنْ ذٰلِكَ، قالَ: «فَصُمْ يَوْماً وأَفْطِرْ يَوْماً، فَذٰلِكَ صِيامُ دَاوُدَ عَلَيْهِ السَّلامُ وهُوَ أَفْضَلُ الصِّيامِ». فَقُلْتُ: إنِّي أُطِيقُ أَفْضَلَ مِنْ ذلكَ، فَقالَ النَّبِيُّ ﷺ: «لا أَفْضَلَ مِنْ ذٰلكَ».
[راجع: ١١٣١]

the best *Saum* (fast)." I said, "I have the strength to do better (more) than that." The Prophet ﷺ said, "There is no better (fasting) than that."

(٥٧) بابُ حَقِّ الأَهْلِ في الصَّوْمِ،
رَوَاهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ ﷺ.

(57) CHAPTER. The right of the family (wife) in observing *As-Saum* (the fast).

This is narrated by Abū Juhaifa from the Prophet ﷺ.

١٩٧٧ - حَدَّثَنَا عَمْرُو بنُ عَلِيٍّ: أخْبرَنا أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، سَمِعْتُ عَطاءً أَنَّ أَبا العَبَّاسِ الشَّاعِرَ أَخْبرَهُ: أَنَّهُ سَمعَ عَبْدَ اللهِ بنَ عَمْرٍو رَضِيَ اللهُ عَنْهُما يَقُولُ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَسْرُدُ الصَّوْمَ، وأُصَلِّي اللَّيْلَ. فإمَّا أَرْسَلَ إلَيَّ وإمَّا لَقِيتُهُ فَقالَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ ولا تُفْطِرُ وتُصَلِّي؟ فَصُمْ وأَفْطِرْ وقُمْ ونَمْ. فإنَّ لِعَيْنَيْكَ عَلَيْكَ حَظّاً، وإنَّ لِنَفْسِكَ وأَهْلِكَ عَلَيْكَ حَظّاً». قالَ: إنِّي لأَقْوَى لِذلكَ، قالَ: «فَصُمْ صِيامَ دَاوُدَ عَلَيْهِ السَّلامُ». قالَ: وكَيْفَ؟ قالَ: «كانَ يَصُومُ يَوْماً ويُفْطِرُ يَوْماً، ولا يَفِرُّ إذَا لاقَى». قالَ: مَنْ لي بِهذِهِ يا نَبِيَّ اللهِ؟ قالَ عَطاءٌ: لا أَدْرِي كَيْفَ ذَكَرَ صِيامَ الأَبَدِ؟ قالَ النَّبِيُّ ﷺ: «لا صَامَ مَنْ صَامَ الأَبَدَ» مرَّتَينِ.
[راجع: ١١٣١]

1977. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The news of my observing *Saum* (fasting) daily and offering *Salāt* (prayer) every night throughout the night reached the Prophet ﷺ. So he sent for me, or I met him, and he ﷺ said, "I have been informed that you observe *Saum* (fast) every day and offer *Salāt* (prayer) every night (all the night). Observe *Saum* (fast) (for some days) and give it up (for some days), offer *Salāt* (prayer) and sleep for your eyes have a right on you, and your body and your family (your wife) have a right on you." I replied, "I have more strength than that (for fasting)." The Prophet ﷺ said, "Then observe *Saum* (fast) like the *Saum* (fast) of (the Prophet) Dāwūd (David) عليه السلام." I said, "How?" He replied, "He used to observe *Saum* (fast) on alternate days, and he used not to flee on meeting the enemy." I said, "From where can I get that chance, O Allāh's Prophet?" ['Atā said, "I do not know how the expression of 'observe *Saum* (fast) daily throughout the life' occured."] So, the Prophet ﷺ said, twice, "Whoever observe *Saum* (fast) daily throughout his life is just as the one who does not observe *Saum* (fast) at all."

(58) CHAPTER. *Ṣaum* (fasting) on alternate days.

(٥٨) **بابُ** صَوْمِ يَوْمٍ وإِفْطارِ يَوْمٍ

1978. Narrated Mujāhid from 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said (to 'Abdullāh), "Observe *Ṣaum* (fast) three days a month." 'Abdullāh said, (to the Prophet ﷺ), "I am able to observe *Ṣaum* (fast) more than that." They kept on arguing on this matter till the Prophet ﷺ said, "Observe *Ṣaum* (fast) on alternate days, and recite the whole Qur'ān once a month." 'Abdullāh said, "I can recite more (in a month)," and the argument went on till the Prophet ﷺ said, "Recite the whole Qur'ān once in three days." (i.e., you must not recite the whole Qur'ān in less than three days).

١٩٧٨ - **حَدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُغِيرَةَ قالَ: سَمِعْتُ مُجاهِداً، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «صُمْ مِنَ الشَّهْرِ ثَلاثَةَ أَيَّامٍ». قالَ: أُطِيقُ أَكْثَرَ مِنْ ذلكَ، فَمَا زَالَ حتَّى قالَ: «صُمْ يَوْماً وأَفْطِرْ يَوْماً»، فَقالَ: «اقْرَأِ القُرْآنَ في كُلِّ شَهْرٍ»، قالَ: إِنِّي أُطِيقُ أَكْثَرَ، فَمَا زَالَ حتَّى قالَ: «في ثَلاثٍ».

[راجع: ١١٣١]

(59) CHAPTER. The *Ṣaum* (fasting) of Dāwūd (David) عليه السلام.

(٥٩) **بابُ** صَوْمِ دَاوُدَ عَلَيْهِ السَّلامُ

1979. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to me, "You observe *Ṣaum* (fast) daily all the year and offer *Ṣalāt* (prayer) (every night) all the night?" I replied in the affirmative. The Prophet ﷺ said, "If you keep on doing this, your eyes will become weak and your body will get tired. He who observes *Ṣaum* (fast) all the year is as he who did not observe *Ṣaum* (fast) at all. Observing *Ṣaum* (fast) of three days (a month) will be equal to observing *Ṣaum* (fast) of the whole year." I replied, "I have the strength for more than this." The Prophet ﷺ said, "Then observe *Ṣaum* (fast) like the fasting of Dāwūd (David) عليه السلام who used to observe *Ṣaum* (fast) on alternate days and would never flee from the battle field on meeting the enemy."

١٩٧٩ - **حَدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا حَبِيبُ بنُ أَبي ثابِتٍ قالَ: سَمِعْتُ أَبا العَبَّاسِ المَكِّيَّ، وكانَ شاعِراً، وكانَ لا يُتَّهَمُ في حدِيثِهِ، قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عَمْرِو بنِ العَاصِي رَضِيَ اللهُ عَنْهُما قالَ: قالَ لي النَّبِيُّ ﷺ: «إِنَّكَ لَتَصُومُ الدَّهْرَ، وتَقُومُ اللَّيْلَ؟» فَقُلْتُ: نَعَمْ. قالَ: «إِنَّكَ إِذا فَعَلْتَ ذلكَ هَجَمَتْ لهُ العَيْنُ، ونَفِهَتْ لهُ النَّفْسُ. لا صَامَ مَنْ صَامَ الدَّهْرَ، صَوْمُ ثَلاثَةِ أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ»، قُلْتُ: فإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذلكَ. قالَ: «فَصُمْ

صَوْمَ دَاوُدَ عَلَيْهِ السَّلامُ، كانَ يَصُومُ يَوْماً ويُفْطِرُ يَوْماً، ولا يَفِرُّ إذَا لاقى». [راجع: ١١٣١]

1980. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was informed about my *Ṣaum* (fasts), and he came to me and I spread for him a leather cushion stuffed with palm fibre, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to observe *Ṣaum* (fast) three days a month?" I replied, "O Allāh's Messenger! [I can observe *Ṣaum* (fast) more]." He said, "Five?" I replied, "O Allāh's Messenger! [I can observe *Ṣaum* (fast) more]." He said, "Seven?" I replied, "O Allāh's Messenger! [I can observe *Ṣaum* (fast) more]." He said, "Nine (days per month)?" I replied, "O Allāh's Messenger! [I can observe *Ṣaum* (fast) more]" He said, "Eleven (days per month)?" And then the Prophet ﷺ said, "There is no *Ṣaum* (fast) superior to that of the Prophet Dāwūd (David) عليه السلام; it was for half of the year. So, observe *Ṣaum* (fast) on alternate days."

١٩٨٠ - حَدَّثَنا إسحاقُ بنُ شاهينَ الوَاسِطِيُّ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبي قِلابَةَ قالَ: أَخْبرَني أبو المَلِيحِ قالَ: دَخَلْتُ مَعَ أَبيكَ عَلى عَبْدِ اللهِ ابنِ عَمْرٍو، فَحدَّثَنا أنَّ رَسُولَ اللهِ ﷺ ذُكِرَ لَهُ صَوْمي، فَدَخَلَ عَلَيَّ فأَلْقَيْتُ لَهُ وِسادَةً مِنْ أَدَمٍ حَشْوُها لِيفٌ فَجَلَسَ عَلى الأَرْضِ، وصارَتِ الوِسادَةُ بَيْني وبَيْنَهُ. فَقالَ: «أَما يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاثَةُ أَيَّامٍ؟» قالَ: قُلْتُ: يا رَسُولَ اللهِ، قالَ: «خَمْساً». قُلْتُ: يا رَسُولَ اللهِ، قالَ: «سَبْعاً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «تِسْعاً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «إِحْدَى عَشْرَةَ». ثُمَّ قالَ النَّبِيُّ ﷺ: «لا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ عَلَيْهِ السَّلامُ، شَطْرُ الدَّهْرِ صُمْ يَوْماً وأَفْطِرْ يَوْماً». [راجع: ١١٣١]

(60) CHAPTER. To observe *Ṣaum* (fast) the three days (preceding) the full moon night, i.e., 13th, 14th and the 15th of the lunar months.

(٦٠) بابُ صِيامِ البِيضِ ثَلاثَ عَشْرَةَ، وأَرْبَعَ عَشْرَةَ، وخَمْسَ عَشْرَةَ

1981. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: My friend (the Prophet ﷺ) advised me to observe three things:

(1) to observe *Ṣaum* (fast) three days every (lunar) month;

(2) to perform a two *Rak'ā Ḍuḥa* prayer and

١٩٨١ - حدَّثنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَبو التَّيَّاحِ قالَ: حدَّثَني أَبو عُثمانَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أَوْصاني خَليلي

ﷺ بثلاثٍ: صِيامِ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، ورَكْعَتِي الضُّحَى، وأَنْ أُوتِرَ قَبْلَ أَنْ أَنامَ. [راجع: ١١٧٨]

(3) to perform the *Witr* prayer before sleeping.

[See H.1178].

(٦١) بابٌ مَنْ زارَ قَوْماً فَلَمْ يُفْطِرْ عِنْدَهُمْ

(61) CHAPTER. Whoever visited some people and did not break his (optional) *Ṣaum* (fast) with them.

١٩٨٢ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنِي خالِدٌ هُوَ ابنُ الحارِثِ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: دَخَلَ النَّبِيُّ ﷺ على أُمِّ سُلَيمٍ، فَأَتَتْهُ بِتَمْرٍ وسَمْنٍ قالَ: «أَعِيدُوا سَمْنَكُمْ في سِقائِهِ، وتَمرَكُمْ في وِعائِهِ فإنِّي صَائِمٌ». ثُمَّ قامَ إلى ناحِيَةٍ مِنَ البَيْتِ فَصَلَّى غيرَ المَكْتُوبَةِ، فَدَعا لأُمِّ سُلَيمٍ وأَهْلِ بَيْتِها، فَقالَتْ أُمُّ سُلَيمٍ: يا رَسُولَ اللهِ، إنَّ لي خُوَيْصَةً، قالَ: «ما هِيَ؟» قالَتْ: خادِمُكَ أَنَسٌ، فَما تَرَكَ خَيرَ آخِرَةٍ ولا دُنْيا إلَّا دَعا لِي بِهِ قال: «اللَّهُمَّ ارْزُقْهُ مالاً ووَلَداً وبارِكْ لَهُ»، فإنِّي لَمِنْ أَكْثَرِ الأَنْصارِ مالاً. وحدَّثَتْنِي ابْنَتِي أُمَيْنَةُ أَنَّهُ دُفِنَ لِصُلْبِي مَقْدَمَ الحَجَّاجِ البَصْرَةَ بِضْعٌ وعِشْرُونَ وَمِائَةٌ». قالَ ابنُ أَبي مَرْيَمَ: أَخْبَرَنا يَحْيى بن أَيُّوبَ قالَ: حدَّثَني حُمَيْدٌ: سَمِعَ أَنَساً رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٦٣٣٤، ٦٣٤٤، ٦٣٧٨، ٦٣٨٠]

1982. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet ﷺ said, "Replace the ghee and dates in their respective containers for I am observing *Ṣaum* (fast)." Then he stood somewhere in her house and offered an optional *Ṣalāt* (prayer) and then he invoked Allāh to bless Umm Sulaim and her family. Then Umm Sulaim said, "O Allāh's Messenger! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So, Allāh's Messenger ﷺ did not leave anything good in this world or in the Hereafter which he did not invoke (Allāh to bestow) on me and said, "O Allāh! Give him (i.e., Anas) property and children and bless him." Thus I am one of the richest among the *Anṣār* and my daughter Umaina told me that when Al-Ḥajjāj came to Baṣrah, more than 120 of my offspring had been buried.

(٦٢) بابُ الصَّوْمِ مِنْ آخِرِ الشَّهْرِ

(62) CHAPTER. Fasting the last days of the month.

١٩٨٣ - حَدَّثَنا الصَّلْتُ بنُ

1983. Narrated 'Imrān bin Ḥusain رَضِيَ اللهُ

مُحَمَّدٍ: حدَّثنا مَهْدِيٌّ، عَنْ غَيلانَ. ح وحدَّثنا أَبُو النُّعْمانِ: حدَّثنا مَهْدِيُّ بنُ مَيْمُونٍ: حدَّثنا غَيْلانُ بنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ ابنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ أَنَّهُ سَأَلَهُ أَوْ سأَلَ رَجُلاً وعِمْرَانُ يَسْمَعُ فَقالَ: «يا أَبا فُلانٍ، أَمَا صُمتَ سَرَرَ هٰذَا الشَّهْرِ؟» قالَ: أَظُنُّهُ قالَ: يَعْني رَمَضانَ. قالَ الرَّجُلُ: لا يا رَسُولَ اللهِ، قالَ: «فإِذَا أَفْطَرْتَ فَصُمْ يَوْمَينِ». لَمْ يَقُلِ الصَّلْتُ: أَظُنُّهُ يَعْني رَمَضانَ. قالَ أَبُو عَبْدِ اللهِ: وقالَ ثابِتٌ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ عَنِ النَّبِيِّ ﷺ: «مِنْ سَرَرِ شَعْبانَ».

عَنْهُما that the Prophet ﷺ asked him ('Imrān), or asked a man and 'Imrān was listening, "O Abū so-and so! Have you observed *Ṣaum* (fasts) in the last days of this month?" (The narrator thought that he said, "the month of Ramaḍān"). The man replied, "No. O Allāh's Messenger!" The Prophet ﷺ said to him, "When you finish your *Ṣaum* (fasts) (of Ramaḍān) observe *Ṣaum* (fasts) for two days (in Shawwāl)."

Through another series of narrators 'Imrān said, "The Prophet ﷺ said, "[Have you observed *Ṣaum* (fasts)] in the last days of Sha'bān?' "(1)

(٦٣) بابٌ صَوْمِ يَوْمِ الجُمُعَةِ، وَإِذَا أَصْبَحَ صَائماً يَوْمَ الجُمُعَةِ فَعَلَيْهِ أَنْ يُفْطِرَ

(63) CHAPTER. Observing *Ṣaum* (fast) on Friday. If someone gets up in the morning of Friday and is observing the *Ṣaum* (fasts) he should break it [if he did not observe *Ṣaum* the day before or does not intend to observe *Ṣaum* (fasts) after it].

١٩٨٤ - حَدَّثَنا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَبْدِ الحَمِيدِ بنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ مُحَمَّدَ بنِ عَبَّادٍ قالَ: سأَلْتُ جابِراً رَضِيَ اللهُ عَنْهُ: أَنَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الجُمُعَةِ؟

1984. Narrated Muḥammad bin 'Abbād: I asked Jābir رَضِيَ الله عَنْهُ, "Did the Prophet ﷺ forbid observing *Ṣaum* (fasts) on Fridays?" He replied, "Yes." [Through other narrators it is added, "If he intends to observe *Ṣaum* (fasts) only that day."]

(1) (H.1983) The man whom the Prophet ﷺ asked seemed to have had the habit of observing *Ṣaum* (fast) on the last days of every month, but he did not carry on this habit in the month of Sha'bān, for Allāh's Messenger ﷺ had forbidden the *Ṣaum* (fast) of the day preceding Ramaḍān immediately. In this narration the Prophet ﷺ orders the man to make up for the days of Sha'bān which he missed by observing *Ṣaum* (fast) on some days in Shawwāl, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes *Ṣaum* (fast) the last days of Sha'bān if it is his habit to *Ṣaum* the last days of every month. (*Fatḥ Al-Bārī*)

قَالَ: نَعَمْ. زَادَ غَيرُ أَبِي عاصِمٍ: يَعْنِي: أَنْ يَنْفَرِدَ بِصَوْمِهِ.

1985. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "None of you should observe *Ṣaum* (fast) on Friday unless he observes *Ṣaum* (fast) a day before or after it."

١٩٨٥ - **حَدَّثَنَا** عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثنا أَبِي: حدَّثنا الأَعمَشُ: حدَّثنا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَصُومُ أَحَدُكُمْ يَوْمَ الجُمُعَةِ إِلَّا يَوْماً قَبْلَهُ أَوْ بَعْدَهُ».

1986. Narrated Juwairīya bint Al-Ḥārith رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ visited her (Juwairīya) on a Friday and she was observing *Ṣaum* (fast). He asked her, "Did you observed *Ṣaum* (fast) yesterday?" She said, "No." He said, "Do you intend to observe *Ṣaum* (fast) tomorrow?" She said, "No." He said, "Then break your *Ṣaum* (fast)."

Through another series of narrators, Abū Ayyūb is reported to have said, "He ordered her and she broke her *Ṣaum* (fast)."

١٩٨٦ - **حَدَّثَنَا** مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ شُعْبَةَ ح. وحدَّثني مُحَمَّدٌ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ جُوَيْرِيَةَ بِنْتِ الحَارِثِ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْها يَوْمَ الجُمُعَةِ وهيَ صَائِمَةٌ فَقالَ: «أَصُمْتِ أَمْسِ؟» قالَتْ: لا، قالَ: «تُرِيدِينَ أَنْ تَصُومي غَداً؟» قالَتْ: لا، قالَ: «فأَفْطِري». وقالَ حَمَّادُ بنُ الجَعْدِ سَمِعَ قَتادَةَ: حدَّثني أَبُو أَيُّوبَ أَنَّ جُوَيْرِيَةَ حدَّثَتْهُ فأَمَرَها فأَفْطَرتْ.

(64) CHAPTER. Can one select some special days [for observing *Ṣaum* (fast)]?

(٦٤) بابٌ هَلْ يَخُصُّ شَيْئاً مِنَ الأَيَّامِ؟

1987. Narrated 'Alqama: I asked 'Āishah رَضِيَ اللهُ عَنْهَا: "Did Allāh's Messenger ﷺ use to do extra deeds of worship on some certain days?" She replied, "No, but his deeds were regular and constant. "Who amongst you can endure what Allāh's Messenger ﷺ used to endure?"

[See Vol. 8. *Ḥadīth* No. 6461, 6462, and 6466.]

١٩٨٧ - **حَدَّثَنَا** مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ سُفْيانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ: قُلْتُ لِعائِشَةَ رَضِيَ اللهُ تَعالَى عَنْها: هَلْ كانَ رَسُولُ اللهِ ﷺ يَخْتَصُّ مِنَ الأَيَّامِ شَيْئاً؟ قالَتْ: لا، كانَ عَمَلُهُ دِيمَةً،

وأَيُّكُمْ يُطِيقُ ما كانَ رَسُولُ اللهِ ﷺ يُطِيقُ؟. [انظر: ٦٤٦٦]

(65) CHAPTER. Observing *Ṣaum* (fast) on the day of *'Arafah*.

(٦٥) بابُ صَوْمِ يَوْمِ عَرَفَةَ

1988. Narrated Umm Al-Faḍl bint Al-Ḥārith: "While the people were with me on the day of *'Arafah* they differed as to whether the Prophet ﷺ was observing *Ṣaum* (fast) or not; some said that he was observing *Ṣaum* (fast) while others said that he was not observing *Saum* (fast). So, I sent to him a bowl full of milk while he was riding over his camel and he drank it."

١٩٨٨ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ مالِكٍ، قالَ: حدَّثني سالِمٌ قالَ: حدَّثني عُمَيرٌ مَولى أُمِّ الفَضْلِ أَنَّ أُمَّ الفَضْلِ حدَّثَتْهُ ح. وحدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبِي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ عُمَيرٍ مَوْلى عَبْدِ اللهِ بنِ عَبَّاسٍ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحَارِثِ: أَنَّ ناساً تَمارَوْا عِنْدَها يَوْمَ عَرَفَةَ في صَوْمِ النَّبِيِّ ﷺ فَقالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وقالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فأَرْسَلَتْ إِلَيْهِ بِقَدَحِ لَبَنٍ وهُوَ واقِفٌ عَلى بَعِيرِهِ فَشَرِبَهُ. [راجع: ١٦٥٨]

1989. Narrated Maimūna رَضِيَ اللهُ عَنْهَا: The people doubted whether the Prophet ﷺ was observing *Ṣaum* (fast) on the day of *'Arafah* or not, so I sent milk while he was standing at 'Arafāt, he drank it and the people were looking at him.

١٩٨٩ - حَدَّثَنَا يَحْيى بنُ سُلَيمانَ: أَخْبَرَني ابنُ وَهْبٍ، أو قُرِئَ عَلَيْهِ، قالَ: أَخْبَرَني عَمْرٌو، عَنْ بُكَيرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّاسَ شَكُّوا في صِيامِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فأَرْسَلَتُ إِلَيْهِ بِحِلابٍ وهُوَ واقِفٌ في المَوقِفِ، فَشَرِبَ مِنْهُ والنَّاسُ يَنْظُرُونَ.

(66) CHAPTER. Observing *Ṣaum* (fast) on the first day of *'Eid-ul-Fiṭr*.

(٦٦) بابُ صَوْمِ يَوْمِ الفِطْرِ

1990. Narrated Abū 'Ubaid, the slave of Ibn Azhar: I witnessed the *'Eid* with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ who said, "Allāh's Messenger ﷺ has forbiden people to observe *Ṣaum* (fast) on the day on which you break fasting (the *Ṣaum* of Ramaḍān) and the day on which you eat the meat of your sacrifices (i.e., the first day of *'Eid-ul-Fiṭr* and *'Eid-ul-Aḍḥa*).

١٩٩٠ - **حَدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَن ابنِ شِهابٍ، عَنْ أَبي عُبَيْدٍ مَوْلى ابنِ أَزْهرَ قالَ: «شَهِدْتُ العِيدَ مَعَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ فَقالَ: هٰذانِ يَوْمانِ نَهَى رَسُولُ اللهِ ﷺ عَنْ صِيامِهِما، يَوْمُ فِطْرِكُمْ مِنْ صِيامِكُمْ، واليَوْمُ الآخَرُ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. قالَ أَبُو عَبْدِ اللهِ: قالَ ابنُ عُيَيْنَةَ: مَنْ قالَ: مَوْلى ابنِ أَزْهَرَ فَقَدْ أَصابَ، ومَنْ قالَ: مَوْلى عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ فَقَدْ أَصابَ. [انظر: ٥٥٧١]

1991. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the *Ṣaum* (fasting) of *'Eid-ul-Fiṭr* and *'Eid-ul-Aḍḥa* (two feast days) and also the wearing of *Aṣ-Ṣammā'* (a single garment covering the whole body), and sitting with one's legs drawn up while being wrapped in one garment.

١٩٩١ - **حَدَّثَنا** مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا وُهَيْبٌ: عَنْ عَمرِو بنِ يَحْيى، عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ صَوْمِ يومِ الفِطْرِ والنَّحْرِ وعَنِ الصَّمَّاءِ، وأَنْ يَحتَبِيَ الرَّجُلُ في الثوبِ الواحِدِ. [راجع: ٣٦٧]

1992. Abū Sa'īd added: He also forbade the *Ṣalāt* (prayer) after the *Fajr* (early morning) and the *'Aṣr* (afternoon) *Ṣalāt* (prayers).

١٩٩٢ - وعَنْ صَلاةٍ بَعْدَ الصُّبْحِ والعَصْرِ. [راجع: ٥٨٦]

(67) CHAPTER. Observing *Ṣaum* (fast) on the day of *Naḥr* (i.e., first day of *'Eid-ul-Aḍḥa*).

(٦٧) **بابٌ** صَوْمِ يَوْمِ النَّحْرِ

1993. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two *Ṣaum* (fasts) and two kinds of sale are forbidden: observing *Ṣaum* (fast) on the day of *'Eid-ul-Fiṭr* and *'Eid-ul-Aḍḥa* and the kinds of sale called *Mulāmasa* and *Munābadha*. (These two kinds of sale used to be practised

١٩٩٣ - **حَدَّثَنا** إبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبرَني عَمْرُو بنُ دِينارٍ، عَنْ عَطاءِ بنِ مِيناءَ قالَ: سَمِعْتُهُ

in the days of Pre-Islāmic Period of Ignorance; *Mulāmasa* means when you touch something displayed for sale you have to buy it; *Munābadha* means when the seller throws something to you, you have to buy it.)

1994. Narrated Ziyād bin Jubair: A man went to Ibn 'Umar رَضِيَ اللهُ عَنْهُما and said, "A man vowed to observe *Saum* (fast) one day (the subnarrator thinks that he said that the day was Monday), and that day happened to be *'Eid* day." Ibn 'Umar said, "Allāh orders vows to be fulfilled and the Prophet ﷺ forbade *Saum* on this day (i.e., *'Eid*)."

1995. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ (who fought in twelve *Ghazawāt* in the company of the Prophet ﷺ). I heard four things from the Prophet ﷺ and they won my admiration. He ﷺ said:

1. "No lady should travel on a journey of two days except with her husband or a *Dhī-Maḥram*;
2. "No *Ṣaum* (fasting) is permissible on the two days of *'Eid-ul-Fiṭr* and *'Eid-ul-Aḍḥa*;
3. "No *Ṣalāt* (prayer) (may be offered) after the morning (compulsory) *Ṣalāt* (prayer) until the sun rises; and no *Ṣalāt* (prayer) after the *'Aṣr* prayer till the sun sets;
4. "One should travel only for visiting three *Masājid* (mosques): *Masjid-al-Ḥarām* (Makkah), *Masjid-al-Aqṣā* (Jerusalem), and this (my) mosque (at Al-Madīna)."

يُحَدِّثُ عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: يُنْهَى عَنْ صِيامَيْنِ وبَيْعَتَيْنِ: الفِطْرِ والنَّحْرِ، والمُلامَسَةِ والمُنابَذَةِ. [راجع: ٣٦٨]

١٩٩٤ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا مُعاذٌ: أَخبرَنا ابنُ عَوْنٍ، عَنْ زِيادِ ابنِ جُبَيرٍ قالَ: جاءَ رَجُلٌ إلى ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما فَقالَ رَجُلٌ: نَذَرَ أَنْ يَصُومَ يَوْماً، قالَ: أَظُنُّهُ قالَ: الاثْنَينِ فَوافَقَ ذٰلِكَ يَوْمَ عِيدٍ؛ فَقالَ ابنُ عُمَرَ: أَمَرَ اللهُ بِوَفاءِ النَّذْرِ، ونَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ هذا اليَوْمِ. [انظر: ٦٧٠٥، ٦٧٠٦]

١٩٩٥ - حَدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ المَلِكِ بنُ عُمَيرٍ قالَ: سَمِعْتُ قَزَعَةَ قالَ: سَمِعْتُ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ وكانَ غَزا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً، قالَ: سَمِعْتُ أَرْبَعاً عَنِ النَّبِيِّ ﷺ فأَعْجَبْنَني قالَ: «لا تُسافِرِ المرأةُ مَسِيرَةَ يَوْمَينِ إلَّا ومَعَها زَوْجُها أَو ذُو مَحْرَمٍ. ولا صَوْمَ في يَوْمَينِ: الفِطْرِ والأَضْحَى، ولا صَلاةَ بَعْدَ الصُّبْحِ حتَّى تَطْلُعَ الشَّمْسُ، ولا بَعْدَ العَصْرِ حتَّى تَغْرُبَ. ولا تُشَدُّ الرِّحالُ إلَّا إلَى ثَلاثَةِ مَساجِدَ: مَسْجِدِ الحَرَامِ، ومَسْجِدِ الأَقْصَى، ومَسْجِدِي هذَا». [راجع: ٥٨٦]

(68) CHAPTER. Observing *Ṣaum* (fast) on *Tashrīq* days (11th, 12th and 13th of Dhul-Ḥijjah).

(٦٨) **بابُ** صِيامِ أَيَّامِ التَّشْرِيقِ

1996. Narrated Yaḥyā: Hishām said, "My father said that 'Āishah رَضِيَ اللهُ عَنْهَا used to observe *Ṣaum* (fast) on the days of Mina." His (i.e., Hishām's) father also used to observe *Ṣaum* on those days.

١٩٩٦ - قال أبو عَبْدِ اللهِ: قالَ لي مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيى، عَنْ هِشامٍ قالَ: أَخْبرَني أَبي: كانَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا تَصُومُ أَيَّامَ مِنًى وكانَ أَبُوهُ يَصُومُها.

1997, 1998. Narrated 'Āishah and Ibn 'Umar رَضِيَ اللهُ عَنْهُم: Nobody was allowed to observe *Ṣaum* (fast) on the days of *Tashrīq* except those who could not afford the *Hady* (animals for sacrifice).

١٩٩٧، ١٩٩٨ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ: سَمِعْتُ عَبْدَ اللهِ بنَ عيسَى، عَنِ الزُّهْريِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ، وعَنْ سالمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قالا: لَمْ يُرَخَّصْ في أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ إلَّا لمنْ لَمْ يَجِدِ الهَدْيَ.

1999. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Observing *Ṣaum* (fast) for those who perform *Ḥajj-at-Tamattu'* (in lieu of the *Hady* which they cannot afford) may be performed up to the day of *'Arafah.* And if one does not get a *Hady* and has not observed *Ṣaum* (fast) (before the *'Eid*) then one should observe *Ṣaum* (fast) during the days of Mina (11th, 12th and 13th of Dhul-Ḥijjah).

١٩٩٩ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالمِ بنِ عَبْدِ اللهِ بنِ عُمَرَ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: الصِّيامُ لِمَنْ تَمَتَّعَ بالعُمْرَةِ إلى الحَجِّ إلى يَوْمِ عَرَفَةَ، فإنْ لَمْ يَجِدْ هَدْياً ولَمْ يصُمْ صَامَ أَيَّامَ مِنًى. وعَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ مِثْلَهُ. وتابَعَهُ إبْراهِيمُ بنُ سَعْدٍ عَنِ ابنِ شِهابٍ.

(69) CHAPTER. Observing *Ṣaum* (fast) on the day of *'Āshūra'* (tenth of Muḥarram).

(٦٩) **بابُ** صَوْمِ يَوْمِ عاشُوراءَ

2000. Narrated Sālim's father رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever wishes may

٢٠٠٠ - حَدَّثَنا أبُو عاصِمٍ، عَنْ

observe *Ṣaum* (fast) on the day of *'Āshūra'*."

عُمَرَ بن مُحَمَّدٍ، عَنْ سالم، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ عاشُوراءَ: «إِنْ شاءَ صَامَ». [راجع: ١٨٩٢]

2001. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ ordered (the Muslims) to observe *Ṣaum* (fast) on the day of *'Āshūra'*, and when fasting in the month of Ramaḍān was prescribed, it became optional for one to observe *Ṣaum* (fast) on that day (*'Āshūra'*) or not.

٢٠٠١ - حَدَّثَنا أَبُو اليَمانِ، أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عُرْوَةُ ابنُ الزُّبَيرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللهِ ﷺ أَمَرَ بِصِيامِ يَوْمِ عاشُوراءَ فَلَمَّا فُرِضَ رَمَضانُ كانَ مَنْ شاءَ صَامَ ومَنْ شاءَ أَفْطَرَ. [راجع: ١٥٩٢]

2002. Narrated 'Āishah رَضِيَ اللهُ عَنها: Quraish used to observe *Ṣaum* (fast) on the day of *'Āshūra'* in the Pre-Islāmic Ignorance Period, and Allāh's Messenger ﷺ too, used to observe *Ṣaum* (fast) on that day. When he came to Al-Madīna, he observed *Ṣaum* (fast) on that day and ordered others to observe *Ṣaum* (fast), too. Later when the fasting of the month of Ramaḍān was prescribed, he gave up fasting on the day of *'Āshūra'* and became optional for one to observe *Ṣaum* (fast) on it or to leave its fasting.

٢٠٠٢ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ يَوْمُ عاشُوراءَ تَصُومُهُ قُرَيْشٌ في الجاهِلِيَّةِ، وكانَ رَسُولُ اللهِ ﷺ يَصُومُهُ فِي الجَاهِلِيَّةِ، فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وأَمَرَ بِصِيامِهِ. فَلَمَّا فُرِضَ رَمَضانُ تَرَكَ يَوْمَ عاشُوراءَ، فَمَنْ شاءَ صَامَهُ ومَنْ شاءَ تَرَكَهُ. [راجع: ١٥٩٢]

2003. Narrated Ḥumaid bin 'Abdur-Raḥmān that he heard Mu'āwīya bin Abī Sufyān رَضِيَ اللهُ عَنهُما on the day of *'Āshūra'* during the year he performed the *Ḥajj*, saying on the pulpit, "O the people of Al-Madīna! Where are your religious scholars? I heard Allāh's Messenger ﷺ saying, 'This is the day of *'Āshūra'*. Allāh has not enjoined its *Ṣaum* (fast) on you but I am fasting it. You have the choice either to observe *Ṣaum* (fast) or not to observe *Ṣaum* (fast) (on this day).'"

٢٠٠٣ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ مُعاوِيَةَ بنَ أَبي سُفْيانَ رَضِيَ اللهُ عَنْهُما يَوْمَ عاشُوراءَ عامَ حَجَّ عَلَى المِنْبَرِ يَقُولُ: يا أَهْلَ المَدِينَةِ، أَيْنَ عُلَماؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ

يَقُولُ: «هذَا يَوْمُ عَاشُورَاءَ ولَمْ يَكْتُبِ اللهُ عَلَيْكُمْ صِيامَهُ وأَنا صَائِمٌ، فَمَنْ شاءَ فَلْيَصُمْ ومَنْ شاءَ فَلْيُفْطِرْ».

2004. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came to Al-Madīna and saw the Jews observing fast on the day of '*Āshūra*'. He asked them about that. They replied, "This is a good day, the day on which Allāh rescued Banī Israel from their enemy. So, Mûsa (Moses) on this day." The Prophet ﷺ said, "We have more claim over Mûsa than you." So, the Prophet ﷺ observed *Ṣaum* (fast) on that day and ordered (the Muslims) to observe *Ṣaum* (fast) (on that day).

٢٠٠٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَيُّوبَ: عَنْ عَبْدِ اللهِ بنِ سَعِيدِ بنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ فَرَأَى اليَهُودَ تَصُومُ يَوْمَ عاشُورَاءَ فَقالَ: «ما هذَا؟» قالُوا: هذَا يَوْمٌ صَالِحٌ، هذَا يَوْمُ نَجَّى اللهُ بَني إسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى، قالَ: «فأَنا أَحَقُّ بِمُوسَى مِنْكُمْ»، فَصَامَهُ، وأَمَرَ بِصِيامِهِ. [انظر: ٣٣٩٧، ٣٩٤٣، ٤٦٨٠، ٤٧٣٧]

2005. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The day of '*Āshūra*' was considered as '*Eid* day by the Jews. So the Prophet ﷺ ordered, "I recommend you (Muslims) to observe *Ṣaum* (fast) on this day."

٢٠٠٥ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أَبُو أُسامَةَ، عَنْ أَبي عُمَيْسٍ، عَنْ قَيْسِ ابنِ مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: كانَ يَوْمُ عاشُورَاءَ تَعُدُّهُ اليَهُودُ عِيداً، قالَ النَّبِيُّ ﷺ: «فَصُومُوهُ أَنْتُمْ». [انظر: ٣٩٤٢]

2006. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I never saw the Prophet ﷺ seeking to observe *Ṣaum* (fast) on a day more (preferable to him) than this day, the day of '*Āshūra*', or this month, i.e., the month of Ramaḍān.(1)

٢٠٠٦ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنِ ابنِ عُيَيْنَةَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبي يَزِيدَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ

---

(1) (H.2006) This is only the opinion of Ibn 'Abbās رَضِيَ اللهُ عَنْهُما which might differ from what other people think, for in a narration reported by Qatāda from the Prophet ﷺ, it is mentioned that *Ṣaum (*fasting) on the day of *'Arafah* expiates the sins of two years, while observing *Ṣaum* (fast) on the day of *'Ashūra'* expiates the sins of only one year. This indicates that observing *Ṣaum* (fast) on the day of *'Arafāh* is superior to that of *'Ashūra'*.

اللهُ عَنْهُما، قالَ: ما رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيامَ يَوْمٍ فَضَّلَهُ عَلى غيرِهِ إلَّا هذَا اليَوْمَ، يَوْمَ عاشُورَاءَ، وهذَا الشَّهْرَ، يَعْني: شَهْرَ رَمَضانَ.

2007. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered a man from the tribe of Banī Aslam to announce amongst the people that whoever had eaten should observe *Ṣaum* (fast) the rest of the day, and whoever had not eaten should continue his *Ṣaum* (fast), as that day was the day of *'Āshūra'*.

٢٠٠٧ - حَدَّثَنا المَكِّيُّ بنُ إبْرَاهِيمَ: حدَّثَنا يَزِيدُ بنُ أبي عُبَيْدٍ عَنْ سَلَمَةَ بنِ الأكْوَعِ رَضِيَ اللهُ عَنْهُ، قالَ: أمَرَ النَّبِيُّ ﷺ رَجُلاً مِنْ أسْلَمَ أنْ «أذِّنْ في النَّاسِ: أنَّ مَنْ كانَ أكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، ومَنْ لَمْ يَكُنْ أكَلَ فَلْيَصُمْ؛ فإنَّ اليَوْمَ يَوْمُ عاشُورَاءَ».

[راجع: ١٩٢٤]

31 – THE BOOK OF *TARĀWĪH* PRAYERS [*Nawāfil* Prayers at night in Ramaḍān].

٣١ - كتاب صلاة التراويح

(1) CHAPTER. The superiority of praying (*Nawāfil*) at night in Ramaḍān.

(١) بابٌ فَضْلِ مَنْ قامَ رَمَضانَ

2008. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying regarding Ramaḍān, "Whoever performed *Ṣalāt* (prayers) at night in it (the month of Ramaḍān) with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven."

٢٠٠٨ - حَدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبرَني أَبُو سَلَمَةَ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِرَمَضانَ: «مَنْ قَامَهُ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

2009. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever performed *Ṣalāt* (prayers) at night in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven." Ibn Shihāb (a subnarrator) said, "Allāh's Messenger ﷺ died and the people continued observing that (i.e., *Nawāfil* offered individually, not in congregation), and it remained as it was, during the caliphate of Abū Bakr and in the early days of 'Umar's caliphate."

٢٠٠٩ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ؛ عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قامَ رَمَضانَ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». قالَ ابنُ شِهابٍ: فَتُوُفِّي رَسُولُ اللهِ ﷺ والنّاسُ عَلى ذٰلِكَ. ثُمَّ كانَ الأَمْرُ عَلى ذٰلِكَ في خِلافَةِ أَبي بَكْرٍ، وصَدْراً مِنْ خِلافَةِ عُمَرَ رَضِيَ اللهُ عَنْهُما. [راجع: ٣٥]

2010. Narrated Ibn Shihāb: Abdur Raḥmān bin 'Abdul Qarī said, "I went out in the company of 'Umar bin Al-Khaṭṭāb one night in Ramaḍān to the mosque and found the people performing *Ṣalāt* (prayers) in different groups. A man performing *Ṣalāt* (prayers) alone, or a man performing *Ṣalāt* (prayers) with a little group behind him. So,

٢٠١٠ - وعَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدٍ القارِيِّ أَنَّهُ قالَ: خَرَجْتُ مَعَ عُمَرَ بنِ الخَطّابِ رَضِيَ اللهُ عَنْهُ لَيْلَةً في رَمَضانَ إلى المَسْجِدِ فإذَا النَّاسُ

'Umar said, 'In my opinion I would better collect these (people) under the leadership of one *Qārī* (reciter) [i.e., let them perform *Ṣalāt* (prayers) in congregation!]'. So, he made up his mind and he congregated them behind Ubaī bin Ka'b. Then on another night I went again in his company and the people were performing *Ṣalāt* (prayers) behind their reciter. On that, 'Umar remarked, 'What an excellent *Bid'a* (i.e., innovation in religion) this is; but the *Ṣalāt* (prayers) which they do not perform, and sleep at its time is superior than the one they are performing now.' He meant the *Ṣalāt* (prayers) in the last part of the night. (In those days) people used to perform *Ṣalāt* (prayers) in the early part of the night."

أَوْزَاعٌ مُتَفَرِّقُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلاتِهِ الرَّهْطُ، فَقالَ عُمَرُ: إِنِّي أَرَى لَوْ جَمَعْتُ هٰؤُلاءِ عَلَى قارِئٍ واحِدٍ لَكانَ أَمْثَلَ، ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أُبَيِّ بنِ كَعْبٍ. ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى والنَّاسُ يُصَلُّونَ بِصَلاةِ قارِئِهِمْ، قالَ عُمَرُ: نِعْمَ البِدْعَةُ هذِهِ، والَّتِي يَنامُونَ عَنْها أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يُرِيدُ آخِرَ اللَّيْلِ. وكانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

2011. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to perform *Salāt* (prayer) (at night) in Ramaḍān.

٢٠١١ - حَدَّثَنَا إِسمَاعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى، وذلِكَ في رَمَضانَ.

[راجع: ٧٢٩]

2012. Narrated 'Urwa that he was informed by 'Āishah رَضِيَ اللهُ عَنْهَا, "Allāh's Messenger ﷺ went out in the middle of the night and performed *Ṣalāt* (prayer) in the mosque and some men performed *Ṣalāt* (prayer) behind him. In the morning, the people spoke about it and then a large number of them gathered and performed *Ṣalāt* (prayer) behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allāh's Messenger ﷺ came out and the people performed *Ṣalāt* (prayer) behind him. On the fourth night the mosque was

٢٠١٢ - وَحَدَّثَنِي يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أَخْبرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى في المَسْجِدِ وصَلَّى رِجالٌ بِصَلاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّى فَصَلَّوْا مَعَهُ. فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ المَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ،

overwhelmed with people and could not accomodate them, but the Prophet ﷺ came out (only) for the morning *Ṣalāt* (prayer). When the morning *Ṣalāt* (prayer) was finished, he recited *Tashah-hud* and (addressing the people) said, "*Ammā ba'du*, your presence was not hidden from me but I was afraid lest the night *Ṣalāt* (prayer) should be enjoined on you and you might not be able to carry it on." So, Allāh's Messenger ﷺ died and the situation remained like that (i.e., people offered the night prayers individually)."

فَخَرَجَ رَسُولُ اللهِ ﷺ فَصُلِّيَ بِصَلاتِهِ. فَلَمَّا كانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ المَسْجِدُ عَنْ أَهْلِهِ حتَّى خَرَجَ لِصَلاةِ الصُّبْحِ فَلَمَّا قَضى الفَجْرَ أَقْبَلَ عَلى النَّاسِ فَتَشَهَّدَ. ثُمَّ قالَ: «أَمَّا بَعْدُ، فإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكانُكُمْ، ولكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا». فَتُوُفِّيَ رَسُولُ اللهِ ﷺ والأَمْرُ عَلى ذلكَ. [راجع: ٧٢٩]

2013. Narrated Abū Salama bin 'Abdur Raḥmān that he asked 'Āishah رَضِيَ اللهُ عَنْهَا "How was the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ in Ramaḍān?" She replied, "He did not perform *Ṣalāt* (prayer) more than eleven *Rak'ā* in Ramaḍān or in any other month. He used to perform four *Rak'ā* – let alone their beauty and length – and then he would perform four *Rak'ā* – let alone their beauty and length – and then he would perform three *Rak'ā* (*Witr*)." She added, "I asked, 'O Allāh's Messenger! Do you sleep before praying the *Witr*?' he replied, 'O 'Āishah! My eyes sleep but my heart does not sleep."

٢٠١٣ - حَدَّثَنَا إِسمَاعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبي سَلَمَةَ ابنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللهُ عَنْهَا: كَيْفَ كانَتْ صَلاةُ رَسُولِ اللهِ ﷺ في رَمَضانَ؟ فَقالَتْ: ما كانَ يَزِيدُ في رَمَضانَ ولا في غَيرِهِ عَلى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً. فَقُلْتُ: يا رَسُولَ اللهِ، أَتَنامُ قَبْلَ أَنْ تُوتِرَ؟ قالَ: «يا عائِشَةُ، إِنَّ عَيْنَيَّ تَنامانِ ولا يَنامُ قَلْبي». [راجع: ١١٤٧]

32 - THE BOOK OF SUPERIORITY OF THE NIGHT OF *QADR*

٣٢ - كتاب فَضْلِ ليلة القدر

(1) CHAPTER. The superiority of the night of *Qadr*.

And Allāh تعالى said; "Verily! We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree). And what will make you know what the night of *Qadr* is....."

..... till the end of the *Sūrah*. (V.97:1,2)

(١) بابُ فَضْلِ لَيْلَةِ القَدْرِ،

وَقَالَ اللهُ تَعالَى: ﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝١ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ۝٢﴾ إِلَى آخِرِ السُّورَةِ.

قالَ ابنُ عُيَيْنَةَ: ما كانَ في القُرآنِ ﴿وَمَآ أَدْرَىٰكَ﴾ فَقَدْ أَعْلَمَهُ. وما قالَ: ﴿وَمَا يُدْرِيكَ﴾ فإِنَّهُ لَمْ يُعْلِمْ.

2014. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whoever observed *Saum* (fast) in the month of Ramaḍān with sincere faith (i.e., belief) and hoping for a reward from Allāh, then all his past sins will be forgiven, and whoever stood for the *Salāt* (prayers) in the night of *Qadr* with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven."

٢٠١٤ - حَدَّثَنا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حَفِظْناهُ، وأَيَّما حِفْظٍ مِنَ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ صامَ رَمَضانَ إِيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ. ومَنْ قامَ لَيْلَةَ القَدْرِ إِيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». تابَعَهُ سُلَيمانُ بنُ كَثِيرٍ عَنِ الزُّهْرِيِّ.

[راجع: ٣٥]

(2) CHAPTER. To look for the night of *Qadr* in the last seven nights (of Ramaḍān).

(٢) بابُ الْتِماسِ لَيْلَةِ القَدْرِ في السَّبعِ الأَوَاخِرِ

2015. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Some men amongst the companions of the Prophet ﷺ were shown in their dreams that the night of *Qadr* was in the last seven nights of Ramaḍān. Allāh's Messenger ﷺ said, "It seems that all your dreams agree that (the night of *Qadr*) is in the last seven nights, and whoever wants to search for it (i.e., the night of *Qadr*) should search in the last seven (nights of Ramaḍān)."

٢٠١٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ نافعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رِجالاً مِنْ أَصْحابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ القَدْرِ في المَنامِ في السَّبْعِ الأَوَاخِرِ. فَقالَ رَسُولُ اللهِ ﷺ: «أَرَى رُؤْياكُمْ قَدْ تَوَاطَأَتْ في السَّبْعِ الأَوَاخِرِ، فَمَنْ

كانَ مُتَحَرِّيها فَلْيَتَحَرَّها في السَّبْعِ الأَوَاخِرِ». [راجع: ١١٥٨]

٢٠١٦ - حَدَّثَنَا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ قالَ: سَأَلْتُ أَبا سَعِيدٍ وكانَ لي صَدِيقاً فَقالَ: اعْتَكَفْنا مَعَ النَّبِيِّ ﷺ العَشْرَ الأَوْسَطَ مِنْ رَمَضانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ فَخَطَبَنا وقالَ: «إِنِّي أُرِيتُ لَيلَةَ القَدْرِ ثُمَّ أُنْسِيتُها أَوْ نُسِّيتُها، فالتَمِسُوها في العَشْرِ الأَوَاخِرِ في الوِتْرِ، وَإِنِّي رأَيْتُ أَنِّي أَسْجُد في ماءٍ وطِينٍ، فمَنْ كانَ اعْتَكَفَ مَعي فَلْيَرْجِع». فَرَجَعْنا وما نَرى في السَّماءِ قَزَعَةً فَجاءَتْ سَحابَةٌ فمَطَرَتْ حتَّى سالَ سَقْفُ المَسْجِدِ وكانَ مِنْ جَرِيد النَّخْلِ، وأُقِيمَتِ الصَّلاةُ فرَأَيتُ رَسُولَ اللهِ ﷺ يَسْجُدُ في الماءِ والطِّينِ حتَّى رأَيتُ أَثَرَ الطِّينِ في جَبْهَتِهِ. [راجع: ٦٦٩]

2016. Narrated Abū Salama: I asked Abū Sa'īd رَضِيَ اللهُ عَنْهُ – and he was a friend of mine – (about the night of *Qadr*) and he said, "We practised *I'tikāf* (seclusion in the mosque) in the middle third of the month of Ramaḍān with the Prophet ﷺ. In the morning of the 20th of Ramaḍān, the Prophet ﷺ came and addressed us and said, 'I was informed of (the date of the night of *Qadr*) but I was caused to forget it (or I forgot); so, search for it in the odd nights of the last ten nights of the month of Ramaḍān. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I'tikāf* with me should return to it (for another 10 days period)', and we returned. At that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the *Ṣalāt* (prayer) was established and I saw Allāh's Messenger ﷺ prostrating in mud and water and I saw the traces of mud on his forehead."

(٣) بابُ تَحَرِّي لَيْلَةِ القَدْرِ في الوِتْرِ مِنَ العَشْرِ الأَوَاخِرِ،

فِيهِ عُبادَةُ.

(3) CHAPTER. To search for the night of *Qadr* in the odd nights of the last ten nights (of Ramaḍān).

This narration has come from 'Ubāda (bin Aṣ-Ṣāmit) on the authority of the Prophet ﷺ.

٢٠١٧ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ: حدَّثَنا أَبو سُهَيْلٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «تَحَرَّوْا لَيْلَةَ القَدْرِ في الوِتْرِ مِنَ العَشْرِ

2017. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "Search for the night of *Qadr* in the odd nights of the last ten nights of Ramaḍān."

الأَوَاخِرِ مِنْ رَمَضَانَ». [انظر: ٢٠١٩، ٢٠٢٠]

٢٠١٨ - حَدَّثَنَا إِبْرَاهِيمُ بنُ حَمْزَةَ قَالَ: حدَّثَنِي ابنُ أبي حازِمٍ والدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بنِ إِبْرَاهِيمَ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كانَ رَسُولُ اللهِ ﷺ يُجاوِرُ في رَمَضَانَ العَشْرَ الَّتي في وَسَطِ الشَّهْرِ، فإِذَا كانَ حِينَ يُمْسِي مِنْ عِشْرِينَ لَيْلَةً تَمْضِي وَيَسْتَقْبِلُ إِحْدَى وعِشْرِينَ رَجَعَ إِلى مَسْكَنِهِ، وَرَجَعَ مَنْ كانَ يُجاوِرُ مَعَهُ. وأَنَّهُ أَقامَ في شَهْرٍ جاوَرَ فِيهِ اللَّيْلَةَ الَّتي كانَ يَرْجِعُ فِيها فَخَطَبَ النَّاسَ فأَمَرَهُمْ ما شاءَ اللهُ ثُمَّ قالَ: «كُنْتُ أُجاوِرُ هذِهِ العَشْرَ، ثُمَّ قَدْ بَدَا لِي أَنْ أُجاوِرَ هذِهِ العَشْرَ الأَوَاخِرَ، فَمنْ كانَ اعْتَكَفَ مَعِي فَلْيَثْبُتْ في مُعْتَكَفِهِ، وقَدْ أُرِيتُ هذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُها فابْتَغُوها في العَشْرِ الأَوَاخِرِ، وابْتَغُوها في كُلِّ وِتْرٍ، وقَدْ رَأَيْتُنِي أَسْجُدُ في ماءٍ وطِينٍ». فاسْتَهَلَّتِ السَّماءُ في تِلْكَ اللَّيْلَةِ فأَمْطَرَتْ فَوكَفَ المَسْجِدُ في مُصَلَّى النَّبيِّ ﷺ لَيْلَةَ إِحْدَى وعِشْرِينَ فَبَصُرَتْ عَيْني رَسُولَ اللهِ ﷺ ونَظَرْتُ إِلَيْهِ انْصَرَفَ مِنَ الصُّبْحِ ووَجْهُهُ مُمْتَلِئٌ طِيناً وماءً.

[راجع: ٦٦٩]

2018. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to practise *I'tikāf* (in the mosque) in the middle third of Ramaḍān, and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in *I'tikāf* with him also used to go back to their houses. Once in Ramaḍān, in which he practised *I'tikāf*, he established the night *Ṣalāt* (prayers) at the night in which he used to return home, and then he addressed the people and ordered them whatever Allāh wished him to order and said, "I used to practise *I'tikāf* for these ten days (i.e., the middle 1/3rd) but now I intend to stay in *I'tikāf* for the last ten days (of the month); so whoever was in *I'tikāf* with me should stay at his place of seclusion. Verily, I have been shown (the date of) this night (of *Qadr*) but I have forgotten it. So, search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st (of Ramaḍān), the sky was overcast with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the *Muṣalla* (praying place) of the Prophet ﷺ. I saw with my own eyes the Prophet ﷺ at the completion of the morning *Ṣalāt* leaving with his face covered with mud and water.

[See H.No.2027].

2019. Narrated 'Āishah رَضِيَ الله عَنْهَا: The Prophet ﷺ said, "Look for (the night of *Qadr*)."

٢٠١٩ - وَحَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيى، عَنْ هِشامٍ قالَ: أَخْبرَني أَبي، عَنْ عائِشَةَ رَضِيَ الله عَنْهَا عَنِ النَّبِيِّ ﷺ قالَ: «التَمِسُوا». [راجع: ٢٠١٧]

2020. Narrated 'Āishah رَضِيَ الله عَنهَا: Allāh's Messenger ﷺ used to practise *I'tikāf* in the last ten nights of Ramaḍān and used to say, "Look for the night of *Qadr* in the last ten nights of the month of Ramaḍān."

٢٠٢٠ - وَحدَّثَني مُحَمَّدٌ: أَخْبرَنا عَبْدَةُ عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ، قالَتْ: كانَ رَسولُ اللهِ ﷺ يُجاوِرُ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضانَ ويَقُولُ: «تَحَرَّوْا لَيْلَةَ القَدْرِ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضانَ». [راجع: ٢٠١٧]

2021. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "Look for the night of *Qadr* in the last ten nights of Ramaḍān; on the night when nine or seven or five nights remain out of the last ten nights of Ramaḍān [i.e., 21, 23, 25, (27, 29) respectively]."

٢٠٢١ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «الْتَمِسُوها في العَشْرِ الأَوَاخِرِ مِنْ رَمَضانَ لَيْلَةَ القَدْرِ، في تاسِعَةٍ تَبْقَى، في سابِعَةٍ تَبْقَى، في خامِسَةٍ تَبْقَى». [انظر: ٢٠٢٢]

2022. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "The night of *Qadr* is in the last ten nights of the month (Ramaḍān), either in the first nine or in the last (remaining) seven nights (of Ramaḍān)." Ibn 'Abbās added, "Search for it on the twenty-fourth (of Ramaḍān)."

٢٠٢٢ - حَدَّثَنا عَبْدُ اللهِ بنُ أَبي الأَسْوِدِ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عاصِمٌ، عَنْ أَبي مِجْلَزٍ وعِكْرِمَةَ قالا: قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قالَ رَسُولُ اللهِ ﷺ: «هيَ في العَشْرِ الأَوَاخِرِ، هِيَ في تِسْعٍ يَمْضِينَ، أَوْ في سَبْعٍ يَبْقَينَ»، يَعْني لَيْلَةَ القَدْرِ تَابَعَهُ عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ وعَنْ

خالِدٍ عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: «التمسُوا في أرْبَعٍ وعشرينَ». [راجع: ٢٠٢١]

(4) CHAPTER. The knowing (knowledge) of the night of *Qadr* was taken away because of the quarrelling of the people.

(٤) بابُ رَفْعِ مَعْرِفَةِ لَيْلَةِ القَدْرِ لِتَلاحِي النَّاسِ

2023. Narrated 'Ubāda bin Aṣ-Ṣāmit: The Prophet ﷺ came out to inform us about the night of *Qadr* but two Muslims were quarrelling with each other. So, the Prophet ﷺ said, "I came out to inform you about the night of *Qadr* but such and such persons were quarrelling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (nights of Ramaḍān).

٢٠٢٣ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا خالِدُ بنُ الحَارِثِ: حدَّثَنا حُمَيْدٌ: حدَّثَنا أَنَسٌ، عَنْ عُبادَةَ بنِ الصَّامِتِ قالَ: خَرَجَ النَّبِيُّ ﷺ لِيُخْبِرَنا بِلَيْلَةِ القَدْرِ، فَتَلاحَى رَجُلانِ مِنَ المُسْلِمِينَ فَقالَ: «خَرَجْتُ لأُخْبِرَكُمْ بِلَيْلَةِ القَدرِ فَتَلاحَى فُلانٌ وفُلانٌ فَرُفِعَتْ وعَسَىٰ أَنْ يَكُونَ خَيراً لَكُمْ، فالتَمِسُوها في التَّاسِعَةِ والسَّابعةِ والخامِسَةِ». [راجع: ٤٩]

(5) CHAPTER. The doing of good deeds in the last ten days of Ramaḍān.

(٥) بابُ العَمَلِ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضانَ

2024. Narrated 'Āishah رَضِيَ الله عَنْهَا: With the start of the last ten days of Ramaḍān, the Prophet ﷺ used to tighten his waist belt (i.e., work hard) and used to keep awake all the night and perform *Ṣalāt* (prayer) and also used to keep his family awake for the *Ṣalāt* (prayer).

٢٠٢٤ - حَدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ أَبي يَعْفُورٍ، عَنْ أَبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ إذا دَخَلَ العَشْرُ شَدَّ مِئْزَرَهُ وأَحْيَى لَيْلَهُ وأَيْقَظَ أَهْلَهُ.

33 – THE BOOK OF *I'TIKĀF* [i.e., to confine oneself in a mosque for *Ṣalāt* (prayers) and invocations leaving the worldy activities for a limited number of days].

٣٣ - كتاب الاعتكاف

(1) CHAPTER. The *I'tikāf* in the last ten days of Ramaḍān. And *I'tikāf* may be practised in any mosque, as is evident in the Statement of Allāh تعالى: "... And do not have sexual relations with them (your wives); while you are in *I'tikāf* [i.e., confining oneself in a mosque for *Ṣalāt* (prayers) and invocations leaving the worldly activities for a limited number of days] in the mosques. These are the limits (set) by Allāh; so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, laws, legal and illegal things Allāh's set limits, orders), to mankind that they may become *Al-Muttaqūn* (the pious)." (V.2:187)

(١) **بَابُ** الاعْتِكَافِ فِي العَشْرِ الأَوَاخِرِ،

والاعْتِكَافِ فِي المَسَاجِدِ كُلِّها، لِقَوْلِهِ تَعالى: ﴿وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾ [البقرة: ١٨٧].

2025. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to practise *I'tikāf* in the last ten days of the month of Ramaḍān.

٢٠٢٥ - **حَدَّثَنَا** إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثني ابنُ وَهْبٍ: عَنْ يُونُسَ: أَنَّ نافعاً أَخْبَرَهُ عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضانَ.

2026. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ : The Prophet ﷺ used to practise *I'tikāf* in the last ten days of Ramaḍān till he died and then his wives used to practise *I'tikāf* after him.

٢٠٢٦ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كانَ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضانَ

حَتَّى تَوَفَّاهُ اللهُ تَعَالَى، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

٢٠٢٧ - حَدَّثَنَا إِسمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ يَزيدَ بنِ عَبْدِ اللهِ بنِ الهَادِ، عَنْ مُحَمَّدِ بنِ إِبْرَاهِيمَ بنِ الحَارِثِ التَّيْميِّ، عَنْ أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي سَعِيدٍ الخُدْريِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَعْتَكِفُ في العَشْرِ الأَوْسَطِ مِنْ رَمَضانَ، فاعْتَكَفَ عاماً حتَّى إِذَا كانَ لَيْلَةُ إِحْدَى وعِشْرِينَ وهِيَ اللَّيْلَةُ الَّتي يَخْرُجُ مِنْ صَبيحَتِها مِنِ اعْتِكافِهِ، قالَ: «مَنْ كانَ اعْتَكَفَ معي فَلْيَعْتَكِفِ العَشْرَ الأَوَاخِرَ، فَقَدْ أُريتُ هذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُها، وقَدْ رَأَيْتُني أَسْجُدُ في ماءٍ وطِينٍ مِنْ صَبيحَتِها، فالتَمِسُوها في العَشْرِ الأَوَاخِرِ، والتَمِسُوها في كُلِّ وِتْرٍ». فمَطَرَتِ السَّماءُ تِلْكَ اللَّيْلَةَ، وكانَ المَسْجِدُ على عَرِيشٍ فوَكَفَ المَسْجِدُ فبَصُرَتْ عَيْنايَ رَسُولَ اللهِ ﷺ على جَبْهَتِهِ أَثَرُ الماءِ والطِّينِ مِنْ صُبْحِ إِحْدَى وعِشْرِينَ. [راجع: ٦٦٩]

2027. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to practise *I'tikāf* in the middle ten days of Ramaḍān; and once he stayed in *I'tikāf* till the night of the twenty-first and it was the night in the morning of which he used to come out of his *I'tikāf*. The Prophet ﷺ said, "Whoever was in *I'tikāf* with me should stay in *I'tikāf* for the last ten days, for I was informed (of the date) of the Night (of *Qadr*) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night (i.e. the 21st of Ramaḍān) and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the marks of mud and water on the forehead of the Prophet ﷺ, i.e., in the morning of the twenty-first (of Ramaḍān).

(٢) بابٌ الحائِضِ تُرَجِّلُ رَأْسَ المُعْتَكِفِ

(2) CHAPTER. A menstruating woman is permitted to comb the hair of a *Mu'takif* (i.e., a man in *I'tikāf*).

٢٠٢٨ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيى، عَنْ هِشامٍ، قالَ: أَخْبرَني أَبي، عَنْ عائِشَةَ رَضِيَ

2028. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to (put) bend his head (out) to me while he was in *I'tikāf* in the mosque during my monthly periods and I would comb and oil his hair.

اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُصْغِي إِليَّ رَأْسَهُ، وهُوَ مُجاوِرٌ في المَسْجِدِ فأُرَجِّلُهُ وأنا حائِضٌ. [راجع: ٢٩٥]

(3) CHAPTER. ***(A Mu'takif*** **is not (allowed) to enter the house except for a need.**

(٣) بابٌ لا يَدْخُلُ البَيْتَ إِلَّا لِحاجَةٍ

2029. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikāf* he used not to enter the house except for a need.(1)

٢٠٢٩ - حَدَّثَنا قُتَيْبَةُ: حدَّثنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ وعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قالَتْ: وإِنْ كانَ رَسُولُ اللهِ ﷺ لَيُدْخِلُ عَلَيَّ رأسَهُ وهُوَ في المَسْجِدِ فأُرَجِّلُهُ، وكانَ لَا يَدْخُلُ البَيْتَ إِلَّا لِحاجَةٍ إذَا كانَ مُعْتَكِفاً. [انظر: ٢٠٣٣، ٢٠٣٤، ٢٠٤١، ٢٠٤٥]

(4) CHAPTER. The taking of a bath by a ***Mu'takif.***

(٤) بابُ غَسْلِ المُعْتَكِفِ

2030. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to embrace me during my menses.

٢٠٣٠ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُباشِرُنِي وأَنا حائِضٌ. [راجع: ٢٩٥]

2031. 'Āishah added: He ﷺ also used to put his head out of the mosque while he was in *I'tikāf*, and I would wash it during my menses.

٢٠٣١ - وكانَ يُخْرِجُ رَأْسَهُ مِنَ المَسْجِدِ وهُوَ مُعْتَكِفٌ فأَغْسِلُهُ وأَنا حائِضٌ. [راجع: ٢٩٥]

(5) CHAPTER. The ***I'tikāf*** **at night (only).**

(٥) بابُ الاعْتِكافِ لَيْلاً

2032. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ asked the Prophet ﷺ, "I vowed in the Pre-Islāmic Period of Ignorance

٢٠٣٢ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَني يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ:

(1) (H.2029) Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fatḥ Al-Bārī*)

أَخْبرَني نافعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ عُمَرَ سَأَلَ النَّبيَّ ﷺ قالَ: كُنْتُ نَذَرْتُ في الجاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً في المَسْجِدِ الحَرامِ، قالَ: «أَوْفِ بِنَذْرِكَ». [انظر: ٢٠٤٣، ٣١٤٤، ٤٣٢٠، ٦٦٩٧]

to stay in *I'tikāf* for one night in Al-Masjid-al-Ḥarām." The Prophet ﷺ said to him, "Fulfil your vow."

(٦) بابُ اعْتِكافِ النِّساءِ

(6) CHAPTER. Women's *I'tikāf*. (A woman cannot practise *I'tikāf* except with the permission of her husband).

٢٠٣٣ - حَدَّثَنا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ: حدَّثَنا يَحْيى، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَعْتَكِفُ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضانَ، فَكُنْتُ أَضْرِبُ لَهُ خِباءً فَيُصلِّي الصُّبْحَ ثُمَّ يَدْخُلُهُ. فَاسْتَأْذَنَتْ حَفْصَةُ عائِشَةَ أَنْ تَضْرِبَ خِباءً فَأَذِنَتْ لهَا فَضَرَبَتْ خِباءً. فَلَمَّا رَأَتْهُ زَيْنَبُ بِنْتُ جَحْشٍ ضَرَبَتْ خِباءً آخَرَ. فَلَمَّا أَصْبَحَ النَّبِيُّ ﷺ رَأَى الأَخْبِيَةَ فَقالَ: «ما هذا؟» فَأُخْبِرَ، فَقالَ النَّبِيُّ ﷺ: «آلبِرَّ تُرَوْنَ بِهِنَّ؟» فَتَرَكَ الاعْتِكافَ ذلكَ الشَّهْرَ، ثُمَّ اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ. [راجع: ٢٠٢٩]

2033. Narrated 'Amra: 'Āishah رَضِيَ اللهُ عَنْهَا said, "The Prophet ﷺ used to practise *I'tikāf* in the last ten days of Ramaḍān and I used to pitch a tent for him, and after performing the morning *Ṣalāt* (prayer), he used to enter the tent." Ḥafṣa asked the permission of 'Āishah to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jaḥsh saw it, she pitched another tent. In the morning the Prophet ﷺ noticed the tents. He said, "What is this?" He was told of the whole situation. Then the Prophet ﷺ said, "Do you think that they intended to do *Al-Birr* (righteousness) by doing this?" He therefore abandoned the *I'tikāf* in that month and practised *I'tikāf* for ten days in the month of Shawwāl."

(٧) بابُ الأَخْبِيَةِ في المَسْجِدِ

(7) CHAPTER. The tents in the mosque.

٢٠٣٤ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ

2034. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ intended to practise *I'tikāf* and when he reached the place where he intended to perform *I'tikāf*, he saw some tents, the tents of 'Āishah, Ḥafṣa and Zainab. So, he said, "Do you consider that they intended to

ﷺ أَرَادَ أَنْ يَعْتَكِفَ فَلَمَّا انْصَرَفَ إِلى المَكانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ. إِذا أَخْبِيَةٌ، خِباءُ عائِشَةَ وخِباءُ حَفْصَةَ، وخِباءُ زَيْنَبَ، فَقالَ: «آلْبِرَّ تَقُولُونَ بِهِنَّ؟» ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفْ حتَّى اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

[راجع: ٢٠٢٩]

do *Al-Birr* (righteousness) by doing this?" And then he went away and did not perform *I'tikāf* (in Ramaḍān) but performed it in the month of Shawwāl for ten days.

(٨) بابٌ هَلْ يَخْرُجُ المُعْتَكِفُ لِحَوَائِجِهِ إِلى بابِ المَسْجِدِ؟

(8) CHAPTER. Can a *Mu'takif* go to the gate of the mosque for a need?

٢٠٣٥ - حَدَّثَنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عَلِيُّ ابنُ الحُسَينِ رَضِيَ اللهُ عَنْهُما: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّها جاءَتْ إِلى رَسُولِ اللهِ ﷺ تَزُورُهُ في اعْتِكافِهِ في المَسْجِدِ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضانَ، فَتَحَدَّثَتْ عِنْدَهُ ساعَةً ثُمَّ قامَتْ تَنْقَلِبُ، فَقامَ النَّبِيُّ ﷺ مَعَها يَقْلِبُها حتَّى إِذا بَلَغَتْ بابَ المَسْجِدِ عِنْدَ بابِ أُمِّ سَلَمَةَ مَرَّ رَجُلانِ مِنَ الأَنْصارِ فَسَلَّما عَلى رَسُولِ اللهِ ﷺ، فَقالَ لَهُما النَّبِيُّ ﷺ: «عَلى رِسْلِكُما، إِنَّما هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ»، فَقالا: سُبْحانَ اللهِ يا رَسُولَ اللهِ، وكَبُرَ عَلَيْهِما. فَقالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطانَ يَبْلُغُ مِنِ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ في قُلُوبِكُما شَيْئاً». [انظر: ٢٠٣٨، ٢٠٣٩، ٣١٠١، ٣٢٨١، ٦٢١٩، ٧١٧١]

2035. Narrated 'Alī bin Al-Ḥusain رَضِيَ الله عَنْهُما: Ṣafiyya رَضِيَ الله عَنْها, the wife of the Prophet ﷺ told me that she went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikāf* in the last ten days of Ramaḍān. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Anṣārī* men were passing by and they greeted Allāh's Messenger ﷺ. He said to them: "Do not run away!" And said, "She is (my wife) Ṣafiyya bint Ḥuyaī." Both of them said, "*Subḥān Allāh*, (How dare we think of any evil) O Allāh's Messenger." And they felt it. The Prophet ﷺ said (to them), "Satan reaches everywhere in the human body as blood reaches in it (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."

[See H.2038].

(٩) **بابُ** الاعْتِكافِ وخُرُوجِ النَّبيِّ ﷺ صَبِيحَةَ عِشْرِينَ

(9) CHAPTER. The *I'tikāf* and the coming of the Prophet ﷺ out of *I'tikāf* in the morning of the twentieth (of Ramaḍān).

٢٠٣٦ - حدَّثني عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ هارُونَ بنَ إسماعِيلَ: حدَّثنا عَليٌّ ابنُ المُبارَكِ قالَ: حدَّثني يَحْيى بنُ أبي كَثِيرٍ قالَ: سَمِعْتُ أبا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ قالَ: سألْتُ أبا سَعِيدٍ الخُدْرِيَّ رضي الله عنه قُلْتُ: هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ لَيْلَةَ القَدْرِ؟ قالَ: نَعَم، اعْتَكَفْنا مَعَ رَسُولِ اللهِ ﷺ العَشْرَ الأوْسَطَ مِنْ رَمَضانَ، قالَ: فَخَرَجْنا صَبِيحَةَ عِشْرِينَ، قالَ: فَخَطَبَنا رَسُولُ اللهِ ﷺ صَبِيحَةَ عِشْرِينَ فَقالَ: «إنِّي أُرِيتُ لَيْلَةَ القَدْرِ وإنِّي نُسِّيتُها، فالتَمِسُوها في العَشْرِ الأواخِرِ في وِتْرٍ فإنِّي رَأيتُ أنِّي أسجُدُ في ماءٍ وطِينٍ. ومَنْ كانَ اعْتَكَفَ مَعَ رَسُولِ اللهِ ﷺ فَلْيَرْجِعْ»، فَرَجَعَ النَّاسُ إلى المَسْجِدِ، ومَا نَرَى في السَّماءِ قَزَعةً، قالَ: فَجاءَتْ سَحابَةٌ فَمَطَرَتْ وأُقِيمَتِ الصَّلاةُ فَسَجَدَ رَسُولُ اللهِ ﷺ في الطِّينِ والمَاءِ، حتَّى رَأيْتُ الطِّينَ في أرْنَبَتِهِ وجَبْهَتِهِ. [راجع: ٦٦٩]

2036. Narrated Abū Salama bin 'Abdur-Raḥmān: I asked Abū Sa'īd Al-Khudrī, "Did you hear Allāh's Messenger ﷺ talking about the night of *Qadr*?" He replied in the affirmative and said, "Once we were in *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of (Ramaḍān) and we came out of it in the morning of the twentieth, and Allāh's Messenger ﷺ delivered a *Khutbā* (religious talk) on the 20th (of Ramaḍān) and said, 'I was informed (of the date) of the night of *Qadr* (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramaḍān. I saw myself prostrating in mud and water on that night (as a sign of the night of *Qadr*). So, whoever had been in *I'tikāf* with Allāh's Messenger ﷺ should return for it.' The people returned to the mosque (for *I'tikāf*). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the *Ṣalāt* (prayer) was established (they stood for the *Ṣalāt*) and Allāh's Messenger ﷺ prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet ﷺ."

(١٠) **بابُ** اعْتِكافِ المُسْتَحاضَةِ

(10) CHAPTER. The *I'tikāf* of a (*Mustaḥāḍa*) woman who has bleeding in between her periods.

٢٠٣٧ - حَدَّثَنا قُتَيْبَةُ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ، عَنْ خالِدٍ، عَنْ

2037. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: One of the wives of Allāh's Messenger ﷺ practised *I'tikāf* with him while she had

عِكْرِمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اعْتَكَفَتْ مَعَ رَسُولِ اللهِ ﷺ امْرَأَةٌ مُسْتَحاضَةٌ مِنْ أَزْوَاجِهِ فَكانَتْ تَرَى الحُمْرَةَ والصُّفْرَةَ، فَرُبَّما وضَعْنا الطَّسْتَ تَحْتَها وهيَ تُصَلِّي.

[راجع: ٣٠٩]

bleeding in between her periods and she would see red (of blood) or yellowish traces; and sometimes we put a tray beneath her when she offered the *Ṣalāt* (prayer).

[See H.No.309].

(١١) بابٌ زِيارَةِ المَرْأَةِ زَوْجَها في اعْتِكافِهِ

(11) CHAPTER. The visit of the wife to her husband while he was in *I'tikāf*.

٢٠٣٨ - حَدَّثَنَا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ عَلِيِّ بنِ الحُسَيْنِ: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ ح. وَحَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بنِ حُسَيْنٍ: كانَ النَّبِيُّ ﷺ في المَسْجِدِ وعِنْدَهُ أَزْوَاجُهُ فَرُحْنَ. فَقالَ لِصَفِيَّةَ بِنْتِ حُيَيٍّ: «لا تَعْجَلِي حتَّى أَنْصَرِفَ مَعَكِ»، وكانَ بَيْتُها في دارِ أُسامَةَ. فَخَرَجَ النَّبِيُّ ﷺ مَعَها فَلَقِيَهُ رَجُلانِ مِنَ الأَنْصارِ فَنَظَرَا إلى النَّبِيِّ ﷺ ثُمَّ أجازَا. فَقَالَ لَهُما النَّبِيُّ ﷺ: «تعالَيا، إِنَّها صَفِيَّةُ بِنْتُ حُيَيٍّ» فَقالا: سُبْحانَ اللهِ يا رَسُولَ اللهِ. قالَ: «إنَّ الشَّيْطانَ يَجْرِي مِنَ الإِنْسانِ مَجْرَى الدَّمِ، وإِنِّي خَشِيتُ أَنْ يُلْقِيَ في أَنْفُسِكُمَا شَيْئاً». [راجع: ٢٠٣٥]

2038. Narrated 'Alī bin Al-Ḥusain (on the authority of Ṣafiyya, the Prophet's wife): The wives of the Prophet ﷺ were with him in the mosque (while he was in *I'tikāf*) and then they departed and the Prophet ﷺ said to Ṣafiyya bint Ḥuyaī, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usāma). The Prophet ﷺ went out and in the meantime two *Anṣārī* men met him and they looked at the Prophet ﷺ and passed by. The Prophet ﷺ said to them, "Come here. She is (my wife) Ṣafiyya bint Ḥuyaī." They replied, "*Subḥān Allāh*, (how dare we think of evil) O Allāh's Messenger! (We never expect anything bad from you)." The Prophet ﷺ replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

(12) CHAPTER. Is it permissible for the *Mu'takif* to defend himself (by speech or action)?

2039. Narrated 'Alī bin Al-Ḥusain on the authority of Ṣafīyya: Ṣafīyya went to the Prophet ﷺ while he was in *I'tikāf*. When she returned, the Prophet ﷺ accompanied her, walking. An *Anṣārī* man saw him. When the Prophet ﷺ noticed him, he called him and said, "Come here. She is Ṣafīyya. (Sufyān a subnarrator perhaps said that the Prophet ﷺ had said, "This is Ṣafīyya"). And Satan circulates in the body of Ādam's offspring as his blood circulates in it."

A subnarrator asked Sufyān, "Did Ṣafīyya visit him at night?" He said, "Certainly, at night."

(١٢) **بابٌ: هَلْ يَدْرَأُ الْمُعْتَكِفُ عَنْ نَفْسِهِ؟**

٢٠٣٩ - **حَدَّثَنَا** إِسمَاعِيلُ بنُ عَبدِ اللهِ قالَ: أَخْبرَني أَخِي عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ ابنِ أَبي عَتِيقٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بنِ حُسَيْنٍ رَضِيَ اللهُ عَنْهُما: أَنَّ صَفِيَّةَ أَخْبرَتْهُ ح. وَحدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ يُخْبِرُ عَنْ عَلِيِّ بنِ حُسَيْنٍ: أَنَّ صَفِيَّةَ رَضِيَ اللهُ عَنْهَا أَتَتِ النَّبِيَّ ﷺ وَهُوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَها فأَبْصَرَهُ رَجُلٌ مِنَ الأَنْصَارِ فَلَمَّا أَبْصَرَهُ دَعاهُ فَقالَ: «تَعالَ، هِيَ صَفِيَّةُ». وَرُبَّما قالَ سُفْيانُ: «هذِهِ صَفِيَّةُ فإِنَّ الشَّيْطانَ يَجْرِي مِنِ ابنِ آدَمَ مَجْرَى الدَّمِ». قُلْتُ لِسُفْيانَ: أَتَتْهُ لَيْلاً؟ قالَ: وَهَلْ هُوَ إِلَّا لَيْلاً؟ [راجع: ٢٠٣٥]

(13) CHAPTER. Whoever went out of his *I'tikāf* in the morning.

2040. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: We practised *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of Ramaḍān. In the morning of the twentieth of Ramaḍān we shifted our baggage, but Allāh's Messenger ﷺ came to us and said, "Whoever was in *I'tikāf* should return to his place of *I'tikāf*, for I saw (i.e., was informed about the date of) this Night (of *Qadr*) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent

(١٣) **بابُ مَنْ خَرَجَ مِنِ اعْتِكافِهِ عِنْدَ الصُّبْحِ**

٢٠٤٠ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بنُ بِشْرٍ: حدَّثَنا سُفْيانُ، عَنِ ابنِ جُرَيْجٍ، عَنْ سُلَيْمانَ الأَحْوَلِ خالِ ابنِ أَبي نَجِيحٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي سَعِيدٍ ح. قالَ سُفْيانُ: وحدَّثَنا مُحَمَّدُ بنُ عَمْرٍو، عَنْ أَبي سَلَمَةَ، عَنْ أَبي سَعِيدٍ قالَ: وأَظُنُّ أَنَّ ابنَ أَبي لَبِيدٍ حدَّثَنا عَنْ أَبي سَلَمَةَ، عَنْ أَبي سَعِيدٍ

قَالَ: اعْتَكَفْنا مَعَ رَسُولِ اللهِ ﷺ العَشْرَ الأَوْسَطَ فَلَمَّا كانَ صَبِيحَةَ عِشْرِينَ نَقَلْنا مَتاعَنا فأَتانا رَسُولُ اللهِ ﷺ فَقالَ: «مَنْ كانَ اعْتكَفَ فَلْيَرْجِعْ إلى مُعْتَكَفِهِ فإنِّي رَأَيْتُ هذِهِ اللَّيْلَةَ ورأَيْتُني أَسْجُدُ في ماءٍ وطِينٍ». فَلَمَّا رَجَعَ إلى مُعْتَكَفِهِ قَالَ وهاجَتِ السَّماءُ فمُطِرْنا فَوَالَّذِي بَعَثَهُ بالحَقِّ لَقَدْ هاجَتِ السَّماءُ مِنْ آخِرِ ذلكَ اليَوْمِ وكانَ المَسْجِدُ عَرِيشاً فَلَقَدْ رَأَيْتُ عَلى أَنْفِهِ وأَرْنَبَتِهِ أَثَرَ المَاءِ والطِّينِ.

[راجع: ٦٦٩]

Muḥammad ﷺ with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date-palm trees leaked with rain and I saw the trace of mud and water over the nose and also over the tip of the nose of the Prophet ﷺ.

(١٤) بابُ الاعْتِكافِ في شَوَّالٍ

(14) CHAPTER. *I'tikāf* in the month of Shawwāl.

٢٠٤١ - حَدَّثَنَا مُحَمَّدٌ: أَخبرنا مُحَمَّدُ بنُ فُضَيْلِ بنِ غَزْوَانَ، عَنْ يَحْيى ابنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ في كُلِّ رَمَضانَ فإذا صَلَّى الغَدَاةَ دَخَلَ مَكانَهُ الَّذِي اعْتَكَفَ فِيهِ. قالَ: فاسْتَأْذَنَتْهُ عائِشَةُ أَنْ تَعْتَكِفَ فأَذِنَ لَها، فَضَرَبَتْ فِيهِ قُبَّةً. فَسَمِعَتْ بِها حَفْصَةُ فَضَرَبَتْ قُبَّةً، وسَمِعَتْ زَيْنَبُ بِها فَضَرَبَتْ قُبَّةً أُخْرَى. فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ مِنَ الغَدِ أَبْصَرَ أَرْبَعَ قِبابٍ فَقالَ: «ما هذا؟» فأُخْبِرَ خَبَرَهُنَّ فَقالَ: «مَا حَمَلَهُنَّ عَلى هذا؟ آلبِرُّ؟

2041. Narrated 'Amra bint 'Abdur-Raḥmān on the authority of 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to practise *I'tikāf* every year in the month of Ramaḍān. And after offering the morning *Ṣalāt* (prayer), he used to enter the place of his *I'tikāf*. 'Āishah asked his permission to let her practise *I'tikāf* and he allowed her, and so she pitched a tent in the mosque. When Ḥafṣa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allāh's Messenger ﷺ had finished the morning *Ṣalāt* (prayer), he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it *Al-Birr* (righteousness)? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet ﷺ did not perform *I'tikāf* that year in the month of Ramaḍān, but did it in the last ten days of Shawwāl.

انْزِعُوها فَلا أَرَاها»، فَنُزِعَتْ. فَلَمْ يَعْتَكِفْ فِي رَمَضَانَ حَتَّى اعْتَكَفَ فِي آخِرِ العَشْرِ مِنْ شَوَّالٍ». [راجع: ٢٠٣٩]

(15) CHAPTER. Whoever thinks that *I'tikāf* can be practised without fasting.

(١٥) بابٌ مَنْ لَمْ يَرَ عَلَيْهِ إذا اعْتَكَفَ صَوْماً

2042. Narrated 'Abdullāh bin 'Umar: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "O Allāh's Messenger, I vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Harām for one night." The Prophet ﷺ said, "Fulfil your vow." So, he performed *I'tikāf* for one night.

٢٠٤٢ - حَدَّثَنَا إِسمَاعِيلُ بنُ عَبْدِ اللهِ، عَنْ أَخِيهِ، عَنْ سُلَيمانَ، عَنْ عُبَيْدِ اللهِ بنِ عُمَرَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: يا رَسُولَ اللهِ إِنِّي نَذَرْتُ فِي الجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي المَسْجِدِ الحَرَامِ، فَقالَ لَهُ النَّبِيُّ ﷺ: «أَوْفِ نَذْرَكَ»، فاعْتَكَفَ لَيْلَةً.

(16) CHAPTER. Whoever made a vow in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* and then embraced Islām.

(١٦) بابٌ: إِذَا نَذَرَ فِي الجاهِلِيَّةِ أَنْ يَعْتَكِفَ ثُمَّ أَسْلَمَ

2043. Narrated Ibn 'Umar that 'Umar رَضِيَ اللهُ عَنْهُ had vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Ḥarām. (A sub-narrator thinks that 'Umar vowed to perform *I'tikāf* for one night.) Allāh's Messenger ﷺ said to 'Umar, "Fulfil your vow."

٢٠٤٣ - حَدَّثَنَا عُبَيْدُ بنُ إِسمَاعِيلَ: حدَّثنا أَبُو أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ نَذَرَ فِي الجاهِلِيَّةِ أَنْ يَعْتَكِفَ فِي المَسْجِدِ الحَرَامِ، قالَ: أُرَاهُ لَيْلَةً. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أَوْفِ بِنَذْرِكَ». [راجع: ٢٠٣٢]

(17) CHAPTER. *I'tikāf* in the middle ten days of Ramaḍān.

(١٧) بابُ الاعْتِكافِ فِي العَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ

2044. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to perform *I'tikāf* every year in the month of Ramaḍān for ten days,

٢٠٤٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ أَبي شَيْبَةَ قَالَ: حدَّثنا أَبُو بَكْرٍ، عَنْ أَبي

حَصِينٍ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَعْتَكِفُ في كُلِّ رَمَضانَ عَشَرَةَ أَيَّامٍ، فَلَمَّا كانَ العامُ الَّذي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْماً.

and when it was the year of his death, he stayed in *I'tikāf* for twenty days.

(١٨) بابٌ مَنْ أَرادَ أَنْ يَعْتَكِفَ ثُمَّ بَدا لَهُ أَنْ يَخْرُجَ

(18) CHAPTER. Whoever intended to practise *I'tikāf* and then changed his mind.

٢٠٤٥ - حَدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ أَبُو الحَسَنِ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا الأَوْزاعِيُّ قالَ: حدَّثَني يَحْيى بنُ سَعِيدٍ قالَ: حدَّثَتْني عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمٰنِ؛ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ أَنْ يَعْتَكِفَ العَشْرَ الأَواخِرَ مِنْ رَمَضانَ، فاسْتَأْذَنَتْهُ عائِشَةُ فأَذِنَ لها. وسأَلَتْ حَفْصَةُ عائِشَةَ أَنْ تَسْتَأْذِنَ لها فَفَعَلَتْ، فَلَمَّا رَأَتْ ذلكَ زَيْنَبُ بِنْتُ جَحْشٍ أَمَرَتْ بِبناءٍ فَبُنِيَ لها. قالَتْ: وكانَ رَسُولُ اللهِ ﷺ إذا صَلَّى انْصَرَفَ إلى بِنائِهِ فَأَبْصَرَ الأَبْنِيَةَ فَقالَ: «ما هذا؟» قالُوا: بِناءُ عائِشَةَ وحَفْصَةَ وزَيْنَبَ، فَقالَ رَسُولُ اللهِ ﷺ: «آلْبِرَّ أَرَدْنَ بِهٰذا؟ مَا أَنا بِمُعْتَكِفٍ»، فَرَجَعَ. فَلَمَّا أَفْطَرَ اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

[راجع: ٢٠٢٩]

2045. Narrated 'Amra bint 'Abdur-Raḥmān on the authority of 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ mentioned that he would practise *I'tikāf* in the last ten days of Ramaḍān. 'Āishah asked his permission to perform *I'tikāf* and he permitted her. Ḥafṣa asked 'Āishah to take his permission for her, and she did so. When Zainab bint Jaḥsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allāh's Messenger ﷺ used to proceed to his tent after the *Ṣalāt* (prayer). So, he saw the tents and asked, "What is this?" He was told that those were the tents of 'Āishah, Ḥafṣa and Zainab. Allāh's Messenger ﷺ said, "Is it *Al-Birr* (righteousness) which they intended by doing so? I am not going to perform *I'tikāf*." So, he returned home. When the fasting month was over, he performed *I'tikāf* for ten days in the month of Shawwāl.

(١٩) بابٌ المُعْتَكِفِ يُدْخِلُ رَأْسَهُ البَيْتَ للغُسْلِ

(19) CHAPTER. A *Mu'takif* can let his head in the house for washing.

٢٠٤٦ - حَدَّثَنا عَبْدُ اللهِ بنُ

2046. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا during her menses used to comb and oil the

مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّها كانَتْ تُرَجِّلُ النَّبِيَّ ﷺ وهيَ حَائِضٌ وهُوَ مُعْتَكِفٌ في المَسْجِدِ وهيَ في حُجْرَتِها يُناوِلُها رَأْسَهُ.

[راجع: ٢٩٥]

hair of the Prophet ﷺ while he used to be in *I'tikāf* in the mosque. He would stretch out his head towards her while she was in her chamber.

34 - THE BOOK OF SALES (BARGAINS)

٣٤ - كتاب البيوع

And the Statement of Allāh تعالى:

"... And Allāh has permitted trading and forbidden *Ribā* (usury)..." (V.2:275)

And His Statement: -"... save when it is a present trade which you carry out on the spot among yourselves..." (V.2:282)

وقولُ اللهِ تَعالَى: ﴿وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ﴾ [البقرة: ٢٧٥] وقَوْلُهُ: ﴿إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ﴾ [البقرة: ٢٨٢].

(1) CHAPTER. What has come in the Statement of Allāh تعالى:

"Then when the *(Jumu'ah) Ṣalāt* is ended, you may disperse through the land, and seek of the Bounty of Allāh.... And Allah is the Best of Providers." (V.62:10,11)

And also His Statement: "Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent..." (V.4:29)

(١) بابٌ ما جاءَ في قَوْلِ اللهِ عَزَّ وَجلَّ: ﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ﴾ إلى آخِرِ السُّورَةِ [الجمعة: ١٠ - ١١].

وقولِهِ: ﴿لَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ﴾ [النساء: ٢٩]

2047. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: You people say that Abū Hurairah tells many narrations from Allāh's Messenger ﷺ and you also wonder why the emigrants and *Anṣār* do not narrate from Allāh's Messenger ﷺ as Abū Hurairah does. My emigrant brothers were busy in the market, while I used to stick to Allāh's Messenger ﷺ content with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget, and my *Anṣārī* brothers used to be busy with their properties and I was one of the poor men of *Ṣuffa*. I used to remember the narrations when they used to forget. No doubt, Allāh's Messenger ﷺ once said, "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread my coloured garment which I was wearing till Allāh's Messenger ﷺ had finished his saying, and then I gathered it to my chest. So, I did not forget any of that narration.

٢٠٤٧ - حَدَّثنا أبُو اليمانِ قالَ: حدَّثَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني سَعِيدُ بنُ المُسَيَّبِ وأبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّكُمْ تَقُولُونَ: إنَّ أبا هُرَيْرَةَ يُكْثِرُ الحَدِيثَ عَنْ رَسُولِ اللهِ ﷺ، وتَقُولُونَ: ما بالُ المُهاجِرِينَ والأنْصارِ لا يُحَدِّثُونَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِ حَدِيثِ أبي هُرَيْرَةَ؟ وإنَّ إخْوَتي مِنَ المُهاجِرِينَ كانَ يَشْغَلُهُمُ الصَّفْقُ بالأسْوَاقِ، وكُنْتُ ألْزَمُ رَسُولَ اللهِ ﷺ على مِلْءِ بَطْني، فأشْهَدُ إذَا غابُوا، وأحفَظُ إذَا نَسُوا. وكانَ يَشْغَلُ إخْوَتي مِنَ الأنْصارِ عَمَلُ أمْوَالِهِمْ وكُنْتُ امْرَءاً مِسْكِيناً مِنْ

مساكِينِ الصُّفَّةِ، أَعِي حِينَ يَنْسَوْنَ. وقَدْ قالَ رَسُولُ اللهِ ﷺ في حديثٍ يُحَدِّثُهُ: «إِنَّهُ لَنْ يَبْسُطَ أحَدٌ ثَوْبَهُ حتَّى أَقْضِيَ مَقالَتي هذِهِ ثُمَّ يَجْمَعَ إِلَيْهِ ثَوْبَهُ إلَّا وَعَى ما أقُولُ» فَبَسَطْتُ نَمِرَةً عَلَيَّ حَتَّى إذَا قَضَى رَسُولُ اللهِ ﷺ مَقالَتَهُ جمَعْتُها إِلى صَدْري فمَا نَسِيتُ مِنْ مَقالَةِ رَسُولِ اللهِ ﷺ تِلْكَ مِنْ شَيْءٍ.

[راجع: ١١٨]

٢٠٤٨ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ، قالَ: قالَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ: لَمَّا قَدِمْنا المَدِينَةَ آخَى رَسُولُ اللهِ ﷺ بَيْني وبَينَ سَعْدِ بنِ الرَّبيعِ، فَقالَ سَعْدُ بنُ الرَّبيعِ: إنِّي أَكْثَرُ الأَنْصَارِ مالاً فأَقْسِمُ لكَ نِصْفَ مَالي، وانْظُرْ أيَّ زَوْجَتيَّ هَوِيتَ نَزَلْتُ لكَ عَنْها، فإذَا حَلَّتْ تَزَوَّجْتَها. قالَ: فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ: لا حاجَةَ لِي في ذلكَ، هَلْ مِنْ سُوقٍ فِيهِ تِجارَةٌ؟ قالَ: سُوقُ قَيْنُقاعٍ. قالَ: فَغَدَا إِلَيْهِ عَبْدُ الرَّحْمٰنِ فأَتَى بأَقِطٍ وسَمْنٍ، قالَ: ثُمَّ تابَعَ الغُدُوَّ فمَا لبِثَ أنْ جاءَ عَبْدُ الرَّحْمٰنِ عَلَيْهِ أثَرُ صُفْرَةٍ. فَقالَ رَسُولُ اللهِ ﷺ: «تَزَوَّجْتَ؟» قالَ: نَعَمْ، قالَ: «ومَنْ؟» قالَ: امْرَأَةً مِنَ الأَنْصارِ. قالَ: «كَمْ سُقْتَ؟» قالَ: زِنَةَ نَوَاةٍ مِنْ

2048. Narrated 'Abdur-Raḥmān bin 'Aūf رَضِيَ اللهُ عَنْهُ: When we came to Al-Madīna as emigrants, Allāh's Messenger ﷺ established a bond of brotherhood between me and Sa'd bin Ar-Rabī'. Sa'd bin Ar-Rabī' said to me, "I am the richest among the *Anṣār*, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her." 'Abdur-Raḥmān replied, "I am not in need of all that. Is there any market-place where trade is practised?" He replied, "The market of Qainuqā'." 'Abdur-Raḥmān went to that market the following day and brought some dried butter-milk (yoghurt) and butter, and then he continued going there regularly. Few days later, 'Abdur-Raḥmān came having traces of yellow (scent) on his body. Allāh's Messenger ﷺ asked him whether he had got married. He replied in the affirmative. The Prophet ﷺ said, "Whom have you married?" He replied, "A woman from the *Anṣār*." Then the Prophet ﷺ asked, "How much did you pay her?" He replied, "(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold)!" The Prophet ﷺ said, "Give a *Walīma* (wedding banquet)

even if with one sheep."

ذَهَبٍ أَوْ نَوَاةً مِنْ ذَهَبٍ. فَقالَ لَهُ النَّبِيُّ ﷺ: «أَوْلِمْ ولَوْ بِشاةٍ».
[انظر: ٣٧٨٠]

2049. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdur-Raḥmān bin 'Aūf came to Al-Madīna, the Prophet ﷺ established a bond of brotherhood between him and Sa'd bin Ar-Rabī' Al-Anṣārī. Sa'd was a rich man, so he said to 'Abdur-Raḥmān, "I will give you half of my property and will make you to marry." 'Abdur-Raḥmān said (to him), "May Allāh bless you in your family and property. Show me the market." So 'Abdur-Raḥmān did not return (from the market) till he gained some dried buttermilk (yoghurt) and butter (through trading). He brought that to his household. We stayed for sometime (or as long as Allāh wished), and then 'Abdur-Raḥmān came, scented with yellowish perfume. The Prophet ﷺ said (to him), "What is this?" He replied, "I got married to an *Anṣārī* woman." The Prophet ﷺ asked, "What did you pay her?" He replied, "A gold stone or gold equal to the weight of a date stone." The Prophet ﷺ said (to him), "Give a *Walīma* (wedding banquet) even if with one sheep."

٢٠٤٩ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيْرٌ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ عَبْدُ الرَّحْمنِ بنُ عَوفٍ المَدِينَةَ فآخَى النَّبِيُّ ﷺ بَيْنَهُ وبَينَ سَعْدِ بنِ الرَّبِيعِ الأَنْصارِيِّ، وكانَ سَعْدٌ ذَا غِنًى فَقالَ لِعَبْدِ الرَّحْمٰنِ: أُقاسِمُكَ مالي نِصْفَينِ، وأُزَوِّجُكَ. قالَ: بارَكَ اللهُ لكَ في أَهْلِكَ ومَالِكَ، دُلُّوني عَلى السُّوقِ. فما رَجَعَ حتَّى اسْتَفْضَلَ أَقِطاً وسَمْناً فأَتى بِهِ أَهْلَ مَنزِلِهِ فمَكَثْنا يَسِيراً أَو ما شاءَ اللهُ فَجاءَ وعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ، فَقالَ لَهُ النَّبِيُّ ﷺ: «مَهْيَمْ؟»، قالَ: يا رَسُولَ اللهِ، تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصارِ. قالَ: «مَا سُقْتَ إِليها؟» قالَ: نَوَاةً مِنْ ذَهَبٍ أَوْ وَزْنَ نَواةٍ مِنْ ذَهَبٍ، قالَ: «أَوْلِمْ ولَو بِشاةٍ».
[انظر: ٢٢٩٣، ٣٧٨١، ٣٩٣٧، ٥٠٧٢، ٥١٤٨، ٥١٥٣، ٥١٥٥، ٥١٦٧، ٦٠٨٢، ٦٣٨٦]

2050. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Ukāz, Majanna and Dhul-Majāz were market-places in the Pre-Islāmic Period of Ignorance. When Islām came, Muslims felt that in trading there might be a sin. So, the Divine Revelation came:

"There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by

٢٠٥٠ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ، حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَتْ عُكاظٌ ومَجَنَّةُ وذُو المجازِ أَسْوَاقاً في الجاهِلِيَّةِ، فَلَمَّا كان

trading)..." (V.2:198)

Ibn 'Abbās recited the Verse in this way.

الإسْلامُ فَكَأَنَّهُمْ تأَثَّمُوا فِيهِ فَنَزَلَتْ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ في مَوَاسِمِ الحَجِّ. قَرَأَها ابنُ عَبَّاس.

[راجع: ١٧٧٠]

(2) CHAPTER. Legal and illegal things are clearly defined, and in between them are some doubtful (unclear) things.

(٢) بابٌ: الحَلالُ بَيِّنٌ، والحَرَامُ بَيِّنٌ، وبَيْنَهُما مُشْتَبِهاتٌ

2051. Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said: "Both legal and illegal things are obvious, and in between them are (unclear) doubtful matters (things). So whoever forsakes those doubtful (unclear) things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (unclear) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allāh's *Ḥima* (i.e., private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."[(1)]

٢٠٥١ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنِ الشَّعْبِيِّ قالَ: سَمِعْتُ النُّعْمانَ بنَ بَشِيرٍ رَضِيَ اللهُ عَنْهُ يقول: سَمِعْتُ النَّبِيَّ ﷺ ح.

وحدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا ابنُ عُيَيْنَةَ، حَدَّثَنا أبو فَرْوَةَ، عَنِ الشَّعْبِيِّ قالَ: سَمِعْتُ النُّعْمانَ بنَ بَشيرٍ عَنِ النَّبِيِّ ﷺ ح.

وَحَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا ابنُ عُيَيْنَة، عَنْ أبي فَرْوَةِ قالَ: سَمِعْتُ الشَّعْبِيَّ: سَمِعْتُ النُّعْمانَ بنَ بَشِيرٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ ح.

حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنْ أبي فَرْوَةَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمانِ بنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُ

(1) (H. 2051) Man, here is compared to a shepherd; his desires, to a flock of sheep; sins, to a private pasture of somebody else; doubtful matters to the region surrounding the pasture and indulgence in doubtful matters to pasture in that region. To pasture there will probably lead the sheep to enter the private pasture, and the shepherd would be punished for grazing his sheep near the private pasture which led to such an obvious transgression.

قالَ: قالَ النَّبِيُّ ﷺ: «الحَلالُ بَيِّنٌ، والحَرَامُ بَيِّنٌ، وبَيْنَهُما أُمورٌ مُشْتَبِهَةٌ. فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيْهِ مِنَ الإثْمِ كانَ لِمَا اسْتَبانَ أَتْرَكَ، ومَنِ اجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الإثْمِ أَوشَكَ أَنْ يُواقِعَ ما اسْتَبانَ. والمَعاصِي حِمَى اللهِ، مَنْ يَرْتَعْ حَوْلَ الحِمَى يُوشِكْ أَنْ يُوَاقِعَهُ». [راجع: ٥٢]

(3) CHAPTER. Explanation of doubtful (unclear) things.

(٣) بابُ تَفْسِيرِ المُشَبَّهاتِ،

Ḥassān bin Abū Sinān said, "I found nothing easier than to be pious and Allāh-fearing; (to achieve this aim) leave all doubtful (unclear) things and do what is completely clear of doubt."

وقالَ حَسَّانُ بنُ أَبي سِنانٍ: مَا رَأَيْتُ شَيْئاً أَهْوَنَ مِنَ الوَرَعِ، دَعْ مَا يَرِيبُكَ إلى مَا لَا يَرِيبُكَ.

2052. Narrated 'Abdullāh bin Abū Mulaika: 'Uqba bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ said that a black woman came and claimed that she had suckled both of them (i.e., 'Uqba and his wife). So, he mentioned that to the Prophet ﷺ who turned his face from him and smiled and said, "How (can you keep your wife), and it was said (that both of you were suckled by the same woman)?" His wife was the daughter of Abū Ihāb At-Tamīmī.

٢٠٥٢ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ: أَخْبَرَنا عَبْدُ اللهِ بنُ عَبْدِ الرَّحْمٰنِ بنِ أَبي حُسَيْنٍ: حدَّثَنا عَبْدُ اللهِ ابنُ أَبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحَارِثِ رَضِيَ اللهُ عَنْهُ: أَنَّ امْرَأَةً سَوْدَاءَ جاءَتْ فَزَعَمَتْ أَنَّها أَرْضَعَتْهُما، فَذَكَرَ لِلنَّبِيِّ ﷺ فأَعْرَضَ عَنْهُ وتَبَسَّمَ النَّبيُّ ﷺ، قالَ: «كَيْفَ وقَدْ قِيلَ؟» وقَدْ كانَتْ تَحْتَهُ ابْنَةُ أَبي إهابٍ التَّمِيمِيِّ. [راجع: ٨٨]

2053. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 'Utba bin Abū Waqqāṣ took a firm promise from his brother Sa'd bin Abū Waqqāṣ to take the son of the slave-girl of Zam'a into his custody as he was his (i.e., 'Utba's) son. In the year of the Conquest (of Makkah) Sa'd bin Abū Waqqāṣ took him, and said that he was his brother's son, and his brother took a promise

٢٠٥٣ - حَدَّثَنا يَحْيى بنُ قَزَعَةَ: حدَّثَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ عُتْبَةُ بنُ أَبي وقَّاصٍ عَهِدَ إلى أَخِيهِ سَعْدِ ابنِ أَبي

from him to that effect. 'Abd bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet ﷺ. Sa'd said, "O Allāh's Messenger! He is the son of my brother and he has taken a promise from me that I will take him." 'Abd bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allāh's Messenger ﷺ said, "The boy is for you.,O 'Abd bin Zam'a." Then the Prophet ﷺ said, "The son is for the bed (i.e., the man on whose bed he was born) and stones (despair, i.e., to be stoned to death), for the one who has done illegal sexual intercourse." The Prophet ﷺ told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and 'Utba. So, the boy did not see her till he died.[1]

وَقَّاصٍ أَنَّ ابنَ وَلِيدَةِ زَمْعَةَ مِنِّي فاقْبِضْهُ، قالَتْ: فَلَمَّا كانَ عامُ الفَتْحِ أَخَذَهُ سَعْدُ بنُ أبي وَقَّاصٍ وقالَ: ابنُ أخي قَدْ عَهِدَ إليَّ فِيهِ، فَقامَ عَبْدُ بنُ زَمْعَةَ فَقالَ: أَخِي وابنُ وَلِيدَةِ أَبي وُلِدَ عَلى فِراشِهِ، فَتَساوَقا إلى رَسُولِ اللهِ ﷺ فَقالَ سَعْدٌ: يا رَسُولَ اللهِ، ابنُ أَخِي كانَ قَدْ عَهِدَ إليَّ فِيهِ، فَقالَ عَبْدُ بنُ زَمْعَةَ: أَخِي وابنُ وَلِيدَةِ أَبي وُلِدَ عَلى فِراشِهِ، فَقالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يا عَبْدُ بنَ زَمْعَةَ»، ثُمَّ قالَ النَّبِيُّ ﷺ: «الوَلَدُ لِلفِراشِ ولِلعاهِرِ الحَجَرُ». ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ ﷺ: «احْتَجِبي مِنْهُ» يَا سَوْدَةُ، لِما رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآها حتَّى لَقِيَ اللهَ. [انظر: ٢٢١٨، ٢٤٢١، ٢٥٣٣، ٢٧٤٥، ٤٣٠٣، ٦٧٤٩، ٦٧٦٥، ٦٨١٧، ٧١٨٢]

2054. Narrated 'Adī bin Hātim رَضِيَ الله عَنْهُ: I asked Allāh's Messenger ﷺ about *Al-Mi'rāḍ* (i.e., sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allāh's Messenger! I release my hound by the Name of Allāh and find with it at the game, another hound on which I have not mentioned the Name of Allāh, and I do not

٢٠٥٤ - حَدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ قالَ: أَخبرَني عَبْدُ اللهِ بنُ أَبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ، قالَ: سأَلْتُ رَسُولَ اللهِ ﷺ عنِ المِعْراضِ، فَقالَ: «إِذا أَصابَ بِحَدِّهِ فَكُلْ، وإذا أَصابَ بِعَرْضِهِ فَقَتَلَ فَلا تأكُلْ فإنَّهُ وَقِيذٌ». قُلْتُ: يا رَسُولَ اللهِ، أُرْسِلُ كَلْبي

(1) (H. 2053) 'Utba committed adultery in the Pre-Islamic Period of Ignorance and before his death he declared that secret and confessed that the son of the slave-girl was his son, and most probably he died as a disbeliever.

وأسَمِّي فأجِدُ مَعَهُ عَلى الصَّيْدِ كَلْباً آخَرَ لَمْ أُسَمِّ عَلَيْهِ، ولا أَدْري أَيُّهما أَخَذَ؟ قالَ: «لا تأكُلْ، إنَّما سَمَّيْتَ عَلى كَلْبِكَ ولم تُسَمِّ عَلى الآخَرِ».

[راجع: ١٧٥]

know which one of them caught the game." Allāh's Messenger ﷺ said (to him), "Don't eat it as you have mentioned the Name of Allāh on your hound and not on the other."

(٤) بابُ ما يُتَنزَّهُ مِنَ الشُّبهاتِ

(4) CHAPTER. What doubtful (unclear) things should be avoided?

٢٠٥٥ - حَدَّثَنا قَبيصَةُ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبيُّ ﷺ بِتَمْرَةٍ مَسْقُوطَةٍ، فَقالَ: «لَوْلا أَنْ تَكُونَ صَدَقَةً لأَكَلْتُها».

وقالَ هَمَّامٌ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «أَجِدُ تَمرَةً ساقِطةً عَلى فِرَاشِي». [انظر: ٢٤٣١]

2055. Narrated Anas رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ passed by a fallen date and said, "Were it not for my doubt that this might have been given in charity, I would have eaten it." And narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I found a date-fruit fallen on my bed."

(٥) بابُ مَنْ لَمْ يرَ الوَساوِسَ ونحوَها مِنَ الشُّبُهاتِ

(5) CHAPTER. Whoever does not consider dark suggestions by one's ownself or similar things as doubtful (unclear) things.

٢٠٥٦ - حَدَّثَنا أَبو نُعيم: حدَّثنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بنِ تَميم عَنْ عَمِّهِ قالَ: شُكِيَ إلى النَّبيِّ ﷺ الرَّجُلُ يَجِدُ في الصَّلاةِ شَيْئاً، أَيَقْطَعُ الصَّلاةَ؟ قالَ: «لا حتَّى يَسْمَعَ صَوْتاً أو يَجِدَ رِيحاً». [راجع: ٣٧]

وقالَ ابنُ أَبي حَفْصَةَ، عَنِ الزُّهْرِيِّ: لا وُضُوءَ إلَّا فِيما وجَدْتَ الرِّيحَ أو سَمِعْتَ الصَّوْتَ.

2056. Narrated 'Abbād bin Tamīm that his uncle said, "The Prophet ﷺ was asked: If a person feels something during his *Ṣalāt* (prayer); should one interrupt his *Ṣalāt* (prayer)?" The Prophet ﷺ said, "No! You should not give it up unless you hear a sound or smell something." Narrated Ibn Abī Ḥafṣa: Az-Zuhrī said, "There is no need of repeating ablution unless you detect a smell or hear a sound."

٢٠٥٧ - حدَّثَنا أَحْمَدُ بنُ المِقْدامِ العِجْلِيُّ: حدَّثَنا مُحَمَّدُ بنُ عَبْدِ

2057. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Some people said, "O Allāh's Messenger! Meat is brought to us by some people and we are not

الرَّحْمٰنِ الطُّفَاوِيُّ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ قَوْماً قالُوا: يا رَسُولَ اللهِ، إِنَّ قَوْماً يأْتُونَنا بالَّلحْمِ لا نَدْرِي أَذَكَرُوا اسْمَ اللهِ عَلَيْهِ، أَمْ لا؟ فَقالَ رَسُولُ اللهِ ﷺ: «سَمُّوا اللهَ عَلَيْهِ وكُلُوهُ». [انظر: ٥٥٠٧، ٧٣٩٨]

sure whether the Name of Allāh has been mentioned on it or not (at the time of slaughtering the animals)." Allāh's Messenger ﷺ said (to them), "Mention the Name of Allāh and eat it."

(٦) بابٌ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا﴾ [الجمعة: ١١]

(6) CHAPTER. The Statement of Allāh عزّ وجل: "And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.], they disperse headlong to it..." (V.62:11)

٢٠٥٨ - حَدَّثَنا طَلْقُ بنُ غَنَّامٍ: حدَّثَنا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سالِمٍ قالَ: حدَّثَنِي جابِرٌ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ مِنَ الشَّامِ عِيرٌ تَحْمِلُ طَعاماً فالتَفَتُوا إِلَيها حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ إِلَّا اثْنا عَشَرَ رَجُلاً، فَنَزَلَتْ ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا﴾ [الجمعة: ١١]. [راجع: ٩٣٦]

2058. Narrated Jābir رضي الله عنه: While we were offering the *Ṣalāt* (prayer) with the Prophet ﷺ a caravan carrying food came from Sham. The people looked towards the caravan (and went to it) and only twelve persons remained with the Prophet ﷺ. So, the Divine Revelation came; :"And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.], they disperse headlong to it..." (V.62:11)

(٧) بابٌ مَنْ لَمْ يُبالِ مِنْ حَيْثُ كَسَبَ المَالَ

(7) CHAPTER. The one who does not care from where he earns his money (i.e., whether through legal or illegal ways).

٢٠٥٩ - حَدَّثَنا آدَمُ: حدَّثَنا ابنُ أَبِي ذِئْبٍ: حدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَأْتِي عَلى النَّاسِ زَمانٌ لَا يُبالِي المَرْءُ ما أَخَذَ مِنْهُ، أَمِنَ الحَلالِ أَمْ مِنَ الحَرَامِ؟». [انظر: ٢٠٨٣]

2059. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "A time will come upon the people when one will not care how one gains one's money, legally or illegally."

(٨) **باب التِّجارَةِ في الْبَزِّ وغَيْرِه**

وقَوْلِهِ - عَزَّ وجَلَّ -: ﴿رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ﴾ [النور: ٣٧] وقالَ قَتادَةُ: كانَ القَوْمُ يَتَبايَعُونَ وَيتَّجِرُون ولٰكِنَّهُمْ إذَا نابَهُمْ حَقٌّ مِنْ حُقُوقِ اللهِ لَمْ تُلْهِهِمْ تِجارَةٌ وَلا بَيْعٌ عَنْ ذِكْرِ اللهِ حَتَّى يُؤَدُّوهُ إلى اللهِ.

(8) CHAPTER. Trade of cloth and other things.

And the Statement of Allāh عَزَّ وجَل:

"Men whom neither trade nor sale (business) diverts them from the Remembrance of Allāh (with heart and tongue)..." (V.24:37)

Qatāda said, "The people used to do sale and trade; but whenever they were to perform any of Allāh's obligations, then trade and sale would not divert them from Allāh's worship, but they would rather fulfil that obligation (to Allāh)."

٢٠٦٠، ٢٠٦١ - حَدَّثَنَا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، قالَ: أَخْبرَني عَمْرُو بنُ دِينارٍ، عَنْ أَبي المِنهالِ قالَ: كُنْتُ أَتَّجِرُ في الصَّرْفِ، فَسَأَلْتُ زَيْدَ بنَ أَرْقَمَ رَضِيَ اللهُ عَنْهُ فَقالَ: قالَ النَّبِيُّ ﷺ ح.

وحدَّثَني الفَضْلُ بنُ يَعْقُوبَ: حدَّثَنا الحَجَّاجُ بنُ مُحَمَّدٍ: قالَ ابنُ جُرَيْجٍ: أَخْبرَني عَمْرُو بنُ دِينارٍ وعامِرُ بنُ مُصْعَبٍ أَنَّهُما سَمِعا أَبا المِنهالِ يَقُولُ: سَأَلْتُ البَراءَ بنَ عازِبٍ وزَيْدَ بنَ أَرْقَمَ عَنِ الصَّرْفِ فَقالا: كُنَّا تاجِرَيْنِ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَسأَلْنا رَسُولَ اللهِ ﷺ عَنِ الصَّرْفِ، فَقالَ: «إنْ كانَ يَداً بيَدٍ فَلا بأسَ، وإنْ كانَ نَسِيئاً فَلا يَصْلُحُ».

[الحديث: ٢٠٦٠، انظر: ٢١٨٠، ٢٤٩٧، ٣٩٣٩؛ الحديث: ٢٠٦١، انظر: ٢١٨١، ٢٤٩٨، ٣٩٤٠]

2060, 2061. Narrated Abū Al-Minhāl: I used to practise money exchange, and I asked Zaid bin 'Arqam رَضِيَ الله عَنْهُ about it, and he narrated what the Prophet ﷺ said (as follows): Abū Al-Minhāl said, "I asked Al-Barā' bin 'Āzib and Zaid bin 'Arqam about practising money exchange. They replied, 'We were traders in the lifetime of Allāh's Messenger ﷺ and I asked Allāh's Messenger ﷺ about money exchange. He replied, "If it is from hand to hand, there is no harm in it; but if there is *Nasī'a* (delay in payment) then it is not permissible.'"

[See H.No. 2178, 2180, Ch. 79, 80].

(9) CHAPTER. Going out for trading.

(٩) بابُ الخُرُوجِ في التِّجارَةِ.

And the Statement of Allāh عزّ وجل:

"You may disperse through the land and seek of the Bounty of Allāh (by working)..." (V.62:10)

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ﴾ [الجمعة: ١٠].

2062. Narrated 'Ubaid bin 'Umair: Abū Mūsa asked 'Umar رَضِيَ اللهُ عَنْهُ to admit him but he was not admitted as 'Umar was busy, so Abū Mūsā went back. When 'Umar finished his job he said, "Didn't I hear the voice of 'Abdullāh bin Qais? Let him come in." 'Umar was told that he had left. So, he sent for him and on his arrival, he (Abū Mūsa) said, "We were ordered to do so (i.e., to leave if not admitted after asking permission thrice). 'Umar told him, "Bring witness in proof of your statement." Abu Mūsā went to the *Anṣār*'s meeting places and asked them. They said, "None amongst us will give this witness except the youngest of us, Abū Sa'īd Al-Khudrī. Abū Mūsa then took Abū Sa'īd Al-Khudrī (to 'Umar) and 'Umar said surprisingly, "Has this order of Allāh's Messenger ﷺ been hidden from me?" (Then he added), "I used to be busy trading in markets, i.e., going out for trading."

٢٠٦٢ - حَدَّثَني مُحَمَّدٌ: أَخْبرَنا مَخْلَدُ بنُ يَزِيدَ: أَخْبرَنا ابنُ جُرَيْجٍ، قالَ: أَخْبرَني عَطاءٌ، عَنْ عُبَيْدِ بنِ عُمَيرٍ: أنَّ أبا مُوسَى الأَشْعَرِيَّ اسْتَأْذَنَ عَلى عُمَرَ رَضِيَ اللهُ عَنْهُ فَلَمْ يُؤْذَنْ لَهُ، - وكأَنَّهُ كانَ مَشْغُولاً - فَرَجَعَ أَبُو مُوسَى فَفَرغَ عُمَرُ فَقالَ: أَلَمْ أَسمَعْ صَوْتَ عَبْدِ اللهِ بنِ قَيْسٍ؟ ائْذَنُوا لَهُ. قِيلَ: قَدْ رَجَعَ، فَدَعاهُ فَقالَ: كُنَّا نُؤْمَرُ بذٰلكَ، فَقالَ: تأْتِيني عَلى ذلكَ بالبَيِّنَةِ. فانْطَلَقَ إلى مَجالِسِ الأَنْصارِ فَسأَلَهُمْ فَقالُوا: لا يَشْهَدُ لكَ عَلى هذا إلَّا أَصْغَرُنا أَبُو سَعِيدٍ الخُدْرِيُّ. فَذَهَبَ بأبي سَعِيدٍ الخُدْرِيِّ، فَقالَ عُمَرُ: أَخَفِيَ عَلَيَّ هٰذا مِنْ أَمْرِ رَسُولِ اللهِ ﷺ؟ أَلهاني الصَّفْقُ بالأَسْوَاقِ. يَعْني الخُرُوجَ إلى التجارة. [انظر: ٦٢٤٥، ٧٣٥٣]

(10) CHAPTER. Trading in sea.

(١٠) بابُ التِّجارَةِ في البَحْرِ،

And Maṭar said, "There is no harm in it, and whatever Allāh has mentioned about it in the Qur'ān, is but the truth." Then he (Maṭar) recited:

"...And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place)...'" (V.16:14)

وقالَ مَطَرٌ: لَا بأْسَ بِهِ، ومَا ذَكَرَهُ اللهُ في القُرْآنِ إلَّا بِحَقٍّ ثُمَّ تَلا ﴿وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾ [فاطر: ١٢] والفُلْكُ: السُّفُنُ الوَاحِدُ والجَمْعُ

سَوَاءٌ. وقالَ مُجاهِدٌ: تَمْخَرُ السُّفُنُ الرِّيحَ ولا تَمْخَرُ الرِّيحَ شيئاً مِنَ السُّفُنِ إلَّا الفُلْكُ العِظامُ.

2063. Abū Hurairah رَضِيَ الله عَنْهُ said, "Allāh's Messenger ﷺ mentioned a person from Banī Isrāel who travelled by sea and carried out his needs." Then he narrated the whole story.

[See *Hadīth*. No. 2291].

٢٠٦٣ - وقالَ اللَّيْثُ حدَّثَنِي جَعْفَرُ ابنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَني إِسْرَائِيلَ خَرَجَ في البَحْرِ فَقَضَى حَاجَتَه. وساقَ الحديثَ.

حدَّثني عَبْدُ اللهِ بنُ صَالحٍ: حَدَّثَني اللَّيْثُ بِهِ. [راجع: ١٤٩٨]

(11) CHAPTER.

"And when they see some merchandise or some amusement [beating of *Tambūr* (drum) etc.], they disperse headlong to it..." (V.62:11)

And Allāh's Statement:

"Men whom neither trade nor sale divert them from the Remembrance of Allāh..." (V.24:37)

(١١) **بابٌ** ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا﴾ [الجمعة: ١١] وقَوْلُهُ ﴿رِجَالٌ لَّا تُلْهِيهِمْ تِجَـٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ﴾ [النور: ٣٧]

Qatāda said, "The people used to trade, but whenever they were to perform any of Allāh's obligations, then neither trade nor sale would divert them from the Remembrance of Allāh, but they would rather fulfil that obligation."

وقالَ قَتادَةُ: كانَ القَوْمُ يَتَّجِرُونَ ولكِنَّهُمْ كانُوا إِذَا نابَهُمْ حَقٌّ مِنْ حُقُوقِ اللهِ لَمْ تُلْهِهِمْ تِجارَةٌ ولا بَيْعٌ عَنْ ذِكْرِ اللهِ حتَّى يُؤَدُّوهُ إلى اللهِ.

2064. Narrated Jābir رَضِيَ الله عَنْهُ: A caravan arrived (at Al-Madīna) while we were offering the *Jumu'ah* (prayer) with the Prophet ﷺ. The people left and went out for the caravan, with the exception of twelve persons. Then this Verse was revealed:

"And when they see some merchandise or some amusement [beating of *Tambūr* (drum) etc.], they disperse headlong to it, and leave

٢٠٦٤ - **حدَّثني** مُحَمَّدٌ قالَ: حدَّثَنِي مُحَمَّدُ بنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سالمِ ابنِ أَبي الجَعْدِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: أَقبَلَتْ عِيرٌ ونَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ الجُمُعَةَ فانْفَضَّ النَّاسُ إلاَّ اثْني عَشَرَ

you standing..." (V.62:11)

رَجُلاً، فَنَزَلَتْ هذِهِ الآيَةُ ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة ١١] [راجع: ٩٣٦]

(12) CHAPTER. Allāh's Statement: "...Spend of the good things which you have (legally) earned..." (V.2:267)

(١٢) بابُ قوله: ﴿أَنفِقُوا مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ﴾ [البقرة: ٢٦٧].

2065. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "If a woman gives in charity from her house meals without wasting (i.e., being extravagant), she will get the reward for her giving, and her husband will also get the reward for his earning and the storekeeper will also get a similar reward. The acquisition of the reward of none of them will reduce the reward of the others."

٢٠٦٥ - **حَدَّثَنَا** عُثمانُ ابنُ أَبي شَيْبَةَ قَال: حدَّثنا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ، عَنْ مَسْرُوقٍ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: قالَ النَّبيُّ ﷺ: «إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ طَعامِ بَيْتِها غيرَ مُفْسِدَةٍ كانَ لها أَجْرُها بِما أَنْفَقَتْ، ولِزَوْجِها بِما كَسَبَ، ولِلخازِنِ مِثْلُ ذٰلكَ، لا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئاً».

2066. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a woman gives something (i.e., in charity) from her husband's earnings without his permission, she will get half his reward."

٢٠٦٦ - **حدَّثني** يَحْيى بنُ جَعْفَرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ قالَ: سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ كَسْبِ زَوْجِها عَنْ غيرِ أَمْرِهِ فَلَهَا نِصْفُ أَجْرِهِ». [انظر: ٥١٩٢، ٥١٩٥، ٥٣٦٠]

(13) CHAPTER. Whoever liked to expand in his sustenance.

(١٣) بابُ مَنْ أَحَبَّ البَسْطَ في الرِّزْقِ.

2067. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Whoever desires an expansion in his sustenance and age, should keep good relations with his kith and kin."

٢٠٦٧ - **حَدَّثَنَا** مُحَمَّدُ ابنُ أَبي يَعْقُوبَ الكِرْمانيُّ: حدَّثنا حَسَّان: حدَّثَنا يُونُسُ: قَالَ مُحَمَّدٌ هو الزُّهريُّ عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ في رِزْقِهِ أَوْ يُنْسَأَ لَهُ في أَثَرِهِ فَلْيَصِلْ رَحِمَهُ».
[انظر: ٥٩٨٦]

(14) CHAPTER. The Prophet ﷺ purchased (foodgrains) on credit.

(١٤) بابُ شِرَاءِ النَّبِيِّ ﷺ بالنَّسِيئَةِ

2068. Narrated 'Āishah رَضِيَ الله عَنْهَا: The Prophet ﷺ purchased food grains from a Jew on credit and mortgaged his iron armour to him.

٢٠٦٨ - حَدَّثَنَا مُعَلَّى بنُ أَسَدٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الأَعْمَشُ قالَ: ذَكَرْنا عِنْدَ إِبْرَاهِيمَ: الرَّهْنَ في السَّلَمِ، فقالَ: حدَّثَني الأَسْوَدُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعاماً مِنْ يَهُودِيٍّ إلى أَجَلٍ ورَهَنَهُ دِرْعاً مِنْ حَدِيدٍ. [انظر: ٢٠٩٦، ٢٢٠٠، ٢٢٥١، ٢٢٥٢، ٢٣٨٦، ٢٥٠٩، ٢٥١٣، ٢٩١٦، ٤٤٦٧]

2069. Narrated Qatāda: Anas رَضِيَ الله عَنْهُ went to the Prophet ﷺ with barley bread having some dissolved fat on it. The Prophet ﷺ had mortgaged his armour to a Jew in Al-Madīna and took from him some barley for his family. Anas heard him saying, "The household of Muḥammad ﷺ did not possess even a single *Ṣā'* of wheat or food grains for their evening meal, although he has nine wives (to look after)".

[See *Hadīth* No. 2508]

٢٠٦٩ - حَدَّثَنَا مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ ح وحدَّثَني مُحَمَّدُ بنُ عَبْدِ اللهِ بنِ حَوْشَبٍ: حدَّثَنا أَسْباطٌ أَبُو اليَسَعِ البَصْرِيُّ: حدَّثَنا هِشامٌ الدَّسْتَوَائِيُّ عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَشَى إلى النَّبِيِّ ﷺ بِخُبزِ شَعِيرٍ وإهالَةٍ سَنِخَةٍ، ولَقَدْ رَهَنَ النَّبِيُّ ﷺ دِرْعاً لَهُ بالمَدِينَةِ عِنْدَ يَهُودِي وأَخَذَ مِنْهُ شَعِيراً لأَهْلِهِ. ولَقَدْ سَمِعْتُهُ يَقُولُ: «مَا أَمْسَى عِنْدَ آلِ مُحَمَّدٍ ﷺ صاعُ بُرٍّ ولا صاعُ حَبٍّ، وإنَّ عِنْدَهُ لَتِسْعَ نِسْوَةٍ».
[انظر: ٢٥٠٨]

(15) CHAPTER. The earnings of a person and his manual labour.

(١٥) بابُ كَسْبِ الرَّجُلِ وعَمَلِهِ بِيَدِهِ

2070. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When Abū Bakr Aṣ-Ṣiddīq was chosen Caliph, he said, "My people know that my profession was not incapable of providing sustenance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practise the profession of serving the Muslims."

٢٠٧٠ - حدَّثني إسمَاعِيلُ بنُ عَبْدِ اللهِ حدَّثني عَلِيُّ بنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبرني عُرْوَةُ بنُ الزُّبَيرِ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا استُخْلِفَ أبُو بَكْرٍ الصِّدِّيقُ قالَ: لَقَدْ عَلِمَ قَومي أنَّ حِرْفَتي لَمْ تَكُنْ تَعْجِزُ عَنْ مَؤُونَةِ أهْلي وشُغِلْتُ بأمْرِ المُسْلِمِينَ، فَسيأكُلُ آلُ أبي بَكْرٍ مِنْ هذَا المَالِ وأحترِفُ لِلْمُسْلِمِين فِيهِ.

2071. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The companions of Allāh's Messenger ﷺ used to practise manual labour, so their sweat used to smell, and they were advised to take a bath.

٢٠٧١ - حَدَّثَنَا مُحَمَّدٌ: حدَّثَنا عَبْدُ اللهِ بنُ يَزِيدَ: حدَّثَنا سَعِيدٌ قالَ: حدَّثَني أبُو الأسْوَدِ، عَنْ عُرْوَةَ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: كانَ أصْحابُ رَسُولِ اللهِ ﷺ عُمَّالَ أنْفُسِهِمْ، فكان يكُونُ لهُمْ أرْوَاحٌ، فَقِيلَ لهُمْ: لَوِ اغْتَسَلْتُمْ. رَوَاهُ هَمَّامٌ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ. [راجع: ٩٠٣]

2072. Narrated Al-Miqdām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allāh, Dāwūd (David) عليه السلام used to eat from the earnings of his manual labour."

٢٠٧٢ - حَدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى: أخْبرَني [عِيسَى بنُ يونسَ]، عَنْ ثَوْرٍ، عَنْ خالِدِ بنِ مَعْدَانَ، عَنِ المِقْدَامِ رَضِيَ اللهُ عَنْهُ، عَنِ النبي ﷺ قالَ: «ما أكَلَ أحَدٌ طَعاماً قَطُّ خَيراً مِنْ أنْ يأكُلَ مِنْ عَمَلِ يدِهِ، وَإنَّ نَبيَّ اللهِ دَاوُدَ عَلَيْهِ السَّلامُ كانَ يأكُلُ مِنْ عَمَلِ يَدِهِ».

2073. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Prophet Dāwūd (David) عليه السلام used not to eat except from the earnings of his manual labour."

٢٠٧٣ - حَدَّثَنَا يَحْيَى بنُ مُوسَى: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ: حدَّثنا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ: «أَنَّ دَاوُدَ النَّبِيَّ عَلَيْهِ السَّلامُ كانَ لا يأكُلُ إلَّا مِنْ عَمَلِ يَدِهِ». [انظر: ٣٤١٧، ٤٧١٣]

2074. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No doubt, it is better for anyone of you to cut a bundle of wood and carry it over his back rather than to ask somebody who may or may not give him."
[See H.2374].

٢٠٧٤ - حَدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أَبي عُبَيْدٍ مَوْلى عَبْدِ الرَّحْمٰنِ ابنِ عَوْفٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلى ظَهْرِهِ خَيرٌ مِنْ أَنْ يَسْأَلَ أَحَداً فَيُعْطِيَهُ أَوْ يَمْنَعَهُ». [راجع: ١٤٧٠]

2075. Narrated Az-Zubair bin Al-'Awwām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One would rather take a rope (and cut wood and carry it than to ask others)."

٢٠٧٥ - حَدَّثَنَا يَحْيَى بنُ مُوسَى: حدَّثَنا وَكيعٌ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيرِ بنِ العَوَّامِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ - ﷺ -: «لأَنْ يأخُذَ أَحَدُكُمْ أَحْبُلَهُ». [راجع: ١٤٧١]

(16) CHAPTER. One should be lenient and generous in bargaining, and whoever demands his debts back should do so in a modest lenient manner.

(١٦) بابُ السُّهُولَةِ والسَّماحَةِ في الشِّراءِ والبَيْعِ، ومَنْ طَلَبَ حَقّاً فَلْيَطْلُبْهُ في عَفافٍ

2076. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "May Allāh's Mercy be on him who is lenient in his buying, selling, and in demanding back his money."

٢٠٧٦ - حَدَّثَنَا عَلِيُّ بنُ عَيَّاشٍ: حدَّثَنا أَبُو غَسَّانَ قالَ: حدَّثَني مُحَمَّدُ بنُ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ

رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «رَحِمَ اللهُ رَجُلاً سَمْحاً إِذَا باعَ، وإِذَا اشْتَرَى، وإِذَا اقْتَضَى».

(17) CHAPTER. Whoever gave time to a rich person to pay at his convenience.

(١٧) بابٌ مَنْ أَنْظَرَ مُوسِراً

2077. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Before your time the angels took the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances'. So Allāh said to the angels: 'Excuse him.'"

Rab'ī said that (the dead man said), "I used to be easy to the rich and grant time to the one in hard circumstances." Or, in another narration, "...grant time to the well-off and forgive the one in hard circumstances," or, "...accept from the well-off and forgive the one in hard circumstances."

٢٠٧٧ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا مَنْصُورٌ: أَنَّ رِبْعِيَّ ابنَ حِرَاشٍ، حَدَّثَهُ: أَنَّ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: قالَ النَّبِيُّ ﷺ: «تَلَقَّتِ المَلائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كانَ قَبْلَكُمْ، فقالُوا: أَعَمِلْتَ مِنَ الخَيرِ شَيْئاً؟ قالَ: كُنْتُ آمُرُ فِتْياني أَنْ يُنْظِرُوا ويَتَجاوَزُوا عَنِ المُوسِرِ، قالَ: فَتَجاوَزُوا عَنْهُ».

قالَ أَبُو عَبْدِ اللهِ: وقالَ أَبُو مالِكٍ عَنْ رِبْعِيٍّ: «كُنْتُ أُيَسِّرُ عَلى المُوسِرِ وأُنْظِرُ المُعْسِرَ». وتَابَعَهُ شُعْبَةُ عَنْ عَبْدِ المَلِكِ، عَنْ رِبْعِيٍّ. وقالَ أَبُو عَوَانَةَ، عَنْ عَبْدِ الملكِ، عَنْ رِبْعيٍّ: «أُنْظِرُ المُوسِرَ وأَتجاوَزُ عَنِ المُعْسِرِ». وقالَ نُعَيمُ بنُ أَبي هِنْدٍ، عَنْ رِبْعِيٍّ: «فأَقْبَلُ مِنَ المُوسِرِ وأَتجاوَزُ عَنِ المُعْسِرِ». [انظر: ٢٣٩١، ٣٤٥١]

(18) CHAPTER. Whoever waited for a person in hard circumstances to pay back his debt (i.e., when he is able to repay).

(١٨) بابٌ مَنْ أَنْظَرَ مُعْسِراً.

2078. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him

٢٠٧٨ - حَدَّثَنا هِشامُ بنُ عَمَّارٍ: حدَّثَنا يَحْيى بنُ حَمْزَةَ: حدَّثَنا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ

so that Allāh may forgive us.' So, Allāh forgave him."

بنِ عَبْدِ اللهِ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ – رَضِيَ اللهُ عَنْهُ – عَنِ النَّبِيِّ ﷺ قالَ: «كانَ تاجِرٌ يُدايِنُ النَّاسَ فإذَا رَأى مُعْسِراً قالَ لِفِتْيانِهِ: تَجاوَزُوا عَنْهُ لَعَلَّ اللهَ أَنْ يَتَجاوَزَ عَنَّا. فَتَجاوَزَ اللهُ عَنْهُ». [انظر: ٣٤٨٠]

(19) CHAPTER. If both the seller and the buyer explain the good and bad points concerning the transaction and hide nothing and give sincere advice (then they are blessed in their bargain).

(١٩) بابٌ: إذا بَيَّنَ البَيِّعانِ ولَمْ يَكْتُما ونَصَحا.

Al-'Addā' bin Khālid said, "The Prophet ﷺ got this statement written for me: 'This is what Muḥammad, Allāh's Messenger ﷺ bought from 'Addā' bin Khālid as a Muslim sells to another Muslim and that it (i.e., the bought slave) is neither sick, nor bad-behaved nor stolen.'"

Qatāda said that *Al-Ghā'ila* means: adultery, theft or (the slave) who runs away.

It was said to Ibrāhīm, "Some brokers name their stables and the stables of Khurāsān and Sigstān and say, 'It (i.e., the animal) arrived from Khurāsān only yesterday (or) it came from Sigstān today.'" Ibrāhīm hated that very much.

'Uqba bin 'Āmir said, "It is illegal for one to sell a thing if one knows that it has a defect, unless one informs the buyer of that defect."

ويُذْكَرُ عَنِ العَدَّاءِ بنِ خالِدٍ، قالَ: كَتَبَ لي النَّبِيُّ ﷺ: «هذا ما اشْتَرَى مُحَمَّدٌ رَسُولُ اللهِ ﷺ مِنَ العَدَّاءِ بنِ خالِدٍ، بَيْعَ المُسْلِمِ مِنَ المُسْلِمِ، لا داءَ ولا خِبْثَةَ، ولا غائِلَةَ». وقالَ قَتادَةُ: الغائِلَةُ: الزِّنا والسَّرِقَةُ والإباقُ. وقِيلَ لإبْراهِيمَ: إنَّ بَعْضَ النَّخَّاسِينَ يُسَمِّي آرِيَّ خُراسانَ وسِجِسْتانَ، فَيَقُولُ: جاءَ أمْسِ مِنْ خُراسانَ، جاءَ اليَوْمَ مِنْ سِجِسْتانَ، فَكَرِهَهُ كَراهَةً شَدِيدَةً. وقالَ عُقْبَةُ بنُ عامِرٍ: لا يَحِلُّ لامْرِئٍ يَبِيعُ سِلْعَةً يَعْلَمُ أنَّ بِها داءً إلَّا أخْبَرَهُ.

2079. Narrated Ḥakīm bin Ḥizām رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The seller and the buyer have the right to keep or return goods as long as they have not parted, or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their

٢٠٧٩ – **حَدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ صالِحٍ أَبي الخَلِيلِ، عَنْ عَبْدِ اللهِ بنِ الحارِثِ رَفَعَهُ إلى حَكِيمِ بنِ حِزامٍ – رَضِيَ اللهُ عَنْهُم – قالَ: قالَ رَسُولُ اللهِ ﷺ: «البَيِّعانِ بالخِيارِ ما لَمْ

transaction would be lost."

يَتَفَرَّقا، أو قالَ: حتَّى يَتَفَرَّقا، فإنْ صَدَقا وبَيَّنا بُورِكَ لهُما في بَيْعِهما، وإن كَتما وكَذَبا مُحِقَتْ بَرَكَةُ بَيْعِهما». [انظر: ٢٠٨٢، ٢١٠٨، ٢١١٠، ٢١١٤]

(20) CHAPTER. Selling of mixed dates.

(٢٠) بابُ بَيْعِ الخِلْطِ مِنَ التَّمْرِ

2080. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: We used to be given mixed dates (from the booty) and used to sell (barter) two *Ṣā'* (of those dates) for one *Ṣā'* (of good dates). The Prophet ﷺ said (to us), "No (bartering of) two *Ṣā'*, for one *Ṣā'* nor two Dirhams for one Dirham is permissible", [as that is a kind of *Ribā* (usury)].

[See *Ḥadīth* No.2201, 2202].

٢٠٨٠ - حَدَّثَنا أَبُو نُعَيمٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ، عَنْ أَبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُرْزَقُ تَمْرَ الجَمْعِ وهُوَ الخِلْطُ مِنَ التَّمْرِ. وكُنَّا نَبيعُ صاعَينِ بِصاعٍ، فَقالَ النَّبيُّ ﷺ: «لا صاعَينِ بِصاعٍ، ولا دِرْهمَينِ بِدِرْهَمٍ».

(21) CHAPTER. What is said about the meat seller and the butcher.

(٢١) بابُ ما قِيلَ في اللَّحَّامِ والجَزَّارِ

2081. Narrated Abū Mas'ūd: An *Anṣārī* man, called Abū Shu'aib, came and told his butcher slave, "Prepare meals sufficient for five persons, for I want to invite the Prophet ﷺ along with four other persons as I saw signs of hunger on his face." Abū Shu'aib invited them and another person came along with them. The Prophet ﷺ said (to Abū Shu'aib), "This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back." Abū Shu'aib said, "No, I have allowed him (i.e., he, too, is welcomed to the meal)."

٢٠٨١ - حَدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأَعمَشُ قالَ: حدَّثَني شَقِيقٌ، عَنْ أَبي مَسْعُودٍ، قالَ: جاءَ رَجُلٌ مِنَ الأَنْصارِ يُكْنَى أَبا شُعَيْبٍ فَقالَ لِغُلامٍ لَهُ قَصَّابٍ: اجْعَلْ لي طَعاماً يَكْفِي خَمْسَةً من الناس فإنِّي أُرِيدُ أَنْ أَدْعُوَ النَّبيَّ ﷺ خامِسَ خَمْسَةٍ، فإنِّي قَدْ عَرَفْتُ في وَجْهِهِ الجُوعَ. فَدَعاهُمْ فَجاءَ مَعَهُمْ رَجُلٌ فَقالَ النَّبيُّ ﷺ: «إنَّ هذا قَدْ تَبِعَنا فإنْ شِئْتَ أَنْ تَأْذَنَ لَهُ فَأْذَنْ لَهُ وإنْ شِئْتَ أَن يَرْجِعَ رَجَعَ. فَقالَ: لا، بَلْ قَدْ أَذِنْتُ لَهُ». [انظر: ٢٤٥٦، ٥٤٣٤، ٥٤٦١]

(22) CHAPTER. What is said regarding the loss (of blessing) if one tells lies or hides the facts in a deal.

(٢٢) بابٌ ما يَمْحَقُ الكَذِبُ والكِتمانُ في البَيْعِ

2082. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The buyer and the seller have the option to cancel or to confirm the deal as long as they have not parted, or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost."

٢٠٨٢ - حَدَّثَنَا بَدَلُ بنُ المُحَبَّرِ: حدَّثنا شُعْبَةُ عَنْ قَتادَةَ، قالَ: سَمِعْتُ أَبا الخَلِيلِ يُحَدِّثُ عَنْ عَبْدِ اللهِ بنِ الحَارِثِ عَنْ حكِيمِ بنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «البَيِّعانِ بالخِيارِ ما لَمْ يَتَفَرَّقا - أَوْ قالَ: حتَّى يَتَفَرَّقا - فإِنْ صَدَقا وَبَيَّنا بُورِكَ لهُما في بَيْعِهِما، وإِنْ كَتما وكَذَبا مُحِقَتْ بَرَكَةُ بَيْعِهِما». [راجع: ٢٠٧٩]

(23) CHAPTER. The Statement of Allāh تعالى: "O you who believe! Eat not *Ribā* (usury)[1] doubled and multiplied." (V.3:130)

(٢٣) بابُ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً﴾ الآية [آل عمران: ١٣٠].

2083. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said; "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or the unlawful means."

[See H.2059].

٢٠٨٣ - حَدَّثَنا آدَمُ: حَدَّثنا ابنُ أَبي ذِئْبٍ: حَدَّثنا سَعِيدٌ المَقْبُرِيُّ عن أَبي هُرَيرَةَ عن النَّبِيِّ ﷺ قال: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لا يُبالِي المَرْءُ بِما أَخَذَ المَالَ أَمِنْ حَلالٍ أَمْ مِنْ حَرامٍ».

[راجع: ٢٠٥٩]

(24) CHAPTER. (The sin of) one who eats *Ribā* (usury), its witness and its writer.

(٢٤) بابُ آكِلِ الرِّبا وشاهِدِهِ وكاتِبِهِ،

And the Statement of Allāh تعالى:

"Those who eat *Ribā* (usury) will not stand (on the Day of Resurrection) except like standing of a person beaten by *Shaitan* (Satan) leading him to insanity.

That is because they say: Trading is only like *Riba* (usury). Whereas Allāh has permitted trading and forbidden *Ribā*

وقَوْلِ اللهِ تَعالى: ﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ

(1) (Chap.23) "*Ribā*": See the glossary.

(usury). "So, whosoever receives an admonition from his Lord and stops eating *Ribā* (usury) shall not be punished for the past; his case is for Allāh (to judge); but whoever returns [to *Ribā* (usury)], such are the dwellers of the Fire-they will abide therein." (V.2:275)

مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾ [البقرة: ٢٧٥].

2084. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When the last Verses of *Sūrat Al-Baqarah* were revealed, the Prophet ﷺ recited them in the mosque and proclaimed the trade of alcohol i.e., liquors as illegal.(1)

٢٠٨٤ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: عن غُنْدَرٌ: عَنْ شُعْبَة، عَنْ مَنْصُورٍ، عَنْ أَبي الضُّحَى عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: لَمَّا نَزَلَتْ آخِرُ البَقَرَةِ قَرَأَهُنَّ النَّبِيُّ ﷺ عَلَيْهِمْ في المَسْجِدِ ثُمَّ حَرَّمَ التِّجارَةَ في الخَمْرِ. [راجع: ٤٥٩]

2085. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "This night I dreamt that two men came and took me to a sacred land whence we proceeded on till we reached a river of blood, and in it (its middle) there was a man, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a *Ribā*-eater.'"

٢٠٨٥ - حَدَّثَنَا مُوسَى بنُ إسماعيلَ: حدَّثنا جَرِيرُ بنُ حازِمٍ: حدَّثَنا أَبُو رَجاءٍ، عَنْ سَمُرَةَ بنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَينِ أَتَياني فأَخْرَجاني إلى أَرْضٍ مُقَدَّسَةٍ فانْطَلَقْنا حَتَّى أَتَيْنا عَلى نَهْرٍ منْ دَمٍ فِيهِ رَجُلٌ قائِمٌ، وعَلى وسطِ النَّهْرِ رَجُلٌ بَينَ يَدَيْهِ حِجارَةٌ، فأَقْبَلَ الرَّجُلُ الَّذِي في النَّهْرِ فإذَا أَرادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ من الحجارة فِيهِ فَرَدَّهُ حَيْثُ كانَ، فَجَعَلَ كُلَّما جاءَ لِيَخْرُجَ رَمى في فِيهِ بِحَجَرٍ فَيرْجِعُ كما كانَ. فَقُلْتُ ما هذَا؟ فَقالَ: الَّذِي رَأَيْتَهُ في النَّهْرِ: آكِلُ الرِّبا». [راجع: ٨٤٥]

(1) (H. 2084) Imām Al-Bukhārī includes this *Hadīth* here because the last Verses of *Sūrat Al-Baqarah* deal with the topic of *Ribā*, too.

(٢٥) **بابٌ** مُوكِلِ الرِّبا لِقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾﴾ [البقرة: ٢٧٨ - ٢٨١]

وقالَ ابنُ عَبَّاسٍ: هذهِ آخِرُ آيَةٍ نَزَلَتْ على النَّبيِّ ﷺ.

(25) CHAPTER. (The sin of) the *Ribā*-giver.

As is referred to in the Statement of Allāh تعالى:

"O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (usury) (from now onwards), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly." (V.2:278-281)

Ibn Abbās said, "This was the last Verse revealed to the Prophet ﷺ."

٢٠٨٦ - **حَدَّثَنا** أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَوْنِ بنِ أَبي جُحَيْفَةَ، قالَ: رَأَيْتُ أَبي اشْتَرَى عَبْداً حَجَّاماً، فَسَأَلْتُهُ فَقالَ: نَهَى النَّبيُّ ﷺ عَنْ ثَمنِ الكَلْبِ وثَمنِ الدَّمِ. ونَهَى عَنِ الواشمةِ والمَوْشُومَةِ، وآكِلِ الرِّبا ومُوكِلِهِ، ولَعَنَ المُصوِّرَ. [انظر: ٢٢٣٨، ٥٣٤٧، ٥٩٤٥، ٥٩٦٢]

2086. Narrated 'Aūn bin Abū Juḥaifa: My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet ﷺ forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and the eater of *Ribā*, (usury) and also the one who gives it, and cursed the picture-makers."

[See *Ḥadīth* No. 2238]

(٢٦) **بابٌ**: ﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِي ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾﴾ [البقرة: ٢٧٦].

(26) CHAPTER.: "Allāh will destroy *Ribā* (usury) and will give increase for *Ṣadaqat* (deeds of charity, alms). And Allāh likes not the disbelievers, sinners!" (V.2:276)

٢٠٨٧ - **حَدَّثَنا** يَحيى بنُ بُكَيرٍ:

2087. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The

حدَّثنا اللَّيثُ، عَنْ يُونُسَ، عنِ ابنِ شِهابٍ، قالَ ابنُ المُسَيَّبِ: إنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الحَلِفُ مُنَفِّقَةٌ للسِّلعَةِ مَمْحَقَةٌ للبَرَكَةِ».

swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allāh's Blessing."(1)

(٢٧) **بابُ مَا يُكْرَهُ مِنَ الحَلِفِ في البَيْعِ**

(27) CHAPTER. What is disapproved of as regards giving oaths (swearing) while selling.

٢٠٨٨ - **حَدَّثنا** عَمْرُو بنُ مُحَمَّدٍ: حدَّثنا هُشَيْمٌ: أخبرَنا العَوَّامُ، عَنْ إبْرَاهِيمَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ ابنِ أبي أَوْفَى رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً أقامَ سِلْعَةً وهُوَ في السُّوقِ فَحَلَفَ باللهِ لَقَدْ أَعْطَى بِها مَا لَمْ يُعْطِ لِيُوقِعَ فِيها رَجُلاً مِنَ المُسْلِمِينَ، فَنَزَلَتْ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧].

[انظر: ٢٦٧٥، ٤٥٥١]

2088. Narrated 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُ: A man displayed some goods in the market and swore by Allāh that he had been offered so much for that, that which was not offered, and he said that, so as to cheat a Muslim. On that occasion the following Verse was revealed:

"Verily! Those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

(٢٨) **بابُ مَا قِيلَ في الصَّوَّاغِ**

(28) CHAPTER. What is said about the goldsmiths.

وقالَ طاوُسٌ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قالَ النَّبِيُّ ﷺ: «لا يُخْتَلى خَلاها». وقالَ العَبَّاسُ: إلَّا الإِذْخِرَ، فإنَّهُ لِقَيْنِهِمْ وبُيُوتِهِمْ. فَقالَ: «إلَّا الإِذْخِرَ».

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Do not cut the shrubs of Makkah." Al-'Abbās said, "Except *Al-Idhkhir* (a kind of grass). It is used by their blacksmith and for their houses." The Prophet ﷺ said, "Except *Al-Idhkhir*."

٢٠٨٩ - **حَدَّثنا** عَبْدانُ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ ابنِ

2089. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I got an old she-camel as my share from the booty, and the Prophet ﷺ had given me another

(1) (H. 2087) *Hadīth* No. 2087 confirms the fact that what you earn illegally, decreases ultimately, for it will be deprived of Allāh's Blessing and it will result in bringing about punishment in the Hereafter; while what you give in charity will be compensated for by the Blessing of Allāh many times, and you will be rewarded for it in the Hereafter as well.

شِهابٍ قالَ: أَخْبرَني عَليُّ بنُ حُسَينٍ: أَنَّ حُسَينَ ابنَ عَليٍّ رَضِيَ اللهُ عَنْهُما أَخْبرَهُ: أَن عَلِيًّا قالَ: كانَتْ لي شارِفٌ مِنْ نَصِيبي مِنَ المَغْنَمِ، وكانَ النَّبيُّ ﷺ أَعْطاني شارِفاً مِنَ الخُمُسِ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنيَ بِفاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ وَاعَدْتُ رَجُلاً صَوَّاغاً مِنْ بَني قَيْنُقاعَ أَنْ يَرْتَحِلَ مَعِي فَنأْتيَ بِإِذْخِرٍ أَرَدْتُ أَنْ أَبيعَهُ مِنَ الصَّوَّاغِينَ وأَسْتَعِينَ بِهِ في وليمَةِ عُرْسِي. [انظر: ٢٣٧٥، ٣٠٩١، ٤٠٠٣، ٥٧٩٣]

from *Al-Khumus*. And when I intended to marry Fāṭima رَضِيَ اللهُ عَنْهَا (daughter of the Prophet ﷺ), I arranged that a goldsmith from the tribe of Banī Qainuqā' would accompany me in order to bring *Idhkhir* and then sell it to the goldsmiths and use its price for my marriage banquet.

٢٠٩٠ - حَدَّثَنا إِسحاقُ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّ اللهَ حَرَّمَ مَكَّةَ ولَمْ تَحِلَّ لأَحَدٍ قَبْلي ولا لأَحَدٍ بَعْدِي، وَإِنَّما أُحِلَّتْ لي ساعَةً مِنْ نَهارٍ لا يُخْتَلَى خَلاها، ولا يُعْضَدُ شَجَرُها، ولا يُنَفَّرُ صَيْدُها، ولا يُلْتَقَطُ لُقَطَتُها إِلَّا لِمُعَرِّفٍ». وقالَ عَبَّاسُ بنُ عَبْدِ المُطَّلِبِ: إِلَّا الإِذْخِرَ لِصاغَتِنا ولِسُقُفِ بُيُوتِنا، فَقالَ: «إِلَّا الإِذْخِرَ». فَقالَ عِكْرِمَةُ: هَلْ تَدْرِي ما «يُنَفَّرُ صَيْدُها؟» هُوَ أَنْ تُنَحِّيَهُ مِنَ الظِّلِّ وتَنزِلَ مَكانَهُ. قالَ عَبْدُ الوَهَّابِ، عَنْ خالِدٍ: لِصاغَتِنا وقُبُورِنا. [راجع: ١٣٤٩]

2090. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Allāh made Makkah a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its *Luqaṭa* (fallen things) except by a person who would announce it publicly." 'Abbās bin 'Abdul-Muṭṭlib requested the Prophet ﷺ, "Except *Al-Idhkhir*, for our goldsmiths and for the roofs of our houses." The Prophet ﷺ said, "Except *Al-Idhkhir*." 'Ikrima said, "Do you know what is meant by chasing its game? It is to drive it out of the shade and to sit in its place." Khālid said, "('Abbās said: *Al-Idhkhir*) for our goldsmiths and our graves."

(29) CHAPTER. The mentioning of blacksmiths.

(٢٩) بابُ ذِكْرِ القَيْنِ والحَدَّادِ

2091. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: I was a blacksmith in the Pre-Islāmic Period of Ignorance, and 'Aaṣ bin Wā'il owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muḥammad (ﷺ)." I said, "I will not disbelieve till Allāh kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to the Prophet ﷺ: "Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children [(if I will be alive (again)]'? Has he known the unseen, or has he taken a covenant from the Most Gracious (Allāh)?" (V.19:77,78)

٢٠٩١ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أبي الضُّحَى عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ قَيْناً في الجاهِلِيَّةِ وكانَ لي عَلى العاصِي ابنِ وائِلٍ دَيْنٌ فأَتَيْتُهُ أتَقاضاهُ، قالَ: لا أُعْطِيكَ حتَّى تَكْفُرَ بمُحَمَّدٍ ﷺ، فَقُلْتُ: لا أكْفُرُ حتَّى يُمِيتَكَ اللهُ ثُمَّ تُبْعَثَ. قالَ: دَعْني حتَّى أمُوتَ وأُبْعَثَ فَسأُوتى مالاً وَولداً فأَقْضيكَ فَنَزَلَتْ: ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾﴾ [مريم: ٧٧ - ٧٨]. [انظر: ٢٢٧٥، ٢٤٢٥، ٤٧٣٢، ٤٧٣٣، ٤٧٣٤، ٤٧٣٥]

(30) CHAPTER. The mentioning of the tailor.

(٣٠) بابُ الخَيَّاطِ

2092. Narrated Isḥāq bin 'Abdullāh bin Abū Ṭalḥā: I heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ saying, "A tailor invited Allāh's Messenger ﷺ to a meal which he had prepared." Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "I accompanied Allāh's Messenger ﷺ to that meal. He served the Prophet ﷺ with bread and soup made with gourd and dried meat. I saw the Prophet ﷺ taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd."

٢٠٩٢ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: إنَّ خَيَّاطاً دَعا رَسُولَ اللهِ ﷺ لِطَعامٍ صَنَعَهُ، قالَ أنَسُ ابنُ مالكٍ رَضِيَ اللهُ عَنْهُ: فَذَهَبْتُ مَعَ رَسُولِ اللهِ ﷺ إلى ذلكَ الطَّعامِ، فَقَرَّبَ إلى رَسُولِ اللهِ

ﷺ خبزاً ومَرَقاً فِيهِ دُبَّاءٌ وقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَيِ القَصْعَةِ. قَالَ: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ. [انظر: ٥٣٧٩، ٥٤٢٠، ٥٤٣٣، ٥٤٣٥، ٥٤٣٧، ٥٤٣٩]

(31) CHAPTER. The weaver.

(٣١) بابُ النَّسَّاجِ

2093. Narrated Abū Ḥāzim: I heard Sahl bin Sa‘d رَضِيَ اللهُ عَنْهُ saying, "A woman brought a *Burda* (i.e., a square piece of cloth having frills). I asked, 'Do you know what a *Burda* is?' They replied in the affirmative and said, 'It is a cloth sheet with woven margins.'" Sahl went on, "She addressed the Prophet ﷺ and said, 'I have woven it with my hands for you to wear.' The Prophet ﷺ took it as he was in need of it, and came to us wearing it as a waist sheet. A man from those (who were present there) said, 'O Allāh's Messenger! Give it to me to wear.' The Prophet ﷺ agreed to give it to him. The Prophet ﷺ sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The people said to that man, 'You have not done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allāh, I have not asked him for it except to use it as my shroud when I die.'" Sahl added; "Later it (i.e., that sheet) was his shroud."

٢٠٩٣ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ قالَ: سَمِعْتُ سَهْلَ بنَ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَتِ امْرَأَةٌ بِبُرْدَةٍ، قالَ: أَتَدْرُونَ ما البُرْدَةُ؟ فَقِيلَ لَهُ: نَعَمْ، هِيَ الشَّمْلَةُ مَنْسُوجَةٌ في حاشِيَتِها، قالَتْ: يا رَسُولَ اللهِ، إنِّي نَسَجْتُ هذِهِ بِيَدِي أَكْسُوكَها. فأخَذَها النَّبِيُّ ﷺ مُحْتاجاً إلَيها فَخَرَجَ إلَيْنا وإنَّها إزارُهُ. فَقالَ رَجُلٌ مِنَ القَوْمِ: يا رَسُولَ اللهِ، اكْسُنِيها. فَقالَ: «نَعَمْ»، فَجَلَسَ النَّبِيُّ ﷺ في المَجلِسِ ثُمَّ رَجَعَ فَطَوَاها، ثُمَّ أَرْسَلَ بها إلَيْهِ. فَقالَ لَهُ القَوْمُ: مَا أَحْسَنْتَ سَأَلْتَها إيَّاهُ، لَقَدْ عَرَفْتَ أَنَّهُ لا يَرُدُّ سائِلاً. فَقالَ الرَّجُلُ: واللهِ مَا سَأَلْتُهُ إلَّا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ، قَالَ سَهْلٌ: فَكانَتْ كَفَنَهُ. [راجع: ١٢٧٧]

(32) CHAPTER. The carpenter.

(٣٢) بابُ النَّجَّارِ

2094. Narrated Abū Ḥāzim: Some men came to Sahl bin Sa‘d to ask him about the pulpit. He replied, "Allāh's Messenger ﷺ sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to

٢٠٩٤ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبي حازِمٍ قالَ: أَتَى رِجالٌ سَهْلَ بنَ سَعْدٍ

يَسأَلُونَهُ عَنِ المِنْبرِ، فَقالَ: بَعَثَ رَسُولُ اللهِ ﷺ إلى فُلانَةٍ - امْرَأَةٍ قَدْ سَمَّاها سَهْلٌ - أنْ «مُرِي غُلامَكِ النَّجَّارَ يَعْمَلُ لِي أعْواداً أجْلِسُ عَلَيْهِنَّ إذا كَلَّمْتُ النَّاسَ»، فَأَمَرَتْهُ يَعْمَلُها مِنْ طَرْفاءِ الغَابَةِ. ثُمَّ جاءَ بِها فأرْسَلَتْ إلى رَسُولِ اللهِ ﷺ بِها فَأمَرَ بِها فَوُضِعَتْ فَجَلَسَ عَلَيْهِ. [راجع: ٣٧٧]

make pieces of wood (i.e., a pulpit) for me so that I may sit on it while addressing the people.' So, she ordered him to make it from the tamarisk of the forest. He brought it to her and she sent it to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ ordered it to be placed in the mosque. So, it was put and he sat on it.

٢٠٩٥ - حَدَّثَنا خَلَّادُ بنُ يَحْيى: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أيْمَنَ، عَنْ أبِيهِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ امْرَأَةً مِنَ الأنْصارِ قالَتْ لِرَسُولِ اللهِ ﷺ: يا رَسُولَ اللهِ، ألا أجْعَلُ لكَ شَيْئاً تَقْعُدُ عَلَيْهِ؟ فإنَّ لِي غُلاماً نَجّاراً، قالَ: «إنْ شِئْتِ»، فَعَمِلَتْ لهُ المِنْبَرَ. فَلَمَّا كانَ يَوْمُ الجُمُعَةِ قَعَدَ النَّبِيُّ ﷺ عَلى المِنْبَرِ الَّذي صُنِعَ فَصَاحَتِ النَّخْلَةُ الَّتِي كانَ يَخْطُبُ عِنْدَها حَتَّى كادَتْ أنْ تَنْشَقَّ، فَنَزَلَ النَّبِيُّ ﷺ حَتَّى أخَذَها فَضَمَّها إلَيْهِ، فَجَعَلَتْ تَئِنُّ أنِينَ الصَّبِيِّ الَّذي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ. قالَ: «بَكَتْ عَلى مَا كانَتْ تَسْمَعُ مِنَ الذِّكْرِ». [راجع: ٤٤٩]

2095. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: An *Anṣārī* woman said to Allāh's Messenger ﷺ, "O Allāh's Messenger! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday, the Prophet ﷺ sat on that pulpit. The date-palm stem, near which the Prophet ﷺ used to deliver his *Khuṭba* (religious talks), cried so-much-so that it was about to burst. The Prophet ﷺ came down from the pulpit to the stem and embraced it and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet ﷺ said, "It has cried because of (missing) what it used to hear of the religious knowledge."

(See Vol. 4, *Ḥadīth* No. 3583).

(٣٣) بابُ شِراءِ الإمَامِ الحَوائِجَ بِنَفْسِهِ

(33) CHAPTER. The purchase by the ruler of his necessities by himself.

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: اشْتَرى النَّبِيُّ ﷺ جَمَلاً مِنْ عُمَرَ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ bought a camel from 'Umar." Ibn 'Umar رَضِيَ اللهُ عَنْهُما purchased (goods) by himself.

واشْتَرَى ابنُ عُمَرَ بِنَفْسِهِ. وقالَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: جاءَ مُشْرِكٌ بِغَنَمٍ فاشْتَرَى النَّبِيُّ ﷺ مِنْهُ شاةً، واشْتَرَى مِنْ جابِرٍ بَعِيراً.

'Abdur-Raḥmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما said: "A *Mushrik* came with sheep and the Prophet ﷺ bought a sheep from him and (the Prophet ﷺ also bought) a camel from Jābir."

٢٠٩٦ - حَدَّثَنا يُوسُفُ بنُ عِيسَى: حَدَّثَنا أَبُو مُعاوِيَةَ: حَدَّثَنا الأَعْمَشُ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: اشْتَرَى رَسُولُ اللهِ ﷺ مِنْ يَهُودِيٍّ طَعاماً بِنَسِيئَةٍ ورَهَنَهُ دِرْعَهُ.

[راجع: ٢٠٦٨]

2096. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ bought food grains from a Jew on credit and mortgaged his armour to him.

(٣٤) بابُ شِراءِ الدَّوابِّ والحَمِيرِ

وإذَا اشْتَرَى دابَّةً أَوْ جَمَلاً وهُوَ عَلَيْهِ، هَلْ يَكُونُ ذلكَ قَبْضاً قَبْلَ أَنْ يَنزِلَ؟

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما، قالَ النَّبِيُّ ﷺ لِعُمَرَ: «بِعْنِيهِ»، يَعْنِي جَمَلاً صَعْباً.

(34) CHAPTER. The purchase of animals and donkeys.

If somebody buys an animal or a camel and the seller is still riding over it, will the bargain be regarded as settled before the seller gets down from it?

Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ told 'Umar to sell that unmanageable (untamed) camel to him."

٢٠٩٧ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا عُبَيْدُ اللهِ، عَنْ وَهْبِ بنِ كَيْسانَ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في غَزَاةٍ فأَبْطَأَ بِي جَمَلي وأَعْيا، فأَتَى عَلَيَّ النَّبِيُّ ﷺ فَقالَ: «جابِرٌ؟» فَقُلْتُ: نَعَمْ. قالَ: «مَا شَأْنُكَ؟» قُلْتُ: أَبْطَأَ عَلَيَّ جَمَلي وأَعْيا فَتَخَلَّفْتُ، فَنَزَلَ يَحْجُنُهُ

2097. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I was with the Prophet ﷺ in a *Ghazwa* (military expedition) and my camel was slow and exhausted. The Prophet ﷺ came up to me and said, "O Jābir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allāh's Messenger ﷺ. He then asked me, "Have you got married?" I replied in the affirmative. He asked, "A virgin or a

بِمِحْجَنِهِ، ثُمَّ قَالَ: «ارْكَبْ» فَرَكِبْتُ فَلَقَدْ رَأَيْتُهُ أَكُفُّهُ عَنْ رَسُولِ اللهِ ﷺ، قَالَ: «تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكْراً أَمْ ثَيِّباً؟» قُلْتُ: بَلْ ثَيِّباً. قَالَ: «أَفَلا جَارِيَةً تُلاعِبُهَا وتُلاعِبُكَ؟» قُلْتُ: إِنَّ لِي أَخَوَاتٍ فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وتَمْشُطُهُنَّ وتَقُومُ عَلَيْهِنَّ. قَالَ: «أَمَا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ»، ثُمَّ قَالَ: «أَتَبِيعُ جَمَلَكَ؟» قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ. ثُمَّ قَدِمَ رَسُولُ اللهِ ﷺ قَبْلِي وقَدِمْتُ بِالْغَدَاةِ فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ. قَالَ: «الآنَ قَدِمْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَدَعْ جَمَلَكَ فَادْخُلْ فَصَلِّ رَكْعَتَيْنِ». فَدَخَلْتُ فَصَلَّيْتُ فَأَمَرَ بِلالاً أَنْ يَزِنَ لَهُ أُوقِيَّةً. فَوَزَنَ لِي بِلالٌ فَأَرْجَحَ فِي الْمِيزَانِ، فَانْطَلَقْتُ حَتَّى وَلَّيْتُ فَقَالَ: «ادْعُوا لِي جَابِراً»، قُلْتُ: الآنَ يَرُدُّ عَلَيَّ الْجَمَلَ ولَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ، قَالَ: «خُذْ جَمَلَكَ ولَكَ ثَمَنُهُ». [راجع: ٤٤٣]

matron?" I replied, "I married a matron." The Prophet ﷺ said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jābir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet ﷺ said, "You will reach (home), so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?"I replied in the affirmative and the Prophet ﷺ purchased it for one *Uqīya* of gold. Allāh's Messenger ﷺ reached (Al-Madina) before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and offer a two *Rak'ā* (prayer)." I entered and offered the *Ṣalāt* (prayer). He told Bilāl to weigh and give me one *Uqīya* of gold. So, Bilāl weighed for me fairly and I went away. The Prophet ﷺ sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet ﷺ said to me, "Take your camel as well as its price."

(٣٥) بابُ الأَسْوَاقِ الَّتي كانَتْ في الجاهِلِيَّةِ فَتَبايَعَ بِها النَّاسُ في الإِسْلامِ.

(35) CHAPTER. The markets of the Pre-Islāmic Period of Ignorance where the people continued to trade after embracing Islām.

٢٠٩٨ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بن دينار عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما

2098. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Ukāz, Majanna and Dhul-Majāz were markets in the Pre-Islāmic Period of Iqnorance. When the people embraced Islām, they considered it a sin to trade

قالَ: «كانَتْ عُكاظٌ ومَجَنَّةُ وذُو المجازِ أَسْواقاً في الجاهِلِيَّةِ، فَلَمَّا كانَ الإِسْلامُ تَأَثَّمُوا مِنَ التِّجارَةِ فِيها. فأَنْزَلَ اللهُ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ﴾ في مَوَاسِمِ الحَجِّ. قَرَأَ ابنُ عَبَّاسٍ كَذَا. [راجع: ١٧٧٠]

there. So, the following Verse came:

"There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading etc.)..." (V.2:198)

Ibn 'Abbās recited it like this.

(٣٦) **بابُ** شِراءِ الإِبلِ الهِيمِ أَوِ الأَجْرَبِ.

الهائِمُ: المُخالِفُ للقَصْدِ في كُلِّ شَيْءٍ.

(36) CHAPTER. Purchasing of camel suffering from skin disease or disease causing severe thirst.

٢٠٩٩ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قالَ عَمْرٌو: كانَ هٰهُنا رَجُلٌ اسمُهُ نَوَّاسٌ وكانَتْ عِنْدَهُ إِبلٌ هِيمٌ، فَذَهَبَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما فَاشْتَرَى تِلْكَ الإِبلَ مِنْ شَرِيكٍ لهُ فَجاءَ إِلَيْهِ شَرِيكُهُ فَقالَ: بِعْنا تِلْكَ الإِبلَ، فَقالَ: مِمَّنْ بِعْتَها؟ فَقالَ: مِنْ شَيْخٍ كَذَا وكَذَا، فَقالَ: وَيْحَكَ ذاكَ واللهِ ابنُ عُمَرَ فَجاءَهُ فَقالَ: إِنَّ شرِيكي بَاعكَ إِبلاً هِيماً ولَمْ يَعْرِفْكَ، قالَ: فاسْتَقْها، قالَ: فَلَمَّا ذَهَبَ يَسْتاقُها: فَقالَ: دَعْها، رَضِينا بِقَضَاءِ رَسُولِ اللهِ ﷺ: لا عَدْوَى»، سَمِعَ سُفْيانُ عَمْراً. [انظر: ٢٨٥٨، ٥٠٩٣، ٥٠٩٤، ٥٧٥٣، ٥٧٧٢]

2099. Narrated 'Amr: Here (i.e., in Makkah) there was a man called Nawwās and he had camels suffering from a disease causing excessive and unquenchable thirst. Ibn 'Umar رَضِيَ اللهُ عَنْهُما went to the partner of Nawwās and bought those camels. The man returned to Nawwās and told him that he had sold those camels. Nawwās asked him, "To whom have you sold them?" He replied, "To such and such Sheikh." Nawwās said, "Woe to you; By Allāh, that Sheikh was Ibn 'Umar." Nawwās then went to Ibn 'Umar and said to him, "My partner sold you camels suffering from a disease causing excessive thirst and he had not known you." Ibn 'Umar told him to take them back. When Nawwās went to take them, Ibn 'Umar said to him, "Leave it as I am happy with the decision of Allāh's Messenger ﷺ that there is no *'Adwā* (i.e., no contagious disease is conveyed to others without Allāh's Permission)."

(٣٧) **بابُ** بَيْعِ السِّلاحِ في الفِتْنَةِ وغَيرِها.

(37) CHAPTER. Selling of arms during the period of *Al-Fitnah* (trial, affliction) and otherwise.

'Imrān bin Ḥuṣain hated the selling (of arms) during *Al-Fitnah* (trial, affliction).

وكَرِهَ عِمْرَانُ بنُ حُصَينٍ بَيْعَهُ في الفِتْنَةِ.

2100. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: We set out with Allāh's Messenger ﷺ in the year of (the battle of) Ḥunain, (the Prophet ﷺ gave me an armour). I sold that armour and bought a garden in the region of the tribe of Banī Salama and that was the first property I got after embracing Islām.

٢١٠٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيى بنِ سَعِيدٍ، عن عُمَرَ بنِ كَثِيرٍ، عَنْ أَبي مُحَمَّدٍ مَوْلى أَبي قَتَادَةَ، عَنْ أَبي قَتادَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عَامَ حُنَينٍ فَبِعْتُ الدِّرْعَ فابْتَعْتُ بِهِ مَخْرَفاً في بَني سَلِمَةَ فإِنَّهُ لأَوَّلُ مَال تَأَثَّلْتُهُ في الإِسْلامِ. [انظر: ٣١٤٢، ٤٣٢١، ٤٣٢٢، ٧١٧٠]

(38) CHAPTER. (What is said) about the perfume seller and the selling of musk.

(٣٨) بابٌ: في العَطَّارِ وبَيْعِ المِسْكِ

2101. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the owner of musk (perfume seller) and the owner of bellows (or furnace) (blacksmith); from the first you would either buy musk or enjoy its good smell, while the owner of bellows (blacksmith) would either burn your clothes or your house, or you get a bad nasty smell thereof."

٢١٠١ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا أَبُو بُرْدَةَ بنُ عَبْدِ اللهِ قالَ: سَمِعْتُ أَبا بُرْدَةَ بنَ أَبي مُوسَى، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الجَلِيسِ الصَّالحِ والجَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ المِسْكِ وكِيرِ الحَدَّادِ، لا يَعْدَمُكَ مِنْ صَاحِبِ المِسْكِ إِمَّا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ، وكِيرُ الحَدَّادِ يُحْرِقُ بَيْتَكَ أَوْ ثَوْبَكَ، أَوْ تَجِدُ مِنْهُ رِيحاً خَبِيثَةً». [انظر: ٥٥٣٤]

(39) CHAPTER. The mentioning of *Al-Ḥajjām* (i.e., the one who practises cupping).

(٣٩) بابُ ذِكْرِ الحَجَّامِ

2102. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abu Ṭaiba cupped Allāh's Messenger ﷺ. So

٢١٠٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ

يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: حَجَمَ أَبُو طَيْبَةَ رَسُولَ اللهِ ﷺ فأَمَرَ لَهُ بِصاعٍ مِنْ تَمْرٍ، وأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا مِنْ خَرَاجِهِ. [انظر: ٢٢١٠، ٢٢٧٧، ٢٢٨٠، ٢٢٨١، ٥٦٩٦]

he (ﷺ) ordered that he be paid one *Ṣā'* of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them).

٢١٠٣ - حَدَّثَنا مُسَدَّدٌ: حدَّثنا خالِدٌ - هُوَ ابنُ عَبْدِ اللهِ - حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: احْتَجَمَ النَّبِيُّ ﷺ وأَعْطَى الَّذِي حَجَمَهُ، ولَوْ كانَ حَرَاماً لَمْ يُعْطِهِ. [راجع: ١٨٣٥]

2103. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet ﷺ, would not have paid him.

(٤٠) بابُ التِّجارَةِ فِيما يُكْرَهُ لُبْسُهُ للرِّجالِ والنِّساءِ.

(40) CHAPTER. The trade of cloth, the wearing of which is considered undesireable both for men and women.

٢١٠٤ - حَدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا أَبُو بَكْرِ بنُ حَفْصٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ ابنِ عُمَرَ، عَنْ أَبِيهِ قالَ: أَرْسَلَ النَّبِيُّ ﷺ إلى عُمَرَ رَضِيَ اللهُ عَنْهُ بِحُلَّةِ حَرِيرٍ أو سِيَرَاءَ فَرَآها عَلَيْهِ فَقالَ: «إنِّي لَمْ أُرْسِلْ بِها إلَيْكَ لِتَلْبَسَها، إنَّما يَلْبَسُها مَنْ لَا خَلاقَ لَهُ. إنَّما بَعَثْتُ إلَيْكَ لِتَسْتَمْتِعَ بِها» يَعْني تَبِيعَها. [راجع: ٨٨٦]

2104. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ sent to 'Umar a silken two-piece garment, and when he saw 'Umar wearing it, he said to him, "I have not sent it to you to wear. It is worn by him who has no share in the Hereafter, and I have sent it to you so that you could benefit by it (i.e., sell it)."

٢١٠٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ نافِعٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها: أَنَّها أَخْبَرَتْهُ أَنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ. فَلَمَّا

2105. Narrated 'Āishah رَضِيَ اللهُ عَنها, Mother of the Believers: I bought a cushion with pictures on it. When Allāh's Messenger ﷺ saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allāh's Messenger! I repent to Allāh and His Messenger ﷺ. (Please let me know) what

sin I have done." Allāh's Messenger ﷺ said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allāh's Messenger ﷺ said, "The painters (i.e., owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e., painted).'" The Prophet ﷺ added, "The angels do not enter a house in which there are pictures."

رَآها رَسُولُ اللهِ ﷺ قامَ عَلى البابِ فَلَمْ يَدْخُلْهُ، فَعَرَفْتُ فِي وَجْهِهِ الكَراهَةَ فَقُلْتُ: يا رَسُولَ اللهِ، أَتُوبُ إلى اللهِ وإلى رَسُولِهِ ﷺ، ماذا أَذْنَبْتُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «مَا بالُ هذِهِ النُّمْرُقَةِ؟» قُلْتُ: اشْتَرَيْتُها لكَ لِتَقْعُدَ علَيْها وتَوَسَّدَها. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ أَصْحابَ هذِهِ الصُّوَرِ يَوْمَ القِيامَةِ يُعذَّبُونَ فَيُقالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ». وقالَ: «إنَّ البَيْتَ الَّذِي فِيهِ الصُّورُ لا تَدْخُلُهُ المَلائِكَةُ».
[انظر: ٣٢٢٤، ٥١٨١، ٥٩٥٧، ٥٩٦١، ٧٥٥٧]

(41) CHAPTER. The owner of a thing has to suggest a price.

(٤١) بابٌ صاحِبِ السِّلْعَةِ أَحَقُّ بِالسَّوْمِ.

2106. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Banī Najjār! Suggest a price for your garden." Part of it was a ruin and it contained some date-palms.

٢١٠٦ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ أَبي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يا بَنِي النَّجَّارِ، ثامِنُونِي بِحَائِطِكُمْ». وفِيهِ خِرَبٌ ونَخْلٌ. [راجع: ٢٣٤]

(42) CHAPTER. For what period has one to confirm or cancel the bargain?

(٤٢) بابٌ كَمْ يَجُوزُ الخِيارُ؟

2107. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The buyer and the seller have the option to cancel or confirm the bargain before they separate from each other, or if the sale is optional."[1]

٢١٠٧ - حَدَّثَنا صَدَقَةُ: أَخْبَرَنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيى بنَ سَعِيدٍ قالَ: سَمِعْتُ نافِعاً عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ

(1) (H. 2107) If the bargain is concluded but the buyer and seller are still at the place where the bargain has taken place, they have the right to cancel or confirm the bargain. If=

قَالَ: «إِنَّ المُتبايِعَيْنِ بالخِيارِ في بيْعِهِما مَا لَمْ يَتَفَرَّقا، أَوْ يَكُونُ البَيْعُ خِياراً». وقالَ نافعٌ: وكانَ ابنُ عُمَرَ إِذَا اشْتَرَى شَيْئاً يُعْجِبُهُ فارَقَ صاحِبَهُ.

[انظر: ٢١٠٩، ٢١١١، ٢١١٣، ٢١١٦]

Nāfi' said, "Ibn 'Umar used to separate quickly from the seller if he had bought a thing which he liked."

٢١٠٨ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ: حدَّثَنا هَمَّامٌ، عَنْ قتادَةَ، عَنْ أَبي الخَلِيلِ، عَنْ عَبْدِ اللهِ بنِ الحَارِثِ، عَنْ حَكِيمِ بنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «البَيِّعانِ بِالخيارِ مَا لَمْ يَفْتَرِقا».

وزَادَ أَحْمَدُ: حدَّثَنا بَهْزٌ قالَ: قالَ هَمَّامٌ: فَذَكَرْتُ ذلكَ لأَبي التَّيَّاحِ فَقالَ: كُنْتُ مَعَ أَبي الخَلِيلِ لَمَّا حَدَّثَهُ عَبْدُ اللهِ ابنُ الحَارِثِ هٰذَا الحَدِيثِ.

[راجع: ٢٠٧٩]

2108. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The buyer and the seller have the option of cancelling or confirming the deal unless they separate."

(٤٣) بابٌ إِذَا لَمْ يُوَقِّتْ في الخِيارِ، هَلْ يَجُوزُ البَيْعُ؟

(43) CHAPTER. If the time for the option is not fixed, will the deal be considered as legal?

٢١٠٩ - حَدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ: حدَّثَنا أَيُّوبُ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «البَيِّعانِ بالخِيارِ مَا لَمْ يَتَفَرَّقا، أَوْ يَقُولَ أَحَدُهما لِصاحِبِهِ: اخْتَرْ». ورُبَّما

2109. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The seller and the buyer have the option of cancelling or confirming the deal unless they separate, or one of them says to the other, 'Choose (i.e., decide to cancel or confirm the bargain now).' Perhaps he said, 'Or if it is an optional sale.'"

=they separate, they no longer have such an option. If, while they are still together, one of them gives the other the option of cancelling or confirming the bargain and they agree upon a decision, the bargain is regarded as final even though they have not separated. On the other hand, if the buyer and the seller agree upon having the option of cancelling or confirming the bargain after they separate, the bargain is not regarded as final unless the period of the option has elapsed. (*Al-Qasṭalānī*, Vol. 4).

قَالَ: «أَوْ يَكُونَ بَيْعَ خِيَارٍ».

[راجع: ٢١٠٧]

(44) CHAPTER. Both the buyer and the seller have the option to cancel or confirm the bargain, unless they separate.

(٤٤) بابُ البَيِّعانِ بالخِيارِ مَا لَمْ يَتَفَرَّقا

Ibn 'Umar, Shuraih, Ash-Sha'bī, Ṭāwūs, 'Aṭā', and Ibn Abū Mulaika agree upon this judgement.

وبِهِ قالَ ابنُ عُمَرَ وشُرَيْحٌ والشَّعْبِيُّ وطاوُسٌ وعَطاءٌ وابنُ أَبي مُلَيكَةَ.

2110. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "The buyer and the seller have the option of cancelling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allāh's Blessings."

٢١١٠ - **حدَّثَنا** إِسحاقُ: أَخْبرَنا حَبَّانُ بنُ هِلَالٍ قالَ: حدَّثَنا شُعْبَةُ قالَ: قَتادَةُ أَخْبرَني عَنْ صَالِحٍ أَبي الخَليلِ، عَنْ عَبْدِ اللهِ بنِ الحَارِثِ قالَ: سَمِعْتُ حَكِيمَ بنَ حِزَامٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «البَيِّعانِ بالخِيارِ مَا لَمْ يَتَفَرَّقا، فإِنْ صَدَقا وبَيَّنا بُورِكَ لَهُما في بَيْعِهِمَا، وإِنْ كَذَبا وكَتَما مُحِقَتْ بَرَكَةُ بَيْعِهِما».

[راجع: ٢٠٧٩]

2111. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما : Allāh's Messenger ﷺ said, "Both the buyer and the seller have the option of cancelling or confirming a bargain unless they separate, or the sale is optional." (See *Ḥadīth* No. 2107).

٢١١١ - **حَدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «المُتَبايِعانِ كُلُّ واحِدٍ مِنْهُمَا بالخِيارِ عَلى صَاحِبِهِ مَا لَمْ يَتَفَرَّقا إِلَّا بَيْعَ الخِيارِ». [راجع: ٢١٠٧]

(45) CHAPTER. If the buyer and the seller give each other the option of cancelling the bargain immediately after the bargain is made (while they are still together), the bargain is rendered final (even if they did not separate).

(٤٥) بابٌ إِذَا خَيَّرَ أَحَدُهما صاحِبَهُ بَعْدَ البَيْعِ فَقَدْ وجَبَ البَيْعُ

2112. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Both the buyer and the seller have the option of cancelling or confirming the bargain as long as they are still together; and unless they separate or one of them gives the other the option of keeping or returning the things and a decision is concluded then, in which case the bargain is considered as final. If they separate after the bargain and none of them has rejected it, then the bargain is rendered final."

٢١١٢ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قالَ: «إِذا تَبايَعَ الرَّجُلانِ فَكُلُّ واحِدٍ مِنْهُما بِالخِيارِ ما لَمْ يَتَفَرَّقا وكانا جَمِيعاً، أَوْ يُخَيِّرُ أَحَدُهُما الآخَرَ فَتَبايَعا عَلَى ذٰلِكَ فَقَدْ وَجَبَ البَيْعُ، وإِنْ تَفَرَّقا بَعْدَ أَنْ يَتَبايَعا ولَمْ يَتْرُكْ واحِدٌ مِنْهُما البَيْعَ فَقَدْ وَجَبَ البَيْعُ». [راجع: ٢١٠٧]

(46) CHAPTER. Is selling permissible if the seller has the option of cancelling the bargain?

(٤٦) **بابٌ إِذا كانَ البائِعُ بِالخِيارِ هَلْ يَجُوزُ البَيْعُ؟**

2113. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "No deal is settled and finalized unless the buyer and the seller separate, except if the deal is optional (whereby the validity of the bargain depends on the stipulations agreed upon)."

٢١١٣ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ بَيِّعَيْنِ لا بَيْعَ بَيْنَهُما حَتَّى يَتَفَرَّقا إِلَّا بَيْعَ الخِيارِ». [راجع: ٢١٠٧]

2114. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Both the buyer and the seller have the option of cancelling or confirming the bargain unless they separate."

The subnarrator, Hammām said, "I found this in my book: 'Both the buyer and the seller have the option of either confirming or cancelling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allāh's) Blessings."

٢١١٤ - حدَّثَني إِسحاقُ: أَخبَرَنا حَبَّانُ: حدَّثَنا هَمَّامٌ، حدَّثَنا قَتادَةُ، عَنْ أَبي الخَلِيلِ، عَنْ عَبْدِ اللهِ بنِ الحارِثِ، عَنْ حَكِيمِ بنِ حِزامٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «البَيِّعانِ بِالخِيارِ حَتَّى يَتَفَرَّقا». قالَ هَمَّامٌ: وجَدْتُ في كِتابي: «يَخْتارُ - ثَلاثَ مِرارٍ - فإِنْ صَدَقا وبَيَّنا بُورِكَ لَهُما في بَيْعِهِما، وإِنْ كَذَبا وكَتَما فَعَسَى أَنْ يَرْبَحا رِبْحاً ويُمْحَقا بَرَكَةَ بَيْعِهِما».

قالَ: وحدَّثنا هَمَّامٌ: حدَّثنا أَبُو التَّيَّاحِ: أنَّهُ سَمِعَ عَبْدَ اللهِ بنَ الحَارِثِ يُحَدِّثُ بِهٰذَا الحَدِيثِ عَنْ حَكِيمِ بنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٠٧٩]

(٤٧) بابٌ إِذَا اشْتَرَى شَيْئاً فَوَهَبَ مِنْ ساعَتِهِ قَبْلَ أَنْ يَتَفَرَّقا ولَمْ يُنْكِرِ البائِعُ عَلى المُشْتَرِي أَوِ اشْتَرَى عَبْداً فأَعْتَقَه.

(47) CHAPTER. What is said if somebody buys a thing and gives it as a present to someone else at that very moment before separating from the seller, and the seller has had no objection to the buyer's action; or if someone buys a slave and then manumits him?

وقالَ طاوُسٌ فِيمَنْ يَشْتَرِي السِّلْعَةَ عَلَى الرِّضَا ثُمَّ بَاعَها: وجَبَت لَه والرِّبْحُ لَهُ.

Ṭāwūs said that if somebody bought a thing with mutual agreement and then sold it, then that was his property and the profit would be for him.

٢١١٥ - وقالَ الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا عَمْرٌو، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ فَكُنْتُ عَلى بَكْرٍ صَعْبٍ لِعُمَرَ فَكانَ يَغْلِبُنِي فَيَتَقَدَّمُ أَمامَ القَوْمِ فَيَزْجُرُهُ عُمَرُ ويَرُدُّهُ، ثُمَّ يَتَقَدَّمُ فَيَزْجُرُهُ عُمَرُ ويَرُدُّهُ، فَقالَ النَّبِيُّ ﷺ لِعُمَرَ: «بِعْنِيهِ»، قالَ: هُوَ لَكَ يَا رَسُولَ اللهِ. قالَ رسولُ اللهِ ﷺ: «بِعْنِيهِ»، فَباعَهُ مِنْ رَسُولِ اللهِ ﷺ. فَقالَ النَّبِيُّ ﷺ: «هُوَ لكَ يا عَبْدَ اللهِ بنَ عُمَرَ تَصْنَعُ بِهِ ما شِئْتَ». [انظر: ٢٦١٠، ٢٦١١]

2115. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We were accompanying the Prophet ﷺ on a journey and I was riding an unmanageable camel belonging to 'Umar رَضِيَ اللهُ عَنْهُ, and I could not bring it under my control. So, it used to go ahead of the party and 'Umar would check it and force it to retreat, and again it went ahead and again 'Umar forced it to retreat. The Prophet ﷺ asked 'Umar to sell that camel to him. 'Umar replied, "It is for you O Allāh's Messenger!" Allāh's Messenger ﷺ told 'Umar to sell that camel to him (not to give it as a gift). So, 'Umar sold it to Allāh's Messenger ﷺ. Then the Prophet ﷺ said to 'Abdullāh bin 'Umar, "The camel is for you O 'Abdullāh (as a present) and you could do with it whatever you like."

٢١١٦ - قالَ أَبُو عَبْدِ اللهِ: وقالَ اللَّيْثُ: حدَّثَنِي عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ

2116. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I bartered my property in Khaibar[1] to 'Uthmān (chief of the faithful believers) for his property in Al-Wādī[2]. When we

(1) (H.2116) Khaibar is six stages to the north-west of Al-Madīna.
(2) (H.2116) Al-Wādī is a district near Al-Madīna.

finished the deal, I left immediately and got out of his house lest he should cancel the deal, for the tradition was that the buyer and the seller had the option of cancelling the bargain unless they separated. When our deal was completed, I came to know that I had been unfair to 'Uthmān, for by selling him my land I caused him to be in the land of Thamūd, at a distance of three days' journey from Al-Madīna, while he made me nearer to Al-Madīna, at a distance of three days' journey from my former land.

عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بِعْتُ مِنْ أَميرِ المُؤْمِنِينَ عُثمانَ بنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ مالاً بالوَادِي بِمالٍ لهُ بِخَيْبَرَ، فَلَمَّا تَبايَعْنَا رَجَعْتُ عَلى عَقبِي حتَّى خَرَجْتُ مِنْ بَيْتِهِ خَشْيَةَ أَنْ يُرادَّني البَيْعَ، وكانَتِ السُّنَّةُ أَنَّ المُتَبايِعَينِ بالخِيارِ حتَّى يَتَفَرَّقا، قالَ عَبْدُ اللهِ: فَلَمَّا وجَبَ بَيْعي وبَيْعُهُ رَأَيْتُ أَنِّي قَدْ غَبَنْتُهُ بِأَنِّي سُقْتُهُ إِلى أَرْضِ ثَمُودَ بِثَلاثِ لَيالٍ وساقَني إِلى المَدِينَةِ بِثَلاثِ لَيالٍ. [راجع: ٢١٠٧]

(48) CHAPTER. What is disliked as regards cheating in business.

(٤٨) بابُ ما يُكْرَهُ مِنَ الخِدَاعِ في البَيْعِ.

2117. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: A person came to the Prophet ﷺ and told him that he was always betrayed in purchasing. The Prophet ﷺ told him to say at the time of buying, "No cheating." (i.e., he has the right to return it if found undesirable).

٢١١٧ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً ذَكَرَ للنَّبِيِّ ﷺ أَنَّهُ يُخْدَعُ في البُيُوعِ، فَقالَ: «إِذَا بايَعْتَ فَقُلْ: لا خِلابَةَ». [انظر: ٢٤٠٧، ٢٤١٤، ٦٩٦٤]

(49) CHAPTER. What is said about markets.

And narrated 'Abdur-Raḥmān bin 'Aūf: On our arrival in Al-Madīna, I asked whether there was a market of trading. Somebody said, "There is the market of Qainuqā'."

Narrated Anas: 'Abdur-Raḥmān said, "Show me the market." And 'Umar said, "Trading in the market diverted my attention (from better things)."

(٤٩) بابُ مَا ذُكِرَ في الأَسْوَاقِ،

وقالَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ: لمَّا قَدِمْنا المَدِينَةَ، [قُلْتُ]: هَلْ مِنْ سُوقٍ فِيهِ تِجارَةٌ؟ فقالَ: سُوقُ قَيْنُقاعَ. وقالَ أَنَسٌ: قال عَبْدُ الرَّحْمٰنِ: دُلُّوني عَلى السُّوقِ. وقالَ عُمَرُ: أَلهاني الصَّفْقُ بالأَسْوَاقِ.

٢١١٨ - حَدَّثَني مُحَمَّدُ بنُ الصَّبَّاحِ: حدَّثنا إسماعِيلُ بنُ زَكَرِيَّاءَ، عَنْ مُحَمَّدِ ابنِ سُوقَةَ، عَنْ نافعِ بنِ جُبَيرِ بنِ مُطْعِمٍ قالَ: حدَّثَتْني عائِشَةُ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «يَغْزُو جَيْشٌ الكَعْبَةَ، فإذَا كانُوا بِبَيْداءَ مِنَ الأَرْضِ يُخْسَفُ بأَوَّلِهِمْ وآخِرِهِمْ». قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، كَيْفَ يُخْسَفُ بأَوَّلِهِمْ وآخِرِهِمْ وفِيهِمْ أَسْوَاقُهُمْ ومَنْ لَيْسَ مِنْهُمْ؟ قالَ: «يُخْسَفُ بأَوَّلِهِمْ وآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلى نِيَّاتِهِمْ».

2118. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "An army will invade the Ka'bah and when the invaders reach Al-Baidā', all the ground will sink and swallow the whole army." I said, "O Allāh's Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders)[1] and the people not belonging to them?" The Prophet ﷺ replied, "All of those people will sink but they will be resurrected and judged according to their intentions."

٢١١٩ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «صَلاةُ أَحَدِكُمْ في جماعَةٍ تَزِيدُ عَلى صَلاتِهِ في سُوقِهِ وبَيْتِهِ بِضْعاً وعِشْرِينَ دَرَجَةً، وذلكَ بأَنَّهُ إذَا تَوَضَّأَ فأَحْسَنَ الوُضُوءَ، ثُمَّ أَتَى المَسْجِدَ لا يُرِيدُ إلَّا الصَّلاةَ لا يَنْهَزُهُ إلَّا الصَّلاةُ لَمْ يَخْطُ خَطْوَةً إلَّا رُفِعَ بِها دَرَجَةً، أَوْ حُطَّتْ عَنْهُ بِها خَطِيئَةٌ. والمَلائِكَةُ تُصَلِّي عَلى أَحَدِكُمْ مَا دَامَ في مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ، اللَّهُمَّ صَلِّ عَلَيهِ، اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحْدِثْ فِيهِ، مَا لَمْ يُؤْذِ

2119. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: Allāh's Messenger ﷺ said, "The congregational *Ṣalāt* (prayer) of anyone amongst you is more than twenty (five or twenty-seven) times in reward than his *Ṣalāt* (prayer) in the market or in his house, for if he performs ablution perfectly and then goes to the mosque with the sole intention of performing the *Ṣalāt* (prayer), and nothing urges him to proceed to the mosque except the *Ṣalāt* (prayer), then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allāh's Forgiveness and Blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allāh, Bless him! O Allāh, be Merciful to him!' As long as he does not do *Ḥadath* or a thing which gives trouble to the other."

The Prophet ﷺ further said, "One is

(1) (H. 2118) The Arabic word for 'markets' occurs in some narrations in the from of other words which are also probable. Those probable words stand for such words as 'nobles' or 'other people.'

regarded in *Ṣalāt* (prayer) so long as one is waiting for the *Ṣalāt* (prayer)."

فِيهِ». وقالَ: «أَحَدُكُمْ في صَلاةٍ مَا كَانَتِ الصَّلاةُ تَحْبِسُهُ». [راجع: ١٧٦]

2120. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in the market, somebody called, "O Abul-Qāsim." The Prophet ﷺ turned to him. The man said, "I have called to this (i.e., another man)." The Prophet ﷺ said, "Name yourselves by my name but not by my *Kunya* (surname)."(1) (In Arab world it is the custom to call the man as the father of his eldest son, e.g., Abul-Qāsim.)

[See Vol. 4, *Ḥadīth* No.3537).

٢١٢٠ - حَدَّثَنَا آدَمُ بنُ أَبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيْدٍ الطَّويلِ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ في السُّوقِ فَقالَ رَجُلٌ: يا أَبا القاسِمِ، فالتَفَتَ إِلَيْهِ النَّبيُّ ﷺ فَقالَ: إِنَّما دَعَوْتُ هذا، فَقالَ النَّبيُّ ﷺ: «سَمُّوا باسْمِي ولا تَكَنَّوْا بِكُنْيَتي». [انظر: ٢١٢١، ٣٥٣٧]

2121. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man at Al-Baqī' called, "O Abul-Qāsim!" The Prophet ﷺ turned to him and the man said (to the Prophet ﷺ), "I did not intend to call you." The Prophet ﷺ said, "Name yourselves by my name but not by my *Kunya* (surname)."

٢١٢١ - حَدَّثَنا مالكُ بنُ إسماعيلَ: حدَّثَنا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: دَعا رَجُلٌ بِالبَقيعِ: يَا أَبا القاسِمِ، فالتَفَتَ إِلَيْهِ النَّبيُّ ﷺ فَقالَ: لَمْ أَعْنِكَ، قالَ: «سَمُّوا باسمِي ولا تَكَنَّوا بِكُنْيَتي». [راجع: ٢١٢٠]

2122. Narrated Abū Hurairah Ad-Dausī رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went out during the day. Neither did he talk to me nor I to him till he reached the market of Banī Qainuqā', and then he sat in the compound of Fāṭima's house and asked about the small boy (his grandson Al-Ḥasan رَضِيَ اللهُ عَنْهُ) but Fāṭima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet ﷺ embraced and kissed him and then said, "O Allāh! Love him, and love whoever loves him."

٢١٢٢ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ بنِ أَبي يَزيدَ، عَنْ نافعِ ابنِ جُبَيرِ بنِ مُطْعِمٍ، عَنْ أَبي هُرَيْرَةَ الدَّوْسِيِّ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجَ النَّبيُّ ﷺ في طائِفَةِ النَّهارِ لا يُكَلِّمُني ولا أُكَلِّمُهُ حتَّى أَتَى سُوقَ بَني قَيْنُقاعَ فَجَلَسَ بِفِناءِ بَيْتِ فاطِمَةَ فَقالَ: أَثَمَّ لُكَعُ؟ أَثَمَّ لُكَعُ؟» فَحَبَسَتْه شَيْئاً فَظَنَنْتُ أَنَّها تُلْبِسُهُ

(1) (H. 2120) *Kunya* means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so! And this is a custom of the 'Arabs.

سِخاباً أو تُغَسِّلُهُ، فَجاءَ يَشْتَدُّ حَتَّى عانَقَهُ وقَبَّلَهُ فقالَ: «اللَّهُمَّ أَحِبَّهُ وأَحِبَّ مَنْ يُحِبُّهُ». قالَ سُفْيانُ: قالَ عُبَيْدُ اللهِ: أَخْبَرَني أَنَّهُ رَأَى نافِعَ بنَ جُبَيرٍ أَوتَرَ بِرَكْعَةٍ. [انظر: ٥٨٨٤]

2123. Narrated Nāfi': Ibn 'Umar رَضِيَ الله عَنْهُما told us that the people used to buy food from the caravans in the lifetime of the Prophet ﷺ. The Prophet ﷺ used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold.

٢١٢٣ - حَدَّثَنَا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثنا أَبُو ضَمْرَةَ: حدَّثنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: حدَّثنا ابنُ عُمَرَ: أَنَّهُمْ كانُوا يَشْتَرُونَ الطَّعامَ مِنَ الرُّكْبانِ عَلى عَهْدِ النَّبِيِّ ﷺ فَيَبْعَثُ عَلَيْهِمْ مَنْ يَمْنَعُهُمْ أَنْ يَبِيعُوهُ حَيْثُ اشْتَرَوْهُ حتَّى يَنقُلُوهُ حَيْثُ يُباعُ الطَّعامُ. [انظر: ٢١٣١، ٢١٣٧، ٢١٦٦، ٢١٦٧، ٦٨٥٢]

2124. Ibn 'Umar رَضِيَ الله عَنْهُما said, "The Prophet ﷺ also forbade the reselling of foodstuff by somebody who had bought it unless he had received it (all the measure which he has bought) in full measure."

٢١٢٤ - قالَ: وحدَّثَنا ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُباعَ الطَّعامُ إذَا اشتَرَاهُ حتَّى يَسْتَوْفِيَهُ. [انظر: ٢١٢٦، ٢١٣٣، ٢١٣٦]

(50) CHAPTER. The dislike of raising voices in the market.

(٥٠) بابُ كَرَاهِيَةِ السَّخَبِ في السُّوقِ

2125. Narrated 'Aṭā' bin Yasār: I met 'Abdullāh bin 'Amr bin Al-'Āṣ and asked him, "Tell me about the description of Allāh's Messenger ﷺ which is mentioned in the Torah." He replied, "Yes. By Allāh, he is described in the Torah with some of the qualities attributed to him in the Qur'ān as follows:

'O Prophet! We have sent you as a witness (for Allāh's True Religion) and a giver of glad tidings (to the faithful believers), and a warner (to the disbelievers), and guardian of

٢١٢٥ - حَدَّثَنَا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحٌ: حدَّثَنا هِلالٌ، عَنْ عَطاءِ بنِ يَسارٍ قالَ: لَقِيتُ عَبْدَ اللهِ بنَ عَمْرِو بنِ العاصي رَضِيَ اللهُ عَنْهُما، قُلْتُ: أَخْبِرْني عَنْ صِفَةِ رَسُولِ اللهِ ﷺ في التَّوْراةِ. قالَ: أَجَلْ، واللهِ إنَّهُ لَمَوْصُوفٌ في التَّوْرَاةِ بِبَعْضِ صِفَتِهِ في القُرْآنِ: ﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَـٰكَ

شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴿٤٥﴾ وحِرْزاً لِلأُمِّيِّينَ، أَنْتَ عَبْدِي ورسُولي، سَمَّيْتُكَ المُتَوَكِّلَ. لَيْسَ بِفَظٍّ ولا غَلِيظٍ، وَلا سَخَّابٍ في الأَسْواقِ، ولا يَدْفَعُ بالسَّيِّئَةِ السَّيِّئَةَ، وَلٰكِنْ يَعْفُو وَيَغْفِر. ولنْ يَقْبِضَهُ اللهُ حتَّى يُقِيمَ بِهِ المِلَّةَ العَوْجَاءَ بأَنْ يَقُولُوا: لا إِلٰهَ إِلَّا اللهُ، ويُفْتَحُ بِها أَعْيُنٌ عُمْيٌ، وَآذَانٌ صُمٌّ، وَقُلوبٌ غُلْفٌ».

تابَعَهُ عَبْدُ العَزِيزِ ابنُ أَبي سَلَمَةَ عَن هِلالٍ. وقالَ سَعِيدٌ، عَنْ هِلالٍ، عَنْ عَطاءٍ، عَنِ ابنِ سَلامٍ.

[انظر: ٤٨٣٨]

the illiterates. You are My slave and My Messenger. I have named you *Al-Mutawakkil* (who depends upon Allāh). You are neither discourteous, harsh, nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allāh will not let him (the Prophet ﷺ) die till he makes straight the crooked people by making them say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) with which will be opened blind eyes, deaf ears, and enveloped hearts.' "

(٥١) بابُ الكَيْلِ عَلى البائعِ والمُعْطي،

وَقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ﴿٣﴾﴾ [المطففين: ٣] يَعْني كالُوا لَهُمْ أو وَزَنُوا لَهُمْ. كَقَوْلِهِ: ﴿يَسْمَعُونَكُمْ﴾ [الشعراء: ٧٢] يَسْمَعُونَ لَكُمْ. وقالَ النَّبِيُّ ﷺ: «اكْتالُوا حتَّى تَسْتَوْفُوا». ويُذْكَرُ عَنْ عُثمانَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «إِذَا بِعْتَ فَكِلْ، وإِذَا ابْتَعْتَ فاكْتَلْ».

(51) CHAPTER. Weighing or measuring goods is to be done by the seller or the giver.

And the Statement of Allāh عَزَّ وجَلَّ:

"And when they have to give by measure or weight to (other) men, give less than due." (V.83:3)

The Prophet ﷺ said, "When you receive what you buy by measure, let it be exact full measure."

Narrated 'Uthmān رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ told him, "If you are the seller, you have to measure, and if you are the buyer, then let the seller measure for you."

٢١٢٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبَرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنِ

2126. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "He who buys foodstuff should not sell it till he takes all the measure which he has bought in full."

ابْتاعَ طَعاماً فَلا يَبِعْهُ حتَّى يَسْتَوْفِيَهُ».

[راجع: ٢١٢٦]

٢١٢٧ - حَدَّثَنَا عَبْدَان: أَخْبرَنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: تُوُفِّيَ عَبْدُ اللهِ ابنُ عَمْرِو بنِ حَرَامٍ وعَلَيْهِ دَيْنٌ، فاسْتَعَنْتُ النَّبِيَّ ﷺ عَلى غُرَمائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ، فَطَلَبَ النَّبِيُّ ﷺ إِلَيهِمْ فَلَمْ يَفْعَلُوا. فَقالَ لِيَ النَّبِيُّ ﷺ: «اذْهَبْ فَصَنِّفْ تَمْرَكَ أَصْنافاً: العَجْوَةَ عَلى حِدَةٍ، وعِذْقَ ابنِ زَيْدٍ عَلى حِدَةٍ، ثُمَّ أَرْسِلْ إِلَيَّ». فَفَعَلْتُ ثُمَّ أَرْسَلْتُ إِلى النَّبِيِّ ﷺ فَجاءَ فَجَلَسَ عَلى أَعْلاهُ أَوْ في وَسَطِهِ، ثُمَّ قالَ: «كِلْ لِلقَوْمِ». فَكِلْتُهُمْ حتَّى أَوْفَيْتُهُمُ الَّذي لَهُمْ وَبَقِيَ تَمْري كَأَنَّهُ لَمْ يَنْقُصْ مِنْهُ شَيْءٌ.

وقالَ فِرَاسٌ، عَنِ الشَّعْبِيِّ: حدَّثَني جابِرٌ عَنِ النَّبِيِّ ﷺ: فَمَا زَالَ يَكِيلُ لَهُمْ حتَّى أَدَّاهُ. وقالَ هِشامٌ، عَنْ وهْبٍ، عَنْ جابِرٍ قالَ النَّبِيُّ ﷺ: «جُذَّ لَهُ فَأَوْفِ لَهُ». [انظر: ٢٣٩٥، ٢٣٩٦، ٢٤٠٥، ٢٦٠١، ٢٧٠٩، ٢٧٨١، ٣٥٨٠، ٤٠٥٣، ٦٢٥٠]

2127. Narrated Jābir رَضِيَ اللهُ عَنْهُ: 'Abdullāh bin 'Amr bin Ḥarām died and was in debt to others. I asked the Prophet ﷺ to intercede with his creditors for some reduction in the debts. The Prophet ﷺ requested them (to reduce the debts), but they refused. The Prophet ﷺ said to me, "Go and put your dates (in heaps) according to their different kinds, the *'Ajwa* on one side, the cluster of Zaid on another side, etc., then call me." I did that and called the Prophet ﷺ. He came and sat at the head or in the middle of the heaps and ordered me, "Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates r mained as if nothing had been taken from them.

In other narrations, Jābir said: The Prophet ﷺ said, "He (i.e., 'Abdullāh) continued measuring for them till he paid all the debts." The Prophet ﷺ said (to 'Abdullāh), "Cut (clusters) for him (i.e., one of the creditors) and measure for him in full."

(٥٢) بابُ مَا يُسْتَحَبُّ مِنَ الكَيْلِ

(52) CHAPTER. What is considered preferable regarding measuring.

٢١٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بنُ مُوسَى: حدَّثَنا الوَلِيدُ، عَنْ ثَوْرٍ، عَنْ

2128. Narrated Al-Miqdām bin Ma'dīkarib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Measure your foodstuff and you will be blessed."

خالِدِ بنِ مَعْدَانَ، عَنِ المِقْدَامِ بنِ مَعْدِيكَرِبَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «كِيلُوا طَعامَكُمْ يُبارَكْ لَكُمْ».

(53) CHAPTER. Allāh's Blessing in the *Ṣā*' and *Mudd* of the Prophet ﷺ.

(٥٣) بابُ بَرَكَةِ صَاعِ النَّبِيِّ ﷺ ومُدِّهِ

This has been narrated by 'Āishah رَضِيَ الله عَنْها on the authority of the Prophet ﷺ.

فِيهِ عائِشَةُ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ.

2129. Narrated 'Abdullāh bin Zaid رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The Prophet Ibrahim (Abraham) made Makkah a sanctuary, and asked for Allāh's Blessing in it. I made Al-Madīna a sanctuary as Ibrahim made Makkah a sanctuary and I asked for Allāh's Blessing in its measures – the *Mudd* and the *Ṣā*' as Ibrahim did for Makkah."

٢١٢٩ - **حَدَّثَنَا** مُوسَى: حدَّثَنا وُهَيْبٌ: حدَّثَنا عَمْرُو بنُ يَحْيَى، عَنْ عَبَّادِ بنِ تَمِيمٍ الأَنْصارِيِّ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «أَنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ ودَعا لَها، وحَرَّمْتُ المَدِينَةَ كما حَرَّمَ إِبْرَاهِيمُ مَكَّةَ ودَعَوْتُ لَها في مُدِّها وصَاعِها مِثْلَ ما دَعا إِبْرَاهِيمُ [عليه السَّلامِ] لِمَكَّةَ».

2130. Narrated Anas bin Malik رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh bestow Your Blessings on their measures, bless their *Mudd* and *Ṣā*'." The Prophet ﷺ meant the people of Al-Madīna.

٢١٣٠ - **حَدَّثَنِي** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ إِسحَاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «اللَّهُمَّ بارِكْ لَهُمْ فِي مِكْيالِهِمْ، وبارِكْ لَهُمْ في صاعِهِمْ، ومُدِّهِمْ» يَعْنِي: أَهْلَ المَدِينَةِ. [انظر: ٦٧١٤، ٧٣٣١]

(54) CHAPTER. What is said about the selling of the foodstuff and its storage.

(٥٤) بابُ مَا يُذْكَرُ في بَيْعِ الطَّعامِ والحُكْرَةِ.

2131. Narrated Sālim that his father said, "I saw those who used to buy foodstuff without measuring or weighing in the lifetime

٢١٣١ - **حَدَّثَنِي** إِسحَاقُ بنُ إِبْرَاهِيمَ: أَخْبَرَنا الوَلِيدُ بنُ مُسْلِمٍ،

of the Prophet ﷺ being punished if they sold it before carrying it to their own houses."

عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سالِم، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعامَ مُجازَفَةً يُضْرَبُونَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلى رِحالِهِمْ.

[انظر: ٢١٢٣]

2132. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, "Allāh's Messenger ﷺ forbade the selling of foodstuff before its measuring and transferring into one's possession." I asked Ibn 'Abbās, "How is that?" Ibn 'Abbās replied, "It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller."

٢١٣٢ - حَدَّثَنا مُوسَى بنُ إِسماعِيلَ: حدَّثَنا وُهَيْبٌ، عَنِ ابنِ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: «أَنَّ رَسُولَ اللهِ ﷺ نَهى أَنْ يَبِيعَ الرَّجُلُ طَعاماً حَتَّى يَسْتَوْفِيَهُ. قُلْتُ لابنِ عَبَّاسٍ: كَيْفَ ذَاكَ؟ قالَ: ذَاكَ دَرَاهِمُ بِدَرَاهِمَ، وَالطَّعامُ مُرْجَأٌ. [قالَ أَبُو عَبْدِ اللهِ: ﴿مُرْجَوْنَ﴾: التوبة ١٠٦ مُؤَخَّرُونَ].

[انظر: ٢١٣٥]

2133. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "He who buys foodstuff should not sell it till he has received it."

٢١٣٣ - حدَّثَني أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ اللهِ بنُ دِينَارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَنِ ابْتَاعَ طَعَاماً فَلا يَبِعْهُ حَتَّى يَقْبِضَهُ».

[راجع: ٢١٢٤]

2134. Narrated Az-Zuhrī on the authority of Mālik bin 'Aūs that the latter said, "Who has change?" Ṭalḥa said, "I (will have change) when our store-keeper comes from the forest."

Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The bartering of gold for gold[1], is *Ribā*,

٢١٣٤ - حَدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: كانَ عَمْرُو بنُ دِينَارٍ يُحدِّثُ عَنِ الزُّهْرِيِّ، عَنْ مالِكِ بنِ أَوْسٍ أَنَّهُ قالَ: مَنْ عِنْدَهُ صَرْفٌ؟ فَقالَ طَلْحَةُ: أَنَا، حَتَّى يَجِيءَ خازِنُنا مِنَ الغَابَةِ.

(1) (H. 2134) Some said, "Gold for gold."

قالَ سُفْيانُ: هُوَ الَّذِي حَفِظْناهُ مِنَ الزُّهْرِيِّ لَيْسَ فِيهِ زِيادَةٌ. فَقالَ: أَخْبَرَنِي مالِكُ بنُ أَوْسٍ: أنه سَمِعَ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يُخْبِرُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «الذَّهَبُ بالوَرِقِ رِبًا إلَّا هاءَ وهاءَ، والبُرُّ بالبُرِّ رِبًا إلَّا هاءَ وهاءَ، والتَّمْرُ بالتَّمْرِ رِبًا إلَّا هاءَ وهاءَ، والشَّعِيرُ بالشَّعِيرِ رِبًا إلَّا هاءَ وهاءَ». [انظر: ٢١٧٠، ٢١٧٤]

(usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is *Ribā* except if it is from hand to hand and equal in amount, and dates for dates is *Ribā,* except if it is from hand to hand and equal in amount; and barley for barley is *Ribā,* except if it is from hand to hand and equal in amount."

[See *Ribā Al-Faḍl* in the glossary].

(٥٥) بابُ بَيْعِ الطَّعامِ قَبْلَ أَنْ يُقْبَضَ، وبَيْعِ مَا لَيْسَ عِنْدَكَ.

(55) CHAPTER. The selling of foodstuff before receiving it, and the selling of a thing which you don't have.[1]

٢١٣٥ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: الَّذِي حَفِظْناهُ مِنْ عَمْرِو بنِ دِينارٍ سَمِعَ طاوُساً يَقُولُ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: أَمَّا الَّذِي نَهَى عَنْهُ النَّبِيُّ ﷺ فَهُوَ الطَّعامُ أَنْ يُباعَ حتَّى يُقْبَضَ. قالَ ابنُ عَبَّاسٍ: ولا أَحْسِبُ كُلَّ شَيْءٍ إلَّا مِثْلَهُ. [راجع: ٢١٣٢]

2135. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade the selling of foodstuff before receiving it. I consider that all types of sellings should be done in the same way.

٢١٣٦ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «مَنِ ابْتاعَ طَعاماً فَلا يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ». زادَ إسْماعِيلُ: فَلا يَبِعْهُ حتَّى يَقْبِضَهُ». [راجع: ٢١٢٤]

2136. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The buyer of foodstuff should not sell it before it has been measured for him." Ismā'īl narrated instead, "He should not sell it before receiving it."

(1) (Ch. 55) If one buys foodstuff for one pound and sells it for two pounds before receiving it from the first seller, the transaction is illegal for it is usurious, for it is as if one bartered gold for gold, one pound for two pound. It is also the sale of something absent for something present which is also illegal. (*Al-Qasṭalāni* Vol. 4).

(56) CHAPTER. Whoever had the opinion that whoever bought foodstuff without measuring or weighing (blindly) should not sell it before bringing it into his house; and the punishment for whoever disobeys this order.

(٥٦) **باب** مَنْ رَأى إذَا اشْتَرَى طَعَاماً جِزَافاً أنْ لا يَبِيعَهُ حَتَّى يُؤْوِيَهُ إلى رَحْلِهِ، والأدَبِ في ذٰلكَ.

2137. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I saw the people buy foodstuff randomly (i.e., blindly without measuring it) in the lifetime of Allāh's Messenger ﷺ and they were punished (by beating), if they tried to sell it before carrying it to their own houses.

٢١٣٧ - حَدَّثَنَا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَقَدْ رَأيْتُ النَّاسَ في عَهْدِ رَسُولِ اللهِ ﷺ يَبْتَاعُونَ جِزَافاً - يَعْنِي الطَّعَامَ - يُضْرَبُونَ أنْ يَبِيعُوهُ في مَكانِهِمْ حَتَّى يُؤْوُهُ إلى رِحالِهِمْ. [راجع: ٢١٢٣]

(57) CHAPTER. If somebody buys some goods or (an) animal and let it with the seller, or it dies before he takes it into his possession.

(٥٧) **باب** إذَا اشْتَرَى مَتَاعاً أوْ دَابَّةً فَوَضَعَهُ عِنْدَ البائِعِ أوْ ماتَ قَبْلَ أنْ يُقْبَضَ.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "If at the time of the transaction the sold animal is living and then it dies while still in the custody of the seller, then the buyer is the loser."

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: مَا أدْرَكَتِ الصَّفْقَةُ حَيّاً مَجْمُوعاً فَهُوَ مِنَ المُبْتَاعِ.

2138. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Rarely did the Prophet ﷺ fail to visit Abū Bakr's house everyday, either in the morning or in the evening. When the permission for emigration to Al-Madīna was granted, all of a sudden the Prophet ﷺ came to us at noon and Abū Bakr was informed, who said, "Certainly the Prophet ﷺ has come for some urgent matter." The Prophet ﷺ said to Abū Bakr, when the latter entered, "Let nobody stay in your home." Abū Bakr said, "O Allāh's Messenger! There are only my two daughters (namely 'Āishah and Asmā) present." The Prophet ﷺ said, "I feel (am

٢١٣٨ - حَدَّثَنَا فَرْوَةُ بنُ أبي المَغْرَاءِ: أخْبَرَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَقَلَّ يَوْمٌ كانَ يَأتِي عَلى النَّبِيِّ ﷺ إلَّا يَأتِي فِيهِ بَيْتَ أبِي بَكْرٍ أحَدَ طَرَفَيِ النَّهارِ، فَلَمَّا أُذِنَ لَهُ في الخُرُوجِ إلى المَدِينَةِ لَمْ يَرُعْنَا إلَّا وقَدْ أتَانَا ظُهْراً فَخُبِّرَ بِهِ أبُو بَكْرٍ، فَقالَ: مَا جاءَنَا النَّبِيُّ ﷺ في هٰذِهِ

informed) that I have been granted the permission for emigration." Abū Bakr said, "I will accompany you, O Allāh's Messenger!" The Prophet ﷺ said, "You will accompany me." Abū Bakr then said, "O Allāh's Messenger! I have two she-camels I have prepared specially for emigration, so I offer you one of them." The Prophet ﷺ said, "I have accepted it on the condition that I will pay its price."

السَّاعَةِ إِلَّا لِأَمْرٍ حَدَثَ. فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لِأَبِي بَكْرٍ: «أَخْرِجْ مَنْ عِنْدَكَ». قَالَ: يَا رَسُولَ اللهِ، إِنَّمَا هُمَا ابْنَتَايَ - يَعْنِي عَائِشَةَ وَأَسْمَاءَ - قَالَ: «أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ؟» قَالَ: الصُّحْبَةَ يَا رَسُولَ اللهِ، قَالَ: «الصُّحْبَةَ»، قَالَ: يَا رَسُولَ اللهِ، إِنَّ عِنْدِي نَاقَتَيْنِ أَعْدَدْتُهُمَا لِلْخُرُوجِ فَخُذْ إِحْدَاهُمَا، قَالَ: «قَدْ أَخَذْتُهَا بِالثَّمَنِ».

[راجع: ٤٧٦]

(58) CHAPTER. A seller should not urge somebody (in case of optional sale) to cancel a bargain the latter has already agreed upon with another seller so as to sell him his own goods; and a buyer should not urge the seller to cancel a bargain already agreed upon with another buyer so as to buy the goods himself, unless they are given permission in both cases, or the bargains are cancelled with the willingness of both the seller and the buyer.

(٥٨) بَابٌ لَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَسُومُ عَلَى سَوْمِ أَخِيهِ حَتَّى يَأْذَنَ لَهُ أَوْ يَتْرُكَ.

2139. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Do not urge somebody to return what he has already bought (i.e., in optional sale) from another seller so as to sell him your own goods."

٢١٣٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ». [انظر: ٢١٦٥، ٥١٤٢]

2140. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly *Najsh*[1] was

٢١٤٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِاللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ

(1) (H. 2140) *Najsh* means to offer a high price for something without having the intention to buy it but just to cheat somebody else who really wants to buy it. Such a person may agree with the seller to offer high prices before the buyers to cheat them, in which=

رَضِيَ اللهُ عَنْهُ قالَ: نَهى رَسُولُ اللهِ ﷺ أَنْ يَبِيعَ حاضِرٌ لِبادٍ ولا تَناجَشُوا، ولا يَبِيعُ الرَّجُلُ عَلى بَيْعِ أَخِيهِ، ولا يَخْطُبُ عَلى خِطْبَةِ أَخِيهِ، ولا تَسْأَلُ المَرْأَةُ طَلاقَ أُخْتِها لِتَكْفَأَ ما في إِنائِها». [انظر: ٢١٤٨، ٢١٥٠، ٢١٥١، ٢١٦٠، ٢١٦٢، ٢٧٢٣، ٢٧٢٧، ٥١٤٤، ٥١٥٢، ٦٦٠١]

forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.

(٥٩) **بابُ بَيْعِ المُزايَدَةِ**

(59) CHAPTER. Selling by auction.

وقالَ عَطاءٌ: أَدْرَكْتُ النَّاسَ لا يَرَوْنَ بأْساً بِبَيْعِ المَغانِمِ فِيمَنْ يَزِيدُ.

'Aṭā' said, "I saw the people seeing no harm in selling war booty by auction."

٢١٤١ - حَدَّثَنا بِشْرُ بنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا الحُسَيْنُ المُكْتِبُ، عَنْ عَطاءِ بنِ أَبي رَباحٍ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً أَعْتَقَ غُلاماً لَهُ عَنْ دُبُرٍ. فاحْتاجَ فأَخَذَهُ النَّبِيُّ ﷺ فَقالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فاشْتَراهُ نُعَيْمُ بنُ عَبْدِ اللهِ بِكَذا وكَذا، فَدَفَعَهُ إِلَيْهِ. [انظر: ٢٢٣٠، ٢٢٣١، ٢٤٠٣، ٢٤١٥، ٢٥٣٤، ٦٧١٦، ٦٩٤٧، ٧١٨٦]

2141. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet ﷺ took the slave and said, "Who will buy this slave from me?" Nu'aim bin 'Abdullāh bought him for such price and the Prophet ﷺ gave him the slave.

(٦٠) **بابُ النَّجْشِ، ومَنْ قالَ: لا يَجُوزُ ذٰلِكَ البَيْعُ**

(60) CHAPTER. ***An-Najsh***[1] **and whoever said: "A bargain carried out in such a way (*Najsh*) is not valid."**

وقالَ ابنُ أَبي أَوْفى: النَّاجِشُ آكِلُ رِبًا خائِنٌ. وهُوَ خِداعٌ باطِلٌ لا يَحِلُّ. قالَ النَّبِيُّ ﷺ: «الخَدِيعَةُ في

Ibn Abī Aūfā said, "One who practices *Najsh* is a *Ribā*-eating traitor." And such a practice is a false trick which is forbidden, and the Prophet ﷺ said, "Deception would

=case both this man and the seller are sinful. The seller may falsely tell the buyer that he (i.e.the seller) has previously bought the goods at a certain price which is in reality higher than the actual price.

(1) (Chap. 60) *An-Najash*: See the glossary.

lead to the Fire (Hell) and whoever does a deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islāmic Monotheism) then that deed will not be accepted." [See *Ḥadīth* No.2697. Also see *Fatḥ Al-Bārī*]

النَّارِ، ومَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

2142. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ forbade *Najsh.*

٢١٤٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّجْشِ. [انظر: ٦٩٦٣]

(61) CHAPTER. ***Al-Gharar*** **(the sale of what is not present)**(1) **and** ***Habal-il-Habala*** **(i.e., the sale of what is in the womb of an animal).**

(٦١) **بابُ بَيْعِ الغَرَرِ وحَبَلِ الحَبَلَةِ**

2143. Narrated 'Abdullah bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ forbade the sale called *Ḥabal-il-Ḥabala* which was a kind of sale practised in the Pre-Islāmic Period of Ignorance. One would pay the price of a she-camel which was not born yet, and would be born by the immediate offspring of an extant she-camel.

٢١٤٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الحَبَلَةِ، وكانَ بَيْعاً يَتَبَايَعُهُ أَهْلُ الجَاهِلِيَّةِ كانَ الرَّجُلُ يَبْتَاعُ الجَزُورَ إلى أَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تُنْتَجُ الَّتِي في بَطْنِها. [انظر: ٢٢٥٦، ٣٨٤٣]

(62) CHAPTER. ***Al-Limās*** **or** ***Mulāmasa*** **sale**(2)**, i.e., by touching the thing only and not looking at it.**

(٦٢) **بابُ بَيْعِ المُلامَسَةِ**

Anas said, "The Prophet ﷺ forbade it (i.e., *Al-Mulāmasa* sale).

قالَ أَنَسٌ: نَهَى النَّبِيُّ ﷺ عَنْهُ.

2144. Narrated Abū Sa'īd رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ forbade the selling by

٢١٤٤ - حَدَّثَنَا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني

(1) (Ch. 61) As an example of *Al-Gharar* sale is to sell fish that are still not caught or a bird that has not been caught yet, etc.

(2) (Ch. 62) The sale of *Mulāmasa* has different forms: The sale becomes valid on the buyer's touching the clothes without checking or looking at them. For example, one brings a folded garment, or in the dark and the buyer offers a price and the owner of the garment says, "I sell it to you on condition that you will only touch it, not see it, and if you see it, you have no option to cancel the sale."

Munābadha,[1] i.e., to sell one's garment by casting it to the buyer not allowing him to examine or see it.

Similarly he forbade the selling by *Mulāmasa*. *Mulāmasa* is to buy a garment, for example, by merely touching it, not looking at it.

2145. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade two kinds of dressing; (one of them) is to sit with one's legs drawn up while wrapped in one garment. (The other) is to lift that garment on one's shoulders. And also forbade two kinds of sale: *Al-Limās* and *An-Nibādh*.

(63) CHAPTER. Selling by *Munābadha*.

And Anas said, "The Prophet ﷺ forbade such sale."

2146. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade selling by *Mulāmasa* and *Munābadha*.

2147. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade two kinds of dresses and

عُقَيْلٌ، عَنِ ابنِ شِهَابٍ قالَ: أَخْبَرَنِي عامِرُ بنُ سَعْدٍ أَنَّ أَبَا سَعِيدٍ رَضِيَ اللهُ عَنْهُ: أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ المُنَابَذَةِ، وهِيَ طَرْحُ الرَّجُلِ ثَوْبَهُ بالبَيْعِ إلى رَجُلٍ قَبْلَ أَنْ يُقَلِّبَهُ أَوْ يَنْظُرَ إِلَيْهِ. ونَهَى عَنِ المُلامَسَةِ، والمُلامَسَةُ لَمْسُ الثَّوْبِ لا يَنْظُرُ إِلَيْهِ.

[راجع: ٣٦٧]

٢١٤٥ - حَدَّثَنَا قُتَيْبَةُ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نُهِيَ عَنْ لِبْسَتَيْنِ، أَنْ يَحْتَبِيَ الرَّجُلُ في الثَّوْبِ الوَاحِدِ ثُمَّ يَرْفَعَهُ عَلَى مَنْكِبِهِ. وعَنْ بَيْعَتَيْنِ: اللِّماسِ والنِّباذِ. [راجع: ٣٦٨]

(٦٣) بابُ بَيْعِ المُنابَذَةِ.

وقالَ أَنَسٌ: نَهَى عَنْهُ النَّبِيُّ ﷺ.

٢١٤٦ - حَدَّثَنَا إِسْمَاعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنْ مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ المُلامَسَةِ والمُنَابَذَةِ. [راجع: ٣٦٨]

٢١٤٧ - حَدَّثَنَا عَيَّاشُ بنُ الوَلِيدِ:

(1) (H. 2144) The sale by *Munābadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or, one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

حدَّثنا عَبْدُ الأعْلَى: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بنِ يَزِيدَ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: نَهى النَّبيُّ ﷺ عَنْ لِبْسَتَيْنِ وعَنْ بَيْعَتَيْنِ، المُلامَسَةِ والمُنابَذَةِ. [راجع: ٣٦٧]

two kinds of sale, i.e., *Mulāmasa* and *Munābadha*.

(٦٤) بابُ النَّهي للبائعِ أنْ لا يُحَفِّلَ الإبلَ والبَقَرَ والغَنَمَ وكُلَّ مُحَفَّلَةٍ،

والمُصَرَّاةُ الَّتِي صُرِّيَ لَبَنُها وحُقِنَ فِيهِ وجُمِعَ فَلَمْ يُحْلَبْ أيَّاماً. وأصْلُ التَّصرِيَةِ: حَبْسُ المَاءِ، يُقالُ مِنْهُ: صَرَّيْتُ الماءَ: إذا حَبَسْتَهُ.

(64) CHAPTER. The seller is not allowed to keep camels, cows, sheep or any other animal unmilked for a long time (so as to get more price by cheating).

٢١٤٨ - **حدَّثنا** ابنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأعْرَجِ، قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ: «لا تُصَرُّوا الإبلَ والغَنَمَ، فمَنِ ابْتاعَها بَعْدُ فإنَّهُ بخَيْرِ النَّظَرَيْنِ بَعْدَ أنْ يَحْتَلِبَها، إنْ شاءَ أمْسَكَ وإنْ شاءَ رَدَّهَا وصاعَ تَمْرٍ». ويُذْكَرُ عَنْ أبي صَالِحٍ ومُجَاهِدٍ والوَلِيدِ بنِ رَباحٍ ومُوسَى بنِ يَسارٍ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ: «صاعَ تَمْرٍ». وقالَ بَعْضُهُمْ عَنِ ابنِ سِيرِينَ صَاعاً مِنْ طَعامٍ وهُوَ بالخِيَارِ ثَلاثاً. وقالَ بَعْضُهُمْ عَنِ ابنِ سِيرِينَ: «صَاعاً مِنْ تَمْرٍ»، ولَمْ يَذْكُرْ: ثَلاثاً. والتَّمْرُ أكْثَرُ. [راجع: ٢١٤٠]

2148. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Don't keep camels and sheep unmilked for a long time, for whoever buys such an animal has the option to milk it, and then either to keep it or return it to the owner along with one *Ṣā'* of dates."

Some narrated from Ibn Sīrīn (that the Prophet ﷺ had said), "One *Ṣā'* of wheat, and he has the option for three days."

And some narrated from Ibn Sīrīn, "...a *Ṣā'* of dates," not mentioning the option for three days. But a *Ṣā'* of dates' is mentioned in most of the narrations.

٢١٤٩ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي يَقُولُ:

2149. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Whoever buys a sheep which has not been milked for a long time, has the option of

حدَّثنا أَبو عُثْمانَ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: مَنِ اشْتَرَى شاةً مُحَفَّلَةً فَرَدَّها فَلْيَرُدَّ مَعَها صاعاً مِن تَمر ونَهى النَّبيُّ ﷺ أَنْ تُلَقَّى البُيُوعُ. [انظر: ٢١٦٤]

returning it along with one *Ṣā'* of dates; and the Prophet ﷺ forbade going to meet the seller on the way (as he has no knowledge of the market price and he may sell his goods at a low price).

٢١٥٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَلَقَّوُا الرُّكْبانَ، ولا يَبِعْ بَعْضُكُمْ عَلى بَيْعِ بَعْضٍ ولا تَناجَشُوا، ولا يَبِعْ حاضِرٌ لِبادٍ، ولا تُصَرُّوا الغَنَمَ. ومَنِ ابْتاعَها فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلِبُها، إِنْ رَضِيَها أَمْسَكَها، وإِنْ سَخِطَها رَدَّها وصاعاً مِنْ تَمْرٍ». [راجع: ٢١٤٠]

2150. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practise *Najsh*. A town dweller should not sell the goods for the desert dweller. Do not leave sheep unmilked for a long time when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a *Ṣā'* of dates or keeping it."

(٦٥) بابٌ إِنْ شاءَ رَدَّ المُصَرَّاةَ وفي حَلْبَتِها صاعٌ مِنْ تَمْرٍ.

(65) CHAPTER. The option of returning an animal, after milking it, along with a *Ṣā'* of dates (as the price of the milk), if it has been kept unmilked for a long period by the seller (to deceive others).

٢١٥١ - حَدَّثَنا مُحَمَّدُ بنُ عَمْرٍو: حدَّثَنا المَكِّيُّ: أَخْبَرَنا ابنُ جُرَيْجٍ قالَ: أَخْبَرَني زِيادٌ: أَنَّ ثابِتاً مَوْلَى عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنِ اشْتَرَى غَنَماً مُصَرَّاةً فاحْتَلَبَها فإِنْ رَضِيَها أَمْسَكَها، وإِنْ سَخِطَها فَفِي حَلْبَتِها صاعٌ مِنْ تَمْرٍ». [راجع: ٢١٤٠]

2151. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever buys a sheep which has been kept unmilked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one *Ṣā'* of dates for the milk."

(66) CHAPTER. The selling of an adulterer slave.

And Shuraiḥ said, "The buyer can return him to the owner if he wishes because of illegal sexual intercourse."

(٦٦) بابُ بَيْعِ العَبْدِ الزَّانِي.

وقال شُرَيْحٌ: إنْ شَاءَ رَدَّ مِنَ الزِّنا.

2152. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse, he should lash her again and should not blame her after the legal punishment, and if she commits it a third time then he should sell her even for a hair rope."

٢١٥٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ قالَ: حدَّثني سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «إذَا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاها فَلْيَجْلِدْها ولا يُثَرِّبْ. ثُمَّ إنْ زَنَتْ فَلْيَجْلِدْها ولا يُثَرِّبْ. ثُمَّ إنَّ زَنَتِ الثَّالِثَةَ فَلْيَبِعْها ولَوْ بِحَبْلٍ مِنْ شَعَرٍ». [انظر: ٢١٥٣، ٢٢٣٣، ٢٢٣٤، ٢٥٥٥، ٦٨٣٧، ٦٨٣٩]

2153, 2154. Narrated Abū Hurairah and Zaid bin Khalid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet ﷺ said, "If she committed sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihāb said, "I don't know whether to sell her after the third or fourth offense."

٢١٥٣، ٢١٥٤ - حَدَّثَنَا إسْمَاعِيلُ قالَ: حدَّثني مالِكٌ، عَنِ ابنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ وزَيْدِ بنِ خَالِدٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الأَمَةِ إذَا زَنَتْ ولَمْ تُحْصِنْ قالَ: «إنْ زَنَتْ فاجْلِدُوهَا، ثُمَّ إنْ زَنَتْ فَاجْلِدُوها، ثُمَّ إنْ زَنَتْ فَبِيعُوهَا ولَوْ بِضَفِيرٍ». قالَ ابنُ شِهابٍ: لا أَدْرِي أبعد الثَّالِثَةِ أَوِ الرَّابِعَةِ. [راجع: ٢١٥٢، وانظر: ٢٢٣٢، ٢٥٥٦، ٦٨٣٨]

(67) CHAPTER. Dealing with women in selling and buying.

(٦٧) بابُ الشِّرَاءِ والبَيْعِ مَعَ النِّسَاءِ

2155. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ came to me and I told

٢١٥٥ - حَدَّثَنَا أبُو اليَمانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ عُرْوَةُ بنُ الزُّبَيرِ: قالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْها: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَذَكَرْتُ لَهُ فَقالَ رَسُولُ اللهِ ﷺ: «اشْتَرِي وأَعْتِقِي فإِنَّما الوَلاءُ لِمَنْ أَعْتَقَ»، ثُمَّ قامَ النَّبِيُّ ﷺ مِنَ العَشِيِّ فأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «ما بالُ الناسِ يَشْتَرِطُونَ شُرُوطاً لَيْسَ في كِتابِ اللهِ مَنِ اشْتَرَطَ شَرْطاً لَيْسَ في كِتابِ اللهِ فَهُوَ باطِلٌ وإِنِ اشْتَرَطَ مِائَةَ شَرْطٍ، شَرْطُ اللهِ أَحَقُّ وأَوْثَقُ». [راجع: ٤٥٦]

him about the slave-girl (Barira) Allāh's Messenger ﷺ said, "Buy and manumit her, for the *Walā'*[1] is for the one who manumits." In the evening the Prophet ﷺ got up and glorified Allāh as He deserved and then said, "Why do some people impose conditions which are not present in Allāh's Book (laws)? Whoever imposes such a condition as is not in Allāh's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allāh's Conditions are the Truth and the most reliable."

٢١٥٦ - حَدَّثَنَا حَسَّانُ بنُ أَبِي عَبَّادٍ: حدَّثَنا هَمَّامٌ قالَ: سَمِعْتُ نافِعاً: عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْها سَاوَمَتْ بَرِيرَةَ فَخَرَجَ إِلَى الصَّلاةِ. فَلَمَّا جاءَ قالَتْ: إِنَّهُمْ أَبَوا أَنْ يَبِيعُوهَا إِلَّا أَنْ يَشْتَرِطُوا الْوَلاءَ فَقالَ النبيُّ ﷺ: «إِنَّما الوَلاءُ لِمَنْ أَعْتَقَ». قُلْتُ لِنَافِعٍ: حُرّاً كانَ زَوْجُها أَوْ عَبْداً؟ فَقالَ: مَا يُدْرِينِي؟ [انظر: ٢١٦٩، ٢٥٦٢، ٦٧٥٢، ٦٧٥٧، ٦٧٥٩]

2156. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما : 'Āishah رَضِيَ اللهُ عَنْها wanted to buy Barira and he (the Prophet ﷺ) went out for the *Salāt* (prayer). When he returned, she told him that they (her masters) refused to sell her except on the condition that her *Walā'* would go to them. The Prophet ﷺ replied, "The *Walā'* would go to him who manumits." Hammām asked Nāfi' whether her (Barira's) husband was a free man or a slave. He replied that he did not know.

(٦٨) **بابٌ هَلْ يَبِيعُ حَاضِرٌ لِبادٍ بِغَيرِ أَجْرٍ؟ وَهَلْ يُعِينُهُ أَوْ يَنْصَحُهُ؟**

(68) CHAPTER. Is it permissible for a person from the town to sell the goods of a desert dweller without taking commission? Should he help him or try to advise him?

وَقالَ النَّبِيُّ ﷺ: «إِذَا اسْتَنْصَحَ

The Prophet ﷺ said, "If somebody asked

(1) (H. 2155) *Walā'*: See glossary.

the advice of someone else, then the latter should advise him." Aṭā allowed it (selling the goods of a desert dweller by a town dweller).

أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْ لَهُ»، ورَخَّص فِيهِ عَطَاءٌ.

2157. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: I gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for the following: (1) To testify that *Lā ilāha illallāh wā anna Muḥammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh, and Muḥammad is Allāh's Messenger). (2) *Iqāmat-aṣ-Ṣalāt*, (3) To pay the *Zakāt*, (4) To listen to and obey (Allāh's and His Prophet's Orders), (5) To be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (Islamic Monotheism and all that Islam orders one to do) and forbid them from *Al-Munkar* (disbelief and polytheism and all that Islam has forbidden) and to help them, and to be merciful and kind to them].

[See H.57 & its chapter].

٢١٥٧ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ: سَمِعْتُ جَرِيراً رَضِيَ اللهُ عَنْهُ يَقُولُ: بايَعْتُ رَسُولَ اللهِ ﷺ عَلى شَهادَةِ أَنْ لا إِلٰهَ إِلَّا اللهُ وأَنَّ مُحَمَّداً رَسُولُ اللهِ، وإِقَامِ الصَّلاةِ، وإِيتَاءِ الزَّكاةِ، والسَّمْعِ والطَّاعَةِ، والنُّصْحِ لِكُلِّ مُسْلِمٍ». [راجع: ٥٧]

2158. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not go to meet the caravans on the way (for buying their goods without letting them know the market price); a town dweller should not sell the goods of a desert dweller on behalf of the latter." Ibn 'Abbās was asked, "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said, "He should not become his broker."

٢١٥٨ - حَدَّثَنَا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا مَعْمَرٌ، عَنْ عَبْدِ اللهِ بنِ طَاوس عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَلَقَّوُا الرُّكْبَانَ ولا يَبِعْ حاضِرٌ لِبادٍ». قالَ: قُلتُ لابنِ عَبَّاسٍ: مَا قَوْلُهُ: «لا يَبِيعُ حاضِرٌ لِبادٍ»؟ قالَ: لا يَكُونُ لَهُ سِمْساراً. [انظر: ٢١٦٣، ٢٢٧٤]

(69) CHAPTER. Whoever hated that an urban person should sell the goods of a desert dweller and charge him for that.

(٦٩) بابُ مَنْ كَرِهَ أَنْ يَبِيعَ حَاضِرٌ لِبادٍ بِأَجْرٍ

2159. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the selling of the goods of a desert dweller by a town person.

٢١٥٩ - حَدَّثَنِي عَبْدُ اللهِ بنُ صَبَّاحٍ: حدَّثنا أَبُو عَلِيٍّ الحَنَفِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ دِينَارٍ

قالَ: حدَّثني أَبي عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهى رَسُولُ اللهِ ﷺ أَنْ يَبيعَ حَاضِرٌ لِبادٍ.

وبِهِ قالَ ابنُ عَبَّاسٍ.

(٧٠) بابٌ يشتري حاضِرٌ لِبادٍ بالسَّمْسَرَةِ

(70) CHAPTER. A town dweller should not buy goods for a desert dweller and charge commission as a broker.

وكَرِهَهِ ابنُ سِيرِينَ وإِبْراهِيمُ لِلْبائعِ وللمشتري. قالَ إِبْراهِيمُ: إِنَّ العَرَبَ تَقُولُ: بِعْ لِي ثَوْباً، وهِيَ تَعْنِي الشِّرَاءَ.

Ibn Sīrīn and Ibrāhīm disliked (working as a broker for a desert dweller) whether as a seller or a buyer. Ibrāhīm said, "Arabs use the word 'to buy' in the meaning of 'to sell'."

٢١٦٠ - حَدَّثَنا المَكِّي بنُ إِبْراهِيمَ قالَ: أَخْبَرَني ابنُ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لا يَبْتَعِ المَرْءُ عَلى بَيْعِ أَخِيهِ، ولا تَناجَشُوا، ولا يَبيعُ حاضِرٌ لِبادٍ».

[راجع: ٢١٤٠]

2160. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A buyer should not urge a seller to restore a purchase so as to buy it himself, and do not practise *Najsh*; and a town dweller should not sell goods of a desert dweller."

٢١٦١ - حَدَّثَني مُحَمَّدُ بنُ المَثنى: حدَّثَنا مُعاذٌ: حدَّثَنا ابنُ عَوْنٍ، عَنْ مُحَمَّدٍ: قالَ أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: نُهِينا أَنْ يَبيعَ حاضِرٌ لِبادٍ.

2161. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were forbidden that a town dweller should sell goods of a desert dweller.

(٧١) بابُ النَّهْيِ عَنْ تَلَقِّي الرُّكْبَانِ، وأَنَّ بَيْعَهُ مَرْدُودٌ لأَنَّ صَاحِبَهُ عاصٍ آثِمٌ إِذَا كانَ بِهِ عالماً وهُوَ خِداعٌ في البيعِ والخِداعُ لا يَجُوزُ.

(71) CHAPTER. It is forbidden to meet the caravans on the way (to buy the goods away from the market).

And the one who buys them, his bargain is invalid as he is a sinner if he knows it, for it is a kind of deceit, and deceit is forbidden.

٢١٦٢ - حَدَّثَنا مُحَمَّدُ بنُ بَشارٍ:

2162. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the meeting (of

حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا عُبَيْدُ اللهِ العُمَرِي عَنْ سَعِيد بنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى النَّبِيُّ ﷺ عَنِ التَّلَقِّي وأَنْ يَبِيعَ حَاضِرٌ لِبادٍ. [راجع: ٢١٤٠]

caravans) on the way and the selling of goods by an inhabitant of the town on behalf of a desert dweller.

٢١٦٣ - حَدَّثَنَا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعْلَى، حدَّثنا مَعْمَرٌ، عَنِ ابنِ طَاوُسٍ، عَنْ أَبِيهِ قالَ: سأَلْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: مَا مَعْنَى قَوْلِهِ: «لا يَبِيعَنَّ حاضِرٌ لِبادٍ»؟ فَقالَ: يَكونُ لَهُ سِمْسَاراً. [راجع: ٢١٥٨]

2163. Narrated Ṭāwūs: I asked Ibn 'Abbās, "What is the meaning of: 'No town dweller should sell (or buy) on behalf of a desert dweller'?"

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "It means he should not become his broker."

٢١٦٤ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ قالَ: حدَّثني التَّيْمِيُّ، عَنْ أَبِي عُثْمانَ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: مَنِ اشْتَرَى مُحَفَّلَةً فَلْيَرُدَّ مَعَهَا صَاعاً. قالَ: ونَهَى النَّبِيُّ ﷺ عَنْ تَلَقِّي البُيُوعِ. [راجع: ٢١٤٩]

2164. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Whoever buys an animal which has been kept unmilked for a long time, could return it, but has to pay a *Ṣā'* of dates along with it. And the Prophet ﷺ forbade meeting the owners of goods on the way, away from the market.

٢١٦٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَبِيعُ بَعْضُكُمْ عَلى بَيْعِ بَعْضٍ، ولا تَلَقَّوُا السِّلَعَ حتَّى يُهْبَطَ بِهَا إلى السُّوقِ». [راجع: ٢١٣٩]

2165. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market."

(٧٢) بابُ مُنْتَهى التَّلَقِّي

(72) CHAPTER. The limits to which one can go ahead to meet the caravan.

٢١٦٦ - حَدَّثَنَا مُوسَى بنُ إِسْماعِيلَ قالَ: حدَّثنا جُوَيْرِيَةُ، عَنْ

2166. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to go ahead to meet the caravan and used to buy foodstuff from them. The

نَافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نَتَلَقَّى الرُّكْبَانَ فَنَشْتَرِي مِنْهُمُ الطَّعَامَ فَنَهانا النَّبِيُّ ﷺ أَنْ نَبِيعَهُ حَتَّى يُبْلَغَ بِهِ سُوقُ الطَّعَامِ. [راجع: ٢١٢٣]

قالَ أَبُو عَبْدِ اللهِ: هٰذا في أَعْلَى السُّوقِ وَيُبَيِّنُهُ حَدِيثُ عُبَيْدِ اللهِ.

Prophet ﷺ forbade us to sell it till the foodstuff has reached the market.

٢١٦٧ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثني نَافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كانُوا يَبْتَاعُونَ الطَّعَامَ في أَعْلَى السُّوقِ فَيَبِيعُونَهُ في مَكَانِهِ، فَنَهاهُمْ رَسُولُ اللهِ ﷺ أَنْ يَبِيعُوهُ في مَكَانِهِ حَتَّى يَنْقُلُوهُ. [راجع: ٢١٢٣]

2167. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ:

Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allāh's Messenger ﷺ forbade them to sell it till they brought it to (their) places.

(٧٣) بابٌ إِذَا اشْتَرَطَ في البيعِ شُرُوطاً لا تَحِلُّ

(73) CHAPTER. If somebody imposes conditions in selling which are forbidden (in) or are against the Islāmic Law.

٢١٦٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جَاءَتْنِي بَرِيرَةُ فَقالَتْ: كاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ، في كُلِّ عامٍ أُوقِيَّةٌ، فأَعِينِينِي. فَقُلْتُ: إِنْ أَحَبَّ أَهْلُكِ أَنْ أَعُدَّها لَهُمْ ويَكُونَ ولاؤكِ لي فَعَلْتُ. فَذَهَبَتْ بَرِيرَةُ إِلى أَهْلِها، فَقالَتْ لَهُمْ فأَبَوْا ذٰلِكَ عَلَيها. فَجَاءَتْ مِنْ عِنْدِهِمْ ورَسُولُ اللهِ ﷺ جَالِسٌ، فَقالَتْ: إِنِّي عَرَضْتُ ذٰلِكَ عَلَيْهِمْ فأَبَوْا إِلَّا أَنْ يَكُونَ الوَلاءُ لَهُمْ. فَسَمِعَ النَّبِيُّ ﷺ، فأَخْبَرَتْ عائِشَةُ

2168. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها said, "Barira came to me and said, 'I have agreed with my masters to pay them nine *Ūqīya* (of gold) (in instalments) one *Ūqīya* per year; please help me.' I said, 'I am ready to pay the whole amount now provided your masters agree that your *Walā'* will be for me.' So, Barira went to her masters and told them about that offer but they refused to accept it. She returned, and at that time, Allāh's Messenger ﷺ was sitting (present). Barira said, 'I told them of the offer but they did not accept it and insisted on having the *Walā'*. The Prophet ﷺ heard that." 'Āishah narrated the whole story to the Prophet ﷺ. He said to her, "Buy her and stipulate that her *Walā'* would be yours as the *Walā'* is for the manumitter." 'Āishah did so. Then Allāh's Messenger ﷺ stood up in front of the people, and after glorifying Allāh, he

said, *'Ammā Ba'du* (i.e., then after)! What about the people who impose conditions which are not in Allāh's Book (laws)? Any condition that is not in Allāh's Book (Laws) is invalid even if they were one hundred conditions, for Allāh's Decisions are the right ones and His Conditions are the strong ones (firmer) and the *Walā'* will be for the manumitter."

رضي الله عَنْهَا النَّبِيَّ ﷺ فَقالَ: «خُذِيهَا واشْتَرِطِي لَهُمُ الوَلاءَ فإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ»، فَفَعَلَتْ عَائِشَةُ. ثُمَّ قامَ رَسُولُ اللهِ ﷺ في النَّاسِ فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ، ثُمَّ قالَ: «أَمَّا بَعْدُ، مَا بالُ رِجالٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ في كِتَابِ اللهِ؟ مَا كانَ مِنْ شَرْطٍ لَيْسَ في كِتَابِ اللهِ فَهُوَ باطِلٌ وإِنْ كانَ مِائَةَ شَرْطٍ، قَضَاءُ اللهِ أَحَقُّ، وشَرْطُ اللهِ أَوْثَقُ، وإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». [راجع: ٤٥٦]

2169. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Āishah, (Mother of the Believers) wanted to buy a slave-girl and manumit her, but her masters said that they would sell her only on the condition that her *Walā'* would be for them. 'Āishah told Allāh's Messenger ﷺ of that. He said, "What they stipulate should not hinder you from buying her, as the *Walā'* is for the manumitter."

٢١٦٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ عائِشَةَ أُمَّ المُؤمِنِينَ أَرادَتْ أَنْ تَشْتَرِيَ جارِيَةً فَتُعْتِقَهَا فَقالَ أَهْلُها: نَبِيعُكِهَا عَلى أَنَّ وَلاءَها لَنَا. فَذَكَرَتْ ذٰلكَ لِرَسُولِ اللهِ ﷺ فَقالَ: «لا يَمْنَعُكِ ذٰلكَ، فإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». [راجع: ٢١٥٦]

(74) CHAPTER. Selling of dates for dates.

(٧٤) بابُ بَيْعِ التَّمْرِ بالتَّمْرِ.

2170. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The selling of wheat for wheat is *Ribā* (usury), except if it is from hand to hand and equal in amount. Similarly the selling of barley for barley is *Ribā,* except if it is from hand to hand and equal in amount and dates for dates is usury except if it is from hand to hand and equal in amount."

[See *Ribā Al-Faḍl* in the glossary].

٢١٧٠ - حَدَّثَنَا أَبُو الوَلِيدِ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ مالِكِ بنِ أَوْسٍ: سَمِعَ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قالَ: «البُرُّ بالبُرِّ رِبًا إِلَّا هاءَ وهاءَ، والشَّعِيرُ بالشَّعِيرِ رِبًا إِلَّا هاءَ وهاءَ، والتَّمْرُ بالتَّمْرِ رِبًا إِلَّا هاءَ وهاءَ». [راجع: ٢١٣٤]

(75) CHAPTER. The selling of dried grapes for dried grapes and meals for meals.

(٧٥) بابُ بَيْعِ الزَّبِيبِ بالزَّبِيبِ، والطَّعَامِ بالطَّعَامِ

2171. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade *Muzābana*; and *Muzābana* is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure.

٢١٧١ - حَدَّثَنَا إسْمَاعِيلُ: حدَّثَني مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ المُزَابَنَةِ. والمُزَابَنَةُ: بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً، وبَيْعُ الزَّبِيبِ بالكَرْمِ كَيْلاً. [انظر: ٢١٧٢، ٢١٨٥، ٢٢٠٥]

2172. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade *Muzābana*; and *Muzābana* is the selling of fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot.

٢١٧٢ - حَدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُوبَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ نَهى عَنِ المُزَابَنَةِ. قالَ: والمُزَابَنَةُ: أنْ يَبِيعَ الثَّمَرَ بِكَيْلٍ إنْ زَادَ فَلي وإنْ نَقَصَ فَعَلَيَّ. [راجع: ٢١٧١]

2173. Narrated Ibn 'Umar from Zaid bin Thābit رَضِيَ اللهُ عَنْهم that the Prophet ﷺ allowed the selling of the fruits on the trees after estimation (when they are ripe).

٢١٧٣ - قالَ: وحدَّثَني زَيْدُ بنُ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ في العَرايا بِخَرْصِها. [انظر: ٢١٨٤، ٢١٨٨، ٢١٩٢، ٢٣٨٠]

(76) CHAPTER. Selling of barley for barley.

(٧٦) بابُ بَيْعِ الشَّعِيرِ بالشَّعِيرِ

2174. Narrated Ibn Shihāb that Malīk bin 'Aūs said, "I was in need of change for one-hundred Dīnār. Ṭalḥa bin 'Ubaidullāh called me and we discussed the matter, and he agreed to change (my Dīnār). He took the gold pieces and turned and toppled them with his hands, and then said, "Wait till my storekeeper comes from the forest." 'Umar was listening to that and said, "By Allāh! You should not separate from Ṭalḥā till you get the money from him, for Allāh's Messenger ﷺ said, 'The selling of gold for

٢١٧٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهَابٍ، عَنْ مالِكِ بنِ أَوْسٍ: أَخْبَرَهُ أَنَّهُ التَمَسَ صَرْفاً بِمائَةِ دِينارٍ، فَدَعاني طَلْحَةُ بنُ عُبَيْدِ اللهِ فَتَرَاوَضْنا حَتَّى اصْطَرَفَ مِنِّي فأَخَذَ الذَّهَبَ يُقَلِّبُها في يَدِهِ ثُمَّ قالَ: حَتَّى يَأْتِي خَازِنِي مِنَ الغَابَةِ، وعُمَرُ يَسْمَعُ ذٰلِكَ. فَقالَ:

والله لا تُفَارِقُهُ حتَّى تَأخُذَ مِنْهُ. قالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ بالذَّهَبِ رِبًا إلَّا هاءَ وهاءَ والبُرُّ بالبرِّ رِبًا إلَّا هاءَ وهاءَ، والشَّعِيرُ بالوَرِق رِبًا إلَّا هاءَ وهاءَ، والتَّمْرُ بالتَّمْرِ رِبًا إلَّا هاءَ وهاءَ». [راجع: ٢١٣٤]

gold is *Ribā* (usury), except if the exchange is from hand to hand and equal in amount, and similarly, the selling of wheat for wheat is *Ribā*, unless it is from hand to hand and equal in amount, and the selling of barley for barley is usury unless it is from hand to hand and equal in amount, and dates for dates is usury unless it is from hand to hand and equal in amount."

(٧٧) بابُ بَيْعِ الذَّهَبِ بالذَّهَبِ

(77) CHAPTER. Selling of gold for gold.

٢١٧٥ - حَدَّثَنَا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا إسْمَاعِيلُ بنُ عُلَيَّةَ قالَ: حدَّثَني يَحْيَى بنُ أَبِي إسْحَاقَ: قالَ حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ أَبِي بَكْرَةَ، قالَ [قالَ] أبو بَكْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «لا تَبيعُوا الذَّهَبَ بِالذَّهَبِ إلَّا سَوَاءً بِسَوَاءٍ، والفِضَّةَ بالفِضَّةِ إلَّا سَوَاءً بِسَوَاءٍ. وبِيْعُوا الذَّهَبَ بالفِضَّةِ والفِضَّةَ بالذَّهَبِ كَيْفَ شِئْتُمْ». [انظر: ٢١٨٢]

2175. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like."

(٧٨) بابُ بَيْعِ الفِضَّةِ بالفِضَّةِ

(78) CHAPTER. Selling of silver for silver.

٢١٧٦ - حَدَّثَني عُبَيْدُ اللهِ بنُ سَعْدٍ: حدَّثَنا عَمِّي: حدَّثَنا ابنُ أخِي الزُّهْرِيِّ، عَنْ عَمِّهِ قالَ: حدَّثَني سالِمُ بنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ أبَا سَعِيدٍ الخُدْرِيَّ حدَّثَه مِثْلَ ذٰلكَ حَدِيثاً عَنْ رَسُولِ اللهِ ﷺ. فَلَقِيهُ عَبْدُ اللهِ ابنُ عُمَرَ، فَقالَ: يا أبَا سَعِيدٍ! ما هٰذا الَّذِي تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ؟ فَقالَ أَبُو سَعِيدٍ في الصَّرْفِ: سَمِعْتُ

2176. Narrated Abū Sa'īd (concerning exchange) that he heard Allāh's Messenger ﷺ saying, "Do not sell gold for gold unless equal in weight, and do not sell silver for silver unless equal in weight."

رَسُولَ اللهِ ﷺ يَقُولُ: «الذَّهَبُ بِالذَّهَبِ مثلٌ بِمِثْلٍ، والوَرِقُ بالوَرِقِ مثلٌ بِمِثْلٍ». [انظر: ٢١٧٧، ٢١٧٨]

2177. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (from hand to hand), and do not sell less amount for greater amount or vice versa, and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present.

٢١٧٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَبِيعُوا الذَّهَبَ بالذَّهبِ إلَّا مِثْلاً بِمِثْلٍ، ولا تُشِفُّوا بَعْضَهَا عَلى بَعْضٍ. ولا تَبِيعُوا الوَرِقَ بالوَرِقِ إلَّا مِثْلاً بِمِثْلٍ، ولا تُشِفُّوا بَعْضَها عَلى بَعْضٍ، ولا تَبِيعُوا مِنْها غَائِباً بِنَاجِزٍ». [راجع: ٢١٧٦]

(79) CHAPTER. Selling of Dīnār for Dīnār on credit.

(٧٩) بابُ بَيْعِ الدِّينَارِ بالدِّينَارِ نَسَاءً.

2178, 2179. Narrated Abū Ṣāliḥ Az-Zaiyāt: I heard Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ saying, "The selling of a Dīnār for a Dīnār, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn 'Abbās does not say the same." Abū Sa'īd replied, "I asked Ibn 'Abbās whether he had heard it from the Prophet ﷺ or seen it in the Holy Book. Ibn 'Abbas replied, 'I do not claim that, and you know Allāh's Messenger ﷺ better than I, but Usāma informed me that the Prophet ﷺ had said: There is no *Ribā* (usury) (in money exchange) except when it is not done from hand to hand (i.e., when there is delay in payment)'."

٢١٧٨، ٢١٧٩ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا الضَّحَّاكُ بنُ مَخْلَدٍ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا صَالِحٍ الزَّيَّاتَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: الدِّينَارُ بالدِّينَارِ، والدِّرْهَمُ بالدِّرْهَمِ، فَقُلْتُ لَهُ: إنَّ ابنَ عَبَّاسٍ لا يَقُولُهُ، فَقالَ أَبُو سَعِيدٍ: سأَلْتُهُ، فَقُلْتُ: سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ أَوْ وَجَدْتَهُ في كِتَابِ اللهِ تعالى؟ فقالَ: كُلَّ ذٰلكَ لا أَقُولُ وأَنْتُمْ أَعْلَمُ بِرَسُولِ اللهِ ﷺ مِنِّي ولٰكِنِّي أَخْبَرَنِي أُسَامَةُ أَنَّ النَّبِيَّ ﷺ قالَ: «لا رِبَا إلَّا في النَّسِيئَةِ». [راجع: ٢١٧٦]

(80) CHAPTER. Selling of silver for gold on delayed payment.

2180, 2181. Narrated Abū Al-Minhāl: I asked Al-Barā' bin 'Āzib and Zaid bin Arqam رَضِيَ اللهُ عَنْهُم about money exchanges. Each of them said, "He is better than I," and both of them said, "Allāh's Messenger ﷺ forbade the selling of silver for gold on credit."

(٨٠) بابُ بَيْعِ الوَرِقِ بالذَّهَبِ نَسِيئَةً.

٢١٨٠، ٢١٨١ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي حَبِيبُ بنُ أبِي ثَابِتٍ قالَ: سَمِعْتُ أبَا المِنْهَالِ قالَ: سأَلْتُ البَراءَ بنَ عَازِبٍ وزَيْدَ بنَ أرْقَمَ رَضِيَ اللهُ عَنْهُم عَنِ الصَّرْفِ فَكُلُّ واحِدٍ مِنْهُمَا يَقُولُ: هٰذا خَيْرٌ مِنِّي، فَكِلاهُما يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالوَرِقِ دَيْناً. [راجع: ٢٠٦٠، ٢٠٦١]

(81) CHAPTER. Selling of gold for silver from hand to hand (i.e., cash down).

2182. Narrated Abdur-Rahmān bin Abū Bakra that his father رَضِيَ اللهُ عَنْهُ said,

"The Prophet ﷺ forbade the selling of gold for gold and silver for silver except if they are equivalent in weight (and from hand to hand), and allowed us to sell gold for silver and vice versa as we wished."

(٨١) بابُ بَيْعِ الذَّهَبِ بالوَرِقِ يَداً بِيَدٍ.

٢١٨٢ - حَدَّثَنَا عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثَنا عَبَّادُ بنُ العَوَّامِ: أَخْبَرَنا يَحْيَى ابنُ أبِي إسْحَاقَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ ابنُ أبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى النَّبِيُّ ﷺ عَنِ الفِضَّةِ بالفِضَّةِ، والذَّهَبِ بالذَّهَبِ إلَّا سَوَاءً بِسَوَاءٍ، وأمَرَنَا أنْ نَبْتَاعَ الذَّهَبَ بالفِضَّةِ كَيْفَ شِئْنَا، والفِضَّةَ في الذَّهَبِ بِالذَّهَبِ كَيْفَ شِئْنَا. [راجع: ٢١٧٥]

(82) CHAPTER. The sale called *Al-Muzābana*; which is the sale of dried dates for fresh ones (that are still on the trees), and dried grapes for fresh grapes and the sale called *Al-'Arāyā* (i.e., the selling of ripe fresh date, still over the palms, by means of estimation, for dry dates)

Anas said, "The Prophet ﷺ forbade the

(٨٢) بابُ بَيْعِ المُزَابَنَةِ، وهيَ بَيْعُ التَّمْرِ بالثَّمَرِ وبَيْعُ الزَّبِيبِ بِالكَرْمِ، وبَيْعُ العَرَايا.

قالَ أَنَسٌ: نَهَى النَّبِيُّ ﷺ عَنِ المُزَابَنَةِ والمُحاقَلَةِ.

sales called *Muzābana* and *Muḥāqala* (i.e., to sell wheat in ears for pure wheat).

2183. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not sell fruits of dates until they become free from all the dangers (of being spoilt or blighted); and do not sell fresh dates for dry dates."

٢١٨٣ - حَدَّثَنَا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني سالِمُ بنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَبيعُوا الثَّمَرَ حتَّى يَبْدُوَ صَلاحُهُ، ولا تَبيعُوا الثَّمَرَ بِالتَّمْرِ». [راجع: ١٤٨٦]

2184. Sālim and 'Abdullāh added that Zaid bin Thābit' said, "Later on Allāh's Messenger ﷺ permitted the selling of ripe fruits on trees for fresh dates or dried dates in *Bai'il-'Arīya*, and did not allow it for any other kind of sale."

٢١٨٤ - قالَ سَالِمٌ: وأَخْبَرَني عَبْدُ اللهِ، عَنْ زَيْدِ بنِ ثابِتٍ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ بَعْدَ ذٰلكَ في بَيْعِ العَرَايا بِالرُّطَبِ أوْ بِالتَّمْرِ، ولَمْ يُرَخِّصْ في غَيْرِهِ. [راجع: ٢١٧٣]

2185. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade *Muzābana*; and *Muzābana* means the selling of fresh dates (on the trees) for dried dates by measure and also the selling of fresh grapes for dried grapes by measure.

٢١٨٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ المُزَابَنَةِ. والمُزابَنَةُ: بَيْعُ الثَّمَرِ بالتَّمْرِ كَيْلاً، وبَيْعُ الكَرْمِ بالزَّبِيبِ كَيْلاً. [راجع: ٢١٧١]

2186. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Muzābana* and *Muḥāqala*; and *Muzābana* [i.e., the selling of fresh dates still on the trees for dried plucked dates (by measure)].

٢١٨٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ دَاوُدَ بنِ الحُصَيْنِ، عَنْ أَبي سُفْيانَ مَوْلَى ابنِ أَبي أَحْمَدَ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ المُزَابَنَةِ والمُحاقَلَةِ. والمُزَابَنَةُ اشْتِرَاءُ الثَّمَرِ بالتَّمْرِ عَلى رُؤُوسِ النَّخْلِ».

2187. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade *Muzābana* and *Muḥāqala*.

٢١٨٧ - حَدَّثَنا مُسَدَّدٌ: حدَّثنا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: نَهى النَّبِيُّ ﷺ عَنِ المُحَاقَلَةِ والمُزَابَنَةِ.

2188. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ allowed the owner of *'Arīya*[1] to sell the fruits on the trees by means of estimation.

٢١٨٨ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ، عَنْ زَيْدِ ابنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُم: أَنَّ رَسُولَ اللهِ ﷺ أَرْخَصَ لِصَاحِبِ العَرِيَّةِ أَنْ يَبِيعَها بِخَرْصِها.

[راجع: ٢١٧٣]

(83) CHAPTER. The selling of dates still on trees for gold or silver.

(٨٣) بابُ بَيْعِ الثَّمَرِ عَلى رُؤُوسِ النَّخْلِ بِالذَّهَبِ أَوِ الفِضَّةِ

2189. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dīnār or Dirham (i.e., money), except the *'Arāyā* trees (the dates of which could be sold for dates).

٢١٨٩ - حَدَّثَنا يَحْيَى بنُ سُلَيمَانَ: حدَّثنا ابنُ وَهْبٍ: أَخْبَرَنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ وأَبِي الزُّبَيْرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ حتَّى يَطِيبَ، ولا يُبَاعُ شَيْءٌ مِنْهُ إِلَّا بالدِّينَارِ والدِّرْهَمِ إِلَّا العَرَايا. [راجع: ١٤٨٧]

2190. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed the sale of the dates of *'Arāyā* provided they were about five *Awsūq* (i.e., approx 675 kgs) (singular: *Wasq* which means sixty *Ṣā'*) or less (in amount).

٢١٩٠ - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ قالَ: سَمِعْتُ مالِكاً، وسَأَلَهُ عُبَيْدُ اللهِ بنُ الرَّبِيعِ: أَحدَّثَكَ دَاوُدُ عَنْ أَبِي سُفْيانَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ في بَيْعِ العَرَايا في خَمْسَةِ أَوْسُقٍ أَو دُونَ

---

(1) (H. 2188) *'Arīya*: The selling of fresh dates still over the palm-tree by means of estimation for dry plucked dates and it is an exception. Also see the glossary and H. 2192 and its chapter 84.

خَمْسَةِ أَوْسُقٍ؟ قَالَ: نَعَمْ.
[انظر: ٢٣٨٢]

٢١٩١ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قالَ يَحْيَى بنُ سَعِيدٍ: سَمِعْتُ بُشَيراً قالَ: سَمِعْتُ سَهْلَ بنَ أَبِي حَثْمَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ، ورَخَّصَ في العَرِيَّةِ أَنْ تُباعَ بِخَرْصِها، يأكُلُها أَهْلُها رُطَباً. وقالَ سُفْيانُ مَرَّةً أُخْرَى: إلا أنَّهُ رَخَّصَ في العَرِيَّةِ يَبِيعُها أَهْلُها بِخَرْصِها، يَأْكُلُونَها رُطَباً. قالَ: هُوَ سَوَاءٌ، قالَ سُفْيانُ: فَقُلْتُ لِيَحْيَى وأنَا غُلامٌ: إنَّ أَهْلَ مَكَّةَ يَقُولُونَ: إنَّ النَّبِيَّ ﷺ رَخَّصَ لَهُمْ في بَيْعِ العَرَايا، فَقالَ: ومَا يُدْرِي أَهْلَ مَكَّةَ؟ قُلْتُ: إنَّهُمْ يَرْوُونَهُ عَنْ جابِرٍ، فَسَكَتَ قالَ سُفْيانُ: إنَّما أَرَدْتُ أَنَّ جابِراً مِنْ أهْلِ المَدِينَةِ. قِيلَ لِسُفْيانَ: أليس فِيهِ: نَهَى عَنْ بَيْعِ الثَّمَرِ حتَّى يَبْدُوَ صَلاحُهُ؟ قالَ: لا. [انظر: ٢٣٨٤]

2191. Narrated Sahl bin Abū Ḥathma: Allāh's Messenger ﷺ forbade the selling of fruits (fresh dates) for dried dates, but allowed the sale of fruits on the *'Arāyā* by estimation and their new owners might eat their dates fresh. Sufyān (in another narration) said, "I told Yaḥyā (a subnarrator) when I was a mere boy, 'Makkahns say that the Prophet ﷺ allowed them the sale of the fruits on *'Arāyā* by estimation.' Yaḥyā asked, 'How do the Makkahns know about it?' I replied, 'They narrated it (from the Prophet ﷺ) through Jābir.' On that, Yaḥyā kept quiet." Sufyān said, "I meant that Jābir belonged to Al-Madīna." Sufyān was asked whether in Jābir's narration there was any prohibition of selling fruits before their benefit is evident (i.e., no dangers of being spoilt or blighted). He replied that there was none.

(٨٤) بابُ تَفْسِيرِ العَرَايا

(84) CHAPTER. The explanation of *'Arāyā*.

وقالَ مالِكٌ: العَرِيَّةُ أَنْ يُعْرِيَ الرَّجُلُ الرَّجُلَ النَّخْلَةَ، ثُمَّ يَتَأَذَّى بِدُخُولِهِ عَلَيْهِ. فَرُخِّصَ لَهُ أنْ يَشْتَرِيَها مِنْهُ بِتَمْرٍ. وقالَ ابنُ إدْرِيسَ: العَرِيَّةُ لا تَكُونُ إلَّا بالكَيْلِ مِنَ التَّمْرِ يَداً بِيَدٍ، ولَاتَكُونُ بالجِزَافِ. ومِمَّا يُقَوِّيهِ

Mālik said, "*'Arīya* (plural *'Arāyā*) means that a person gives a date-palm (i.e., its product of dates) as a gift to another person, and then the giver is troubled by the latter's coming to the giver's private garden (to cut the dates), so the giver is allowed to purchase those date fruits with dried dates."

Ibn Idrīs said, "The sale of the dates of an *'Arīya* should be for measured dates delivered

from hand to hand and not to be done at random." The saying of Sahl bin Hathma confirms this verdict, i.e., that the exchange of dates should not be at random but by measure of *Awsūq*. Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "*Al-'Arāyā* meant to give one or two date palms to someone."

Sufyān bin Husain said, "*Al-'Arāyā* were date-palms given as a gift to the poor who could not wait till the fruits were ripe, so they were allowed to sell them for dates as they wished."

قَوْلُ سَهْلِ بنِ أَبِي حَثْمَةَ: بالأَوْسُقِ المُوَسَّقةِ. وقالَ ابنُ إسْحَاقَ في حَدِيثِهِ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: كَانَتِ العَرَايا أَنْ يُعْرِيَ الرَّجُلُ الرَّجُلَ في مالِهِ النَّخْلَةَ والنَّخْلَتَيْنِ. وقالَ يَزِيدُ عَنْ سُفْيانَ بنِ حُسَيْنٍ: العَرَايا نَخْلٌ كانَتْ تُوهَبُ لِلمَساكِينِ فَلا يَسْتَطِيعُونَ أَنْ يَنْتَظِرُوا بها، فَرُخِّصَ لَهُمْ أَنْ يَبِيعُوهَا بِما شَاءوا مِنَ التَّمْرِ.

2192. Narrated Ibn 'Umar from Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ allowed the sale of *'Arāyā* by estimating the dates on them for measured amounts of dried dates.

Mūsa bin 'Uqba said, "*Al-'Arāyā* were distinguished date-palms; one could come and buy them (i.e., their fruits)."

٢١٩٢ - **حَدَّثَنا** مُحَمَّدٌ أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مُوسَى بنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ، عَنْ زَيْدِ بنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُمْ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ في العَرَايا أَنْ تُبَاعَ بِخَرْصِها كَيْلاً. قالَ مُوسَى بنُ عُقْبَةَ: والعَرَايا نَخلاتٌ مَعْلُومَاتٌ تَأْتِيها فَتَشْتَرِيهَا. [راجع: ٢١٧٣]

(85) CHAPTER. The sale of fruits before their benefit is evident (i.e., they are free from all the dangers of being spoilt or blighted).

(٨٥) بابُ بَيْعِ الثِّمارِ قَبْلَ أَنْ يَبْدُوَ صَلاحُهَا

2193. Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, "In the lifetime of Allāh's Messenger ﷺ, the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the sellers would say, 'My dates have got rotten; they are blighted with disease, they are afflicted with *Qushām* (a disease which causes the fruit to fall before ripening).' They would go on complaining of defects in their purchases. Allāh's Messenger ﷺ said, "Do not sell the fruits before their

٢١٩٣ - وقالَ اللَّيْثُ، عَنْ أَبِي الزِّنَادِ: كانَ عُرْوَةُ بنُ الزُّبَيْرِ يُحَدِّثُ عَنْ سَهْلِ بنِ أَبِي حَثْمَةَ الأَنْصارِيِّ مِنْ بَنِي حَارِثَةَ أَنَّهُ: حدَّثَهُ عَنْ زَيْدِ بنِ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّاسُ في عَهْدِ رَسُولِ اللهِ ﷺ يَتَبَايَعُونَ الثِّمارَ، فإِذَا جَذَّ النَّاسُ وحَضَرَ

benefit is evident (i.e., free from all the dangers of being spoiled or blighted), by way of advice for they quarrelled too much." Khārija bin Zaid bin Thābit said that Zaid bin Thābit رَضِيَ اللهُ عَنْهُ used not to sell the fruits of his land till Pleiades[1] appeared and one could distinguish the yellow fruits from the red (ripe) ones.

تَقَاضِيهِمْ، قالَ المُبْتَاعُ: إنَّهُ أَصَابَ الثَّمَرَ الدُّمانُ، أَصابَهُ مَرَضٌ، أصابَهُ قُشامٌ، عاهاتٌ يَحْتَجُّونَ بِها. فَقالَ رَسُولُ اللهِ ﷺ لَمَّا كَثُرَتْ عِنْدَهُ الخُصومَةُ في ذٰلكَ: «فإمَّا لا، فَلا تَتَبايَعُوا حتَّى يَبْدُوَ صَلاحُ الثَّمَرِ»، كالمَشُورَةِ يُشِيرُ بها لِكَثْرَةِ خُصُومَتِهِمْ. وأَخْبَرَنِي خَارِجَةُ بنُ زَيْدِ بنِ ثابِتٍ: أَنَّ زَيْدَ بنَ ثَابِتٍ لَمْ يَكُنْ يَبِيعُ ثِمارَ أَرْضِهِ حتَّى تَطْلُعَ الثُّرَيَّا، فَيَتَبَيَّنَ الأَصْفَرُ مِنَ الأَحْمَرِ. قالَ أبو عَبْدِ اللهِ: رَوَاهُ عَلِيُّ بنُ بَحْرٍ: حدَّثَنا حَكَّامٌ: حدَّثَنا عَنْبَسَةُ، عَنْ زَكَرِيَّا، عَنْ أَبِي الزِّنَادِ، عَنْ عُرْوَةَ، عَنْ سَهْلٍ، عَنْ زَيْدٍ.

2194. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the sale of fruits till their benefit is evident. He forbade both the seller and the buyer (of such a sale).

٢١٩٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الثِّمارِ حتَّى يَبْدُوَ صَلاحُها. نَهَى البَائِعَ والمُبْتاعَ. [راجع: ١٤٨٦]

2195. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the sale of date-fruits till they were ripe.

Abū 'Abdullāh (Al-Bukhārī) said, "That means till they were red (can be eaten)."

٢١٩٥ - حَدَّثَنَا ابنُ مُقَاتِلٍ: أَخْبَرَنا عَبْدُاللهِ: أَخْبَرَنا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ تُباعَ ثَمَرَةُ النَّخْلِ حتَّى تَزْهُوَ.

(1) (Ch. 2193) Pleiades is the collection of stars which start to appear at dawn in the early summer when it gets very hot in Ḥijāz at the early season of the ripening of fruits. The appearance of these stars is a sign of the ripening of dates.

قَالَ أَبُو عَبْدِ اللهِ: يَعْنِي حَتَّى تَحْمَرَّ. [راجع: ١٤٨٨]

٢١٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابنُ سَعِيدٍ، عَنْ سَلِيمِ بنِ حَيَّانَ: حدَّثنا سَعِيدُ بنُ مِينَاءَ قَالَ: سَمِعْتُ جَابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى النَّبِيُّ ﷺ أَنْ تُبَاعَ الثَّمَرَةُ حتَّى تُشْقِحَ. فَقِيلَ: وما تُشْقِحُ؟ قالَ: تَحْمارُّ وتَصْفارُّ ويُؤْكَلُ مِنْها. [راجع: ١٤٨٧]

2196. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade the sale of (date) fruits till they were red or yellow and fit for eating.

(٨٦) **بابُ بَيْعِ النَّخْلِ قَبْلَ أَنْ يَبْدُوَ صَلاحُها.**

(86) CHAPTER. The sale of date-palms (date trees) before their benefit is evident. (i.e., their dates are ripe).

٢١٩٧ - حدَّثني عَلِيُّ بنُ الهَيْثَمِ: حدَّثنا مُعَلًّى: حدَّثنا هُشَيْمٌ: أَخْبَرَنا حُمَيْدٌ: حدَّثنا أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حتَّى يَبْدُوَ صَلاحُها، وعَنِ النَّخْلِ حتَّى يَزْهُوَ. قِيلَ: وَمَا يَزْهُوَ؟ قالَ: يَحْمَارُّ أَوْ يَصْفَارُّ. [راجع: ١٤٨٨]

2197. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the sale of fruits till their benefit is evident; and the sale of date-palms till the dates are almost ripe. He was asked what 'are almost ripe' meant. He replied, "Got red and yellow."

(٨٧) **بابٌ إِذَا باعَ الثِّمارَ قَبْلَ أَنْ يَبْدُوَ صَلاحُها ثُمَّ أَصابَتْهُ عاهَةٌ فَهُوَ مِنَ البَائِعِ.**

(87) CHAPTER. If somebody sells fruits before their benefit is evident and free from blights and then they get afflicted with some defects, they will be given back to the seller.

٢١٩٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الثِّمارِ حتَّى تُزْهِيَ، فَقِيلَ لَهُ: وما تُزْهِيَ؟ قالَ:

2198. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allāh's Messenger ﷺ further said, "If Allāh spoiled the fruits, what right would one have to take the money of one's brother."

حَتَّى تَحْمَرَّ. فَقالَ رَسُولُ اللهِ ﷺ: «أَرَأَيْتَ إِذَا مَنَعَ اللهُ الثَّمَرَةَ، بِمَ يَأْخُذُ أَحَدُكُمْ مالَ أَخِيهِ؟». [راجع: ١٤٨٨]

2199. Narrated Ibn Shihāb: If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer).

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not sell or buy fruits before their benefit was evident and do not sell fresh fruits (dates) for dried dates."

٢١٩٩ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: لَوْ أَنَّ رَجُلاً ابْتَاعَ ثَمَراً قَبْلَ أَنْ يَبْدُوَ صَلاحُهُ ثُمَّ أَصابَتْهُ عَاهَةٌ كانَ مَا أَصَابَهُ عَلَى رَبِّهِ.

أَخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَتَبايَعُوا الثَّمَرَةَ حَتَّى يَبْدُوَ صَلاحُها، ولا تَبِيعُوا الثَّمَرَ بِالتَّمْرِ». [راجع: ١٤٨٦]

(88) CHAPTER. To buy foodstuff on credit.

(٨٨) بابٌ شِرَاءِ الطَّعَامِ إِلَى أَجَلٍ

2200. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ bought some foodstuff from a Jew on credit and mortgaged his armour to him.

٢٢٠٠ - **حَدَّثَنَا** عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أَبي: حدَّثَنا الأَعْمَشُ، قالَ: ذَكَرْنا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ في السَّلَفِ فَقالَ: لا بَأْسَ بِهِ. ثُمَّ حدَّثَنا عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَاماً مِنْ يَهُودِيٍّ إِلى أَجَلٍ فَرَهَنَهُ دِرْعَهُ. [راجع: ٢٠٦٨]

(89) CHAPTER. If one wishes to buy (a better quality of) dates for (a low quality of) dates [that is a kind of *Ribā* (usury) and is called *Ribā-Al-Fadl*].

(٨٩) بابٌ إِذَا أَرَادَ بَيْعَ تَمْرٍ بِتَمْرٍ خَيْرٍ مِنْهُ

2201, 2202. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates

٢٢٠١، ٢٢٠٢ - **حَدَّثَنَا** قُتَيْبَةُ، عَنْ مالِكٍ، عَنْ عَبْدِ المَجِيدِ بنِ سُهَيْلِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بنِ

(from Khaibar). The Prophet ﷺ asked, "Are all the dates of Khaibar like this?" He replied, "By Allāh, no, O Allāh's Messenger! But we barter one *Ṣā'* of this (type of dates) for two *Ṣā* of dates of ours and two *Ṣā'* of it for three of ours." Allāh's Messenger ﷺ said, "Do not do so [as that is a kind of *Ribā* (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money."

(90) CHAPTER. Whoever sold or rented date-palms which were pollinated, or land which was sown (with wheat or barley).

2203. Narrated Nāfi', the freed-slave of Ibn 'Umar: If pollinated date-palms are sold and nothing is mentioned (in the contract) about their fruits, the fruits will go to the person who has pollinated them, and so will be the case with the slave and the cultivator. Nāfi' mentioned those three things.

2204. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If somebody sells pollinated date-palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees)."

المُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، وعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلى خَيْبَرَ فَجاءَهُ بِتَمْرٍ جَنِيبٍ فَقالَ رَسُولُ اللهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذا؟» قالَ: لا، واللهِ يا رَسُولَ اللهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هذا بِالصَّاعَيْنِ والصَّاعَيْنِ بِالثَّلاثَ. فَقالَ رَسُولُ اللهِ ﷺ: «لا تَفْعَلْ، بِعِ الجَمْعَ بِالدَّراهِمِ ثُمَّ ابْتَعْ بِالدَّراهِمِ جَنِيباً». [الحديث: ٢٢٠١، انظر: ٢٣٠٢، ٤٢٤٤، ٤٢٤٦، ٧٣٥٠؛ [الحديث: ٢٢٠٢، انظر: ٢٣٠٣، ٤٢٤٥، ٤٢٤٧، ٧٣٥١]

(٩٠) بابٌ مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ، أَوْ أَرْضاً مَزْروعَةً، أو بِإِجارَةٍ

٢٢٠٣ - قالَ أَبُو عَبْدِ اللهِ: وقالَ لي إِبْراهِيمُ: أَخْبَرَنا هِشامٌ: أَخْبَرَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ ابنَ أَبِي مُلَيْكَةَ: يُخْبِرُ عَنْ نَافِعٍ مَوْلى ابنِ عُمَرَ: أَيُّما نَخْلٍ بِيعَتْ قَدْ أُبِّرَتْ لَمْ يُذْكَرِ الثَّمَرُ، فالثَّمَرُ لِلَّذي أَبَّرَها. وكَذلِكَ العَبْدُ والحَرْثُ، سَمَّى لَهُ نَافِعٌ هٰؤُلاءِ الثَّلاثَةَ». [انظر: ٢٢٠٤، ٢٢٠٦، ٢٣٧٩، ٢٧١٦]

٢٢٠٤ - **حَدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ

بَاعَ نَخْلًا قَدْ أُبِّرَتْ فَثَمَرَتُها للبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ». [راجع: ٢٢٠٣]

(91) CHAPTER. The sale of unharvested crops for a measured quantity of foodstuff.

(٩١) بابُ بَيْعِ الزَّرْعِ بالطَّعَامِ كَيْلاً

2205. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade *Al-Muzābana*, i.e., to sell ungathered dates of one's garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains.

٢٢٠٥ - **حَدَّثَنَا** قُتَيْبَةُ: حدَّثنا اللَّيْثُ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ المُزَابَنَةِ، أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ إِنْ كانَ نَخْلاً بِتَمْرٍ كَيْلاً. وإِنْ كانَ كَرْماً أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً، وإِنْ كَانَ زَرْعاً أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ. ونَهَى عَنْ ذٰلِكَ كُلِّهُ. [راجع: ٢١٧١]

(92) CHAPTER. The sale of date-palms completely (with roots and stems).

(٩٢) بابُ بَيْعِ النَّخْلِ بأَصْلِهِ

2206. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever pollinates date-palms and then sells them, the fruits will belong to him unless the buyer stipulates that the fruits should belong to him (and the seller agrees)."

٢٢٠٦ - **حَدَّثَنَا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «أَيُّمَا امْرِئٍ أَبَّرَ نَخْلاً ثُمَّ بَاعَ أَصْلَها فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ إِلَّا أَنْ يَشْتَرِطَهُ المُبْتَاعُ». [راجع: ٢٢٠٣]

(93) CHAPTER. *Bai' Al-Mukhāḍara* (the sale of grains or vegetables before their benefit is evident).

(٩٣) بابُ بَيْعِ المُخَاضَرَةِ

2207. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Muḥāqala, Mukhāḍara, Mulamasa, Munābadha* and *Muzābana*. (See glossary and previous *Aḥadīth* for the meanings of these terms.)

٢٢٠٧ - **حَدَّثَنَا** إِسْحَاقُ بنُ وَهْبٍ: حدَّثنا عُمَرُ بنُ يُونُس حَدَّثَنَا أَبِي قالَ: حدَّثَني إِسْحَاقُ بنُ أَبِي طَلْحَةَ الأَنْصَارِيُّ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ

ﷺ عَنِ الْمُحَاقَلَةِ والمُخَاضَرَةِ والمُلامَسَةِ والمُنَابَذَةِ والمُزَابَنَةِ.

٢٢٠٨ - حَدَّثَنَا قُتَيْبَةُ: حدَّثَنا إسْمَاعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ ثَمَرِ التَّمْرِ حتَّى يَزْهُوَ، فَقُلْنَا لأنَسٍ: مَا زَهْوُهَا؟ قالَ: تَحْمَرُّ وَتَصْفَرُّ. أَرَأَيْتَ إِنْ مَنَعَ اللهُ الثَّمَرَ بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟. [راجع: ١٤٨٨]

2208. Narrated Humaid: Anas رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ forbade the selling of dates till they were almost ripe." We asked Anas, "What does 'almost ripe' mean?" He replied, "They get red and yellow. The Prophet ﷺ added, 'If Allāh destroyed the fruits present on the trees, what right would the seller have to take the money of his brother (somebody else)'?"

(٩٤) بابُ بَيْعِ الجُمَّارِ وأَكْلِهِ.

(94) CHAPTER. The sale and eating of spadix (edible pith growing at the upper part of the trunk of a palm tree).

٢٢٠٩ - حَدَّثَنَا أَبُو الوَلِيدِ هِشَامُ بنُ عَبْدِ المَلِكِ: حدَّثَنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، قالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وهُوَ يَأْكُلُ جُمَّاراً، فَقالَ: «مِنَ الشَّجَرِ شَجَرَةٌ كالرَّجُلِ المُؤْمِنِ»، فأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ، فإذَا أَنَا أَحْدَثُهُمْ، قالَ: «هِيَ النَّخْلَةُ». [راجع: ٦١]

2209. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما:

I was with the Prophet ﷺ while he was eating spadix. He said, "From the trees there is a tree which resembles a faithful believer." I wanted to say that it was the date palm, but I was the youngest among them (so I kept quiet). He added, "It is the date-palm."

(٩٥) بابُ مَنْ أَجْرَى أَمْرَ الأَمْصَارِ عَلَى مَا يَتَعارَفُونَ بَيْنَهُمْ في البُيُوعِ والإجَارَةِ، والكَيْلِ والوَزْنِ، وسُنَنِهِمْ عَلَى نِيَّاتِهِمْ ومَذَاهِبِهِمُ المَشْهُورَةِ.

(95) CHAPTER. In cases where there is no fixed judgement, the traditions and conventions of each community are to be referred to, to deduce a judgement in such matters as sales, renting, measuring and weighing.

وقالَ شُرَيْحٌ لِلْغَزَّالِينَ: سُنَّتُكُمْ بَيْنَكُمْ وقالَ عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: لا بَأْسَ العَشَرَةُ بأَحَدَ عَشَرَ، ويأْخُذُ للنَّفَقَةِ رِبحاً.

Shuraih told the weavers, "You are permitted to follow your own conventions to solve your problems (it is legal for you to stick to your traditions in bargain)."

Narrated 'Abdul Wahāb: Ayyūb said he heard from Muhammad who said, "There is

no harm in selling for eleven what you buy for ten, and you are allowed to take a profit for expenses."

The Prophet ﷺ told Hind, "Take what is reasonable and sufficient for you and your sons." Allāh تعالى says: "Whoever is poor, can eat (from the orphan's property) what is just and reasonable (according to his labours)." (V.4:6).

Al-Ḥasan hired a donkey from 'Abdullāh bin Mirdās and asked him about the hire. The latter replied that it was for two *Danīq* (a *Danīq* equals 1/6th Dirham). So Al-Ḥasan rode away. Another time, Al-Ḥasan came to 'Abdullāh bin Mirdās and asked him to hire the donkey to him and rode away without asking him about the hire, but he sent him half a Dirham.[1]

وقالَ النَّبِيُّ ﷺ لِهِنْدٍ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بالمَعْرُوفِ». وقالَ تعالى: ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] واكْتَرَى الحَسَنُ مِنْ عَبْدِ اللهِ بنِ مِرْدَاسٍ حِمَاراً فَقالَ: بِكَمْ؟ قالَ: بِدَانِقَيْنِ، فَرَكِبَهُ ثُمَّ جاءَ مَرَّةً أُخْرَى فَقالَ: الحِمَارَ الحِمَارَ، فَرَكِبَهُ ولَمْ يُشارِطْهُ. فَبَعَثَ إِلَيْهِ بِنِصْفِ دِرْهَمٍ.

2210. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭaiba cupped Allāh's Messenger ﷺ and so Allāh's Messenger ﷺ ordered that a *Ṣā'* of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax.[2]

٢٢١٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: حَجَمَ رَسُولَ اللهِ ﷺ أَبُو طَيْبَةَ فأَمَرَ لَهُ رَسُولُ اللهِ ﷺ بِصَاعٍ مِنْ تَمْرٍ، وأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا عَنْهُ مِنْ خَراجِهِ. [راجع: ٢١٠٢]

2211. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Hind, the mother of Mu'āwiya said to Allāh's Messenger ﷺ, "Abū Sufyān (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet ﷺ said to her, "You and your sons may take what is sufficient, just and reasonable."

٢٢١١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حدَّثَنا سُفْيانُ. عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْها: قالَتْ هِنْدٌ أُمُّ مُعَاوِيَةَ لِرَسُولِ اللهِ ﷺ: إِنَّ أَبَا سُفْيانَ رَجُلٌ شَحِيحٌ، فَهَلْ عَلَيَّ جُناحٌ أَنْ آخُذَ مِنْ مَالِهِ سِرًّا؟ قالَ: «خُذِي أَنْتِ

(1) (Ch. 95) Al-Ḥasan did not ask about the hire the second time depending on what they had agreed upon the first time. He sent 'Abdullāh more than what was due out of generosity.
(2) (H. 2210) Slaves had to pay their masters certain taxes.

وبَنُوكِ ما يَكْفِيكِ بالمَعْرُوفِ». [انظر: ٢٤٦٠، ٣٨٢٥، ٥٣٥٩، ٥٣٦٤، ٥٣٧٠، ٦٦٤١، ٧١٦١، ٧١٨٠]

2212. Narrated 'Urwa: I heard 'Āishah saying, "The Holy Verse: '...Whoever amongst guardians is rich, he should take no wages but if he is poor, let him have for himself what is just and resonable (according to his labour)' (V.4 : 6), was revealed concerning the guardian of the orphans who looks after them and manages favourably their financial affairs; if the guardian is poor, he could have from it what is just and reasonable (according to his labour)."

٢٢١٢ - **حدَّثني** إسْحَاقُ: حدَّثَنا ابنُ نُمَيْرٍ: أَخْبَرَنا هِشَامٌ ح. **وحدَّثني** مُحَمَّدُ بنُ سَلَامٍ قالَ: سَمِعْتُ عُثْمانَ بنَ فَرْقَدٍ قالَ: سَمِعْتُ هِشَامَ بنَ عُرْوَةَ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللهُ عَنها تَقُولُ ﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦]: أُنْزِلَتْ في وَالِي اليَتِيمِ الَّذِي يُقِيمُ عَلَيْهِ ويُصْلِحُ فِي مالِهِ، إنْ كانَ فَقِيراً أَكَلَ مِنْهُ بالمَعْرُوفِ». [انظر: ٢٧٦٥، ٤٥٧٥]

(96) CHAPTER. Selling of a joint property by one partner to the other.

(٩٦) بابُ بَيْعِ الشَّرِيكِ مِنْ شَرِيكِهِ.

2213. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave pre-emption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption.

٢٢١٣ - **حدَّثني** مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: جَعَلَ رَسُولُ اللهِ ﷺ الشُّفْعَةَ في كُلِّ مالٍ لَمْ يُقْسَمْ، فإذَا وقَعَتِ الحدُودُ وصُرِّفَتِ الطُّرقُ فَلا شُفْعَةَ. [انظر: ٢٢١٤، ٢٢٥٧، ٢٤٩٥، ٢٤٩٦، ٦٩٧٦]

(97) CHAPTER. The sale of undivided common land, buildings and belongings.

(٩٧) بابُ بَيْعِ الأَرضِ والدُّورِ والعُرُوضِ مُشاعاً غَيرَ مَقْسُومٍ.

2214. Narrated Jābir bin 'Abbullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ decided the validity of pre-emption in every joint

٢٢١٤ - **حَدَّثَنا** مُحَمَّدُ بنُ مَحْبوبٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا

undivided property, but if the boundaries were well marked or the ways and streets were fixed, then there was no pre-emption.

Narrated 'Abdul Wāḥid the same as above but said, "...in every joint undivided thing..."

Narrated Hishām from Ma'mar the same as above but said, "...in every property..."

مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قَضَى النَّبِيُّ ﷺ بالشُّفْعَةِ في كُلِّ مالٍ لَمْ يُقْسَمْ. فإذَا وقَعَتِ الحُدُودُ، وصُرِّفَتِ الطُّرُقُ فَلا شُفْعَةَ.

حَدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ بِهٰذا. وقالَ: في كُلِّ ما لَمْ يُقْسَمْ. تابَعَهُ هِشامٌ، عَنْ مَعْمَرٍ. قالَ عَبْدُ الرَّزَّاقِ: في كُلِّ مالٍ، رَوَاهُ عَبْدُ الرَّحْمٰنِ بنُ إِسحَاقَ عَنِ الزُّهْرِيِّ.

[راجع: ٢٢١٣]

(98) CHAPTER. If somebody buys something for another without his permission and the latter accepts it.

2215. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: the Prophet ﷺ said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allāh with the best deed you have performed (so that Allāh might remove the rock)'. One of them said, 'O Allāh! My parents were old and I used to go out for to graze (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The childern were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allāh! If You regard that I did it only for Your sake, then please remove this rock so that we may

(٩٨) بابٌ إِذَا اشْتَرَى شَيئاً لِغَيْرِه بغَيرِ إِذْنِهِ فَرَضِيَ.

٢٢١٥ - حَدَّثَنا يَعْقوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أَبُو عاصِمٍ: أَخْبرَنا ابنُ جُرَيْجٍ قالَ: أَخْبرَني مُوسَى بنُ عُقْبَةَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «خَرَجَ ثَلاثَةُ نَفَرٍ يَمْشُونَ فأَصَابَهُمُ المَطَرُ فَدَخَلُوا في غارٍ في جَبَلٍ فانْحَطَّتْ عَلَيهِمْ صَخْرَةٌ. قالَ: فَقالَ بَعْضُهُمْ لِبَعْضٍ: ادْعُوا اللهَ بأَفْضَلِ عَمَلٍ عَمِلْتُمُوه. فَقالَ أَحَدُهُم: اللّهُمَّ إنِّي كانَ لي أَبَوَانِ شَيْخانِ كَبيرَانِ فَكُنْتُ أَخْرُجُ فأَرْعَى، ثُمَّ أَجِيءُ فأَحْلُبُ فأَجِيءُ بالحِلابِ فآتِي به أَبَوَيَّ فَيَشْرَبانِ. ثُمَّ أَسْقِي الصِّبْيَةَ

see the sky.' So, the rock was moved a bit. The second said, 'O Allāh! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one hundred Dīnār (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allāh, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allāh! If You regard that I did it only for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allāh! No doubt You know that once I employed a worker for one *Faraq* (three *Ṣā'*) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allāh! If You regard that I did it only for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave."[See Vol 4. *Ḥadīth* No.3465.]

وأَهْلِي وامْرَأتي. فاحْتَبَسْتُ لَيْلَةً فَجِئْتُ فإِذَا هُما نَائمانِ، قالَ: فَكَرِهْتُ أَنْ أُوْقِظَهُما، والصِّبْيَةُ يَتَضاغَوْنَ عِنْدَ رِجْلَيَّ. فَلَمْ يَزَلْ ذٰلِكَ دَأْبِي ودَأْبَهُمَا حَتّى طَلَعَ الفَجْرُ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذٰلِكَ ابْتِغاءَ وجْهِكَ فَافْرُج عَنَّا فُرْجَةً نَرَى مِنْها السَّماءَ. قالَ: فَفُرِجَ عَنْهُمْ. وقالَ الآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي كُنْتُ أُحِبُّ امْرَأَةً مِنْ بَناتِ عَمِّي كأَشَدِّ ما يُحِبُّ الرَّجُلُ النِّساءَ. فَقالَتْ: لا تَنالُ ذلِكَ مِنْها حَتَّى تُعْطِيَها مائَةَ دِينارٍ، فَسَعَيْتُ فِيهَا حَتَّى جَمَعْتُها فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيها قالَت: اتَّقِ الله ولا تَفُضَّ الخاتَمَ إِلَّا بِحَقِّهِ. فَقُمْتُ وتَرَكْتُها. فإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذٰلِكَ ابْتِغاء وَجْهِكَ فافْرُجْ عَنَّا فُرْجَةً، قالَ: فَفَرَجَ عَنْهُمُ الثُّلُثَيْنِ. وَقالَ الآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ أَجِيراً بِفَرَقٍ مِنْ ذُرَةٍ فأَعْطَيْتُهُ وأَبَى ذَلك أَنْ يأْخُذَ، فَعَمَدْتُ إِلى ذلك الفَرَقِ فَزَرَعْتُهُ حَتَّى اشْتَرَيْتُ مِنْهُ بَقَراً وراعِيها. ثُمَّ جاءَ فَقالَ: يا عَبْدَ الله، أَعْطِني حَقِّي. فَقُلْتُ: انْطَلِقْ إِلى تِلْكَ البَقَرِ رَاعِيهَا فإِنَّها لَكَ. فَقالَ: اتَسْتَهْزِئُ بِي؟ قالَ: فَقُلْتُ: مَا أَسْتَهْزِئُ بِكَ ولكِنَّها لَكَ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ

ذلكَ ابْتِغاءَ وَجْهِكَ فَافْرُجْ عَنَّا، فَكُشِفَ عَنْهُمْ». [انظر: ٢٢٧٢، ٢٣٣٣، ٣٤٦٥، ٥٩٧٤]

(99) CHAPTER. Buying and selling with *Mushrikun* (pagans) and with the enemy at war.

2216. Narrated 'Abdur-Rahmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما: We were with the Prophet ﷺ when a tall *Mushrik* with long matted unkempt hair came driving his sheep. The Prophet ﷺ asked him, "Are those sheep for sale or for gifts?" The *Mushrik* replied, "They are for sale." The Prophet ﷺ bought one sheep from him.

(٩٩) بابُ الشِّراءِ والبَيْعِ مَعَ المُشْرِكِينَ وأَهْلِ الحَرْبِ

٢٢١٦ - حدَّثنا أَبُو النُّعْمانِ: حدَّثنا مُعْتَمِرُ بنُ سُلَيمانَ، عَنْ أَبِيهِ، عَنْ أَبي عُثْمانَ، عَنْ عَبْدِ الرحْمٰنِ بن أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثُمَّ جاءَ رَجُلٌ مُشْرِكٌ مُشْعانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُها. فَقالَ النَّبِيُّ ﷺ: «أَبَيعاً أَمْ عَطِيَّةً؟» أَو قالَ: «أَمْ هِبَةً؟» قالَ: لا، بَلْ بَيْعٌ، فاشْتَرى مِنْهُ شاةً. [انظر: ٢٦١٨، ٥٣٨٢]

(100) CHAPTER. The purchase of a slave from the enemy at war and giving him (to somebody) as a gift and manumitting him.

The Prophet ﷺ asked Salmān to make a contract of his manumission with his masters. In reality Salmān was a free man but the *Mushrikun* oppressed him and sold him.

'Ammār, Şuhaib and Bilāl were taken as captives in (war) booty.

Allāh تعالى said:

"And Allāh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hand possess, so that they may be equal with them in respect thereof.[1] Do they then deny the Favour of Allāh?" (V.16:71)

(١٠٠) بابُ شِراءِ المَمْلُوكِ مِن الحَرْبِيِّ وهِبَتِهِ وعِتْقِهِ

وقالَ النَّبِيُّ ﷺ لِسَلْمانَ: كاتِبْ، وكَانَ حُرًّا فَظَلَمُوهُ وباعُوهُ. وسُبِيَ عَمَّارٌ وصُهَيْبٌ وبِلالٌ. وقالَ اللهُ تعالى: ﴿وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي ٱلرِّزْقِ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌ أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ ﴿٧١﴾﴾ [النحل: ٧١].

(1) (Ch. 100) This example Allāh has set forth for the (pagans, etc.) who associate false deities with Allāh that they would not agree to share their wealth with their slaves, then how they agree to share false deities with Allāh in His worship.

2217. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Prophet Ibrahim (Abraham) عليه السلام emigrated with Sārah and entered a village where there was a king from amongst the kings, or a tyrant from amongst the tyrants. (The king) was told that Ibrāhīm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming woman. So, the king sent for Ibrāhīm and asked, 'O Ibrāhīm (Abraham)! Who is this lady accompanying you?' Ibrāhīm replied, 'She is my sister (i.e., in religion).' Then Ibrāhīm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allāh, there are no true believers on the earth except you and I.' Then Ibrāhīm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Ṣalāt* (prayer) and said, 'O Allāh! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsiousness (or had an epileptic fit) and started moving his legs. On seeing the condition of the king, Sārah said, 'O Allāh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Ṣalāt* (prayer) and said, 'O Allāh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing that state of the king, Sārah said, 'O Allāh! If he should die, the people will say that I have killed him.' The king got

٢٢١٧ - حَدَّثَنَا أَبُو اليمانِ: أَخْبرنَا شُعَيْبٌ: حدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «هاجَرَ إِبْراهِيمُ عَلَيْهِ السَّلامُ بِسارَةَ فَدَخَلَ بِها قَرْيَةً فِيها مَلِكٌ منَ المُلُوكِ، أَو جَبَّارٌ منَ الجَبابِرَةِ. فَقِيلَ: دَخَلَ إِبْرَاهِيمُ بِامْرَأَةٍ هِيَ مِنْ أَحْسَنِ النِّساءِ. فأَرْسَلَ إِلَيهِ: أَنْ يا إِبْرَاهِيمُ، مَنْ هٰذِهِ الَّتِي مَعكَ؟ قالَ: أُخْتِي، ثُمَّ رَجَعَ إِلَيها فَقالَ: لا تُكَذِّبِي حَدِيثِي، فَإِنِّي أَخْبرْتُهُمْ أَنَّكِ أُخْتِي، واللهِ إِنْ عَلى الأَرْضِ مِنْ مُؤمِنٍ غَيرِي وغَيرُكِ. فأَرْسَلَ بِها إِلَيهِ فَقامَ إِلَيها فَقامَتْ تَوَضَّأُ وتُصَلِّي، فَقالَتْ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وبِرَسولكَ وأَحْصَنْتُ فَرْجِي إِلَّا على زَوْجِي فَلا تُسَلِّطْ عليَّ الكافِرَ. فَغُطَّ حتَّى ركَضَ بِرِجْلِهِ»، قالَ الأَعْرَجُ قالَ: أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: إِنَّ أَبا هُرَيْرَةَ قالَ: «قالتْ: اللَّهُمَّ إِنْ يَمُتْ يُقالُ: هِيَ قَتَلَتْهُ. فأُرْسِلَ ثُمَّ قامَ إِلَيها فَقامَتْ تَوَضَّأُ وتُصَلِّي وتَقولُ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وبِرَسُولِكَ وأَحْصَنْتُ فَرْجِي إِلَّا عَلى زَوْجِي فلا تُسَلِّطْ عَلَيَّ هذا الكافِرَ. فَغُطَّ حتَّى رَكَضَ بِرِجْلِهِ». قالَ عبدُ الرَّحمن: قَالَ أَبو سَلَمةَ قالَ أَبُو هُرَيْرَةَ: «فَقالَتْ: اللَّهُمَّ إِنْ يَمُتْ

either two or three attacks, and after recovering from the last attack he said, 'By Allāh! You have sent a Satan to me. Take her to Ibrāhīm (Abraham) عليه السلام and give her Ājar (Hagar)'. So she came back to Ibrāhīm (Abraham) and said, 'Allāh humiliated the disbeliever and gave us a slave-girl for service'."[1]

فَيُقالُ: هِيَ قَتَلَتْهُ. فأُرْسِلَ في الثَّانِيَةِ أَوْ في الثَّالِثَةِ، فَقالَ: واللهِ ما أَرْسَلْتُم إِلَيَّ إِلَّا شَيطاناً، أَرْجِعوها إِلى إِبْراهِيمَ عَلَيْه السَّلامُ وأَعْطُوها آجَر. فَرَجَعَتْ إِلى إِبْراهِيمَ عَلَيْهِ السَّلامُ، فَقالَتْ: أَشَعرْتَ أَنَّ اللهَ كَبتَ الكافِرَ وأَخْدَمَ وليدَةً؟». [انظر: ٢٦٣٥، ٣٣٥٧، ٣٣٥٨، ٥٠٨٤، ٦٩٥٠]

2218. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Sa'd bin Abī Waqqāṣ and 'Abd bin Zam'a quarrelled over a boy. Sa'd said, "O Allāh's Messenger! This boy is the son of my brother ('Utba bin Abī Waqqās) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abd bin Zam'a said, "O Allāh's Messenger! This is my brother and was born on my father's bed from his slave-girl." Allāh's Messenger ﷺ cast a look at the boy and found definite resemblance to 'Utba and then said, "The boy is for you, O'Abd bin Zam'a. The child goes to the owner of the bed (on which he was born), and the adulterer gets nothing but the stones (despair, i.e., to be stoned to death). Then the Prophet ﷺ said, "O Sauda bint Zam'a! Screen yourself from this boy." So, Sauda never saw him again.

٢٢١٨ - حَدَّثَنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالت: اخْتَصَمَ سَعْدُ ابنُ أَبي وقَّاصٍ وعَبْدُ بن زَمْعةَ في غُلامٍ، فَقالَ سَعْدٌ: هذَا يا رَسُولَ اللهِ ابنُ أَخي عُتْبَةَ بنِ أَبي وقَّاصٍ عَهِدَ إِليَّ أَنَّهُ ابْنُهُ، انظُر إلى شَبهِه. وقالَ عَبْدُ بنُ زَمْعَةَ: هذَا أَخِي يا رَسُولَ اللهِ، وُلِدَ عَلى فِرَاشِ أَبي مِنْ وَلِيْدَتِهِ. فَنَظَرَ رَسُولُ اللهِ ﷺ إلى شَبَهِه فَرَأى شَبَهاً بَيِّناً بِعُتْبَةَ فَقالَ: «هُوَ لَكَ يا عَبْدُ، الوَلَدُ للفِرَاشِ ولِلعاهِرِ الحَجَرُ. واحْتَجِبي مِنْهُ يا سَوْدَةُ بِنْتَ زَمْعَةَ»، فَلَمْ تَرَهُ سَوْدَةُ قَطُّ.

2219. Narrated Sa'd that his father said: 'Abdur-Raḥmān bin 'Aūf said to Ṣuhaib, "Fear Allāh and do not ascribe yourself to somebody other than your father." Ṣuhaib replied, "I would not like to say it even if I were given large amounts of money, but I say

٢٢١٩ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ سَعْدٍ عَنْ أَبيهِ: قالَ عَبْدُ الرَّحْمٰنِ بنُ عَوفٍ رَضِيَ اللهُ عَنْهُ لِصُهَيْبٍ: اتَّقِ اللهَ ولا

---

(1) (H. 2217) Ibrāhīm (Abraham) عليه السلام accepted the gift from the infidel.

تَدَّعِ إلى غَيْرِ أبيكَ. فقالَ صُهَيْبٌ: ما يَسُرُّني أن لي كذا وكذا وأنّي قُلْتُ ذلكَ. ولكِنّي سُرِقْتُ وأنا صَبيٌّ.

I was kidnapped in my childhood."

٢٢٢٠ - حَدَّثنا أَبُو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِي قالَ: أخبرَني عُرْوَةُ ابنُ الزُّبَيرِ: أَنَّ حَكِيمَ بنَ حِزَامٍ أَخْبَرَهُ أَنَّهُ قالَ: يا رَسُولَ اللهِ، أرأَيْتَ أُمُوراً كُنْتُ أَتَحَنَّثُ أو أَتَحَنَّثُ بِها في الجاهِلِيَّةِ مِنْ صِلَةٍ وعَتاقَةٍ وصَدَقَةٍ، هَلْ لي فِيهَا أَجْرٌ؟ قالَ حَكِيمٌ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «أَسْلَمْتَ عَلى مَا سَلَفَ لكَ من خَيْرٍ». [راجع: ١٤٣٦]

2220. Narrated 'Urwa bin Az-Zubair: Ḥakīm bin Ḥizām said, "O Allāh's Messenger! I used to do good deeds in the Pre-Islāmic Period of Ignorance, such as keeping good relations with my kith and kin, manumitting slaves and giving alms. Shall I receive a reward for all that?" Allāh's Messenger ﷺ replied, "You embraced Islām with all the good deeds which you did in the past."

(١٠١) بابٌ جُلودِ المَيْتَةِ قَبْلَ أَنْ تُدْبَغَ.

(101) CHAPTER. The hides of dead animals before tanning.

٢٢٢١ - حَدَّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا يَعْقُوبُ بْنُ إبراهِيمَ: حدَّثنا أبي، عَنْ صالِحٍ قالَ: حدَّثني ابنُ شِهابٍ أَنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ أخبرَهُ أَنَّ عَبْدَ اللهِ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِشاةٍ مَيِّتَةٍ فَقالَ: «هَلَّا اسْتَمْتَعْتُمْ بِإهابِها؟» قالُوا: إِنَّها مَيِّتَةٌ، قالَ: «إِنَّما حَرُمَ أَكْلُهَا». [راجع: ١٤٩٢]

2221. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما:

Once Allāh's Messenger ﷺ passed by a dead sheep and said to the people, "Wouldn't you benefit by its skin?"

The people replied that it was dead.

The Prophet ﷺ said, "But its eating only is illegal."

(١٠٢) بابٌ قَتْلِ الخِنْزِيرِ.

(102) CHAPTER. The killing of pigs.

وقالَ جابِرٌ: حَرَّمَ النَّبِيُّ ﷺ بَيْعَ الخِنْزِيرِ.

And Jābir said, "The Prophet ﷺ made the sale of pigs illegal."

٢٢٢٢ - حَدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ:

2222. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him (Allāh)

حدَّثَنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ: أَنَّه سَمعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «والَّذي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابنُ مَرْيَمَ حَكَماً مُقْسِطاً فَيَكْسِرَ الصَّلِيبَ، ويَقْتُلَ الخنزِيرَ، ويَضَعَ الجِزْيَةَ، ويَفِيضَ المَالُ حَتَّى لا يَقْبَلَهُ أَحَدٌ». [انظر: ٢٤٧٦، ٣٤٤٨، ٣٤٤٩]

in Whose Hands my soul is, surely the son of Maryam (Mary) 'Iesa (Jesus)[1] will shortly descend amongst you people (Muslims) and will judge mankind justly by the Law of the Qur'ān (as a just ruler) and will break the cross and kill the pigs and abolish the *Jizya* (a tax taken from the non-Muslims, who are under the protection of the Muslim government. This *Jizya* tax will not be accepted by 'Iesa [(Jesus) عليه السلام]. Then there will be abundance of money and nobody will accept charitable gifts. [See *Fath Al-Bāri*, for details].

(١٠٣) بابٌ لا يُذابُ شَحْمُ المَيْتَةِ ولا يُباعُ وَدَكُهُ.

(103) CHAPTER. The fat of the dead animal should not be melted, nor should it be sold.

رَوَاهُ جابِرٌ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

Jābir narrated this from the Prophet ﷺ.

٢٢٢٣ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرُو بنُ دِينارٍ، قالَ: أَخْبَرَنِي طاوُسٌ: أَنَّهُ سمعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: بَلَغَ عُمَرَ أَنَّ فُلاناً باعَ خَمْراً، فَقالَ: قَاتَلَ اللهُ فُلاناً، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «قاتَلَ اللهُ اليَهُودَ. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوها فباعُوها». [انظر: ٣٤٦٠]

2223. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once 'Umar was informed that a certain man has sold an alcoholic drink. 'Umar said, "May Allāh curse him! Doesn't he know that Allāh's Messenger ﷺ said, 'May Allāh curse the Jews, for Allāh had forbidden them to eat the fat of animals but they melted it and sold it'."[2]

٢٢٢٤ - حَدَّثَنا عَبْدانُ: أَخبرَنا عَبْدُ اللهِ: أَخْبرَنا يُونُسُ، عَنِ ابنِ

2224. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh curse the jews, because Allāh made fat illegal for

(1) (H.2222) 'Iesa (Jesus), the son of Maryam (Mary) عليه السلام will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of 'Iesa (Jesus) and he will break the cross and kill the pigs, and he (عليه السلام) will abolish the *Jizya* tax and all mankind will be required to embrace Islam with no other alternative.

(2) (H. 2223) This indicates that it is not permissible to sell a thing which is illegal to eat.

شِهابٍ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «قاتَلَ اللهُ يَهُوداً. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَباعُوها وأَكَلُوا أَثْمانَها».

قالَ أَبُو عَبْدِ اللهِ: قاتَلَهُمُ اللهُ: لَعَنَهُمْ. ﴿قُتِلَ﴾: لُعِنَ ﴿الْخَرَّاصُونَ﴾: الكذَّابُون.

them but they sold it and ate its price."

(١٠٤) **بابُ بَيْعِ التَّصاوِيرِ الَّتي لَيْسَ فِيها رُوحٌ، وما يُكْرَهُ منْ ذٰلكَ.**

(104) CHAPTER. The selling of the pictures of inanimated objects having no souls and what is hated from that.

٢٢٢٥ - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: أَخْبرَنَا عَوْفٌ عَنْ سَعِيدِ بنِ أَبِي الحَسَنِ قالَ: كُنْتُ عِنْدَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما إذ أَتاهُ رَجُلٌ فَقالَ: يا أَبا عَبَّاسٍ، إِنِّي إِنْسانٌ إِنَّما مَعِيشتي مِنْ صَنْعَةِ يَدِي، وإِنِّي أَصنَعُ هذِهِ التَّصاوِيرَ، فَقالَ ابنُ عَبَّاسٍ: لا أُحَدِّثُكَ إِلَّا ما سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، سَمِعْتُهُ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فإِنَّ اللهَ مُعَذِّبُهُ حَتَّى يَنْفُخَ فِيها الرُّوحَ ولَيْسَ بِنافخٍ فِيها أَبَداً». فَرَبَا الرَّجُلُ رَبْوَةً شَدِيدَةً واصْفَرَّ وَجْهُهُ فَقالَ: ويحَكَ إِنْ أَبَيْتَ إِلَّا أَنْ تَصْنَعَ فَعَلَيْكَ بِهٰذا الشَّجَرِ، كُلِّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ. قالَ أَبُو عَبْدِ اللهِ: سَمِعَ سَعِيدُ بنُ أَبِي عَرُوبَةَ مِنَ النَّضْرِ بنِ أَنَسٍ هذَا الوَاحِدَ. [انظر: ٥٩٦٣، ٧٠٤٢]

2225. Narrated Sa'īd bin Abū Al-Ḥasan: While I was with Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, a man came and said, "O father of 'Abbās! I am a human being and my sustenance is from my manual profession and I make these pictures." Ibn 'Abbās said, "I will tell you only what I heard from Allāh's Messenger ﷺ. I heard him saying, 'Whoever makes a picture will be punished by Allāh till he puts soul (life) in it, and he will never be able to put soul (life) in it.'" Hearing this, that man heaved a sigh and his face turned pale. Ibn 'Abbās said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other inanimated objects having no souls."

[See *Fatḥ Al-Bārī*, for details]

(105) CHAPTER. Trade of alcoholic drinks is illegal.

Jābir رَضِيَ اللهُ عَنهُ said, "The Prophet ﷺ made the trade of alcoholic drinks illegal."

2226. Narrated 'Āishah رَضِيَ اللهُ عَنها: When the last verses of *Sūrat Al-Baqarah* were revealed, the Prophet ﷺ went out (of his house to the mosque) and said, "The trade of alcoholic drinks has been made illegal."

(١٠٥) بابُ تَحْرِيمِ التِّجارَةِ في الخَمْرِ.

وقالَ جابِرٌ رَضِيَ اللهُ عَنْهُ: حَرَّمَ النَّبِيُّ ﷺ بَيْعَ الخَمْرِ.

٢٢٢٦ - حَدَّثَنَا مُسْلِمٌ: حدَّثنا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: لَمَّا نَزَلَتْ آياتُ سُورَةِ البَقَرَةِ عَنْ آخِرِها خَرَجَ النَّبِيُّ ﷺ فَقالَ: حُرِّمَتِ التِّجارَةُ في الخَمْرِ.

(106) CHAPTER. The sin of a person who sells a free man (knowingly and intentionally).

2227. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "Allāh says, 'I will be against three persons on the Day of Resurrection:

1. One who makes a covenant in My Name, but he proves treacherous.
2. One who sells a free person (as a slave) and eats the price.
3. And one who employs a labourer and gets the full work done by him but does not pay him his wages'."

(١٠٦) بابُ إِثْمِ مَنْ باعَ حُرًّا.

٢٢٢٧ - حدَّثَني بِشْرُ بنُ مَرْحُومٍ: حدَّثنا يَحْيَى بنُ سُلَيمٍ، عَنْ إِسْمَاعِيلَ بنِ أُمَيَّةَ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «قالَ اللهُ: ثَلاثَةٌ أَنا خَصْمُهُمْ يَوْمَ القِيامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ. ورَجُلٌ باعَ حُرًّا فَأَكَلَ ثَمَنَهُ. ورَجُلٌ اسْتَأْجَرَ أَجِيراً فاسْتَوفى مِنْهُ ولَمْ يُعْطِه أَجْرَهُ».

(107) CHAPTER. The Prophet ﷺ ordered the Jews to sell their land when he exiled them (drove them out of Al-Madīna).

(١٠٧) بابُ أَمْرِ النَّبِيِّ ﷺ اليَهُودَ بِبَيْعِ أَرَضِيهِم حِينَ أَجْلاهُمْ.

فِيهِ المَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ.

(108) CHAPTER. The sale of a slave (for a slave) and an animal for an animal on credit.

And Ibn 'Umar bought a mount (riding camel) for four camels which he promised to

(١٠٨) بابُ بَيْعِ العَبْدِ والحَيَوانِ بالحَيَوانِ نَسِيئَةً.

واشْتَرى ابنُ عُمَرَ راحِلَةً بِأَرْبَعَةِ

أَبْعِرَةٍ مَضْمُونَةٍ عَلَيْهِ يُوَفِّيهَا صَاحِبَهَا بِالرَّبَذَةِ. وقالَ ابنُ عَبَّاسٍ: قَدْ يَكُونُ البَعِيرُ خَيراً مِنَ البَعِيرَيْنِ. واشْتَرى رافِعُ بنُ خَدِيجٍ بَعِيراً بِبَعِيرَيْنِ فأَعْطاهُ أَحَدَهُما، وقالَ: آتِيكَ بالآخَرِ غَداً رَهْواً إنْ شاءَ اللهُ. وقالَ ابنُ المُسَيَّبِ: لا رِبًا في الحَيَوانِ، البَعِيرُ بالبَعِيرَيْنِ. والشَّاةُ بالشَّاتَينِ إلى أَجَلٍ. وقالَ ابنُ سِيرِينَ: لا بأسَ بَعِيرٌ بِبَعِيرَيْنِ ودِرْهَمٌ بِدِرْهَمٍ نَسِيئَةً.

deliver at Ar-Rabadha. Ibn 'Abbās said, "One camel may be better than two." Rāfi' bin Khadīj once bought a camel for two camels and he delivered one instantly and said, "If Allāh will, I will bring you the other tomorrow without delay." And said Ibn Al-Musaiyab. "There is no *Ribā* (in animals) i.e., in selling one camel for two, or one sheep for two sheep on credit."

Ibn Sīrīn said, "There is no harm in selling one camel for two on credit."

٢٢٢٨ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كَانَ فِي السَّبْيِ صَفِيَّةُ، فَصَارَتْ إلى دِحْيَةَ الكَلْبِيِّ. ثُمَّ صَارَتْ إلى النَّبِيِّ ﷺ. [راجع: ٣٧١]

2228. Narrated Anas رَضِيَ اللهُ عَنْهُ: Amongst the captives was Ṣafiyya. First she was given to Dihya Al-Kalbi and then to the Prophet ﷺ.[1]

(١٠٩) بابُ بَيْعِ الرَّقِيقِ

(109) CHAPTER. The sale of slaves.

٢٢٢٩ - حَدَّثَنَا أبو اليمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي ابنُ مُحَيرِيزٍ أَنَّ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ: أَنَّهُ بَيْنما هُوَ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ قالَ: يا رَسُولَ اللهِ، إنَّا نُصِيبُ سَبْياً. فَنُحِبُّ الأَثْمانَ فَكَيْفَ تَرَى فِي العَزْلِ؟ فَقالَ: «أَوَ إنَّكُمْ تَفْعَلُونَ ذٰلِكَ؟ لا عَلَيْكُمْ أَنْ لا تَفْعَلُوا ذٰلِكُمْ،

2229. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ that while he was sitting with Allāh's Messenger ﷺ (an *Anṣari* man came) and said, "O Allāh's Messenger! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet ﷺ said, "Do you really do that? It is better for you not to do it. No soul that which Allāh has destined to exist, but will surely come into existence."

[See *Fath Al-Bārī*]

(1) (H. 431) When the Prophet ﷺ took Ṣafiyya for himself, he told Diḥya to choose another slave-girl from among the captives. So, this case is a kind of buying a slave on credit. [See *Fath Al-Bārī*].

فَإِنَّها لَيْسَتْ نَسَمَةٌ كَتَبَ اللهُ أَنْ تَخْرُجَ إِلَّا هِيَ خَارِجَةٌ».

(110) CHAPTER. The sale of *Mudabbar* (i.e., a slave who is promised by his master to be manumitted after the latter's death).

(١١٠) بابُ بَيْعِ المُدَبَّرِ.

2230. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sold a *Mudabbar* (on behalf of his master who was still living and was in need of money).

٢٢٣٠ - حدَّثنا ابنُ نُمَيْرٍ: حدَّثنا وَكِيعٌ: حدَّثنا إسماعِيلُ عَنْ سَلَمَةَ بنِ كُهَيْلٍ، عَنْ عَطاءٍ عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: بَاعَ النَّبِيُّ ﷺ المُدَبَّرَ. [راجع: ٢١٤١]

2231. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sold (a *Mudabbar*). [See *Fatḥ Al-Bārī*]

٢٢٣١ - حَدَّثنا قُتَيْبَةُ: حدَّثنا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: باعَهُ رَسُولُ اللهِ ﷺ. [راجع: ٢١٤١]

2232, 2233. Narrated Zaid bin Khālid and Abū Hurairah رَضِيَ اللهُ عَنْهُما that Allāh's Messenger ﷺ was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog[1] her, and if she commits illegal sexual intercourse again after that, flog her again, and on the third (or the fourth) offense, sell her."[2]

٢٢٣٢، ٢٢٣٣ - حدَّثني زُهَيْرُ بنُ حَرْبٍ: حدَّثنا يَعْقُوبُ: حدَّثنا أَبِي، عَنْ صَالِحٍ قالَ: حدَّثَ ابنُ شِهَابٍ أَنَّ عُبَيْدَ اللهِ أَخْبَرَهُ أَنَّ زَيْدَ بنَ خالِدٍ وأَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما أَخْبَراهُ أَنَّهُما سَمِعا رَسُولَ اللهِ ﷺ يُسْأَلُ عَنِ الأَمَةِ تَزنِي ولَمْ تُحْصَنْ. قالَ: «اجلِدُوها، ثُمَّ إنْ زَنَتْ فاجلِدُوهَا ثُمَّ بِيعُوهَا بَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ». [راجع: ٢١٥٢]

2234. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "If a slave-girl of yours commits illegal sexual intercourse

٢٢٣٤ - حَدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: أَخْبَرنِي اللَّيْثُ، عَنْ

(1) (H. 2232) A slave-girl committing illegal sexual intercourse is punished with 50 lashes, which are half the lashes given to a free unmarried person. Stoning is not prescribed for slaves committing illegal sexual intercourse.

(2) (H. 2232) The narrator is not sure whether the Prophet ﷺ said, "...the third or the fourth offense..."

سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ فَتَبَيَّنَ زِنَاها فَلْيَجْلِدْهَا الحَدَّ ولا يُثَرِّبْ عَلَيْها، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْها الحَدَّ ولا يُثَرِّبْ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَتَبَيَّنَ زِنَاها فَلْيَبِعْها وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ». [راجع: ٢١٥٢]

and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold, even for a hair rope."

(١١١) بابٌ هَلْ يُسَافِرُ بالجَارِيَةِ قَبْلَ أَنْ يَسْتَبْرِئَها؟

وَلَمْ يَرَ الحَسَنُ بأساً أَنْ يُقَبِّلَها أَو يُباشِرَها. وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: إِذَا وُهِبَتِ الوَلِيدَةُ الَّتِي تُوطأُ أَوْ بِيعَتْ أَوْ عَتَقَتْ فَلْيُسْتَبْرأْ رَحِمُها بِحَيْضَةٍ، ولا تُسْتَبْرأُ العَذْراءُ. وقالَ عَطاءٌ: لا بَأْسَ أَنْ يُصِيبَ مِنْ جارِيَتِهِ الحَامِلِ مَا دُونَ الفَرْجِ. وَقالَ اللهُ تعالى: ﴿إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ﴾ [المؤمنون: ٦].

(111) CHAPTER. One can travel with a slave-girl without knowing whether she is pregnant or not?

Al-Ḥasan found no harm in her master's kissing or fondling with her.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "If a slave-girl who is suitable to have sexual relations is given to somebody as a gift, or sold or manumitted, her master should not have sexual intercourse with her before she gets one menstruation so as to be sure of absence of pregnancy, and there is no such necessity for a virgin."

'Atā said, "There is no harm in fondling with one's pregnant(1) slave-girl without having sexual intercourse with her. Allāh said:

'Except with their wives and the (woman slaves) whom their right hands possess...'" (V.70:30)

٢٢٣٥ - حَدَّثَنَا عَبْدُ الغَفَّارِ بنُ داوُدَ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ عَنْ عَمْرِو بن أَبِي عَمْرٍو عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ النَّبِيُّ ﷺ خَيْبَرَ فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الحِصْنَ

2235. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: the Prophet ﷺ came to Khaibar and when Allāh made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Ṣafiyya bint Ḥuyaī bin Akhṭab was mentioned to him. Her husband had been killed while she was a bride. Allāh's

(1) (Ch. 111) Pregnant from another man, not her master.

ذُكِرَ لَهُ جمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بْنِ أَخْطَبَ، وَقَدْ قُتِلَ زَوْجُها وكانَتْ عَرُوساً، فاصْطَفاها رَسُولُ اللهِ ﷺ لِنَفْسِهِ، فَخَرَجَ بِها حَتَّى بَلَغْنا سَدَّ الرَّوْحاءِ حَلَّتْ فَبَنَى بِها ثُمَّ صَنَعَ حَيْساً في نِطَعٍ صَغِيرٍ. ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «آذِنْ مَنْ حَوْلَكَ»، فَكانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللهِ ﷺ عَلى صَفِيَّةَ. ثُمَّ خَرَجْنا إِلى المَدِينَةِ، قالَ: فَرَأَيْتُ رَسُولَ اللهِ ﷺ يُحَوِّي لَها وَرَاءَهُ بِعَباءَةٍ. ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَها عَلى رُكْبَتِهِ حَتَّى تَرْكَبَ. [راجع: ٣٧١]

Messenger ﷺ selected her for himself and he set out in her company till he reached Sadd-ar-Rawḥā' where her menses were over and he married her. Then *Ḥais* (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allāh's Messenger ﷺ then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allāh's Messenger for (his marriage with) Ṣafiyya. After that we proceeded to Al-Madīna and I saw that Allāh's Messenger ﷺ was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Ṣafiyya put her feet on his knees to ride (the camel).

(١١٢) بابُ بَيْعِ المَيْتَةِ والأَصْنامِ.

(112) CHAPTER. The sale of dead animals and idols.

٢٢٣٦ - حَدَّثَنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ، عَنْ عَطاءِ بنِ أَبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ وَهُوَ بِمَكَّةَ عامَ الفَتْحِ: «إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الخَمْرِ والمَيْتَةِ والخِنْزِيرِ والأَصْنامِ». فَقِيلَ: يا رَسُولَ اللهِ، أَرأَيْتَ شُحُومَ المَيْتَةِ فإِنَّها يُطلى بِها السُّفُنُ ويُدْهَنُ بِها الجُلُودُ. ويَستَصْبِحُ بِها النَّاسُ. فَقالَ: «لا، هُوَ حَرَامٌ» ثُمَّ قالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «قاتَلَ اللهُ اليهُودَ، إِنَّ اللهَ لَمَّا حَرَّمَ شُحُومَها جَمَلُوهُ ثُمَّ

2236. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: In the year of the conquest of Makkah, I heard Allāh's Messenger ﷺ saying, "Allāh and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols." The people asked, "O Allāh's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allāh's Messenger ﷺ further said, "May Allāh curse the Jews, for Allāh made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

باعُوهُ فأكَلُوا ثَمَنَهُ»، وقال أبو عَاصِمٍ: حدَّثنا عَبْدُ الحَمِيدِ: حدَّثنا يَزِيدُ: كَتَبَ إليَّ عَطاءٌ: سَمِعْتُ جابِراً رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٤٢٩٦، ٤٦٣٣]

(113) CHAPTER. The price of a dog.

(١١٣) بابُ ثَمَنِ الكَلْبِ.

2237. Narrated Abū Mas'ūd Al-Anṣārī رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer.

٢٢٣٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرنَا مالكٌ، عَنِ ابنِ شِهابٍ. عَنْ أَبِي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي مَسعُودٍ الأَنْصارِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ ثَمنِ الكَلْبِ، وَمَهْرِ البَغِيِّ، وَحُلْوَانِ الكاهِنِ. [انظر: ٢٢٨٢، ٥٣٤٦، ٥٧٦١]

2238. Narrated Aun bin Abū Juḥaifa: I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allāh's Messenger ﷺ prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he ﷺ cursed her who tattoos and her who gets tattooed, the eater of *Ribā* (usury) and also the one who gives it and the maker of pictures."

٢٢٣٨ - حَدَّثَنَا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَوْنُ بنُ أَبِي جُحَيْفَةَ قالَ: رأيْتُ أَبِي اشْتَرَى حجَّاماً فَأمَرَ بِمَحاجِمِهِ فكُسِرَتْ فَسأَلْتُهُ عَنْ ذٰلكَ، فقَالَ: إنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ ثَمَنِ الدَّمِ، وثَمَنِ الكَلْبِ، وكَسْبِ الأَمَةِ، وَلَعَنَ الوَاشِمَةَ والمُسْتَوْشِمَةَ، وآكِلَ الرِّبا ومُوَكِلَهُ ولَعَنَ المُصَوِّرَ. [راجع: ٢٠٨٦]

35 – THE BOOK OF *AS-SALAM* (A sale in which the price is paid at once for goods to be delivered later)

٣٥ - كتاب السَّلَم

(1) CHAPTER. *As-Salam* by a definite known specified measure.

(١) بابُ السَّلَمِ فِي كَيْلٍ مَعْلُومٍ

2239. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما : Allāh's Messenger ﷺ came to Al-Madina and the people used to pay in advance the price of fruits to be delivered within one or two years. (The subnarrator is in doubt whether it was one to two years or two to three years.) The Prophet ﷺ said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates)."

Narrated Ibn Abī Najīḥ as above, mentioning only known specific measure.

٢٢٣٩ - حَدَّثَني عَمْرُو بنُ زُرارَةَ: أَخْبَرَنا إِسْماعِيلُ بنُ عُلَيَّةَ: أَخْبَرَنا ابنُ أَبي نجيحٍ، عَنْ عَبْدِ اللهِ بنِ كَثِيرٍ، عَنْ أَبي المِنْهالِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ والنَّاسُ يُسْلِفُونَ فِي الثَّمَرِ العامَ والعامَيْنِ - أَوْ قالَ: عامَيْنِ أَوْ ثَلاثَةً، شَكَّ إِسْماعِيلُ - فَقالَ: «مَنْ سَلَّفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ».

حَدَّثَنا مُحَمَّدٌ: أَخْبَرَنا إِسْماعِيلُ، عَنِ ابنِ أَبي نَجِيحٍ بِهٰذا: «فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ». [انظر: ٢٢٤٠، ٢٢٤١، ٢٢٥٣]

(2) CHAPTER. *As-Salam* for a known specified weight.

(٢) بابُ السَّلَمِ فِي وَزْنٍ مَعْلُومٍ

2240. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came to Al-Madina and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), "Whoever pays in advance the price of a thing to be delivered later should pay it for a known specified measure, at known specified weight, for a known specified time-period,"

٢٢٤٠ - حَدَّثَنا صَدَقَةُ: أَخْبَرَنا ابنُ عُيَيْنَةَ: أَخْبَرَنا ابنُ أَبي نَجِيحٍ، عَنْ عَبْدِ اللهِ بنِ كَثِيرٍ، عَنْ أَبي المِنْهالِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ وَهُمْ يُسْلِفُونَ بِالثَّمْرِ السَّنَتَيْنِ

والثَّلاثَ، فَقالَ: «مَنْ أَسْلَفَ فِي شَيْءٍ فَفِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلى أَجَلٍ مَعْلُومٍ». [راجع: ٢٢٣٩]

حَدَّثَنا عليٌّ: حدَّثنا سُفْيانُ قالَ: حدَّثني ابنُ أبي نَجيحٍ وَقالَ: «فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ إِلى أَجَلٍ مَعْلُومٍ».

Narrated Ibn Abī Najīḥ as above, saying, "He should pay the price in advance for a known specified measure and for a known specified time-period."

٢٢٤١ - حَدَّثَنا قُتَيْبَةُ: حدَّثنا سُفْيانُ، عَنِ ابنِ أَبِي نَجِيْحٍ، عَنْ عَبْدِ اللهِ ابنِ كَثِيرٍ، عَنْ أَبِي المِنْهالِ قالَ سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ النَّبيُّ ﷺ وقالَ: «فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ إِلى أَجَلٍ مَعْلُومٍ». [راجع: ٢٢٣٩]

2241. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came (to Al-Madina) and he told the people (regarding the payment of money in advance that they should pay it) for known specified measure and a known specified weight and known specified time-period.

٢٢٤٢، ٢٢٤٣ - حَدَّثَنا أَبُو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنِ ابْنِ أَبِي المُجالِدِ. ح وحدَّثنا يَحْيَى: حدَّثنا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بنِ أَبِي المُجالِدِ: حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ قالَ: أَخْبَرَنِي مُحَمَّدٌ أَو عَبْدُ اللهِ بنُ أَبِي المُجالِدِ، قالَ: اخْتَلَفَ عَبْدُ اللهِ بنُ شَدَّادِ بن الهادِ وأَبُو بُرْدَةَ في السَّلَفِ فَبَعَثُونِي إِلى ابنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُ فَسَأَلْتُهُ فقالَ: إِنَّا كُنَّا نُسْلِفُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ وأَبِي بَكْرٍ وعُمَرَ في الحِنْطَةِ والشَّعِيرِ والزَّبِيبِ والتَّمْرِ. وسَأَلْتُ ابنَ أَبْزَى فَقالَ مِثْلَ ذٰلك. [الحديث:

2242, 2243. Narrated Shu'ba: Muḥammad or 'Abdullāh bin Abū Al-Mujālid said, " 'Abdullāh bin Shaddād and Abū Burda differed regarding *As-Salam*, so they sent me to Ibn Abī Aūfā رَضِيَ اللهُ عنهما and I asked him about it. He replied, 'In the lifetime of Allāh's Messenger ﷺ , Abū Bakr and 'Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later.' I also asked Ibn Abzā and he, too, replied as above."

(3) **CHAPTER.** ***As-Salam*** **to a person who has got nothing (to pay for the prices he receives in advance).**

2244, 2245. Narrated Muḥammad bin Al-Mujālid: 'Abdullāh bin Shaddād and Abū Burda sent me to 'Abdullāh bin Abī Aūfā رَضِيَ الله عَنْهُما and told me to ask 'Abdullāh whether the people in the lifetime of the Prophet ﷺ used to pay in advance for wheat (to be delivered later). 'Abdullāh replied, "We used to pay in advance to the peasants of Sham for wheat, barley and olive oil for a known specified measure to be delivered in a known specified time-period." I asked (him), "Was the price paid (in advance) to those who had the things to be delivered later?" 'Abdullāh bin Aufā replied, "We did not use to ask them about that." Then they sent me to 'Abdur Raḥmān bin Abzā and I asked him. He replied, "The Companions of the Prophet ﷺ used to practise *As-Salam* in the lifetime of the Prophet ﷺ and we did not use to ask them whether they had standing crops or not."

Narrated Muḥammad bin Abī Al-Mujālid as above (*Ḥadīth* No.2244, 2245) and said, "We used to pay them in advance for wheat and barley (to be delivered later)."

Narrated Ash-Shaibānī, "And also for oil."

Narrated Ash-Shaibānī (who said) "We used to pay in advance for wheat, barley and dried grapes."

٢٢٤٢، انظر: ٢٢٤٤، ٢٢٥٥]؛

[الحديث: ٢٢٤٣، انظر: ٢٢٤٥، ٢٢٥٤]

(٣) بابُ السَّلَمِ إلَى مَنْ لَيْسَ عِنْدَهُ أَصْلٌ

٢٢٤٤، ٢٢٤٥ - **حَدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبَانيُّ: حدَّثنا مُحَمَّدُ بنُ أَبي مُجالِدٍ قالَ: بَعَثَنِي عَبْدُ اللهِ بنُ شَدَّادٍ وأَبُو بُرْدَةَ إلى عَبْدِ اللهِ بن أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُما فقالا: سَلْهُ هَلْ كانَ أَصْحَابُ النَّبِيِّ ﷺ في عَهْدِ النَّبيِّ ﷺ يُسْلِفُونَ فِي الحِنْطَةِ؟ فقالَ عَبْدُ اللهِ: كُنَّا نُسْلِفُ نَبِيطَ أَهْلِ الشَّأْمِ في الحِنْطَةِ والشَّعِيرِ والزَّيْتِ، فِي كَيْلٍ مَعْلُومٍ إلى أَجَلٍ مَعْلُومٍ. قُلْتُ: إلى مَنْ كانَ أَصْلُهُ عِنْدَهُ؟ قالَ: مَا كُنَّا نَسْأَلُهُمْ عَنْ ذٰلكَ. ثُمَّ بَعَثاني إلى عَبْدِ الرَّحْمٰنِ بنِ أَبْزى. فَسأَلْتُهُ فَقالَ: كانَ أَصْحابُ النَّبيِّ ﷺ يُسْلِفونَ فِي عَهْدِ النَّبِيِّ ﷺ ولَمْ نسأَلْهُمْ: أَلَهُمْ حرْثٌ أَمْ لا؟. [راجع: ٢٢٤٢، ٢٢٤٣]

حَدَّثَنا إسْحاقُ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ، عَنِ الشَّيْبانِيِّ، عَنْ مُحَمَّدِ بنِ أَبي مُجالِدٍ بهذَا، وَقالَ: فَنُسْلِفُهُمْ فِي الحِنْطَةِ والشَّعِيرِ. وَقالَ عَبْدُ اللهِ بنُ الوَلِيد، عَنْ سُفْيانَ: حدَّثنا الشَّيْباني وَقالَ: والزَّيْتِ. حَدَّثنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الشَّيْبانِيِّ

وَقالَ: في الحِنْطَةِ والشَّعِيرِ والزَّبِيبِ.

٢٢٤٦ - حَدَّثَنا آدَمُ: حدَّثنا شُعْبَةُ: أَخْبرنَا عَمْرٌو قالَ: سَمِعْتُ أَبَا البَخْتَرِيِّ الطَّائيَّ قالَ: سَأَلْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ السَّلَمِ في النَّخْلِ، قالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يُؤكَل مِنْهُ وحتَّى يُوزَنَ، فَقَالَ رجلٌ: ما يُوزَنُ؟ فَقالَ لَهُ رَجُلٌ إلى جَانبهِ: حَتَّى يُحْرَزَ». وقَالَ مُعَاذٌ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو قالَ أَبُو البَخْتَرِيِّ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: نَهَى النَّبِيُّ ﷺ مِثْلَهُ. [انظر: ٢٢٤٨، ٢٢٥٠]

2246. Narrated Abū Bakhtarī At-Ṭāī: I asked Ibn 'Abbas رَضِيَ اللهُ عَنْهُما about *As-Salam* for (the fruits of) date-palms. He replied, "The Prophet ﷺ forbade the sale of dates on the trees till they became fit for eating and could be weighed." A man asked what to be weighed (as the dates were still on the trees). Another man sitting beside Ibn 'Abbās replied, "Till they are cut and stored."[1]

Narrated Abū Al-Bakhtarī: I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (saying) that the Prophet ﷺ forbade... etc. as above.

(٤) بابُ السَّلَمِ في النَّخْلِ

(4) CHAPTER. *As-Salam* for (the fruits of) date-palms.

٢٢٤٧، ٢٢٤٨ - حَدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي البَخْتَرِيِّ قالَ: سأَلْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ السَّلَمِ في النَّخْلِ، فَقالَ: نُهِيَ عَنْ بَيْعِ النَّخْلِ حَتَّى يَصْلُحَ وَعَنْ بَيْعِ الوَرِقِ نَساءً بِناجِزٍ. وَسأَلْتُ ابنَ عَبَّاسٍ عَنِ السَّلَمِ في النَّخْلِ فَقالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يُؤكَلْ مِنْهُ - أَوْ يأكُلَ مِنْهُ - وَحتَّى يُوزَنَ. [راجع: ١٤٨٦، ٢٢٤٦]

2247, 2248. Narrated Abū al-Bakhtarī: I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما about *As-Salam* for (the fruits) of date-palms. He replied, "The Prophet ﷺ forbade the sale of dates till their benefit becomes evident and fit for eating, and also the sale of silver (for gold) on credit."

I asked Ibn 'Abbās about *As-Salam* for dates and he replied, "The Prophet ﷺ forbade the sale of dates till they were fit for eating and could be estimated."

٢٢٤٩، ٢٢٥٠ - حَدَّثَنا مُحَمَّدُ

2249, 2250. Narrated Abū Al-Bakhtarī: I

(1) (H. 2246) In some narrations occurs: 'Till they could be estimated (while still on the trees).'

asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما about *As-Salam* for dates. Ibn 'Umar replied, "The Prophet ﷺ forbade the sale (of fruits) of date-palms until they were fit for eating; and also forbade the sale of silver for gold on credit." I also asked Ibn 'Abbās about it. Ibn 'Abbās replied, "The Prophet ﷺ forbade the sale of dates till they were fit for eating, and could be weighed." I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn 'Abbās said, "It means till they are cut and stored."

بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي البَخْتَرِيِّ: سَأَلْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ السَّلَمِ في النَّخْلِ، فَقالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَصْلُحَ. ونَهَى عَنِ الوَرِقِ بالذَّهَبِ نَساءً بِناجِزٍ. وسأَلْتُ ابنَ عَبَّاسٍ فَقالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ حتَّى يأكُلَ أَوْ يُؤكَلَ، وحتَّى يُوزَنَ. قُلْتُ: وَما يُوزَنُ؟ قالَ رَجُلٌ عِنْدَهُ: حتَّى يُحْرَزَ. [راجع: ١٤٨٦، ٢٢٤٦]

(5) CHAPTER. The guarantor in *As-Salam*.

(٥) بابُ الكَفِيلِ في السَّلَمِ

2251. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ bought some foodstuff (barley) from a jew on credit and mortgaged his iron armour to him (the amour stands for a guarantor).

٢٢٥١ - حدَّثَني مُحَمَّدُ بنُ سَلامٍ: حدَّثَنا يَعْلَى: حدَّثَنا الأَعْمَشُ، عَنْ إبْراهِيمَ، عَنِ الأسوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اشْتَرى رَسُولُ اللهِ ﷺ طَعاماً مِنْ يَهُودِيٍّ بِنَسِيئَةٍ وَرَهَنَهُ دِرْعاً لَهُ مِنْ حَدِيدٍ. [راجع: ٢٠٦٨]

(6) CHAPTER. Mortgaging in *As-Salam*.

(٦) بابُ الرَّهْنِ في السَّلَمِ

2252. Narrated Al-A'mash: We argued at Ibrāhīm's dwelling place about mortgaging in *As-Salam*. He said, "Āishah رَضِيَ اللهُ عَنْها said, 'The Prophet ﷺ bought some foodstuff from a jew on credit and the payment was to be made by a known definite time-period, and he mortgaged his iron armour to him'."

٢٢٥٢ - حدَّثَني مُحَمَّدُ بنُ مَحْبُوبٍ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا الأَعْمَشُ قالَ: تَذاكَرْنا عِنْدَ إبْراهِيمَ الرَّهْنَ في السَّلَفِ، فَقالَ: حدَّثَني الأَسْوَدُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طعاماً إلى أَجَلٍ مَعْلُومٍ وارْتَهَنَ مِنْهُ درعاً مِنْ حَدِيدٍ. [راجع: ٢٠٦٨]

(7) CHAPTER. ***As-Salam*** **for a fixed specified period.**

Ibn 'Abbās, Abu Sa'īd, Al-Aswad and Al-Ḥasan permitted it. Ibn 'Umar said, "There is no harm in buying foodstuff to be delivered within a known specified time-period, at a known fixed price provided that it is not standing crops that have not yet become ripe and free from blights and diseases."

2253. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came to Al-Madīna and the people used to pay in advance the prices of fruits to be delivered within two to three years. The Prophet ﷺ said (to them), "Buy fruits by paying their prices in advance on condition that the fruits are to be delivered to you according to a known specified measure, within a known specified time-period." Ibn Najīḥ said, "...by a known specified measure and a known specified weight."

2254, 2255. Narrated Muḥammad bin Abī Al-Mujālid: Abū Burda and 'Abdullāh bin Shaddād sent me to 'Abdur Raḥmān bin Abzā and 'Abdullāh bin Abi Aūfā to ask them about the *As-Salaf* (*As-Salam*). They said, "We used to get war booty while we were with Allāh's Messenger ﷺ, and when the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a known fixed time-period." I asked them, "Did the peasants own standing crops or not?" They replied, "We never asked them about it."

(٧) **بابُ** السَّلَمِ إِلى أَجَلٍ مَعْلُومٍ،

وَبِهِ قالَ ابنُ عَبَّاسٍ وأَبُو سَعِيدٍ والحَسَنُ والأَسْوَدُ. وَقالَ ابنُ عُمَرَ: لا بأْسَ في الطَّعامِ المَوصُوفِ بِسِعْرٍ مَعْلُومٍ إلى أَجَلٍ مَعْلُومٍ، مَا لم يَكُنْ ذٰلِكَ في زَرْعٍ لَمْ يَبْدُ صَلاحُهُ.

٢٢٥٣ - **حَدَّثَنا** أَبُو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنِ ابنِ أَبِي نَجِيحٍ عَنْ عَبْدِ اللهِ ابنِ كَثِيرٍ، عَنْ أَبِي المِنْهالِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ وَهُمْ يُسْلِفُونَ في الثِّمارِ السَّنَتَيْنِ والثَّلاثَ، فَقالَ: «أَسْلِفُوا في الثِّمارِ في كَيْلٍ مَعْلُومٍ إلى أَجَلٍ مَعْلُومٍ». وَقالَ عَبْدُ اللهِ بنُ الوَلِيدِ: حدَّثَنا سُفْيانُ: حدَّثَنا ابنُ أَبِي نَجِيحٍ، وَقالَ: «في كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ». [راجع: ٢٢٣٩]

٢٢٥٤، ٢٢٥٥ - **حَدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرنا عَبْدُ اللهِ: أَخْبَرَنا سُفْيانُ، عَنْ سُلَيْمانَ الشَّيْبانِيِّ، عَنْ مُحَمَّدِ بنِ أَبِي المُجالِدِ قالَ: أَرْسَلَنِي أَبُو بُرْدَةَ وعَبْدُ اللهِ بنُ شَدَّادٍ إلى عَبْدِ الرَّحْمٰنِ بنِ أَبْزَى وعَبْدِ اللهِ بنِ أَبِي أَوْفى، فَسأَلْتُهُما عَنِ السَّلَفِ، فَقالا: كُنَّا نُصِيبُ المَغانِمَ مَعَ رَسُولِ اللهِ ﷺ فَكانَ يَأْتِينا أَنْباطٌ مِنْ أَنْباطِ الشَّأْمِ فَنُسْلِفُهُمْ في الحِنْطَةِ والشَّعِيرِ والزَّبِيبِ إلى أَجَلٍ مُسَمًّى، قالَ: قُلْتُ: أَكانَ

لَهُمْ زَرْعٌ أَوْ لَمْ يَكُنْ لَهُمْ زَرْعٌ؟ قَالَ: مَا كُنَّا نَسأَلُهُمْ عَنْ ذٰلِكَ. [راجع: ٢٢٤٢، ٢٢٤٣]

(8) CHAPTER. *As-Salam* in buying a she-camel to be delivered after it has given birth.

(٨) **بابُ** السَّلَمِ إِلَى أَنْ تُنْتَجَ النَّاقَةُ

2256. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The people used to sell camels on the basis of *Ḥabal-il-Ḥabala*.[1] The Prophet ﷺ forbade such sale. Nafi' explained *Ḥabal-il-Ḥabala* by saying. "The she-camel is to be delivered to the buyer after the she-camel gives birth."

٢٢٥٦ - **حَدَّثَني** مُوسَى بنُ إِسْمَاعِيلَ: أَخبرنَا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كانُوا يَتَبايَعُونَ الجَزُورَ إِلى حَبَلِ الحَبَلَةِ، فَنَهَى النَّبِيُّ ﷺ عَنْهُ، فَسَّرَهُ نَافِعٌ إِلى أَنْ تُنْتَجَ النَّاقَةُ ما في بَطْنِها. [راجع: ٢١٤٣]

(1) (H. 2256) See glossary.

36 - THE BOOK OF PRE-EMPTION
[*As-Salam* in *Ash-Shuf'a* (pre-emption)]

٣٦ - كتاب الشفعة

(1) CHAPTER. ***Shuf'a*** **(pre-emption) is valid if the property is undivided, but if the limits become defined, then there is no pre-emption.**

(١) بابُ الشُّفْعَةِ فِيمَا لَمْ يُقْسَمْ فَإِذَا وَقَعَتِ الحُدُودُ فَلا شُفْعَةَ

2257. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما : Allāh's Messenger ﷺ gave the verdict of pre-emption (*Shuf'a*) for every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption.

٢٢٥٧ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا مَعْمَرٌ، عَنِ الزُّهرِيِّ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحمنِ، عَنْ جَابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قَضَى النَّبِيُّ ﷺ بالشُّفْعَةِ في كُلِّ مَا لَمْ يُقْسَمْ، فإذاً وَقَعَتِ الحُدُودُ، وَصُرِّفَتِ الطُّرُقُ، فَلا شُفْعَةَ. [راجع: ٢٢١٣]

(2) CHAPTER. The partner should inform his partner, who has the right of pre-emption, of his intention to sell his share before selling it.

Al-Ḥakam said, "If the pre-emptor allows his partner to sell before selling, then he has no pre-emption any more." Ash-Sha'bī said, "If the pre-emptor witnesses the sale of what he has the right to buy by pre-emption and does not object to that sale, he loses the right of pre-emption."

(٢) بابُ عَرْضِ الشُّفْعَةِ على صَاحِبِها قَبْلَ البَيْعِ

وَقالَ الحَكَمُ: إذَا أَذِنَ لَهُ قَبْلَ البَيْعِ فَلا شُفْعَةَ لَهُ. وَقالَ الشَّعْبِيُّ: مَنْ بِيعَتْ شُفْعَتُهُ وَهُوَ شَاهِدٌ لا يُغَيِّرُها فَلا شُفْعَةَ لَهُ.

2258. Narrated 'Amr bin Ash-Sharīd: While I was standing with Sa'd bin Abī Waqqās, Al-Miswar bin Makhrama came and put his hand on my shoulder. Meanwhile Abū Rāfi', the freed slave of the Prophet ﷺ came and asked Sa'd to buy from him the (two) dwellings which were in his house. Sa'd said, "By Allāh I will not buy them." Al-Miswar said, "By Allāh, you shall

٢٢٥٨ - حَدَّثَنَا المَكِّيُّ بنُ إبْراهِيمَ: أَخْبَرَنا ابنُ جُرَيْجٍ: أَخْبَرَنِي إبْرَاهِيمُ بنُ مَيْسَرَةَ، عَنْ عَمْرِو بنِ الشَّرِيدِ قالَ: وَقَفْتُ على سَعْدِ بنِ أَبِي وَقَّاصٍ فَجَاءَ المِسْوَرُ بنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلى إحْدى مَنْكِبَيَّ إذ جَاءَ

buy them." Sa'd replied, "By Allāh, I will not pay more than four thousand (Dirhams) by installments." Abū Rafi' said, "I have been offered five hundred Dīnār (for it) and had I not heard the Prophet ﷺ saying, 'The neighbour has more right than anyone else because of his nearness, I would not give them to you for four thousand (Dirhams) while I am offered five hundred Dīnār (one Dīnār equals ten Dirhams) for them." So, he sold it to Ṣa'd.

أَبُو رَافِعٍ مَوْلَى النَّبِيِّ ﷺ فَقَالَ: يَا سَعْدُ ابْتَعْ مِنِّي بَيْتَيَّ فِي دَارِكَ. فَقَالَ سَعْدٌ: وَاللهِ مَا أَبْتَاعُهُما، فَقَالَ المِسْوَرُ: وَاللهِ لَتَبْتَاعَنَّهُما، فَقَالَ سَعْدٌ: وَاللهِ لا أَزِيدُكَ عَلى أَرْبَعَةِ آلافٍ مُنَجَّمَةً أَوْ مُقَطَّعَةً. قَالَ أَبُو رَافِعٍ: لَقَدْ أُعْطِيتُ بِها خَمْسَمِائَةِ دِينَارٍ، وَلَوْلا أَنِّي سَمِعْتُ رسولَ اللهِ ﷺ يَقُولُ: «الجارُ أَحَقُّ بِسَقَبِهِ» مَا أَعْطَيْتُكَها بِأَرْبَعَةِ آلافٍ وأنا أُعطَى بِها خَمْسَمِائَةِ دِينارٍ، فأَعْطَاها إِيَّاهُ.

[انظر: ٦٩٧٧، ٦٩٨١]

(3) CHAPTER. Who is considered as the nearer neighbour?

(٣) بابٌ: أَيُّ الجِوَارِ أَقْرَبُ؟

2259. Narrated 'Āishah رَضِيَ اللهُ عَنْها : I said, "O Allāh's Messenger! I have two neighbours and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you."

٢٢٥٩ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنا شُعْبَةُ. ح وحَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا شَبَابَةُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا أَبُو عِمْرَانَ قالَ: سَمِعْتُ طَلْحَةَ بنَ عَبْدِ اللهِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قُلْتُ: يا رَسُولَ اللهِ، إِنَّ لِي جارَيْنِ فَإِلَى أَيِّهِما أُهْدِي؟ قالَ: «إِلَى أَقْرَبِهِما مِنْكِ باباً». [انظر: ٢٥٩٥، ٦٠٢٠]

٣٧ - كتاب الإجارة

37 – THE BOOK OF HIRING (Concerning Hiring)

(١) **بابُ** اسْتِئْجارِ الرَّجُلِ الصَّالِحِ وَقَوْلِ اللهِ تعالى: ﴿إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ﴾ [القصص: ٢٦] والخَازِنُ الأَمِينُ وَمَنْ لَمْ يَسْتَعْمِلْ مَنْ أَرَادَهُ.

(1) CHAPTER. To hire a pious man.

The Statement of Allāh تعالى :

"... Verily, the best of men for you to hire is the strong, the trustworthy." (V.28:26)

(And what is said about) the honest treasurer, and the person who does not employ the one who is in an earnest pursuit of a job (position).

٢٢٦٠ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ أَبِي بُرْدَةَ قالَ: أَخْبَرَنِي جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «الخَازِنُ الأَمِينُ الذي يُؤَدِّي مَا أُمِرَ بِهِ طَيِّبٌ نَفْسُهُ أَحَدُ المُتَصَدِّقَيْنِ». [راجع: ١٤٣٨]

2260. Narrated Abu Mūsa Al-Ash'arī رَضِيَ الله عَنْهُ : The Prophet ﷺ said, "The honest treasurer who gives willingly what he is ordered to give, is one of the two charitable persons (the second being the owner)."

٢٢٦١ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ قُرَّةَ بنِ خَالِدٍ قالَ: حدَّثَني حُمَيْدُ بنُ هِلالٍ: حدَّثَنا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قالَ: أَقْبَلْتُ إلى النَّبِيِّ ﷺ ومَعِي رَجُلان مِنَ الأَشْعَرِيِّينَ فَقُلْتُ: ما عَلِمْتُ أَنَّهُما يَطْلُبانِ العَمَلَ، قالَ: «لَنْ، أَوْ لا نَسْتَعْمِلُ على عَمَلِنا مَنْ أَرَادَهُ». [انظر: ٣٠٣٨، ٤٣٤١، ٤٣٤٣، ٤٣٤٤، ٦١٢٤، ٦٩٢٣، ٧١٤٩، ٧١٥٦، ٧١٥٧، ٧١٧٢]

2261. Narrated Abū Mūsa رَضِيَ الله عَنْهُ: I went to the Prophet ﷺ with two men from Ash'arī tribe. I said (to the Prophet ﷺ), "I do not know that they want employment." The Prophet ﷺ said, "No, we do not appoint for our jobs anybody who demands it earnestly."

(٢) **بابُ** رَعْيِ الغَنَمِ عَلى قَرارِيطَ

(2) CHAPTER. To shepherd sheep for *Qirāt*.(1)

(1) (Ch. 2) One *Qirāṭ* equals one-half *Danīq* and one *Danīq* equals: one-sixth of Dirham. Sometimes it may very big as Uhud mountain (at Al-Madīna).

٢٢٦٢ - حَدَّثَنَا أَحْمَدُ بنُ مُحَمَّدٍ المَكِّيُّ: حدَّثَنا عَمْرُو بنُ يَحْيَى، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَا بَعَثَ اللهُ نَبِيًّا إِلَّا رَعَى الغَنَمَ». فَقالَ أَصْحابُهُ: وأَنْتَ؟ فَقالَ: «نَعَمْ، كُنْتُ أَرْعَاهَا عَلى قَرَارِيطَ لأَهْلِ مَكَّةَ».

2262. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh did not send any Prophet but he shepherded sheep." His Companions asked him. "Did you do the same?" The Prophet ﷺ replied, "Yes, I used to shepherd the sheep of the people of Makkah for some *Qirāt*."

(٣) بابُ اسْتِئجَارِ المُشْرِكِينَ عِنْدَ الضَّرُورَةِ، أَوْ إِذَا لَمْ يُوجَدْ أَهْلُ الإِسْلامِ

(3) CHAPTER. The employment of *Mushrikun* (by Muslims) if necessary, or if no Muslim is available for that purpose.

وعَامَلَ النَّبِيُّ ﷺ يَهُودَ خَيْبَرَ.

And the Prophet ﷺ employed the Jews of Khaibar (for the purpose of irrigating the land).

٢٢٦٣ - حَدَّثَني إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرنا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: واسْتَأجَرَ النَّبِيُّ ﷺ وأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ، ثُمَّ مِنْ بَنِي عَبْدِ بنِ عَدِيٍّ هادِياً: المَاهِرُ بالهِدَايَةِ، قَدْ غَمَسَ يَمِينَ حِلْفٍ فِي آلِ العَاصِي بنِ وائِلٍ، وَهُوَ عَلى دِينِ كُفَّارِ قُرَيْشٍ، فأَمِنَاهُ. فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِما وَوَاعَدَاهُ غارَ ثَوْرٍ بَعْدَ ثَلاثِ لَيالٍ. فَأَتَاهُما بِرَاحِلَتَيْهِما صَبِيحَةَ لَيالٍ ثَلاثٍ فارْتَحَلا وانْطَلَقَ مَعَهُما عامِرُ بنُ فُهَيرَةَ والدَّلِيلُ الدِّيلِيُّ، فأَخَذَ بِهِمْ أَسْفَلَ مَكَّةَ وهُوَ طَرِيقُ السَّاحِلِ.

[راجع: ٤٧٦]

2263. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ and Abū Bakr employed a (*Mushrik*) man from the tribe of Banī Ad-Dail and the trible of Banī 'Abd bin 'Adī as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-'Āṣī bin Wā'il, and he was on the religion of Quraish pagans (*Mushrikun*). The Prophet ﷺ and Abū Bakr had confidence in him and gave him their riding camels and told him to bring them to the cave of *Thaur* after three days. So he brought them their two riding camels after three days, and both of them (the Prophet ﷺ and Abū Bakr) set out accompanied by 'Āmir bin Fuhaira and the Daili guide who guided them below Makkah along the road leading to the sea-shore.

(4) CHAPTER. It is legal if somebody hires someone to work for him after three days, or after one month or after a year. When that period elapses they should carry out their contract.

(٤) **بابٌ** إِذَا اسْتَأْجَرَ أَجِيراً لِيَعْمَلَ لَهُ بَعْدَ ثَلاثَةِ أَيَّامٍ، أَوْ بَعْدَ شَهْرٍ، أَوْ بَعْدَ سَنَةٍ جازَ، وَهُما عَلى شَرْطِهِما الَّذِي اشْتَرَطاهُ إِذَا جاءَ الأَجَلُ

2264. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ : Allāh's Messenger ﷺ and Abū Bakr hired a man from the tribe of Banī Ad-Dail as an expert guide who was a pagans (*Mushrik*) follower of the religion of the pagans (*Mushrikun*) of Quraish. The Prophet ﷺ and Abū Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the cave of Thaur.

٢٢٦٤ - **حَدَّثَنا** يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ: قالَ ابنُ شِهابٍ: فَأَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: وَاسْتَأْجَرَ رَسُولُ اللهِ ﷺ وأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيْلِ هَادِياً خِرِّيتاً وهُوَ عَلى دِينِ كُفَّارِ قُرَيْشٍ، فَدَفَعا إِلَيْهِ رَاحِلَتَيْهِمَا وَوَاعَداهُ غارَ ثَوْرٍ بَعْدَ ثَلاثِ لَيالٍ فَأَتاهُمَا بِراحِلَتَيْهِما صُبْحَ ثَلاثٍ. [راجع: ٤٧٦]

(5) CHAPTER. Employing labourers for services in holy battles.

(٥) **بابُ** الأَجِيرِ في الغَزْوِ

2265. Narrated Ya'lā bin Umaiyya رَضِيَ اللهُ عَنْهُ : I fought in *Jaish-al-'Usra* (*Ghazwa* of Tabūk) along with the Prophet ﷺ and in my opinion that was the best of my deeds. At that time I had an employee who quarrelled with someone, and one of them bit and cut the other's finger and caused his own tooth to fall out. He, then, went to the Prophet ﷺ (with a complaint) but the Prophet ﷺ cancelled the suit and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it as does a stallion camel?"

٢٢٦٥ - **حدَّثني** يَعْقُوبُ بنُ إِبْراهِيمَ: حدَّثَنا إِسْماعِيلُ بنُ عُلَيَّةَ: أَخْبَرنا ابنُ جُرَيْجٍ قالَ: أَخْبَرَنِي عَطاءٌ، عَنْ صَفْوانَ بنِ يَعْلى، عَنْ يَعْلى بنِ أُمَيَّةَ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ جَيْشَ العُسْرَةِ فَكانَ مِنْ أَوْثَقِ أَعْمالِي في نَفْسِي. فَكانَ لي أَجِيرٌ فَقاتَلَ إِنْساناً. فَعَضَّ أَحَدُهُما إِصْبَعَ صَاحِبِهِ. فانْتزعَ إِصْبَعَهُ فَأَنْدَرَ ثَنِيَّتَهُ فَسَقَطَتْ. فانْطَلَقَ إِلى النَّبِيِّ ﷺ فأَهْدَرَ ثَنِيَّتَهُ، وقالَ: «أَفَيَدَعُ إِصْبَعَهُ في فِيكَ تَقْضَمُها؟» قالَ:

أَحْسِبُهُ قالَ: «كَما يَقْضَمُ الفَحْلُ».

[راجع: ١٨٤٧]

2266. Narrated Ibn Juraij from 'Abdullāh bin Abū Mulaika from his grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out, but Abū Bakr رَضِيَ اللهُ عَنْهُ judged that he had no right for compensation (for the broken tooth).

٢٢٦٦ - قالَ ابنُ جُرَيْجٍ: وحدَّثَني عَبْدُ اللهِ بنُ أَبي مُلَيْكَةَ، عَنْ جَدِّهِ بِمِثْلِ هذِهِ الصِّفَةِ: أنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ فَأَنْدَرَ ثَنِيَّتَهُ فأَهْدَرَها أَبو بَكْرٍ رَضِيَ اللهُ عَنْهُ.

(6) CHAPTER. If somebody employs someone and tells him the period for which he is employed, is it permissible for him not to tell him the nature of the work?

(It is permissible, if he takes into consideration Allāh's Statement): He said: "I intend to wed one of these two daughters of mine to you... (till the end of the Verse) '...Allāh is a Surety over what we say..." (V.28: 27, 28)

(٦) بابٌ إِذَا اسْتَأْجَرَ أَجِيراً فَبَيَّنَ لَهُ الأَجَلَ ولَمْ يُبَيِّنِ العَمَلَ لِقَوْلِهِ: ﴿إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ﴾ إلى قَوْلِهِ: ﴿وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ﴾ [القصص: ٢٧-٢٨] يَأْجُرُ فُلاناً: يُعْطِيهِ أَجْراً، ومِنْهُ في التَّعْزِيَةِ: آجَرَكَ اللهُ.

(7) CHAPTER. It is permissible for one to employ someone to repair a wall which is about to collapse.

(٧) بابٌ إِذَا اسْتَأْجَرَ أَجِيراً عَلى أَنْ يُقِيمَ حائِطاً يُرِيدُ أَنْ يَنْقَضَّ جازَ

2267. Narrated Ubai bin Ka'b رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Both of them [Mūsa (Moses) and Al-Khiḍr] proceeded on till they reached a wall which was about to fall." Sa'īd said, "(Al-Khiḍr pointed) with his hands (towards the wall) and then raised his hands and the wall became straightened up." Ya'lā said, "I think Sa'īd said, 'He (Khiḍr) passed his hand over it and it was straightened up.' (Mūsa said to him), "If you had wanted you could have taken wages for it." Sa'īd said, "Wages with which to buy food."

٢٢٦٧ - حَدَّثَني إِبْراهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامُ بنُ يُوسُفَ: أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَني يَعْلَى بنُ مُسْلِمٍ وعَمْرُو بنُ دِينارٍ: عَنْ سَعِيدِ بنِ جُبَيْرٍ، يَزِيدُ أَحَدُهُما عَلى صَاحِبِهِ، وغَيْرُهُما قالَ: قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ، قالَ: قالَ لي ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: حدَّثَني أُبَيُّ بنُ كَعْبٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «﴿فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ﴾

[الكهف:٧٧] - قالَ سَعِيدٌ: بِيَدِهِ هٰكَذا، ورَفَعَ يَدَهُ - فاسْتَقامَ». قالَ يَعْلى: حَسِبْتُ أَنَّ سَعِيداً قالَ: «فَمَسَحَهُ بِيَدِهِ فاسْتَقام ﴿لَوْ شِئْتَ لَتَخَذْتَ عَلَيْهِ أَجْرًا﴾ [الكهف: ٧٧]» قالَ سَعِيدٌ: أَجْرٌ نَأْكُلُهُ. [راجع: ٧٤]

(8) CHAPTER. Employment up to midday.

(٨) بابُ الإجارَةِ إلى نِصْفِ النَّهارِ

2268. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Your example and the example of the people of the two Scriptures (i.e., Jews and Christians) is like the example of a man who employed some labourers and asked them, 'Who will work for me from morning till midday for one *Qirāṭ*?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the '*Ṣalāt-ul-Aṣr* for one *Qirāṭ*?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the '*Aṣr* till sunset for two *Qirāṭ*?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allāh) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish.'"

٢٢٦٨ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُكُمْ ومَثَلُ أَهْلِ الكِتابَيْنِ كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أُجَراءَ. فَقالَ: مَنْ يَعْمَلُ لي مِنْ غُدْوَةَ إلى نِصْفِ النَّهارِ على قِيراطٍ؟ فَعَمِلَتِ اليَهُودُ، ثُمَّ قالَ: مَنْ يَعْمَلُ لي مِنْ نِصْفِ النَّهارِ إلى صَلاةِ العَصْرِ على قِيراطٍ؟ فَعَمِلَتِ النَّصارَى. ثُمَّ قالَ: مَنْ يَعْمَلُ لي مِنَ العَصْرِ إلى أَنْ تَغِيبَ الشَّمْسُ على قِيراطَينِ؟ فأَنْتُمْ هُمْ، فَغَضِبَتِ اليَهُودُ والنَّصارَى فَقالُوا: ما لَنا أَكْثَرَ عَمَلاً وأَقَلَّ عَطاءً؟ قالَ: هَلْ نَقَصْتُكُمْ مِنْ حَقِّكُمْ؟ قالُوا: لا، قالَ: فَذٰلِكَ فَضْلِي أُوتِيهِ مَنْ أَشاءُ». [راجع: ٥٥٧]

(9) CHAPTER. Employment up to the *Aṣr*.

(٩) بابُ الإجارَةِ إلى صَلاةِ العَصْرِ

2269. Narrated 'Abdullah bin 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Your example and the example of Jews and Christians is like the example of a man who employed some labourers to whom

٢٢٦٩ - حَدَّثَنا إسْماعِيلُ بنُ أَبي أُوَيْسٍ قالَ: حدَّثَني مالِكٌ، عَنْ عَبْدِ اللهِ ابنِ دِينارٍ مَوْلى عَبْدِ اللهِ بنِ عُمَرَ،

he said, 'Who will work for me up to midday for one *Qirāṭ* each?' The Jews carried out the work for one *Qirāṭ* each; and then the Christians carried out the work up to the *Aṣr* for one *Qirāṭ* each; and now you Muslims are working from the *Aṣr* up to sunset for two *Qirāṭ* each. The Jews and Christians got angry and said, 'We work more and are paid less.' The employer (Allāh) asked them, 'Have I usurped some of your right?' They replied in the negative. He (Allah) said, 'That is My Blessing, I bestow upon whomever I wish.'"

عَنْ عَبْدِ اللهِ بنِ عُمَرَ بنِ الخطَّابِ رَضِيَ اللهُ عَنْهما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّما مَثَلُكُمْ واليهُودِ والنَّصارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالاً، فَقالَ: مَنْ يَعْمَلُ لي إلى نِصْفِ النَّهارِ على قِيرَاطٍ قِيرَاطٍ؟ فَعمِلَتِ اليهُودُ على قِيرَاطٍ قِيرَاطٍ. ثُمَّ عَمِلَتِ النَّصارَى عَلى قِيرَاطٍ قِيرَاطٍ. ثُمَّ أنتم الَّذِينَ تَعْمَلُونَ منْ صَلاةِ العَصْرِ إلى مَغارِبِ الشَّمْسِ عَلى قِيرَاطَينِ قِيرَاطَينِ. فَغَضِبَتَ اليهُودُ والنَّصارَى وقالُوا: نَحْنُ أَكْثَرُ عَمَلاً وأَقَلُّ عَطاءً، قالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئاً؟ قالُوا: لا، قالَ: فَذٰلِكَ فَضْلِي أُوتِيهِ مَنْ أَشاءُ». [راجع: ٥٥٧]

(10) CHAPTER. The sin of him who withholds the wages of the employee.

(١٠) بابُ إِثْمِ مَنْ مَنَعَ أَجْرَ الأَجِيرِ

2270. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Allāh said, 'I will be an opponent to three types of people on the Day of Resurrection:

1. One who makes a covenant in My Name, but proves treacherous;
2. One who sells a free person (as a slave) and eats his price; and
3. One who employs a labourer and takes full work from him but does not pay him for his labour.'"

٢٢٧٠ - حَدَّثَنا يُوسُفُ بنُ مُحَمَّدٍ: حدَّثَني يَحيَى بنُ سُلَيمٍ، عَنْ إسْماعِيلَ بنِ أُمَيَّةَ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «قالَ اللهُ تعالى: ثَلاثَةٌ أَنا خَصْمُهُمْ يَوْمَ القِيامَةِ: رَجُلٌ أَعْطى بِي ثُمَّ غَدَرَ، وَرَجُلٌ باعَ حُراً فأكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأجَرَ أَجِيراً فاسْتَوفَى مِنْهُ ولَمْ يُعْطِهِ أَجْرَهُ». [راجع: ٢٢٢٧]

(11) CHAPTER. Employment from *'Asr* till night.

(١١) **بابُ الإجَارَةِ مِنَ العَصْرِ إلى اللَّيلِ**

2271. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه السلام). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of *'Asr*. Then they said, Let what we have done be annulled and keep the wages you have promised us for yourself. The man said to them 'Complete the rest of the work, as only a little of the day remains.' But they refused (like the Christians who refused to believe in the Message of Muhammad ﷺ). Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till sunset, and they received the wages of the two former batches (like the Muslims). So, that was the example of this light [Islāmic Monotheism, the Qur'ān, the *Sunna* (legal ways of the Prophet ﷺ) and the (guidance) which Prophet Muhammad ﷺ brought] which they (Muslims) have accepted willingly".[1]

٢٢٧١ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «مَثَلُ المُسْلِمينَ واليهُودِ والنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قوماً يَعْمَلُونَ لَهُ عَمَلاً يَوْماً إلى اللَّيْلِ عَلى أَجرٍ مَعْلُومٍ، فَعَمِلُوا لهُ إلى نِصْفِ النَّهارِ، فَقالُوا: لا حاجَةَ لَنا إلى أَجْرِكَ الَّذي شَرَطْتَ لَنا ومَا عمِلنَا باطِلٌ. فَقالَ لَهُمْ: لا تَفْعلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ وخُذُوا أَجركُمْ كامِلاً، فأَبَوْا وتَركُوا. واسْتَأجَرَ آخَرِينَ بَعْدَهُمْ، فَقالَ: أَكْمِلوا بَقِيَّةَ يَوْمِكُمْ هذَا، ولَكُم الَّذي شَرَطْتُ لَهُمْ منَ الأَجْرِ، فَعَمِلُوا حتَّى إذَا كانَ حِينَ صَلاةِ العَصْرِ قالوا: لكَ مَا عَمِلْنَا باطِلٌ ولَكَ الأَجْرُ الَّذي جَعَلْتَ لَنا فِيهِ. فَقالَ لَهُم: أَكْمِلوا بَقِيَّةَ عَمَلِكُم فإنَّ ما بَقِيَ منَ النَّهارِ شَيْءٌ يَسِيرٌ، فأَبَوا، فَاسْتَأجَرَ قَوْماً أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا بَقِيَّةَ يَوْمِهِم حتَّى غابَتِ الشَّمْسُ واسْتَكْمَلُوا أَجْرَ الفَرِيقين كِلَيْهِما،

(1) (H. 2271) The Jews refused to believe in the Message of 'Iesa (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muḥammad ﷺ and thus their work was annulled too. Such people were not rewarded, because they refused to have true Faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old=

فَذٰلِكَ مَثَلُهُمْ ومَثَلُ مَا قَبِلُوا مِنْ هٰذَا النُّورِ». [راجع: ٥٥٨]

(١٢) بابٌ مَنِ اسْتَأْجَرَ أجيراً فَتَرَكَ أَجْرَهُ فَعَمِلَ فِيهِ المُسْتَأْجِرُ فَزَادَ. أَوْ مَنْ عَمِلَ في مَالِ غَيْرِهِ فاسْتَفْضَلَ

(12) CHAPTER. Whosoever employed a labourer (and after completing the work) the labourer left the wages and went away. The employer invested that money in some way and increased it thereby, or whoever invested somebody else's money in business and increased it thereby.

٢٢٧٢ - حَدَّثَنَا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني سالِمُ بنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «انْطَلَقَ ثَلاثَةُ رَهْطٍ مِمَّنْ كانَ قَبْلَكُمْ حتَّى أَوَوُا المَبِيتَ إِلى غارٍ فَدَخَلُوهُ، فانْحَدَرَتْ صَخْرَةٌ مِنَ الجَبَلِ فَسَدَّتْ عَلَيهَا الغارَ. فَقالُوا: إنَّهُ لا يُنْجِيكُمْ مِنْ هذِهِ الصَّخْرَةِ إلَّا أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمالِكُمْ. فَقالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كانَ لي أَبَوانِ شَيْخانِ كَبِيرَانِ، وكُنْتُ لا أَغْبِقُ قَبْلَهُما أَهْلاً ولا مالاً، فَنَأَى بِي في طَلَبِ شَيءٍ يَوْماً فَلَمْ أُرِحْ عَلَيْهِما حتَّى نَامَا فَحَلَبْتُ لهُما غَبُوقَهُما فَوَجَدتُهُما نائِمَينِ. فَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُما أَهْلاً أَوْ مالاً، فَلَبِثْتُ والقَدَحُ عَلى يَدَيَّ أَنْتَظِرُ اسْتِيقاظَهُما

2272. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), 'Nothing could save you from this rock but to invoke Allāh by giving reference to the righteous deed which you have done (for Allāh's sake only).' So, one of them said, 'O Allāh! I had old parents (whom I used to provide milk first) and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allāh! If I did that for Your sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little, but they could not get out."

=religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allāh. (*Al-Qasṭalānī*, Vol. 4)

حتَّى بَرَقَ الفَجْرُ فاسْتَيْقَظا فَشَرِبا غَبُوقَهُما. اللَّهُمَّ إنْ كُنْتُ فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ فَفَرِّجْ عَنَّا ما نَحْنُ فِيهِ مِنْ هذِهِ الصَّخْرَةِ، فانْفَرَجَتْ شَيْئاً لا يَسْتَطِيعونَ الخُرُوجَ». قالَ النَّبِيُّ ﷺ: «وقالَ الآخَرُ: اللَّهُمَّ كانَتْ لي بِنْتُ عَمٍّ كانَتْ أَحَبَّ النَّاسِ إليَّ فَأَرَدْتُها عَنْ نَفْسِها، فامْتَنَعَتْ مِنِّي حتَّى أَلَمَّتْ بِها سَنَةٌ مِنَ السِّنِينَ فَجاءَتْنِي فأَعْطَيْتُها عِشْرِينَ ومائَةَ دِينارٍ عَلى أَنْ تُخَلِّيَ بَيْنِي وبَيْنَ نَفْسِها فَفَعَلَتْ، حتَّى إذَا قَدَرْتُ عَلَيها قالَتْ: لا أُحِلُّ لكَ أَنْ تَفُضَّ الخاتَمَ إلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الوُقُوعِ عَلَيها فانْصَرَفْتُ عَنْها وَهِيَ أَحَبُّ النَّاسِ إليَّ وتَرَكْتُ الذَّهَبَ الَّذي أَعْطَيْتُها. اللَّهُمَّ إنْ كُنْتُ فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ عَنَّا ما نَحْنُ فِيهِ، فانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لا يَسْتَطِيعونَ الخُرُوجَ مِنها». قالَ النَّبِيُّ ﷺ: «وقالَ الثَّالِثُ: اللَّهُمَّ إنِّي اسْتَأْجَرْتُ أُجَراءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيرَ رَجُلٍ واحِدٍ تَرَكَ الَّذي لَهُ وذَهَبَ فَثَمَّرْتُ أَجْرَهُ حتَّى كَثُرَتْ مِنْهُ الأَمْوالُ فَجاءَنِي بَعْدَ حِينٍ فَقالَ: يا عَبْدَ اللهِ، أَدِّ إليَّ أَجْرِي، فَقُلْتُ لَهُ: كُلُّ ما تَرى مِنْ أَجْلِكَ مِنَ الإبِلِ والبَقَرِ والغَنَمِ والرَّقِيقِ. فَقالَ: يا عَبْدَ اللهِ، لا تَسْتَهْزِئْ بِي، فَقُلْتُ: إنِّي لا

The Prophet ﷺ further said ,"The second man said, 'O Allāh! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later, she had a hard time in a year from amongst the famine years and she came to me and I gave her one hundred and twenty Dīnārs on the condition that she would not resist my desire, and she agreed. When I was about to fulfil my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her, though she was the dearest of all the people to me, and also I left the gold I had given her. O Allāh! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock shifted a little more, but still they could not get out from there."

The Prophet ﷺ added, "Then the third man said, 'O Allāh! I employed few labourers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allāh's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allāh's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allāh! If I did that for Your sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking."

أَسْتَهْزِئُ بِكَ، فأَخَذَهُ كُلَّهُ فاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئاً. اللَّهُمَّ فإِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وجْهِكَ فافْرُجْ عَنَّا ما نَحْنُ فِيهِ. فانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ». [راجع: ٢٢١٥]

(13) CHAPTER. One who employs himself to carry loads on his back and then gives in charity from his wages, and (what is said about) the wages of porters.

(١٣) بابُ مَنْ آجَرَ نَفْسَهُ لِيَحْمِلَ عَلى ظَهْرِهِ، ثُمَّ تَصَدَّقَ بِهِ، وأَجْرِ الحَمَّالِ

2273. Narrated Abū Mas'ūd Al-Ansārī رَضِيَ الله عَنْهُ: Whenever Allāh's Messenger ﷺ ordered us to give in charity we would go to the market and work as porters to earn a *Mudd* (two hand-fulls) (of foodstuff), but now some of us have one hundred thousand Dirham or Dīnār. (The sub-narrator) Shaqīq said, "I think Abū Mas'ūd meant himself by saying (some of us)."

٢٢٧٣ - حَدَّثَني سَعِيدُ بنُ يَحْيَى بنِ سَعِيدٍ القرشي: حدَّثنا أَبِي: حدَّثنا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ إِذَا أَمَرَنَا بالصَّدَقَةِ انْطَلَقَ أَحَدُنا إِلى السُّوقِ فَيُحَامِلُ فَيُصِيبُ المُدَّ وَإِنَّ لِبَعْضِهِمْ لَمِائَةَ أَلْفٍ. قالَ: ما نَرَاهُ إِلَّا نَفْسَهُ.

(14) CHAPTER. Wages of a broker.

(١٤) بابُ أَجْرِ السَّمْسَرَةِ

Ibn Sīrīn, 'Aṭā', Ibrāhīm and Al-Ḥasan did not see any harm in them. Ibn 'Abbās said, "There is no harm if one says (to a broker), 'Sell this garment for such a price and whatever more you get, is for you.'"

Ibn Sīrīn said, "If one says to a broker, 'Sell it for such a price and if you get more, the profit will be for you or divided between us,' there is no harm in it."

The Prophet ﷺ said, "Muslims should abide by their conditions."

ولَمْ يَرَ ابنُ سِيرِينَ وعَطاءٌ وإِبْراهِيمُ والحَسَنُ بأَجْرِ السِّمسارِ بَأْساً. وقالَ ابنُ عَبَّاسٍ: لا بَأْسَ أَنْ يَقُولَ: بِعْ هذَا الثَّوبَ، فَما زَادَ عَلى كَذَا وكَذَا فَهُوَ لَكَ. وقالَ ابنُ سِيرِينَ: إِذَا قالَ: بِعْهُ بِكَذَا فَما كانَ مِنْ رِبْحٍ فَلَكَ أَوْ بَيْنِي وبَيْنَكَ؛ فَلا بَأْسَ بِهِ. وقالَ النَّبِيُّ ﷺ: «المُسْلِمُونَ عِنْدَ شُرُوطِهِمْ».

2274. Narrated Ṭāwūs: Ibn 'Abbās رَضِيَ الله عَنْهُما said, "The Prophet ﷺ forbade the meeting of caravans (on the way) and

٢٢٧٤ - حَدَّثَنا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا مَعْمَرٌ، عَنِ ابنِ

طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: نَهَى النَّبِيُّ ﷺ أَنْ يُتَلَقَّى الرُّكْبَانُ ولا يَبِيعُ حَاضِرٌ لِبادٍ، قُلْتُ: يا ابنَ عَبَّاسٍ، مَا قَوْلُهُ: «لا يَبِيعُ حاضِرٌ لِبادٍ»؟ قالَ: لا يَكُونُ لَهُ سِمْسَاراً. [راجع: ٢١٥٨]

ordained that no townsman is permitted to sell things on behalf of a bedouin." I asked Ibn 'Abbās, "What is the meaning of his saying, 'No townsman is permitted to sell things on behalf of a bedouin.'" He replied, "He should not work as a broker for him."

(١٥) بابٌ هَلْ يُؤاجِرُ الرَّجُلُ نَفْسَهُ مِنْ مُشْرِكٍ فِي أَرْضِ الحَرْبِ!

(15) CHAPTER. Is it permissible for a Muslim to work as an employee for *Mushrikun* in a land of infidelity?

٢٢٧٥ - حَدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبِي: حدَّثَنا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ: حدَّثَنا خَبَّابٌ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ رَجُلاً قَيناً فَعَمِلْتُ لِلعَاصِ بنِ وائِلٍ فاجْتَمَعَ لِي عِنْدَهُ فأَتَيْتُهُ أَتَقاضَاهُ فَقالَ: لا، واللهِ لا أَقْضِيكَ حتَّى تَكْفُرَ بِمُحَمَّدٍ، فَقُلْتُ: أَما واللهِ حتَّى تَمُوتَ ثُمَّ تُبْعَثَ، فلا، قالَ: وإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ قُلْتُ: نَعَمْ، قالَ: فإِنَّهُ سَيَكُونُ لِي ثَمَّ مالٌ وَوَلَدٌ فأَقْضِيكَ، فأَنْزَلَ اللهُ تعالَى: ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ۝٧٧﴾ [مريم: ٧٧]. [راجع: ٢٠٩١]

2275. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: I was a blacksmith and did some work for Al-'Āṣ bin Wā'il. When he owed me some money for my work, I went to him to ask for that amount. He said, "I will not pay you unless you disbelieve in Muḥammad (ﷺ)." I said, "By Allāh! I will never do that till you die and be resurrected." He said, "Will I be dead and then resurrected after my death?" I said, "Yes." He said, "There I will have property and offspring and then I will pay you your due." Then Allāh تعالى revealed: "Have you seen him who disbelieved in Our "*Ayat*" (this Qur'ān and Muḥammad ﷺ) and said: I shall certainly be given wealth and children?" (V.19: 77)

(١٦) بابُ مَا يُعْطِي فِي الرُّقْيَةِ عَلَى أَحْياءِ العَرَبِ بِفاتِحَةِ الكِتابِ

(16) CHAPTER. What is paid for *Ruqya* (i.e., Divine Speech recited as a means of curing diseases) with *Sūrat Al-Fātiḥa*, when practised over an Arab tribe.

وقالَ ابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «أَحَقُّ مَا أَخَذْتُمْ عَلَيْهِ أَجراً كِتَابُ اللهِ». وقالَ الشَّعْبِيُّ: لا يَشْتَرِطُ المُعَلِّمُ إِلَّا أَنْ يُعْطَى شَيْئاً فَلْيَقْبَلْهُ.

وقالَ الحَكَمُ: لَمْ أَسْمَعْ أَحَداً كَرِهَ أَجْرَ المُعَلِّم. وأَعْطَى الحَسَنُ دَراهِمَ عَشَرَةً. ولَم يَرَ ابنُ سِيرِينَ بأَجْرِ القَسَّام بأساً، وقالَ: كانَ يُقالُ: السُّحْتُ: الرِّشْوَةُ في الحُكْمِ وكانُوا يُعْطَونَ عَلى الخَرْصِ.

2276. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Some of the Companions of the Prophet ﷺ went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)." They went to the group of the Companions (of the Prophet ﷺ) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allāh! I can recite a *Ruqya*, but as you have refused to accept us as your guests, I will not recite the *Ruqya* for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (*Sūrat Al-Fātiha*): All the praises and thanks be to Allāh, the Lord of the *'Alamin* (mankind, jinn and all that exists). And puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e., the Companions) then suggested to divide their earnings among themselves,

٢٢٧٦ - **حَدَّثَنا** أَبُو النُّعْمانِ: حدَّثَنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي المُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: انْطَلَقَ نَفَرٌ مِنْ أَصْحابِ النَّبِيِّ ﷺ في سَفْرَةٍ سافَرُوها حَتَّى نَزَلُوا عَلى حَيٍّ مِنْ أَحْياءِ العَرَبِ فاسْتَضافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلُدِغَ سَيِّدُ ذٰلكَ الحَيِّ فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لا يَنْفَعُه شَيءٌ فَقالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هٰؤُلاءِ الرَّهْطَ الَّذِينَ نَزَلُوا لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ. فَأَتَوْهُمْ فَقالُوا: يا أَيُّها الرَّهْطُ إِنَّ سَيِّدَنا لُدِغَ وسَعَيْنا لَهُ بِكُلِّ شَيْءٍ لا يَنْفَعُهُ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ؟ فَقالَ بَعْضُهُمْ: نَعَمْ، واللهِ إِنِّي لأَرْقِي ولٰكِنْ واللهِ لَقَدِ اسْتَضَفْناكُمْ فَلَمْ تُضَيِّفُونا، فَما أَنَا بِراقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنا جُعْلاً. فَصالَحُوهُمْ عَلى قَطِيعٍ مِنَ الغَنَمِ. فانْطَلَقَ يَتْفِلُ عَلَيْهِ ويَقْرَأُ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ فَكَأَنَّما نُشِطَ مِنْ عِقالٍ فانْطَلَقَ يَمْشِي وما بِهِ قَلَبَةٌ. قالَ: فَأَوْفَوْهُمْ جُعْلَهُمُ

الَّذي صَالَحُوهُمْ عَلَيْهِ. فَقَالَ بَعْضُهُمْ: اقْسِمُوا، فَقالَ الَّذي رَقي: لا تَفْعَلُوا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ فَنَذْكُرَ لَهُ الَّذي كانَ فَنَنْظُرَ مَا يَأْمُرُنَا. فَقَدِمُوا عَلى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ فَقالَ: «ومَا يُدْرِيكَ أَنَّها رُقْيَةٌ؟» ثُمَّ قالَ: «قَدْ أَصَبْتُمْ، اقْسِمُوا واضْرِبُوا لي مَعَكُمْ سَهْماً». فَضَحِكَ النَّبِيُّ ﷺ. قالَ أَبُو عَبْدِ اللهِ: وقالَ شُعْبَةُ: حدَّثَنا أَبُو بِشْرٍ: سَمِعْتُ أَبا المُتَوَكِّلِ بِهٰذَا.
[انظر: ٥٠٠٧، ٥٧٣٦، ٥٧٤٩]

but the one who performed the recitation said, "Do not divide them till we go to the Prophet ﷺ and narrate the whole story to him, and wait for his order." So, they went to Allāh's Messenger ﷺ and narrated the story. Allāh's Messenger ﷺ asked, "How did you come to know that *Sūrat Al-Fātiḥa* was recited as *Ruqya*?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet ﷺ smiled thereupon.

(١٧) بابُ ضَريبَةِ العَبْدِ وتَعَاهُدِ ضَرَائِبِ الإِمَاءِ

(17) CHAPTER. The taxes imposed on the slaves by their masters; and the leniency in imposing taxes on female slaves.

٢٢٧٧ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ حُمَيْدٍ الطَّويلِ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: حَجَمَ أَبُو طَيْبَةَ النَّبِيَّ ﷺ فأَمَرَ لَهُ بِصَاعٍ أَوْ صَاعَيْنِ مِنْ طَعَامٍ، وكَلَّمَ مَوَالِيَهُ فَخَفَّفَ عَنْ غَلَّتِهِ أَوْ ضَرِيبَتِهِ. [راجع: ٢١٠٢]

2277. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Abū Ṭaiba cupped the Prophet ﷺ and the Prophet ﷺ ordered that he be paid one or two *Ṣā'* of foodstuff and he interceded with his masters to reduce his taxes.

(١٨) بابُ خَرَاجِ الحَجَّامِ

(18) CHAPTER. The wages of one who has the profession of cupping.

٢٢٧٨ - حَدَّثَنَا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ: عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: احْتَجَمَ النَّبِيُّ ﷺ وأَعْطَى الحَجَّامَ أَجْرَهُ. [راجع: ١٨٣٥]

2278. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ was cupped, he paid the man who cupped him his wages.

2279. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him.

٢٢٧٩ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: احْتَجَمَ النَّبيُّ ﷺ وأَعْطَى الحَجَّامَ أَجْرَهُ ولَوْ عَلِمَ كَرَاهِيَةً لَمْ يُعْطِهِ. [راجع: ١٨٣٥]

2280. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to get cupped and would never withhold the wages of any person.

٢٢٨٠ - حَدَّثَنَا أَبُو نُعَيمٍ: حدَّثنا مِسْعَرٌ، عَنْ عَمْرِو بنِ عامِرٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ النَّبيُّ ﷺ يَحْتَجِمُ ولَمْ يَكُنْ يَظْلِمُ أَحَداً أَجْرَهُ. [راجع: ٢١٠٢]

(19) CHAPTER. Whoever appealed to the masters of a slave to reduce his taxes.

(١٩) بابُ مَنْ كَلَّمَ مَوَالِيَ العَبْدِ أَنْ يُخَفِّفُوا عَنْهُ مِنْ خَرَاجِهِ

2281. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent for a slave who had the profession of cupping, and he cupped him. The Prophet ﷺ ordered that he be paid one or two *Ṣā'*, or one or two *Mudd* of foodstuff, and appealed to his masters to reduce his taxes.

٢٢٨١ - حَدَّثَنَا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: دَعا النَّبيُّ ﷺ غُلاماً حَجَّاماً فَحَجَمَهُ وأَمَرَ لَهُ بِصَاعٍ أَوْ صَاعَيْنِ، أَوْ مُدٍّ أَوْ مُدَّيْنِ، وكَلَّمَ فِيهِ فَخُفِّفَ مِنْ ضَرِيبَتِهِ. [راجع: ٢١٠٢]

(20) CHAPTER. The earnings of prostitutes and female-slaves.

Ibrāhim hated the earnings of female wailers and female singers.

The Statement of Allāh تعالى: "...And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution) then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women i.e., He will forgive them

(٢٠) بابُ كَسْبِ البَغِيِّ والإِماءِ

وكَرِهَ إِبْراهِيمُ أَجْرَ النَّائِحَةِ والمُغَنِّيَةِ. وقَوْلِ اللهِ تعالى: ﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ﴾ [النور: ٣٣]، وقَالَ مُجَاهِد: فَتَيَاتِكُمْ: إِمَاءَكُمْ.

because they have been forced to do this evil action unwillingly)" (V.24:33).

2282. Narrated Abū Mas'ūd Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ prohibited (from taking) the price of a dog, the earnings of a prostitute, and the charges taken by a sooth-sayer.

٢٢٨٢ - **حَدَّثَنَا** قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ أَبِي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ بنِ هِشَامٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ ثَمَنِ الكَلْبِ، ومَهْرِ البَغِيِّ، وحُلْوَانِ الكَاهِنِ. [راجع: ٢٢٣٧]

2283. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ prohibited the earnings of slave-girls (through prostitution).

٢٢٨٣ - **حَدَّثَنَا** مُسْلِمُ بنُ إبْراهِيمَ: حدَّثنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ جُحادَةَ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ عَنْ كَسْبِ الإِماءِ. [انظر: ٥٣٤٨]

(21) CHAPTER. (Charging for) the semen of a male animal, (i.e., copulation of animals).

(٢١) بابُ عَسْبِ الفَحْلِ

2284. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade taking a price for animal copulation.

٢٢٨٤ - **حَدَّثَنَا** مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ وإِسْمَاعِيلُ بنُ إبْرَاهِيمَ، عَنْ عَلِيِّ ابنِ الحَكَمِ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهى النَّبِيُّ ﷺ عَنْ عَسْبِ الفَحْلِ.

(22) CHAPTER. If somebody rents land and he or the owner of the land dies (will the contract be cancelled)?

(٢٢) بابٌ إذَا اسْتَأْجَرَ أَرْضاً فَماتَ أَحَدُهُمَا

According to Ibn Sīrīn the inheritors have no right to expel the tenant before the term of the contract has elapsed.

Al-Ḥakam, Al-Ḥasan and Ayās bin Mu'āwīya said, "The contract remains valid till the end of the term."

Ibn 'Umar said, "The Prophet ﷺ rented the land of Khaibar on the terms that half the

وقالَ ابنُ سِيرِينَ: لَيْسَ لأَهْلِهِ أَنْ يُخْرِجُوهُ إلى تَمامِ الأَجَلِ. وقالَ الحَكَمُ والحَسَنُ وإِيَاسُ بنُ مُعَاوِيَةَ: تُمْضَى الإِجَارَةُ إلى أَجَلِهَا. وقالَ ابنُ عُمَرَ: أَعْطَى النَّبِيُّ ﷺ خَيْبَرَ بالشَّطْرِ،

yield would be his share. That contract continued during the lifetime of the Prophet ﷺ, Abū Bakr, and the early part of 'Umar's caliphate." It was not mentioned that Abū Bakr renewed the contract after the death of the Prophet ﷺ.

فَكانَ ذٰلكَ عَلى عَهْدِ النَّبيِّ ﷺ وأَبي بَكْرٍ وصَدْراً منْ خِلافَةِ عُمَرَ. ولَمْ يُذْكَرْ أَنَّ أَبا بَكْرٍ جَدَّدَ الإِجَارَةَ بَعْدَ مَا قُبِضَ النَّبيُّ ﷺ.

2285. Narrated Abdullāh bin Umar رَضِيَ اللهُ عَنْهُما: "Allāh's Messenger ﷺ gave the land of Khaibar to the Jews to work on it and cultivate it and take half of its yield." Ibn Umar added, "The land used to be rented for a certain portion (of its yield)." Nāfi' mentioned the amount of the portion but I forgot it.

٢٢٨٥ - حَدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا جُوَيْرِيَةُ بنُ أَسْمَاءَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أَعْطَى رَسُولُ اللهِ ﷺ خَيْبَرَ اليهود أَنْ يَعْمَلُوهَا ويَزْرَعُوهَا ولَهُمْ شَطْرُ ما يَخْرُجُ مِنْها. وأَنَّ ابنَ عُمَرَ حَدَّثَهُ أَنَّ المَزَارِعَ كانَتْ تُكْرَى عَلى شَيْءٍ سَمَّاهُ نَافِعٌ لا أَحْفَظُه. [انظر: ٢٣٢٨، ٢٣٢٩، ٢٣٣١، ٢٣٣٨، ٢٤٩٩، ٢٧٢٠، ٣١٥٢، ٤٢٤٨]

2286. Rāfi' bin Khadīj said, "The Prophet ﷺ forbade renting farms."

٢٢٨٦ - وأَنَّ رَافِعَ بنَ خَدِيجٍ حَدَّثَ: أَنَّ النَّبِيَّ ﷺ نَهى عَنْ كِرَاءِ المَزَارِعِ.

Narrated 'Ubaidullāh, Nāfi' said: Ibn 'Umar said: (The contract of Khaibar continued) till 'Umar evacuated the Jews (from Khaibar).

وقالَ عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: حتَّى أَجْلاهُمْ عُمَرُ. [انظر: ٢٣٣٢، ٢٣٤٤، ٢٧٢٢]

38 - THE BOOK OF *AL-ḤAWĀLAT*

٣٨ - كتاب الحوالاتِ

(1) CHAPTER. ***Al-Ḥawāla*** **(the transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it).**
Can ***Ḥawāla*** **be rejected by the creditors after accepting it?**

(١) بابُ الحَوَالة، وهَلْ يَرْجِعُ في الحَوَالَةِ؟

Al-Ḥasan and Qatāda said, "If the transferee was rich when the debt was transferred, the agreement is final and irrevocable by the creditor."

Ibn 'Abbās said, "When two partners disassociate and one of them accepts assets while the other accepts debts as a part of his share, if the debts could not be collected (because of the death of the debtor, his bankruptcy, or his denial of the debt, etc.), the one who has accepted the debts would have no right to demand any compensation from his partner." This is applied also in setting the affairs of inheritors.

وقالَ الحَسَنُ وقَتَادَةُ: إِذَا كَانَ يَوْمَ أَحَالَ عَلَيْهِ مَلِيًّا جازَ. وقالَ ابنُ عَبَّاسٍ: يَتَخَارَجُ الشَّرِيكانِ وأَهْلُ المِيرَاثِ فَيَأْخُذُ هٰذَا عَيْناً وهٰذَا دَيْناً، فإِنْ تَوِيَ لأَحَدِهِما لَمْ يَرْجِعْ عَلَى صَاحِبِهِ.

2287. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."(1)

٢٢٨٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَطْلُ الغَنِيِّ ظُلْمٌ، فإِذَا أُتْبِعَ أَحَدُكُمْ عَلى مَلِيٍّ فَلْيَتَّبِعْ». [انظر: ٢٢٨٨، ٢٤٠٠]

(2) CHAPTER. If somebody's debt are transferred to a rich debtor, the ***Ḥawāla***

(٢) بابٌ: إِنْ أَحَالَ دَيْنَ المَيِّتِ على

(1) (H. 2287) As the postponement of paying debts by a rich person is injustice, one should accept *Ḥawāla* upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the *Ḥawāla* one helps the rich man to avoid injustice. (*Fatḥ Al-Bārī*).

رَجُلٍ جَازَ وإذا أَحالَ على مَلِيءٍ فَلَيْسَ لَهُ رَدٌّ

is irrevocable...

٢٢٨٨ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنِ ابنِ ذَكْوانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَطْلُ الغَنِيِّ ظُلْمٌ. ومَنْ أُتْبِعَ عَلى مَلِيءٍ فَلْيَتَّبِعْ». [راجع: ٢٢٨٧]

2288. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debts is transferred from your debtor to a rich debtor, you should agree."

(٣) **بابٌ** إذا أَحالَ دَيْنَ المَيِّتِ عَلى رَجُلٍ جازَ

(3) CHAPTER. If the debts due on a dead person are transferred to somebody, the transference is legal and valid.

٢٢٨٩ - حَدَّثَنَا المَكِّيُّ بنُ إبْراهِيمَ: حدَّثنا يَزِيدُ بنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ إذْ أُتِيَ بِجَنازَةٍ فَقالُوا: صَلِّ عَلَيها، فَقالَ: «هَلْ عَلَيْهِ دَيْنٌ؟» قالُوا: لا، قالَ: «فَهَلْ تَرَكَ شَيْئاً؟» قالُوا: لا، فَصَلَّى عَلَيْهِ. ثُمَّ أُتِيَ بِجَنازَةٍ أُخْرَى فَقالُوا: يا رَسُولَ اللهِ، صَلِّ عَلَيْها. قالَ: «هَلْ عَلَيْهِ دَيْنٌ؟» قِيلَ: نَعَمْ، قالَ: «فَهَلْ تَرَكَ شَيْئاً؟» قالُوا: ثَلاثَةَ دَنانِيرَ، فَصَلَّى عَلَيْها. ثُمَّ أُتِيَ بالثَّالِثَةِ فَقالُوا: صَلِّ عَلَيْها. قالَ: «هَلْ تَرَكَ شَيْئاً؟» قالُوا: لا، قالَ: «فَهَلْ عَلَيْهِ دَيْنٌ؟» قالُوا: ثَلاثَةُ دَنانِيرَ، قالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَقالَ أَبُو قَتادَةَ: صَلِّ عَلَيْهِ يَا رَسُولَ اللهِ وعَلَيَّ دَيْنُهُ. فَصَلَّى عَلَيْهِ. [انظر: ٢٢٩٥]

2289. Narrated Salama bin Al-Akwa‘ رَضِيَ اللهُ عَنْهُ: Once, while we were sitting in the company of Prophet ﷺ, a dead body was brought. The Prophet ﷺ was requested to lead the funeral *Ṣalāt* (prayer) for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead person was brought and the people said,"O Allāh's Messenger! Lead his funeral *Ṣalāt* (prayer)." The Prophet ﷺ said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, "Three Dīnār." So, he led the funeral prayer. Then a third dead person was brought and the people said (to the Prophet ﷺ), "Please lead his funeral *Ṣalāt* (prayer)." He said, "Has he left any wealth?" They said,"No." He asked, "Is he in debt?" They said, ("Yes! He has to pay) three Dīnār." He [refused to offer funeral *Ṣalāt* (prayer) and] said, "Then offer *Ṣalāt* (prayer) for your (dead) companion." Abū Qatāda said, "O Allāh's Messenger! Lead his funeral prayer, and I will pay his debt." So, he led the *Ṣalāt* (prayer).

39 - THE BOOK OF *AL-KAFĀLA*

٣٩ - كتاب الكفالة

(1) CHAPTER. *Al-Kafāla* (i.e., the pledge given by somebody to the creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment, etc.) in loans and debts with oneself or other things (e.g., one's money).

(١) بابُ الكَفالَةِ في القَرْضِ، والدُّيُونِ بِالأَبْدانِ وغيرِها

2290. Narrated Muḥammad bin 'Amr Al-Aslamī that his father Ḥamza said: 'Umar رَضِيَ اللهُ عَنْهُ sent him (i.e., Ḥamza) as a *Ṣadaqa/Zakāt* collector. A man had committed illegal sexual intercourse with the slave-girl of his wife. Ḥamza took (personal) sureties for the adulterer till they came to 'Umar. 'Umar had lashed the adulterer one hundred lashes. 'Umar confirmed their claim (that the adulterer had already been punished) and excused him because of being ignorant.[1]

Jarīr Al-Ash'ath said to Ibn Mas'ūd regarding renegades (i.e., those who became infidels after embracing Islām), "Let them repent and take (personal) sureties for them." They repented and their relatives stood sureties for them.[2].

٢٢٩٠ - وقالَ أَبُو الزِّنادِ، عَنْ مُحَمَّدِ بنِ حَمْزَةَ بن عَمْرٍو الأَسْلَمِيِّ، عَنْ أَبِيهِ: أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ بَعَثَهُ مُصَدِّقاً، فَوَقَعَ رَجُلٌ عَلى جارِيَةِ امْرَأَتِهِ فأَخَذَ حَمْزَةُ مِنَ الرَّجُلِ كُفَلاءَ حتَّى قَدِمَ عَلى عُمَرَ وكانَ عُمَرُ قَدْ جَلَدَهُ مِائَةَ جَلْدَةٍ فَصَدَّقَهُمْ وَعَذَرَهُم بالجَهالَةِ. وقالَ جَرِيرٌ والأَشْعَثُ لِعَبْدِ اللهِ بنِ مَسْعُودٍ في المُرْتَدِّينَ: اسْتَتِبْهُمْ وَكَفِّلْهُمْ فَتابُوا وكَفَلَهُمْ. عَشائِرُهُمْ. وقالَ حَمَّادٌ: إذَا تَكَفَّلَ بِنَفْسٍ فَماتَ فَلا شَيْءَ عَلَيْهِ. وقالَ الحَكَمُ: يَضْمَنُ.

---

(1) (H. 2290) This is an abridged version of a long story which goes: 'Umar sent Ḥamza to collect *Zakāt*. A man argued with his wife before Ḥamza. He told her to pay the *Zakāt* of the wealth of her slave-girl's son, while she told him to pay the *Zakāt* of his son's wealth. Ḥamza asked what the matter was. He was told that the man was the husband of that woman and that he had committed illegal sexual intercourse with her slave-girl who gave birth to a boy. The woman manumitted the boy who inherited the wealth from his mother.
On hearing the story, Ḥamza said to the man, "I will definitely stone you (in punishment of the crime)."
The people said, "The case had been taken to 'Umar (the caliph) who gave him one hundred lashes but did not sentence him to stoning." Somebody stood surety for the man. When Ḥamza came to 'Umar, 'Umar confirmed their claim and said that he had not stoned him, because he had committed illegal sexual intercourse ignorantly (i.e., he thought that it was legal for him to have sexual relation with his wife's slave-girl). (Ibid p. 374).

(2) (Ch. 2290) The story of the renegades was narrated by Ḥāritha bin Madrab, who=

According to Hammād, if somebody stands surety for another person and that person dies, the person giving surety will be released from responsibility. According to Al-Ḥakam, his responsibility continues.

2291. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An Israēlī man asked another Israēlī to lend him one thousand Dīnār. The second man required witnesses. The former replied, 'Allāh is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allāh is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dīnār and a letter to the lender and then closed (i.e., sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allāh! You know well that I took a loan of one thousand Dīnār from so-and-so. He demanded a surety from me but I told him that Allāh's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allāh was sufficient as a witness. No doubt, I have tried hard to find a conveyance so that I could pay back his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into

٢٢٩١ - قَالَ أَبُو عَبْدِ اللهِ، وقالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: «أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسْلِفَهُ أَلْفَ دِينارٍ فَقالَ: ائْتِنِي بالشُّهَداءِ أُشْهِدُهُمْ. فَقالَ: كَفى باللهِ شَهِيداً قالَ: فَأْتِنِي بالكَفِيلِ قالَ: كَفَى باللهِ كَفِيلاً. قالَ: صَدَقْتَ، فَدَفَعَها إِلَيْهِ إِلى أَجَلٍ مُسَمًّى، فَخَرَجَ فِي البَحْرِ فَقَضَى حاجَتَهُ ثُمَّ التَمَسَ مَرْكَباً يَرْكَبُها يَقْدَمُ عَلَيْهِ للأَجَلِ الَّذِي أَجَّلَهُ فَلَمْ يَجِدْ مَرْكَباً، فَأَخَذَ خَشَبَةً فَنَقَرَها فَأَدْخَلَ فِيها أَلْفَ دِينارٍ وصَحِيفَةً مِنْهُ إِلى صاحِبِهِ ثُمَّ زَجَّجَ مَوْضِعَها ثُمَّ أَتَى بِها إِلى البَحْرِ فَقالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ تَسَلَّفْتُ فُلاناً أَلْفَ دِينارٍ فَسَأَلَنِي كَفِيلاً فَقُلْتُ: كَفَى باللهِ كَفِيلاً

=said, "I offered the morning prayer with 'Abdullāh bin Mas'ūd. When the *Ṣalāt* (prayer) ended, a man got up and informed him that he had gone to the mosque of Banī Ḥanīfa and heard the *Mu'adhdhin* of 'Abdullāh bin An-Nawwāḥa saying, 'I testify that Musailama (the liar) is Allāh's Messenger."
Ibn Mas'ūd sent for Ibn An-Nawwāḥa and had put him to death. He then consulted his companions regarding Ibn An-Nawwāḥa's followers who were one hundred and seventy men. 'Adī bin Ḥātim suggested that they be killed. Jarīr and Al-Ash'ath got up and said, 'No, but let them repent and let their tribes stand sureties for them.' So, they repented and their tribes stood sureties for them." (Ibīd. p. 375)

the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use as fire-wood. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dīnār to him and said, 'By Allāh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allāh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dīnār and depart, guided on the right path'."

فَرَضِيَ بِكَ، وسَأَلَنِي شَهِيداً فَقُلْتُ: كَفَى بِاللهِ شَهِيداً فَرَضِيَ بِذلِكَ. وإنِّي جَهَدْتُ أَنْ أَجِدَ مَرْكَباً أَبْعَثُ إِلَيْهِ الَّذِي لَهُ فَلَمْ أَقْدِرْ. وإنِّي أَسْتَوْدِعُكَهَا، فَرَمى بِها فِي البَحْرِ حتَّى وَلَجَتْ فِيهِ. ثُمَّ انْصَرَفَ، وهُوَ فِي ذَلِكَ يَلْتَمِسُ مَرْكَباً يَخْرُجُ إِلى بَلَدِهِ فَخَرَجَ الرَّجُلُ الذِّي كانَ أَسْلَفَهُ يَنْظُرُ لَعَلَّ مَرْكَباً قَدْ جَاءَ بِمالِهِ فإذَا بالخَشَبَةِ الَّتِي فِيها المَالُ، فَأَخَذَها لأَهْلِهِ حَطَباً. فَلَمَّا نَشَرَها وَجَدَ المَالَ والصَّحِيفَةَ، ثُمَّ قَدِمَ الَّذِي كانَ أَسْلَفَهُ فأَتى بالأَلْفِ دِينَارٍ. فَقالَ: واللهِ مَا زِلْتُ جَاهِداً فِي طَلَبِ مَرْكَبٍ لآتِيَكَ بِمَالِكَ فَما وَجَدْتُ مَرْكَباً قَبْلَ الَّذِي أَتَيْتُ فِيهِ قالَ: هَلْ كُنْتَ بَعَثْتَ إِلَيَّ بِشَيْءٍ؟ قالَ: أُخْبِرُكَ أَنِّي لَمْ أَجِدْ مَرْكَباً قَبْلَ الَّذِي جِئْتُ فِيهِ. قالَ: فإنَّ اللهَ قَدْ أَدَّى عَنْكَ الَّذِي بَعَثْتَ الخَشَبَةَ وانْصَرِفْ بالأَلْفِ الدِّينارِ رَاشِداً».

[راجع: ١٤٩٨]

(2) CHAPTER. The Statement of Allāh جَلَّ جَلَالُهُ: "...To those also with whom you have made a pledge (brotherhood), give them their due portion by *Wasīya* (wills)..." (V. 4:33)

(٢) بابُ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ﴾ [النساء: ٣٣].

2292. Narrated Sa'īd bin Jubair: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "In the Verse: 'And to everyone, We have appointed heirs of that (property)...' (4:33). (And regarding the Verse) 'And those with whom you have

٢٢٩٢ - حَدَّثَنَا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا أَبُو أُسامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلْحَةَ بنِ مُصَرِّفٍ، عَنْ

made a pledge,' Ibn 'Abbās said, "When the emigrants came to the Prophet ﷺ in Al-Madīna, the emigrant would inherit the *Anṣāri*, while the latter's relatives would not inherit him because of the bond of brotherhood which the Prophet ﷺ established between them (i.e., the emigrants and the *Anṣār*). When the Verse: 'And to everyone We have appointed heirs' (V.4:33) was revealed, it cancelled [the bond (the pledge) of brotherhood regarding inheritance]." Then he said, "The verse: 'To those also with whom you have made a pledge (brotherhood)' remained valid regarding co-operation and mutual advice, while the matter of inheritance was excluded; and it became permissible to assign something in one's testament to the person who had had the right of inheriting before.

سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: ﴿وَلِكُلٍّ جَعَلْنَا مَوَٰلِيَ﴾ قالَ: وَرَثَةً ﴿وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ﴾ قالَ: كانَ المُهاجِرُونَ لَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ المَدِينَةَ وَرَّثَ المُهاجِرُ الأَنْصارِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ. فَلَمَّا نَزَلَتْ ﴿وَلِكُلٍّ جَعَلْنَا مَوَٰلِيَ﴾ نَسَخَتْ. ثُمَّ قالَ: ﴿وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ﴾ إِلَّا النَّصْرَ والرِّفادَةَ والنَّصِيحَةَ. وقَدْ ذَهَبَ المِيراثُ ويُوصَى لَهُ. [انظر: ٤٥٨٠، ٦٧٤٧]

2293. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Abdur-Raḥmān bin 'Aūf came to us and Allāh's Messenger ﷺ established a bond of brotherhood between him and Sa'd bin Rabī'.

٢٢٩٣ - **حَدَّثَنا** قُتَيْبَةُ: حدَّثَنا إِسْماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ عَلَيْنا عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ فآخَى رَسُولُ اللهِ ﷺ بَيْنَهُ وبَيْنَ سَعْدِ بنِ الرَّبِيعِ. [راجع: ٢٠٤٩]

2294. Narrated 'Āṣim: I asked Anas bin Mālik (saying): "Have you been conveyed (or ever heard) that the Prophet ﷺ said, 'There is no alliance in Islām'?" He replied, "The Prophet ﷺ made alliance between Quraish and the *Anṣār* in my house."

٢٢٩٤ - **حَدَّثَنا** مُحَمَّدُ بنُ الصَّبَّاحِ: حدَّثَني إِسْماعِيلُ بنُ زَكَرِيَّا: حدَّثَنا عاصِمٌ، قالَ: قُلْتُ لأَنَسِ بنِ مالِكٍ: أَبَلَغَكَ أنَّ النَّبِيَّ ﷺ قالَ: «لا حِلْفَ في الإِسْلامِ؟» فَقالَ: قَدْ حالَفَ رَسُولُ اللهِ ﷺ بَيْنَ قُرَيْشٍ والأَنْصارِ فِي دارِي. [انظر: ٦٠٨٣، ٧٣٤٠]

(3) CHAPTER. He who undertakes to repay the debts of a dead person has not the right to change his mind.

Al-Ḥasan said the same.

2295. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: A dead person was brought to the Prophet ﷺ so that he might lead the funeral prayer for him. He asked, "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked, "Is he in debt?" They said, "Yes." He (refused to lead the prayer and) said, "Lead the prayer of your friend." Abū Qatāda said, "O Allāh's Messenger! I undertake to pay his debt." Allāh's Messenger ﷺ then led his funeral prayer.

2296. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ said (to me), "If the money of Baḥrain comes, I will give you so much and so much (a certain amount from it)." The Prophet ﷺ had breathed his last before the money of Baḥrain arrived. When the money of Baḥrain reached, Abū Bakr announced, "Whoever was promised by the Prophet ﷺ should come to us." I went to Abū Bakr and said, "The Prophet ﷺ promised me so-and-so." Abū Bakr gave me a handful of coins and asked me to count it. When I counted them, they were five hundred in number. Abū Bakr then said, "Take twice the amount you have taken (besides)."

(4) CHAPTER. The pledge of protection given to Abū Bakr (by someone) during the

(٣) بابٌ مَنْ تَكَفَّلَ عَنْ مَيِّتٍ دَيناً فَلَيْسَ لَهُ أَنْ يَرْجِعَ

وبِهِ قالَ الحَسَنُ.

٢٢٩٥ - حَدَّثَنا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجَنازَةٍ لِيُصَلِّيَ عَلَيْها فَقالَ: «هَلْ عَلَيْهِ مِنْ دَيْنٍ؟» فَقَالُوا: لا، فَصَلَّى عَلَيْهِ. ثُمَّ أُتِيَ بِجَنازَةٍ أُخْرى فَقالَ: «هَلْ عَلَيْهِ مِنْ دَيْنٍ؟» قالُوا: نَعَمْ، قالَ: «فَصَلُّوا عَلى صَاحِبِكُمْ». قالَ أَبُو قَتَادَةَ: عَلَيَّ دَيْنُهُ يا رَسُولَ اللهِ، فَصَلَّى عَلَيْهِ. [راجع: ٢٢٨٩]

٢٢٩٦ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو: سَمِعَ مُحَمَّدَ بنَ عَلِيٍّ، عَنْ جَابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُم قالَ: قالَ النَّبِيُّ ﷺ: «لَوْ قَدْ جاءَ مالُ البَحْرَيْنِ قَدْ أَعْطَيْتُكَ هٰكذَا وهٰكَذَا فَلَمْ يَجِئْ مالُ البَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ. فَلَمَّا جَاءَ مالُ البَحْرَينِ أَمَرَ أَبُو بَكْرٍ فَنادَى: مَنْ كانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنا. فَأَتَيْتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قالَ لي كَذَا وكَذَا، فَحَثَا لِي حَثْيَةً فَعَدَدْتُها فإِذَا هِيَ خَمْسُمِائَةٍ وقالَ: خُذْ مِثْلَيْها. [انظر: ٢٥٩٨، ٢٦٨٣، ٣١٣٧، ٣١٦٤، ٤٣٨٣]

(٤) بابٌ جِوَارِ أَبِي بَكْرٍ فِي عَهْدِ

lifetime of Allāh's Messenger ﷺ.

2297. Narrated 'Āishah رَضِيَ اللهُ عَنْها, wife of the Prophet ﷺ : Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islām. Not a single day passed but Allāh's Messenger ﷺ visited us, both in the morning and in the evening. When the Muslims were persecuted, Abū Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark-al-Ghimād, he met Ibn Ad-Daghina, the chief of the Qāra tribe, who asked Abū Bakr, "Where are you going?" Abū Bakr said, "My people have turned me out of the country and I would like to tour the world and worship my Lord." Ibn Ad-Daghina said, "A man like you will not go out, nor will he be turned out as you help the poor earn their living, keep good relation with your kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home." Ibn Ad-Daghina went along with Abū Bakr and took him to the chiefs of Quraish saying to them, "A man like Abū Bakr will not go out, nor will he be turned out. Do you turn out a man who helps the poor earn their living, keeps good relations with kith and kin, helps the disabled, provides guests with food and shelter, and helps the people during their troubles?" So, Quraish allowed Ibn Ad-Daghina's guarantee of protection and told Abū Bakr that he was secure, and said to Ibn Ad-Daghina, "Advise Abū Bakr to worship his Lord in his house and to offer prayer and read what he liked and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him." Ibn Ad-Daghina told Abū Bakr of all that. So, Abū Bakr continued worshipping his Lord in

رَسُولِ اللهِ ﷺ وعَقْدِهِ

٢٢٩٧ - حَدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ: قالَ ابنُ شِهَابٍ: فأَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ إِلَّا وهُما يَدِينانِ الدِّينَ. وقالَ أَبُو صَالِحٍ: حدَّثَني عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطُّ إِلَّا وهُمَا يَدِينانِ الدِّينَ، ولَمْ يَمُرَّ عَلَيْنَا يَومٌ إِلَّا يَأْتِينا فِيهِ رَسُولُ اللهِ ﷺ طَرَفَي النَّهارِ بُكْرَةً وعَشِيَّةً. فَلَمَّا ابْتُلِيَ المُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِراً قِبَلَ الحَبَشَةِ حَتَّى إِذَا بَلَغَ بَرْكَ الغِمادِ لَقِيَهُ ابنُ الدَّغِنَةِ وهُوَ سَيِّدُ القارَةِ فَقالَ: أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ؟ فَقالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَومِي فَأَنَا أُرِيدُ أَنْ أَسِيحَ في الأَرْضِ وأَعْبُدَ رَبِّي، قالَ ابنُ الدَّغِنَةِ: إِنَّ مِثْلَكَ لا يَخْرُجُ ولا يُخْرَجُ، فإِنَّكَ تَكْسِبُ المَعْدُومَ وتَصِلُ الرَّحِمَ، وتَحْمِلُ الكَلَّ، وتَقْرِي الضَّيْفَ، وتُعِينُ على نَوائِبِ الحَقِّ. وأَنَا لَكَ جارٌ فَارْجِعْ فاعْبُدْ رَبَّكَ بِبلادِكَ. فارْتَحَلَ ابنُ الدَّغِنَةِ فَرَجَعَ مَعَ أَبِي بَكْرٍ فَطَافَ فِي أَشْرَافِ كُفَّارِ قُرَيْشٍ فَقالَ لَهُمْ: إِنَّ أَبَا بَكْرٍ لا

his house and did not offer *Ṣalāt* (prayer) or recite Qur'ān aloud except in his house. Later on Abū Bakr had an idea of building a mosque in the courtyard of his house. He fulfilled that idea and started offering *Ṣalāt* (prayer) and reciting Qur'ān there publicly. The women and the offspring of the *Mushrikun*[1] started gathering around him and looking at him in astonishment. Abū Bakr was a softhearted person and could not help weeping while reciting Qur'ān. This horrified the *Mushrik* chiefs of Quraish. They sent for Ibn Ad-Daghina and when he came, they said, "We have given Abū Bakr protection on condition that he will worship his Lord in his house, but he has transgressed that condition and has built a mosque in the courtyard of his house and offered his *Ṣalāt* and recited Qur'ān in public. We are afraid lest he mislead our women and offspring. So, go to him and tell him that if he wishes he can worship his Lord in his house only, and if not, then tell him to return your pledge of protection as we do not like to betray you by revoking your pledge, nor can we tolerate Abū Bakr's declaration of Islām (his worshipping) in public."

'Āishah added: Ibn Ad-Daghina came to Abū Bakr and said, "You know the conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the Arabs saying that Ibn Ad-Daghina gave the pledge of protection to a person and his people did not respect it." Abū Bakr said, "I revoke your pledge of protection and am satisfied with Allāh's Protection." At that time Allāh's Messenger ﷺ was still in Makkah and he said to his Companions, "Your place of

يَخْرُجُ مِثْلُهُ ولا يُخْرَجُ. أَتُخْرِجُونَ رَجُلاً يَكْسِبُ المَعْدُومَ، ويَصِلُ الرَّحِمَ ويَحْمِلُ الكَلَّ، ويَقْرِي الضَّيْفَ، ويُعِينُ عَلى نَوائِبِ الحَقِّ؟ فأَنْفَذَتْ قُرَيْشٌ جِوَارَ ابنِ الدَّغِنَةِ وآمَنُوا أَبَا بَكْرٍ وقالُوا لابنِ الدَّغِنَةِ: مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ في دارِه، فَلْيُصَلِّ، ولْيَقْرَأْ مَا شَاءَ، ولا يُؤْذِينا بِذَلِكَ، ولا يَسْتَعْلِنْ بِهِ فَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ أَبْنَاءَنا ونِساءَنا. قالَ ذلكَ ابنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَطَفِقَ أَبُو بَكْرٍ يَعْبُدُ رَبَّهُ في دارِهِ، ولا يَسْتَعْلِنُ بالصَّلاةِ، ولا القِرَاءَةِ في غَيْرِ دَارِهِ. ثُمَّ بَدَا لأَبِي بَكْرٍ فابْتَنَى مَسْجِداً بِفِناءِ دَارِهِ وبَرَزَ فَكانَ يُصَلِّي فِيهِ ويَقْرَأُ القُرْآنَ، فَيَتَقَصَّفُ عَلَيْهِ نِسَاءُ المُشْرِكِينَ وأَبْنَاؤُهُمْ يَعْجَبُونَ ويَنْظُرُونَ إِلَيهِ. وكانَ أَبُو بَكْرٍ رَجُلاً بَكَّاءً لا يَمْلِكُ دَمْعَهُ حِينَ يَقْرَأُ القُرْآنَ، فأَفْزَعَ ذلكَ أَشْرَافُ قُرَيْشٍ مِنَ المُشْرِكِينَ، فأَرْسَلُوا إِلَى ابنِ الدَّغِنَةِ فَقَدِمَ عَلَيْهِمْ فَقالُوا لَهُ: إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ عَلى أَنْ يَعْبُدَ رَبَّهُ في دَارِهِ، وإِنَّهُ جَاوَزَ ذلكَ فابْتَنَى مَسْجِداً بِفِنَاءِ دَارِهِ وأَعْلَنَ الصَّلاةَ والقِرَاءَةَ، وقَدْ خَشِينَا أَنْ يَفْتِنَ أَبْنَاءَنَا وَنِسَاءَنَا فَأْتِهِ، فإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ في دَارِهِ

(1) (H. 2297) *Al-Mushrikūn*: Polytheists, pagans, idolators, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)

emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are the two *Ḥarra*." So, when the Prophet ﷺ told it, some of the companions migrated to Al-Madīna, and some of those who had migrated to Ethiopia returned to Al-Madīna. When Abū Bakr prepared for emigration, Allāh's Messenger ﷺ said to him, "Wait, for I expect to be permitted to emigrate." Abū Bakr asked, "May my father be sacrificed for your sake, do you really expect that?" Allāh's Messenger ﷺ replied in the affirmative. So, Abū Bakr postponed his departure in order to accompany Allāh's Messenger ﷺ, and fed two camels which he had with the leaves of *Samur* trees for four months.

فَعَلَ، وإِنْ أَبى إِلَّا أَنْ يُعْلِنَ ذٰلكَ فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ فإِنَّا كَرِهْنا أَنْ نُخْفِرَكَ ولَسْنا مُقِرِّينَ لأَبِي بَكْرٍ الاسْتِعْلانَ. قالَتْ عائِشَةُ: فأَتى ابنُ الدَّغِنَةِ أبَا بَكْرٍ فَقالَ: قَدْ عَلِمْتَ الَّذي عَقدْتُ لكَ عَلَيْهِ، فإِمَّا أَنْ تَقْتَصِرَ عَلى ذلكَ، وإِمَّا أَنْ تَرُدَّ إِليَّ ذِمَّتي فإِنِّي لا أُحِبُّ أَنْ تَسْمَعَ العَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ، قالَ أَبو بَكْرٍ: فَإِنِّي أَرُدُّ إِلَيْكَ جِوارَكَ وأَرْضَى بِجِوَارِ اللهِ، وَرَسُولُ اللهِ ﷺ يَوْمَئِذٍ بِمَكَّةَ فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أُرِيتُ دَارَ هِجْرَتِكُمْ، رَأَيْتُ سَبْخَةً ذَاتَ نَخْلٍ بَيْنَ لابَتَيْنِ» وهُمَا الحَرَّتَان. فَهاجَرَ مَنْ هاجَرَ قِبَلَ المَدِينَةِ حِينَ ذَكَرَ ذٰلكَ رَسُولُ اللهِ ﷺ، ورَجَعَ إِلى المَدِينَةِ بَعْضُ مَنْ كانَ هَاجَرَ إِلى أَرْضِ الحَبَشَة. وتَجَهَّزَ أَبو بَكْرٍ مُهاجِراً فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «عَلى رِسْلكَ، فإِنِّي أَرْجُو أَنْ يُؤْذَنَ لي»، قالَ أَبُو بَكْرٍ: هَلْ تَرْجُو ذٰلكَ بِأَبِي أَنْتَ؟ قالَ: «نَعَمْ»، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلى رَسُولِ اللهِ ﷺ لِيَصْحَبَهُ وعَلَفَ راحِلَتَيْنِ كانَتا عِنْدَهُ وَرَقَ السَّمُرِ أَرْبَعَةَ أَشْهُرٍ. [راجع: ٤٧٦]

(5) CHAPTER. The debts.

(٥) بابُ الدَّيْنِ

2298. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever a dead man in debt was brought to Allāh's Messenger ﷺ (for funeral prayer) he

٢٢٩٨ - حَدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ

would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allāh made the Prophet ﷺ wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs."

شِهابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُؤتى بالرَّجُلِ المُتَوَفَّى عَلَيْهِ الدَّيْنُ فَيَسْأَلُ: «هَلْ تَرَكَ لِدَيْنِهِ فَضْلاً؟» فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ لِدَيْنِهِ وفَاءً صَلَّى وإِلَّا قالَ لِلْمُسْلِمِينَ: «صَلُّوا عَلى صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الفُتُوحَ قالَ: «أَنَا أَوْلَى بالمُؤمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ مِنَ المُؤمِنِينَ فَتَرَكَ دَيْناً فَعَلَيَّ قَضاؤُهُ، ومَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ». [انظر: ٢٣٩٨، ٢٣٩٩، ٤٧٨١، ٥٣٧١، ٦٧٣١، ٦٧٤٥، ٦٧٦٣]

40 - THE BOOK OF REPRESENTATION (OR AUTHORIZATION)

٤٠ - كتاب الوكالة

(1) CHAPTER. A partner can deputize for another while distributing things etc.

No doubt, the Prophet ﷺ shared his *Hady* (i.e., sacrificing animals) with 'Alī and then ordered 'Alī to distribute them.

2299. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered me to distribute the saddles and skins of the *Budn* which I had slaughtered.

2300. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet ﷺ of it, he said (to him).,"Offer it as a sacrifice on your behalf."

(2) CHAPTER. If a Muslim deputizes a non-Muslim warrior in a country of infidelity or in a Muslim state, the contract is valid.

2301. Narrated 'Abdur-Raḥmān bin 'Aūf رَضِيَ اللهُ عَنْهُ: I got an agreement written between me and Umaiyya bin Khalaf that Umaiyya would look after my property (or family) in Makkah and I would look after his in Al-Madīna. When I mentioned the word 'Ar-Raḥmān' in the documents Umaiyya said, "I do not know 'Ar-Raḥmān.' Write down to me your name, (with which you

(١) بابُ وكَالَةُ الشَّرِيكِ الشَّرِيكَ في القِسْمَةِ وغَيْرِها

وقَدْ أَشْرَكَ النَّبِيُّ ﷺ عَلِيًّا فِي هَدْيِهِ، ثُمَّ أَمَرَهُ بِقِسْمَتِها.

٢٢٩٩ - **حَدَّثَنَا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ ابنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بن أَبِي لَيْلَى عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: «أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلالِ البُدْنِ الَّتِي نُحِرَتْ وبِجُلُودِها». [راجع: ١٧٠٧]

٢٣٠٠ - **حَدَّثَنَا** عَمْرُو بنُ خَالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ بنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَعْطاهُ غَنَماً يَقْسِمُهَا عَلى صَحَابَتِهِ فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقالَ: «ضَحِّ بِهِ أَنْتَ». [انظر: ٢٥٠٠، ٥٥٤٧، ،٥٥٥٥]

(٢) بابُ إِذَا وكَّلَ المُسْلِمُ حَرْبِيًّا فِي دَارِ الحَرْبِ أَوْ فِي دَارِ الإِسْلامِ جازَ

٢٣٠١ - **حَدَّثَنَا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي يُوسُفُ بنُ المَاجِشُونِ، عَنْ صَالِحِ ابنِ إِبْراهِيمَ بنِ عَبْدِ الرَّحْمٰنِ ابنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّه عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ قالَ: كاتَبْتُ أُمَيَّةَ بنَ

called yourself) in the Pre-Islāmic Period of Ignorance." So, I wrote my name "Abdu 'Amr'. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilāl[1] saw him (i.e., Umaiyya) and went to a gathering of *Anṣār* and said, "(Here is) Umaiyya bin Khalaf! 'I will not be saved if Umaiyya is saved'. (Woe to me if he escapes)!" So, a group of *Anṣār* went out with Billāl to follow us ('Abdur-Raḥmān and Umaiyya). Being afraid that they would catch us, I left Umaiyya's son for them to keep them busy but the *Anṣār* killed the son and insisted on following us. Umaiyya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the *Anṣār* killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The subnarrator said, "Abdur Raḥmān used to show us the trace of the wound on the back of his foot.")

خَلَفٍ كِتاباً بأَنْ يَحْفَظَني فِي صاغِيَتِي بِمَكَّةَ، وأَحْفَظَهُ في صاغِيَتِه بالمَدِينة. فَلَمَّا ذَكَرْتُ الرَّحْمٰن قالَ: لا أَعْرِفُ الرَّحْمٰنِ، كاتِبْني باسْمِكَ الَّذي كانَ في الجاهِلِيَّةِ. فَكاتَبْتُهُ: عَبْدُ عَمْرٍو. فَلَمَّا كانَ في يَوْمِ بَدْرٍ خَرَجْتُ إلى جَبَلٍ لأُحْرِزَهُ حِينَ نامَ النَّاسُ، فأَبْصَرَهُ بِلالٌ فَخَرَجَ حَتَّى وَقَفَ عَلى مَجْلِسٍ مِنَ الأنْصارِ، فَقالَ: أُمَيَّةُ ابنُ خَلَفٍ لا نَجَوْتُ إنْ نَجا أُمَيَّةُ، فَخَرَجَ مَعَهُ فَرِيقٌ مِنَ الأَنْصارِ في آثارِنا، فَلَمَّا خَشِيتُ أَنْ يَلْحَقُونا خَلَّفْتُ لَهُمْ ابْنَهُ لأَشْغَلَهُمْ فَقَتَلُوهُ ثُمَّ أَبَوا حَتَّى يَتْبَعُونا، وكانَ رَجُلاً ثَقِيلاً، فَلَمَّا أَدْرَكُونا قُلْتُ لَهُ: ابْرُكْ، فَبَرَكَ فَأَلْقَيتُ عَلَيْهِ نَفْسِي لأَمْنَعَهُ فَتَجلَّلُوهُ بالسُّيُوفِ مِنْ تَحْتِي قَتَلُوهُ، وأَصابَ أَحَدُهُمْ رِجْلِي بِسَيْفِهِ. وكانَ عَبْدُ الرَّحْمٰنِ ابنُ عَوْفٍ يُرِينا ذلكَ الأَثَرَ في ظَهْرِ قَدَمِهِ قالَ أَبُو عبدِ اللهِ سَمِعَ يوسف صالحاً وابراهيم أَباهُ. [انظر: ٣٩٧١]

(3) CHAPTER. To deputize one in exchanging money and weighing goods.

(٣) بابُ الوَكالَةِ في الصَّرْفِ والمِيزانِ

'Umar and Ibn 'Umar deputized (a person) in money exchanges.

وقَدْ وَكَّلَ عُمَرُ وابنُ عُمَرَ في الصَّرْفِ.

2302, 2303. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah رَضِيَ اللهُ عَنْهُما:

٢٣٠٢، ٢٣٠٣ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ

(1) (H. 2301) Umaiyya used to torture Bilāl severely when he was in Makkah because he had embraced Islām.

المَجِيدِ ابنِ سُهَيْلِ بنِ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ وأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلى خَيْبَرَ فَجاءَهُمْ بِتَمْرٍ جَنِيبٍ فَقالَ: «أَكُلُّ تَمْرِ خَيْبَرَ هَكَذا؟» فَقالَ: إِنَّا لَنَأْخُذُ الصَّاعَ بِالصَّاعَيْنِ، والصَّاعَيْنِ بِالثَّلاثَةِ. فَقالَ: «لا تَفْعَلْ، بِعِ الجَمْعَ بِالدَّراهِمِ ثُمَّ ابْتَعْ بِالدَّراهِمِ جَنِيباً». وقالَ فِي المِيزانِ مِثْلَ ذٰلِكَ.

[راجع: ٢٢٠١، ٢٢٠٢]

Allāh's Messenger ﷺ employed someone as a governor at Khaibar. When the man came to Al-Madīna, he brought with him dates called *Janīb*. The Prophet ﷺ asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two *Ṣā'* of bad dates for one *Ṣā'* of this kind of dates (i.e., *Janīb*), or exchange three *Ṣā'* for two." On that, the Prophet ﷺ said, "Don't do so, as it is a kind of *Ribā* (usury) but sell the dates of inferior quality for money, and then buy *Janīb* with the money." The Prophet ﷺ said the same thing about dates sold by weight.

[See *Hadīth* No.2312].

(٤) بابٌ إِذا أَبْصَرَ الرَّاعِي أَوِ الوَكِيلُ شاةً تَمُوتُ أَوْ شَيْئاً يَفْسُدُ ذَبَحَ أَوْ أَصْلَحَ ما يَخافُ عَلَيْهِ الفَسادَ

(4) CHAPTER. If a shepherd or a deputy saw a dying sheep or something which is going to be spoiled, he is allowed to slaughter the sheep and save the thing liable to be spoiled.

٢٣٠٤ - حَدَّثَنِي إِسْحاقُ بنُ إِبْراهِيمَ: سَمِعَ المُعْتَمِرَ: أَنْبَأَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ: أَنَّهُ سَمِعَ ابنَ كَعْبِ بنِ مالِكٍ يُحَدِّثُ عَنْ أَبِيهِ أَنَّهُ كانَتْ لَهُ غَنَمٌ تَرْعَى بِسَلْعٍ. فَأَبْصَرَتْ جارِيَةٌ لَنا بِشاةٍ مِنْ غَنَمِنا مَوْتاً فَكَسَرَتْ حَجَراً فَذَبَحَتْها بِهِ فَقالَ لَهُمْ: لا تَأْكُلُوا حَتَّى أَسْأَلَ رَسُولَ اللهِ ﷺ أَوْ أُرْسِلَ إِلى النَّبِيِّ ﷺ مَنْ يَسْأَلُهُ. وأَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ ذاكَ أَوْ أَرْسَلَ فَأَمَرَهُ بِأَكْلِها. قالَ عُبَيْدُ اللهِ: فَيُعْجِبُنِي أَنَّها أَمَةٌ وأَنَّها ذَبَحَتْ، تابَعَهُ عَبْدَةُ عَنْ عُبَيْدِ اللهِ. [انظر: ٥٥٠١، ٥٥٠٢، ٥٥٠٤]

2304. Narrated Ka'b bin Mālik: We had some sheep which used to graze at *Sal'*. One of our slave-girls saw a sheep dying and she broke a stone and slaughtered the sheep with it. He (my father) said to them (the people), "Don't eat it till I ask the Prophet ﷺ about it (or till I send somebody to ask the Prophet ﷺ)." So, he asked or sent somebody to ask the Prophet ﷺ, and the Prophet ﷺ permitted them to eat it. 'Ubaidullāh (a subnarrator) said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep."

(5) CHAPTER. It is permissible to depute a person whether he is present or absent.

(٥) **بَابٌ** وَكالَةُ الشَّاهِدِ والغَائِبِ جَائِزَةٌ،

'Ubaidullāh bin 'Amr wrote to his representative who was not present, to pay (*Ṣadaqat-al-Fiṭr*) on behalf of the children both young and old.

وكَتَبَ عَبْدُ اللهِ بنُ عَمْرو إلى قَهْرَمانِهِ وهُوَ غائِبٌ عَنْهُ أَنْ يُزَكِّيَ عَنْ أَهْلِهِ الصَّغِيرِ والكَبِيرِ.

2305. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ owed somebody a camel of a certain age. When he came to demand it back, the Prophet ﷺ said (to some people), "Give him (his due)." When the people searched for a camel of that age, they found none, but found a camel one year older. The Prophet ﷺ said, "Give (it to) him." On that, the man remarked, "You have given me my right in full. May Allāh give you in full." The Prophet ﷺ said, "The best amongst you is the one who pays the rights of others generously."

٢٣٠٥ - **حَدَّثَنا** أَبُو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ سَلَمَةَ بنِ كُهَيْلٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ لِرَجُلٍ عَلى النَّبِيِّ ﷺ جَمَلٌ سِنٌّ مِنَ الإبِلِ فَجاءَهُ يَتَقَاضَاهُ فَقالَ: «أَعْطُوهُ»، فَطَلَبُوا سِنَّهُ فَلَمْ يَجِدُوا لَهُ إلَّا سِنًّا فَوْقَها. فَقالَ: «أَعْطُوهُ». فَقالَ: أَوْفَيْتَنِي أوفى اللهُ بِكَ. قالَ النَّبِيُّ ﷺ: «إنَّ خِيارَكُمْ أَحْسَنُكُمْ قَضاءً». [انظر: ٢٣٠٦، ٢٣٩٠، ٢٣٩٢، ٢٣٩٣، ٢٤٠١، ٢٦٠٦، ٢٦٠٩]

(6) CHAPTER. To depute a person to repay debts.

(٦) **بَابُ** الوَكالَةِ في قَضاءِ الدُّيُونِ

2306. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ demanding his debts and behaved rudely. The Companions of the Prophet ﷺ intended to harm him, but Allāh's Messenger ﷺ said (to them), "Leave him, for the creditor (i.e., owner of a right) has the right to speak." Allāh's Messenger ﷺ then said, "Give him a camel of the same age as that of his." The people said, "O Allāh's Messenger! There is only a camel that is older and better than his." Allāh's Messenger ﷺ said, "Give (it to) him, for the best amongst you is he who pays the rights of others generously."

٢٣٠٦ - **حَدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ سَلَمَةَ بنِ كُهَيْلٍ قالَ: سَمِعْتُ أَبا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظ فَهَمَّ بِهِ أَصْحَابُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ فإنَّ لِصَاحِبِ الحَقِّ مَقالاً»، ثُمَّ قالَ: «أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ»، قالُوا: يا رَسُولَ اللهِ إلَّا أَمْثَلَ مِنْ سِنِّهِ. فَقالَ: «أَعْطُوهُ، فإنَّ مِنْ

خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً».

[راجع: ٢٣٠٥]

(7) CHAPTER. It is permissible for one to give a gift to a deputy (of some people) or to their intercessor.

This is confirmed by the statement of the Prophet ﷺ to the delegates of the tribe of Hawāzin when they appealed to him to return the booty to them. The Prophet ﷺ said, "I give my share to you."

(٧) بابٌ إِذَا وَهَبَ شَيْئاً لِوَكِيلٍ أَوْ شَفِيعِ قَوْمٍ جازَ

لِقَوْلِ النَّبِيِّ ﷺ لِوَفْد هَوَازِنَ حِينَ سَأَلُوهُ المَغَانِمَ، فَقالَ النَّبِيُّ ﷺ: «نَصِيبِي لَكُمْ».

2307, 2308. Narrated Marwān bin Al-Ḥakam and Al-Miswar bin Makhrama: When the delegates of tne tribe of Hawāzin after embracing Islām, came to Allāh's Messenger ﷺ, he got up. They appealed to him to return their properties and their captives. Allāh's Messenger ﷺ said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." (The narrator added), Allāh's Messenger ﷺ had been waiting for them for more than ten days on his return from Ṭāif. When they realized that Allāh's Messenger ﷺ would return to them only one of the two things, they said, "We choose our captives." So, Allāh's Messenger ﷺ got up in the gathering of the Muslims, praised Allāh as He deserved, and said, "Then after! These brothers of yours have come to you with repentance (asking for Allāh's Forgiveness) and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allāh will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favour for Allāh's Messenger ﷺ." Then Allāh's

٢٣٠٧، ٢٣٠٨ - حَدَّثَنَا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: وزَعَمَ عُرْوَةُ أَنَّ مَرْوَانَ بنَ الحَكَمِ والمِسْوَرَ بنَ مَخْرَمَةَ أَخْبَراهُ أَنَّ رَسُولَ اللهِ ﷺ قامَ حِينَ جاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ. فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوالَهُمْ وسَبْيَهُمْ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «أَحَبُّ الحَدِيثِ إِلَيَّ أَصْدَقُهُ فاخْتارُوا إِحْدَى الطَّائِفَتَيْنِ: إِما السَّبْيَ وإِمَّا المَالَ. فَقَدْ كُنْتُ استَأْنَيْتُ بِهِمْ»، وقَدْ كانَ رَسُولُ اللهِ ﷺ انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ. فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللهِ ﷺ غيرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدى الطَّائِفَتَيْنِ قالُوا: فإِنَّا نَخْتَارُ سَبْيَنَا. فَقامَ رَسُولُ اللهِ ﷺ في المُسْلِمِينَ فَأَثْنَى عَلى اللهِ بِما هُوَ أَهْلُه ثُمَّ قالَ: «أَمَّا بَعْدُ، فإِنَّ إِخْوانَكُمْ هٰؤُلاءِ قَدْ جاؤُنَا تَائِبِينَ، وإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ. فَمَنْ

Messenger ﷺ said, "We don't know who amongst you has agreed and who has not. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e., their chiefs) came to Allāh's Messenger ﷺ to tell him that they (i.e., the people) had given up their shares gladly and willingly.

أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ بِذٰلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللهُ عَلَيْنَا فَلْيَفْعَلْ». فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّا لا نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذٰلِكَ مِمَّنْ لَمْ يأذَنْ، فارْجِعُوا حتَّى يَرْفَعُوا إِلَيْنَا عُرَفَاؤكُمْ أمْرَكُمْ»، فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ ثُمَّ رَجَعُوا إِلَى رَسُولِ اللهِ ﷺ فأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وأَذِنُوا. [الحديث: ٢٣٠٧، انظر: ٢٥٣٩، ٢٥٨٤ ٢٦٠٧، ٣١٣١، ٤٣١٨، ٧١٧٦]؛ [الحديث: ٢٣٠٨، انظر: ٢٥٤٠، ٢٥٨٣، ٢٦٠٨، ٣١٣٢، ٤٣١٩، ٧١٧٧]

(8) CHAPTER. If someone deputes a person to give something but does not mention how much to give, it is permissible for the deputy to distribute it amongst the people according to the conventional custom.

(٨) بابٌ إِذَا وَكَّلَ رَجُلٌ رَجُلاً أَنْ يُعْطِيَ شَيْئاً وَلَمْ يُبَيِّنْ كَمْ يُعْطِي فَأَعْطَى عَلَى مَا يَتَعَارَفُهُ النَّاسُ

2309. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I was accompanying the Prophet ﷺ on a journey and was riding a slow camel that was lagging behind the others. The Prophet ﷺ passed by me and asked, "Who is this?" I replied, "Jābir bin 'Abdullāh." He asked, "What is the matter, (why are you late)?" I replied, "I am riding a slow camel." He asked, "Do you have a stick?" I replied in the affirmative. He said, "Give it to me." When I gave it to him, he beat the camel and rebuked it. Then that camel surpassed the others thenceforth. The Prophet ﷺ said, "Sell it to me." I replied, "It is (a gift) for you, O Allāh's Messenger." He said, "Sell it

٢٣٠٩ - حَدَّثَنَا المَكِّيُّ بنُ إِبْرَاهِيمَ: حدَّثَنا ابنُ جُرَيْجٍ، عَنْ عَطَاءِ بنِ أَبِي رَبَاحٍ وغَيْرِهِ، يَزِيدُ بَعْضُهُمْ عَلى بَعْضٍ، ولَمْ يُبَلِّغْهُ كُلُّهُ، رجلٌ مِنهُم، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهما قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفَرٍ فَكُنْتُ عَلى جَمَلٍ ثَفالٍ إِنَّما هُوَ في آخِرِ القَوْمِ، فَمَرَّ بِي النَّبِيُّ ﷺ فَقالَ: «مَنْ هٰذا؟» قُلْتُ: جابِرُ ابنُ عَبْدِ اللهِ: قالَ: «ما لكَ؟» قُلْتُ:

إنِّي عَلَى جَمَلٍ ثَفالٍ، قالَ: «أمَعَكَ قَضِيبٌ؟» قُلْتُ: نَعَمْ، قالَ: «أعْطِنِيهِ»، فأعْطَيْتُهُ فَضَرَبَهُ فَزَجَرَهُ فَكانَ مِنْ ذٰلكَ المَكانِ مِنْ أوَّلِ القَوْمِ. قالَ: «بِعْنِيهِ»، قالَ: بَلْ هُوَ لكَ يا رَسُولَ اللهِ قالَ: «بَلْ بِعْنِيهِ، قَدْ أخَذْتُهُ بأرْبَعَةِ دَنانِيرَ ولكَ ظَهْرُهُ إلى المَدِينَةِ». فلَمَّا دَنَوْنا مِنَ المَدِينَةِ أخَذْتُ أرْتَحِلُ، قالَ: «أيْنَ تُرِيدُ؟» قُلْتُ: تَزَوَّجْتُ امْرَأةً قَدْ خَلا مِنْها، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُها وتُلاعِبُكَ؟» قُلْتُ: إنَّ أبي تُوُفِّيَ وتَرَكَ بَناتٍ فأرَدْتُ أنْ أنْكِحَ امْرَأةً قَدْ جَرَّبَتْ خَلا مِنْها. قالَ: «فذٰلكَ». فَلَمَّا قَدِمْنا المَدِينَةَ قالَ: «يا بِلالُ اقْضِهِ وزِدْهُ»، فأعْطاهُ أرْبَعَةَ دَنانِيرَ وزَادَهُ قِيراطاً. قالَ جَابِرٌ: لا تُفارِقُني زِيادَةُ رَسُولِ اللهِ ﷺ فَلَمْ يَكُنِ القِيرَاطُ يُفَارِقُ قِرابَ جابِرِ بنِ عَبْدِ اللهِ.

[راجع: ٤٤٣]

to me. I have bought it for four *Dīnār* (gold pieces) and you can keep on riding it till Al-Madīna." When we approached Al-Madīna, I started going (towards my house). The Prophet ﷺ said, "Where are you going?" I said, "I have married a widow." He said, "Why have you not married a virgin so that you may play with her and she may play with you?" I said, "My father died and left daughters, so I decided to marry a widow (an experienced woman) (to look after them)." He said, "Well done." When we reached Al-Madīna, Allāh's Messenger ﷺ said, "O Bilāl, pay him (the price of the camel) and give him extra money." Bilāl gave me four Dīnār and one *Qirāṭ* extra. (A subnarrator said): Jābir added. "The extra *Qirāṭ* of Allāh's Messenger ﷺ never parted from me." The *Qirāṭ* was always in Jābir bin 'Abdullāh's purse.(1)

(٩) بابُ وكَالَةِ الامْرَأةِ الإمَامَ في النِّكاحِ

(9) CHAPTER. A woman can depute the ruler in the matter of marriage.

٢٣١٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ. أخْبَرَنا مالِكٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ: جاءَتِ امْرَأةٌ إلى رَسُولِ اللهِ ﷺ فقالَتْ: يا رَسُولَ اللهِ، إنِّي قَدْ وَهَبْتُ

2310. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I want to give up myself to you." A man said, "Marry her to me." The Prophet ﷺ said, "We agree to marry her to you with what you know of the Qur'ān by heart."

(1) (H. 2309) The Prophet ﷺ did not mention how much extra money Bilāl was to give, so Bilāl gave according to convention.

لَكَ مِنْ نَفْسِي. فَقَالَ رَجُلٌ: زَوِّجْنِيهَا، قَالَ: «قَدْ زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». [انظر: ٥٠٢٩، ٥٠٣٠، ٥٠٨٧، ٥١٢١، ٥١٢٦، ٥١٣٢، ٥١٣٥، ٥١٤١، ٥١٤٩، ٥١٥٠، ٥٨٧١، ٧٤١٧]

(١٠) **بابٌ إِذَا وَكَّلَ رَجُلاً فَتَرَكَ الوَكِيلُ شَيْئاً فَأَجَازَهُ المُوَكِّلُ فَهُوَ جائِزٌ. وإِنْ أَقْرَضَهُ إِلى أَجَلٍ مُسَمًّى جَازَ**

(10) CHAPTER. If a person deputes somebody, and the deputy leaves something, and the owner agrees that, then it is allowed, and if the deputy lends something of what is in his custody, for a specific time, it is permissible (if the owner agrees).

٢٣١١ - وقالَ عُثْمانُ بنُ الهَيْثَمِ أَبُو عَمْرٍو: حدَّثَنا عَوْفٌ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: وكَّلَنِي رَسُولُ اللهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ فأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعامِ فأَخَذْتُهُ وقُلْتُ: لأَرْفَعَنَّكَ إِلى رَسُولِ اللهِ ﷺ، قالَ: إِنِّي مُحْتَاجٌ وعَلَيَّ عِيَالٌ ولِي حَاجَةٌ شَدِيدَةٌ. قالَ: فَخَلَّيْتُ عَنْهُ، فأَصْبَحْتُ فَقالَ النَّبِيُّ ﷺ: «يا أَبا هُرَيْرَةَ، ما فَعَلَ أَسِيرُكَ البارِحَةَ؟» قالَ: قُلْتُ: يا رَسُولَ اللهِ شَكا حَاجَةً شَدِيدَةً وعِيالاً فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ. قالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ وسَيَعُودُ»، فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللهِ ﷺ: «إِنَّهُ سَيَعُودُ». فَرَصَدْتُهُ، فَجَعَلَ يَحْثُو مِنَ الطَّعامِ فأَخَذْتُهُ فَقُلْتُ:

2311. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ deputed me to keep *Ṣadaqat* (*Al-Fiṭr*) of Ramaḍān. A comer[1] came and started taking handfuls of the foodstuff (of the *Ṣadaqa*) (stealthily). I took hold of him and said, "By Allāh, I will take you to Allāh's Messenger ﷺ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allāh's Messenger ﷺ asked me, "What did your prisoner do yesterday?"[2] I said, "O Allāh's Messenger! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allāh's Messenger ﷺ said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allāh's Messenger ﷺ had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allāh's Messenger ﷺ." He said, "Leave me, for I am very needy and have many dependents. I promise I will not come

(1) (H.2311) Comer: Satan
(2) (H.2311) Allāh's Messenger ﷺ was inspired Divinely about the whole story and this was the reason why he asked Abū Hurairah, though Abū Hurairah had told him nothing.

back again." I pitied him and let him go. In the morning Allāh's Messenger ﷺ asked me, "What did your prisoner do?" I replied, "O Allāh's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allāh's Messenger ﷺ said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allāh's Messenger ﷺ as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allāh will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite *Āyat-al-Kursī* – *'Allāhu lā ilāha illā Huwal-Ḥaiy-ul Qaiyyūm'*(1) till you finish the whole Verse. (if you do so), Allāh will appoint a guard for you who will stay with you and no satan will come near you till morning". So, I released him. In the morning, Allāh's Messenger ﷺ asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allāh will benefit me, so I let him go." Allāh's Messenger ﷺ asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite *Āyat-al-Kursī* from the beginning to the end – *Allāhu lā ilāha illā Huwal-Ḥaiy-ul-Qaiyyūm* –.' He further said to me, '(If you do so), Allāh will appoint a guard for you who will stay with you, and no satan will come near you till morning.' [(Abū Hurairah or another subnarrator) added that they (the Companions) were very eager to do good deeds]. The Prophet ﷺ said, "He really spoke the truth, although he is an absolute

لأَرْفَعَنَّكَ إلى رَسُولِ اللهِ ﷺ، قالَ: دَعْني فإنِّي مُحْتاجٌ وعَلَيَّ عِيالٌ، لا أَعُودُ. فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ. فأَصْبَحْتُ فَقالَ لي رَسُولُ اللهِ ﷺ: «يا أَبا هُرَيْرَةَ، ما فَعَلَ أَسِيرُكَ؟» قُلْتُ: يا رَسُولَ اللهِ. شَكا حاجَةً شَدِيدَةً وعِيالاً فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ. قالَ: «أَما إنَّهُ قَدْ كَذَبَكَ وسَيَعُودُ». فَرَصَدْتُهُ الثَّالِثَةَ فَجَعَلَ يَحْثُو مِنَ الطَّعامِ فأَخَذْتُهُ، فَقُلْتُ: لأَرْفَعَنَّكَ إلى رَسُولِ اللهِ ﷺ وهذا آخِرُ ثلاثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ لا تَعُودُ ثُمَّ تَعُودُ. قالَ: دَعْني أُعَلِّمْكَ كَلِماتٍ يَنْفَعُكَ اللهُ بِها، قُلْتُ: مَا هُنَّ؟ قالَ: إذا أَوَيْتَ إلى فِراشِكَ فاقْرَأْ آيَةَ الكُرْسِيِّ ﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾ حتَّى تَخْتِمَ الآيَةَ فإنَّكَ لَنْ يَزالَ عَلَيْكَ مِنَ اللهِ حافِظٌ ولا يَقْرَبَنَّكَ شَيْطانٌ حتَّى تُصْبِحَ، فَخَلَّيْتُ سَبِيلَهُ. فأَصْبَحْتُ فَقالَ لي رَسُولُ اللهِ ﷺ: «ما فَعَلَ أَسِيرُكَ البارِحَةَ؟» قُلْتُ: يا رَسُولَ اللهِ، زَعَمَ أَنَّهُ يُعَلِّمُني كلماتٍ يَنْفَعُني اللهُ بِها فَخَلَّيْتُ سَبِيلَهُ. قالَ: «ما هِيَ؟» قُلْتُ: قالَ لي: إذا أَوَيْتَ إلى فِراشِكَ فاقْرَأْ آيَةَ الكُرْسِيِّ مِنْ أَوَّلِها حتَّى تَخْتِمَ الآيَةَ ﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾ وقالَ لي: لَنْ يَزالَ

(1) (H. 2311) *Sūrat Al-Baqarah*, Verse No. 255.

liar. Do you know whom you were talking to, these three nights, O Abū Hurairah?" Abū Hurairah said, "No." He said, "It was Satan."

عَلَيكَ مِنَ اللهِ حافِظٌ ولا يَقْرَبُكَ شَيْطانٌ حتَّى تُصْبِحَ. وكَانُوا أَحْرَصَ شَيْءٍ عَلى الخَيرِ. فقالَ النَّبِيُّ ﷺ: «أَما إِنَّهُ قَدْ صَدَقَكَ وهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلاثِ لَيالٍ يا أَبا هُرَيْرَةَ؟» قالَ: لا، قالَ: «ذَاكَ شَيْطانٌ». [انظر: ٣٢٧٥، ٥٠١٠]

(11) CHAPTER. If a deputy sells something (in an illegal manner), the transaction is invalid.

(١١) بابٌ إِذَا بَاعَ الوَكِيلُ شَيْئاً فَاسِداً فَبَيْعُهُ مَرْدُودٌ

2312. Narrated Abū Sa'īd al-Khudrī رَضِيَ اللهُ عَنْهُ: Once Bilāl brought *Barnī* (i.e., a kind of dates) to the Prophet ﷺ and the Prophet ﷺ asked him, "From where have you brought these?" Bilāl replied, "I had some inferior type of dates and exchanged two *Ṣā'* of it for one *Ṣā'* of *Barnī* (dates) in order to give it to the Prophet ﷺ to eat." Thereupon the Prophet ﷺ said, "Beware! Beware! This is definitely *Ribā* (usury)! This is definitely *Ribā*(1) (usury). ! Don't do so, but if you want to buy (a superior kind of dates), sell the inferior kind of dates for money and then buy the superior kind of dates with that money."

٢٣١٢ - **حَدَّثَنَا** إِسْحاقُ: حدَّثنا يَحْيَى بنُ صالحٍ: حدَّثنا مُعاوِيَةُ هُوَ ابنُ سَلَّامٍ، عَنْ يَحْيَى قالَ: سَمِعْتُ عُقْبَةَ بنَ عَبْدِ الغافِرِ: أَنَّهُ سَمِعَ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ بِلالٌ إِلى النَّبِيِّ ﷺ بِتَمْرٍ بَرْنِيٍّ، فَقالَ لَهُ النَّبِيُّ ﷺ: «مِنْ أَيْنَ هٰذَا؟» قالَ بِلالٌ: كانَ عِنْدِي تَمْرٌ رَدِيءٌ فَبِعْتُ مِنْهُ صاعَيْنِ بِصاعٍ لِنُطْعِمَ النَّبِيَّ ﷺ. فقالَ النَّبِيُّ ﷺ عِنْدَ ذٰلكَ: «أَوَّهْ أَوَّهْ. عَيْنُ الرِّبا، عَيْنُ الرِّبا، لا تَفْعَلْ. ولكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِ بِهِ».

(12) CHAPTER. The deputyship for managing the *Waqf* (religious endowment) and the expenses of the trustee. The trustee can provide his friends from it and he himself can eat from it reasonably (according to his work).

(١٢) بابُ الوَكالَةِ في الوَقْفِ ونَفَقَتِهِ وأَنْ يُطْعِمَ صَدِيقاً لَهُ ويَأْكُلَ بِالمَعْرُوفِ

2313. Narrated 'Amr concerning the *Waqf* of 'Umar رَضِيَ اللهُ عَنْهُ: It was not sinful of the

٢٣١٣ - **حَدَّثَنَا** قُتَيْبَةُ بنُ سَعِيدٍ:

(1) (H.2312) *Ribā*: See glossary.

حدَّثنا سُفْيانُ، عَنْ عَمْرٍو، قالَ في صَدَقَةِ عُمَرَ رَضِيَ اللهُ عَنْهُ: لَيْسَ عَلى الوَلِيِّ جُناحٌ أَنْ يأكُلَ ويُؤكِلَ صَدِيقاً غَيرَ مُتأثِّلٍ مالاً. فَكانَ ابنُ عُمَرَ هُوَ يَلي صَدَقَةَ عُمَرَ، يُهدِي لِناسٍ مِنْ أَهْلِ مَكَّةَ يَنزِلُ عَلَيْهِمْ. [انظر: ٢٧٣٧، ٢٧٦٤، ٢٧٧٢، ٢٧٧٣، ٢٧٧٧]

trustee (of the *Waqf*) to eat or provide his friends from it, provided the trustee had no intention of collecting fortune (for himself). Ibn 'Umar was the manager of the trust of 'Umar and he used to give presents from it to those with whom he used to stay at Makkah.

(١٣) بابُ الوَكالَةِ في الحُدُودِ

(13) CHAPTER. To depute a person to carry out a (legal) Allāh's ordained punishment.

٢٣١٤، ٢٣١٥ - حَدَّثَنَا أَبو الوَلِيدِ: أَخْبَرَنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ، عَنْ زَيْدِ بنِ خالِدٍ وأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «واغْدُ يا أُنَيْسُ إِلى امْرأةِ هذَا فإنِ اعْتَرَفَتْ فارْجُمْها». [الحديث: ٢٣١٤، انظر: ٢٦٤٩، ٢٦٩٦، ٢٧٢٥، ٦٦٣٤، ٦٨٢٨، ٦٨٣١، ٦٨٣٦، ٦٨٤٣، ٦٨٦٠، ٧١٩٤، ٧٢٥٩، ٧٢٧٩]؛ [الحديث: ٢٣١٥، انظر: ٢٦٩٥، ٢٧٢٤، ٦٦٣٣، ٦٨٢٧، ٦٨٣٣، ٦٨٣٥، ٦٨٤٢، ٦٨٥٩، ٧١٩٣، ٧٢٥٨، ٧٢٦٠، ٧٢٧٨]

2314, 2315. Narrated Zaid bin Khalid and Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

٢٣١٦ - حَدَّثَنا ابنُ سَلَامٍ: أَخْبَرَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحَارِثِ قالَ: جِيءَ بالنُّعَيمانِ أَو ابنِ النُّعَيمانِ شارِباً، فَأَمَرَ رَسُولُ اللهِ ﷺ مَنْ كانَ في البَيْتِ أَنْ يَضْرِبُوهُ، قالَ: فَكُنْتُ أَنَا

2316. Narrated 'Uqba bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ: When An-Nuaimān or his son was brought in a state of drunkenness, Allāh's Messenger ﷺ ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks.

فِيمَنْ ضَرَبَهُ فَضَرَبْنَاهُ بِالنِّعَالِ وَالجَرِيدِ.

[انظر: ٦٧٧٤، ٦٧٧٥]

(14) CHAPTER. To depute someone to sacrifice *Budn* (camels for sacrifice) and to look after them.

(١٤) بابُ الوَكالَةِ في البُدْنِ وتَعاهُدِها

2317. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I twisted the garlands of the *Hady* (i.e., animals for sacrifice) of Allāh's Messenger ﷺ with my own hands. Then Allāh's Messenger ﷺ put them around their necks with his own hands, and sent them with my father (to Makkah). Nothing legal was regarded illegal for Allāh's Messenger ﷺ till the animals were slaughtered.[1]

٢٣١٧ - حَدَّثَنا إِسْماعِيلُ بنُ عَبدِ اللهِ قالَ: حدَّثني مالِكٌ، عَنْ عَبْدِ اللهِ بنِ أَبي بَكْرِ بنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّها أَخْبَرَتْهُ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: أَنا فَتَلْتُ قَلائِدَ هَدْيِ رَسُولِ اللهِ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَها رَسُولُ اللهِ ﷺ بِيَدَيْهِ، ثُمَّ بَعَثَ بِها مَعَ أَبي، فَلَمْ يَحْرُمْ عَلى رَسُولِ اللهِ ﷺ شَيْءٌ أَحَلَّهُ اللهُ لَهُ حَتَّى نُحِرَ الهَدْيُ. [راجع: ١٦٩٦]

(15) CHAPTER. If a person tells his deputy, "Spend it as Allāh directs you," and the deputy says, "I have heard what you have said."

(١٥) بابٌ إِذا قالَ الرَّجُلُ لِوكِيلِهِ: ضَعْهُ حَيْثُ أَرَاكَ اللهُ. وقالَ الوَكِيلُ: قَدْ سَمِعْتُ ما قُلْتَ

2318. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa was the richest man in Al-Madina amongst the *Anṣār*, and Beeruḥā' (garden) was the most beloved of his property, and it was situated opposite the mosque (of the Prophet ﷺ). Allāh's Messenger ﷺ used to enter it and drink from its sweet water. When the following Divine Verse was revealed: "By no means shall you attain *Al-Birr* (piety, righteousness, here it means Allāh's Reward i.e., Paradise), till you spend (in Allāh's Cause) of that which you love..." (V.3:92) Abū Ṭalḥa got up in front of Allāh's Messenger ﷺ and said, "O Allāh's

٢٣١٨ - حدَّثني يَحْيَى بنُ يَحْيَى قالَ: قَرَأْتُ عَلى مالِكٍ، عَنْ إِسْحاقَ بنِ عَبْدِ اللهِ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يقُولُ: كانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصارِيٍّ بِالمَدِينَةِ مالاً، وكانَ أَحَبُّ أَمْوالِهِ إِلَيْهِ بِيرُحاءَ، وكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ. وكانَ رَسُولُ اللهِ ﷺ يَدْخُلُها ويَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ، فَلَمَّا نَزَلَتْ ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قامَ

(1) (H. 2317) Sending the *Hady* to Makkah while one is somewhere else, does not require that one should be treated as a *Muḥrim*.

أبُو طَلْحَةَ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ إنَّ اللهَ تعالى يَقُولُ في كِتابِهِ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] وإنَّ أحَبَّ أموالي إليَّ بيرُحاءُ، وإنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها وذُخْرَها عِنْدَ اللهِ، فَضَعْها يا رَسُولَ اللهِ حَيْثُ شِئتَ. فَقالَ: «بَخٍ، ذٰلِكَ مالٌ رائحٌ، ذٰلِكَ مالٌ رَائحٌ، قَدْ سَمِعْتُ ما قُلْتَ فِيها وأرَى أنْ تَجْعَلَها في الأقْرَبِينَ» قالَ: أفْعَلُ يا رَسُولَ اللهِ، فَقَسَمَهَا أبُو طَلْحَةَ في أقارِبِهِ وبَنِي عَمِّهِ».

تابَعَهُ إسْمَاعِيلُ، عَنْ مالِكٍ.

وقالَ رَوْحٌ، عَنْ مالِكٍ: «رَابِحٌ».

[راجع: ١٤٦١]

Messenger! Allāh تعالى says in his Book, 'By no mean shall you attain *Al-Birr* (piety, righteousnes, etc., – here it means Allāh's Reward i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love...' and verily, the most beloved to me of my property is Bairuḥā (garden), so I give it in charity and hope for its reward from Allāh. O Allāh's Messenger! Spend it wherever you like." Allāh's Messenger ﷺ appreciated that and said, "That is perishable wealth! That is perishable wealth! I have heard what you have said; I suggest you to distribute it among your relatives."(1) Abū Ṭalḥa said, "I will do so, O Allāh's Messenger." So, Abū Ṭalḥa distributed it among his relatives and cousins. The subnarrator (Mālik) said, the Prophet ﷺ said: "That is a profitable wealth," instead of "perishable wealth."

(١٦) بابُ وكَالَةِ الأمِينِ في الخِزَانَةِ ونَحْوِها

(16) CHAPTER. To depute a trustworthy treasurer for the treasury and similar things.

٢٣١٩ - حَدَّثَني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أبِي بُرْدَةَ، عَنْ أبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الخَازِنُ الأمِينُ الَّذِي يُنْفِقُ - ورُبَّما قال: الَّذِي يُعْطِي - مَا أُمِرَ بِهِ كامِلاً مُوفَّراً، طَيِّباً نَفْسُهُ إلى الَّذِي أُمِرَ بِهِ أحَدُ المُتَصَدِّقَيْنِ».

[راجع: ١٤٣٨]

2319. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons."(2)

---

(1) (H. 2318) That is perishable wealth and it is better for you to spend it in charity whereby you will get what will be imperishable (i.e., Allāh's Reward).

(2) (H. 2319) The owner is the other charitable person.

41 - THE BOOK OF CULTIVATION AND AGRICULTURE

٤١ - كِتابُ الحَرْثِ والمُزارَعَةِ

(1) CHAPTER. The superiority of sowing seeds and planting trees if some of the product is eaten (by people or animals).

The Statement of Allāh تعالى: "Then tell Me about the seed that you sow in the ground, is it you that make it to grow, or are We the grower? Were it Our Will, We could crumble it to dry pieces..." (V.56: 63-65)

(١) بابُ فَضْلِ الزَّرْعِ والغَرْسِ إذَا أُكِلَ مِنْهُ، وقَوْلِ اللهِ تَعالىٰ: ﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾﴾ [الواقعة: ٦٣-٦٥].

2320. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."

٢٣٢٠ - حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا أبُو عَوانَةَ (ح) وحدَّثَني عَبْدُ الرَّحْمٰنِ بنُ المُبارَكِ: حدَّثَنا أبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مُسْلِمٍ يَغْرِسُ غَرْساً أوْ يَزْرَعُ زَرْعاً فَيأكُلُ مِنْهُ طَيْرٌ أوْ إنْسانٌ أوْ بَهِيمَةٌ إلَّا كانَ لَهُ بِهِ صَدَقَةٌ».

وقَالَ مُسْلِمٌ: حدَّثَنا أبانُ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسٌ عَنِ النَّبِيِّ ﷺ.

[انظر: ٦٠١٢]

(2) CHAPTER. What is to be afraid of the results of indulging in the agricultural mechanical equipment, or to transgress the prescribed limits.

(٢) بابُ ما يُحْذَرُ مِنْ عَوَاقِبِ الاشْتِغالِ بآلَةِ الزَّرْعِ أوْ مُجاوَزَةِ الحَدِّ الَّذي أُمِرَ بِهِ

2321. It is narrated that Abū Umāma al-Bāhilī saw some agricultural equipments and said, "I heard the Prophet ﷺ saying: "There is no house in which these equipment enter except that Allāh will cause humiliation to enter it."[1]

٢٣٢١ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا عَبْدُ اللهِ بنُ سالِمٍ الْحِمْصِيُّ: حدَّثَنا مُحَمَّدُ بنُ زِيادٍ الألْهانِيُّ، عَنْ أبي أُمامَةَ الباهِلِيِّ

(1) (H. 2321) This *Hadīth* indicates that the profession of cultivation is often a source of=

قالَ: وَرَأى سِكَّةً وشَيْئاً مِنْ آلَةِ الحَرْثِ، فَقالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا يَدْخُلُ هٰذا بَيتَ قَوْمٍ إلَّا أَدْخَلَهُ اللهُ الذُّلَّ». قالَ مُحَمَّدٌ: واسْمُ أبي أُمامَةَ: صُدَيُّ بنُ عَجْلانَ.

(3) CHAPTER. Keeping a watch-dog for the farm.

(٣) بابُ اقْتِناءِ الكَلْبِ لِلْحَرْثِ

2322. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever keeps a dog, one *Qirāṭ* (of the reward) of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle."

Abū Hurairah (in another quotation) said: "The Prophet ﷺ said, "... unless it is (used) for (guarding) sheep or farms, or for hunting."

Abū Hurairah added: The Prophet ﷺ said, "... unless a dog is kept (for guarding) cattle or for hunting."

٢٣٢٢ - حَدَّثَنا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشَامٌ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ أمْسَكَ كَلْباً فَإنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ إلَّا كَلْبَ حَرْثٍ أوْ ماشِيَةٍ». قالَ ابنُ سِيرِينَ وأبُو صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «إلَّا كَلْبَ غَنَمٍ أوْ حَرْثٍ أوْ صَيْدٍ». وقالَ أبُو حازِمٍ، عَنْ أبي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «كَلْبَ ماشِيَةٍ أو صَيْدٍ». [انظر: ٣٣٢٤]

2323. Narrated As-Sā'ib bin Yazīd: Abū Sufyān bin Abū Zuhair, a man from Azd Shanū'a and one of the Companions of the Prophet ﷺ said, "I heard Allāh's Messenger ﷺ saying, 'If one keeps a dog which is meant for guarding neither a farm nor cattle will get a daily deduction of one *Qirāṭ* of the reward of his good deeds."

٢٣٢٣ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ يَزِيدَ بنِ خُصَيْفَةَ: أنَّ السَّائِبَ بنَ يَزِيدَ حَدَّثَهُ: أنَّهُ سَمِعَ سُفْيانَ ابنَ أبي زُهَيْرٍ - رَجُلٌ مِنْ أزْدِ شَنُوءَةَ، وَكانَ مِنْ أصْحابِ

=oppression and humiliation, especially under the feudal system. By indulging in this work, one may neglect *Jihād* in Allāh's Cause and other important Allāh's Obligations. It is also said that this *Ḥadīth* is concerned with those living near the enemies: If they got busy in agriculture and left *Jihād*, the enemies might overcome and humiliate them. Of course, the *Ḥadīth* should not be taken literally. Farming is not undesirable in itself but we should beware the results of indulging too much in it. (*Fatḥ Al-Bārī*)

النَّبِيِّ ﷺ - قال: سمعتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اقْتَنى كَلْباً لا يُغْني عَنْهُ زَرْعاً ولا ضَرْعاً نَقَصَ كُلَّ يوم مِنْ عَمَلِهِ قِيرَاطٌ». قُلْتُ: أنْتَ سَمِعْتَ هٰذا مِنْ رَسُولِ اللهِ ﷺ؟ قالَ: إيْ ورَبِّ هٰذا المَسْجِدِ. [انظر: ٣٣٢٥]

I asked, "Did you hear this from Allāh's Messenger ﷺ?" He said, "Yes, by the Lord of this mosque."

(٤) بابُ اسْتِعْمالِ البَقَرِ لِلْحِرَاثَةِ

(4) CHAPTER. Employing oxen for ploughing.

٢٣٢٤ - حَدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إبْراهِيْمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عوفٍ الزُّهْرِيِّ، قالَ: سَمِعْتُ أبا سَلَمَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنَما رَجُلٌ رَاكِبٌ عَلى بَقَرَةٍ الْتَفَتَتْ إلَيهِ فقالَتْ: لَمْ أُخْلَقْ لِهٰذا. خُلِقْتُ لِلْحِرَاثَةِ، قالَ: آمَنْتُ بِهِ أنَا وأبُو بَكْرٍ وعُمَرُ. وأَخَذَ الذِّئْبُ شاةً فَتَبِعَها الرَّاعِي فقالَ لَهُ الذِّئْبُ: مَنْ لَها يَوْمَ السَّبُعِ؟ يَوْمَ لا

2324. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e., carrying), I have been created for ploughing.'" The Prophet ﷺ added, "I, Abū Bakr and 'Umar believe in this story." The Prophet ﷺ further said, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except I?'" After narrating it, the Prophet ﷺ said, "I, Abū Bakr and 'Umar too believe it."[1] Abū Salama (a subnarrator) said, "Abū Bakr and 'Umar were not present then."[2]

(1) (H. 2324) The Prophet ﷺ talked on behalf of Abū Bakr and 'Umar, because he was sure that they would believe the story when they heard it.

(2) (H. 2324) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madina as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abū Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ (Vol. 3): Narrated Abū Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afrid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: 'What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muhammad ﷺ) informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعه), then he ﷺ came out and asked=

رَاعِيَ لَهَا غَيْرِي؟ قالَ: آمَنْتُ بِهِ أَنَا وأبُو بَكْرٍ وعُمَرُ». قالَ أبُو سَلَمَةَ: وما هُما يَوْمَئِذٍ في القَوْمِ. [انظر: ٣٤٧١، ٣٦٦٣، ٣٦٩٠]

(5) **CHAPTER. (It is permissible for one) to say to another, "Look after my date-palm trees or other trees and share the fruits with me."**

(٥) **بابٌ إذَا قَالَ: اكْفِنِي مَؤُونَةَ النَّخْلِ وَغَيْرِهِ وتُشْرِكُني في الثَّمَرِ**

2325. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The *Anṣār* said to the Prophet ﷺ, "Distribute the date-palm trees between us and our emigrant brothers." He replied, "No." The *Anṣār* said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey."

٢٣٢٥ - حَدَّثَنَا الحَكَمُ بنُ نافِعٍ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قَالَتِ الأنْصَارُ للنَّبِيِّ ﷺ: اقْسِمْ بَيْنَنا وبَيْنَ إخْوانِنَا النَّخِيلَ، قالَ: «لا»، فَقَالُوا: تَكْفُونَا المَؤُنَةَ وَنُشْرِكُكُمْ في الثَّمَرَةِ، قالُوا: سَمِعْنَا وأَطَعْنَا. [انظر: ٢٧١٩، ٣٧٨٢]

(6) **CHAPTER. The cutting of trees and date-palm trees.**

Anas said, "The Prophet ﷺ ordered that the date-palm trees be cut down and they were cut down."(1)

(٦) **بابُ قَطْعِ الشَّجَرِ والنَّخْلِ**

وقالَ أنَسٌ: أمَرَ النَّبِيُّ ﷺ بالنَّخْلِ فَقُطِعَ.

2326. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got the date-palm trees of the tribe of Banī An-Naḍīr burnt and the trees cut down at a place called Al-Buwaira. Ḥassān bin Thābit said in a poetic verse:

٢٣٢٦ - حَدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ

=the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him [(*Musnad Imām Aḥmad,* Vol. 3, in the *Musnad* of Abū Sa'īd Al-Khudri]. (See H. 3663).

(1) (Ch. 6) The date-palm trees referred here to are those of the mosque of the Prophet ﷺ which were cut down during its construction.

"The chiefs of Banī Lu'aī found it easy to watch fire spreading at Al-Buwaira."(1)

وقَطَعَ، وهِيَ البُوَيْرَةُ ولَها يَقُولُ حَسَّانُ:

لَهَانَ عَلى سَرَاةِ بَنِي لُؤَيٍّ
حَرِيقٌ بالبُوَيْرَةِ مُسْتَطِيرُ

[انظر: ٣٠٢١، ٤٠٣١، ٤٠٣٢، ٤٨٨٤]

(7) CHAPTER:

(٧) بابٌ:

2327. Narrated Rafi' bin Khadīj: We worked on farms more than anybody else in Al-Madīna. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet ﷺ forbade this practice. At that time gold or silver were not used (for renting the land).

٢٣٢٧ - حَدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا يَحْيَى بنُ سَعِيدٍ، عَنْ حَنْظَلَةَ بنِ قَيْسٍ الأَنْصارِيِّ: سَمِعَ رَافِعَ بنَ خَدِيجٍ قالَ: كُنَّا أَكْثَرَ أَهْلِ المَدِينَةِ مُزْدَرَعاً، كُنَّا نُكْرِي الأَرْضَ بالنَّاحِيَةِ، مِنْها مُسَمًّى لِسَيِّدِ الأَرْضِ، قالَ: فَمِمَّا يُصَابُ ذٰلِكَ وتَسْلَمُ الأَرْضُ، ومِمَّا يُصَابُ الأَرْضُ ويَسْلَمُ ذٰلِكَ، فَنُهِينَا، فَأَمَّا الذَّهَبُ والوَرِقُ فَلَمْ يَكُنْ يَوْمَئِذٍ.

(8) CHAPTER. Temporary share-cropping contract on the basis of dividing the yield into halves, one for each partner or on other basis.

(٨) بابُ المُزَارَعَةِ بالشَّطْرِ ونَحْوِهِ

Narrated Abū Ja'far: All the emigrants in Al-Madīna used to cultivate the land (for the *Anṣār*) on the condition of having one-third or one-fourth of the yield. 'Alī, Sa'd bin Mālik, 'Abdullāh bin Mas'ūd, 'Umar bin 'Abdul 'Azīz, Al-Qāsim, 'Urwa and the families of Abū Bakr, of 'Umar and of 'Alī, and Ibn Sīrīn cultivated the land of 'Abdur-Rahmān bin Yazīd on the basis of taking a portion of the yield." 'Umar made a deal with the people that if he provided the seeds,

وقالَ قَيْسُ بنُ مُسْلِمٍ، عَنْ أَبي جَعْفَرٍ، قالَ: ما بِالمَدِينَةِ أَهْلُ بَيْتِ هِجْرَةٍ إلَّا يَزْرَعُونَ عَلى الثُّلُثِ والرُّبُعِ. وزَارَعَ عَلِيٌّ وسَعْدُ بنُ مَالِكٍ وعَبْدُ اللهِ بنُ مَسْعُودٍ وعُمَرُ ابنُ عَبْدِ العَزِيزِ والقاسِمُ وعُرْوَةُ بنُ الزبير وآلُ أَبي بَكْرٍ وآلُ عُمَرَ وآلُ عَلِيٍّ وابنُ سِيرِينَ. وقالَ عَبْدُ الرَّحْمٰنِ بنُ الأَسْوَدِ: كُنْتُ أُشارِكُ

(1) (H. 2326) The trees were burnt and the palm trees were cut down to make an open space for fighting.

he would get half of the yield, and if they provided the seeds, they would get so-and-so much. Al-Ḥasan said, "There is no harm if the land belongs to one, but both spend on it and the yield is divided between them." Az-Zuhrī had the same opinion. Al-Ḥasan said, "There is no harm if cotton is picked on the condition of having half the yield." Ibrāhim, Ibn Sīrīn, 'Aṭā, Al-Ḥakam, Az-Zuhrī and Qatāda said, "There is no harm in giving the yarn to the weaver to weave into cloth on the basis that one-third of the cloth is given to the weaver for his labour." Ma'mar said, "There is no harm in hiring animals for a definite (fixed) period on the basis that one-third or one-fourth of the products carried by the animals is given to the owner of the animals."

2328. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet ﷺ used to give his wives one hundred *Wasq* each, eighty *Wasq* of dates and twenty *Wasq* of barley. (When 'Umar became the caliph) he gave the wives of the Prophet ﷺ the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the *Wasq*, and 'Āishah chose the land.

عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ في الزَّرْعِ. وعَامَلَ عُمَرُ النَّاسَ عَلَى إنْ جاءَ عُمَرُ بالبَذْرِ مِنْ عِنْدِهِ فَلَهُ الشَّطْرُ، وإنْ جَاؤُوا بالبَذْرِ فَلَهُمْ كَذَا. وقالَ الحَسَنُ: لا بَأسَ أنْ تَكُونَ الأَرْضُ لِأحَدِهِمَا فَيُنْفِقَانِ جَمِيعاً فَما خَرَجَ فَهُوَ بَيْنَهُما. ورَأى ذٰلكَ الزُّهْرِيُّ، وقالَ الحَسَنُ: لا بَأسَ أنْ يُجْتَنَى القُطْنُ عَلى النِّصْفِ. وقالَ إبْرَاهِيمُ وابنُ سِيرِينَ وعَطاءٌ والحَكَمُ والزُّهْرِيُّ وَقَتَادَةُ: لا بَأسَ أنْ يُعْطِيَ الثَّوْبَ بالثُّلُثِ أوِ الرُّبُعِ ونَحْوِهِ. وقالَ مَعْمَرٌ: لا بَأسَ أنْ تُكرَى المَاشِيَةُ عَلى الثُّلُثِ أو الرُّبُعِ إلىٰ أجَلٍ مُسَمًّى.

٢٣٢٨ - حَدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أخْبَرَهُ أنَّ النَّبِيَّ ﷺ عَامَلَ خَيْبَرَ بِشَطْرِ ما يَخْرُجُ مِنْها مِنْ ثَمَرٍ أوْ زَرْعٍ، فَكانَ يُعْطِي أزْوَاجَهُ مِائَةَ وَسْقٍ. ثَمانُونَ وَسْقَ تَمْرٍ، وعِشْرُونَ وَسْقَ شَعِيرٍ. وَقَسَمَ عُمَرُ خَيْبَرَ فَخَيَّرَ أزْوَاجَ النَّبِيِّ ﷺ أنْ يُقْطِعَ لَهُنَّ مِنَ المَاءِ والأَرْضِ أوْ يُمْضِيَ لَهُنَّ، فَمِنْهُنَّ مَنِ اخْتارَ الأَرْضَ. ومِنْهُنَّ مَنِ اخْتَارَ الوَسْقَ، وَكَانَتْ عَائِشَةُ اخْتَارَتِ الأَرْضَ.

[راجع: ٢٢٨٥]

(9) CHAPTER. When no period is specified in the contract of share-cropping.

(٩) **بابٌ** إِذَا لَمْ يَشْتَرِطِ السِّنِينَ فِي المُزَارَعَةِ

2329. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

٢٣٢٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي نَافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: عامَلَ النَّبِيُّ ﷺ خَيْبَرَ بِشَطْرِ ما يَخْرُجُ مِنْها مِنْ ثَمَرٍ أَوْ زَرْعٍ. [راجع: ٢٢٨٥]

(10) CHAPTER:

(١٠) **بابٌ**:

2330. Narrated 'Amr: I said to Ṭāwūs, "I wish you would give up *Mukhābara* (share-cropping), for the people say that the Prophet ﷺ forbade it." On that Ṭāwūs replied, "O 'Amr! I give the land to share-croppers and help them. No doubt; the most learned man, namely Ibn 'Abbās رَضِيَ اللهُ عَنْهُما told me that the Prophet ﷺ had not forbidden it (i.e., *Al-Mukhābara*) but said, 'It is more beneficial for one to give his land free to one's brother than to charge him a fixed rental.' "(1)

٢٣٣٠ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ عَمْرٌو: قُلْتُ لِطاوُسٍ: لَوْ تَرَكْتَ المُخَابَرَةَ فإِنَّهُمْ يَزْعُمُونَ أنَّ النَّبِيَّ ﷺ نَهَى عَنْهُ. قالَ: أيْ عَمْرُو، إنِّي أُعْطِيهِمْ وأُعِينُهُمْ وإِنَّ أَعْلَمَهُمْ أخْبَرَنِي - يَعْنِي ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما -: أنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهُ ولٰكِنْ قالَ: «أنْ يَمْنَحَ أحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجاً مَعْلُوماً». [انظر: ٢٣٤٢، ٢٦٣٤]

(11) CHAPTER. Share-cropping with the Jews.

(١١) **بابُ** المُزَارَعَةِ مَعَ اليَهُودِ

2331. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ gave the land of Khāibar to the Jews on the condition that they work on it and cultivate it, and be given half of its yield.

٢٣٣١ - حَدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرنا عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أنَّ رَسُولَ اللهِ ﷺ أعْطَى خَيْبَرَ اليَهُودَ عَلَى أنْ يَعْمَلُوها

(1) (H. 2330) Sharecropping is not forbidden, but it is recommended that one should let his Muslim brethren utilize one's own land without charging them anything.

ويَزْرَعُوهَا وَلَهُمْ شَطْرُ ما يَخْرُجُ مِنْها.

[راجع: ٢٢٨٥]

(12) CHAPTER. What conditions are disliked in share-cropping.

(١٢) بابُ ما يُكْرَهُ مِنَ الشُّرُوطِ في المُزَارَعَةِ

2332. Narrated Rāfi' رَضِيَ اللهُ عَنْهُ: We worked on farms more than anybody else in Al-Madīna. We used to rent the land and say to the owner, "The yield of this portion is for us and the yield of that portion is for you (as the rent)." One of those portions might yield something and the other might not. So, the Prophet ﷺ forbade us to do so.

٢٣٣٢ - حَدَّثَنَا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ يَحْيى: سَمعَ حَنْظَلَةَ الزُّرَقِيَّ، عَنْ رَافِعٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا أَكْثَرَ أهْلِ المَدِينَةِ حَقْلاً، وَكَانَ أَحَدُنا يُكْرِي أرْضَهُ فَيَقُولُ: هٰذِهِ القِطْعَةُ لِي وهٰذِهِ لَكَ، فَرُبَّمَا أَخْرَجَتْ ذِهِ ولَمْ تُخْرِجْ ذِهِ، فَنَهاهُمُ النَّبِيُّ ﷺ.

[راجع: ٢٢٨٦]

(13) CHAPTER. If a person invests the money of someone else in cultivation without taking his permission and the enterprise effects profit, (to whom will the profit belong?).

(١٣) بابٌ إذَا زَرَعَ بِمَالِ قَوْمٍ بِغَيرِ إِذْنِهِمْ وكَانَ فِي ذٰلكَ صَلاحٌ لهُمْ

2333. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "While three men were walking, it started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, 'Think of good deeds which you did for Allāh's sake only, and invoke Allāh by giving reference to those deeds so that He may remove this rock from you.' One of them said, 'O Allāh! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I

٢٣٣٣ - حَدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبُو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا ثَلاثَةُ نَفَرٍ يَمْشُونَ أَخَذَهُمُ المَطَرُ فأَوَوْا إلى غارٍ في جَبَلٍ فانْحَطَّتْ عَلى فَمِ غارِهِمْ صَخْرَةٌ مِنَ الجَبَلِ فانْطَبَقَتْ عَلَيهِمْ، فَقالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالاً عَمِلْتُمُوهَا صَالِحَةً للهِ فادْعُوا اللهَ بِها لَعَلَّهُ يُفَرِّجُها عَنْكُمْ. قالَ أَحَدُهُمْ:

milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allāh! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allāh removed the rock a little and they saw the sky. The second man said, 'O Allāh! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one-hundred Dīnār. So, I struggled to collect that amount. And when I sat between her legs, she said: O Allāh's slave! Be afraid of Allāh and do not deflower me except rightfully (by legal marriage). So, I got up. O Allāh! If I did it for Your sake only, please remove the rock.' The rock shifted a little more. Then the third man said, 'O Allāh! I employed a labourer for a *Faraq* of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many time till I gathered cows and their shepherd (from the yield). (Then after some time) he came and said to me: Fear Allāh (and give me my right). I said: Go and take those cows and the shepherd. He said: Be afraid of Allāh! Don't mock at me. I said: I am not mocking at you. Take (all that). So, he took all that. O Allāh! If I did that for Your sake only, please remove the rest of the rock.' So, Allāh removed the rock."

[Also see *Hadith* No.2272]

اللّٰهُمَّ إنَّهُ كانَ لي وَالِدانِ شَيْخانِ كَبِيرانِ وَلي صِبْيَةٌ صِغارٌ كُنْتُ أرْعىٰ عَلَيهِمْ، فإذَا رُحْتُ عَلَيهِمْ حَلَبْتُ فَبَدَأتُ بِوَالِدَيَّ أسْقِيهِمَا قَبْلَ بَنِيَّ، وإنِّي اسْتَأخَرْتُ ذَاتَ يَوْمٍ وَلَمْ آتِ حتَّى أمْسَيْتُ فَوَجَدْتُهُمَا نَامَا فَحَلَبْتُ كَمَا كُنْتُ أحْلُبُ فَقُمْتُ عِنْدَ رُؤُوسِهِمَا أكْرَهُ أنْ أُوقِظَهُمَا وأكْرَهُ أنْ أسْقِيَ الصِّبْيَةَ. والصِّبْيَةُ يَتَضاغَوْنَ عِنْدَ قَدَمَيَّ حتَّى طَلَعَ الفَجْرُ. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُهُ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا فَرْجَةً نَرَى منها السَّمَاءَ، فَفَرَجَ اللهُ فَرَأَوُا السَّمَاءَ. وقالَ الآخَرُ: اللّٰهُمَّ إنَّها كانَتْ لي بِنْتُ عَمٍّ أحْبَبْتُها كَأَشَدِّ ما يُحِبُّ الرِّجَالُ النِّسَاءَ فَطَلَبْتُ مِنْها فَأَبَتْ عَلَيَّ حتَّى آتِيَهَا بِمِائَةِ دِينارٍ، فَبَغَيْتُ حتَّى جَمَعْتُها فَلَمَّا وقَعْتُ بَينَ رِجْلَيْهَا قالَتْ: يا عَبْدَ اللهِ، اتَّقِ اللهَ ولا تَفْتَحِ الْخَاتَمَ إلَّا بِحَقِّهِ، فَقُمْتُ. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُهُ ابْتِغاءَ وجْهِكَ فافْرُجْ عَنَّا فَرْجَةً، فَفَرَجَ. وقَالَ الثَّالِثُ: اللّٰهُمَّ إنِّي اسْتَأجَرْتُ أجِيراً بِفَرَقِ أرُزٍّ، فَلَمَّا قَضَى عَمَلَهُ فَقَالَ: أعْطِني حَقِّي، فَعَرَضْتُ عَلَيْهِ فَرَغِبَ عَنْهُ فَلَمْ أزَلْ أزْرَعُهُ حتَّى جَمَعْتُ مِنْهُ بَقَراً وَرُعَاتَها فَجَاءَني فقالَ: اتَّقِ اللهَ، فَقُلْتُ: اذْهَبْ إلى ذٰلكَ البَقَرِ وَرُعاتِها فَخُذْ، فَقَالَ: اتَّقِ

اللهَ ولا تَسْتَهْزِئْ بِي، فَقَالَ: إنِّي لا أَسْتَهْزِئُ بِكَ، فَخُذْ فَأَخَذَهُ. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُ ذٰلكَ ابْتِغاءَ وجْهِكَ فَافْرُجْ ما بَقِيَ، فَفَرَجَ اللهُ». قالَ أبُو عَبْدِ اللهِ: وقالَ إسْماعِيلُ بنُ إبراهِيمَ بنِ عُقْبَةَ، عَنْ نَافعٍ: «فَسَعَيْتُ».

[راجع: ٢٢١٥]

(14) CHAPTER. The *Auqāf* (i.e., endowments) of the companions of the Prophet ﷺ and the land of *Kharāj* (*Zakāt*), the contracts of share-cropping and other agreements of the companions.

(١٤) بابُ أوْقافِ أصْحابِ النَّبِيِّ ﷺ وأرْضِ الخَراجِ ومُزَارَعَتِهِمْ ومُعامَلَتِهِمْ

The Prophet ﷺ said to 'Umar, "Give those trees as a whole in charity (as *Waqf*) so that those might not be sold but their fruits can be spent and given in charity." So, 'Umar gave those trees in charity.

وقالَ النَّبِيُّ ﷺ لِعُمَرَ: «تَصَدَّقْ بِأَصْلِهِ، لا يُباعُ ولٰكِنْ يُنْفَقُ ثَمَرُهُ»، فَتَصَدَّقَ بِهِ.

2334. Narrated Zaid bin Aslam on the authority of his father: 'Umar رَضِيَ اللهُ عَنْهُ said, "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet ﷺ distributed the land of Khaibar."(1)

٢٣٣٤ - حَدَّثَنا صَدَقَةُ: أخْبَرَنا عَبْدُ الرَّحْمٰنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبِيهِ قالَ: «قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لَوْلَا آخِرُ المُسْلِمِينَ ما فَتَحْتُ قَرْيَةً إلَّا قَسَمْتُها بَيْنَ أهْلِها كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ». [انظر: ٣١٢٥، ٤٢٣٥، ٤٢٣٦]

(15) CHAPTER. Whoever cultivates neglected uncultivated land belonging to nobody (will own it).

(١٥) بابُ مَنْ أحْيا أرْضاً مَوَاتاً

'Alī رَضِيَ اللهُ عَنْهُ had the same opinion concerning such land in Kūfa. 'Umar said, "Whoever cultivates uncultivated land (belonging to nobody) will possess it." 'Umar and Ibn 'Aūf narrated the same from

ورَأى ذٰلكَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ في أرْضِ الخَرَابِ بالكُوفَةِ. وقالَ عُمَرُ: مَنْ أحْيَا أرْضاً مَيِّتَةً فَهِيَ لَهُ، ويُرْوَى عَنْ عَمْرِو بنِ عَوْفٍ عَنِ النَّبِيِّ

(1) (H. 2334) 'Umar رَضِيَ اللهُ عَنْهُ meant to keep the land as *Waqf* for the Muslims to benefit by through the *Kharāj* (*Zakāt* of cultivated land).

the Prophet ﷺ adding, "... provided that the land does not belong to any Muslim; otherwise one has no right to plant anything in it oppressively."

ﷺ، وقَالَ: «في غَيرِ حَقِّ مُسْلِمٍ، ولَيْسَ لِعِرْقٍ ظالمٍ فِيهِ حَقٌّ». ويُرْوَى فِيهِ عَنْ جابرٍ عَنِ النَّبِيِّ ﷺ.

2335. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." 'Urwa said, " 'Umar gave the same verdict in his caliphate."

٢٣٣٥ - حَدَّثَنَا يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُبَيْدِ اللهِ بنِ أبي جَعْفَرٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أعْمَرَ أرْضاً لَيْسَتْ لِأحَدٍ فَهُوَ أحَقُّ»، قال عُرْوَةُ: قَضَى بِهِ عُمَرُ رَضِيَ اللهُ عَنْهُ في خِلافَتِهِ.

(16) CHAPTER:

(١٦) بابٌ :

2336. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنهُما: While the Prophet ﷺ was passing the night at his place of rest in Dhul-Hulaifa in the bottom of the valley (of Al-'Aqīq), he saw a dream and it was said to him, "You are in a blessed valley." Mūsa said, "Sālim let our camels kneel at the place where 'Abdullāh used to make his camel kneel, seeking the place where Allāh's Messenger ﷺ used to take a rest, which is situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road."

٢٣٣٦ - حَدَّثَنَا قُتَيْبَةُ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالمِ ابنِ عَبْدِ اللهِ بنِ عُمَرَ عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ أُرِيَ وهُوَ في مُعَرَّسِهِ بِذِي الحُلَيْفَةِ في بَطْنِ الوَادِي، فَقِيلَ لَهُ: إنَّكَ بِبَطْحَاءَ مُبارَكَةٍ. فَقالَ مُوسَى: وَقَدْ أناخَ بِنا سالِمٌ بالمُناخِ الَّذي كانَ عَبْدُ اللهِ يُنيخُ بِهِ يَتَحَرَّى مُعَرَّسَ رَسُولِ اللهِ ﷺ وَهُوَ أسْفَلُ مِنَ المَسْجِدِ الَّذي بِبَطْنِ الوَادِي، بَيْنَهُ وبَينَ الطَّرِيقِ وسَطٌ مِنْ ذٰلك. [راجع: ٤٨٣]

2337. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in Al-'Aqīq he said, "Someone [meaning Jibrīl (Gabrīel)] came to me from my Lord tonight (in my dream) and said, 'Offer the *Ṣalāt* (prayer) in this blessed valley and say (I intend to perform) *'Umra*

٢٣٣٧ - حَدَّثَنَا إسحَاقُ بنُ إبْرَاهِيمَ: أخْبَرَنا شُعَيْبُ بنُ إسحَاقَ، عَنِ الأوْزَاعِيِّ قالَ: حدَّثَني يَحْيى عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ، عَنْ عُمَرَ

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «اللَّيْلَةَ أَتَانِي آتٍ مِنْ رَبِّي وهُوَ بالعَقِيقِ أنْ صَلِّ فِي هٰذَا الوَادِي المُبارَكِ، وقُلْ: عُمْرَةٌ في حَجَّةٍ».

[راجع: ١٥٣٤]

along with *Ḥajj* (together).'"

(١٧) بابٌ إذَا قَالَ رَبُّ الأَرْضِ: أُقِرُّكَ ما أَقَرَّكَ اللهُ، ولَمْ يَذْكُرْ أَجَلاً مَعْلُوماً، فَهُما عَلى تَرَاضِيهِمَا

(17) CHAPTER. If the owner of the land (says to the tenant), "I let you utilize the land as long as Allāh permits you," and does not mention a specific time for the expiration of the lease, then the lease can be continued according to the approval of both the parties.

٢٣٣٨ - حَدَّثَنَا أحْمَدُ بنُ المِقْدَامِ: حدَّثَنا فُضَيْلُ بنُ سُلَيمانَ: حدَّثَنا مُوسَى: أخْبرَنا نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ... وقالَ عَبْدُ الرَّزَّاقِ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: حدَّثني مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أجْلَى الْيَهُودَ والنَّصَارَى منْ أرْضِ الحِجَازِ. وكانَ رَسُولُ اللهِ ﷺ لَمَّا ظَهَرَ عَلى خَيْبَرَ أرَادَ إخْرَاجَ اليَهُودِ مِنْها وكَانَتِ الأرْضُ حِينَ ظَهَرَ عَلَيها، للهِ ولِرَسُولِهِ ﷺ ولِلْمُسْلِمِينَ. وأرَادَ إخْرَاجَ الْيَهُودِ مِنْها فَسَأَلَتِ الْيَهُودُ رَسُولَ اللهِ ﷺ لِيُقِرَّهُمْ بِها أنْ يَكْفُوا عَمَلَها وَلَهُمْ نِصْفُ الثَّمرِ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «نُقِرُّكُمْ بِهَا عَلى ذٰلكَ ما شِئْنَا». فَقَرُّوا بِها حَتَّى أجْلَاهُمْ عُمَرُ إلى تَيمَاءَ وأرِيحاءَ.

[راجع: ٢٢٨٥]

2338. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ expelled the Jews and the Christians from Ḥijāz. When Allāh's Messenger ﷺ had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allāh, His Messenger, and the Muslims.

Allāh's Messenger ﷺ intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits.

Allāh's Messenger ﷺ told them, "We will let you stay on this condition, as long as we wish." So, they (i.e., Jews) kept on living there until 'Umar forced them to go towards Taimā' and Arīḥā'.

(18) CHAPTER. The Companions of the Prophet ﷺ used to share the yields and fruits of their farms with each other gratis.

(١٨) **بابٌ** ما كانَ مِن أصْحابِ النَّبيِّ ﷺ يُواسِي بَعضُهمْ بَعْضاً في الزِّراعَةِ والثَّمَرِ

2339. Narrated Rāfi'bin Khadīj رَضِيَ اللهُ عَنْهُ: My uncle Ẓuhair said, "Allāh's Messenger ﷺ forbade us to do a thing which was a source of help to us." I said, "Whatever Allāh's Messenger ﷺ said was right." He said, "Allāh's Messenger ﷺ sent for me and asked, 'What are you doing with your farms?' I replied, We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some *Wasq* of barley and dates.'[1] Allāh's Messenger ﷺ said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.' I said, 'We hear and obey.'"

[See *Hadith* No.2346, 2447].

٢٣٣٩ - حَدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا الأوْزَاعِيُّ عَنْ أبي النَّجاشِيِّ مَوْلى رَافِعِ بنِ خَدِيجٍ: سَمِعْتُ رَافِعَ بنَ خَدِيجِ بنِ رَافِعٍ، عَنْ عَمِّهِ ظُهَيرِ بنِ رَافِعٍ قالَ ظُهَيرٌ: لَقَدْ نَهانَا رَسُولُ اللهِ ﷺ عَنْ أمْرٍ كانَ بِنا رَافِقاً، قُلْتُ: ما قالَ رَسُولُ اللهِ ﷺ فَهُوَ حَقٌّ، قالَ: دَعَاني رَسُولُ اللهِ ﷺ، قالَ: «ما تَصْنَعُونَ بِمَحَاقِلِكُمْ؟» قُلْتُ: نُؤَاجِرُهَا عَلَى الرَّبِيْعِ وعَلى الأوْسُقِ مِنَ التَّمْرِ والشَّعِيرِ. قالَ: «لا تَفْعَلُوا، ازْرَعُوهَا، أو أَزْرِعُوهَا أَوْ أَمْسِكُوهَا». قالَ رَافِعٌ: قُلْتُ: سَمْعاً وطاعَةً. [انظر: ٢٣٤٦، ٤٠١٢]

2340. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The people used to rent their land for cultivation for one-third, one-fourth or half its yield. The Prophet ﷺ said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis for cultivation; otherwise keep it uncultivated."

٢٣٤٠ - حَدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى: أخْبرَنا الأوْزَاعيُّ عَنْ عَطاءٍ عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: كانُوا يَزْرَعُونَها بالثُّلُثِ والرُّبُعِ والنِّصْفِ، فَقالَ النَّبيُّ ﷺ: «مَنْ كانَتْ لَه أرْضٌ فَلْيَزْرَعْها أوْ لِيَمْنَحْهَا فإنْ لَمْ يَفْعَلْ فَلْيُمْسِكْ أرْضَهُ». [انظر: ٢٦٣٢]

2341. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

٢٣٤١ - وقالَ الرَّبِيعُ بنُ نافعٍ أَبُو

(1) (H. 2339) The majority of the religious scholars agree that to rent the land for its yields was not allowed by the Prophet ﷺ, but to rent it for money was allowed. See *Fath Al-Bārī*.

تَوْبَةَ: حدَّثَنا مُعَاوِيَةُ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أرْضٌ فَلْيَزْرَعْها أوْ لِيَمْنَحْهَا أخاهُ فإنْ أبىٰ فَلْيُمْسِكْ أرْضَهُ».

Allāh's Messenger ﷺ said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis for cultivation; otherwise he should keep it uncultivated."

[See *Hadith* No.2346, 2347].

٢٣٤٢ - **حَدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ عَنْ عَمْرٍو قالَ: ذَكَرْتُهُ لطاوُسٍ فَقالَ: يُزْرِعُ. قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهُ، ولٰكِنْ قَالَ: «أن يمْنَحَ أحَدُكُمْ أخاهُ خَيرٌ لَهُ مِنْ أنْ يَأخُذَ شَيْئاً مَعْلُوماً». [راجع: ٢٣٣٠]

2342. Narrated 'Amr: When I mentioned it (i.e., the narration of Rāfi' bin Khadīj. No.2339) to Ṭāwūs, he said, "It is permissible to rent the land for cultivation, for Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, 'The Prophet ﷺ did not forbid that, but said: One had better give the land to one's brother gratis rather than charge a certain amount for it.'"

٢٣٤٣ - **حَدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كَانَ يُكْرِي مَزَارِعَهُ على عَهْدِ النَّبِيِّ ﷺ وأبي بَكْرٍ وعُمَرَ وعُثْمانَ وصَدْراً مِنْ إمارَةِ مُعَاوِيَةَ. [انظر: ٢٣٤٥]

2343. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to rent his farms in the time of Abū Bakr, 'Umar, 'Uthmān, and in the early days of Mu'āwīyā.

٢٣٤٤ - ثُمَّ حُدِّثَ عَنْ رَافِعِ بنِ خَدِيجٍ: «أنَّ النَّبِيَّ ﷺ نَهى عَنْ كِرَاءِ المَزَارِعِ، فَذَهَبَ ابنُ عُمَرَ إلىٰ رَافِعٍ فَذَهَبْتُ مَعَهُ فَسَألَهُ فَقَالَ: نَهى النَّبِيُّ ﷺ عَنْ كِرَاءِ المَزَارِعِ. فَقَالَ ابنُ عُمَرَ: قَدْ عَلِمْتَ أنَّا كُنَّا نُكْرِي مَزَارِعَنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ بِما عَلى الأَرْبِعاءِ وبِشَيءٍ مِنَ التِّبنِ». [راجع: ٢٢٨٦]

2344. Then he was told the narration of Rāfi' bin Khadīj that the Prophet ﷺ had forbidden the renting of farms. Ibn 'Umar went to Rāfi' and I accompanied him. He asked Rāfi' who replied that the Prophet ﷺ had forbidden the renting of farms. Ibn 'Umar said, "You know that we used to rent our farms in the lifetime of Allāh's Messenger ﷺ for the yield of the banks of the water streams (rivers) and for certain amount of figs.

[And in some copies of *Sahih Al-Bukhārī* it is written "*At-Tibn*" i.e., chopped straw instead of figs.]

2345. Narrated Sālim: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "I knew that the land was rented for cultivation in the lifetime of Allāh's Messenger ﷺ." Later on Ibn 'Umar was afraid that the Prophet ﷺ had forbidden it, and he had no knowledge of it, so he gave up renting his land.

٢٣٤٥ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أَخْبَرَني سالِمٌ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: «كُنْتُ أَعْلَمُ في عَهْدِ رَسُولِ اللهِ ﷺ أَنَّ الأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ اللهِ أَنْ يَكُونَ النَّبِيُّ ﷺ قَدْ أَحْدَثَ فِي ذٰلكَ شَيْئاً لَمْ يَكُنْ يَعْلَمُهُ، فَتَرَكَ كِراءَ الأَرْضِ». [راجع: ٢٣٤٣]

(19) CHAPTER. To rent the land for gold and silver.

(١٩) بابُ كِراءِ الأَرْضِ بالذَّهَبِ والفِضَّةِ

Ibn 'Abbās said, "The best thing to do is to take the uncultivated land on yearly rental basis."

وقالَ ابنُ عَبَّاسٍ: إنَّ أَمْثَلَ ما أَنْتُمْ صَانِعُونَ أَنْ تَسْتَأْجِرُوا الأَرْضَ البَيْضَاءَ منَ السَّنَةِ إلى السَّنَةِ.

2346, 2347. Narrated Ḥanẓla bin Qais: Rāfi' bin Khadīj said, "My two uncles told me that they (i.e., the companions of the Prophet ﷺ) used to rent the land in the lifetime of the Prophet ﷺ for the yield on the banks of water streams (rivers), or for a portion of the yield stipulated by the owner of the land. The Prophet ﷺ forbade it." I said to Rāfi', "What about renting the land for Dīnār and Dirham?" He replied, "There is no harm in renting for Dīnār-Dirham. Al-Laith said, "If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter, they would not permit it; for it is surrounded with dangers."(1)

٢٣٤٦، ٢٣٤٧ - حَدَّثَنا عَمْرُو بنُ خالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ رَبيعَةَ بنِ أبي عَبْدِ الرَّحْمٰنِ، عَنْ حَنْظَلَةَ بنِ قَيْسٍ، عَنْ رَافِعِ بنِ خَدِيجٍ قالَ: حدَّثَني عَمَّايَ أَنَّهُمْ كانُوا يُكْرُونَ الأرْضَ عَلى عَهْدِ النَّبِيِّ ﷺ بِما يَنْبُتُ عَلى الأَرْبِعاءِ أَوْ شَيْءٍ يَسْتَثْنِيهِ صَاحِبُ الأَرْضِ، فَنَهَى النَّبِيُّ ﷺ عَنْ ذٰلكَ. فَقُلْتُ لِرَافِعٍ: فَكَيْفَ هِيَ بالدِّينارِ والدِّرْهَمِ؟ فَقالَ رَافِعٌ: لَيْسَ بِها بَأْسٌ بالدِّينارِ وَالدِّرْهَمِ. وقالَ

(1) (H. 2346) Al-Laith agrees in the *Ḥadīth* with the common opinion of the scholars who think that renting the land is forbidden if it leads to arrogance and mischief; the principle of renting is not illegal. The scholars differ as to what ways of renting are permissible. And the majority of the religious scholars agree that to rent the land for=

اللَّيْثُ: وكانَ الَّذِي نُهِيَ مِنْ ذٰلكَ ما لَوْ نَظَرَ فِيهِ ذَوُو الفَهْمِ بالحَلالِ وَالحَرَامِ لَمْ يُجِيزُوهُ لِمَا فِيهِ مِنَ الْمُخَاطَرَةِ. [راجع: ٢٣٣٩، وانظر: ٤٠١٣]

(20) CHAPTER:

(٢٠) بابٌ:

2348. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was narrating (a story), while a bedouin was sitting with him. (saying), "One of the inhabitants of Paradise will ask Allāh to allow him to cultivate the land. Allāh will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.'" The Prophet ﷺ added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allāh will then say to him, 'O son of Adam! Here you are. Take it and gather (the yield); nothing satisfies you'." On that, the bedouin said, "The man must be either from Quraish (i.e., an emigrant) or an *Anṣārī*, for they are farmers, whereas we are not farmers." The Prophet ﷺ smiled (at this).

٢٣٤٨ - حَدَّثَنَا مُحَمَّدُ بنُ سِنان: حدَّثنا فُلَيْحٌ: حدَّثنا هِلالٌ. ح وحدَّثني عَبْدُ اللهِ ابنُ مُحَمَّدٍ: حدَّثنا أبُو عامِرٍ: حدَّثنا فُلَيْحٌ؛ عَنْ هِلالِ بنِ عَلِيٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ يَوْماً يُحَدِّثُ، وعِنْدَهُ رَجُلٌ مِنْ أهْلِ البادِيَةِ «أنَّ رَجُلاً مِنْ أهْلِ الجَنَّةِ اسْتَأْذَنَ رَبَّهُ في الزَّرْعِ فَقَالَ لَهُ: ألَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلى وَلٰكِنْ أُحِبُّ أنْ أزْرَعَ. قالَ: فَبَذَرَ فَبادَرَ الطَّرْفَ نَباتُهُ واسْتِوَاؤُهُ واسْتِحْصَادُهُ فَكَانَ أمْثَالَ الْجِبالِ، فَيَقُولُ اللهُ تَعالَى: دُونَكَ يا ابنَ آدَمَ فإنَّهُ لا يُشْبِعُكَ شَيْءٌ». فَقالَ الأعْرَابيُّ: واللهِ لا نَجِدُهُ إلَّا قُرَشِيًّا أوْ أنْصارِيّاً فإنَّهُمْ أصْحابُ زَرْعٍ، وأمَّا نَحْنُ فَلَسْنا بأصْحابِ زَرْعٍ، فَضَحِكَ النَّبِيُّ ﷺ. [انظر: ٧٥١٩]

(21) CHAPTER. What is said about planting trees.

(٢١) بابُ ما جاءَ في الغَرْسِ

=its yields was not allowed by the Prophet ﷺ but to rent it for money was allowed. (*Fatḥ Al-Bārī*)

٢٣٤٩ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا يَعْقُوبُ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: إنْ كُنَّا لَنَفْرَحُ بِيَوْمِ الجُمُعَةِ، كانَتْ لَنا عَجوزٌ تَأْخُذُ مِنْ أُصُولِ سِلْقٍ لَنا كُنَّا نَغْرِسُهُ في أَرْبِعَائِنا فَتَجْعَلُهُ في قِدْرٍ لَهَا، فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ شَعِيرٍ - لا أعْلَمُ إلَّا أَنَّهُ قالَ: لَيْسَ فِيهِ شَحْمٌ ولا وَدَكٌ - فإذَا صَلَّيْنا الجُمُعَةَ زُرْناهَا فَقَرَّبَتْهُ إلَيْنا، فَكُنَّا نَفْرَحُ بِيَوْمِ الجُمُعَةِ مِنْ أَجْلِ ذٰلكَ وما كُنَّا نَتَغَدَّى ولا نَقِيلُ إلَّا بَعْدَ الجُمُعَةِ. [راجع: ٩٣٨]

2349. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: We used to be very happy on Friday as an old lady used to cut some roots of the *Silq*, which we used to plant on the banks of our small water streams, and cook them in a pot of her's, adding to them, some grains of barley. [Ya'qūb, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat)."] When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the *Jumu'ah* prayer.

٢٣٥٠ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: يَقُولُونَ: إنَّ أَبَا هُرَيْرَةَ يُكْثِرُ، واللهُ المَوْعِدُ، ويَقُولُونَ: مَا لِلْمُهاجِرِينَ والأَنْصَارِ لا يُحَدِّثُونَ مِثْلَ أحادِيثِهِ؟ وإنَّ إخْوَتِي مِنَ المُهاجِرِينَ كانَ يَشْغَلُهُمُ الصَّفْقُ بالأَسْوَاقِ، وإنَّ إخْوَتِي مِنَ الأَنْصارِ كانَ يَشْغَلُهُمْ عَمَلُ أَمْوَالِهِمْ، وكُنْتُ امْرَأً مِسْكِيناً أَلْزَمُ رَسُولَ اللهِ ﷺ على مِلءِ بَطْنِي. فَأَحْضُرُ حِينَ يَغِيبُونَ، وأَعِي حِينَ يَنْسَوْنَ. وقَالَ النَّبِيُّ ﷺ يَوْماً: «لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ ثَوْبَهُ حَتَّى أَقْضِيَ مَقالَتِي هٰذِهِ ثُمَّ يَجْمَعَهُ إلى صَدْرِهِ

2350. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people say that Abū Hurairah narrates too many narrations. In fact Allāh knows whether I say the truth or not. They also say: "Why do the emigrants and the *Anṣār* not narrate as he does?" In fact, my emigrant brethren were busy trading in the markets, and my *Anṣār* brethren were busy with their properties. I was a poor man keeping the company of Allāh's Messenger ﷺ and was satisfied with what filled my stomach. So, I used to be present while they (i.e., the emigrants and the *Anṣār*) were absent, and I used to remember while they forgot (the *Ḥadīth*). One day the Prophet ﷺ said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it over his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet ﷺ finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e., Allāh's Messenger ﷺ) with the truth, since then I did not forget even a

فَيَنسَى مِنْ مَقَالَتِي شَيْئاً أَبَداً». فَبَسَطْتُ نَمِرَةً لَيْسَ عَلَيَّ ثَوْبٌ غَيرُهَا حَتَّى قَضَى النَّبِيُّ ﷺ مَقَالَتَهُ ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَوَالَّذِي بَعَثَهُ بِالحَقِّ ما نَسِيتُ مِنْ مَقالَتِهِ تِلْكَ إِلى يَوْمِي هٰذَا. واللهِ لَوْلا آيَتَانِ في كِتابِ اللهِ ما حَدَّثْتُكُمْ شَيْئاً أَبَداً ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾ إلى قَوْلِه: ﴿ٱلرَّحِيمُ﴾ [البقرة: ١٥٩ - ١٦٠]. [راجع: ١١٨]

single word of that statement of his, till this day of mine. By Allāh, but for two Verses in Allāh's Book, I would never have related any narration (from the Prophet ﷺ)." (These two Verses are): "Verily, those who conceal the clear proofs, evidences and the guidance, which we have sent down... (up to)... the Most Merciful." (V.2:159, 160)

42 - THE BOOK OF WATERING

٤٢ - كتاب المُسَاقَاةِ

CHAPTER. The Statement of Allāh تعالى: "... And We have made from water every living thing. Will they not then believe." (V.21:30)
And His Statement: "Then tell me about the water that you drink. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allāh)?" (V.56:68-70).

بابٌ في الشُّرْب وقَوْلِ اللهِ تعالى: ﴿وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ أَفَلَا يُؤْمِنُونَ﴾ [الأنبياء: ٣٠] وقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾﴾ [الواقعة: ٦٨-٧٠]
﴿أُجَاجًا﴾: مُنْصَباً ﴿ٱلْمُزْنِ﴾: السحاب ﴿فُرَاتًا﴾: عَذْباً.

(1) CHAPTER. Whoever thinks that giving water in charity, or as a gift or by way of a testament is permissible, whether it is divided or not.[1]

(١) **بابٌ** مَنْ رَأى صَدَقَةَ المَاءِ وهِبَتَهُ ووَصِيَّتَهُ جائِزَةً، مَقْسُوماً كانَ أوْ غيرَ مَقْسُوم

Narrated 'Uthmān رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Who will buy the well of *Rūmah* (a well-known well in Al-Madīna) (and endow it for the good of Muslims) so that he may use it as the other Muslims do without any privilege?" 'Uthmān رَضِيَ الله عَنْهُ bought it.

وقَالَ عُثمانُ: قالَ النَّبِيُّ ﷺ: «مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَكُونُ دَلْوُهُ فِيها كَدِلاءِ المُسْلِمِينَ؟ فَاشْتَرَاهَا عُثمانُ رَضِيَ اللهُ عَنْهُ.

2351. Narrated Sahl bin Sa'd رَضِيَ الله عَنْهُ: A tumbler (full of milk or water) was brought to the Prophet ﷺ who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present, and on his left side there were old men. The Prophet ﷺ asked, "O boy, will you allow me to give it (i.e., the rest of the drink) to the old men?" The boy said, "O Allāh's Messenger! I will not give preference to anyone over me to drink the rest of it from which you have

٢٣٥١ - **حَدَّثَنَا** سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا أبُو غَسَّانَ قالَ: حدَّثَني أبُو حازِمٍ. عَنْ سَهلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ النَّبِيُّ ﷺ بِقَدَحٍ فَشَرِبَ مِنْهُ وعَنْ يَمِينِهِ غُلامٌ أصْغَرُ القَوْمِ وَالأشْياخُ عَنْ يَسارِهِ، فَقالَ: «يا غُلامُ، أتَأذَنُ لي أنْ أُعْطِيَهُ الأشْياخَ؟» قالَ: ما كُنْتُ لِأُوثِرَ

(1) (Ch. 1) *Al-Bukhārī* wants to refute the opinions of those who think that water cannot be possessed. (*Fath Al-Bārī*).

drunk." So, the Prophet ﷺ gave it to him.

بِفَضْلِي مِنْكَ أَحَداً يا رَسُولَ اللهِ، فَأَعْطاهُ إِيَّاهُ. [انظر: ٢٣٦٦، ٢٤٥١، ٢٦٠٢، ٢٦٠٥، ٥٦٢٠]

2352. Narrated Az-Zuhrī: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said that once a domestic sheep was milked for Allāh's Messenger ﷺ while he was in the house of Anas bin Mālik. The milk was mixed with water drawn from the well in Anas' house. A tumbler of it was presented to Allāh's Messenger ﷺ who drank from it. Then Abū Bakr was sitting on his left side and a bedouin on his right side. When the Prophet ﷺ removed the tumbler from his mouth, 'Umar was afraid that the Prophet ﷺ might give it to the bedouin, so he said, "O Allāh's Messenger! Give it to Abū Bakr who is sitting by your side." But the Prophet ﷺ gave it to the bedouin, who was to his right and said, "You should start with the one on your right side."

٢٣٥٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي أَنَسُ ابنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ حُلِبَتْ لِرَسُولِ اللهِ ﷺ شَاةٌ دَاجِنٌ وَهِيَ فِي دَارِ أَنَسِ بنِ مالِكٍ. وشِيبَ لَبَنُهَا بِماءٍ مِنَ البِئْرِ الَّتِي فِي دَارِ أَنَسٍ، فَأَعْطَى رَسُولَ اللهِ ﷺ القَدَحَ فَشَرِبَ مِنْهُ حَتَّى إِذَا نَزَعَ القَدَحَ عَنْ فِيهِ وعَلَى يَسارِهِ أَبُو بَكْرٍ، وعَنْ يَمِينِهِ أَعْرَابِيٌّ. فَقالَ عُمَرُ وَخَافَ أَنْ يُعْطِيَهُ الأَعْرَابِيَّ: أَعْطِ أَبا بَكْرٍ يا رَسُولَ اللهِ عِنْدَكَ، فأَعْطاهُ الأَعْرَابِيَّ الَّذِي عن يَمِينِهِ، ثُمَّ قالَ: «الأَيْمَنَ فَالأَيْمَنَ». [انظر: ٢٥٧١، ٥٦١٢، ٥٦١٩]

(2) CHAPTER. Whoever said, "The owner of the water has the right to drink till he is satisfied, as the Prophet ﷺ said, 'Superfluous water should not be withheld from others.'"

(٢) بابٌ مَنْ قالَ: إِنَّ صَاحِبَ المَاءِ أَحَقُّ بِالْمَاءِ حَتَّى يَرْوَى لِقَوْلِ النَّبِيِّ ﷺ: لا يُمْنَعُ فَضْلُ المَاءِ

2353. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle."(1)

٢٣٥٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ

(1) (H. 2353) This *Hadīth* means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (*Fath Al-Bārī*).

قالَ: «لا يُمْنَعُ فَضْلُ المَاءِ لِيُمْنَعَ بِهِ الكَلأُ». [انظر: ٢٣٥٤، ٦٩٦٢]

2354. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ said, "Do not withhold the superfluous water in order to withhold the superfluous grass."

٢٣٥٤ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ وأَبي سَلَمَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَمْنَعُوا فَضْلَ المَاءِ لِتَمْنَعُوا بِهِ فَضْلَ الكَلَأِ». [راجع: ٢٣٥٣]

(3) CHAPTER. If one digs a well in his own land and somebody falls in it and dies, the owner is not responsible.

(٣) بابٌ مَنْ حَفَرَ بِئْراً في مِلْكِهِ لَمْ يَضْمَنْ

2355. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No blood-money will be charged if somebody dies in a mine, or in a well, or is killed by an animal; and if somebody finds a treasure in his land he has to give one-fifth of it to the government."(1)

٢٣٥٥ - حَدَّثَني مَحْمُودٌ: أخْبَرَنِي عُبَيْدُ اللهِ، عَنْ إسْرَائِيلَ، عَنْ أبي حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «المَعْدِنُ جُبَارٌ، وَالبِئْرُ جُبارٌ، والعَجْماءُ جُبارٌ، وفي الرِّكازِ الخُمْسُ». [راجع: ١٤٩٩]

(4) CHAPTER. Disputes and controversies about wells and the settlement of such disputes and controversies.

(٤) بابُ الخُصُومَةِ في البِئرِ والقَضَاءِ فِيها

2356, 2357. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes a false oath to deprive somebody of his property will meet Allāh while He will be angry with him."

Allāh revealed: "Verily, those who

٢٣٥٦، ٢٣٥٧ - حَدَّثَنَا عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ عَلى

(1) (H. 2355) The owner of the well is not responsible if somebody falls and dies in it, if the well is in his land or in uncultivated land belonging to nobody. (This is true concerning mines also.) But if the well is dug on the way of the Muslims or in the land of somebody else without his permission and somebody falls and dies in it, then the person who has dug the well has to pay blood-money.
If an animal has untied itself and kills somebody or spoils his property, the owner of the animal is not responsible unless he is present at the time of the accident. (*Al-Qastalānī*)

يَمِينٍ يَقْتَطِعُ بِها مالَ امْرِئٍ مُسْلِمٍ هُوَ عَلَيها فاجِرٌ، لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ». فأَنزَلَ اللهُ تَعالَىٰ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ الآيَةَ [آل عمران: ٧٧]. فَجاءَ الأَشْعَثُ فَقالَ: ما حَدَّثَكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ فِيَّ أُنْزِلَتْ هٰذِهِ الآيَةُ. كانَتْ لي بِئْرٌ في أَرْضِ ابنِ عَمٍّ لي، فَقالَ لِي: «شُهُودَكَ» قُلْتُ: ما لي شُهُودٌ، قالَ: «فَيَمِينُهُ»، قُلْتُ: يا رَسُولَ اللهِ إذاً يَحْلِفَ، فَذَكَرَ النَّبِيُّ ﷺ هٰذا الحَدِيثَ، فأَنْزَلَ اللهُ ذٰلكَ تَصْدِيقاً لَهُ». [الحديث: ٢٣٥٦، انظر: ٢٤١٦، ٢٥١٥، ٢٦٦٦، ٢٦٦٩، ٢٦٧٣، ٢٦٧٦، ٤٥٤٩، ٦٦٥٩، ٦٦٧٦، ٧١٨٣، ٧٤٤٥]؛ [الحديث: ٢٣٥٧، انظر: ٢٤١٧، ٢٥١٦، ٢٦٦٧، ٢٦٧٠، ٢٦٧٧، ٤٥٥٠، ٦٦٦٠، ٦٦٧٧، ٧١٨٤]

purchase a small gain at the cost of Allāh's Covenant, and their oaths..." (V.3:77)

Al-Ash'ath came (to the place where 'Abdullāh was narrating) and said, "What has Abū 'Abdur-Rahmān (i.e., 'Abdullāh) been telling you? This Verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet ﷺ asked me to bring witnesses (to confirm my claim). I said, 'I do not have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allāh's Messenger! He will take a (false) oath immediately.' Then the Prophet ﷺ mentioned the above narration and Allāh revealed the Verse to confirm what he had said." (See *Hadīth* No.2515, 2516)

(٥) بابُ إثْمِ مَنْ مَنَعَ ابنَ السَّبِيلِ مِنَ المَاءِ

(5) CHAPTER. The sin of him who withholds water from wayfarer and travellers.

٢٣٥٨ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ بنُ زِيادٍ، عَنِ الأَعْمَشِ قالَ: سَمِعْتُ أَبا صالحٍ يَقُولُ: سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «ثَلاثَةٌ لا يَنْظُرُ اللهُ إلَيهِمْ يَوْمَ القِيامَةِ ولا يُزَكِّيهِم ولَهُمْ عَذابٌ أَلِيمٌ: رَجُلٌ كَانَ لَهُ فَضْلُ ماءٍ بالطَّرِيقِ فمَنَعَهُ

2358. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There are three types of people whom Allāh will neither look at them on the Day of Resurrection, nor will he purify them (from sins) and they shall have a painful torment. They are:

1. A man possessed superfluous water, on a way and he withheld it from travellers.
2. A man who gave a *Bai'a* (pledge) to a ruler and he gave it only for worldy benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds

something from him, he gets dissatisfied.
3. And a man displayed his goods for sale after the *Asr* prayer (and took a false oath by) saying, 'By Allāh, except Whom none has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them)."

The Prophet ﷺ then recited: "Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

مِنِ ابنِ السَّبِيلِ، ورَجُلٌ بايَعَ إمَامَهُ لا يُبايِعُهُ إلَّا لِدُنْيا فإنْ أعْطَاهُ مِنْها رَضِيَ وإنْ لَمْ يُعْطِهِ مِنْها سَخِطَ، ورَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ العَصْرِ فَقَالَ: واللهِ الَّذي لَا إلٰهَ غَيرُهُ لَقَدْ أَعْطَيتُ بِهَا كَذَا وكَذَا فَصَدَّقَهُ رَجُلٌ»، ثُمَّ قَرَأ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧]. [انظر: ٢٣٦٩، ٢٦٧٢، ٧٢١٢، ٧٤٤٦]

(6) CHAPTER. The dams of rivers.

(٦) بابُ سَكْرِ الأنْهارِ

2359, 2360. Narrated 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنهُما: An *Anṣārī* man quarrelled with Az-Zubair in the presence of the Prophet ﷺ about the *Ḥarra* canals which were used for irrigating the date-palms. The *Ansārī* man said to Az-Zubair, "Let the water pass", but Az-Zubair refused to do so. So, the case was brought before the Prophet ﷺ who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the *Anṣārī* got angry and said to the Prophet ﷺ, "Is it because he (i.e., Zubair) is your aunt's son?" On that the colour of the face of Allāh's Messenger ﷺ changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allāh, I think that the following Verse was revealed on this occasion:

'But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them'." (V.4:65)

٢٣٥٩، ٢٣٦٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني ابنُ شِهابٍ، عَنْ عُرْوَةَ: عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ حدَّثَهُ أنَّ رَجُلاً مِنَ الأنْصَارِ خاصَمَ الزُّبَيرَ عِنْدَ النَّبِيِّ ﷺ في شِرَاجِ الحَرَّةِ الَّتي يَسْقُونَ بِها النَّخلَ، فَقَالَ الأنْصَارِيُّ: سَرِّحِ المَاءَ يَمُرُّ فأبَىٰ عَلَيْهِ، فاخْتَصَمَا عِنْدَ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ للزُّبَيرِ: «اَسْقِ يا زُبَيرُ ثُمَّ أرْسِلِ المَاءَ إلى جارِكَ»، فَغَضِبَ الأنْصَارِيُّ فَقالَ: أنْ كانَ ابنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قالَ: «اسْقِ يا زُبَيرُ ثُمَّ احْبِسِ المَاءَ حتَّى يَرْجِعَ إلى الجَدْرِ». فَقالَ الزُّبَيرُ: وَاللهِ إنِّي لَأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ

بَيْنَهُمْ﴾ [النساء: ٦٥] قالَ مُحَمَّدُ ابنُ العَبَّاسِ: قالَ أبو عَبْدِ اللهِ: لَيْسَ أحَدٌ يَذْكُرُ عُرْوَةَ عَنْ عَبْدِ اللهِ إلَّا اللَّيْثُ فَقَطْ. [انظر: ٢٣٦١، ٢٣٦٢، ٢٧٠٨، ٤٥٨٥]

(7) CHAPTER. The land nearer to the source of water has the right to be irrigated before the one that is farther.

(٧) بابُ شُرْبِ الأعْلَى قَبْلَ الأسْفَلِ

2361. Narrated 'Urwa رَضِيَ اللهُ عَنْهُ: When a man from the *Anṣār* quarrelled with Az-Zubair, the Prophet ﷺ said, "O Zubair! Irrigate (your land) first and then let the water flow (to the land of the others)." On that the *Anṣārī* said (to the Prophet ﷺ), "Is it because he is your aunt's son?" On that the Prophet ﷺ said, "O Zubair! Irrigate till the water reaches the walls between the pits around the trees and then stop (i.e., let the water go to the other's land)." I think the following Verse was revealed concerning this event:

'But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them.' " (V.4:65)

٢٣٦١ - حَدَّثَنَا عَبْدَانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قالَ: خاصَمَ الزُّبَيرُ رَجُلاً مِنَ الأنْصارِ فَقالَ النَّبِيُّ ﷺ: «يا زُبَيرُ، اسْقِ ثُمَّ أرْسِلْ». فَقالَ الأنْصارِيُّ: إنَّهُ ابنُ عَمَّتِكَ؟ فَقالَ عَلَيْهِ السَّلامُ: «اسْقِ يا زُبَيرُ حَتَّى يَبْلُغَ الجَدْرَ ثُمَّ أمْسِكْ». قالَ الزُّبَيرُ: فَأحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء: ٦٥]. [راجع: ٢٣٥٩]

(8) CHAPTER. The land nearer to the source of water has the right to be covered with water up to the ankles.

(٨) بابُ شُرْبِ الأعْلَى إلَى الكَعْبَيْنِ

2362. Narrated 'Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُما: An *Anṣārī* man quarrelled with Az-Zubair about a canal in the *Ḥarra* which was used for irrigating date-palms. Allāh's Messenger ﷺ, ordering Az-Zubair to be moderate, said, "O Zubair! Irrigate (your land) first and then leave the water for your neighbour." The *Anṣārī* said, "Is it because he is your aunt's son?" On that the colour of the face of Allāh's Messenger ﷺ changed (because of anger) and he said, "O Zubair!

٢٣٦٢ - حَدَّثَنَا مُحَمَّدٌ: أخْبرَنا مَخْلَدُ بنُ يَزِيدَ الحَرَّانِيُّ قالَ: أخْبرَني ابنُ جُرَيْجٍ قالَ: حدَّثَني ابنُ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ أنَّهُ حَدَّثَهُ: أنَّ رَجُلاً مِنَ الأنْصارِ خاصَمَ الزُّبَيرَ في شِراجٍ مِنَ الحَرَّةِ لِيَسْقِيَ بِهَا النَّخْلَ. فَقالَ رَسُولُ اللهِ ﷺ: «اسْقِ يا زُبَيرُ -

Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees." So, Allāh's Messenger ﷺ gave Az-Zubair his full right. Az-Zubair said, "By Allāh, the following Verse was revealed in that connection:

'But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them'." (V.4:65)

(The subnarrator), Ibn Shihāb said to Juraij (another subnarrator), "The *Anṣār* and the other people interpreted the saying of the Prophet ﷺ: 'Irrigate (your land) and withhold the water till it reaches the walls between the pits around the trees,' as meaning up to the ankles."

فَأَمَرَهُ بالمَعْرُوفِ - ثُمَّ أَرْسِلْهُ إلى جارِكَ». فَقالَ الأنْصارِيُّ: أَنْ كَانَ ابنَ عَمَّتِكَ؟ فَتَلَوَّنَ وجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قالَ: «اسْقِ ثُمَّ احْبِسْ حتَّى يَرْجِعَ المَاءُ إلَى الجَدْرِ»، واسْتَوْعَى لَهُ حَقَّهُ. فَقالَ الزُّبَيرُ: واللهِ إنَّ هٰذِهِ الآيَةَ أُنْزِلَتْ فِي ذلكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ فَقالَ لِي ابنُ شِهابٍ: فَقَدَّرَتِ الأنْصارُ والنَّاسُ قَوْلَ النَّبيِّ ﷺ: «اسْقِ ثُمَّ احْبِسْ حتَّى يَرْجِعَ إلَى الجَدْرِ» وكانَ ذٰلكَ إلى الكَعْبَيْنِ.

[راجع: ٢٣٥٩]

(9) CHAPTER. The superiority of providing water (to those who need it).

(٩) بابُ فَضْلِ سَقْيِ المَاءِ

2363. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allāh thanked him for his (good) deed and forgave him." The people asked, "O Allāh's Messenger! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate (living being)."

٢٣٦٣ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ سُمَيٍّ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا رَجُلٌ يَمْشِي فاشْتَدَّ عَلَيْهِ العَطَشُ فَنزَلَ بِئْراً فَشَرِبَ مِنْها، ثُمَّ خَرَجَ فإذَا هُوَ بِكَلْبٍ يَلْهَثُ، يَأكُلُ الثَّرَى مِنَ العَطَشِ. فَقالَ: لَقَدْ بَلَغَ هٰذَا مِثْلُ الَّذِي بَلَغَ بِي فَمَلأَ خُفَّهُ ثُمَّ أمْسَكَهُ بِفيهِ، ثُمَّ رَقِيَ فَسَقَى الكَلْبَ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ». قالُوا: يا رَسُولَ اللهِ، وإنَّ لَنا في البَهَائِمِ أجْراً؟ قالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٍ أجْرٌ». تابَعَهُ حَمَّادُ بنُ

سَلَمَةَ والرَّبِيعُ بنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بنِ زِيادٍ. [راجع: ١٧٣]

٢٣٦٤ - حَدَّثَنَا ابنُ أبي مَرْيَمَ: حدَّثَنا نافعُ بنُ عُمَرَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ صَلَّى صَلاةَ الكُسُوفِ فَقالَ: «دَنَتْ مِنِّي النَّارُ حتَّى قُلْتُ: أيْ رَبِّ وأنَا مَعَهُمْ. فإذَا امْرَأةٌ - حَسِبْتُ أنَّهُ قالَ: - تَخْدِشُها هِرَّةٌ قالَ: ما شَأنُ هٰذِهِ؟ قَالُوا: حَبَسَتْها حتَّى ماتَتْ جُوعاً». [راجع: ٧٤٥]

2364. Narrated Asmā' bint Abī Bakr رَضِيَ الله عَنْهما: The Prophet ﷺ offered the eclipse *Ṣalāt* (prayer), and then said, "Hell was displayed so close that I said, 'O my Lord! Am I going to be one of its inhabitants?' " Suddenly he saw a woman. I think he said, "...who was being scratched by a cat." He said, "What is wrong with her?" He was told, "She had imprisoned it (i.e., the cat) till it died of hunger."

٢٣٦٥ - حَدَّثَنَا إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «عُذِّبَتِ امْرَأةٌ في هِرَّةٍ حَبَسَتْهَا حتَّى ماتَتْ جُوعاً فَدَخَلَتْ فِيهَا النَّارَ، قالَ: فَقالَ -واللهُ أعْلَمُ -: لا أنْتِ أطْعَمْتِيْهَا وَلا سَقَيْتِيها حِينَ حَبَسْتِيْهَا، وَلَا أنْتِ أرْسلْتِها فَأكَلَتْ مِنْ خَشَاشِ الأرْضِ». [انظر: ٣٣١٨، ٣٤٨٢]

2365. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهما: Allāh's Messenger ﷺ said, "A woman was tortured and was put in (Hell) Fire because of a cat which she had kept locked till it died of hunger." Allāh's Messenger ﷺ further said, "Allāh knows better. Allāh said (to the woman), 'You neither fed it nor watered it when you locked it up, nor did you set it free to eat the vermin of the earth.' "

(١٠) بابٌ مَنْ رَأى أنَّ صاحِبَ الحَوْضِ أو القِرْبَةِ أحَقُّ بِمَائِهِ

(10) CHAPTER. Whoever thinks that the owner of a tank, or of a leather water-container has more right to use the water than any other person.

٢٣٦٦ - حَدَّثَنَا قُتَيْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ رَسُولُ

2366. Narrated Sahl bin Sa'd رَضِيَ الله عَنْهُ: Once a tumbler (full of milk or water) was brought to Allāh's Messenger ﷺ who drank from it, while on his right side there was sitting a boy who was the youngest of those

who were present, and on his left side there were old men. The Prophet ﷺ asked, "O boy! Do you allow me to give (the drink) to the elder people (first)?" The boy said, "I will not give preference to anybody over me to have my share from you, O Allāh's Messenger!" So, he gave it to the boy.

اللهِ ﷺ بقَدَحٍ فَشَرِبَ وعَنْ يَمِينِهِ غُلامٌ هُوَ أَحْدَثُ القَومِ، والأَشْياخُ عَنْ يَسارِهِ، قالَ: «يا غُلامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَ الأَشْياخَ؟» فَقالَ: ما كُنْتُ لأُوثِرَ بِنَصِيبِي مِنْكَ أَحَداً يا رَسُولَ اللهِ، فأَعْطاهُ إِيَّاهُ.
[راجع: ٢٣٥١]

2367. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "By Him in Whose Hands my soul is, some people will be driven away from my Tank [*Ḥauḍ (Al-Kauthar)*] on the Day of Resurrection as strange camels are driven away from a private tank (trough)."

٢٣٦٧ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ زِيادٍ: سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «والَّذِي نَفْسِي بِيَدِهِ لأَذُودَنَّ رِجالاً عَنْ حوضِي كَمَا تُذَادُ الغَرِيبَةُ مِنَ الإِبِلِ عَنِ الحَوْضِ».

2368. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "May Allāh be Merciful to the mother of Isma'īl (Ishmael)! If she had left the water of Zamzam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."

٢٣٦٨ - حَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ أَيُّوبَ وكَثِيرِ بنِ كَثِيرٍ، يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنهُما: قالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ - أَوْ قالَ: لَوْ لَمْ تَغْرِفْ مِنَ المَاءِ - لَكانَتْ عَيْناً مَعِيناً. وأَقْبَلَ جُرْهُمُ فَقَالُوا: أَتَأْذَنِينَ أَنْ نَنْزِلَ عِنْدَكِ؟ قالَتْ: نَعَمْ ولا حَقَّ لَكُمْ في المَاءِ، قالُوا: نَعَمْ». [انظر: ٣٣٦٢، ٣٣٦٣، ٣٣٦٤، ٣٣٦٥]

2369. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There are three types

٢٣٦٩ - حَدَّثَنِي عَبْدُ اللهِ بنُ

of people whom Allāh will neither speak to them, nor look at them, on the Day of Resurrection. (They are):

1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given,
2. A man who takes a false oath after the *Aṣr* (prayer) in order to grab a Muslim's property, and
3. A man who withholds his superfluous water. Allāh will say to him, 'Today I will withhold My Grace from you as you withheld the superfluity of what you had not created.'"

مُحَمَّدٍ: حدَّثنا سُفيانُ، عَنْ عَمْرٍو، عَنْ أبي صَالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ القِيامَةِ ولا يَنْظُرُ إِلَيهِم: رَجُلٌ حَلَفَ عَلى سِلْعَةٍ لَقَدْ أعْطَى بِها أكْثَرَ مِمَّا أعطَى وَهُوَ كاذِبٌ، ورَجُلٌ حَلَفَ عَلى يَمِينٍ كاذِبَةٍ بَعْدَ العَصْرِ لِيَقْتَطِعَ بِها مالَ رَجُلٍ مُسْلِمٍ، ورَجُلٌ مَنَعَ فَضْلَ مائِهِ فَيَقُولُ اللهُ: اليَوْمَ أمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ ما لَمْ تَعْمَلْ يَدَاكَ». قالَ عَلِيٌّ: حدَّثنا سُفيانُ غيرَ مَرَّةٍ، عَنْ عَمْرٍو: سَمِعَ أبا صَالحٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ. [راجع: ٢٣٥٨]

(11) CHAPTER. No *Ḥimā* (private pasture) except according to what Allāh and His Messenger ﷺ did.[1]

(١١) بابٌ: لا حِمَى إِلَّا لِلَّهِ ولِرَسُولِهِ ﷺ

2370. Narrated As-Sa'b bin Jaththāma: Allāh's Messenger ﷺ said, "No *Ḥimā*[2] except for Allāh and His Messenger ﷺ[3]. We have been told that Allāh's Messenger ﷺ made a place called An-Naqī' as *Ḥima*, and 'Umar made Ash-Sharaf and Ar-Rabadha *Ḥima* (for grazing the animals of *Zakāt*).

٢٣٧٠ - حَدَّثَنَا يَحيى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ الصَّعْبَ بنَ جَثَّامَةَ قالَ:

(1) (Ch. 11) This means that the *Imām* has the right to assign certain pastures for certain purposes (e.g., for grazing the animals of the *Zakāt*). Nobody would then have the right to use the pastures for other purposes. (*Fatḥ Al-Bārī*)

(2) (H. 2370) The origin of this word is that when an Arab chief came to a certain place suitable for pasturing, he would let his dog bark at a high place. The area across which the sound of the dog spread would be a private pasture for the chief's cattle, and nobody else would have the right to graze his cattle in it. So *Ḥima* means a private pasture, originally belonging to nobody, and nobody is allowed to cultivate it, but it is kept for grazing private animals. (*Fatḥ Al-Bārī*)

(3) (H. 2370) Allāh's Messenger ﷺ and the Muslim leaders only have the right to keep pastures of this sort; no individual has the right to keep *Ḥima* for his personal good as the Arabs used to do in the Pre-Islāmic Period of Ignorance. (Ibid.)

إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا حِمَى إلَّا للهِ ولِرَسُولِهِ». وقالَ: بَلَغنا أنَّ النَّبِيَّ ﷺ حَمَى النَّقِيْعَ وأنَّ عُمَرَ حَمَى الشَّرَفَ والرَّبَذَةَ. [انظر: ٣٠١٣]

(12) CHAPTER. Drinking water by people and watering animals from the rivers.

(١٢) بابُ شُرْبِ النَّاسِ وسَقْيِ الدَّوابِّ مِنَ الأنْهارِ

2371. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Keeping horses may be a source of reward to some (men), a shelter to another (i.e., means of earning one's living), or a burden to a third[(1)]. He, to whom the horse will be a source of reward is the one who keeps it in Allāh's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allāh's Right (i.e., *Zakāt*) (from the wealth he earns through using them in trading etc.), and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him."

When Allāh's Messenger ﷺ was asked

٢٣٧١ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكُ بنُ أنَسٍ، عَنْ زَيْدِ بنِ أسْلَمَ؛ عَنْ أبي صَالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ لِرَجُلٍ أجْرٌ، ولِرَجُلٍ سِتْرٌ، وعَلى رَجُلٍ وِزرٌ. فَأَمَّا الذِي لَهُ أجْرٌ فَرَجُلٌ ربَطَها في سَبِيلِ اللهِ فأطالَ لَهَا فِي مَرْجٍ أوْ رَوْضَةٍ، فَما أصَابَتْ في طِيَلِها ذٰلكَ مِنَ المَرْجِ أوِ الرَّوْضَةِ كانَتْ لَهُ حَسَناتٍ وَلَو أنَّهُ انْقَطَعَ طِيَلُها فاسْتَنَّتْ شَرَفاً أوْ شَرَفَيْنِ كانَتْ آثارُها وأرْوَاثُها حَسَناتٍ لَهُ. ولَوْ أنَّها مرَّتْ بنَهَرٍ فَشَرِبَتْ مِنْهُ ولَمْ يُرِدْ أنْ يَسْقِيَ كانَ ذٰلكَ حَسَناتٍ لَهُ، فَهِيَ لِذٰلكَ أجْرٌ. ورَجُلٌ رَبَطَها تَغَنِّياً وتَعَفُّفاً ثُمَّ لَمْ يَنْسَ حَقَّ اللهِ في رِقابِها ولا ظُهُورِها فَهِي لِذٰلِكَ سِتْرٌ. ورَجُلٌ رَبَطَها فَخْراً ورِياءً ونِواءً لِأَهْلِ

(1) (H. 2371) Horses are kept as a means of conveyance or for commercial purposes. One may use them in the way that pleases Allāh and gets a reward for his obedience, another may use them in disobeying Allāh and is consequently punished, and still another may use them just for earning his living. (*Qasṭalānī*)

الإسْلام، فَهِيَ عَلى ذٰلِكَ وِزْرٌ».
وسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ، فَقالَ: «ما أُنْزِلَ عَلَيَّ فِيها شيءٌ إلَّا هٰذِهِ الآيَةُ الجامِعَةُ الفَاذَّةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾». [انظر: ٢٨٦٠، ٣٦٤٦، ٤٩٦٢، ٤٩٦٣، ٧٣٥٦]

about donkeys, he replied, "Nothing particular was revealed to me regarding them except this general unique Verse which is applicable to everything:

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it'."(1)

٢٣٧٢ - حَدَّثَنَا إسماعِيلُ: حدَّثنا مالكٌ عَنْ رَبِيْعَةَ بنِ أبي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلى المُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدِ الجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلىٰ رَسُولِ اللهِ ﷺ فَسأَلَهُ عَنِ اللُّقَطَةِ فَقالَ: «اعْرِفْ عِفَاصَها ووِكاءَها، ثُمَّ عَرِّفْها سَنَةً، فإنْ جاءَ صَاحِبُها وإلَّا فَشَأْنَكَ بِها». قالَ: فَضالَّةُ الغَنَمِ؟، قالَ: «هِيَ لَكَ أوْ لِأَخِيكَ أوْ لِلذِّئْبِ»، قالَ: فَضَالَّةُ الإِبِلِ؟ قالَ: «مَا لَكَ ولَها؟» مَعَها سِقَاؤُها وحِذَاؤُها، تَرِدُ المَاءَ وتَأْكُلُ الشَّجَرَ حتَّى يَلْقَاهَا رَبُّها». [راجع: ٩١]

2372. Narrated Zaid bin Khālid رَضِيَ الله عَنْهُ: A man came to Allāh's Messenger ﷺ and asked about *Al-Luqaṭa* (a fallen thing). The Prophet ﷺ said, "Recognise its container and its tying material and then make public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet ﷺ said, "It is for you, your brother or the wolf."(2) The man asked "What about a lost camel?" The Prophet ﷺ said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat the trees till its owner finds it?"(3)

(١٣) بابُ بَيْعِ الحَطَبِ والكَلَأِ

(13) CHAPTER. The selling of wood and grass.

٢٣٧٣ - حَدَّثَنَا مُعَلَّى بنُ أَسَدٍ:

2373. Narrated Az-Zubair bin Al-

(1) (H. 2371) This means that if one treats his donkeys kindly and does not overburden them, he will be rewarded for that in the Hereafter, and if he does the opposite, he will gain the fruit of his ill-behaviour. (*Qasṭalānī*)

(2) (H. 2372) It is for you if its owner does not show up, or for its owner if he shows up, or for the wolf to eat if you leave it and its owner does not find it.

(3) (H. 2372) The Prophet ﷺ forbids the man from taking the lost camel because it can stay in the desert for a long period without any danger. It is like a well-provided traveller; it can reach its destination.

حدَّثنا وُهَيْبٌ، عَنْ هِشَام، عَنْ أبيه، عَنِ الزُّبَيْرِ بنِ العَوَّام رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لأَنْ يأخُذَ أحَدُكُمْ أحْبُلاً فَيأخُذ حُزْمَةً مِنْ حَطَب فَيَبِيعَ فَيَكُفَّ اللهُ بِها وَجْهَهُ خَيرٌ مِنْ أنْ يَسْأَلَ النَّاسَ أُعْطِيَ أمْ مُنِعَ».

[راجع: ١٤٧١]

'Awwām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allāh will keep his face away (from Hell-fire) rather than ask others who may give him or not."

٢٣٧٤ - حَدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي عُبَيْدٍ مَوْلَى عَبدِ الرَّحْمٰنِ ابنِ عَوْفٍ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لأنْ يَحْتَطِبَ أحَدُكُمْ حُزْمَةً عَلى ظَهْرِهِ خَيرٌ لَهُ مِنْ أنْ يَسْأَلَ أحَداً فَيُعْطِيَهُ أوْ يَمْنَعَهُ».

[راجع: ١٤٧٠]

2374. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No doubt, it is better for anyone of you to cut a bundle of wood and carry it over his back (and earn his living thereby) rather than to ask somebody who may or may not give him." (See H. 2074).

٢٣٧٥ - حَدَّثَنَا إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَني ابنُ شِهاب، عَنْ عَليِّ بنِ حُسَينِ بنِ عَليٍّ، عَنْ أبِيهِ حُسَينِ بنِ عَليٍّ، عَنْ أبِيْهِ عَليِّ ابنِ أبي طالِبٍ رَضِيَ اللهُ عَنْهُمْ أنَّهُ قالَ: أصَبْتُ شارِفاً مَعَ رَسُولِ اللهِ ﷺ في مَغْنَم يَوْمَ بَدْرٍ، قالَ: وأعْطاني رَسُولُ اللهِ ﷺ شَارِفاً أُخْرَى فأنَخْتُهُما يَوْماً عِنْدَ بابِ رَجُلٍ مِنَ الأَنْصارِ وأنا أُرِيدُ أنْ أحْمِلَ عَلَيهِما إذْخِراً لأَبِيعَهُ ومَعِي صَائغٌ مِنْ بَني قَيْنُقاعَ فأسْتَعِينَ بِهِ عَلى

2375. Narrated Ḥusain bin 'Alī رَضِيَ اللهُ عَنْهُما: 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allāh's Messenger ﷺ gave me another she-camel. I let both of them kneel at the door of one of the *Anṣār*, intending to carry *Idhkhir* on them to sell it and use its price for my wedding banquet on marrying Fāṭima. A goldsmith from Banī Qainuqā' was with me. Ḥamza bin 'Abdul-Muṭṭalib was in that house drinking wine and a lady singer was reciting:

'O Ḥamza! (Kill) the (two) fat old she-camels (and serve them to your guests).'

So Ḥamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." (I said to Ibn Shihāb,

"Did he take part of the humps?" He replied, "He cut off their humps and carried them away.") 'Alī رَضِيَ اللهُ عَنْهُ further said, "When I saw that dreadful sight, I went to the Prophet ﷺ and told him the news. The Prophet ﷺ came out in the company of Zaid bin Hāritha who was with him then, and I, too, went with them. He went to Ḥamza and spoke harshly to him. Ḥamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet ﷺ retreated and went out. This incident happened before the prohibition of drinking (alcoholic drinks)."

وَلِيمَةِ فاطِمَةَ، وَحَمْزَةُ ابنُ عَبْدِ المُطَّلِبِ يَشْرَبُ في ذٰلِكَ البَيْتِ مَعَهُ قَيْنَةٌ، فَقالَتْ: ألا يا حَمْزَ لِلشُّرُفِ النِّوَاءِ، فَثارَ إلَيهِمَا حَمْزَةُ بالسَّيْفِ فَجَبَّ أسْنِمَتَهُمَا وبَقَرَ خَوَاصِرَهُمَا ثُمَّ أخَذَ مِنَ أكْبادِهِمَا، قُلْتُ لِابنِ شِهابٍ: ومِنَ السَّنامِ؟ قالَ: قَدْ جَبَّ أسْنِمَتَهُما فَذَهَبَ بِهَا. قالَ ابنُ شِهابٍ: قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: فَنَظَرْتُ إلىٰ مَنْظَرٍ أفْظَعَنِي فَأتَيْتُ نَبِيَّ اللهِ ﷺ وعِنْدَهُ زَيْدُ بنُ حارِثَةَ فأخْبَرْتُهُ الخَبَرَ، فَخَرَجَ ومَعَهُ زَيْدٌ فانْطَلَقْتُ مَعَهُ فَدَخَلَ عَلى حَمْزَةَ فَتَغَيَّظَ عَلَيْهِ فَرَفَعَ حَمْزَةُ بَصَرَهُ وَقَالَ: هَلْ أنْتُمْ إلَّا عَبِيدٌ لِآبَائِي؟ فَرَجَعَ رَسُولُ اللهِ ﷺ يُقَهْقِرُ حتَّى خَرَجَ عَنْهُمْ وذٰلِكَ قَبْلَ تَحْرِيمِ الخَمْرِ. [راجع: ٢٠٨٩]

(14) CHAPTER. The uncultivated pieces of land (granted by the ruler to some individuals).

(١٤) بابُ القَطائِعِ

2376. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ decided to grant a portion of (the uncultivated land of) Baḥrain to the *Anṣār*. The *Anṣār* said, "(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish)." He said, "(O *Anṣār*!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection)."(1)

٢٣٧٦ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بْنُ زيدٍ، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ قالَ: أرادَ رَسولُ اللهِ ﷺ أن يُقْطِعَ مِنَ البَحْرَيْنِ فَقالَتِ الأنْصارُ: حتَّى تُقْطِعَ لإخْوانِنَا مِنَ المُهاجِرِينَ مِثْلَ الذي تُقْطِعُ لنَا،

---

(1) (H. 2376) This prophecy was a sign of the Prophethood of Allāh's Messenger ﷺ. It came true that the Quraish kings had the source of wealth and power in their hands. The Prophet ﷺ tells the *Anṣār* to be patient and wait for a great reward in the Hereafter as a compensation for the pleasures they would miss in this life.

قالَ: «سَتَرَوْنَ بَعْدِي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوْني». [انظر: ٢٣٧٧، ٣١٦٣، ٣٧٩٤]

(15) CHAPTER. Documentation of the land grants.

2377. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ called the *Anṣār* so as to grant them a portion of (the land of) Baḥrain. They said, "O Allāh's Messenger! If you grant this to us, write a similar document to our Quraish (emigrant) brothers." But the Prophet ﷺ did not have enough grants and he said, "After me you will see the people giving preference (to others), so be patient till you meet me."(1)

(١٥) باب كِتابَةِ القَطائِعِ

٢٣٧٧ - وقالَ اللَّيْثُ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: دَعَا النَّبِيُّ ﷺ الأَنْصارَ لِيُقْطِعَ لَهُمْ بالبَحْرَيْنِ فَقالُوا: يا رَسُولَ اللهِ، إنْ فَعَلْتَ فاكْتُبْ لإِخْوانِنا منْ قُرَيْشٍ بِمِثْلِها. فَلَمْ يَكُنْ ذٰلكَ عِنْدَ النَّبِيِّ ﷺ، فَقالَ: «سَتَرَوْنَ بَعْدِي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوْنِي». [راجع: ٢٣٧٦]

(16) CHAPTER. Milking she-camels at water places.

2378. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One of the rights of a she-camel is that it should be milked at a place of water."

(١٦) باب حَلْبِ الإِبِلِ عَلى المَاءِ

٢٣٧٨ - حَدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَني أبي عَنْ هِلالِ ٱبنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ أبي عَمْرَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مِنْ حَقِّ الإِبِلِ أنْ تُحْلَبَ عَلَى المَاءِ». [راجع: ١٤٠٢]

(17) CHAPTER. One may have the right to pass through a garden or to have a share in date-palms.

The Prophet ﷺ said, "If somebody sells date-palms after pollinating them, their fruits will be for him and he has the right to enter

(١٧) باب الرَّجُلِ يَكُونُ لَهُ مَمَرٌّ أَوْ شِرْبٌ في حائِطٍ أَوْ في نَخْلٍ؟

وَقالَ النَّبِيُّ ﷺ: «مَنْ باعَ نَخْلاً بَعْدَ أنْ تُؤَبَّرَ فَثَمَرَتُها لِلْبائعِ، وَلِلْبائعِ

(1) (Ch. 2377) Perhaps the grants given to the *Anṣār* were land grants or money grants from the *Jizya* tax levied from that land. The Prophet ﷺ could not assign similar grants to the emigrants, perhaps because there were not many conquests then. (*Qasṭalānī*)

المَمَرُّ والسَّقيُ حتَّى يَرْفَعَ وكَذٰلكَ رَبُّ العَرِيَّةِ».

the garden and irrigate the date-palms till he reaps the fruits. The owner of *'Ariya* has a similar right."

٢٣٧٩ - أخبرَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني ابنُ شِهابٍ، عَنْ سالمِ بنِ عَبْدِ اللهِ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ ابْتاعَ نَخْلاً بَعْدَ أنْ تُؤَبَّرَ فَثَمَرَتُها لِلْبَائعِ إلَّا أنْ يَشْتَرِطَ المُبْتاعُ، ومَنِ ابْتاعَ عَبْداً ولَهُ مالٌ فَمالُهُ لِلَّذي باعَهُ إلَّا أنْ يَشْتَرِطَ المُبْتاعُ». [راجع: ٢٢٠٣]

وعَنْ مالكٍ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ، عَنْ عُمَرَ في العَبْدِ.

2379. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulates that it should belong to him."

٢٣٨٠ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ، عَنْ زَيْدِ بنِ ثابتٍ رَضِيَ اللهُ عَنْهُمْ قالَ: رَخَّصَ النَّبِيُّ ﷺ أنْ تُباعَ العَرَايا بِخَرْصِها تَمْراً. [راجع: ٢١٧٣]

2380. Narrated Zaid bin Thābit رَضِيَ الله عَنْهُ: The Prophet ﷺ permitted selling the dates of the *'Arāyā* for ready dates by estimating the amount of the former (as they are still on the trees).

٢٣٨١ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَطاءٍ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: نَهَى النَّبِيُّ ﷺ عَنِ المُخَابَرَةِ والمُحاقَلَةِ، وعَنِ المُزَابَنَةِ، وعَنْ بَيْعِ الثَّمَرِ حتَّى يَبْدُوَ صَلاحُهُ. وأنْ لا تُباعَ إلَّا بالدِّينارِ والدِّرْهَمِ إلَّا العَرَايا. [راجع: ١٤٨٧]

2381. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ forbade the sales called *Al-Mukhābara, Al-Muhāqala* and *Al-Muzābana* and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the *'Arāyā*.

٢٣٨٢ - حَدَّثَنا يَحْيَى بنُ قَزَعَةَ:

2382. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ allowed the sale of the dates

حَدَّثَنَا مالكٌ، عَنْ دَاوُدَ بنِ حُصَينٍ، عَنْ أبي سُفْيانَ مَوْلى ابن أبي أحْمَدَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: رَخَّصَ النَّبِيُّ ﷺ في بَيْعِ العَرَايا بِخَرْصِها مِنَ التَّمْرِ فِيما دُونَ خَمْسَةِ أوْسُقٍ - أوْ في خَمْسَةِ أوْسُقٍ، شَكَّ دَاوُدُ في ذٰلكَ -. [راجع: ٢١٩٠]

of the *'Arāyā* for ready dates by estimating the former which should be estimated as less than five *Awsuq* or five *Awsuq*. (Dawūd, the subnarrator is not sure as to the right amount.)[1]

٢٣٨٣، ٢٣٨٤ - حَدَّثَنَا زَكَرِيَّا بنُ يَحْيى: حَدَّثَنَا أبُو أُسامَةَ قالَ: أخْبَرَني الوَلِيدُ بنُ كَثِيرٍ قالَ: أخْبَرَني بُشَيْرُ بنُ يَسَارٍ مَوْلىٰ بَني حارِثَةَ: أنَّ رَافِعَ بنَ خَدِيجٍ وسَهْلَ بنَ أبي حَثْمَةَ حَدَّثَاهُ: «أنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ المُزَابَنَةِ: بَيْعِ الثَّمَرِ بالتَّمْرِ، إلَّا أصْحابَ العَرَايا فإنَّهُ أذِنَ لَهُمْ».
قالَ: وقالَ ابنُ إسحَاقَ: حدَّثَني بُشَيْرٌ مِثْلَهُ. [راجع: ٢١٩١]

2383, 2384. Narrated Rāfi' bin Khadīj and Sahl bin Abī Hathma رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the sale of *Muzābana*, i.e., selling of fruits for fruits, except in the case of *'Arāyā*; he allowed the owners of *'Arāyā* such kind of sale.

(1) (H. 2382) Since there is doubt about the limits of estimation, less than five *Awsuq* is regarded as the legal amount; five *Awsuq* or more is regarded as illegal. (*Qastalānī*).

43 - THE BOOK OF LOANS, PAYMENT OF LOANS, FREEZING OF PROPERTY, AND BANKRUPTCY.

٤٣ - كتاب الاستقراض وأداء الديون والحجر والتفليس

(1) CHAPTER. Whoever buys a thing on credit and does not have its price or has it, but not at the place of the transaction.

2385. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While I was in the company of the Prophet ﷺ in one of his *Ghazawāt*, he asked, "What is wrong with your camel? Will you sell it?" I replied in the affirmative and sold it to him. When he reached Al-Madīna, I took the camel to him in the morning and he paid me its price.

2386. Narrated Al-A'mash: When we were with Ibrāhīm, we talked about mortgaging in deals of *Salam*. Ibrāhīm narrated from Aswad that 'Āishah رَضِيَ اللهُ عَنْها had said, "The Prophet ﷺ bought some foodstuff on credit from a Jew and mortgaged an iron armour to him."

(2) CHAPTER. Whoever takes the money of the people intending to repay it or to destroy it or to spoil it.

2387. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes the money of the people with the intention of repaying it, Allāh will repay it on his behalf, and whoever takes it in order to destroy it, then Allāh will destroy him."

(١) بابٌ مَن اشْتَرَى بالدَّيْنِ ولَيْسَ عِنْدَهُ ثَمَنُهُ أوْ لَيْسَ بِحَضْرَتِهِ

٢٣٨٥ - حَدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ هُو البِيْكَنْدِيُّ: أَخْبرَنا جَرِيرٌ، عَنِ المُغيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ فَقالَ: «كَيْفَ تَرَى بَعِيرَكَ؟ أَتَبِيعُهُ؟ قُلْتُ: نَعَمْ، فَبِعْتُهُ إِيَّاهُ فَلَمَّا قَدِمَ المَدِينَةَ غَدَوْتُ إِلَيْهِ بِالبَعِيرِ فَأَعْطَانِي ثَمَنَهُ. [راجع: ٤٤٣]

٢٣٨٦ - حَدَّثَنا مُعَلَّى بنُ أَسَدٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الأَعمَشُ قالَ: تَذَاكَرْنا عِنْدَ إِبْراهِيمَ الرَّهْنَ في السَّلَمِ فَقالَ: حدَّثَنِي الأَسْوَدُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها: أنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَاماً مِنْ يَهُودِيٍّ إلى أَجَلٍ ورَهَنَهُ دِرْعاً مِنْ حَدِيدٍ. [راجع: ٢٠٨٦]

(٢) بابٌ مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا، أَوْ إِتْلافَها

٢٣٨٧ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَنا سُلَيْمانُ بنُ بِلالٍ، عَنْ ثَوْرِ ابنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ

عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيْدُ أَدَاءَهَا أَدَّى اللهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلافَها أَتْلَفَهُ اللهُ».

(3) CHAPTER. Repayment of debts.

(٣) بابُ أَدَاءِ الدُّيُونِ

And the Statement of Allāh تعالى:

"Verily! Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer." (V.4:58)

وقَوْلِ اللهُ تعالى: ﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾﴾ [النساء: ٥٨].

2388. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Once, while I was in the company of the Prophet ﷺ, he saw the mountain of Uḥud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dīnār remains of it with me for more than three days (i.e., I will spend all of it in Allāh's Cause), except that Dīnār which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter, except those who spend their money here and there (in Allāh's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I asked, "O Allāh's Messenger! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Jibrīl [Gabriel (عليه السلام)] came to me and said, 'Whoever amongst your followers dies, worshipping none along with Allāh, will enter Paradise.'" I said, "Even if he did such and such things (i.e., even if he stole or committed illegal sexual intercourse)"

٢٣٨٨ - حَدَّثَنِي أَحْمَدُ بنُ يُونُسَ: حدَّثَنا أَبُو شِهابٍ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَلَمَّا أَبْصَرَ -يَعْني أُحُداً- قالَ: «ما أُحِبُّ أَنَّهُ يُحَوَّلُ لي ذَهَباً يَمْكُثُ عِنْدِي مِنْهُ دِينارٌ فَوْقَ ثَلاثٍ إِلَّا دِيناراً أُرْصِدُهُ لِدَيْنٍ»، ثُمَّ قالَ: «إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ، إِلَّا مَنْ قالَ بالمَالِ هٰكَذَا وهٰكَذَا، وأشارَ أبُو شِهابٍ بَيْنَ يَدَيْهِ وعَنْ يَمِينِه وعَنْ شِمالِهِ «وقَلِيلٌ مَا هُمْ. وقَالَ: «مَكانَكَ» وتَقَدَّمَ غيرَ بَعِيدٍ فَسَمِعْتُ صَوْتاً فأَرَدْتُ أَنْ آتِيَهُ. ثُمَّ ذَكَرْتُ قَوْلَهُ: «مَكانَكَ حتَّى آتِيَكَ». فَلَمَّا جاءَ قُلْتُ: يا رَسُولَ اللهِ، الَّذي سَمِعْتُ - أَوْ قالَ: الصَّوْتُ الَّذي سَمِعْتُ -؟ قالَ: «وهَلْ سَمِعْتَ؟»

He (ﷺ) said, "Yes."

قُلْتُ: نَعَمْ، قالَ: «أتاني جِبْرِيلُ عَلَيْهِ الصَّلاةُ السَّلامُ فَقالَ: مَنْ ماتَ مِنْ أُمَّتِكَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ»، قُلْتُ: ومَنْ فَعَلَ كذا وكذا؟ قالَ: «نَعَمْ». [راجع: ١٢٣٧]

2389. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If I had gold equal to the mountain of Uḥud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts."

٢٣٨٩ - حَدَّثَني أحْمَدُ بنُ شَبِيبِ بنِ سَعِيدٍ: حدَّثنا أبي، عَنْ يُونُسَ، قالَ ابنُ شِهابٍ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَباً ما يَسُرُّني أنْ لَا يُمرَّ عَليَّ ثَلاثٌ وعِنْدِي مِنْهُ شَيْءٌ إلَّا شَيْءٌ أُرْصِدُهُ لِدَيْنٍ». رَوَاهُ صَالِحٌ وعُقَيْلٌ عَنِ الزُّهْرِيِّ. [انظر: ٦٤٤٥، ٧٢٢٨]

(4) CHAPTER. To buy camels on credit.

(٤) بابُ اسْتِقْرَاضِ الإبِلِ

2390. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man demanded his debts from Allāh's Messenger ﷺ in such a rude manner that the companions of the Prophet ﷺ intended to harm him, but the Prophet ﷺ said, "Leave him, no doubt, for he (the creditor) has a right to demand it (harshly). Buy a camel and give it to him." They said, "The camel that is available is older and better than the camel he demands." The Prophet ﷺ said, "Buy it and give it to him, for the best among you are those who repay their debts handsomely."

٢٣٩٠ - حَدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ: أخْبَرَنا سَلَمَةُ بنُ كُهَيْلٍ قالَ: سَمِعْتُ أبا سَلَمَةَ بِمِنىً يُحَدِّثُ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً تَقاضَى رَسُولَ اللهِ ﷺ فأغْلَظَ لَهُ بِهِ فَهَمَّ أصْحَابُهُ فَقالَ: «دَعُوهُ فإنَّ لِصَاحِبِ الحَقِّ مَقَالاً واشْتَرُوا لَهُ بَعِيراً فأَعْطُوهُ إيَّاهُ»، وَقالُوا: لا نَجِدُ إلَّا أفْضَلَ مِنْ سِنِّهِ قالَ: «اشْتَرُوهُ فأعْطُوهُ إيَّاهُ فإنَّ خَيرَكُمْ أحسَنُكُم قَضَاءً». [راجع: ٢٣٠٥]

(5) CHAPTER. Demanding debts handsomely.

(٥) بابُ حُسْنِ التَّقَاضِي

2391. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Once a man died and was asked, 'What did you use to say (or do) (in your lifetime)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.' So he was forgiven (his sins.)"

Abū Mas'ūd said, "I heard the same (*Hadīth*) from the Prophet ﷺ."

٢٣٩١ - حَدَّثَنَا مُسْلِمٌ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ماتَ رَجُلٌ فَقِيلَ لَهُ: ما كُنْتَ تَقُولُ؟ قالَ: كُنْتُ أُبايِعُ النَّاسَ فأتَجَوَّزُ عَنِ المُوسِرِ، وأُخَفِّفُ عَنِ المُعْسِرِ، فَغُفِرَ لَهُ». قالَ أَبُو مَسْعُودٍ: سَمِعْتُهُ عَنِ النَّبِيِّ ﷺ.

[راجع: ٢٠٧٧]

(6) CHAPTER. Can one give an older (camel) than that he owes?

(٦) بابٌ هَلْ يُعْطَى أَكْبرَ مِنْ سِنِّهِ؟

2392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and demanded a camel (the Prophet ﷺ owed him). Allāh's Messenger ﷺ told his companions to give him (a camel). They said, "We do not find except an older and better camel (than what he demands)."

(The Prophet ﷺ ordered them to give him that camel).

The man said, "You have paid me in full and may Allāh also pay you in full." Allāh's Messenger ﷺ said, "Give him, for the best amongst the people is he who repays his debts in the most handsome manner."

٢٣٩٢ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيانَ: حَدَّثَنِي سَلَمَةُ بنُ كُهَيْلٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ يَتَقاضاهُ بَعِيراً، قَالَ: قالَ رَسُولُ اللهِ ﷺ: «أَعْطُوهُ». فَقالُوا: لَا نَجِدُ إِلَّا سِنّاً أَفْضَلَ مِنْ سِنِّهِ، فَقالَ الرَّجُلُ: أَوْفَيْتَنِي أَوْفَاكَ اللهُ، فَقالَ رَسُولُ اللهِ ﷺ: «أَعْطُوهُ فَإِنَّ مِنْ خِيارِ النَّاسِ أَحْسَنَهُمْ قَضاءً».

[راجع: ٢٣٠٥]

(7) CHAPTER. Repaying debts handsomely.

(٧) بابُ حُسْنِ القَضَاءِ

2393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ owed a camel of a certain age to a man who came to demand it back. The Prophet ﷺ ordered his companions to give him. They looked for a camel of the same age

٢٣٩٣ - حَدَّثَنَا أَبُو نُعَيمٍ: حدَّثنا سُفْيانُ، عَنْ سلَمَةَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ:

كانَ لِرَجُلٍ عَلى النَّبِيِّ ﷺ سِنٌّ مِنَ الإِبِلِ فَجاءَهُ يَتَقاضاهُ فَقالَ ﷺ: «أَعْطُوهُ»، فَطَلَبُوا سِنَّهُ فَلَمْ يَجِدُوا لَهُ إِلَّا سِنًّا فَوْقَها، فَقالَ: «أَعْطُوهُ»، فَقالَ: أَوْفَيْتَنِي أَوْفَى اللهُ بِكَ. قالَ النَّبِيُّ ﷺ: «إِنَّ خِيارَكُمْ أَحْسَنُكُمْ قَضاءً». [راجع: ٢٣٠٥]

but found nothing but a camel one year older. The Prophet ﷺ told them to give it to him. The man said, "You have paid me in full, and may Allāh pay you in full." The Prophet ﷺ said, "The best amongst you is he who pays his debts in the most handsome manner."

٢٣٩٤ - حَدَّثَنا خَلَّادٌ: حَدَّثَنا مِسْعَرٌ: حَدَّثَنا مُحارِبُ بْنُ دِثارٍ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أَتَيْتُ النَّبِيَّ ﷺ وهُوَ في المَسْجِدِ - قالَ مِسْعَرٌ: أُراهُ قالَ: ضُحًى - فَقالَ: «صَلِّ رَكْعَتَيْنِ» وكانَ لِي عَلَيْهِ دَيْنٌ فَقَضانِي وزادَنِي. [راجع: ٤٤٣]

2394. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: I went to the Prophet ﷺ while he was in the mosque. (Mis'ar thinks, that Jābir went in the forenoon.) The Prophet ﷺ told me to offer two *Rak'āt* prayer, and then he repayed me the debt he owed me and gave me an extra amount.

(٨) بابٌ إِذا قَضى دُونَ حَقِّهِ أَو حَلَّلَهُ فَهُوَ جائِزٌ

(8) CHAPTER. If somebody repays less than what he owes, (and the creditor accepts it) or if the creditor exempts the debtor from paying (there is no objection).

٢٣٩٥ - حَدَّثَنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مالِكٍ أَنَّ جابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ أَنَّ أَباهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيداً وعَلَيْهِ دَيْنٌ فاشْتَدَّ الغُرَماءُ في حُقُوقِهِمْ، فأَتَيْتُ النَّبِيَّ ﷺ فَسَأَلَهُمْ أَنْ يَقْبَلُوا تَمْرَ حائِطِي ويُحَلِّلُوا أَبِي فأَبَوْا، فَلَمْ يُعْطِهِمُ النَّبِيُّ ﷺ حائِطِي وقالَ: «سَنَغْدُو عَلَيْكَ»، فَغَدا عَلَيْنا

2395. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: My father was martyred on the day (of the battle) of Uhud, and he was in debt. His creditors demanded their rights persistently. I went to the Prophet ﷺ (and informed him about it). He told them to take the fruits of my garden and exempt my father from the debts, but they refused to do so. So, the Prophet ﷺ did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the date-palms and invoked Allāh to bless their fruits. I then plucked the dates and paid the creditors, and there remained some of the dates for us.

حِينَ أَصْبَحَ فَطَافَ فِي النَّخْلِ وَدَعَا فِي ثَمَرِهَا بِالبَرَكَةِ فَجَدَدْتُهَا فَقَضَيْتُهُمْ وَبَقِيَ لَنَا مِنْ تَمْرِهَا. [راجع: ٢١٢٧]

(9) CHAPTER. It is permissible for one to settle one's accounts by repaying for the dates one owes, dates or other things, and one can repay them without weighing or measuring them (if the creditor agrees).

(٩) بابٌ إذا قاصَّ أو جازَفَهُ في الدَّيْنِ تَمْراً بِتَمْرٍ أَوْ غَيرِهِ

2396. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: When my father died he owed a Jew thirty *Awsuq* (of dates). I requested him to give me respite for repaying but he refused. I requested Allāh's Messenger ﷺ to intercede with the Jew. Allāh's Messenger ﷺ went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allāh's Messenger ﷺ entered the garden of the date-palms, wandering among the trees and ordered me (saying), "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of Allāh's Messenger ﷺ and gave his thirty *Awsuq*, and still had seventeen *Awsuq* extra for myself. Jābir said: I went to Allāh's Messenger ﷺ to inform of what had happened, but found him offering the *Aṣr* prayer. After the *Ṣalāt* (prayer) I told him about the extra fruits which remained. Allāh's Messenger ﷺ told me to inform ('Umar) Ibn Al-Khaṭṭāb about it. When I went to 'Umar and told him about it, 'Umar said, "When Allāh's Messenger ﷺ walked in your garden, I was sure that Allāh would definitely bless it."

٢٣٩٦ - حَدَّثَنِي إِبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا أَنَسٌ، عَنْ هِشامٍ، عَنْ وَهْبِ بنِ كَيْسانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَنَّهُ أَخْبَرَهُ أَنَّ أَباهُ تُوُفِّيَ وتَرَكَ عَلَيْهِ ثَلاثِينَ وَسْقاً لِرَجُلٍ مِنَ اليَهُودِ، فاسْتَنْظَرَهُ جابِرٌ فأَبَىٰ أَنْ يُنْظِرَهُ، فَكَلَّمَ جابِرٌ رَسُولَ اللهِ ﷺ لِيَشْفَعَ لَهُ إِلَيْهِ فَجاءَ رَسُولُ اللهِ ﷺ وكَلَّمَ اليَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّتِي لَهُ فأَبَى فَدَخَلَ رَسُولُ اللهِ ﷺ النَّخْلَ فَمَشَى فِيها ثُمَّ قالَ لِجابِرٍ: «جُدَّ لَهُ فأَوْفِ لَهُ الَّذِي لَهُ»، فَجَدَّهُ بَعْدَ ما رَجَعَ رَسُولُ اللهِ ﷺ فَأَوْفاهُ ثَلاثِينَ وَسْقاً وفَضَلَتْ لَهُ سَبْعَةَ عَشَرَ وَسْقاً، فَجاءَ جابِرٌ رَسُولَ اللهِ ﷺ لِيُخْبِرَهُ بِالَّذِي كانَ فَوَجَدَهُ يُصَلِّي العَصْرَ، فَلَمَّا انْصَرَفَ أَخْبَرَهُ بِالفَضْلِ فَقالَ: «أَخْبِرْ ذٰلِكَ ابنَ الخَطَّابِ»، فَذَهَبَ جابِرٌ إِلَى عُمَرَ فأَخْبَرَهُ، فَقالَ لَهُ عُمَرُ: لَقَدْ عَلِمْتُ حِينَ مَشَى فِيها رَسُولُ اللهِ ﷺ لَيُبارَكَنَّ فِيها. [راجع: ٢١٢٧]

(١٠) **بابُ مَنِ اسْتَعاذَ مِنَ الدَّيْنِ**

(10) CHAPTER. Whoever seeks refuge with Allāh from being in debt.

٢٣٩٧ - **حدَّثَنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح وحدَّثَنا إسْمَاعِيلُ قالَ: حدَّثَني أخِي، عَنْ سُلَيْمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أخْبَرَتْهُ: أنَّ رَسُولَ اللهِ ﷺ كان يَدْعُو في الصَّلاةِ ويَقُولُ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ المَأثَمِ والمَغْرَمِ». فَقالَ قائِلٌ: ما أكْثَرَ ما تَسْتَعِيذُ يا رَسُولَ اللهِ مِنَ المَغْرَمِ! قالَ: إنَّ الرَّجُلَ إذَا غَرِمَ حَدَّثَ فَكَذَبَ ووَعَدَ فَأخْلَفَ».

[راجع: ٨٣٢]

2397. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to invoke Allāh in the *Ṣalāt* (prayer) saying, "O Allāh, I seek refuge with you from all sins, and from being in debt." Someone said, "O Allāh's Messenger! (I see) very often you seek refuge with Allāh from being in debt." He replied, "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises."

(١١) **بابُ الصَّلاةِ عَلى مَنْ تَرَكَ دَيْناً**

(11) CHAPTER. The funeral *Ṣalāt* (prayer) for a dead person in debt.

٢٣٩٨ - **حَدَّثَنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَن عَدِيِّ بْنِ ثابِتٍ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ، ومَنْ تَرَكَ كَلاًّ فَإلَيْنا».

[راجع: ٢٢٩٨]

2398. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If someone leaves some property, it will be for the inheritors, and if he leaves some weak offspring, it will be for us to support them."

٢٣٩٩ - **حَدَّثَني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثَنا فُلَيْحٌ، عَنْ هِلالِ ابنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ

2399. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I am closer to the believers than their ownselves in this world and in the Hereafter, and if you like, you can read Allāh's Statement:

'The Prophet is closer to the believers than their ownselves...' (V.33:6)

So, if a true believer dies and leaves

قالَ: «ما مِنْ مُؤْمِنٍ إلَّا وأنا أَوْلَىٰ بِهِ في الدُّنْيا والآخِرَةِ، اقْرَؤُوا إن شِئْتُمْ: ﴿ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾ [الأحزاب: ٦] فأيُّما مُؤْمِنٍ ماتَ وتَرَكَ مَالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كانُوا، وَمَنْ تَرَكَ دَيْناً أو ضَيَاعاً فَلْيَأْتِنِي فَأَنا مَوْلاهُ». [راجع: ٢٢٩٨]

behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased."

(١٢) بابٌ مَطْلِ الغَنِيِّ ظُلْمٌ

(12) CHAPTER. Procrastination (delay) in repaying debts by a wealthy person is injustice.

٢٤٠٠ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا عَبْدُ الأعْلى، عَنْ مَعْمَرٍ، عَنْ هَمَّام بنِ مُنَبِّهٍ أخِي وَهبِ ابْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَطْلُ الغَنِيِّ ظُلْمٌ». [راجع: ٢٢٨٧]

2400. Narrated Abū Hurairah رَضِيَ الله عَنهُ: Allāh's Messenger ﷺ said, "Procrastination (delay) in repaying debts by a wealthy person is injustice."

(١٣) بابٌ لِصَاحِبِ الحَقِّ مَقالٌ،

وَيُذْكَرُ عَنِ النَّبِيِّ ﷺ: «لَيُّ الوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ». قالَ سُفْيانُ: «عِرْضُهُ» يَقُولُ: مَطَلْتَنِي، «وعُقُوبَتُهُ»: الحَبْسُ.

(13) CHAPTER. The owner of the right has the permission to demand his right.

The Prophet ﷺ said, "The delay in the payment of debt by one who can afford to pay, justifies his defamation and torture by the lender." Defamation means that the lender tells him in public that he has delayed the payment. Torture means legal imprisonment.

٢٤٠١ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أتَى النَّبِيَّ ﷺ رَجُلٌ يَتَقاضَاهُ فأغْلَظَ لَهُ فَهَمَّ بِهِ أصْحابُهُ فَقالَ: «دَعُوهُ فإنَّ لِصاحِبِ الحَقِّ مَقَالاً». [راجع: ٢٣٠٥]

2401. Narrated Abū Hurairah رَضِيَ الله عَنهُ: A man came to the Prophet ﷺ and demanded his debts and used harsh words. The companions of the Prophet ﷺ wanted to harm him, but the Prophet ﷺ said, "Leave him, as the (creditor) (one who has a right) has the full right to demand it (or to speak harshly)."

(14) **CHAPTER. If somebody lends something or sells it on credit or deposits it as a trust, and the new possessor gets bankrupt, the former owner has more right than the other creditors to restore that thing if he finds it with the bankrupt.**

(١٤) **بابٌ** إذَا وجَدَ مالَهُ عِنْدَ مُفْلِسٍ في البَيْعِ والقَرْضِ والوَدِيعَةِ فَهُوَ أحَقُّ بهِ،

Al-Ḥasan said, "If somebody becomes bankrupt and he is judged to be so, he is not permitted to free his slave or sell or buy things."

Sa'īd bin Al-Musaiyab said " 'Uthmān gave a verdict that if a creditor took something from the debtor before the latter was declared bankrupt, it would belong to him (i.e., the other creditors would have no right to take it), and if the creditor recognized his things, he had more right to restore them (than any other creditor)."

وقالَ الحَسنُ: إذَا أفْلَسَ وتَبَيَّنَ لَمْ يَجُزْ عِتْقُهُ وَلا بَيْعُهُ ولا شِرَاؤُهُ. وقالَ سَعِيدُ بنُ المُسَيَّبِ: قَضَى عُثمانُ: مَنِ اقْتَضَى مِنْ حَقِّهِ قَبْلَ أنْ يُفْلِسَ فَهُوَ لَهُ، ومَنْ عَرَفَ مَتَاعَهُ بعَيْنِهِ فَهُوَ أحَقُّ بهِ.

2402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

٢٤٠٢ - حَدَّثَنَا أحْمَدُ بنُ يُونُسَ: حدَّثنا زُهيرٌ حدَّثَنا يَحْيى بنُ سَعِيدٍ قالَ: أخْبَرَني أبُو بَكْرِ بنُ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ: أنَّ عُمَرَ بنَ عَبْدِ العَزِيْزِ أخْبَرَهُ أنَّ أبا بَكْرِ بنَ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ ابنِ هِشامٍ أخْبَرَهُ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ - أوْ قَالَ: سَمِعْتُ رسُولَ اللهِ ﷺ يَقُولُ-: «مَنْ أدْرَكَ مالَهُ بعَيْنِهِ عِنْدَ رَجُلٍ أوْ إنْسَانٍ قَدْ أفْلَسَ فَهُوَ أحَقُّ بِهِ مِن غَيرِهِ».

(15) **CHAPTER. Whoever delayed the repayment of debts for a day or so and did not regard it as procrastination.**

(١٥) **بابٌ** مَنْ أخَّرَ الغَرِيمَ إلَى الغَدِ أو نَحْوِهِ وَلَمْ يَرَ ذٰلكَ مَطْلاً

Jābir said, "When the creditors of my father demanded their rights persistently, the Prophet ﷺ requested them to take the fruits of my garden instead of the debt, but they refused. So, the Prophet ﷺ neither gave

وقالَ جابِرٌ: اشْتَدَّ الغُرَمَاءُ في حُقُوقِهِمْ في دَيْنِ أبِي فَسَألَهُمُ النَّبِيُّ ﷺ أنْ يَقْبَلُوا ثَمَرَ حَائِطِي فأبَوْا فَلَمْ

them the fruits nor had the fruits plucked for them, but said, 'I will come to you tomorrow.' He came to us early in the morning and invoked Allāh to bless the garden's fruits, and so I paid the creditors their rights."

يُعْطِهِمُ الْحَائِطَ ولَمْ يَكْسِرْهُ لَهُمْ، وَقالَ: «سأغْدُو عَلَيكُمْ غداً»، فَغَدَا عَلَيْنا حِينَ أَصْبَحَ فَدَعا في ثَمَرِهَا بِالبَرَكَةِ فقَضَيْتُهُمْ.

(16) CHAPTER. Whoever sold the property of a bankrupt or a poor man and divided the money amongst the creditors or gave it (piecemeal) to the man to spend it on his affairs.

(١٦) بابٌ مَنْ باعَ مالَ المُفْلِسِ أوِ المُعْدِمِ فَقَسَمَهُ بَيْنَ الغُرَمَاءِ أوْ أعْطاهُ حتَّى يُنْفِقَ عَلى نَفْسِهِ

2403. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: A man pledged that his slave would be manumitted after his death. The Prophet ﷺ asked, "Who will buy the slave from me?"(1) Nu'aim bin 'Abdullāh bought the slave and the Prophet ﷺ took its price and gave it to the owner.

٢٤٠٣ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثنا حُسَيْنٌ المُعَلِّمُ: حدَّثنا عَطاءُ بنُ أبي رَباحٍ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أعْتَقَ رَجُلٌ غُلاماً لَهُ عَنْ دُبُرٍ، فَقالَ النَّبِيُّ ﷺ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فاشْتَرَاهُ نُعَيمُ بنُ عَبْدِ اللهِ فأخَذَ ثَمَنَهُ فَدَفَعَهُ إلَيْهِ». [راجع: ٢١٤١]

(17) CHAPTER. It is permissible to lend money for a fixed time or sell on credit for a fixed time.

(١٧) بابٌ إذَا أقْرَضَهُ إلىٰ أجَلٍ مُسَمًّى أوْ أجَّلَهُ في البَيْعِ

Ibn 'Umar said concerning loans for a fixed time, "There is no objection to it, even if the debtor gives more than he owes if the creditor has not stipulated it."

'Aṭā' and 'Amr bin Dīnār said, "The lender has no right to demand his money before the due time of payment."

وقالَ ابنُ عُمَرَ في القَرْضِ إلىٰ أجَلٍ: لا بَأسَ بِهِ، وإنْ أُعْطِيَ أفْضَلَ مِنْ دَرَاهِمِهِ ما لَمْ يَشْتَرِطْ. وقالَ عَطاءٌ وعَمْرُو بنُ دِينارٍ: هُوَ إلى أجَلِهِ في القَرْضِ.

2404. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ mentioned an Israeli man who asked another Israeli to lend him money, and the latter gave it to him for a fixed period. (Abū Hurairah mentioned the rest of the narration.)

[See chapter: *Kafāla* in loans and

٢٤٠٤ - وقالَ اللَّيْثُ: حدَّثني جَعْفَرُ ابنُ رَبيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أنَّهُ ذَكَرَ رَجُلاً مِنْ بَني إسْرَائِيلَ سَألَ بَعْضَ بَني إسْرَائِيلَ

(1) (H. 2403) The man became in need or in debt, so the Prophet ﷺ sold the slave for him although he had promised that he would be manumitted after his death.

أَنْ يُسْلِفَهُ فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى، فَذَكَرَ الحَدِيثَ. [راجع: ١٤٩٨]

debts. *Hadīth* 2291].

(١٨) بابُ الشَّفَاعَةِ في وَضْعِ الدَّيْنِ

(18) CHAPTER. Intercession for the reduction of debts.

٢٤٠٥ - **حَدَّثَنَا** مُوسَى: حدَّثَنا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ عامِرٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: أُصِيبَ عَبْدُ اللهِ وتَرَكَ عِيالاً ودَيْناً، فَطَلَبْتُ إلى أَصْحابِ الدَّيْنِ أَنْ يَضَعُوا بَعْضاً فأَبَوْا، فأَتَيْتُ النَّبِيَّ ﷺ فاسْتَشْفَعْتُ بِهِ عَلَيْهِمْ فَأَبَوْا، فَقالَ: «صَنِّفْ تَمْرَكَ كُلَّ شَيْءٍ مِنْهُ عَلى حِدَةٍ، عِذْقَ ابنِ زَيْدٍ عَلى حِدَةٍ، واللِّينَ عَلى حِدَةٍ، والعَجْوَةَ عَلى حِدَةٍ ثُمَّ أَحْضِرْهُمْ حتَّى آتِيَكَ»، فَفَعَلْتُ. ثُمَّ جاءَ عَلَيهِ السَّلامُ فَقَعَدَ عَلَيْهِ وكَالَ لِكُلِّ رَجُلٍ حتَّى اسْتَوْفَى وبَقِيَ التَّمْرُ كما هُوَ كَأَنَّهُ لَمْ يُمَسَّ. [راجع: ٢١٢٧]

2405. Narrated Jābir رَضِيَ اللهُ عَنْهُ: When 'Abdullāh (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet ﷺ to intercede with them, yet they refused. The Prophet ﷺ said (to me), "Classify your dates into their different kinds: *I'dhq Ibn Zaid, Lean* and *'Ajwa*, each kind separately and call all the creditors and wait till I come to you." I did so, and the Prophet ﷺ came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them.

٢٤٠٦ - وغَزَوْتُ مَعَ النَّبِيِّ ﷺ عَلى نَاضِحٍ لَنا فأَزْحَفَ الجَمَلُ فَتَخَلَّفَ عَلَيَّ فَوَكَزَهُ النَّبِيُّ ﷺ مِنْ خَلْفِهِ، قالَ: «بِعْنِيهِ ولكَ ظَهْرُهُ إِلَى المَدِينَةِ»، فَلَمَّا دَنَوْنا اسْتَأْذَنْتُ فَقُلْتُ: يا رَسُولَ اللهِ، إنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. قالَ ﷺ: «فَما تَزَوَّجْتَ؟ بِكْراً أَمْ ثَيِّباً؟» قُلْتُ: ثَيِّباً. أُصِيبَ عَبْدُ اللهِ وتَرَكَ جَوارِيَ صِغاراً، فَتزَوَّجْتُ ثَيِّباً تُعَلِّمُهُنَّ وتُؤَدِّبُهُنَّ، ثُمَّ

2406. (On another occasion) I took part in one of *Ghazawāt* along with the Prophet ﷺ and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet ﷺ hit it on its back. He said, "Sell it to me, and you have the right to ride it till Al-Madīna." When we approached Al-Madīna, I took the permission from the Prophet ﷺ to go to my house, saying, "O Allāh's Messenger! I am married recently." The Prophet ﷺ asked, "Have you married a virgin or a matron (a widow or divorcee)?" I said, "I have married a matron, as 'Abdullāh (my father) died and left behind daughters small in their ages, so I married a matron

قالَ: «ائْتِ أهْلَكَ»، فَقَدِمْتُ فأخْبَرْتُ خالي بِبَيْعِ الجَمَلِ فَلامَني. فأخْبَرْتُه بإعْياءِ الجَمَلِ، وبالَّذي كانَ مِنَ النَّبيِّ ﷺ ووَكْزِه إيَّاهُ، فَلَمَّا قَدِمَ النَّبيُّ ﷺ غَدَوْتُ إلَيْهِ بالجَمَلِ فأعْطاني ثَمَنَ الجَمَلِ والْجَمَلَ وسَهْمِي مَعَ القَوْمِ. [راجع: ٤٤٣]

who may teach them and bring them up with good manners." The Prophet ﷺ then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet ﷺ had done to the camel and his hitting it. When the Prophet ﷺ arrived, I went to him with the camel in the morning and he gave me the price of the camel and the camel itself, and also my share from the war booty as he gave the other people.

(١٩) بابُ ما يُنْهى عَنْ إضاعَةِ الْمالِ

(19) CHAPTER. What is forbidden as regards wasting money.

وقَوْلِ الله تَبارَكَ وتَعالى: ﴿وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ﴾ [البقرة: ٢٠٥] و﴿لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ﴾ [يونس: ٨١] وقالَ في قَوْلِهِ تَعالىٰ: ﴿أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَـٰٓؤُاْ﴾ [هود: ٨٧] وقالَ تَعالى: ﴿وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ﴾ [النساء: ٥] والحَجْرِ في ذٰلكَ وما يُنْهى عَنِ الخِدَاعِ.

And the Statement of Allāh تعالى:
"... And Allāh likes not mischief..." (V.2:205).
"... Verily Allāh does not set right the work of *Al-Mufsidūn* (the evil-doers, corrupters)..." (V.10:81)
And the Statement of Allāh تعالى:
"Does your *Ṣalāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property?..." (V.11:87)
Allāh تعالى also said:
"And give not unto the foolish your property..." (V.4:5)
And to keep away from all these (things), and (also) what is forbidden as regards deceit.

٢٤٠٧ - حَدَّثَنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَجُلٌ للنَّبيِّ ﷺ: إنِّي أُخْدَعُ في البُيُوعِ، فَقالَ: «إذَا بايَعْتَ فَقُلْ: لَاخِلابَةَ»، فَكانَ الرَّجُلُ يَقُولُهُ. [راجع: ٢١١٧]

2407. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ and said, "I am often betrayed in bargaining." The Prophet ﷺ advised him, "When you buy something, say (to the seller), 'No deception'." The man used to say so afterwards.

2408. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh has forbidden for you (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the poor and others (e.g. charity) and (4) to beg of men (i.e., begging). And Allāh hates for you (1) *Qīl* and *Qāl* (sinful and useless talk like backbiting or that you talk too much about others), (2) to ask too many questions, (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)."

٢٤٠٨ - حدَّثني عُثمانُ: حدَّثَنا جَرِيرٌ، عَنْ مَنصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ مَوْلى المُغِيرَةِ بنِ شُعْبَةَ، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ اللهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهاتِ، ووَأْدَ البَناتِ، ومَنَعَ وهاتِ. وكَرِهَ لَكُمْ قِيلَ وقالَ، وكَثْرَةَ السُّؤَالِ، وإضَاعَةَ المَالِ».

[راجع: ٨٤٤]

(20) CHAPTER. A slave is a guardian of the property of his master and he should not use it except with the master's permission.

(٢٠) بابٌ العَبْدُ رَاعٍ في مالِ سَيِّدِهِ ولا يَعْمَلُ إلَّا بإذْنِهِ

2409. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Everyone of you is a guardian and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allāh's Messenger ﷺ and I think that the Prophet ﷺ also said, "A man is a guardian of his father's property and is responsible for it; so all of you are guardians and responsible for your wards and things under your care."

٢٤٠٩ - حَدَّثَنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني سالِمُ ابنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: كُلُّكُمْ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ، فالإمامُ رَاعٍ وهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، والرَّجُلُ في أَهْلِهِ رَاعٍ وهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، والمَرْأَةُ في بَيْتِ زَوْجِها رَاعِيَةٌ وهِيَ مَسْؤُولَةٌ عَنْ رَعِيَّتِها، والخادِمُ في مالِ سَيِّدِهِ رَاعٍ وهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ». قالَ: فَسَمِعْتُ هؤُلاءِ مِنْ رَسُولِ اللهِ ﷺ وأَحْسِبُ النَّبِيَّ ﷺ قالَ: «والرَّجُلُ في مالِ أَبِيهِ رَاعٍ وهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ».

[راجع: ٨٩٣]

44 - THE BOOK OF QUARRELS

٤٤ - كتاب الخصومات

(1) CHAPTER. What is mentioned about the people, and quarrels between the Jews and the Muslims.

2410. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: I heard a man reciting a Verse (of the Qur'ān) but I had heard the Prophet ﷺ reciting it differently. So, I caught hold of the man by the hand and took him to Allāh's Messenger ﷺ who said, "Both of you are right." Shu'ba, the subnarrator said, "I think he said to them, "Don't differ, for the nations before you differed and perished (because of their differences)."

2411. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two persons, a Muslim and a Jew, quarrelled. The Muslim said, "By Him Who gave Muhammad (ﷺ) superiority over all the people!" The Jew said, "By Him Who gave Mūsa [Moses (عليه السلام)] superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet ﷺ and informed him of what had happened between him and the Muslim. The Prophet ﷺ sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet ﷺ said, "Do not give me superiority over Mūsa, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to regain consciousness, and will see Mūsa standing and holding the side of the Throne (of Allāh). I will not know whether (Mūsa) has also fallen unconscious and got up before

(١) بابُ ما يُذْكَرُ في الإشْخاصِ والخُصومَةِ بَيْنَ المُسْلِمِ والْيَهُودِ

٢٤١٠ - حَدَّثَنَا أَبُو الوَلِيدِ: حدَّثنا شُعْبَةُ، قالَ: عَبْدُ المَلِكِ بنُ مَيْسَرَةَ أخبرَني، قالَ: سَمِعْتُ النَّزَّالَ بنَ سَبْرَةَ: سَمِعْتُ عَبْدَ اللهِ يَقُولُ: سَمِعْتُ رَجُلاً قَرَأَ آيَةً، سَمِعْتُ مِنَ النَّبِيِّ ﷺ خِلافَهَا فأخَذْتُ بِيَدِهِ فأتَيْتُ بِهِ رَسُولَ اللهِ ﷺ فَقالَ: «كِلاكُمَا مُحْسِنٌ»، قالَ شُعْبَةُ: أَظُنُّهُ قالَ: «لا تَخْتَلِفُوا فإنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا». [انظر: ٣٤٧٦، ٥٠٦٢]

٢٤١١ - حَدَّثَنَا يَحْيى بنُ قَزَعَةَ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ: عَنْ أبي سَلَمَةَ وعَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: اسْتَبَّ رَجُلانِ، رَجُلٌ مِنَ المُسْلِمِينَ ورَجُلٌ مِنَ اليَهُودِ، فَقالَ المُسْلِمُ: والَّذِي اصْطَفَى مُحَمَّداً عَلَى العالَمِيْنَ. فَقالَ اليَهُودِيُّ: والَّذِي اصْطَفَى مُوسَى عَلى العَالَمِيْنَ، فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذٰلكَ فَلَطَمَ وَجْهَ اليَهُودِيِّ. فَذَهَبَ اليهُودِيُّ إلَى النَّبِيِّ ﷺ فأَخْبَرَهُ بِما كانَ مِنْ أمْرِهِ وأمْرِ المُسْلِمِ، فَدَعا النَّبِيُّ ﷺ المُسْلِمَ فَسَأَلَهُ عَنْ ذٰلكَ فأخْبَرَهُ. فَقالَ النَّبِيُّ

ﷺ: «لا تُخَيِّرُوني عَلى مُوسَى، فإنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ فأصْعَقُ مَعَهُمْ فَأَكُونُ أوَّلَ مَنْ يُفِيقُ فإذَا مُوسى باطِشٌ جَانِبَ العَرْشِ فَلَا أَدْرِي أكانَ فِيمَنْ صَعِقَ فأَفاقَ قَبْلي، أو كانَ مِمَّن اسْتَثْنَى اللهُ». [انظر: ٣٤٠٨، ٣٤١٤، ٤٨١٣، ٦٥١٧، ٦٥١٨، ٧٤٢٨]

me, or Allāh has exempted him from that stroke."

٢٤١٢ - حَدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا عَمْرُو ابنُ يَحْيَى، عَنْ أبيهِ، عَنْ أبي سَعِيْدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنَا رَسُولُ اللهِ ﷺ جالِسٌ جَاءَ يَهُودِيٌّ فَقالَ: يَا أَبَا الْقَاسِمِ، ضَرَبَ وَجْهِي رَجُلٌ مِنْ أصْحَابِكَ. فَقالَ: «مَنْ؟» قالَ رَجُلٌ مِنَ الأَنْصَارِ. قالَ: «ادْعُوهُ»، فَقالَ: «أضَرَبْتَهُ؟» قالَ: سَمِعْتُهُ بالسُّوقِ يَحْلِفُ والَّذِي اصْطَفَى مُوسَى عَلى البَشَرِ؛ قُلْتُ: أيْ خَبِيثُ عَلى مُحَمَّدٍ ﷺ؟ فأخَذَتْني غَضْبَةٌ ضَرَبْتُ وَجْهَهُ. فَقالَ النَّبيُّ ﷺ: «لا تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ فإنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ فأكُونُ أوَّلَ مَنْ تَنْشَقُّ عَنْهُ الأرْضُ فإذَا أنا بِمُوسَى آخِذٌ بِقائِمَةٍ مِنْ قَوَائِمِ العَرْشِ، فَلا أدْرِي أكانَ فِيمَنْ صَعِقَ، أمْ حُوسِبَ بِصَعْقَةِ الأولى». [انظر: ٣٣٩٨، ٤٦٣٨، ٦٩١٦،، ٦٩١٧، ٧٤٢٧]

2412. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting, a Jew came and said, "O Abūl Qāsim! One of your companions has slapped me on my face." The Prophet ﷺ asked who that was. He replied that he was one of the *Anṣār*. The Prophet ﷺ sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market saying, 'By Him Who gave Mūsa (Moses) superiority over all the human beings.' I said, 'O wicked man! (Has Allāh given Mūsa superiority) even over Muḥammad ﷺ.?' I became furious and slapped him over his face." The Prophet ﷺ said, "Do not give a Prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious; and I will be the first to emerge from the earth, and will see Mūsa standing and holding one of the pillars of the Throne. I will not know whether Mūsa has fallen unconscious or the first unconsciousness was sufficient for him."(1)

(1) (H. 2412) This is an allusion to the event where Mūsa (Moses) fell unconscious on wishing to see Allāh when he was beside the mountain. (See the Qur'ān V. 7:143)

2413. Narrated Anas رَضِيَ اللهُ عَنْهُ: A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was caught and when he confessed, the Prophet ﷺ ordered that his head be crushed between two stones.

٢٤١٣ - حَدَّثَنَا مُوسَى: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ يَهُودِياً رَضَّ رَأْسَ جارِيَةٍ بَيْنَ حَجَرَيْنِ، قِيلَ: مَنْ فَعَلَ هٰذا بِكِ؟ أَفُلانٌ أَفُلانٌ؟ حَتَّى سُمِّيَ اليَهُودِيُّ فَأَوْمَأَتْ بِرَأْسِها، فَأُخِذَ اليَهُودِيُّ فَاعْتَرَفَ فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُضَّ رَأْسُهُ بَيْنَ حَجَرَيْنِ. [انظر: ٢٧٤٦، ٥٢٩٥، ٦٨٧٦، ٦٨٧٧، ٦٨٧٩، ٦٨٨٤، ٦٨٨٥]

(2) CHAPTER. Whoever cancelled the deals done by a weak-minded or an extravagant person even if the ruler had not assumed control over his wealth.

(٢) بابُ مَنْ رَدَّ أَمْرَ السَّفِيهِ والضَّعِيفِ العَقْلِ، وإِنْ لَمْ يَكُنْ حَجَرَ عَلَيْهِ الإِمامُ

Jābir رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ rejected the gift of charity (given by a poor man) before he prohibited him (from giving in charity).

Mālik said, "If a person is in debt and he has nothing except a slave, it is not permissible for him to manumit the slave."

ويُذْكَرُ عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَدَّ عَلَى المُتَصَدِّقِ قَبْلَ النَّهْيِ، ثُمَّ نَهاهُ. وقالَ مالِكٌ: إِذَا كانَ لِرَجُلٍ عَلَى رَجُلٍ مالٌ ولَهُ عَبْدٌ وَلا شَيْءَ لَهُ غَيْرُهُ فَأَعْتَقَهُ لَمْ يَجُزْ عِتْقُهُ.

(3) CHAPTER. If somebody sells a thing for a weak-minded person and pays him the price, and advised him to utilize it in a proper way and not to spoil it, and he spoils it, he can stop him from doing so, for the Prophet ﷺ had forbidden the wasting of the property. The Prophet ﷺ ordered the person who said that he had always been cheated in buying, to say, at the time of the deal, "No cheating!" The Prophet ﷺ did not take his money (of the person who sold his slave, because he had not proved foolish).

(٣) بابُ مَنْ باعَ عَلَى الضَّعِيفِ ونَحْوِهِ فَدَفَعَ ثَمَنَهُ إِلَيْهِ وأَمَرَهُ بِالإِصْلاحِ والقِيامِ بِشَأْنِهِ فَإِنْ أَفْسَدَ بَعْدُ مَنَعَهُ لِأَنَّ النَّبِيَّ ﷺ نَهَى عَنْ إِضاعَةِ المَالِ، وقالَ لِلَّذِي يُخْدَعُ فِي البَيْعِ: «إِذَا بِعْتَ فَقُلْ: لا خِلابَةَ»، ولَمْ يَأْخُذِ النَّبِيُّ ﷺ مالَهُ.

2414. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man was often cheated in buying. The

٢٤١٤ - حَدَّثَنَا مُوسَى بنُ

Prophet ﷺ said to him, "When you buy something, say (to the seller), 'No cheating'." The man used to say so thenceforward.

إسمَاعِيلَ: حدَّثَني عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَجُلٌ يُخْدَعُ في البَيْعِ فَقالَ لَهُ النَّبِيُّ ﷺ: «إذَا بايَعْتَ فَقُلْ: لا خِلابَةَ»، فَكانَ يَقُولُهُ. [راجع: ٢١١٧]

2415. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man manumitted a slave and he had no other property than that, so the Prophet ﷺ cancelled the manumission (and sold the slave for him). Nu'aim bin An-Naḥḥām bought the slave from him.

٢٤١٥ - حَدَّثَنا عاصِمُ بنُ عَلِيٍّ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً أعْتَقَ عَبْداً لَهُ لَيْسَ لَهُ مالٌ غَيرُهُ فَرَدَّهُ النَّبِيُّ ﷺ فابْتَاعَهُ مِنْهُ نُعَيمُ بنُ النَّحَّامِ. [راجع: ٢١٤١]

(4) CHAPTER. The talk of opponents against each other.

(٤) بابُ كَلامِ الخُصُومِ بَعْضِهِمْ في بَعْضٍ

2416, 2417. Narrated 'Abdullah bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allāh while He will be angry with him."

Al-Ash'ath said: By Allāh, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet ﷺ who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet ﷺ asked the Jew to take an oath. I said, "O Allāh's Messenger! He will take an oath and deprive me of my property." So, Allāh تعالى revealed the following Verse:

"Verily: those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

٢٤١٦، ٢٤١٧ - حَدَّثَنا مُحَمَّدٌ: أخْبرَنا أبُو مُعاوِيَةَ، عَنِ الأعمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلى يَمِينٍ وهُوَ فِيها فاجِرٌ لِيَقْتَطِعَ بِها مالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ». قالَ: فَقالَ الأشْعَثُ: فِيَّ واللهِ كان ذٰلِكَ، كانَ بَيْني وبَينَ رَجُلٍ مِنَ اليَهُودِ أرْضٌ فَجَحَدَني فَقَدَّمْتُهُ إلَى النَّبِيِّ ﷺ فَقالَ لي رَسُولُ اللهِ ﷺ: «ألَكَ بَيِّنَةٌ؟» قُلْتُ: لا، قالَ: فَقالَ لِليَهُودِيِّ: «احْلِفْ»، قالَ: قُلْتُ: يارَسُولَ اللهِ، إذاً يَحْلِفَ ويَذْهَبَ بِمالي، فَأنْزَلَ اللهُ

تَعَالَى: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إلى آخرِ الآيَةِ [آل عمران: ٧٧]. [راجع: ٢٣٥٦، ٢٣٥٧]

2418. Narrated 'Abdullāh bin Ka'b bin Mālik: Ka'b رَضِيَ اللهُ عَنْهُ demanded his debt back from Ibn Abī Ḥadrad in the mosque and their voices grew louder till Allāh's Messenger ﷺ heard them while he was in his house. He came out to them raising the curtain of his room and addressed Ka'b, "O Ka'b!" Ka'b replied, "*Labbaik*, O Allāh's Messenger." (He said to him), "Reduce your debt to half," gesturing with his hand. Ka'b said, "I have done so, O Allāh's Messenger!" On that the Prophet ﷺ said to Ibn Abī Ḥadrad, "Get up and repay the debt to him."

٢٤١٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عُثمانُ بنُ عُمَرَ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ، عَنْ كَعْبٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ تَقَاضَى ابنَ أَبِي حَدْرَدٍ دَيْناً كانَ لَهُ عَلَيْهِ في المَسْجِدِ فارْتَفَعَتْ أَصْوَاتُهُمَا حتَّى سَمِعَهَا رَسُولُ اللهِ ﷺ وهُوَ في بَيْتِهِ فَخَرَجَ إلَيهِما حتَّى كَشَفَ سِجْفَ حُجْرَتِهِ فَنادَى: «يا كَعْبُ»، قالَ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «ضَعْ مِنْ دَيْنِكَ هٰذَا»، وَأَوْمَأَ إلَيْهِ أَيِ الشَّطْرَ، قالَ: لَقَدْ فَعَلْتُ يا رَسُولَ اللهِ، قالَ: «قُمْ فاقْضِهِ». [راجع: ٤٧٥]

2419. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I heard Hishām bin Ḥakīm bin Ḥizām reciting *Sūrat Al-Furqān* in a way different to that of mine. Allāh's Messenger ﷺ had taught it to me (in a different way). So, I was about to quarrel with him [during the *Ṣalāt* (prayer)] but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allāh's Messenger ﷺ and said, "I have heard him reciting *Sūrat Al-Furqān* in a way different to the way you taught it to me." The Prophet ﷺ ordered me to release him and asked Hishām to recite it. When he recited it, Allāh's Messenger ﷺ said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'ān has been

٢٤١٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدٍ القارِيِّ أَنَّهُ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشامَ بنَ حَكِيمِ بنِ حِزَامٍ يَقْرَأُ سُورَةَ الفُرْقانِ عَلى غَيرِ ما أَقْرَؤُها، وكانَ رَسُولُ اللهِ ﷺ أَقْرَأَنِيهَا وَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمْهَلْتُهُ حتَّى انْصَرَفَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللهِ ﷺ فَقُلْتُ: إنِّي سَمِعْتُ هٰذَا يَقْرَأُ عَلى غَيرِ ما

revealed in seven different ways, so recite it in the way that is easier for you."

أَقْرَأْتَنِيهَا، فَقَالَ لِي: «أَرْسِلْهُ»، ثُمَّ قَالَ لَهُ: «اقْرَأْ» فَقَرَأَ، قَالَ: «هٰكَذَا أُنْزِلَتْ»، ثُمَّ قَالَ لِي: «اقْرَأْ»، فَقَرَأْتُ فَقَالَ: «هٰكَذَا أُنْزِلَتْ»، إِنَّ القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَؤُوا مِنْهُ مَا تَيَسَّرَ». [انظر: ٤٩٩٢، ٥٠٤١، ٦٩٣٦، ٧٥٥٠]

(5) CHAPTER. Turning out the sinners and the quarrelsome people of the houses after the impropriety of their behaviour gets evident.

(٥) بَابُ إِخْرَاجِ أَهْلِ المَعَاصِي وَالخُصُومِ مِنَ البُيُوتِ بَعْدَ المَعْرِفَةِ

'Umar turned Abū Bakr's sister (out of the house) for her wailing (over a dead person).

وَقَدْ أَخْرَجَ عُمَرُ أُخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ.

2420. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No doubt, I was about to order somebody to pronounce the *Iqāma* of the (compulsory congregational) *Ṣalāt* (prayer) and then I would go to the houses of those who do not attend the *Ṣalāt* (prayer) (in mosque) and burn their houses over them.[1]" (See H. 644).

٢٤٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أُخَالِفَ إِلَى مَنَازِلِ قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ». [راجع: ٦٤٤]

(6) CHAPTER. To file a case for fulfilling the will of the deceased.

(٦) بَابُ دَعْوَى الوَصِيِّ لِلْمَيِّتِ

2421. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 'Abd bin Zam'a and Sa'd bin Abī Waqqāṣ carried the case of their claim of the (ownership) of the son of a slave-girl of Zam'a before the Prophet ﷺ. Sa'd said, "O Allāh's Messenger! My brother, before his death, told me that when I would return (to Makkah), I should search for the son of the slave-girl of Zam'a and take him into my

٢٤٢١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ عَبْدَ بْنَ زَمْعَةَ وَسَعْدَ بْنَ أَبِي وَقَّاصٍ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي ابْنِ أَمَةِ زَمْعَةَ. فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ،

(1) (H. 2420) See *Iqāmat-aṣ-Ṣalāt* in glossary.

أوْصَاني أخي: إذَا قَدِمْتُ أنْ أنْظُرَ ابنَ أمَةِ زَمْعَةَ فَاقْبِضْهُ فإنَّهُ ابْني. وقالَ عَبْدُ بنُ زَمْعَةَ: أخِي وابنُ أمَةِ أبي، وُلِدَ عَلى فِرَاشِ أبي. فَرَأى النَّبيُّ ﷺ شَبَهاً بيِّناً بِعُتْبَةَ، فقالَ: «هُوَ لكَ يا عبدُ ابنَ زمعَةَ، الوَلدُ للفِرَاشِ. واحْتَجِبي مِنْهُ يا سَوْدَةُ». [راجع: ٢٠٥٣]

custody as he was his son." 'Abd bin Zam'a said, "He is my brother and the son of the slave-girl of my father, and was born on my father's bed." The Prophet ﷺ noticed a resemblance between 'Utba and the boy but he said, "O 'Abd bin Zam'a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy."

(٧) بابُ التوَثُّقِ مِمَّنْ تُخْشَى مَعَرَّتُهُ

(7) CHAPTER. Tying the person who is liable to do mischievous things.

وقَيَّدَ ابنُ عَبَّاسٍ عِكْرِمَةَ على تَعلُّمِ القُرْآنِ والسُّنَنِ والفَرَائِضِ.

Ibn 'Abbās chained 'Ikrima to teach him the Qur'ān, the Prophet's *Sunna* (legal ways), and the knowledge of *Farā'iḍ* (laws of inheritance).

٢٤٢٢ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ: أنَّهُ سَمعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ خَيْلاً قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَني حَنِيفَةَ يُقالُ لَهُ: ثُمامَةُ بنُ أثالٍ، سَيِّدُ أهْلِ اليَمامَةِ فَرَبَطُوهُ بِسارِيَةٍ مِنْ سَوَارِي المَسْجِدِ فَخَرَجَ إلَيْهِ رَسُولُ اللهِ ﷺ فَقالَ: «مَا عِنْدَكَ يا ثُمَامَةُ؟» قالَ: عِنْدِي يا مُحَمَّدُ خَيرٌ، فَذَكَرَ الحَدِيثَ فَقالَ: «أطْلِقُوا ثُمامَةَ». [راجع: ٤٦٢]

2422. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent horsemen to Najd and they arrested and brought a man called Thumāma bin Uthāl, the chief of Yamāma, and they fastened him to one of the pillars of the mosque. When Allāh's Messenger ﷺ came up to him; he asked, "What have you to say, O Thumāma?" He replied "I have good news, O Muḥammad!" Abū Hurairah narrated the whole narration which ended with the order of the Prophet ﷺ, "Release him!" (See H. 4372)

(٨) بابُ الرَّبْطِ والحَبْسِ في الحَرَمِ

(8) CHAPTER. Fastening and imprisoning in the *Ḥaram*.

واشْتَرَى نافعُ بنُ عَبْدِ الحَارِثِ دَاراً للسِّجْنِ بِمَكَّةَ مِنْ صَفْوَانَ بنِ أُمَيَّةَ

Nāfi' bin Al-Ḥārith bought a house from Ṣafwān bin Umaiyya for using it as a prison on the condition that the deal would be

confirmed if 'Umar agreed to it, and if 'Umar did not agree to it, Ṣafwān would take four hundred (Dīnār). Ibn Az-Zubair imprisoned (the culprits) in Makkah."

عَلى إنْ عُمَرُ رَضِيَ فالبَيْعُ بَيْعُهُ، وإنْ لم يَرْضَ عُمَرُ فَلِصَفْوَانَ أرْبَعُمِائَةِ دِينَارٍ. وسَجَنَ ابنُ الزُّبَيرِ بِمَكَّةَ.

2423. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ sent some horsemen to Najd and they arrested and brought a man called Thumāma bin Uthāl from the tribe of Banī Ḥanīfa, and they fastened him to one of the pillars of the mosque.

٢٤٢٣ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثني سَعِيدُ بنُ أبي سَعِيْدٍ: سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلاً قِبَلَ نَجْدٍ فَجاءَتْ بِرَجُلٍ مِنْ بَني حَنِيفَةَ يُقالُ لَهُ: ثُمَامَةُ بنُ أُثَالٍ، فَرَبَطُوهُ بِسارِيَةٍ مِنْ سَوَارِي المَسْجِدِ. [راجع: ٤٦٢]

(9) CHAPTER. (The creditor's) pursuit (after his debtors).

(٩) بابٌ في المُلازَمَةِ

2424. Narrated 'Abdullāh bin Ka'b bin Mālik Al-Anṣārī on the authority of Ka'b bin Mālik رَضِيَ الله عَنْهُ that 'Abdullāh bin Abī Ḥadrad Al-Aslamī owed him some debt. Ka'b met him and caught hold of him and they started talking and their voices grew louder. The Prophet ﷺ passed by them and addressed Ka'b, pointing out to him to reduce the debt to half. So, Ka'b got half of the debt and exempted the debtor from the other half.

٢٤٢٤ - **حَدَّثَنَا** يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، وقالَ غَيرُهُ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثني جَعْفَرُ ابنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ الأنْصارِيِّ، عَنْ كَعْبِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ كانَ لَهُ عَلىٰ عَبْدِ اللهِ ٱبنِ أبي حَدرَدٍ الأَسْلَمِيِّ دَيْنٌ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّما حتَّى ارْتَفَعَتْ أصواتُهُما فمَرَّ بِهِمَا النَّبِيُّ ﷺ فَقالَ: «يا كَعْبُ»، وأشارَ بِيَدِهِ كَأَنَّهُ يَقُولُ: النِّصْفَ، فأخَذَ نِصْفَ ما عَلَيْهِ وتَرَكَ نِصْفاً. [راجع: ٤٥٧]

(10) CHAPTER. Demanding one's debts.

(١٠) بابُ التَّقاضِي

2425. Narrated Khabbāb رَضِيَ الله عَنْهُ: I was a blacksmith in the Pre-Islāmic Period of

٢٤٢٥ - **حَدَّثَنَا** إسحَاقُ: حدَّثَنا

Ignorance, and 'Āṣ bin Wā'il owed me some money. I went to him to demand it, but he said to me, "I will not pay you unless you reject faith in Muḥammad." I replied, "By Allāh, I will never disbelieve Muḥammad ﷺ till Allāh let you die and then resurrect you." He said, "Then wait till I die and come to life again, for then I will be given property and offspring and will pay your right." So, this revelation came:

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said, 'I shall certainly be given wealth and children [if I will be alive (again)].'" (V.19:77)

وَهْبُ بنُ جَرِيرِ بنِ حَازِمٍ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ، قالَ: «كُنْتُ قَيْناً فِي الْجَاهِلِيَّةِ وكانَ لِي عَلى الْعاصِ بنِ وَائِلٍ دَرَاهِمُ فأَتَيْتُهُ أَتَقَاضَاهُ فَقالَ: لَا أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، فَقُلْتُ: لا وَاللهِ، لا أَكْفُرُ بِمُحَمَّدٍ ﷺ حَتَّى يُمِيتَكَ اللهُ ثُمَّ يَبْعَثَكَ. قَالَ: فَدَعْنِي حَتَّى أَمُوتَ، ثُمَّ أُبْعَثَ فَأُوتَى مَالاً ووَلَداً ثُمَّ أَقْضِيكَ. فَنَزَلَتْ: ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾» الآية [مريم: ٧٧]. [راجع: ٢٠٩١]

45 - THE BOOK OF *AL-LUQAṬA*

٤٥ - كتاب في اللقطة

(A well-tied pouch or purse or lost things picked up by somebody).

(1) CHAPTER. When the owner of the *Luqaṭa* informs its description exactly (proves that it belongs to him) it should be returned to him.

(١) بابٌ إذا أخبرَهُ رَبُّ اللُّقَطَةِ بالعَلامَةِ دفعَ إليْهِ

2426. Narrated Ubaī bin Ka'b رَضِيَ اللهُ عَنْهُ: I found a purse containing one hundred Dīnār. So I went to the Prophet ﷺ (and informed him about it), he said, "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to the Prophet ﷺ who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains, and if its owner comes, give it to him; otherwise, utilize it."

The subnarrator Salama said, "I met him (Suwaid, another subnarrator) in Makkah and he said, 'I don't know whether Ubaī made the announcement for three years or just one year.'"

٢٤٢٦ - حَدَّثَنا آدَمُ: حدَّثنا شُعْبَةُ. وحدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ سَلَمَةَ: سَمِعْتُ سُوَيْدَ ابنَ غَفَلَةَ قالَ: لَقِيتُ أُبَيَّ بنَ كَعْبٍ رَضِيَ اللهُ عَنْهُ فَقالَ: أَصَبْتُ صُرَّةً فِيْهَا مائَةُ دِينارٍ فأتَيْتُ النَّبيَّ ﷺ فقَالَ: «عَرِّفْها حَوْلاً». فَعَرَّفْتُهَا، فَلَمْ أجِدْ مَنْ يَعْرِفُها، ثُمَّ أتَيْتُهُ فقَالَ: «عَرِّفْهَا حَوْلاً»، فعَرَّفْتُها فَلَمْ أجِدْ، ثُمَّ أتَيْتُهُ ثَلاثاً، فقَالَ: «احْفَظْ وِعاءَها وعَدَدَها وَوِكاءَها: فإنْ جاءَ صَاحِبُها وإلَّا فاسْتَمتِعْ بِها»، فاسْتَمْتَعْتُ فَلَقِيتُهُ بَعْدُ بِمَكَّةَ فَقالَ: لا أَدْرِي ثَلاثَةَ أحْوالٍ أوْ حَوْلاً واحداً. [انظر: ٢٤٣٧]

(2) CHAPTER. Lost camels.

(٢) بابٌ ضَالَّةِ الإبِلِ

2427. Narrated Zaid bin Khālid Al-Juhanī رَضِيَ اللهُ عَنْهُ: A bedouin went to the Prophet ﷺ and asked him about picking up a lost thing. The Prophet ﷺ said, "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it and describes it correctly (give it to him); otherwise, utilize

٢٤٢٧ - حدَّثني عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفْيَانُ: عَنْ رَبِيعَةَ: حدَّثني يَزِيدُ مَوْلَى المُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدٍ الجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ أعْرَابيٌّ إلَى النَّبيِّ ﷺ فَسَأَلَهُ عَمَّا يَلتَقِطُهُ فقَالَ:

«عَرِّفْها سَنَةً ثُمَّ اعْرِفْ عِفاصَها ووِكَاءَها، فإنْ جاءَ أحَدٌ يُخْبِرُكَ بِهَا وإلَّا فاسْتَنْفِقْهَا». قالَ: يا رَسُولَ اللهِ، فَضَالَّةُ الغَنَمِ؟ قالَ: «لكَ أوْ لِأَخِيكَ أوْ لِلذِّئْبِ»، قالَ: ضَالَّةُ الإبِلِ؟ فَتَمَعَّرَ وَجْهُ النَّبِيِّ ﷺ فَقالَ: «ما لَكَ ولَها؟ مَعَها حِذاؤُها وسِقَاؤُها، تَرِدُ المَاءَ وتأكُلُ الشَّجَرَ». [راجع: ٩١]

it." He said, "O Allāh's Messenger! What about a lost sheep?" The Prophet ﷺ said, "It is for you, for your brother (i.e., its owner), or for the wolf." He further asked, "What about a lost camel?" On that the face of the Prophet ﷺ became red (with anger) and said, "You have nothing to do with it, as it has its feet, its water reserve and can reach places of water and drink, and eat trees."

(٣) بابُ ضَالَّةِ الغَنَمِ

(3) CHAPTER. Lost sheep.

٢٤٢٨ - حَدَّثَنا إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني سُلَيمانُ بنُ بِلَالٍ، عَنْ يَحْيى، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ: أنَّهُ سَمعَ زَيْدَ بنَ خالِدٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنِ اللُّقَطَةِ فَزَعَمَ أنَّهُ قالَ: «اعْرِفْ عِفاصَها ووِكاءَها، ثُمَّ عَرِّفها سَنَةً»، (يَقُولُ يَزِيدُ: إنْ لَمْ تُعْرَفِ اسْتَنْفَقَ بها صَاحِبُها وكانَتْ وَدِيعَةً عِنْدَهُ. قالَ يَحْيى: هٰذَا الَّذِي لا أدري أهُوَ فِي الحَدِيْثِ أمْ شَيْءٌ من عِنْدِهِ؟) ثُمَّ قالَ: كَيْفَ تَرَى في ضَالَّةِ الغَنَمِ؟ قالَ النَّبِيُّ ﷺ: «خُذْها فإنَّما هيَ لَكَ أوْ لِأَخِيكَ أوْ لِلذِّئْبِ». (قالَ يَزِيدُ: وَهِيَ تُعَرَّفُ أيضاً) ثُمَّ قالَ: كَيْفَ تَرَى في ضَالَّةِ الإبِلِ؟ قالَ: فَقالَ: «دَعْهَا فإنَّ مَعَها حِذَاءَهَا وسِقاءَها تَرِدُ المَاءَ وتَأكُلُ الشَّجَرَ حتَّى يَجِدَها رَبُّها». [راجع: ٩١]

2428. Narrated Yaḥyā: Yazīd Maulā Al-Munba'ith heard Zaid bin Khālid al-Juhanī رَضِيَ اللهُ عَنْهُ saying, "The Prophet ﷺ was asked about *Luqaṭa*. He said, 'Remember the description of its container and the string it is tied with, and announce it publicly for one year.'" Yazīd added, "If nobody claims then the person who has found it can spend it, and it is regarded as a trust entrusted to him." Yaḥyā said, "I do not know whether the last sentence were said by the Prophet ﷺ or by Yazīd." Zaid further said, "The Prophet ﷺ was asked, 'What about a lost sheep?' The Prophet ﷺ said, 'Take it, for it is for you or for your brother (i.e., its owner) or for the wolf.'" Yazīd added that it should also be announced publicly. The man then asked the Prophet ﷺ about a lost camel. The Prophet ﷺ said, "Leave it, as it has its feet, water-container (reservoir), and it will reach a place of water and eat trees till its owner finds it."

(4) CHAPTER. If the owner of a lost thing is not found for one year, then the thing is for the one who has found it.

(٤) بابٌ إذَا لَمْ يُوجَدْ صَاحِبُ اللُّقَطَةِ بَعْدَ سَنَةٍ فَهِيَ لِمَنْ وجَدَها

2429. Narrated Zaid bin Khālid رَضِيَ اللهُ عَنْهُ: A man came and asked Allāh's Messenger ﷺ about picking a lost thing. The Prophet ﷺ said, "Remember the description of its container and the string it is tied with, and make public announcement about it for one year. If the owner shows up, give it to him; otherwise, do whatever you like with it." He then asked, "What about a lost sheep?" The Prophet ﷺ said, "It is for you, for your brother (i.e., its owner), or for the wolf." He further asked, "What about a lost camel?" The Prophet ﷺ said, "It is none of your concern. It has its water-container (reservoir) and its feet, and it will reach water and drink it and eat the trees till its owner finds it."

٢٤٢٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ عَنْ رَبِيعَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَسَأَلَهُ عَنِ اللُّقَطَةِ، فَقالَ: «اعْرِفْ عِفاصَها وَوِكاءَها، ثُمَّ عَرِّفْها سَنَةً فإنْ جاءَ صاحِبُها وإلَّا شَأنَكَ بِهَا». قالَ: فَضَالَّةُ الغَنَمِ؟ قالَ: «هِيَ لكَ أوْ لأخِيكَ أوْ للذِّئْبِ». قالَ: فَضالَّةُ الإبِلِ؟ قالَ: «مَا لَكَ ولَها؟ مَعَها سِقاؤُها وحِذَاؤُها، تَرِدُ المَاءَ وتَأكُلُ الشَّجَرَ حتَّى يَلْقَاها رَبُّها».

[راجع: ٩١]

(5) CHAPTER. If someone finds a piece of wood or a lash or similar things in the sea.

(٥) بابٌ إذَا وَجَدَ خَشَبَةً في البَحْرِ أوْ سَوْطاً أوْ نَحْوَهُ

2430. Narrated 'Abdur-Raḥmān bin Hurmuz: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ mentioned an Israeli man." Abū Hurairah then told the whole narration. (At the end of the narration it was mentioned that the creditor) went out to the sea, hoping that a boat might have brought his money. Suddenly he saw a piece of wood and he took it to his house to use as firewood. When he sawed it, he found his money and a letter in it.

[See *Ḥadīth* No. 2291 for details].

٢٤٣٠ - وقالَ اللَّيْثُ: حدَّثَني جَعْفَرُ ابنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إسْرَائِيلَ. وساقَ الحَدِيثَ: «فَخَرَجَ يَنْظُرُ لَعَلَّ مَرْكَباً قَدْ جاءَ بِمَالِهِ فإذَا هُوَ بالخَشَبَةِ فأَخَذَها لأهْلِهِ حَطَباً فَلَمَّا نَشَرَها وَجَدَ المَالَ والصَّحِيفَةَ». [راجع: ١٤٩٨]

(6) CHAPTER. If somebody finds a date on the way.

(٦) بابٌ إذا وَجَدَ تَمْرَةً في الطَّرِيقِ

٢٤٣١ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ بِتَمْرَةٍ في الطَّرِيقِ قالَ: «لَوْلَا أَنِّي أَخافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُها». [راجع: ٢٠٥٥]

2431. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by a date fallen on the way and said, "Were I not afraid that it may be from a *Ṣadaqa* (charity), I would have eaten it."

٢٤٣٢ - وقالَ يَحْيى: حدَّثَنا سُفْيانُ: حدَّثَني مَنْصُورٌ، وقالَ زائِدَةُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ: حدَّثَنا أَنَسٌ.

وحدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ، أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِنِّي لَأَنْقَلِبُ إِلى أَهْلِي فأَجِدُ التَّمْرَةَ ساقِطَةً عَلىٰ فِراشِي فأَرْفَعُها لِآكُلَها ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فأُلْقِيْها».

2432. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a *Ṣadaqa* (charity), so I throw it."

(٧) بابٌ كَيْفَ تُعَرَّفُ لُقَطَةُ أَهْلِ مَكَّةَ؟

(7) CHAPTER. How the *Luqaṭa* at Makkah is to be announced.

وقالَ طاوُسٌ: عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَلْتَقِطُ لُقَطَتَها إِلَّا مَنْ عَرَّفَها». وقالَ خالِدٌ، عَنْ عِكْرِمَةَ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لا يَلْتَقِطُ لُقَطَتَها إِلَّا مُعَرِّفٌ».

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Nobody should pick up the *Luqaṭa* (lost things) (of Makkah) except the one who makes public announcement for it." Ibn 'Abbās said (in another narration): The Prophet ﷺ said, "None should pick up the fallen things of Makkah except that who announces it publicly."

٢٤٣٣ - وقالَ أَحْمَدُ بنُ سَعِيدٍ: حدَّثَنا رَوْحٌ: حدَّثَنا زَكَرِيَّا: حدَّثَنا عَمْرُو ابنُ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ

2433. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ also said, "It (i.e., Makkah's) thorny bushes should not be uprooted and its game should not be chased, and picking up its fallen things is

illegal except by him who makes public announcement about it, and its grass should not be cut." 'Abbās said, "O Allāh's Messenger! Except *Idhkhir* (a kind of grass)." The Prophet ﷺ said, "Except *Idhkhir*."

2434. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh gave victory to His Messenger ﷺ over the people of Makkah, Allāh's Messenger ﷺ stood up among the people and after glorifying Allāh, said, "Allāh has prohibited fighting in Makkah and has given authority to His Messenger and the believers over it, so fighting was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-'Abbās said, "Except *Al-Idhkhir*, for we use it in our graves and houses." Allāh's Messenger ﷺ said, "Except *Al-Idhkhir*." Abū Shāh, a Yemenite, stood up and said, "O Allāh's Messenger! Get it written for me." Allāh's Messenger ﷺ said, "Write it for Abū Shāh." (The sub-narrator asked Al-Auzā'ī): What did he mean by saying, "Get it written, O Allāh's Messenger?" He replied, "The speech which he had heard from Allāh's Messenger ﷺ."

ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يُعْضَدُ عِضَاهُها، ولا يُنَفَّرُ صَيْدُهَا، وَلَا تَحِلُّ لُقَطَتُهَا إلَّا لِمُنْشِدٍ، ولا يُخْتَلى خَلاها». فَقالَ عَبَّاسٌ: يا رَسُولَ اللهِ إلَّا الإذْخِرَ، فَقالَ: «إلَّا الإذْخِرَ».

[راجع: ١٣٤٩]

٢٤٣٤ - حَدَّثَنا يَحْيى بنُ مُوسَى قَالَ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا الأوْزَاعِيُّ: حدَّثَني يَحْيى بنُ أبي كَثِيرٍ قالَ: حدَّثَني أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ قالَ: حدَّثَني أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فَتَحَ اللهُ علىٰ رَسُولِهِ ﷺ مَكَّةَ قامَ في النَّاسِ فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ ثُمَّ قالَ: «إنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الفِيْلَ وسَلَّطَ عَلَيها رَسُولَهُ والمُؤْمِنِينَ فَإنَّها لا تَحِلُّ لِأحَدٍ كانَ قَبْلي، وإنَّها أُحِلَّتْ لِي ساعَةً مِنْ نَهارٍ، وإنَّها لَنْ تَحِلَّ لأحَدٍ مِنْ بَعْدِي فَلا يُنَفَّرُ صَيْدُها ولا يُخْتَلىٰ شَوْكُهَا ولا تَحِلُّ ساقِطَتُهَا إلَّا لِمُنْشِدٍ. ومَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بخير النَّظَرَيْنِ: إمَّا أنْ يُفْدَى وإمَّا أنْ يُقِيدَ». فَقالَ العَبَّاسُ: إلَّا الإذْخِرَ فإنَّا نَجْعَلُهُ لِقُبُورِنا وبُيُوتِنا، فَقالَ رَسُولُ اللهِ ﷺ: «إلاَّ الإذْخِرَ». فَقامَ أبُو شاهٍ - رَجُلٌ مِنْ أَهْلِ الْيَمَنِ - فَقالَ: اكْتُبُوا لي يا رَسُولَ اللهِ، فَقالَ رَسُولُ اللهِ ﷺ:

«اكْتُبُوا لأَبِي شاهٍ». قُلْتُ لِلأَوْزَاعِيِّ: مَا قَوْلُهُ: اكْتُبُوا لِي يا رَسُولَ اللهِ؟ قالَ: هٰذِهِ الخُطْبَةَ الَّتي سَمِعَها مِنْ رَسُولِ اللهِ ﷺ. [راجع: ١١٢]

(8) CHAPTER. No animal may be milked without the permission of its owner.

(٨) بابٌ لا تُحْتَلَبُ ماشِيَةُ أَحَدٍ بِغَيرِ إِذْنِهِ

2435. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so nobody should milk the animals of somebody else, without the permission of its owner."

٢٤٣٥ - **حَدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَحْلُبَنَّ أَحَدٌ ماشِيَةَ امْرِئٍ بِغَيرِ إِذْنِهِ، أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتىٰ مَشْرُبَتُهُ فَتُكْسَرَ خِزَانَتُهُ فَيُنْتَقَلَ طَعَامُهُ؟ فَإِنَّما تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِماتِهِمْ، فَلا يَحْلُبَنَّ أَحَدٌ ماشِيَةَ أَحَدٍ إِلَّا بإِذْنِهِ»

(9) CHAPTER. If the owner of lost property comes back after a year, it should be returned to him as it is a trust with the one who has found it.

(٩) بابٌ إِذَا جاءَ صَاحِبُ اللُّقَطَةِ بَعْدَ سَنَةٍ رَدَّهَا عَلَيْهِ لِأَنَّها وَدِيعَةٌ عِنْدَهُ

2436. Narrated Zaid bin Khālid Al-Juhanī رَضِيَ اللهُ عَنْهُ: A man asked Allāh's Messenger ﷺ about the *Luqaṭa*. He said, "Make public announcement of it for one year, then remember the description of its container and the string it is tied with; utilize the money, and if its owner comes back after that, give it to him." The people asked, "O Allāh's Messenger! What about a lost sheep?" Allāh's Messenger ﷺ said, "Take it, for it is for you, for your brother, or for the wolf." The man asked, "O Allāh's Messenger! What about a lost camel?" Allāh's Messenger ﷺ got angry and his cheeks or face became red, and said, "You

٢٤٣٦ - **حَدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بنِ عَبْدِ الرَّحْمٰنِ عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدٍ الجُهَنِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً سأَلَ رَسُولَ اللهِ ﷺ عَنِ اللُّقَطَةِ، قالَ: «عَرِّفْها سَنَةً ثُمَّ اعْرِفْ وِكاءَها وعِفاصَها، ثُمَّ اسْتَنْفِقْ بِهَا فإنْ جاءَ رَبُّها فأَدِّها إِلَيْهِ». فَقَالَ: يا رَسُولَ اللهِ، فَضالَّةُ الغَنَمِ؟ قالَ: «خُذْها فَإِنَّما هِيَ لكَ أَوْ

لأَخِيكَ أَوْ لِلذِّئْبِ». قالَ: يا رَسُولَ اللهِ، فَضَالَّةُ الإِبِلِ؟ قالَ: فَغَضِبَ رَسُولُ اللهِ ﷺ حتَّى احْمَرَّتْ وَجْنَتَاهُ - أوِ احْمَرَّ وَجْهُهُ - ثُمَّ قالَ: «مَا لَكَ ولَها؟ مَعَها حِذاؤُها وسِقاؤُها حتَّى يَلْقَاها رَبُّها». [راجع: ٩١]

have no concern with it as it has its feet, and its water-container, till its owner finds it."

(١٠) بابٌ هَلْ يَأْخُذُ اللُّقَطَةَ ولا يَدَعُهَا تَضِيعُ حتَّى لا يَأْخُذَهَا مَنْ لا يَسْتَحِقُّ؟

(10) CHAPTER. Should one pick up a fallen thing, lest it should be spoilt or taken by somebody who does not deserve it?

٢٤٣٧ - حَدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ سَلَمَةَ بنِ كُهَيْلٍ قالَ: سَمِعْتُ سُوَيْدَ بنَ غَفَلَةَ قالَ: كُنْتُ مَعَ سَلْمانَ بنِ رَبِيعَةَ وزَيْدِ بنِ صُوحانَ في غَزَاةٍ، فَوَجَدْتُ سَوْطاً فَقَالَا لي: أَلْقِهِ، قُلْتُ: لا، ولٰكِنْ إنْ وجَدْتُ صاحِبَهُ وإلَّا اسْتَمْتَعْتُ بِهِ. فَلَمَّا رَجَعْنا حَجَجْنا فمَرَرْتُ بالْمَدِينَةِ فَسَأَلْتُ أُبَيَّ بنَ كَعْبٍ رَضِيَ اللهُ عَنْهُ فَقالَ: وجَدْتُ صُرَّةً على عَهْدِ النَّبِيِّ ﷺ فِيها مِائَةُ دِينارٍ فَأَتَيْتُ بِها النَّبِيَّ ﷺ فَقالَ: «عَرِّفْها حَوْلاً، فَعَرَّفْتُها حَوْلاً». ثُمَّ أَتَيْتُ فَقالَ: «عَرِّفْها حَوْلاً»، فَعَرَّفْتُها حَوْلاً ثُمَّ أَتَيْتُهُ فَقالَ: «عَرِّفْها حَوْلاً»، فَعَرَّفْتُها حَوْلاً، ثُمَّ أَتَيْتُهُ الرَّابِعَةَ فَقالَ: «اعْرِفْ عِدَّتَها ووِكَاءَها ووِعَاءَهَا، فإنْ جاءَ صاحِبُها وإلَّا اسْتَمتِعْ بِها». [راجع: ٢٤٢٦]

حَدَّثَنا عَبْدَانُ قالَ: أَخْبَرَنِي أبي

2437. Narrated Suwaid bin Ghafala: While I was in the company of Salmān bin Rabī'a and Zaid bin Sūḥān, in one of the holy battles, I found a whip. One of them told me to drop it, but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed *Ḥajj* and on passing by Al-Madīna, I asked Ubaī bin Ka'b رَضِيَ اللهُ عَنْهُ about it. He said, "I found a bag containing a hundred Dīnār in the lifetime of the Prophet ﷺ and took it to the Prophet ﷺ who said to me, 'Make public announcement about it for one year.' So, I announced it for one year and went to the Prophet ﷺ who said, 'Announce it publicly for another year.' So, I announced it for another year. I went to him again and he said, "Announce for another year." So I announced for still another year. I went to the Prophet ﷺ for the fourth time, and he said, 'Remember the amount of money, the description of its container and the string it is tied with, and if its owner comes, give it to him; otherwise, utilize it.'"

Salama narrated the above narration from Ubaī bin Ka'b, adding, "I met the subnarrator at Makkah later on, but he did not remember whether Ka'b had announced

عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بِهٰذَا قالَ: فَلَقِيتُهُ بَعْدُ بِمَكَّةَ، فَقالَ: لَا أَدْرِي أَثلاثَةَ أَحْوَالٍ أَوْ حَوْلاً واحِداً.

what he had found for one year or three years."

(١١) بابٌ مَنْ عَرَّفَ اللُّقَطَةَ ولَمْ يَدْفَعْهَا إلى السُّلْطانِ

(11) CHAPTER. Whoever announced the *Luqaṭa* in public and did not hand it over to the ruler.

٢٤٣٨ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ رَبيعَةَ، عَنْ يَزيدَ مَوْلى الْمُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدٍ رَضِيَ اللهُ عَنْهُ: أنَّ أَعْرَابِيّاً سَأَلَ النَّبِيَّ ﷺ عَنِ اللُّقَطَةِ قالَ: «عَرِّفْها سَنَةً فَإنْ جاءَ أحَدٌ يُخْبِرُكَ بِعِفَاصِها ووِكائِها وإلَّا فاسْتَنْفِقْ بِها». وسَأَلَهُ عَنْ ضَالَّةِ الإبلِ فَتَمَعَّرَ وَجْهُهُ وقالَ: «مَا لَكَ ولَها؟ مَعَها سِقاؤُها وحِذاؤُها، تَرِدُ الماءَ وتأكُلُ الشَّجَرَ، دَعْهَا حتَّى يَجِدَها رَبُّها». وسَأَلَهُ عَنْ ضَالَّةِ الغَنَمِ فَقالَ: «هِيَ لَكَ أو لِأَخِيكَ أو للذِّئْبِ». [راجع: ٩١]

2438. Narrated Zaid bin Khālid رَضِيَ اللهُ عَنْهُ: A bedouin asked the Prophet ﷺ about the *Luqaṭa*. The Prophet ﷺ said, "Make public announcement about it for one year and if then somebody comes and describes the container of the *Luqaṭa* and the string it was tied with, (give it to him); otherwise, spend it." He then asked the Prophet ﷺ about a lost camel. The face of the Prophet ﷺ become red and he said, "You have no concern with it as it has its water reservoir and feet and it will reach water and drink and eat trees. Leave it till its owner finds it." He then asked the Prophet ﷺ about a lost sheep. The Prophet ﷺ said, "It is for you, for your brother, or for the wolf."

(١٢) بابٌ:

(12) CHAPTER:

٢٤٣٩ - حَدَّثَني إسحاقُ بنُ إبْرَاهِيمَ: أخْبرَنا النَّضْرُ: أخْبرَنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ قالَ: أخْبرَني البَرَاءُ، عَنْ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما، ح. حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ عَنِ الْبَرَاءِ، عَنْ أبي بَكْرٍ رَضِيَ اللهُ عنهما قالَ: «انْطَلَقْتُ فإذَا أنا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ فَقُلْتُ:

2439. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: While I was on my way, all of a sudden I saw a shepherd driving his sheep, I asked him whose servant he was. He replied that he was the servant of a man from Quraish, and then he mentioned his name and I recognized him. I asked, "Do your sheep have some milk?" He replied in the affirmative. I said, "Are you going to milk for me?" He replied in the affirmative. I ordered him and he tied the legs of one of the sheep. Then I told him to clean the udder (teats) of dust and to remove dust off his hands. He removed the dust off his hands by clapping his hands. He

then milked a little milk. I put the milk for Allāh's Messenger ﷺ in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. I took it to the Prophet ﷺ and said, "Drink, O Allāh's Messenger!" He drank it till I was pleased.

مِمَّنْ أَنْتَ؟ قالَ: لِرَجُلٍ مِنْ قُرَيْشٍ، فَسَمَّاهُ فَعَرَفْتُهُ، فَقُلْتُ: هَلْ في غَنَمِكَ مِنْ لَبَنٍ؟ فقالَ: نَعَمْ، فَقُلْتُ: هَلْ أَنْتَ حالِبٌ لِيْ؟ قالَ: نَعَمْ، فأَمَرْتُهُ فَاعْتَقَلَ شاةً مِنْ غَنَمِهِ ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَها مِنَ الغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ فَقالَ هٰكَذا، ضَرَبَ إِحْدَى كَفَّيْهِ بِالأُخْرَى فَحَلَبَ كُثْبَةً مِنْ لَبَنٍ وقَدْ جَعَلْتُ لِرَسُولِ اللهِ ﷺ إداوةً عَلى فِيْهَا خِرْقَةٌ فَصَبَبْتُ عَلى اللَّبَنِ حتَّى بَرَدَ أَسْفَلُهُ، فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: اشْرَبْ يا رَسُولَ اللهِ، فَشَرِبَ حتَّى رَضِيتُ. [انظر: ٣٦١٥، ٣٦٥٢، ٣٩٠٨، ٣٩١٧، ٥٦٠٧]

46 - THE BOOK OF *AL-MAẒĀLIM* (THE OPPRESSIONS)

٤٦ - كتاب المظالم

Concerning oppressions and unlawful taking (of something) by violence.

في المَظَالِمِ والغَصْبِ،

And the Statement of Allāh تعالى:

"Consider not that Allāh is unaware of that which the *Ẓālimūn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). And warn (O Muḥammad ﷺ) mankind of the Day when the torment will come unto them; then the wrong-doers will say: 'Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!' (It will be said): 'Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.' Indeed they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains (real mountains or the Islāmic laws) from their places (as it is of no importance)(1). So think not that Allāh will fail to keep His Promise to His Messengers. Certainly Allāh is All-Mighty, All-Able of Retribution." (V.14:42-47)

وقَوْلِ اللهِ تَعالى: ﴿وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾﴾ رَافِعِي رُؤُوسِهِمْ. المُقْنِعُ والمُقْمِحُ واحِدٌ.

قالَ مُجاهِدٌ: مُهْطِعِينَ: مُدِيمِي النَّظَرِ. وقالَ غَيْرُهُ: مُسْرِعِينَ ﴿لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْـِٔدَتُهُمْ هَوَآءٌ﴾ يَعْني جُوفاً لا عُقُولَ لَهُمْ ﴿وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾﴾ [إبراهيم: ٤٢ - ٤٧].

(1) CHAPTER. Retaliation (on the Day of Judgement) in cases of oppressions.

(١) بابُ قِصاصِ المَظالِمِ

(1) (Ch. 1) It is said in *Tafsir Ibn Kathir* as regarding this Verse that the Quraish pagans plotted against Prophet Muḥammad ﷺ to kill him but they failed and were unable to carry out their plot which they plotted.

2440. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at an arched bridge in between Hell and Paradise, where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the soul of Muḥammad (ﷺ) is, everybody will (recognize) his dwelling in Paradise better than he recognizes his dwelling in this world."

٢٤٤٠ - حَدَّثَنَا إِسحَاقُ بنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعاذُ بنُ هِشامٍ: حدَّثَني أَبِي، عَنْ قَتادَةَ، عَنْ أَبِي المُتَوكِّلِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «إِذَا خَلَصَ المُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَينَ الجَنَّةِ والنَّارِ فَيَتَقاصُّونَ مظالِمَ كانَتْ بَيْنَهُمْ في الدُّنْيا حتَّى إِذَا نُقُّوا وهُذِّبُوا أُذِنَ لَهُمْ بِدُخُولِ الجَنَّةِ. فَوَالَّذِي نَفْسُ مُحَمَّدٍ ﷺ بِيَدِهِ، لَأَحَدُهُمْ بِمَسْكَنِهِ في الجَنَّةِ أَدَلُّ بِمَنزِلِهِ كانَ في الدُّنْيا».

وقالَ يُونُسُ بنُ مُحَمَّدٍ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ: حَدَّثَنا أَبُو المُتَوكِّلِ. [انظر: ٦٥٣٥]

(2) CHAPTER. The Statement of Allāh تعالى: "... No doubt! The curse of Allāh is on the *Ẓālimūn* (polytheists, oppressors, and the wrong-doers) (V.11:18)

(٢) بابُ قَوْلِ اللهِ تَعالَى: ﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [هود: ١٨]

2441. Narrated Ṣafwān bin Muḥriz Al-Māzinī: While I was walking with Ibn 'Umar رَضِيَ اللهُ عَنْهُما holding his hand, a man came in front of us and asked, "What have you heard from Allāh's Messenger ﷺ about *An-Najwa*?"[1] Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "I heard Allāh's Messenger ﷺ saying, 'Allāh will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such and such sins? He will say: Yes, my Lord. Allāh will keep on asking him till he will confess all his sins and will think

٢٤٤١ - حَدَّثَنَا مُوسَى بنُ إِسمَاعِيلَ: حدَّثَنا هَمَّامٌ قالَ: حَدَّثَنِي قَتادَةُ، عَنْ صَفْوَانَ بنِ مُحْرِزٍ المَازِنِيِّ قالَ: بَيْنَما أَنا أَمْشِي مَعَ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما آخِذٌ بِيَدِهِ، إِذْ عَرَضَ رَجُلٌ فَقالَ: كَيْفَ سَمِعْتَ رَسُولَ اللهِ ﷺ في النَّجْوَى؟ فَقالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ يُدْنِي

(1) (Ch. 2441) *An-Najwa* is confidential talk between Allāh and his devotee on the Day of judgement. It is a favour from Allāh upon His devotee. The *Ḥadīth* explains the word clearly.

المُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ ويَسْتُرُهُ فَيَقُولُ: أتَعْرِفُ ذَنْبَ كَذَا؟ أتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أيْ رَبِّ، حتَّى قَرَّرَهُ بِذُنُوبِهِ ورَأى في نَفْسِهِ أنَّهُ هَلَكَ قالَ: سَتَرْتُها عَلَيْكَ فِي الدُّنْيا، وأنَا أغْفِرُهَا لكَ اليَوْمَ. فَيُعْطَى كِتابَ حَسَناتِهِ. وأمَّا الكَافِرُ والمُنافِقُونَ فَيَقُولُ الأشْهادُ: ﴿هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾ [هود: ١٨]. [انظر: ٤٦٨٥، ٦٠٧٠، ٧٥١٤]

that he is ruined. Allāh will say: I did screen your sins in the world and I forgive them for you today. And then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the ones who lied against their Lord. No doubt! The curse of Allāh is on the *Zālimūn* (polytheists, oppressors and the wrong-doers).'" (V.11:18)

(٣) بابٌ لا يَظْلِمُ المُسْلِمُ المُسْلِمَ ولا يُسْلِمُهُ

(3) CHAPTER. A Muslim should not oppress another Muslim, nor should he hand him over to an oppressor.

٢٤٤٢ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ أنَّ سالماً أخْبَرَهُ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «المُسْلِمُ أخُو المُسْلِمِ، لا يَظْلِمُهُ ولا يُسْلِمُهُ، ومَنْ كانَ في حاجَةِ أخِيهِ، كانَ اللهُ في حاجَتِهِ. ومَنْ فَرَّجَ عَنْ مُسْلمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرُباتِ يَوْمِ القِيامَةِ، ومَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ يَوْمَ القِيامَةِ». [انظر: ٦٩٥١]

2442. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allāh will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allāh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allāh will screen him on the Day of Resurrection."

(٤) بابٌ أعِنْ أخاكَ ظالِماً أوْ مَظْلُوماً

(4) CHAPTER. Help your brother whether he is an oppressor or he is an oppressed one. (See *Hadīth* 2444 below).

٢٤٤٣ - حَدَّثَنَا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا هُشَيمٌ: أخبرَنا عُبَيْدُ اللهِ

2443. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Help your brother, whether he is an oppressor or he is

بنُ أبي بَكْرِ بنِ أنَسٍ، وحُمَيدٌ سَمِعَا أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقولُ: قَالَ النَّبِيُّ ﷺ: «ٱنْصُرْ أخاكَ ظَالِماً أوْ مَظْلُوماً». [انظر: ٢٤٤٤، ٦٩٥٢]

an oppressed one."

٢٤٤٤ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «انْصُرْ أخاكَ ظالماً أوْ مَظْلُوماً». قالُوا: يا رَسُولَ اللهِ، هذَا نَنْصُرُهُ مَظْلُوماً، فَكَيْفَ نَنْصُرُهُ ظالماً؟ فَقالَ: «تَأخُذُ فَوْقَ يَدَيْهِ». [راجع: ٢٤٤٣]

2444. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allāh's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet ﷺ said, "By preventing him from oppressing others."

(٥) بابُ نَصْرِ المَظْلُومِ

(5) CHAPTER. To help the oppressed.

٢٤٤٥ - حَدَّثَنَا سَعِيدُ بنُ الرَّبِيعِ: حدَّثَنا شُعْبَةُ، عَنِ الأشْعَثِ بنِ سُلَيمٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدٍ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: «أمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ ونَهَانَا عَنْ سَبْعٍ: فَذَكَرَ عِيادَةَ المَرِيضِ، واتِّبَاعَ الجَنائِزِ، وتَشْمِيتَ العاطِسِ، ورَدَّ السَّلامِ، ونَصْرَ المَظْلُومِ، وإجَابَةَ الدَّاعِي، وإبْرَارَ المُقْسِمِ». [راجع: ١٢٣٩]

2445. Narrated Mu'āwīya bin Suwaid: I heard Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ ordered us to do seven things and prohibited us from doing seven other things." Then Al-Barā' mentioned: (He ﷺ ordered us the following):

1. To pay a visit to the sick (enquiring about his health),
2. to follow funeral procession,
3. to say to a sneezer, "May Allāh be Merciful to you" (if he says, 'Praise be to Allāh!'),
4. to return greetings,
5. to help the oppressed,
6. to accept invitations,
7. to help others to fulfill their oaths.

[See *Ḥadīth* 5863 and H. 1239]

٢٤٤٦ - حَدَّثَنَا مُحَمَّدُ بنُ العَلَاءِ: حدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «المُؤْمِنُ

2446. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A believer to another believer is like a building whose different parts reinforce each other." The Prophet ﷺ then clasped his hands, with the fingers interlaced (while saying that).

لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضاً»،
وشَبَّكَ بَيْنَ أصابعِهِ. [راجع: ٤٨١]

(٦) بابُ الانْتِصارِ من الظَّالِمِ،

لِقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ، وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا﴾ [النساء: ١٤٨] ﴿وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ﴿٣٩﴾﴾ [الشورى: ٣٩] قالَ إبْرَاهِيمُ: كانُوا يَكْرَهُونَ أنْ يُسْتَذَلُّوا، فإذَا قَدَرُوا عَفَوا.

(7) بابُ عفوِ المَظْلومِ،

لِقَوْلِهِ تَعالَى: ﴿إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا﴿١٤٩﴾﴾ [النساء: ١٤٩] ﴿وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ﴿٤٠﴾ وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴿٤٣﴾ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ﴿٤٤﴾﴾ [الشورى: ٤٠ - ٤٤].

(6) CHAPTER. To retaliate upon an oppressor (by invoking Allāh to punish him).

As is referred to in this Statement of Allāh:

"Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower." (V.4:148)

"And those who, when an oppressive wrong is done to them, take revenge." (V.42:39)

Ibrāhīm said, "They disliked to be humiliated, and when they were powerful, they would forgive (their oppressors)."

(7) CHAPTER. Forgiveness granted by the oppressed person.

As is referred to by the Statement of Allāh تعالى:

"Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil... verily, Allāh is Ever Oft-Pardoning, All-Powerful." (V.4:149)

"The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is with Allāh; Verily, He likes not the *Zālimūn* (polytheists, oppressors and wrong-doers). And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

The way (of blame) is only against those who oppress men and wrongly rebel in the earth without justification; for such there will be a painful torment.

And verily, whosoever shows patience and forgives, that would truly be from the things

recommended by Allāh.

And whomsoever Allāh sends astray, for him there is no *Wali* (protector, helper, guardian) after Him. And you will see the *Zālimūn* (polytheists, wrong-doers, oppressors) when they behold the torment, they will say: Is there any way of return (to the world)." (V.42:40-44)

(8) CHAPTER. *Az-Zulm* (oppression) will be a darkness on the Day of Resurrection.

(٨) **بابٌ** الظُّلْمُ ظُلُمَاتٌ يَوْمَ القِيامَةِ

2447. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "*Az-Zulm* (oppression) will be a darkness on the Day of Resurrection."

٢٤٤٧ - حَدَّثَنَا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا عَبْدُ العَزِيزِ المَاجِشُونُ: أَخْبَرَنا عَبْدُ اللهِ بنُ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «الظُّلْمُ ظُلُمَاتٌ يَوْمَ القِيامَةِ».

(9) CHAPTER. One should save oneself from the curse of the oppressed.

(٩) **بابُ** الاتِّقاءِ والحَذَرِ مِنْ دَعْوَةِ المَظْلُومِ

2448. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ sent Mu'ādh to Yemen and said, "Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allāh."(1)

٢٤٤٨ - حَدَّثَنَا يَحْيى بنُ مُوسَى: حدَّثَنا وكيعٌ: حدَّثَنا زَكرِيَّا بنُ إسحاقَ المَكِّيُّ، عَنْ يَحْيى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً إلَى اليَمَنِ، فَقالَ: «اتَّقِ دَعْوَةَ المَظْلُومِ فَإنَّها لَيْسَ بَيْنَها وبَيْنَ اللهِ حِجابٌ». [راجع: ١٣٩٥]

(10) CHAPTER. If the oppressed one forgives the oppressor, is it necessary to describe his oppression?

(١٠) **بابٌ** مَنْ كانَتْ لَهُ مَظْلَمَةٌ عِنْدَ الرَّجُلِ فَحَلَّلَها لَهُ، هَلْ يُبَيِّنُ مَظْلَمَتَهُ؟

2449. Narrated Abū Hurairah رَضِيَ الله عَنْهُ:

٢٤٤٩ - حَدَّثَنَا آدَمُ بنُ أبي

(1) (H. 2448) Allāh will respond to his invocation and punish the oppressor sooner or later. (*Qastalānī*).

إياسٍ: حدَّثَنا ابنُ أبي ذِئْبٍ: حدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ كانَتْ لَهُ مَظْلَمَةٌ لِأَخِيْهِ مِنْ عِرْضِهِ أوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ اليَوْمَ قَبْلَ أنْ لا يَكُونَ دِينارٌ ولا دِرْهَمٌ، إنْ كانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ. وإنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ».

قالَ أبُو عَبْدِ اللهِ: قالَ إسمَاعِيلُ بنُ أبي أُوَيْسٍ: إنَّما سُمِّيَ المَقْبُرِيَّ لأنَّهُ كانَ يَنْزِلُ ناحِيَةَ المَقابِرِ. قالَ أبو عَبْدِ اللهِ: وسَعِيدٌ المَقْبُرِيُّ هُوَ مَوْلى بَنِي لَيْثٍ، وهُوَ سَعِيدُ بنُ أبي سَعِيدٍ، واسْمُ أبي سَعِيدٍ كَيْسانُ.

[انظر: ٦٥٣٤]

Allāh's Messenger ﷺ said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

(١١) **بابٌ** إذَا حَلَّلَهُ مِنْ ظُلْمِهِ فَلا رَجُوعَ فِيهِ

(11) CHAPTER. If the oppressed person forgives the oppressor, he has no right to back out (of his forgiveness).

٢٤٥٠ - **حَدَّثَنَا** مُحَمَّدٌ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨] قالَت: الرَّجُلُ تَكُونُ عِنْدَهُ المَرْأةُ لَيْسَ بِمُسْتَكْثِرٍ مِنْها يُرِيدُ أنْ يُفارِقَها فَتَقُولُ: أجْعَلُكَ مِنْ شأنِي في حِلٍّ، فَنَزَلَتْ هٰذِهِ الآيَةُ في ذٰلِكَ. [انظر: ٢٦٩٤، ٤٦٠١، ٥٢٠٦]

2450. Narrated 'Āishah رَضِيَ اللهُ عَنها regarding the explanation of the following Verse:

"And if a woman fears cruelty or desertion on her husband's part..." (V.4:128)

A man may dislike his wife and intend to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above Verse was revealed concerning such a case.

(١٢) **بابٌ** إذَا أَذِنَ لَهُ أَو أَحَلَّهُ ولَمْ

(12) CHAPTER. If a person allows another or permits him (the latter) to have

يُبَيِّنْ كَمْ هُوَ؟

something of his right and does not clarify as to how much is that?

٢٤٥١ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مالكٌ، عَنْ أَبي حازِمِ بنِ دِينارٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ وعَنْ يَمِينِهِ غُلامٌ وعَنْ يَسارِهِ الأَشْياخُ فَقَالَ لِلْغُلامِ: «أَتَأْذَنُ لي أَنْ أُعْطِيَ هٰؤُلاءِ؟» فَقَالَ الغُلامُ: لا واللهِ يا رَسُولَ اللهِ، لا أُوثِرُ بِنَصِيبي مِنْكَ أَحَداً، قالَ: فَتَلَّهُ رَسُولُ اللهِ ﷺ في يَدِهِ. [راجع: ٢٣٥١]

2451. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: A drink (milk mixed with water) was brought to Allāh's Messenger ﷺ who drank some of it. A boy was sitting to his right, and some old men to his left. Allāh's Messenger ﷺ said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Allāh's Messenger! I will not give preference to anyone over me to have my share from you (i.e., to drink the rest of it from which you have drunk)." So Allāh's Messenger ﷺ handed the bowl (of drink) to the boy.

[See *Hadith* No.2351)].

(١٣) بابُ إِثْمِ مَنْ ظَلَمَ شَيْئاً مِنَ الأَرْضِ

(13) CHAPTER. The sin of him who usurps the land of others.

٢٤٥٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني طَلْحَةُ ابنُ عَبْدِ اللهِ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَمْرِو ابْنِ سَهْلٍ: أَخْبَرَهُ أَنَّ سَعِيدَ بنَ زَيدٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئاً، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ». [انظر: ٣١٩٨]

2452. Narrated Sa'īd bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection)."

٢٤٥٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا حُسَيْنٌ، عَنْ يَحْيى ابنِ أَبي كَثِيرٍ قالَ: حدَّثَني مُحَمَّدُ بنُ إِبْرَاهِيمَ: أَنَّ أَبا سَلَمَةَ حدَّثَهُ: أَنَّهُ كانَتْ بَيْنَهُ وبَيْنَ أُناسٍ خُصُومَةٌ فَذَكَرَ لِعائِشَةَ رَضِيَ اللهُ عَنْهَا

2453. Abū Salama narrated that there was a dispute between him and some people (about a piece of land). When he told 'Āishah رَضِيَ اللهُ عَنْها about it, she said, "O Abū Salama! Avoid taking the land unjustly, for the Prophet ﷺ said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with seven earths (on the Day of Resurrection)."

فقالَتْ لَهُ: يا أبا سَلَمَةَ اجْتَنِبِ الأَرْضَ فإنَّ النَّبيَّ ﷺ قالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ منَ الأرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ». [انظر: ٣١٩٥]

2454. Narrated Sālim's father (i.e., 'Abdullāh رَضِيَ اللهُ عَنْهُ): The Prophet ﷺ said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection."

٢٤٥٤ - حَدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا عَبْدُ اللهِ بنُ المُبارَكِ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ أخَذَ مِنَ الأرْضِ شَيْئاً بغَيرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ القِيامَةِ إلى سَبْعِ أَرَضِيْنَ». قالَ الفِرَبْري: قالَ أبُو جَعْفَرِ بنُ أَبي حاتِمٍ: قال أبُو عَبْدِ اللهِ: هٰذَا الحَدِيثُ لَيْسَ بِخُرَاسَانَ في كُتُبِ ابنِ المُبارَكِ، أَمْلَى عَلَيهِمْ بالبَصْرَةِ. [انظر: ٣١٩٦]

(14) CHAPTER. If somebody allows another to do something, the permission is valid.

(١٤) بابٌ إذَا أذِنَ إنْسانٌ لآخَرَ شَيْئاً جازَ

2455. Narrated Jabala: "We were in Al-Madīna with some of the Iraqi people, and we were struck with drought (famine) and Ibn Az-Zubair used to give us dates. Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to pass by us and say, "The Prophet ﷺ forbade us to eat two dates at a time, unless one takes the permission of one's companions."

٢٤٥٥ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ جَبَلَةَ: كُنَّا بالمَدِينَةِ في بَعْضِ أهْلِ العِرَاقِ فأصَابَنا سَنَةٌ، فَكانَ ابنُ الزُّبَيرِ يَرْزُقُنَا التَّمْرَ، فَكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَمُرُّ بنا فَيَقُولُ: إنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ الإقْرَانِ إلَّا أن يَسْتَأذِنَ الرَّجُلُ مِنْكُمْ أخاهُ. [انظر: ٢٤٨٩، ٢٤٩٠، ٥٤٤٦]

2456. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: There was an *Anṣārī* man called Abū Shu'aib who had a slave butcher. Abū Shu'aib said to him, "Prepare a meal sufficient for five persons so that I might invite the Prophet

٢٤٥٦ - حَدَّثَنَا أبُو النُّعْمانِ: حدَّثَنا أبُو عَوَانَةَ عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ، عَنْ أبي مَسْعُودٍ: أنَّ

ﷺ besides other four persons." Abū Shu'aib had seen the signs of hunger on the face of the Prophet ﷺ and so he invited him. Another man who was not invited followed the Prophet ﷺ. The Prophet ﷺ said to Abū Shu'aib, "This man has followed us. Do you allow him to share the meal?" Abū Shu'aib said, "Yes."

رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُ: أَبُو شُعَيْبٍ، كانَ لَهُ غُلامٌ لَحَّامٌ فَقالَ لَهُ أَبُو شُعَيْبٍ: اصْنَعْ لي طَعامَ خَمْسَةٍ لَعَلِّي أَدْعُو النَّبِيَّ ﷺ خامِسَ خَمْسَةٍ، وأَبْصَرَ في وَجْهِ النَّبِيِّ ﷺ الجُوعَ فَدَعاهُ فَتَبِعَهُمْ رَجُلٌ لَمْ يُدْعَ فَقالَ النَّبِيُّ ﷺ: «إِنَّ هٰذَا قَدِ اتَّبَعَنَا، أَتَأْذَنُ لَهُ؟» قالَ: نَعَمْ. [راجع: ٢٠٨١]

(15) CHAPTER. The Statement of Allāh تعالى: "Yet he is the most quarrelsome of the opponents..." (V.2:204)

(١٥) بابُ قَوْلِ اللهِ تَعالى: ﴿وَهُوَ أَلَدُّ ٱلْخِصَامِ﴾ [البقرة: ٢٠٤].

2457. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "The most hated person to Allāh is the most quarrelsome person of the opponents."

٢٤٥٧ - حَدَّثَنَا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابْنِ أَبي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ أَبْغَضَ الرِّجالِ إِلَى اللهِ الأَلَدُّ الخَصِمُ». [انظر: ٤٥٢٣، ٧١٨٨]

(16) CHAPTER. The sin of a man who quarrels unjustly over something while he knows that he is wrong.

(١٦) بابُ إِثْمِ مَنْ خاصَمَ في باطِلٍ وهُوَ يَعْلَمُهُ

2458. Narrated Umm Salama رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: "Allāh's Messenger ﷺ heard some people quarrelling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection)."

٢٤٥٨ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حَدَّثَني إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّها أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْها عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ سَمِعَ خُصُومَةً بِبابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقالَ: «إِنَّما أَنا بَشَرٌ، وإِنَّهُ يَأْتِيني الخَصْمُ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ

أَبْلَغَ مِنْ بَعضٍ فأَحْسِبُ أنَّهُ صَدَقَ فأقْضِيَ لَهُ بِذلكَ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فإنَّما هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْها أَوْ لِيَتْرُكْها». [انظر: ٢٦٨٠، ٦٩٦٧، ٧١٦٩، ٧١٨١، ٧١٨٥]

(17) CHAPTER. (The sin of) the person who, when quarrelling, behaves impudently (i.e., by using bad words or false accusation).

(١٧) **بابٌ إذا خاصَمَ فَجَرَ**

2459. Narrated 'Abdullah bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever has (the following) four (characteristics) will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are:

(1) Whenever he speaks, he tells a lie;

(2) whenever he makes a promise, he breaks it;

(3) whenever he makes a covenant, he proves treacherous;

(4) and whenever he quarrels, he behaves impudently in an evil, insulting manner."

[See Vo. 1, *Hadīth* No.33, 34).

٢٤٥٩ - **حَدَّثَنا** بِشْرُ بنُ خالِدٍ: أخبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ عَبْدِ اللهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كانَ مُنافِقاً، أوْ كانَتْ فِيهِ خَصْلَةٌ مِنْ أرْبَعٍ كانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفاقِ حتَّى يَدَعَها: إذَا حَدَّثَ كَذَبَ، وإذَا وعَدَ أخْلَفَ، وإذَا عاهَدَ غَدَرَ، وإذَا خاصَمَ فَجَرَ». [راجع: ٣٤]

(18) CHAPTER. The retaliation of the oppressed person if he finds the property of his oppressor.

(١٨) **بابُ قِصاصِ المَظْلُومِ إذَا وجَدَ مالَ ظَالِمِهِ**

Ibn Sīrīn said, "The oppressed person can take what is equal to the amount taken by the oppressor." He then recited:

"And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted..." (V.16:126)

وقالَ ابنُ سِيرِينَ: يُقاصُّهُ، وقَرَأَ: ﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ﴾ [النحل: ١٢٦].

2460. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Hind bint 'Utba (Abū Sufyān's wife) came and said, "O Allāh's Messenger! Abū Sufyān is a

٢٤٦٠ - **حَدَّثَنا** أبُو اليَمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ:

حدَّثَني عُرْوَةُ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بنِ رَبِيعَةَ فَقالَتْ: يا رَسُولَ اللهِ إنَّ أبا سُفْيانَ رَجُلٌ مِسِّيكٌ فَهَلْ عَلَيَّ حَرَجٌ أنْ أُطْعِمَ مِنَ الَّذي لَهُ عِيالَنا؟ فَقالَ: «لا حَرَجَ عَلَيْكِ أنْ تُطْعِمِيهِمْ بالمَعْرُوفِ». [راجع: ٢٢١١]

miser. Is there any harm if I spend something from his property for our children?" He said, "There is no harm for you if you feed them from it justly and reasonably (with no extravagance)."

٢٤٦١ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني يَزِيدُ، عَنْ أبي الْخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ قَالَ: قُلْنا للنَّبيِّ ﷺ: إنَّكَ تَبْعَثُنا فَنَنْزِلُ بِقَوْمٍ لا يَقْرُونَنا، فَما تَرَى فِيهِ؟ فَقالَ لَنا: «إنْ نَزَلْتُمْ بِقَوْمٍ فأُمِرَ لَكُمْ بِما يَنْبَغِي لِلضَّيْفِ فاقْبَلُوا، فإنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ». [انظر: ٦١٣٧]

2461. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: We said to the Prophet ﷺ, "You send us out and it happens that we have to stay with such people who do not entertain us. What do you think about it?" He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't do, take the right of the guest from them."

(١٩) بابُ مَا جَاءَ فِي السَّقَائِفِ،

وجَلَسَ النَّبيُّ ﷺ وأصحَابُهُ، في سَقِيفَةِ بَنِي ساعِدَةَ.

(19) CHAPTER. What is said about sheds.

And the Prophet ﷺ along with his companions, sat in the shed of Banī Sā'ida.

٢٤٦٢ - حَدَّثَنا يَحْيى بنُ سُلَيمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: حدَّثَني مالكٌ ح. وأخْبَرَني يُونُسُ عَنِ ابْنِ شِهابٍ قَالَ: أخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ ابنَ عَبَّاسٍ أخْبرَهُ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قالَ: حِينَ تَوفَّى اللهُ نَبِيَّهُ ﷺ، إنَّ الأنْصارَ اجْتَمَعُوا في سَقِيفَةِ بَنِي ساعِدَةَ فَقُلْتُ لِأَبي بَكْرٍ: انْطَلِقْ بِنا، فَجِئْناهُمْ في

2462. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: When Allāh took away the soul of His Prophet ﷺ at his death, the *Anṣār* assembled in the shed of Banī Sā'ida. I said to Abū Bakr, "Let us go." So, we came to them (i.e., to *Anṣār*) at the shed of Banī Sā'ida.

[See Vol 5, *Ḥadīth* No.3667, for details].

سَقِيفَةِ بَنِي ساعِدَةَ. [انظر: ٣٤٤٥، ٣٩٢٨، ٤٠٢١، ٦٨٢٩، ٦٨٣٠، ٧٣٢٣]

(20) CHAPTER. No one should prevent his neighbour from fixing a wooden peg in his wall.

(٢٠) بابٌ لا يَمْنَعُ جارٌ جارَهُ أنْ يَغرِزَ خَشَبَةً في جِدارِهِ

2463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No one should prevent his neighbour from fixing a wooden peg in his wall." Abū Hurairah رَضِيَ اللهُ عَنْهُ then said (to his companions), "Why do I find you averse to it? By Allāh, I certainly will narrate it to you."

٢٤٦٣ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابنِ شِهابٍ عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَمْنَعْ جارٌ جارَهُ أنْ يَغْرِزَ خَشَبَةً في جِدارِهِ»، ثُمَّ يَقُولُ أبو هُرَيْرَةَ: ما لِي أراكُمْ عَنها مُعْرِضِينَ؟ واللهِ لأَرْمِيَنَّها بِها بَينَ أكْتافِكُمْ. [انظر: ٥٦٢٧، ٥٦٢٨]

(21) CHAPTER. Spilling wine on the way.

(٢١) بابُ صَبِّ الخَمْرِ في الطَّرِيقِ

2464. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was the butler of the people in the house of Abū Ṭalḥa, and in those days drinks were prepared from dates. Allāh's Messenger ﷺ ordered somebody to announce that alcoholic drinks had been prohibited. Abū Ṭalḥa ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madīna. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came:

"Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." (V.5 :93)

٢٤٦٤ - حَدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ أبو يَحْيى: أخْبَرَنا عَفَّانُ: حَدَّثَنا حَمَّادُ بنُ زَيْدٍ: حَدَّثَنا ثابتٌ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: كُنْتُ ساقِيَ القَوْمِ في مَنزِلِ أبي طَلْحَةَ، وكانَ خَمْرُهُمْ يَوْمَئِذٍ الفَضِيخَ، فأمَرَ رَسُولُ اللهِ ﷺ مُنادِياً يُنادِي: ألا إنَّ الخَمْرَ قَدْ حُرِّمَتْ، قالَ: فَقالَ لِي أبو طَلْحَةَ: اخْرُجْ فأهْرِقْها، فَخَرَجْتُ فَهَرَقْتُها فَجَرَتْ في سِكَكِ المَدِينَةِ. فَقالَ بَعْضُ القَوْمِ: قَدْ قُتِلَ قَومٌ وهِيَ في بُطُونِهِمْ، فَأَنْزَلَ اللهُ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾ الآيَةَ [المائدة: ٩٣]. [انظر:

٤٦١٧، ٤٦٢٠، ٥٥٨٠، ٥٥٨٢، ٥٥٨٣، ٥٥٨٤، ٥٦٠٠، ٥٦٢٢، ٧٢٥٣]

(٢٢) بابُ أفْنِيَةِ الدُّورِ والجُلُوسِ فِيها، والجُلُوسِ عَلى الصُّعُدَاتِ

وقالَتْ عائِشَةُ: فابْتَنى أبُو بَكْرٍ مَسْجِداً بِفِناءِ دَارِهِ يُصَلِّي فِيهِ ويَقْرَأُ القُرْآنَ فَيَتَقَصَّفُ عَلَيْهِ نِساءُ المُشْرِكِينَ وأبْناؤُهُمْ، يَعْجَبُونَ مِنْهُ والنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ.

(22) CHAPTER. What is said about the open courtyards of houses and sitting in them, and sitting on the ways.

Narrated 'Āishah رَضِيَ اللهُ عَنْها: Abū Bakr got a mosque constructed in front of his house and used to offer *Ṣalāt* (prayer) and recite the Qur'ān there. The women and children of the *Mushrikun* used to encircle him and were astonished at his behaviour. The Prophet ﷺ was staying at Makkah during those days.

٢٤٦٥ - حَدَّثَنَا مُعاذُ بنُ فَضالَةَ: حدَّثَنا أبُو عُمَرَ حَفْصُ بنُ مَيْسَرَةَ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ. عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إيَّاكُمْ والجُلُوسَ عَلى الطُّرُقَاتِ»، فَقَالُوا: ما لَنا بُدٌّ، إنَّما هِيَ مَجالِسُنا نَتَحَدَّثُ فِيها. قالَ: «فإذَا أتَيْتُم إلَى المَجَالِسِ فأعْطُوا الطَّرِيقَ حَقَّها». قالُوا: وما حَقُّ الطَّرِيقِ؟ قالَ: «غَضُّ البَصَرِ، وكَفُّ الأذَى، ورَدُّ السَّلامِ، وأمْرٌ بالمَعْرُوفِ، ونَهْيٌ عَنِ المُنْكَرِ».

[انظر: ٦٢٢٩]

2465. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet ﷺ said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām orders one to do) and forbidding *Al-Munkar* (i.e., polytheism, disbelief, and all that Islām has forbidden)."

(٢٣) بابُ الآبارِ عَلى الطُّرُقِ إذَا لَمْ يُتَأَذَّ بِها

٢٤٦٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ مَوْلَى أبي بَكْرٍ، عَنْ أبي صَالِحٍ السَّمَّانِ،

(23) CHAPTER. The digging of wells on the ways (is permissible) if they do not cause trouble to the people.

2466. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out.

Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, 'This dog is suffering from thirst as I did.' So, he went down the well again and filled his shoe with water and watered the dog. Allāh thanked him for that deed and forgave him. The people said, "O Allāh's Messenger! Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)."

[See *Ḥadīth* No.2363].

عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَما رَجُلٌ بِطَرِيقٍ فَاشْتَدَّ عَلَيْهِ العَطَشُ فَوَجَدَ بِئراً فَنزَلَ فِيها فَشَرِبَ ثُمَّ خَرَجَ، فإذَا كَلْبٌ يَلْهَثُ يأكُلُ الثَّرَى مِنَ العَطَشِ. فَقالَ الرَّجُلُ: لَقَدْ بَلَغَ هٰذَا الكَلْبَ مِنَ العَطَشِ مِثْلُ الَّذِي كانَ بَلَغَ مِنِّي، فَنزَلَ البِئْرَ فمَلأَ خُفَّهُ ماءً، فَسَقَى الكَلْبَ، فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ». قالُوا: يا رَسُولَ اللهِ، وإنَّ لَنا في الْبَهَائِمِ لأجْراً؟ فَقالَ: «في كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أجْرٌ». [راجع: ١٧٣]

(24) CHAPTER. To remove harmful things from the roads.

(٢٤) بابُ إماطَةِ الأذَى

Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "To remove harmful things from the roads is *Ṣadaqa* (a charitable act)."

وقالَ هَمَّامٌ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «يُمِيطُ الأذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

(25) CHAPTER. (The permissibility of living on) higher places of a house, looking upon other houses or not looking upon other houses, whether these places are on roofs or not.

(٢٥) بابُ الغُرْفَةِ والعُلِّيَّةِ المُشْرِفَةِ وغَيرِ المُشْرِفَةِ في السُّطُوحِ وغَيرِها

١

2467. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنهُما: Once the Prophet ﷺ stood at the top of one of the castles (or higher buildings) of Al-Madīna and said, "Do you see what I see? No doubt I see the places or spots of *Al-Fitan* (trials and afflictions) amongst your houses as numerous as the spots where rain-drops fall (during a heavy rain).

[See *Ḥadīth* No.1878]

٢٤٦٧ - حَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما قالَ: أشْرَفَ النَّبِيُّ ﷺ عَلى أُطُمٍ مِنْ آطامِ المَدِينَةِ ثُمَّ قالَ: «هَلْ تَرَوْنَ ما أرَى؟ إنِّي أرَى مَوَاقِعَ الفِتَنِ خِلالَ بُيُوتِكُمْ كَمَوَاقِعِ القَطْرِ». [راجع: ١٨٧٨]

2468. Narrated 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُما: I had been eager to ask 'Umar رَضِيَ الله عَنْهُ about the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh said (in the Qur'ān saying): "If you two (wives of the Prophet ﷺ namely 'Āishah hand Ḥafṣa رَضِيَ الله عَنْهُما) turn in repentance to Allāh (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)..." (V.66:4), till I performed the *Ḥajj* along with 'Umar. (And on our way back from *Ḥajj*) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned, I poured water on his hands from the tumbler and he performed ablution. I said, "O chief of the believers!" Who were the two ladies from among the wives of the Prophet ﷺ to whom Allāh عزّ وجلّ said:

'If you two (wives of the Prophet ﷺ namely 'Āishah and Ḥafṣa رَضِيَ الله عَنْهُما.) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes) ...' " (V.66:4) He said, "I am astonished at your question, O Ibn 'Abbās. They were 'Āishah and Ḥafṣa رَضِيَ الله عَنْهُما." Then 'Umar went on relating the narration and said, "I and an *Anṣārī* neighbour of mine from Banī Umaiyya bin Zaid who used to live in *'Awālī Al-Mādīna*, used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went, I would bring him the news of what had happened that day regarding the instructions and orders, and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the *Anṣār*, we noticed that the *Anṣārī* women had the upperhand over their men, so our women started acquiring the habits of the

٢٤٦٨ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ أبي ثَوْرٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: لَمْ أَزَلْ حَرِيصاً عَلى أَنْ أَسْأَلَ عُمَرَ رَضِيَ اللهُ عَنْهُ عَنِ المَرْأَتَينِ مِنْ أَزْوَاجِ النَّبيِّ ﷺ اللَّتَينِ قالَ اللهُ لَهُما: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم: ٤] فَحَجَجْتُ مَعَهُ فَعَدَلَ وعَدَلْتُ مَعَهُ بالإدَاوَةِ فَتَبَرَّزَ حَتَّى جاءَ فَسَكَبْتُ عَلى يَدَيْهِ مِنَ الإدَاوَةِ فَتَوَضَّأَ فَقُلْتُ: يا أَمِيرَ المُؤْمِنِينَ، مَنِ المَرْأَتانِ مِنْ أَزْوَاجِ النَّبيِّ ﷺ اللَّتانِ قالَ اللهُ عَزَّ وجَلَّ لَهُمَا: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ فَقالَ: وَاعَجَباً لكَ يا ابنَ عَبَّاسٍ، عائِشَةُ وحَفْصَةُ. ثُمَّ اسْتَقْبَلَ عُمَرُ الحَدِيثَ يَسُوقُهُ. فَقالَ: إنِّي كُنْتُ وجارٌ لي مِنَ الأَنْصَارِ في بَني أُمَيَّةَ بنِ زَيْدٍ، وهِيَ مِنْ عَوَالِي المَدِينَةِ، وكُنَّا نَتَنَاوَبُ النُّزُولَ عَلى النَّبيِّ ﷺ، فَيَنْزِلُ هُوَ يَوْماً وأَنْزِلُ يَوْماً. فإذَا نَزَلْتُ جِئْتُهُ مِنْ خَبَرِ ذٰلكَ اليَوْمِ مِنَ الأَمْرِ وغَيرِهِ وإذَا نَزَلَ فَعَلَ مِثْلَهُ، وكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّساءَ، فَلَمَّا قَدِمْنا عَلى الأَنْصارِ إذْ هُمْ قَوْمٌ تَغْلِبُهُمْ نِساؤُهُمْ فَطَفِقَ نِساؤُنا يَأْخُذْنَ مِنْ أَدَبِ نِساءِ الأَنْصارِ،

Anṣārī women. Once I shouted at my wife and she shouted back at me in return and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allāh, the wives of the Prophet ﷺ retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Ḥafṣa and asked her, 'Does any of you keep Allāh's Messenger angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allāh may get angry for the anger of Allāh's Messenger ﷺ and thus she will be ruined? Don't ask Allāh's Messenger ﷺ too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbour (i.e., 'Āishah) in her behavior towards the Prophet ﷺ), for she (i.e., 'Āishah) is more beautiful than you, and more beloved to Allāh's Messenger ﷺ'. In those days it was rumoured that Ghassān, (a tribe living in Shām) was getting prepared their horses to invade us. My companion went (to the Prophet ﷺ) on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: 'What is it? Have Ghassān come?' He replied that it was worse and more serious than that, and added that Allāh's Messenger ﷺ had divorced all his wives. I said, 'Ḥafṣa is a ruined loser! I expected that it would happen some day.' So I dressed myself and offered the *Fajr* (prayer) with the Prophet ﷺ. Then the Prophet ﷺ entered an upper room and

فَصِحْتُ عَلى امْرَأتي فَرَاجَعَتْنِي فأنْكَرْتُ أنْ تُرَاجِعَنِي فَقَالَتْ: ولِمَ تُنْكِرُ أنْ أُرَاجِعَكَ؟ فَوَاللهِ إنَّ أزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وإنَّ إحْدَاهُنَّ لَتَهْجُرُهُ اليَوْمَ حتَّى اللَّيْلِ، فَأفْزَعَتْنِي فَقُلْتُ: خابَتْ مَنْ فَعَلَتْ مِنْهُنَّ بِعَظِيمٍ، ثُمَّ جَمَعْتُ عَلَيَّ ثِيابي فَدَخَلْتُ عَلى حَفْصَةَ، فَقُلْتُ: أيْ حَفْصَةُ، أتُغاضِبُ إحْدَاكُنَّ رَسُولَ اللهِ ﷺ اليَوْمَ حتَّى اللَّيْلِ؟ فقالَتْ: نَعَمْ، فَقُلْتُ: خابَتْ وخَسِرَتْ، أفَتَأْمَنُ أنْ يَغْضَبَ اللهُ لِغَضَبِ رَسُولِهِ ﷺ فَتَهْلِكِينَ؟ لا تَسْتَكْثِرِي عَلى رَسُولِ اللهِ ﷺ ولا تُراجِعِيهِ في شَيْءٍ ولا تَهْجُرِيهِ، وَسَلِيني ما بَدَا لَكِ ولا يَغُرَّنَّكِ أنْ كانَتْ جارَتُكِ هِيَ أوْضَأَ مِنْكِ وأحَبَّ إلىٰ رَسُولِ اللهِ ﷺ - يُرِيدُ عائِشَةَ - وكُنَّا تَحَدَّثْنا أنَّ غَسَّانَ تُنْعِلُ النِّعالَ لِغَزْوِنا فَنَزَلَ صَاحِبِي يَوْمَ نَوْبَتِهِ فَرَجَعَ عِشاءً فَضَرَبَ بابِي ضَرْباً شَدِيداً، وقالَ: أثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إلَيْهِ وقالَ: حَدَثَ أمْرٌ عَظِيمٌ، قُلْتُ: ما هُوَ؟ أجاءَتْ غَسَّانُ؟ قالَ: لا، بَلْ أعْظَمُ مِنْهُ وأطْوَلُ، طَلَّقَ رَسُولُ اللهِ ﷺ نِساءَهُ. قالَ: قَدْ خابَتْ حَفْصَةُ وخَسِرَتْ، كُنْتُ أظُنُّ أنَّ هٰذَا يُوشِكُ أنْ يَكُونَ فَجَمَعْتُ عَلَيَّ ثِيابِي فَصَلَّيْتُ صَلاةَ

stayed there alone. I went to Ḥafṣa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allāh's Messenger ﷺ divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So, I went to the upper room where the Prophet ﷺ was and requested to a black slave of his: 'Will you get the permission of (Allāh's Messenger) for 'Umar (to enter)?' The slave went in, talked to the Prophet ﷺ about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, 'Allāh's Messenger ﷺ has granted you permission.' So, I entered upon the Prophet ﷺ and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ, and he was leaning on a leather pillow stuffed with palm fibres. I greeted him and while still standing, I said: 'Have you divorced your wives?' He raised his eyes to me and replied in the negative. And then while still standing, I said chattingly: 'Will you heed what I say, O Allāh's Messenger! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them,...' " 'Umar told the whole story (about his wife). "On that the Prophet ﷺ smiled." 'Umar further said, "I then said, 'I went to Ḥafṣa and said to her: Do not be tempted to imitate your

الفَجْرِ مَعَ النَّبِيِّ ﷺ فَدَخَلَ مَشْرُبَةً لَهُ فَاعتزَلَ فِيها، فَدَخَلْتُ عَلى حَفْصَةَ، فإذَا هِيَ تَبْكِي، قُلْتُ: ما يُبْكِيكِ؟ أَوَ لَمْ أَكُنْ حذَّرْتُكِ؟ أَطَلَّقَكُنَّ رَسُولُ اللهِ ﷺ؟ قالَتْ: لا أدْرِي، هُوَ ذَا في المَشْرُبَةِ. فَخَرَجْتُ فَجِئْتُ المِنْبَرَ فإذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ فَجَلَسْتُ مَعَهُمْ قَلِيلاً، ثُمَّ غَلَبَنِي ما أجِدُ فَجِئْتُ المَشْرُبَةَ الَّتي هُوَ فِيها فَقُلْتُ لِغلامٍ أَسْوَدَ: اسْتَأذِن لِعُمَرَ. فَدَخلَ فَكَلَّمَ النَّبِيَّ ﷺ ثُمَّ خَرجَ فَقالَ: ذَكَرْتُكَ لَهُ فَصَمَتَ. فانْصَرَفْتُ حتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبرِ. ثُمَّ غَلَبَني ما أجِدُ، فَجِئْتُ فقُلْتُ لِلْغُلامِ - فَذَكَرَ مِثْلَهُ - فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبرِ. ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ الغُلامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ - فَذَكَرَ مِثْلَهُ - فَلَمَّا وَلَّيْتُ مُنْصَرِفاً فإذَا الغُلامُ يَدْعُوني قالَ: أذِنَ لَكَ رَسُولُ اللهِ ﷺ، فَدَخَلْتُ عَلَيْهِ، فإذَا هُوَ مُضْطَجِعٌ عَلى رِمالِ حَصِيرٍ لَيْسَ بَيْنَهُ وبَيْنَهُ فِراشٌ، قَدْ أثَّرَ الرِّمالُ بِجَنْبِهِ. مُتَّكِئٌ عَلى وِسادَةٍ مِنْ أدَمٍ حَشْوُها لِيفٌ فَسَلَّمْتُ عَلَيْهِ، ثُمَّ قُلْتُ وَأَنَا قائِمٌ: طَلَّقْتَ نِساءَكَ؟ فَرَفَعَ بَصَرَهُ إلَيَّ، فَقالَ: لا، ثُمَّ قُلْتُ وأنا قائمٌ أَسْتَأنِسُ: يا رَسُولَ اللهِ، لَوْ رَأَيْتَني وكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّساءَ، فَلَمَّا

companion ('Āishah) for she is more beautiful than you and more beloved to the Prophet ﷺ.' The Prophet ﷺ smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allāh, I couldn't see anything of importance but three hides. I said (to Allāh's Messenger ﷺ) 'Invoke Allāh to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allāh?' The Prophet ﷺ was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khaṭṭāb! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet ﷺ, 'Please ask Allāh's Forgiveness for me.' The Prophet ﷺ did not go to his wives because of the secret which Ḥafṣa had disclosed to 'Āishah,[1] and he said that he would not go to his wives for one month as he was angry with them when Allāh admonished him (for his oath that he would not approach Māria). When twenty-nine days had passed, the Prophet ﷺ went to 'Āishah first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet ﷺ said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. 'Āishah said, 'When the Divine Revelation of "choice" was revealed, the Prophet ﷺ started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you consult your

قَدِمْنا عَلى قَوْمٍ تَغْلِبُهُمْ نِساؤُهُمْ... فَذَكَرَهُ فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: لَوْ رَأَيْتَنِي ودَخَلْتُ عَلى حَفْصَةَ فَقُلْتُ: لا يَغُرَّنَّكِ أنْ كانَتْ جارَتُكِ هِيَ أوْضَأَ مِنْكِ وأحَبَّ إلى النَّبِيِّ ﷺ - يُرِيدُ عائِشَةَ - فَتَبَسَّمَ أُخْرَى. فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ ثُمَّ رَفَعْتُ بَصَرِي في بَيْتِهِ فَوَاللهِ ما رَأَيْتُ فِيهِ شَيْئاً يَرُدُّ البَصَرَ غَيرَ أَهَبَةٍ ثَلاثٍ، فَقُلْتُ: ادْعُ اللهَ فَلْيُوَسِّعْ عَلى أُمَّتِكَ، فإنَّ فارِسَ والرُّومَ وُسِّعَ عَلَيهِمْ وأُعْطُوا الدُّنْيا وهُمْ لا يَعْبُدُونَ اللهَ. وكانَ مُتَّكِئاً فَقالَ: «أوَ في شَكٍّ أنْتَ يَا ابنَ الخَطَّابِ؟ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّباتُهُمْ في الحَياةِ الدُّنْيا». فَقُلْتُ: يا رَسُولَ اللهِ، اسْتَغْفِرْ لي، فاعتزَلَ النَّبِيُّ ﷺ مِنْ أجْلِ ذٰلِكَ الحَدِيثِ حِينَ أفْشَتْهُ حَفْصَةُ إلى عائِشَةَ وكانَ قَدْ قالَ: «مَا أنَا بِداخِلٍ عَلَيهِنَّ شَهْراً» مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيهِنَّ حِينَ عاتَبَهُ اللهُ، فَلَمَّا مَضَتْ تِسْعٌ وعِشْرُونَ دَخَلَ عَلى عائِشَةَ فَبَدَأَ بِها فَقالَتْ لَهُ عائِشَةُ: إنَّكَ أقْسَمْتَ أنْ لا تَدْخُلَ عَلَيْنا شَهْراً وإنَّا أصْبَحْنا بِتِسْعٍ وعِشْرِينَ لَيلَةً أعُدُّها عَدّاً. فَقالَ النَّبِيُّ

(1) (H. 2468) The Prophet ﷺ was alone with Māria on the day that was devoted to 'Āishah. When Ḥafsa learned that, the Prophet ﷺ told her to keep that as a secret and promised that he would not come near Māria. But Ḥafṣa disclosed the secret to 'Āishah who got angry and then provoked the Prophet ﷺ who took an oath that he would desert her for one month.

parents.' 'Āishah knew that her parents would not advise her to part with the Prophet ﷺ. The Prophet ﷺ said that Allāh had said: 'O Prophet (Muḥammad ﷺ)! Say to your wives.. (up to).. an enormous reward.' (V.33:28) 'Āishah said, 'Am I to consult my parents about this? I indeed prefer Allāh, His Messenger ﷺ, and the home of the Hereafter.' After that the Prophet ﷺ gave the choice to his other wives and they also gave the same reply as 'Āishah did."

ﷺ: «الشَّهْرُ تِسْعٌ وعِشْرُونَ»، وكانَ ذٰلِكَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ. قالَتْ عائِشَةُ: فأُنْزِلَتْ آيَةُ التَّخْيِيرِ فَبَدَأَ بي أوَّلَ امْرَأَةٍ فَقالَ: «إنِّي ذاكِرٌ لَكِ أمْراً ولا عَلَيْكِ أنْ لا تَعْجَلِي حتَّى تَسْتأْمِري أبَوَيْكِ». قالَتْ: قَدْ أعْلَمُ أنَّ أبَوَيَّ لَمْ يَكُونَا يأمُرَانِي بِفِرَاقِكَ. ثُمَّ قالَ: «إنَّ اللهَ قالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾ إلىٰ قَوْلِهِ: ﴿عَظِيمًا﴾ [الأحزاب: ٢٨-٢٩]. قُلْتُ: أَفِي هٰذَا أَسْتَأْمِرُ أبَوَيَّ؟ فإنِّي أُرِيدُ اللهَ ورَسُولَهُ والدَّارَ الآخِرَةَ. ثُمَّ خَيَّرَ نِساءَهُ فقُلْنَ مِثْلَ ما قالَتْ عائِشَةُ. [راجع: ٨٩]

2469. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when 'Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet ﷺ stayed there for twenty-nine days, and then came down and went to his wives.

٢٤٦٩ - حدَّثَني ابنُ سَلامٍ: أخْبَرَنَا الفَزارِيُّ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: آلَى رَسُولُ اللهِ ﷺ مِنْ نِسائِهِ شَهْراً وكانَتِ انْفَكَّتْ قَدَمُهُ، فَجَلَسَ في عُلِّيَّةٍ لَهُ، فَجاءَ عُمَرُ فَقالَ: أطَلَّقْتَ نِساءَكَ؟ فَقالَ: «لا، ولٰكِنِّي آلَيْتُ مِنْهُنَّ شَهْراً». فَمَكَثَ تِسْعاً وعِشْرِينَ ثُمَّ نَزَلَ فَدَخَلَ عَلىٰ نِسائِهِ. [راجع: ٣٧٨]

(26) CHAPTER. Whoever tied his camel at the pavement (of the mosque) or at the gate of the mosque.

(٢٦) بابٌ مَنْ عَقَلَ بَعِيرَهُ عَلى البَلَاطِ أوْ بابِ المَسْجِدِ

2470. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ entered the mosque, and I, too, went there after tying the camel at the pavement of the mosque. I said (to the Prophet ﷺ), "This is your camel." He came out and started examining the camel and

٢٤٧٠ - حَدَّثَنَا مُسْلِمٌ: حدَّثَنا أبُو عَقِيلٍ: حدَّثَنا أبُو المُتَوَكِّلِ النَّاجِيُّ قالَ: أتَيْتُ جابِرَ ابْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: دَخَلَ النَّبِيُّ ﷺ

said, "Both the camel and its price are for you."

المَسْجِدَ فَدَخَلْتُ إِلَيْهِ وعَقَلْتُ الجَمَلَ في ناحِيةِ البَلاطِ فَقُلْتُ: هٰذا جَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بالجَمَلِ، قالَ: «الثَّمَنُ والجَمَلُ لكَ». [راجع: ٤٤٣]

(27) CHAPTER. Standing and urinating at the dumps of some people.

(٢٧) بابُ الوُقُوفِ والبَوْلِ عِنْدَ سُباطَةِ قَوْمٍ

2471. Narrated Ḥuḏhaifa رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ coming (or the Prophet ﷺ came) to the dumps of some people and urinated there while standing.

٢٤٧١ - حَدَّثَنا سُلَيمانُ بنُ حَرْبٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ أوْ قالَ: لَقَدْ أتَى النَّبِيُّ ﷺ سُباطَةَ قَوْمٍ فَبالَ قائِماً. [راجع: ٢٢٤]

(28) CHAPTER. (The reward of him) who removes a branch of a tree or any other thing which harms the people from the way.

(٢٨) بابُ مَنْ أخَذَ الغُصْنَ وما يُؤْذِي النَّاسَ في الطَّرِيقِ فَرمى بهِ

2472. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allāh thanked him for that deed and forgave him."

٢٤٧٢ - حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ، أخْبرَنا مالكٌ، عَنْ سُمَيٍّ، عَنْ أبي صَالحٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَما رَجُلٌ يَمْشِي بِطَرِيقٍ وجَدَ غُصْنَ شَوْكٍ فأخَذَهُ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ». [راجع: ٦٥٢]

(29) CHAPTER. When there is a dispute about a public way and the owner of the land wishes to build (something), he should leave seven cubits for the people to pass through.

(٢٩) بابُ إذَا اخْتَلَفُوا في الطَّرِيقِ المِيتاءِ - وهِيَ الرَّحْبَةُ تَكونُ بَينَ الطَّرِيقِ - ثُمَّ يُرِيدُ أهْلُها البُنْيانَ فَتُرِكَ مِنها لِلطَّرِيقِ سَبْعَةُ أذْرُعٍ

2473. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ judged that seven cubits should be left as a public way when there was

٢٤٧٣ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ،

عَنِ الزُّبَيرِ بنِ خِرِّيتٍ، عَنْ عِكْرِمَةَ، سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قَضى النَّبيُّ ﷺ إذَا تَشاجَرُوا في الطَّرِيقِ المِيْتَاءِ بِسَبْعَةِ أذْرُعٍ.

a dispute about the land.

(٣٠) بابُ النُّهْبى بغيرِ إذْنِ صَاحِبِهِ

(30) CHAPTER. Robbing (taking away somebody's property publicly by force without his permission).

وقَالَ عُبادَةُ: بايَعْنَا النَّبيَّ ﷺ أنْ لا نَنْتَهِبَ.

'Ubada said, "We gave the *Bai'a* (pledge) to the Prophet ﷺ that we would not commit robbery."

٢٤٧٤ - حَدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَدِيُّ بنُ ثابِتٍ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزِيدَ الأنْصارِيَّ وهُوَ جَدُّهُ أبُو أُمِّهِ قالَ: نَهى النَّبيُّ ﷺ عَنِ النُّهْبىٰ والمُثْلَةِ. [راجع: ٥٥١٦]

2474. Narrated 'Abdullāh bin Yazīd Al-Anṣārī: The Prophet ﷺ forbade robbery (taking away what belongs to others by force without their permission), and also forbade mutilation (or maiming) of bodies.

٢٤٧٥ - حَدَّثَنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ: حدَّثَنا عُقَيْلٌ، عَنِ ابنِ شِهابٍ، عَنْ أبي بكرِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَزْنِي الزَّاني حِينَ يَزْني وهُوَ مُؤْمِنٌ، ولا يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُ وهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِيْنَ يِسْرِقُ وهو مُؤْمِنٌ ولا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إلَيْهِ فِيها أبْصارَهُمْ حِينَ يَنْتَهِبُها وهُوَ مُؤْمِنٌ».

وعَنْ سَعِيدٍ وأبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ مِثْلَهُ إلَّا النُّهْبَةَ.

قالَ الفِرَبْرِيُّ: وجَدْتُ بِخَطِّ أبي

2475. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is committing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of committing robbery.

جَعْفَرٍ: قَالَ أَبُو عَبْدِ اللهِ: تَفْسِيرُهُ أن يُنْزَعَ مِنْهُ، يُرِيدُ الْإِيمانَ. [انظر: ٥٥٧٨، ٦٧٧٢، ٦٨١٠]

(31) CHAPTER. The breaking of the cross and the killing of the pigs.

(٣١) **بابٌ** كَسْرِ الصَّلِيبِ وقَتْلِ الخِنْزِيرِ

2476. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until the son of Mary [i.e., 'Iesa (Jesus) عليه السلام) descends amongst you and will judge mankind justly by the Law of the Qur'ān (as a just ruler); he will break the cross, kill the pigs, and abolish the *Jizya* tax(1). Money will be in abundance so that nobody will accept it (as charitable gifts)." (See H. 2222)

[See *Fatḥ Al-Bārī*]

٢٤٧٦ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَني سَعِيدُ ابنُ المُسَيَّبِ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى يَنزِلَ فِيكُمُ ابنُ مَرْيَمَ حَكَماً مُقْسِطاً فَيَكْسِرَ الصَّلِيبَ ويَقْتُلَ الخِنْزِيرَ ويَضَعَ الجِزْيَةَ ويَفِيضَ المَالُ حتَّى لا يَقْبَلَهُ أحَدٌ». [راجع: ٢٢٢٢]

(32) CHAPTER. (Is it permissible) to break the pots containing wine, or tear the leather containers holding wine? If one breaks an idol, a cross, or a drum (for amusement), or any other thing, the wood of which is useless (should one give a compensation)?

A case of a drum broken by somebody was presented to Shuraiḥ who did not impose a compensation on the person who had broken it.

(٣٢) **بابٌ** هَلْ تُكْسَرُ الدِّنانُ الَّتي فِيها الخَمْرُ أوْ تُخَرَّقُ الزِّقاقُ؟ فإنْ كَسَرَ صَنَماً أوْ صَلِيباً أوْ طُنْبُوراً أوْ ما لا يُنْتَفَعُ بِخَشَبِه

وأُتِيَ شُرَيْحٌ في طُنْبُورٍ كُسِرَ فَلَم يَقْضِ فِيهِ بِشَيْءٍ.

2477. Narrated Salama bin Al-Akwa' رَضِيَ الله عَنْهُ: On the day (the battle) of Khaibar the Prophet ﷺ saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He ﷺ said, "Break the pots and throw away their contents." The people

٢٤٧٧ - حَدَّثَنَا أبُو عاصِمٍ الضَّحَّاكُ ابنُ مَخْلَدٍ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ رَأى نِيراناً تُوقَدُ يَوْمَ خَيْبَرَ. قالَ: «عَلامَ تُوقَدُ هٰذِهِ

(1) (H. 2476) The *Jizya* is a tax imposed on non-Muslims who would keep their own religion rather than embrace Islām, this will not be accepted by 'Iesa (Jesus) عليه السلام, but all people will be required to embrace Islām and there will be no other alternative.

said, "Shall we throw away their contents and wash the pots (rather than break them)?" He said, "Wash them."

النِّيرَانُ؟» قالُوا: عَلَىٰ الحُمُرِ الإِنْسِيَّةِ، قالَ: «اكْسِرُوها وَهَرِيقُوهَا»، قالُوا: ألا نُهرِيقُها ونَغْسِلُها؟ قالَ: «اغْسِلُوا». قال أبو عَبْدِ اللهِ: كان ابنُ أبي أُوَيْسٍ يَقُولُ: الحمر الأَنَسِيَة. [انظر: ٤١٩٦، ٥٤٩٧، ٦١٤٨، ٦٣٣١، ٦٨٩١]

2478. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ entered Makkah and (at that time) there were three hundred and sixty idols around the Ka'bah. He started stabbing the idols with a stick he had in his hand and reciting:

"And say Truth (i.e., Islamic Monotheism or this Qur'ān or *Jihad* against polytheists) has come and *Bātil* (falsehood, i.e., Satan or polytheism) has vanished." (V.17:81)

٢٤٧٨ - **حَدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا ابنُ أبي نَجيحٍ، عَنْ مُجاهِدٍ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ وحَوْلَ البَيْتِ ثَلاثُمِائَةٍ وسِتُّونَ نُصُباً، فَجَعَلَ يَطْعَنُها بِعُودٍ في يَدِهِ، وجَعَلَ يَقُولُ: ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ﴾ الآيةَ [الإسراء: ٨١]. [انظر: ٤٢٨٧، ٤٧٢٠]

2479. Narrated Al-Qāsim: 'Āishah رَضِيَ اللهُ عَنْها said that she hung a curtain decorated with pictures on a cupboard. The Prophet ﷺ tore that curtain and she turned it into two cushions which remained in the house for the Prophet ﷺ to sit on.

٢٤٧٩ - **حَدَّثَنِي** إِبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ بن عُمر، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبِيهِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّها كانَتِ اتَّخَذَتْ عَلى سَهْوَةٍ لَها سِتْراً فِيهِ تَماثِيلُ فَهَتَكَهُ النَّبِيُّ ﷺ فاتَّخَذَتْ مِنْهُ نُمْرُقَتَينِ فَكانَتا في البَيْتِ يَجْلِسُ عَلَيهِما. [انظر: ٥٩٥٤، ٥٩٥٥، ٦١٠٩]

(33) CHAPTER. (What is said about) one who fights to protect his property?

(٣٣) بابٌ مَنْ قاتَلَ دُونَ مالِهِ

2480. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying,

٢٤٨٠ - **حَدَّثَنا** عَبْدُ اللهِ بنُ

يَزِيدَ: حدَّثنا سَعِيدٌ - هُوَ ابنُ أَبِي أَيُّوبَ - قالَ: حدَّثني أَبو الأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ قُتِلَ دُونَ مالِهِ فَهُوَ شَهِيدٌ».

"Whoever is killed while protecting his property, then he is a martyr."

(٣٤) بابٌ إذا كَسَرَ قَصْعَةً أَوْ شَيْئاً لِغَيرِهِ

(34) CHAPTER. If a person breaks a wooden bowl or something else belonging to somebody, (should he give a compensation)?

٢٤٨١ - **حَدَّثَنا** مُسَدَّدٌ: حدَّثنا يَحْيَى ابنُ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ عِنْدَ بَعْضِ نِسائِهِ، فأَرْسَلَتْ إِحْدَى أُمَّهاتِ المُؤْمِنِينَ مَعَ خادِمٍ بِقَصْعَةٍ فِيها طَعامٌ فَضَرَبَتْ بِيَدِها فَكَسَرَتِ القَصْعَةَ فَضَمَّها وجَعَلَ فِيها الطَّعامَ. وَقالَ: «كُلُوا»، وحَبَسَ الرَّسُولَ والقَصْعَةَ حتَّى فَرَغُوا فَدَفَعَ القَصْعَةَ الصَّحِيحَةَ وحَبَسَ المَكْسُورَةَ.

وقالَ ابنُ أبي مَرْيَمَ: أَخبرَنا يَحْيى بنُ أَيُّوبَ: حدَّثَنا حُمَيْدٌ: حدَّثَنا أَنَسٌ عَنِ النَّبِيِّ ﷺ. [انظر: ٥٢٢٥]

2481. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was with one of his wives, one of the Mothers of the believers (i.e., one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet ﷺ collected the shattered pieces and put the food back in it and said, "(Help yourselves and) eat." He kept the servant and the bowl till he had eaten the food. Then the Prophet ﷺ gave another unbroken bowl to the servant and kept the broken one.

(٣٥) بابٌ إذا هَدَمَ حائِطاً فَلْيَبْنِ مِثْلَهُ

(35) CHAPTER. If one pulls down a wall, one should build a similar one in its place.

٢٤٨٢ - حَدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا جَرِيرٌ هُو ابنُ حازِمٍ، عَنْ مُحَمَّدِ ابنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كانَ رَجُلٌ في بَنِي إسرَائِيلَ

2482. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There was an Israeli man called Juraij, while he was offering prayer, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and

said, 'O Allāh! Do not let him die until he sees the faces of prostitutes.' Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered the prayer, then he went to the male (baby) and asked him: 'O boy! Who is your father?' The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only." (See H. 3436)

يُقالُ لَهُ: جُرَيْجٌ، يُصَلِّي فَجَاءَتْهُ أُمُّهُ فَدَعَتْهُ فأبى أنْ يُجِيْبَها فَقالَ: أُجِيبُها أوْ أُصَلِّي؟ ثُمَّ أتَتْهُ فَقالَت: اللَّهُمَّ لا تُمِتْهُ حَتَّى تُرِيَهُ وُجُوه المُومِسَاتِ. وكانَ جُرَيْجٌ في صَوْمَعَتِهِ فَقالَتِ امْرَأَةٌ: لأَفْتِنَنَّ جُرَيْجاً، فَتَعَرَّضَتْ لَهُ فَكَلَّمَتْهُ، فأبى. فأتَتْ رَاعِياً فَأَمْكَنَتْهُ مِنْ نَفْسِها فَوَلَدَتْ غُلاماً فقالَتْ: هُوَ مِنْ جُرَيْجٍ. فأتَوْهُ وكَسَرُوا صَوْمَعَتَهُ فأنْزَلُوهُ وسَبُّوهُ، فَتَوَضَّأَ وصَلَّى ثُمَّ أتَى الغُلامَ فَقالَ: مَنْ أبُوكَ يا غُلامُ؟ قالَ: الرَّاعِي، قَالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ. قالَ: لا، إلَّا مِنْ طِينٍ».

[راجع: ١٢٠٦]

47 – THE BOOK OF PARTNERSHIP

٤٧ - كتاب الشركة

(1) CHAPTER. About (sharing) meals and the *Nahd* (i.e., sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares) and *'Urūd* (i.e., sharing other goods).

And how to divide what can be measured or weighed i.e., without measuring or weighing it; or by measuring or weighing it.

Muslims see no harm in practising *Nahd* by which some (the partners) may eat so much, and some may eat so much of the food (without measuring or weighing it). And what about distributing gold and silver without weighing them, and about eating two dates at a time (when sharing a meal).

(١) **باب** الشَّرِكَةِ في الطَّعَامِ والنَّهْدِ والعُرُوضِ، وكَيْفَ قِسْمَةُ ما يُكالُ ويُوزَنُ مُجازَفَةً، أوْ قَبْضَةً قَبْضَةً لِمَا لَمْ يَرَ المُسْلِمُونَ في النَّهْدِ بأساً أنْ يأكُلَ هٰذَا بَعْضاً وهٰذَا بَعْضاً، وكذٰلكَ مُجازَفَةُ الذَّهَبِ والفِضَّةِ، والقِرانُ في التَّمْرِ

2483. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنهُما: "Allāh's Messenger ﷺ sent an army towards the sea coast and appointed Abū 'Ubaida bin Al-Jarrāḥ as their chief, and the army consisted of three hundred men including myself. We marched on till we reached a place where our food was about to finish. Abū 'Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abū 'Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only." I said, "How could one date benefit you?" Jābir replied, "We came to know its value when even that too finished." Jābir added, "When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abū 'Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the

٢٤٨٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ وَهْبِ بنِ كَيْسَانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثاً قِبَلَ السَّاحِلِ، فأمَّرَ عَلَيهِمْ أبا عُبَيْدَةَ بنَ الجرَّاحِ وهُمْ ثَلاثُمِائَةٍ وَأَنَا فِيهِمْ، فَخَرَجْنا حتَّى إذا كُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ. فأمَرَ أبو عُبَيْدَةَ بأزْوَادِ ذٰلكَ الجَيْشِ فَجُمِعَ ذٰلكَ كُلُّهُ، فَكانَ مِزْوَدَيْ تَمْرٍ. فَكانَ يُقَوِّتُنا كُلَّ يَوْمٍ قَلِيلاً قَلِيلاً حتَّى فَنِيَ، فَلَمْ يَكُنْ يُصِيبُنا إلَّا تَمْرَةٌ تَمْرَةٌ، فَقُلْتُ: وما تُغْني تَمْرَةٌ؟ فَقالَ: لَقَدْ وَجَدْنا فَقْدَها حِينَ فَنِيَتْ. قالَ: ثُمَّ انْتَهَينا إلى البَحْرِ فإذَا حُوتٌ مِثْلُ الظَّرْبِ

فأكَلَ مِنْهُ ذٰلِكَ الجَيْشُ ثَمانيَ عَشْرَةَ لَيْلَةً ثُمَّ أمَرَ أبو عُبَيْدَةَ بِضِلَعَيْنِ مِنْ أضْلاعِهِ فَنُصِبا ثُمَّ أمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُما.

[٢٩٨٣، ٤٣٦٠ - ٤٣٦٢، ٥٤٩٣، ٥٤٩٤]

two ribs (forming an arch) without touching them."

٢٤٨٤ - حَدَّثَنا بِشْرُ بنُ مَرْحُومٍ: حدَّثَنا حاتِمُ بنُ إسمَاعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَفَّتْ أزْوَادُ القَوْمِ وَأمْلَقُوا فَأتَوُا النَّبِيَّ ﷺ في نَحْرِ إبِلِهِمْ فأذِنَ لَهُمْ، فَلَقِيَهُمْ عُمَرُ فأخْبَرُوهُ فَقالَ: ما بَقاؤُكُمْ بَعْدَ إبِلِكُمْ؟ فدَخَلَ عَلَى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، ما بَقاؤُهُمْ بَعْدَ إبِلِهِمْ؟ فَقالَ رَسُولُ اللهِ ﷺ: «نادِ في النَّاسِ يَأْتُونَ بِفَضْلِ أزْوَادِهِمْ». فَبُسِطَ لِذٰلِكَ نِطَعٌ وجَعَلُوهُ عَلى النِّطَعِ فَقامَ رَسُولُ اللهِ ﷺ فَدَعا وبَرَّكَ عَلَيْهِ، ثُمَّ دَعَاهُمْ بأوْعِيَتِهِمْ فاحْتَثَى النَّاسُ حَتَّى فَرَغُوا ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ وأنِّي رَسُولُ اللهِ». [انظر: ٢٩٨٢]

2484. Narrated Salama رَضِيَ اللهُ عَنْهُ: Once the journey-food diminished and the people were reduced to poverty. They went to the Prophet ﷺ and asked his permission to slaughter their camels, and he permitted them. Umar رَضِيَ اللهُ عَنْهُ met them and they told him about it, and he said, "How would you survive after slaughtering your camels?" Then he went to the Prophet ﷺ and said, "O Allāh's Messenger! How would they survive after slaughtering their camels?" Allāh's Messenger ﷺ ordered 'Umar, "Call upon the people to bring what has remained of their food." A leather sheet was spread and all the journey food was collected and heaped over it. Allāh's Messenger ﷺ stood up and invoked Allāh to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allāh's Messenger ﷺ then said: I testify that "*Lā ilaha illallāh* (none has the right to be worshipped but Allāh), and I am the Messenger of Allāh."

٢٤٨٥ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأوْزَاعِيُّ: حدَّثَنا أبو النَّجاشِيِّ قالَ: سَمِعْتُ رَافِعَ بنَ خَدِيجٍ رَضِيَ اللهُ عَنْهُ قالَ: «كُنَّا نُصلِّي مَعَ النَّبِيِّ ﷺ العَصْرَ فَنَنْحَرُ جَزُوراً. فَتُقْسَمُ عَشْرَ قِسَمٍ، فَنَأكُلُ لَحْماً نَضِيْجاً قَبْلَ أنْ تَغْرُبَ الشَّمْسُ».

2485. Narrated Rāfi' bin Khadīj رَضِيَ اللهُ عَنْهُ: We used to offer the *Asr* prayer with the Prophet ﷺ and slaughter a camel, the meat of which would be divided in ten parts and we would eat the cooked meat before sunset.

2486. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When the people of Ash'arī tribe ran short of food during the holy battles, or the food of their families in Al-Madīna ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."

٢٤٨٦ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثنا حَمَّادُ بنُ أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ الأشْعرِيِّينَ إذا أرْمَلُوا في الغَزْوِ أوْ قَلَّ طَعامُ عِيالِهِمْ بالمَدِينَةِ جَمعُوا ما كانَ عِنْدَهُمْ في ثَوْبٍ واحِدٍ ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ في إناءٍ واحِدٍ بالسَّوِيَّةِ، فَهُمْ مِنِّي وأنا مِنهُمْ».

(2) CHAPTER. Partners possessing joint property (sheep) have to pay its *Zakāt* equally.[1]

(٢) بابٌ ما كانَ مِنْ خَلِيطَينِ فإنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُما بالسَّوِيَّةِ في الصَّدَقَةِ

2487. Narrated Anas that Abū Bakr Aṣ-Ṣiddīq wrote to him the law of *Zakāt* which was made obligatory by Allāh's Messenger ﷺ. He wrote: Partners possessing joint property (sheep) have to pay its *Zakāt* equally.

٢٤٨٧ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ المُثَنَّى قالَ: حدَّثَني أبي قالَ: حدَّثَني ثُمامَةُ ابنُ عَبْدِ اللهِ بنِ أنَسٍ: أنَّ أنَساً حدَّثَهُ: أنَّ أبا بَكْرٍ الصِّدِّيق رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتي فَرَضَ رَسُولُ اللهِ ﷺ قالَ: «وما كانَ مِنْ خَلِيطَينِ فإنَّهُما يَتَراجَعانِ بَيْنَهُما بالسَّوِيَّةِ».

[راجع: ١٤٤٨]

(3) CHAPTER. Division of sheep.

(٣) بابُ قِسْمَةِ الغَنَمِ

2488. Narrated 'Abāya bin Rifā'a bin Rāfi' bin Khadīj: My grandfather said, "We were in the company of the Prophet ﷺ at Dhul-Ḥulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet ﷺ was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet ﷺ

٢٤٨٨ - حَدَّثَنَا عَلِيُّ بنُ الحَكَمِ الأنْصارِيُّ: حدَّثَنا أبُو عَوانَةَ، عَنْ سَعِيدِ ابنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ بنِ رافِعِ ابنِ خَدِيجٍ، عَنْ جَدِّهِ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الحُلَيْفَةِ. فأصابَ النَّاسَ جُوعٌ فأصابُوا إبِلاً

(1) (Ch. 2) Equally means: As one owner (of sheep) as regards the *Zakāt*.

came) he ordered the pots to be upset[1] and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allāh stopped the camel with it. The Prophet ﷺ said, 'Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e., shoot it with an arrow)'."

My grandfather added, "We were afraid that we may meet the enemies in the future and have no knives; [we asked the Prophet ﷺ], 'can we slaughter the animals with reeds?'" The Prophet ﷺ said, "Use whatever causes blood to flow, and eat the animals if the Name of Allāh has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e., cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

وغَنَماً. قالَ: وكانَ النَّبِيُّ ﷺ في أُخْرَياتِ القَوْمِ فَعَجِلُوا وذَبَحُوا ونَصَبُوا القُدُورَ، فأمرَ النَّبِيُّ ﷺ بالقُدُورِ فأُكْفِئَتْ. ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الغَنمِ ببَعِيرٍ فَنَدَّ مِنْها بَعِيرٌ فَطَلَبُوهُ فأعْياهُمْ. وكانَ في القَوْمِ خَيْلٌ يَسِيرَةٌ فأهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ فَحَبَسَهُ اللهُ. ثُمَّ قالَ: «إنَّ لِهٰذِهِ البَهَائِمِ أوَابِدَ كأوَابِدِ الوَحْشِ فَما غَلَبَكُمْ مِنْها فاصْنَعُوا بِهِ هٰكَذَا»، فَقالَ جَدِّي: إنَّا نَرْجُو - أوْ نَخافُ - العَدُوَّ غَداً ولَيْسَتْ مَعَنا مُدًى، أفَنَذْبَحُ بالقَصَبِ؟ قالَ: «ما أنْهَرَ الدَّمَ، وذُكِرَ اسْمُ اللهِ عَلَيْهِ فَكُلُوهُ، لَيْسَ السِّنَّ والظُّفُرَ، وسَأُحَدِّثُكُمْ عَنْ ذٰلِكَ: أمَّا السِّنُّ فَعَظْمٌ وأمَّا الظُّفُرُ فمُدَى الحَبَشَةِ».

[انظر: ٢٥٠٧، ٣٠٧٥، ٥٤٩٨، ٥٥٠٣، ٥٥٠٦، ٥٥٠٩، ٥٥٤٣، ٥٥٤٤]

(4) CHAPTER. A partner sharing a meal should not eat two dates at a time unless he gets the permission of his partner.

(٤) بابُ القِرَانِ في التَّمْرِ بَيْنَ الشُّرَكاءِ حتَّى يَسْتَأذِنَ أصحابَهُ

2489. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).

٢٤٨٩ - حَدَّثَنا خَلَّادُ بنُ يَحْيى: حدَّثَنا سُفْيانُ: حدَّثَنا جَبَلَةُ بنُ سُحَيمٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: نَهى النَّبِيُّ ﷺ أنْ يَقْرُنَ الرَّجُلُ بَيْنَ التَّمْرَتَينِ جَمِيعاً حتَّى يَسْتَأذِنَ أصْحابَهُ». [راجع: ٢٤٥٥]

2490. Narrated Jabala: While at Al-

٢٤٩٠ - حَدَّثَنا أبُو الوَلِيدِ:

(1) (H. 2488) The Prophet ﷺ did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.

Madīna we were struck with famine. Ibn Az-Zubair used to provide us with dates as our food. Ibn 'Umar used to pass by us and say, "Don't eat two dates together at a time as the Prophet ﷺ has forbidden eating two dates together at a time (in a gathering) unless one takes the permission of one's companion brother."

حدَّثَنا شُعْبَةُ عَنْ جَبَلَةَ قالَ: كُنَّا بالمَدِينَةِ فأصابَتْنا سَنَةٌ فَكانَ ابنُ الزُّبَيرِ يَرْزُقُنَا التَّمْرَ. وكانَ ابنُ عُمَرَ يَمُرُّ بِنا فَيقُولُ: لا تَقْرِنُوا فإنَّ النَّبيَّ ﷺ نَهى عَنِ الأقْرَانِ إلَّا أنْ يَسْتَأذِنَ الرَّجُلُ مِنْكُمْ أخاهُ. [راجع: ٢٤٥٥]

(5) CHAPTER. To get a joint property evaluated with an adequate price.

(٥) بابُ تَقْوِيم الأشْياءِ بَينَ الشُّرَكاءِ بِقِيمَةِ عَدْلٍ

2491. Narrated Nāfi': Ibn 'Umar رَضِيَ الله عَنْهما said, "Allāh's Messenger ﷺ said, 'If one manumits his share of a jointly possessed slave, and can afford the price of the other share according to the adequate price of the slave, the slave will be completely manumitted; otherwise he will be partially manumitted.'"

(Ayyūb, a subnarrator is not sure whether the saying "... otherwise he will be partially manumitted" was said by Nāfi' or the Prophet ﷺ).

٢٤٩١ - حَدَّثَنا عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهما قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ أعْتَقَ شِقْصاً لَهُ مِنْ عَبْدٍ - أو شِرْكً أوْ قالَ: نَصِيباً - وكانَ لَهُ ما يَبْلُغُ ثَمَنَهُ بِقِيمَةِ العَدْلِ فَهُوَ عَتِيقٌ وإلَّا فَقَدْ عَتَقَ مِنْهُ ما عَتَقَ». قالَ: لا أدْرِي قَوْلُهُ: «عَتَقَ مِنْهُ ما عَتَقَ» قَوْلٌ مِنْ نافعٍ أوْ في الحَدِيثِ عَنِ النَّبيِّ ﷺ؟. [انظر: ٢٥٠٣، ٢٥٢١ - ٢٥٢٥]

2492. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him (without overburdening him)".

٢٤٩٢ - حَدَّثَنا بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبرَنا سَعِيدُ بنُ أبي عَرُوبَةَ، عَنْ قَتادَةَ، عَنِ النَّضْرِ بنِ أنَسٍ، عَنْ بَشِيرِ بنِ نَهِيكٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ أعْتَقَ شَقِيصاً مِنْ مَمْلُوكِهِ فَعَلَيْهِ خَلاصُهُ في مالِهِ. فإنْ لَمْ يَكُنْ لَهُ مالٌ قُوِّمَ المَمْلُوكُ قِيمَةَ عَدْلٍ، ثُمَّ

اسْتُسْعِيَ غَيرَ مَشْقُوقٍ عَلَيْهِ». [انظر: ٢٥٠٤، ٢٥٢٦، ٢٥٢٧]

(6) CHAPTER. Can one draw lots for divisions and shares?

(٦) بابٌ: هَلْ يُقْرَعُ في القِسْمَةِ والاسْتِهام فِيهِ؟

2493. Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The example of the person abiding by Allāh's Orders and Restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a ship. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from trouble. So, if the people in the upper part left the others do what they had intended, all of them would be perished, but if they prevented them (from doing so), both parties would be saved."

٢٤٩٣ - حَدَّثَنا أبو نُعَيم: حدَّثنا زَكَرِيَّا قالَ: سَمِعْتُ عامراً يَقُولُ: سَمِعْتُ النُّعْمَانَ ابنَ بَشِيرٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ القَائِمِ عَلى حُدُودِ اللهِ والوَاقِعِ فِيها كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلى سَفِينَةٍ، فأصَابَ بَعْضُهُمْ أعْلاهَا وبَعْضُهُمْ أسْفَلَها، فَكانَ الَّذِينَ في أسْفَلِها إذَا اسْتَقَوْا مِنَ المَاءِ مَرُّوا عَلى مَنْ فَوْقَهُمْ فَقَالُوا: لَوْ أنَّا خَرَقْنا في نَصِيبِنا خَرْقاً وَلَمْ نُؤْذِ مَنْ فَوْقَنا، فإنْ يَتْرُكُوهُمْ وما أرَادُوا هَلَكُوا جَمِيعاً، وإنْ أخَذُوا عَلىٰ أيْدِيهِمْ نَجَوْا ونَجَوْا جَمِيعاً». [انظر: ٢٦٨٦]

(7) CHAPTER. The partnership of orphans and other inheritors.

(٧) بابُ شَرِكَةِ اليَتِيمِ وأهْلِ المِيْرَاثِ

2494. Narrated 'Urwa bin Az-Zubair that he had asked 'Āishah رَضِيَ اللهُ عَنها about the meaning of the Statement of Allāh تعالى:

"And if you fear that you shall not be able to deal justly... (up to)... or four..." (V.4:3)

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate *Mahr* (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such

٢٤٩٤ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عبدِ اللهِ العَامِرِيُّ الأُوَيْسِيُّ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قَالَ: أخْبَرَني عُرْوَةُ أنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللهُ عَنْهَا. وقالَ اللَّيْثُ: حدَّثَني يُونُسُ عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ أنَّهُ سَألَ عائِشَةَ رَضِيَ اللهُ عَنْها عَنْ قَوْلِ اللهِ

تَعالى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا﴾ إلى قَوْلِهِ: ﴿وَرُبَٰعَ﴾ [النساء: ٣] فَقالَتْ: يا ابْنَ أُخْتِي، هيَ اليَتِيمَةُ تَكُونُ في حَجْرِ وَلِيِّها تُشارِكُهُ في مالِهِ فَيُعْجِبُهُ مالُهَا وجَمَالُها فَيُريدُ ولِيُّها أنْ يَتزَوَّجَها بِغَيرِ أنْ يُقْسِطَ في صَدَاقِها فَيُعْطِيَها مِثْلَ ما يُعْطِيها غَيْرُهُ، فَنُهُوا أنْ يَنْكِحُوهُنَّ إلَّا أنْ يُقْسِطُوا لَهُنَّ ويَبْلُغُوا بِهِنَّ أعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وأُمِرُوا أنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّساءِ سِوَاهُنَّ. قالَ عُرْوَةُ: قالَتْ عائِشَةُ: ثُمَّ إنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ الله ﷺ بَعْدَ هٰذِهِ الآيَةِ فأنْزَلَ اللهُ: ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ﴾ إلى قَوْلِهِ: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧] والَّذِي ذَكَرَ اللهُ أنَّهُ يُتْلى عَلَيكُمْ في الكِتابِ الآيَةُ الأُولى الَّتي قالَ فِيها: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ فَٱنكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ قالَتْ عائِشَةُ: وقَوْلُ اللهِ في الآيَةِ الأُخْرَى: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ هِيَ رَغْبَةُ أحَدِكُمْ يَتِيمَتَهُ الَّتي تَكُونُ في حَجْرِهِ حِينَ تَكُونُ قَلِيلَةَ المَالِ والْجَمَالِ، فَنُهُوا أنْ يَنْكِحُوا ما رَغِبُوا في مالِها وجَمالِها مِنْ يَتامَى النِّساءِ إلَّا بالقِسْطِ مِنْ أجْلِ رَغْبَتِهِمْ عَنهُنَّ. [انظر: ٢٧٦٣، ٤٥٧٣، ٤٥٧٤، ٤٦٠٠، ٥٠٦٤، ٥٠٩٢، ٥٠٩٨، ٥١٢٨، ٥١٣١، ٥١٤٠، ٦٩٦٥]

orphan girls unless they treated them justly and gave them the most suitable *Mahr* ; otherwise they were ordered to marry any other woman." 'Āishah further said, "After that Verse the people again asked the Prophet ﷺ (about the marriage with orphan girls), so Allāh تعالى revealed the following Verses:

'They ask your legal instruction concerning women... (up to)... and yet whom you desire to marry...' (V.4:127)

What is meant by Allāh's Saying:

'And about what is recited unto you' is the former Verse which goes:

'And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice...'

'Āishah رَضِيَ اللهُ عَنها said, "Allāh's Saying in the other Verse:

'...Yet whom you desire to marry...' means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry the orphan girls under their care possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)."

(8) CHAPTER. Sharing land, etc.

2495. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ established the right of *Shuf'a* (i.e., pre-emption) in joint properties; but when the land is divided and the ways are demarcated, then there is no pre-emption.

(9) CHAPTER. If partners divide the houses, etc., none of them has the right of backing out or the right of pre-emption.

2496. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The right of pre-emption is valid in every joint property, but when the land is divided and the way is demarcated, then there is no right of pre-emption."

(10) CHAPTER. Sharing gold, silver and other articles used in money exchange.

2497, 2498. Narrated Sulaimān bin Abū Muslim: I asked Abū Minhāl about money exchange from hand to hand. He said, "I and a partner of mine bought something partly in cash and partly on credit." Al-Barā' bin 'Āzib passed by us and we asked about it. He replied, "I and my partner Zaid bin Al-Arqam did the same and then went to the Prophet ﷺ and asked him about it. He ﷺ said, 'Take what was from hand to hand and leave what was on credit.'"

(٨) بَابُ الشَّرِكَةِ في الأَرَضِينَ وغَيرِها

٢٤٩٥ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما، قالَ: إنَّما جَعَلَ النَّبِيُّ ﷺ الشُّفْعَةَ في كُلِّ مَا لَمْ يُقْسَمْ. فإذَا وقَعَتِ الحُدُودُ وصُرِّفَتِ الطُّرُقُ فَلا شُفْعَةَ.

[راجع: ٢٢١٣]

(٩) بَابٌ إذَا قَسَمَ الشُّرَكَاءُ الدُّورَ وَغَيرَها فَلَيْسَ لهُمْ رُجُوعٌ ولا شُفْعَةٌ

٢٤٩٦ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قَضَى النَّبِيُّ ﷺ بالشُّفْعَةِ في كُلِّ ما لَمْ يُقْسَمْ، فإذَا وقَعَتِ الحُدُودُ وصُرِّفَتِ الطُّرُقُ فَلا شُفْعَةَ. [راجع: ٢٢١٣]

(١٠) بَابُ الاشْتِرَاكِ في الذَّهَبِ والفِضَّةِ وما يَكُونُ فِيهِ الصَّرْفُ

٢٤٩٧، ٢٤٩٨ - حَدَّثَني عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أبُو عَاصِمٍ، عَنْ عُثمانَ يَعْنِي ابنَ الأَسْوَدِ قالَ: أَخْبَرَني سُلَيمانُ ابنُ أَبِي مُسْلِمٍ قالَ: سَأَلْتُ أَبَا المِنْهالِ عَنِ الصَّرْفِ يَداً بِيَدٍ فَقالَ: اشْتَرَيْتُ أنا وشَرِيكٌ لي شَيْئاً يَداً بِيَدٍ ونَسِيئَةً، فَجاءَنا البَرَاءُ بنُ

عازِبٍ فَسَأَلْناهُ فقالَ: فَعَلْتُ أَنَا وشَرِيكِي زَيْدُ بنُ أَرْقَمَ وسَأَلْنا النَّبِيَّ ﷺ عَنْ ذٰلكَ، فَقالَ: «ما كانَ يَداً بِيَدٍ فَخُذُوهُ، وما كانَ نَسِيئَةً فرُدُّوهُ».

[راجع: ٢٠٦٠، ٢٠٦١]

(11) CHAPTER. Partnership with a *Dhimmī* (A Jew or a Christian under the protection of a Muslim Government and *Al-Mushirkūn* (polytheists, idolaters, pagans) in share-cropping.

(١١) بابُ مُشارَكَةِ الذِّمِّيِّ والمُشْرِكِينَ في المُزارَعَةِ

2499. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield.

٢٤٩٩ - **حَدَّثَنا** مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا جُوَيْرِيَةُ بنُ أسماءَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أَعْطَى رَسُولُ اللهِ ﷺ خَيْبَرَ اليَهُودَ أَنْ يَعْمَلُوها ويَزْرَعُوها ولَهُم شَطْرُ ما يَخْرُجُ مِنْها. [راجع: ٢٢٨٥]

(12) CHAPTER. Distribution of sheep and dividing them justly.

(١٢) بابُ قِسْمَةِ الغَنَمِ والعَدْلِ فِيها

2500. Narrated 'Uqba bin 'Āmir رَضِيَ الله عَنْهُ that Allāh's Messenger ﷺ gave him some sheep to distribute among his companions in order to sacrifice them and a kid was left. He told the Prophet ﷺ about it and the Prophet ﷺ said to him, "Sacrifice it on your behalf."

٢٥٠٠ - **حَدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبي حَبيبٍ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ أعْطَاهُ غَنَماً يَقْسِمُها عَلَىٰ صَحَابَتِهِ ضَحايا فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ اللهِ ﷺ فَقالَ: «ضَحِّ بِهِ أَنْتَ».

[راجع: ٢٣٠٠]

(13) CHAPTER. The sharing of food, etc.

(١٣) بابُ الشَّرِكَةِ في الطَّعامِ وغَيرِهِ

It is said that a man offered some price for something and another man signalled him to buy it. When 'Umar noticed that, he

ويُذْكَرُ أنَّ رَجُلاً سَاوَمَ شَيْئاً فَغَمَزَهُ آخَرُ فَرَأَى عُمَرُ أنَّ لَهُ شَرِكَةً.

considered the second man as a partner of the first.

2501, 2502. Narrated 'Abdullāh bin Hishām, that his mother Zainab bint Humaid took him to the Prophet ﷺ and said, "O Allāh's Messenger! Take the *Bai'a* (pledge) from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e., 'Abdullāh's) head and invoked for Allāh's Blessing for him. Zuhra bin Ma'bad stated that he used to go with his grandfather, 'Abdullāh bin Hishām, to the market to buy foodstuff. Ibn 'Umar and Ibn Az-Zubair would meet him and say to him, "Be our partner, as the Prophet ﷺ invoked Allāh to bless you." So, he would be their partner, and very often he would win a camel's load and send it home.

٢٥٠١، ٢٥٠٢ - حَدَّثَنَا أَصْبَغُ بنُ الفَرَجِ قالَ: أَخْبَرَني عَبْدُ اللهِ بنُ وَهْبٍ قالَ: أَخْبَرَني سَعِيدٌ، عَنْ زُهْرَةَ بنِ مَعْبَدٍ، عَنْ جَدِّهِ عَبْدِ اللهِ بنِ هِشَامٍ وكانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ وذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إلىٰ رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، بايِعْهُ، فَقالَ: «هُوَ صَغِيرٌ»، فَمَسَحَ رَأْسَهُ ودَعا لَهُ. وعَنْ زُهْرَةَ بنِ مَعْبَدٍ أَنَّهُ كانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللهِ بنُ هِشَامٍ إلى السُّوقِ فَيَشْتَرِي الطَّعامَ فَيَلْقاهُ ابنُ عُمَرَ وابنُ الزُّبَيرِ فيَقُولانِ لَهُ: أَشْرِكْنا، فإنَّ النَّبِيَّ ﷺ قَدْ دعَا لَكَ بِالْبَرَكَةِ فَيَشْرَكُهُمْ، فَرُبَّما أصابَ الرَّاحِلَةَ كما هِيَ فَيَبْعَثُ بِها إلى المَنزِلِ. [الحديث: ٢٥٠١، انظر: ٧٢١٠؛ [الحديث: ٢٥٠٢، انظر: ٦٣٥٣]

(14) CHAPTER. Sharing the slaves.

(١٤) بابُ الشَّرِكَةِ في الرَّقِيقِ

2503. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever manumits his share of a jointly possessed slave, it is imperative on him to manumit the slave completely if he has sufficient money to pay the rest of its price which is to be estimated justly. He should pay his partners their shares and release him."

٢٥٠٣ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنَا جُوَيْرِيَةُ بنُ أسمَاءَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَعْتَقَ شِرْكاً لَهُ في مَمْلُوكٍ وجَبَ عَلَيْهِ أنْ يُعْتِقَ كُلَّهُ إنْ كانَ لَهُ مالٌ قَدْرَ ثَمَنِهِ يُقامُ قِيمَةَ عَدْلٍ، ويُعْطَى شُرَكاؤُهُ حِصَّتَهُمْ ويُخَلَّى سَبِيلُ المُعْتَقِ». [راجع: ٢٤٩١]

2504. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever manumits his share of a jointly possessed slave, it is essential for him to manumit the slave completely if he has sufficient money. Otherwise he should look for some work for the slave (to earn what would enable him to emancipate himself), without overburdening him with work."

٢٥٠٤ - حَدَّثَنَا أَبُو النُّعْمَانِ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ قَتادَةَ، عَنِ النَّضْرِ ابنِ أَنَسٍ، عَنْ بَشِيرِ بنِ نَهِيكٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَعْتَقَ شِقْصاً في عَبْدٍ أُعْتِقَ كُلُّهُ إنْ كانَ لَهُ مالٌ وإلَّا يُسْتَسعَ غيرَ مَشْقُوقٍ عَلَيْهِ».

[راجع: ٢٤٩٢]

(15) CHAPTER. Sharing the *Hady* and *Budn*. (Is it permissible for one) to share the *Hady* with somebody else after it has been slaughtered?

(١٥) بابُ الاشْتِرَاكِ في الْهَدْيِ والبُدْنِ، وإذَا أَشْرَكَ الرَّجُلُ رَجُلاً في هَدْيِهِ بَعْدَ ما أَهْدَى

2505, 2506. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ (along with his companions) reached Makkah in the morning of the fourth of Dhul-Ḥijjah assuming *Ihrām* for *Ḥajj* only. So when we arrived at Makkah, the Prophet ﷺ ordered us to change our intentions of the *Iḥrām* for *'Umra* and that we could finish our *Iḥrām* after performing the *'Umra* and could go to our wives (for sexual intercourse). The people began talking about that[1]. Jābir said surprisingly, "Shall we go to Mina while semen is dribbling from our male organs?"[2] Jābir moved his hand while saying so. When this news reached the Prophet ﷺ he delivered a *Khuṭba* (religious talk) and said, "I have been informed that some people were saying so-and-so. By Allāh I fear Allāh more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought

٢٥٠٥، ٢٥٠٦ - حَدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ: أَخبرَنا عَبْدُ المَلِكِ بنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ وعَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالا: قدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةٍ مِنْ ذِي الحَجَّةِ مُهِلِّينَ بالحَجِّ لا يَخْلِطُهُمْ شَيْءٌ، فَلَمَّا قَدِمْنا أَمَرَنا فَجَعَلْناها عُمْرَةً وأَنْ نَحِلَّ إلى نِسَائِنا، فَفَشَتْ في ذٰلكَ القالَةُ. -قالَ عَطاءٌ فقالَ جابِرٌ-: فَيَرُوحُ أَحَدُنا إلى مِنًى وذَكَرُهُ يَقْطُرُ مَنِيًّا، - فَقالَ جابِرٌ بِكَفِّهِ - فَبَلَغَ ذٰلكَ النَّبِيَّ ﷺ فَقامَ خَطِيباً فَقالَ: «بَلَغَنِي أَنَّ أَقْوَاماً يَقُولونَ كذَا وكذَا،

(1) (H. 2505) People thought that it was sinful to perform *'Umra* during the months of *Ḥajj*, so when the Prophet ﷺ ordered them to perform *'Umra* with *Ḥajj* (i.e., *Ḥajj-at-Tamattu'*), they were astonished.

(2) (H. 2505) Jābir thought that it would be inconvenient to assume *Iḥrām* for *Ḥajj* and go to Mina shortly after having had sexual relation with one's wife.

والله لأنا أبرُّ وأتقى لله منهم، ولو أني استقبلت من أمري ما استدبرت، ما أهديت ولولا أن معي الهدي لأحللت. فقام سراقة بن مالك بن جعشم فقال: يا رسول الله، هي لنا أو للأبد؟ فقال: «لا، بل للأبد». قال: وجاء علي بن أبي طالب فقال: أحدهما يقول: لبيك بما أهل به رسول الله ﷺ، وقال الآخر: لبيك بحجة رسول الله ﷺ، فأمر النبي ﷺ أن يقيم على إحرامه وأشركه في الهدي. [راجع: ١٠٨٥، ١٥٥٧]

the *Hady* (sacrifice) with me and had the *Hady* not been with me, I would have finished the *Iḥrām*." At that, Surāqa bin Mālik stood up and asked, "O Allāh's Messenger! Is this permission for us only or is it forever?" The Prophet ﷺ replied, "It is forever." In the meantime 'Alī bin Abī Ṭālib came from Yemen and was saying *Labbaik* for what the Prophet ﷺ has intended. (According to another man, 'Alī was saying *Labbaik* for *Ḥajj* similar to Allāh's Messenger ﷺ). The Prophet ﷺ told him to keep on the *Iḥrām* and let him share the *Hady* with him.

(١٦) باب من عدل عشرة من الغنم بجزور في القسم

(16) CHAPTER. Whoever regarded ten sheep as equal to one camel in distribution.

٢٥٠٧ - حدثني محمد: أخبرنا وكيع، عن سفيان، عن أبيه، عن عباية ابن رفاعة، عن جده رافع بن خديج رضي الله عنه قال: كنا مع النبي ﷺ بذي الحليفة من تهامة فأصبنا غنماً وإبلاً فعجل القوم فأغلوا بها القدور، فجاء رسول الله ﷺ فأمر بها فأكفئت ثم عدل عشرة من الغنم بجزور. ثم إن بعيراً منها ند وليس في القوم إلا خيل يسيرة، فرماه رجل فحبسه بسهم فقال رسول الله ﷺ: «إن لهذه البهائم أوابد كأوابد الوحش. فما غلبكم منها

2507. Narrated 'Abāya bin Rifā'a: My grandfather, Rāfi' bin Khadīj رضي الله عنه said, "We were in the valley of Dhul-Ḥulaifa of Tihāma in the company of the Prophet ﷺ and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allāh's Messenger ﷺ came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allāh's Messenger ﷺ said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.'" My grandfather said, "O Allāh's Messenger! We fear that we

may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet ﷺ said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allāh is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering."

[See *Ḥadīth* No. 2488]

فاصْنَعُوا بِهِ هٰكَذَا، قالَ: قالَ جَدِّي: يا رَسُولَ اللهِ، إنَّا نَرْجُو وَنَخافُ أنْ نَلْقى العَدُوَّ غداً ولَيْسَ مَعَنا مُدًى، أفَنَذْبَحُ بالقَصَبِ؟ قَالَ: «اعْجَلْ أوْ أَرْنِي ما أنْهَرَ الدَّمَ وذُكِرَ اسْمُ اللهِ عَلَيْهِ فَكُلُوا، لَيْسَ السِّنَّ والظُّفُرَ. وسَأُحَدِّثُكُمْ عَنْ ذٰلكَ، أمَّا السِّنُّ فَعَظْمٌ، وأمَّا الظُّفُرُ فمُدَى الحَبَشَةِ».

[راجع: ٢٤٨٨]

48 – THE BOOK OF MORTGAGING IN PLACES OCCUPIED BY SETTLED POPULATION (TOWNS, CITIES, ETC.)

٤٨ - كتاب الرَّهْنِ

(1) CHAPTER. The mortgaging in places occupied by settled population and the Statement of Allāh تعالى:
"And if you are on a journey and cannot find a scribe, then let there be a pledge taken (i.e., mortgaging)..." (V.2:283)

2508. Narrated Anas رَضِيَ اللهُ عَنْهُ: No doubt, the Prophet ﷺ mortgaged his armour for barley grains. Once, I took barley bread with some dissolved fat on it to the Prophet ﷺ and I heard him saying, "The household of Muḥammad (ﷺ) did not possess except a *Ṣā'* (of food grain, barley, etc.) for both the morning and the evening meals, although they were nine houses."

(١) بابٌ في الرَّهْنِ في الحَضَرِ
وَقولِ اللهِ عزَّ وجلَّ: ﴿وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ﴾ [البقرة: ٢٨٣]

٢٥٠٨ - **حَدَّثَنَا** مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثنا هِشامٌ، حدَّثنا قتادَةُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: ولَقَدْ رَهَنَ رَسُولُ اللهِ ﷺ دِرْعَهُ بِشَعِيرٍ ومَشَيْتُ إلى النَّبيِّ ﷺ بِخُبزِ شَعِيرٍ وإهالَةٍ سَنِخةٍ، ولَقَدْ سَمِعْتُهُ يقُولُ: «ما أصْبَحَ لآلِ مُحَمَّدٍ ﷺ إلَّا صَاعٌ ولا أمْسَى، وإنَّهُمْ لَتِسْعَةُ أبْياتٍ».

[راجع: ٢٠٦٩]

(2) CHAPTER. Mortgaging an armour.

2509. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ bought some foodstuff on credit for a limited period and mortgaged his armour for it.

(٢) بابُ مَنْ رَهَنَ دِرْعَهُ

٢٥٠٩ - **حَدَّثَنَا** مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثنا الأعْمَشُ قالَ: تَذَاكَرْنا عِنْدَ إبْرَاهِيمَ الرَّهْنَ والقَبِيلَ في السَّلَفِ، فَقالَ إبْرَاهِيمُ: حدَّثَنا الأسْوَدُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إلى أجَلٍ ورَهَنَهُ دِرْعَهُ.

[راجع: ٢٠٦٨]

(3) CHAPTER. Mortgaging the arms.

2510. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Who would kill Ka'b bin Al-Ashraf as he has

(٣) بابُ رَهْنِ السِّلاحِ

٢٥١٠ - **حَدَّثَنَا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو:

harmed Allāh and His Messenger ﷺ?" Muḥammad bin Maslama (got up and) said, "I will kill him." So, Muḥammad bin Maslama went to Ka'b and said, "I want a loan of one or two *Wasq* of foodgrains." Ka'b said, "Mortgage your women to me." Muḥammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?" He said, "Then mortgage your sons to me." Muḥammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two *Wasq* of foodgrains? It is shameful for us. But we will mortgage our arms to you." So, Muḥammad bin Maslama promised him that he would come to him next time. They (Muḥammad bin Maslama and his companions) came to him as promised and murdered him. Then they went to the Prophet ﷺ and told him about it.

سَمِعْتُ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ لِكَعْبِ بنِ الأشْرَفِ؟ فإنَّهُ آذَى اللهَ ورَسُولَهُ ﷺ». فَقالَ مُحَمَّدُ بنُ مَسْلَمَةَ: أنا، فأتاهُ فَقالَ: أرَدْنا أنْ تُسْلِفَنا وَسْقاً أوْ وَسْقَينِ، فَقالَ: ارْهَنُوني نِساءَكُمْ. قالُوا: كَيْفَ نَرْهَنُكَ نِساءَنا وأنْتَ أجمَلُ العَرَبِ؟ قالَ: فارْهَنُوني أبْناءَكُمْ، قالُوا: كَيْفَ نَرْهَنُكَ أبْناءَنا فَيُسَبُّ أحَدُهُمْ فَيُقالُ: رُهِنَ بِوَسْقٍ أوْ وَسْقَينِ؟ هٰذا عارٌ عَلَيْنا، ولكِنَّا نَرْهَنُكَ اللَّأْمَةَ - قالَ سُفْيانُ: يَعْني السِّلاحَ - فَوَعَدَهُ أنْ يَأْتِيَهُ فَقَتَلُوهُ ثُمَّ أتَوُا النَّبِيَّ ﷺ فَأخْبَرُوهُ. [انظر: ٣٠٣١، ٣٠٣٢، ٤٠٣٧]

(4) CHAPTER. It is permissible to mortgage an animal used for riding or milking.

(٤) **بابٌ الرَّهْنُ مَرْكُوبٌ ومَحْلُوبٌ**

Mughira narrated that Ibrāhīm said: One can ride and milk the lost animal in proportion to the amount of food one gives to it; this is valid also for mortgaged animals.

وقالَ مُغيرَةُ عَنْ إبْراهِيمَ: تُرْكَبُ الضَّالَّةُ بِقَدْرِ عَلَفِها، وتُحْلَبُ بِقَدْرِ عَلَفِها، والرَّهْنُ مِثْلُهُ.

2511. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One can ride the mortgaged animal because of what one spends on it, and one can drink the milk of a milch animal as long as it is mortgaged."

٢٥١١ - حَدَّثَنا أبُو نُعَيمٍ: حدَّثَنا زَكَرِيَّا، عَنْ عامِرٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ يَقُولُ: «الرَّهْنُ يُرْكَبُ بِنَفَقَتِهِ، ويُشْرَبُ لَبَنُ الدَّرِّ إذا كانَ مَرْهُوناً». [انظر: ٢٥١٢]

2512. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The mortgaged animal can be used for riding as long as it is

٢٥١٢ - حَدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرنا عَبْدُ اللهِ بنُ المُبارَكِ:

أخبرنا زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «الظَّهْرُ يُرْكَبُ بِنَفَقَتِهِ إذَا كانَ مَرْهُوناً، ولَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إذَا كانَ مَرْهُوناً. وعَلى الَّذِي يَرْكَبُ ويَشْرَبُ النَّفَقَةُ». [راجع: ٢٥١١]

fed; and the milk of the milch animal can be drunk according to what one spends on it. The one who rides the animal or drinks its milk should provide the expenditures."

(٥) بابُ الرَّهْنِ عِنْدَ اليهُودِ وغَيرِهِمْ

(5) CHAPTER. Mortgaging things to Jews and others.

٢٥١٣ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اشْتَرَى رَسُولُ اللهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً ورَهَنَهُ دِرْعَهُ. [راجع: ٢٠٦٨]

2513. Narrated 'Āishah رَضِيَ الله عَنها: Allāh's Messenger ﷺ bought some foodstuff from a Jew and mortgaged his armour to him.

(٦) بابٌ إذَا اخْتَلَفَ الرَّاهِنُ والمُرْتَهِنُ ونَحْوُهُ فالبَيِّنَةُ عَلى المُدَّعِي، واليَمِينُ عَلى المُدَّعَى عَلَيْهِ

(6) CHAPTER. If a dispute arises between the mortgagor and mortgagee, a proof is to be provided by the plaintiff, otherwise the defendant has to take an oath (if he insists on denying the plaintiff's claim).

٢٥١٤ - حَدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا نافِعُ بنُ عُمَرَ، عَنِ ابنِ أبي مُلَيْكَةَ قالَ: كَتَبْتُ إلَى ابنِ عَبَّاسٍ فكَتَبَ إلَيَّ: أنَّ النَّبِيَّ ﷺ قَضَى أنَّ اليَمِينَ عَلى المُدَّعَى عَلَيْهِ. [انظر: ٢٦٦٨، ٤٥٥٢]

2514. Narrated Ibn Abū Mulaika: I wrote a letter to Ibn 'Abbās and he wrote to me that the Prophet ﷺ had given the verdict that the defendant had to take an oath.

٢٥١٥، ٢٥١٦ - حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ قالَ: قالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ: مَنْ حَلَفَ عَلى يَمِينٍ

2515, 2516. Narrated Abū Wā'il: 'Abdullāh (bin Mas'ūd) رَضِيَ الله عَنْهُ said, "Whoever took a false oath in order to grab somebody's property will meet Allāh while Allāh will be angry with him." Allāh revealed the following Verse to confirm that:

يَسْتَحِقُّ بِها مالاً وهُوَ فِيها فاجِرٌ لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ ثُمَّ أَنْزَلَ اللهُ تَصْدِيقَ ذٰلكَ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ فَقَرَأَ إِلى ﴿عَذَابٌ أَلِيمٌ﴾ [آل عمران: ٧٧] ثُمَّ إِنَّ الأَشْعَثَ بنَ قَيْسٍ خَرَجَ إِلَيْنا فَقالَ: ما يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ قالَ: فَحدَّثْناهُ، قالَ: فَقَالَ: صَدَقَ، لَفِيَّ نَزَلَتْ، كانَتْ بَيني وبَينَ رَجُلٍ خُصُومَةٌ في بِئْرٍ فاخْتَصَمْنا إِلىٰ رَسُولِ اللهِ ﷺ فَقالَ رَسُولُ اللهِ ﷺ: «شاهِدَاكَ أَوْ يَمِينُهُ». قُلْتُ: إِنَّهُ إِذاً يَحْلِفَ ولا يُبَالي، فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلى يَمِيْنٍ يَسْتَحِقُّ بِها مالاً وهُوَ فِيْها فاجِرٌ، لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبَانُ»، ثُمَّ أَنْزَلَ اللهُ تَصْدِيقَ ذٰلكَ، ثُمَّ اقْتَرَأَ هٰذِهِ الآيَةَ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إِلى ﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

[آل عمران: ٧٧]. [راجع: ٢٣٥٦، ٢٣٥٧]

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, (to)... painful torment." (V.3:77)

Al-Ash'ath bin Qais came to us and asked as to what Abū Abdur-Raḥmān (i.e., Ibn Mas'ūd) was telling us." We related the story to him. On that he said, "He has told the truth. This Verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allāh's Messenger ﷺ. Allāh's Messenger ﷺ said (to me), 'Produce two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim).' I said, 'The defendant would not mind to take a false oath.' Allāh's Messenger ﷺ then said, 'Whoever took a false oath in order to grab someone else's property will meet Allāh, and Allāh will be angry with him.' Allāh then revealed what confirmed it." Al-Ash'ath then recited the following Verse:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant, and their oaths... (to)... they shall have a painful torment!" (V.3:77)

[See *Ḥadīth* No.2356, 2357]

49 - THE BOOK OF MANUMISSION (OF SLAVES)

٤٩ - كتاب العتق

(1) CHAPTER. What is said regarding the manumission and its superiority

(١) بابٌ في العِتْقِ وفَضْلِهِ

And the Statement of Allāh تعالى:

"(It is) freeing a neck (slave). Or giving food in a day of hunger (famine), to an orphan near of kin.'... (V.90:13-15)

وقَوْلِهِ تَعالَى: ﴿فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾﴾ [البلد: ١٣ - ١٥].

2517. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever frees a Muslim slave, Allāh will save all the parts of his body from the (Hell) Fire as he has manumitted the body-parts of the slave."

Sa'īd bin Marjāna said that he narrated that *Hadīth* to 'Alī bin Al-Husain رَضِيَ اللهُ عَنْهُما and he manumitted his slave for whom 'Abdullāh bin Ja'far had offered him ten thousand Dirham or one thousand Dīnār.

٢٥١٧ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا عاصِمُ بنُ مُحَمَّدٍ، قالَ: حدَّثَني وَاقِدُ بنُ مُحَمَّدٍ قالَ: حدَّثَني سَعِيدُ بنُ مَرْجانَةَ صَاحِبُ عَلِيِّ بنِ الحُسَيْنِ قالَ: قالَ لي أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «أَيُّما رَجُلٍ أَعْتَقَ امرءاً مُسْلماً اسْتَنْقَذَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْواً مِنَ النَّارِ». قالَ سَعِيدُ بن مَرْجانَةَ: فانْطَلَقْتُ بِهِ إلى عَلِيِّ بنِ الحُسَيْنِ فَعَمَدَ عَلِيُّ بنُ الحُسَيْنِ رَضِيَ اللهُ عَنْهُما إلى عَبْدٍ لَهُ قَدْ أَعْطاهُ بِهِ عَبْدُ اللهِ بنُ جَعْفَرٍ عَشَرَةَ آلافِ دِرْهَمٍ، أَوْ أَلْفَ دِينارٍ فأَعْتَقَهُ.

[انظر: ٦٧١٥]

(2) CHAPTER. What is the best kind of manumission (of slaves)?

(٢) بابٌ: أَيُّ الرِّقابِ أَفْضَلُ؟

2518. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ, "What is the best deed?" He replied, "To believe in Allāh and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good

٢٥١٨ - حَدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبي مُراوِحٍ، عَنْ أَبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ العَمَلِ أَفْضَلُ؟ قالَ: «إِيمانٌ باللهِ وجِهادٌ في سبيله». قُلْتُ: فأَيُّ

for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."

الرِّقابِ أَفْضَلُ؟ قالَ: «أَعْلاها ثَمَناً وأَنْفَسُها عِنْدَ أَهْلِها». قُلْتُ: فإنْ لَمْ أَفْعَلْ؟ قالَ: «تُعِينُ ضائعًا أو تَصْنَعُ لأَخْرَقَ». قالَ: فإنْ لَمْ أَفْعَلْ؟ قالَ: «تَدَعُ النَّاسَ مِنَ الشَّرِّ فإنَّها صَدَقَةٌ تَصَدَّقُ بِها عَلى نَفْسِكَ».

(3) CHAPTER. Manumitting slaves at the time of eclipses, or on the appearance of some other signs of Allāh, is recommended.

(٣) بابٌ ما يُسْتَحَبُّ مِنَ العَتاقَةِ في الكُسُوفِ أَوَ الآياتِ

2519. Narrated Asmā' bint Abū Bakr رَضِيَ الله عَنْهما: The Prophet ﷺ ordered us to manumit slaves at the time of solar eclipses.

٢٥١٩ - حَدَّثَنا مُوسَى بنُ مَسْعُودٍ: حدَّثَنا زَائِدَةُ بنُ قُدَامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسْماءَ بِنْتِ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: أَمَرَ النَّبِيُّ ﷺ بالعَتاقَةِ في كُسُوفِ الشَّمْسِ.

[راجع: ٨٦]

تابَعَهُ عَلِيٌّ، عَنِ الدَّرَاوَرْدِيِّ، عَنْ هِشامٍ.

2520. Narrated Asmā' bin Abū Bakr رَضِيَ الله عَنْهما: We were ordered to manumit slaves at the time of lunar eclipses.

٢٥٢٠ - حَدَّثَنا مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثَنا عَثَّامٌ: حدَّثَنا هِشامٌ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسْماءَ بِنْتِ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: كُنَّا نُؤْمَرُ عِنْدَ الخُسُوفِ بالعَتاقَةِ.

[راجع: ٨٦]

(4) CHAPTER. If one manumits a male slave owned by two persons or a female slave owned by a number of partners.

(٤) بابٌ إِذَا أَعْتَقَ عَبْداً بَيْنَ اثْنَيْنِ أَوْ أَمَةً بَيْنَ الشُّركاءِ

2521. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "Whoever manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated."

٢٥٢١ - حَدَّثَنا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ سالِمٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ عَنِ

النَّبِيِّ ﷺ قالَ: «مَنْ أعْتَقَ عَبْداً بَيْنَ اثْنَيْنِ فإنْ كانَ مُوسِراً قُوِّمَ عَلَيْهِ ثُمَّ يُعْتَقُ». [راجع: ٢٤٩١]

٢٥٢٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قال: أخْبرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ قَالَ: «مَنْ أعْتَقَ شِركاً لَهُ في عَبْدٍ فَكانَ لَهُ مالٌ يَبْلُغُ ثَمَنَ العَبْدِ قُوِّمَ العَبْدُ عَلَيهِ قِيمَةَ عَدْلٍ فَأعْطَى شُركاءَهُ حِصَصَهُمْ وعَتَقَ عَلَيْهِ العَبْدُ، وإلَّا فَقَدْ عَتَقَ مِنْهُ ما عَتَقَ». [راجع: ٢٤٩١]

2522. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e., if he has not sufficient money) he manumits the slave partially."

٢٥٢٣ - حَدَّثَنَا عُبَيْدُ بنُ إسْماعِيلَ: عَنْ أبي أُسامَةَ، عن عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ أعْتَقَ شِرْكاً لَهُ في مَمْلُوكٍ فَعَلَيْهِ عِتْقُهُ كُلُّهُ إنْ كانَ لَهُ مالٌ يَبْلُغُ ثَمَنَهُ، فإنْ لَمْ يَكُنْ لَهُ مالٌ يُقَوَّمُ عَلَيْهِ قِيمَةَ عَدْلٍ على المُعْتِقِ فأُعْتِقَ مِنْهُ ما أعْتَقَ». [راجع: ٢٤٩١]

حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا بِشْرٌ، عَنْ عُبَيْدِ اللهِ اخْتَصَرَهُ.

2523. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whoever manumits his share of a jointly possessed slave, then it is essential for him to get that slave manumitted completely as long as he has the money to do so. If he has not sufficient money to pay the price of the other shares (after the price of the slave is evaluated justly), the manumitter manumits the slave partially in proportion to his share.

٢٥٢٤ - حَدَّثَنَا أبُو النُّعمانِ: حَدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنِ نافعٍ، عَنْ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أعْتَقَ نَصِيباً لَهُ في مَمْلُوكٍ أوْ شِرْكاً لَهُ في عَبْدٍ فَكانَ

2524. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "He who manumits his share and has money sufficient to free the remaining portion of that slave's price (justly estimated) then he should manumit him (by giving the rest of his price to the other co-owners)."

Nāfi' added, "Otherwise the slave is

partially free." Ayyūb is not sure whether the last statement was said by Nāfi' or it was a part of the *Ḥadīth*.

لَهُ مِنَ المَالِ ما يَبْلُغُ قِيمَتُهُ بِقِيمَةِ العَدْلِ فَهُوَ عَتِيقٌ». قالَ نافِعٌ: «وإلَّا فَقَدْ عَتَقَ مِنْهُ ما أعْتَقَ. قالَ أيُّوبُ: لا أدْرِي أشَيْءٌ قالَهُ نافِعٌ، أوْ شَيْءٌ في الحَدِيثِ.

2525. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn 'Umar used to say in such a case, "The manumitter should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other share-holders are to take the price of their shares and the slave is freed (released from slavery)." Ibn 'Umar narrated this verdict from the Prophet ﷺ.

٢٥٢٥ - حَدَّثَنَا أحْمَدُ بنُ مِقْدَامٍ: حدَّثَنا الفُضَيْلُ بنُ سُلَيْمانَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ: أخْبَرَنِي نَافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ كانَ يُفْتِي في العَبْدِ أوِ الأمَةِ يَكُونُ بَيْنَ الشُّرَكَاءِ فَيُعْتِقُ أحَدُهُمْ نَصِيبَهُ مِنْهُ، يَقُولُ: قَدْ وَجَبَ عَلَيْهِ عِتْقُهُ كُلِّهِ إذَا كانَ لِلَّذِي أعْتَقَ مِنَ المَالِ ما يَبْلُغُ، يُقَوَّمُ مِنْ مالِهِ قِيْمَةَ العَدْلِ، ويُدْفَعُ إلى الشُّرَكاءِ أنْصِبَاؤُهُمْ، ويُخَلَّى سَبِيلُ المُعْتَقِ، يُخْبِرُ ذٰلِكَ ابنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

ورَوَاهُ اللَّيْثُ وابنُ أبي ذِئْبٍ وابنُ إسْحَاقَ وجُوَيْرِيَةُ ويَحْيى بنُ سَعِيدٍ وإسْماعِيلُ بنُ أُمَيَّةَ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ مُخْتَصَراً. [راجع: ٢٤٩١]

(5) CHAPTER. Whoever manumits his portion of a common slave and does not possess enough money to manumit him completely, then that slave should be helped to work without hardship to earn what will enable him to get complete freedom according to the writing (of emancipation).

(٥) بابٌ إذَا أعْتَقَ نَصِيباً في عَبْدٍ ولَيْسَ لَهُ مالٌ اسْتُسْعِيَ العَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ عَلى نَحْوِ الكِتابَةِ

2526. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said, "Whoever

٢٥٢٦ - حدَّثَني أحْمَدُ بنُ أبي

رَجاءٍ: حدَّثَنا يَحْيى بنُ آدَمَ: حدَّثَنا جَرِيرُ ابنُ أبي حازِمٍ قالَ: سَمِعْتُ قَتادَةَ قالَ: حدَّثَني النَّضْرُ بنُ أنَسِ بنِ مالكٍ، عَنْ بَشِيرِ بنِ نَهِيكٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ أعْتَقَ شَقِيصاً مِنْ عَبْدٍ...». [راجع: ٢٤٩٢]

manumits his portion of a (jointly possessed) slave..."

٢٥٢٧ - وَحَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنِ النَّضْرِ بنِ أنَسٍ، عَنْ بَشِيرِ بنِ نَهِيكٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ قالَ: «مَنْ أعْتَقَ نَصِيباً أوْ شَقِيصاً في مَمْلُوكٍ فَخَلاصُهُ عَلَيْهِ في مالِهِ إنْ كانَ لَهُ مالٌ، وَإلَّا قُوِّمَ عَلَيْهِ فاسْتُسْعِيَ بِهِ غَيرَ مَشْقُوقٍ عَلَيْهِ». [راجع: ٢٤٩٢]

تابَعَهُ حَجَّاجُ بنُ حَجَّاجٍ وأبانُ وَمُوسَى بنُ خَلَفٍ عَنْ قَتادَةَ، اخْتَصَرَهُ شُعْبَةُ.

2527. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whoever manumits his portion of a common slave should manumit the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price."

(٦) بابُ الخَطَأِ والنِّسْيانِ في العَتاقَةِ والطَّلاقِ ونَحْوِهِ، وَلا عَتاقَةَ إلَّا لِوَجْهِ اللهِ تعالى

وقالَ النَّبيُّ ﷺ: «لِكُلِّ امْرِئٍ ما نَوَى»، وَلا نِيَّةَ لِلنَّاسِي والمُخْطِئِ.

(6) CHAPTER. What is said about manumission and divorce by mistake or by forgetfulness. Manumission of slave should be for Allāh's sake only.

The Prophet ﷺ said, "Everybody will get the reward according to what he has intended." Doing things by forgetfulness or by mistake is not regarded as intentional action.

٢٥٢٨ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا مِسْعَرٌ، عَنْ قَتادَةَ، عَنْ زُرارَةَ بنِ أوفى، عَنْ أبي هُرَيْرَةَ رَضِيَ

2528. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Allāh has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it." (See *Ḥadīth* No.6664 Vol.8)

اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ اللهَ تَجاوَزَ لي عَنْ أُمَّتِي ما وَسْوَسَتْ بِهِ صُدُورُها ما لَمْ تَعْمَلْ أوْ تَكَلَّمْ».

[انظر: ٥٢٦٩، ٦٦٦٤]

2529. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The (reward of) deeds depends on intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allāh and His Messenger, then his emigration will be for Allāh and His Messenger, and whoever emigrates for worldly benefits or for a woman to marry then his emigration will be for what he emigrated for."

[See Vol. 1, *Ḥadīth* No.1]

٢٥٢٩ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ عَنْ سُفْيانَ: حدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةَ بنِ وَقَّاصٍ اللَّيْثِيِّ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الأعْمالُ بالنِّيَّةِ ولامْرِئٍ ما نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إلى اللهِ وَرَسُولِهِ، وَمَنْ كانَتْ هِجْرَتُهُ إلَى دُنْيا يُصِيبُها أوِ امْرأةٍ يَتَزَوَّجُها فَهِجْرَتُهُ إلى ما هاجَرَ إلَيْهِ». [راجع: ١]

(7) CHAPTER. If somebody says to his slave that he is for Allāh; and by that he intends to manumit him (the slave is manumitted). And the witness for manumission.

(٧) بابٌ إذا قالَ لعَبْدِهِ: هُوَ للهِ، وَنَوى العِتْقَ، وَالإشْهادُ بِالعِتقِ

2530. Narrated Qais رَضِيَ اللهُ عَنْهُ: When Abū Hurairah accompanied by his slave set out intending to embrace Islām they lost each other on the way. The slave then came while Abū Hurairah was sitting with the Prophet ﷺ. The Prophet ﷺ said, "O Abū Hurairah! Your slave has come back." Abū Hurairah said, "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abū Hurairah recited (the following poetic verse):

'What a long tedious tiresome night!

Nevertheless, it has delivered us from the land of *Kufr* (disbelief).'

٢٥٣٠ - حَدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيْرٍ، عَنْ مُحَمَّدِ بنِ بِشْرٍ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّهُ لَمَّا أقْبَلَ يُرِيدُ الإسْلامَ وَمَعَهُ غُلامُهُ ضَلَّ كُلُّ وَاحِدٍ مِنهُما مِنْ صَاحِبِهِ فأقْبَلَ بَعْدَ ذلكَ وَأبو هُرَيْرَةَ جالِسٌ مَعَ النَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «يا أبا هُرَيْرَةَ، هذا غُلامُكَ قَدْ أتاكَ». فَقالَ: أما إنِّي أُشْهِدُكَ أنَّهُ حُرٌّ، قال فَهُوَ حِينَ

يَقُولُ:

يا لَيْلَةً مِنْ طُولِهَا وَعَنائِها
عَلى أنَّها مِنْ دارَةِ الكُفْرِ نَجَّتِ

[انظر: ٢٥٣١، ٢٥٣٢، ٤٣٩٣]

2531. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: On my way to the Prophet ﷺ I was reciting:

'What a long tedious tiresome night!

Nevertheless, it has delivered us from the land of *Kufr* (disbelief).'

I had a slave who ran away from me on the way. When I went to the Prophet ﷺ and gave the *Bai'a* (pledge) for embracing Islām, the slave showed up while I was still with the Prophet ﷺ who remarked, "O Abū Hurairah! Here is your slave!" I said, "I manumit him for Allāh's sake," and so I manumitted him.

٢٥٣١ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثنا أبو أسامَةَ: حدَّثنا إسْماعِيلُ، عَنْ قَيْسٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا قَدِمْتُ عَلى النَّبيِّ ﷺ قُلْتُ في الطَّرِيقِ:

يا لَيْلَةً مِنْ طُولِها وَعَنائِها
عَلى أنَّها مِنْ دارَةِ الكُفْرِ نَجَّتِ

قالَ: وَأبَقَ مِنِّي غُلامٌ لي في الطَّرِيقِ، قالَ: فَلَمَّا قَدِمْتُ عَلى النَّبيِّ ﷺ فَبايَعْتُهُ فَبَيْنا أنا عِنْدَهُ إذْ طَلَعَ الغُلامُ فَقالَ لي رَسُولُ اللهِ ﷺ: «يا أبا هُرَيْرَةَ هٰذا غُلامُكَ»، فَقُلْتُ: هُوَ حُرٌّ لِوَجْهِ اللهِ، فَأعْتَقَهُ.

قال أبُو عَبْدِ اللهِ: لَمْ يَقُلْ أبُو كُرَيْبٍ عَنْ أبي أُسامَةَ: حُرٌّ.

[راجع: ٢٥٣٠]

2532. Narrated Qais: When Abū Hurairah رَضِيَ الله عَنْهُ accompanied by his slave came intending to embrace Islām, they lost each other on the way. (When the slave showed up) Abū Hurairah said (to the Prophet ﷺ), "I make you witness that the slave is free for Allāh's Cause."

٢٥٣٢ - حَدَّثَني شِهابُ بنُ عَبَّادٍ: حدَّثنا إبْراهِيمُ بنُ حُمَيْدٍ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ قالَ: لَمَّا أقْبَلَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ وَمَعَهُ غُلامُهُ وَهُوَ يَطْلُبُ الإسْلامَ فَضَلَّ أحَدُهُما صاحِبَهُ، بِهٰذا وَقالَ: أما إنِّي أُشْهِدُكَ أنَّهُ للهِ. [راجع: ٢٥٣٠]

(8) CHAPTER. ***Umm Al-Walad*** **(i.e., a slave woman who begets a child for her master).**

(٨) **بابُ أُمِّ الوَلَدِ**

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One of the portents of the approaching of the Hour is that the slave woman will beget her own master."

2533. Narrated 'Āishah رَضِيَ اللهُ عَنْها: 'Utba bin Abī Waqqāṣ authorized his brother Sa'd bin Abī Waqqāṣ to take the son of the slave-girl of Zam'a into his custody, telling him that the boy was his own (illegal) son. When Allāh's Messenger ﷺ went (to Makkah) at the time of the conquest, Sa'd took the son of the slave-girl of Zam'a to Allāh's Messenger ﷺ and also brought 'Abd bin Zam'a with him and said, "O Allāh's Messenger! This is the son of my brother 'Utba, who authorized me to take him into my custody." 'Abd bin Zam'a said, "O Allāh's Messenger! He is my brother, the son of Zam'a's slave-girl and he was born on his bed." Allāh's Messenger ﷺ casted a glance at the son of the slave-girl of Zam'a and noticed much resemblance (to 'Utba). Allāh's Messenger ﷺ said, "It is for you, O 'Abd bin Zam'a as he was born on the bed of your father." Allāh's Messenger ﷺ then said to Sauda bint Zam'a: "Screen yourself O Sauda bint Zam'a from him (the boy)," as he noticed the boy's resemblance to 'Utba and Sauda was the wife of the Prophet ﷺ. (See H. 4303).

(9) CHAPTER. The selling of a *Mudabbar* (i.e., the slave who is declared by his master to be manumitted after his master's death).

2534. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A man amongst us declared that his

قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تَلِدَ الأَمَةُ رَبَّها».

٢٥٣٣ - حَدَّثَنَا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عُرْوَةُ ابنُ الزُّبَيرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كان عُتْبَةُ بنُ أبي وقَّاصٍ عَهِدَ إلى أخِيهِ سَعْدِ بنِ أبي وقَّاصٍ أَنْ يقْبِضَ إلَيْهِ ابنَ وليدَةِ زَمْعَةَ. قالَ عُتْبَةُ: إنَّهُ ابْني، فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ زَمنَ الفَتْحِ أخَذَ سَعْدٌ ابنَ وليدَةِ زَمْعَةَ فأقْبَلَ بِهِ إلى رَسُولِ اللهِ ﷺ وأقْبَلَ مَعَهُ بِعَبْدِ بنِ زَمْعَةَ فَقالَ سَعْدٌ: يا رَسُولَ اللهِ، هذا ابنُ أخِي عَهِدَ إلَيَّ أنَّهُ ابْنُهُ، فَقالَ عَبْدُ بْنُ زَمْعَةَ: يا رَسُولَ اللهِ، هذا أخِي ابنُ زَمْعَةَ وُلِدَ عَلى فِراشِهِ، فَنَظَرَ رَسُولُ اللهِ ﷺ إلى ابنِ وليدَةِ زَمْعَةَ فإذا هُوَ أشْبَهُ النَّاسِ بِهِ، فَقالَ رَسُولُ اللهِ ﷺ: «هُوَ لكَ يا عَبْدُ بنَ زَمْعَةَ»، مِنْ أجْلِ أنَّهُ وُلِدَ عَلى فِراشِ أبِيهِ. قالَ رَسُولُ اللهِ ﷺ: «احْتَجِبي مِنْهُ يا سَوْدَةُ بِنْتَ زَمْعَةَ»، مِمَّا رَأى مِنْ شَبهِهِ بِعُتْبَةَ، وكانَتْ سَوْدَةُ زَوْجَ النَّبِيِّ ﷺ.

[راجع: ٢٠٥٣]

(٩) بابُ بَيْعِ المُدبَّرِ

٢٥٣٤ - حَدَّثَنَا آدَمُ بنُ أبي

إياسٍ: حدَّثنا شُعْبَةُ: حدَّثنا عَمْرُو بنُ دِينارٍ: سَمِعْتُ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهمَا قالَ: أعْتَقَ رَجُلٌ مِنَّا عَبْداً لهُ عَنْ دُبُرٍ فَدَعا النَّبيُّ ﷺ فَباعَهُ. قالَ جابِرٌ: ماتَ الغُلام عامَ أوَّلَ. [راجع: ٢١٤١]

slave would be manumitted after his death. The Prophet ﷺ called for that slave and sold him(1). The slave died the same year.

(١٠) بابُ بَيْعِ الوَلاءِ وهِبَتِهِ

(10) CHAPTER. The selling and conferring on others of the *Walā'* of a manumitted slave.(2)

٢٥٣٥ - حَدَّثَنَا أبُو الوَلِيْدِ: حدَّثَنا شُعْبَةُ قالَ: أخْبرَني عَبْدُ اللهِ بنُ دِينارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: نَهَى النَّبيُّ ﷺ عَنْ بَيْعِ الوَلاءِ وعَنْ هِبَتِهِ. [انظر: ٦٧٥٦]

2535. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the selling or conferring on others of the *Walā'* of a manumitted slave.

٢٥٣٦ - حَدَّثَنَا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: اشْتَرَيْتُ بَرِيرَةَ فاشْتَرَطَ أهْلُها ولاءَها، فذَكَرْتُ ذٰلكَ للنَّبيِّ ﷺ فَقالَ: «أعْتِقِيها فإنَّ الوَلاءَ لِمَنْ أعْطَى الوَرِقَ» فأعْتَقْتُها، فَدَعاها النَّبيُّ ﷺ فَخَيَّرَها منْ زَوْجِها فَقالَتْ: لَوْ أعْطاني كَذَا وكَذَا ما ثَبَتُّ عِنْدَهُ، فاخْتارَتْ نَفْسَها. [راجع: ٤٥٦]

2536. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I bought Barira, but her masters put the condition that her *Walā'* would be for them. I told the Prophet ﷺ about it. He said (to me), "Manumit her, as her *Walā'* will be for the one who pays the price." So, I manumitted her. The Prophet ﷺ called Barira and gave her the option of either staying with her husband or leaving him. She said, "Even if he gave me so much money, I would not stay with him," and so she preferred her freedom to her husband.

(١١) بابٌ إذَا أُسِرَ أخُو الرَّجُلِ أوْ عَمُّهُ هَلْ يُفادَى إذَا كانَ مُشْرِكاً؟

(11) CHAPTER. If the brother or the uncle of somebody was taken as a war prisoner, then can he ransom him if he is a *Mushrik*?

وقالَ أنَسٌ: قالَ العَبَّاسُ للنَّبيِّ

Narrated Anas رَضِيَ اللهُ عَنْهُ: Al-'Abbās said

(1) (H. 2534) The liberator was needy, so the Prophet ﷺ sold the slave for him, permitting him to cancel his promise of manumitting the slave after his death.

(2) (Ch. 10) *Walā*: See glossary.

ﷺ: فادَيْتُ نَفْسِي وفادَيْتُ عَقِيلاً، وكانَ عَلِيٌّ لَهُ نَصِيبٌ في تِلكَ الغَنِيمَةِ الَّتِي أصابَ مِنْ أخِيهِ عَقِيلٍ وعَمِّهِ عَبَّاسٍ.

to the Prophet ﷺ, "I ransom myself and 'Aqīl." 'Alī got his share of the booty from the property which was given by his brother 'Aqīl and his uncle Al-'Abbās.

٢٥٣٧ - حَدَّثَنا إسْمَاعِيلُ بنُ عَبْدِ اللهِ: حدَّثَنا إسماعِيلُ بنُ إبْرَاهِيمَ بنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أنَسٌ رَضِيَ اللهُ عَنْهُ: أنَّ رِجالاً مِنَ الأنْصارِ اسْتَأذَنُوا رَسُولَ اللهِ ﷺ فقالُوا: ائْذَنْ لَنا فَلْنَتْرُكْ لابنِ أخْتِنا عَبَّاسٍ فِدَاءَهُ، فَقالَ: «لا تَدَعُونَ مِنْهُ دِرْهَماً».

[انظر: ٣٠٤٨، ٤٠١٨]

2537. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some men of the *Anṣār* asked for the permission of Allāh's Messenger ﷺ and said, "Allow us to give up the ransom from our nephew Al-'Abbās. The Prophet ﷺ said (to them), "Do not leave (even) a Dirham (of his ransom)."

(١٢) بابُ عِتْقِ المُشْرِكِ

(12) CHAPTER. Manumission of a *Mushrik* (pagan, polytheist, idolater)

٢٥٣٨ - حَدَّثَنا عُبَيْدُ بنُ إسْمَاعِيلَ: حدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، أخْبرَني أبي: أنَّ حَكِيمَ بنَ حِزَامٍ رَضِيَ اللهُ عَنْهُ أعْتَقَ في الجاهِلِيَّةِ مِائَةَ رَقَبَةٍ، وحَمَلَ عَلى مائَةِ بَعِيرٍ. فَلَمَّا أسْلَمَ حَمَلَ عَلى مائَةِ بَعِيرٍ وعَتَقَ مائَةَ رَقَبَةٍ، قالَ: فَسألْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، أرَأيْتَ أشْياءَ كُنْتُ أصْنَعُها في الجاهِلِيَّةِ، كُنْتُ أتَحَنَّثُ بِها - يَعْنِي: أتَبرَّرُ بِها -؟ قالَ: فَقالَ رَسُولُ اللهِ ﷺ: «أسْلَمْتَ عَلَى ما سَلَفَ لَكَ مِنْ خَيرٍ».

[راجع: ١٤٣٦]

2538. Narrated Hishām: My father told me that Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ manumitted one hundred slaves in the Pre-Islāmic Period of Ignorance and slaughtered one hundred camels (and distributed them in charity). When he embraced Islam he again slaughtered one hundred camels and manumitted one hundred slaves. Ḥakīm said, "I asked Allāh's Messenger ﷺ, 'O Allāh's Messenger! What do you think about some good deeds I used to practise in the Pre-Islāmic Period of Ignorance regarding them as deeds of righteousness?' " Allāh's Messenger ﷺ said, "You have embraced Islām along with all those good deeds you did."

(١٣) **بابٌ** مَنْ مَلَكَ مِنَ العَرَبِ رَقِيقاً فَوَهَبَ وباعَ وجامَعَ وفَدَى وسَبى الذُّرِّيَّةَ

وقَوْلِ اللهِ تَعالى: ﴿عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُۥنَ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ [النحل: ٧٥]

(13) CHAPTER. Whover possessed Arab slaves and gave them as presents, or sold them, or had sexual relation with the females among them, or accepted their ransom, or took their offspring as captives.

And the Statement of Allāh تعالى:

"The example (of two men – a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allāh. Nay! (But) most of them know not." (V.16:75)

٢٥٣٩، ٢٥٤٠ - حَدَّثَنا ابنُ أبي مَرْيَمَ قالَ: أخبرنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: ذَكَرَ عُرْوَةُ أنَّ مَرْوانَ والمِسْوَرَ بنَ مَخْرَمَةَ أخْبَراهُ: أنَّ النَّبيَّ ﷺ قامَ حِينَ جاءَهُ وفْدُ هَوازِنَ فَسألُوهُ أنْ يَرُدَّ إلَيهِمْ أمْوالَهُمْ وسَبْيَهُمْ، فَقالَ: «إنَّ مَعِي مَنْ تَرَوْنَ، وأحَبُّ الحَدِيثِ إليَّ أصْدَقُهُ، فاخْتارُوا إحْدَى الطَّائِفَتَينِ: إمَّا المَالَ وإمَّا السَّبْيَ، وقَدْ كُنْتُ اسْتَأنَيْتُ بِهِمْ» وكانَ النَّبيُّ ﷺ انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ. فَلَمَّا تَبينَ لَهُمْ أنَّ النَّبيَّ ﷺ غيرُ رَادٍّ إلَيْهِمْ إلَّا إحْدَى الطَّائفتَينِ قالُوا: فإنَّا نَخْتارُ سَبْيَنا، فَقامَ النَّبيُّ ﷺ في النَّاسِ فأثْنى عَلى اللهِ بِما هُوَ أهْلُهُ. ثُمَّ قالَ: «أمَّا بَعْدُ، فإنَّ إخْوانَكُمْ قَدْ

2539, 2540. Narrated Marwān and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawāzin came to the Prophet ﷺ, and they requested him to return their properties and captives the Prophet ﷺ stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet ﷺ had waited for them for more than ten days since his arrival from Ṭa'īf. So, when it became evident to them that the Prophet ﷺ was not going to return them except one of the two, they said, "We choose our prisoners." The Prophet ﷺ got up amongst the people and glorified and praised Allāh as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allāh will give us, then he can do so (i.e., give up

جاؤُنا تائِبينَ وإنِّي رَأيْتُ أنْ أرُدَّ إلَيهِمْ سَبْيَهُمْ، فمَنْ أحَبَّ مِنْكُمْ أنْ يُطَيِّبَ ذٰلكَ فَلْيَفْعَلْ، ومَنْ أحَبَّ أنْ يَكُونَ عَلى حَظِّهِ حتَّى نُعْطِيَهُ إيَّاهُ مِنْ أوَّلِ ما يُفِيءُ اللهُ عَلَيْنا فَلْيَفْعَلْ». فَقالَ النَّاسُ: طَيَّبْنا لكَ ذٰلكَ، قالَ: «إنَّا لا نَدْرِي مَنْ أذِنَ مِنْكُمْ ممَّنْ لَمْ يأذَنْ، فارْجِعُوا حتَّى يَرْفَعَ إلَيْنا عُرَفاؤُكُمْ أمْرَكُمْ». فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفاؤُهُمْ، ثُمَّ رَجَعُوا إلى النَّبِيِّ ﷺ فأخْبرُوهُ أنَّهُمْ طَيَّبُوا وأذِنُوا، فَهٰذَا الَّذِي بَلَغَنا عَنْ سَبيِ هَوازِنَ. وقالَ أنَسٌ، قالَ عَبَّاسٌ للنَّبيِّ ﷺ: فادَيْتُ نَفْسِي وفادَيْتُ عَقِيلاً. [راجع: ٢٣٠٧، ٢٣٠٨]

the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet ﷺ said, "We do not know which of you have agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet ﷺ that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawāzin.

Narrated Anas that 'Abbās said to the Prophet ﷺ, "I paid for my ransom and 'Aqīl's ransom."

٢٥٤١ - حَدَّثَنا عَليُّ بنُ الحَسَنِ: أخْبَرَنا عَبْدُ اللهِ: أخْبرَنا ابنُ عَوْنٍ، قالَ: كَتَبْتُ إلى نافِعٍ فَكَتَبَ إليَّ أنَّ النَّبيَّ ﷺ أغارَ عَلى بَنِي المُصْطَلِقِ وهُمْ غارُّونَ وأنْعامُهُمْ تُسْقى عَلى المَاءِ فَقَتَلَ مُقاتِلَتهُمْ وسَبىٰ ذَرارِيَّهُمْ، وأصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ، حدَّثَني بِهِ عَبْدُ اللهِ ابنُ عُمَرَ وكانَ في ذٰلكَ الجَيْشِ.

2541. Narrated Ibn 'Aūn: I wrote a letter to Nāfi', and Nāfi' wrote in reply to my letter that the Prophet ﷺ had (suddenly) attacked Banī Muṣṭaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet ﷺ got Juwairīya رَضِيَ اللهُ عَنْهَا on that day. Nāfi' said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

٢٥٤٢ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ رَبيعَةَ بنِ أبي عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بنِ يَحْيى بن حَبَّانَ، عَنِ ابنِ مُحَيْرِيزٍ

2542. Narrated Ibn Muḥairiz: I saw Abū Sa'īd رَضِيَ اللهُ عَنْهُ and asked him about coitus interruptus. Abū Sa'īd said, "We went with Allāh's Messenger ﷺ in the *Ghazwa* of Banī Al-Muṣṭaliq and we captured some of the Arabs as captives, and the long separation

قالَ: رَأَيْتُ أبا سَعِيدٍ رَضِيَ اللهُ عَنْهُ فَسَأَلْتُهُ، فقالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في غَزْوَةِ بَنِي المُصْطَلِقِ فأَصَبْنا سَبْياً مِنْ سَبْيِ العَرَبِ فاشْتَهَيْنا النِّساءَ فاشْتَدَّتْ عَلَيْنا العُزْبَةُ، وأحْبَبْنا العَزْلَ فَسَأَلْنا رَسُولَ اللهِ ﷺ فَقالَ: «ما عَلَيْكُمْ أنْ لا تَفْعَلُوا، ما مِنْ نَسَمَةٍ كائِنَةٍ إلى يَوْمِ القِيامَةِ إلَّا وهِيَ كائِنَةٌ». [راجع: ٢٢٢٩]

from our wives was pressing us hard and we wanted to practise coitus interruptus. We asked Allāh's Messenger ﷺ (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allāh has) destined to exist, up to the Day of Resurrection, but will definitely come into existence."

٢٥٤٣ - حَدَّثَنا زُهَيرُ بنُ حَرْبٍ: حدَّثَنا جَرِيرٌ، عَنْ عُمارَةَ بنِ القَعْقاعِ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: «لا أَزالُ أُحِبُّ بَنِي تَمِيمٍ».

وحدَّثَني ابنُ سَلامٍ: أخْبَرَنا جَرِيرُ بنُ عَبْدِ الحَمِيدِ، عَنِ المُغِيرَةِ، عَنِ الحارِثِ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ، وعَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ قالَ: ما زِلْتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلاثٍ سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ فِيهِمْ، سَمِعْتُهُ يَقُولُ: «هُمْ أشَدُّ أُمَّتِي عَلَى الدَّجّالِ». قالَ: وجاءَتْ صَدَقاتُهُمْ فَقالَ رَسُولُ اللهِ ﷺ: «هذِهِ صَدَقاتُ قَوْمِنا»، وكانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عائِشَةَ فَقالَ: «أعْتِقِيها فإنَّها مِنْ وَلَدِ إسْمَاعِيلَ». [انظر: ٤٣٦٦]

2543. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I have loved the people of the tribe of Banī Tamīm ever since I heard three things Allāh's Messenger ﷺ said about them. I heard him saying, "These people (of the tribe of Banī Tamīm) would stand firm against *Ad-Dajjāl*." When the *Ṣadaqāt* (gifts of charity) from that tribe came, Allāh's Messenger ﷺ said, "These are the *Ṣadaqāt* (i.e., charitable gifts) of our folk." Āishah had a slave-girl from that tribe, and the Prophet ﷺ said to 'Āishah, "Manumit her as she is a descendant of (the Prophet) Isma'īl [Ishmāel عليه السلام]."

(14) CHAPTER. The superiority of him who teaches his slave-girl good manners.

(١٤) بابُ فَضلِ مَنْ أدّبَ جارِيَتَهُ وعَلَّمَها

2544. Narrated Abū Mūsa رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "He who has a slave-girl and educates and treats her nicely and then manumits her and marries her, will get a double reward." (See H. 5083)

٢٥٤٤ - حَدَّثَنا إسحاقُ بنُ إبْراهِيمَ: سَمعَ مُحَمَّدَ بنَ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبيِّ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ كانَتْ لَهُ جارِيَةٌ فَعَلَّمَها فأحْسَنَ إلَيها، ثُمَّ أعْتَقَها وتَزَوَّجَها كانَ لَهُ أجْرانِ».

[راجع: ٩٧]

(15) CHAPTER. The saying of the Prophet ﷺ: Slaves are your brothers, so feed them with the like of what you eat.

And the Statement of Allāh تعالى:

"Worship Allāh and join none with Him (in worship), and do good to parents, kinsfolk, orphans, *Al-Masākīn* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet) and those (slaves) whom your right hands posses. Verily, Allah does not like such as are proud and boastful." (V.4:36)

(١٥) بابُ قَوْلِ النَّبِيِّ ﷺ: «العَبِيدُ إخْوانُكُمْ فأطْعِمُوهُمْ مِمَّا تَأكُلونَ»،

وقَوْلِ اللهِ تَعالَى: ﴿وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾﴾ [النساء: ٣٦] قال أبو عَبْدِ اللهِ: ﴿ذِى ٱلْقُرْبَىٰ﴾: القَرِيبُ، ﴿وَٱلصَّاحِبِ بِٱلْجَنۢبِ﴾: الغَرِيبُ.

2545. Narrated Al-Ma'rūr bin Suwaid: I saw Abū Dhar Al-Ghifārī رَضِيَ الله عَنْهُ wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e., how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet ﷺ. The Prophet ﷺ asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves

٢٥٤٥ - حَدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا واصِلٌ الأحْدَبُ قالَ: سَمِعْتُ المَعْرُورَ بنَ سُوَيْدٍ قالَ: رَأيْتُ أبا ذَرٍّ الغِفارِيَّ رَضِيَ اللهُ عَنْهُ وعَلَيْهِ حُلَّةٌ وعَلى غُلامِهِ حُلَّةٌ، فَسَألْناهُ عَنْ ذلكَ فَقالَ:

are your brethren upon whom Allāh has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).'"

إنِّي سابَبْتُ رَجُلاً فَشَكاني إلى النَّبيِّ ﷺ فقالَ النَّبيُّ ﷺ: «أعَيَّرْتَهُ بِأُمِّهِ؟» ثُمَّ قالَ: «إنَّ إخْوانَكُمْ خَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أيْدِيكُمْ، فمَنْ كانَ أخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، ولا تُكَلِّفُوهُمْ ما يَغْلِبُهُمْ، فإنْ كَلَّفْتُمُوهُمْ ما يَغْلِبُهُمْ فأعِينُوهُمْ». [راجع: ٣٠]

(16) CHAPTER. (The reward of) a slave who worships his Lord (Allāh) in a perfect manner and he is also honest and faithful to his master.

(١٦) بابُ العَبْدِ إذَا أحْسَنَ عِبادَةَ رَبِّهِ ونَصَحَ سَيِّدَهُ

2546. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If a slave is honest and faithful to his master and worships his Lord (Allāh) in a perfect manner, he will get a double reward." (See H. 5083)

٢٥٤٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «العَبْدُ إذَا نَصَحَ سَيِّدَهُ وأحْسَنَ عِبادَةَ رَبِّهِ كانَ لَهُ أجْرُهُ مَرَّتَينِ». [انظر: ٢٥٥٠]

2547. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who has a slave-girl and teaches her good manners and educates her and then manumits and marries her, will get a double reward; and any slave who observes Allāh's Right and his master's right will get a double reward." (See H. 5083)

٢٥٤٧ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفْيانُ، عَنْ صَالِحٍ، عَنِ الشَّعْبِيِّ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى الأشْعَرِي رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «أيُّما رَجُلٍ كانَتْ لَهُ جارِيَةٌ أدَّبها فأحْسَنَ تعْلِيمَهَا، وأعْتَقَها وتَزَوَّجها فَلَهُ أجْرَانِ، وأيُّما عَبْدٍ أدَّى حَقَّ اللهِ وحقَّ مَوَالِيهِ فَلَهُ أجْرَانِ». [راجع: ٩٧]

2548. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A pious slave gets a double reward." Abū Hurairah added:

٢٥٤٨ - حَدَّثَنا بِشْرُ بنُ مُحَمَّدٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ

By Him in Whose Hands my soul is but for *Jihād* (i.e., holy battles), *Ḥajj*, and my duty to serve my mother, I would have loved to die as a slave.[1]

الزُّهْرِيّ سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ يَقُولُ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «للعَبْدِ المَمْلُوكِ الصَّالحِ أجْرَانِ»، والذِي نَفسِي بِيَدِهِ لَوْلا الجِهادُ في سَبيلِ اللهِ والحَجُّ وبِرُّ أُمّي لأحْبَبْتُ أنْ أمُوتَ وأنا مَمْلُوكٌ.

2549. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Goodness and comfort are for him (the slave) who worships his Lord (Allāh) in a perfect manner and serves his master sincerely."

٢٥٤٩ - **حَدَّثَنا** إسحاقُ بنُ نَصْرٍ: حدَّثَنا أبُو أُسامَةَ، عَنِ الأعْمَشِ: حدَّثَنا أبُو صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «نِعِمَّا لأحَدِهِمْ يُحْسِنُ عِبادَةَ رَبِّهِ ويَنْصَحُ لِسَيِّدِهِ».

(17) CHAPTER. It is disliked to look down upon a slave or to say, "My slave" or "My slave-girl."

Allāh تعالى says:

"And (also marry) the *Ṣālihūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves)..." (V.24:32)

And Allāh said,

"A slave (disbeliever) under the possession of another" (V.16:75) "... They both found her lord (i.e., her husband) at the door..." (V.12:25) "... believing girls [from among those (slaves) whom you right hands possess]..." (V.4:25)

And the Prophet ﷺ said, "Get up for your master."

Allāh says:

"...Mention me to your lord (i.e., your king so as to get me out of the the prison)..." (V.12:42)

(١٧) بابُ كَراهِيَةِ التَّطاوُلِ عَلى الرَّقِيقِ، وقَوْلِهِ: عَبْدِي أوْ أمَتِي

وقالَ اللهُ تَعالى: ﴿وَٱلصَّٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ﴾ [النور: ٣٢]. وقالَ: ﴿عَبْدًا مَّمْلُوكًا﴾ [النحل: ٧٥] ﴿وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ﴾ [يوسف: ٢٥] وقالَ: ﴿مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ﴾ [النساء: ٢٥] وقالَ النَّبِيُّ ﷺ: «قُومُوا إلى سيِّدِكُمْ»، وَ﴿ٱذْكُرْنِي عِندَ رَبِّكَ﴾ [يوسف: ٤٢]: عِنْدَ سَيِّدِكَ. و«مَنْ سَيِّدُكُمْ؟»

(1) (H. 2548) Abū Hurairah mentioned *Jihād, Ḥajj* and duty towards mother as obstacles in the way of his wish, because a slave cannot practise any of these actions without his master's permission. (*Qasṭalānī*).

(The Prophet ﷺ said), "And who is your master?"(1)

2550. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a slave serves his *Saiyid* (i.e., master) sincerely and worships his Lord (Allāh) perfectly, he will get a double reward." (See H. 5083)

٢٥٥٠ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قَالَ: حدَّثَني نافعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا نَصَحَ العَبْدُ سَيِّدَهُ وأحْسَنَ عِبادَةَ رَبِّهِ كانَ لَهُ أجْرُهُ مَرَّتَينِ». [راجع: ٢٥٤٦]

2551. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Mamulūk* (slave) who worships his Lord (Allāh) in a perfect manner, and is dutiful, sincere and obedient to his *Saiyid* (master), will get a double reward." (See H. 5083)

٢٥٥١ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «المَمْلُوكُ الَّذي يُحْسِنُ عِبادَةَ رَبِّهِ، ويُؤَدِّي إلى سَيِّدِهِ الَّذي لَهُ عَلَيْهِ مِنَ الحَقِّ والنَّصِيحَةِ والطَّاعَةِ أجْرَانِ». [راجع: ٩٧]

2552. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "You should not say, 'Feed your lord (*Rabbaka*), help your lord in performing ablution, or give water to your lord' but should say, 'My master (e.g. feed your master instead of lord) (*Saiyidī*)', or 'My guardian (*Maulāī*)', and one should not say, 'My slave ('*Abdī*)', or 'My girl-slave (*Amatī*)', but should say, 'My lad (*Fatāī*)', 'My lass (*Fatātī*)', and 'My boy (*Ghulāmī*).'"

٢٥٥٢ - حَدَّثَنَا مُحَمَّدٌ: حدَّثَنا عَبْدُ الرَّزاقِ: أخْبرنا مَعْمَرٌ، عَنْ همام بنِ مُنَبِّهٍ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يُحدِّثُ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُلْ أحَدُكُمْ: أطْعِمْ رَبَّكَ، وضِّئْ رَبَّكَ أسقِ ربَّك. ولْيَقُلْ: سَيِّدِي مَوْلايَ. ولا يَقُلْ أحَدُكُمْ: عَبْدِي أمَتي، ولْيَقُلْ: فَتَايَ وفَتَاتي وغُلامي.

2553. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If one manumits his

٢٥٥٣ - حَدَّثَنَا أبُو النُّعْمان:

(1) (Ch. 17) This chapter recommends that one should not call his slave a slave; yet the word is used by Allāh and His Messenger on many occasions. In this chapter the male slave is called *Abd* in Arabic; the female slave *Ama*; the master *Saiyid*; or *Rabb*. The slave is also called *Mamlūk*, and the female slave *Fatāt*.

share of a common slave (*'Abd*), and he has money sufficient to free the remaining portion of the price of the slave (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly."

حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أعْتَقَ نَصِيباً لَهُ مِنَ العَبْدِ فَكانَ لَهُ مِنَ المَالِ ما يَبْلُغُ قِيمَتَهُ قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ، وأُعْتِقَ مِنْ مالِهِ وإلَّا فَقَدْ أُعْتِقَ منه ما عَتَقَ».

2554. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave (*'Abd*) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

٢٥٥٤ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يحيىٰ، عَنْ عُبَيْدِ اللهِ: حدَّثَني نافعٌ عَنْ عَبدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «كُلُّكُمْ راعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ: فالأميرُ الذِي عَلى النَّاسِ فَهُوَ راعٍ عليهِم وَهُوَ مَسْؤُولٌ عَنْهُمْ. والرَّجُلُ راعٍ على أهلِ بَيْتِهِ وهُوَ مَسؤُولٌ عَنْهُمْ، والمَرْأَةُ رَاعِيَةٌ عَلى بَيْتِ بَعْلِها ووَلَدِهِ وهِيَ مَسْؤُولَةٌ عَنْهُمْ. والعَبْدُ رَاعٍ عَلى مالِ سَيِّدِهِ وهُوَ مَسْؤُولٌ عَنْهُ. ألا فَكُلُّكُمْ رَاعٍ وكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ».
[راجع: ٨٩٣]

2555, 2556. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ and Zaid bin Khālid: The Prophet ﷺ said, "If a slave-girl (*Ama*) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourh offence, the Prophet ﷺ said, "Sell her even for a hair rope."

٢٥٥٥، ٢٥٥٦ - حَدَّثَنَا مالكُ بنُ إسْمَاعِيلَ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ: حدَّثَني عُبَيْدُ اللهِ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ وزَيْدَ بنَ خالِدٍ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا زَنَتِ الأمَةُ فاجْلِدُوها، ثُمَّ إذَا زَنَتْ فاجْلِدُوها، ثُمَّ إذا زَنَتْ فاجلِدُوها، في الثَّالِثَةِ أوِ الرَّابِعَةِ فَبِيعُوهَا ولَوْ بِضَفِيرٍ». [راجع: ٢١٥٢، ٢١٥٤]

(١٨) **باب** إذا أتى أحدكم خادمه بطعامه

٢٥٥٧ - حَدَّثَنَا حجاج بن منهال: حدثنا شعبة قال: أخبرني محمد بن زياد قال: سمعت أبا هريرة رضي الله عنه عن النبي ﷺ قال: «إذا أتى أحدكم خادمه بطعامه، فإن لم يجلسه معه فليناوله لقمة أو لقمتين، أو أكلة أو أكلتين، فإنه ولي علاجه». [انظر: ٥٤٦٠]

(18) CHAPTER. When your servant brings your meal to you?

2557. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "When your servant brings your meal to you then if you, do not let him sit and share the meal, you should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it."

(١٩) **باب**: العبد راع في مال سيده، ونسب النبي ﷺ المال إلى السيد

٢٥٥٨ - حَدَّثَنَا أبو اليمان: أخبرنا شعيب، عن الزهري قال: أخبرني سالم ابن عبد الله، عن عبد الله بن عمر رضي الله عنهما: أنه سمع رسول الله ﷺ يقول: «كلكم راع ومسؤول عن رعيته، فالإمام راع ومسؤول عن رعيته، والرجل في أهله راع وهو مسؤول عن رعيته، والمرأة في بيت زوجها راعية وهي مسؤولة عن رعيتها. والخادم في مال سيده راع وهو مسؤول عن رعيته». قال: فسمعت هؤلاء من النبي ﷺ وأحسب النبي ﷺ قال: «والرجل في مال أبيه راع ومسؤول عن رعيته، فكلكم راع وكلكم

(19) CHAPTER. The slave is a guardian of the property of his master.

The Prophet ﷺ has referred the ownership of the property to the master.

2558. Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he heard Allāh's Messenger ﷺ saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian of his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet ﷺ and think that the Prophet ﷺ also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

مَسْؤُولٌ عَنْ رَعِيَّتِهِ». [راجع:٨٩٣]

(٢٠) بابٌ إذَا ضَرَبَ العَبْدَ فَلْيَجْتَنِبِ الوَجْهَ

٢٥٥٩ - حَدَّثَني مُحَمَّدُ بنُ عُبَيْدِ اللهِ: حدَّثَنا ابنُ وَهْبٍ قالَ: حدَّثَني مالكُ بنُ أنَسٍ قالَ: وأخْبَرَني ابنُ فُلانٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. ح وحدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا قاتَلَ أحَدُكُمْ فَلْيَجْتَنِبِ الوَجْهَ».

(20) CHAPTER. If somebody beats a slave, he should avoid his face.

2559. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody fights (or beats somebody) then he should avoid (hitting) the face."

50 - THE BOOK OF *AL-MUKĀTAB*

٥٠ - كتاب المكاتب

(A slave who binds himself to pay a certain amount equivalent for his freedom by seeking writing of emancipation from his master).

CHAPTER. The sin of one who falsely accuses his slave of illegal sexual intercourse.

باب إثم من قذف مملوكه

(1) CHAPTER. *Al-Mukātab* and the payment of his price by yearly installment.

And Allāh's Statement:

"...And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you..." (V.24:33)

Narrated Ibn Juraij: I asked 'Aṭā', "Will it be necessary for me to give a slave the writing of emancipation if I come to know that such a slave has money or property?" 'Aṭā' replied, "I consider it obligatory."

'Amr bin Dīnār asked 'Aṭā', "Have you a proof (narration) for your verdict?" He replied in the negative and added that Mūsa bin Anas told him that Sīrīn sought from Anas a writing of emancipation, and Sīrīn was a very rich slave, but Anas refused to grant him his desire. Sīrīn went to 'Umar رضي الله عنه who ordered Anas with his lash and recited:

'Give them such writing, if you find that there is good and honesty in them...' (V.24:33)

Anas then gave him a writing (of emancipation)."

(١) بابُ المُكاتَبِ ونُجُومِهِ، في كُلِّ سَنَةٍ نَجْمٌ

وقَوْلُهُ: ﴿وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ﴾ [النور: ٣٢] وقالَ رَوْحٌ، عَنِ ابنِ جُرَيْجٍ: قُلْتُ لِعَطاءٍ: أَوَاجِبٌ عَلَيَّ إذا عَلِمْتُ لَهُ مالاً أنْ أُكاتِبَهُ؟ قالَ: ما أُراهُ إلَّا وَاجِباً. وقالَ عَمْرُو بنُ دِينارٍ: قُلْتُ لِعَطاءٍ: أتَأْثُرُهُ عَنْ أحَدٍ؟ قالَ: لا. ثُمَّ أخْبَرَنِي أنَّ مُوسَى بنَ أنَسٍ أخْبَرَهُ أنَّ سِيرِينَ سَألَ أنَساً المُكاتَبَةَ وكانَ كَثِيرَ المَالِ فأبى، فانْطَلَقَ إلى عُمَرَ رَضِيَ اللهُ عَنْهُ فَقالَ: كاتِبْهُ فأبى فَضَرَبَهُ بالدِّرَّةِ ويَتْلُو عُمَرُ ﴿فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾ [النور: ٣٣] فَكاتَبَهُ.

2560. Narrated 'Āishah رضي الله عنها that Barīra came to seek her help in her writing of emancipation and she had to pay five *Ūqīya*

٢٥٦٠ - وقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ عَنِ ابنِ شِهابٍ: قالَ عُرْوَةُ:

(of gold) by five yearly installments. 'Āishah said to her, "Do you think that if I pay the whole sum at once, your masters will sell you to me, and I will free you and your *Walā'*[1] will be for me." Barīra went to her masters and told them about that offer. They said that they would not agree to it unless her *Walā* would be for them. 'Āishah further said, "I went to Allāh's Messenger ﷺ and told him about it." Allāh's Messenger ﷺ said to her, "Buy Barīra and manumit her and the *Walā'* will be for the liberator." Allāh's Messenger ﷺ then got up and said, "What about those people who stipulate conditions that are not present in Allāh's Laws? If anybody stipulates a condition which is not in Allāh's Laws, then what he stipulates is invalid. Allāh's Conditions (Laws) are the truth and are more solid."

قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: إنَّ بَرِيرَةَ دَخَلَتْ عَلَيها تَسْتَعِينُها في كِتابَتِها وعَلَيْها خَمْسُ أَواقِيَ نُجِّمَتْ عَلَيْها في خَمْسِ سِنِينَ. فَقالَتْ لَها عائِشَةُ ونَفِسَتْ فِيها: أرَأَيْتِ إنْ عَدَدْتُ لَهُمْ عَدَّةً واحِدَةً، أيَبِيعُكِ أهْلُكِ فأُعْتِقَكِ فَيَكُونَ ولاؤُكِ لي؟ فَذَهَبَتْ بَرِيرَةُ إلى أهْلِها فَعَرَضَتْ ذٰلكَ عَلَيهِمْ فَقالوا: لا، إلَّا أنْ يَكُونَ لَنا الوَلاءُ. قالَتْ عائِشَةُ: فَدَخَلْتُ عَلى رَسُولِ اللهِ ﷺ فَذَكَرْتُ ذٰلكَ لَهُ، فَقالَ لَها رَسُولُ اللهِ ﷺ: «اشْتَرِيها فأعْتِقيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». ثُمَّ قامَ رَسُولُ اللهِ ﷺ فَقالَ: «ما بالُ رِجالٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ في كِتابِ اللهِ؟ مَنِ اشْتَرَطَ شَرْطاً لَيسَ في كِتابِ اللهِ فَهُوَ باطِلٌ، شَرْطُ اللهِ أحَقُّ وأوْثَقُ». [راجع: ٤٥٦]

(2) CHAPTER. What conditions are permissible for a writing of emancipation and whoever stipulates conditions that are not (present) in Allāh's Book (i.e., not in accordance with Allāh's Laws).

Ibn 'Umar narrated (the above).

(٢) بابُ ما يَجُوزُ مِنْ شُرُوطِ المُكاتَبِ، ومَنِ اشْتَرَطَ شَرْطاً لَيْسَ في كِتابِ اللهِ

فيهِ عن ابنِ عُمَرَ.

2561. Narrated 'Urwa that 'Āishah رَضِيَ اللهُ عَنها told him that Barīra came to seek her help in her writing of emancipation (for a certain sum) and at that time she had not paid anything of it. 'Āishah said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your *Walā'*, I will do

٢٥٦١ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أخْبَرَتْهُ: أنَّ بَرِيرَةَ جاءَتْ تَسْتَعِينُها في كِتابَتِها ولَمْ تَكُنْ قَضَتْ مِنْ كِتابَتِها شَيْئاً، قالَتْ

(1) (H. 2560) *Walā'*: See glossary.

so." Barīra informed her masters of that but they refused and said, "If she (i.e., 'Āishah) is seeking Allāh's Reward, then she can do so, but your *Walā'* will be for us." 'Āishah mentioned that to Allāh's Messenger ﷺ who said to her, "Buy and manumit her, as the *Walā'* is for the liberator." Allāh's Messenger ﷺ then got up and said, "What about the people who stipulate conditions which are not present in Allāh's Laws? Whoever imposes conditions which are not present in Allāh's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allāh's Conditions (Laws) are the truth and are more solid."

لَهَا عائِشَةُ: ارْجِعي إلى أَهْلِكِ فإنْ أَحَبُّوا أنْ أَقْضِيَ عَنْكِ كِتابَتَكِ ويَكُونَ ولاؤُكِ لي فَعَلْتُ. فَذَكَرَتْ ذٰلكَ بَرِيرَةُ لأهْلِها فأبَوْا فقالُوا: إنْ شاءَتْ أنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ، ويَكُونُ وَلاؤُكِ لنَا. فَذَكَرَتْ ذٰلكَ لِرَسُولِ اللهِ ﷺ فَقَالَ لَها رَسُولُ اللهِ ﷺ: «ابْتاعِي فأعْتِقِي فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». قالَ: ثُمَّ قامَ رَسُولُ اللهِ ﷺ فَقالَ: «ما بالُ أُناسٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ في كِتابِ اللهِ؟ مَنِ اشْتَرَطَ شَرْطاً لَيْسَ في كِتابِ اللهِ فَلَيْسَ لَهُ، وإنْ شَرَطَ مائَةَ مَرَّةٍ، شَرْطُ اللهِ أحَقُّ وأوْثَقُ». [راجع: ٤٥٦]

2562. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Āishah رَضِيَ اللهُ عَنْها wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her *Walā'* would be for them. Allāh's Messenger ﷺ said (to 'Āishah), "What they stipulate should not stop you, for the *Walā'* is for the liberator."

٢٥٦٢ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أرادَتْ عائِشَةُ رَضِيَ اللهُ عَنْها أنْ تَشْتَرِيَ جارِيَةً لِتُعْتِقَها، فَقالَ أهْلُها: عَلى أنَّ ولاءَها لنَا، قالَ رَسُولُ اللهِ ﷺ: «لا يَمْنَعُكِ ذٰلكِ فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٢١٥٦]

(3) CHAPTER. *Al-Mukātab* is permitted to ask others to help him (get his liberation).

(٣) بابُ اسْتِعانَةِ المُكاتَبِ وسُؤالِهِ النَّاسَ

2563. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Barīra came (to 'Āishah) and said, "I have made a contract of emancipation with my masters for nine *Uqiya* (of gold) to be paid in yearly installments. Therefore, I seek your help."

٢٥٦٣ - حَدَّثَنا عُبَيْدُ بنُ إسمَاعِيلَ: حدّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ

'Āishah said, "If your masters agree, I will pay them the sum at once and free you on condition that your *Walā'* will be for me." Barira went to her masters but they refused that offer. She (came back) and said, "I presented to them the offer but they refused, unless the *Walā'* will be for them." Allāh's Messenger ﷺ heard of that and asked me about it, and I told him about it. On that he said, "Buy and manumit her and stipulate that the *Walā'* should be for you, as *Walā'* is for the liberator." 'Āishah added, "Allāh's Messenger ﷺ then got up amongst the people, glorified and praised Allāh, and said, 'Then after: What about some people who impose conditions which are not present in Allāh's Laws? So, any condition which is not present in Allāh's Laws is invalid even if they were one hundred conditions. Allāh's Ordinance is the truth, and Allāh's Condition is stronger and more solid. Why do some men from you say, 'O so-and-so! Manumit the slave but the *Walā'* will be for me?' Verily, the *Walā'* is for the liberator."

اللهُ عَنْها قالَتْ: جاءَتْ بَرِيرَةُ، فَقالَتْ: إنِّي كاتَبْتُ أهْلي عَلى تِسْعِ أوَاقٍ في كُلِّ عامٍ أوقيَةٌ فأعِينِيني. فَقالَتْ عائِشَةُ: إنْ أحَبَّ أهلُكِ أنْ أعُدَّها لَهُمْ عَدَّةً واحِدَةً وأُعْتِقَكِ فَعَلْتُ فَيَكُون ولاؤُكِ لي. فَذَهَبَتْ إلى أهْلِها فأبَوْا ذٰلكَ عَلَيْها، فَقالَتْ: إنِّي قَدْ عَرَضْتُ ذٰلكَ عَلَيهِمْ، فأبَوْا إلَّا أنْ يَكُونَ الوَلاءُ لَهُمْ. فَسَمِعَ بِذٰلكَ رَسُولُ اللهِ ﷺ فَسَألَني فأخْبرْتُهُ فَقالَ: «خُذِيْها فأعْتِقيها واشْتَرِطي لَهُمُ الوَلاءَ، فإنَّ الوَلاءَ لِمَنْ أعْتَقَ». قالَتْ عائِشَةُ: فَقامَ رَسُولُ اللهِ ﷺ في النَّاسِ فَحَمِدَ اللهَ وأثْنى عَلَيْهِ، ثُم قالَ: «أمَّا بَعْدُ، مَا بالُ رِجالٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ في كِتابِ اللهِ؟ فأيُّما شَرْطٍ كَانَ لَيْسَ في كِتابِ اللهِ فَهُو باطِلٌ وإنْ كانَ مائَةَ شَرْطٍ. فَقَضَاءُ اللهِ أحَقُّ، وشَرْطُ اللهِ أوْثَقُ، ما بالُ رِجَالٍ مِنْكُمْ يَقُولُ أحَدُهُمْ: أعتِقْ يا فُلانُ وليَ الوَلاءُ، إنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٤٥٦]

(4) CHAPTER. The selling of a *Mukātab* on his agreement.

'Āishah رَضِيَ اللهُ عَنْها said, "A *Mukātab* remains a slave as long as he has not paid the whole amount." Zaid bin Thābit said, "He remains a slave even if he owed one Dirham." Ibn 'Umar said, "He remains a slave whether living or dead, or became insane, so long as he still has to pay

(٤) بابُ بَيْعِ المُكاتَبِ إذَا رَضِيَ

وقالَتْ عائِشَةُ: هُوَ عَبْدٌ ما بَقِيَ عَلَيْهِ شَيْءٌ. وقالَ زَيْدُ بنُ ثابِتٍ: ما بَقِيَ عَلَيْهِ دِرْهَمٌ. وقالَ ابنُ عُمَرَ: هُوَ عَبْدٌ إنْ عاشَ وإنْ ماتَ وإنْ جَنى ما بَقِيَ عَلَيْهِ شَيْءٌ.

something (from the writing of emancipation)."

2564. Narrated 'Amra bint 'Abdur-Raḥmān: Barīra went to 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْها, to seek her help in her emancipation. 'Āishah said to her, "If your masters agree, I will pay them your price in a lump sum and manumit you." Barīra mentioned that offer to her masters but they refused to sell her unless the *Walā'* will be for them. 'Āishah told Allāh's Messenger ﷺ about it. He said, "Buy and manumit her as the *Walā'* is for the liberator."

٢٥٦٤ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بنْتِ عَبْدِ الرَّحْمٰنِ: أنَّ بَرِيرَةَ جاءَتْ تَسْتَعِينُ عائِشَةَ أُمَّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها، فَقالَتْ لَها: إنْ أحَبَّ أهْلُكِ أنْ أصُبَّ لهُمْ ثَمَنَكِ صَبَّةً واحِدَةً وَأُعْتِقَكِ فَعَلْتُ. فَذَكَرَتْ بَرِيرَةُ ذٰلكَ لأهْلِها فَقالُوا: لا، إلَّا أنْ يَكُونَ الوَلاَءُ لَنا، قالَ مالكٌ: قالَ يَحْيى: فَزَعَمَتْ عَمْرَةُ أنَّ عائِشَةَ ذَكَرَتْ ذٰلكَ لِرَسُولِ اللهِ ﷺ فَقالَ: «اشْتَرِيها وأعْتِقِيها، فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٤٥٦]

(5) CHAPTER. If a *Mukātab* slave asks somebody to buy and free him, it is permissible for that person to buy him.

(٥) بابٌ إذَا قالَ المُكاتَبُ: اشْتَرِنِي وأعْتِقْنِي، فاشْتَرَاهُ لِذٰلكَ

2565. Narrated 'Abdul Wāḥid bin Aiman: I went to 'Āishah رَضِيَ اللهُ عَنْها and said, "I was the slave of Utba bin Abū Lahab. 'Utba died and his sons became my masters who sold me to Ibn Abū 'Amr who manumitted me. The sons of 'Utba stipulated that my *Walā'* should be for them." 'Āishah said, "Barīra came to me and she was given the writing of emancipation by her masters and she asked me to buy and manumit her. I agreed to it, but Barīra told me that her masters would not sell her unless her *Walā'* will be for them." 'Āishah said, "I am not in need of that." When the Prophet ﷺ heard that, or he was told about it, he asked 'Āishah about it. 'Āishah mentioned what Barīra had told her. The Prophet ﷺ said, "Buy and manumit her

٢٥٦٥ - حَدَّثَنا أبُو نُعَيم: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أيْمَنَ عَن أبِيهِ قالَ: دَخَلْتُ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها فَقُلْتُ: كُنْتُ غُلاماً لِعُتْبَةَ بنِ أبي لَهَبٍ وماتَ وَوَرِثَنِي بَنُوهُ، وَإنَّهُمْ باعُونِي مِنِ ابنِ أبي عَمْرٍو فاعتقني ابن، واشْتَرَطَ بَنُو عُتْبَةَ الوَلاءَ فَقالَتْ: دَخَلَتْ بَرِيرَةُ وهِيَ مُكاتَبَةٌ فَقالَتْ: اشْتَرِينِي فَأَعْتِقِينِي. قالَتْ: نَعَمْ، قالَتْ: لا يَبِيعُونِي حتَّى يَشْتَرِطُوا وَلائي. فَقالَتْ: لا حاجَةَ

and let them stipulate whatever they like." So, 'Āishah bought and manumitted her and her masters stipulated that her *Walā'* should be for them. The Prophet ﷺ said, "The *Walā'* will be for the liberator even if they stipulated a hundred conditions."

لي بِذلِكَ، فَسَمعَ بِذلكَ النَّبِيُّ ﷺ - أَوْ بَلَغَهُ - فَذَكَرَ ذَلِكَ لعائِشَةَ، فَذَكَرَتْ عائِشَةُ ما قالَتْ لهَا، فَقالَ: «اشْترِيها فَأَعْتِقِيها ودَعِيهِمْ يَشْترِطُوا ما شاؤُا» فاشْتَرَتْها عائِشَةُ فأعْتَقَتْها واشْتَرَطَ أَهْلُها الوَلاءَ. فَقالَ النَّبِيُّ ﷺ: «الوَلاءُ لمَنْ أعْتَقَ وإنِ اشْتَرَطُوا مِائَةَ شَرْطٍ».

51 - THE BOOK OF GIFTS AND THE SUPERIORITY OF GIVING GIFTS AND THE EXHORTATION FOR GIVING GIFTS

٥١ - كتاب الهبة وفضلها والتحريض عليها

(1) CHAPTER. Superiority of giving gifts.

(١) باب فضل الهبة

2566. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs)."

٢٥٦٦ - حَدَّثَنَا عاصِمُ بنُ عَلِيٍّ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يا نِساءَ المُسْلِماتِ، لا تَحْقِرَنَّ جارَةٌ لِجارَتِها ولَوْ فِرْسِنَ شاةٍ». [انظر: ٦٠١٧]

2567. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها said to me, "O my nephew! We used to see the crescent, and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allāh's Messenger ﷺ. I said, "O my aunt! Then what use to sustain you?" 'Āishah said, "The two black things: dates and water, our neighbours from *Anṣār* had some *Manā'iḥ*(1) and they used to present Allāh's Messenger ﷺ some of their milk and he used to make us drink."

٢٥٦٧ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَنا ابنُ أبي حازِمٍ، عَنْ أبِيهِ، عَنْ يَزِيدَ بنِ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّها قالَتْ لِعُرْوَةَ: ابنَ أُخْتِي، إنْ كُنَّا لَنَنْظُرُ إلى الهِلالِ، ثُمَّ الهِلالِ ثَلاثَةَ أهِلَّةٍ في شَهرَيْنِ وما أُوقِدَتْ في أبْياتِ رَسُولِ اللهِ ﷺ نارٌ، فَقُلْتُ: يا خالَةُ، ما كانَ يُعِيشُكُمْ؟ قالَت: الأسْوَدانِ: التَّمْرُ والمَاءُ، إلَّا أنَّهُ قَدْ كانَ لِرَسُولِ اللهِ ﷺ جِيْرانٌ مِنَ الأنْصارِ كانَتْ لَهُمْ مَنائِحُ، وكانُوا يَمْنَحُونَ رَسُولَ اللهِ ﷺ مِنْ ألْبانِهِمْ فَيَسْقِينا. [انظر: ٦٤٥٨، ٦٤٥٩]

(2) CHAPTER. Giving a little as a gift.

(٢) بابُ القَلِيلِ مِنَ الهِبَةِ

(1) (Ch. 2567) *Manā'ih* is the plural of *Manīḥa*, which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used and then it is returned to the owner.

٢٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ دُعِيتُ إلى ذِرَاعٍ أوْ كُرَاعٍ لأَجَبْتُ، ولَوْ أُهْدِيَ إليَّ ذِرَاعٌ أوْ كُرَاعٌ لَقَبِلْتُ». [انظر: ٥١٧٨]

2568. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep."

(٣) بابٌ مَنِ اسْتَوْهَبَ مِنْ أصْحَابِهِ شَيْئاً

(3) CHAPTER. Whoever asks his friends to grant him a gift.

وقالَ أبُو سَعِيدٍ: قالَ النَّبِيُّ ﷺ: «اضْرِبُوا لِي مَعَكُمْ سَهْماً».

Narrated Abū Sa'īd that the Prophet ﷺ said, "Assign a share for me with you."

٢٥٦٩ - حَدَّثَنَا ابنُ أبي مَرْيَمَ: حدَّثَنا أبُو غَسَّانَ قالَ: حدَّثَني أبُو حازِمٍ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ أرْسَلَ إلى امْرَأةٍ مِنَ المُهاجِرِينَ وكانَ لَهَا غُلامٌ نَجَّارٌ، قالَ لَهَا: «مُرِي عَبْدَكِ فَلْيَعْمَلْ لَنا أعْوَادَ المِنْبَرِ». فأمَرَتْ عَبْدَها فَذَهَبَ فَقَطَعَ مِنَ الطَّرْفاءِ فَصَنَعَ لَهُ مِنْبراً. فَلَمَّا قَضاهُ أرْسَلَتْ إلى النَّبِيِّ ﷺ أنَّهُ قَدْ قَضاهُ، قالَ ﷺ: «أرْسِلي بِهِ إليَّ»، فَجاؤُوا بِهِ فاحْتَمَلَهُ النَّبِيُّ ﷺ فَوَضَعَهُ حَيْثُ تَرَوْنَ. [راجع: ٣٧٧]

2569. Narrated Sahl رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent for a woman from the emigrants and she had a slave who was a carpenter. The Prophet ﷺ said to her "Order your slave to prepare the wood (pieces) for the pulpit." So, she ordered her slave who went and cut the wood from the tamarisk and prepared the pulpit for the Prophet ﷺ. When he finished the pulpit, the woman informed the Prophet ﷺ that it had been finished. The Prophet ﷺ asked her to send that pulpit to him, so they brought it. The Prophet ﷺ lifted it and placed it at the place in which you see now."

٢٥٧٠ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ أبي حازِمٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ السَّلَمِيِّ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ يَوْماً جالِساً مَعَ

2570. Narrated 'Abdullāh bin Abū Qatāda Al-Aslamī that his father رَضِيَ اللهُ عَنْهُ said, "One day I was sitting with some of the Prophet's companions on the way to Makkah. Allāh's Messenger ﷺ was ahead of us. All of my companions were in the state of *Ihrām* while I was a non-*Muhrim*. They saw an onager while I was busy repairing my

shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled it and rode on it, forgetting to take the spear and the whip. I asked them if they could hand over to me the whip and the spear but they said, 'No, by Allāh, we shall not help you in that in any way.' I became angry and got down from the horse, picked up both the things and rode the horse again. I attacked the onager and slaughtered it, and brought it. They took it (cooked some of it) and started eating it, but they doubted whether it was allowed for them to eat it or not, as they were in the state of *Iḥrām*. So, we proceeded and I hid with me one of its forelegs. When we met Allāh's Messenger ﷺ and asked him about the case, he asked, 'Do you have a portion of it with you?' I replied in the affirmative and gave him that fleshy foreleg and he ate all of it, while he was in the state of *Iḥrām*."

رِجالٍ مِنْ أصحَابِ النَّبيِّ ﷺ في مَنزِلٍ في طَرِيقِ مَكَّةَ، ورَسُولُ اللهِ ﷺ نازِلٌ أمامَنا والقَوْمُ مُحْرِمُونَ وأنا غيرُ مُحْرِمٍ، فأبْصَرُوا حِماراً وَحْشِيّاً، وأنا مَشْغُولٌ أخْصِفُ نَعْلي فَلَمْ يُؤْذِنُوني بهِ، وأحَبُّوا لَوْ أنِّي أبْصَرْتُهُ، فالتفتُّ فأبْصَرْتُهُ فَقُمْتُ إلى الفَرَسِ فأسْرَجْتُهُ ثُمَّ رَكِبْتُ ونَسِيتُ السَّوْطَ والرُّمْحَ، فَقُلْتُ لَهُمْ: ناوِلُونِي السَّوْطَ والرُّمْحَ، فَقالُوا: لا، واللهِ لا نُعِينُكَ عَلَيْهِ بِشَيْءٍ. فَغَضِبْتُ فَنَزَلْتُ فأخَذْتُهُما ثُمَّ رَكِبْتُ فَشَدَدْتُ عَلى الحِمارِ فَعَقَرْتُهُ ثُمَّ جِئْتُ بهِ وقَدْ ماتَ فَوَقَعُوا فِيهِ يَأكُلُونَهُ، ثُمَّ إنَّهُمْ شَكُّوا في أكْلِهِمْ إيَّاهُ وهُمْ حُرُمٌ، فَرُحْنا وخَبَأْتُ العَضُدَ مَعِي. فأدْرَكْنا رَسُولَ اللهِ ﷺ فَسَألْناهُ عَنْ ذلكَ فَقالَ: «مَعَكُمْ مِنْهُ شَيْءٌ؟» فَقُلْتُ: نَعَمْ، فَناوَلْتُهُ العَضُدَ فأكَلَها حتَّى نَفَّدَها وهُوَ مُحْرِمٌ. فَحَدَّثَني بهِ زَيْدُ بنُ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي قَتادَةَ عَنِ النَّبيِّ ﷺ.

[راجع: ١٨٢١]

(4) CHAPTER. Whoever asks others to give him water.

(٤) **بابٌ** مَن استَسْقى،

وقالَ سَهْلٌ: قالَ لِيَ النَّبِيُّ ﷺ: «اسْقِني».

2571. Narrated Anas رَضِيَ اللهُ عَنهُ: Once Allāh's Messenger ﷺ visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to

٢٥٧١ - حَدَّثَنا خالِدُ بنُ مَخْلدٍ: حدَّثَنا سُلَيمانُ بنُ بِلالٍ: حدَّثَني أبُو طُوَالَةَ - اسْمُهُ: عَبْدُ اللهِ بنُ عبدِ

الرحمن - قال: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: أتانا رَسُولُ اللهِ ﷺ في دَارِنا هذِهِ فاسْتَسْقى فَحَلَبْنا لَهُ شاةً لنا، ثُمَّ شُبْتُهُ مِنْ ماءِ بِئْرِنا هذِهِ فأعْطَيْتُهُ، وأبُو بَكْرٍ عَنْ يَسارِهِ وعُمَرُ تُجاهَهُ وأعْرَابِيٌّ عَنْ يَمِينِهِ. فَلَمَّا فَرَغَ قالَ عُمَرُ: هذَا أبُو بَكْرٍ، فأعْطَى الأعْرَابِيَّ فضلَهُ ثُمَّ قالَ: «الأيْمَنُونَ الأيْمَنُونَ، ألا فَيَمِّنُوا».

قالَ أنَسٌ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، ثَلاثَ مَرَّاتٍ. [راجع: ٢٣٥٢]

him. Abū Bakr was sitting on his left side and 'Umar in front of him and a bedouin on his right side. When Allāh's Messenger ﷺ finished, 'Umar said to Allāh's Messenger ﷺ, "Here is Abū Bakr." But Allāh's Messenger ﷺ gave the remaining milk to the bedouin and said twice, "The (persons on the) right side! So, start from the right side." Anas added, "It is the Prophet's *Sunna*," and repeated it thrice.

(٥) بابُ قَبُولِ هَدِيَّةِ الصَّيْدِ

(5) CHAPTER. Accepting the gift of game.

وقَبِلَ النَّبِيُّ ﷺ مِنْ أبي قَتادَةَ عَضُدَ الصَّيْدِ.

The Prophet ﷺ accepted the fleshy foreleg of the game from Abū Qatāda.

٢٥٧٢ - حَدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ هِشام بنِ زَيْدِ بنِ أنَسِ ابنِ مالكٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أنْفَجْنا أرْنَباً بِمَرِّ الظَّهْرَانِ فَسَعَى القَوْمُ فَلَغِبُوا فأدْرَكْتُها فأخَذْتُها فأتَيْتُ بِها أبا طَلْحَةَ فَذَبَحَها، وبَعَثَ إلى رَسُولِ اللهِ ﷺ: بِوَرِكِها أوْ فَخِذَيْها - قالَ: فَخِذَيْها لا شَكَّ فِيهِ - فَقَبِلَهُ. قُلْتُ: وأكَلَ مِنْهُ؟ قالَ: وأكَلَ مِنْهُ، ثُمَّ قالَ بَعْدُ: قَبِلَهُ.

[انظر: ٥٤٨٩، ٥٥٣٥]

2572. Narrated Anas رَضِيَ اللهُ عَنْهُ: We provoked a rabbit at Marr-az-Zaḥrān till it started jumping and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Ṭalḥā who slaughtered it and sent its hip or two thighs to Allāh's Messenger ﷺ. (The narrator confirms that he sent two thighs). The Prophet ﷺ accepted that. (The subnarrator asked Anas, "Did the Prophet ﷺ eat from it?" Anas replied, "He ate from it.")

(٦) بابُ قَبُولِ الهَدِيَّةِ

(6) CHAPTER. The acceptance of a gift.

٢٥٧٣ - حَدَّثَنا إسماعِيلُ قالَ: حدَّثَني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ

2573. Narrated As-Sā'b bin Jaththāma رَضِيَ اللهُ عَنْهُ: An onager was presented to Allāh's Messenger ﷺ at the place called Al-

عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ، عَنِ الصَّعْبِ بنِ جَثَّامَةَ رَضِيَ اللهُ عَنْهُمْ: أَنَّهُ أَهْدَى لِرَسُولِ اللهِ ﷺ حِماراً وَحْشِيًّا وهُوَ بالأَبْوَاءِ أَو بِوَدَّانٍ فَرَدَّ عَلَيْهِ، فَلَمَّا رَأى ما في وَجْهِهِ قالَ: «أما إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إلا أَنَّا حُرُمٌ». [راجع: ١٨٢٥]

Abwā' or Waddān, but Allāh's Messenger ﷺ rejected it. When the Prophet ﷺ noticed the signs of sorrow on the giver's face he said, "We have not rejected your gift, but we are in the state of *Iḥrām*." (i.e., if we were not in a state of *Iḥrām* we would have accepted your gift, *Fatḥ Al-Bārī*).

(٧) بابُ قَبُولِ الهَدِيَّةِ

(7) CHAPTER. The acceptance of a gift.

٢٥٧٤ - حَدَّثَنا إِبْرَاهِيمُ بنُ مُوسَى: حدَّثَنا عَبْدَةُ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّاسَ كانُوا يَتَحَرَّوْنَ بِهدَاياهُمْ يَوْمَ عائِشَةَ يَبْتَغُونَ بِها، أَوْ يَبْتَغُونَ بِذلكَ مَرْضَاةَ رَسُولِ اللهِ ﷺ. [انظر: ٢٥٨٠، ٢٥٨١، ٣٧٧٥]

2574. Narrated 'Āishah, رَضِيَ اللهُ عَنْهَا: The people used to look forward for the day of my ('Āishah's) turn to send gifts to Allāh's Messenger ﷺ in order to please him.

٢٥٧٥ - حَدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا جَعْفَرُ بنُ إياسٍ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَهْدَتْ أُمُّ حُفَيْدٍ خالَةُ ابنِ عَبَّاسٍ إلى النَّبيِّ ﷺ أَقِطاً وسَمْناً وأَضُبًّا، فأَكَلَ النَّبيُّ ﷺ مِنَ الأَقِطِ والسَّمْنِ وتَرَكَ الأَضُبَّ تَقَذُّراً. قالَ ابنُ عَبَّاسٍ: فأُكِلَ عَلى مائِدَةِ رَسُولِ اللهِ ﷺ ولَوْ كانَ حَرَاماً ما أُكِلَ عَلى مائِدَةِ رَسُولِ اللهِ ﷺ. [انظر: ٥٣٨٩، ٥٤٠٢، ٧٣٥٨]

2575. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: My aunt Umm Ḥufaid, sent some dried yoghurt (butter free), ghee (clarified butter) and a mastigar (sand lizard) to the Prophet ﷺ as a gift. The Prophet ﷺ ate the dried yoghurt and butter but left the mastigar because he disliked it. Ibn 'Abbās said, "The mastigar was eaten at the table of Allāh's Messenger ﷺ and if it had been illegal to eat, it could not have been eaten at the table of Allāh's Messenger ﷺ."

٢٥٧٦ - حَدَّثَنا إِبْرَاهِيمُ بنُ

2576. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever a meal was brought to Allāh's

Messenger ﷺ, he would ask whether it was a gift or *Ṣadaqa* (something given in charity). If he was told that it was *Ṣadaqa*, he would tell his Companions to eat it, but if it was a gift, he would hurry to share it with them.

الْمُنْذِرِ: حَدَّثَنَا مَعْنٌ قالَ: حدَّثَنِي إِبْرَاهِيمُ بنُ طَهْمانَ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ إذا أُتِيَ بِطَعامٍ سَأَلَ عَنْهُ: «أَهَدِيَّةٌ أمْ صَدَقَةٌ؟» فإنْ قِيلَ: صَدَقَةٌ. قالَ لأَصْحابِهِ: «كُلُوا» ولَمْ يأكُلْ، وإنْ قِيلَ: هَدِيَّةٌ ضَرَبَ بِيَدِهِ ﷺ فأكَلَ مَعَهُمْ.

2577. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some meat was brought to the Prophet ﷺ and it was said that the meat had been given in charity to Barīra. He said, "It was *Ṣadaqa* (charity) for Barīra but a gift for us."

٢٥٧٧ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ النَّبِيُّ ﷺ بِلَحْمٍ، فَقِيلَ: تُصُدِّقَ عَلى بَرِيرَةَ، قالَ: «هُوَ لَها صَدَقَةٌ ولَنا هَدِيَّةٌ». [راجع: ١٤٩٥]

2578. Narrated 'Āishah رَضِيَ اللهُ عَنها: I intended to buy Barīra but her masters stipulated that her *Wāla'* should be for them. When the Prophet ﷺ was told about it, he said to me, "Buy and manumit her, as the *Wāla'* is for the liberator." Once, Barīra was given some meat, and the Prophet ﷺ asked, "What is this?" I said, "It has been given to Barīra in charity." He said, "It is *Ṣadaqa* (charity) for her but a gift for us." Barira was given the option (to stay with her husband or to part with him). 'Abdur-Rahman (a subnarrator) wondered, "Was her husband a slave or a free man?" Shu'ba (another subnarrator) said, "I asked 'Abdur-Raḥmān whether her husband was a slave or a free man. He replied that he did not know whether he was a slave or a free man."

٢٥٧٨ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ، حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ قالَ: سَمِعْتُهُ مِنْهُ عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّها أرادَتْ أنْ تَشْتَرِيَ بَرِيرَةَ وأنَّهُمُ اشْتَرَطُوا ولاءَها، فَذُكِرَ لِلنَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «اشْتَرِيها فأعْتِقِيها، فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». وأُهْدِيَ لَها لَحْمٌ فَقالَ النَّبِيُّ ﷺ: ما هذا قُلْتُ: تُصُدِّقَ عَلى بَرِيرَةَ، فقال: «هُوَ لَها صَدَقَةٌ ولَنا هَدِيَّةٌ». وخُيِّرَتْ بَرِيرَةُ، قالَ عَبْدُ الرَّحْمٰنِ: زَوْجُها حُرٌّ أوْ عَبْدٌ. قالَ شُعْبَةُ: سَأَلْتُ عَبْدَ الرَّحْمٰنِ عَنْ

زَوْجِها قال: لا أَدْرِي أَحَرٌّ أَمْ عَبْدٌ؟.
[راجع: ٤٥٦]

2579. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: Once the Prophet ﷺ went to 'Āishah and asked her whether she had something (to eat). She said that she had nothing except the mutton which Umm 'Aṭīyya had sent to (Barīra) in charity. The Prophet ﷺ said that it had reached its destination (i.e., it is no longer an object of charity.)

٢٥٧٩ - **حَدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ أَبُو الحَسَنِ: أَخبرَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ الْحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها فَقالَ لَها: «عِنْدَكُمْ شَيْءٌ؟» قالَتْ: لا، إِلَّا شَيْءٌ بَعَثَتْ بِهِ أُمُّ عَطِيَّةَ مِنَ الشَّاةِ الَّتِي بَعَثْتَ إِلَيها مِنَ الصَّدَقَةِ، قالَ: «إنه قَدْ بَلَغَتْ مَحِلَّها». [راجع: ١٤٤٦]

(8) CHAPTER. Whosoever gave a gift to his friend and chose (the time) when he was at the home of some of his wives and did not give it to him, while he was in the homes of his other wives.

(٨) بابٌ مَنْ أَهْدَى إِلى صَاحِبِهِ، وتَحرَّى بَعْضَ نِسائِهِ دُونَ بَعْضٍ

2580. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The people used to send gifts to the Prophet ﷺ on the day of my turn. Umm Salama said: "My companions (the wives of the Prophet other than 'Āishah رَضِيَ اللهُ عَنْها) gathered and they complained about it. So I informed the Prophet ﷺ about it on their behalf, but he remained silent.

٢٥٨٠ - **حَدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّاسُ يَتَحرَّوْنَ بِهَدَاياهُمْ يَوْمِي، وقالَتْ أُمُّ سَلَمَةَ: إِنَّ صَوَاحِبِي اجْتَمَعْنَ فَذَكَرَتْ لَهُ فأَعْرَضَ عَنها. [راجع: ٢٥٧٤]

2581. Narrated 'Urwa that 'Āishah رَضِيَ اللهُ عَنْها said: The wives of Allāh's Messenger ﷺ were in two groups." 'Urwa added: One group consisted of 'Āishah, Ḥafṣa, Ṣafiyya and Sauda; and the other group consisted of Umm Salama and the other wives of Allāh's Messenger ﷺ. The Muslims knew that Allāh's Messenger loved 'Āishah, so if any

٢٥٨١ - **حَدَّثَنا** إِسْمَاعِيلُ: قالَ حدَّثَني أَخِي، عَنْ سُلَيمانَ، عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ نِساءَ رَسُولِ اللهِ ﷺ كُنَّ حِزْبَينِ: فَحِزْبٌ

of them had a gift and wished to give to Allāh's Messenger ﷺ, he would delay it till Allāh's Messenger ﷺ had come to 'Āishah's home and then he would send his gift to Allāh's Messenger ﷺ in her home. The group of Umm Salama discussed the matter together and decided that Umm Salama should request Allāh's Messenger ﷺ to tell the people to send their gifts to him in whatever wife's house he was. Umm Salama told Allāh's Messenger ﷺ of what they had said, but he did not reply. Then they (those wives) asked Umm Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding 'Āishah, as the Divine Revelations do not come to me on any of the beds except that of 'Āishah." On that Umm Salama said, "I repent to Allāh for hurting you." Then the group of Umm Salama called Fāṭima, the daughter of Allāh's Messenger ﷺ and sent her to Allāh's Messenger ﷺ to say to him, "Your wives request to treat them and the daughter of Abū Bakr on equal terms." Then Fāṭima conveyed the message to him. The Prophet ﷺ said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again, but she refused. They then sent Zainab bint Jaḥsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abū Quḥāfa on equal terms." On that she raised her voice and turned to 'Āishah who was sitting and insulted her so much so that

فِيهِ عائِشَةُ وحَفْصَةُ وصَفِيَّةُ وسَوْدَةُ. والحِزْبُ الآخَرُ: أُمُّ سَلَمَةَ وسائِرُ نِساءِ رَسُولِ اللهِ ﷺ. وكانَ المُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللهِ ﷺ عائِشَةَ، فإذَا كانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةٌ يُرِيدُ أَنْ يُهْدِيَها إلى رَسُولِ اللهِ ﷺ أَخَّرَها حَتَّى إذَا كانَ رَسُولُ اللهِ ﷺ في بَيْتِ عائِشَةَ بَعَثَ صَاحِبُ الهَدِيَّةِ إلى رَسُولِ اللهِ ﷺ في بَيْتِ عائِشَةَ، فَكَلَّمَ حِزْبُ أُمِّ سَلَمَةَ فَقُلْنَ لَهَا: كَلِّمِي رَسُولَ اللهِ ﷺ يُكَلِّمُ النَّاسَ فَيَقُولُ: مَنْ أَرادَ أَنْ يُهْدِيَ إلى رَسُولِ اللهِ ﷺ هَدِيَّةً فَلْيُهْدِها حَيْثُ كانَ مِنْ نِسائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِما قُلْنَ فَلَمْ يَقُلْ لَها شَيْئاً، فَسَأَلْنَها فَقالَتْ: ما قالَ لِي شَيْئاً، فَقُلْنَ لَها: فَكَلِّمِيهِ. قالَتْ: فَكَلَّمَتْهُ حِينَ دَارَ إلَيها أَيْضاً فلَمْ يَقُلْ لَها شَيْئاً. فَسَأَلْنَها فَقالَتْ: ما قالَ لِي شَيْئاً، فَقُلْنَ لَها: كَلِّمِيهِ حَتَّى يُكَلِّمَكِ. فَدَارَ إلَيها فَكَلَّمَتْهُ فَقالَ لَها: «لا تُؤْذِينِي في عائِشَةَ، فإنَّ الوَحْيَ لَمْ يَأْتِنِي وأَنا في ثَوْبِ امْرَأَةٍ إلَّا عائِشَةَ». قالَتْ: فَقُلْتُ: أَتُوبُ إلى اللهِ مِنْ أَذاكَ يا رَسُولَ اللهِ. ثُمَّ إنَّهُنَّ دَعَوْنَ فاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ فأَرسلَتْ إلى رَسُولِ اللهِ ﷺ تَقُولُ: إنَّ نِساءَكَ يَنْشُدْنَكَ اللهَ العَدْلَ في بِنْتِ أَبِي بَكْرٍ،

فَكَلَّمَتْهُ فَقالَ: «يا بُنَيَّةُ ألا تُحِبِّينَ ما أُحِبُّ؟» قالَتْ: بَلى، فَرَجَعَتْ إلَيهِنَّ فأخْبَرَتْهُنَّ. فَقُلْنَ: ارْجِعِي إلَيْهِ فأبَتْ أنْ تَرْجِعَ. فأرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ فأتَتْهُ فأغْلَظَتْ وقالَتْ: إنَّ نِساءَكَ يَنْشُدْنَكَ العَدْلَ في بِنْتِ ابنِ أبي قُحافَةَ، فَرَفَعَتْ صَوْتَها حتَّى تَناوَلَتْ عائِشَةَ وهيَ قاعِدَةٌ فَسَبَّتْها حتَّى إنَّ رَسُولَ اللهِ ﷺ لَيَنْظُرُ إلى عائِشَةَ: هَلْ تَكَلَّمُ؟ قالَ: فَتَكَلَّمَتْ عائِشَةُ تَرُدُّ عَلى زَيْنَبَ حتَّى أسكَتَتْها، قالَتْ: فنَظَرَ النَّبيُّ ﷺ إلى عائِشَةَ فَقَالَ: «إنَّها بِنْتُ أبي بَكْرٍ». [راجع: ٢٥٧٤]

قالَ البُخاريُّ: الكَلامُ الأخِيرُ قِصَّةُ فاطِمَةَ، يُذْكَرُ عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ رَجُلٍ: عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ. وقالَ أبُو مَرْوَانَ، عَنْ هِشامٍ، عَنْ عُرْوَةَ: كانَ النَّاسُ يَتَحَرَّوْنَ بِهداياهُمْ يَوْمَ عائِشَةَ. وَعَن هِشَامٍ، عَنْ رَجُلٍ مِنْ قُرَيْشٍ، ورَجُلٍ مِنَ المَوَالي، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ بنِ هِشامٍ، قالَتْ عائِشَةُ: كُنْتُ عِنْدَ النَّبيِّ ﷺ فاسْتَأْذَنتْ فاطِمَةُ.

Allāh's Messenger ﷺ looked at 'Āishah to see whether she would retort. 'Āishah started replying to Zainab till she silenced her. The Prophet ﷺ then looked at 'Āishah and said, "She is really the daughter of Abū Bakr."(1)

(٩) بابٌ ما لا يُرَدُّ مِنَ الهَدِيَّةِ

(9) CHAPTER. What sort of presents (gifts) should not be rejected.

٢٥٨٢ - حَدَّثَنَا أبُو مَعْمَرٍ: حدَّثَنا

2582. Narrated 'Azra bin Thābit Al-

(1) (H. 2581) She is really as honest, wise and well-versed as her father.

Anṣārī: When I went to Thumama bin 'Abdullāh, he gave me some perfume and said that Anas would not reject the gifts of perfume. Anas said: The Prophet ﷺ used not to reject the gifts of perfume.

عَبْدُ الوَارِثِ، حدَّثَنا عَزْرَةُ بنُ ثابتٍ الأَنْصَارِيُّ قالَ: حدَّثَني ثُمامَةُ بنُ عَبْدِ اللهِ قالَ: دَخَلْتُ عَلَيْهِ فَناوَلَني طِيباً قالَ: كانَ أَنَسٌ رَضِيَ اللهُ عَنْهُ لا يَرُدُّ الطِّيبَ. قالَ: وزَعَمَ أَنَسٌ أَنَّ النَّبِيَّ ﷺ كانَ لا يَرُدُّ الطِّيبَ. [انظر: ٥٩٢٩]

(10) CHAPTER. Whoever thinks that it is permissible to give as a gift, something not present.

(١٠) بابٌ مَنْ رَأى الهِبَةَ الغائِبَةَ جائِزَةً

2583, 2584. Narrated Al-Miswar bin Makhrama رَضِيَ اللهُ عَنْهُما and Marwān: When the delegates of the tribe of Hawāzin came to the Prophet ﷺ, he stood up amongst the people, glorified and praised Allāh as He deserved, and said, "Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to stick to his share till we give him his right from the very first *Fai'* (war booty)[1] which Allāh will bestow on us, then (he can do so)." The people replied, "We do that (to return the captives) willingly as a favour for your sake."

٢٥٨٣، ٢٥٨٤ - حَدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: ذَكَرَ عُرْوَةُ أَنَّ المِسْوَرَ بنَ مَخرَمَةَ رَضِيَ اللهُ عَنْهُما ومَرْوَانَ أَخْبَرَاهُ: أَنَّ النَّبِيَّ ﷺ حِينَ جاءَهُ وَفْدُ هَوَازِنَ قامَ في النَّاسِ فأَثْنَى عَلى اللهِ بِما هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فإِنَّ إِخْوَانَكُمْ جاؤُنا تائِبِينَ وَإِنِّي رَأَيْتُ أَنْ أَرُدَّ إِلَيهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذٰلكَ فَلْيَفْعَلْ، ومَنْ أَحَبَّ أَنْ يَكُونَ عَلى حَظِّهِ حتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ ما يُفِيءُ اللهُ عَلَيْنا. فَقالَ النَّاسُ: طَيَّبْنا لكَ. [راجع: ٢٣٠٧، ٢٣٠٨]

(11) CHAPTER. Compensation for a gift.

(١١) بابُ المُكافَأَةِ في الهِبَةِ

2585. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to accept gifts and used to give something in return.

٢٥٨٥ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا عِيسَى ابنُ يُونُسَ، عَنْ هِشامٍ، عَنْ

(1) (H. 2583) *Fai'*: See glossary.

أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَقْبَلُ الهَدِيَّةَ ويُثِيبُ عَلَيها. لَمْ يَذْكُرْ وكِيعٌ وَمُحاضِرٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ.

(12) CHAPTER. Giving gifts to one's sons.

(١٢) بابُ الهِبَةِ للوَلَدِ

If somebody gives something to some of his sons then it is not permissible unless he does justice to all of his sons and gives the same to the other sons equally, but no one has the right to bear witness to what one's father does. The Prophet ﷺ said, "Do justice when giving a gift to your children." Is it permissible for the father to demand back the gift which he has given to his children? What one can eat from one's son's property? One can eat reasonably without extravagance. And the Prophet ﷺ bought a camel from 'Umar and gave it to Ibn 'Umar and said, "Dispose it as you like."

وإذَا أعْطَى بَعْضَ ولَدِهِ شَيْئاً لَمْ يَجُزْ حتَّى يَعْدِلَ بَيْنَهُمْ ويُعْطِيَ الآخَرَ مِثْلَهُ ولا يُشْهَدُ عَلَيْهِ. وقالَ النَّبِيُّ ﷺ: «اعْدِلُوا بَيْنَ أوْلادِكُمْ في العَطِيَّةِ». وهَلْ للوَالِدِ أنْ يَرْجِعَ في عَطِيَّتِهِ؟ وما يأكُلُ مِنْ مالِ ولَدِهِ بالمَعْرُوفِ ولا يَتَعَدَّى. واشْتَرَى النَّبِيُّ ﷺ مِنْ عُمَرَ بَعِيراً ثُمَّ أعْطاهُ ابنَ عُمَرَ وقالَ: «اصْنَعْ بِهِ ما شِئْتَ».

2586. Narrated An-Nu'mān bin Bashīr that his father took him to Allāh's Messenger ﷺ and said, "I have given this son of mine a slave." The Prophet ﷺ asked, "Have you given all your sons the like?" He replied in the negative. The Prophet ﷺ said, "Take back your gift then."

٢٥٨٦ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، ومُحَمَّدِ بنِ النُّعْمانِ بنِ بَشِيرٍ: أنَّهُما حَدَّثاهُ عَنِ النُّعْمانِ بنِ بَشِيرٍ: أنَّ أباهُ أتَى بِهِ إلى رَسُولِ اللهِ ﷺ فَقالَ: إنِّي نَحَلْتُ ابْني هذَا غُلاماً، فَقالَ: «أكُلَّ ولَدِكَ نَحَلْتَ مِثْلَهُ؟» قالَ، لا، قالَ: «فارْجِعْهُ». [انظر: ٢٥٨٧، ٢٦٥٠]

(13) CHAPTER. The witnesses for *Al-Hibah* (the gifts).

(١٣) بابُ الإشْهادِ في الهِبَةِ

2587. Narrated 'Āmir: I heard An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما on the

٢٥٨٧ - حَدَّثَنا حامِدُ بنُ عُمَرَ:

حدَّثنا أبو عَوَانَةَ، عَنْ حُصَينٍ، عَنْ عامِرٍ قالَ: سَمِعْتُ النُّعْمانَ بنَ بَشِيرٍ رَضِيَ اللهُ عَنْهُما وهُوَ عَلى المِنْبرِ يَقُولُ: أعْطاني أبي عَطِيَّةً، فَقالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لا أرْضَى حتَّى تُشْهِدَ رَسُولَ اللهِ ﷺ، فأتى رَسُولَ اللهِ ﷺ، فَقالَ: إنِّي أعْطَيْتُ ابْني مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً فأمَرَتْني أنْ أُشْهِدَكَ يا رَسُولَ اللهِ، قالَ: «أعْطَيْتَ سائِرَ وَلَدِكَ مِثْلَ هذا؟» قالَ: لا، قالَ: «فاتَّقُوا اللهَ واعْدِلُوا بَينَ أوْلادِكُمْ». قالَ: فَرَجَعَ فَرَدَّ عَطِيَّتَهُ. [راجع: ٢٥٨٦]

pulpit saying, "My father gave me a gift but 'Amra bint Rawāḥa (my mother) said that she would not agree to it unless he made Allāh's Messenger ﷺ as a witness to it. So, my father went to Allāh's Messenger ﷺ and said, 'I have given a gift to my son from 'Amra bint Rawāḥa, but she ordered me to make you as a witness to it, O Allāh's Messenger!' Allāh's Messenger ﷺ asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allāh's Messenger ﷺ said, 'Be afraid of Allāh, and be just to your children.' My father then returned and took back his gift."

(١٤) بابُ هِبَةِ الرَّجُلِ لامْرَأتِهِ والمَرْأةِ لِزَوجِها

(14) CHAPTER. Giving gifts by a husband to his wife, and by a wife to her husband.

قالَ إبْرَاهِيمُ: جائِزَةٌ، وقالَ عُمَرُ بنُ عَبْدِ العَزِيزِ لا يَرْجِعانِ. واسْتَأذَنَ النَّبِيُّ ﷺ نِساءَهُ في أنْ يُمَرَّضَ في بَيْتِ عائِشَةَ. وقالَ النَّبِيُّ ﷺ: «العائِدُ في هِبَتِهِ كالكَلْبِ يَعُودُ في قَيْئِهِ». وقالَ الزُّهْرِيُّ فِيمَنْ قالَ لامْرَأتِهِ: هَبِي لي بَعْضَ صَدَاقِكَ أوْ كُلَّهُ، ثُمَّ لَمْ يَمْكُثْ إلَّا يَسِيراً حتَّى طَلَّقَها فَرَجَعَتْ فِيهِ، قالَ: يَرُدُّ إلَيها إنْ كانَ خَلَبَها؛ وإنْ كانَتْ أعْطَتْهُ عَنْ طِيبِ نَفْسٍ لَيْسَ في شَيْءٍ مِنْ أمْرِهِ خَدِيعَةٌ جازَ، قالَ اللهُ تَعالى: ﴿فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا﴾ [النساء: ٤].

Ibrāhīm said, "It is permissible." 'Umar bin 'Abdul 'Azīz said, "None of them can take his gift back." The Prophet ﷺ took permission from his wives to let him stay with 'Āishah during his illness. The Prophet ﷺ said, "A person who takes back his gift (what he donates) is like a dog that swallows back its vomit." Az-Zuhrī said, "If a husband askes his wife to remit all or some of the *Mahr* (bridal money), and shortly after her consent he divorces her whereupon she demands what she has given up, then he should pay back her gift, if he has deceived her. But if she has given her free consent willingly and the man has meant no deception, the gift is valid, for Allāh تعالى says:

"... But if they, of their own good pleasure, remit any part of it to you..." (V.4:4)

2588. Narrated Az-Zuhrī: 'Ubaidullāh bin 'Abdullāh told me that 'Āishah رَضِيَ الله عَنها had said, "When the Prophet ﷺ became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-'Abbās and another man." 'Ubaidullāh said, "When I informed Ibn 'Abbās of what 'Āishah had said, he asked me whether I knew who was the second man whom 'Āishah had not named. I replied in the negative. He said, 'He was 'Alī bin Abī Ṭālib.' "

٢٥٨٨ - حَدَّثَنَا إبرَاهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: لَمَّا ثَقُلَ النَّبِيُّ ﷺ فاشْتَدَّ وَجَعُهُ اسْتَأذَنَ أزْوَاجَهُ أنْ يُمَرَّضَ فِي بَيْتِي فأذِنَّ لَهُ، فَخَرَجَ بَينَ رَجُلَينِ تَخُطُّ رِجْلاهُ الأرْضَ، وكانَ بَينَ العَبَّاسِ وبَينَ رَجُلٍ آخَرَ، فَقالَ عُبَيْدُ اللهِ: فَذَكَرْتُ لابنِ عَبَّاسٍ ما قالَتْ عائِشَةُ فَقالَ لي: وهَلْ تَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عائِشَةُ؟ قُلْتُ: لا، قالَ: هُوَ عليُّ ابنُ أبي طالِبٍ. [راجع: ١٩٨]

2589. Narrated Ibn 'Abbās رَضِيَ الله عَنهُما: The Prophet ﷺ said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit."

٢٥٨٩ - حَدَّثَنَا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «العائِدُ في هِبَتِهِ كالكَلْبِ يَقِيءُ ثُمَّ يَعُودُ في قَيْئِهِ». [انظر: ٢٦٢١، ٢٦٢٢، ٦٩٧٥]

(15) CHAPTER. It is permissible for a woman to give gifts to somebody other than her husband and to free her slaves in the lifetime of her husband provided that she is not weak-minded. If she is weak-minded, then it is not permissible.

Allāh تعالى says:

"And give not unto the foolish your property..." (V.4:5)

(١٥) **بابٌ** هِبَةِ الْمَرْأةِ لِغَيرِ زَوْجِها، وعِتْقِها إذَا كانَ لَها زَوْجٌ فَهُوَ جائِزٌ إذَا لَمْ تَكُنْ سَفِيهَةً. فإذَا كانَتْ سَفِيهَةً لَمْ يَجُزْ، وَقالَ اللهُ تَعالى: ﴿وَلَا تُؤْتُوا ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ﴾ [النساء: ٥].

2590. Narrated Asmā' رَضِيَ الله عَنها: Once I said, "O Allāh's Messenger! I have no

٢٥٩٠ - حَدَّثَنَا أبُو عاصِمٍ، عَنِ

property except what has been given to me by Az-Zubair (i.e., her husband). May I give in charity?" The Prophet ﷺ said, "Give in charity and do not withhold it (i.e., wealth) otherwise Allāh withhold it from you."

ابنِ جَرير، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عَبَّادِ بنِ عَبْدِ اللهِ، عَنْ أَسماءَ رَضِيَ اللهُ عَنْها قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، ما لي مالٌ إلَّا ما أدْخَلَ عليَّ الزُّبَيرُ، فأتَصَدَّقُ؟ قالَ: «تَصَدَّقي ولا تُوعِي فَيُوعِى اللهُ عَلَيْكِ». [راجع: ١٤٣٤]

2591. Narrated Asmā' رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "Give (in charity) and do not withhold your wealth by counting and hoarding it, being afraid that it may be exhausted (by spending in Allāh's Cause) lest Allāh should withhold His Blessings from you; and do not withhold your money lest Allāh should withhold it from you."

٢٥٩١ - حَدَّثَنَا عُبَيدُ اللهِ بنُ سَعِيدٍ: حدَّثنا عَبْدُ اللهِ بنُ نُمَيرٍ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أنْفِقِي ولا تُحْصِي فَيُحْصِيَ اللهُ عَلَيْكِ، ولا تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ». [راجع: ١٤٣٤]

2592. Narrated Kuraīb, the freed slave of Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, that Maimūna bint Al-Ḥārith رَضِيَ اللهُ عَنها (the wife of the Prophet ﷺ) said that she manumitted a slave-girl but did not take the permission of the Prophet ﷺ. On her turn when the (Prophet ﷺ) came to her house she said, "Do you know O Allāh's Messenger, that I have manumitted my slave-girl?" He (ﷺ) asked, "Have you (already) done it?" She replied, "Yes." The Prophet ﷺ said, "You would have got more reward if you had given her (i.e., the slave-girl) to one of your maternal uncles."

٢٥٩٢ - حَدَّثَنَا يَحيى بنُ بُكَيرٍ، عَنِ اللَّيْثِ عن يَزيدَ عن بُكَيْرٍ عن كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ: أنَّ مَيْمُونَةَ بِنْتَ الحارِثِ رَضِيَ اللهُ عَنْها أخْبَرَتْهُ أنَّها أعْتَقَتْ وليدَةً ولَمْ تَسْتَأذِنِ النَّبِيَّ ﷺ فَلَمَّا كانَ يَوْمُها الَّذي يَدُورُ عَلَيْها فِيهِ قالَتْ: أشَعَرْتَ يا رَسُولَ اللهِ أنِّي أعْتَقْتُ وليدَتي؟ قالَ: «أوَ فَعَلْتِ؟» قالَتْ: نَعَمْ. قالَ: «أما إنَّكِ لَو أعْطَيْتِها أخْوالَكِ، كانَ أعْظَمَ لأجْرِكِ». وقالَ بَكْرُ بْنُ مُضَرَ: عَنْ عَمْرٍو، عَنْ بُكَيرٍ، عَنْ كُرَيْبٍ: أنَّ مَيْمُونَةَ أعْتَقَتْ. [انظر: ٢٥٩٤]

2593. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ wanted to go on a journey, he would draw lots as to

٢٥٩٣ - حَدَّثَنَا حِبَّانُ بنُ مُوسَى: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ

which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. The subnarrator added: "Sauda bint Zam'a gave up her (turn) day and night to 'Āishah, the wife of the Prophet ﷺ in order to seek the pleasure of Allāh's Messenger ﷺ (by that action)."

الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذَا أرَادَ سَفَراً أقْرَعَ بَينَ نِسائِهِ، فأيَّتُهُنَّ خَرَجَ سَهْمُها خَرَجَ بِها مَعَهُ. وكانَ يَقْسِمُ لِكُلِّ امْرَأةٍ مِنْهُنَّ يَوْمَها ولَيْلَتَها، غيرَ أنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَها ولَيْلَتَها لِعائِشَةَ زَوْجِ النَّبيِّ ﷺ تَبْتَغِي بِذلكَ رِضا رَسُولِ اللهِ ﷺ. [انظر: ٢٦٣٧، ٢٦٦١، ٢٦٨٨، ٢٨٧٩، ٤٠٢٥، ٤١٤١، ٤٦٩٠، ٤٧٤٩، ٤٧٥٠، ٤٧٥٧، ٥٢١٢، ٦٦٦٢، ٦٦٧٩، ٧٣٦٩، ٧٣٧٠، ٧٥٠٠، ٧٥٤٥]

(16) CHAPTER. Who is to be given the gift first?

(١٦) بابٌ: بِمَنْ يُبدأُ بالهَدِيَّةِ؟

2594. Narrated Maimūna, the wife of the Prophet ﷺ that she manumitted her slave-girl and the Prophet ﷺ said to her, "You would have got more reward if you had given the slave-girl to one of your maternal uncles."

٢٥٩٤ - وقالَ بَكْرٌ، عَنْ عَمْرٍو، عَنْ بُكَيرٍ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ: إنّ مَيْمُونَةَ زَوْجَ النَّبيِّ ﷺ أعْتَقَتْ ولِيدَةً لَهَا، فَقالَ لَهَا: «ولَوْ وَصَلْتِ بَعْضَ أخْوَالِكِ كانَ أعْظَمَ لأجْرِكِ». [راجع: ٢٥٩٢]

2595. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I said, "O Allāh's Messenger! I have two neighbours; which of the two should I give a gift?" The Prophet ﷺ said, "(Give) to the one whose door is nearer to you."

٢٥٩٥ - **حدَّثني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ أبي عِمْرانَ الجَونيِّ، عَنْ طَلْحَةَ بنِ عَبْدِ اللهِ رَجُلٍ مِن بَنِي تَيْمِ بنِ مُرَّةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، إنَّ لي جارَيْنَ فإلى أيِّهِما أُهْدِي؟ قالَ: «إلى أقْرَبِهِما مِنْكِ باباً». [راجع: ٢٢٥٩]

(17) CHAPTER. Whoever refused to accept a present for a certain reason.

(١٧) بابٌ مَنْ لَم يَقْبَلِ الهَدِيَّةَ لِعِلَّةٍ

'Umar bin 'Abdul-'Azīz said, "A gift was (really) a gift during the lifetime of Allāh's Messenger ﷺ, but today it is a bribe."

وقالَ عُمَرُ بنُ عَبْدِ العَزِيزِ: كانَتِ الهَدِيَّةُ في زَمَنِ رَسُولِ اللهِ ﷺ هَدِيَّةً، واليَوْمَ رِشْوَةٌ.

2596. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما that he heard As-Sā'b bin Jaththāma Al-Laithī, who was one of the companions of the Prophet ﷺ, saying that he gave the meat of an onager to Allāh's Messenger ﷺ while he was at a place called Al-Abwa' or Waddān, and was in a state of *Ihrām*. The Prophet ﷺ did not accept it. When the Prophet ﷺ saw the signs of sorrow on As-Sa'b's face because of not accepting his present, he said (to him), "We are not returning your present, but we are in the state of *Ihrām*."

[See *Hadīth* No.2244, 2245]

٢٥٩٦ - حَدَّثَنا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أخْبرَهُ أنَّهُ سَمِعَ الصَّعْبَ بنَ جَثَّامَةَ اللَّيْثِيِّ وكانَ مِنْ أصحابِ النَّبِيِّ ﷺ يُخْبِرُ: أنَّهُ أهْدَى لِرَسُولِ اللهِ ﷺ حمارَ وحْشٍ وهُوَ بالأَبْواءِ أوْ بِوَدَّانَ وهُوَ مُحْرِمٌ فَرَدَّهُ. فقالَ صَعْبٌ: فَلَمَّا عَرَفَ في وَجْهِي رَدَّهُ هَدِيَّتِي قالَ: «لَيْسَ بِنا رَدٌّ عَلَيْكَ ولكِنَّا حُرُمٌ». [راجع: ١٨٢٥]

2597. Narrated Abū Humaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ appointed a man from the tribe of Al-Azd, called Ibn Al-Lutabiyya for collecting the *Zakāt*. When he returned he said, "This (i.e., the *Zakāt*) is for you and this has been given to me as a present." The Prophet ﷺ said, "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hands my soul is, whoever takes something from the resources of the *Zakāt* (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet ﷺ then raised his hands till we saw the whiteness of his armpits, and he said

٢٥٩٧ - حَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلاً مِنَ الأزْدِ يُقالُ لَهُ: ابنُ اللُّتبيَّة، عَلى الصَّدَقَةِ، فَلَمَّا قَدِمَ قالَ: هذَا لَكُمْ وهذَا أُهْدِيَ لي. قالَ: «فَهَلَّا جَلَسَ في بَيْتِ أبِيهِ أوْ بَيْتِ أُمِّهِ فَيَنْظُرَ أيُهْدَى لَهُ أمْ لا؟ والَّذِي نَفْسِي بِيَدِهِ لا يَأْخُذُ أحَدٌ مِنْهُ شَيْئاً إلَّا جاءَ بِهِ يَوْمَ القِيامَةِ يَحْمِلُهُ

عَلى رَقَبَتِهِ: إنْ كانَ بَعِيراً لَهُ رُغاءٌ، أوْ بَقَرَةً لَها خُوارٌ، أوْ شاةً تَيْعَرُ»، ثُمَّ رَفَعَ بِيَدِهِ حتَّى رَأيْنا عُفْرَةَ إبْطَيْهِ: «اللَّهُمَّ هَلْ بَلَّغْتُ، اللَّهُمَّ هَلْ بَلَّغْتُ»، ثَلاثاً. [راجع: ٩٢٥]

thrice, "O Allāh! Haven't I conveyed Your Message (to them)?"

(١٨) **بابٌ إذَا وهَبَ هِبَةً أوْ وعَدَ، ثُمَّ ماتَ قَبْلَ أنْ تَصِلَ إلَيْهِ**

وقالَ عَبِيدَةُ: إنْ مَاتَا وكانَتْ فُصِلَتِ الهَدِيَّةُ والمُهْدَى لَهُ حَيٌّ فَهِيَ لِوَرَثَتِهِ. وإنْ لَمْ تَكُنْ فُصِلَتْ فَهِيَ لِوَرَثَةِ الَّذِي أهْدَى. وقالَ الحَسَنُ: أيُّهُما ماتَ قَبْلُ فَهِيَ لِوَرَثَةِ المُهْدَى لَهُ إذَا قَبَضَها الرَّسُولُ.

(18) CHAPTER. If somebody gives somebody else a present, or promises to give him a present, and one of them dies before the gift reaches the other person.

'Ubaida said, "If both the giver and the receiver have died but the present was set aside (i.e., separated) in the lifetime of the receiver, it will be given to his inheritors, and if it was not separated, it will go to the inheritors of the giver." Al-Ḥasan said, "It will be given to the inheritors of the receiver (i.e., to whom the present was meant) no matter who died first, if the gift has been delivered to the messenger."

٢٥٩٨ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا ابنُ المُنْكَدِرِ: سَمِعْتُ جابِراً رَضِيَ اللهُ عَنْهُ قالَ: قالَ لِي النَّبِيُّ ﷺ: «لَوْ جاءَ مالُ البَحْرَيْنِ أعْطَيْتُكَ هٰكَذَا» ثَلاثاً. فَلَمْ يَقْدَمْ حتَّى تُوُفِّيَ النَّبِيُّ ﷺ فَأرْسَلَ أبُو بَكْرٍ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ أوْ دَيْنٌ فَلْيَأتِنا، فأتَيْتُهُ فَقُلْتُ: إنَّ النَّبِيَّ ﷺ وعَدَنِي، فَحَثَى لِي ثَلاثاً. [راجع: ٢٢٩٦]

2598. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to me, "I will give you so much (the Prophet ﷺ pointed thrice with his hands) when the funds of Baḥrain will come to me." But the Prophet ﷺ died before the money reached him. (When it came,) Abū Bakr ordered an announcer to announce that whoever had a money claim on the Prophet ﷺ, or was promised to be given something, should come to Abū Bakr. I went to Abū Bakr and told him that the Prophet ﷺ had promised to give me so much. On that Abū Bakr gave me three handfuls (of money).

(١٩) **بابٌ كَيْفَ يُقْبَضُ العَبْدُ والمَتاعُ؟**

(19) CHAPTER. How to take over the slave and property (given as gifts)?

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I was riding a troublesome camel and the Prophet ﷺ bought it and said: "It (this camel) is for you, O 'Abdullāh."

[See *Ḥadīth* No.2610, 2611].

وقالَ ابنُ عُمَرَ: كُنْتُ عَلى بَكْرٍ صَعْبٍ فاشْتَرَاهُ النَّبِيُّ ﷺ وقالَ: «هُوَ لكَ يا عَبْدَ اللهِ».

2599. Narrated Al-Miswar bin Makhrama رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! Accompany me to Allāh's Messenger ﷺ." When I went with him, he said, "Call him to me." I called him (i.e., the Prophet ﷺ) for my father. He ﷺ came out wearing one of those cloaks and said, "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet ﷺ said), "Is Makhrama pleased?"

٢٥٩٩ - حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ رَضِيَ اللهُ عَنْهُما أنه قالَ: قَسَمَ رَسُولُ اللهِ ﷺ أقْبِيَةً ولَمْ يُعْطِ مَخْرَمَةَ مِنْها شَيْئاً فقالَ مَخْرَمَةُ: يا بُنَيِّ انْطَلِقْ بِنا إلى رَسُولِ اللهِ ﷺ، فانْطَلَقْتُ مَعَهُ فقالَ: ادْخُلْ فادْعُهُ لي، قالَ فَدَعَوْتُهُ لهُ فَخَرَجَ إلَيْهِ وعَلَيْهِ قَباءٌ مِنْها. فقالَ: «خَبَأْنا هذا لكَ». قالَ: فَنَظَرَ إلَيْهِ فقالَ: رَضِيَ مَخْرَمَةُ.

(20) CHAPTER. When someone gives something (as a gift) to another person and the receiver takes it into his possession without saying, "I have accepted it."

(٢٠) بابٌ إذَا وهَبَ هِبَةً فَقَبَضَها الآخَرُ ولَمْ يَقُلْ: قَبِلْتُ

2600. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "I am ruined." The Prophet ﷺ asked, "What do you mean?" He said, "I had a sexual intercourse with my wife during Ramaḍan (while observing fast)." The Prophet ﷺ asked him, "Can you manumit a slave?" He replied in the negative. He then asked him, "Can you observe *Ṣaum* (fast) for two successive months continuously?" He replied in the negative. The Prophet ﷺ then asked him, "Can you feed sixty poor persons?" He replied in the negative. In the meantime an *Ansārī* man came with a basket full of dates. The Prophet ﷺ said to the man,

٢٦٠٠ - حَدَّثَنا مُحَمَّدُ بنُ مَحْبُوبٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: هَلَكْتُ. فَقالَ: «وما ذَاكَ؟» قالَ: وقَعْتُ بأهْلي في رَمَضانَ. قالَ: «أتَجِدُ رقَبَةً؟» قالَ: لا، قالَ: «فَهَلْ تَسْتَطِيعُ أنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قالَ: لا، قالَ:

"Take it and give it in charity (as an expiation of your sin)." The man said, "Should I give it to some people who are poorer than we, O Allāh's Messenger? By Him Who has sent you with the Truth, there is no family between Al-Madīna's two mountains poorer than we." Allāh's Messenger ﷺ told him to take it and provide his family with it."

«فَتَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِيناً؟» قالَ: لا، قالَ: فَجاءَ رَجُلٌ مِنَ الأَنْصارِ بِعَرَقٍ، والعَرَقُ المِكْتَلُ فِيهِ تَمْرٌ، فَقالَ: «اذْهَبْ بِهٰذَا فَتَصَدَّقْ بِهِ». قالَ: عَلى أَحْوَجَ مِنَّا يا رَسُولَ اللهِ؟ والَّذِي بَعَثَكَ بالحَقِّ ما بَيْنَ لابَتَيها أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا، ثُمَّ قالَ: «اذْهَبْ فأَطْعِمْهُ أَهْلَكَ».

[راجع: ١٩٣٦]

(21) CHAPTER. If a creditor gives the debt, due to him, as a gift,

According to Al-Ḥakam, it is permissible.

Al-Ḥasan bin 'Alī رَضِيَ اللهُ عَنْهُما gave up the debt due to him to a man as a gift. The Prophet ﷺ said, "If somebody owes something, he should either repay it or get it remitted." Jābir said, "When my father was martyred, he was in debt. So, the Prophet ﷺ asked his creditors to take the fruits of my garden and forgive my father."

(٢١) بابٌ إذَا وَهَبَ دَيْناً على رَجُلٍ

وقالَ: شُعْبَةُ، عَنِ الحَكَمِ: هُوَ جائِزٌ. ووَهَبَ الحَسَنُ بنُ عَلِيٍّ عَلَيْهِما السَّلام دَيْنَهُ لِرَجُلٍ. وقالَ النَّبِيُّ ﷺ: «مَنْ كانَ لَهُ عَلَيْهِ حَقٌّ فَلْيُعْطِهِ أَوْ لِيَتَحَلَّلْهُ مِنْهُ. وقالَ جابِرٌ: قُتِلَ أَبِي وعَلَيْهِ دَيْنٌ فَسَأَلَ النَّبِيُّ ﷺ غُرَماءَهُ أَنْ يَقْبَلُوا ثَمَرَ حائِطِي ويُحَلِّلُوا أَبِي.

2601. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: My father was martyred on the day (of the battle) of Uḥud and his creditors demanded the debt back in a harsh manner. So, I went to Allāh's Messenger ﷺ and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allāh's Messenger ﷺ did not give them the fruits, nor did he cut them and distribute it among them, but said, "I will come to you tomorrow morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allāh to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allāh's

٢٦٠١ - **حَدَّثَنا** عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا يُونُسُ. وقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ أَنَّهُ قالَ: حدَّثَنِي ابنُ كَعْبِ بنِ مالِكٍ: أَنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّ أَباهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيداً فاشْتَدَّ الغُرَماءُ في حُقُوقِهِمْ فأَتَيْتُ رَسُولَ اللهِ ﷺ فَكَلَّمْتُهُ فَسَأَلَهُمْ أَنْ يَقْبَلُوا ثَمَرَ حائِطِي، ويُحَلِّلُوا أَبِي فأَبَوْا. فَلَمْ يُعْطِهِمْ رَسُولُ اللهِ ﷺ ولَمْ يَكْسِرْهُ لَهُمْ ولَكِنْ

Messenger ﷺ, who was sitting, and informed him about what happened. Allāh's Messenger ﷺ told 'Umar, who was sitting there, to listen to the story. 'Umar said, "Don't we know that you are Allāh's Messenger? By Allāh! You are Allāh's Messenger!"

قَالَ: «سَأَغْدُو عَلَيْكَ إِنْ شَاءَ اللهُ تَعَالَى، فَغَدَا عَلَيْنَا حِينَ أَصْبَحَ فَطَافَ فِي النَّخْلِ فَدَعَا فِي ثَمَرِهِ بِالبَرَكَةِ، فَجَدَدْتُها فَقَضَيْتُهُمْ حَقَّهم وبَقِيَ لَنا مِنْ ثَمَرِها بَقِيَّةٌ. ثُمَّ جِئْتُ رَسُولَ اللهِ ﷺ وهُوَ جالِسٌ فأَخْبَرْتُهُ بِذٰلِكَ، فَقالَ رَسُولُ اللهِ ﷺ لِعُمَرَ: «اسمَعْ - وهُوَ جالِسٌ - يا عُمَرُ». فَقالَ عُمَرُ: أَلا يَكُونُ قَدْ عَلِمْنا أَنَّكَ رَسُولُ اللهِ، واللهِ إِنَّكَ لَرَسُولُ اللهِ. [راجع: ٢١٢٧]

(22) CHAPTER. The giving of a gift by one person to a group.

(٢٢) بابُ هِبَةِ الوَاحِدِ للجَمَاعَةِ

Asmā' said to Al-Qāsim bin Muhammad and Ibn Abū 'Atīq, "I inherited some land in the forest from my sister 'Āishah, and Mu'āwīya offered me one hundred thousand for it, but I give it to both of you as a gift."

وقالَتْ أَسمَاءُ للقاسِمِ بنِ مُحَمَّدٍ وابنِ أبي عَتيقٍ: وَرِثْتُ عَنْ أُخْتِي عائِشَةَ بالغَابَةِ، وقَدْ أَعْطاني بِهِ مُعاوِيَةُ مِائَةَ أَلْفٍ فَهُوَ لَكُما.

2602. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A drink (of milk mixed with water) was brought to the Prophet ﷺ who drank some of it while a boy was sitting on his right and old men on his left. The Prophet ﷺ said to the boy, "If you permit me, I'll give (the rest of the drink to) these old men first." The boy said, "I will not give preference to anyone over me as regards my share from you, O Allāh's Messenger!" The Prophet ﷺ then put that container in the boy's hand.

[See *Hadīth* No.2351]

٢٦٠٢ - حَدَّثَنا يَحْيى بنُ قَزَعَةَ: حدَّثَنا مالكٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِشَرَابٍ فَشَرِبَ وعَنْ يَمِينِهِ غُلامٌ وعَنْ يَسارِهِ الأَشْياخُ، فَقالَ للغُلامِ: «إِنْ أَذِنْتَ لي أَعْطَيْتُ هٰؤُلاءِ»، فَقالَ: ما كُنْتُ لأُوثِرَ بِنَصِيبِي مِنْكَ يا رَسُولَ اللهِ أَحَداً، فَتَلَّهُ في يَدِهِ. [راجع: ٢٣٥١]

(23) CHAPTER. The received and unreceived gifts, and the divided and undivided gifts.

(٢٣) بابُ الهِبَةِ المَقْبُوضَةِ وغَيرِ المَقْبُوضَةِ، والمَقْسُومَةِ وغَيرِ المَقْسُومَةِ

The Prophet ﷺ and his companions gave to the people of Hawāzin what they had got

وقَدْ وَهَبَ النَّبِيُّ ﷺ وأَصْحابُهُ

from them as war booty, although it had not been divided yet.

لِهَوَازِنَ ما غَنِمُوا مِنْهُمْ وهُوَ غَيرُ مَقْسُومٍ.

2603. Jābir رَضِيَ اللهُ عَنْهُ said, "I went to the Prophet ﷺ in the mosque and he paid me my right and gave me more than he owed me."

٢٦٠٣ - حدَّثني ثابتُ بنُ مُحمدٍ: حدَّثنا مِسْعَرٌ، عَنْ مُحَارِبٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أتَيْتُ النَّبِيَّ ﷺ في المَسْجِدِ فَقَضَاني وزَادَني. [راجع: ٤٤٣]

2604. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I sold a camel to the Prophet ﷺ on one of the journeys. When we reached Al-Madīna, he ordered me to go to the mosque and offer two *Rak'ā*. Then he weighed for me (the price of the camel in gold) and gave an extra amount over it. A part of it remained with me till it was taken by the army of Sham on the day of *Harra*."

٢٦٠٤ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ مُحَارِبٍ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: بِعْتُ مِنَ النَّبِيِّ ﷺ بَعِيراً في سَفَرٍ، فَلَمَّا أتَيْنا المَدِينَةَ قالَ: «ائْتِ المَسْجِدَ فَصَلِّ رَكْعَتَينِ» فَوَزَنَ. قالَ شُعْبَةُ: أُرَاهُ: فَوَزَنَ لي فأرْجَحَ، فَما زَالَ مِنْها شَيْءٌ حتَّى أصَابَها أهْلُ الشَّامِ يَوْمَ الحَرَّةِ. [راجع: ٤٤٣]

2605. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A drink (of milk mixed with water) was brought to Allāh's Messenger ﷺ while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy, "Will you allow me to give it to these (people)?" The boy said, "No, by Allāh, I will not give preference to anyone over me as regards my share from you." Then the Prophet ﷺ put the bowl in the boy's hand.

٢٦٠٥ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مالكٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ أُتيَ بِشَرَابٍ وعَنْ يَمِينِهِ غُلامٌ وعَنْ يَسارِهِ أشْياخٌ، فَقالَ لِلغُلامِ: «أتَأذَنُ لي أنْ أُعطِيَ هؤُلاءِ؟» فَقالَ الغُلامُ: لا واللهِ، لا أُوثِرُ بِنَصِيبي مِنْكَ أحَداً، فَتَلَّهُ في يَدِهِ. [راجع: ٢٣٥١]

2606. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ owed a man some debt (and that man demanded it very harshly).

٢٦٠٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ عُثمانَ ابنِ جَبَلَةَ قالَ: أخْبَرَني أبي،

عَنْ شُعْبَةَ، عَنْ سَلَمَةَ قالَ: سَمِعْتُ أبا سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ لِرَجُلٍ عَلى رَسُولِ اللهِ ﷺ دَيْنٌ فَهَمَّ بِهِ أَصْحابُهُ فَقالَ: «دَعُوهُ فإنَّ لِصاحِبِ الحَقِّ مَقالاً». وقالَ: «اشْتَرُوا لَهُ سِنًّا فأعْطُوها إيَّاهُ»، فَقالُوا: إنَّا لا نَجِدُ سِنًّا إلَّا سِنًّا هِيَ أفْضَلُ مِنْ سِنِّهِ، قالَ: «فاشْتَرُوها فأعْطُوها إيَّاهُ فإنَّ مِنْ خَيْرِكُمْ أحْسَنَكُمْ قَضاءً». [راجع: ٢٣٠٥]

The companions of the Prophet ﷺ wanted to harm him, but the Prophet ﷺ said to them, "Leave him, as the one who has a right (creditor) has the right to demand it (or speak harshly)." He then added, "Buy (a camel) of the same age and give it to him." They said, "We cannot get except a camel older and better than that of his." He said, "Buy it and give it to him, as the best amongst you is he who pays back his debt in the most handsome way.'

(٢٤) بابٌ إذا وَهَبَ جَماعَةٌ لِقَوْمٍ

(24) CHAPTER. If a group of persons gives a gift to some people.

٢٦٠٧، ٢٦٠٨ - حَدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ مَرْوانَ بنَ الحَكَمِ والمِسْوَرَ بنَ مَخْرَمَةَ أخْبَرَاهُ أنَّ النَّبِيَّ ﷺ قالَ حِينَ جاءَهُ وَفْدُ هَوازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أنْ يَرُدَّ إلَيهِمْ أمْوالَهُمْ وسَبْيَهُمْ فَقالَ لَهُمْ: «مَعِي مَنْ تَرَوْنَ وأحَبُّ الحَدِيثِ إليَّ أصْدَقُهُ، فاخْتارُوا إحْدَى الطَّائِفَتَيْنِ: إمَّا السَّبيَ وإمَّا المَالَ وقَدْ كُنْتُ اسْتَأْنَيْتُ»، وكانَ النَّبِيُّ ﷺ انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أنَّ النَّبِيَّ ﷺ غَيرُ رَادٍّ إلَيهِمْ إلَّا إحْدَى الطَّائِفَتَينِ قالُوا: فإنَّا نَخْتارُ سَبْيَنا، فَقامَ في

2607, 2608. Narrated Marwān bin Al-Ḥakam and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawāzin came to the Prophet ﷺ, they requested him to return their property and their captives. He said to them, "As you see, this concerns also other people along with me, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty, for) I have been waiting for you." When the Prophet ﷺ had returned from Ṭā'if, he waited for them for more than ten nights. When they came to know that the Prophet ﷺ would not return except one of the two, they chose their captives. The Prophet ﷺ then stood up amongst the Muslims, glorified and praised Allāh as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance (asking for Allāh's Forgiveness), and I see it proper to return their captives. So, whoever amongst you likes

الْمُسْلِمِينَ فَأَثْنى عَلى اللهِ بِما هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فإِنَّ إِخْوَانَكُمْ هٰؤُلاءِ جاؤُنا تائِبِينَ وإِنِّي رَأَيْتُ أَنْ أَرُدَّ إِلَيهِمْ سَبْيَهُمْ: فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذٰلِكَ فَلْيَفْعَلْ، ومَنْ أَحَبَّ أَنْ يَكُونَ عَلى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ ما يُفِيءُ اللهُ عَلَيْنا فَلْيَفْعَلْ»، فَقالَ النَّاسُ: طَيَّبْنا يا رَسُولَ اللهِ لَهُمْ، فَقالَ لَهُمْ: «إِنَّا لا نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِيْهِ مِمَّنْ لَمْ يَأْذَنْ فارْجِعُوا حتَّى يَرْفَعَ إِلَيْنا عُرَفاؤُكُمْ أَمْرَكُمْ»، فَرَجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرَفاؤُهُمْ، ثُمَّ رَجَعُوا إِلى النَّبِي ﷺ فأَخْبرُوهَ أَنَّهُمْ طَيَّبُوا وأَذِنُوا. بِهٰذَا الَّذِي بَلَغَنا مِنْ سَبي هَوَازِنَ، هٰذَا آخرُ قَوْلِ الزُّهْرِيّ - يَعْنِي: فَهٰذَا الَّذِي بَلَغَنا -.

to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first *Fai* (i.e., war booty) which Allāh will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favour, O Allāh's Messenger!" The Prophet ﷺ said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet ﷺ to tell him that all of them had given their consent (to return the captives) willingly.

(Az-Zuhrī, the subnarrator said, "This is what we know about the captives of Hawazin.")

(٢٥) بابٌ مَنْ أُهْدِيَ لَهُ هَدِيَّةٌ وعِنْدَهُ جُلَساؤُهُ فَهُوَ أَحَقُّ بِهَا.

ويُذْكَرُ عَنِ ابنِ عَبَّاسٍ أَنَّ جُلَساءَهُ شُرَكاؤُه، ولَمْ يَصِحَّ.

(25) CHAPTER. Whosoever is given a gift while some people are sitting with him, he only has the right to have it.

Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا is reported to have said that the people sitting with that person will be his co-owners. But this report is not confirmed by an authentic narration.

٢٦٠٩ - حَدَّثَنا ابنُ مُقاتِلٍ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا شُعْبَةُ، عَنْ سَلَمَةَ بنِ كُهَيْلٍ، عَنْ أَبي سَلَمَةَ عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَخَذَ سِنّاً، فَجاءَ صَاحِبُهُ يَتَقاضَاهُ، فقالوا له فَقالَ: «إِنَّ

2609. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ took a camel of a certain age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet ﷺ said, "No doubt, he who has a right, has the full right to demand it." Then the Prophet ﷺ gave him an older and better camel than his camel and said, "The best amongst you is he who repays his debts in the

لِصاحِبِ الحَقِّ مَقالاً»، ثُمَّ قَضاهُ أفْضَلَ مِنْ سِنِّهِ، وقالَ: «أفْضَلُكُمْ أحْسَنُكُمْ قَضاءً». [راجع: ٢٣٠٥]

most handsome way."

٢٦١٠ - حَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ كانَ مَعَ النَّبيِّ ﷺ في سَفَرٍ، وَكانَ عَلى بَكْرٍ صَعْبٍ لِعُمَرَ، فَكانَ يَتَقَدَّمُ النَّبيَّ ﷺ فَيَقُولُ أبُوهُ: يا عَبْدَ اللهِ، لا يَتَقَدَّمُ النَّبيَّ ﷺ أحَدٌ، فَقالَ لَهُ النَّبيُّ ﷺ: «بِعنيهِ»، فَقالَ عُمَرُ: «هُوَ لَكَ فاشْتَراهُ ثُمَّ قالَ: هُوَ لَكَ يا عَبْدَ اللهِ، فاصْنَعْ بِهِ ما شِئْتَ». [راجع: ٢١١٥]

2610. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he was in the company of the Prophet ﷺ on a journey, riding a troublesome camel belonging to 'Umar. The camel used to go ahead of the Prophet ﷺ. So, Ibn 'Umar's father would say, "O 'Abdullāh! No one should go ahead of the Prophet ﷺ." The Prophet ﷺ said to him, "Sell it to me." 'Umar said to the Prophet ﷺ, "It is for you." So, he bought it and said, "O 'Abdullāh! It is for you, and you can do with it what you like."

(٢٦) بابٌ إذا وَهَبَ بَعيراً لِرَجُلٍ وهُوَ راكِبُهُ فَهُوَ جائِزٌ

(26) CHAPTER. If someone gives a camel as a gift to a man riding it, then the deed is valid.

٢٦١١ - وقالَ الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبيِّ ﷺ في سَفَرٍ وكُنْتُ عَلى بَكْرٍ صَعْبٍ فَقالَ النَّبيُّ ﷺ لِعُمَرَ: «بِعْنِيْهِ» فابْتاعَهُ، فَقالَ النَّبيُّ ﷺ: «هُوَ لَكَ يا عَبْدَ اللهِ». [راجع: ٢١١٥]

2611. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We were in the company of the Prophet ﷺ on a journey, and I was riding a troublesome camel. The Prophet ﷺ asked 'Umar to sell that camel to him. So, 'Umar sold it to him. The Prophet ﷺ then said, "O 'Abdullāh! The camel is for you."

(٢٧) بابُ هَدِيَّةِ ما يُكْرَهُ لُبْسُها

(27) CHAPTER. The presenting of a gift of clothes, the wearing of which is disliked.

٢٦١٢ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأى عُمَرُ بنُ الخَطَّابِ حُلَّةً

2612. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb saw a silken dress (cloak) being sold at the gate of the mosque and said, "O Allāh's Messenger! Would that you buy it and wear it on Fridays and when the delegates come to you!" Allāh's

Messenger ﷺ said, "This is worn by the one who will have no share in the Hereafter." Later on, some silk dresses were brought and Allāh's Messenger ﷺ sent one of them to 'Umar. 'Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utārid?"(1) Allāh's Messenger ﷺ said, "I have not given it to you to wear." So, 'Umar gave it to a *Mushrik* brother of his in Makkah.

سِيرَاءَ عِنْدَ بابِ المَسْجِدِ فقالَ: يا رَسُولَ اللهِ لَوِ اشْتَرَيْتَها فَلَبِسْتَها يَوْمَ الجُمُعَةِ وللوَفْدِ. قالَ: «إنَّما يَلْبَسُها مَنْ لا خَلاقَ لهُ في الآخِرَةِ». ثُمَّ جاءَتْ حُلَلٌ فأعْطَى رَسُولُ اللهِ ﷺ عُمَرَ مِنْها حُلَّةً فَقالَ: أكَسَوْتَنيها وقُلْتَ في حُلَّةِ عُطارِدٍ ما قُلْتَ؟ فَقالَ: «إنِّي لَمْ أكْسُكَها لِتَلْبَسَها»، فَكَساها عُمَرُ أخاً لَهُ بِمَكَّةَ مُشْرِكاً».

[راجع: ٨٨٦]

2613. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ went to the house of Fāṭima but did not enter it. 'Alī came and she told him about that. When 'Alī asked the Prophet ﷺ about it, he said, "I saw a (multi-coloured) decorated curtain on her door. I am not interested in worldly things." 'Alī went to Fāṭima and told her about it. Fāṭima said, "I am ready to dispense with it in the way he suggests." The Prophet ﷺ ordered her to send it to such and such needy people."

٢٦١٣ - حَدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ أبُو جَعْفَرٍ: حدَّثَنا ابنُ فُضَيْلٍ، عَنْ أبِيهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أتَى النَّبِيُّ ﷺ بَيْتَ فاطِمَةَ فَلَمْ يَدْخُلْ عَليها، وجاءَ عَلِيٌّ فَذَكَرَتْ لَهُ ذٰلِكَ، فَذَكَرَ للنَّبِيِّ ﷺ. قالَ: «إنِّي رَأيْتُ عَلى بابِها سِتْراً مَوْشِيّاً»، فَقالَ: «ما لي وللدُّنْيا»، فأتاها عَلِيٌّ فَذَكَرَ ذٰلِكَ لَهَا فَقالَتْ: لِيَأمُرْني فِيهِ بما شاءَ، قالَ: «تُرسِلي بِهِ إلى فُلانٍ، أهْلِ بَيْتٍ بِهِمْ حاجَةٌ».

2614. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives."

٢٦١٤ - حَدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَني عَبْدُ المَلِكِ بنُ مَيْسَرَةَ قالَ: سَمِعْتُ زَيدَ بنَ وَهْبٍ عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: أهْدَى إليَّ النَّبِيُّ ﷺ حُلَّةَ سِيَراءَ فَلَبِسْتُها فَرَأيْتُ الغَضَبَ في وَجْهِهِ

(1) (H. 2612) 'Umar رَضِيَ اللهُ عَنْهُ is referring to the previous occasion when Allāh's Messenger ﷺ refused to buy the cloak sold at the gate of the mosque.

فَشَقَقْتُها بَيْنَ نِسائي. [انظر: ٥٣٦٦، ٥٨٤٠]

(28) CHAPTER. The acceptance of presents from *Al-Mushrikūn* (polytheists, idolaters, pagans)

(٢٨) بابُ قَبُولِ الهَدِيَّةِ مِنَ المُشْرِكِينَ

Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "When Ibrāhīm (Abraham عليه السلام) migrated along with Sārah, he reached a town ruled by a king or a tyrant. The latter ordered his men to give Sārah, Ājar." The Prophet ﷺ was given a cooked poisoned sheep as a present.

Narrated Abū Ḥumaid رَضِيَ الله عَنْهُ: The king of Aila sent a white mule to the Prophet ﷺ, and the Prophet ﷺ sent him a garment and wrote to him a confirmation of the treaty concerning his country.

وقالَ أبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «هَاجَرَ إبْرَاهِيمُ عليهِ السَّلامُ بسارَةَ فَدَخَلَ قَرْيَةً فيها مَلِكٌ أوْ جَبَّارٌ، فَقالَ: أعْطُوها آجَرَ». وأُهْدِيَتْ للنَّبِيِّ ﷺ شاةٌ فِيها سُمٌّ. وقالَ أبو حُمَيْدٍ: أهْدَى مَلِكُ أيْلَةَ للنَّبِيِّ ﷺ بَغْلَةً بَيْضاءَ فَكَسَاهُ بُرْداً وكَتَبَ إلَيهِ بَبَحْرِهِمْ.

2615. Narrated Anas رَضِيَ الله عَنْهُ: A *Jubba* (i.e., cloak) made of thick silken cloth was presented to the Prophet ﷺ. The Prophet ﷺ used to forbid people to wear silk. So, the people were pleased to see it. The Prophet ﷺ said, "By Him in Whose Hands Muḥammad's soul is, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

٢٦١٥ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يُونُسُ بْنُ مُحَمَّدٍ: حدَّثَنا شَيْبان عَنْ قَتادَةَ: حدَّثَنا أنَسٌ رَضِيَ اللهُ عَنْهُ قالَ: أُهْدِيَ للنَّبِيِّ ﷺ جُبَّةُ سُنْدُسٍ، وكانَ يَنهى عَنِ الحَرِيرِ فَعَجِبَ النَّاسُ مِنْها، فَقالَ ﷺ: «والَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ في الجَنَّةِ أحْسَنُ مِنْ هذَا». [انظر: ٢٦١٦، ٣٢٤٨]

2616. Anas added, "The present was sent to the Prophet ﷺ by Ukaidir (a Christian) from Dauma."

٢٦١٦ - وقالَ سَعِيدٌ عَنْ قتادَةَ عَنْ أنَسٍ: إنَّ أُكَيْدِرَ دُومَةَ أهْدَى إلى النَّبِيِّ ﷺ. [راجع: ٢٦١٥]

2617. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: A Jewess brought a poisoned (cooked) sheep for the Prophet ﷺ who ate from it. She was brought to the Prophet ﷺ and was asked, "Shall we kill her?" He ﷺ said, "No." Anas added: "I continued to see the effect of the

٢٦١٧ - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحَارِثِ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ

يَهُودِيَّةً أَتَتِ النَّبِيَّ ﷺ بِشاةٍ مَسْمُومَةٍ فأكَلَ مِنها، فَجِيءَ بِها فَقِيلَ: ألا نَقْتُلُها؟ قالَ: «لا»، فَما زِلْتُ أعْرِفُها في لَهَوَاتِ رَسُولِ اللهِ ﷺ.

poison on the palate of the mouth of Allāh's Messenger ﷺ."

٢٦١٨ - حَدَّثَنا أبُو النُّعْمانِ: حدَّثَنا المُعْتَمِرُ بنُ سُلَيمانَ، عَنْ أبِيهِ، عَنْ أبي عُثمانَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلاثِينَ ومائَةً فَقالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أحَدٍ مِنْكُمْ طَعامٌ؟» فإذَا مَعَ رَجُلٍ صاعٌ مِنْ طَعامٍ أوْ نَحْوُهُ، فَعُجِنَ ثُمَّ جاءَ رَجُلٌ مُشْرِكٌ مُشْعانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُها فَقالَ النَّبِيُّ ﷺ: «بَيْعاً أمْ عَطِيَّةً؟» أوْ قالَ: «أمْ هِبَةً؟» قالَ: لا، بَلْ بَيْعٌ. فاشْتَرَى مِنْهُ شاةً فَصُنِعتْ وأمَرَ النَّبِيُّ ﷺ بِسَوَادِ البَطْنِ أن يُشْوَى، وايْمُ اللهِ ما في الثلاثِينَ والمائَةِ إلَّا وقدْ حَزَّ النَّبِيُّ ﷺ لَهُ حُزَّةً مِنْ سَوادِ بَطْنِهَا إنْ كانَ شاهِداً أعْطاها إيَّاهُ وإن كانَ غائِباً خَبأ لَهُ. فَجَعَلَ مِنْها قَصْعَتَيْنِ فَأكَلُوا أجْمَعُونَ وشَبِعْنا، فَفَضَلَتِ القَصْعَتانِ فَحَمَلْناهُ عَلى البَعِيرِ أوْ كَما قالَ.

[راجع: ٢٢١٦]

2618. Narrated 'Abdur-Rahmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما: We were one hundred and thirty persons accompanying the Prophet ﷺ who asked us whether anyone of us had food. There was a man who had about a *Sā'* of wheat flour which was mixed with water to make dough (for baking bread). Then a very tall man from *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) came driving the sheep. The Prophet ﷺ asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet ﷺ bought a sheep and it was slaughtered. The Prophet ﷺ ordered that its liver and other abdominal organs be roasted. By Allāh, the Prophet ﷺ gave every person of the one hundred and thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet ﷺ then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

(٢٩) بابُ الهَدِيَّةِ للمُشْرِكِينَ

(29) CHAPTER. Giving presents to *Al-Mushrikūn*" (polytheists, pagans, idolaters).

وقَوْلِ اللهِ تَعالى: ﴿لَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم

And the Statement of Allāh تعالى:

"Allāh does not forbid you to deal justly and kindly with those who fought not against

مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ [الممتحنة: ٨].

you on account of religion, nor drove you out of your homes. Verily, Allāh loves those who deal with equity." (V.60:8)

٢٦١٩ - حَدَّثَنَا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيمانُ بنُ بِلالٍ: حدَّثَني عَبْدُ اللهِ ابنُ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأى عُمَرُ حُلَّةً عَلى رَجُلٍ تُباعُ، فَقالَ للنَّبيِّ ﷺ: ابْتَعْ هذِهِ الحُلَّةَ تَلْبَسْها يَوْمَ الجُمُعَةِ وإذا جاءَكَ الوَفْدُ. فَقالَ: «إنَّما يَلْبَسُ هٰذهِ مَنْ لا خَلاقَ لَهُ في الآخِرَةِ»، فأُتِيَ رَسُولُ اللهِ ﷺ مِنْها بحُلَلٍ، فأرْسَلَ إلى عُمَرَ مِنْها بحُلَّةٍ، فَقالَ عُمَرُ: كَيْفَ ألْبَسُها وقَدْ قُلْتَ فِيها ما قُلْتَ؟ قالَ: «إنِّي لَمْ أكْسُكَها لِتَلْبَسها، تَبيعُها أوْ تَكْسُوَها»، فأرْسَلَ بِها عُمَرُ إلى أخٍ لَهُ مِنْ أهْلِ مَكَّةَ، قَبْلَ أنْ يُسْلِمَ. [راجع: ٨٨٦]

2619. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar saw a silken cloak over a man for sale and requested the Prophet ﷺ to buy it in order to wear it on Fridays and while meeting delegates. The Prophet ﷺ said, "This is worn by the one who will have no share in the Hereafter." Later on, Allāh's Messenger ﷺ got some silken cloaks similar to that one, and he sent one to 'Umar. 'Umar said to the Prophet ﷺ, "How can I wear it, while you said about it what you said?" The Prophet ﷺ said, "I have not given it to you to wear, but to sell or to give to someone else." So, 'Umar sent it to his brother at Makkah before he (his brother) embraced Islām.

٢٦٢٠ - حَدَّثَنَا عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ أسْمَاءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قُلْتُ: قَدِمَتْ عَلَيَّ أُمِّي وهِيَ مُشْرِكَةٌ في عَهْدِ رَسُولِ اللهِ ﷺ فاسْتَفْتَيْتُ رَسُولَ اللهِ ﷺ، قُلْتُ: إنَّ أُمِّي قَدِمَتْ وهِيَ رَاغِبَةٌ، أفأَصِلُ أُمِّي؟ قالَ: «نَعَمْ. صِلِي أُمَّكِ». [انظر: ٣١٨٣، ٥٩٧٨، ٥٩٧٩]

2620. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: My mother came to me during the lifetime of Allāh's Messenger ﷺ and she was a *Mushrikah* (polytheist, idolatress, pagan). I said to Allāh's Messenger ﷺ (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet ﷺ said, "Yes, keep good relation with her."

(٣٠) **بابٌ**: لا يَحِلُّ لأحَدٍ أنْ يَرْجِعَ في هِبَتِهِ وصَدَقَتِهِ

(30) CHAPTER. It is not legal for anyone to take back his presents or *Ṣadaqa* (things given in charity).

٢٦٢١ - حَدَّثَنَا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثَنا هِشامٌ وشُعْبَةُ قالا: حدَّثَنا قَتادَةُ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «العائِدُ في هِبَتِهِ كالعائِدِ في قَيْئِهِ». [راجع: ٢٥٨٩]

2621. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "He who takes back his present is like him who swallows his vomit."

٢٦٢٢ - وحدَّثني عَبْدُ الرَّحْمٰنِ بنُ المُبارَكِ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «لَيْسَ لَنا مَثَلُ السَّوْءِ الَّذِي يَعُودُ في هِبَتِهِ كالكَلْبِ يَرْجِعُ في قَيْئِهِ». [راجع: ٢٥٨٩]

2622. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit."

٢٦٢٣ - حَدَّثَنَا يَحْيى بنُ قَزَعَةَ: حدَّثَنا مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلى فَرَسٍ في سَبِيلِ اللهِ فأَضَاعَهُ الَّذِي كانَ عِنْدَهُ فأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ، وظَنَنْتُ أَنَّهُ بائِعُهُ بِرُخْصٍ فَسَأَلْتُ عَنْ ذلكَ النَّبِيَّ ﷺ فَقالَ: «لا تَشْتَرِهِ وإِنْ أَعْطَاكَهُ بِدِرْهَمٍ واحِدٍ، فإِنَّ العائِدَ في صَدَقَتِهِ كالكَلْبِ يَعُودُ في قَيْئِهِ». [راجع: ١٤٩٠]

2623. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I gave a horse in Allāh's Cause. The person to whom it was given did not look after it. I intended to buy it back from him, thinking that he would sell it cheap. When I asked the Prophet ﷺ, he said, "Don't buy it, even if he gives it to you for one Dirham as the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

(٣١) بابٌ:

(31) CHAPTER.

٢٦٢٤ - حَدَّثَني إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامُ بنُ يُوسُفَ: أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَني عَبْدُ

2624. Narrated 'Abdullāh bin 'Ubaidullāh bin Abū Mulaika: The sons of Ṣuhaib, (Ṣuhaib, who was the freed slave of Bani Jud'ān) claimed that Allāh's Messenger ﷺ had given two houses and one room to

اللهِ بنُ عُبَيْدِ اللهِ بنِ أبي مُلَيْكَةَ: أنَّ بَني صُهَيْبٍ مَوْلى ابنِ جُدْعانَ ادَّعَوْا بَيْتَينِ وحُجْرَةً، أنَّ رَسُولَ اللهِ ﷺ أعْطَى ذلكَ صُهَيْباً، فَقالَ مَرْوَانُ: مَنْ يَشْهَدُ لَكُما عَلى ذٰلكَ؟ قَالُوا: ابْنُ عُمَرَ، فَدَعاهُ فَشَهِدَ: لَأَعْطَى رَسُولُ اللهِ ﷺ صُهَيْباً بَيْتَينِ وحُجْرَةً، فَقَضَى مَرْوَانُ بِشَهادَتِهِ لَهُمْ.

Ṣuhaib. Marwān asked, "Who will testify your claim?" They replied that Ibn 'Umar would do so. Marwān sent for Ibn 'Umar who testified that Allāh's Messenger ﷺ had really given Ṣuhaib two houses and a room. So, Marwān gave the verdict (in favour of Ṣuhaib's sons), because of (Ibn 'Umar's) witness.

(٣٢) بابٌ ما قِيلَ في العُمْرَى والرُّقْبَى

(32) CHAPTER. What is said about the *'Umra* and the *Ruqba*.

أعْمَرْتُهُ الدَّارَ، فَهِيَ عُمْرَى، جَعَلْتَها لَهُ. ﴿وَٱسْتَعْمَرَكُمْ فِيهَا﴾ [هود: ٦١]: جَعَلَكُمْ عُمَّاراً.

If one says, "I give you the house as *'Umra*,"(1) one means, "I give it to you to live in as long as you are alive."

٢٦٢٥ - حَدَّثَنا أبُو نُعَيم: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قَضَى النَّبِيُّ ﷺ بالعُمْرَى: أنَّها لِمَنْ وُهِبَتْ لَهُ.

2625. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gave the verdict that *'Umra* is for the one to whom it is presented.

٢٦٢٦ - حَدَّثَنا حَفْصُ بنُ عُمَرَ حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ قالَ: حدَّثَني النَّضْرُ بنُ أنَسٍ عَنْ بَشِيرِ بنِ نَهيكٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «العُمْرَى جائِزَةٌ». وقالَ عَطاءٌ: حدَّثَني جابِرٌ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2626. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, " *'Umra* is permissible."

'Aṭā' said, "Jābir narrated the same to me from the Prophet ﷺ."

---

(1) (Ch. 32) *'Umra*: This kind of gift is also called *Ruqba*, which is derived from the Arabic verb meaning 'to wait' because both the giver and the person given to, used to wait for the death of each other so that the house etc. (given as gift) would belong to him permanently. (*Fatḥ Al-Bārī*)

(33) CHAPTER. Borrowing a horse from some people.

(٣٣) **بابٌ** مَنِ اسْتَعارَ مِنَ النَّاسِ الفَرَسَ

2627. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once, the people of Al-Madīna were frightened, so the Prophet ﷺ borrowed a horse from Abū Ṭalha called Al-Mandūb, and rode it. When he came back he said, "We have not seen anything (to be afraid of), but the horse was very fast."

٢٦٢٧ - **حَدَّثَنا** آدَمُ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أنساً يَقُولُ: كانَ فَزَعٌ بالمَدِينَةِ فاسْتَعارَ النَّبِيُّ ﷺ فَرساً مِنْ أبي طَلْحَةَ يُقالُ لَهُ: المَنْدُوبُ، فَرَكِبَهُ. فَلَمَّا رَجَعَ قالَ: «ما رَأَيْنا مِنْ شَيْءٍ وإنْ وجَدْناهُ لَبَحْراً». [انظر: ٢٨٢٠، ٢٨٥٧، ٢٨٦٢، ٢٨٦٦، ٢٨٦٧، ٢٩٠٨، ٢٩٦٨، ٢٩٦٩، ٣٠٤٠، ٦٠٣٣، ٦٢١٢]

(34) CHAPTER. To borrow something for the bride at the time of her wedding.

(٣٤) **بابُ** الاسْتِعارَةِ لِلعَرُوسِ عِنْدَ البِناءِ

2628. Narrated Aiman: I went to 'Āishah رَضِيَ اللهُ عَنْها and she was wearing (a coarse dress) costing five Dirham. 'Āishah said, "Look up and see my slave-girl who refuses to wear it in the house, though during the lifetime of Allāh's Messenger ﷺ I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

٢٦٢٨ - **حَدَّثَنا** أبُو نُعَيمٍ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أيْمَنَ: حدَّثَنِي أبي قالَ: دَخَلْتُ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها وعَلَيها دِرْعُ قِطْرٍ ثمَنُ خَمْسَةِ دَرَاهِمَ، فَقالَت: ارْفَعْ بَصَرَكَ إلى جارِيَتِي، انْظُرْ إلَيها فإنَّها تُزْهَى أنْ تَلْبَسَهُ في البَيْتِ. وقَدْ كانَ لي مِنْهُنَّ دِرْعٌ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَما كانَتِ امْرَأَةٌ تُقَيَّنُ بالمَدِينَةِ إلَّا أرْسَلَتْ إلَيَّ تَسْتَعِيرُهُ.

(35) CHAPTER. The superiority of the *Manīḥa*, i.e., a milch she-camel or a sheep lent to somebody to use its milk and return it to its owner afterwards.

(٣٥) **بابُ** فَضْلِ المَنِيحَةِ

2629. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "What a good *Manīḥa* (the she-camel which has recently

٢٦٢٩ - **حَدَّثَنا** يَحْيى بنُ بُكَيرٍ: حدَّثَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ

2736. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh has ninety-nine names, i.e., one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise." (Please see *Hadīth* No.6410 Vol.8)

٢٧٣٦ - حَدَّثَنَا أَبُو اليمان: أَخْبَرَنَا شُعَيْبٌ: حدَّثنا أبو الزِّناد، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ للهِ تِسْعَةً وتِسْعِينَ اسماً؛ مِائَةً إلَّا وَاحِداً مَنْ أَحْصَاها دَخَلَ الجَنَّةَ». [انظر: ٦٤١٠، ٧٣٩٢]

(19) CHAPTER. Conditions in *Waqf* (i.e., religious endowment).

(١٩) بابُ الشُّرُوطِ في الوَقْفِ

2737. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb got some land in Khaibar and he went to the Prophet ﷺ to consult him about it, saying, "O Allāh's Messenger I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet ﷺ said, "If you like you can give the land as endowment and give its fruits in charity." So 'Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allāh's Cause, to the travellers and guests; and that there would be no harm if the guardian of the endowment ate from it with *Ma'rûf* (according to his labour with good intention), and fed others without storing it for the future..."

٢٧٣٧ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ: حدَّثنا ابنُ عَوْنٍ قالَ: أَنْبَأني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ بنَ الخَطَّابِ أَصابَ أَرْضاً بِخَيْبَرَ فأتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيها، فَقالَ: يا رَسُولَ اللهِ، إنِّي أَصَبْتُ أَرْضاً بِخَيْبَرَ، لَمْ أُصِبْ مالاً قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَما تَأْمُرني بِهِ؟ قالَ: «إنْ شِئْتَ حَبَسْتَ أَصْلَها وتَصَدَّقْتَ بِها». قالَ: فَتَصَدَّقَ بِها عُمَرُ أَنَّهُ لا يُباعُ ولا يُوهَبُ ولا يُورَثُ، وتَصَدَّقَ بِها في الفُقَرَاءِ وفي القُرْبى وفي الرِّقابِ وفي سَبِيلِ اللهِ وابنِ السَّبِيلِ والضَّيْفِ، لا جُناحَ عَلى مَنْ وَلِيَها أنْ يأكُلَ مِنْها بالمَعْرُوفِ ويُطْعِمَ غَيْرَ مُتَمَوِّلٍ.

قالَ: فَحَدَّثْتُ بِهِ ابنَ سِيرِينَ. فَقالَ: غَيْرَ مُتَأَثِّلٍ مالاً. [راجع: ٢٣١٣]

2735. Narrated 'Amra : 'Āishah رَضِيَ اللهُ عَنها said that Barira came to seek her help in the writing of her emancipation. 'Āishah said to her, "If you wish, I will pay your masters (your price) and the *Walā'* will be for me." When Allāh's Messenger ﷺ came, she told him about it. The Prophet ﷺ said to her, "Buy her (i.e., Barira) and manumit her, for the *Walā'* is for the one who manumits." Then Allāh's Messenger ﷺ ascended the pulpit and said, "What about those people who stipulate conditions which are not present in Allāh's Laws? Whoever stipulates such conditions as are not present in Allāh's Laws, then those conditions are invalid even if he stipulted a hundred such conditions."

٢٧٣٥ - حَدَّثَنَا عَلِيُّ بن عَبْدِ الله: حدَّثَنا سُفْيانُ، عَنْ يَحْيى، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أَتَتْها بَرِيرَةُ تَسْأَلُها في كِتابَتِها فَقالَتْ: إنْ شِئْتِ أعْطَيْتُ أهْلَكِ ويَكُونُ الوَلاءُ لِي. فَلَمَّا جاءَ رَسُولُ الله ﷺ ذَكَّرْتُهُ ذٰلِكَ. قالَ النَّبِيُّ ﷺ: «ابْتاعِيها فأعْتِقِيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». ثُمَّ قامَ رَسُولُ الله ﷺ عَلى المِنْبَرِ فَقالَ: «ما بالُ أقْوَامٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ في كِتابِ الله؟ مَنِ اشْتَرَطَ شَرْطاً لَيْسَ في كِتابِ الله. فَلَيْسَ لَهُ وإنْ اشْتَرَطَ مائَةَ شَرْطٍ». [راجع: ٤٥٦]

(18) CHAPTER. What kinds of conditions are permissible; and what is exempted from the decision; and the conditions which are well-known amongst the people, and if somebody says, "One hundred minus one or two."

(١٨) بابُ ما يَجُوزُ مِنَ الاشْتِرَاطِ، والثُّنْيا في الإقْرَارِ، والشُّرُوطِ التي يَتَعارَفُهُ النَّاسُ بَيْنَهُمْ. وإذا قالَ: مائَةٌ إلَّا واحِدَةً أوْ ثِنْتَين

Narrated Ibn Sīrīn : A man said to a hirer of animals, "Prepare your travelling animals, and if I should not go with you on such and such day, I shall pay you one hundred Dirhams," but he did not go on that day. Shuraih said, "If anyone puts a condition on himself of his own free will without being under duress, he has to abide by it."

Narrated Ayyūb from Ibn Sīrīn: A man sold foodstuff and the buyer told the seller that if he did not come to him on Wednesday, then the deal would be cancelled (i.e., invalid) and he did not turn up on that day." Shuraih said to the buyer, "You have broken your promise," and gave the verdict against him.

وقالَ ابنُ عَوْنٍ، عَنِ ابن سِيرينَ، قالَ الرجل لِكَرِيِّهِ: أَدْخِلْ رِكابَكَ، فإنْ لَمْ أرْحَلْ مَعَكَ يَوْمَ كَذا وكَذا فَلَكَ مِائَةُ دِرْهَم فَلَمْ يَخْرُجْ، فَقالَ شُرَيْحٌ: مَنْ شَرَطَ عَلى نَفْسِهِ طائِعاً غَيْرَ مُكْرَهٍ فَهُوَ عَلَيْهِ. وقالَ أيُّوبُ، عَنِ ابن سِيرينَ: إنَّ رَجُلاً باعَ طَعاماً وقالَ: إنْ لَمْ آتِكَ الأربعاءَ فَلَيْسَ بَيْني وبَيْنَكَ بَيْعٌ، فَلَمْ يَجِئْ فَقالَ شُرَيْحٌ لِلْمُشْتَرِي: أنْتَ أخْلَفْتَ فَقَضَى عَلَيْهِ.

We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abū Basīr bin Asīd Ath-Thaqafi came to the Prophet ﷺ as a Muslim emigrant during the truce. Al-Akhnas bin Sharīq wrote to the Prophet ﷺ requesting him to return Abū Basīr.

الكُفَّارِ، فأمَرَ أنْ يُعْطَى مَنْ ذَهَبَ لَهُ زَوْجٌ مِنَ الْمُسْلِمِيْنَ ما أنْفَقَ مِن صَدَاقِ نِساءِ الكُفَّارِ اللاتي هاجَرْنَ، وما نَعْلَمُ أحَداً مِنَ المُهاجِرَاتِ ارْتَدَّتْ بَعْدَ إيمانها. وبَلَغنا أنَّ أبا بَصيرِ بنَ أسِيدِ الثَّقَفِيَّ قَدم عَلى النَّبيِّ ﷺ مُؤْمِناً مُهاجِراً في المُدَّة، فَكَتَبَ الأخْنَسُ بنُ شُريقٍ إلى النَّبيِّ ﷺ يَسْألُهُ أبا بَصيرٍ، فَذَكَرَ الحديثَ.

[راجع: ٢٧١٣]

(16) CHAPTER. Conditions in loans.

(١٦) بابُ الشُّرُوطِ في القَرْضِ

Ibn 'Umar رَضِيَ اللهُ عَنْهُما and 'Aṭā' said, "If one lends something for a certain period, the debt is valid."

2734. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ mentioned a person who asked an Israēlī man to lend him one thousand Dinārs, and the Israēlī lent him the sum for a certain fixed period.

وقالَ ابنُ عُمَرَ وعَطاءٌ رَضِيَ اللهُ عَنْهُما: إذَا أجَّلَهُ في القَرض جَازَ.

٢٧٣٤ - وقالَ اللَّيْثُ: حدَّثني جَعْفَرُ ابنُ ربيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أنَّهُ ذَكَرَ رَجُلاً سَألَ بَعْضَ بَني إسْرَائِيلَ أنْ يُسْلِفَهُ ألْفَ دِينارٍ، فَدَفَعَها إلَيْهِ إلى أجَلٍ مُسَمًّى. [راجع: ١٤٩٨]

(17) CHAPTER. *Al-Mukātab* (i.e., the slave who is given the writing of emancipation for a certain sum) and about the invalidity of those conditions which contradict Allāh's Laws.

(١٧) بابُ المُكاتَب، وما لا يَحِلُّ مِنَ الشُّرُوط التي تُخالِفُ كِتابَ اللهِ

Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said regarding *Al-Mukātab*, "Their conditions are those which are mutually agreed upon by them." Ibn 'Umar or 'Umar said, "Any condition which is against Allāh's Laws, is invalid, even if one stipulates a hundred such conditions."

وقالَ جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما في المُكاتَب: شُرُوطُهم بَيْنَهُمْ. وقالَ ابنُ عُمَرَ أوْ عُمَرُ رضِيَ اللهُ عَنْهُمَا: كُلُّ شَرْطٍ خالَفَ كِتابَ اللهِ فَهُوَ باطِلٌ، وَإن اشْتَرَطَ مائَةَ شَرْطٍ.

كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ حتَّى بَلَغَ ﴿الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ﴾ [الفتح: ٢٤-٢٦] كانَتْ حَمِيَّتُهُمْ أَنَّهُمْ لَمْ يُقِرُّوا أَنَّهُ نَبِيُّ اللهِ ولَمْ يُقِرُّوا بِبِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. وحالُوا بَيْنَهُمْ وبَيْنَ البَيْتِ. [راجع: ١٦٩٤، ١٦٩٥]

قال أبو عَبْدِ اللهِ: ﴿مَعَرَّةٌ﴾: العُرُّ: الجَرَبُ، ﴿تَزَيَّلُوا﴾: تَمَيَّزُوا، وَحَمَيْتُ القَوْمَ: منعتهم حماية، وأحميت الحمىٰ.

٢٧٣٣ - وقالَ عُقَيْلٌ عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: فأخْبَرَتْني عائِشَةُ أَنَّ رَسُولَ اللهِ ﷺ كانَ يَمْتَحِنُهُنَّ. وبَلَغَنا أَنَّهُ لَمَّا أَنْزَلَ اللهُ تَعالى أَنْ يَرُدُّوا إلى المُشْرِكِينَ ما أَنْفَقُوا عَلى مَنْ هاجَرَ مِنْ أَزْواجِهِمْ وحَكَمَ عَلى المُسْلِمِينَ أَنْ لا يُمْسِكُوا بِعِصَمِ الكَوافِرِ، أَنَّ عُمَرَ طَلَّقَ امْرَأَتَيْنِ قَرِيبَةَ بِنتَ أَبي أُمَيَّةَ. وابْنَةَ جَرْوَلٍ الخُزاعِيِّ، فَتَزَوَّجَ قَرِيبَةَ مُعاوِيَةُ ابنُ أَبي سُفْيانَ، وتَزَوَّجَ الأُخْرَى أَبُو جَهْمٍ. فَلَمَّا أَبَى الكُفَّارُ أَنْ يُقِرُّوا بأداءِ ما أَنْفَقَ المُسْلِمُونَ عَلى أَزْواجِهِمْ أَنْزَلَ اللهُ تَعالى: ﴿وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ﴾ [الممتحنة: ١١] والعَقْبُ ما يُؤَدِّي المُسْلِمُونَ إلى مَنْ هاجَرَتِ امْرَأَتُهُ مِنَ

2733. Narrated Az-Zuhrī: 'Urwa said, " 'Āishah told me that Allāh's Messenger ﷺ used to examine the women emigrants. We have been told also that when Allāh تعالى revealed the order that the Muslims should return to the *Mushrikūn* (polytheists, idolaters, pagans) what they had spent on their wives who emigrated (after embracing Islām) and that the Muslims should not keep disbelieving women as their wives, 'Umar divorced two of his wives, Qarība, the daughter of Abū Umaiyya and the daughter of Jarwal Al-Khuzā'ī. Later on Mu'āwīya married Qarība and Abū Jahm married the other."

When the *Mushrikūn* refused to pay what the Muslims had spent on their wives, Allāh تعالى revealed:

"And if any of your wives had gone from you to the disbelievers ....." (V.60:11)

So, Allāh ordered that the Muslim whose wife has gone, should be given, as a compensation of the *Mahr* he had given to his wife, from the *Mahr* of the wives of the *Mushrikūn* who had emigrated deserting their husbands.

supporters." When Abū Baṣīr heard that he understood that the Prophet ﷺ would return him to them again, so he set out and left till he reached the seashore. Abū Jandal bin Suhail got himself released from them (i.e., infidels) and joined Abū Basīr. So, whenever a man from Quraish embraced Islam he would follow Abu Basīr till they formed a strong group. By Allāh, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e., infidels) and took their properties. The people of Quraish sent a message to the Prophet ﷺ requesting him for the sake of Allāh and kith and kin to send for (i.e., Abū Basīr and his companions) promising that whoever (amongst them) came to the Prophet ﷺ would be secure. So the Prophet ﷺ sent for them (i.e., Abū Basīr's companions) and Allāh تعالى revealed the following Divine Verses:

"And it is He Who has withheld their hands from you and your hands from them in the midst of Makkah, after He made you victors over them.. (up to).. pride and haughtiness, the pride and haughtiness of the time of ignorance." (V.48 :24-26)

And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e., Muḥammad ﷺ) is the Prophet of Allāh and refused to write: "In the Name of Allāh, the Most Gracious, the Most Merciful," and prevented the Muslims from visiting the Ka'bah.

فَنزَلُوا يَأْكُلُونَ مِنْ تَمْرٍ لَهُمْ، فَقالَ أَبُو بَصِيرٍ لأَحَدِ الرجُلَين: واللهِ إنّي لأَرَى سَيْفَكَ هذَا يا فُلانُ جَيِّداً، فاسْتَلَّهُ الآخَرُ فقالَ: أَجَلْ واللهِ، إنَّهُ لَجَيِّدٌ، لَقَدْ جَرَّبْتُ بِهِ ثُمَّ جَرَّبْتُ. فَقالَ أَبُو بَصِيرٍ: أرِني أَنْظُرْ إلَيْهِ، فأَمْكَنَهُ منه، فَضَرَبَهُ حتَّى بَرَدَ وفَرَّ الآخَرُ حتَّى أَتَى المَدِينَةَ، فَدَخَلَ المَسْجِدَ يَعْدُو، فَقالَ رَسُولُ اللهِ ﷺ حِينَ رَآهُ: «لَقَدْ رَأى هذَا ذُعْراً»، فَلَمَّا انْتَهَى إلى النَّبيِّ ﷺ قالَ: قُتِلَ صاحِبِي وإنِّي لَمَقْتُولٌ. فَجاءَ أَبُو بَصِيرٍ فَقالَ: يا نَبِيَّ اللهِ قَدْ واللهِ أَوْفَى اللهُ ذِمَّتَك، قَدْ رَدَدْتَني إليهم ثُمَّ أنْجاني اللهُ مِنهُمْ. قالَ النَّبيُّ ﷺ: «ويْلُ أُمِّهِ مِسْعَرَ حَرْبٍ لَوْ كانَ لَهُ أَحَدٌ». فَلَمَّا سَمِعَ ذٰلِكَ عَرَفَ أَنَّهُ سَيَرُدُّهُ إلَيهِمْ، فَخَرَجَ حتَّى أَتَى سِيفَ البَحْرِ، قالَ: ويَنْفَلِتُ مِنْهُمْ أَبُو جَنْدَلِ بنُ سُهَيْلٍ فَلَحِقَ بأبي بَصِيرٍ، فَجَعَلَ لا يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ أَسْلَمَ إلَّا لَحِقَ بِأَبِي بَصِيرٍ حتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ، فَوَاللهِ ما يَسْمَعُونَ بِعِيرٍ خَرَجَتْ لِقُرَيْشٍ إلى الشَّامِ إلَّا اعْتَرَضُوا لَهَا فَقَتَلُوهُمْ وأَخَذُوا أَمْوَالَهُمْ. فأَرْسَلَتْ قُرَيْشٌ إلى النَّبيِّ ﷺ تُناشِدُهُ اللهَ والرَّحِمَ لَمَّا أرْسَلَ: فَمَنْ أتاهُ فَهُوَ آمِنٌ، فأَرْسَلَ النَّبيُّ ﷺ إلَيهِمْ فأَنْزَلَ اللهُ تَعالى ﴿وَهُوَ ٱلَّذِى

عُمَرُ: فَعَمِلْتُ لِذٰلكَ أعْمَالاً. قالَ: فَلَمَّا فَرَغَ مِنْ قَضِيَّةِ الكِتابِ قالَ رَسُولُ اللهِ ﷺ لأصْحابِهِ: «قُومُوا فانْحَرُوا ثُمَّ احْلِقُوا»، قالَ: فَوَاللهِ ما قامَ مِنهُمْ رَجُلٌ حتَّى قالَ ذٰلكَ ثَلاثَ مَرّاتٍ، فَلَمَّا لَمْ يَقُمْ مِنْهُمْ أحَدٌ دَخَلَ علَى أُمِّ سَلَمَةَ فَذَكَرَ لَها ما لَقِيَ مِنَ النَّاسِ فَقالَتْ أُمُّ سَلَمَةَ: يا نَبِيَّ اللهِ، أتُحِبُّ ذٰلكَ؟ اخْرُجْ ثُم لا تُكَلِّمْ أحَداً مِنْهُمْ كَلِمَةً، حتَّى تَنْحَرَ بُدْنَكَ، وتَدْعُوَ حالِقَكَ فَيَحْلِقَكَ. فَخَرَجَ فَلَمْ يُكَلِّمْ أحَداً مِنْهُمْ حتَّى فَعَلَ ذٰلكَ. نَحَرَ بُدْنَهُ، ودَعا حالِقَهُ فَحَلَقَهُ. فَلَمَّا رَأوْا ذٰلكَ قامُوا فَنَحَرُوا وجَعَلَ بَعْضُهُمْ يَحْلِقُ بَعْضاً حتَّى كادَ بَعْضُهُمْ يَقْتُلُ بَعْضاً غَمّاً. ثُم جاءَهُ نِسْوَةٌ مُؤْمِناتٌ، فأنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ﴾ [الممتحنة: ١٠] حتَّى بَلَغَ: ﴿بِعِصَمِ ٱلْكَوَافِرِ﴾ فَطَلَّقَ عُمَرُ يَوْمَئِذٍ امْرَأتَينِ كانَتا لَهُ في الشِّرْكِ. فَتزَوَّجَ إحْدَاهُما مُعاوِيَةُ بنُ أبي سُفْيانَ، والأُخْرَى صَفْوانُ بنُ أُمَيَّةَ. ثُم رَجَعَ النَّبِيُّ ﷺ إلى المَدِينَةِ فَجاءَهُ أبُو بَصِيرٍ رَجُلٌ مِنْ قُرَيْشٍ وهوَ مُسْلِمٌ، فأرْسَلوا في طَلَبِهِ رَجُلَينِ، فَقالُوا: العَهْدَ الذي جَعَلْتَ لنا. فَدَفَعَهُ إلى الرَّجُلَينِ، فَخَرَجا بِهِ حتَّى بَلَغا ذَا الحُلَيْفَةِ،

there was a danger of killing each other. Then some believing women came (to the Prophet ﷺ); and Allāh تعالى revealed the following Divine Verses:

"O you who believe, when the believing women come to you as emigrants examine them... (up to).. the disbelieving women as wives." (V.60:10)

'Umar then divorced two wives of his who were infidels. Later on Mu'āwīya bin Abū Sufyān married one of them, and Ṣafwān bin Umaiyya married the other.

When the Prophet ﷺ returned to Al-Madīna, Abū Baṣīr, a new Muslim convert from Quraish came to him. The infidels sent in his pursuit two men who said (to the Prophet ﷺ, "Abide by the promise you gave us." So, the Prophet ﷺ handed him over to them. They took him out (of the city) till they reached Dhul-Ḥulaifa where they dismounted to eat some dates they had with them. Abū Baṣīr said to one of them, "By Allāh, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allāh, it is very fine and I have tried it many times." Abū Baṣīr said, "Let me have a look at it." When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Al-Madīna and entered the mosque running. When Allāh's Messenger ﷺ saw him he said, "This man appears to have been frightened." When he reached the Prophet ﷺ he said, "My companion has been murdered and I would have been murdered too." Abū Baṣīr came and said, "O Allāh's Messenger, by Allāh, Allāh has made you fulfil your obligations by your returning me to them (i.e., the infidels), but Allāh has saved me from them." The Prophet ﷺ said, "Woe to his mother! what an excellent war kindler he would be, should he only have

أجَزْنَاهُ لكَ. قالَ أبو جَنْدلٍ: أيْ مَعْشَرَ المُسْلمِينَ، أُرَدُّ إلى المُشْرِكينَ وقَدْ جِئْتُ مُسْلماً؟ ألَا تَرَوْنَ ما قَدْ لَقِيتُ؟ وكانَ قَدْ عُذِّبَ عَذاباً شَدِيداً في اللهِ، قالَ: قالَ عُمَرُ بنُ الخَطَّابِ: فأتَيْتُ نَبِيَّ اللهِ ﷺ فَقُلْتُ: ألَسْتَ نَبِيَّ اللهِ حَقًّا؟ قالَ: «بَلى»، قُلْتُ: ألَسْنا عَلى الحَقِّ وعَدُوُّنا عَلى الباطِلِ؟ قالَ: «بَلى»، قُلْتُ: فَلِمَ نُعْطِي الدَّنِيَّةَ في دِينِنا إذَنْ؟ قالَ: «إنِّي رَسُولُ اللهِ ولَسْتُ أعْصِيهِ، وهُوَ ناصِرِي». قُلْتُ: أوَ لَيْسَ كُنْتَ تحدِّثُنَا أنَّا سَنَأتِي البَيْتَ فَنَطُوفُ بِهِ؟ قالَ: «بَلى، فأخْبَرْتُكَ أنَّا نَأتِيهِ العامَ؟» قالَ: قُلْتُ: لا، قالَ: «فإنَّكَ آتِيهِ ومُطَوِّفٌ بِهِ». قالَ: فأتَيْتُ أبَا بَكْرٍ، فَقُلْتُ: يا أبا بَكْرٍ، ألَيْسَ هٰذَا نَبِيَّ اللهِ حَقًّا، قالَ: بَلى، قُلْتُ: ألَسْنا عَلى الحَقِّ وعَدُوُّنا عَلى الباطِلِ؟ قالَ: بَلى، قُلْتُ: فَلِمَ نُعْطِي الدَّنِيَّةَ في دِينِنَا إذَنْ؟ قالَ: أيُّها الرَّجُلُ، إنَّهُ لَرَسُولُ اللهِ ﷺ ولَيْسَ يَعْصِي رَبَّهُ وهُوَ ناصِرُهُ، فاسْتَمْسِكْ بِغَرْزِهِ فَوَاللهِ إنَّهُ عَلى الحَقِّ، قُلْتُ: ألَيْسَ كانَ يُحَدِّثُنا أنَّا سَنَأتِي البَيْتَ فَنطوّف بِهِ؟ قالَ: بَلى، أفَأخْبَرَكَ أنَّكَ تَأتِيهِ العامَ؟ قُلْتُ: لا. قالَ: فإنَّكَ آتِيهِ ومُطَوِّفٌ بِهِ. قالَ الزُّهْرِيُّ: قالَ

Tawāf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'bah this year?' I said, 'No.' He said, 'So you will visit it and perform *Tawāf* around it' " 'Umar further said, "I went to Abū Bakr and said, 'O Abū Bakr! Isn't he truly Allāh's Prophet?' He replied, 'Yes.' I said, Isn't our cause just and the cause of our enemy unjust?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allāh's Mesenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allāh, he is on the right.' I said, 'Was he not telling us that we would go to the Ka'bah and perform *Tawāf* around it?' He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to Ka'bah and perform *Tawāf* around it'." (Az-Zuhrī said, " 'Umar said, 'I performed many good deeds as expiation for the improper questions I asked them'.") When the writing of the peace treaty was concluded, Allāh's Messenger ﷺ said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allāh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salama and told her of the people's attitudes towards him. Umm Salama said, "O the Prophet of Allāh! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call yur barber to shave your head." So, the Prophet ﷺ went out and did not talk to anyone of them till he did that, i.e., slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet ﷺ got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that

Prophet ﷺ said to Suhail, "On the condition that you allow us to visit the House (i.e., Ka'bah) so that we may perform *Tawāf* around it." Suhail said, "By Allāh, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet ﷺ got that written. Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allāh! How will such a person be returned to the *Mushrikūn* (polytheists, idolaters, pagans) after he has become a Muslim?" While they were in this state Abū Jandal bin Suhail bin 'Amr came from the valley of Makkah staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e., you shall return Abū Jandal to me." The Prophet ﷺ said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet ﷺ said, "Yes, do." He said, "I won't do." Mikrāz said, "We allow you (to keep him)." Abū Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abū Jandal had been tortured severely for the Cause of Allāh. 'Umar bin Al-Khattab said, "I went to the Prophet ﷺ and said, 'Aren't you truly the Messenger of Allāh?' The Prophet ﷺ said, 'Yes, indeed.' I said, 'Isn't our cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allāh's Messenger and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'bah and perform

اللهِ ما صَدَدْناكَ عَنِ البَيْتِ ولا قاتَلْناكَ. ولٰكِنِ اكْتُبْ: مُحَمَّدُ بنُ عَبْدِ اللهِ، فَقالَ النَّبِيُّ ﷺ: «واللهِ إنِّي لَرَسُولُ اللهِ وإنْ كَذَّبْتُمُوني، اكْتُبْ: مُحَمَّدُ بنُ عَبْدِ اللهِ». قالَ الزُّهْرِيُّ: وذلكَ لِقَوْلِهِ: «لا يَسْأَلُونَني خُطَّةً يُعَظِّمُونَ فِيها حُرُماتِ اللهِ إلَّا أعْطَيْتُهُمْ إيَّاها». فَقالَ لَهُ النَّبِيُّ ﷺ: «على أنْ تُخَلُّوا بَيْنَنا وبَيْنَ البَيْتِ فَنَطُوفَ بِهِ». فَقالَ سُهَيْلٌ: واللهِ لا تَتَحَدَّثُ العَرَبُ أنَّا أُخِذْنا ضُغْطَةً، ولٰكِنْ ذٰلكَ مِنَ العامِ المُقْبِلِ، فَكَتَبَ. فَقالَ سُهَيْلٌ: وعَلى أنَّهُ لا يَأْتِيكَ مِنَّا رَجُلٌ وإنْ كانَ عَلى دِينِكَ إلَّا رَدَدْتَهُ إلَيْنا قالَ المُسْلِمُونَ: سُبْحانَ اللهِ، كَيْفَ يُرَدُّ إلى المُشْرِكِينَ وقَدْ جاءَ مُسْلِماً؟ فَبَيْنَما هم كذلكَ إذْ دَخَلَ أبُو جَنْدَلِ بْنُ سُهَيْلِ بن عَمْرٍو يَرْسُفُ في قُيُودِه. وقَدْ خَرَجَ مِنْ أسْفَلِ مَكَّةَ حتَّى رَمى بِنَفْسِهِ بَينَ أظهُرِ المُسْلِمِينَ فَقالَ سُهَيلٌ: هذا يا مُحَمَّدُ أوَّلُ مَن أُقاضِيكَ عليهِ أنْ تَرُدَّهُ إليَّ. فَقالَ النَّبِيُّ ﷺ: «إنَّا لَمْ نقضِ الكتابَ بَعْدُ». قالَ: فَوَاللهِ إذاً لَمْ أُصالِحْكَ عَلى شَيْءٍ أبَداً. قالَ النَّبِيُّ ﷺ: «فأَجِزْهُ لي»، قالَ: ما أنا بِمُجِيزِ ذٰلِكَ لكَ. قالَ: «بَلى فافعَلْ». قالَ: ما أنا بِفاعِلٍ. قالَ مِكْرَزٌ: بَلْ قَدْ

Ka'bah." When he returned to his people, he said, "I saw the *Budn* garlanded (with coloured knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'bah." Another person called Mikraz bin Ḥafṣ got up and sought their permission to go to Muḥammad ﷺ, and they allowed him, too. When he approached the Muslims, the Prophet ﷺ said, "Here is Mikraz and he is a vicious man." Mikrāz started talking to the Prophet ﷺ and as he was talking, Suhail bin 'Amr came. When Suhail bin 'Amr came, the Prophet ﷺ said, "Now the matter has become easy." Suhail said to the Prophet ﷺ, "Please conclude a peace treaty with us." So, the Prophet ﷺ called the clerk and said to him, "Write: By the Name of Allāh, the Most Gracious, the Most Merciful." Suhail said, "As for 'Gracious,' by Allāh, I do not know what it means. So write: By Your Name O Allāh, as you used to write previously." The Muslims said, "By Allāh, we will not write except: By the Name of Allāh, the Most Gracious, the Most Merciful." The Prophet ﷺ said, "Write: By Your Name O Allāh." Then he dictated, "This is the peace treaty which Muḥammad, the Messenger of Allāh has concluded." Suhail said, "By Allāh, if we knew that you are Allāh's Messenger we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: "Muḥammad bin 'Abdullāh." The Prophet ﷺ said, "By Allāh! I am Messenger of Allāh even if you people do not believe me. Write: Muḥammad bin 'Abdullāh." (Az-Zuhrī said, "The Prophet ﷺ accepted all those things, as he had already said that he would accept everything they would demand if it respects the Ordinance of Allāh, (i.e., by letting him and his companions perform '*Umra*.)" The

فَبُعِثَتْ لَهُ، واسْتَقْبَلَهُ النَّاسُ يُلَبُّونَ. فَلَمَّا رَأَى ذٰلِكَ قالَ: سُبْحانَ اللهِ، ما يَنْبَغِي لِهٰؤُلاءِ أن يُصَدُّوا عَنِ البَيْتِ. فَلَمَّا رَجَعَ إلى أصْحابِهِ قالَ: رَأَيْتُ البُدْنَ قَدْ قُلِّدَتْ وأُشْعِرَتْ، فما أرَى أنْ يُصَدُّوا عَنِ البَيْتِ. فَقامَ رَجُلٌ مِنْهُمْ يُقالُ لَهُ: مِكْرَزُ بنُ حَفْصٍ، فَقالَ: دَعُوني آتِهِ، فَقالُوا: ائْتِهِ. فَلَمَّا أشْرَفَ عَلَيْهِمْ قالَ النَّبِيُّ ﷺ: «هٰذا مِكْرَزٌ وهُوَ رجلٌ فاجِرٌ»، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَبَيْنما هُوَ يُكَلِّمُه إذ جاءَ سُهَيْلُ بنُ عَمْرٍو، قالَ مَعْمَرٌ: فأخْبَرَني أيُّوبُ، عَنْ عِكْرِمَةَ: أنَّهُ لَمَّا جاءَ سُهَيْلُ بنُ عَمْرٍو قالَ النَّبِيُّ ﷺ: «قَدْ سَهُلَ لَكُمْ مِنْ أمْرِكُمْ». قالَ مَعْمَرٌ: قالَ الزُّهْرِيُّ في حَدِيثِهِ: فَجاءَ سُهَيْلُ بنُ عَمْرٍو فَقالَ: هاتِ اكْتُبْ بَيْنَنا وبَيْنَكُمْ كِتاباً، فَدَعا النَّبِيُّ ﷺ الكاتِبَ فَقالَ النَّبِيُّ ﷺ اكتُبْ: «بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ»: فَقالَ سُهَيْلٌ: أمَّا الرَّحْمٰنُ فَوَاللهِ ما أدْرِي ما هِيَ، ولٰكِنِ اكْتُبْ: باسمِكَ اللَّهُمَّ، كما كُنْتَ تَكْتُبُ. فَقالَ المُسْلِمُونَ: واللهِ لا نَكْتُبُها إلا بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. فَقالَ النَّبِيُّ ﷺ: «اكْتُبْ باسمِكَ اللَّهُمَّ». ثُمَّ قالَ: «هٰذا ما قاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ»، فَقالَ سُهَيْلٌ: واللهِ لَوْ كُنَّا نَعْلَمُ أنَّكَ رَسُولُ

anything of it. (As it was taken through treason)." 'Urwa then started looking at the companions of the Prophet ﷺ. By Allāh, whenever Allāh's Messenger ﷺ spitted, the spittle would fall in the hand of one of them (i.e., the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwa returned to his people and said, "O people! By Allāh, I have been to the kings and to Caesar, Khosrau and An-Najāshi, yet I have never seen any of them respected by his courtiers as much as Muhammad (ﷺ) is respected by his companions. By Allāh, if he spitted, the spittle would fall in the hand of one of them (i.e., the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." 'Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Banī Kināna said, "Allow me to go to him," and they allowed him, and when he approached the Prophet ﷺ and his companions, Allāh's Messenger ﷺ said, "He is so-and-so who belongs to the tribe that respects the *Budn* (i.e., camels of the sacrifice). So, bring the *Budn* in front of him." So, the *Budn* were brought before him and the people received him while they were reciting *Talbīya*. When he saw that scene, he said, "Glorified be Allāh! It is not fair to prevent these people from visiting the

أَمْوالَهُمْ ثُم جاءَ فأَسْلَمَ. فَقالَ النَّبِيُّ ﷺ: «أَمَّا الإِسْلامَ فأَقْبَلُ، وأَمَّا المَالَ فَلَسْتُ مِنْهُ في شَيْءٍ». ثُمَّ إِنَّ عُرْوَةَ جَعَلَ يَرْمُقُ أَصْحابَ النَّبِيِّ ﷺ بِعَيْنَيْهِ، قالَ: فَوَاللهِ ما تَنَخَّمَ رَسُولُ اللهِ ﷺ نُخامَةً إِلَّا وَقَعَتْ في كَفِّ رَجُلٍ مِنْهُمْ فَدَلكَ بِها وَجْهَهُ وجِلْدَهُ. وإِذَا أَمَرَهُمُ ابْتَدَرُوا أَمْرَهُ. وإِذَا تَوَضَّأَ كادُوا يَقْتَتِلُونَ عَلى وَضُوئِهِ. وإِذَا تكلَّمُوا خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وما يُحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيماً لَهُ. فَرَجَعَ عُرْوَةُ إِلى أَصْحابِهِ فَقالَ: أَي قَوْمِ، واللهِ لَقَدْ وفَدْتُ عَلى المُلوكِ ووَفَدْتُ عَلى قَيْصَرَ وكِسْرَى والنَّجاشِيِّ. واللهِ إِنْ رأَيْتُ مَلِكاً قَطُّ يُعَظِّمُهُ أَصْحابُه ما يُعَظِّمُ أَصْحابُ مُحَمَّدٍ ﷺ مُحَمَّداً. واللهِ إِنْ يَتَنَخَّمَ نُخامَةً إِلَّا وقَعَتْ في كَفِّ رَجُلٍ مِنْهُمْ فَدَلكَ بِها وجْهَهُ وجِلْدَهُ. وإِذَا أَمَرَهُمُ ابْتَدَرُوا أَمْرَهُ، وإِذَا تَوَضَّأَ كادُوا يَقْتَتِلُونَ عَلى وَضُوئِهِ، وإِذَا تَكَلَّمُوا خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَما يُحِدُّونَ النَّظَرَ إِلَيْهِ تَعْظِيماً لَهُ. وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فاقْبَلُوها، فَقالَ رَجُلٌ مِنْ بَنِي كِنانَةَ: دَعُوني آتِهِ، فَقالُوا: ائْتِهِ. فَلَمَّا أَشْرَفَ عَلى النَّبِيِّ ﷺ وأَصحَابِهِ قالَ رَسُولُ اللهِ ﷺ: «هذَا فُلانٌ وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ البُدْنَ فابْعَثُوها لَهُ»،

proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ told him almost the same as he had told Budail. Then 'Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allāh, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abū Bakr abused him and said, "Do you say we would run and leave the Prophet ﷺ alone?" 'Urwa said, "Who is that man?" They said, "He is Abū Bakr." 'Urwa said to Abū Bakr, "By Him in Whose Hands my soul is, were it not for the favour which you did to me and which I did not compensate, I would retort on you." 'Urwa kept on talking to the Prophet ﷺ and seizing the Prophet's beard as he was talking while Al-Mughīra bin Shu'ba was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever 'Urwa stretched his hand towards the beard of the Prophet ﷺ, Al-Mughira would hit his hand with the handle of the sword and say (to 'Urwa), "Remove your hand from the beard of Allāh's Messenger ﷺ." 'Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughīra bin Shu'ba." 'Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islām Al-Mughīra was in the company of some people. He killed them and took their property and came (to Al-Madīna) to embrace Islām. The Prophet ﷺ said (to him), "As regards your Islām, I accept it, but as for the property I do not take

ووَلَدِي ومَنْ أطاعَني؟ قالوا: بَلى، قالَ: فإنَّ هذا قَدْ عَرَض لَكُمْ خُطَّةَ رُشْدٍ، اقْبَلُوها ودَعُوني آتِه. قالُوا: ائْتِه، فأتاهُ فَجعَلَ يُكَلِّمُ النَّبيَّ ﷺ فَقالَ النَّبيُّ ﷺ نَحْواً مِنْ قَوْلِهِ لِبُدَيْلٍ. فَقالَ عُرْوَةُ عِنْدَ ذلكَ: أيْ مُحَمَّدُ، أرَأيْتَ إنِ اسْتَأصَلْتَ أمْرَ قَوْمِكَ، هَلْ سَمِعْتَ بأحَدٍ مِنَ العَرَبِ اجْتاحَ أهْلَه قَبْلَكَ؟ وإنْ تَكُن الأخْرَى، فإنّي واللهِ لا أرَى وجُوهاً، وإنّي لأرَى أشْوَاباً مِنَ النَّاسِ خَلِيقاً أنْ يَفِرُّوا ويَدَعُوكَ. فَقالَ لَهُ أبو بَكْرٍ رَضِيَ الله عَنْهُ: امْصَصْ بَظْرَ اللّاتِ، أنَحْنُ نَفِرُّ عَنْهُ ونَدَعُهُ؟ فَقالَ: مَنْ ذَا؟ قالُوا: أبو بَكْرٍ، قالَ: أما والذِي نَفْسِي بِيَدِهِ لَوْلا يَدٌ كانَتْ لكَ عِنْدِي لَمْ أجْزِكَ بِها لأجَبْتُكَ. قالَ: وجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَكُلَّما تَكَلَّمَ كَلِمَةً أخَذَ بِلِحْيَتِهِ والمُغِيرَةُ بنُ شُعْبَةَ قائمٌ عَلى رَأسِ النَّبِيِّ ﷺ ومَعَهُ السيْفُ وعَلَيْهِ المِغْفَرُ. فَكُلَّمَا أهْوَى عُرْوَةُ بِيَدِهِ إلى لِحيَةِ النَّبِيِّ ﷺ ضَرَبَ يَدَهُ بِنَعْلِ السَّيْفِ وقالَ لَهُ: أخِّرْ يَدَكَ عَنْ لِحيَةِ رَسُولِ اللهِ ﷺ، فَرَفَعَ عُرْوَةُ رَأسَهُ فقالَ: مَنْ هذَا؟ قال: المُغِيرَةُ بنُ شُعْبَةَ، فَقالَ: أيْ غُدَرُ، ألَسْتُ أسْعَى في غَدْرَتِكَ؟ وكانَ المُغِيرَةُ صَحِبَ قَوْماً في الجاهِلِيَّةِ فَقَتَلَهُمْ وأخَذ

Hudaibīya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'bah." Allāh's Messenger ﷺ said, "We have not come to fight anyone, but to perform the *'Umra*. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e., the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islām as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allāh in Whose Hands my soul is, I will fight with them defending my Cause till I get killed, but (I am sure) Allāh will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e., Muḥammad ﷺ) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so and so," relating what the Prophet ﷺ had told him. 'Urwa bin Mas'ūd got up and said, "O people! Aren't you the sons?" They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of 'Ukāz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e., the Prophet ﷺ) has offered you a reasonable

ﷺ مِنْ أَهْلِ تِهامَةَ فَقالَ: إنِّي تَرَكْتُ كَعْبَ بنَ لُؤَيٍّ وعامِرَ بنَ لُؤَيٍّ نَزَلُوا أَعْدادَ مِياهِ الحُدَيْبِيَةِ ومَعَهُمُ العُوذُ المَطافِيلُ وهُمْ مُقاتِلوكَ وصَادُّوكَ عَنِ البَيْتِ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّا لَمْ نَجِئْ لِقِتالِ أَحَدٍ ولٰكِنَّا جِئْنا مُعْتَمِرِينَ، وإنَّ قُرَيْشاً قَدْ نَهِكَتْهُمُ الحَرْبُ وأَضَرَّتْ بِهِمْ فإنْ شاؤُوا مادَدْتُهُمْ مُدَّةً ويُخَلُّوا بَيْني وبَيْنَ النَّاسِ فإن أَظْهَرْ، فَإنْ شاؤُوا أنْ يَدْخُلُوا فِيمَا دَخَلَ فِيْهِ النَّاسُ فَعَلُوا وإلَّا فَقَدْ جَمُّوا. وإنْ هُمْ أَبَوْا فَوالَّذِي نَفْسِي بِيَدِهِ لأُقاتِلَنَّهُمْ عَلى أَمْرِي هذا حَتَّى تَنْفَرِدَ سالِفَتِي، ولَيُنْفِذَنَّ اللهُ أَمْرَهُ». فَقالَ بُدَيْلٌ: سَأُبَلِّغُهُمْ ما تَقُولُ. قالَ: فانْطَلَقَ حَتَّى أَتَى قُرَيْشاً، قالَ: إنَّا قَدْ جِئْناكُمْ مِنْ هٰذَا الرَّجُلِ وسَمِعْناهُ يَقُولُ قَوْلاً، فإنْ شِئْتُمْ أَنْ نَعْرِضَهُ عَلَيْكُمْ فَعَلْنا. فَقالَ سُفَهاؤُهُمْ: لا حاجَةَ لَنا أنْ تُخْبِرَنا عَنْهُ بِشَيْءٍ. وقالَ ذَوُو الرَّأْيِ مِنْهُمْ: هاتِ ما سَمِعْتَهُ يَقُولُ، قالَ: سَمِعْتُهُ يَقُولُ كَذَا وكذَا، فَحَدَّثَهُمْ بِما قالَ النَّبِيُّ ﷺ فَقامَ عُرْوَةُ بنُ مَسْعُودٍ فَقالَ: أَيْ قَوْمِ، أَلَسْتُمْ بالوَلَدِ؟ وَأَلَستِ بالوالِدِ قالُوا: بَلى، قالَ: فَهَلْ تَتَّهِمُونِي؟ قالُوا: لا، قالَ: أَلَسْتُم تَعْلَمُونَ أنِّي اسْتَنْفَرْتُ أَهْلَ عُكاظٍ فَلَمَّا بَلَّحُوا عَلَيَّ جِئْتُكُمْ بأَهْلِي

on the right." By Allāh, Khālid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet ﷺ went on advancing till he reached the ...nīya (i.e., a mountainous way) through which one would go to them (i.e., people of Quraish). The she-camel of the Prophet ﷺ sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, Al-Qaṣwā' (i.e., the she-camel's name) has become stubborn! Al-Qaṣwā' has become stubborn!" The Prophet ﷺ said, "Al-Qaṣwā' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e., the Quraish infidels) ask me anything which will respect the Ordinances of Allāh, I will grant it to them." The Prophet ﷺ then rebuked the she-camel and she got up. The Prophet ﷺ changed his way till he dismounted at the farthest end of Al-Ḥudaibīya at a pit (i.e., well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allāh's Messenger ﷺ of thirst. The Prophet ﷺ took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allāh, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa Al-Khuzā'i came with some persons from his tribe Khuza'a and they were the advisers of Allāh's Messenger ﷺ who would keep no secret from him and were from the people of Tihāma. Budail said, "I left Ka'b bin Lu'aī and 'Āmir bin Lu'aī residing at the profuse water of Al-

كُلُّ واحِدٍ مِنْهُما حَدِيثَ صَاحِبِهِ قالا: خَرَجَ رَسُولُ اللهِ ﷺ زَمَنَ الحُدَيْبِيَةِ حتَّى إذَا كانُوا بِبَعْضِ الطَّرِيقِ قالَ النَّبِيُّ ﷺ: «إنَّ خالِدَ بنَ الوَلِيدِ بالغَمِيمِ في خَيْلٍ لِقُرَيْشٍ طَلِيعَةً فَخُذُوا ذَاتَ اليَمِيْنِ»، فَوَاللهِ ما شَعَرَ بِهِمْ خالِدٌ حتَّى إذَا هُمْ بِقَتَرَةِ الجَيْشِ فانْطَلَقَ يَرْكُضُ نَذِيراً لِقُرَيْشٍ، وسارَ النَّبِيُّ ﷺ حتَّى إذَا كانَ بالثَّنِيَّةِ التي يُهْبَطُ عَلَيهِمْ مِنها بَرَكَتْ بِهِ رَاحِلَتُهُ. فَقالَ النَّاسُ: حَلْ حَلْ، فألَحَّتْ فَقالُوا: خَلأتِ القَصْوَاءُ، خَلأتِ القَصْوَاءُ. فَقالَ النَّبِيُّ ﷺ: «ما خَلأتِ القَصْوَاءُ، وما ذَاكَ لَها بِخُلُقٍ ولكِنْ حَبَسَها حابِسُ الفِيلِ»، ثُمَّ قالَ: «والذِي نَفْسِي بِيَدِهِ لا يَسْألُونَنِي خُطَّةً يُعَظِّمُونَ فِيها حُرُماتِ اللهِ إلَّا أعْطَيْتُهُمْ إيَّاها». ثُمَّ زَجَرَها فَوَثَبَتْ، قالَ: فَعَدَلَ عَنْهُمْ حتَّى نَزَلَ بأقْصَى الحُدَيْبِيَةِ عَلى ثَمَدٍ قَلِيلِ المَاءِ يَتَبَرَّضُهُ النَّاسُ تَبَرُّضاً، فَلَمْ يُلَبِّثْهُ النَّاسُ حتَّى نَزَحُوهُ وشُكِيَ إلى رَسُولِ اللهِ ﷺ العَطَشُ. فانْتَزَعَ سَهْماً مِنْ كِنانَتِهِ ثُمَّ أمَرَهُمْ أنْ يَجْعَلُوه فيهِ، فَوَاللهِ ما زَالَ يَجِيشُ لَهُمْ بالرِّيِّ حتَّى صَدَرُوا عَنْهُ فَبَيْنَما هُمْ كذٰلِكَ إذْ جاءَ بُدَيْلُ بنُ وَرْقاءَ الخُزَاعِيُّ في نَفَرٍ مِنْ قَوْمِهِ مِنْ خُزَاعَةَ وكانُوا عَيْبَةَ نُصْحِ رَسُولِ اللهِ

they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When 'Umar decided to carry out his decision, one of Abū Al-Ḥuqīq's sons came and addressed 'Umar, "O chief of the believers, will you exile us although Muḥammad (ﷺ) allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" 'Umar said, "Do you think that I have forgotten the statement of Allāh's Messenger ﷺ, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was a joke from Abul-Qāsim." 'Umar said, "O the enemy of Allāh! You are telling a lie." 'Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc."

اللهُ»، وإنَّ عَبْدَ اللهِ بنَ عُمَرَ خَرَجَ إلى مالِهِ هُناكَ فَعُدِيَ عَلَيْهِ مِنَ اللَّيْلِ فَفُدِعَتْ يَدَاهُ ورِجْلاهُ ولَيْسَ لَنا هُناكَ عَدُوٌّ غَيرُهُمْ هُمْ عَدُوُّنا وتُهْمَتُنا، وقَد رَأَيْتُ إجْلاءَهُمْ. فَلَمَّا أجْمَعَ عُمَرُ عَلى ذٰلكَ أتاهُ أحَدُ بَنِي أبي الحُقَيقِ فَقالَ: يا أمِيرَ المُؤْمِنِيْنَ، أتُخْرِجُنا وقَدْ أقَرَّنا مُحَمَّدٌ ﷺ وعامَلَنا عَلى الأمْوَالِ وشَرَطَ ذٰلكَ لَنا؟ فَقالَ عُمَرُ: أظَنَنْتَ أنِّي نَسِيتُ قَوْلَ رَسُولِ اللهِ ﷺ: «كَيْفَ بِكَ إذَا أُخْرِجْتَ مِنْ خَيْبَرَ تَعْدُو بِكَ قَلوصُكَ لَيْلَةً بَعْدَ لَيْلَةٍ؟» فقالَ: كَانَ ذٰلِكَ هُزَيْلَةً مِنْ أبي القاسِمِ، فَقالَ: كَذَبْتَ يا عَدُوَّ اللهِ، فأجْلاهُمْ عُمَرُ وأعْطاهُمْ قِيمَةَ ما كانَ لَهُمْ مِنَ الثَّمَرِ مالاً وإبِلاً وعُرُوضاً مِنَ أقْتابٍ وحِبالٍ وغَيْرِ ذٰلكَ. رَوَاهُ حَمَّادُ بنُ سَلَمَةَ، عَنْ عُبَيْدِ اللهِ، أحْسِبُهُ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ اخْتَصَرَهُ.

(15) CHAPTER. The conditions of *Jihād* and peace treaties with (non-Muslim) warriors, and the writing of the conditions.

(١٥) بابُ الشُّرُوطِ في الجِهادِ والمُصالَحَةِ مَعَ أهْلِ الحَرْبِ وكِتابَةِ الشُّرُوطِ

2731, 2732. Narrated Al-Miswar bin Makhrama and Marwān whose narrations attest each other: Allāh's Messenger ﷺ set out at the time of *Al-Ḥudaibīya* (treaty), and when they proceeded for a distance, he said, "Khālid bin Al-Walīd leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamīm, so take the way

٢٧٣١، ٢٧٣٢ - حدَّثَني عَبْدُ اللهِ ابنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ قالَ: أخْبَرَني الزُّهْرِيُّ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ ومَرْوَانَ، يُصَدِّقُ

"If your masters agree, I will pay them the whole sum provided the *Walā'* will be for me." Barīra went to her masters and told them about it, but they refused the offer and she returned from them while Allāh's Messenger ﷺ was sitting. She said, "I presented the offer to them, but they refused unless the *Walā'* would be for them." When the Prophet ﷺ heard that and 'Āishah told him about it, he said to her, "Buy Barīra and let them stipulate that her *Walā'* will be for them, as the *Walā'* is for the manumitter." 'Āishah did so. After that Allāh's Messenger got up amidst the people, glorified and praised Allāh and said, "What is wrong with some people who stipulate things which are not in Allāh's Laws? Any condition which is not in Allāh's Laws is invalid even if there were a hundred such conditions. Allāh's Rules are the most valid and Allāh's Conditions are the most solid. The *Walā'* is for the manumitter."

فِي كُلِّ عامٍ أوقِيَّةٌ فأعِينِيني، فَقالَتْ: إنْ أحَبُّوا أنْ أعُدَّها لهُمْ ويَكُونَ ولاؤُكِ لي فَعَلْتُ، فَذَهَبَتْ بَرِيرَةُ إلى أهْلِها فَقالَتْ لهُمْ فأبَوْا عَلَيْها. فجاءَتْ مِنْ عِنْدِهِمْ ورَسُولُ اللهِ ﷺ جالِسٌ فَقالَتْ: إنِّي قدْ عَرَضْتُ ذٰلكِ عَلَيهِمْ فأبَوْا إلَّا أنْ يَكُونَ الوَلاءُ لهُمْ، فَسَمِعَ النَّبِيُّ ﷺ فأخْبَرَتْ عائِشَةُ النَّبِيَّ ﷺ فَقالَ: «خُذِيها واشْتَرِطي لهُمُ الوِلاءَ، فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». فَفَعَلَتْ عائِشَةُ، ثُمَّ قامَ رَسُولُ اللهِ ﷺ في النَّاسِ فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ ثُمَّ قالَ: «ما بالُ رِجالٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ في كِتابِ اللهِ، ما كانَ مِنْ شَرْطٍ لَيْسَ في كِتابِ اللهِ فَهُوَ باطِلٌ، وإنْ كانَ مائَةَ شَرْطٍ، قَضاءُ اللهِ أحَقُّ وشَرْطُ اللهِ أوْثَقُ، وإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٤٥٦]

(14) CHAPTER. If the landlord stipulates in the contract of share-cropping that he would terminate the contract whenever he likes.

(١٤) بابٌ إذا اشْتَرَطَ في المُزارَعَةِ: إذا شِئْتُ أخْرَجْتُكَ

2730. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the people of Khaibar dislocated 'Abdullāh bin 'Umar's hands and feet, Umar got up delivering a *Khutba* (religious talk) saying, "No doubt, Allāh's Messenger ﷺ made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allāh allows you.' Now 'Abdullāh bin 'Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews,

٢٧٣٠ - حَدَّثَنا أبو أحْمَدَ: حدَّثَنا مُحَمَّدُ بنُ يَحْيَى أبو غَسَّانَ الكِنانِي: أخْبرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لمَّا فَدَعَ أهْلُ خَيْبَرَ عَبْدَ اللهِ بنَ عُمَرَ قامَ عُمَرُ خَطِيباً فَقالَ: إنَّ رَسُولَ اللهِ ﷺ كانَ عامَلَ يَهُودَ خَيْبَرَ عَلى أمْوالِهِمْ وقالَ: «نُقِرُّكُمْ ما أقَرَّكُمُ

مُوسَى: أَخْبَرَنا هِشامٌ: أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُ قالَ: أَخْبَرَني يَعْلَى بنُ مُسْلِمٍ، وعَمْرُو بنُ دِينارٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، يَزِيدُ أَحَدُهما عَلَى صاحِبِهِ، وغَيرُهُما: قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: إنَّا لَعِنْدَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: حدَّثَني أُبَيُّ بنُ كَعْبٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مُوسَى رسُولُ اللهِ»، فَذَكَرَ الحَدِيثَ. قالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا﴾ [الكهف: ٧٢] كانَتِ الأُولى نِسْياناً، والوُسْطَى شَرْطاً، والثَّالِثَةُ عَمْداً، ﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۝٧٣﴾ [الكهف: ٧٣]، ﴿لَقِيَا غُلَٰمًا فَقَتَلَهُۥ﴾ ﴿فَانطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ اسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ﴾ [الكهف: ٧٧] قَرَأَها ابنُ عَبَّاسٍ (أَمامَهُمْ مَلِكٌ).

[راجع: ٧٤]

(السلام) the Messenger of Allāh," and then he narrated the whole story about him. Al-Khidr said to Mūsa, "Did I not tell you that you would not be able to have patience with me." (V.18:72). Mūsa then violated the agreement for the first time because of forgetfulness, then Moses promised that if he asked Al-Khidr about anything, the latter would have the right to desert him. Mūsa abided by that condition and on the third occasion he intentionally asked Al-Khidr and caused that condition to be applied. The three occasions referred to above are referred to by the following Verses:

'...Call me not to account for what I forgot, and be not hard upon me for my affair (with you).' (V.18:73)

'...Till they met a boy and he (Al-Khidr) killed him...'

'Then they both proceeded ... found therein a wall about to collapse and he (Al-Khidr) set it up straight...' "[1] (V.18:77)

(١٣) بابُ الشُّرُوطِ في الوَلاءِ

(13) CHAPTER. Conditions for *Walā'*.

٢٧٢٩ - حَدَّثَنا إسماعِيلُ: حَدَّثَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: جاءَتْني بَرِيرَةُ فَقالَتْ: كاتَبْتُ أَهْلِي عَلى تِسْعِ أَواقٍ

2729. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنها said, "Barīra came to me and said, 'My people (masters) have written the contract for my emancipation for nine *Awaq* (of gold) to be paid in yearly installments, one *Uqīya* per year; so help me.' " 'Āishah said (to her),

(1) (H. 2728) In the second case Moses abided by the condition though there was no written agreement or witnesses. So when Khidr said to him, "This is the parting between me and you. 'Moses accepted his decision because it agreed with the condition he himself had set up.

Barīra?' He said, 'Buy her and manumit her, no matter what they stipulate.' 'Āishah added, 'I bought and manumitted her, though her masters had stipulated that her *Walā'* would be for them.' The Prophet ﷺ said, 'The *Walā'* is for the liberator, even if the other stipulated a hundred conditions.'"

ولائي، قالَتْ: لا حاجَةَ لي فِيكِ. فَسَمِعَ ذٰلكَ النَّبِيُّ ﷺ أوْ بَلَغَهُ، فَقالَ: «ما شأنُ بَريرَةَ؟» فَقالَ: «اشْتريها فأعْتِقيها، ولْيَشْتَرِطُوا ما شاؤُوا». قالَتْ: فاشْتَرَيْتُها فأعتَقْتُها، واشْتَرَطَ أهْلُها ولاءها. فَقالَ النَّبِيُّ ﷺ: «الوَلاءُ لِمَنْ أعْتَقَ وإنِ اشْتَرَطُوا مائَةَ شَرْطٍ». [راجع: ٤٥٦]

(11) CHAPTER. Conditions concerning divorce.

(١١) بابُ الشُّرُوطِ في الطَّلاقِ

وقالَ ابنُ المُسَيَّبِ والحَسَنُ وعَطاءٌ: إنْ بَدَأ بالطَّلاقِ أوْ أخَّرَ فَهُوَ أحَقُّ بِشَرْطِهِ.

2727. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade:
(i) The meeting of the caravan (of goods) on the way,
(ii) That a residing person sells goods of a bedouin,
(iii) That a woman stipulates the divorce of the wife of the would be husband,
(iv) That a man tries to cause the cancellation of a bargain concluded by another. He also forbade *An-Najsh* and that one withholds the milk in the udder of an animal so that he may deceive people on selling it.
[See *Hadīth* 2656]

٢٧٢٧ - حَدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّلَقِّي، وأنْ يَبْتاعَ المُهاجِرُ لِلأعْرَابيِّ، وأنْ تَشْتَرِطَ المَرْأةُ طَلاقَ أُخْتِها، وأنْ يَسْتامَ الرَّجُلُ عَلى سَوْمِ أخِيهِ، ونَهَى عَنِ النَّجْشِ، وعَنِ التَّصْرِيَةِ». تابَعَهُ مُعاذٌ وعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ. وقالَ غُنْدَرٌ وعَبْدُ الرَّحْمٰنِ: نُهِيَ. وقالَ آدَمُ: نُهِينا. وقالَ النَّضْرُ وحَجّاجُ بنُ مِنْهالٍ: نَهَى. [راجع: ٢١٤٠]

(12) CHAPTER. Verbal conditions with the people.

(١٢) بابُ الشُّرُوطِ مَعَ النَّاسِ بالقَوْلِ

2728. Narrated Ubaī bin Ka'b رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Mūsa (Moses عليه

٢٧٢٨ - حَدَّثَنا إبْراهِيمُ بنُ

فاقْضِ بَيْنَنا بِكِتابِ اللهِ وائْذَنْ لِي، فَقالَ رَسُولُ اللهِ ﷺ: «قُلْ»، قالَ: إنَّ ابْني كانَ عَسِيفاً عَلى هذا فَزَنى بامْرَأتِهِ وإنّي أُخْبِرْتُ أنَّ عَلى ابْني الرَّجْمَ فافْتَدَيْتُ مِنْهُ بِمائَةِ شاةٍ ووَلِيدَةٍ، فَسَألْتُ أهْلَ العِلْمِ فأخْبَرُوني أنَّما عَلى ابْني مِائَةُ جَلْدَةٍ وتَغْرِيبُ عامٍ، وأنَّ عَلى امْرَأةِ هذا الرَّجْمَ، فقالَ رَسُولُ اللهِ ﷺ: «والَّذي نَفْسِي بِيَدِهِ لأقْضِيَنَّ بَيْنَكما بِكِتابِ اللهِ، الوَلِيْدَةُ والغَنَمُ رَدٌّ عَلَيكَ، وعَلى ابْنِكَ جَلْدُ مائَةٍ وتَغْرِيبُ عامٍ. اغْدُ يا أُنَيْسُ إلى امْرَأةِ هذا فإنِ اعْتَرَفَتْ فارْجُمْها». قالَ: فَغَدا عَلَيْها فاعْتَرَفَتْ فأمَرَ بِها رَسُولُ اللهِ ﷺ فَرُجِمَتْ.

[راجع: ٢٣١٤، ٢٣١٥]

be stoned to death. So, in lieu of that I ransomed my son by paying one hundred sheep and a slave-girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allāh's Messenger ﷺ said, "By Him in Whose Hands my soul is, I will judge between you according to Allāh's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, O Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allāh's Messenger ﷺ ordered that she be stoned to death.

(١٠) بابُ ما يَجُوزُ مِنْ شُرُوطِ المُكاتَبِ إذَا رَضِيَ بالبَيْعِ عَلى أنْ يُعْتَقَ

(10) CHAPTER. The conditions permissible in the case of a slave who has a writing for emancipation, if he agrees to be sold to somebody else who promises to free him.

٢٧٢٦ - حَدَّثَنا خَلّادُ بنُ يَحْيَى: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أيمَنَ المَكِّيُّ، عَنْ أبيهِ قالَ: دَخَلْتُ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَتْ عَلَيَّ بَرِيرَةُ وهيَ مُكاتَبَةٌ فَقالَتْ: يا أُمَّ المُؤْمِنِيْنَ اشْتَرِيني فإنَّ أهْلي يبيعونني فأعْتِقِيْني، قالَتْ: نَعَمْ. قالَتْ: إنَّ أهْلِي لا يَبيعُونني حتَّى يَشْتَرِطُوا

2726. Narrated Aiman Al-Makkī: When I visited 'Āishah رَضِيَ اللهُ عَنها, she said, "Barīra who had a written contract for her emancipation for a certain amount came to me and said, 'O Mother of the believers! Buy me and manumit me, as my masters will sell me.' 'Āishah agreed to it. Barīra said, 'My masters will sell me on the condition that my *Walā'*[1] will go to them.' 'Āishah said to her, 'Then I am not in need of you.' The Prophet ﷺ heard of that, or was told about it and so he asked 'Āishah, 'What is the problem of

(1) (H. 2726) *Walā'*: See the glossary.

did not give any yield, so we were forbidden (by the Prophet ﷺ) to follow such a system, but we were allowed to rent the land for money.

الزُّرَقِيِّ قالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كُنَّا أَكْثَرَ الأَنْصَارِ حَقْلاً فَكُنَّا نُكْرِي الأَرْضَ، فَرُبَّما أَخْرَجَتْ هذِهِ ولَمْ تُخْرِجْ ذِهِ، فَنُهِينا عَنْ ذٰلِكَ ولَمْ نُنْهَ عَنِ الوَرِقِ.

[راجع: ٢٢٨٦]

(8) CHAPTER. The conditions which are not permissible in the contracts of marriage.

(٨) بابُ ما لا يَجُوزُ مِنَ الشُّرُوطِ في النِّكاحِ

2723. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No town-dweller should sell for a bedouin. Do not practise *Najsh* (i.e., do not offer a high price for a thing which you do not want to buy, in order to deceive the people). No Muslim should offer more for a thing already bought by his Muslim brother, nor should he demand the hand of a girl already engaged to another Muslim. A Muslim woman shall not try to bring about the divorce of her sister (i.e., another Muslim woman) in order to take her place herself."

٢٧٢٣ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا يَبيعُ حاضِرٌ لِبادٍ، ولا تَناجَشُوا ولا يَزِيدَنَّ عَلى بَيْعِ أخِيهِ، ولا يَخْطُبَنَّ عَلى خِطْبَتِهِ، ولا تَسْأَلِ المَرْأَةُ طَلاقَ أُخْتِها لِتَسْتَكْفِئَ إناءَها».

[راجع: ٢١٤٠]

(9) CHAPTER. The conditions which are not permissible in the legal punishments prescribed by Allāh.

(٩) بابُ الشُّرُوطِ التي لا تَحِلُّ في الحُدُودِ

2724, 2725. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhanī رَضِيَ اللهُ عَنْهُما: A bedouin came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I ask you by Allāh to judge my case according to Allāh's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allāh's Laws, and allow me to speak." Allāh's Messenger ﷺ said, "Speak." He (i.e., the bedouin or the other man) said, "My son was working as a labourer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should

٢٧٢٤، ٢٧٢٥ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ أبي هُرَيْرَةَ وزَيْدِ بنِ خالِدٍ الجُهَنِيِّ رَضِيَ اللهُ عَنْهُما أنَّهُما قالا: إنَّ رَجُلاً مِنَ الأعْرَابِ أتَى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أنْشُدُكَ اللهَ ألَّا قَضَيْتَ لي بِكِتابِ اللهِ. فَقالَ الخَصْمُ الآخَرُ وهُوَ أفْقَهُ مِنْهُ: نَعَمْ،

ونُشْرِكُكُمْ في الثَّمَرَةِ»، قالُوا: سَمِعْنا وأَطَعْنا. [راجع: ٢٣٢٥]

٢٧٢٠ - حَدَّثَنا مُوسَى بنُ إسماعيلَ: حدَّثنا جُوَيْرِيَةُ بنُ أسماءَ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أَعْطَى رَسُولُ اللهِ ﷺ خَيْبَرَ اليَهُودَ أنْ يَعْمَلُوها ويَزْرَعُوها ولهُمْ شَطْرُ ما يَخْرُجُ مِنها. [راجع: ٢٢٨٥]

2720. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield.

(٦) بابُ الشُّرُوطِ في المَهْرِ عِنْدَ عُقْدَةِ النكاح

(6) CHAPTER. The terms and the conditions of *Mahr* at the time of the marriage contract.

وقالَ عُمَرُ: إنَّ مَقاطِعَ الحقُوقِ عِنْدَ الشُّرُوطِ، ولكَ ما شَرَطْتَ.

وقالَ المِسْوَرُ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صِهْراً لَهُ فأثْنى عَلَيْهِ في مُصاهَرَتِهِ فأحْسَنَ، قالَ: حدَّثَني فَصَدَقَني ووَعَدَني فَوَفى لي.

'Umar said, "The rights are limited by the conditions, and you will get only what you stipulate."

Narrated Al-Miswar, "I heard the Prophet ﷺ once mentioning his son-in-law and praising him highly as a sincere son-in-law. He said, 'Whenever he talked to me, he spoke the truth and whenever he promised me, he fulfilled his promise.'"

٢٧٢١ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني يَزِيدُ بنُ أبي حَبِيبٍ، عَنْ أبي الخيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أحَقُّ الشُّرُوطِ أنْ تُوفُوا بِهِ ما اسْتَحلَلْتُمْ بِهِ الفُرُوجَ». [انظر: ٥١٥١]

2721. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e., the marriage contract) have the greatest right to be fulfilled."

(٧) بابُ الشُّرُوطِ في المُزَارَعَةِ

(7) CHAPTER. The conditions in share-cropping.

٢٧٢٢ - حَدَّثَنا مالِكُ بنُ إسمَاعِيلَ: حدَّثَنا ابنُ عُيَيْنَةَ: حدَّثَنا يَحْيى بنُ سَعِيدٍ قالَ: سَمِعْتُ حَنْظَلةَ

2722. Narrated Rāfi' bin Khadij رَضِيَ اللهُ عَنْهُ: We used to work in the fields more than the other *Anṣār*, and we used to rent the land (for the yield of a specific portion of it). But sometimes that portion or the rest of the land

أكثر وأصحُّ عندي. وقالَ عُبَيْدُ اللهِ وابنُ إسحاقَ، عَنْ وَهْبٍ، عَنْ جابرٍ: اشْتَرَاهُ النَّبيُّ ﷺ بأوقِيَّةٍ. وتابَعَهُ زَيْدُ بنُ أسْلَمَ، عَنْ جابرٍ. وقالَ ابنُ جُرَيْجٍ، عَنْ عَطاءٍ وغَيرِهِ، عَنْ جابرٍ: أَخَذْتُهُ بأرْبَعَةِ دَنانِيْرَ، وهذَا يَكُونُ أوقِيَّةً عَلى حِسابِ الدّينارِ بِعَشَرَةِ دراهِمَ. ولَمْ يُبَيِّنِ الثَّمَنَ مُغِيرَةُ، عَنِ الشَّعْبيّ، عَنْ جابرٍ. وابنُ المُنْكَدِرِ وأبُو الزُّبَيرِ عَنْ جابرٍ. وقالَ الأعْمَشُ، عَنْ سالمٍ، عَنْ جابرٍ: أوقِيَّةُ ذَهَبٍ. وقالَ أبُو إسحَاقَ، عَنْ سالِمٍ، عَنْ جابرٍ: بِمائَتَيْ دِرْهَمٍ. وقالَ داوُدُ بنُ قَيْسٍ، عَنْ عُبَيْدِ اللهِ بنِ مِقْسَمٍ، عَنْ جابرٍ: اشْتَرَاهُ بِطَرِيقِ تَبوكَ، أحْسِبُهُ قالَ: بأرْبَعِ أوَاقٍ. وقالَ أبُو نَضْرَةَ: عَنْ جابرٍ: اشْتَرَاهُ بِعِشْرِينَ دِيناراً. وقَوْلُ الشَّعْبيّ: بأَوقِيَّةٍ أكْثَرُ؛ الاشْتِرَاطُ أكْثَرُ وأصَحُّ عِنْدِي، قالَهُ أبُو عَبْدِ اللهِ.

(5) CHAPTER. Conditions in contracts (of share-cropping etc.).

(٥) بابُ الشُّرُوطِ في المُعَامَلَةِ

2719. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The *Anṣār* said to the Prophet ﷺ, "Divide our date-palms between us and our emigrant brothers." The Prophet ﷺ said, "No." The *Anṣār* said to the emigrants, "You may do the labour (in our gardens) and we will share the fruits with you." The emigrants said, "We hear and obey."

٢٧١٩ - حَدَّثَنا أبُو اليَمَانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَتِ الأنْصَارُ للنَّبِيِّ ﷺ: اقْسِمْ بَيْنَنا وبَينَ إخْوَانِنا النَّخِيلَ قالَ: «لا»، فقال الأنْصارُ: «تكْفُونَنَا المُؤنَةَ

(4) CHAPTER. It is permissible for the seller to stipulate that he should ride the (sold) animal up to a certain place.

2718. Narrated Jābir رَضِيَ اللهُ عَنْهُ: While I was riding a (slow) and tired camel, the Prophet ﷺ passed by and beat it and prayed for Allāh's Blessings for it. The camel became so fast as it had never been before. The Prophet ﷺ then said, "Sell it to me for one *Uqīya* (of gold)." I said, "No." He again said, "Sell it to me for one *Uqīya* (of gold)." So I sold it and stipulated that I should ride it to my house. When we reached (Al-Madīna) I took that camel to the Prophet ﷺ and he gave me its price. I returned home but he sent for me (and when I went to him) he said, "I was not going to take your camel. So, take your camel as a gift for you."

(Various narrations are mentioned here with slight variations in expressions relating the condition that Jābir had the right to ride the sold camel up to Al-Madīna).

(٤) بابٌ إذا اشْتَرَطَ البائِعُ ظَهْرَ الدَّابَّةِ إلى مَكانٍ مُسَمًّى جازَ

٢٧١٨ - **حَدَّثَنا** أبو نُعَيم: حدَّثنا زَكَرِيَّا قالَ: سَمِعْتُ عامِراً يَقُولُ: حدَّثَني جابِرٌ رَضِيَ اللهُ عَنْهُ: أنَّهُ كانَ يَسِيرُ عَلى جَمَلٍ لَهُ قَدْ أعْيا فَمَرَّ النَّبِيُّ ﷺ فَضَرَبَهُ فَدَعا لَهُ فَسارَ سيراً لَيْس يَسِيرُ مِثْلَهُ. ثُمَّ قالَ: «بِعْنِيهِ بأوقِيَةٍ» قُلْتُ: لا ثُمَّ قالَ: «بِعْنِيهِ بأوقِيَةٍ» فَبِعْتُهُ فاسْتَثْنَيْتُ حُمْلانَهُ إلىٰ أهْلِي. فَلَمَّا قَدِمْنا أتَيْتُه بالجَمَلِ ونَقَدَني ثَمَنَهُ ثُمَّ انْصَرَفْتُ فأرْسَلَ عَلى أثَري قالَ: «ما كُنْتُ لآخُذَ جَمَلَكَ فَخُذْ جَمَلَكَ ذٰلكَ فَهُوَ مالُكَ». [راجع: ٤٤٣]

قالَ شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ عامِرٍ، عَنْ جابِرٍ: أفْقَرَني رَسُولُ اللهِ ﷺ ظَهْرَهُ إلىٰ المَدِينَةِ. وقالَ إسحَاقُ عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ: فَبِعْتُهُ عَلى أنَّ لي فقارَ ظَهْرِهِ حتَّى أبْلُغَ المَدِينَةَ. وقالَ عَطاءٌ وغَيرُهُ: «وَلكَ ظَهْرُهُ إلى المَدِينَةِ». وقالَ مُحَمَّدُ ابنُ المُنْكَدِرِ، عَنْ جابِرٍ: شَرَطَ ظَهْرَهُ إلى المَدِينَةِ. وقالَ زَيْدُ بنُ أسْلَمَ، عَنْ جابِرٍ: «ولكَ ظَهْرُهُ حتَّى تَرجِعَ». وقالَ أبو الزُّبَيرِ، عَنْ جابِرٍ: «أفْقَرْناكَ ظَهْرَهُ إلى المَدِينَةِ». وقالَ الأعْمَشُ، عَنْ سالِمٍ، عَنْ جابِرٍ: «تَبلَّغْ بِهِ إلى أهْلِكَ». قال أبو عَبْدِ اللهِ: الاشتراط

the *Zakāt* and to be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Isam has forbidden), and to help them, to be kind and merciful to them].

قَيْسُ ابنُ أبي حازِمٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ عَلى إقامِ الصَّلاةِ وإيْتاءِ الزَّكاةِ والنُّصْحِ لِكُلِّ مُسْلِمٍ. [راجع: ٥٧]

(2) CHAPTER. (What is said regarding) the sale of pollinated date-palms.

(٢) بابُ إذَا باعَ نَخْلاً قَدْ أُبِّرَتْ

2716. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ said, "If someone sells pollinated date-palms, their fruits will be for the seller, unless the buyer stipulates the contrary."

٢٧١٦ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ باعَ نَخْلاً قَدْ أُبِّرَتْ فَثَمَرَتُها للبائِعِ إلَّا أنْ يَشْتَرِطَ المُبْتاعُ». [راجع: ٢٢٠٣]

(3) CHAPTER. The conditions of selling.

(٣) بابُ الشُّرُوطِ في البُيُوعِ

2717. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها told me that Barīra came to seek her help in writing for emancipation and at that time she had not paid any part of her price. 'Āishah said to her, "Go to your masters and if they agree that I will pay your price (and free you) on condition that your *Walā'* will be for me, I will pay the money." Barira told her masters about that, but they refused, and said, "If 'Āishah wants to do a favour she could, but your *Walā'* will be for us."

'Āishah informed Allāh's Messenger ﷺ of that and he ﷺ said to her, "Buy and manumit Barīra as the *Walā'* will go to the manumitter."

٢٧١٧ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أخْبرَتْهُ أنَّ بَرِيرَةَ جاءَتْ عائِشَةَ تَسْتَعِينُها في كِتابَتِها. ولَمْ تَكُنْ قَضَتْ مِنْ كِتابَتِها شَيْئاً، قالَتْ لَها عائِشَةُ: ارْجِعي إلى أهْلِكِ فإنْ أحَبُّوا أنْ أقْضِيَ عَنْكِ كِتابَتَكِ ويَكُونَ وَلاؤُكِ لي فَعَلْتُ، فَذَكَرَتْ ذٰلكَ بَرِيرَةُ إلى أهْلِها فأبَوْا. وقالُوا: إنْ شاءَتْ أنْ تَحتَسِبَ عَلَيْكِ فَلْتَفْعَلْ ويَكُونَ لَنا ولاؤُكِ. فَذَكَرَتْ ذٰلكَ لِرَسُولِ اللهِ ﷺ فَقالَ لَها: «ابْتاعِي فأعْتِقي فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٤٥٦]

ﭐلۡمُؤۡمِنَٰتُ مُهَٰجِرَٰتٖ فَٱمۡتَحِنُوهُنَّۖ ٱللَّهُ أَعۡلَمُ بِإِيمَٰنِهِنَّۖ﴾ إلى قَوْلِهِ: ﴿وَلَا هُمۡ يَحِلُّونَ لَهُنَّۖ﴾ [الممتحنة: ١٠]. [راجع: ١٦٩٤، ١٦٩٥]

2713. Narrated 'Urwa: 'Āishah told me, "Allāh's Messenger ﷺ used to examine them according to this Verse:

'O you who believe! When believing women come to you as emigrants, examine them... (upto)... Oft-Forgiving, Most Merciful.'" (V.60:10-12)

'Āishah رضي الله عنها said, "When any of them agreed to that condition(1) Allāh's Messenger would say to her, 'I have accepted your *Bai'a* (pledge).' He would only say that, but, by Allāh he never touched the hand of any woman (i.e., never shook hands with them) while taking the *Bai'a* (pledge) and he never took their *Bai'a* (pledge) except by his words (only)."

٢٧١٣ - قال عُرْوَةُ: فأخْبرَتْني عائِشَةُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَمْتَحِنُهُنَّ بِهٰذِهِ الآيَةِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلۡمُؤۡمِنَٰتُ مُهَٰجِرَٰتٖ فَٱمۡتَحِنُوهُنَّۖ﴾ إلى ﴿غَفُورٞ رَّحِيمٞ﴾ قالَ عُرْوَةُ: قالَتْ عائِشَةُ: فَمنْ أقَرَّ بِهذَا الشَّرْطِ مِنْهُنَّ قالَ لَها رَسُولُ اللهِ ﷺ: «قَدْ بايَعْتُكِ»، كَلاماً يُكَلِّمُها بِهِ، واللهِ ما مَسَّتْ يَدُهُ يَدَ امْرَأةٍ قَطُّ في المُبايَعَةِ وما بايَعَهُنَّ إلَّا بِقَوْلِهِ. [انظر: ٢٧٣٣، ٤١٨٢، ٤٨٩١، ٥٢٨٨، ٧٢١٤]

2714. Narrated Jarir رضي الله عنه: When I gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ, he stipulated that I should be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Isam has forbidden), and to help them, to be kind and merciful to them].

(See H. 57 and its chapter)

٢٧١٤ - حَدَّثَنا أبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ زِيادِ بنِ عِلاقَةَ قالَ: سَمِعْتُ جَرِيراً رَضِيَ اللهُ عَنْهُ يَقُولُ: بايعتُ رَسُولَ اللهِ ﷺ فاشترطَ عليَّ: «والنُّصْحِ لِكُلِّ مُسْلِمٍ». [راجع: ٥٧]

2715. Narrated Jarīr bin 'Abdullāh رضي الله عنه: I gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for *Iqāmat-aṣ-Ṣalāt*,(2) paying

٢٧١٥ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسمَاعِيلَ قالَ: حدَّثَني

(1) (H. 2713) The condition mentioned in the Verse, i.e., that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander intentionally forging falsehood (i.e., by making illegal children belonging to their husbands), and that they will not disobey you in any *Ma'rūf* (Islamic Monotheism and all that which Islam ordains).... (V.60:12).

(2) (H. 2715) *Iqamāt-aṣ-Ṣalāt*: See the glossary.

54 - THE BOOK OF CONDITIONS

٥٤ - كتاب الشروط

(1) CHAPTER. The conditions permissible on embracing Islām,[1] and in contracts and transactions.

2711, 2712. Narrated Marwān and Al-Miswar bin Makhrama رَضِيَ اللهُ عَنْهُما from the Companions of Allāh's Messenger ﷺ : When Suhail bin 'Amr agreed to the Treaty (of Hudaibīya), one of the things he stipulated then, was that the Prophet ﷺ should return to them (i.e., the *Al-Mushrikūn*) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet ﷺ agreed to that condition and returned Abū Jandal to his father Suhail bin 'Amr. Thenceforth the Prophet ﷺ returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Umm Kulthūm bint 'Uqba bin Abū Mu'ait who came to Allāh's Messenger ﷺ and she was a young lady then. Her relative came to the Prophet ﷺ and asked him to return her, but the Prophet ﷺ did not return her to them for Allāh had revealed the following Verse regarding women:

"...When believing women come to you as emigrants, examine them, Allāh knows best as to their Faith.. (up to).. nor are the disbelievers lawful (husbands) for them..." (V.60:10)

(١) بابُ ما يَجوزُ منَ الشُّرُوطِ في الإسْلامِ والأحْكامِ والمُبايَعَةِ

٢٧١١، ٢٧١٢ - حَدَّثَنا يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّهُ سَمعَ مَرْوَانَ والمِسْوَرَ بنَ مَخْرَمَةَ رَضِيَ اللهُ عَنْهُما يُخبِرَانِ عَنْ أصْحابِ رَسُولِ اللهِ ﷺ قالَ: لَمَّا كاتَبَ سُهَيْلُ بنُ عَمْرٍو يَوْمَئِذٍ كانَ فِيما اشْتَرَطَ سُهَيْلُ بنُ عَمْرٍو على النَّبيِّ ﷺ: أنَّهُ لا يأتِيكَ مِنَّا أحَدٌ وإنْ كانَ عَلى دِينِكَ إلَّا رَدَدْتَهُ إلَيْنا وخَلَّيْتَ بَيْنَنا وبَيْنَهُ. فَكَرِهَ المُؤْمِنُونَ ذلكَ وامْتَعَضُوا مِنْهُ، وأبَى سُهَيْلٌ إلَّا ذلكَ فَكاتَبَهُ النَّبيُّ ﷺ عَلى ذلكَ فَرَدَّ يَوْمَئِذٍ أبا جَنْدَلٍ إلى أبِيهِ سُهَيْلِ بنِ عَمْرٍو، ولَمْ يأتِهِ أحَدٌ مِنَ الرِّجالِ إلَّا رَدَّهُ في تِلْكَ المُدَّةِ وإنْ كانَ مُسْلِماً. وجاءَتِ المُؤْمِناتُ مُهاجِرَاتٍ وكانَتْ أُمُّ كُلْثُومِ بِنْتُ عُقْبَةَ بنِ أبي مُعَيطٍ ممَّنْ خَرَجَ إلى رَسُولِ اللهِ ﷺ يَوْمَئِذٍ وهِيَ عاتِقٌ، فجاءَ أهْلُها يَسْألُونَ النَّبيَّ ﷺ أنْ يَرْجِعَها إلَيهِمْ فَلَمْ يَرْجِعْها إلَيهِمْ لِما أنْزَلَ اللهُ فِيهِنَّ ﴿إذَا جَآءَكُمُ

(1) (Ch. 1) Some conditions are permissible, others are not; for example, a non-Muslim on embracing Islām has the right to stipulate that he shall not be ordered to move from one country to another, but he cannot stipulate that he may not perform the *Salāt* (prayers). (*Fath Al-Bārī*)

أَخْبَرَنا يُونُسُ، وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ: أَخْبَرَني عَبْدُ اللهِ بنُ كَعْبٍ أَنَّ كَعْبَ بنَ مالكٍ أَخْبَرَهُ: أَنَّهُ تَقاضى ابنَ أبي حَدْرَدٍ دَيْناً كانَ لَهُ عَلَيْهِ في عَهْدِ رَسُولِ اللهِ ﷺ في المَسْجِدِ، فارْتَفَعَتْ أَصْوَاتُهما حتَّى سَمِعَها رَسُولُ اللهِ ﷺ وهُوَ في بيته فَخَرَجَ رَسُولُ اللهِ ﷺ إلَيهما حتَّى كَشَفَ سِجْفَ حُجْرَتِهِ فَنادَى كَعْبَ بنَ مالكٍ فَقالَ: «ياكَعْبُ»، فَقالَ: لَبَّيْكَ يا رَسُولَ اللهِ، فأشارَ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ، فَقالَ كَعْبٌ: قَدْ فَعلْتُ يا رَسُولَ اللهِ، فَقالَ رَسُولُ اللهِ ﷺ: «قُمْ فاقْضِهِ». [راجع: ٤٥٧]

from Ibn Abū Hadrad in the mosque. Their voices grew louder till Allāh's Messenger ﷺ heard them while he was in his house. So, he lifted the curtain of his room and called Ka'b bin Mālik saying, "O Ka'b!" He replied, "*Labbaik!* O Allāh's Messenger!" He beckoned to him with his hand suggesting that he deduct half the debt. Ka'b said, "I agree, O Allāh's Messenger!" Allāh's Messenger ﷺ then said (to Ibn Abū Hadrad), "Get up and pay him the rest."

عُبَيْدُ اللهِ، عَنْ وَهْبِ بنِ كَيْسانَ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: تُوُفِّيَ أبي وعَلَيْهِ دَيْنٌ، فَعَرَضْتُ عَلى غُرَمائِهِ أنْ يأخُذوا التَّمْرَ بِما عَلَيْهِ فأبَوْا، ولَمْ يَرَوْا أنَّ فِيهِ وفاءً. فأتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلكَ لَهُ فَقالَ: «إذَا جَدَدْتَهُ فَوَضَعْتَهُ في المِرْبَدِ آذَنْتَ رَسُولَ اللهِ ﷺ» فَجاءَ ومَعَهُ أبُو بَكْرٍ وعُمَرُ فَجَلَسَ عَلَيْهِ ودَعا بالبَرَكَةِ، ثُمَّ قالَ: «ادْعُ غُرَماءَكَ فأوْفِهِمْ». فَما تَرَكْتُ أحَداً لَهُ عَلى أبي دَيْنٌ إلَّا قَضَيْتُهُ وفَضَلَ ثَلاثَةَ عَشَرَ وَسْقاً، سَبْعَةٌ عَجْوَةٌ وسِتَّةٌ لَوْنٌ، أوْ سِتَّةٌ عَجْوَةٌ وسَبْعَةٌ لَوْنٌ، فَوَافَيْتُ مَعَ رَسُولِ اللهِ ﷺ المَغْرِبَ فَذَكَرْتُ لَهُ ذٰلكَ فَضَحِكَ، فَقالَ: «ائْتِ أبا بَكْرٍ وعُمَرَ فأخْبِرْهُما»، فَقالا: لَقَدْ عَلِمْنا إذْ صَنَعَ رَسُولُ اللهِ ﷺ ما صَنَعَ أنْ سَيَكُونُ ذٰلكَ، وقالَ هِشامٌ، عَنْ وَهْبٍ، عَنْ جابِرٍ: صَلاةَ العَصْرِ ولَمْ يَذْكُرْ: أبا بَكْرٍ، ولا ضَحِكَ، وقالَ: وتَرَكَ أبي عَلَيْهِ ثَلاثِينَ وَسْقاً دَيْناً. وقالَ ابنُ إسحاقَ، عَنْ وَهْبٍ، عَنْ جابِرٍ: صَلاةَ الظُّهْرِ. [راجع: ٢١٢٧]

(i.e., dates) of my garden in lieu of the debt of my father, but they refused the offer, as they thought that it would not cover the full debt. So, I went to the Prophet ﷺ and told him about it. He (ﷺ) said (to me), "When you pluck the dates and collect them in the *Mirbad* (i.e., a place where dates are dried), call me." Finally, he came accompanied by Abū Bakr and 'Umar and sat on the dates and invoked Allāh to bless them. Then he said, "Call your creditors and give them their full rights." So, I paid all my father's creditors in full and yet thirteen extra *Wasq* of dates remained, seven of which were *'Ajwa* and six were *Laun*, or six of which were *'Ajwa* and seven were *Laun*. I met Allāh's Messenger ﷺ at sunset and informed him about it. On that he smiled and said, "Go to Abū Bakr and 'Umar and tell them about it." They said, "We perceived that that was going to happen, as Allāh's Messenger ﷺ did what he did."

(١٤) بابُ الصُّلْحِ بالدَّيْنِ والعَيْنِ

(14) CHAPTER. Bringing about reconciliation in case of dispute concerning debts.

٢٧١٠ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عُثمانُ بنُ عُمَرَ:

2710. Narrated 'Abdullāh bin Ka'b that Ka'b bin Mālik told him that in the lifetime of Allāh's Messenger ﷺ he demanded his debt

الأَنْصَارِ قَدْ شَهِدَ بَدْراً إلى رَسُولِ اللهِ ﷺ في شِرَاجٍ مِنَ الحَرَّةِ كانا يَسْقِيانِ بِهِ كِلاهُمَا. فَقال رَسُولُ اللهِ ﷺ لِلزُّبَيرِ: «اسْقِ يا زُبَيرُ ثُمَّ أرْسِلْ إلى جارِكَ»، فَغَضِبَ الأنْصارِيُّ، فَقالَ: يا رَسُولَ اللهِ آنْ كانَ ابنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قالَ: «اسْقِ ثُمَّ احْبِسْ حتَّى يَبْلُغَ الجَدْرَ»، فاسْتَوْعَى رَسُولُ اللهِ ﷺ حِينَئِذٍ حَقَّهُ لِلزُّبَيرِ، وكانَ رَسُولُ اللهِ ﷺ قَبْلَ ذلكَ أشارَ عَلى الزُّبَيرِ بِرَأْيٍ سَعَةٍ لَهُ ولِلأَنْصارِيِّ، فَلَمَّا أحْفَظَ الأَنْصارِيُّ رَسُولَ اللهِ ﷺ اسْتَوْعَى للزبير حَقَّهُ في صَرِيحِ الحُكْمِ. قالَ عُرْوَةُ: قالَ الزُّبَيرُ: واللهِ ما أحْسِبُ هذِهِ الآيَةَ نَزَلَتْ إلَّا في ذٰلكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾. الآيَةَ [النساء: ٦٥].

[راجع: ٢٣٦٠]

both of them used for irrigation. Allāh's Messenger ﷺ said to Az-Zubair, "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbour." The *Anṣārī* became angry and said, "O Allāh's Messenger! Is it because he is your cousin?" On that the complexion of Allāh's Messenger ﷺ changed (because of anger) and he said (to Az-Zubair), "Irrigate (your garden) and then withhold the water till it reaches the walls (surrounding the palms)." So, Allāh's Messenger ﷺ gave Az-Zubair his full right. Before that Allāh's Messenger ﷺ had given a generous judgement beneficial for Az-Zubair and the *Anṣārī*, but when the *Anṣārī* irritated Allāh's Messenger ﷺ he gave Az-Zubair his full right according to the evident law. Az-Zubair said, "By Allāh! I think the following Verse was revealed concerning that case:

'But no, by your Lord, they can have no Faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them...' " (V.4:65)

(١٣) بابُ الصُّلْحِ بَينَ الغُرَماءِ وأصْحابِ المِيراثِ والمُجازَفَةِ في ذٰلكَ

(13) CHAPTER. Reconciliation between the creditors and between the inheritors and the repayment of debts by giving an amount that is not specified or counted.

وقالَ ابنُ عَبَّاسٍ: لا بأسَ أنْ يَتَخارَجَ الشَّرِيكانِ، فَيأخُذَ هٰذَا دَيْناً وهذَا عَيْناً، فإنْ تَوِيَ لأحدهما، لَمْ يَرْجِعْ عَلى صَاحِبِهِ.

Ibn 'Abbās said, "There is no harm if two partners agree that one of them takes the debts and the other takes the assets, but if the property of any of them is ruined the loser has no right to claim it from the other partner."

٢٧٠٩ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا

2709. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: My father died and was in debt. I suggested that his creditors take the fruits

كَعْبِ بنِ مالكٍ، عَنْ كَعْبِ بنِ مالكٍ أنَّهُ كانَ لَهُ عَلى عَبْدِ اللهِ بنِ أبي حَدْرَدٍ الأسْلَميِّ مالٌ، فَلَقِيَهُ فَلَزِمَهُ حتَّى ارْتَفَعَتْ أصْواتُهُما، فَمَرَّ بِهِما النَّبيُّ ﷺ فَقالَ: يا «كَعْبُ»، فأشارَ بِيَدِهِ كأنَّهُ يَقُولُ: النِّصْفَ، فأخَذَ نِصْفَ ما لَهُ عَلَيْهِ وتَرَكَ نِصْفاً.

[راجع: ٤٥٧]

voices grew very loud. The Prophet ﷺ passed by them and said, "O Ka'b," beckoning with his hand as if intending to say, "Deduct half the debts." So, Ka'b took half what the other owed him and remitted the other half.

(١١) **بابُ فَضْلِ الإصْلاحِ بَيْنَ النَّاسِ والعَدْلِ بَيْنَهُمْ**

(11) CHAPTER. The superiority of making peace and establishing justice among the people.

٢٧٠٧ - **حَدَّثَنا** إسحاقُ بنُ مَنصُورٍ: أخْبَرَنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ». [انظر: ٢٨٩١، ٢٩٨٩]

2707. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is a *Ṣadaqa* to be given for every joint of the human body; and for every day on which the sun rises there is a *Ṣadaqa* (i.e., charitable gift to be given), the one who establishes justice among people[1] is considered as a *Ṣadaqa*.

[See Vol. 4, *Hadith* No.2891, 2989]

(١٢) **بابٌ** إذا أشارَ الإمامُ بالصُّلْحِ فأبى حَكَمَ عَلَيْهِ بالحُكْمِ البَيِّنِ

(12) CHAPTER. If the *Imām* (i.e., ruler) suggests a (re)conciliation but the defendant refuses it, he is to be judged by the evident valid law.

٢٧٠٨ - **حَدَّثَنا** أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبرَني عُرْوَةُ ابنُ الزُّبَيرِ: أنَّ الزُّبَيرَ كانَ يُحَدِّثُ أنَّهُ خاصَمَ رَجُلاً مِنَ

2708. Narrated 'Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُ: Az-Zubair told me that he quarrelled with an *Anṣārī* man who had participated in (the battle of) Badr in front of Allāh's Messenger ﷺ about a water stream which

(1) (H. 2707) One is supposed to thank Allāh for the many favours Allāh has bestowed upon one; one of these numberless favours is the miraculous creation of the three hundred and sixty joints of man's body. Allāh rewards those who bring about peace among people with their justice, and such good deeds compensate for the *Ṣadaqa* which one should pay as a sign of gratitude to Allāh.

عَلى المِنْبرِ والحَسَنُ بنُ عَلِيّ إلى جَنْبِهِ وهُوَ يُقْبِلُ عَلى النَّاسِ مَرَّةً وعَلَيْهِ أُخْرَى ويَقُولُ: «إنَّ ابْنِي هذَا سَيِّدٌ ولَعلَّ اللهَ أنْ يُصْلحَ بِهِ بَينَ فِئَتَينِ عَظِيمَتَينِ مِنَ المُسْلِمِينَ». قالَ أبو عَبْدِ اللهِ: قالَ لي عَليُّ بنُ عَبْدِ اللهِ: إنَّما ثَبَتَ لَنا سَمَاعُ الحَسنِ منْ أبي بَكْرَةَ بِهٰذا الحَدِيثِ. [انظر: ٣٦٢٩، ٣٧٤٦، ٧١٠٩]

Muslims through him.'"

(١٠) بابٌ: هَلْ يُشِيرُ الإمامُ بالصُّلْحِ؟

(10) CHAPTER. Should the *Imām* suggest reconciliation?

٢٧٠٥ - حَدَّثَنَا إسْمَاعِيلُ بنُ أبي أُوَيْسٍ: قالَ حدَّثَني أخِي عَنْ سُلَيْمانَ، عَنْ يَحْيى بن سَعِيدٍ، عَنْ أبي الرِّجالِ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ: أنَّ أُمَّهُ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمٰنِ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: سَمِعَ رَسُولُ اللهِ ﷺ صَوْتَ خُصُومٍ بالبابِ عالِيَةٍ أصواتُهُم، وإذَا أحَدُهما يَسْتَوْضِعُ الآخَرَ ويَسْتَرْفِقُهُ في شَيْءٍ وهُوَ يَقُولُ: واللهِ لا أفْعَلُ، فَخَرَجَ عَلَيهما رَسُولُ اللهِ ﷺ فَقالَ: «أيْنَ المُتَأَلِّي عَلى اللهِ لا يَفْعَلُ المَعْرُوفَ؟» فَقالَ: أنا يا رَسُولَ اللهِ فله أيُّ ذٰلكَ أحَبَّ.

2705. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once, Allāh's Messenger ﷺ heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient, but the other was saying, "By Allāh, I will not do so." Allāh's Messenger ﷺ went out to them and said, "Who is the one who was swearing by Allāh that he would not do a favour?" That man said, "I am that person, O Allāh's Messenger! I will give my opponent whatever he wishes."

٢٧٠٦ - حَدَّثَنَا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأعْرَجِ قالَ: حدَّثَني عَبْدُ اللهِ بنُ

2706. Narrated 'Abdullāh bin Ka'b bin Mālik from Ka'b bin Mālik: 'Abdullāh bin Abū Hadrad Al-Aslamī owed Ka'b bin Mālik some money. One day the latter met the former and demanded his right, and their

Allāh تعالى:
"... Then make peace between them both..." (V.49:9)

2704. Narrated Al-Ḥasan (Al-Basrī): By Allāh, Al-Ḥasan bin 'Alī led large battalions like mountains against Mu'āwīya. 'Amr bin Al-'Ās said (to Mu'āwīya), "I surely see battalions which will not turn back before killing their opponents." Mu'āwīya who was really the best of the two men said to him, "O 'Amr! If these killed those and those killed these, who would be left with me for the jobs of the people, who would be left with me for their women, who would be left with me for their children?" Then Mu'āwīya sent two Quraishī men from the tribe of 'Abd Shams called 'Abdur Raḥmān bin Sumura and Abdullāh bin 'Āmir bin Kuraiz to Al-Ḥasan saying to them, "Go to this man (i.e., Al-Ḥasan) and negotiate peace with him and talk and appeal to him." So, they went to Al-Ḥasan and talked and appealed to him to accept peace. Al-Ḥasan said, "We, the offspring of 'Abdul Muṭṭalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)." They said to Al-Ḥasan, "Mu'āwīya offers you so and so, and appeals to you and entreats you to accept peace." Al-Ḥasan said to them, "But who will be responsible for what you have said?" They said, "We will be responsible for it." So, whatever Al-Ḥasan asked they said, "We will be responsible for it for you." So, Al-Ḥasan concluded a peace treaty with Mu'āwīya. Al-Ḥasan (Al-Baṣrī) said: I heard Abū Bakra saying, "I saw Allāh's Messenger ﷺ on the pulpit and Al-Ḥasan bin 'Alī was by his side. The Prophet ﷺ was looking once at the people and once at Al-Ḥasan bin 'Alī saying, 'This son of mine is a *Saiyid* (i.e., a noble) and may Allāh make peace between two big groups of

عَظِيمَتَيْنِ»، وقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].

٢٧٠٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ عَنْ أبي مُوسَى قالَ: سَمِعْتُ الحَسَنَ يَقول: استقبَلَ واللهِ الحَسَنُ بنُ عَليّ مُعاوِيَةَ بِكَتائِبَ أمْثالِ الجِبالِ، فَقالَ عَمْرُو بنُ العاصِ: إنِّي لأرَى كَتائِبَ لا تُوَلِّي حتَّى تَقْتُلَ أقْرانها. فَقالَ لَهُ مُعاوِيَةُ وكانَ واللهِ خَيرَ الرَّجُلَينِ: أي عَمْرُو، إنْ قَتَلَ هٰؤُلاءِ هٰؤُلاءِ و هٰؤُلاءِ هٰؤُلاءِ: مَنْ لي بأمُورِ النَّاسِ؟ مَنْ لي بِنِسائِهِمْ؟ مَنْ لي بِضَيْعَتِهِمْ؟ فَبَعَثَ إلَيْهِ رَجُلَينِ مِنْ قُرَيْشٍ مِنْ بَنِي عَبْدِ شَمْسٍ: عَبْدَ الرَّحْمٰنِ ابنَ سَمُرَةَ، وعَبْدَ اللهِ بنَ عامِرِ بنِ كُرَيْزٍ، فَقالَ: اذْهَبا إلى هذَا الرَّجُلِ فاعْرِضا عَلَيْهِ وقُولا لَهُ واطْلُبا إلَيْهِ، فأتَياهُ فَدَخَلا عَلَيْهِ فَتَكَلَّما وقالا لَهُ وَطَلَبا إلَيْهِ. فَقالَ لهُما الحَسَنُ بنُ عَليّ: إنَّا بَنُو عَبْدِ المُطَّلِبِ قَدْ أصَبْنا مِنْ هٰذا المَالِ، وإنَّ هذِهِ الأُمَّةَ قَدْ عاثَتْ في دِمائِها قالا: فإنَّهُ يَعْرِضُ عَلَيْكَ كَذَا وكَذَا، ويَطْلُبُ إلَيْكَ ويَسْألُكَ. قالَ: فَمَنْ لي بِهذَا؟ قالا: نَحْنُ لكَ بِهِ فَما سَألَهُما شَيْئاً إلَّا قالا: نَحْنُ لكَ بِهِ، فَصالَحَهُ فَقالَ الحَسَنُ: ولَقَدْ سَمِعْتُ أبا بَكْرَةَ يَقُولَ: رَأيْتُ رَسُولَ اللهِ ﷺ

2702. Narrated Sahl bin Abū Hat͟hma: 'Abdullāh bin Sahl and Muḥaiyisa bin Mas'ūd bin Zaid went to K͟haibar when it had had a peace treaty (with the Muslims).

٢٧٠٢ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا بِشْرٌ: حدَّثنا يَحيى، عَنْ بُشَيرِ بنِ يَسَارٍ، عَنْ سَهْلِ بنِ أبي حَثْمَةَ قالَ: انْطَلَقَ عَبْدُ اللهِ ابنُ سَهْلٍ ومُحَيِّصَةُ بنُ مَسْعُودِ بنِ زَيْدٍ إلى خَيْبَرَ وهِيَ يَوْمَئِذٍ صُلْحٌ. [انظر: ٣١٧٣، ٦١٤٣، ٦٨٩٨، ٧١٩٢]

(8) CHAPTER. Agreement about *Diya* (blood money).

(٨) بابُ الصُّلْحِ في الدِّيَةِ

2703. Narrated Anas رَضِيَ اللهُ عَنْهُ: Ar-Rabī', the daughter of An-Naḍr broke the tooth of a girl, and the relatives of Ar-Rabī' requested the girl's relatives to accept the *Ars͟h* (compensation for wounds etc.) and forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Naḍr asked, "O Allāh's Messenger! Will the tooth of Ar-Rabī' be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet ﷺ said, "O Anas! Allāh's Law ordains retaliation." Later the relatives of the girl agreed and forgave her. The Prophet ﷺ said, "There are some of Allāh's slaves who, if they take an oath by Allāh, are responded to by Allāh (i.e., their oath is fulfilled)." Anas added, "The people agreed and accepted the *Ars͟h*."

٢٧٠٣ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ قالَ: حدَّثَني حُمَيْدٌ: أنَّ أنَساً حَدَّثَهُمْ: أنَّ الرُّبَيِّعَ وهِيَ ابْنَةُ النَّضْرِ كَسَرَتْ ثَنِيَّةَ جارِيَةٍ، فَطَلَبُوا الأرْشَ وطَلَبُوا العَفْوَ فأبَوْا، فأتَوُا النَّبِيَّ ﷺ فأمَرَهُمْ بالقِصاصِ فَقالَ أنَسُ بنُ النَّضْرِ: أتُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ يا رَسُولَ اللهِ؟ لا وَالذِي بَعَثَكَ بالحَقِّ لا تُكْسَرُ ثَنِيَّتُها. فَقالَ: «يا أنَسُ كِتابُ اللهِ القِصاصُ»، فَرَضِيَ القَوْمُ وعَفَوْا فَقالَ النَّبِيُّ ﷺ: «إنَّ مِنْ عِبادِ اللهِ مَنْ لَوْ أقْسَمَ عَلى اللهِ لأبَرَّهُ».

زَادَ الفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ: فَرَضِيَ القَوْمُ وقَبِلوا الأرْشَ. [انظر: ٢٨٠٦، ٤٤٩٩، ٤٥٠٠، ٤٦١١، ٦٨٩٤]

(9) CHAPTER. The saying of the Prophet ﷺ to Al-Ḥasan bin 'Alī رَضِيَ اللهُ عَنْهُما, "This son of mine is *Saiyid* (a noble) and may Allāh make peace between two big groups (of Muslims) through him." And the Statement of

(٩) بابُ قَوْلِ النَّبِيِّ ﷺ للحَسَنِ بنِ عَليٍّ رَضِيَ اللهُ عَنْهُما: «إنَّ ابْني هذا سَيِّدٌ ولَعَلَّ اللهَ أنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ

مَسْعُودٍ: حدَّثَنا سُفْيانُ بنُ سعِيدٍ، عَنْ أبي إسحَاقَ، عَنِ البرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: صَالحَ النَّبيُّ ﷺ المُشْرِكِينَ يَوْمَ الْحُدَيْبِيَةِ علَى ثَلاثَةِ أشْيَاءَ: عَلى أنَّ مَنْ أتَاهُ مِنَ المُشْرِكِينَ رَدَّهُ إلَيهِمْ. ومَنْ أتاهُمْ مِنَ المُسْلِمِينَ لَمْ يَرُدُّوهُ. وعَلى أنْ يَدْخُلَها مِنْ قابِلٍ ويُقِيمَ بِها ثَلاثَةَ أيَّامٍ. ولا يَدْخُلَها إلَّا بِجُلُبَّانِ السِّلاحِ: السَّيْفِ والقَوْسِ ونَحْوِهِ. فَجاءَ أبُو جَنْدَلٍ يَحْجُلُ في قُيُودِهِ فَرَدَّهُ إلَيهِمْ. [راجع: ١٧٨١]

قالَ أبو عَبْدِ اللهِ: لَمْ يَذْكُرْ مُؤَمَّلٌ عَنْ سُفْيانَ أبا جَنْدَلٍ، وقالَ: إلَّا بِجُلُبِّ السِّلاحِ.

عَنْهُما: On the day of *Hudaibīya,* the Prophet ﷺ made a peace treaty with the *Al-Mushrikūn* on three conditions:

1. The Prophet ﷺ would return to them any person from *Al-Mushrikūn* (polytheists, idolaters, pagans)
2. *Al-Mushrikūn* pagans would not return any of the Muslims going to them, and
3. The Prophet ﷺ and his companions would come to Makkah the following year and would stay there for three days and would enter Makkah with their weapons in cases, e.g., swords, arrows, bows, etc.

Abū Jandal came hopping, his legs being chained, but the Prophet ﷺ returned him to *Al-Mushrikūn*.

٢٧٠١ - **حَدَّثَنا** مُحَمَّدُ بنُ رَافِعٍ: حدَّثَنا سُرَيْجُ بنُ النُّعْمانِ قَالَ: حدَّثَنا فُلَيْحٌ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ خَرَجَ مُعْتَمِراً فَحالَ كُفَّارُ قُرَيشٍ بَيْنَهُ وبَينَ البَيْتِ فَنَحَرَ هَدْيَهُ وحَلَقَ رَأْسَهُ بالْحُدَيْبِيَةِ وقاضَاهُمْ عَلى أنْ يَعْتَمِرَ العامَ المُقْبِلَ ولا يَحْمِلَ سِلاحاً عَلَيهِمْ إلَّا سُيُوفاً، ولا يُقِيمَ بِها إلَّا ما أحَبُّوا. فاعْتَمَرَ مِنَ العامِ المُقْبِلِ فَدَخَلَها كما كانَ صَالحَهُمْ، فَلَمَّا أقامَ بِها ثَلاثاً أمَرُوهُ أنْ يَخْرُجَ فَخَرَجَ.
[انظر: ٤٢٥٢]

2701. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out for the *'Umra* but the disbelievers of Quraish prevented him from reaching the Ka'bah. So, he slaughtered his sacrifice and got his head shaved at Al-Hudaibīya, and agreed with them that he would perform *'Umra* the following year and would not carry weapons except swords, and would not stay in Makkah except for the period they allowed. So, the Prophet ﷺ performed the *'Umra* in the following year and entered Makkah according to the treaty, and when he stayed for three days, the disbelievers ordered him to depart, and he departed.

أصحَابِهِ أرَادَ أنْ يُقِيمَ بها». فَلَمَّا دَخَلَها ومَضَى الأجَلُ أتَوْا عَلِيًّا فَقالُوا: قُلْ لِصَاحِبِكَ: اخْرُجْ عَنَّا فَقَدْ مَضى الأجَلُ، فَخَرَجَ النَّبيُّ ﷺ فَتَبِعَتْهُمُ ابْنَةُ حَمْزَةَ: يا عَمِّ يا عَمِّ، فَتَنَاوَلَها عَلِيٌّ فأخَذَ بِيَدِها، وقال لِفاطِمَةَ: دُونَكِ ابْنَةَ عَمِّكِ، احمليها، فاخْتَصَمَ فيها عَلِيٌّ وزَيْدٌ وجَعْفَرٌ، فَقالَ عَلِيٌّ: أنا أحَقُّ بِها وهِيَ ابْنَةُ عَمِّي. وقالَ جَعْفَرٌ: ابْنَةُ عَمِّي وخالَتُها تَحْتِي. وقالَ زَيْدٌ: ابْنَةُ أخِي، فَقَضَى بِها النَّبيُّ ﷺ لخالَتِها، وقالَ: «الخَالَةُ بِمَنزِلَةِ الأمِّ». وقالَ لِعَلِيٍّ: «أنْتَ مِنِّي وأنا مِنْكَ»، وقالَ لِجَعْفَرٍ: «أشْبَهْتَ خَلْقِي وَخُلُقِي»، وقالَ لِزَيْدٍ: «أنْتَ أخُونا ومَولانا».

[راجع: ١٧٨١]

(the next year) and the time limit passed, the Makkans went to 'Alī and said, "Tell your friend (i.e., the Prophet ﷺ) to go out, as the period (agreed to) has passed." So, the Prophet ﷺ went out of Makkah. The daughter of Ḥamza ran after them (i.e., the Prophet ﷺ and his companions), calling, "O Uncle! O Uncle!" 'Alī رَضِيَ اللهُ عَنْهُ received her and led her by the hand and said to Fāṭima رَضِيَ اللهُ عَنْهَا, "Take your uncle's daughter." Zaid and Ja'far quarrelled about her. 'Alī said, "I have more right to her as she is my uncle's daughter. Ja'far said; "She is my uncle's daughter, and her aunt is my wife." Zaid said, "She is my brother's daughter." The Prophet ﷺ judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to 'Alī, "You are from me and I am from you", and said to Ja'far, "You resemble me both in character and appearance", and said to Zaid, "You are our brother (in faith) and our freed slave."[1]

(٧) بابُ الصُّلْحِ مَعَ المُشْرِكِيْنَ

(7) CHAPTER. To make peace with *Al-Mushrikūn* (polytheists, idolaters, pagans).

فِيهِ عَنْ أبي سُفْيانَ، وقالَ عَوْفُ بنُ مالكٍ عَنِ النَّبيِّ ﷺ: «ثمَّ تَكُونُ هُدْنَةٌ بَيْنَكُمْ وبينَ بَني الأصْفَرِ». وفيهِ سَهْلُ بنُ حُنَيْفٍ لقد رأيتُنا يَوْمَ أبي جَنْدَلٍ وأسماءُ والمِسْوَرُ عَنِ النَّبيِّ ﷺ.

This chapter includes Abū Sufyan's narration.

Narrated 'Aūf bin Mālik: The Prophet ﷺ said, "There will be a peace treaty between you and Banī Al-Aṣfar (the Byzantines)."

٢٧٠٠ - وقالَ مُوسَى بنُ

2700. Narrated Al-Bara' bin 'Azib رَضِيَ اللهُ

(1) (H. 2699) The Prophet ﷺ had established the bond of brotherhood between Zaid, his freed slave, and Ḥamza, the Prophet's uncle. This is why Zaid said, "She is my brother's daughter." The Prophet ﷺ in addressing the three persons claiming the right of taking Ḥamza's daughter, is consoling them by relating them to himself, so that they would not be dissatisfied with his judgement.

تَكْتُبْ: مُحَمَّدٌ رَسُولُ اللهِ، لَوْ كُنْتَ رَسُولاً لَمْ نُقاتِلْكَ. فَقالَ لِعَلِيٍّ: «امْحُهُ»، قالَ عَلِيٌّ: ما أنا بالَّذِي أَمحاهُ، فَمَحاهُ رَسُولُ اللهِ ﷺ، وصَالَحهُمْ عَلى أنْ يَدْخُلَ هُوَ وأصْحابُهُ ثَلاثَةَ أيَّامٍ، ولا يَدْخُلُوها إلَّا بِجُلُبَّانِ السِّلاحِ، فَسأَلُوهُ: ما جُلُبَّانُ السِّلاحِ؟ فَقالَ: القِرَابُ بِما فِيهِ. [راجع: ١٧٨١]

to rub it out." Allāh's Messenger ﷺ rubbed it out and made peace with them on the condition that the Prophet ﷺ and his companions would enter Makkah (next year) and stay there for three days, and that they would enter with their weapons in cases.

[See. *Hadīth* No. 2731, 2732].

٢٦٩٩ - حَدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسرائيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: اعْتَمَرَ النَّبِيُّ ﷺ في ذِي القَعْدَةِ فأبى أهْلُ مكَّةَ أنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حتَّى قاضاهُمْ عَلى أنْ يُقِيمَ بِها ثَلاثَةَ أيَّامٍ. فَلَمَّا كَتَبُوا الكِتابَ كَتَبُوا: هذَا ما قاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ ﷺ، فَقالُوا: لا نُقِرُّ بِها، فَلَوْ نَعْلَمُ أنَّكَ رَسُولُ اللهِ ما مَنَعْناكَ، لكِن أنْتَ مُحَمَّدُ بن عَبْدِ اللهِ. قالَ: «أنا رَسُولُ اللهِ، وأنا مُحَمَّدُ بنُ عَبْدِ اللهِ»، ثُمَّ قالَ لِعَلِيٍّ: «امْحُ: رَسُولُ اللهِ» قالَ: لا، واللهِ لا أمحُوكَ أبَداً. فأخَذَ رَسُولُ اللهِ ﷺ الكِتابَ فَكَتَبَ: «هذَا ما قاضَى عليهِ مُحَمَّدُ بنُ عَبْدِ اللهِ: لا يَدْخُلُ مَكَّةَ سِلاحٌ إلَّا في القِرَابِ، وأنْ لا يَخْرُجَ مِنْ أهْلِها بأحَدٍ إنْ أرَادَ أنْ يَتَّبِعَهُ، وأنْ لا يَمْنَعَ أحَداً مِنْ

2699. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to perform *'Umra* in the month of Dhul-Qa'da, the people of Makkah did not let him enter Makkah till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad ﷺ, the Messenger of Allāh agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allāh's Messenger we would not prevent you, but you are Muhammad bin 'Abdullāh." The Prophet ﷺ said, "I am Allāh's Messenger and also Muhammad bin 'Abdullāh." Then he said to 'Alī, "Rub off (the words) 'Allāh's Messenger'", but 'Alī said, "No, by Allāh, I will never rub off your name." So, Allāh's Messenger ﷺ took the document and wrote, 'This is what Muhammad bin 'Abdullāh has agreed upon: No arms will be brought into Makkah except in their cases, and nobody from the people of Makkah will be allowed to go with him (i.e., the Prophet ﷺ) even if he wished to follow him and he (the Prophet ﷺ) will not prevent any of his companions from staying back in Makkah if the latter wants to stay.' When the Prophet ﷺ entered Makkah

slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! Go to the wife of this (man) and stone her to death." So, Unais went and stoned her to death.

إنَّما عَلى ابْنِكَ جَلْدُ مائَةٍ وتَغْرِيبُ عامٍ. فَقالَ النَّبِيُّ ﷺ: «لأَقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ، أَمَّا الوَلِيدَةُ والغَنَمُ فَرَدٌّ عَلَيْكَ. وعَلى ابْنِكَ جَلْدُ مائَةٍ وتَغْرِيبُ عامٍ. وأمَّا أنْتَ يا أُنَيْسُ - لِرَجُلٍ - فاغْدُ عَلى امْرَأَةِ هذَا فارْجُمْها»، فَغَدَا عَلَيها أُنَيْسٌ فَرَجَمَها. [راجع: ٢٣١٤، ٢٣١٥]

2697. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "If somebody innovates something which is not present in our religion (of Islāmic Monotheism), then that thing will be rejected.

٢٦٩٧ - حَدَّثَنا يَعْقُوبُ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنِ القاسِمِ ابنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحْدثَ في أمْرِنا هذَا ما لَيْسَ فِيهِ فَهُوَ رَدٌّ»، رَوَاهُ عَبْدُ اللهِ بنُ جَعْفَرٍ المَخْرَمِيُّ وعَبْدُ الواحِدِ ابنُ أبي عَوْنٍ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ.

(6) CHAPTER. How to write: These are the terms on which so-and-so, the son of so-and-so reconciled with so-and-so, the son of so-and-so, without mentioning the name of the tribe or the family name.

(٦) بابٌ: كَيْفَ يُكْتَبُ: هذَا ما صَالَحَ فُلانُ بنُ فُلانٍ وفُلانُ بنُ فُلانٍ، وإنْ لَمْ يَنْسُبْهُ إلى قَبِيلَتِهِ أوْ نَسَبِهِ

2698. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ concluded a peace treaty with *Al-Mushrikūn* (polytheists, idolaters, pagans) at Al-Hudaibīya, 'Alī bin Abi Ṭālib رَضِيَ اللهُ عَنْهُ wrote the document and he mentioned in it, "Muhammad, Allāh's Messenger ﷺ." The *Al-Mushrikūn* said, "Don't write: 'Muhammad, Allāh's Messenger', for if you were a Messenger we would not fight with you." Allāh's Messenger ﷺ asked 'Alī to rub it out, but 'Alī said, "I will not be the person

٢٦٩٨ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا صَالَحَ رَسُولُ اللهِ ﷺ أهْلَ الحُدَيْبِيَةِ كَتَبَ عَلِيُّ بن أبي طالِب رِضْوانُ اللهِ عَلَيْهِ بَيْنَهُمْ كِتاباً. فَكَتَبَ: مُحَمَّدٌ رَسُولُ اللهِ ﷺ، فَقالَ المُشْرِكُونَ: لا

(4) CHAPTER. The Statement of Allāh عَزَّ وجَل:
"...If they make terms of peace between themselves; and making peace is better..." (V.4:128)

(٤) **بابُ** قَوْلِ اللهِ تعالىٰ: ﴿أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾ [النساء: ١٢٨].

2694. Narrated 'Āishah رَضِيَ الله عَنْها: The following Verse:

"And if a woman fears cruelty or desertion on her husband's part..." (V.4:128)

This Verse means if the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes).

٢٦٩٤ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨] قالَتْ: هُوَ الرَّجُلُ يَرَى من امْرَأَتِهِ ما لا يُعْجِبُهُ كِبَراً أوْ غَيرَهُ فَيُرِيدُ فِرَاقَها، فَتَقُولُ: أَمْسِكْني، واقْسِمْ لي ما شِئْتَ. قالَتْ: ولا بأسَ إذا تَرَاضَيا. [راجع: ٢٤٥٠]

(5) CHAPTER. If some people are (re)conciled on illegal basis, their (re)conciliation is rejected.

(٥) **بابٌ** إِذَا اصْطَلَحُوا عَلَى صُلْحِ جَوْرٍ فالصُّلْحُ مَرْدُودٌ

2695, 2696. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhani رَضِيَ اللهُ عَنْهُما: A bedouin came and said, "O Allāh's Messenger! Judge between us according to Allāh's Laws." His opponent got up and said, "He is right. Judge between us according to Allāh's Laws." The bedouin said, "My son was a labourer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave-girl to save my son. Then I asked the learned scholars who said, 'Your son has to be lashed one hundred lashes and has to be exiled for one year.'" The Prophet ﷺ said, "No doubt, I will judge between you according to Allāh's Laws. The

٢٦٩٥، ٢٦٩٦ - حَدَّثَنَا آدَمُ: حدَّثَنا ابنُ أبي ذِئْبٍ: حدَّثَنا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ أبي هُرَيْرَةَ، وزَيْدِ ابنِ خالِدٍ الجُهَنِي رَضِيَ اللهُ عَنْهُما قالا: جاءَ أعْرَابيٌّ فَقالَ: يا رَسُولَ اللهِ، اقْضِ بَيْنَنا بِكِتابِ اللهِ، فَقامَ خَصْمُهُ فَقالَ: صَدَقَ، اقْضِ بَيْنَنا بِكِتابِ اللهِ. فَقالَ الأعْرَابيُّ: إنَّ ابْني كانَ عَسِيفاً عَلى هذا فَزَنى بامْرَأَتِهِ: فَقالُوا لي: عَلى ابْنِكَ الرَّجْمُ، ففدَيْتُ ابْنِي مِنْهُ بِمائَةٍ مِنَ الغَنمِ وَوَلِيدَةٍ، ثُمَّ سألْتُ أهْلَ العِلْمِ فقالُوا:

أطْيَبُ رِيحاً مِنْكَ، فَغَضِبَ لِعَبْدِ اللهِ رَجُلٌ مِنْ قَوْمِهِ فَشَتما فَغَضِبَ لِكُلِّ واحِدٍ مِنْهُما أصْحابُهُ، فَكانَ بَيْنَهُما ضَرْبٌ بالجَرِيدِ والنِّعالِ والأيْدِي، فَبَلَغَنا أنَّها نَزَلَت ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا﴾ [الحجرات: ٩].

two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):

"And if two parties or groups among the believers fall to fighting, then make peace between them both..." (V.49:9)

(٢) **بابٌ: لَيسَ الكاذِبُ الَّذي يُصْلِحُ بَيْنَ النَّاسِ**

(2) CHAPTER. He who makes peace between the people is not a liar.

٢٦٩٢ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ: أنَّ حُمَيْدَ بنَ عَبْدِ الرَّحْمٰنِ أخْبرَهُ أنَّ أُمَّهُ أُمَّ كُلْثُوم بِنْتَ عُقْبَةَ أخْبرَتْهُ: أنَّها سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ الكَذَّابُ الَّذي يُصْلِحُ بَينَ النَّاسِ فَيَنْمِي خَيراً أوْ يَقُولُ خَيراً».

2692. Narrated Umm Kulthūm bint Uqba رَضِيَ اللهُ عَنْهَا that she heard Allāh's Messenger ﷺ saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar."

(٣) **بابُ قَوْلِ الإمامِ لأصْحابِهِ: اذهبوا بِنا نُصْلِحْ**

(3) CHAPTER. The saying of the ruler to his companions, "Let us go to bring about a (re)conciliation (between people)."

٢٦٩٣ - حَدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ، وإسْحَاقُ ابنُ مُحَمَّدٍ الفَرْوِيُّ قالا: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أنَّ أهْلَ قُباءٍ اقْتَتَلُوا حتَّى تَرَامَوْا بالحجارَةِ، فأُخْبِرَ رَسُولُ اللهِ ﷺ بِذلكَ فقالَ: «اذْهَبُوا بِنا نُصْلِحُ بَيْنَهُمْ». [راجع: ٦٨٤]

2693. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Once the people of Qubā' fought with each other till they threw stones on each other. When Allāh's Messenger ﷺ was informed about it, he said, "Let us go to bring about a (re)conciliation between them."

الصَّفِّ الأَوَّلِ. فأَخَذَ النَّاسُ في التَّصْفِيحِ حتَّى أكثَرُوا وكانَ أبُو بَكْرٍ لا يَكادُ يَلْتَفِتُ في الصَّلاةِ، فالْتَفَتَ فإذَا هُوَ بالنَّبِيِّ ﷺ وَرَاءَهُ فأشارَ إليه بِيَدِهِ فأمَرَهُ أنْ يُصَلِّيَ كما هُوَ. فَرَفَعَ أبُو بَكْرٍ يَدَهُ فَحَمِدَ اللهَ ثُمَّ رَجَعَ القَهْقَرىٰ وَرَاءَهُ حتَّى دَخَلَ في الصَّفِّ فَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى بالنَّاسِ. فَلَمَّا فَرَغَ أقْبَلَ عَلَى النَّاسِ فقالَ: «يا أيُّها النَّاسُ إذَا نابَكُمْ شَيْءٌ في صَلاتِكُمْ أخَذْتُمْ بالتَّصْفِيحِ؟ إنَّما التَّصْفِيحُ لِلنِّساءِ. مَنْ نابَهُ شَيْءٌ في صَلاتِهِ فَلْيَقُلْ: سُبْحانَ اللهِ. فإنَّهُ لا يَسْمَعُهُ أحَدٌ إلَّا التفَتَ. يا أبا بَكْرٍ، ما مَنَعَكَ حِينَ أشَرْتُ إلَيْكَ لَمْ تُصَلِّ بالنَّاسِ؟» فَقالَ: ما كانَ يَنْبَغِي لابنِ أبي قُحافَةَ أنْ يُصَلِّيَ بَيْنَ يَدَي النَّبِيِّ ﷺ. [راجع: ٦٨٤]

he turned round and saw the Prophet ﷺ standing behind him. The Prophet ﷺ beckoned him with his hand to keep on offering *Ṣalāt* (prayer) where he was. Abū Bakr raised his hand and praised Allāh and then retreated till he came in the (first) row, and the Prophet ﷺ went ahead and lead the people in the *Ṣalāt* (prayer). When the Prophet ﷺ finished the *Ṣalāt* (prayer), he turned towards the people and said, "O people! When something happens to you during the *Ṣalāt* (prayer), you start clapping, infact clapping is (permissible) for women only. If something happens to one of you in his *Ṣalāt* (prayer), he should say: *'Subhan Allāh'*, (Glorified be Allāh), for whoever hears him (saying so) will direct his attention towards him. O Abū Bakr! What prevented you from leading the people in the *Ṣalāt* (prayer) when I beckoned to you (to continue)?" Abū Bakr replied, "It did not befit the son of Abū Quḥāfa to lead the *Ṣalāt* (prayer) in front of the Prophet ﷺ."

٢٦٩١ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي أنَّ أنَساً رَضِيَ اللهُ عَنْهُ قالَ: قِيلَ للنَّبِيِّ ﷺ: لَوْ أتَيْتَ عَبْدَ اللهِ ابنَ أُبَيٍّ، فانْطَلَقَ إلَيْهِ النَّبِيُّ ﷺ ورَكِبَ حماراً فانْطَلَقَ المُسْلِمُونَ يَمْشُونَ مَعَهُ، وهِيَ أرْضٌ سَبِخَةٌ. فَلَمَّا أتاهُ النَّبِيُّ ﷺ فَقالَ: إلَيْكَ عَنِّي، واللهِ لَقَدْ آذَانِي نَتْنُ حمارِكَ. فَقالَ رَجُلٌ مِنَ الأنْصارِ مِنْهُمْ: واللهِ لَحِمَارُ رَسُولِ اللهِ ﷺ

2691. Narrated Anas رَضِيَ اللهُ عَنْهُ: It was said to the Prophet ﷺ: "Would that you see 'Abdullāh bin Ubaī." So, the Prophet ﷺ went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet ﷺ reached 'Abdullāh bin Ubaī, the latter said, "Keep away from me! By Allāh, the bad smell of your donkey has harmed me." On that an *Anṣārī* man said (to 'Abdullāh), "By Allāh! The smell of the donkey of Allāh's Messenger ﷺ is better than your smell." On that a man from 'Abdullāh's tribe got angry for 'Abdullāh's sake, and the two men abused each other which caused the friends of the

53 – THE BOOK OF PEACEMAKING [OR (RE)CONCILIATION]

٥٣ - كتاب الصلح

(1) CHAPTER. What has been said regarding (re)conciliation between the people.

And the Statement of Allāh جل جلاله:

"There is no good in most of their secret talks, save (in) him who orders *Ṣadaqa* (charity in Allāh's Cause), or *Ma'rūf* (Islāmic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward." (V.4:114)

And the going of the ruler to the places (where disputes arise) to bring about a reconciliation between people through his companions.

(١) باب ما جاءَ في الإصْلاحِ بينَ النَّاس

وقولِ اللهِ عَزَّ وجَلَّ: ﴿لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ [النساء: ١١٤] وخُرُوجِ الإمامِ إلى المَواضعِ لِيُصْلِحَ بَينَ النَّاسِ بأصْحابه.

2690. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: There was a dispute amongst the people of the tribe of Banī 'Amr bin 'Aūf. The Prophet ﷺ went to them along with some of his companions in order to make peace between them. The time for the *Ṣalāt* (prayer) became due but the Prophet ﷺ did not turn up; Bilāl pronounced the *Adhān* (call for *Ṣalāt*) for the *Ṣalāt* (prayer), but the Prophet ﷺ did not turn up, so Bilāl went to Abū Bakr and said, "The time for the *Ṣalāt* (prayer) is due and the Prophet ﷺ is detained, would you lead the people in the *Ṣalāt* (prayer)?" Abū Bakr replied, "Yes, if you wish." So, Bilāl pronounced the *Iqāma* of the *Ṣalāt* (prayer) and Abū Bakr went ahead [to lead the *Ṣalāt* (prayer)], but the Prophet ﷺ came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abū Bakr used not to look hither and thither in the *Ṣalāt* (prayer), but

٢٦٩٠ - حَدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا أبُو غَسَّانَ قالَ: حدَّثَني أبُو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أنَّ أُناساً مِنْ بَني عَمْرِو بنِ عَوْفٍ كانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ إلَيهِمُ النَّبِيُّ ﷺ في أُناسٍ مِنْ أصْحابِهِ يُصْلِحُ بَيْنَهُمْ، فَحَضَرَتِ الصَّلاةُ ولَمْ يأتِ النَّبِيُّ ﷺ فأذَّنَ بِلالٌ بالصَّلاةِ ولَمْ يأتِ النَّبِيُّ ﷺ فَجاءَ إلى أبي بَكْرٍ فَقالَ: إنَّ النَّبِيَّ ﷺ حُبِسَ وقَدْ حَضَرَتِ الصَّلاةُ فَهَلْ لكَ أنْ تَؤُمَّ النَّاسَ؟ فَقالَ: نَعَمْ إنْ شِئْتَ، فأقامَ الصَّلاةَ فَتَقَدَّمَ أبُو بَكْرٍ ثُمَّ جاءَ النَّبِيُّ ﷺ يَمْشي في الصُّفُوفِ حتَّى قامَ في

بَعْدَهُ أبداً، فَأَحْزَنَنِي ذٰلِكَ، قالَتْ:
فَنِمْتُ فأُرِيتُ لِعُثمانَ عَيْناً تَجْرِي
فَجِئْتُ إلى رَسُولِ اللهِ ﷺ فأَخْبَرْتُهُ
فَقالَ: «ذٰلِكَ عَمَلُهُ». [راجع: ١٢٤٣]

2688. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam'a gave her day and night to 'Āishah, the wife of the Prophet ﷺ intending thereby to please Allāh's Messenger ﷺ.

٢٦٨٨ - حَدَّثَنا مُحَمَّدُ بنُ
مُقاتِلٍ: أخبَرَنا عَبْدُ اللهِ: أخبرَنا
يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي
عُرْوَةُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها
قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذَا أرادَ
سَفَراً أقْرَعَ بَينَ نِسائِهِ فأيَّتُهُنَّ خَرَجَ
سَهْمُها خَرَجَ بها مَعَهُ، وكانَ يَقْسِمُ
لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَها ولَيْلَتَها. غَيرَ
أنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَها
ولَيْلَتَها لِعائِشَةَ زَوْجِ النَّبِيِّ ﷺ تَبْتَغِي
بِذٰلِكَ رِضا رَسُولِ اللهِ ﷺ.
[راجع: ٢٥٩٣]

2689. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If the people knew what is (the reward of) pronouncing the *Adhān* [call for the *Ṣalāt* (prayers)] and (of being in) the first row (in the Congregational prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew (the reward of) the noon prayer, they would race for it, and if they knew (the reward of) the morning (i.e., *Fajr*) and '*Ishā*' (late evening) *Ṣalāt* (prayers), they would present themselves for the *Ṣalāt* (prayers) even if they had to crawl to reach there." (See H. 615)

٢٦٨٩ - حَدَّثَنا إسْمَاعِيلُ قالَ:
حدَّثَنِي مالكٌ، عَنْ سُمَيٍّ مَوْلَى أبي
بَكْرٍ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ
قالَ: «لَوْ يَعْلَمُ النَّاسُ ما في النِّداءِ
والصَّفِّ الأوَّلِ ثُمَّ لَمْ يَجِدُوا إلَّا أنْ
يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا، ولَوْ يَعْلَمُونَ
ما في التَّهْجِيرِ لاسْتَبَقُوا إلَيْهِ، ولَوْ
يَعْلَمُونَ ما في العَتَمَةِ والصُّبْحِ
لأتَوْهُما ولَوْ حَبْواً». [راجع: ٦١٥]

boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, 'You have been troubled much by me (coming up to you), and I have to get water.' Now, if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves."[1]

(See H. 2493)

2687. Narrated Umm Al-'Alā that when the *Anṣār* drew lots as to which of the emigrants should dwell with which of the *Anṣār*, the name of 'Uthmān bin Maz'un came out (to be in their lot). Umm Al-'Alā further said, " 'Uthmān stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allāh's Messenger ﷺ came to our house and I said, (addressing the dead 'Uthmān), 'O Abū As-Sā'ib! May Allāh be Merciful to you. I testify that Allāh has blessed you.' The Prophet ﷺ said to me, 'How do you know that Allāh has blessed him?' I replied, 'I do not know O Allāh's Messenger! May my parents be sacrificed for you.' Allāh's Messenger ﷺ said, 'As regards 'Uthmān, by Allāh he has died and I really wish him every good, yet, by Allāh, although I am Allāh's Messenger, I do not know what will be done to him.'" Umm Al-'Alā added, "By Allāh, I shall never attest the piety of anybody after him. And what Allāh's Messenger ﷺ said made me sad." Umm Al-'Alā further said, "Once I slept and saw in a dream, a flowing stream for 'Uthmān. So, I went to Allāh's Messenger ﷺ and told him about it, he said, 'That is (the symbol of) his (good) deeds.'"

فَتَأَذَّوْا بِهِ فأَخَذَ فأساً فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ فأتَوْهُ فَقالُوا: ما لَكَ؟ قالَ: تَأَذَّيْتُمْ بي ولا بُدَّ لي مِنَ الماءِ، فإنْ أخَذُوا عَلى يَدَيهِ أنْجوهُ ونَجَّوْا أنْفُسَهُمْ، وإنْ تركُوهُ أهْلَكُوهُ وأهْلَكُوا أنْفُسَهُمْ».

٢٦٨٧ - حَدَّثَنَا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ: عَنِ الزُّهْرِيِّ قالَ: حدَّثَني خارِجَةُ بنُ زَيْدٍ الأنْصارِيُّ: أنَّ أُمَّ العَلاءِ، امْرَأَةً مِنْ نِسائِهِمْ قَدْ بايَعَتِ النَّبِيَّ ﷺ أخْبَرَتْهُ أنَّ عُثمانَ بنَ مَظْعُونٍ طارَ لَهُ سَهْمُهُ في السُّكْنى حِينَ اقْتَرَعَتِ الأنْصارُ سُكْنى المُهاجِرِينَ، قالَت أُمُّ العَلاءِ: فَسَكَنَ عِنْدَنا عُثمانُ بنُ مَظْعُونٍ فاشْتَكى فَمَرَّضْناهُ، حتَّى إذَا تُوُفِّيَ وجَعَلْناهُ في ثيابه دَخَلَ عَلَيْنا رَسُولُ اللهِ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أبا السَّائِبِ، فَشَهادَتي عَلَيْكَ لَقَدْ أكْرَمَكَ اللهُ. فَقالَ لي النَّبِيُّ ﷺ: «وما يُدْرِيكِ أنَّ اللهَ أكْرَمَهُ؟» فَقُلْتُ: لا أدْري بأبي أنْتَ وأُمِّي يا رَسُولَ اللهِ. فَقالَ رَسُولُ اللهِ ﷺ: «أمَّا عُثمانُ فَقَدْ جاءَهُ واللهِ اليَقِينُ، وإنِّي لأرْجُو لَهُ الخَيرَ، واللهِ ما أدْري وأنا رَسُولُ اللهِ ما يُفْعَلُ بِهِ». قالَتْ: فَوَاللهِ لا أُزَكِّي أحَداً

(1) (H. 2686) This means that one should not only avoid violating Allāh's limits but should prevent others from doing so; otherwise the whole society gets corrupted and the good and the evil people are destroyed without discrimination.

مِنْهُمْ قَطُّ يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ. [انظر: ٧٣٦٣، ٧٥٢٢، ٧٥٢٣]

(30) CHAPTER. Drawing lots to solve problems.

(٣٠) بابُ القُرْعَةِ في المُشْكِلاتِ،

And the Statement of Allāh جل جلاله:

"...When they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary)..." (V.3:44)

Ibn 'Abbās (explaining the Verse) said, "They drew lots (by throwing their pens in the river); the pens went along the stream except Zakarīyā's pen which stood stationary against the flow of the stream, and so Zakarīyā was charged with the care of Maryam."

Allāh also said, "*Fasāhama*! He (Prophet Jonah عليه السلام) (agreed to) cast lots, and he was among the losers," means, "the lot fell on him". (V.37:141)

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ, "The Prophet ﷺ ordered some people to take an oath, and all of them hurried to take it, but he ordered that lots be cast as to which of them should take the oath (first)."

وقَوْلِهِ عَزَّ وجَلَّ: ﴿إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ﴾ [آل عمران: ٤٤] وقالَ ابنُ عَبَّاسٍ: اقْتَرَعُوا فَجَرَتِ الأَقْلامُ معَ الجِرْيَةِ وعالَ قَلَمُ زَكَرِيَّا الجِرْيَةَ فَكَفَلَها زَكَرِيَّا. وقَوْلِهِ: ﴿فَسَاهَمَ﴾: أَقْرَعَ ﴿فَكَانَ مِنَ الْمُدْحَضِينَ﴾ [الصافات: ١٤١]: مِنَ المَسْهُومِينَ. وقالَ أبو هُرَيْرَةَ: عَرَضَ النَّبِيُّ ﷺ عَلى قَوْمٍ اليَمِينَ فأَسْرَعُوا. فأَمَرَ أَنْ يُسْهِمَ بينهم أَيُّهُمْ يَحْلِفُ.

2686. Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The example of the person abiding by Allāh's Orders and Limits (or the one who abides by the limits and regulations prescribed by Allāh) in comparison to the one who do wrong and violate Allāh's Limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part; those in the lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e., the people in the lower part) took an axe and started making a hole in the bottom of the

٢٦٨٦ - حَدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَني الشَّعْبِيُّ أَنَّهُ سَمِعَ النُّعْمانَ بنَ بَشِيرٍ رَضِيَ اللهُ عَنْهُما يقُولُ: قالَ النَّبِيُّ ﷺ: «مَثَلُ المُدْهِنِ في حُدُودِ اللهِ والوَاقِعِ فِيها مَثَلُ قَوْمٍ اسْتَهَمُوا سَفِينَةً فَصارَ بَعْضُهُمْ في أَسْفَلِها وصارَ بَعْضُهُمْ في أَعْلاها، فَكانَ الَّذِينَ في أَسْفَلِها يَمُرُّونَ بالماءِ عَلى الَّذِينَ في أَعْلاها

فَقالَ: قضَى أكثرَهُمَا وأطْيَبَهُما، إنَّ رَسُولَ اللهِ ﷺ إذَا قالَ فَعَلَ.

(٢٩) بابٌ: لا يُسْألُ أهْلُ الشِّرْكِ عَنِ الشَّهادَةِ وغَيرِها

وقالَ الشَّعْبِيُّ: لا تَجُوزُ شَهادَةُ أهْلِ المِلَلِ بَعْضِهِمْ عَلى بَعْضٍ، لِقَوْلِهِ عَزَّ وجَلَّ: ﴿فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ﴾ [المائدة: ١٤]. وقالَ أبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «لا تُصَدِّقُوا أهْلَ الكِتابِ ولا تُكَذِّبُوهُمْ. وقُولُوا: ﴿ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ﴾ [البقرة: ١٣٦]».

(29) CHAPTER. *'Al-Mushrikūn* (idolaters, polytheists, and pagans) should not be asked to give witness or the like (i.e., their witnesses are not acceptable).

Ash-Sha'bī said, "The witnesses of the people of the different religions against one another is not valid,[1] as Allāh عزّ وجلّ says:

'So, We planted amongst them enmity and hatred...' (V.5:14)

Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'Neither believe the people of the Scriptures, nor disbelieve them, but say: We believe in Allāh and whatever was revealed by Him.' "

٢٦٨٥ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: يا مَعْشَرَ المُسْلِمِينَ، كَيفَ تَسْألُونَ أهْلَ الكِتابِ؟ وكِتابُكُمُ الَّذِي أنْزَلَ عَلى نَبِيِّهِ ﷺ أحْدَثُ الأخْبارِ باللهِ تَقْرَؤُنَهُ لَمْ يُشَبْ. وقَدْ حَدَّثَكُمُ اللهُ أنَّ أهْلَ الكِتابِ بَدَّلُوا ما كَتَبَ اللهُ وغَيَّرُوا بأيْدِيهِمُ الكِتابَ فَقالُوا: ﴿هَـٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا﴾ [البقرة: ٧٩]. أفَلا يَنْهاكُمْ ما جاءَكُمْ مِنَ العِلْمِ عَنْ مُساءَلَتِهِمْ؟ ولا واللهِ ما رَأيْنا رَجُلاً

2685. Narrated 'Ubaidullah bin 'Abdullāh bin 'Utba: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "O assembly of Muslims! How do you ask the people of the Scriptures, though your Book (i.e., the Qur'ān) which was revealed to His Prophet ﷺ is the most recent information from Allāh and you recite it, (the Qur'ān) that has not been distorted? Allāh has informed you that the people of the Scriptures distorted and changed what was revealed to them, with their own hands and they said (as regards their changed Scriptures): 'This is from Allāh,' in order to get some worldly benefit thereby." Ibn Abbās added, "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allāh, I have never seen any one of them asking you (Muslims) about what has been revealed to you."

(1) (Ch. 29) Al-Ḥasan and some other scholars say that the witness of somebody against someone belonging to another religion, is not valid, but it is valid if the two persons belong to the same religion. Ash-Sha'bī permits the witness of Muslims in cases involving non-Muslims.

عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «آيَةُ المُنافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذَبَ، وإذَا اؤْتُمِنَ خانَ، وإذَا وعَدَ أخْلَفَ». [راجع: ٣٣]

to be dishonest,

(3) Whenever he promises, he breaks his promise." (See H. 33)

٢٦٨٣ - حَدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبرَني عَمْرُو ابنُ دِينارٍ، عَنْ مُحَمَّدِ بنِ عَلِيّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمْ قالَ: لَمَّا ماتَ النَّبِيُّ ﷺ جاءَ أبا بَكْرٍ مالٌ مِنْ قِبَلِ العَلاءِ بنِ الحَضْرَمِيّ فَقالَ أبُو بَكْرٍ: مَنْ كانَ لَهُ عَلى النَّبِيّ ﷺ دَيْنٌ أوْ كانَتْ لَهُ قِبَلَهُ عِدَةٌ فَلْيَأْتِنا، قالَ جابِرٌ: فَقُلْتُ: وعَدَني رَسُولُ اللهِ ﷺ أنْ يُعْطِيَنِي هٰكَذَا وهٰكَذَا وهٰكَذَا، فَبَسَطَ يَدَيْهِ ثَلاثَ مَرَّاتٍ. قالَ جابِرٌ: فَعَدَّ فِي يَدِي خَمْسَمِائَةٍ، ثُمَّ خَمْسَمِائَةٍ، ثُمَّ خَمْسَمِائَةٍ. [راجع: ٢٢٩٦]

2683. Narrated Muḥammad bin 'Alī: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, "When the Prophet ﷺ died, Abū Bakr received some property from Al-'Alā bin Al-Haḍramī. Abū Bakr said to the people, 'Whoever has a money claim on the Prophet ﷺ, or was promised something by him, should come to us (so that we may pay him his right).'" Jābir added, "I said (to Abū Bakr), 'Allāh's Messenger ﷺ promised me that he would give me this much, and this much, and this much (spreading his hands three times)'." Jābir added, "Abū Bakr counted for me and handed me five hundred (gold pieces), and then five hundred, and then five hundred."

٢٦٨٤ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخْبَرَنا سَعِيدُ بنُ سُلَيمانَ: حدَّثَنا مَرْوَانُ بنُ شُجاعٍ، عَنْ سالِمٍ الأفْطَسِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ: سَألَنِي يَهُودِيٌّ مِنْ أهْلِ الحِيرَةِ: أيَّ الأجَلَيْنِ قَضَى مُوسَى؟ قُلْتُ: لا أدْرِي حَتَّى أقْدَمَ عَلَى حبرِ العَرَبِ فأسْألَهُ. فَقَدِمْتُ فَسَألْتُ ابنَ عَبَّاسٍ

2684. Narrated Sa'īd bin Jubair: A Jew from Ḥīra asked me which one of the two periods Mūsa (i.e., Prophet Moses عليه السلام) completed. I said, "I don't know, (but wait) till I see the most learned Arab and enquire him about it." So, I went to Ibn 'Abbās and asked him. He replied, "Mūsa completed the longer and better period." Ibn 'Abbās added, "No doubt, a Messenger of Allāh always does what he says."

قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئاً بِقَوْلِهِ فإنَّما أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ فَلا يأْخُذْها».

[راجع: ٢٤٥٨]

(28) CHAPTER. Whoever sees that promises should be fulfilled.

Al-Ḥasan supported this judgement. (Allāh says:)

"And mention in the Book (the Qur'ān) Isma'īl (Ishmael): Verily! He was true to what he promised." (V.19:54)

Ibn Al-Ashwa' judged that promises should be fulfilled, and he mentioned that Samura adopted the same opinion.

Narrated Al-Miswar bin Makhrama رَضِيَ الله عَنْهُما: I heard the Prophet ﷺ saying: (about one of his sons-in-law), "He promised me and fulfilled his promise." Narrated Abū 'Abdullāh (Al-Bukhārī): I saw Isḥāq bin Ibrāhīm depending on Ibn Ashwa's narration in giving verdicts.

(٢٨) **بابٌ** مَنْ أمَرَ بإنجازِ الوَعْدِ،

وفَعَلَهُ الحَسَنُ ﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ﴾ [مريم: ٥٤] وقَضَى ابنُ الأشْوَعِ بالوَعْدِ وذُكِرَ ذَلِكَ عَنْ سَمُرَةَ بن جُنْدَبٍ، وقالَ المِسْوَرُ بن مَخْرَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ وذَكَرَ صِهْراً لَهُ فقالَ: وعَدَني فَوَفَاني. قالَ أبو عَبْدِ اللهِ: رَأيْتُ إسْحَاقَ بنَ إبْرَاهِيمَ يَحْتَجُّ بِحَدِيثِ ابنِ أشْوَعَ.

2681. Narrated 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُما: Abū Sufyān told me that Heraclius said to him, "When I enquired you what he (i.e., Muḥammad ﷺ) ordered you, you replied that he ordered you to establish the *Ṣalāt* (prayer), to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added, "These are really the qualities of a Prophet." (See H. 7)

٢٦٨١ - **حدَّثني** إبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أخْبرَهُ قالَ: أخْبرَني أبو سُفْيانَ أنَّ هِرَقْلَ قالَ لَهُ: سَألْتُكَ ماذَا يأْمُرُكُمْ؟ فَزَعَمْتَ أنَّهُ يأمر بالصَّلاةِ والصِّدْقِ والعَفافِ والوَفاءِ بالعَهْدِ وأدَاءِ الأمَانَةِ، قالَ: وهذِهِ صِفَةُ نَبِيٍّ. [راجع: ٧]

2682. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The signs of a hypocrite are three:

(1) Whenever he speaks, he tells a lie,

(2) Whenever he is entrusted, he proves

٢٦٨٢ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا إسْمَاعِيلُ بنُ جَعْفَرٍ، عَنْ أبي سُهَيْلٍ نافعِ بنِ مالكِ بنِ أبي عامِرٍ،

قالَ: «لا إلَّا أنْ تَطَّوَّعَ». فَقالَ رَسُولُ اللهِ ﷺ: «وصِيامُ شهرِ رَمَضانَ»، فَقالَ: هَلْ عَلَيَّ غَيرُهَا؟ قالَ: «لا إلَّا أنْ تَطَّوَّعَ». قالَ: وذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكاةَ، قالَ: هَلْ عَلَيَّ غَيرُهُ؟ قالَ: «لا إلَّا أنْ تَطَّوَّعَ». قال: فَأدْبَرَ الرَّجُلُ وهُوَ يَقُولُ: واللهِ لا أزِيدُ عَلى هذَا ولا أنْقُصُ. قالَ رَسُولُ اللهِ ﷺ: «أفْلَحَ إنْ صَدَقَ». [راجع: ٤٦]

during the month of Ramadan." The man said, "Am I to fast any other days?" Allāh's Messenger ﷺ said, "No, unless you wish to observe the optional fast voluntarily." Then Allāh's Messenger ﷺ told him about the compulsory *Zakāt*. The man asked, "Do I have to give anything besides?" Allāh's Messenger ﷺ said, "No, unless you wish to give in charity voluntarily." So, the man departed saying, "By Allāh I will neither do more nor less than that." Allāh's Messenger ﷺ said, "If he has said the truth he will be successful." (See H. 46)

٢٦٧٩ - حَدَّثَنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا جُوَيْرِيةُ قالَ: ذَكَر نافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «مَنْ كانَ حالِفاً فَلْيَحْلِفْ باللهِ أوْ لِيَصْمُتْ». [انظر: ٣٨٣٦، ٦١٠٨، ٦٦٤٦، ٦٦٤٨]

2679. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whoever has to take an oath should swear by Allāh or keep quiet." (i.e., He should not swear by other than Allāh.)

(٢٧) بابٌ مَنْ أقامَ البَيِّنَةَ بَعْدَ اليَمِينِ

(27) CHAPTER. Whoever produces the proof after (the defendant) has taken the oath.

وقالَ النَّبِيُّ ﷺ: «لَعَلَّ بَعْضَكُمْ ألحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ». وقالَ طاوُسٌ وإبْرَاهِيمُ وشُرَيْحٌ: البَيِّنَةُ العادِلَةُ أحَقُّ مِنَ اليَمِينِ الفاجِرَةِ.

The Prophet ﷺ said, "Perhaps some of you are more eloquent and persuasive in presenting their arguments than their opponents." Ṭāwūs, Ibrahim and Shuraih said, "A clear, just evidence (produced by the plaintiff) is more valid than a false oath (taken by the defendant)."

٢٦٨٠ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ زَيْنَبَ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّكُمْ تَخْتَصِمُونَ إلَيَّ ولَعَلَّ بَعْضَكُمْ ألحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَمَنْ

2680. Narrated Umm Salama رَضِيَ الله عَنها: Once Allāh's Messenger ﷺ said, "You people present your cases to me and some of you may be more eloquent and persuasive in presenting their arguments. So, if I give some one's right to another (wrongly) because of the latter's (tricky) presentation of the case, I am really giving him a piece of fire; so he should not take it."

by revealing the Divine Verse:

'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths.. (up to).. a painful torment'" (V.3:77)

Al-Ash'ath met me and asked, "What did 'Abdullāh tell you today?" I said, "Such and such." He said, "The Verse was revealed regarding my case."

ﷺ قالَ: «مَنْ حَلَفَ عَلى يَمِينٍ كاذِباً لِيَقْتَطِعَ مالَ الرَّجُلِ، أَوْ قالَ: أَخِيهِ، لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ، وأَنْزَلَ اللهُ تَصْدِيقَ ذٰلِكَ في القُرْآنِ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى قَولِهِ ﴿عَذَابٌ أَلِيمٌ﴾ الآية [آل عمران: ٧٧] فَلَقِيَنِي الأَشْعَثُ فَقالَ: ما حَدَّثَكُمْ عَبْدُ اللهِ اليَوْمَ؟ قُلْتُ: كَذَا وكَذَا، قالَ: فِيَّ أُنزِلَتْ. [راجع: ٢٣٥٦، ٢٣٥٧]

(26) CHAPTER. How (and with what) to swear?

Allāh تعالى said:

"They swear by Allāh..." (V.9:56, 62, 74, 95).

And Allāh عزّ وجل said:

"...They come to you swearing by Allāh: 'We meant no more than goodwill and conciliation'." (V.4:62)

The expressions used in Arabic for 'By Allāh' are: *Bil-lāhi, Tal-lāhi, Wal-lāhi*.

The Prophet ﷺ said, "And a man who takes a false oath in the Name of Allāh after the *'Asr* prayer. The Prophet ﷺ said, "One should not swear except by Allāh."

(٢٦) بابٌ: كَيْفَ يُسْتَحْلَفُ؟

قالَ تَعالى: ﴿يَحْلِفُونَ بِٱللَّهِ﴾ [التوبة: ٦٢] وقول الله عَزَّ وجَلَّ: ﴿ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا﴾ [النساء: ٦٢] يُقالُ: بِاللهِ، وتاللهِ، وَوَاللهِ. وقالَ النَّبِيُّ ﷺ: «ورَجُلٌ حَلَفَ باللهِ كاذِباً بَعْدَ العَصْرِ». ولا يُحْلَفُ بغيرِ اللهِ.

2678. Narrated Ṭalḥa bin 'Ubaidullāh رضي الله عنه: A man came to Allāh's Messenger ﷺ asking him about Islām, Allāh's Messenger ﷺ said,

(1) "You have to offer five compulsory congregational *Ṣalāt* (prayers) in a day and a night (24 hours)." The man asked, "Are there any more compulsory *Ṣalāt* (prayers) for me?" Allāh's Messenger ﷺ said, "No, unless you like to offer *Nawāfil* (i.e., optional *Ṣalāt*)." Allāh's Messenger ﷺ then added,

(2) "You have to observe *Ṣaum* (fasts)

٢٦٧٨ - حَدَّثَنا إِسْمَاعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مالكٌ، عَنْ عَمِّهِ أَبي سُهَيْلِ ابنِ مالكٍ، عَنْ أَبيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بنَ عُبَيدِ اللهِ رَضِيَ اللهُ عنه يَقُولُ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فإذَا هُوَ يَسْأَلُهُ عَنِ الإِسْلامِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ في اليَوْمِ واللَّيْلَةِ». فَقالَ: هَلْ عَلَيَّ غَيْرُهُ؟

(24) CHAPTER. If (some people have to take an oath) and each of them wants to take it first.

2674. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ asked some people to take an oath, and they hurried for it. The Prophet ﷺ ordered that lots should be drawn amongst them as to who would take the oath first.

(25) CHAPTER. The Statement of Allāh تعالى:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them, nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment." (V.3:77)

2675. Narrated 'Abdullāh bin Abū Aufā رَضِيَ اللهُ عَنْهُما: A man displayed some goods in the market and took a false oath that he had been offered so much for them, though he was not offered that amount. Then the following Divine Verse was revealed:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths." (V.3:77)

Ibn Abū Aūfa added, "Such person as described above is a treacherous *Ribā*-eater (i.e., eater of usury)."

2676, 2677. Narrated Abū Wā'il from 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes a false oath in order to grab another man's (or his brother's) property, then Allāh will be angry with him when he will meet Him." Then Allāh confirmed this

(٢٤) بابٌ إِذَا تَسَارَعَ قَوْمٌ فِي الْيَمِينِ

٢٦٧٤ - **حَدَّثَنِي** إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ عَرَضَ عَلَى قَوْمٍ الْيَمِينَ فَأَسْرَعُوا فَأَمَرَ أَنْ يُسْهَمَ بَيْنَهُمْ فِي الْيَمِينِ أَيُّهُمْ يَحْلِفُ.

(٢٥) بابٌ: قَوْلِ اللهِ تَعالى:

﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِي ٱلْأٓخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾﴾ [آل عمران: ٧٧].

٢٦٧٥ - **حَدَّثَنِي** إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ بْنُ هارُونَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكْسَكِيُّ: سَمِعَ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُما يَقُولُ: أَقامَ رَجُلٌ سِلْعَتَهُ فَحَلَفَ بِاللهِ لَقَدْ أَعْطَى بِها ما لَمْ يُعْطِها. فَنَزَلَتْ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ وقالَ ابْنُ أَبِي أَوْفَى: النَّاجِشُ آكِلُ رِبا خائِنٌ. [راجع: ٢٠٨٨]

٢٦٧٦، ٢٦٧٧ - **حَدَّثَنَا** بِشْرُ بْنُ خالِدٍ: أَخبرنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ

أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللهُ ولا يَنْظُرُ إِلَيهِمْ وَلا يُزَكِّيهِمْ ولَهُمْ عَذَابٌ أَليمٌ: رَجُلٌ عَلى فَضْلِ ماءٍ بِطَريقٍ يَمْنَعُ مِنْهُ ابنَ السَّبيلِ. ورَجُلٌ بايَعَ رَجُلاً لا يُبايِعُهُ إلَّا للدُّنْيا؛ فإنْ أعْطاهُ ما يُريدُ وَفَى لَهُ وإلَّا لَمْ يَفِ لَهُ. ورَجُلٌ ساوَمَ رَجُلاً بِسِلْعَةٍ بَعْدَ العَصْرِ فَحَلَفَ باللهِ لَقَدْ أعْطَى بِهَا كَذَا وكَذَا، فأخَذَها». [راجع: ٢٣٥٨]

them (from the sins), and they shall have a painful torment. (They are):

(1) A man possessed superfluous water on a way and he withheld it from the travellers,

(2) A man who gives a *Bai'a* (pledge) to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to it, otherwise he does not abide by it, and

(3) A man bargains with another man after the *'Asr* prayer and the latter takes a false oath in the Name of Allāh claiming that he has been offered so much for the thing and the former (believes him and) buys it."

(٢٣) بابٌ يَحْلِفُ المُدَّعَى عَلَيْهِ حَيْثُما وجَبَتْ عليهِ اليَمِينُ، ولا يُصْرَفُ مِنْ مَوْضعٍ إلى غَيرِهِ.

(23) CHAPTER. The defendant has to take an oath wherever it becomes legally compulsory, and it is not imperative to take him from his place to another place (i.e., a sacred place like a mosque) for this purpose.

قَضَى مَرْوَانُ باليَمِينِ عَلى زَيْدِ بنِ ثابِتٍ عَلى المِنْبَرِ فَقالَ: أَحْلِفُ لَهُ مَكاني، فَجَعَلَ زَيْدٌ يَحْلِفُ وأبى أنْ يَحْلِفَ عَلى المِنْبرِ، فَجَعَلَ مَرْوَانُ يَعْجَبُ مِنْهُ. وقالَ النَّبِيُّ ﷺ: «شاهِدَاكَ أَوْ يَمِينُهُ» ولم يَخُصَّ مَكاناً دُونَ مَكانٍ.

Marwān ordered Zaid bin Thābit to take an oath on the pulpit, but the latter said, "I will take an oath at my place," and started taking the oath and refused to take it on pulpit. Marwān was surprised at his refusal. The Prophet ﷺ said to the plaintiff, "Produce your two witnesses, or else the defendant has to take an oath." But he did not specify (where the oath was to be taken).

٢٦٧٣ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ، عَنِ الأَعْمَشِ، عَنْ أبي وَائِلٍ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ عَلى يَمِينٍ لِيَقْتَطِعَ بِها مالاً لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ». [راجع: ٢٣٥٦]

2673. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes a (false) oath in order to grab (others) property, then Allāh will be angry with him when he will meet Him."

Prophet ﷺ said, 'Whoever takes a false oath in order to grab (other's) property, then Allāh will be angry with him when he will meet Him. Then Allāh revealed its confirmation. Al-Ash'ath then recited the above Divine Verse." (V.3:77)

فَقالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ عَلى يَمِينٍ يَسْتَحِقُّ بِها مالاً وهُوَ فِيها فاجِرٌ لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ». فأنْزَلَ اللهُ تَصْدِيقَ ذٰلكَ ثُمَّ اقْتَرَأ هذِهِ الآيَةَ.

[راجع: ٢٣٥٦، ٢٣٥٧]

(21) CHAPTER. If someone claims something or accuses somebody of illegal sexual intercourse, he should search for the proof and he is to be given a respite to get an evidence.

(٢١) بابٌ إذَا ادَّعَى أوْ قَذَفَ فَلَهُ أنْ يَلْتَمِسَ البَيِّنَةَ ويَنْطَلِقَ لِطَلَبِ البَيِّنَةِ

2671. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Hilāl bin Umaiyya accused his wife before the Prophet ﷺ of committing illegal sexual intercourse with Sharīk bin Saḥma'. The Prophet ﷺ said, "Produce a proof, or else you would get the legal punishmnt (by being lashed) on your back." Hilāl said, "O Allāh's Messenger! If anyone of us saw another man over his wife, would he go to search for a proof?" The Prophet ﷺ went on saying, "Produce a proof or else you would get the legal punishment (by being lashed) on your back." The Prophet ﷺ then mentioned the narration of *Li'ān*[1] (as in the Holy Book). (*Surat An-Nūr*: No.24)

٢٦٧١ - **حَدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ هِشامٍ، عن عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ هِلالَ بنَ أُمَيَّةَ قَذَفَ امْرَأتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بنِ سَحْماءَ، فَقالَ النَّبِيُّ ﷺ: «البَيِّنَةَ أوْ حَدًّا في ظَهْرِكَ». فَقالَ: يا رَسُولَ اللهِ، إذَا رَأى أحَدُنا عَلى امْرَأتِهِ رَجُلاً يَنْطَلِقُ يَلْتَمِسُ البَيِّنَةَ؟ فَجَعَلَ يَقُولُ: «البَيِّنَةَ وإلَّا حَدٌّ في ظَهْرِكَ»، فَذَكَرَ حَدِيثَ اللِّعانِ. [انظر: ٤٧٤٧، ٥٣٠٧]

(22) CHAPTER. The taking of an oath after the '*Aṣr* prayer.

(٢٢) بابُ اليَمِينِ بَعْدَ العَصْرِ

2672. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There are three types of people whom Allāh will neither speak to them nor look at them nor purify

٢٦٧٢ - **حَدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرُ بنُ عَبْدِ الحَمِيدِ، عَنِ الأعْمَشِ، عَنْ أبي صَالِحٍ، عَنْ

(1) (H. 2671) Literally, *Li'ān* means cursing, legally it means an oath by which a husband claims that his wife has committed illegal sexual intercourse. The wife in her turn denies the accusation and takes a similar oath. In both oaths Allāh is invoked to curse the liar. The case ends with divorce but no punishment is imposed on any of the two because there are no witnesses to confirm the accusation.

men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her...'" (V.2:282)

I added, "If one witness and the oath of the plaintiff were sufficient, there would be no need for one of the two women to remind the other."

رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ﴾ [البقرة: ٢٨٢] قُلْتُ: إِذَا كَانَ يُكْتَفَى بِشَهَادَةِ شَاهِدٍ وَيَمِينِ المُدَّعِي فما يَحْتَاجُ أَنْ تُذَكِّرَ إِحْدَاهُمَا الأُخْرَى، ما كانَ يَصْنَعُ بِذِكْرِ هذِهِ الأُخْرَى؟

2668. Narrated Ibn Abū Mulaika: Ibn 'Abbās wrote that the Prophet ﷺ gave his verdict on the basis of the defendant's oath.

٢٦٦٨ - حَدَّثَنَا أَبُو نُعَيمٍ: حدَّثَنا نافعُ بنُ عُمَرَ، عَنِ ابنِ أَبي مُلَيْكَةَ قالَ: كَتَبَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما إليَّ: أَنَّ النَّبِيَّ ﷺ قَضَى باليَمِينِ عَلَى المُدَّعَى عَلَيْهِ. [راجع: ٢٥١٤]

2669, 2670. Narrated Abū Wā'il: 'Abdullāh (bin Mas'ūd رَضِيَ اللهُ عَنْهُ) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allāh will be angry with him when he will meet Him. Allāh confirmed that through His Divine Revelation:

'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths.. (up to).. a painful torment.'" (V.3:77)

Al-Ash'ath bin Qais came to us and asked, "What is Abū 'Abdur-Raḥmān (i.e., 'Abdullāh) telling you?" We told him what he was narrating to us. He said, "He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was presented before Allāh's Messenger ﷺ who said, 'Produce your two witnesses or else the defendant is to take an oath.' I said, The defendant will surely take a (false) oath without heed.' The

٢٦٦٩، ٢٦٧٠ - حَدَّثَنَا عُثمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وائِلٍ قالَ: قالَ عَبْدُ اللهِ: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِها مالاً لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ». ثُمَّ أَنْزَلَ اللهُ عَزَّ وجَلَّ تَصْدِيقَ ذٰلِكَ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ﴾ إلى ﴿عَذَابٌ أَلِيمٌ﴾ [آل عمران: ٧٧] ثُمَّ إنَّ الأَشْعَثَ بنَ قَيْسٍ خَرَجَ إِلَيْنا، فَقالَ: ما يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ فَحَدَّثْناهُ بِما قالَ، فَقالَ: صَدَقَ، لَفِيَّ أُنْزِلَتْ: كانَ بَيْنِي وبَيْنَ رَجُلٍ خُصُومَةٌ في شَيْءٍ فاخْتَصَمْنا إِلى رَسُولِ اللهِ ﷺ فَقالَ: «شاهِدَاكَ أَوْ يَمِينُهُ»، فَقُلْتُ لَهُ: إِنَّهُ إِذاً يَحْلِفُ ولا يُبالي.

(١٩) بَابُ سُؤَالِ الحَاكِمِ المُدَّعِي: هَلْ لكَ بَيِّنَةٌ؟ قَبْلَ اليَمِينِ

٢٦٦٦، ٢٦٦٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وهُوَ فِيهَا فاجِرٌ لِيَقْتَطِعَ بِهَا مالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ. قالَ: فَقَالَ الأَشْعَثُ بْنُ قَيْسٍ: فِيَّ واللهِ كَانَ ذٰلِكَ. كَانَ بَيْنِي وبَيْنَ رَجُلٍ مِنَ اليَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَكَ بَيِّنَةٌ؟» قَالَ: قُلْتُ: لا، قَالَ: فَقَالَ لِليَهُودِيِّ: «احْلِفْ»، قَالَ: قُلْتُ: يا رَسُولَ اللهِ، إِذاً يَحْلِفَ ويَذْهَبَ بِمالِي. قَالَ: فَأَنْزَلَ اللهُ تَعالَى: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الآيَةِ [آل عمران: ٧٧].

[راجع: ٢٣٥٦، ٢٣٥٧]

(19) CHAPTER. The question of the judge to the plaintiff, "Have you a proof?" before asking the defendant to take an oath.

2666, 2667. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If somebody takes a false oath in order to grab the property of a Muslim (unjustly) by that oath, then Allāh will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allāh! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet ﷺ. Allāh's Messenger ﷺ asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allāh's Messenger! He will surely take an oath and take my property unjustly'." So, Allāh revealed:

"Verily! those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

(٢٠) بَابُ اليَمِينِ عَلَى المُدَّعَى عَلَيْهِ فِي الأَمْوَالِ والحُدُودِ

وقَالَ النَّبِيُّ ﷺ: «شاهِدَاكَ أَوْ يَمِينُهُ». وقَالَ قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ شُبْرُمَةَ: كَلَّمَنِي أَبُو الزِّنَادِ فِي شَهادَةِ الشَّاهِدِ، ويَمِينِ المُدَّعِي فَقُلْتُ: قَالَ اللهُ تَعالَى: ﴿وَٱسْتَشْهِدُواْ شَهِيدَيْنِ مِن رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا

(20) CHAPTER. The defendant must take an oath in matters concerning property or legal punishments.

The Prophet ﷺ said, (that the plaintiff must have) "Two witnesses, otherwise (the defendant) should take the oath."

Ibn Shubruma said, "When Abū Az-Zinād asked me my opinion about the verdict that one witness and the oath of the plaintiff are sufficient, I said, "Allāh تعالى stated:

'... And get two witnesses out of your own

referred to by the Statement of Allāh عزّ وجل:

"And those of your women as have passed the age of monthly courses, (up to) until they deliver (their burdens)..." (V.65:4)

Al-Ḥasan bin Ṣāliḥ said, "I saw a neighbouress of mine who became a grandmother at the age of twenty-one."[1]

مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ﴾ إلَى قَوْلِهِ: ﴿أَن يَضَعْنَ حَمْلَهُنَّ﴾ [الطلاق: ٤]
وقالَ الحَسَنُ بنُ صَالِحٍ: أدْرَكْتُ جارَةً لَنا جَدَّةً بِنْتَ إحدَى وعشْرِينَ.

2664. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi' said, "I went to 'Umar bin 'Abdul Azīz who was caliph at that time and related the above narration to him. He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen[2].

٢٦٦٤ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا أبُو أُسامَةَ قالَ: حدَّثَني عُبَيْدُ اللهِ قالَ: حدَّثَني نافِعٌ قالَ: حدَّثَني ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وهُوَ ابنُ أرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْني، ثُمَّ عَرَضَني يَوْمَ الخَنْدَقِ وأنا ابنُ خَمْسَ عَشْرَةَ فأجازَني. قالَ نافِعٌ: فَقَدِمْتُ عَلى عُمَرَ بنِ عَبْدِ العَزِيْزِ وهُوَ خَلِيفَةٌ فَحَدَّثْتُهُ هَذا الحَدِيثَ فَقالَ: إنَّ هذا لَحَدٌّ بَيْنَ الصَّغِيرِ والكَبِيرِ، وكَتَبَ إلى عُمَّالِهِ أنْ يَفْرِضُوا لِمَنْ بَلَغَ خَمْسَ عَشْرَةَ. [انظر: ٤٠٩٧]

2665. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ. The Prophet ﷺ said, "Taking a bath on Friday is compulsory for those who have attained the age of puberty."

٢٦٦٥ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا صَفْوانُ بنُ سُلَيمٍ، عَنْ عَطاءِ ابنِ يَسارٍ عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، يَبْلُغُ بِهِ النَّبيَّ ﷺ قالَ: «غُسْلُ يَوْمِ الجُمُعَةِ واجِبٌ عَلى كُلِّ مُحْتَلِمٍ». [راجع: ٨٥٨]

(1) (Ch. 18) This woman attained puberty at the age of nine and married to give birth to a daughter at ten; the daughter had the same experience.
(2) (H. 2664) When a Muslim reached the age of fifteen, he was regarded as a soldier ready to carry arms when required; on this basis he was given a salary.

2662. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so-and-so, and Allāh knows exactly the truth, and I do not confirm anybody's good conduct before Allāh, but I think him so-and-so,' if he really knows what he says about him."

٢٦٦٢ - حَدَّثَني محمد بنُ سَلامٍ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا خالِدٌ الحذَّاءُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرَةَ، عَنْ أبيهِ قالَ: أثْنى رَجُلٌ عَلى رَجُلٍ عِنْدَ النَّبيِّ ﷺ فَقالَ: «وَيْلَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ»، قَطَعْتَ عُنُقَ صَاحِبِكَ، مِراراً. ثُمَّ قالَ: «مَنْ كانَ مِنْكُمْ مادِحاً أخاهُ لا مَحالَةَ فَلْيَقُلْ: أحْسِبُ فُلاناً واللهُ حَسيبُهُ، ولا أُزَكِّي عَلى اللهِ أحَداً، أحْسِبُهُ كَذَا وكَذَا؛ إنْ كانَ يَعْلَمُ ذلكَ مِنْهُ». [انظر: ٦٠٦١، ٦١٦٢]

(17) CHAPTER. What is hated of exaggeration in praising, and one should say only what he knows.

2663. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ heard someone praising another and exaggerating in his praise. The Prophet ﷺ said, "You have ruined or cut the man's back (by praising him much)."

(١٧) بابُ ما يُكْرَهُ مِنَ الإطْنابِ في المَدْحِ، ولْيَقُلْ ما يَعْلَمُ

٢٦٦٣ - حَدَّثَنا مُحَمَّدُ بنُ الصَّبَّاحِ: حدَّثنا إسمَاعِيلُ بنُ زَكَرِيَّا: حدثني بُرَيْدُ ابنُ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: سَمعَ النَّبيُّ ﷺ رَجُلاً يُثْني عَلى رَجُلٍ ويُطْريهِ في مَدْحِهِ فَقالَ: «أهْلَكْتُمْ، أو قَطَعْتُمْ ظَهْرَ الرَّجُلِ». [انظر: ٦٠٦٠]

(18) CHAPTER. The boys attaining the age of puberty and the validity of their witness.

And the Statement of Allāh تعالى:

"And when the children among you come to puberty, then let them (also) ask for permission." (V.24:59)

Al-Mughīra said, "I attained puberty at the age of twelve." The attaining of puberty by women is with the start of menses, as is

(١٨) بابُ بُلُوغِ الصِّبْيانِ وشَهادَتِهِمْ

وقَوْلِ اللهِ تَعالى: ﴿وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟﴾ [النور: ٥٩] وقالَ مُغيرَةُ: احْتَلَمْتُ وأنا ابنُ ثِنْتَيْ عَشْرَةَ سَنَةً. وبُلُوغُ النِّساءِ إلَى الحَيْضِ لِقَوْلِهِ عَزَّ وجَلَّ: ﴿وَٱلَّٰٓـِٔي يَئِسْنَ

أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ﴾ إلى قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾ فقالَ أبو بَكْرٍ الصِّدِّيق: بَلى واللهِ، إنِّي لَأُحِبُّ أنْ يَغْفِرَ اللهُ لي. فَرَجَعَ إلى مِسْطَحٍ الَّذي كانَ يُجْرِي عَلَيْهِ. وكانَ رَسُولُ اللهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أمْرِي، فَقالَ: «يا زَيْنَبُ، ما عَلِمْتِ، ما رَأيْتِ؟» فَقالَتْ: يا رَسُولَ اللهِ، أحْمِي سَمْعِي وبَصَرِي، واللهِ ما عَلِمْتُ عَلَيها إلَّا خَيراً. قالَتْ: وهِيَ الَّتي كانَتْ تُسامِيني فَعَصَمَها اللهُ بالوَرَعِ.

قالَ: وحدَّثَنا فُلَيْحٌ، عَنْ هِشام بن عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ وعَبْدِ اللهِ ابنِ الزُّبَيرِ مِثْلَهُ. قالَ: وحدَّثَنا فُلَيْحٌ عَنْ رَبِيعَةَ بنِ أبي عَبْدِ الرَّحْمٰنِ ويَحْيى بنِ سَعِيدٍ، عَنِ القاسِمِ بنِ مُحَمَّدِ بنِ أبي بَكْرٍ مِثْلَهُ.

[راجع: ٢٥٩٣]

(16) CHAPTER. If only one man attests the (good) conduct of another, then it is sufficient.

(١٦) بابٌ إذا زَكَّى رَجُلٌ رَجُلاً كَفاهُ

Abū Jamīla said, "I found a foundling, and when 'Umar saw me he said (what may mean), 'Perhaps what you intend to do will cause you trouble,' as if he was accusing me (of denying my paternity of the child and claiming falsely that he was a foundling). My monitor said, 'He is really a pious man.' 'Umar said to me, 'If it is so, then go (and be the child's guardian) and we will provide for it (from the Muslim's treasury)."

وقالَ أبُو جَمِيلَةَ: وجَدْتُ مَنْبُوذاً فَلَمَّا رَآني عُمَرُ قالَ: عَسَى الغُوَيرُ أبْؤُساً، كأنَّهُ يَتَّهِمُني. قالَ عَرِيفِي: إنَّهُ رَجُلٌ صالحٌ، قالَ: كَذاكَ، اذْهَبْ وعَلَيْنا نَفَقَتُهُ.

slander (against 'Āishah رَضِيَ اللهُ عَنْها -- the wife of the Prophet ﷺ) are a group among you...' (V.24:11)

"When Allāh gave the declaration of my innocence, Abū Bakr, who used to provide for Mistah bin Athatha, for he was his relative, said, 'By Allāh, I will never provide Mistah with anything because of what he said about 'Āishah.' But Allāh later revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help).. up to.. Oft-forgiving, Most-Merciful.' (V.24:22)

"After that Abu Bakr said, 'Yes! By Allāh! I like that Allāh should forgive me,' and resumed helping Mistah whom he used to help before."

'Āishah added: "Allāh's Messenger ﷺ also asked Zainab bint Jahsh (i.e., the Prophet's wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except goodness about 'Āishah'." 'Āishah further added, "Zainab was competing with me (in her beauty and the Prophet's love), yet Allāh protected her (from being malicious), for she had piety."

اعْتَرَفْتُ لَكُمْ بِأَمْرٍ واللهُ يَعْلَمُ أَنِّي بَرِيئَةٌ لَتُصَدِّقُنِّي. واللهِ ما أَجِدُ لي ولَكُمْ مَثَلاً إلَّا أبا يُوسُفَ إذْ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ [يوسف: ١٨] ثُمَّ تَحَوَّلْتُ عَلى فِرَاشِي وأنا أرْجُو أنْ يُبَرِّئَنِي اللهُ. ولكِنْ واللهِ ما ظَنَنْتُ أنْ يُنزِلَ في شَأْني وَحْياً ولأنَا أحْقَرُ في نَفْسِي مِنْ أنْ يُتَكَلَّمَ بالقُرْآنِ في أمْرِي، ولكِنِّي كُنْتُ أرْجُو أنْ يَرَى رَسُولُ اللهِ ﷺ في النَّوْمِ رُؤْيا تُبَرِّئُنِي، فَوَاللهِ ما رَامَ مَجْلِسَهُ ولا خَرَجَ أحَدٌ مِنْ أهْلِ البَيْتِ حَتَّى أُنْزِلَ عَلَيْهِ الوحي فأخَذَهُ ما كَانَ يَأْخُذُهُ مِنَ البُرَحاءِ حتَّى إنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الجُمانِ مِنَ العَرَقِ في يَوْمٍ شاتٍ، فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللهِ ﷺ وهُوَ يَضْحَكُ فَكانَ أوَّلَ كَلِمَةٍ تَكَلَّمَ بِها أنْ قالَ لِي: «يا عائِشَةُ، احْمَدِي اللهَ فَقَدْ بَرَّأَكِ اللهُ». قالَتْ لي أُمِّي: قُومِي إلى رَسُولِ اللهِ ﷺ، فَقُلْتُ: لا واللهِ، لا أقُومُ إلَيْهِ ولا أحْمَدُ إلَّا اللهَ، فأنْزَلَ اللهُ تَعالى: ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ الآياتِ. فَلَمَّا أنْزَلَ اللهُ هذا في بَرَاءَتي قالَ أبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ وكَانَ يُنْفِقُ عَلى مِسْطَحِ بنِ أُثاثَةَ لِقَرَابَتِهِ مِنْهُ: واللهِ لا أُنْفِقُ عَلى مِسْطَحٍ بشيءٍ أبَداً بَعْدَ مَا قالَ لِعائِشَةَ. فأنْزَلَ اللهُ تَعالى ﴿وَلَا يَأْتَلِ

عِنْدِي أَبَوَايَ وَقَدْ بَكَيْتُ لَيلَتِي وَيَوْماً حَتَّى أَظُنُّ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي. قالَتْ: فَبَيْنَا هُما جالِسانِ عِنْدِي وَأَنا أَبْكِي إذ اسْتَأْذَنَتِ امْرَأَةٌ مِنَ الأَنْصارِ فأَذِنْتُ لَهَا فَجَلَسَتْ تَبْكِي مَعِي. فَبَيْنَا نَحْنُ كَذٰلِكَ إذْ دَخَلَ رَسُولُ اللهِ ﷺ فَجَلَسَ وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمِ قِيلَ فِيَّ ما قِيلَ قَبْلَها، وقَدْ مَكَثَ شَهْراً لا يُوحَى إِلَيْهِ فِي شَأْنِي شَيْءٌ. قالَتْ: فَتَشَهَّدَ ثُمَّ قالَ: «يا عائِشَةُ فإنَّهُ بَلَغَنِي عَنْكِ كَذَا وكَذَا، فإنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللهُ، وإنْ كُنْتِ ألْمَمْتِ بِذَنبٍ فاسْتَغْفِرِي اللهَ وتُوبِي إلَيْهِ، فإنَّ العَبْدَ إذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تابَ تابَ اللهُ عَلَيْهِ». فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى ما أُحِسُّ مِنْهُ قَطْرَةً. وقُلْتُ لأبِي: أجِبْ عَنِّي رَسُولَ اللهِ ﷺ. قالَ: واللهِ ما أدْرِي ما أقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ لأُمِّي: أجِيبِي عَنِّي رَسُولَ اللهِ ﷺ فِيما قالَ. قالَتْ: واللهِ ما أدْرِي ما أقُولُ لِرَسُولِ اللهِ ﷺ. قالَتْ: وأنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أقْرَأُ كَثِيراً مِنَ القُرْآنِ، فَقُلْتُ: إنِّي واللهِ لَقَدْ عَلِمْتُ أنَّكُمْ سَمِعْتُمْ ما يَتَحَدَّثُ بِهِ النَّاسُ وَوَقَرَ فِي أنْفُسِكُمْ وصَدَّقْتُمْ بِهِ، لَئِنْ قُلْتُ لَكُمْ: إنِّي بَرِيئَةٌ، واللهُ يَعْلَمُ أنِّي لَبَرِيئَةٌ، لا تُصَدِّقُونَنِي بِذٰلِكَ، ولَئِنْ

girl and did not have much knowledge of the Qur'ān. I said, 'I know, by Allāh, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent, and Allāh knows that I am innocent, you would not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you would believe me. By Allāh, I cannot find for you and I, an example, except that of Yūsuf's (Joseph's) father [i.e., Yaqûb (Jacob) عليه السلام] who said, "... So, (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.' (V.12:18). Then I turned to the other side of my bed hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'ān. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him (i.e., the Prophet ﷺ) the same state which used to overtake him, (when he used to have, on being inspired Divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allāh's Messenger ﷺ was over, he was smiling and the first word he said, ' 'Āishah! Thank Allāh, for Allāh has declared your innocence.' My mother told me to go to Allāh's Messenger ﷺ. I replied, 'By Allāh I will not go to him and will not thank but Allāh.'

So Allāh revealed:

'Verily! Those who brought forth the

hypocrites.' On this, the two tribes of 'Aūs and Khazraj got excited and were about to fight each other, while Allāh's Messenger ﷺ was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. ('Āishah رضي الله عنها continued:) On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an *Anṣārī* woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allāh's Messenger ﷺ came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited *Shahādah* (i.e., *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh*—none has the right to be worshipped but Allāh, and Muḥammad is Allāh's Messenger) and then said, 'O 'Āishah! I have been informed such and such about you; if you are innocent, then Allāh will soon reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him to forgive you, for when a person confesses his sin and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Messenger ﷺ finished his speech, my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allāh's Messenger ﷺ on my behalf. My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' I said to my mother, 'Talk to Allāh's Messenger ﷺ on my behalf.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' I was a young

فِيها شَيْئاً يَرِيبُكِ؟» فَقالَتْ بَرِيرَةُ: لا، والَّذِي بَعَثَكَ بالحَقّ، إنْ رَأَيْتُ مِنْها أمْراً أغْمِصُهُ عَلَيها قَطُّ أكْثَرَ مِنْ أنَّها جارِيَةٌ حَدِيثَةُ السِّنّ تَنامُ عَنِ العَجِيْنِ فَتَأتِي الدَّاجِنُ فَتَأكُلُهُ. فَقامَ رَسُولُ اللهِ ﷺ مِنْ يَوْمِهِ فاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بنِ أُبيٍّ ابنِ سَلُولَ، فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ يَعْذُرُني مِنْ رَجُلٍ بَلَغَني أذاهُ في أهْلِي؟ فَوَاللهِ ما عَلِمْتُ عَلى أهْلِي إلَّا خَيراً. وقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيْهِ إلَّا خَيراً، وما كانَ يَدْخُلُ عَلى أهْلِي إلَّا مَعِي». فَقامَ سَعْدُ بنُ مُعاذٍ فَقالَ: يا رَسُولَ اللهِ! واللهِ أنا أعْذُرُكَ مِنْهُ، إنْ كانَ مِنَ الأوْسِ ضَرَبْنا عُنُقَهُ، وإنْ كانَ مِنْ إخْوَانِنا مِنَ الخَزْرَجِ أمَرْتَنا فَفَعَلْنا فِيهِ أمْرَكَ. فَقامَ سَعْدُ بنُ عُبادَةَ وهُوَ سَيِّدُ الخَزْرَجِ، وكانَ قَبْلَ ذٰلِكَ رَجُلاً صالِحاً، كَانَ احْتَمَلَتْهُ الحَمِيَّةُ، فَقالَ: كَذَبْتَ لَعَمْرُ اللهِ، واللهِ لا تَقْتُلُهُ ولا تَقْدِرُ عَلى ذٰلِكَ. فَقامَ أُسَيْدُ بنُ الحُضَيْرِ فَقالَ: كَذَبْتَ لَعَمْرُ اللهِ، واللهِ لَنَقْتُلَنَّهُ، فإنَّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافِقِينَ. فَثارَ الحَيَّانِ الأوْسُ والخَزْرَجُ حَتَّى هَمُّوا ورَسُولُ اللهِ ﷺ عَلى المِنْبَرِ فَنَزَلَ فَخَفَّضَهُمْ حَتَّى سَكَتُوا وسَكَتَ. وبَكَيْتُ يَوْمِي لا يَرْقأُ لِي دَمْعٌ ولا أكْتَحِلُ بِنَوْمٍ فأصْبَحَ

added, 'O Allāh's Messenger! Keep your wife, for, by Allāh, we know nothing about her but good.' 'Alī bin Abī Ṭālib said, 'O Allāh's Messenger! Allāh has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allāh's Messenger ﷺ called Barīra and said, 'O Barīra! Did you ever see anything which roused your suspicions about her?' Barira said, 'No, by Allāh Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allāh's Messenger ﷺ ascended the pulpit and requested that somebody support him in punishing 'Abdullāh bin Ubai bin Salūl. Allāh's Messenger ﷺ said, 'Who will support me to punish that person ('Abdullāh bin Ubai bin Salūl) who has hurt me by slandering the reputation of my family? By Allāh, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.'

Sa'd bin Mu'ādh got up and said, 'O Allāh's Messenger! By Allāh, I will relieve you from him. If that man is from the tribe of the 'Aūs, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sa'd bin 'Ubada, chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allāh, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Ḥudair got up and said (to Sa'd bin 'Ubada), 'By Allāh! you are a liar. By Allāh, we will kill him; and you are a hypocrite, defending the

بَدْراً؟ فَقالَتْ: يا هَنْتاهُ، ألَمْ تَسْمَعِي ما قالُوا؟ فأخْبرَتْني بِقَوْلِ الإفْكِ فازْدَدْتُ مَرَضاً على مَرَضِي. فَلَمَّا رَجَعْتُ إلى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَسَلَّمَ فَقالَ: «كَيْفَ تِيكُمْ؟» فَقُلْتُ: ائْذَنْ لي إلى أبَوَيَّ، قالَتْ: وأنا حِينَئِذٍ أُرِيدُ أنْ أسْتَيْقِنَ الخَبرَ مِنْ قِبَلِهِما. فأذِنَ لي رَسُولُ اللهِ ﷺ فأتَيْتُ أبَوَيَّ، فَقُلْتُ لأمِّي: ما يَتَحَدَّثُ بِهِ النَّاسُ؟ فَقالَتْ: يا بُنَيَّةُ، هوِّني عَلى نَفْسِكِ الشَّأنَ، فَوَاللهِ لَقَلَّما كانَتِ امْرَأةٌ قَطُّ وَضِيئَةٌ عِنْدَ رَجُلٍ يُحِبُّها ولَها ضَرَائِرُ إلَّا أكْثَرْنَ عَليها. فَقُلْتُ: سُبْحانَ اللهِ ولَقَدْ يَتَحَدَّثُ النَّاسُ بِهٰذَا؟ قالَتْ: فَبِتُّ تِلكَ اللَّيْلَةَ حَتَّى أصْبَحْتُ لا يَرْقأُ لي دَمْعٌ ولا أكْتَحِلُ بِنَوْمٍ. ثُمَّ أصْبَحْتُ فَدَعا رَسُولُ اللهِ ﷺ عَلِيَّ بنَ أبي طالِبٍ وأُسامَةَ بنَ زَيْدٍ حِينَ اسْتَلْبَثَ الوَحْيُ يَسْتَشِيرُهُمَا في فِرَاقِ أهْلِهِ. فأمَّا أُسامَةُ فأشارَ عَلَيْهِ بالَّذِي يَعْلَمُ في نَفْسِهِ مِنَ الوُدِّ لَهُمْ. فَقالَ أُسامَةُ: أهْلُكَ يا رَسُولَ اللهِ، ولا نَعْلَمُ واللهِ إلَّا خَيراً. وأمَّا عَلِيُّ بنُ أبي طالِبٍ فَقالَ: يا رَسُولَ اللهِ، لَمْ يُضَيِّقِ اللهُ عَلَيْكَ والنِّساءُ سِواها كَثِيرٌ، وسَلِ الجارِيَةَ تَصْدُقْكَ. فَدَعا رَسُولُ اللهِ ﷺ بَرِيرَةَ فَقالَ: «يا بَرِيرَةُ، هَلْ رَأيْتِ

فِيهِ فَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ. فَبَيْنا أنا جالِسَةٌ غَلَبَتْنِي عَيْنايَ فَنِمْتُ، وكانَ صَفْوَانُ بنُ المُعَطَّلِ السُّلَمِيُّ، ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الجَيْشِ، فأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسانٍ نائِمٍ فأَتاني، وكانَ يَرَاني قَبْلَ الحِجابِ، فاسْتَيْقَظْتُ باسْتِرْجاعِهِ حِينَ أناخَ رَاحِلَتَهُ فَوَطِئَ يَدَها فَرَكِبْتُها فانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الجَيْشَ بَعْدَ ما نَزَلُوا مُعَرِّسِينَ في نَحْرِ الظَّهِيرَةِ فَهَلَكَ مَنْ هَلَكَ، وكانَ الَّذِي تَوَلَّى الإِفْكَ عَبْدُ اللهِ بنُ أُبَيٍّ بنُ سَلُولَ، فَقَدِمْنا المَدِينَةَ فاشْتَكَيْتُ بِها شَهْراً والناسُ يُفِيضُونَ مِنْ قَوْلِ أَصْحابِ الإِفْكِ، ويَرِيبُنِي في وَجَعِي أَنِّي لا أَرَى مِنَ النَّبِيِّ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَمْرَضُ، إِنَّما يَدْخُلُ فَيُسَلِّمُ، ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» لا أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ حَتَّى نَقَهْتُ فَخَرَجْتُ أنا وأُمُّ مِسْطَحٍ قِبَلَ المَناصِعِ مُتَبَرَّزِنا، لا نَخْرُجُ إِلَّا لَيْلاً إِلى لَيْلٍ، وذٰلِكَ قَبْلَ أَنْ نَتَّخِذَ الكُنُفَ قَرِيباً مِنْ بُيُوتِنا، وأَمْرُنا أَمْرُ العَرَبِ الأُوَلِ في البَرِّيَّةِ أَوْ في التَّنَزُّهِ، فَأَقْبَلْتُ أنا وأُمُّ مِسْطَحٍ بِنْتُ أَبي رُهْمٍ نَمْشِي فَعَثَرَتْ في مِرْطِها فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَها: بِئْسَ ما قُلْتِ أَتَسُبِّينَ رَجُلاً شَهِدَ

But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Umm Mistaḥ to the Manāsī' where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). So, I and Umm Mistaḥ bin Ruhm went out walking. Umm Mistaḥ stumbled because of her long dress and on that she said, 'Let Mistaḥ be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O *Hantā* (you there), didn't you know what they said?' Then she told me the rumours of the false accusers. My sickness was aggravated, and when I returned home, Allāh's Messenger ﷺ came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allāh's Messenger ﷺ allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allāh, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified is Allāh! Are the people really talking of this matter?' That night I kept on weeping and could not sleep till morning. (The subnarrator added:) In the morning Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid, when he saw the Divine Revelation delayed, to consult them about divorcing his wife (i.e., 'Āishah). Usāma bin Zaid said what he knew of the good reputation of his wives and

الَّذِي حدَّثَنِي عَنْ عائِشَةَ وبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً. زَعموا أَنَّ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذَا أَرَادَ أنْ يَخْرُجَ سَفَراً أَقْرَعَ بَينَ أَزْوَاجِهِ. فأَيَّتُهُنَّ خَرَجَ سَهْمُها أَخْرجَ بِها مَعَهُ. فأَقْرَعَ بَيْنَنا في غَزَاةٍ غَزاها فَخَرَجَ سَهْمِي فَخَرَجْتُ مَعَهُ بَعْدَ ما أُنْزِلَ الحِجابُ، فأَنا أُحْمَلُ في هَوْدَجٍ وأُنْزَلُ فِيهِ فَسِرْنا حَتَّى إذَا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَتِهِ تِلكَ وقَفَلَ ودَنَونا مِنَ المَدِينَةِ، آذَنَ لَيْلَةً بالرَّحِيْلِ. فَقُمْتُ حِينَ آذَنُوا بالرَّحِيلِ فَمَشَيْتُ حتَّى جاوَزْتُ الجَيْشَ فَلَمَّا قَضَيْتُ شَأْني أَقْبَلْتُ إلى الرَّحْلِ، فَلَمَسْتُ صَدْرِي، فإذَا عِقْدٌ لي مِنْ جَزْعِ أَظْفارٍ قَدِ انْقَطَعَ، فَرَجَعْتُ فالتمسْتُ عِقْدِي فَحَبَسَنِي ابْتِغاؤُهُ. فَأَقْبَلَ الَّذِينَ يَرْحَلُونَ لي فاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ، وهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وكانَ النِّساءُ إذْ ذاكَ خِفافا لَمْ يَثْقُلْنَ، ولم يَغْشَهُنَّ اللَّحْمُ، وإنَّما يَأْكُلْنَ، العُلْقَةَ مِنَ الطَّعام، فَلَمْ يَسْتَنْكِرِ القَوْمُ، حِينَ رَفَعُوهُ، ثِقَلَ الهَوْدَجِ فاحْتَمَلُوهُ. وكُنْتُ جارِيَةً حَدِيثَةَ السِّنِّ فَبَعَثُوا الجَمَلَ وسارُوا فَوَجَدْتُ عِقْدِي بَعْدَما اسْتَمَرَّ الجَيْشُ فَجِئْتُ مَنزِلَهمْ ولَيْسَ فِيهِ أَحَدٌ، فأَمَمْتُ مَنزِلي الَّذِي كُنْتُ

returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my *Hawdaj* and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it over the camel. At that time I was a young lady (less than 15 years old). They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwān bin Mu'aṭṭal As-Sulamī Adh-Dhakwāni was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he had seen me before veiling. So, I got up when I heard him saying, *'Inna lillāhi wa inna ilaihi rāji'ūn* (Truly to Allāh we belong and truly to Him we shall return)... (2:156).' He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwān set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullāh bin Ubai bin Salūl. After that we returned to Al-Madīna, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet ﷺ which I used to receive from him when I got sick.

سَوْداءُ فَقالَتْ: قَدْ أَرْضَعْتُكُما، فَذَكَرْتُ ذلكَ للنَّبيِّ ﷺ فأعْرَضَ عَنِّي. قالَ: فَتَنَحَّيْتُ فذَكَرْتُ ذَلِكَ لَهُ، قالَ: «وكَيْفَ وقَدْ زَعَمَتْ أنها قَدْ أَرْضَعَتْكما؟» فَنهاهُ عَنها. [راجع: ٨٨]

(14) CHAPTER. The witness of a wet nurse.

(١٤) بابُ شَهادَةِ المُرْضِعَةِ

2660. Narrated 'Uqba bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ: I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet ﷺ (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her."

٢٦٦٠ - حَدَّثَنا أبُو عاصِمٍ، عَنْ عُمَرَ بنِ سَعِيدٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحَارِثِ قالَ: تَزَوَّجْتُ امْرَأَةً فَجاءَتِ امْرَأَةٌ فَقالَتْ: إنِّي قَدْ أَرْضَعْتُكما، فأتَيْتُ النَّبيَّ ﷺ فَقالَ: «وكَيْفَ وقَدْ قِيلَ؟ دَعْها عَنْكَ» أوْ نَحْوَهُ. [راجع: ٨٨]

(15) CHAPTER. The women's attesting the honourable record of each other.

(١٥) بابُ تَعْدِيلِ النِّساءِ بَعْضِهِنَّ بَعْضاً

2661. Narrated 'Āishah رَضِيَ اللهُ عَنْها, (the wife of the Prophet ﷺ): "Whenever Allāh's Messenger ﷺ intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a *Ghazwa* of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allāh had decreed the use of the veil by women. I was carried in a *Hawdaj* (on the camel) and dismounted while still in it. When Allāh's Messenger ﷺ had finished his *Ghazwa* and returned home, and we approached the city of Al-Madīna, Allāh's Messenger ﷺ ordered us to proceed at night. When the order of setting off was given, I walked till I left the army (camp) behind to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I

٢٦٦١ - حَدَّثَنا أبُو الرَّبِيعِ سُلَيمانُ ابنُ داوُدَ وأفْهَمَنِي بَعْضَهُ أحْمَدُ قالَ: حدَّثَنا فُلَيْحُ ابنُ سُلَيمانَ، عَنِ ابنِ شِهابٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، وسَعِيدِ ابنِ المُسَيَّبِ، وعَلْقَمَةَ بنِ وقَّاصٍ اللَّيْثِيِّ، وعُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ حِينَ قالَ لَها أهْلُ الإفْكِ ما قالُوا فَبَرَّأَها اللهُ مِنْهُ، قالَ الزُّهْرِيُّ: وكُلُّهُمْ حدَّثَني طائِفَةً مِنْ حَدِيثِها، وبَعْضُهُمْ أوْعَى مِنْ بَعْضٍ، وأثْبَتُ لَهُ اقْتِصاصاً، وقَدْ وَعَيْتُ عَنْ كُلِّ واحِدٍ مِنْهُمُ الحَدِيثَ

(12) CHAPTER. The witness of women.

And the Statement of Allāh تعالى:
"... And if there are not two men (available), then a man and two women..." (V.2:282)

(١٢) بابُ شَهادَةِ النِّساءِ،
وقَوْلِ اللهِ تَعالى: ﴿فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾ [البقرة: ٢٨٢].

2658. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

٢٦٥٨ - حَدَّثَنا ابنُ أبي مَرْيَمَ: أخبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخبرني زَيْدٌ، عَنْ عِياضِ ابنِ عَبْدِ اللهِ عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «ألَيْسَ شَهادَةُ المرأةِ مِثْلَ نِصْفِ شَهادَةِ الرَّجُلِ؟» قُلْنَ: بَلى، قالَ: «فَذلِكَ مِنْ نُقْصانِ عَقْلِها».
[راجع: ٣٠٤]

(13) CHAPTER. The witness of male and female slaves.

Anas said, "The witness of a slave is to be trusted, provided he is a just, well-reputed man." Shuraiḥ and Zurara bin Aūfa considered it permissible. Ibn Sīrīn considered the witness of a slave permissible except when in favour of his master. Al-Ḥasan and Ibrāhīm considered it permissible in minor matters. Shuraiḥ said, "You are all the sons of slaves and slave-girls."

(١٣) بابُ شَهادَةِ الإماءِ والعَبِيدِ
وقالَ أنَسٌ: شَهادَةُ العَبْدِ جائِزَةٌ إذَا كانَ عَدْلاً. وأجازَهُ شُرَيْحٌ وزُرارَةُ بنُ أوفى. وقالَ ابنُ سِيرِينَ: شَهادَتُهُ جائِزَةٌ إلّا العَبْدَ لِسَيِّدِهِ، وأجازَهُ الحَسَنُ وإبْراهِيمُ في الشَّيْءِ التّافِهِ. وقالَ شُرَيْحٌ: كُلُّكُمْ بَنُو عَبِيدٍ وإماءٍ.

2659. Narrated 'Uqba bin Al-Ḥārith that he had married Umm Yaḥyā bint Abū Ihāb. He said. "A black slave-lady came and said, 'I suckled you both.' I then mentioned that to the Prophet ﷺ who turned his face aside." Uqba further said, "I went to the other side and told the Prophet ﷺ about it. He said, 'How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e., you and your wife)?" So, the Prophet ﷺ ordered him to divorce her.

٢٦٥٩ - حَدَّثَنا أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحارِثِ. ح وحَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنِ ابنِ جُرَيْجٍ قالَ: سَمِعْتُ ابنَ أبي مُلَيْكَةَ قالَ: حَدَّثَني عُقْبَةُ بنُ الحارِثِ أوْ سَمِعْتُهُ مِنْهُ: أنَّهُ تَزَوَّجَ أُمَّ يَحْيى بِنْتَ أبي إهابٍ، قالَ: فَجاءَتْ أمَةٌ

فَسَمعَ صَوْتَ عَبَّادٍ يُصَلي في المَسْجِدِ فَقالَ: «يا عائِشَةُ، أَصَوْتُ عَبَّادٍ هذَا؟» قُلْتُ: نَعَمْ، قالَ: «اللَّهُمَّ ارْحَمْ عَبَّاداً». [انظر: ٥٠٣٧، ٥٠٣٨، ٥٠٤٢، ٦٣٣٥]

2656. Narrated 'Abdullah bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "Bilāl pronounces the *Adhān* when it is still night (before dawn), so eat and drink till the next *Adhān* is pronounced (or till you hear Ibn Umm Maktūm's *Adhān*)." Ibn Umm Maktūm was a blind man who would not pronounce the *Adhān* till he was told that it was dawn.

٢٦٥٦ - حَدَّثَنا مالِكُ بنُ إسْمَاعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ: أخبرَنا ابنُ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ: «إنَّ بِلالاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا واشْرَبُوا حَتَّى يُؤَذِّنَ»، أوْ قالَ: «حَتَّى تَسْمَعُوا أذَانَ ابنِ أُمِّ مَكْتُومٍ»: وكانَ ابنُ أُمِّ مَكْتُوم رَجُلاً أعْمَى لا يُؤَذِّنُ حتَّى يَقُولَ لَهُ النَّاسُ: أصْبَحْتَ. [راجع: ٦١٧]

2657. Narrated Al-Miswar bin Makhrama رضي الله عنهما: Some outer garments were presented to (or received by) the Prophet ﷺ and my father (Makhrama) said to me, "Let us go to the Prophet ﷺ so that he may give us something from the garments." So, my father stood at the door and spoke. The Prophet ﷺ recognized his voice and came out carrying a garment and telling Makhrama the good qualities of that garment, adding, "I have kept this for you, I have kept this for you."

٢٦٥٧ - حَدَّثَنا زِيادُ بنُ يَحْيى: حدَّثَنا حاتِمُ بنُ وَرْدَانَ: حدَّثَنا أيُّوبُ، عَنْ عَبْدِ اللهِ بنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ ابنِ مَخْرَمَةَ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَتْ عَلى النَّبيِّ ﷺ أقْبِيَةٌ فَقالَ لي أبي مَخْرَمَةُ: انْطَلِقْ بِنا إلَيْهِ عَسَى أنْ يُعْطِينَا مِنْها شَيْئاً، فَقامَ أبي عَلى البابِ فَتَكَلَّمَ فَعرفَ النَّبيُّ ﷺ صَوْتَهُ خَرَجَ النَّبيُّ ﷺ ومَعَهُ قَباءٌ وهُوَ يُرِيهِ مَحَاسِنَهُ وهُوَ يَقُولُ: «خَبَأْتُ هذا لكَ، خَبَأْتُ هذَا لكَ». [راجع: ٢٥٩٩]

(11) CHAPTER. The witness of a blind man, his marriage, his affairs, the marriage conducted by him, and his buying and selling; and accepting his call for the *Ṣalāt* (prayer), etc., and what can be known by sound or voice.

Al-Qāsim, Al-Ḥasan, Ibn Sīrīn, Az-Zuhrī and 'Aṭā' permitted the witness of the blind. Ash-Sha'bī said, "The witness of a blind man is valid if he is intelligent and witty." Al-Ḥakam said, "The witness of a blind man in certain things is to be accepted." Az-Zuhrī said, "Suppose Ibn 'Abbās gave a witness against me, would you reject his witness?" Ibn 'Abbās used to send a man to watch the sunset so that he might break his fast. He would ask about the dawn, and if he was informed that it was dawn, he would offer two *Rak'ā* prayer. Sulaiman bin Yasar said, "I asked 'Āishah to admit me into her house, and she recognized my voice and said, "Sulaiman! Come in, as you are still a slave so long as you still owe part of the price of your manumission." Samura bin Jundab accepted the evidence of a veiled woman.

(١١) بابُ شَهادَةِ الأعْمى ونِكاحِهِ، وأمرِهِ، وإنكاحِهِ، ومُبايَعَتِهِ، وقَبُولِهِ في التَّأذِينِ وغَيْرِهِ، وما يُعْرَفُ بالأصْوَاتِ

وأجازَ شَهادَتَهُ القاسِمُ والحَسَنُ وابنُ سِيرِينَ والزُّهْرِيُّ وعَطاءٌ. وقالَ الشَّعْبِي: تَجُوزُ شَهادَتُهُ إذَا كانَ عاقِلاً. وقالَ الحَكَمُ: رُبَّ شَيْءٍ تَجُوزُ فِيهِ. وقالَ الزُّهْرِيُّ: أرَأيْتَ ابنَ عَبَّاسٍ لَوْ شَهِدَ عَلَيَّ شَهادَةً، أكُنْتَ تَرُدُّهُ؟ وكانَ ابنُ عَبَّاسٍ يَبْعَثُ رَجُلاً إذَا غابَتِ الشَّمْسُ أفْطَرَ ويَسْألُ عَنِ الفَجْرِ، فإذَا قِيلَ: طَلَعَ، صلَّى ركعتين. وقالَ سُليمانُ ابنُ يَسارٍ: اسْتَأذَنْتُ عَلى عائِشَةَ رَضِيَ اللهُ عَنهَا فَعرَفَتْ صَوتي، فَقالَتْ: سُليمانُ ادْخُلْ فإنَّكَ مَمْلُوكٌ ما بَقِيَ عَلَيْكَ شَيءٌ. وأجازَ سَمُرَةُ بنُ جُنْدَبٍ شَهادَةَ امْرَأةٍ مُنْتَقِبَةٍ.

2655. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ heard a man (reciting the Qur'ān) in the mosque, and he said, "May Allāh bestow His Mercy upon him. No doubt, he made me remember such and such Verses of such and such *Sūrah* which I dropped (from my memory)."

Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ performed the *Tahajjud* prayer in my house, and then he heard the voice of 'Abbād who was offering *Ṣalāt* (prayer) in the mosque, and said, "O 'Āishah! Is this 'Abbād's voice?" I said, "Yes." He said, "O Allāh! Be Merciful to 'Abbād!"

٢٦٥٥ - حَدَّثنا مُحَمَّدُ بنُ عُبَيْدِ بنِ مَيْمُونٍ: أخْبَرَنا عِيسَى بنُ يُونُسَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سمعَ النَّبِيُّ ﷺ رَجُلاً يَقْرَأُ في المَسْجِدِ، فَقالَ: «رَحِمهُ اللهُ، لَقَدْ أذْكَرَني كَذَا آيَةً أسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا وكذَا».

وزَادَ عَبَّادُ بنُ عَبْدِ اللهِ عَنْ عائِشَةَ: تَهَجَّدَ النَّبِيُّ ﷺ في بَيْتِي

Allah is All-Knower of what you do." (V.2:283)

"... And if you distort your witness (V.4:135) means 'distort your witness with your tongues..."

٢٨٣] ﴿تَلْوُوا﴾ [النساء: ١٣٥] أَلْسِنَتَكُمْ بالشَّهادَةِ.

2653. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about the great sins, He said, "They are:

(1) To join others in worship with Allāh,

(2) To be undutiful to one's parents,

(3) To kill a person (which Allāh has forbidden to kill) (i.e., to commit the crime of murdering).

(4) And to give a false witness."

٢٦٥٣ - حَدَّثَنا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ وَهْبَ بنَ جَرِيرٍ وعَبْدَ المَلِكِ بنَ إبْرَاهِيمَ قالا: حدَّثَنا شُعْبَةُ عَنْ عُبَيْدِ اللهِ ابنِ أبي بَكْرِ بنِ أَنَسٍ، عن أنسٍ رَضِيَ اللهُ عَنْهُ قالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الكَبائِرِ قالَ: «الإشْرَاكُ باللهِ، وعُقُوقُ الوَالِدَيْنِ، وقَتْلُ النَّفْسِ، وشَهادَةُ الزُّورِ».

تابَعَهُ غُنْدَرٌ وأبُو عامِرٍ وبَهْزٌ وعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ. [انظر: ٥٩٧٧، ٦٨٧١]

2654. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said thrice, "Should I inform you about the greatest of the great sins?" They said, "Yes, O Allāh's Messenger!" He said,

"(1) To join others in worship with Allāh

(2) and to be undutiful to one's parents."

The Prophet ﷺ then sat up after he had been reclining (on a pillow) and said,

"(3) And I warn you against giving a lying speech (false statement)," and he kept on saying that warning till we thought he would not stop.

[See Vol. 8, *Hadīth* No.5976]

٢٦٥٤ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرُ ابنُ المُفَضَّلِ: حدَّثَنا الجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ أبي بَكْرَةَ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «ألا أُنَبِّئُكُمْ بأكْبَرِ الكَبائِرِ؟» ثَلاثاً قالُوا: بَلى يا رَسُولَ اللهِ، قالَ: «الإشْرَاكُ باللهِ، وعُقُوقُ الوَالِدَيْنِ». وجَلَسَ وكانَ مُتَّكِئاً «ألا وقَوْلُ الزُّورِ». قالَ: فَما زَالَ يُكَرِّرُها حتَّى قُلْنا: لَيْتَهُ سَكَتَ.

وقالَ إسْمَاعِيلُ بْنُ إبْرَاهِيمَ: حدَّثَنا الجُرَيْرِيُّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ. [انظر: ٥٩٧٦، ٦٢٧٣، ٦٢٧٤، ٦٩١٩]

عِمْرَانَ بنَ حُصَينٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «خَيرُكُمْ قَرْني، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قالَ عِمْرَانُ: لا أدْرِي أذكَرَ النَّبِيُّ ﷺ بَعْدُ قَرْنَينِ أوْ ثَلاثَةً. قالَ النَّبِيُّ ﷺ: «إنَّ بَعْدَكُمْ قَوْماً يَخُونُونَ ولا يُؤْتَمَنُونَ وَيَشْهَدُونَ ولا يُسْتَشْهَدُونَ وَيَنْذِرُونَ وَلا يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ».

[انظر: ٣٦٥٠، ٦٤٢٨، ٦٦٩٥]

and then those coming after [the second century (generation)].'" 'Imran said, "I do not know whether the Prophet ﷺ mentioned two or three centuries (generations) after your present century (generation). The Prophet ﷺ added, 'There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfil their vows, and fatness will appear among them'."

٢٦٥٢ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أخْبرَنا سُفْيانُ عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ أقْوَامٌ تَسْبِقُ شَهادَةُ أحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهادَتَهُ». قالَ إبْرَاهِيمُ: وكانُوا يَضْرِبُونَنا عَلى الشَّهادَةِ والعَهْدِ.

[انظر: ٣٦٥١، ٦٤٢٩، ٦٦٥٨]

2652. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said: "The best people are the people of my century (generation), then those coming after them, and then those coming after the latter. After that there will come some people whose witness will precede their oaths, and their oaths will precede their witness." Ibrāhīm (a sub-narrator) said, "We used to be beaten for taking oaths by saying, 'I bear witness by the Name of Allāh or by the Covenant of Allāh'."(1) (See H. 3651, 6429, 6658)

(١٠) بابُ ما قِيلَ في شَهادَةِ الزُّورِ

(10) CHAPTER. What has been said about false witness.

لِقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ﴾ [الفرقان: ٧٢] وكِتْمانِ الشَّهادَةِ لِقَوْلِهِ تَعالى: ﴿وَلَا تَكْتُمُوا۟ ٱلشَّهَـٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [البقرة:

In respect of the Saying of Allāh تعالى:

"And those who do not bear witness to falsehood..." (V.25:72)

What is said about hiding or concealing evidences, as Allāh تعالى says:

"... And conceal not the evidence for he, who hides it, surely his heart is sinful. And

(1) (H. 2652) Ibrāhīm means that when they were still boys, their elders would beat them if they took oaths, so that they would not get accustomed to taking oaths on all occasions even needlessly. (*Fath Al-Bārī*)

[انظر: ٣٤٧٥، ٣٧٣٢، ٣٧٣٣، ٤٣٠٤، ٦٧٨٧، ٦٧٨٨، ٦٨٠٠]

2649. Narrated Zaid bin Khalid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered that an unmarried man who committed illegal sexual intecourse be scourged one hundred lashes and sent into exile for one year.

٢٦٤٩ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ زَيْدِ بنِ خالِدٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أنَّهُ أمَرَ فِيمَنْ زَنى ولَمْ يُحْصِنْ بِجَلْدِ مائَةٍ وتَغْرِيبِ عامٍ.

[راجع: ٢٣١٤]

(9) CHAPTER. Do not be a witness for injustice, if asked for that.

(٩) بابٌ: لا يَشْهَدُ عَلى شَهادَةِ جَوْرٍ إذَا أُشْهِدَ

2650. Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet ﷺ is made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet ﷺ. He said to the Prophet ﷺ, "His mother, bint Rawaha, requested me to give this boy a gift." The Prophet ﷺ said, "Do you have other sons besides him?" He said, "Yes." The Prophet ﷺ said, "Do not make me a witness for injustice."

Narrated Ash-'Sha'bī that the Prophet ﷺ said, "I will not become a witness for injustice."

٢٦٥٠ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنا عَبْدُ اللهِ: أخبرَنا أبو حَيَّانَ التَّيْمِيُّ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمانِ بنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُما قالَ: سَألَتْ أُمِّي أبي بَعْضَ المَوْهِبَةِ لي مِنْ مالِهِ، ثُمَّ بَدَا لَهُ فَوَهبها لي فَقالَتْ: لا أرْضَى حتَّى تُشْهِدَ النَّبِيَّ ﷺ، فأخَذَ بِيَدِي وأنا غُلامٌ فأتَى بيَ النَّبِيَّ ﷺ فَقالَ: إنَّ أُمَّهُ بِنْتَ رَواحَةَ سَألَتْني بَعْضَ المَوْهِبَةِ لِهٰذَا. قالَ: «ألَكَ ولَدٌ سِوَاهُ؟» قالَ: نَعَمْ، قالَ: فأُرَاهُ قالَ: «لا تُشْهِدْني عَلى جَوْرٍ». وقالَ أبو حَرِيزٍ، عَنِ الشَّعْبِيِّ: «لا أشْهَدُ عَلى جَوْرٍ». [راجع: ٢٥٨٦]

2651. Narrated Zahdam bin Mudarrib: I heard 'Imran bin Huṣain رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ said, 'The best amongst you people are those living in my century (generation), then those coming after them,

٢٦٥١ - حَدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا أبو جَمْرَةَ: قالَ سَمِعْتُ زَهْدَمَ بنَ مُضرِّبٍ: قالَ سَمِعْتُ

العَبْدُ ثُمَّ أُعْتِقَ جازَتْ شَهادَتُهُ، وإنِ اسْتُقْضِيَ المَحْدُودُ فَقضاياهُ جائِزَةٌ، وقالَ بَعْضُ النَّاسِ: لا تجُوزُ شَهادَةُ القاذِفِ وإنْ تابَ، ثُمَّ قالَ: لا يَجُوزُ نِكاحٌ بِغَيرِ شاهِدَيْنِ فإنْ تَزَوَّجَ بِشَهادَةِ مَحْدودَيْنِ جازَ، وإنْ تَزَوَّجَ بِشَهادَةِ عَبْدَيْنِ لَمْ يَجُزْ. وأجازَ شَهادَةَ العَبْدِ وَالمَحْدُودِ والأمَةِ لِرُؤيَةِ هِلالِ رَمَضانَ وكَيْفَ تُعرفُ تَوْبَتُهُ. ونَفى النَّبِيُّ ﷺ الزَّانِيَ سنَةً، ونَهى النَّبِيُّ ﷺ عَنْ كَلامِ كَعْبِ بنِ مالِكٍ وصاحِبَيْهِ حتَّى مَضَى خَمْسُونَ لَيْلَةً.

but his (future) witness will be accepted."

Ath-Thaurī said, "If a slave is scourged (for falsely accusing others of illegal sexual intercourse) and later on he is manumitted, then his (future) witness is to be accepted. If somebody who has received such punishment is made a judge, his decisions will be valid."

Some people said, "The witness of a false-accuser is not to be accepted even if he repented." They added: "The marriage is not legal unless it is witnessed by two witnesses; it is permissible that the two witnesses can be those who have received such punishments, but the slaves are not to be accepted as witnesses to marriage." He accepts the witness of the person who has received the punishment (for falsely accusing others of illegal sexual intercourse) and the witness of a male slave and a female slave concerning the appearance of the new moon (i.e., crescent) (of the month of fasting etc.). How to know the repentance of a person who has received the punishment of false accusation and no doubt, the Prophet ﷺ kept an adulterer in exile for one year. The Prophet ﷺ did not allow anybody to talk to Ka'b bin Mālik and his two companions for fifty days.

٢٦٤٨ - حَدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي ابنُ وَهْبٍ عَنْ يُونُسَ. وقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ عَنِ ابنِ شِهابٍ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّ امْرَأةً سَرَقَتْ في غَزْوَةِ الفَتْحِ فأُتِيَ بها رَسُولُ اللهِ ﷺ ثُمَّ أمَرَ بها فَقُطِعَتْ يَدُها، قالَتْ عائِشَةُ: فَحَسُنَتْ تَوْبَتُها وتَزَوَّجَتْ وكانَتْ تَأتي بَعْدَ ذلِكَ فأرْفَعُ حاجَتَها إلى رَسُولِ اللهِ ﷺ.

2648. Narrated 'Urwa bin Az-Zubair: A woman committed theft in the *Ghazwa* of the Conquest (of Makkah) and she was taken to the Prophet ﷺ who ordered her hand to be cut off. 'Āishah said, "Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allāh's Messenger ﷺ."

الشَّعْثاءِ، عَنْ أبيهِ، عَنْ مَسْرُوقٍ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وعِنْدِي رَجُلٌ فَقالَ: «يا عائِشَةُ، مَنْ هذا؟» قُلْتُ: أخِي مِنَ الرَّضاعَةِ، قالَ: «يا عائِشَةُ انْظُرْنَ مَنْ إخْوانُكُنَّ فإنَّما الرَّضاعَةُ مِنَ المجاعَةِ». تابَعَهُ ابنُ مَهْدِيٍّ عَنْ سُفْيانَ. [٥١٠٢]

this (man)?" I replied, "My foster brother." He said, "O 'Āishah! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age as the child sucks with hunger)."

(٨) **بابُ** شَهادَةِ القاذِفِ والسَّارِقِ والزَّاني،

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ۝ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝﴾ [النور: ٤ - ٥] وجَلَدَ عُمَرُ أبا بَكْرَةَ وشِبْلَ بنَ مَعْبَدٍ ونافِعاً بِقَذْفِ المُغِيرَةِ، ثُمَّ اسْتَتابَهُمْ. وقالَ: مَنْ تابَ قُبِلَتْ شَهادَتُهُ. وأجازَهُ عَبْدُ اللهِ ابنُ عُتْبَةَ، وعُمَرُ بنُ عَبْدِ العَزِيزِ، وسَعِيدُ بنُ جُبَيْرٍ، وطاوُسٌ ومُجاهِدٌ والشَّعْبِيُّ وعِكْرِمَةُ والزُّهْرِيُّ ومُحارِبُ بنُ دِثارٍ وشُرَيْحٌ ومُعاوِيَةُ بنُ قُرَّةَ، وقالَ أبُو الزِّنادِ: الأمْرُ عِنْدَنا بالمَدِينَةِ إذَا رَجَعَ القاذِفُ عَنْ قَوْلِه فاسْتَغْفَرَ رَبَّهُ قُبِلَتْ شَهادَتُهُ. وقالَ الشَّعْبِيُّ وقَتادَةُ: إذَا أكْذَبَ نَفْسَهُ جُلِدَ وقُبِلَتْ شَهادَتُهُ. وقالَ الثَّوْرِيُّ: إذَا جُلِدَ

(8) CHAPTER. The witness of a person falsely accusing somebody of illegal sexual intercourse and the witness of a thief or an adulterer.

The Statement of Allāh عزّ وجلّ: "...And reject their testimony forever, they indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh). Except those who repent thereafter and do righteous deeds..." (V.24:4,5)

'Umar gave legal punishment of scourging to Abū Bakra, Shibl bin Ma'bad and Nāfi' for accusing Al-Mughīra for illegal sexual intercourse falsely, and then they were made to repent and he said that whoever repented, his witness would be accepted (in the future). 'Abdullāh bin 'Utba,' 'Umar bin 'Abdul Azīz, Sa'īd bin Jubair, Ṭāwūs, Mujāhid, Ash-Sha'bī, 'Ikrima, Az-Zuhrī, Muhārib bin Dithār, Shuraiḥ and Mu'āwīya bin Qurra considered it permisible (i.e., the witness of the false accusers after being punished). Abū Az-Zinād said, "Our verdict in Al-Madīna is that, if the false accuser (of others of illegal sexual intercourse) withdraws the accusation and repents, then his (future) witness is acceptable." Ash-Sha'bī and Qatāda said, "If he tells that he has told a lie, the legal punishment will be instituted against him,

٢٦٤٥ - حَدَّثَنَا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ، عَنْ جابِرِ بنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ في بِنْتِ حَمْزَةَ: «لا تَحِلُّ لي، يَحْرُمُ مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ، هِيَ ابْنَةُ أخِي مِنَ الرَّضاعَةِ». [انظر: ٥١٠٠]

2645. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said about Ḥamza's daughter, "I am not legally permitted to marry her, as foster suckling relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother."

٢٦٤٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ أخْبَرَتها: أنَّ النَّبِيَّ ﷺ كانَ عِنْدَها وأنَّها سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ في بَيْتِ حَفْصَةَ، قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فَقُلْتُ: يا رَسُولَ اللهِ، أُرَاهُ فُلاناً، لِعَمِّ حَفْصَةَ مِنَ الرَّضاعَةِ. فَقالَتْ عائِشَةُ: يا رَسُولَ اللهِ، هذا رَجُلٌ يَسْتَأْذِنُ في بَيْتِكَ. قالَتْ: فَقالَ رَسُولُ اللهِ ﷺ: «أُرَاهُ فُلاناً لِعَمِّ حَفْصَةَ مِنَ الرَّضاعِ»، فَقالَتْ عائِشَةُ: لَوْ كانَ فُلانٌ - حَيّاً لِعَمِّها مِنَ الرَّضاعَةِ - دَخَلَ عَلَيَّ؟ فَقالَ رَسُولُ اللهِ ﷺ: «نَعَمْ إنَّ الرَّضاعَةَ يَحْرُمُ مِنْها ما يَحْرُمُ مِنَ الوِلادَةِ». [انظر: ٣١٠٥، ٥٠٩٩]

2646. Narrated 'Āishah رَضِيَ الله عَنْها, the wife of the Prophet ﷺ: While the Prophet ﷺ was with me (in my house), I heard a man asking Ḥafṣa's permission to enter her house. 'Āishah رَضِيَ الله عَنْها further said, "I said, 'O Allāh's Messenger! I think the man is Ḥafṣa's foster uncle.'" 'Āishah added, "O Allāh's Messenger! There is a man asking the permission to enter your house." Allāh's Messenger ﷺ replied, "I think the man is Ḥafṣa's foster uncle." 'Āishah said, "If so-and-so were living (i.e., her foster uncle) would he be allowed to visit me?" Allāh's Messenger ﷺ said, "Yes, he would, as the foster suckling relations are treated like blood relations (in marital affairs)." [i.e., those things which are illegal because of blood relations are to be considered as illegal because of the corresponding foster suckling relations].

٢٦٤٧ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنْ أشْعَثَ بنِ أبي

2647. Narrated 'Āishah رَضِيَ الله عَنْها: Once the Prophet ﷺ came to me while a man was in my house. He said, "O 'Āishah! Who is

ذَرِيعاً فَجَلَسْتُ إلى عُمَرَ رَضِيَ اللهُ عَنْهُ فَمَرَّتْ جَنازَةٌ فأُثْنِيَ خيراً، فَقالَ عُمَرُ: وجَبَتْ. ثُمَّ مُرَّ بأُخْرَى فأُثْنِيَ خَيراً فَقالَ: وَجَبَتْ. ثُمَّ مُرَّ بِالثَّالِثِ فأُثْنِيَ شَرًّا فَقالَ: وجَبَتْ، فَقُلْتُ: ما (وَجَبَتْ) يا أَمِيرَ المُؤْمِنِينَ؟ قالَ: قُلْتُ كما قالَ النَّبِيُّ ﷺ: «أيُّما مُسْلِم شَهِدَ لَهُ أرْبَعَةٌ بِخَيرٍ أدْخَلَهُ اللهُ الجَنَّةَ». قُلْنا: وثَلاثَةٌ؟ قالَ: «وثَلاثَةٌ»، قُلْنَا: واثْنانِ؟ قالَ: «واثْنَانِ»، ثُمَّ لمْ نَسْأَلْهُ عَنِ الوَاحِدِ.

[راجع: ١٣٦٨]

praised the deceased. 'Umar said, "It has been affirmed (Paradise)." Then a third funeral procession passed by and the people talked badly of the deceased. 'Umar said, "It has been affirmed (Hell)." I asked 'Umar, "O chief of the believers! What has been affirmed?" He said, "I have said what the Prophet ﷺ said. He ﷺ said, 'Allāh will admit into Paradise any Muslim whose good character is attested by four persons.' We asked the Prophet ﷺ, 'If there were three witnesses only?' He said, 'Even three.' We asked, 'If there were two only?' He said, 'Even two.' But we did not ask him about one witness."

(٧) بابُ الشَّهادَةِ عَلى الأنْسابِ والرَّضاعِ المُسْتَفِيضِ والمَوْتِ القَدِيمِ

وقالَ النَّبِيُّ ﷺ: «أرْضَعَتْني وأبا سَلَمَةَ ثُوَيْبَةُ»، والتَّثَبُّتِ فِيهِ.

(7) CHAPTER. To give witness concerning lineage, foster suckling relations and dead persons, who died long before.

The Prophet ﷺ said, "I and Abū Salama were suckled by Thuwaiba."

The necessity of being sure of the witness in such cases.

٢٦٤٤ - حَدَّثَنَا آدَمُ: حدَّثنا شُعْبَةُ: أخبرَنا الحَكَمُ، عَنْ عِرَاكِ بنِ مالكٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: اسْتَأْذَنَ عَليَّ أفْلَحُ فَلَمْ آذَنْ لَهُ. فَقالَ: أتَحْتَجِبينَ مِنِّي وأنا عَمُّكِ؟ فَقُلْتُ: وكَيْفَ ذٰلكَ؟ فَقالَ: أرْضَعَتْكِ امْرَأةُ أخِي بِلَبَنِ أخِي. فَقالَتْ: سَأَلْتُ عَنْ ذٰلكَ رَسُولَ اللهِ ﷺ فَقالَ: «صَدَقَ أفْلَحُ، ائْذَني لَهُ». [انظر: ٤٧٩٦، ٥١٠٣، ٥١١١، ٥٢٣٩، ٦١٥٦]

2644. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Aflaḥ asked the permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" 'Āishah said, "How is that?" Aflaḥ replied, "You were suckled by my brother's wife with my brother's milk." I asked Allāh's Messenger ﷺ about it, and he said, "Aflaḥ is right, so permit him to visit you."

سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: إنَّ أُناساً كانُوا يُؤْخَذُونَ بالوَحْيِ في عَهْدِ رَسُولِ اللهِ ﷺ وإنَّ الوَحيَ قدِ انْقَطَعَ، وإنَّما نَأْخُذُكُمُ الآنَ بِما ظَهَرَ لَنا مِنْ أعْمالِكُمْ، فَمَنْ أظْهَرَ لَنا خَيراً أمِنَّاهُ وَقرَّبْناهُ، ولَيْسَ إلينا مِنْ سَريرَتِهِ شَيْءٌ، اللهُ يُحاسِبُ في سَريرَتِهِ، ومَنْ أظْهَرَ لَنا سُوءاً لَمْ نَأْمَنْهُ ولَمْ نُصَدِّقْهُ، وإنْ قالَ: إنَّ سَريرَتَهُ حَسَنَةٌ.

you practise publicly, so we will trust and favour the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allāh will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

(٦) بابٌ تَعْدِيلِ كَمْ يَجُوزُ؟

(6) CHAPTER. How many witnesses are sufficient to attest one's good or bad record?

٢٦٤٢ - حَدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: مُرَّ عَلى النَّبِيِّ ﷺ بِجنَازَةٍ فأثْنَوْا عَلَيها خَيْراً، فَقالَ: «وجَبَتْ». ثُمَّ مُرَّ بأُخْرَى فَأَثْنَوْا عَلَيها شَرًّا، أو قالَ: غَيرَ ذٰلكَ. فَقالَ: «وجَبَتْ». فَقِيلَ: يا رَسُولَ اللهِ، قُلْتَ لِهٰذَا: «وجَبَتْ» وَلِهٰذَا: «وَجَبَتْ» قالَ: «شَهادَةُ القَوْمِ، المُؤْمِنُونَ شُهَدَاءُ اللهِ في الأرْضِ». [راجع: ١٣٦٧]

2642. Narrated Anas رَضِيَ اللهُ عَنْهُ: A funeral procession passed in front of the Prophet ﷺ and the people praised the deceased. The Prophet ﷺ said, "It has been affirmed (Paradise)." Then another funeral procession passed by and the people talked badly of the deceased. The Prophet ﷺ said, "It has been affirmed (Hell)." Allāh's Messenger ﷺ was asked, "O Allāh's Messenger! You said it has been affirmed for both?" The Prophet ﷺ said, "The testimony of the people (is accepted), (for) the believers are Allāh's witnesses on the earth."

٢٦٤٣ - حَدَّثَنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا دَاوُدُ بنُ أبي الفُرَاتِ: حدَّثَنا عَبْدُ اللهِ بنُ بُرَيْدَةَ عَنْ أبي الأسْوَدِ قالَ: أتَيْتُ المَدِينَةَ وقَدْ وَقَعَ بِها مَرَضٌ وهُمْ يَمُوتُونَ مَوْتاً

2643. Narrated Abū Al-Aswad: Once I went to Al-Madīna and at that time there was an outbreak of disease and the people were dying rapidly. I was sitting with 'Umar رَضِيَ اللهُ عَنْهُ and a funeral procession passed by. The people praised the deceased. 'Umar said, "It has been affirmed (Paradise)." Then another funeral procession passed by. The people

شاهِدَانِ أنَّ لِفُلانٍ عَلى فُلانٍ ألْفَ دِرْهَمٍ وشَهِدَ آخَرَانِ بألْفٍ وخمسمائةٍ يُقْضَى بالزِّيادَةِ.

(prayer) inside the Ka'bah while Al-Faḍl said that he had not offered *Ṣalāt*, so the people accepted Bilāl's assertion. Similarly, if two persons give witness that such a person owes another one thousand Dirham, but two other witnesses state that he owes him one thousand and five hundred Dirham then the judgement will be based on the higher amount.

٢٦٤٠ - حَدَّثَنَا حِبَّانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عَمْرُو بنُ سَعِيدِ بنِ أبي حُسَينٍ قالَ: أخْبَرَني عَبْدُ اللهِ بنُ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحَارِثِ: أنَّهُ تَزَوَّجَ ابْنَةً لأبي إهابِ ابنِ عَزِيزٍ فأتَتْهُ امْرَأةٌ فَقالَتْ: قَدْ أرْضَعْتُ عُقْبَةَ والَّتي تَزَوَّجَ، فَقالَ لَهَا عُقْبَةُ: ما أعْلَمُ أنَّكِ أرْضَعْتِنِي ولا أخْبَرْتِنِي، فأرْسَلَ إلى آلِ أبي إهَابٍ يَسْألُهُمْ، فَقالُوا: ما عَلِمْناه أرْضَعَتْ صَاحِبَتَنا، فَرَكِبَ إلى النَّبِيِّ ﷺ بالمَدِينَةِ فَسَألَهُ، فَقالَ رَسُولُ اللهِ ﷺ: «كَيْفَ وقَدْ قِيلَ؟» فَفارَقَها ونَكَحَتْ زَوْجاً غَيرَهُ.

[راجع: ٨٨]

2640. Narrated 'Abdullāh bin Abū Mulaika from 'Uqba bin Al-Ḥārith: 'Uqba married the daughter of Abū Ihāb bin 'Azīz, and then a woman came and said, "I suckled 'Uqba and his wife." 'Uqba said to her, "I do not know that you have suckled me, and you did not inform me." He then sent someone to the house of Abū Ihāb to enquire about that but they did not know that she had suckled their daughter. Then 'Uqba went to the Prophet ﷺ in Al-Madīna and asked him about it. The Prophet ﷺ said to him, "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another man.

(٥) بابُ الشُّهَدَاءِ العُدُولِ،

وقَوْلِ اللهِ تَعالى: ﴿وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ﴾ [الطلاق: ٢] و﴿مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَآءِ﴾ [البقرة: ٢٨٢].

(5) CHAPTER. The just witnesses. And the Statement of Allāh تعالى:

"And take as witness two just persons from among you (Muslims)..." (V.65:2)

"... such as you agree for witnesses..." (V.2:282)

٢٦٤١ - حَدَّثَنَا الحَكَمُ بنُ نافعٍ، أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني حُمَيْدُ ابنُ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ: أنَّ عَبْدَ اللهِ بنَ عُتْبَةَ قالَ:

2641. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: People were (sometimes) judged by the revealing of a Divine Revelation during the lifetime of Allāh's Messenger ﷺ, but now there is no longer any more (new revelation). Now, we judge you by the deeds

would have revealed his reality."

[See Vol. 4, *Hadīth* No.3055, 3056, for details]

زَمْزَمَةٌ. فَرَأَتْ أُمُّ ابنِ صَيَّادٍ النَّبِيَّ ﷺ وهُوَ يَتَّقِي بِجُذوعِ النَّخْلِ، فَقالَتْ لابْنِ صَيَّادٍ: أيْ صَافِ، هذَا مُحَمَّدٌ، فَتَناهَى ابنُ صَيَّادٍ. قالَ النَّبيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». [راجع: ١٣٥٥]

2639. Narrated 'Āishah رَضِيَ الله عَنها: The wife of Rifā'a Al-Quraẓī came to the Prophet ﷺ and said, "I was Rifā'a's wife, but he divorced me and it was a final irrevocable divorce. Then I married 'Abdur-Rahmān bin Az-Zubair but he is impotent." The Prophet ﷺ asked her, "Do you want to re-marry Rifā'a? You cannot, unless you enjoy a complete sexual relation with your present husband and he enjoys a complete sexual relation with you." Abū Bakr was sitting with Allāh's Messenger ﷺ and Khālid bin Sa'īd bin Al-'Āṣ was at the door waiting to admitted. He said, "O Abū Bakr! Do you hear what this (woman) is revealing frankly before the Prophet ﷺ?"

٢٦٣٩ - **حَدَّثَني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: جاءَتِ امْرَأَةُ رِفاعَةَ القُرَظِيِّ إلى النَّبِيِّ ﷺ فَقالَتْ: كُنْتُ عِنْدَ رِفاعَةَ فَطَلَّقَني فأَبَتَّ طَلاقي، فَتزَوَّجْتُ عَبْدَ الرَّحْمٰنِ بنَ الزَّبِيرِ، إنَّما مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ. فَقالَ: «أَتُرِيدِينَ أنْ تَرجِعِي إلى رِفَاعَةَ؟ لا، حتَّى تَذُوقي عُسَيْلَتَهُ ويَذُوقَ عُسَيلتَكِ»، وأبُو بَكْرٍ جالِسٌ عِنْدَهُ وخالِدُ بنُ سَعِيدِ بنِ العاصِ بالبابِ يَنْتَظِرُ أنْ يُؤْذَنَ لَهُ. فَقالَ: يا أبا بَكْرٍ، ألا تَسْمَعُ إلى هذِهِ ما تَجْهَرُ بِهِ عِنْدَ النَّبِيِّ ﷺ؟. [انظر: ٥٢٦٠، ٥٢٦١، ٥٢٦٥، ٥٣١٧، ٥٧٩٢، ٥٨٢٥، ٦٠٨٤]

(4) CHAPTER. When a witness or witnesses give an evidence.

(٤) بابٌ إذا شَهِدَ شاهِدٌ، أوْ شُهُودٌ بِشَيْءٍ. وقَالَ آخَرُونَ: ما عَلِمْنا بذلكَ؛ يُحْكَمُ بِقَولِ مَنْ شَهِدَ.

And some people say that they do not know such an evidence, then the case will be decided according to the statement of the witnesses. A-Humaidi said, "This (judgement) was adopted when Bilāl said that the Prophet ﷺ had offered *Ṣalāt*

قالَ الحُمَيْدِيُّ. هذَا كما أخْبَرَ بِلالٌ أنَّ النَّبِيَّ ﷺ صلَّى في الكَعْبَةِ. وقالَ الفَضْلُ: لَمْ يُصَلِّ، فأخَذَ النَّاسُ بِشَهادَةِ بِلالٍ. كَذلكَ إنْ شَهِدَ

harmed me by defaming the reputation of my family? By Allāh, I have not known about my family anything except good, and they mentioned (i.e., accused) a man about whom I did not know anything except good."

نَعْلَمُ إِلَّا خَيراً، وقالَتْ بَرِيرَةُ: إِنْ رَأَيْتُ عَلَيها أَمْراً أَغْمِصُهُ أَكْثَرَ مِنْ أَنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنامُ عَنْ عَجِينِ أَهْلِها، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ. فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ يَعْذِرنا في رَجُلٍ بَلَغَني أَذاهُ في أَهْلِ بَيْتِي؟ فَوَاللهِ ما عَلِمْتُ مِنْ أَهْلي إِلَّا خَيراً، ولَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيْهِ إِلَّا خَيراً». [راجع: ٢٥٩٣]

(3) CHAPTER. The witness of an eavesdropper.

'Amr bin Ḥuraith allowed such a witness and said, "This is the way to be followed to discover the reality of an evil person." Ibn Sīrīn, 'Aṭā' and Qatāda said, "A witness can be based on hearing only (i.e., even if the hearer does not see the speaker.)" Al-Ḥasan used to say at the time of giving evidence, "They did not make me a witness but I heard such and such."

(٣) بابُ شَهادَةِ المُخْتَبِئِ

وأَجازَهُ عَمْرُو بنُ حُرَيْثٍ قالَ: وكَذٰلكَ يُفْعَلُ بالكاذِبِ الفاجِرِ، وقالَ الشَّعْبِيُّ وابنُ سِيرِينَ وعَطاءٌ وقَتادَةُ: السَّمْعُ شَهادَةٌ. وكَانَ الحَسَنُ يَقُولُ: لَمْ يُشْهِدُوني عَلى شَيْءٍ وَلَكِن سَمِعْتُ كَذا وكَذا.

2638. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ and Ubai bin Ka'b Al-Anṣārī went to the garden where Ibn Ṣaiyyād used to live. When Allāh's Messenger ﷺ entered (the garden), he (i.e., Allāh's Messenger ﷺ) started hiding himself behind the date-palms as he wanted to hear secretly the talk of Ibn Ṣaiyyād before the latter saw him. Ibn Ṣaiyyād wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Ṣaiyyād's mother saw the Prophet ﷺ hiding behind the stems of the date-palms. She addressed Ibn Ṣaiyyād saying, "O Ṣāf, this is Muḥammad." Hearing that Ibn Ṣaiyyād stopped murmuring (or got cautious), the Prophet ﷺ said, "If she had left him undisturbed, he

٢٦٣٨ - حَدَّثَنَا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قالَ سالِمٌ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: انْطَلَقَ رَسُولُ اللهِ ﷺ وأُبَيُّ ابنُ كَعْبٍ الأَنْصارِيُّ يَؤُمَّانِ النَّخْلَ الَّتي فِيها ابنُ صَيَّادٍ حتَّى إذا دَخَلَ رَسُولُ اللهِ ﷺ طَفِقَ رَسُولُ اللهِ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ وهُوَ يَخْتِلُ أَنْ يَسْمَعَ من ابنِ صَيَّادٍ شَيْئاً قَبْلَ أَنْ يَرَاهُ، وابنُ صَيَّادٍ مُضْطَجِعٌ عَلى فِرَاشِهِ في قَطِيفَةٍ لَهُ فِيها رَمْرَمَةٌ، أَوْ

52 - THE BOOK OF WITNESSES

٥٢ - كتاب الشهادات

(1) CHAPTER. What is said regarding the rule that the plaintiff has to produce a proof. The Statement of Allāh تعالى:
"O you who believe! When you contract a debt for a fixed period, write it down..." (V.2:282)
And the Statement of Allāh جل جلاله:
"O you who believe! Stand out firmly for justice, as witnesses to Allāh... (to the end of the verse) Ever Well-Acquainted with what you do." (V.4:135)

(١) **بابٌ** ما جاءَ في البَيِّنةِ عَلى المُدَّعِي، لِقَوْلِهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ﴾ [البقرة: ٢٨٢]. وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ﴾ إِلَى قَوْلِهِ ﴿بِمَا تَعْمَلُونَ خَبِيرًا﴾ [النساء: ١٣٥].

(2) CHAPTER. If a person attests the honourable record of a witness by saying, "I do not know except good about him."

(٢) **بابٌ** إذا عَدَّلَ رَجُلٌ رجلاً فَقالَ: لا نَعْلمُ إلَّا خيراً، أوْ: ما عَلِمْتُ إلَّا خيراً.

In the narration of the forged story (i.e., the accusation of 'Āishah رَضِيَ اللهُ عَنْها) when the Prophet ﷺ consulted Usāma (regarding 'Āishah), Usāma said, "Keep your wife, as we know nothing about her except good."

وساقَ حَدِيثَ الإفْكِ فَقالَ النَّبِيُّ ﷺ لأسامَةَ حِينَ اسْتَشارَهُ فَقالَ: أَهْلَكَ ولا نَعْلمُ إلَّا خَيراً.

2637. Narrated 'Urwa bin Al-Musaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh رَضِيَ اللهُ عَنْهم about the story of 'Āishah رَضِيَ اللهُ عَنْها and their narrations were similar attesting each other, when the liars said what they invented about 'Āishah, and the Divine Revelation was delayed, Allāh's Messenger ﷺ sent for 'Alī and Usāma to consult them in divorcing his wife (i.e., 'Āishah). Usāma said, "Keep your wife, as we know nothing about her except good." Barira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e., she was too simple-minded to deceive her husband)." Allāh's Messenger ﷺ said, "Who can help me to take revenge over the man who has

٢٦٣٧ - حَدَّثَنا حَجَّاجٌ: حدَّثَنا عَبْدُ اللهِ بنُ عُمَرَ النميريُّ: حدَّثَنا ثَوبانُ. وقالَ اللَّيْثُ: حدَّثَني يُونس، عَنِ ابنِ شِهابٍ قالَ: أخْبرني عُرْوَةُ بنُ الزُّبَيرِ وابنُ المُسَيَّبِ وعَلْقَمَةُ بنُ وقَّاصٍ وعُبَيْدُ اللهِ بنُ عَبْدِ اللهِ عَنْ حَدِيثِ عائِشَةَ رَضِيَ اللهُ عَنْها، وبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً حِينَ قالَ لَها أهْلُ الإفْكِ مَا قَالُوا، فَدَعا رَسُولُ اللهِ ﷺ عَلِيّاً وأُسامَةَ حِينَ اسْتَلْبَثَ الوَحْيُ يَسْتأمِرُهُمَا في فِراقِ أهْلِهِ، فأمَّا أُسامَةُ فَقالَ: أهْلُكَ ولا

2635. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Prophet Ibrāhīm (Abraham عليه السلام) migrated with Sārah. The people (of the town where they migrated) gave her Ājar (i.e., Ḥājar). Sārah returned and said to Ibrāhīm, "Do you know that Allāh has humiliated that disbeliever and he has given a slave-girl for my service?"

٢٦٣٥ - حَدَّثَنَا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «هاجَرَ إبْراهِيمُ بِسارَةَ فأعْطَوْها آجَرَ فَرَجعتْ فَقالَتْ: أشَعَرْتَ أنَّ اللهَ كَبَتَ الكافِرَ وأخْدَمَ وليدَةً؟».

وقالَ ابنُ سِيرِينَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ: «فَأخْدَمَها هاجَرَ».

[راجع: ٢٢١٧]

(37) CHAPTER. If somebody gives another person a horse (as a gift) then the rule is the same as that concerning the *'Umra* or *Ṣadaqa* (i.e., the giver has no right to claim restitution).

Some people said, "The giver retains the right to claim restitution."

(٣٧) بابٌ إذَا حَمَلَ رَجُلٌ عَلى فَرَسٍ فَهُوَ كالعُمْرَى والصَّدَقَةِ

وقالَ بَعْضُ النَّاسِ: لَهُ أنْ يَرْجعَ فِيْها.

2636. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Once I gave a horse (for riding) in Allāh's Cause. Later, I saw it being sold. I asked Allāh's Messenger ﷺ (whether I could buy it). He said, "Don't buy it, for you should not get back what you have given in charity."

٢٦٣٦ - حَدَّثَنَا الحُمَيْدِيُّ: أَخْبَرَنا سُفْيانُ قالَ: سَمِعْتُ مالِكاً يَسْأَلُ زَيْدَ بنَ أسْلَمَ فقالَ: سَمِعْتُ أبي يَقُولُ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: حَمَلْتُ عَلى فَرسٍ في سَبيلِ اللهِ فَرَأيْتُهُ يُباعُ، فَسَألْتُ رَسُولَ اللهِ ﷺ فَقالَ: «لا تَشْتَرِهِ ولا تَعُدْ في صدقَتِك».

[راجع: ١٤٩٠]

bedouin came to the Prophet ﷺ and asked him about emigration. The Prophet ﷺ said to him, "May Allāh be Merciful to you. The matter of emigration is difficult. Have you got some camels?" He replied in the affirmative. The Prophet ﷺ asked him, "Do you pay their *Zakāt*?" He replied in the affirmative. He asked, "Do you lend (give) some of them to others (as gratis) so that their milk may be utilized by others?" The bedouin said, "Yes." The Prophet ﷺ asked, "Do you milk them on the day of watering them?" He replied, "Yes." The Prophet ﷺ said, "Do good deeds beyond the merchants (or the sea) and Allāh will never disregard any of your deeds." (See *Ḥadīth* No.3923, Vol.5)

2634. Narrated Ṭāwūs that he was told by the most learned one amongst them, i.e., Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, that the Prophet ﷺ went towards some land which was flourishing with vegetation and asked to whom it belonged. He was told that such and such a person took it on rent. The Prophet ﷺ said, "If he had given it to him gratis rather than charging him a fixed rent."

(36) CHAPTER. It is permissible if somebody says, "I give this slave-girl to you for your service according to the prevalent convention known amongst the people."

Some people said, "She is regarded as something lent temporarily, but if someone says, 'I give you this garment to wear,' then it is a gift."

يُوسُفَ: حدَّثَنا الأَوْزاعِيُّ: حدَّثَني الزُّهْرِيُّ: حدَّثَني عَطاءُ ابنُ يَزِيدَ: حدَّثَني أبُو سَعِيدٍ قالَ: جاءَ أعْرابيٌّ إلى النَّبِيِّ ﷺ فَسأَلَهُ عَنِ الهِجْرَةِ فقالَ: «وَيْحَكَ إنَّ الهِجْرَةَ شَأْنُها شَدِيدٌ فَهَلْ لكَ مِنْ إبِلٍ؟» قالَ: نَعَمْ. قالَ: «فَتُعْطِي صَدَقَتَها؟» قالَ: نَعَمْ، قالَ: «فَهَلْ تَمْنَحُ مِنْها شَيْئاً؟» قالَ: نَعَمْ، قالَ: «فَتَحْلُبُها يَوْمَ وِرْدِها؟» قالَ: نَعَمْ. قالَ: «فاعْمل مِنْ وَراءِ البِحارِ فإنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

٢٦٣٤ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ عَمْرٍو، عَنْ طاوُسٍ قالَ: حدَّثَني أعْلَمُهُمْ بِذلِكَ، يَعْنِي ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، أنَّ النَّبِيَّ ﷺ خَرَجَ إلى أرْضٍ تَهْتَزُّ زَرْعاً، فَقالَ: «لِمَنْ هذِهِ؟» فَقالُوا: اكْتَراها فُلانٌ. فَقالَ: «أما إنَّهُ لَوْ مَنَحَها إيَّاهُ كانَ خَيراً لَهُ مِنْ أنْ يأْخُذَ عَلَيها أجْراً مَعْلُوماً».

[راجع: ٢٣٣٠]

(٣٦) بابٌ إذا قالَ: أخْدَمْتُكَ هذِهِ الجارِيَةَ، عَلى ما يَتعارَفُ النَّاسُ، فَهُوَ جائِزٌ

وقالَ بَعْضُ النَّاسِ: هذِهِ عارِيَةٌ. وإنْ قالَ: كَسَوْتُكَ هذا الثَّوْبَ، فهذه هِبَةٌ.

أبي، عَنْ يُونُسَ بِهذَا، وقالَ: مَكانَهُنَّ مِنْ خالِصِهِ. [انظر: ٣١٢٨، ٤٠٣٠، ٤١٢٠]

٢٦٣١ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا عِيسَى ابنُ يُونُسَ: حدَّثَنا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بنِ عَطِيَّةَ، عَنْ أبي كَبْشَةَ السَّلولي سَمِعْتُ عَبْدَ اللهِ بنَ عَمْرٍو رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «أَرْبَعُونَ خَصْلَةً أعلاهُنَّ مَنِيحَةُ العَنزِ. ما مِنْ عامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْها رَجاءَ ثوابها وتَصْدِيقَ مَوعِدِهَا إلَّا أدْخَلَهُ اللهُ بِها الجَنَّةَ». قالَ حَسَّانُ: فَعَدَدْنا ما دُونَ مَنِيحَةِ العَنزِ مِنْ رَدِّ السَّلامِ، وتَشْمِيتِ العاطِسِ، وإمَاطَةِ الأذَى عَنِ الطَّرِيقِ ونَحْوِهِ، فما اسْتَطَعْنا أنْ نَبْلُغَ خَمْسَ عَشْرَةَ خَصْلَةً.

2631. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما that Allāh's Messenger ﷺ said, "There are forty good qualities (virtuous deeds) and the best of them is the *Manīḥa* of a she-goat; and anyone who does one of these virtuous deeds, hoping for Allāh's Reward with firm confidence that he will get it, then Allāh will make him enter Paradise because of it."

Ḥassan (a subnarrator) said, "We tried to count those good deeds below the *Manīḥa*; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen."

٢٦٣٢ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأوْزَاعِيُّ: حدَّثَنِي عَطاءٌ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ لِرِجالٍ مِنَّا فُضُولُ أرَضِينَ فَقالُوا: نُؤاجِرُها بالثُّلُثِ والرُّبُعِ والنِّصْفِ، فَقالَ النَّبِيُّ ﷺ: «مَنْ كانَتْ لَهُ أرْضٌ فَلْيَزْرَعْها أوْ لِيَمْنَحْها أخاهُ فإنْ أبى فَلْيُمسِكْ أرْضَهُ». [انظر: ٢٣٤٠]

2632. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Some men had excess land (more than they can cultivate themselves) and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or half of its yield. The Prophet ﷺ said "Whoever has land should cultivate it himself or give it free to his brother for cultivation, but if his brother refuses then he should or keep it uncultivated."(1)

٢٦٣٣ - وقالَ مُحَمَّدُ بنُ

2633. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: A

(1) (H. 2632) It is said that to rent the land for its yield was not allowed by the Prophet ﷺ but to rent it for money was allowed. [See *Ḥadīth* No. 2346]

given birth and which gives profuse milk) is, and (what a good *Manīha*) (the sheep which gives profuse milk, a bowl in the morning and another in the evening) is!"

Narrated Mālik: *Manīha* is a good deed of charity.

الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قال: «نِعْمَ المَنيحَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، والشَّاةُ الصَّفِيُّ تَغْدُو بإناءٍ وتَرُوحُ بإناءٍ».

حَدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ وإسْماعِيلُ عَنْ مالكٍ قال: «نِعْمَ الصَّدَقَةُ». [انظر: ٥٦٠٨]

2630. Narrated Ibn Shihāb Az-Zuhrī: Anas bin Mālik رَضِيَ الله عَنْهُ said, "When the emigrants came to Al-Madīna from Makkah they had nothing, whereas the *Anṣār* had land and property. The *Anṣār* gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e., Anas') mother, who was also the mother of 'Abdullāh bin Abū Talha, gave some date-palms to Allāh's Messenger ﷺ who gave them to his freed slave-girl (Umm Aiman) who was also the mother of Usāma bin Zaid. When the Prophet ﷺ finished from the fighting against the people of Khaibar and returned to Al-Madīna, the emigrants returned to the *Anṣār* the fruit gifts which the *Anṣār* had given them. The Prophet ﷺ also returned to Anas' mother the date-palms. Allāh's Messenger ﷺ gave Umm Aiman other trees from his garden in lieu of the old gift.

٢٦٣٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا ابنُ وَهْبٍ: حدَّثنا يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قال: لَمَّا قَدِمَ المُهاجِرُونَ المَدينَةَ مِنْ مَكَّةَ ولَيْسَ بأيديهِمْ وكانَتِ الأنْصارُ أهْلَ الأرْضِ وَالعَقارِ فَقاسمَهُمُ الأنْصارُ عَلى أنْ يُعْطُوهُمْ ثِمارَ أمْوالِهِمْ كُلَّ عامٍ ويَكْفُوهُمُ العَمَلَ والمُؤْنَةَ. وكانَتْ أمُّهُ أمُّ أنَسٍ أمُّ سُلَيمٍ كانَتْ أُمَّ عَبدِ اللهِ بنِ أبي طَلْحَةَ. فَكانَتْ أعْطَتْ أُمُّ أنَسٍ رَسُولَ اللهِ ﷺ عِذاقاً فأعْطاهُنَّ النَّبِيُّ ﷺ أُمَّ أيْمَنَ مَولاتَهُ أُمَّ أُسامَةَ بنِ زَيْدٍ. قالَ ابنُ شِهابٍ فأخْبرَني أنَسُ ابنُ مالكٍ أنَّ النَّبِيَّ ﷺ لَمَّا فَرَغَ مِنْ قَتْلِ أهْلِ خَيْبَرَ فانْصَرَفَ إلى المَدِينَةِ رَدَّ المُهاجِرُونَ إلى الأنْصارِ مَنائحَهُم الَّتي كَانُوا مَنَحُوهُم مِنْ ثِمارِهِمْ، فَرَدَّ النَّبِيُّ ﷺ إلى أُمِّهِ عذاقَها فَأعطى رَسُولُ اللهِ ﷺ أُمَّ أيْمَنَ مَكانَهُنَّ مِنْ حائطِهِ. وقالَ أحْمَدُ بنُ شَبيبٍ أخْبرَنا

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 4

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 4

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض، المملكة العربية السعودية

DARUSSALAM
Publishers & Distributors
Riyadh-Saudi Arabia



Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.- Riyadh.

500p., 14x21cm

ISBN: 9960-717-31-3 (set)

9960-717-35-6 (v.4)

1- Al-Hadith - Six books I- Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-35-6 (v.4)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم ١٣٣٥/خ
التاريخ ٢١/١١/١٤٠٤
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ ١٠/ ٤/ ١٣٩٨
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :
الدكتور محمد محسن خان :
تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب ، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME FOUR

فهرس الجزء الرابع

57 - THE BOOK OF THE OBLIGATIONS OF *KHUMUS*.. 200

58 - THE BOOK OF *AL-JIZYA* AND THE STOPPAGE OF WAR....................................... 241

59 -THE BOOK OF THE BEGINNING OF CREATION.. 263

60 - THE BOOK OF THE STORIES OF THE PROPHETS 325

55 – THE BOOK OF *WAṢĀYĀ* (Wills and Testaments)

٥٥ - كتاب الوصايا

(1) CHAPTER. *Al-Waṣāyā* (The Wills)

(١) بابُ الوَصَايا

And the statement of the Prophet ﷺ: "One should have his *Waṣāyā* (last will and testament) written and kept ready with him."

And the Statement of Allāh جل جلاله:

"It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents... (up to)... some unjust..." (V.2:180-182)

وقَوْلِ النَّبيِّ ﷺ: «وَصِيَّةُ الرَّجُلِ مَكْتُوبَةٌ عِنْدَهُ». وقالَ اللهُ عَزَّ وجَلَّ: ﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ﴾ إِلَى ﴿جَنَفًا﴾ [البقرة: ١٨٠-١٨٢] ﴿جَنَفًا﴾: مَيْلاً، ﴿مُتَجَانِفٍ﴾: مُتَمَايِلٌ.

2738. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him."

٢٧٣٨ - حدَّثنا عَبدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَن نافعٍ، عَنْ عَبدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «ما حَقُّ امْرِئٍ مُسْلِم لهُ شَيْءٌ يُوصِي فيهِ يَبِيتُ لَيْلَتَينِ إلَّا وَوَصِيَّتُهُ مكْتُوبَةٌ عِنْدَهُ».

تابَعَهُ مُحَمَّدُ بنُ مُسْلِمٍ، عَنْ عَمْرٍو، عَن ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ.

2739. Narrated 'Amr bin Al-Ḥārith, the brother of the wife of Allāh's Messenger ﷺ Juwairiya bint Al-Ḥārith: When Allāh's Messenger ﷺ died, he did not leave any Dirham or Dīnār (i.e., money) or a slave or a slave-woman or anything else except his white mule, his arms and a piece of land which he had given in charity.

٢٧٣٩ - حدَّثنا إبْرَاهِيمُ بنُ الحَارِثِ: حدَّثَنا يَحْيى بنُ أبي بُكَيرٍ: حدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ الجُعْفيّ: حدَّثَنا أبُو إسحاقَ، عَنْ عَمْرِو بنِ الحَارِثِ خَتَنِ رَسُولِ اللهِ ﷺ أخِي جُوَيْرِيَةَ بِنْتِ الحَارِثِ قالَ: ما تَرَكَ رَسُولُ اللهِ ﷺ عِنْدَ مَوْتِهِ دِرهماً ولا دِيناراً، ولا عَبْداً ولا أمَةً ولا شَيْئاً إلَّا بَغْلَتَهُ البَيْضاءَ وسِلاحَهُ وأرْضاً جَعَلَها صَدَقَةً. [انظر: ٢٨٧٣، ٢٩١٢، ٣٠٩٨، ٤٤٦١]

2740. Narrated Ṭalḥa bin Musarrif: I asked 'Abdullāh bin Abū Aūfa رَضِيَ الله عَنْهما, "Did the Prophet ﷺ make a will?" He replied, "No." I asked him, "How is it then that the making of a will has been enjoined on people (or that they are ordered to make a will)?" He replied, "The Prophet ﷺ bequeathed Allāh's Book (i.e., the Qur'ān)."

٢٧٤٠ - حدَّثنا خَلَّادُ بنُ يَحْيَى: حدَّثنا مالكٌ هو ابنُ مِغْوَلٍ: حدَّثنا طَلْحَةُ ابنُ مُصَرِّفٍ قالَ: سألْتُ عَبْدَ اللهِ بنَ أبي أوْفى رَضِيَ اللهُ عَنْهُما: هَلْ كانَ النَّبيُّ ﷺ أوْصَى؟ فَقالَ: لا، فَقُلْتُ: كَيْفَ كُتِبَ عَلى النَّاسِ الوَصِيَّةُ أوْ أُمِرُوا بالوَصِيَّةِ؟ قالَ: أوْصَى بِكِتابِ اللهِ. [انظر: ٤٤٦٠، ٥٠٢٢]

2741. Narrated Al-Aswad: In the presence of 'Āishah some people mentioned that the Prophet ﷺ had appointed 'Alī by will as his successor. 'Āishah said, "When did he appoint him by will? Verily, when he died he was resting against my chest (or said: in my lap) and he asked for a washbasin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"

٢٧٤١ - حدَّثنا عَمْرُو بنُ زُرارَةَ: أخْبَرَنا إسماعِيلُ عَنِ ابنِ عَوْنٍ، عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ قالَ: ذَكَرُوا عِنْدَ عائِشَةَ أنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُما كانَ وَصِيّاً فَقالَتْ: مَتى أوْصَى إلَيْهِ وقَدْ كُنْتُ مُسْنِدَتَهُ إلى صَدْرِي؟ أوْ قالَتْ: حَجْرِي، فَدَعا بالطَّسْتِ فَلَقَدِ انْخَنَثَ في حَجْرِي فَما شَعَرْتُ أنَّهُ قَد ماتَ، فَمَتى أوْصَى إلَيْهِ؟. [انظر: ٤٤٥٩]

(2) CHAPTER. One would rather leave one's inheritors wealthy than leave them (poor) begging others.

(٢) بابٌ أنْ يَتْرُكَ وَرَثَتَهُ أغْنِياءَ خَيْرٌ مِنْ أنْ يَتَكَفَّفُوا النَّاسَ

2742. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ الله عَنْهُ: The Prophet ﷺ came visiting me while I was (sick) in Makkah, ('Āmir the subnarrator said, and he disliked to die in the land whence he had already migrated). He (i.e., the Prophet ﷺ) said, "May Allāh bestow His Mercy on Ibn 'Afrā' (Sa'd bin Khaula)." I said, "O Allāh's Messenger! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No." I said, "One-third?" He said,

٢٧٤٢ - حدَّثنا أبُو نُعَيمٍ: حدَّثنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ عامِرِ ابنِ سَعْدٍ، عَنْ سَعْدِ بنِ أبي وقّاصٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: جاءَ النَّبيُّ ﷺ يَعُودُني وأنا بِمَكَّةَ وهُوَ يَكْرَهُ أنْ يَمُوتَ بالأرْضِ الَّتِي هاجَرَ مِنْها. قالَ: «يَرْحَمُ اللهُ ابنَ عَفْراءَ»

قُلْتُ: يا رَسُولَ اللهِ، أُوْصِي بِمالِي كُلِّهِ؟ قالَ: «لا»، قُلْتُ: فالشَّطْرُ؟ قالَ: «لا»، قُلْتُ: الثُّلُثُ؟ قالَ: «فالثُّلُثُ والثُّلُثُ كَثِيرٌ، إنَّكَ أنْ تَدَعَ ورَثَتَكَ أغْنِياءَ خَيرٌ مِن أنْ تَدَعَهُم عالَةً يَتَكَفَّفُونَ النَّاسَ في أيدِيهِم، وإنَّكَ مَهْما أنْفَقْتَ مِنْ نَفَقَةٍ فإنَّها صَدَقَةٌ حَتى اللُّقْمَةُ تَرفَعُها إلى في امْرَأتِكَ، وعَسَى اللهُ أنْ يَرْفَعَك فَيَنْتَفِعَ بِكَ ناسٌ ويُضرَّ بِكَ آخَرُونَ». ولَمْ يَكُنْ لَهُ يَوْمَئِذٍ إلَّا ابْنَةٌ.

"Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them (poor) begging others, and whatever you spend for Allāh's sake will be considered as a charitable deed, even the handful of food you put in your wife's mouth. Allāh may lengthen your age so that some people may benefit by you, and some others be harmed by you."

At that time Sa'd had only one daughter.

(٣) بابُ الوَصِيَّةِ بالثُّلُثِ

وقالَ الحَسَنُ: لا يجُوزُ للذِّمِّيِّ وَصِيَّةٌ إلَّا بالثُّلُثِ: وقالَ اللهُ عَزَّ وجلَّ: ﴿وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ﴾ [المائدة: ٤٩].

(3) CHAPTER. To will one-third of one's property.

Al-Ḥasan said, "A *Dhimmī* (i.e., a non-Muslim living under the protection of an Islāmic government) is not allowed to will more than one-third of his property. And Allāh عزّ وجَل said: "And so judge (you O Muḥammad ﷺ) among them by what Allāh has revealed..." (V.5:49)

٢٧٤٣ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: «لَوْ غَضَّ النَّاسُ إلى الرُّبْعِ لأنَّ رَسُولَ اللهِ ﷺ قالَ: الثُّلُثُ والثُّلُثُ كَثِيرٌ».

2743. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allāh's Messenger ﷺ said, "One-third, yet even one-third is too much."

٢٧٤٤ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا زَكَرِيَّا بنُ عَدِيٍّ: حدَّثَنا مَرْوَانُ، عَنْ هاشِمِ بنِ هاشِمٍ، عَنْ عامِرِ ابنِ سَعْدٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: «مَرِضْتُ فَعادَني النَّبِيُّ

2744. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I fell sick and the Prophet ﷺ paid me a visit. I said to him, "O Allāh's Messenger! I invoke Allāh that He may not let me expire in the land whence I migrated (i.e., Makkah)." He said, "May Allāh give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter

ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ لا يَرُدَّنِي عَلى عَقِبِي، قالَ: لَعَلَّ اللهَ يَرْفَعُكَ وَيَنْفَعُ بِكَ ناساً. فَقُلْتُ: أُرِيدُ أَنْ أُوصِيَ، وإِنَّما لي ابْنَةٌ، فَقُلْتُ: أُوصِي بِالنِّصْفِ؟ قالَ: النِّصْفُ كَثِيرٌ، قُلْتُ: فالثُّلُثُ؟ قالَ: الثُّلُثُ والثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ، قالَ: فَأَوْصَى النَّاسُ بِالثُّلُثِ فَجازَ ذَلِكَ لَهُمْ».

and I want to will half of my property (to be given in charity)." He said, "Half is too much." I said, "Then I will one-third." He said, "One-third, yet even one-third is too much." (The narrator added, "So the people started to will one-third of their property and that was permitted for them.")

(٤) بابُ قَوْلِ المُوصِي لِوَصِيِّهِ: تَعاهَدْ لِوَلَدِي، وما يَجُوزُ لِلْوَصِيِّ مِنَ الدَّعْوى

(4) CHAPTER. The saying of a testator to the executor, "Look after my son," and what is permissible for the executor to claim.

٢٧٤٥ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها زَوْجِ النَّبِيِّ ﷺ أَنَّها قالَتْ: «كانَ عُتْبَةُ بنُ أَبي وَقَّاصٍ عَهِدَ إِلى أَخِيهِ سَعْدِ بنِ أَبي وَقَّاصٍ أَنَّ ابنَ وَلِيدَةِ زَمْعَةَ مِنِّي فاقْبِضْهُ إِلَيْكَ. فَلَمَّا كانَ عامُ الفَتْحِ أَخَذَهُ سَعْدٌ فَقالَ: ابنُ أَخِي قَدْ كانَ عَهِدَ إِلَيَّ فِيهِ، فَقامَ عَبْدُ بنُ زَمْعَةَ فَقالَ: أَخِي وابنُ أَمَةِ أَبي، وُلِدَ عَلى فِراشِهِ، فَتَساوَقا إِلى رَسُولِ اللهِ ﷺ فَقالَ سَعْدٌ: يا رَسُولَ اللهِ، ابنُ أَخِي كانَ عَهِدَ إِلَيَّ فِيهِ. فَقالَ عَبْدُ بنُ زَمْعَةَ: هُوَ أَخِي وابنُ وَلِيدَةِ أَبي، فَقالَ رَسُولُ اللهِ ﷺ: هُوَ لَكَ يا عَبْدَ بنَ زَمْعَةَ، هُوَ الوَلَدُ لِلْفِراشِ ولِلْعاهِرِ

2745. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: 'Utba bin Abī Waqqāṣ entrusted (his son) to his brother Sa'd bin Abī Waqqāṣ saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So, during the year of the Conquest (of Makkah) Sa'd took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abd bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then both of them came to Allāh's Messenger ﷺ and Sa'd said, "O Allāh's Messenger! This is my brother's son whom my brother entrusted to me."

Then 'Abd bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allāh's Messenger ﷺ said, "O 'Abd bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone." Then the Prophet ﷺ said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw

الحجرُ. ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ: احْتَجِبي مِنْهُ لِمَا رَأى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآها حَتَّى لَقِيَ اللهَ».

[راجع: ٢٠٥٣]

the boy's resemblance to 'Utba. Since then the boy did not see Sauda till he died.

(٥) **بابٌ** إذا أوْمأ المريضُ برأسِهِ إشارةً بَيِّنَةً تُعْرَفُ

(5) CHAPTER. If a patient gives an evident clear sign by nodding, (is that sign to be taken as a valid evidence?).

٢٧٤٦ - **حدَّثنا** حَسَّانُ بنُ أبي عَبَّادٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ يَهُوديًّا رَضَّ رَأسَ جارِيَةٍ بَينَ حَجَرَيْنِ، فَقِيلَ لهَا: مَنْ فَعلَ بكِ؟ أفُلانٌ أوْ فُلانٌ؟ حتَّى سُمِّيَ اليهُودِيُّ، فأوْمَأتْ بِرَأسِها فَجِيءَ بِهِ فَلَمْ يَزَلْ حتَّى اعْتَرَفَ فأمَرَ النَّبِيُّ ﷺ فَرُضَّ رَأسُهُ بالحِجارَةِ.

[راجع: ٢٤١٣]

2746. Narrated Anas رَضِيَ اللهُ عَنْهُ: A Jew crushed the head of a girl between two stones. She was asked, "Who has done so to you, so-and-so? so-and-so?", till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet ﷺ then ordered that his head be crushed with stones. (See H. 2413)

(٦) **بابٌ** لا وَصِيَّةَ لِوَارِثٍ

(6) CHAPTER. A legal heir has no right to inherit[1] through a will.

٢٧٤٧ - **حدَّثنا** مُحَمَّدُ بنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ المَالُ لِلْوَلَدِ، وكانَتِ الوَصِيَّةُ لِلوَالِدَيْنِ؛ فَنَسَخَ اللهُ مِنْ ذٰلكَ ما أحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وجَعَلَ لِلأبَوَيْنِ لِكُلِّ واحِدٍ مِنْهُما السُّدُسَ،

2747. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The custom (in olden days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by will of the deceased. Then Allāh cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth[2] or a fourth[3] and for the husband a half or a fourth.

---

(1) (Ch. 6) In Islām, what the deceased leaves is distributed among his heirs according to a certain ratio. The deceased may bequeath one-third of his property to other than his legal heirs who should not inherit by means of such a will.

(2) (H. 2747) When the deceased leaves children.

(3) (H. 2747) When the deceased is childless.

وجَعَلَ للمَرْأَةِ الثُّمُنَ والرُّبُعَ، وللزَّوْجِ الشَّطْرَ والرُّبُعَ. [انظر: ٤٥٧٨، ٦٧٣٩]

(٧) بابُ الصَّدَقَةِ عِنْدَ المَوْتِ

(7) CHAPTER. Giving in charity at the time of death.

٢٧٤٨ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أسامَةَ، عَنْ سُفْيانَ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَجُلٌ للنَّبِيِّ ﷺ: يا رَسُولَ اللهِ، أيُّ الصَّدَقَةِ أفْضَلُ؟ قالَ: «أنْ تَصَدَّقَ وأنْتَ صَحِيحٌ حَرِيصٌ، تَأمُلُ الغِنَى، وتَخْشَى الفَقْرَ، ولا تُمْهِلْ حتَّى إذَا بَلَغَتِ الحُلْقُومَ قُلْتَ: لِفُلانٍ كَذَا، ولِفُلانٍ كذَا، وقَدْ كانَ لِفُلانٍ». [راجع: ١٤١٩]

2748. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ, "O Allāh's Messenger! What kind of charity is the best?" He replied, "To give in charity when you are healthy and greedy, hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time comes when you are on the deathbed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i.e., your inheritors)."

(٨) بابُ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿مِنۢ بَعۡدِ وَصِيَّةٖ يُوصِي بِهَآ أَوۡ دَيۡنٍ﴾ [النساء: ١١]

(8) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ: "...After the payment of legacies he may have bequeathed or debts..." (V.4:11)

ويُذْكَرُ أنَّ شُرَيحاً، وعُمَرَ بنَ عَبْدِ العَزِيزِ، وطاوُساً، وعَطاءً وابنَ أُذَيْنَةَ أجازوا إقْرَارَ المَرِيضِ بِدَيْنٍ. وقالَ الحَسَنُ: أحَقُّ ما تَصَدَّقَ بِهِ الرَّجُلُ آخِرَ يَوْمٍ مِنَ الدُّنْيا وأوَّلَ يَوْمٍ مِنَ الآخِرَةِ. وقالَ إبْرَاهِيمُ والحَكَمُ: إذَا أبْرَأَ الوَارِثَ مِنَ الدَّيْنِ بَرِئَ. وأوْصَى رَافِعُ بنُ خَدِيجٍ أنْ لا تُكْشَفَ امْرَأتُهُ الفَزَارِيَّةُ عمَّا أُغْلِقَ عَلَيْهِ بَابُها. وقالَ الحَسَنُ: إذَا قالَ لِمَمْلوكِهِ عِنْدَ

It is mentioned that Shuraiḥ, 'Umar bin 'Abdul-'Azīz, Ṭāwūs, 'Aṭā' and Ibn Udhaina regarded as valid the acknowledgement of a debt by a sick man. Al-Ḥasan said, "The most valid charity is what is given on the last day of one's present life and the first day of the life to come (i.e., on the day one dies)."

Ibrāhīm and Al-Ḥakam said, "If a sick person absolves an heir from debt, the heir is regarded as absolved." Rāfi' bin Khadīj made a will that his Fazārīyya wife should not let anybody share with her the contents of her house.

Al-Ḥasan said, "If somebody on his deathbed says to his slave, 'I have freed

you', the manumission is valid."

Ash-Sha'bī said, "If a dying woman says, 'My husband has paid what he owed me and I have received it,' her confession is valid." Some people say, "The dying person's confession (of debt to some of his heirs) is not valid because such a confession rouses suspicion." But they approve of a confession concerning a trust, goods, and silent partnership, but the Prophet ﷺ said, "Avoid suspicion, suspicion is the worst of false tales."

It is not legal for one to eat up the Muslims' wealth (unjustly), for the Prophet ﷺ said, "The sign of a hypocrite is that when he is entrusted with something he proves treacherous." And Allāh تعالى said:

"Verily! Allāh commands that you should render back the trusts to those to whom they are due..." (V.4:58), without restricting this order to the heirs or some other people.

الْمَوْتِ: كُنْتُ أَعْتَقْتُكَ، جازَ. وقالَ الشَّعْبِيُّ: إذا قالَتِ المَرْأَةُ عِنْدَ مَوْتِها: إنَّ زَوْجي قَضَاني وقَبَضْتُ مِنْهُ جازَ. وقالَ بَعْضُ النَّاسِ: لا يَجُوزُ إقْرارُهُ لِسُوءِ الظَّنِّ بِهِ لِلْوَرَثَةِ ثُمَّ اسْتَحْسَنَ فَقالَ: يَجُوزُ إقْرارُهُ بالوَديعَةِ والبِضَاعَةِ والمُضَارَبَةِ. وقَدْ قالَ النَّبِيُّ ﷺ: «إيَّاكُمْ والظَّنَّ فإنَّ الظنَّ أكْذَبُ الحَدِيثِ». ولا يَحِلُّ مالُ المُسْلِمينَ لِقَوْلِ النَّبِيِّ ﷺ: «آيَةُ المُنافِقِ إذا ائتُمِنَ خانَ». وقالَ اللهُ تَعالى: ﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا﴾ [النساء: ٥٨] فَلَمْ يَخُصَّ وارِثاً ولا غَيْرَهُ. فِيهِ عَبْدُ اللهِ بنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ.

2749. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The signs of a hypocrite are three: (1) Whenever he speaks, he tells a lie; (2) whenever he is entrusted he betrays (proves dishonest); (3) whenever he promises, he breaks his promise." (See H. 33)

٢٧٤٩ - حدَّثَنا سُلَيْمانُ بنُ دَاوُدَ أبُو الرَّبِيعِ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ: حدَّثَنا نافِعُ ابنُ مالِكِ بنِ أبي عامِرٍ أبُو سُهَيْلٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «آيَةُ المُنافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذَبَ، وإذَا اؤْتُمِنَ خانَ، وإذَا وَعَدَ أخْلَفَ». [راجع: ٣٣]

(9) CHAPTER. The explanation of the Statement of Allāh تَعَالى: "...After payment of legacies that they may have bequeathed or debts..." (V.4:12)

(٩) بابُ تَأْوِيلِ قَوْلِهِ تَعالى: ﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ﴾ [النساء: ١١]

The Prophet ﷺ is reported to have judged that the debt should be paid before the execution of the will.

وَيُذْكَرُ أنَّ النَّبِيَّ ﷺ قَضَى بالدَّيْنِ قَبْلَ الوَصِيَّةِ. وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿إِنَّ

The Statement of Allāh عَزَّ وجَل:

"Verily! Allāh commands that you should render back the trusts of those, to whom they are due;..." (V.4:58).

So, returning the trust must take precedence over the execution of the voluntary will.

The Prophet ﷺ said, "No giving in charity is recommended except if one is wealthy." Ibn 'Abbās said, "A slave cannot make a will without his master's consent." The Prophet ﷺ said, "A slave is a guardian of the property of his master."

﴿ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا﴾ [النساء: ٥٨] فأداءُ الأمانةِ أحقُّ مِنْ تَطوُّعِ الوصيَّةِ. وقالَ النَّبيُّ ﷺ: «لا صَدَقَةَ إلَّا عَنْ ظَهْرِ غِنًى». وقالَ ابنُ عَبَّاسٍ: لا يُوصِي العَبْدُ إلَّا بإذنِ أهْلِه. وقالَ النَّبيُّ ﷺ: «العَبْدُ رَاعٍ في مالِ سَيِّدِه».

2750. Narrated 'Urwa bin Az-Zubair: Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ said, "I asked Allah's Messenger ﷺ for something, and he gave me, and I asked him again and he gave me and said, 'O Ḥakīm! This wealth is green and sweet (i.e., as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied.

"The upper (i.e., giving) hand is better than the lower (i.e., taking) hand.'" Ḥakīm added, "I said, 'O Allāh's Messenger! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die.'" Afterwards, Abū Bakr used to call Ḥakīm to give him something but he refused to accept anything from him. Then 'Umar called him to give him (something) but he refused. Then 'Umar said, "O Muslims! I offered to him (i.e., Ḥakīm) his share which Allāh has ordained for him from this booty and he refuses to take it." Thus Ḥakīm did not ask anybody for anything after the Prophet ﷺ, till he died - may Allāh bestow His Mercy upon him.

٢٧٥٠ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: أخبرنا الأوْزاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، وعُرْوَةَ بنِ الزُّبَيرِ: أنَّ حَكِيمَ بنَ حِزامٍ رَضِيَ اللهُ عَنْهُ قالَ: سَألْتُ رَسُولَ اللهِ ﷺ فأعْطاني، ثُمَّ سألْتُهُ فأعْطاني، ثُمَّ قالَ لي: «يا حَكِيمُ، إنَّ هذا المَالَ خَضِرٌ حُلْوٌ، فمَنْ أخَذَهُ بسَخاوَةِ نَفْسٍ بُورِكَ لَهُ فيهِ، ومَنْ أخذَهُ بإشْرافِ نَفْسٍ لَمْ يُبارَكْ لَهُ فِيهِ، وَكانَ كالذي يأكُلُ ولا يَشْبَعُ. واليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلى». قالَ حَكِيمٌ: فقُلْتُ: يا رَسُولَ اللهِ، والذي بَعَثَكَ بالحَقِّ لا أرْزَأُ أحداً بَعْدَكَ شَيْئاً حتَّى أُفارِقَ الدُّنْيا. فَكانَ أبُو بَكْرٍ يَدْعُو حَكِيماً لِيُعْطِيَهُ العَطاءَ فَيَأبى أنْ يَقْبَلَ مِنْهُ شَيْئاً، ثُمَّ إنَّ عُمَرَ دَعاهُ لِيُعْطِيَهُ فَأبى أنْ يَقْبَلَهُ، فَقالَ: يا مَعْشَرَ المُسْلِمِينَ، إنِّي أعْرِضُ عَلَيْهِ

حَقَّهُ الذي قَسَمَ اللهُ لَهُ مِنْ هذا الفيءِ فَأَبَى أنْ يَأْخُذَهُ، فَلَمْ يَرْزَأْ حَكِيمٌ أحداً مِنَ النَّاسِ بَعْدَ النَّبِيِّ ﷺ حتَّى تُوُفِّيَ رَحِمَهُ اللهُ. [راجع: ١٤٧٢]

٢٧٥١ - حدَّثنا بِشْرُ بنُ مُحَمَّدٍ السَّخْتِيانيُّ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سالِمٌ، عَنِ ابنِ عُمَرَ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «كُلُّكُمْ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ، والإمامُ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ، والرَّجُلُ رَاعٍ في أهلِهِ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ، والمَرْأَةُ في بَيْتِ زَوجِها رَاعِيَةٌ ومَسْؤُولَةٌ عَنْ رَعِيَّتِها، والخادِمُ في مالِ سَيِّدِهِ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ». قالَ: وأَحْسِبُ أنْ قَدْ قالَ: «والرَّجُلُ رَاعٍ في مالِ أبيهِ». [راجع: ٨٩٣]

2751. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Everyone of you is a guardian and is responsible for his charges: the ruler (i.e., *Imām*) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father."

(١٠) بابٌ إذَا وَقَفَ، أوْ أوْصَى لأقارِبِهِ، ومَنِ الأقارِبُ؟

(10) CHAPTER. If somebody founds an endowment (or bequeathes) his relatives by a will (is it permissible?). And who are considered as relatives.

وقالَ ثابتٌ: عَنْ أنَسٍ، قالَ النَّبيُّ ﷺ لأبي طَلْحَةَ: «اجْعَلْهُ لِفُقَرَاءِ أقارِبِكَ»، فَجَعَلَها لِحَسَّانَ وأُبَيِّ بنِ كَعْبٍ، وقالَ الأنْصارِيُّ: حدَّثني أبي، عَنْ ثُمامَةَ، عَنْ أنَسٍ بِمِثْلِ حَديثِ ثابِتٍ. قالَ: «اجْعَلْها لِفُقَرَاءِ قَرَابَتِكَ». قالَ أنَسٌ: فَجَعَلَها لِحَسَّانَ وأُبَيِّ بنِ كَعْبٍ وكانا أقْرَبَ إلَيْهِ مِنِّي،

Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "Give (your garden) to the poor amongst your relatives." So he gave it to Ḥassān and Ubaī bin Ka'b.

Anas added in another narration, "So he gave it to Ḥassān and Ubaī bin Ka'b who were nearer relatives to him than I." The relation between Ḥassān and Ubaī to Abū Ṭalḥa was as follows: Abū Ṭalḥa's name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Ḥarām, the son of 'Amr, the son of Zaid Manāt, the son of 'Adī, the son of

'Amr, the son of Mālik, the son of An-Najjār. Ḥassān was the son of Thābit, the son of Al-Mundhir, the son of Ḥarām, this means that Abū Ṭalḥa and Ḥassān had a common great grandfather (i.e., Ḥarām, the third in the line of descent). Ḥassān and Abū Ṭalḥa and Ubaī had a common ancestor, 'Amr bin Mālik, the sixth in the lineage, as Ubaī was the son of Ka'b, the son of Qais, the son of 'Ubaid, the son of Zaid, the son of Mu'āwīya, the son of 'Amr, the son of Mālik, the son of An-Najjār.

Some scholars say, "If one wants to will some of his wealth to one's relatives, they must be among those who share a Muslim common ancestor with one."

وكانَ قَرَابَةُ حَسَّانَ وأُبَيٍّ مِنْ أبي طَلْحَةَ، واسمُهُ زَيْدُ بنُ سَهْلِ بنِ الأَسْوَدِ ابنِ حَرَامِ بنِ عَمْرِو بنِ زَيْدِ مَنَاةَ بنِ عَدِيِّ بنِ عَمْرِو بنِ مالكِ بنِ النَّجَّارِ، وحَسَّانُ بنُ ثابِتِ ابنِ المُنْذِرِ بنِ حَرَامٍ، فَيَجْتَمِعانِ إلى حَرَامٍ وهُوَ الأَبُ الثَّالِثُ. وحَرَامُ بنُ عَمْرِو بنِ زَيْدِ مَنَاةَ بنِ عَدِيِّ بنِ عَمْرِو بنِ مالكِ بنَ النَّجَّارِ، وَهُوَ يُجامعُ حَسَّانَ وأبا طَلْحَةَ وَأُبَيَّ إلى سِتَّةِ آباءٍ إلى عَمْرِو بنِ مالكٍ وهُوَ أُبَيُّ بنُ كَعْبِ بنِ قيسِ بنِ عُبَيْدِ بنِ زَيْدِ بنِ مُعاوِيَةَ بنِ عَمْرِو بنِ مالكِ بنِ النَّجَّارِ. فَعَمْرُو بنُ مالِكٍ يَجْمَعُ حَسَّانَ وأبا طَلْحَةَ وَأُبَيًّا. وقالَ بَعْضُهُمْ: إذَا أَوْصَى لِقَرَابَتِهِ فَهُوَ إلى آبائِهِ في الإِسْلامِ.

2752. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "I recommend that you divide (this garden) amongst your relatives." Abū Ṭalḥa said, "O Allāh's Messenger! I will do the same." So, Abū Ṭalḥa divided it among his relatives and cousins.

Ibn 'Abbās said, "When the Qur'ānic Verse:

'And warn your tribe (O Muhammad ﷺ) of near kindred' (V.26:214) was revealed, the Prophet ﷺ started calling the various big families of Quraish, 'O Banī Fihr! O Banī 'Adī!'"

Abū Hurairah said, "When the Verse: 'And warn your tribe (O Muhammad ﷺ) of near kindred', was revealed, the Prophet ﷺ said (in a loud voice), 'O people of Quraish!'"

٢٧٥٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنساً رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأبي طَلْحَةَ: «أرَى أنْ تَجْعَلَها في الأَقْرَبِينَ» فَقالَ أبو طَلْحَةَ: أفْعَلُ يا رَسُولَ اللهِ، فَقَسَمَها أبُو طَلْحَةَ في أقارِبِهِ وبَنِي عَمِّهِ. وقالَ ابنُ عَبَّاسٍ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] جَعَلَ النَّبِيُّ ﷺ يُنادِي: «يا بَنِي فِهْرٍ، يا بَنِي عَدِيٍّ»، لِبُطُونِ قُرَيْشٍ. وقالَ أبُو

هُرَيْرَةَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قالَ النَّبِيُّ ﷺ: «يا مَعْشَرَ قُرَيْشٍ». [راجع: ١٤٦١]

(11) CHAPTER. Are children and women included under the term of relatives (concerning wills)?

(١١) بابٌ: هَلْ يَدْخُلُ النِّساءُ والوَلَدُ في الأقارِبِ؟

2753. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh revealed the Verse: "And warn your tribe (O Muhammad ﷺ) of near kindred," Allāh's Messenger ﷺ got up and said, "O Quraish people (or said similar words)! Buy (i.e., save) yourselves (from the Hell-fire) as I cannot save you from Allāh's punishment; O Banī Abd Manāf! I cannot save you from Allāh's punishment; O 'Abbās bin 'Abdul Muṭṭalib! I cannot save you from Allāh's punishment; O Ṣafiyya, the aunt of Allāh's Messenger! I cannot save you from Allāh's punishment: O Fāṭima bint Muḥammad! Ask me anything from my wealth, but I cannot save you from Allāh's punishment."(1)

٢٧٥٣ - حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي سَعِيدُ ابنُ المُسَيَّبِ، وأبُو سلمةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قامَ رَسُولُ اللهِ ﷺ حِينَ أنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قالَ: «يا مَعْشَرَ قُرَيْشٍ - أوْ كَلِمَةً نَحْوَها - اشْتَرُوا أنْفُسَكُمْ، لا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئاً. يا بَنِي عَبْدِ مَنافٍ، لا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئاً، يا عَبَّاسُ بنَ عَبْدِ المُطَّلِبِ، لا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئاً. ويا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئاً. ويا فاطِمَةُ بِنْتَ مُحَمَّدٍ ﷺ، سَلِينِي ما شِئْتِ مِنْ مالِي، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئاً».

تابَعَهُ أصْبَغُ، عَنِ ابنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ. [انظر: ٣٥٢٧، ٤٧٧١]

(1) (H. 2753) Every person should try to protect himself from Allāh's punishment by doing good deeds and by showing obedience to Allāh and to Allāh's Messenger's ﷺ orders. Nobody, can do him any good in this respect no matter how close a relative he may be.

(12) CHAPTER. Can the founder of an endowment have the benefit of his endowment?

(١٢) **بابٌ هَلْ يَنْتَفِعُ الوَاقِفُ بِوَقْفِهِ؟**

'Umar رَضِيَ اللهُ عَنْهُ stipulated that the administrator of an endowment could eat from the yield of the endowment. The founder of an endowment or somebody else may be the trustee of the endowment. Similarly, if one offers a *Badana* (i.e., camel for sacrifice) or something else in Allāh's Cause, he is allowed to benefit by it in the same way as others benefit by it even if he did not stipulate that.

وقَدِ اشْتَرَطَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لا جُناحَ عَلى مَنْ ولِيَهُ أنْ يَأْكُلَ منها، وقَدْ يَلي الوَاقِفُ وغَيْرُهُ. وكَذَلكَ كُلُّ مَنْ جَعَلَ بَدَنَةً أوْ شَيْئاً للهِ فَلَهُ أنْ يَنْتَفِعَ بها كما يَنْتَفِعُ غَيرُهُ وإنْ لَمْ يَشْتَرِطْ.

2754. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw a man driving a *Badana* and said to him, "Ride on it." The man said, "O Allāh's Messenger! It is a *Badana*." (The Prophet ﷺ repeated his order) and on the third or fourth time he said, "Ride it, woe to you" or said: "May Allāh be Merciful to you."

٢٧٥٤ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: «أنَّ النَّبِيَّ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً فَقالَ لَهُ: ارْكَبْها، فَقالَ: يا رَسُولَ اللهِ إنَّها بَدَنَةٌ، فَقالَ في الثَّالِثَةِ أوْ فِي الرَّابِعَةِ: ارْكَبْها وَيْلَكَ أوْ وَيْحَكَ». [راجع: ١٦٩٠]

2755. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw a man driving a *Badana* and said to him, "Ride on it," and on the second or the third time he added, "Woe to you."

٢٧٥٥ - **حدَّثنا** إسمَاعِيلُ: حدَّثنا مالكٌ عن أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: «أنَّ رَسُولَ اللهِ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً فَقالَ: ارْكَبْها، قالَ: يا رَسُولَ اللهِ إنَّها بَدَنَةٌ، قالَ: ارْكَبْها ويْلَكَ، في الثَّانِيَةِ أوْ في الثَّالِثَةِ». [راجع: ١٦٨٩]

(13) CHAPTER. If one declares his wish to found an endowment, his endowment is valid even before its conveyance (to those for whom it is intended).

(١٣) **بابٌ إذَا وقَفَ شَيْئاً قَبْلَ أنْ يَدْفَعَهُ إلى غَيرِهِ فَهُوَ جائِزٌ،**

As 'Umar رَضِيَ اللهُ عَنْهُ founded an endowment and said that it was not sinful for its administrator to eat from its yield, but

لأنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ أوْقَفَ فقال: لا جُناحَ عَلى مَنْ ولِيَهُ أنْ

he did not specify whether he (i.e., 'Umar) or someone else would be its administrator. The Prophet ﷺ said to Abū Ṭalḥa, "I recommend that you should divide it (i.e., the garden) among your relatives." So Abū Ṭalḥa agreed and distributed it among his relatives and his cousins.

يَأْكُلَ، ولَمْ يَخُصَّ أنْ وليَهُ عُمَرُ أوْ غَيْرُهُ. وَقالَ النَّبِيُّ ﷺ لأبي طَلْحَةَ: «أرَى أنْ تَجْعَلَها في الأقْرَبينَ»، فَقالَ: أفعلُ، فَقَسَمَها في أقاربِهِ وبَني عَمِّهِ».

(14) CHAPTER. When someone says, "My house is *Ṣadaqa* (i.e., gift of charity) for Allāh's sake," and does not specify whether it is for the poor or for some other people, then the *Ṣadaqa* is valid and he can give it to his relatives or whomever he wishes.

(١٤) بابٌ إذا قالَ: داري صَدَقَةٌ للهِ ولَمْ يُبيِّنْ للفُقَرَاءِ أوْ غيرِهِمْ فَهُوَ جائِزٌ. وَيُعْطِيها لِلأَقْرَبِينَ أوْ حَيْثُ أرادَ،

The Prophet ﷺ allowed Abū Ṭalḥa when he said, "The most beloved of my property is (the garden of) Bairuhā and I wish to give it in charity for Allāh's sake." The Prophet ﷺ considered his deed valid. Some say that it is invalid unless it is specified as to whom the *Ṣadaqa* is to be given. But the first statement (i.e., that it is valid) is more correct.

قالَ النَّبيُّ ﷺ لأبي طَلْحَةَ حِينَ قالَ: أحَبُّ أمْوَالي إلَيَّ بَيرُحاءَ وإنَّها صَدَقَةٌ للهِ، فأجازَ النَّبيُّ ﷺ ذٰلكَ. وقالَ بَعْضُهُمْ: لا يَجُوزُ حتَّى يُبيِّنَ لِمَنْ، والأوَّلُ أصَحُّ.

(15) CHAPTER. If someone says, "My land or my garden is *Ṣadaqa* for Allāh's sake on my mother's behalf," his *Ṣadaqa* is valid even if he did not specify to whom it is to be given.

(١٥) بابٌ إذَا قالَ: أرْضي أوْ بُسْتاني صَدَقَةٌ للهِ عَنْ أُمِّي، فَهُوَ جائِزٌ وإنْ لَمْ يُبيِّنْ لِمَنْ ذٰلكَ

2756. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The mother of Sa'd bin 'Ubāda died in Sa'd's absence. He said, "O Allāh's Messenger! My mother died in my absence; will it be of any benefit for her if I give *Ṣadaqa*[1] on her behalf?" The Prophet ﷺ said, "Yes," Sa'd said, "I make you a witness that I gave my garden called Al-Mikhrāf in charity on her behalf."

٢٧٥٦ - حدَّثنا مُحَمَّدٌ: أخْبَرَنا مَخْلَدُ بنُ يَزِيدَ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني يَعْلى: أنَّهُ سَمِعَ عِكْرِمَةَ يَقُولُ: أنْبَأنا ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ سَعْدَ بنَ عُبادَةَ رَضِيَ اللهُ عَنْهُ تُوُفِّيَتْ أُمُّهُ وهُوَ غائِبٌ عَنْها فَقالَ: يا رَسُولَ اللهِ إنَّ أُمِّي تُوُفِّيَتْ وأنا غائِبٌ عَنها، أيَنْفَعُها شَيْءٌ إنْ تَصَدَّقْتُ بِهِ عَنْها؟ قالَ: «نَعَمْ»، قالَ:

(1) (H. 2756) *Ṣadaqa*: here means charity. [See H. No. 2762].

فإنّي أُشْهِدُكَ أنَّ حائِطِي المِخْرَافَ صَدَقَةٌ عليها. [انظر: ٢٧٦٢، ٢٧٧٠]

(١٦) بابٌ إذَا تَصَدَّقَ أوْ وَقَفَ بَعْضَ مَالِهِ أوْ بَعْضَ رَقِيقِهِ أوْ دوابِّهِ فَهُوَ جائِزٌ

(16) CHAPTER. It is permissible for one to give part of his wealth or some of his slaves or animals in charity or as an endowment.

٢٧٥٧ - حدَّثنَا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني عَبْدُ الرَّحْمَنِ بنُ عَبْدِ اللهِ بنِ كَعْبٍ أنَّ عَبْدَ اللهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: قُلْتُ: يا رَسُولَ اللهِ، إنّ مِنْ تَوْبَتي أنْ أَنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ وإلى رَسُولِهِ ﷺ. قالَ: «أمْسِكْ عَلَيْكَ بَعْضَ مالكَ، فَهُوَ خَيرٌ لكَ»، قُلْتُ: فَإنّي أُمْسِكُ سَهْمي الَّذِي بِخَيْبَرَ. [انظر: ٢٩٤٧ - ٢٩٥٠، ٣٠٨٨، ٣٥٥٦، ٣٨٨٩، ٣٩٥١، ٤٤١٨، ٤٦٧٣، ٤٦٧٦، ٤٦٧٧، ٤٦٧٨، ٦٢٥٥، ٦٦٩٠، ٧٢٢٥]

2757. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! For the acceptance of my repentance I wish to give all my property in charity for Allāh's sake through His Messenger ﷺ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

(١٧) بابٌ مَنْ تَصَدَّقَ إلى وَكِيلِه، ثُمَّ رَدَّ الوَكيلُ إلَيْه

(17) CHAPTER. Whoever gave something to his representative to give in charity and then the latter returned it to him.

٢٧٥٨ - وقالَ إسماعِيلُ: أخبرَني عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ بنِ أبي سَلَمَةَ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ، لا أعْلَمُهُ إلَّا عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] جاءَ أبُو طلحةَ إلى

2758. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Holy Verse: 'By no means shall you attain *Al-Birr* (piety, righteousness, it means here Allāh's Reward i.e., Paradise), unless you spend of that which you love...', (V.3:92) was revealed, Abū Ṭalḥa went to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Allāh, the Blessed, the Superior states in His Book: 'By no means shall you attain *Al-Birr*, unless you spend of that which you love...', (V.3:92) and the

رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، يَقُولُ اللهُ تَبارَكَ وتَعالى في كِتابِهِ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] وإنَّ أحَبَّ أمْوالي إليَّ بَيرحاءُ - قالَ: وكانَتْ حَدِيقَةً كانَ رَسُولُ اللهِ ﷺ يَدْخُلُها ويَسْتَظِلُّ فِيها ويَشْرَبُ مِنْ مائها - فَهِيَ إلى اللهِ عَزَّ وجَلَّ وإلى رَسُولِهِ ﷺ، أرْجُو بِرَّهُ وذُخْرَهُ، فَضَعْها أيْ رَسُولَ اللهِ حَيْثُ أراكَ اللهُ. فَقالَ رَسُولُ اللهِ ﷺ: «بَخٍ يا أبا طَلْحَةَ، ذٰلِكَ مالٌ رابِحٌ قَبِلْناهُ مِنْكَ ورَدَدْناهُ عَلَيْكَ فاجْعَلْهُ في الأقْرَبِينَ». فَتَصَدَّقَ بِهِ أبُو طَلْحَةَ عَلى ذَوِي رَحِمِهِ، قالَ: وكانَ مِنْهُمْ أُبَيٌّ وحَسَّانُ، قالَ: وباعَ حَسَّانُ حِصَّتَهُ مِنْهُ مِنْ مُعاوِيَةَ، فَقِيلَ لَهُ: تَبِيعُ صَدَقَةَ أبي طَلْحَةَ؟ فَقالَ: ألا أبِيعُ صاعاً مِنْ تَمْرٍ بِصاعٍ مِنْ دَراهِمَ؟ قالَ: وكانَتْ تِلْكَ الحَدِيقَةُ في مَوْضِعِ قَصْرِ بَنِي حُدَيْلَةَ الذِي بَناهُ مُعاوِيَةُ.

[راجع: ١٤٦١]

most beloved property to me is Bairuhā' (which was a garden where Allāh's Messenger ﷺ used to go to sit in its shade and drink from its water).[1] I give it to Allāh and His Messenger ﷺ hoping for Allāh's Reward in the Hereafter. So, O Allāh's Messenger! Use it as Allāh orders you to use it." Allāh's Messenger ﷺ said, "Bravo! O Abū Ṭalḥa, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst your relatives." So, Abū Ṭalha distributed it amongst his relatives, amongst whom were Ubaī and Ḥassān. When Ḥassān sold his share of that garden to Mu'awīya, he was asked, "How do you sell Abū Ṭalḥa's *Ṣadaqa*?" He replied, "Why should not I sell a *Sā'* of dates for a *Sā'* of money?"[2] The garden was situated in the courtyard of the palace of Banī Jadīla built by Mu'awīya.

(١٨) **بابُ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينُ فَٱرْزُقُوهُم مِّنْهُ﴾ [النساء: ٨]

(18) CHAPTER. The Statement of Allāh تعالى:
"And when the relatives and the orphans and *Al-Masākīn* (the poor) are present at the time of division, give them out of the property..." (V.4:8)

٢٧٥٩ - حَدَّثَنَا مُحَمَّدُ بنُ الفَضْلِ

2759. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما:

(1) (Ch. 17) The description between brackets is said by Anas.
(2) (Ch. 17) This shows that Ka'b did not give his garden as an endowment, otherwise Ḥassān could not have sold it.

أَبُو النُّعْمَانِ: حدَّثَنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إِنَّ ناساً يَزْعُمُونَ أَنَّ هذِهِ الآيَةَ نُسِخَتْ، ولا واللهِ ما نُسِخَتْ ولٰكِنَّها مِمَّا تَهاوَنَ النَّاسُ، هُمَا والِيانِ: والٍ يَرِثُ وَذَاكَ الذِي يَرْزُقُ، ووَالٍ لا يَرِثُ فَذَاكَ الذِي يَقُولُ بالمَعْرُوفِ، يَقُولُ: لا أَمْلِكُ لك أَنْ أُعْطِيَكَ.

[انظر: ٤٥٧٦]

Some people claim that the provision in the above Verse is abrogated; by Allāh, it is not abrogated, but the people have stopped acting upon it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g., the guardian of the orphans); such a person should speak kindly and say (to those who are present at the time of distribution), I can not give it to you (as the wealth belongs to the orphans).'"

(١٩) بابٌ ما يُسْتَحَبُّ لِمَنْ تُوُفِّيَ فَجْأَةً أَنْ يَتَصَدَّقُوا عَنْهُ، وقَضاءُ النُّذُورِ عَنِ المَيِّتِ

(19) CHAPTER. It is recommended that something should be given in charity on behalf of a person who dies suddenly. And the execution of the vows of the deceased.

٢٧٦٠ - حدَّثَنا إِسمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها: أَنَّ رَجُلاً قالَ للنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسَها وأُرَاها لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَأَتَصَدَّقُ عَنها؟ قالَ: «نَعَمْ، تَصَدَّقْ عَنها». [راجع: ١٣٨٨]

2760. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A man said to the Prophet ﷺ, "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He ﷺ said, "Yes! Give in charity on her behalf."

٢٧٦١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ سَعْدَ بنَ عُبادَةَ رَضِيَ اللهُ عَنْهُ اسْتَفْتى رَسُولَ اللهِ ﷺ فقالَ: إِنَّ أُمِّي ماتَتْ وعلَيها نَذْرٌ، فَقالَ: «اقْضِهِ عَنها».

[انظر: ٦٦٩٨، ٦٩٥٩]

2761. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Sa'd bin 'Ubāda رَضِيَ اللهُ عَنْهُ asked Allāh's Messenger ﷺ (for his legal opinion) saying, "My mother died and she had had an unfulfilled vow." The Prophet ﷺ said, "Fulfil it on her behalf."

(20) CHAPTER. The witnesses in the foundation of an endowment or in giving in charity.

2762. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that the mother of Sa'd bin 'Ubāda رَضِيَ اللهُ عَنْهُ, the brother of Banī Sā'ida died in Sa'd's absence, so he came to the Prophet saying, "O Allāh's Messenger! My mother died in my absence, will it benefit her if I give *Ṣadaqa* (in charity) on her behalf?" The Prophet ﷺ said, "Yes." Sa'd said, "I take you as my witness that I give my garden Al-Mikhrāf in charity on her behalf."

(٢٠) بابُ الإشْهادِ في الوَقْفِ والصَّدَقَةِ

٢٧٦٢ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبَرَني يَعْلَى أنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابنِ عَبَّاسٍ يَقُولُ: أنْبَأنا ابنُ عَبَّاسٍ أنَّ سَعْدَ بنَ عُبادَةَ رَضِيَ اللهُ عَنْهُ أخا بَني ساعِدَةَ تُوُفِّيَتْ أُمُّهُ وهُوَ غائِبٌ، فَأتَى النَّبيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ أُمِّي تُوفِّيَتْ وأنا غائِبٌ عَنها، فَهَلْ يَنْفَعُها شَيءٌ إنْ تَصَدَّقْتُ بِهِ عَنها؟ قالَ: «نَعَمْ»، قالَ: فإنِّي أُشْهِدُكَ أنَّ حائِطِي المِخْرَافَ صَدَقَةٌ عَلَيها.

[راجع: ٢٧٥٦]

(21) CHAPTER. The Statement of Allāh تعالى:
"And give unto orphans their property, and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.
"And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice..." (V.4:2,3).

(٢١) بابُ قَوْلِ اللهِ تَعالى: ﴿وَءَاتُوا۟ ٱلْيَتَـٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَـٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَـٰثَ وَرُبَـٰعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَـٰنُكُمْ ۚ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ﴿٣﴾﴾

[النساء: ٢-٣]

2763. Narrated Az-Zuhrī: 'Urwa bin Az-Zubair said that he asked 'Āishah رَضِيَ اللهُ عَنْها about the meaning of the Qur'ānic Verse:

"And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice..." (V.4:2-3)

'Āishah said, "It is about a female orphan under the guardianship of her guardian who

٢٧٦٣ - حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: كانَ عُرْوَةُ بنُ الزُّبَيْرِ يُحَدِّثُ أنَّهُ سَألَ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَـٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ

is inclined towards her because of her beauty and wealth, and likes to marry her with a *Mahr* less than what is given to women of her standard. So they (i.e., guardians) were forbidden to marry the orphans unless they paid them a full appropriate *Mahr*, (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allāh's Messenger ﷺ about it. So Allāh revealed the following Verse:

'They ask your legal instruction (O Muḥammad ﷺ!) concerning women, say: Allāh instructs you about them,...' (V.4:127)

"And in this Verse, Allāh indicated that if the orphan-girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate *Mahr* equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full *Mahr* and securing all her rights."

ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ﴿٣﴾﴾ قالَتْ: هِيَ اليَتِيمَةُ في حَجْرِ وليِّها، فيَرْغَبُ في جمالِهَا ومالِهَا، ويُرِيدُ أنْ يَتزَوَّجها بأدنى مِنْ سُنَّةِ نِسائِها فَنُهُوا عَنْ نِكاحِهِنَّ إلَّا أنْ يُقْسِطُوا لهُنَّ في إكمالِ الصَّدَاقِ، وأمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّساءِ. قالَتْ عائِشَةُ: ثُمَّ اسْتَفْتى النَّاسُ رَسُولَ اللهِ ﷺ بَعْدُ، فأنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ [النساء: ١٢٧] قالَتْ: فَبَيَّنَ اللهُ في هذِهِ أنَّ اليَتِيمَةَ إذَا كانَتْ ذَاتَ جمالٍ ومالٍ رَغِبُوا في نِكاحِها، ولَمْ يُلْحِقُوها بِسُنَّتِها بإكمالِ الصَّدَاقِ. فإذا كانَتْ مَرْغُوبَةً عَنها في قِلَّةِ المَالِ والجمالِ تَرَكوها وَالتَمَسُوا غَيرَها مِنَ النِّساءِ. قالَ: فَكما يَترُكُونها حينَ يَرْغَبُونَ عَنها فَلَيْسَ لَهُمْ أنْ يَنْكِحُوها إذَا رَغِبُوا فِيها إلَّا أنْ يُقْسِطُوا لَها الأوفى مِنَ الصَّدَاقِ ويُعْطُوها حَقَّها. [راجع: ٢٤٩٤]

(22) CHAPTER. The Statement of Allāh تعالى :

"And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst the guardians) is rich, he should

(٢٢) بابُ قَوْلِ اللهِ تَعالى: ﴿وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ

take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witnesses in their presence; and Allāh is All-Sufficient in taking account.

"There is a share for men and a share for women from what is left by parents, and those nearest related, whether the property be small or large – a legal share." (V.4:6,7)

فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٦﴾ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

[النساء: ٦-٧] حَسِيباً: يَعْني كافياً.

CHAPTER. How a guardian is to deal with an orphan's wealth and what he can eat thereof according to his labour.

بابٌ وما للوَصِيّ أنْ يَعْمَلَ في مالِ اليَتيمِ وما يَأكُلُ منْهُ بِقَدْرِ عُمالَتِهِ

2764. Narrated Ibn 'Umar رضي الله عنهما: In the lifetime of Allāh's Messenger ﷺ, 'Umar gave in charity some of his property, a garden of date-palms called Thamgh. 'Umar said, "O Allāh's Messenger! I have some property which I prize highly and I want to give it in charity." The Prophet ﷺ said, "Give it in charity (i.e., as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So 'Umar gave it in charity, and it was for Allāh's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it, provided he had no intention of becoming wealthy by its means.

٢٧٦٤ - حدَّثنا هارُونُ بنُ الأشعثِ: حدَّثَنا أبُو سَعيدٍ مَوْلَى بَني هاشِمٍ: حدَّثَنا صَخْرُ ابنُ جُوَيْرِيَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ تَصَدَّقَ بِمالٍ لَهُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ وكانَ يُقالُ لَهُ: ثَمْغٌ، وكانَ نَخْلاً، فَقالَ عُمَرُ: يا رَسُولَ اللهِ، إنّي اسْتَفَدْتُ مالاً وهُوَ عِنْدِي نَفِيسٌ فأرَدْتُ أنْ أتَصَدَّقَ بِهِ. فَقالَ النَّبِيُّ ﷺ: «تَصَدَّقْ بأصْلِهِ، لا يُباعُ ولا يُوهَبُ ولا يُورَثُ، ولٰكِنْ يُنْفَقُ ثَمَرُهُ». فَتَصَدَّقَ بِهِ عُمَرُ فَصَدَقَتُهُ تِلْكَ في سَبِيلِ اللهِ وفي الرِّقابِ والمَساكِينِ والضَّيْفِ وابنِ السَّبِيلِ ولِذِي القُرْبى. ولا جُناحَ عَلى مَنْ وَلِيَهُ أنْ يَأكُلَ مِنْهُ بالمَعْرُوفِ، أوْ يُؤْكِلَ صَدِيقَهُ غَيرَ مُتَمَوِّلٍ بِهِ.

[راجع: ٢٣١٣]

2765. Narrated 'Āishah رضي الله عنها: The following Verse:

٢٧٦٥ - حدَّثنا عُبَيْدُ بنُ

إسمَاعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ﴾ [النساء: ٦] قالَتْ: أُنْزِلَتْ في والي اليَتِيمِ أنْ يُصِيبَ مِنْ مالِهِ إذا كانَ مُحْتاجاً بِقَدْرِ مالِهِ بالمَعْرُوفِ. [راجع: ٢٢١٢]

"...And whoever (amongst the guardian) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable..." (V.4:6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable (according to his labour) from the orphan's share of the inheritance.

(٢٣) بابُ قَوْلِ اللهِ تَعالى: ﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ۝١٠﴾ [النساء: ١٠]

(23) CHAPTER. The Statement of Allāh تعالى :

"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!" (V.4:10)

٢٧٦٦ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني سُلَيْمانُ بنُ بِلالٍ، عَنْ ثَوْرِ بنِ زَيْدٍ المَدَنيِّ عَنْ أبي الْغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «اجْتَنِبُوا السبعَ الموبِقاتِ». قالُوا: يا رسولَ اللهِ، وما هُنَّ؟ قالَ: «الشِّرْكُ باللهِ، والسِّحْرُ، وقَتْلُ النَّفْسِ الَّتي حَرَّمَ اللهُ إلَّا بالحَقِّ، وأكْلُ الرِّبا، وأكْلُ مالِ اليَتِيمِ، والتَّوَلِّي يَوْمَ الزَّحْفِ، وقَذْفُ المُحْصِناتِ المُؤْمِناتِ الغافِلاتِ». [انظر: ٥٧٦٤، ٦٨٥٧]

2766. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Avoid the seven great destructive sins." The people enquired, "O Allāh's Messenger! What are they?" He said, "(1) To join others in worship along with Allāh; (2) To practise sorcery, (3) To kill the life which Allāh has forbidden except for a just cause, (according to Islāmic law); (4) To eat up *Ribā*[1] (usury); (5) To eat up an orphan's wealth; (6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers."

(٢٤) بابٌ ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

(24) CHAPTER. Allāh's Statement:

"...And they ask you concerning orphans. Say: 'The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g.,

(1) (H. 2766) *Ribā*: See glossary.

to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise.'" (V.2:220)

[البقرة: ٢٢٠]. ﴿لَأَعْنَتَكُمْ﴾: لأحْرَجَكُمْ وضَيَّقَ عَلَيْكُمْ، و(عَنَتْ): خَضَعَتْ.

2767. Nāfi' said, "Ibn 'Umar never refused to be appointed as a guardian."

The most beloved thing to Ibn Sīrīn concerning an orphan's wealth was that the orphan's advisors and guardians would assemble to decide what is best for him.

When Ṭawūs was asked about something concerning an orphan's affairs, he would recite:

'...And Allāh knows him who means mischief from him who means good...' (V.2:220)

'Aṭā' said concerning some orphans, "The guardian is to provide for the young and the old orphans according to their needs from their shares."

٢٧٦٧ - وقالَ لَنا سُلَيْمانُ بنُ حربٍ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافعٍ قالَ: ما رَدَّ ابنُ عُمَرَ عَلى أحَدٍ وَصِيَّتَه وكانَ ابنُ سِيرِينَ أحَبَّ الأشْياءِ إلَيْهِ في مالِ اليَتِيمِ أنْ يَجْتَمِعَ إلَيْهِ نُصَحاؤُهُ وأوْلِيَاؤُهُ فَيَنْظُروا الذي هُوَ خَيرٌ لَهُ. وكانَ طاوُسٌ إذا سُئِلَ عَنْ شَيْءٍ مِنْ أمْرِ اليَتامى قَرَأ: ﴿وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾ وقالَ عَطاءٌ في يَتامى الصَّغيرِ والكَبيرِ: يُنْفِقُ الوَلِيُّ عَلى كُلِّ إنْسانٍ بِقَدْرِهِ مِنْ حِصَّتِه.

(25) CHAPTER. The employment of an orphan on a journey and at home, provided it is beneficial for him. And (it is obligatory) for the mother and the stepfather of an orphan to look after him (even if they were not his guardians).

(٢٥) بابُ اسْتِخْدَامِ اليَتِيمِ في السَّفَرِ والحَضَرِ إذا كانَ صَلاحاً لَهُ، ونَظَرِ الأمِّ أوْ زَوْجِها لليَتِيمِ

2768. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ came to Al-Madīna he did not have any servant. Abū Ṭalḥa (Anas' stepfather) took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

٢٧٦٨ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ ابنِ كَثِيرٍ: حدَّثَنا ابنُ عُلَيَّةَ: حدَّثَنا عَبْدُ العَزيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ لَيْسَ لَهُ خادِمٌ فَأخَذَ أبُو طَلْحَةَ بِيَدِي فانْطَلَقَ بِي إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ أنَساً غُلامٌ كَيِّسٌ فَلْيَخْدُمْكَ، قالَ: فَخَدَمْتُهُ في

السَّفَرِ والحَضَرِ ما قالَ لِي لِشَيْءٍ صَنَعْتُه: لِمَ صَنَعْتَ هٰذا هٰكَذا؟ ولا لِشَيْءٍ لَمْ أصنَعْهُ: لِمَ لَمْ تَصْنَعْ هذا هٰكَذا؟». [انظر: ٦٠٣٨، ٦٩١١]

(٢٦) بابٌ إذَا وَقَفَ أرْضاً ولَمْ يُبَيِّنِ الحُدُودَ فَهُوَ جائِزٌ، وكذلكَ الصَّدَقَةُ

(26) CHAPTER. If somebody gives a piece of land as an endowment and does not mark its boundaries, the endowment is valid. The same is applied to objects of charity.

٢٧٦٩ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ أبُو طَلحَةَ أكْثَرَ الأنصارِ بالمَدِينَةِ مالاً مِنْ نَخْلٍ، وكانَ أحَبَّ مالِهِ إلَيْهِ بَيرُحاءُ، مُسْتَقبِلَةَ المَسْجِدِ، وكانَ النَّبِيُّ ﷺ يَدْخُلُها ويَشْرَبُ مِنْ ماءٍ فِيْها طَيِّبٍ. قالَ أنَسٌ: فَلَمَّا نَزَلَتْ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ قامَ أبُو طَلْحَةَ فَقالَ: يا رَسُولَ اللهِ، إنَّ اللهَ يَقُولُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ وإنَّ أحَبَّ أمْوَالي إلَيَّ بَيرُحاءُ، وإنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها وذُخْرَها عِنْدَ اللهِ، فَضَعْها حَيْثُ أراكَ اللهُ. فَقالَ: «بَخٍ، ذٰلكَ مالٌ رَابِحٌ - أوْ رَايِحٌ، شَكَّ ابنُ مَسْلَمَةَ - وقَدْ سَمِعْتُ ما قُلْتَ، وإنِّي أرَى أنْ تَجْعَلَها في الأقْرَبِينَ». قالَ أبُو طَلْحَةَ: أفعَلُ ذٰلكَ يا رسُولَ اللهِ، فَقَسَمَها أبُو طَلْحَةَ في أقارِبِهِ وبَنِي

2769. Narrated Anas bin Mālik رضي الله عنه: Abū Ṭalḥa had the greatest wealth of date-palms amongst the *Anṣār* in Al-Madīna, and he prized above all his wealth (his garden) Bairuhā', which was situated opposite the mosque (of the Prophet ﷺ). The Prophet ﷺ used to enter it and drink from its fresh water. When the following Divine Verse were revealed:

"By no means shall you attain *Al-Birr* (piety, righteousness, here it means Allāh's Reward i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love..." (V.3:92)

Abū Ṭalḥa got up saying, "O Allāh's Messenger! Allāh says: 'By no means shall you attain *Al-Birr*, unless you spend (in Allāh's Cause) of that which you love...', and I prize Bairuhā above all my wealth, which I want to give in charity for Allāh's sake, hoping for its reward from Allāh. So you can use it as Allāh directs you." On that the Prophet ﷺ said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e., profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abū Ṭalḥa said, "O Allāh's Messenger! I will do (as you have suggested)." So, Abū Ṭalḥa distributed that garden amongst his relatives and cousins.

عَمِّهِ. وقالَ إسْمَاعِيلُ وعَبْدُ اللهِ بنُ يُوسُفَ ويَحْيَى بنُ يَحْيَى عَنْ مالكٍ: «رَايِحٌ». [راجع: ١٤٦١]

٢٧٧٠ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخْبَرَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا زَكَرِيَّا بنُ إسحاقَ قالَ: حدَّثَني عَمْرُو بنُ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنّ رَجُلاً قالَ لِرَسُولِ اللهِ ﷺ: إنَّ أُمَّهُ تُوُفِّيَتْ، أيَنْفَعُها إنْ تَصَدَّقْتُ عَنها؟ قالَ: «نَعَمْ»، قالَ: فإنَّ لي مِخْرافاً فأنا أُشْهِدُكَ أنّي قَدْ تَصَدَّقْتُ بِهِ عَنها. [راجع: ٢٧٥٦]

2770. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man said to Allāh's Messenger ﷺ, "My mother has died, will it benefit her if I give in charity on her behalf?" The Prophet ﷺ replied in the affirmative. The man said, "I have a garden and I make you a witness that I give it in charity on her behalf."

(٢٧) **بابٌ** إذَا وَقَفَ جَماعَةٌ أرْضاً مُشاعاً فَهُوَ جائِزٌ

(27) CHAPTER. If a group of persons give a jointly-owned piece of land as an endowment, the foundation of the endowment is valid.

٢٧٧١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ أبي التَّيَّاحِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَ النَّبِيُّ ﷺ بِبناءِ المَسجِدِ، فَقالَ: «يا بَني النَّجَّار ثامِنُوني بِحائِطِكُمْ هذَا»، قالُوا: لا واللهِ لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ. [راجع: ٢٣٤]

2771. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ ordered that the mosque be built, he said, "O Banī An-Najjār! Suggest to me the price for this garden of yours." They replied, "By Allāh! We will demand its price from none but Allāh."

(٢٨) **بابُ** الوَقْفِ كَيْفَ يُكْتَبُ؟

(28) CHAPTER. How to write the endowment?

٢٧٧٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا ابنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما

2772. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Umar got a piece of land in Khaibar, he came to the Prophet ﷺ saying, "I have got a piece of land better than which I have never got. So, what do you advise me regarding it?"

قَالَ: أَصَابَ عُمَرُ بِخَيْبَرَ أَرْضاً، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَصَبْتُ أَرْضاً لَمْ أُصِبْ مالاً قَطُّ أَنفَسَ مِنْهُ فَكَيْفَ تَأْمُرُني بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَها وتَصَدَّقتَ بِها». فَتَصَدَّقَ عُمَرُ أَنَّهُ لا يُباعُ أَصْلُها ولا يُوهَبُ ولا يُورَثُ، في الفُقَراءِ والقُرْبى والرِّقابِ وفي سَبِيلِ اللهِ والضَّيْفِ وابنِ السَّبِيلِ، لا جُناحَ عَلى مَنْ وَلِيَها أَنْ يَأْكُلَ مِنها بالمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقاً، غَيرَ مُتَمَوِّلٍ فِيهِ. [راجع: ٢٣١٣]

The Prophet ﷺ said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, 'Umar gave the land in charity (i.e., as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, *Jihād*, and for guests and travellers; and its administrator could eat in a reasonable just manner (according to his labour), and he also could feed his friends without intending to (store anything from it in order to) become wealthy by its means."

(٢٩) بابُ الوَقْفِ للغَنيِّ والفَقيرِ والضَّيْفِ

(29) CHAPTER. The usufruct of an endowment may be spent for the wealthy, the poor and the guests.

٢٧٧٣ - حَدَّثَنا أَبُو عاصِمٍ: حَدَّثَنا ابنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ وجَدَ مالاً بِخَيْبَرَ فَأَتى النَّبِيَّ ﷺ فأَخْبَرَهُ. قالَ: «إِنْ شِئْتَ تَصَدَّقْتَ بِها». فَتَصَدَّقَ بِها في الفُقَراءِ والمَساكِينِ وذِي القُرْبى والضَّيْفِ. [راجع: ٢٣١٣]

2773. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ got some property in Khaibar and he came to the Prophet ﷺ and informed him about it. The Prophet ﷺ said to him, "If you wish you can give it in charity." So, 'Umar gave it in charity (i.e., as an endowment) the yield of which was to be used for the good of the *Al-Fuqarā* (the poor), *Al-Masākīn* (the poor), the kinsmen, and the guests.

(٣٠) بابُ وَقْفِ الأَرْضِ للمَسْجِدِ

(30) CHAPTER. The foundation of an endowment of a piece of land for building a mosque.

٢٧٧٤ - حَدَّثَني إِسحاقُ: أَخبرنا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أَبي: حَدَّثَنا أَبُو التَّيَّاحِ قالَ: حَدَّثَني أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ أَمَرَ بالمَسْجِدِ وقالَ:

2774. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ came to Al-Madīna, he ordered that a mosque be built. He said, "O Banī An-Najjār! Suggest to me the price for this garden of yours." They replied, "By Allāh, we will demand its price from none but Allāh."

«يا بَني النَّجَّارِ ثامِنُوني حَائِطَكُم هذَا»، فَقالُوا: لا واللهِ لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ. [راجع: ٢٣٤]

(31) CHAPTER. Giving animals; particularly horses and property and gold and silver as endowments.

(٣١) بابُ وَقْفِ الدَّوابِّ والكُراعِ والعُرُوضِ والصَّامتِ

Az-Zuhrī was asked, "If somebody founds an endowment of one thousand Dīnār and gives the sum to his boy who is a trader to invest it in business and declares that the profit of the money will be given in charity to the poor and the relatives, does the founder have the right to use anything of the profit of the one thousand Dīnār? And if he does not assign its profit to the poor?" Az-Zuhrī said, "He does not have the right to use anything of it (i.e., in either case)."

وقالَ الزهْرِيُّ فيمَنْ جَعَلَ ألْفَ دِينارٍ في سَبيلِ اللهِ، ودَفَعَها إلى غُلامٍ لَهُ تاجرٍ يَتَّجِرُ بِها، وجَعَلَ رِبْحَهُ صَدَقَةً للمَساكِينِ والأقْرَبينَ، هَلْ للرَّجُلِ أنْ يأكُلَ منْ رِبْحِ تِلْكَ الألْفِ شَيْئاً؟ وإنْ لَمْ يَكُنْ جَعَلَ رِبْحَها صَدَقَةً في المَساكينِ، قالَ: لَيْسَ لَهُ أنْ يأكُلَ منْها.

2775. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Once 'Umar gave a horse in charity to be used in Allāh's Cause (*Jihād* – holy fighting). It had been given to him by Allāh's Messenger ﷺ. 'Umar gave it to a man in charity to use it in Allāh's Cause Then 'Umar was informed that the man has put that horse for sale, so he asked Allāh's Messenger ﷺ whether he could buy it. Allāh's Messenger ﷺ replied, "You should neither buy nor take back what you have given in charity."

٢٧٧٥ - **حدَّثَنا** مُسَدَّدٌ: حَدَّثَنا يَحْيَى: حدَّثَنا عُبَيْدُ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ حَمَلَ عَلى فَرَسٍ له في سَبِيلِ اللهِ أعْطاها رَسُولُ اللهِ ﷺ فحمَلَ عَلَيها رَجُلاً، فأُخْبِرَ عُمَرُ أنَّهُ قَدْ وقَفَها يَبِيعُها، فَسَألَ رَسُولَ اللهِ ﷺ أنْ يَبتاعَها، فَقالَ: «لا تَبْتَاعَهَا ولا تَرْجِعَنَّ في صَدقَتِكَ». [راجع: ١٤٨٩]

(32) CHAPTER. The salary of the administrator of an endowment.

(٣٢) بابُ نَفقَةِ القَيِّمِ للوَقْفِ

2776. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "My heirs will not inherit a Dīnār or a Dirham (i.e., money), for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is to be given in charity."

٢٧٧٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ

قال: «لا تقتسم ورثتي ديناراً ولا درهماً، ما تركت بعد نفقة نسائي ومؤنة عاملي فهو صدقة». [انظر: ٣٠٩٦، ٦٧٢٩]

٢٧٧٧ - حدثنا قتيبة بن سعيد: حدثنا حماد، عن أيوب، عن نافع، عن ابن عمر رضي الله عنهما: أن عمر اشترط في وقفه أن يأكل من وليه ويؤكل صديقه غير متمول مالاً. [راجع: ٢٣١٣]

2777. Narrated Ibn 'Umar رضي الله عنهما: When 'Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend without intending to store anything for himself from it in order to become wealthy.

(٣٣) باب إذا وقف أرضاً أو بئراً، أو اشترط لنفسه مثل دلاء المسلمين

(33) CHAPTER. If somebody keeps a piece of land or a well as an endowment, or stipulates that he should benefit by its water as the other Muslims do (will this be permissible)?

ووقف أنس داراً، فكان إذا قدم نزلها. وتصدق الزبير بدوره، وقال للمردودة من بناته أن تسكن غير مضرة ولا مضر بها، فإن استغنت بزوج فليس لها حق. وجعل ابن عمر نصيبه من دار عمر سكنى لذوي الحاجات من آل عبد الله.

Anas kept a house as an endowment and whenever he came (to Al-Madīna) he used to stay in it.

Az-Zubair gave his house in charity (i.e., as an endowment) and told his divorced daughters to dwell therein without harming or being harmed, but if any of them re-married, she would have no right to stay there.

Ibn 'Umar kept his share from his father's house to be inhabited by the needy amongst 'Abdullāh's family (i.e., his own family).

٢٧٧٨ - وقال عبدان: أخبرني أبي، عن شعبة، عن أبي إسحاق، عن أبي عبد الرحمن: أن عثمان رضي الله عنه حيث حوصر أشرف عليهم، وقال: أنشدكم الله ولا أنشد إلا أصحاب النبي ﷺ، ألستم

2778. Abū 'Abdur-Rahmān narrated: When 'Uthmān رضي الله عنه was circled (by the rebels), he looked upon them from above and said, "I ask you by Allāh, I ask nobody but the companions of the Prophet ﷺ, don't you know that Allāh's Messenger ﷺ said, 'Whoever will (buy and) dig the well of Rūma will be granted Paradise,' and I (bought and) dug it? Don't you know that he said,

'Whoever equip the army of *'Usra* (i.e., Tabūk's *Ghazwa*) will be granted Paradise,' and I equipped it?" They attested whatever he said.

When 'Umar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

تَعْلَمُونَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ حفر رُومَةَ فَلَهُ الجَنَّةُ» فحَفَرْتُها؟ أَلَسْتُم تعْلَمون أنَّهُ قالَ: «مَنْ جَهَّزَ جَيْشَ العُسْرَةِ فَلَهُ الجَنَّةُ» فَجَهَّزْتُه؟ قالَ: فَصَدَّقُوهُ بِما قالَ. وقالَ عُمَرُ في وَقْفِهِ: لا جُناحَ عَلى مَنْ وَلِيَهُ أنْ يأكُلَ. وقَدْ يَلِيهِ الواقِفُ وغيرُهُ فهُوَ وَاسِعٌ لِكُلّ.

(34) CHAPTER. It is permissible for the founder of an endowment to say, "We will demand its price, from none but Allāh."

(٣٤) بابٌ إذَا قالَ الواقِفُ: لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ، فَهُوَ جائِزٌ

2779. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (at the time of building the mosque), "O Banī An-Najjār! Suggest to me the price for your garden." They replied, "We will demand its price from none but Allāh."

٢٧٧٩ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ أبي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قالَ النَّبِيُّ ﷺ: «يا بَني النَّجَّارِ ثامِنُوني بِحائِطِكُمْ»، قالُوا: لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ. [راجع: ٢٣٤]

(35) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ:

"O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside... (up to)... Allāh guides not the people who are *Al-Fasiqūn* (the rebellious and disobedient)." (V.5:106-108)

(٣٥) بابٌ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَـٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ﴾ إلى قَوْلِهِ: ﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ﴾ [المائدة: ١٠٦-١٠٨] الأَوْلَيانِ: واحِدُهما أَوْلى، ومِنْهُ أَوْلى بِهِ. ﴿عُثِرَ﴾: ظُهِرَ، ﴿أَعْثَرْنَا﴾: أَظْهَرْنا.

2780. Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "A man from the tribe of Banī Sahm went out in the company of Tamīm Ad-Dārī and 'Adī bin Baddā'. The man of Banī Sahm died in a land where there was no Muslim. When Tamīm

٢٧٨٠ - وقالَ لي عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَحْيَى بنُ آدمَ: حدَّثَنا بنُ أبي زَائدةَ، عَنْ مُحَمَّدِ بنِ أبي

and 'Adī returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allāh's Messenger ﷺ made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamīm and 'Adī. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of 'Adī and Tamīm, and that the bowl belonged to their deceased fellow. So, this Verse was revealed in connection with this case;

'O you who believe! When death approaches any of you...'," (V.5:106)

القاسِمِ، عَنْ عَبْدِ المَلِكِ بنِ سَعِيدِ بنِ جُبَيرٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ الدَّارِيِّ وعَدِيِّ بنِ بَدَّاءٍ، فَماتَ السَّهْمِيُّ بأرْضٍ لَيْسَ بِها مُسْلِمٌ فَلَمَّا قَدِما بِتَرِكَتِهِ فَقَدُوا جاماً مِنْ فِضَّةٍ مُخَوَّصاً من ذَهَبٍ. فأحْلَفَهُما رَسُولُ ﷺ، ثُمَّ وُجِدَ الجامُ بِمكَّةَ، فقالُوا: ابْتَعْناه مِنْ تَمِيمٍ وعَدِيٍّ، فقامَ رَجُلانِ مِنْ أوْلِيَاءِ السَّهْمِيِّ فَحَلَفا لَشَهادَتُنا أحَقُّ مِنْ شَهادَتِهِما، وأنَّ الجامَ لِصاحِبِهِمْ. قالَ: وفِيهِمْ نَزَلَتْ هذِهِ الآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ﴾ [المائدة: ١٠٦].

(36) CHAPTER. The payments of the debts of the deceased by the executor (of the will) in the absence of other inheritors.

(٣٦) بابُ قَضاءِ الوَصِيِّ دُيُونَ المَيِّتِ بِغَيرِ مَحْضَرٍ مِنَ الوَرَثَةِ

2781. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُما: My father was martyred on the day (of the *Ghazwa*) of Uḥud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! You know that my father was martyred on the day of Uḥud and owed much debt, and I wish that the creditors would see you." The Prophet ﷺ said, "Go and collect the various kinds of dates and place them separately in heaps". I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet ﷺ saw how they behaved, he went round the biggest heap for three times and

٢٧٨١ - حدَّثَنا مُحَمَّدُ بنُ سابِقٍ، أوِ الفَضْلُ بنُ يَعْقُوبَ عَنْهُ: حدَّثَنا شَيْبانُ أبُو مُعاوِيَةَ، عَنْ فِراسٍ قالَ: قالَ الشَّعْبِيُّ: حدَّثَني جابِرُ بنُ عَبْدِ اللهِ الأنصارِيُّ رَضِيَ اللهُ عَنْهُما: أنَّ أباهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ وتَرَكَ سِتَّ بَناتٍ وتَرَكَ عَلَيْهِ دَيْناً، فَلَمَّا حَضَرَهُ جِذَادُ النَّخْلِ أتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، قَدْ عَلِمْتَ أنَّ وَالِدِي اسْتُشْهِدَ يَوْمَ أُحُدٍ وتَرَكَ عَلَيْهِ دَيْناً كَثيراً، وإنِّي أُحِبُّ أنْ يَراكَ

sat over it and said, "Call your companions (i.e., the creditors)." Then he kept on measuring and giving them, till Allāh cleared all my father's debts. By Allāh, it would have pleased me that Allāh would clear the debts of my father even though I had not taken a single date to my sisters. But by Allāh, all the heaps were complete, (as they were) and I looked at the heap where Allāh's Messenger ﷺ was sitting and noticed as if not a single date had been taken thereof.

Allāh تعالى said: "So we planted amongst them enmity and hatred".

الغُرَماءُ. قالَ: «اذْهَبْ فَبَيْدِرْ كُلَّ تَمْرٍ عَلى ناحيةٍ»، فَفَعَلْتُ ثُمَّ دَعَوْتُهُ، فَلَمَّا نَظَرُوا إلَيْهِ أُغْرُوا بي تِلْكَ السَّاعَةَ، فَلَمَّا رَأى ما يَصْنَعُونَ طافَ حَوْلَ أعْظَمِها بَيْدَراً ثَلاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قالَ: «ادْعُ أصْحابَكَ» فَمَا زَالَ يَكِيْلُ لَهُمْ حَتَّى أدَّى اللهُ أمانَةَ وَالِدِي، وأنا واللهِ رَاضٍ أنْ يُؤَدِّيَ اللهُ أمانَةَ والِدِي، ولا أرْجِعَ إلى أخَوَاتي تمرةً. فَسَلِمَ واللهِ البَيادِرُ كُلُّها حَتَّى أنّي أنْظُرُ إلى البَيْدَرِ الَّذي عَلَيْهِ رَسُولُ اللهِ ﷺ كأنَّهُ لَمْ يَنْقُصْ تَمْرَةً واحدةً. قالَ أبو عَبْدِ اللهِ: أُغْرُوا بي: يَعْنِي هَيَّجُوا بي. ﴿فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ﴾. [راجع: ٢١٢٧]

56 - THE BOOK OF *JIHĀD*[1] (Fighting for Allāh's Cause)

٥٦ - كتاب الجهاد والسير

(1) CHAPTER. The superiority of *Jihād*. And the Statement of Allāh تعالى:

"Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injeel (Gospel) and the Qur'ān. And who is truer to his convenant than Allāh? Then rejoice in the bargain which you have concluded.. (up to).. And give glad tidings to the believers." (V.9:111, 112)

(١) **بابٌ** فَضْلِ الجهادِ والسِّيرِ، وقَولِهِ تَعالى: ﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ﴾ إلى قَوْلِهِ: ﴿وَبَشِّرِ ٱلْمُؤْمِنِينَ﴾ [التوبة: ١١١-١١٢].

قالَ ابنُ عَبَّاسٍ: الحُدُودُ: الطَّاعَةُ.

2782. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "O Allāh's Messenger! What is the best deed?" He replied, "To offer the *Ṣalāt* (prayers) at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next (in goodness)?" He replied, "To participate in *Jihād* in Allāh's Cause." I did not ask Allāh's Messenger ﷺ anymore and if I had asked him more, he would have told me more.

٢٧٨٢ - حدَّثَنا الحَسَنُ بنُ صَبَّاحٍ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا مالِكُ بنُ مِغْوَلٍ قالَ: سَمِعْتُ الوَلِيدَ بنَ العَيْزارِ ذَكَرَ عَنْ أبي عَمْرٍو الشَّيْبانِيِّ قالَ: قالَ عَبْدُ اللهِ بنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: سَأَلْتُ رَسُولَ اللهِ ﷺ قُلْتُ: يا رَسُولَ اللهِ، أيُّ العَمَلِ أفْضَلُ؟ قالَ: «الصَّلاةُ عَلى مِيقاتِها»، قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ بِرُّ الوَالِدَيْنِ»، قلتُ: ثُمَّ أيٌّ؟ قالَ: «الجِهادُ في سَبِيلِ اللهِ». فَسَكَتُّ عَنْ

(1) *Al-Jihād* (Holy fighting) in Allāh's Cause (with full force of numbers and weaponry),is given the utmost importance in Islām, and is one of its pillars (on which it stands). By *Jihād* Islam is established, Allāh's Word is made superior. [His Word being (*Lā ilāha illallāh* which means none has the right to be worshipped but Allāh)], and His religion (Islām) is propagated. By abandoning *Jihād*, (may Allāh protect us from that). Islam and the Muslims fall into an inferior position, their honour is lost, their land is stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islam, on every Muslim, and he who tries to escape from this duty or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

رَسُولِ اللهِ ﷺ ولَو اسْتَزَدْتُهُ لَزَادَني.

[راجع: ٥٢٧]

2783. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "There is no *Hijra* (i.e., emigration) (from Makkah to Al-Madīna) after the Conquest (of Makkah), but *Jihād* and good intention[1] remain; and if you are called (by the Muslim ruler) for *Jihād*, go forth immediately."

٢٧٨٣ - **حدَّثَنَا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَحْيى بنُ سَعيدٍ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا هِجْرَةَ بَعْدَ الفَتْحِ ولكِنْ جِهادٌ ونِيَّةٌ، وإذَا اسْتُنْفِرْتُمْ فانْفِرُوا».

[راجع: ١٣٤٩]

2784. Narrated 'Āishah رَضِيَ الله عَنْهَا (that she said), "O Allāh's Messenger! We consider *Jihād* as the best deed. Should we not fight in Allāh's Cause?" He said, "The best *Jihād* (for women) is *Ḥajj-Mabrūr* (i.e., *Ḥajj* which is done according to the Prophet's *Sunna* and is accepted by Allāh)."

[See *Ḥadīth* No. 1861, Vol. 3]

٢٧٨٤ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا خالِدٌ: حدَّثَنا حَبيبُ بنُ أبي عَمْرَةَ، عن عائشَةَ بِنْتِ طَلْحَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها أنَّها قالَت: يا رَسُولَ اللهِ نُرىٰ الجِهادَ أفْضَلَ العَمَلِ، أفَلا نُجاهِدُ؟ قالَ: «لكِنَّ أفْضَلَ الجِهادِ حَجٌّ مَبرُورٌ». [راجع: ١٥٢٠]

2785. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "Guide me to such a deed as equals *Jihād* (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter has gone for *Jihād* enter your mosque to perform *Ṣalāt* (prayer) without cease and observe *Ṣaum* (fast) and never break your *Ṣaum*?" The man said, "But who can do that?"[2] Abū Hurairah رَضِيَ

٢٧٨٥ - **حدَّثَنَا** إسحَاقُ: أخْبرَنا عَفَّانُ: حدَّثَنا هَمَّامٌ، حدَّثَنا مُحَمَّدُ بنُ جُحادَةَ قالَ: أخْبرَني أبُو حَصِينٍ أنَّ ذَكْوَانَ حَدَّثَهُ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: دُلَّني عَلى عَمَلٍ يَعْدِلُ الجِهادَ، قالَ: «لا أجِدُهُ». قالَ:

(1) (H. 2783) After the conquest of Makkah there was no need for Muslims to emigrate from Makkah to Al-Madīna. The Prophet ﷺ tells his companions that one can attain rewards through *Jihād* against *Kufr*, i.e., to fight for Allāh's Cause when there is a call for it, otherwise one should have the intention to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

(2) (H. 2785) Of course, nobody can offer *Ṣalāt* (prayer) and fast incessantly, and since=

«هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ ولا تَفْتُرَ، وتَصُومَ ولا تُفْطِرَ؟» قالَ: ومَنْ يَسْتَطِيعُ ذٰلِكَ؟ قالَ أَبُو هُرَيْرَةَ: إِنَّ فَرَسَ الْمُجاهِدِ لَيَسْتَنُّ في طِوَلِهِ فَيُكْتَبُ لَهُ حَسَناتٍ. [راجع: ١٥٢٠]

رضي الله عنه added, "The *Mujāhid* (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

(٢) **بابٌ: أَفْضَلُ النَّاسِ مُؤْمِنٌ مُجاهِدٌ بِنَفْسِهِ ومالِهِ في سَبِيلِ اللهِ،**

وقَوْلِهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ۝١٠ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝١١ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝١٢﴾ [الصف: ١٠-١٢].

(2) CHAPTER. The best among the people is that believer who strives his utmost in Allāh's Cause with both his life and property.

And the Statement of Allāh تعالى:

"O you who believe! Shall I guide you to a trade that will save you from a painful torment. That you believe in Allāh and His Messenger (Muḥammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! (If you do so), He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *'Adn* (Eden) Paradise, that is indeed great success." (V.61:10-12)

٢٧٨٦ - حَدَّثَنا أَبُو الْيَمانِ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي عَطاءُ ابنُ يَزِيدَ اللَّيْثِيُّ أَنَّ أَبا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ قالَ: قِيلَ: يا رَسُولَ اللهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «مُؤْمِنٌ يُجاهِدُ في سَبِيلِ اللهِ بِنَفْسِهِ ومالِهِ».

2786. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Somebody asked, "O Allāh's Messenger! Who is the best among the people?" Allāh's Messenger ﷺ replied, "A believer who strives his utmost in Allāh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief."(1)

=the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihād* in reward.

(1) (H. 2786) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a *Ḥadīth* reported by At-Tirmidhī: "He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief." (*Qasṭalānī*)

قالُوا: ثُمَّ مَنْ؟ قالَ: «مُؤْمِنٌ في شِعْبٍ مِنَ الشِّعابِ يَتَّقِي اللهَ ويَدَعُ النَّاسَ مِنْ شَرِّهِ». [انظر: ٦٤٩٤]

٢٧٨٧ - حدَّثَنا أبُو اليمانِ: أخبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سَعِيدُ ابنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَثَلُ المُجاهِدِ في سَبيلِ اللهِ - واللهُ أعْلَمُ بِمَنْ يُجاهِدُ في سَبيلِهِ - كَمَثَلِ الصَّائمِ القَائِمِ. وتَوَكَّلَ اللهُ لِلْمُجاهِدِ في سَبيلِهِ بأنْ يَتَوَفَّاهُ أنْ يُدْخِلَهُ الجَنَّةَ أوْ يَرْجِعَهُ سَالِماً مَعَ أجْرٍ أوْ غَنِيمَةٍ». [راجع: ٣٦]

2787. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The example of a *Mujāhid* in Allāh's Cause — and Allāh knows better who really strives in His Cause — is like a person who observes *Ṣaum* (fast) and offers *Ṣalāt* (prayer) continuously. Allāh guarantees that He will admit the *Mujāhid* in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

(٣) بابُ الدُّعاءِ بالجِهادِ والشَّهادَةِ للرِّجالِ والنِّساءِ،

وقالَ عُمَرُ: اللهم ارْزُقْنِي شَهادَةً في بَلَدِ رَسُولِكَ.

(3) CHAPTER. The invocation of men and women that Allāh may let them participate in *Jihād* and adorn them with martyrdom.

'Umar said, "O Allāh! Grant me martyrdom in the town of Your Messenger ﷺ."

٢٧٨٨، ٢٧٨٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، عَنْ مالِكٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ رضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ على أُمِّ حَرامٍ بِنْتِ مِلْحانَ فَتُطْعِمُهُ، وكانَتْ أُمُّ حَرامٍ تَحْتَ عُبادَةَ بنِ الصَّامِتِ. فَدَخَلَ عَلَيها رَسُولُ اللهِ ﷺ فأطعَمَتْهُ وجَعَلَتْ تَفْلِي رأسَهُ فَنامَ

2788, 2789. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to visit Umm Ḥarām bint Milḥān, who would offer him meals. Umm Ḥarām was the wife of 'Ubāda bin Aṣ-Ṣāmit. Allāh's Messenger ﷺ, once visited her and she provided him with food and started looking for lice in his head.[1] Then Allāh's Messenger ﷺ slept, and afterwards woke up smiling. Umm Ḥarām asked, "What causes you to smile, O Allāh's Messenger?" He said, "Some of my followers who (in a dream) were displayed before me as fighters in Allāh's

(1) (H. 2788, 2789) It is evident from the life history of the Prophet ﷺ that he used to take bath daily even twice daily or more, and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.

Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)."(Isḥāq, a subnarrator is not sure as to which expression the Prophet ﷺ used.) Umm Ḥarām said, "O Allāh's Messenger! Invoke Allāh that He makes me one of them." Allāh's Messenger ﷺ invoked Allāh for her and slept again and woke up smiling. Once again Umm Ḥarām asked, "What makes you smile, O Allāh's Messenger?" He replied, "Some of my followers were displayed before me as fighters in Allāh's Cause," repeating the same dream. Umm Ḥarām said, "O Allāh's Messenger! Invoke Allāh that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'āwīya bin Abī Sufyān, and after she disembarked, she fell down from her riding animal and died.

رَسُولُ اللهِ ﷺ ثُمَّ اسْتَيْقَظَ وهُوَ يَضْحَكُ. قالَتْ: فَقُلْتُ: وما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ يَرْكَبُونَ ثَبَجَ هذَا البَحْرِ مُلُوكاً عَلى الأَسِرَّةِ، أَوْ مِثْلَ المُلُوكِ عَلى الأَسِرَّةِ»، شَكَّ إسحَاقُ. قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعا لَها رَسُولُ اللهِ ﷺ. ثُمَّ وضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وهُوَ يَضْحَكُ. فَقُلْتُ: وما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ». كما قالَ في الأَوَّلِ. قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قالَ: «أَنْتِ مِنَ الأَوَّلِينَ». فَرَكِبَتِ البَحْرَ في زَمَنِ مُعاوِيَةَ بنِ أبي سُفْيانَ فَصُرِعَتْ عَنْ دابَّتِها حِينَ خَرَجَتْ مِنَ البَحْرِ فَهَلَكَتْ. [الحديث: ٢٧٨٨، انظر: ٢٧٩٩، ٢٨٧٧، ٢٨٩٤، ٦٢٨٢، ٧٠٠١]؛ [الحديث: ٢٧٨٩، انظر: ٢٨٠٠، ٢٨٧٨، ٢٨٩٥، ٦٢٨٣، ٧٠٠٢]

(4) CHAPTER. The grades of the *Mujāhidūn* (Muslim fighters) in Allāh's Cause.

(٤) بابُ دَرجاتِ المُجاهِدِينَ في سَبِيلِ اللهِ،

يُقَالُ: هذِهِ سَبِيلي، وهذَا سَبِيلي، قالَ أبُو عَبْدِ اللهِ: ﴿غُزَّى﴾ [آل عمران: ١٥٦] وَاحِدُها غازٍ. ﴿هُمْ

﴿دَرَجَٰتٌ﴾ [آل عمران: ١٦٣]: لهُمْ دَرَجاتٌ.

٢٧٩٠ - حدَّثَنا يَحْيى بنُ صَالِحٍ: حدَّثَنا فُلَيْحٌ، عَنْ هِلالِ بنِ عَلِيٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النبيُّ ﷺ: «مَنْ آمَنَ باللهِ وبِرَسُولِه وَأقامَ الصَّلاةَ، وصامَ رَمَضانَ كانَ حَقّاً عَلى اللهِ أنْ يُدْخِلَهُ الجَنَّةَ، جاهَدَ في سَبِيلِ اللهِ أوْ جَلسَ في أرْضِهِ الَّتي وُلِدَ فِيها». فَقالُوا: يا رَسُولَ اللهِ، أفَلا نُبَشِّرُ النَّاسَ؟ قالَ: «إنَّ في الجَنَّةِ مائَةَ درجَةٍ أعَدَّها اللهُ للمُجاهِدِينَ في سَبِيلِ اللهِ، ما بَينَ الدَّرجَتَينِ كما بَينَ السَّماءِ والأرْضِ. فإذَا سألْتُمُ اللهَ فاسْألُوهُ الفِرْدَوْسَ فإنَّهُ أوْسَطُ الجَنَّةِ، وأعْلَى الجَنَّةِ». أُراه قالَ: «وفَوْقَهُ عَرْشُ الرَّحْمٰنِ ومِنْهُ تَفَجَّرُ أنهارُ الجَنَّةِ». قالَ مُحَمَّدُ بنُ فُلَيحٍ عَنْ أبِيهِ: «وفَوْقَهُ عَرْشُ الرَّحْمٰنِ». [انظر: ٧٤٢٣]

2790. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever believes in Allāh and His Messenger ﷺ, performs *Iqāmat-aṣ-Ṣalāt* and observes *Ṣaum* (fasts) of the month of Ramaḍān, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh's Cause or remains in the land where he is born." The people said, "O Allāh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allāh has reserved for the *Mujāhidūn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allāh (for something), ask for *Al-Firdaus* which is the middle (best) and the highest part of Paradise." [The subnarrator added, "I think the Prophet ﷺ also said, 'Above it (i.e., *Al-Firdaus*) is the Throne of the Most Gracious (i.e., Allāh), and from it gush forth the rivers of Paradise.'"].

٢٧٩١ - حدَّثَنا مُوسَى: حدَّثَنا جَرِيرٌ: حدَّثَنا أبُو رَجاءٍ، عَنْ سَمُرَةَ قَالَ: قالَ النَّبِيُّ ﷺ: «رَأيْتُ اللَّيْلَةَ رَجُلَيْنِ أتَياني فَصَعِدَا بي الشَّجَرَةَ وأدْخَلاني دَاراً هيَ أحْسَنُ وأفضلُ، لَمْ أرَ قَطُّ أحْسَنَ مِنها. قَالَ: أمَّا هٰذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ». [راجع: ٨٤٥]

2791. Narrated Samura: The Prophet ﷺ said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior *Dār* (abode, dwellingg place, house, etc.) better of which I have never seen. One of them said, 'This *Dār* is the *Dār* of martyrs'."

(5) CHAPTER. To proceed in Allāh's Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

(٥) **باب** الغَدْوَةِ والرَّوْحَةِ في سَبيلِ اللهِ. وقابُ قَوْسِ أحَدِكُمْ في الجَنَّةِ

2792. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A single endeavour (of fighting) in Allāh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

٢٧٩٢ - **حدَّثَنا** مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ: حدَّثَنا حُمَيْدٌ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَغَدْوَةٌ في سَبيلِ اللهِ أوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيا وما فِيها».

[انظر: ٢٧٩٦، ٦٥٦٨]

2793. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e., all the world)." He also said, "A single endeavour in Allāh's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

٢٧٩٣ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَني أبي عَنْ هِلالِ بنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَقابُ قَوْسٍ في الجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وتَغْرُبُ». وقالَ: «لَغَدْوَةٌ أو رَوْحَةٌ في سَبيلِ اللهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وتَغْرُبُ».

[انظر: ٣٢٥٣]

2794. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A single endeavour in Allāh's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

٢٧٩٤ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الرَّوْحَةُ والغَدْوَةُ في سَبيلِ اللهِ أفْضَلُ مِنَ الدُّنْيا وما فِيها». [انظر: ٢٨٩٢، ٣٢٥٠، ٦٤١٥]

(6) CHAPTER. ***Al-Ḥūr-ul-'Ein*** **(hourīs — fair females)[1] and their qualities.**

They are called so as one's eyesight is

(٦) **باب** الحُورِ العِينِ وصِفَتِهِنَّ

يَحارُ فِيها الطَّرْفُ: شَديدَةُ سَوادِ

(1) (Ch. 6) *Hūr*: Very fair females created by Allāh as such, nor from the offspring of=

perplexed while looking at them, and also because of the intense blackness of their irises and intense whiteness of the sclerotic coat of their eyes. And Allāh's Statement:

"And We shall marry them to *Hūr* (fair females) with wide lovely eyes. (V.44:54).

العَيْنِ، شَدِيدَةُ بَياضِ العَيْنِ. ﴿وَزَوَّجْنَٰهُم بِحُورٍ﴾ [الدخان: ٥٤] أَنْكَحْناهُمْ.

2795. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody who dies and finds good from Allāh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allāh's Cause)."

٢٧٩٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّد: حدَّثنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبو إسْحَاقَ عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «ما مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللهِ خَيرٌ يَسُرُّهُ أن يَرْجِعَ إلى الدُّنْيا وأنَّ لَهُ الدُّنْيا وما فِيها إلَّا الشَّهِيدَ لِمَا يَرَى مِنْ فَضْلِ الشَّهادَةِ فإنَّهُ يَسُرُّهُ أنْ يَرْجِعَ إلى الدُّنْيا فَيُقْتَلَ مَرَّةً أُخْرَى». [انظر: ٢٨١٧]

2796. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet said, "A single endeavour (of fighting) in Allāh's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a woman (*Hūr* etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent; and her headcover is better than the world and whatever is in it."

٢٧٩٦ - قَالَ: وسَمِعْتُ أَنَسَ بنَ مالِكٍ عَنِ النَّبيِّ ﷺ أنَّهُ قالَ: «لَرَوْحَةٌ في سَبِيلِ اللهِ، أوْ غَدْوَةٌ خَيرٌ مِنَ الدُّنْيا وما فِيها. ولقابُ قَوْسِ أحَدِكُمْ مِنَ الجَنَّةِ أوْ مَوْضِعُ قِيدٍ - يَعْني سَوْطَهُ - خَيرٌ مِنَ الدُّنْيا وما فِيها. ولَوْ أنَّ امْرَأةً مِنْ أهْلِ الجَنَّةِ اطَّلَعَتْ إلى أهْلِ الأرْضِ لأضاءَتْ ما بَيْنَهُما ولَمَلأتْهُ رِيحاً، ولَنَصِيفُها عَلى رَأسِها خَيرٌ مِنَ الدُّنْيا وما فِيها». [راجع: ٢٧٩٢]

=Adam عليه السلام, with intense black irises of their eyes and intense white scleras. [For details see the book (*Ḥādi-Al-Arwāh* by Ibn Al-Qaiyim)] (Ch. 54).

(7) CHAPTER. The wish for martyrdom.

(٧) بابُ تَمَنِّي الشَّهادَةِ

2797. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sarīya* (army-unit) going out for *Jihād* in Allāh's Cause. By Him in Whose Hands my soul is! I would love to be martyred in Allāh's Cause and then come back to life and then get martyred, and then come back to life again and then get martyred and then come back to life again and then get martyred."

٢٧٩٧ - حدَّثنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني سَعِيدُ بنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «والَّذِي نَفْسِي بِيَدِهِ لَوْلا أَنَّ رِجالاً مِنَ المُؤْمِنِينَ لا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا عَنِّي ولا أَجِدُ ما أَحْمِلُهُمْ عَلَيْهِ ما تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْدُو في سَبِيلِ اللهِ. والَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أُقْتَلُ في سَبِيلِ اللهِ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ». [راجع: ٣٦]

2798. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered a *Khuṭba* (religious talk) and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullāh bin Rawāḥa took the flag and was martyred too, and then Khālid bin Al-Walīd took the flag, though he was not appointed as a commander, and Allāh made him victorious." The Prophet ﷺ further added, "It would not please us to have them with us." Ayyūb, a subnarrator, added, "Or the Prophet ﷺ, shedding tears, said, 'It would not please them to be with us.'"(1)

٢٧٩٨ - حدَّثنا يُوسُفُ بنُ يَعْقُوبَ الصَّفَّارُ: حدَّثنا إِسْماعِيلُ بنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ النَّبِيُّ ﷺ فَقالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَها جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَها عَبْدُ اللهِ بنُ رَواحَةَ فَأُصِيبَ، ثُمَّ أَخَذَها خالِدُ بنُ الوَلِيدِ عَنْ غَيرِ إِمْرَةٍ فَفُتِحَ لَهُ». وقالَ: «ما يَسُرُّنا أَنَّهُمْ عِنْدَنا».

قالَ أَيُّوبُ: أَوْ قالَ: «ما يَسُرُّهُمْ أَنَّهُمْ عِنْدَنا»، وعَيْناهُ تَذْرِفانِ. [راجع: ١٢٤٦]

(1) (H. 2798) The Prophet ﷺ meant that those martyrs were in a better place than this world. He (i.e., the Prophet ﷺ) shed tears while mentioning them, because he pitied their families who would grieve for their loss not knowing that they had moved to a better place.

(8) CHAPTER. The superiority of him who goes in Allāh's Cause and dies on the way, for he will be regarded as one of the martyrs.

(٨) **باب** فَضْلِ مَنْ يُصْرَعُ في سَبيلِ اللهِ فَماتَ فَهُوَ مِنْهُمْ،

And the Statement of Allāh تَعالى:

"...And who-so-ever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh..." (V.4:100)

وقَوْلِ اللهِ عزَّ وجلَّ: ﴿وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ﴾ [النساء: ١٠٠] وقَعَ: وَجَبَ.

2799, 2800. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Umm Ḥarām said, "Once the Prophet ﷺ slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (in a dream) were displayed before me sailing on this green sea like kings on thrones.' I said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.'" So the Prophet ﷺ invoked Allāh for her and went to sleep again. He did the same (i.e., got up and told his dream) and Umm Ḥarām repeated her question and he gave the same reply. She said, "Invoke Allāh to make me one of them." He said, "You are among the first batch." Later on, it happened that she went out in the company of her husband 'Ubadā bin Aṣ-Ṣāmit who went for *Jihād*, and it was the first time the Muslims undertook a naval expedition led by Mu'āwīya. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

٢٧٩٩، ٢٨٠٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثني اللَّيْثُ: حدَّثَنا يَحْيى، عَنْ مُحَمَّدِ بنِ يَحْيى بنِ حَبَّانَ، عَنْ أنَسِ بنِ مالِكٍ، عَنْ خالَتِهِ أُمِّ حَرامٍ بِنْتِ مِلْحانَ قالَتْ: نامَ النَّبِيُّ ﷺ يَوْماً قَريباً مِنِّي ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ، فَقُلْتُ: ما أضْحَكَكَ؟ قالَ: «أُناسٌ مِنْ أُمَّتي عُرِضُوا عَلَيَّ، يَرْكَبُونَ هذا البَحْرَ الأخْضَرَ كالمُلُوكِ عَلى الأسِرَّةِ». قالَتْ: فادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، فَدَعا لَها. ثُمَّ نامَ الثَّانِيَةَ فَفَعَلَ مِثْلَها. فَقالَتْ مِثْلَ قَوْلِها فأجابَها مِثْلَها. فَقالَتْ: ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، فَقالَ: «أنْتِ مِنَ الأوَّلِينَ». فَخَرَجَتْ مَعَ زَوْجِها عُبادَةَ بنِ الصَّامِتِ غازِياً أوَّلَ ما رَكِبَ المُسْلِمُونَ البَحْرَ مَعَ مُعاوِيَةَ، فَلَمَّا انْصَرَفُوا مِنْ غَزْوَتِهِمْ قافِلِينَ فَنَزَلُوا الشَّأمَ فَقُرِّبَتْ إلَيها دابَّةٌ لِتَرْكَبَها فَصَرَعَتْها فَماتَتْ». [راجع: ٢٧٨٨، ٢٧٨٩]

(9) CHAPTER. (The reward of) him who is injured or stabbed in Allāh's Cause.

(٩) **باب** مَنْ يُنْكَبُ أو يطعن في سَبيلِ اللهِ

2801. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent seventy men from the tribe of Banī Sulaīm to the tribe of Banī 'Āmir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allāh's Messenger ﷺ (it will be all right); otherwise you will remain close to me." So he went ahead of them and the *Mushrikūn* granted him security. But while he was reporting the message of the Prophet ﷺ, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "*Allāhu Akbar* (Allāh is the Most Great)! By the Lord of the Ka'bah, I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammām, a subnarrator said, "I think another man was also saved along with him"). Jibrīl (Gabriel) informed the Prophet ﷺ that they (i.e., the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur'ānic Verse was abrogated (cancelled). The Prophet ﷺ invoked Allāh for forty days to curse the murderers from the tribe of Ri'l, Dhakwān, Banī Liḥyān and Banī 'Uṣaiyya who disobeyed Allāh and His Messenger ﷺ.

٢٨٠١ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا هَمَّامٌ، عَنْ إسحاقَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: «بَعَثَ النَّبِيُّ ﷺ أقْواماً مِنْ بَنِي سُلَيمٍ إلى بَني عامِرٍ في سَبْعِينَ فَلَمَّا قَدِمُوا قالَ لَهُمْ خالي: أتَقَدَّمُكُمْ فإنْ أمَّنُوني حتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ اللهِ ﷺ وإلَّا كُنْتُمْ مِنِّي قَريباً. فَتَقَدَّمَ فأمَّنُوهُ فَبَيْنَما يُحَدِّثُهُمْ عَنِ النَّبِيِّ ﷺ إذْ أوْمَؤُوا إلى رَجُلٍ مِنْهُمْ فَطَعَنَهُ فأنْفَذَهُ فَقالَ: اللهُ أكْبرُ، فُزْتُ ورَبِّ الكَعْبَةِ. ثُمَّ مالُوا عَلى بَقِيَّةِ أصْحابِهِ فَقَتَلُوهُمْ إلَّا رَجُلٌ أعْرَجُ صَعِدَ الجَبَلَ. قالَ هَمَّامٌ: وأراهُ آخَرَ مَعَهُ، فأخْبرَ جِبْرِيلُ عَلَيْهِ السَّلامُ النَّبِيَّ ﷺ أنَّهُمْ قَدْ لَقُوا رَبَّهُمْ فَرَضِيَ عَنْهُمْ وأرْضاهُمْ. فَكُنَّا نَقْرَأُ: أنْ بَلِّغُوا قَوْمَنا أنْ قَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا وأرْضانا، ثُمَّ نُسِخَ بَعْدُ فَدَعا عَلَيهِمْ أرْبَعِينَ صَباحاً عَلى رِعْلٍ وَذَكْوانَ وبَنِي لِحْيانَ وبَني عُصَيَّةَ الَّذِينَ عَصَوُا اللهَ ورَسُولَهُ ﷺ.

[راجع: ١٠٠١]

2802. Narrated Jundab bin Sufyān: In one of the holy battles, a finger of Allāh's Messenger ﷺ (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allāh's Cause."

٢٨٠٢ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا أبو عَوانَةَ، عَنِ الأسْوَدِ هُوَ - ابنُ قَيْسٍ - عَنْ جُنْدَبِ بنِ سُفْيانَ: أنَّ رَسُولَ اللهِ ﷺ كانَ في بَعضِ المَشاهِدِ وقدْ دَمِيَتْ إصْبَعُهُ فَقالَ: «هَلْ أنْتِ إلَّا إصْبَعٌ دَمِيتِ،

وفي سَبِيلِ اللهِ ما لَقِيتِ؟». [انظر: ٦١٤٦]

(10) CHAPTER. (The superiority of) him who is wounded in Allāh's Cause.

(١٠) بابٌ مَنْ يُجْرَحُ في سَبِيلِ اللهِ عَزَّ وجَلَّ

2803. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him in Whose Hands my soul is! Whoever is wounded in Allāh's Cause — and Allāh knows well who gets wounded in His Cause — will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume)."

٢٨٠٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ -: أنَّ رَسُولَ اللهِ ﷺ قالَ: «والَّذِي نَفْسِي بِيَدِهِ لا يُكْلَمُ أحَدٌ في سَبِيلِ اللهِ، واللهُ أعْلَمُ بِمَنْ يُكْلَمُ في سَبِيلِهِ، إلَّا جاءَ يَوْمَ القِيامَةِ واللَّوْنُ لَوْنُ الدَّمِ والرِّيحُ رِيحُ المِسْكِ». [راجع: ٢٣٧]

(11) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ:
"Say: Do you wait for us (anything) except one of the two best things (martyrdom or victory)?..." (V.9:52)

Battles are always undecided and victory is shared by the opponents in turns.

(١١) بابٌ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ﴾ [التوبة: ٥٢] والحَرْبُ سِجالٌ

2804. Narrated 'Abdullāh bin 'Abbās: "Abū Sufyān told me that Heraclius said to him, 'I asked you about the outcome of your battles with him (i.e., the Prophet ﷺ) and you told me that the outcome is undecided and victory is shared by us in turns."

So the Messengers عَلَيْهِمُ السَّلام are put to trials in this way but the ultimate victory is always theirs.

٢٨٠٤ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخْبرَهُ: أنَّ أبا سُفْيانَ بن حرب أخْبرَهُ: أنَّ هِرَقْلَ قالَ لَهُ: سَأَلْتُكَ كَيْفَ كانَ قِتالُكُمْ إيَّاهُ؟ فَزَعَمْتَ: أنَّ الحَرْبَ سِجالٌ ودُوَلٌ، فَكَذٰلكَ الرُّسُلُ تُبْتَلى ثُمَّ تَكُون لَهُمُ العاقِبَةُ. [راجع: ٧]

(12) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ:

(١٢) بابٌ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿مِّنَ

"Among the believers are men who have been true to their covenant with Allāh (i.e., that they have gone out for *Jihād* (holy fighting) and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least." (V.33:23)

﴿ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا۟ تَبْدِيلًا﴿٢٣﴾﴾ [الأحزاب: ٢٣]

2805. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: My uncle Anas bin An-Naḍr was absent from the battle of Badr. He said, "O Allāh's Messenger! I was absent from the first battle you fought against *Al-Mushrikūn*(1). (By Allāh) if Allāh gives me a chance to fight *Al-Mushrikūn*, no doubt Allāh will see how (bravely) I will fight." On the day of Uḥud when the Muslims turned their backs and fled, he said, "O Allāh! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., *Al-Mushrikūn*) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'ādh! By the Lord of An-Naḍr, Paradise! I am smelling its aroma coming from before (the mountain of) Uḥud." Later on Sa'd said, "O Allāh's Messenger! I cannot achieve or do what he (i.e., Anas bin An-Naḍr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their convenant with

٢٨٠٥ - حدَّثَنا مُحَمَّدُ بنُ سَعِيدٍ الخُزَاعِيُّ: حدَّثَنا عَبْدُ الأعلى، عَنْ حُمَيدٍ قالَ: سَأَلْتُ أنساً قالَ وَحدَّثني عَمْرُو بنُ زُرَارَةَ: حدَّثَنا زِيادٌ قالَ: حدَّثَني حُمَيْدٌ الطَّوِيلُ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: غابَ عَمِّي أَنَسُ بنُ النَّضْرِ عَنْ قِتالِ بَدْرٍ فَقالَ: يا رَسُولَ اللهِ، غِبْتُ عَنْ أوَّلِ قِتالٍ قاتَلْتَ المُشْرِكِينَ، لَئِنِ اللهُ أشْهَدَني قِتالَ المُشْرِكِينَ لَيَرَيَنَّ اللهُ ما أصْنَعُ. فَلَمَّا كانَ يَوْمُ أُحُدٍ، وانْكَشَفَ المُسْلِمُونَ قالَ: اللَّهُمَّ إنِّي أعْتَذِرُ إلَيْكَ مِمَّا صَنَعَ هؤُلاءِ - يَعْني أصحابَهُ - وأبْرَأُ إلَيْكَ مِمَّا صَنَعَ هؤُلاءِ - يَعْني المُشْرِكِينَ - ثُمَّ تَقَدَّمَ فاسْتَقْبَلَهُ سَعْدُ بنُ مُعاذٍ، فَقالَ: يا سَعْدَ بنَ مُعاذٍ! الجَنَّةَ ورَبِّ النَّضْرِ، إنِّي أجِدُ رِيحَها مِنْ دُونِ أُحُدٍ. قالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يا رَسُولَ اللهِ ما صَنَعَ. قالَ أنَسٌ:

(1) (H. 2805) *Al-Mushrikūn:* (Polytheists, pagans, idolators, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

فَوَجَدْنا بِهِ بِضْعاً وثمانِينَ ضَرْبَةً بالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ، ووجَدْناهُ قَدْ قُتِلَ وقَدْ مُثِّلَ بِهِ فَمَا عَرَفَهُ أحَدٌ إلا أُخْتُهُ بِبَنَانِهِ. قالَ أَنَسٌ: كُنَّا نَرَى أوْ نَظُنُّ أنّ هذه الآيَةَ نَزَلَتْ فِيهِ وفي أشْباهِهِ: ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْـهِ﴾ إلى آخِرِ الآيَةِ. [انظر: ٤٠٤٨، ٤٧٨٣]

Allāh..." till the end of verse (V.33:23).

٢٨٠٦ - وقالَ: إنَّ أُخْتَهُ - وهِيَ تُسَمَّى: الرُّبَيِّعَ - كَسَرَتْ ثَنِيَّةَ امْرَأةٍ فأمَرَ رَسُولُ اللهِ ﷺ بالقِصَاصِ. فَقالَ أَنَسٌ: يا رَسُولَ اللهِ، والَّذِي بَعَثَكَ بالحَقِّ لا تُكْسَرُ ثَنِيَّتُها. فَرَضُوا بالأرْشِ وتَرَكُوا القِصَاصَ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ عِبادِ اللهِ مَنْ لَوْ أقْسَمَ عَلى اللهِ لأبَرَّهُ». [راجع: ٢٧٠٣]

2806. His sister Ar-Rubaī' broke a front tooth of a woman and Allāh's Messenger ﷺ ordered for retaliation. On that Anas (bin An-Naḍr) said, "O Allāh's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allāh's Messenger ﷺ said, "There are some people amongst Allāh's slaves whose oaths are fulfilled by Allāh when they take them."

٢٨٠٧ - **حدَّثَنَا** أَبُو اليمانِ: أخْبرَنا شُعَيْبٌ: عَنِ الزُّهْرِيِّ، وحدَّثَنا إسْمَاعِيلُ قالَ: حدَّثَني أخِي عَنْ سُلَيْمانَ، أَرَاهُ عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شِهابٍ، عَنْ خارِجَةَ ابنِ زَيْدٍ: أنّ زَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: نَسَخْتُ الصُّحُفَ في المَصاحِفِ فَفَقَدْتُ آيَةً مِنَ الأحْزابِ كُنْتُ أسمَعُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِها فَلَمْ أجِدْها إلَّا مَعَ خُزَيمَةَ بنِ ثابِتٍ الأنصارِيِّ الذِي جَعَلَ رَسُولُ اللهِ ﷺ

2807. Narrated Khārija bin Zaid: Zaid bin Thābit رضي الله عنه said, "When the Qur'ān was compiled from various written manuscripts, one of the Verses of *Sūrat Al-Aḥzāb* was missing which I used to hear Allāh's Messenger ﷺ reciting. I could not find it except with Khuzaima bin Thābit Al-Anṣārī, whose witness Allāh's Messenger ﷺ regarded as equal to the witness of two men. And the Verse was: "Among the believers are men who have been true to their convenant with Allāh..." (V.33:23)

شَهادَتَه شَهادَةَ رَجُلَين وهُوَ قَوْلُه: ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾ [الأحزاب: ٢٣]. [انظر: ٤٠٤٩، ٤٦٧٩، ٤٧٨٤، ٤٩٨٦، ٤٩٨٨، ٤٩٨٩، ٧١٩١، ٧٤٢٥]

(13) CHAPTER. Practising good deeds before taking part in a (holy) battle.

(١٣) بابٌ: عَملٌ صالحٌ قَبْلَ القِتالِ،

Abū Ad-Dardā' said, "Indeed (the result of) your fighting is according to your deeds."

The Statement of Allāh عَزَّ وجَلَّ:

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure" (V.61 : 2-4)

وقالَ أبُو الدرْداءِ: إنّما تُقاتِلُونَ بأعْمالِكُمْ، وقَوْلُهُ عَزَّ وَجلَّ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ۝٣ إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَـٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَـٰنٌ مَّرْصُوصٌ ۝٤﴾ [الصف: ٢-٤].

2808. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: A man whose face was covered with an ironmask (i.e., clad in armour) came to the Prophet ﷺ and said, "O Allāh's Messenger! Shall I fight or embrace Islām first?" The Prophet ﷺ said, "Embrace Islām first and then fight." So he embraced Islām, and was martyred. Allāh's Messenger ﷺ said, "A little work, but a great reward. [He did very little (after embracing Islām), but he will be rewarded in abundance]."

٢٨٠٨ - **حدَّثني** مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ: حدَّثنا شَبابَةُ بنُ سَوَّارٍ الفَزارِيُّ: حدَّثنا إسرَائِيلُ عَنْ أبي إسحاقَ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: أتَى النَّبيَّ ﷺ رَجُلٌ مُقَنَّعٌ بالحديدِ فَقالَ: يا رَسُولَ اللهِ أُقاتِلُ أو أُسْلِمُ؟ قالَ: «أسْلِمْ ثُمَّ قاتِلْ»، فأسْلَمَ ثُمَّ قاتَلَ فَقُتِلَ، فَقالَ رَسُولُ اللهِ ﷺ: «عَمِلَ قَليلاً وأُجِرَ كَثيراً».

(14) CHAPTER. Whoever is struck and killed by an arrow thrown by an unidentified person.

(١٤) بابٌ مَنْ أتاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ

2809. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Umm Ar-Rubai' bint Al-Barā', the mother of Hāritha bin Surāqa came to the Prophet ﷺ

٢٨٠٩ - **حدَّثنا** مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثنا حُسَينُ بنُ مُحَمَّدٍ أبُو

أحْمَدَ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ: حدَّثَنا أنَسُ بنُ مالكٍ: أنَّ أُمَّ الرُّبَيِّع بِنْتَ البَراءِ، وهي أُمُّ حارِثَةَ بنِ سُرَاقَةَ أتَتِ النَّبيَّ ﷺ فقالَتْ: يا نَبيَّ اللهِ، ألا تُحَدِّثُني عَنْ حارِثَةَ؟ وكانَ قُتِلَ يَوْمَ بَدْرٍ، أصابَهُ سَهْمٌ غَرْبٌ، فإنْ كانَ في الجَنَّةِ صَبرْتُ، وإنْ كانَ غيرَ ذٰلكَ اجْتَهَدْتُ عَلَيْهِ في البُكاءِ. قالَ: «يا أُمَّ حارِثَةَ، إنَّها جِنانٌ في الجَنَّةِ وإنَّ ابْنَكِ أصابَ الفِرْدَوْسَ الأعْلَى». [انظر: ٣٩٨٢، ٦٥٥٠، ٦٥٦٧]

and said, "O Allāh's Prophet! Will you tell me about Ḥāritha?" Ḥāritha has been killed (i.e., martyred) on the day of (the battle of) Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Ḥāritha! There are Gardens in Paradise and your son got the *Firdaus Al-A'la* (i.e., the best place in Paradise)."

(١٥) بابٌ مَنْ قاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيا

(15) CHAPTER. Whoever fights so that Allāh's Word (i.e., Allāh's religion of Islāmic Monotheism) be superior.

٢٨١٠ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ عَنْ عَمْرٍو، عَنْ أبي وائِلٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فقالَ: الرَّجُلُ يُقاتِلُ للمَغْنَمِ، والرَّجلُ يُقاتِلُ لِلذِّكْرِ، والرَّجُلُ يُقاتِلُ لِيُرَى مَكانُهُ، فمَنْ في سَبِيلِ اللهِ؟ قالَ: «مَنْ قاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيا فَهُوَ في سَبِيلِ اللهِ». [راجع: ١٢٣]

2810. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them is in Allāh's Cause?" The Prophet ﷺ said, "He who fights that Allāh's Word (i.e., Allāh's religion of Islāmic Monotheism) be superior, is in Allāh's Cause."

(١٦) بابٌ مَنِ اغْبرَّتْ قَدَماه في سَبِيلِ اللهِ

(16) CHAPTER. (The superiority of him) whose feet get covered with dust in Allāh's Cause.

وقَوْلِ اللهِ تَعالى: ﴿مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ﴾ إلى قَوْلِهِ: ﴿إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ

And the Statement of Allāh تعالى:

"It was not becoming of the people of Al-Madīna and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muḥammad ﷺ when fighting in Allāh's Cause).. (up to).. Surely, Allāh

wastes not the reward of *Al-Muḥsinūn* (the doers of good)" (V.9:120).

﴿ٱلْمُحْسِنِينَ﴾ [التوبة: ١٢٠].

2811. Narrated Abū 'Abs, and he is 'Abdur-Raḥmān bin Jabr: Allāh's Messenger said, "Anyone whose both feet get covered with dust in Allāh's Cause will not be touched by the (Hell) fire."

٢٨١١ - حدَّثنا إسحاقُ: أخبرَنا مُحَمَّدُ بنُ المُبارَكِ: حدَّثنا يَحيى بنُ حَمْزَةَ قالَ: حدَّثني يَزيدُ بنُ أبي مريمَ: أخبرَنا عَبايَةُ بنُ رِفاعَةَ بنِ رَافعِ بنِ خَديجٍ قالَ: أخبرَني أبُو عَبْسٍ - هُوَ عَبْدُ الرَّحْمٰنِ بنُ جَبرٍ -: أنَّ رَسُولَ اللهِ ﷺ قالَ: «ما اغبرتا قَدَما عَبْدٍ في سَبيلِ اللهِ فَتَمَسَّهُ النَّارُ». [راجع: ٩٠٧]

(17) CHAPTER. To remove the dust which falls on one's head (whilst striving) in Allāh's Cause.

(١٧) بابُ مَسْحِ الغُبارِ عَنِ الرأس في سبيل الله

2812. Narrated 'Ikrima that Ibn 'Abbās told him and 'Alī bin 'Abdullāh to go to Abū Sa'īd and listen to some of his narrations. So they both went (and saw) Abū Sa'īd and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet ﷺ) we carried the adobe of the mosque, one brick at a time while 'Ammār used to carry two at a time. The Prophet ﷺ passed by 'Ammār and removed the dust off his head and said, 'May Allāh be Merciful to 'Ammār. An aggressive group will kill him. 'Ammār will be inviting them (his murderers) to (obey) Allāh and they will invite him to the (Hell) fire." (See H. 447)

٢٨١٢ - حدَّثنا إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا عَبْدُ الوهابِ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ: أنَّ ابنَ عَبَّاسٍ قالَ لَهُ ولِعَلِيِّ بنِ عَبْدِ اللهِ: ائْتِيا أبا سَعِيدٍ فاسمَعَا مِنْ حَدِيثِهِ، فأتيا وهُوَ وأخُوهُ في حائِطٍ لهُما يَسْقِيانِهِ. فَلَمَّا رَآنا جاءَ فاحْتَبَى وجَلَسَ، فَقالَ: كُنَّا نَنْقُلُ لَبِنَ المَسْجِدِ لَبِنَةً لَبِنَةً وكانَ عَمَّارٌ يَنْقُلُ لَبِنَتَيْنِ لَبِنَتَيْنِ فمَرَّ بِهِ النَّبِيُّ ﷺ ومَسَحَ عَنْ رَأسِهِ الغُبارَ. وقالَ: «وَيْحَ عَمَّارٍ، تَقْتُلُهُ الفِئَةُ الباغِيَةُ. عَمَّارٌ يَدْعُوهُمْ إلى اللهِ ويَدْعُونَهُ إلى النَّارِ». [راجع: ٤٤٧]

(18) CHAPTER. To take a bath after fighting and (after being soiled with) dust.

(١٨) بابُ الغَسْلِ بَعْدَ الحَرْبِ والغُبارِ

2813. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Allāh's Messenger ﷺ returned on the day (of the battle) of *Al-Khandaq* (i.e., Trench), he put down his arms and took a bath. Then Jibrīl (Gabriel) whose head was covered with dust, came to him saying, "You have put down your arms! By Allāh, I have not put down my arms yet."

Allāh's Messenger ﷺ said, "Where (to go now)?" Jibrīl said, "This way," pointing towards the tribe of Banī Quraiẓa. So Allāh's Messenger ﷺ went out towards them.

٢٨١٣ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا رَجَعَ يَوْمَ الخَنْدَقِ وَوَضَعَ السِّلَاحَ وَاغْتَسَلَ فَأَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الغُبَارُ فَقَالَ: وَضَعْتَ السِّلَاحَ، فَوَاللهِ مَا وَضَعْتُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَأَيْنَ؟» قَالَ: هَاهُنَا، وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ.

[راجع: ٤٦٣]

(19) CHAPTER. The superiority of (those people for whom) the following Statement of Allāh تعالى (was revealed):
"Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty, and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers." (V.3:169-171)

(١٩) **بَابُ فَضْلِ قَوْلِ اللهِ تَعَالَى:**
﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾﴾ [آل عمران: ١٦٩-١٧١].

2814. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: For thirty days Allāh's Messenger ﷺ invoked Allāh to curse those who had killed the companions of *Bi'r Ma'ūna*; he invoked evil upon (the tribes of) Ri'l, Dhakwān, and 'Uṣaiya who disobeyed Allāh and His Messenger ﷺ. There was revealed about those who were killed at *Bi'r Ma'ūna* a Qur'ānic Verse we used to recite, but it was

٢٨١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَا رَسُولُ اللهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بِئْرِ مَعُونَةَ ثَلَاثِينَ غَدَاةً،

cancelled later on. The Verse was:

"Inform our people that we have met our Lord.

He is pleased with us and He has made us pleased."

عَلى رِعْلٍ وذَكْوانَ وعُصَيَّةَ عَصَتِ اللهَ ورَسُولَهُ. قالَ أنَسٌ: أُنْزِلَ في الَّذِينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرآنٌ قَرَأْناهُ ثُمَّ نُسِخَ بَعْدُ: بَلِّغُوا قَوْمَنا أنْ قَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا ورَضِينا عَنْهُ».

[راجع: ١٠٠١]

2815. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما, "Some people drank alcoholic drinks[1] in the morning of the day (of the battle) of Uḥud and were martyred (on the same day)." Sufyān was asked, "(Were they martyred) in the last part of the day?" He replied, "Such information does not occur in the narration."

٢٨١٥ - **حَدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: اصْطَبَحَ ناسٌ الخَمْرَ يَوْمَ أُحُدٍ: ثُمَّ قُتِلُوا شُهَداءَ، فَقِيلَ لِسُفيانَ: مِنْ آخِرِ ذٰلكَ اليَوْمِ؟ قالَ: لَيْسَ هذَا فِيهِ. [انظر: ٤٠٤٤، ٤٦١٨]

(20) CHAPTER. The shade of angels on the martyr.

(٢٠) بابٌ ظِلِّ المَلائِكَةِ عَلى الشَّهِيدِ

2816. Narrated Jābir رَضِيَ اللهُ عَنْهُ: My father's mutilated body was brought to the Prophet ﷺ and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of 'Amr. The Prophet ﷺ said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings." (Al-Bukhārī asked Ṣadaqa, a subnarrator, "Does the narration include the expression: 'Till he was lifted?'" The latter replied, "Jābir may have said it.")

٢٨١٦ - **حَدَّثَنا** صَدَقَةُ بنُ الفَضْلِ قالَ: أَخْبَرَنا ابن عُيَيْنَةَ قال: سَمِعْتُ مُحَمَّدَ بنَ المُنْكَدِرِ أَنَّهُ سَمِعَ جابِراً يَقُولُ: جِيءَ بأبِي إلى النَّبيِّ ﷺ وقَدْ مُثِّلَ بِهِ، ووُضِعَ بَينَ يَدَيْهِ، فَذَهَبْتُ أَكْشِفُ عَنْ وجْهِهِ، فَنهاني قَوْمي، فَسَمِعَ صَوْتَ نائحةٍ فَقِيلَ: ابْنَةُ عَمْرٍو، أوْ أخْتُ عَمْرٍو، فَقالَ: «لِمَ تَبْكِي؟ أوْ لا تَبْكِي، ما زَالَتِ المَلائِكَةُ تُظِلُّهُ بأجْنِحَتِها». قُلْتُ لِصَدَقَةَ: أفِيهِ حَتَّى رُفِعَ؟ قالَ: رُبَّما قالَهُ. [راجع: ١٢٤٤]

(1) (H. 2815) This happened before the prohibition of alcoholic drinks.

(21) CHAPTER. The wish of the (martyred) *Mujāhid* to return to the world.

(٢١) بابُ تَمَنِّي المجاهِدِ أنْ يَرْجِعَ إلى الدُّنْيا

2817. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody who enters Paradise likes to return to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allāh)."

٢٨١٧ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ قال: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قالَ: «ما أحَدٌ يَدْخُلُ الجَنَّةَ يُحِبُّ أنْ يَرْجِعَ إلى الدُّنْيا ولَهُ ما عَلى الأرْضِ مِنْ شَيْءٍ إلَّا الشَّهِيدُ يَتَمَنَّى أنْ يَرْجِعَ إلى الدُّنْيا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِما يَرَى مِنَ الكَرامَةِ». [راجع: ٢٧٩٥]

(22) CHAPTER. Paradise is under the blades of swords (*Jihād* in Allāh's Cause).

(٢٢) بابٌ: الجَنَّةُ تَحْتَ بارِقَةِ السُّيُوفِ،

Narrated Al-Mughīra bin Shu'ba: Our Prophet ﷺ told us about the Message of our Lord that "... whoever amongst us is killed (in *Jihād* in Allāh's Cause), will go to Paradise." 'Umar asked the Prophet ﷺ, "Is it not true that our men who are killed (in *Jihād* in Allāh's Cause), will go to Paradise and their's (i.e., those of *Al-Mushrikūn*) will go to the (Hell) fire?" The Prophet ﷺ said, "Yes."

وقالَ المُغيرَةُ بنُ شُعْبَةَ: أخْبَرَنا نَبِيُّنا ﷺ عَنْ رِسالَةِ رَبِّنا: «مَنْ قُتِلَ مِنَّا صارَ إلى الجَنَّةِ». وقالَ عُمَرُ للنَّبِيِّ ﷺ: ألَيْسَ قَتْلانا في الجَنَّةِ وقَتْلاهُمْ في النَّارِ؟ قالَ: «بَلَى».

2818. Narrated 'Abdullāh bin Abī Aufa رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Know that Paradise is under the shades of swords (*Jihād* in Allāh's Cause)."

٢٨١٨ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبُو إسحاقَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالِمٍ أبي النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ وكانَ كاتِبَهُ قالَ: كَتَبَ إلَيْهِ عَبْدُ اللهِ بنُ أبي أوْفَى رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «واعْلَمُوا أنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيُوفِ».

تابَعَهُ الأُوَيْسِيُّ، عَنِ ابنِ أبي الزِّنادِ، عَنْ مُوسَى بنِ عُقْبَةَ. [انظر: ٢٨٣٣، ٢٩٦٦، ٣٠٢٤، ٧٢٣٧]

(23) CHAPTER. (The reward of him) who wishes to beget a son to send for *Jihād*.

(٢٣) بابٌ مَنْ طَلَبَ الوَلَدَ للجهاد

2819. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Once Sulaimān (Solomon), son of Dawūd (David) said, '(By Allāh!) Tonight I will have sexual intercourse with one hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allāh's Cause.' On that his companion said: say: "*In sha Allāh* (If Allāh wills)", but he did not say, "*In sha Allāh* (If Allāh wills)." So none except one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad's soul is, if he had said, "*In sha Allāh* (If Allāh wills)", (he would have begotten sons) all of whom would have been knights striving in Allāh's Cause." (See H. 6639)

٢٨١٩ - وقالَ اللَّيْثُ: حدَّثني جَعْفَرُ ابنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قالَ: «قال سُلَيمانُ ابنُ دَاوُدَ عَلَيهما السَّلامُ: لأَطُوفَنَّ اللَّيْلَةَ عَلى مائَةِ امْرَأَةٍ أَوْ تِسْعٍ وتِسْعِينَ، كُلُّهُنَّ يَأتي بِفارِسٍ يُجاهِدُ في سَبِيلِ اللهِ. فَقالَ لَهُ صَاحِبُهُ: قل: إنْ شاءَ اللهُ، فَلَمْ يَقُلْ: إنْ شاءَ اللهُ، فَلَمْ تَحْمِلْ مِنْهُنَّ إلَّا امْرَأَةٌ واحِدَةٌ جاءَتْ بِشِقِّ رَجُلٍ. والَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قالَ: إنْ شاءَ اللهُ، لجاهَدُوا في سَبِيلِ اللهِ فُرْساناً أجمَعُونَ». [انظر: ٣٤٢٤، ٥٢٤٢، ٦٦٣٩، ٦٧٢٠، ٧٤٦٩]

(24) CHAPTER. Bravery and cowardice in the battle.

(٢٤) بابُ الشَّجاعَةِ في الحَرْبِ والجُبنِ

2820. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best, the bravest and the most generous of all the people. Once the people of Al-Madīna got frightened, but the Prophet ﷺ rode a horse and went ahead of them and said, "We found this horse very fast."

٢٨٢٠ - حدَّثَنا أَحْمَدُ بنُ عَبْدِ المَلِكِ بنِ واقِدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وأَشْجَعَ النَّاسِ وأَجْوَدَ النَّاسِ وَلَقَدْ فَزِعَ أَهْلُ المَدِينَةِ فَكانَ النَّبِيُّ

ﷺ سَبَقَهُمْ عَلى فَرَسٍ وقالَ: «وجَدْناهُ بَحْراً». [راجع: ٢٦٢٧]

2821. Narrated Muḥammad bin Jubair: Jubair bin Muṭ'im told me that while he was in the company of Allāh's Messenger ﷺ with the people returning from Ḥunain, some people (bedouins) caught hold of the Prophet ﷺ and started begging of him so much so that he had to stand under a (kind of thorny) tree (i.e., *Samurah*) and his cloak was snatched away. The Prophet ﷺ stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

٢٨٢١ - **حدَّثنا** أبو اليمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبَرَني عُمَرُ ابنُ مُحَمَّدِ بنِ جُبَيرِ بنِ مُطْعِمٍ: أنَّ مُحَمَّدَ ابنَ جُبَيرٍ قالَ: أخبَرَني جُبَيرُ بنُ مُطْعِمٍ: أنَّهُ بَيْنما هُوَ يَسِيرُ مَعَ رَسُولِ اللهِ ﷺ ومَعَهُ النَّاسُ مَقْفَلَهُ مِنْ حُنَينٍ فَعَلِقَتِ النَّاسُ يَسْأَلُونَهُ حتَّى اضْطَرُّوهُ إلى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ النَّبيُّ ﷺ فَقالَ: «أعْطُوني رِدَائي، لَوْ كانَ لي عَدَدُ هذِهِ العِضَاهِ نَعَمٌ لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لا تَجِدُوني بَخِيلاً ولا كَذُوباً ولا جَباناً». [انظر: ٣١٤٨]

(25) CHAPTER. Seeking refuge with Allāh from cowardice.

(٢٥) **بابُ** ما يُتَعَوَّذُ مِنَ الجُبْنِ

2822. Narrated 'Amr bin Maimūn Al-Audī: Sa'd used to teach his sons the following words as a teacher teaches his students the skill of writing, and used to say that Allāh's Messenger ﷺ used to seek refuge with Allāh from them at the end of every *Ṣalāt* (prayer). Those words are:

"O Allāh! I seek refuge with You from cowardice, and seek refuge with You from being brought back to semile old age and seek refuge with You from the *Fitnah* (trials or afflictions) of the world, and seek refuge with You from the punishments in the grave."

٢٨٢٢ - **حدَّثنا** مُوسَى بنُ إسماعِيلَ: حدَّثنا أبو عَوَانَةَ: حدَّثنا عَبْدُ المَلِكِ بنُ عُمَيرٍ قالَ: سَمِعْتُ عَمْرَو بنَ مَيْمُونٍ الأوْدِيَّ قالَ: كانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤُلاءِ الكَلِماتِ كما يُعَلِّمُ المُعَلِّمُ الغِلْمانَ الكِتابَةَ، ويَقُولُ: إنَّ رَسُولَ اللهِ ﷺ كانَ يَتَعَوَّذُ مِنْهُنَّ دُبُرَ الصلاةِ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الجُبْنِ، وأعُوذُ بِكَ أنْ أُرَدَّ إلى أرْذَلِ العُمُرِ، وأعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيا، وأعُوذُ بِكَ مِنْ عَذابِ القَبرِ»،

فَحَدَّثْتُ بِهِ مُصْعَباً فَصَدَّقَهُ. [انظر: ٦٣٦٥، ٦٣٧٠، ٦٣٧٤، ٦٣٩٠]

2823. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitnah* (trials or afflictions) of life and death and seek refuge with You from the punishment in the grave."

٢٨٢٣ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا مُعْتَمِر قالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ: كان النَّبيّ ﷺ يقُولُ: «اللَّهُمَّ إنّي أعُوذُ بِكَ مِنَ العَجْزِ والكَسَلِ والجُبْنِ والهَرَمِ، وأعُوذُ بكَ من فِتْنَةِ المَحْيا والمَماتِ، وأعُوذُ بِكَ مِنْ عَذابِ القَبرِ». [انظر: ٤٧٠٧، ٦٣٦٧، ٦٣٧١]

(26) CHAPTER. Whoever described what he has witnessed in the war.

(٢٦) بابٌ مَنْ حَدَّثَ بِمَشاهِدِهِ في الحَرْبِ،

قالَهُ أبُو عُثمانَ عَنْ سَعْدٍ.

2824. Narrated As-Sā'ib bin Yazīd: I was in the company of Ṭalḥa bin 'Ubaidullāh, Sa'd, Al-Miqdād bin Al-Aswad and 'Abdur-Raḥmān bin 'Aūf رَضِيَ اللهُ عَنْهُمْ, and I heard none of them narrating anything from Allāh's Messenger ﷺ but Ṭalḥa was talking about the day (of the battle) of Uḥud.

٢٨٢٤ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا حاتِمٌ، عَنْ مُحَمَّدِ بنِ يُوسُفَ، عَنِ السَّائِبِ بنِ يَزيدَ قالَ: صَحِبْتُ طَلْحَةَ بنَ عُبَيْدِ اللهِ وسَعْداً والمِقْدادَ بنَ الأسْوَدِ وعَبْدَ الرَّحْمٰنِ ابنَ عَوْفٍ رَضِيَ اللهُ عَنْهُمْ فمَا سَمِعْتُ أحَداً مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إلّا أنّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ. [انظر: ٤٠٦٢]

(27) CHAPTER. The obligation of going out for *Jihād* when there is a general call to arms, and what sort of *Jihād* and intentions are compulsory.

(٢٧) بابُ وُجُوبِ النَّفيرِ وما يَجِبُ مِنَ الجِهادِ والنِّيةِ،

And the Statement of Allāh عَزَّ وَجَلَّ:

"March forth, whether you are light (being young, healthy and wealthy) or heavy (being ill, old and poor), and strive

وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿ٱنفِرُواْ خِفَافًا وَثِقَالًا وَجَٰهِدُواْ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ ٱللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ

إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾﴾ الآيَةَ [التوبة: ٤١-٤٢]. وقَوْلِهِ تَعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ﴾ إِلى قولِهِ: ﴿عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [التوبة: ٣٨-٣٩] وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ: ﴿فَانفِرُوا ثُبَاتٍ﴾ [النساء: ٧١]: سَرَايا مُتَفَرِّقِيْنَ، وَيُقالُ: واحد الثُّباتِ، ثُبَةٌ.

hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabūk expedition) was long for them, and they would swear by Allāh (saying), 'If we only could, we would certainly have come forth with you.' They destroy their ownselves, and Allāh knows that they are liars," (V.9:41,42)

And His Statement:

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh, (i.e., *Jihād*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter?" (up to) Able to do all things." (V.9:38-39)

٢٨٢٥ - حدَّثنا عَمْرُو بنُ عَليّ: حَدَّثَنا يحيى: حدَّثنا سُفْيانُ قالَ: حدَّثَنِي مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ طاوُس، عَنِ ابنِ عَبَّاس رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ قالَ يَوْمَ الفَتْحِ: «لا هَجرَةَ بَعْدَ الفَتْحِ ولٰكِنْ جِهادٌ ونِيَّةٌ. وإذَا اسْتُنْفِرْتُمْ فانْفِرُوا». [راجع: ١٣٤٩]

2825. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: On the day of the Conquest (of Makkah) the Prophet ﷺ said, "There is no emigration after the Conquest (of Makkah), but *Jihād* and intentions.(1) When you are called (by the Muslim ruler) for *Jihād* (holy fighting in Allāh's Cause) go forth immediately."

(See *Hadīth* No.2783)

(٢٨) بابُ الكافِرِ يَقْتُلُ المُسْلِمَ ثُمَّ يُسْلِمُ فَيُسَدِّدُ بعدُ ويُقْتَلُ

(28) CHAPTER. (What about) a disbeliever who kills a Muslim and later on embraces Islām and starts doing good deeds and gets killed (in Allāh's Cause)?

---

(1) (H. 2825) i.e., to participate in *Jihād* when there is a call for it, otherwise you must have intention to participate in *Jihād* and this intention has the same reward as that of the *Jihād* itself.

2826. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allāh's Cause and gets killed. Later on Allāh forgives the killer (who embraces Islām and) also gets martyred (in Allāh's Cause)."

٢٨٢٦ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَن أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَضْحَكُ اللهُ إلى رَجُلَينِ: يَقْتُلُ أحَدُهُمَا الآخَرَ، يَدْخُلانِ الجَنَّةَ يُقاتِلُ هذَا في سَبيلِ اللهِ فَيُقْتَلُ ثُمَّ يَتُوبُ اللهُ على القاتِلِ فَيُسْتَشْهَدُ».

2827. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I went to Allāh's Messenger ﷺ while he was at Khaibar after it had fallen in the Muslim's hands. I said, "O Allāh's Messenger! Give me a share (from the land of Khaibar)."

One of the sons of Sa'īd bin Al-'Āṣ said, "O Allāh's Messenger! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Sa'īd bin Al-'Āṣ said, "Strange! A *Wabr* (i.e., guinea pig) who has come down to us from the mountain of Qadūm (i.e., grazing place of sheep) blames me for killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands (i.e., was not killed as an infidel)." (The subnarrator said, "I do not know whether the Prophet ﷺ gave him a share or not.")

٢٨٢٧ - **حدَّثنا** الحُمَيدِيُّ: حَدَّثَنا سُفْيانُ: حدَّثنا الزُّهْرِيُّ قالَ: أخْبرَني عَنْبَسَةُ بنُ سَعِيد، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتَيْتُ رَسُولَ اللهِ ﷺ وهُوَ بخَيْبَرَ بَعْدَما افْتَتَحُوها فَقُلْتُ: يا رَسُولَ اللهِ أسْهِمْ لي، فَقالَ بَعْضُ بَني سَعِيدِ بنِ العاصِ: لا تُسْهِمْ لَهُ يا رَسُولَ اللهِ، فَقالَ أبُو هُرَيْرَةَ: هذَا قاتِلُ ابنِ قَوْقَلٍ، فَقالَ ابنُ سَعِيدِ بنِ العاصِ: واعَجَبا لِوَبْرٍ تَدَلَّى عَلَيْنا مِنْ قَدوم ضَأنٍ يَنْعَى عليَّ قَتْلَ رَجُلٍ مُسْلِمٍ أكْرَمَهُ اللهُ عَلى يَدَيَّ ولم يُهِنِّي عَلى يَدَيْهِ، قالَ: فَلا أدْرِي أسْهَمَ لَهُ أمْ لَمْ يُسْهِمْ. قالَ سُفْيانُ، وحدَّثَنِيهِ السَّعِيدِيُّ عَنْ جَدِّهِ، عَنْ أبي هُرَيْرَةَ. السَّعيدِيُّ هو عَمْرُو بنُ يَحْيَى بنِ سعيد ابن عَمْرِو بنِ سَعِيدِ بنِ العاصِ. [انظر: ٤٢٣٧، ٤٢٣٨، ٤٢٣٩]

(29) **CHAPTER. Whoever preferred *Jihād* to *Ṣaum* (fasting).**

(٢٩) **بابٌ** مَنِ اخْتارَ الغَزْوَ عَلى الصَّوْمِ

2828. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: In the lifetime of the Prophet ﷺ Abū Ṭalḥa did not observe *Ṣaum* (fast) because of the *Jihād*, but after the Prophet ﷺ died I never saw him without observing *Ṣaum* except on *'Eīd-ul-Fiṭr* and *'Eīd-ul-Aḍḥā*.

٢٨٢٨ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا ثابِتٌ البُنانيُّ قالَ: سَمِعْتُ أنَسَ ابن مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أبُو طَلْحَةَ لا يَصُومُ على عَهْدِ النَّبِيِّ ﷺ مِنْ أجْلِ الغَزْوِ. فَلَمَّا قُبِضَ النَّبِيُّ ﷺ لَمْ أرَهُ مُفْطِراً إلَّا يَوْمَ فِطْرٍ أوْ أضْحَى.

(30) **CHAPTER. There are seven martyrs other than those who are killed in *Jihād* (i.e., eight).**[1]

(٣٠) **بابٌ:** الشهادةُ سَبْعٌ سِوَى القَتْلِ

2829. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease, (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allāh's Cause."

٢٨٢٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الشُّهَدَاءُ خَمْسَةٌ: المَطْعُونُ، والمَبْطُونُ، والغَرِقُ، وصَاحِبُ الهَدْمِ، والشَّهِيدُ في سَبِيلِ اللهِ».

[راجع: ٦٥٣]

2830. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Plague (the cause of) martyrdom of every Muslim (who dies because of it)."

٢٨٣٠ - **حدَّثَنا** بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الطَّاعُونُ شَهادَةٌ لِكُلِّ مُسْلِمٍ».

[انظر: ٥٧٣٢]

(31) **CHAPTER. The Statement of Allāh عز وجل:**

(٣١) **بابٌ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِي

(1) (Ch. 30) Five are mentioned in *Ḥadīth* No.82 plus, the one who dies because of burns, pneumonia and childbirth.

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame) ..(up to).. Ever Oft-Forgiving, Most Merciful." (V.4:95,96).

ٱلضَّرَرِ﴾ إلى قوله: ﴿غَفُورًا رَّحِيمًا﴾ [النساء ٩٥ - ٩٦].

2831. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Divine Revelation: "Not equal are those of the believers who sit (at home)..., was revealed, the Prophet ﷺ sent for Zaid (bin Thābit) who came with a shoulder-blade and wrote on it. Ibn Umm Maktūm complained about his blindness and on that the following verse was revealed: "Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame)..." (V.4:95)

٢٨٣١ - حدَّثَنا أبو الوَليدِ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: لَمَّا نَزَلَتْ: ﴿لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ دَعا رَسُولُ اللهِ ﷺ زَيْداً، فَجاءَهُ بِكَتِفٍ فَكَتَبَها. وشَكا ابنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ فَنَزَلَتْ ﴿لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ﴾.

[انظر: ٤٥٩٣، ٤٥٩٤، ٤٩٩٠]

2832. Narrated Sahl bin Sa'd As-Sā'idī: I saw Marwān bin Al-Ḥakam sitting in the mosque. So, I came forward and sat by his side. He told us that Zaid bin Thābit had told him that Allāh's Messenger ﷺ had dictated to him the Divine Verse:

"Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh." (V.4:95)

Zaid said, "Ibn Umm Maktūm came to the Prophet ﷺ while he was dictating to me that very Verse. On that Ibn Umm Maktūm said, "O Allāh's Messenger! If I had power, I would surely take part in *Jihād*." He was a blind man. So Allāh تَعالى sent down the revelation to His Messenger ﷺ while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet ﷺ was over after Allāh revealed "... except those who are disabled (by injury or are blind or lame)." (V.4:95)

٢٨٣٢ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ الزُّهْرِيُّ قالَ: حدَّثَني صَالِحُ بنُ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنْ سَهْلِ بنِ سَعْدٍ السّاعِدِيِّ أنَّهُ قالَ: رَأيْتُ مَرْوَانَ بنَ الحَكَمِ جالِساً في المَسْجِدِ فأقْبَلْتُ حتَّى جَلَسْتُ إلى جَنْبِهِ فأخْبَرَنا أنَّ زَيْدَ بنَ ثابِتٍ أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ أمْلى عَلَيَّ ﴿ٱللَّهِ﴾ قالَ: فَجاءَهُ ابنُ أُمِّ مَكْتُومٍ وهُوَ يُمِلُّها عليَّ فَقالَ: يا رَسُولَ اللهِ، لَوْ أسْتَطِيعُ الجِهادَ لجاهَدْتُ. وكانَ رَجُلاً أعمَى، فأنْزَلَ اللهُ تَعالى عَلى رَسُولِهِ ﷺ وفَخِذُهُ عَلى فَخِذي فَثَقُلَتْ عَلَيَّ حتَّى خِفْتُ أنْ تُرَضَّ فَخِذي ثُمَّ سُرِّيَ

عَنْهُ. فأَنْزَلَ اللهُ عَزَّ وجَلَّ ﴿غَيْرُ أُوْلِي الضَّرَرِ﴾. [انظر: ٤٥٩٢]

(32) CHAPTER. Patience during fighting.

(٣٢) بابُ الصَّبرِ عِنْدَ القِتَالِ

2833. Narrated Sālim Abū An-Naḍr: 'Abdullāh bin Abī Aūfa wrote and I read what he wrote... that Allāh's Messenger ﷺ said, "When you meet them (i.e., your enemy in the battlefield) then be patient."

٢٨٣٣ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثنا أبُو إسحَاقَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَن سالمٍ أبي النَّضْرِ: أنَّ عَبْدَ اللهِ بنَ أَبي أوْفى كَتَبَ: فَقَرأْتُهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا لَقِيتُمُوهُمْ فاصْبِرُوا». [راجع: ٢٨١٨]

(33) CHAPTER. Rousing and exhorting people to fight.

And the Statement of Allāh جَلَّ جَلالُه:
"Urge the believers to fight..." (V.8:65)

(٣٣) بابُ التَّحْرِيضِ عَلى القِتالِ
وقَولِ اللهِ عَزَّ وَجَلَّ: ﴿حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ﴾ [الأنفال: ٦٥].

2834. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went towards the *Khandaq* (i.e., trench) and saw the *Muhājirūn* (emigrants) and the *Anṣār* digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allāh! The real life is that of the Hereafter, (so please) forgive the *Anṣār* and the *Muhājirūn*." In its reply the *Muhājirūn*[1] and the *Anṣār* said, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live."

٢٨٣٤ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثنا أبُو إسحَاقَ، عَنْ حُمَيدٍ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ إلى الخَنْدَقِ فإذَا المُهاجِرُوْنَ والأنْصَارُ يَحْفِرُوْنَ في غَدَاةٍ بارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذٰلك لهُمْ. فَلَمَّا رَأى ما بِهِمْ مِنَ النَّصَبِ والجُوعِ قالَ:

«اللهُمَّ إنَّ العَيْشَ عَيْشُ الآخِرَةْ
فاغْفِرْ لِلأنْصَارِ والمُهاجِرَةْ»

فَقالُوا مُجِيبِينَ لَهُ:

نَحْنُ الذِينَ بايَعُوا مُحَمَّدَا
عَلى الجِهادِ ما بَقِينَا أبَدَا

(1) (H. 2834) The word "Emigrants" at other places has been written as *Muhājirūn*. See glossary for *Muhājirūn*.

[انظر: ٢٨٣٥، ٢٩٦١، ٣٧٩٥، ٣٧٩٦، ٤٠٩٩، ٤١٠٠، ٦٤١٣، ٧٢٠١]

(34) CHAPTER. The digging of the *Khandaq* (trench).

(٣٤) بابُ حَفْرِ الخَنْدَقِ

2835. Narrated Anas رَضِيَ اللهُ عَنْهُ: The *Muhājirūn* (emigrants) and the *Anṣār* started digging the trench around Al-Madīna carrying the earth on their backs and saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live." The Prophet ﷺ kept on replying, "O Allāh, there is no good except the good of the Hereafter; so confer Your Blessings on the *Anṣār* and the *Muhājirūn*."

٢٨٣٥ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ تَعَالَى تَعالَى عَنْهُ قالَ: جَعَلَ المُهاجِرُونَ والأنْصارُ يَحْفِرُونَ الخَنْدَقَ حَوْلَ المَدِينَةِ ويَنْقُلُونَ التُّرَابَ عَلى مُتُونِهِمْ ويَقُولُونَ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا
عَلى الجِهَادِ ما بَقِينا أبَدَا

والنَّبِيُّ ﷺ يُجِيبُهُمْ ويَقُولُ:

«اللَّهُمَّ إنَّهُ لا خَيرَ إلَّا خَيْرُ الآخِرَةْ
فَبارِكْ في الأنْصَارِ والمُهاجِرَةْ»

[راجع: ٢٨٣٤]

2836. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went on carrying (the earth) and saying, "Without You (O Allāh!) we would have got no guidance."

٢٨٣٦ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ قَالَ: سَمِعْتُ البرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ النَّبِيُّ ﷺ يَنْقُلُ ويَقُولُ: «لَوْلا أنْتَ ما اهْتَدَيْنا». [انظر: ٢٨٣٧، ٣٠٣٤، ٤١٠٤، ٤١٠٦، ٦٦٢٠، ٧٢٣٦]

2837. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of *Al-Aḥzāb* (the Confederates) I saw the Prophet ﷺ carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allāh!) we would have got no guidance, nor given in charity, nor offered *Ṣalāt* (prayers). So please bless us

٢٨٣٧ - حدَّثَنا حَفْصُ بن عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: رَأيْتُ النَّبِيَّ ﷺ يَوْمَ الأحْزَابِ يَنْقُلُ التُرابَ وقَدْ وَارَى التُرَابُ بَياضَ بَطْنِهِ وهُوَ يَقُولُ:

with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction) upon us."

«لَوْلا أنْتَ ما اهْتَدَيْنا، ولا تَصَدَّقْنا، ولا صلَّيْنا. فأنزِلِ السَّكِينَةَ عَلَيْنا، وثَبِّتِ الأَقْدامَ إنْ لاقَيْنا، إنَّ الأولى قَدْ بَغَوْا عَلَينا، إذَا أرَادُوا فِتْنَةً أبَيْنا».

[راجع: ٢٨٣٦]

(35) CHAPTER. (The reward of) whoever is held back from *Jihād* by a legal cause.

(٣٥) بابٌ مَنْ حَبَسَهُ العُذْرُ عَنِ الغَزْوِ

2838. Narrated Anas رَضِيَ اللهُ عَنْهُ: We returned from the *Ghazwa* of Tabūk along with the Prophet ﷺ.

(See *Hadīth* No.2839 below).

٢٨٣٨ - **حدَّثَنا** أحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا حُمَيْدٌ: أنَّ أنساً حدَّثهُمْ قالَ: رَجَعْنا منْ غَزْوَةِ تَبُوكَ مَعَ النَّبيِّ ﷺ. [انظر: ٢٨٣٩، ٤٤٢٣]

2839. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in a *Ghazwa* he said, "Some people have remained behind us in Al-Madīna and we never crossed a mountain path or a valley, but they were with us (i.e., sharing the reward with us), as they have been held back by a (legal) excuse."

٢٨٣٩ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ حُمَيْدٍ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ كانَ في غَزاةٍ، فَقالَ: «إنَّ أقْوَاماً بالمَدِينَةِ خَلْفَنَا ما سَلَكْنا شِعْباً وَلا وَادِياً إلَّا وهُمْ مَعَنا فِيهِ، حَبَسَهُمُ العُذْرُ». [راجع: ٢٨٣٨]

وقالَ مُوسَى: حدَّثَنا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ مُوسَى بنِ أنَسٍ، عَنْ أبِيهِ: قالَ النَّبيُّ ﷺ. قالَ أبُو عَبْدِ اللهِ: الأوَّلُ أصَحُّ.

(36) CHAPTER. The superiority of observing *Saum* (fast) in Allāh's Cause (to seek His good pleasure).

(٣٦) بابٌ فَضْلِ الصَّوْمِ في سَبِيلِ اللهِ

2840. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whosoever observes *Saum* (fast) for one day in Allāh's Cause (to seek His good pleasure), Allāh will keep his face away from the (Hell) Fire (a

٢٨٤٠ - **حدَّثَنا** إسحَاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني يَحْيى بنُ سَعِيدٍ،

distance covered by a journey of) seventy years."

وَسُهَيْلُ ابن أبي صَالِحٍ: أنَّهُما سَمِعَا النُّعْمانَ بنَ أبي عَيَّاشٍ عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ صَامَ يَوْماً في سَبيلِ اللهِ بَعَّدَ اللهُ وَجْهَه عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

(37) CHAPTER. The superiority of spending in Allāh's Cause (i.e., for *Jihād*).

(٣٧) بابُ فَضْلِ النَّفَقَةِ في سَبِيلِ اللهِ

2841. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever spends two things in Allāh's Cause, will be called by all the gatekeepers of Paradise who will be saying, 'O so-and-so! Come here.'" Abū Bakr said, "O Allāh's Messenger! Such persons will never be destroyed." The Prophet ﷺ said, "I hope you will be one of them."

٢٨٤١ - حدَّثني سَعْدُ بنُ حَفْصٍ: حدَّثنا شَيْبانُ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ أنْفَقَ زَوْجَيْنِ في سَبِيلِ اللهِ دَعاهُ خَزَنَةُ الجَنَّةِ، كُلُّ خَزَنَةِ بابٍ: أيْ فُلُ هَلُمَّ». قالَ. أبُو بَكْرٍ: يا رَسُولَ اللهِ، ذَاكَ الذي لا تَوَى عَلَيْهِ. فَقالَ النَّبيُّ ﷺ: «إنِّي لأرْجُو أنْ تَكُونَ مِنْهُمْ».

[راجع: ١٨٩٧]

2842. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e., the blessings) and took up the other (i.e., the pleasures). A man got up saying, "O Allāh's Messenger! Can the good bring about evil?" The Prophet ﷺ remained silent and we thought that he was being inspired Divinely, so all the people kept silent with awe. Then the Prophet ﷺ wiped the sweat off his face and asked, "Where is the

٢٨٤٢ - حدَّثنا مُحَمَّدُ بن سِنان: حدَّثنا فُلَيْحٌ: حدَّثنا هِلالٌ، عَنْ عطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قامَ عَلى المِنْبرِ فَقالَ: «إنَّما أخْشَى عَلَيْكُمْ منْ بَعْدِ ما يُفْتَحُ عَلَيْكُمْ مِنْ بَرَكاتِ الأرْضِ». ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيا فَبَدَأ بِإحْدَاهُمَا وَثَنَّى بالأُخْرَى، فَقامَ رَجُلٌ فَقالَ: يَا رَسُولَ اللهِ، أوَ يَأتي الخَيْرُ بالشَّرِّ؟ فسكَتَ عَنْهُ النَّبِيُّ ﷺ.

قُلْنا: يُوحَى إِلَيْهِ، وسَكَتَ النَّاسُ كأَنَّ عَلى رُؤُوسِهِمُ الطَّيرَ. ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرُّحضاءَ فقالَ: «أَيْنَ السَّائلُ آنِفاً؟ أَوَ خَيرٌ هُوَ؟» ثَلاثاً، «إنَّ الخَيرَ لا يَأتِي إلَّا بالخَيرِ وإنَّهُ كُلَّما يُنْبِتُ الرَّبِيعُ ما يَقْتُلُ حَبَطاً أَوْ يُلِمُّ، كُلَّما أَكَلَتْ إلَّا آكِلَةَ الخَضِرِ، حتَّى إذَا امْتَدَّتْ خاصِرَتاها، اسْتَقْبَلَتِ الشَّمْسَ فَثَلَطَتْ وبالَتْ ثُمَّ رَتَعَتْ. وإنَّ هذا المَالَ خَضِرَةٌ حُلْوَةٌ. ونِعْمَ صَاحِبُ المُسْلِمِ لِمَنْ أَخَذَهُ بِحَقِّهِ فَجَعَلَهُ في سَبِيلِ اللهِ واليَتامى والمَساكِينِ وابنِ السبيلِ، ومَنْ لَمْ يأخذها بِحَقِّهِ فَهُوَ كالآكِلِ الذِي لا يَشْبَعُ، ويَكُونُ عَلَيْهِ شَهِيداً يَوْمَ القِيامَةِ». [راجع: ٩٢١]

preceding questioner?" "Do you think wealth is good?" He repeated thrice, adding, "No doubt, good brings nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e., till it gets satisfied), and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allāh's Cause and on orphans, poor people and travellers? But he who does not take it legally is like an eater who is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

(٣٨) بابُ فَضْلِ مَنْ جَهَّزَ غازِياً أَوْ خَلَفَهُ بِخيرٍ

٢٨٤٣ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا الحُسَيْنُ: حدَّثَني يَحْيى قالَ: حدَّثَني أبُو سَلَمَةَ: حدَّثَني بُسْرُ بنُ سَعِيدٍ قالَ: حدَّثَني زَيْدُ بنُ خالِدٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ جَهَّزَ غازِياً في سَبِيلِ اللهِ فَقَدْ غَزَا، ومَنْ خَلَفَ غازِياً في سَبِيلِ اللهِ بِخَيرٍ فَقَدْ غَزَا».

(38) CHAPTER. The superiority of one who prepares a *Ghāzi* (fighter for *Jihād*) or looks after his dependents in his absence.

2843. Narrated Zaid bin Khālid رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "He who prepares a *Ghāzī* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzī*; and he who looks after properly the dependents of a *Ghāzī* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzī*."

٢٨٤٤ - حدَّثَنا مُوسَى بنُ إسماعيلَ: حدَّثَنا هَمَّامٌ، عَنْ إسحاقَ

2844. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ used not to enter any house in Al-Madīna except the house of Umm Sulaim

besides those of his wives... when he was asked why, he said, "I take pity on her as her brother was killed in my company."

بن عَبْدِ اللهِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْتاً بِالمَدِينَةِ غَيرَ بَيْتِ أُمِّ سُلَيمٍ إلَّا عَلى أَزْوَاجِهِ. فَقِيلَ لَهُ فَقَالَ: «إنِّي أَرْحَمُها، قُتِلَ أَخُوها مَعِي».

(39) CHAPTER. To apply *Hanūṭ* (i.e., a kind of scent) during the battle.

(٣٩) بابُ التَّحَنُّطِ عِنْدَ القِتالِ

2845. Narrated Ibn 'Aūn: Once Mūsa bin Anas while describing the battle of Yamāma, said, "Anas bin Mālik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying *Hanūṭ* to his body. Anas asked, 'O uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with *Hanūṭ*, then he came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e., flee) in the company of Allāh's Messenger ﷺ. How bad the habits you have acquired from your enemies!' "

٢٨٤٥ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحَارِثِ: حدَّثَنا ابنُ عَوْنٍ، عَنْ مُوسَى بنِ أَنَسٍ قالَ: ذكَرَ يَوْمَ اليمامَةِ قالَ: أَتَى أَنَسُ بنُ مالِكٍ ثابِتَ بنَ قَيْسٍ وقَدْ حَسَرَ عَنْ فَخِذَيْهِ وهُوَ يَتَحَنَّطُ فَقالَ: يا عَمِّ، ما يَحْبِسكَ أَلَّا تَجِيءَ؟ قالَ: الآنَ يا ابنَ أَخِي، وجَعل يَتَحَنَّطُ، يَعْني مِنَ الحَنُوطِ، ثُمَّ جاءَ فَجَلَسَ فذَكَرَ في الحَدِيثِ انْكِشافاً مِنَ النَّاسِ فَقالَ: هٰكَذَا عَنْ وُجُوهِنا حتَّى نُضارِبَ بِالقَوْمِ، ما هٰكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللهِ ﷺ، بِئْسَ ما عَوَّدْتُمْ أَقْرَانَكُمْ. رَوَاهُ حَمَّادٌ عَنْ ثابِتٍ عَنْ أَنَسٍ.

(40) CHAPTER. The superiority of the reconnoiterer.

(٤٠) بابُ فَضْلِ الطَّلِيعَةِ

2846. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Who will bring me the information about the enemy on the day (of the battle) of *Al-Aḥzāb* (the Confederates)?" Az-Zubair said, "I will." The Prophet ﷺ said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet ﷺ said, "Every Prophet

٢٨٤٦ - حدَّثَنا أَبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيّ ﷺ: «مَنْ يَأْتِينِي بِخَبرِ القَوْمِ؟» يَوْمَ الأَحْزَابِ. فَقَالَ الزُّبَيرُ: أَنا. ثُمَّ قالَ:

«مَنْ يأتِيني بِخَبرِ القَوْمِ؟» قالَ الزُّبَيرُ: أنا، فَقالَ النَّبي ﷺ: «إنَّ لِكُلّ نَبيٍّ حَوَارِيّاً وحَوَارِيَّ الزُّبَيرُ». [انظر: ٢٨٤٧، ٢٩٩٧، ٣٧١٩، ٤١١٣، ٧٢٦١]

had a *Ḥawarī* (disciple) and my *Ḥawarī* is Az-Zubair."

(٤١) بابٌ هَلْ يُبْعَثُ الطَّلِيعَةُ وحْدَهُ؟

(41) CHAPTER. Can the reconnoitrer be sent alone?

٢٨٤٧ - حدَّثنَا صَدَقَةُ: أخْبرَنا ابنُ عُيَيْنَةَ: حدَّثَنا ابنُ المُنْكَدِرِ: أنَّهُ سَمع جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: نَدَبَ النَّبيُّ ﷺ النَّاسَ - قالَ صَدَقَةُ: أظُنُّهُ يَوْمَ الخَنْدَقِ - فانْتَدَبَ الزُّبَيرُ، ثُمَّ نَدَبَ النَّاسَ فانْتَدَبَ الزُّبَيْرُ ثُمَّ نَدَبَ النَّاسَ فانْتَدَبَ الزُّبَيرُ. فَقالَ ﷺ: «إنَّ لِكُلّ نَبيٍّ حَوَارِيّاً وحَوَارِيَّ الزُّبَيرُ بنُ العَوَّامِ». [راجع: ٢٨٤٦]

2847. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ called the people (Ṣadaqa, a subnarrator, said, "Most probably that happened on the day of *Al-Khandaq*) Az-Zubair responded to the call (i.e., to act as a reconnoiterer). (The Prophet ﷺ) called the people again and Az-Zubair responded to the call. The Prophet ﷺ then said, "Every Prophet had a *Ḥawarī* (disciple) and my *Ḥawarī* is Az-Zubair bin Al-'Awwām."

(٤٢) بابٌ سَفَرِ الاثْنَين

(42) CHAPTER. The travelling of two persons together.

٢٨٤٨ - حدَّثنَا أحْمَدُ بنُ يُونُسَ: حدَّثَنا أبُو شِهابٍ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي قِلابَةَ، عَنْ مالِكِ بنِ الحُوَيْرِثِ قالَ: انْصَرَفْتُ مِنْ عِنْدِ النَّبيِّ ﷺ فَقالَ لَنا أنا وصَاحِبٌ لي: «أذِّنا وأقِيما ولْيَؤُمَّكما أكْبرُكما». [راجع: ٦٢٨]

2848. Narrated Mālik bin Al-Ḥuwairith: On my departure from the Prophet ﷺ he said to me and to a friend of mine, "You two, pronounce the *Adhān* and the *Iqāma* for the *Ṣalāt* (prayer) and let the elder of you lead the *Ṣalāt* (prayer)."

(٤٣) بابٌ: الخَيْلُ مَعْقُودٌ في نَوَاصِيها الخَيرُ إلى يَوْمِ القِيامَةِ

(43) CHAPTER. Good will remain (as a permanent quality) in the forelocks of horses (especially those kept for the purpose of *Jihād*) till the Day of Resurrection.

2849. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection."

٢٨٤٩ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «الخَيْلُ في نَواصِيها الخَيرُ إلى يَوْمِ القِيامَةِ».
[انظر: ٣٦٤٤]

2850. Narrated 'Urwa bin Al-Ja'd: The Prophet ﷺ said, "Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection."

٢٨٥٠ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ حُصَينٍ، وابنِ أبي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بنِ الجَعْدِ عَنِ النَّبيِّ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَوَاصِيها الخَيرُ إلى يَوْمِ القِيامَةِ».

قالَ سُلَيمانُ: عَنْ شُعْبَةَ، عَنْ عُرْوَةَ ابنِ أبي الجَعْدِ. تابَعَهُ مُسَدَّدٌ، عَنْ هُشَيمٍ، عَنْ حُصَينٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بنِ أبي الجَعْدِ.
[انظر: ٢٨٥٢، ٣١١٩، ٣٦٤٣]

2851. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is a blessing in the forelocks of horses (meant for *Jihād*)."

٢٨٥١ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيى ابنُ أبي سعيدٍ، عَنْ شُعْبَةَ عَنْ أبي التَّيَّاحِ، عَن أنَسِ بنِ مالكٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «البَرَكَةُ في نَواصِي الخَيْلِ». [انظر: ٣٦٤٥]

(44) CHAPTER. *Jihād* is to be carried on whether the Muslim ruler who calls for it is good or bad.

(٤٤) بابٌ: الجِهادُ ماضٍ مَعَ البَرِّ والفاجِرِ،

By virtue of the saying of the Prophet ﷺ, "Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection."

لِقَوْلِ النَّبيِّ ﷺ: «الخَيْلُ مَعْقُودٌ في نَواصِيها الخَيرُ إلى يَوْمِ القِيامَةِ».

2852. Narrated 'Urwa Al-Bāriqī: The Prophet ﷺ said, "Good will remain (as a

٢٨٥٢ - حدَّثنا أبو نُعَيمٍ: حدَّثنا

permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world)."

زَكَرِيّا، عَنْ عامِرٍ: حدَّثَنا عُرْوَةُ البارِقيُّ: أنَّ النَّبيَّ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَواصِيها الخَيْرُ إلى يَوْمِ القِيامَةِ، الأجْرُ والمَغْنَمُ».

[راجع: ٢٨٥٠]

(45) CHAPTER. (The superiority of) the one who keeps a horse (for the purpose of *Jihād* in Allāh's Cause), as is indicated by the Statement of Allāh جَلَّ جلالُه:
"[And make ready against them all you can of power,] including steeds of war (tanks, planes, missiles, artillery etc.)..." (V.8:60)

(٤٥) بابٌ مَنِ احْتَبَسَ فَرَساً [في سبيل اللهِ]

لِقَوْلِهِ عَزَّ وجَلَّ: ﴿وَمِن رِّبَاطِ ٱلْخَيْلِ﴾ [الأنفال: ٦٠].

2853. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody keeps a horse (for *Jihād*) in Allāh's Cause, motivated by his faith in Allāh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine as good deeds in his balance."

٢٨٥٣ - حدَّثَنَا عَلِيُّ بنُ حَفْصٍ: حدَّثَنا ابنُ المُبارَكِ: أخْبرَنا طَلْحَةُ بنُ أبي سَعِيدٍ قالَ: سَمِعْتُ سَعِيداً المَقْبُرِيَّ يُحَدِّثُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَنِ احْتَبَسَ فَرَساً في سَبِيلِ اللهِ إيماناً باللهِ وتَصْدِيقاً بِوَعْدِهِ فإنَّ شِبَعَهُ ورِيَّهُ ورَوْثَهُ وبَوْلَهُ في مِيزَانِهِ يَوْمَ القِيامَةِ».

(46) CHAPTER. To name a horse and a donkey.

(٤٦) بابٌ اسْمِ الفَرَسِ والحِمارِ

2854. Narrated 'Abdullāh bin Abī Qatāda: Abū Qatāda went out (on a journey) with Allāh's Messenger ﷺ but he was left behind with some of his companions who were in a state of *Ihrām*. He himself was not in a state of *Ihrām*. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abū Qatāda saw it. So, he rode over his horse

٢٨٥٤ - حدَّثَنَا مُحَمَّدُ بنُ أبي بكْرٍ قالَ: حَدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ: عن أبي حازِمٍ عن عبدِ اللهِ بنِ أبي قَتَادَةَ: عن أبِيهِ أنَّه خَرَجَ مَعَ رَسُولِ اللهِ ﷺ فَتَخَلَّفَ أبُو قَتادَةَ مَعَ بَعْضِ أصْحابِهِ وهُمْ مُحْرِمُونَ وهُوَ غَيرُ

called Al-Jarāda and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and slaughtered it. He ate of its meat and his companions ate too, but they regretted their eating. When they met the Prophet ﷺ (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abū Qatāda replied, "Yes, we have its leg with us." So, the Prophet ﷺ took and ate it.

مُحْرِم. فَرَأوا حمارَ وحشٍ قَبْلَ أنْ يَراهُ، فَلَمَّا رَأوْهُ تَركُوهُ حتَّى رَآهُ أبو قَتادَةَ فَرَكِبَ فَرَساً لَهُ - يُقالُ لَهُ: الجَرادَةُ - فَسألَهُمْ أنْ يُناوِلُوهُ سَوْطَهُ فأبَوْا فَتناوَلَهُ فَحمَلَ فَعقَرَهُ ثُمَّ أكَلَ فأكَلُوا فَندِمُوا، فَلَمَّا أدْرَكُوهُ قالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قالَ: مَعَنا رِجْلُهُ فَأخَذَها النَّبيُّ ﷺ فأكَلَها.

[راجع: ١٨٢١]

2855. Narrated Sahl: In our garden there was a horse belonging to the Prophet ﷺ called Al-Luḥaif or Al-Lukhaīf.

٢٨٥٥ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ بْنِ جَعْفَرٍ: حدَّثنا مَعْنُ بنُ عِيسَى: حدَّثنا أُبَيُّ بنُ عَبَّاسِ بنِ سَهْلٍ عَنْ أبيهِ، عَنْ جَدِّهِ قالَ: كانَ لِلنَّبيِّ ﷺ في حائِطِنا فَرَسٌ يُقالُ لهُ: اللُّحَيْفُ. قالَ أبو عَبْدِ اللهِ: وقالَ بَعْضُهمْ: اللُّخَيفُ.

2856. Narrated Mu'ādh رَضِيَ اللهُ عَنْهُ: I was a companion-rider behind the Prophet ﷺ on a donkey called 'Ufair. The Prophet ﷺ asked, "O Mu'ādh! Do you know what Allāh's Right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allāh and His Messenger ﷺ know better." He said, "Allāh's Right on His slaves is that they should worship Him (Alone) and should not worship anything else besides Him. And slaves' right on Allāh is that He should not punish him who worships none besides Him." I said, "O Allāh's Messenger! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (solely)."

٢٨٥٦ - حدَّثَنا إسحاقُ بنُ إبْراهِيمَ: أنَّهُ سَمِعَ يَحْيى بنَ آدَمَ: حدَّثنا أبُو الأحْوَصِ، عَنْ أبي إسحاقَ، عَنْ عمْرِو ابنِ مَيْمُونٍ، عَنْ مُعاذٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ رِدْفَ النَّبيِّ ﷺ عَلى حِمارٍ يُقالُ لَهُ: عُفَيْرٌ، فَقالَ: «يا مُعاذُ وهَلْ تَدْرِي حَقَّ اللهِ عَلى عِبادِهِ؟ وما حَقُّ العِبادِ عَلى اللهِ؟» قُلْتُ: اللهُ ورَسُولُهُ أعْلَمُ، قالَ: «فَإنَّ حَقَّ اللهِ عَلى الْعِبادِ أنْ يَعْبُدُوهُ ولا يُشْرِكُوا بِهِ شَيْئاً، وحَقُّ العِبادِ عَلى اللهِ أن لا يُعَذِّبَ مَنْ لا يُشْرِكُ بِهِ

شَيْئاً». فَقُلْتُ: يا رَسُولَ اللهِ، أَفَلا أُبَشِّرُ بِهِ النَّاسَ؟ قالَ: «لا تُبَشِّرْهُمْ فَيَتَّكِلُوا». [انظر: ٥٩٦٧، ٦٢٦٧، ٦٥٠٠، ٧٣٧٣]

2857. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once there was a feeling of fright in Al-Madīna, so the Prophet ﷺ borrowed a horse belonging to us called Mandūb (and he rode away on it). (When the Prophet ﷺ returned) he said, "I have not seen anything of fright and I found it (i.e., this horse) very fast."

٢٨٥٧ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: - كانَ فَزَعٌ بالمَدِينَةِ فاسْتَعارَ النَّبِيُّ ﷺ فَرَساً لَنا - يُقالُ لَهُ: مَنْدُوبٌ - فَقالَ: «ما رَأَيْنا مِنْ فَزَعٍ وإنْ وجَدْناهُ لَبَحْراً». [راجع: ٢٦٢٧]

(47) CHAPTER. What has been said about the evil omen of a horse.

(٤٧) بابٌ ما يُذْكَرُ مِنْ شُؤْمِ الفَرَسِ

2858. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "Evil omen is in three things: The horse, the woman and the house."(1)

٢٨٥٨ - حَدَّثَنَا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني سالِمُ ابنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّما الشُّؤْمُ في ثَلاثَةٍ: في الفَرَسِ، والمَرْأَةِ، والدَّارِ». [راجع: ٢٠٩٩]

2859. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said "If there is any evil omen in anything, then it is in the woman, the horse and the house".

[See the footnote of *Hadīth* No.2858].

٢٨٥٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أَبي حازِمِ بنِ دِينارٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنْ كانَ في شَيْءٍ فَفِي

(1) (H. 2858) Superstition is disliked in Islām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihād*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

الْمَرْأَةِ والفَرَسِ والمَسْكَنِ». [انظر: ٥٠٩٥]

(48) CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allāh جَلَّ جلالُهُ:
"And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge." (V.16:8)

(٤٨) **بابٌ**: الخَيْلُ لِثَلاثَةٍ، وقول الله عزَّ وجل: ﴿وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝٨﴾. [النحل: ٨]

2860. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood) and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allāh's Cause (i.e., *Jihād*), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity for Muslims, such a horse will be a source of sins for him. When Allāh's Messenger ﷺ was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse:

'So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.'" (V.99:7,8)

٢٨٦٠ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أبي صالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أَجْرٌ، ولِرَجُلٍ سِتْرٌ، وعَلى رَجُلٍ وِزْرٌ. فأمَّا الذي لَهُ أَجْرٌ فَرَجُلٌ ربَطَها في سَبِيلِ اللهِ فأطالَ في مَرْجٍ أوْ رَوْضَةٍ فمَا أصابَتْ في طِيَلِها ذٰلِكَ مِنَ المَرْجِ أوِ الرَّوْضَةِ كانَتْ لَهُ حَسَناتٍ. ولَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً أوْ شَرَفَيْنِ كانَتْ أرْوَاثُها وآثارُها حَسَناتٍ لَهُ. ولَوْ أنَّها مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أنْ يَسْقِيَها كانَ ذلكَ حَسَناتٍ لَهُ. فأما الرجل الذي هي عليه وزر فهو رَجُلٌ رَبَطَها فَخْراً ورِيَاءً ونِوَاءً لأهْلِ الإسْلام فَهيَ وِزْرٌ عَلى ذٰلك». وسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ؟ فَقالَ: «ما أُنْزِلَ عَلَيَّ فِيها إلَّا هٰذِهِ الآيَةُ الجامِعَةُ الفاذَّةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا

يَـرَهُۥ ﴿٧﴾ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ﴿٨﴾ [الـزلـزلـة: ٧-٨]».

[راجع: ٢٣٧١]

(49) CHAPTER. Whoever beats somebody else's animal during the battle (intending to help its rider).

(٤٩) بابٌ مَنْ ضَرَبَ دَابَّةَ غَيْرِهِ فِي الغَزْوِ

2861. Narrated Abū 'Aqīl: Abū Al-Mutawakkil An-Nājī said: I called on Jābir bin 'Abdullāh Al-Anṣārī and said to him, "Relate to me what you have heard from Allāh's Messenger ﷺ." He said, "I accompanied him on one of the journeys." (Abū 'Aqīl said, "I do not know whether that journey was for the purpose of *Jihād* or '*Umra*.") "When we were returning," Jābir continued, "the Prophet ﷺ said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet ﷺ said to me, 'O Jābir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative. When we reached Al-Madīna, and the Prophet ﷺ went to the mosque along with his companions, I, too, went to him after tying the camel on the pavement at the mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet ﷺ sent some *Awāq* (i.e., an amount) of gold saying, 'Give it to Jābir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.'"

٢٨٦١ - **حدَّثنا** مُسْلِمٌ: حدَّثنا أبُو عَقِيلٍ: حدَّثنا أبُو المُتَوَكِّلِ النَّاجِيُّ قالَ: أَتَيْتُ جابِرَ بنَ عَبْدِ اللهِ الأنْصارِيَّ فَقُلْتُ لَهُ: حدِّثْني بِما سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ، قالَ: سافَرْتُ مَعَهُ في بَعْضِ أسْفارِهِ - قالَ أبُو عَقِيلٍ: لا أدْرِي غَزْوَةً أمْ عُمْرَةً - فَلَمَّا أنْ أقْبَلْنا قالَ النَّبِيُّ ﷺ: «مَنْ أحَبَّ أنْ يَتَعَجَّلَ إلى أهْلِهِ فَلْيُعَجِّلْ». قالَ جابِرٌ: فَأقْبَلْنا وأنا عَلى جَمَلٍ لي أرْمَكَ لَيْسَ فِيها شِيَةٌ والنَّاسُ خَلْفي، فَبَيْنا أنا كذلكَ إذْ قامَ عَلَيَّ فَقالَ لي النَّبِيُّ ﷺ: «يا جَابِرُ اسْتَمْسِكْ»، فَضَرَبَهُ بِسَوْطِهِ ضَربَةً فَوَثَبَ البَعِيرُ مَكانَه، فَقالَ: «أتَبِيعُ الجَمَلَ؟» قُلْتُ: نَعَمْ. فَلَمَّا قَدِمْنا المَدِينَةَ ودَخَلَ النَّبِيُّ ﷺ المَسْجِدَ في طَوائِفِ أصْحابِهِ فَدَخَلْتُ عليه وعَقَلْتُ الجَمَلَ في ناحِيَةِ البَلاطِ، فَقُلْتُ لَهُ: هذا جَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بالجَمَلِ ويَقُولُ: «الجَمَلُ جَمَلُنا». فَبَعَثَ النَّبِيُّ ﷺ أوَاقٍ مِنْ ذَهَبٍ فَقالَ: «أعْطُوها جابِراً». ثُمَّ قالَ: «اسْتَوْفَيْتَ الثَّمَنَ؟»

قُلْتُ: نَعَمْ، قالَ: «الثَّمَنُ والجَمَلُ لَكَ». [راجع: ٤٤٣]

(50) CHAPTER. Riding on an unmanageable animal or a stallion horse.

(٥٠) بابُ الرُّكُوبِ عَلى الدَّابَّةِ الصَّعْبَةِ والفُحُولَةِ مِنَ الخَيْلِ،

Rāshid bin Sa'd said, "The early Muslims preferred to ride stallions, for they were faster and more daring (than mares)."

وقالَ رَاشِدُ بنُ سَعْدٍ: كانَ السَّلَفُ يَسْتَحِبُّونَ الفُحُولَةَ لأنَّها أجْرَأُ وأجْسَرُ.

2862. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: There was a feeling of fright in Al-Madīna, so the Prophet ﷺ borrowed a horse called Mandūb belonging to Abū Ṭalḥa and mounted it. (On his return) he said, "I did not see anything of fright and I found this horse very fast."

٢٨٦٢ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ بالمَدِينَةِ فَزَعٌ فاسْتَعارَ النَّبِيُّ ﷺ فَرَساً لأبي طَلْحَةَ يُقالُ لَهُ: مَنْدُوبٌ، فَرَكِبَهُ وقالَ: «ما رَأيْنا مِنْ فَزَعٍ وإنْ وجَدْناهُ لَبَحْراً».

(51) CHAPTER. The share of the horse (from the booty)...

(٥١) بابُ سِهامِ الفَرَسِ، وقالَ مالِكٌ: يُسْهَمُ لِلْخَيْلِ والبَرَاذِينِ مِنْها لِقَوْلِهِ تَعالَى: ﴿وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا﴾ [النحل: ٨] ولا يُسْهَمُ لأكْثَرَ مِنْ فَرَسٍ. [انظر: ٤٢٢٨]

Mālik said, "A share of the booty is to be devoted to horses including *Al-Baradhin* (non-Arab horses), by virtue of the Statement of Allāh:

'And (He has created) horses, mules and donkeys for you to ride...' " (V.16:8)

2863. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ fixed two shares for the horse and one share for its rider (from the war booty).

٢٨٦٣ - حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ جَعَلَ لِلفَرَسِ سَهْمَيْنِ ولِصاحِبِهِ سَهْماً.

(52) CHAPTER. Leading somebody else's animal during the battle.

(٥٢) بابُ مَنْ قادَ دابَّةَ غَيْرِهِ في الحَرْبِ

2864. Narrated Abū Isḥāq: Somebody asked Al-Barā' bin 'Āzib, "Did you flee deserting Allāh's Messenger ﷺ during the battle of Ḥunain?" (Al-Barā') replied, "But Allāh's Messenger ﷺ did not flee. The people of the tribe of Hawāzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, *Al-Mushrikūn* faced us with arrows, but Allāh's Messenger ﷺ did not flee. No doubt, I saw him on his white mule and Abū Sufyān was holding its reins and the Prophet ﷺ was saying, 'I am the Prophet without a lie: I am the son of 'Abdul Muṭṭalib.'"

٢٨٦٤ - حدَّثنا قُتَيْبَةُ: حدَّثنا سَهْلُ ابنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ أبي إسحَاقَ: قالَ رَجُلٌ للبرَاءِ بْنِ عازِبٍ رَضِيَ اللهُ عَنْهُ: أفَرَرْتُم عَنْ رَسُولِ اللهِ ﷺ يَوْمَ حُنَينٍ؟ قالَ: لٰكِنَّ رَسُولَ اللهِ ﷺ لَمْ يَفِرَّ، إنَّ هَوازِنَ كانُوا قَوْماً رُماةً وإنَّا لَمَّا لَقيناهُمْ حَمَلنا عَليهِمْ فانهَزَمُوا. فأقْبَلَ المُسْلِمُونَ عَلى الغَنائمِ. فَاسْتَقْبَلُونا بالسِّهامِ، فأمَّا رَسُولُ اللهِ ﷺ فَلَمْ يَفِرَّ. فَلَقَدْ رَأَيْتُهُ وإنَّهُ لَعَلى بَغْلَتِهِ البَيْضاءِ، وإنَّ أبا سُفْيانَ آخِذٌ بِلِجامها والنَّبيُّ ﷺ يَقُولُ: «أنا النَّبيُّ لا كَذِب، أنَا ابنُ عَبْدِ المُطَّلِب». [انظر: ٢٨٧٤، ٢٩٣٠، ٣٠٤٢، ٤٣١٥، ٤٣١٦، ٤٣١٧]

(53) CHAPTER. The saddle and the stirrup of an animal.

(٥٣) بابُ الرِّكاب والغَرز للدَّابَّةِ

2865. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ put his feet in the stirrup and the she-camel got up carrying him he would start reciting *Talbiya* at the mosque of Dhul-Ḥulaifa.

٢٨٦٥ - حدَّثَني عُبَيْدُ بنُ إسمَاعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ: أنَّهُ كانَ إذَا أدْخَلَ رِجْلَه في الغَرْزِ واسْتَوَتْ بهِ ناقَتُهُ قائمَةً أهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الحُلَيْفَةِ. [راجع: ١٦٦]

(54) CHAPTER. The riding of an unsaddled horse.

(٥٤) بابُ رُكُوبِ الفَرَسِ العُرْيِ

2866. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ met them (i.e., the people) while

٢٨٦٦ - حدَّثنا عَمْرُو بنُ عَوْنٍ:

حدَّثنا حَمَّادٌ، عن ثابتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: اسْتَقْبَلَهُمُ النَّبِيُّ ﷺ عَلى فَرَسٍ عُرْيٍ ما عَلَيْهِ سَرْجٌ، في عُنُقِهِ سَيْفٌ. [راجع: ٢٦٢٧]

he was riding an unsaddled horse with his sword slung over his shoulder.

(٥٥) بابُ الفرسِ القَطُوفِ

(55) CHAPTER. A slow horse.

٢٨٦٧ - **حدَّثنا** عَبْدُ الأعْلى بنُ حَمَّادٍ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ أهْلَ المَدِينَةِ فَزِعُوا مَرَّةً فَرَكِبَ النَّبِيُّ ﷺ فَرَساً لأبي طَلْحَةَ كانَ يَقْطِفُ أوْ كانَ فِيهِ قِطافٌ فَلَمَّا رَجَعَ قالَ: «وجَدْنا فَرَسَكُمْ هذَا بَحْراً»، فَكانَ بَعْدَ ذٰلِكَ لا يُجارَى. [راجع: ٢٦٢٧]

2867. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once, the people of Al-Madīna were frightened, so the Prophet ﷺ rode a horse belonging to Abū Ṭalḥa and it ran slowly, or was of short paces. When he returned, he said, "I found your (i.e., Abū Ṭalḥa's) horse very fast. After that the horse could not be surpassed in running."

(٥٦) بابُ السَّبْقِ بَينَ الخَيْلِ

(56) CHAPTER. Horse races.

٢٨٦٨ - **حدَّثنا** قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أجْرَى النَّبِيُّ ﷺ ما ضُمِّرَ مِنَ الخَيْلِ مِنَ الحَفْياءِ إلى ثَنِيَّةِ الوَدَاعِ وأجرَى ما لَمْ يُضَمَّرْ منَ الثَّنِيَّةِ إلى مَسْجِدِ بَني زُرَيْقٍ. قالَ ابنُ عُمَرَ: وكُنْتُ فِيمَنْ أجْرَى. قالَ عَبْدُ اللهِ: حدَّثنا سُفْيانُ قال: حَدَّثني عُبَيْدُ اللهِ، قالَ سُفْيان: بَينَ الحَفْياءِ إلى ثَنِيَّةِ الوَداعِ خمسةُ أمْيالٍ أو سِتَّةٌ، وبينَ ثنيَّةَ إلى مَسْجِدِ بَني زُرَيْقٍ مِيلٌ. [راجع: ٤٢٠]

2868. Narrated ('Abdullāh) bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ arranged for a horse race amongst the horses that had been made lean to take place between Al-Ḥafyā' and T̲h̲anīyat Al-Wadā' (i.e., names of two places) and the horses which had not been made lean from At̲h̲-T̲h̲anīyat to the mosque of Banī Zuraiq. I was also amongst those who took part in that horse race. Sufyān, a subnarrator, said, "The distance between Al-Ḥafyā' and T̲h̲anīyat Al-Wadā' is five or six miles; and between T̲h̲anīyat and the mosque of Banī Zuraiq is one mile."

(٥٧) بابُ إضمارِ الخَيْلِ للسَّبْقِ

(57) CHAPTER. ***Iḍmār*** **(the preparation) of horses for racing (by a process by which**

strong fat horses are turned into lean ones through giving them limited amounts of food).

2869. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thanīyat to the mosque of Banī Zuraiq. (The subnarrator said, " 'Abdullāh bin 'Umar was amongst those who participated in that horse race.").

٢٨٦٩ - حدَّثَنَا أحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ سابَقَ بَينَ الخَيْلِ التي لَمْ تُضَمَّرْ وكانَ أمَدُها مِنَ الثَّنِيَّةِ إلى مَسْجِدِ بَنِي زُرَيْقٍ، وأنَّ عَبْدَ اللهِ ابنَ عُمَرَ كانَ سابَقَ بِها. قالَ أبُو عَبْدِ الله: أمَداً: غايةً ﴿فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ﴾ [الحديد: ١٦]. [راجع: ٤٢٠]

(58) CHAPTER. The extreme limit of the distance of the race of horses that have been made lean.

(٥٨) **بابُ غايَةِ السِّباقِ للخَيْلِ المُضَمَّرَةِ**

2870. Narrated Abū Isḥāq: Mūsa bin 'Uqba said, Nāfi' said: Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ arranged a horse race amongst the horses that had been made lean, letting them start from Al-Ḥafyā' and their limit (distance of running) was up to Thanīyat Al-Wadā'. I asked Mūsa, 'What was the distance between the two places?' Mūsa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thanīyat-Al-Wadā', and their limit was up to the mosque of Banī Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn 'Umar was amongst those who participated in that horse race."

٢٨٧٠ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ: حدَّثَنا أبُو إسحاقَ، عَنْ مُوسَى ابنِ عُقْبَةَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سابَقَ رَسُولُ اللهِ ﷺ بَينَ الخَيْلِ التي قَدْ أضمرت فأرْسَلَها مِنَ الحَفْياءِ وكانَ أمَدُها ثَنِيَّةَ الوَدَاعِ. فَقُلْتُ لِمُوسَى: فَكَمْ كانَ بينَ ذٰلكَ؟ قالَ: سِتَّةُ أمْيالٍ أو سَبْعَةٌ. وسابَقَ بَينَ الخَيْلِ التي لَمْ تُضَمَّرْ فأرسلَها مِنْ ثَنِيَّةِ الوَدَاعِ وكانَ أمَدُها مَسْجِدَ بَنِي زُرَيْقٍ، قُلْتُ: فَكَمْ بَينَ ذٰلكَ؟ قالَ: مِيلٌ أوْ نَحْوُهُ. وكانَ ابنُ عُمَرَ مِمَّنْ سابَقَ فِيها. [راجع: ٤٢٠]

(59) CHAPTER. The she-camel of the Prophet ﷺ.

(٥٩) **بابُ ناقَةِ النَّبِيِّ ﷺ**،

Ibn 'Umar said, "The Prophet ﷺ made

وَقالَ ابنُ عُمَرَ: أرْدَفَ النَّبِيُّ ﷺ

Usāma ride behind him on *Al-Qaṣwā'* (i.e., the Prophet's she-camel)." Al-Miswar said, "The Prophet ﷺ said, "*Al-Qaṣwā'* has not become stubborn."

أُسامةَ عَلى القَصْوَاءِ. وقالَ المِسْوَرُ: قالَ النَّبيُّ ﷺ: «ما خَلأَتِ القَصْوَاءُ».

2871. Narrated Anas رَضِيَ الله عَنْهُ: The she-camel of the Prophet ﷺ was called *Al-'Aḍbā'*.

٢٨٧١ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ: حدَّثَنا أبُو إسحَاقَ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَتْ ناقَةُ النَّبيِّ ﷺ يُقَالُ لَهَا: العَضْباءُ. [انظر: ٢٨٧٢]

2872. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ had a she-camel called *Al-'Aḍbā'* which could not be excelled in a race. (Ḥumaid, a subnarrator said, "Or could hardly be excelled.") Once, a bedouin came riding a camel below six years of age which surpassed it (i.e., *Al-'Aḍbā*) in the race. The Muslims felt it so much that the Prophet ﷺ noticed their distress. He then said, "It is incumbent upon Allāh (or it is Allāh's law) that He lowers or brings down whatever rises high in the world."

[See Vol. 8, *Hadith* No.6501]

٢٨٧٢ - **حدَّثَنا** مالِكُ بنُ إسمَاعِيلَ: حدَّثَنا زُهَيرٌ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ لِلنَّبيِّ ﷺ ناقَةٌ تُسَمَّى العَضْباءَ لا تُسْبَقُ. - قالَ حُمَيْدٌ: أوْ لا تَكادُ تُسْبَقُ، - فَجاءَ أعْرَابيٌّ عَلى قَعُودٍ فَسَبَقَها فَشَقَّ ذٰلكَ عَلى المُسْلِمِينَ حتَّى عَرَفَهُ فَقالَ: «حَقٌّ عَلى اللهِ أنْ لا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيا إلَّا وضَعَهُ».
طَوَّلَهُ مُوسَى عَنْ حَمَّادٍ، عَنْ ثابِتٍ، عَن أنَسٍ عَنِ النَّبيِّ ﷺ. [راجع: ٢٨٧١]

(60) CHAPTER. Going to holy battles on a donkey.

(٦٠) **بابُ الغَزْوِ عَلى الحَمِيرِ،**

(61) CHAPTER. The white mule of the Prophet ﷺ.

(Anas referred to this in a narration). Abū Ḥumaid said, "The king of Aila presented a white mule to the Prophet ﷺ."

(٦١) **بابُ بَغْلَةِ النَّبيِّ ﷺ البَيْضاءِ،**
قالَهُ أنَسٌ. وقالَ أبو حُمَيْدٍ: أهْدَى مَلِكُ أيْلَةَ للنَّبيِّ ﷺ بَغْلَةً بَيْضاءَ.

2873. Narrated 'Amr bin Al-Hārith: The Prophet ﷺ did not leave anything behind him after his death except a white mule, his arms

٢٨٧٣ - **حدَّثَنا** عَمْرُو بنُ عَليٍّ: حدَّثَنا يَحْيى: حدَّثَنا سُفْيانُ قالَ:

and a piece of land which he left to be given in charity.

حدَّثني أبُو إسحَاقَ قالَ: سَمِعْتُ عَمْرَو بْنَ الحَارِثِ قالَ: «ما تَرَكَ رَسُولُ اللهِ ﷺ إلَّا بَغْلَتَهُ البَيْضَاءَ وسِلاحَهُ وأرْضاً تَرَكَها صَدَقَةً.

[راجع: ٢٧٣٩]

2874. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ that a man asked him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" He replied, "No, by Allāh, the Prophet ﷺ did not flee; but the hasty people fled and the people of the tribe of Hawāzin attacked them with arrows, while the Prophet ﷺ was riding his white mule. Abū Sufyān bin Al-Ḥārith was holding its reins, and the Prophet ﷺ was saying, 'I am the Prophet without a lie, I am the son of 'Abdul Muṭṭalib.'"

٢٨٧٤ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيى بنُ سَعِيدٍ: عَنْ سُفْيانَ: حدَّثني أبُو إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ، قالَ لَهُ رَجُلٌ: يا أبا عُمَارَةَ، وَلَّيْتُمْ يَوْمَ حُنَيْنٍ، قالَ: لا واللهِ ما وَلَّى النَّبِيُّ ﷺ ولٰكِنْ وَلَّى سَرَعانُ النَّاسِ فَلَقِيَهُمْ هَوَازِنُ بالنَّبْلِ والنَّبِيُّ ﷺ عَلى بَغْلَتِهِ البَيْضَاءِ، وأبُو سُفْيانَ بنُ الحَارِثِ آخِذٌ بِلِجامِها، والنَّبِيُّ ﷺ يَقُولُ: «أنا النَّبِيُّ لا كَذِب، أنا ابنُ عَبْدِ المُطَّلِب.

[راجع: ٢٨٦٤]

(62) CHAPTER. The *Jihād* of women.

(٦٢) **بابُ** جِهادِ النِّساءِ

2875. Narrated 'Āishah, رَضِيَ اللهُ عَنْها the Mother of faithful believers: I requested the Prophet ﷺ to permit me to participate in *Jihād*, but he said, "Your *Jihād* is (the performance of) *Ḥajj*. (Pilgrimage to Makkah).

٢٨٧٥ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبرَنا سُفْيانُ، عَنْ مُعاوِيَةَ بنِ إسحَاقَ، عَنْ عائِشَةَ بِنْتِ طَلْحةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها قالَت: اسْتَأْذَنْتُ النَّبِيَّ ﷺ في الجِهادِ فَقالَ: «جِهادُكُنَّ الحَجُّ». [راجع: ١٥٢٠]

وقالَ عَبْدُ اللهِ بنُ الوَلِيدِ: حدَّثنا سُفْيانُ، عَنْ مُعاوِيَةَ بِهٰذا.

2876. Narrated 'Āishah, رَضِيَ اللهُ عَنْها the Mother of the faithful believers: The

٢٨٧٦ - حدَّثنا قَبِيصَةُ: حدَّثنا

سُفْيانُ، عَنْ مُعاوِيَةَ بِهذَا. وعَنْ حَبِيبِ ابنِ أبي عَمرَةَ عَنْ عائِشَةَ بِنْتِ طَلْحَةَ عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ عَنِ النَّبِيِّ ﷺ: سَأَلَهُ نساؤُهُ عَنِ الجِهادِ؟ فَقالَ: «نِعْمَ الجِهادُ الحَجُّ». [راجع: ١٥٢٠]

Prophet ﷺ was asked by his wives about the *Jihād* and he replied, "The best *Jihād* (for you) is (the performance of) *Ḥajj*."

(٦٣) بابُ غَزْوِ المَرْأَةِ في البَحْرِ

(63) CHAPTER. The participation of a woman in a sea battle.

٢٨٧٧، ٢٨٧٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبُو إسحاقَ هو الفزاري، عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ الأنْصارِيِّ قالَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: دَخَلَ رَسُولُ اللهِ ﷺ على ابْنَةِ مِلْحانَ فاتَّكَأَ عِنْدَها، ثُمَّ ضَحِكَ فَقالَتْ: لِمَ تَضْحَكُ يا رَسُولَ اللهِ؟ فَقالَ: «نَاسٌ مِنْ أُمَّتِي يَرْكَبُونَ البَحْرَ الأَخْضَرَ في سَبِيلِ اللهِ، مَثَلُهُمْ مَثَلُ المُلُوكِ عَلى الأَسِرَّةِ»، فَقالَتْ: يا رَسُولَ اللهِ، ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، قالَ: «اللَّهُمَّ اجْعَلْها مِنْهُمْ». ثُمَّ عادَ فَضَحِكَ فَقالَتْ لَهُ: مِثْلَ أوْ مِمَّ ذٰلِكَ، فَقالَ لَها مِثْلَ ذٰلِكَ. فَقالَت: ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، فَقالَ: «أنْتِ مِنَ الأوَّلِينَ ولَسْتِ مِنَ الآخِرِينَ». قالَ: قالَ أنَسٌ: فَتَزَوَّجَتْ عُبادَةَ بن الصَّامِتِ فَرَكِبَتِ البَحْرَ مَعَ بِنْتِ قَرَظَةَ، فَلَمَّا قَفَلَتْ رَكِبَتْ دَابَّتَها فَوَقَصَتْ بِها فَسَقَطَتْ عَنها فَمَاتَتْ.

2877, 2878. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went to the daughter of Milḥān and reclined there (and slept) and then (woke up) smiling. She asked, "O Allāh's Messenger! What makes you smile?" He replied, "(In a dream I saw) some people amongst my followers were sailing on the green sea in Allāh's Cause, resembling kings on thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allāh to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubāda bin Aṣ-Ṣamit and then she sailed on the sea with bint Qaraza, Mu'awīya's wife (for *Jihād*). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

(64) CHAPTER. The man's selection of one of his wives to accompany him in holy battles.

(٦٤) **بابُ** حَمْلِ الرَّجُلِ امْرَأَتَهُ فِي الغَزْوِ دُونَ بَعْضِ نِسائِهِ

2879. Narrated 'Āishah رَضِيَ الله عَنْها: Whenever the Prophet ﷺ intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for *Jihād*, he drew lots amongst us and the lot came to me; so I went with the Prophet ﷺ; and that happened after the revelation of the Verses of *Ḥijāb* (i.e., veiling).

٢٨٧٩ - **حَدَّثَنا** حجاجُ بنُ مِنْهالٍ: حدَّثنا عَبْدُ اللهِ بنُ عُمَرَ النُّميرِيُّ: حدَّثَنا يُونُسُ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بنَ الزُّبيرِ وسَعِيدَ بنَ المُسَيَّبِ وعَلْقَمَةَ بنَ وقّاصٍ وعُبَيْدَ اللهِ بنَ عَبْدِ اللهِ عَنْ حَدِيثِ عائِشَةَ، كُلٌّ حدَّثني طائِفَةً مِنَ الحَدِيثِ. قالَتْ: كانَ النَّبيُّ ﷺ إذا أرَادَ أنْ يَخْرُجَ أقْرَعَ بَينَ نِسائِهِ فأيَّتُهُنَّ يَخْرُجُ سَهْمُها خَرَجَ بِها النَّبيُّ ﷺ فأقْرَعَ بَيْنَنا في غَزْوَةٍ غَزَاهَا فَخَرَجَ فِيْها سَهْمي فَخَرَجْتُ مَعَ النَّبيِّ ﷺ بَعْدَما أُنْزِلَ الحِجابُ. [راجع: ٢٥٩٣]

(65) CHAPTER. The *Jihād* of women and their fighting along with men.

(٦٥) **بابُ** غَزْوِ النِّساءِ وقِتالِهِنَّ مَعَ الرِّجالِ

2880. Narrated Anas رَضِيَ الله عَنْهُ: On the day (of the battle) of Uḥud when (some) people retreated and left the Prophet ﷺ, I saw 'Āishah bint Abī Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible[1] hurrying with their water-skins (in another narration it is said, "carrying the water-skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people.

٢٨٨٠ - **حدَّثَنا** أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ أُحُدٍ انهَزَمَ النَّاسُ عَنِ النَّبيِّ ﷺ قالَ: ولَقَدْ رَأيْتُ عائِشَةَ بِنْتَ أبي بَكْرٍ وأُمَّ سُلَيمٍ وإنَّهُما لَمُشَمِّرَتَانِ، أرَى خَدَمَ سوقِهما، تَنْقُزَانِ القِرَبَ. وقالَ غَيْرُهُ: تَنْقُلانِ القِرَبَ عَلى مُتُونِهِما ثُمَّ تُفْرِغانِهِ في أفْوَاهِ القَوْمِ، ثُمَّ تَرْجِعانِ فتَمَلآنِها ثُمَّ تجيئآنِ فَتُفْرِغانِهِ في أفْوَاهِ

(1) (H. 2880) This event took place before the revelation of the Verses of *Ḥijāb* (i.e., the veil). (*Fatḥ Al-Bārī*; volume 6).

الْقَوْمِ. [انظر: ٢٩٠٢، ٣٨١١، ٤٠٦٤]

(66) CHAPTER. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

(٦٦) بابٌ حَمْلِ النِّساءِ القِرَبَ إلى النَّاسِ في الغَزْوِ

2881. Narrated Tha'laba bin Abī Mālik: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ distributed some garments amongst the women of Al-Madīna. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allāh's Messenger ﷺ." They meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīṭ has more right (to have it). Umm Salīṭ was amongst those *Anṣārī* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ." 'Umar said, "She (i.e., Umm Salīṭ) used to carry the water-skins to provide us water on the day of Uḥud."

٢٨٨١ - **حدَّثَنا** عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخبرَنا يُونُسُ، عَنِ ابنِ شِهابٍ: قالَ ثَعْلَبَةُ بنُ أبي مالِكٍ: إنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَسَمَ مُرُوطاً بَيْنَ نِساءٍ مِنْ نِساءِ المَدِينَةِ. فَبَقِيَ مِرْطٌ جَيِّدٌ فَقالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يا أَمِيرَ المُؤْمِنِينَ أَعْطِ هذَا ابْنَةَ رَسُولِ اللهِ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلْثُومِ بِنْتَ عَلِيٍّ، فَقالَ عُمَرُ: أُمُّ سَلِيطٍ أَحَقُّ، وأُمُّ سَلِيطٍ مِنْ نِساءِ الأَنْصَارِ مِمَّنْ بايَعَ رَسُولَ اللهِ ﷺ، قالَ عُمَرُ: فإنَّها كانَتْ تَزْفِرُ لنا القِرَبَ يَوْمَ أُحُدٍ.

قالَ أَبُو عَبْدِ اللهِ: تَزْفِرُ: تَخِيطُ.

[انظر: ٤٠٧١]

(67) CHAPTER. The treatment of the wounded by the women during holy battles.

(٦٧) بابٌ مُدَاوَاةِ النِّساءِ الجَرْحَى في الغَزْوِ

2882. Narrated Ar-Rubai' bint Mu'awwidh: We were in the company of the Prophet ﷺ providing the wounded with water and treating them and bringing the killed and the wounded (to Al-Madīna from the battlefield).

٢٨٨٢ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ: حدَّثَنا خالِدُ بن ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ نَسْقِي ونُدَاوِي الجَرْحَى ونَرُدُّ القَتْلَى. [انظر: ٢٨٨٣، ٥٦٧٩]

(68) CHAPTER. The bringing back of the wounded and the killed by the women.

(٦٨) بابٌ رَدِّ النِّساءِ الجَرْحَى والقَتْلَى

2883. Narrated Ar-Rubaī' bint Mu'awwidh: We used to take part in holy battles with the Prophet ﷺ by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madīna.

٢٨٨٣ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا بِشْرُ ابنُ المُفَضَّلِ، عَنْ خالِدِ بنِ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ فَنَسْقِي القَوْمَ ونَخْدُمُهُمْ ونَرُدُّ القَتْلَى والجَرْحَى إلى المَدِينَةِ. [راجع: ٢٨٨٢]

(69) CHAPTER. Removing the arrow from the body.

(٦٩) بابٌ نَزْعِ السَّهْمِ منَ البَدَنِ

2884. Narrated Abū Mūsa رَضِيَ الله عَنْهُ: Abū 'Āmir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet ﷺ and told him about it. He said, "O Allāh! Forgive 'Ubaid Abū 'Āmir."

٢٨٨٤ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أبُو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: رُمِيَ أبُو عامِرٍ في رُكْبَتِهِ فانْتَهَيْتُ إلَيْهِ فَقالَ: انْزِعْ هذَا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ المَاءُ فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ فأخْبَرْتُهُ. فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أبي عامِرٍ». [انظر: ٤٣٢٣، ٦٣٨٣]

(70) CHAPTER. Vigilance during holy battles in Allāh's Cause.

(٧٠) بابُ الحِرَاسَةِ في الغَزْوِ في سَبِيلِ اللهِ

2885. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ was vigilant one night and when he reached Al-Madīna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (the new comer) replied, "I am Sa'd bin Abī Waqqāṣ and have come to guard you." So, the Prophet ﷺ slept (that night).

٢٨٨٥ - حَدَّثَنَا إسمَاعِيلُ بنُ خَلِيلٍ: أخْبرَنا عَلِيُّ بنُ مُسْهِرٍ: أخْبَرَنا يَحْيى بنُ سَعِيدٍ: أخْبرَنا عَبْدُ اللهِ بنُ عامِرِ بنِ رَبِيعَةَ قالَ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: كانَ النَّبِيُّ ﷺ سَهِرَ فَلَمَّا قَدِمَ المَدِينَةَ قالَ: «لَيْتَ رَجُلاً مِنْ أصحَابِي صَالِحاً يَحْرُسُني اللَّيْلَةَ»، إذْ سَمِعْنا صَوْتَ سِلاحٍ فَقالَ: «مَنْ هٰذَا؟» فَقالَ: أنَا سَعْدُ بنُ

أبي وقَّاصٍ جِئْتُ لأَحْرُسَكَ، فنامَ النَّبيُّ ﷺ. [انظر: ٧٢٣١]

2886. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Let the slave of Dīnār and Dirham, and *Qaṭīfa* and *Khamīṣa* (i.e., money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

٢٨٨٦ - حدَّثنا يَحْيى بنُ يُوسُفَ: أخْبرَنا أبُو بَكْرٍ، عَنْ أبي حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «تعِسَ عَبْدُ الدِّينارِ والدِّرْهَمِ والقَطِيفَةِ والخَمِيصَةِ، إنْ أُعْطِيَ رَضِيَ، وإن لَمْ يُعْطَ لَمْ يَرْضَ». لَمْ يَرْفَعْهُ إسْرَائِيلُ ومُحَمَّدُ بنُ جُحادَةَ عَنْ أبي حَصِينٍ. [انظر: ٢٨٨٧، ٦٤٣٥]

2887. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Let the slave of Dīnār and Dihram, and *Qaṭīfa* and *Khamīṣa* perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him.[1] *Ṭuba* (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allāh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted."[2]

٢٨٨٧ - وزَادَ لَنا عَمْرٌو قالَ: أخْبَرَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أبِيهِ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «تعِسَ عَبْدُ الدِّينارِ وعَبْدُ الدِّرْهَمِ وعَبْدُ الخَمِيصَةِ، إنْ أُعْطِيَ رَضِيَ وإنْ لم يُعْطَ سَخِطَ. تَعِسَ وانْتَكَسَ، وإذَا شِيْكَ فَلا انْتَقَشَ. طُوبى لِعَبْدٍ آخذٍ بِعنانِ فَرَسِهِ في سَبِيلِ اللهِ أشْعَثَ رَأْسُهُ، مُغبَرَّةٍ قَدماه، إنْ كانَ في الحِرَاسَةِ كانَ في الحِرَاسَةِ، وإنْ كانَ في السَّاقَةِ كانَ في السَّاقَةِ. إنِ اسْتأذَنَ لَمْ يُؤْذَنْ لَهُ، وإنْ شَفَعَ لَمْ يُشَفَّعْ». وقالَ: فَتَعْساً، كأنَّهُ يَقُولُ: فأتْعَسَهُمُ اللهُ. طُوبى: فُعْلى مِنْ كُلِّ

(1) (H. 2887) So that he would not be able to work and earn what he desires most.
(2) (H. 2887) The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allāh's Pleasure.

شَيْءٍ طَيِّبٍ وهي ياءٌ حُوِّلَتْ إلى الـوَاوِ، وهُـوَ مِـنْ يَـطِـيـبُ.

[راجع: ٢٨٨٦]

(71) CHAPTER. The service, during holy battles.

(٧١) بابُ الخِدْمَةِ في الغَزْوِ

2888. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was in the company of Jarīr bin 'Abdullāh in a journey and he used to serve me, though he was older than I. Jarīr said, "I saw the *Anṣār* doing a thing (i.e., showing deep respect and great reverence to the Prophet ﷺ) for which I have vowed that whenever I meet any of them, I will serve him."

٢٨٨٨ - **حدَّثنا** مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ يُونُسَ بنِ عُبَيْدٍ، عَنْ ثابتٍ البُنانيِّ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَحِبْتُ جَرِيرَ بنَ عَبْدِ اللهِ فَكانَ يَخْدُمُني وهُوَ أَكْبَرُ مِنْ أنسٍ. قالَ جَرِيرٌ: إنِّي رَأَيْتُ الأَنْصارَ يَصْنَعُونَ شَيْئاً لا أجِدُ أحَداً مِنْهُمْ إلَّا أكْرَمْتُهُ.

2889. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I went along with the Prophet ﷺ to Khaibar so as to serve him. (Later on) when the Prophet ﷺ returned, he on seeing the Uḥud mountain, said, "This is a moutain that loves us and is loved by us." Then he pointed towards Al-Madīna with his hand and said, "O Allāh! make the area which is in between Al-Madīna's two mountains a sanctuary as Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless us in our *Ṣā'* and *Mudd* (i.e., units of measuring)."

٢٨٨٩ - **حدَّثنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَني مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ عَمْرِو ابنِ أبي عَمْرٍو مَوْلَى المُطَّلِبِ بنِ حَنْطَبٍ، أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ أخْدُمُهُ فَلَمَّا قَدِمَ النَّبِيُّ ﷺ راجِعاً وبَدَا لَهُ أُحُدٌ قالَ: «هذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ»، ثُمَّ أشارَ بِيَدِهِ إلى المَدِينَةِ، قالَ: «اللَّهُمَّ إنِّي أُحَرِّمُ ما بَينَ لابَتَيْها كَتَحْرِيمِ إبْراهِيمَ مَكَّةَ، اللَّهُمَّ بارِكْ لَنا في صَاعِنا ومُدِّنا». [راجع: ٣٧١]

2890. Narrated Anas رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ (on a journey) and the only shade one could have was the shade made by one's own garment. Those who observed *Ṣaum* (fast) did not do any work

٢٨٩٠ - **حدَّثنا** سُلَيمانُ بنُ داوُدَ أبُو الرَّبِيعِ، عَنْ إسمَاعِيلَ بنِ زَكَرِيَّا: حدَّثنا عاصِمٌ، عَنْ مُوَرِّقٍ العِجْليِّ،

and those who did not observe *Ṣaum* (fast) served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet ﷺ said, "Today, those who were not observing *Ṣaum* (fast) took (all) the reward."(1)

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرُنَا ظِلاًّ مَنْ يَسْتَظِلُّ بِكِسَائِهِ، وأَمَّا الذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئاً، وأَمَّا الذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وامْتَهَنُوا وعالَجُوا، فَقالَ النَّبِيُّ ﷺ: «ذَهَبَ المُفْطِرُونَ اليَوْمَ بالأَجْرِ».

(72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey.

(٧٢) **بابٌ فَضْلِ مَنْ حَمَلَ مَتاعَ صاحِبِهِ في السَّفَرِ**

2891. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Charity is obligatory every day on every joint of a human being.(2) If one helps a person in matters concerning his riding animal by helping him to ride it, or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational *Ṣalāt* (prayer), is regarded as charity; and guiding somebody on the road is regarded as charity."

٢٨٩١ - حدَّثَنا إِسحاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ سُلامىٰ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ، يُعِينُ الرَّجُلَ في دَابَّتِهِ، يُحامِلُهُ عَلَيْها أَوْ يَرْفَعُ عَلَيها مَتاعَهُ صَدَقَةٌ، والكَلِمَةُ الطَّيِّبَةُ، وكُلُّ خَطْوَةٍ يَمْشِيها إلى الصَّلاةِ صَدَقَةٌ، ودَلُّ الطَّرِيقِ صَدَقَةٌ».

[راجع: ٢٧٠٧]

(73) CHAPTER. The superiority of guarding (Muslims from infidels) for a day in Allāh's Cause.

(٧٣) **بابُ فَضْلِ رِباطِ يَوْمٍ في سَبِيلِ اللهِ،**

And the Statement of Allāh جَلَّ جَلالُهُ:

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so

وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴿٢٠٠﴾﴾. الآية [آل عمران: ٢٠٠].

(1) (H. 2890) This does not mean that those who deserved *Ṣaum* (fast) did not deserve any reward, but it means that those who did not observed *Ṣaum* deserved double reward, because they served themselves as well as the persons observing *Ṣaum* (fast).

(2) (H. 2891) To show gratitude to Allāh by keeping your body safe and sound you should give in charity, or do charitable deeds.

that you may be successful." (V.3:200)

٢٨٩٢ - حدَّثنا عَبْدُ اللهِ بْنُ مُنِيرٍ: سَمعَ أبا النَّضْرِ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ ابنِ دِينارٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «رِباطُ يَوْمٍ في سَبيلِ اللهِ خَيرٌ مِنَ الدُّنْيا وما عَلَيها، ومَوْضِعُ سَوْطِ أحَدِكُمْ مِنَ الجَنَّةِ خَيرٌ مِنَ الدُّنْيا وما عَلَيْها. والرَّوْحَةُ يَرُوحُها العَبْدُ في سَبيلِ اللهِ أوِ الغَدْوَةُ خَيرٌ مِنَ الدُّنْيا وما عَلَيْها». [راجع: ٢٧٩٤]

2892. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "To guard Muslims from infidels in Allāh's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allāh's Cause is better than the world and whatever is on its surface."

(٧٤) بابُ مَنْ غَزا بِصَبيّ لِلْخِدْمَةِ

(74) CHAPTER. Whoever sets off for a holy battle accompanied by a boy-servant.

٢٨٩٣ - حدَّثنا قُتَيْبَةُ: حدَّثنا يَعْقُوبُ عَنْ عَمْرٍو، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ قالَ لأبي طَلْحَةَ: «التَمِسْ لي غُلاماً مِنْ غِلْمانِكُمْ يَخْدُمُني حتَّى أخْرُجَ إلى خَيْبَرَ». فَخَرَجَ بي أبو طَلْحَةَ مُرْدِفي وأنا غُلامٌ راهَقْتُ الحُلُمَ. فَكُنْتُ أخْدُمُ رَسُولَ اللهِ ﷺ إذا نَزَلَ، فَكُنْتُ أسمعُهُ كَثيراً يَقُولُ: «اللَّهُمَّ أعُوذُ بِكَ مِنَ الهَمِّ والحَزَنِ والعَجْزِ والكَسَلِ، والبُخْلِ والجُبْنِ، وضَلَعِ الدَّيْنِ، وغَلَبَةِ الرِّجالِ». ثُمَّ قَدِمْنا خَيْبَرَ، فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الحِصْنَ ذُكِرَ لَهُ جَمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بنِ أخْطَبَ وقَدْ قُتِلَ

2893. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "Choose one boy from your boys to serve me till the expedition to Khaibar." Abū Ṭalḥa took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allāh's Messenger ﷺ when he stopped to rest. Very often I used to hear him saying, "O Allāh! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being overpowered by (other) men." When we reached Khaibar; and Allāh enabled him to conquer the fort (of Khaibar), the beauty of Ṣafiyya bint Ḥuyai bin Akhṭab was described to him. Her husband had been killed while she was a bride. So, Allāh's Messenger ﷺ selected her for himself and took her along with him till we reached a place called Sad As-Ṣahbā', where she was clean from her menses, he

took her for his wife. *Ḥais* (a kind of dish) was served on a small leather sheet. Then Allāh's Messenger ﷺ told me to call those who were around me. So, that was the marriage banquet of Allāh's Messenger ﷺ and Ṣafiyya. Then we left for Al-Madīna. I saw Allāh's Messenger ﷺ folding a cloak round the hump of the camel so as to make a wide space for Ṣafiyya (to sit on behind him). He sat beside his camel letting his knees for Ṣafiyya to put her feet on so as to mount the camel, we proceeded till we approached Al-Madīna; he looked at Uḥud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he ﷺ looked at Al-Madīna and said, "O Allāh! I make the area between its (i.e., Al-Madīna's) two mountains a sanctuary as Ibrāhīm (Abraham) عليه السلام made Makkah a sanctuary. O Allāh! Bless them (i.e., the people of Al-Madina) in their *Mudd* and *Ṣā'* (i.e., units of measuring)."

زَوْجُها وكانَتْ عَرُوساً فاصْطَفاها رَسُولُ اللهِ ﷺ لِنَفْسِهِ فَخَرَجَ بِها حتَّى بَلَغْنا سَدَّ الصَّهْباءِ حَلَّتْ فَبَنَى بِها ثُمَّ صَنَعَ حَيْساً في نِطَعٍ صَغِيرٍ، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «آذِنْ مَنْ حَوْلَكَ»، فَكانَتْ تِلْكَ وليمَةَ رَسُولِ اللهِ ﷺ عَلى صَفِيَّةَ. ثُمَّ خَرَجْنا إلى المَدِينَةِ، قالَ: فَرَأَيْتُ رَسُولَ اللهِ ﷺ يُحَوِّي لَها وراءَهُ بِعَباءَةٍ ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَها عَلى رُكْبَتِهِ حتَّى تَرْكَبَ، فَسِرْنا حتَّى إذَا أَشْرَفْنا عَلى المَدِينَةِ نَظَرَ إلى أُحُدٍ فَقالَ: «هذَا جَبَلٌ يُحِبُّنا ونُحِبُّهُ». ثُمَّ نَظَرَ إلى المَدِينَةِ فَقال: «اللَّهُمَّ إنِّي أُحَرِّمُ ما بَيْنَ لابَتَيها بِمِثْلِ ما حَرَّمَ إبْراهِيمُ مَكَّةَ. اللَّهُمَّ بارِكْ لَهُمْ في مُدِّهِمْ وصَاعِهِمْ». [راجع: ٣٧١]

(75) CHAPTER. To go on a sea-voyage.

(٧٥) بابُ رُكُوبِ البَحْرِ

2894, 2895. Narrated Anas bin Mālik رضي الله عنه: Umm Ḥarām told me that the Prophet ﷺ one day took a midday nap in her house. Then he woke up smiling. Umm Ḥarām asked, "O Allāh's Messenger! What makes you smile?" He replied, "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before, twice or thrice. And she said, "O Allāh's Messenger! Invoke Allāh to make me one of them." And

٢٨٩٤، ٢٨٩٥ - حدَّثَنا أبُو النُّعمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بنِ يَحْيى بنِ حَبَّانَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: حدَّثَتْني أُمُّ حَرَام أنَّ النَّبِيَّ ﷺ قالَ يَوْماً في بَيْتِها فاسْتَيْقَظَ وهُوَ يَضْحَكُ. قلت: يا رَسُولَ اللهِ، ما يُضْحِكُكَ؟ قال: «عَجِبْتُ مِنْ قَوْمٍ مِنْ أُمَّتِي يَرْكَبُونَ البَحْرَ كالمُلُوكِ عَلى الأسِرَّةِ»، فَقُلْتُ: يا رَسُولَ اللهِ، ادْعُ

he said, "You are amongst the first batch."

'Ubāda bin Aṣ-Ṣāmit married her (i.e., Umm Ḥarām) and then he took her for *Jihād*. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken. (And she died).

اللهَ أنْ يَجْعَلَني مِنْهُمْ، فَقالَ: «أنْتِ مِنْهُمْ». ثُمَّ نامَ فاسْتَيقَظَ وهُوَ يَضْحَكُ فَقالَ مِثْلَ ذٰلِكَ مرَّتَينِ أوْ ثَلاثاً، قُلْتُ: يا رَسُولَ اللهِ، ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ. فَيَقُولُ: «أنْتِ مِنَ الأوَّلِينَ». فَتزَوَّجَ بِها عُبادَةُ بنُ الصَّامِتِ فَخَرَجَ بِها إلى الغَزْوِ فَلَمَّا رَجَعَتْ قُرِّبَت دَابَّةٌ لِتَرْكَبها، فَوَقَعَتْ فانْدَقَّتْ عُنُقُها. [راجع: ٢٧٨٨، ٢٧٨٩]

(76) CHAPTER. Whoever sought the help of poor and pious men in war.

(٧٦) بابُ مَنِ اسْتعانَ بالضُّعَفاءِ والصَّالحينَ في الحَرْبِ،

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abu-Sufyān said to me, "Caesar said to me, 'I asked you whether the wealthy people followed him (i.e., Muḥammad ﷺ) or the poor, and you said that the poor. Really, such are the followers of the Messengers.'"

وقالَ ابنُ عَبَّاسٍ: أخْبرَني أبو سُفْيانَ قال: قالَ لي قَيْصَرُ: سَألْتُكَ، آشْرافُ النَّاسِ اتَّبَعُوهُ أمْ ضُعَفاؤُهُمْ؟ فَزَعَمْتَ: ضُعَفاءُ هُمْ وهُمْ أتْباعُ الرُّسُلِ.

2896. Narrated Muṣ'ab bin Sa'd: Once Sa'd (bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ) thought that he was superior to those who were below him in rank. On that the Prophet ﷺ said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

٢٨٩٦ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُصْعَبِ بنِ سَعْدٍ، قالَ: رَأى سَعْدٌ رَضِيَ اللهُ عَنْهُ أنَّ لَهُ فَضْلاً عَلى مَنْ دُونَهُ. فَقالَ النَّبِيُّ ﷺ: «هَلْ تُنْصَرُونَ وَتُرزَقُونَ إلَّا بِضُعَفائِكُمْ؟».

2897. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A time will come when groups of people will go for *Jihād* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet ﷺ?' The answer will be, 'Yes.' Then they will be given victory (by Allāh). Then a time will come when it will be asked," 'Is there anyone amongst you who has enjoyed

٢٨٩٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ عَنْ عَمْرٍو: سَمِعَ جابِراً، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قالَ: «يأتي زَمانٌ يَغْزُو فِئامٌ مِنَ النَّاسِ فَيُقالُ: فِيكُمْ مَنْ صَحِبَ النَّبِيَّ ﷺ؟ فَيُقالُ: نَعَمْ،

فَيُفْتَحُ عَلَيْهِ. ثُمَّ يَأْتِي زَمانٌ فَيُقالُ: فِيكُمْ مَنْ صَحِبَ أَصْحابَ النَّبِيِّ ﷺ؟ فَيُقالُ: نَعَمْ: فَيُفْتَحُ. ثُمَّ يَأْتِي زَمانٌ، فَيُقالُ: فِيكُمْ مَنْ صَحِبَ صاحِبَ أَصْحابِ النَّبِيِّ ﷺ؟ فَيُقالُ: نَعَمْ، فَيُفْتَحُ». [انظر: ٣٥٩٤، ٣٦٤٩]

the company of the companions of the Prophet ﷺ?' It will be said, 'Yes,' and they will be given victory (by Allāh). Then a time will come when it will be said: 'Is there anyone amongst you who has enjoyed the company of the companions of the Companions of the Prophet ﷺ?' It will be said, 'Yes,' and they will be given victory (by Allāh)."

(٧٧) بابٌ: لا يُقالُ: فُلانٌ شَهِيدٌ،

(77) CHAPTER. Do not say that so-and-so is a martyr.

وقالَ أبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «اللهُ أَعْلَمُ بِمَنْ يُجاهِدُ في سَبِيلِهِ. واللهُ أَعْلَمُ بِمَنْ يُكْلَمُ في سَبِيلِهِ».

Narrated Abū Hurairah that the Prophet ﷺ said, "Allāh knows him who fights in His Cause, and Allāh knows him who gets wounded in His Cause".

٢٨٩٨ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا يَعْقُوبُ ابنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ التَقى هُوَ والمُشْرِكُونَ فاقْتَتَلُوا، فَلَمَّا مالَ رَسُولُ اللهِ ﷺ إلى عَسْكَرِهِ ومالَ الآخَرُونَ إلى عَسْكَرِهِمْ، وفي أَصْحابِ رَسُولِ اللهِ ﷺ رَجُلٌ لا يَدَعُ لَهُمْ شاذَّةً ولا فاذَّةً إلَّا اتَّبَعَها يَضْرِبُها بِسَيْفِهِ، فقالوا: ما أَجْزَأَ مِنَّا اليَوْمَ أَحَدٌ كما أَجْزَأَ فُلانٌ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقالَ رَجُلٌ مِنَ القَوْمِ: أَنا صاحِبُهُ. قالَ: فَخَرَجَ مَعَهُ كُلَّما وقفَ وقَفَ مَعَهُ وإذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ فِي الأَرْضِ وذُبابَهُ بَيْنَ

2898. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ and *Al-Mushrikūn* met each other in a battle and started fighting. When Allāh's Messenger ﷺ returned to his camp and when *Al-Mushrikūn* returned to their camp, somebody talked about a man amongst the companions of Allāh's Messenger ﷺ who would follow and kill with his sword any *Mushrik* going alone. He (or they) said, "Nobody did his job (i.e., fighting) so properly today as that man." Allāh's Messenger ﷺ said, "Indeed, he is one of the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)". Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hurried to die quickly. So he planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. Another man came to Allāh's Messenger ﷺ and said, "I testify that you are Allāh's Messenger ﷺ." The Prophet ﷺ

ثَدْيَيْهِ، ثم تَحامَلَ عَلى سَيْفِهِ فَقَتَلَ نَفْسَهُ. فَخَرَجَ الرَّجُلُ إلى رَسُولِ اللهِ ﷺ فقالَ: أشْهَدُ أنَّكَ رَسُولُ اللهِ، قالَ: «وما ذاكَ؟» قالَ: الرَّجُلُ الَّذي ذَكَرْتَ آنِفاً أنَّهُ مِنْ أهْلِ النَّارِ فأعْظَمَ النَّاسُ ذٰلكَ فَقُلْتُ: أنا لَكُمْ بِهِ، فَخَرَجْتُ في طَلَبِهِ ثُمَّ جُرِحَ جُرْحاً شَدِيداً، فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ في الأرْضِ وذُبابَهُ بَيْنَ ثَدْيَيْهِ، ثم تَحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلكَ: «إنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أهْلِ الجَنَّةِ فِيما يَبْدُو للنَّاسِ وهُوَ مِنْ أهْلِ النَّارِ، وإنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أهْلِ النَّارِ فِيما يَبْدُو للنَّاسِ وهُوَ مِنْ أهْلِ الجَنَّةِ».

[انظر: ٤٢٠٣، ٤٢٠٧، ٦٤٩٣، ٦٦٠٧]

asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." Then Allāh's Messenger ﷺ said, "A man may seem to the people as if he were doing the deeds of the people of Paradise, while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were doing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

(٧٨) بابُ التَّحْرِيضِ عَلى الرَّمْيِ، وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾ [الأنفال: ٦٠].

(78) CHAPTER. Exhortation to archery (i.e., arrow throwing).

And the Statement of Allāh عزّ وجل:

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery etc.) to threaten the enemy of Allāh and your enemy..." (V.8:60)

٢٨٩٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ بنَ الأكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ عَلى نَفَرٍ مِنْ أسْلَمَ يَنْتَضِلُونَ. فَقالَ النَّبِيُّ ﷺ: «ارْمُوا

2899. Narrated Salama bin Al-Akwa' رضي الله عنه: The Prophet ﷺ passed by some people of the tribe of Banī Aslam who were practising archery. The Prophet ﷺ said, "O Banī Ismā'īl! Practise archery as your father Ismā'īl was a great archer. Keep on throwing arrows and I am with Banī so-and-so." So, one of the parties ceased throwing. Allāh's Messenger ﷺ said, "What is the matter with

بَنِي إسمَاعِيلَ فإنَّ أباكُمْ كانَ رَامياً، ارْمُوا وأنا مَعَ بَنِي فُلانٍ». قالَ: فأمْسَكَ أحَدُ الفَرِيقَيْنِ بأيْدِيهِمْ، فَقالَ رَسُولُ اللهِ ﷺ: «ما لَكُمْ لا تَرْمُونَ؟» قالُوا: كَيْفَ نَرْمِي وأنْتَ مَعَهُمْ؟ فَقالَ النَّبيُّ ﷺ: «ارْمُوا فأنا مَعَكُمْ كُلِّكُمْ».

[انظر: ٣٣٧٣، ٣٥٠٧]

you? Why have you ceased throwing?" They replied, "How should we throw while you are with them (i.e., on their side)?" On that the Prophet ﷺ said, "Throw, and I am with all of you."

٢٩٠٠ - حدَّثَنا أبُو نُعَيم: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ الغَسِيلِ، عَنْ حَمْزَةَ بنِ أبي أُسَيْدٍ، عنْ أبِيهِ قالَ: قالَ النَّبيُّ ﷺ يَوْمَ بَدْرٍ حِينَ صَفَفْنا لِقُرَيْشٍ وصَفُّوا لَنَا: «إذَا أكْثَبُوكُمْ فَعَلَيْكُم بالنَّبْلِ». [انظر: ٣٩٨٤، ٣٩٨٥]

2900. Narrated Abū Usaid رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet ﷺ said, "When they come near you, throw arrows at them."

(٧٩) بابُ اللَّهْوِ بالحِرَابِ ونَحْوِها

(79) CHAPTER. To play with spears and other similar arms.

٢٩٠١ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى قَالَ: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا الحَبَشَةُ يَلْعَبُونَ عِنْدَ النَّبيِّ ﷺ دَخَلَ عُمَرُ فأهْوَى إلى الحصباء فَحَصَبَهُمْ بِها، فَقالَ: «دَعْهُمْ يا عُمَرُ».

زَادَ عَلِيٌّ: حدَّثَنا عَبْدُ الرَّزَّاقِ، أخْبرَنا مَعْمَرٌ: في المَسْجِدِ.

2901. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While some Ethiopians were playing in the presence of the Prophet ﷺ, 'Umar came in, picked up a stone and hit them with it. On that the Prophet ﷺ said, "O 'Umar! Allow them (to play)." Ma'mar (the subnarrator) added that they were playing in the mosque.

(٨٠) بابُ المِجَنّ ومَنْ يَتَرَّس بِتُرْسِ صَاحِبِه

(80) CHAPTER. The shield, and shielding oneself with the shield of his companion.

٢٩٠٢ - حدَّثَنا أحْمَدُ بنُ

2902. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa and the Prophet ﷺ used to shield

مُحَمَّد: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا الأَوْزَاعِيُّ عَنْ إِسحَاقَ ابنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أَبُو طَلْحَةَ يَتَتَرَّس مَعَ النَّبيِّ ﷺ بِتُرْسٍ وَاحِدٍ. وكانَ أبو طَلْحَةَ حَسَنَ الرَّمْيِ، فَكانَ إِذَا رَمى يُشْرِفُ النَّبيُّ ﷺ فَيَنْظُرُ إلى مَوْضعِ نَبْلِهِ. [راجع: ٢٨٨٠]

themselves with one shield. Abū Ṭalḥa was a good archer, and when he threw (his arrows) the Prophet ﷺ would look at the target of his arrows.

٢٩٠٣ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلٍ قالَ: لَمَّا كُسِرَتْ بَيْضَةُ النَّبيِّ ﷺ على رَأْسِهِ، وأُدْمِيَ وجْهُهُ وَكُسِرَتْ رَباعِيَتُهُ، وكانَ عَلِيٌّ يَخْتَلِفُ بالمَاءِ في المِجَنِّ، وكانَتْ فاطِمَةُ تَغْسِلُهُ، فَلَمَّا رَأَتِ الدَّمَ يَزِيدُ عَلى المَاءِ كَثْرَةً عَمَدَتْ إلى حَصِيرٍ فأَحْرَقَتْها وأَلْصَقَتْها عَلى جُرْحِهِ فرقأ الدَّمُ. [راجع: ٢٤٣]

2903. Narrated Sahl رَضِيَ اللهُ عَنْهُ: When the helmet of the Prophet ﷺ was smashed on his head and blood covered his face, and one of his front teeth got broken, 'Alī brought the water in his shield and Fāṭima (the Prophet's daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and the wound of the Prophet ﷺ, was filled with its ashes and so the blood stopped oozing out. (See H. 243)

٢٩٠٤ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مالكِ بنِ أَوْسِ بنِ الحَدَثانِ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِمَّا لَمْ يُوجِفِ المُسْلِمُونَ عَلَيْهِ بِخَيْلٍ ولا رِكابٍ، فَكانَتْ لِرَسُولِ اللهِ ﷺ خاصَّةً، وكانَ يُنْفِقُ عَلى أَهْلِهِ نَفَقَةَ

2904. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The properties of Banī An-Naḍīr which Allāh had transferred to His Messenger ﷺ as *Faī*-booty[1] were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allāh's Messenger ﷺ who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allāh's Cause.

(1) (H. 2904) *Faī* - booty: See glossary.

سَنَتِهِ. ثُمَّ يَجْعَلُ ما بَقِيَ في السِّلاحِ والكُرَاعِ عُدَّةً في سَبِيلِ اللهِ. [انظر: ٣٠٩٤، ٤٠٣٣، ٤٨٨٥، ٥٣٥٧، ٥٣٥٨، ٦٧٢٨، ٧٣٠٥]

2905. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I never saw the Prophet ﷺ saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e., Sa'd bin Mālik (Abī Waqqaṣ)]. I heard him saying (to him), 'Throw (the arrows)! Let my parents sacrifice their lives for you.' "

[See Vol.5, Ch.16 and *Ḥadīth* No.3725]

٢٩٠٥ - حدَّثنا مُسَدَّدٌ، حدَّثنا يحيىٰ: عن سُفْيانَ قال: حدَّثني سَعْدُ بنُ إبراهيمَ عَنْ عَبْدِ اللهِ بن شَدَّادٍ عن عليٍّ.

حدَّثنا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ قالَ: حدَّثَني عَبْدُ اللهِ ابنُ شَدَّادٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ يَقُولُ: ما رَأَيْتُ النَّبِيَّ ﷺ يُفَدِّي رَجُلاً بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: «ارْمِ فِدَاكَ أبي وأُمّي». [انظر: ٤٠٥٨، ٤٠٥٩، ٦١٨٤]

(81) CHAPTER. The (leather) shield.

(٨١) بابُ الدَّرَقِ

2906. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ came to my house while two girls were singing beside me the songs of Bu'āth [a story about the battle between the two tribes of the *Anṣār* (i.e., Khazraj and Aūs) before Islām]. The Prophet ﷺ reclined on the bed and turned his face to the other side. Abū Bakr came and scolded me and said protestingly, "Instruments of Satan in the presence of Allāh's Messenger ﷺ?" Allāh's Messenger ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I waved the two girls to go away and they left.

٢٩٠٦ - حدَّثنا إسمَاعِيلُ قالَ: حدَّثَني ابنُ وَهْبٍ: قالَ عَمْرٌو: حدَّثَني أبُو الأسْوَدِ، عَنْ عُرْوَةَ، عَن عائِشَةَ رَضِيَ اللهُ عَنها قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وعِنْدي جارِيَتان تُغَنِّيَانِ بِغِناءِ بُعاثَ فاضْطَجَعَ عَلى الفِراشِ وحَوَّلَ وجْهَهُ. فَدَخَلَ أبُو بَكْرٍ فانْتَهرَني وقالَ: مِزْمارَةُ الشَّيْطانِ عِنْدَ رَسُولِ اللهِ ﷺ؟ فأقْبَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ فَقالَ: «دَعْهُما»، فَلَمَّا غَفَلَ غَمزْتُهما فَخَرَجَتا. [راجع: ٤٥٤]

2907. 'Āishah added: It was the day of *'Eīd* and negroes were playing with leather

٢٩٠٧ - قالَتْ: وكانَ يَوْمَ عِيدٍ

يَلْعَبُ السُّودَانُ بالدَّرَقِ والحِرَابِ. فإمَّا سَأَلْتُ رَسُولَ اللهِ ﷺ وإمَّا قالَ: «تَشْتَهِينَ أن تنظري؟» فَقالَتْ: نَعَمْ. فأقامَني وَرَاءَهُ، خَدِّي عَلى خَدِّهِ ويَقُولُ: «دُونَكُمْ يا بَنِي أرفِدَةَ»، حتَّى إذَا مَلِلْتُ، قالَ: «حَسْبُكِ؟» قُلْتُ: نَعَمْ. قالَ: «فاذْهَبِي». قالَ أحْمَدُ فَلَمَّا غَفَلَ. [راجع: ٩٤٩]

shields and spears. Either I requested Allāh's Messenger ﷺ, or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Banī Arfida!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to go.

(٨٢) بابُ الحَمائِلِ وتَعْلِيقِ السَّيْفِ بالعُنُقِ

(82) CHAPTER. The straps for suspending swords and the hanging of the sword by the neck.

٢٩٠٨ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ أحْسَنَ النَّاسِ، وأشْجَعَ النَّاسِ. ولقَدْ فَزِعَ أهْلُ المَدِينَةِ لَيْلَةً فَخَرَجُوا نَحْوَ الصَّوْتِ فاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ وقَدِ اسْتَبْرَأ الخبرَ وهُوَ عَلى فَرَسٍ لأبِي طَلْحَةَ عرِيٍ، وفي عُنقِهِ السَّيْفُ وهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا». ثُمَّ قالَ: «وجَدْنَاهُ بَحْراً»، أوْ قالَ: «إنَّهُ لَبَحْرٌ». [راجع: ٢٦٢٧]

2908. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Al-Madīna got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet ﷺ met them (on his way back) after he had found out the cause of the noise. He was riding an unsaddled horse belonging to Abū Ṭalḥa and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e., the horse) very fast," or said, "This horse is very fast." (*Qasṭalānī*)

(٨٣) بابُ ما جاء في حِلْيَةِ السُّيُوفِ

(83) CHAPTER. (What has been said regarding) the decoration of swords (with gold and silver etc.).

٢٩٠٩ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا الأوْزَاعِيُّ قالَ: سَمِعْتُ سُلَيمانَ بنَ حَبِيبٍ قالَ: سَمِعْتُ أبا أُمامَةَ يَقُولُ:

2909. Narrated Abū Umāma: Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

لَقَد فَتَحَ الفُتُوحَ قَوْمٌ ما كانَتْ حِلْيَةُ سُيُوفِهِمُ الذَّهَبَ ولا الفِضَّةَ، إنَّما كانَتْ حِلْيَتُهُمُ العَلابيَّ والآنُكَ والحَدِيدَ.

(84) CHAPTER. Whoever hung his sword on a tree at midday nap.

(٨٤) بابُ مَنْ عَلَّقَ سَيفَهُ بالشَّجَرِ في السَّفَرِ عِنْدَ القائِلَةِ

2910. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما that he proceeded in the company of Allāh's Messenger ﷺ towards Najd to participate in a *Ghazwa*(1) (holy battle). When Allāh's Messenger ﷺ returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allāh's Messenger ﷺ and the people dismounted and dispersed to rest in the shade of the trees. Allāh's Messenger ﷺ rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allāh's Messenger ﷺ calling us. (We woke up) to see a bedouin with him. The Prophet said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allāh.'(2)" The Prophet ﷺ did not punish him and he was sitting there.

٢٩١٠ - حدَّثَنا أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سِنانُ ابنُ أبي سِنانٍ الدُّؤَليُّ وأبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أخبره أنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللهِ ﷺ قَفَلَ مَعَهُ فأدْرَكَتْهُمُ القائِلَةُ في وَادٍ كَثِيرِ العِضَاهِ فنزل رَسُولُ اللهِ ﷺ وتَفَرَّقَ النَّاس يستظلون بالشَّجَرِ فَنَزَلَ رَسُولُ اللهِ ﷺ تَحْتَ شجرة وعَلَّقَ بِها سَيْفَهُ ونِمْنا نَوْمَةً فإذَا رَسُولُ اللهِ ﷺ يَدْعُونا وإذَا عِنْدَهُ أعْرَابيٌّ، فَقالَ: «إنَّ هذَا اخْتَرَطَ عَليَّ سَيْفِي وأنا نائِمٌ فاسْتَيْقَظْتُ وهُوَ في يَدِهِ صَلْتاً، فَقالَ: مَنْ يَمْنَعُكَ مِنِّي؟ فَقُلْتُ: اللهُ»، ثَلاثاً، ولَمْ يُعاقِبْهُ وجَلَسَ. [انظر: ٢٩١٣، ٤١٣٤، ٤١٣٥، ٤١٣٦]

(85) CHAPTER. The wearing of a helmet.

(٨٥) بابُ لُبْسِ البَيْضَةِ

(1) (H. 2910) *Ghazwa*: See glossary

(2) (H. 2910) Jibrīl (Gabriel) then hit the bedouin on the hand and let fall the sword which was picked up by Allāh's Messenger ﷺ. Allāh's Messenger ﷺ forgave the bedouin although he could have killed him on the spot if he had wished. (*Qasṭalānī*, Vol.5).

2911. Narrated Sahl رَضِيَ اللهُ عَنْهُ that he was asked about the wound of the Prophet ﷺ on the day (of the battle) of Uhud. He said, "The face of the Prophet ﷺ was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fāṭima عليها السلام washed off the blood while 'Alī رَضِيَ اللهُ عَنْهُ held water. When she saw that bleeding was increasing, she burnt a mat (of date-palm leaves) till it turned into ashes and she filled the wound with those ashes and thus the bleeding ceased."

٢٩١١ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ أبيهِ عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سُئِلَ عَنْ جُرْحِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ، فَقالَ: جُرِحَ وجهُ النَّبِيِّ ﷺ وكُسِرَتْ رَباعِيَتُهُ وهُشِمَتِ البَيْضَةُ عَلى رَأْسِهِ، فَكانَتْ فاطِمَةُ عَلَيها السَّلامُ تَغْسِلُ الدَّمَ وعَلِيٌّ رَضِيَ اللهُ عَنْهُ يُمْسِكُ، فَلَمَّا رَأَتْ أنَّ الدَّمَ لا يَزْدادُ إلا كثرةً أخَذَتْ حَصِيراً فأحْرَقَتْهُ حتَّى صارَ رَماداً أَلْزَقَتْهُ فاسْتَمْسَكَ الدَّمُ.

[راجع: ٢٤٣]

(86) CHAPTER. Whoever does not consider it logical to break the weapons and to slaughter the animals of the deceased.[1]

(٨٦) بابٌ مَنْ لَمْ يَرَ كَسْرَ السِّلاحِ وَعقْرِ الدواب عِنْدَ المَوْتِ

2912. Narrated 'Amr bin Al-Ḥārith: The Prophet ﷺ did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity.

٢٩١٢ - حَدَّثَنا عَمْرُو بنُ عَبَّاسٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيانَ، عَن أبي إسحاقَ، عَنْ عَمْرِو بنِ الحارِثِ قالَ: ما تَرَكَ النَّبِيُّ ﷺ إلَّا سِلاحَهُ وَبَغْلَةً بَيْضاءَ وأرْضاً بِخَيْبَرَ جَعَلَها صَدَقَةً. [راجع: ٢٧٣٩]

(87) CHAPTER. The dispersing of the people away from the *Imām* at midday to rest in the shade of trees.

(٨٧) بابٌ تَفَرُّقِ النَّاسِ عَنِ الإمام عِنْدَ القائِلَةِ والاسْتِظْلالِ بالشَّجَرِ

2913. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he participated in a *Ghazwa* (holy battle) in the company of Allāh's Messenger ﷺ. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the

٢٩١٣ - حَدَّثَنَا أَبُو اليمانِ: أخبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حدثني سِنانُ بنُ أبي سِنانٍ وأبُو سَلَمَةَ أنَّ جابِراً أخْبرَهُ.

(1) (Ch. 86) This contradicts the practice of the people of the Pre-Islāmic Period who used to break the weapons of their dead chief and kill his animals. Islām abolished such practice. (*Fatḥ Al-Bārī*).

وَحدَّثنا مُوسَى بن إسمَاعِيلَ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ: أخْبرَنا ابنُ شِهابٍ، عَنْ سِنانِ بن أبي سِنانٍ الدُّؤَلِيِّ أن جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أخْبرَهُ أنَّهُ غَزَا مَعَ النَّبيِّ ﷺ فأدْرَكَتْهُمُ القائِلَةُ في وَادٍ كَثِيرِ العِضَاهِ، فَتَفَرَّقَ النَّاسُ في العِضَاهِ يَسْتَظِلُّونَ بالشَّجَرِ فَنزَلَ النَّبيُّ ﷺ تَحْتَ شَجَرَةٍ فَعَلَّقَ بها سَيْفَهُ ثُمَّ نامَ، فاسْتَيْقَظَ وعِنْدَهُ رَجُلٌ وهُوَ لا يَشْعُرُ بِهِ، فَقالَ النَّبيُّ ﷺ: «إنَّ هذَا اخْتَرَطَ سَيْفِي فَقالَ: فَمَنْ يَمْنَعُكَ؟ قُلْتُ: اللهُ، فَشامَ السَّيْفَ فَها هُوَ ذَا جالِسٌ»، ثُمَّ لَمْ يُعاقِبْهُ.
[راجع: ٢٩١٠]

trees. The Prophet ﷺ rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet ﷺ said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allāh.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet ﷺ did not punish him.

[See *Ḥadīth* No.2910]

(٨٨) **بابُ ما قِيلَ في الرِّماحِ،**

ويُذْكَرُ عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ قَالَ: «جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمحِي. وجُعِلَ الذِّلَّةُ والصَّغارُ عَلى مَنْ خالَفَ أمْرِي».

(88) CHAPTER. What is said regarding spears.

Narrated Ibn 'Umar that the Prophet ﷺ said, "My livelihood is under the shade of my spear,(1) and he who disobeys my orders will be humiliated by paying *Jizya*."(2)

٢٩١٤ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ ابنِ عُبَيْدِ اللهِ، عَنْ نافعٍ مَوْلى أبي قَتادَةَ الأنْصَارِيِّ عَنْ أبي قَتادَةَ رَضِيَ اللهُ عَنْهُ أنه كانَ مَعَ رَسُولِ اللهِ ﷺ حتَّى إذَا كانَ بِبَعْضِ

2914. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ that he was in the company of Allāh's Messenger ﷺ and when they had covered a portion of the road to Makkah, he and some of the companions lagged behind. The latter were in a state of *Iḥrām*(3) while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give

(1) (Ch. 88) "Under the shade of my spear" means, from war booty.
(2) (Ch. 88) *Jizya*: See glossary.
(3) (H. 2914) *Iḥrām*: See the glossary.

طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحابٍ لَهُ مُحْرِمِينَ وهُوَ غَيرُ مُحْرِمٍ، فَرَأى حِماراً وَحْشِيّاً فاسْتَوَى عَلى فَرَسِهِ فَسَأَلَ أَصْحابَهُ أَنْ يُناوِلُوهُ سَوْطَهُ فأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فأَبَوْا فأَخَذَهُ ثُمَّ شَدَّ عَلى الحِمارِ فَقَتَلَهُ فأَكَلَ مِنْهُ بَعْضُ أَصْحابِ النَّبِيِّ ﷺ وأَبى بَعضٌ، فَلَمَّا أَدْرَكُوا رَسُولَ اللهِ ﷺ سَأَلُوهُ عَنْ ذٰلِكَ، قالَ: «إِنَّما هِيَ طُعْمَةٌ أَطْعَمَكُمُوها اللهُ».

وعَنْ زَيْدِ بنِ أَسْلَمَ عَنْ عَطاءِ بنِ يَسَارٍ عَنْ أَبي قَتَادَةَ في الحِمارِ الوَحْشِيِّ مِثْلُ حَدِيثِ أَبي النَّضرِ قالَ: «هَلْ مَعَكُمْ مِن لَحْمِهِ شَيْءٌ؟».

[راجع: ١٨٢١]

him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ﷺ ate of it while some others refused to eat. When they caught up with Allāh's Messenger ﷺ they asked him about that, and he said, "That was a meal Allāh fed you with." (It is also said that Allāh's Messenger ﷺ asked, "Have you got something of its meat?").

(٨٩) بابُ ما قِيلَ في دِرْعِ النَّبِيِّ ﷺ والقَمِيصِ في الحَرْبِ،

وقالَ النَّبِيُّ ﷺ: «أَمَّا خالِدٌ فَقَدِ احْتَبَسَ أَدراعَهُ في سَبِيلِ اللهِ».

(89) CHAPTER. What is said regarding the armour of the Prophet ﷺ and the coat of mail during the battle.

The Prophet ﷺ said, "As for Khālid, he has kept his armour for Allāh's Cause."

٢٩١٥ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ وهُوَ في قُبَّةٍ: «اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ ووَعْدَكَ. اللَّهُمَّ إنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ اليَوْمِ». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقالَ: حَسْبُكَ يا رَسُولَ اللهِ، فَقَدْ أَلحَحْتَ عَلى رَبِّكَ، وهُوَ في الدِّرْعِ

2915. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ, while in a tent (on the day of the battle of Badr) said, "O Allāh! I request You to fulfil Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship You after today." Abū Bakr then held him by the hand and said, "This is sufficient, O Allāh's Messenger! You have appealed to your Lord too pressingly." The Prophet ﷺ was clad in his armour at that time. He went out, saying, "Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and that

فَخَرَجَ وهُوَ يَقُولُ: ﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ۝٤٦﴾ [القمر: ٤٥، ٤٦]. وقالَ وُهَيْبٌ: حدَّثَنا خالِدٌ: يَوْمَ بَدْرٍ. [انظر: ٣٩٥٣، ٤٨٧٥، ٤٨٧٧]

Hour will be more grievious and more bitter." (V.54:45,46)

Khālid said, "That was on the day of the battle of Badr."

[See Vol. 5. *Hadīth* No.3953].

٢٩١٦ - حدَّثَنا مُحَمَّدُ بن كَثِيرٍ: أخبرَنا سُفْيانُ، عَنِ الأعمَشِ عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: تُوُفِّيَ رَسُولُ اللهِ ﷺ ودِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيّ بثَلاثِينَ صَاعاً مِنْ شَعِيرٍ.

وقالَ يَعْلى: حدَّثَنا الأعمَشُ: دِرْعٌ مِنْ حدِيدٍ. وقالَ مُعَلّى: عَنْ عَبْدِ الوَاحِدِ، حَدَّثَنَا الأعمَشُ وقالَ: رَهَنَهُ دِرْعاً مِنْ حَدِيدٍ. [راجع: ٢٠٦٨]

2916. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ died while his (iron) armour was mortgaged to a Jew for thirty *Ṣā'* of barley.

٢٩١٧ - حدَّثَنا مُوسىٰ بنُ إسمَاعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طَاوُسٍ عن أبيه عن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ البَخِيلِ والمُتَصَدِّقِ مَثَلُ رَجُلَينِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ قَدِ اضْطَرَّتْ أيْدِيَهُما إلى تَرَاقِيهِما. فَكُلَّما هَمَّ المُتَصَدِّقُ بِصَدَقَتِهِ اتَّسَعَتْ عَلَيْهِ حتَّى تُعَفِّيَ أثَرَهُ، وكُلَّما هَمَّ البَخِيلُ بالصَّدَقَةِ انْقَبَضَتْ كُلُّ حَلْقَةٍ إلى صَاحِبَتِها وتَقَلَّصَتْ عليْهِ وانْضَمَّتْ يَداهُ إلى تَرَاقِيهِ فَسَمِعَ النَّبِيَّ

2917. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person intends to give in charity, his cloak spreads over his body so much so that it wipes out his traces,(1) but whenever the miser intends to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collar-bones."(2) Abū Hurairah heard the Prophet ﷺ saying, "The miser then tries to widen it but in vain."

(1) (H. 2917) "Traces" here stands for sins. Charitable deeds cancel one's sins.
(2) (H. 2917) When a miser thinks of paying in charity, he feels dispirited and bored and remains clinging to his miserliness.

ﷺ يَقُولُ: «فَيَجْتَهِدُ أَنْ يُوسِّعَهَا فَلا تَتَّسِعُ». [راجع: ١٤٤٣]

(90) CHAPTER. The (wearing of a) cloak on journeys and in war.

(٩٠) بابُ الجُبَّةِ في السَّفَرِ والحَرْبِ

2918. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went out to answer the call of nature and on his return I brought some water for him. He performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and then washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

٢٩١٨ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ، حدَّثنا الأعمَشُ، عَنْ أبي الضُّحَى عَنْ مَسْرُوقٍ قالَ: حدَّثني المُغِيرَةُ بنُ شُعْبَةَ قالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ لِحَاجَتِهِ ثُمَّ أقْبَلَ فتلقيته بِماءٍ فَتوضَّأ وعَلَيْهِ جُبَّةٌ شامِيَّةٌ فَمَضْمَضَ واسْتَنْشَقَ وغَسَلَ وَجْهَهُ فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَّيْهِ وكانا ضَيِّقَيْنِ فأخْرَجَهُما مِنْ تَحْتُ، فَغَسَلَهُما، ومَسَحَ بِرَأسِهِ وعَلى خُفَّيْهِ. [راجع: ١٨٢]

(91) CHAPTER. The wearing of silk in war.

(٩١) بابُ الحَرِيرِ في الحَرْبِ

2919. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed 'Abdur-Raḥmān bin 'Aūf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

٢٩١٩ - حَدَّثَنَا أحْمَدُ بنُ المِقْدَامِ: حدَّثنا خالدُ بنُ الحارِثِ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ أنَّ أنَساً حدَّثَهُمْ: أنَّ النَّبيَّ ﷺ رَخَّصَ لِعَبدِ الرَّحْمٰنِ بنِ عَوْفٍ والزُّبَيرِ في قَميصٍ مِنْ حَرِيرٍ مِنْ حِكَّةٍ كانَتْ بِهما. [انظر: ٢٩٢٠، ٢٩٢١، ٢٩٢٢، ٥٨٣٩]

2920. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Abdur-Raḥmān bin 'Aūf and Az-Zubair complained to the Prophet ﷺ, i.e., about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a *Ghazwa* (holy battle).

٢٩٢٠ - حَدَّثَنَا أبُو الوَلِيدِ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ.
حدَّثنا مُحَمَّدُ بنُ سِنانٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ

وَالزُّبَيرَ شَكَوَا إلى النَّبِيِّ ﷺ - يَعْنِي القَمْلَ - فأَرْخَصَ لَهُما في الحَرِيرِ، فَرَأَيْتُهُ عَلَيْهِما في غَزَاةٍ.

[راجع: ٢٩١٩]

2921. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed 'Abdur-Raḥmān bin 'Aūf and Az-Zubair bin Al-'Awwām to wear silk.

٢٩٢١ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ قالَ: أَخْبَرَنِي قَتادَةُ أنَّ أَنَساً حَدَّثَهُمْ قالَ: رَخَّصَ النَّبِيُّ ﷺ لِعَبْدِ الرَّحْمٰنِ بن عَوفٍ والزُّبَيرِ بنِ العَوَّامِ في حَرِيرٍ. [راجع: ٢٩١٩]

2922. Narrated Anas رَضِيَ اللهُ عَنْهُ: (Wearing of silk) was allowed to them (i.e., 'Abdur-Raḥmān and Az-Zubair) because they suffered from itching.

٢٩٢٢ - حَدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسٍ قالَ: رَخَّصَ أَوْ رُخِّصَ لهما لِحِكَّةٍ بِهِما.

[راجع: ٢٩١٩]

(92) CHAPTER. What is said about the knife.

(٩٢) بابُ ما يُذْكَرُ في السِّكِّينِ

2923. Narrated Umaiyya Aḍ-Ḍamrī: I saw the Prophet ﷺ eating of a shoulder (of a sheep) by cutting from it; and then he was called to *Ṣalāt* (prayer) and he offered *Ṣalāt* (prayer) without repeating his ablution.

Narrated Az-Zuhrī as above (*Ḥadīth* No.2923) and added that the Prophet ﷺ put the knife down.

٢٩٢٣ - حَدَّثَنَا عَبْدُ العَزِيْزِ بنُ عَبْدِ اللهِ: حدَّثَني إبْراهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ جَعْفَرِ بنِ عَمْرِو بنِ أُمَيَّةَ الضمري عَنْ أَبِيْهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يأكُلُ مِنْ كَتِفٍ يَحْتَزُّ مِنْها ثُمَّ دُعِيَ إلى الصَّلاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

حدَّثَنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وزَادَ: فأَلْقى السِّكِّينَ. [راجع: ٢٠٨]

(93) CHAPTER. What is said about the fighting against *Ar-Rūm* (the Byzantines).

(٩٣) بابُ ما قِيلَ في قِتالِ الرُّومِ

2924. Narrated Khālid bin Ma'dān that 'Umair bin Al-Aswad Al-'Ansī told him that he went to 'Ubāda bin Aṣ-Ṣāmit while he was staying in his house of Ḥimṣ with (his wife) Umm Ḥarām. 'Umair said: Umm Ḥarām informed us that she heard the Prophet ﷺ saying, "Paradise will be granted to the first batch of my followers who will undertake a naval expedition." Umm Ḥarām added, "I said, 'O Allāh's Messenger! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet ﷺ then said, 'The first army amongst my followers who will invade Caesar's city will be forgiven their sins.' I asked, 'Will I be one of them, O Allāh's Messenger?' He replied in the negative."

٢٩٢٤ - **حدَّثني** إسحاقُ بنُ يَزِيدَ الدِّمَشْقِيُّ: حدَّثنا يَحْيى بنُ حَمْزَةَ قالَ: حدَّثني ثَوْرُ بنُ يَزيدَ، عَنْ خالِدِ بنِ مَعْدانَ: أنَّ عُمَيرَ بنَ الأسْوَدِ العَنْسِيَّ حدَّثَهُ أنَّهُ أتى عُبادَةَ ابنَ الصَّامِتِ وهُوَ نازِلٌ في ساحِلِ حِمْصَ وهُوَ في بِناءٍ لَهُ ومَعَهُ أُمُّ حَرَامٍ، قالَ عُمَيرٌ: فَحَدَّثَتْنا أُمُّ حَرَامٍ أنَّها سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «أوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ البَحْرَ قَدْ أوْجَبُوا. قالَتْ أُمُّ حَرَامٍ: قُلْتُ: يا رَسُولَ اللهِ أنا فِيْهِمْ؟ قالَ: أنْتِ فِيهِمْ. ثُمَّ قالَ النَّبِيُّ ﷺ: «أوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ»، فَقُلْتُ: أنا فِيهِمْ يا رَسُولَ اللهِ؟ قالَ: «لا».

[راجع: ٢٧٨٩]

(94) CHAPTER. Fighting against the Jews.

(٩٤) **بابُ** قِتالِ اليَهُودِ

2925. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "You (Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullāh (i.e., slave of Allāh)! There is a Jew hiding behind me; so kill him.'"

٢٩٢٥ - **حدَّثنا** إسحاقُ بنُ مُحَمَّدٍ الفَرْوِي: حدَّثنا مالكٌ عَنْ نافعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «تُقاتِلُونَ اليَهُودَ حتَّى يَخْتَبِئَ أحَدُهُمْ وَرَاءَ الحَجَرِ فَيَقُولُ: يا عَبْدَ اللهِ هذَا يَهُودِيٌّ وَرَائي فاقْتُلْهُ». [انظر: ٣٥٩٣]

2926. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him.'"

٢٩٢٦ - **حدَّثنا** إسحاقُ بنُ إبْراهِيمَ: أخْبَرَنا جَرِيرٌ، عَنْ عُمارَةَ بنِ القَعْقاعِ عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ

ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا اليَهُودَ حتَّى يَقُولَ الحَجَرُ وراءَهُ اليَهُودِيُّ: يا مُسْلِمُ هذَا يَهُودِيٌّ وَرَائي فاقْتُلْهُ».

(95) CHAPTER. Fighting against the Turks.

(٩٥) بابُ قِتالِ التُّرْكِ

2927. Narrated 'Amr bin Taghlib: The Prophet ﷺ said, "One of the portents of the Hour is that you will fight against people wearing shoes made of hair; and one of the portents of the Hour is that you will fight against broad-faced people whose faces will look like shields coated with leather."

٢٩٢٧ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا جَرِيرُ بنُ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثَنا عَمْرُو بنُ تَغْلِبَ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ من أشْراطِ السَّاعَةِ أنْ تُقاتِلُوا قَوْماً يَنْتَعِلُونَ نِعالَ الشَّعَرِ، وإنَّ مِنْ أشْرَاطِ السَّاعَةِ أنْ تُقاتِلُوا قَوْماً عِرَاضَ الوُجُوهِ كأنَّ وجُوهَهُمُ المَجانُّ المُطرَّقَةُ». [انظر: ٣٥٩٢]

2928. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair."

٢٩٢٨ - حدَّثَني سَعِيدُ بنُ مُحَمَّدٍ: حدَّثَنا يَعْقُوبُ: حدَّثَنا أبِي، عَنْ صَالحٍ، عَنِ الأعْرَجِ قالَ: قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا التُّرْكَ، صِغارَ الأعْيُنِ حُمْرَ الوُجُوهِ ذُلْفَ الأُنُوفِ، كأنَّ وجُوهَهُمُ المَجانُّ المُطَرَّقَةُ. ولا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا قَوْماً نِعالُهُمُ الشَّعَرُ». [انظر: ٢٩٢٩، ٣٥٨٧، ٣٥٩٠، ٣٥٩١]

(96) CHAPTER. Fighting against people wearing shoes made of hair.

(٩٦) بابُ قِتَالِ الَّذِينَ يَنْتَعِلُونَ الشَّعَرَ

2929. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till you fight against people

٢٩٢٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ الزُّهْرِيُّ عَنْ

wearing shoes made of hair. And the Hour will not be established till you fight against people whose faces look like shields coated with leather." Abū Hurairah added, "They will be small-eyed, flat-nosed, and their faces will look like shields coated with leather."

سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا قَوْماً نِعالُهُمُ الشَّعَرُ، ولا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا قَوْماً كأنَّ وجُوهَهُمُ المَجانُّ المُطَرَّقَةُ».

قالَ سُفْيانُ: وزَادَ فِيهِ أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رِوَايَةً: «صِغارَ الأعْيُنِ، ذُلْفَ الأنُوفِ، كأنَّ وجُوهَهُمُ المَجانُّ المُطَرَّقَةُ».

[راجع: ٢٩٢٨]

(97) CHAPTER. Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allāh for help.

(٩٧) بابٌ مَنْ صَفَّ أصْحابَهُ عِنْدَ الهَزِيمَةِ، ونَزَلَ عَنْ دَابَّتِهِ واسْتَنْصَرَ

2930. Narrated Abū Isḥāq: A man asked Al-Barā', "O Abū 'Umāra! Did you all flee on the day (of the battle) of Ḥunain?" He replied, "No, by Allāh! Allāh's Messenger ﷺ did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzin and Banī Naṣr, whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So, the Muslims retreated towards the Prophet ﷺ while he was riding his white mule which was being led by his cousin Abū Sufyān bin Al-Ḥārith bin 'Abdul Muṭṭalib. The Prophet ﷺ dismounted and invoked Allāh for victory; then he said, 'I am the Prophet, without a lie; I am the son of 'Abdul Muṭṭalib,' and then he arranged his companions in rows."

٢٩٣٠ - حدَّثَنا عَمْرُو بنُ خالِدٍ الحرانيُّ: حدَّثَنا زُهَيْرٌ: حدَّثَنا أبُو إسْحاقَ قالَ: سَمِعْتُ البَرَاءَ وسَألَهُ رَجُلٌ: أكُنْتُمْ فَرَرْتُمْ يا أبا عُمَارَةَ يَوْمَ حُنَيْنٍ؟ قالَ: لا واللهِ، ما وَلَّى رَسُولُ اللهِ ﷺ ولٰكِنَّهُ خَرَجَ شُبَّانُ أصْحابِهِ وخِفَافُهُم حُسَّراً لَيْس بِسِلاحٍ فأتَوْا قَوْماً رُماةً جَمْعَ هَوَازِنَ وبَنِي نَصْرٍ ما يَكادُ يَسْقُطُ لهُمْ سَهْمٌ فَرَشَقُوهُمْ رَشْقاً ما يَكادُونَ يُخْطِئُونَ. فأقْبَلُوا هُنالكَ إلى النَّبِيِّ ﷺ وهُوَ على بَغْلَتِهِ البَيْضاءِ وابنُ عَمِّهِ أبُو سُفْيانَ ابنُ الحَارِثِ بنِ عَبْدِ المُطَّلِبِ يَقُودُ بِهِ، فَنَزَلَ واسْتَنْصَرَ، ثُمَّ قالَ: «أنا النَّبِيُّ لا

كَذِب، أنا ابنُ عَبْدِ المُطَّلِب»، ثُمَّ صَفَّ أصْحابَهُ. [راجع: ٢٨٦٤]

(98) CHAPTER. To invoke Allāh to defeat and shake *Al-Mushrikūn* (polytheists, idolaters, pagans).

(٩٨) بابُ الدُّعاءِ عَلى المُشْرِكِينَ بالهَزِيمَةِ والزَّلْزَلَةِ

2931. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: When it was the day of the battle of *Al-Aḥzāb* (i.e., the Confederates), Allāh's Messenger ﷺ said, "O Allāh! Fill their (i.e., the infidels') houses and graves with fire as they busied us so much that we did not perform the middle *Ṣalāt* (prayer) (i.e., '*Aṣr* prayer) till the sun had set."

٢٩٣١ - حَدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أخْبَرنا عِيسَى عَنْ هِشامٍ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ الأحْزَابِ قالَ رَسُولُ اللهِ ﷺ: «مَلأَ اللهُ بُيُوتَهُمْ وقُبُورَهُمْ ناراً، شَغَلُونا عَنْ صَلَاةِ الوُسْطَى حَتَّى غابَتِ الشَّمْسُ». [انظر: ٤١١١، ٤٥٣٣، ٦٣٩٦]

2932. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to recite the following invocations during *Qunūt*:

"O Allāh! Save Salama bin Hishām.

O Allāh! Save Al-Walīd bin Al-Walīd.

O Allāh! Save 'Ayyāsh bin Rabī'a.

O Allāh! Save the weak Muslims.

O Allāh! Be very hard on Muḍar tribe.

O Allāh! Afflict them with years (of drought or famine) similar to the (drought or famine) years of the time of (Prophet) Yūsuf (Joseph)."

٢٩٣٢ - حَدَّثَنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنِ ابنِ ذَكْوَانَ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَدْعُو في القُنُوتِ: اللَّهُمَّ أنْجِ سَلَمَةَ بنَ هِشامٍ، اللَّهُمَّ أنْجِ الوَلِيدَ بنَ الوَلِيدِ، اللَّهُمَّ أنْجِ عَيَّاشَ بنَ أبي رَبِيعَةَ، اللَّهُمَّ أنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وطْأتَكَ عَلى مُضَرَ، اللَّهُمَّ سِنِينَ كَسِني يُوسُفَ». [راجع: ٧٩٧]

2933. Narrated 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ invoked evil upon *Al-Mushrikūn* (polytheists, idolaters, pagans) on the day (of the battle) of *Al-Aḥzāb*, saying, "O Allāh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allāh, defeat *Al-Aḥzāb* (the Confederates), O Allāh, defeat them and shake them."

٢٩٣٣ - حَدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا إسْمَاعِيلُ بنُ أبي خالِدٍ أنَّهُ سَمِعَ عَبْدَ اللهِ بنَ أبي أوْفى رَضِيَ اللهُ عَنْهُما يَقُولُ: دَعا رَسُولُ اللهِ ﷺ يَوْمَ الأحْزَابِ عَلى المُشْرِكِينَ فَقالَ:

«اللَّهُمَّ مُنْزِلَ الكِتَابِ، سَرِيعَ الحِسابِ. اللَّهُمَّ اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهزِمْهُمْ وزَلْزِلْهُمْ». [انظر: ٢٩٦٥، ٣٠٢٥، ٤١١٥، ٦٣٩٢، ٧٤٨٩]

2934. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was offering the *Ṣalāt* (prayers) in the shade of the Ka'bah. Abū Jahl and some *Quraishī* men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Makkah, and when he brought them, they put them over the Prophet ﷺ. Then Fāṭima (i.e., the Prophet's daughter) came and threw them away form him, and he said, "O Allāh! Destroy (*Al-Mushrikūn* of) Quraish; O Allāh! Destroy Quraish; O Allāh! Destroy Quraish," naming especially Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walīd bin 'Utba, Ubaī or (Umaiyya) bin Khalaf and 'Uqba bin Abī Mu'aiṭ. The narrator, 'Abdullāh added, "I saw them all killed and thrown in a well at Badr.

٢٩٣٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا جَعْفَرُ بنُ عَوْنٍ: حدَّثَنا سُفْيانُ عَنْ أبي إسْحَاقَ عَنْ عَمْرِو بنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي في ظِلِّ الكَعْبَةِ فَقالَ أبُو جَهْلٍ وناسٌ مِنْ قُرَيْشٍ، ونُحِرَتْ جَزُورٌ بناحِيَةِ مَكَّةَ، فأرْسَلُوا فَجاءوا مِنْ سَلاها وطَرَحُوا عَلَيْهِ. فَجاءَتْ فاطِمَةُ فألْقَتْهُ عَنْهُ، فَقالَ: «اللَّهُمَّ عليكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ»: لأبي جَهْلِ بنِ هِشامٍ، وعُتْبَةَ ابنِ رَبِيعَةَ، وشَيْبَةَ بنِ رَبِيعَةَ، والوَلِيدِ بنِ عُتْبَةَ، وأُبَيِّ بنِ خَلَفٍ وعُقْبَةَ بنِ أبي مُعَيْطٍ. قالَ عَبْدُ اللهِ: فَلَقَدْ رأيْتُهُمْ في قَلِيبِ بَدْرٍ قَتلى. قالَ أبُو إسْحَاقَ: ونَسِيتُ السَّابعَ. قالَ أبو عَبْد اللهِ، قالَ يُوسُفُ بنُ أبي إسْحَاقَ، عَنْ أبي إسْحَاقَ: أُمَيَّةُ بنُ خَلَفٍ. وقالَ شُعْبَةُ: أُمَيَّةُ أوْ أُبَيٌّ، والصَّحيحُ أُمَيَّةُ. [راجع: ٢٤٠]

2935. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once, the Jews came to the Prophet ﷺ and said, "Death be upon you." So I cursed them. The Prophet ﷺ said, "What is the matter"? I said, "Have you not heard what they said?"

٢٩٣٥ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ. حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ عَنْ عائِشَةَ رَضِيَ

الله عَنْها: أنَّ اليَهُودَ دَخلُوا عَلى النَّبِيِّ ﷺ فَقالُوا: السَّامُ عَلَيْكَ، وَلَعَنْتُهُمْ فَقالَ: «ما لكِ؟» قالَتْ: أَوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ: «فَلَمْ تَسْمَعي ما قُلْتُ؟ وعَلَيْكُمْ». [انظر: ٦٠٢٤، ٦٠٣٠، ٦٢٥٦، ٦٣٩٥، ٦٤٠١، ٦٩٢٧]

The Prophet ﷺ said, "Have you not heard what I replied (to them)? (I said), 'The same is upon you.'"[1]

(٩٩) بابٌ هَلْ يُرْشِدُ المُسْلِمُ أَهْلَ الكِتابِ أوْ يُعَلِّمُهُمُ الكِتابَ

(99) CHAPTER. Can a Muslim preach to the people of the Scriptures, or teach them the Holy Book?

٢٩٣٦ - حدَّثَنا إسْحاقُ: أخْبَرَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا ابنُ أخِي ابنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ الله عَنْهُما أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ كَتَبَ إلى قَيْصَرَ وقالَ: «فإنْ تَوَلَّيْتَ فإنَّ عَلَيْكَ إثْمَ الأرِيسِيِّينَ». [انظر: ٢٩٤٠]

2936 Narrated 'Abdullāh bin Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ wrote a letter to Caesar saying, "If you reject Islām, you will be responsible for the sins of the peasants (i.e., your people)."

(١٠٠) بابُ الدُّعاءِ لِلْمُشْرِكِيْنَ بالهُدَى لِيَتألَّفَهُمْ

(100) CHAPTER. To invoke Allāh to bestow guidance upon *Al-Mushrikūn* (polytheists, idolaters, pagans) in order to attract them.

٢٩٣٧ - حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ أنَّ عَبْدَ الرَّحْمٰنِ قالَ: قالَ أبُو هُرَيْرَةَ رَضِيَ الله عَنْهُ: قَدِمَ طُفَيْلُ بنُ عَمْرٍو

2937. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Ṭufail bin 'Amr Ad-Dausī and his companions came to the Prophet ﷺ and said, "O Allāh's Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allāh against them."

(1) (H. 2935) There is great similarity between the pronunciations of the Arabic words meaning "peace" and "death". The first is "*As-Salāmu*" and the second is "*As-Sāmu*". The Jews, instead of saying "*As-Salāmu 'Alaikum*" said, "*As-Sāmu 'Alaikum*", intending to invoke evil upon the Prophet ﷺ rather than to greet him, but the Prophet ﷺ noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allāh would accept the Prophet's invocation and reject theirs.

The people said, "The tribe of Daus is ruined." The Prophet ﷺ said, "O Allāh! Give guidance to the people of Daus, and let them embrace Islām."

الدَّوْسِيُّ وأصْحابُهُ عَلى النَّبِيِّ ﷺ فَقالوا: يا رَسُولَ اللهِ، إنَّ دَوْساً عَصَتْ وأبَتْ فادْعُ اللهَ عَلَيْها، فَقِيلَ: هَلَكَتْ دَوْسٌ. قالَ: «اللَّهُمَّ اهْدِ دَوْساً وائْتِ بِهِمْ». [انظر: ٤٣٩٢، ٦٣٩٧]

(101) CHAPTER. (What is said regarding the invitation of the Jews and Christians (to Islām), and for what Muslims should declare war against them and what the Prophet ﷺ wrote to Khusrau and Caesar. The invitation to Islām is essential before declaring war.

(١٠١) بابُ دَعْوَةِ اليَهُودِ والنَّصارىٰ، وعَلى ما يُقاتَلُونَ عَلَيْهِ، وما كَتَبَ النَّبِيُّ ﷺ إلى كِسْرَى وقَيْصَرَ، والدَّعْوَةِ قَبلَ القِتالِ

2938. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet ﷺ got a silver ring — as if I were just looking at its white glitter on his hand — and stamped on it the expression "Muḥammad, the Messenger of Allāh".

٢٩٣٨ - حدَّثَنا عَلِيُّ بنُ الجَعْدِ: أخْبَرنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: لَمَّا أرادَ النَّبِيُّ ﷺ أنْ يَكْتُبَ إلى الرُّومِ قِيلَ لَهُ: إنَّهُمْ لا يَقْرَؤُنَ كِتاباً إلَّا أنْ يَكُونَ مخْتُوماً، فاتَّخَذَ خاتَماً مِنْ فِضَّةٍ فَكَأنِّي أنْظُرُ إلى بَياضِهِ في يَدِهِ، ونَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ. [راجع: ٦٥]

2939. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Baḥrain who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. [Sa'īd bin Al-Musaiyab said, "The Prophet ﷺ then invoked Allāh to disperse them with full dispersion, (i.e., destroy Khursau and his followers)"].

٢٩٣٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بن عُتْبَةَ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكتابِهِ إلى كِسْرَى فأمَرَهُ أنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ البَحْرَيْنِ إلى كِسْرَى، فَلَمَّا قَرَأهُ

كِسْرَى خَرَّقَهُ. فَحَسِبْتُ أَنَّ سَعِيدَ بنَ المُسَيَّبِ قالَ: فَدَعا عَلَيهِمُ النَّبيُّ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [راجع: ٦٤]

(102) CHAPTER. The invitation of Prophet (Muhammad) ﷺ to the people to embrace Islām, and to believe in his Prophethood and not to take each other as Lords instead of Allāh. The Statement of Allāh تعالى:
"It is not (possible) for any human being whom Allāh has given the Book." (V.3:79)

(١٠٢) بابُ دُعاءِ النَّبيِّ ﷺ إلى الإسْلامِ والنُّبُوَّةِ، وأَنْ لا يَتَّخِذَ بَعْضُهُمْ بَعْضاً أَرْباباً مِنْ دُونِ اللهِ. وقَوْلِهِ تَعالى: ﴿مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَـٰبَ﴾ الآيَة [آل عمران: ٧٩].

2940. Narrated 'Abdullāh bin 'Abbas رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ wrote to Caesar and invited him to Islām, and sent him his letter with Dihya Al-Kalbī whom Allāh's Messenger ﷺ ordered to hand it over to the Governor of Basrah, who would forward it to Caesar. Caesar, as a sign of gratitude to Allāh, had travelled from Hims to Ilyā (Jerusalem) when Allāh had granted him victory over the Persian forces. So, when the letter of Allāh's Messenger ﷺ reached Caesar, he said after reading it, "Seek for me any one of his people (Arabs of Quraish tribe) if present here, in order to ask him about Allāh's Messenger ﷺ."

٢٩٤٠ - حدَّثنا إبْراهِيمُ بنُ حَمْزَةَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كَتَبَ إلى قَيْصَرَ يَدْعُوهُ إلى الإسْلامِ وبَعَثَ بِكتابهِ إليهِ مَعَ دِحْيَةَ الكَلْبِيِّ، وأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَدْفَعَهُ إلى عَظِيمِ بُصْرَى لِيَدْفَعَهُ إلى قَيْصَرَ وكانَ قَيْصَرُ لَمَّا كَشَفَ اللهُ عَنْهُ جُنُودَ فارِسَ مَشَى مِنْ حِمْصَ إلى إيلياءَ شُكْراً لما أَبْلاهُ اللهُ. فَلَمَّا جاءَ قَيْصَرَ كِتابُ رَسُولِ اللهِ ﷺ قالَ حِينَ قَرَأَهُ: التمسُوا لي هاهُنا أَحَداً مِنْ قَوْمِهِ لأَسأَلَهُمْ عَنْ رَسُولِ اللهِ ﷺ. [راجع: ٢٩٣٦]

2941. Ibn Abbas added: At that time Abū Sufyān bin Harb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allāh's Messenger ﷺ and

٢٩٤١ - قالَ ابنُ عَبَّاسٍ: فأَخْبَرَني أَبُو سُفْيانَ بن حرب أَنَّهُ كانَ بالشَّامِ في رِجالٍ مِنْ قُرَيْشٍ قَدِمُوا

the infidels of Quraish. Abū Sufyān said, "Caesar's messenger found us somewhere in Sham, so he took me and my companions to Ilyā and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines. He said to his translator, 'Ask them who amongst them is closely related to the man who claims to be a Prophet.'" Abū Sufyān added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Banī 'Abd Manāf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me, near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a Prophet. If he tells a lie, they should contradict him immediately.'" Abū Sufyān added, "By Allāh! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him (i.e., the Prophet ﷺ) when he asked me. But I considered it shameful to be called a liar by my companions. So, I told the truth. He then said to his translator, 'Ask him what is that man's family status among you?' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him?' I replied, 'No'. He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said,

تجاراً في المُدَّةِ التي كانَتْ بَينَ رَسُولِ اللهِ ﷺ وبَينَ كُفَّارِ قُرَيشٍ. قالَ أبُو سُفْيانَ فَوَجَدنا رَسُولُ قَيْصَرَ بِبَعْضِ الشَّامِ، فانْطَلَقَ بي وبِأصْحابي حتَّى قَدِمْنا إيلياءَ، فأُدْخِلْنا عَلَيْهِ فإذا هُوَ جالِسٌ في مجْلِسِ مُلْكِهِ وعَلَيْهِ التَّاجُ، وإذَا حَوْلَهُ عُظَماءُ الرُّومِ. فَقالَ لِتَرْجُمانِهِ: سَلْهُمْ: أيُّهُمْ أقْرَبُ نَسَباً إلى هذَا الرَّجُلِ الذي يَزْعُمُ أنَّهُ نَبِيٌّ؟ قالَ أبُو سُفْيانَ: فَقُلْتُ: أنا أقْرَبُهُمْ إلَيْهِ نَسَباً. قالَ: ما قَرابَةُ ما بَيْنَكَ وبَيْنَهُ؟ فَقُلْتُ: هُوَ ابنُ عَمٍّ، ولَيْسَ في الرَّكْبِ يَوْمَئِذٍ أحَدٌ مِنْ بَنِي عَبْدِ مَنافٍ غَيرِي، فَقالَ قَيْصَرُ: أدْنُوهُ، وأمَرَ بأصْحابي فَجُعِلُوا خَلْفَ ظَهْرِي عِنْدَ كَتِفي. ثُمَّ قالَ لِتُرْجُمانِهِ: قُلْ لأصْحابِهِ إنِّي سائِلٌ هذَا الرَّجُلَ عَنِ الَّذِي يَزْعُمُ أنَّهُ نَبِيٌّ فإنْ كَذَبَ فَكَذِّبُوه. قالَ أبُو سُفْيانَ: واللهِ لَولا الحَياءُ يَوْمَئِذٍ مِنْ أنْ يأثُرَ أصْحابي عَنِّي الكَذِبَ لَكَذَبْتُهُ حِينَ سَألَنِي عَنْهُ، ولٰكنِّي اسْتَحْيَيْتُ أن يَأثُرُوا الكَذِبَ عَنِّي فَصَدَقْتُهُ. ثُمَّ قالَ لِتُرْجُمانِهِ: قُلْ لَهُ: كَيْفَ نَسَبُ هٰذَا الرَّجُلِ فِيكُمْ؟ قُلْتُ: هُوَ فِينا ذُو نَسَبٍ. قالَ: فَهَلْ قالَ هذَا القَوْلَ أحَدٌ مِنْكُمْ قَبْلَهُ؟ قُلْتُ: لا، فَقالَ: كُنْتُمْ تَتَّهِمُونَهُ عَلى الكَذِبِ قَبْلَ أنْ يَقُولَ ما قالَ؟ قُلْتُ:

'Does anybody amongst those who embrace his (the Prophet's) religion become displeased and then discard his religion?' I replied, 'No.' He said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No, but we are now at truce with him, and we are afraid that he may betray us.'" Abū Sufyān added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a battle with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was undecided; the victory is shared by us in turns.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to offer *Ṣalāt* (prayer), give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people, could never tell a lie about Allāh. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the

لا . قالَ: فَهَلْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لا، قالَ: فأشْرافُ النَّاسِ يَتَّبِعُونَهُ أمْ ضُعَفاؤُهُمْ. قُلْتُ: بَلْ ضُعَفاؤُهُمْ. قالَ: فَيَزِيدُونَ أوْ يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ. قالَ: فَهَلْ يَرْتَدُّ أحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أنْ يَدخُلَ فِيهِ؟ قُلْتُ: لا. قالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لا، ونَحْنُ الآنَ مِنْهُ في مُدَّةٍ، نَحْنُ نَخافُ أنْ يَغْدِرَ. قالَ: أبُو سُفْيانَ: ولَمْ تُمكِنِّي كَلِمَةٌ أُدْخِلُ فِيها شَيْئاً أنْتَقِصُهُ بِهِ لا أخافُ أنْ تُؤثَرَ عَنِّي غَيرُها. قالَ: فَهَلْ قاتَلْتُمُوهُ وَقاتَلَكُمْ؟ قُلْتُ: نَعَمْ. قالَ: فَكَيْفَ كانَتْ حَرْبُهُ وحَرْبُكُمْ؟ قُلْتُ: كانَتْ دُوَلاً وسِجالاً، يُدَالُ عَلَيْنا المَرَّةَ ونُدَالُ عَلَيْهِ الأُخْرَى. قالَ: فماذَا يَأمُرُكُمْ بهِ؟ قالَ: يأمُرُنا أنْ نَعْبُدَ اللهَ وَحْدَهُ لا نُشْرِكُ بِهِ شَيْئاً، ويَنْهانا عمَّا كانَ يَعْبُدُ آباؤُنا. ويَأمُرُنا بالصَّلاةِ والصَّدَقَةِ والعَفافِ، والوَفاءِ بالعَهْدِ وأدَاءِ الأمانَةِ. فَقالَ لِتُرْجمانِهِ حِينَ قُلْتُ ذٰلِكَ لَهُ: قُلْ لَهُ: إنِّي سَألْتُكَ عَنْ نَسَبِهِ فِيكُمْ فَزَعَمْتَ أنَّهُ ذُو نَسَبٍ، وكَذٰلِكَ الرُّسُلُ تُبْعَثُ في نَسَبِ قَوْمِها. وسَألْتُكَ: هَلْ قالَ أحَدٌ مِنْكُم هٰذَا القَوْلَ قَبلَهُ فَزَعَمْتَ أنْ لا، فَقُلْتُ: لَوْ كانَ أحَدٌ مِنْكُمْ قالَ هذَا القَوْلَ قَبْلَهُ، قُلْتُ رَجُلٌ يأتَمُّ بِقَولٍ قَدْ

rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of True Faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of True Faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever betrayed or proved treacherous to his covenants; you replied in the negative. And such are the Messengers; they never betray or prove treacherous to their covenants. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allāh Alone, and not to worship others along with Him, to leave all that your forefathers used to worship, to offer *Ṣalāt* (prayer), to speak the truth, to be chaste, to be faithful to one's covenants and to return what is entrusted to you. These are really the qualities of a Prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him, definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.' " Abū Sufyān added, "Caesar then asked for the letter of Allāh's

قِيلَ قَبْلَهُ. وسَأَلْتُكَ هلْ كُنْتُمْ تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟ فَزَعمْتَ أنْ لا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الكَذِبَ عَلى النَّاسِ ويَكْذِبَ عَلى اللهِ. وسَأَلْتُكَ: هَلْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ؟ فَزَعمْتَ أنْ لا. فَقُلْتُ: لَوْ كانَ مِنْ آبائِهِ مَلِكٌ قُلْتُ يَطْلُبُ مُلكَ آبائِهِ. وسَأَلْتُكَ: أَشْرافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفاؤُهُمْ؟ فَزَعمْتَ أَنَّ ضُعَفاءَهُمُ اتَّبَعُوهُ، وهُمْ أَتْباعُ الرُّسُلِ. وسَأَلْتُكَ هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فزَعمْتَ أَنَّهُمْ يَزِيدُونَ، وكَذٰلِكَ الإيمانُ حَتَّى يَتِمَّ. وسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعمْتَ أنْ لا، فَكَذٰلِكَ الإيمانُ حِينَ تَخْلِطُ بَشاشَتُهُ القُلُوبَ لا يَسْخَطُهُ أَحَدٌ. وسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعمْتَ أنْ لا، وكَذٰلِكَ الرُّسُلُ لا يَغْدِرُونَ. وسَأَلْتُكَ هَلْ قاتَلْتُمُوهُ وقاتَلَكُمْ، فَزَعمْتَ أنْ قَدْ فَعَلَ، وأَنَّ حَرْبَكُمْ وحَرْبَهُ يَكُونُ دُوَلاً، يُدالُ عَلَيْكُمُ المرَّةَ وتُدَالونَ عَلَيْهِ الأُخْرَى؛ وكَذٰلِكَ الرُّسُلُ تُبْتَلَى وتَكُونُ لَهُ العاقِبَةُ. وسَأَلْتُكَ بِماذَا يأمُرُكُمْ فَزَعمْتَ أَنَّهُ يأمُرُكُمْ أَنْ تَعْبُدُوا اللهَ ولا تُشْرِكُوا بِهِ شَيْئاً، ويَنهاكُمْ عَمَّا كانَ يَعْبُدُ آباؤُكُمْ، ويَأمُرُكُمْ بالصَّلاةِ والصَّدَقَةِ والعَفافِ، والوَفاءِ بالعَهْدِ،

Messenger ﷺ and it was read. Its contents were:

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muhammad, the slave of Allāh, and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon him, who follows the (true) guidance. Now then, I invite you to Islām (i.e., surrender to Allāh), embrace Islām and you will be safe; embrace Islām and Allāh will bestow on you a double reward. But if you reject this invitation of Islām, you shall be responsible for misguiding the peasants (i.e., your nation). 'O people of the Scriptures (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then if they turn away, say: Bear witness that we are Muslims.'" (V.3:64)

Abū Sufyān added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantinian royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abī Kabsha's (i.e., the Prophet's)[1] affair has become so prominent that even the king of Banī Al-Asfar (Byzantines) is afraid of him.'" Abū Sufyān added, "By Allāh, I remained in a state of humility and was sure that his religion would be victorious till Allāh opened my heart for Islām, though I disliked it (i.e., embraced Islām)."

وأَدَاءِ الأَمانَةِ. قالَ: وهذِهِ صِفَةُ نَبِيٍّ قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خارِجٌ، ولٰكِنْ لَمْ أَعْلَم أَنَّهُ مِنْكُمْ. وإنْ يَكُ ما قُلْتَ حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ هاتَيْنِ، ولَوْ أَرْجُو أَنْ أَخْلُصَ إِلَيْهِ لَتَجَشَّمْتُ لقاءه. ولَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ قَدَمَيْهِ.

قالَ أَبُو سُفْيانَ: ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ فَقُرِئَ فإذَا فِيهِ:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ الله ورَسُولِهِ، إلى هِرَقْلَ عَظِيمِ الرُّومِ. سَلامٌ على مَنِ اتَّبَعَ الهُدَى. أَمّا بعد، فإنِّي أَدْعُوكَ بِدَاعِيَةِ الإِسْلامِ. أَسْلِمْ تَسْلَمْ، وأَسْلِمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ. فإنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الأَرِيسِيِّينَ. و: ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾ [آل عمران: ٦٤].

قالَ أَبُو سُفْيانَ: فَلَمّا أَنْ قَضَى مَقالَتَهُ عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَماءِ الرُّومِ، وكَثُرَ لَغَطُهُمْ فَلا أَدْرِي ماذَا قالُوا، وأُمِرَ بِنا فأُخْرِجْنا. فَلَمّا أَنْ خَرَجْتُ مَعَ أَصحَابِي وخَلَوْتُ بِهِمْ، قُلْتُ لهُمْ: لَقَدْ أَمِرَ أَمْرُ ابنِ أَبي كَبْشَةَ،

(1) (H. 2941) The name Ibn Abī Kabsha was said by Abū Sufyān just to slight the Prophet ﷺ, for this was not one of the Prophet's names.

هذا مَلِكُ بَنِي الأَصْفَرِ يَخافُهُ. قالَ أَبُو سُفْيانَ: واللهِ ما زِلْتُ ذَلِيلاً مُسْتَيْقِناً بأَنَّ أَمْرَهُ سَيَظْهَرُ، حتَّى أَدْخَلَ اللهُ قَلْبِيَ الإِسْلامَ وأَنا كارِهٌ. [راجع: ٧]

2942. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ that he heard the Prophet ﷺ on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allāh will grant victory." So, the Companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet ﷺ asked for 'Alī. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Alī in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he never had any eye-trouble. 'Alī said, "We will fight with them (i.e., infidels) till they become like us (i.e., Muslims)." The Prophet ﷺ said, "Be patient, till you face them and invite them to Islām, and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i.e., through you), that will be better for you than the red camels."

[See *Ḥadīth* No.2975]

٢٩٤٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ القَعْنَبِيُّ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللهُ عَلى يَدَيْهِ». فَقامُوا يَرْجُونَ لذلكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وكُلُّهُمْ يَرْجُو أن يُعْطَى. فَقالَ: «أَيْنَ عَلِيٌّ؟» فَقِيلَ: يَشْتَكي عَيْنَيْهِ. فَأَمَرَ فَدُعِيَ لَهُ فَبَصَقَ في عَيْنَيْهِ فَبرَأَ مَكانَهُ حتَّى كأَنَّهُ لَمْ يَكُنْ بِهِ شَيءٌ. فَقالَ: نُقاتِلُهُمْ حتَّى يَكُونُوا مِثْلَنا؟ فَقالَ: «عَلى رِسْلِكَ حتَّى تَنزِلَ بِساحَتِهِمْ ثُمَّ ادْعُهُمْ إلى الإسلامِ، وأَخْبِرْهُمْ بِما يَجِبُ عَلَيْهِمْ. فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ واحِدٌ خَيرٌ لكَ مِنْ حُمْرِ النَّعَمِ». [انظر: ٣٠٠٩، ٣٧٠١، ٤٢١٠]

2943. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ attacked some people, he would never attack them till it was dawn. If he heard the *Adhān* [i.e., call for *Ṣalāt* (prayer)][1] he would delay the fight, and if he did not hear the *Adhān*, he would attack them immediately after dawn. We

٢٩٤٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أَبُو إسحاقَ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أَنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ إذا غَزَا قَوْماً لَمْ

(1) (H. 2943) The Prophet ﷺ would wait till dawn to see whether the people he was attacking had been converted to Islām or not, and the sign of their embracing Islām will be the pronunciation of the *Ādhān*. He would not attack them if he heard the *Ādhān*.

reached Khaibar at night.

يُغِرْ حتَّى يُصْبِحَ. فإنْ سَمِعَ أذاناً أمْسَكَ، وإنْ لَمْ يَسْمَعْ أذاناً أغارَ بَعْدَ ما يُصْبِحُ، فَنَزَلْنا خَيْبَرَ لَيْلاً. [راجع: ٣٧١]

2944. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ attacked ..... (as H. 2943)

٢٩٤٤ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ: أنَّ النَّبِيَّ ﷺ كانَ إذا غَزا بِنا... [راجع: ٣٧١]

2945. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet set out for Khaibar and reached there at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet ﷺ they said, "Muḥammad (ﷺ) and his army!" The Prophet said, "*Allāhu-Akbar*! (Allāh is the Most Great) and Khaibar is ruined, for whenever we approach a nation (i.e., enemy to fight) then it will be a miserable morning for those who have been warned."

٢٩٤٥ - وَحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ خَرَجَ إلى خَيْبَرَ فَجاءَها لَيْلاً، وكانَ إذا جاءَ قَوْماً بِلَيْلٍ لا يُغِيرُ عَلَيهِمْ حتَّى يُصْبِحَ. فَلَمَّا أصْبَحَ خَرَجَتْ يَهُودُ بِمَساحِيهِمْ ومَكاتِلِهِمْ، فَلَمَّا رَأَوْهُ قالُوا: مُحَمَّدٌ والخَمِيسُ. فَقالَ النَّبِيُّ ﷺ: «اللهُ أكْبَرُ، خَرِبَتْ خَيْبَرُ، إنَّا إذا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». [راجع: ٣٧١]

2946. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have been ordered (by Allāh) to fight against the people till they say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, he saved his life and property from me except for Islāmic law, and his accounts will be with Allāh (either to punish him or to forgive him)". (See H. 25, 1399)

٢٩٤٦ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني سَعِيدُ بنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أنْ أُقاتِلَ النَّاسَ حتَّى يَقُولُوا: لا إلَهَ إلَّا اللهُ، فَمَنْ قالَ: لا إلَهَ إلاَّ اللهُ، فَقَدْ عَصَمَ مِنِّي نَفْسَهُ ومالَه إلَّا بِحَقِّهِ، وحِسابُهُ عَلى اللهِ». رَواهُ عُمَرُ وابنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

(103) CHAPTER. Concealing the true destination of a *Ghazwa* by using an equivocation which indicates apparently that one is going to a different destination; and the preference of Thursday for journeys (by the Prophet ﷺ).

(١٠٣) بابٌ مَنْ أرادَ غَزْوَةً فَوَرَّى بِغَيرِها. ومَنْ أحبَّ الخُرُوجَ إلى السَّفَرِ يَوْمَ الخَميْسِ

2947. Narrated Ka'b bin Mālik: Whenever Allāh's Messenger ﷺ intended to lead a *Ghazwa*, he would use an equivocation from which one would understand that he was going to a different destination.

٢٩٤٧ - حدَّثنا يَحيى بنُ بُكَيرٍ: حدَّثني اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ أن عَبدَ اللهِ ابنَ كَعبٍ وكانَ قائدَ كَعْبٍ مِنْ بَنيهِ. قالَ: سَمِعْتُ كعبَ بنَ مالكٍ حِينَ تَخلَّفَ عَنْ رَسُولِ اللهِ ﷺ ولَمْ يَكُن رسُولُ اللهِ ﷺ يُريدُ غَزْوَةً إلَّا ورَّى بِغَيرِها. [راجع: ٢٧٥٧]

2948. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ intended to carry out a *Ghazwa*, he would use an equivocation to conceal his real destination, till it was the *Ghazwa* of Tabūk which Allāh's Messenger ﷺ carried out in very hot weather, as he was going to face a very long journey through a wasteland, and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet ﷺ informed them of the destination he was heading for.

٢٩٤٨ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخبرَني عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ قَلَّما يُريدُ غَزْوَةً يَغْزُوها إلَّا وَرَّى بِغَيرِها، حتَّى كانَتْ غَزْوَةُ تَبُوكَ فَغَزَاها رَسُولُ اللهِ ﷺ في حَرٍّ شَديدٍ، واسْتَقْبَلَ سَفَراً بَعِيْداً ومَفازاً. واسْتَقْبَلَ غَزْوَ عَدُوٍّ كَثيرٍ، فَجَلَّى لِلمُسْلِمينَ أمْرَهُ لِيَتأهَّبُوا أُهْبَةَ عَدُوِّهِم وأخْبرَهُم بِوَجْهِهِ الذِي يُريدُ. [راجع: ٢٧٥٧]

2949. Ka'b bin Mālik used to say, "Scarcely did Allāh's Messenger ﷺ set out for a journey on a day other than Thursday."

٢٩٤٩ - وعَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عَبْدُ الرَّحْمٰنِ

بنُ كَعْبِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ كَعْبَ بن مالكٍ كانَ يَقُولُ: لَقَلَّما كانَ رَسُولُ اللهِ ﷺ يَخْرُجُ إذَا خَرَجَ في سَفَرٍ إلَّا يَوْمَ الخَمِيسِ. [راجع: ٢٧٥٧]

2950. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ set out on Thursday for the *Ghazwa* of Tabūk and he used to prefer to set out on Thursday.

٢٩٥٠ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ بنِ مالكٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الخَمِيسِ في غَزْوَةِ تَبُوكَ وكانَ يُحِبُّ أنْ يَخْرُجَ يَوْمَ الخَمِيسِ. [راجع: ٢٧٥٧]

(104) CHAPTER. Setting out after midday.

(١٠٤) بابُ الخُرُوجِ بَعْدَ الظُّهْرِ

2951. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Zuhr* prayer as four *Rak'ā* at Al-Madīna and then offered *'Asr* prayer as two *Rak'āt* at Dhul-Hulaifa and I heard the Companions of the Prophet ﷺ reciting *Talbiya* aloud (for *Hajj* and *'Umra*) altogether.

٢٩٥١ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ صلَّى بالمَدِينَةِ الظُّهْرَ أرْبَعاً. والعَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَيْنِ وسَمِعْتُهُمْ يَصْرُخُونَ بِهِما جَمِيعاً. [راجع: ١٠٨٩]

(105) CHAPTER. Setting out in the last part of the month.

(١٠٥) بابُ الخُرُوجِ آخِرَ الشَّهْرِ،

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ set out from Al-Madīna five days before the end of Dhul-Qa'da and reached Makkah on the fourth of Dhul-Hijjah.

وقالَ كُرَيْبٌ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: انْطَلَقَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ وقَدِمَ مَكَّةَ لأرْبَعِ لَيالٍ خَلَوْنَ مِنْ ذِي الحِجَّةِ.

2952. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We set out in the company of Allāh's Messenger ﷺ five days before the end of Dhul-Qa'da, intending to perform *Hajj* only. When we approached Makkah, Allāh's Messenger ﷺ

٢٩٥٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ

ordered those who did not have the *Hady* (i.e., an animal for sacrifice) with them, to perform the *Ṭawāf* around the Ka'bah, and (*Sā'y*) between Aṣ-Ṣafa and Al-Marwa and then finish their *Iḥrām*. Beef was brought to us on the day of (i.e., the days of slaughtering) and I asked, "What is this?" Somebody said, "Allāh's Messenger ﷺ has slaughtered (a cow) on behalf of his wives."

أَنَّها سَمِعَتْ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لِخَمْسٍ لَيالٍ بَقِينَ مِنْ ذِي القَعْدَةِ ولا نُرَى إِلَّا الحَجَّ، فَلَمَّا دَنَوْنا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طافَ بِالبَيْتِ وسَعَى بَيْنَ الصَّفا والمَرْوَةِ أَنْ يَحِلَّ، قالَتْ عائِشَةُ: فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ: ما هذا؟ فقالَ: نَحَرَ رَسُولُ اللهِ ﷺ عَنْ أَزْوَاجِهِ.

قالَ يَحْيى: فَذَكَرْتُ هٰذا الحَدِيثَ لِلْقاسِمِ بنِ مُحَمَّدٍ فَقالَ: أَتَتْكَ واللهِ بِالحَدِيثِ عَلى وجْهِهِ. [راجع: ٢٩٤]

(106) CHAPTER. Travelling in Ramaḍān.

(١٠٦) بابُ الخُرُوجِ في رَمَضانَ

2953. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once, the Prophet ﷺ set out in the month of Ramaḍān. He observed *Ṣaum* (fasting) till he reached a place called Kadīd where he broke his fast.

٢٩٥٣ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ قالَ: حَدَّثَني الزُّهْرِيّ عَنْ عُبَيْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ النَّبِيُّ ﷺ في رَمَضانَ فَصامَ حتَّى بَلَغَ الكَدِيدَ أَفْطَرَ، قالَ سُفْيانُ: قالَ الزُّهْرِيُّ: أَخْبرَني عُبَيْدُ اللهِ، عَنِ ابنِ عَبَّاسٍ.. وساقَ الحَدِيثَ. [راجع: ١٩٤٤]

(107) CHAPTER. Bidding farewell.

(١٠٧) بابُ التَّوْدِيعِ،

2954. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent us on a military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them with fire." Then we came to bid him farewell, when we wanted to

٢٩٥٤ - وقالَ ابنُ وَهْبٍ: أَخْبرَني عَمْرٌو، عَنْ بُكَيرٍ، عَنْ سُلَيمانَ بن يَسارٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: بَعَثَنا رَسُولُ

اللهِ ﷺ في بَعْثٍ. فقال لَنا: «إنْ لَقِيتُمْ فُلاناً وفُلاناً - لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهما - فَحَرِّقُوهُما بالنَّارِ». قالَ: ثُمَّ أتَيْناهُ نُوَدِّعُهُ حِينَ أرَدْنا الخُرُوجَ، فَقالَ: «إنِّي كُنْتُ أمَرْتُكُمْ أنْ تُحَرِّقُوا فُلاناً وفُلاناً بالنَّارِ، وإنَّ النَّارَ لا يُعَذِّبُ بِها إلَّا اللهُ، فإنْ أخَذْتُمُوهُما فاقْتُلُوهُما». [انظر: ٣٠١٦]

set out, he said, "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allāh, if you capture them, kill them, (instead)."

(١٠٨) بابُ السَّمْعِ والطَّاعَةِ للإمامِ

(108) CHAPTER. Listening to and obeying the *Imām* (i.e., Muslim ruler) (if he abides by Allāh's Orders).

٢٩٥٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. وحدَّثَنا مُحَمَّدُ بنُ الصَّبَّاحِ، عَنْ إسماعِيلَ بنِ زَكَرِيَّا، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «السَّمْعُ والطَّاعَةُ حَقٌّ ما لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فإذا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ ولا طاعَةَ». [انظر: ٧١٤٤]

2955. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "It is obligatory for one to listen to and obey (the Muslim ruler's orders) unless these orders involve one in disobedience (to Allāh); but if an act of disobedience (to Allāh) is imposed, one should not listen to or obey it."

(١٠٩) بابٌ: يُقاتَلُ مِنْ وَرَاءِ الإمامِ ويُتَّقى بِهِ

(109) CHAPTER. The *Imām* (i.e., Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

٢٩٥٦ - حدَّثَنا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ قالَ. حدَّثَنا أبُو الزِّنادِ أنَّ الأعْرَجَ حدَّثَهُ أنَّهُ سَمعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمعَ رَسُولَ اللهِ ﷺ يَقُولُ: «نَحْنُ الآخِرون السَّابِقُونَ» [راجع: ٢٣٨]

2956. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that he heard Allāh's Messenger ﷺ saying, "We are the last but will be the foremost (to enter Paradise)." (See H. 238, 876, 896)

2957. The Prophet ﷺ added, "He who obeys me, obeys Allāh, and he who disobeys me, disobeys Allāh. He who obeys the Muslim chief, obeys me; and he who disobeys the Muslim chief, disobeys me. The *Imām* (Muslim ruler) is like a shelter for whose safety the Muslims should fight and they should seek protection with him. If the *Imām* (Muslim ruler) orders people to be dutiful to Allāh and fear Him and rules justly, then he will be rewarded for that; and if he does the opposite, he will be responsible for that."

٢٩٥٧ - وبهٰذا الإسْنادِ: «مَنْ أطاعَني فَقَدْ أطاعَ اللهَ ومَنْ عَصَاني فَقَدْ عَصَى اللهَ. ومَنْ يُطِعِ الأميرَ فَقَدْ أطاعَني، ومَنْ يَعْصِ الأميرَ فَقَدْ عَصَاني. وإنَّما الإمامُ جُنَّةٌ يُقاتَلُ مِنْ وَرائِهِ ويُتَّقَى بِهِ. فإنْ أمَرَ بِتَقْوَى اللهِ وعَدَلَ فإنَّ لَهُ بِذٰلِكَ أجْراً. وإنْ قالَ بِغَيْرِهِ فإنَّ عَلَيْهِ مِنْهُ». [انظر: ٧١٣٧]

(110) CHAPTER. To give a *Bai'a* (pledge) for not to flee during a battle.

(١١٠) بابُ البَيْعَةِ في الحَرْبِ عَلى أنْ لا يَفِرُّوا

Some said, "(To give the *Bai'a* pledge) for death," according to the Statement of Allāh تعالى:

"Indeed, 'Allāh was pleased with the believers..." (V.48:18)

وقالَ بَعْضُهُمْ: عَلى المَوْتِ؛ لِقَوْلِهِ تَعالى: ﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ﴾ . . . الآيَةَ [الفتح: ١٨].

2958. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: When we reached (Ḥudaibiya) in the next year (of the treaty of *Ḥudaibiya*), not even two men amongst us agreed unanimously as to which was the tree under which we had given the *Bai'a* (pledge) and that was out of Allāh's Mercy.[1] (The subnarrator asked Nāfi', "For what did the Prophet ﷺ take their *Bai'a* (pledge), was it for death?" Nāfi' replied "No, but he took their *Bai'a* (pledge) for to be patient.")

٢٩٥٨ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ قالَ: قالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: رَجَعْنا مِنَ العامِ المُقْبِلِ فما اجْتَمَعَ مِنَّا اثْنانِ عَلى الشَّجَرَةِ التي بايَعْنا تَحْتَها كانَتْ رَحْمَةً مِنَ اللهِ. فَسَأَلْنا نافِعاً: عَلى أيِّ شَيْءٍ بايَعَهُمْ، عَلى المَوْتِ؟ قالَ: لا، بايَعَهُمْ عَلى الصَّبْرِ.

2959. Narrated 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ that during the time (of the battle) of *Al-Ḥarra* a person came to him and said, "Ibn

٢٩٥٩ - حدَّثَنا مُوسَى: حدَّثَنا وُهَيْبٌ: حدَّثَنا عَمْرُو بنُ يَحْيى، عَنْ

(1) (H. 2958) The narrator thanks Allāh for disabling them to recognize the tree, lest people should take it as something sacred because of the good that started under it when the first group of *Anṣār* embraced Islām.

Ḥanẓala is taking the *Bai'a* (pledge) from the people for death." He said, "I will never give a *Bai'a* (pledge) for such a thing to anyone after Allāh's Messenger ﷺ."

عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ زَمَنَ الحَرَّةِ أتاهُ آتٍ فقالَ لَهُ: إنَّ ابنَ حَنْظَلَةَ يُبايِعُ النَّاسَ على المَوْتِ. فَقالَ: لا أُبايِعُ عَلى هذا أحَداً بَعْدَ رَسُولِ اللهِ ﷺ. [انظر: ٤١٦٧]

2960. Narrated Yazīd bin 'Ubaid: Salama رَضِيَ اللهُ عَنْهُ said, "I gave the *Bai'a* (pledge) (*Ar-Riḍwān*) to Allāh's Messenger ﷺ and then I moved to the shade of a tree. When the number of people around the Prophet ﷺ diminished, he said, 'O Ibn Al-Akwa'! Will you not give to me the *Bai'a* (pledge)?' I replied, 'O Allāh's Messenger! I have already given to you the *Bai'a* (pledge).' He said, 'Do it again.' So I gave the *Bai'a* (pledge) for the second time." I asked "O Abū Muslim! For what did you give the *Bai'a* (pledge) on that day?" He replied, "We gave the *Bai'a* (pledge) for death."

٢٩٦٠ - حدَّثنا المَكِّيُّ بنُ إبْرَاهِيمَ: حدَّثنا يَزِيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قالَ: بايَعْتُ النَّبِيَّ ﷺ ثُمَّ عَدَلْتُ إلى ظِلِّ شَجَرَةٍ، فَلَمَّا خَفَّ النَّاسُ قالَ: «يا ابنَ الأكْوَعِ ألا تُبايِعُ؟» قالَ: قُلْتُ: قَدْ بايَعْتُ يا رَسُولَ اللهِ، قالَ: «وأيْضاً»، فَبايَعْتُهُ الثَّانِيَةَ. فَقُلْتُ لَهُ: يا أبا مُسْلِمٍ، عَلى أيِّ شَيءٍ كُنْتُمْ تُبايِعُونَ يَوْمَئِذٍ؟ قالَ: عَلى المَوْتِ. [انظر: ٤١٦٩، ٧٢٠٦، ٧٢٠٨]

2961. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of the Trench, the *Anṣār* were saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for *Jihād* (for ever) as long as we live." The Prophet ﷺ replied to them, "O Allāh! There is no life except the life of the Hereafter. So, honour the *Anṣār* and emigrants with Your Blessings and Generosity."

٢٩٦١ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَتِ الأنْصارُ يَوْمَ الخَنْدَقِ تَقُولُ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا
عَلى الجِهادِ ما حَيِينا أبَدَا

فأجابَهُمْ فَقالَ: «اللَّهُمَّ لا عَيْشَ إلَّا عَيْشُ الآخِرَهْ. فأكْرِمِ الأنْصارَ والمُهاجِرَهْ». [راجع: ٢٨٣٤]

2962, 2963. Narrated Mujāshi' رَضِيَ اللهُ عَنْهُ: My brother and I came to the Prophet ﷺ and I requested him to take the *Bai'a* (pledge)

٢٩٦٢، ٢٩٦٣ - حدَّثنا إسحاقُ بنُ إبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بنَ فُضَيْلٍ،

عَنْ عاصِمٍ، عَنْ أبي عُثمانَ، عَنْ مُجاشِعٍ رَضِيَ اللهُ عَنْهُ قالَ: أتَيْتُ النَّبِيَّ ﷺ أنا وأخِي فَقُلْتُ: بايِعْنا عَلى الهِجْرَةِ، فَقالَ: «مَضَتِ الهِجْرَةُ لأهْلِها». فَقُلْتُ: عَلامَ تُبايِعُنا؟ قالَ: «عَلى الإسْلامِ والجِهادِ». [الحديث: ٢٩٦٢، انظر: ٣٠٧٨، ٤٣٠٥، ٤٣٠٧؛ [الحديث: ٢٩٦٣، انظر: ٣٠٧٩، ٤٣٠٦، ٤٣٠٨]

from us for emigration. He said, "Emigration has passed away with its people."(1) I asked, "For what will you take the *Bai'a* (pledge) from us then?" He said, "I will take [the *Bai'a* (pledge)] for Islām and *Jihād*."

(١١١) **بابٌ عَزْمِ الإمامِ عَلى النَّاسِ فِيما يُطِيقُون**

(111) CHAPTER. The *Imām* should order the people to do only those things that are within their ability.

٢٩٦٤ - حَدَّثَنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ أبي وَائِلٍ قالَ: قالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ: لَقَدْ أتاني اليَوْمَ رَجُلٌ فَسَألَني عَنْ أمْرٍ ما دَرَيْتُ ما أرُدُّ عَلَيْهِ، فَقالَ: أرَأيْتَ رَجُلاً مُؤْدِياً نَشِيطاً يَخْرُجُ مَعَ أُمَرَائِنا في المَغازِي، فَيَعْزِمُ عَلَيْنا في أشْياءَ لا نُحْصِيها؟ فَقُلْتُ لَهُ: واللهِ ما أدْرِي ما أقُولُ لكَ إلَّا أنَّا كُنَّا مع النَّبِيِّ ﷺ فَعَسَى أنْ لا يَعْزِمَ عَلَيْنا في أمْرٍ إلَّا مَرَّةً حتَّى نَفْعَلَهُ، وإنَّ أحَدَكُمْ لَنْ يَزالَ بِخَيرٍ ما اتَّقى اللهَ. وإذَا شَكَّ في نَفْسِهِ شَيْءٌ سَألَ رَجُلاً فَشَفاهُ مِنْهُ وأوْشَكَ أنْ لا تَجِدُوهُ، والَّذي لا إلٰهَ إلَّا هُوَ ما أذْكُرُ ما غَبَرَ مِنَ الدُّنْيا

2964. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Today a man came to me and asked a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allāh, I do not know what to reply you, except that we were in the company of the Prophet ﷺ and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allāh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water."

(1) (H. 2962, 2963) Emigration was no longer required after the conquest of Makkah.

إلَّا كالثَّغَبِ شُرِبَ صَفْوُهُ وبَقِيَ كَدَرُهُ.

(112) CHAPTER. If the Prophet ﷺ had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e., after midday).

(١١٢) بابٌ: كانَ النَّبِيّ ﷺ إِذَا لَمْ يُقاتِلْ أَوَّلَ النَّهارِ أَخَّرَ القِتالَ حتَّى تَزُولَ الشَّمْسُ

2965. Narrated Sālim Abū An-Naḍr, the freed slave of 'Umar bin 'Ubaidullāh who was 'Umar's clerk: 'Abdullāh bin Abī Aūfa wrote him (i.e., 'Umar) a letter that contained the following:

Allāh's Messenger ﷺ during some of his holy battles waited till the sun had declined.

٢٩٦٥ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبو إسحَاقَ هو الفَزارِيُّ، عنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالمٍ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ وكانَ كاتِباً لَهُ، قالَ: كَتَبَ إلَيْهِ عَبْدُ اللهِ بنُ أبي أوْفى رَضِيَ اللهُ عَنْهُما فَقَرَأْتُهُ: أنَّ رَسُولَ اللهِ ﷺ في بَعضِ أيَّامِهِ التي لَقِيَ فِيها انْتَظَرَ حتَّى مالَتِ الشَّمْسُ. [راجع: ٢٩٣٣]

2966. And then he (Allāh's Mesenger ﷺ) got up among the people and said, "O people! Do not wish to meet the enemy (in a battle) and ask Allāh to save you (from calamities), but if you should meet the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said "O Allāh! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of *Al-Aḥzāb* (i.e., the Confederates of infidels), defeat them (infidels) and bestow victory upon us."

٢٩٦٦ - ثُمَّ قامَ في النَّاسِ قالَ: «أيُّها النَّاسُ لا تَتَمَنَّوْا لِقاءَ العَدُوِّ وسَلُوا اللهَ العافِيَةَ، فإذَا لَقِيْتُمُوهُمْ فاصْبِرَوا واعْلَمُوا أنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيوفِ». ثُمَّ قالَ: «اللَّهُمَّ مُنزِلَ الكِتابِ، ومُجْرِيَ السَّحابِ، وهازِمَ الأَحْزَابِ، اهْزِمْهُمْ وانْصُرْنا عَلَيهِمْ». [راجع: ٢٨١٨]

(113) CHAPTER. Asking the permission of the *Imām* (if one wishes not to participate in a holy battle), as Allāh's Statement indicates:

"The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muḥammad ﷺ), and when they are with him on some common matter, they do not go away unless they have asked his

(١١٣) بابُ استِئْذانِ الرَّجُلِ الإمامَ لِقَوْلِهِ: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ﴾ إلى آخرِ الآيةِ [النور: ٦٢].

permission. Verily! Those who ask your permission.. (to the end of verse)." (V.24:62)

2967. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I participated in a *Ghazwa* along with Allāh's Messenger ﷺ. The Prophet ﷺ met me (on the way) while I was riding a camel of ours used for irrigation, and it had got so tired that it could hardly walk. The Prophet ﷺ asked me, "What is wrong with the camel?" I replied, "It has got tired." So, Allāh's Messenger ﷺ came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Al-Madīna. Then I said, "O Allāh's Messenger! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Al-Madīna before the people till I reached Al-Madīna, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allāh's Messenger ﷺ, he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allāh's Messenger! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them

٢٩٦٧ - حدَّثَنا إِسحَاقُ بنُ إبْرَاهِيمَ: أَخْبرَنا جَرِيرٌ، عَنِ المُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَن جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ قالَ: فَتَلاحَقَ بي النَّبيُّ ﷺ وأنا على ناضِحٍ لَنا قَدْ أعْيَ فَلا يَكادُ يَسِيرُ، فَقالَ لِي: «ما لِبَعِيرِكَ؟» قالَ: قُلْتُ: أعْيَ، قالَ: فَتَخَلَّفَ رَسُولُ اللهِ ﷺ فَزَجَرَهُ ودَعا لَهُ فَما زَالَ بَينَ يَدَي الإبِلِ قُدَّامَها يَسِيرُ، فَقالَ لِي: «كَيْفَ تَرَى بَعِيرَكَ؟» قالَ: قُلْتُ: بِخَيرٍ قَدْ أصابَتْهُ بَرَكَتُكَ، قالَ: «أفَتَبِيعُنِيهِ؟» قالَ: فاسْتَحْيَيْتُ ولَمْ يَكُنْ لَنا ناضِحٌ غَيرَهُ قالَ: فَقُلْتُ: نَعَمْ. قالَ: «فَبِعْنِيهِ» فَبِعْتُهُ إيَّاهُ عَلى أنَّ لِي فِقارَ ظَهْرِهِ حتَّى أبْلُغَ المَدِينَةَ. قالَ: فَقُلْتُ: يا رَسُولَ اللهِ، إنِّي عَرُوسٌ، فاسْتَأذَنْتُهُ فأذِنَ لِي فَتَقَدَّمْتُ النَّاسَ إلى المَدِيْنَةِ حَتَّى أتَيْتُ المدينَةَ فَلَقِيَني خالي فَسَألَني عنِ البَعِيرِ فأخْبرْتُهُ بِما صَنعتُ فِيهِ فَلامَني. قالَ: وقَدْ كانَ رَسُولُ اللهِ ﷺ قالَ لي حِينَ اسْتَأذَنْتُهُ: «هلْ تَزَوَّجْتَ بِكْراً أمْ ثَيِّباً؟» فَقُلْتُ: تَزَوَّجْتُ ثَيِّباً. فَقالَ: «هَلَّا تَزَوَّجْتَ بِكْراً تُلاعِبُها وتُلاعِبُكَ؟» فَقُلْتُ: يا رَسُولَ اللهِ،

تُوُفِّيَ والِدِي أوِ اسْتُشْهِدَ ولي أخَوَاتٌ صِغارٌ فَكَرِهْتُ أنْ أتَزَوَّجَ مِثْلَهُنَّ فَلا تُؤَدِّبُهُنَّ ولا تَقُومَ عَلَيْهِنَّ، فَتَزَوَّجْتُ ثَيِّباً لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبَهُنَّ. قالَ: فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ غَدَوْتُ عَلَيْهِ بالبَعِيرِ فأعْطانِي ثَمَنَهُ ورَدَّهُ عَلَيَّ. قالَ المُغِيرَةُ: هٰذَا في قَضائِنا حَسَنٌ لا نَرَى بِهِ بَأساً. [راجع: ٤٤٣]

and teach them manners." When Allāh's Messenger ﷺ arrived in Al-Madīna, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

(١١٤) **بابٌ مَنْ غَزَا وهوَ حَدِيثُ عَهْدٍ بِعُرْسِهِ،**

فِيهِ جابِرٌ عَنِ النَّبِيِّ ﷺ

(114) CHAPTER. The participation in *Jihād* by one who has recently married.

Jābir narrated a *Ḥadīth* from the Prophet ﷺ related to this chapter. (See H. 2967)

(١١٥) **بابٌ مَنِ اخْتارَ الغَزْوَ بَعْدَ البناءِ،**

فِيهِ أبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(115) CHAPTER. Participation in *Jihād* after the consummation of marriage.

Abū Hurairah narrated a *Ḥadīth* from the Prophet ﷺ related to this chapter.

(١١٦) **بابٌ مُبادَرَةِ الإمامِ عِنْدَ الفَزَعِ**

(116) CHAPTER. The setting out of the *Imām*, before the people at the time of fright.

٢٩٦٨ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ قالَ: حدَّثَني قَتادَةُ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ بالمَدِينَةِ فَزَعٌ، فَرَكِبَ رَسُولُ اللهِ ﷺ فَرَساً لأبي طَلْحَةَ فَقالَ: «ما رَأيْنا مِنْ شَيءٍ وإنْ وجَدْناهُ لَبَحْراً». [راجع: ٢٦٢٧]

2968. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once there was a feeling of fright at Al-Madīna, so Allāh's Messenger ﷺ rode a horse belonging to Abū Ṭalḥa and (on his return) he said, "We have not seen anything (to be afraid of), but we found this horse very fast."

(١١٧) **بابٌ السُّرْعَةِ والرَّكْضِ في الفَزَعِ**

(117) CHAPTER. To be quick and to make the horse gallop at the time of fright.

2969. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the people got frightened, so Allāh's Messenger ﷺ rode a slow horse belonging to Abū Ṭalḥa, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of), (and I have found) this horse a very fast one." That horse was never excelled in running henceforward.

[*Qasṭalānī*, Vol.5]

٢٩٦٩ - حَدَّثَنَا الفَضْلُ بنُ سَهْلٍ: حدَّثنا حُسَينُ بنُ مُحَمَّدٍ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: فَزِعَ النَّاسُ فَرَكِبَ رَسُولُ اللهِ ﷺ فَرساً لأبي طَلْحَةَ بَطِيئاً، ثُمَّ خَرَجَ يَرْكُضُ وَحْدَهُ، فَرَكِبَ النَّاسُ يَرْكُضُونَ خَلْفَهُ فَقالَ: «لَمْ تُرَاعُوا، إنَّهُ لَبَحْرٌ» فما سُبِقَ بَعْدَ ذلكَ اليَوْمِ.

[راجع: ٢٦٢٧]

(118) CHAPTER. Setting out alone at a time of fright.

(١١٨) بابُ الخُرُوجِ في الفَزَعِ وَحْدَهُ،

(119) CHAPTER. The wages given to somebody to fight on somebody else's behalf, and the riding animals presented to be used in Allāh's Cause.

Mujāhid said, "Once I said to Ibn 'Umar, 'Let us proceed for *Jihād*.' Ibn 'Umar replied, 'I would like to support you with some of my money.' I replied, 'Allāh has given me enough.' He said, 'Your wealth is for you, but I like that some of my money be spent in this cause.'"

'Umar said, "Some people take money (from the Muslim's Treasury) to strive in Allāh's Cause, but they don't strive. So, if someone does so, we have the right to take back whatever he has taken."

Ṭāwūs and Mujāhid said, "If something is given to you, so that you may strive in Allāh's Cause, then do whatever you like with it and keep it with your family."

(١١٩) بابُ الجَعائِلِ والحُملانِ في السَّبيلِ،

وقالَ مُجَاهِدٌ: قُلْتُ لابنِ عُمَرَ: الغَزْوَ، قالَ: إنِّي أُحِبُّ أنْ أُعينَكَ بطائفَةٍ مِنْ مالي، قُلْتُ: أوْسَعَ اللهُ عَلَيَّ، قالَ: إنَّ غِناكَ لكَ، وإنِّي أُحِبُّ أنْ يَكُونَ مِنْ مالي في هذا الوَجْهِ. وقالَ عُمَرُ: إنَّ ناساً يأخُذُونَ مِنْ هذا المَالِ لِيُجاهِدُوا ثُمَّ لا يُجاهِدُون، فمَنْ فَعَلَ فَنَحْنُ أحَقُّ بمالِهِ حتَّى نَأخُذَ مِنْهُ ما أخَذَ. وقالَ طاوُسٌ ومُجَاهِدٌ: إذَا دُفِعَ إلَيْكَ شَيءٌ تَخْرُجُ بِهِ في سَبِيلِ اللهِ فاصْنَعْ بِهِ ما شِئْتَ وضَعْهُ عِنْدَ أهْلِكَ.

2970. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I gave a horse to be used in Allāh's Cause, but later on I saw it being

٢٩٧٠ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ مالِكَ بنَ أنَسٍ

sold. I asked the Prophet ﷺ whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

سَأَلَ زَيْدَ بنَ أَسْلَمَ فَقالَ زَيْدٌ: سَمِعْتُ أَبي يَقُولُ: قالَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: حَمَلْتُ عَلى فَرَسٍ في سَبِيلِ اللهِ فَرَأَيْتُهُ يُباعُ، فَسَأَلْتُ النَّبِيَّ ﷺ آشْتَرِيهِ، فَقالَ: «لا تَشْتَرِهِ ولا تَعُدْ في صَدَقَتِكَ». [راجع: ١٤٩٠]

2971. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar gave a horse to be used in Allāh's Cause, but later on he found it being sold. So, he intended to buy it and asked Allāh's Messenger ﷺ who said, "Don't buy it and don't take back your gift of charity."

٢٩٧١ - **حدَّثَنا** إسماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ نافعٍ، عَنْ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ عُمَرَ حَمَلَ عَلى فَرَسٍ في سَبِيلِ اللهِ فَوَجَدَهُ يُباعُ، فأرادَ أَنْ يَبْتاعَهُ، فَسَأَلَ رَسُولَ اللهِ ﷺ فَقالَ: «لا تَبْتَعْهُ ولا تَعُدْ في صَدَقَتِكَ». [راجع: ١٤٨٩]

2972. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any *Sariya* (army-unit going for *Jihād* in Allāh's Cause), but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allāh's Cause and be martyred and come back to life again and then again to be martyred and then come back to life once more." (See H. 36, 2797)

٢٩٧٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى ابنُ سَعِيدٍ، عَنْ يَحْيى بنِ سَعِيدٍ الأَنْصارِيِّ قالَ: حدَّثَني أَبُو صالحٍ، قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي ما تَخَلَّفْتُ عَنْ سَرِيَّةٍ ولٰكِنْ لا أَجِدُ حُمُولَةً ولا أَجِدُ ما أَحْمِلُهُمْ عَلَيْهِ، ويَشُقُّ عَلَيَّ أَنْ يَتَخَلَّفُوا عَنِّي. وَلَوَدِدْتُ أَنِّي قاتَلْتُ في سَبِيلِ اللهِ. فَقُتِلْتُ ثُمَّ أُحْيِيتُ، ثُمَّ قُتِلْتُ ثُمَّ أُحْيِيتُ». [راجع: ٣٦]

(120) CHAPTER. The labourer (whose services are hired for the purpose of *Jihād*).

(١٢٠) بابُ الأَجِيرِ

Al-Ḥasan and Ibn Sīrīn state that a labourer should be given a share from the war booty. 'Aṭiyya bin Qais hired a horse for half of its share (of the war booty). The share

وقالَ الحَسَنُ وابنُ سِيرِينَ: يُقْسَمُ لِلأَجِيرِ مِنَ المَغْنَمِ. وأَخَذَ عَطِيَّةُ بنُ قَيْسٍ فَرَساً عَلى النِّصفِ فَبَلَغَ سَهْمُ

الفَرَسِ أَرْبَعَمِائَةِ دِينارٍ فأَخَذَ مائَتَينِ وأَعْطَى صَاحِبَهُ مائَتَينِ.

of the horse amounted to four hundred Dīnār, so he retained two hundred and gave two hundred to the owner of the horse.

٢٩٧٣ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أَخْبَرَنَا سُفْيانُ: حدَّثنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ صَفْوَانَ بنِ يَعْلى، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ تَبُوكَ فَحَمَلْتُ عَلى بَكْرٍ فَهُوَ أَوْثَقُ أَعمالي في نَفْسِي، فاسْتَأْجَرْتُ أَجِيراً فَقاتَلَ رَجُلاً فَعَضَّ أَحَدُهُما الآخَرَ فانْتَزَعَ يَدَه مِنْ فِيهِ ونَزَعَ ثَنِيَّتَهُ، فأَتى النَّبِيَّ ﷺ فأَهْدَرَها وَقَالَ: «أَيَدْفَعُ يَدَه إِلَيْكَ فَتَقْضمها كما يَقْضَمُ الفَحْلُ؟»

[راجع: ١٨٤٨]

2973. Narrated Ya'la رَضِيَ اللهُ عَنْهُ : I participated in the *Ghazwa* of Tabuk along with Allāh's Messenger ﷺ and I gave a young camel to be ridden in *Jihād* and that was, to me, one of my best deeds. Then I employed a labourer who quarrelled with another person. One of them bit the hand of the other, and the latter drew his hand from the mouth of the former; pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet ﷺ who rejected that suit saying, "Do you expect him to put (forward) his hand for you to snap as a male camel snaps?"

(١٢١) بابُ ما قِيلَ في لِوَاءِ النَّبِيِّ ﷺ

(121) CHAPTER. What has been said regarding the flag of the Prophet ﷺ.

٢٩٧٤ - حدَّثَنَا سَعِيدُ بنُ أَبي مَرْيَمَ قالَ: حدَّثَنَا اللَّيْثُ قالَ: أَخْبَرَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ عَنْ ثَعْلَبَة بن أَبي مالِكٍ القُرَظِيِّ: أَنَّ قَيْسَ بنَ سَعْدٍ الأَنْصَارِيَّ رَضِيَ اللهُ عَنْهُ - وكانَ صَاحِبَ لِواءِ النَّبِيِّ ﷺ - أَرَادَ الحَجَّ فَرَجَّلَ.

2974. Narrated Tha'laba bin Abī Mālik Al-Quraẓī: When Qais bin Sa'd Al-Anṣārī رَضِيَ اللهُ عَنْهُ who used to carry the flag of the Prophet ﷺ intended to perform *Hajj*, he combed his hair.

٢٩٧٥ - حدَّثَنَا قُتَيْبَةُ بن سعيد: حدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنْ يَزِيدَ بنِ أَبي عُبَيْدٍ، عَنْ سَلَمةَ بنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في

2975. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ : 'Alī remained behind the Prophet ﷺ during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allāh's Messenger ﷺ?" So, he set out till he joined the Prophet ﷺ. On the eve of the day of the conquest of Khaibar, Allāh's Messenger ﷺ

said, "(No doubt) I will give the flag" or said, "tomorrow, a man whom Allāh and His Messenger love" or said, "who loves Allāh and His Messenger will take the flag. Allāh will bestow victory upon him." Suddenly 'Alī joined us though we were not expecting him. The people said, "Here is 'Alī." So, Allāh's Messenger ﷺ gave the flag to him and Allāh bestowed victory upon him.

خَيْبَر، وكانَ بهِ رَمَدٌ. فَقالَ: أنا أتَخَلَّفُ عَنْ رَسُولِ اللهِ ﷺ فَخَرَجَ عَلِيٌّ فَلَحِقَ بالنَّبيِّ ﷺ فَلَمَّا كانَ مَساءُ اللَّيْلَةِ الَّتي فَتَحَها في صَباحِها فقالَ رَسُولُ اللهِ ﷺ: «لأُعْطِيَنَّ الرَّايَةَ، أوْ لَيَأْخُذَنَّ غَداً رَجُلٌ يُحِبُّهُ اللهُ وَرَسُولُهُ، أوْ قالَ: يُحِبُّ اللهَ وَرَسُولَهُ، يَفْتَحُ اللهُ عَلَيْهِ». فإذَا نَحْنُ بِعَلِيٍّ وما نَرْجُوه. فَقالُوا: هذَا عَلِيٌّ، فأعْطاه رَسُولُ اللهِ ﷺ فَفَتَحَ اللهُ عَلَيْهِ. [انظر: ٣٧٠٢، ٤٢٠٩]

2976. Narrated Nāfi' bin Jubair: I heard Al-'Abbās telling Az-Zubair, "The Prophet ﷺ ordered you to fix the flag here."

٢٩٧٦ - حَدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أُسامَة، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ نافعِ بنِ جُبَيْرٍ قالَ: سَمِعْتُ العَبَّاسَ يَقُولُ للزُّبَيرِ رَضِيَ اللهُ عَنْهُما: هاهُنا أمَرَكَ النَّبيُّ ﷺ أنْ تَرْكُزَ الرَّايَةَ.

(122) CHAPTER. The statement of the Prophet ﷺ: I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).

The Statement of Allāh جَلَّ جلاله:

"We shall cast terror into the hearts of those who disbelieve..." (V.3:151)

(١٢٢) بابُ قَوْلِ النَّبيِّ ﷺ: «نُصِرْتُ بالرُّعْبِ مَسِيرَةَ شَهْرٍ»،

وقَوْلِ اللهِ جَلَّ وَعَزَّ: ﴿سَنُلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ﴾ [آل عمران: ١٥١] قالَه جابرٌ عَنِ النَّبيِّ ﷺ.

2977. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abū

٢٩٧٧ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «بُعِثْتُ بِجَوامِعِ الكَلِمِ.

Hurairah added: Allāh's Messenger ﷺ has left the world; and now you people are bringing out those treasures (i.e., the Prophet ﷺ did not benefit by them).

ونُصِرْتُ بالرُّعْبِ. فَبَيْنا أنا نائمٌ أُوْتِيتُ مَفاتيحَ خَزَائِنِ الأرْضِ فَوُضِعَتْ في يَدِي». قالَ أبُو هُرَيْرَةَ: وقَدْ ذَهَبَ رَسُولُ اللهِ ﷺ وأنْتُمْ تَنْتَثِلُونَها. [انظر: ٦٩٩٨، ٧٠١٣، ٧٢٧٣]

2978. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Abū Sufyān said, "Heraclius sent for me when I was in 'Īlyā' (Jerusalem). Then he asked for the letter of Allāh's Messenger ﷺ and when he had finished its reading, there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abī Kab<u>sh</u>a[1] has become so prominent that even the king of Banī Al-Aṣfar is afraid of him'."

٢٩٧٨ - **حدَّثنا** أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَه أنَّ أبا سُفْيانَ أخْبَرَهُ أنَّ هِرَقْلَ أرْسَلَ إلَيْهِ وهُوَ بإيلياءَ ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغَ مِنْ قِراءَةِ الكِتابِ كَثُرَتْ عِنْدَه الصَّخَبُ، وارْتَفَعَتِ الأصْواتُ وأُخْرِجْنا. فَقُلْتُ لأصْحابي حِينَ أُخْرِجْنا: لَقَدْ أَمِرَ أمْرُ ابنِ أبي كَبْشَةَ، إنَّه يَخافُهُ مَلِكُ بَنِي الأصْفَرِ. [راجع: ٧]

(123) CHAPTER. Providing oneself with food when going on a military expedition.

(١٢٣) بابُ حَمْلِ الزَّادِ في الغَزْوِ،

And the Statement of Allāh عَزَّ وجَلَّ:

"...And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness).[2] (V.2:197)

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾ [البقرة: ١٩٧].

2979. Narrated Asmā' bint Abū Bakr رَضِيَ الله عَنْهما: I prepared the journey-food for Allāh's Messenger ﷺ in Abū Bakr's house when he intended to emigrate to Al-Madīna.

٢٩٧٩ - **حدَّثنا** عُبَيْدُ بنُ إسماعِيلَ قالَ: حدَّثنا أبُو أُسامَةَ، عَنْ هِشامٍ قالَ: أخْبَرَني أبي وحدَّثَتْني

(1) (Ch. 123) *Taqi* and *Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which Allāh has forbidden) and love Allāh much (perform all kinds of good deeds which Allāh has ordained).

(2) (H. 2978) Abī Kab<u>sh</u>a was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against Prophet Muḥammad ﷺ.

I could not find anything to tie the food-container and the water-skin with. So, I said to Abū Bakr, "By Allāh, I do not find anything to tie (these things) with except my waistbelt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other. [the subnarrator added, "She did accordingly and for that reason she was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts)]."

أَيْضاً فاطِمَةُ عَنْ أسماءَ رَضِيَ اللهُ عَنْها قالَتْ: صَنَعْتُ سُفْرَةَ رَسُولِ اللهِ ﷺ في بَيْتِ أبي بَكْرٍ حِيْنَ أرادَ أنْ يُهاجِرَ إلى المَدِينَةِ. قالَتْ: فَلَمْ نَجِدْ لِسُفْرَتِهِ، ولا لِسِقَائِهِ ما نَرْبِطُهُما بِهِ فَقُلْتُ لأبي بَكْرٍ: واللهِ ما أجِد شَيْئاً أرْبِطُ بِهِ إلَّا نِطاقِي، قالَ: فَشُقِّيْهِ باثْنَيْنِ فارْبِطِيهِ: بِوَاحِدٍ السِّقَاءَ، وبالآخَرِ السُّفْرَةَ، فَفَعَلْتُ. فَلِذٰلِكَ سُمِّيْتُ ذَاتَ النِّطاقَيْنِ. [انظر: ٣٩٠٧، ٥٣٨٨]

2980. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: During the lifetime of the Prophet ﷺ we used to take the meat of sacrificed animals (as journey-food) to Al-Madīna.

[See Vol. 7, *Ḥadīth* No.5567]

٢٩٨٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: أخْبَرَنا سُفْيانُ عَنْ عَمْرٍو قالَ عَمْرٌو: أخْبَرَني عَطاءٌ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَزَوَّدُ لُحُومَ الأضاحِيِّ عَلى عَهْدِ النَّبيِّ ﷺ إلى المدِيْنَةِ. [راجع: ١٧١٩]

2981. Narrated Suwaid bin An-Nu'mān رَضِيَ اللهُ عَنْهُ that he went out in the company of the Prophet ﷺ during the year of Khaibar (campaign) till they reached a place called Aṣ-Ṣahbā', which is in the lower part of Khaibar. They offered the *'Aṣr* prayer (there) and the Prophet ﷺ asked for the food. Nothing but *Sawīq*[1]. was brought to the Prophet ﷺ. So, they chewed it and ate it and drank water. After that the Prophet ﷺ got up, washed his mouth, and they too washed their mouths and then offered the *Ṣalāt* (prayer).

٢٩٨١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى قالَ: أخْبَرَني بُشَيْرُ بنُ يَسارٍ أنَّ سُوَيْدَ بنَ النُّعْمانِ رَضِيَ اللهُ عَنْهُ أخْبَرَهُ «أنَّهُ خَرَجَ مَعَ النَّبيِّ ﷺ عامَ خَيْبَرَ حتَّى إذَا كانُوا بالصَّهْباءِ، وَهِيَ مِن خَيْبَرَ وهِيَ أدْنَى خَيْبَرَ، فَصَلَّوُا العَصْرَ فَدَعا النَّبيُّ ﷺ بالأطْعِمَةِ وَلَمْ يُؤْتَ النَّبيُّ ﷺ إلَّا بِسَوِيقٍ، فَلُكْنَا فأكَلْنا وشَرِبْنا، ثُمَّ قامَ

---

(1) (H. 2981) *Sawīq*: See glossary.

النَّبيُّ ﷺ فَمَضْمَضَ ومَضْمَضْنا وصَلَّيْنا. [راجع: ٢٠٩]

2982. Narrated Salama رَضِيَ الله عَنْهُ: Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet ﷺ to take his permission for slaughtering their camels, and he permitted them. Then 'Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then 'Umar went to the Prophet ﷺ and said, "O Allāh's Messenger! What will sustain them after their camels (are finished)?" Allāh's Messenger ﷺ said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet ﷺ invoked Allāh and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allāh's Messenger ﷺ then said, "I testify that *Lā ilaha illallāh* (none has the right to be worshipped but Allāh) and I am the Messenger of Allāh."

٢٩٨٢ - حدَّثَنا بِشْرُ بنُ مَرْحُومٍ: حدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنْ يَزيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَفَّتْ أزْوادُ النَّاسِ وأملَقُوا، فأتَوُا النَّبيَّ ﷺ في نَحْرِ إبِلِهِمْ فأذِنَ لهُمْ فَلَقِيَهُمْ عُمَرُ فأخْبَرُوهُ فَقالَ: ما بَقاؤكُم بَعْدَ إبِلِكُمْ؟ فَدَخَلَ عُمَرُ عَلى النَّبيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، ما بَقاؤهُمْ بَعْدَ إبِلِهِمْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نادِ في النَّاسِ يأتُونَ بِفَضْلِ أزْوادِهِمْ»، فَدَعَا وبَرَّكَ عليهم ثُمَّ دَعاهُمْ بِأوْعِيَتِهِمْ فاحْتَثَى النَّاسُ حتَّى فَرَغُوا، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ وأنِّي رَسُولُ اللهِ». [راجع: ٢٤٨٤]

(124) CHAPTER. To carry the journey-food on one's shoulder.

(١٢٤) بابُ حَمْلِ الزَّادِ عَلى الرِّقابِ

2983. Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما said, "We set out, and we were three hundred men, carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jābir), "O Abū 'Abdullāh! How could a person be satisfied with a single date?" Jābir replied, "We realised the value of that one date when we could not even have that much till we reached the seashore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we

٢٩٨٣ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ وَهْبِ بنِ كَيْسانَ، عَنْ جابِرِ بن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قالَ: خَرَجْنا ونَحْنُ ثَلاثمائَةٍ نَحْمِلُ زَادَنا عَلى رِقابِنا فَفَنِيَ زَادُنا حتَّى كانَ الرَّجُلُ مِنَّا يَأكُلُ تَمْرَةً، قالَ رَجُلٌ: يا أبا عَبْدِ اللهِ، وأيْنَ كانَتِ التَّمْرَةُ تَقَعُ

wished for eighteen days."

مِنَ الرَّجُلِ؟ قالَ: لَقَدْ وجَدْنا فَقْدَها حِينَ فَقَدْناها، حتَّى أتَيْنا البَحْرَ، فإذَا حُوتٌ قذَفَهُ البَحْرُ، فأكَلْنا مِنْهُ ثَمانِيَةَ عَشَرَ يَوْماً ما أحْبَبْنَا. [راجع: ٢٤٨٣]

(125) CHAPTER. The sitting of a woman behind her brother as a companion-rider.

(١٢٥) بابُ إرْدَافِ المَرْأةِ خَلْفَ أخِيها

2984. Narrated 'Āishah رَضِيَ اللهُ عَنْها that she said, "O Allāh's Messenger! Your companions are returning with the reward of both *Hajj* and *'Umra*, while I am returning with (the reward of) *Hajj* only." He said to her, "Go, and let 'Abdur-Rahmān (i.e., your brother) make you sit behind him (on the animal)." So, he ordered 'Abdur-Rahmān to let her perform *'Umra* from At-Tan'īm. Then the Prophet ﷺ waited for her at the higher region of Makkah till she returned (after performing *'Umra*).

٢٩٨٤ - **حدَّثَنا** عَمْرُو بن عَلِيّ: حدَّثَنا أبُو عاصِمٍ: حدَّثَنا عُثمانُ بنُ الأسْوَدِ: حدَّثَنا ابنُ أبي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: يا رَسُولَ اللهِ، يَرْجِعُ أصْحابُكَ بأجْرِ حَجٍّ وعُمْرَةٍ، ولَمْ أزِدْ عَلى الحَجِّ، فَقالَ لَها: «اذْهَبِي ولْيُرْدِفْكِ عَبْدُ الرَّحْمٰنِ». فأمَرَ عَبْدَ الرَّحْمٰنِ أنْ يُعْمِرَها مِنَ التَّنْعِيمِ. فانْتَظَرَها رَسُولُ اللهِ ﷺ بأعْلى مَكَّةَ حتَّى جاءَتْ. [راجع: ٢٩٤]

2985. Narrated 'Abdur-Rahmān bin Abī Bakr As-Siddīq رَضِيَ اللهُ عَنْهما: The Prophet ﷺ ordered me to let 'Āishah sit behind me (on the animal) and to let her perform *'Umra* from At-Tan'īm.

٢٩٨٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ محمدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو وَهُوَ ابنُ دِينارٍ، عَنْ عَمْرِو بنِ أوْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُما قالَ: أمَرَني النَّبِيُّ ﷺ أنْ أُرْدِفَ عائِشَةَ وأُعمِرَها مِنَ التَّنْعِيمِ. [راجع: ١٧٨٤]

(126) CHAPTER. The sitting of two men together over a riding animal in military expeditions and in the *Hajj*.

(١٢٦) بابُ الارْتِدَافِ في الغَزْوِ والحَجِّ

2986. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was riding behind Abū Talha (on the same riding animal) and (the Prophet's companions)

٢٩٨٦ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ أبي

قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ رَدِيفَ أَبي طَلْحَةَ، وإنَّهُمْ لَيَصْرُخُونَ بِهِما جَمِيعاً: الحَجِّ والعُمْرَةِ. [راجع: ١٠٨٩]

were reciting *Talbīya*[1] aloud for both *Hajj* and *'Umra*.

(١٢٧) بابُ الرِّدْفِ عَلى الحِمارِ

(127) CHAPTER. The sitting of two men together on a donkey.

٢٩٨٧ - حدَّثنا قُتَيْبَةُ: حدَّثنا أَبُو صَفْوَانَ، عَنْ يُونُسَ بنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى حِمارٍ عَلى إكافٍ عَلَيْهِ قَطِيفَةٌ وأَرْدَفَ أُسامَةَ وَرَاءَهُ». [انظر: ٤٥٦٦، ٥٦٦٣، ٥٩٦٤، ٦٢٠٧]

2987. Narrated 'Urwa on the authority of Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ rode a donkey, on which there was a saddle covered by a velvet sheet, and let 'Umar ride behind him (on the donkey).

٢٩٨٨ - حدَّثنا يَحْيى بنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ: قالَ حَدَّثَنَا يُونُسُ: أَخْبَرَني نافِعٌ: عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلى مَكَّةَ عَلى رَاحِلَتِهِ مُرْدِفاً أُسامَةَ بنَ زَيْدٍ ومَعَهُ بِلالٌ ومَعَهُ عُثمانُ بنُ طَلْحَةَ مِنَ الحَجَبَةِ حَتَّى أَناخَ في المَسْجِدِ، فأَمَرَهُ أَنْ يأتِيَ بِمِفْتاحِ البَيْتِ، فَفَتَحَ ودَخَلَ رَسُولُ اللهِ ﷺ ومَعَهُ أُسامَةُ وبِلالٌ وعُثمانُ، فمَكَثَ فِيها نَهاراً طَوِيلاً، ثُمَّ خَرَجَ فاسْتَبَقَ النَّاسُ. فكانَ عَبْدُ اللهِ بنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجدَ بِلالاً وَرَاءَ البابِ قَائماً، فَسأَلَهُ: أَيْنَ صَلَّى

2988. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ came to Makkah through its higher region, on the day of the Conquest (of Makkah) riding his she-camel on which Usāma was riding behind him. Bilāl and 'Uthmān bin Talha, from *Al-Hajabah* (i.e., the one who keeps the key of the door of the Ka'bah and is considered as a servant of the Ka'bah), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'bah. He opened the door of the Ka'bah and Allāh's Messenger ﷺ entered in the company of Usāma, Bilāl and 'Uthmān, and stayed in it for a long period. When he came out, the people rushed to it, and I (Abdullāh bin 'Umar) was the first to enter it and found Bilāl standing behind the door. I asked Bilāl, "Where did the Prophet ﷺ offer his *Ṣalāt* (prayer)?" He pointed to the place where he had offered his *Ṣalāt*

(1) (H. 2986) *Talbīya*: See glossary.

رَسُولُ اللهِ ﷺ؟ فأشارَ إلى المَكانِ الذي صَلَّى فيهِ. قالَ عَبْدُ اللهِ: فَنَسِيتُ أنْ أسألَهُ: كَمْ صلَّى مِنْ سجْدَةٍ؟ [راجع: ٣٩٧]

(prayer). 'Abdullāh added, "I forgot to ask him how many *Rak'a* he had performed."

(١٢٨) بابُ مَنْ أخَذَ بالرِّكابِ ونَحْوِهِ

(128) CHAPTER. Holding the riding animal of somebody else (to help him ride).

٢٩٨٩ - حدَّثَنا إسحاقُ: أخْبَرَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ. كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ. ويُعِينُ الرَّجُلَ عَلى دَابَّتِهِ فَيَحْمِلُ عَلَيها أوْ يَرْفَعُ عَلَيها مَتاعَهُ صَدَقَةٌ. والكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ. وكُلُّ خَطْوَةٍ يَخْطُوها إلى الصَّلاةِ صَدَقَةٌ، ويُمِيطُ الأذَى عَنِ الطَّرِيقِ صَدَقَةٌ». [راجع: ٢٧٠٧]

2989. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is a (compulsory) *Ṣadaqa* (charity) to be given for every joint of the human body (as a sign of gratitude to Allāh) everyday the sun rises. To judge justly between two persons is regarded as *Ṣadaqa* (charity), and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as *Ṣadaqa* (charity), and (saying) a good word is also *Ṣadaqa* (charity), and every step taken on one's way to offer the compulsory congregational *Ṣalāt* (prayer) (in the mosque) is also *Ṣadaqa* (charity), and to remove a harmful thing from the way is also *Ṣadaqa* (charity)."[1]

(١٢٩) بابُ كَراهِيَةِ السَّفَرِ بالمَصاحِفِ إلى أرْضِ العَدُوِّ،

(129) CHAPTER. It is disliked for one to travel to a hostile country carrying copies of the Qur'ān.

وكَذَلِكَ يُرْوَى عَنْ مُحَمَّدِ بنِ بِشْرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وتابَعَه ابنُ إسحاقَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وقَدْ سافَرَ النَّبي ﷺ

Ibn 'Umar said, "No doubt, the Prophet ﷺ and his companions travelled in the land of the enemy and they knew the Qur'ān then."

(1) (H. 2989) *Ṣadaqa* means something given in charity. Such deeds as are mentioned in this *Hadīth* are considered as charitable deeds as rewardable as gifts given in charity, and are taken for signs of gratitude to Allāh for creating our complicated yet handy body.

وأصحابه في أرضِ العَدُوِّ وهُم يَعْلَمُونَ القُرْآنَ.

٢٩٩٠ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ نَهى أنْ يُسافَرَ بالقُرْآنِ إلى أرْضِ العَدوِّ.

2990. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qur'ān.

(١٣٠) بابُ التَّكْبِيرِ عِنْدَ الحَرْبِ

(130) CHAPTER. The recitation of *Takbīr* (*Allāhu Akbar*) in the war.

٢٩٩١ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَبَّحَ النَّبِيُّ ﷺ خَيْبَرَ وقَدْ خَرَجُوا بالمَساحي عَلى أعْناقِهِمْ، فَلَمَّا رَأوْهُ قالُوا: هذا مُحَمَّدٌ والخَمِيسُ، مُحَمَّدٌ والخَمِيسُ، فَلَجَؤُوا إلى الحِصْنِ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ وقالَ: «اللهُ أكْبَرُ، خَرِبَتْ خَيْبَرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». وأصَبْنا حُمُراً فَطَبَخْناها. فَنادَى مُنادِي النَّبِيِّ ﷺ: إنَّ اللهَ ورَسُولَهُ يَنْهيَانِكُمْ عَنْ لُحومِ الحُمُرِ، فأُكْفِئَتِ القُدورُ بِما فِيها.

تابَعَهُ عَلِيٌّ، عَنْ سُفْيانَ: رَفَعَ النَّبِيُّ ﷺ يَدَيْهِ. [راجع: ٣٧١]

2991. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muḥammad and his army!" So, they took refuge in the fort. The Prophet ﷺ raised both his hands and said, "*Allāhu Akbar*, Khaibar is ruined, for when we approach a nation (i.e., enemy to fight), then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet ﷺ announced: "Allāh and His Messenger ﷺ forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

(١٣١) بابُ ما يُكْرَهُ مِنْ رَفْعِ الصَّوْتِ في التَّكْبِيرِ

(131) CHAPTER. What is disliked as regards raising the voice when saying *Takbīr* (i.e., Allāh is the Most Great)

٢٩٩٢ - حدَّثنا مُحَمَّدُ بنُ

2992. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's

Messenger ﷺ (during *Ḥajj*). Whenever we went up a high place we used to say: "*Lā ilāha illallāh* and *Allahu Akbar* (none has the right to be worshipped but Allāh, and Allāh is the Most Great)," and our voices used to raise. So the Prophet ﷺ said, "O people! Be merciful to yourselves (i.e., don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things)."

يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عاصِمٍ، عَنْ أبي عُثْمانَ، عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَكُنَّا إذَا أشْرَفْنا عَلى وادٍ هَلَّلْنا وكَبَّرْنا ارْتَفَعَتْ أصْوَاتُنا، فَقالَ النَّبِيُّ ﷺ: «يا أيُّها النَّاسُ ارْبَعُوا عَلى أنْفُسِكُمْ، فإنَّكُمْ لا تَدْعُونَ أصَمَّ ولا غائِباً، إنَّهُ مَعَكُمْ، إنَّهُ سَمِيعٌ قَرِيبٌ». [انظر: ٤٢٠٢، ٦٣٨٤، ٦٤٠٩، ٦٦١٠، ٧٣٨٦]

(132) CHAPTER. The recitation of *Subḥān Allāh*[1] when going down a valley.

(١٣٢) بابُ التَّسْبِيحِ إذَا هَبَطَ وَادِياً

2993. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Whenever we went up a place we would say "*Allāhu Akbar* (i.e., Allāh is the Most Great)", and whenever we went down a place we would say: "*Subḥān Allāh*."

٢٩٩٣ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ حُصَيْنِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا إذَا صَعِدْنا كَبَّرْنا وإذَا نَزَلْنا سَبَّحْنا. [راجع: ٢٩٩٤]

(133) CHAPTER. To say *Takbīr* (*Allāhu Akbar* Allāh is the Most Great) on ascending a high place.

(١٣٣) بابُ التَّكْبِيرِ إذَا عَلا شَرَفاً

2994. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Whenever we went up a place we would say *Takbīr* (i.e., *Allāhu Akbar* – Allāh is the Most Great) and whenever we went down we would say: "*Subḥān Allāh*."

٢٩٩٤ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا إذَا صَعِدْنا كَبَّرْنا، وإذَا تَصَوَّبْنا سَبَّحْنا. [راجع: ٢٩٩٣]

2995. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ returned from the *Ḥajj* or the *'Umra* or a *Ghazwa*, he

٢٩٩٥ - حدَّثَنا عَبْدُ اللهِ قالَ: حدَّثَني عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ، عَنْ

---

(1) (Ch. 132) *Subḥān Allāh*: See glossary.

صَالِحِ بنِ كَيْسانَ، عَنْ سالمِ بنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذَا قَفَلَ مِنَ الحجِّ أوِ العُمْرَةِ، ولا أعْلَمُهُ إلَّا قالَ: الغَزْوَ، يَقُولُ: كُلَّما أوْفى عَلى ثَنِيَّةٍ أوْ فَدْفَدٍ كَبَّرَ ثَلاثاً ثُمَّ قالَ: لا إله إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الملكُ ولَهُ الحَمْدُ، وهُوَ عَلى كُلِّ شَيءٍ قَدِيرٌ. آيِبُونَ تائِبُونَ عابِدُونَ ساجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللهُ وَعْدَه، ونَصَرَ عَبْدَهُ، وهَزَمَ الأحْزَابَ وَحْدَهُ». قالَ صَالِحٌ: فَقُلْتُ لَهُ: ألَمْ يَقُلْ عَبْدُ الله: إنْ شاءَ اللهُ؟ قالَ: لا.

[راجع: ١٧٩٧]

would say *Takbīr* thrice. Whenever he came upon a mountain path or wasteland, and then he would say, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone), Who has no partner. All the kingdom belongs to Him and all the Praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allāh fulfilled His Promise, granted victory to His slave and He Alone defeated all the *Ahzāb* (Confederates)."

[See *Hadith* No.3084]

(١٣٤) بابٌ: يُكْتَبُ للمُسافِرِ مِثْلُ ما كانَ يَعْمَلُ في الإقامَةِ

(134) CHAPTER. A traveller is granted reward similar to that given for good deeds practised at home, as if he is practising the same while travelling.

٢٩٩٦ - حدَّثَنَا مَطَرُ بنُ الفَضْلِ: حدَّثَنا يَزِيدُ بنُ هارُونَ: أخْبَرَنَا العَوَّامُ: حدَّثَنا إبْرَاهِيمُ أبُو إسماعِيلَ السَّكْسَكِيُّ قالَ: سَمِعْتُ أبا بُرْدَةَ واصْطَحَبَ هُوَ ويَزِيدُ بنُ أبي كَبْشَةَ في سَفَرٍ فَكانَ يَزِيدُ يَصومُ في السَّفَرِ، فَقالَ لَهُ أبُو بُرْدَةَ: سَمِعْتُ أبا مُوسَى مِرَاراً يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا مَرِضَ العَبْدُ أوْ سافَرَ كُتِبَ لَهُ مِثْلُ ما كانَ يَعْمَلُ مُقِيماً صحيحاً».

2996. Narrated Ibrāhīm Abū Isma'īl As-Saksakī: I heard Abū Burda who accompanied Yazīd bin Abī Kabsha on a journey. Yazīd used to observe *Saum* (fasting) on journeys. Abū Burda said to him, "I heard Abū Mūsa several times saying that Allāh's Messenger ﷺ said, 'When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home and in good health' (as if he is doing them in journey and in illness)."

(135) CHAPTER. Travelling alone.

2997. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of the battle of the Trench, the Prophet ﷺ wanted somebody from amongst the people to volunteer to be a reconnoitrer. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet ﷺ then said, "Every Prophet has a *Ḥawarī* (disciple) and my *Ḥawarī* is Az-Zubair."

2998. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If the people knew what I know about travelling alone, then nobody would travel alone at night."(1)

(136) CHAPTER. Hastening in travel.

Narrated Abū Ḥumaid: The Prophet ﷺ said, "I am in a hurry to reach Al-Madīna; so whoever wants to hurry up with me, should hurry up".

2999. Narrated Hi<u>sh</u>ām's father: Usāma bin Zaid was asked at what pace the Prophet ﷺ rode during *Ḥajjat-ul-Wadā'*. Usāma

(١٣٥) بابُ السَّيْرِ وحْدَه

٢٩٩٧ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَني مُحَمَّدُ بنُ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضيَ اللهُ عَنْهما يَقُولُ: نَدَبَ النَّبيُّ ﷺ النَّاسَ يَوْمَ الخَنْدَقِ، فانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فانْتَدَبَ الزُّبَيْرُ، قالَ النَّبيُّ ﷺ: «إنَّ لِكُلِّ نَبيٍّ حَوارِيّاً وحَوارِيَّ الزُّبَيْرُ». قالَ سُفْيانُ: الحَوارِيُّ النّاصِرُ.

[راجع: ٢٨٤٦]

٢٩٩٨ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا عاصِمُ بنُ مُحَمَّدٍ قالَ: حدَّثَني أبي، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. ح

حدَّثَنا أبُو نُعَيْمٍ: حدَّثَنا عاصِمُ بنُ مُحَمَّدِ بنِ زَيْدِ بنِ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أبيهِ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ قالَ: «لَوْ يَعْلَمُ النَّاسُ ما في الوَحْدَةِ ما أعْلَمُ ما سارَ راكِبٌ بِلَيْلٍ وحْدَهُ».

(١٣٦) بابُ السُّرْعَةِ في السَّيْرِ،

وقالَ أبُو حُمَيْدٍ: قالَ النَّبيُّ ﷺ: «إنِّي مُتَعَجِّلٌ إلى المَدِينَةِ، فَمَنْ أرادَ أنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ».

٢٩٩٩ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا يَحْيَى، عَنْ هِشامٍ قالَ:

(1) (H. 2998) *Ḥadī<u>th</u>* No. 2997 shows that travelling alone is permissible if necessary. *Ḥadī<u>th</u>* No.2998 indicates that it is not recommended for one to travel alone if it is not necessary to do so.

replied, "He (ﷺ) rode at a medium pace, but when he came upon an open way he would go at full pace."

أخْبَرَني أبي قالَ: سُئِلَ أُسامَةُ بنُ زَيْدٍ رَضِيَ اللهُ عَنْهُما - كانَ يَحْيَى يَقُولُ وأنا أسْمَعُ فَسَقَطَ عَنِّي - عَنْ مَسِيرِ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ فَقالَ: فَكانَ يَسِيرُ العَنَقَ فإذَا وجَدَ فَجْوَةً نَصَّ، والنَّصُّ: فَوْقَ العَنَقِ. [راجع: ١٦٦٦]

3000. Narrated Aslam: While I was in the company of 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما on the way to Makkah, he received the news of the severe illness of Ṣafīyya bint Abī 'Ubaid (i.e., his wife), so he proceeded at a high speed, and when the twilight disappeared, he dismounted and offered the *Maghrīb* and *'Ishā' Ṣalāt* (prayer) together and said, "I saw the Prophet ﷺ delaying the *Maghrīb* prayer to offer it along with the *'Ishā'* when he was in a hurry on a journey."

٣٠٠٠ - **حدَّثَنَا** سَعِيْدُ بنُ أبي مَرْيَمَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني زَيْدٌ هُوَ ابنُ أسْلَمَ عَنْ أبِيْهِ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أبي عُبَيْدٍ شِدَّةُ وجَعٍ فأسْرَعَ السَّيرَ حتَّى إذَا كانَ بَعْدَ غُرُوبِ الشَّفَقِ ثُمَّ نَزَلَ فَصلَّى المَغْرِبَ والعَتَمَةَ جَمَعَ بَيْنَهُما وَقالَ: إنِّي رَأَيْتُ النَّبِيَّ ﷺ إذَا جَدَّ بِهِ السَّيرُ أخَّرَ المَغْرِبَ وجَمَعَ بَيْنَهُما. [راجع: ١٠٩١]

3001. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfil your job, you should hurry up to your family."

٣٠٠١ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ مَوْلَى أبي بَكْرٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ، يَمْنَعُ أحَدَكُمْ نَوْمَهُ وطَعامَهُ وشَرَابَهُ. فإذَا قَضَى أحَدُكُمْ نَهْمَتَهُ فَلْيُعَجِّلْ إلى أهْلِهِ». [راجع: ١٨٠٤]

(137) CHAPTER. If someone gives his horse to be used for Allāh's Cause and then he sees it being sold.

(١٣٧) **بابٌ**: إذَا حَمَلَ عَلَى فَرَسٍ فَرَآها تُباعُ

3002. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb gave a horse to be used for Allāh's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allāh's Messenger ﷺ who said, "Don't buy it and don't take back your gift of charity."

٣٠٠٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ بنَ الخَطَّابِ حَمَلَ عَلى فَرَسٍ في سَبِيلِ اللهِ فَوَجَدَهُ يُباعُ، فأرادَ أنْ يَبْتاعَهُ، فَسأَلَ رَسُولَ اللهِ ﷺ، قالَ: «لا تَبْتَعْهُ ولا تَعُدْ في صَدَقَتِكَ». [راجع: ١٤٨٩]

3003. Narrated Aslam: I heard 'Umar bin Al-Khaṭṭāb saying, "I gave a horse to be used for Allāh's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet ﷺ who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit."

٣٠٠٣ - حَدَّثَنَا إسماعِيلُ: حدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أبِيهِ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلى فَرَسٍ في سَبِيلِ اللهِ فابْتاعَهُ أوْ فأضاعَهُ الَّذِي كانَ عِنْدَهُ، فأرَدْتُ أنْ أشْتَرِيَهُ وظَنَنْتُ أنَّهُ بائِعُهُ بِرُخْصٍ. فَسأَلْتُ النَّبِيَّ ﷺ فَقالَ: «لا تَشْتَرِهِ وإنْ بِدِرْهَمٍ، فإنَّ العائِدَ في هِبَتِهِ كالكَلْبِ يَعُودُ في قَيْئِهِ». [راجع: ١٤٩٠]

(138) CHAPTER. The participation in *Jihād* with one's parent's permission.

(١٣٨) بابُ الجِهادِ بإذْنِ الأبَوَيْنِ

3004. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ asking his permission to take part in *Jihād*. The Prophet ﷺ asked him, "Are your parents alive?" He replied in the affirmative. The Prophet ﷺ said to him, "Then exert yourself in their service."

٣٠٠٤ - حَدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا حَبِيبُ بنُ أبي ثابِتٍ قالَ: سَمِعْتُ أبا العَبَّاسِ الشَّاعِرَ وكانَ لا يُتَّهَمُ في حَدِيثِهِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عَمْرٍو رَضِيَ اللهُ عَنْهُما يَقُولُ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ في الجِهادِ فَقالَ: «أحَيٌّ

وَالدَّاكِ؟» قالَ: نَعَمْ، قالَ: «فَفِيهِما فَجاهِدْ». [انظر: ٥٩٧٢]

(139) CHAPTER. What is said regarding the hanging of bells and the like, round the necks of camels.

(١٣٩) **بابٌ ما قِيلَ في الجَرَسِ ونَحْوِهِ في أعْناقِ الإبِلِ**

3005. Narrated Abū Bashīr Al-Anṣārī رَضِيَ اللهُ عَنْهُ that he was in the company of Allāh's Messenger ﷺ on some of his journeys. The subnarrator 'Abdullāh adds, "I think that Abū Bashīr also said, 'And the people were at their sleeping places.'" Allāh's Messenger ﷺ sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off."

٣٠٠٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ: أنَّ أبا بَشِيرٍ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ أخْبَرَهُ: أنَّهُ كانَ مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أسْفارِهِ، قالَ عَبْدُ اللهِ: حَسِبْتُ أنَّهُ قالَ: والنَّاس في مَبِيتِهِمْ، فأرْسَلَ رَسُولُ اللهِ ﷺ رَسُولاً: «لا تَبْقَيَنَّ في رَقَبَةِ بَعِيرٍ قِلادَةٌ مِنْ وَتَرٍ - أوْ قلادَةٌ - إلَّا قُطِعَتْ».

(140) CHAPTER. If a man has enlisted himself in the army and then his wife goes out for *Hajj*, or he has a genuine excuse, can he be given a leave?

(١٤٠) **بابٌ مَنِ اكْتُتِبَ في جَيْشٍ فَخَرَجَتِ امْرَأتُهُ حاجَّةً أوْ كانَ لَهُ عُذْرٌ هَلْ يُؤْذَنُ لَهُ؟**

3006. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that he heard the Prophet ﷺ saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Maḥram* (i.e., her husband or a person whom she cannot marry in any case forever; e.g., her father, brother, etc.)." Then a man got up and said, "O Allāh's Messenger! I have been enlisted in the army for such and such *Ghazwa* and my wife is proceeding for *Ḥajj*." Allāh's Messenger ﷺ said, "Go, and perform the *Ḥajj* with your wife."

٣٠٠٦ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنا سُفْيان، عَنْ عَمْرٍو، عَن أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّه سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لا يَخْلُونَّ رَجُلٌ بامْرَأةٍ، ولا تُسافِرَنَّ امْرَأةٌ إلَّا ومَعَها مَحْرَمٌ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، اكْتُتِبْتُ في غَزْوَةِ كَذَا وكَذَا وخَرَجَتِ امْرَأتي حاجَّةً، قالَ: «اذْهَبْ فَاحْجُجْ مَعَ امْرَأتِكَ». [راجع: ١٨٦٢]

(141) CHAPTER. The spy.

Spying means secret investigations. The Statement of Allāh عَزَّ وجَل:

"Take not My enemy and your enemy (i.e., disbelievers and polytheists, etc.) as friends..." (V.60:1)

3007. Narrated 'Ubaidullāh bin Abī Rāfi': I heard 'Alī رَضِيَ الله عَنْهُ saying, "Allāh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdād somewhere saying, 'Proceed till you reach Rawḏat Khākh. There you will find a lady with a letter. Take the letter from her.'" So, we set out and our horses ran at full pace till we got at Ar-Rawḏa, where we found the lady and said (to her), 'Take out the letter.' She replied, 'I have no letter with me.' We said, 'Either you take out the letter or else we will take off your clothes (to search the letter).' So, she took it out of her braid. We brought the letter to Allāh's Messenger ﷺ and it contained a statement from Ḥāṭib bin Abī Balta'a to some of the Makkan *Mushrikūn* informing them of some of the intentions of Allāh's Messenger ﷺ. Then Allāh's Messenger ﷺ said, 'O Ḥāṭib! What is this?' Ḥāṭib replied, 'O Allāh's Messenger! Don't hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makkah who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) to Islām.' Allāh's Messenger ﷺ said, 'Ḥāṭib has told you the truth.' 'Umar said, 'O Allāh's Messenger! Allow me to chop off the head of this hypocrite.' Allāh's Messenger ﷺ said, 'Ḥāṭib participated in the battle of Badr, and

(١٤١) بَابُ الجَاسُوسِ:

والتَّجَسُّسُ: التَّبَحُّثُ

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿لَا تَتَّخِذُوا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ الآيَةَ [الممتحنة: ١]

٣٠٠٧ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرُو بنُ دِينارٍ سَمِعْتُ مِنْهُ مَرَّتَينِ قالَ: أَخْبَرَني حَسَنُ ابنُ مُحَمَّدٍ: أَخْبَرَني عُبَيْدُ اللهِ بنُ أبي رافِعٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ يَقُولُ: بَعَثَني رَسُولُ اللهِ ﷺ أنا والزُّبَيرَ والمِقْدَادَ وقالَ: «انْطَلِقُوا حتَّى تَأْتُوا رَوْضَةَ خاخٍ فإنَّ بِها ظَعِينَةً ومَعَها كِتابٌ فَخُذُوهُ مِنْها». فانْطَلَقْنا تَعادَى بِنا خَيْلُنا، حتَّى انْتَهَيْنا إلى الرَّوْضَةِ، فإذَا نحْنُ بالظَّعِينَةِ، فَقُلْنا: أَخْرِجِي الكِتابَ، فَقالَتْ: ما مَعِي مِنْ كِتابٍ، فَقُلْنا: لَتُخْرِجِنَّ الكِتابَ أوْ لَنُلْقِيَنَّ الثِّيابَ، فأخْرَجَتْهُ مِنْ عِقاصِها، فأتَيْنا بِهِ رَسُولَ اللهِ ﷺ فإذَا فِيهِ: مِنْ حاطِبِ بنِ أبي بَلْتَعَةَ إلى أُناسٍ مِنَ المُشرِكِينَ مِنْ أهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أمْرِ رَسُولِ اللهِ ﷺ فَقالَ رَسُولُ اللهِ ﷺ: «يا حاطِبُ، ما هذَا؟» قالَ: يا رَسُولَ اللهِ لا تَعْجَلْ عَلَيَّ، إنِّي كُنْتُ امرأً مُلْصَقاً في قُرَيْشٍ، ولَمْ أكُنْ مِنْ أنْفُسِها، وكانَ مَنْ مَعكَ مِنَ المُهاجِرينَ لَهُمْ قَرَاباتٌ بِمَكَّةَ يَحْمُونَ بِها أهْلِيهِم وأمْوالَهُمْ،

فأَحْبَبْتُ إذْ فاتَني ذٰلكَ مِنَ النَّسَبِ فِيهِمْ أنْ أتَّخِذَ عِنْدَهُمْ يداً يَحْمُونَ بِها قَرابَتي، وما فَعَلْتُ كُفْراً ولا ارتِداداً، ولا رِضًا بالكُفْرِ بَعْدَ الإسْلامِ. فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ صَدَقَكُمْ». فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: يا رَسُولَ اللهِ، دَعْني أضْرِبْ عُنُقَ هذَا المُنافِقِ. قالَ: «إنَّهُ شَهِدَ بَدْراً وما يُدْرِيكَ لَعَلَّ اللهَ أنْ يَكُونَ قَدِ اطَّلَعَ عَلى أهْلِ بَدْرٍ فَقالَ: اعمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»، قالَ سُفْيانُ: وأيُّ إسْنادٍ هذَا!

[انظر: ٣٠٨١، ٣٩٨٣، ٤٢٧٤، ٤٨٩٠، ٦٢٥٩، ٦٩٣٩]

who knows, perhaps Allāh has already looked at the Badr warriors and said: 'Do whatever you like, for I have forgiven you.'"

(١٤٢) بابُ الكِسْوَةِ لِلأُسارَى

(142) CHAPTER. Providing the prisoners of war with clothes.

٣٠٠٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا كانَ يَوْمُ بَدْرٍ أُتِيَ بِأُسارَى وَأُتِيَ بالعَبَّاسِ ولَمْ يَكُنْ عَلَيْهِ ثَوْبٌ، فَنَظَرَ النَّبِيُّ ﷺ لَهُ قَمِيصاً، فَوَجَدُوا قَمِيصَ عَبْدِ اللهِ بنِ أُبَيٍّ يَقْدُرُ عَلَيْهِ فَكَساهُ النَّبِيُّ ﷺ إيَّاهُ، فَلِذٰلكَ نَزَعَ النَّبِيُّ ﷺ قَمِيصَهُ الَّذِي ألْبَسَهُ. قالَ ابنُ عُيَيْنَةَ: كانَتْ لَهُ عِنْدَ النَّبِيِّ ﷺ يَدٌ فأحَبَّ أنْ يُكافِئَهُ.

3008. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When it was the day (of the battle) of Badr, prisoners of war were brought including Al-'Abbās who did not had a body covering. The Prophet ﷺ looked for a shirt for him. It was found that the shirt of 'Abdullāh bin Ubaī would do, so the Prophet ﷺ let him wear it. That was the reason why the Prophet ﷺ took off and gave his own shirt to 'Abdullāh. The narrator adds, "He had done the Prophet ﷺ some favour for which the Prophet ﷺ liked to reward him."[1].

(1) (H. 3008) When 'Abdullāh bin Ubaī (the chief of hypocrites) died, the Prophet ﷺ let him be shrouded in his (i.e., the Prophet's) own shirt.

(143) CHAPTER. The superiority of the one through whom a man embraces Islām.

(١٤٣) **بابُ** فَضْلِ مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلٌ

3009. Narrated Sahl رَضِيَ الله عَنْهُ: On the day (of the battle) of Khaibar, the Prophet ﷺ said, "Tomorrow I will give the flag to somebody who will be given victory (by Allāh) and who loves Allāh and His Messenger ﷺ, and is loved by Allāh and His Messenger ﷺ." The people wondered all that night as to who would receive the flag, and in the morning everyone hoped that he would be that person. Allāh's Messenger ﷺ asked, "Where is 'Alī?" He was told that 'Alī was suffering from eye-trouble. Then the Prophet ﷺ spat (saliva) in his eyes and invoked Allāh to cure him. Alī, at once, got cured as if he had no ailment. The Prophet ﷺ gave him the flag. 'Alī asked, "Should I fight them till they become like us (i.e., Muslim)?" The Prophet ﷺ said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islām, and inform them what is enjoined upon them, for, by Allāh, if Allāh gives guidance to somebody through you, it is better for you than possessing red camels."

[See *Hadīth* No.2975].

٣٠٠٩ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ بنِ مُحَمَّدِ ابنِ عَبْدِ اللهِ بنِ عَبْدٍ القارِيُّ، عَنْ أبي حازِمٍ قالَ: أَخْبَرَني سَهْلٌ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ يَوْمَ خَيبرَ: «لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ عَلى يَدَيْهِ، يُحِبُّ اللهَ وَرَسُولَهُ. ويُحِبُّهُ اللهُ ورَسُولُهُ». فَباتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى، فَغَدَوْا كُلُّهُمْ يَرْجُوهُ، فَقالَ: «أَيْنَ عَلِيٌّ؟» فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَبَصَقَ في عَيْنَيْهِ ودَعا لَهُ فَبَرَأَ كأنْ لَمْ يَكُنْ بِهِ وجَعٌ فأعْطاهُ الرَّايَةَ. فَقالَ: أُقاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنا؟ فَقالَ: «انْفُذْ عَلى رِسلِكَ حَتَّى تَنزِلَ بِساحَتِهِمْ، ثُمَّ ادْعُهُمْ إلى الإسْلامِ، وأَخْبِرْهُمْ بِما يَجِبُ عَلَيْهِمْ، فَوَاللهِ لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً خَيرٌ لكَ مِنْ أنْ تَكُونَ لكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

(144) CHAPTER. The prisoners of war in chains.

(١٤٤) **بابُ** الأُسَارَى في السَّلاسِلِ

3010. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Allāh wonders at those people who will enter Paradise in chains."(1)

٣٠١٠ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ

(1) (H. 3010) The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So, it is as if their chains were the means of winning Paradise.

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «عَجِبَ اللهُ مِنْ قَوْمٍ يَدْخُلُونَ الجَنَّةَ في السَّلاسِلِ». [انظر: ٤٥٥٧]

(145) CHAPTER. The superiority of the people of the Scriptures (Jews and Christians) who embrace Islām.

(١٤٥) بابُ فَضْلِ مَنْ أَسْلَمَ مِنْ أَهْلِ الكِتابَيْنِ

3011. Narrated Abū Burda's father: The Prophet ﷺ said, "Three persons will get their reward twice: (1) a person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward; (2) a believer from the people of the Scriptures (Jews and Christians) who has been a true believer and then he believes in the Prophet (Muḥammad) ﷺ. Such a person will get a double reward; (3) (The third is) a slave who fulfils his duty to Allāh and is sincere and dutiful to his master [will (also) get a double reward]." (See H. 97, 5083)

٣٠١١ - حدَّثَنا عَلِيُّ بن عَبْدِ اللهِ: حدَّثَنا سُفْيانُ بنُ عُيَيْنَةَ: حدَّثَنا صَالحِ بنُ حَيٍّ أبو حَسَنٍ، قالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حدَّثَني أبو بُرْدَةَ أَنَّهُ سَمِعَ أباه عَنِ النَّبِيِّ ﷺ قالَ: «ثَلاثَةٌ يُؤْتَونَ أجْرَهُمْ مَرَّتَينِ: الرَّجُلُ تَكُونُ لَهُ الأَمَةُ فَيُعلِّمُها فَيُحْسِنُ تَعْلِيمَها، ويُؤَدِّبُها فَيُحْسِنُ أدَبَها، ثُمَّ يُعْتِقُها فَيَتَزَوَّجُها فَلَهُ أجْرَانِ. ومُؤْمِنُ أَهْلِ الكِتابِ الَّذِي كانَ مُؤْمِناً ثُمَّ آمَنَ بالنَّبِيِّ ﷺ فَلَهُ أجْرَانِ. والعَبْدُ الذي يُؤدِّي حَقَّ اللهِ ويَنْصَحُ لِسَيِّدِهِ لَهُ أَجْرَانِ». ثُمَّ قالَ الشَّعبِيُّ: وأعْطَيْتُكها بِغَيرِ شَيءٍ، وقَدْ كانَ الرَّجُلُ يَرْحَلُ في أهْوَنَ مِنْها إلى المَدِينَةِ. [راجع: ٩٧]

(146) CHAPTER. (Is it permissible) to attack the enemies with the probability of killing the babies and children (unintentionally)?

(١٤٦) بابُ أهلِ الدَّارِ يُبَيَّتُونَ فَيُصَابُ الوِلْدَانُ والذَّرارِيُّ، ﴿بَيَٰتًا﴾ [الأعراف: ٤، ٩٧، ويونس ٥٠]: **لَيْلاً**.

3012. Narrated Aṣ-Ṣa'b bin Jaththāma رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by me at a place called Al-Abwā' or Waddān, and was asked whether it was permissible to attack *Al-Mushrikūn'* warriors at night with the probability of exposing their women and children to danger. The Prophet ﷺ replied, "They (i.e., women and children) are from

٣٠١٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ، عَن عُبَيْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنِ الصَّعْبِ بنِ جَثَّامَةَ رَضِيَ اللهُ عَنْهُم قالَ: مَرَّ بِيَ النَّبِيُّ ﷺ بِالأَبْوَاءِ أَوْ

بِوَدَّانَ فَسُئِلَ عَنْ أَهْلِ الدَّارِ يُبَيَّتُونَ مِنَ الْمُشْرِكِيْنَ فَيُصَابُ مِنْ نِسَائِهِمْ وذَرَارِيِّهِمْ؟ قَالَ: «هُمْ مِنْهُمْ». وَسَمِعْتُهُ يَقُولُ: «لا حِمَى إِلَّا للهِ ورَسُولِهِ ﷺ».

them (i.e., *Al-Mushrikūn*)." I also heard the Prophet ﷺ saying, "The institution of *Hima*[1] is invalid except for Allāh and His Messenger ﷺ."

٣٠١٣ - وعَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ عُبَيْدَ اللهِ عَنِ ابنِ عَبَّاسٍ: حدَّثَنا الصَّعْبُ في الذَّرَارِيِّ، كانَ عَمْرٌو يُحَدِّثُنَا عَنِ ابنِ شِهابٍ عَنِ النَّبِيِّ ﷺ فَسَمِعْنَاهُ مِنَ الزُّهْرِيِّ، قالَ: أَخْبَرَني عُبَيْدُ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ الصَّعْبِ قالَ: «هُمْ مِنْهُمْ»، ولَمْ يَقُلْ كما قالَ عَمْرٌو: «هُمْ مِنْ آبائِهِمْ». [راجع: ٢٣٧٠]

3013. (As above H. 3012)

(١٤٧) بابُ قَتْلِ الصِّبْيانِ في الحَرْبِ

(147) CHAPTER. Killing the children in the war.

٣٠١٤ - حدَّثَنا أَحْمَدُ بنُ يُونُسَ: أَخْبَرَنا اللَّيْثُ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ: أَنَّ امْرَأَةً وُجِدَتْ في بَعْضِ مَغازِي النَّبِيِّ ﷺ مَقْتُولَةً، فأَنْكَرَ رَسُولُ اللهِ ﷺ قَتْلَ النِّساءِ والصِّبْيانِ. [انظر: ٣٠١٥]

3014. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: During some of the *Ghazawāt*[2] of the Prophet ﷺ, a woman was found killed. Allāh's Messenger ﷺ disapproved the killing of women and children.

(١٤٨) بابُ قَتْلِ النساءِ في الحَرْبِ

(148) CHAPTER. Killing the women in the war.

٣٠١٥ - حدَّثَنا إسحاقُ بنُ

3015. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما:

(1) (H. 3012) *Hima* was a pre-Islāmic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others' pastures. Islām cancelled such an institution and allowed it only for grazing the animals collected as *Zakāt*.

(2) (H. 3013) *Ghazawāt*: Plural of *Ghazwa*: See glossary.

إبْرَاهِيمَ قالَ: قُلْتُ لأبي أُسامَةَ: حدَّثَكُمْ عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: وُجِدَتِ امْرَأَةٌ مَقْتُولَةٌ في بَعْضِ مَغازِي رَسُولِ اللهِ ﷺ فَنهَى رَسُولُ اللهِ ﷺ عَنْ قَتْلِ النِّساءِ والصِّبْيانِ. [راجع: ٣٠١٥]

During some of the *Ghazawāt* of Allāh's Messenger ﷺ, a woman was found killed, so Allāh's Messenger ﷺ forbade the killing of women and children.

(١٤٩) بابٌ لا يُعَذَّبُ بِعَذابِ اللهِ

(149) CHAPTER. One should not punish (anybody) with Allāh's punishment.

٣٠١٦ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ بُكَيرٍ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: بَعَثَنا رَسُولُ اللهِ ﷺ في بَعْثٍ فَقالَ: «إنْ وجَدْتُمْ فُلاناً وفُلاناً فَأَحْرِقُوهُمَا بالنَّارِ». ثُمَّ قالَ رَسُولُ اللهِ ﷺ حِينَ أرَدْنا الخُرُوجَ: «إنّي أمَرْتُكُمْ أنْ تُحْرِقُوا فُلاناً وفُلاناً، وإنَّ النَّارَ لا يُعَذِّبُ بِها إلَّا اللهُ، فإنْ وجَدْتُمُوهُما فاقْتُلُوهُما». [راجع: ٢٩٥٤]

3016. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent us in an expedition (i.e., an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allāh's Messenger ﷺ said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allāh Who punishes with fire, so, if you find them, kill them."

٣٠١٧ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ: أنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُ حَرَّقَ قَوْماً فَبَلَغَ ابنَ عَبَّاسٍ فَقالَ: لَوْ كُنْتُ أنا لَمْ أُحَرِّقْهُمْ، لأنَّ النَّبِيَّ ﷺ قالَ: «لا تُعَذِّبُوا بِعَذابِ اللهِ»، ولَقَتَلْتُهُمْ كما قالَ النَّبِيُّ ﷺ: «منْ بَدَّلَ دِينَهُ فاقْتُلُوهُ». [انظر: ٦٩٢٢]

3017. Narrated 'Ikrima رَضِيَ اللهُ عَنْهُ: 'Alī رَضِيَ اللهُ عَنْهُ burnt some people and this news reached Ibn 'Abbās, who said, "Had I been in his place I would not have burnt them, as the Prophet ﷺ said, 'Don't punish (anybody) with Allāh's punishment.' No doubt, I would have killed them, for the Prophet ﷺ said, 'If somebody (a Muslim) discards his religion, kill him.'"

(١٥٠) بابٌ: ﴿فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً﴾ [محمد: ٤]

(150) CHAPTER. (Allāh's Statement): "...Thereafter (is the time) either for generosity (i.e., free them without ransom)

or ransom (according to what benefits Islam)..." (V.47:4).

And the Statement of Allāh عَزَّ وجَلَّ:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land.(1) You desire the good of this world (i.e., money of ransom for freeing the captives)." (V.8:67)

(151) CHAPTER. Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?

Al-Miswar narrated a *Ḥadīth* from the Prophet ﷺ concerning this issue.

(See *Ḥadīth* No.2731, 2732, Vol.3. The story of Abū Baṣīr).

(152) CHAPTER. If a *Mushrik* (polytheist, idolater pagan) burns a Muslim, should he be burnt (in retaliation)?

3018. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A group of eight men from the tribe of 'Ukl came to the Prophet ﷺ and then they found the climate of Al-Madīna unsuitable for them. So, they said, "O Allāh's Messenger! Provide us with some milk." Allāh's Messenger ﷺ said, "I recommend that you should join the herd of camels." So, they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became disbelievers after embracing Islām. When the Prophet ﷺ was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were caught and brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and were branded with those nails, their eyes, and

فِيهِ حَدِيثُ ثُمامَةَ، وقَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي ٱلْأَرْضِ﴾ [الأنفال: ٦٧] يفي يَغْلِبَ في الأرْضِ ﴿تُرِيدُونَ عَرَضَ ٱلدُّنْيَا﴾ الآيَةَ.

(١٥١) بابٌ هَلْ لِلأسِيرِ أنْ يَقْتُلَ أو يَخْدَعَ الَّذِيْنَ أسَرُوهُ حتَّى يَنْجُوَ مِنَ الكَفَرَةِ؟

فِيهِ المِسْوَرُ عَنِ النَّبِيِّ ﷺ.

(١٥٢) بابٌ إذَا حَرَّقَ المُشْرِكُ المُسْلِمَ هَلْ يُحَرَّقُ؟

٣٠١٨ - **حَدَّثَنَا** مُعَلّى: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَهْطاً مِنْ عُكْلٍ ثَمانِيَةً قَدِمُوا عَلى النَّبِيِّ ﷺ فاجْتَوَوُا المَدِينَةَ فَقالُوا: يا رَسُولَ اللهِ، ابْغِنا رِسْلاً. فَقَالَ: «ما أجِدُ لَكُمْ إلَّا أنْ تَلْحَقُوا بالذَّوْدِ». فانْطَلَقُوا فَشَرِبُوا مِنْ أبْوالِهَا وألْبانِها حتَّى صَحُّوا وسَمِنُوا، وقَتَلُوا الرَّاعِيَ واسْتاقُوا الذَّوْدَ، وكَفَرُوا بَعْدَ إسْلامِهِمْ، فأتَى الصَّرِيخُ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ فما تَرَجَّلَ النَّهارُ حتَّى أُتِيَ بِهِمْ فَقَطَّعَ أيْدِيَهُمْ وأرْجُلَهُمْ، ثُمَّ

(1) (Ch. 150) By killing the infidels.

أَمَرَ بِمَسامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ بِها وَطَرَحَهُم بالحَرَّةِ يَسْتَسْقُونَ فَما يُسْقَوْنَ حتَّى ماتُوا. قالَ أبُو قِلابَةَ: قَتَلُوا وسَرَقُوا وحارَبُوا اللهَ ورَسُولَهُ ﷺ وسَعَوْا في الأرْضِ فَساداً. [راجع: ٢٣٣]

they were left in the *Harra* (i.e., rocky land in Al-Madīna). And when they asked for water, no water was given to them till they died. Abū Qilāba, a subnarrator said, "They committed murder and theft and fought against Allāh and His Messenger ﷺ and spread evil in the land.".

(153) CHAPTER.

(١٥٣) بابٌ:

٣٠١٩ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ وأبي سَلَمَةَ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَرَصَتْ نَمْلَةٌ نَبِيّاً مِنَ الأنْبِياءِ، فأمَرَ بِقَرْيَةِ النَّمْلِ فأُحْرِقَ. فأوْحَى اللهُ إلَيْهِ، أنْ قَرَصَتْكَ نَمْلَةٌ أحْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ اللهَ؟». [انظر: ٣٣١٩]

3019. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allāh inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allāh?"

[See *Hadīth* No.3319]

(154) CHAPTER. The burning of houses and date-palms.

(١٥٤) بابُ حَرْقِ الدُّورِ والنَّخِيلِ

٣٠٢٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسْماعِيلَ قالَ: حدَّثَنِي قَيْسُ ابنُ أبي حازِمٍ قالَ: قالَ لي جَرِيرٌ: قالَ لي رَسُولُ اللهِ ﷺ: «ألا تُرِيحُني مِنْ ذِي الخَلَصَةِ؟» وكانَ بَيْتاً في خَثْعَمَ يُسَمَّى كَعْبَةَ اليمانِيَةِ، قالَ: فانْطَلَقْتُ في خَمْسِينَ ومائةِ فارِسٍ مِنْ أحْمَسَ وكانُوا أصْحابَ خَيْلٍ، قالَ: وكُنْتُ لا أثْبُتُ عَلى الخَيْلِ، فَضَرَبَ في صَدْرِي حَتَّى رَأيتُ أثَرَ أصابِعِهِ

3020. Narrated Jarīr: Allāh's Messenger ﷺ said to me, "Will you relieve me from Dhul-Khalaṣa?" It (Dhul-Khalaṣa) was a house belonging to the tribe of Khath'am [and there used to be worshipped the *Taghiyas* (idols) of Ad-Daus, Khath'am, and Bajaila tribes], and it was called *Al-Ka'ba-al-Yamāniya*. So, I proceeded with one hundred and fifty cavalry men from the tribe of Aḥmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw his finger-marks over my chest. He said, "O Allāh! Make him firm and make him a guide and rightly-guided man." Jarīr

في صَدري وقالَ: «اللَّهُمَّ ثَبِّتْهُ واجْعَلْهُ هادياً مَهْدِيّاً». فانْطَلَقَ إِلَيْها فَكَسَرَها وحَرَّقَها ثُمَّ بَعَثَ إلى رَسُولِ اللهِ ﷺ يُخْبِرُهُ فَقالَ رَسُولُ جَريرٍ: والَّذي بَعَثَكَ بالحَقّ ما جِئْتُكَ حَتّى تَرَكْتُها كأنَّها جَمَلٌ أجْوَفُ أوْ أجْرَبُ. قالَ: فَبارَكَ في خَيْلِ أحْمَسَ ورِجالِها خَمْسَ مَرَّاتٍ. [انظر: ٣٠٣٦، ٣٠٧٦، ٣٨٢٣، ٤٣٥٥، ٤٣٥٦، ٤٣٥٧، ٦٠٨٩، ٦٣٣٣]

proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allāh's Messenger ﷺ informing him of that. Jarīr's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emanciated or scabby camel (i.e., completely marred and spoilt)." Jarīr added, "The Prophet ﷺ invoked Allāh to bless the horses and the men of Aḥmas five times."

[See Vol. 9, *Hadith* No.7116. See also Vol. 5, *Hadith* No.4537]

٣٠٢١ - حدَّثَنا مُحَمَّدُ بنُ كَثيرٍ: أخْبَرَنا سُفْيانُ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حَرَّقَ النَّبيُّ ﷺ نَخْلَ بَني النَّضيرِ. [راجع: ٢٣٢٦]

3021. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ burnt the date-palms of Banī An-Naḍir.

(١٥٥) بابُ قَتْلِ المُشْرِكِ النَّائِمِ

(155) CHAPTER. Killing a sleeping *Mushrik* (polytheist, idolater, pagan).

٣٠٢٢ - حدَّثَنا عَلِيُّ بنُ مُسْلِمٍ: حدَّثَنا يَحْيَى بنُ زَكَرِيَّا بنِ أبي زائِدَةَ قالَ: حَدَّثَني أبي، عَنْ أبي إسحاقَ عَنِ البَراءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما، قالَ: بَعَثَ رَسُولُ اللهِ ﷺ رَهْطاً مِنَ الأنْصارِ إلى أبي رافِعٍ لِيَقْتُلوه. فانْطَلَقَ رَجُلٌ مِنْهُمْ فَدَخَلَ حِصْنَهُمْ. قالَ: فَدَخَلْتُ في مَرْبِطِ دَوابَّ لَهُمْ، قالَ: وأغْلَقُوا بابَ الحِصْنِ، ثُمَّ إنَّهُمْ فَقَدُوا حِماراً لَهُمْ فَخَرَجُوا يَطْلُبُونَهُ فَخَرَجْتُ فِيمَنْ خَرَجَ

3022. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a group of *Anṣārī* men to kill Abū Rāfi'. One of them set out and entered their (i.e., the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later, they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abū Rāfi' and said, 'O Abū Rāfi''. When he replied me, I proceeded towards the voice

and hit him and came back. He shouted and I came out, pretending to be a helper. I said, 'O Abū Rāfi'', changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abū Rāfi', the merchant of Ḥijāz. Then I got up, feeling no ailment, (and we proceeded) till we came to the Prophet ﷺ and informed him."

أُرِيهِمْ أَنَّنِي أَطْلُبُهُ مَعَهُمْ فَوَجَدُوا الحِمارَ فَدَخَلُوا ودَخَلْتُ وأَغْلَقُوا بابَ الحِصْنِ لَيْلاً فَوَضَعُوا المَفاتِيحَ في كُوَّةٍ حَيْثُ أَرَاها. فَلَمَّا نامُوا أَخَذْتُ المَفاتِيحَ فَفَتَحْتُ بابَ الحِصْنِ، ثُمَّ دَخَلْتُ عَلَيْهِ فَقُلْتُ: يا أَبا رَافِعٍ، فأجابَنِي، فَتَعَمَّدْتُ الصَّوْتَ فَضَرَبْتُهُ فَصاحَ، فَخَرَجْتُ، ثُمَّ رَجَعْتُ كَأَنِّي مُغِيثٌ، فَقُلْتُ: يا أَبا رَافِعٍ، وغَيَّرْتُ صَوْتِي، فَقالَ: ما لَكَ لأُمِّكَ الوَيْلُ، قُلْتُ: ما شَأْنُكَ؟ قالَ: لا أَدْرِي مَنْ دَخَلَ عَلَيَّ فَضَرَبَنِي. قالَ: فَوَضَعْتُ سَيْفِي في بَطْنِهِ. ثُمَّ تَحامَلْتُ عَلَيْهِ حَتَّى قَرَعَ العَظْمَ، ثُمَّ خَرَجْتُ وأَنا دَهِشٌ، فأَتَيْتُ سُلَّماً لَهُمْ لأَنْزِلَ مِنْهُ فَوَقَعْتُ، فَوُثِئَتْ رِجْلِي، فَخَرَجْتُ إِلى أَصْحابِي، فَقُلْتُ: ما أَنا بِبارِحٍ حَتَّى أَسْمَعَ النَّاعِيَةَ. فَما بَرِحْتُ حَتَّى سَمِعْتُ نَعايا أَبي رَافِعٍ تاجِرِ أَهْلِ الحِجازِ، قالَ: فَقُمْتُ وما بِي قَلَبَةٌ حَتَّى أَتَيْنا النَّبِيَّ ﷺ فأَخْبَرْناهُ. [انظر: ٣٠٢٣، ٤٠٣٨، ٤٠٣٩، ٤٠٤٠]

3023. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a group of the *Anṣār* to Abū Rāfi'. 'Abdullāh bin 'Atīk entered his house at night and killed him while he was sleeping.

٣٠٢٣ - حَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنِي يَحْيَى بنُ آدَمَ: حَدَّثَنا يَحْيَى بنُ أَبِي زائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ رَسُولُ اللهِ ﷺ رَهْطاً مِنَ الأَنْصارِ إِلى أَبِي رَافِعٍ

فَدَخَلَ عَلَيْهِ عَبْدُ اللهِ بنُ عَتِيكٍ بَيْتَهُ لَيْلاً فَقَتَلَهُ وهُوَ نائمٌ. [راجع: ٣٠٢٢]

(156) CHAPTER. Do not wish to meet the enemy.

(١٥٦) بابٌ لا تَمَنَّوْا لِقاءَ العَدُوِّ

3024. Narrated Sālim Abū An-Naḍr, the freed slave of 'Umar bin 'Ubaidullāh: I was 'Umar's clerk. Once, 'Abdullāh bin Abī Aūfa wrote a letter to 'Umar bin 'Ubaidullāh when he proceeded to Al-Ḥarūriya. I read in it that Allāh's Messenger ﷺ during some of his military expeditions against the enemy, waited till the sun declined.

٣٠٢٤ - حَدَّثَنا يُوسُفُ بنُ مُوسَى: حدَّثَنا عاصِمُ بنُ يُوسُفَ اليَرْبُوعِيّ: حدَّثَنا أبُو إسحَاقَ الفَزَارِيُّ، عَنْ مُوسَى ابنِ عُقْبَةَ قالَ: حدَّثَنِي سَالِمٌ أبُو النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، كُنْتُ كَاتِباً له. قال: كَتَبَ إليه عَبْدُ اللهِ بنُ أبي أوْفى حِينَ خَرَجَ إلى الحَرُورِيَّةِ فَقَرَأْتُهُ، فإذَا فِيْهِ: إنَّ رَسُولَ اللهِ ﷺ في بَعْضِ أيَّامِهِ الَّتي لَقِيَ فيها العَدُوَّ انْتَظَرَ حتَّى مالَتِ الشَّمْسُ. [راجع: ٢٨١٨]

3025. And then he ﷺ got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allāh for safety, but when you come face to face with the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allāh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the *Aḥzāb* (Confederates), defeat them, and grant us victory over them."

٣٠٢٥ - ثُمَّ قامَ في النَّاسِ فَقالَ: «يا أيّها الناس! لا تَمَنَّوْا لِقاءَ العَدُوِّ وسَلُوا اللهَ العافِيَةَ. فإذَا لَقِيتُمُوهُمْ فاصْبِرُوا، واعْلَمُوا أنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيُوفِ». ثُمَّ قالَ: «اللَّهُمَّ مُنْزِلَ الكِتابِ، ومُجْرِيَ السَّحابِ، وهازِمَ الأحْزَابِ، اهْزِمْهُمْ وانْصُرْنا عَلَيْهِمْ».

وقالَ مُوسَى بنُ عُقْبَةَ: حدَّثَني سالمٌ أبُو النَّضْرِ: كُنْتُ كاتِباً لِعُمَرَ بنِ عُبَيْدِ اللهِ فأتاهُ كِتابُ عَبْدِ اللهِ بنِ أبي أوْفى رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَمَنَّوْا لِقاءَ العَدُوِّ».

[راجع: ٢٩٣٣]

3026. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said: "Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient."

٣٠٢٦ - وقالَ أبُو عامِرٍ: حدَّثَنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا تَتَمَنَّوا لِقاءَ العَدُوِّ فإذَا لَقِيتُمُوهُمْ فاصْبِرُوا».

(157) CHAPTER. War is deceit.

(١٥٧) **بابٌ**: الحَرْبُ خُدْعَةٌ

3027. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined, and there will be no Caesar after him, and you will spend their treasures in Allāh's Cause."

٣٠٢٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «هَلَكَ كِسْرَى، ثُمَّ لا يَكُونُ كِسْرَى بَعْدَهُ. وقَيْصَرُ لَيَهْلِكَنَّ، ثُمَّ لا يَكُونُ قَيْصَرٌ بَعْدَهُ. ولَتُقْسَمَنَّ كُنُوزُهُما في سَبِيلِ اللهِ». [انظر: ٣١٢٠، ٣٦١٨، ٦٦٣٠]

3028. He named, 'War: Deceit'.

٣٠٢٨ - وسمَّى الحَرْبَ خَدْعَةً. [انظر: ٣٠٢٩]

3029. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ named: 'War: Deceit'.

٣٠٢٩ - **حدَّثَنا** أبُو بَكْرِ بنُ أصْرَمَ - اسْمُهُ بُورُ المروزي -: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمَّى النَّبيُّ ﷺ الحَرْبَ خَدْعَةً. [راجع: ٣٠٢٨]

3030. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "War is deceit."

٣٠٣٠ - **حدَّثَنا** صَدَقَةُ بنُ الفَضْلِ أخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ: «الحَرْبُ خَدْعَةٌ».

(158) CHAPTER. Telling lies in the war.

(١٥٨) بابُ الكَذِبِ في الحَربِ

3031. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Who will kill Ka'b bin Al-Ashraf, indeed he has hurt Allāh and His Messenger?" Muhammad bin Maslama said, "O Allāh's Messenger! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e., Ka'b) and said, "This person (i.e., the Prophet ﷺ) has put us to task and asked us for charity." Ka'b replied, "By Allāh, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.

٣٠٣١ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ قالَ: «مَنْ لِكَعْبِ بنِ الأشْرَفِ فإنَّهُ قَدْ آذَى اللهَ ورَسُولَهُ؟» قالَ مُحَمَّدُ بنُ مَسْلَمَةَ: أتُحِبُّ أنْ أقْتُلَهُ يا رَسُولَ اللهِ؟ قالَ: «نَعَمْ». قالَ: فأتاهُ فَقالَ: إنَّ هذَا - يَعْنِي النَّبِيَّ ﷺ - قَدْ عَنَّانا وسألَنا الصَّدَقَةَ، قالَ: وأيْضاً واللهِ لَتَمَلُّنَّه قالَ: فإنَّا قد اتَّبَعْناهُ فَنَكْرَهُ أنْ نَدعَهُ حتَّى نَنْظُرَ إلى ما يَصِيرُ أمْرُهُ. قالَ: فَلَمْ يَزَلْ يُكَلِّمُهُ حتَّى اسْتَمكَنَ مِنهُ فَقَتَلَهُ. [راجع: ٢٥١٠]

(159) CHAPTER. Killing non-Muslim warriors secretly.

(١٥٩) بابُ الفَتْكِ بأهْلِ الحَرْبِ

3032. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Who will kill Ka'b bin Ashraf." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet ﷺ replied in the affirmative. Muhammad bin Maslama said, "Then allow me to say what I like." The Prophet ﷺ replied, "I do (i.e., allow you)."

٣٠٣٢ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَن عَمْرٍو، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ لِكَعْبِ بنِ الأشْرَفِ؟» فَقالَ مُحَمَّدُ بنُ مَسْلَمَةَ: أتُحِبُّ أنْ أقْتُلَهُ؟ قالَ: «نَعَمْ»، قالَ: فَأْذَنْ لي فَأقُولَ، قالَ: «قَدْ فَعَلْتُ». [راجع: ٢٥١٠]

(160) CHAPTER. What tricks and means of security may be adopted to protect oneself against someone who is expected to be vicious and mischievous.

(١٦٠) بابُ ما يَجُوزُ مِنَ الاحْتِيَالِ والحَذَرِ مَعَ مَنْ يَخْشَى مَعَرَّتَهُ،

3033. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Once, Allāh's Messenger ﷺ

٣٠٣٣ - وَقالَ اللَّيْثُ: حدَّثَني

accompanied by Ubaī bin Ka'b set out to Ibn Ṣaiyyād. He was informed that Ibn Ṣaiyyād was in a garden of date-palms. When Allāh's Messenger ﷺ entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Ṣaiyyād was covered with a velvet sheet with murmurs emanating from under it. Ibn Ṣaiyyād's mother saw Allāh's Messenger ﷺ and said, "O Ṣāf! This is Muḥammad." So Ibn Ṣaiyyād got up. Allāh's Messenger ﷺ said, "If she had left him (in his state), the truth would have been clear."

عُقَيْلٌ، عنِ ابنِ شِهابٍ، عَنْ سالمِ بنِ عَبْدِ اللهِ، عَن عبد الله بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ ومَعَهُ أُبَيُّ بنُ كَعْبٍ قِبَلَ ابنِ صَيَّادٍ، فَحُدِّثَ بِهِ في نَخْلٍ. فَلَمَّا دَخَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ النَّخْلَ طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ وابنُ صَيَّادٍ في قَطيفَةٍ لَهُ فِيها رَمْرَمَةٌ، فَرَأَتْ أُمُّ ابنِ صَيَّادٍ رَسُولَ اللهِ ﷺ فَقالَتْ: يا صَافِ! هذَا مُحَمَّدٌ، فَوَثَبَ ابنُ صَيَّادٍ، فَقالَ رَسُولُ اللهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». [راجع: ١٣٥٥]

(161) CHAPTER. The recitation of poetic verses in the war and raising the voices while digging the trench.

(١٦١) بابُ الرَّجَزِ في الحَرْبِ ورَفْعِ الصَّوْتِ في حَفْرِ الخَنْدَقِ،

فِيهِ سَهْلٌ وأَنَسٌ عَنِ النَّبيِّ ﷺ، وفِيهِ يَزِيدُ عَنْ سَلَمَةَ.

3034. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust, and he was a hairy man. He was reciting the following verses of 'Abdullāh (bin Rawāḥa):

'O Allāh, were it not for You,
We would not have been guided,
Nor would we have given in charity, nor offered *Ṣalāt* (prayer).
So, bestow on us calmness, and when we meet the enemy,
Then make our feet firm, for indeed,
Yet if they want to put us in *Fitnah* (trial, affliction), (i.e., want to fight against us) we would not (flee but withstand them).'

The Prophet ﷺ used to raise his voice while reciting these verses.

٣٠٣٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا أَبُو الأَحْوَصِ: حدَّثنا أَبُو إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ الخَنْدَقِ وهُوَ يَنْقُلُ التُّرَابَ حتَّى وارَى التُّرَابُ شَعْرَ صَدْرِهِ، وكانَ رَجُلاً كَثيرَ الشَّعْرِ، وهُوَ يَرْتَجِزُ بِرَجَزِ عَبْدِ اللهِ:

اللَّهُمَّ لَوْلا أَنْتَ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فأَنْزِلَنْ سَكِينَةً عَلَيْنا
وثَبِّتِ الأَقْدَامَ إنْ لاقَيْنا

[See Vol. 5, *Ḥadīth* No.4106]

إنَّ الأَعْدَاءَ قَدْ بَغَوْا عَلَيْنا
إذَا أرَادُوا فِتْنَةً أبَيْنَا
يَرْفَعُ بِها صَوْتَهُ. [راجع: ٢٨٣٦]

(162) CHAPTER. Whosoever is unable to sit firm on a horse.

(١٦٢) بابٌ مَنْ لا يَثْبُتُ عَلى الخَيْلِ

3035. Narrated Jarīr رضي الله عنه: Allāh's Messenger ﷺ did not screen himself from me since my embracing Islām, and whenever he saw me he would receive me with a smile.

٣٠٣٥ - حدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ: حدَّثَنا ابنُ إدْرِيسَ، عَنْ إسمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ رَضِيَ اللهُ عَنْهُ قالَ: ما حَجَبَني النَّبِيُّ ﷺ مُنْذُ أسْلَمْتُ، ولا رَآني إلَّا تَبَسَّمَ في وَجْهِهِ. [انظر: ٣٨٢٢، ٦٠٩٠]

3036. Once, I told him that I could not sit firm on horses. He stroke me on the chest with his hand and said, "O Allāh! Make him firm and make him a guiding and a rightly-guided man."

٣٠٣٦ - ولَقَدْ شَكَوْتُ إلَيْهِ أنِّي لا أثْبُتُ عَلى الخَيْلِ فَضَرَبَ بِيَدِهِ في صَدْرِهِ وقالَ: «اللَّهُمَّ ثَبِّتْهُ واجْعَلْهُ هادِياً مَهْدِيّاً». [راجع: ٣٠٢٠]

(163) CHAPTER. The treatment of a wound with the ashes of a mat (made of date-palm leaves), and the washing of blood by a lady off her father's face, and conveying water in a shield (for this purpose).

(١٦٣) بابٌ دَوَاءِ الجُرْحِ بإحْرَاقِ الحَصِيرِ، وغَسْلِ المَرْأةِ عَنْ أبيها الدَّمَ عَنْ وجْهِهِ، وحَمْلِ المَاءِ في التُّرْسِ

3037. Narrated Abū Ḥāzim: The people asked Sahl bin Sa'd As-Sā'idī رضي الله عنه, "With what thing (medicine) was the wound of Allāh's Messenger ﷺ treated?" He replied, "There is none left (living) amongst the people who knows it better than I. 'Alī used to bring water in his shield and Faṭima (i.e., the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was filled in the wound of Allāh's Messenger ﷺ."

٣٠٣٧ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا أبُو حازِمٍ قالَ: سألُوا سَهلَ بنَ سَعْدٍ السَّاعِدِيَّ رَضِيَ اللهُ عَنْهُ: بأيِّ شَيْءٍ دُووِيَ جُرْحُ رسُولِ اللهِ ﷺ؟ فَقالَ: ما بَقِيَ أحَدٌ مِنَ النَّاسِ أعْلَمُ بِهِ مِنِّي، كانَ عَلِيٌّ يَجِيءُ بالمَاءِ في تُرْسِهِ، وكانَتْ - يَعْني فاطِمَةَ - تَغْسِلُ الدَّمَ عَنْ وجْهِهِ، وَأُخِذَ حَصِيرٌ فَأُحْرِقَ، ثُمَّ

حُشِيَ بِهِ جُرْحُ رَسُولِ اللهِ ﷺ.
[راجع: ٢٤٣]

(164) CHAPTER. What quarrels and mutual differences are hated in the war, and the punishment of the one who disobeys his *Imām*.

(١٦٤) **بابٌ** ما يُكْرَهُ مِنَ التَّنازُعِ والاخْتِلافِ في الحَرْبِ وعُقُوبَةِ مَنْ عَصَى إمامَهُ،

And Allāh عزّ وجل said:
'...And do not dispute (with one another) lest you lose courage and your strength departs...' (V.8:46)

وقالَ اللهُ عَزَّ وجَلَّ: ﴿وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡ﴾ [الأنفال: ٤٦] يَعْنِي الحَرْبَ.

3038. Narrated Abū Burda that his father said, "The Prophet ﷺ sent Mu'ādh and Abū Mūsa to Yemen telling them. 'Make the things easy for the people and do not make the things difficult for them; give them glad tidings and do not repel them; and you both love each other, and don't differ'. "

٣٠٣٨ - **حدَّثنا** يَحْيَى: حدَّثَنا وكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بنِ أبي بُرْدَةَ، عَنْ أبِيهِ، عَنْ جَدِّهِ: أنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً وأبا مُوسَى إلى اليَمَنِ، قالَ: «يَسِّرا ولا تُعَسِّرَا، وبَشِّرَا ولا تُنَفِّرَا، وتَطاوَعَا ولا تَخْتَلِفَا». [راجع: ٢٢٦١]

3039. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uḥud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allāh, I saw the women fleeing lifting up their clothes, revealing their leg-bangles and their legs. So, the companions of 'Abdullāh bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" 'Abdullāh bin Jubair said, "Have you forgotten what Allāh's Messenger ﷺ said to you?" They replied, "By Allāh! We will go to

٣٠٣٩ - **حدَّثنا** عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيْرٌ: حدَّثَنا أبُو إسحاقَ قالَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ قالَ: جَعَلَ النَّبِيُّ ﷺ عَلى الرَّجَّالَةِ يَوْمَ أُحُدٍ، وكانُوا خَمْسينَ رَجُلاً، عَبْدَ اللهِ بنَ جُبَيْرٍ فَقالَ: «إنْ رَأَيْتُمُونا تَخْطَفُنا الطَّيْرُ فَلا تَبْرَحُوا مَكانَكُمْ هذَا حتَّى أُرسِلَ إلَيْكُمْ وإنْ رَأَيْتُمُونا هَزَمْنَا القَوْمَ وأوْطَأناهُم فَلا تَبْرَحُوا حتَّى أُرْسِلَ إلَيْكُمْ»، فَهَزَمُوهُمْ، قالَ: فأنَا - واللهِ - رَأَيْتُ النِّساءَ يَشْتَدِدْنَ قَدْ بَدَتْ خَلاخِلُهُنَّ وأسْوُقُهُنَّ رَافِعاتٍ ثِيابَهُنَّ.

فَقالَ أصْحابُ عَبْدِ اللهِ بنِ جُبَيْرٍ: الغَنِيمَةَ أيْ قَوْمِ الغَنِيمَةَ، ظَهَرَ أصْحابُكُمْ فَما تَنْتَظِرُونَ؟ فَقالَ عَبْدُ اللهِ بنُ جُبَيْرٍ: أنَسِيتُمْ ما قالَ لَكُمْ رَسُولُ اللهِ ﷺ؟ قالُوا: واللهِ لَنَأتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الغَنِيمَةِ. فَلَمَّا أتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فأقْبَلُوا مُنْهَزِمِينَ، فَذَاكَ إذْ يَدْعُوهُمُ الرَّسُولُ في أُخْرَاهُمْ فَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنَي عَشَرَ رَجُلاً فأصَابُوا مِنَّا سَبْعِينَ. وكانَ النَّبِيُّ ﷺ وأصْحابُهُ أصَابَ مِنَ المُشْرِكِينَ يَوْمَ بَدْرٍ أرْبَعِينَ ومائَةً: سَبْعِينَ أسِيراً وسَبْعِينَ قَتِيلاً. فَقالَ أبُو سُفْيانَ: أفِي القَوْمِ مُحَمَّدٌ؟ ثَلاثَ مَرَّاتٍ، فَنهاهُمُ النَّبِيُّ ﷺ أنْ يُجِيبُوهُ. ثُمَّ قالَ: أفِي القَوْمِ ابنُ أبي قُحافَةَ؟ ثَلاثَ مَرَّاتٍ. ثُمَّ قالَ: أفي القَوْمِ ابنُ الخَطَّابِ؟ ثَلاثَ مَرَّاتٍ. ثُمَّ رَجَعَ إلى أصْحابِهِ فَقالَ: أمَّا هٰؤُلاءِ فَقَدْ قُتِلُوا. فَمَا مَلَكَ عُمَرُ نَفْسَهُ، فَقالَ: كَذَبْتَ واللهِ يا عَدُوَّ اللهِ، إنَّ الَّذِينَ عدَدْتَ لأحْياءٌ كُلُّهُمْ، وقَدْ بَقِيَ لكَ ما يسوءك. قالَ: يَوْمٌ بِيَوْمِ بَدْرٍ والحَرْبُ سِجالٌ، إنَّكُمْ سَتَجِدُونَ في القَوْمِ مُثْلَةً لَمْ آمُرْ بِها ولَمْ تَسُؤْنِي، ثُمَّ أخَذَ يَرْتَجِزُ: أُعْلُ هُبَلْ، أُعْلُ هُبَلْ. قالَ النَّبِيُّ ﷺ:

the people (i.e., the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allāh's Messenger ﷺ in their rear was calling them back. Only twelve men remained with the Prophet ﷺ and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet ﷺ and his companions had caused *Al-Mushrikūn* to lose 140 men, seventy of whom were captured and seventy were killed. Then Abū Sufyān said thrice, "Is Muḥammad present amongst these people?" The Prophet ﷺ ordered his Companions not to answer him. Then he said thrice, "Is the son of Abū Quḥāfa present amongst these people?" He said again thrice, "Is the son of Al-Khaṭṭāb present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." 'Umar could not control himself and said (to Abū Sufyān), "You told a lie, by Allāh! O enemy of Allāh! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abū Sufyān said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed." After that he started reciting cheerfully, "O *Hubal*, be high! O *Hubal* be high!"[1] On that the Prophet ﷺ said (to his companions), "Why don't you answer him back?" They said, "O Allāh's Messenger! What shall we say?" He said, "Say, Allāh is Higher and more Sublime." (Then) Abū Sufyān said, "We

(1) (H. 3039) *Hubal* was the name of an idol in the Ka'bah in the pre-Islāmic period.

have the (idol) *Al-'Uzza*, and you have no *'Uzza*." The Prophet ﷺ said (to his companions), "Why don't you answer him back?" They asked, "O Allāh's Messenger! What shall we say?" He said, "Say: Allāh is our *Maulā* (Patron, Lord, Protector, Helper, and Supporter) and you have no *Maulā*."

«ألا تُجيبُوهُ؟» قالُوا: يا رَسُولَ اللهِ ما نَقُولُ؟ قالَ: «قُولُوا: اللهُ أعْلى وأجَلّ». قالَ: إنَّ لَنا العُزَّى ولا عُزَّى لَكُمْ، فَقالَ النَّبيُّ ﷺ: «ألا تُجِيبُوه؟» قالَ: قالُوا: يا رَسُولَ اللهِ ما نَقُولُ؟ قالَ: «قُولُوا: اللهُ مَوْلانا ولا مَوْلى لَكُمْ». [انظر: ٣٩٨٦، ٤٠٤٣، ٤٠٦٧، ٤٥٦١]

(165) CHAPTER. If the people get frightened at night.

(١٦٥) بابٌ: إذَا فَزِعُوا باللَّيْلِ

3040. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was the (most handsome), most generous and the bravest of all the people. Once, the people of Al-Madīna got frightened having heard an uproar at night. So, the Prophet ﷺ met the people while he was riding an unsaddled horse belonging to Abū Ṭalḥa and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e., the horse) very fast."

٣٠٤٠ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ أحْسَنَ النَّاسِ وأجْوَدَ النَّاسِ، وأشْجَعَ النَّاسِ. قالَ: وقَدْ فَزِعَ أهْلُ المَدِينَةِ لَيْلاً سَمِعُوا صَوْتاً. قالَ: فَتَلَقَّاهُمُ النَّبيُّ ﷺ على فَرَسٍ لأبي طَلْحَةَ عُرْيٍ وهُوَ مُتَقَلِّدٌ سَيْفَهُ، فَقالَ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا». ثُم قالَ رَسُولُ اللهِ ﷺ: «وَجدْتُهُ بَحراً»، يَعْني الفَرَسَ. [راجع: ٢٦٢٧]

(166) CHAPTER. Shouting, "*Yā Ṣabāḥāh!*"(1) as loudly as possible on seeing the enemy to let the people hear it.

(١٦٦) بابُ مَنْ رَأى العَدُوَّ فَنادَى بأعْلى صَوْتِهِ: يا صَباحاهْ، حتَّى يُسْمِعَ النَّاسَ

3041. Narrated Salama: I went out of Al-Madīna towards Al-Ghāba. When I reached the mountain path of Al-Ghāba, a slave of 'Abdur-Raḥmān bin 'Aūf met me. I said to him "Woe to you! What brought you here?"

٣٠٤١ - حدَّثَنا المَكِّيُّ بنُ إبْرَاهِيمَ: أخْبَرَنا يَزِيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ أنَّهُ أخْبَرَهُ قالَ: خَرَجْتُ مِنَ

(1) (Ch. 166) This is an exclamation indicating an appeal for help.

He replied, "The she-camels of the Prophet ﷺ have been taken away." I said, "Who took them?" He said, "Ghaṭa'n and Fazāra." So, I shouted thrice, "*Yā Ṣabāḥāh*! *Yā Ṣabāḥāh*!" so loudly that I made the people in between its (i.e., Al-Madīna's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa'; and today perish the mean people!" So, I saved the she-camels from them before they (i.e., the robbers) could drink. When I returned driving the camels, the Prophet ﷺ met me, I said, "O Allāh's Messenger ﷺ! Those people are thirsty and I have prevented them from drinking, so send some people to chase them." The Prophet ﷺ said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

الْمَدِينَةِ ذَاهِباً نَحْوَ الغابَةِ، حتَّى إذَا كُنْتُ بِثَنِيَّةِ الغابَةِ لَقِيَنِي غُلامٌ لِعَبدِ الرَّحْمٰنِ بنِ عَوفٍ قُلْتُ: وَيْحَكَ ما بِكَ؟ قالَ: أُخِذَ لِقاحُ النَّبِيِّ ﷺ، قُلْتُ: مَنْ أَخَذَها؟ قالَ: غَطَفانُ وفَزَارَةُ. فَصَرَخْتُ ثَلاثَ صَرَخاتٍ أسمَعْتُ ما بَيْنَ لابَتَيْها: يا صَباحاهُ، يا صَباحاهُ. ثُمَّ انْدَفَعتُ حتَّى أَلْقاهُمْ وقَدْ أَخَذُوها، فَجَعَلْتُ أَرْمِيهِمْ وأقُولُ: أنا ابنُ الأكْوَعِ، والْيَوْمُ يَومُ الرُّضَّعِ. فاسْتَنْقَذْتُها مِنْهُمْ قَبْلَ أنْ يَشْرَبُوا. فأقْبَلْتُ بِهَا أسوقها. فَلَقِيَنِي النَّبِيُّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ القَوْمَ عِطاشٌ وإنِّي أعْجَلْتُهُمْ أنْ يَشْرَبُوا سِقْيَهُمْ فابْعَثْ في إثْرِهِمْ فَقالَ: «يا ابنَ الأكْوَعِ، مَلَكْتَ فأسْجِحْ، إنَّ القَوْمَ يُقْرَوْنَ مِن قَوْمِهِمْ». [انظر: ٤١٩٤]

(167) CHAPTER. Saying: "Take it! I am the son of so-and-so."

(١٦٧) بابُ مَنْ قالَ: خُذْها وأنا ابْنُ فُلانٍ،

And Salama said, "Take it! I am the son of Al-Akwa'."

وقالَ سَلَمَةُ: خُذْها وأنا ابنُ الأكْوَعِ.

3042. Narrated Abū Isḥāq: A man asked Al-Barā' رَضِيَ اللهُ عَنْهُ. "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barā' replied while I was listening, "As for Allāh's Messenger ﷺ, he did not flee on that day. Abū Sufyān bin Al-Ḥārith was holding the reins of his mule and when *Al-Mushrikūn* (polytheists idolaters, pagans) attacked him, he dismounted and started

٣٠٤٢ - حَدَّثَنَا عُبَيْدُ اللهِ، عن إسْرَائِيلَ عَنْ أبي إسحاقَ قالَ: سَأَلَ رَجُلٌ البراءَ رَضِيَ اللهُ عَنْهُ فَقالَ: يا أبا عُمَارَةَ أوَلَّيْتُمْ يَوْمَ حُنَيْنٍ؟ قالَ البَرَاءُ، وأنا أسمَعُ: أمَّا رَسُولُ اللهِ ﷺ لَمْ يُوَلِّ يَوْمَئِذٍ، كانَ أبُو سُفْيانَ

saying, 'I am the Prophet, without a lie, I am the son of 'Abdul Muṭṭalib.' On that day nobody was seen more brave than the Prophet ﷺ."

بنُ الحارثِ آخذاً بعنانِ بغلتهِ. فلمَّا غشيَهُ المُشرِكونَ نَزَلَ فجعلَ يقولُ: «أنا النَّبيُّ لا كذِب، أنا ابنُ عبدِ المُطَّلِب». قالَ: فما رُؤِيَ منَ النَّاسِ يومَئذٍ أشدُّ منهُ. [راجع: ٢٨٦٤]

(168) CHAPTER. If the enemy is ready to accept the judgement of a Muslim (his judgement will be valid if the *Imām* agrees to it).

(١٦٨) بابٌ: إذا نَزَلَ العَدُوُّ على حُكمِ رَجُلٍ

3043. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: When the tribe of Banī Quraiẓa was ready to accept Sa'd's judgement, Allāh's Messenger ﷺ sent for Sa'd who was near to him. Sa'd came, riding a donkey and when he came near, Allāh's Messenger ﷺ said (to the *Anṣār*), "Stand up for your leader." Then Sa'd came and sat beside Allāh's Messenger ﷺ who said to him. "These people are ready to accept your judgement." Sa'd said, "I give the judgement that their warriors should be killed and their children and women should be taken as captives." The Prophet ﷺ then remarked, "O Sa'd! You have judged amongst them with (or similar to) the judgement of the King (Allāh)."

٣٠٤٣ - **حدَّثنا** سُليمانُ بنُ حَربٍ: حدَّثنا شُعبةُ، عن سعدِ بنِ إبراهيمَ، عن أبي أُمامةَ هوَ ابنُ سهلِ بنِ حُنيفٍ، عن أبي سعيدٍ الخُدريِّ رضيَ اللهُ عنهُ قالَ: لمَّا نزلتْ بنو قُريظةَ على حُكمِ سعدٍ بعثَ رسولُ اللهِ ﷺ وكانَ قريباً منهُ فجاءَ على حمارٍ، فلمَّا دنا قالَ رسولُ اللهِ ﷺ: «قوموا إلى سيِّدِكُم». فجاءَ فجلسَ إلى رسولِ اللهِ ﷺ فقالَ لهُ: «إنَّ هؤلاءِ نزلوا على حُكمِكَ»، قالَ: فإنِّي أحكُمُ أنْ تُقتَلَ المُقاتِلةُ وأنْ تُسبى الذُّرِّيَّةُ، قالَ: «لقدْ حكمتَ فيهِم بحُكمِ المَلِكِ». [انظر: ٣٨٠٤، ٤١٢١، ٦٢٦٢]

(169) CHAPTER. The killing of a captive, and the killing of somebody who is in confinement.

(١٦٩) بابٌ قتلِ الأسيرِ وقتلِ الصَّبرِ

3044. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khaṭal

٣٠٤٤ - **حدَّثنا** إسماعيلُ قالَ: حدَّثني مالكٌ، عنِ ابنِ شهابٍ، عن أنسِ بنِ مالكٍ رضيَ اللهُ عنهُ: أنَّ

رَسُولَ اللهِ ﷺ دَخَلَ عامَ الفَتْحِ وعَلى رَأسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقالَ: إنَّ ابنَ خَطَلٍ مُتَعَلِّقٌ بأسْتارِ الكَعْبَةِ، فَقالَ: «اقْتُلُوهُ».

[راجع: ١٨٤٦]

is clinging to the curtains of the Ka'bah." The Prophet ﷺ said, "Kill him."

(١٧٠) بابٌ هَلْ يَسْتَأْسِرُ الرَّجُلُ؟ ومَنْ لَمْ يستأسِرْ، ومَنْ رَكَعَ رَكْعَتَيْنِ عِنْدَ القَتْلِ

(170) CHAPTER. Can a man present himself to captivity, and whosoever refuses to surrender to captivity? And the performance of a two *Rak'a Ṣalāt* (prayer) before being put to death.

٣٠٤٥ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهريِّ قالَ: أخْبَرَني عَمْرُو ابنُ أبي سُفْيان بنِ أَسِيدِ بنِ جارِيَةَ الثَّقَفِيُّ، وهُوَ حَلِيفٌ لِبَنِي زُهْرَةَ، وكانَ مِنْ أصحابِ أبي هُرَيْرَةَ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ رَسُولُ اللهِ - ﷺ عَشَرَةَ رَهْطٍ سَرِيَّةً عَيْناً، وأمَّرَ عَلَيهِم عاصِمَ بنَ ثابِتٍ الأنْصارِيَّ - جَدَّ عاصِمِ بنِ عُمَرَ بنِ الخَطَّابِ - فانْطَلَقُوا حتَّى إذا كانُوا بالهَدَأةِ وهُوَ بَينَ عُسْفانَ ومَكَّةَ، ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقالُ لهمْ: بَنُو لِحْيانَ، فَنَفَرُوا لهُم قَرِيباً مِنْ مِائَتَيْ رَجُلٍ كُلِّهِمْ رَامٍ، فاقْتَصُّوا آثارَهُمْ حَتَّى وجَدُوا مأكَلَهُمْ تَمراً تَزَوَّدُوهُ مِنَ المَدِينَةِ، فَقالُوا: هذا تَمْرُ يَثْرِبَ، فاقْتَصُّوا آثارَهُمْ. فَلَمَّا رَآهُمْ عاصِمٌ وأصْحابُهُ لجَؤُا إلى فَدْفَدٍ، وأحاطَ بِهِمُ القَوْمُ، فَقالُوا لَهُمْ: انْزِلُوا

3045. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ sent a *Sarīya* (army-unit) of ten men as spies under the leadership of 'Āṣim bin Thābit al-Anṣārī, the grandfather of 'Āṣim bin Umar Al-Khaṭṭāb.

They proceeded till they reached Hadā'a, a place between 'Usfan, and Makkah, and their news reached a branch of the tribe of Hudhail called Banī Liḥyān. So they sent about two hundred men, who were all archers, in their pursuit to follow their tracks till they found the place where they had eaten dates they had brought with them from Al-Madīna. They said, "These are the dates of Yathrib" (i.e., Al-Madīna), and continued following their tracks. When 'Āṣim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Āṣim bin Thābit, the leader of the *Sarīya* said, "By Allāh! I will not come down to be under the protection of infidels. O Allāh! Convey our news to Your Prophet ﷺ." Then the infidels threw arrows at them till they martyred 'Āṣim along with six other men, and three men came down accepting their promise and convention, and

they were Khubaib Al-Anṣārī and Ibn Dathina and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allāh! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and Ibn Dathina with them and sold them (as slaves) in Makkah (and all that took place) after the battle of Badr.

Khubaib was bought by the sons of Al-Ḥārith bin 'Āmir bin Naufal bin 'Abd-Manāf. It was Khubaib who had killed Al-Ḥārith bin 'Āmir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhrī: 'Ubaidullāh bin 'Iyāḍ said that the daughter of Al-Ḥārith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allāh, I never saw a prisoner better than Khubaib. By Allāh, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah." The daughter of Al-Ḥārith used to say, "It was a boon Allāh bestowed upon Khubaib." When they took him out of the sanctuary (of Makkah) to kill him outside its boundaries, Khubaib requested them to let him offer two *Rak'a* [*Ṣalāt* (prayer)]. They allowed him and he

وأَعْطُونا بأَيْدِيكُمْ، ولَكُمُ العَهْدُ والمِيثاقُ ولا نَقْتُلُ مِنْكُمْ أحداً، فَقالَ عاصِمُ بنُ ثابتٍ أمِيرُ السَّرِيَّةِ: أمَّا أنا فَوَاللهِ لا أنْزِلُ اليَوْمَ في ذِمَّةِ كافِرٍ، اللَّهُمَّ أخْبِرْ عَنَّا نَبِيَّكَ. فَرَمَوهُمْ بالنَّبْلِ، فَقَتَلُوا عاصِماً في سَبْعَةٍ. فَنَزَلَ إلَيْهِمْ ثَلاثَةُ رَهْطٍ بالعَهْدِ والمِيْثاقِ مِنْهُمْ خُبَيْبٌ الأنْصارِيُّ وابنُ دَثِنَةَ ورَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أطْلَقُوا أوْتارَ قِسِيِّهِمْ فأوْثَقُوهُمْ فَقالَ الرَّجُلُ الثَّالِثُ: هذَا أوَّلُ الغَدْرِ. واللهِ لا أصْحَبُكُمْ إنَّ لي في هٰؤُلاءِ لأُسْوَةً - يُرِيدُ القَتْلَى - وَجَرَّرُوهُ وعالَجُوهُ على أنْ يَصْحَبَهُمْ فأبى فَقَتَلُوهُ. فانْطَلَقُوا بِخُبَيْبٍ وابنِ دَثِنَةَ حتَّى باعُوهما بِمَكَّةَ بَعْدَ وَقِيعَةِ بَدْرٍ. فابْتاعَ خُبَيْباً بَنُو الحَارِثِ بنِ عامِرِ بنِ نوفَلِ ابنِ عَبْدِ مَنافٍ. وكانَ خُبَيْبٌ هُوَ قَتَلَ الحارِثَ بنَ عامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أسِيراً، فأخْبَرَني عُبَيْدُ اللهِ بنُ عِياضٍ أنَّ بِنْتَ الحَارِثِ أخْبَرَتْهُ أنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعارَ مِنْها مُوسى يَسْتَحِدُّ بِها فأعارَتْهُ، فأخَذَ ابْناً لي وأنا غافِلَةٌ حَتَّى أتاهُ، قالَتْ: فَوَجَدْتُهُ مُجْلِسَهُ عَلى فَخِذِهِ والمُوسَى بِيَدِهِ، فَفَزِعْتُ فَزْعَةً عَرَفَها خُبَيْبٌ في وجْهِي. فَقالَ: تَخْشَيْنَ أنْ أقْتُلَهُ، ما كُنْتُ لأفْعَلَ ذٰلِكَ. واللهِ ما

offered a two *Rak'a* (prayer) and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the *Ṣalāt* (prayer). O Allāh, kill them all with no exception." (He then recited the poetic verse):

'I, being martyred as a Muslim
Do not mind how I am killed in
Allāh's Cause,
For my killing is for Allāh's sake,
And if Allāh wishes,
He will bless the amputated parts
of a torn body.'

Then the son of Al-Ḥarith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-*Rak'a Ṣalāt* (prayer) (before being killed). Allāh fulfilled the invocation of 'Āṣim bin Thābit[1] on that very day on which he was martyred. The Prophet ﷺ informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that 'Āṣim had been killed, they sent some people to fetch a part of his body (i.e., his head) by which he would be recognized. (That was because) 'Āṣim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over 'Āṣim and protect him from their messenger and thus they could not cut off anything from his flesh.

رَأَيْتُ أَسِيراً قَطُّ خَيْراً مِنْ خُبَيْبٍ، واللهِ لَقَدْ وجَدْتُهُ يَوْماً يأكُلُ مِنْ قِطْفِ عِنَبٍ في يَدِهِ وإنَّهُ لَمُوثَقٌ في الحَدِيدِ وما بِمَكَّةَ مِنْ ثَمَرٍ، وكانَتْ تَقُولُ: إنَّهُ لَرِزْقٌ مِنَ اللهِ رَزَقَهُ خُبَيْباً. فَلَمَّا خَرَجُوا مِنَ الحَرَمِ لِيَقْتُلُوهُ في الحِلِّ قالَ لَهُمْ خُبَيْبٌ: ذَرُونِي أَرْكَعْ رَكْعَتَيْنِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَيْنِ. ثُمَّ قالَ: لَوْلا أنْ تَظُنُّوا أنَّ ما بي جَزَعٌ لَطَوَّلْتُها، اللَّهُمَّ أحْصِهِمْ عَدَداً:

وَلَسْتُ أُبالي حِيْنَ أُقْتَلُ مُسْلِماً
عَلى أيِّ شِقٍّ كانَ للهِ مَصْرَعي
وذلكَ في ذَاتِ الإلهِ وإنْ يَشأْ
يُبارِكْ عَلى أوْصَالِ شِلْوٍ مُمَزَّعِ

فَقَتَلَهُ ابنُ الحَارِثِ. فَكانَ خُبَيْبٌ هُوَ سَنَّ الرَّكْعَتَيْنِ لِكُلِّ امْرِئٍ مُسْلِمٍ قُتِلَ صَبراً، فاسْتَجابَ اللهُ لِعاصِمِ بنِ ثابِتٍ يَوْمَ أُصِيبَ. فأخْبَرَ النَّبِيُّ ﷺ أصْحابَهُ خَبرَهُمْ وما أُصِيبُوا. وبَعَثَ ناسٌ مِنْ كُفَّارِ قُرَيْشٍ إلى عاصِمٍ حِينَ حُدِّثُوا أنَّهُ قُتِلَ لِيُؤْتَوْا بِشَيْءٍ مِنْهُ يُعْرَفُ، وكانَ قَدْ قَتَلَ رَجُلاً مِن عُظَمائِهِمْ يَوْمَ بَدْرٍ. فَبُعِثَ عَلى عاصِمٍ مِثْلُ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رَسُولِهِمْ فَلَمْ يَقْدِرُوا عَلى أنْ يَقْطَعُوا مِنْ لَحْمِهِ شَيْئاً. [انظر: ٣٩٨٩، ٤٠٨٦، ٧٤٠٢]

(1) (H. 3045) 'O Allāh, convey our news to Your Prophet ﷺ'.

(171) CHAPTER. The freeing of a captive.

(١٧١) بابُ فَكاكِ الأَسِيرِ

3046. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Free the captives,[1] feed the hungry and pay a visit to the sick."

٣٠٤٦ - حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «فُكُّوا العَانِيَ - أي الأسِيرَ - وأطْعِمُوا الجائعَ، وعُودُوا المَرِيضَ». [انظر: ٥١٧٤، ٥٣٧٣، ٥٦٤٩، ٧١٧٣]

3047. Narrated Abū Juḥaifa رَضِيَ اللهُ عَنْهُ: I asked 'Alī رَضِيَ اللهُ عَنْهُ, "Do you have the knowledge of any Divine Revelation besides what is in Allāh's Book?" 'Alī replied, "No, by Him Who splits the grain of corn and creates the soul! I don't think we have such knowledge, but we have the ability of understanding which Allāh may endow a person with, so that he may understand the Qur'ān, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "*Al-'Aql* [the regulations of *Diya* (blood-money)], the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever."

٣٠٤٧ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا زُهيرٌ: حدَّثنا مُطَرِّفٌ أنَّ عامِراً حَدَّثَهُمْ عَنْ أبي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ لِعَلِيّ رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الوَحْيِ إلَّا ما في كتابِ اللهِ؟ قالَ: لا وَالَّذِي فَلَقَ الحَبَّةَ وبَرَأَ النَّسَمَةَ، ما أعْلَمُهُ إلَّا فَهْماً يُعْطِيهِ اللهُ رَجُلاً في القُرآنِ، وما في هذِهِ الصَّحِيفَةِ. قُلْتُ: وما في الصَّحِيفَةِ؟ قالَ: العَقْلُ، وفَكاكُ الأسِيرِ، وأنْ لا يُقتَلَ مُسْلم بِكافِرٍ. [راجع: ١١١]

(172) CHAPTER. The ransom of *Al-Mushrikūn* (polytheists, idolaters, pagans).

(١٧٢) بابُ فِدَاءِ المُشْرِكِينَ

3048. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some *Anṣārī* men asked permission from Allāh's Messenger ﷺ saying, "O Allāh's Messenger! Allow us not to take the ransom of our nephew Al-'Abbās"[2]. The

٣٠٤٨ - حدَّثنا إسماعِيلُ بنُ أبي أُوَيْسٍ. حدَّثنا إسماعِيلُ بنُ إبْرَاهِيمَ بنِ عُقْبَةَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنِ

(1) (H. 3046) The Muslim captives should be freed by paying their ransoms from the Muslim Treasury.

(2) (H. 3048) Before embracing Islām, Al-'Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islām, he asked for recompensation for=

ابنِ شِهابٍ قالَ: حدَّثَني أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: «أنَّ رِجالاً مِنَ الأنْصارِ اسْتَأذَنُوا رَسُولَ اللهِ ﷺ فَقالُوا: يا رَسُولَ اللهِ، ائْذَنْ فَلْنَتْرُكْ لابنِ أُخْتِنا عَبَّاسٍ فِدَاءَهُ؟ فَقالَ: «لا تَدَعُونَ مِنها دِرْهَماً». [راجع: ٢٥٣٧]

Prophet ﷺ replied, "Do not leave a single Dirham thereof."

٣٠٤٩ - وقالَ إبراهِيمُ بنُ طَهْمانَ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أنَسٍ: أنَّ النَّبِيَّ ﷺ أُتِيَ بِمالٍ مِنَ البَحْرَيْنِ، فَجاءَهُ العَبَّاسُ فَقالَ: يا رَسُولَ اللهِ، أعْطِني، فإنِّي فادَيْتُ نَفْسِي، وفادَيْتُ عَقِيلاً. فَقالَ: «خُذْ»، فأعْطاهُ في ثَوْبِهِ. [راجع: ٤٢١]

3049. (In another narration) Anas said, "Some wealth was brought to the Prophet ﷺ from Bahrain. Al-'Abbās came to him and said, 'O Allāh's Messenger! Give me (some of it), as I have paid my and 'Aqīl's ransom.' The Prophet ﷺ said, 'Take,' and gave him (the wealth) in his garment."

٣٠٥٠ - حدَّثَنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بنِ جُبَيرٍ عَنْ أبِيهِ وكانَ جاءَ في أسارَى بَدْرٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرأُ في المَغْرِبِ بالطُّورِ. [راجع: ٧٦٥]

3050. Narrated Jubair (who was among the captives of the battle of Badr): I heard the Prophet ﷺ reciting '*Sūrat-Aṭ-Ṭūr*' in the *Maghrib* prayer.

(١٧٣) بابُ الحَرْبِيِّ إذَا دَخَلَ دَارَ الإسْلامِ بِغَيرِ أمانٍ

(173) CHAPTER. If an infidel warrior comes in an Islāmic territory without having the assurance of protection (is it permissible to kill him?)

٣٠٥١ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا أبُو العُمَيْسِ، عَنْ إياسِ بنِ سَلَمَةَ بنِ الأكْوَعِ، عَنْ أبِيهِ قالَ: أتَى النَّبِيَّ ﷺ عَينٌ مِنَ المُشْرِكِينَ وهُوَ في سَفَرٍ فَجَلَسَ عِنْدَ أصْحابِهِ يَتَحَدَّثُ، ثُمَّ

3051. Narrated Salama bin Al-Akwa': An infidel spy came to the Prophet ﷺ while he was on a journey. The spy sat with the companions of the Prophet ﷺ and started talking and then went away. The Prophet ﷺ said (to his companions), "Chase and kill him." So, I killed him. The Prophet ﷺ then

=the ransom he had paid when he was an infidel.

gave me the belongings of the killed spy (in addition to my share of the war booty).

انْفَتَلَ، فَقالَ النَّبِيُّ ﷺ، «اطْلُبُوهُ وَاقْتُلُوهُ»، فَقَتَلْتُهُ. فَنَفَّلَهُ سَلَبَهُ.

(174) CHAPTER. One should fight for the protection of the *Dhimmī* (i.e., free non-Muslim subjects living in a Muslim country) and they should not be enslaved.

(١٧٤) بابٌ: يُقاتَلُ عَنْ أَهْلِ الذِّمَّةِ ولا يُسْتَرَقُّونَ

3052. Narrated 'Amr bin Maimūn: 'Umar رَضِيَ اللهُ عَنْهُ (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allāh and His Messenger ﷺ in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not overtax them beyond their capability."

٣٠٥٢ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا أبُو عَوانَةَ، عَنْ حُصينٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: وأُوصِيهِ بِذِمَّةِ اللهِ وَذِمَّةِ رَسُولِهِ ﷺ أنْ يُوفَّى لَهُمْ بِعَهْدِهِمْ، وأنْ يُقاتَلَ مِنْ ورائِهِم. ولا يُكَلَّفُوا إلَّا طاقَتَهُمْ.

[راجع: ١٣٩٢]

(175) CHAPTER. The presents given to the foreign delegates.

(١٧٥) بابٌ جَوَائِزِ الوَفْدِ

(176) CHAPTER. Can one intercede for the *Dhimmī* or deal with them?

(١٧٦) بابٌ: هَلْ يُسْتَشْفَعُ إلى أهْلِ الذِّمَّةِ ومُعامَلَتِهِمْ؟

3053. Narrated Sa'īd bin Jubair: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Thursday!(1) What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allāh's Messenger ﷺ was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray." The people (present there) differed in this matter, and people should not differ before a Prophet. They said, 'Allāh's Messenger ﷺ is seriously sick.' The Prophet ﷺ said, 'Let me alone, as the state in which I am now, is better than what you

٣٠٥٣ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا ابنُ عُيَيْنَةَ: عَنْ سُلَيْمانَ الأحْوَلِ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: يَوْمُ الخَمِيسِ، وما يَوْمُ الخَمِيسِ؟ ثُمَّ بَكَى حتَّى خَضَبَ دَمْعُهُ الحَصْباءَ. فَقالَ: اشْتَدَّ بِرَسُولِ اللهِ ﷺ وجَعُهُ يَوْمَ الخَمِيسِ فَقالَ: «ائْتُونِي بِكِتابٍ أكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ أبَداً»، فَتَنازَعُوا ولا يَنْبَغِي عِنْدَ نَبِيٍّ تنازُعٌ،

(1) (H. 3053) See Vol. 1, *Hadīth* No.114 for detailed explanation of this *Hadīth*.

are calling me for.' The Prophet ﷺ on his deathbed, gave three orders saying, 'Expel the *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh, and His Messenger Muḥammad ﷺ) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)."[1] (Ya'qūb bin Muḥammad said, "I asked Al-Mughīra bin 'Abdur-Raḥmān about the Arabian Peninsula and he said, 'It comprises Makkah, Al-Madīna, Al-Yamāma and Yemen.'" Ya'qūb added, "And Al-'Arj, the beginning of Tihāma.")

فَقالُوا: هَجَرَ رَسُولُ اللهِ ﷺ قالَ: «دَعُوني فالذي أنا فيهِ خَيرٌ مِمَّا تَدْعُوني إلَيْهِ». وأوْصَى عِنْدَ مَوْتِهِ بِثَلاثٍ: «أخْرِجُوا المُشْرِكِينَ مِنْ جَزِيرَةِ العَرَبِ، وأجِيزُوا الوَفْدَ بنَحْوِ ما كُنْتُ أُجِيزُهُمْ»، ونَسِيتُ الثَّالِثَةَ. وقالَ يَعْقُوبُ بن مُحَمَّدٍ: سَأَلْتُ المُغِيْرَةَ بنَ عَبْدِ الرَّحْمٰنِ، عَنْ جَزِيرَةِ العَرَبِ فَقالَ: «مَكَّةُ والمَدِينَةُ واليمامَةُ واليَمَنُ». قالَ يَعْقُوبُ: والعَرْجُ أوَّلُ تِهامَةَ. [راجع: ١١٤]

(177) CHAPTER. Sprucing oneself up before receiving a delegation.

(١٧٧) بابُ التَّجَمُّلِ للوَفْدِ

3054. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar saw a silken cloak being sold in the market and he brought it to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Buy this cloak and adorn yourself with it on the *'Eīd* festivals and on meeting the delegations." Allāh's Messenger ﷺ replied, "This is the dress for the one who will have no share in the Hereafter" or said, "This is worn by one who will have no share in the Hereafter." Later on Allāh's Messenger sent a silken cloak to 'Umar. 'Umar took it and brought it to Allāh's Messenger and said, "O Allāh's Messenger! You said aforetime that this dress is for those who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet ﷺ said, "(I have sent it) so that you may sell it or fulfil with it some of your needs."

٣٠٥٤ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ عَنِ ابنِ شِهابٍ، عَن سالِمِ بنِ عَبْدِ اللهِ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: وجَدَ عُمَرُ حُلَّةَ إسْتَبْرَقٍ تُباعُ في السُّوقِ فأتَى بِهَا رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، ابْتَعْ هذِهِ الحُلَّةَ فَتَجَمَّلْ بِها للعِيدِ والوَفْدِ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما هذِهِ لِباسُ مَنْ لا خَلاقَ لَهُ»، أوْ إنَّما يَلْبَسُ هذِهِ مَنْ لا خَلاقَ لَهُ، فَلَبِثَ ما شاءَ اللهُ ثُمَّ أرْسَلَ إلَيْهِ النَّبِيُّ ﷺ بِجُبَّةِ دِيباجٍ فأقْبَلَ بِها عُمَرُ حَتَّى أتَى بِها رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ قُلْتَ: «إنَّما هذِهِ لِباسُ مَنْ

(1) (H. 3053) See the footnote of *Ḥadīth* No. 3168.

لا خَلاقَ لَهُ أَوْ إِنَّما يَلْبَسُ هَذِهِ من لَا خَلَاقَ لَهُ»، ثُمَّ أَرْسَلْتَ إِلَيَّ بِهٰذِهِ. فَقالَ: «تَبِيعُها أَوْ تُصِيبُ بِها بَعْضَ حاجَتِكَ». [راجع: ٨٨٦]

(178) CHAPTER. How to present Islām to a (non-Muslim) boy.

(١٧٨) بابٌ كَيْفَ يُعْرَضُ الإِسْلامُ عَلى الصَّبِيِّ؟

3055. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: 'Umar and a group or the companions of the Prophet ﷺ set out with the Prophet ﷺ to Ibn Ṣaiyyād. He found him playing with some boys near the hillocks of Banī Maghāla. Ibn Ṣaiyyād at that time was nearing the age of puberty. He did not notice (the Prophet's presence) till the Prophet ﷺ stroked him on the back with his hand and said, "Ibn Ṣaiyyād! Do you testify that I am Allāh's Messenger?" Ibn Ṣaiyyād looked at him and said, "I testify that you are the Messenger of the illiterates." Then Ibn Ṣaiyyād asked the Prophet ﷺ. "Do you testify that I am the Messenger of Allāh?" The Prophet ﷺ said to him, "I believe in Allāh and His Messengers." Then the Prophet ﷺ said (to Ibn Ṣaiyyād). "What do you see?" Ibn Ṣaiyyād replied, "True people and false ones visit me." The Prophet ﷺ said, "Your mind is confused as to this matter." The Prophet ﷺ added, "I have kept something (in my mind) for you." Ibn Ṣaiyyād said, "It is *Ad-Dukh*[1]." The Prophet ﷺ said (to him), "Shame be on you! You cannot cross your limits." On that 'Umar said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "If he should be him

٣٠٥٥ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ فِي رَهْطٍ مِنْ أَصْحابِ النَّبِيِّ ﷺ مَعَ النَّبِيِّ ﷺ قِبَلَ ابنِ صَيَّادٍ حَتَّى وجَدَهُ يَلْعَبُ مَعَ الغِلْمانِ عِنْدَ أُطُمِ بَنِي مَغالَةَ وقَدْ قارَبَ يَوْمَئِذٍ ابنُ صَيَّادٍ يَحْتَلِمُ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قالَ النَّبِيُّ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فَنَظَرَ إِلَيهِ ابنُ صَيَّادٍ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ. فَقالَ ابنُ صيادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ قالَ لَهُ النَّبِيُّ ﷺ: «آمَنْتُ بِاللهِ ورُسُلِهِ». قالَ النَّبِي ﷺ: «ماذَا تَرى؟» قالَ ابنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وكاذِبٌ، قالَ النَّبِيُّ ﷺ: «لُبِسَ عَلَيْكَ الأَمْرُ». قالَ النَّبِيُّ ﷺ: «إِنِّي قَدْ

(1) (H. 3055) When the Prophet ﷺ said to Ibn Ṣaiyyād, "I have kept something (in my mind) for you," he meant *Sūrāt Ad-Dukhān*. Ibn Ṣaiyyād guessed imperfectly for he mentioned just part of the word, i.e., '*Dukh*.' By this way the Prophet ﷺ proved that Ibn Ṣaiyyād was just a soothsayer to whom the devils conveyed nonsensical fragments of information.

(i.e., *Ad-Dajjāl*) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him."

خَبَأْتُ لكَ خبأً» قالَ ابنُ صَيَّادٍ: هُوَ الدُّخُّ، قالَ النَّبِيُّ ﷺ: «اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ». قالَ عُمَرُ: يا رَسُولَ اللهِ، ائْذَنْ لي فِيهِ أَضْرِبْ عُنُقَهُ، قالَ النَّبِيُّ ﷺ: «إنْ يَكنْ هُوَ فَلَنْ تُسَلَّطَ عليه وإنْ لَمْ يَكُنْ هُوَ فَلا خَيرَ لكَ في قَتْلِهِ». [راجع: ١٣٥٤]

3056. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: (Later on) Allāh's Messenger ﷺ (once again) went along with Ubaī bin Ka'b to the garden of date-palms where Ibn Ṣaiyyād was staying. When the Prophet ﷺ entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Ṣaiyyād before the latter could see him. Ibn Ṣaiyyād was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Ṣaiyyād's mother saw the Prophet ﷺ while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Ṣaiyyād, "O Ṣāf!" (And this was his name). Ibn Ṣaiyyād got up. The Prophet ﷺ said, "Had this woman let him to himself, he would have revealed the reality of his case."

٣٠٥٦ - قالَ ابنُ عُمَرَ: انْطَلَقَ النَّبِيُّ ﷺ وأُبَيّ بنُ كَعْبٍ يأتِيان النَّخلَ الّذِي فِيهِ ابنُ صَيَّادٍ حتَّى إذَا دَخَلَ النَّخلَ طَفِقَ النَّبِيُّ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ وهُوَ يَخْتِلُ أنْ يَسْمَعَ مِن ابنِ صَيَّادٍ شَيْئاً قَبْلَ أنْ يَراهُ، وابنُ صَيَّادٍ مُضْطَجِعٌ عَلى فِرَاشِهِ في قَطِيفَةٍ لَه فِيها رَمْزَةٌ. فَرَأَتْ أُمُّ ابنِ صَيَّادٍ النَّبِيَّ ﷺ وهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ فَقالَتْ لابنِ صَيَّادٍ: أيْ صَافِ، وهُوَ اسْمُهُ، فَثارَ ابنُ صَيَّادٍ فَقالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». [راجع: ١٣٥٥]

3057. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Then the Prophet ﷺ got up amongst the people, glorified Allāh as He deserves, he then mentioned *Ad-Dajjāl*, saying, "I warn you about him (i.e., *Ad-Dajjāl*) and there is no Prophet who did not warn his nation about him, and Nūh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allāh is not one-eyed."

٣٠٥٧ - وقالَ سالِمٌ: قالَ ابنُ عُمَرَ: ثُمَّ قامَ النَّبِيُّ ﷺ في النَّاسِ فأثْنى عَلى اللهِ بِما هُوَ أهْلُهُ ثُمَّ ذَكَرَ الدَّجّالَ فَقالَ: «إنِّي أُنْذِرُكُمُوهُ، وما مِنْ نَبِيّ إلَّا قَدْ أنْذَرَ قَوْمَهُ، لَقَدْ أنْذَرَهُ نُوحٌ قَوْمَهُ. ولٰكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أنَّهُ أعْوَرُ، وأنَّ اللهَ لَيْسَ بأعْوَرَ». [انظر: ٣٣٣٧، ٣٤٣٩، ٤٤٠٢، ٦١٧٥، ٧١٢٣، ٧١٢٧، ٧٤٠٧]

(179) CHAPTER. The saying of the Prophet ﷺ to the Jews, "Embrace Islām and you will be safe."

This is narrated by Abū Hurairah.

(١٧٩) **بابُ** قَوْلِ النَّبِيِّ ﷺ لِلْيَهُودِ: «أَسْلِمُوا تَسْلَمُوا»،

قالَهُ المَقْبُرِيُّ عَنْ أَبي هُرَيْرَةَ.

(180) CHAPTER. If some people in a hostile non-Muslim country embrace Islām and they have possessions and land, then what they have will remain for them.

(١٨٠) **بابٌ**: إِذَا أَسْلَمَ قَوْمٌ في دَارِ الحَرْبِ، ولَهُمْ مالٌ وأَرَضُونَ فَهي لَهُمْ

3058. Narrated Usāma bin Zaid: I asked the Prophet ﷺ during his *Ḥajj*, "O Allāh's Messenger! Where will you stay tomorrow?" He said, "Has 'Aqīl left for us any house?" He then added, "Tomorrow we will stay at Khaif Banī Kināna, i.e., *Al-Muḥaṣṣab*, where (*Al-Mushrikūn* of) Quraish took an oath of *Kufr* (i.e., to be loyal to heathenism) in that oath Banī Kināna got allied with Quraish against Banī Hāshim on the terms that they would not deal with the members of this tribe or give them shelter." (Az-Zuhrī said, "*Al-Khaif* means the valley.")

[See Vol. 2, *Ḥadith* No.1589]

٣٠٥٨ - **حدَّثَنا** مَحْمُودٌ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَليِّ ابنِ حُسَينٍ، عَنْ عَمْرِو بنِ عُثْمانَ ابنِ عفانَ، عَنْ أُسامَةَ بنِ زَيْدٍ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أَيْنَ تَنزِلُ غَداً؟ في حَجَّتِهِ قالَ: «وهَلْ تَرَكَ لَنا عَقِيلٌ مَنْزِلاً؟» ثُمَّ قالَ: «نَحْنُ نازِلُونَ غَداً بِخَيْفِ بَنِي كِنانَةَ المُحَصَّبِ حَيْثُ قاسَمَتْ قُرَيْشٌ عَلى الكُفْرِ». وذٰلِكَ أَنَّ بَنِي كِنانَةَ حالَفَتْ قُرَيْشاً عَلى بَنِي هاشِمٍ أَنْ لا يُبايِعُوهُمْ ولا يُؤْوُهُمْ، قالَ الزُّهْرِيُّ: والخَيْفُ الوَادِي. [راجع: ١٥٨٨]

3059. Narrated Aslam: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ appointed a freed slave of his, called Hunaiyya, manager of the *Ḥimā* (i.e., a pasture devoted for grazing the animals of the *Zakāt* or other specified animals). He said to him, "O Hunaiyya! Don't oppress the Muslims and ward off their curse (invocations against you), for the invocation of the oppressed is responded to (by Allāh); and allow the shepherd having a few camels and those having few sheep (to graze their animals), and take care not to allow the livestock of 'Abdur-Raḥmān bin 'Aūf and the livestock of ('Uthmān) bin

٣٠٥٩ - **حدَّثَنا** إِسماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ اسْتَعْمَلَ مَوْلًى لهُ يُدعَى هُنَيّاً عَلى الحِمَى. فَقالَ: يا هُنَيُّ! اضْمُمْ جَناحَكَ عَنِ المُسْلِمِيْنَ، واتَّقِ دَعْوَةَ المُسْلِمِينَ، فإنَّ دَعْوَةَ المَظْلُوم مُسْتَجابَةٌ. وأَدْخِلْ رَبَّ الصُّرَيمَةِ، ورَبَّ الغُنَيْمَةِ، وإِيَّايَ ونَعَمَ ابنِ عَوْفٍ

ونَعَمَ ابنِ عَفَّانَ، فإنَّهما إنْ تَهْلِكْ ماشِيَتُهُما يَرْجعانِ إلى نَخْلٍ وزَرْعٍ. وإنَّ رَبَّ الصُّرَيمَةِ ورَبَّ الغُنَيْمَةِ إنْ تَهْلِكْ ماشِيَتُهُما يأتِني بِبَنِيهِ فَيَقُولُ: يا أَمِيرَ المُؤْمِنِينَ، يا أمير المؤمنين أفَتارِكُهُمْ أنا لا أبا لكَ؟ فالماءُ والكَلأُ أيْسَرُ عَلَيَّ مِنَ الذَّهَبِ والوَرِقِ. وايمُ اللهِ إنَّهُمْ لَيَرَوْنَ أنّي قَدْ ظَلَمْتُهُمْ، إنَّها لَبِلادُهُمْ، قاتلوا عَليها في الجاهِلِيَّةِ وأسْلَمُوا عَلَيها في الإسْلام. والَّذِي نَفْسِي بِيَدِهِ لَوْلا المَالُ الَّذِي أحْمِلُ عَلَيْهِ في سَبِيلِ اللهِ ما حَمَيْتُ عَلَيهِمْ مِنْ بِلادِهِمْ شِبْراً.

'Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, they would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslim's Treasury). By Allāh, these people think that I have been unjust to them. This is their land, and during the pre-Islāmic period, they fought for it and they embraced Islām (willingly) while it was in their possession. By Him in Whose Hand my soul is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allāh's Cause, I would not have turned even a span of their land into a *Ḥimā*."

(١٨١) بابُ كِتابَةِ الإمامِ النَّاسَ

(181) CHAPTER. To write down the names of (i.e., listing) the people by the *Imām*.

٣٠٦٠ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: «قالَ النَّبِيُّ ﷺ: اكْتُبُوا لي مَنْ تَلَفَّظَ بالإسْلامِ مِنَ النَّاسِ فَكَتَبْنا لَهُ ألفاً وخَمْسَمائَةَ رَجُلٍ. فَقُلْنا: نَخافُ ونَحْنُ ألْفٌ وخَمْسُمائَةٍ؟ فَلَقَدْ رَأيْتُنا ابْتُلِينا حتَّى إنَّ الرَّجُلَ لَيُصَلِّي وحْدَهُ

3060. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the *Ṣalāt* (prayer) alone while he was in fear.[1]

Narrated Al-A'mash, "We (listed the Muslims and) found them five hundred." And Abū Mu'āwīya said, "Between six

(1) (H. 3060) Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of 'Uthmān. Al-Wālid bin 'Uqba the governor of Kūfa used to delay the *Ṣalāt* (prayer) or used not to perform it properly; therefore, some pious men had to offer *Ṣalāt* (prayer) alone secretly and then offer *Ṣalāt* (prayer) with the governor lest they be put to trial by the governor. (*Qastalānī*).

hundred to seven hundred."

وهُو خائفٌ».

حدَّثنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ: «فَوَجَدْناهُمْ خَمْسَمائةٍ»، قالَ أبُو مُعاوِيَةَ: «ما بَيْنَ سِتِّمائةٍ إلى سَبْعِمائةٍ».

3061. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ and said, "O Allāh's Messenger! I have enlisted in the army for such and such *Ghazwa*, and my wife is leaving for *Hajj*." Allāh's Messenger ﷺ said, "Go and perform *Hajj* with your wife."

٣٠٦١ - **حدَّثنا** أبُو نُعَيمٍ: حدَّثنا سُفْيانُ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ أبي مَعْبَدٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: «جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنِّي كُتِبْتُ في غَزْوَةِ كَذا وكَذا وامْرَأتي حاجَّةٌ، قالَ: ارْجِعْ فَحُجَّ مَعَ امْرَأتِكَ». [راجع: ١٨٦٢]

(182) CHAPTER. Allāh may support the religion (Islām) with a *Fājir* (an evil, disobedient, wicked) man.

(١٨٢) بابٌ: إنَّ اللهَ لَيُؤَيِّدُ الدِّينَ بالرَّجُلِ الفاجِرِ

3062. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ in a *Ghazwa*, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allāh's Messenger! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet ﷺ said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet ﷺ had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet ﷺ was informed of that, and he said, "Allāh is the Most Great! I testify that I

٣٠٦٢ - **حدَّثنا** أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح.

وَحدَّثني مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا مَعَ رَسُولِ اللهِ ﷺ فَقالَ لِرَجُلٍ مِمَّنْ يَدَّعي الإسْلامَ: «هذا مِنْ أهْلِ النَّارِ». فَلَمَّا حَضَرَ القِتالُ قاتَلَ الرَّجُلُ قِتالاً شَدِيداً فأصابَتْهُ جِراحَةٌ، فَقِيلَ: يا رَسُولَ اللهِ، الَّذي قُلْتَ إنَّهُ مِنْ أهْلِ النَّارِ، فإنَّهُ قَدْ قاتَلَ اليَوْمَ قِتالاً شَدِيداً وقَدْ ماتَ. فَقالَ النَّبيُّ ﷺ: «إلى النَّارِ»،

am Allāh's slave and His Messenger." Then he ordered Bilāl to announce amongst the people: "None will enter Paradise but a Muslim, and Allāh may support this religion (i.e., Islām) even with a *Fajir* (disobedient, evil, wicked) man." (See H. 2898)

قالَ: فَكادَ بَعْضُ النَّاسِ أنْ يَرْتابَ فَبَيْنَما هُمْ عَلى ذٰلك إذْ قِيلَ: إنَّهُ لَمْ يَمُتْ، ولكِنَّ بِهِ جِرَاحاً شَدِيداً. فَلَمَّا كانَ مِنَ اللَّيلِ لَمْ يَصْبِرْ عَلى الجِرَاحِ فَقَتَلَ نَفْسَهُ، فأُخْبِرَ النَّبِيُّ ﷺ بذٰلكَ فَقالَ: «اللهُ أكْبرُ، أشْهَدُ أنّي عَبْدُ اللهِ ورسُولُهُ». ثُمَّ أمَرَ بِلالاً فَنادَى بالنَّاسِ: «إنَّهُ لا يَدْخُلُ الجَنَّةَ إلَّا نَفْسٌ مُسْلِمَةٌ وإنَّ اللهَ لَيُؤَيِّدُ هذَا الدِّينَ بالرَّجُلِ الفاجِرِ». [انظر: ٤٢٠٤، ٦٦٠٦]

(183) CHAPTER. (It is permissible for) somebody to take over the leadership of the army during a battle without being appointed when there is danger from the enemy.

(١٨٣) بابٌ مَنْ تَأمَّرَ في الحَرْبِ من غَيرِ إمْرَةٍ إذَا خافَ العَدُوَّ

3063. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ delivered a Khutba (religious talk) and said, "Zaid took the flag and was martyred, then Ja'far took it and was martyred, then 'Abdullāh bin Rawāha took it and was martyred, and then Khālid bin Al-Walīd took it without being appointed, and Allāh gave him victory." The Prophet ﷺ added, "I am not pleased (or said, 'They will not be pleased') that they should remain (alive) with us," while his eyes were overflowing with tears. (See H. 1246)

٣٠٦٣ - حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا ابنُ عُلَيَّةَ، عَنْ أيُّوبَ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَقالَ: «أخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أخَذَها جَعْفَرٌ فَأُصِيبَ، ثُمَّ أخَذَها عَبْدُ اللهِ بنُ رَوَاحَةَ فأُصِيبَ، ثُمَّ أخَذَها خالِدُ بنُ الوَلِيدِ عَنْ غَيرِ إمْرَةٍ فَفَتَحَ اللهُ عَلَيْهِ، فَمَا يَسُرُّني - أوْ قالَ: ما يَسُرُّهُمْ - أنَّهُمْ عِنْدَنا». وقالَ: وإنَّ عَيْنَيْهِ لَتَذْرِفانِ. [راجع: ١٢٤٦]

(184) CHAPTER. Supporting with reinforcements.

3064. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people of the tribes of Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān came to the Prophet ﷺ and claimed that they had embraced Islām, and they requested him to support them with some men to fight their own people. The Prophet ﷺ supported them with seventy men from the *Anṣār* whom we used to call *Al-Qurrā'* (i.e., scholars), who (out of piety) used to cut wood during the day and offer *Ṣalāt* (prayer) all the night. So, those people took the (seventy) men till they reached a place called Bi'r Ma'ūna, where they betrayed and martyred them. So, the Prophet ﷺ invoked evil on the tribe of Ri'l, Dhakwān and Banī Liḥyān for one month in the *Ṣalāt*.

Narrated Qatāda: Anas told us that they (i.e., Muslims) used to recite a Qur'ānic Verse concerning those martyrs which was:

"O Allāh! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased."

Then the Verse was cancelled.

(185) CHAPTER. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

3065. Narrated Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ conquered some people, he would stay in their town for three nights.

(١٨٤) بابُ العَوْنِ بالمَدَدِ

٣٠٦٤ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ وسَهْلُ بنُ يُوسُفَ، عَنْ سَعِيْدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ أتاهُ رِعْلٌ وذَكْوَانُ وعُصَيَّةُ وبَنُو لِحيانَ فَزَعمُوا أنَّهُم قَدْ أسْلَمُوا، واسْتَمَدُّوهُ عَلى قَوْمِهِمْ، فأمَدَّهُمُ النَّبِيُّ ﷺ بِسَبْعِيْنَ مِنَ الأنْصارِ، قالَ أنسٌ: كُنَّا نُسَمِّيهِمُ القُرَّاءَ، يَحْطِبُونَ بالنَّهارِ ويُصَلُّونَ باللَّيْلِ، فانْطَلَقُوا بِهِمْ حتَّى بَلَغُوا بِئْرَ مَعُونَةَ غَدَرُوا بِهِمْ وقَتَلُوهُمْ، فَقَنَتَ شَهْراً يَدْعُو عَلى رِعْلٍ وذَكْوانَ وبَنِي لِحْيَانَ. قالَ قَتَادَةُ: وحدَّثَنا أنَسٌ أنَّهُمْ قَرَؤُا بِهِمْ قُرْآناً: ألا بَلِّغُوا قَوْمَنا بأنَّا قَدْ لَقِينا رَبَّنا، فَرَضِيَ عَنَّا وأرْضانا. ثُمَّ رُفِعَ ذٰلِكَ بَعْدُ. [راجع: ١٠٠١]

(١٨٥) بابُ مَنْ غَلَبَ العَدُوَّ، فأقامَ عَلى عَرْصَتِهِمْ ثَلاثاً

٣٠٦٥ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا رَوْحُ بنُ عُبادَةَ، حدَّثَنا سَعِيدٌ، عَنْ قَتَادَةَ قالَ: ذَكَرَ لَنا أنَسُ بنُ مالكٍ، عَنْ أبي طَلْحَةَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ إذا ظَهَرَ عَلى قَوْمٍ أقامَ بالعَرْصَةِ ثَلاثَ لَيالٍ.

تابَعَهُ مُعاذٌ وعَبْدُ الأعْلى: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ، عَن أبي طَلْحَةَ عَنِ النَّبيِّ ﷺ. [انظر: ٣٩٧٦]

(186) CHAPTER. The distribution of the war booty after a *Ghazwa* and during a journey.

(١٨٦) **بابٌ** مَنْ قَسَمَ الغَنِيْمَةَ في غَزْوِهِ وسَفَرِهِ،

Narrated Rāfi' رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ at Dhul-Hulaifa and we got some camels and sheep. He distributed them, considering ten sheep as equal to one camel.

وقالَ رافِعٌ: كُنَّا مَعَ النَّبيِّ ﷺ بِذِي الحُلَيْفَةِ فأَصَبْنا إبلاً وغَنماً، فَعَدَلَ عَشَرَةً مِنَ الغَنمِ بِبَعِيرٍ.

3066. Narrated Anas رَضِيَ اللهُ عَنْهُ. The Prophet ﷺ performed *'Umra*, setting out from Al-Ji'rāna where he distributed the war booty of Hunain.

٣٠٦٦ - حدَّثَنا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ أنَّ أنَساً أخْبرَهُ قالَ: اعْتَمَرَ النَّبيُّ ﷺ مِنَ الجِعْرَانَةِ حَيْثُ قَسَمَ غَنائم حُنَيْنٍ. [راجع: ١٧٧٨]

(187) CHAPTER. If *Al-Mushrikūn* take the property of a Muslim as war booty and later on the Muslim gets it back (on overcoming them), (does the owner have the right to get it back or should it be included in the war booty gained by the Muslims)?

(١٨٧) **بابٌ**: إذَا غَنِمَ المُشْرِكُونَ مالَ المُسْلِمِ ثُمَّ وجَدَهُ المُسْلِمُ،

3067. Narrated Nāfi' رَضِيَ اللهُ عَنْهُ: A horse of Ibn 'Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allāh's Messenger ﷺ. And also, once a slave of Ibn 'Umar رَضِيَ اللهُ عَنْهُما fled and joined the Byzantines, and when the Muslims conquered them, Khālid bin Al-Walīd returned the slave to him after the death of the Prophet ﷺ.

٣٠٦٧ - وَقالَ ابنُ نُمَيرٍ: حدَّثَنا عُبَيْدُ اللهِ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ذَهَبَ فَرَسٌ لَهُ فأخَذَهُ العَدُوُّ، فَظَهَرَ عَلَيْهِ المُسْلِمُونَ فَرُدَّ عَلَيْهِ في زَمَنِ رَسُولِ اللهِ ﷺ. وأَبَقَ عَبْدٌ لهُ فَلَحِقَ بالرُّومِ فَظَهَرَ عَلَيْهِمُ المُسْلِمُونَ فَرَدَّهُ عَلَيْهِ خالِدُ بنُ الوَلِيْدِ بَعْدَ النَّبيِّ ﷺ. [انظر: ٣٠٦٨، ٣٠٦٩]

٣٠٦٨ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: أَخبرَني نافعٌ أنَّ عَبْداً لابنِ عُمَرَ أبَقَ فَلَحِقَ بالرُّومِ، فَظَهَرَ عَلَيْه خالِدُ بنُ الوَلِيدِ فَرَدَّهُ عَلى عَبْدِ اللهِ. وأنَّ فَرَساً لابنِ عُمَرَ عارَ فَلَحِقَ بالرُّومِ، فَظَهَر عَلَيْهِ فَرَدُّوهُ عَلى عَبْدِ اللهِ. قال أبو عبد الله: عَارَ: مُشْتَقٌّ من العَيْرِ وهو حِمارُ وَحْشٍ، أي هَرَبَ. [راجع: ٣٠٦٧]

3068. Narrated Nāfi': Once a slave of Ibn 'Umar fled and joined the Byzantines. Khālid bin Al-Walīd got him back and returned him to 'Abdullāh (bin 'Umar).

Once a horse of Ibn 'Umar also ran away and followed the Byzantines, and he (i.e., Khālid) got it back and returned it to 'Abdullāh.

٣٠٦٩ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ كانَ عَلى فَرَسٍ يَوْمَ لَقِيَ المُسْلِمُونَ، وأميرُ المُسْلِمِيْنَ يَوْمَئِذٍ خالِدُ بنُ الوَلِيدِ بَعَثَهُ أبُو بَكْرٍ فأخَذَهُ العَدُوّ فَلَمَّا هُزِمَ العَدُوّ رَدَّ خالدٌ فَرَسَهُ. [راجع: ٣٠٦٧]

3069. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he was riding a horse on the day the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khālid bin Al-Walīd who had been appointed by Abū Bakr. The enemy took the horse away, and when the enemy was defeated, Khālid returned the horse to him.

(١٨٨) بابٌ مَنْ تَكَلَّمَ بالفَارِسِيَّةِ والرَّطانَةِ،

(188) CHAPTER. Speaking Persian and speaking (Arabic) with an unfamiliar accent.

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ﴾ [الروم: ٢٢] وَقَالَ: ﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ﴾ [إبراهيم: ٤].

The Statement of Allāh عَزَّ وجَلّ:

"And difference of your languages and colours..." (V.30:22)

And also His Statement:

"And We sent not a Messenger except with the language of his people..." (V.14:4)

٣٠٧٠ - حدَّثنا عَمْرُو بنُ عَليّ: حدَّثَنا أبُو عاصِمٍ: أخْبرَنا حَنظَلَةُ بنُ أبي سُفْيانَ: أخْبرَنا سَعِيدُ بنُ مِيْناءَ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ

3070. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I said, "O Allāh's Messenger! We have slaughtered a young sheep of ours and have ground one *Ṣā'* of barley. So, I invite you along with some persons." So, the Prophet ﷺ said in a loud voice, "O the people of *Al-*

Khandaq (the Trench)! Jābir has prepared *Sūr*(1), so come along."

اللهُ عَنْهُما قالَ: قُلْتُ: يا رَسُولَ اللهِ ذَبَحْنا بُهَيْمَةً لَنا وطَحَنْتُ صاعاً مِنْ شَعِيرٍ فتعالَ أنْتَ ونَفَرٌ، فَصاحَ النَّبِيُّ ﷺ فقال: «يا أهْلَ الخَنْدَقِ، إنَّ جابِراً قَدْ صَنَعَ سُوراً فَحَيَّ هَلاً بِكُمْ». [انظر: ٤١٠١، ٤١٠٢]

3071. Narrated Umm Khālid, the daughter of Khālid bin Sa'īd: I went to Allāh's Messenger ﷺ with my father and I was wearing a yellow shirt. Allāh's Messenger ﷺ said, "*Sanah, Sanah*!" ('Abdullāh, the narrator, said that *Sanah* meant 'beautiful' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allāh's Messenger ﷺ said. "Leave her," and then Allāh's Messenger ﷺ (invoked Allāh to grant me a long life) by saying, "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.")

٣٠٧١ - حدَّثنا حِبّانُ بنُ مُوسَى: أخبَرَنا عَبْدُ اللهِ، عَنْ خالِدِ بنِ سَعِيدٍ، عَنْ أبِيهِ، عَنْ أُمِّ خالِدٍ بِنْتِ خالِدِ بنِ سَعِيدٍ قالَتْ: أتَيْتُ رَسُولَ اللهِ ﷺ مَعَ أبي وعَلَيَّ قَمِيصٌ أصْفَرُ، قالَ رَسُولُ اللهِ ﷺ: «سَنَهْ سَنَهْ». قالَ عَبْدُ اللهِ: وهِيَ بالحَبَشِيَّةِ: حسنةٌ، قالَتْ: فَذَهَبْتُ ألْعَبُ بِخاتَمِ النُّبُوَّةِ فَزَبَرَني أبي، قالَ رَسُولُ اللهِ ﷺ: «دَعْها»، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «أبْلي وأخْلِقِي، ثُمَّ أبْلي وأخْلِقِي، ثمَّ أبْلي وأخْلِقِي». قالَ عَبْدُ اللهِ: فَبَقِيَتْ حتَّى ذُكِرَ. [انظر: ٣٨٧٤، ٥٨٢٣، ٥٨٤٥، ٥٩٩٣]

3072. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Al-Hasan bin 'Alī took a date from the dates of the *Sadaqa* (charity) and put it in his mouth. The Prophet ﷺ said (to him) in Persian, "*Kakh, Kakh*! [i.e., throw it out from your mouth] Don't you know that we do not eat the *Sadaqa* (i.e., what is given in charity and charity is the dirt of the people)."

٣٠٧٢ - حدَّثنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ الحَسَنَ بنَ عَلِيٍّ أخَذَ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَها في فِيهِ، فَقالَ لَهُ النَّبِيُّ ﷺ بالفارِسِيَّةِ: «كَخْ كَخْ، أما تَعْرِفُ أنّا لا نَأكُلُ الصَّدَقَةَ؟». [راجع: ١٤٨٥]

(1) (H. 3070) *Sūr* is a Persian word meaning food.

(189) CHAPTER. ***Al-Ghulūl***[1] **(stealing from the war booty before its distribution).**

And the Statement of Allāh عَزَّ وجَلَّ:

"...And whosoever deceives his companions as regard booty, he shall bring forth on the Day of Resurrection that which he took (illegally)..." (V.3:161)

(١٨٩) بابُ الغُلُولِ،

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَـٰمَةِ﴾ [آل عمران: ١٦١].

3073. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got up amongst us and mentioned *Al-Ghulūl*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulūl*, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allāh's Messenger! Intercede with Allāh for me', and I will reply, 'I can't help you, for I have conveyed Allāh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allāh's Messenger! Intercede with Allāh for me', and I will say, 'I can't help you for I have conveyed Allāh's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allāh's Messenger! Intercede with Allāh for me, and I will say, 'I can't help you for I have conveyed Allāh's Message to you', or one carrying clothes that will be fluttering, and the man will say, 'O Allāh's Messenger! Intercede with Allāh for me'. And I will say, 'I can't help you, for I have conveyed Allāh's Message to you.'"

٣٠٧٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَن أبي حَيَّانَ قالَ: حدَّثَني أبُو زُرْعَةَ قالَ: حدَّثَني أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قامَ فِينا النَّبِيُّ ﷺ فَذَكَرَ الغُلُولَ فَعَظَّمَهُ وعَظَّمَ أمْرَهُ، قالَ: «لا أُلْفِيَنَّ أحَدَكُمْ يَوْمَ القِيامَةِ عَلى رَقَبَتِهِ شاةٌ لَها ثُغاءٌ، عَلى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ يَقُولُ: يا رَسُولَ اللهِ أغِثْني، فأقُولُ: لا أمْلِكُ لكَ شَيْئاً، قَدْ أبْلَغْتُكَ. وعَلى رَقَبَتِهِ بَعِيرٌ لَهُ رُغاءٌ يَقُولُ: يا رَسُولَ اللهِ أغِثْني، فأقُولُ: لا أمْلِكُ لكَ شَيْئاً قَدْ أبْلَغْتُكَ. وعَلى رَقَبَتِهِ صامِتٌ فَيَقُولُ: يا رَسُولَ اللهِ أغِثْني، فأقُولُ: لا أمْلِكُ لكَ شَيْئاً قَدْ أبْلَغْتُكَ. وعَلى رَقَبَتِهِ رِقاعٌ تَخْفِقُ فَيَقُولُ: يا رَسُولَ اللهِ أغِثْني، فأقُولُ: لا أمْلِكُ لكَ شَيْئاً قَدْ أبْلَغْتُكَ». وقالَ أيُّوبُ، عَنْ أبي حَيَّانَ: «فَرَسٌ لَهُ حَمْحَمَةٌ». [راجع: ١٤٠٢]

(190) CHAPTER. A little *Ghulūl* (i.e., a minor theft).

(١٩٠) بابُ القَليلِ مِنَ الغُلُولِ

ولَمْ يَذْكُرْ عَبْدُ اللهِ بنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ أنَّهُ حَرَّقَ مَتاعَهُ، وهذا أصَحُّ.

(1) (Ch. 189) Ghulūl: See glossary.

3074. Narrated 'Abdullāh bin 'Amr: There was a man who looked after the family and the belongings of the Prophet ﷺ and he was called Kirkira. The man died and Allāh's Messenger ﷺ said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

٣٠٧٤ - حَدَّثَنَا عَلِيّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ سالم بنِ أبي الجَعْدِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: كانَ عَلى ثَقَلِ النَّبيِّ ﷺ رَجُلٌ يُقالُ لَهُ: كِرْكِرَةُ، فماتَ فَقالَ النَّبيُّ ﷺ: «هُوَ في النَّارِ»، فَذَهَبُوا يَنْظُرُونَ إلَيْهِ فَوَجَدُوا عَباءَةً قَدْ غَلَّها. قالَ أبُو عَبْدِ اللهِ: قالَ ابنُ سَلامٍ: كَرْكَرَةُ، يَعْنِي بِفَتْحِ الكافِ وهُوَ مَضْبُوطٌ كذا.

(191) CHAPTER. What is hated regarding the slaughtering of the camels and sheep of the booty (before its distribution).

(١٩١) بابٌ ما يُكْرَهُ مِنْ ذَبْحِ الإبِلِ والغَنَمِ في المَغانِمِ

3075. Narrated 'Abāya bin Rifā'a: My grandfather, Rāfi' said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet ﷺ was still behind the people. They hurried and put the cooking pots on the fire. (When he ﷺ came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people), regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allāh's Permission). On that the Prophet ﷺ said, 'Some of these animals behave like wild beasts, so, if any animal flees from you, deal with it in the same way.'" My grandfather asked (the Prophet ﷺ), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allāh's Messenger ﷺ replied, "If the instrument

٣٠٧٥ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا أبُو عَوانَةَ، عَنْ سَعِيدِ بنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ، عَنْ جَدِّهِ رافِعٍ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ بِذِي الحُلَيفَةِ فأصابَ النَّاسَ جُوعٌ، وأصَبْنا إبِلاً وغَنماً - وكانَ النَّبيُّ ﷺ في أُخْرَياتِ النَّاسِ - فَعَجِلُوا فَنَصَبُوا القُدُورَ فأمَرَ بالقُدُورِ، فأُكْفِئَتْ. ثُمَّ قَسَمَ، فَعَدَلَ عَشَرَةً مِنَ الغَنمِ بِبَعِيرٍ، فَنَدَّ مِنها بَعِيرٌ، وفي القَوْمِ خَيْلٌ يَسيرة، فَطَلَبُوهُ فأعْياهُمْ، فأهْوَى إلَيهِ رَجُلٌ بِسَهْمٍ فحبسه الله فَقالَ: «هذِهِ البَهائمُ لَها أوابِدُ كأوابِدِ الوَحْشِ، فما نَدَّ عَلَيْكُمْ فاصْنَعُوا بِهِ هٰكَذا». فَقالَ جَدّي: إنَّا نَرْجُو أوْ نَخافُ أنْ نَلْقى العَدُوَّ غداً ولَيْسَ مَعَنا

مُدًى، أَفَنَذْبَحُ بِالقَصَبِ؟ فَقالَ: «ما أَنهَرَ الدَّمَ وذُكِرَ اسمُ اللهِ عَلَيْهِ فَكُلْ، لَيْسَ السِّنَّ والظُّفرَ وسَأُحَدِّثُكُمْ عنْ ذٰلِكَ، أَمَّا السِّنُّ فَعَظْمٌ وأَمَّا الظُّفُرُ فمُدَى الحَبَشَةِ». [راجع: ٢٤٨٨]

used for slaughtering causes the animal to bleed profusely, and if Allāh's Name is mentioned on slaughtering it, then eat it (i.e., it is lawful), but don't use a tooth or nails, and I am telling you the reason: a tooth is a bone (and slaughtering with a bone is forbidden), and nail is the slaughtering instrument of the Ethiopians."

(١٩٢) بابُ البِشارَةِ في الفُتُوحِ

(192) CHAPTER. The conveyance of the good tidings of victories.

٣٠٧٦ - حدَّثَنا مُحمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا إسماعِيلُ قالَ: حدَّثَني قَيْسٌ قالَ: قالَ لي جَرِيرُ بنُ عَبْدِ اللهِ رَضيَ اللهُ عَنْهُ: قالَ لي رَسُولُ اللهِ ﷺ: «أَلا تُرِيحُني مِنْ ذي الخَلَصَةِ؟ وكانَ بَيْتاً فِيهِ خَثْعَمُ يُسَمَّى كَعْبَةَ اليمانِيَةِ. فانْطَلَقْتُ في خَمْسِينَ ومائَةٍ مِنْ أَحْمَسَ - وكانُوا أَصحابَ خَيْلٍ - فأَخْبَرتُ النَّبيَّ ﷺ أَنِّي لا أَثْبُتُ علَى الخَيْلِ، فَضَرَبَ في صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصابِعِهِ في صَدْرِي، فَقالَ: «اللَّهُمَّ ثَبِّتْهُ واجْعَلْهُ هادِياً مَهْدِيّاً. فانْطَلَقَ إليها فَكَسَرَها وحَرَّقَها، فأَرْسَلَ إلى النَّبيِّ ﷺ يُبَشِّرُهُ، فَقالَ رَسُولُ جَرِيرٍ لِرَسُولِ اللهِ: يا رَسُولَ اللهِ، والَّذِي بَعَثَكَ بالحَقِّ ما جِئْتُكَ حتَّى تَرَكْتُها كأَنَّها جَمَلٌ أَجْرَبُ. فَبارَكَ عَلى خَيْلِ أَحْمَسَ ورِجالِها خَمْسَ مَرَّاتٍ.

3076. Narrated Qais: Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُ said to me, "Allāh's Messenger ﷺ said to me, 'Won't you relieve me from Dhul-Khalaṣa?' Dhul-Khalaṣa was a house belonging to the tribe of Khath'am and there used to be worshipped the *Taghiyas* (idols) (of the Daus Khath'am, and Bajaila tribes) and it used to be called *Ka'ba-al-Yamāniya*. So, I proceeded with one hundred and fifty (men) from the tribe of Aḥmas who were excellent knights. I informed the Prophet ﷺ that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, 'O Allāh! Make him firm and a guide and a rightly-guided man.' Jarīr set out towards that place, dismantled and burnt it, and then sent the good news to Allāh's Messenger ﷺ. The messenger of Jarīr said to Allāh's Messenger ﷺ. 'O Allāh's Messenger! By Him Who has sent you with the Truth, I did not come to you till it (i.e., the house) had been turned (black) like a scabby camel (covered with tar).' So, the Prophet ﷺ invoked Allāh to bless the horses of the men of Aḥmas five times.

[See *Hadith* No.3020]

وقالَ مُسَدَّدٌ: بَيْتٌ في خَثْعَمَ.
[راجع: ٣٠٢٠]

(193) CHAPTER. What may be given to the bringer of glad tidings.

(١٩٣) **بابُ** ما يُعْطَى لِلْبَشِيرِ،

Ka'b bin Mālik gave two garments to the person who brought the glad tidings of the acceptance of his repentance.

وأَعْطَى كَعْبُ بنُ مالكٍ ثَوْبَينِ حِينَ بُشِّرَ بالتَّوْبَة.

(194) CHAPTER. There is no emigration (from Makkah) after the Conquest (of Makkah).

(١٩٤) **بابُ** لا هِجْرَةَ بَعْدَ الفَتْحِ

3077. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ on the day of the conquest of Makkah said, "There is no emigration (after the Conquest), but *Jihād* and good intentions[1], and when you are called for *Jihād*, you should immediately respond to the call."

٣٠٧٧ - **حدَّثَنَا** آدَمُ بنُ أبي إياسٍ: حدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لا هِجْرَةَ ولكِنْ جِهادٌ ونِيَّةٌ، وإذا اسْتُنْفِرتُمْ فانْفِرُوا». [راجع: ١٣٤٩]

3078, 3079. Narrated Abū 'Uthmān An-Nahdī: Mujāshi' (bin Mas'ūd) took his brother Mujālid bin Mus'ūd to the Prophet ﷺ and said, "This is Mujālid, and he will give the *Bai'a* (pledge) to you for emigration." The Prophet ﷺ said, "There is no emigration after the conquest of Makkah, but I will take his *Bai'a* (pledge) for Islām."

٣٠٧٨، ٣٠٧٩ - **حدَّثَنَا** إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا يزيدُ بنُ زُرَيْعٍ، عَنْ خالِدٍ، عَنْ أبي عُثمانَ النَّهْدِيِّ عَنْ مُجاشِعٍ بن مَسْعُودٍ قالَ: جاءَ مُجاشِعٌ بِأخِيهِ مُجالِدِ بنِ مَسْعُودٍ إلى النَّبيِّ ﷺ فَقالَ: هذا مُجالِدٌ يُبايِعُكَ عَلى الْهِجْرَةِ، فَقالَ: «لا هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ، ولكنْ أُبايِعُهُ عَلى الإسْلامِ». [راجع: ٢٩٦٢، ٢٩٦٣]

3080. Narrated 'Atā': I and 'Ubaid bin 'Umair went to 'Āishah رَضِيَ اللهُ عَنْها while she was staying near Thabīr (i.e., a mountain). She said, "There is no emigration after Allāh gave His Prophet ﷺ victory over Makkah."

٣٠٨٠ - **حدَّثَنَا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو وابنُ جُرَيْجٍ: سَمِعْتُ عَطاء يَقُولُ: ذَهَبْتُ مَعَ عُبَيْدِ بنِ عُمَيرٍ إلى عائِشَةَ رَضِيَ

(1) (H. 3077) See the footnote of *Hadīth* No. 2825.

اللهُ عَنْها وهِيَ مُجَاوِرَةٌ بِثَبِيرٍ، فَقالَتْ لَنا: انْقَطَعَتِ الهِجْرَةُ مُذْ فَتَحَ اللهُ عَلى نَبِيِّهِ ﷺ مَكَّةَ. [انظر: ٣٩٠٠، ٤٣١٢]

(195) CHAPTER. (It is permissible for a man) to look in (or search) the hair of the *Dhimmī* women (i.e., non-Muslims living under the protection of Muslims) and that of the lady-believers if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

(١٩٥) بابٌ إذَا اضْطُرَّ الرَّجُلُ إلى النَّظَرِ في شُعُورِ أهْلِ الذِّمَّةِ والمُؤْمِناتِ إذَا عَصَينَ اللهَ وَتجْرِيدِهِنَّ

3081. Narrated Sa'd bin 'Ubaida: Abū 'Abdur-Raḥmān, who was one of the supporters of 'Uthmān, said to Abū Ṭalḥa who was one of the supporters of 'Alī, "I perfectly know what encouraged your leader (i.e., 'Alī) to shed blood. I heard him saying: Once the Prophet ﷺ sent me and Az-Zubair saying, 'Proceed to such and such *Ar-Raudah* (place) where you will find a lady, whom Ḥāṭib has given a letter.' So when we arrived at *Ar-Raudah*, we requested the lady to hand over the letter to us. She said, 'Ḥāṭib has not given me any letter.' We said to her. 'Take out the letter or else we will strip off your clothes (to search the letter).' So, she took it out of her braid. So, the Prophet ﷺ sent for Ḥāṭib, (who came) and said, 'Don't hasten to give your judgement about me, for by Allāh, I have neither become a disbeliever, nor an apostate by discarding Islām. (The reason for writing this letter was) that there is none of your companions but has relatives in Makkah, through whom Allāh protects their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).' The Prophet ﷺ believed him. 'Umar said, 'Allow me to chop off his (Ḥāṭib's) neck as he has proved to be a hypocrite.' The Prophet ﷺ said, (to

٣٠٨١ - حدَّثَنِي مُحَمَّدُ بنُ عَبْدِ اللهِ ابن حَوْشَبٍ الطَّائِفِيُّ: حدَّثَنا هُشَيْمٌ: أخْبَرَنا حُصَيْنٌ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ وكان عُثْمانِيّاً، فقال لابْنِ عَطِيَّةَ، وكانَ عَلَوِيّاً: إنِّي لأعْلَمُ ما الَّذِي جَرَّأَ صاحِبَكَ عَلى الدِّماءِ، سَمِعْتُهُ يَقُولُ: بَعَثَنِي النَّبِيُّ ﷺ والزُّبَيرَ فَقالَ: «ائْتُوا رَوْضَةَ كَذَا، وتَجِدُونَ بِها امْرَأةً أعْطاها حاطِبٌ كِتاباً» فَأَتَيْنَا الرَّوضَةَ فَقُلْنا: الكِتابَ، قالَتْ: لَمْ يُعْطِنِي، فَقُلْنا: لَتُخْرِجِنَّ أوْ لَأُجَرِّدَنَّكِ. فأخْرَجَتْ مِنْ حُجْزَتِها فأرْسَلَ إلى حاطِبٍ، فَقالَ: لا تَعْجَلْ، واللهِ ما كَفَرْتُ ولا ازْدَدْتُ لِلإسْلامِ إلَّا حُبّاً ولَمْ يَكُنْ أحَدٌ مِنْ أصْحابِكَ إلَّا ولَهُ بِمَكَّةَ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أهْلِهِ ومالِهِ، ولَمْ يَكُنْ لي أحَدٌ، فأحْبَبْتُ أنْ أتَّخِذَ عِنْدَهُمْ يَداً. فَصَدَّقَهُ النَّبِيُّ ﷺ فَقالَ عُمَرُ: دَعْني أضْرِبْ عُنُقَهُ

فإنَّهُ قَدْ نافَقَ. فقالَ: «وَما يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلى أهْلِ بَدْرٍ فَقالَ: اعمَلُوا ما شِئْتُمْ؟» فَهٰذَا الَّذِي جَرَّأَهُ.

[راجع: ٣٠٠٧]

'Umar), 'Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them): Do whatever you like, for I have forgiven you.'" 'Abdur-Rahmān added, "So this is what encouraged him (i.e., 'Alī)."

[See *Hadith* No. 3007]

(١٩٦) بابُ اسْتِقْبالِ الغُزَاةِ

(196) CHAPTER. The reception of *Al-Ghuzā* (i.e., Muslim fighters returning after participating in *Jihād*).

٣٠٨٢ - حدَّثنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ وحُمَيْدُ بنُ الأسْوَدِ، عَنْ حَبِيبِ بنِ الشَّهِيدِ، عَنِ ابنِ أبي مُلَيْكَةَ: قالَ ابنُ الزُّبَيْرِ لابنِ جَعْفَرٍ رَضِيَ اللهُ عَنْهُمْ: أتَذْكُرُ إذْ تَلَقَّيْنا رَسُولَ اللهِ ﷺ أنا وأنْتَ وابنُ عَبَّاسٍ؟ قالَ: نَعَمْ. فَحَمَلَنا وتَرَكَكَ.

3082. Narrated Ibn Abū Mulaika: Ibn Az-Zubair said to Ibn Ja'far رَضِيَ الله عَنْهُ, "Do you remember when I, you and Ibn 'Abbās went out to receive Allāh's Messenger ﷺ?" Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added, "And Allāh's Messenger ﷺ made us (i.e., I and Ibn 'Abbās) ride along with him and left you."

٣٠٨٣ - حدَّثنا مالكُ بنُ إسماعِيلَ: حدَّثنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ قالَ: قالَ السَّائِبُ بنُ يَزِيدَ رَضِيَ اللهُ عَنْهُ: ذَهَبْنا نَتَلَقَّى رَسُولَ اللهِ ﷺ مَعَ الصِّبْيانِ إلى ثَنِيَّةِ الوَداعِ.

[انظر: ٤٤٢٦، ٤٤٢٧]

3083. Narrated As-Sā'ib bin Yazīd: I along with some boys went out to receive Allāh's Messenger ﷺ at Thanīyat Al-Wadā'.

(١٩٧) بابُ ما يَقُولُ إذَا رَجَعَ مِنَ الغَزْوِ

(197) CHAPTER. What to say on returning from *Jihād*.

٣٠٨٤ - حدَّثنا مُوسَى بنُ إسماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ إذَا قَفَلَ كَبَّرَ ثَلاثاً، قالَ: «آيِبُونَ إنْ شاءَ اللهُ تائِبُونَ، عابِدُونَ حامِدُونَ، لِرَبِّنا ساجِدُونَ. صَدَقَ اللهُ

3084. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: When the Prophet ﷺ returned (from *Jihād*), he would say *Takbīr* thrice and add, "We are returning, if Allāh wills, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allāh fulfilled His Promise, granted victory to His slave, and He Alone defeated the *Ahzāb* (Confederates)." (See H. 2995)

وَعْدَهُ، ونَصَرَ عَبْدَهُ، وهَزَمَ الأَحْزابَ وحْدَهُ». [راجع: ١٧٩٧]

3085. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ while returning from 'Usfān, and Allāh's Messenger ﷺ was riding his she-camel keeping Ṣafiyya bint Ḥuyai riding behind him. His she-camel slipped and both of them fell down. Abū Ṭalḥa jumped from his camel and said, "O Allāh's Messenger! May Allāh sacrifice me for you." The Prophet ﷺ said, "Take care of the lady." So, Abū Ṭalḥa covered his face with a garment and went to Ṣafiyya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allāh's Messenger ﷺ like a cover. When we approached Al-Madīna, the Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Al-Madīna.

٣٠٨٥ - **حدَّثنا** أبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ قالَ: حدَّثنِي يَحْيى بنُ أبي إسحَاق، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ مَقْفَلَهُ مِنْ عُسْفانَ، ورَسُولُ اللهِ ﷺ عَلى رَاحِلَتِهِ، وقَدْ أرْدفَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَعَثَرَتْ ناقَتُهُ فَصُرِعا جميعاً، فاقْتَحَمَ أبُو طَلْحَةَ فَقالَ: يا رَسُولَ اللهِ، جَعَلَني اللهُ فِدَاءَكَ، قالَ: «عَلَيْكَ المَرْأةَ»، فَقَلَبَ ثَوْباً عَلى وَجْهِهِ وأتاها فألقاهُ عَلَيها أصْلَحَ لَهُمَا مَرْكَبَهُما فَرَكِبا. واكْتَنَفْنا رَسُولَ اللهِ ﷺ فَلَمَّا أشْرَفْنا على المَدِينَةِ، قالَ: «آيِبُونَ تائِبونَ، عابِدُونَ لِرَبِّنا حامِدُونَ». فَلَمْ يَزَلْ يَقُولُ ذٰلكَ حَتَّى دَخَلَ المَدِينَةَ. [راجع: ٣٧١]

3086. Narrated Anas bin Mālik that he and Abū Ṭalḥa came in the company of the Prophet ﷺ and Ṣafiyya was accompanying the Prophet ﷺ, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet ﷺ and (his) wife fell down. Abū Ṭalḥa (the subnarrator thinks that Anas said that Abū Ṭalḥa jumped from his camel quickly) said, "O Allāh's Messenger! May Allāh sacrifice me for your sake! Did you get hurt?" The Prophet ﷺ replied, "No, but take care of the lady." Abū Ṭalḥa covered his face with his garment and proceeded towards her and covered her with his garment, and she got

٣٠٨٦ - **حدَّثنا** عَلِيٌّ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ: حدَّثنا يَحْيى بنُ أبي إسحَاقَ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ أقْبَلَ هُوَ وأبُو طَلْحَةَ مَعَ النَّبِيِّ ﷺ، ومَعَ النَّبِيِّ ﷺ صَفِيَّةُ يُرْدِفُهَا عَلى رَاحِلَتِهِ. فَلَمَّا كانَ بِبَعْضِ الطَّرِيقِ عَثَرَتِ الدَّابَّةُ فَصُرِعَ النَّبِيُّ ﷺ والمَرْأةُ، وإنَّ أبا طَلْحَةَ قالَ: - أحْسِبُ قالَ: - اقْتَحَمَ عَنْ بَعِيرِه فَقالَ: يا نَبِيَّ اللهِ، جَعَلَنِي اللهُ

up. He then set right the condition of their she-camel and both of them (i.e., the Prophet ﷺ and his wife) rode and proceeded till they approached Al-Madīna. The Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." The Prophet ﷺ kept on saying this statement till he entered Al-Madīna.

فِدَاءَكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قالَ: «لا، ولٰكِنْ عَلَيْكَ المَرأَةَ». فألْقى أبُو طَلْحَةَ ثَوبَهُ عَلى وجْهِهِ فقَصَدَ قَصْدَها فألقى ثَوْبَهُ عليها فقامَتِ المَرأةُ، فَشَدَّ لهُما عَلى رَاحِلَتِهما فَرَكِبا، فَسارُوا، حتَّى إذَا كانُوا بِظَهْرِ المَدِينَةِ، أوْ قالَ: أشْرَفُوا عَلى المَدِينَةِ، قالَ النَّبيُّ ﷺ: «آيِبُونَ تائِبُونَ، عَابِدُوْنَ لِرَبِّنا حامِدُونَ». فَلَمْ يَزَلْ يَقُولها حتَّى دَخَلَ المَدِينَةَ. [راجع: ٣٧١]

(198) CHAPTER. The performance of *Ṣalāt* (prayer) on returning from a journey.

(١٩٨) بابُ الصَّلاةِ إذَا قَدِمَ مِنْ سَفَرٍ

3087. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I was on a journey in the company of the Prophet ﷺ and when we reached Al-Madīna, he said to me, "Enter the mosque and offer two *Rak'a* (prayer)."

٣٠٨٧ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مُحَارِبِ بنِ دِثارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ الله رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ مَعَ النَّبيِّ ﷺ في سَفَرٍ، فَلَمَّا قَدِمْنا المَدِينَةَ قالَ لِي: «ادْخُلِ المَسْجِدَ فَصَلِّ رَكْعَتَينِ». [راجع: ٤٤٣]

3088. Narrated Ka'b رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ returned from a journey in the forenoon, he would enter the mosque and offer two *Rak'a* (prayer) before sitting.

٣٠٨٨ - حدَّثَنا أبُو عاصِمٍ عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كَعْبٍ، عَنْ أبِيْهِ وعَمِّهِ عُبَيْدِ اللهِ بنِ كَعْبٍ، عَنْ كَعْبٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ كانَ إذَا قَدِمَ مِنْ سَفَرٍ ضُحًى دَخَلَ المَسْجِدَ فَصَلَّى رَكْعَتَينِ قَبْلَ أنْ يَجْلِسَ. [راجع: ٢٧٥٧]

(199) CHAPTER. Taking meals on arrival (from a journey).

(١٩٩) بابُ الطَّعامِ عِنْدَ القُدُومِ،

Ibn 'Umar used to present meals to the one who used to visit him (on returning from a journey).

وكانَ ابنُ عُمَرَ يُفْطِرُ لِمَنْ يَغْشاهُ.

3089. Narrated Muḥārib bin Dithār: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, "When Allāh's Messenger ﷺ arrived at Al-Madīna, he slaughtered a camel or a cow." Jābir added, "The Prophet ﷺ bought a camel from me for two *Uqiya* (of gold) and one or two Dirham. When he reached Ṣirār, he ordered that a cow be slaughtered, and they ate its meat. When he arrived at Al-Madīna, he ordered me to go to the mosque and offer two *Rak'a* (prayer), and weighed (and gave) me the price of the camel."

٣٠٨٩ - حدَّثنا مُحَمَّدٌ: أخْبَرَنا وكيعٌ، عَنْ شُعْبَةَ، عَنْ مُحارِبِ بنِ دِثارٍ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ المَدِينَةَ نَحَرَ جَزُوراً أوْ بَقَرَةً.

زادَ مُعاذٌ، عَنْ شُعْبَةَ، عَنْ مُحارِبٍ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ: اشْتَرَى مِنِّي النَّبِيُّ ﷺ بَعِيراً بأوقِيَّتَيْنِ ودِرْهَمٍ أوْ دِرْهَمينِ، فَلَمَّا قَدِمَ صِراراً أمَرَ بِبَقَرَةٍ فَذُبِحَتْ فأكَلُوا مِنْها. فَلَمَّا قَدِمَ المَدِينَةَ أمَرَني أنْ آتيَ المَسْجِدَ فأُصَلِّيَ رَكْعَتَينِ، ووزَنَ لي ثَمَنَ البَعِيرِ. [راجع: ٤٤٣]

3090. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Once, I returned from a journey and the Prophet ﷺ said (to me), "Offer two *Rak'a* (prayer)." [*Ṣirār* is a place near Al-Madīna].

٣٠٩٠ - حدَّثنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ مُحارِبِ بنِ دِثارٍ، عَنْ جابِرٍ قالَ: قَدِمْتُ مِنْ سَفَرٍ فَقالَ النَّبِيُّ ﷺ: «صَلِّ رَكْعَتَينِ».

صِرارٌ: مَوْضِعٌ ناحيةً بالمَدِينَةِ. [راجع: ٤٤٣]

57 - THE BOOK OF THE OBLIGATIONS OF *KHUMUS*

(1) CHAPTER. The obligations of *Khumus*.

3091. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet ﷺ had given me a she-camel from the *Khumus*. When I intended to marry Faṭima, the daughter of Allāh's Messenger ﷺ, I had an appointment with a goldsmith from the tribe of Banī Qainuqā' to go with me to bring *Idhkhir* (a grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding banquet. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an *Anṣārī* man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not hold back my tears. I asked, "Who has done this?" The people replied, "Ḥamza bin 'Abdul-Muṭṭālib who is staying with some *Anṣārī* drunks in this house." I went away till I reached the Prophet ﷺ, and Zaid bin Ḥāritha was with him. The Prophet ﷺ noticed on my face the effect of what I had suffered, so the Prophet ﷺ asked. "What is wrong with you?" I replied, "O Allāh's Messenger! I have never seen such a day as today. Ḥamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet ﷺ then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Ḥāritha, till he came to the house where Ḥamza was staying. He asked permission to enter, and they allowed him, and they were

٥٧ - كتاب فرض الخُمُس

(١) بابُ فَرْضِ الخُمُس

٣٠٩١ - حدَّثنا عَبْدَانُ، أخبَرَنا عَبْدُ اللهِ، أخبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخبَرَني عَلِيُّ بنُ الحُسَيْنِ: أنَّ حُسَينَ بنَ عَلِيٍّ عَلَيهِما السَّلامُ أخبَرَهُ أنَّ عَلِيّاً قالَ: كانَتْ لي شارِفٌ مِنْ نَصِيبي مِنَ المَغْنَمِ يَوْمَ بَدْرٍ، وكانَ النَّبيُّ ﷺ أعْطاني شارِفاً مِنَ الخُمُسِ، فَلَمَّا أرَدْتُ أنْ أبْتَنِيَ بِفاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ واعَدْتُ رَجُلاً صَوَّاغاً مِنْ بَنِي قَيْنُقاعَ أنْ يَرتحِلَ مَعِي فَنَأْتي بإذْخِرٍ أرَدْتُ أن أبِيعَهُ الصَّوَّاغِينَ وأسْتَعِينَ بِهِ في وليمَةِ عُرسِي. فَبَيْنا أنا أجمَعُ لِشارِفَيَّ مَتاعاً مِنَ الأقْتابِ والغَرَائِرِ والحِبالِ، وشارفايَ مُنَاخَتانِ إلى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأنْصارِ، فَرَجَعْتُ حِينَ جمَعْتُ ما جمَعْتُ، فإذَا شارِفايَ قَدِ أُجِبت أسْنِمَتُهُما، وبُقِرَتْ خَواصِرُهُمَا وأُخِذَ مِنْ أكْبادِهِما، وَلَمْ أمْلِكْ عَيْنَيَّ حِينَ رَأيْتُ ذٰلِكَ المَنْظَرَ مِنْهُما، فَقُلْتُ: مَنْ فَعَلَ هٰذا؟ فَقالُوا: فَعَلَ حَمْزَةُ بنُ عَبْدِ المُطَّلِبِ، وهُوَ في هذا البَيْتِ في شَرْبٍ مِنَ الأنْصارِ. فانْطَلَقْتُ حتَّى أدْخُلَ عَلَى النَّبِيِّ ﷺ وعِنْدَهُ زَيْدُ بنُ حارِثَةَ، فَعَرَفَ النَّبِيُّ

drunk. Allāh's Messenger ﷺ started rebuking Ḥamza for what he had done, but Ḥamza was drunk and his eyes were red. Ḥamza looked at Allāh's Messenger ﷺ and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Ḥamza then said, "Aren't you but the slaves of my father?" Allāh's Messenger ﷺ realised that he was drunk, so Allāh's Messenger ﷺ retreated, and we went out with him.

ﷺ في وَجْهي الَّذي لَقِيتُ، فَقالَ النَّبيُّ ﷺ: «ما لكَ؟» فَقُلْتُ: يا رَسُولَ اللهِ، ما رَأيْتُ كاليَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلى نَاقَتَيَّ فَجبَّ أسْنِمَتهما، وبقَرَ خَوَاصِرَهُما، وها هُوَ ذا في بَيْتٍ مَعَهُ شَرْبٌ. فَدَعا النَّبيُّ ﷺ بِرِدائِهِ فارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي واتَّبَعْتُهُ أنا وزَيْدُ بنُ حارِثَةَ حتَّى جاءَ البَيْتَ الذي فِيهِ حَمْزَةُ فاسْتَأذَنَ، فأذِنُوا لَهُمْ فإذَا هُمْ شَرْبٌ. فَطَفِقَ رَسُولُ اللهِ ﷺ يَلُومُ حَمزَةَ فِيما فَعَلَ، فإذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْناهُ، فَنَظَرَ حَمْزَةُ إلى رَسُولِ اللهِ ﷺ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إلى رُكْبَتَيْهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إلى سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إلى وجْهِهِ. ثُمَّ قالَ حَمْزَةُ: هَلْ أنْتُمْ إلَّا عَبِيدٌ لأبي؟ فَعَرَفَ رَسُولُ اللهِ ﷺ أنَّهُ قَدْ ثَمِلَ، فَنَكَصَ رَسُولُ اللهِ ﷺ عَلى عَقِبَيْهِ القَهْقَرَى وخَرَجْنا مَعَهُ. [راجع: ٢٠٨٩]

3092. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا Mother of the believers: After the death of Allāh's Messenger ﷺ, Fāṭima عليها السَّلام the daughter of Allāh's Messenger ﷺ asked Abū Bakr Aṣ-Ṣiddīq to give her, her share of inheritance from what Allāh's Messenger ﷺ had left of the *Fai* (i.e., booty gained without fighting. See V.59:6) — which Allāh had given him.

٣٠٩٢ - **حدَّثَنَا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائشَةَ أُمَّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها: أخْبَرَتْهُ أنَّ فاطِمَةَ عَلَيها السَّلامُ بِنْتَ رَسُولِ اللهِ ﷺ سألَتْ أبا بَكْرٍ الصِّديقَ بَعْدَ وفاةِ رَسُولِ اللهِ ﷺ أنْ يَقْسِمَ لَهَا مِيرَاثَها،

ما تَرَكَ رَسُولُ اللهِ ﷺ مِمَّا أفاءَ اللهُ عَلَيْهِ. [انظر: ٣٧١١، ٤٠٣٥، ٤٢٤٠، ٦٧٢٥]

3093. Abū Bakr said to her, "Allāh's Messenger ﷺ said, 'Our property will not be inherited, whatever we (i.e., Prophets) leave is *Ṣadaqa* (to be used for charity).'" Fāṭima, the daughter of Allāh's Messenger ﷺ got angry and stopped speaking to Abū Bakr, and continued assuming that attitude till she died. Fāṭima remained alive for six months after the death of Allāh's Messenger ﷺ. She used to ask Abū Bakr for her share from the property of Allāh's Messenger ﷺ which he left at Khaibar, and Fadak, and his property at Al-Madīna (devoted for charity). Abū Bakr refused to give her that property and said, "I will not leave anything Allāh's Messenger ﷺ used to do, because I am afraid that if I left something from all that which the Prophet ﷺ used to order, then I would go astray." (Later on) 'Umar gave the Prophet's property (of *Ṣadaqa*) at Al-Madīna to 'Alī and 'Abbās, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the *Ṣadaqa* which Allāh's Messenger ﷺ used to use for his expenditures and urgent needs. Now, their management is to be entrusted to the ruler." (Az-Zuhrī said, "They have been managed in this way till today.")

٣٠٩٣ - فقَالَ لَهَا أبُو بَكْرٍ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، فَغَضِبَتْ فاطِمَةُ بِنْتُ رَسُولِ اللهِ ﷺ فَهَجَرَتْ أبا بَكْرٍ فَلَمْ تَزَلْ مُهاجِرَتَهُ حتَّى تُوُفِّيَتْ، وعاشَتْ بَعْدَ رَسُولِ اللهِ ﷺ سِتَّةَ أشْهُرٍ. قالَتْ: وكانَتْ فاطِمَةُ تَسْألُ أبا بَكْرٍ نَصِيبَها مَا تَرَكَ رَسُولُ اللهِ ﷺ مِنْ خَيْبَرَ وفَدَكٍ وَصَدَقَتِهِ بالمدِينَةِ. فأبى أبُو بَكْرٍ عَلَيها ذٰلكَ، وقالَ: لَسْتُ تارِكاً شَيْئاً كانَ رَسُولُ اللهِ ﷺ يَعْمَلُ بِهِ إلَّا عَمِلْتُ بِهِ، فإنِّي أخْشَى إنْ تَرَكْتُ شَيْئاً مِنْ أمْرِهِ أنْ أزِيغَ. فأمَّا صَدَقَتُهُ بالمَدِينَةِ فَدَفَعَها عُمَرُ إلى عَلِيٍّ وعَبَّاسٍ، فأمَّا خَيْبَرُ وفَدَكٌ فأمْسَكَها عُمَرُ وقالَ: هُمَا صَدَقَةُ رَسُولِ اللهِ ﷺ كانَتا لِحُقُوقِهِ التي تَعْرُوهُ ونَوائِبِهِ، وأمْرُهُمَا إلى مَنْ وَلِيَ الأمْرَ. قالَ: فَهُما عَلى ذٰلكَ إلى اليَوْمِ قالَ أبُو عَبْدِ اللهِ: اعتراكَ افْتَعلت من عروته فأصبته. وَمِنْهُ يَعْرُوه واعتَرَانِي. [انظر: ٣٧١٢، ٤٠٣٦، ٤٢٤١، ٦٧٢٦]

3094. Narrated Mālik bin Aūs: While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khaṭṭāb came to me and said, "The chief of the believers has sent for you." So, I went

٣٠٩٤ - حدَّثَنا إسحَاقُ بنُ مُحَمَّدٍ الفَرَوِيُّ: حدَّثَنا مالكُ بنُ أنَسٍ، عَنِ ابنِ شِهابٍ، عَنْ مالكِ بنِ

along with him till I entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Mālik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa came saying, "'Uthmān, 'Abdur-Raḥmān bin 'Aūf, Az-Zubair and Sa'd bin Abī Waqqāṣ are asking your permission (to see you); may I admit them?" 'Umar said, "Yes." So, they were admitted and they came in and greeted (him) and sat down. After a while Yarfa came again and said, "May I admit 'Alī and 'Abbās?" 'Umar said, "Yes". So, they were admitted and they came in and greeted (him) and sat down. Then 'Abbās said, "O chief of the believers! Judge between me and this (i.e., 'Alī)." They had a dispute regarding the property of Banī An-Naḍir which Allāh had given to His Messenger ﷺ as *Fai* (booty). The group (i.e., 'Uthmān and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." 'Umar said, "Be patient! I beseech you by Allāh by Whose Permission the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said, 'Our (i.e., Prophets') property will not be inherited, and whatever we leave, is *Sadaqa* (to be used for charity),' and Allāh's Messenger ﷺ meant himself (by saying "we")?" The group said, "He said so." 'Umar then turned to 'Alī and 'Abbās and said, "I beseech you by Allāh, do you know that Allāh's Messenger ﷺ said so?." They replied, "He said so." 'Umar

أَوْسِ بنِ الحَدَثانِ، وكانَ مُحَمَّدُ بنُ جُبَيْرٍ ذَكَرَ لي ذِكْراً مِنْ حَدِيثِهِ ذٰلكَ، فانْطَلَقْتُ حتَّى أَدْخُلَ عَلى مالكِ بنِ أَوْسٍ فَسَأَلْتُهُ عَنْ ذٰلكَ الحَدِيثِ فَقالَ مالكٌ: بَيْنَمَا أنا جالِسٌ في أَهْلي حِيْنَ مَتَعَ النهارُ إذَا رَسُولُ عُمَرَ بنِ الخَطَّابِ يَأْتِيْني، فَقالَ: أَجِبْ أَمِيرَ المُؤْمِنِيْنَ، فانْطَلَقْتُ مَعَهُ حتَّى أَدْخُلَ عَلى عُمَرَ فإذَا هُوَ جالِسٌ على رِمالِ سَرِيرٍ لَيْسَ بَيْنَهُ وبَيْنَهُ فِراشٌ، مُتَّكِئٌ عَلى وِسادَةٍ مِنْ أَدَمٍ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ، فَقالَ: يا مالِ، إنَّهُ قَدِمَ عَلَيْنا مِنْ قَوْمِكَ أَهْلُ أَبْياتٍ، وقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ فاقْبِضْهُ فاقْسِمْهُ بَيْنَهُمْ، فَقُلْتُ: يا أَمِيرَ المُؤْمِنِيْنَ، لَوْ أَمَرْتَ له غَيْري، قالَ: فَاقْبِضْه أَيُّها المَرْءُ. فَبَيْنَمَا أنا جالِسٌ عِنْدَهُ أتاهُ حاجِبُهُ يَرْفا، فَقالَ: هَلْ لكَ في عُثمانَ وعَبْدِ الرَّحْمٰنِ بنِ عَوفٍ والزُّبَيْرِ وسَعْدِ بنِ أبي وقَّاصٍ يَسْتَأْذِنُونَ؟ قالَ: نَعَمْ، فَأذِنَ لهُمْ فَدَخَلُوا فَسَلَّمُوا وجَلَسُوا، ثُمَّ جَلَسَ يَرْفا يَسِيْراً، ثُمَّ قالَ: هَلْ لكَ في عَلِيّ وعَبَّاسٍ؟ قالَ: نَعَمْ، فأذِنَ لهُما فَدَخَلا فَسَلَّما فجلَسا، فَقالَ عَبَّاسٌ: يا أَمِيرَ المُؤْمِنِيْنَ، اقْضِ بَيْني وبَينَ هذا، وهُمَا يَخْتَصِمانِ فِيما أفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِنْ مَالِ بَني النَّضِيرِ،

then said, "So, I will talk to you about this matter. Allāh bestowed on His Messenger ﷺ with a special favour of something of this *Fai* which he gave to nobody else." 'Umar then recited the Holy Verse:

"And what Allāh gave as booty *Fai* to His Messenger ﷺ (Muḥammad ﷺ) from them.. (up to).. And Allāh is Able to do all things." (V.59:6)

'Umar added, "So, this property was especially given to Allāh's Messenger ﷺ. But, by Allāh, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allāh's Messenger ﷺ used to meet the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allāh's Cause. Allāh's Messenger ﷺ kept on doing this during all his lifetime. I ask you by Allāh, do you know this?" They replied in the affirmative. 'Umar then said to 'Alī and 'Abbās. "I ask you by Allāh, do you know this?" 'Umar added, "When Allāh took His Prophet ﷺ unto Him, 'Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ, so, Abū Bakr took over that property and managed it in the same way as Allāh's Messenger ﷺ used to do, and Allāh knows that he was true, pious, and rightly-guided, and he was a follower of what was right. Then Allāh took Abū Bakr unto Him and I became Abū Bakr's successor. And I kept that property in my possession for the first two years of my caliphate, managing it in the same way as Allāh's Messenger ﷺ used to do and as Abū Bakr used to do, and Allāh knows that I have been true, pious, rightly-guided, and a follower of what is right. Now you both (i.e., 'Alī and 'Abbās) came to talk to me, bearing the same claim and presenting

فَقالَ الرَّهْطُ: عُثمانُ وأَصْحابُهُ يا أَمِيرَ المُؤْمِنِيْن اقْضِ بَيْنَهُما، وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ، فَقَالَ عُمَرُ: تَيْدَكُم، أَنْشُدُكُمْ بِاللهِ الذِي بِإِذْنِهِ تَقُومُ السَّماءُ والأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، يُرِيدُ رَسُولُ اللهِ ﷺ نَفْسَهُ؟ قالَ الرَّهْطُ: قَدْ قالَ ذٰلِكَ. فأَقْبَلَ عُمَرُ عَلى عَلِيّ وعَبَّاسٍ، فَقالَ: أَنْشُدُكُما [اللهَ] أَتَعْلَمانِ أَنَّ رَسُولَ اللهِ ﷺ قَدْ قالَ ذٰلِكَ؟ قالَ عُمَرُ: فإنِّي أُحَدِّثُكُمْ عَنْ هذَا الأَمْرِ، إنَّ اللهَ قَدْ خَصَّ رَسُولَهُ ﷺ فِي هذَا الفَيءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَداً غَيْرَهُ، ثُمَّ قَرَأَ ﴿وَمَآ أَفَآءَ اللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ﴾ إلى قولِهِ: ﴿قَدِيرٌ﴾ فَكانَتْ هذِهِ خالِصَةً لِرَسُولِ اللهِ ﷺ ووَاللهِ ما احْتازَها دُونَكُمْ، ولا اسْتَأْثَرَ بِها عَلَيْكُمْ، قَدْ أَعْطاكُمُوهُ وبَثَّها فِيكُمْ حتَّى بَقِيَ مِنْها هذَا المَالُ، فَكانَ رَسُولُ اللهِ ﷺ يُنْفِقُ عَلى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذَا المَالِ، ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ فَعَمِلَ رَسُولُ اللهِ ﷺ بِذٰلِكَ حَياتَهُ. أَنْشُدُكُمْ باللهِ هَلْ تَعْلَمُونَ ذٰلِكَ؟ قالُوا: نَعَمْ، ثُمَّ قالَ لِعَلِيٍّ وعَبَّاسٍ: أَنْشُدُكُما اللهَ هَلْ تَعْلَمانِ ذٰلِكَ؟ قالَ عُمَرُ: ثُمَّ تَوَفَّى اللهُ نَبِيَّهُ ﷺ فَقالَ أَبُو بَكْرٍ: أنا وَلِيُّ رَسُولِ

the same case; you, 'Abbās, came to me asking for your share from your nephew's property, and this man, (i.e., 'Alī), came to me asking for his wife's share from her father's property. I told you both that Allāh's Messenger ﷺ said, 'Our (Prophets') properties are not to be inherited, but what we leave is *Ṣadaqa* (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allāh's Pledge and Convention that you would manage it in the same way as Allāh's Messenger ﷺ used to do, and as Abū Bakr used to do and as I have done since I was incharge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allāh, did I hand it over to them on this condition?" The group said, "Yes." Then 'Umar faced 'Alī and 'Abbās saying, "I ask you by Allāh, did I hand it over to you on this condition?" They said, "Yes." He said, "Do you want now to give a different decision? By Allāh, with Whose Leave both the heaven and the earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

اللهِ ﷺ، فَقَبَضَها أبُو بَكْرٍ فَعَمِلَ فِيها بِما عَمِلَ رَسُولُ اللهِ ﷺ، واللهُ يَعْلَمُ إنَّهُ فِيها لَصادِقٌ بارٌّ رَاشِدٌ تابِعٌ لِلحَقِّ. ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ فَكُنْتُ أنا وليَّ أبي بَكْرٍ فَقَبَضْتُها سَنَتَيْنِ منْ إمارَتي أعمَلُ فِيها بِما عَمِلَ رَسُولُ اللهِ ﷺ وما عَمِلَ فيها أبُو بَكْرٍ، واللهُ يَعْلَمُ إنّي فِيها لَصادِقٌ بارّ رَاشِدٌ تابِعٌ لِلحَقّ. ثُمَّ جِئْتُماني تُكَلِّماني وكَلِمَتُكما واحِدَةٌ وأمْرُكمَا وَاحِدٌ، جِئْتَنِي يا عَبَّاسُ تَسْألُنِي نَصِيبَكَ مِنِ ابنِ أخِيكَ، وجاءَني هذَا - يُرِيدُ عليّاً - يُرِيدُ نَصِيبَ امْرَأتِهِ منْ أبِيها فَقُلْتُ لَكما: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ». فَلَمَّا بَدَا لي أنْ أدْفَعَهُ إلَيْكما قُلْتُ: إن شِئْتُما دَفَعْتُها إلَيْكما عَلى أنَّ عَلَيْكما عَهْدَ اللهِ ومِيْثاقَهُ لَتَعْمَلانِ فِيْها بِما عَمِلَ فِيهَا رَسُولُ اللهِ ﷺ وبِما عَمِلَ فِيها أبُو بَكْرٍ وبِما عَمِلْتُ فِيها مُنْذُ وَلِيتُها، فَقُلْتُما: ادْفَعْها إلَيْنا، فَبِذلكَ دَفَعْتها إلَيْكُما. فأنْشُدُكُمْ باللهِ هَلْ دَفَعْتها إلَيهما بِذلكَ؟ قالَ الرَّهْطُ: نَعَمْ. ثُمَّ أقْبَلَ عَلَىٰ عَلِيٍّ وعَبَّاسٍ، فَقالَ: أنْشُدُكما باللهِ، هَلْ دَفَعْتُها إلَيْكُما بِذلكَ؟ قالا: نَعَمْ. قالَ: فَتَلْتَمِسانِ مِنِّي قَضاءً غَيْرَ ذٰلكَ؟ فَوَاللهِ الذي بإذْنِهِ تَقُومُ السَّماءُ والأرْضُ لا أقْضِي

فِيها قَضاءً غَيْرَ ذٰلِكَ. فإنْ عَجَزْتُما عَنها فادْفَعاها إلَيَّ، فإنّي أكْفِيكُماها.

[راجع: ٢٩٠٤]

(2) CHAPTER. The payment of *Khumus* is a part of religion.

(٢) بابٌ أداءِ الخُمُسِ مِنَ الدِّينِ

3095. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The delegates of the tribe of 'Abdul-Qais came and said, "O Allāh's Messenger! We are from the tribe of Rabī'a, and there is the infidels of the tribe of Muḍar intervening between you and us, so we cannot come to you except in the Sacred Months. So, please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well." The Prophet ﷺ said, "I order you (to do) four (things) and forbid you from four: I order you to believe in Allāh, to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) (the Prophet ﷺ pointed with his hand); to offer *Ṣalāt* (prayer) (*Iqamāt-as-Ṣalāt*); to pay *Zakāt*; to observe *Ṣaum* (fast) the month of Ramaḍān, and to pay the *Khumus* (i.e., one-fifth) of the war booty to be given in Allāh's Cause,(1) and I forbid you *Ad-Dubbā', An-Naqīr, Al-Ḥantam* and *Al-Muzaffat* (these are utensils used for preparing alcoholic drinks)."

[See Vol. 1, *Ḥadīth* No.53]

٣٠٩٥ - **حدَّثَنا** أبو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أبي جَمْرَةَ الضُّبَعِيِّ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ وفْدُ عَبْدِ القَيْسِ فَقالُوا: يا رَسُولَ اللهِ، إنَّا هذا الحَيَّ مِنْ رَبِيعَةَ بَيْنَنا وبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنا نَصِلُ إلَيْكَ إلَّا في الشَّهْرِ الحَرامِ. فمُرْنا بأمْرٍ نَأْخُذُ بِهِ ونَدْعُو إلَيْهِ مَنْ وراءَنا، قالَ: «آمُرُكُمْ بأرْبَعٍ وأنهاكم عَنْ أرْبَعٍ: الإيْمانِ باللهِ، شَهادَةِ أنْ لا إلٰهَ إلَّا اللهُ - وعَقَدَ بِيَدِهِ - وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، وصِيامِ رَمَضانَ، وأنْ تُؤَدُّوا للهِ خُمُسَ ما غَنِمْتُمْ. وأنْهاكُمْ عَنِ الدُّبَّاءِ، والنَّقِيرِ، والحَنْتَمِ، والمُزَفَّتِ».

[راجع: ٥٣]

(3) CHAPTER. The expenditure of the wives of the Prophet ﷺ after his death.

(٣) بابٌ نَفَقَةِ نِساءِ النَّبِيِّ ﷺ بَعْدَ وفاتِهِ

3096. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "My heirs should not take even a single Dīnār (i.e., anything from my property), and whatever I leave,

٣٠٩٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ

(1) (H. 3095) The Prophet ﷺ said that he was going to order them to observe four things, yet he mentioned five when giving details. That is because the first matter of belief in Allāh was not a new order, for they had already believed in Allāh.

رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَقْتَسِمُ ورَثَتِي دِيناراً، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسائي ومَؤُنَةِ عامِلِي فَهُوَ صَدقَةٌ». [راجع: ٢٧٧٦]

excluding the expenditure of my wives and my labourers, will be *Sadaqa* (i.e., be used for charity)."

٣٠٩٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثنا أبُو أُسامَةَ: حدَّثنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: تُوفِّيَ رَسُولُ اللهِ ﷺ وما في بَيْتِي مِنْ شيْءٍ يَأكُلُهُ ذُو كَبِدٍ إلَّا شَطْرَ شَعِيرٍ في رَفٍّ لي، فأكَلْتُ مِنْهُ حتَّى طالَ عَلَيَّ فَكِلْتُهُ فَفَنِيَ. [انظر: ٦٤٥١]

3097. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

٣٠٩٨ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيان قالَ: حدَّثَني أبُو إسحَاقَ قالَ: سَمِعْتُ عَمْرَو بنَ الحارِثِ قالَ: ما تَرَكَ النَّبيُّ ﷺ إلَّا سِلاحَهُ وبَغلَتَهُ البَيْضاءَ وأرْضاً تَرَكَها صَدَقَةً. [٢٧٣٩]

3098. Narrated 'Amr bin Al-Hārith: The Prophet ﷺ did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as *Sadaqa*.

(٤) بابُ ما جاءَ في بُيُوتِ أزْواجِ النَّبيِّ ﷺ وما نُسِبَ مِنَ البُيُوتِ إلَيْهِنَّ،

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَقَرْنَ فِى بُيُوتِكُنَّ﴾ [الأحزاب: ٣٣] و﴿لَا تَدْخُلُوا بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣].

(4) CHAPTER. What has been said regarding the houses of the wives of the Prophet ﷺ and that which were named after them of the houses (e.g., 'Āishah's house).

And the Statement of Allāh عَزَّ وجَلَّ:

"And stay in your houses, '(O wives of the Prophet)..." (V.33:33)

And also: "Enter not the Prophet's houses, unless permission is given to you..." (V.33:53)

٣٠٩٩ - حَدَّثَنَا حِبَّانُ بنُ مُوسَى ومُحَمَّدٌ قالا: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ ويُونُسُ عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ

3099. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: When the sickness of Allāh's Messenger ﷺ got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

عُتْبَةَ بنِ مَسْعُودٍ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبي ﷺ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ اسْتَأْذَنَ أزْواجَهُ أنْ يُمَرَّضَ في بَيْتي فأذِنَّ لَهُ. [راجع:١٩٨]

3100. Narrated Ibn Abī Mulaika: 'Āishah رَضِيَ اللهُ عَنْها said, "The Prophet ﷺ died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allāh made my saliva mix with his saliva." 'Āishah added, "Abdur-Raḥmān came with a *Siwāk* and the Prophet ﷺ was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it."(1)

٣١٠٠ - حدَّثَنَا ابنُ أبي مَرْيَمَ: حدَّثَنا نافِعٌ: سَمِعْتُ ابنَ أبي مُلَيْكَةَ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: تُوفِّيَ النَّبيُّ ﷺ في بَيْتي، وفي نَوْبَتي، وبَينَ سَحَري وَنَحْري، وجمَعَ اللهُ بينَ ريقي وريقِهِ. قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بِسِوَاكٍ فَضَعُفَ النَّبيُّ ﷺ عَنْهُ فأخَذْتُهُ فمَضَغْتُهُ ثُمَّ سَنَنْتُهُ بِهِ.

[راجع: ٨٩٠]

3101. Narrated Ṣafiyya رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ that she came to visit Allāh's Messenger ﷺ while he was in *I'tikāf* (i.e., seclusion) in the mosque during the last ten days of Ramaḍān. When she got up to return, Allāh's Messenger ﷺ got up with her and accompanied her, and when he reached near the gate of the mosque close to the door (of the house) of Umm Salama, the wife of the Prophet ﷺ, two *Anṣārī* men passed by them and greeted Allāh's Messenger ﷺ and then went away. Allāh's Messenger ﷺ addressed them saying, "Don't hurry! (She is my wife)." They said, "Glorified be Allāh! O Allāh's Messenger. (You are far away from any suspicion)," and his saying was hard on them. Allāh's Messenger ﷺ said, "Satan circulates in a human being as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your hearts."

٣١٠١ - حدَّثَنَا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ عَليِّ بنِ حُسَينٍ: أنَّ صَفيَّةَ زَوْجَ النَّبيِّ ﷺ أخْبرَتْهُ أنَّها جاءَتْ رَسُولَ اللهِ ﷺ تَزُورُهُ وَهُوَ مُعْتَكِفٌ في المَسْجِدِ في العَشْرِ الأوَاخِرِ مِن رَمضانَ. ثُمَّ قامَتْ تَنْقَلِبُ، فَقامَ مَعَها رَسُولُ اللهِ ﷺ حتَّى إذَا بَلَغَ قَرِيباً مِنْ بابِ المَسْجِدِ عِنْدَ بابِ أُمِّ سَلَمَةَ زَوْجِ النَّبيِّ ﷺ مَرَّ بهِما رَجُلانِ مِنَ الأنْصارِ فَسَلَّما عَلى رَسُولِ اللهِ ﷺ ثُمَّ نَفَذَا. فَقالَ لَهُما رَسُولُ اللهِ ﷺ: «عَلى رِسلِكُما»، قالا: سُبْحانَ اللهِ يا

(1) (H. 3100) This is what she meant by "Allāh made my saliva mix with his saliva."

رَسُولَ اللهِ. وكَبُرَ عَلَيهِما ذٰلكَ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ الشَّيْطانَ يَبْلُغُ مِنَ الإنْسانِ مَبْلَغَ الدَّم، وإنِّي خَشِيتُ أنْ يَقْذِفَ في قُلُوبِكما شَيْئاً».

[راجع: ٢٠٣٥]

3102. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Once I went upstairs in Ḥafṣa's house and saw the Prophet ﷺ answering the call of nature with his back towards the *Qiblah* and facing Sham.

٣١٠٢ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عَنْ واسِعِ بنِ حَبَّانَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ارْتَقَيْتُ فوقَ بَيْتِ حَفْصَةَ فَرَأَيْتُ النَّبيَّ ﷺ يَقْضِي حاجَتَهُ مُسْتَدبِرَ القِبْلَةِ مُسْتَقْبِلَ الشَّامِ. [راجع: ١٤٥]

3103. Narrated 'Āishah رَضِيَ اللهُ عَنْها that Allāh's Messenger ﷺ used to offer the *'Asr* prayer while the sun was still shining in her *Hūjra* (i.e., her dwelling place).

٣١٠٣ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ هِشامٍ، عَنْ أبِيهِ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي العَصْرَ والشَّمسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِها. [راجع: ٥٢٢]

3104. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stood up and delivered a *Khuṭba* (religious talk), and pointing to 'Āishah's house (i.e., eastwards), he said thrice, *Al-Fitnah* (trial or affliction) (will appear from) there, from where comes out the side of the Satan's head (i.e., from the East)."

٣١٠٤ - **حدَّثَنا** مُوسَى بنُ إسماعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قامَ النَّبيُّ ﷺ خَطِيباً فأشارَ نَحْوَ مَسْكَنِ عائِشَةَ فَقالَ: «هاهُنا الفِتْنَةُ - ثَلاثاً - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ». [انظر: ٣٢٧٩، ٣٥١١، ٥٢٩٦، ٧٠٩٢، ٧٠٩٣]

3105. Narrated 'Amra bint 'Abdur-Raḥmān: 'Āishah, the wife of the Prophet ﷺ told her that once Allāh's Messenger ﷺ

٣١٠٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللهِ

بنِ أبي بَكْرٍ عَنْ عَمْرَةَ بِنْتِ عَبدِ الرَّحْمٰنِ: أنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ أخْبرَتْها أنَّ رَسُولَ اللهِ ﷺ كانَ عِنْدَها وأنَّها سَمِعَتْ صَوْتَ إنْسانٍ يَسْتَأذِنُ في بَيْت حَفْصةَ فَقُلْتُ: يا رَسُولَ اللهِ هذا رَجُلٌ يَسْتأذِنُ في بَيْتِكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أُراهُ فُلاناً - لِعَمِّ حَفْصَةَ مِنَ الرَّضاعَةِ - الرَّضاعَةُ تُحَرِّمُ ما تُحَرِّمُ الوِلادَةُ». [راجع: ٢٦٤٤]

was with her and she heard somebody asking permission to enter Ḥafṣa's house. She said, "O Allāh's Messenger! This man is asking permission to enter your house." Allāh's Messenger ﷺ replied, "I think he is so-and-so (meaning) the foster-uncle of Ḥafṣa. What is rendered illegal because of blood relations is also rendered illegal because of the corresponding foster suckling relations."

(٥) بابُ ما ذُكِرَ مِنْ دِرْعِ النَّبيِّ ﷺ وعَصَاهُ وسَيْفِهِ وقَدَحِهِ وخاتَمِهِ، وما اسْتَعْمَلَ الخُلَفاءُ بَعْدَهُ مِنْ ذلك ممَّا لَمْ يُذْكَرْ قِسْمَتُهُ، ومِنْ شَعَرِهِ ونَعْلِهِ وآنِيتِهِ ممَّا تَبرَّكَ أصْحَابُهُ وغَيرُهُمْ بَعْدَ وفاتِهِ

(5) CHAPTER. What has been said regarding the armour of the Prophet ﷺ, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

٣١٠٦ - **حدَّثَنَا** مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ قالَ: حدَّثَني أبي، عَنْ ثُمامَةَ: حَدَّثَنا أنَسٌ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ لمَّا اسْتُخْلِفَ بَعَثَهُ إلى البَحْرَيْنِ، وكَتَبَ لَهُ هذَا الكِتابَ وخَتَمَهُ بِخاتَمِ النَّبيِّ ﷺ وكانَ نَقْشُ الخاتمِ ثَلاثَةَ أسْطُرٍ: مُحَمَّدٌ سَطْرٌ: ورَسُولٌ سَطْرٌ، واللهُ سَطْرٌ. [راجع: ١٤٤٨]

3106. Narrated Anas that when Abū Bakr became the caliph, he sent him to Baḥrain and wrote this letter for him, and stamped it with the ring of the Prophet ﷺ. Three lines were engraved on the ring, (the word) 'Muḥammad' was in a line, 'Messenger' was in another line, and 'Allāh' in a third line.

٣١٠٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا مُحَمَّدُ بنُ عَبدِ اللهِ الأسَدِيُّ: حدَّثَنا عِيسَى بنُ طَهْمانَ، قالَ: أخْرَجَ إلَيْنا أنَسٌ نَعْلَيْنِ جَرْداوَيْنِ

3107. Narrated 'Īesā bin Ṭahmān: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thābit Al-Bunānī told me that Anas said that they were the shoes of the Prophet ﷺ.

لهما قِبَالانِ فَحَدَّثَني ثابتٌ البُنانِيُّ بَعْدُ عَنْ أنَسٍ أنَّهُما نَعْلا النَّبيِّ ﷺ.

[انظر: ٥٨٥٧، ٥٨٥٨]

3108. Narrated Abū Burda: 'Āishah رَضِيَ اللهُ عَنْها brought out to us a patched woollen garment, and she said, "(It chanced that) the soul of Allāh's Messenger ﷺ was taken away while he was wearing this." Abū-Burda added, 'Āishah brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called *Al-Mulabbada*."

٣١٠٨ - **حدَّثَنِي** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ: عن حُمَيْدِ ابنِ هِلالٍ، عَنْ أبي بُرْدَةَ قالَ: أخْرَجَتْ إلَيْنا عائِشَةُ رَضِيَ اللهُ عَنْها كِساءً مُلَبَّداً، وقالَتْ: في هذَا نُزِعَ رُوحُ النَّبي ﷺ. وزاد سُلَيمانُ، عَنْ حُمَيْدٍ، عَنْ أبي بُرْدَةَ، قالَ: أخْرَجَتْ إلَيْنا عائِشَةُ إزَاراً غَلِيظاً ممَّا يُصْنَعُ باليمنِ وكِساءً منْ هذِهِ التي تَدْعُونَهَا المُلَبَّدَةَ. [انظر: ٥٨١٨]

3109. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the cup of Allāh's Messenger ﷺ got broken, he fixed it with a silver wire at the crack. The subnarrator, 'Āṣim said, "I saw the cup and drank (water) in it."

٣١٠٩ - **حدَّثَنا** عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَن عاصِمٍ، عَنِ ابنِ سِيرِينَ، عَنْ أنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ أنَّ قَدَحَ النَّبيِّ ﷺ انْكَسَرَ فاتَّخَذَ مَكانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ. قالَ عاصِمٌ: رَأيْتُ القَدَحَ، وشَرِبْتُ فِيهِ.

[انظر: ٥٦٣٨]

3110. Narrated 'Alī bin Al-Ḥusain that when they reached Al-Madīna after returning from Yazīd bin Mu'āwiya after the martyrdom of Ḥusain bin 'Alī رحمة الله عليه, Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" 'Alī said, "No." Al-Miswar said, "Will you give me the sword of Allāh's Messenger ﷺ for I am afraid that people may take it from you by force? By Allāh, if you give it to me, they will never be

٣١١٠ - **حدَّثَنا** سَعِيدُ بنُ مُحَمَّدٍ الجَرْمِيُّ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي أنّ الوَلِيدَ بنَ كَثِيرٍ حدَّثَهُ عَنْ مُحَمَّدِ بنِ عَمْرِو بنِ حَلْحَلَةَ الدِّيلِيِّ حدَّثَهُ: أنَّ ابنَ شِهابٍ حدَّثَهُ: أنَّ عَلِيَّ ابنَ حُسَيْنٍ حدَّثَهُ: أنَّهُمْ حِينَ قَدِمُوا المَدِينَةَ مِنْ عِنْدِ يَزِيدَ بنِ مُعاوِيَةَ

مَقْتَلَ حُسَيْنِ بنِ عَلِيّ رَحْمَةُ اللهِ عَلَيهِ لَقِيَهُ المِسْوَرُ بنُ مخرَمَةَ فقالَ لَهُ: هَلْ لكَ إليّ منْ حاجَةٍ تَأْمُرُني بِها؟ فَقُلْتُ لَهُ: لا، فقالَ: فَهَلْ أنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللهِ ﷺ فإنّي أخافُ أنْ يَغْلِبَكَ القَوْمُ عَلَيْهِ؟ وايْمُ اللهِ لَئِنْ أعْطَيْتَنِيهِ لا يُخْلَصُ إلَيْهِ أبَداً، حتَّى تَبْلُغَ نَفْسِي. إنَّ عَلِيَّ بنَ أبي طالِبٍ خَطَبَ ابْنَةَ أبي جَهْلٍ على فاطِمَةَ عَلَيها السَّلامُ فَسَمِعْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ النَّاسَ في ذٰلكَ على مِنْبَرِهِ هذَا، وأنا يَوْمَئِذٍ المُحْتَلِمُ فَقالَ: «إنَّ فاطِمَةَ مِنِّي، وأنا أَتَخَوَّفُ أنْ تُفْتَنَ في دينِها». ثُمَّ ذَكَرَ صِهْراً لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فأثْنى عَلَيْهِ في مُصاهَرَتِهِ إيَّاهُ، قالَ: «حدَّثَني فَصَدَقَني ووَعَدَني فَوَفى لي، وإنِّي لَسْتُ أُحَرِّمُ حَلالاً، ولا أُحِلُّ حَراماً، ولٰكِنْ واللهِ لا تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ ﷺ وبِنْتُ عَدُوِّ اللهِ أبَداً».

able to take it till I die." When Alī bin Abī Ṭālib demanded the hand of the daughter of Abū Jahl to be his wife besides Fāṭima عَلَيها السَّلام, I heard Allāh's Messenger ﷺ on his pulpit delivering a *Khuṭba* (religious talk) in this connection before the people, and I had then attained my age of puberty. Allāh's Messenger ﷺ said, "Fātima is from me, and I am afraid she may be put to trials in her religion (because of jealousy)." The Prophet ﷺ then mentioned one of his son-in-law who was from the tribe of 'Abd Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allāh, the daughter of Allāh's Messenger ﷺ and the daughter of the enemy of Allāh, (i.e., Abū Jahl) can never get together (as the wives of one man)."

[See Vol. 5, *Ḥadīth* No.3729]

٣١١١ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سُفيانُ، عَنْ مُحَمَّدِ بنِ سُوقَةَ، عَنْ مُنْذِرٍ، عَنِ ابنِ الحَنَفِيَّةِ قالَ: لَوْ كانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ ذاكِراً عُثمانَ رَضِيَ اللهُ عَنْهُ ذَكَرَهُ يَوْمَ جاءَهُ ناسٌ فَشَكَوْا سُعَاةَ عُثمانَ فَقالَ لي عَلِيٌّ: اذْهَبْ إلى عُثمانَ فَأخْبِرْهُ أنَّها صَدَقَةُ رَسُولِ اللهِ ﷺ، فمُرْ سُعاتَكَ يَعْمَلُوا

3111. Narrated Ibn Al-Ḥanafiyya: If 'Alī had spoken anything bad about 'Uthmān رَضِيَ اللهُ عَنْهُ then he would have mentioned the day when some persons came to him and complained about the *Zakāt* officials of 'Uthmān. 'Alī then said to me, "Go to 'Uthmān and say to him, 'This document contains the regulations of spending the *Ṣadaqa* of Allāh's Messenger ﷺ. So, order your *Zakāt* officials to act accordingly.'" I took the document to 'Uthmān. 'Uthmān said, "Take it away, for we are not in need of

بها فأتيته بها، فقال: أغنها عنا. فأتيت بها عليا فأخبرته فقال: ضعها حيث أخذتها. [انظر: ٣١١٢]

it." I returned to 'Alī with it and informed him of that. He said, "Put it whence you took it."

٣١١٢ - وقال الحميدي: حدثنا سفيان: حدثنا محمد بن سوقة قال: سمعت منذرا الثوري عن ابن الحنفية قال: أرسلني أبي: خذ هذا الكتاب فاذهب به إلى عثمان، فإن فيه أمر النبي ﷺ بالصدقة. [راجع: ٣١١١]

3112. Narrated Muḥammad bin Sūqa: I heard Mundhir Ath-Thauri reporting Ibn Ḥanafiyya who said, "My father sent me saying, 'Take this letter to 'Uthmān for it contains the orders of the Prophet ﷺ concerning the *Ṣadaqa*.'"

(٦) باب الدليل على أن الخمس لنوائب رسول الله ﷺ والمساكين. وإيثار النبي ﷺ أهل الصفة والأرامل حين سألته فاطمة وشكت إليه الطحن والرحى أن يخدمها من السبي فوكلها إلى الله

(6) CHAPTER. The evidence that confirms that the *Khumus* (i.e., one-fifth of the war booty) is meant for the needs of Allāh's Messenger ﷺ and the poor; and the fact that Allāh's Messenger ﷺ favoured the people of *Aṣ-Ṣuffa* and the widows in this matter, for when Fāṭima complained of suffering from grinding and the hand-mill and requested him to provide her with a slave-girl (from the booty), he (did not give her a slave-girl) but told her to ask for Allāh's Aid.

٣١١٣ - حدثنا بدل بن المحبر: أخبرنا شعبة: أخبرني الحكم قال: سمعت ابن أبي ليلى: أخبرنا علي أن فاطمة عليها السلام اشتكت ما تلقى من الرحى مما تطحن فبلغها أن رسول الله ﷺ أتي بسبي فأتته تسأله خادما فلم توافقه. فذكرت لعائشة، فجاء النبي ﷺ فذكرت ذلك عائشة له. فأتانا وقد أخذنا مضاجعنا، فذهبنا لنقوم فقال: «على مكانكما» حتى وجدت برد قدمه على صدري.

3113. Narrated 'Alī رضي الله عنه: Fāṭima عليها السلام complained of what she suffered from the hand-mill and from grinding, when she got the news that some slave-girls of the booty had been brought to Allāh's Messenger ﷺ. She went to him to ask for a maidservant, but she could not find him, and told 'Āishah of her need. When the Prophet ﷺ came, 'Āishah informed him of that. The Prophet ﷺ came to our house when we had gone to our beds. (On seeing the Prophet ﷺ) we were going to get up, but he said, "Keep at your places." I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: *Allāhu Akbar* (i.e., Allāh is the

Most Great) for 34 times, and *Alḥamdu Lillāh* (i.e., all the praises are for Allāh)' for 33 times, and *Subḥān Allāh*[1] (i.e., Glorified be Allāh) for 33 times. This is better for you than what you have requested."

فَقالَ: «ألا أدلُّكما عَلى خَيْرٍ ممَّا سَألْتُماني؟ إذَا أخَذْتُما مَضاجِعَكما فكَبِّرَا اللهَ أرْبعاً وثَلاثِينَ، واحْمَدَا ثَلاثاً وثَلاثينَ، وسَبِّحا ثَلاثاً وثَلاثِينَ، فإنَّ ذٰلكَ خَيرٌ لَكما ممَّا سَألتماهُ».

[انظر: ٣٧٠٥، ٥٣٦١، ٦٣١٨]

(7) CHAPTER. The Statement of Allāh تعالى: "Verily one-fifth (1/5th) of it is assigned to Allāh and to the Messenger ﷺ ..." (V.8:41)

It means that Allāh's Messenger ﷺ had the authority of distributing it (i.e., the fifth share), for Allāh's Messenger ﷺ said, "I am a distributor and a treasurer, and Allāh is the Giver."

(٧) **بابُ قَوْلِهِ تعالى:** ﴿فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ﴾ [الأنفال: ٤١] يَعْني للرَّسُولِ قَسْمَ ذٰلكَ. وَقالَ رَسُولُ اللهِ ﷺ: «إنَّما أنا قاسِمٌ وخازِنٌ، واللهُ يُعْطي».

3114. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A boy was born to one of our men, the *Anṣār*, and he wanted to name him Muḥammad. The *Anṣārī* man said, "I took the boy to the Prophet ﷺ. The Prophet ﷺ said, "Name your child by my name, but do not name (them) by my *Kunya*, for I have been made *Qāsim* (i.e.,a distributor) to distribute (the booty etc.) amongst you." The narrator, Ḥusain said that the Prophet ﷺ said, "I have been sent as a *Qāsim* (i.e., distributor) to distribute (things) amongst you." [The subnarrator Sālim said that he heard Jābir saying that the man wanted to name the boy Al-Qāsim, but the Prophet ﷺ said, "Call (your sons) by my name, but do not name (them) by my *Kunya*."]

٣١١٤ - حدَّثَنا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ سُلَيمانَ ومَنْصُورٍ وقَتادَةَ: أنهم سَمِعُوا سالمَ بنَ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: وُلِدَ لرَجُلٍ منَّا منَ الأنْصارِ غُلامٌ فأرَادَ أنْ يُسَمِّيَهُ مُحَمَّداً، قالَ شُعْبَةُ في حَدِيثِ مَنْصُورٍ: إنَّ الأنْصارِيَّ قالَ: حَمَلْتُهُ عَلى عُنُقي فأتَيْتُ بِهِ النَّبِيَّ ﷺ، وفي حَدِيثِ سُلَيمانَ: وُلِدَ لَهُ غُلامٌ فأرَادَ أنْ يُسَمِّيَهُ مُحَمَّداً قالَ: «سَمُّوا باسْمِي ولا تَكَنَّوْا بِكُنْيَتي، فإنِّي إنَّما جُعِلْتُ قاسِماً أقْسِمُ بَيْنَكُمْ». وقال حُصَيْنٌ: «بُعِثْتُ قاسِماً أقْسِمُ بَيْنَكُمْ». وَقالَ عَمْرٌو: أخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ:

(1) (H. 3113) See glossary.

سَمِعْتُ سالماً عنْ جابرٍ: أرَادَ أنْ يُسَمِّيَهُ القاسِمَ فَقالَ النَّبِيُّ ﷺ: «تَسَمُّوا باسمي ولا تَكَنُّوا بِكُنْيَتي». [انظر: ٣١١٥، ٣٥٣٨، ٦١٨٦، ٦١٨٧، ٦١٨٩، ٦١٩٦]

3115. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُما: A man amongst us begot a boy whom he named Al-Qāsim. On that the *Anṣār* said, (to the man), "We will never call you Abūl-Qāsim and will never please you with this blessed title." So, he went to the Prophet ﷺ and said, "O Allāh's Messenger! I have begotten a boy whom I named Al-Qāsim and the *Anṣār* said, 'We will never call you Abūl-Qāsim, nor will we please you with this title.'" The Prophet ﷺ said, "The *Anṣār* have done well. Name by my name, but do not name by my *Kunya*,[1] for I am Qāsim."

٣١١٥ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ سالمِ ابنِ أبي الجَعْدِ، عَنْ جابرِ بنِ عَبْدِ اللهِ الأنْصاريِّ قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسَمَّاهُ القاسِمَ. فَقالَتِ الأنْصارُ: لا نَكْنِيكَ أبا القاسِمِ ولا نُنْعِمُكَ عَيْناً، فأتى النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ وُلِدَ لي غُلامٌ فَسَمَّيْتُهُ القاسِمَ فَقالَتِ الأنْصارُ: لا نَكْنِيكَ أبا القاسِمِ، ولا نُنْعِمُكَ عَيْناً. فَقالَ النَّبِيُّ ﷺ: «أحْسَنَتِ الأنْصارُ، فَسَمُّوا باسمِي ولا تَكَنَّوْا بِكُنْيَتِي فإنَّما أنا قاسِمٌ». [راجع: ٣١١٥]

3116. Narrated Mu'āwiya: Allāh's Messenger ﷺ said, "If Allāh wants to do good for somebody, He makes him comprehend the religion [i.e., Islām, the understanding of the Qur'ān and the *Sunna* (legal ways of the Prophet ﷺ)], and Allāh is the Giver and I am *Al-Qāsim* (i.e the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allāh's Order comes and they will still be victorious." (See H. 71)

٣١١٦ - حَدَّثَنا حِبَّانُ بنُ موسى: أخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمنِ: أنَّهُ سَمِعَ مُعاوِيَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ في الدِّينِ، واللهُ المُعْطِي وأنا القاسِمُ. ولا تَزَالُ هذِهِ الأُمَّةُ ظاهِرِينَ عَلى مَنْ خالَفَهُمْ حتَّى يأتِيَ أمْرُ اللهِ وهُمْ ظاهِرُونَ. [راجع: ٧١]

(1) (H. 3115) *Kunya*: Means calling a man father of so-and-so or a woman mother of so-and-so and this is a custom of Arabs.

3117. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e., *Qāsim*), and I give as I am ordered (by Allāh عزوجل)."

٣١١٧ - حَدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحٌ: حدَّثَنا هِلالٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «ما أُعْطِيكُمْ ولا أَمْنَعُكُمْ، إنَّما أنا قاسِمٌ، أضَعُ حَيْثُ أُمِرْتُ».

3118. Narrated Khaula Al-Anṣārīya رَضِيَ اللهُ عَنْها: I heard Allāh's Messenger ﷺ saying, "Some people spend Allāh's Wealth (i.e., Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

٣١١٨ - حَدَّثَنا عَبْدُ اللهِ بنُ يَزِيدَ: حدَّثَنا سَعِيدُ بنُ أبي أيُّوبَ قالَ: حدَّثَنِي أبُو الأسْوَدِ، عَنِ ابنِ أبي عَيَّاشٍ واسمُهُ نُعْمانُ، عَنْ خَوْلَةَ الأنْصارِيَّةِ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّ رِجالاً يَتَخَوَّضُونَ في مالِ اللهِ بِغَيرِ حَقٍّ فَلَهُمُ النَّارُ يَوْمَ القِيامَةِ».

(8) CHAPTER. The statement of the Prophet ﷺ: "Booty has been made legal for you Muslims."

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ: «أُحِلَّتْ لَكُمُ الغنائِمُ».

And the Statement of Allāh عَزَّ وجَلَّ:

"Allāh has promised you abundant spoils that you will capture..." (V.48:20)

So, the booty is for all the Muslim fighters who took part in the battle till Allāh's Messenger ﷺ explained (the details) of those who deserved or not.

[See *Fatḥ Al-Bārī*].

وقالَ اللهُ عَزَّ وجَلَّ: ﴿وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا﴾ الآية [الفتح: ٢٠] فَهِيَ للعامَّةِ حتَّى يُبَيِّنَهُ الرَّسُولُ ﷺ.

3119. Narrated 'Urwa-al-Bāriqī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Good will remain (as a permanent quality) in the forelock of horse (meant for *Jihād*) as a source of rewards (in the Hereafter) and booty, till the Day of Resurrection."

[Vol.4, *Hadith* No.2849, 2850, 2851, 2852].

٣١١٩ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا خالِدٌ: حدَّثَنا حُصَينٌ، عَنْ عامِرٍ، عَنْ عُرْوَةَ البارِقِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَواصِيها الخَيرُ: الأجْرُ والمَغْنَمُ إلى يَوْمِ القِيامَةِ». [راجع: ٢٨٥٠]

3120. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allāh's Cause."

٣١٢٠ - حَدَّثَنَا أَبُو الْيَمانِ: حدَّثَنا شُعَيْبٌ: حدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وإِذَا هَلَكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ، والَّذِي نَفْسِي بِيَدِهِ لَتُنْفِقُنَّ كُنُوزَهما في سَبِيلِ اللهِ». [راجع: ٣٠٢٧]

3121. Narrated Jābir bin Samura رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, their will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allāh's Cause."

٣١٢١ - حدَّثنا إِسحَاقُ: سَمعَ جَرِيراً: عَنْ عَبْدِ المَلِكِ، عَنْ جابِرِ بنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قال رسول الله ﷺ: «إِذَا هَلَكَ كِسْرَى فلا كِسْرَى بَعْدَهُ، وإِذَا هَلَكَ قَيْصَرُ فَلا قَيصَرَ بَعْدَهُ، والذِي نَفْسِي بِيدِهِ لَتُنْفِقُنَّ كُنُوزَهما في سَبِيلِ اللهِ». [انظر: ٣٦١٩، ٦٦٢٩]

3122. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Booty has been made legal for me."

٣١٢٢ - حدَّثنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا هُشيمٌ: أَخبرَنا سيَّارٌ: حدَّثَنا يَزِيدُ الفَقِيرُ: حدَّثَنا جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُحِلَّتْ لي الغَنائمُ». [راجع: ٣٣٥]

3123. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh guarantees him who strives in His Cause and whose motivation for going out is nothing but *Jihād* in His Cause and belief in His Words (Islāmic Monotheism) that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he

٣١٢٣ - حدَّثَنَا إِسمَاعِيلُ حدَّثَني مالكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «تَكَفَّلَ اللهُ لِمَنْ جاهَدَ في سَبِيلِه، لا يُخرِجُهُ إِلَّا الجِهادُ في سَبِيلِهِ وتَصْدِيقُ كَلِماتِهِ بأَنْ

gains of reward or booty."

يُدْخِلَهُ الجَنَّةَ، أوْ يَرْجِعَهُ إلى مَسْكَنِهِ الذي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أجْرٍ أوْ غَنِيمَةٍ». [راجع: ٣٦]

3124. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the *'Salāt-ul-Asr* (*'Asr* prayer), he said to the sun, 'O sun! You are under Allāh's Order. O Allāh! Stop it (i.e., the sun) from setting.' It was stopped till Allāh made him victorious.

"Then he collected the booty and the fire came to burn it, but it did not burn it.(1) He said (to his men), 'Some of you have stolen something from the booty. So, one man from every tribe should give me the *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So, all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty." The Prophet ﷺ added: "Then Allāh saw our weakness

٣١٢٤ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ، عَنِ ابْنِ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «غَزَا نَبِيٌّ مِنَ الأنْبياءِ، فَقالَ لِقَوْمِهِ: لا يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وهُوَ يُرِيدُ أنْ يَبْنِيَ بِها ولَمَّا يَبْنِ بِها. ولا أحَدٌ بَنى بُيُوتاً ولَمْ يَرْفَعْ سُقُوفَها، ولا آخَرُ اشْتَرى غَنماً أو خَلِفاتٍ وهُوَ يَنْتَظِرُ وِلادَها. فَغَزَا فَدَنا مِنَ القَرْيَةِ صَلاةَ العَصْرِ أو قَرِيباً مِنْ ذٰلِكَ. فَقالَ لِلشَّمْسِ: إنَّكِ مأمُورَةٌ وأنا مأمُورٌ، اللَّهُمَّ احْبِسْها عَلَيْنا، فَحُبِسَتْ حتَّى فَتَحَ اللهُ عَلَيْهِم، فَجَمَعَ الغَنائِمَ، فَجاءَتْ - يَعْنِي النَّارَ - لِتَأكُلَها فَلَمْ تَطْعَمْها فَقالَ: إنَّ فِيكُمْ غُلُولاً، فَلْيُبايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقالَ: فِيكُمُ الغُلُولُ، فَلْتُبايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أوْ ثَلاثَةٍ بِيَدِهِ، فَقالَ: فِيكُمُ الغُلُولُ، فَجاؤُوا بِرأسٍ مِثْلِ رَأسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوها فَجاءَتِ النَّارُ فأكَلَتْها. ثُمَّ أحَلَّ اللهُ لَنا الغَنائِمَ، رَأى ضَعْفَنا وعَجْزَنا

(1) (H. 3124) Booty used to be burnt by a fire sent by Allāh.

فأَحَلَّها لَنَا». [انظر: ٥١٥٧]

and disability, so He made booty legal for us."

(٩) بابٌ الغَنِيمَةِ لِمَنْ شَهِدَ الوَقْعَةَ

(9) CHAPTER. The war booty is for those who witness the battles.

٣١٢٥ - حدَّثَنا صَدَقَةُ: أَخْبَرَنا عَبْدُ الرَّحْمٰنِ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لَوْلا آخِرُ المُسْلِمِينَ ما فَتَحْتُ قَرْيَةً إلَّا قَسَمْتُها بَيْنَ أَهْلِها كَما قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ. [راجع: ٢٣٣٤]

3125. Narrated Aslam: 'Umar رَضِيَ اللهُ عَنْهُ said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet ﷺ distributed the land of Khaibar."

(١٠) بابٌ مَنْ قاتَلَ لِلمَغْنَمِ، هَلْ يَنْقُصُ مِنْ أَجْرِهِ؟

(10) CHAPTER. If somebody fights for the sake of booty, will his reward (in the Hereafter) be reduced?

٣١٢٦ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ: عَنْ عَمْرٍو قالَ: سَمِعْتُ أَبا وائِلٍ قالَ: حدَّثَنا أَبُو مُوسَى الأَشْعَرِيُّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ أَعْرابِيٌّ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُقاتِلُ لِلمَغْنَمِ والرَّجُلُ يُقاتِلُ لِيُذْكَرَ ويُقاتِلُ لِيُرَى مَكانُهُ، مَنْ فِي سَبِيلِ اللهِ؟ فَقالَ: «مَنْ قاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيا فَهُوَ فِي سَبِيلِ اللهِ». [راجع: ١٢٣]

3126. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: A bedouin asked the Prophet ﷺ, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e., bravery); which of these is regarded as fighting in Allāh's Cause?" The Prophet ﷺ said, "He who fights so that Allāh's Word [i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh and i.e., Allāh's religion of Islāmic Monotheism)] should be superior, is for Allāh's Cause."

(١١) بابٌ قِسْمَةِ الإمامِ ما يَقْدَمُ عَلَيْهِ وَيَخْبَأُ لِمَنْ لَمْ يَحضُرْهُ أَوْ غابَ عَنْهُ

(11) CHAPTER. The *Imām* distributes what (war booty) is presented before him and keeps aside the share of those who are not present or are absent at the time (of distribution).

٣١٢٧ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ

3127. Narrated 'Abdullāh bin Abī Mulaika: Some silken cloaks with golden

buttons were presented to the Prophet ﷺ. He distributed them amongst his companions and kept one for Makhrama bin Naufal. Later on, Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son). "Call him (i.e., the Prophet ﷺ) to me." The Prophet ﷺ heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, "O Abūl-Miswar! I have kept this aside for you! O Abūl-Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man.[1]

الوَهَّابِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ عَبْدِ اللهِ بنِ أبي مُلَيْكَةَ: أنَّ النَّبيَّ ﷺ أُهْدِيَتْ لَهُ أقْبِيَةٌ مِنْ دِيباجٍ مُزَرَّدَةٌ بالذَّهَبِ فَقَسَمَها في أُناسٍ مِنْ أصْحابِهِ وعَزَلَ مِنْها واحِداً لمخْرَمَةَ بنِ نَوْفَلٍ، فَجاءَ ومَعَهُ ابْنُهُ المِسْوَرُ بنُ مَخْرَمَةَ، فَقامَ عَلى البابِ، فَقالَ: ادْعُهُ لي، فَسَمِعَ النَّبيُّ ﷺ صَوْتَهُ فَأخَذَ قَباءً فَتَلَقَّاهُ بِهِ واسْتَقْبَلَهُ بأزْرارِهِ فَقالَ: «يا أبا المِسْوَرِ خَبَّأْتُ هذَا لكَ، يا أبا المِسْوَرِ خَبَّأْتُ هذا لكَ» وكانَ في خُلُقِهِ شيءٌ. رَوَاهُ ابنُ عُلَيَّةَ عَنْ أيُّوبَ. وَقالَ حاتِمُ بنُ وَرْدَانَ: حدَّثَنا أيُّوبُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ: قَدِمَتْ عَلى النَّبيِّ ﷺ أقْبِيَةٌ، تابَعَهُ اللَّيْثُ عَنِ ابنِ أبي مُلَيْكَةَ. [راجع: ٢٥٩٩]

(12) CHAPTER. How the Prophet ﷺ distributed the properties of Banī Quraiẓa and Banī An-Naḍīr, and how much he kept for his needs.

(١٢) بابٌ كَيْفَ قَسَمَ النَّبيُّ ﷺ قُرَيْظَةَ والنَّضِيرَ؟ وما أعْطى مِنْ ذٰلكَ مِنْ نَوائِبِهِ

3128. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: People used to give some of their date-palms to the Prophet ﷺ (as a gift), till he conquered Banī Quraiẓa and Banī An-Naḍīr, whereupon he started returning their favours.

٣١٢٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا مُعْتَمِرٌ، عَنْ أبيهِ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقولُ: كانَ الرَّجُلُ يَجْعَلُ للنَّبيِّ ﷺ النَّخَلاتِ حتَّى افْتَتَحَ قُرَيْظَةَ

(1) (H. 3127) This was the reason why the Prophet ﷺ treated him gently and mercifully and he always used to treat his companions in this manner.

والنَّضِيرَ فَكانَ بَعْدَ ذٰلكَ يَرُدُّ عَلَيهِمْ.

[راجع: ٢٦٣٠]

(١٣) **بابُ بَرَكَةِ الغازِي في مالِهِ حَيّاً ومَيِّتاً مَعَ النَّبِيِّ ﷺ ووُلاةِ الأمرِ**

(13) CHAPTER. Blessed is the wealth of a living or a dead *Ghāzī* (i.e., Muslim fighter) who fought along with the Prophet ﷺ or along with the ruler.

٣١٢٩ - حدَّثني إسحَاقُ بنُ إبرَاهِيمَ قالَ: قُلْتُ لأبي أُسامَةَ: أَحَدَّثَكُمْ هِشامُ ابنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ قالَ: لَمَّا وَقَفَ الزُّبَيْرُ يَوْمَ الجَمَلِ، دَعاني فَقُمْتُ إلى جَنْبِهِ. فَقالَ: يا بُنَيَّ! إنَّهُ لا يُقْتَلُ اليَوْمَ إلَّا ظالِمٌ أوْ مَظْلُومٌ، وإنِّي لا أُرَاني إلَّا سَأُقْتَلُ اليَوْمَ مَظْلُوماً وإنَّ مِنْ أكبرِ هَمِّي لَدَيْني، أفَتَرَى يُبْقِي دَيْنُنا مِنْ مالِنا شَيْئاً؟ فَقالَ: يا بُنَيَّ، بِع مالَنا فاقْضِ دَيْني. وأوْصَى بِالثُّلُثِ وثُلُثِهِ لِبَنِيهِ، يَعْني عَبْدَ اللهِ بنَ الزُّبَيرِ، يَقُولُ: ثُلُثُ الثُلُثِ، فإنْ فَضَلَ مِنْ مالِنا فَضْلٌ بَعْدَ قَضَاءِ الدَّيْنِ فَثُلُثُهُ لِوَلَدِكَ. قالَ هِشامٌ: وكانَ بَعْضُ وَلَدِ عَبْدِ اللهِ قَدْ وازَى بَعْضَ بَنِي الزُّبَيرِ خُبَيْبٌ وعَبَّادٌ ولَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ وَتِسْعُ بَناتٍ. قالَ عَبْدُ اللهِ: فَجَعَلَ يُوصِيني بِدَيْنِهِ ويَقُولُ: يا بُنَيَّ إنْ عَجَزْتَ عن شَيْءٍ منه فاسْتَعِنْ عَلَيْهِ مَوْلايَ. قالَ: فَواللهِ ما دَرَيْتُ ما أرَادَ حتَّى قُلْتُ: يا أبَتِ مَنْ مَوْلاكَ؟ قالَ: اللهُ. قالَ: فَوَاللهِ ما وقَعْتُ في

3129. Narrated 'Abdullāh bin Az-Zubair: When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, 'Abdullāh's sons. He said, "One-third of the one-third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hishām, a subnarrator added, "Some of the sons of 'Abdullāh were equal in age to the sons of Az-Zubair e.g., Khubaib and 'Abbād. 'Abdullāh had nine sons and nine daughters at that time.") (The narrator 'Abdullāh added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allāh! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allāh," whenever I had any difficulty regarding his debts, I would say, "O Master of Az-Zubair! Pay his debts on his behalf," and Allāh would (help me to) pay it. Az-Zubair was martyred leaving no Dīnār or Dirham but two pieces of land, one of which was (called) Al-Ghāba, and eleven houses in

Al-Madīna, two in Baṣrah, one in Kūfa and one in Egypt. In fact, the source of the debt which he owed was (the money people used to deposit with him) that if somebody brought some money to deposit with him. Az-Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of *Kharāj* or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet ﷺ, Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللهُ عَنْهُم. ('Abdullāh bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The subnarrator added:) Ḥakīm bin Ḥizām met 'Abdullāh bin Az-Zubair and asked, "O my nephew! How much is the debt of my brother?" 'Abdullāh kept it as a secret and said, "One hundred thousand." Ḥakīm said, "By Allāh! I don't think your property will cover it." On that 'Abdullāh said to him, "What if it is two million and two hundred thousand?" Ḥakīm said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghāba for one hundred and seventy thousand. 'Abdullāh sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghāba." There came to him 'Abdullāh bin Ja'far whom Az-Zubair owed four hundred thousand. He said to 'Abdullāh bin Az-Zubair, "If you wish I will forgive you the debt." 'Abdullāh (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." 'Abdullāh bin Ja'far said, "Give me a

كُرْبَةٍ مِنْ دَيْنِهِ إِلَّا قُلْتُ: يا مَولى الزُّبَيرِ اقضِ عَنْهُ دَيْنَهُ، فَيَقْضِيهِ. فَقُتِلَ الزُّبَيرُ رَضِيَ اللهُ عَنْهُ ولَمْ يَدَعْ دِيناراً ولا دِرْهَماً إِلَّا أَرَضِينَ مِنْها الغابَةُ وإِحْدَى عَشْرَةَ دَاراً بالمَدِينَةِ، ودارَيْنِ بالبَصْرَةِ، ودَاراً بالكُوفَةِ، ودَاراً بِمِصْرَ. قالَ: وإِنَّما كانَ دَيْنُهُ الذِي عَلَيْهِ أَنَّ الرَّجُلَ كانَ يأتِيهِ بالمالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الزُّبَيرُ: لا، ولٰكِنَّهُ سَلَفٌ فإِنِّي أَخْشَى عَلَيْهِ الضَّيْعَةَ. وما وَلِيَ إِمارَةً قَطُّ ولا جِبايَةَ خَراجٍ ولا شَيْئاً إِلَّا أَنْ يَكُونَ في غَزْوَةٍ مَعَ النَّبِيِّ ﷺ أَوْ مَعَ أَبي بَكْرٍ وعُمَرَ وعُثمانَ رَضِيَ اللهُ عَنْهُم. قالَ عَبْدُ اللهِ ابنُ الزُّبَيرِ: فَحَسَبْتُ ما عَلَيْهِ مِنَ الدَّيْنِ فَوَجَدْتُهُ أَلفَي أَلْفٍ ومائَتَيْ أَلْفٍ. قالَ: فَلَقِيَ حَكِيمُ ابنُ حِزامٍ عَبْدَ اللهِ بنَ الزُّبَيرِ فَقالَ: يا ابنَ أَخِي، كَمْ عَلى أَخِي مِنَ الدَّيْنِ؟ فَكَتَمَهُ فَقالَ: مائَةُ أَلْفٍ، فَقالَ حَكِيمٌ: واللهِ ما أُرَى أَمْوالَكُمْ تَسَعُ لِهٰذِهِ، فَقالَ لَهُ عَبْدُ اللهِ: أَفَرَأَيْتَكَ إِنْ كانَتْ أَلفَيْ أَلْفٍ ومائَتَيْ أَلْفٍ؟ قالَ: ما أُراكُمْ تُطِيقُونَ هذا، فإِنْ عَجَزْتُمْ عَنْ شَيْءٍ مِنْهُ فاسْتَعِينُوا بي. قالَ: وكانَ الزُّبَيرُ اشْتَرى الغابَةَ بِسَبْعِينَ ومائَةِ أَلْفٍ، فَباعَها عَبْدُ اللهِ بأَلْفِ أَلْفٍ وسِتِّمائَةِ أَلْفٍ. ثُمَّ قامَ فَقالَ:

مَنْ كانَ لَهُ عَلى الزُّبَيرِ حَقٌّ فَلْيُوافِنا بالغابَةِ. فأتاه عَبْدُ اللهِ بنُ جَعْفَرٍ، وكانَ لَهُ على الزُّبَيرِ أرْبَعُمائَةِ ألْفٍ. فَقالَ لِعَبْدِ اللهِ: إنْ شِئْتُمْ تَرَكْتُها لَكُمْ. قالَ عَبْدُ اللهِ: لا، قالَ: فإنْ شِئْتُمْ جَعَلْتُمُوها فيما تُؤَخِّرُونَ إنْ أخَّرْتُمْ، فَقالَ عَبْدُ اللهِ: لا، قالَ: قالَ: فاقْطَعُوا لي قِطْعَةً، فَقالَ عَبْدُ اللهِ: لكَ مِنْ هاهُنا إلى هاهُنا. قالَ: فَباعَ مِنها فَقَضَى دَيْنَهُ فأوْفاهُ وبَقِيَ مِنْها أرْبَعَةُ أسْهُمٍ ونِصْفٌ. فَقَدِمَ عَلى مُعاوِيَةَ وعِنْدَهُ عَمْرُو بنُ عُثمانَ والمُنْذِرُ بنُ الزُّبَيرِ وابنُ زَمْعَةَ. فَقالَ لَهُ مُعاوِيَةُ: كَمْ قُوِّمَتِ الغابَةُ؟ قالَ: كُلُّ سَهْمٍ مائَةُ ألْفٍ، قالَ: كَمْ بَقِيَ؟ قَالَ: أرْبَعَةُ أسْهُمٍ ونِصْفٌ. فَقالَ المُنْذِرُ بنُ الزُّبَيْرِ: قَدْ أخَذْتُ سَهْماً بمائَةِ ألفٍ، قالَ عَمْرُو بنُ عُثمانَ: قَدْ أخَذْتُ سَهْماً بمائَةِ ألْفٍ، وقالَ ابنُ زَمْعَةَ: قَدْ أخَذْتُ سَهْمًا بِمائَةِ ألْفٍ. فَقالَ مُعاوِيَةُ: كَمْ بَقِيَ؟ فَقالَ: سَهْمٌ ونِصْفٌ، قالَ: أخَذْتُهُ بِخَمْسِينَ ومائَةِ ألْفٍ. قالَ: وباعَ عَبْدُ اللهِ بنُ جَعْفَرٍ نَصِيبَهُ مِنْ مُعاوِيَةَ بِسِتِّمائَةِ ألْفٍ. فَلَمَّا فَرَغَ ابنُ الزُّبَيْرِ مِنْ قَضاءِ دَيْنِهِ قالَ بَنُو الزُّبَيْرِ: اقْسِمْ بَيْنَنا مِيرَاثَنا، قالَ: لا واللهِ، لا أقْسِمُ بَيْنَكُمْ حتَّى أُنادِيَ بالمَوْسِمِ أرْبَعَ

piece of the land." 'Abdullāh bin Az-Zubair said (to him), "Yours is the land extending from this place to this place." So, 'Abdullāh bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e., Al-Ghāba). He then went to Mu'āwiya while 'Amr bin 'Uthmān, Al-Mundhir bin Az-Zubair and Ibn Zam'a were sitting with him. Mu'āwīya asked, "At what price have you appraised Al-Ghāba?" He said, "One hundred thousand for each share." Mu'āwiya asked, "How many shares have been left?" 'Abdullāh replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." 'Amr bin 'Uthmān said, "I would like to buy one share for one hundred thousand." Ibn Zam'a said, "I would like to buy one share for one hundred thousand." Mu'āwiya said, "How much is left now?" 'Abdullāh replied, "One share and a half." Mu'āwiya said, "I would like to buy it for one hundred and fifty thousand." 'Abdullāh also sold his part to Mu'āwiya for six hundred thousand. When Ibn Az-Zubair had paid all the debts, Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allāh, I will not distribute it among you till I announce in four successive *Ḥajj* seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt.'" So, he started to announce that in public in every *Ḥajj* season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty

million and two hundred thousand.

سِنِينَ: ألا مَنْ كانَ لَهُ عَلى الزُّبَيْرِ دَيْنٌ فَلْيأتِنا فَلنقْضِهِ، قالَ: فَجعَلَ كُلَّ سَنَةٍ يُنادِي بالمَوْسِمِ فَلَمَّا مَضَى أرْبَعُ سِنِينَ قَسَمَ بينَهُم. قالَ: وَكَانَ للزُّبَيْرِ أرْبَعُ نِسْوَةٍ، ورَفَعَ الثُّلُثَ فأصابَ كُلَّ امْرَأةٍ ألْفُ ألْفٍ ومائَتا ألْفٍ». فَجَميعُ مالِه خَمْسُونَ ألْفَ ألْفٍ ومائتا ألْفٍ.

(14) CHAPTER. If the *Imām* sends some messenger to carry out a certain duty, or orders one to stay at home (by virtue of which he does not join the battle), will he be given a share from the booty?

(١٤) بابٌ إذا بَعَثَ الإمامُ رَسُولاً في حاجَةٍ أوْ أمرهُ بالمُقام هَلْ يُسْهِمُ لَهُ؟

3130. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Uthmān did not join the battle of Badr because he was married to one of the daughters of Allāh's Messenger ﷺ and she was ill. So, the Prophet ﷺ said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the battle of Badr."

٣١٣٠ - حدَّثَنا مُوسَى: حدَّثَنا أبُو عَوانَةَ: حدَّثَنا عُثمانُ بنُ مَوْهَبٍ، عَنِ ابن عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: إنَّما تَغَيَّبَ عُثمانُ عنْ بَدْرٍ فإنَّهُ كانَ تَحْتَهُ بِنْتُ رَسُولِ اللهِ ﷺ وكانَتْ مَرِيضَةً، فَقالَ لَهُ النَّبِيُّ ﷺ: «إنَّ لكَ أجْرَ رَجُلٍ ممَّنْ شَهِدَ بَدْراً وسَهْمَهُ».

[انظر: ٣٦٩٨، ٣٧٠٤، ٤٠٦٦، ٤٥١٣، ٤٥١٤، ٤٦٥٠، ٤٦٥١، ٧٠٩٥]

(15) CHAPTER. The proof that the *Khumus* is to be used for the needs of the Muslims, is that when the people of the tribe of Hawāzin appealed to the Prophet ﷺ (to give them back what he had gained from them as war booty) mentioning the fact that he had been nursed by one of their women, he (ﷺ) asked the Muslims to give up their shares of the booty to them. (The second proof is) that the Prophet ﷺ used to promise the people to give them from the *Fai'* (i.e., booty gained without fight) and from the *Khumus* (i.e.,

(١٥) بابٌ: ومِنَ الدَّلِيلِ عَلى أنَّ الخُمُسَ لِنَوائِبِ المُسْلِمِينَ، ما سَألَ هَوازِنُ النَّبِيَّ ﷺ بِرَضاعِهِ فِيهِمْ فَتَحَلَّلَ مِنَ المُسْلِمِينَ. وما كانَ النَّبِيُّ ﷺ يَعِدُ النَّاسَ أنْ يُعْطِيَهُمْ مِنَ الفَيْءِ والأنْفالِ مِنَ الخُمُسِ، وما أعْطَى الأنْصارَ، وما أعْطَى جابِرَ بنَ عَبْدِ اللهِ مِنْ تَمْرِ خَيْبَرَ

one-fifth of war booty) as extra rewards. (Another proof is) what the Prophet ﷺ gave the *Anṣār* and what he gave to Jābir bin 'Abdullāh from the dates of Khaibar.

3131, 3132. Narrated Marwān bin Al-Ḥakīm and Miswar bin Makhrama: When the Hawāzin delegation came to Allāh's Messenger ﷺ after they had embraced Islām and requested him to return their properties and war prisoners to them, Allāh's Messenger ﷺ said, "To me the best talk is the Truth, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allāh's Messenger ﷺ had waited for them for over ten days when he returned from Ṭā'if. So, when those people came to know that Allāh's Messenger ﷺ was not going to return to them except one of the two things, they said, "We choose our war prisoners." Allāh's Messenger ﷺ stood up amongst the Muslims, and after glorifying Allāh as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them. So, whoever of you likes to do that as a favour then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first *Fai* (i.e., war booty received without fight) which Allāh will give us." On that, all the people said, "O Allāh's Messenger! We have agreed willingly to do so (return the captives)." Then Allāh's Messenger ﷺ said to them, "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allāh's Messenger ﷺ and said, "All the people have agreed willingly to do so and

٣١٣١، ٣١٣٢ - حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: وزَعَمَ عُرْوَةُ أنَّ مَرْوانَ بنَ الحَكَمِ والمِسْوَرَ بنَ مَخْرَمَةَ أخْبَرَاهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ حِينَ جاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِيْنَ فَسألُوهُ أنْ يَرُدَّ إلَيهِمْ أمْوَالَهِمْ وسَبْيَهُمْ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «أحَبُّ الحَدِيثِ إلَيَّ أصْدَقُهُ، فاخْتارُوا إحْدَى الطَّائِفَتَيْنِ: إمَّا السَّبْيَ وإمَّا المَالَ، وقَدْ كُنْتُ اسْتَأنَيْتُ بِهِمْ». وقَدْ كانَ رَسُولُ اللهِ ﷺ انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لهُمْ أنَّ رَسُولَ اللهِ ﷺ غَيْرُ رَادٍّ إلَيهِمْ إلَّا إحْدَى الطَّائِفَتَيْنِ قالُوا: فإنَّا نَخْتارُ سَبْيَنا. فَقامَ رَسُولُ اللهِ ﷺ في المُسْلِمِيْنَ فأثْنَى عَلَى اللهِ بِما هُوَ أهْلُهُ، ثُمَّ قالَ: «أمَّا بَعْدُ، فإنَّ إخْوَانَكُمْ هٰؤُلاءِ قَدْ جاؤُنا تائِبِيْنَ، وإنِّي قَدْ رَأيْتُ أنْ أرُدَّ إلَيهِمْ سَبْيَهُمْ. مَنْ أحَبَّ أنْ يُطَيِّبَ فَلْيَفْعَلْ، ومَنْ أحَبَّ مِنْكُمْ أنْ يَكُونَ عَلى حَظِّهِ حتَّى نُعْطِيَهُ إيَّاهُ مِنْ أوَّلِ ما يُفِيءُ اللهُ عَلَيْنا فَلْيَفْعَلْ». فَقالَ النَّاسُ: قَدْ طَيَّبْنا ذٰلكَ

have given the permission to return the war prisoners (without compensation)."

(Az-Zuhrī, the subnarrator states :) This is what has been related to us about the captives of Hawāzin.

يا رَسُولَ اللهِ لَهُمْ. فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: إنَّا لا نَدْري مَنْ أذِنَ مِنْكُمْ في ذَلِكَ مِمَّنْ لَمْ يأذَنْ، فارْجِعُوا حتَّى يَرْفَعَ إلَيْنا عُرَفاؤُكُمْ أمْرَكُمْ». فَرجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفاؤُهُمْ، ثُمَّ رَجَعُوا إلى رَسُولِ اللهِ ﷺ فأخْبَرُوهُ أنَّهُمْ قَدْ طَيَّبُوا فأذِنُوا. فهذَا الذِي بَلَغَنا عَنْ سَبْيِ هَوَازِنَ. [راجع: ٢٣٠٧، ٢٣٠٨]

3133. Narrated Zahdam: Once, we were in the house of Abū Mūsa who presented a meal containing cooked chicken. A man from the tribe of Banī Taimillāh with red complexion as if from the Byzantine war prisoners, was also present. Abū Mūsa invited him to share the meal but he (apologized) saying. "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abū Mūsa said, "Come along, I will tell you about this matter (i.e., how to cancel one's oath). I went to the Prophet ﷺ in the company of a group of *Al-Ash'ariyūn*, asked him to provide us with means of conveyance. He said, 'By Allāh, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allāh's Messenger ﷺ and he asked for us saying, 'Where is the group of *Al-Ash'ariyūn*?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet ﷺ and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide

٣١٣٣ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادٌ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ قالَ: وحدَّثَني القاسِمُ بنُ عاصِمٍ الكُلَيْبِيُّ - وأنا لِحدِيثِ القاسِمِ أحْفَظُ - عَنْ زَهْدَمٍ قالَ: كُنَّا عِنْدَ أبي مُوسَى فَأُتِيَ - ذَكَرَ دَجاجَةً - وعَنْدَهُ رَجُلٌ مِنْ بَني تَيمِ اللهِ أحْمَرُ كأنَّهُ مِنَ المَوَالي فدَعَاهُ لِلطَّعَامِ فَقالَ: إنِّي رأيْتُهُ يأكُلُ شَيْئاً فَقَذِرْتُهُ فَحَلَفْتُ أنْ لا آكُلَ. فقالَ: هَلُمَّ فَلأحَدِّثْكُمْ عَنْ ذَلِكَ. إنِّي أتَيْتُ رسول الله ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ نَسْتَحمِلُهُ فَقالَ: واللهِ لا أحْمِلُكُمْ وَمَا عندي مَا أحْمِلُكُم. وأُتيَ رَسُولُ اللهِ ﷺ بِنَهْبِ إبِلٍ فَسَألَ عَنَّا فَقالَ: أيْنَ النَّفَرُ الأشْعَرِيُّونَ؟ فأمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى. فَلَمَّا انْطَلَقْنا قُلْنا: ما صَنَعْنا لا يُبارَكُ لَنا، فَرَجَعْنا إلَيْهِ فَقُلْنا: إنَّا سَألْناكَ أنْ تَحمِلَنا فَحَلَفْتَ

أنْ لا تَحْمِلَنا، أفَنَسِيتَ؟ قالَ: «لَسْتُ أنا حَمَلْتُكُمْ، ولكِنَّ اللهَ حَمَلَكُمْ، وإنِّي واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمِينٍ فأرَى غَيْرَها خَيْراً مِنْها إلَّا أتَيْتُ الَّذِي هُوَ خَيْرٌ وتَحَلَّلْتُها». [انظر: ٤٣٨٥، ٤٤١٥، ٥٥١٧، ٥٥١٨، ٦٦٢٣، ٦٦٤٩، ٦٦٧٨، ٦٦٨٠، ٦٧١٨، ٦٧١٩، ٦٧٢١، ٧٥٥٥]

us with any means of conveyance. Did you forget (your oath when you gave us the camels)?' He replied. 'I have not provided you with means of conveyance, but Allāh has provided you with it, and by Allāh, if Allāh will, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath'."

٣١٣٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ بَعَثَ سَرِيَّةً فِيها عَبْدُ اللهِ بنُ عُمَرَ قِبلَ نَجْدٍ فَغَنِمُوا إبِلاً كَثِيْرةً. فَكانَتْ سُهْمَانُهم اثْني عَشَرَ بَعِيراً أوْ أحَدَ عَشَرَ بَعِيْراً ونُفِّلُوا بَعِيراً بَعِيراً». [انظر: ٤٣٣٨]

3134. Narrated Nāfi' on the authority of Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a *Sarīya* (an army-unit)[1] towards Najd, and 'Abdullāh bin 'Umar was in that *Sarīya*. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each.

٣١٣٥ - حدَّثَنا يَحْيى بْنُ بُكَيرٍ: أخْبَرَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَن ابنِ شِهابٍ، عَنْ سالمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايا لأنْفُسِهِمْ خاصَّةً سِوى قَسْمِ عامَّةِ الجَيْشِ.

3135. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to give extra share to some of the members of a *Sarīya* (an army-unit) he used to send; in addition to the shares they shared with the army in general.

٣١٣٦ - حَدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أُسامَةَ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عن أَبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ، قالَ:

3136. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: We got the news of the emigration of the Prophet ﷺ while we were in Yemen, so we set out emigrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abū Burda and the other was

(1) (H. 3134) *Sarīya*: See glossary.

بَلَغَنا مَخْرَجُ النَّبِيِّ ﷺ ونَحْنُ باليمنِ، فَخَرَجْنا مُهاجِرِينَ إلَيْهِ - أنا وأخَوانِ لي أنا أصْغَرُهُمْ: أحَدهُما أبو بُرْدَةَ والآخَرُ أبو رُهْم - إمَّا قالَ: في بِضْعٍ، وإمَّا قالَ: في ثَلاثَةٍ وخَمْسِينَ أوِ اثْنَينِ وخَمْسِينَ رَجُلاً مِنْ قَوْمي، فَركِبْنا سَفِينَةً. فألْقَتْنا سَفِينَتُنا إلى النَّجاشِيِّ بالحَبَشَةِ، ووَافَقْنا جَعْفَرَ بنَ أبي طالبٍ وأصْحابَهُ عِنْدَهُ، فَقالَ جَعْفَرٌ: إنَّ رَسُولَ اللهِ ﷺ بَعَثَنا هاهُنا، وأمَرَنا بالإقامَةِ، فأقِيمُوا مَعَنا. فأقَمْنا مَعَهُ حتَّى قَدِمْنا جَمِيعاً فَوَافَقْنا النَّبيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فأسْهَمَ لَنا - أوْ قالَ: فأعْطانا - مِنْها وما قَسَمَ لأحَدٍ غابَ عَنْ فَتْحِ خَيْبَرَ مِنْها شَيْئاً إلَّا لِمَنْ شَهِدَ مَعَهُ، إلَّا أصْحابَ سَفِينَتِنا مَعَ جَعْفَرٍ وأصْحابِهِ، قَسَمَ لَهُمْ مَعَهُمْ. [انظر: ٣٨٧٦، ٤٢٣٠، ٤٢٣٣]

Abū Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to An-Najāshī in Ethiopia, and there we found Ja'far bin Abī Ṭālib and his companions with An-Najāshī. Ja'far said (to us), "Allāh's Messenger ﷺ has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the *Ghazwa* with him, but he did not give any share to any person who had not participated in the conquest of Khaibar's except the people of our ship, along with Ja'far and his companions, whom he gave a share as he gave to the people of the ship.

٣١٣٧ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ: حدَّثَنا مُحَمَّدُ بنُ المُنْكَدِرِ: سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ قَدْ جاءَنا مالُ البَحْرَيْنِ لَقَدْ أعْطَيْتُكَ هٰكَذَا وهٰكَذا وهٰكَذا»، فَلَمْ يَجِئْ حتَّى قُبِضَ النَّبِيُّ ﷺ فَلَمَّا جاءَ مالُ البَحْرَيْنِ أمَرَ أبُو بَكْرٍ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ دَيْنٌ أو عِدَةٌ فَلْيأتِنا.

3137. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said (to me), "If the property of Baḥrain had come to us, I would have given you so much and so much." But the Baḥrain property did not come till the Prophet ﷺ had died. When the Baḥrain property came, Abū Bakr ordered somebody to announce, "Any person who has money claim on Allāh's Messenger ﷺ, or whom Allāh's Messenger ﷺ had promised something, should come to us." So, I went to him and said, "Allāh's Messenger ﷺ had promised to give me so much and so much." Abū Bakr scooped up money with both hands

فأتَيْتُهُ فَقُلْتُ: إنَّ رَسُولَ اللهِ ﷺ قالَ لي كَذَا وكذَا، فَحَثا لي ثلاثاً، وجَعَلَ سُفْيانُ يَحْثُو بِكَفَّيْهِ جَميعاً. ثُمَّ قَالَ لَنا: هٰكَذا. قالَ لنا ابنُ المُنْكَدِرِ. وقالَ مَرَّةً: فَأَتَيْتُ أبا بَكْرٍ فَسَأَلْتُ فَلَمْ يُعْطِنِي، ثُمَّ أتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أتَيْتُهُ الثَّالِثَةَ فَقُلْتُ: سَأَلْتُك فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعطِني. فإمَّا أنْ تُعْطِيَني، وإمَّا أن تَبْخَلَ عَنِّي، قالَ: قُلْتَ: تَبْخَلُ عَلَيَّ، ما مَنَعْتُكَ مِنْ مَرَّةٍ إلَّا وأنا أُريدُ أن أُعْطِيَكَ.

قالَ سُفْيانُ: وحدَّثَنا عَمْرٌو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ، عَنْ جابِرٍ: فَحَثَى لي حَثْيَةً وقالَ: عُدَّها، فَوَجَدْتُها خَمْسَمائَةٍ. قَالَ: فَخُذْ مِثْلَها مَرَّتَيْنِ. وقالَ: يَعْنِي ابنُ المُنْكَدِرِ: وأيُّ داءٍ أدْوَى مِنَ البُخْلِ. [راجع: ٢٢٩٦]

thrice for me. (The subnarrator Sufyān illustrated this action by scooping up with both hands and said, "Ibn Al-Munkadir, another subnarrator, used to illustrate it in this way.")

Narrated Jābir: Once I went to Abū Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abū Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you."

In another narration Jābir added: So, Abū Bakr scooped up money with both hands for me and asked me to count it. I found out that it was five hundred. Abū Bakr told me to take twice that amount (extra over the first amount).

٣١٣٨ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا قُرَّةُ بنُ خالِدٍ: حدَّثَنا عَمْرُو بنُ دِينارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنما رَسُولُ اللهِ ﷺ يَقْسِمُ غَنيمَةً بالجِعْرَانَةِ إذْ قالَ لَهُ رَجُلٌ: اعْدِلْ، قالَ: «لقد شَقِيتُ إنْ لم أعْدِلْ».

3138. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: While Allāh's Messenger ﷺ was distributing the booty at Al-Ji'rāna, somebody said to him, "Be just (in your distribution)." The Prophet ﷺ replied, "Verily I would be miserable if I did not act justly."

(١٦) بابُ ما مَنَّ النَّبِيُّ ﷺ عَلى الأُسارَى مِنْ غيرِ أنْ يُخَمِّسَ

(16) CHAPTER. The free emancipation of the captives by the Prophet ﷺ without taking out the *Khumus* from the booty.

٣١٣٩ - حدَّثَنا إسحَاقُ بنُ

3139. Narrated Jubair bin (Muṭ'im): The Prophet ﷺ talked about war prisoners of

Badr saying, "Had Al-Mut'im bin 'Adī been alive and interceded with me for these mean and miserly people, I would have freed them for his sake."

مَنْصُورٍ: أخبَرَنا عَبْدُ الرَّزَّاقِ: أخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بنِ جُبَيْرٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ في أُسارَى بَدْرٍ: لَوْ كانَ المُطْعِمُ بنُ عَدِيٍّ حَيّاً ثُمَّ كَلَّمَني في هؤُلاءِ النَّتْنَى لَتَرَكْتُهُمْ لَهُ. [انظر: ٤٠٢٤]

(17) CHAPTER. The proof of the fact that *Khumus* is for the *Imām* (i.e., ruler), and that he has the right to give thereof to some of his relatives to the exclusion of others. What the Prophet ﷺ distributed to Banī Al-Muṭṭālib and Banī Hāshim from the *Khumus* of the Khaibar booty.

(١٧) بابٌ: ومِنَ الدَّلِيلِ عَلى أنَّ الخُمُسَ لِلإمامِ، وأنَّهُ يُعْطِي بَعْضَ قَرابَتِهِ دُونَ بَعْضٍ ما قَسَمَ النَّبِيُّ ﷺ لِبَني المُطَّلِبِ وبَني هاشِمٍ من خُمُسِ خَيْبَرَ،

'Umar bin 'Abdul 'Azīz said, "The Prophet ﷺ did not give all of them (i.e., his relatives) in general, and he did not give to a near relative if there was a needy relative of a remoter relation. He would give the latter because of what they complained to him about their needs, and because of what they had suffered from these people (i.e., Quraish) and their allies for his sake".

وَقالَ عُمَرُ بنُ عَبْدِ العَزِيزِ: لَمْ يَعُمَّهُمْ بِذلكَ، ولَمْ يَخُصَّ قَرِيباً دونَ مَنْ أحْوَجُ إلَيْهِ، وإنْ كانَ الذِي أعْطَى لِمَا يَشْكُو إلَيْهِ مِنَ الحاجَةِ، ولِمَا مَسَّتْهُمْ في جَنْبِهِ، مِنْ قَوْمِهِمْ وحُلَفائِهِمْ.

3140. Narrated Jubair bin Muṭ'im: I and 'Uthmān bin 'Affan went to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! You have given to Banī Al-Muṭṭālib and left us although they and we are of the same kinship to you." Allāh's Messenger ﷺ said, "Banī Muṭṭalib and Banī Hāshim are one and the same." The Prophet ﷺ did not give a share to Banī 'Abd Shams and Banī Naufal. (Ibn Isḥāq said, "'Abd Shams and Hāshim and Al-Muṭṭālib were maternal brothers and their mother was 'Ātika bint Murra and Naufal was their paternal brother.)

٣١٤٠ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، عَنْ جُبَيرِ بنِ مُطْعِمٍ قالَ: مَشَيْتُ أنا وعُثْمانُ بنُ عَفَّانَ إلى رَسُولِ اللهِ ﷺ فَقُلْنا: يا رَسُولَ اللهِ، أعْطَيْتَ بَني المُطَّلِبِ وتَرَكْتَنا، ونَحْنُ وَهُمْ مِنْكَ بِمَنزِلَةٍ واحِدَةٍ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما بَنُو المُطَّلِبِ وبَنُو هاشِمٍ شَيْءٌ واحِدٌ». قالَ اللَّيْثُ: حدَّثَني يُونُسُ،

وزادَ: قالَ جُبَيْرٌ: ولَمْ يَقْسِمِ النَّبِيُّ ﷺ لِبَنِي عَبْدِ شَمْسٍ ولا لِبَنِي نَوْفَلٍ. وقالَ ابنُ إسحاقَ: عَبْدُ شَمْسٍ وهاشِمٌ والمُطَّلِبُ إخوَةٌ لأمٍّ، وأُمُّهُمْ عاتِكَةُ بِنْتُ مُرَّةَ، وكانَ نَوْفَلٌ أخاهُمْ لأبِيهِمْ. [انظر: ٣٥٠٢، ٤٢٢٩]

(18) CHAPTER. Not taking the *Khumus* from the spoils of a killed infidel.

(١٨) بابُ مَنْ لَمْ يُخَمِّسِ الأسلابَ،

And he who kills an infidel will possess his belongings without giving the *Khumus*, and what is the verdict of the *Imām* in this respect.

ومَن قَتَلَ قَتِيلاً فَلَه سَلَبُهُ مِنْ غَيْرِ أنْ يُخَمَّسَ، وحُكْمِ الإمامِ فيه.

3141. Narrated 'Abdur-Raḥmān bin 'Auf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young *Anṣārī* boys, and I wished if I were between some stronger (men) than they. One of them called my attention saying, "O Uncle! Do you know Abū Jahl?" I said, "Yes, what do you want from him, O my nephew?" He said, "I have been informed that he abuses Allāh's Messenger ﷺ. By Him in Whose Hands my soul is, if I should see him, then my body will not leave his body till either of us meet his death." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abū Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allāh's Messenger ﷺ to inform him of that. Allāh's Messenger ﷺ asked, "Which of you has killed him?" Each of them said, "I have killed him." Allāh's Messenger ﷺ asked, "Have you cleaned your swords?" They said, "No." He then looked

٣١٤١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يُوسُفُ بنُ المَاجِشُونِ، عَنْ صَالِحِ بنِ إبْراهِيمَ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ، عَنْ أبِيهِ، عَنْ جَدِّهِ قالَ: بَيْنا أنا واقِفٌ في الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي وشِمالِي فإذَا أنا بِغُلامَينِ مِنَ الأنْصارِ حَدِيثَةٍ أسْنانُهما تَمَنَّيْتُ أنْ أكُونَ بَيْنَ أضْلَعَ مِنْهُما فغمزَني أحَدُهُما فَقالَ: يا عَمِّ، هَلْ تَعْرِفُ أبا جَهْلٍ؟ قُلْتُ: نَعَمْ، ما حاجَتُكَ إلَيْهِ يا ابنَ أخي؟ قالَ: أُخْبِرْتُ أنَّهُ يَسُبُّ رَسُولَ اللهِ ﷺ، والذي نَفْسِي بِيَدِهِ لَئِنْ رَأيْتُهُ لا يُفارِقُ سَوادِي سَوادَهُ حتَّى يَمُوتَ الأعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذٰلكَ فَغَمَزَنِي الآخَرُ، فَقالَ لي مِثْلَها، فَلَمْ أنْشَبْ أن نَظَرْتُ إلى أبي جَهْلٍ يَجُولُ في النَّاسِ، فقُلْتُ: ألا

at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu'adh bin 'Amr bin Al-Jamūḥ"(1) The two boys were Mu'ādh bin 'Afrā' and Mu'ādh bin 'Amr bin Al-Jamūḥ.

إنَّ هذا صَاحِبُكما الذي سألْتُماني. فابْتَدَرَاهُ بِسَيْفَيْهِما. فَضَرَباهُ حتَّى قَتَلاهُ. ثُمَّ انْصَرَفَا إلى رَسُولِ اللهِ ﷺ فأخْبَرَاهُ فقالَ: «أيُّكما قَتَلَهُ؟» قال كُلُّ واحِدٍ مِنْهُما: أنا قَتَلْتُهُ. فقالَ: «هَلْ مَسَحْتما سَيْفَيْكما؟» قالا: لا، فَنَظَرَ في السَّيْفَيْنِ فقالَ: «كِلاكما قَتَلَهُ». سَلَبُهُ لِمُعاذِ بنِ عَمْرِو بنِ الجَمُوحِ، وكانا مُعاذَ بنَ عَفْرَاءَ ومُعاذَ بنَ عَمْرِو بْنِ الجَمُوحِ.

قال محمدٌ: سمعَ يوسفُ صالحاً وسمعَ إبراهيمُ أباه عبد الرحمن بن عوف [انظر: ٣٩٦٤، ٣٩٨٨]

3142. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: We set out in the company of Allāh's Messenger ﷺ on the day (of the battle) of Ḥunain. When we faced the enemy, the Muslims retreated and I saw a *Mushrik*(2) throwing himself over a Muslim. I turned round and came upon him from behind and hit him on his shoulder with the sword. He (i.e., *Al-Mushrik*) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed 'Umar bin Al-Khaṭṭāb and asked (him), "What is wrong with the people (fleeing)" He replied, "This is the Will of Allāh." After the people returned, the Prophet ﷺ sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got

٣١٤٢ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنِ ابنِ أفْلَحَ، عَنْ أبي مُحَمَّدٍ مَوْلَى أبي قَتادَةَ، عَنْ أبي قَتادَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ حُنَيْنٍ. فَلَمَّا الْتَقَيْنا كانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأيْتُ رَجُلاً مِنَ المُشْرِكِينَ عَلَا رَجُلاً مِنَ المُسْلِمِينَ فاسْتَدَرْتُ حتَّى أتَيْتُهُ مِنْ وَرائِهِ حتَّى ضَرَبْتُهُ بالسَّيْفِ عَلى حَبْلِ عاتِقِهِ. فأقْبَلَ عَلَيَّ فَضَمَّني ضَمَّةً وجَدْتُ مِنها رِيحَ المَوْتِ ثُمَّ أدْرَكَهُ المَوْتُ

(1) (H. 3141) The Prophet ﷺ noticed that the sword of Ibn Al-Jamūḥ had been driven deep in the body of the killed man. This *Ḥadīth* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

(2) (H. 3142) *Al-Mushrik*: A polytheist, pagan, idolater, disbeliever in the Oneness of Allāh and His Messenger Muhammad ﷺ.

up and said, "Who will be a witness for me?" and then sat down. The Prophet ﷺ again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and Allāh's Messenger ﷺ said, "O Abū Qatāda! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allāh's Messenger! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf." On that Abū Bakr Aṣ-Ṣiddīq said, "No, by Allāh, he (i.e., Allāh's Messenger ﷺ) will not agree to give you the spoils gained by one of Allāh's Lions who fights on behalf of Allāh and His Messenger." The Prophet ﷺ said, "Abū Bakr has spoken the truth." So, Allāh's Messenger ﷺ gave the spoils to me. I sold that armour (i.e., the spoils) and with its price I bought a garden at Banī Salima, and this was my first property which I gained after my conversion to Islām.

فأرْسَلني فَلحقتُ عُمَرَ بنَ الخَطَّابِ فَقُلْتُ: ما بالُ النَّاسِ؟ قالَ: أمْرُ اللهِ، ثُمَّ إنَّ النَّاسَ رَجَعُوا، وجَلَسَ النَّبِيُّ ﷺ فقالَ: «مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ». فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ. ثُمَّ قالَ: مَنْ قَتَلَ قتيلاً لَهُ عليه بَيِّنَةٌ فَلَهُ سَلَبُهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ. ثُمَّ قالَ الثَّالِثَةَ مِثْلَهُ، فَقُمْتُ، فَقالَ رَسُولُ اللهِ ﷺ: «ما لكَ يا أبا قَتادَةَ؟» فاقْتَصَصْتُ عَلَيْهِ القِصَّةَ. فَقالَ رَجُلٌ: صَدَقَ يا رَسُولَ اللهِ، وسَلَبُهُ عِنْدِي فأرْضِهِ عَنِّي. فَقالَ أبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ: لا هَا اللهِ، إذًا لا يَعْمِدُ إلى أسَدٍ مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ ورَسُولِهِ ﷺ يُعْطِيكَ سَلَبَهُ، فَقالَ النَّبِيُّ ﷺ: «صَدَقَ»، فَأعْطاهُ، فَبِعْتُ الدِّرْعَ فابْتَعْتُ بِهِ مَخْرَفاً في بَنِي سَلِمَةَ فإنَّهُ لأوَّلُ مالٍ تَأثَّلْتُهُ في الإسْلامِ. [راجع: ٢١٠٠]

(19) CHAPTER. What the Prophet ﷺ used to give to those Muslims whose faith was not so firm, and to other Muslims, from the *Khumus* or other resources.

(١٩) بابُ ما كانَ النَّبِيُّ ﷺ يُعْطِي المُؤَلَّفَةَ قُلُوبُهُمْ وغَيْرَهُمْ مِنَ الخُمُسِ ونَحْوِهِ،

This has been said by 'Abdullāh bin Zaid from the Prophet ﷺ.

رَوَاهُ عَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

3143. Narrated 'Urwa bin Az-Zubair: Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ said, "I asked Allāh's Messenger ﷺ for something, and he gave me. I asked him again and he gave me, and said to me, 'O Ḥakīm! This wealth is like

٣١٤٣ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ،

green sweet (i.e., fruit), if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it and will be like the one who eats without satisfaction. And an upper (i.e., giving) hand is better than a lower (i.e., taking) hand.' I said, 'O Allāh's Messenger! By Him Who has sent you with the Truth, I will not ask anyone for anything after you till I leave this world.'" So, when Abū Bakr during his caliphate called Ḥakīm to give him (some money), Ḥakīm refused to accept anything from him. Then 'Umar also called him (during his caliphate) in order to give him something, but Ḥakīm refused to accept it, whereupon 'Umar said, 'O Muslims! I give him (i.e., Ḥakīm) his right which Allāh has assigned to him from this *Fai* (booty), but he refuses to take it." So, Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

وعُرْوَةَ بنِ الزُّبَيْرِ: أنَّ حَكِيمَ بنَ حِزَامٍ رَضِيَ اللهُ عَنْهُ قالَ: سَألْتُ رَسُولَ اللهِ ﷺ فأعْطاني، ثُمَّ سَألْتُهُ فأعْطاني، ثُمَّ قالَ لي: «يا حَكِيمُ، إنَّ هذَا المَالَ خَضِرٌ حُلْوٌ، فمَنْ أخَذَهُ بِسخاوَةِ نَفْسٍ بُورِكَ لهُ فِيهِ، ومَنْ أخَذَهُ بإشْرَافِ نَفْسٍ لَمْ يُبارَكْ لَهُ فِيهِ، وكانَ كالذِي يأكُلُ ولا يَشْبَعُ، واليَدُ العُلْيا خَيْرٌ منَ اليَدِ السُّفْلى». قالَ حَكِيمٌ: فَقُلْتُ: يا رَسُولَ اللهِ، والذِي بَعَثَكَ بالحَقِّ لا أرْزَأُ أحَداً بَعْدَكَ شَيْئاً حتَّى أُفارِقَ الدُّنْيا. فَكانَ أبو بَكْرٍ يَدْعُو حَكِيماً لِيُعْطِيَهُ العَطاءَ فَيَأبى أنْ يَقْبَلَ مِنْهُ شَيْئاً، ثُمَّ إنَّ عُمَرَ دَعاهُ لِيُعْطِيَهُ فأبى أنْ يَقْبَلَ مِنْهُ. فَقالَ: يا مَعْشَرَ المُسْلِمِيْنَ، إنِّي أعْرِضُ عَلَيْهِ حَقَّهُ الذِي قَسَمَ اللهُ لَهُ منْ هذَا الفَيْءِ فَيأبى أنْ يَأخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أحَداً مِنَ النَّاسِ شَيْئاً بَعْدَ النَّبيِّ ﷺ حتَّى تُوُفِّيَ. [راجع: ١٤٧٢]

3144. Narrated Nāfi'; 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "O Allāh's Messenger! I vowed to observe *I'tikāf* for one day during the pre-Islāmic period." The Prophet ﷺ ordered him to fulfil his vow. 'Umar gained two female captives from the war prisoners of Ḥunain and he left them in some of the houses at Makkah. When Allāh's Messenger ﷺ freed the captives of Ḥunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O 'Abdullāh! See what is the matter".

٣١٤٤ - حدَّثَنَا أبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ: أنَّ عُمَرَ ابنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: يا رَسُولَ اللهِ، إنَّهُ كانَ عَلَيَّ اعْتِكافُ يَوْمٍ في الجاهِلِيَّةِ. فأمَرَهُ أنْ يَفِيَ بِهِ. قَالَ: وأصَابَ عُمَرُ جارِيَتَيْنِ مِنْ سَبْيِ حُنَيْنٍ فَوَضَعَهُما في بَعْضِ بُيُوتِ مَكَّةَ، قالَ: فَمَنَّ رَسُولُ

اللهِ ﷺ عَلى سَبْيِ حُنَيْنٍ فَجَعَلُوا يَسْعَوْنَ في السِّكَكِ فَقالَ عُمَرُ: يا عَبْدَ اللهِ. انْظُرْ ما هذا؟ قالَ: مَنَّ رَسُولُ اللهِ ﷺ عَلى السَّبْيِ. قالَ: اذهَبْ فأرْسِلِ الجارِيَتَيْنِ. قالَ نافعٌ: ولَمْ يَعْتَمِرْ رَسُولُ اللهِ ﷺ مِنَ الجِعْرَانَةِ، ولَوِ اعتمرَ لم يَخْفَ عَلى عَبْدِ اللهِ. وزَادَ جَرِيرُ بنُ حازِمٍ عَنْ أيوبَ عن نافِعٍ عن ابنِ عُمَرَ وقال: مِنَ الخُمُسِ، ورواه مَعْمَرٌ، عَنْ أيُّوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ في النَّذْرِ ولَمْ يَقُلْ: يَوْمَ. [راجع: ٢٠٣٢]

'Abdullāh replied, "Allāh's Messenger ﷺ has freed the captives without ransom." He said (to him), "Go and set free those two slave-girls." (Nāfi' added:) Allāh's Messenger ﷺ did not perform the *'Umra* from Al-Ji'rāna, and if he had performed the *'Umra*, it would not have been hidden from 'Abdullāh.

٣١٤٥ - حدَّثنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا جريرُ بنُ حازِمٍ: حدَّثَنا الحَسَنُ قالَ: حدَّثَنِي عَمْرُو بنُ تَغْلِبَ رَضِيَ اللهُ عَنْهُ قالَ: أعْطَى رَسُولُ اللهِ ﷺ قَوْماً، ومَنَعَ آخَرِينَ فَكَأَنَّهُمْ عَتَبُوا عَلَيْهِ فَقالَ: إنّي أُعْطِي قَوْماً أخافُ ظَلَعَهُمْ وجَزَعَهُمْ، وأكِلُ أقْوَاماً إلى ما جَعَلَ اللهُ في قُلُوبِهِمْ مِنَ الخَيْرِ وَالغَنَاءِ. مِنْهُمْ عَمْرُو بنُ تَغْلِبَ. فَقالَ عَمْرُو بنُ تَغْلِبَ: ما أُحِبُّ أن لي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. زَادَ أبُو عاصِمٍ، عَنْ جَرِيرٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثَنا عَمْرُو بنُ تَغْلِبَ أنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِمالٍ أو بِسَبْيٍ فَقَسَمَهُ بِهٰذا. [راجع: ٩٢٣]

3145. Narrated 'Amr bin Taghlib رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet ﷺ said, "I give to some people lest they should deviate from True Faith or lose patience, while I do not give to others because of the goodness and contentment which Allāh has put in their hearts, and 'Amr bin Taghlib is amongst them." 'Amr bin Taghlib said, "The statement of Allāh's Messenger ﷺ is dearer to me than red camels."

Narrated Al-Ḥasan: 'Amr bin Taghlib told us that Allāh's Messenger ﷺ got some property or some war prisoners and he distributed them in the above way (i.e., giving to some people to the exclusion of others).

3146. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I give to Quraish people in order to attract their hearts and let them adhere to Islām, for they are near to their life of ignorance (i.e., they have recently embraced Islām and it is still not strong in their hearts)."

٣١٤٦ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إنِّي أُعْطِي قُرَيْشاً أتألَّفُهُمْ، لأنَّهُمْ حَدِيثُ عَهْدٍ بِجاهِلِيَّةٍ». [انظر: ٣١٤٧، ٣٥٢٨، ٣٧٧٨، ٣٧٩٣، ٤٣٣١، ٤٣٣٢، ٤٣٣٣، ٤٣٣٤، ٤٣٣٧، ٥٨٦٠، ٦٧٦٢، ٧٤٤١]

3147. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh bestowed His Messenger ﷺ with the properties of Hawāzin tribe as *Fai* (booty), he started distributing to some Quraishī men even up to one hundred camels each, whereupon some *Anṣārī* men said about Allāh's Messenger ﷺ, "May Allāh forgive His Messenger! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)." When Allāh's Messenger ﷺ was informed of what they had said, he called the *Anṣār* and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allāh's Messenger ﷺ came to them and said, "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied, "O Allāh's Messenger! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allāh forgive His Messenger; he gives the Quraish and leaves the *Anṣār*, in spite of the fact that our swords are still dropping blood (of the infidels).'" Allāh's Messenger ﷺ replied, "I give to such people as are still close to the period of infidelity (i.e., they have recently embraced Islām and faith is still weak in their hearts). Won't you be pleased to see people go with

٣١٤٧ - حدَّثَنا أبُو اليمانِ، أخْبَرَنا شُعَيْبٌ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَنِي أنَسُ بنُ مالِكٍ: أنَّ ناساً مِنَ الأنْصارِ قالُوا لِرَسُولِ اللهِ ﷺ حِينَ أفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِنْ أمْوالِ هَوازِنَ ما أفاءَ، فَطَفِقَ يُعْطِي رِجالاً مِنْ قُرَيْشٍ المِائَةَ مِنَ الإبِلِ، فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطِي قُرَيْشاً ويدَعُنا وسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ. قالَ أنَسٌ: فَحُدِّثَ رَسُولُ اللهِ ﷺ بِمَقالَتِهِمْ فأرْسَلَ إلى الأنْصارِ، فَجَمَعَهُمْ في قُبَّةٍ مِنْ أدَمٍ، ولَمْ يَدْعُ مَعَهُمْ أحَداً غَيْرَهُمْ. فَلَمَّا اجْتَمَعُوا جاءَهُمْ رَسُولُ اللهِ ﷺ فَقالَ: «ما كانَ حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» قالَ لَهُ فُقهاؤُهُمْ: أمَّا ذَوُورأينا فَلَمْ يَقُولُوا شَيْئاً، وأمَّا أُناسٌ مِنَّا حَدِيثَةٌ أسْنانُهُمْ، فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ يُعطِي قُرَيْشاً، ويَترُكُ الأنْصارَ، وسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ.

wealth, while you return with Allāh's Messenger ﷺ to your houses? By Allāh, what you will return with is better than what they are returning with." The *Anṣār* replied, "Yes, O Allāh's Messenger, we are satisfied". Then the Prophet ﷺ said to them. "You will find after me, others being preferred to you. Then be patient till you meet Allāh and meet His Messenger ﷺ at *Al-Ḥauḍ* (*Al-Kauthar*)." (Anas added:) But we did not remain patient.

فَقالَ رَسُولُ اللهِ ﷺ: «إنِّي لَأُعْطِي رِجالاً حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، أما تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بالأموالِ وتَرْجِعُوا إلى رِحالِكُمْ بِرَسُولِ اللهِ ﷺ؟ فَواللهِ ما تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قالُوا: بَلى يا رَسُولَ اللهِ قَدْ رَضِينا. فَقالَ لَهُمْ: «إنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً شَدِيدَةً، فاصْبِرُوا حتَّى تَلْقَوُا اللهَ ورَسُولَهُ ﷺ عَلى الحَوْضِ». قالَ أنَسٌ: فَلَمْ نَصْبِرْ. [راجع: ٣١٤٦]

3148. Narrated Jubair bin Muṭ'im that while he was with Allāh's Messenger who was accompanied by the people on their way back from Ḥunain, the bedouins started begging things of Allāh's Messenger ﷺ so much so that they forced him to go under a *Samura* tree where his *Ridā'* (upper-half body-cover garment) was snatched away. On that, Allāh's Messenger ﷺ stood up and said to them, "Return my *Ridai'* to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward."

٣١٤٨ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُمَرُ بنُ مُحَمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ أنَّ مُحَمَّدَ بنَ جُبَيْرٍ قالَ: أخْبَرَني جُبَيْرُ بنُ مُطْعِمٍ أنَّهُ بَيْنا هُوَ مَعَ رَسُولِ اللهِ ﷺ وَمَعَهُ النَّاسُ مَقْفَلَهُ مِنْ حُنَيْنٍ عَلِقَتْ رَسُولَ اللهِ ﷺ الأعْرَابُ يَسْأَلُونَهُ حتَّى اضْطَرُّوهُ إلى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ رَسُولُ اللهِ ﷺ فَقالَ: «أعْطُوني رِدَائي، فَلَوْ كانَ عَدَدُ هذِهِ العِضَاهِ نَعَماً لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لا تَجِدُونَنِي بَخِيلاً ولاَ كَذُوباً ولا جَبَاناً». [راجع: ٢٨٢١]

3149. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While I was walking with the Prophet ﷺ who was wearing a Najrānī *Burd* (outer garment) with a thick hem, a bedouin came upon the Prophet ﷺ and pulled his garment so

٣١٤٩ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا مالِكٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ

عَنْهُ قالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ وعَلَيْهِ بُرْدٌ نَجْرانِيٌّ غَلِيظُ الحَاشِيَةِ، فأَدْرَكَهُ أعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً حتَّى نَظَرْتُ إلى صَفْحَةِ عاتِقِ النَّبِيِّ ﷺ قَدْ أثَّرَتْ بِهِ حاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قالَ: مُرْ لي مِن مالِ اللهِ الذي عِنْدَكَ، فالتَفَتَ إلَيْهِ فَضَحِكَ ثُمَّ أمَرَ لَهُ بِعَطَاءٍ. [انظر: ٥٨٠٩، ٦٠٨٨]

violently that I could recognize the impress of the hem of the garment on his shoulder caused by the violence of his pull. Then the bedouin said, "Order for me something from Allāh's Wealth which you have." The Prophet ﷺ turned to him and smiled, and ordered that a gift be given to him.

٣١٥٠ - حدَّثَنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَن مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ ﷺ أُناساً في القِسْمَةِ فأعْطَى الأقْرَعَ بنَ حابِسٍ مائَةً منَ الإبِلِ، وأعْطَى عُيَيْنَةَ مِثْلَ ذلكَ، وأعْطَى أُناساً مِنَ أشْرَافِ العَرَبِ فآثَرَهُمْ يَوْمَئِذٍ في القِسْمَةِ. قالَ رَجُلٌ: واللهِ إنَّ هذِهِ القِسْمَةَ ما عُدِلَ فِيها وما أُرِيدَ بِها وَجْهُ اللهِ، فَقُلْتُ: واللهِ لأُخْبِرَنَّ النَّبِيَّ ﷺ فأتَيْتُهُ فأخْبَرْتُهُ فَقالَ: «فمَنْ يَعْدِلُ إذَا لَمْ يَعْدِلِ اللهُ ورَسُولُهُ، رَحِمَ اللهُ مُوسَى قَدْ أُوذِيَ بأكْثَر مِنْ هذَا فَصَبَرَ». [انظر: ٣٤٠٥، ٤٣٣٥، ٤٣٣٦، ٦٠٥٩، ٦١٠٠، ٦٢٩١، ٦٣٣٦]

3150. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Ḥunain, Allāh's Messenger ﷺ favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Ḥābis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allāh, in this distribution justice has not been observed, nor has Allāh's Pleasure been aimed at." I said (to him), "By Allāh, I will inform the Prophet ﷺ (of what you have said)." I went and informed him, and he said, "If Allāh and His Messenger did not act justly, who else would act justly. May Allāh be Merciful to Mūsa (Moses), for he was harmed with more than this, yet he kept patient."

٣١٥١ - حدَّثَنا مَحْمُودُ بنُ غَيْلانَ: حدَّثَنا أبُو أُسامَةَ: حدَّثَنا هِشامٌ قالَ: أخْبَرَني أبي، عَنْ أسماءَ

3151. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهما: I used to carry the date-stones on my head from the land of Az-Zubair which Allāh's Messenger ﷺ had given to him, a nd it was at a distance of 2/3 of a *Farsakh*

بنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: كُنْتُ أنقُلُ النَّوَى من أرْضِ الزُّبَيْرِ التي أقْطَعَهُ رَسُولُ اللهِ ﷺ على رأسي وهُوَ مِنِّي على ثُلُثَي فَرْسَخ. وقالَ أبُو ضَمْرَةَ: عَنْ هِشام، عَنْ أبيهِ: أنَّ النَّبيَّ ﷺ أقْطَعَ الزُّبَيْرَ أرْضاً مِنْ أمْوَالِ بَنِي النَّضِيرِ. [انظر: ٥٢٢٤]

from my house.

Narrated Hishām's father: The Prophet ﷺ gave Az-Zubair a piece of land from the property of Banī An-Naḍīr (gained as war booty).

٣١٥٢ - حدَّثني أحْمَدُ بنُ المِقْدَامِ: حدَّثنا الفُضَيْلُ بنُ سُلَيمانَ: حدَّثنا مُوسَى ابنُ عُقْبَةَ قالَ: أخْبَرني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ بنَ الخَطَّابِ أجْلَى اليَهُودَ والنَّصارَى منْ أرْضِ الحِجازِ، وكانَ رَسُولُ اللهِ ﷺ لمَّا ظَهَرَ على أهْلِ خَيْبَرَ أرادَ أن يُخْرِجَ اليَهُودَ مِنها وكانَتِ الأرْضُ - لمَّا ظَهَرَ عَلَيها - لليَهُودِ وللرَّسُولِ وللمُسلِمِينَ، فَسَأَلَ اليَهُودُ رَسُولَ اللهِ ﷺ أنْ يَتْرُكَهُمْ على أن يَكْفُوا العَمَلَ ولهُمْ نِصْفُ الثَّمَرِ، فَقالَ رَسُولُ اللهِ ﷺ: «نَتْرُكُكُم على ذلكَ ما شِئْنا»، فأُقِرُّوا حتَّى أجْلاهُمْ عُمَرُ في إمارَتِهِ إلى تَيماءَ وأرِيحاءَ. [راجع: ٢٢٨٥]

3152. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb expelled all the Jews and Christians from the land of Ḥijāz. Allāh's Messenger ﷺ, after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it, belonged to Allāh, Allāh's Messenger and the Muslims. But the Jews requested Allāh's Messenger ﷺ to leave them there on the condition that they would do the labour and get half of the fruits (the land would yield). Allāh's Messenger ﷺ said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of 'Umar's caliphate when he expelled them to Taimā' and Arīḥā.

(٢٠) بابُ ما يُصيبُ منَ الطَعامِ في أرْضِ الحَرْبِ

(20) CHAPTER. The food gained as war booty in the battlefield.

٣١٥٣ - حدَّثنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ

3153. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet ﷺ

(standing behind), so I felt embarrassed in front of him.

قالَ: كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ فَرَمى إنْسانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَنزوْتُ لآخُذَهُ فالتَفَتُّ فإذَا النَّبِيُّ ﷺ فاسْتَحْيَيْتُ مِنْهُ. [انظر: ٤٢٢٤، ٥٥٠٨]

3154. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: In our holy battles, we used to get honey and grapes as war booty which we would eat and would not store.

٣١٥٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافعٍ: عَنِ ابنِ عُمَرَ رضي اللهُ عَنْهُما قالَ: كُنَّا نُصِيبُ في مَغازِينا العَسَلَ والعِنَبَ فَنَأْكُلُهُ ولا نَرْفَعُهُ.

3155. Narrated Ibn Abī Aufa رَضِيَ اللهُ عَنْهُما: We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allāh's Messenger ﷺ made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet ﷺ prohibited that because the *Khumus* had not been taken out of the booty (i.e., donkeys); other people said, "He prohibited eating them forever." [The ubnarrator added, "I asked Sa'īd bin Jubair who said, 'He (ﷺ) has made the eating of donkeys' meat illegal forever.'"]

٣١٥٥ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبانِيّ قالَ: سَمِعْتُ ابنَ أبي أوْفى رَضِيَ اللهُ عَنْهُما يَقُولُ: أصابَتْنا مَجاعَةٌ لَيَالِيَ خَيْبَرَ، فَلَمَّا كانَ يَوْمُ خَيْبَرَ وقَعْنا في الحُمُرِ الأهْلِيَّةِ فانْتَحَرْناها، فَلَمَّا غَلَتِ القُدُورُ نادَى مُنَادِي رَسُولِ اللهِ ﷺ: أكفِئُوا القُدُورَ فَلا تَطْعَمُوا من لُحُومِ الحُمُرِ شَيْئاً. قالَ عَبْدُ اللهِ: فَقُلْنا: إنَّما نَهى النَّبِيُّ ﷺ لأنَّها لَمْ تُخَمَّسْ، قالَ: وقالَ آخَرُونَ: حَرَّمَها البَتَّةَ. وسَألْتُ سَعِيدَ بنَ جُبَيرٍ فَقالَ: حرَّمَها البَتَّةَ. [انظر: ٤٢٢٠، ٤٢٢٢، ٤٢٢٤، ٥٥٢٦]

58 – THE BOOK OF *AL-JIZYA* AND THE STOPPAGE OF WAR

٥٨ - كتاب الجزية والموادعة

(1) CHAPTER. ***Al-Jizya*** **(i.e., tax taken from all non-Muslims living under the protection of the Islāmic state) taken from the** ***Dhimmī*****, and the stoppage of war for a while with the enemies.**

(١) **بابُ** الجِزْيَةِ والمُوَادَعَةِ مَعَ أهْلِ الذِمّة والحَرْبِ،

And the Statement of Allāh عَزَّ وجَل:

"Fight against those who (1) believe not in Allāh (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of Scripture (Jews and Christians), until they pay the *Jizya* with willing submission, and feel themselves subdued." (V.9:29)

And what has been said regarding the taking of *Jizya* from the Jews, Christians, Magians and non-Arab infidels.

Narrated Ibn Abī Najīḥ: I asked Mujāhid, "Why are the Syrians charged four Dīnārs as *Jizya* while the Yemenites are charged one Dīnār only?" Mujāhid replied, "This (*Jizya*) has been fixed on the basis of the degree of prosperity."

وقَولِ اللهِ تَعَالَى: ﴿قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ وَلَا يُحَرِّمُونَ﴾ إلَى قَوْلِهِ: ﴿وَهُمْ صَـٰغِرُونَ﴾ [التوبة: ٢٩] يعني أذِلَّاءُ. والمَسْكَنَةُ مَصْدر المِسْكِينِ، فُلانٌ أسْكَنُ مِنْ فُلَانٍ أحْوَجُ مِنْهُ وَلَم يَذْهَبْ إلى السُّكُونِ وما جاءَ في أخْذِ الجِزْيَةِ مِنَ اليَهُودِ والنَّصَارَى والمجوسِ والعَجَم. وقالَ ابْنُ عُيَيْنَةَ، عَنِ ابنِ أبي نَجِيحٍ: قُلْتُ لمجاهِدٍ: ما شأنُ أهْلِ الشَّامِ عَلَيهِمْ أرْبَعَةُ دَنانِيرَ، وأهْلِ اليَمَنِ عَلَيْهِمْ دِينارٌ؟ قالَ: جُعِلَ ذٰلكَ مِنْ قِبَلِ اليَسارِ.

3156. Narrated 'Umar (bin Dīnār): I was sitting with Jābir bin Zaid and 'Amr bin 'Aus; and Bajāla was narrating to them in 70 A.H., the year when Muṣ'ab bin Az-Zubair was the leader of the pilgrims of Baṣrah. We were sitting at the steps of Zamzam well and Bajāla said, "I was the clerk of Jaz' bin Mu'āwiya, Al-Aḥnaf's paternal uncle. A letter came from 'Umar bin Al-Khaṭṭāb one year before his death; and it was read:

'Cancel every marriage contracted among the Magians between relatives of close

٣١٥٦ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ عَمْراً قالَ: كُنْتُ جالِساً مَعَ جابِرِ بنِ زَيْدٍ وعَمْرِو بنِ أوْسٍ فَحدَّثَهُما بَجالَةُ سَنَةَ سَبعِيْنَ - عامَ حَجَّ مُصْعَبُ بنُ الزُّبَيْرِ بأهْلِ البَصْرَةِ - عِنْدَ دَرَجِ زَمْزَمَ قالَ: كُنْتُ كاتِباً لجَزْءِ بنِ مُعاوِيَةَ، عَمِّ الأحْنَفِ، فأتانا كِتابُ عُمَرَ ابنِ

kinship (marriages that are regarded illegal in Islām : a relative of this sort being called *Dhū-Mahram*.)"[1]

'Umar did not take the *Jizya* from the Magian infidels

3157. Till 'Abdur-Rahmān bin 'Aūf testified that Allāh's Messenger ﷺ had taken the *Jizya* from the Magians of Hajar.

3158. Narrated 'Amr bin 'Aūf Al-Ansārī, who was an ally of Banī 'Āmr bin Lu'aī and one of those who had taken part in (the *Ghazwa* of) Badr: Allāh's Messenger ﷺ sent Abū 'Ubaida bin Al-Jarrāh to Bahrain to collect the *Jizya*. Allāh's Messenger ﷺ had established peace with the people of Bahrain and appointed Al-'Alā' bin Al-Hadramī as their governor. When Abū 'Ubaida came from Bahrain with the money, the *Ansār* heard of Abū Ubaida's arrival which coincided with the time of the morning *Salāt* (prayer) with the Prophet ﷺ. When Allāh's Messenger led them in the morning prayer (*Salāt-al-Fajr*) and finished, the *Ansār* approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abū 'Ubaida has brought something?" They said, "Yes, O Allāh's Messenger!" He said, "Rejoice and hope for what will please you! By Allāh, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

الخَطَّابِ قَبْلَ مَوْتِهِ بِسَنَةٍ: فَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ المجُوسِ، ولَمْ يَكُنْ عُمَرُ أَخَذَ الجِزْيَةَ مِنَ المجُوسِ.

٣١٥٧ - حَتَّى شَهِدَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ: أَنَّ رَسُولَ اللهِ ﷺ أَخَذَها مِنْ مَجُوسِ هَجَرَ.

٣١٥٨ - **حدَّثنا** أبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عُرْوَةُ ابنُ الزُّبَيْرِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أَنَّهُ أَخْبَرَهُ أَنَّ عَمْرَو بنَ عَوْفٍ الأنصارِيَّ وهُوَ حَليفٌ لِبَني عامِرِ بنِ لُؤَيٍّ، وكانَ شَهِدَ بَدْراً أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبا عُبَيْدَةَ بنَ الجَرَّاحِ إلى البَحْرَينِ يأتي بِجِزْيَتِها. وكانَ رَسُولُ اللهِ ﷺ هُوَ صالَحَ أَهْلَ البَحْرَيْنِ وأَمَّرَ عَلَيهِمُ العَلاءَ بنَ الحَضْرَمِيِّ فَقدِمَ أبُو عُبَيْدَةَ بِمالٍ مِنَ البَحْرَيْنِ فَسَمِعَتِ الأنْصارُ بِقُدُومِ أبي عُبَيْدَةَ فَوَافَقَتْ صَلاةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ فَلَمَّا صلَّى بِهِمُ الفَجْرَ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللهِ ﷺ حِينَ رَآهُمْ وقالَ: «أَظُنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبا عُبَيْدَةَ قَدْ جاءَ بِشَيْءٍ؟» قالُوا: أَجَلْ يا رَسُولَ اللهِ، قالَ: «فأبْشِرُوا وأَمِّلُوا ما يَسُرُّكُمْ. فَوَاللهِ لا الفَقْرَ أَخْشَى عَلَيْكُمْ

---

(1) (H. 3156) 'Umar رَضِيَ اللهُ عَنْهُ did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islām.

ولكِنْ أخْشَى عَلَيْكُمْ أنْ تُبْسَطَ عَلَيْكُمْ الدُّنْيا كما بُسِطَتْ عَلى منْ كانَ قَبْلَكُمْ فَتَنافَسُوها كما تَنافَسُوها وتُهْلِكَكُمْ كما أهْلَكتهُمْ».

3159. Narrated Jubair bin Ḥaiyya: 'Umar sent the Muslims to the great countries to fight *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]. When Al-Hurmuzān embraced Islām, 'Umar said to him, "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzān said, "Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs with one wing and the head, and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Fāris. So, order the Muslims to go towards Khosrau." So, 'Umar sent us (to Khosrau) appointing An-Nu'mān bin Muqarrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughīra replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughīra replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and

٣١٥٩ - حدَّثَنا الفَضْلُ بنُ يَعْقُوبَ: حدَّثَنا عَبْدُ اللهِ بنُ جَعْفَرٍ الرَّقِّيُّ: حدَّثَنا المُعْتَمِرُ بنُ سُلَيمانَ: حدَّثَنا سَعِيدُ بنُ عُبَيْدِ اللهِ الثَّقَفِيُّ: حدَّثَنا بَكْرُ بنُ عَبْدِ اللهِ المُزَنِيُّ وزِيادُ بنُ جُبَيْرٍ عَنْ جُبَيْرِ بنِ حَيَّةَ، قالَ: بَعَثَ عُمَرُ النَّاسَ في أفْناءِ الأمْصارِ يُقاتِلُونَ المُشْرِكِينَ، فأسْلَمَ الهُرْمُزَانُ فَقالَ: إنِّي مُسْتَشِيْرُكَ في مَغازِيَّ هذِهِ. قالَ: نَعَمْ، مَثَلُها ومَثَلُ مَنْ فِيها منَ النَّاسِ منْ عَدُوِّ المُسْلِمِيْنَ مَثَلُ طائِرٍ لَهُ رَأسٌ ولَهُ جَناحانِ ولَهُ رِجْلانِ، فإنْ كُسِرَ أحَدُ الجَناحَيْنِ نَهَضَتِ الرِّجْلانِ بِجَناحٍ والرَّأسُ فإنْ كُسِرَ الجَناحُ الآخرُ نَهَضَتِ الرِّجْلان والرَّأسُ. وإنْ شُدِخَ الرَّأسُ ذَهَبَتِ الرِّجْلانِ والجَناحانِ والرَّأسُ. فالرَّأسُ كِسْرَى والجَناحُ قَيْصَرُ والجَناحُ الآخَرُ فارِسُ، فمُرِ المُسْلِمِيْنَ فَلْيَنْفِرُوا إلى كِسْرَى. وقالَ بَكْرٌ وزِيادٌ جميعاً: عَنْ جُبَيْرِ بنِ حَيَّةَ، فَنَدَبَنا عُمَرُ واسْتَعْمَلَ عَلَيْنا النُّعْمانَ بنَ مُقَرِّنٍ، حتَّى إذَا كُنَّا بأرْضِ العَدُوِّ، خَرَجَ عَلَيْنا عامِلُ

stones. While we were in this state, the Lord of the heavens and of the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet ﷺ, the Messenger of our Lord, has ordered us to fight you till you worship Allāh Alone or give *Jizya* (i.e., tribute); and our Prophet ﷺ has informed us that our Lord says:

'Whoever amongst us is killed (i.e., martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master.'

كِسْرَى فِي أَرْبَعِينَ أَلْفاً، فَقَامَ تُرْجُمانٌ فَقَالَ: لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ، فَقَالَ المُغِيرَةُ: سَلْ عَمَّا شِئْتَ، قَالَ: مَا أَنْتُمْ؟ قَالَ: نَحْنُ أُناسٌ مِنَ العَرَبِ كُنَّا فِي شَقاءٍ شَدِيدٍ وبَلاءٍ شَدِيدٍ نَمَصُّ الجِلْدَ والنَوَى مِنَ الجُوعِ، ونَلْبَسُ الوَبَرَ والشَّعَرَ، ونَعْبُدُ الشَّجَرَ والحَجَرَ. فَبَيْنَا نَحْنُ كَذٰلِكَ إِذْ بَعَثَ رَبُّ السَّمٰوَاتِ ورَبُّ الأَرَضِينَ، تَعالَى ذِكْرُهُ، وجَلَّتْ عَظَمَتُهُ، إِلَيْنا نَبِيّاً مِنْ أَنْفُسِنا نَعْرِفُ أَباهُ وأُمَّهُ. فأَمَرَنا نَبِيُّنا رَسُولُ رَبِّنا ﷺ أَنْ نُقاتِلَكُمْ حَتَّى تَعْبُدُوا اللهَ وحْدَهُ أَوْ تُؤَدُّوا الجِزْيَةَ. وأَخْبَرَنا نَبِيُّنا ﷺ عَنْ رِسالَةِ رَبِّنا أَنَّهُ مَنْ قُتِلَ مِنَّا صارَ إِلَى الجَنَّةِ فِي نَعِيمٍ لَمْ يَرَ مِثْلَها قَطُّ، ومَنْ بَقِيَ مِنَّا مَلَكَ رِقابَكُمْ. [انظر: ٧٥٣٠]

3160. (Al-Mughīra, then blamed An-Nu'mān for delaying the attack[1] and) An-Nu'mān said to Al-Mughīra, "If you had participated in a similar battle, in the company of Allāh's Messenger ﷺ he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allāh's Messenger ﷺ in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had stared blowing and the time for the *Ṣalāt* (prayer) was due (i.e., after midday)."

٣١٦٠ - فَقالَ النُّعْمانُ: رُبَّما أَشْهَدَكَ اللهُ مِثْلَها مَعَ النَّبِيِّ ﷺ فَلَمْ يُنَدِّمْكَ ولَمْ يُخْزِكَ، ولٰكِنِّي شَهِدْتُ القِتالَ مَعَ رَسُولِ اللهِ ﷺ. كانَ إِذا لَمْ يُقاتِلْ فِي أَوَّلِ النَّهارِ انْتَظَرَ حَتَّى تَهُبَّ الأَرْواحُ وتَحْضُرَ الصَّلَوَاتُ.

(2) CHAPTER. If the *Imām* concludes a truce with the king of a country, will peace be

(٢) بابٌ: إِذا وَادَعَ الإِمامُ مَلِكَ

(1) (H. 3159) Al-Mughīra wanted the Muslims to attack the enemy after their talk to the interpreter immediately while An-Nu'mān delayed it till the afternoon.

observed in regard to all the people of that country?

القَرْيَةِ، هَلْ يَكُونُ ذٰلكَ لِبَقِيَّتِهِمْ؟

3161. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: We accompanied the Prophet ﷺ in the *Ghazwa* of Tabūk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet ﷺ. And the Prophet ﷺ wrote to him a peace treaty allowing him to keep authority over his country.

٣١٦١ - **حدَّثَنَا** سَهْلُ بنُ بَكَّارٍ: حدَّثَنا وُهَيْبٌ، عَنْ عَمْرِو بنِ يَحْيَى، عَنْ عَبَّاسٍ السَّاعِدِيِّ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ قالَ: غَزَوْنا مَعَ النَّبيِّ ﷺ تَبُوكَ، وأهْدَى مَلكُ أيْلَةَ للنبيِّ بَغْلَةً بَيْضاءَ، وكَساهُ بُرْداً، وكَتَبَ لَهُ بِبَحْرِهِمْ. [راجع: ١٤٨١]

(3) CHAPTER. The advice to take care of non-Muslims who have a covenant of Allāh's Messenger ﷺ.

(٣) **بابُ** الوَصاة بِأهْلِ ذِمَّةِ رَسُولِ اللهِ ﷺ،

والذِّمَّةُ: العَهْدُ. والإِلُّ: القَرَابَةُ.

3162. Narrated Juwairiya bin Qudāma At-Tamīmī: We said to 'Umar bin Al-Khaṭṭāb, "O Chief of the believers! Advise us." He said, "I advise you to fulfil Allāh's *Dhimma* (financial obligation) (made with the *Dhimmī*) as it is the *Dhimma* of your Prophet ﷺ and the source of the livelihood of your dependents (i.e., the taxes from the *Dhimmī*)."

٣١٦٢ - **حدَّثَنَا** آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا أبو جَمْرَةَ قالَ: سَمِعْتُ جُوَيْرِيَةَ بنَ قُدَامَةَ التميميَّ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ، قُلْنا: أوْصِنا يا أميرَ المُؤْمِنِيْنَ، قالَ: أُوصِيكُمْ بِذِمَّةِ اللهِ فإنَّهُ ذِمَّةُ نَبِيِّكُمْ ورِزْقُ عِيالِكُمْ. [راجع: ١٣٩٢]

(4) CHAPTER. What grants the Prophet ﷺ gave from the land of Baḥrain, and what he promised to give (some people) from the Baḥrain money resources and from *Al-Jizya*. And to whom should the *Fai* (i.e., booty gained without fight) and the *Jizya* be distributed?

(٤) **بابُ** ما أقْطَعَ النَّبيُّ ﷺ مِنَ البَحْرَيْنِ، وما وَعَدَ مِنْ مالِ البَحْرَيْنِ والجِزْيَةِ ولِمَنْ يُقْسَم الفيءُ والجِزْيَةُ؟

3163. Narrated Yaḥyā bin Sa'īd: Once, the Prophet ﷺ called the *Anṣār* in order to grant them part of the land of Baḥrain. On that they said, "No! By Allāh, we will not accept it unless you grant a similar thing to

٣١٦٣ - **حدَّثَنَا** أحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيْرٌ، عَنْ يَحْيى بنِ سَعِيدٍ قالَ: سَمِعْتُ أنَساً قالَ: دَعا النَّبيُّ

our Quraishī brothers as well." He said, "That will be their's if Allāh wills." But when the *Anṣār* persisted in their request, he said, "After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at *Al-Hauḍ* (of *Al-Kauthar*)."

ﷺ الأَنْصَارَ لِيَكْتُبَ لَهُمْ بِالبَحْرَيْنِ، فَقالُوا: لا واللهِ حتَّى تَكْتُبَ لإِخْوانِنا مِنْ قُرَيْشٍ بِمِثْلِها. فَقالَ: «ذَاكَ لَهُمْ ما شاءَ اللهُ عَلى ذٰلكَ» يَقُولُونَ لَهُ. قالَ: «فإِنَّكُمْ سَتَرَوْنَ بَعْدي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوني على الحوضِ». [راجع: ٢٣٧٦]

3164. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ once said to me, "If the revenue of Baḥrain came, I would give you this much and this much and this much." When Allāh's Messenger ﷺ died, and the revenue of Baḥrain came, Abū Bakr announced, "Let whoever was promised something by Allāh's Messenger ﷺ come to me." So, I went to Abū Bakr and said, "Allāh's Messenger ﷺ said to me, 'If the revenue of Baḥrain came, I would give you this much and this much and this much.'" On that Abū Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abū Bakr asked me to count it. I counted it and it was five hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

٣١٦٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا إسماعِيلُ بنُ إبْراهِيمَ قالَ: أَخْبرَني رَوْحُ ابنُ القاسِمِ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ قالَ لي: «لَوْ قَدْ جاءَنا مالُ البَحْرَيْنِ قَدْ أعطَيْتُكَ هٰكَذا وهٰكَذا وهٰكَذا». فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ، وجاءَ مالُ البَحْرَيْنِ، فَقالَ أبو بَكْرٍ: مَنْ كانَتْ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ عِدَةٌ فَلْيَأْتِني. فأتَيْتُهُ فَقُلْتُ: إنَّ رَسُولَ اللهِ ﷺ قَدْ كانَ قالَ لي: «لَوْ قَدْ جاءَنَا مالُ البَحْرَيْنِ لأعْطَيْتُكَ هٰكَذا وهٰكَذا وهٰكَذا». فَقالَ لي: احْثُهْ، فَحَثَوْتُ حَثْيَةً، فَقالَ لي: عُدَّها، فَعَدَدْتُها فإذَا هي خَمْسُمائَةٍ فأعْطاني ألْفاً وخَمْسَمائَةٍ. [راجع: ٢٢٩٦]

3165. Narrated Anas رَضِيَ اللهُ عَنْهُ: Money from Baḥrain was brought to the Prophet ﷺ. He said, "Spread it in the mosque." It was the biggest amount that had ever been brought to Allāh's Messenger ﷺ. In the meantime Al-'Abbās came to him and said,

٣١٦٥ - وقالَ إبْراهِيمُ بنُ طَهْمانَ: عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ عَنْ أنَسٍ: أُتي النَّبِيُّ ﷺ بِمالٍ مِنَ البَحْرَيْنِ فَقالَ: «انْثُرُوهُ في

"O Allāh's Messenger! Give me, for I gave the ransom of myself and 'Aqīl." The Prophet ﷺ said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet ﷺ, "Will you order someone to help me in lifting it?" The Prophet ﷺ said, "No." Then Al-'Abbās said, "Then will you yourself help me carry it?" The Prophet ﷺ said, "No." Then Al-'Abbās threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet ﷺ, "Will you order someone to help me carry it?" The Prophet ﷺ said, "No." Then Al-'Abbās said, "Then will you yourself help me carry it?" The Prophet ﷺ said, "No." So, Al-'Abbās threw away some more money and lifted it on his shoulder and went away. The Prophet ﷺ kept on looking at him with astonishment at his greediness till he went out of our sight. Allāh's Messenger ﷺ did not get up from there till not a single Dirham remained from that money.

(5) CHAPTER. The sin of one who kills an innocent person having a treaty with the Muslims.

3166. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is smelled from a distance of forty years."

(6) CHAPTER. The expelling of the Jews from the Arabian Peninsula.

Narrated 'Umar that the Prophet ﷺ said (to the Jews), "We shall keep you here as

الْمَسْجِدِ». فَكانَ أكثرَ مالٍ أُتِيَ بِهِ رَسُولُ اللهِ ﷺ إذْ جاءَهُ العَبَّاسُ فَقالَ: يا رَسُولَ اللهِ، أعْطِني إنِّي فادَيْتُ نَفْسِي وفادَيْتُ عَقِيلاً فَقَالَ: «خُذْ»، فَحثا في ثَوْبِهِ، ثُمَّ ذَهَبَ يُقِلّه فَلَمْ يَسْتَطِعْ، فَقالَ: اؤمُر بَعْضَهُمْ يَرْفَعْهُ إليَّ. قالَ: «لا»، قالَ: فارْفَعْهُ أنْتَ عَلَيَّ، قالَ: «لا»، فَنَثَرَ مِنْهُ ثم ذَهَبَ يُقِلُّهُ فَلَمْ يَرْفَعْهُ فقالَ: فَمُرْ بَعْضَهُمْ يَرفَعْهُ عَلَيَّ، قالَ: «لا»، قالَ: فارْفَعْهُ أنْتَ عَلَيَّ، قالَ: «لا»، فَنَثَرَ مِنْهُ ثُمَّ احْتَمَلَهُ عَلى كاهِلِهِ ثُمَّ انْطَلَقَ فما زَالَ يُتْبِعُهُ بَصَرَهُ حتَّى خَفِيَ عَلَيْنا عَجَباً مِنْ حِرْصِهِ. فَمَا قامَ رَسُولُ اللهِ ﷺ وثَمَّ مِنها دِرْهَمٌ. [راجع: ٤٢١]

(٥) بابُ إثْمِ مَنْ قَتَلَ مُعاهِداً بِغَيرِ جُرْمٍ

٣١٦٦ - حدَّثَنَا قَيْسُ بنُ حَفْصٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الحَسَنُ بنُ عَمْرٍو: حدَّثَنا مُجَاهِدٌ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قَتَلَ مُعاهِداً لَمْ يَرَحْ رائِحَةَ الجَنَّةِ، وإنَّ رِيْحَها يُوجَدُ مِنْ مَسِيرَةِ أرْبَعِينَ عاماً». [انظر: ٦٩١٤]

(٦) بابُ إخْرَاجِ اليُهودِ مِنْ جَزِيرَةِ العَرَبِ،

وقالَ عُمَرُ عَنِ النَّبِيِّ ﷺ: «أُقِرُّكُمْ

long as Allāh keeps you here."

3167. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were in the mosque, the Prophet ﷺ came out and said, "Let us go to the Jews." We went out till we reached Bait-ul-Midrās. He said to them, "If you embrace Islām, you will be safe. You should know that the earth belongs to Allāh and His Messenger, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the earth belongs to Allāh and His Messenger."

3168. Narrated Sa'īd bin Jubair that he heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا saying, "Thursday! And (you know not) what Thursday is?" After that Ibn 'Abbās wept till the stones on the ground were soaked with his tears. On that I asked Ibn 'Abbās, "What is (about) Thursday?" He said, "When the condition (i.e., health) of Allāh's Messenger ﷺ deteriorated, he said, 'Bring me a bone of scapula, so that I may write something for you after which you will never go astray.' The people differed in their opinions, although it was improper to differ in front of a Prophet. They said, 'What is wrong with him? Do you think he is delirious?[1] Ask him (to understand).' The Prophet ﷺ replied, 'Leave me as I am in a better state than what you are asking me to do.'[2] Then the

ما أقَرَّكُمُ اللهُ».

٣١٦٧ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيثُ قالَ: حدَّثني سَعيدٌ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنما نَحْنُ في المَسْجِدِ، خَرَجَ النَّبيُّ ﷺ فَقالَ: «انْطَلِقُوا إلى يَهُودَ»، فَخَرَجْنا حتَّى جِئْنا بَيْتَ المِدْراسِ، فَقالَ: «أسْلِمُوا تَسْلَمُوا، واعْلَمُوا أنَّ الأرْضَ للهِ ورَسُولِهِ، وإنِّي أُريدُ أنْ أُجْلِيَكُمْ مِنْ هَذِهِ الأرْضِ، فمَنْ يَجِدْ مِنْكُمْ بمالِهِ شَيْئاً فَلْيَبِعْهُ، وإلَّا فاعْلَمُوا أنَّ الأرْضَ للهِ ورَسُولِهِ». [انظر: ٦٩٤٤، ٧٣٤٨]

٣١٦٨ - حدَّثنا مُحَمَّدٌ: حدَّثنا ابنُ عُيَيْنَةَ، عَنْ سُلَيمانَ بن أبي مسلم الأحْوَلِ: سَمِعَ سَعِيدَ بنَ جُبَيْرٍ: سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: يَوْمُ الخَميسِ وَما يَوْمُ الخَميسِ؟ ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الحَصَى، قُلْتُ: يَا ابن عَباسٍ، مَا يَوْمُ الخَميسِ؟ قالَ: اشْتَدَّ بِرَسُولِ اللهِ ﷺ وجَعُهُ، فَقالَ: «ائْتُوني بِكَتِفٍ أكْتُبْ لَكُمْ كِتاباً لاتَضِلُّوا بَعْدَهُ أبَداً». فَتَنازَعُوا ولا يَنْبَغي عِنْدَ نَبيٍّ تَنازُعٌ، فقالُوا: ما لَهُ أهَجَرَ؟ اسْتَفْهِمُوهُ، فَقالَ: «ذَرُوني

(1) (H. 3168) The speakers here disapproved of the opinion of other people who suggested that the Prophet ﷺ should not be asked to write as he was seriously ill.
(2) (H. 3168) This means: I am busy preparing myself to meet my Lord, and that is better than the worldly affairs you are asking me to talk to you about.

Prophet ﷺ ordered them to do three things saying, 'Turn out all *Al-Mushrikūn* from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.'" The subnarrator added, "The third order was something beneficial which either Ibn 'Abbās did not mention or he mentioned but I forgot."(1)

فالَّذي أنا فيهِ خَيرٌ ممَّا تَدْعُوني إلَيْهِ». فأمَرَهُمْ بِثَلاثٍ، قالَ: «أخرِجُوا المُشْرِكِيْنَ مِنْ جَزِيرَةِ العَرَبِ، وأجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ»، والثَّالِثَةُ إمَّا أنْ سَكَتَ عَنها، وإمَّا أنْ قالَهَا فَنَسِيتُها. قالَ سُفْيانُ: هذَا مِنْ قَوْلِ سُلَيمانَ.

[راجع: ١١٤]

(7) CHAPTER. If *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) prove treacherous to the Muslims, may they be forgiven?

(٧) بابٌ إذَا غَدَرَ المُشْرِكُونَ بالمُسْلِمِيْنَ، هَلْ يُعْفى عَنْهُمْ؟

3169. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Prophet ﷺ ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet ﷺ said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet ﷺ asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O Abūl-Qāsim; and if we should tell a lie, you can know our lie as you have done regarding our father." On that he asked, "Who are the

٣١٦٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني سَعِيدٌ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ للنَّبيِّ ﷺ شاةٌ فِيها سُمٌّ فَقالَ النَّبيُّ ﷺ: «اجْمَعُوا لِي مَنْ كانَ هاهُنا مِنْ يَهُودَ»، فَجُمِعُوا لَهُ فَقالَ لَهُمْ: «إنِّي سائِلُكُمْ عَنْ شَيءٍ، فَهَلْ أنْتُمْ صادِقِيَّ عَنْهُ؟» فَقالُوا: نَعَمْ، قالَ لَهُمُ النَّبيُّ ﷺ: «مَنْ أبُوكُمْ؟» قالُوا: فُلانٌ، فَقالَ: «كَذَبْتُمْ بَلْ أبُوكُمْ فُلانٌ»، قالُوا: صَدَقْتَ، قالَ: «فَهَلْ أنْتُمْ

(1) (H. 3168) This third order not mentioned here is explained by *Fath Al-Bārī* as to be one of the following four things: (A) To act on the orders of the Qur'ān, (B) To equip the army-unit under the command of Usāma رَضِيَ الله عَنْهُ, (C) To not to take the Prophet's grave as a place of worship, and (D) To offer the *Salāt* (prayers) perfectly and regularly (*Iqāmat-as-Salāt*) and to be good to your slaves (what your right hand possesses). [*Fath Al-Bārī*].

people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet ﷺ said, "You may be cursed and humiliated in it! By Allāh, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Abūl-Qāsim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar, in which case we would get rid of you, and if you are a Prophet then the poison would not harm you."

صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ؟» فَقالُوا: نَعَمْ يا أبا القاسِمِ وإِنْ كَذَبْنا عَرَفْتَ كَذِبَنَا كما عَرَفْتَهُ في أَبِيْنَا، فَقالَ لَهُمْ: «مَنْ أَهْلُ النَّارِ؟» قالُوا: نَكُونُ فِيها يَسِيراً، ثُمَّ تَخْلُفُونا فِيها. فَقالَ النَّبِيُّ ﷺ: «اخْسَؤُا فِيها، واللهِ لا نَخْلُفُكُمْ فِيها أَبَداً». ثُمَّ قالَ: «فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يا أبا القاسِمِ. قالَ: «هَلْ جَعَلْتُمْ في هٰذِهِ الشَّاةِ سُمّاً؟» قالُوا: نَعَمْ، قالَ: «ما حَمَلَكُمْ عَلى ذٰلكَ؟» قالُوا: أَرَدْنا إِنْ كُنْتَ كاذباً نَسْتريحُ، وإِنْ كُنْتَ نَبِيّاً لَمْ يَضُرَّكَ. [انظر: ٤٢٤٩، ٥٧٧٧]

(8) CHAPTER. The invocation of the *Imām* against those who break their covenant (with the Muslims).

(٨) بابُ دعاءِ الإمامِ عَلى مَنْ نَكَثَ عَهْداً

3170. Narrated 'Āṣim: I asked Anas about the *Qunūt* [i.e., invocation in the *Ṣalāt* (prayer)]. Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet ﷺ invoked evil on the tribe of Banī Sulaim for one month after bowing. Anas further said, "The Prophet ﷺ had sent 40 or 70 *Qārī* (i.e., men well-versed in the knowledge of the Qur'ān) to some *Mushrikūn*, but the latter stood against them and martyred them, although there was a peace pact between them and the Prophet ﷺ. I had never seen the Prophet ﷺ so sad over anybody as he was over them (i.e., the *Qārī*)."

[See Vol. 8, *Hadith* No.6394]

٣١٧٠ - **حدَّثَنا** أَبُو النُّعْمانِ: حدَّثَنا ثَابِتُ بنُ يَزِيْدَ: حدَّثَنا عاصِمٌ قالَ: سَأَلْتُ أَنساً رَضِيَ اللهُ عَنْهُ عَنِ القُنُوتِ، قالَ: قَبْلَ الرُّكُوعِ. فَقُلْتُ: إِنَّ فُلاناً يَزْعُمُ أَنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ، فَقالَ: كَذَبَ. ثُمَّ حدَّثَنا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَنَتَ شَهْراً بَعْدَ الرُّكُوعِ يَدْعُو عَلى أَحْياءٍ مِنْ بَنِي سُلَيْمٍ. قالَ: بَعَثَ أَرْبَعِينَ أَوْ سَبْعِينَ - يَشُكُّ فِيهِ - مِنَ القُرَّاءِ إِلى أُناسٍ مِنَ المُشْرِكِيْنَ فَعَرَضَ لَهُمْ هٰؤُلاءِ فَقَتَلُوهُمْ وكانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ، فما

رَأَيْتُهُ وَجَدَ عَلَى أَحَدٍ ما وَجَدَ عَلَيْهِمْ.

[راجع: ١٠٠١]

(9) CHAPTER. The offering of shelter and peace to someone by women.

(٩) بابٌ أمانِ النِّساءِ وجِوَارِهِنَّ

3171. Narrated Umm Hānī, the daughter of Abū Ṭālib: I went to Allāh's Messenger ﷺ on the day of the conquest of Makkah and found him taking a bath, and his daughter Fāṭima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Umm Hānī bint Abī Ṭālib." He said, "Welcome, O Umm Hānī." When he had finished his bath, he stood up and offered eight *Rak'a* prayer while dressed in one garment. I said, "O Allāh's Messenger! My brother 'Alī has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We will grant asylum to the one whom you have granted asylum." [(Umm Hānī said, "That (visit) was at the time of *Ḍuḥa* (i.e., forenoon)]."

٣١٧١ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرنا مالكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ ابنِ عُبَيْدِ اللهِ: أنَّ أبا مُرَّةَ مَوْلى أُمّ هانئٍ ابْنَةِ أبي طالِبٍ أخْبَرَهُ: أنَّهُ سَمعَ أُمَّ هَانئٍ ابْنَةَ أبي طالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وفاطِمَةُ ابْنَتُهُ تَسْتُرُهُ فَسَلَّمْتُ عَلَيْهِ، فَقالَ: «منْ هذِهِ؟» فَقُلْت: أنا أُمُّ هانئٍ بِنتُ أبي طالِبٍ، فقالَ: «مَرْحباً بأُمّ هانئٍ». فَلَمَّا فَرَغَ منْ غُسْلِهِ قامَ فَصَلَّى ثَمانِ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ، فَقُلْتُ: يا رَسُولَ اللهِ، زَعَمَ ابنُ أمّي عَليٌّ أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتَهُ، فُلانُ بنُ هُبَيرَةَ. فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمّ هانِئٍ»، قالَتْ أُمُّ هانِئٍ: وذلك ضُحى.

[راجع: ٢٨٠]

(10) CHAPTER. The asylum and protection granted by the Muslims should be respected and observed by all of them, even if it is granted by one of the lowest social status.

(١٠) بابٌ: ذِمَّةُ المُسْلِمينَ وَجِوارُهُمْ واحِدَةٌ، يَسْعَى بِها أدْناهُمْ

3172. Narrated Ibrāhīm At-Taimī's father: 'Alī delivered a *Khuṭba* (religious talk) saying, "We have no book to read except the Book of Allāh and what is written in this paper which contains verdicts

٣١٧٢ - **حدَّثني** مُحَمَّدٌ: أخْبرَنا وكيعٌ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنْ أبيهِ قالَ: خَطبَنَا عَليٌّ

فَقالَ: ما عِنْدَنا كِتابٌ نَقْرَؤُهُ إلَّا كِتابَ اللهِ وما في هذِهِ الصَّحِيفَةِ. فَقالَ: فِيها الجِراحاتُ، وأسْنانُ الإبِلِ، «والمَدِينَةُ حَرَمٌ ما بَيْنَ عَيرٍ إلى كَذا، فمَنْ أحْدَثَ فِيها حَدَثاً أوْ آوَى فِيها مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ والملائِكَةِ والنَّاسِ أجمَعِينَ، لا يُقبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ. ومَنْ تَوَلَّى غَيْرَ مَوَالِيْهِ فَعَلَيْهِ مِثْلُ ذٰلكَ. وذِمَّةُ المُسْلِمِينَ واحِدَةٌ فمَنْ أخْفَرَ مُسْلِماً فَعَلَيهِ مِثْلُ ذٰلكَ». [راجع: ١١١]

regarding (retaliation for) wounds, the ages of the camels (given as *Zakāt* or as blood money) and the fact that Al-Madīna is a sanctuary in between 'Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it to such an innovator, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds (of worship) will be accepted. And whoever (freed slave) takes as his master other than his real masters will incur the same (curse). And the asylum granted by any Muslim is to be respected by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (curse)."

(١١) بابٌ إذَا قالُوا: صَبَأنا، ولَمْ يُحْسِنُوا: أسْلَمْنا،

(11) CHAPTER. If non-Muslims (in war) say, "*Ṣaba'nā*" and could not say "*Aslamnā*" (i.e., we have embraced Islām), (their claim is accepted).

وقالَ ابنُ عُمَرَ: فَجَعَلَ خالِدٌ يَقْتُلُ فَقالَ النَّبيّ ﷺ: «أبْرَأُ إلَيْكَ ممَّا صَنَعَ خالِدٌ»، وقالَ عُمَرُ: إذَا قالَ: مَتْرَسْ، فَقَدْ آمَنَهُ، إنَّ اللهَ يَعْلَمُ الألْسِنَةَ كُلَّها. وقالَ: تَكَلَّمْ لا بأسَ.

And Ibn 'Umar said, "Khalid started killing such infidels (thinking that they should have said "*Aslamnā*" to be safe). The Prophet ﷺ said, "O Allāh! I am free from what Khalid has done." 'Umar said, "If one says to another '*Matras*'(1), he is granting him security thereby. Allāh knows all the tongues." 'Umar said (to Al-Hurmuzān, a Persian leader), "Speak, there is no harm." (And that was taken as a sign of granting security.)

(١٢) بابُ المُوادَعَةِ والمُصالحَةِ مَعَ المُشْرِكِينَ بالمَالِ وغَيْرِهِ، وإثمِ مَنْ لَمْ يَفِ بالعَهْدِ، وقَوْلِهِ: ﴿وَإِن جَنَحُوا۟ لِلسَّلْمِ﴾ جنحوا: طلبوا السلم. ﴿فَٱجْنَحْ لَهَا﴾

(12) CHAPTER. Making peace with *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfil the terms of the treaty.

And Allāh's Statement:

(1) (Ch. 11) "*Matras*" is a Persian word meaning, "Don't be afraid."

"But if they (enemy) incline toward peace...." (V.8:61)

3173. Narrated Sahl bin Abī Ḥathma: 'Abdullāh bin Sahl and Muḥaiyiṣa bin Mas'ūd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muḥaiyiṣa came upon 'Abdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madīna. 'Abdur-Raḥmān bin Sahl, Muḥaiyiṣa and Ḥuwaiyiṣa, the sons of Mas'ūd came to the Prophet ﷺ and 'Abdur-Raḥmān intended to talk, but the Prophet ﷺ said (to him), "Let the eldest of you speak," as 'Abdur-Raḥmān was the youngest. 'Abdur-Raḥmān kept silent and the other two spoke. The Prophet ﷺ said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet ﷺ said, "Then the Jews can clear themselves from the charge by taking *Al-Qasama* (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of *Al-Kafirūn* (disbelievers in Allāh, in His Oneness and in His Messenger Muḥammad ﷺ)?" So, the Prophet ﷺ himself paid the blood money (of 'Abdullāh).

[See Vol. 9, *Ḥadīth* No.6898]

٣١٧٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرٌ، هو ابنُ المُفَضَّلِ: حدَّثَنا يَحْيَى، عَنْ بُشَيْرِ بنِ يَسارٍ، عَنْ سَهْلِ بنِ أبي حَثْمَةَ قالَ: انطَلَقَ عَبْدُ اللهِ بنُ سَهْلٍ ومُحَيِّصَةُ ابنُ مَسْعُودِ بنِ زَيْدٍ إلى خَيْبَرَ وهيَ يَوْمَئِذٍ صُلْحٌ فَتَفَرَّقا، فأتَى مُحَيِّصَةُ إلى عَبْدِ اللهِ ابنِ سَهْلٍ وهُوَ يَتَشَحَّطُ في دَمِهِ قَتِيلاً فَدَفَنَهُ، ثُمَّ قَدِمَ المَدِينَةَ فانْطَلَقَ عَبْدُ الرَّحْمٰنِ بنُ سَهْلٍ ومُحَيِّصَةُ وحُوَيِّصَةُ ابْنا مَسْعُودٍ إلى النَّبيِّ ﷺ. فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ فَقالَ: «كَبِّرْ كَبِّرْ»، وهُوَ أحْدَثُ القَوْمِ. فَسَكَتَ فَتَكَلَّما فَقالَ: «أتَحْلِفُونَ وَتَسْتَحِقُّونَ قاتِلَكُمْ أوْ صاحِبَكُمْ؟» قالُوا: وكَيْفَ نَحْلِفُ ولَمْ نَشْهَدْ ولَمْ نَرَ، قالَ: «فَتُبْرِئُكُمْ يَهُودُ بخَمْسِينَ»، فقالُوا: كَيْفَ نَأخُذُ أيْمانَ قَوْمٍ كُفَّارٍ؟ فَعَقَلَهُ النَّبيُّ ﷺ مِنْ عِنْدِهِ.

[راجع: ٢٧٠٢]

(13) CHAPTER. The superiority of fulfilling one's covenant.

(١٣) بابُ فَضْلِ الوَفاءِ بالعَهْدِ

3174. Narrated 'Abdullāh bin 'Abbās that Abū Sufyān bin Ḥarb informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Shām as traders, during the truce which Allāh's

٣١٧٤ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ

عُتْبَةَ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أبا سُفْيانَ بنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ في رَكْبٍ مِنْ قُرَيْشٍ كانُوا تِجاراً بالشام في المُدَّةِ الَّتي مادَّ فِيها رَسُولُ اللهِ ﷺ أبا سُفْيانَ في كُفَّارِ قُرَيْشٍ. [راجع: ٧]

Messenger ﷺ had concluded with Abū Sufyān and the Quraish infidels.[1]

(١٤) بابٌ هَلْ يُعْفى عَنِ الذِّمِّيِّ إذا سَحر؟

(14) CHAPTER. If a *Dhimmī* practises magic, can he be excused?

وَقالَ ابنُ وهْبٍ: أَخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ، سُئِلَ: أَعَلى مَنْ سَحَرَ مِنْ أَهْلِ العَهْدِ قَتْلٌ؟ قالَ: بَلَغَنا أَنَّ رَسُولَ اللهِ ﷺ قَدْ صُنِعَ لَهُ ذٰلِكَ فَلَمْ يَقْتُلْ مَنْ صَنَعَهُ وكانَ مِنْ أَهْلِ الكِتابِ.

Ibn Shihāb was asked, "If one of those with whom Muslims have made a covenant bewitches people, will he be sentenced to death?" He replied, "We have been informed that Allāh's Messenger ﷺ was bewitched, yet he did not kill the magician who was from the people of the Scriptures."

٣١٧٥ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيَى: حدَّثنا هِشامٌ قالَ: حدَّثَني أَبي عَنْ عائِشَةَ أَنَّ النَّبِيَّ ﷺ سُحِرَ حَتَّى كانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئاً ولَمْ يَصْنَعْهُ. [انظر: ٣٢٦٨، ٥٧٦٣، ٥٧٦٥، ٥٧٦٦، ٦٠٦٣، ٦٣٩١]

3175. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once, the Prophet ﷺ was bewitched so that he began to imagine that he had done a thing which in fact, he had not done.

(١٥) بابُ ما يُحْذَرُ مِنَ الغَدْرِ،

(15) CHAPTER. Caution against treachery.

وقَوْلِ اللهِ تَعالى: ﴿وَإِن يُرِيدُوٓا أَن يَخۡدَعُوكَ فَإِنَّ حَسۡبَكَ ٱللَّهُ﴾ الآيَةَ [الأنفال: ٦٢].

And the Statement of Allāh تعالى:
"And if they intend to deceive you, then verily, Allāh is All-Sufficient for you..." (V.8:62)

٣١٧٦ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا عَبْدُ اللهِ بنُ

3176. Narrated 'Auf bin Mālik: I went to the Prophet ﷺ during the *Ghazwa* of Tabūk while he was sitting in a leather tent. He said,

(1) (H. 3174) In the meeting between Abū Sufyān and Heraclius, the latter, praising Allāh's Messenger ﷺ said, "And so the Messengers never act treacherously." (See Vol. 1, *Ḥadīth* No.6).

العَلاءِ بنِ زَبْرٍ قالَ: سَمِعْتُ بُسْرَ بنَ عُبَيْدِ اللهِ: أنَّهُ سَمعَ أبا إدْرِيسَ قالَ: سَمِعْتُ عَوْفَ بنَ مالكٍ قالَ: أتَيْتُ النَّبِيَّ ﷺ في غَزْوَةِ تَبُوكَ وهُوَ في قُبَّةٍ مِنْ أدَمٍ فَقالَ: «اعْدُدْ سِتّاً بَيْنَ يدي السَّاعَةِ: مَوْتِي، ثُمَّ فَتْحُ بَيْتِ المَقْدِسِ، ثُمَّ مُوْتانٌ يأخُذُ فيكُمْ كَقُعاصِ الغَنَمِ، ثُمَّ اسْتِفاضَةُ المَالِ حتَّى يُعْطى الرَّجُلُ مائَةَ دِينارٍ فَيَظَلُّ ساخِطاً، ثُمَّ فِتْنَةٌ لا يَبْقَى بَيْتٌ مِنَ العَرَبِ إلَّا دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكونُ بَيْنَكُمْ وبَيْنَ بَني الأصْفَرِ فَيَغْدِرُونَ، فَيَأْتُونَكُمْ تَحْتَ ثَمانِينَ غايَةً، تَحْتَ كُلِّ غايَةٍ اثْنا عَشَرَ ألْفاً».

"Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dīnārs, he will not be satisfied; then a *Fitnah* (an affliction) which no Arab house will escape, and then a truce between you and Banī Al-Aṣfar (i.e the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

(١٦) بابٌ كَيْفَ يُنْبَذُ إلى أهْلِ العَهْدِ؟

(16) CHAPTER. How to revoke a covenant.

وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ﴾ الآيَةَ [الأنفال: ٥٨].

And the Statement of Allāh عَزَّ وَجَلَّ:

"If you (O Muḥammad ﷺ) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)." (V.8:58)

٣١٧٧ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَنِي أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فِيمَن يُؤَذِّنُ يَوْمَ النَّحْرِ بِمِنًى: لا يَحُجُّ بَعْدَ العامِ مُشْرِكٌ، ولا يَطُوفُ بالبَيْتِ عُرْيانٌ. ويَوْمُ

3177. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abū Bakr, on the day of *Naḥr* (i.e., slaughtering of animals for sacrifice), sent me to Mina in the company of others to make this announcement: "After this year, no *Mushrik*[1] will be allowed to perform the *Ḥajj*, and none will be allowed to perform the *Ṭawāf* of the Ka'bah in a naked state." And the day of *Al-Ḥajj-al-Akbar* is the day of *Naḥr*, and it is called *Al-Akbar* because the

(1) (H. 3177) *Al-Mushrik*: polytheist, pagan, idolater, disbeliever in the Oneness of Allāh, the one who worships others along with Allāh or sets up rivals or partners to Allāh.

الحجّ الأكبرِ يَوْمُ النَّحْرِ. وإنَّما قِيلَ: الأكْبرُ، مِنْ أجْلِ قَوْلِ النَّاسِ: الحَجُّ الأصْغَرُ، فَنَبَذَ أبُو بَكْرٍ إلى النَّاسِ في ذٰلكَ العام. فَلَمْ يَحُجَّ عامَ حَجَّةِ الوَدَاعِ الذي حَجَّ فِيهِ النَّبيُّ ﷺ مُشْرِكٌ. [راجع: ٣٦٩]

people call the *'Umra* as *Al-Hajj-al-Asghar* (i.e., the minor *Hajj*). Abū Bakr threw back the *Mushrikūn's* covenant that year, and therefore, no *Mushrik* performed the *Hajj* in the year of *Hajj-ul-Wadā'* of the Prophet ﷺ.

(١٧) بابُ إثمِ مَنْ عاهَدَ ثُمَّ غَدَرَ، وَقَوْلِ اللهِ عَزَّ وَجَلَّ:

﴿ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ۝٥٦﴾ [الأنفال: ٥٦].

(17) CHAPTER. The sin of a person who makes a covenant and then proves treacherous.

And the Statement of Allāh جل جلاله:

"They are those with whom you made a covenant, but they break their covenant every time, and they do not fear Allāh." (V.8:56)

٣١٧٨ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ عَبْدِ اللهِ ابنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أرْبَعُ خِلالٍ مَنْ كُنَّ فِيهِ كانَ مُنافِقاً خالِصاً: مَن إذَا حَدَّثَ كَذَبَ، وإذَا وعَدَ أخْلَفَ، وإذَا عاهَدَ غَدَرَ، وإذَا خاصَمَ فَجَرَ. ومَنْ كانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفاقِ حتَّى يدَعَها». [راجع: ٣٤]

3178. Narrated 'Abdullāh bin 'Amr رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "Whoever has (the following) four characteristics will be a pure hypocrite:

If he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent, evil, insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of hypocrisy unless he gives it up."

٣١٧٩ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنْ أبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: ما كَتَبْنا عَنِ النَّبِيِّ ﷺ إلَّا القُرآنَ، وما في هٰذِهِ

3179. Narrated 'Alī رَضِيَ الله عَنْهُ: We did not write anything from the Prophet ﷺ except the Qur'ān and what is written in this paper, (wherein) the Prophet ﷺ said, "Al-Madīna is a sanctuary from (the mountain of) 'Air to so-and-so (mountain); therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will

incur the Curse of Allāh, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be respected by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who take as masters, people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

الصَّحيفَةِ، قالَ النَّبيُّ ﷺ: «المَدِينَةُ حَرَامٌ ما بَيْنَ عائِرٍ إلى كَذَا، فَمَنْ أَحْدَثَ حَدَثاً أو آوَى مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعِينَ، لا يُقْبَلُ مِنْهُ عَدْلٌ ولا صَرْفٌ. وذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِها أدْناهُمْ، فمَنْ أخْفَرَ مُسلماً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعِينَ، لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ. ومَنْ والى قَوْماً بِغَيْرِ إذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ والملائِكَةِ والنَّاسِ أجمَعِينَ، لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ». [راجع: ١١١]

3180. Narrated Sa'īd: Abū Hurairah رَضِيَ الله عَنْهُ once said (to the people), "What will your state be when you can get no Dīnār or Dirham (i.e., taxes from the *Dhimmī*)?" On that someone asked him, "What makes you know that this state will take place, O Abū Hurairah?" He said, "By Him in Whose Hands Abū Hurairah's soul is, I know it through the statement of the true and truly inspired one (i.e., the Prophet ﷺ)." The people asked, "What does the statement say?" He replied, "Allāh and His Messenger's asylum (granted to *Dhimmī*, i.e., non-Muslims living in a Muslim territory) will be outraged, and so Allāh will make the hearts of these *Dhimmī* so daring that they will refuse to pay the *Jizya* they will be supposed to pay."

٣١٨٠ - قالَ أبُو مُوسَى: حدَّثَنا هاشِمُ بنُ القاسِمِ: حدَّثَنا إسحاقُ بنُ سَعِيدٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كَيْفَ أنْتُمْ إذَا لم تَجْتَبُوا دِيناراً ولا دِرْهماً؟ فَقِيلَ لَهُ: وكَيْفَ تَرَى ذٰلكَ كائِناً يا أبا هُرَيْرَةَ؟ قالَ: إيْ والَّذِي نَفْسُ أبي هُرَيْرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ المَصْدُوقِ. قالُوا: عَمَّ ذٰلِكَ؟ قالَ: تُنْتَهَكُ ذِمَّةُ اللهِ وذِمَّةُ رَسُولِهِ ﷺ فَيَشُدُّ اللهُ عَزَّ وَجَلَّ قُلُوبَ أهْلِ الذِّمَّةِ فَيَمْنَعُونَ ما في أيدِيهِمْ.

(18) CHAPTER:

(١٨) **بابٌ:**

3181. Narrated Al-A'mash: I asked Abū Wā'il, "Did you take part in the battle of Ṣiffīn?"(1) He said, "Yes, and I heard Sahl

٣١٨١ - حدَّثَنا عَبْدَانُ: أخْبَرَنا أبُو حَمْزَةَ قالَ: سَمِعْتُ الأعمَشَ

(1) (H. 3181) A battle that took place between 'Alī's followers and Mu'āwiya's followers=

قَالَ: سَأَلْتُ أَبَا وَائِلٍ: شَهِدْتَ صِفِّينَ؟ قَالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ: اتَّهِمُوا رَأْيَكُمْ، رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ، وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ النَّبِيِّ ﷺ لَرَدَدْتُهُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لأَمْرٍ يُفْظِعُنَا إِلا أَسْهَلْنَ بِنَا إِلَى أَمْرٍ نَعْرِفُهُ غَيْرِ أَمْرِنَا هَذَا. [انظر: ٣١٨٢، ٤١٨٩، ٤٨٤٤، ٧٣٠٨]

bin Ḥunaif (when he was blamed for lack of zeal for fighting) saying, 'You'd better blame your wrong opinions. I wish you had seen me on the day of Abū Jandal[1]. If I had had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).'"

٣١٨٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ العَزِيزِ، عَنْ أَبِيهِ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ. قَالَ: حَدَّثَنِي أَبُو وَائِلٍ قَالَ: كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ: أَيُّهَا النَّاسُ، اتَّهِمُوا أَنْفُسَكُمْ، فَإِنَّا كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الحُدَيْبِيَةِ وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الخَطَّابِ فَقَالَ: يَا رَسُولَ اللهِ، أَلَسْنَا عَلَى الحَقِّ وَهُمْ عَلَى بَاطِلٍ؟ فَقَالَ: «بَلَى». فَقَالَ: أَلَيْسَ قَتْلانَا فِي الجَنَّةِ وَقَتْلاهُمْ فِي النَّارِ؟ قَالَ: «بَلَى»، قَالَ: فَعَلامَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا؟ أَنَرْجِعُ وَلَمَّا يَحْكُمِ اللهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «يَا ابْنَ الخَطَّابِ، إِنِّي رَسُولُ اللهِ وَلَنْ

3182. Narrated Abū Wā'il: We were in (the battle of) Ṣiffīn and Sahl bin Ḥunaif got up and said, "O people! Blame yourselves! We were with the Prophet ﷺ on the day of *Ḥudaibiya*, and if we had been called to fight, we would have fought. But 'Umar bin Al-Khaṭṭāb came and said, 'O Allāh's Messenger! Aren't we in the right (path) and our opponents in the wrong (path)?' Allāh's Messenger ﷺ said, 'Yes.' 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return, before Allāh judges between us and them?' Allāh's Messenger ﷺ said, 'O Ibn Al-Khaṭṭāb! I am the Messenger of Allāh and Allāh will never degrade me'. Then 'Umar went to Abū Bakr and told him the same as he had told the Prophet ﷺ. On that Abū Bakr said (to 'Umar), 'He is the Messenger of Allāh and Allāh will never degrade him.' Then *Sūrat Al-Fatḥ* (i.e., Victory) was revealed and Allāh's Messenger ﷺ recited

=at the river of Euphrates in 'Irāq.

(1) (H. 3181) Abū Jandal embraced Islām at the time when the Muslims had concluded a treaty with *Al-Mushrikūn* of Makkah by virtue of which the Prophet ﷺ had to return Abū Jandal to them in spite of his conversion.

it to the end in front of 'Umar. On that 'Umar asked, 'O Allāh's Messenger! Was it (i.e., the *Hudaibiya* Treaty) a victory?' Allāh's Messenger ﷺ said, 'Yes'."

يُضَيِّعَني اللهُ أَبَداً». فانْطَلَقَ عُمَرُ إلى أبي بَكْرٍ فَقالَ لَهُ مِثْلَ ما قالَ للنَّبِيِّ ﷺ فَقالَ: إنَّهُ رَسُولُ اللهِ ولَنْ يُضَيِّعَهُ اللهُ أَبَداً. فَنزَلَتْ سُورَةُ الفَتْحِ فَقَرَأَها رَسُولُ اللهِ ﷺ عَلى عُمَرَ إلى آخِرِها. قالَ عُمَرُ: يا رَسُولَ اللهِ، أَوَ فَتْحٌ هُوَ؟ قالَ: «نَعَمْ». [راجع: ٣١٨١]

3183. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهما: During the period of the peace treaty of Quraish with Allāh's Messenger ﷺ, my mother, accompanied by her father, came to visit me, and she was a *Mushrikah*. I consulted Allāh's Messenger ﷺ (by asking), "O Allāh's Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."

٣١٨٣ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا حاتِمُ بنُ إسماعيلَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ أسماءَ بنتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهما قالَتْ: قَدِمَتْ عَلَيَّ أُمي وهيَ مُشْرِكَةٌ في عَهْدِ قُرَيْشٍ إذْ عاهَدُوا رَسُولَ اللهِ ﷺ ومُدَّتِهِمْ مَعَ أبيها، فاسْتَفْتَتْ رَسُولَ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ أُمِّي قَدِمَتْ عَلَيّ وهِيَ رَاغِبَةٌ أفَأَصِلُها؟ قالَ: «نَعَمْ، صِلِيْها». [راجع: ٢٦٢٠]

(19) CHAPTER. It is permissible to conclude a peace treaty of three days or any other fixed period.

(١٩) بابُ المُصالَحَةِ عَلى ثَلاثَةِ أيّامٍ أوْ وَقْتٍ مَعْلُومٍ

3184. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to perform *'Umra,* he sent a person to the people of Makkah asking their permission to enter Makkah. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islām) to any of them. So 'Alī bin Abī Ṭālib started writing the treaty between them. He wrote, "This is what Muḥammad, Messenger of Allāh ﷺ has agreed to." The (Makkans) said, "If we knew that you

٣١٨٤ - **حدَّثنا** أحْمَدُ بنُ عُثمانَ بنِ حَكِيمٍ: حدَّثَني شُرَيْحُ بنُ مَسْلَمَةَ: حدَّثَنا إبْراهِيمُ بنُ يُوسُفَ بنِ أبي إسْحاقَ قالَ: حدَّثَني أبي عَنْ أبي إسْحاقَ قالَ: حدَّثَني البَرَاءُ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ لَمَّا أرادَ أنْ يَعْتَمِرَ أرْسَلَ إلى أهْلِ مَكَّةَ يَسْتَأْذِنُهُمْ لِيَدْخُلَ مَكَّةَ فاشْتَرَطُوا عَلَيْهِ أنْ لا يُقِيمَ بِها

(Muhammad) are the Messenger of Allāh, then we would not have prevented you and would have followed you. But write, 'This is what Muhammad bin 'Abdullāh has agreed to...'." On that Allāh's Messenger ﷺ said, "By Allāh, I am Muhammad bin 'Abdullāh, and, by Allāh, I am the Messenger of Allāh." Allāh's Messenger ﷺ used not to write; so he asked 'Alī to erase the expression 'Messenger of Allāh'. On that 'Ali said, "By Allāh, I will never erase it." Allāh's Messenger ﷺ said (to 'Alī), "Let me see the paper." When 'Alī showed him the paper, the Prophet ﷺ erased the expression with his own hand. When Allāh's Messenger ﷺ had entered Makkah and three days had elapsed, the Makkans came to 'Alī and said, "Let your friend (i.e., the Prophet ﷺ) quit Makkah." 'Alī informed Allāh's Messenger ﷺ about it and Allāh's Messenger ﷺ said, "Yes," and then he departed.

إِلَّا ثَلاثَ لَيالٍ، ولا يَدْخُلَها إِلَّا بِجُلُبَّانِ السِّلاحِ، ولا يَدْعُوَ مِنْهُمْ أَحَداً، قالَ: فأخَذَ يَكْتُبُ الشَّرْطَ بَيْنَهُمْ عَلِيُّ بنُ أبي طالِبٍ. فَكَتَبَ: هذا ما قاضَى عَلَيهِ مُحَمَّدٌ رسُولُ اللهِ ﷺ. فَقالُوا: لَوْ عَلِمْنا أنَّكَ رَسُولُ اللهِ لَمْ نَمْنَعْكَ وَلَتَابَعْنَاكَ. ولكِنِ اكْتُبْ: هذا ما قاضَى عَلَيْهِ مُحَمَّدُ بنُ عَبْدِ اللهِ. فَقالَ: «أنا واللهِ مُحَمَّدُ بنُ عَبْدِ اللهِ، وأنا واللهِ رَسُولُ اللهِ»، قالَ: وكانَ لا يَكْتُبُ، قالَ: فقالَ: لِعَلِيٍّ امْحُ: رَسُولُ اللهِ، فَقالَ عَلِيٌّ: واللهِ لا أمحاهُ أبَداً، قالَ: «فأرِنِيهِ»، قالَ: فأرَاهُ إيَّاهُ فمَحاهُ النَّبيُّ ﷺ بِيَدِهِ، فَلَمَّا دَخَلَ ومَضَتِ الأيَّامُ أتَوْا عَليّاً فَقالُوا: مُرْ صَاحِبَكَ فَلْيَرْتَحِلْ، فَذَكَرَ ذٰلكَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ لِرَسُولِ اللهِ ﷺ فَقالَ: «نَعَمْ» فَارْتَحَلَ.

[راجع: ١٧٨١]

(20) CHAPTER. To make a peace treaty without a limited period.

As the Prophet ﷺ told (the Khaibar Jews), "We will keep you as long as Allāh will keep you."

(٢٠) بابُ المُوَادَعَةِ مِنْ غيرِ وَقْتٍ، وقَوْلِ النَّبِيِّ ﷺ: «أُقِرُّكُمْ عَلَى ما أقَرَّكُمُ اللهُ»

(21) CHAPTER. The throwing of the dead bodies of *Al-Mushrikūn* in a well, and no price should be accepted for such dead bodies (in case their families want to take them).

(٢١) بابُ طَرْحِ جِيَفِ المُشْرِكِينَ في البِئْرِ، ولا يُؤْخَذُ لَهُمْ ثَمَنٌ

3185. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in the state of

٣١٨٥ - حدَّثَنا عَبْدَانُ بنُ عُثمانَ

prostration, surrounded by a group of people from *Mushrikūn* of the Quraish, 'Uqba bin Abī Mu'aiṭ came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head from prostration till Fāṭima عَلَيها السَّلامُ (i.e., his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (that evil deed). The Prophet ﷺ said, "O Allāh! Destroy the chiefs of Quraish, O Allāh! Destroy Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, 'Uqba bin Abī Mu'aiṭ, 'Umaiyya bin Khalaf (or Ubaī bin Khalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiyya or Ubaī, because he was a fat man, and when he was pulled, the parts of his body got separated before he was thrown into the well.

قالَ: أخْبرَني أبي عَنْ شُعْبَةَ عن أبي إسحَاقَ عَنْ عَمْرِو بنِ مَيْمونٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا رسولُ اللهِ ﷺ ساجِدٌ وحَوْلَهُ ناسٌ مِنْ قُرَيْشٍ مِنَ المشرِكِين إذْ جاءَ عُقْبَةُ بنُ أبي مُعَيْطٍ بِسَلى جَزُورٍ وَقَذَفَهُ عَلى ظَهْرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأسَهُ حتَّى جاءَتْ فاطِمَةُ عَلَيها السَّلامُ فأخَذَتْ مِنْ ظَهْرِهِ، ودَعَتْ عَلى مَنْ صَنَعَ ذٰلكَ. فَقالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيْكَ المَلأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ أبا جَهْلِ بنَ هِشامٍ، وعُتْبَةَ بْنَ رَبيعَةَ، وشَيْبَةَ ابنَ رَبيعَةَ، وعُقْبَةَ بنَ أبي مُعَيْطٍ وَأُميَّةَ بنَ خَلَفٍ أوْ أُبَيَّ بنَ خَلَفٍ فَلَقَدْ رَأيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فأُلْقُوا في بِئْرٍ غَيْرَ أُمَيَّةَ أوْ أُبَيّ فإنَّهُ كان رَجُلاً ضَخْماً فَلَمَّا جَرُّوهُ تَقَطَّعتْ أوْصالُهُ قَبْلَ أنْ يُلْقى في البِئْرِ». [راجع: ٢٤٠]

(22) CHAPTER. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

(٢٢) بابُ إثْمِ الغادِرِ لِلبَرِّ والفاجِرِ

3186, 3187. Narrated Abdullah and Anas رَضِيَ اللهُ عَنْهُما : The Prophet ﷺ said, "Every betrayer (treachereous and perfidious person) will have a flag on the Day of Resurrection." One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it."

٣١٨٦، ٣١٨٧ - حدَّثَنا أبو الوَليدِ: حدَّثنا شُعْبَةُ، عَنْ سُلَيمانَ الأعمَشِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ. وعَنْ ثابتٍ، عَنْ أنسٍ عَنِ النَّبِيِّ ﷺ قالَ: «لِكُلِّ غادِرٍ لِواءٌ يَوْمَ القِيامَةِ - قالَ أحدُهما: يُنْصَبُ، وقالَ الآخَرُ: يُرى يَوْمَ القِيامَةِ - يُعْرَفُ بِهِ».

3188. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "For every betrayer (treacherous and perfidious person) there will be a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal (perfidy) he committed."

[See Vol. 8, *Hadith* No.6177]

٣١٨٨ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «لِكُلِّ غادِرٍ لِوَاءٌ يُنْصَبُ يَوْمَ القِيَامَةِ بِغَدْرَتِهِ». [انظر: ٦١٧٧، ٦١٧٨، ٦٩٦٦، ٧١١١]

3189. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said on the day of the conquest of Makkah, "There is no emigration now, but there is *Jihād* (i.e., holy battle) and good intentions[1]. And when you are called for *Jihād*, you should come out at once." Allāh's Messenger ﷺ also said, on the day of the conquest of Makkah, "Allāh has made this town a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e., Makkah) is a sanctuary by Allāh's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its *Luqaṭa* (fallen property) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted." On that Al-'Abbās said, "O Allāh's Messenger! Except the *Idhkhir*, because it is used by the goldsmiths and by the people for their houses." On that the Prophet ﷺ said, "Except the *Idhkhir*."

٣١٨٩ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لا هِجْرَةَ ولكِنْ جِهادٌ ونِيَّةٌ، وإذَا اسْتُنْفِرْتُمْ فانْفِرُوا». وقالَ يَوْمَ فَتْحِ مَكَّةَ: «إنَّ هذَا البَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ والأرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إلى يَوْمِ القِيامَةِ، وإنَّهُ لَمْ يَحِلَّ القِتالُ فِيهِ لأحَدٍ قَبْلي، ولَمْ يَحِلَّ لي إلَّا ساعَةً مِنْ نَهارٍ. فَهُوَ حَرامٌ بِحُرْمَةِ اللهِ إلى يَوْمِ القِيامَةِ، لا يُعْضَدُ شَوْكُهُ، ولا يُنَفَّرُ صَيْدُهُ، ولا يَلْتَقِطُ لُقَطَتَهُ إلَّا مَنْ عَرَّفَهَا، ولا يُخْتَلى خَلاهُ». فَقالَ العَبَّاسُ: يا رَسُولَ اللهِ، إلَّا الإذْخِرَ فإنَّهُ لِقَيْنِهِمْ ولِبُيُوتِهِمْ، قالَ: «إلَّا الإذْخِرَ». [راجع: ١٣٤٩]

(1) (H. 3189) See the footnote of *Hadith* No.2783.

59 -THE BOOK OF THE BEGINNING OF CREATION

٥٩ - كتاب بدء الخلق

(1) CHAPTER. What is mentioned in the Statement of Allāh تعالى (in this respect): "And He it is Who originates the creation; then will repeat it (after it has been perished) and this is easier for Him..." (V.30:27)

(١) بابٌ ما جاء في قَوْلِ اللهِ تعالى: ﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾ [الروم: ٢٧]

Ar-Rabī' bin Khuthaim and Al-Ḥasan said, "Everything is easy for Allāh."

وَقالَ الرَّبِيعُ بنُ خُثَيم والحَسَنُ: كُلٌّ عَلَيْهِ هَيِّنٌ. وَهَيْنٌ وهَيِّنٌ مِثْلُ لَيْنٍ ولَيِّنٍ ومَيْتٍ ومَيِّتٍ. وضَيْقٍ وضَيِّقٍ. ﴿أَفَعَيِينَا﴾ [ق: ١٥] أفَأعْيا عَلَيْنا حِيْنَ أنْشَأكُمْ وأنْشَأ خَلْقَكُمْ. ﴿لُغُوبٌ﴾ [فاطر: ٣٥] النَّصَبُ. ﴿أَطْوَارًا﴾ [نوح: ١٤]، طَوْراً كَذَا، وطَوراً كذَا. عَدَا طَوْرَهُ: أيْ قَدْرَهُ.

3190. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما: Some people of Banī Tamīm came to the Prophet ﷺ and he said (to them), "O Banī Tamīm! Rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the colour of his face changed(1). Then the people of Yemen came to him and he said, "O people of Yemen! Accept the good tidings, as Banī Tamīm has refused them." The Yemenites said, "We accept them." Then the Prophet ﷺ started talking about the beginning of creation and about (Allāh's) Throne. In the meantime a man came saying, "O 'Imrān! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allāh's Messenger ﷺ had said).

٣١٩٠ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنْ جامِعِ بنِ شَدَّادٍ، عَنْ صَفْوَانَ بنِ مُحْرِزٍ، عَنْ عِمْرَانَ بنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما قالَ: جاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إلى النَّبِيِّ ﷺ فَقالَ: «يا بَنِي تَمِيمٍ، أبْشِرُوا». فَقالُوا: بَشَّرتَنَا فأعْطِنا، فَتَغَيَّرَ وَجْهُهُ. فَجاءَهُ أهْلُ اليَمَنِ فَقالَ: «يا أهْلَ اليَمَنِ اقْبلُوا البُشْرَى إذْ لَمْ يَقْبَلْها بَنُو تَمِيمٍ». قالُوا: قَبِلنا، فأخَذَ النَّبِيُّ ﷺ يُحَدِّثُ بَدْءَ الخَلْقِ والعَرْشِ فَجاءَ رَجُلٌ فَقالَ: يا عِمْرَانُ رَاحِلَتُكَ

(1) (H. 3190) Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.

تَفَلَّتَتْ، لَيْتَنِي لَمْ أَقُمْ. [انظر: ٣١٩١، ٤٣٦٥، ٤٣٨٦، ٧٤١٨]

3191. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما: I went to the Prophet ﷺ and tied my she-camel at the gate. The people of Banī Tamīm came to the Prophet ﷺ who said, "O Banī Tamīm! Accept the good tidings." They said twice, "You have given us the good tidings, now give us something." Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemen, for Banī Tamīm has refused them." They said, "We accept it, O Allāh's Messenger! We have come to ask you about this matter (i.e., the beginning of creation)." He said, "First of all, there was nothing but Allāh, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth." Then a man shouted, "O Ibn Ḥuṣain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allāh, I wished I had left that she-camel (but not that gathering).

٣١٩١ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ: حدَّثنا جامعُ بنُ شَدَّادٍ، عَنْ صَفْوانَ بنِ مُحْرِزٍ: أنَّهُ حَدَّثَهُ عَنْ عِمْرانَ بنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما قالَ: دَخَلْتُ على النَّبِيِّ ﷺ وعَقَلْتُ ناقَتي بالبابِ، فأتاهُ ناسٌ مِنْ بَني تَميم فَقالَ: «اقْبَلُوا البُشْرَى يا بَني تَميم»، قالُوا: قَدْ بَشَّرْتَنا فأعْطِنا، مَرَّتَيْنِ. ثُمَّ دَخَلَ عَلَيْهِ ناسٌ مِنَ اليَمَنِ فَقالَ: «اقْبَلُوا البُشْرَى يا أهْلَ اليَمَنِ أن لَمْ يَقْبَلْها بَنُو تَميم»، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ، قالُوا: جِئْنا نَسْألُكَ عَنْ هذا الأمْرِ، قالَ: «كانَ اللهُ ولَمْ يَكُنْ شَيءٌ غَيْرُهُ، وكانَ عَرْشُهُ عَلى المَاءِ. وكَتَبَ في الذِّكْرِ كُلَّ شَيءٍ، وخَلَقَ السَّمٰوَاتِ والأرْضَ» فَنادَى مُنادٍ: ذَهَبَتْ ناقَتُكَ يا ابنَ الحُصَيْنِ، فانْطَلَقْتُ فإذَا هيَ يَقْطَعُ دونَها السَّرَابُ فَوَاللهِ لَوَدِدْتُ أنِّي كُنْتُ تَرَكْتُها. [راجع: ٣١٩٠]

3192. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: One day the Prophet ﷺ stood amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had

٣١٩٢ - ورَوَى عيسَى، عَنْ رَقَبَةَ، عَنْ قَيْسِ بنِ مُسلمٍ، عَنْ طارِقِ بنِ شِهابٍ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قامَ فِينا النَّبِيُّ ﷺ مَقاماً فأخْبرَنا عَنْ بَدْءِ الخَلْقِ حتَّى

دَخَلَ أَهْلُ الجَنَّةِ مَنازِلَهُمْ وأَهْلُ النَّارِ مَنازِلَهُمْ، حَفِظَ ذٰلِكَ مَنْ حَفِظَهُ ونَسِيَهُ مَنْ نَسِيَهُ.

said, and some forgot it.

٣١٩٣ - حدَّثَنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ، عَنْ أبي أحْمَدَ، عَنْ سُفْيانَ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «قالَ اللهُ تَعالَى: يَشْتِمُني ابنُ آدَمَ، وما يَنْبَغِي لَهُ أنْ يَشْتِمَني. وَيُكَذِّبُني، وما يَنْبَغِي لَهُ. أمَّا شَتْمُهُ فَقَوْلُهُ: إنَّ لي ولَداً، وأمَّا تَكْذِيبُهُ فَقَوْلُهُ: لَيْسَ يُعِيدُني كما بَدَأني». [انظر: ٤٩٧٤، ٤٩٧٥]

3193. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh the Most Superior said:

'The son of Ādam abuses Me, and he should not slight Me, and he tells a lie against Me (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son (or offspring) and his telling a lie against (or disbelieve in) Me is his statement that I shall not recreate him as I have created (him) before'." (See H. 4482)

٣١٩٤ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ القُرَشِيُّ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ في كِتابِهِ فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ إنَّ رَحْمَتِي غَلَبَتْ غَضَبِي». [انظر: ٧٤٠٤، ٧٤١٢، ٧٤٥٣، ٧٥٥٣، ٧٥٥٤]

3194. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, said, "When Allāh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.'"

(٢) بابٌ ما جاءَ في سَبْعِ أرَضِينَ،

(2) CHAPTER. What has been said regarding the seven earths.

وقَوْلِ اللهِ تَعالَى: ﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾﴾

And the Statement of Allāh تعالى:

"It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descend between them (heavens and earth), that you may know that Allāh has power over all

things, and that Allāh surrounds (comprehends) all things in (His) Knowledge." (V.65:12)

[الطلاق: ١٢] ﴿وَالسَّقْفِ الْمَرْفُوعِ ۝﴾ [الطور: ٥]: والسماء. ﴿سَمْكَهَا﴾ [النازعات: ٢٨]: بناءها و﴿الْحُبُكِ﴾ [الذاريات: ٧]: اسْتِوَاؤُها وحُسْنها. ﴿وَأَذِنَتْ﴾ [الانشقاق: ٤]: سمعَتْ وأطاعَتْ. ﴿وَأَلْقَتْ﴾: أخْرَجَتْ ﴿مَا فِيهَا﴾ مِنَ المَوْتى، ﴿وَتَخَلَّتْ﴾ [الانشقاق: ٤] أيْ عَنهُمْ. ﴿طَحَاهَا﴾ [الشمس: ٦]: أي دَحاها. ﴿بِالسَّاهِرَةِ﴾ [النازعات: ١٤]: وجْهُ الأرْضِ، كانَ فِيها الحَيَوانُ، نَوْمُهُمْ وسَهَرُهُمْ.

3195. Narrated Muḥammad bin Ibrāhīm bin Al-Ḥārith from Abū Salama bin 'Abdur-Raḥmān who had a dispute with some people on a piece of land, and so he went to 'Āishah رَضِيَ اللهُ عَنهَا and told her about it. She said, "O Abū Salama, avoid the land, for Allāh's Messenger ﷺ said, 'Any person who takes even a span of land unjustly, his neck shall be encircled with seven earths (on the Day of Resurrection.'"

٣١٩٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: أخْبَرَنا ابنُ عُلَيَّةَ، عَنْ عَليّ بنِ المُبارَكِ: حدَّثَنا يَحْيَى بنُ أبي كَثِيرٍ، عَنْ مُحَمَّدِ بنِ إبراهِيمَ بنِ الحَارِثِ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ وكانَتْ بَيْنَهُ وبَيْنَ أنَاسٍ خُصُومَةٌ في أرْضٍ، فَدَخَلَ عَلى عائِشَةَ فَذَكَرَ لَهَا ذٰلِكَ فَقالَتْ: يا أبا سَلَمَةَ، اجْتَنِبِ الأرْضَ فإنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ طُوِّقَهُ مِنْ سَبْعِ أرَضِينَ». [راجع: ٢٤٥٣]

3196. Narrated Sālim's father: The Prophet ﷺ said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection."

٣١٩٦ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ قالَ: أخْبَرَنا عَبْدُ اللهِ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالِمٍ، عَنْ أبِيهِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أخَذَ شَيْئاً مِنَ الأرْضِ بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ القِيامَةِ إلى سَبْعِ أرَضِينَ». [راجع: ٢٤٥٤]

3197. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa'da, Dhul-Hijjah and Al-Muharram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which is between Jumāda-ath-Thānīyah and Sha'bān."

٣١٩٧ - حدَّثنا مُحمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ، حدَّثنا أيُّوبُ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنِ ابنِ أبي بَكْرَةَ عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إن الزَّمانَ قَدِ اسْتَدَارَ كَهَيئَتِهِ يَوْمَ خَلَقَ السَّمٰوَاتِ والأرْضَ. السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنها أرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوالِياتٌ: ذُو القَعْدَةِ، وذو الحِجَّةِ، والمُحَرَّمُ، ورَجَبُ مُضَرَ، الذي بَيْنَ جُمَادَى وشَعْبانَ». [راجع: ٦٧]

3198. Narrated Sa'īd bin Zaid bin 'Amr bin Nufail that Arwa (the daughter of Unais) sued him before Marwān for a right, which she claimed, he had deprived her of. On that Sa'īd said, "How should I deprive her of her right? I testify that I heard Allāh's Messenger ﷺ saying, "If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection.'"

٣١٩٨ - حدَّثنا عُبَيْدُ بنُ إسماعِيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ سَعِيدِ بنِ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ: أنَّهُ خاصَمَتْهُ أرْوَى - في حَقٍّ زَعَمَتْ أنَّهُ انْتَقَصَهُ لَهَا - إلى مَرْوَانَ، فَقالَ سَعِيدٌ: أنا أنْتَقِصُ مِنْ حَقِّها شَيْئاً؟ أشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أخَذَ شِبْراً مِنَ الأرْضِ ظُلْماً فإنَّهُ يُطَوَّقُهُ يَوْمَ القِيامَةِ مِنْ سَبْعِ أرَضِينَ». قالَ ابنُ أبي الزِّنادِ عَنْ هِشامٍ: عَنْ أبيهِ قالَ: قالَ لي سَعِيدُ بنُ زَيْدٍ: دَخَلْتُ عَلى النَّبيِّ ﷺ. [راجع: ٢٤٥٢]

(3) CHAPTER. (About the) Stars.

(٣) بابٌ: في النُّجُوم

Abū Qatāda mentioning Allāh's Statement:
"And indeed We have adorned the

وقالَ قَتادَةُ ﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴾ [الملك: ٥]: خَلَقَ هذهِ

nearest heaven with lamps..." (V.67:5) said, "The creation of these stars is for three purposes, and they are: 1) as decoration of the nearest heaven, 2) as missiles to hit the devils, and 3) as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts and troubles himself with what is beyond his limited knowledge."

النُّجُومَ لِثَلاثٍ: جَعَلَها زِينَةً لِلسَّماءِ، ورُجُوماً لِلشَّياطِينِ، وعَلاماتٍ يُهْتَدَى بِها. فَمَنْ تَأَوَّلَ فِيها بِغَيْرِ ذٰلِكَ أَخْطَأَ وأَضاعَ نَصِيبَهُ وتَكَلَّفَ ما لا عِلْمَ لَهُ بِهِ. وَقالَ ابنُ عَبَّاسٍ: ﴿هَشِيمًا﴾ [الكهف: ٤٥]: مُتَغَيِّراً، والأَبُّ: ما تَأْكُلُ الأنعامُ، وَ﴿لِلْأَنَامِ﴾ [الرحمن: ١٠]: الخَلْقُ. ﴿بَرْزَخٌ﴾ [المؤمنون: ١٠٠]: حاجِبٌ. وقالَ مُجاهِدٌ: ﴿أَلْفَافًا﴾ [النبأ: ١٦]: مُلْتَفَّةً. والغُلْبُ: المُلْتَفَّةُ. ﴿فِرَاشًا﴾ [البقرة: ٢٢]: مِهاداً، كَقَوْلِهِ: ﴿وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ﴾ [البقرة: ٣٦]، ﴿نَكِدًا﴾ [الأعراف: ٥٨]: قَلِيلاً.

(4) CHAPTER. Characteristic of the sun and the moon. [The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning)]. (V.55:5)

Mujāhid said, "They move like the hand mill." And others said, "With measured out stages (in order to know the number of years, months and the Reckoning etc.) exactly calculated."

(٤) بابُ صِفَةِ الشَّمْسِ والقَمَرِ

﴿بِحُسْبَانٍ﴾ [الرحمٰن: ٥] قالَ مُجَاهِدٌ: كَحُسْبانِ الرَّحَى، وقالَ غَيْرُهُ: بِحِسابٍ ومَنازِلَ لا يَعْدُوانِها. حُسْبانٌ: جَماعَةُ الحِسَابِ مِثْلَ شِهابٍ وشُهْبانٍ. ﴿وَضُحَاهَا﴾ [الشمس: ١]: ضَوْؤُها ﴿أَن تُدْرِكَ ٱلْقَمَرَ﴾ [يس: ٤٠] لا يَسْتُرُ ضَوْءُ أَحَدِهِما ضَوءَ الآخَرِ ولا يَنْبَغِي لَهُما ذٰلِكَ. ﴿سَابِقُ ٱلنَّهَارِ﴾ [يس: ٤٠] يَتَطالَبان حَثِيثَيْنِ. ﴿نَسْلَخُ﴾ [يس: ٣٧] نُخْرِجُ أَحَدَهُما مِنَ الآخَرِ يُجْرِي كُلَّ مِنْهُما. ﴿وَاهِيَةٌ﴾ [الحاقة: ١٦] وهْيُها: تَشَقُّقُها. ﴿أَرْجَآئِهَآ﴾ [الحاقة: ١٧] ما لَمْ يَنْشَقَّ مِنها فَهُوَ

عَلى حَافَتَيْهَا كَقَوْلِكَ: عَلى أَرْجَاءِ البِئْرِ. ﴿وَأَغْطَشَ﴾ و﴿جَنَّ﴾ [الأنعام: ٧٦]: أَظْلَمَ. وقالَ الحَسَنُ ﴿كُوِّرَتْ﴾: تُكَوَّرُ حتَّى يَذْهَبَ ضَوْؤُها. ﴿وَالَّيْلِ وَمَا وَسَقَ﴾ [الانشقاق: ١٧]: أي جَمَعَ مِنْ دَابَّةٍ. ﴿اتَّسَقَ﴾: اسْتَوَى. ﴿بُرُوجًا﴾: مَنازِلَ الشَّمْسِ والقَمَرِ، وَ﴿الْحَرُورُ﴾ بالنَّهارِ مَعَ الشَّمْسِ. وقالَ ابنُ عَبَّاسٍ ورُؤْبَةُ: الحَرُورُ باللَّيلِ، والسَّمُومُ بالنَّهارِ. يُقالُ: ﴿يُولِجُ﴾ [الحج: ٦١]: يُكَوِّرُ. ﴿وَلِيجَةً﴾ [التوبة: ١٦] كُلُّ شَيْءٍ أَدْخَلْتَهُ في شَيْءٍ.

٣١٩٩ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأبي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ: «أَتَدْرِي أَيْنَ تَذْهَبُ؟» قُلْتُ: اللهُ ورَسُولُهُ أَعْلَمُ. قالَ: «فإنَّها تَذْهَبُ حتَّى تَسْجُدَ تحتَ العَرْشِ فَتَسْتَأْذِنَ فَيُؤْذَنَ لها. ويُوشِكُ أَنْ تَسْجُدَ فَلا يُقْبَلَ مِنها، وتَسْتَأْذِنَ فَلا يُؤْذَنَ لها، فيُقالُ لها: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فتَطْلُعُ مِنْ مَغْرِبِها». فذٰلِكَ قَوْلُهُ تَعالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ [يس: ٣٨].

[انظر: ٤٨٠٢، ٤٨٠٣، ٧٤٢٤، ٧٤٣٣]

3199. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allāh and His Messenger know best." He said, "It goes (i.e., travels) till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come, and so it will rise in the west. And that is the interpretation of the Statement of Allāh تعالى:

'And the sun runs on its fixed course for a term (appointed). That is the Decree of Allāh the All-Mighty, the All-Knowing.'" (V.36:38)

3200. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection."

٣٢٠٠ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا عَبْدُ العَزِيزِ بنُ المُخْتارِ: حَدَّثَنا عَبْدُ اللهِ الدَّاناجُ قالَ: حَدَّثَني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «الشَّمْسُ والقَمَرُ مُكَوَّرانِ يَوْمَ القِيامَةِ».

3201. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The sun and the moon do not eclipse because of someone's death or life (i.e., birth), but they are two signs amongst the Signs of Allāh. So, if you see them (i.e., eclipse), offer the *Ṣalāt* (eclipse prayer)."

٣٢٠١ - **حَدَّثَنَا** يَحْيَى بنُ سُلَيْمانَ قالَ: حَدَّثَني ابنُ وَهْبٍ قالَ: أَخْبَرَني عَمْرٌو: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ حَدَّثَهُ عَنْ أَبيهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ كانَ يُخْبِرُ عَنِ النَّبيِّ ﷺ قالَ: «إِنَّ الشَّمْسَ والقَمَرَ لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ ولا لِحَياتِهِ، ولٰكِنَّهُما آيَةٌ مِنْ آياتِ اللهِ، فإِذَا رَأَيْتُمُوهُ فَصَلُّوا». [راجع: ١٠٤٢]

3202. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The sun and the moon are two signs amongst the Signs of Allāh. They do not eclipse because of someone's death or life (i.e., birth). So, if you see them (i.e., eclipse), remember Allāh (i.e., offer the eclipse prayer)."

٣٢٠٢ - **حَدَّثَنَا** إِسْمَاعِيلُ بنُ أَبي أُوَيْسٍ: حَدَّثَني مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قال النَّبيُّ ﷺ: «إِنَّ الشَّمْسَ والقَمَرَ آيَتان مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أَحَدٍ ولا لِحياتِهِ، فإِذَا رَأَيْتُمْ ذٰلك فاذْكُرُوا اللهَ».

3203. Narrated 'Āishah رَضِيَ اللهُ عَنْها: On the day of a solar eclipse, Allāh's Messenger ﷺ stood up (to offer the eclipse prayer). He recited *Takbīr*, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying. "Allāh hears

٣٢٠٣ - **حَدَّثَنَا** يَحْيَى بنُ بُكَيرٍ: حَدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عُرْوَةُ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أَخْبَرَتْهُ: أَنَّ رسُولَ اللهِ

him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, then prostrated (two) long prostrations and then performed the second *Rak'a* in the same way as he had done the first. By the time he had finished his *Ṣalāt* (prayer) with *Taslīm*, the solar eclipse had cleared. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs amongst the Signs of Allāh, and they do not eclipse because of anyone's death or life (i.e., birth). So, if you see them, hasten for the *Ṣalāt* (eclipse prayer)."

ﷺ يَوْمَ خَسَفَتِ الشَّمْسُ قامَ فَكَبَّرَ وقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ فَقالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، وقامَ كما هُوَ فَقَرَأَ قِرَاءَةً طَوِيلَةً وهِيَ أَدْنى مِنَ القِرَاءَةِ الأُولى، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهِيَ أَدْنى مِنَ الرَّكْعَةِ الأولى، ثُمَّ سَجَدَ سُجُوداً طَوِيلاً. ثُمَّ فَعَلَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلِكَ، ثُمَّ سَلَّمَ وقَدْ تَجَلَّتِ الشَّمْسُ. فَخَطَبَ النَّاسَ فَقالَ في كُسُوفِ الشَّمْسِ والقَمَرِ: «إِنَّهُما آيَتانِ مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أَحَدٍ ولا لِحَياتِهِ، فإِذَا رَأَيْتُمُوهما فافْزَعُوا إلى الصَّلاةِ». [راجع: ١٠٤٤]

3204. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e., birth) of someone, but they are two signs amongst the Signs of Allāh. So, if you see them, offer the *Ṣalāt* (eclipse prayer)."

٣٢٠٤ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيى، عَنْ إسماعِيلَ قالَ: حدَّثَني قَيْسٌ، عَنْ أبي مسعودٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الشَّمْسُ والقَمَرُ لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ، ولٰكِنَّهُما آيَتانِ مِنْ آياتِ اللهِ فإِذَا رَأَيْتُمُوهَا فصَلُّوا». [راجع: ١٠٤١]

(5) CHAPTER. Allāh's Statement: "And it is He Who sends the winds as heralds of glad tidings, going before his Mercy (rain)..." (V.25:48)

(٥) بابُ ما جاءَ في قَوْلِهِ: ﴿وَهُوَ ٱلَّذِىٓ يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ﴾ [الفرقان: ٤٨] ﴿قَاصِفًا﴾ [الإسراء: ٦٩]: تَقْصِفُ كُلَّ شَيءٍ، ﴿لَوَٰقِحَ﴾ [الحجر: ٢٢] مَلاقح مُلْقِحَةً. ﴿إِعْصَارٌ﴾ [البقرة: ٢٦٦]: رِيحٌ عاصِفٌ تَهُبُّ مِنَ الأَرْضِ إلى السَّماءِ

كَعَمُودٍ فِيهِ نارٌ. ﴿صِرٌّ﴾ [آل عمران: ١١٧]: بَرْدٌ. ﴿نَشْرًا﴾: مُتَفَرِّقَةً.

3205. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been made victorious with the *Ṣabā* (i.e., easterly wind) and the people of 'Ād were destroyed with the *Dabūr* (i.e., westerly wind)."

٣٢٠٥ - **حَدَّثَنا** آدَمُ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «نُصِرْتُ بالصَّبا، وأُهْلِكَتْ عادٌ بالدَّبُورِ». [راجع: ١٠٣٥]

3206. Narrated 'Aṭā': 'Āishah رَضِيَ اللهُ عَنْها said, "Whenever the Prophet ﷺ saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change[1], and if it rained, he would feel relaxed." So 'Āishah knew that state of his. The Prophet ﷺ said, "I don't know (am afraid), it may be similar to what happened to some people referred to in the (Noble Qur'ān in the following) Verse:

'Then, when they saw it as a dense cloud coming towards their valleys.'" (V.46:24)

٣٢٠٦ - **حَدَّثَنا** مَكِّيُّ بنُ إبْراهِيمَ: حَدَّثَنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا رَأى مَخِيلَةً في السَّماءِ أقْبَلَ وأدْبَرَ، ودَخَلَ وخَرَجَ، وتَغَيَّرَ وَجْهُهُ. فإذَا أمْطَرَتِ السَّماءُ سُرِّيَ عَنْهُ فَعَرَّفَتْهُ عائِشَةُ ذٰلِكَ فَقالَ النَّبِيُّ ﷺ: «ما أدْرِي لَعَلَّهُ كما قالَ قَوْمٌ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ﴾ الآيَةَ [الأحقاف: ٢٤]». [انظر: ٤٨٢٩]

(6) CHAPTER. The reference to angels.

(٦) بابُ ذِكْرِ المَلائِكَةِ صَلَواتُ اللهِ عَلَيهِمْ،

Anas said, " 'Abdullāh bin Salām said to the Prophet ﷺ, 'Amongst the angels Jibrīl (Gabriel) is the enemy of the Jews.'" Ibn 'Abbās said, "(The Verse): Verily, we (angels) we stand in rows for the prayers (as you Muslims stand in rows for your prayers)... (V.37:165) refers to the angels."

وقالَ أنَسٌ: قالَ عَبْدُ اللهِ بنُ سَلامٍ للنَّبِيِّ ﷺ: إنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ عَدوُّ اليهُودِ مِنَ المَلائِكَةِ. وقالَ ابن عَبَّاسٍ: ﴿لَنَحْنُ ٱلصَّآفُّونَ﴾ [الصافات: ١٦٥]: المَلائِكَةُ.

3207. Narrated Malik bin Ṣa'ṣa'a رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "While I was

٣٢٠٧ - **حَدَّثَنا** هُدْبَةُ بنُ خالِدٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، وقالَ لي

(1) (H. 3206) The Prophet ﷺ used to be afraid that torture might be inflicted on the people from the sky.

خَلِيفَةُ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ وهِشامٌ قالا: حدَّثنا قَتادَةُ: حدَّثنا أنَسُ بنُ مالكٍ، عَنْ مالكِ بنِ صَعْصَعَةَ رَضِيَ اللهُ عَنْهما قالَ: قالَ النَّبِيُّ ﷺ: «بَيْنَا أنا عِنْدَ البَيْتِ بَيْنَ النَّائمِ واليَقْظانِ، وذَكَرَ يعنى رَجُلاً بَيْنَ الرَّجُلَيْنِ، فأُتيتُ بِطِسْتٍ مِنْ ذَهَبٍ ملآنَ حِكْمَةً وإيماناً فَشُقَّ مِنَ النَّحْرِ إلى مَرَاقِّ البَطْنِ، ثُمَّ غُسِلَ البَطْنُ بماءِ زَمْزَمَ ثُمَّ مُلِئَ حِكْمَةً وإيماناً. وأُتِيتُ بِدَابَّةٍ أبْيَضَ دُونَ البَغْلِ وفَوْقَ الحِمارِ البُرَاقُ. فانْطَلَقْتُ مَعَ جِبْرِيلَ، فَلَمَّا جِئْتُ إلَى السَّماءِ الدُّنْيا قَالَ جِبْرِيْلُ لِخَازنِ السَّماءِ افْتَحْ قَالَ: مَنْ هذَا؟ قِيْلَ: جِبْرِيل، قِيلَ: وَمَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ ولَنِعْمَ المَجِيءُ جاءَ. فأتَيْتُ عَلى آدَمَ فَسَلَّمْتُ عَلَيْهِ، فقالَ: مَرْحَباً بِكَ من ابنٍ ونَبِيٍّ. فأتَيْنا السَّماءَ الثَّانِيَةَ، قِيلَ: مَنْ هذَا؟ قالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ ﷺ، قِيلَ: أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ وَلَنِعْمَ المَجِيءُ جاءَ. فأتَيْتُ عَلى عِيسَى ويَحْيَى فَقالا: مَرْحَباً بِكَ مِنْ أخٍ ونَبِيٍّ، فأتَيْنا السَّماءَ الثَّالِثَةَ، قِيلَ: مَنْ هذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قالَ: وقَدْ

beside the House (Ka'bah) in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. *Al-Burāq*, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrīl (Gabriel). When I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Jibrīl.' The gatekeeper said, 'Who is accompanying you?' Jibrīl said, 'Muḥammad.' The gatekeeper said, 'Has he been called?' Jibrīl said, 'Yes.' Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Ādam and greeted him and he said, 'You are welcome, O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrīl said, 'Jibrīl'. It was said, 'Who is with you?' He said, 'Muḥammad ﷺ.' 'It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Īsā (Jesus) and Yahya (John) who said, 'You are welcome O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrīl said, 'Jibrīl.' It was asked, 'Who is with you?' Jibrīl said, 'Muḥammad.' It was asked, 'Has he been sent for?' Jibrīl said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!'" (The Prophet ﷺ added :) "There I met Yūsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There

I met Idrīs and greeted him. He said, 'You are welcome' O brother and a Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Hārūn (Aaron) who said, 'You are welcome, O brother and a Prophet'. Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Mūsa (Moses) who said, 'You are welcome, O brother and a Prophet'. When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibrāhīm (Abrāham) who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait-ul-Ma'mūr* (i.e., Allāh's House). I asked Jibrīl about it and he said, 'This is *Al-Bait-ul-Ma'mūr* where seventy thousand angels perform *Ṣalāt* (prayer) daily, and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul-Muntaha* (i.e., the lote-tree of the utmost boundary) and I saw its *Nabiq* fruits which resembled the clay jugs of Hajar (i.e., a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Jibrīl about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty *Ṣalāt* (prayer) were enjoined on me. I descended till I met Mūsa who asked me, 'What have you done?'

أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ ولَنِعْمَ المَجِيءُ جاءَ. فأَتَيْتُ عَلَى يُوسُفَ فَسَلَّمْتُ فَقالَ: مَرْحَباً بِكَ مِنْ أَخٍ ونَبِيٍّ. فأَتَيْنا السَّماءَ الرَّابِعَةَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ ﷺ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، ونِعْمَ المَجِيءُ جاءَ. فأَتَيْتُ عَلى إِدْرِيسَ فَسَلَّمْتُ عَلَيْهِ فَقالَ: مَرْحَباً مِنْ أَخٍ ونَبِيٍّ. فأَتَيْنا السَّماءَ الخامِسَةَ، قِيلَ: مَنْ هذا؟ قِيلَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، ولَنِعْمَ المَجِيءُ جاءَ. فأَتَيْنا عَلَى هارُونَ فَسَلَّمْتُ، فَقالَ: مَرْحَباً بِكَ مِنْ أَخٍ ونَبِيٍّ، فأَتَيْنا عَلَى السَّماءِ السَّادِسَةِ، قِيلَ: مَنْ هذا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ مَرْحَباً بِهِ، نِعْمَ المَجِيءُ جاءَ. فأَتَيْتُ عَلَى مُوسَى فَسَلَّمْتُ عَلَيهِ فَقالَ: مَرْحَباً بِكَ مِنْ أَخٍ ونَبِيٍّ، فَلَمَّا جاوَزْتُ بَكَى، فَقِيلَ: ما أَبْكاكَ؟ قالَ: يا رَبِّ، هذا الغُلامُ الذي بُعِثَ بَعْدِي يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِهِ أفضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي. فأَتَيْنا السَّماءَ السَّابِعَةَ، قِيلَ: مَنْ هذا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ:

I said, 'Fifty *Ṣalāt* (prayers) have been enjoined on me.' He said, 'I know the people better than you because I had the hardest experience to bring Banī Isrāel to obedience. Your followers cannot put up with such obligation. So, go back to your Lord and request Him (to reduce the number of *Ṣalāt*).' I returned and requested Allāh (for reduction) and He made it forty. I returned and (met Mūsa) and had a similar discussion, and then returned again to Allāh for reduction, and He made it thirty, then twenty, then ten, and then I came to Mūsa who repeated the same advice. Ultimately Allāh reduced it to five. When I came to Mūsa again, he said, 'What have you done?' I said, 'Allāh has made it five only.' He repeated the same advice but I said that I surrendered (to Allāh's Final Order)' " Allāh's Messenger ﷺ was addressed by Allāh, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إلَيْهِ؟ مَرْحَباً بِهِ ولَنِعْمَ المَجِيءُ جاءَ. فَأَتَيْتُ عَلى إبْرَاهِيمَ فَسَلَّمْتُ عَلَيْهِ فَقالَ: مَرْحباً بِكَ مِن ابنٍ ونَبِيٍّ، فَرُفِعَ لي البَيْتُ المَعْمُورُ فَسَأَلْتُ جِبْرِيلَ فقالَ: هذا البَيْتُ المَعْمُورُ يُصَلي فِيْهِ كلَّ يَوْمٍ سَبْعُونَ ألْفَ ملَكٍ إذَا خَرَجُوا لَمْ يَعُودُوا إلَيْهِ آخِرَ ما عَلَيهِمْ. ورُفِعَتْ لي سِدْرَةُ المُنْتَهى فإذَا نَبِقُها كأنَّهُ قِلالُ هَجَرَ، ووَرَقُها كأنَّهُ آذَانُ الفُيُولِ، في أصْلِها أرْبَعَةُ أنْهارٍ: نَهْرَانِ باطِنانِ، ونَهْرَانِ ظاهرَانِ. فَسَأَلْتُ جِبْرِيلَ، فَقالَ: أمَّا الباطِنانِ فَفي الجَنَّةِ، وأمَّا الظَّاهِرَانِ: النِّيلُ والفُراتُ. ثُمَّ فُرِضَتْ عَليَّ خَمْسُونَ صَلاةً، فأَقْبَلْتُ حتَّى جِئْتُ مُوسَى فَقالَ: ما صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَليَّ خَمْسُونَ صَلاةً، قالَ: أنا أعْلَمُ بالنَّاسِ مِنْكَ، عالَجْتُ بَني إسْرَائِيلَ أشَدَّ المُعالجَةِ وإنَّ أُمَّتَكَ لا تُطِيقُ، فارْجِعْ إلى رَبِّكَ فَسَلْهُ. فَرَجَعْتُ فَسألْتُهُ فجَعَلَها أرْبَعِيْنَ، ثُمَّ مِثْلَهُ، ثُمَّ ثَلاثِيْنَ، ثُمَّ مِثْلَهُ، فَجعَلَ عِشْرِينَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عَشْراً، فأتَيْتُ مُوسَى فَقالَ مِثْلَهُ، فَجعَلَها خَمْساً. فأتَيْتُ مُوسَى فَقالَ: ما صَنَعْتَ؟ قُلْتُ: جَعَلَها خَمْساً، فَقالَ مِثْلَهُ، قُلْتُ: فَسَلَّمْتُ فَنُودِيَ إنِّي قدْ أمْضَيْتُ

فَرِيضَتِي وخَفَّفْتُ عَنْ عِبادِي، وأجْزِي الحَسَنَةَ عَشْراً». وقالَ هَمَّامٌ: عَنْ قَتادَةَ، عَنِ الحَسَنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «في البَيْتِ المَعْمُورِ». [انظر: ٣٣٩٣، ٣٤٣٠، ٣٨٨٧]

٣٢٠٨ - حدَّثنا الحَسَنُ بنُ الرَّبِيعِ: حدَّثَنا أبو الأحْوَصِ، عَنِ الأعمَشِ، عَنْ زَيْدِ بنِ وَهْبٍ: قالَ عَبْدُ اللهِ: حدَّثَنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ المَصْدُوقُ قالَ: «إنَّ أحَدَكُمْ يُجْمَعُ خَلْقُهُ في بَطْنِ أُمِّهِ أرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكاً وَيُؤْمَرُ بأرْبَعِ كَلِماتٍ. ويُقالُ لَهُ: اكْتُبْ عَمَلَهُ ورِزْقَهُ وأجَلَهُ، وشَقِيٌّ أوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ. فإنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وبَيْنَ الجَنَّةِ إلَّا ذِراعٌ، فَيَسْبِقُ عَلَيْهِ كِتابُهُ يَعْمَلُ بعَمَلِ أهْلِ النَّارِ. ويَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وبَيْنَ النَّارِ إلَّا ذِراعٌ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ الجَنَّةِ». [انظر: ٣٣٣٢، ٦٥٩٤، ٧٤٥٤]

3208. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, the true and truly inspired said, "(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his (i.e., the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise."

[See *Hadith* No. 3332]

٣٢٠٩ - حدَّثنا مُحَمَّدُ بنُ سَلامٍ: أخْبَرَنا مَخْلَدٌ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَنِي مُوسَى بنُ عُقْبَةَ عَنْ نافِعٍ قالَ: قالَ أبو هُرَيْرَةَ: عَنِ النَّبِيِّ

3209. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If Allāh loves a person, He calls Jibrīl (Gabriel) saying, 'Allāh loves so-and-so; O Jibrīl! Love him.' Jibrīl would love him and make an announcement amongst the inhabitants of

ﷺ. وتابَعَهُ أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبَرَني مُوسَى بنُ عُقْبَةَ، عَنْ نافعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إذَا أحَبَّ اللهُ العَبْدَ نادَى جِبْرِيلَ: إنَّ اللهَ يُحِبُّ فُلاناً فأحْبِبْهُ، فيُحِبُّهُ جِبْرِيلُ. فَيُنادِي جِبْرِيلُ في أهْلِ السَّماءِ: إنَّ اللهَ يُحِبُّ فُلاناً فأحِبُّوهُ، فَيُحِبُّهُ أهْلُ السَّماءِ، ثُمَّ يُوضَعُ لهُ القَبُولُ في الأرْضِ». [انظر: ٦٠٤٠، ٧٤٨٥]

the heaven: 'Allāh loves so-and-so, therefore you should love him also,' and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth."

[See Vol. 9, *Hadith* No.7485]

٣٢١٠ - **حدَّثَنَا** مُحَمَّدٌ: حدَّثَنا ابنُ أبي مَرْيَمَ: أخْبَرَنا اللَّيْثُ: حدَّثَنا ابنُ أبي جَعْفَرٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ عَن عائِشَةَ رَضِيَ اللهُ عَنها أنَّها قالَتْ: سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ المَلائِكَةَ تَنزِلُ في العَنانِ وهُوَ السَّحابُ، فَتَذْكُرُ الأمْرَ قُضِيَ في السَّماءِ، فَتَسْتَرِقُ الشَّياطِيْنُ السَّمْعَ فَتَسْمَعُهُ، فَتُوحِيهِ إلى الكُهَّانِ. فَيَكْذِبُونَ مَعَها مائَةَ كَذْبَةٍ مِنْ عِنْدِ أنْفُسِهِمْ». [انظر: ٣٢٨٨، ٥٧٦٢، ٦٢١٣، ٧٥٦١]

3210. Narrated 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ : I heard Allāh's Messenger ﷺ saying, "The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such true statement and then inspire it (or pour it in the ears of) the foretellers, and the latter would add to it one hundred lies of their own." (See H. 5762)

٣٢١١ - **حدَّثَنَا** أحْمَدُ بنُ يُونُسَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ أبي سَلَمَةَ والأغَرِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «إذَا كانَ يَوْمُ الجُمُعَةِ كانَ

3211. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e., according to the time of their arrival for the Friday prayer), and when the *Imām* sits (on the pulpit) they fold up their scrolls and get ready to listen to the

عَلى كلِّ بابٍ مِنْ أبْوَابِ المَسْجِدِ مَلائِكَةٌ يَكْتُبُونَ الأوَّلَ فالأوَّلَ. فإذَا جَلَسَ الإمامُ طَوَوُا الصُّحُفَ وجاؤُوا يَسْتَمِعُونَ الذِّكْرَ». [راجع: ٩٢٩]

Adh-Dhikr (*Khutba* — religious talk)."

٣٢١٢ - حدَّثَنَا عَلِيُّ بنُ عَبدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَني الزُّهْرِيُّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: مَرَّ عُمَرُ في المَسْجِدِ وحَسَّانُ يُنْشِدُ فَقالَ: كُنْتُ أُنْشِدُ فِيهِ، وفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَفَتَ إلى أبي هُرَيْرَةَ فَقالَ: أنْشُدُكَ باللهِ، أسَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «أجِبْ عَنِّي، اللَّهُمَّ أيِّدْهُ بِرُوحِ القُدُسِ»؟ قالَ: نَعَمْ. [راجع: ٤٥٣]

3212. Narrated Sa'īd bin Al-Musaiyab: 'Umar came to the mosque while Ḥassān was reciting a poem. ('Umar disapproved of that). On that Ḥassān said, "I used to recite poetry in this very mosque in the presence of one (i.e., the Prophet ﷺ) who was better than you." Then he turned towards Abū Hurairah and said (to him), "I ask you by Allāh, did you hear Allāh's Messenger ﷺ saying (to me), 'Retort on my behalf. O Allāh! Support him (i.e., Ḥassān) with the *Ruh Al-Qudus* [i.e., Jibrīl (Gabrael)]?" Abū Hurairah said, "Yes."

٣٢١٣ - حدَّثَنَا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لِحَسَّانَ: «اهْجُهُمْ، أو هاجِهِم، وجِبْرِيلُ مَعَكَ». [انظر: ٤١٢٣، ٤١٢٤، ٦١٥٣]

3213. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ḥassān, "Lampoon them (i.e., *Al-Mushrikūn*) and Jibrīl (Gabriel) is with you."

٣٢١٤ - حدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا جَرِيرٌ ح.

وَحدَّثَنا إسحَاقُ: أخْبَرَنا وَهْبُ بنُ جَرِيرٍ قال: حدَّثَنا أبي قالَ: سَمِعْتُ حُمَيْدَ بنَ هِلالٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كأني أنْظُرُ إلى غُبارٍ ساطعٍ في سِكَّةِ بَنِي غَنْمٍ. زَادَ مُوسَى: مَوْكِبَ جِبْرِيلَ.

3214. Narrated Ḥumaid bin Hilāl: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "As if I saw a cloud of dust swirling up in the lane of Banī Ghanm." Mūsa added, "That was caused by the mounted escort of Gabriel."

3215. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Al-Ḥārith bin Hishām asked the Prophet ﷺ, "How is the Divine Revelation revealed to you?" He replied, "In all these (following) ways: The angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state passes away from me, I grasp what the angel has said, and this type of Divine Revelation is the hardest on me; and sometimes the angel comes to me in the shape of a man and talks to me, and I understand and grasp what he says."
(See H. 2)

٣٢١٥ - **حَدَّثَنَا** فَرْوَةُ: حدَّثَنا عَلِيُّ ابنُ مُسْهِرٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ الحَارِثَ بنَ هِشامٍ سأَلَ النَّبيَّ ﷺ: كَيْفَ يأتِيكَ الوَحْيُ؟ قالَ: «كُلُّ ذٰلكَ، يَأْتِيني المَلَكُ أحْياناً في مِثْلِ صَلْصَلَةِ الجَرَسِ فَيَفْصِمُ عَنِّي وقَدْ وَعَيْتُ ما قالَ، وهُوَ أشَدُّهُ عَلَيَّ. ويَتَمَثَّلُ لي المَلَكُ أحْياناً رَجُلاً فَيُكَلِّمُني فأعِي ما يَقُولُ». [راجع: ٢]

3216. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whoever spends two things in Allāh's Cause, will be called by the gatekeepers of Paradise who will say, "O so-and-so, come on!" Abū Bakr said, "Such a person will never perish or be miserable". The Prophet ﷺ said, "I hope you will be among such persons."

٣٢١٦ - **حَدَّثَنَا** آدَمُ: حدَّثَنا شَيْبانُ: حدَّثَنا يَحْيَى بنُ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ أنْفَقَ زَوْجَيْنِ في سَبِيلِ اللهِ دَعَتْهُ خَزَنَةُ الجَنَّةِ: أيْ فُلُ، هَلُمَّ». فَقالَ أبو بَكْرٍ: ذاكَ الذي لا تَوَى عَلَيْهِ. فَقالَ النَّبيُّ ﷺ: «أرْجُو أنْ تَكُونَ مِنْهُمْ». [راجع: ١٨٩٧]

3217. Narrated Abū Salama: 'Āishah رَضِيَ اللهُ عَنْها said that the Prophet ﷺ said to her, "O 'Āishah! This is Jibrīl (Gabriel) and he sends his salutations (greetings) to you." 'Āishah said, "Salutations (greetings) to him, and Allāh's Mercy and Blessings be on him," and addressing the Prophet ﷺ she said, "You see what I don't see."

٣٢١٧ - **حَدَّثَني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ قالَ لَها: «يا عائِشَةُ، هذا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلامَ». فَقالَتْ: وعَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ وبَرَكاتُهُ. تَرَى ما لا أرَى، تُرِيدُ النَّبيَّ ﷺ. [انظر: ٣٧٦٨، ٦٢٠١، ٦٢٤٩، ٦٢٥٣]

3218. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ asked Jibrīl (Gabriel), "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect):

"And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us." (V.19:64)

٣٢١٨ - حدَّثَنَا أبُو نُعَيمٍ: حدَّثنا عُمَرُ بنُ ذَرٍّ. ح، قالَ: وحدَّثَنا يَحْيَى: حدَّثنا وكِيعٌ، عَنْ عُمَرَ بنِ ذَرٍّ، عَن أبِيهِ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لجبريلَ: «ألا تَزُورُنا أكثَرَ مِمَّا تَزُورُنا؟» قالَ: فَنَزَلَتْ ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ الآيَةَ [مريم ٦٤].

[انظر: ٤٧٣١، ٧٤٥٥]

3219. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) read the Qur'ān to me in one way (i.e., dialect), and I continued asking him to read it in different ways till he read it in seven different ways."[1]

٣٢١٩ - حدَّثَنَا إسمَاعِيلُ قالَ: حدَّثَني سُلَيمانُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أقْرَأني جِبريلُ عَلى حَرْفٍ فَلَمْ أزَلْ أسْتَزِيدُهُ حتَّى انْتَهَى عَلى سَبْعَةِ أحْرُفٍ». [انظر: ٤٩٩١]

3220. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was the most generous of all the people, and he used to be more generous in the month of Ramaḍān when Jibrīl (Gabriel) used to meet him. Jibrīl used to meet him every night in Ramaḍān to study the Noble Qur'ān carefully together. Allāh's Messenger ﷺ used to become more generous than the fair winds sent (by Allāh) with glad tidings (rain) when he met Jibrīl. (See H. 6)

٣٢٢٠ - حدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ أجْوَدَ النَّاسِ، وكانَ أجْوَدُ ما يَكُونُ في رَمَضَانَ حِينَ يَلْقاهُ جِبْرِيلُ. وكانَ جِبْرِيلُ يَلْقاهُ في كُلِّ لَيْلَةٍ مِنْ رَمَضانَ فَيُدَارِسُهُ القُرآنَ. فإنَّ رَسُولَ اللهِ ﷺ

(1) (H. 3219) The Prophet ﷺ wished that the Qur'ān would be easily read and understood by the various Arab tribes of his time.

حِينَ يَلْقاهُ جِبْرِيل أَجْوَدُ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ. وعَنْ عَبْدِ اللهِ: أَخْبَرَنَا مَعْمَرٌ بِهٰذَا الإِسْنادِ نَحْوَهُ. وروى أبُو هُرَيْرَةَ وفاطِمَةُ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ أنَّ جِبْرِيلَ كانَ يُعارِضُهُ القُرآنَ. [راجع: ٦]

3221. Narrated Ibn Shihāb: Once 'Umar bin Abdul 'Azīz delayed the *'Asr* prayer a little. 'Urwa said to him, "Jibrīl (Gabriel) descended and led the *Salāt* (prayer) in front of the Prophet ﷺ." On that 'Umar said, "O 'Urwa! Be sure of what you say." 'Urwa said: "I heard Bashīr bin Abī Mas'ūd narrating from Ibn Mas'ūd who heard Allāh's Messenger ﷺ saying, 'Jibrīl descended and led me in *Salāt* (prayer); and I offered *Salāt* with him, then again I offered *Salāt* (prayer) with him, and then offered *Salāt* (prayer) with him again, and then offered *Salāt* (prayer) with him again, and then offered *Salāt* (prayer) with him again, counting with his fingers five *Salāt* (prayer)."

٣٢٢١ - حدَّثنا قُتَيْبَةُ: حدَّثنا لَيْثٌ، عَنِ ابنِ شِهابٍ: أنَّ عُمَرَ بنَ عَبدِ العَزِيزِ أَخَّرَ العَصْرَ شَيْئاً فقالَ لَهُ عُرْوَةُ: أما إنَّ جِبْرِيلَ قَدْ نَزَلَ فَصَلَّى أمامَ رَسُولِ اللهِ ﷺ فَقالَ عُمَرُ: اعْلَمْ ما تَقُولُ يا عُرْوَةُ. قالَ: سَمِعْتُ بَشِيرَ بنَ أبي مَسْعُودٍ يَقُولُ: سمِعْتُ أبا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فأمَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، يَحْسُبُ بأصابِعِهِ خَمْسَ صَلَوَاتٍ». [راجع: ٥٢١]

3222. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Jibrīl (Gabriel) said to me, "Whoever amongst your followers die without having worshipped others besides Allāh, will enter Paradise, or will not enter the (Hell) Fire." The Prophet ﷺ asked, "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

٣٢٢٢ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بنِ أبي ثابِتٍ، عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «قالَ لي جِبْرِيلُ: مَنْ ماتَ مِنْ أُمَّتِكَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ، أوْ لم يَدْخُلِ النَّارِ». قالَ: وإن زَنى وإنْ سَرَقَ؟ قالَ: «وإن». [راجع: ١٢٣٧]

3223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Angels come to you in succession by night and day, and all of them get together at the time of the *Fajr* and *'Aṣr* prayers. Then those who have stayed with you overnight, ascent unto Allāh Who asks them... and He knows the answer better than they... 'How have you left My slaves?' They reply, 'We left them while they were offering *Ṣalāt* (prayer) and we came to them while they were offering *Ṣalāt* (prayer).'"

٣٢٢٣ - حَدَّثَنَا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «المَلائِكَةُ يَتعاقَبُونَ: مَلائِكَةٌ بالليلِ، ومَلائِكَةٌ بالنَّهارِ. ويَجْتَمِعُونَ في صَلاةِ الفَجْرِ وفي صَلاةِ العَصْرِ. ثُمَّ يَعْرُجُ إلَيْهِ الَّذِينَ باتُوا فِيكُمْ. فَيَسْألُهُمْ وهُوَ أعْلَمُ: كَيْفَ تَرَكْتُمْ عبادي؟ فَقَالُوا: تَرَكْناهُمْ يُصَلُّونَ وأتَيْناهُمْ يُصَلُّونَ». [راجع: ٥٥٥]

(7) CHAPTER. "If anyone of you says *Āmīn* [during the *Ṣalāt* (prayer) at the end of the recitation of *Sūrat Al-Fātiḥa*], and the angels in heaven say the same, and the sayings of two coincide, all his past sins will be forgiven."

(٧) بابٌ إذَا قالَ أحَدُكُمْ: «آمِينَ» والمَلائِكَةُ في السَّماءِ فَوافَقت إحدَاهما الأخْرَى غُفِرَ لَهُ ما تقدَّم مِنْ ذَنْبِهِ

3224. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I stuffed for the Prophet ﷺ a pillow decorated with pictures which looked like a *Numruqa* (i.e., a small cushion). He came and stood among the people with signs of a change apparent on his face. I said, "O Allāh's Messenger! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to what he has created?"

٣٢٢٤ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنا مَخْلَدٌ: أَخْبَرَنا ابنُ جُرَيْجٍ، عَنْ إسمَاعِيلَ بنِ أُمَيَّةَ: أنَّ نافِعاً حدَّثَهُ: أنَّ القاسِمَ بنَ مُحَمَّدٍ حدَّثَهُ عَن عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: حَشَوتُ لِلنَّبِيِّ ﷺ وسادَةً فِيها تَماثِيلُ كأنَّها نُمْرُقَةٌ، فَجاءَ فَقام بَيْنَ النَّاسِ وجَعَلَ يَتَغَيَّرُ وجْهُهُ، فَقُلْتُ: ما لَنَا يا رَسُولَ اللهِ؟ قالَ: «ما بالُ هذهِ الوِسادَةِ؟» قُلْتُ: وسادَةٌ جَعَلْتُها لكَ لِتَضْطَجِعَ عَلَيها، قالَ: «أما عَلِمْتِ أنَّ المَلائِكَةَ لا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ، وأنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ القِيامَةِ فيقُولُ: أحْيُوا ما خَلَقْتُمْ». [راجع: ٢١٠٥]

3225. Narrated Abū Ṭalḥa: I heard Allāh's Messenger ﷺ saying, "Angels do not enter a house wherein there is a dog or some images (or pictures etc.) of living creatures (a human being or an animal etc.)."

[See *Fatḥ Al-Bārī*, for details about pictures].

٣٢٢٥ - حدَّثَنا ابنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، أَنَّهُ سَمعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: سَمِعْتُ أبا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ ولا صُورَةُ تَماثِيلَ». [انظر: ٣٢٢٦، ٣٣٢٢، ٤٠٠٢، ٥٩٤٩، ٥٩٥٨]

3226. Narrated Busr bin Sa'īd that Zaid bin Khālid Al-Juhanī رَضِيَ اللهُ عَنْهُ narrated to him something in the presence of Sa'īd bin 'Ubaidullāh Al-Khaulānī who was brought up in the house of Maimūna رَضِيَ اللهُ عَنها , the wife of the Prophet ﷺ. Zaid narrated to them that Abū Ṭalḥa said that the Prophet ﷺ said, "The angels (of mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khālid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to 'Ubaidullāh Al-Khaulānī, "Didn't he (i.e., Zaid) tell us about the (prohibition of) pictures?" He said, "But he said, except the embroidery on garments. Didn't you hear him?" I said, "No". He said, "Yes, he did."

٣٢٢٦ - حدَّثَنا أحْمَدُ: حدَّثَنا ابنُ وَهْبٍ: أخْبَرَنا عَمْرٌو: أنَّ بُكَيْرَ بنَ الأشَجِّ حدَّثَهُ: أنَّ بُسْرَ بنَ سَعِيدٍ حدَّثَهُ: أنَّ زَيْدَ بنَ خالِدٍ الجُهَنِيَّ رَضِيَ اللهُ عَنْهُ حدَّثَهُ، ومَعَ بُسْرِ بنِ سَعِيدٍ عُبَيْدُ اللهِ الخولانِيُّ الذي كانَ في حَجْرِ مَيْمُونَةَ رَضِيَ اللهُ عَنها زَوْجِ النَّبِيِّ ﷺ، حدَّثهُما زَيْدُ بنُ خالِدٍ: أنَّ أبا طَلْحَةَ حدَّثَهُ: أنَّ النَّبِيَّ ﷺ قالَ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ صُورَةٌ». قالَ بُسْرٌ: فَمَرِضَ زَيْدُ بنُ خالِدٍ فَعُدْناهُ فإذَا نَحْنُ في بَيْتِهِ بِسِتْرٍ فِيهِ تَصاوِيرُ. فَقُلْتُ لِعُبَيْدِ اللهِ الخَوْلانِيِّ: ألَمْ يُحَدِّثْنا في التَّصاوِيرِ؟ فَقالَ: إنَّهُ قالَ: «إلَّا رَقْمٌ في ثَوْبٍ»، ألا سَمِعْتَهُ؟ قُلْتُ: لا، قالَ: بَلَى قَدْ ذَكَرَ. [راجع: ٣٢٢٥]

3227. Narrated Sālim's father: Once, Jibrīl (Gabriel) promised the Prophet ﷺ (that he would visit him, but Jibrīl did not

٣٢٢٧ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ قالَ: حدَّثَنِي ابنُ وَهْبٍ قالَ: حدَّثَنِي

come) and later on he said, "We angels, do not enter a house in which there is a picture or a dog."

عَمْرٌو، عَنْ سالم، عَنْ أبيهِ قالَ: وَعَدَ النَّبِيَّ ﷺ جِبْرِيلُ فَقالَ: «إنَّا لا نَدْخلُ بَيْتاً فِيهِ صُورَةٌ ولا كَلْبٌ». [انظر: ٥٩٦٠]

3228. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām*, during the *Ṣalāt* (prayer), says, 'Allāh hears him who praises Him', say: 'O Allāh! Our Lord! All the praises and thanks are for You', for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

٣٢٢٨ - حدَّثنا إسماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ سُمَيّ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ الإمامُ سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُم رَبَّنا لكَ الحَمْدُ، فإنَّهُ مَنْ وافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ، غُفِرَ لَه ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٧٩٦]

3229. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "As long as anyone of you is waiting for the *Ṣalāt* (prayer), he is considered to be offering *Ṣalāt* (prayer) actually, and the angels say, 'O Allāh! Be Merciful to him and forgive him', (and go on saying so) unless he leaves his place of offering *Ṣalāt* (prayer) or passes wind (i.e., breaks his ablution)."

٣٢٢٩ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا ابنُ فُلَيْحٍ: حدَّثَنا أبي، عَنْ هِلالِ ابنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أحَدُكُمْ في صَلاةٍ ما دَامَتِ الصَّلاةُ تَحْبِسُهُ. والمَلائِكَةُ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وارْحَمْهُ، ما لم يَقُمْ مِنْ صَلاتِهِ أوْ يُحْدِثْ». [راجع: ١٧٦]

3230. Narrated 'Ya'la رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting the following Verse on the pulpit:

"And they will cry: O *Mālī*..." and Sufyān said that 'Abdullāh recited it: 'They will call: O *Mālī*.[1]' (V.43:77)

٣٢٣٠ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ صَفْوَانَ بنِ يعْلى عَنْ أبيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرأ عَلى المِنْبرِ: ﴿وَنَادَوْا يَـٰمَـٰلِكُ﴾ قالَ سُفْيانُ:

(1) (H. 3230) This is a part of a Verse. Mālī (or Mālik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, "O Mālī(k)! Let your Lord make an end of us!" He will say: "Verily you shall abide forever." (V.43:77)

في قِرَاءَةِ عَبْدِ اللهِ: «ونادَوْا يا مالِ».

[انظر: ٣٢٦٦، ٤٨١٩]

٣٢٣١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا ابن وَهْبٍ قالَ: أخْبَرَني يُونُس، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عُرْوةُ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ: أنَّها قالَتْ للنَّبيِّ ﷺ: هَلْ أتَى عَلَيْكُم يَوْمٌ كانَ أشَدَّ منْ يَوْمِ أُحُدٍ؟ قالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ ما لَقِيتُ، وكانَ أشَدُّ ما لَقِيتُ مِنْهُمْ يَوْمَ العَقَبَةِ إذْ عَرَضْتُ نَفْسِي عَلى ابنِ عَبْدِ يَالِيلَ بنِ عَبْدِ كُلالٍ فَلَمْ يُجِبْني إلى ما أرَدْتُ. فانْطَلَقْتُ وأنا مَهْمُومٌ عَلى وجْهِي فَلَمْ أسْتَفِقْ إلَّا وأنا بِقَرْنِ الثَّعالِبِ، فَرَفَعْتُ رَأسِي. فإذَا أنا بِسَحابَةٍ قَدْ أظَلَّتْني، فَنَظَرْتُ فإذَا فِيها جِبْرِيلُ، فَنادَاني فَقالَ: إنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لكَ وما رَدُّوا عَلَيْكَ، وقَد بَعَثَ اللهُ إلَيْكَ مَلَكَ الجِبالِ لِتَأمُرَهُ بِما شِئْتَ فِيهِمْ. فَنادَاني مَلَكُ الجِبالِ فَسَلَّمَ عَلَيَّ ثُمَّ قالَ: يا مُحَمَّدُ، فَقالَ: ذٰلكَ فِيما شِئتَ إنْ شِئْتَ أنْ أُطْبِقَ عَلَيهِمُ الأخْشَبَيْنِ»، فَقالَ النَّبيُّ ﷺ: «بَلْ أرْجُو أنْ يُخْرِجَ اللهُ منْ أصْلابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لا يُشْرِكُ بِهِ شَيْئاً».

[انظر: ٧٣٨٩]

3231. Narrated 'Āishah رَضِيَ اللهُ عَنْها that she asked the Prophet ﷺ, "Have you encountered a day harder than the day (of the battle) of Uhud?" The Prophet ﷺ replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of *'Aqaba* when I presented myself to Ibn 'Abd-Yālil bin 'Abd-Kulāl and he did not respond to my demand. So, I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn-ath-Tha'ālib, where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrīl (Gabriel) in it. He called me saying, 'Allāh has heard your people's saying to you, and what they replied back to you, Allāh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called upon me and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let *Al-Akhshabain* (i.e., two mountains) fall on them.'" The Prophet ﷺ said, "No, but I hope that Allāh will let them beget children who will worship Allāh Alone, and will worship none besides Him."

٣٢٣٢ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا أبُو

3232. Narrated Abū Ishāq Ash-Shaibānī: I asked Zir bin Hubaish regarding the

Statement of Allāh تعالى:

"And was at a distance of two bows' length or (even) nearer, so (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام]..." (V.53:9,10)

On that, Zir said, "Ibn Mas'ūd informed us that the Prophet ﷺ had seen Jibrīl having six hundred (600) wings."

عَوَانَةَ: حَدَّثَنَا أَبُو إِسحَاقَ الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زِرَّ بنَ حُبَيْشٍ عَنْ قَوْلِ اللهِ تَعالى: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ۝﴾ [النجم: ٩، ١٠] قَالَ: حَدَّثَنَا ابنُ مَسْعُودٍ: أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ. [انظر: ٤٨٥٦، ٤٨٥٧]

3233. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ regarding the Verse:

"Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh)." (V.53:18), that the Prophet ﷺ had seen a green carpet[1] spread all over the horizon of the sky.

٣٢٣٣ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝﴾ قَالَ: رَأَى رَفْرَفاً أَخْضَرَ سَدَّ أُفُقَ السَّماءِ. [انظر: ٤٨٥٨]

3234. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whoever claimed that (the Prophet) Muḥammad ﷺ saw his Lord, is committing a great fault, for he only saw Jibrīl (Gabriel) in his genuine shape in which he was created covering the whole horizon.

٣٢٣٤ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ إسمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنصَارِيُّ، عَنِ ابنِ عَوْنٍ: أَنْبَأَنا القاسِمُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّداً رَأَى رَبَّهُ فَقَدْ أَعْظَمَ، ولكِنْ قَدْ رَأَى جِبْرِيلَ في صُورَتِهِ وخَلْقِهِ سادًّا ما بَيْنَ الأُفُقِ. [انظر: ٣٢٣٥، ٤٦١٢، ٤٨٥٥، ٧٣٨٠، ٧٥٣١]

3235. Narrated Masrūq: I asked 'Āishah رَضِيَ اللهُ عَنها, "What about Allāh's Statement:

"Then he [Jibrīl (Gabriel)] approached and came closer, and was at a distance of two bows' length or (even) nearer?" (V.53:8, 9)

She replied, "It was Jibrīl who used to come to the Prophet ﷺ in the figure of a

٣٢٣٥ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنَا أَبُو أُسامَةَ: حَدَّثَنَا زَكَرِيَّا بنُ أَبِي زَائِدَةَ، عَنِ ابنِ الأَشْوَعِ، عَنِ الشعْبِيِّ، عَنْ مَسْرُوقٍ، قالَ: قُلْتُ لِعائِشَةَ رَضِيَ اللهُ عَنْها:

(1) (H. 3233) Perhaps Jibrīl's (Gabriel) wings.

man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

فأَيْنَ قَوْلُهُ: ﴿ثُمَّ دَنَا فَتَدَلَّىٰ ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝﴾ قالَتْ: ذَاكَ جِبْرِيلُ، كانَ يَأتيهِ في صُورةِ الرَّجُلِ وإِنَّمَا أَتَى هذِهِ المَرَّةَ في صُورَتِهِ الَّتي هِيَ صورَتُهُ فَسَدَّ الأُفُقَ.

[راجع: ٣٢٣٤]

3236. Narrated Samura: The Prophet ﷺ said, "Last night I saw (in a dream) two men coming to me. One of them said, 'The person who kindles the fire is Mālik, the gatekeeper of the (Hell) Fire, and I am Jibrīl (Gabriel), and this is Mīkā'el (Michael)'."

٣٢٣٦ - **حدَّثنا** مُوسَى: حدَّثنا جَرِيرٌ: حدَّثنا أبُو رَجاءٍ، عَنْ سَمُرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «رَأيْتُ اللَّيْلَةَ رَجُلَينِ أتيانِي، فَقالا: الذِي يُوقِدُ النَّارَ مالكٌ خازِنُ النَّارِ، وأنا جِبْرِيلُ، وهذَا مِيكائِيلُ». [راجع: ٨٤٥]

3237. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a husband calls his wife to his bed (i.e., to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

٣٢٣٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا أبُو عَوانَةَ، عَنِ الأعمَشِ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا دَعا الرَّجُلُ امْرَأتَهُ إلى فِراشِهِ فأبَتْ فَباتَ غَضْبانَ عَلَيها لَعَنَتْها المَلائكَةُ حتَّى تُصْبِحَ».

تابَعَهُ شُعبة وأبو حَمْزَةَ، وابنُ دَاوُدَ وأبُو مُعاوِيَةَ عَنِ الأعمشِ.

[انظر: ٥١٩٣، ٥١٩٤]

3238. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا that he heard the Prophet ﷺ saying, "The Divine Revelation was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Ḥirā cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him

٣٢٣٨ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتُ أبَا سَلَمَةَ قالَ: أخْبرَني جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «ثُمَّ فَتَرَ عَنِّي الوَحْيُ فَترةً

that I fell on the ground and came to my family and said (to them), 'Cover me (with a blanket)! Cover me!' Then Allāh تعالى sent the Revelation:

"O you (Muḥammad ﷺ) enveloped (in garments)! Arise and warn! (up to) And keep away from *Ar-Rujz* (the idols)!" (V.74:1-5) (See H. 4)

فَبَيْنَا أنا أمْشِي سَمِعْتُ صَوْتاً مِنَ السَّماءِ فَرَفَعْتُ بَصَرِي قِبَلَ السَّماءِ فإذَا المَلَكُ الذِي جاءَنِي بِحِرَاءٍ قاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّماءِ والأرْضِ فَجُئِثْتُ مِنْهُ حتَّى هَوَيْتُ إلى الأرْضِ، فَجِئْتُ أهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فأنْزَلَ اللهُ تَعالى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢﴾ إلى قَوْلِهِ: ﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾ «قالَ أبُو سَلَمَةَ: والرِّجْزُ: الأوْثانُ. [راجع: ٤]

3239. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "On the night of my *Al-Isrā* (Journey by Night) to the heaven, I saw Mūsa (Moses) who was a tall brown curly-haired man, as if he was one of the men of Shanu'a tribe, and I saw 'Īsā (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw Mālik, the gatekeeper of the (Hell) Fire, and *Ad-Dajjāl* amongst the signs which Allāh showed me." (The Prophet ﷺ then recited the Holy Verse):

"...So, be not you in doubt of meeting him (i.e., when you met Mūsa during the night of *Al-Isra'* and *Al-Mi'rāj* over the heavens)..." (V.32:23).

Narrated Anas and Abū Bakra: "The Prophet ﷺ said, "The angels will guard Al-Madīna from *Ad-Dajjāl* (who will not be able to enter the city of Al-Madīna)."

٣٢٣٩ - حدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ. وقالَ لي خَلِيفَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أبِي العالِيَةِ: حدَّثَنا ابنُ عَمِّ نَبِيِّكُمْ يَعْنِي ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «رَأيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى رَجُلاً آدَمَ طُوَالاً جَعْداً كأنَّهُ مِنْ رِجالِ شَنُوءَةَ، ورَأيْتُ عِيسَى رَجُلاً مَرْبُوعاً، مَرْبُوعَ الخَلْقِ إلى الحُمْرَةِ والبَياضِ، سَبْطَ الرَّأسِ. وَرَأيْتُ مالِكاً خازِنَ النَّارِ، والدَّجَّالَ في آياتٍ أرَاهُنَّ اللهُ إيَّاهُ. فَلا تَكُنْ في مِرْيَةٍ مِنْ لِقائِهِ»، قالَ أنَسٌ وأبُو بَكْرَةَ عَنِ النَّبِيِّ ﷺ: «تَحْرُسُ المَلائِكَةُ المَدِينَةَ مِنَ الدَّجَّالِ». [انظر: ٣٣٩٦]

(8) CHAPTER. What is said regarding the characteristics of Paradise, and the fact that

(٨) **بابُ** ما جاءَ في صِفَةِ الجَنَّةِ

it has already been created (and does exist now).

And Abū Al-'Āliya said: The people of Paradise will not have menses, urine or spittle. Whenever they are given a thing and then another thing, they will say, 'We have already been provided with this', for they are given things similar in shape but different in taste. The bunches of fruits will be near to them, and they will pluck fruits as they like. (The rest of the chapter is the interpretation of some of the Qur'ānic words concerning the characteristics of Paradise and the people who live in it. Such words are not translated).

وأنَّها مَخلُوقَةٌ،

وَقالَ أبُو العالِيَةِ: يَكُونُ مُطَهَّرَةٌ مِنَ الحَيْضِ والبَوْلِ والبُصاقِ، ﴿كُلَّمَا رُزِقُوا﴾ أُتوا بِشَيءٍ ثُمَّ أُتُوا بآخَرَ: ﴿قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ﴾ أوتينا مِنْ قَبْلُ ﴿وَأُتُوا بِهِ مُتَشَٰبِهًا﴾ [البقرة: ٢٥] يُشْبِهُ بَعضُهُ بَعْضاً ويَخْتَلِفُ في الطَّعْمِ. ﴿قُطُوفُهَا﴾: يَقطِفُونَ كَيْفَ شَاؤُوا. ﴿دَانِيَةٌ﴾ [الحاقة: ٢٣]: قَريبَةٌ. ﴿الْأَرَائِكِ﴾ [الكهف: ٣١]: السُّرُرُ. وقالَ الحَسَنُ: النَّضْرَةُ في الوُجُوهِ، والسُّرُورُ في القَلْبِ. وقالَ مُجَاهِدٌ: ﴿سَلْسَبِيلًا﴾ [الإنسان: ١٨]: حَدِيدَةُ الجِرْيَةِ. ﴿غَوْلٌ﴾: وَجَعُ البَطنِ. ﴿يُنزَفُونَ﴾: لا تَذْهَبُ عُقُولُهُمْ. وقالَ ابنُ عَبَّاسٍ: ﴿دِهَاقًا﴾: مُمْتَلِئاً. ﴿وَكَوَاعِبَ﴾: نَواهِدَ. ﴿رَحِيقٍ﴾: الخَمْرُ. ﴿تَسْنِيمٍ﴾: يَعْلُو شَرَابَ أهْلِ الجَنَّةِ. ﴿خِتَٰمُهُ﴾: طِينُهُ مِسْكٌ. ﴿نَضَّاخَتَانِ﴾: فَيَّاضَتانِ. يُقالُ ﴿مَّوْضُونَةٍ﴾: مَنْسُوجَةٌ، مِنْهُ وَضِينُ النَّاقَةِ. والكُوبُ ما لا أُذُنَ لَهُ ولا عُرْوَةَ. والأبارِيقُ ذَواتُ الآذانِ والعُرَى. ﴿عُرُبًا﴾: مُثَقَّلَةً، واحِدُها عَرُوبٌ، مِثْلُ صَبُورٍ وصُبرٍ، يُسَمِّيها أهْلُ مَكَّةَ العَرِبَةَ وأهْلُ المَدِينَةِ الغَنِجَةَ، وأهْلُ العِرَاقِ الشَّكِلَةَ. وقالَ

مُجاهِدٌ: ﴿رَوْحٌ﴾: جَنَّةٌ ورَخاءٌ. ﴿وَالرَّيْحَانُ﴾: الرِّزْقُ. ﴿مَنضُودٍ﴾: المَوْزُ. وَ﴿مَخْضُودٍ﴾ هُوَ المُوقَرُ حَمْلاً. ويُقالُ أيْضاً: لا شَوْكَ له. (والعُرُبُ): المحَبَّباتُ إلى أزْواجِهِنَّ. ويُقالُ: ﴿مَسْكُوبٍ﴾: جارٍ. ﴿وَفُرُشٍ مَرْفُوعَةٍ﴾: بَعْضُها فَوْقَ بَعْضٍ. ﴿لَغْوًا﴾: باطِلاً. ﴿تَأْثِيمًا﴾: كَذِباً. ﴿أَفْنَانٍ﴾: أغْصانٌ. ﴿وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾: ما يُجْتَنى قَرِيبٌ. ﴿مُدْهَامَّتَانِ﴾: سَوْداوانِ مِنَ الرِّيِّ.

٣٢٤٠ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ بن سَعْدٍ، عَنْ نافِعٍ، عَنْ عبدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا ماتَ أحَدُكُمْ، فإنَّهُ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بالغَدَاةِ والعَشِيِّ، فإنْ كانَ مِنْ أهْلِ الجَنَّةِ فمِنْ أهْلِ الجَنَّةِ، وإنْ كانَ من أهْلِ النَّارِ فمِنْ أهْلِ النَّارِ».

[راجع: ١٣٧٩]

3240. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon; so, if he is from the people of Paradise, he is shown his place in Paradise, and if he is from the people of Hell, he is shown his place in Hell."

٣٢٤١ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا سَلْمُ بنُ زَرِيرٍ: حدَّثَنا أبُو رَجاءٍ، عَنْ عِمْرَانَ بنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ فَرَأَيْتُ أكْثَرَ أهْلِها الفُقَراءَ، واطَّلَعْتُ في النَّارِ فَرَأَيْتُ أكْثَرَ أهْلِها النِّساءَ».

[انظر: ٥١٩٨، ٦٤٤٩، ٦٥٤٦]

3241. Narrated 'Imrān bin Ḥuṣain: The Prophet ﷺ said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

3242. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were in the company of the Prophet ﷺ he said, "While I was asleep, I saw myself in Paradise; and there I beheld a woman making ablution beside a palace. I asked, 'To whom does this palace belong?' They said, 'To 'Umar bin Al-Khaṭṭāb.' Then I remembered 'Umar's *Ghaira*[1] (concerning women), and so I quickly went away from that palace." 'Umar wept (when he heard this from the Prophet ﷺ) and said, "How dare I think of my *Ghaīra* being offended by you, O Allāh's Messenger?"

٣٢٤٢ - حَدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ: حَدَّثَنا اللَّيْثُ قالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني سَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إذْ قالَ: «بَيْنا أنا نائِمٌ رَأيْتُنِي في الجَنَّةِ فإذَا امْرَأةٌ تَتَوَضَّأُ إلى جانِبِ قَصْرٍ فَقُلْتُ: لِمَنْ هذا القَصْرُ؟ فَقالُوا: لِعُمَرَ بنِ الخَطَّابِ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِراً». فَبَكَى عُمَرُ وقالَ: أعَلَيْكَ أغارُ يا رَسُولَ اللهِ؟.

[انظر: ٣٦٨٠، ٥٢٢٧، ٧٠٢٣، ٧٠٢٥]

3243. Narrated 'Abdullāh bin Qais Al-Ash'arī: The Prophet ﷺ said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height; and on every corner of the tent a believer will have a family that cannot be seen by others." [Narrated Abū 'Imrān in another narration, "(The tent is) sixty miles (in height)"].

٣٢٤٣ - حَدَّثَنَا حَجَّاجُ بنُ مِنْهالٍ: حَدَّثَنا هَمامٌ قالَ: سَمِعْتُ أبا عِمْرَانَ الجَوْنِيَّ يُحَدِّثُ عَنْ أبي بَكْرِ بنِ عَبْدِ اللهِ ابنِ قَيْسٍ الأشْعَرِيِّ، عَنْ أبِيهِ عَنِ النَّبِيِّ ﷺ قالَ: «الخَيمَةُ دُرَّةٌ مُجَوَّفَةٌ طُولُها في السَّماءِ ثَلاثُونَ مِيلاً، في كُلِّ زَاوِيَةٍ مِنها لِلمُؤْمِنِ مِنْ أهْلٍ لا يَرَاهُمُ الآخَرُونَ».

قالَ أبُو عَبْدِ الصَّمَدِ والحَارِثُ بنُ عُبَيْدٍ عَنْ أبي عِمْرَانَ: «سِتُّونَ مِيلاً».

[انظر: ٤٨٧٩]

3244. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said: 'I have prepared for My pious slaves things which have neither been seen by an eye, nor heard by an ear, nor (even) imagined by a human being.' If you wish, you can recite this

٣٢٤٤ - حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «قالَ

---

(1) (H. 3242) *Ghaira*: See glossary.

Verse from the Noble Qur'ān: 'No person knows what is kept hidden for them of joy'." (V.32:17)

اللهُ: أَعْدَدْتُ لِعِبادِي الصَّالِحِينَ ما لا عَيْنٌ رَأَتْ، ولا أُذُنٌ سَمِعَتْ، ولا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فاقْرَؤُوا إن شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾». [انظر: ٤٧٧٩، ٤٧٨٠، ٧٤٩٨]

3245. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein nor blow their noses nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allāh in the morning and in the afternoon."

٣٢٤٥ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ، أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أوَّلُ زُمْرَةٍ تَلِجُ الجَنَّةَ صُورَتُهُمْ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ. لا يَبْصُقُونَ فِيها ولا يَمْتَخِطُونَ. ولا يَتَغَوَّطُونَ. آنِيَتُهُمْ فِيها الذَّهَبُ، أمْشاطُهُمْ مِنَ الذَّهَبِ والفِضَّةِ، ومَجامِرُهُمُ الأَلُوَّةُ، ورَشْحُهُمُ المِسْكُ. ولِكُلِّ واحِدٍ مِنْهُمْ زَوْجَتانِ يُرَى مُخُّ سُوقِهِما مِنْ وراءِ اللَّحْمِ مِنَ الحُسْنِ. لا اختلافَ بَيْنَهُمْ ولا تَباغُضَ، قُلُوبُهُمْ قَلْبٌ واحِدٌ، يُسَبِّحُونَ اللهَ بُكْرَةً وعَشِيّاً». [انظر: ٣٢٤٦، ٣٢٥٤، ٣٣٢٧]

3246. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have neither any differences nor any enmity amongst

٣٢٤٦ - **حدَّثَنا** أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ، والَّذِينَ عَلى إثْرِهِمْ كأشَدِّ

themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allāh in the morning and afternoon, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their censers will be the aloeswood, and their sweat will smell like musk."

كَوْكَبٍ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ واحِدٍ لا اخْتِلافَ بَيْنَهُمْ ولا تَباغُضَ، لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتانِ، كُلُّ واحِدَةٍ مِنْهُما يُرَى مُخُّ ساقِها مِنْ وَرَاءِ اللَّحْمِ مِنَ الحُسْنِ. يُسَبِّحُونَ اللهَ بُكْرَةً وعَشِيّاً، لا يَسْقَمُونَ ولا يَمْتَخِطُونَ، ولا يَبْصُقُونَ. آنِيَتُهُمُ الذَّهَبُ والفِضَّةُ، وأَمْشاطُهُمُ الذَّهَبُ، وَوَقُودُ مَجَامِرِهِمِ الأَلُوَّةُ - قالَ أَبُو اليمانِ: يَعْني العُودَ - ورَشْحُهُمُ المِسْكُ». وقالَ مُجَاهِدٌ: الإِبْكارُ: أَوَّلُ الفَجْرِ، والعَشِيُّ مَيْلُ الشَّمْسِ إلى أَنْ - أُرَاهُ - تَغْرُبَ. [راجع: ٣٢٤٥]

3247. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the moon on a full-moon night.

٣٢٤٧ - حدَّثنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ: حدَّثنا فُضَيْلُ بنُ سُلَيمانَ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيَدْخُلَنَّ مِنْ أُمَّتي سَبْعُونَ أَلْفاً أَوْ سَبْعُمائَةِ أَلْفٍ، لا يَدْخُلُ أَوَّلُهُمْ حتَّى يَدْخُلَ آخِرُهُمْ، وجُوهُهُمْ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ». [انظر: ٦٥٤٣، ٦٥٥٤]

3248. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: A silken cloak was presented to the Prophet ﷺ and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak, he said, "By Him (Allāh) in Whose Hands the soul of Muḥammad is, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

٣٢٤٨ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا يُونُسُ بنُ مُحَمَّدٍ: حدَّثنا شَيْبانُ، عَنْ قَتادَةَ قالَ: حدَّثنا أَنَسٌ رَضِيَ اللهُ عَنْهُ قالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ جُبَّةُ سُنْدُسٍ، وكانَ

يَنهَى عَنِ الحَرِيرِ، فَعَجِبَ النَّاسُ مِنْها، فَقالَ: «والذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ في الجَنَّةِ لأَحْسَنُ مِنْ هذَا». [راجع: ٢٦١٥]

3249. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was given a silken garment, and its beauty and delicacy astonished the people. On that, Allāh's Messenger ﷺ said, "No doubt, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

٣٢٤٩ - **حَدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعِيدٍ، عَنْ سُفْيانَ: حدَّثَني أَبُو إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِثَوْبٍ مِنْ حَرِيرٍ. فَجَعَلُوا يَعْجَبُونَ مِنْ حُسْنِهِ ولِينِهِ، فَقالَ رَسُولُ اللهِ ﷺ: «لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ في الجَنَّةِ أَفْضَلُ مِنْ هذا».

[انظر: ٣٨٠٢، ٥٨٣٦، ٦٦٤٠]

3250. Narrated Sahl bin Sa'd As-Sā'idī: Allāh's Messenger ﷺ said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it."

٣٢٥٠ - **حَدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَوْضِعُ سَوْطٍ في الجَنَّةِ خَيْرٌ مِنَ الدُّنْيا وما فِيها».

[راجع: ٢٧٩٤]

3251. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it."

٣٢٥١ - **حَدَّثَنا** رَوْحُ بنُ عَبْدِ المُؤْمِنِ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: حدَّثَنا أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ في الجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ في ظِلِّها مائَةَ عامٍ لا يَقْطَعُها».

3252. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) a

٣٢٥٢ - **حَدَّثَنا** مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحُ بنُ سُلَيمانَ: حدَّثَنا هِلالُ

rider could travel in its shade for a hundred years. And if you wish, you can recite: 'In shade long-extended." (V.56:30)

بنُ عَلِيّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ في الجَنَّةِ لَشَجَرَةً يَسيرُ الرَّاكِبُ في ظِلِّها مائَةَ سَنَةٍ وَاقْرَؤُا إنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُودٍ ۝٣٠﴾». [انظر: ٤٨٨١]

3253. "...And a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets."

٣٢٥٣ - «ولَقَابُ قَوْسِ أحَدِكُمْ في الجَنَّةِ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أوْ تَغْرُبُ». [راجع: ٢٧٩٣]

3254. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the *Ḥūr,* (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh." (See H. 1382)

٣٢٥٤ - حَدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ: حدَّثَنا أبي، عَنْ هِلالٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «أوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ، والذِينَ عَلى آثارِهِمْ كَأحْسَنِ كَوْكَبٍ دُرِّيٍّ في السَّماءِ إضاءَةً، قُلُوبُهُمْ عَلى قَلْبِ رَجُلٍ واحِدٍ، لا تَباغُضَ بَيْنَهُمْ ولا تَحاسُدَ، لِكُلِّ امْرِئٍ زَوْجَتانِ مِنَ الحورِ العِينِ، يُرَى مُخُّ سُوقِهِنَّ مِنْ وراءِ العَظْمِ واللَّحْمِ».

3255. Narrated Al-Barā' (bin 'Āzib) رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ, after the death of his son Ibrāhīm, said, "There is a wet-nurse for him (i.e., Ibrāhīm) in Paradise." (See H. 1382)

٣٢٥٥ - حَدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: عَدِيُّ بنُ ثابِتٍ أخْبَرَني قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: لَمَّا ماتَ إبْراهِيمُ قالَ: «إنَّ لَهُ مُرْضِعاً في الجَنَّةِ». [راجع: ١٣٨٢]

3256. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e., a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allāh's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet ﷺ replied, "No! By Him (Allāh) in Whose Hands my soul is, these are for the men who believed in Allāh and also believed in the Messengers."

٣٢٥٦ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثني مالكٌ، عَنْ صَفْوَانَ بنِ سُلَيم، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدِ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ أهْلَ الجَنَّةِ يَتَرَاءَيُونَ أهْلَ الغُرَفِ مِنْ فَوْقِهِمْ، كما تَتَرَاءَوْنَ الكَوْكَبَ الدُّرِّيَّ الغابِرَ في الأُفُقِ مِنَ المَشْرِقِ أوِ المَغْرِبِ لِتَفاضُلِ ما بَيْنَهُمْ»، قالُوا: يا رَسُولَ اللهِ، تِلْكَ مَنازِلُ الأنْبِياءِ لا يَبْلُغها غَيْرُهُمْ؟ قالَ: «بَلى، والذِي نَفْسِي بِيَدِهِ رِجالٌ آمَنُوا باللهِ وصَدَّقُوا المُرْسَلِينَ». [انظر: ٦٥٥٦]

(9) CHAPTER. The characteristics of the gates of Paradise.

(٩) بابُ صِفَةِ أبْوَابِ الجَنَّةِ

3257. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Paradise has eight gates, and one of them is called *Ar-Raiyyān* through which none will enter but those who used to observe *Saum* (fasts)."

The Prophet ﷺ also said, "Whoever spends two things in Allāh's Cause, he will be called from the gate of Paradise."

[See *Hadith* No. 3216]

٣٢٥٧ - حَدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا مُحَمَّدُ بنُ مُطَرِّفٍ قالَ: حدَّثَني أبُو حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «في الجَنَّةِ ثَمانِيَةُ أبْوَابٍ، فِيها بابٌ يُسَمَّى الرَّيانَ لا يَدْخُلُهُ إلَّا الصَّائمُونَ». [راجع: ١٨٩٦]

وقالَ النَّبيُّ ﷺ: «مَنْ أنْفَقَ زَوْجَيْنِ دُعِيَ مِنْ بابِ الجَنَّةِ»، فِيهِ عُبادَةُ عَنِ النَّبيِّ ﷺ.

(10) CHAPTER. The description of the (Hell) Fire and the fact that it has already been created.

(١٠) بابُ صِفَةِ النَّارِ وأنَّها مَخلُوقَةٌ،

﴿وَغَسَّاقًا﴾: يُقالُ: غَسَقَتْ عَيْنُهُ ويَغْسِقُ الجُرْحُ وكأنَّ الغَسَاقَ

والغَسِيْق واحِدٌ. ﴿غِسْلِينٍ﴾: كُلُّ شَيْءٍ غَسلْتَهُ فَخَرَجَ مِنْهُ شَيْءٌ فَهُوَ غِسْلِيْن، فِعْلِيْن منَ الغَسْلِ منَ الجُرْحِ والدَّبَرِ. وقالَ عِكْرِمَةُ: ﴿حَصَبُ جَهَنَّمَ﴾: حَطَبٌ بالحَبَشِيَّةِ، وقالَ غَيْرُهُ: ﴿حَاصِبًا﴾: الرِّيحُ العاصِفُ والحَاصِبُ ما يَرمي بِهِ الرِّيحُ. ومِنْهُ حَصَبُ جَهَنَّمَ: يُرْمى بهِ فِي جَهَنَّمَ، هُمْ حَصَبُها. ويُقالُ: حَصَبَ في الأرْضِ: ذَهَبَ، والحَصَبُ مُشْتَقٌّ منْ حَصْباءِ الحِجارَةِ. ﴿صَدِيدٍ﴾: قَيْحٌ ودَمٌ. ﴿خَبَتْ﴾: طَفِئَتْ. ﴿تُورُونَ﴾: تَسْتَخْرِجُونَ. أَوْرَيْتُ: أَوْقَدْتُ. ﴿لِّلْمُقْوِينَ﴾: للمُسافِرِينَ. والقِيُّ: القفْرُ. وقالَ ابنُ عَبَّاسٍ: ﴿صِرَٰطِ ٱلْجَحِيمِ﴾: سَوَاءُ الجَحِيم ووَسَطُ الجَحِيم. ﴿لَشَوْبًا مِّنْ حَمِيمٍ﴾ يُخْلَطُ طَعامُهُمْ ويُساطُ بالحميم. ﴿زَفِيرٌ وَشَهِيقٌ﴾: صَوْتٌ شَدِيدٌ وَصَوْتٌ ضَعِيفٌ. ﴿وِرْدًا﴾: عِطاشاً. ﴿غَيًّا﴾: خُسْرَاناً. وقالَ مُجاهِدٌ: ﴿يُسْجَرُونَ﴾: تُوقَدُ لَهُم النَّارُ، ﴿وَنُحَاسٌ﴾: الصُّفْرُ يُصَبُّ عَلى رُؤُسِهِمْ، يُقالُ ﴿ذُوقُوا﴾: باشِرُوا وجَرِّبُوا، ولَيْسَ هذَا منْ ذَوْقِ الفَم. ﴿مَّارِجٍ﴾: خالِصٌ منَ النَّارِ، مَرَجَ الأمير رَعِيَّتَهُ: إذا خَلاَّهُمْ يَعْدُو بَعْضُهُم عَلى بَعْضٍ. ﴿مَّرِيجٍ﴾: ملتبس، مَرِجَ أَمْرُ النَّاسِ: اخْتَلَطَ،

﴿مَرَجَ الْبَحْرَيْنِ﴾، مَرَجْتَ دَابَّتَكَ: تَرَكْتَها.

3258. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: (During a very hot summer) while the Prophet ﷺ was on a journey, he said (regarding the performance of the *Zuhr* prayer – "Wait till it (i.e., the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the *Zuhr* prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire)."

٣٢٥٨ - حدَّثنا أبو الوَليدِ: حدَّثنا شُعْبَةُ، عَنْ مُهاجِرٍ أبي الحَسَنِ قالَ: سَمِعْتُ زَيْدَ بن وَهْبٍ يَقُولُ: سَمِعْتُ أبا ذَرٍّ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ النَّبِيُّ ﷺ في سَفَرٍ فَقالَ: «أبْرِدْ»، ثُمَّ قالَ: «أبْرِدْ» حتَّى فاءَ الفيءُ يَعني للتُّلُولِ ثُمَّ قالَ: «أبرِدُوا بالصَّلاةِ فإنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ». [راجع: ٥٣٥]

3259. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Delay the *Zuhr* prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire)."

٣٢٥٩ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ ذَكْوانَ، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «أبْرِدُوا بالصَّلاةِ فإنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ». [راجع: ٥٣٨]

3260. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather)."

٣٢٦٠ - حدَّثنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «اشْتَكَتِ النَّارُ إلى رَبِّها فَقالَتْ: رَبِّ أكَلَ بَعْضِي بَعْضاً، فأذِنَ لَها بِنَفَسَيْنِ: نَفَسٍ في الشِّتاءِ ونَفَسٍ في الصَّيْفِ. فأشَدُّ ما تَجِدُونَ مِنَ الحَرِّ، وَأشَدُّ ما تَجِدُونَ مِنَ الزَّمْهَرِيرِ». [راجع: ٥٣٧]

3261. Narrated Abū Jamra Aḍ-Ḍuba'i: I used to sit with Ibn 'Abbās in Makkah. Once

٣٢٦١ - حدَّثنا عَبْدُ اللهِ بنُ

مُحَمَّدٍ: حدَّثَنا أبُو عامِرٍ هو العَقَديُّ، حدَّثَنا هَمَّامٌ، عنْ أبي جمرَةَ الضُّبَعِيِّ قالَ: كُنْتُ أُجالِسُ ابنَ عَبَّاسٍ بِمَكَّةَ فأخَذَتْني الحُمَّى فَقالَ: أبْرِدْها عَنْكَ بماءِ زَمْزَمَ، فإنَّ رَسُولَ اللهِ ﷺ قالَ: «هي الحُمَّى منْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ - أوْ قالَ: - بِماءِ زَمْزَمَ»، شَكَّ هَمَّامٌ.

I had a fever and he said (to me), "Cool your fever with Zamzam water, for Allāh's Messenger ﷺ said: 'It (the fever) is from the heat of the (Hell) Fire, so abate it with water (or Zamzam water)'."

٣٢٦٢ - **حدَّثَني** عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفْيانُ، عَنْ أبِيهِ، عَنْ عَبايَةَ بنِ رِفاعَةَ قالَ: أخْبَرَني رَافِعُ بنُ خَديجٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الحُمَّى مِنْ فَوْرِ جَهَنَّمَ فأبْرِدُوها عَنْكُمْ بالمَاءِ». [انظر: ٥٧٢٦]

3262. Narrated Rāfi' bin Khadīj: I heard the Prophet ﷺ saying, "Fever is from the heat of the Hell-fire, so abate it with water."

٣٢٦٣ - **حدَّثَنا** مالِكُ بنُ إسماعِيلَ: حدَّثَنا زُهَيْرٌ: حدَّثَنا هِشامٌ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضيَ اللهُ عَنْها عَنِ النَّبيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ». [انظر: ٥٧٢٥]

3263. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Fever is from the heat of the Hell-fire, so abate it with water."

٣٢٦٤ - **حدَّثَنا** مُسَدَّدٌ: عَنْ يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ». [انظر: ٥٧٢٣]

3264. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Fever is from the heat of the Hell-fire, so abate it with water."

٣٢٦٥ - **حدَّثَنا** إسمَاعِيلُ بنُ أبي

3265. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Your (ordinary)

fire is one of 70 parts of the Hell-fire." Someone asked, "O Allāh's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)." Allāh's Messenger ﷺ said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

أُوَيْسٍ قالَ: حدَّثَنِي مالكٌ، عَنْ ابنِ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «نارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نارِ جَهَنَّمَ»، قيلَ: يا رَسُولَ اللهِ، إنْ كانَتْ لَكافِيَةً، قالَ: «فُضِّلَتْ عَلَيهِنَّ بِتِسعَةٍ وسِتِّينَ جُزْءاً كُلُّهُنَّ مِثْلُ حَرِّها».

3266. Narrated Ya'lā that he heard the Prophet ﷺ on the pulpit reciting:

"They will cry: 'O Mālik!" (V.43:77) [Mālik is the keeper (angel) of the (Hell) Fire.]

٣٢٦٦ - **حدَّثَنَا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سمعَ عَطاءً يُخبِرُ عَنْ صَفْوانَ بنِ يَعْلى، عَنْ أبيهِ أنَّهُ سَمعَ النَّبيَّ ﷺ يَقْرَأُ عَلى المِنْبَرِ: ﴿وَنَادَوْا يَٰمَٰلِكُ﴾. [راجع: ٣٢٣٠]

3267. Narrated Abū Wā'il: Somebody said to Usāma, "Will you go to so-and-so (i.e., 'Uthmān) and talk to him (i.e., advise him)." He said, "You see that I don't talk to him except to inform you that I shall talk to him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e., rebellion), nor shall I say to a man who is my ruler that he is the best of all the people, after I have heard something from Allāh's Messenger ﷺ." They said, "What have you heard him saying?" He said, "I have heard him (the Prophet ﷺ) saying, 'A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us for *Al-Ma'rūf* (i.e., Islāmic

٣٢٦٧ - **حدَّثَنَا** عَلِيٌّ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ أبي وائِلٍ قالَ: قِيلَ لأُسامَةَ: لَوْ أتَيْتَ فُلاناً فَكَلَّمْتَهُ، قالَ: إنَّكُمْ لَتَرَوْنَ أنِّي لا أُكَلِّمُهُ، إلَّا أُسمِعُكُمْ إنِّي أُكَلِّمُهُ في السِّرِّ دُونَ أنْ أفْتَحَ باباً لا أكُونُ أوَّلَ مَنْ فَتَحَهُ، ولا أقُولُ لِرَجُلٍ - أنْ كانَ عَلَيَّ أمِيراً: - إنَّهُ خَيْرُ النَّاسِ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، قالُوا: وما سَمِعْتَهُ يَقُولُ؟ قالَ: سَمِعْتُهُ يَقُولُ: «يُجاء بالرَّجُلِ يَوْمَ القِيامَةِ فَيُلْقى في النَّارِ فَتَنْدَلِقُ أقْتابُهُ في النَّارِ، فيَدُورُ كما يَدُورُ الحمارُ بِرَحاهُ فَيَجْتَمِعُ أهْلُ النَّارِ عَلَيْهِ

Monotheism and all that Islām has ordained) and forbid us from *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām forbids i.e., evil and bad)? He will reply: Yes, I used to order you for *Al-Ma'rūf*, but I did not do it myself, and I used to forbid you from *Al-Munkar*, while I used to do it myself.' "

فَيَقُولُونَ: يَا فُلانُ ما شَأْنُكَ؟ أَلَيْسَ كُنْتَ تَأْمُرُ بالمَعْرُوفِ وتَنْهَانَا عَنِ المُنْكَرِ؟ قالَ: كُنْتُ آمُرُكُمْ بالمَعْرُوفِ ولا آتِيهِ، وأنهاكُمْ عَنِ المُنْكَرِ وآتِيهِ». رَوَاهُ غُنْدَرٌ عَنْ شُعْبَةَ عَنِ الأعمَشِ.

[See Vol. 9, *Hadith* No.7098]

[انظر: ٧٠٩٨]

(11) CHAPTER. The characteristics of *Iblīs* (Satan) and his soldiers.

(١١) بابُ صِفَةِ إبْلِيسَ وجُنُودِهِ،

وقالَ مُجاهِدٌ: ﴿وَيَقْذِفُونَ﴾: يُرْمَوْنَ. ﴿دُحُورًا﴾: مَطْرُودِينَ. ﴿وَاصِبٌ﴾: دَائِمٌ. وقالَ ابنُ عَبَّاسٍ: ﴿مَدْحُورًا﴾: مَطْرُوداً. وَيُقالُ: ﴿مَرِيدًا﴾: مُتَمَرِّداً. بَتَّكَهُ: قَطَّعهُ. ﴿وَٱسْتَفْزِزْ﴾: اسْتَخِفَّ ﴿بِخَيْلِكَ﴾: الفُرْسانُ. والرَّجْلُ الرَّجَّالَةُ، واحِدُها رَاجِلٌ مِثْلُ صَاحِبٍ وصَحْبٍ وتاجِرٍ وتَجْرٍ. ﴿لَأَحْتَنِكَنَّ﴾: لأَسْتَأْصِلَنَّ. ﴿قَرِينٌ﴾: شَيْطانٌ.

3268. Narrated 'Āishah رَضِيَ الله عَنها: Magic was worked on the Prophet ﷺ so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allāh) for a long period and then said, "I feel that Allāh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, 'What is the ailment of this man?' The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Labīd bin Al-A'ṣam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is

٣٢٦٨ - **حدَّثَنا** إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا عِيسَى عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رضي الله عنها قالَتْ: سُحِرَ النَّبِيُّ ﷺ. وقالَ اللَّيْثُ: كَتَبَ إلَيَّ هِشامُ بنُ عُروةَ أنَّهُ سَمِعَهُ ووعاه عَنْ أبِيهِ عَنْ عائِشَةَ قالَتْ: سُحِرَ النَّبِيُّ ﷺ حتَّى كانَ يُخَيَّلُ إلَيْهِ أنَّهُ يَفْعَلُ الشَّيءَ وما يفعله حتَّى كانَ ذَاتَ يَوْمٍ دَعا وَدَعا ثُمَّ قالَ: «أشَعَرْتِ أنَّ اللهَ أفْتاني فِيما فِيهِ شِفائي، أتاني رَجُلانِ فَقَعَدَ أحَدُهما

that?' The other replied, 'It is in the well of Dharwān.'" So, the Prophet ﷺ went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) were like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, as for me, Allāh has cured me and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

عِنْدَ رَأْسِي والآخَرُ عِنْدَ رِجْلَيَّ، فَقالَ أَحَدُهُما لِلآخَرِ: ما وَجَعُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ: ومَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ الأعْصَمِ. قالَ: فِيمَاذا؟ قالَ: في مُشْطٍ ومَشاقَةٍ وجُفِّ طَلْعَةٍ ذَكَرٍ، قالَ: فأيْنَ هُوَ؟ قالَ: في بِئْرِ ذَرْوَانَ»، فَخَرَجَ إلَيْهَا النَّبِيُّ ﷺ ثُمَّ رَجَعَ فَقالَ لِعائِشَةَ حِينَ رَجَعَ: «نَخْلُها كأنَّهُ رُؤُوسُ الشياطِينِ»، فَقُلْتُ: اسْتَخْرَجْتَهُ؟ فَقالَ: «لا، أما أنا فَقَدْ شَفاني اللهُ وخَشِيتُ أنْ يُثِيرَ ذٰلكَ عَلى النَّاسِ شَرّاً» ثُمَّ دُفِنَتِ البِئْرُ. [راجع: ٣١٧٥]

3269. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he reads and exhales the following words at each knot: 'The night is long, so keep on sleeping.' If that person wakes up and remembers Allāh, then one knot is undone, and when he performs ablution the second knot is undone, and when he offers *Ṣalāt* (prayers), all the knots are undone, and he gets up in the morning energetic in a good mode and with a good heart, otherwise he gets up lazy and with not a good heart and mode."

٣٢٦٩ - حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَني أخي، عَنْ سُلَيمانَ بنِ بِلالٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَعْقِدُ الشَّيْطانُ عَلى قافِيَةِ رَأسِ أحَدِكُمْ - إذَا هُوَ نامَ - ثَلاثَ عُقَدٍ، يَضْرِبُ عَلى كُلِّ عُقْدَةٍ مَكانَها: عَلَيْكَ لَيْلٌ طَوِيلٌ فارْقُدْ، فإنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انحَلَّتْ عُقْدَةٌ، فإنْ تَوَضَّأَ انحَلَّتْ عُقْدَةٌ، فإنْ صلَّى انحَلَّتْ عُقَدُه كُلُّها فأصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ وإلَّا أصْبَحَ خَبِيثَ النَّفْسِ كَسْلانَ». [راجع: ١١٤٢]

3270. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: It was mentioned before the Prophet ﷺ that

٣٢٧٠ - حدَّثَنا عُثمانُ بنُ أبي

there was a man who slept the night till morning (after sunrise). The Prophet ﷺ said, "He is a man in whose ears (or ear) Satan had urinated."

شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ نامَ لَيْلَةً حتَّى أصْبَحَ، قالَ: «ذَاكَ رَجُلٌ بالَ الشَّيْطانُ في أُذُنَيْهِ - أوْ قالَ -: في أُذُنِهِ». [راجع: ١١٤٤]

3271. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you, when having sexual relation with his wife, says, 'In the Name of Allāh. O Allāh! Protect us from Satan and prevent Satan from approaching our offspring You are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

٣٢٧١ - **حدَّثَنا** مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «أما إنَّ أحَدَكُمْ إذَا أتَى أهلَهُ، وقالَ: بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنا الشَّيْطانَ وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فَرُزِقا ولداً لَمْ يَضُرُّهُ الشَّيْطانُ». [راجع: ١٤١]

3272. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When the (upper) edge of the sun appears (in the morning), don't pray [perform a *Ṣalāt* (prayer)] till the sun appears in full, and when the lower edge of the sun sets, don't pray [perform a *Ṣalāt* (prayer)] till it sets completely."

٣٢٧٢ - **حدَّثَنا** مُحَمَّدٌ: أخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا طَلَعَ حاجِبُ الشَّمْسِ فَدَعُوا الصَّلاةَ حَتَّى تَبْرُزَ، وإذَا غابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلاةَ حتَّى تَغِيبَ».

3273. (Contd. H. 3272): "And you should not seek to offer *Ṣalāt* (prayer) at sunrise or sunset for the sun rises between two sides of the head of the Satan."

٣٢٧٣ - «ولا تَحَيَّنُوا بِصَلاتِكُمْ طُلُوعَ الشَّمْسِ ولا غُرُوبَها. فإنَّها تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطانٍ، أوِ الشَّيْطانِ»، لا أدْري أيَّ ذٰلكَ قالَ هِشامٌ.

3274. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If, while you are

٣٢٧٤ - **حدَّثَنا** أبُو مَعْمَرٍ: حدَّثَنا

offering *Ṣalāt* (prayer), somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e., prevent him violently, e.g., pushing him violently), because such a person is a Satan." (See H. 509)

عَبْدُ الوَارِثِ: حدَّثَنا يُونُسُ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أبي صَالِحٍ عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ النَّبيُّ ﷺ: «إذَا مَرَّ بَيْنَ يَدَيْ أحَدِكُمْ شَيءٌ، وهُوَ يُصَلِّي فَلْيَمْنَعْهُ، فإنْ أبى فَلْيَمْنَعْهُ فإنْ أبى فَلْيُقاتِلْهُ، فإنَّما هُوَ شَيْطانٌ».

[راجع: ٥٠٩]

3275. Narrated Muḥammad bin Sīrīn: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ put me in charge of the *Zakāt* of Ramaḍān (i.e., *Zakāt-ul-Fiṭr*). Someone came to me and started scooping some of the foodstuff of (*Zakāt*) with both hands. I caught him and told him that I would take him to Allāh's Messenger ﷺ." Then Abū Hurairah told the whole narration and added "He (i.e., the thief) said, 'Whenever you go to your bed, recite (the Verse) *Āyat Al-Kursī*, (V.2:255) for then a guardian from Allāh will be guarding you, and Satan will not approach you till dawn.'" On that the Prophet ﷺ said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan."

٣٢٧٥ - وقالَ عُثمانُ بنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: وكَّلَني رَسُولُ اللهِ ﷺ بِحِفْظِ زَكاةِ رَمَضانَ، فأتاني آتٍ فَجَعَلَ يَحْثو مِنَ الطَّعامِ فأخَذْتُهُ فَقُلْتُ: لأرْفَعَنَّكَ إلى رَسُولِ اللهِ ﷺ فَذَكَرَ الحَدِيثَ فَقالَ: إذَا أوَيْتَ إلى فِراشِكَ فاقْرَأْ آيَةَ الكُرْسِي، لَنْ يَزَالَ مِنَ اللهِ حافِظٌ ولا يَقْرَبُكَ شَيْطانٌ حَتَّى تُصْبِحَ. فَقالَ النَّبِيُّ ﷺ: «صَدَقَكَ وهُوَ كَذُوبٌ، ذاكَ شَيْطانٌ». [راجع: ٢٣١١]

3276. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Satan comes to one of you and says, 'Who created so-and-so? Who created so-and-so?' till he says, 'Who has created your Lord?' So, when he reaches up to such a question, one should seek refuge with Allāh and give up such thoughts."

٣٢٧٦ - **حدَّثَنا** يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبيرِ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «يَأتي الشَّيْطانُ أحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقولَ: مَنْ خَلَقَ رَبَّكَ؟ فإذَا بَلَغَهُ فَلْيَسْتَعِذْ باللهِ ولْيَنْتَهِ».

3277. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the month

٣٢٧٧ - **حدَّثَنا** يَحْيى بنُ بُكَيْرٍ:

حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيْل، عَنِ ابنِ شِهابٍ قالَ: حدَّثني ابنُ أبي أنَسٍ مَوْلى التَّيْمِيِّينَ: أنّ أباهُ حدَّثَهُ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا دَخَلَ رَمَضانُ فُتِّحَتْ أبْوَابُ الجَنَّةِ، وغُلِّقَتْ أبْوَابُ جَهَنَّمَ، وسُلْسِلَتِ الشَّياطِينُ». [راجع: ١٨٩٨]

of Ramaḍān comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained."

٣٢٧٨ - حدَّثَنا الحُمَيدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو قالَ: أخْبَرَني سَعِيدُ ابنُ جُبَيرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ فَقالَ: حدَّثَنا أُبَيُّ بنُ كَعْبٍ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ مُوسَى قالَ لِفَتاهُ: آتِنا غَدَاءَنا، قالَ: أرَأيتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنّي نَسِيتُ الحُوتَ وما أنْسانيهِ إلَّا الشَّيْطانُ أنْ أذكُرَهُ، ولم يَجِدْ مُوسَى النَّصَبَ حتَّى جاوَزَ المَكانَ الذي أمَرَ اللهُ بِهِ». [راجع: ٧٤]

3278. Narrated Ubaī bin Ka'b that he heard Allāh's Messenger ﷺ saying, "(The Prophet) Mūsa (Moses) said to his boy-servant..., 'Bring us our morning meal...' (V.18:62) The latter said, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish, and none but *Shaitān* (Satan) made me forget to remember it...' (V.18:63) Mūsa did not feel tired till he had crossed the place which Allāh ordered him to go to."

٣٢٧٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِاللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهما قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ يُشِيرُ إلى المَشْرِقِ فَقالَ: «ها إنَّ الفِتْنَةَ هاهُنا، إنَّ الفِتْنَةَ هاهُنا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ٣١٠٤]

3279. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I saw Allāh's Messenger ﷺ pointing towards the east saying, "Look! There will be *Al-Fitnah* (trial or affliction). Surely *Al-Fitnah* will emerge from there, where the side of the head of Satan comes out." (See H. 3104)

٣٢٨٠ - حدَّثَنا يَحْيَى بنُ جَعْفَرٍ:

3280. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When night falls, then

keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allāh's Name thereupon, and put off your lights, mention Allāh's Name thereupon and cover your utensils, and mention Allāh's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g., a piece of wood etc.)."

حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصَارِيُّ: حدَّثني ابنُ جُرَيْجٍ قالَ: أخبرَني عطاءٌ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذا اسْتَجْنَحَ أوْ كانَ جُنْحُ اللَّيلِ فَكُفُّوا صِبْيانَكُمْ فإنَّ الشَّياطِيْنَ تَنْتَشِرُ حِيْنَئِذٍ، فإذَا ذَهَبَ ساعَةٌ مِنَ العِشاءِ فَخَلُّوهُمْ، وأغْلِقْ بابَكَ واذْكُرِ اسْمَ اللهِ، وأطْفِئْ مِصْباحَكَ واذْكُرِ اسمَ اللهِ. وأوْكِ سِقاءَكَ واذْكُرِ اسمَ اللهِ، وخَمِّرْ إناءَكَ واذْكُرِ اسمَ اللهِ. ولَوْ تَعْرُضُ عَلَيْهِ شَيْئاً». [انظر: ٣٣٠٤، ٣٣١٦، ٥٦٢٣، ٥٦٢٤، ٦٢٩٥، ٦٢٩٦]

3281. Narrated Ṣafiyya bint Ḥuyai: While Allāh's Messenger ﷺ was in *I'tikāf*[1], I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usāma bin Zaid. Two *Anṣārī* men passed by, and when they saw the Prophet ﷺ they hastened away. The Prophet ﷺ said (to them), "Don't hurry! It is Ṣafiyya, the daughter of Ḥuyai (i.e., my wife)." They said, "Glorified be Allāh! O Allāh's Messenger! (You are far away from any suspicion?)" He said, "Satan circulates in a human being as blood circulates in it, and I was afraid that Satan might put an evil thought (or something) in your hearts."

٣٢٨١ - حدَّثَنا مَحْمُودُ بنُ غَيْلانَ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ عليِّ بنِ حُسَيْنٍ، عَنْ صَفيَّةَ بِنْتِ حُيَيٍّ قالَتْ: كانَ رَسُولُ اللهِ ﷺ مُعْتَكِفاً فأتَيْتُهُ أزُورُهُ لَيْلاً فَحَدَّثْتُهُ ثُمَّ قُمْتُ فانْقَلَبْتُ فَقامَ مَعي لِيَقْلِبَني وكانَ مَسْكَنُها في دَارِ أُسامَةَ بنِ زَيْدٍ، فَمَرَّ رَجُلانِ مِنَ الأنْصارِ فَلَمَّا رَأيا النَّبِيَّ ﷺ أسْرَعا فَقالَ النَّبِيُّ ﷺ: «على رِسْلِكما، إنَّها صَفِيَّةُ بِنْتُ حُيَيٍّ». فَقالا: سُبْحانَ اللهِ يا رَسُولَ اللهِ، قالَ: «إنَّ الشَّيْطانَ يَجْرِي مِنَ الإنْسانِ مَجْرَى الدَّمِ، وإنِّي خَشِيتُ أنْ يَقْذِفَ في قُلُوبِكما

(1) (H. 3281) *I'tikāf*: See glossary.

سُوءاً - أَوْ قالَ -: شَيْئاً». [راجع: ٢٠٣٥]

3282. Narrated Sulaimān bin Ṣurad: While I was sitting in the company of the Prophet ﷺ, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e., he became furious). On that the Prophet ﷺ said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: *'A'ūdhu billāhi minash-Shaitān* (I seek refuge with Allāh from Satan), then all his anger will go away." Somebody said to him, "The Prophet ﷺ has said, 'Seek refuge with Allāh from Satan.'" The angry man said, "Am I mad?"

٣٢٨٢ - **حَدَّثَنَا** عَبْدانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ عَدِيّ بنِ ثابتٍ، عَنْ سُلَيمانَ بنِ صُرَدٍ قالَ: كُنْتُ جالِساً مَعَ النَّبيّ ﷺ ورَجُلانِ يَسْتَبَّانِ، فأحَدُهُما احْمَرَّ وجْهُهُ وانْتَفَخَتْ أَوْدَاجُهُ. فَقالَ النَّبيُّ ﷺ: «إنّي لأعْلَمُ كَلِمَةً لَوْ قالَها ذَهَبَ عَنْهُ ما يَجِدُ، لَوْ قالَ: أَعُوذُ باللهِ مِنَ الشَّيْطانِ ذَهَبَ عَنْهُ ما يَجِدُ»، فقالُوا لَهُ: إنَّ النَّبيَّ ﷺ قالَ: تَعَوَّذْ باللهِ مِنَ الشَّيْطانِ، فَقالَ: وهَلْ بي جُنُونٌ؟. [انظر: ٦٠٤٨، ٦١١٥]

3283. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you, on having sexual relation with his wife, says: 'O Allāh! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm that child nor will overpower him."

٣٢٨٣ - **حَدَّثَنَا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مَنْصُورٌ، عَنْ سالمِ بنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبيُّ ﷺ: «لَوْ أنَّ أحَدَكُمْ إذَا أتَى أهْلَهُ قالَ: اللَّهُمَّ جَنِّبْنِي الشَّيْطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَني، فإنْ كانَ بَيْنَهُما ولَدٌ لَمْ يَضُرَّهُ الشَّيْطانُ ولَمْ يُسَلَّطْ عَلَيْهِ». قالَ: وحدَّثَنا الأعمَشُ، عَنْ سالمٍ، عَنْ كُرَيْبٍ عَنِ ابنِ عَبَّاسٍ مِثْلَهُ. [راجع: ١٤١]

3284. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered a *Ṣalāt* (prayer), and (after finishing) he said, "Satan came in front of me trying persistingly to divert my attention from the *Ṣalāt* (prayer), but Allāh

٣٢٨٤ - **حَدَّثَنَا** مَحْمُودٌ: حدَّثَنا شَبابَةُ: عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيّ ﷺ أنَّهُ

gave me the strength to overpower him."

صَلَّى صَلاةً فَقالَ: «إنَّ الشَّيْطانَ عَرَضَ لي فَشَدَّ عَلَيَّ يَقْطَعُ الصَّلاةَ عَلَيَّ فأمْكَنني اللهُ مِنْهُ»، فَذَكَرَهُ. [راجع: ٤٦١]

3285. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When the call for the *Ṣalāt* (prayer) is pronounced, Satan takes to his heels, passing wind with noise. When the call for the *Ṣalāt* (prayer) is finished, he comes back. And when the *Iqāma* is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the person [offering *Ṣalāt* (prayer)] and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four *Rak'a*, so if one forgets whether he has offered three or four *Rak'a*, he should perform two prostrations of *Sahw* (i.e., forgetfulness)."

٣٢٨٥ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأوْزَاعِيُّ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إذَا نُودِيَ بالصَّلاةِ أدْبَرَ الشَّيْطانُ ولَهُ ضُرَاطٌ، فإذَا قُضِيَ أقْبَلَ، فإذَا ثُوِّبَ بِها أدْبَرَ، فإذَا قُضِيَ أقْبَلَ حتَّى يَخْطِرَ بَيْنَ الإنْسانِ وقَلْبِهِ فَيَقُولُ: اذْكُرْ كَذَا وكذَا، حتَّى لا يَدْرِيَ أثَلاثاً صلَّى أمْ أرْبَعاً. فإذَا لَمْ يَدْرِ ثَلاثاً صلَّى أوْ أرْبَعاً. سجَدَ سَجْدَتَيِ السَّهْوِ». [راجع: ٦٠٨]

3286. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When any human being is born, Satan touches him at both sides of the body with his two fingers, except 'Īsā (Jesus), the son of Maryam (Mary), whom Satan tried to touch (but failed), so he touched the placenta-cover (instead)."

٣٢٨٦ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «كُلُّ بَني آدَمَ يَطْعَنُ الشَّيْطانُ في جَنْبِهِ بإصْبَعَيْهِ حِيْنَ يُولَدُ، غَيْرَ عِيسَى ابنِ مَرْيَمَ ذَهَبَ يَطْعُنُ، فَطَعَنَ في الحِجابِ». [انظر: ٣٤٣١، ٤٥٤٨]

3287. Narrated 'Alqama: I went to Sham[1] (and asked, "Who is here?"). The people said, "Abū Ad-Dardā'." Abū Ad-Dardā' said, "Is the person whom Allāh has

٣٢٨٧ - حدَّثَنا مالكُ بنُ إسمَاعِيلَ: حدَّثَنا إسْرَائِيلُ، عَنِ المُغِيْرَةِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ

(1) (H. 3287) "Sham": See glossary.

قالَ: قَدِمْتُ الشَّامَ، قالُوا: أَبُو الدَّرْدَاءِ قالَ: أَفِيكُمُ الذِي أَجارَهُ اللهُ مِنَ الشَّيْطانِ عَلى لِسانِ نَبِيِّهِ ﷺ؟.

حَدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ مُغِيرَةَ، وقالَ: الذي أَجارَهُ اللهُ عَلى لِسانِ نَبِيِّهِ ﷺ، يَعْني عَمَّاراً. [انظر: ٣٧٤٢، ٣٧٤٣، ٣٧٦١، ٤٩٤٣، ٤٩٤٤، ٦٢٧٨]

protected against Satan (as Allāh's Messenger ﷺ said), amongst you". The subnarrator, Mughīra said that the person who was given Allāh's Refuge through the tongue of the Prophet ﷺ was 'Ammar (bin Yāsir).

٣٢٨٨ - قالَ: وقالَ اللَّيْثُ: حَدَّثَنِي خالِدُ بنُ يَزِيدَ، عَنْ سَعِيدِ بنِ أَبِي هِلالٍ: أَنَّ أَبا الأَسْوَدِ أَخْبَرَهُ عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ: «المَلائِكَةُ تَحَدَّثُ في العَنانِ، والعَنانُ الغَمامُ، بالأَمْرِ يَكُونُ في الأَرْضِ فَتَسْمَعُ الشَّياطِيْنُ الكَلِمَةَ فَتَقُرُّها في آذانِ الكاهِنِ كما تُقَرُّ القارُورَةُ فَيَزِيدُونَ مَعَها مائَةَ كَذْبَةٍ». [راجع: ٣٢١٠]

3288. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a foreteller as one pours something in a bottle, and they add one hundred lies to that (one word)."

٣٢٨٩ - حَدَّثَنا عاصِمُ بنُ عَلِيٍّ: حَدَّثَنا ابنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «التَّثَاؤُبُ مِنَ الشَّيْطانِ، فإذا تَثاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ ما اسْتَطاعَ، فإنَّ أَحَدَكُمْ إذا قالَ: ها، ضَحِكَ الشَّيْطانُ». [انظر: ٦٢٢٣، ٦٢٢٦]

3289. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: '*Hā*', Satan will laugh at him."

٣٢٩٠ - حَدَّثَنا زَكَرِيَّا بنُ يَحْيَى: حَدَّثَنا أَبُو أُسامَةَ قالَ: هِشامٌ أَخْبَرَنا

3290. Narrated 'Āishah رَضِيَ اللهُ عَنها: On the day (of the battle) of Uhud when *Al-Mushrikūn* were defeated, Satan shouted,

عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ولَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصاحَ إِبْلِيسُ: أي عِبادَ اللهِ، أُخْراكُم. فَرَجَعَتْ أُولاهُمْ فاجْتَلَدَتْ هيَ وأُخْراهُمْ فَنَظَرَ حُذَيْفَةُ فإذَا هُوَ بأَبِيهِ اليمانِ فَقالَ: أيْ عِبادَ اللهِ، أبي أبي، فوَاللهِ ما احْتَجَزُوا حتَّى قَتَلُوهُ. فَقالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ، قالَ عُرْوَةُ: فما زَالَتْ في حُذَيْفَةَ مِنْهُ بَقِيَّةُ خَيْرٍ حتَّى لَحِقَ باللهِ.

[انظر: ٣٨٢٤، ٧٠٦٥، ٦٦٦٨، ٦٨٨٣، ٦٨٩٠]

"O slaves of Allāh! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were *Al-Mushrikūn*). Hudhaifa looked back to see his father Al-Yamān, (being attacked by the Muslims). He shouted, "O Allāh's slaves! My father! My father!" By Allāh, they did not stop till they killed him. Hudhaifa said, "May Allāh forgive you." 'Urwa said that Hudhaifa continued invoking good (invoking Allāh to forgive the killer of his father) till he met Allāh (i.e., died).

٣٢٩١ - حدَّثَنا الحَسَنُ بنُ الرَّبِيعِ: حدَّثَنا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: سأَلْتُ النَّبِيَّ ﷺ عَنِ التِفاتِ الرَّجُلِ في الصَّلاةِ، فَقالَ: «هُوَ اخْتِلاسٌ يَخْتَلِسُهُ الشَّيْطانُ مِنْ صَلاةِ أَحَدِكُمْ».

[راجع: ٧٥١]

3291. Narrated 'Āishah رَضِيَ الله عَنها: I asked the Prophet ﷺ about the one looking here and there during the *Salāt* (prayer). He replied, "It is what Satan steals from the *Salāt* (prayer) of anyone of you." (See H. 751)

٣٢٩٢ - حدَّثَنا أَبُو الْمُغِيرَةِ: حدَّثَنا الأَوْزَاعِيُّ قالَ: حدَّثَنِي يَحْيَى عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

وحدَّثَنِي سُلَيمانُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثَنا الوَلِيدُ: حدَّثَنا الأَوزَاعِيُّ قالَ: حدَّثَنِي يَحْيَى بنُ أَبي كَثِيرٍ: حدَّثَنِي عَبْدُ اللهِ بنُ أَبي قَتادَةَ،

3292. Narrated Abū Qatāda: The Prophet ﷺ said, "A good righteous dream is from Allāh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allāh from its evil, for then it will not harm him."

عَنْ أبيهِ قالَ: قالَ النَّبِيُّ ﷺ: «الرُّؤْيا الصَّالِحَةُ مِنَ اللهِ والحُلُمُ مِنَ الشَّيْطانِ، فإذا حَلَمَ أحَدُكُمْ حُلُماً يَخافُهُ فَلْيَبْصُقْ عَنْ يَسارِهِ ولْيَتَعَوَّذْ باللهِ مِنْ شَرِّها فإنَّها لا تَضُرُّهُ». [انظر: ٥٧٤٧، ٦٩٨٤، ٦٩٩٥، ٦٩٩٦، ٧٠٠٥، ٧٠٤٤]

3293. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If one says one hundred times in a day: 'None has the right to be worshipped but Allāh, the (Alone), He is the One and has no partner; to Him belongs the kingdom (of the universe) and for Him are all the praises, and He has the power to do everything (the Omnipotent)(1)', one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more(2) than that which he has done."

٣٢٩٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ مَوْلى أبي بَكْرٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ: لا إلَهَ إلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ وهوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ؛ في يَوْمٍ مائَةَ مَرَّةٍ كَانَ لَهُ عَدْلَ عَشْرِ رِقابٍ. وكُتِبَتْ لَهُ مائَةُ حَسَنَةٍ، ومُحِيَتْ عَنْهُ مائَةُ سَيِّئَةٍ، وكانَتْ لَهُ حِرْزاً مِنَ الشَّيْطانِ يَوْمَهُ ذَلِكَ حتَّى يُمْسِيَ، ولَمْ يأتِ أحَدٌ بأفْضَلَ مِمَّا جاءَ بِهِ إلَّا أحَدٌ عَمِلَ أكثَرَ مِنْ ذلكَ». [انظر: ٦٤٠٣]

3294. Narrated Sa'd bin Abī Waqqāṣ: Once 'Umar asked the permission to see Allāh's Messenger ﷺ in whose company there were some *Quraishī* women who were talking to him and asking him for more financial support raising their voices(3).

٣٢٩٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ قَالَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عَبْدُ الحَمِيدِ بنُ

(1) (H. 3293) The Arabic version of this prayer is as follows: '*Lā ilāha illallāhu, Waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu wa Huwa 'alā kulli shai'in Qadīr.*'
(2) (H. 3293) 'More' may mean here more times of recitation of this prayer or more good deeds of different nature.
(3) (H. 3294) Perhaps this took place before the believers were ordered to lower their=

عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ: أنَّ مُحَمَّدَ بنَ سَعْدِ بنِ أبي وقّاصٍ أخْبَرَهُ: أنَّ أباهُ سَعْدَ بنَ أبي وقّاصٍ قالَ: اسْتَأذَنَ عُمَرُ عَلى رَسُولِ اللهِ ﷺ وعِنْدَهُ نِساءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ ويَسْتَكْثِرْنَهُ عالِيَةً أصْوَاتُهُنَّ، فَلَمَّا اسْتَأذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الحِجابَ فأذِنَ لَهُ رَسُولُ اللهِ ﷺ ورَسُولُ اللهِ ﷺ يَضْحَكُ فَقالَ عُمَرُ: أضْحَكَ اللهُ سِنَّكَ يا رَسُولَ اللهِ، قالَ: «عَجِبْتُ مِنْ هؤُلاءِ اللّائي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الحِجابَ»، قالَ عُمَرُ: فأنْتَ يا رَسُولَ اللهِ كُنْتَ أحَقَّ أنْ يَهَبْنَ، ثُمَّ قالَ: أيْ عَدُوّاتِ أنْفُسِهِنَّ، أتَهَبْنَنِي ولا تَهَبْنَ رَسُولَ اللهِ ﷺ؟ قُلْنَ: نَعَمْ، أنْتَ أفَظُّ وأغْلَظُ مِنْ رَسُولِ اللهِ ﷺ. قالَ رَسُولُ اللهِ ﷺ: «والذي نَفْسِي بِيَدِهِ ما لَقِيَكَ الشَّيْطانُ قَطّ سالِكاً فَجّاً إلّا سَلَكَ فَجّاً غَيْرَ فَجِّكَ». [انظر: ٣٦٨٣، ٦٠٨٥]

When 'Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allāh's Messenger ﷺ admitted 'Umar, Allāh's Messenger ﷺ was smiling, 'Umar asked, "O Allāh's Messenger! May Allāh keep you always happy." Allāh's Messenger ﷺ said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allāh's Messenger! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allāh's Messenger ﷺ?" They replied. "Yes, for you are a fearful and fierce man as compared with Allāh's Messenger ﷺ." On that Allāh's Messenger ﷺ said (to 'Umar), "By Him in Whose Hands my soul is, whenever Satan sees you taking a path, he follows a path other than yours."

٣٢٩٥ - حدَّثَنا إبْرَاهِيمُ بنُ حَمْزَةَ قالَ: حدَّثَنِي ابنُ أبي حازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ عَنْ عِيسَى بنِ طَلْحَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ:

3295. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."(1)

=voices when talking to Allāh's Messenger ﷺ.

(1) (H. 3295) We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing, except what Allāh tells us through His Messenger ﷺ.

«إذَا اسْتَيْقَظَ مِنْ مَنامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلاثاً فإنَّ الشَّيْطانَ يَبِيتُ عَلى خَيْشومِهِ».

(12) CHAPTER. The mention of Jinn, their reward and retribution.

(١٢) بابُ ذِكْرِ الجِنّ وثَوابِهِمْ وعِقابِهِمْ،

As is referred to by Allāh's Statement:

"O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours? They will say: 'We bear witness against ourselves'. It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers." (V.6:130)

Mujāhid said about the interpretation of the Verse: "And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e., they will be brought for accounts)". (V.37:158). "The Quraish infidels said: 'The angels are Allāh's daughters whose mothers are the daughters of the mistresses among the jinn.' Allāh said: '... but the jinn knew well that they have indeed to appear (before Him i.e., they will be brought for accounts)... but they will be brought forward as a troop." (V. 36:75)

لِقَوْلِهِ: ﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى﴾ الآية بَخْساً: نَقْصاً. وَقالَ مُجاهِدٌ: ﴿وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا﴾ قالَ كُفَّارُ قُرَيْشٍ: المَلائِكَةُ بَناتُ اللهِ وأُمَّهاتُهُمْ بَناتُ سَرَوَاتِ الجِنّ. قالَ اللهُ: ﴿وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾ [الصافات: ١٥٨] سَيُحْضَرُونَ لِلحِسابِ. ﴿جُندٌ مُّحْضَرُونَ﴾ [يس: ٧٥]: عِنْدَ الحِسابِ.

3296. Narrated 'Abdur-Raḥmān bin 'Abdullāh bin 'Abdur-Raḥmān bin Abī Ṣa'ṣa'a Al-Anṣārī that Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ said to his father, "I see you are fond of sheep and the desert, so when you want to pronounce the *Adhān*, raise your voice with it, for whoever will hear the *Adhān* whether a human being, or a jinn, or anything else, will be a witness for you on the Day of Resurrection." Abū Sa'īd added, "I have heard this from Allāh's

٣٢٩٦ - حدَّثَنا قُتَيْبَةُ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ أبي صَعْصَعَةَ الأنْصارِيِّ، عَنْ أبيهِ أنَّهُ أخْبَرَهُ: أنَّ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قالَ لَهُ: إنِّي أراكَ تُحِبُّ الغَنَمَ والبادِيَةَ فإذا كُنْتَ في غَنَمِكَ أوْ بادِيَتِكَ

فأذَّنْتَ بالصَّلاةِ فارْفَعْ صَوْتَكَ بالنِّدَاءِ، فإنَّهُ «لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ ولا إنْسٌ ولا شَيءٌ إلَّا شهد لَهُ يَوْمَ القِيامَةِ».

قالَ أبو سَعِيدٍ: سَمِعْتُهُ منْ رَسُولِ اللهِ ﷺ. [راجع: ٦٠٩]

Messenger ﷺ."
[See Vol. 1, *Hadith* No.609]

(١٣) **بابُ** قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ﴾ إلى قوْلِهِ: ﴿أُوْلَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ﴾ [الأحقاف: ٢٩-٣٢] ﴿مَصْرِفًا﴾ [الكهف: ٥٣]: مَعْدِلاً، صَرَفْنا أيْ وجَّهْنا.

(13) CHAPTER. The Statement of Allāh جل جلاله:
"And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn... (till)... Those are in manifest error." (V.46:29-32).

(١٤) **بابُ** قَوْلِ اللهِ تعالى: ﴿وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ﴾ [البقرة: ١٦٤]

قالَ ابنُ عَبَّاسٍ: الثُّعْبانُ: الحَيَّةُ الذَّكرُ مِنْها، يُقالُ: الحَيَّاتُ أجْناسٌ: الجانُّ والأفاعِي والأساوِدُ ﴿ءَاخِذٌۢ بِنَاصِيَتِهَآ﴾ [هود: ٥٦]: في مُلْكِهِ وسُلْطانِهِ. وَيُقالُ ﴿صَٰٓفَّٰتٍ﴾ [الملك: ١٩]: بُسُطٌ أجْنِحَتُهُنَّ. ﴿وَيَقْبِضْنَ﴾ [الملك: ١٩]: يَضْرِبْنَ بأجْنِحَتِهِنَّ.

(14) CHAPTER. The Statement of Allāh تعالى:
"...And the moving (living) creatures of all kinds that He (Allāh) has scattered therein..." (V.2:164)

٣٢٩٧ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ عَلى المنْبرِ يَقُولُ: «اقْتُلوا الحَيَّاتِ، واقْتُلوا ذَا الطُّفْيَتَيْنِ والأبْتَرَ فإنَّهُما يَطْمِسانِ البَصَرَ ويَسْتَسْقِطانِ

3297. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he heard the Prophet ﷺ delivering a *Khutba* (religious talk) on the pulpit saying, "Kill snakes and kill *Dhat-Tufyatain* (i.e., a snake with two white lines on its back) and *Al-Abtar* (i.e., a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion."

الحَبَلَ». [انظر: ٣٣١٠، ٣٣١٢، ٤٠١٦]

3298. (‘Abdullāh bin ‘Umar further added): Once, while I was chasing a snake in order to kill it, Abū Lubāba called me saying: "Don't kill it." I said, "Allāh's Messenger ﷺ ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhrī said, "Such snakes are called *Al-'Awāmir*.")

٣٢٩٨ - قالَ عَبْدُ اللهِ: فَبَيْنا أنا أُطارِدُ حَيَّةً لأقْتُلَها فَنادَاني أبُو لُبابَةَ: لا تَقْتُلْها. فَقُلْتُ: إنّ رَسُولَ الله ﷺ قَدْ أمَرَ بِقَتْلِ الحَيَّاتِ، فَقالَ: إنَّهُ نَهى بَعْدَ ذٰلكَ عَنْ ذَوَاتِ البُيُوتِ، وَهِيَ العَوَامِرُ. [انظر: ٣٣١١، ٣٣١٣]

3299. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُما: Abū Lubāba and Zaid bin Khattab saw me.

٣٢٩٩ - وقالَ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ: فرآني أبُو لُبابَةَ أوْ زَيْدُ بنُ الخَطَّابِ، وتابَعَهُ يُونُسُ وابنُ عُيَيْنَةَ وإسحَاقُ الكَلْبيُّ والزُّبَيْدِيُّ. وقالَ صالحٌ وابنُ أبي حَفْصَةَ وابنُ مُجَمِّعٍ: عنِ الزُّهْرِيِّ، عَنْ سالمٍ، عَنِ ابنِ عُمَرَ: فرآني أبُو لُبابَةَ وزَيْدُ بنُ الخَطَّابِ.

(15) CHAPTER. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

(١٥) بابٌ: خَيْرُ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِها شَعَفَ الجِبالِ

3300. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e., pastures) escaping to protect his religion from *Al-Fitan* (trials or afflictions).

٣٣٠٠ - حدَّثَنا إسمَاعِيلُ بنُ أبي أوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ أنْ يَكُونَ خَيرَ مالِ الرَّجُلِ غَنَمٌ يَتْبَعُ بِها شَعَفَ الجِبالِ ومَوَاقِعَ القَطْرِ، يَفِرُّ بِدِينِهِ منَ الفِتَنِ». [راجع: ١٩]

3301. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The head (main source) of disbelief is in the east. Pride and

٣٣٠١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ أبي

arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep."

الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «رَأسُ الكُفْرِ نَحْوَ الْمَشْرِقِ، والفَخْرُ والخُيلاءُ في أهْلِ الخَيْلِ والإبِلِ، والفَدَّادِينَ أهْلُ الوَبَرِ، والسَّكِينَةُ في أهْلِ الغَنَمِ». [انظر: ٣٤٩٩، ٤٣٨٨، ٤٣٨٩، ٤٣٩٠]

3302. Narrated 'Uqba bin 'Amr and Abū Mas'ūd: Allāh's Messenger ﷺ pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i.e., the Yemenites have true belief and they embrace Islām readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion. (Then pointing towards the east he ﷺ said:) "There, from where comes out the two sides of the head of Satan, namely the tribes of Rabī'a and Muḍar."

٣٣٠٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسمَاعِيلَ قالَ: حدَّثَني قَيْسٌ، عَنْ عُقْبَةَ ابنِ عَمْرٍو أبي مَسْعُودٍ قالَ: أشارَ رَسُولُ اللهِ ﷺ بِيَدِهِ نَحْوَ اليَمَنِ فَقالَ: «الإيمانُ يمانٍ هاهُنا، ألا إنَّ القَسْوَةَ وغِلَظَ القُلُوبِ في الفَدَّادِينَ عِنْدَ أصُولِ أذْنابِ الإبِلِ حَيْثُ يَطْلُعُ قَرْنا الشَّيْطانِ في رَبِيعَةَ ومُضَرَ». [انظر: ٣٤٩٨، ٤٣٨٧، ٥٣٠٣]

3303. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When you hear the crowing of a cock, ask for Allāh's Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allāh from Satan for (its braying indicates) that it has seen a Satan."

٣٣٠٣ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا اللَّيْثُ عَنْ جَعْفَرِ بنِ رَبِيعَةَ: عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ قالَ: «إذَا سمِعْتُمْ صِياحَ الدِّيكَةِ فاسألوا اللهَ مِنْ فَضْلِهِ فإنَّها رَأتْ مَلَكاً. وإذَا سَمِعْتُمْ نَهِيقَ الحِمَارِ فَتَعَوَّذُوا باللهِ مِنَ الشَّيْطانِ فإنَّها رَأتْ شَيْطاناً».

3304. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close

٣٣٠٤ - **حدَّثَنا** إسحَاقُ: أخْبَرَنا رَوْحٌ قَالَ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني عَطاءٌ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قَالَ: قالَ رَسُولُ

the doors and mention the Name of Allāh, for Satan does not open a closed door."

اللهِ ﷺ: «إذَا كانَ جُنْحُ اللَّيْلِ أوْ أمْسَيْتُمْ فَكفُّوا صِبْيانَكُمْ فإنَّ الشَّياطِينَ تَنْتَشِرُ حِينَئِذٍ فإذَا ذَهَبَتْ ساعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ وأغْلِقُوا الأبْوابَ، واذْكُرُوا اسْمَ اللهِ، فإنَّ الشَّيْطانَ لا يَفْتَحُ باباً مُغْلَقاً». قالَ: وَأَخْبرَني عَمْرُو بنُ دِينارٍ: سَمعَ جابرَ بنَ عَبْدِ اللهِ نَحْوَ ما أخْبرَني عَطاءٌ ولَمْ يَذْكُرْ: «واذْكُرُوا اسْمَ اللهِ». [راجع: ٣٢٨٠]

3305. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into mouses or rats, for if you put the milk of a she-camel in front of a mouse or a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it."(1) I told this to Ka'b who asked me, "Did you hear it from the Prophet ﷺ?" I said, "Yes." Ka'b asked me the same question several times; I said to Ka'b, "Do I read the *Taurāt* (Torah)? (i.e., I tell you this from the Prophet ﷺ.)"(2)

٣٣٠٥ - حدَّثَنَا مُوسَى بنُ إسماعِيلَ: حدَّثَنا وُهَيْبٌ، عَنْ خالِدٍ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «فُقِدَتْ أُمَّةٌ مِنْ بَني إسرَائِيلَ لا يُدْرَى ما فَعَلَتْ وإنِّي لا أُرَاها إلَّا الفَأرَ إذَا وُضعَ لَهَا ألْبانُ الإبِلِ لَمْ تَشْرَبْ، وإذَا وُضعَ لهَا ألْبانُ الشَّاءِ شَرِبَتْ». فَحَدَّثْتُ كَعْباً فَقالَ: أنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ؟ قُلْتُ: نَعَمْ فَقالَ لي مِرَاراً، فَقُلْتُ: أفأقْرَأُ التَّوْرَاةَ؟.

3306. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ called house-lizards as *Al-Fuwaisiq* (harmful animals). I have not heard him ordering that it should be killed.

Sa'd bin Abī Waqqāṣ claims that the Prophet ﷺ ordered that it should be killed.

٣٣٠٦ - حدَّثنَا سَعِيدُ بنُ عُفَيرٍ، عَنِ ابنِ وَهْبٍ قالَ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ عَنْ عُرْوَةَ يُحدِّثُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ قالَ لِلوَزَغِ: «الفُوَيْسِقُ»، ولَمْ أسمَعْهُ

(1) (H. 3305) It was illegal for the Isrāelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet ﷺ inferred from the rats' habit that some Isrāelites had been transformed into rats.

(2) (H. 3305) Later on the Prophet ﷺ was informed through revelation about the fate of those Isrāelites: They were transformed into pigs and monkeys.

أمَرَ بِقَتْلِهِ. [راجع: ١٨٣١]

وزَعَمَ سَعْدُ بنُ أبي وقَّاصٍ أنَّ النَّبيَّ ﷺ أمَرَ بِقَتْلِهِ.

3307. Narrated Umm Sharīk that the Prophet ﷺ ordered her to kill house-lizards.

٣٣٠٧ - حدَّثنا صَدَقَةُ بنُ الفضلِ: أخْبَرَنا ابنُ عُيَيْنَةَ: حدَّثنا عَبْدُ الحَمِيدِ بنُ جُبَيْرِ ابنِ شَيْبَةَ عَنْ سَعِيْدِ بنِ المُسَيَّبِ: أنَّ أُمَّ شَرِيكٍ أخْبَرَتْهُ: أنَّ النَّبيَّ ﷺ أمَرَها بِقَتْلِ الأوزَاغِ. [انظر: ٣٣٥٩]

3308. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Kill the snake with two white lines on its back, for it blinds the onlooker and causes abortion."

٣٣٠٨ - حدَّثنا عُبَيْدُ بنُ إسماعِيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «اقْتُلُوا ذَا الطُّفْيَتَيْنِ فإنَّهُ يَطْمِسُ البَصَرَ ويُصِيْبُ الحَبَلَ». تابعه حَمَّادُ بنُ سَلَمة أخبرنا أُسَامَةُ. [انظر: ٣٣٠٩]

3309. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ ordered that a short-tailed or mutilated-tailed snake (i.e., *Al-Abtar*) should be killed, for it blinds the onlooker and causes abortion."

٣٣٠٩ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ هِشامٍ قالَ: حدَّثني أبي عَنْ عائِشَةَ قالَتْ: أمَرَ النَّبيّ ﷺ بِقَتْلِ الأبْتَرِ، وقالَ: «إنَّهُ يُصِيْبُ البَصَرَ ويُذْهِبُ الحَبَلَ». [راجع: ٣٣٠٨]

3310. Narrated Abū Mulaika: Ibn 'Umar used to kill snakes, but afterwards he forbade their killing and said, "Once, the Prophet ﷺ pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake.' They found it and the Prophet ﷺ said, 'Kill it.' For this reason I used to kill snakes.

٣٣١٠ - حدَّثنا عَمْرُو بنُ عَلِيّ: حدَّثنا ابنُ أبي عَدِيّ، عَنْ أبي يُونُسَ القُشَيْرِيّ، عَنِ ابنِ أبي مُلَيْكَةَ أنَّ ابنَ عُمَرَ كانَ يَقْتُلُ الحَيَّاتِ ثُمَّ نَهَى، قالَ: إنَّ النَّبيَّ ﷺ هَدَمَ حائِطاً لَهُ فَوَجَدَ فِيْهِ سِلْخَ حَيَّةٍ، فَقالَ: «انْظُرُوا أيْنَ هُوَ؟» فَنَظَرُوا فَقالَ: «اقْتُلُوهُ»

فَكُنْتُ أقْتُلُها لِذَاكَ. [راجع: ٣٢٩٧]

3311. Later on I met Abū Lubāba who told me (Ibn 'Umar رَضِيَ اللهُ عَنْهُما) the Prophet ﷺ said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.' "

٣٣١١ - فلقيتُ أبا لُبابَةَ فأخْبَرَني أنَّ النَّبيَّ ﷺ قالَ: «لا تَقْتُلُوا الجِنَّانَ إلَّا كُلَّ أبْتَرَ ذِي طُفْيَتَيْنِ، فإنَّهُ يُسْقِطُ الوَلَدَ ويُذْهِبُ البَصَرَ فاقْتُلُوهُ». [راجع: ٣٢٩٨]

3312. Narrated Nāfi': Ibn 'Umar used to kill snakes.

٣٣١٢ - حدَّثَنا مالكُ بنُ إسماعِيلَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أنَّهُ كانَ يَقْتُلُ الحَيَّاتِ. [راجع: ٣٢٩٧]

3313. But when Abū Lubāba informed him (Ibn 'Umar رَضِيَ اللهُ عَنْهُما) that the Prophet ﷺ had forbidden the killing of snakes living in houses, he gave up killing them.

٣٣١٣ - فَحَدَّثَهُ أبو لُبابَةَ: أنَّ النَّبيَّ ﷺ نَهَى عَنْ قَتْلِ جِنَّانِ البُيُوتِ، فأمْسَكَ عَنْها. [راجع: ٣٢٩٨]

(16) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure (antidote for that disease).[1] Five kinds of animals are *Fuwaisiq* (harmful), and one is allowed to kill them even in the Sanctuary (*Al-Ḥaram*) of Makkah and Al-Madīna.

(١٦) بابٌ إذَا وقَعَ الذُّبابُ في شَرَابِ أحَدِكُم فَلْيَغْمِسْهُ فإنَّ في أحَدِ جَناحَيْهِ دَاءً وفي الآخَرِ شِفاءً، وخَمْسٌ مِنَ الدَّوَابِّ فَوَاسِقُ يُقْتَلْنَ في الحَرَمِ

3314. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Five kinds of animals are *Fuwaisiq* (harmful) and can be killed even in *Al-Ḥaram* (Sanctuary). They are: a mouse, a scorpion, a kite, a crow and a rabid dog."

٣٣١٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبيِّ ﷺ قالَ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ في الحَرَمِ: الفَارَةُ، والعَقْرَبُ، والحُدَيَّا، والغُرَابُ، والكَلْبُ العَقُورُ». [راجع: ١٨٢٩]

(1) (Ch. 16) For details see Vol. 7, *Ḥadīth* No.5782.

3315. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "It is not sinful of a person in the state of *Ihrām* to kill any of these five animals: a scorpion, a mouse, a rabid dog, a crow and a kite."

٣٣١٥ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: أَخْبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «خَمْسٌ منَ الدَّوابِّ مَنْ قَتَلَهُنَّ وهُوَ مُحْرِمٌ فَلا جُناحَ عَلَيْهِ: العَقْرَبُ، والفَارَةُ، والكَلْبُ العَقُورُ، والغُرابُ، والحِدَأَةُ». [راجع: ١٨٢٦]

3316. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Cover your utensils and tie your water-skins, and close your doors and keep your children close to you at night, as the jinn spread out at such time and snatch things away. When you go to bed, put out your lights, for the *Fuwaisiq* (harmful) animals (i.e., mouse or animals) may drag away the wick of the candle and burn the dwellers of the house." 'Aṭā' said, "The devils." (instead of the jinn).

٣٣١٦ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا حَمَّادُ ابنُ زَيْدٍ، حَدَّثَنا كَثِيرٌ، عَنْ عَطاءٍ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما رَفَعَهُ قالَ: «خَمِّروا الآنِيَةَ، وأَوكِئُوا الأَسْقِيَةَ، وأَجِيفُوا الأَبْوَابَ، اكْفِتُوا صِبْيانَكُمْ عِنْدَ المَسَاءِ، فإنَّ للجِنِّ انْتِشاراً وخَطْفَةً، وأَطْفِئُوا المَصابِيحَ عِنْدَ الرُّقادِ فإنَّ الفُوَيْسِقَةَ رُبَّما اجْتَرَّتِ الفَتِيلَةَ فأَحْرَقَتْ أهلَ البَيْتِ». قالَ ابنُ جُرَيْجٍ وحبيبٌ عَنْ عَطاءٍ: «فإنَّ للشياطينِ». [راجع: ٣٢٨٠]

3317. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Once we were in the company of Allāh's Messenger ﷺ in a cave. *Sūrat Al-Mursalāt* (No. 77) was revealed there, and we were learning it from Allāh's Messenger ﷺ. Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allāh's Messenger ﷺ said, "It has been saved from your evil and you have been saved from its evil."

٣٣١٧ - حَدَّثَنا عَبْدَةُ بنُ عَبْدِ اللهِ: أَخْبَرَنا يَحْيَى بنُ آدَمَ، عَنْ إسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في غارٍ فَنزَلَتْ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾ فإنَّا لَنَتَلَقَّاها مِنْ فِيهِ إذْ خَرَجَتْ حَيَّةٌ مِنْ جُحْرِها فابْتَدَرْناها لِنَقْتُلَها فَسَبَقَتْنا فَدَخَلَتْ

جُحْرَها، فَقالَ رَسُولُ اللهِ ﷺ: «وُقِيَتْ شَرَّكُمْ كما وُقِيتُمْ شَرَّها».

وعَنْ إسْرائيلَ، عَنِ الأعمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ مِثْلَهُ قالَ: وإنَّا لَنَتَلَقَّاها منْ فِيهِ رَطْبَةً. وتابَعَهُ أبو عَوانَةَ عَنْ مُغيْرَةَ. وقالَ حَفْصٌ وأبو مُعاوِيَةَ وسُلَيمانُ بنُ قَرْمٍ، عَنِ الأعمَشِ، عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ عَنْ عَبْدِ اللهِ. [راجع: ١٨٣٠]

3318. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A woman entered the (Hell) Fire because of a cat which she had tied; she neither gave it food nor set it free to eat from the vermin of the earth."

٣٣١٨ - حدَّثَنا نَصْرُ بنُ عَليّ: أخْبَرَنا عَبْدُ الأعْلى: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيّ ﷺ أنَّهُ قالَ: «دَخَلَتِ امْرَأَةٌ النَّارَ في هِرَّةٍ رَبَطَتْها فَلَمْ تُطْعِمْها ولَمْ تَدَعْها تَأكُلُ منْ خَشاشِ الأرْضِ». [راجع: ٢٣٦٥]

قالَ: وحدَّثَنا عُبَيْدُ اللهِ، عَنْ سَعِيدٍ المَقْبُرِيّ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيّ ﷺ مِثْلَهُ.

3319. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Once, while a Prophet amongst the Prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allāh sent him a revelation:

'Wouldn't it have been sufficient to burn a single ant? (that bit you).'"

[See *Ḥadīth* No. 3019]

٣٣١٩ - حدَّثَنا إسمَاعِيلُ بنُ أبي أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «نَزَلَ نَبيٌّ من الأنْبياءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأمَرَ بِجَهازِهِ فأُخْرِجَ منْ تَحْتِها، ثُمَّ أمَرَ بِبَيْتِها، فأُحْرِقَ بالنَّارِ فأوْحَى اللهُ إلَيْهِ: فَهَلَّا نَمْلَةً واحِدَةً؟». [راجع: ٣٠١٩]

(17) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.[1]

(١٧) بابٌ إذَا وقَعَ الذُّبابُ في شَرابِ أحَدِكُمْ فَلْيَغْمِسْهُ فإنَّ في إحْدَى جناحَيْهِ دَاءً وفي الأُخرَى شِفاءً

3320. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."[2]

٣٣٢٠ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيمانُ بنُ بِلالٍ قالَ: حدَّثَني عُتْبَةُ بنُ مُسْلِمٍ قالَ: أخْبَرَني عُبَيْدُ بنُ حُنَيْنٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «إذَا وقَعَ الذُّبابُ في شَرابِ أحدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنزِعْهُ، فإنَّ في إحْدَى جَناحَيْهِ دَاءً والأُخْرَى شِفاءً». [انظر: ٥٧٨٢]

3321. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A prostitute passed by a panting dog near a well and saw that the dog was about to die of thirst, she took off her Khuff (leather sock or shoe) and tied it with her head-cover and drew out some water for it. So, Allāh forgave her because of that."

٣٣٢١ - حدَّثَنا الحَسَنُ بنُ الصَّبَّاحِ: حدَّثَنا إسحَاقُ الأزْرَقُ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ وابنِ سيرِينَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «غُفِرَ لامْرَأةٍ مُومِسَةٍ مَرَّتْ بِكَلْبٍ عَلى رَأسِ رَكيٍّ

(1) (Ch. 17) See Vol. 7, *Hadīth* No.5782.

(2) (H. 3320) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine.) Similarily, Allāh عز وجل created organisms and other mechanisms which kill these pathogens e.g., Penicillin fungus kills pathogenic organisms like Staphylococci and others etc. Recently, experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily, when a fly touches a liquid food it infects the liquid wiith its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of *Hadīth* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Hadīth*, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

يَلْهَثُ، قالَ: كادَ يَقْتُلُهُ العَطَشُ، فَنزَعَتْ خُفَّها فأوْثَقَتْهُ بِخِمارِها فنزَعَتْ لَهُ مِنَ المَاءِ فَغُفِرَ لَها بِذٰلِكَ».

[انظر: ٣٤٦٧]

3322. Narrated Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Angels do not enter a house which has either a dog or a picture in it."

٣٣٢٢ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حَفِظْتُهُ مِنَ الزُّهْرِيِّ. كما أنَّكَ هاهُنا أخْبَرَني عُبَيْدُ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ أبي طَلحَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ ولا صُورَةٌ». [راجع: ٣٢٢٥]

3323. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ordered that the dogs should be killed.[1]

٣٣٢٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ: عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ أمَرَ بِقَتْلِ الكِلابِ.

3324. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If somebody keeps a dog, he will get a daily deduction of one *Qīrāṭ* (of the reward) of his good deeds, except if he keeps it for the purpose of agriculture or for the protection of livestock."

٣٣٢٤ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ يَحْيَى: حدَّثَني أبُو سَلَمَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ أمْسَكَ كَلْباً يَنْقُصُ مِنْ عَمَلِهِ كُلَّ يومٍ قِيراطٌ إلَّا كَلْبَ حَرْثٍ أو ماشِيَةٍ». [راجع: ٢٣٢٢]

3325. Narrated Sufyān bin Abī Zuhair Ash-Shan'ī that he heard Allāh's Messenger ﷺ saying, "If somebody keeps a dog that is neither used for farmwork nor for guarding the livestock, he will get a daily deduction of

٣٣٢٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا سُلَيْمانُ قالَ: أخْبرَني يَزِيدُ بنُ خُصَيْفَةَ قالَ: أخْبرَني السَّائِبُ بنُ يَزِيدَ: سَمِعَ سُفْيانَ بنَ

(1) (H. 3323) The companions of the Prophet ﷺ thought that this order was concerned with rabid dogs. Scholars differ as to harmless dogs, i.e. whether to kill them or not.

أبي زُهَيرٍ الشَّنيّ أنَّهُ سَمعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْباً لا يُغْني عَنْهُ زَرْعاً ولا ضَرْعاً نَقَصَ مِنْ عَمله كُلَّ يَوم قِيرَاطٌ»، فَقالَ السَّائِبُ: أنْتَ سَمعْتَ هذا منْ رَسُولِ اللهِ ﷺ؟ قالَ: إي ورَبِّ هذِهِ القِبْلَةِ. [راجع: ٢٣٢٣]

one *Qīrāṭ* (of the reward) of his good deeds." Then As-Sa'ib said, "Have you heard this from Allāh's Messenger ﷺ?" He replied, "Yes, I did by the Lord (Allāh) of this *Qiblah*!"

٦٠ - كتاب أحاديث الأنبياء

60 – THE BOOK OF THE STORIES OF THE PROPHETS

(١) بابُ خَلْقِ آدمَ وذُرِّيَّتِهِ،

﴿صَلْصَٰلٍ﴾: طِينٌ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كما يُصَلْصِلُ الفَخَّارُ. ويُقالُ: مُنْتِنٌ، يُرِيدُونَ بِهِ صَلَّ، كما يَقُولُونَ: صَرَّ البابُ وصَرْصَرَ عِنْدَ الإغْلاقِ، مِثْلُ كَبْكَبْتُهُ يَعْني كَبَبْتُه. ﴿فَمَرَّتْ بِهِۦ﴾: اسْتَمَرَّ بِها الحَمْلُ فأتَمَّتْهُ. ﴿أَلَّا تَسْجُدَ﴾: أنْ تَسْجُدَ، وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً﴾ قالَ ابنُ عَبَّاسٍ: ﴿لَّمَّا عَلَيْهَا حَافِظٌ﴾: إلَّا عَلَيها حافِظٌ. ﴿فِى كَبَدٍ﴾: في شِدَّةِ خَلْقٍ. (ورِياشاً): المالُ، وقالَ غَيرُهُ: الرِّياشُ والرِّيش واحِدٌ، وهُوَ ما ظَهَرَ مِنَ اللِّباسِ. ﴿مَّا تُمْنُونَ﴾: النُّطْفَةُ في أرْحامِ النِّساءِ. وقالَ مُجاهِدٌ: ﴿عَلَىٰ رَجْعِهِۦ لَقَادِرٌ﴾: النُّطْفَةُ في الإحْلِيلِ. كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفْعٌ، السَّماءُ شَفْعٌ. والوَتْرُ: اللهُ عَزَّ وجَلَّ. ﴿فِىٓ أَحْسَنِ تَقْوِيمٍ﴾: في أحْسَنِ خَلْقٍ. ﴿أَسْفَلَ سَٰفِلِينَ﴾ إلَّا مَنْ آمَنَ. ﴿خُسْرٍ﴾: ضَلالٍ. ثُمَّ اسْتَثْنى فَقالَ إلَّا مَنْ آمَنَ. ﴿لَّازِبٍ﴾: لازِمٌ. ﴿وَنُنشِئَكُمْ﴾: في أيِّ خَلْقٍ نَشاءُ. ﴿نُسَبِّحُ بِحَمْدِكَ﴾: نُعَظِّمُكَ. وَقالَ أبُو العالِيَةِ: ﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ﴾

(1) CHAPTER. The creation of Ādam and his offspring.

- فَهُوَ قَوْلُهُ: ﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا﴾ - وَقَالَ: ﴿فَأَزَلَّهُمَا﴾: فاسْتَزَلَّهُما. ﴿يَتَسَنَّهْ﴾: يَتَغَيَّرْ. ﴿ءَاسِنٍ﴾: مُتَغَيِّرٌ. ﴿مَّسْنُونٍ﴾: المُتَغَيِّرُ. ﴿حَمَإٍ﴾ جمْعُ حَمْأةٍ: وهُوَ الطِّينُ المُتَغَيِّرُ. ﴿يَخْصِفَانِ﴾: أَخْذُ الخِصَافِ ﴿مِن وَرَقِ ٱلْجَنَّةِ﴾، يُؤَلِّفانِ الوَرَقَ ويَخْصِفانِ بَعْضَهُ إلى بَعْضٍ. ﴿سَوْءَٰتِهِمَا﴾: كِنايَةٌ عَنْ فَرْجَيهِما. ﴿وَمَتَٰعٌ إِلَىٰ حِينٍ﴾: الحِينُ عِنْدَ العَرَبِ مِنْ سَاعَةٍ إلى ما لا يُحْصَى عَدَدُهُ هاهنا إلى يوم القيامة، ﴿وَقَبِيلُهُۥ﴾: جِيلُهُ الَّذِي هُوَ مِنْهُمْ.

٣٣٢٦ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَلَقَ اللهُ آدَمَ وطُولُهُ سِتُّونَ ذِرَاعاً فَلَمَّا خَلَقَهُ. قالَ: اذْهَبْ فَسَلِّمْ عَلى أُولٰئِكَ مِنَ المَلائِكَةِ. فاسْتَمِعْ ما يُحَيُّونَكَ، تَحِيَّتُكَ وتَحِيَّةُ ذُرِّيَّتِكَ، فَقالَ: السَّلامُ عَلَيْكُمْ، فَقالُوا: السَّلامُ عَلَيْكَ ورَحْمَةُ اللهِ، فَزَادُوهُ: ورَحْمَةُ اللهِ. فَكُلُّ مَنْ يَدْخُلُ الجَنَّةَ عَلى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ حتَّى الآنَ». [راجع: ٦٢٢٧]

3326. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh created Ādam, and his height was 60 cubits. (When He created him), He said to him:

'Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring.'

So, Ādam said (to the angels): '*As-Salāmu 'Alaikum*' (i.e., peace be upon you). The angels replied (saying), '*As-Salāmu 'Alaika wa Rahmatullāhi*' (i.e., peace and Allāh's Mercy be upon you). Thus the angels added to Ādam's salutation the expression '*Wa Rahmatullāhi*.' Any person who will enter Paradise will resemble Ādam (in appearance and figure). People have been decreasing in stature since Ādam's creation."

٣٣٢٧ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أبي

3327. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The first group of people who will enter Paradise will be

زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ أوَّلَ زُمْرَةٍ يَدْخُلُونَ الجَنَّةَ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ، ثُمَّ الذِين يَلُونَهُمْ عَلى أشَدِّ كَوْكَبٍ دُرِّيٍّ في السَّماءِ إضاءَةً، لا يَبُولُونَ ولا يَتَغَوَّطُونَ، ولا يَتْفُولون ولا يَمْتَخِطُونَ. أمْشاطُهُمُ الذَّهَبُ ورَشْحُهُمُ المِسكُ، ومَجامِرُهُمُ الألُوَّةُ - الألَنْجُوجُ عُودُ الطيبِ - وأزْواجُهُمُ الحُورُ العِينُ. عَلى خَلْقِ رَجُلٍ واحِدٍ، عَلى صُورَةِ أبِيهِمْ آدَمَ سِتُّونَ ذِراعاً في السَّماءِ». [راجع: ٣٢٤٥]

glittering like the moon on a full-moon night, and those who will follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold and their sweat will smell like musk. The aloes-wood will be used in their censers. There wives will be *Ḥūr*[1]. All of them will look alike as if they are one person in the image of their father Ādam, sixty cubits tall."

٣٣٢٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثَنا يَحْيى عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أنَّ أُمَّ سُلَيْمٍ قالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتَحيي مِنَ الحَقِّ فَهَلْ عَلى المَرْأةِ الغُسْلُ إذا احْتَلَمَتْ؟ قالَ: «نَعَمْ، إذا رَأتِ الماءَ». فَضَحِكَتْ أُمُّ سَلَمَةَ. فَقالَتْ: تَحْتَلِمُ المَرْأةُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «فَبِمَ يُشْبِهُ الوَلَدُ؟». [راجع: ١٣٠]

3328. Narrated Abū Salama: Umm Salama said, "Umm Sulaim said, 'O Allāh's Messenger! Verily, Allāh is not shy of (telling you) the truth! Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?' He said, 'Yes, if she notices the water (i.e., discharge).' Umm Salama smiled and said, 'Does a woman get discharge?' Allāh's Messenger ﷺ said: 'Then why does a child resemble (its mother)?' "

[See Vol. 1, *Hadith* No. 130]

٣٣٢٩ - **حدَّثنا** مُحَمَّدُ بنُ سَلامٍ: أخْبَرَنا الفَزارِيُّ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بَلَغَ عَبْدَ اللهِ بنَ سَلامٍ مَقْدَمُ النَّبِيِّ ﷺ المَدِينَةَ فأتاهُ فَقالَ: إنِّي سائِلُكَ عَنْ ثَلاثٍ لا

3329. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdullāh bin Salām heard of the arrival of the Prophet ﷺ at Al-Madīna, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?

(2) What will be the first meal taken by the

(1) (H. 3327) *Hūr*: See glossary.

يَعْلَمُهُنَّ إلَّا نَبِيّ قَالَ: قَالَ: ما أوَّلُ أَشْرَاطِ السَّاعَةِ؟ وما أوَّلُ طَعام يأكُلُهُ أهْلُ الجَنَّةِ؟ ومنْ أيِّ شَيءٍ يَنزِعُ الوَلَدُ إلى أبيهِ، ومِنْ أيِّ شيءٍ يَنزِعُ إلى أخْوَالِهِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «خَبَّرَني بِهِنَّ آنِفاً جِبْرِيلُ»، قالَ: فَقالَ عَبْدُ اللهِ: ذَاكَ عَدُوُّ اليَهُودِ مِنَ الملائكةِ، فَقالَ رَسُولُ اللهِ ﷺ: «أمَّا أوَّلُ أشْرَاطِ السَّاعَةِ فَنارٌ تَحْشُرُ النَّاسَ مِنَ المشْرِقِ إلى المغْرِبِ. وأمَّا أوَّلُ طَعامٍ يأكُلُهُ أهْلُ الجَنَّةِ فَزِيادَةُ كَبِدِ حُوتٍ. وأمَّا الشَّبَهُ في الوَلَدِ فإنَّ الرَّجُلَ إذَا غَشِيَ المَرْأةَ فَسَبَقَها ماؤُهُ كانَ الشَّبَهُ لَهُ، وإذَا سَبَقَ ماؤُها كانَ الشَّبَهُ لَهَا». قالَ: أشْهَدُ أنَّكَ رَسُولُ اللهِ. ثُمَّ قالَ: يا رَسُولَ اللهِ، إنَّ اليَهُودَ قَوْمٌ بُهُتٌ، إنْ عَلِمُوا بإسْلامي قَبْلَ أنْ تَسْألَهُمْ بَهتوني عِنْدَكَ. فَجاءَتِ اليَهُودُ وَدَخَلَ عَبْدُ اللهِ البَيْتَ، فَقالَ رَسُولُ اللهِ ﷺ: «أيُّ رَجُلٍ فِيكُمْ عَبْدُ اللهِ بنُ سَلامٍ؟» قالُوا: أعْلَمُنا وابنُ أعْلَمِنا، وأخْيَرُنا وابنُ أخْيَرِنا، فَقالَ رَسُولُ اللهِ ﷺ: «أفَرَأيْتُمْ إنْ أسْلَمَ عَبْدُ اللهِ؟» قالُوا: أعاذَهُ اللهُ مِنْ ذَلكَ، فَخَرَجَ عَبْدُ اللهِ إلَيهِمْ فَقالَ: أشْهَدُ أنْ لا إلهَ إلَّا اللهُ وأشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ. فَقالُوا: شَرُّنا وابنُ شَرِّنا، ووقَعُوا

people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother's brother)?"

Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) has just now told me of their answers." 'Abdullāh said, "He (i.e., Jibrīl), from amongst all the angels, is the enemy of the Jews." Allāh's Messenger ﷺ said, "As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullāh bin Salām said, "I testify that you are the Messenger of Allāh." 'Abdullāh bin Salām further said, "O Allāh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islām before you ask them (about me), they would tell a lie about me." The Jews came to Allāh's Messenger ﷺ and 'Abdullāh went inside the house. Allāh's Messenger ﷺ asked (the Jews), "What kind of man is 'Abdullāh bin Salām amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allāh's Messenger ﷺ said, "What do you think if he embraces Islām (will you do like him)?" The Jews said, "May Allāh save him from it." Then 'Abdullāh bin Salām came out in front of them saying, "I testify that *Lā ilāha illallāh, wa anna Muhammad-ar-Rasūl Allāh*, (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh)". Thereupon they said, "He is the most wicked amongst us,

and the son of the most wicked amongst us," So they degraded him and continued talking badly of him.

فِيهِ. [انظر: ٣٩١١، ٣٩٣٨، ٤٤٨٠]

3330. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "But for the Israelis, meat would not decay, and but for Ḥawwa (Eve), wives would never betray their husbands."[1]

٣٣٣٠ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، يَعْني: «لَوْلا بَنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحمُ، ولَوْلا حَوَّاءُ لَمْ تَخُنْ أُنْثى زَوْجَها». [انظر: ٥١٨٤، ٥١٨٦]

3331. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion[2]. So, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

٣٣٣١ - حدَّثَنا أَبُو كُرَيْبٍ ومُوسى ابنُ حِزامٍ قالا: حدَّثَنا حُسَيْنُ بنُ عَلِيٍّ، عَنْ زائِدَةَ، عَنْ مَيْسَرَةَ الأَشْجَعِيِّ، عَنْ أَبي حَازِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اسْتَوصُوا بالنِّساءِ، فإِنَّ المَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وإِنَّ أَعْوَجَ شَيْءٍ في الضِّلَعِ أَعْلاهُ. فإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فاسْتَوْصُوا بالنِّساءِ». [انظر: ٥١٨٤، ٥١٨٦]

3332. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, the true and truly inspired said, (as regards your creation) everyone of you is collected in the womb of his mother for the first forty days, and then

٣٣٣٢ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأَعمَشُ: حدَّثَنا زَيْدُ ابنُ وَهْبٍ: حدَّثَنا عَبْدُ اللهِ: حدَّثَنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ

(1) (H. 3330) The Isrāelīs stored the meat which Allāh provided them with, though they were ordered not to do so; therefore Allāh caused the meat they had stored, to decay. Ḥawwa (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

(2) (H. 3331) The upper part of the rib may symbolize the woman's tongue. The breakage of the rib in case one tries to straighten it, stands for divorce which is the natural result of disagreement between wife and her husband.

المَصْدُوقُ: «إنَّ أَحَدَكُمْ يُجْمَعُ في بَطْنِ أُمِّهِ أرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلكَ. ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلكَ، ثُمَّ يَبْعَثُ اللهُ إلَيْهِ مَلَكاً بأرْبَعِ كَلِماتٍ فَيَكْتُبُ عَمَلَهُ وَأجله ورِزْقَهُ وشَقِيّ أوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فيهِ الرُّوحُ. فإنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حتَّى ما يَكُونُ بَيْنَهُ وبَيْنَها إلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ الجَنَّةِ فَيَدْخُلُ الجَنَّةَ. وإنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ حتَّى ما يَكُونُ بَيْنَهُ وبَيْنَها إلَّا ذِرَاعٌ فَيسبِقُ عليهِ الكتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ فَيَدْخُلُ النَّارَ». [راجع: ٣٢٠٨]

he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it and then what has been written (by the angel) surpasses and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (See H. 3208)

٣٣٣٣ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عُبَيْدِ اللهِ بنِ أبي بَكْرِ ابنِ أنَسٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ اللهَ وكَّلَ في الرَّحِمِ مَلَكاً فَيَقُولُ: يا رَبِّ نُطْفَةٌ، يا رَبِّ عَلَقَةٌ، يا رَبِّ مُضْغَةٌ. فإذَا أرَادَ أنْ يَخْلُقَها قالَ: يا رَبِّ أذَكَرٌ أمْ أُنْثى؟ يا رَبِّ شَقيّ أمْ سَعِيدٌ؟ فَمَا الرِّزْقُ، فَما الأجَلُ؟ فَيُكْتَبُ كَذٰلك في بَطْنِ أُمِّهِ». [راجع: ٣١٨]

3333. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh has appointed an angel in the womb, and the angel says, 'O Lord! *Nutfah*! (mixed drops of male and female sexual discharge) O Lord! A clot, O Lord! A piece of flesh.' And then, if Allāh wishes to complete the child's creation, the angel will say. 'O Lord! A male or female? O Lord! Wretched or blessed (in the Hereafter)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

٣٣٣٤ - **حدَّثَنا** قَيْسُ بنُ حَفْصٍ: حدَّثَنا خالدُ بنُ الحَارِثِ: حدَّثَنا

3334. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will say to that person of the (Hell) Fire who will receive the

شُعْبَةُ، عَنْ أبي عِمرانَ الجونيِّ، عَنْ أنسٍ يَرْفَعُهُ: «أنَّ اللهَ تَعالى يَقُولُ لأهْوَنِ أهْلِ النَّارِ عَذاباً: لَوْ أنَّ لكَ ما في الأرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدي بِهِ؟ قالَ: نَعَمْ. قالَ: فَقَدْ سألْتُكَ ما هُوَ أهْوَنُ مِنْ هذا وأنْتَ في صُلْبِ آدَمَ، أنْ لا تُشْرِكَ بي فأبَيْتَ إلَّا الشِّرْكَ». [انظر: ٦٥٣٨، ٦٥٥٧]

least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?' He will say, 'Yes.' Then Allāh will say, 'While you were in the backbone of Ādam, I asked you much less than this, i.e., not to worship others besides Me, but you insisted on worshipping others besides me'."

٣٣٣٥ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ قالَ: حدَّثني عَبْدُ اللهِ بنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تُقْتَلُ نَفْسٌ ظُلْماً إلَّا كانَ عَلى ابنِ آدَمَ الأوَّلِ كِفْلٌ مِنْ دَمِها، لأنَّهُ أوَّلُ مَنْ سَنَّ القَتلَ». [انظر: ٦٨٦٧، ٧٣٢١]

3335. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Ādam, for he was the first to start the tradition of murdering."

(٢) بابٌ: الأرْواحُ جُنُودٌ مُجَنَّدَةٌ،

(2) CHAPTER. Souls are like recruited troops.

٣٣٣٦ - قالَ: وَقالَ اللَّيْثُ: عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ عَمْرَةَ، عن عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الأرْواحُ جُنُودٌ مُجَنَّدَةٌ فما تَعارفَ مِنها ائْتَلَفَ وما تَناكَرَ مِنها اخْتَلَفَ».

3336. Narrated 'Āishah رَضِيَ اللهُ عَنها: I heard the Prophet ﷺ saying, "Souls are like recruited troops: Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ."(1)

(1) (H. 3336) The *Hadīth* may also mean that the souls of all the people had been created before the creation of Ādam, and then they had acquaintance with each other. The people whose souls had friendly relations will have a similar relation in this physical life, while those whose souls were not on good terms with each other will not have good relations in this physical life. [See *Fath Al-Bāri*, for details].

وقالَ يَحْيَى بنُ أيُّوبَ: حدَّثني يَحْيَى ابنُ سَعِيدٍ بِهٰذَا.

(3) CHAPTER. The Statement of Allāh عزَّ وَجل:
"And indeed We sent Nūḥ (Noah) to his people..." (V.11:25)

(٣) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ﴾ [هود: ٢٥].

قالَ ابنُ عَبَّاسٍ: ﴿بَادِىَ ٱلرَّأْىِ﴾ [هود: ٢٧]: مَا ظَهَرَ لَنا. ﴿أَقْلِعِى﴾ [هود: ٤٤]: أمْسِكِي. ﴿وَفَارَ ٱلتَّنُّورُ﴾ [هود: ٤٠]: نَبَعَ المَاءُ. وقالَ عِكْرِمَةُ: وجْهُ الأرْضِ. وقالَ مُجَاهِدٌ: ﴿ٱلْجُودِىِّ﴾ [هود: ٤٤]: جَبَلٌ بالجَزِيرَةِ، ﴿دَأْبِ﴾ [المؤمن: ٣١]: حالٍ.

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ﴾ إلى قَوْلِهِ: ﴿مِنَ ٱلْمُسْلِمِينَ﴾ [يونس: ٧١-٧٢]. ﴿إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ﴾ [نوح: ١] إلى آخِرِ السُّورَةِ.

3337. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ stood amongst the people, glorified and praised Allāh as He deserved and then mentioned *Ad-Dajjāl* saying, "I warn you against him (i.e., *Ad-Dajjāl*) and there was no Prophet but warned his people against him. No doubt, Nūḥ (Noah) warned his people against him, but I tell you about him something of which no Prophet told his people before me. You should know that he is one-eyed, and Allāh is not one eyed."

٣٣٣٧ - حدَّثنا عَبْدَانُ قالَ: أخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ سالِمٌ: وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: قامَ رَسُولُ اللهِ ﷺ في النَّاسِ فأثْنَى عَلَى اللهِ بما هُوَ أهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ: «إنِّي لأُنْذِرُكُمُوهُ، وما مِنْ نَبِيٍّ إلَّا أنْذَرَهُ قَوْمَهُ، وَلَقَدْ أنْذَرَهُ نُوحٌ قَوْمَهُ، ولٰكِنِّي أقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَومِهِ. تَعْلَمُونَ أنَّهُ أعْوَرُ، وأنَّ اللهَ لَيْسَ بأعْوَرَ». [راجع: ٣٠٥٧]

3338. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Shall I not tell you about *Ad-Dajjāl*, and a thing about him which no Prophet told his people (before)? *Ad-Dajjāl* is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Nūḥ (Noah) warned his people against him."

٣٣٣٨ - حَدَّثَنَا أَبُو نُعَيم: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ألا أُحَدِّثُكُمْ حديثاً عنِ الدَّجّالِ ما حدَّثَ بِهِ نَبيٌّ قَوْمَهُ؟ إنَّهُ أعْوَرُ وإنَّهُ يَجِيءُ مَعَهُ بِمِثالِ الجَنَّةِ والنّارِ. فالتي يَقُولُ: إنَّها الجَنَّةُ، هيَ النّارُ وَإنِّي أُنْذِرُكُمْ كما أنْذَرَ بِهِ نُوحٌ قَومَهُ». [راجع: ٣٠٥٧]

3339. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Nūḥ (Noah) and his people will come (on the Day of Resurrection and Allāh will ask (Nūḥ), "Did you convey (the Message)?" He will reply, 'Yes, O my Lord!' Then Allāh will ask Nūḥ's people, 'Did Nūḥ convey My Message to you?' They will reply, 'No, no Prophet came to us.' Then Allāh will ask Nūḥ, 'Who will stand a witness for you?' He will reply, 'Muḥammad ﷺ and his followers (will stand witness for me)'. So, I and my followers will stand as witnesses for him (that he conveyed Allāh's Message)." That is, (the interpretation) of the Statement of Allāh جَلَّ ذِكره:

"Thus We have made you (true Muslims—real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna*--legal ways), a just (and the best) nation, that you might be witnesses over mankind..." (V.2:143)

٣٣٣٩ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ بنُ زِيادٍ: حدَّثَنا الأعمَشُ، عنْ أبي صَالحٍ، عَنْ أبي سَعِيدٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَجِيءُ نُوحٌ وأُمَّتُهُ فَيَقُولُ اللهُ تعالى: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ أيْ رَبِّ. فَيَقُولُ لأُمَّتِهِ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: لا، ما جاءَنا مِنْ نَبِيٍّ، فَيَقُولُ لِنُوحٍ: مَنْ يَشْهَدُ لكَ؟ فَيَقُولُ: مُحَمَّدٌ ﷺ وأُمَّتُهُ، فَتَشْهَدُ أنَّهُ قَدْ بَلَّغَ. وهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ﴾ [البقرة: ١٤٣]» والوَسَطُ: العَدْلُ. [انظر: ٤٤٨٧، ٧٣٤٩]

3340. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ at a banquet and a cooked (mutton) forearm was put before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection.

٣٣٤٠ - حَدَّثَنا إسحاقُ بنُ نَصْرٍ: حدَّثَنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا أبُو حَيّانَ، عَنْ أبي زُرْعَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا مَعَ

Do you know how Allāh will gather all the first and the last (people) in one level ground, where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Then some people will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Ādam. They will go to him and say, 'O Ādam! You are the father of all mankind, and Allāh created you with His Own Hands, and breathed into you the Spirit[1] which He created for you and ordered the angels to prostrate for you so they did, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord has become angry as He has never become before and will never become thereafter; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Go to somebody else; go to Nūḥ (Noah).' They will go to Nūḥ and say; 'O Nūḥ! You are the first amongst the Messengers of Allāh to the people of the earth, and Allāh named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Nūḥ will reply. 'Today my Lord has become angry as He had never become before and will never become thereafter. Myself! Myself! Go to the Prophet (Muḥammad ﷺ!)'. The people will come to me, and I will prostrate myself underneath Allāh's Throne. Then I will be addressed: 'O Muḥammad! Raise your

النَّبِيّ ﷺ في دَعْوَةٍ فَرُفِعَتْ إِلَيهِ الذِّرَاعُ وكانَتْ تُعْجِبُهُ فَنَهَسَ مِنْها نَهْسَةً. وقالَ: «أنا سَيِّدُ النَّاسِ يَوْمَ القِيامَةِ، هَلْ تَدْرُونَ بِمَنْ يَجْمَعُ اللهُ الأَوَّلِينَ والآخِرينَ في صَعِيدٍ واحِدٍ فَيُبْصِرهُمُ النَّاظِرُ ويُسْمِعُهُمُ الدَّاعِي وتَدْنُو مِنْهُمُ الشَّمْسُ فَيَقُولُ بَعْضُ النَّاسِ: ألا تَرَوْنَ إلى ما أَنْتُمْ فِيهِ؟ إلى ما بَلَغَكُمْ؟ ألا تَنْظُرونَ إلى مَنْ يَشْفَعُ لَكُمْ إلى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ: أَبُوكُمْ آدمُ، فَيَأْتُونَهُ فَيَقُولُونَ: يا آدمُ، أَنْتَ أَبُو البَشَرِ، خَلَقَكَ اللهُ بِيدِهِ ونَفَخَ فِيكَ مِنْ رُوحِهِ، وأَمَرَ المَلائِكَةَ فَسَجَدُوا لكَ، وأَسْكَنَكَ الجَنَّةَ، ألا تَشْفَعُ لَنا إلىٰ رَبِّكَ، ألا تَرَى ما نَحْنُ فِيهِ وما بَلَغنا؟ فَيَقُولُ: رَبِّي غَضِبَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، ولا يَغْضَبُ بَعْدَهُ مِثْلَهُ، ونَهاني عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي، اذْهَبُوا إلى غَيْرِي. اذْهَبُوا إلى نُوحٍ. فَيأتُونَ نُوحاً فَيَقُولونَ: يا نُوحُ أنتَ أَوَّلُ الرُّسلِ إلى أهلِ الأَرْضِ، وسَمَّاكَ اللهُ عَبْداً شَكُوراً، أما تَرَى إلى ما نَحْنُ فِيهِ؟ ألا تَرَى إلى ما بَلَغنا؟ ألا تَشْفَعُ لَنا إلى رَبِّكَ؟ فَيَقُولُ: رَبِّي غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلا يَغْضَبُ بَعْدَهُ مِثْلَهُ، نَفْسِي نَفْسِي،

(1) (H. 3340) See *Rūḥ-ullah* in glossary.

head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.'"

[See Vol. 9, *Hadīth* No.7440]

ائْتُوا النَّبِيَّ ﷺ فَيَأْتُوني فأَسْجُدُ تَحْتَ العَرْشِ. فَيُقالُ: يا مُحَمَّدُ ارْفَعْ رَأْسَكَ واشْفَعْ تُشَفَّعْ، وسَلْ تُعْطَهْ»، قالَ مُحَمَّدُ بنُ عُبَيْدٍ: لا أَحْفَظُ سائِرَهُ. [انظر: ٣٣٦١، ٤٧١٢]

3341. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ recited the following Verse in the usual tone:

'*Fahal mim-muddakir*.' (V.54:15)

٣٣٤١ - حدَّثَنا نَصْرُ بنُ عَلِيِّ بنِ نَصْرٍ: أَخْبَرَنا أبو أحْمَدَ، عَنْ سُفْيانَ، عَنْ أبي إسحاقَ عَنِ الأَسْوَدِ بنِ يَزِيدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٥] مِثْلَ قِرَاءَةِ العامَّةِ. [انظر: ٣٣٤٥، ٣٣٧٦، ٤٨٦٩، ٤٨٧٠، ٤٨٧١، ٤٨٧٢، ٤٨٧٣، ٤٨٧٤]

(4) CHAPTER. (The Statement of Allāh تعالى):

"And Verily! Iliyās (Elias) was one of the Messengers. When he said to his people: "Will you not fear Allāh? (up to) and We left for him (a goodly remembrance) among the later generations." (V.37:123-129)

(And also Allāh's Statement): "*Salām* (peace) be upon Ilyāsīn (Elias). Verily! Thus do We reward the good-doers. Verily he was one of Our believing slaves." (V.37:130-132)

And Ibn Mas'ūd and Ibn 'Abbās said that Iliyās was Idrīs (himself).

(٤) **بـاب** ﴿وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾﴾ إلى ﴿وَتَرَكْنَا عَلَيْهِ فِى ٱلْآخِرِينَ ﴿٧٨﴾﴾ قالَ ابنُ عَبَّاسٍ: يُذْكَرُ بِخَيْرٍ ﴿سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾﴾ [الصافات: ١٢٥-١٣٢] يُذْكَرُ عَنِ ابنِ مَسْعُودٍ وابنِ عَبَّاسٍ أَنَّ إلْيَاسَ هَوَ إِدْرِيسُ.

(5) CHAPTER. The reference to Idrīs عليه السلام. He was Nūh's (Noah) great-grand-father, and it is said that he was Nūh's grandfather.

The Statement of Allāh تعالى:

'We raised him (i.e., Idrīs) to a high station'. (V.19:57)

(٥) **بابٌ** ذِكْرِ إِدْرِيسَ عَلَيْهِ السَّلامُ، وهُوَ جَدُّ أبي نُوحٍ ويُقالُ: جَدُّ نُوحٍ عليهما السَّلامُ وقَوْلِهِ تَعالى: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾ [مريم: ٥٧].

3342. Narrated Anas رضي الله عنه: Abū Dhar رضي الله عنه used to say that Allāh's Messenger ﷺ said, "While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with *Zamzam* water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibrīl reached the nearest heaven, he said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrīl answered, 'Jibrīl.' He asked, 'Is there anyone with you?' Jibrīl replied, 'Muḥammad (ﷺ) is with me.' He asked, 'Has he been called?' Jibrīl said, 'Yes.' So, the gate was opened and we went over the nearest heaven, and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said (to me), 'Welcome, O pious Prophet and pious son'. I said, 'Who is this man O Jibrīl?' Jibrīl replied, 'He is Ādam, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.' Then Jibrīl ascended with me till he reached the second heaven and said to its gatekeeper. 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate."

Anas added: Abū Dhar mentioned that the Prophet ﷺ met Idrīs, Mūsa (Moses), 'Īsā (Jesus) and Ibrāhīm (Abraham) over the heavens, but he did not specify their places (i.e., on which heaven each of them was),

٣٣٤٢ - قَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ ح وَأَخْبَرَنَا أَحْمَدُ بنُ صَالِحٍ قَالَ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عَنِ ابنِ شِهابٍ قَالَ: قَالَ أَنَسُ ابنُ مَالِكٍ: كانَ أَبُو ذَرٍّ رَضِيَ اللهُ عَنْهُ يُحدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فُرِجَ عَنْ سَقْفِ بَيْتي وأنا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ فَفَرجَ صَدْرِي ثُمَّ غَسَلَهُ بِماءِ زَمْزَمَ، ثُمَّ جاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكمةً وإيماناً فأفْرَغَها في صَدْري ثُمَّ أطْبَقَهُ. ثُمَّ أخَذَ بِيدي فَعرَجَ بي إلى السَّماءِ فَلَمَّا جاءَ إلى السَّماءِ الدُّنيا، قال جبريلُ لخازِنِ السَّماءِ: افْتَحْ، قالَ: مَنْ هذا؟ قالَ: هذا جِبْرِيلُ، قالَ: مَعَكَ أحَدٌ؟ قالَ: مَعِي مُحَمَّدٌ، قالَ: أرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، فافْتَحْ. فَلَمَّا عَلَوْنا السَّماءَ إذَا رَجُلٌ عَنْ يَمِينِهِ أسْوِدَةٌ وعَنْ يَسارِهِ أسْوِدَةٌ. فإذا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وإذا نَظَرَ قِبَلَ شِمَالِهِ بَكَى. فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والابْنِ الصَّالِحِ. قُلْتُ: مَن هٰذا يا جِبْرِيلُ؟ قالَ: هٰذَا آدَمُ، وهٰذِهِ الأسْوِدَةُ عَنْ يَمِينِهِ وعَنْ شِمَالِهِ نَسَمُ بَنِيهِ. فأهْلُ اليَمِينِ مِنْهُمْ أهْلُ الجَنَّةِ، والأسْوِدَةُ التي عَنْ شِمَالِهِ أهْلُ النَّارِ. فإذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وإذا نَظَرَ قِبَلَ شِمَالِهِ بَكَى. ثُمَّ عَرَجَ بي جِبْرِيلُ

but he mentioned that he (the Prophet ﷺ) had met Ādam on the nearest heaven, and Ibrāhīm on the sixth. Anas said, "When Jibrīl and the Prophet ﷺ passed by Idrīs, the latter said, 'Welcome, O pious Prophet and pious brother!' the Prophet ﷺ asked, 'Who is he?' Jibrīl said, 'He is Idrīs.'" The Prophet ﷺ added, "Then I passed by Mūsa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' Jibrīl said, 'He is Mūsa.' Then I passed by 'Īsā who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' He replied, 'He is 'Īsā.' Then I passed by the Prophet Ibrāhīm who said, 'Welcome, O pious Prophet and pious son!' I said, 'Who is he?' Jibrīl replied, 'He is Ibrāhīm'."

Narrated Ibn 'Abbās and Abū Ḥaiyya Al-Anṣārī: The Prophet ﷺ said, "Then Jibrīl ascended with me to a place where I heard the creaking of the pens." Ibn Ḥazm and Anas bin Mālik state that the Prophet ﷺ said, "Allāh enjoined fifty *Ṣalāt* (prayers) on me. When I returned with this order of Allāh, I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty *Ṣalāt* (prayers) on them.' On that Mūsa said to me, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Mūsa again and informed him about it, he once more said to me, 'Go back to your Lord, for your followers will not be able to bear it.' So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Mūsa and he said to me, 'Go back to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said, 'These are five (*Ṣalāt*-prayers) and they are

حتَّى أتَى السَّماءَ الثَّانِيَةَ فَقالَ لِخازِنِها: افْتَحْ، فَقالَ لَهُ خازِنُها مِثْلَ ما قالَ الأوَّلُ فَفَتَحَ»، قالَ أنَسٌ: فذكَرَ أنَّهُ وجَدَ في السَّمٰوَاتِ إدْرِيسَ ومُوسَى وعِيسَى وإبْرَاهِيمَ، ولَمْ يُثْبِتْ لِي كَيْفَ مَنازِلُهُمْ غَيرَ أنَّه ذَكَرَ أنَّهُ وجَدَ آدَمَ في السَّماءِ الدُّنْيا وإبْرَاهِيمَ في السَّادِسَةِ. وقالَ: أنَسٌ: «فَلَمَّا مَرَّ جِبرِيلُ بإدْرِيسَ قالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والأخِ الصَّالِحِ، فَقُلْتُ: مَنْ هذَا؟ قالَ: هذَا إدْرِيسُ. ثُمَّ مَرَرْتُ بِمُوسَى. فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والأخِ الصَّالِحِ، قُلْتُ: مَنْ هذَا؟ قالَ: هذَا مُوسَى. ثُمَّ مَرَرْتُ بِعِيسَى. فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالحِ والأخِ الصَّالِحِ، قُلْتُ: مَنْ هذا؟ قالَ: عِيْسَى. ثُمَّ مَرَرْتُ بإبْرَاهِيمَ فقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والابْنِ الصَّالِحِ، قُلْتُ: مَنْ هذا؟ قالَ: هذا إبْرَاهِيمُ». قالَ: وأخْبرَني ابنُ حَزْمٍ، أنَّ ابنَ عَبَّاسٍ وأبا حَيَّةَ الأنْصارِيَّ كانا يَقُولانِ: قالَ النَّبِيُّ ﷺ: «ثُمَّ عُرِجَ بي حتَّى ظَهَرْتُ لِمُسْتَوًى أسمَعُ صَرِيفَ الأقْلامِ». قالَ ابنُ حَزْمٍ وأنَسُ ابنُ مالِكٍ: قالَ النَّبِيُّ ﷺ: «فَفَرَضَ اللهُ عَلَيَّ خَمْسِيْنَ صَلاةً، فَرَجَعْتُ بِذٰلِكَ حتَّى أمُرَّ بِمُوسَى فَقالَ لِي مُوسَى: ما الذِي فُرِضَ عَلى

all (equal to) fifty (in reward), for My Word does not change.' I returned to Mūsa, he again told me to return to my Lord (for further reduction) but I said to him 'I feel shy of asking my Lord now.' Then Jibrīl took me till we reached *Sidrat-ul-Muntahā* (i.e., lote tree of utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls ana its earth was musk (a kind of perfume)."

أُمَّتِكَ؟ قُلْتُ: فُرِضَ عَلَيْهِمْ خَمْسِينَ صَلاةً، قالَ: فَرَاجِعْ رَبَّكَ، فإنَّ أُمَّتَكَ لا تُطِيْقُ. فَرَجَعْتُ فَرَاجَعْتُ رَبِّي فَوَضَعَ شَطْرَها، فَرَجَعْتُ إلى مُوسَى فَقالَ: رَاجِعْ رَبَّكَ. فَذَكَرَ مِثْلَهُ. فَوَضَعَ شَطرَها، فَرَجَعْتُ إلى موسَى فأخْبرتُهُ فَقالَ: رَاجِعْ رَبَّكَ فإنَّ أُمَّتَكَ لا تُطِيقُ ذلكَ فَرجعْتُ فَرَاجَعْتُ رَبِّي فَقالَ: هيَ خَمْسٌ وهِي خَمْسُونَ، لا يُبَدَّلُ القَوْلُ لَدَيَّ. فَرَجَعْتُ إلى مُوسَى فَقالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبّي. ثُمَّ انْطَلَقَ حتَّى أتى بي السِّدْرَةَ المُنْتَهى فَغَشِيَها أَلْوَانٌ لا أَدْرِي ما هِيَ. ثُمَّ أُدْخِلْتُ الجَنَّةَ فإذَا فِيْها جَنابِذُ اللُّؤْلُؤِ، وإذَا تُرَابُها المِسْكُ». [راجع: ٣٤٩]

(6) CHAPTER. The Statement of Allāh تعالى: "And to 'Ād (people, We sent), their brother Hūd." (V.7:65)

And Allāh's Statement:

"When he warned his people in *Al-Aḥqāf*... (till the end of the Verse...) Thus do We recompense the people who are *Mujrimūn*." (V.46:21-25)

And also the Statement of Allāh جَلَّ جلاله:

"And as for 'Ād, they were destroyed by a furious violent wind! Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms. Do you see any remnants of them?" (V.69:6-8)

(٦) **بابٌ** قَوْلِ اللهِ تَعالى: ﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا﴾ [الأعراف: ٦٥] وقَوْلِه: ﴿إِذْ أَنذَرَ قَوْمَهُ بِٱلْأَحْقَافِ﴾ إلى قَوْلِه: ﴿كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ﴾ [الأحقاف: ٢١-٢٥]

فِيهِ عَطاءٌ وسُلَيمانُ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ.

وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ﴾ شَدِيدَةٍ ﴿عَاتِيَةٍ﴾ قالَ ابنُ عُيَيْنَةَ: عَتَتْ عَلى الخُزَّانِ. ﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا﴾: مُتَتابِعَةً.

﴿فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾: أُصُولُهَا. ﴿فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ﴿٨﴾﴾ [الحاقة: ٦-٨]: بَقِيَّةٍ.

3343. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been made victorious with *Aṣ-Ṣabā* (i.e., an easterly wind) and the people of 'Ād were destroyed by *Ad-Dabūr* (i.e., a westerly wind)."

٣٣٤٣ - حدَّثنا مُحمَّدُ بنُ عَرْعَرَةَ، حدَّثنا شُعْبَةُ عَنِ الحَكَمِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «نُصِرْتُ بالصَّبا. وأُهْلِكَتْ عادٌ بالدَّبُورِ».

[راجع: ١٠٣٥]

3344. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: 'Alī sent a piece of gold to the Prophet ﷺ who distributed it among four persons: Al-Aqra' bin Ḥābis Al-Ḥanẓalī from the tribe of Mujāshi'ī, 'Uyaina bin Badr Al-Fazārī, Zaid Aṭ-Ṭa'ī who belonged to (the tribe of) Banī Nabhān, and 'Alqama bin 'Ulātha Al-'Āmiri who belonged to (the tribe of) Banī Kilāb. So, the Quraish and the *Anṣār* became angry and said, "He (i.e., the Prophet ﷺ) gives to the chiefs of Najd and does not give us." The Prophet ﷺ said, "(I give them) so as to attract their hearts (to Islām)." Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head came (in front of the Prophet ﷺ) and said, "Be afraid of Allāh, O Muḥammad!" The Prophet ﷺ said "Who would obey Allāh if I disobeyed Him? (Is it fair that) Allāh has trusted all the people of the earth to me while, you do not trust me?" Somebody, who, I think was Khalid bin Al-Walīd, requested the Prophet ﷺ to let him chop that man's head off, but he prevented him. When the man left, the Prophet ﷺ said, "Among the offspring of this man will be some who will recite the Qur'ān, but the Qur'ān will not reach beyond their throats (i.e., they will recite like parrots and will not

٣٣٤٤ - قالَ: وقالَ ابنُ كَثِيرٍ: عَنْ سُفْيانَ، عَنْ أبيهِ، عَنِ ابنِ أبي نُعْمٍ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ عَليٌّ إلى النَّبيِّ ﷺ بِذُهَيْبَةٍ فَقَسَمَها بَيْنَ الأرْبَعَةِ: الأقْرَعِ ابنِ حابِسٍ الحَنْظَلِيِّ ثُمَّ المجاشِعِيِّ، وعُيَيْنَةَ بنِ بَدْرٍ الفَزارِيِّ، وزَيْدٍ الطَّائي ثُمَّ أحَدِ بَني نَبْهانَ، وعَلْقَمَةَ ابنِ عُلاثَةَ العامِرِيِّ ثُمَّ أحَدِ بَني كِلابٍ. فغَضِبَتْ قُرَيْشٌ والأنْصارُ، قالُوا: يُعْطِي صَنادِيدَ أهْلِ نَجْدٍ ويَدَعُنا؟ قالَ: «إنَّما أتَألَّفُهُمْ». فأقْبَلَ رَجُلٌ غائِرُ العَيْنَيْنِ، مُشْرِفُ الوَجْنَتَيْنِ، ناتِئُ الجَبِينِ، كَثُّ اللِّحْيَةِ، مَحْلُوقٌ فَقالَ: اتَّقِ اللهَ يا مُحَمَّدُ، فقالَ: «مَنْ يُطِعِ اللهَ إذا عَصَيْتُ؟ أيَأْمَنُني اللهُ على أهْلِ الأرْضِ ولا تَأْمَنُوني؟» فَسَألَهُ رَجُلٌ قَتْلَهُ، أحْسِبُهُ خالِدَ ابنَ الوَلِيدِ فمَنَعَهُ. فَلَمَّا وَلَّى قالَ: «إنَّ مِنْ ضِئْضِئِ هذا

- أَوْ في عَقِبِ هذَا - قَوْمٌ يَقْرَؤُونَ القُرْآنَ لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإِسْلامِ وَيَدَعُونَ أَهْلَ الأَوْثانِ، لَئِنْ أَنا أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عادٍ». [انظر: ٣٦١٠، ٤٣٥١، ٤٦٦٧، ٥٠٥٨، ٦١٦٣، ٦٩٣١، ٦٩٣٤، ٧٤٣٢]

understand it nor act on it), and they will renegade from the religion (i.e., discard Islām) as an arrow goes out through the game's body. They will kill the Muslims but will leave the idolaters. If I should live up to their time I will kill them as the people of 'Ād were killed (i.e., I will kill all of them)".

٣٣٤٥ - حدَّثَنا خالِدُ بنُ يَزِيدَ: حدَّثَنا إِسْرَائِيلُ، عَنْ أَبي إِسحاقَ، عَنِ الأَسْوَدِ قالَ: سَمِعْتُ عَبْدَ اللهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٥]. [راجع: ٣٣٤١]

3345. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting: *'Fahal mim-Muddakir.'*

[See *Hadīth* No.3341]

(٧) بابُ قِصَّةِ يَأْجُوجَ وَمَأْجُوجَ،

(7) CHAPTER. The story of Gog and Magog.

وَقَوْلِ اللهِ تعالى: ﴿قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ﴾ قولُ اللهِ تَعالى: ﴿وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ﴾ إِلَى قَوْلِهِ ﴿سَبَبًا﴾ سَبَباً: طَرِيقاً﴾

إِلى قَوْلِهِ: ﴿ءَاتُونِى زُبَرَ ٱلْحَدِيدِ﴾ واحِدُها زُبْرَةٌ وهِيَ القِطَعُ. ﴿حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ﴾ يُقالُ عَنِ ابنِ عَبَّاسٍ: الجَبَلَيْنِ، والسَّدَّيْنِ: الجَبَلَيْنِ. ﴿خَرْجًا﴾: أَجْراً، قالَ: ﴿ٱنفُخُوا۟ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا﴾ أَصُبُّ عَلَيْهِ رَصاصاً ويُقالُ: الحَدِيدُ، ويُقالُ الصُّفْرُ. وقالَ ابنُ عَبَّاسٍ: النُّحاسُ ﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ﴾ يَعْلُوهُ، اسْطاعَ:

And the Statement of Allāh تعالى:

"They said: O Dhul-Qarnain! Verily! Y'ajūj and Ma'jūj (Gog and Magog) are doing great mischief in the land." (V.18:94)

"And they ask you about Dhul-Qarnain.. (up to).. a way." (V.18:83-85)

اسْتَفْعَلَ مِنْ طُعتُ لهُ فَلِذٰلكَ فُتِحَ
أَسْطاعَ يَسْطِيعُ، وقالَ بَعْضُهُمْ:
اسْتطاعَ يَسْتَطِيعُ ﴿فَمَا ٱسْطَٰعُوٓاْ أَن
يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُواْ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ
هَٰذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَآءَ وَعْدُ رَبِّي جَعَلَهُۥ
دَكَّآءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾﴾: أَلزَقَهُ
بالأرْضِ، وناقَةٌ دَكَّاءُ: لا سَنامَ لهَا،
والدكْدَاكُ من الأرْض مِثْلُهُ، حتَّى
صَلُبَ وتَلَبَّدَ ﴿قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا
جَآءَ وَعْدُ رَبِّي جَعَلَهُۥ دَكَّآءَ وَكَانَ وَعْدُ رَبِّي
حَقًّا ﴿٩٨﴾ ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي
بَعْضٍ وَنُفِخَ فِي ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا ﴿٩٩﴾﴾
[الكهف: ٩٨-٩٩] ﴿حَتَّىٰٓ إِذَا فُتِحَتْ
يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ
يَنسِلُونَ ﴿٩٦﴾﴾ [الأنبياء: ٩٦] وقالَ
قَتادَةُ: حدَبٌ: أكمةٌ، قالَ رَجُلٌ للنَّبيِّ
ﷺ: رَأيتُ السَّدَّ مثلَ البُرْدِ المحبَّرِ،
قالَ: «قَدْ رَأيْتَهُ؟».

٣٣٤٦ - حدَّثنا يَحْيى بنُ بُكَيرٍ:
حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ
شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبيْرِ: أنَّ
زَيْنَبَ بِنْتَ أبي سَلَمَةَ حَدَّثَتْهُ عَنْ أُمِّ
حَبِيبَةَ بِنْتِ أبي سُفْيانَ، عَنْ زَيْنبَ
بِنْتِ جَحْشٍ رَضِيَ اللهُ عَنْهُنَّ: أنَّ
النَّبيَّ ﷺ دَخلَ عَلَيها فَزِعاً يَقُولُ: «لا
إلٰهَ إلَّا اللهُ، وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ
اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأجوجَ

3346. Narrated Zainab bint Jahsh رضي الله عنها that the Prophet ﷺ once came to her in a state of fear and said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog) like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allāh's Messenger! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the "*Al-Khabath*"[1] (evil persons) will increase."

(1) (H. 3346) The word "*Al-Khabath*" is interpreted as illegal sexual intercourse, illegitimate children, and each and every kind of evil deed. [See *Fath Al-Bārī*].

ومَأْجُوجَ مِثْلُ هذِهِ»، وحَلَّقَ بإِصْبَعِهِ الإبهامِ والتي تَلِيها. قالَتْ زَيْنَبُ بِنْتُ جَحْشٍ: فَقُلْتُ: يا رَسُولَ اللهِ، أَنَهْلِكُ وفِينا الصَّالِحونَ؟ قالَ: «نَعَمْ، إِذَا كَثُرَ الخَبَثُ». [انظر: ٣٥٩٨، ٧٠٥٩، ٧١٣٥]

٣٣٤٧ - حدَّثَنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «فَتَحَ اللهُ مِنْ رَدْمِ يأْجُوجَ ومأْجُوجَ مِثْلَ هذِهِ»، وعَقَدَ بِيَدِهِ تِسْعِينَ. [انظر: ٧١٣٦]

3347. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Allāh has made an opening in the wall of the Ya'jūj and Ma'jūj (Gog and Magog) (people) like this," and he made with his hand 90 (with the help of his fingers).

٣٣٤٨ - حدَّثَنا إِسحَاقُ بنُ نَصْرٍ: حدَّثَنا أبو أُسامَةَ، عَنِ الأَعْمَشِ: حدَّثَنا أبو صَالِحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رضي الله عنه عَنِ النَّبيِّ ﷺ قالَ: «يقُولُ اللهُ تَعالَى: يا آدَمُ، فَيَقُولُ: لَبَّيْكَ، وَسَعْدَيْكَ، والخَيْرُ في يَدَيْكَ. فَيَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قالَ: وَما بَعْثُ النَّارِ؟ قالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمائَةٍ وَتِسْعَةً وَتِسْعِينَ. فعِنْدَهُ يَشِيبُ الصَّغِيرُ ﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾» قالُوا: يا رَسُولَ اللهِ، وأَيُّنا ذلكَ الواحِدُ؟ قالَ: «أَبْشِرُوا فإِنَّ مِنْكُمْ رَجُلاً وَمِن يأْجُوجَ

3348. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "Allāh will say (on the Day of Resurrection), 'O Ādam.' Ādam will reply, '*Labbaik wa Sa'daik*, and all the good is in Your Hand.' Allāh will say: 'Bring out the people of the Fire.' Ādam will say: 'O Allāh! How many are the people of the Fire?' Allāh will reply: 'From every one thousand, take out nine hundred and ninety-nine'. At that time children will become hoary headed. '...Every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh. (V.22:2).'" The companions of the Prophet ﷺ asked, "O Allāh's Messenger! Who will be that one from us (saved from the Fire)?" He said, "Rejoice with glad tidings; one person will be from you and one thousand will be from Ya'jūj and Ma'jūj (Gog and Magog)." The Prophet ﷺ further said, "By Him in Whose Hands my soul is, I hope that you will be one-fourth of the

people of Paradise." We shouted, "*Allāhu Akbar*!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "*Allāhu Akbar*!" He said, "I hope that you will be one-half of the people of Paradise." We shouted, "*Allāhu Akbar*!" He further said, "You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox, or like a white hair in the skin of a black ox (i.e., your number is very small as compared with theirs)."

ومأجُوجَ أَلْفٌ، ثُمَّ قالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي أَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ، فَكَبَّرْنا، فَقالَ: أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ فَكَبَّرْنا، فَقالَ: أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ فَكَبَّرْنا، فَقالَ: ما أَنْتُمْ في النَّاسِ إِلاَّ كالشَّعْرَةِ السَّوْداءِ في جِلْدِ ثَوْرٍ أَبْيَضَ، أَوْ كَشَعْرَةٍ بَيْضاءَ في جِلْدِ ثَوْرٍ أَسْوَدَ». [انظر: ٤٧٤١، ٦٥٣٠، ٧٤٨٣]

(8) CHAPTER. The Statement of Allāh تعالى: "...And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)." (V.4:125)
And His Statement:
"Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh *Hanīfa* (i.e., to worship none but Allāh)...' (V.16:120)
And His Statement:
"Verily, Ibrāhīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forebearing." (V.9:114)

(٨) **بابُ قَوْلِ اللهِ تَعالى**: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ [النساء: ١٢٥] وقَوْلِهِ: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ﴾ [النحل: ١٢٠] وقَوْلِهِ: ﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ [التوبة: ١١٤]

وقالَ أَبُو مَيْسَرَةَ: الرَّحِيمُ بِلِسانِ الحَبَشَةِ.

3349. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "You will be gathered (on the Day of Judgement), bare-footed, naked and not circumcised." He then recited:

"As We began the first creation, We shall repeat it: (It is) a promise binding upon Us. Truly we shall do it." (V.21:104)

He added, "The first to be dressed on the Day of Resurrection will be Ibrāhīm (Abraham), and some of my companions will be taken towards the left side [i.e., to the

٣٣٤٩ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ: حدَّثَنا المُغِيرَةُ بنُ النُّعْمانِ قالَ: حدَّثَني سَعِيدُ بنُ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّكُمْ تُحشرونَ حُفاةً عُراةً غُرْلاً». ثُمَّ قَرأَ ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ [الأنبياء: ١٠٤] «وأَوَّلُ مَنْ

(Hell) Fire], and I will say: 'My companions! My companions!' It will be said: 'They had been renegades (deserted Islām) after you left them.' Then I will say as the pious slave of Allāh [i.e., 'Īsā (Jesus) عليه السلام] said:

'And I was a witness over them while I dwelt amongst them.. (up to).. the All-Wise.'" (V.5:117,118).

[See *Hadith* No. 3447]

يُكْسَى يَوْمَ القِيامَةِ إبْرَاهِيمُ، وإنَّ أُناساً مِنْ أصحَابي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمالِ فأقُولُ: أصحَابي أصحَابي، فَيُقَالُ: إنَّهُمْ لَنْ يَزالُوا مُرْتَدِّينَ عَلى أعْقابِهِمْ مُنْذُ فَارَقْتَهُمْ، فأقُولُ كما قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إلى قَوْلِهِ: ﴿ٱلْحَكِيمُ﴾ [المائدة: ١١٧-١١٨]». [انظر: ٣٤٤٧، ٤٦٢٥، ٤٦٢٦، ٤٧٤٠، ٦٥٢٤، ٦٥٢٦]

3350. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection Ibrāhīm (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrāhīm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrāhīm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allāh تعالى will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Ibrāhīm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhikh* (or hyena — an animal) bloodstained, which will be caught by the legs and thrown in the (Hell) Fire."(1)

٣٣٥٠ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: أخْبرَنِي أخي عَبْدُ الحَمِيدِ، عَنِ ابْنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَلْقَى إبراهِيمُ أباهُ آزَرَ يَوْمَ القِيامَةِ وَعَلى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ فَيَقُولُ لَهُ إبْرَاهِيمُ: ألَمْ أقُلْ لَكَ: لا تَعْصِنِي؟ فَيَقُولُ أبوهُ: فَالْيَوْمَ لا أعْصِيكَ، فَيَقُولُ إبراهِيمُ: يا رَبِّ إنَّكَ وَعَدْتَنِي أنْ لا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فأيُّ خِزْيٍ أخْزَى مِنْ أبي الأبْعَدِ؟ فَيَقُولُ اللهُ تَعالى: إنِّي حَرَّمْتُ الجَنَّةَ عَلى الكافِرِينَ، ثُمَّ يُقالُ: يا إبراهِيمُ ما تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ فإذَا هُوَ بِذِيخٍ مُلْتَطِخٍ فَيُؤْخَذُ بِقَوائِمِهِ فَيُلْقَى في النَّارِ». [انظر: ٤٧٦٨، ٤٧٦٩]

(1) (H. 3350) Ibrāhīm's (Abraham) father will be transformed into an animal and thrown into the Fire, for his Muslim son's intercession will not avail, as he was an infidel. Ibrāhīm then will repudiate his father.

3351. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ entered Ka'bah and found in it the pictures of (Prophet) Ibrāhīm (Abraham) and Maryam (Mary). On that he said, "What is the matter with them (i.e., Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Ibrāhīm (Abraham). And why is he depicted as practising divination by arrows?"

٣٣٥١ - حدَّثنا يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثني ابنُ وَهْبٍ قالَ: أخبرَني عَمْرٌو أنَّ بُكَيْراً حَدَّثَهُ عَنْ كُرَيْبٍ مَولى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: دَخَلَ النَّبِيُّ ﷺ البَيْتَ وَجَدَ فِيهِ صُورَةَ إبْراهِيمَ وَصُورةَ مَرْيَمَ فَقالَ ﷺ: أمَا لَهُمْ فَقَدْ سَمِعُوا أنَّ المَلائكَةَ لا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ، هٰذا إبراهِيمُ مُصَوَّرٌ فَما لَهُ يَسْتَقْسِمُ؟». [راجع: ٣٩٨]

3352. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ saw pictures in the Ka'bah, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Ibrāhīm (Abraham) and Isma'īl (Ishmael) (عليهما السلام) having the *Azlām* (arrows of divination) in their hands he said, "May Allāh curse them (i.e., the Quraish)! By Allāh, neither Ibrāhīm nor Isma'īl practised divination by arrows."

٣٣٥٢ - حدَّثنا إبراهِيمُ بنُ مُوسَى: أخبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ لَمَّا رأى الصُّورَ في البَيْتِ لَمْ يَدْخُلْ حتَّى أمَرَ بِها فَمُحِيَتْ، ورأى إبراهِيمَ وإسْماعِيلَ عَلَيْهِما السَّلامُ بأيْدِيهِما الأزْلامُ فَقالَ: «قاتَلَهُمُ اللهُ، وَاللهِ إنِ اسْتَقْسَما بالأزلامِ قَطُّ». [راجع: ٣٩٨]

3353. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people said, "O Allāh's Messenger! Who is the most honourable amongst the people (with Allāh)?" He said, "*Al-Muttaqūn*[1] (the most pious and righteous) amongst them." They said, "We do not ask you about this." He said, "Then Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet the son of Allāh's *Khalīl*[2] [i.e., Ibrāhīm

٣٣٥٣ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا يَحْيى بنُ سَعِيدٍ: حدَّثنا عُبَيْدُ اللهِ قالَ: حدَّثني سَعِيدُ بنُ أبي سَعِيدٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قِيلَ: يا رَسُولَ اللهِ، مَنْ أكْرَمُ النَّاسِ؟ قالَ: «أتْقاهُمْ». فَقالُوا: لَيْسَ عَنْ هٰذا نَسألُكَ. قالَ:

(1) (H. 3353) "*Al-Muttaqūn*": means pious and righteous persons who fear Allāh much (abstains from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

(2) (H. 3353) *Khalīl*: See glossary.

فَيُوسُفُ نَبِيُّ اللهِ ابنُ نَبِيِّ اللهِ ابْنِ نَبِيِّ اللهِ ابنِ خَلِيلِ اللهِ» قالُوا: لَيْسَ عَنْ هٰذا نَسأَلُكَ، قالَ: «فَعَنْ مَعادِنِ العَرَبِ تَسأَلُونَ؟ خِيارُهُمْ فِي الجاهِلِيَّةِ خِيارُهُمْ فِي الإسْلامِ إذَا فَقُهُوا». قالَ أَبُو أُسامَةَ وَمُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [انظر: ٣٣٧٤، ٣٣٨٣، ٣٤٩٠، ٤٦٨٩]

(Abraham)]." They said, "We do not want to ask about this." He said "Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islāmic Period of Ignorance will be the best in Islām provided they comprehend the religious knowledge."

٣٣٥٤ - حدَّثنا مُؤَمَّلٌ: حدَّثنا إسْماعِيلُ: حدَّثنا عَوْفٌ: حدَّثنا أبو رَجاءٍ: حدَّثنا سَمُرَةُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أتانِي اللَّيْلَةَ آتِيانِ، فأتَيْنا عَلى رَجُلٍ طَوِيلٍ لا أكادُ أرَى رأسَهُ طُولاً وَإنَّهُ إبْراهِيمُ ﷺ». [راجع: ٨٤٥]

3354. Narrated Samura: Allāh's Messenger ﷺ said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Ibrāhīm (Abraham) عليه السلام."

٣٣٥٥ - حدَّثني بَيانُ بنُ عَمرٍو: حدَّثنا النَّضْرُ: أخْبَرَنا ابنُ عَوْنٍ، عَنْ مُجاهِدٍ: أنَّهُ سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما وَذَكَرُوا لَهُ الدَّجَّالَ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كافِرٌ أو ك ف ر، قالَ: لَمْ أسْمَعْهُ وَلٰكِنَّهُ قالَ: «أمَّا إبراهِيمُ فانْظُرُوا إلى صاحِبِكُمْ. وأمَّا مُوسَى فَجَعْدٌ آدَمُ عَلى جَمَلٍ أحمَرَ مَخْطُومٍ بِخُلْبَةٍ كأنِّي أنْظُرُ إلَيْهِ انْحَدَرَ في الوَادِي». [راجع: ١٥٥٥]

3355. Narrated Mujāhid that when the people mentioned before Ibn 'Abbās رضي الله عنهما that *Ad-Dajjāl* would have the word *Kāfir*, (i.e., disbeliever) or the letters K F R (the root of the Arabic verb 'disbelieve') written on his forehead, I heard Ibn 'Abbās saying, "I did not hear this, but the Prophet ﷺ said, 'If you want to see Ibrāhīm (Abraham), then look at your companion (i.e., the Prophet ﷺ)[1] but Mūsa (Moses) was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley.'"

٣٣٥٦ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ:

3356. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Ibrāhīm

(1) (H. 3355) Ibrāhīm (Abraham) عليه السلام looked like our Prophet Muḥammad ﷺ.

حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اخْتَتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ وَهُوَ ابنُ ثَمَانِينَ سَنَةً بِالْقَدُّومِ». [انظر: ٦٢٩٨]

حَدَّثَنَا أَبو الْيَمانِ: أَخْبَرَنا شُعَيْبٌ: حَدَّثَنا أبو الزِّنادِ وَقالَ: «بِالْقَدُوم» مُخَفَّفَةٌ، تابَعَهُ عَبْدُ الرَّحْمٰنِ بْنُ إِسحاقَ، عَنْ أَبي الزِّنادِ. تابَعَهُ عَجْلانُ عَنْ أَبي هُرَيْرَةَ، وَرَوَاهُ مُحَمَّدُ ابنُ عَمْرٍو، عَنْ أَبي سَلَمَةَ.

(Abraham) عليه السلام did his circumcision with *Qaddūm* (an adze) at the age of eighty."

Narrated Abū Az-Zinād (as above in *Hadīth* No.3356): With *Qadūm* (a short adze).

٣٣٥٧ - حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ الرُّعَيْنِيُّ: أَخْبَرَنا ابنُ وَهْبٍ قالَ: أَخْبَرَنِي جَرِيرُ بْنُ حازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلَّا ثَلاثاً». [راجع: ٢٢١٧]

3357. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Ibrāhīm (Abraham) did not tell a lie except on three occasions."

٣٣٥٨ - حَدَّثَنا مُحَمَّدُ بنُ مَحْبُوبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلاةُ والسَّلامُ إِلَّا ثَلاثَ كَذَباتٍ: ثِنْتَيْنِ مِنْهُنَّ في ذَاتِ

3358. Narrated Abū Hurairah رضي الله عنه: Ibrāhīm (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allāh عز وجل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."[1] The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst

(1) (H. 3358) The idolaters invited Ibrāhīm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhīm left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

الله عَزَّ وَجَلَّ، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصَّافات: ٨٩] وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾ [الأنبياء: ٦٣] وقالَ: بَيْنا هُوَ ذاتَ يَوْمٍ وسارَةُ إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الجَبابِرَةِ، فَقِيلَ لَهُ: إِنَّ هَذَا رَجُلٌ مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ فأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عنها فقالَ: مَنْ هذِهِ؟ قالَ: أُخْتي. فأتى سارَةَ قالَ: يا سارَةُ، لَيْسَ عَلى وجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِي وغَيْرُكِ. وإِنَّ هذا سَأَلَني عَنْكِ فأَخْبَرْتُهُ أَنَّكِ أُخْتي فَلا تُكَذِّبِيني. فأَرْسَلَ إِلَيها. فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَناوَلُها بِيَدِهِ فأُخِذَ، فَقالَ: ادْعي اللهَ لي ولا أَضُرُّكِ، فَدَعَتِ اللهَ فأُطْلِقَ ثُمَّ تَناوَلَها الثَّانِيَةَ فأُخِذَ مِثْلَها أَوْ أَشَدَّ، فَقالَ: ادْعي اللهَ لي ولا أَضُرُّكِ، فَدَعَتْ فأُطْلِقَ. فَدَعا بَعْضَ حَجَبَتِهِ فقالَ: إِنَّكَ لَمْ تَأْتِني بإِنْسانٍ، إِنَّما أَتَيْتَني بِشَيْطانٍ، فأَخْدَمَها هاجَرَ. فأَتَتْهُ وهُوَ قائِمٌ يُصَلِّي فأَوْمَأَ بِيَدِهِ: مَهْيَم؟ قالَتْ: رَدَّ اللهُ كَيْدَ الكافِرِ أَوِ الفاجِرِ في نَحْرِهِ وأَخْدَمَ هاجَرَ». قالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ يا بَني ماءِ السَّماءِ. [راجع: ٢٢١٧]

the tyrants. Someone said to the tyrant, "This man [i.e., Ibrāhīm (Abraham) عليه السلام] is accompanied by a very charming lady." So, he sent for Ibrāhīm and asked him about Sārah saying "Who is this lady?" Ibrāhīm (Abraham) said, "She is my sister." Ibrāhīm (Abraham) went to Sārah and said, "O Sārah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sārah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sārah, "Pray to Allāh for me, and I shall not harm you." So Sārah asked Allāh to cure him and he got cured. He tried to take hold of her for the second time, but [his hand got as stiff as (or stiffer than) before and] was more confounded. He again requested Sārah, "Pray to Allāh for me, and I will not harm you." Sārah asked Allāh again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tryant then gave Hājar as a girl-servant to Sārah. Sārah came back [to Ibrāhīm (Abraham)] while he was offering *Ṣalāt* (prayer). Ibrāhīm (Abraham) gesturing with his hand, asked, "What has happened?" She replied, "Allāh has spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service." (Abū Hurairah then addressed his listeners saying, "That (Hājar) was your mother, O *Banī Mā'-is-Samā'* (i.e., the Arabs).[1]

(1) (H. 3358) *Banī Mā'-is-Samā'* means 'the children of the water of sky (rain)'. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.

3359. Narrated Umm Sharīk رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ ordered that house-lizards should be killed and said, "It (i.e., the house-lizard) blew (the fire) on Ibrāhīm (Abraham) عليه السلام."(1)

٣٣٥٩ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى أوِ ابنُ سلام عَنْهُ: أخْبَرَنا ابنُ جُرَيْجٍ، عَنْ عَبْدِ الحَمِيدِ بنِ جُبَيْرٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ أمَرَ بِقَتْلِ الوَزَغِ وقالَ: «كانَ يَنْفُخُ عَلى إبْراهِيمَ عَلَيْهِ السَّلامُ». [٣٣٠٧]

3360. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the following Verse was revealed:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)..."(2) (V.6:82)

We said, "O Allāh's Messenger! Who is there amongst us who has not done *Zulm* (wrong) to himself?" He replied, "It is not as you say, for *Zulm* in the Verse and 'confuse not their belief, with *Zulm* means '*Shirk*' (i.e., joining others in worship with Allāh). Haven't you heard Luqmān's saying to his son, '...O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'" (V.31:13)

٣٣٦٠ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَنا إبْراهِيمُ عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رضي الله عنه قالَ: لَمَّا نَزَلَتْ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ قُلْنا: يا رَسُولَ اللهِ أيُّنا لا يَظْلِمُ نَفْسَهُ؟ قالَ: «لَيْسَ كما تَقُولُونَ، لَمْ يَلْبِسُوا إيمانَهُمْ بِظُلْمٍ بِشِرْكٍ، أوَ لَمْ تَسْمَعُوا إلى قَوْلِ لُقْمانَ لابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣]». [راجع: ٣٢]

(9) CHAPTER. And Allāh's Statement: "... hastening." (V.37:94)

(٩) باب ﴿يَزِفُّونَ﴾ [الصافات: ٩٤]: النَّسَلانُ في المشي

3361. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: One day some meat was given to the Prophet ﷺ and he said, "On the Day of Resurrection Allāh will gather all the first and the last (people) on one level ground, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun

٣٣٦١ - حدَّثَنا إسحاقُ بنُ إبْراهِيمَ ابنِ نَصْرٍ: حدَّثَنا أبُو أُسامَةَ، عَنْ أبي حَيَّانَ، عَنْ أبي زُرْعَةَ عَنْ أبي هرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ النَّبِيُّ ﷺ يَوْماً بِلَحْمٍ فَقالَ: «إنَّ اللهَ

(1) (H. 3359) When Ibrāhīm (Abraham) عليه السلام was thrown into the fire, it is said, all the animals tried to extinguish the fire except house-lizard which blew it.

(2) (H. 3360) The rest of the Verse is: 'for them (only) there is security and they are the (rightly) guided.' (V.6:82)

يَجْمَعُ يَوْمَ القِيامَةِ الأَوَّلِينَ والآخِرِينَ فِي صَعِيدٍ واحِدٍ فَيُسْمِعُهُمُ الدَّاعِي ويُنْفِذُهُمُ البَصَرُ وتَدْنُو الشَّمْسُ مِنْهُمْ. فَذَكَرَ حَدِيثَ الشَّفاعَةِ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: أَنْتَ نَبِيُّ اللهِ وخَلِيلُهُ مِنَ الأَرْضِ، اشْفَعْ لَنا إِلى رَبِّكَ. وَيَقُولُ - فَذَكَرَ كَذَباتِهِ -: نَفْسِي نَفْسِي. اذْهَبُوا إِلى مُوسَى». تابَعَهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٣٤٠]

will come near to them." (The narrator then mentioned the narration of intercession): "The people will go to Ibrāhīm (Abraham) and say: 'You are Allāh's Prophet and His *Khalīl* on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies and say: 'Myself! Myself! Go to Mūsa (Moses).'"[1] (See H. 3340)

٣٣٦٢ - **حَدَّثَنَا** أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللهِ: حَدَّثَنا وَهْبُ بْنُ جَرِيرٍ، عَنْ أَبِيهِ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بنِ سَعِيدِ بنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِي ﷺ قالَ: «يَرْحَمُ اللهُ أُمَّ إِسماعِيلَ لَولا أَنَّها عَجِلَتْ لَكانَ زَمْزَمُ عَيْناً مَعِيناً». [راجع: ٢٣٦٨]

3362. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "May Allāh bestow His Mercy on the mother of Ismā'īl (Ishmael)! Had she not hastened (to fill her water-skin with water from the *Zamzam* well), *Zamzam* would have been a stream flowing on the surface of the earth."

٣٣٦٣ - وَقالَ الأَنْصارِيُّ: حَدَّثَنا ابنُ جُرَيْجٍ قَالَ: أَمَّا كَثِيرُ بن كَثِيرٍ فَحَدَّثَنِي قالَ: إِنِّي وعُثمانَ بنَ أَبِي سُلَيمانَ جُلوسٌ مَعَ سَعِيدِ بنِ جُبَيْرٍ فَقالَ: ما هٰكَذا حدَّثَني ابنُ عَبَّاسٍ وَلَكِنَّهُ قالَ: أَقْبَلَ إِبْرَاهِيمُ بِإِسمَاعِيلَ وأُمِّهِ عَلَيهِمُ السَّلامُ وهِيَ تُرْضِعُهُ مَعَها شَنَّةٌ - لَمْ يَرْفَعْهُ - ثُمَّ جاءَ بِها إِبْرَاهِيمُ وبِابْنِها إِسمَاعِيلَ». [راجع: ٢٣٦٨]

3363. Ibn 'Abbās further added, "(The Prophet) Ibrāhīm (Abraham) brought Ismā'īl (Ishmael) and his mother (to Makkah) and she was suckling Isma'īl, and she had a water-skin with her."

(1) (H. 3361) See Vol. 6, *Hadīth* No.4712.

٣٣٦٤ - وَحدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ أَيُّوبَ السَّخْتِيَانيِّ وكَثِيرِ بنِ كَثِيرِ بنِ المُطَّلِبِ بنِ أبي وَدَاعَةَ، يَزِيدُ أحَدُهُمَا عَلى الآخَرِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ: قالَ ابنُ عَبَّاسٍ: أوَّلَ ما اتَّخَذَ النِّساءُ المِنْطَقَ مِنْ قِبَلِ أُمِّ إسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقاً لِتُعَفِّيَ أثَرَها على سارَةَ. ثُمَّ جاءَ بها إبْرَاهِيمُ وبابْنِها إسمَاعِيلَ وهيَ تُرْضِعُهُ حتَّى وضَعَهُما عِنْدَ البَيْتِ عنْدَ دَوْحَةٍ فَوْقَ الزَّمزَم في أعْلى المَسْجِدِ ولَيْسَ بِمَكَّةَ يَوْمَئِذٍ أحَدٌ، ولَيْسَ بِها ماءٌ فَوَضَعَهُما هُنالكَ. ووَضَعَ عِنْدَهمَا جِراباً فِيهِ تَمْرٌ وسِقاءً فِيهِ ماءٌ ثُمَّ قَفَّى إبْرَاهِيمُ مُنْطَلِقاً. فَتَبِعَتْهُ أُمُّ إسماعِيلَ فَقالَتْ: يا إبْرَاهِيمُ، أيْنَ تَذْهَبُ وتَتْرُكُنا في هَذَا الوَادِي الذِي لَيْسَ فِيهِ أنيسٌ ولا شَيْءٌ؟ فَقالَتْ لَهُ ذٰلكَ مِراراً. وجَعَلَ لا يَلْتَفِتُ إلَيها فَقالَتْ لَهُ: آللهُ أمَرَكَ بهذَا؟ قالَ: نَعَمْ، قالَتْ: إذَنْ لا يُضَيِّعُنا، ثُمَّ رَجَعَتْ. فانْطَلَقَ إبْرَاهِيمُ حتَّى إذَا كانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لا يَرَوْنَهُ اسْتَقْبَلَ بِوَجْهِهِ البَيْتَ ثُمَّ دَعا بِهٰؤُلاءِ الدَّعْواتِ ورَفَعَ يَدَيْهِ فَقالَ:

3364. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما [on the authority of the Prophet ﷺ (see *Fath Al-Bari*, Vol. 7)]: The first lady to use a girdle was the mother of Ismā'īl (Ishmael). She used a girdle so that she might hide her tracks from Sārah.[1] Ibrāhīm (Abraham) brought her and her son Isma'īl while she used to nurse him at her breast, to a place near the Ka'bah under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'īl's (Ishmael) mother followed him saying, "O Ibrāhīm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allāh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrāhīm proceeded onwards, and on reaching the *Ṯhaniya* where they could not see him, he faced the Ka'bah, and raising both hands, invoked Allāh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley, by Your Sacred House (Ka'bah at Makkah).. (up to).. so that they may give thanks.' (V.14:37)

Ismā'īl's mother went on suckling Ismā'īl and drinking from the water (she had). When the water in the water-skin had all been used

(1) (H. 3364) When Ibrāhīm (Abraham) married Hājar (Agar) and she conceived Isma'īl (Ishmael), Abraham's first wife Sārah, became jealous of her and swore that she would cut three parts from her body. So Hājar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sārah should pursue her. (Allāh knows better.)

up, she became thirsty and her child also became thirsty. She started looking at him (i.e., Ismā'īl) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Aṣ-Ṣafā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aṣ-Ṣafā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain, where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Aṣ-Ṣafā and Al-Marwa) seven times."

Ibn Abbās said: The Prophet ﷺ said, "This is the source of the tradition of *Sā'y* (the walking) of people between them (i.e., Aṣ-Ṣafā and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet ﷺ added, "May Allāh bestow mercy on Ismā'īl's mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), *Zamzam* would have been a stream flowing on the surface of the earth." The

﴿رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ﴾ حتّى بلَغَ ﴿يَشۡكُرُونَ﴾ وجَعَلَتْ أُمُّ إسماعِيلَ تُرْضِعُ إسماعِيلَ وتَشْرَبُ مِنْ ذٰلكَ الماءِ حتَّى إذَا نَفِدَ ما في السِّقاءِ عَطِشَتْ وعَطِشَ ابْنُها فَجعَلتْ تَنْظُرُ إلَيْهِ يَتلَوَّى - أوْ قالَ: يَتَلَبَّطُ - فانْطَلَقَتْ كَرَاهِيَةَ أنْ تَنْظُرَ إلَيْهِ، فَوَجَدَتِ الصَّفا أقْرَبَ جَبَلٍ في الأرْضِ يَلِيها، فَقامَتْ عَلَيْهِ ثُمَّ اسْتَقْبَلَتِ الوَادِيَ تَنْظُرُ هَلْ تَرَى أحَداً فَلَمْ تَرَ أحَداً، فَهَبَطَتْ مِنَ الصَّفا حتَّى إذَا بَلَغَت الوَادِيَ رَفَعَتْ طَرَفَ دِرْعِها ثُمَّ سَعَتْ سَعْيَ الإنْسانِ المجهُودِ حتَّى جاوَزَتِ الوَادِيَ، ثُمَّ أتَتِ المَرْوَةَ فَقامَتْ عَلَيها فَنَظَرتْ هَلْ ترَى أحَداً فَلَمْ تَر أحَداً، فَفَعَلَتْ ذٰلكَ سَبْعَ مَرَّاتٍ. قالَ ابنُ عَبَّاسٍ: قالَ النَّبيُّ ﷺ: «فَذٰلكَ سَعْيُ النَّاسِ بَيْنَهُما». فَلَمَّا أشْرَفَتْ عَلى المَرْوَةِ سَمِعَتْ صَوْتاً فَقالَتْ: صَهٍ، تُرِيدُ نَفْسَها، ثُمَّ تَسَمَّعَتْ فَسَمِعَتْ أيْضاً، فَقالَتْ: قَدْ أسمَعْتَ إنْ كانَ عِنْدَكَ غُوَاثٌ فإذَا هِيَ بالمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ فَبَحَثَ بعَقِبِهِ - أوْ قالَ: بجَناحِهِ - حتَّى ظَهَرَ المَاءُ فَجَعَلَتْ تُحَوِّضُهُ وتقُولُ بِيدِها هٰكَذَا، وجَعَلَتْ تَغْرِفُ مِنَ المَاءِ في سِقائِها وهُوَ يَفُورُ بَعْدَما

Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.' The House (i.e., Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e., the Jurhum people) were coming through the way of Kadā'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet ﷺ added, "Isma'īl's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Isma'īl's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e., Ismā'īl) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Isma'īl's mother had died, Ibrāhīm (Abraham) came after Ismā'īl's marriage in order to see his family that he

تَغْرِفُ. قالَ ابنُ عَبَّاسٍ: قالَ النَّبيّ ﷺ: «يَرْحَمُ اللهُ أُمَّ إسمَاعِيلَ لَوْ تَرَكَتْ زمزم - أوْ قالَ: لَوْ لَمْ تَغْرِفْ مِنْ زَمْزَمَ - لَكانَتْ زَمْزَمُ عَيْناً مَعِيناً»، قالَ: فَشَرِبَتْ وَأَرْضَعَتْ ولَدَها، فَقالَ لَهَا المَلكُ: لا تخافُوا الضَّيْعَةَ، فإنَّ هَذَا بَيْتَ اللهِ يَبْني هذَا الغُلامُ وأبُوه، وإنَّ اللهَ لا يُضِيعُ أَهْلَهُ. وكانَ البَيْتُ مُرْتَفِعاً مِنَ الأرضِ كالرَّابِيَةِ تَأتِيْهِ السُّيُولُ فَتَأخُذُ عَنْ يَمِينِهِ وشِمَالِهِ، فَكانَتْ كَذلكَ حتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ أوْ أهلُ بَيْتٍ مِنْ جُرْهُمَ مُقْبِلِيْنَ مِنْ طَرِيقِ كَدَاءٍ فَنزَلُوا في أَسْفَلِ مَكَّةَ فَرَأوْا طائِراً عائِفاً فَقالُوا: إنَّ هذَا الطَّائِرَ لَيَدُورُ عَلى ماءٍ، لَعَهْدُنا بِهَذا الوَادِي وما فِيهِ ماءٌ. فأَرْسَلُوا جَرِيّاً أو جَرِيَّيْنِ فإذَا هُمْ بالمَاءِ، فَرَجَعُوا فأَخْبَرُوهُمْ بالمَاءِ فأقْبَلُوا. قالَ: وأُمُّ إسمَاعِيلَ عِنْدَ المَاءِ. فَقالُوا: أتَأذَنِيْنَ لَنَا أنْ نَنزِلَ عِنْدَكِ؟ قالَتْ: نَعَمْ، ولكِنْ لا حَقَّ لَكُمْ في المَاءِ، قالُوا: نَعَمْ. قالَ ابنُ عَبَّاسٍ: قالَ النَّبِيُّ ﷺ: «فألْفَى ذٰلكَ أُمَّ إسماعيل وهي تُحِبُّ الأُنْسَ» فَنزَلُوا وأرسَلوا إلى أهْلِيهِمْ فَنزَلُوا مَعَهُمْ حتَّى إذَا كانَ بِها أهلُ أبْياتٍ مِنْهُمْ، وشَبَّ الغُلامُ وتَعَلَّمَ العَرَبِيَّةَ مِنْهُمْ. وأنْفَسَهُمْ وأعْجَبَهُمْ حِيْنَ

had left long ago, but he did not find Ismā'īl there. When he asked Ismā'īl's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismā'īl came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.' On that Ismā'īl said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismā'īl said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismā'īl divorced her and married another woman from amongst them (i.e., Jurhum). Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā'īl. So he came to Ismā'īl's wife and asked her about Ismā'īl. She said, 'He has gone in search of our livelihood.' Ibrāhīm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e., we have everything in abundance).' Then she thanked Allāh عَزَّوجَلَّ. Ibrāhīm (Abraham) asked, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allāh! Bless their meat and water.'" The Prophet ﷺ added, "At that time they did not

شَبَّ، فَلَمَّا أَدْرَكَ زَوَّجُوهُ امْرَأَةً مِنْهُمْ. وماتَتْ أُمُّ إسمَاعِيلَ فَجاءَ إبْراهِيمُ بَعْدَما تَزَوَّجَ إسمَاعِيلُ يُطالِعُ تَرِكَتَهُ فَلَمْ يَجِدْ إسمَاعِيلَ. فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقالَتْ: خَرَجَ يَبْتَغِي لَنا، ثُمَّ سَأَلَها عَنْ عَيْشِهِمْ وهَيْئَتِهِمْ، فَقالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ في ضِيقٍ وشِدَّةٍ، فَشَكَتْ إلَيْهِ، قالَ: فإذَا جاءَ زَوْجُكِ اقْرَئِي عَلَيْهِ السَّلامَ وقُولِي لهُ يُغَيِّرُ عَتَبَةَ بابِهِ. فَلَمَّا جاءَ إسماعِيلُ كأنَّهُ آنَسَ شَيْئاً فَقالَ: هَلْ جاءَكُمْ منْ أحَدٍ؟ قالَتْ: نَعَمْ، جاءَنا شَيْخٌ كذَا وكذَا فَسَأَلَنا عَنْكَ فأخْبَرْتُهُ، وسَأَلَنِي كَيْفَ عَيْشُنا، فأخْبَرْتُهُ أنَّا في جَهْدٍ وشِدَّةٍ، قالَ: فَهَلْ أَوْصَاكِ بِشَيءٍ؟ قالَتْ: نَعَمْ، أمَرَنِي أنْ أقْرَأَ عَلَيْكَ السَّلامَ ويَقُولُ: غَيِّرْ عَتَبَةَ بابِكَ. قالَ: ذَاكَ أبِي، وقدْ أمَرَنِي أنْ أُفارِقَكِ، الحَقِي بِأهلِكِ فَطَلَّقَها. وتَزَوَّجَ مِنْهُمْ امْرَأَةً أُخْرَى. فَلَبِثَ عَنهُمْ إبْراهِيمُ ما شاءَ اللهُ ثُمَّ أتاهُمْ بَعْدُ فَلَمْ يَجِدْهُ. فَدَخَلَ عَلى امْرَأتِهِ فَسَأَلها عَنْهُ فَقالَتْ: خَرَجَ يَبْتَغِي لَنا، قالَ: كَيْفَ أنْتُمْ؟ وسَأَلها عَنْ عَيشِهِم وهَيْئَتِهِمْ. فَقالَتْ: نَحْنُ بِخَيرٍ وسَعَةٍ، وأثْنَتْ عَلى اللهِ عَزَّ وجَلَّ، فَقالَ: ما طَعامُكُمْ؟ قالت: اللَّحْمُ، قالَ: فَمَا شَرَابُكُمْ؟ قالَتْ: المَاءُ، قالَ: اللَّهُمَّ بارِكْ لَهُمْ في

have grain, and if they had grain, he would have also invoked Allāh to bless it." The Prophet ﷺ added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet ﷺ added, "Then Ibrāhīm (Abraham) said to Ismā'īl's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismā'īl came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added :'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismā'īl asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismā'īl said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished, and called on them afterwards. He saw Ismā'īl under a tree near *Zamzam*, sharpening his arrows. When he saw Ibrāhīm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrāhīm (Abraham) said, 'O Ismā'īl! Allāh has given me an order.' Ismā'īl said, 'Do what your Lord has ordered you to do.' Ibrāhīm (Abraham) asked, 'Will you help me?' Ismā'īl said, 'I will help you.' Ibrāhīm (Abraham) said, 'Allāh has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.'" The Prophet ﷺ added: "Then they raised the foundations of the House (i.e., the Ka'bah). Ismā'īl brought the stones and Ibrāhīm

اللَّحْم والمَاءِ. قالَ النَّبِيُّ ﷺ: «ولَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، ولَوْ كانَ لَهُمْ دَعا لَهُمْ فيهِ». قالَ: فَهُما لا يَخْلُو عَلَيْهِما أحَدٌ بِغَيرِ مَكَّةَ إلَّا لَمْ يُوافِقاهُ، قالَ: فإذَا جاءَ زَوْجُكِ فاقْرَئي عَلَيْهِ السَّلامَ ومُرِيهِ يُثْبِتُ عَتَبَةَ بابِهِ. فَلَمَّا جاءَ إسمَاعِيلُ قالَ: هَلْ أتاكُمْ مِنْ أحَدٍ؟ قالَتْ: نَعَمْ، أتانا شَيْخٌ حَسَنُ الهَيْئَةِ وأثْنَتْ عَلَيْهِ، فَسَألَني عَنْكَ فأخْبَرْتُهُ، فَسَألَنِي كَيْفَ عَيْشُنا؟ فأخْبَرْتُهُ أنَّا بِخَيرٍ، قالَ: فأوْصَاكِ بِشَيءٍ؟ قالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلامَ ويأمُرُكَ أنْ تُثْبِتَ عَتَبَةَ بابِكَ، قالَ: ذَاكَ أبي وأنْتِ العَتَبَةُ، أمَرَني أنْ أُمْسِكَكِ، ثُمَّ لَبِثَ عَنْهُمْ ما شاءَ اللهُ ثُمَّ جاءَ بَعْدَ ذٰلكَ وإسمَاعِيلُ يَبرِي نَبْلاً له تَحْتَ دَوْحَةٍ قَرِيباً مِنْ زَمْزَمَ، فَلَمَّا رَآهُ قامَ إلَيْهِ فَصَنَعا كما يَصْنَعُ الوَالِدُ بالوَلَدِ والوَلَدُ بالوَالِدِ. ثُمَّ قالَ: يا إسمَاعِيلُ، إنَّ اللهَ أمَرَني بأمْرٍ، قالَ: فاصْنَعْ ما أمَرَكَ رَبُّكَ، قالَ: وَتُعِيْنُني؟ قالَ: وأُعِينُكَ. قالَ: فإنَّ اللهَ أمَرَني أنْ أبْنِيَ هاهُنا بَيْتاً، وأشارَ إلى أكَمَةٍ مُرْتَفِعَةٍ عَلى ما حَوْلَها. قالَ: فَعِنْدَ ذٰلكَ رَفَعا القَوَاعِدَ مِنَ البَيْتِ، فَجَعَلَ إسمَاعِيلُ يأتي بالحِجارَةِ وإبْرَاهِيمُ يَبْني حتَّى إذَا ارتَفَعَ البِناءُ جاءَ بِهٰذَا الحَجَرِ فَوَضَعَهُ

(Abraham) was building, and when the walls became high, Ismā'īl brought this stone[1] and put it for Ibrāhīm who stood over it and carried on building, while Ismā'īl was handing him the stones, and both of them were saying:

'...Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.' (V. 2:127)

The Prophet ﷺ added, "Then both of them went on building and going round the Ka'bah saying:

'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.'" (V.2:127)

لَهُ فَقامَ عَلَيْهِ وهُوَ يَبْنِي وإسمَاعِيلُ يُناوِلُهُ الحِجارَةَ وهما يَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ قالَ: فَجَعَلا يَبْنِيانِ حتَّى يَدُورَا حوْلَ البَيْتِ وهما يَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ [البقرة: ١٢٧]». [راجع: ٢٣٦٨]

3365. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (On the authority of the Prophet ﷺ) (See *Hadith* No. 3364). When Ibrāhīm (Abraham) had differences with his wife, [because of her jealousy of Hājar, Ismā'īl's (Ishmael) mother], he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ismā'īl's mother used to drink water from the water-skin so that her milk would increase for her child. When Ibrāhīm reached Makkah, he made her sit under a tree and afterwards returned home. Ismā'īl's mother followed him, and when they reached Kadā', she called him from behind, 'O Ibrāhīm! To whom are you leaving us?' He replied, '(I am leaving you) to Allāh's (Care).' She said, 'I am satisfied to be with Allāh.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended Aṣ-Ṣafā mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached Al-

٣٣٦٥ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبُو عامِرٍ عَبْدُ المَلِكِ بنُ عَمْرٍو قالَ: حدَّثَنا إبْراهِيمُ بنُ نافِعٍ، عَنْ كَثِيرِ ابنِ كَثِيرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا كانَ بَيْنَ إبْراهِيمَ وبَيْنَ أهْلِهِ ما كانَ؛ خَرَجَ بإسمَاعِيلَ وأُمِّ إسمَاعِيلَ ومَعَهُمْ شَنَّةٌ فِيها ماءٌ. فَجَعَلَتْ أُمُّ إسمَاعِيلَ تَشْرَبُ مِنَ الشَّنَّةِ فَيَدِرُّ لَبَنُها عَلى صَبِيِّها، حتَّى قَدِمَ مَكَّةَ فَوَضَعَها تَحْتَ دَوْحَةٍ ثُمَّ رَجَعَ إبْراهِيمُ إلى أهْلِهِ فاتَّبَعَتْهُ أُمُّ إسمَاعِيلَ حتَّى لَمَّا بَلَغُوا كَدَاءً نادَتْهُ مِنْ ورَائِهِ: يا إبْراهِيمُ، إلى مَنْ تَتْرُكُنا؟ قالَ: إلى اللهِ، قالَتْ: رَضِيتُ باللهِ. قالَ: فَرَجَعَتْ فَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَّةِ ويَدِرُّ لَبَنُها عَلى صَبِيِّها حتَّى لَمَّا فَنِيَ

(1) (H. 3364) See the footnote of *Hadith* No. 3365.

Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found the child in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended Aṣ-Ṣafā mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Aṣ-Ṣafā and Al-Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Jibrīl (Gabriel) (who had made the voice). Jibrīl hit the earth with his heel like this (Ibn 'Abbās hit the earth with his heel to illustrate it), and so the water gushed out. Ismā'īl's mother was astonished and started digging. (Abul-Qāsim) (i.e., the Prophet ﷺ) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing like a (stream) on the surface of the earth." Ismā'īl's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on, her boy reached the age of puberty and married a lady from them. Then an idea occured to Ibrāhīm (Abraham) which he disclosed to his wife (Sārah), 'I want

الْمَاءُ قَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَداً، فَذَهَبَتْ فَصَعِدَتِ الصَّفَا فَنَظَرَتْ. وَنَظَرَتْ هَلْ تُحِسُّ أَحَداً فَلَمْ تُحِسَّ أَحَداً. فَلَمَّا بَلَغَتِ الوَادِيَ سَعَتْ وأَتَتِ الْمَرْوَةَ وَفَعَلَتْ ذٰلِكَ أَشْوَاطاً. ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ ما فَعَلَ، تَعْنِي الصَّبِيَّ، فَذَهَبَتْ فَنَظَرَتْ فإِذَا هُوَ عَلى حالِهِ كَأَنَّهُ يَنْشَغُ لِلْمَوْتِ. فَلَمْ تُقِرَّها نَفْسُها، فَقالَتْ: لَوْ ذَهَبْتُ فَنَظَرتُ لَعلِّي أُحِسُّ أَحداً، فَذَهَبَتْ، فَصَعِدَتِ الصَّفا، فَنَظَرَتْ ونَظَرَتْ فَلَمْ تُحِسَّ أَحَداً، حتَّى أَتَمَّت سَبْعاً، ثُمَّ قالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ ما فَعَلَ فإِذَا هيَ بِصَوْتٍ، فقالت: أَغِثْ إِنْ كانَ عِنْدَكَ خَيْرٌ، فإِذَا جِبْرِيلُ، قالَ: فَقالَ بِعَقِبِهِ هٰكَذَا وَغَمَزَ عَقِبَهُ عَلى الأَرْضِ. قالَ: فانْبَثَقَ الْمَاءُ فَدَهِشَتْ أُمُّ إِسمَاعِيلَ فَجَعَلتْ تَحْفِرُ. قالَ: فَقالَ أَبُو القاسِمِ ﷺ: «لَوْ تَرَكَتْهُ كانَ الْمَاءُ ظاهِراً»، قالَ: فَجَعَلَتْ تَشْرَبُ مِنَ الْمَاءِ ويَدِرُّ لَبَنُها عَلى صَبِيِّها، قالَ: فَمَرَّ ناسٌ مِنْ جُرْهُمَ بِبَطْنِ الوَادِي، فإِذَا هُمْ بِطَيْرٍ كأَنَّهُمْ أَنْكَرُوا ذَاكَ، وقالُوا: ما يَكُونُ الطَّيْرُ إِلَّا عَلى ماءٍ، فَبَعَثُوا رَسُولَهُمْ فَنَظَرُوا فإِذَا هُمْ بالْمَاءِ، فأَتاهُمْ فأَخْبَرَهُم فأَتَوْا إِليها فَقالُوا: يا أُمَّ إِسمَاعِيلَ، أَتأْذَنِينَ لَنا أَنْ نَكُونَ مَعَكِ

to call on my dependents I left (at Makkah).' When he went there, he greeted (Ismā'īl's wife) and said, 'Where is Ismā'īl?' She replied, 'He has gone out hunting.' Ibrāhīm (Abraham) said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ismā'īl said to her, 'You are the threshold, so go to your family (i.e., you are divorced).' Again Ibrāhīm (Abraham) thought of visiting his dependents whom he had left (at Makkah), and he told his wife (Sārah) of his intentions. Ibrāhīm (Abraham) came to Ismā'īl's house and asked, 'Where is Ismā'īl?' Ismā'īl's wife replied, 'He has gone out hunting,' and added, 'Will you stay (for some time) and have something to eat and drink?' Ibrāhīm (Abraham) asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allāh! Give Your Blessings in their food and in their drink'." Abul-Qāsim (i.e., Prophet ﷺ) said, "Because of Ibrāhīm's invocation there are blessings (in Makkah)." Once more Ibrāhīm (Abraham) thought of visiting his family he had left (at Makkah), so he told his wife (Sārah) of his decision. He went and found Ismā'īl behind the *Zamzam* well, mending his arrows. He said, "O Ismā'īl, Your Lord has ordered me to build a house for Him." Ismā'īl said, "Obey (the order of) your Lord." Ibrāhīm (Abraham) said, "Allāh has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Ibrāhīm started building (the Ka'bah) while Ismā'īl went on handing him the stones, and both of them were saying, "Our Lord! Accept (this service) from us. Verily! You are the All-Hearing, the All-Knower." (V.2:127). When the building became high and the old man

أَوْ نَسْكُنَ مَعَكِ؟ فَبَلَغَ ابْنُها فَنَكَحَ فِيهِمُ امْرَأَةً. قالَ: ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقالَ لأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرِكَتِي، قالَ: فَجاءَ فَسَلَّمَ فَقالَ: أَيْنَ إِسماعِيلُ؟ فَقالَتِ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، قالَ: قُولي لَهُ إِذا جاءَ: غَيِّرْ عَتَبَةَ بابِكَ، فَلَمَّا جاءَ أَخْبَرَتْهُ فَقالَ: أَنْتِ ذاكِ فاذْهَبِي إِلى أَهْلِكِ. قالَ: ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقالَ لأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرِكَتِي، قالَ: فَجاء فَقالَ: أَيْنَ إِسماعِيلُ؟ فَقالَتِ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، فَقالَتْ: أَلا تَنْزِلُ فَتَطْعَمَ وَتَشْرَبَ؟ فَقالَ: وما طَعامُكُمْ وما شَرابُكُمْ؟ قالَتْ: طَعامُنا اللَّحْمُ وشَرابُنا الماءُ، قالَ: اللَّهُمَّ بارِكْ لَهُمْ في طَعامِهِمْ وشَرابِهِمْ قالَ: فَقالَ أبو القاسِمِ ﷺ: «بَرَكَةٌ بِدَعْوَةِ إبراهيمَ ﷺ». قالَ: ثُمَّ إِنَّهُ بَدا لإبراهيمَ فقالَ لأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرِكَتِي، فَجاءَ فَوافَقَ إسماعيلَ مِنْ وراءِ زَمْزَمَ يُصْلِحُ نَبْلاً لَهُ، فقالَ: يا إِسْماعِيلُ: إِنَّ رَبَّكَ أَمَرَني أَنْ أَبْنِيَ لَهُ بَيْتاً، قالَ: أَطِعْ رَبَّكَ، قالَ: إِنَّهُ قَدْ أَمَرَني أن تُعِيْنَني عَلَيْهِ، قالَ: إِذَنْ أَفْعَلَ، أَوْ كما قالَ، قالَ: فَقامَا فَجَعَلَ إِبْرَاهِيمُ يَبْني، وإِسماعِيلُ يُناوِلُهُ الحِجارَةَ وَيقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ قالَ: حتَّى ارتَفَعَ البِناءُ

(i.e., Ibrāhīm) could no longer lift the stones (to such a high position), he stood over the stone of *Al-Maqām*[1] and Ismā'īl carried on handing him the stones, and both of them were saying, 'Our Lord! Accept (this service) form us. Verily! You are All-Hearer, All-Knower.'" (V.2:127)

وضَعُفَ الشَّيْخُ عَنْ نَقْلِ الحِجارَةِ فَقامَ عَلى حَجَرِ المَقامِ فَجَعَلَ يُناوِلُهُ الحِجارَةَ ويَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ [البقرة: ١٢٧]. [راجع: ٢٣٦٨]

(10) CHAPTER.

(١٠) بابٌ:

3366. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! Which mosque was first built on the surface of the earth?" He said, "*Al-Masjid-al-Ḥarām* (at Makkah)." I said, "Which (was built) next?" He replied, "*Al-Masjid-al-Aqṣā* (at Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the *Ṣalāt* (prayer) time becomes due, perform the *Ṣalāt* there, for the best thing is to do so [i.e., to offer the *Ṣalāt* (prayer) in time]."

٣٣٦٦ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الأعمَشُ: حدَّثَنا إبْراهِيمُ التَّيْمِي، عَنْ أبِيهِ قالَ: سَمِعْتُ أبا ذَرّ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أيُّ مَسْجِدٍ وُضِعَ في الأرْضِ أوَّلُ؟ قالَ: «المَسْجِدُ الحَرامُ»، قالَ: قُلْتُ: ثُمَّ أيّ؟ قالَ: «المَسْجِدُ الأقْصَى». قُلْتُ: كَمْ كانَ بَيْنَهُما؟ قالَ: «أرْبَعُونَ سَنَةً، ثُمَّ أيْنما أدْرَكَتْكَ الصَّلاةُ بَعْدُ فَصَلِّهْ فإنَّ الفَضْلَ فِيهِ». [انظر: ٣٤٢٥]

3367. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the mountain of Uḥud came in the sight of Allāh's Messenger ﷺ he said: "This is a mountain that loves us and is loved by us. O Allāh! Ibrāhīm (Abraham) made Makkah a sanctuary, and I make (the area) in between these two mountains (of Al-Madīna) a sanctuary."

٣٣٦٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَمْرِو بنِ أبي عَمْرٍو مَوْلى المُطَّلِبِ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقالَ: «هذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ. اللَّهُمَّ إنَّ إبْراهِيمَ حَرَّمَ مَكَّةَ وإنِّي أُحَرِّمُ ما بَيْنَ لابَتَيْها». ورَوَاهُ عَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٧١]

(1) (H. 3365) This very stone is still preserved in *Al-Masjid-al-Harām* (the Sacred Mosque in Makkah) and is situated between the Ka'bah and *Zamzam*, and one can see the footmarks of Ibrāhīm over it.

3368. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said (to her). "Don't you see that when your folk built the Ka'bah, they did not build it on all the foundations built by Ibrāhīm (Abraham)?" I said, "O Allāh's Messenger! Why don't we rebuild it on the foundations of Ibrāhīm?" He said, "But for the fact that your folk have recently given up infidelity(1) (I would have done so)."

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: " 'Āishah must have heard this from Allāh's Messenger ﷺ for I see that Allāh's Messenger ﷺ used not to touch the two corners facing *Al-Ḥijr* only because the House (the Ka'bah) had not been built on the foundations of Ibrāhīm."

٣٣٦٨ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عبدِ اللهِ أَنَّ ابنَ أَبي بَكْرٍ أَخْبَرَ عَبْدَ اللهِ بنَ عُمَرَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهم زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «أَلَمْ تَرَيْ أَنَّ قَوْمَكِ لَمَّا بَنَوُا الكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» فَقُلْتُ: يا رَسُولَ اللهِ، أَلا تَرُدُّها عَلى قَوَاعِدِ إِبْراهِيمَ، فَقالَ: «لَوْلا حِدْثانُ قَوْمِكِ بالكُفْرِ». فَقالَ عَبْدُ اللهِ بنُ عُمَرَ: لَئِنْ كانَتْ عائِشَةُ سَمِعَتْ هذَا مِنْ رَسُولِ اللهِ ﷺ ما أُرَى أَنَّ رَسُولَ اللهِ ﷺ تَرَكَ استلامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيانِ الحِجْرَ إِلَّا أَنَّ البَيْتَ لَمْ يُتَمَّمْ عَلى قَوَاعِدِ إِبْرَاهِيمَ. وقالَ إِسمَاعِيلُ: عَبْدُ اللهِ بنُ أَبي بَكْرٍ. [راجع: ١٢٦]

3369. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: The people asked, "O Allāh's Messenger! How shall we (ask Allāh to) send *Aṣ-Ṣalat* on you?" Allāh's Messenger replied, "Say: '*Allāhumma ṣallī 'alā Muḥammadin wa azwājihī wa ḏhurriyātihī kamā ṣallaita 'alā Āli-Ibrāhīma wa bārik 'alā Muḥammadīn wa azwājihī wa ḏhurriyātihī kamā bārakta 'alā Āli-Ibrāhīma, Innaka Ḥamīdun Majīd.*' [O Allāh! Send Your *Ṣalāt* (Graces, Honours and Mercy) on Muḥammad and on his wives and on his offspring as You sent Your *Ṣalāt* (Graces, Honours and Mercy) on Ibrāhīm's (Abraham) family; and send Your Blessings

٣٣٦٩ - حدَّثَنَا عَبْدُ اللهِ بن يُوسُفَ: أَخْبَرَنا مالكٌ عَنْ عَبْدِ اللهِ بنِ أَبي بَكْرِ بنِ مُحَمَّدِ بنِ عمرِو بنِ حَزْمٍ، عَنْ أَبيهِ، عَنْ عَمْرِو بنِ سُلَيمٍ الزُّرَقِيِّ قالَ: أَخْبَرَني أَبُو حُمَيْدٍ السَّاعِدِيُّ رَضِيَ اللهُ عَنْهُ أَنَّهُمْ قالُوا: يا رَسُولَ اللهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وأَزْوَاجِهِ وذُرِّيَّتِهِ كما صَلَّيْتَ عَلى آلِ إِبْرَاهِيمَ، وبارِكْ عَلى

(1) (H. 3368) They will not be ready to accept the idea of demolishing and rebuilding the Ka'bah.

on Muḥammad and on his wives and on his offspring, as You sent Your Blessings on Ibrâhîm's family, for You are the Most Praiseworthy, the Most Glorious."]

مُحَمَّدٍ وأَزْوَاجِهِ وذُرِّيَّتِهِ كما بارَكْتَ عَلى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[انظر: ٦٣٦٠]

3370. Narrated 'Abdur-Raḥmân bin Abî Lailâ: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet ﷺ?" 'Abdur-Raḥmân said, "Yes, give it to me." I said, "We asked Allâh's Messenger ﷺ saying, 'O Allâh's Messenger! How should one (ask Allâh to) send *Aṣ-Ṣalât* on you, the members of the family, for Allâh has taught us how to greet you'. He said, 'Say: *Allâhumma ṣallî 'alâ Muḥammadin wa 'alâ Âli Muḥammadin, kamâ ṣallaita 'alâ Ibrâhîma wa 'alâ Âli Ibrâhîma, Innaka Ḥamîdun Majîd. Allâhumma bârik 'alâ Muḥammadîn wa 'alâ Âli Muḥammadîn, kama bârakta 'alâ Ibrâhîma wa 'alâ Âli-Ibrahîma, Innaka Ḥamîdun Majîd*." [O Allâh! Send Your *Ṣalât* (Graces, Honours and Mercy) on Muḥammad and on the family (or the followers) of Muḥammad, as You sent Your *Ṣalât* (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Ibrâhîm, for You are the Most Praiseworthy, the Most Glorious. O Allâh! Sent Your Blessings on Muḥammad and the family (or the followers) of Muḥammad, as You sent Your Blessings on Ibrâhîm and on the family (or the followers) of Abraham, for You are the Most Praiseworthy, the Most Glorious'."

٣٣٧٠ - حدَّثنا قَيْسُ بنُ حَفْصٍ ومُوسَى بنُ إسمَاعِيلَ قالا: حدَّثنا عَبْدُ الوَاحِدِ بنُ زِيادٍ: حدَّثنا أبو فَروَة مُسْلِمُ ابنُ سالمٍ الهَمْدَانيُّ: قالَ: حدَّثَني عَبْدُ اللهِ بنُ عِيسَى: سَمعَ عَبْدَ الرَّحْمٰنِ بنَ أبي لَيْلى قالَ: لَقِيَني كَعْبُ بنُ عُجْرَةَ، فَقالَ: ألا أُهْدِي لكَ هَدِيَّةً سَمِعْتُها منَ النَّبيِّ ﷺ؟ فَقُلْتُ: بَلى، فأهْدِها لي، فَقالَ: سَألنا رَسُولَ اللهِ ﷺ فَقُلْنا: يا رَسُولَ اللهِ، كَيْفَ الصَّلاةُ عَلَيْكُمْ أهْلَ البَيْتِ؟ فإنَّ اللهَ قَدْ عَلَّمَنا كَيْفَ نُسَلِّمُ، قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَعَلى آلِ مُحَمَّدٍ كمَا صَلَّيْتَ عَلى إبْراهِيمَ وعَلى آل إبْراهِيمَ إنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بارِكْ عَلى مُحَمَّدٍ وعَلى آلِ مُحَمَّدٍ كما بارَكْتَ عَلى إبْراهِيمَ وعَلى آلِ إبْراهِيمَ إنَّكَ حَمِيدٌ مَجِيدٌ».

[انظر: ٤٧٩٧، ٦٣٥٧]

3371. Narrated Ibn 'Abbâs رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to seek refuge with Allâh for Al-Ḥasan and Al-Ḥusain and say: "Your forefather [i.e., Ibrâhîm (Abraham)] used to seek refuge with Allâh for Ismâ'îl (Ishmael) and Isḥâq (Isaac) by reciting the following: 'O Allâh! I seek refuge with Your Perfect Words from every devil and from

٣٣٧١ - حدَّثنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ المِنْهالِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ يُعَوِّذُ الحَسَنَ والحُسَيْنَ،

ويَقُولُ: «إنَّ أباكما كانَ يُعَوِّذُ بها إسماعِيلَ وإسحاقَ، أعُوذُ بِكَلِماتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطانٍ وهامَّةٍ، ومِنْ كُلِّ عَيْنٍ لامَّةٍ».

poisonous pests and from every evil, harmful, envious eye.'"

(١١) **بابُ قَوْلِهِ: ﴿وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ﴾** الآية [الحجر: ٥١] لا توجل: لا تخف ﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ﴾ [البقرة: ٢٦٠].

(11) CHAPTER. Allāh's Statement:
"And tell them about the guests (the angels) of Ibrāhīm (Abraham)." (V.15:51)
And also Allāh's Statement:
"And (remember) when Ibrāhīm said, My Lord! Show me how you give life to the dead." (V.2:260)

٣٣٧٢ - حدَّثَنا أحْمَدُ بنُ صالِحٍ: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ وسَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «نَحْنُ أحَقُّ بِالشَّكِّ مِنْ إبْراهِيمَ إذْ قالَ: ﴿رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾ ويَرْحَمُ اللهُ لُوطاً، لَقَدْ كانَ يأوِي إلى رُكْنٍ شَدِيدٍ، ولَوْ لَبِثْتُ في السِّجْنِ طُولَ ما لَبِثَ يُوسُفُ لأجَبْتُ الدَّاعِيَ». [انظر: ٣٣٧٥، ٣٣٨٧، ٤٥٣٧، ٤٦٩٤، ٦٩٩٢]

3372. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We are more liable to be in dou[illegible] [illegible]n Ibrāhīm (Abraham) when he said, [illegible] Lord! Show me how You give life to [illegible]e dead.' He (Allāh) said: 'Do you not believe?' He (Ibrāhīm) said: 'Yes, (I believe), but to be stronger in Faith...'" (V.2:260)

And may Allāh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yūsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)."[1]

(١٢) **بابُ قَوْلِ اللهِ تَعالى: ﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ إِنَّهُۥ كَانَ صَادِقَ**

(12) CHAPTER. The Statement of Allāh تعالى:
"And mention in the Book (the Qur'ān)

(1) (H. 3372) The Prophet ﷺ describes Yūsuf (Joseph) عليه السلام as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. When the Prophet ﷺ makes such a supposition, he only wants to emphasize the fact that Yūsuf عليه السلام was a patient man, but surely, he does not mean that he is less patient than Yūsuf عليه السلام.

Ismā'īl (Ishmael): Verily! He was true to what he promised..." (V.19:54)

ٱلْوَعْدِ﴾ [مريم: ٥٤].

3373. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by some persons of the tribe of Aslam practising archery (i.e., the throwing of arrows). Allāh's Messenger ﷺ said, "O offspring of Ismā'īl (Ishmael)! Practise archery (i.e., arrow-throwing) as your father was a great archer (i.e., arrow-thrower). I am with (on the side of) the sons of so-and-so." Hearing that, one of the two teams stopped throwing. Allāh's Messenger ﷺ asked them, "Why are you not throwing?" They replied, "O Allāh's Messenger! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

٣٣٧٣ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا حَاتِمٌ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ ابنِ الأكوَعِ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ عَلى نَفَرٍ مِنْ أسْلَمَ يَنْتَضِلُونَ. فَقالَ رَسُولُ اللهِ ﷺ: «ارْمُوا بَني إسمَاعِيلَ فإنَّ أباكُمْ كانَ رَامِياً، وأنا مَعَ ابنِ فُلانٍ»، قالَ: فأمْسَكَ أحَدُ الفَرِيقَين بأيْدِيْهِمْ. فَقالَ رَسُولُ اللهِ ﷺ: «ما لَكُمْ لا تَرْمُونَ؟» فَقالُوا: يا رَسُولَ اللهِ، نَرْمي وأنْتَ مَعَهُمْ؟ قالَ: «ارْمُوا وأنا مَعَكُمْ كُلِّكُمْ». [راجع: ٢٨٩٩]

(13) CHAPTER. The story of Isḥāq (Isaac), the son of Ibrāhīm (Abraham) عليهما السلام:

(١٣) بابٌ: قِصَّةِ إسحَاقَ بنِ إبْرَاهِيمَ النَّبِيِّ ﷺ،

فِيْهِ ابنُ عُمَرَ وأبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(14) CHAPTER.

"Or were you witnesses when death approached Ya'qūb (Jacob)? When he said unto his sons:" (V.2:133)

(١٤) بابٌ: ﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ﴾ الآية. [البقرة: ١٣٣].

3374. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Some people asked the Prophet ﷺ: "Who is the most honourable amongst the people?" He replied, "The most honourable among them is the one who fears Allāh and keeps his duty to Him" They said, "O Allāh's Prophet! We do not ask about this." He said, "Then the most honourable person is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalīl*." They said, "We do not ask about this." He said, "Then you want

٣٣٧٤ - حدَّثنا إسحاقُ بنُ إبْرَاهِيمَ: سمعَ المُعْتَمِرَ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ ابنِ أبي سَعِيدٍ المَقْبرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قِيلَ للنَّبِيِّ ﷺ: مَنْ أكْرَمُ النَّاسِ؟ قالَ: «أكْرَمُهُمْ أتْقاهُمْ». قالُوا: يا نَبِيَّ اللهِ، لَيْسَ عَنْ هذا نَسْألُكَ. قالَ: «فأكْرَمُ النَّاسِ يُوسُفُ

to ask me about the Arabs descent?" They said, "Yes." He said, "Those who were best in the Pre-Islāmic Period of Ignorance are the best in Islām, if they comprehend (the religious knowledge)."

نَبِيُّ اللهِ ابنُ نَبِيِّ اللهِ ابنِ نَبِيِّ اللهِ ابنِ خَلِيلِ اللهِ». قالُوا: لَيْسَ عَنْ هذَا نَسألُكَ، قالَ: «أَفَعَنْ مَعادِنِ العَرَبِ تَسْألُونِي؟» قالُوا: نَعَمْ، قالَ: «فَخِيارُكُمْ في الجاهِلِيَّةِ خِيارُكُمْ في الإسْلامِ إذا فَقُهُوا». [راجع: ٣٣٥٣]

(15) CHAPTER. "And (remember) Lout (Lot)! When he said to his people, 'Do you commit *Al-Fāhishah* (evil, great sins, every kind of unlawful sexual intercourse, sodomy) (up to) so, evil was the rain of those who were warned." (V.27:54-58)

(١٥) بابٌ: ﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ﴾ إِلَى قَوْلِهِ ﴿فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ﴾ [النمل: ٥٤-٥٨].

3375. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "May Allāh forgive Lout (Lot): He used to lean on a powerful support."

٣٣٧٥ - حدَّثَنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «تَغْفِرُ اللهُ لِلُوطٍ إنْ كانَ لَيَأْوِي إلى رُكْنٍ شَدِيدٍ». [راجع: ٣٣٧٢]

(16) CHAPTER.
"Then, when the messengers (the angels) came unto the family of Lout (Lot), he said, 'Verily you are people unknown to me.'" (V.15:61,62)

(١٦) بابٌ: ﴿فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ۝٦١ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ۝٦٢﴾ [الحجر: ٦١، ٦٢] ﴿بِرُكْنِهِۦ﴾ [الذاريات: ٣٩] بِمَنْ مَعَهُ لأنَّهُمْ قُوَّتُهُ. ﴿تَرْكَنُوٓا۟﴾ [هود: ١١٣]: تَمِيلُوا. فأنْكَرَهُمْ ونَكِرَهُمْ واسْتَنْكَرَهُمْ واحِدٌ. ﴿يُهْرَعُونَ﴾ [هود: ٧٨]: يُسْرِعُونَ. ﴿دَابِرَ﴾ [الحجر: ٦٦]: آخِرٌ. ﴿صَيْحَةً﴾ [يس: ٢٩]: هَلَكَةٌ. ﴿لِلْمُتَوَسِّمِينَ﴾ [الحجر: ٥٧]: لِلنَّاظِرِينَ. ﴿لَبِسَبِيلٍ﴾ [الحجر: ٧٦]: لَبِطَرِيقٍ.

3376. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited:

٣٣٧٦ - حدَّثَنا مَحْمُودٌ: حدَّثَنا

أَبُو أَحْمَدَ: حدَّثَنا سُفْيانُ، عَنْ أَبي إسحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قَرَأَ النَّبِيُّ ﷺ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٥].

[راجع: ٣٣٤١]

"Fahal mim-muddakir"

(Then is there any that will remember or receive admonition) (and avoid evil). (V.54:15)

(١٧) **بابُ** قَوْلِ اللهِ تعالى: ﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا﴾ [هود: ٦١] ﴿كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ﴾ [الحجر: ٨٠]: الحَجْرِ مَوْضِعُ ثَمُودَ. وأَمَّا ﴿وَحَرْثٌ حِجْرٌ﴾ [الأنعام: ١٣٨] حَرامٌ، وكُلُّ ممنُوعٍ فَهُوَ حِجْرٌ، ومِنْهُ ﴿حِجْرًا مَّحْجُورًا﴾. والحِجْرُ: كُلُّ بناءٍ بَنَيْتَهُ، وما حَجَرْتَ عَلَيْهِ مِنَ الأَرْضِ فَهُوَ حِجْرٌ ومِنْهُ سُمِّيَ حَطِيمُ البَيْتِ حِجْراً كَأَنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ مِثْلُ قَتِيلٍ مِنْ مَقْتُولٍ. ويُقالُ لِلأُنْثَى مِنَ الخَيْلِ: حِجْرٌ، ويُقالُ للعَقْلِ: حِجْرٌ وحِجًى. وأَمَّا حَجْرُ اليمامَةِ فَهُوَ المَنْزِلُ.

(17) CHAPTER. The Statement of Allāh تعالى:
"And to Thamūd (people, We sent) their brother Ṣāliḥ ..." (V.7:73)
And His Statement:
"The dwellers of *Al-Ḥijr* (the rocky tract) denied." (V.15:80)
Al-Ḥijr is the land of the tribe of Thamūd.

٣٣٧٧ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَن عَبْدِ اللهِ بنِ زَمْعَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ وذَكَرَ الذي عَقَرَ النَّاقَةَ فَقالَ: «فَانْتَدَبَ لها رَجُلٌ ذُو عِزٍّ ومَنَعَةٍ في قَوْمِهِ كأبي زَمْعَةَ».

[انظر: ٤٩٤٢، ٥٢٠٤، ٦٠٤٢]

3377. Narrated 'Abdullāh bin Zam'a رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ while referring to the person who killed the she-camel (of the Prophet Ṣāliḥ), saying, "The man who was appointed for doing this job was a man of honour and power in his nation like Abū Zam'a."

٣٣٧٨ - **حدَّثنا** مُحَمَّدُ بنُ مِسْكِينٍ أَبُو الحَسَنِ: حدَّثَنا يَحْيى بنُ حَسَّانَ بنِ حَيَّانَ أَبُو زَكَرِيَّا: حدَّثَنا

3378. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ landed at *Al-Ḥijr* during the *Ghazwa* of Tabūk, he ordered his companions neither to drink nor to take water from its well. They said, "We have

سُلَيمانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: «أنَّ رَسُولَ اللهِ ﷺ لَمَّا نَزَلَ الحِجْرَ في غَزْوَةِ تَبُوكَ أمَرَهُمْ أنْ لا يَشْرَبُوا مِنْ بِئْرِها ولا يَسْتَقُوا مِنْها، فَقالُوا: قَدْ عَجَنَّا مِنْها واسْتَقَيْنا، فأمَرَهُمْ أنْ يَطْرَحُوا ذٰلِكَ العجينَ ويُهَرِيقوا ذلك الماء.

ويُرْوَى عَنْ سَبرَةَ بنِ مَعْبَدٍ وأبي الشُّمُوسِ: أنَّ النَّبِيَّ ﷺ أمَرَ بإلقاءِ الطَّعامِ. وقالَ أبُو ذَرٍّ: عَنِ النَّبِيِّ ﷺ: «مَنِ اعْتَجَنَ بِمائِهِ». [انظر: ٣٣٧٩]

already kneaded the dough with its water, and also filled our bags with its water." On that, the Prophet ﷺ ordered them to throw away the dough and pour out the water.

٣٣٧٩ - **حدَّثَنا** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللهِ ﷺ أرْضَ ثَمُودَ الحِجْرَ وَاسْتَقَوْا مِنْ بِئْرِها واعْتَجَنُوا بِهِ، فأمَرَهُمْ رَسُولُ اللهِ ﷺ أن يُهَرِيقُوا ما اسْتَقَوْا مِنْ بِيارِها، وأنْ يَعْلِفُوا الإبلَ العَجِينَ. وأمَرَهُمْ أنْ يَسْتَقُوا مِنَ البِئْرِ التي كانَ تَرِدُها النَّاقَةُ. تابَعَهُ أسامَةُ عَنْ نافِعٍ. [راجع: ٣٣٧٨]

3379. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The people landed at the land of Thamūd called *Al-Hijr* along with Allāh's Messenger ﷺ, and they took water from its well for drinking and kneading the dough with it as well. (When Allāh's Messenger ﷺ heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Ṣāliḥ) used to drink.

٣٣٨٠ - **حدَّثَنا** مُحَمَّدٌ: أخْبَرَنا عَبْدُ اللهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سالِمُ بنُ عَبْدِ اللهِ عَنْ

3380. Narrated 'Abdullāh (bin 'Umar) رَضِيَ الله عَنْهُما: When the Prophet ﷺ passed by (a place called) *Al-Ḥijr*, he said, "Do not enter the house of those who were unjust to themselves unless (you enter) weeping, lest

أبيهِ: أنَّ النَّبِيَّ ﷺ لَمَّا مَرَّ بالحِجْرِ قالَ: «لا تَدْخُلُوا مَساكِنَ الذِينَ ظَلَمُوا إلّا أنْ تَكونُوا باكِينَ أنْ يُصِيبَكُمْ ما أصَابَهُمْ»، ثُمَّ تَقَنَّعَ بِرِدَائِهِ وهُوَ عَلى الرَّحْلِ. [راجع: ٤٣٣]

you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet-cloth while he was on the camel.

٣٣٨١ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّد: حدَّثَنا وَهْبٌ: حدَّثَنا أبي: سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِيِّ عَنْ سالِمٍ: أنَّ ابنَ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَدْخُلُوا مَساكِنَ الَّذِينَ ظَلَمُوا أنْفُسَهُمْ إلَّا أنْ تَكُونُوا باكِينَ أنْ يُصِيبَكُمْ مِثْلُ أصَابَهُمْ». [راجع: ٤٣٣]

3381. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them."

(١٨) **بابٌ**: ﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ﴾ [البقرة: ١٣٣]

(18) CHAPTER.
"Or were you witnesses when death approached Ya'qūb (Jacob)?..." (V.2:133)
(See chapter before *Hadīth* No.3374)

٣٣٨٢ - حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ: أخْبَرَنا عَبْدُ الصَّمَدِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ ابنُ عَبْدِ اللهِ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «الكَرِيْمُ ابنُ الكَرِيْمِ ابنِ الكَرِيمِ ابنِ الكَريمِ: يُوسُفُ بنُ يَعْقُوبَ بنِ إسحَاقَ ابنِ إبْرَاهِيمَ عَلَيهِمُ السَّلامُ». [انظر: ٣٣٩٠، ٤٦٨٨]

3382. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The honourable is the son of the honourable, the son the honourable, i.e., Yūsuf (Joseph), the son of Ya'qūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham) عليهم السلام.

(١٩) **بابُ** قَوْلِ اللهِ تَعالى: ﴿لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ۝٧﴾ [يوسف: ٧].

(19) CHAPTER. The Statement of Allāh تعالى**:**
"Verily, in Yūsuf (Joseph) and his brethren there were *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask." (V.12:7)

٣٣٨٣ - حَدَّثَنِي عُبَيْدُ بنُ إسمَاعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ قالَ: أَخْبَرَني سَعيدُ بنُ أبي سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سُئِلَ رَسُولُ اللهِ ﷺ: مَنْ أَكْرَمُ النَّاسِ؟ قالَ: «أَتْقاهُمْ للهِ». قالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: «فأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللهِ ابنُ نَبِيِّ اللهِ ابنِ نَبِيِّ اللهِ ابنِ خَليلِ اللهِ». قالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: «فَعَنْ مَعادِنِ العَرَبِ تَسْأَلُونَنِي؟ النَّاسُ مَعادِنُ: خِيارُهُمْ في الجاهِلِيَّةِ خِيارُهُمْ في الإِسْلامِ إِذَا فَقُهُوا».

أخبرنا مُحَمَّدُ بنُ سلامٍ: أَخْبَرَنِي عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ بِهذَا. [راجع: ٣٣٥٣]

3383. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked, "Who is the most honourable amongst the people?" He replied, "The one who fears Allāh and keeps his duty to Him". The people said, "We do not want to ask you about this." He said, "The most honourable person is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalīl* (intimate friend)." The people said, "We do not want to ask you about this." He said, "Then you want to ask me about the metal (origins) of the Arabs? People are like metals (of various natures and origins). The best in the Pre-Islāmic Period of Ignorance are the best in Islām, provided they comprehend (the religious knowledge)."

٣٣٨٤ - حَدَّثَنَا بَدَلُ بنُ المُحَبَّرِ: أَخْبَرَنا شُعْبَةُ، عَنْ سَعدِ بنِ إبْرَاهِيمَ قالَ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيْرِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النبيَّ ﷺ قالَ لَهَا: «مُرِي أبا بَكْرٍ يُصَلِّي بالنَّاسِ»، قالَتْ: إنَّهُ رَجُلٌ أَسِيفٌ مَتى يَقُمْ مَقامَكَ رَقَّ. فَعادَ فَعادَتْ. قالَ شُعْبَةُ: فَقالَ في الثَّالِثَةِ أوِ الرَّابِعَةِ: «إنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ». [راجع: ١٩٨]

3384. Narrated 'Āishah رَضِيَ اللهُ عَنْها that the Prophet ﷺ said (to her), "Order Abū Bakr to lead the people in *Ṣalāt* (prayer)." She replied, "Abū Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the *Ṣalāt*)." The Prophet ﷺ repeated the same order and she gave the same reply. The narrator, Shu'ba said that the Prophet ﷺ said on the third or fourth time: "You are (like) the female companions of Yūsuf (Joseph).[1] Order Abū Bakr to lead the *Ṣalāt* (prayer)."

---

(1) (H. 3384) The women who cut their hands with their knives on looking at Yūsuf (Joseph), for they were fascinated and embarrassed by his beauty.

3385. Narrated Abū Mūsa: When the Prophet ﷺ fell ill, he said, "Order Abū Bakr to lead the people in *Ṣalāt* (prayer)." 'Āishah said, "Abū Bakr is a soft-hearted person.' The Prophet ﷺ gave the same order again and she again gave the same reply. He again said, "Order Abū Bakr (to lead the *Ṣalāt*)! You are (like) the female companions of Yūsuf (Joseph)." Consequently Abū Bakr led the people in *Ṣalāt* (prayer) in the lifetime of the Prophet ﷺ.

٣٣٨٥ - حدَّثَنا الربيعُ بنُ يَحْيَى البَصْريُّ: حدَّثنا زَائِدَةُ، عَن عَبْدِ المَلكِ ابنِ عُمَيرٍ، عَنْ أبي بُرْدَةَ بنِ أبي مُوسَى، عَنْ أبيهِ قالَ: مَرِضَ النَّبيُّ ﷺ فَقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَقالتْ عَائِشَةُ: إنَّ أبا بَكْرٍ رَجُلٌ كَذَا، فقالَ مِثْلَهُ، فَقالَتْ مِثْلَهُ، فقالَ: «مُرُوا أبَا بَكْرٍ فإنَّكُنَّ صَوَاحِبُ يُوسُفَ». فأمَّ أبو بَكْرٍ في حَياةِ النَّبيِّ ﷺ، وَقالَ حُسَينٌ عَنْ زَائِدَةَ: رَجُلٌ رَقِيْقٌ. [راجع: ٦٧٨]

3386. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Save 'Ayyash bin Abī Rabi'a (from the unjust treatment of the infidels). O Allāh! Save Salama bin Hishām. O Allāh! Save Al-Walīd. O Allāh! Save the weak amongst the believers. O Allāh! Send Your punishment on (the tribe of) Muḍar. O Allāh! Let them suffer from years (of drought) similar to that inflicted during the lifetime of Yūsuf (Joseph)."

٣٣٨٦ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ أنْجِ عَيَّاشَ بنَ أبي رَبِيعَةَ، اللَّهُمَّ أنْجِ سَلَمَةَ بنَ هِشامٍ، اللَّهُمَّ أنْجِ الوَلِيدَ، اللَّهُمَّ أنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وطْأتَكَ عَلى مُضَرَ، اللَّهُمَّ اجْعَلْها سِنِينَ كَسني يُوسُفَ».

3387. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh bestow His Mercy on Lout (Lot). Certainly he used to lean on a powerful support. If I were to stay in prison (for a period equal to) the stay of Yūsuf (Joseph) (in prison) and then the offer of freedom came to me, surely I would have accepted it."

[See *Ḥadīth* No. 3372]

٣٣٨٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدِ ابنِ أسماءَ ابنِ أخِي جُوَيْرِيَةَ: حدَّثَنا جُوَيْرِيَةُ بنُ أسمَاءَ، عَنْ مالكٍ، عَنِ الزُّهْرِيِّ: أنَّ سَعِيدَ بنَ المُسيَّبِ وأبا عُبَيْدٍ أخْبرَاهُ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَرْحَمُ اللهُ لُوطاً، لَقَدْ كانَ

يَأوِي إلى رُكْنٍ شَدِيدٍ ولَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ ثُمَّ أتاني الدَّاعِيْ لأجَبْتُهُ». [راجع: ٣٣٧٢]

3388. Narrated Masrūq: I asked 'Āishah's mother Umm Rūmān, about the accusation forged against 'Āishah . She said, "While I was sitting with 'Āishah, an *Anṣārī* woman came to us and said, 'Let Allāh condemn such and such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slanderous) story.' 'Āishah said, 'What story?' The woman then told her the story. 'Āishah asked, 'Have Abū Bakr and Allāh's Messenger ﷺ heard about it?' She said, 'Yes.' 'Āishah fell down unconscious (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet ﷺ came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumoured.' 'Āishah got up and said: By Allāh! Even if I took an oath, you would not believe me, and if I put forward an excuse, you would not excuse me. My example and your example is just like that example of Ya'qūb (Jacob) and his sons. 'It is Allāh (Alone) Whose Help can be sought against that (lie) which you describe.'" (V.12:18)

"The Prophet ﷺ left and then Allāh revealed the Verses (concerning the matter), and on that 'Āishah said, 'Thanks to Allāh (only) and not to anybody else.'"

٣٣٨٨ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أخْبَرَنا ابنُ فُضَيْلٍ: حدَّثَنا حُصينٌ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قالَ: سَألْتُ أُمَّ رومانَ وهي أمُّ عائِشَةَ لَمَّا قِيلَ فيها ما قِيلَ، قالَتْ: بَينما أنا مَعَ عائِشَةَ جالِستانِ إذْ وَلَجَتْ عَلَيْنا امْرَأةٌ مِنَ الأنصارِ، وهِيَ تقُولُ: فَعَلَ اللهُ بفُلانٍ وفَعَلَ، قالَتْ: فقلتُ: لِمَ؟ قالَتْ: إنَّهُ نَمى ذِكْرَ الحَدِيثِ. فَقالَتْ عائِشَةُ: أيُّ حَدِيثٍ؟ فأخبرتْها، قالَتْ: فَسَمِعَهُ أبُو بَكْرٍ ورَسُولُ اللهِ ﷺ؟ قالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيّاً عَلَيها، فمَا أفاقَتْ إلّا وعَلَيْها حُمَّى بنافِضٍ. فَجاءَ النَّبِيُّ ﷺ فَقالَ: «ما لِهٰذِهِ؟» قُلْتُ: حُمَّى أخَذَتْها مِنْ أجْلِ حَدِيثٍ تُحُدِّثَ بِهِ، فَقَعَدَتْ فَقالَتْ: واللهِ لَئِنْ حَلَفْتُ لا تُصَدِّقُونَني، ولَئِنِ اعْتَذَرْتُ لا تَعْذِرُونَني. فَمَثَلي ومَثَلُكُمْ كَمَثَلِ يَعْقُوبَ وبَنِيهِ وَاللهُ المُسْتَعانُ عَلى ما تَصِفُونَ فانْصَرَفَ النَّبِيُّ ﷺ فأنْزَلَ اللهُ ما أنْزَلَ فأخْبَرَها، فَقالَتْ: بِحَمْدِ اللهِ لا بِحَمْدِ أحَدٍ. [انظر: ٤١٤٣، ٤٦٩١، ٤٧٥١]

3389. Narrated 'Urwa: I asked 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ about the meaning of the following Verse: "(They

٣٣٨٩ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ

were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people)..." (V.12:110)

'Āishah replied, "Really, their nations (people) denied them." I said, "By Allāh! They were definite that their nations treated them as liars and it was not a matter of suspecting." 'Āishah said, "O 'Uraiyya (i.e., 'Urwa)! No doubt, they were quite sure about it."

I said, "May the Verse be read in such a way as to mean that the Messengers thought that Allāh did not help them?"(1) 'Āishah said, "Allāh forbid (impossible)! The Messengers did not suspect their Lord of such a thing. But this Verse is concerned with the Messengers' followers who had faith in their Lord and believed in their Messengers, and their period of trials was long and Allāh's Help was delayed till the Messengers gave up hope for the conversion of the disbelievers amongst their nation, and the Messengers thought that their followers treated them as liars, thereupon Allāh's Help came to them."

[See Vol. 6, *Hadīth* No. 4695]

شِهابٍ قالَ: أخْبَرَني عُرْوَةُ: أنَّهُ سَألَ عائِشَةَ رَضِيَ اللهُ عَنها زَوْجَ النَّبِيِّ ﷺ: أرَأيْتِ قَوْلَ اللهِ: ﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾ أوْ: كُذِّبُوا؟ قالَتْ: بَلْ كَذَّبَهُمْ قَوْمُهُمْ، فَقُلْتُ: واللهِ لَقَدِ اسْتَيْقَنُوا أنَّ قَوْمَهُمْ كَذَّبُوهُمْ وما هُوَ بالظَّنِّ. فَقالَتْ: يا عُرَيَّةُ، لَقَدِ اسْتَيْقَنُوا بِذٰلِكَ. قُلْتُ: فَلَعَلَّها أوْ كُذِبُوا، قالَتْ: مَعاذَ اللهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذٰلِكَ بِرَبِّها. وأمَّا هٰذِهِ الآيَةُ قالَتْ: هُمْ أتْباعُ الرُّسُلِ الذِينَ آمَنُوا بِرَبِّهِمْ وصَدَّقُوهُمْ وطالَ عَلَيهِمُ البَلاءُ واسْتَأْخَرَ عَنْهُمُ النَّصْرُ حَتَّى إذَا استَيْأَسَتْ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِمْ، وظَنُّوا أنَّ أتْباعَهُمْ كَذَّبُوهُمْ جاءَهُمْ نَصْرُ اللهِ. قالَ أبُو عَبْدِ اللهِ: اسْتَيْأَسُوا: اسْتَفْعَلُوا مِنْ يَئِسْتُ مِنْه، مِنْ يُوسُفَ ﴿وَلَا تَاْيْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ﴾: مَعناهُ مِنَ الرَّجاءِ. [انظر: ٤٥٢٥، ٤٦٩٥، ٤٦٩٦]

3390. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, (was) Yūsuf (Joseph), the son of Ya'qūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham) عَلَيْهِمُ السَّلام.

٣٣٩٠ - أخْبرني عَبْدَةُ: حدَّثَنا عبدُ الصَّمدِ، عَنْ عبد الرَّحْمنِ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّ النَّبِيَّ ﷺ قالَ: «الكَرِيمُ ابنُ الكَرِيمِ ابنِ الكَرِيمِ ابنِ الكَرِيمِ: يُوسُفُ بنُ يَعْقُوبَ ابنِ إسحاقَ بنِ

(1) (H. 3389) The Verse contains a word which may be read as '*Kudhdhibū*' or '*Kudhibū*'. Hence the difference in its interpretation.

إِبْـرَاهِـيْـمَ عَـلَـيْـهِـمُ الـسَّـلامُ».

[راجع: ٣٣٨٢]

(20) CHAPTER. The Statement of Allāh تعالى:

"And (remember) Ayyūb (Job), when he cried to his Lord: 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.'" (V.21:83)

(٢٠) **بابٌ قَوْلِ اللهِ تعالى:** ﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾﴾ [الأنبياء: ٨٣] ﴿ٱرْكُضْ﴾ [ص: ٤٢]: اضْرِبْ، ﴿يَرْكُضُونَ﴾ [الأنبياء: ١٢]: يَعْدُونَ.

3391. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While Ayyub (Job) was taking a bath in a naked state, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, 'O Ayyūb! Have I not given you enough so that you are not in need of what you see?' He said, 'Yes, O Lord! But I cannot dispense with Your Blessing'."

٣٣٩١ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنْ همَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «بَيْنَما أيُّوبُ يَغتسِلُ عُرْياناً خَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْثِي في ثَوْبِهِ فَنَادَاهُ رَبُّهُ: يا أيُّوبُ، ألَمْ أكُنْ أغْنَيْتُكَ عَمَّا تَرَى؟ قالَ: بَلى يا رَبِّ، ولكِنْ لا غِنَى لي عَنْ بَرَكَتِكَ». [راجع: ٢٧٩]

(21) CHAPTER:

"And mention in the Book (this Qur'ān) Mūsa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him to draw near to Us for a talk with him.' (Mūsa). (V.19:51, 52)

(٢١) **بابٌ:** ﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ مُوسَىٰٓ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ﴿٥٢﴾﴾ كَـلِـمَـةُ يُـقـالُ لـلـوَاحِـدِ والاثْنَينِ، والجميع: نجيٌّ. ويُقالُ: ﴿خَلَصُوا۟ نَجِيًّا﴾ [يوسف: ٨٠]: اعْتـزَلُوا نَـجِيّاً، والـجَمْعُ أنـجِيَةٌ، يَتَناجَوْنَ. تَلَقَّفُ تَلَقَّمُ

3392. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ returned to Khadīja while his heart was beating rapidly. She took him to Waraqa bin Naufal, who was a Christian convert and used to read the Injeel (Gospel)

٣٣٩٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ: سَمِعْتُ

in Arabic. Waraqa asked (the Prophet ﷺ), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allāh sent to (the Prophet) Mūsa (Moses). Should I live till you receive the Divine Message, I will support you strongly." (See H. 3)

عُرْوَةَ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فَرَجَعَ النَّبِيُّ ﷺ إلى خَدِيجَةَ يَرْجُفُ فُؤَادُهُ، فانْطَلَقَتْ بهِ إلى ورَقَةَ بنِ نَوْفَلٍ وكانَ رَجُلاً تَنَصَّرَ يَقْرَأُ الإنْجِيلَ بالعَرَبِيَّةِ، فَقالَ ورَقَةُ: ماذَا تَرَى؟ فأخْبَرَهُ فَقالَ ورَقَةُ: هذَا النَّامُوسُ الذِي أنْزَلَ اللهُ عَلى مُوسَى، وإنْ أدْرَكَني يَومُكَ أنْصُرْكَ نَصْراً مُؤَزَّراً. النَّامُوسُ: صاحِبُ السِّرِّ الذِي يُطْلِعُهُ بِما يَسْتُرُهُ عنْ غَيرِهِ.

[راجع: ٣]

(22) CHAPTER. The Statement of Allāh عزوجل:

"And has there come to you the story of Mūsa (Moses)? When he saw a fire.. (up to).. in the sacred valley, *Ṭuwā*." (V.20:9-12)

(٢٢) **بابُ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ۝ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ۝﴾ إلى قَوْلِهِ: ﴿بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى﴾ [طه: ٩-١٢] ﴿ءَانَسْتُ﴾ [طه: ١٠]: أبْصَرْتُ ﴿نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ﴾ الآيَةَ.

قالَ ابنُ عَبَّاسٍ: ﴿ٱلْمُقَدَّسِ﴾: المُبارَكُ. ﴿طُوًى﴾: اسمُ الوَادِي. ﴿سِيرَتَهَا﴾: حالَتَها. و﴿ٱلنُّهَىٰ﴾: التُّقَى. ﴿بِمَلْكِنَا﴾: بأمرِنا. ﴿هَوَىٰ﴾: شَقِيَ. ﴿فَٰرِغًا﴾ إلَّا منْ ذِكْرِ مُوسَى. ﴿رِدْءًا﴾: كيْ يُصَدِّقَني، ويُقالُ: مُغِيثاً أوْ مُعِيناً. يَبْطُشُ ويَبْطِشُ، ﴿يَأْتَمِرُونَ﴾: يَتَشاوَرُونَ والجِذْوَةُ: قِطْعَةٌ غَلِيظَةٌ منَ الخَشَبِ لَيسَ لَهَا

لَهَبٌ، ﴿سَنَشُدُّ﴾: سَنُعِينُكَ. كُلَّما عَزَّزْتَ شَيْئاً فَقَدْ جَعَلْتَ لهُ عَضُداً. وقالَ غَيْرُهُ: كُلَّما لَمْ يَنْطِقْ بِحَرْفٍ أوْ فِيهِ تَمْتَمَةٌ أوْ فَأفأةٌ فَهِيَ عُقْدَةٌ. ﴿أَزْرِى﴾: ظَهْرِي. ﴿فَيُسْحِتَكُم﴾: فَيُهْلِكَكُمْ. ﴿ٱلْمُثْلَىٰ﴾ تأنِيثُ الأمْثَلِ. يَقُولُ: بِدِينِكُمْ. يُقالُ: خُذِ المُثْلى، خُذِ الأمْثَلَ. ﴿ثُمَّ ٱئْتُوا۟ صَفًّا﴾. يُقالُ: هَلْ أتَيْتَ الصَّفَّ اليَوْمَ؟ يَعْنِي المُصَلَّى الذي يُصَلَّى فِيهِ. ﴿فَأَوْجَسَ﴾: أضْمَرَ خَوْفاً فَذَهَبَتِ الوَاوُ مِنْ ﴿خِيفَةً﴾ لِكَسْرَةِ الخاءِ ﴿فِى جُذُوعِ ٱلنَّخْلِ﴾ عَلى جُذُوعٍ. ﴿خَطْبُكَ﴾: بالُكَ. ﴿مِسَاسَ﴾: مَصْدَرُ ماسَّهُ مِساساً. ﴿لَنَنسِفَنَّهُۥ﴾: لَنُذْرِيَنَّهُ. الضَّحاءُ: الحَرُّ. ﴿قُصِّيهِ﴾: اتَّبِعي أثَرَهُ، وقَدْ يَكُونُ أنْ يَقُصَّ الكَلامَ ﴿نَحْنُ نَقُصُّ عَلَيْكَ﴾. ﴿عَن جُنُبٍ﴾: عَنْ بُعْدٍ، وعَنْ جَنابَةٍ وعَنِ اجْتِنابٍ واحِدٌ. قالَ مجَاهِدٌ: ﴿عَلَىٰ قَدَرٍ﴾: مَوْعِدٌ. ﴿وَلَا تَنِيَا﴾: لا تَضْعُفَا مَكَاناً سوَى منصف بينهم. ﴿يَبَسًا﴾: يابِساً. ﴿مِّن زِينَةِ ٱلْقَوْمِ﴾ الحُلِيِّ الذي اسْتَعارُوا مِنْ آلِ فِرْعَوْنَ. ﴿فَقَذَفْنَٰهَا﴾: ألْقَيْتُها، ﴿أَلْقَى﴾: صَنَعَ. ﴿فَنَسِىَ﴾ مُوسَى، هُمْ يَقُولُونَهُ: أخْطَأ الرَّبَّ. ﴿أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا﴾ في العِجْلِ.

٣٣٩٣ - حَدَّثَنَا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ، عَنْ أنسِ بنِ مالكٍ، عَنْ مالكِ بنِ صَعْصَعَةَ: أنَّ رَسُولَ اللهِ ﷺ حَدَّثَهُم عَنْ لَيْلَةِ أُسْرِيَ بِهِ حتَّى أتَى السَّماءَ الخامِسَةَ فإذَا هارُون قالَ: «هذا هارونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ، ثُمَّ قالَ: مَرْحَباً بالأخِ الصَّالحِ والنَّبِيِّ الصَّالحِ».

تابَعَهُ ثابتٌ وعَبَّادُ بنُ أبي عَلِيٍّ عنْ أنسٍ عنِ النَّبِيِّ ﷺ. [راجع: ٣٢٠٧]

3393. Narrated Mālik bin Ṣa‘ṣa‘a: Allāh's Messenger ﷺ talked to his companions about his *Al-Isra* (Journey by Night). When he reached the fifth heaven, he met Harūn (Aaron). [Jibrīl (Gabriel) said to the Prophet ﷺ], "This is Harūn." The Prophet ﷺ said, "Jibrīl greeted and so did I, and he returned the greeting saying, 'Welcome, O pious brother and pious Prophet.'"

(٢٣) **بابٌ**: ﴿وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ﴾ إلى قولِهِ: ﴿مُسْرِفٌ كَذَّابٌ﴾

(23) CHAPTER:

"And a believing man of Fir‘aun's (Pharaoh) family, who hid his faith said.. (up to).. a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!" (V.40:28)

(٢٤) **بابُ قَوْلِ اللهِ تَعالى**: ﴿وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ﴾ [طه: ٩] ﴿وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا﴾ [النساء: ١٦٤]

(24) CHAPTER. The Statement of Allāh تعالى:

"Has there come to you the story of Mūsa (Moses)?" (V.79:15)

And Allāh's Statement:

"...And to Moses Allāh spoke directly." (V.4:164)

٣٣٩٤ - حَدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامُ بنُ يُوسُفَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِي: «رَأيْتُ مُوسَى

3394. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the night of my *Al-Isra* (Journey by Night) (to the heavens), I saw (the Prophet) Mūsa (Moses) who was a thin person with lank hair, looking like one of the men of the tribe of Shanū'a; and I saw 'Īsā (Jesus) who was of average height with red face as if he had just come out of a bathroom. And I resemble

وإذَا رَجُلٌ ضَرْبٌ رَجِلٌ كأَنَّهُ مِنْ رجالِ شَنُوءَةَ، ورَأَيْتُ عيسَى فإذَا هُوَ رَجُلٌ رَبْعَةٌ أحْمَرُ كأنَّما خَرَجَ مِنْ دِيْمَاسٍ، وأنا أشْبَهُ ولدِ إبرَاهِيمَ بِهِ ثُمَّ أُتِيتُ بإناءَيْنِ في أحَدِهِمَا لَبَنٌ وفي الآخَرِ خَمْرٌ فَقالَ: اشْرَبْ أيَّهُما شِئْتَ، فأخَذْتُ اللَّبنَ فَشَرِبْتُهُ، فَقِيلَ: أخَذْتَ الفِطْرَةَ، أما إنَّكَ لَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ». [انظر: ٣٤٣٧، ٤٧٠٩، ٥٥٧٦، ٥٦٠٣]

Prophet Ibrāhīm (Abraham) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Jibrīl (Gabriel) said, 'Drink whichever you like.' I took the milk and drank it. Jibrīl said, 'You have accepted what is natural (True Religion i.e., Islām), and if you had taken the wine, your followers would have gone astray'."

٣٣٩٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أبا العالِيَةِ: حدَّثَنا ابنُ عَمِّ نَبِيِّكُمْ، يَعْني ابنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَنْبَغِي لِعَبْدٍ أنْ يَقُولَ: أنا خيرٌ مِنْ يُونُسَ بنِ مَتّى»، ونَسَبَهُ إلى أبيهِ. [انظر: ٣٤١٣، ٤٦٣٠، ٧٥٣٩]

3395. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "One should not say that I am better than Yūnus (Jonah) bin Mattā." So, he mentioned his father Mattā.

٣٣٩٦ - وذَكَرَ النَّبِيُّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ فَقالَ: «مُوسَى آدَمُ طُوَالٌ كأنَّهُ مِنْ رجالِ شَنُوءَةَ، وقالَ: عِيْسَى جَعْدٌ مَرْبُوعٌ». وذَكَرَ مالِكاً خازِنَ النَّارِ، وذَكَرَ الدَّجَّالَ. [راجع: ٣٢٣٩]

3396. The Prophet ﷺ mentioned the night of his *Al-Isra* (Journey by Night to the heavens) and said, "The Prophet Mūsa (Moses) was brown, and tall person as if from the people of the tribe of Shanū'a. 'Īsā (Jesus) was a curly-haired man of moderate height." He also mentioned Mālik, the gate-keeper of the (Hell) Fire, and *Ad-Dajjāl*.

٣٣٩٧ - حدَّثنَا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا أيُّوبُ السَّخْتِيانيُّ، عَنِ ابنِ سَعِيدِ بنِ جُبَيْرٍ، عَنْ أبِيْهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ

3397. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ came to Al-Madīna, he found (the Jews) observing fasting on the day of '*Āshūra*' (i.e., 10th of Muharram). They used to say: "This is a great day on which Allāh saved Mūsa (Moses) and drowned the

عَنْهُما : أنَّ النَّبيَّ ﷺ لمَّا قَدِمَ المَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْماً يَعْني يَوْمَ عاشُورَاءَ فَقالُوا : هَذَا يَومٌ عَظِيمٌ، وهُوَ يَوْمٌ نَجَّى اللهُ فِيهِ مُوسَى، وأغْرَقَ آلَ فِرْعَوْنَ فَصَامَ مُوسَى شُكْراً لله. فَقالَ : «أنا أوْلى بِمُوسَى مِنْهُم» فَصَامَهُ، وأمَرَ بِصِيامِهِ. [راجع: ٢٠٠٤]

folk of Fir'aun (Pharaoh). Mūsa observed the fast on this day, as a sign of gratitude to Allāh." The Prophet ﷺ said, "I am closer to Mūsa than they." So, he observed the fast (on that day) and ordered (the Muslims) to observe fasting on that day.

(٢٥) بابُ قَوْلِ اللهِ تَعالى : ﴿وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً﴾ إلى قوله: ﴿وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ﴾ [الأعراف: ١٤٣]

يُقالُ: دَكَّهُ: زَلْزَلَهُ. ﴿فَدُكَّتَا﴾: فَدُكِكْنَ، جَعَلَ الجِبالَ كالوَاحِدَةِ. كما قالَ اللهُ عَزَّ وجَلَّ: ﴿أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا﴾ [الأنبياء: ٣٠] ولم يَقُلْ: كُنَّ رَتْقاً مُلْتَصِقَتَينِ. ﴿وَأُشْرِبُوا۟﴾: ثَوْبٌ مُشَرَّبٌ: مَصْبُوغٌ. قالَ ابنُ عَبَّاسٍ: ﴿فَٱنۢبَجَسَتْ﴾: انْفَجَرَتْ. ﴿وَإِذْ نَتَقْنَا ٱلْجَبَلَ﴾: رَفَعْنا.

(25) CHAPTER. The Statement of Allāh تعالى:

"And We appointed for Mūsa (Moses) thirty nights... (up to)... And I am the first of the believers' (V.7:142,143)

٣٣٩٨ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عمرِو بنِ يَحْيى عن أبيه، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «النَّاسُ يَصْعَقُونَ يَوْمَ القِيامَةِ فأكُونُ أوَّلَ مَن يُفِيقُ، فإذَا أنَا بِمُوسَى آخِذٌ بِقائمةٍ مِنْ قَوَائمِ العَرْشِ فَلا أدْرِي أفاقَ قَبْلي أمْ جُوزِيَ بِصَعْقَةِ الطُّورِ؟». [راجع: ٢٤١٢]

3398. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "People will be struck with unconsciousness on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Mūsa (Moses) holding one of the pillars of Allāh's Throne. I will wonder whether he has become conscious before me or he has been exempted, because of his unconsciousness at the Ṭūr (mountain) which he received (on the earth)."

3399. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Were it not for Banī Israel, meat would not decay; and were it not for Ḥawwa (Eve), no woman would ever betray her husband."(1)

[See *Ḥadīth* No. 3330]

٣٣٩٩ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «لَوْلا بَنُو إسْرائيلَ لم يَخْنَزِ اللَّحْمُ، ولَوْلا حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَها الدَّهْرَ».

(26) CHAPTER. Torrential flood.
(Explanation of few Arabic words not translated.)

(٢٦) بابُ طُوفانٍ منَ السَّيْلِ،

وَيُقالُ للمَوْتِ الكَثِيرِ: طُوفانٌ. ﴿وَٱلْقُمَّلَ﴾: الحُمْنانُ يُشْبِهُ صِغارَ الحَلَمِ. ﴿حَقِيقٌ﴾: حَقٌّ. ﴿سُقِطَ﴾: كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ في يَدِهِ.

(27) CHAPTER. The story of Al-Khiḍr with Mūsa (Moses) عَلَيْهِما السَّلام.

(٢٧) بابُ حَدِيثِ الخَضِرِ مَعَ مُوسَى عَلَيْهِما السَّلام

3400. Narrated Ibn 'Abbās that he differed with Al-Ḥur bin Qais Al-Fazārī regarding the companion of Moses. Ibn 'Abbās said that he was Al-Khiḍr. Meanwhile Ubaī bin Ka'b passed by them and Ibn 'Abbās called him saying, "My friend and I have differed regarding Mūsa's companion whom Mūsa asked the way to meet. Have you heard Allāh's Messenger ﷺ mentioning something about him?" He said, "Yes, I heard Allāh's Messenger ﷺ saying, 'While Mūsa was sitting in the company of some Israēlites, a man came and asked (him): Do you know anyone who is more learned than you? Mūsa replied: No. So, Allāh sent the Divine Revelation to Mūsa:

'Yes, Our slave, Khiḍr (is more learned

٣٤٠٠ - حدَّثنا عَمْرُو بنُ مُحَمَّدٍ: حدَّثنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثني أبي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ: أنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ أخْبرَهُ عَنِ ابنِ عَبَّاسٍ: أنَّهُ تَمارَى هُوَ والحُرُّ بنُ قَيْسٍ الفَزارِيُّ في صاحِبِ مُوسَى، قالَ ابنُ عَبَّاسٍ: هُوَ خَضِرٌ، فَمَرَّ بِهِما أُبَيُّ بن كَعْبٍ فَدعاهُ ابنُ عبَّاسٍ فَقالَ: إنّي تَمارَيْتُ أنا وصَاحِبي هذا في صَاحِبِ مُوسَى الذي سألَ السَّبيلَ إلى لُقِيِّهِ، هَلْ

(1) (H. 3399) (A) Isrāelites stored the meat which Allāh provided them with, though they were ordered not to do so, therefore Allāh caused the meat to decay. (B) Ḥawwa (Eve) tempted her husband (Ādam) to eat from the forbidden tree, and by doing so, she cheated him.

سَمِعتَ رَسُولَ اللهِ ﷺ يَذْكُرُ شَأْنَهُ؟ قالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنما مُوسَى في مَلَأٍ مِنْ بَني إسْرَائِيلَ جاءَهُ رَجُلٌ فَقالَ: هَلْ تَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ قالَ: لا، فأَوْحَى اللهُ إلى مُوسَى: بَلى، عَبْدُنا خَضِرٌ. فَسَأَلَ مُوسَى السَّبيلَ إلَيْهِ. فَجُعِلَ لَهُ الحُوتُ آيَةً. وقِيلَ لَهُ: إذا فَقَدْتَ الحُوتَ فارجِعْ فإنَّكَ سَتَلْقاهُ، فكانَ يَتْبَعُ الحوتَ في البَحْرِ. فَقالَ لِمُوسَى فَتاهُ: أَرَأَيْتَ إذْ أَوَيْنا إلى الصَّخْرَةِ فإنّي نَسِيتُ الحُوتَ وما أَنْسانِيهِ إلَّا الشَّيطانُ أَنْ أَذْكُرَهُ. فَقالَ مُوسَى: ذٰلِكَ ما كُنَّا نَبْغِ فارْتَدَّا عَلى آثارِهِما قَصصاً، فَوَجَدَا خضِراً فكانَ مِنْ شَأْنِهِما الذي قَصَّ اللهُ في كِتابِهِ».

[راجع: ٧٤]

than you).' Mūsa asked how to meet him (i.e., Khiḍr). So, the fish was made as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Mūsa went on looking for the sign of the fish in the sea. The boy-servant of Mūsa said to him: Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it. Mūsa said: That was what we were seeking after. And both of them returned, following their footmarks and found Khiḍr; and what happened further to them, is mentioned in Allāh's Book (the Qur'ān)."

٣٤٠١ - **حدَّثنا** عَليّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: أَخْبَرَني سَعِيدُ بنُ جُبَيرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ: إنَّ نَوفاً البِكالي يَزْعُمُ أَنَّ مُوسَى صاحِبَ الخَضِرِ لَيْسَ هُوَ مُوسَى بَني إسْرَائِيلَ، إنَّما هُوَ مُوسَى آخَرُ فقالَ: كَذَبَ عَدُوُّ اللهِ، حدَّثَنا أُبَيُّ بنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ «أَنَّ مُوسَى قامَ خَطِيباً في بَني إسْرَائِيلَ فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقالَ: أنا، فَعَتَبَ اللهُ عليهِ إذْ لَمْ يَرُدَّ

3401. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bikālī claims that Mūsa, the companion of Al-Khiḍr was not Mūsa (the Prophet) of the Children of Israel, but some other Mūsa." Ibn 'Abbās said, "Allāh's enemy (i.e., Nauf) has told a lie. Ubaī bin Ka'b told us that the Prophet ﷺ said, 'Once Mūsa stood up and addressed Banī Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allāh admonished him as he did not attribute absolute knowledge to Him (Allāh). So, Allāh said to him, 'Yes, at the junction of the two seas there is a slave of Mine who is more learned than you.' Mūsa said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish and put it in a basket and you will

العِلْمَ إِلَيْهِ، فَقالَ لَهُ: بَلى، لي عَبْدٌ بِمَجْمَعِ البَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قالَ: أَيْ رَبِّ، ومَنْ لي بِهِ؟ - ورُبَّما قالَ سُفْيانُ: أَيْ رَبِّ، وكَيْفَ لي بِهِ؟ - قالَ: تأْخُذُ حُوتاً، فَتَجْعَلُهُ في مِكْتَلٍ حَيْثُما فَقَدْتَ الحُوتَ فَهو ثَمَّ ورُبَّما قالَ: فَهُوَ ثَمَّهْ - وأَخَذَ حُوتاً فَجَعَلَهُ في مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وفَتاهُ يُوشَعُ بنُ نُونٍ حتَّى أَتَيا الصَّخْرَةَ وضَعا رُؤُوسَهُما. فَرَقَدَ مُوسَى واضْطَرَبَ الحُوتُ فَخَرَجَ فَسَقَطَ في البَحْرِ فاتَّخَذَ سَبِيلَهُ في البَحْرِ سَرَباً، فأَمْسَكَ اللهُ عَنِ الحُوتِ جِرْيَةَ الماءِ فَصارَ مِثْلَ الطَّاقِ فَقالَ هٰكَذا مِثْلَ الطَّاقِ، فانْطَلَقا يَمْشِيانِ بَقِيَّةَ لَيْلَتِهِما ويَوْمَهُما حتَّى إذَا كانَ مِنَ الغَدِ قالَ لِفَتاهُ: آتِنا غَداءَنا لَقَدْ لَقِينا مِنْ سَفَرِنا هذا نَصباً. ولَمْ يَجِدْ مُوسَى النَّصَبَ حتَّى جاوَزَ حَيْثُ أَمَرَهُ اللهُ. قالَ لَهُ فَتاهُ: أَرَأَيْتَ إِذْ أَوَيْنا إِلى الصَّخْرَةِ فإنِّي نَسِيتُ الحُوتَ وما أَنْسانِيهِ إِلَّا الشَّيْطانُ أَنْ أَذْكُرَهُ واتَّخَذَ سَبِيلَهُ في البَحْرِ عَجَباً. فَكانَ لِلحُوتِ سَرَباً ولَهُما عَجَباً، قالَ له مُوسَى: ذٰلِكَ ما كُنَّا نَبْغي، فارْتَدَّا على آثارِهِما قَصَصاً. رَجَعا يَقُصَّانِ آثارَهُما حتَّى انْتَهيا إلى الصَّخْرَةِ، فإذَا رَجُلٌ مُسَجًّى بِثَوْبٍ فَسَلَّمَ مُوسَى فَرَدَّ عليهِ فَقالَ:

find him at the place where you will lose the fish.' Mūsa took a fish and put it in a basket and proceeded along with his boy-servant, Yūsha' bin Nūn, till they reached the rock where they laid their heads (i.e., lay down). Moses slept, and the fish, moving out of the basket, fell into the sea.

'It took its way into the sea (straight) as in a tunnel. Allāh stopped the flow of water over the fish and it became like an arch (the Prophet ﷺ pointed out this arch with his hands). They travelled the rest of the night, and the next day. Mūsa said to his boy-servant, 'Bring us our early meal; indeed, we have suffered much fatigue in this journey of ours.' Mūsa did not feel tired till he crossed that place which Allāh had ordered him to seek after. His boy-servant said to him, 'Do you know that when we betook ourselves to the rock, I indeed forgot the fish, and none but Satan made me forget to remember it. It took its course into the sea in a strange way?' So there was a tunnel for the fish and for them (Mūsa and his servant) there was astonishment. Mūsa said, 'That is what we have been seeking.' So, both of them went back retracing their footsteps till they reached the rock. There they saw a man lying covered with a garment. Mūsa greeted him and he replied saying, "Is there such a greeting in your land?' Mūsa said, 'I am Mūsa.' The man asked, 'Mūsa of Banī Israel?' Mūsa said, 'Yes, I have come to you so that you may teach me something of that knowledge which you have been taught (by Allāh).' He said, 'O Mūsa! I have some of the knowledge of Allāh, which Allāh has taught me, and which you do not know, while you have some of the knowledge of Allāh which Allāh has taught you and which I do not know.' Mūsa asked, 'May I follow you?' He said, 'But you will not be able to remain

patient with me, for how can you be patient about things which you know not?' (Mūsa said, 'You will find me, if Allāh will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the seashore, a ship passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khiḍr and so they took them on board without fare. When they were on board the ship, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khiḍr said to Mūsa, 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khiḍr took an adze and plucked a plank, and Mūsa did not notice it till he had plucked a plank with the adze. Mūsa said to him, 'What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their ship so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khiḍr replied, 'Did I not tell you that you would not be able to have patience with me?' Mūsa replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my affair (with you).' So, the first excuse of Mūsa was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

Al-Khiḍr took hold of the boy's head and plucked it with his hand like this. (Sufyān, the subnarrator, pointed with his fingertips as if he was plucking some fruit.) Mūsa said to him, 'Have you killed an innocent person who has not killed any person? You have really done an horrible thing.' Al-Khiḍr said, 'Did I not tell you that you would not be able to have patience with me?' Mūsa said, 'If I ask you about anything after this, keep me

وأنّى بأرْضِكَ السَّلامُ، قالَ: أنا مُوسَى، قالَ: مُوسَى بَني إسْرَائِيلَ؟ قالَ: نَعَمْ أتَيْتُكَ لِتُعَلِّمَني مِمَّا عُلِّمْتَ رُشْداً. قالَ: يا مُوسَى إنّي عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ اللهُ لا تَعْلَمُهُ، وأنْتَ عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لا أعْلَمُهُ قالَ: هَلْ أتَّبِعُكَ؟ قالَ: ﴿قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾﴾ إلى قَوْلِهِ: ﴿إِمْرًا﴾ فانْطَلَقا يَمْشِيانِ عَلى ساحِلِ البَحْرِ فمَرَّتْ بِهِما سَفِينَةٌ كَلَّمُوهُمْ أنْ يَحْمِلُوهُمْ فَعَرَفُوا الخَضِرَ فَحَمَلُوهُ بِغَيْرِ نَوْلٍ. فَلَمَّا رَكِبا في السَّفِينَةِ جاءَ عُصْفورٌ فَوَقَعَ عَلى حَرْفِ السَّفِينَةِ فَنَقَرَ في البَحْرِ نَقْرَةً أوْ نَقْرَتَيْنِ، قالَ لَهُ الخَضِرُ: يا مُوسَى، ما نَقَصَ عِلْمِي وعِلْمُكَ مِنْ عِلْمِ اللهِ إلّا مِثْلَ ما نَقَصَ هذَا العُصْفُورُ بِمِنْقارِهِ مِنَ البَحْرِ، إذْ أخَذَ الفَأسَ فَنَزَعَ لَوْحاً فَلَمْ يَفْجَأْ مُوسَى إلّا وقَدْ قَلَعَ لَوْحاً بالقَدُّومِ، فَقالَ لَهُ مُوسَى: ما صَنَعْتَ؟ قَوْمٌ حَمَلُونا بِغَيْرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ فَخَرَقْتَها لِتُغْرِقَ أهْلَها لَقَدْ جِئْتَ شَيْئًا إمْراً. قالَ: ألَمْ أقُلْ: إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبراً. قالَ: لا تُؤَاخِذْني بِما نَسِيتُ ولا تُرْهِقْني مِنْ أمْرِي عُسْراً. فَكانَتِ الأولى مِنْ مُوسَى نِسْياناً. فَلَمَّا خَرَجا

not in your company. You have received an excuse from me.' Then both of them proceeded till they came to some people of a town, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khiḍr repaired it just by touching it with his hands). (Sufyān, the subnarrator, pointed with his hands, illustrating how Al-Khiḍr passed his hands over the wall upwards.) Mūsa said, 'These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.' Al-Khiḍr said, 'This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient'." The Prophet ﷺ added, "We wished that Mūsa could have remained patient by virtue of which Allāh might have told us more about their story." (Sufyān, the subnarrator, said that the Prophet ﷺ said, "May Allāh bestow His Mercy on Mūsa! If he had remained patient, we would have been told further more about their case.")

مِنَ البَحْرِ مَرُّوا بِغُلامٍ يَلْعَبُ مَعَ الصِّبْيانِ فأخَذَ الخَضِرُ برَأسِهِ فَقَلَعَهُ بِيَدِهِ هٰكذَا، - وأوْمأ سُفْيانُ بأطْرَافِ أصابِعِهِ كأنَّهُ يَقْطِفُ شَيْئاً - فَقالَ لَهُ مُوسَى: أقَتَلْتَ نَفْساً زَكِيَّةً بِغَيرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئاً نُكْراً؟ قالَ: ألَمْ أقُلْ لكَ: إنَّكَ لَنْ تَسْتَطِيعَ مَعيَ صَبراً. قالَ: إنْ سَألْتُكَ عَنْ شَيْءٍ بَعْدَها فَلا تُصَاحِبْني قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْراً، فانْطَلَقَا حتَّى إذَا أتَيا أهْلَ قَرْيَةٍ اسْتَطْعَما أهْلَها فأبَوْا أنْ يُضَيِّفُوهُما فَوَجَدَا فِيها جِدَاراً يُرِيدُ أنْ يَنْقَضَّ - مائِلاً أوْمأ بِيَدِهِ هكَذَا، وأشارَ سُفْيانُ كأنَّهُ يَمْسَحُ شَيْئاً إلى فَوقُ، فَلَمْ أسمَعْ سُفْيان يَذْكُرُ مائِلاً إلَّا مَرَّةً - قالَ: قَوْمٌ أتَيْناهُمْ فَلَمْ يُطْعِمُونا ولَمْ يُضَيِّفُونا عَمَدْتَ إلى حائِطِهِمْ، لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أجْراً؟ قالَ: هذَا فِرَاقُ بَيْني وبَيْنِكَ سأُنَبِّئُكَ بتَأويلِ ما لَمْ تَسْتَطِعْ عَلَيْهِ صَبراً» قالَ النَّبيُّ ﷺ: «وَدِدْنا أنَّ مُوسَى كانَ صَبَرَ فَقَصَّ اللهُ عَلَيْنا مِنْ خَبرِهِما» قالَ سُفْيانُ: قالَ النَّبيُّ ﷺ: «يَرْحَمُ اللهُ مُوسَى لَوْ كانَ صَبَرَ يُقَصُّ عَلَيْنا مِنْ أمْرِهِمَا» قَالَ: وقَرَأ ابنُ عَبَّاسٍ (أمامَهُمْ مَلِكٌ يأخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْباً) (وأمَّا الغُلامُ فَكانَ كافِراً وكانَ أبَواهُ مُؤْمِنَيْنِ) ثُمَّ قالَ لي سُفْيانُ: سَمِعْتُهُ

مِنْهُ مَرَّتَينِ وحَفِظْتَهُ مِنه، قيل لِسُفْيانَ: حَفِظْتَهُ قَبْلَ أَنْ تَسْمَعَهُ منْ عَمْرٍو أو تَحَفَّظْتَهُ منْ إنْسانٍ؟ فَقالَ: ممَّنْ أَتَحَفَّظُهُ؟ ورَوَاهُ أحَدٌ عَنْ عَمْرٍو غَيري، سَمِعْتُهُ مِنْهُ مَرَّتَينِ أوْ ثَلاثاً وحَفِظْتُهُ مِنْهُ. [راجع: ٧٤]

3402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Al-Khidr(1) was named so, because if he sat over a barren white land, it turned green with plantation after (his) sitting over it."

٣٤٠٢ - **حدَّثنا** مُحَمَّدُ بنُ سَعِيدٍ الأَصْبهانيُّ: أخْبرَنا ابنُ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّما سُمِّيَ الخَضِرُ لأنَّهُ جَلَسَ عَلى فَرْوَةٍ بَيْضاءَ فإذَا هِيَ تَهْتَزُّ منْ خَلْفِهِ خَضْراءَ». قَالَ الحَمَوِيُّ: قَالَ مُحَمَّد بنُ يُوسفَ بن مَطَر الفربري: حَدَّثَنَا عَلِي بن خشْرَم عَن سفيان بطوله.

(28) CHAPTER.

(٢٨) بابٌ:

3403. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It was said to Banī Isrāel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and saying: Repentance.' But they changed the word and entered the town crawling on their buttocks and saying: 'A grain in *Sha'ra* (a spike or a hair).' "(2) (See H. 4479)

٣٤٠٣ - **حدَّثني** إسحَاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ همَّام ابنِ مُنَبِّهٍ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «قِيلَ لِبَني إسْرَائِيلَ: ﴿وَٱدْخُلُواْ ٱلْبَابَ سُجَّدًا وَقُولُواْ حِطَّةٌ﴾ فَبدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلى أسْتاهِهِمْ وقالُوا: حَبَّةٌ في شَعْرَة». [انظر: ٤٤٧٩، ٤٦٤١]

(1) (H. 3402) The word '*Khidr*' in Arabic related to the word '*Akhdar*' which means green.
(2) (H. 3403) They disobeyed Allāh both in action and in word. Thus, Allāh punished them severely by sending on them an epidemic of plague disease. [See *Tafsir At-Tabari*. (V. 2:59).]

3404. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Prophet) Mūsa (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the people of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allāh wished to clear Mūsa of what they said about him, so one day while Mūsa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Mūsa picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Banī Israel who saw him naked then, and found him the best of what Allāh had created, and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsa took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh تعالى said in His Statement:

'O you who believe! Be not like those who annoyed Mūsa, but Allāh cleared him of that which they alleged, and he was honourable before Allāh.'" (V.33:69)

٣٤٠٤ - **حَدَّثَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مُوسَى كَانَ رَجُلاً حَيِيّاً سِتِّيراً لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً مِنْهُ، فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالَ: مَا يَسْتَتِرُ هٰذَا التَّسَتُّرَ إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ، إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ، وَإِمَّا آفَةٌ. وَإِنَّ اللهَ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى، فَخَلَا يَوْماً وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى الْحَجَرِ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ، فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى انْتَهَى إِلَى مَلَإٍ مِنْ بَنِي إِسْرَائِيلَ فَرَأَوْهُ عُرْيَاناً أَحْسَنَ مَا خَلَقَ اللهُ وَأَبْرَأَهُ مِمَّا يَقُولُونَ. وَقَامَ الْحَجَرُ فَأَخَذَ بِثَوْبِهِ فَلَبِسَهُ وَطَفِقَ بِالْحَجَرِ ضَرْباً بِعَصَاهُ فَوَاللهِ إِنَّ بِالْحَجَرِ لَنَدَباً مِنْ أَثَرِ ضَرْبِهِ ثَلَاثاً أَوْ أَرْبَعاً أَوْ خَمْساً فَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴾»، [راجع: ٢٧٨]

3405. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Once, the Prophet ﷺ distributed something (among his followers). A man said, "This

٣٤٠٥ - **حَدَّثَنَا** أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ قَالَ:

سَمِعْتُ أبا وائِلٍ قالَ: سَمِعْتُ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قَسَمَ النَّبِيُّ ﷺ قَسْماً فَقالَ رَجُلٌ: إنَّ هذِهِ لَقِسمَةٌ ما أُرِيدَ بِها وجْهُ اللهِ، فأتَيْتُ النَّبِيَّ ﷺ فأخْبرْتُهُ فَغَضِبَ حتَّى رَأيْتُ الغَضَبَ في وجْهِهِ، ثُمَّ قالَ: «يَرْحَمُ اللهُ مُوسَى قَدْ أُوذِيَ بأكْثَرَ مِنْ هذَا فَصبَرَ». [راجع: ٣١٥٠]

distribution has not been done (with justice) seeking Allāh's Countenance." I went to the Prophet ﷺ and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was harmed more (in a worse manner) than this; yet he endured patiently."

(٢٩) بابٌ: ﴿يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ﴾ [الأعراف: ١٣٨]

﴿مُتَبَّرٌ﴾: خُسْرَانٌ ﴿وَلِيُتَبِّرُوا﴾: لِيُدَمِّرُوا، ﴿مَا عَلَوْا﴾ [الأعراف: ١٣٨]: ما غَلَبُوا.

(29) CHAPTER. Allāh's Statement:
"...And they came upon a people devoted to some of their idols (in worship)..." (V.7:138)

٣٤٠٦ - **حدَّثَنَا** يَحْيَي بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ: أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ نَجْني الكَباثَ وإنَّ رَسُولَ اللهِ ﷺ قالَ: «عَلَيْكُمْ بالأسْوَدِ مِنْهُ فإنَّهُ أطْيَبُهُ». قالُوا: أكُنْتَ تَرْعَى الغَنَمَ؟ قالَ: «وهَلْ مِنْ نَبيّ إلَّا وقَدْ رَعاها؟». [انظر: ٥٤٥٣]

3406. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We were with Allāh's Messenger ﷺ picking *Al-Kabāth* (the fruits of the *'Arāk* trees), and Allāh's Messenger ﷺ said, "Pick the black ones for they are the best." The companions asked, "Were you a shepherd?" He replied, "There was none amongst the Prophets but was a shepherd."

(٣٠) بابٌ: ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا بَقَرَةً﴾ الآيَة [البقرة: ٦٧]

قالَ أبُو العالِيَةِ: عَوَانٌ: النَّصَفُ بَينَ البِكرِ والهَرِمَةِ. ﴿فَاقِعٌ﴾: صَافٍ.

(30) CHAPTER:
"And (remember) when Mūsa (Moses) said to his people: 'Verily, Allāh commands you that you slaughter a cow...'" (V.2:67)
(Explanation of some Arabic words not translated).

﴿لَا ذَلُولٌ﴾: لَمْ يُذَلِّلْهَا العملُ. ﴿تُثِيرُ ٱلْأَرْضَ﴾: لَيْسَتْ بذَلُولٍ تُثِيرُ الأرْضَ ولا تَعْمَلُ في الحَرْثِ. ﴿مُسَلَّمَةٌ﴾ مِنَ العُيُوبِ. ﴿لَّا شِيَةَ﴾: بَيَاضَ ﴿صَفْرَآءُ﴾ إنْ شِئْتَ سَوْدَاءُ، ويُقالُ: صَفْرَاءُ، كَقَوْلِهِ: ﴿جِمَٰلَتٌ صُفْرٌ﴾. ﴿فَٱدَّٰرَٰٔتُمْ﴾: اخْتَلَفْتُمْ.

(٣١) بابٌ: وَفاةُ مُوسَى وذِكْرُهُ بَعْدُ

(31) CHAPTER. The death of Mūsa (Moses) and his remembrance after his death.

٣٤٠٧ - **حدَّثَنا** يَحْيَى بنُ مُوسَى: حدَّثَنا عَبْدُ الرَّزّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبِيْهِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: «أُرْسِلَ مَلَكُ المَوْتِ إلى مُوسَى عَلَيْهِما السَّلامُ فَلَمَّا جاءَه صَكَّهُ، فَرَجَعَ إلى رَبِّهِ فَقالَ: أرْسَلْتَني إلى عَبْدٍ لا يُرِيدُ المَوْتَ، قالَ: ارْجِعْ إلَيْهِ فَقُلْ لهُ يَضَعُ يَدَهُ عَلى مَتنِ ثَوْرٍ فَلَهُ بما غَطَّى يَدُهُ بكلِّ شَعْرَةٍ سَنَةٌ، قالَ: أي رَبِّ، ثُمَّ ماذَا؟ قالَ: ثُمَّ المَوْتُ، قالَ: فالآنَ، قالَ: فَسَأَلَ اللهَ أنْ يُدْنِيَهُ مِنَ الأرْضِ المُقَدَّسَةِ رَمْيَةً بِحَجَرٍ».

قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: فَقالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ لأرَيْتُكُمْ قَبرَهُ مِنْ جانِبِ الطَّرِيقِ، تَحْتَ الكَثِيبِ الأحْمَرِ». قالَ: وأخْبرَنا مَعْمَرٌ، عَنْ هَمَّامٍ قالَ:

3407. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The angel of death was sent to Mūsa (Moses) عَلَيهِ السَّلام. When he came to Mūsa, Mūsa slapped him, (and spoiled one of his eyes). The angel returned to his Lord (Allāh) and said, "You have sent me to a slave who does not want to die." Allāh (restored his eye and) said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Mūsa said, "O Lord! What will happen after that?" Allāh replied, "Then death." Mūsa said, "Let it come now." Mūsa then requested Allāh to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abū Hurairah added, "Allāh's Messenger ﷺ said, 'If I were there, I would show you his grave below the red sandhill on the side of the road'."

[See Vol. 2, *Ḥadīth* No. 1339]

حدَّثَنا أبُو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ نَحْوَهُ.

٣٤٠٨ - حدَّثَنا أبُو اليَمَانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ وسَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: اسْتَبَّ رَجُلٌ مِنَ المُسْلِمِينَ ورَجُلٌ مِنَ اليَهُودِ فَقالَ المُسْلِمُ: والذِي اصْطفَى مُحَمَّداً ﷺ عَلى العالَمِينَ، في قَسَمٍ يُقْسِمُ بِهِ، فَقالَ اليَهُودِيُّ: والذِي اصْطَفى مُوسَى عَلى العالَمِينَ، فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذٰلِكَ فَلَطَمَ اليَهُودِيَّ، فَذَهَبَ اليَهُودِيُّ إلى النَّبيِّ ﷺ فأخْبَرَهُ بِالَّذِي كانَ مِنْ أمْرِهِ وأمْرِ المُسْلِمِ، فَقالَ: «لا تُخَيِّرُوني عَلى مُوسَى فإنَّ النَّاسَ يَصْعَقُونَ فأكُونُ أوَّلَ مَنْ يُفِيقُ، فإذَا مُوسَى باطِشٌ بِجانِبِ العَرْشِ فَلا أدْري أكانَ مِمَّنْ صَعِقَ فأفاقَ قَبْلِي أوْ كانَ مِمَّنِ اسْتَثْنَى اللهُ؟». [راجع: ٢٤١١]

3408. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A Muslim and a Jew quarrelled. The Muslim taking an oath, said, "By Him Who has preferred Muḥammad ﷺ over all people!" The Jew said, "By Him Who has preferred Mūsa (Moses) over all people." The Muslim raised his hand and slapped the Jew, who came to the Prophet ﷺ to tell him what happened between him and the Muslim. The Prophet ﷺ said, "Don't give me superiority over Mūsa, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Mūsa standing and holding a side of Allāh's Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has exempted."

٣٤٠٩ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «احْتَجَّ آدَمُ ومُوسَى فقالَ لَهُ مُوسَى: أنْتَ آدمُ الَّذِي أخْرَجَتْكَ خَطِيئَتُكَ مِنَ الجَنَّةِ؟ فَقالَ لَهُ آدَمُ: أنْتَ مُوسَى الذِي اصْطَفاكَ اللهُ بِرِسالاتِهِ وبِكَلامِهِ ثُمَّ تَلُومُني عَلى أمْرٍ

3409. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, 'You are Ādam whose mistake expelled you from Paradise.' Ādam said to him, 'You are Mūsa whom Allāh selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been preordained for me by Allāh before my creation?'. " Allāh's Messenger ﷺ said twice, "So, Ādam overpowered Mūsa."

قُدِّرَ عَلَيَّ قبلَ أنْ أُخْلَقَ؟» فقال رَسُولُ اللهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى» مَرَّتَيْنِ. [انظر: ٤٧٣٦، ٤٧٣٨، ٦٦١٤، ٧٥١٥]

٣٤١٠ - حدَّثنا مُسَدَّدٌ: حدَّثنا حُصَيْنُ بن نُمَيرٍ، عَنْ حُصَيْنِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ يَوْماً فَقالَ: «عُرِضَتْ عَلَيَّ الأُمَمُ ورَأَيْتُ سَوَاداً كَثِيراً سَدَّ الأُفُقَ فَقِيلَ: هذا مُوسَى في قَوْمِهِ». [انظر: ٥٧٠٥، ٥٧٥٢، ٦٤٧٢، ٦٥٤١]

3410. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once came to us and said, "All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, 'This is Mūsa (Moses) and his followers.'"

(٣٢) **بابٌ** قَوْلِ اللهِ تَعالى: ﴿وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ﴾ إلى قَوْلِهِ: ﴿وَكَانَتْ مِنَ ٱلْقَـٰنِتِينَ﴾ [التحريم: ١١، ١٢]

(32) CHAPTER. The Statement of Allāh تعالى:
"And Allāh has set forth an example for those who believe, the wife of Fir'aun (Pharaoh)... (up to)... and she was of the *Qānitīn* (i.e., obedient to Allāh)." (V.66:11,12)

٣٤١١ - حدَّثنا يَحْيَى بنُ جَعْفَرٍ: حدَّثنا وكيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ مُرَّةَ الهَمدَانيِّ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كَمُلَ مِنَ الرِّجالِ كَثِيرٌ ولَمْ يَكْمُلْ مِنَ النِّساءِ إلَّا آسِيَةُ امْرَأَةُ فِرْعَونَ، ومَرْيَمُ بِنْتُ عِمْرَانَ، وإنَّ فَضْلَ عائِشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائِرِ الطَّعامِ». [انظر: ٣٤٣٣، ٣٧٦٩، ٥٤١٨]

3411. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsīya, Fir'aun's (Pharaoh) wife; and Maryam (Mary), the daughter of 'Imrān. And no doubt, the superiority of 'Āishah to other women is like the superiority of *Tharīd* (i.e., a meat and bread dish) to other meals."

(٣٣) **بابٌ**: ﴿إِنَّ قَـٰرُونَ كَانَ مِن

(33) CHAPTER.
"Verily, Qārūn (Korah) was of Mūsa's

(Moses) people..." (V.28:76)

قَوْمِ مُوسَىٰ﴾ [القصص: ٧٦] الآيَةَ

﴿لَتَنُوٓأُ﴾: لَتُثْقِلُ. قالَ ابنُ عَبَّاسٍ: ﴿أُوْلِى ٱلْقُوَّةِ﴾: لا يَرْفَعُها العُصْبَةُ مِنَ الرِّجالِ. يُقالُ: ﴿ٱلْفَرِحِينَ﴾ المَرِحِينَ. ﴿وَيْكَأَنَّ ٱللَّهَ﴾: مِثْلُ ﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾ [الرعد: ٢٦] يُوسِّعُ عَلَيْهِ ويُضَيِّقُ.

(34) CHAPTER: The Statement of Allāh تعالى:
"And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib..." [V.11:84]

(٣٤) بابُ قَوْلِ اللهِ تعالى: ﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾ [هود: ٨٤]

إلى أهْلِ مَدْيَنَ، لأنَّ مَدْيَنَ بَلَدٌ ومِثْلُهُ ﴿وَسْـَٔلِ ٱلْقَرْيَةَ﴾ ﴿وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ﴾ يَعْني أهْلَ القَرْيَةِ وأهْلَ العِيرِ. ﴿وَرَآءَكُمْ ظِهْرِيًّا﴾: لَمْ يَلْتَفِتُوا إلَيْهِ، وَيُقالُ إذَا لَمْ تُقْضِ حاجَتهُ: ظَهَرْتَ حاجَتي، وجَعَلْتَني ظِهْرِيّاً. قالَ الظِّهْرِيُّ: أنْ تأخُذَ مَعَكَ دَابَّةً أوْ وِعاءً تَسْتَظْهِرُ بِهِ. مكانَتُهُمْ ومكانُهُمْ واحِدٌ. ﴿يَغْنَوْا۟﴾: يَعيشُوا، ﴿تَأْسَ﴾: تَحْزَنْ، ﴿ءَاسَىٰ﴾ أحزَنُ. وقالَ الحَسَنُ: ﴿إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ﴾ يَسْتَهْزِئُونَ بِهِ. وقالَ مُجاهِدٌ: لَيْكَةُ: الأيْكَةُ، ﴿يَوْمِ ٱلظُّلَّةِ﴾: إظْلالُ العَذابِ عَلَيهِمْ.

(35) CHAPTER: The Statement of Allāh تعالى:
"And verily, Yūnus (Jonah) was one of the Messengers... (up to)... and he had done an act worthy of blame." (V.37:139-148)

(٣٥) بابُ قَوْلِ اللهِ تَعالى: ﴿وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ﴿١٣٩﴾﴾ إلى قَوْلِهِ: ﴿وَهُوَ مُلِيمٌ﴾ قَالَ مُجاهِد: مُذنب. المَشْحُون: المُوقَرُ ﴿فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ

﴿ٱلْمُسَبِّحِينَ﴿١٤٣﴾﴾ الآية ﴿فَنَبَذْنَٰهُ بِٱلْعَرَآءِ﴾، بوجه الأرض ﴿۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ﴿١٤٦﴾﴾ من غير ذات أمثل الدباء ونحوه. ﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ﴿١٤٨﴾﴾

3412. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should say that I am better than Yūnus (Jonah)." Musaddad added, "Yūnus bin Matta."

٣٤١٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثَني الأعمَشُ ح. وَحدَّثَنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ أبي وائلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا يَقُولَنَّ أحَدُكُمْ: إنِّي خَيرٌ مِنْ يُونُسَ».
زَادَ مُسَدَّدٌ: «يُونُسَ بنِ مَتَّى».
[انظر: ٤٦٠٣، ٤٨٠٤]

3413. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "No slave (of Allāh) should say that I am better than Yūnus (Jonah) bin Mattā." So, the Prophet ﷺ mentioned his father's name with his name.

٣٤١٣ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «ما يَنْبَغي لِعَبْدٍ أنْ يَقُولَ: إنِّي خَيرٌ مِنْ يُونُسَ بنِ مَتَّى»، ونَسَبَهُ إلى أبيهِ. [راجع: ٣٣٩٥]

3414. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once, while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Mūsa (Moses) superiority over all human beings!" Hearing him, an *Anṣārī* man got up and slapped him on his face and said, "You say: By Him Who gave Mūsa superiority over all human beings although the Prophet

٣٤١٤ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ العَزيزِ بنِ أبي سَلَمَةَ، عَنْ عَبْدِ اللهِ بنِ الفَضْلِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: «بَيْنما يَهُودِيٌّ يَعْرِضُ سِلْعَتَهُ أُعْطِيَ بها شَيْئاً كَرِهَهُ، فَقالَ: لا والذِي اصْطَفى

(Muhammad) ﷺ is present amongst us!" The Jew went to the Prophet ﷺ and said, "O Abul-Qāsim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet ﷺ asked the other, "Why have you slapped him on his face". He told him the whole story. The Prophet ﷺ became angry till anger appeared on his face, and said, "Don't give superiority to any Prophet amongst Allāh's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allāh will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Mūsa holding Allāh's Throne. I will not know whether the unconsciousness which Mūsa received on the Day of *Tūr* has been sufficient for him, or he has got up before me."

مُوسَى عَلَى البَشَرِ، فَسَمِعَهُ رَجُلٌ مِنَ الأَنْصَارِ فَقَامَ فَلَطَمَ وَجْهَهُ وقالَ: تَقُولُ: والذِي اصْطَفى مُوسَى عَلَى البَشَرِ، والنَّبِيُّ ﷺ بَيْنَ أظْهُرِنا؟ فَذَهَبَ إلَيْهِ فَقالَ: أبا القاسِمِ، إنَّ لي ذِمَّةً وعَهْداً، فمَا بالُ فُلانٍ لَطَمَ وجْهِي؟ فَقالَ: «لِمَ لَطَمْتَ وَجْهَهُ؟» فَذَكَرَهُ فَغَضِبَ النَّبِيُّ ﷺ حتَّى رُئِيَ في وجْهِهِ ثُمَّ قالَ: «لا تُفَضِّلُوا بَيْنَ أنْبِياءِ اللهِ فإنَّهُ يُنْفَخُ في الصُّورِ فَيَصْعَقُ مَنْ في السَّمٰوَاتِ ومَنْ في الأرْضِ إلَّا مَنْ شاءَ اللهُ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فأكُونُ أوَّلَ مَنْ بُعِثَ فإذَا مُوسَى آخِذٌ بالعَرْشِ، فَلا أدْرِي أحُوسِبَ بِصَعْقَتِهِ يَوْمَ الطُّورِ، أمْ بُعِثَ قَبْلِي؟». [راجع: ٢٤١١]

3415. The Prophet ﷺ added: "And I do not say that there is anybody who is better than Yūnus (Jonah) bin Matta."

٣٤١٥ - «ولا أقُولُ: إنَّ أحَداً أفْضَلُ مِنْ يُونُسَ بنِ مَتَّى». [انظر: ٣٤١٦، ٤٦٠٤، ٤٦٣١، ٤٨٠٥]

3416. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None should say that I am better than Yūnus (Jonah) bin Mattā."

٣٤١٦ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ قالَ: سَمِعْتُ حُمَيْدَ ابنَ عَبْدِ الرَّحْمٰنِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا يَنْبَغِي لِعَبْدٍ أنْ يَقُولَ: أنا خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى». [راجع: ٣٤١٥]

(36) CHAPTER. The Statement of Allāh تعالى:
"And ask them (O Muhammad ﷺ) about the town that was by the sea, when they transgressed in the matter of the Sabbath.[1]

(٣٦) بابُ قَوْلِهِ تَعالَى ﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ﴾

(1) (Ch. 36) Fishing was prohibited to Isrāelites on the Sabbath day, and fish used to=

يَتَعَدَّوْنَ: يتجاوزُونَ في السَّبْتِ. ﴿إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا﴾ شَوَارِعَ، إلى قوْلِهِ: ﴿كُونُوا قِرَدَةً خَٰسِئِينَ﴾ [الأعراف: ١٦٣-١٦٦]

When their fish came to them openly on the Sabbath day, and did not come... (up to)... Be you monkeys, despised and rejected..." (V.7:163-166)

(٣٧) بابُ قَوْلِ اللهِ تعالى: ﴿وَءَاتَيْنَا دَاوُۥدَ زَبُورًا﴾ الزُّبُرُ: الكُتُبُ واحِدُها زَبُورٌ، زَبَرْتُ: كَتَبْتُ. ﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا يَٰجِبَالُ أَوِّبِى مَعَهُۥ﴾ قالَ مُجاهِدٌ: سَبِّحِي مَعَهُ ﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ۝١٠ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ۝١١﴾ الدُّرُوعَ ﴿وَقَدِّرْ فِى ٱلسَّرْدِ﴾ المَسامِيرِ والحَلَقِ، ولا تُرِقَّ المِسْمارَ فَيَتَسَلْسَلَ ولا تُعَظِّمْ فَيَنْفَصِمَ. ﴿أَفْرِغْ﴾: أَنْزِلْ. ﴿بَسْطَةً﴾: زِيادَةً وفَضْلًا، ﴿وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [سبأ: ١٠ - ١١].

(37) CHAPTER. The Statement of Allāh تعالى:

"And to David We gave the *Zabūr* (Psalms)..." (V.4:163)

"And indeed We bestowed grace on Dāwūd (David) from Us (saying): 'O you mountains, glorify (Allāh) with him! And you birds (also)'! And We made the iron soft for him.... (up to) I am the All-Seer of what you do" (V.34:10,11)]

٣٤١٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خُفِّفَ عَلى دَاوُدَ عَلَيْهِ السَّلامُ القُرْآنُ فكانَ يأمُرُ بِدَوابِّهِ فَتُسْرَجُ فَيَقْرَأُ القُرْآنَ قَبْلَ أنْ تُسْرَجَ دَوابُّهُ، ولا يأكُلُ إلَّا مِنْ عَمَلِ يَدِهِ». رَوَاهُ مُوسَى بنُ عُقْبَةَ،

3417. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The reciting of the *Zabūr* (Psalms) was made easy for Dāwūd (David) عليه السلام. He used to order that his riding animals be saddled, and would finish reciting the *Zabūr* before they were saddled. And he would never eat except from the earnings of his manual work."

=come up openly to their water pools only on the Sabbath day and this tempted them greatly, so they could not resist it and when they transgressed Allāh's Prohibitions, He said to them: "Be you monkeys." And so they were.

عَنْ صَفْوَانَ، عَنْ عَطَاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٠٧٣]

3418. Narrated 'Abdullāh bin 'Amr رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ was informed that I have said: "By Allāh, I will observe *Ṣaum* (fast) all the days and offer *Ṣalāt* (prayers) all the nights as long as I live." On that, Allāh's Messenger ﷺ asked me: "Are you the one who says: 'I will observe *Ṣaum* (fast) all the days and offer *Ṣalāt* (prayer) all the nights as long as I live?' " I said, "Yes, I have said it." He said, "You cannot do that. So, observe *Ṣaum* (fast) and do not fast (for a period). Offer *Ṣalāt* (prayer) and sleep. Observe *Ṣaum* (fast) for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said, "O Allāh's Messenger! I can do more than this." He said, "Observe *Ṣaum* (fast) on every third day. I said, "I can do more than that." He said, "Fast on alternate days and this was the fasting of Dāwud (David) عليه السلام which is the best sort of observing fast." I said, "O Allāh's Messenger! I can do more than that." He said, "There is nothing better than that."

٣٤١٨ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أنَّ سَعِيْدَ بنَ المُسَيَّبِ أخْبَرَهُ وأبا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ: أنَّ عَبْدَ اللهِ ابنَ عَمْرٍو رَضِيَ اللهُ تَعالى عَنْهُما قالَ: أُخْبِرَ رَسُولُ اللهِ ﷺ أنِّي أقُولُ: واللهِ لأصُومَنَّ النَّهارَ ولأقُومَنَّ اللَّيْلَ ما عِشْتُ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أنْتَ الَّذِي تَقُولُ: واللهِ لأصُومَنَّ النَّهارَ ولأقومنَّ اللَّيْلَ ما عِشْتُ؟» قُلْتُ: قَدْ قُلْتُهُ، قالَ: «إنَّكَ لا تَسْتَطِيْعُ ذٰلكَ، فَصُمْ وأفْطِرْ، وقُمْ ونَمْ، وصُمْ مِنَ الشَّهْرِ ثَلاثَةَ أيَّام فإنَّ الحَسَنَةَ بِعَشْرِ أمْثالِها، وذٰلك مِثْلُ صِيَامِ الدَّهْرِ». فَقُلْتُ: إنِّي أُطِيْقُ أفْضَلَ مِنْ ذٰلكَ يا رَسُولَ اللهِ، قالَ: «فَصُمْ يَوْماً وأفْطِرْ يَوْمَيْنِ». قالَ: قُلْتُ: إنِّي أُطِيْقُ أفْضَلَ مِنْ ذٰلكَ، قالَ: «فَصُمْ يوماً وأفْطِرْ يَوْماً، وذٰلكَ صِيَامُ دَاوُدَ وهُوَ أعدَلُ الصِّيام. قُلْتُ: إنِّي أُطِيْقُ أفْضَلَ مِنْهُ يا رَسُولَ اللهِ، قالَ: «لا أفْضَلَ مِنْ ذٰلكَ».

[راجع: ١١٣١]

3419. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ الله عَنْهُما: The Prophet ﷺ said to me, "I have been informed that you offer

٣٤١٩ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا مِسْعَرٌ: حدَّثَنا حَبِيْبُ بن أبي

Ṣalāt (prayer) all the nights and observe *Ṣaum* (fast) all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So observe *Ṣaum* (fast) three days a month, for this will be the *Ṣaum* (fast) of a whole year." I said, "I find myself able to observe *Ṣaum* (fast) more." He said: "Then observe *Ṣaum* (fast) like the fasting of (the Prophet) Dāwūd (David) عليه السّلام who used to fast on alternate days and would not flee on facing the enemy."

ثابِتٍ، عَنْ أبي العبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ قالَ: قالَ لي النَّبيُّ ﷺ: «ألَمْ أُنَبَّأْ أنَّكَ تَقُومُ اللَّيْلَ وتَصُومُ النَّهارَ؟» فَقُلْتُ: نَعَمْ، فَقالَ: «فإنَّكَ إذا فَعَلْتَ ذٰلكَ هَجَمَتِ العَيْنُ ونَفِهَتِ النَّفْسُ، صُمْ منْ كُلِّ شَهْرٍ ثَلاثَةَ أيَّامٍ فَذٰلكَ صَوْمُ الدَّهْرِ أوْ كَصَوْمِ الدَّهْرِ». قُلْتُ: إنِّي أجِدُني - قالَ مِسْعَرٌ: يَعْني قُوَّةً - قالَ: «فَصُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلامُ، وكانَ يَصُومُ يَوماً ويُفْطِرُ يَوْماً ولا يَفِرُّ إذَا لاقَى».

[راجع: ١١٣١]

(38) CHAPTER. The most beloved *Ṣalāt* (prayer) to Allāh was the *Ṣalāt* (prayer) of (the Prophet) Dāwūd (David), and the most beloved *Ṣaum* (fasting) to Allāh was the *Ṣaum* (fast) of (the Prophet) Dāwūd. He used to sleep the (first half) of the night and offer *Ṣalāt* (prayer) for one-third of it and sleep one-sixth of it, and he used to observing fasting on alternate days.

(٣٨) بابٌ: أحَبُّ الصَّلاةِ إلى اللهِ صَلاةُ دَاوُدَ، وأحَبُّ الصّيامِ إلى اللهِ صِيامُ دَاوُدَ، كانَ يَنامُ نِصْفَ اللَّيْلِ ويَقُومُ ثُلُثَهُ ويَنامُ سُدُسَهُ، ويَصُومُ يَوْماً ويُفْطِرُ يَوْماً.

'Āishah said, "When the Prophet ﷺ was in my house, he always slept before dawn [after performing the night *Ṣalāt* (prayer)]."

قالَ عَلِيٌّ، وهُوَ قَوْلُ عائِشَةَ: ما ألفاهُ السَّحَرُ عِنْدِي إلَّا نائماً.

3420. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to me, "The most beloved *Ṣaum* (fasting) to Allāh was the *Ṣaum* (fast) of (the Prophet) Dāwūd (David) who used to observe *Ṣaum* (fast) on alternate days. And the most beloved *Ṣalāt* (prayer) to Allāh was the *Ṣalāt* (prayer) of Dāwūd who used to sleep for (the first) half of the night and offer *Ṣalāt* (prayer) for 1/3 of it and (again) sleep for a sixth of it."

٣٤٢٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عَمْرِو بنِ أوْسٍ الثَّقَفِيِّ: سَمِعَ عَبْدَ اللهِ بنَ عَمْرٍو قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «أحَبُّ الصِّيامِ إلى اللهِ صِيَامُ دَاوُدَ، كانَ يَصُومُ يَوْماً ويُفْطِرُ يَوْماً. وأحَبُّ الصَّلاةِ إلى اللهِ صَلاةُ دَاوُدَ، كانَ يَنامُ نِصْفَ اللَّيْلِ

وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ».

[راجع: ١١٣١]

(٣٩) بابٌ: ﴿وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ إِنَّهُۥٓ أَوَّابٌ﴾ إلى قوْلِهِ: ﴿وَفَصْلَ ٱلْخِطَابِ﴾:

قالَ مُجاهِدٌ: الفَهْمُ في القَضاءِ ﴿وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ﴾ إلى ﴿وَلَا تُشْطِطْ﴾: لا تُسْرِفْ ﴿إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾﴾ يقالُ للمَرْأةِ: نَعْجَةٌ، ويُقالُ لها أيْضاً: شاةٌ، ﴿وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا﴾ مِثلُ: ﴿وَكَفَّلَهَا زَكَرِيَّا﴾ ضَمَّها ﴿وَعَزَّنِى﴾: غَلَبَني، صارَ أعَزَّ مِنِّي، أعْزَزْتُهُ جَعَلْتُهُ عَزيزاً ﴿فِى ٱلْخِطَابِ﴾ يُقالُ: المُحاوَرَةُ، ﴿قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ﴾ الشُّرَكاءِ ﴿لَيَبْغِى﴾ إلى قَوْلِهِ: ﴿أَنَّمَا فَتَنَّٰهُ﴾ قالَ ابنُ عَبَّاسٍ: اخْتَبَرْناهُ. وقَرأ عُمَرُ (فَتَّنَّاهُ) بتَشْديدِ التَّاءِ ﴿فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ﴾ [ص: ١٧ - ٢٤].

(39) CHAPTER. The Statement of Allāh تعالى:
"...And remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allāh)... (up to)... And sound judgement in speech and decision." (V.38:17-20)

٣٤٢١ - حدَّثنا مُحَمَّدٌ: حدَّثنا سَهْلُ ابنُ يُوسُفَ قالَ: سَمِعْتُ العَوَّامَ، عَنْ مُجاهِدٍ قالَ: قُلْتُ لابنِ

3421. Narrated Mujāhid: I asked Ibn 'Abbās, "Should we perform a prostration on reciting *Sūrat Ṣād*?" He recited (the *Sūrah*) including: '...And among his progeny, Dāwūd (David), Sulaimān

(Solomon) ... (up to)... so follow their guidance...' (V.6:84-91)

And then he said, "Your Prophet ﷺ is amongst those people who have been ordered to follow them (i.e., the preceding Messengers)."

عَبَّاسٍ: أَنَسْجُدُ في صَ؟ فَقَرَأَ ﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ﴾ حتَّى أتَى ﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ فقالَ: نَبِيُّكُمْ ﷺ ممَّنْ أُمِرَ أنْ يَقْتَدِيَ بِهِمْ. [انظر: ٤٦٣٢، ٤٨٠٦، ٤٨٠٧]

3422. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The prostration in *Sūrat Ṣād* is not amongst the compulsory prostrations, though I saw the Prophet ﷺ prostrating on reciting it.

٣٤٢٢ - حدَّثنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أيوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَيْسَ صَ مِنْ عَزَائمِ السُّجُودِ، ورَأَيْتُ النَّبيَّ ﷺ يَسْجُدُ فِيها. [راجع: ١٠٦٩]

(40) CHAPTER.

The Statement of Allāh تعالى: "And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)." (V.38:30)

And His Statement: "and bestow upon me a kingdom such as shall not belong to any other after me..." (V.38:35)

And His Statement: "They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon)...'" (V.2:102)

And His Statement: "And to Sulaimān (We subjected) the wind, its morning (stride from sunrise till midday) was a month's (journey), and its afternoon (stride from midday till the decline of the sun to sunset), was a month's (journey, i.e., in one day he could travel two months journey.) And We caused a fount of (molten) brass to flow for him; and there were jinn that worked in front of him by the Leave of his Lord; and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for

(٤٠) بابُ قَوْلِ اللهِ تعالى: ﴿وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾﴾ [ص: ٣٠]

بابُ قولِ الرَّاجعُ: المُنيبُ. وقَوْلُهُ: ﴿وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ﴾ [ص: ٣٥] وقَوْلُهُ: ﴿وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ﴾ [البقرة: ١٠٢] ﴿وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ﴾: أذبْنا لهُ عَينَ الحَديدِ ﴿وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ، يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ﴾ قالَ مُجاهِدٌ: بُنْيانٌ ما دُونَ القُصُورِ ﴿وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ﴾ كالحِياضِ لِلإبِلِ. وقالَ ابنُ عَبَّاسٍ: كالجَوْبَةِ مِنَ الأرْضِ ﴿وَقُدُورٍ رَّاسِيَٰتٍ﴾

him what he desired, (making) high rooms, images, basins as large as reservoirs and (cooking) cauldrons fixed (in their places). 'Work you, O family of Dāwūd (David), with thanks!' But few of My slaves are grateful. Then, when We decreed death for him (Sulaimān), nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down... (up to)... in the humiliating torment." (V.34:12-14)

ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ﴾. ﴿فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ﴾: الأرَضَةُ، ﴿تَأْكُلُ مِنسَأَتَهُۥ﴾: عَصَاهُ، ﴿فَلَمَّا خَرَّ﴾ إلى قَوْلِهِ: ﴿فِى ٱلْعَذَابِ ٱلْمُهِينِ﴾. ﴿حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى﴾ فَطَفِقَ مَسْحاً بالسُّوقِ والأعْناقِ﴾، يَمْسَحُ أعرافَ الخَيْلِ وعَرَاقيبَها. ﴿ٱلْأَصْفَادِ﴾: الوَثاقُ. قالَ مُجاهِدٌ: ﴿ٱلصَّٰفِنَٰتُ﴾: صَفَنَ الفَرَسُ، رَفَعَ إحْدى رِجْلَيْهِ حتَّى يَكُونَ على طَرَفِ الحَافِرِ. ﴿ٱلْجِيَادُ﴾: السِّرَاعُ. ﴿جَسَدًا﴾: شَيْطاناً. ﴿رُخَآءً﴾: طَيِّبَةً. ﴿حَيْثُ أَصَابَ﴾: حَيْثُ شاءَ. ﴿فَٱمْنُنْ﴾: أعْطِ. ﴿بِغَيْرِ حِسَابٍ﴾: بِغَيْرِ حَرَجٍ.

3423. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A strong demon from the jinns came to me yesterday suddenly, so as to spoil my *Ṣalāt* (prayer), but Allāh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulaimān (Solomon): '...And bestow upon me a kingdom such as shall not belong to any other after me...' (V.38:35) So, I let him go disgraced."

٣٤٢٣ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ زِيادٍ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البارِحَةَ لِيَقْطَعَ عَلَيَّ صَلاتي فأمْكَنَنِي اللهُ مِنْهُ فأخَذْتُهُ فأرَدْتُ أنْ أرْبُطَهُ عَلى سارِيَةٍ مِنْ سَوَارِي المَسْجِدِ حتَّى تَنْظُرُوا إلَيْهِ كُلُّكُمْ، فَذَكَرْتُ دَعْوَةَ أخِي سُلَيْمانَ ﴿رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ﴾ فَرَدَدْتُهُ خاسِئاً».

[راجع: ٤٦١]

عِفْرِيتٌ: مُتَمَرِّدٌ مِنْ إِنْسٍ أَوْ جَانٍّ مِثْلُ زِبْنِيَةٍ جَمَاعَتُه زَبَانِيَّة.

3424. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Sulaimān (Solomon) the son of Dāwūd (David) said, 'Tonight I will sleep with seventy ladies, each of whom will conceive a child who will be a knight fighting for Allāh's Cause. His companion said to him (say): 'If Allāh will.' But Sulaimān did not say so; therefore none of those women got pregnant except one, who gave birth to a half child." The Prophet ﷺ further said, "If the Prophet Sulaimān had said it (i.e., 'If Allāh will') he would have begotten children who would have fought in Allāh's Cause."

[Shu'aib and Ibn Abī Az-Zinād said, "Ninety (women) is more correct (than seventy)."]

٣٤٢٤ - **حدَّثنا** خالِدُ بنُ مَخْلَدٍ: حدَّثَنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ، عن أبي الزِّنادِ، عن الأعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «قالَ سُلَيْمانُ بنُ دَاوُدَ: لأَطُوفَنَّ اللَّيْلَةَ على سَبْعِينَ امْرَأَةً تَحْمِلُ كُلُّ امْرَأَةٍ فارِساً يُجاهِدُ في سَبِيلِ اللهِ، فَقالَ لَهُ صَاحِبُهُ: إنْ شاءَ اللهُ، فَلَمْ يَقُلْ ولَمْ تَحْمِلْ شَيْئاً إلَّا واحِداً ساقِطاً أحَدَ شِقَّيْهِ». فَقالَ النَّبيُّ ﷺ: «لَوْ قالَها لَجاهَدُوا في سَبِيلِ اللهِ».

قالَ شُعَيْبٌ وَابنُ أبي الزِّنادِ: «تِسْعِينَ» وهُوَ أصَحُّ.

3425. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! Which mosque was built first?" He replied, "*Al-Masjid-al-Ḥarām*."(1) I asked, "Which (was built) next?" He replied, "*Al-Masjid-al-Aqṣā* (at Jerusalem)." I asked, "What was the period of construction in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the *Ṣalāt* (prayer) is due, you should perform the *Ṣalāt* (prayer), for all the earth is a place of worship for you."

٣٤٢٥ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا إبْرَاهِيمُ التَّيْمِيُّ، عَنْ أبِيهِ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أيُّ مَسْجِدٍ وُضِعَ أوَّلُ؟ قالَ: «المَسْجِدُ الحَرَامُ»، قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ المَسْجِدُ الأقْصَى»، قُلْتُ: كَمْ كانَ بَيْنَهُما؟ قالَ: «أرْبَعُونَ»، ثُمَّ قالَ: «حَيْثُما أدْرَكَتْكَ الصَّلاةُ فَصَلِّ والأرْضُ لكَ مَسْجِدٌ». [راجع: ٣٣٦٦]

3426. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "My example and the example of the people is like that of a

٣٤٢٦ - **حدَّثنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّناد عَنْ

(1) (H. 3425) The "Ka'bah" at Makkah.

person who lit a fire; moths, and other insects started falling into it."

[This is a part of *Hadīth* No.6483, Vol.8. Please see it for details].

عبد الرحمن حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مثلي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ ناراً فَجَعَلَ الفَرَاشُ وهذِهِ الدَّوَابُّ تَقَعُ في النَّارِ».

3427. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: I heard Allāh's Messenger saying: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So, they both carried the case before Dāwūd (David) who judged that the living child be given to the elder lady. So, both of them went to Sulaimān (Solomon) the son of Dāwūd (David) عَليهما السَّلام and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allāh be Merciful to you! Don't do that, for it is her (i.e., the other lady's) child.' So, he gave the child to the younger lady."

٣٤٢٧ - وقالَ: «كانَتِ امْرَأتانِ مَعَهُما ابْناهُما جاءَ الذِّئْبُ فَذَهَبَ بابنِ إحْدَاهُما فَقالَتْ صاحِبَتُها: إنَّما ذَهَبَ بابْنِكِ، وقالَتِ الأُخْرَى: إنَّما ذَهَبَ بابْنِكِ، فَتَحاكَمَتا إلى دَاوُدَ فَقَضَى بِهِ للكُبرَى، فَخَرَجتَا عَلى سُلَيْمانَ بنِ دَاوُدَ عَلَيْهِما السَّلامُ فأخْبرَتاهُ فَقالَ: ائْتُوني بالسِّكِّيْنِ أشُقُّهُ بَيْنَهُما. فَقالَتِ الصُّغْرَى: لا تَفْعَلْ يَرْحَمُكَ اللهُ، هُوَ ابْنُها، فَقَضَى بِهِ لِلصُّغْرَى». قالَ أبُو هُرَيْرَةَ: واللهِ إنْ سَمِعْتُ بالسِّكِّيْنِ إلَّا يَوْمَئِذٍ وما كُنَّا نَقُولُ إلَّا: المُدْيَةُ. [انظر: ٦٧٦٩]

(41) CHAPTER. The Statement of Allāh تعالى:
"And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding) (up to) a great *Zulm* (wrong) indeed." (V.31:12,13)

(٤١) بابُ قَوْلِ اللهِ تَعالى: ﴿وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ﴾ إلى قَوْلِهِ: ﴿عَظِيمٌ﴾ [لقمان: ١٢-١٣] ﴿وَلَا تُصَعِّرْ﴾: الإعراضُ بالوَجْه.

3428. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: When the Verse: "...Those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong)..." (V.6:82), was revealed, the companions of the Prophet ﷺ said, "Who amongst us has not confused his belief with *Zulm* (wrong)?" Then Allāh revealed:

٣٤٢٨ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: لَمَّا نَزَلَتْ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾ [الأنعام: ٨٢] قالَ أصحابُ النَّبِيِّ ﷺ: أيُّنا لَمْ

"...Join not in worship others with Allāh, Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

يَلْبِسْ إيمانَهُ بِظُلْم، فَنَزَلَتْ ﴿لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

[لقمان: ١٣]. [راجع: ٣٢]

3429. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Verse: "Those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong)" (V.6:82), was revealed, the Muslims felt it very hard and said, "O Allāh's Messenger! Who amongst us has not done *Zulm* (wrong) to himself?" He replied, "The Verse does not mean this. But that *Zulm* (wrong) means to associate others in worship to Allāh. Don't you listen to what Luqmān said to his son when he was advising him, "...O my son! Join not others in worship with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'" (V.31:13)

٣٤٢٩ - حدَّثني إسحاقُ: أخبرَنا عِيسَى بنُ يُونُسَ: حدَّثنا الأعمَشُ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾ شَقَّ ذٰلكَ عَلى المُسْلِمينَ فَقالُوا: يا رَسُولَ اللهِ، أيُّنا لا يَظْلِمُ نَفْسَهُ؟ قالَ: «لَيْسَ ذٰلكَ إنَّما هُوَ الشِّرْكُ، ألَمْ تَسْمَعُوا ما قالَ لُقْمانُ لابْنِهِ وهُوَ يَعِظُهُ ﴿يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

(42) CHAPTER. "And put forward to them a similitude; the (story of the) Dwellers of the Town [It is said that the town was Antioch (Antakiya) — now it is a town in Turkey]." (V.36:13)

(٤٢) بابٌ: ﴿وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ﴾ [يس: ١٣] الآيَةَ

﴿فَعَزَّزْنَا﴾ قالَ مُجاهِدٌ: شَدَّدْنا. وقالَ ابنُ عَبَّاسٍ: ﴿طَٰٓئِرُكُم﴾: مَصائِبُكُمْ.

(43) CHAPTER. The Statement of Allāh تعالى: "(This is) a mention of the mercy of your Lord to His slave Zakarīya (Zachariah) ... (up to) We have given that name to none before (him)." (V.19:2-7)

"He said: 'My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age... (up to)...' three nights..." (V.19:8-10)

"Then he (Zakarīyā) came out to his people from *Al-Mihrab* (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon. (It was said to his son): 'O

(٤٣) بابٌ قَوْلِ اللهِ تعالى: ﴿ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ۝٢﴾ إلى قولِه: ﴿لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا﴾ [مريم: ٣-٧].

قالَ ابنُ عَبَّاسٍ: مَثَلاً، يُقالُ ﴿رَضِيًّا﴾: مَرْضِيّاً، ﴿عِتِيًّا﴾: عُصِيّاً، يَعْتُو ﴿قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ۝٨﴾ إلى قَوْلِهِ:

Yaḥya (John)! Hold fast the Scripture...' (up to)... and the day he will be raised up to life (again)!" (V.19:11-15)

﴿ثَلَٰثَ لَيَالٍ سَوِيًّا﴾ ويُقالُ: صَحِيحاً ﴿فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا﴿١١﴾﴾ فأَوْحَى: فأشارَ ﴿يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ﴾ إلى قَوْلِهِ: ﴿وَيَوْمَ يُبْعَثُ حَيًّا﴾ [مريم: ٢-١٥] ﴿حَفِيًّا﴾ [مريم: ٤٧]: لَطِيفاً. عاقِراً: الذَّكَرُ والأُنْثَى سَواءٌ.

3430. Narrated Mālik bin Ṣa'ṣa'a that the Prophet ﷺ talked to them about his *Al-Isra'* (Journey by Night to the heavens). He said, "[Then Jibrīl (Gabriel) took me] and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Jibrīl replied, 'I am Jibrīl.' It was asked, 'Who is accompanying you?' He replied, 'Muḥammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yaḥyā (John) and 'Īsā (Jesus) who were cousins. Jibrīl said, 'These are Yaḥya (John) and 'Īsā (Jesus), so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O pious brother and pious Prophet!' "

٣٤٣٠ - حدَّثنا هُدْبَةُ بنُ خالِدٍ: حدَّثنا هَمَّامُ بنُ يَحْيَى: حدَّثنا قَتادَةُ، عَنْ أَنَسِ بنِ مالِكٍ، عَنْ مالِكِ بنِ صَعْصَعَةَ: أَنَّ نَبِيَّ الله ﷺ حدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ «ثُمَّ صَعِدَ حتَّى أَتَى السَّماءَ الثَّانِيَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، فَلَمَّا خَلَصْتُ فإذا يَحْيَى وعِيسَى وهُما ابْنا خالَةٍ. قالَ: هذا يَحْيَى وعِيسَى فَسَلِّمْ عَلَيهِما، فَسَلَّمْتُ فَرَدَّا ثُمَّ قالا: مَرْحَباً بالأخِ الصَّالِحِ والنَّبِيِّ الصَّالِحِ». [راجع: ٣٢٠٧]

(44) CHAPTER. The Statement of Allāh تعالى:
"And mention in the Book (the Qur'ān, O Muḥammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east." (V.19:16)
"(Remember) when the angels said: 'O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [Be! — and he was! i.e., 'Īsā (Jesus) the son of Maryam (Mary)]

(٤٤) **بابُ قَوْلِ اللهِ تعالى:** ﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴿١٦﴾﴾ [مريم: ١٦] ﴿إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ﴾ [آل عمران: ٤٥] ﴿۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ﴿٣٣﴾﴾ إلى قَوْلِهِ: ﴿يَرْزُقُ مَن

from Him...'" (V.3:45)
"Allāh chose Ādam, Nūh (Noah), the family of Ibrāhīm (Abraham), and the family of 'Imrān above the *'Ālamīn* (mankind and jinn) (of their times) ...(up to)... provides sustenance to whom He wills, without limit." (V.3:33-37).

Ibn 'Abbās said, "The believers among the families of Ibrāhīm (Abraham), 'Imrān, Yāsīn and Muhammad ﷺ (are meant here). Allāh says: 'Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him.' (V.3:68), those who follow him are the believers."

يَشَآءُ بِغَيْرِ حِسَابٍ﴾ [آل عمران: ٣٣ - ٣٧]

قالَ ابنُ عَبَّاسٍ: ﴿وَءَالَ عِمْرَٰنَ﴾: المُؤْمِنُونَ مِنْ آلِ إبْرَاهِيمَ وآلِ عِمْرَانَ وآلِ ياسِينَ وآلِ مُحمَّدٍ ﷺ يَقُولُ: ﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ﴾ [آل عمران: ٦٨] وهُمُ المُؤْمِنُونَ، ويُقالُ: آلُ يَعْقُوبَ أهْلُ يَعقُوبَ فإذَا صَغَّرُوا آلَ رَدُّوهُ إلى الأصْلِ قالُوا: أُهَيْلٌ.

3431. Narrated Sa'īd bin Al-Musaiyab: Abū Hurairah رَضِيَ الله عَنْهُ said, "I heard Allāh's Messenger ﷺ saying, 'There is none born among the offspring of Ādam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Maryam (Mary) and her son'." Then Abū Hurairah recited:

"...And I seek refuge with You (Allāh) for her and for her offspring from *Shaitān* (Satan), the outcast." (V.3:36)

٣٤٣١ - حدَّثَنا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيّ قالَ: حدَّثَني سَعِيدُ ابنُ المُسَيَّبِ قالَ: قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ما مِنْ بَنِي آدَمَ مَوْلُودٌ إلَّا يَمَسُّهُ الشَّيْطانُ حِينَ يُولَدُ فَيَسْتَهِلُّ صارِخاً مِنْ مَسِّ الشَّيْطانِ. غَيرَ مَرْيَمَ وابْنِها». ثُمَّ يَقُولُ أبو هُرَيْرَةَ ﴿وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾ [آل عمران: ٣٦]. [راجع: ٣٢٨٦]

(45) CHAPTER. "And (remember) when the angels said: 'O Maryam (Mary)! Verily, Allāh has chosen you... (up to)... As to which of them should be charged with the care of Maryam (Mary)..." (V.3:42-44)

(٤٥) بـابٌ: ﴿وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ﴾ الآية إلَى قَوْلِهِ ﴿أَيُّهُمْ يَكْفُلُ مَرْيَمَ﴾ [آل عمران: ٤٢ - ٤٤]

يُقالُ: يَكْفُلُ: يَضُمُّ، كَفَلَها: ضَمَّها، مُخَفَّفَةً لَيسَ مِنْ كفالَةِ الدُّيُونِ وشِبْهِها.

3432. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Maryam (Mary), the daughter of 'Imrān, was the best among the women (of the world of her time) and Khadīja is the best amongst the women (of this nation)."

٣٤٣٢ - **حدَّثني** أحْمَدُ بنُ أبي رَجاءٍ: حدَّثنا النَّضْرُ، عَنْ هِشام قالَ: أخْبَرَني أبي قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ جَعْفَرٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «خَيرُ نِسائِها مَرْيَمُ ابْنَةُ عِمْرَانَ، وخَيرُ نِسائِها خَدِيجَةُ».

[انظر: ٣٨١٥]

(46) CHAPTER. The Statement of Allāh تعالى:

"(Remember) when the angels said: 'O Maryam (Mary)! Verily, Allāh gives you glad tidings of a Word [Be! — and he was! i.e., 'Īsā (Jesus) the son of Maryam] from Him, his name will be Messiah 'Īsā, the son of Maryam... (up to)... Be! — and it is." (V.3:45-47)

(٤٦) **بابُ قَوْلِ اللهِ تَعالى**: ﴿إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ﴾ إلى قَوْلِهِ: ﴿كُن فَيَكُونُ﴾ [آل عمران: ٤٥ - ٤٧]

يَبْشُرُكِ ويُبَشِّرُكِ واحِدٌ. ﴿وَجِيهًا﴾: شَرِيفاً. وقالَ إبْرَاهِيمُ: المَسِيحُ: الصِّدِّيقُ، وقالَ مُجاهِدٌ: الكَهْلُ: الحَلِيمُ. و﴿ٱلْأَكْمَهَ﴾: مَنْ يُبْصِرُ بالنَّهارِ وَلا يُبْصِرُ باللَّيْلِ. وقالَ غَيرُهُ: مَنْ يُولَدُ أعمَى.

3433. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The superiority of 'Āishah to other ladies is like the superiority of *Tharīd* (i.e., meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Maryam (Mary), the daughter of 'Imrān and Āsīya, the wife of Fir'aun (Pharaoh)."

٣٤٣٣ - **حدَّثنا** آدَمُ: حدَّثنا شُعبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ مُرَّةَ الهَمْدانِيَّ يُحَدِّثُ عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «فَضْلُ عائِشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائِرِ الطَّعامِ، كَمُلَ مِنَ الرِّجالِ كَثِيرٌ ولَمْ يَكْمُلْ مِنَ النِّساءِ إلَّا مَرْيَمُ بنتُ عِمْرَانَ وآسِيَةُ امْرَأةُ فِرْعَوْنَ». [راجع: ٣٤١١]

3434. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Amongst all those women who ride camels (i.e., Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." Abū Hurairah added, "Maryam (Mary) the daughter of 'Imrān never rode a camel."

٣٤٣٤ - وقالَ ابنُ وَهْبٍ: أخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني سَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نِساءُ قُرَيْشٍ خَيرُ نِساءٍ رَكِبْنَ الإبِلَ، أحْناهُ عَلى طِفْلٍ، وأرْعاهُ عَلى زَوْجٍ في ذاتِ يَدِهِ». يَقُولُ أبو هُرَيْرَةَ عَلى إثْرِ ذٰلِكَ: ولَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرانَ بَعِيراً قَطُّ. تابَعَهُ ابنُ أخِي الزُّهْرِيِّ وإسحاقُ الكَلْبِيُّ عَنِ الزُّهْرِيِّ. [انظر: ٥٠٨٢، ٥٣٦٥]

(47) CHAPTER. The Statement of Allāh تعالى:
"O people of the Scriptures (Jews and Christians)! Do not exceed the limits in your religion... (up to) ... as a Disposer of affairs." (V.4:171)

(٤٧) بابُ قَوْلِهِ تَعالى: ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ﴾ إلى ﴿وَكِيلًا﴾

قالَ أبو عُبَيْدٍ: كَلِمَتُهُ كُن فَكانَ. وقالَ غَيرُهُ: ﴿وَرُوحٌ مِّنْهُ﴾ أحْياهُ فَجَعَلَهُ رُوحاً، ﴿وَلَا تَقُولُوا۟ ثَلَٰثَةٌ﴾.

3435. Narrated 'Ubāda رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone testifies that '*Lā ilāha illallāh*' (none has the right to be worshipped but Allāh Alone), Who has no partners, and that Muḥammad ﷺ is His slave and His Messenger, and that 'Īsā (Jesus) عليه السَّلام is Allāh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Maryam (Mary) and a *Rūh* (spirit) created by Him, and that Paradise, is the truth and Hell is the truth,' Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junāda, the subnarrator said, " 'Ubāda added, 'Such a person can enter Paradise through any of its eight gates he likes.' ")

٣٤٣٥ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: حدَّثَنا الوَلِيدُ، عَنِ الأوْزاعِيِّ: حدَّثَني عُمَيرُ بنُ هانِئٍ قالَ: حدَّثَني جُنادَةُ بنُ أبي أُمَيَّةَ، عَنْ عُبادَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ شَهِدَ أنْ لا إلٰهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ وأنَّ مُحمَّداً عَبْدُهُ ورَسُولُهُ وأنَّ عِيسَى عَبْدُ اللهِ ورَسُولُهُ وكَلِمَتُهُ ألْقاها إلى مَرْيَمَ ورُوحٌ مِنْهُ، والجَنَّةُ حَقٌّ والنَّارُ حَقٌّ أدْخَلَهُ اللهُ الجَنَّةَ عَلى ما كانَ مِنَ العمَلِ».

قالَ الوَلِيدُ: حدَّثَني ابنُ جابِرٍ، عَنْ عُمَيرٍ، عَنْ جُنادَةَ وزادَ: «منْ أبْوابِ الجَنَّةِ الثَّمانِيَةِ أيَّها شاءَ».

(48) CHAPTER. The Statement of Allāh تعالى:
"And mention in the Book (the Qur'ān, O Muḥammad ﷺ) the story of Maryam (Mary), when she withdrew in seclusion from her family..." (V.19:16)

(٤٨) **باب** قَوْلِ اللهِ تَعالَى ﴿وَاذْكُرْ فِي الْكِتَٰبِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا﴾ ﴿فَنَبَذْنَٰهُ﴾: ألقَيْناهُ. اعْتَزَلَتْ ﴿شَرْقِيًّا﴾ مِمَّا يَلِي الشَّرْقَ، ﴿فَأَجَاءَهَا﴾: أفْعَلْتُ مِنْ جِئْتُ، ويُقالُ: ألجأها اضْطَرَّها. ﴿تَسَٰقَطْ﴾: تَسْقُطْ. ﴿قَصِيًّا﴾: قاصِياً. ﴿فَرِيًّا﴾: عَظِيماً. قالَ ابنُ عَبَّاسٍ: ﴿نَسِيًّا﴾: لَمْ أكُنْ شَيْئاً. وقالَ غَيرُهُ: النَّسِيُّ: الحَقِيرُ، وقالَ أبُو وَائِلٍ: عَلِمَتْ مَرْيمُ أنَّ التَّقِيَّ ذُو نُهْيَةٍ حِينَ قالَتْ: ﴿إِن كُنتَ تَقِيًّا﴾ وَقالَ وكيعٌ، عَنْ إسْرَائِيلَ، عَنْ أبي إسحاقَ، عَنِ البراءِ: ﴿سَرِيًّا﴾: نَهْرٌ صَغِيرٌ بالسُّرْيانِيَّةِ.

3436. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None spoke in cradle but three: (The first was) 'Īsā (Jesus), (the second was:) There was a man from Banī Isrāel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), 'Shall I answer her or keep on offering prayer (He went on offering prayer and did not answer her). His mother said, 'O Allāh! Do not let him die till he sees the faces of prostitutes.' So, while he was in his hermitage, a lady came and sought to seduce him, but he refused. So, she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and

٣٤٣٦ - **حدَّثَنا** مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لَمْ يَتَكَلَّمْ في المَهْدِ إلَّا ثَلاثَةٌ: عِيسَى، وكانَ في بَني إسْرَائِيلَ رَجُلٌ يُقالُ لَهُ: جُرَيْجٌ، كانَ يُصَلِّي جاءَتْهُ أمُّهُ فَدَعَتْهُ فَقالَ: أُجِيبُها أوْ أُصَلِّي فَقالَتِ: اللَّهُمَّ لا تُمِتْهُ حتَّى تُرِيَهُ وُجُوهَ المُومِساتِ. وكانَ جُرَيْجٌ في صَوْمَعَتِهِ فَتَعَرَّضَتْ لَهُ امْرَأةٌ فَكَلَّمَتْهُ

then later on she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story:) A lady from Banī Isrāel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allāh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allāh! Do not make me like him.' The child then started sucking her breast again. [Abū Hurairah further said, "As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration.)"] (The Prophet ﷺ continued), "After a while they (some people) passed by, with a lady-slave and she (i.e., the child's mother) said, 'O Allāh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allāh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse'."

فأبى فأتَتْ رَاعِياً فأمْكَنَتْهُ مِنْ نَفْسِها فَوَلَدَتْ غُلاماً فَقالَتْ: مِنْ جُرَيْجٍ، فأتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وأنْزَلُوهُ وسَبُّوهُ فَتَوَضَّأ وصَلَّى ثُمَّ أتى الغُلامَ فَقالَ: مَنْ أبُوكَ يا غُلامُ؟ فَقالَ: الرَّاعِي، قالُوا: نَبْنِي صَوْمَعَتَكَ، مِنْ ذَهَبٍ. قالَ: لا، إلَّا مِنْ طِينٍ. وكانَتِ امْرَأةٌ تُرْضِعُ ابْناً لَها مِنْ بَنِي إسْرَائِيلَ فَمَرَّ بِها رَجُلٌ رَاكِبٌ ذو شارَةٍ فَقالَتِ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ فَتَرَكَ ثَدْيَها فَأقبل عَلى الرَّاكِبِ، فَقالَ: اللَّهُمَّ لا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أقْبَلَ عَلى ثَدْيِها يَمُصُّهُ». قالَ أبُو هُرَيْرَةَ: كَأنّي أنْظُرُ إلى النَّبِيِّ ﷺ يَمُصُّ إصْبَعَهُ. «ثُمَّ مُرَّ بِأمَةٍ فَقالَتِ: اللَّهُمَّ لا تَجْعَلِ ابْنِي مِثْلَ هذِهِ، فَتَرَكَ ثَدْيَها وَقالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَها، فَقالَتْ: لَهُ ذَلِكَ؟ فَقالَ: الرَّاكِبُ جَبَّارٌ مِنَ الجَبابِرَةِ وهذِهِ الأمَةُ يَقُولُونَ: سَرَقْتِ، زَنَيْتِ، ولَمْ تَفْعَلْ». [راجع: ١٢٠٦]

3437. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I met Mūsa (Moses) on the night of my *Al-Isrā'* (Journey by Night to the heavens)." The Prophet ﷺ then described him saying, "As I think, he was a tall person with lank hair as if he belonged to the people of the tribe of Shanū'a." The Prophet ﷺ further said, "I met 'Īsā (Jesus)." The Prophet ﷺ described him saying, "He was one of moderate height and was red-faced as if he had just come out of a

٣٤٣٧ - حدَّثَني إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامٌ عَنْ مَعْمَرٍ. ح وَحَدَّثَنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سَعِيدُ ابنُ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَيْلَةَ أُسْرِيَ بي لَقِيتُ مُوسى -

bathroom. I saw Ibrāhīm (Abraham) whom I resembled more than any of his offspring did." The Prophet ﷺ further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.'"

قالَ: فَنَعَتَهُ - فإذَا رَجُلٌ - حَسِبْتُهُ قالَ -: مُضْطَرِبٌ، رَجِلُ الرَّأْسِ كأنَّهُ مِنْ رِجالِ شَنُوءَةَ. قالَ: ولَقِيتُ عِيسَى - فنَعَتَهُ النَّبيُّ ﷺ فَقالَ -: رَبْعَةٌ أحْمَرُ كأنَّما خَرَجَ منْ دِيماسٍ يَعْنِي الحَمَّامَ. ورَأيْتُ إبْرَاهِيمَ وأنا أشْبَهُ وَلَدِهِ بِهِ، قالَ: وأُتِيتُ بإناءَيْنِ، أحَدُهُمَا لَبَنٌ والآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لي: خُذْ أيَّهُما شِئْتَ، فأخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لي: هُدِيتَ الفِطْرَةَ أو أصَبْتَ الفِطْرَةَ. أما إنَّكَ لَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ». [راجع: ٣٣٩٤]

3438. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I saw Mūsa (Moses), 'Īsā (Jesus) and Ibrāhīm (Abraham) عليهم السَّلام [on the night of my *Al-Isrā'* (Journey by Night to the heavens)]. 'Īsā was of red complexion, curly hair and a broad chest. Mūsa was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zuṭṭ."

٣٤٣٨ - حدَّثَنا مُحَمَّدُ بنُ كثيرٍ: أخْبرَنا إسْرَائِيلُ: أخبرَنا عُثمانُ بنُ المُغِيرَةِ، عَنْ مُجَاهِدٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ: «رَأيْتُ عِيسَى ومُوسَى وإبْرَاهِيمَ. فأمَّا عِيسَى فأحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ. وأمَّا مُوسَى فآدَمُ جَسِيمٌ سَبْطٌ كأنَّهُ مِنْ رِجالِ الزُّطِّ».

3439. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ mentioned *Al-Masīḥ Ad-Dajjāl* in front of the people saying, "Allāh is not one-eyed while *Al-Masīḥ Ad-Dajjāl* is blind in the right eye and his eye looks like a bulging out grape.

٣٤٣٩ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبُو ضَمْرَةَ: حدَّثَنا مُوسَى، عَنْ نافِعٍ، قالَ عَبْدُ اللهِ: ذَكَرَ النَّبيُّ ﷺ يَوْماً بَيْنَ ظَهْرَانَي النَّاسِ المَسيحَ الدَّجالَ فَقالَ: «إنَّ اللهَ لَيْسَ بأعْوَرَ، ألَا إنَّ المَسيحَ الدجَّالَ أعْوَرُ العَينِ اليُمْنَى كأنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ». [راجع: ٣٠٥٧]

3440. While sleeping near the Ka'bah last night, I saw in my dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, 'Who is this?' They replied, 'This is 'Īsā (Jesus), son of Maryam (Mary)'. Behind him I saw a man who had short and curly hair and was blind in the right eye, resembling Ibn Qaṭan in appearance. He was placing his hands on the shoulders of a person while performing *Ṭawāf* around the Ka'bah. I asked, 'Who is this?' They replied, '*Al-Masiḥ Ad-Dajjāl*.'"

٣٤٤٠ - «وأرَاني اللَّيْلَةَ عِنْدَ الكَعْبَةِ في المَنامِ فإذَا رجُلٌ آدَمُ كأحْسَنِ ما يُرَى مِنْ أُدْمِ الرِّجالِ، تَضْرِبُ لِمَّتُهُ بَينَ مَنْكِبَيْهِ، رَجِلُ الشَّعْرِ يَقْطُرُ رَأسُهُ مَاءً، واضِعاً يَدَيْهِ عَلى مَنْكِبَيْ رَجُلَينِ وهُوَ يَطُوفُ بالبَيْتِ فَقُلْتُ: مَنْ هذَا؟ فَقالُوا: هذا المَسيحُ بنُ مَرْيَمَ، ثُمَّ رَأيْتُ رَجُلاً ورَاءَه جَعْدٌ قَطِطاً أعْوَرَ العَيْنِ اليُمْنىٰ كأشْبَهِ مَنْ رَأيْتُ بابنِ قَطَنٍ، وَاضِعاً يَدَيْهِ عَلى مَنْكِبَيْ رَجُلٍ يَطُوف بالبَيْتِ فَقُلْتُ: مَنْ هذَا: فَقالُوا: المَسيحُ الدجَّالُ»، تابَعَه عُبَيْدُ اللهِ عَنْ نافِعٍ.

[انظر: ٣٤٤١، ٥٩٠٢، ٦٩٩٩، ٧٠٢٦، ٧١٢٨]

3441. Narrated Sālim from his father: No, By Allāh, the Prophet ﷺ did not tell that 'Īsā (Jesus) was of red complexion but said, "While I was sleeping, (in my dream) I saw myself circumambulating the Ka'bah, suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Maryam (Mary).' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is *Ad-Dajjāl*.' The one who resembled to him among the people, was Ibn Qaṭan." (Az-Zuhrī said, "He (i.e., Ibn Qaṭan) was a man from the Khuza'a tribe who died in the pre-Islāmic period.")

٣٤٤١ - حدَّثنا أحْمَدُ بنُ مُحَمَّدٍ المَكِّي قالَ: سَمِعْتُ إبْرَاهِيمَ بنَ سَعْدٍ قالَ: حدَّثَني الزُّهْرِيُّ، عَنْ سالِمٍ، عَنْ أبِيهِ قالَ: لا واللهِ ما قالَ النَّبيُّ ﷺ لِعيسَى: أحْمَرُ، ولكِنْ قالَ: «بَيْنما أنا نائِمٌ أطُوفُ بالكَعْبَةِ فإذَا رَجُلٌ آدَمُ، سَبْطُ الشَّعْرِ يُهادَى بَينَ رَجُلَينِ يَنْطِفُ رَأسُه مَاءً، أوْ يُهْرَاقُ رَأسُهُ مَاءً، فَقُلْتُ: مَنْ هذَا؟ قالُوا: ابنُ مَرْيَمَ، فَذَهَبْتُ ألْتَفِتُ فإذَا رَجُلٌ أحْمَرُ جَسِيمٌ جَعْدُ الرأسِ أعْوَرُ عَيْنِهِ اليُمْنى، كأنَّ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هذَا؟ قالُوا: هذَا الدجَّالُ، وأقْرَبُ

النَّاسِ بِهِ شَبَهاً ابنُ قَطَنٍ». قالَ الزُّهْرِيُّ: رَجُلٌ مِنْ خُزَاعَةَ هَلَكَ في الجاهِلِيَّةِ. [راجع: ٣٤٤٠]

٣٤٤٢ - **حدَّثَنا** أبُو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني أبُو سَلَمَةَ ابن عَبْدِ الرحمن: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أنا أوْلى النَّاسِ بابنِ مَرْيمَ والأنْبياءُ أوْلادُ عَلّاتٍ، لَيْسَ بَيْني وبَيْنَه نَبِيٌّ». [انظر: ٣٤٤٣]

3442. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Īsā (Jesus)]."

٣٤٤٣ - **حدَّثَنا** مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ: حدَّثَنا هِلالُ بن عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أنا أوْلى النَّاسِ بِعِيسَى بنِ مَرْيمَ في الدُّنْيا والآخِرَةِ، والأنْبِياءُ إخْوَةٌ لِعَلَّاتٍ، أُمَّهاتُهُمْ شَتَّى ودِينُهُمْ واحِدٌ». وقالَ إبْراهِيمُ بنُ طَهْمانَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ صَفْوانَ بن سُلَيْمٍ، عَنْ عطاءِ ابنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ. [راجع: ٣٤٤٢]

3443. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Īsā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islāmic Monotheism)."

٣٤٤٤ - **وحدَّثَني** عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنْ همَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «رَأى عِيسَى رَجُلاً يَسْرِقُ فَقالَ لَه:

3444. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "'Īsā (Jesus), the son of Maryam (Mary) seeing a man stealing, asked him, 'Did you steal?' He said, 'No, by Allāh, except Whom there is no other *Ilāh* (God). *Lā ilāha illallāh* (none who has the right to be worshipped but Allāh)'. 'Iesa said, 'I believe in Allāh and deny (or suspect) my eyes.'"

أَسَرَقْتَ؟ قالَ: كَلا والذِي لا إِلٰهَ إلا اللهِ، فَقالَ عِيسَى: آمَنْتُ بِاللهِ، وكَذَّبْتُ عَيْنِي».

3445. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary),(1) for I am only a slave. So, call me the slave of Allāh and His Messenger."

٣٤٤٥ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ يَقُول: أَخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ: سَمِعَ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ عَلى المِنْبرِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تُطْرُونِي كما أَطْرَتِ النَّصارَى ابنَ مَرْيَمَ فإِنَّما أنا عَبْدُهُ فَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ». [راجع: ٢٤٦٢]

3446. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a man teaches his slave-girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in 'Īsā (Jesus) and then believes in me (ﷺ), he will get a double reward. And if a slave fears, obeys, and keeps his duty to his Lord (i.e., Allāh) and (also) obeys his masters, he too will get a double reward." (See H. 97)

٣٤٤٦ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا صَالِحُ بنُ حَيٍّ أَنَّ رَجُلاً مِنْ أَهْلِ خُراسانَ قالَ لِلشَّعْبِيِّ، فَقالَ الشَّعْبِيُّ: أَخْبَرَنِي أَبُو بُرْدَةَ، عَنْ أَبي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا أَدَّبَ الرجُلُ أَمَتَهُ فأَحْسَنَ تَأْدِيبَها، وعَلَّمَها فأَحْسَنَ تَعْلِيمَها ثُمَّ أَعْتَقَها فَتزَوَّجَها كانَ لَهُ أَجْرَانِ. وَإِذَا آمَنَ بِعِيسَى، ثُمَّ آمَنَ بِي فَلَهُ أَجْرَانِ. والعَبْدُ إِذَا اتَّقى رَبَّهُ وأَطاعَ مَوَالِيَهُ فَلَهُ أَجْرَانِ». [راجع: ٩٧]

3447. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "You will be resurrected (and assembled) barefooted, naked and uncircumcised." The Prophet ﷺ

٣٤٤٧ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ المُغِيرَةِ بنِ النُّعْمانِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ

(1) (H. 3445) The Christians over-praised 'Īsā (Jesus) عليه السلام till they took him as an *Ilāh* (God) besides Allāh.

then recited the Divine Verse:

"...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

He added, "The first to be dressed will be Ibrāhīm (Abraham). Then some of my companions will be taken to the right and to the left. I will say: 'My companions!' It will be said, 'They had been renegades (deserted Islām) since you left them.' I will then say what the pious slave 'Īsā (Jesus), the son of Maryam (Mary) said: '...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, You, only You are the All-Mighty, the All-Wise'." (V.5:117,118)

Narrated Qabīṣa, "Those were the apostates who deserted Islām during the caliphate of Abū Bakr رَضِيَ اللهُ عَنْهُ who fought them".

[See *Hadīth* No. 3349]

ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قال: قالَ رَسُولُ اللهِ ﷺ: «تُحْشَرُونَ حُفاةً عُراةً غُرْلاً ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ فأوَّلُ مَنْ يُكْسَى إبْراهِيمُ ثُمَّ يُؤْخَذُ بِرِجالٍ مِنْ أَصْحابي ذاتَ اليَمِينِ وذَاتَ الشِّمالِ، فأقُولُ: أَصْحابي، فَيُقالُ: إنَّهُمْ لَمْ يَزالُوا مُرْتَدِّين عَلى أعْقابِهِمْ مُنْذُ فارَقْتَهُمْ فأقُولُ كما قالَ العَبْدُ الصالحُ عِيسَى بنُ مَرْيَمَ: ﴿مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾﴾» قالَ مُحَمَّدُ بنُ يُوسُفَ الفِرَبْرِيُّ: ذُكِرَ عَنْ أبي عَبْدِ اللهِ، عَنْ قَبِيصَةَ قالَ: هُمُ المُرْتَدُّونَ الَّذِينَ ارْتَدُّوا عَلى عَهْدِ أبي بَكْرٍ فَقاتَلَهُمْ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ.

[راجع: ٣٣٤٩]

(49) CHAPTER. The advent (descent) of 'Īsā (Jesus), son of Maryam (Mary) عَلَيْهما السَّلام.

(٤٩) بابُ نُزُولِ عِيسَى بنِ مَرْيَمَ عَلَيْهما السَّلامُ

3448. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him (Allāh) in Whose Hands my soul is, surely ['Īsā (Jesus)], the son of Maryam (Mary) عَلَيْها السَّلام will shortly descend amongst you (Muslims) and will judge mankind justly by the law of the Qur'ān (as a just ruler); he will break the Cross and kill the pigs and there will be no

٣٤٤٨ - حدَّثَنا إسْحاقُ: أخْبَرَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا أبي، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ: أنَّ سَعِيْدَ بنَ المُسَيَّبِ، سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ:

«والَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أنْ يَنْزِلَ فِيكُم ابنُ مَرْيَمَ حَكَماً عَدْلاً، فَيَكْسِرَ الصَّلِيبَ ويَقْتُلَ الخِنْزِيرَ، ويَضَعَ الجِزيَةَ، ويَفِيضَ المَالُ حتَّى لا يَقْبَلَهُ أحَدٌ، حتَّى تَكُونَ السَّجْدَةُ الوَاحِدَةُ خَيْرٌ منَ الدُّنيا وما فِيها». ثُمَّ يَقُولُ أبُو هُرَيْرَةَ: واقْرَؤُوا إن شِئْتُمْ ﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾. [راجع: ٢٢٢٢]

Jizya(1) (i.e., taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allāh [in *Ṣalāt* (prayers)] will be better than the whole world and whatever is in it." Abū Hurairah added: "If you wish, you can recite (this Verse of the Qur'ān):-

'And there is none of the people of the Scripture (Jews and Christians), but must believe in him (i.e., 'Īsā, son of Maryam, as only a Messenger of Allāh and a human being) before his ['Īsā عليه السَّلام or a Jew's or a Christian's] death; (at the time of the appearance of the angel of death). And on the Day of Resurrection he ('Īsā عليه السَّلام) will be a witness against them.'" (V.4:159)

(See *Fatḥ Al-Bārī*) [According to the quotation of Kushmaihani there is "*Al-Jizya*" instead of *Al-Ḥarb*"].

٣٤٤٩ - حدَّثَنَا ابنُ بُكَيْرٍ: حدَّثَنا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ نافِعٍ مَوْلى أبي قَتادَةَ الأنْصارِيِّ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كَيْفَ أنْتُمْ إذَا نَزَلَ ابنُ مَرْيَمَ فِيكُمْ وإمامُكُمْ مِنْكُمْ؟» تابَعَهُ عُقَيْلٌ والأوْزَاعِيُّ. [راجع: ٢٢٢٢]

3449. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "How will you be when the son of Maryam (Mary) ['Īsā (Jesus عليه السَّلام)] descends amongst you, and he will judge people by the law of the Qur'ān and not by the law of the Gospel."

[See *Fatḥ Al-Bārī*].

(٥٠) بابٌ: ما ذُكِرَ عَنْ بَني إسْرَائِيلَ

(50) CHAPTER. What has been said about Banī Israel.

٣٤٥٠ - حدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا أبُو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ قالَ: قالَ عُقْبَةُ بنُ عَمْرٍو لِحُذَيْفَةَ:

3450. Narrated Rib'ī bin Ḥirāsh: 'Uqba bin 'Amr said to Ḥudhaifa, "Won't you relate to us of what you have heard from Allāh's Messenger ﷺ?" He said, "I heard him saying, 'When *Ad-Dajjāl* appears, he will have fire and water along with him. What the

(1) (H. 3448) *Al-Jizya*: A tax imposed on non-Muslims, who would keep their own religion rather than embrace Islām. This will not be accepted by 'Īsā (Jesus) عليه السلام, but all people will be required to embrace Islām and there will be no other alternative.

people will consider as fire, will be cold water and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water.'"

ألا تُحدِّثُنا ما سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قالَ: إنّي سَمِعْتُهُ يَقُولُ: «إنَّ مَعَ الدَّجّالِ إذَا خَرَجَ مَاءً وناراً، فأمَّا التي يَرَى النَّاسُ أنَّها النَّارُ فماءٌ باردٌ، وأمَّا الذي يَرَى النَّاسُ أنَّهُ ماءٌ باردٌ فنارٌ تُحرِقُ، فمَنْ أدْرَكَ مِنْكُمْ فَلْيَقَعْ في الذي يَرَى أنَّها نارٌ فإنَّهُ عَذْبٌ باردٌ». [انظر: ٧١٣٠]

3451. Hudhaifa added, "I also heard him (i.e., the Prophet ﷺ) saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to take away his soul. (So his soul was taken away) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world; and I used to give a respite to the rich and forgive the poor (among my debtors)'. So, Allāh made him enter Paradise."

٣٤٥١ - قالَ حُذَيْفَةُ: وسَمِعْتُهُ يَقُولُ: «إنَّ رَجُلاً كانَ فِيمَنْ كانَ قَبْلَكُمْ أتاهُ المَلَكُ لِيَقبِضَ رُوحَهُ فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قالَ: ما أعْلَمُ، قِيلَ لَهُ: انْظُرْ، قالَ: ما أعْلَمُ شَيْئاً غَيْرَ أنّي كُنْتُ أُبايِعُ النَّاسَ في الدُّنْيا وأُجازِيهِمْ فأُنْظِرُ المُوسِرَ وَأتجاوَزُ عَنِ المُعْسِرِ، فأدْخَلَهُ اللهُ الجَنَّةَ». [راجع: ٢٠٧٧]

3452. Hudhaifa further said, "I also heard him saying, 'Once there was a man on his deathbed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day to throw it (i.e., the powder) over the sea'. They did so, but Allāh collected his particles and asked him: 'Why did you do so?' He replied: 'For fear of You'. So Allāh forgave him.'"

'Uqba bin 'Amr said, "I heard him saying that the Israēlī used to dig the grave of the dead (to steal their shrouds)."

٣٤٥٢ - قالَ: وسَمِعْتُهُ يَقُولُ: «إنَّ رَجُلاً حَضَرَهُ المَوْتُ فَلَمَّا يَئِسَ مِنَ الحَياةِ أوْصَى أهْلَهُ إذَا أنا مُتُّ فاجمَعُوا لي حَطَباً كَثِيراً وأوْقِدُوا فيه ناراً حتَّى إذَا أكَلَتْ لَحْمِي وخَلَصَتْ إلى عَظْمِي فامْتَحَشْتُ فَخُذُوها فاطْحَنُوها، ثُمَّ انْظُرُوا يَوْماً رَاحاً فاذْرُوهُ في اليَمِّ، فَفَعَلوا فَجَمَعهُ اللهُ فَقالَ لَهُ: لِمَ فَعَلْتَ ذٰلِكَ؟ قالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللهُ لَهُ» قالَ عُقْبَةُ بنُ عَمْرٍو: وأنا سَمِعْتُهُ يَقُولُ ذَاكَ

وكانَ نَبَّاشا. [انظر: ٣٤٧٩، ٦٤٨٠]

٣٤٥٣، ٣٤٥٤ - حدَّثني بِشْرُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَني مَعْمَرٌ ويُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أنَّ عائِشَةَ وابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالا: لَمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً عَلى وجْهِهِ فإذا اغْتَمَّ كَشَفَها عَنْ وجْهِهِ فَقالَ، وهُوَ كَذلكَ: «لَعْنَةُ اللهِ عَلى اليهُودِ والنَّصارَى اتَّخَذُوا قُبُورَ أنْبيائِهِمْ مَساجِدَ»، يُحَذِّرُ ما صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

3453, 3454. Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: On his deathbed Allāh's Messenger ﷺ put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allāh's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (See H. 435)

٣٤٥٥ - حدَّثني مُحَمَّد بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بن جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ فُرَاتٍ القَزَّازِ، قالَ: سَمِعْتُ أبا حازِمٍ، قالَ: قاعَدْتُ أبا هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قالَ: «كانَتْ بَنُو إسْرَائِيلَ تَسُوسُهُمُ الأنْبياءُ، كُلَّما هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وإنَّهُ لا نَبِيَّ بَعْدِي، وسَيَكُونُ خُلَفاءُ فَيَكْثُرُونَ، قالُوا: فما تأمُرُنا؟ قالَ: فُوا بِبَيْعَةِ الأوَّلِ فالأوَّلِ، أعْطوهُمْ حَقَّهُمْ، فإنَّ اللهَ سائِلُهُمْ عمَّا استرْعاهُمْ».

3455. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, "The Israelites used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allāh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* (pledge) first[1]. Fulfil their (i.e., the caliphs') rights, for Allāh will ask them about (any shortcomings) in ruling those whom Allāh has put under their guardianship."

٣٤٥٦ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا أبُو غَسَّانَ قالَ: حدَّثَني

3456. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "You surely will follow the ways of those nations who were before you,

(1) (H. 3455) If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'a* by some members of the society, the common Muslims should abide by the *Bai'ā* given to the first Caliph, for the election of the second is invalid.

span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered the hole of a mastigar (sand lizard), you would follow them." We said, "O Allāh's Messenger! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

[See Vol. 9, *Hadith* No.7320]

زَيْدُ بنُ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْراً بِشِبْرٍ، وذِراعاً بِذِراعٍ حتَّى لَوْ سَلَكُوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ». قُلْنا: يا رَسُولَ اللهِ، اليَهُودَ والنَّصارَى؟ قالَ النَّبِيُّ ﷺ: «فَمَنْ؟».

[انظر: ٧٣٢٠]

3457. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people mentioned the fire and the bell [as means proposed for announcing the time of *Ṣalāt* (prayer)] and by such a suggestion they referred to the Jews and the Christians. But Bilāl was ordered, "Pronounce the words of the *Adhān* (i.e., call for the *Ṣalāt*) by saying its wordings twice in doubles, and for the *Iqāma* by saying its wordings once in singles."(1)

٣٤٥٧ - حدَّثَنا عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا خالِدٌ، عَنْ أبي قِلابَةَ، عَن أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: ذَكَرُوا النَّارَ والنَّاقُوسَ فَذَكَرُوا اليَهُودَ والنَّصارَى، فأُمِرَ بِلالٌ أن يَشْفَعَ الأذانَ وأنْ يُوتِرَ الإقامَةَ. [راجع: ٦٠٣]

3458. Narrated 'Āishah رَضِيَ اللهُ عَنْها that she used to hate that one should keep his hands on his flanks while offering *Ṣalāt* (prayer). She said that the Jews used to do so.

٣٤٥٨ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: كانَتْ تَكْرَهُ أنْ يَجْعَلَ يَدَهُ في خاصِرَتِهِ وتَقُولُ: إنَّ اليَهُودَ تَفْعَلُهُ.

تابَعَهُ شُعْبَةُ، عَنِ الأعْمَشِ.

3459. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Your period (i.e., the Muslims' period) in comparison to the periods of the previous nations, is like the period between the *Ṣalāt-ul-'Aṣr* (*'Aṣr* prayer) and sunset. And your example in comparison

٣٤٥٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَسُولِ اللهِ ﷺ قالَ: «إنَّما أجَلُكُمْ في أجَلِ مَنْ خَلا

(1) (H. 3457) The suggestion that they should use fire or a bell to announce the time of the *Ṣalāt* (prayer) was rejected, and the *Adhān* was adopted instead. [See Vol. 1, *Hadith* No. 603]

to the Jews and the Christians is like the example of a person who employed some labourers and asked them, 'Who will work for me till midday for one *Qīrāṭ* each?' The Jews worked for half a day for one *Qīrāṭ* each. The person asked, 'Who will do the work for me from midday to the time of the *Ṣalāt-ul-'Aṣr* for one *Qīrāṭ* each?' The Christians worked from midday till the *Ṣalāt-ul-'Aṣr* for one *Qīrāṭ*. Then the person asked, 'Who will do the work for me from the *Ṣalāt-ul-'Aṣr* till sunset for two *Qīrāṭ* each?' " The Prophet ﷺ added, "It is you (i.e., Muslims) who are doing the work from the *Ṣalāt-ul-'Aṣr* till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allāh said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allāh said, 'Then it is My Blessing which I bestow on whomever I like.' "

مِنَ الأُمَمِ، ما بَيْنَ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ. وإنَّما مَثَلُكُمْ ومَثَلُ اليهُودِ والنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالاً فَقالَ: مَنْ يَعْمَلُ لي إلى نِصْفِ النَّهارِ عَلى قِيرَاطٍ قِيْرَاطٍ؟ فَعَمِلَتِ اليهُودُ إلى نِصْفِ النَّهارِ عَلى قِيرَاطٍ قِيرَاطٍ. ثُمَّ قالَ: مَنْ يَعْمَلُ لي مِنْ نِصْفِ النَّهارِ إلى صَلاةِ العَصْرِ عَلى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ النَّصَارَى مِنْ نِصْفِ النهارِ إلى صَلاةِ العَصْرِ عَلى قِيرَاطٍ قِيراطٍ. ثُمَّ قالَ: مَن يَعْمَلُ لي مِنْ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ عَلى قِيرَاطَينِ قِيرَاطَينِ؟ قَالَ: ألا فأَنْتُمُ الذِينَ تَعْمَلُونَ مِنْ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ. ألا لَكُمُ الأَجْرُ مَرَّتَيْنِ. فَغَضِبَتِ اليهُودُ والنَّصَارَى فَقالُوا: نَحْنُ أكْثَرُ عَمَلاً، وأقَلُّ عَطاءً، قالَ اللهُ: وَهَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئاً؟ قالُوا: لا، قالَ: فإنَّهُ فَضْلي أُعْطِيهِ مَنْ شِئْتُ». [راجع: ٥٥٧]

3460. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: I heard 'Umar رَضِيَ اللهُ عَنْهُ saying, "May Allāh curse so-and-so! Doesn't he know that the Prophet ﷺ said, 'May Allāh curse the Jews, for though they were forbidden (to eat) fat, they melted (liquified) it and sold it."

٣٤٦٠ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قاتَلَ اللهُ فُلاناً، ألَمْ يَعْلَمْ أنَّ النَّبيَّ ﷺ قالَ: «لَعَنَ اللهُ اليهُودَ حُرِّمَتْ عَلَيهِمُ الشُّحُومُ فَجَمَلُوها فَباعُوها». تابَعَهُ جابِرٌ وأبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. [راجع: ٢٢٢٣]

3461. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur'ān or *As-Sunna*) and tell others the stories of Banī Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire."

٣٤٦١ - حدَّثَنا أبُو عاصِم الضَّحَّاكُ ابنُ مَخْلَدٍ: أخْبَرَنا الأوْزَاعِيُّ: حدَّثنا حَسَّانُ ابنُ عَطِيَّةَ، عَنْ أبي كَبْشَةَ السَّلُولي عَنْ عَبْدِ اللهِ بنِ عَمْرٍو أنَّ النَّبِيَّ ﷺ قالَ: «بَلِّغُوا عَنِّي ولَوْ آيَةً، وحَدِّثُوا عَنْ بَني إسْرَائِيلَ ولا حَرَجَ. ومَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ منَ النَّارِ».

3462. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e., dye your grey hair and beards)."

٣٤٦٢ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ بنِ شِهابٍ قالَ: قالَ أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: إنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ رَسُولَ اللهِ ﷺ قال: «إنَّ اليَهُودَ والنَّصارَى لا يَصْبُغُونَ فخالِفُوهُم». [انظر: ٥٨٩٩]

3463. Narrated Jundub: Allāh's Messenger ﷺ said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allāh تعالى said, 'My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.'"

٣٤٦٣ - حدَّثَنا مُحَمَّدٌ قالَ: حَدَّثَنا حَجَّاجٌ: حدَّثَنا جَرِيرٌ، عَنِ الحَسَنِ قالَ: حدَّثَنا جُنْدَبُ بنُ عَبْدِ اللهِ في هذَا المَسْجِدِ وما نَسِينا مُنْذُ حدَّثَنا وما نَخْشَى أنْ يَكُونَ جُنْدَبٌ كَذَبَ على النَّبِيِّ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كانَ فِيمَنْ كانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزِعَ فأخَذَ سِكِّيناً فَحَزَّ بِها يَدَهُ فمَا رَقَأَ الدَّمُ حتَّى ماتَ، قالَ اللهُ عَزَّ وَجَلَّ: بادَرَني عَبْدِي بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الجَنَّةَ». [راجع: ١٣٦٤]

(٥١) **بابٌ**: حَدِيثُ أَبْرَصَ وأعمَى وأَقْرَعَ في بني إسرائيلَ

٣٤٦٤ - حدَّثنا أحمدُ بنُ إسحاقَ: حدَّثنا عَمْرُو بنُ عاصمٍ: حدَّثنا هَمَّامٌ: حدَّثنا إسحاقُ بنُ عَبْدِ اللهِ قالَ: حدَّثني عَبْدُ الرَّحْمٰنِ بنُ أبي عَمْرَةَ: أنَّ أبا هُرَيْرَةَ حدَّثَهُ: أنَّهُ سَمِعَ النَّبيَّ ﷺ ح. وحدَّثني مُحَمَّدٌ: حدَّثنا عَبْدُ اللهِ بنُ رَجاءٍ: أخبرَنا هَمَّامٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ قالَ: أخبرَني عَبْدُ الرَّحْمٰنِ بنُ أبي عَمْرَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ ثَلاثَةً في بَني إسْرائيلَ: أبْرَصَ وأقْرَعَ وأعمَى، بَدَا للهِ عَزَّ وَجَلَّ أنْ يَبْتَلِيَهُمْ فَبَعَثَ إلَيهِمْ مَلَكاً فأتى الأبْرَصَ فَقالَ: أيُّ شَيْءٍ أحَبُّ إلَيْكَ؟ قالَ: لَوْنٌ حَسَنٌ وجِلْدٌ حَسَنٌ، قَدْ قَذِرَني النَّاسُ، قالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ، فأُعْطِيَ لَوْناً حَسَناً وجِلْداً حَسَناً. فَقالَ: وأيُّ المَالِ أحَبُّ إلَيكَ؟ قالَ: الإبلُ - أوْ قالَ: البَقَرُ، هُو شَكَّ في ذلكَ: أنَّ الأبْرَصَ والأقْرَعَ قالَ أحَدُهُما: الإبلُ، وقالَ الآخَرُ: البَقَرُ - فأُعْطِيَ ناقَةً عُشَراءَ، فَقالَ: يُبارَكُ لكَ فِيها. وأتى الأقْرَعَ فَقالَ: أيُّ شَيْءٍ أحَبُّ إلَيْكَ؟ قالَ: شَعْرٌ حَسَنٌ، ويَذْهَبُ هذا عَنِّي، قَدْ قَذِرَني النَّاسُ. قالَ:

(51) CHAPTER. (The tale of three Israelites, a leper, a bald man and a blind man.

3464. Narrated Abū Hurairah that he heard Allāh's Messenger ﷺ saying, "Allāh willed to test three Isrāelites who were a leper, a blind man and a bald-headed man. So He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allāh bless you in it.'

"The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allāh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allāh may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allāh gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant ewe. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much

that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allāh and then you. In the Name of Him Who has given you such nice colour and beautiful skin and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allāh gave you (all this property)?' He replied, '(This is all wrong), I got this property through inheritance from my forefathers'. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.'

"Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.'

"The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allāh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allāh gave me back my eye-sight; I was poor and Allāh made me rich; so take anything you

فَمَسَحَهُ فَذَهَبَ، وأُعْطِيَ شَعْراً حسَناً، قالَ: فأيُّ المَالِ أحَبُّ إلَيْكَ؟ قالَ: البَقَرُ. قالَ: فأعْطاهُ بَقَرَةً حامِلاً، وقالَ: يُبارَكُ لكَ فِيها. وأتى الأعمَى فَقالَ: أيُّ شَيْءٍ أحَبُّ إلَيْكَ؟ قالَ: يَرُدُّ اللهُ إلَيَّ بَصَرِي فأُبْصِرُ بِهِ النَّاسَ، قالَ: فمَسَحَهُ فَرَدَّ اللهُ إلَيْهِ بَصَرَهُ. قالَ: فأيُّ المَالِ أحَبُّ إلَيْكَ؟ قالَ: الغَنَمُ، فأعْطاهُ شاةً وَالداً. فأُنْتِجَ هذَانِ ووَلَّد هذَا فكانَ لِهٰذَا وَادٍ مِنْ إبلٍ، ولِهٰذَا وَادٍ منْ بَقَرٍ، ولِهٰذَا وَادٍ منَ الغَنمِ. ثُمَّ إنَّهُ أتىٰ الأبْرَصَ في صُورَتِهِ وهَيْئَتِهِ فَقالَ: رَجُلٌ مِسْكِينٌ تَقَطَّعَتْ بِهِ الحِبالُ في سَفَرِهِ فَلا بَلاغَ اليَوْمَ إلَّا باللهِ ثُمَّ بِكَ. أسْألُكَ بالَّذِي أعْطاكَ اللَّوْنَ الحَسَنَ والجِلْدَ الحَسَنَ والمَالَ بَعِيراً أتبَلَّغُ عَلَيْهِ في سَفَرِي. فَقالَ لَهُ: إنَّ الحُقُوقَ كَثِيرةٌ. فَقالَ لهُ: كأني أعْرِفُكَ، ألَمْ تَكُنْ أبْرَصَ يَقْذَرُكَ النَّاسُ؟ فَقِيراً فأعْطاكَ اللهُ؟ فَقالَ: لَقَدْ وَرِثْتُ لِكابِرٍ عَنْ كابِرٍ، فَقالَ: إنْ كُنْتَ كاذِباً فَصَيَّرَكَ اللهُ إلى ما كُنْتَ. وأتى الأقْرَعَ في صُورَتِهِ وهَيْئَتِهِ فَقالَ لَهُ مِثْلَ ما قالَ لِهٰذَا فَرَدَّ عَلَيْهِ مِثْلَ ما رَدَّ عَلَيْهِ هذَا. فَقالَ: إنْ كُنْتَ كاذِباً فَصَيَّرَكَ اللهُ إلى ما كُنْتَ. وأتى الأعمَى في صُورَتِهِ فَقالَ: رَجُلٌ مِسكِينٌ وابنُ سَبِيلٍ وتَقَطَّعَتْ بي

الجبالُ في سَفَرِهِ فَلا بَلاغَ اليَوْمَ إلَّا باللهِ ثُمَّ بِكَ. أسْألُكَ بالذِي رَدَّ عَلَيْكَ بَصَرَكَ شاةً أتَبَلَّغُ بِها في سَفَرِي، وَقَالَ لَهُ: قَدْ كُنْتُ أعمَى فَرَدَّ اللهُ بَصَرِي، وفَقِيراً فَقَدْ أغْناني. فَخُذْ ما شِئْتَ فَوَاللهِ لا أحْمَدُكَ اليَوْمَ بِشَيءٍ أخَذْتَهُ للهِ. فَقالَ: أمْسِكْ مالَكَ، فإنَّما ابْتُلِيتُمْ فَقَدْ رَضِيَ عَنْكَ وَسَخِطَ عَلى صَاحِبَيْكَ». [انظر: ٦٦٥٣]

wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allāh is pleased with you and is angry with your two companions.'"

(٥٢) **بابٌ**: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ﴾ [الكهف: ٩]

﴿ٱلْكَهْفِ﴾: الفَتْحُ في الجَبَلِ. ﴿وَٱلرَّقِيمِ﴾: الكِتَابُ، ﴿مَّرْقُومٌ﴾: مَكْتُوبٌ مِنَ الرَّقْمِ. ﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ﴾: ألْهَمْناهُمْ صَبْراً. ﴿شَطَطًا﴾: إفْرَاطاً. ﴿بِٱلْوَصِيدِ﴾: الفِناءُ وجَمْعُهُ وصائِدُ ووُصُدٌ. ويُقالَ: الوَصِيدُ البابُ، ﴿مُّؤْصَدَةٌ﴾ مُطْبَقَةٌ، آصَدَ البابَ وأوْصَدَ. ﴿بَعَثْنَٰهُمْ﴾: أحْيَيْناهُمْ. ﴿أَزْكَىٰ﴾: أكْثَرُ رَيْعاً ﴿فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ﴾ فناموا ﴿رَجْمًۢا بِٱلْغَيْبِ﴾: لَمْ يَسْتَبِنْ. وقالَ مُجاهِدٌ: ﴿تَّقْرِضُهُمْ﴾: تَتْرُكُهُمْ.

(52) CHAPTER.

(Allāh's Statement): "Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave)?' (V.18:9)

(٥٣) **بابٌ**: حَدِيثُ الغار

(53) CHAPTER. The tale of the cave.

٣٤٦٥ - **حدَّثنا** إسْماعِيلُ بنُ خَلِيلٍ: أخْبَرَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللهِ بنِ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ

3465. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Once, three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of

ﷺ قالَ: «بَيْنَما ثَلاثَةُ نَفَرٍ مِمَّنْ كانَ قَبْلَكُمْ يَمْشُونَ إذْ أصابَهُمْ مَطَرٌ فأوَوْا إلى غارٍ فانْطَبَقَ عَلَيهِمْ، فَقالَ بَعْضُهُمْ لِبَعْضٍ: إنَّهُ واللهِ يا هَؤُلاءِ لا يُنْجِيكُمْ إلَّا الصِّدْقُ، فَلْيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِما يَعْلَمُ أنَّهُ قَدْ صَدَقَ فِيهِ. فَقالَ: اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ كانَ لِي أجِيرٌ عَمِلَ لِي على فَرَقٍ مِنْ أرُزٍّ فَذَهَبَ وتَرَكَهُ وإنِّي عَمَدْتُ إلى ذٰلكَ الفَرَقِ فَزَرَعْتُهُ فَصارَ مِنْ أمْرِهِ أنِّي اشْتَرَيْتُ مِنْهُ بَقَراً، وأنَّهُ أتاني يَطْلُبُ أجْرَهُ فَقُلْتُ لَهُ: اعمِدْ إلى تِلْكَ البَقَرِ فَسُقْها، فَقالَ لِي: إنَّما لِي عِنْدَكَ فَرَقٌ مِنْ أرُزٍّ، فَقُلْتُ لَهُ: اعمِدْ إلى تِلْكَ البَقَرِ فإنَّها مِنْ ذٰلكَ الفَرَقِ، فَساقَها. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُ ذٰلكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فانْساحَتْ عَنْهُمُ الصَّخْرَةُ. فَقالَ الآخَرُ: اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ كانَ لِي أبَوانِ شَيْخانِ كَبِيرانِ وَكُنْتُ آتِيهِما كُلَّ لَيْلَةٍ بِلَبَنِ غَنَمٍ لِي، فأبْطَأْتُ عَنْهُما لَيْلَةً فَجِئْتُ وقَدْ رَقَدا وأهْلِي وعِيالِي يَتَضاغَوْنَ مِنَ الجُوعِ، وَكُنْتُ لا أسْقِيهِمْ حَتَّى يَشْرَبَ أبوايَ فَكَرِهْتُ أنْ أُوقِظَهُما وكَرِهْتُ أنْ أدَعَهُما فَيَسْتَكِنا لِشَرْبَتِهِما. فَلَمْ أزَلْ أنْتَظِرُ حَتَّى طَلَعَ الفَجْرُ. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُ ذٰلكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا،

a huge rock) while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allāh's Help by referring to such a deed as he thinks he did sincerely (i.e just for gaining Allāh's Pleasure).' So one of them said, 'O Allāh! You know that I had a labourer who worked for me for one *Faraq* (i.e., three *Ṣā'*) of rice, but he departed, leaving it (i.e., his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive (take) all of them.' He said to me, 'But you have to pay me only a *Faraq* of rice.' I said to him, 'Go to those cows and take them, for they are the product of that *Faraq* (of rice).' So he drove (took) them. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allāh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e., my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it. I kept on waiting (for them to wake) till it dawned. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' So, the rock shifted and they could see the sky through it. The (third) one said, 'O Allāh! You know that I had a cousin (i.e., my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one hundred Dīnār (i.e., gold pieces). So, I collected the amount and brought it to her, and she allowed me to

فانساخَتْ عَنهُمُ الصَّخْرَةُ حتَّى نَظَرُوا إلى السَّماءِ. فَقالَ الآخَرُ: اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ كانَ لي ابْنَةُ عَمٍّ مِنْ أحَبِّ النَّاسِ إليَّ وأنّي رَاوَدْتُها عَنْ نَفسِها فأبَتْ إلَّا أنْ آتِيَها بِمائَةِ دينارٍ، فَطَلَبْتُها حتَّى قَدَرْتُ فأتَيْتُها بِها فَدَفَعْتُها إلَيها فأمْكَنَتْني مِنْ نَفْسِها، فَلَمَّا قَعَدْتُ بَينَ رِجْلَيها، قالَتِ: اتَّقِ اللهَ ولا تَفُضَّ الخاتَمَ إلا بِحَقِّهِ؛ فَقُمْتُ وتَرَكْتُ المِائَةَ دِينارٍ. فإنْ كُنْتَ تَعْلَمُ أنّي فَعَلْتُ ذٰلكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فَفَرَّجَ اللهُ عَنهُمْ فَخَرَجُوا». [راجع: ٢٢١٥]

sleep with her. But when I sat between her legs, she said: Be afraid of Allāh, and do not deflower me but legally. I got up and left the hundred Dīnār (for her). O Allāh! If You consider that I did that for fear of You then please remove the rock'. So, Allāh released them (removed the rock) and they came out (of the cave)."

[This *Ḥadīth* indicates that one can only ask Allāh for help directly or through his performed good deeds. But to ask Allāh through dead or absent (Prophets, saints, spirits, holy men, angels etc.) is absolutely forbidden in Islām and it is a kind of "*Shirk*' — polytheism].

(٥٤) بابٌ:

(54) CHAPTER.

٣٤٦٦ - حدَّثنا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثنا أبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ: حدَّثَهُ أنَّهُ سَمعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمعَ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا امْرَأةٌ تُرْضِعُ ابْنَها إذْ مَرَّ بِها رَاكِبٌ وهيَ تُرْضِعُهُ فَقالَت: اللَّهُمَّ لا تُمِتِ ابْني حتَّى يَكُونَ مِثْلَ هذَا، فَقالَ: اللَّهُمَّ لا تَجْعَلْني مِثْلَهُ. ثُمَّ رَجَعَ في الثَّدْيِ، ومُرَّ بامرأةٍ تُجرَّرُ ويُلْعَبُ بِها فَقالَتِ: اللَّهُمَّ لا تَجْعَلِ ابْني مِثْلَها، فَقالَ: اللَّهُمَّ اجْعَلْني مِثْلَها. فَقالَ: أمَّا الرَّاكِبُ فإنَّهُ كافِرٌ وأمَّا المَرْأةُ فإنَّهُمْ يَقُولُونَ لَها: تَزْني، وتَقُولُ: حَسْبِيَ اللهُ. ويَقُولُونَ:

3466. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that he heard Allāh's Messenger ﷺ saying, "While a lady was nursing her child, a rider passed by and she said, 'O Allāh! Don't let my child die till he becomes like this (rider).' The child said, 'O Allāh! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they (some people) passed by a lady who was being pulled and teased (by the people). The child's mother said, 'O Allāh! Do not make my child like her.' The child said, 'O Allāh! Make me like her.' Then he said, 'As for the rider, he is a disbeliever (an infidel), while the lady is accused of illegal sexual intercourse (falsely) and she says: Allāh is Sufficient for me (He knows the truth), and they also acuse her of theft (falsely) and she says: Allāh is Sufficient for me.'"

[See *Hadith* No. 3436]

تَسْرِقُ، وتَقُولُ: حَسْبِيَ اللهُ».
[راجع: ١٢٠٦]

3467. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While a dog was going round a well and was about to die of thirst, an Israēlī prostitute saw it and took off her shoe (and used the shoe to draw water from the well) and watered it. So Allāh forgave her because of that good deed." (See H. 3321)

٣٤٦٧ - حدَّثَنَا سَعِيدُ بنُ تَلِيدٍ: حدَّثَنا ابنُ وهْبٍ قالَ: أخْبرَني جَرِيرُ بنُ حازِمٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «بَيْنما كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كادَ يَقْتُلُهُ العَطَشُ إذْ رَأَتْهُ بَغِيٌّ مِنْ بَغايا بَنِي إسْرَائِيلَ فَنَزَعَتْ مُوقَها فَسَقَتْهُ فَغُفِرَ لَها بِهِ». [راجع: ٣٣٢١]

3468. Narrated Ḥumaid bin 'Abdur-Raḥmān that he heard Mu'āwiya bin Abī Sufyān (talking) on the pulpit in the year when he performed the *Ḥajj*. He took a tuft of hair that was in the hand of an orderly and said, "O people of Al-Madīna! Where are your learned men? I heard the Prophet ﷺ forbidding such a thing as this (i.e., false hair) and he used to say, 'The Israēlites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks)'."

٣٤٦٨ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ ابنِ عَبْدِ الرَّحْمٰنِ: أنَّهُ سَمِعَ مُعاوِيَةَ بنَ أبي سُفْيانَ عامَ حَجَّ عَلى المِنْبرِ، فَتَناوَلَ قُصَّةً مِنْ شَعْرٍ كانَتْ في يَدَي حَرَسِيٍّ فَقالَ: يا أهْلَ المَدِينَةِ، أيْنَ عُلَماؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هذِهِ ويَقُولُ: «إنَّما هَلَكَتْ بَنُو إسْرَائِيلَ حِينَ اتَّخَذَها نِساؤُهُمْ». [انظر: ٣٤٨٨، ٥٩٣٢، ٥٩٣٨]

3469. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Amongst the people preceding you there used to be *Muḥaddithūn* (i.e., persons who can guess things that come true later on, as if those persons have been inspired divinely), and if there are any such persons amongst my followers, it is 'Umar bin Al-Khaṭṭāb."

٣٤٦٩ - حدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّهُ قَدْ كانَ فِيما مَضَى قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، وإنَّهُ إنْ كانَ في

أُمَّتِي هذِهِ مِنْهُمْ فإنَّهُ عُمَرُ بنُ الخَطَّابِ». [انظر: ٣٦٨٩]

٣٤٧٠ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أبي الصِّدِيقِ النَّاجِي، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «كانَ في بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وتِسْعِينَ إنساناً. ثُمَّ خَرَجَ يَسْأَلُ، فأتَى رَاهِباً فَسَأَلَهُ فَقالَ لَهُ: تَوْبَةٌ؟ قالَ: لا، فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ. فَقالَ لَهُ رَجُلٌ: ائْتِ قَرْيَةَ كَذَا وكذَا، فأدْرَكَهُ المَوْتُ فَناءَ بِصَدْرِهِ نَحْوَها فاخْتَصَمَتْ فِيهِ مَلائِكَةُ الرَّحْمَةِ وملائِكَةُ العَذَابِ، فأوْحَى اللهُ إلى هذِهِ أنْ تَقَرَّبِي، وأوْحَى إلى هذِهِ أنْ تَباعَدِي، وقالَ: قِيسُوا ما بَيْنَهُما. فَوُجِدَ إلى هذِهِ أقْرَبَ بِشِبرٍ فَغُفِرَ لَهُ».

3470. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, There was a man from Banī Isrāel who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allāh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So, he was found one span closer to the village (he was going to). So he was forgiven."

٣٤٧١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا أبُو الزِّنادِ عَنِ الأعْرَجِ عَنْ أبي سَلمةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلاةَ الصُّبْحِ ثُمَّ أقْبَلَ عَلى النَّاسِ فَقالَ: «بَيْنا رَجُلٌ يَسُوقُ بَقَرَةً إذْ رَكِبها فَضَرَبها، فقالَتْ: إنَّا لَمْ نُخْلَقْ لِهٰذا إنَّما خُلِقْنا لِلحَرْثِ»، فَقالَ النَّاسُ: سُبْحانَ اللهِ بَقرَةٌ تَكَلَّمُ! فَقالَ: «فإنِّي أُومِنُ بِهٰذا أنا وأبُو بَكْرٍ

3471. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once, Allāh's Messenger ﷺ offered the morning *Ṣalāt* (prayer) and then faced the people and said, "While a man was driving a cow, he rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.'" On that the people said astonishingly, "Glorified be Allāh! A cow speaks!" The Prophet ﷺ said, "I believe this, and Abū Bakr and 'Umar, too, believe it, although neither of them was present there." The Prophet ﷺ added: "While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he

وعُمَرُ» وما هُمَا ثَمَّ. «وبَينما رَجُلٌ في غَنَمِهِ إذْ عَدَا الذِّئْبُ فَذَهَبَ مِنها بِشاةٍ فَطَلَبَ حتَّى كأنَّهُ اسْتَنْقَذَها مِنْهُ، فقالَ لَهُ الذِّئْبُ: هذَا اسْتَنْقَذْتَهَا مِنِّي، فمَنْ لهَا يَوْمَ السَّبُعِ؟ يَوْمَ لا رَاعِيَ لهَا غَيرِي؟» فَقالَ النَّاسُ: سُبْحانَ اللهِ، ذِئْبٌ يَتَكَلَّمُ! قالَ: «فإنِّي أُومِنُ بِهٰذَا أنا وأبُو بَكْرٍ وعُمَرُ» وما هُمَا ثَمَّ. [راجع: ٢٣٢٤]

حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

rescued it (the sheep) from the wolf, whereupon the wolf said, 'You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except I?' " The people said surprisingly, "Glorified be Allāh! A wolf speaks!"(1) The Prophet ﷺ said, "But I believe this and Abū Bakr and 'Umar, too, believe this, although neither of them was present there."

[See Vol. 3, *Hadith* No. 2324 and also Vol. 5, *Hadith* No. 3663]

٣٤٧٢ - حدَّثَنا إسحاقُ بنُ نَصْرٍ: أخبرَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ

3472. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with

(1) (H. 3471) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa'īd Al-Khudri رضي الله عنه : Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being". The wolf said: "Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past". Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madīna, cornered his sheep in a place, and came to Allāh's Messenger (Muhammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational *Salāt* (prayer) (صلاة جامعة), then he ﷺ came out and asked the shepherd to inform the people (about his story), and he informed them. Then Allāh's Messenger ﷺ said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.
[See Vol. 3, *Hadith* No. 2324 and also Vol. 5, *Hadith* No. 3663]

رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقاراً لَهُ فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى العَقارَ في عَقارِهِ جَرَّةً فِيها ذَهَبٌ. فَقالَ لَهُ الذي اشْتَرَى العَقارَ: خُذْ ذَهَبَكَ مِنِّي، إنَّما اشْتريتُ مِنْكَ الأرْضَ، ولَمْ أبْتَعْ مِنْكَ الذَّهَبَ. وقالَ الذي لَهُ الأرْضُ: إنَّما بِعْتُكَ الأرْضَ وما فِيها. فَتَحاكما إلى رَجُلٍ، فَقالَ الذي تحاكما إلَيْهِ: ألَكما ولَدٌ؟ قالَ أحَدُهُما: لي غُلامٌ، وقالَ الآخَرُ: لي جارِيَةٌ. قالَ: أنْكِحُوا الغُلامَ الجارِيَةَ. وأنْفِقُوا عَلى أنْفُسِهِما مِنْهُ وتَصَدَّقا». [راجع: ٢٣٦٥]

gold in the land. The buyer said to the seller, 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' "

٣٤٧٣ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حَدَّثَني مالِكٌ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، وعَنْ أبي النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ عامِرِ بنِ سَعْدِ بنِ أبي وقَّاصٍ، عَنْ أبِيهِ: أنَّهُ سَمِعَهُ يَسْألُ أُسامَةَ بنَ زَيْدٍ: ماذَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ في الطَّاعُونِ؟ فَقالَ أُسامَةُ: قالَ رَسُولُ اللهِ ﷺ: «الطَّاعُونُ رِجْسٌ أُرْسِلَ عَلى طائِفَةٍ مِنْ بَنِي إسْرائِيلَ أوْ عَلى مَنْ كانَ قَبْلَكُمْ. فإذَا سَمِعْتُمْ بِهِ بِأرْضٍ فلا تَقْدَمُوا عَلَيْهِ. وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بِها فلا تَخْرُجُوا فِراراً مِنْهُ». قالَ أبُو النَّضْرِ: «لا يخْرِجُكُمْ إلَّا فِراراً مِنْهُ». [انظر: ٥٧٢٨، ٦٩٧٤]

3473. Narrated Usāma bin Zaid رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Plague was a means of torture sent on a group of Israēlites (or on some people before you). So, if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e., plague)."

3474. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: I asked Allāh's Messenger ﷺ about the plague. He told me that it was a punishment sent by Allāh on whom he wished, and Allāh made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allāh's Reward, and believing that nothing will befall him except what Allāh has written for him, he will get a reward similar to that of a martyr.

٣٤٧٤ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا دَاوُدُ بنُ أبي الفُرَاتِ: حدَّثَنا عَبْدُ اللهِ ابنُ بُرَيْدَةَ، عَنْ يَحْيَى بنِ يَعْمَرَ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الطَّاعُونِ فأَخْبرَني أنَّهُ عَذابٌ يَبْعَثُهُ اللهُ عَلى مَنْ يَشاءُ، وأنَّ اللهَ جَعَلَهُ رَحْمَةً للمُؤْمِنِينَ، لَيْسَ مِنْ أحَدٍ يَقَعُ الطاعُونُ فَيَمْكُثُ في بَلَدِهِ صَابِراً مُحْتَسِباً يَعْلَمُ أنَّهُ لا يُصِيبُهُ إلَّا ما كَتَبَ اللهُ لَهُ إلَّا كانَ لَهُ مِثْلُ أجْرِ شَهِيدٍ». [انظر: ٥٧٣٤، ٦٦١٩]

3475. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The people of Quraish worried about the lady from Banī Makhzūm who had committed theft. They asked, "Who will intercede for her with Allāh's Messenger ﷺ?" Some said, "No one dare to do so except Usāma bin Zaid, the beloved one to Allāh's Messenger ﷺ." When Usāma spoke about that to Allāh's Messenger ﷺ; Allāh's Messenger ﷺ said (to him), "Do you try to intercede for somebody in a case connected with Allāh's prescribed punishments?" Then he got up and delivered a *Khuṭba* (religious talk) saying, "What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allāh's punishment on him. By Allāh, if Fāṭima, the daughter of Muḥammad stole, I would cut off her hand."

٣٤٧٥ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ قُرَيْشاً أهمَّهُمْ شأنُ المَرْأةِ المخْزومِيةِ التي سَرَقَتْ فَقالُوا: ومَنْ يُكَلِّمُ فِيها رَسُولَ اللهِ ﷺ؟ فَقالُوا: ومَنْ يَجْتَرِئُ عَلَيْهِ إلَّا أُسامَةُ بنُ زَيْدٍ حِبُّ رَسُولِ اللهِ ﷺ؟ فَكَلَّمَهُ أُسامَةُ فَقالَ رَسُولُ اللهِ ﷺ: «أتَشْفَعُ في حَدٍّ مِنْ حُدُودِ اللهِ؟» ثُمَّ قامَ فاخْتَطَبَ ثُمَّ قالَ: «إنَّما أهْلَكَ الذِينَ قَبْلَكُمْ أنَّهُمْ كَانُوا إذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكوهُ، وإذَا سَرَقَ فِيهِمُ الضَّعِيفُ أقامُوا عَلَيْهِ الحَدَّ. وايمُ اللهِ لَوْ أنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَها». [راجع: ٢٦٤٨]

3476. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I heard a person reciting a (Qur'ānic) Verse in

٣٤٧٦ - **حدَّثَنا** آدَمُ: حدَّثَنا

a certain way, and I had heard the Prophet ﷺ reciting the same Verse in a different way. So, I took him to the Prophet ﷺ and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

شُعْبَةُ: حدَّثنا عَبْدُ المَلِكِ بنُ مَيْسَرَةَ قالَ: سَمِعْتُ النَّزالَ ابنَ سَبْرةَ الهِلاليّ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَجُلاً قَرَأَ آيةً وسَمِعْتُ النَّبيَّ ﷺ يَقْرَأُ خِلافَها، فَجِئْتُ بِهِ النَّبيَّ ﷺ فأخبرْتُهُ فَعَرَفْتُ في وجْهِهِ الكَراهِيَةَ وقالَ: «كِلاكُما مُحْسِنٌ فَلا تَخْتَلِفُوا فإنَّ مَنْ كانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا». [راجع: ٢٤١٠]

3477. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: As if I saw the Prophet ﷺ talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allāh! Forgive my nation, for they have no knowledge."

٣٤٧٧ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعمشُ قالَ: حدَّثني شَقِيقٌ: قالَ عَبْدُ اللهِ: كأنِّي أنْظُرُ إلى النَّبيِّ ﷺ يَحْكي نَبِيّاً مِنَ الأنْبياءِ ضَرَبَهُ قَوْمُهُ فأدْمَوْهُ وهُوَ يَمْسَحُ الدَّمَ عَنْ وجْهِهِ ويَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمي فإنَّهُمْ لا يَعْلَمُونَ». [انظر: ٦٩٢٩]

3478. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Amongst the people preceding your age, there was a man whom Allāh had given a lot of wealth. While he was in his deathbed, he called his sons and said, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me and crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allāh عزوجل gathered his particles and asked (him), 'What made you do so?' He replied, "Fear of You.' So Allāh bestowed His Mercy upon him (forgave him)."

٣٤٧٨ - **حدَّثنا** أبو الوَلِيدِ: حدَّثنا أبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ عُقْبَةَ بنِ عَبْدِ الغافِرِ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ: «أنَّ رَجُلاً كانَ قَبْلَكُمْ رَغَسَهُ اللهُ مالاً فَقالَ لِبَنِيهِ لمَّا حُضِرَ: أيَّ أبٍ كُنْتُ لَكُمْ؟ قالُوا: خَيرَ أبٍ، قالَ: فإنِّي لم أعمَلْ خَيراً قَطُّ فإذا مِتُّ فأحْرِقُوني ثُمَّ اسْحَقُوني ثُمَّ ذَرُّوني في يَوْمٍ عاصِفٍ، فَفَعَلوا. فَجَمَعَهُ اللهُ عزَّ وجَلَّ فَقالَ: ما حَمَلَكَ؟ قالَ:

مَخافَتُكَ، فَتَلَقَّاهُ رَحْمَتَهُ». وقالَ مُعاذٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ عُقْبَةَ بنَ عَبْدِ الغافِرِ: سَمِعْتُ أبا سَعِيدٍ الخُدَرِيَّ عَنِ النَّبيِّ ﷺ.

[انظر: ٦٤٨١، ٧٥٠٨]

3479. Narrated Rib'ī bin Ḥirāsh: 'Uqba said to Ḥudhaifa, "Won't you narrate to us what you heard from Allāh's Messenger ﷺ?" Ḥudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allāh collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allāh forgave him."

Narrated 'Abdul Malik as above, saying, "On a windy day."

٣٤٧٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا أبُو عَوانَةَ، عَنْ عَبْدِ المَلِكِ بنِ عُمَيرٍ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ قالَ: قالَ عُقْبَةُ لِحُذَيْفَةَ: ألاَ تُحَدِّثُنا ما سَمِعْتَ مِنَ النَّبيِّ ﷺ؟ قالَ: سَمِعْتُهُ يَقُولُ: «إنَّ رَجُلاً حَضَرهُ المَوْتُ لمَّا أيِسَ مِنَ الحَيَاةِ أوْصَى أهْلَهُ: إذَا مُتُّ فاجْمَعُوا لي حَطَباً كَثيراً، ثُمَّ أوْرُوا ناراً، حتَّى إذا أكَلَتْ لحْمِي وخَلَصَتْ إلى عَظْمِي فَخُذُوها فاطْحَنُوها فَذَرُّوني في اليمِّ في يَوْمٍ حارٍّ أوْ رَاحٍ. فَجَمَعَهُ اللهُ فَقالَ: لِمَ فَعَلْتَ؟ قالَ: خَشْيَتَكَ، فَغَفَرَ لَهُ».

قالَ عُقْبَةُ: وأنا سَمِعْتُهُ يَقُولُ.

[راجع: ٣٤٥٢]

حدَّثَنا مُوسَى: حدَّثَنا أبُو عَوانَةَ: حدَّثَنا عَبْدُ المَلِكِ وقالَ: «في يَوْمٍ رَاحٍ».

3480. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allāh may forgive us.' So, when he met Allāh (after his death), Allāh forgave him."

٣٤٨٠ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «كانَ الرَّجُلُ يُدَايِنُ النَّاسَ فَكانَ يَقُولُ لِفَتاهُ: إذَا

أَتَيْتَ مُعْسِراً فَتَجاوَزْ عَنْهُ لَعَلَّ اللهَ أَنْ يَتَجاوَزَ عَنَّا، قالَ: فَلَقِيَ اللهَ فَتَجاوَزَ عَنْهُ». [راجع: ٢٠٧٨]

3481. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allāh, if Allāh would get hold of me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allāh ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allāh asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allāh forgave him."

Another narrator said, "The man said, 'Fear of You, O Lord!' "

٣٤٨١ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «كانَ رَجُلٌ يُسْرِفُ عَلى نَفْسِهِ فَلَمَّا حَضَرَهُ المَوْتُ قالَ لِبَنِيهِ: إِذَا أَنا مُتُّ فأَحْرِقُوني ثُمَّ اطْحَنُوني ثُمَّ ذَرُّوني في الرِّيحِ، فَوَاللهِ لَئِنْ قَدَرَ اللهُ عَلَيَّ لَيُعَذِّبَنِّي عَذَاباً ما عَذَّبَهُ أَحداً. فَلَمَّا ماتَ فُعِلَ بِهِ ذٰلِكَ فَأَمَرَ اللهُ تَعالَى الأَرْضَ فَقالَ: اجمَعي ما فِيكِ مِنْهُ، فَفَعَلَتْ. فإِذَا هُوَ قائِمٌ فَقالَ: ما حَمَلَكَ عَلى ما صَنَعْتَ؟ قالَ: يا رَبِّ خَشْيَتُكَ حَمَلَتْنِي، فَغَفَرَ لَهُ»، وقالَ غَيرُهُ: «مَخافَتُكَ يا رَبِّ». [انظر: ٧٥٠٦]

3482. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth." (See H. 745, 3318)

٣٤٨٢ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أَسمَاءَ: حدَّثَنا جُوَيْرِيَةُ بنُ أَسمَاءَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «عُذِّبَتِ امْرَأَةٌ في هِرَّةٍ رَبَطَتْها حتَّى ماتَتْ فَدَخَلَتْ فِيْها النَّارَ، لا هِيَ أَطْعَمَتْها ولا سَقَتْها إِذْ حبَسَتْها، ولا هيَ تَرَكَتْها تَأْكُلُ منْ خشاشِ الأَرْضِ».

3483. Narrated Abū Mas'ūd 'Uqba: The Prophet ﷺ said, "One of the (basic) sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

[See Vol. 8, *Hadith* No. 6120]

٣٤٨٣ - حدَّثنا أحْمَدُ بنُ يُونُسَ، عَنْ زُهَيرٍ: حدَّثنا مَنْصُورٌ، عَنْ رِبْعِيِّ بنِ حِراشٍ: حدَّثنا أبُو مَسْعُودٍ عُقْبَةُ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ ممَّا أدْرَكَ النَّاسُ منْ كَلامِ النُّبُوَّةِ: إذَا لَمْ تَسْتَحِ فافْعَلْ ما شِئْتَ». [انظر: ٣٤٨٤، ٦١٢٠]

3484. Narrated Abū Mus'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One of the sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

٣٤٨٤ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ مَنْصُورٍ قالَ: سَمِعْتُ رِبْعِيَّ بنَ حِرَاشٍ يُحَدِّثُ عَنْ أبي مَسْعُودٍ قَالَ: قالَ النَّبيُّ ﷺ: «إنَّ ممَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ: إذَا لَمْ تستحي فاصْنَعْ ما شِئْتَ». [راجع: ٣٤٨٣]

3485. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

٣٤٨٥ - حدَّثنا بِشْرُ بنُ مُحَمَّدٍ: أخْبرَنا عُبَيْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أخْبرَني سالِمٌ: أنَّ ابنَ عُمَرَ حَدَّثَهُ أنَّ النَّبيَّ ﷺ قالَ: «بَينما رَجُلٌ يَجُرُّ إزَارَهُ منَ الخُيَلاءِ خُسِفَ بهِ فَهُوَ يَتَجَلْجَلُ في الأرْضِ إلى يَوْمِ القِيامَةِ».

تابَعَهُ عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ الزُّهْرِيِّ. [انظر: ٧٥٩٠]

3486. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "We (Muslims) are the last (to come) but we will be the foremost on the Day of Resurrection, though the former nations were given the Book (i.e., Scripture) before us, and we were given the Holy Book after them. This (i.e., Friday) is the day about which they differed (but Allāh gave us the guidance for that). So the next day (i.e., Saturday) was prescribed for the Jews and the day after it (i.e., Sunday) for the

٣٤٨٦ - حدَّثنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا وُهَيْبٌ قالَ: حدَّثني ابنُ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ، بَيْدَ كُلُّ أُمَّةٍ أوتُوا الكِتابَ مِنْ قَبْلِنا وأُوتِينا منْ بَعْدِهِمْ، فَهٰذَا

Christians. (See H. 896)

3487. It is obligatory on every Muslim to (take a bath) wash his head and body once (i.e., Friday) (at least) in every seven days."
(See Vol. 2, *Hadīth* No.897)

3488. Narrated Sa'īd bin Al-Musaiyab: When Mu'āwiya bin Abī Sufyān came to Al-Madīna for the last time, he delivered a *Khutba* (religious talk) before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e., use false hair). The Prophet ﷺ named such a practice, *Az-Zūr* (i.e., falsehood), meaning the use of false hair."

الْيَوْمُ الذي اخْتَلَفُوا فِيهِ، فَغَداً لِلْيَهُودِ وبَعْدَ غَدٍ لِلنَّصَارَى». [راجع: ٢٣٨]

٣٤٨٧ - «على كُلِّ مُسلم في كُلِّ سَبْعَةِ أيَّامٍ يَوْمٌ يَغْسِلُ رَأسَهُ وجَسَدَهُ». [راجع: ٨٩٧]

٣٤٨٨ - حدَّثَنَا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا عَمْرُو بنُ مُرَّةَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قالَ: قَدِمَ مُعاوِيَةُ بنُ أبي سُفْيانَ المَدِينَةَ آخِرَ قَدْمَةٍ قَدِمَها فَخَطَبَنا فأخْرَجَ كُبَّةً مِنْ شَعَرٍ فَقالَ: ما كُنْتُ أُرَى أنَّ أحَداً يَفْعَلُ هذَا غَيرَ اليهُودِ؟ إنَّ النَّبيَّ ﷺ سَمَّاهُ الزُّورَ، يَعْني الوِصَالَ في الشَّعَرِ. تابَعَهُ غُنْدَرٌ عَنْ شُعْبَةَ. [راجع: ٣٤٦٨]

61 – THE BOOK OF VIRTUES

٦١ - كتاب المناقب

(1) CHAPTER. The Statement of Allāh تعالى: 'O Mankind! We have created you from a male and a female. (V.49:13)

And Allāh's Statement:

"...And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the womb (kinship). Surely, Allāh is Ever an All-Watcher over you." (V.4:1)

The prohibition of bad customs of the Period of Ignorance.

(١) **بابُ** قَوْلِ اللهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ﴾ الآية [الحجرات: ١٣] وقوْلِهِ: ﴿وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١] وما يُنْهَى عَنْ دَعْوَى الجاهِلِيَّةِ. الشُّعُوبُ: النَّسَبُ البَعِيدُ. والقَبائِلُ: دُونَ ذٰلِكَ.

3489. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse:

'And (We) made you *Shu'ūba* (nations) and *Qabā'il* (tribes) that you may know one another...' (V.49:13)

That *Shu'ūba* means the big *Qabā'il* (i.e., nations) while the *Qabā'il* (i.e., tribes) means the branch tribes.

٣٤٨٩ - **حدَّثنا** خالدُ بنُ يَزيدَ الكاهِلِيُّ: حدَّثَنا أبو بَكْرٍ، عَنْ أبي حَصِينٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟﴾ قالَ: الشُّعُوبُ: القَبائِلُ العِظامُ، والقَبائِلُ: البُطُونُ.

3490. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once, Allāh's Messenger ﷺ was asked, "Who is the most honourable amongst the people?" He said, "The one who fears Allāh and keeps his duty to Him." They said, "We do not ask you about this." He said, "Then Yūsuf (Joseph), the Prophet of Allāh."

٣٤٩٠ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَنِي سَعِيدُ بنُ أبي سَعِيدٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ: قِيلَ: يا رَسُولَ اللهِ، مَنْ أكْرَمُ النَّاسِ؟ قالَ: «أتْقاهُمْ». قالُوا: لَيْسَ عَنْ هذا نَسْألُكَ، قالَ: «فَيُوسُفُ نَبِيُّ اللهِ». [راجع: ٣٣٤٩]

3491. Narrated Kulaib bin Wā'il: I asked Zainab bint Abī Salama (i.e., daughter of the wife of the Prophet ﷺ), "Tell me about the Prophet ﷺ. Did he belong to the tribe of Muḍar?" She replied, "Yes, he belonged to the tribe of Muḍar and was from the offspring

٣٤٩١ - **حدَّثنا** قَيْسُ بنُ حَفْصٍ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا كُلَيْبُ بنُ وائِلٍ قالَ: حدَّثَتْني رَبِيبَةُ النَّبِيِّ ﷺ زَيْنَبُ ابْنَةُ أبي سَلَمَةَ قالَ: قُلْتُ لَها:

أرَأيْتِ النَّبِيَّ ﷺ أكانَ مِنْ مُضَرَ؟ قالَتْ: مِمَّنْ كانَ إلَّا مِنْ مُضَرَ؟ مِنْ بَني النَّضْرِ بنِ كِنانَةَ. [انظر: ٣٤٩٢]

of An-Nadr bin Kināna."

٣٤٩٢ - حدَّثَنا مُوسَى: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا كُلَيْبٌ: حدَّثَتْني رَبِيبَةُ النَّبِيِّ ﷺ وأظُنُّها زَيْنَبَ قالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ والحَنْتَمِ والمُقيَّرِ والمُزَفَّتِ. وقُلْتُ لَها: أخْبِرِيني النَّبِيُّ ﷺ مِمَّنْ كانَ؟ مِنْ مُضَرَ كانَ؟ قالَتْ: فَمِمَّنْ كانَ إلَّا مِنْ مُضَرَ؟ كانَ مِنْ وَلَدِ النَّضْرِ بنِ كِنانَةَ. [راجع:]

3492. Narrated Kulaib: I was told by the *Rabība* (i.e., daughter of the wife of the Prophet ﷺ) who, I think, was Zainab, that the Prophet ﷺ forbade the utensils (of wine called) *Ad-Dubbā', Al-Ḥantam, Al-Muqaiyar* and *Al-Muzaffat*. I said to her, "Tell me as to which tribe the Prophet ﷺ belonged; was he from the tribe of Muḍar?" She replied, "He belonged to the tribe of Muḍar and was from the offspring of An-Naḍr bin Kināna."

٣٤٩٣ - حدَّثَني إسْحاقُ بنُ إبْرَاهِيمَ: أخْبَرَنا جَرِيرٌ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «تَجِدُونَ النَّاسَ مَعادِنَ، خِيارُهُمْ في الجاهِلِيَّةِ خِيارُهُمْ في الإسْلامِ إذَا فَقِهوا. وتَجِدُونَ خَيرَ النَّاسِ في هذَا الشَّأنِ أشَدَّهُمْ لَهُ كَرَاهِيَةً». [انظر: ٣٤٩٦، ٣٥٨٨]

3493. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "You see that the people are (like) metals (of different origins and natures). Those who were the best in the Pre-Islāmic Period of Ignorance are also the best in Islām if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e., ambition of ruling) are those who hate it most.

٣٤٩٤ - «وتَجِدُونَ شَرَّ النَّاسِ ذَا الوَجْهَينِ: الذِي يَأتي هٰؤُلاءِ بِوَجْهٍ ويأتي هٰؤُلاءِ بِوَجْهٍ». [انظر: ٦٠٥٨، ٧١٧٩]

3494. (Allāh's Messenger ﷺ added:) And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e., hypocrite)."

٣٤٩٥ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا المُغِيرَةُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ

3495. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The tribe of Quraish has precedence over the people in this connection (i.e., the right of ruling). The Muslims follow the Muslims amongst them,

عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ في هذَا الشَّأنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وكافِرُهُمْ تَبَعٌ لِكافِرِهِمْ».

and the infidels follow the infidels amongst them.

٣٤٩٦ - «والنَّاسُ مَعادِنُ: خِيارُهُمْ في الجاهِلِيَّةِ خِيارُهُمْ في الإِسْلامِ إذَا فَقِهُوا. تَجِدُونَ مِنْ خَيرِ النَّاسِ أَشَدَّهُم كَراهِيَةً لِهٰذَا الشَّأنِ حتَّى يَقَعَ فِيهِ». [راجع: ٣٤٩٣]

3496. (Allāh's Messenger ﷺ added:) And people are (like) metals (of different origins and natures). The best amongst them in the Pre-Islāmic Period of Ignorance are the best in Islām provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e., of ruling) is he who hates it (i.e., the idea of ruling) most, till he is given the *Bai'a* pledge."

٣٤٩٧ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ: حدَّثَنِي عَبْدُ المَلِكِ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: ﴿إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ [الشورى: ٢٣]، قالَ: فَقالَ سَعِيدُ بنُ جُبَيرٍ: قُرْبى مُحَمَّدٍ ﷺ، فَقالَ: إنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إلَّا ولَهُ فِيهِ قَرابَةٌ، فَنَزَلَتْ عليه: إلَّا أنْ تَصِلُوا قَرابَةً بَيْنِي وبَيْنَكُمْ. [انظر: ٤٨١٨]

3497. Narrated Ṭāwūs: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما recited the Qur'ānic Verse:

"...Except to be kind to me for my kinship with you..." (V.42:23)

Sa'īd bin Jubair said, "(The Verse implies) the kinship of Muḥammad ﷺ." Ibn 'Abbās said, "There was not a single house (i.e., sub-tribe) of Quraish but had a kinship with the Prophet ﷺ; and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relations between me (i.e., Muḥammad ﷺ) and you.'"

٣٤٩٨ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ إسماعِيلَ، عَنْ قَيْسٍ، عَنْ أبي مَسْعُودٍ يَبْلُغُ بهِ النَّبِيَّ ﷺ قالَ: «مِنْ هاهُنا جاءَتِ الفِتَنُ نَحْوَ المَشْرِقِ، والجَفاءُ وغِلَظُ القُلُوبِ في الفَدَّادِينَ أهْلِ الوَبَرِ عِنْدَ أُصُولِ أذْنابِ الإِبِلِ والبَقَرِ في رَبِيعَةَ ومُضَرَ». [راجع: ٣٣٠٢]

3498. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "From this side, pointing towards the east, *Al-Fitan* (trials and afflictions) will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabī'a and Muḍar."

3499. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Pride and arrogance are characteristics of the rural bedouins, while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite (i.e., the Yemenites are well-known for their true belief and wisdom)." Abū 'Abdullāh (Al-Bukhārī) said, "Yemen was called so because it is situated to the right of the Ka'bah, and Sham was called so because it is situated to the left of the Ka'bah."(1)

٣٤٩٩ - حدَّثَنَا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني أبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الفَخْرُ والخُيلاء في الفَدَّادِينَ أهلِ الوَبَرِ، والسَّكِينَةُ في أهْلِ الغَنمِ، والإيمانُ يمانٍ، والحِكْمَةُ يَمانِيَةٌ».

قَالَ أبُو عَبْدِ اللهِ: سُمِّيَتِ اليمَنَ لأنَّها عَنْ يَمِينِ الكَعْبَةِ، والشَّامَ لأنَّهَا عَنْ يَسارِ الكَعْبَةِ. والمشأمَةُ: المَيْسَرَةُ، واليَدُ اليُسْرَى: الشُّؤمى، والجانِبُ الأيْسَرُ: الأشْأمُ. [راجع: ٣٣٠١]

(2) CHAPTER. Virtues of Quraish.

(٢) بابُ مَناقِبِ قُرَيْشٍ

3500. Narrated Muhammad bin Jubair bin Muṭ'im, that while he was with a delegation from Quraish to Mu'āwiya, the latter heard the news that 'Abdullāh bin 'Amr bin Al-'Āṣi said that there would be a king from the tribe of Qaḥṭān. On that Mu'āwiya became angry, got up and then praised Allāh as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in Allāh's Book (Qur'ān), nor have been told by Allāh's Messenger ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allāh's Messenger saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allāh will destroy him as

٣٥٠٠ - حدَّثَنَا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: كانَ مُحَمَّدُ ابنُ جُبَيرِ بنِ مُطْعِمٍ يُحَدِّثُ أنَّهُ بَلغَ مُعاوِيَةَ وهُوَ عِنْدَهُ في وفْدٍ مِنْ قُرَيْشٍ أنَّ عَبْدَ اللهِ ابنَ عَمْرِو بنِ العاصي يُحَدِّثُ أنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطانَ فَغَضِبَ مُعاوِيَةُ. فَقامَ فأثْنى عَلى اللهِ بما هُوَ أهْلُهُ. ثُمَّ قالَ: أمَّا بَعْدُ فإنَّهُ بَلَغَني أنَّ رِجالاً مِنْكُمْ يَتَحَدَّثُونَ أحادِيثَ لَيْسَتْ في كِتابِ اللهِ ولا تُؤْثَرُ عَنْ رَسُولِ اللهِ ﷺ، فأُولٰئِكَ جُهّالُكُمْ فإيّاكُمْ

(1) (H. 3499) The Arabic words for right and left have great resemblance to the words 'Yemen and Sham.'

long as they abide by the laws of the religion.'"

والأمانِيَّ التي تُضِلُّ أَهْلَها. فإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ هذَا الأَمْرَ في قُرَيْشٍ، لا يُعادِيهِمْ أحَدٌ إلَّا كَبَّهُ اللهُ عَلى وجْهِهِ ما أقامُوا الدِّينَ». [انظر: ٧١٣٩]

3501. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Authority of ruling will remain with Quraish, even if only two of them remained."

٣٥٠١ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا عاصِمُ بنُ مُحَمَّدٍ قالَ: سَمِعْتُ أبي، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لا يَزَالُ هذَا الأمْرُ في قُرَيْشٍ ما بَقِيَ مِنْهُمُ اثْنانِ». [انظر: ٧١٤٠]

3502. Narrated Jubair bin Muṭ'im: 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ went (to the Prophet ﷺ) and said, "O Allāh's Messenger! You gave property to Banī Al-Muṭṭalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet ﷺ said, "Only Banī Hāshim and Banī Al-Muṭṭalib are one thing (as regards family status)."

٣٥٠٢ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، عَنْ جُبَيرِ بنِ مُطْعِمٍ قالَ: مَشَيْتُ أنا وعُثمانُ بنُ عَفَّانَ فَقَالَ: يا رَسُولَ اللهِ، أعْطَيْتَ بَنِي المُطَّلِبِ وتَرَكْتَنا وإنَّما نَحْنُ وهُمْ مِنْكَ بِمَنزِلَةٍ واحِدَةٍ؟ فَقالَ النَّبِيُّ ﷺ: «إنَّما بَنُو هاشِمٍ وبَنُو المُطَّلِبِ شَيْءٌ واحِدٌ». [راجع: ٣١٤٠]

3503. Narrated 'Urwa bin Az-Zubair: 'Abdullāh bin Az-Zubair went with some women of the tribe of Banī Zuhra to 'Āishah who used to treat them nicely because of their relation to Allāh's Messenger ﷺ.

٣٥٠٣ - وقالَ اللَّيْثُ: حدَّثَنِي أبُو الأسْوَدِ مُحَمَّدٌ: عَنْ عُرْوَةَ بنِ الزُّبَيرِ قالَ: ذَهَبَ عَبْدُ اللهِ بنُ الزُّبَيرِ مَعَ أُناسٍ منْ بَنِي زُهْرَةَ إلى عائِشَةَ وكانَتْ أرَقَّ شَيْءٍ لِقَرابَتِهِمْ منْ رَسُولِ اللهِ ﷺ. [انظر: ٣٥٠٥، ٦٠٧٣]

3504. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The tribes of Quraish, *Al-Anṣār*, the (people of the tribe

٣٥٠٤ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ سَعْدٍ ح. قالَ يَعْقُوبُ بنُ

of) Juhaina, Muzaina, Aslam, Ashja', and Ghifār are my *Mawālī* (helpers, protectors) and they have no *Maulā* (Protector, helper) except Allāh and His Messenger."

إِبْرَاهِيمَ: حدَّثَنا أبي عَنْ أبيهِ قالَ: حدَّثني عبدُ الرَّحمنِ بنُ هُرْمُزَ الأعْرَجُ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قالَ رَسُولُ اللهِ ﷺ: «قُرَيْشٌ والأنْصارُ وجُهَيْنَةُ ومُزَيْنَةُ وأَسْلَمُ وأشْجَعُ وغِفارُ مَوالِيَّ، لَيْسَ لَهُمْ مَوْلًى دُونَ اللهِ ورَسُولِهِ». [انظر: ٣٥١٢]

3505. Narrated 'Urwa bin Az-Zubair: 'Abdullāh bin Az-Zubair was the most beloved person to 'Āishah excluding the Prophet ﷺ, and Abū Bakr, and he in his turn, was the most devoted to her. 'Āishah used not to withhold the money given to her by Allāh, but she used to spend it in charity. ('Abdullāh) bin Az-Zubair said, " 'Āishah should be stopped from doing so." (When 'Āishah heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to 'Abdullāh bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allāh's Messenger ﷺ to intercede with her, but she refused (to talk to him). *Az-Zuhriyūn*, the uncles of the Prophet ﷺ, including 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. 'Āishah manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow,

٣٥٠٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثني أبُو الأسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ قالَ: كانَ عَبْدُ اللهِ ابنُ الزُّبَيرِ أحَبَّ البَشَرِ إلى عائِشَةَ بَعْدَ النَّبِيِّ ﷺ وأبي بَكْرٍ، وكانَ أبَرَّ النَّاسِ بِها. وكانَتْ لا تُمْسِكُ شَيْئاً مِمَّا جاءَها مِنْ رِزْقِ اللهِ تَصَدَّقَتْ، فَقالَ ابنُ الزُّبَيْرِ: يَنْبَغي أنْ يُؤْخَذَ عَلى يَدَيها، فَقالَتْ: أيُؤْخَذُ عَلى يَدَيَّ؟ عَلَيَّ نَذْرٌ إنْ كَلَّمْتُهُ. فاسْتَشْفَعَ إلَيها بِرِجالٍ مِنْ قُرَيْشٍ وبِأخْوالِ رَسُولِ اللهِ ﷺ خاصَّةً فامْتَنَعَتْ. فَقالَ لَهُ الزُّهْرِيُّونَ أخْوالُ النَّبِيِّ ﷺ مِنْهُمْ عَبْدُ الرَّحْمنِ بنُ الأسْوَدِ بنِ عَبْدِ يَغُوثَ، والمِسْوَرُ بنُ مَخْرَمَةَ: إذا اسْتَأْذَنَّا فاقْتَحِمِ الحِجابَ فَفَعَلَ، فأرْسَلَ إلَيها بِعَشْرِ رِقابٍ فأعْتَقَتْهُمْ ثُمَّ لَمْ تَزَلْ تُعْتِقُهُمْ حتَّى بَلَغَتْ أرْبَعِينَ. وَقالَتْ: وَدِدْتُ أنِّي جَعَلْتُ حِينَ حَلَفْتُ عَمَلاً أعمَلُهُ

so that I might have done it easily."[1]

فأَفْرُغَ مِنْهُ. [راجع: ٣٥٠٣]

(3) CHAPTER. The Qur'ān was revealed in the language of Quraish.

(٣) بابٌ نَزَلَ القُرْآنُ بِلِسانِ قُرَيْشٍ

3506. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Uthmān called Zaid bin Thābit, Abdullāh bin Az-Zubair, Sa'īd bin Al-'Āṣ and 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām, and then they wrote the manuscripts of the Noble Qur'ān in the form of book in several copies. 'Uthmān said to the three Quraishī persons. "If you differ with Zaid bin Thābit on any point of the Qur'ān, then write it in the language of Quraish, as the Qur'ān was revealed in their language." So, they acted accordingly. (Zaid bin Thābit was an *Anṣārī* and not from Quraish).

٣٥٠٦ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسٍ: أنَّ عُثمانَ دَعا زَيْدَ ابنَ ثابِتٍ، وعَبْدَ اللهِ بنَ الزُّبَيرِ، وسَعِيدَ ابنَ العاصِ، وعَبْدَ الرَّحْمنِ بنَ الحَارِثِ ابنِ هِشامٍ فَنَسَخُوها في المَصاحِفِ. وقالَ عُثمانُ للرَّهْطِ القُرَشِيِّينَ الثَّلاثَةِ: إذَا اخْتَلَفْتُم أَنْتُمْ وزَيْدُ بنُ ثابِتٍ في شَيْءٍ مِنَ القُرْآنِ فاكْتُبُوهُ بِلِسانِ قُرَيْشٍ فإنَّما نَزَلَ بِلِسانِهِمْ، فَفَعَلُوا ذٰلِكَ. [انظر: ٤٩٨٤، ٤٩٨٧]

(4) CHAPTER. The descent of the Yemenites from Ismā'īl (Ishmael). Among such Yemenites are the tribes of Aslam bin Afṣa bin Ḥāritha bin 'Āmir from Khuzā'a.

(٤) بابٌ نِسْبَةِ اليَمَنِ إلى إسْماعِيلَ مِنْهُمْ أَسْلَمُ بنُ أَفْصَى بنِ حارِثَةَ بنِ عَمْرِو ابنِ عامِرٍ مِنْ خُزاعَةَ.

3507. Narrated Salama رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ passed by some people from the tribe of Aslam practising archery. He said, "O children of Ismā'īl (Ishmael)! Throw (arrows), for your father was an archer. I am on the side of Banī so-and-so (meaning one of the two teams)." The other team stopped throwing; whereupon the Prophet ﷺ said, "What has happened to them?" They replied, "How shall we throw while you are with Banī so-and-so?" He said, "Throw, for I am with all of you."

٣٥٠٧ - حَدَّثَنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، حدَّثنا سَلَمَةُ رَضِيَ اللهُ عَنْهُ قالَ: «خَرَجَ رَسُولُ اللهِ ﷺ عَلى قَوْمٍ مِنْ أَسْلَمَ يَتَناضَلُونَ بالسُّوقِ. فَقالَ: «ارمُوا بَني إسْماعِيلَ فإنَّ أباكُمْ كانَ رَامِياً، وأنا مَعَ بَني فُلانٍ، لأَحَدِ الفَرِيقَينِ». فأَمْسَكُوا بأَيْدِيهِمْ. فَقالَ: «ما لَهُمْ؟»

(1) (H. 3505) 'Āishah did not specify what she would do if she did not keep her promise, this is why she manumitted so many slaves so that she might feel at ease as to the adequacy of her expiation.

قالُوا: وكَيْفَ نَرْمي وأنْتَ مَعَ بَني فُلانٍ؟ قالَ: «ارمُوا وأنا مَعَكُمْ كُلِّكُمْ». [راجع: ٢٨٩٩]

(5) CHAPTER.

(٥) بابٌ:

3508. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said: "None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allāh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire."

٣٥٠٨ - **حدَّثَنا** أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ: حدَّثَني يَحْيَى بنُ يَعْمَرَ أنَّ أبا الأسْوَدِ الدِّيليَّ حدَّثَهُ عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمعَ النَّبيَّ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيرِ أبِيْهِ وهُوَ يَعْلَمُهُ إلا كَفَرَ بِاللهِ، ومَنِ ادَّعَى قَوْماً لَيْسَ لَهُ فيهِمْ نَسَبٌ فَلْيَتَبَوَّأ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٦٠٤٥]

3509. Narrated Wāthila bin Al-Asqa': Allāh's Messenger ﷺ said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

٣٥٠٩ - **حدَّثَنا** عَليُّ بنُ عَيَّاشٍ: حدَّثَنا حَرِيزٌ قالَ: حدَّثَني عَبْدُ الوَاحِدِ بنُ عَبْدِ اللهِ النَّصْرِيُّ قالَ: سَمِعْتُ واثِلَةَ بنَ الأسْقَعِ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ أعْظَمِ الفِرَا أنْ يَدَّعِيَ الرَّجُلُ إلى غَيْرِ أبِيهِ، أوْ يُرِيَ عَيْنَهُ مَا لَمْ تَرَ، أوْ يَقُولَ عَلى رَسُولِ اللهِ ﷺ ما لَمْ يَقُلْ».

3510. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The delegates of 'Abdul-Qais came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! We are from the tribe of Rabī'a and the infidels of Muḍar tribe intervene between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet ﷺ said, "I order you to observe four

٣٥١٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ أبي جَمْرَةَ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فَقالُوا: يا رَسُولَ اللهِ إنَّا هذَا الحَيَّ مِنْ رَبِيْعَةَ، قَدْ حالَتْ بَيْنَنا وبَيْنَكَ كُفَّارُ مُضَرَ فَلَسْنا نَخْلُصُ إلَيْكَ

إلَّا في كُلِّ شَهْرٍ حَرَامٍ. فَلَوْ أمرتَنا بأمْرٍ نَأخُذُهُ عَنْكَ ونُبَلِّغُهُ مَنْ وراءَنا، قالَ ﷺ: «آمُرُكُمْ بِأَربَعَةٍ وأنهاكُمْ عَنْ أربَعَةٍ: الإيمانِ باللهِ شَهادَةِ أنْ لا إلَهَ إلَّا اللهُ، وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، وأنْ تُؤَدُّوا إلى اللهِ خُمُسَ ما غَنِمْتُمْ. وأنْهاكُمْ عَنِ الدُّبَّاءِ والحَنْتَمِ، والنَّقِيرِ، والمُزَفَّتِ». [راجع: ٥٣]

things and forbid you (to do) four things:

I order you: (1) To believe in Allāh i.e., to testifying that *Lā ilāha illallāh* (none has the right to be worshipped except Allāh), (2) to perform (the prayer) *Aṣ-Ṣalāt* (*Iqāmat-as-Ṣalāt*), (3) to pay the *Zakāt*, (4) and to give one-fifth of the war booty to Allāh. And I forbid you to use *Ad-Dubbā', Al-Ḥantam, An-Naqīr* and *Al-Muzaffat*." (These are names of utensils in which alcoholic drinks used to be prepared).

٣٥١١ - **حدَّثَنا** أبُو اليمانِ، أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ أنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ وهُوَ عَلى المِنْبَرِ: «ألا إنَّ الفِتْنَةَ هاهُنا» -، يُشِيرُ إلى المَشْرِقِ - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ٣١٠٤]

3511. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ on the pulpit saying, "Verily, *Al-Fitnah* (trial and affliction) (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

(٦) **بابُ ذِكْرِ أسلَمَ وغِفارَ ومُزَيْنَةَ وجُهَيْنَةَ وأشْجَعَ**

(6) CHAPTER. The mention of the tribes of Aslam, G͟hifār, Muzaina, Juhaina, and As͟hja'.

٣٥١٢ - **حدَّثَنا** أبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ سَعْدِ بن إبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «قُرَيْشٌ والأنْصارُ وجُهَيْنَةُ ومُزَيْنَةُ وأسْلَمُ وغِفارُ وأشْجَعُ مَوالِيَّ، لَيْسَ لَهُمْ مَوْلًى دُونَ اللهِ ورَسُولِهِ». [راجع: ٣٥٠٤]

3512. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The tribes of Quraish, *Al-Anṣār*, (people of the tribes of) Juhaina, Muzaina, Aslam, G͟hifār and As͟hja' are my *Mawālī* (helpers, etc.) and they have no *Mau'lā* (Protector, Helper) except Allāh and His Messenger."

[See *Ḥadīth* No. 3504]

٣٥١٣ - **حدَّثني** مُحَمَّدُ بنُ غُرَيْرٍ الزُّهْرِيُّ: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ،

3513. Narrated 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهُما): While Allāh's Messenger ﷺ was on the pulpit, he said, "(The tribe of) G͟hifār,

Allāh forgave them. And the tribe of Aslam, Allāh saved them. The tribe of 'Uṣaiya disobeyed Allāh and His Messenger."

عَنْ أَبِيهِ، عَنْ صَالِحٍ: حَدَّثَنَا نَافِعٌ: أَنَّ عَبْدَ اللهِ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ عَلَى المِنْبَرِ: «غِفَارُ غَفَرَ اللهُ لَهَا، وأَسْلَمُ سَالَمَهَا اللهُ، وعُصَيَّةُ عَصَتِ اللهَ ورَسُولَهُ».

3514. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The tribe of Aslam, Allāh saved them. And the tribe of Ghifār, Allāh forgave them."

٣٥١٤ - **حَدَّثَنَا** مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللهُ، وغِفَارُ غَفَرَ اللهُ لَهَا».

3515. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifār are better than the tribes of Banī Tamīm, Banī Asad, Banī 'Abdullāh bin Ghaṭafān and Banī 'Āmir bin Ṣa'ṣa'a?" A man said, "They were unsuccessful and losers." The Prophet ﷺ added, "(Yes), they are better than the tribes of Banī Tamīm, Banī Asad, Banī 'Abdullāh bin Ghaṭafān and Banī 'Āmir bin Ṣa'ṣa'a."

٣٥١٥ - **حَدَّثَنَا** قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ: وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ المَلِكِ ابنِ عُمَيرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ ومُزَيْنَةُ وأَسْلَمُ وغِفَارُ خَيراً مِنْ بَنِي تَمِيمٍ وبَنِي أَسَدٍ ومِنْ بَنِي عَبْدِ اللهِ بنِ غَطَفَانَ ومِنْ بَنِي عَامِرِ بنِ صَعْصَعَةَ» فَقَالَ رَجُلٌ: خَابُوا وَخَسِرُوا. فَقَالَ: «هُمْ خَيرٌ مِنْ بَنِي تَمِيمٍ، ومِنْ بَنِي أَسَدٍ، ومِنْ بَنِي عَبْدِ اللهِ بنِ غَطَفَانَ، ومِنْ بَنِي عَامِرِ بنِ صَعْصَعَةَ». [انظر: ٣٥١٦، ٦٦٣٥]

3516 (A). Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Al-Aqra' bin Ḥābis said to the Prophet ﷺ, "Nobody gave you the *Bai'a* (pledge) but the robbers of the pilgrims (i.e., those who used to rob the pilgrims) from the tribes of Aslam, Ghifār, Muzaina." (Ibn Abī Ya'qūb is in

٣٥١٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ أَبِي يَعْقُوبَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ أَبِي بَكْرَةَ، عَنْ أَبِيهِ:

أَنَّ الأَقْرَعَ بنَ حابِسٍ قالَ للنَّبِيِّ ﷺ: إنَّما بايَعَكَ سُرَّاقُ الحَجِيجِ مِنْ أَسْلَمَ وغِفارَ ومُزَيْنَةَ - وأَحْسِبُهُ: وجُهَيْنَةَ، ابنُ أبي يَعْقُوبَ شَكَّ - قالَ النَّبِيُّ ﷺ: «أَرَأَيْتَ إنْ كانَ أَسْلَمُ وغِفارُ ومُزَيْنَةُ - وأَحْسِبُهُ وجُهَيْنَةُ - خَيراً مِنْ بَنِي تَمِيمٍ ومِنْ بَنِي عامِرٍ وأَسَدٍ وغَطَفَانَ، خابُوا وخَسِرُوا». قالَ: نَعَمْ، قالَ: «والَّذِي نَفْسِي بِيَدِهِ إنَّهُم لأَخْيَرُ مِنْهُمْ». [راجع: ٣٥١٥]

doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet ﷺ said, "Don't you think that the tribes of Aslam, Ghifār, Muzaina (and also perhaps) Juhaina are better than the tribes of Banī Tamīm, Banī 'Āmir, Asad, and Ghaṭafān?" Somebody said, "They were unsuccessful and losers!" The Prophet ﷺ said, "Yes, by Him in Whose Hands my soul is, they (i.e., the former) are better than they (i.e., the latter)."

٣٥١٦ م - حدَّثنا سُلَيمانُ بنُ حَرْبٍ، عَنْ حَمَّادٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ: «أَسلَمُ وَغِفارُ وَشَيْءٌ مِنْ مُزَيْنَةَ وجُهَيْنَةَ - أوْ قالَ -: شَيْءٌ مِنْ جُهَيْنَةَ أوْ مُزَيْنَةَ خَيرٌ عِندَ اللهِ - أوْ قالَ -: يومَ القِيامَةِ، مِنْ أَسَدٍ وتَمِيمٍ وهوَازِنَ وغَطَفَانَ».

3516 (B). Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : (The Prophet ﷺ said), "(The people of) Banī Aslam, Ghifār and some people of Muzaina (or some people of Juhaina or Muzaina) are better with Allāh (or on the Day of Resurrection) than the tribes of Asad, Tamīm, Hawāzin and Ghaṭafān'."

(٧) بابُ ذِكْرِ قَحْطانَ

(7) CHAPTER. The mention of Qaḥṭān tribe.

٣٥١٧ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني سُلَيمانُ بن بِلالٍ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حَتى يَخْرُجَ رَجُلٌ منْ قَحْطانَ يَسُوقُ النَّاسَ بِعَصَاهُ». [انظر: ٧١١٧]

3517. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established unless a man from the tribe of Qaḥṭān appears, driving the people with his stick (ruling them with violence and oppression).

(٨) بابُ ما يُنْهَى مِنْ دَعْوَةِ الجاهِلِيَّةِ

(8) CHAPTER. What is forbidden of the *Da'wah* (call, tradition or custom) of the (Pre-Islāmic) Period of Ignorance.

3518. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ in a *Ghazwa*. A large number of *Muhājrun* (emigrants) joined him, and among the *Muhājrūn* there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an *Anṣārī* man on the hip. The *Anṣārī* got so angry that both of them called their people. The *Anṣārī* said, "Help, O *Anṣār*!" And the *Muhājir* said, "Help, O *Muhājir*!" The Prophet ﷺ came out and said, "What is wrong with the people (as they are calling) this call of the (Pre-Islāmic) Period of Ignorance?" Then he said, "What is the matter with them?" He was told about the stroke of the *Muhājir* to the *Anṣārī*. The Prophet ﷺ said, "Stop this for it is an evil call." 'Abdullāh bin Ubaī bin Salūl (a hypocrite) said, "The *Muhājrūn* have called and (gathered against us); so when we return to Al-Madīna, surely, the more honourable people will expel therefrom the meaner." Upon that 'Umar said, "O Allāh's Prophet! Shall we not kill this *Khabīth* (evil person i.e., Abdullāh bin Ubaī bin Salūl)?" The Prophet ﷺ said, "(No), lest the people should say that Muḥammad used to kill his companions."

٣٥١٨ - حدَّثنا مُحَمَّدٌ: أَخْبَرَنا مَخْلَدُ بنُ يَزِيدَ: أَخْبَرَنا ابنُ جُرَيْجٍ قالَ: أَخْبَرَني عَمْرُو بن دِينارٍ أَنَّه سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: غَزَوْنا مَعَ النَّبِيِّ ﷺ وقَدْ ثابَ مَعَهُ ناسٌ من المُهاجِرِينَ حتَّى كَثُرُوا، وكانَ مِنَ المُهاجِرِينَ رَجُلٌ لَعَّابٌ فَكَسَعَ أَنْصارِيّاً. فَغَضِبَ الأَنْصارِيُّ غَضَباً شَديداً حتَّى تَداعَوا. وقالَ الأَنْصارِيُّ: يا لَلأَنْصارِ. وقالَ المُهاجِرِيُّ: يا لَلمُهاجِرِينَ. فَخَرَجَ النَّبِيُّ ﷺ فَقالَ: «ما بالُ دعْوَى أَهْلِ الجاهِلِيَّةِ؟» ثُمَّ قالَ: «ما شأنُهُمْ؟» فأُخبِرَ بِكَسْعَةِ المُهاجِرِيِّ الأَنْصارِيَّ. قالَ: فَقالَ النَّبِيُّ ﷺ: «دَعُوها فإنَّها خَبِيثَةٌ». وقالَ عَبْدُ اللهِ بنُ أُبَيِّ بنُ سَلُولَ: أَقَدْ تَداعَوْا عَلَيْنا، لَئِن رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْها الأَذَلَّ. فَقالَ عُمَرُ: أَلا نَقْتُلُ يا نَبِيَّ اللهِ هذا الخَبِيثَ؟ لِعَبْدِ اللهِ. فَقالَ النَّبِيُّ ﷺ: «لا يَتَحَدَّثُ النَّاسُ أَنَّهُ كانَ يَقْتُلُ أَصْحابَهُ». [انظر: ٤٩٠٥، ٤٩٠٧]

3519. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaps his face or tears the front of his dress, or calls the calls of the (Pre-Islāmic) Period of Ignorance, is not from us."

٣٥١٩ - حدَّثنا ثابتُ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ عَبْدِ اللهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عبدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وعَنْ سُفْيانَ، عَنْ زُبَيْدٍ، عَنْ إبْراهِيمَ،

عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ وشَقَّ الجُيُوبَ ودَعا بِدَعْوَى الجاهِلِيَّةِ». [راجع: ١٢٩٤]

(9) CHAPTER. The story of Khuzā'a.

3520. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, " 'Amr bin Luḥaī bin Qam'a bin Khindif was the father of Khuzā'a."

(٩) بابُ قِصَّةِ خُزاعَةَ

٣٥٢٠ - حَدَّثَنا إسحاقُ بنُ إبْراهِيمَ: حدَّثَنا يَحْيَى بنُ آدَمَ: أخْبرَنا إسْرائِيلُ، عَنْ أبي حَصِينٍ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «عَمْرُو بنُ لُحَيِّ بنِ قَمَعَةَ بنِ خِنْدِفَ أبُو خُزاعَةَ».

3521. Narrated Sa'īd bin A-Musaiyab: *Al-Baḥīra* was a she-camel whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. *As-Sā'iba* was a she-camel which they (i.e., infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'I saw 'Amr bin 'Āmir bin Luḥaī Al-Khuzā'ī dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of *As-Sawā'ib*) (setting free she-camels in the names of their false gods—idols and other false deities).' "

٣٥٢١ - حَدَّثَنا أبُو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُ سَعِيدَ ابنَ المُسَيَّبِ قالَ: البَحِيرَةُ الَّتي يُمْنَعُ دَرُّها لِلطَّواغِيتِ ولا يَحْلِبُها أحَدٌ مِنَ النّاسِ. والسّائِبَةُ الَّتي كانُوا يُسَيِّبُونَها لآلِهَتِهِمْ فَلا يُحْمَلُ عَلَيها شَيْءٌ». قالَ: وقالَ أبُو هُرَيْرَةَ: قالَ النَّبِيُّ ﷺ: «رَأَيْتُ عَمْرَو بنَ عامِرِ بنِ لُحَيٍّ الخُزاعِيَّ يَجُرُّ قُصْبَهُ في النّارِ، وكانَ أوَّلَ مَنْ سَيَّبَ السَّوائِبَ». [انظر: ٤٦٢٣]

(10) CHAPTER. The story of the conversion of Abū Dhar Al-Ghifārī to Islām.

3522 (A). Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the news of the advent of the Prophet ﷺ reached Abū Dhar, he said to his brother, "Ride to this valley and bring me the news of this man (i.e., the Prophet ﷺ) who

(١٠) بابُ قِصَّةِ إسْلامِ أبي ذَرٍّ الغِفارِيِّ رَضِيَ اللهُ عَنْهُ

٣٥٢٢ - حَدَّثَني عَمْرُو بنُ عَبّاسٍ: حَدَّثَنا عَبْدُ الرَّحمنِ بنُ مَهْدِيٍّ: حَدَّثَنا المُثَنَّى، عَنْ أبي جَمْرَةَ

claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me." His brother set out till he met the Prophet ﷺ and listened to his speech and returned to Abū Dhar and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abū Dhar said, "You have not satisfied me as to what I wanted." So, he took his journey-food and a water-skin full of water and set out till he reached Makkah, where he went to the mosque looking for the Prophet ﷺ, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when 'Alī saw him and realised that he was a stranger. Abū Dhar followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water-skin and food and went to the mosque. He spent that day without being observed by the Prophet ﷺ till it was night, when he returned to his sleeping place. 'Alī again passed by him and said, "Hasn't the man (i.e. Abū Dhar) recognised his dwelling place yet?" So, 'Alī let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when 'Alī had the same experience with him and Abū Dhar again stayed with him. 'Alī then asked, "Won't you tell me what has brought you here?" He replied, "If you give me a promise and a convention that you will guide me, then I will tell you." When 'Alī did, Abū Dhar informed him (of his purpose). 'Alī said, "It is the Truth, and he (i.e., Muḥammad ﷺ) is the Messenger of Allāh. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to pass water (the water closet). But if I carried on walking, follow me

عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا بَلَغَ أبا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ قالَ لأخِيهِ: ارْكَبْ إلى هذَا الوَادِي فاعْلَمْ لي عِلْمَ هذَا الرَّجُلِ الذي يَزْعُمُ أنَّهُ نَبِيٌّ يأتِيهِ الخَبرُ مِنَ السَّماءِ، واسمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِني. فانْطَلَقَ الأخُ حتَّى قَدِمَهُ وسَمِعَ مِنْ قَوْلِهِ ثُمَّ رَجَعَ إلى أبي ذَرٍّ فَقالَ لَهُ: رَأيْتُهُ يأمُرُ بِمَكارِمِ الأخْلاقِ وكَلاماً ما هُوَ بالشِّعْرِ فَقالَ: ما شَفَيْتَنِي مِمَّا أرَدْتُ، فَتَزَوَّدَ وحَمَلَ شَنَّةً لَهُ فِيها ماءٌ حتَّى قَدِمَ مَكَّةَ فأتى المَسْجِدَ فالتمَسَ النَّبِيَّ ﷺ ولا يَعْرِفُهُ وكَرِهَ أنْ يَسْألَ عَنْهُ حتَّى أدْرَكَهُ بَعْضُ اللَّيْلِ، فَرَآهُ عَلِيٌّ فَعَرَفَ أنَّهُ غَرِيبٌ فَلَمَّا رَآهُ تَبِعَهُ فَلَمْ يَسْألْ واحِدٌ مِنْهُما صاحِبَهُ عَنْ شَيْءٍ حتَّى أصْبَحَ. ثُمَّ احْتَمَلَ قِرْبَتَهُ وزَادَهُ إلى المَسْجِدِ وظَلَّ ذٰلكَ اليَوْمَ ولا يَرَاهُ النَّبِيُّ ﷺ حتَّى أمْسَى فَعادَ إلى مَضْجَعِهِ. فَمَرَّ بِهِ عَلِيٌّ فَقالَ: أما نَالَ للرَّجُلِ أنْ يَعْلَمَ مَنزِلَهُ؟ فأقامَهُ فَذَهَبَ بِهِ مَعَهُ لا يَسْألُ واحِدٌ مِنْهُما صاحِبَهُ عَنْ شَيْءٍ حتَّى إذَا كانَ يَوْمُ الثالِثِ فَعادَ عَلِيٌّ عَلَى مِثْلِ ذٰلكَ فأقامَ مَعَهُ ثُمَّ قالَ: ألا تُحَدِّثُني ما الذِي أقْدَمَكَ؟ قالَ: إنْ أعْطَيْتَنِي عَهْداً ومِيثاقاً لَتُرْشِدَنَّني فَعَلْتُ، فَفَعَلَ. فأخْبَرَهُ قالَ: فإنَّهُ حَقٌّ وهُوَ رَسُولُ اللهِ ﷺ فإذَا أصْبَحْتَ

فاتَّبِعْنِي فإنِّي إنْ رَأَيْتُ شَيْئاً أخافُ عَلَيْكَ قُمْتُ كأنِّي أُرِيقُ المَاءَ، فإنْ مَضَيتُ فاتَّبِعْنِي حتَّى تَدْخُلَ مَدْخلي. فَفعَلَ فانْطَلَقَ يَقْفُوهُ حتَّى دَخَلَ عَلى النَّبِيِّ ﷺ ودَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وأَسْلَمَ مَكانَهُ. فَقالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إلى قَوْمِكَ فأخْبِرْهُمْ حتَّى يأتِيَكَ أمْرِي». قالَ: والذي نَفْسِي بِيدِهِ لأصْرُخَنَّ بِها بَيْنَ ظَهْرانَيهِمْ. فَخَرَجَ حتَّى أتَى المَسْجِدَ فَنادَى بأعْلى صَوْتِهِ: أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ، وأنَّ مُحَمَّداً رَسُولُ اللهِ. ثُمَّ قامَ القَوْمُ فَضَرَبُوهُ حتَّى أضْجَعُوهُ وأتَى العَبَّاسُ فأكَبَّ عَلَيْهِ، قالَ: وَيْلَكُمْ، ألَسْتُمْ تَعْلَمُونَ أنَّهُ مِنْ غِفارٍ وأنَّ طَرِيقَ تِجارِكُمْ إلى الشَّامِ؟ فأنْقَذَهُ مِنْهُمْ ثُمَّ عادَ مِنَ الغَدِ لِمِثْلِها فَضَرَبُوهُ وثَارُوا إلَيْهِ فأكَبَّ العَبَّاسُ عَلَيْهِ.

till you enter the place that I will enter." Abū Dhar agreed and followed 'Alī till he entered the place of the Prophet ﷺ And Abū Dhar entered with him. He then listened to the speech of the Prophet ﷺ and embraced Islām on that very spot. The Prophet ﷺ said to him, "Go back to your people and inform them (of this religion) till you receive my (further) orders." Abū Dhar said, "By Him in Whose Hands my soul is! I will proclaim my conversion to Islām publicly amongst them (i.e. infidels)." He went out till he reached the mosque and announced as loudly as possible: "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh." The people then got up and beat him till they knocked him down. Al-Abbās came and threw himself over him (to protect him) saying, "Woe to you! Don't you know that he is from Ghifār and there is the route (road) to your merchants towards Sham (i.e. through the place where this tribe dwells)?" Thus he saved him from them. Abū Dhar did the same on the next day and the people beat him again and Al-'Abbās threw himself over him (to save him as before).

(١١) بابُ قِصَّةِ زَمْزَمَ

(11) CHAPTER. The story of *Zamzam*. (See H. 3369 and 3370)

٣٥٢٢م - **حدَّثنا** زَيْدٌ هُوَ ابنُ أخْزَمَ: قالَ أبُو قُتَيْبَةَ سَالِمُ بنُ قُتَيْبَةَ: حدَّثَنِي مُثَنَّى بنُ سَعِيدٍ القَصِيرُ قالَ: حدَّثَنِي أبُو جَمْرَةَ قالَ: قالَ لَنا ابنُ عَبَّاسٍ: ألا أُخْبِرُكُمْ بإسْلامِ أبي ذَرٍّ؟ قالَ: قُلْنا: بَلى، قالَ: قالَ أبُو ذَرٍّ: كُنْتُ رَجُلاً مِنْ غِفارٍ، فَبَلَغَنا أنَّ رَجُلاً قَدْ خَرَجَ بِمَكَّةَ يَزْعُمُ أنَّهُ نَبِيٌّ

3522(B). Narrated Abū Jamra: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said to us, "Shall I tell you the story of Abū Dhar's conversion to Islām?" We said, "Yes." He said, "Abū Dhar said: I was a man from the tribe of Ghifār. We heard that a man had appeared in Makkah, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allāh, I saw a man enjoining what is good and forbidding

what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a water-skin and a stick and proceeded towards Makkah. Neither did I know him (i.e., the Prophet ﷺ), nor did I like to ask anyone about him. I kept on drinking *Zamzam* water and staying in the mosque. Then 'Alī passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning, I went to the mosque to ask about the Prophet ﷺ but no one told me anything about him. 'Alī passed by me again and asked, 'Hasn't the man recognised his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you'. He said, 'I will do.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Alī said (to Abū Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' 'Alī proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet ﷺ to whom I said, 'Present (the principles of) Islām to me.' When he did, I embraced Islām immediately. He (ﷺ) said to me, 'O Abū Dhar! Keep your conversion a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my

فَقُلْتُ لأخِي: انْطَلِقْ إلى هذَا الرَّجُلِ كَلِّمْهُ وائْتِني بِخَبرِهِ، فانْطَلَقَ فَلَقِيَهُ ثُمَّ رَجَعَ فَقُلْتُ: ما عِنْدَكَ؟ فَقالَ: واللهِ لَقدْ رَأيْتُ رَجُلاً يَأمُرُ بالخَيرِ ويَنهَى عنِ الشَّرِّ. فَقُلْتُ لَهُ: لَمْ تَشْفِني منَ الخَبرِ. فأخَذْتُ جِرَاباً وعَصاً، ثُمَّ أقْبَلْتُ إلى مَكَّةَ فَجَعَلْتُ لا أعْرِفُهُ وأكْرَهُ أنْ أسألَ عَنْهُ وأشْرَبُ منْ ماءِ زَمْزَمَ وأكُونُ في المَسْجِدِ قالَ: فمَرَّ بي عَلِيٌّ فقالَ: كأنَّ الرَّجُلَ غَرِيبٌ؟ قالَ: قُلْتُ: نَعَمْ، قالَ: فانْطَلَقَ إلى المَنزِلِ، قالَ: فانْطَلَقْتُ مَعَهُ لا يَسْألُني عَنْ شَيْءٍ ولا أُخْبِرُهُ. فَلَمَّا أصْبَحْتُ غَدَوْتُ إلى المَسْجِدِ لأسْألَ عَنْهُ. ولَيْسَ أحَدٌ يُخبِرُني عَنْهُ بِشَيْءٍ. قالَ: فمَرَّ بي عَلِيٌّ فَقالَ: أما نالَ للرَّجُلِ يَعْرِفُ مَنزِلَهُ بَعْدُ؟ قالَ: قُلْتُ: لا، قالَ: انْطَلِقْ مَعِي، قالَ: فَقالَ: ما أمْرُكَ؟ وما أقْدَمَكَ هذِهِ البَلْدَةَ؟ قالَ: قُلْتُ لَهُ: إنْ كَتَمْتَ عَلَيَّ أخْبَرْتُكَ، قالَ: فإنِّي أفْعَلُ. قالَ: قُلْتُ لَهُ: بَلَغَنا أنَّهُ قَدْ خَرَجَ هاهُنا رَجُلٌ يَزْعُمُ أنَّهُ نَبِيٌّ فأرْسَلْتُ أخِي لِيُكَلِّمَهُ فَرَجَعَ ولَم يَشْفِني منَ الخَبرِ فأرَدْتُ أنْ ألْقاهُ. فَقالَ لهُ: أما إنَّكَ قَدْ رَشِدْتَ، هذَا وجْهِي إلَيْهِ فاتَّبِعْني ادْخُلْ حَيْثُ أدخُلُ فإنِّي إنْ رَأيْتُ أحَداً أخافُهُ عَلَيْكَ قُمْتُ إلى الحائِطِ

conversion to Islām publicly amongst them (i.e., the infidels).' Abū Dhar went to the mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and I (also) testify that Muḥammad is His (Allāh's) slave and His Messenger.' (Hearing that) the Quraishī men said, 'Get at this *Ṣābī* (i.e., Muslim)!' They got up and beat me nearly to death. Al-'Abbās saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifār, although your trade and your communications are through the territory of Ghifār?' They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, 'Get at this *Ṣābī*!' I was treated in the same way as on the previous day, and again Al-'Abbās found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abū Dhar (may Allāh be Merciful to him) to Islām."

كأنّي أُصْلِحُ نَعْلي وامْضِ أنْتَ. فَمَضَى ومَضَيْتُ مَعهُ حتَّى دَخَلَ وَدَخَلْتُ مَعَهُ عَلى النَّبيِّ ﷺ فَقُلْتُ لَهُ: اعْرِضْ عَليَّ الإسْلامَ فَعَرَضَهُ فأسْلَمْتُ مَكاني. فَقالَ لي: «يا أبا ذَرٍّ، اكتُمْ هذَا الأمْرَ، وارْجِعْ إلى بَلَدِكَ. فإذَا بَلَغَكَ ظُهُورُنا فأقْبِلْ». فَقُلْتُ: والذِي بَعَثَكَ بالحَقِّ لأصْرُخَنَّ بِها بَيْنَ أظْهُرِهِمْ، فَجاءَ إلى المَسْجِدِ وقُرَيْشٌ فِيْهِ فَقالَ: يا مَعْشَرَ قُرَيْشٍ، إنّي أشْهَدُ أنْ لا إلٰهَ إلّا اللهُ، وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ. فَقالُوا: قُومُوا إلى هذَا الصَّابِئِ، فَقامُوا فَضُرِبْتُ لأمُوتَ فأدْرَكَنِي العَبَّاسُ فأكَبَّ عَليَّ ثُمَّ أقْبَلَ عَلَيْهِمْ، فَقالَ: ويْلَكُمْ، تَقْتُلُونَ رَجُلاً مِنْ غِفارَ ومَتْجَرُكُمْ وممرُّكُم عَلى غِفارٍ؟ فأقْلَعُوا عَنّي. فَلَمَّا أنْ أصْبَحْتُ الغَدَ رَجَعْتُ فَقُلْتُ مِثْلَ ما قُلْتُ بالأمْسِ فَقالُوا: قُومُوا إلى هذَا الصَّابِئِ، فَصُنِعَ مِثْلُ ما صُنِعَ بالأمْسِ وأدْرَكَنِي العَبَّاسُ فأكَبَّ عَليَّ وقالَ مِثْلَ مَقالَتِهِ بالأمْسِ. قالَ: فَكانَ هذَا أوَّلَ إسْلامِ أبي ذَرٍّ رَحِمَهُ اللهُ. [انظر: ٣٨٦١]

(12) CHAPTER. The story of *Zam-zam* and the ignorance of the Arabs.

(١٢) بابُ قِصَّةِ زَمْزَمَ وجَهْلِ العَرَبِ

3523. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ said, (The people of) Aslam, Ghifār and some people of Muzaina and

٣٥٢٣ - **حدَّثَنا** سُليمانُ بنُ حربٍ: حدَّثَنا حمَّادٌ، عن أيُّوبَ،

Juhaina or said (some people of Juhaina or Muzaina) are better with Allāh or said (on the Day of Resurrection) than the tribe of Asad, Tamīm, Hawāzin and Ghatafān.

عن محمدٍ، عن أبي هريرةَ رَضِيَ اللهُ عنه قال: قال: «أسلَم وغِفَارٌ وَشيءٌ مِن مُزينةَ وجُهَيْنَةَ - أو قال: شَيْءٌ مِن جُهَيْنَةَ أو مُزَيْنَةَ - خيرٌ عِندَ اللهِ - أو قال -: يومَ القِيامَةِ مِنْ أسَدٍ وتميمٍ وهَوازِنَ وغطفانَ».

3524. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: If you wish to know about the ignorance of the Arabs, read *Sūrat Al-An'ām*, (No.6) after Verse No.130:

"Indeed lost are they who have killed their children, foolishly without knowledge.. (up to).. they have indeed gone astray and were not guided." (V.6:140)

٣٥٢٤ - **حدَّثنا** أبو النُّعْمانِ: حدَّثَنا أبُو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيْدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إذَا سَرَّكَ أنْ تَعْلَمَ جَهْلَ العَرَبِ فاقْرأْ ما فَوْقَ الثَّلاثِيْنَ ومائَةٍ في سُورَةِ الأنْعامِ ﴿قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَـٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ﴾ إلى قَولِهِ: ﴿قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ﴾».

(13) CHAPTER. Whoever related kinship to his forefathers either in Islām or in the Pre-Islāmic Period of Ignorance.

Narrated Ibn 'Umar and Abū Hurairah رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Ya'qūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham), the *Khalīl*(1) of Allāh."

Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I am the son of 'Abdul-Muttalib."

(١٣) **بابٌ** مَنِ انْتَسَبَ إلى آبائِهِ في الإسْلامِ والجاهِلِيَّةِ،

وقالَ ابنُ عُمَرَ وأبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إنَّ الكَرِيْمَ ابنَ الكَرِيْمِ ابنِ الكَرِيْمِ ابنِ الكَرِيْمِ: يُوسُفُ بنُ يَعْقُوبَ بنِ إسْحَاقَ بنِ إبْرَاهِيْمَ خَلِيْلِ اللهِ». وقالَ البَراءُ عَنِ النَّبِيِّ ﷺ: «أنا ابنُ عَبْدِ المُطَّلِبِ».

3525. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When the Verse:

"And warn your tribe (O Muḥammad ﷺ) of near kindred" (V.26:214) was revealed, the Prophet ﷺ started calling (the Arab

٣٥٢٥ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ سليمان قالَ: حدَّثَنا عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيْدٍ

(1) (Ch. 13) *Khalīl*: See glossary.

tribes), "O Banī Fihr, O Banī 'Adī," (mentioning first) the various branch-tribes of Quraish.

بن جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ جَعَلَ النَّبِيُّ ﷺ يُنادِي: «يا بَنِي فِهْرٍ، يا بَنِي عَدِيٍّ»، بِبُطُونِ قُرَيْشٍ. [راجع: ١٣٩٤]

3526. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Verse:

"And warn your tribe (O Muḥammad ﷺ) of near kindred." (V.26:214) was revealed, the Prophet ﷺ started calling every tribe by its name.

٣٥٢٦ - وقالَ لَنا قَبِيصَةُ: أَخْبَرَنا سُفْيانُ، عَنْ حَبِيبِ بنِ أَبي ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشورى: ٢١٤] جَعَلَ النَّبِيُّ ﷺ يَدْعُوهُمْ قَبائِلَ قَبائِلَ. [راجع: ١٣٩٤]

3527. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Banī 'Abd Munāf! Buy yourselves[1] from Allāh; O Banī 'Abdul-Muṭṭalib! Buy yourselves from Allāh; O mother of Az-Zubair bin Al-'Awwām, the aunt of Allāh's Messenger ﷺ, and O Fāṭima bint Muḥammad! Buy yourselves from Allāh, for I cannot defend you before Allāh. You (both) can ask me from my property as much as you like."

٣٥٢٧ - حدَّثَنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ: أَخْبَرَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «يا بَنِي عَبْدِ مَنافٍ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللهِ، يا بَنِي عَبْدِ المُطَّلِبِ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللهِ، يا أُمَّ الزُّبَيْرِ بنِ العَوَّامِ عَمَّةَ رَسُولِ اللهِ ﷺ، يا فاطِمَةُ بِنْتَ مُحَمَّدٍ اشْتَرِيا أَنْفُسَكُما مِنَ اللهِ، لا أَمْلِكُ لَكُما مِنَ اللهِ شَيْئاً. سَلانِي مِنْ مالِي ما شِئْتُما». [راجع: ٢٧٥٣]

(14) CHAPTER. The son of some people's sister is considered as belonging to the same people; and the freed slave of some people belongs to those people (who have freed him).

(١٤) بابٌ: ابنُ أُختِ القَوْمِ مِنْهُمْ، ومَوْلى القَوْمِ مِنْهُمْ

(1) (H. 3527) Buying oneself from Allāh means saving oneself from the (Hell) Fire by obeying Allāh and His Messenger ﷺ, and leading a pious righteous life.

3528. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent for the *Anṣār* (and when they came), he asked, 'Is there any stranger amongst you?" They said, "No, except the son of our sister." Allāh's Messenger ﷺ said, "The son of the sister of some people belongs to them."

٣٥٢٨ - حَدَّثَنَا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: دَعا النَّبيُّ ﷺ الأنْصارَ فَقالَ: «هَلْ فِيكُمْ أحَدٌ مِنْ غَيرِكُمْ؟» قالُوا: لا إلَّا ابنُ أُخْتٍ لَنا. فَقالَ رَسُولُ اللهِ ﷺ: «ابنُ أُخْتِ القَوْمِ مِنْهُم». [راجع: ٣١٤٦]

(15) CHAPTER. The story of the Ethiopians, and the saying of the Prophet ﷺ, "O Banī Arfida!"

(١٥) بابُ قِصَّةِ الحَبَشِ وقَوْلِ النَّبيِّ ﷺ: «يا بَني أرْفِدَةَ»

3529. Narrated 'Āishah رَضِيَ اللهُ عَنها, that during the Minā days, Abū Bakr رَضِيَ اللهُ عَنْهُ came to her while there were two girls with her, beating drums, and the Prophet ﷺ was (lying) covering himself with his garment. Abū Bakr rebuked the two girls, but the Prophet ﷺ uncovered his face and said, "O Abū Bakr! Leave them, for these are the days of *'Eīd* (festival)." Those days were the days of Minā.

٣٥٢٩ - حَدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عن عائِشَةَ: أنَّ أبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ دَخَلَ عَلَيها وعِنْدَها جارِيَتانِ في أيام مِنًى تُدَفِّفانِ وتضرِبانِ والنَّبيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ، فانْتَهَرَهُما أبو بَكْرٍ فَكَشَفَ النَّبيُّ ﷺ عَنْ وجْهِهِ فَقالَ: «دَعْهُما يا أبا بَكْرٍ فإنَّها أيَّامُ عيدٍ» وتِلْكَ الأيَّامُ أيامُ مِنًى. [راجع: ٤٥٤]

3530. 'Āishah added, "I was being screened by the Prophet ﷺ while I was watching the Ethiopians playing in the mosque. 'Umar rebuked them, but the Prophet ﷺ said, "Leave them, O Banī Arfida! Play, (for) you are safe."

٣٥٣٠ - وقالَتْ عائِشَة: رَأيْتُ النَّبيَّ ﷺ يَسْتُرُني وأنا أنْظُرُ إلى الحَبشَةِ وهُمْ يَلْعَبُونَ في المَسجدِ فَزَجَرَهُمْ عُمَرُ، فَقالَ النَّبيُّ ﷺ: «دَعْهُمْ، أمْناً بَني أرْفِدَةَ»، يَعْني منَ الأمْنِ. [راجع: ٩٤٩]

(16) CHAPTER. Whoever liked that his ancestors should not be abused.

(١٦) بابٌ من أحَبَّ أنْ لا يُسَبَّ نَسَبُهُ

3531. Narrated 'Āishah رَضِيَ اللهُ عَنها: Once Ḥassān bin Thābit asked the permission of

٣٥٣١ - حَدَّثَني عُثمانُ بنُ أبي

شَيْبَةَ: حدَّثنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: اسْتَأذَنَ حَسَّانُ بنُ ثابِتٍ النَّبيَّ ﷺ في هِجاءِ المُشْرِكينَ. قالَ: «كَيْفَ بِنَسَبي فيهِم؟» فقالَ حَسَّانُ: لأسُلَّنَّكَ مِنهُمْ كما تُسَلُّ الشَّعْرَةُ مِنَ العَجينِ.

وعَنْ أبيهِ، قالَ: ذَهَبْتُ أسُبُّ حَسَّانَ عِنْدَ عائِشَةَ فَقالَتْ: لا تَسُبَّهُ فإنَّهُ كانَ يُنافِحُ عَنِ النَّبيِّ ﷺ. [انظر: ٤١٤٥، ٦١٥٠]

the Prophet ﷺ to lampoon (i.e., compose satirical poetry defaming) the infidels. The Prophet ﷺ said, "What about the fact that I have common descent with them?" Ḥassān replied, "I shall take you out of them as a hair is taken out of dough."

Narrated 'Urwa: I started abusing Ḥassān in front of 'Āishah, whereupon she said. "Don't abuse him, for he used to defend the Prophet ﷺ (with his poetry)."

(١٧) بابٌ ما جاءَ في أسماءِ رَسُولِ اللهِ ﷺ،

(17) CHAPTER. What has been said about the names of Allāh's Messenger ﷺ.

وقَوْلِهِ عَزَّ وَجلَّ: ﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ﴾ [الفتح: ٢٩] وقَوْلِهِ: ﴿مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ﴾ [الصف: ٦].

And the Statement of Allāh عزّ وجل:

"Muḥammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against the disbelievers..." (V.48:29)

And His Statement:

"...And remember when 'Īsā (Jesus), son of Mary, said: O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad..." (The second name of Prophet Muḥammad ﷺ) (V.61:6)

٣٥٣٢ - حدَّثنا إبْراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثني مَعْنٌ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ مُحَمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لي خَمْسَةُ أسماءٍ: أنا مُحَمَّدٌ، وأحْمَدُ، وأنا الماحِي الَّذي يَمْحُو

3532. Narrated Jubair bin Muṭ'im رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "I have five names: I am Muḥammad and Aḥmad; I am *Al-Māḥī* through whom Allāh will eliminate *Al-Kufr* (i.e., disbelief—infidelity); I am *Al-Ḥāshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Āqib* (i.e., there will be no Prophet after me)."

اللهُ بِيَ الكُفرَ. وأنا الحَاشِرُ الَّذِي يُحْشَرُ النّاسُ عَلى قَدَمِي، وأنا العاقِبُ». [انظر: ٤٨٩٦]

٣٥٣٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ألا تَعْجَبُونَ كَيْفَ يَصْرِفُ اللهُ عَنِّي شَتْمَ قُرَيْشٍ ولَعْنَهُمْ؟ يَشْتِمُونَ مُذَمَّماً وَيَلْعَنُونَ مُذَمَّماً وأنا مُحَمَّدٌ».

3533. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Doesn't it astonish you how Allāh protects me from the Quraish's abusing and cursing? They abuse *Mudhammam* and curse *Mudhammam* while I am Muhammad (and not *Mudhammam*)".(1)

(١٨) بابُ خاتَمِ النَّبِيِّينَ ﷺ

(18) CHAPTER. The last (i.e., the end) of all the Prophets (Muhammad ﷺ).

٣٥٣٤ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا سَلِيمٌ: حدَّثَنا سَعِيدُ بنُ مِيناءَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «مَثَلِي ومَثَلُ الأنْبياءِ، كَرَجُلٍ بَنى دَاراً فأكمَلَها وأحْسَنَها إلَّا مَوْضِعَ لَبِنَةٍ، فجَعَلَ النَّاسُ يَدْخُلُونَها ويَتَعَجَّبُونَ ويَقُولُونَ: لَوْلا مَوْضِعُ اللَّبِنَةِ».

3534. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "My example and the example of the other Prophets is that of a man who has built a house completely and excellently, except for a place of one brick. When the people entered the house, they wondered at its beauty and said, 'But for the place of this brick (how splendid the house will be)!' [So I am that brick—last (end) of all the Prophets]."

٣٥٣٥ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ ابنِ دِينارٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ مَثَلِي ومَثَلَ الأنْبياءِ

3535. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "My example and the example of the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I

(1) (H. 3533) 'Muhammad' literally means 'highly praised,' while *Mudhammam* means 'greatly dispraised'. The infidels, out of hatred, refrained from calling the Prophet ﷺ by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet ﷺ.

مِنْ قَبْلي كمَثَلِ رَجُلٍ بَنى بَيْتاً فأحْسَنَهُ وأجْمَلَهُ إلّا مَوْضِعَ لَبِنَةٍ مِنْ زاوِيَةٍ فَجَعَلَ النّاسُ يَطوفُونَ بهِ ويَعْجَبُونَ لَهُ ويَقولُونَ: هَلّا وُضِعَتْ هذهِ اللَّبِنَةُ؟ قالَ: فأنا اللَّبِنَةُ، وأنا خاتَمُ النَّبِيِّينَ».

am that brick, and I am the end (last) of all the Prophets."

(١٩) بابُ وَفاةِ النَّبيِّ ﷺ

(19) CHAPTER. The death of the Prophet ﷺ.

٣٥٣٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ تُوُفِّيَ وهُوَ ابنُ ثَلاثٍ وسِتِّينَ. وقالَ ابنُ شِهابٍ: وأخْبَرَني سَعِيدُ بنُ المُسَيَّبِ مِثْلَهُ. [انظر: ٤٤٦٦]

3536. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ died when he was sixty-three years old.

(٢٠) بابُ كُنْيَةِ النَّبيِّ ﷺ

(20) CHAPTER. The *Kunya*[1] of the Prophet ﷺ.

٣٥٣٧ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ في السُّوقِ. فَقالَ رَجُلٌ: يا أبا القاسِمِ، فالتَفَتَ النَّبيُّ ﷺ فَقالَ: «سَمُّوا باسمِي ولا تَكتَنُوا بِكُنْيَتِي». [راجع: ٢١٢٠]

3537. Narrated Anas رضي الله عنه: While the Prophet ﷺ was in the market, a man called (somebody), "O Abul-Qāsim!' The Prophet ﷺ turned to him and said "Name yourselves after me but do not call yourselves by my *Kunya*."

٣٥٣٨ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سالِمٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «تَسَمَّوْا باسمِي ولا تَكْتَنُوا بِكُنْيَتِي». [راجع: ٣١١٤]

3538. Narrated Jābir رضي الله عنه: The Prophet ﷺ said, "Name yourselves after me, but do not call yourselves by my *Kunya*."

(1) (Ch. 20) *Kunya* means calling a man: O father of so-and-so, or a woman: O mother of so-and-so and this is a custom of Arabs.

3539. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Abul-Qāsim ﷺ said, "Name yourselves after me, but do not call yourselves by my *Kunya*."

٣٥٣٩ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ أيُّوبَ، عَنِ ابنِ سِيرِينَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ أبُو القاسِمِ ﷺ: «سَمُّوا باسْمِي ولا تَكْتَنُوا بِكُنْيَتِي». [راجع: ١١٠]

(21) CHAPTER.

(٢١) بابٌ:

3540. Narrated Al-Ju'aid bin 'Abdur-Raḥmān: I saw As-Sā'ib bin Yazīd when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allāh's Messenger ﷺ. My aunt took me to him and said, 'O Allāh's Messenger! My nephew is sick; will you invoke Allāh for him?' So he invoked (Allāh) for me."

٣٥٤٠ - حدَّثنا إسحاقُ بنُ إبراهيمَ، أخْبَرَنا الفَضْلُ بنُ مُوسَى، عَنِ الجُعَيْدِ ابنِ عَبْدِ الرَّحْمٰنِ: رَأيْتُ السَّائِبَ بنَ يَزِيدَ ابنَ أرْبَعٍ وتِسْعِينَ جَلْداً مُعْتَدِلاً، فَقالَ: قَدْ عَلِمْتُ ما مُتِّعْتُ بِهِ سَمْعِي وبَصَرِي إلَّا بِدُعاءِ رَسُولِ اللهِ ﷺ: إنَّ خالَتِي ذَهَبَتْ بِي إلَيْهِ، فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابنَ أُخْتِي شاكٍ فادْعُ اللهَ لَهُ، قالَ فَدَعا لِي ﷺ. [راجع: ١٩٠]

(22) CHAPTER. The seal of Prophethood.

(٢٢) بابُ خاتِمِ النُّبُوَّةِ

3541. Narrated As-Sā'ib bin Yazīd: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My nephew is sick". The Prophet ﷺ passed his hands over my head and invoked Allāh to bless me. Then he performed ablution and I drank the remaining water. Then I stood behind him and saw the seal of Prophethood in between his shoulders.

٣٥٤١ - حدَّثنا مُحَمَّدُ بنُ عُبَيْدِ اللهِ: حدَّثنا حاتِمٌ، عَنِ الجُعَيْدِ بنِ عبدِ الرَّحمنِ قالَ: سَمِعْتُ السَّائِبَ بنَ يَزِيدَ قالَ: ذَهَبَتْ بِي خالَتِي إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ إنَّ ابنَ أُخْتِي وَقِعٌ فَمَسَحَ رَأسِي ودَعا لِي بالبَرَكَةِ. وتَوَضَّأ فَشَرِبْتُ مِنْ وَضُوئِهِ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إلى خاتَمِ النُّبُوَّةِ بَينَ كَتِفَيْهِ. قالَ ابنُ عُبَيْدِ اللهِ: الحُجْلَةُ مِنْ حُجَلِ الفَرَسِ

الذِي بَينَ عَيْنَيْهِ. وَقالَ إبْرَاهِيمُ بنُ حَمْزَةَ: مِثْلُ زِرِّ الحَجَلَةِ. [راجع: ١٩٠]

(23) CHAPTER. The description of the Prophet ﷺ.

(٢٣) بابُ صِفَةِ النَّبِيِّ ﷺ

3542. Narrated 'Uqba bin Al-Ḥārith: (Once) Abū Bakr رَضِيَ الله عَنْهُ offered the *'Asr* prayers and then went out walking and saw Al-Ḥasan playing with the boys. He lifted him on his shoulders and said, "Let my parents be sacrificed for your sake! (You) resemble the Prophet ﷺ and not 'Alī," while 'Alī was smiling.

٣٥٤٢ - حدَّثَنَا أبُو عاصِمٍ، عَنْ عُمَرَ بنِ سعِيدِ بنِ أبي حُسَينٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحَارِثِ قالَ: صَلّى أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ العَصْرَ ثُمَّ خَرَجَ يَمْشِي فَرَأى الحَسَنَ يَلْعَبُ مَعَ الصِّبْيانِ فَحَمَلَهُ عَلى عاتِقِهِ وقالَ: بأبِي، شَبِيهٌ بالنَّبِيِّ لا شَبِيهٌ بعَلِيٍّ، وعَليٌّ يَضْحَكُ. [انظر: ٣٧٥٠]

3543. Narrated Abū Juḥaifa رَضِيَ الله عَنْهُ: I saw the Prophet ﷺ, and Al-Ḥasan resembled him.

٣٥٤٣ - حدَّثَنَا أحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا إسماعِيلُ عَنْ أبي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: رَأيْتُ النَّبِيَّ ﷺ وكانَ الحَسَنُ يُشْبِهُهُ. [انظر: ٣٥٤٤]

3544. Narrated Ismā'īl bin Abī Khālid: I heard Abū Juḥaifa رَضِيَ الله عَنْهُ saying, "I saw the Prophet ﷺ, and Al-Ḥasan bin 'Alī resembled him." I said to Abū Juḥaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us thirteen (13) young she-camels, but he expired before we could get them."

٣٥٤٤ - حدَّثَنَا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا ابنُ فُضَيْلٍ: حدَّثَنا إسمَاعِيلُ بنُ أبي خالِدٍ قالَ: سَمِعْتُ أبا جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: رَأيْتُ النَّبِيَّ ﷺ وكانَ الحَسَنُ بنُ عليٍّ عَلَيهِما السَّلامُ يُشْبِهُهُ. قُلْتُ لأبي جُحَيْفَةَ: صِفْهُ لي، قالَ: كانَ أبْيَضَ قَدْ شَمِطَ. وأمَرَ لنَا النَّبِيُّ ﷺ بثَلاثَ عَشْرَةَ قَلُوصاً، قالَ فَقُبِضَ النَّبِيُّ ﷺ قَبْلَ أنْ نَقْبِضَها. [راجع: ٣٥٤٣]

3545. Narrated Wahb Abū Juhaifa As-Sawwā'ī: I saw the Prophet ﷺ and saw some white hair below his lower lip above the chin.

٣٥٤٥ - حدَّثنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ عَنْ وَهْبٍ أبي جُحَيْفَةَ السُّوَائيِّ قالَ: رَأَيْتُ النَّبيَّ ﷺ، ورَأَيْتُ بَياضاً مِنْ تَحْتِ شَفَتِهِ السُّفْلى العَنْفَقَةَ.

3546. Narrated Ḥarīz bin 'Uthmān that he asked 'Abdullāh bin Busr (i.e., the companion of the Prophet ﷺ), "Did you see the Prophet ﷺ when he was old?" He said, "He had a few white hair between the lower lip and the chin."

٣٥٤٦ - حدَّثنا عِصَامُ بنُ خالِدٍ: حدَّثنا حَرِيزُ بنُ عُثمانَ أنَّهُ سألَ عَبْدَ اللهِ ابنَ بُسْرٍ صَاحِبَ النَّبيِّ ﷺ قالَ: أرَأيْتَ النَّبيَّ ﷺ كانَ شَيْخاً؟ قالَ: كانَ في عَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ.

3547. Narrated Rabī'a bin Abī 'Abdur-Raḥmān: I heard Anas bin Mālik describing the Prophet ﷺ saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy complexion, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Revelation was revealed to him when he was forty years old. He stayed ten years in Makkah receiving the Divine Revelation, and stayed in Al-Madīna for ten more years. When he expired, he had scarcely twenty white hair in his head and beard."

Rabi'a said, "I saw some of his hair and it was red. When I asked about that, I was told that it turned red because of perfume."

[See Vol. 5, *Hadith* No. 3851]

٣٥٤٧ - حدَّثنا ابنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ خالِدٍ، عَنْ سَعِيدِ بنِ أبي هِلالٍ، عَنْ رَبيعَةَ بنِ أبي عبد الرَّحْمنِ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ يَصِفُ النَّبيَّ ﷺ قالَ: كانَ رَبْعَةً مِنَ القَوْمِ، لَيْسَ بالطَّوِيلِ ولا بالقَصِيرِ، أزْهَرَ اللَّوْنِ، لَيْسَ بأبْيَضَ أمْهَقَ ولا آدَمَ. لَيْسَ بِجَعْدٍ قَطِطٍ ولا سَبْطٍ رَجِلٍ، أُنْزِلَ عَلَيْهِ وهُوَ ابنُ أرْبَعِينَ فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِيْنَ يُنزَلُ عَلَيْهِ، وبالمَدِينَةِ عَشْرَ سِنينَ فَقُبِضَ. ولَيْسَ في رَأسِهِ ولِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ. قالَ رَبيعَةُ: فَرَأيْتُ شَعَراً مِنْ شَعَرِهِ فإذَا هُوَ أحْمَرُ. فَسَألْتُ، فَقِيلَ: احْمَرَّ مِنَ الطِّيبِ. [انظر: ٣٥٤٨، ٥٩٠٠]

3548. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was neither very tall nor short,

٣٥٤٨ - حدَّثنا عَبْدُ اللهِ بنُ

يُوسُفَ: أَخْبَرَنا مالكُ بنُ أنَسٍ، عَنْ رَبيعَةَ بن أبي عَبْدِ الرَّحْمٰنِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقولُ: كانَ رَسُولُ اللهِ ﷺ لَيْسَ بالطَّويلِ البائِنِ، ولا بالقَصيرِ، ولا بالأبْيَضِ الأمْهَقِ، ولَيْسَ بالآدَمِ، ولَيْسَ بالجَعْدِ القَطِطِ. ولا بالسَّبْطِ: بَعَثَهُ اللهُ عَلى رَأسِ أرْبَعينَ سَنَةً فأقامَ بِمَكَّةَ عَشَرَ سِنينَ وبالمَدِينَةِ عَشَرَ سِنينَ، فَتَوَفَّاهُ اللهُ ولَيْسَ في رَأسِهِ ولحيَتِهِ عِشْرُونَ شَعْرَةً بَيْضاءَ». [راجع: ٣٥٤٧]

neither absolutely white nor deep brown. His hair was neither curly nor lank. Allāh sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makkah for ten years and in Al-Madīna for ten more years. When Allāh took him unto Him, there were scarcely twenty white hair in his head and beard.

[See Vol. 5, *Hadith* No. 3851]

٣٥٤٩ - **حدَّثَنا** أحْمَدُ بنُ سَعيدٍ أبُو عَبْدِ اللهِ: حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ: حدَّثَنا إبْراهيمُ بنُ يُوسُفَ، عَنْ أبيهِ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البَراءَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ أحْسَنَ النَّاسِ وجْهاً، وأحْسَنَهُ خَلْقاً. لَيْسَ بالطَّويلِ البائِنِ، ولا بالقَصيرِ.

3549. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was the most handsome of all the people, and had the best appearance. He was neither very tall nor short.

٣٥٥٠ - **حدَّثَنا** أبُو نُعَيمٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ قالَ: سَألْتُ أنَساً: هَلْ خَضَبَ النَّبيُّ ﷺ؟ قالَ: لا، إنَّما كانَ شَيْءٌ في صُدْغَيْهِ. [انظر: ٥٨٩٤، ٥٨٩٥]

3550. Narrated Qatāda: I asked Anas, "Did the Prophet ﷺ use to dye (his) hair?" He said, "No, for there were only a few white hair on his temples."

٣٥٥١ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ، عَن البَراءِ رَضِيَ اللهُ عَنْه قالَ: كانَ النَّبي ﷺ مَرْبُوعاً بَعِيدَ ما بَينَ المَنْكِبَيْنِ، لَهُ

3551. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was of moderate height, having broad shoulders (long) hair reaching his ear-lobes. Once, I saw him in a red cloak and I had never seen a more handsome person than him."

شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنِهِ، رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ لَمْ أَرَ شَيْئاً قَطُّ أَحْسَنَ مِنْهُ.
وَقَالَ يُوسُفُ ابنُ أَبِي إِسحَاقَ، عَنْ أَبِيهِ: إِلَى مَنْكِبَيْهِ. [انظر: ٥٨٤٨، ٥٩٠١]

3552. Narrated Abū Isḥāq: Al-Barā' was asked, "Was the face of the Prophet ﷺ (as bright) as a sword?" He said, "No, but (as bright) as a moon."

٣٥٥٢ - حَدَّثَنَا أَبُو نُعَيم: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسحَاقَ قَالَ: سُئِلَ البَرَاءُ: أَكَانَ وَجْهُ النَّبِيِّ ﷺ مِثْلَ السَّيْفِ؟ قَالَ: لَا، بَلْ مِثْلَ القَمَرِ.

3553. Narrated Abū Juhaifa رَضِيَ اللهُ عَنْهُ: Once, Allāh's Messenger ﷺ went to Al-Baṭḥā' at noon, performed the ablution and offered two *Rak'a* of *Zuhr* prayer and two-*Rak'a* of *'Aṣr* prayer while a spear-headed stick was planted in front of him (as a *Sutra*); and the passersby were passing behind that (*Sutra*). [After the *Ṣalāt* (prayer),] the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

٣٥٥٣ - حَدَّثَنَا الحَسَنُ بنُ مَنْصورٍ أَبُو عَلِيٍّ: حَدَّثَنا حَجَّاجُ بنُ مُحَمَّدٍ الأَعْوَرُ بِالمَصِّيصَةِ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ قَالَ: سَمِعْتُ أَبا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ بِالهَاجِرَةِ إِلَى البَطْحاءِ فَتَوَضَّأَ ثُم صَلَّى الظُّهْرَ رَكْعَتَينِ. والعَصْرَ رَكْعَتَينِ وبَينَ يَدَيْهِ عَنَزَةٌ. وزَادَ فِيهِ عَوْنٌ، عَنْ أَبِيهِ أَبِي جُحَيْفَةَ قَالَ: كَانَ يَمُرُّ مِنْ وَرَائها المَارَّةُ. وقَامَ النَّاسُ فَجَعَلُوا يَأْخُذُونَ يَدَيْهِ فَيَمْسَحُونَ بِهِمَا وُجُوهَهُمْ، قَالَ: فأَخَذْتُ بِيَدِهِ فَوَضَعْتُها عَلَى وَجْهِي فإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ، وأَطْيَبُ رَائحَةً مِنَ المِسْكِ. [راجع: ١٨٧]

3554. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was the most generous of all the people, and he used to become more generous in Ramaḍān when Jibrīl (Gabriel) met him. Jibrīl عليه السَّلام used to meet him every night during Ramaḍān to revise the Qur'ān with him. Allāh's Messenger ﷺ then used to be more generous than the fair wind

٣٥٥٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ

النَّاسِ، وأجْوَدُ ما يَكُونُ في رَمَضَانَ حِينَ يَلْقاهُ جِبْرِيلُ، وكانَ جِبْرِيلُ عَلَيْهِ السَّلامُ يَلْقاهُ في كُلِّ لَيْلَةٍ مِنْ رَمَضانَ فَيُدَارِسُهُ القُرآنَ، فَلَرَسُولُ اللهِ ﷺ أجْوَدُ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ.
[راجع: ٦]

[sent by Allāh with glad tidings (rain) (in readiness and haste to do charitable deeds)].
[See Vol. 1, *Ḥadīth* No. 6]

٣٥٥٥ - **حدَّثَنَا** يَحْيى: حدَّثنا عَبْدُ الرَّزَّاقِ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني ابنُ شِهابٍ: عَن عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيها مَسْروراً تَبرُقُ أسارِيرُ وجْهِهِ، فَقالَ: «ألَمْ تَسْمَعِي ما قالَ المُدْلِجِيُّ لِزَيْدٍ وأُسَامَةَ ورأى أقْدامَهما؟ إنَّ بَعْضَ هذِهِ الأقْدَامِ مِنْ بَعْضٍ». [انظر: ٣٧٣١، ٦٧٧٠، ٦٧٧١]

3555. Narrated 'Āishah رَضِيَ اللهُ عَنها that Allāh's Messenger ﷺ came to her in a happy mood with his features glittering with joy, and said, "Have you not heard what the *Qā'if*[1] has said about Zaid and Usāma? He saw their feet and remarked, 'These belong to each other.'" (i.e., they are father and son).

٣٥٥٦ - **حدَّثَنا** يَحيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحمٰنِ بن عَبْدِ اللهِ بنِ كَعْبٍ: أنَّ عَبْدَ اللهِ بنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، قالَ: فَلَمَّا سَلَّمْتُ عَلى رَسُولِ اللهِ ﷺ وهُوَ يَبرُقُ وجْهُهُ مِنَ السُّرُورِ، وكانَ رَسُولُ اللهِ ﷺ إذَا سُرَّ اسْتَنَارَ وجْهُهُ حتَّى كأنَّهُ قِطْعَةُ قَمَرٍ وكُنَّا نَعْرِفُ ذٰلكَ مِنْهُ. [راجع: ٢٧٥٧]

3556. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking after his failure to join (the *Ghazwa* of) Tabūk. He said, "When I greeted Allāh's Messenger ﷺ his face was glittering with happiness, for whenever Allāh's Messenger ﷺ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognise it (i.e., his happiness) from his face."

٣٥٥٧ - **حدَّثَنا** قُتَيْبَةُ بنُ سعيدٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحمٰنِ، عَنْ

3557. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: Allāh's Messenger ﷺ said, "I have been sent

(1) (H. 3555) *Qa'if* is one who is expert in recognising whether somebody is the son of another by examining some of their physical features.

عَمْرٍو، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بُعِثْتُ مِنْ خَيرِ قُرُونِ بَنِي آدَمَ قَرْناً فَقَرْناً حَتَّى كُنْتُ مِنَ القَرْنِ الذي كُنْتُ مِنْهُ».

(as a Messenger) in the best century of all the generations of Ādam's offspring since their creation."

٣٥٥٨ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أَخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتبةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسْدِلُ شَعْرَهُ، وكانَ المُشْرِكُونَ يَفْرِقُونَ رُؤُسَهُمْ. فَكانَ أَهْلُ الكِتابِ يَسْدِلُونَ رُؤُسَهُمْ، وكانَ رَسُولُ اللهِ ﷺ يُحِبُّ مُوافقَةَ أَهْلِ الكِتابِ. فِيما لَمْ يُؤْمَرْ فِيه بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللهِ ﷺ رَأْسَهُ. [انظر: ٣٩٤٤، ٥٩١٧]

3558. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allāh's Messenger ﷺ liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allāh's Messenger ﷺ parted his hair.

٣٥٥٩ - حدَّثَنا عَبْدانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فاحِشاً ولا مُتَفَحِّشاً وكانَ يَقُولُ: «إِنَّ مِنْ خِيارِكُمْ أَحْسَنَكُمْ أَخْلاقاً». [انظر: ٣٧٥٩، ٦٠٢٩، ٦٠٣٥]

3559. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was neither a *Fāhish*(1) nor a *Mutafahhish* (never used bad language). He used to say, "The best amongst you are those who have the best manners and character." [See *Hadīth* No.6029, Vol.8]

٣٥٦٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: ما

3560. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do

(1) (H. 3559) *Fahish*: one who speaks bad words. *Mutafahhish*: one who speaks obscene evil words to make the people laugh.

so, he would not approach it. Allāh's Messenger ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allāh's Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh's sake.

خُيِّرَ رَسُولُ اللهِ ﷺ بَين أمْرَيْنِ إلَّا أخَذَ أيْسَرَهُمَا ما لَمْ يَكُنْ إثماً، فإنْ كانَ إثماً كانَ أبْعَدَ النَّاسِ مِنْهُ. وما انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ إلَّا أن تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمَ للهِ بِها».

[انظر: ٦١٢٦، ٦٧٨٦، ٦٨٥٣]

3561. Narrated Anas رَضِيَ اللهُ عَنْهُ: I have never touched silk or *Dībāj* (i.e., thick silk) softer than the palm of the Prophet ﷺ, nor have I smelt a perfume nicer than the sweat of the Prophet ﷺ.

٣٥٦١ - حدَّثَنَا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: ما مَسِسْتُ حَرِيراً ولا دِيْبَاجاً ألْيَنَ مِن كَفِّ النَّبيِّ ﷺ، ولا شَمِمْتُ رِيحاً قَطُّ أوْ عَرفاً قَطُّ أطْيَبَ مِنْ رِيحِ أوْ عَرْفِ النَّبيِّ ﷺ. [راجع: ١١٤١]

3562. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was shier than a veiled virgin girl.[1]

Narrated Shu'ba a similar *Hadīth* as above with this addition: And if he (i.e., the Prophet ﷺ) disliked something, the sign of aversion would appear on his face.

٣٥٦٢ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ عَبْدِ اللهِ بنِ أبي عُتْبَةَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيّ ﷺ أشَدَّ حَياءً مِنَ العَذْراءِ في خِدْرِها. [انظر: ٦١٠٢، ٦١١٩]

حدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا يَحْيَى وابنُ مَهْدِيٍّ قالا: حدَّثَنا شُعْبَةُ مِثْلَهُ، وإذا كَرِهَ شَيْئاً عُرِفَ في وَجْهِهِ.

3563. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

٣٥٦٣ - حدَّثَني عَليُّ بنُ الجَعْدِ: أخبرَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: ما عابَ النَّبيُّ ﷺ طَعاماً قَطُّ، إن اشْتَهاهُ أكَلَهُ، وإلَّا تَرَكَهُ. [انظر: ٥٤٠٩]

(1) (H. 3562) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

3564. Narrated 'Abdullāh bin Mālik bin Buḥaina Al-Asdī: When the Prophet ﷺ prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The subnarrator, Ibn Bukair said, "The whiteness of his armpits.")

٣٥٦٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا بَكْرُ بنُ مُضَرَ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأعْرَجِ عَنْ عَبْدِ اللهِ بنِ مالِكٍ بنِ بُحَيْنَةَ الأَسَدِيِّ قالَ: كانَ النَّبِيُّ ﷺ إذا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى نَرَى إبْطَيْهِ، قالَ: وقالَ ابنُ بُكَيْرٍ: حدَّثنا بَكْرٌ: بَياضَ إبْطَيْهِ. [راجع: ٣٩٠]

3565. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ did not use to raise his hands in his invocations except in the *Istisqā* (i.e., invoking Allāh for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits.

[Note: It may be that Anas رَضِيَ اللهُ عَنْهُ did not see the Prophet (as) raising his hands but it has been narrated that the Prophet (as) used to raise his hands for invocations other than *Istisqā*.

[See Vol. 2, *Ḥadīṯẖ* No. 1751, 1752 and Vol. 5 and *Ḥadīṯẖ* No.4323].

٣٥٦٥ - حدَّثنا عَبْدُ الأعْلَى بنُ حَمَّادٍ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ: أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ: أنَّ رَسُولَ اللهِ ﷺ كانَ لا يَرْفَعُ يَدَيْهِ في شَيْءٍ مِنْ دُعائِهِ إلَّا في الاسْتِسْقاءِ فإنَّهُ كانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَياضُ إبْطَيْهِ. [راجع: ١٠٣١]

3566. Narrated Abu Juḥaifa رَضِيَ اللهُ عَنْهُ: By chance I went to the Prophet ﷺ at noon while he was at Al-Abṭaḥ (resting) in a tent. Bilāl came out (of the tent) and pronounced the *Aḏẖān* for the *Ṣalāt* (prayer), and entering again, he brought out the water which was left after Allāh's Messenger ﷺ had performed the ablution. The people rushed to take some of the water. Bilāl again went in and brought out a spear-headed stick, and then Allāh's Messenger ﷺ came out. As if I were now looking at the whiteness of his leg. Bilāl fixed the stick [to act as a *Sutra* for the *Ṣalāt* (prayer)] and then the Prophet ﷺ offered two *Raka Ẓuhr* prayer and two *Rak'a 'Aṣr* prayer, while women and donkeys were passing in front of the

٣٥٦٦ - حدَّثنا الحَسَنُ بنُ الصَّبَّاحِ: حدَّثنا مُحَمَّدُ بنُ سابِقٍ: حدَّثنا مالِكُ بنُ مِغْوَلٍ قالَ: سَمِعْتُ عَوْنَ بنَ أبي جُحَيْفَةَ ذَكَرَ عَنْ أبِيهِ قالَ: دُفِعْتُ إلى النَّبِيِّ ﷺ وهُوَ بالأبْطَحِ في قُبَّةٍ كانَ بالهاجِرَةِ خَرَجَ بِلالٌ، فَنادَى بالصَّلاةِ، ثُمَّ دَخَلَ فأخْرَجَ فَضْلَ وَضُوءِ رَسُولِ اللهِ ﷺ فَوَقَعَ النَّاسُ عَلَيهِ يأخُذُونَ مِنْهُ، ثُمَّ دَخَلَ فأخْرَجَ العَنَزَةَ وخَرَجَ رَسُولُ اللهِ ﷺ كأنِّي أنْظُرُ إلى وَبِيصِ ساقَيْهِ فَرَكَزَ

Prophet ﷺ (beyond the stick).

العَنَزَةَ، ثُمَّ صَلَّى الظُّهْرَ رَكْعَتَيْنِ، والعَصْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الحِمارُ والمَرْأَةُ. [راجع: ١٨٧]

3567. Narrated 'Āishah رَضِيَ الله عَنْها: The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

٣٥٦٧ - **حدَّثنا** الحَسَنُ بنُ صَبَّاحٍ البَزَّارُ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ الله عَنْها: أنَّ النَّبيَّ ﷺ كانَ يُحَدِّثُ حَديثاً لَوْ عَدَّهُ العادُّ لأحْصاهُ. [انظر: ٣٥٦٨]

3568. Narrated 'Urwa bin Az-Zubair: 'Āishah رَضِيَ الله عَنْها said (to me), "Don't you wonder at Abū so-and-so[1] who came and sat by my dwelling and started relating something on the authority of Allāh's Messenger ﷺ intending to let me hear that, while I was offering an optional *Ṣalāt* (prayer). He left before I finished my optional *Ṣalāt* (prayer). Had I found him still there, I would have said to him, 'Allāh's Messenger ﷺ never talked so quickly and vaguely as you do.'"

٣٥٦٨ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ أنَّهُ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ، عَنْ عائِشَةَ أنَّها قالَتْ: ألا يُعْجِبُكَ أبو فُلانٍ جاءَ فَجَلَسَ إلى جانِبِ حُجرتي يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ يُسْمِعُني ذٰلكَ، وكُنْتُ أُسَبِّحُ، فَقامَ قَبلَ أنْ أقْضِيَ سُبْحَتِي، ولَوْ أدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ، إنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الحَدِيثَ كَسَرْدِكُمْ. [راجع: ٣٥٦٧]

(24) CHAPTER. The eyes of the Prophet ﷺ used to sleep, but his heart used not to sleep.[2]

(٢٤) باب كانَ النَّبيُّ ﷺ تَنامُ عَيْنُهُ ولا يَنامُ قَلْبُهُ،

Jābir narrated it on the authority of the Prophet ﷺ.

رَوَاهُ سَعِيدُ بنُ مِيناءَ، عَنْ جابرٍ عَنِ النَّبيِّ ﷺ.

3569. Narrated Abū Salama bin 'Abdur-Raḥmān that he asked 'Āishah رَضِيَ الله عَنْها, "How was the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ in the month of Ramaḍān?" She replied, "He used not to offer *Ṣalāt*

٣٥٦٩ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ: أنَّهُ سألَ عائِشَةَ رَضِيَ الله

(1) (H. 3568) Abū Hurairah.
(2) (Ch. 24) His eyes were closed while sleeping but he was conscious.

عَنْها: كَيْفَ كانَتْ صَلاةُ رَسُولِ اللهِ ﷺ في رَمَضانَ؟ قالَتْ: ما كانَ يَزِيدُ في رَمَضانَ، ولا فِي غَيرِهِ عَلى إحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أرْبَعَ رَكَعاتٍ، فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ. ثُمَّ يُصَلِّي أرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً فَقُلْتُ: يا رَسُولَ اللهِ تَنامُ قَبْلَ أنْ تُوتِرَ؟ قالَ: «تَنامُ عَيْنِي ولا ينامُ قَلْبِي». [راجع: ١١٤٧]

(prayer) more than eleven *Rak'a* whether in Ramaḍān or in any other month. He used to offer four *Rak'a* — let alone their beauty and length, and then four *Rak'a* — let alone their beauty and length. Afterwards he would offer three *Rak'a*. I said, 'O Allāh's Messenger! Do you go to bed before offering the *Witr* prayer?' He said, 'My eyes sleep, but my heart does not sleep.'"

٣٥٧٠ - **حدَّثَنا** إسمَاعِيلُ قالَ: حدَّثَنا أخي، عَنْ سُلَيْمانَ، عَن شَرِيكِ ابنِ عَبْدِ اللهِ ابن أبي نَمِرة: سَمِعْتُ أنَسَ ابنَ مالِكٍ يُحَدِّثُنا عَنْ لَيْلَةِ أُسْرِيَ بالنَّبِيِّ ﷺ مِنْ مَسْجِدِ الكَعْبَةِ، جاءَهُ ثَلاثَةُ نَفَرٍ قَبْلَ أنْ يُوحَى إلَيْهِ وهُوَ نائِمٌ في مَسْجِدِ الحرَامِ، فَقالَ أوَّلُهُمْ: أيُّهُمْ هُوَ؟ فَقالَ أوْسَطُهُمْ: هُو خَيرُهُمْ؟ وقالَ آخِرُهُمْ: خُذُوا خَيرَهُمْ. فَكانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حتَّى جاؤُا لَيْلَةً أُخْرَى فِيما يَرَى قَلْبُهُ والنَّبِيُّ ﷺ نائِمَةٌ عَيْناهُ ولا يَنامُ قَلْبُهُ، وكَذَلك الأنْبِياءُ تَنامُ أعْيُنُهُمْ، ولا تَنامُ قُلُوبُهُمْ. فَتَوَلّاهُ جِبرِيلُ ثُمَّ عَرَجَ بِهِ إلى السَّماءِ. [انظر: ٤٩٦٤، ٥٦١٠، ٦٥٨١، ٧٥١٧]

3570. Narrated Sharīk bin 'Abdullāh bin Abī Namr: I heard Anas bin Mālik telling us about the night [journey to the heavens (*Al-Isra'* and *Al-Mi'raj*)] when the Prophet ﷺ was made to travel from the Ka'bah Mosque (*Al-Masjid-al-Ḥarām*). Three persons (i.e., angels) came to the Prophet ﷺ before he was divinely inspired (as a Messenger), while he was sleeping in *Al-Masjid-al-Ḥarām*. The first (of the three angels) said, "Which of them is he?"[1] The second said, "He is the best of them." The last of them said, "Take the best one." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet ﷺ were closed when he was asleep, but his heart was not asleep. This is characteristic of all the Prophets: Their eyes sleep but their hearts do not sleep. Then Jibrīl (Gabriel) took charge of the Prophet ﷺ and ascended along with him to the heaven. (See H. 3207, 3886, 3887)

(٢٥) بابُ عَلاماتِ النُّبُوَّةِ في الإسْلامِ

(25) CHAPTER. The signs of Prophethood in Islām.

(1) (H. 3570) The Prophet ﷺ was sleeping between two persons then.

3571. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما that they were with the Prophet ﷺ on a journey. They travelled the whole night, and when dawn approached, they took rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abū Bakr. Allāh's Messenger ﷺ used not to be awakened from his sleep, but he would wake up by himself. 'Umar woke up and then Abū Bakr sat by the side of the Prophet's head and started saying: "*Allāhu Akbar*" raising his voice till the Prophet ﷺ woke up, (and after travelling for a while) he dismounted and led us in the morning *Ṣalāt* (prayer). A man amongst the people failed to join us in the *Ṣalāt* (prayer). When the Prophet ﷺ had finished the *Ṣalāt* (prayer), he asked (the man), "O so-and-so! What prevented you from offering the *Ṣalāt* (prayer) with us?" He replied, "I am *Junub*." Allāh's Messenger ﷺ ordered him to perform *Tayammum* with clean earth. The man then offered the *Ṣalāt* (prayer). Allāh's Messenger ﷺ ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh! There is no water." We asked, "How far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allāh's Messenger ﷺ." She asked, "What is Allāh's Messenger ﷺ?" So we brought her to Allāh's Messenger ﷺ against her will, and she told him what she had told us before and added that she was the mother of orphans. So, the Prophet ﷺ ordered that her two water-skins be brought and he touched or rubbed the mouths of the water-skins (with his hand). As we were thirsty, we drank till

٣٥٧١ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا سَلْمُ بنُ زَرِيرٍ: سَمِعْتُ أبا رَجاءٍ قالَ: حدَّثَنا عِمْرَانُ بنُ حُصَينٍ أنَّهُمْ كانُوا مَعَ النَّبيِّ ﷺ في مَسِيرٍ فأدْلَجُوا لَيْلَتهُمْ حتَّى إذا كانَ وجْهُ الصُّبْحِ عَرَّسُوا فَغلَبَتْهُمْ أعْيُنُهُمْ حتَّى ارْتَفعَتِ الشَّمْسُ، فَكانَ أوَّلَ مَنِ اسْتَيْقَظَ مِنْ مَنامِهِ أبُو بَكْرٍ، وكانَ لا يُوقَظُ رَسُولُ اللهِ ﷺ مِنْ مَنامِهِ حتَّى يَسْتَيْقِظَ. فاسْتَيْقَظَ عُمَرُ فَقعدَ أبُو بَكْرٍ عِنْدَ رَأسِهِ فَجَعَلَ يُكَبِّرُ ويَرْفَعُ صَوْتَهُ حتَّى اسْتَيْقَظَ النَّبيُّ ﷺ فَنَزَلَ وصَلَّى بِنا الغَدَاةَ. فاعْتَزَلَ رَجُلٌ منَ القَوْمِ لَمْ يُصَلِّ مَعَنا، فَلَمَّا انْصَرَفَ قالَ: «يا فُلانُ، ما يَمْنَعُكَ أنْ تُصَلِّيَ مَعَنا؟» قالَ: أصَابَتْنِي جَنابَةٌ، فأمَرَهُ أنْ يَتيَمَّمَ بالصَّعِيدِ، ثُمَّ صَلَّى وجَعَلَنِي رَسُولُ اللهِ ﷺ في رَكُوبٍ بَينَ يَدَيْهِ، وقَدْ عَطِشْنا عَطَشاً شَدِيداً فبينما نَحْنُ نَسِيرُ إذَا نَحْنُ بامْرَأةٍ سادِلَةٍ رِجْلَيها بَينَ مَزَادَتَينِ، فَقُلْنا لهَا: أيْنَ المَاءُ؟ فَقالَتْ: إيه لا ماءَ، قُلْنا: كَمْ بَينَ أهْلِكِ وبَينَ المَاءِ؟ قالَتْ: يَوْمٌ ولَيْلَةٌ، فَقُلْنا: انْطَلِقي إلى رَسُولِ اللهِ ﷺ، قَالَتْ: ومَا رَسُولُ اللهِ؟ فَلَمْ نُمَلِّكْها مِنْ أمْرِها حتَّى اسْتَقْبَلْنا بِها النَّبيَّ ﷺ فَحَدَّثَتْهُ بِمِثْلِ الَّذي حَدَّثَتْنا غَيرَ أنَّها حدَّثَتْهُ أنَّها مُؤْتِمَةٌ، فأمَرَ بِمَزَادَتَيْها،

we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet ﷺ then said, "Bring what (foodstuff) you have." So, some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a Prophet as the people claim." So, Allāh guided the people of that village through that lady. She embraced Islām and they all embraced Islām.

[See Vol. 1, *Hadīth* No. 344]

3572. Narrated Anas رَضِيَ اللهُ عَنْهُ: A bowl of water was brought to the Prophet ﷺ while he was at Az-Zaurā'. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water).

Qatāda asked Anas, "How many people were you?" Anas replied, "Three hundred, or nearly three hundred."

3573. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ at the time when the *Salāt-ul-'Asr* (*'Asr* prayer) was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allāh's Messenger ﷺ and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them performed the ablution.

فَمَسَحَ بِالعَزْلاوَيْنِ. فَشَرِبْنا عطاشاً أَرْبَعُونَ رَجُلاً حَتَّى رَوِينا، فَمَلأنا كُلَّ قِرْبَةٍ مَعَنا وإداوةٍ غَيرَ أَنَّهُ لم نَسْقِ بَعِيراً وهيَ تَكادُ تَبِضُّ منَ المِلْءِ، ثُمَّ قالَ: «هاتُوا ما عِنْدَكُمْ»، فَجُمِعَ لَهَا منَ الكِسَرِ والتَّمْرِ، حتَّى أَتَتْ أَهْلَها. قالَتْ: أَتيتُ أَسحَرَ النَّاسِ، أَوْ هُوَ نَبِيٌّ كما زَعمُوا، فَهَدَى اللهُ ذَاكَ الصِّرْمَ بِتِلْكَ المَرْأةِ فأَسْلَمَتْ وأَسْلَمُوا. [راجع: ٣٤٤]

٣٥٧٢ - **حدَّثني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ سَعِيْدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ النَّبِيُّ ﷺ بإناءٍ وهُوَ بالزَّوْراءِ فَوَضَعَ يَدَهُ في الإناءِ فَجَعَلَ الماءُ يَنْبُعُ منْ بَينِ أَصابِعِهِ فَتَوَضَّأَ القَوْمُ. قالَ قتادَةُ: قُلْتُ لأَنَسٍ: كَمْ كُنْتُمْ؟ قالَ: ثلاثَمِائَةٍ أَوْ زُهاءَ ثَلاثِمائَةٍ. [راجع: ١٦٩]

٣٥٧٣ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَن إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أَنسِ بن مالكٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ وحانَتْ صَلاةُ العَصْرِ، فالتُمِسَ الوَضُوءُ فَلَمْ يَجِدُوهُ فأُتِيَ رَسُولُ اللهِ ﷺ بِوضُوءٍ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ في ذَلكَ الإناءِ فأمَرَ النَّاسَ أنْ يَتَوَضَّؤُا مِنْهُ. فَرأيْتُ الماءَ

يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ.
[راجع: ١٦٩]

٣٥٧٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُبارَكٍ: حدَّثنا حَزْمٌ قالَ: سَمِعْتُ الحَسَنَ قالَ: حدَّثَنا أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجَ النَّبِيُّ ﷺ في بَعْضِ مخارِجِهِ ومَعَهُ ناسٌ مِنْ أَصْحابِهِ، فانْطَلَقُوا يَسِيرُونَ فَحَضَرَتِ الصَّلاةُ، وَلَمْ يَجِدُوا ماءً يَتَوَضَّؤُونَ. فانْطَلَقَ رَجُلٌ مِنَ القَوْمِ فَجاءَ بِقَدَحٍ مِنْ ماءٍ يَسِيرٍ فأَخَذَهُ النَّبِيُّ ﷺ فَتَوَضَّأَ ثُمَّ مَدَّ أَصابِعَهُ الأَرْبَعَ عَلى القَدَحِ. ثُمَّ قالَ: «قُومُوا فَتَوَضَّؤُوا»، فَتَوَضَّأَ القَوْمُ حَتَّى بَلَغُوا فِيما يُرِيدُونَ مِنَ الوُضُوءِ، وكانُوا سَبْعِينَ أَوْ نَحْوَهُ.
[راجع: ١٦٩]

3574. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out on one of his journeys with some of his companions. They went on travelling till the time of the *Ṣalāt* (prayer) became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet ﷺ took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them performed the ablution, and they were nearly seventy or so.

٣٥٧٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ يَزِيدَ: أَخْبَرَنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: حَضَرَتِ الصَّلاةُ فَقامَ مَنْ كانَ قَرِيبَ الدَّارِ مِنَ المَسْجِدِ يَتَوَضَّأُ وبَقِيَ قَوْمٌ. فأُتِيَ النَّبِيُّ ﷺ بِمِخْضَبٍ مِنْ حِجارَةٍ فِيهِ ماءٌ. فَوَضَعَ كَفَّهُ فَصَغُرَ المِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ فَضَمَّ أَصابِعَهُ فَوَضَعَها في المِخْضَبِ فَتَوَضَّأَ القَوْمُ كُلُّهُمْ جَمِيعاً. قُلْتُ: كَمْ كانُوا؟ قالَ: ثَمانُونَ رَجُلاً. [راجع: ١٦٩]

3575. Narrated Ḥumaid: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "Once the time of the *Ṣalāt* (prayer) became due and the people whose houses were close to the mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet ﷺ, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they." He replied, "There were eighty men."

3576. Narrated Sālim bin Abī Al-Ja'd: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, "The people became very thirsty on the day of *Al-Hudaibiya* (Treaty). A small pot containing some water was in front of the Prophet ﷺ and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So, he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jābir, "How many were you?" He replied, "Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred."

٣٥٧٦ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا حُصَيْنٌ، عَنْ سالمِ بنِ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: عَطِشَ النَّاسُ يَوْمَ الحُدَيْبِيَةِ والنَّبِيُّ ﷺ بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ جَهَشَ النَّاسُ نَحْوَهُ. فَقالَ: «ما لَكُمْ؟» قالُوا: لَيسَ عِنْدَنا ماءٌ نَتَوَضَّأُ ولا نَشْرَبُ إلَّا ما بَيْنَ يَدَيْكَ. فَوضَعَ يَدَهُ في الرَّكْوَةِ فَجَعَلَ المَاءُ يَثُورُ بَيْنَ أصابِعِهِ كأمْثالِ العُيُونِ، فَشَرِبْنا وتَوَضَّأنا. قُلْتُ: كَمْ كُنْتُمْ؟ قالَ: لَوْ كُنَّا مائَةَ ألْفٍ لَكَفانا، كُنَّا خَمْسَ عَشْرَةَ مائَةً. [انظر: ٤١٥٢، ٤١٥٣، ٤١٥٤، ٤٨٤٠، ٥٦٣٩]

3577. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We were one thousand and four hundred persons on the day of *Al-Hudaibiya* (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet ﷺ sat at the edge of the well and asked for some water with which he rinsed his mouth, and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

٣٥٧٧ - حدَّثَنا مالِكُ بنُ إسماعِيلَ: حدَّثَنا إسْرَائِيلُ عَنْ أبي إسحاقَ، عَنِ البَراءِ قالَ: كُنَّا يَوْمَ الحُدَيْبِيَةِ أرْبَعَ عَشْرَةَ مائَةً، والحُدَيْبِيَةُ بِئْرٌ، فَنَزَحْناها حتَّى لم نَتْرُكْ فِيها قَطْرَةً فَجَلَسَ النَّبِيُّ ﷺ على شَفِيرِ البِئْرِ فَدَعا بِماءٍ فَمَضْمَضَ ومَجَّ في البِئْرِ فمَكَثْنا غيرَ بَعِيدٍ ثُمَّ اسْتَقَيْنا حتَّى رَوِينا ورَوَتْ أوْ صَدَرَتْ رَكائِبُنا. [انظر: ٤١٥٠، ٤١٥١]

3578. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Talha said to Umm Sulaim, "I have noticed feebleness in the voice of Allāh's Messenger ﷺ which I think, is caused by hunger. Have you got any food?" She said,

٣٥٧٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ

"Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allāh's Messenger ﷺ. I went carrying it and found Allāh's Messenger ﷺ in the mosque sitting with some people. When I stood there, Allāh's Messenger ﷺ asked, "Has Abū Ṭalḥa sent you?" I said, "Yes". He asked, "With some food?" I said, "Yes" Allāh's Messenger ﷺ then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abū Ṭalḥa and told him (of the Prophet's visit). Abū Ṭalḥa said, "O Umm Sulaim! Allāh's Messenger ﷺ is coming with the people and we have no food to feed them." She said, "Allāh and His Messenger know better." So, Abū Ṭalḥa went out to receive Allāh's Messenger ﷺ. Allāh's Messenger ﷺ came along with Abū Ṭalḥa. Allāh's Messenger ﷺ said, "O Umm Sulaim! Bring whatever you have." She brought the bread which Allāh's Messenger ﷺ ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allāh's Messenger ﷺ recited what Allāh wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let another ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men.

أَنَسَ بنَ مالكٍ يَقُولُ: قالَ أبُو طَلْحَةَ لأُمِّ سُلَيم: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللهِ ﷺ ضَعِيفاً أعْرِفُ فيهِ الجُوعَ فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ قالَتْ: نَعَمْ، فأخْرَجَتْ أقْرَاصاً مِنْ شَعِيرٍ ثُمَّ أخْرَجَتْ خِماراً لَها فَلَفَّتِ الخُبزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ تَحْتَ يَدِي وَلَاثَتْنِي بِبَعْضِهِ ثُمَّ أرْسَلَتْنِي إلى رَسُولِ اللهِ ﷺ، قالَ: فَذَهَبْتُ بِهِ. فَوَجَدْتُ رَسُولَ اللهِ ﷺ في المَسْجِدِ ومَعَهُ النَّاسُ. فَقُمْتُ عَلَيهِمْ فَقالَ لي رَسُولُ اللهِ ﷺ: «آرْسَلَكَ أبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ، قالَ: «بِطَعامٍ؟» قُلْتُ: نَعَمْ، فَقالَ رَسُولُ اللهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»، فانْطَلَقَ وانْطَلَقْتُ بَينَ أيْدِيهِمْ حتَّى جِئْتُ أبا طَلْحَةَ فأخْبَرْتُهُ فَقالَ أبُو طَلْحَةَ: يا أُمَّ سُلَيمٍ، قَدْ جاءَ رَسُولُ اللهِ ﷺ بالنَّاسِ ولَيسَ عِنْدَنا ما نُطْعِمُهُمْ؟ فَقالَتْ: اللهُ ورَسُولُهُ أعْلَمُ. فانْطَلَقَ أبُو طَلْحَةَ حتَّى لَقِيَ رَسُولَ اللهِ ﷺ فأقْبَلَ رَسُولُ اللهِ ﷺ وأبُو طَلْحَةَ مَعَهُ فَقالَ رَسُولُ اللهِ ﷺ: «هَلُمِّي يا أُمَّ سُلَيمٍ ما عِنْدَكِ»، فأتَتْ بِذَلِكَ الخُبْزِ، فأمَرَ بِهِ رَسُولُ اللهِ ﷺ فَفُتَّ وعَصَرَتْ أُمُّ سُلَيمٍ عُكَّةً فأدَمَتْهُ ثُمَّ قالَ رَسُولُ اللهِ ﷺ فِيهِ ما شاءَ اللهُ أنْ يَقُولَ ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ» فأذِنَ لَهُمْ فأكَلُوا حتَّى شَبِعُوا ثُمَّ خَرَجُوا.

ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ»، فأذِنَ لَهُمْ فأكَلُوا حتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ» فأذِنَ لَهُمْ فأكَلُوا حتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ» فأكَلَ القَوْمُ كُلُّهُمْ وَشَبِعُوا، والقَوْمُ سَبْعُونَ أوْ ثَمانُونَ رَجُلاً.

3579. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to consider miracles as Allāh's Blessings, but you people consider them to be a warning. Once, we were with Allāh's Messenger ﷺ on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allāh." I saw the water flowing from among the fingers of Allāh's Messenger ﷺ, and no doubt, we used to hear the meals (food) glorifying Allāh, when it was being eaten (by him).

٣٥٧٩ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا أبو أحْمَدَ الزُّبَيرِيُّ: حدَّثَنا إسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا نَعُدُّ الآياتِ بَرَكَةً وأنْتُمْ تَعُدُّونها تَخْوِيفاً. كُنَّا مَعَ رَسُولِ اللهِ ﷺ في سَفَرٍ فَقَلَّ المَاءُ فَقالَ: «اطْلُبُوا فَضْلَةً مِنْ ماءٍ» فَجاؤُوا بإناءٍ فِيهِ ماءٌ قَليلٌ، فأدْخَلَ يَدَهُ في الإناءِ ثُمَّ قالَ: «حَيَّ عَلى الطَّهُورِ المُبارَكِ والبرَكَةُ مِنَ اللهِ»، فَلَقَدْ رَأيْتُ المَاءَ يَنْبُعُ مِنْ بَينِ أصابعِ رَسُولِ اللهِ ﷺ، ولَقَدْ كُنَّا نَسْمَعُ تَسْبيحَ الطَّعامِ وهُوَ يُؤْكَلُ.

3580. Narrated Jābir رَضِيَ اللهُ عَنْهُ: My father had died in debt. So, I came to the Prophet ﷺ and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So, please come with me, so that the creditors may not misbehave with me." The Prophet ﷺ went round one of the heaps of dates and invoked (Allāh), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what

٣٥٨٠ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا زَكَرِيا، قالَ: حدَّثَني عامِرٌ، قالَ: حدَّثَني جابِرٌ رَضِيَ اللهُ عَنْهُ أنَّ أباهُ تُوفِّيَ وعَلَيْهِ دَيْنٌ، فأتَيْتُ النَّبيَّ ﷺ، فَقُلْتُ: إنَّ أبي تَرَكَ عَلَيْهِ دَيْناً، ولَيْسَ عِنْدِي إلَّا ما يُخْرِجُ نَخْلُهُ ولا يَبْلُغُ ما يُخْرِجُ سِنِينَ ما عَلَيْهِ. فانْطَلِقْ مَعي لِكَيْ لا يُفْحِشَ عَلَيَّ الغُرَماءُ فَمَشَى

حَوْلَ بَيْدَرٍ مِنْ بَيادِرِ التَّمْرِ فَدَعا ثُمَّ آخرَ ثُمَّ جَلَسَ عَلَيْهِ فَقالَ: «انْزِعُوهُ» فأوْفاهُمُ الَّذِي لهُمْ وبَقِيَ مِثْلُ ما أعْطاهُمْ. [راجع: ٢١٢٧]

remained was as much as had been paid to them.

٣٥٨١ - حدَّثنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا مُعْتَمِرٌ عَنْ أبِيهِ: حدَّثَنا أبو عُثمانَ أنَّهُ حدَّثَهُ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: أنَّ أصحَابَ الصُّفَّةِ كانُوا أُناساً فُقَرَاءَ وأنَّ النَّبِيَّ ﷺ قالَ مَرَّةً: «مَنْ كانَ عِنْدَهُ طَعامُ اثْنَينِ فَلْيَذْهَبْ بثالِثٍ. ومَنْ كانَ عِنْدَهُ طَعامُ أَربَعَةٍ فَلْيَذْهَبْ بخامِسٍ بِسَادِسٍ» أوْ كما قال. وإنَّ أبَا بَكْرٍ جاءَ بِثلاثَةٍ وانْطَلَقَ النَّبِيُّ ﷺ بعَشَرَةٍ وأبُو بَكْرٍ وثلاثَةً، قالَ: فَهْوَ أنا وأبي وأُمِّي ولا أدْرِي هَلْ قالَ: امْرأتِي وخادِمِي، بَينَ بَيْتِنا وبَينَ بَيْتِ أبي بَكْرٍ، وإنَّ أبا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حتَّى صَلَّى العِشاءَ ثُمَّ رَجَعَ فَلَبِثَ حتَّى تَعَشَّى رَسُولُ اللهِ ﷺ فَجاءَ بَعْدَما مَضَى مِنَ اللَّيْلِ ما شاءَ اللهُ. قالَتْ لَهُ امْرَأتُهُ: ما حَبَسَكَ مِنْ أضْيافِكَ أوْ ضَيْفِكَ؟ قالَ: أوَ عَشَّيْتِهِمْ؟ قالَتْ: أبَوْا حتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيهِمْ فَغَلَبُوهُمْ، قَالَ: فذَهَبْتُ فاخْتَبَأتُ فَقالَ: يا غُنْثَرُ، فَجَدَّعَ وسَبَّ، وقالَ: كُلُوا، وقالَ: لا أطْعَمُهُ أبداً. قالَ:

3581. Narrated 'Abdur-Raḥmān bin Abī Bakr رَضِيَ اللهُ عَنْهُما: The companions of *Ṣuffa* were poor people. The Prophet ﷺ once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abū Bakr brought three persons while the Prophet ﷺ took ten. And Abū Bakr with his three family member (who were I, my father and my mother) (the subnarrator is in doubt whether 'Abdur-Raḥmān said, "My wife and my servant who was common for both my house and Abū Bakr's house."). Abū Bakr took his supper with the Prophet ﷺ and stayed there till he offered the *'Ishā* prayer. He returned and stayed till Allāh's Messenger ﷺ took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused (to take supper) until you come. They (i.e., some members of the household) presented the meal to them but they refused (to eat)". I went to hide myself and he said, "O Ghunthar [ignorant (boy)]!" He invoked Allāh to cause my ears to be cut and he rebuked me. He then said (to them): "Please eat!" and added, "I will never eat the meal." By Allāh, whenever we took a handful of the meal, the meal grew more underneath than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abū Bakr saw

that the food was as much or more than the original amount. He called his wife, "O sister of Banī Firās!" She said, "O pleasure of my eyes. The food has been tripled in quantity than it was before." Abū Bakr then started eating thereof and said, "It (i.e., my oath not to eat) was because of Satan." He took a handful from it, and carried the rest to the Prophet ﷺ. So, that food was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each being headed by a man. Allāh knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of that meal.

[See Vol. 8, *Hadith* No.6141]

وايْمُ اللهِ ما كُنَّا نَأْخُذُ مِنَ اللُّقْمَةِ إلَّا رَبَا مِنْ أسْفَلِها، أكْثَرُ مِنْها حتَّى شَبِعُوا وصَارَتْ أكثرَ ممَّا كانَتْ قَبْلُ. فَنَظَرَ أبُو بَكْرٍ فإذَا شَيْءٌ أوْ أكْثَرُ، فَقالَ لامْرَأتِهِ: يا أخْتَ بَنِي فِراسٍ، قالَتْ: لا وقُرَّةِ عَيْنِي، لهِيَ الآنَ أكْثَرُ ممَّا قَبْلُ بِثَلاثِ مِرارٍ. فأكَلَ مِنْها أبُو بَكْرٍ وقالَ: إنَّما كانَ الشَّيْطانُ، يَعْني يَمِينَهُ، ثُمَّ أكَلَ مِنْها لُقْمَةً. ثُمَّ حَمَلَها إلى النَّبِيِّ ﷺ فأصْبَحَتْ عِنْدَهُ وكانَ بَيْنَنا وبَيْنَ قَوْمٍ عَهْدٌ. فمَضَى الأجَلُ فَتَفَرَّقْنا اثْنا عَشَرَ رَجُلاً مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُناسٌ، الله أعْلَمُ كَمْ مَعَ كلِّ رَجُلٍ، غيرَ أنَّهُ بَعَثَ مَعَهُمْ قالَ: أكلُوا مِنْها أجمعُونَ، أوْ كما قالَ. وغيرُه يقولُ: فَعَرفْنا. [راجع: ٦٠٢]

3582. Narrated Anas رَضِيَ الله عَنْهُ: Once during the lifetime of Allāh's Messenger ﷺ, the people of Al-Madīna suffered from drought. So, while the Prophet ﷺ was delivering *Khutba* (religious talk) on a Friday, a man got up saying, "O Allāh's Messenger! The horses and sheep have perished. Will you invoke Allāh to bless us with rain?" The Prophet ﷺ lifted both his hands and invoked (Allāh). The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allāh's Messenger! The houses have

٣٥٨٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ عَبْدِ العَزِيزِ، عَنْ أنَسٍ، وعَنْ يُونُسَ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أصابَ أهْلَ المَدِينَةِ قَحْطٌ عَلى عَهْدِ رَسُولِ الله ﷺ فَبَيْنا هُوَ يَخْطُبُ يَوْمَ جُمُعَةٍ إذْ قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الكُراعُ، هَلَكَتِ الشَّاءُ، فادْعُ اللهَ يَسْقِينا. فمَدَّ يَدَيْهِ ودَعا. قالَ أنَسٌ: وإنَّ السَّماءَ كَمِثْلِ الزُّجاجَةِ فَهاجَتْ رِيحٌ أنْشَأَتْ سَحاباً ثُمَّ اجْتَمَعَ ثُمَّ أرْسَلَتِ السَّماءُ عَزالِيَها. فَخَرَجْنا نَخُوضُ الماءَ حتَّى

collapsed; please invoke Allāh to withhold the rain." On that the Prophet ﷺ smiled and said, "O Allāh, (let it rain) around us and not on us." I then looked at the clouds to see them separating, forming a sort of a crown round Al-Madīna. (See H. 933)

أَتَيْنا مَنازِلَنا فَلَمْ نَزَلْ نُمْطَرُ إلى الجُمُعَةِ الأُخْرَى. فَقامَ إِلَيْهِ ذٰلكَ الرَّجُلُ أَوْ غَيْرُهُ فَقالَ: يا رَسُولَ اللهِ، تَهَدَّمَتِ البُيُوتُ فادْعُ اللهَ يَحْبِسْهُ. فَتَبَسَّمَ ثُمَّ قالَ: «حَوالَيْنا ولا عَلَيْنا»، فَنَظَرْتُ إلى السَّحابِ تَصَدَّعَ حَوْلَ المَدِينَةِ كأَنَّهُ إِكْلِيلٌ. [راجع: ٩٣٢]

3583. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to deliver his *Khuṭba* (religious talk) while standing beside a trunk of a date-palm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying).

[See Vol. 2, *Hadith* No.918]

٣٥٨٣ - حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيَى بنُ كَثِيرٍ أبو غَسّانَ: حدَّثَنا أبُو حَفْصٍ اسْمُهُ عُمَرُ بنُ العَلاءِ أَخُو أبي عَمْرِو بنِ العَلاءِ قالَ: سَمِعْتُ نافِعاً عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: كانَ النَّبِيُّ ﷺ يَخْطُبُ إلى جِذْعٍ فَلَمَّا اتَّخَذَ المِنْبَرَ تَحَوَّلَ إِلَيْهِ فَحَنَّ الجِذْعُ فأَتاهُ فَمَسَحَ يَدَهُ عَلَيْهِ. وقالَ عَبْدُ الحَمِيدِ: أَخْبَرَنا عُثْمانُ ابنُ عُمَرَ: أَخْبَرَنا مُعاذُ بنُ العَلاءِ عَنْ نافعٍ بِهٰذَا ورَواهُ أَبُو عاصِمٍ عَنِ ابنِ أبي رَوَّادٍ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

3584. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to stand by a tree or a date-palm (trunk) on Friday. Then an *Anṣārī* woman or man said, "O Allāh's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khuṭba* (religious talk)]. The date-palm cried like a child! The Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being

٣٥٨٤ - حدّثنا أبُو نُعَيمٍ: حدَّثنا عَبْدُ الوَاحِدِ بنُ أَيْمَنَ قالَ: سَمِعْتُ أبي، عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ كانَ يَقُومُ يَوْمَ الجُمُعَةِ إلى شَجَرَةٍ أَوْ نَخْلَةٍ فَقالَتِ امْرَأَةٌ مِنَ الأَنْصارِ أَوْ رَجُلٌ: يا رَسُولَ اللهِ، أَلا نَجْعَلُ لكَ مِنْبراً؟ قالَ: «إنْ شِئْتُمْ». فَجَعَلُوا لَهُ مِنْبراً

فَلَمَّا كانَ يَوْمُ الجُمُعَةِ دُفِعَ إلى المِنْبَرِ، فَصَاحَتِ النَّخْلَةُ صِياحَ الصَّبِيِّ ثُمَّ نَزَلَ النَّبِيُّ ﷺ فَضَمَّهُ إلَيْهِ، يَئِنُّ أَنِينَ الصَّبِيِّ الذي يُسَكَّنُ. قالَ: «كانتْ تَبْكِي عَلى ما كانَتْ تَسْمَعُ مِنَ الذِّكْرِ عِنْدَها». [راجع: ٤٤٩]

quietened. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of religious knowledge given near it."

٣٥٨٥ - **حدَّثنا** إسماعِيلُ قالَ: حدَّثَني أخي، عَنْ سُلَيمانَ بنِ بِلالٍ، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: أخْبَرَني حَفْصُ بنُ عُبَيْدِ اللهِ بنِ أنَسِ بنِ مالكٍ: أنَّهُ سَمِعَ جابرَ بنَ عَبْدِ اللهِ يَقُول: كانَ المَسْجِدُ مَسْقُوفاً عَلى جُذُوعٍ مِنْ نَخْلٍ فَكانَ النَّبِيُّ ﷺ يَقُومُ إلى جِذْعٍ مِنْها فَلَمَّا صُنِعَ لَهُ المِنْبَرُ فَكَانَ عَلَيْهِ فَسَمِعْنا لِذلكَ الجِذْعِ صَوْتاً كَصَوْتِ العِشارِ، حتَّى جاءَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيها فَسَكَنَتْ. [راجع: ٤٤٩]

3585. Narrated Anas bin Mālik that he heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, "The roof of the mosque was built over the trunks of date-palms which were as pillars (for the roof). When the Prophet ﷺ delivered a *Khuṭba* (religious talk), he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk emitting a sound like that of a pregnant she-camel till the Prophet ﷺ came to it, and put his hand over it, then it became quiet."

٣٥٨٦ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ عَنْ شُعْبَةَ: وَحَدَّثَنا بِشْرُ بنُ خالِدٍ: حدَّثَنا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سَمِعْتُ أبا وائلٍ يُحَدِّثُ عَنْ حُذَيْفَةَ: أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: أيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللهِ ﷺ في الفِتْنَةِ؟ فَقالَ حُذَيْفَةُ: أنا أحْفَظُ كما قالَ. قالَ: هاتِ إنَّكَ لَجَرِيءٌ. قالَ رَسُولُ اللهِ ﷺ: «فِتْنَةُ الرَّجُلِ في أهْلِهِ ومالِهِ

3586. Narrated Ḥudhaifa: Once 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "Who amongst you remembers the statement of Allāh's Messenger ﷺ regarding the *Al-Fitnah* (trial or affliction)?" Ḥudhaifa replied, "I remember what he said exactly." 'Umar said, "Tell (us), you are really a daring man!" Ḥudhaifa said, "Allāh's Messenger ﷺ said, 'A man's *Al-Fitnah* (trial or afflictions) (i.e., wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his *Ṣalāt* (prayer), *Aṣ-Ṣadaqa* (giving in charity) and enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Islām ordains) forbidding *Al-Munkar* (polytheism,

disbelief and all that Islām forbids)'." 'Umar said, "I don't mean these but the *Al-Fitnah* that will be heaving up and down like waves of the sea." Ḥudhaifa replied, "O chief of the believers! You need not fear that as there is a closed door between you and it." 'Umar asked, "Will that door be opened or broken?" Ḥudhaifa replied, "No, it will be broken." 'Umar said, "Then it is very likely that the door will not be closed again." Later on the people asked Ḥudhaifa, "Did 'Umar know what that door meant?" He said, "Yes, 'Umar knew it as everyone knows that there will be night before tomorrow morning. I narrated to 'Umar an authentic narration, not lies." We dared not ask Ḥudhaifa; therefore we requested Masrūq who asked him, "What does the door stand for?" He said, " 'Umar."

وجارِهِ تُكَفِّرُها الصلاةُ والصَّدَقَةُ والأمْرُ بالمَعْرُوفِ والنَّهْيُ عَنِ المُنْكَرِ». قالَ: لَيْسَتْ هذِهِ، ولكِنِ الَّتي تَمُوجُ كَموْجِ البَحْرِ. قالَ: يا أميرَ المُؤْمِنِينَ، لا بأسَ عَلَيْكَ مِنها، إنَّ بَيْنَكَ وبَيْنَها باباً مُغْلَقاً. قالَ: يُفْتَحُ البابُ أوْ يُكْسَرُ؟ قالَ: لا بَلْ يُكْسَرُ، قالَ: ذاكَ أحْرَى أنْ لا يُغْلَقَ، قُلْنا: عَلِمَ عُمَرُ البابَ؟ قالَ: نَعَمْ كما أنَّ دُونَ غَدٍ اللَّيْلَةَ، إنّي حدَّثْتُهُ حَدِيثاً لَيْسَ بالأغالِيطِ، فَهِبْنا أنْ نَسْألَهُ، وأمَرْنا مَسْرُوقاً فَسألَهُ فَقالَ: مَنِ البابُ؟ قالَ: عُمَرُ.

[راجع: ٥٢٥]

3587. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields."

٣٥٨٧ - **حدَّثَنا** أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا قَوْماً نِعالُهُمُ الشَّعْرُ وحتَّى تُقاتِلُوا التُّرْكَ صِغارَ الأعْيُنِ حُمْرَ الوُجُوهِ ذُلْفَ الأنُوفِ كأنَّ وُجُوهَهُمُ المجَانُّ المُطْرَقَةُ».

[راجع: ٢٩٢٨]

3588. (The Prophet ﷺ added:) "And you will find that the best people are those who hate most to be a ruler, till they are chosen to be the rulers.[1] And the people are (like)

٣٥٨٨ - «وتَجِدُونَ مِنْ خَيرِ النّاسِ أشَدَّهُمْ كَراهِيَةً لِهٰذا الأمْرِ حتَّى يَقَعَ فِيهِ. والنَّاسُ مَعادِنُ:

(1) (H. 3587) This means the people who do not like to be rulers for fear of not being just. But when the people elect them for their piety and righteousness, they rule justly and no longer hate to be rulers.

metals (of different natures). The best in the Pre-Islâmic Period of Ignorance are the best in Islâm."

خِيارُهُمْ في الجاهِلِيَّةِ خِيارُهُمْ في الإِسْلامِ». [راجع: ٣٤٩٣]

3589. (The Prophet ﷺ added:) "A time will come when one of you will love to see me rather than to have his family and property doubled."

٣٥٨٩ - «ولَيَأْتِيَنَّ عَلى أَحَدِكُمْ زَمانٌ لأَنْ يَرَاني أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ ومالِهِ».

3590. Narrated Abû Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till you fight with the Khuza and the Kirmân from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

٣٥٩٠ - حَدَّثَنَا يَحْيَى: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا خُوزاً وكِرْمانَ مِنَ الأَعاجِمِ، حُمْرَ الوُجُوهِ، فُطْسَ الأُنُوفِ، صِغارَ الأَعْيُنِ، كَأَنَّ وُجُوهَهُمُ المَجانُّ المُطْرَقَةُ، نِعالُهُمُ الشَّعْرُ». تابَعَهُ غَيْرُهُ عَنْ عَبْدِ الرَّزَّاقِ. [راجع: ٢٩٢٨]

3591. Narrated Abû Hurairah رَضِيَ اللهُ عَنْهُ: I enjoyed the company of Allâh's Messenger ﷺ for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) narrations (sayings) as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bâriz." (Sufyân, the subnarrator once said, "And they are the people of Al-Bâzir.")

٣٥٩١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قالَ إِسماعِيلُ: أَخْبَرَني قَيْسٌ قالَ: أَتَيْنا أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ فَقالَ: صَحِبْتُ رَسُولَ اللهِ ﷺ ثَلاثَ سِنِينَ لَمْ أَكُنْ في سِنِّي أَحْرَصَ عَلى أَنْ أَعِيَ الحَدِيثَ مِنِّي فِيهِنَّ. سَمِعْتُهُ يَقُولُ وقالَ هٰكَذا بِيَدِهِ: «بَيْنَ يَدَي السَّاعَةِ تُقاتِلُونَ قَوْماً نِعالُهُمُ الشَّعْرُ». وهُوَ هذا البارِزُ. وقالَ سُفْيانُ مَرَّةً: وهُمْ أَهْلُ البازِرِ». [راجع: ٢٩٢٨]

3592. Narrated 'Umar bin Taghlib: I heard Allâh's Messenger ﷺ saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."

٣٥٩٢ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا جَرِيرُ بنُ حازِمٍ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثَنا عَمْرُو

بنُ تَغْلِبَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَينَ يَدَي السَّاعَةِ تُقاتِلُونَ قَوْماً يَنْتَعِلُونَ الشَّعْرَ، وتُقاتِلُونَ قَوْماً كأنَّ وجُوهَهُمُ المَجانُّ المُطْرَقَةُ».

[راجع: ٢٩٢٧]

٣٥٩٣ - حدَّثَنا الحَكَمُ بنُ نافعٍ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سالِمُ ابنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تُقاتِلُكُمُ اليهُودُ، فَتُسَلَّطُونَ عَلَيهِمْ، حَتَّى يَقُولَ الحَجَرُ: يا مُسْلِمُ، هذا يَهُودِيٌّ ورَائي فَاقْتُلْهُ». [راجع: ٢٩٢٥]

3593. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!' "

٣٥٩٤ - حدَّثنا قُتَيْبَةُ بن سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ، عَنْ أبي سَعِيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يأتِي عَلى النَّاسِ زَمانٌ يَغْزُونَ فَيُقالُ: فِيكُمْ مَنْ صَحِبَ الرَّسُولَ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ عَلَيهِمْ، ثُمَّ يَغْزُونَ فَيُقالُ لهُمْ: هَلْ فِيكُمْ مَنْ صَحِبَ مَنْ صَحِبَ الرَّسُولَ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لهُمْ».

[راجع: ٢٨٩٧]

3594. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A time will come when the people will fight a holy battle, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allāh's Messenger ﷺ?' They will say: 'Yes.' And then victory will be bestowed upon them. Then again they will fight a holy battle, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allāh's Messenger ﷺ?' They will say: 'Yes.' And then victory will be bestowed on them."

٣٥٩٥ - حدَّثَني مُحَمَّدُ بنُ الحَكَمِ: أخْبرَنا النَّضْرُ: أخْبرَنا إِسْرَائِيلُ: أخْبرَنا سَعْدٌ الطَّائي: أخْبرَنا مُحِلُّ بنُ خَلِيفَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: بَيْنا أنا عِنْدَ النَّبِيِّ ﷺ إذْ

3595. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: While I was in the city of the Prophet ﷺ, a man came and complained to him (the Prophet ﷺ) of destitution and poverty. Then another man came and complained of robbery. The Prophet ﷺ said, " 'Adī! Have you been to Al-Ḥīra?" I said, "I haven't been to it, but I was informed about it." He said,

أتاهُ رَجُلٌ فَشَكا إلَيْهِ الفاقَةَ، ثُمَّ أتاهُ آخَرُ فَشَكا إلَيهِ قَطْعَ السَّبِيلِ، فَقالَ: «يا عَدِيُّ، هَلْ رَأيْتَ الحِيرَةَ؟» قُلْتُ: لَمْ أرَها، وقَدْ أُنْبِئْتُ عَنها. قالَ: «فإنْ طالَتْ بِكَ حَياةٌ لَتَرَيَنَّ الظَّعِينَةَ تَرْتَحِلُ مِنَ الحِيرَةِ حتَّى تَطُوفَ بالكَعْبَةِ لا تَخافُ أحَداً إلّا اللهَ». قُلْتُ فِيما بَيْنِي وبَينَ نَفْسِي: فأيْنَ دُعّارُ طَيِّئٍ الذِينَ قَدْ سَعَّرُوا البِلادَ. «ولَئِنْ طالَتْ بِكَ حَياةٌ لَتُفْتَحَنَّ كُنُوزُ كِسْرَى»، قُلْتُ: كِسْرَى بنِ هُرْمُزَ؟ قالَ: «كِسْرَى بنُ هُرْمُزَ. ولَئِنْ طالَتْ بِكَ حَياةٌ لَتَرَيَنَّ الرَّجُلَ يُخْرِجُ مِلْءَ كَفِّهِ مِنْ ذَهَبٍ أوْ فِضَّةٍ يَطْلُبُ مَنْ يَقْبَلُهُ مِنْهُ فَلا يَجِدُ أحَداً يَقْبَلُهُ مِنْهُ. ولَيَلْقَيَنَّ اللهَ أحَدُكُمْ يَوْمَ يَلْقاهُ، ولَيْسَ بَيْنَهُ وبَيْنَهُ تَرْجمانٌ يُتَرْجِمُ لهُ فَيَقُولَنَّ: ألَمْ أبْعَثْ إلَيْكَ رَسُولاً فَيُبَلِّغَكَ؟ فَيَقُولُ: بَلى، فَيَقُولُ: ألَمْ أُعْطِكَ مالاً وأُفْضِلْ عَلَيْكَ؟ فَيَقُولُ: بَلى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلا يَرَى إلّا جَهَنَّمَ، ويَنْظُرُ عَنْ يَسارِهِ فَلا يَرَى إلّا جَهَنَّمَ». قالَ عَدِيٌّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اتَّقُوا النَّارَ ولَوْ بِشِقِّ تَمْرَةٍ. فَمَنْ لَمْ يَجِدْ شِقَّ تَمْرَةٍ فَبِكَلِمَةٍ طَيِّبَةٍ». قالَ عَدِيٌّ: فَرَأيْتُ الظَّعِينَةَ تَرْتَحِلُ مِنَ الحِيرَةِ حتَّى تَطُوفَ بالكَعْبَةِ لا تَخافُ إلّا اللهَ، وكُنْتُ فِيمَنِ افْتَتَحَ كُنُوزَ

"If you should live for a long time, you will certainly see that a lady in a *Howdaj* travelling from Al-Ḥīra will (safely reach Makkah and) perform the *Ṭawāf* of the Ka'bah, fearing none but Allāh." I said to myself, "What will happen to the robbers of the tribe of Ṭaī' who have spread evil through out the country?" The Prophet ﷺ further said, "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And each one of you, will meet Allāh, on the Day of his Meeting with Him, and there will be no translator between him and Allāh to translate for him, and Allāh will say to him: 'Didn't I send a Messenger to convey Our Message (of Islāmic Monotheism) to you?' He will say: 'Yes.' Allāh will say: 'Didn't I give you wealth and preferred you with favours?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

'Adī further said: I heard the Prophet ﷺ saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." 'Adī added: (Later on) I saw a lady in a *Howdaj* travelling from Al-Ḥīra till she performed the *Ṭawāf* of the Ka'bah, fearing none but Allāh. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abul-Qāsim ﷺ had said: 'A person will come out with a handful of gold...' etc.

كِسْرَى بن هُرْمُزَ، ولَئِنْ طالَت بِكُمْ حِياةٌ لَتَرَوُنَّ ما قالَ النَّبِيُّ أبُو القاسِمِ ﷺ: «يُخْرِجُ مِلْءَ كَفِّهِ».

[راجع: ١٤١٣]

حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ حدَّثنا أبُو عاصِمٍ: حَدَّثَنا سَعْدَانُ بنُ بِشْرٍ: حدَّثَنا أبُو مُجَاهِدٍ: حدَّثنا مُحِلُّ بنُ خَليفَةَ: سَمِعْتُ عَدِيّاً: كُنْتُ عِنْدَ النَّبيِّ ﷺ.

٣٥٩٦ - حدَّثني سَعِيدُ بنُ شُرَحْبِيلٍ: حدَّثنا لَيْثٌ، عَنْ يَزِيدَ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ عَنِ النَّبيِّ ﷺ: خَرَجَ يَوْماً فَصَلَّىٰ عَلى أهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ ثُمَّ انْصَرَفَ إلى المِنْبرِ فَقالَ: «إنِّي فَرَطُكُمْ وأنا شَهِيدٌ عَلَيْكُمْ، إنِّي واللهِ لأنْظُرُ إلى حَوْضِي الآنَ وإنِّي قَدْ أُعْطِيتُ خَزَائِنَ مَفاتِيحِ الأرْضِ وإنِّي واللهِ ما أخافُ بَعْدِي أنْ تُشْرِكُوا ولٰكِنْ أخافُ أنْ تَنافَسُوا فِيها».

[راجع: ١٣٤٤]

3596. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once came out and offered the funeral prayer for the martyrs of Uḥud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my *Hauḍ* (*Al-Kauthar*) now, and no doubt, I have been given the keys of the treasures of the world. By Allāh, I am not afraid that you will worship others along with Allāh, but I am afraid that you will envy and fight one another for worldly fortunes."

٣٥٩٧ - حدَّثنا أبُو نُعَيمٍ: حدَّثنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ أُسامَةَ رَضِيَ اللهُ عَنْهُ قالَ: أشْرَفَ النَّبيُّ ﷺ عَلى أُطُمٍ منَ الآطامِ فَقالَ: «هَلْ تَرَوْنَ ما أرَىٰ؟ إنِّي أرَى الفِتَنَ تَقَعُ خِلالَ بُيُوتِكُمْ مَوَاقِعَ القَطْرِ».

[راجع: ١٨٧٨]

3597. Narrated Usāma رَضِيَ اللهُ عَنْهُ: Once, the Prophet ﷺ stood on one of the high buildings (of Al-Madīna) and said, "Do you see what I see? I see *Al-Fitan* (trials and afflictions) pouring among your houses like raindrops."

3598. Narrated Zainab bint Jahsh that the Prophet ﷺ came to her in a state of fear saying, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! Woe to the Arabs because of evil that has come near. Today, a hole has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog) as large as this," pointing with two of his fingers making a circle. Zainab said: I said, "O Allāh's Messenger! Shall we be destroyed though amongst us there are pious people?' He said, 'Yes, if *Al-Khabath*(1) increased(2)."

٣٥٩٨ - حدَّثَنَا أَبُو اليمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي عُرْوَةُ ابنُ الزُّبَيرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبي سَلَمَةَ حدَّثَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبي سُفْيانَ حدَّثَتها عَنْ زَيْنَبَ بِنْتِ جَحْشٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيها فَزِعاً يَقُولُ: «لا إِلَهَ إِلَّا اللهُ، وَيْلٌ للعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يأجُوجَ ومأجُوجَ مِثْلُ هذَا» وحَلَّقَ بأَصْبُعِهِ وبالتي تَلِيْهَا. فَقالَتْ زَيْنَبُ: فَقُلْتُ: يا رَسُولَ اللهِ، أَنَهلِكُ وفِينا الصَّالحُونَ؟ قالَ: «نَعَمْ، إِذَا كَثُرَ الخَبَثُ». [راجع: ٣٣٤٦]

3599. Narrated Umm Salama رَضِيَ اللهُ عَنْها: The Prophet ﷺ woke up and said, "Glorified be Allāh: What great (how many) treasures have been sent down, and what great (how many) *Al-Fitan* (trials and afflictions) have been sent down!"

٣٥٩٩ - وعَنِ الزُّهْرِيِّ: حدَّثَتْنِي هِنْدُ بِنْتُ الحَارِثِ: أَنَّ أُمَّ سَلَمَةَ قالَت: اسْتَيْقَظَ النَّبِيُّ ﷺ، فَقالَ: «سُبْحانَ اللهِ، ماذَا أُنْزِلَ مِنَ الخَزَائِنِ وماذَا أُنْزِلَ مِنَ الفِتَنِ؟». [راجع: ١١٥]

3600. Narrated Ṣa'ṣa'a: Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ said to me, "I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allāh's Messenger ﷺ saying, 'A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rainfalls to run away with his religion in order to save it from *Al-Fitan*

٣٦٠٠ - حدَّثَنَا أَبُو نُعَيمٍ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبي سَلَمَةَ بنِ المَاجِشُونِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لي: إِنِّي أَرَاكَ تُحِبُّ الغَنَمَ وتَتَّخِذُها فأَصْلِحْها وأَصْلِحْ رُعَاتَها، فإِنِّي

(1) (H. 3598). *Al-Khabath*: [is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed] will increase and majority of the people will indulge in evil deeds and will act against the Islāmic Law. See *Fath Al-Bāri*]

(2) (H. 3598) i.e., majority of the people will indulge in evil deeds and will act against the Islāmic Law.

(trials and afflictions).'"

3601. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will be *Fitan* (trials and afflictions) (at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. And whoever will expose himself to these *Fitan*, they will destroy him, whoever will find a refuge or a shelter, should take refuge in it."

[See Vol. 9, *Ḥadīṯẖ* No.7081, 7082]

3602. The same narration is reported by Abū Bakr, with the addition, "(The Prophet ﷺ said), 'Among the *Ṣalāt* (prayer) there is a *Ṣalāt* (prayer) the missing of which will be to one like losing one's family and property.'"[1] (See H. 552, 553)

3603. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked, "O Allāh's Messenger!

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يأتي عَلى النَّاسِ زَمانٌ تَكُونُ الغَنَمُ فِيهِ خَيرَ مالِ المُسْلِمِ، يَتْبَعُ بها شَعَفَ الجِبالِ أَوْ سَعَفَ الجبالِ في مَوَاقِعِ القَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ». [راجع: ١٩]

٣٦٠١ - حدَّثَنا عَبدُ العَزيزِ الأُوَيْسِيُّ: حدَّثَنا إبْرَاهِيمُ، عَنْ صالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ القاعِدُ فِيها خَيرٌ مِنَ القائِمِ، والقائِمُ فِيها خَيرٌ مِنَ المَاشِي، والمَاشِي فِيها خَيرٌ مِنَ السَّاعِي. ومَنْ تَشَرَّفَ لها تَسْتَشْرِفْهُ، ومَنْ وَجَدَ مَلْجَأً أَوْ مَعاذاً فَلْيَعُذْ بِهِ». [انظر: ٧٠٨١، ٧٠٨٢]

٣٦٠٢ - وعَنِ ابنِ شِهابٍ: حدَّثَنِي أَبُو بَكْرِ بنُ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ مُطِيعِ بنِ الأَسْوَدِ، عَنْ نَوْفَلِ بنِ مُعاوِيَةَ مِثْلَ حَدِيثِ أَبي هُرَيْرَةَ هذا، إلَّا أَنَّ أَبا بَكْرٍ يَزِيدُ: «مِنَ الصَّلاةِ صَلاةٌ مَنْ فاتَتْهُ فَكَأَنَّما وُتِرَ أَهْلَهُ ومالَهُ».

٣٦٠٣ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ ابنِ وَهْبٍ، عَنِ ابنِ مَسْعُودٍ عَنِ

---

(1) (H. 3602) The *Ṣalāt* (prayer) meant here is the *'Aṣr* prayer.

النَّبِيِّ ﷺ قالَ: «سَتَكُونُ أَثَرَةٌ وأُمُورٌ تُنْكِرُونَها»، قالُوا: يا رَسُولَ اللهِ، فَمَا تأْمُرُنا؟ قالَ: «تُؤَدُّونَ الحَقَّ الذِي عَلَيْكُمْ وتَسأَلُونَ اللهَ الذِي لَكُمْ».
[انظر: ٧٠٥٢]

What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allāh."

٣٦٠٤ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا أبُو مَعْمَرٍ إسمَاعِيلُ بنُ إبْرَاهِيمَ: حدَّثَنا أبُو أسَامَةَ: حدَّثَنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُهْلِكُ النَّاسَ هذَا الحَيُّ مِنْ قُرَيْشٍ»، قالُوا: فما تأْمُرُنا؟ قال: «لَوْ أنَّ النَّاسَ اعْتزَلُوهُمْ». قالَ مَحْمُودٌ: حدَّثَنا أبُو داوُدَ: أخْبرَنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ: سَمِعْتُ أبا زُرْعَةَ. [انظر: ٣٦٠٥، ٧٠٥٨]

3604. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "This branch from Quraish will ruin the people." The companions of the Prophet ﷺ asked, "What do you order us to do (then)?" He said, "I would suggest that the people should keep away from them."

٣٦٠٥ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ المَكِّيُّ: حدَّثَنا عَمْرُو بنُ يَحْيَى بنِ سَعِيدٍ الأُمَوِيُّ، عَنْ جَدِّهِ قالَ: كُنْتُ مَعَ مَرْوَانَ وأبي هُرَيْرَةَ فَسَمِعْتُ أبَا هُرَيرَةَ يَقُولُ: سَمِعْتُ الصَّادِقَ المَصْدُوقَ يَقُولُ: «هَلاكُ أُمَّتِي عَلى يَدَيْ غِلمَةٍ مِنْ قُرَيْشٍ»، فَقالَ مَرْوانُ: غِلْمَةٌ؟ قالَ أبُو هُرَيْرَةَ: إنْ شِئْتَ أنْ أُسَمِّيَهُمْ: بَنِي فُلانٍ، وبَنِي فُلانٍ.
[راجع: ٣٦٠٤]

3605. Narrated Sa'īd Al-Umawī: I was with Marwān and Abū Hurairah, and heard Abū Hurairah saying, "I heard the trustworthy, truly inspired one (i.e., the Prophet ﷺ) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish.'" Marwān asked, "Youngsters?" Abū Hurairah said, "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so."

٣٦٠٦ - حدَّثَنا يَحْيَى بنُ

3606. Narrated Ḥudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ

مُوسَى: حدَّثَنا الوَلِيدُ قالَ: حدَّثَني ابنُ جابِرٍ قالَ: حدَّثَني بُسْر بنُ عُبَيْدِ اللهِ الحَضْرَميُّ قالَ: حدَّثَني أبُو إدْرِيسَ الخَوْلانيُّ: أنَّهُ سَمِعَ حُذَيْفَةَ بنَ اليمانِ يَقُولُ: كانَ النَّاسُ يسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الخَيرِ. وكُنْتُ أسْأَلُهُ عنِ الشَّرِّ مخَافَةَ أنْ يُدْرِكَني، فَقُلْتُ: يا رَسُولَ اللهِ، إنَّا كُنَّا في جاهِلِيَّةٍ وشَرٍّ فَجاءَنا اللهُ بِهٰذَا الخَيرِ. فَهَلْ بَعْدَ هذَا الخَيرِ منْ شَرٍّ؟ قالَ: «نَعَمْ»، قُلْتُ: وهَلْ بَعْدَ هَذَا الشَّرِّ مِنْ خَيرٍ؟ قالَ: «نَعَمْ، وفِيهِ دَخَنٌ». قُلْتُ: وما دَخَنُهُ؟ قالَ: «قَوْمٌ يَهْدُونَ بِغَيرِ هَدْيي تَعْرِفُ مِنْهُمْ وتُنكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذٰلكَ الخيرِ منْ شَرٍّ؟ قالَ: «نَعَمْ، دُعاةٌ إلى أبْوابِ جَهَنَّمَ، مَنْ أجابَهُمْ إليها قَذَفُوهُ فِيها». قُلْتُ: يا رَسُولَ اللهِ، صِفْهُمْ لَنا؟ فَقالَ: «هُمْ مِنْ جِلْدَتِنا، ويَتَكَلَّمُونَ بألسِنَتِنا». قُلْتُ: فَمَا تأمُرُني إنْ أدْرَكَني ذٰلكَ؟ قالَ: «تَلْزَمُ جَماعَةَ المُسْلِمِينَ وإمامَهُمْ». قُلْتُ: فإنْ لَمْ يَكُنْ لَهُمْ جَماعَةٌ ولا إمامٌ؟ قالَ: «فاعْتَزِلْ تِلْكَ الفِرَقَ كُلَّها ولَوْ أنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حتَّى يُدْرِكَكَ المَوْتُ وأنْتَ عَلى ذٰلكَ». [انظر: ٣٦٠٧، ٧٠٨٤]

about good, but I used to ask him about evil for fear that it might overtake me. Once, I said, "O Allāh's Messenger! We were in ignorance and in evil and Allāh has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan* (i.e., little evil)." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my *Sunna* (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it, will be thrown in it (by them)." I said, "O Allāh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language". I asked, "(O Allāh's Messenger)! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e., eat) the root of a tree, till you meet Allāh while you are still in that state."

٣٦٠٧ - حدَّثني مُحَمَّدُ بنُ

3607. Narrated Ḥudhaifa رضي الله عنه: My companions learned (something about) good

(through asking the Prophet ﷺ), while I learned (something about) evil (by asking the Prophet ﷺ about it, to save myself from it).

الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسٌ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: تَعَلَّمَ أَصْحَابِي الْخَيْرَ وَتَعَلَّمْتُ الشَّرَّ. [راجع: ٣٦٠٦]

3608. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Day of (Judgement) will not be established till there is a fight—war between two groups whose claims (to religion) will be the same."

٣٦٠٨ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ». [راجع: ٨٥]

3609. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till there is a fight—war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allāh."

٣٦٠٩ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ فَيَكُونَ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَاهُمَا وَاحِدَةٌ. وَلَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيباً مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ». [راجع: ٨٥]

3610. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ who was distributing (some property), there came Dhul-Khuwaiṣira, a man from the tribe of Banī Tamīm and said, "O Allāh's Messenger! Do justice." The Prophet ﷺ said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "Leave him, for he has companions who offer *Ṣalāt* (prayer)

٣٦١٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ وَهُوَ يَقْسِمُ قَسْماً إِذْ أَتَاهُ ذُو الْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللهِ اعْدِلْ، فَقَالَ: «وَيْلَكَ،

in such a way that you will consider your *Salāt* (prayer) negligible in comparison to theirs and observe *Saum* (fast) in such a way that you will consider your fasting (negligible in comparison) to theirs. They recite the Qur'ān but it does not go beyond their throats (i.e., they do not act on it) and they will desert Islām as an arrow goes out through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its *Riṣāf* and see nothing: he would look at its *Naḍī* and see nothing, and he would look at its *Qudhadh*(1) and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." Abū Sa'īd added: I testify that I heard this narration from Allāh's Messenger ﷺ, and I testify that 'Alī bin Abī Ṭālib fought with such people,(2) and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ»، فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، ائْذَنْ لِي فِيهِ فَأَضْرِبَ عُنُقَهُ، فَقَالَ: «دَعْهُ فَإِنَّ لَهُ أَصْحَاباً يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَؤُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. يُنْظَرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَمَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيِّهِ وَهُوَ قِدْحُهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى قُذَذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ. قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ. آيَتُهُمْ رَجُلٌ أَسْوَدُ إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ، وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ» قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللهِ ﷺ، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ وَأَنَا مَعَهُ. فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتُمِسَ فَأُتِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ النَّبِيِّ ﷺ الَّذِي نَعَتَهُ. [راجع: ٣٣٤٤]

3611. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I relate the narrations of Allāh's Messenger ﷺ to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you

٣٦١١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ

(1) (H. 3610) *Riṣāf*, *Naḍī* and <u>*Qudhadh*</u> are the names of the different parts of an arrow.
(2) (H. 3610) This example means that those people, in spite of their efforts in the way of worshipping Allāh, will gain nothing because of their insincerity.

a thing which is between you and me, then no doubt, war is guile. I heard Allāh's Messenger ﷺ saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e., the Qur'ān) and they will abandon Islām as an arrow going out through the game. Their belief will not go beyond their throats (i.e., they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

عَليٍّ رَضِيَ اللهُ عَنْهُ: إذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ فَلأَنْ أخِرَّ مِنَ السَّماءِ أحَبُّ إليَّ مِنْ أنْ أكْذِبَ عَلَيْه. وإذَا حَدَّثْتُكُمْ فيما بَيْني وبينَكُمْ، فإنَّ الحَرْبَ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَأتي في آخِرِ الزَّمانِ قَوْمٌ حُدَثاءُ الأسْنانِ سُفَهاءُ الأحْلامِ يَقُولُونَ مِنْ خَيرِ قَوْلِ البَرِيَّةِ، يَمْرُقُونَ مِنَ الإسْلامِ كما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. لا يُجاوِزُ إيْمانُهُمْ حَناجِرَهُمْ فأينما لَقِيتُمُوهُمْ فَاقْتُلوهُمْ فإنَّ قَتْلَهُمْ أجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ». [انظر: ٥٠٥٧، ٦٩٣٠]

3612. Narrated Khabbāb bin Al-Aratt: We complained to Allāh's Messenger ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'bah, leaning over his *Burd* (i.e., covering sheet). We said to him, "Would you seek help for us? Would you pray to Allāh for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allāh, this religion (i.e., Islām) will prevail till a traveller from Ṣan'ā (in Yemen) to Ḥaḍramaut will fear none but Allāh, (not fear) a wolf as regards his sheep, but you (people) are hasty."

٣٦١٢ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَني يَحْيَى عَنْ إسماعِيلَ: حدَّثَنا قَيْسٌ، عَنْ خَبَّابِ بنِ الأرَتِّ قالَ: شَكَونا إلى رَسُولِ اللهِ ﷺ وهُوَ مُتَوَسِّدٌ بُرْدَةً لهُ في ظِلِّ الكَعْبَةِ، قُلْنا لهُ: ألا تَسْتَنصِرُ لَنا؟ ألا تَدْعُو اللهَ لَنا؟ قالَ: «كانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لهُ في الأرْضِ فَيُجْعَلُ فِيهِ، فيُجاءُ بالمِيْشَارِ فيوضَعُ على رَأسِهِ فَيُشَقُّ باثْنَتَينِ وما يَصُدُّهُ ذٰلكَ عَنْ دِيْنِهِ. ويُمْشَطُ بأمْشاطِ الحَدِيدِ ما دُونَ لَحْمِهِ مِنْ عَظْمٍ أوْ عَصَبٍ وما يَصُدُّهُ ذٰلكَ عَنْ دِينِهِ، واللهِ لَيُتِمَّنَّ هذا الأمْرَ حتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعاءَ إلى حَضْرَمَوْتَ لا يَخافُ إلا اللهَ أوِ

الذِّئْبَ عَلَى غَنَمِهِ، ولٰكِنَّكُمْ تَسْتَعْجِلُونَ». [انظر: ٣٨٥٢، ٦٩٤٣]

٣٦١٣ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أَزْهَرُ بنُ سَعْدٍ: حدَّثَنا ابنُ عَوْنٍ قالَ: أَنْبَأَني مُوسَى بنُ أَنَسٍ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثابِتَ بنَ قَيْسٍ فَقالَ رَجُلٌ: يا رَسُولَ اللهِ أَنا أَعْلَمُ لكَ عِلْمَهُ، فأَتاهُ فَوَجَدَهُ جالِساً في بَيْتِهِ مُنَكِّساً رَأْسَهُ فَقالَ: ما شَأْنُكَ؟ فَقالَ: شَرٌّ، كانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ ﷺ فَقَدْ حَبِطَ عَمَلُهُ وهُوَ مِنْ أَهْلِ النَّارِ. فأَتَى الرَّجُلُ فأَخْبَرَهُ أَنَّهُ قالَ كَذَا وكَذَا، فَقالَ مُوسَى بنُ أَنَسٍ: فَرَجَعَ المرَّةَ الآخِرَةَ بِبِشارَةٍ عَظِيمَةٍ، فَقالَ: «اذْهَبْ إِلَيْهِ، فَقُلْ لهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ ولكِنْ مِنْ أَهْلِ الجَنَّةِ». [انظر: ٤٨٤٦]

3613. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ noticed the absence of Thābit bin Qais. A man said, "O Allāh's Messenger! I shall bring you his news." So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thābit, "What's the matter?" Thābit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ and so all his good deeds have been annulled and he is from the people of Hell."[1] The man went back and told the Prophet ﷺ that Thābit had said so-and-so. (The subnarrator, Mūsa bin Anas said, "The man went to Thābit again with glad tidings.") The Prophet ﷺ said to him, "Go and say to Thābit: 'You are not from the people of Fire, but from the people of Paradise.'"

٣٦١٤ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إِسحاقَ: سَمِعْتُ البَراءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَرَأَ رَجُلٌ الكَهْفَ وفي الدَّارِ الدَّابَّةُ فَجَعَلَتْ تَنْفِرُ فَسَلَّمَ الرَّجُلُ فإِذا ضَبابَةٌ أَوْ سَحابَةٌ غَشِيَتْهُ فَذَكَرَهُ للنَّبِيِّ ﷺ فَقالَ: «اقْرَأْ فُلانُ فإِنَّها السَّكِينَةُ نَزَلَتْ للقُرْآنِ أَوْ تَنَزَّلَتْ للقُرْآنِ». [انظر: ٤٨٣٩، ٥٠١١]

3614. Narrated Al-Barā' bin 'Āzib رضي الله عنهما: A man recited *Sūrat Al-Kahf* [in his *Ṣalāt* (prayer)] and in the house there was a (riding) animal which got frightened and started jumping. The man finished his *Ṣalāt* (prayer) with *Taslīm*, but behold! A mist or a cloud hovered over him. He informed the Prophet ﷺ of that and the Prophet ﷺ said, "O so-and-so! Recite, for this (mist or cloud) was *As-Sakina* (tranquillity—a sign of peace and reassurance along with angels) descended because of the recitation of the Qur'ān." (See H. 5011)

(1) (H. 3613) Thābit is talking about himself using the third person singular instead of the first person.

3615. Narrated Al-Barā' bin 'Āzib: Abū Bakr رَضِيَ اللهُ عَنْهُ came to my father who was at home and purchased a saddle from him. He said to 'Āzib, "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abū Bakr! Tell me what happened to you on your journey with Allāh's Messenger ﷺ (during emigration)." He said, "Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So, we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet ﷺ to sleep on (for a while). I then said, 'Sleep, O Allāh's Messenger, and I will guard you.' So, he slept and I went out to guard him. Suddenly, I saw a shepherd coming with his sheep to that rock with the same intention we had had. When he came to it, I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Al-Madīna or Makkah.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk them for us?' He said, 'Yes.' He caught hold of an ewe and I asked him to clean its teat from dust, hair and dirt. (The subnarrator said that he saw Al-Barā' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet ﷺ to drink and perform the ablution from it. I went to the Prophet ﷺ hating to wake him up, but when I reached there, the Prophet ﷺ had already woken up, so I poured water over the middle part of the milk container, till the milk was cold. Then I

٣٦١٥ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا أَحْمَدُ بنُ يَزِيدَ بنِ إِبْرَاهِيمَ أَبُو الحَسَنِ الحَرَّانِيُّ: حدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ: حدَّثَنا أَبُو إِسحاقَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ يَقُولُ: جاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ إِلى أَبي في مَنزِلِهِ فاشْتَرَى مِنْهُ رَحْلاً فَقالَ لِعازِبٍ: ابْعَثِ ابْنَكَ يَحمِلْهُ مَعِي. قالَ: فَحَمَلْتُهُ مَعَهُ وخَرَجَ أَبي يَنْتَقِدُ ثَمَنَهُ فَقالَ لَهُ أَبي: يا أَبا بَكْرٍ، حدِّثْنِي كَيْفَ صَنَعْتُما حِينَ سَرَيْتَ مَعَ رَسُولِ اللهِ ﷺ؟ قالَ: نَعَمْ، أَسرَيْنا لَيْلَتَنا ومِنَ الغَدِ حتَّى قامَ قائِمُ الظَّهِيرَةِ وخَلا الطَّرِيقُ لا يَمُرُّ فِيهِ أَحَدٌ، فَرُفِعَتْ لَنا صَخْرَةٌ طَوِيلَةٌ لَها ظِلٌّ لَمْ تَأْتِ عَلَيها الشَّمْسُ فَنزَلْنا عِنْدَهُ وسَوَّيْتُ لِلنَّبِيِّ ﷺ مَكاناً بِيَدِي يَنامُ عَلَيْهِ، وبَسَطْتُ عَلَيْهِ فَرْوَةً وقُلْتُ: نَمْ يا رَسُولَ اللهِ وأَنا أَنْفُضُ لَكَ ما حَوْلَكَ، فَنامَ وخَرَجْتُ أَنْفُضُ ما حَوْلَهُ فإذَا أَنا بِراعٍ مُقْبِلٍ بِغَنَمِهِ إِلى الصَّخْرَةِ يُرِيدُ مِنْها مِثْلَ الذِي أَرَدْنا، فَقُلْتُ: لِمَنْ أَنْتَ يا غُلامُ؟ فَقالَ: لِرَجُلٍ مِنْ أَهلِ المَدِينَةِ أَوْ مَكَّةَ. قُلْتُ: أَفي غَنَمِكَ لَبَنٌ؟ قال: نَعَم، قُلْتُ: أَفَتَحْلُبُ؟ قالَ: نَعَم، فأَخَذَ شاةً فَقُلْتُ: انْفُضِ الضَّرْعَ مِنَ التُّرابِ والشَّعَرِ والقَذَى، قالَ: فَرَأَيْتُ البَرَاءَ

يَضْرِبُ إِحْدى يَدَيْهِ عَلى الأُخْرَى يَنْفُضُ فَحَلَبَ في قَعْبٍ كُثْبَةً مِن لَبَنٍ ومَعي إدَاوَةٌ حَمَلْتُها للنَّبيِّ ﷺ يَرْتَوي مِنْها، يَشْرَبُ ويَتَوَضَّأُ. فأتَيْتُ النَّبيَّ ﷺ فَكَرِهْتُ أنْ أُوقِظَهُ فَوافَقْتُهُ حِينَ اسْتَيْقَظَ فَصَبَبْتُ مِنَ الماءِ عَلى اللَّبَنِ حتَّى بَرَدَ أسْفَلُهُ، فَقُلْتُ: اشْرَبْ يا رَسُولَ اللهِ، قالَ: فَشَرِبَ حتَّى رَضِيتُ ثُمَّ قالَ: «ألَمْ يَأْنِ للرَّحِيلِ؟» قُلْتُ: بَلى، قالَ: فارْتَحلْنا بَعْدَما مالَتِ الشَّمْسُ واتَّبَعَنا سُرَاقَةُ بنُ مالِكٍ فَقُلْتُ: أُتِينا يا رَسُولَ اللهِ، فَقالَ: «لا تَحْزَنْ إنَّ اللهَ مَعَنا»، فَدعَا عليهِ النَّبيُّ ﷺ فارْتَطَمَتْ بِهِ فَرَسُهُ إلى بَطْنِها، أُرَى في جَلَدٍ مِنَ الأرْضِ، شَكَّ زُهَيرٌ فَقالَ: إنِّي أُرَاكُما قَدْ دَعَوْتُما عَلَيَّ، فادْعُوَا لي فاللهُ لَكُما أنْ أرُدَّ عَنْكُما الطَّلَبَ. فَدَعا لَهُ النَّبيُّ ﷺ فَنَجا فَجَعَلَ لا يَلْقَى أحَداً إلَّا قالَ: كَفَيْتُكُمْ ما هُنا فَلا يَلْقَى أحداً إلَّا رَدَّهُ، قالَ: ووَفَى لَنا. [راجع: ٢٤٣٩]

said, 'Drink, O Allāh's Messenger!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So, we departed after midday. Surāqa bin Mālik followed us and I said, 'We have been discovered, O Allāh's Messenger!' He said, "Be not sad (or afraid). Surely! Allāh is with us.' The Prophet ﷺ invoked evil on him (i.e., Surāqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abū Bakr said, "(It sank into solid earth.") Surāqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allāh, I will cause those who are seeking after you to return.' The Prophet ﷺ invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So, he caused whomever he met to return. Thus Surāqa fulfilled his promise."

٣٦١٦ - **حدَّثَنا** مُعَلَّى بنُ أسَدٍ، حدَّثَنا عَبْدُ العَزِيزِ بْنُ مُخْتارٍ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَن ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ دَخَلَ عَلى أعْرَابيٍّ يَعُودُهُ فَقالَ: وكانَ النَّبيُّ ﷺ إذَا دَخَلَ عَلى مَرِيضٍ يَعُودُهُ قالَ: «لا

3616. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ paid a visit to a sick bedouin. The Prophet ﷺ when visiting a patient used to say, "No harm will befall you, if Allāh will, it will be an expiation (for your sins)." So, the Prophet ﷺ said to the bedouin, "No harm will befall you, if Allāh will, it will be an expiation (for your sins)." The bedouin said, "You say an expiation? No, it is but a fever

that is boiling or harassing an old man, and will lead him to the grave." The Prophet ﷺ said, "Yes, then may it be as you say."

بَأْسَ، طَهُورٌ إِنْ شَاءَ اللهُ». فَقَالَ لَهُ: «لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ»، قَالَ: قُلْتُ: طَهُورٌ؟ كَلَّا: بَلْ هِيَ حُمَّى تَفُورُ - أَوْ تَثُورُ - عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ. فَقَالَ النَّبِيُّ ﷺ: «فَنَعَمْ إِذًا». [انظر: ٥٦٥٦، ٥٦٦٢، ٧٤٧٠]

3617. Narrated Anas رضي الله عنه: There was a Christian who embraced Islām and read *Sūrat Al-Baqarah* and *Āl-'Imrān*, and he used to write (the revelations) for the Prophet ﷺ. Later on he reverted to Christianity again, and he used to say: "Muḥammad (ﷺ) knows nothing but what I have written for him." Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muḥammad (ﷺ) and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him (and buried him), but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muḥammad (ﷺ) and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could (and buried him), but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

٣٦١٧ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَجُلٌ نَصْرَانِيًّا فَأَسْلَمَ وَقَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ. فَكَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ فَعَادَ نَصْرَانِيًّا. فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ، فَأَمَاتَهُ اللهُ فَدَفَنُوهُ فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا فَأَلْقَوْهُ. فَحَفَرُوا لَهُ فَأَعْمَقُوا فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ خَارِجَ الْقَبْرِ. فَحَفَرُوا لَهُ، فَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا فَأَصْبَحَ قَدْ لَفَظَتْهُ الْأَرْضُ فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ.

3618. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in

٣٦١٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: وَأَخْبَرَنِي ابْنُ الْمُسَيَّبِ

Whose Hands Muhammad's soul is, you will spend the treasures of both of them in Allāh's Cause."

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ». [راجع: ٣٠٢٧]

3619. Narrated Jābir bin Samura: The Prophet ﷺ said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him." The Prophet ﷺ also said, "You will spend the treasures of both of them in Allāh's Cause."

٣٦١٩ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ رَفَعَهُ قَالَ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ» وَذَكَرَ: وَقَالَ: «لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ». [راجع: ٣١٢١]

3620. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Musailima Al-Kadhdhāb (i.e., the liar) came in the lifetime of Allāh's Messenger ﷺ with many of his people (to Al-Madīna) and said, "If Muhammad (ﷺ) makes me his successor, I will follow him." Allāh's Messenger ﷺ went up to him with Thābit bin Qais bin Shammas; and Allāh's Messenger ﷺ was carrying a piece of a palm leaf-stalk in his hand. He stood before Musailima (and his companions) and said, "If you asked me even this piece (of a palm leaf-stalk), I would not give it to you. You cannot avoid the fate you are destined to by Allāh. If you reject Islām, Allāh will destroy you. I think that you are most probably the same person whom I have seen in the dream."

٣٦٢٠ - حَدَّثَنَا أَبُو اليَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ مُسَيْلِمَةُ الكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ وَفِي يَدِ رَسُولِ اللهِ ﷺ قِطْعَةُ جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ: «لَوْ سَأَلْتَنِي هَذِهِ القِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللهِ فِيكَ. وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ، وَإِنِّي لَأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا رَأَيْتُ».

[انظر: ٤٣٧٣، ٤٣٧٨، ٧٠٣٣، ٧٤٦١]

3621. (The narrator added:) Abū Hurairah told me that Allāh's Messenger ﷺ said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed Divinely in my dream, to blow them off, and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-'Ansī and the other was Musailima Al-Kadhdhāb from Al-Yamāma."

٣٦٢١ - **فأَخْبَرَني** أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَينما أنا نائِمٌ رَأَيْتُ في يَدَيَّ سِوارَيْنِ مِنْ ذَهَبٍ فأهمَّني شأْنُهما فأُوحِيَ إليَّ في المَنامِ أنِ انْفُخْهُما، فَنَفَخْتُهُما فَطارا، فأَوَّلْتُهُما كَذَّابَيْنِ يَخْرُجانِ بَعْدِي فَكانَ أَحدُهُما العَنْسِيَّ والآخَرُ مُسَيْلِمَةَ الكَذَّابَ صَاحِبَ اليَمَامَةِ». [انظر: ٤٣٧٤، ٤٣٧٥، ٤٣٧٩، ٧٠٣٤، ٧٠٣٧]

3622. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a place having plenty of date-palm (trees). I thought that it was Al-Yamāma or Hajar, but it came to be Al-Madīna i.e., Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uḥud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allāh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allāh, that was a blessing, and they symbolized the believers on the Day of Uḥud. And the blessing was the good Allāh bestowed upon us and the reward of true belief which Allāh gave us after the day of (the battle of) Badr.

٣٦٢٢ - **حدَّثنا** مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا حمَّادُ بنُ أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ بنِ أبي بُرْدَةَ، عَنْ جَدِّهِ، عن أبي بُرْدَةَ، عَنْ أبي مُوسَى أُراهُ عَنِ النَّبِيِّ ﷺ قالَ: «رَأَيْتُ في المَنامِ أنّي أُهاجِرُ مِنْ مَكَّةَ إلى أرْضٍ بها نَخْلٌ فَذَهَبَ وَهَلِي إلى أنَّها اليمامَةُ أوْ هَجَرُ، فإذَا هيَ المَدِينَةُ يَثْرِبُ. ورَأَيْتُ في رُؤْيايَ هذهِ أنّي هَزَزْتُ سَيْفاً فانْقَطَعَ صَدْرُهُ فإذَا هُوَ ما أُصِيبَ مِنَ المُؤمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ أُخْرَى فَعادَ أحْسَنَ ما كانَ فإذَا هُوَ ما جاءَ اللهُ بِهِ مِنَ الفَتْحِ واجْتماعِ المُؤْمِنِينَ. ورَأَيْتُ فِيها بَقَراً، واللهُ خَيرٌ، فإذَا هُمُ المُؤْمِنونَ يَوْمَ أُحُدٍ، وإذَا الخَيرُ ما جاءَ اللهُ بِهِ مِنَ الخيرِ وثَوابِ الصِّدْقِ الذِي آتانا اللهُ بَعْدَ يَوْمِ بَدْرٍ». [انظر: ٣٩٨٧، ٤٠٨١، ٧٠٣٥، ٧٠٤١]

3623. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once Fāṭima came walking and her gait resembled the gait of the Prophet ﷺ. The Prophet ﷺ said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet ﷺ had told her. She said, "I would never disclose the secret of Allāh's Messenger ﷺ." When the Prophet ﷺ died, I asked her about it.

٣٦٢٣ - حدَّثنا أبُو نُعيم: حدَّثنا زَكَرِيّا، عَنْ فِرَاسٍ، عَنْ عامِرٍ الشَّعْبِيّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أقْبَلَتْ فاطِمَةُ تَمْشِي كأنَّ مِشْيَتَها مَشْيُ النَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «مَرْحَباً يا ابْنَتِي»، ثُمَّ أجْلَسَها عَنْ يَمِينِهِ أوْ عَنْ شِمَالِهِ، ثُمَّ أسَرَّ إلَيها حَدِيثاً فَبَكَتْ فَقُلْتُ لَها: لِمَ تَبْكِينَ؟ ثُمَّ أسَرَّ إلَيها حَدِيثاً فَضَحِكَتْ، فَقُلْتُ: ما رَأيْتُ كاليَوْمِ فَرَحاً أقْرَبَ مِنْ حُزْنٍ. فَسَألْتُها عمَّا قالَ فَقالَتْ: ما كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، حتَّى قُبِضَ النَّبِيُّ ﷺ فَسَألْتُها. [انظر: ٣٦٢٥، ٣٧١٥، ٤٤٣٣، ٦٢٨٥]

3624. She (Fāṭima عليها السلام) replied, "(The Prophet ﷺ said), 'Every year Jibrīl (Gabriel) used to revise the Qur'ān with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So, I started weeping. Then he said. 'Don't you like to be chief of all the ladies of Paradise or chief of all the lady-believers?' So I laughed for that." (See H. 6286)

٣٦٢٤ - فَقالَتْ: أسَرَّ إلَيَّ «أنَّ جِبْرِيلَ كانَ يُعارِضُنِي القُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وأنَّهُ عارَضَنِي العامَ مَرَّتَيْنِ ولا أُرَاهُ إلَّا حَضَرَ أجَلِي، وإنَّكِ أوَّلُ أهْلِ بَيْتِي لَحَاقاً بِي». فَبَكَيْتُ فَقالَ: «أما تَرْضَيْنَ أنْ تَكُونِي سَيِّدَةَ نِساءِ أهْلِ الجَنَّةِ أوْ نِساءِ المُؤْمِنِينَ؟ فَضَحِكْتُ لِذَلِكَ». [انظر: ٣٦٢٦، ٣٧١٦، ٤٤٣٤، ٦٢٨٦]

3625. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ in his fatal illness, called his daughter Fāṭima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that.

٣٦٢٥ - حدَّثنا يَحْيَى بنُ قَزَعَةَ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: دَعا النَّبِيُّ ﷺ فاطِمَةَ ابْنَتَهُ

فِي شَكْوَاهُ الَّتِي قُبِضَ فِيهِ فَسارَّها بِشَيْءٍ فَبَكَتْ ثُمَّ دَعاها فَسَرَّها فَضَحِكَتْ، قالَتْ فَسَأَلْتُها عَنْ ذٰلِكَ.

[راجع: ٣٦٢٣]

٣٦٢٦ - فَقالَتْ: سارَّنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَبَكَيْتُ ثُمَّ سارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ، فَضَحِكْتُ. [راجع: ٣٦٢٤]

3626. She (Fāṭima عليها السلام) replied, "The Prophet ﷺ told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

٣٦٢٧ - حَدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ عُمَرُ ابنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يُدْنِي ابنَ عَبَّاسٍ. فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوفٍ: إِنَّ لَنا أَبْناءً مِثْلَهُ، فَقالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسَأَلَ عُمَرُ ابنَ عَبَّاسٍ عَنْ هٰذِهِ الآيَةِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾ فَقالَ: أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ إِيَّاهُ، قالَ: ما أَعْلَمُ مِنْها إِلَّا ما تَعْلَمُ. [انظر: ٤٢٩٤، ٤٤٣٠، ٤٩٦٩، ٤٩٧٠]

3627. Narrated Sa'īd bin Jubair about Ibn 'Abbās رضي الله عنهما: 'Umar bin Al-Khaṭṭāb رضي الله عنه used to treat Ibn 'Abbās very favourably. 'Abdur Raḥmān bin 'Auf said to him, "We also have sons that are equal to him (but you are partial to him)." 'Umar said, "It is because of his knowledge." Then 'Umar asked Ibn 'Abbās about the interpretation of the Verse:

"When come the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the conquest (of Makkah)" (V.110:1)

Ibn 'Abbās said, "It portended the death of Allāh's Messenger ﷺ which Allāh had informed him of." 'Umar said, "I do not know from this Verse but what you know."

٣٦٢٨ - حَدَّثَنا أَبُو نُعَيمٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ سُلَيمانَ بنِ حَنْظَلَةَ بنِ الغَسِيلِ: حَدَّثَنا عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ رَسُولُ اللهِ ﷺ فِي مَرَضِهِ الَّذِي ماتَ فِيهِ بِمِلْحَفَةٍ قَدْ عَصَّبَ بِعِصابَةٍ دَسْماءَ

3628. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and after praising and glorifying Allāh, he said, "Now then, people will increase but the *Anṣār* will decrease in number, so much so that they, compared with the people, will be just like the salt in the

meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e., *Anṣār*) and excuse the faults of their wrongdoers." That was the last gathering which the Prophet ﷺ attended.

حتَّى جَلَسَ عَلى المِنْبَرِ فَحَمِدَ اللهَ تَعالى وأثْنىٰ عَلَيْهِ. ثُمَّ قالَ: «أمَّا بَعْدُ، فإنَّ النَّاسَ يَكْثُرُونَ ويَقِلُّ الأنْصارُ حتَّى يَكُونُوا في النَّاسِ بِمَنزِلَةِ المِلْحِ في الطَّعامِ، فمَنْ وَلِيَ مِنْكُمْ شَيْئاً يَضُرُّ فِيهِ قَوْماً ويَنْفَعُ فِيهِ آخَرِينَ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ ويَتَجاوَزْ عَنْ مُسِيئِهِمْ». فَكانَ ذَلِكَ آخِرَ مَجْلِسٍ جَلَسَ فيهِ النَّبِيُّ ﷺ. [راجع: ٩٢٧]

3629. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Once, the Prophet ﷺ brought out Al-Ḥasan and took him up the pulpit along with him and said, "This son of mine is a *Sayyid* (i.e., chief) and I hope that Allāh will help him bring about reconciliation between two Muslim groups."

٣٦٢٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يَحْيَى بنُ آدَمَ: حدَّثَنا حُسَيْنٌ الجُعْفِيُّ، عَنْ أبي مُوسَى، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أخْرَجَ النَّبِيُّ ﷺ ذاتَ يَوْمٍ الحَسَنَ فَصَعِدَ بِهِ المِنْبَرَ فَقالَ: «ابْنِي هذا سَيِّدٌ ولَعَلَّ اللهَ أنْ يُصْلِحَ بِهِ بينَ فِئَتَيْنِ مِنَ المُسْلِمِينَ». [راجع: ٢٧٠٤]

3630. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had informed us of the death of Ja'far and Zaid before the news of their death reached us, and his eyes were overflowing with tears.

٣٦٣٠ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ نَعَى جَعْفَراً، وزَيْداً قَبْلَ أنْ يَجِيءَ خَبَرُهُمْ وعَيْناهُ تَذْرِفانِ. [راجع: ١٢٤٦]

3631. Narrated Jābir رَضِيَ اللهُ عَنْهُ: (Once) the Prophet ﷺ said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Prophet ﷺ tell you that you would soon have carpets?" So I would give up my request.

٣٦٣١ - حدَّثَنا عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا سُفْيانُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «هَلْ لَكُمْ مِنْ أنماطٍ؟» قُلْتُ:

وأنَّى يَكُونُ لنا الأنماطُ؟ قالَ: «أما وَإِنَّها ستكُونُ لَكُمُ الأنماطُ». فأنا أقُولُ لها يَعْنِي امْرَأتَهُ أخِّري عَنَّا أنْماطَكِ فتقُولُ: ألَمْ يَقُلِ النَّبيُّ ﷺ: «إنَّها سَتَكُونُ لَكُمُ الأنماطُ؟» فأدَعُها.

[انظر: ٥١٦١]

٣٦٣٢ - حدَّثَنِي أحْمَدُ بنُ إسحاقَ: حدَّثَنا عَبدُ اللهِ بنُ مُوسَى: حدَّثَنا إسْرائِيلُ، عَنْ أبي إسحاقَ، عَنْ عَمْرِو ابنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: انْطَلَقَ سَعْدُ بنُ مُعاذٍ مُعْتَمِراً، قالَ: فَنَزَلَ عَلى أُمَيَّةَ بنِ خَلَفٍ أبي صَفْوانَ، وكانَ أُمَيَّةُ إذا انْطَلَقَ إلى الشَّامِ فَمَرَّ بالمَدِينَةِ نَزَلَ عَلى سَعْدٍ، فَقالَ أُمَيَّةُ لِسَعْدٍ: ألَا انْتَظِرْ حتَّى إذَا انْتَصَفَ النَّهارُ وغَفَلَ النَّاسُ انْطَلَقْتَ فَطُفْتَ، فَبَيْنا سَعْدٌ يَطُوفُ إذَا أبُو جَهْلٍ فَقالَ: مَنْ هذَا الذِي يَطُوفُ بالكَعْبَةِ؟ فَقالَ سَعْدٌ: أنا سَعْدٌ، فَقالَ أبُو جَهْلٍ: تَطُوفُ بالكَعْبَةِ آمِناً وقَدْ آوَيْتُمْ مُحَمَّداً وأصْحابَهُ؟ فقالَ: نَعَمْ فَتَلاحَيا بَيْنَهُما، فَقالَ أُمَيَّةُ لِسَعدٍ: لا تَرْفَعْ صَوْتَكَ عَلى أبي الحَكَمِ فإنَّهُ سَيِّدُ أهْلِ الوادِي. ثُمَّ قالَ سَعْدٌ: واللهِ لَئِنْ مَنَعْتَنِي أنْ أطُوفَ بالبَيْتِ لأقْطَعَنَّ مَتْجَرَكَ بالشَّامِ، قالَ: فَجَعَلَ أُمَيَّةُ يَقُولُ لِسَعدٍ: لا تَرْفَعْ صَوْتَكَ، وجَعَلَ

3632. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Sa'd bin Mu'ādh came to Makkah with the intention of performing *'Umra*, and stayed at the house of Umaiyya bin Khalaf Abī Ṣafwān, for Umaiyya himself used to stay at Sa'd's house whenever he passed by Al-Madīna on his way to Sham. Umaiyya said to Sa'd, "Will you wait till midday when the people are (at their homes), then you may go and perform the *Ṭawāf* round the Ka'bah?" So, while Sa'd was going around the Ka'bah, Abū Jahl came and asked, "Who is that who is performing *Ṭawāf*?" Sa'd replied, "I am Sa'd." Abū Jahl said, "Are you circumambulating the Ka'bah safely although you have given refuge to Muḥammad and his companions?" Sa'd said, "Yes," and they started quarrelling. Umaiyya said to Sa'd, "Don't shout at Abul-Ḥakam (i.e., Abū Jahl), for he is chief of the valley (of Makkah)." Sa'd then said (to Abū Jahl), "By Allāh, if you prevent me from performing the *Ṭawāf* of the Ka'bah, I will spoil your trade with Sham." Umaiyya kept on saying to Sa'd, "Don't raise your voice," and kept on taking hold of him. Sa'd became furious and said (to Umaiyya), "Keep away from me, for I have heard Muḥammad ﷺ saying that he will kill you." Umaiyya said, "Will he kill me?" Sa'd said, "Yes." Umaiyya said, "By Allāh! When Muḥammad says a thing, he never tells a lie." Umaiyya went to his wife and said to her, "Do you know what

يَمْسِكُهُ، فَغَضِبَ سَعْدٌ فَقالَ: دَعْنا عَنْكَ فإنّي سَمِعْتُ مُحَمَّداً ﷺ يَزْعُمُ أَنَّهُ قاتِلُكَ، قالَ: إِيَّايَ؟ قالَ: نَعَمْ، قالَ: واللهِ ما يَكْذِبُ مُحَمَّدٌ إِذا حَدَّثَ، فَرَجَعَ إِلى امْرَأَةِ فَقالَ: أَما تَعْلَمِينَ ما قالَ لي أَخِي اليَثْرِبِيُّ؟ قالَتْ: وما قالَ؟ قالَ: زَعَمَ أَنَّهُ سَمِعَ مُحَمَّداً يَزْعُمُ أَنَّهُ قاتِلي، قالَتْ: فَوَاللهِ ما يَكْذِبُ مُحَمَّدٌ، قال: فَلَمَّا خَرَجُوا إِلى بدرٍ وجاءَ الصَّرِيخُ، قالَتْ لَهُ امْرَأَتُهُ: أَما ذَكَرْتَ ما قالَ لَكَ أَخُوكَ اليَثْرِبيُّ؟ قالَ: فَأَرَادَ أَنْ لا يخْرُجَ، فَقالَ لَهُ أَبو جَهْلٍ: إِنَّكَ مِنْ أَشْرَافِ الوَادِي فَسِرْ يَوْماً أَوْ يَوْمَيْنِ فَسارَ مَعَهُمْ فَقَتَلَهُ اللهُ. [انظر: ٣٩٥٠]

my brother from Yathrib (i.e., Al-Madīna) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muḥammad claiming that he will kill me." She said, "By Allāh! Muḥammad never tells a lie." So, when the infidels started to proceed for Badr (battle) and declared fighting (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiyya decided not to go but Abū Jahl said to him, "You are from the nobles of the valley (of Makkah), so you should accompany us for a day or two." He went with them and thus Allāh got him killed.

٣٦٣٣ - حدَّثنا عَبَّاسُ بنُ الوَلِيدِ النَّرْسِيُّ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبي: حدَّثَنا أَبُو عُثمانَ قالَ: أُنْبِئْتُ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ أَتى النَّبِيَّ ﷺ وعِنْدَهُ أُمُّ سَلَمَةَ فَجَعَلَ يُحَدِّثُ ثُمَّ قامَ، فَقالَ النَّبِيُّ ﷺ لأُمِّ سَلَمَةَ: «مَنْ هذا؟» أَوْ كما قالَ: قالَ: قالَتْ: هذَا دِحْيَةُ، قالَتْ أُمُّ سَلَمَةَ: ايمُ اللهِ ما حَسِبْتُهُ إِلَّا إِيَّاهُ حتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللهِ ﷺ يُخْبِرُ عَنْ جِبْرِيلَ أَوْ كما قالَ: قالَ: فَقُلْتُ لأَبي عُثمانَ: ممَّنْ سَمِعْتَ هذَا؟ قالَ: مِنْ أُسامَةَ بنِ زَيدٍ. [انظر: ٤٩٨٠]

3633. Narrated Abū 'Uthmān: I got the news that Jibrīl (Gabriel) came to the Prophet ﷺ while Umm Salama was present. Jibrīl started talking (to the Prophet ﷺ and then left). The Prophet ﷺ said to Umm Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Diḥya (a handsome person amongst the companions of the Prophet ﷺ)." Later on Umm Salama said, "By Allāh! I thought he was none but Diḥya, till I heard the Prophet ﷺ talking about Jibrīl in his *Khuṭba* (religious talk)." (The subnarrator asked Abī 'Uthmān, "From where have you heard this narration?" He replied, "From Usāma bin Zaid.")

[See *Hadith* No. 4980].

٣٦٣٤ - حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ

3634. Narrated 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهما): Allāh's Messenger ﷺ said, "I saw

شَيْبَةَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بنُ مُغِيرَةَ، عَنْ أَبِيهِ عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالِم ابنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «رَأَيْتُ النَّاسَ مُجْتَمِعِينَ في صَعِيدٍ، فَقامَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ وفي بَعْضِ نَزْعِهِ ضَعفٌ واللهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَها عُمَرُ فاسْتَحالَتْ بِيَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِياً في النَّاسِ يَفْرِي فَرِيَّهُ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ». وقالَ هَمَّامٌ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «فَنَزَعَ أَبُو بَكْرٍ ذَنُوباً أَوْ ذَنُوبَيْنِ».

[انظر: ٣٦٧٦، ٣٦٨٢، ٧٠١٩، ٧٠٢٠]

(in a dream) the people assembled in a gathering, and then Abū Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allāh forgive him. Then 'Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as 'Umar, till all the people drank their fill and watered their camels that knelt down there."

(٢٦) باب قَوْلِ اللهِ تعالى: ﴿يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ﴾ [البقرة: ١٤٦].

(26) CHAPTER. The Statement of Allāh تعالى:

"[Those to whom We gave the Scripture (Jews and Christians)] recognise him (Muḥammad ﷺ or the Ka'bah at Makkah) as they recognise their own sons. But verily, a party of them conceal the truth while they know it — [i.e., the qualities of Muḥammad ﷺ which are written in the Taurāt (Torah) and the Injeel (Gospel)]. (V.2:146)

٣٦٣٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مالِكُ بنُ أَنَسٍ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ اليَهُودَ جاؤُوا إلى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وامْرَأَةً زَنَيا فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ:

3635. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Jews came to Allāh's Messenger ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allāh's Messenger ﷺ said to them, "What do you find in the Taurāt [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm*[1] (i.e., stoning

(1) (H. 3635) *Ar-Rajm*: (In Islāmic law) it means to stone to death those married persons who commit the crime of illegal sexual intercourse.

to death those married persons who commit the crime of illegal sexual intercourse)?" They replied, "(But) we announce their crime and lash them." 'Abdullāh bin Salām said, "You are telling a lie; the Taurāt (Torah) contains the order of *Rajm*." They brought and opened the Taurāt (Torah) and one of them placed his hand on the verse of *Rajm* and read the verses preceding and following it. 'Abdullāh bin Salām said to him, "Lift your hand." When he lifted his hand, the verse of *Rajm* was written there. They said, "Muḥammad (ﷺ) has told the truth; in the Taurāt (Torah) there is the verse of *Rajm*." The Prophet ﷺ then gave the order that both of them should be stoned to death.

('Abdullāh bin 'Umar said, "I saw the man leaning over the woman to shelter her from the stones.")

«ما تَجِدُونَ في التَّوْرَاةِ في شأنِ الرَّجْمِ؟» فَقالُوا: نَفْضَحُهُمْ ويُجْلَدُونَ، فَقالَ عَبْدُ اللهِ بنُ سَلامٍ: كَذَبْتُمْ، إنَّ فِيها الرَّجْمَ، فأتَوْا بالتَّوْرَاةِ فَنَشَرُوها، فَوَضَعَ أحَدُهُمْ يَدَهُ عَلى آيَةِ الرَّجْمِ فَقَرَأ ما قَبْلَها وما بَعْدَها. فَقالَ لَهُ عَبْدُ اللهِ ابنُ سَلامٍ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فإذا فِيها آيَةُ الرَّجْمِ، فَقالُوا: صَدَقَ يا مُحَمَّدُ، فِيها آيَةُ الرَّجْمِ. فَأمَرَ بِهِما رَسُولُ اللهِ ﷺ فَرُجِما. قالَ عَبْدُ اللهِ: فَرَأيْتُ الرَّجُلَ يَجْنأُ عَلى المَرْأةِ يَقِيها الحِجارَةَ. [راجع: ١٣٢٩]

(27) CHAPTER. The demand of *Al-Mushrikūn*[1] to the Prophet ﷺ to show them a miracle. The Prophet ﷺ showed them the splitting of the moon.

(٢٧) بابُ سُؤالِ المُشْرِكِينَ أنْ يُرِيَهُمُ النَّبِيُّ ﷺ آيَةً فأراهُمُ انْشقاقَ القَمَرِ

3636. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: During the lifetime of the Prophet ﷺ the moon was split into two parts and on that the Prophet ﷺ said, "Bear witness (to this)."

٣٦٣٦ - حَدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا ابنُ عُيَيْنَةَ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: انْشَقَّ القَمَرُ عَلى عَهْدِ النَّبِيِّ ﷺ شِقَّتَينِ، فَقالَ النَّبِيُّ ﷺ: «اشْهَدُوا». [انظر: ٣٨٦٩، ٣٨٧٠، ٤٨٦٤، ٤٨٦٥]

3637. Narrated Anas رَضِيَ اللهُ عَنْهُ that the Makkan people requested Allāh's Messenger ﷺ to show them a miracle, and so he showed

٣٦٣٧ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا يُونُسُ: حَدَّثَنا شَيْبانُ،

(1) (Ch. 27) *Al-Mushrikūn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ ح وقالَ لي خَلِيفَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ أَنَّهُ حدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللهِ ﷺ أَنْ يُرِيَهُمْ آيَةً فأَرَاهُمُ انْشِقاقَ القَمَرِ. [انظر: ٣٨٦٨، ٤٨٦٧، ٤٨٦٨]

them the splitting of the moon.

٣٦٣٨ - حدَّثَنا خَلَفُ بنُ خالِدٍ القُرشِيُّ: حدَّثَنا بَكْرُ بنُ مُضَرَ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنْ عِرَاكِ بنِ مالِكٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ مَسْعُودٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّ القَمَرَ انْشَقَّ في زمانِ النَّبِيِّ ﷺ. [انظر: ٣٨٧٠، ٤٨٦٦]

3638. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The moon was split into two parts during the lifetime of the Prophet ﷺ.

(٢٨) **بابٌ**:

(28) CHAPTER.

٣٦٣٩ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا مُعاذٌ قالَ: حدَّثَني أَبي عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلَيْنِ مِنْ أَصحَابِ النَّبِيِّ ﷺ خَرَجا مِنْ عِنْدِ النَّبِيِّ ﷺ في لَيْلَةٍ مُظْلِمَةٍ ومَعَهُما مِثْلُ المِصْباحَيْنِ يُضِيئَانِ بَيْنَ أَيديهِما، فَلَمَّا افْتَرَقا صارَ مَعَ كُلِّ وَاحِدٍ منهُما واحِدٌ حتَّى أَتَى أَهْلَهُ. [راجع: ٤٦٥]

3639. Narrated Anas رَضِيَ اللهُ عَنْهُ: "Once, two men from the companions of Allāh's Messenger ﷺ went out of the house of the Prophet ﷺ on a very dark night. They were accompanied by (two things) that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two (things) lamps till they reached their homes.

٣٦٤٠ - حدَّثَنا عَبْدُ اللهِ بنُ أَبي الأَسْوَدِ: حدَّثَنا يَحْيى عَنْ إِسماعِيلَ: حدَّثَنا قَيْسٌ: سمِعْتُ المُغِيرَةَ بنَ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَزَالُ ناسٌ

3640. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ said, "Some people from my followers will remain victorious (and on the right path) till Allāh's Order (the Last Day) comes, and they will still be victorious."

مِنْ أُمَّتِي ظاهِرِينَ حتَّى يأتِيَهُمْ أمْرُ اللهِ وهُمْ ظاهِرُونَ». [انظر: ٧٣١١، ٧٤٥٩]

3641. Narrated Mu'âwiya رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "A group of people amongst my followers will remain obedient to Allâh's Orders (i.e., following strictly the Qur'ân and the Prophet's *Sunna*) and they will not be harmed by anyone who will desert them and also who will oppose them, till Allâh's Order (the Last Day) comes upon them while they are still on the right path."

٣٦٤١ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا الوَلِيدُ قالَ: حدَّثَني ابنُ جابِرٍ قالَ: حدَّثَني عُمَيرُ ابنُ هانِئٍ: أنَّهُ سَمِعَ مُعاوِيَةَ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «لا تَزَالُ مِنْ أُمَّتِي أُمَّةٌ قائمَةٌ بأمْرِ اللهِ لا يَضُرُّهُمْ مَنْ خَذَلَهُم ولا مَنْ خالَفَهُمْ حتَّى يأتِيَهُمْ أمْرُ اللهِ وهُمْ علَى ذٰلكَ». قالَ عُمَيرٌ: فَقالَ مالِكُ بنُ يُخامِرَ: قالَ مُعاذٌ: وهُمْ بالشَّامِ، فَقالَ مُعاوِيَةُ: هذَا مالِكٌ يَزْعُمُ أنَّهُ سَمِعَ مُعاذاً يَقُولُ: «وهُمْ بالشَّامِ». [راجع: ٧١]

3642. Narrated 'Urwa that the Prophet ﷺ gave him one Dînâr so as to buy a sheep for him. 'Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dînâr, and brought one Dînâr and a sheep to the Prophet ﷺ. On that, the Prophet ﷺ invoked Allâh to bless him in his deals. So, 'Urwa used to gain (from any deal) even if he bought dust.

٣٦٤٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: حدَّثَنا شَبِيبُ بنُ غَرْقَدَةَ قالَ: سَمِعْتُ الحَيَّ يَتَحدَّثُون عَنْ عُرْوَةَ أنَّ النَّبيَّ ﷺ أعْطاهُ دِيناراً يَشْتري لهُ بهِ شاةً فاشْتَرَى لهُ بِهِ شاتَين فَباعَ إحْدَاهُمَا بِدِينارٍ فَجاءَهُ بِدِينارٍ وشاةٍ، فَدَعا لَهُ بالبرَكَةِ في بَيْعِهِ، وكانَ لَوِ اشْتَرَى التُّرابَ لَرَبحَ فِيهِ» قالَ سُفْيانُ: كانَ الحسَنُ بنُ عُمارَةَ جاءَنا بِهٰذَا الحَدِيثِ عَنْهُ قالَ: سَمِعَهُ شَبِيبٌ مِنْ عُرْوَةَ فأتَيْتُهُ فَقال شَبِيبٌ: إنِّي لَمْ أسمَعْهُ مِنْ عُرْوَةَ، قالَ: سَمِعْتُ الحَيَّ يُخبِرُونَهُ عَنْهُ،

3643. (In another narration) 'Urwa said, "I heard Allâh's Messenger ﷺ saying,

٣٦٤٣ - ولٰكِنْ سَمِعْتُهُ يَقُولُ:

“There is always goodness in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection.” (The subnarrator added, ‘I saw 70 horses in ‘Urwa’s house.’) (Sufyān said, “The Prophet ﷺ asked ‘Urwa to buy a sheep for him as a sacrifice.”)

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الخَيرُ مَعْقُودٌ بِنَوَاصِي الخَيْلِ إلى يَومِ القِيامَةِ». قالَ: وقَدْ رَأَيْتُ في دَارِهِ سَبْعِينَ فَرَساً. قالَ سُفْيانُ: يَشْتَرِي لَهُ شاةً كأنَّها أُضْحِيَّةٌ. [راجع: ٢٨٥٠]

3644. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُما: Allāh’s Messenger ﷺ said, “There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh’s Cause) till the Day of Resurrection.”

٣٦٤٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا يحيى، عَنْ عُبَيْدِ اللهِ قالَ: أخْبَرَني نافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَوَاصِيها الخَيرُ إلى يَوْمِ القِيامَةِ». [راجع: ٢٨٤٩]

3645. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh’s Cause).”

٣٦٤٥ - حدَّثنا قَيْسُ بنُ حَفْصٍ: حدَّثنا خالِدُ بنُ الحارِثِ: حدَّثنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ قالَ: سَمِعْتُ أنَسَ بنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَوَاصِيها الخَيرُ». [راجع: ٢٨٥١]

3646. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “A horse may be kept for one of three purposes: For a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of *Jihād* in Allāh’s Cause; he ties it with a long rope on a pasture or in a garden. So, whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds

٣٦٤٦ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبي صَالِحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، ولِرَجُلٍ سِتْرٌ، وعَلى رَجُلٍ وِزْرٌ. فأمَّا الَّذِي لَهُ أجْرٌ فَرَجُلٌ رَبَطَها في سَبِيلِ اللهِ فأطالَ لَهَا في مَرْجٍ أوْ رَوْضَةٍ، فَمَا أصابَتْ في طِيَلِها مِنَ المَرْجِ أوِ الرَّوْضَةِ كانَتْ لَهُ حَسَناتٍ. ولَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً

أوْ شَرَفَينِ كانتْ أرْوَاثُها حَسَناتٍ لهُ، ولَوْ أنّها مَرَّتْ بِنَهَرٍ فَشَرِبَتْ ولَمْ يُرِدْ أنْ يَسْقِيَها كانَ ذٰلكَ لَهُ حَسَناتٍ. ورَجُلٌ رَبَطَها تَغَنِّياً وتَسَتُّراً وتعفُّفاً وَلم يَنْسَ حَقَّ اللهِ في رِقابِها وظُهُورِها فَهِيَ لَهُ كَذٰلكَ سِتْرٌ. ورَجُلٌ رَبَطَها فَخْراً ورِياءً ونِوَاءً لأهْلِ الإسْلامِ فَهِيَ وِزْرٌ». وسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ فَقالَ: «ما أُنْزِلَ عَلَيَّ فِيها إلّا هٰذِهِ الآيَةُ الجامِعَةُ الفاذَّةُ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾ [الزلزلة: ٧-٨]». [راجع: ٢٣٧١]

(for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allāh (i.e., paying the *Zakāt* and allowing others to use it for Allāh's sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and show-off and with the intention of harming the Muslims."

The Prophet ﷺ was asked about donkeys.(1) He replied, "Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.' " (V.99:7,8)

٣٦٤٧ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا أيُّوبُ، عَنْ مُحَمَّدٍ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: صَبَّحَ رَسُولُ اللهِ ﷺ خَيبرَ بُكْرَةً وقَدْ خَرَجُوا بالمَساحي. فَلَمَّا رَأوْهُ قالُوا: مُحَمَّدٌ والخَمِيسُ، فَأَجَالُوا إلى الحِصْنِ يَسْعَوْنَ فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ وقالَ: «اللهُ أكْبرُ خَرِبَتْ خَيْبرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». [راجع: ٣٧١]

3647. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet ﷺ they said, "Muḥammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet ﷺ raised his hands and said, "*Allāhu Akbar* (Allāh is the Most Great)! Khaibar is ruined! When we approach near to a nation, then evil will be the morning of those who had been warned."

٣٦٤٨ - حدَّثنا إبْرَاهِيمُ بنُ

3648. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I

(1) (H. 3646) Whether their owner gets a reward for taking care of them and using them for Allāh's Cause.

المُنْذِرِ: حدَّثَنا ابنُ أبي الفُدَيْكِ، عَنِ ابن أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، إنِّي سَمِعْتُ مِنْكَ حَدِيثاً كَثِيراً فأنْساهُ، قالَ ﷺ: «ابْسُطْ رِدَاءَكَ»، فَبَسَطْتُهُ فَغَرَفَ بِيَدَيْهِ فِيهِ. ثُمَّ قالَ: «ضُمَّهُ» فضَمَمْتُه فمَا نَسِيتُ حدِيثاً بَعْدُ. [راجع: ١١٨]

said, "O Allāh's Messenger! I hear many narrations from you but I forget them." He said, "Spread your covering sheet." I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, "Wrap it." I wrapped it round my body, and since then I have never forgotten a single *Ḥadīṯẖ* (narration).

صَحِيحُ البُخَارِي

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 5

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 5

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.– Riyadh.

449p., 14×21cm

ISBN: 9960-717-31-3 (set)

9960-717-36-4 (v.5)

1- Al-Hadith – Six books I- Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-36-4 (V.5)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورَيْن بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب ، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME FIVE

فهرس الجزء الخامس

62 – THE VIRTUES AND THE MERITS OF THE COMPANIONS OF THE PROPHET ﷺ

٦٢ - كتاب فضائِلِ أصحابِ النّبيّ ﷺ

(1) CHAPTER. The virtues of the Companions of the Prophet ﷺ, and any Muslim who enjoyed the company of the Prophet ﷺ or saw him, is regarded as one of his Companions.

(١) بابُ فَضَائِلِ أَصْحابِ النَّبيِّ ﷺ، ومَنْ صَحِبَ النَّبيَّ ﷺ أَوْ رَآهُ مِنَ المُسْلِمِينَ فَهُوَ مِنْ أَصْحابِهِ

3649. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "A time will come upon the people, when a group of people will fight a holy battle and it will be said, 'Is there amongst you anyone who has enjoyed the company of Allāh's Messenger ﷺ?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, 'Is there amongst you anyone who has enjoyed the company of the Companions of Allāh's Messenger ﷺ?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, 'Is there amongst you anyone who has enjoyed the company of the companions of the Companions of Allāh's Messenger ﷺ?' They will say, 'Yes.' And victory will be bestowed on them."

[See Vol.4, *Hadith* No.3594]

٣٦٤٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: حدَّثَنا أَبُو سَعِيدٍ الخُدْرِيُّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَأْتي عَلى النَّاسِ زَمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيَقُولُونَ: فِيكُمْ مَنْ صَاحَبَ رَسُولَ اللهِ ﷺ؟ فَيَقُولُونَ لَهُم: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَأْتي عَلى النَّاسِ زمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيُقالُ: هَلْ فِيكُمْ مَنْ صَاحَبَ أَصْحابَ رَسُولِ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَأْتي على النَّاسِ زَمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيُقالُ: هَلْ فِيكُم مَنْ صَاحَبَ مَنْ صاحَبَ أَصحَابَ رَسُولِ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ». [راجع: ٢٨٩٧]

3650. Narrated 'Imrān bin Ḥuṣain رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "The best of my followers are those living in my century (generation), then those coming after them and then those coming after the latter". 'Imrān added, "I do not remember whether

٣٦٥٠ - حدَّثَنا إِسحَاقُ: حدَّثَنا النَّضْرُ: أَخبرَنا شُعْبَةُ، عَنْ أَبي جَمْرَةَ: سَمِعْتُ زَهْدَمَ ابنَ مُضَرِّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بنَ حُصَينٍ

رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «خَيرُ أُمَّتِي قَرْنِي ثُمَّ الذِينَ يَلُونَهُمْ ثُمَّ الذِينَ يَلُونَهُمْ». قالَ عِمْرَانُ: فَلا أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ قَرْنَينِ أَوْ ثَلاثَةً. «ثُمَّ إِنَّ بَعْدَكُمْ قَوْماً يَشْهَدُون ولا يُسْتَشْهَدُونَ، ويَخُونُونَ ولا يُؤْتَمَنُونَ، ويَنْذُرُونَ ولا يَفُونَ، ويَظْهَرُ فِيهِمُ السِّمَنُ». [راجع: ٢٦٥١]

he mentioned two or three centuries (generations) after his century (generation), then the Prophet ﷺ added, 'There will come after you, people who will bear witness without being asked to give witness, and they will be dishonest and not trustworthy, and they will vow and will not fulfil their vows; and fatness will appear among them.'"

[See Vol. 3, *Hadith* No.2651].

٣٦٥١ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبرَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «خَيرُ النَّاسِ قرني ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذين يَلُونَهُم. ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهادَةُ أَحَدِهِمْ يَمِينَهُ ويَمِينُهُ شَهادَتَهُ». قَالَ قالَ إِبْرَاهِيمُ: وكانُوا يَضْرِبُونَنَا عَلى الشَّهادَةِ والعَهْدِ وَنَحْنُ صِغارٌ. [راجع: ٢٦٥٢]

3651. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best amongst the people are those living in my century (generation), and then those coming after them, and then those coming after the latter. Then there will come some people whose witness will precede their oaths, and their oaths will precede their witness."[1] (Ibrāhīm, a subnarrator said, "We were beaten for taking oaths by saying: 'I bear witness by the Name of Allāh' or 'by the Covenant of Allah', when we were still children.")

[See Vol. 3, footnote of *Hadīth* No.2652]

(٢) **بابُ** مَناقِبِ المُهاجِرينَ وفَضلِهِمْ

مِنْهُمْ أَبُو بَكْرٍ عَبْدُ اللهِ بنُ أَبي قُحافَةَ التَّيميُّ رَضِيَ اللهُ عَنْهُ. وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ۝٨﴾ [الحشر: ٨]. وقالَ اللهُ تَعالى: ﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ﴾ الآيــة

(2) CHAPTER. The virtues of the emigrants (i.e., *Muhājirūn*) and their merits.

Among them is Abū Bakr 'Abdullāh bin Abū Quhāfa At-Taimi.

The Statement of Allāh تعالى:

"(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and their property, seeking bounties from Allāh and to please Him. And helping Allāh (i.e. helping His religion — Islamic Monothesim), and his Messenger (Muhammad ﷺ) such are indeed the truthful (to what they say)." (V.59:8)

(1) (H. 3651) They will be ready to bear witness or take oaths (falsely) readily as required.

[التوبة: ٤٠]. وَقالَتْ عائِشَةَ وأَبُو سَعِيدٍ وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: كانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ ﷺ في الغارِ.

And also the Statement of Allāh تعالى:

"If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him... (till the end of the Verse)." (V.9:40)

'Āishah , Abū Sa'īd and Ibn 'Abbās رَضِيَ الله عَنْهُم said, "Abū Bakr was with the Prophet ﷺ in the cave (of the mountain called Ath-Thūr at Makkah)."

٣٦٥٢ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أَبي إسحاقَ، عَنِ البَراءِ قالَ: اشْتَرَى أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ من عازِبٍ رَحْلاً بِثَلاثَةَ عَشَرَ دِرْهَماً. فَقالَ أَبُو بَكْرٍ لِعازِبٍ: مُرِ البَرَاءَ فَلْيَحْمِلْ إِلَيَّ رَحلِي، فَقالَ عازِبٌ: لا، حتَّى تُحَدِّثَنا كَيْفَ صَنَعْتَ أَنْتَ ورَسُولُ اللهِ ﷺ حِينَ خَرَجْتُما مِنْ مَكَّةَ والمُشْرِكُونَ يَطْلُبُونَكُمْ؟ قالَ: ارْتَحَلْنا مِنْ مَكَّةَ، فأَحْيَيْنا أَوْ سَرَيْنا لَيْلَتَنا ويَوْمَنا حتَّى أَظْهَرْنا وقامَ قائِمُ الظَّهِيرَةِ فَرَمَيْتُ بِبَصَرِي هلْ أَرَى مِنْ ظِلٍّ فآوِيَ إِلَيْهِ؟ فإِذَا صَخْرَةٌ أَتَيْتُها، فَنَظَرْتُ بَقِيَّةَ ظِلٍّ لَها فَسَوَّيْتُهُ ثُمَّ فَرَشْتُ لِلنَّبِيِّ ﷺ فِيهِ ثُمَّ قُلْتُ لَهُ: اضْطَجِعْ يا نَبِيَّ اللهِ، فاضْطَجَعَ النَّبِيُّ ﷺ، ثُمَّ انْطَلَقْتُ أَنْظُرُ ما حَوْلِي هَلْ أَرَى مِنَ الطَّلَبِ أَحَداً؟ فإِذَا أَنا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إلى الصَّخْرَةِ، يُرِيدُ مِنْها الذِي أَرَدْنا فَسَأَلْتُهُ فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يا غُلامُ؟ فَقالَ: لِرَجُلٍ مِنْ

3652. Narrated Al-Barā': Abū Bakr رَضِيَ الله عَنْهُ bought a (camel) saddle from 'Āzib for thirteen Dirham. Abū Bakr said to 'Āzib, "Tell Al-Barā' to carry the saddle for me." 'Āzib said, "No, unless you relate to me what happened to you and Allāh's Messenger ﷺ when you left Makkah while *Al-Mushrikūn* were in search of you." Abū Bakr said, "We left Makkah and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet ﷺ in the shade and said to him, 'Lie down, O Allāh's Messenger.' So the Prophet ﷺ lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognized him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the ewe and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to

keep for Allāh's Messenger ﷺ a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet ﷺ, whom I found awake. I said to him, 'Drink, O Allāh's Messenger.' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allāh's Messenger!' He said, 'Yes.' So we set out while the people (i.e., Quraish *Mushrikūn*) were searching for us, but none found us except Surāqa bin Mālik bin Ju'shum who was riding his horse. I said, 'These are our pursuers who have found us, O Allāh's Messenger!' He said, 'Do not be sad (or afraid), surely, Allāh is with us.'"

[See Vol. 4, *Hadith* No.3615].

قُرَيْشٍ، سَمَّاهُ فَعَرَفْتُهُ فَقُلْتُ: هَلْ في غَنَمِكَ مِنْ لَبَنٍ؟ قالَ: نَعَمْ، قُلْتُ: فَهَلْ أَنْتَ حالِبٌ لَنا؟ قالَ: نَعَمْ، فأَمَرْتُهُ فاعْتَقَلَ شاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَها مِنَ الغُبارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ فَقالَ هٰكَذا ضَرَبَ إِحْدَى كَفَّيْهِ بالأُخْرَى فَحَلَبَ لي كُثْبَةً مِنْ لَبَنٍ وقَدْ جَعَلْتُ لِرَسُولِ اللهِ ﷺ إِداوَةً عَلى فَمِها خِرْقَةٌ فَصَبَبْتُ عَلى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فانْطَلَقْتُ بِهِ إِلى النَّبيِّ ﷺ فَوافَقْتُهُ قَدِ اسْتَيْقَظَ، فَقُلْتُ لَهُ: اشْرَبْ يا رَسُولَ اللهِ، فَشَرِبَ حَتَّى رَضِيتُ، ثُمَّ قُلْتُ: قَدْ آنَ الرَّحِيلُ يا رَسُولَ اللهِ؟ قالَ: «بَلى»، فارْتَحَلْنا والقَوْمُ يَطْلُبُونَنا فَلَمْ يُدْرِكْنا أَحَدٌ مِنْهُم غَيْرُ سُراقَةَ بنِ مالِكِ بنِ جُعْشُمٍ عَلى فَرَسٍ لَهُ، فَقُلْتُ: هٰذا الطَّلَبُ قَدْ لَحِقَنا يا رَسُولَ اللهِ، فَقالَ: «لا تَحْزَنْ إِنَّ اللهَ مَعَنا».

﴿تُرِيحُونَ﴾ بالعَشِيِّ ﴿تَسْرَحُونَ﴾ [النحل: ٦] بالغداةِ. [راجع: ٢٤٣٩]

3653. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: I said to the Prophet ﷺ while I was in the cave, "If any of them should look under his feet, he would see us." He said, "O Abū Bakr! What do you think of two (persons) the third of whom is Allāh?"

٣٦٥٣ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا هَمَّامٌ، عَنْ ثابِتٍ البُنانيِّ، عَنْ أَنَسٍ، عَنْ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُ قالَ: «قُلْتُ لِلنَّبيِّ ﷺ وأَنا في الغارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنا فَقالَ: ما ظَنُّكَ يا أَبا بَكْرٍ باثْنَيْنِ اللهُ ثالِثُهُما؟» [انظر: ٣٩٢٢، ٤٦٦٣]

(3) CHAPTER. The saying of the Prophet ﷺ, "Close the gates (in the Mosque), except the gate of Abū Bakr."

This is narrated by Ibn 'Abbās on the authority of the Prophet ﷺ.

(٣) بابٌ قَوْلِ النَّبِيِّ ﷺ: «سُدُّوا الأَبْوابَ إِلَّا بابَ أَبِي بَكْرٍ»

قالَهُ ابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

3654. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ addressed the people saying, "Allāh gave a choice to one of (His) slave to choose this world or what is with Him. The slave chose what is with Allāh." Abū Bakr wept, and we were astonished at his weeping caused by what the Prophet ﷺ mentioned as to a slave (of Allāh) who had been offered a choice, (we learned later on) that Allāh's Messenger ﷺ himself was the person who was given the choice, and that Abū Bakr knew more than us. Allāh's Messenger ﷺ added, "Abū Bakr has favoured me much with his company and property (wealth) more than anybody else. If I were to take a *Khalīl*[1] other than my Lord, I would have taken Abū Bakr, but the Islāmic brotherhood and friendship is sufficient. Close all the gates in the mosque except the gate of Abū Bakr."

[See Vol. 1, *Hadith* No. 466]

٣٦٥٤ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أَبُو عامِرٍ: حدَّثَنا فُلَيْحٌ قالَ: حدَّثَنِي سالِمٌ أَبُو النَّضْرِ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ رَسُولُ اللهِ ﷺ النَّاسَ وقالَ: «إِنَّ اللهَ خَيَّرَ عَبْداً بينَ الدُّنْيا وبَينَ مَا عِنْدَهُ فاخْتارَ ذٰلكَ العَبْدُ ما عِنْدَ اللهِ». قالَ: فَبَكَى أَبُو بَكْرٍ فَعَجِبْنا لِبُكائِهِ أَنْ يُخْبِرَ رَسُولُ اللهِ ﷺ عَنْ عَبْدٍ خُيِّرَ، فَكانَ رَسُولُ اللهِ ﷺ هُوَ المُخَيَّرُ وكانَ أَبُو بَكْرٍ أَعْلَمَنا، فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَمَنَّ النَّاسِ عَلَيَّ في صُحْبَتِهِ ومالِهِ أَبُو بَكْرٍ، ولَوْ كُنْتُ مُتَّخِذاً خَليلاً غَيرَ رَبِّي لاتَّخَذْتُ أَبا بَكْرٍ خَلِيلًا، ولكِنْ أُخُوَّةُ الإِسْلامِ ومَوَدَّتُهُ لا يَبْقَيَنَّ في المَسْجِدِ بابٌ إِلَّا سُدَّ إِلَّا بابُ أَبِي بَكْرٍ». [راجع: ٤٦٦]

(4) CHAPTER. The merits of Abū Bakr as next to those of the Prophet ﷺ (in excellence).

(٤) بابٌ فَضْلِ أَبِي بَكْرٍ بَعْدَ النَّبِيِّ ﷺ

3655. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: We used to compare the people as to who was better during the lifetime of Allāh's

٣٦٥٥ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا سُلَيمانُ، عَنْ يَحْيى

(1) (H. 3654) *Khalīl*: This word in Arabic means the one whose love is mixed with one's soul, it is superior than a friend or a beloved. The Prophet ﷺ had only one *Khalīl* i.e., Allāh but he had many friends.

بنِ سَعِيدٍ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نُخَيِّرُ بَينَ النَّاسِ في زَمانِ رَسُولِ اللهِ ﷺ، فَنُخَيِّرُ أَبا بكرٍ ثُمَّ عُمَرَ ثُمَّ عُثمانَ رَضِيَ اللهُ عَنْهُمْ. [انظر: ٣٦٩٨]

Messenger ﷺ. We used to regard Abū Bakr as the best, then 'Umar, and then 'Uthmān (رَضِيَ الله عنهم).

(٥) بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً خَليلاً»

(5) CHAPTER. The saying of the Prophet ﷺ: "If I were to take a *Khalīl*...".

قالَهُ أَبو سَعِيدٍ.

This is said by Abū Sa'īd.

٣٦٥٦ - حدَّثَنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ كُنْتُ مُتَّخِذاً خَليلاً لاتَّخَذْتُ أَبا بكرٍ ولكِنْ أَخِي وصاحِبي». [راجع: ٤٦٧]

3656. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "If I were to take a *Khalīl*, I would have taken Abū Bakr, but he is my brother and my companion (in Islām)."

٣٦٥٧ - حدَّثَنا مُعَلَّى بنُ أَسَدٍ ومُوسَى بنُ اسْمَاعِيلَ التبوذَكِيُّ قالا: حدَّثَنا وُهَيْبٌ، عَنْ أَيُّوبَ، وقالَ: «لَوْ كُنْتُ مُتَّخِذاً خَليلاً لاتَّخَذْتُهُ خَليلاً، ولكِنْ أُخُوَّةُ الإِسْلامِ أَفْضَلُ». [راجع: ٤٦٧]

حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ مِثْلَهُ.

3657. Narrated Ayyūb: The Prophet ﷺ said, "If I were to take a *Khalīl,* I would have taken him (i.e., Abū Bakr) as a *Khalīl*, but the Islāmic brotherhood is better."

Narrated Ayyūb as above.

٣٦٥٨ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: أَخْبَرَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ ابنِ أَبي مُلَيْكَةَ قالَ: كَتَبَ أَهْلُ الكُوفَةِ إِلى ابنِ الزُّبَيرِ في الجَدِّ فَقالَ: أَمَّا الذي قالَ رَسُولُ

3658. Narrated 'Abdullāh bin Abū Mulaika: The people of Kūfa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead, and added, "Allāh's Messenger ﷺ said,' If I were to take

a *Khalīl* from this nation, I would have taken him (i.e., Abū Bakr)'."

اللهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ هٰذِهِ الأُمَّةِ خَلِيلاً لاتَّخَذْتُهُ» أَنْزَلَهُ أَباً، يعْني أَبا بكْرٍ.

3659. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: A woman came to the Prophet ﷺ who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet ﷺ said, "If you should not find me, go to Abū Bakr."

٣٦٥٩ - حدَّثَنا الحُمَيْدِيُّ ومُحَمَّدُ بنُ عَبْدِ اللهِ قالا: حدَّثَنا إبْراهِيمُ بنُ سعْدٍ، عَنْ أَبِيهِ، عنْ مُحَمَّدِ بنِ جُبَيرِ بنِ مُطْعِمٍ، عَنْ أَبِيهِ قالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ ﷺ فأَمَرَها أَنْ تَرْجِعَ إلَيْهِ قالَتْ: أَرَأَيْتَ إنْ جِئْتُ ولَمْ أَجِدْكَ؟ كأَنَّها تَقُولُ: المَوْتَ، قالَ ﷺ: «إنْ لَمْ تَجِدِيني فَأْتِي أَبا بكْرٍ». [انظر: ٧٢٢٠، ٧٣٦٠]

3660. Narrated 'Ammār رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ and there was none with him but five slaves, two women and Abū Bakr (i.e., those were the only converts to Islām then).

٣٦٦٠ - حدَّثَني أَحْمَدُ بنُ أَبي الطَّيِّبِ: حدَّثَنا إسماعِيلُ بنُ مُجالِدٍ: حدَّثَنا بَيانُ بنُ بِشْرٍ، عَنْ وَبَرَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ هَمَّامٍ قالَ: سَمِعْتُ عَمَّاراً يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ وما معَهُ إلَّا خَمْسَةُ أَعْبُدٍ وامْرَأَتانِ وأَبُو بكْرٍ. [انظر: ٣٨٥٧]

3661. Narrated Abū Ad-Dardā' رَضِيَ اللهُ عَنْهُ: While I was sitting with the Prophet ﷺ, Abū Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet ﷺ said, "Your companion has had a quarrel." Abū Bakr greeted (the Prophet ﷺ) and said, "O Allāh's Messenger! There was something (i.e., quarrel) between me and the son of Al-Khaṭṭāb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet ﷺ said thrice, "O Abū Bakr! May Allāh forgive you." In the meanwhile,

٣٦٦١ - حدَّثَنا هِشامُ بنُ عَمَّارٍ: حدَّثَنا صَدَقَةُ بنُ خالِدٍ: حدَّثَنا زَيْدُ بنُ واقِدٍ، عَنْ بُسْرِ بنِ عُبَيْدِ اللهِ، عنْ عَائِذِ اللهِ أَبي إدْرِيسَ، عَنْ أَبي الدَّرْداءِ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ جالِساً عِنْدَ النَّبِيِّ ﷺ، إذْ أَقْبَلَ أَبُو بَكْرٍ آخِذاً بِطَرَفِ ثَوْبِهِ حتَّى أَبْدَى عنْ رُكْبَتِهِ، فَقالَ النَّبِيُّ ﷺ: «أَمَّا صاحِبُكُمْ فَقَدْ غامرَ»، فَسَلَّمَ، وقالَ يا

'Umar regretted (his refusal of Abū Bakr's excuse) and went to Abū Bakr's house and asked if Abū Bakr was there. They replied in the negative. So he came to the Prophet ﷺ and greeted him, but signs of displeasure appeared on the face of the Prophet ﷺ till Abū Bakr pittied ('Umar), so he knelt and said twice, "O Allāh's Messenger! By Allāh! I was more unjust to him (than he was to me)." The Prophet ﷺ said, "Allāh sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abū Bakr (believed in me and) said (to the people), 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abū Bakr.

رَسُولَ اللهِ: إِنَّهُ كانَ بَيْنِي وبَينَ ابْنِ الخطَّابِ شَيءٌ، فأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لي فأبى عَلَيَّ فأَقْبَلْتُ إِلَيْكَ، فقالَ: «يَغْفِرُ اللهُ لكَ يا أَبا بكْرٍ»، ثَلاثاً، ثُمَّ إِنَّ عُمَرَ نَدِمَ فأَتى مَنْزِلَ أَبي بَكْرٍ فَسأَلَ: أَثَمَّ أَبُو بكْرٍ؟ فَقالُوا: لا، فأتى إلى النَّبيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَجَعَلَ وَجْهُ النَّبِيِّ ﷺ يَتَمَعَّرُ حتَّى أَشْفَقَ أَبُو بَكْرٍ فَجَثا عَلى رُكْبَتَيْهِ فَقالَ: يا رَسُولَ اللهِ واللهِ أَنا كُنْتُ أَظْلَمَ، مَرَّتَين، فَقالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ بَعَثَني إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ، وقالَ أَبُو بكْرٍ: صَدَقَ، ووَاساني بِنَفْسِهِ ومالِهِ فَهَلْ أَنْتُمْ تارِكُو لي صَاحِبي؟» مَرَّتَينِ، فما أُوذِيَ بَعدَها. [انظر: ٤٦٤٠]

3662. Narrated 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ deputed me to lead the army of *Dhāt-as-Salāsil*. I came to him and said, "Who is the most beloved person to you?" He said, " 'Āishah." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khaṭṭāb." He then named other men.

٣٦٦٢ - حدَّثَنَا مُعَلَّى بنُ أَسَدٍ: حدَّثَنا عَبْدُ العَزيزِ بنُ المُخْتارِ قالَ: خالِدٌ الحَذَّاءُ حدَّثَنا عَنْ أَبي عُثمانَ قالَ: حَدَّثَنا عَمْرُو بنُ العاصِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ بَعَثَهُ عَلى جَيْشِ ذَاتِ السَّلاسِلِ، فأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قالَ: «عائِشَةُ»، فَقَلْتُ: مِنَ الرِّجالِ؟ فَقالَ: «أَبُوها»، فَقُلْتُ: ثُمَّ مَنْ؟ قالَ: «ثُمَّ عُمَرُ بنُ الخَطَّابِ»، فَعَدَّ رِجالاً. [انظر: ٤٣٥٨]

3663. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While a

٣٦٦٣ - حدَّثَنا أَبُو اليمانِ:

أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني أَبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوفٍ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنما رَاعٍ في غَنَمِهِ عَدَا عَلَيْهِ الذِّئْبُ فأَخَذَ مِنْها شاةً فَطَلَبَهُ الرَّاعِي فالتَفَتَ إِلَيْهِ الذِّئْبُ فَقالَ: مَنْ لَها يَوْمَ السَّبُعِ يَوْمَ لَيْسَ لَها رَاعٍ غَيري؟ وبَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً قَدْ حَمَلَ عَلَيها فالْتَفَتَتْ إِلَيْهِ فَكَلَّمَتْهُ فَقالَتْ: إِنِّي لَمْ أُخْلَقْ لِهٰذَا لٰكِنِّي خُلِقْتُ لِلحَرْثِ»، فَقالَ النَّاسُ: سُبْحانَ اللهِ! فَقالَ النَّبِيُّ ﷺ: «فإِنِّي أُومِنُ بِذٰلِكَ وأَبُو بَكْرٍ وعُمَرُ» رَضِيَ اللهُ عَنْهُما. [راجع: ٢٣٢٤]

shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd'.[1] And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose (i.e., to carry burden), but for ploughing.'" The people said, "Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so does Abū Bakr and 'Umar (رَضِيَ اللهُ عَنْهُما)."

٣٦٦٤ - حدَّثَنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني ابنُ المُسَيَّبِ: سَمِعَ أَبا

3664. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from

(1) (H. 3663) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ : Narrated Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [(*Musnad Imām Aḥmad,* in the *Musnad* of Abū Sa'īd Al-Khudrī]

هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا أنا نائمٌ رَأَيْتُنِي عَلى قَلِيبٍ عَلَيها دَلْوٌ فَنَزَعْتُ مِنْها ما شاءَ اللهُ، ثُمَّ أَخَذَها ابنُ أَبي قُحافَةَ فَنزعَ بِهَا ذَنُوباً أَوْ ذَنُوبَيْنِ وفي نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ ضَعْفَهُ. ثُمَّ اسْتَحالَتْ غَرْباً فأَخَذَها ابنُ الخَطَّابِ فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَنزعُ نَزْعَ عُمَرَ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ». [انظر: ٧٠٢١، ٧٠٢٢، ٧٤٧٥]

the well as much as Allāh wished. Then Ibn Abī Quḥāfa (i.e., Abū Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allāh forgive him, his weakness. Then the bucket turned into a very big one and Ibn Al-Khaṭṭāb took it over and I had never seen such a strong person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."

[See Vol. 9, *Ḥadīth* No.7019]

٣٦٦٥ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا مُوسَى بنُ عُقْبَةَ، عَنْ سالمِ بنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خُيلاءَ لَمْ يَنْظُرِ اللهُ إلَيْهِ يَوْمَ القِيامَةِ». فَقالَ أَبُو بكرٍ: إنَّ أَحَدَ شِقَّيْ ثَوْبي يَسْترخِي إلَّا أنْ أَتعاهَدَ ذٰلِكَ مِنْهُ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّكَ لَسْتَ تَصْنَعُ ذٰلكَ خُيلاءَ». قالَ مُوسَى: فَقُلْتُ لِسالمٍ: أَذَكَرَ عَبْدُ اللهِ «مَنْ جَرَّ إزارَهُ» قالَ: لم أَسمَعْهُ ذَكَرَ إلَّا «ثَوْبَهُ». [انظر: ٥٧٨٣، ٥٧٩١، ٦٠٦٢]

3665. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما that Allāh's Messenger ﷺ said, "Allāh will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride, etc.). Abū Bakr said, "One side of my robe slacks down unless I get very cautious about it." Allāh's Messenger ﷺ said, "But you do not do out of conceit (with pride)."

[See Vol. 7, *Ḥadīth* No.5784]

٣٦٦٦ - حدَّثَنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني حُمَيْدُ ابنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ أنَّ أَبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ

3666. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Anybody who spends two things in Allāh's Cause will be called from all the gates of Paradise, 'O Allāh's slave! This is good.' He who is amongst those who offer *Ṣalāt* (prayer) will be called from the gate of the *Ṣalāt* (prayers) (in Paradise) and he who is from

زَوْجَينِ مِنْ شَيءٍ مِنَ الأَشْياءِ في سَبِيلِ اللهِ دُعِيَ مِنْ أَبْوَابِ - يَعْني: الجَنَّةَ -: يا عَبْدَ اللهِ هذَا خَيرٌ، فَمَنْ كانَ مِنْ أَهْلِ الصَّلاةِ دُعِيَ مِنْ بابِ الصَّلاةِ، ومَنْ كانَ مِنْ أَهْلِ الجِهادِ دُعِيَ مِنْ بابِ الجِهادِ، ومَنْ كانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بابِ الصَّدَقَةِ. ومَنْ كانَ مِنْ أَهْلِ الصِّيامِ دُعِيَ مِنْ بابِ الصِّيامِ وبابِ الرَّيَّانِ». فَقالَ أَبُو بَكرٍ: مَا عَلى هذَا الذِي يُدْعَى مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، وقالَ: هَلْ يُدْعَى مِنْها كُلِّها أَحَدٌ يا رَسُولَ اللهِ؟ فَقالَ: «نَعَمْ، وأَرْجُو أَنْ تَكُونَ مِنْهُمْ يا أَبا بَكْرٍ». [راجع: ١٨٩٧]

the people of *Jihād*, will be called from the gate of *Jihād*, and he who is from those who give *Aṣ-Ṣadaqa* (charity, *Zakāt*, etc.) will be called from the gate of *Aṣ-Ṣadaqa*, and he who is amongst those who observe *Ṣaūm* (fast) will be called from the gate of *Aṣ-Ṣiyām* the gate of *Ar-Raiyān*." Abū Bakr said, "He who is called from all those gates will need nothing." He added, "Will anyone be called from all those gates, O Allāh's Messenger?" He (ﷺ) said, "Yes, and I hope you will be among those, O Abū Bakr."

٣٦٦٧ - حدَّثَنَا إسمَاعِيلُ بنُ عَبْدِ اللهِ: حدَّثَنا سُلَيْمَانُ بنُ بِلالٍ، عَنْ هِشامِ ابنِ عُرْوَةَ قَالَ: أَخْبَرَني عُرْوَةُ بنِ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ ماتَ وأَبُو بكرٍ بالسُّنحِ، قالَ إسمَاعِيلُ: تَعْني بالعالِيَةِ، فَقامَ عُمَرُ يَقُولُ: واللهِ مَا ماتَ رَسُولُ اللهِ ﷺ، قالَتْ: وقالَ عُمَرُ: واللهِ مَا كانَ يَقَعُ في نَفْسِي إلَّا ذَاكَ ولَيَبْعَثَنَّهُ اللهُ فَلَيُقَطِّعَنَّ أَيْدِيَ رِجالٍ وأَرْجُلَهُمْ. فجاءَ أَبُو بَكْرٍ فَكَشفَ عَنْ رَسُولِ اللهِ ﷺ فَقبَّلَهُ فَقَالَ: بِأَبي أَنْتَ وأُمِّي، طِبْتَ حَيًّا ومَيِّتاً، وَاللهِ الذي نَفْسِي

3667. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ died while Abū Bakr was at a place called As-Sunḥ (Al-'Ālīya), 'Umar stood up and said, "By Allāh! Allāh's Messenger ﷺ is not dead!" 'Umar (later on) said, "By Allāh! Nothing occurred to my mind except that." He said, "Verily! Allāh will resurrect him and he will cut the hands and legs of some men," Then Abū Bakr came and uncovered the face of Allāh's Messenger ﷺ, kissed him and said, "Let my mother and father be sacrificed for you, (O Allāh's Messenger), you are good (in both states), alive or dead. By Allāh in Whose Hands my soul is, Allāh will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abū Bakr spoke, 'Umar sat down.

بِيَدِهِ لا يُذِيقُكَ اللهُ المَوْتَتَيْنِ أَبَداً، ثُمَّ خَرَجَ فَقالَ: أَيُّها الحالِفُ عَلى رِسْلِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ. [راجع: ١٢٤١]

٣٦٦٨ - فَحَمِدَ اللهَ أَبُو بَكْرٍ وأَثْنَى عَلَيْهِ وقالَ: أَلا مَنْ كانَ يَعْبُدُ مُحَمَّداً فإنَّ مُحَمَّداً ﷺ قَدْ ماتَ، ومَن كانَ يَعْبُدُ اللهَ فإنَّ اللهَ حَيٌّ لا يَمُوتُ. وقالَ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾ وقالَ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾ قالَ: فَنَشَجَ النَّاسُ يَبْكُونَ، قالَ: واجْتَمَعَتِ الأَنْصارُ إلى سَعْدِ بنِ عُبادَةَ في سَقِيفَةِ بَنِي ساعِدَةَ فَقالُوا: مِنَّا أَمِيرٌ ومِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيهِمْ أَبُو بَكْرٍ وعُمَرُ بنُ الخَطَّابِ وأَبُو عُبَيْدَةَ بنُ الجَرَّاحِ. فَذَهَبَ عُمَرُ يَتَكَلَّمُ فأَسْكَتَهُ أَبُو بَكْرٍ وكانَ عُمَرُ يَقُولُ: واللهِ ما أَرَدْتُ بِذلِكَ إلَّا أَنِّي قَدْ هَيَّأْتُ كَلاماً قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لا يَبْلُغَهُ أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقالَ في كَلامِهِ: نَحْنُ الأُمَرَاءُ وأَنْتُمُ الوُزَرَاءُ. فَقالَ حُبابُ بنُ المُنْذِرِ: لا واللهِ لا نَفْعَلُ، مِنَّا أَمِيرٌ، ومِنْكُمْ أَمِيرٌ. فَقالَ أَبُو بَكْرٍ: لا، ولكِنَّا الأُمَراءُ، وأَنْتُمُ

3668. ('Ā'ishah added:) Abū Bakr praised and glorified Allāh and said, "No doubt! Whoever worshipped Muḥammad (ﷺ), then Muḥammad ﷺ is dead, but whoever worshipped Allāh, then Allāh is Alive and shall never die." Then he recited Allāh's Statement:

"Verily, you (O Muḥammad ﷺ) will die, and verily, they (too) will die." (V.39:30) He also recited: "Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him, If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful." (V.3:144)

The people wept loudly, and the *Anṣār* had assembled with Sa'd bin 'Ubāda in the shed of Banī Sā'ida. They said (to the emigrants). "There should be one *'Amīr* (ruler, leader etc.) from us and one from you." Then Abū Bakr, 'Umar bin Al-Khaṭṭāb and Abū 'Ubaida bin Al-Jarrāḥ went to them. 'Umar wanted to speak but Abū Bakr stopped him. 'Umar later on used to say, "By Allāh, I intended only to say something that appealed to me and I was afraid that Abū Bakr would not speak so well." Then Abū Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (*Anṣār*) are the ministers". Ḥubāb bin Al-Mundhir said, "No, by Allāh we won't accept this. But there must be a ruler from us and a ruler from you." Abū Bakr said, "No, we will be the rulers and you will be the

الوُزَرَاءُ، هُمْ أَوْسَطُ العَرَبِ داراً، وأَعْرَبُهُمْ أَحْساباً. فَبايِعُوا عُمَرَ ابنَ الخطّابِ أَوْ أَبا عُبَيْدَةَ بْنَ الجَرَّاحِ. فَقالَ عُمَرُ: بَلْ نُبايِعُكَ أَنْتَ فَأَنْتَ سَيِّدُنا وخَيرُنا وأَحَبُّنا إلى رَسُولِ اللهِ ﷺ. فأَخذَ عُمَرُ بِيَدِهِ فَبايَعَهُ وبايَعَهُ النَّاسُ. فَقالَ قَائِلٌ: قَتَلْتُمْ سَعْدَ بنَ عُبادَةَ، فَقالَ عُمَرُ: قَتَلَهُ اللهُ. [راجع: ١٢٤٢]

ministers, for they (i.e., Quraish) are the best family amongst the Arabs and of best origin. So you should elect either 'Umar or Abū 'Ubaida bin Al-Jarrāḥ as your ruler." 'Umar said (to Abū Bakr), "No, but we elect you, for you are our chief and the best amongst us and the most beloved from all of us to Allāh's Messenger ﷺ." So, 'Umar took Abū Bakr's hand and gave the *Bai'a* (pledge), and the people too gave the *Bai'a* to Abū Bakr. Someone said, "You have killed Sa'd bin Ubāda." 'Umar said, "Allāh has killed him."

٣٦٦٩ - وقالَ عَبْدُ اللهِ بنُ سالمٍ عَنِ الزُّبَيْدِيِّ، قالَ عَبْدُ الرَّحْمٰنِ بنُ القاسِمِ: أَخْبرَني أَبي القاسِمُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: شَخَصَ بَصَرُ النَّبِيِّ ﷺ ثُمَّ قالَ: «في الرَّفِيقِ الأَعْلى» ثَلاثاً وقَصَّ الحَدِيثَ، قالَتْ عائِشَةُ: فَمَا كانَتْ مِنْ خُطْبَتِهِما مِنْ خُطْبَةٍ إلَّا نَفَعَ اللهُ بها، لَقَد خَوَّفَ عُمَرُ النَّاسَ وإِنَّ فِيهِمْ لَنِفاقاً فَرَدَّهُمُ اللهُ بذٰلك. [راجع: ١٢٤١]

3669. 'Āishah said (in another narration): "When the Prophet ﷺ was on his death-bed) he looked up and said thrice, '(Amongst) the highest companions'." (See the Qur'ān V.4:69). 'Āishah said, "Allāh benefited the people by their (two) speeches. 'Umar frightened the people, some of whom were hypocrites whom Allāh caused to abandon Islām because of 'Umar's speech.

٣٦٧٠ - ثُمَّ لَقَدْ بَصَّرَ أَبُو بَكْرٍ النَّاسَ الهُدَى وَعَرَّفَهُمُ الحَقَّ الَّذي عَلَيهِم وخَرَجُوا بِهِ يَتْلُونَ ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾ إلى ﴿ٱلشَّـٰكِرِينَ﴾. [راجع: ١٢٤٢]

3670. Then Abū Bakr led the people to true guidance and acquainted them with the right path that they were to follow, so they went out reciting: 'Muḥammad ﷺ is no more than a Messenger and indeed many Messengers have passed away before him... (up to)... those who are grateful." (V.3:144)

٣٦٧١ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ: حدَّثنا جامِعُ بنُ أَبي رَاشِدٍ: حدَّثنا أَبُو يَعْلى، عَنْ مُحَمَّدِ بنِ الحَنَفِيَّةِ قالَ: قُلْتُ لأَبي: أَيُّ

3671. Narrated Muḥammad bin Al-Ḥanafiyya: I asked my father ('Alī bin Abī Ṭālib), "Who are the best people after Allāh's Messenger ﷺ?" He said, "Abū Bakr." I asked, "Who then?" He said, "Then 'Umar." I was afraid he would say

النَّاسِ خَيرٌ بَعْدَ رَسُولِ اللهِ ﷺ؟ قالَ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قالَ: ثُمَّ عُمَرُ. وخَشِيتُ أَنْ يَقُولَ: عُثمانُ، قُلْتُ: ثُمَّ أَنْتَ؟ قالَ: مَا أَنا إِلَّا رَجُلٌ مِنَ المُسْلِمين.

'Uthmān, so I said, "Then you?" He said, "I am only (an ordinary) man from amongst the Muslims." [See *Fath Al-Bārī*]

٣٦٧٢ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عن أبيه، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أَسْفارِهِ، حتَّى إذَا كُنَّا بالبَيْدَاءِ أَوْ بِذَاتِ الجَيْشِ انْقَطَعَ عِقْدٌ لي فأَقامَ رَسُولُ اللهِ ﷺ على التماسِهِ وأَقامَ النَّاسُ معهُ وَلَيْسُوا عَلى ماءٍ ولَيْسَ معهُمْ ماءٌ فأَتَى النَّاسُ أَبا بكْرٍ، فَقالُوا: أَلا تَرَى ما صَنَعَتْ عائِشَةُ؟ أَقامَتْ بِرَسُولِ اللهِ ﷺ وبالنَّاسِ مَعَهُ. ولَيْسُوا عَلى ماءٍ، ولَيْسَ مَعَهُمْ ماءٌ، فَجاءَ أَبُو بكْرٍ ورَسُولُ اللهِ ﷺ وَاضِعٌ رأْسَهُ عَلى فَخِذِي قَدْ نامَ فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ والنَّاسَ، ولَيْسُوا عَلى ماءٍ، ولَيْسَ مَعَهُمْ ماءٌ؟ قالَتْ: فَعاتَبَني وقالَ ما شاءَ اللهُ أَنْ يَقُولَ وجَعَلَ يَطْعُنُني بِيَدِهِ في خاصِرَتي فَلا يَمْنَعُني مِنَ التَّحَرُّكِ إِلَّا مَكانُ رَسُولِ اللهِ ﷺ عَلى فَخِذِي. فَنامَ رَسُولُ اللهِ ﷺ حَتَّى أَصْبَحَ عَلى غَيْرِ ماءٍ فأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا. فَقالَ أُسَيْدُ بنُ

3672. Narrated 'Āishah رَضِيَ اللهُ عَنها: We went out with Allāh's Messenger ﷺ on one of his journeys till we reached Al-Baidā' or Dhāt-ul-Jaish, where a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So, they went to Abū Bakr and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stop where there is no water and they have no water with them." Abū Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh, and said, "You have detained Allāh's Messenger ﷺ and the people where there is no water and they have no water." He then admonished me and said what Allāh wished him to say and pinched me at my flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger on my thigh. Allah's Messengeer ﷺ woke up when dawn broke and there was no water. Then Allāh revealed the Divine Verses of *Tayammum*, and the people performed *Tayammum*. Usaid bin Al-Ḥuḍair said, "O family of Abū Bakr! This is not the first blessings of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

[See Vol. 1, *Ḥadīth* No. 334]

الحُضَيرِ: ما هِيَ بأوَّل بَرَكَتِكُمْ يا آلَ أبي بَكْرٍ، فَقالَتْ عائِشَةُ: فَبَعَثْنا البَعِيرَ الَّذي كُنْتُ عَلَيْهِ فَوَجَدْنا العِقْدَ تَحْتَهُ.

[راجع: ٣٣٤]

3673. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not abuse my Companions, for if anyone of you spent gold equal to Uḥud (mountain) (in Allāh's Cause) it would not be equal to a *Mudd* (two-third of a kilogram) or even a half *Mudd* spent by one of them."(1)

٣٦٧٣ - حدَّثنا آدَمُ بنُ أبي إياسٍ: حدَّثنا شُعْبَةُ، عَنِ الأعمَشِ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ أبي سَعيدٍ قالَ: قالَ النَّبِيُّ ﷺ: «لا تَسُبُّوا أَصْحابي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً ما بَلَغَ مُدَّ أَحَدِهِمْ ولا نَصِيفَهُ».

تابَعَهُ جَرِيرٌ، وعَبْدُ اللهِ بنُ دَاوُدَ، وأَبُو مُعاوِيَةَ، ومُحَاضِرٌ عَنِ الأعمَشِ.

3674. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: I performed ablution in my house and then went out and said, "Today I shall stick to (or remain constantly with) Allāh's Messenger ﷺ and stay with him all this day of mine (in his service)." I went to the mosque and asked about the Prophet ﷺ. They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bi'r Arīs. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arīs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the

٣٦٧٤ - حدَّثنا مُحَمَّدُ بنُ مِسْكِينٍ أَبُو الحَسَنِ: حدَّثنا يَحْيَى بنُ حَسَّانَ: حدَّثنا سُلَيمانُ، عَنْ شَرِيكِ بنِ أَبي نَمِرٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: أَخْبَرَني أَبُو مُوسَى الأشْعَرِيُّ أَنَّهُ تَوَضَّأَ في بَيْتِهِ. ثُمَّ خرجَ فَقُلْتُ: لأَلْزَمَنَّ رَسُولَ اللهِ ﷺ ولأَكُونَنَّ مَعَهُ يَوْمِي هذا، قالَ: فَجاءَ المَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقالُوا: خَرَجَ ووَجَّهَ هاهُنا، فَخَرَجْتُ على إِثْرِهِ أَسْأَلُ عَنْهُ حتَّى دَخَلَ بِئْرَ أَرِيسٍ فَجَلَسْتُ عِنْدَ البابِ وبابُها مِنْ جَرِيدٍ

(1) (H. 3673) The Prophet's Companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.

Prophet ﷺ." Abū Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allāh's Messenger! Abū Bakr asks the permission to enter." He said, "Admit him and give him the glad tidings that he will enter Paradise." So I went out and said to Abū Bakr, "Come in, and Allāh's Messenger ﷺ gives you the glad tidings that you will enter Paradise." Abū Bakr entered and sat on the right side of Allāh's Messenger ﷺ on the built edge of the well and hung his legs in the well as the Prophet ﷺ did, and uncovered his legs. I, then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allāh wants good for so-and-so (i.e., my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, " 'Umar bin Al-Khaṭṭāb." I asked him to wait, went to Allāh's Messenger ﷺ, greeted him and said, 'Umar bin Al-Khaṭṭāb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will enter Paradise." I went to 'Umar and said, "Come in, and Allāh's Messenger ﷺ gives you glad tidings that you will enter Paradise." So, he entered and sat beside Allāh's Messenger ﷺ on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allāh wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, " 'Uthmān bin 'Affān." I asked him to wait and went to the Prophet ﷺ and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So, I went up to him and said to him, "Come in, Allāh's Messenger ﷺ gives

حتَّى قَضَى رَسُولُ اللهِ ﷺ حاجَتَهُ فَتَوَضَّأَ فَقُمْتُ إلَيْهِ، فإذَا هُو جالِسٌ عَلى بِئْرِ أَرِيسٍ وتَوَسَّطَ قُفَّها وكَشَفَ عَنْ ساقَيْهِ ودَلَّاهُما في البِئْرِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ البابِ فَقُلْتُ: لأَكُونَنَّ بَوَّاباً لِلنَّبِيِّ ﷺ اليَوْمَ. فَجاءَ أَبُو بكْرٍ فَدَفَعَ البابَ فَقُلْتُ: مَنْ هذَا؟ فَقالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلى رِسْلِكَ ثُمَّ ذَهَبْتُ، فَقُلْتُ: يا رَسُولَ اللهِ، هذَا أَبُو بكْرٍ يَسْتَأْذِنُ، فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فأَقْبَلْتُ حتَّى قُلْتُ لأَبي بكْرٍ: ادْخُلْ ورَسُولُ اللهِ ﷺ يُبَشِّرُكَ بالجَنَّةِ، فَدَخَلَ أَبُو بكْرٍ فَجلس عَنْ يَمِينِ رَسُولِ اللهِ ﷺ مَعَهُ في القُفِّ ودَلَّى رِجْلَيْهِ في البِئْرِ كما صَنَعَ النَّبِيُّ ﷺ وكَشَفَ عَنْ ساقَيْهِ. ثُمَّ رَجَعْتُ فَجلَسْتُ وقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ ويَلْحَقُنِي، فَقُلْتُ إنْ يُرِدِ اللهُ بِفُلانٍ خَيراً، يُرِيدُ أَخاه، يَأْتِ بِهِ، فإذَا إنْسانٌ يُحَرِّكُ البابَ فَقُلْتُ: مَنْ هذَا؟ فَقالَ: عُمَرُ بنُ الخَطَّابِ، فَقُلْتُ: عَلى رِسْلِكَ. ثُمَّ جِئْتُ إلى رَسُولِ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هذَا عُمَرُ بنُ الخَطَّابِ يَسْتَأْذِنُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَجِئْتُ فَقُلْتُ لَهُ: ادْخُلْ وبَشَّرَكَ رَسُولُ اللهِ ﷺ بالجنَّةِ، فَدخَلَ فَجلَسَ مَعَ رَسُولِ اللهِ ﷺ في القُفِّ

عَنْ يَسارِهِ ودَلَّى رِجْلَيْهِ في البِئْرِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إنْ يُرِدِ اللهُ بِفُلانٍ خَيراً يَأْتِ بِهِ، فَجاءَ إنْسانٌ يُحَرِّكُ البابَ، فَقُلْتُ: مَنْ هذا؟ فَقالَ: عُثمانُ بنُ عَفَّانَ. فَقُلْتُ: عَلى رِسْلِكَ، فَجِئْتُ إلى النَّبيِّ ﷺ فأَخْبَرْتُهُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصيبُهُ»، فَجِئْتُهُ فَقُلْتُ لَهُ: ادْخُلْ وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بالجَنَّةِ عَلى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ القُفَّ قَدْ مُلِئَ فَجَلَسَ وُجاهَهُ مِنَ الشِّقِّ الآخَرِ.

قالَ شَرِيكٌ: قالَ سَعِيدُ بنُ المسَيَّبِ: فأَوَّلْتُها قُبُورَهُمْ. [انظر: ٣٦٩٣، ٣٦٩٥، ٦٢٦١، ٧٠٩٧، ٧٢٦٢]

you the glad tidings of entering Paradise after a calamity that will befall you." 'Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. Sa'īd bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves."

٣٦٧٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ أَنَّ النَّبيَّ ﷺ صَعِدَ أُحُداً وأَبو بَكْرٍ وعُمَرُ وعُثمانُ فَرَجَفَ بِهِمْ فَقالَ: «اثْبُتْ أُحُدُ فإنَّما عَلَيْكَ نَبيٌّ وصِدِّيقٌ وشَهِيدَانِ». [انظر: ٣٦٨٦، ٣٦٩٧]

3675. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once climbed the mountain of Uhud with Abū Bakr, 'Umar and 'Uthmān. The mountain shook with them. The Prophet ﷺ said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a *Siddīq* and two martyrs."

٣٦٧٦ - حدَّثني أَحْمَدُ بنُ سَعِيدٍ أَبُو عَبْدِ اللهِ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: حدَّثَنا صَخْرٌ، عَنْ نافعٍ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنا على بِئْرٍ أَنْزِعُ مِنْها جاءَنِي أَبُو بَكْرٍ وعُمَرُ، فأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَينِ، وفي

3676. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While (in a dream), I was standing by a well, drawing water from it. Abū Bakr and 'Umar came to me. Abū Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allāh forgive him. Then Ibn Al-Khattāb took the bucket from Abū Bakr, and the bucket turned into a very large one in his hands. I had never seen such a strong person

amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels that knelt down there." (Wahb, a sub-narrator said, "till their camels drank and knelt down.")

نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَها ابنُ الخَطَّاب مِنْ يَدِ أبي بَكْرٍ فاسْتَحالَتْ في يَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، فَنَزَعَ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ». قالَ وَهْبٌ: العَطَنُ مَبْرَكُ الإبِلِ، يَقُولُ: حتَّى رَوِيَتِ الإبِلُ فأَناخَتْ. [راجع: ٣٦٣٤]

3677. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While I was standing amongst the people who were invoking Allāh for 'Umar bin Al-Khaṭṭāb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O 'Umar!) May Allāh bestow His Mercy on you. I always hoped that Allāh will keep you with your two companions, for I often heard Allāh's Messenger ﷺ saying, 'I, Abū Bakr and 'Umar were (somewhere). I, Abū Bakr and 'Umar did (something). I, Abū Bakr and 'Umar set out.' So I hoped that Allāh will keep you with both of them." I turned back to see that the speaker was Alī bin 'Abī Ṭālib.

٣٦٧٧ - حدَّثَنا الوَلِيدُ بنُ صَالِحٍ: حدَّثَنا عِيسَى بنُ يُونُسَ: حدَّثَنا عُمَرُ بنُ سَعِيدِ ابنِ أبي الحُسَيْنِ المَكِّيُّ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنِّي لَوَاقِفٌ في قَوْمٍ، يَدعُونَ اللهَ لِعُمَرَ بنِ الخَطَّابِ، وقَدْ وُضِعَ عَلَى سَرِيرِهِ، إذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي يَقُولُ: يَرْحَمُكَ اللهُ إنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللهُ مَعَ صَاحِبَيْكَ لأنِّي كَثِيراً مِمَّا كُنْتُ أَسمَعُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُنْتُ وأبُو بكرٍ وعُمَرُ، وفَعَلْتُ وأبُو بَكْرٍ وعُمَرُ، وانْطَلَقْتُ وأَبُو بكْرٍ وعُمَرُ». فإنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللهُ مَعَهما، فَالْتَفَتُّ فإذَا هُوَ عَلِيُّ ابنُ أَبي طالِبٍ. [انظر: ٣٦٨٥]

3678. Narrated 'Urwa bin Az-Zubair: I asked 'Abdullāh bin 'Amr, "What was the worst thing *Al-Mushrikūn*[1] did to Allāh's Messenger ﷺ?" He said, "I saw 'Uqba bin

٣٦٧٨ - حدَّثَنا مُحَمَّدُ بنُ يَزِيدَ الكُوفِيُّ: حدَّثَنا الوَلِيدُ، عَنِ الأوْزَاعِيِّ، عَنْ يَحْيَى ابنِ أبي كَثِيرٍ،

(1) (H. 3678) *Al-Mushrikūn:* Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

Abī Mu'aiṭ coming to the Prophet ﷺ while he was offering *Ṣalāt* (prayer). 'Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abū Bakr came and pulled 'Uqba away from the Prophet ﷺ and said, "Do you intend to kill a man just because he says: 'My Lord is Allāh, and he has brought forth to you the Evident Signs from your Lord?'"

عَنْ مُحَمَّدِ بنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ قالَ: سأَلْتُ عَبْدَ اللهِ بنَ عَمْرٍو عَنْ أَشَدِّ ما صَنَعَ المُشْرِكُونَ بِرَسُولِ اللهِ ﷺ، قالَ: رَأَيْتُ عُقْبَةَ بنَ أَبي مُعَيطٍ جاءَ إِلى النَّبيِّ ﷺ وهُوَ يُصَلِّي فَوَضَعَ رِداءَ في عُنُقِهِ فَخَنَقَهُ بِهَا خَنْقاً شَدِيداً فَجَاءَهُ أَبو بكْرٍ حتَّى دَفَعَهُ عَنْهُ ﷺ فَقالَ: ﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ﴾. [انظر: ٥٨٥٦، ٤٨١٥]

(6) CHAPTER. The merits of 'Umar bin Al-Khaṭṭāb Abī Ḥafṣ Al-Qurashī Al-'Adawī رَضِيَ اللهُ عَنْهُ.

(٦) بابُ مَناقِبِ عُمَرَ بنِ الخَطَّابِ أَبي حَفْصٍ القُرَشِيِّ العَدَوِيِّ رَضِيَ اللهُ عَنْهُ

3679. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaiṣā', Abū Ṭalḥa's wife. I heard footsteps. I asked, 'Who is it?' Somebody said, 'It is Bilāl.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's) *Ghaīra*[1] (and gave up the thought).'" 'Umar said, "Let my parents be sacrificed for you, O Allāh's Messenger! How dare I think of my *Ghaīra* (self-respect) being offended by you?"

٣٦٧٩ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا عَبْدُ العَزِيزِ بْنُ المَاجِشُونِ: حدَّثنا مُحَمَّدُ بنُ المُنْكدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ: «رَأَيْتُني دَخَلْتُ الجَنَّةَ فإِذَا أَنا بالرُّمَيْصاءِ امْرَأَةِ أَبي طَلْحَةَ، وسَمِعْتُ خَشْفَةً فَقُلْتُ: مَنْ هذا؟ فَقالَ: هذا بِلالٌ، ورَأَيْتُ قَصْراً بِفِنائِهِ جارِيَةٌ، فَقُلْتُ: لِمَنْ هٰذا؟ فَقالَ: لِعُمَرَ، فأَرَدْتُ أَنْ أَدْخُلَهُ فأَنْظُرَ إِلَيْهِ، فَذَكَرْتُ غَيرَتَكَ»، فَقالَ عُمَرُ: بِأَبي وأُمِّي يا رَسُولَ اللهِ أَعَلَيْكَ أَغارُ؟. [انظر: ٥٢٢٦، ٧٠٢٤]

(1) (H. 3679) *Ghaīra*: This Arabic word covers a wide meaning including self-respect, jealousy as regard women and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

٣٦٨٠ - حدَّثَنا سَعِيدُ بنُ أَبي مَرْيَمَ: أَخبرَنا اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخبرَني سَعِيدُ بنُ المُسَيَّبِ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ قالَ: «بَيْنا أَنا نائِمٌ رَأَيْتُني في الجَنَّةِ فإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلى جانِبِ قَصْرٍ فَقُلْتُ: لِمَنْ هذَا القَصْرُ؟ قالُوا: لِعُمَرَ، فَذَكَرْتُ غَيرَتَهُ فَوَلَّيْتُ مُدبِراً»، فَبَكى عُمَرُ وقالَ: أَعَلَيْكَ أَغارُ يا رَسُولَ اللهِ؟. [راجع: ٣٢٤٢]

3680. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for 'Umar.' Then I remembered 'Umar's Ghaīra (self-respect) and went away quickly." 'Umar wept and said, "O Allāh's Messenger! How dare I think of my Ghaīra being offended by you?"

٣٦٨١ - حدَّثَنا مُحَمَّدُ بنُ الصَّلْتِ أَبُو جَعْفَرٍ الكُوفِيُّ: حدَّثَنا ابنُ المُبارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَخبرَني حَمْزَةُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أَنا نائِمٌ شَرِبْتُ، يَعْني اللَّبَنَ حَتَّى أَنْظُرَ إِلى الرِّيِّ يَجْرِي في ظُفُرِي أَوْ في أَظْفارِي، ثُمَّ ناوَلْتُ عُمَرَ»، قالُوا: فَمَا أَوَّلْتَهُ يا رَسُولَ اللّهِ؟ قالَ: «العِلْمَ». [راجع: ٨٢]

3681. Narrated Hamza's father: Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself drinking (milk), and I was so contented that I noticed its (the milk) wetness coming out of my nails. Then I gave (the milk) to 'Umar." They (i.e., the Companions of the Prophet ﷺ) asked, "What have you interpreted (about the dream)?" He said, "It is (religious) knowledge."

٣٦٨٢ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ: حدَّثَنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثَنا عُبَيْدُ اللهِ قالَ: حدَّثَني أَبُو بَكْرِ بنُ سالِمٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ قالَ: «أُرِيتُ في المَنامِ أَنِّي أَنْزِعُ بِدَلوِ بَكْرَةٍ عَلى قَلِيبٍ، فَجاءَ أَبُو بَكْرٍ فَنَزَعَ

3682. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "In a dream I saw myself drawing water from a well with a bucket. Then Abū Bakr came and drew a bucket or two and there was some weakness in his drawing. May Allāh forgive him. Then 'Umar bin Al-Khaṭṭāb came and the bucket turned into a very large one in his hands. I had never seen such a strong person as him in doing such hard work. He drew so much water that the people drank to their

satisfaction and watered their camels that knelt down there."

ذَنُوباً أَوْ ذَنُوبَينِ نَزْعاً ضَعِيفاً واللهُ يَغْفِرُ لَهُ، ثُمَّ جاءَ عُمَرُ بنُ الخَطَّاب فاسْتَحالَتْ غَرْباً فَلَمْ أَرَ عَبْقَرِيّاً يَفْرِي فَرِيَّهُ حتَّى رَوِيَ النَّاسُ وضَرَبُوا بعَطَنٍ». قالَ ابنُ جُبَيرٍ: العَبْقَرِيُّ: عِتاقُ الزَّرابِيِّ. وقالَ يَحْيَى: الزَّرابِيُّ: الطَّنافِسُ لها خَمْلٌ رَقِيقٌ. ﴿مَبْثُوثَةٌ﴾: كَثِيرَةٌ. [راجع: ٣٦٣٤]

3683. Narrated Sa'd bin Abī Waqqāṣ: 'Umar bin Al-Khaṭṭāb asked permission of Allāh's Messenger ﷺ to see him while some Quraishī women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allāh's Messenger ﷺ. When 'Umar asked for the permission to enter, the women quickly put on their veils. Allāh's Messenger ﷺ allowed him to enter and 'Umar came in while Allāh's Messenger ﷺ was smiling, 'Umar said, "O Allāh's Messenger! May Allāh always keep you smiling." The Prophet ﷺ said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." 'Umar said, "O Allāh's Messenger! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O enemies of yourselves! You fear me more than you fear Allāh's Messenger ﷺ?" They replied, "Yes, for you are harsher and sterner than Allāh's Messenger ﷺ." Then Allāh's Messenger ﷺ said, "O Ibn Al-Khaṭṭāb! By Him in Whose Hands my soul is! Never does Satan find you going on a way, but he takes another way other than yours."

٣٦٨٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثَنِي أَبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ: أَخْبَرَنِي عَبْدُ الحَمِيدِ أَنَّ مُحَمَّدَ بنَ سَعدٍ أَخْبَرَهُ أَنَّ أَباهُ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الحَمِيدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ، عَنْ مُحَمَّدِ بنِ سَعْدِ بنِ أَبي وَقَّاصٍ، عَنْ أَبِيهِ قالَ: اسْتَأْذَنَ عُمَرُ عَلى رَسُولِ اللهِ ﷺ وعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ ويَسْتَكْثِرْنَهُ، عالِيَةً أَصْوَاتُهُنَّ عَلى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ فَبادَرْنَ الحِجابَ فأَذِنَ لَهُ رَسُولُ اللهِ ﷺ فَدخَلَ عُمَرُ ورَسُولُ اللهِ ﷺ يَضْحَكُ فَقالَ عُمَرُ: أَضْحَكَ اللهُ سِنَّكَ يا رَسُولَ اللهِ، فَقالَ النَّبيُّ ﷺ: «عَجِبْتُ من هٰؤُلاءِ اللَّاتي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الحِجابَ»

قالَ عُمَرُ: فأَنْتَ أَحَقُّ أَنْ يَهَبْنَ يا رَسُولَ اللهِ، ثُمَّ قالَ عُمَرُ: يا عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلا تَهَبْنَ رَسُولَ اللهِ ﷺ؟ فَقُلْنَ: نَعَمْ، أَنْتَ أَفَظُّ وأَغْلَظُ مِنْ رَسُولِ اللهِ ﷺ. فَقالَ رَسُولُ اللهِ ﷺ: «إِيهاً يا ابنَ الخَطَّابِ، والذي نَفْسِي بِيَدِهِ ما لَقِيَكَ الشَّيْطانُ سالِكاً فَجّاً قَطُّ إِلَّا سَلَكَ فَجّاً غَيْرَ فَجِّكَ». [راجع: ٣٢٩٤]

٣٦٨٤ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ إِسماعِيلَ: حدَّثَنا قَيْسٌ قالَ: قالَ عَبْدُ اللهِ: ما زِلنا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ. [انظر: ٣٨٦٣]

3684. Narrated 'Abdullāh: We have been powerful since 'Umar embraced Islām.

٣٦٨٥ - حدَّثنا عَبْدانُ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا عُمَرُ بنُ سَعِيدٍ، عَنِ ابنِ أَبي مُلَيْكَةَ: أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ عَلى سَرِيرِهِ فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ ويُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ وأَنا فِيهِمْ، فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ آخِذٌ مَنْكِبِي فإِذا عَلِيُّ بنُ أَبي طالِبٍ فَتَرَحَّمَ عَلى عُمَرَ وقالَ: ما خَلَّفْتَ أَحَداً أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وايْمُ اللهِ إِنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللهُ مَعَ صاحِبَيْكَ. وحَسِبْتُ أَنِّي كُنْتُ كَثِيراً أَسْمَعُ النَّبِيَّ ﷺ يَقُولُ: «ذَهَبْتُ أَنا وأَبُو بَكْرٍ وعُمَرُ. وَدَخَلْتُ أَنا وأَبُو بَكْرٍ وعُمَرُ.

3685. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When (the dead body of) 'Umar was put on his deathbed, the people gathered around him and invoked (Allāh) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Alī bin Abī Ṭālib. 'Alī invoked Allāh's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allāh with more than I like your deeds. By Allāh! I always thought that Allāh would keep you with your two companions, for very often I used to hear the Prophet ﷺ saying, 'I, Abū Bakr and 'Umar went (somewhere); I, Abū Bakr and 'Umar entered (somewhere); and I, Abū Bakr and 'Umar went out'."

وخَرَجْتُ أَنا وأَبُو بكرٍ وعُمَرُ».

[راجع: ٣٦٧٧]

٣٦٨٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ قَالَ وقالَ لي خَلِيفَةُ: حدَّثَنا مُحَمَّدُ بنُ سَوَاءٍ وكَهْمَسُ ابنُ المِنْهالِ قالا: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: صَعِدَ النَّبِيُّ ﷺ إِلى أُحُداً ومَعَهُ أَبُو بَكْرٍ وعُمَرُ وعُثْمانُ فَرَجَفَ بِهِمْ فَضَرَبَهُ بِرِجْلِهِ وَقالَ: «اثْبُتْ أُحُدُ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

[راجع: ٣٦٧٥]

3686. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ascended the mountain of Uḥud and he was accompanied by Abū Bakr, 'Umar and 'Uthmān. The mountain shook beneath them. The Prophet ﷺ struck it with his foot and said, "O Uḥud! Be firm, for on you there is none but a Prophet, a *Siddīq* and two martyrs."

٣٦٨٧ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ قالَ: حدَّثَني ابنُ وهْبٍ قالَ: حدَّثَني عُمَرُ هُوَ ابنُ مُحَمَّدٍ، أَنَّ زَيْدَ بنَ أَسلَمَ حدَّثَهُ عَنْ أَبِيهِ قالَ: سَأَلَني ابنُ عُمَرَ عَنْ بَعْض شَأنِهِ يَعْنِي عُمَرَ فَأَخْبَرْتُهُ فَقالَ: مَا رَأَيْتُ أَحَداً قَطُّ بَعْدَ رَسُولِ اللهِ ﷺ مِنْ حِين قُبِضَ كانَ أَجَدَّ وأَجْوَدَ حتَّى انْتَهى مِنْ عُمَرَ بنِ الخَطَّاب.

3687. Narrated Aslam: Ibn 'Umar asked me about some matters concerning 'Umar. He said, "Since Allāh's Messenger ﷺ died, I have never seen anybody more serious, hard working and generous than 'Umar bin Al-Khaṭṭāb (till the end of his life)."

٣٦٨٨ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً سأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، فَقالَ: مَتى السَّاعَةُ؟ قالَ: «ومَاذَا أَعْدَدْتَ لهَا؟» قالَ: لا شَيْءَ، إِلَّا

3688. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ about the Hour (i.e., Day of Judgement) saying, "When will the Hour be?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "Nothing, except that I love Allāh and His Messenger ﷺ." The Prophet ﷺ said, "You will be with those whom you love." We had never been so glad as we were on hearing that

أَنِّي أُحِبُّ اللهَ ورَسُولَهُ ﷺ، فَقالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قالَ أَنَسٌ: فَمَا فَرِحْنا بِشَيْءٍ فَرَحَنا بِقَوْلِ النَّبِيِّ ﷺ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قالَ أَنَسٌ: فَأَنا أُحِبُّ النَّبِيَّ ﷺ وأَبا بَكْرٍ وعُمَرَ وأَرْجو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ وإِنْ لَمْ أَعمَلْ بِمِثْلِ أَعمالِهِم. [انظر: ٦١٦٧، ٦١٧١، ٧١٥٣]

saying of the Prophet ﷺ, i.e., "You will be with those whom you love." Hence, I love the Prophet ﷺ, Abū Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

٣٦٨٩ - حَدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعدٍ، عَنْ أَبِيهِ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَقَدْ كانَ فِيما قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، فإِنْ يَكُنْ في أُمَّتِي أَحَدٌ فإِنَّهُ عُمَرُ». زادَ زَكَرِيا بنُ أَبي زائِدَةَ، عَنْ سَعْدٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لَقَدْ كانَ فِيمَن كانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجالٌ يُكَلَّمُونَ مِنْ غَيرِ أَنْ يَكُونُوا أَنْبياءَ، فإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ».

قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: «مِنْ نَبِيٍّ ولا مُحَدَّثٍ». [راجع: ٣٤٦٩]

3689. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Among the nations (who lived) before you there were *Muhaddathūn* (people who were inspired, though they were not Prophets). And if there is any of such a person amongst my followers, it is 'Umar."

Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Among the nation (who lived) before you from Banī Isrāel, there were men who used to be inspired with guidance, though they were not Prophets, and if there is any of such persons amongst my followers, it is 'Umar."

٣٦٩٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنا عُقَيْلٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيد بنِ المُسَيَّبِ وأَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ قالا: سَمِعْنا أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَما

3690. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will be its guard on the day of wild animals when it will have no shepherd except I?'" The people said,

"Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so do Abū Bakr and 'Umar," although Abū Bakr and 'Umar were not present there (at the place of the event).[1] (See H. 2324, 3471 and 3663)

رَاعٍ فِي غَنَمِهِ عَدَا الذِّئْبُ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهَا حَتَّى اسْتَنْقَذَهَا فَالْتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبُعِ؟ لَيْسَ لَهَا رَاعٍ غَيْرِي». فَقَالَ النَّاسُ: سُبْحَانَ اللهِ، فَقَالَ النَّبِيُّ ﷺ: «فَإِنِّي أُومِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ». وَمَا ثَمَّ أَبُو بَكْرٍ وَعُمَرُ.
[راجع: ٢٣٢٤]

3691. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, (some) people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their (chests), and some were a bit longer. Then there passed before me 'Umar and his shirt was so long that he was dragging it." They asked, "What have you interpreted it, O Allāh's Messenger?" He said, "Religion."

٣٦٩١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ ابْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَيَّ وَعَلَيْهِمْ قُمُصٌ فَمِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذٰلِكَ. وَعُرِضَ عَلَيَّ عُمَرُ

(1) (H. 3690) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ (Vol. 3): Narrated Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ﷺ ordered for the proclamation of a congregational prayer (صلاة جامعه), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hand the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. (*Musnad* of Ahmad, *Musnad Abi Sa'īd Al-Khudri*).

وعَلَيْهِ قَمِيصٌ اجترَّهُ»، قالُوا: فَما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «الدِّينُ».

[راجع: ٢٣]

٣٦٩٢ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثنا إسماعِيلُ بنُ إبْرَاهِيمَ: حدَّثنا أيُّوبُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ ابنِ مخْرَمَةَ قالَ: لمَّا طُعِنَ عُمَرُ جَعَلَ يألَمُ، فقالَ لهُ ابنُ عَبَّاسٍ، وكأنَّهُ يُجزِّعُهُ: يا أميرَ المُؤْمِنِينَ ولَئِنْ كانَ ذَاكَ لَقَدْ صَحِبْتَ رَسُولَ اللهِ ﷺ فأحْسَنْتَ صُحْبَتَهُ ثُمَّ فارَقْتَ وهُوَ عَنْكَ رَاضٍ. ثُمَّ صَحِبْتَ أبا بكْرٍ فأحْسَنْتَ صُحْبَتَهُ، ثُمَّ فارَقْتَ وهُوَ عَنْكَ رَاضٍ. ثُمَّ صَحِبْتَ صَحَبَتَهُمْ فأحْسَنْتَ صُحْبَتَهُمْ. ولَئِنْ فارَقْتَهُمْ لَتُفارِقَنَّهُمْ وهُمْ عَنْكَ رَاضُونَ. قالَ: أمَّا ما ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ اللهِ ﷺ ورِضَاهُ فإنَّ ذلِكَ مَنٌّ مِنَ اللهِ تَعالى مَنَّ بهِ عَليَّ. وأمَّا ما ذَكَرْتَ مِنْ صُحْبَةِ أبي بَكْرٍ ورِضَاهُ فإنَّما ذلِكَ مَنٌّ مِنَ اللهِ جَلَّ ذِكْرُهُ مَنَّ بهِ عَليَّ، وأمَّا ما تَرَى مِنْ جَزَعي فهُوَ مِنْ أجلِكَ، ومِنْ أجْلِ أصْحابِكَ، واللهِ لَوْ أنَّ لي طِلاعَ الأرْضِ ذَهَباً، لافْتَدَيْتُ بهِ مِنْ عَذَابِ اللهِ عَزَّ وجَلَّ قَبْلَ أنْ أراهُ.

قالَ حَمَّادُ بنُ زَيْدٍ: حدَّثنا أيُّوبُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ: دَخَلْتُ على عُمَرَ. بهذا.

3692. Narrated Al-Miswar bin Makhrama: When 'Umar was stabbed, he showed signs of agony. Ibn 'Abbās, as if intending to encourage 'Umar, said to him, "O chief of the believers! Never mind what has happened to you, you have been in the company of Allāh's Messenger ﷺ and you kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of Abū Bakr and kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." 'Umar said, (to Ibn 'Abbās), "As for what you have said about the company of Allāh's Messenger ﷺ and his being pleased with me, it is a favour, Allāh تعالى did to me; and as for what you have said about the company of Abū Bakr and his being pleased with me, it is a favour, Allāh جَلَّ ذِكْرُهُ did to me; and concerning my impatience which you see, is because of you and your companions. By Allāh! If (at all) I had gold equal to the earth (quantity), I would have ransomed myself with it from the punishment of Allāh عَزَّ وجَلَّ before I meet Him."

3693. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: While I was with the Prophet ﷺ in one of the gardens f Al-Madīna, a man came and asked me to open the gate. The Prophet ﷺ said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abū Bakr. I informed him of the glad tidings the Prophet ﷺ had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) and give him the glad tiding of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet ﷺ had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate . The Prophet ﷺ said to me, "Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān. I informed him of what Allāh's Messenger ﷺ had said. He praised and thanked Allāh and said, "It is Allāh Whose Help I seek."

٣٦٩٣ - حدَّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا أبُو أُسامَةَ قالَ: حدَّثني عُثمانُ بنُ غِياثٍ: حدَّثنا أبُو عُثمانَ النَّهْدِيُّ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في حائِطٍ مِنْ حِيطانِ المَدِينَةِ فجاءَ رَجُلٌ فاسْتَفْتَحَ فَقالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَفَتَحْتُ لَهُ، فإذَا هُوَ أَبُو بَكْرٍ فَبَشَّرْتُهُ بما قالَ النَّبِيُّ ﷺ فَحَمِدَ اللهَ. ثُمَّ جاءَ رَجُلٌ فاسْتَفْتَحَ فَقالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَفَتَحْتُ لَهُ، فإذَا هُوَ عُمَرُ فأَخْبَرْتُهُ بما قالَ النَّبِيُّ ﷺ فَحَمِدَ اللهَ. ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقالَ لي: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصِيبُهُ»، فإذَا عُثمانُ فأَخْبَرْتُهُ بما قالَ رَسُولُ اللهِ ﷺ فَحَمِدَ اللهَ ثُمَّ قالَ: اللهُ المُسْتَعانُ. [راجع: ٣٦٧٤]

3694. Narrated 'Abdullāh bin Hishām: We were with the Prophet ﷺ while he was holding 'Umar bin Al-Khaṭṭāb by the hand.

٣٦٩٤ - حدَّثنا يَحْيَى بنُ سُلَيمانَ قالَ: حدَّثني ابنُ وَهْبٍ قالَ: أَخْبَرَني حَيْوَةُ قالَ: حدَّثني أَبُو عَقِيلٍ زُهْرَةُ بنُ مَعْبَدٍ أنَّهُ سَمعَ جَدَّهُ عَبْدَ اللهِ بنَ هِشامٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وهُوَ آخِذٌ بِيَدِ عُمَرَ بنِ الخَطَّابِ. [انظر: ٦٢٦٤، ٦٦٣٢]

(7) CHAPTER. The virtues of 'Uthmān bin 'Affān Abī 'Amr Al-Qurashī رَضِيَ اللهُ عَنْهُ.

(٧) بابُ مَناقِبِ عُثمانَ بنِ عَفَّانَ أَبي عَمْرٍو القُرَشِيِّ رَضِيَ اللهُ عَنْهُ

The Prophet ﷺ said, "He who digs the well of Rūma will have Paradise." 'Uthmān dug it. He also said, "He who equips the

وقالَ النَّبِيُّ ﷺ: «مَنْ يَحْفِرْ بِئْرَ رُومَةَ فَلَهُ الجَنَّةُ»، فَحَفَرَها عُثمانُ.

army of *Al-'Usra* (i.e., *Ghazwā* of Tabūk) will have Paradise." 'Uthmān equipped it.

وقال: «مَنْ جَهَّزَ جَيْشَ العُسْرَةِ فَلَهُ الجَنَّةُ»، فَجَهَّزَهُ عُثمانُ.

3695. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abū Bakr. Another man came and asked the permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. Then another man came, asking the permission to enter. The Prophet ﷺ kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān bin 'Affān. ('Āṣim, in another narration said that the Prophet ﷺ was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when 'Uthmān entered, he covered them).

٣٦٩٥ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبي عُثمانَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبيَّ ﷺ دَخَلَ حائِطاً وأَمَرَني بِحِفْظِ بابِ الحَائِطِ فَجاءَ رَجُلٌ يَسْتَأْذِنُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فإِذَا أَبُو بكْرٍ. ثُمَّ جاءَ آخَرُ يَسْتَأْذِنُ فَقالَ: «ائذنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فإِذَا عُمَرُ. ثُمَّ جاءَ آخَرُ يَسْتَأْذِنُ فَسَكَتَ هُنَيْهَةً ثُمَّ قالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى سَتُصِيبُهُ»، فإِذَا عُثمانُ بنُ عَفَّانَ. [راجع: ٣٦٧٤]

قالَ حَمَّادٌ: وحدَّثنا عاصِمٌ الأَحْوَلُ وعَليُّ بنُ الحَكَمِ: سَمِعَا أَبا عُثمانَ يُحَدِّثُ عَنْ أَبي مُوسَى بِنَحْوِهِ. وزَادَ فِيهِ عاصِمٌ أَنَّ النَّبيَّ ﷺ كانَ قاعِداً في مَكانٍ فِيهِ ماءٌ قَدْ كَشَفَ عَنْ رُكْبَتَيْهِ أَوْ رُكْبتِهِ فَلَمَّا دَخَلَ عُثمانُ غَطَّاها.

3696. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār: Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth said (to me), "What forbids you to talk to 'Uthmān about his brother Al-Walīd because people have talked much about him?" So, I went to 'Uthmān and when he went out for *Salāt* (prayer) I said (to him), "I have something to say to you and it is a piece

٣٦٩٦ - حدَّثني أَحْمَدُ بنُ شَبِيبِ بنِ سَعِيدٍ: حدَّثني أَبي عَنْ يُونُسَ: قالَ ابنُ شِهابٍ: أَخْبرَني عُرْوَةُ أَنَّ عُبَيْدَ اللهِ بنَ عَدِيِّ بنِ الخيارِ أَخْبرَهُ: أَنَّ المِسْوَرَ بنَ مَخْرَمَةَ وعَبْدَ الرَّحْمٰنِ بنَ الأَسْوَدِ بنِ عَبْدِ يَغُوثَ قالا: ما

of advice for you." 'Uthmān said, "O man, from you." (Ma'mar said: I see that he said, "I seek refuge with Allāh from you.") So I left him and went to them. Then the messenger of 'Uthmān came and I went to him (i.e., 'Uthmān), 'Uthmān asked, "What is your advice?" I replied, "Allāh sent Muhammad ﷺ with the Truth, and revealed the Divine Book (i.e., the Qur'ān) to him, and you were amongst those who followed Allāh and His Messenger, and you participated in the two emigrations (to Ethiopia and to Al-Madīna) and enjoyed the company of Allāh's Messenger ﷺ and saw his way. No doubt, the people are talking much about Al-Walīd." 'Uthmān said, "Did you receive your knowledge directly from Allāh's Messenger ﷺ?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." 'Uthmān said, "*Amma Ba'du*" (then after), Allāh sent Muhammad ﷺ with the Truth, and I was amongst those who followed Allāh and His Messenger and I believed in whatever he (i.e., the Prophet ﷺ) was sent with, and participated in two emigrations, as you have said, and I enjoyed the company of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh! I never disobeyed him, nor did I cheat him till Allāh took him unto Him. Then I treated Abū Bakr and then 'Umar similarly and then I was made caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walīd, if Allāh will, I shall deal with him according to what is right." Then he called 'Alī and ordered him to flog him, and 'Alī flogged him (i.e., Al-Walīd) eighty lashes.

يمْنَعُكَ أَنْ تُكَلِّمَ عُثمانَ لأَخِيهِ الوَلِيدِ فَقَدْ أَكْثَرَ النَّاسُ فِيهِ؟ فَقَصَدْتُ لِعُثمانَ حتَّى خَرَجَ إلى الصَّلاةِ. قُلْتُ: إنَّ لي إلَيْكَ حاجَةً وهيَ نَصِيحَةٌ لكَ. قالَ: يا أيُّها المَرْءُ مِنْكَ - قالَ مَعْمَرٌ: أُراهُ قالَ: أعُوذُ باللهِ مِنْكَ - فانْصَرَفْتُ فَرَجَعْتُ إلَيهِما إذْ جاءَ رَسُولُ عُثمانَ فأتَيْتُهُ. فَقالَ: ما نَصِيحَتُكَ؟ فَقُلْتُ: إنَّ اللهَ سُبْحانَه بَعَثَ مُحَمَّداً ﷺ بالحَقِّ وأنْزَلَ عَلَيْهِ الكِتابَ وكُنْتَ مِمَّنِ اسْتَجابَ للهِ ولِرَسُولِهِ ﷺ فَهاجَرْتَ الهِجْرَتَينِ، وصَحِبْتَ رَسُولَ اللهِ ﷺ ورَأَيْتَ هَدْيَهُ. وقَدْ أَكْثَرَ النَّاسُ في شَأْنِ الوَلِيدِ، قالَ: أَدْرَكْتَ رَسُولَ اللهِ ﷺ؟ قُلْتُ: لا، ولكِنْ خَلَصَ إلَيَّ مِنْ عِلْمِهِ ما يَخْلُصُ إلى العَذْراءِ في سِتْرِها. قالَ: أمَّا بَعْدُ فإنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بالحَقِّ، فَكُنْتُ مِمَّنِ اسْتَجابَ للهِ ولِرَسُولِهِ ﷺ وآمَنْتُ بِما بُعِثَ بِهِ وهاجَرْتُ الهِجْرَتَينِ كما قُلْتَ، وصَحِبْتُ رَسُولَ اللهِ ﷺ وبايَعْتُهُ فَواللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ حتَّى تَوَفَّاهُ اللهُ. ثُمَّ أبُو بَكْرٍ مِثْلُهُ ثُمَّ عُمَرُ مِثْلُهُ ثُمَّ اسْتُخْلِفْتُ، أَفَلَيْسَ لي مِنَ الحَقِّ مِثْلُ الذي لَهُمْ؟ قُلْتُ: بَلى. قالَ: فَما هٰذِهِ الأحادِيثُ التي تَبْلُغُني عَنْكُمْ؟ أمَّا ما ذَكَرْتَ مِنْ شَأْنِ

الوَلِيدِ فَسَنأْخُذُ فِيهِ بالحَقِّ إنْ شاءَ اللهُ تعالى. ثُمَّ دَعا عَلِيّاً فأَمَرَهُ أَنْ يَجْلِدَ فَجَلَدَهُ ثَمانِينَ. [انظر: ٣٨٧٢، ٣٩٢٧]

3697. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān and it shook. Allāh's Messenger ﷺ said, "Be calm, O Uḥud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Ṣiddīq* and two martyrs." (The two martyrs were 'Umar and 'Uthmān) (See *Ḥadīth* No.3675)

٣٦٩٧ - **حدَّثَنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ قالَ: صَعِدَ رَسُولُ اللهِ ﷺ أُحُداً ومَعَهُ أَبُو بَكْرٍ وعُمَرُ وعُثمانُ فَرَجَفَ فَقالَ: «اسْكُنْ أُحُدُ - أَظُنُّهُ ضَرَبَهُ بِرِجْلِهِ - فَلَيْسَ عَلَيْكَ إلَّا نَبِيٌّ وصِدِّيقٌ وشَهِيدَانِ». [راجع: ٣٦٧٥]

3698. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During the lifetime of the Prophet ﷺ we considered nobody as equal to Abū Bakr and then 'Umar and then 'Uthmān (coming next to him in superiority), and then we used not to differentiate between the Companions of the Prophet ﷺ.

٣٦٩٨ - **حدَّثَني** مُحَمَّدُ بنُ حاتِمِ بنِ بَزِيعٍ: حدَّثنا شاذانُ: حدَّثنا عَبْدُ العَزِيزِ ابنُ أَبي سَلَمَةَ المَاجِشونُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا في زَمَنِ النَّبيِّ ﷺ لا نَعْدِلُ بأَبي بَكْرٍ أَحَداً، ثُمَّ عُمَرَ ثُمَّ عُثمانَ، ثُمَّ نَتْرُكُ أَصْحابَ النَّبيِّ ﷺ لا نُفاضِلُ بَيْنَهُمْ. [راجع: ٣٦٥٥، ٣١٣٠]

تابَعَهُ عَبْدُ اللهِ بنُ صالِحٍ عَنْ عَبْدِ العَزِيزِ.

3699. Narrated 'Uthmān, the son of Mauhab: An Egyptian who came and performed the *Ḥajj* (pilgrimage) to the House (Ka'bah at Makkah) saw some people sitting. He enquired, "Who are these people?" Somebody said, "They are the Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is 'Abdullāh bin 'Umar." He said, "O

٣٦٩٩ - **حدَّثَنا** مُوسَى: حدَّثنا أَبُو عَوانَةَ: حدَّثَنا عُثمانُ هُوَ ابنُ مَوْهَبٍ قالَ: جاءَ رَجُلٌ مِنْ أَهْلِ مِصْرَ وَحَجَّ البَيْتَ فَرَأى قَوْماً جُلُوساً فَقالَ: مَنْ هٰؤلاءِ القَوْمُ؟ قالَ: هٰؤلاءِ قُرَيْشٌ، قالَ: فَمَنِ الشَّيْخُ فِيهِمْ؟

Ibn 'Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthmān fled away on the day (of the battle) of Uḥud?" Ibn 'Umar said, "Yes." The (Egyptian) man said, "Do you know that 'Uthmān was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man said, "Do you know that he failed to attend *Ar-Riḍwān* Pledge and did not witness it (i.e., *Ḥudaibiya* Pledge)?" Ibn 'Umar said, "Yes." The man said, "*Allāhu Akbar!*" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uḥud, I testify that Allāh has excused him and forgiven him; and as for his absence from the (battle of) Badr, it was due to the fact that the daughter of Allāh's Messenger ﷺ was his wife and she was sick then, Allāh's Messenger ﷺ said to him, 'You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from *Ar-Riḍwān* Pledge, had there been any person in Makkah more respectable than 'Uthmān (to be sent as a representative), Allāh's Messenger ﷺ would have sent him instead of him. No doubt, Allāh's Messenger ﷺ had sent him, and the incident of *Ar-Riḍwān* Pledge happened after 'Uthmān had gone to Makkah. Allāh's Messenger ﷺ held out his right hand saying, 'This is 'Uthmān's hand.' He stroke his (other) hand with it saying, 'This (pledge) is on behalf of 'Uthmān.'" Then Ibn 'Umar said to the man, "Bear (these) excuses in mind with you."(1)

Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān

قالُوا: عَبْدُ اللهِ بنُ عُمَرَ. قالَ: يا ابنَ عُمَرَ، إنِّي سائِلُكَ عَنْ شَيْءٍ فَحَدِّثْني عَنْهُ هَلْ تَعْلَمُ أَنَّ عُثمانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ، فَقالَ: تَعْلَمُ أنَّهُ تَغَيَّبَ عَنْ بَدْرٍ ولَمْ يَشْهَدْ؟ قالَ: نَعَمْ، قَالَ الرَّجُلُ: هَلْ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ، قالَ: اللهُ أكبرُ. قالَ ابنُ عُمَرَ: تَعالَ أُبَيِّنْ لكَ. أَمَّا فِرارُهُ يَوْمَ أُحُدٍ، فأَشْهَدُ أَنَّ اللهَ عَفا عَنْهُ وغَفَرَ لَهُ. وأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فإنَّهُ كانَ تَحْتَهُ بِنْتُ رَسُولِ اللهِ ﷺ وكانَتْ مَرِيضَةً. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «إنَّ لكَ أَجْرَ رَجُلٍ مِمَّن شَهِدَ بَدْراً وسَهْمَهُ». وأَمَّا تَغَيُّبُهُ عنْ بَيْعَةِ الرِّضْوانِ فَلَوْ كانَ أَحَدٌ أعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثمانَ لَبَعَثَهُ مَكانَهُ، فَبَعَثَ رَسُولُ اللهِ ﷺ عُثمانَ وكانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَما ذَهَبَ عُثمانُ إلى مَكَّةَ، فَقالَ رَسُولُ اللهِ ﷺ بِيَدِهِ اليُمْنَى: «هذِهِ يَدُ عُثمانَ»، فَضَرَبَ بِها عَلى يَدِهِ فَقالَ: «هذِهِ لِعُثمانَ». فَقالَ لَهُ ابنُ عُمَرَ: اذْهَبْ بِها الآنَ مَعَكَ.

حَدَّثَنا مُسدد حَدَّثَنا يَحيي عَن سعيد عن قتادة أن أنسا رَضِيَ اللهُ عَنْهُ حَدَّثَهُمْ قَالَ صَعِدَ رَسُولُ اللهِ ﷺ

(1) (H. 3699) Ibn 'Umar agreed that 'Uthmān had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that 'Uthmān was no longer to blame for that.

أحداً وَمَعَهُ أَبُو بكر وعُمَرُ وَعُثْمَان فَرَجَفَ فَقَالَ اسْكُن أحد أَظُنّهُ ضَرَبَهُ بِرِجْلِهِ فَلَيْسَ عَلَيْكَ إِلَّا نبيّ وَصَديق وَشَهِيْدَانِ .

and it shook. Allāh's Messenger ﷺ said, "Be calm, O Uhud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Siddiq*, and two martyrs."

(٨) بابُ قِصَّةِ البَيْعَةِ والاتِّفاقِ عَلى عُثمانَ بنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ. وَفيه مَقْتَلُ عُمَرَ بنِ الخطَّابِ رَضِيَ اللهُ عَنْهُ.

(8) CHAPTER. The story of the *Bai'a* (pledge) (after 'Umar) and the unanimous election of 'Uthmān bin 'Affān as a caliph.

٣٧٠٠ - حدَّثَنا مُوسَى بنُ إِسمَاعِيلَ: حدَّثَنا أَبُو عَوَانَة، عَنْ حُصَينٍ، عَن عَمْرِو بنِ مَيْمُونٍ قالَ: رَأَيْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَبْلَ أَنْ يُصَابَ بِأَيَّامٍ بالمَدِينَةِ وَوقَفَ عَلى حُذَيْفَةَ بنِ اليمانِ وعُثمانَ بنِ حُنَيْفٍ، قالَ: كَيْفَ فَعَلْتُما؟ أَتخافانِ أَنْ تَكُونا قَدْ حَمَّلْتُما الأَرْضَ ما لا تُطِيقُ؟ قالا: حَمَّلْناها أَمْراً هِيَ لَهُ مُطِيقَةٌ، ما فِيْها كَبِيرُ فَضْلٍ. قالَ: انْظُرَا أَنْ تَكُونا حَمَّلْتُما الأَرْضَ ما لا تُطِيقُ، قالَ: قالا: لا، فَقالَ عُمَرُ: لَئِنْ سَلَّمَني اللهُ تَعَالَى لأَدَعَنَّ أَرَامِلَ أَهْلِ العِرَاقِ لا يَحْتَجْنَ إِلى رَجُلٍ بَعدِي أَبَداً، قالَ: فَمَا أَتَتْ عَلَيْهِ إِلَّا رَابِعَةٌ حَتَّى أُصِيبَ، قالَ: إِنِّي لَقائِمٌ، ما بَيْني وبَيْنَهُ إِلَّا عَبْدُ اللهِ بنُ عَبَّاسٍ غَدَاةَ أُصِيبَ وكانَ إِذا مَرَّ بَينَ الصَّفَّينِ قالَ: اسْتَوُوا، حَتَّى إِذَا لَمْ يَرَ فِيهِنَّ خَلَلاً تَقَدَّمَ فَكَبَّرَ، ورُبَّما قَرَأَ بِسُورَةِ

3700. Narrated 'Amr bin Maimūn: I saw 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ a few days before he was stabbed in Al-Madīna. He was standing with Hudhaifa bin Al-Yamān and 'Uthmān bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land [of As-Swad (i.e., 'Irāq)] than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." 'Umar added, "If Allāh should keep me alive I will let the widows of 'Irāq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e., 'Umar) except 'Abdullāh bin 'Abbās. Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the *Salāt* (prayer) with *Takbīr*. He would recite *Sūrat Yūsuf* or *An-Nahl* or the like in the first *Rak'a* so that the people may have the time to join the *Salāt* (prayer). As soon as he said *Takbīr*, I heard him saying, "The dog has killed or eaten me," at the time he (i.e., the murderer) stabbed him. A non-Arab

يُوسُفَ أَوِ النَّحْلِ أَوْ نَحْوِ ذٰلِكَ في الرَّكْعَةِ الأُولى حتَّى يَجْتَمِعَ النَّاسُ. فما هُوَ إلَّا أَنْ كَبَّرَ فَسَمِعْتُهُ يَقُولُ: قَتَلَنِي أَوْ أَكَلَنِي الكَلْبُ، حِينَ طَعَنَهُ، فَطارَ العِلْجُ بِسِكِّينٍ ذاتِ طَرَفَيْنِ، لا يَمُرُّ عَلى أَحَدٍ يَمِيناً ولا شِمالاً إلَّا طَعَنَهُ حتَّى طَعَنَ ثَلاثَةَ عَشَرَ رَجُلاً ماتَ مِنْهُمْ سَبْعَةٌ. فَلَمَّا رَأى ذٰلِكَ رَجُلٌ مِنَ المُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْنُساً فَلَمَّا ظَنَّ العِلْجُ أَنَّهُ مأخوذٌ نَحَرَ نَفْسَهُ. وتَناوَلَ عُمَرُ يَدَ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ فَقَدَّمَهُ، فَمَنْ يَلِي عُمَرَ فَقَدْ رَأى الَّذِي أَرَى. وأَمَّا نَواحِي المَسْجِدِ فإنَّهُمْ لا يَدْرُونَ غيرَ أَنَّهُم قَدْ فَقَدُوا صَوْتَ عُمَرَ وهُمْ يَقُولُونَ: سُبْحانَ اللهِ، سُبْحانَ اللهِ. فَصَلَّى بِهِمْ عَبْدُ الرَّحْمٰنِ صَلاةً خَفِيفَةً. فَلَمَّا انْصَرَفُوا قالَ: يا ابنَ عَبَّاسٍ، انْظُرْ مَنْ قَتَلَنِي فَجالَ ساعَةً ثُمَّ جاءَ فَقالَ: غُلامُ المُغِيرَةِ، قالَ: الصَّنَعُ؟ قالَ: نَعَمْ، قالَ: قاتَلَهُ اللهُ، لَقَدْ أَمَرْتُ بِهِ مَعْرُوفاً، الحَمْدُ للهِ الذِي لَمْ يَجْعَلْ مِيتَتِي بِيَدِ رَجُلٍ يَدَّعِي الإسْلامَ، قَدْ كُنْتَ أَنْتَ وأَبُوكَ تُحِبَّانِ أَنْ تَكْثُرَ العُلُوجُ بالمَدِينَةِ، وكانَ العَبَّاسُ أَكْثَرَهُمْ رَقِيقاً، فَقالَ: إنْ شِئْتَ فَعَلْتُ، أَيْ إنْ شِئْتَ قَتَلْنا. فَقالَ: كَذَبْتَ، بَعْدَما تَكَلَّمُوا بِلِسانِكُمْ

infidel proceeded on, carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself. 'Umar held the hand of 'Abdur-Rahmān bin 'Aūf and let him lead the *Salāt* (prayer). Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the mosque did not see anything, but they lost the voice of 'Umar and they were saying, "*Subhān Allāh! Subhān Allāh*! (i.e. Glorified be Allāh)." 'Abdur-Rahmān bin 'Aūf led the people in a short *Salāt* (prayer). When they finished the *Salāt* (prayer), 'Umar said, "O Ibn 'Abbās! Find out who attacked me." Ibn 'Abbās kept on looking here and there for a short time and came to say, "The slave of Al-Mughīra." On that 'Umar said, "The craftsman?" Ibn 'Abbās said, "Yes." 'Umar said, "May Allāh curse him. I did not treat him unjustly. All the praises and thanks be to Allāh Who has not caused me to die at the hands of a man who claims himself to be a Muslim. No doubt, you and your father (Abbās) used to love to have more non-Arab infidels in Al-Madīna." Al-'Abbās had the greatest number of slaves. Ibn 'Abbās said to 'Umar, "If you wish, we will do." He meant, "If you wish we will kill them." 'Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, offered prayers towards your *Qiblah*, and performed *Hajj* like yours." Then 'Umar was carried to his house, and we went along with him, and the people were as if they had never suffered any calamity before that day. Some said, "Do not worry (he will be alright soon)." Some said, "We are afraid (that he

will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allāh to you due to your company with Allāh's Messenger ﷺ and your superiority in Islām which you know. Then you became the ruler (i.e., caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord." 'Umar further said, "O 'Abdullāh bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Banī 'Adī bin Ka'b, and if that too, is not sufficient, ask for it from Quraish tribe, and do not ask for it from anyone else, and pay this debt on my behalf." 'Umar then said (to 'Abdullāh), "Go to 'Āishah (Mother of the believers) and say: 'Umar is paying his salutation to you.' But don't say: chief of the believers, because today I am not chief of the believers. And say: 'Umar bin Al-Khaṭṭāb asks the permission to be buried with his two companions (i.e., the Prophet ﷺ and Abū

وصَلَّوْا قِبْلَتَكُمْ وحَجُّوا حَجَّكُمْ؟ فاحْتُمِلَ إلى بَيْتِهِ فانْطَلَقْنا مَعَه وكأَنَّ النَّاسَ لمْ تُصِبْهُمْ مُصِيبَةٌ قَبْلَ يَوْمِئِذٍ. فَقائِلٌ يَقُولُ: لا بأسَ، وقائلٌ يَقُولُ: أخافُ عَلَيْهِ. فأُتيَ بِنَبِيذٍ فَشَرِبَهُ فَخَرَجَ مِنْ جَوْفِهِ. ثُمَّ أُتِيَ بِلَبَنٍ فَشَرِبَ فَخَرَجَ مِنْ جَوْفِهِ. فَعَرفُوا أَنَّهُ مَيِّتٌ فَدَخَلْنَا عَلَيْهِ، وجاءَ النَّاسُ يُثْنُونَ عَلَيْهِ. وجاءَ رَجُلٌ شابٌّ فَقالَ: أَبْشِرْ يا أَميرَ المُؤْمِنِينَ بِبُشْرَى اللهِ لكَ مِنْ صُحْبَةِ رَسُولِ اللهِ ﷺ وقَدَم في الإسْلام ما قَدْ عَلِمْتَ، ثُمَّ وُلِّيتَ فَعَدَلْتَ، ثُمَّ شَهادَةٌ. قالَ: وَدِدْتُ أَنَّ ذٰلكَ كَفافٌ لا عَلَيَّ ولا لي. فَلَمَّا أَدْبَرَ إذَا إزَارُهُ يَمَسُّ الأَرْضَ. قالَ: رُدُّوا عَلَيَّ الغُلامَ، قالَ: ابنَ أخِي، ارْفَعْ ثَوْبَكَ. فإنَّهُ أَنْقَى لِثَوْبِكَ، وأَتْقَى لِرَبِّكَ. يا عَبْدَ اللهِ بنَ عُمَرَ: انْظُرْ ما ذَا عَلَيَّ مِنَ الدَّيْنِ. فَحَسَبُوهُ فَوَجَدُوهُ سِتَّةً وثَمانِينَ أَلْفاً أَوْ نَحْوَهُ. قالَ: إنْ وَفى لَهُ مالُ آلِ عُمَرَ فأَدِّهِ مِنْ أَمْوَالِهِمْ وإلَّا فَسَلْ في بَنِي عَدِيِّ بنِ كَعْبٍ فإنْ لَمْ تَفِ أَمْوَالُهُمْ فَسَلْ في قُرَيْشٍ ولا تَعْدُهُمْ إلى غَيرِهِمْ فأَدِّ عَنِّي هذَا المَالَ. انْطَلِقْ إلى عائِشَةَ أُمِّ المُؤْمِنِينَ فَقُلْ: يَقْرَأُ عَلَيْكِ عُمَرُ السَّلامَ، ولا تَقُلْ: أَميرُ المُؤْمِنِين، فإنِّي لَسْتُ اليَوْمَ لِلمُؤْمِنِين أَمِيراً، وقُلْ: يَسْتَأْذِنُ

Bakr).'" Abdullāh greeted 'Āishah and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, " 'Umar bin Al-Khaṭṭāb is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer ' 'Umar to myself." When he returned it was said (to 'Umar), "'Abdullāh bin 'Umar has come." 'Umar said, "Make me sit up." Somebody supported him against his body and 'Umar asked ('Abdullāh), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." 'Umar said, "Praise be to Allāh, there was nothing more important to me than this. So when I die, take me, and greet 'Āishah and say: " 'Umar bin Al-Khaṭṭāb asks the permission (to be buried with the Prophet ﷺ), and if she gives the permission, bury me there, and if she refuses, then take me to the graveyard of the Muslims." Then Ḥafṣa (the Mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to 'Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to 'Umar), "O chief of the believers! Appoint a successor." 'Umar said, "I do not find anyone more suitable for the job than the following persons, or group, whom Allāh's Messenger ﷺ had been pleased with before he died." Then 'Umar mentioned 'Alī, 'Uthmān, Az-Zubair, Ṭalḥa, Sa'd and 'Abdur-Raḥmān (bin 'Aūf) and said, " 'Abdullāh bin 'Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd

عُمَرُ بنُ الخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ، فَسَلَّمَ واسْتَأْذَنَ ثُمَّ دَخَلَ عَلَيها، فَوَجَدَها قاعِدَةً تَبْكِي فقالَ: يَقْرَأُ عَلَيْكِ عُمَرُ بنُ الخَطَّابِ السَّلامَ ويَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ، فَقالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، ولأُوثِرَنَّهُ بِهِ اليَوْمَ عَلى نَفْسِي. فَلَمَّا أَقْبَلَ قِيلَ: هذا عَبْدُ اللهِ بنُ عُمَرَ قَدْ جاءَ. قالَ: ارْفَعُوني، فَأَسْنَدَهُ رَجُلٌ إِلَيْهِ. فَقالَ: مَا لَدَيْكَ؟ قالَ: الذي تُحِبُّ يا أَمِيرَ المُؤْمِنِينَ، أَذِنَتْ. قالَ: الحَمْدُ للهِ، ما كانَ شَيْءٌ أَهَمَّ إِلَيَّ مِنْ ذٰلِكَ، فإِذَا أَنا قَضَيْتُ فاحْمِلُوني ثُمَّ سَلِّمْ فَقُلْ: يَسْتَأْذِنُ عُمَرُ بنُ الخَطَّابِ، فإِنْ أَذِنَتْ لي فأَدخِلُوني، وإِنْ رَدَّتْني رُدُّوني إِلى مَقابِرِ المُسْلِمِينَ. وجاءَتْ أُمُّ المُؤْمِنِينَ حَفْصَةُ والنِّساءُ تَسِيرُ مَعَها فَلَمَّا رَأَيْناها قُمْنا. فَوَلجَتْ عَلَيْهِ فَبَكَتْ عِنْدَهُ ساعَةً. واسْتَأْذَنَ الرِّجالُ فَوَلجَتْ دَاخِلاً لَهُمْ فَسَمِعْنا بُكاءَها مِنَ الدَّاخِلِ. فقالُوا: أَوْصِ يا أَمِيرَ المُؤْمِنِينَ، اسْتَخْلِفْ. قالَ: ما أَجِدُ أَحَقَّ بِهٰذَا الأَمْرِ مِنْ هٰؤُلاءِ النَّفَرِ أَوِ الرَّهْطِ الذِينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ وهُوَ عَنْهُمْ رَاضٍ. فَسَمَّى عَلِيّاً وعُثْمانَ والزُّبَيْرَ وطَلْحَةَ وسَعْداً وعَبْدَ الرَّحْمٰنِ. وقالَ: يَشْهَدُكُمْ عَبْدُ اللهِ بنُ عُمَرَ، ولَيْسَ لَهُ مِنَ الأَمْرِ شَيْءٌ كَهَيْئَةِ

becomes the ruler, it will be alright; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of incompetence or dishonesty." 'Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honour and sacred things. I also recommend that he be kind to the *Anṣār* who had lived in Al-Madīna before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers, and I recommend that he should do good to all the people of the towns (*Al-Anṣār*), as they are the protectors of Islām and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the *Al-A'rāb* (Arab bedouins), as they are the origin of the Arabs and the material of Islām. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allāh's and His Messenger's protectees (i.e., Dhimmi) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability." So when 'Umar expired, we carried him out and set out walking. 'Abdullāh bin 'Umar greeted ('Āishah) and said, " 'Umar bin Al-Khaṭṭāb asks for the permission." 'Āishah said, "Bring him in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Raḥmān said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up

التَّعْزِيَةِ لَهُ. فإنْ أَصابَتِ الإمْرَةُ سَعْداً فَهُوَ ذاكَ، وإلَّا فَلْيَسْتَعِنْ بِهِ أَيُّكُمْ مَا أُمِّرَ فإنِّي لَمْ أَعْزِلْهُ مِنْ عَجْزٍ ولا خِيانَةٍ. وقالَ: أُوصي الخَلِيفَةَ مِنْ بَعْدِي بالمُهاجِرينَ الأَوَّلِينَ، أنْ يَعْرِفَ لَهُمْ حَقَّهُمْ ويَحْفَظَ لَهُم حُرْمَتَهُمْ، وأُوصِيهِ بالأَنْصارِ خَيراً الذِينَ تَبَوَّؤُا الدَّارَ والإيمانَ مِنْ قَبْلِهِمْ أنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وأنْ يُعْفَى عَنْ مُسِيئِهِمْ. وأُوصِيهِ بأَهْلِ الأَمْصارِ خَيراً، فإنَّهُمْ رِدْءُ الإسْلامِ وَجُباةُ المَالِ وغَيْظُ العَدُوِّ. وأنْ لا يُؤْخَذَ مِنْهُمْ إلَّا فَضْلُهُمْ عَنْ رِضاهُمْ. وأُوصِيهِ بالأَعْرابِ خَيراً، فإنَّهُمْ أَصْلُ العَرَبِ، ومادَّةُ الإسْلامِ، أنْ يُؤْخَذَ مِنْ حَواشي أَمْوالِهِمْ وتُرَدَّ عَلى فُقَرائِهِمْ. وأُوصِيهِ بِذِمَّةِ اللهِ وذِمَّةِ رَسُولِ اللهِ ﷺ أنْ يُوفى لَهُمْ بِعَهْدِهِمْ. وأنْ يُقاتَلَ مِنْ وَرائِهِمْ، ولا يُكَلَّفُوا إلَّا طاقَتَهُمْ. فَلَمَّا قُبِضَ خَرَجْنا بِهِ فانْطَلَقْنا نَمْشِي فَسَلَّمَ عَبْدُ اللهِ بنُ عُمَرَ، قالَ: يَسْتَأْذِنُ عُمَرُ بنُ الخَطَّابِ، قالَتْ: أَدْخِلُوهُ. فأُدْخِلَ فَوُضِعَ هُنالِكَ مَعَ صاحِبَيْهِ. فَلَمَّا فُرِغَ مِنْ دَفْنِهِ اجْتَمَعَ هؤُلاءِ الرَّهْطُ فَقالَ عَبْدُ الرَّحْمٰنِ: اجْعَلُوا أَمْرَكُمْ إلى ثَلاثَةٍ مِنْكُمْ فَقالَ الزُّبَيْرُ: قَدْ جَعَلْتُ أَمْرِي إلى عَلِيٍّ، فَقالَ طَلْحَةُ: قَدْ جَعَلْتُ أَمْرِي إلى عُثْمانَ. وَقالَ

my right to 'Alī." Ṭalḥa said, "I give up my right to 'Uthmān," Sa'd said, "I give up my right to 'Abdur-Raḥmān bin 'Aūf." 'Abdur-Raḥmān then said (to 'Uthmān and 'Ali), "Now which of you is willing to give up his right of candidacy so that he may choose the better of the two, bearing in mind that Allāh will be his witness and so will be Islām." So both the sheikhs (i.e., 'Uthmān and 'Alī) Kept silent. 'Abdur- Raḥmān said, "Will you both leave this matter to me, and I take Allāh as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Raḥmān took the hand of one of them (i.e., 'Alī) and said, "You are related to Allāh's Messenger ﷺ and one of the earliest Muslims, as you know well. So, I ask you by Allāh to promise that if I select you as a ruler you will do justice, and if I select 'Uthmān as a ruler, you will listen to him and obey him." Then he took the other (i.e., 'Uthmān) aside and said the same to him. When 'Abdur-Raḥmān secured (their agreement to) this covenant, he said, "O 'Uthmān! Raise your hand." So he (i.e., 'Abdur-Raḥmān) gave him (i.e., 'Uthmān) the *Bai'a* (pledge), and then 'Alī gave him the *Bai'a* and then all the people of Al-Madīna gave him the *Bai'a*.

سَعْدٌ: قَدْ جَعَلْتُ أَمْري إلى عَبْدِ الرَّحْمٰنِ ابنِ عَوْفٍ. فَقالَ عَبْدُ الرَّحْمٰنِ: أَيُّكما تَبَرَّأَ مِنْ هذا الأَمْرِ فَنَجْعَلُهُ إلَيْهِ واللهُ عَلَيْهِ وَكَذا الإسْلامُ لَيَنْظُرَنَّ أَفْضَلَهُم في نَفْسِهِ. فأُسْكِتَ الشَّيْخانِ، فَقالَ عَبْدُ الرَّحْمٰنِ: أَفَتَجْعَلُونَهُ إِلَيَّ واللهُ عَلَيَّ أَنْ لا آلُوَ عَنْ أَفْضَلِكُمْ؟ قالا: نَعَمْ. فأَخَذَ بِيَدِ أَحَدِهِما فَقالَ: لكَ قَرابَةٌ مِنْ رَسُولِ اللهِ ﷺ والقَدَمُ في الإسْلامِ ما قَدْ عَلِمْتَ، فاللهُ عَلَيْكَ لَئِنْ أَمَّرْتُكَ لَتَعْدِلَنَّ ولَئِنْ أَمَّرْتُ عُثمانَ لَتَسْمَعَنَّ ولَتُطِيعَنَّ؟ ثُمَّ خَلا بِالآخَرِ فَقالَ لَهُ مِثْلَ ذٰلكَ. فَلَمَّا أَخَذَ المِيثاقَ قالَ: ارْفَعْ يَدَكَ يا عُثمانُ، فَبايَعَهُ وَبايَعَ لَهُ عَلِيٌّ، ووَلَجَ أَهْلُ الدَّارِ فَبايَعُوهُ.

[راجع: ١٣٩٢]

(9) CHAPTER. The merits of 'Alī bin Abī Ṭālib Al-Qurashī Al-Hāshimī, Abul-Ḥasan رَضِيَ اللهُ عَنْهُ.

(٩) بابُ مَناقِبِ عَلِيِّ بنِ أبي طالِبٍ القُرَشِيِّ الهاشِمِيِّ أبي الحَسَنِ رَضِيَ اللهُ عَنْهُ

The Prophet ﷺ said to 'Alī, "You are from me and I am from you." 'Umar said (about 'Alī), "Before Allāh's Messenger ﷺ died, he had been pleased with him."

وقالَ النَّبِيُّ ﷺ لِعلِيٍّ: «أَنْتَ مِنِّي وأَنا مِنْكَ».

وقالَ عُمَرُ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وهُوَ عَنْهُ راضٍ.

3701. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Tomorrow I will

٣٧٠١ - حدَّثَنا قُتَيبَةُ بنُ سَعِيدٍ:

حدَّثَنا عَبْدُ العَزيزِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ على يَدَيْهِ»، قالَ: فَباتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أيُّهُمْ يُعْطاها، فَلَمَّا أصْبَحَ النَّاسُ غَدَوْا على رَسُولِ اللهِ ﷺ كُلُّهُمْ يَرْجُونَ أنْ يُعْطاها، فَقالَ: «أيْنَ عَلِيُّ بنُ أبي طالِبٍ؟» فَقالُوا: يَشْتَكي عَيْنَيْهِ يا رَسُولَ اللهِ. قالَ: «فأرْسِلُوا إلَيْهِ فَأْتُوني بِهِ». فَلَمَّا جاءَ بَصَقَ في عَيْنَيْهِ فَدَعا لَهُ، فَبرَأَ حتَّى كأنْ لَمْ يَكُنْ بِهِ وجَعٌ، فأعْطاهُ الرَّايَةَ. فَقالَ عَلِيٌّ: يا رَسُولَ اللهِ، أُقاتِلُهُمْ حتَّى يَكُونُوا مِثْلَنا؟ فَقالَ: «انْفُذْ عَلى رِسْلِكَ حتَّى تَنزِلَ بِساحَتِهِمْ ثُمَّ ادْعُهُمْ إلى الإسْلامِ، وأخْبِرْهُمْ بِما يَجِبُ عَلَيهِمْ مِنْ حَقِّ اللهِ فيهِ. فَواللهِ لأنْ يَهْدِيَ اللهُ بِكَ رَجُلاً واحِداً خَيرٌ لَكَ مِنْ أنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

give the flag to a man with whose leadership Allāh will grant (the Muslims) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allāh's Messenger ﷺ and everyone of them hoped that he would be given the flag. The Prophet ﷺ said, "Where is 'Alī bin Abī Ṭālib?" The people replied, "He is suffering from eye trouble, O Allāh's Messenger". He said, "Send for him and bring him to me." So when 'Alī came, the Prophet ﷺ spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet ﷺ then gave him the flag. 'Alī said, "O Allāh's Messenger! Shall I fight them (i.e., enemy) till they become like us?" The Prophet ﷺ said, "Proceed to them steadily till you approach near to them and then invite them to Islām, and inform them of their duties towards Allāh which Islām prescribed for them, for by Allāh, if one man is guided on the right path (i.e., converted to Islām) through you it would be better for you than (a great number of) red camels."

٣٧٠٢ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا حاتِمٌ، عَنْ يَزيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ قالَ: كانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في خَيْبَرَ وكانَ بِهِ رَمَدٌ، فَقالَ: أنا أتَخَلَّفُ عَنْ رَسُولِ اللهِ ﷺ؟ فَخَرَجَ عَلِيٌّ فَلَحِقَ بالنَّبِيِّ ﷺ فَلَمَّا كانَ مَساءُ اللَّيْلَةِ التي فَتَحَها اللهُ في صَباحِها قالَ رَسُولُ اللهِ ﷺ:

3702. Narrated Salama: 'Alī happened to stay behind the Prophet ﷺ and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allāh's Messenger?" So, 'Alī set out following the Prophet ﷺ. When it was the eve of the day in the morning of which Allāh helped (the Muslims) to conquer it, Allāh's Messenger ﷺ said, "I will give the flag (to a man), or tomorrow a man whom Allāh and His Messenger love will take the flag," or said, "A man who loves

«لأُعْطِيَنَّ الرَّايَةَ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَداً رَجُلٌ يُحِبُّهُ اللهُ ورَسُولُهُ - أَوْ قالَ: يُحِبُّ اللهَ ورَسُولَهُ - يَفْتَحُ اللهُ عَلَى يَدَيهِ». فإذَا نَحْنُ بِعَلِيٍّ وما نَرْجُوهُ فَقالُوا: هَذا عَلِيٌّ فأَعْطاهُ رَسُولُ اللهِ ﷺ الرَّايَةَ فَفَتَحَ اللهُ عليهِ. [راجع: ٢٩٧٥]

Allāh and His Messenger; and Allāh will grant victory under his leadership." Suddenly 'Alī came whom we did not expect. The people said, "This is 'Ali." Allāh's Messenger ﷺ gave him the flag and Allāh granted victory under his leadership.

٣٧٠٣ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزِيزِ بنُ أَبي حازِمٍ، عَنْ أَبِيهِ: أَنَّ رَجُلاً جاءَ إلى سَهْلِ بنِ سَعْدٍ فَقالَ: هذا فُلانٌ، لأَمِيرِ المَدِينَةِ، يَدْعُو عَلِيّاً عِنْدَ المِنْبَرِ قالَ: فَيَقُولُ ماذَا؟ قالَ: يَقُولُ لَهُ: أَبُو تُرابٍ، فَضَحِكَ وقالَ: واللهِ ما سَمَّاهُ إلَّا النَّبِيُّ ﷺ وما كانَ لَهُ اسْمٌ أَحَبَّ إلَيْهِ مِنْهُ. فاسْتَطْعَمْتُ الحَدِيثَ سَهْلاً. وقُلْتُ: يا أَبا عَبَّاسٍ كَيْفَ ذَلِكَ؟ قالَ: دَخَلَ عَلِيٌّ على فَاطِمَةَ ثُمَّ خَرَجَ فاضْطَجَعَ في المَسْجِدِ فَقالَ النَّبِيُّ ﷺ: «أَيْنَ ابنُ عَمِّكِ؟» قالَتْ: في المَسْجِدِ. فَخَرَجَ إلَيْهِ، فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ وخَلَصَ التُّرَابُ إلى ظَهْرِهِ فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ فَيَقُولُ: «اجْلِسْ يا أَبا تُرَابٍ» مَرَّتَيْنِ. [راجع: ٤٤١]

3703. Narrated Abū Ḥāzim: A man came to Sahl bin Sa'd and said, "This is so-and-so." meaning the governor of Al-Madīna, "He is calling 'Alī bad names near the pulpit." Sahl asked, "What is he saying?" He (i.e., the man) replied, "He calls him (i.e., 'Ali) Abū Turāb." Sahl laughed and said, "By Allāh, none but the Prophet ﷺ called him by this name and no name was dearer to 'Alī than this." So I asked Sahl to tell me more, saying, "O Abū 'Abbās! How (was this name given to 'Alī)?" Sahl said, " 'Alī went to Fāṭima and then came out and slept in the mosque. The Prophet ﷺ asked Fāṭima, 'Where is your cousin?' She said, 'In the mosque.' The Prophet ﷺ went to him and found that his (i.e., Alī's) covering sheet had slipped of his back and dust had soiled his back. The Prophet ﷺ started wiping the dust off his back and said twice, 'Get up! O Abū Turāb (i.e., O man with the dust)' "

٣٧٠٤ - حدَّثَنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثَنا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبي حَصِينٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ قالَ:

3704. Narrated Sa'd bin 'Ubaida: A man came to Ibn 'Umar and asked about 'Uthmān, and Ibn 'Umar mentioned his good deeds and said to the questioner, "Perhaps these facts annoy you?" The other

said, "Yes." Ibn 'Umar said, "May Allāh stick your nose in the dust (i.e., degrade you)!" Then the man asked him about 'Alī. Ibn 'Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet ﷺ. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn 'Umar said, "May Allāh stick your nose in the dust (i.e., degrade you or make you do things which you hate)! Go away and do whatever you can against me."

جاءَ رَجُلٌ إلى ابنِ عُمَرَ فَسَأَلَهُ عَنْ عُثمانَ فَذَكَرَ عَنْ مَحاسِنِ عَمَلِهِ، قالَ: لَعَلَّ ذاكَ يَسوكَ، قالَ: نَعَمْ، قالَ: فأرْغَمَ اللهُ بأنْفِكَ. ثُمَّ سَأَلَهُ عَنْ عَليٍّ فَذَكَرَ مَحاسِنَ عَمَلِهِ، قالَ: هُوَ ذاكَ، بَيْتُه أوْسَطُ بُيوتِ النَّبيِّ ﷺ ثُمَّ قالَ: لَعَلَّ ذاكَ يَسوءكَ؟ قالَ: أجَلْ، قالَ: فأَرْغَمَ اللهُ بأَنْفِكَ، انْطَلِقْ فاجْهَدْ عَليَّ جَهْدَكَ. [راجع: ٣١٣٠]

3705. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Fāṭima عليها السلام complained of the suffering caused to her by the hand-mill. Some captives were brought to the Prophet ﷺ. She came to him but did not find him at home. 'Āishah was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came, 'Āishah informed him about Fāṭima's visit. 'Alī added, "So the Prophet ﷺ came to us, while we had gone to our bed, I wanted to get up but the Prophet ﷺ said, "Remain at your place." Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, *Allāhu Akbar* thirty-four times, and *Subḥān Allāh* thirty-three times, and *Alḥamdu lillāh* thirty-three time[1] for that is better for you both than a servant."

٣٧٠٥ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ قالَ: سَمِعْتُ ابنَ أبي لَيْلى قالَ: حدَّثَنا عَليٌّ: أنَّ فاطِمَةَ عَلَيها السَّلامُ شَكَتْ ما تَلْقى مِنْ أثَرِ الرَّحى، فأَتى النَّبيَّ ﷺ بِسَبْيٍ فانْطَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عائِشَةَ فأَخبرَتها. فَلَمَّا جاءَ النَّبيُّ ﷺ أخبرَتْه عائِشَةُ بِمَجيءِ فاطِمَةَ فَجاءَ النَّبيُّ ﷺ إلَيْنا وقَدْ أَخَذْنا مَضاجِعَنا فَذَهَبْتُ لأَقُومَ، فَقالَ: عَلى مَكانِكُما. فَقَعَدَ بَيْنَنا، حتَّى وجَدْتُ بَرْدَ قَدَمَيْهِ عَلى صَدْري، وقالَ: «ألا أُعَلِّمُكُما خَيراً مِمَّا سَأَلْتُماني؟ إذا أَخَذْتُما مَضاجِعَكُما تُكَبِّرانِ ثَلاثاً وثَلاثينَ، وتُسَبِّحانِ ثَلاثاً وثَلاثينَ، وتَحْمَدانِ ثَلاثاً وثَلاثينَ، فَهُوَ خيرٌ لَكُما مِنْ خادِمٍ». [راجع: ٣١١٣]

(1) (H. 3705) The three expressions mean respectively: 'Allāh is the Most Great,' 'Glorified be Allāh,' and 'All praises and thanks be to Allāh.'

3706. And narrated Sa'd that the Prophet ﷺ said to 'Alī, "Will you not be pleased from this that you are to me like Harūn (Aaron) was to Mūsa (Moses)?"

٣٧٠٦ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثنا شُعْبَةُ: عن سَعْدٍ قال: سَمِعْتُ إبراهيمَ بنَ سَعْدٍ عن أبيه قال: قال النَّبِيُّ ﷺ لِعَليٍّ: «أما تَرْضَى أنْ تَكُونَ منِّي بِمَنْزِلَةِ هارونَ مِنْ مُوسَى؟». [انظر: ٤٤١٦]

3707. Narrated 'Ubaida: 'Alī رَضِيَ اللهُ عَنْهُ said (to the people of Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group or I die as my companions have died."

٣٧٠٧ - **حدَّثنا** عَليُّ بنُ الجَعْدِ قالَ: أخبرَنا شُعْبَةُ، عَنْ أيُّوبَ، عَنِ ابنِ سِيرِينَ، عَنْ عُبَيْدَةَ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: اقْضُوا كما كُنْتُمْ تَقْضُونَ فإنِّي أكْرَهُ الاخْتِلافَ حتَّى يَكُونَ النَّاسُ جَماعَةً، أوْ أمُوتَ كما ماتَ أصْحابي. فَكانَ ابنُ سِيرِينَ يَرَى أنَّ عامَّةَ ما يُرْوَى عَنْ عَليٍّ الكَذِبُ.

(10) CHAPTER. The merits of Ja'far bin Abī Ṭālib Al-Hashimi رَضِيَ اللهُ عَنْهُ:

(١٠) بابُ مَناقِبِ جَعْفَرِ بنِ أبي طالِبٍ الهاشِمِيِّ رَضِيَ اللهُ عَنْهُ،

The Prophet ﷺ said (to him), "You resemble me both in appearance and character."

وقالَ لَهُ النَّبِيُّ ﷺ: «أشْبَهْتَ خَلْقِي وخُلُقي».

3708. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people used to say, "Abū Hurairah narrates too many narrations." In fact, I used to keep close to Allāh's Messenger ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'ānic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abī Ṭālib. He used

٣٧٠٨ - **حدَّثنا** أحْمَدُ بنُ أبي بَكْرٍ: حدَّثنا مُحَمَّدُ بنُ إبْراهِيمَ بنِ دِينارٍ أبُو عَبْدِ اللهِ الجُهَنِيُّ، عَنِ ابنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّاسَ كانُوا يَقُولُونَ: أكْثَرَ أبُو هُرَيْرَةَ، وإنِّي كُنْتُ ألْزَمُ رَسُولَ اللهِ ﷺ بِشِبَعِ بَطْنِي حتَّى لا آكُلُ الخَمِيرَ، ولا ألْبَسُ الحَبِيرَ ولا يَخْدُمُني فُلانٌ ولا فُلانَةُ.

وكُنْتُ أُلْصِقُ بَطْنِي بالحَصْباءِ مِنَ الجُوعِ وإِنْ كُنْتُ لأسْتَقْرِئُ الرَّجُلَ الآيَةَ هِيَ مَعِي كَيْ يَنْقَلِبَ بي فَيُطْعِمَنِي. وكانَ أَخْيرَ النَّاسِ لِلمَساكِينِ جَعْفَرُ بنُ أبي طالِبٍ، كانَ يَنْقَلِبُ بِنا فَيُطْعِمُنا ما كانَ في بَيْتِهِ حتَّى إنْ كانَ لَيُخرِجُ إلَيْنا العُكَّةَ التي لَيْسَ فِيها شَيْءٌ فَيَشُقُّها فَنَلْعَقُ ما فِيها. [انظر: ٥٤٣٢]

to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

٣٧٠٩ - حدَّثَنا عَمْرُو بنُ عَليٍّ: حدَّثَنا يَزِيدُ بنُ هارُونَ: أَخْبرَنا إِسمَاعِيلُ ابنُ أَبي خالِدٍ، عَنِ الشَّعبِيِّ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ إِذَا سَلَّمَ عَلى ابنِ جَعْفَرٍ قالَ: السَّلامُ عَلَيْكَ يا ابنَ ذِي الجَناحَينِ.

قالَ أَبو عَبْدِ اللهِ: الجَناحانِ: كلُّ ناحِيَتَينِ. [انظر: ٤٢٦٤]

3709. Narrated Ash-Sha'bī: Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما greeted Ibn Ja'far, he used to say: "*As-Salāmu-'Alaika* (i.e., greetings of salutation and peace be on you) O son of *Dhul-Janāhain* (son of the two-winged person)."(1)

(١١) **بابُ ذِكْرُ العَبَّاسِ بنِ عَبْدِ المُطَّلِب رَضِيَ اللهُ عَنْهُ**

(11) CHAPTER. The mention of Al-'Abbās bin 'Abdul-Muttalib رَضِيَ اللهُ عَنْهُ.

٣٧١٠ - حدَّثَنا الحَسَنُ بنُ مُحَمَّدٍ: حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأَنْصارِيُّ: حدَّثَنِي أَبي عَبْدُ اللهِ بنُ المُثَنَّى، عَنْ ثُمامَةَ بنِ عَبْدِ اللهِ بنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ عُمَرَ بنَ الخَطَّابِ كانَ إِذَا قَحَطُوا

3710. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever there was drought, 'Umar bin Al-Khattāb used to ask Allāh for rain through Al-'Abbās bin 'Abdul-Muttalib, saying, "O Allāh! We used to request our Prophet ﷺ to ask You for rain, and You would give us. Now we request the uncle of our Prophet ﷺ to ask You for rain, so give us rain." So Allāh used to provide them with rain."(2)

(1) (H. 3709) The Prophet ﷺ (in another *Hadīth*) said, "I saw Ja'far bin Abī Tālib flying with the angels".
(2) (H. 3710) This *Hadīth* indicates that you can only ask a living person to invoke=

اسْتَسْقى بالعَبَّاسِ بنِ عَبْدِ المُطَّلِبِ فَقالَ: اللَّهُمَّ إنَّا كُنَّا نَتَوَسَّلُ إلَيْكَ بنَبِيِّنا ﷺ فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنا فاسْقِنا. قالَ: فَيُسْقَوْنَ. [راجع: ١٠١٠]

(12) CHAPTER. The virtues of the relatives of Allāh's Messenger ﷺ. And the merits of Fāṭima عليها السلام the daughter of the Prophet ﷺ, and the Prophet ﷺ said, "Fāṭima is the chief of the women in Paradise."

(١٢) بابُ مَناقِبِ قَرَابَةِ رَسُولِ اللهِ ﷺ. وَمَنْقَبَةِ فَاطِمَةَ عليها السَّلامُ بِنْتِ النَّبِيِّ ﷺ وَقَالَ النَّبِيُّ ﷺ: «فاطِمَةُ سَيِّدَةُ نِساءِ أَهْلِ الجَنَّةِ».

3711. Narrated 'Aishah: "Fāṭima عليها السلام sent somebody to Abū Bakr asking him to give her, her inheritance from the Prophet ﷺ from what Allāh had given to His Messenger ﷺ through *Fai'* (i.e., booty gained without fighting). She asked from the *Ṣadaqa* (i.e., wealth assigned for charitable purposes) of the Prophet ﷺ at Al-Madīna, and Fadak, and what remained of the *Khumus* (i.e., one-fifth) of the Khaibar booty.

٣٧١١ - حدَّثَنا أَبُو اليمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عُرْوَةُ ابنُ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ فاطِمَةَ عَلَيها السَّلامُ أَرْسَلَتْ إِلى أَبي بَكْرٍ تَسْأَلُهُ مِيرَاثَها مِنَ النَّبِيِّ ﷺ مِمَّا أَفاءَ اللهُ عَلى رَسُولِهِ ﷺ، تَطْلُبُ صَدَقَةَ النَّبِيِّ ﷺ الَّتي بالمَدِينَةِ وفَدَكٍ وما بَقِيَ مِنْ خُمُسِ خَيْبَرَ. [راجع: ٣٠٩٢]

3712. Abū Bakr said, "Allāh's Messenger ﷺ said, 'We (Prophets), our property is not inherited, and whatever we leave is *Ṣadaqa*, but Muḥammad's family can eat from this property, i.e., Allāh's property, but they have no right to take more than the food they need.' By Allāh! I will not bring any change in dealing with the *Ṣadaqa* of the Prophet ﷺ (and will keep them) as they used to be observed in his (i.e., the Prophet's) lifetime, and I will dispose with it as Allāh's Messenger ﷺ used to do." Then 'Alī said, "I testify that *Lā ilaha illallāh* (none has the right to be worshipped but Allāh), and that Muḥammad is His Messenger," and added, "O Abū

٣٧١٢ - فَقالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ ما تَرَكْنا فَهُوَ صَدَقَةٌ، إِنَّما يأكُلُ آلُ مُحَمَّدٍ مِنْ هذَا المَالِ - يَعْني مالَ اللهِ - لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلى المَأكَلِ»، وإِنِّي واللهِ لا أُغَيِّرُ شَيْئاً مِنْ صَدقاتِ رَسُولِ اللهِ ﷺ التي كانَتْ عَلَيها في عَهْدِ النَّبِيِّ ﷺ ولأَعمَلَنَّ فِيها بِما عَمِلَ فِيْهَا رَسُولُ اللهِ ﷺ. فَتَشَهَّدَ عَلِيٌّ، ثُمَّ قالَ: إِنَّا قَدْ عَرَفْنا يا أَبا

=Allāh for you and not the dead, even if the dead person may be a Prophet.

Bakr! We acknowledge your superiority." Then he (i.e., 'Alī) mentioned their own relationship to Allāh's Messenger ﷺ and their right. Abū Bakr then spoke saying, "By Allāh in Whose Hands my soul is. I love to do good to the relatives of Allāh's Messenger ﷺ rather than to my own relatives."

بَكْرٍ فَضِيلَتَكَ، وذَكَرَ قَرَابَتَهُمْ مِنْ رَسُولِ اللهِ ﷺ وحَقَّهُمْ. فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ: والَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. [راجع: ٣٠٩٣]

3713. Abū Bakr رضي الله عنه added, "Look at Muḥammad ﷺ through his family (i.e., if you are not good to his family you are not good to him ﷺ)."

٣٧١٣ - أَخْبَرَنِي عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا خالِدٌ: حدَّثَنا شُعْبَةُ، عَنْ واقِدٍ قالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنِ ابنِ عُمَرَ، عَنْ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُم قالَ: ارْقُبُوا مُحَمَّداً ﷺ في أَهْلِ بَيْتِهِ». [انظر ٣٧٥١]

3714. Narrated Al-Miswar bin Makhrama: Allāh's Messenger ﷺ said, "Fāṭima is a part of me, and he who makes her angry, makes me angry."

٣٧١٤ - **حدَّثَنا** أَبُو الوَلِيدِ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دِينارٍ، عَنِ ابنِ أَبِي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَها أَغْضَبَنِي».

3715. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ called his daughter Fāṭima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed, when I asked her about that.

٣٧١٥ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: «دَعا النَّبِيُّ ﷺ فاطِمَةَ ابْنَتَهُ في شَكْوَاهُ الذِي قُبِضَ فِيها فَسارَّها بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعاها فَسارَّها فَضَحِكَتْ. قالَتْ: فَسَأَلْتُها عَنْ ذَلكَ. [راجع: ٣٦٢٣]

3716. She replied, "The Prophet ﷺ spoke to me in secret and informed me that he would die in the course of the illness, during which he died, so I wept. He again spoke to me in secret and informed me that I would be

٣٧١٦ - «فَقالَتْ: سارَّنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ في وجَعِهِ الذِي تُوُفِّيَ فِيهِ فَبَكَيْتُ ثُمَّ سارَّنِي

the first of his family to follow him (after his death) and on that I laughed."

فأخبرني أنِّي أوَّلُ أهلِ بيتِهِ أتْبَعُهُ فضحِكْتُ». [راجع: ٣٦٢٤]

(13) CHAPTER. The merits of Az-Zubair bin Al-'Awwām رَضِيَ اللهُ عَنْهُ:

(١٣) بابُ مَناقِبِ الزُّبيرِ بنِ العوَّامِ رضِيَ اللهُ عنهُ

Ibn 'Abbās said, "He (i.e., Az-Zubair) was the *Ḥawārī* (i.e., disciple) of the Prophet ﷺ. And the *Ḥawārīyyūn*[1] were called so because of the whiteness of their clothes."

وقالَ ابنُ عبَّاسٍ: «هُوَ حَوارِيُّ النَّبيِّ ﷺ، وسُمِّيَ الحَوارِيُّونَ لِبَياضِ ثِيابِهِمْ.

3717. Narrated Marwān bin Al-Ḥakam: 'Uthmān bin 'Affān was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from performing *Ḥajj*, and (because of it) he made his will. A man from Quraish came to him and said, "Appoint your successor." 'Uthmān asked, "Did the people name him? (i.e., the successor)." The man said, "Yes." 'Uthmān asked, "Who is that?" The man remained silent. Another man came to 'Uthmān and I think it was Al-Ḥārith. He also said, "Appoint your successor." 'Uthmān asked, "Did the people name him?" The man replied, "Yes." 'Uthmān said, "Who is that?" The man remained silent. 'Uthmān said, "Perhaps they have mentioned Az-Zubair?" The man said, "Yes." 'Uthmān said, "By Him in Whose Hands my soul is, he is the best of them as I know, and the dearest of them to Allāh's Messenger ﷺ."

٣٧١٧ - حدَّثنا خالِدُ بنُ مَخْلَدٍ: حدَّثنا عليُّ بنُ مُسْهِرٍ، عن هِشامِ بنِ عُرْوَةَ، عن أبيهِ قالَ: أخبرَني مَرْوانُ بنُ الحكَمِ قالَ: «أصابَ عُثمانَ بنَ عفَّانَ رضِيَ اللهُ عنهُ رُعافٌ شديدٌ سَنَةَ الرُّعافِ حتَّى حبَسَهُ عنِ الحجِّ وأوْصَى فدخَلَ عليهِ رجُلٌ من قُريشٍ، قالَ: استَخْلِفْ، قالَ: وقالُوهُ؟: قالَ: نعَمْ. قالَ: ومَنْ؟ فسَكَتَ فدخَلَ عليهِ رجُلٌ آخَرُ أحْسِبُهُ الحارِثَ فقالَ: استَخْلِفْ، فقالَ عُثمانُ: وقالُوا؟ فقالَ: نعَمْ، قالَ: ومَنْ هُوَ؟ فسَكَتَ، قالَ: فلَعَلَّهُمْ قالُوا: إنَّهُ الزُّبيرُ، قالَ: نعَمْ، قالَ: أما والذي نفْسِي بيَدِهِ إنَّهُ لخَيْرُهُمْ ما علِمْتُ، وإنْ كانَ لأحَبَّهُمْ إلى رسولِ اللهِ ﷺ». [انظر: ٣٧١٨]

3718. Narrated Marwān bin Al-Ḥakam: While I was with 'Uthmān, a man came to him and said, "Appoint your successor." 'Uthmān said, "Has such successor been

٣٧١٨ - حدَّثنا عُبَيْدُ بنُ إسماعيلَ: حدَّثنا أبو أُسامةَ، عن هِشامٍ: أخبرَني أبي: سمِعْتُ مَرْوانَ

(1) (Ch. 13) Plural of *Ḥawārī*.

بنَ الحَكَمِ: «كُنتُ عِندَ عُثمانَ أَتاهُ رَجُلٌ فَقالَ: اسْتَخْلِفْ قالَ: وقيلَ ذَاكَ؟ قالَ: نَعَمْ، الزُّبَيرُ قالَ: أَمَ واللهِ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ خَيرُكُمْ، ثَلاثاً».

[راجع: ٣٧١٧]

named?" He replied, "Yes, Az-Zubair." 'Uthmān said, thrice, "By Allāh! Indeed you know that he is the best of you."

٣٧١٩ - حدَّثنا مالكُ بنُ إسمَاعِيلَ: حدَّثنا عَبْدُ العَزِيزِ هُوَ ابنُ أَبي سَلَمَةَ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ لِكُلِّ نَبِيٍّ حَوارِيًّ وإنَّ حَوارِيَّ الزُّبَيرُ بنُ العَوَّامِ».

[راجع: ٢٨٤٦]

3719. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every Prophet used to have a *Ḥawārī* (i.e., disciple), and my *Ḥawārī* is Az-Zubair bin Al-'Awwām."

٣٧٢٠ - حدَّثنا أَحْمَدُ بنُ مُحَمَّدٍ: أنبأنا عَبْدُ اللهِ أَخبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ يَوْمَ الأَحْزَابِ جُعِلْتُ أَنا وعُمَرُ بنُ أَبي سَلَمَةَ في النِّساءِ، فَنَظَرْتُ فإِذَا أَنا بالزُّبَيرِ عَلى فَرَسِهِ يَخْتَلِفُ إِلى بَني قُرَيْظَةَ مَرَّتَينِ أَوْ ثَلاثاً، فَلَمَّا رَجَعْتُ قُلْتُ: يا أَبَتِ، رَأَيتُكَ تَخْتَلِفُ؟ قالَ: أَوَ هَلْ رَأَيْتَني يا بُنَيَّ؟ قُلتُ: نَعَمْ، قالَ: كانَ رَسُولُ اللهِ ﷺ قالَ: «مَنْ يأْتِ بَني قُرَيْظَةَ فَيأْتِيَني بِخَبرِهِمْ؟» فانْطَلَقْتُ فَلَمَّا رَجَعْتُ جَمَعَ لي رَسُولُ اللهِ ﷺ بَيْنَ أَبَوَيْهِ فَقالَ: «فِدَاكَ أَبي وأُمِّي».

3720. Narrated 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنْهُما: During the battle of *Al-Aḥzāb* (the Confederates), I and 'Umar bin Abī Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banī Quraiẓa twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banī Quraiẓa?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allāh's Messenger ﷺ said, 'Who will go to Banī Quraiẓa and bring me their news?' So I went, and when I came back, Allāh's Messenger ﷺ mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.'"

٣٧٢١ - حدَّثَنا عَلِيُّ بنُ حَفْصٍ:

3721. Narrated 'Urwa: On the day of the battle of Al-Yarmūk, the Companions of the

حدَّثَنا ابنُ المُبارَكِ: أَخبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبيهِ: أَنَّ أَصْحابَ النَّبيِّ ﷺ قالُوا للزُّبيرِ يَوْمَ وَقْعَةِ اليَرْمُوكِ: أَلا تَشُدُّ فَنَشُدُّ مَعَكَ؟ فَحَمَلَ عَلَيهِمْ فَضَرَبُوهُ ضَرْبَتَينِ عَلى عاتِقِهِ بَيْنَهُما ضَرْبَةٌ ضُرِبَها يَوْمَ بَدْرٍ، قالَ عُرْوَةُ: فَكُنْتُ أُدْخِلُ أَصابِعي في تِلْكَ الضَّرَباتِ أَلعَبُ وأَنا صَغِيرٌ. [انظر: ٣٩٧٣، ٣٩٧٥]

Prophet ﷺ said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So, Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

(١٤) بابُ ذِكْرِ طَلْحَةَ بنِ عُبَيْدِ اللهِ

وقالَ عُمَرُ: تُوُفِّيَ النَّبيُّ ﷺ وهُوَ عَنْهُ راضٍ.

(14) CHAPTER. (Narrations) about Ṭalḥa bin 'Ubaidullāh رَضِيَ اللهُ عَنْهُ.

'Umar said, "Before the Prophet ﷺ died, he was pleased with him."

٣٧٢٢، ٣٧٢٣ - حدَّثَني مُحَمَّدُ بنُ أَبي بَكْرٍ المُقَدَّميُّ: حدَّثَنا مُعْتَمِرٌ، عَنْ أَبيهِ، عَنْ أَبي عُثمانَ قالَ: لَمْ يَبْقَ مَعَ النَّبيِّ ﷺ في بَعْضِ تِلْكَ الأَيَّامِ الَّتي قاتَلَ فِيهِنَّ رَسُولُ اللهِ ﷺ غَيرُ طَلْحَةَ وسَعْدٍ عَنْ حَدِيثِهِما. [انظر: ٤٠٦٠، ٤٠٦١]

3722, 3723. Narrated Abū 'Uthmān: During one of the *Ghazawāt* in which Allāh's Messenger ﷺ was fighting, none remained with the Prophet ﷺ but Ṭalḥa and Sa'd.

٣٧٢٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا خالِدٌ: حدَّثَنا ابنُ أَبي خالِدٍ، عَنْ قَيْسِ ابنِ أَبي حازِمٍ قالَ: رَأَيْتُ يَدَ طَلْحَةَ الَّتي وَقَى بِها النَّبيَّ ﷺ قَدْ شَلَّتْ. [انظر: ٤٠٦٣]

3724. Narrated Qais bin Abī Ḥāzim: I saw Ṭalḥa's paralysed hand with which he had protected the Prophet ﷺ (from an arrow).

(١٥) بابُ مَناقِبِ سَعْدِ بنِ أَبي وقَّاصٍ الزُّهْرِيِّ،

وبَنُو زُهْرَةَ أَخْوالُ النَّبيِّ ﷺ، وهُوَ سَعْدُ بنُ مالكٍ.

(15) CHAPTER. The merits of Sa'd bin Abī Waqqāṣ Az-Zuhrī رَضِيَ اللهُ عَنْهُما.

Banū Zuhra were maternal uncles of the Prophet ﷺ and he (i.e., Sa'd) was Sa'd bin Mālik.

٣٧٢٥ - حدَّثني مُحمَّدُ بنُ المُثنَّى: حدَّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى قالَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قالَ: سَمِعْتُ سَعْداً يَقُولُ: جَمَعَ لِي النَّبِيُّ ﷺ أبَوَيْهِ يَوْمَ أُحُدٍ. [انظر: ٤٠٥٥، ٤٠٥٦، ٤٠٥٧]

3725. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: On the day of the battle of Uhud, the Prophet ﷺ mentioned for me both his parents (i.e., saying, "Let my parents be sacrificed for you.")

٣٧٢٦ - حدَّثنا مَكِّيُّ بنُ إبْراهِيمَ: حدَّثنا هِشَامُ بنُ هاشِمٍ، عَنْ عامِرِ بنِ سَعْدٍ، عَنْ أبِيهِ قالَ: لَقَدْ رَأيْتُنِي وأنا ثُلُثُ الإسْلامِ. [انظر: ٣٧٢٧، ٣٨٥٨]

3726. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: No doubt, (for sometime) I stood for one-third of the Muslims.[1]

٣٧٢٧ - حدَّثني إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا ابنُ أبي زَائِدَةَ: حدَّثنا هاشِمُ بنُ هاشِمِ ابنِ عُتْبَةَ بنِ أبي وقَّاصٍ قالَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ يقولُ: سَمِعْتُ سَعْدَ بنَ أبي وقَّاصٍ يَقُولُ: ما أسْلَمَ أحَدٌ إلَّا في اليَوْمِ الذي أسْلَمْتُ فيهِ، ولَقَدْ مَكَثْتُ سَبْعَةَ أيَّامٍ وإنِّي لَثُلُثُ الإسلامِ. تابَعَهُ أبُو أُسامَةَ: حدَّثنا هاشِمٌ. [راجع: ٣٧٢٦]

3727. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: No man embraced Islām before the day on which I embraced Islām, and no doubt, I remained for seven days as one-third of the then extant Muslims.

٣٧٢٨ - حدَّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ إسمَاعِيلَ، عَنْ قَيْسٍ قالَ: سَمِعْتُ سَعْداً رَضِيَ اللهُ عَنْهُ يَقُولُ: إنِّي لأوَّلُ العَرَبِ رَمى بِسَهْمٍ في سَبِيلِ اللهِ، وكُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وما لَنا طَعامٌ

3728. Narrated Qais: I heard Sa'd رَضِيَ اللهُ عَنْهُ saying, "I was the first amongst the Arabs who shot an arrow in Allāh's Cause. We used to fight along with the Prophet ﷺ, while we had nothing to eat except the leaves of trees so that one's excreta would look like the excreta balls of camel or a sheep, containing nothing to mix them together. Today, Banū

(1) (H. 3726) He was one of the first three persons who embraced Islām according to his knowledge.

Asad tribe blame me for not having understood Islām. I would be a loser if my deeds were in vain." Those people complained about Sa'd to 'Umar, claiming that he did not offer *Salāt* (prayers) perfectly.

إِلَّا ورَقُ الشَّجَرِ حتَّى إِنَّ أَحَدَنا لَيَضَعُ كما يَضَعُ البَعِيرُ أَوِ الشَّاةُ مَا لَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلى الإِسْلامِ. لَقَدْ خِبْتُ إِذاً وضَلَّ عَمَلِي، وكانُوا وَشَوْا بِهِ إِلى عُمَرَ، قالُوا: لا يُحْسِنُ يُصَلِّي.

(16) CHAPTER. Narrations about the sons-in-law of the Prophet ﷺ and one of them is Abū Al-'Āṣ bin Ar-Rabī'.

(١٦) بابُ ذِكْرِ أَصْهارِ النَّبِيِّ ﷺ، مِنْهُمْ أَبُو العاصِ بنُ الرَّبِيعِ

3729. Narrated Al-Miswar bin Ma<u>kh</u>rama: 'Alī demanded the hand of the daughter of Abū Jahl. Fāṭima heard of this and went to Allāh's Messenger ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as 'Alī is now going to marry the daughter of Abū Jahl." On that Allāh's Messenger ﷺ got up and after his recitation of *Ta<u>sh</u>ahhud*(1) I heard him saying, "Then after! I married one of my daughters to Abū Al-'Āṣ bin Ar-Rabī' (the husband of Zainab, the daughter of the Prophet ﷺ) before Islām and whenever he spoke to me, he spoke the truth. No doubt, Fāṭima is a part of me, I hate to see her being troubled. By Allāh, the daughter of Allāh's Messenger ﷺ and the daughter of Allāh's enemy cannot be the wives of one man." So 'Alī gave up that engagement.

Al-Miswar further said: "I heard the Prophet ﷺ talking and he mentioned a son-in-law of his belonging to the tribe of Banī 'Abd-<u>Sh</u>ams. He praised him highly concerning his relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."

٣٧٢٩ - حدَّثنا أَبُو اليمانِ: أَخْبَرَنِي شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي عَلِيُّ ابنُ حُسَينٍ أَنَّ المِسْوَرَ بنَ مَخْرَمَةَ قالَ: إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ فَسَمِعَتْ بِذٰلِكَ فاطِمَةُ فأَتَتْ رَسُولَ اللهِ ﷺ، فَقالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لا تَغْضَبُ لِبَناتِكَ وهٰذا عَلِيٌّ ناكِحٌ بِنْتَ أَبِي جَهْلٍ، فَقامَ رَسُولُ اللهِ ﷺ فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ فَإِنِّي أَنْكَحْتُ أَبا العاصِ ابنَ الرَّبِيعِ فَحَدَّثَنِي وصَدَقَنِي. وإِنَّ فاطِمَةَ بَضْعَةٌ مِنِّي وإِنِّي أَكْرَهُ أَنْ يَسُوءَها، واللهِ لا تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ ﷺ وبِنْتُ عَدُوِّ اللهِ عِنْدَ رَجُلٍ واحدٍ»، فَتَرَكَ عَلِيٌّ الخِطْبَةَ.

وزَادَ مُحَمَّدُ بنُ عَمرِو بنِ حَلْحَلَةَ، عَنِ ابنِ شِهابٍ، عَنْ عَلِيٍّ، عَنْ مِسْوَرٍ: سَمِعْتُ النَّبِيَّ ﷺ وذَكَرَ صِهْراً لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فأَثْنى عَلَيْهِ

(1) (H. 3729) To testify that *Lā ilāha illallāh,* (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh.

في مُصاهَرَتِهِ إيَّاهُ فأَحْسَنَ، قالَ: «حدَّثني فَصَدَقَني ووَعَدَني فوفَى لِي».

(17) **CHAPTER. The virtues of Zaid bin Ḥāri<u>th</u>a, the freed slave of the Prophet ﷺ.**

(١٧) **بابُ** مَناقِبِ زَيْدِ بنِ حارِثَةَ مَوْلَى النَّبِيِّ ﷺ

Narrated Al-Barā' that the Prophet ﷺ said (to Zaid bin Ḥāri<u>th</u>a), "You are our brother and our freed slave."

وقالَ البَراءُ عَنِ النَّبِيِّ ﷺ: «أَنْتَ أَخُونا ومَوْلانا».

3730. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ sent an army under the command of Usāma bin Zaid. When some people criticized his leadership, the Prophet ﷺ said, "If you are criticizing Usāma's leadership, you used to criticize his father's leadership before. By Allāh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e., Usāma) is one of the dearest to me after him (Zaid)."

٣٧٣٠ - **حدَّثنا** خالِدُ بنُ مَخْلَدٍ: حدَّثنا سُلَيمانُ قالَ: حدَّثني عَبْدُ اللهِ بنُ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ النَّبِيُّ ﷺ بَعْثًا، وأَمَّرَ عَلَيهِمْ أُسامَةَ ابنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ في إمارَتِهِ فقالَ النَّبِيُّ ﷺ: «إنْ تَطْعَنُوا في إمارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ في إمارَةِ أبيهِ مِنْ قَبْلُ، وايمُ اللهِ إنْ كانَ لَخَلِيقًا لِلإمارَةِ، وإنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إلَيَّ. وإنَّ هٰذا لَمِنْ أَحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [انظر: ٤٢٥٠، ٤٤٦٨، ٤٤٦٩، ٦٦٢٧، ٧١٨٧]

3731. Narrated 'Urwa: 'Āi<u>sh</u>ah رَضِيَ الله عَنْها said, "A *Qā'if* (i.e., one skilled in recognizing the lineage of a person through physiognomy and through examining the body parts of an infant) came to me while the Prophet ﷺ was present, and Usāma bin Zaid and Zaid bin Ḥāri<u>th</u>a were lying asleep. The *Qā'if* said, 'These feet (of Usāma and his father) are of persons belonging to the same lineage.'" The Prophet ﷺ was pleased with that saying which won his admiration, and he told 'Āi<u>sh</u>ah of it.

٣٧٣١ - **حدَّثنا** يَحْيَى بنُ قَزَعَةَ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيَّ قائِفٌ والنَّبِيُّ ﷺ شاهِدٌ وأُسامَةُ ابنُ زَيْدٍ وزَيْدُ بنُ حارِثَةَ مُضْطَجِعانِ فَقالَ: إنَّ هذِهِ الأَقْدامَ بَعْضُها مِنْ بَعْضٍ، قالَ فَسُرَّ بِذٰلكَ النَّبِيُّ ﷺ وأَعْجَبَهُ فأَخْبَرَ بهِ عائِشَةَ. [راجع: ٣٥٥٥]

(18) CHAPTER. Narrations about Usāma bin Zaid.

(١٨) بابُ ذِكْرِ أُسامة بنِ زَيْدٍ

3732. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The people of the Quraish tribe were worried about the Makhzūmīya woman. They said, "Nobody dare speak to him (i.e., the Prophet ﷺ) except Usāma bin Zaid as he is the most beloved to Allāh's Messenger ﷺ."

٣٧٣٢ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا لَيْثٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ قُرَيشاً أَهمَّهُمْ شَأنُ المَخزُومِيَّةِ، فَقالُوا: مَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسامَةُ ابنُ زَيْدٍ حِبُّ رَسُولِ اللهِ ﷺ؟. [راجع: ٢٦٤٨]

3733. 'Āishah رَضِيَ اللهُ عَنْها said, "A woman from Banī Makhzūmiya committed a theft and the people said, 'Who can intercede with the Prophet ﷺ for her?' So, nobody dared speak to him (i.e., the Prophet ﷺ) but Usāma bin Zaid spoke to him. The Prophet ﷺ said, 'If a man of high rank amongst the children of Banī Isrāel committed a theft, they used to forgive him, but if a poor man of a low rank committed a theft, they would cut his hand. But I would cut even the hand of Fāṭima (i.e., the daughter of the Prophet ﷺ) if she committed a theft.'"

٣٧٣٣ - وحدَّثنا عَلِيٌّ: حدَّثنا سُفْيانُ قالَ: ذَهَبْتُ أَسْأَلُ الزُّهْرِيَّ عَنْ حَدِيثِ المخزُومِيَّةِ فَصَاحَ بِي قُلْتُ لِسُفْيانَ: فَلَمْ تَحْتَمِلْهُ عَنْ أَحَدٍ؟ قالَ: وجَدْتُهُ في كِتابٍ كانَ كَتَبَهُ أَيُّوبُ بنُ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَقالُوا: مَنْ يُكَلِّمُ فِيها النَّبِيَّ ﷺ؟ فَلَمْ يَجْتَرِئْ أَحَدٌ أَنْ يُكَلِّمَهُ فَكَلَّمَهُ أُسامَةُ بنُ زَيْدٍ، فَقالَ: «إِنَّ بَنِي إِسْرَائِيلَ كانَ إِذَا سرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وإِذَا سَرَقَ فِيْهِمُ الضَّعِيفُ قَطَعُوهُ. لَوْ كانَت فاطِمَةُ لَقَطَعْتُ يَدَها». [راجع: ٢٦٤٨]

3734. Narrated 'Abdullāh bin Dīnār: One day, Ibn 'Umar, while in the mosque, looked at a man who was dragging his clothes while walking in one of the corners of the mosque. He said, "See who is that. I wish he was near to me."[1] Somebody then said (to Ibn

٣٧٣٤ - حدَّثنا الحَسَنُ بنُ مُحَمَّدٍ: حدَّثنا أَبُو عَبَّادٍ يَحْيَى بنُ عبَّادٍ: حدَّثنا المَاجِشُونُ: أَخبرَنا عَبْدُ اللهِ بنُ دِينارٍ قالَ: نَظَرَ ابنُ عُمَرَ يَوْماً

(1) (H. 3734) Ibn 'Umar wished that the man had been near to him so that he might advise him not to walk in that way.

وهُوَ في المَسْجِدِ إلى رَجُلٍ يَسحَبُ ثِيابَهُ في ناحِيَةٍ من المسجِدِ، فَقالَ: انْظُرْ مَنْ هذا؟ لَيْتَ هذا عِنْدِي. قالَ لَهُ إنْسانٌ: أما تَعْرِفُ هَذَا يا أبا عَبْدِ الرَّحْمٰنِ؟ هذا مُحَمَّدُ بنُ أُسامَةَ. قالَ: فَطَأطَأ ابنُ عُمَرَ رَأْسَهُ، ونَقَرَ بِيَدَيْهِ في الأرْضِ، ثُمَّ قالَ: لَوْ رَآهُ رَسُولُ اللهِ ﷺ لأَحَبَّهُ.

'Umar), "Don't you know him, O Abū 'Abdur-Raḥmān? He is Muḥammad bin Usāma." On that Ibn 'Umar bowed his head and dug the earth with his hands and then said, "If Allāh's Messenger ﷺ had seen him, he would have loved him."

٣٧٣٥ - حدَّثنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي: حدَّثنا أبُو عُثمانَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: حدَّثَ عَنِ النَّبيِّ ﷺ أنَّهُ كان يأخُذُهُ والحَسَنَ فَيَقُولُ: «اللَّهُمَّ أَحِبَّهُما فإنِّي أُحِبُّهُما». [انظر: ٣٧٤٧، ٦٠٠٣]

3735. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ used to take him (i.e., Usāma) and Al-Ḥasan (in his lap) and say: "O Allāh! Love them, as I love them."

٣٧٣٦ - وقالَ نُعَيمٌ، عَنِ ابنِ المُبارَكِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أخْبرَني مَوْلًى لأُسامَةَ بنِ زَيْدٍ: أنَّ الحَجَّاجَ بنَ أيْمَنَ بنِ أُمِّ أيمَنَ وكانَ أيمنُ بنُ أُمِّ أيمَنَ أخا أُسامَةَ ابن زيدٍ لأُمِّهِ وهُوَ رَجُلٌ مِنَ الأنْصارِ، فرَآهُ ابنُ عُمَرَ لم يُتِمَّ رُكُوعَهُ ولا سُجُودَهُ، فقالَ: أعِدْ. [انظر: ٣٧٣٧]

3736. The freed slave of Usāma bin Zaid said, "Al-Ḥajjāj bin Aiman bin Umm Aiman, and Aiman bin Umm Aiman was Usāma's brother from the maternal side and he was one of the *Anṣār*, was seen by Ibn 'Umar not performing his bowing and prostrations in a perfect manner. So, Ibn 'Umar told him to repeat his *Ṣalāt* (prayer)."

٣٧٣٧ - قالَ أبو عَبْدِ اللهِ: وحدَّثَني سُلَيمانُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثَنا الوَلِيدُ ابنُ مُسْلِمٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ نَمِرٍ، عَنِ الزُّهْرِيِّ:

3737. Ḥarmala, the freed slave of Usāma bin Zaid said that while he was in the company of 'Abdullāh bin 'Umar, Al-Ḥajjāj bin Aiman came in and [while offering *Ṣalāt* (prayer)] he did not perform his bowing and prostrations properly. So, Ibn 'Umar told

حدَّثني حَرْمَلَةُ مَوْلى أُسامَةَ بنِ زَيْدٍ: أَنَّهُ بَيْنما هُوَ مَعَ عَبْدِ اللهِ بنِ عُمَرَ إِذْ دَخلَ الحَجَّاجُ بنُ أَيمَنَ فَلَمْ يُتِمَّ رُكُوعَهُ ولا سُجُودَهُ، فقالَ: أَعِدْ. فَلَمَّا ولَّى، قالَ لي ابنُ عُمَرَ: مَنْ هذا؟ قُلْتُ: الحَجَّاجُ بنُ أَيمَنَ بنِ أُمِّ أَيمَنَ. فَقالَ ابنُ عُمَرَ: لَو رَأَى هٰذَا رَسُولُ اللهِ ﷺ لأَحَبَّهُ فَذَكَرَ حُبَّهُ وما ولَدَتْهُ أُمُّ أَيمَنَ. قالَ: وزَادَني بَعْضُ أَصْحابي عَنْ سُلَيمانَ: وكانَتْ حَاضِنَةَ النَّبِيِّ ﷺ. [راجع: ٣٧٣٦]

him to repeat his *Ṣalāt* (prayer). When he went away, Ibn 'Umar asked me, "Who is he?" I said, "Al-Ḥajjāj bin Aiman bin Umm Aiman." Ibn 'Umar said, "If Allāh's Messenger ﷺ saw him, he would have loved him." Then Ibn 'Umar mentioned the love of the Prophet ﷺ for the children of Umm Aiman. Sulaimān said that Umm Aiman was one of the nurses of the Prophet ﷺ.

(١٩) بابُ مَناقِبِ عَبْدِ اللهِ بنِ عُمَرَ ابنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُما

(19) The merits of 'Abdullāh bin 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُما.

٣٧٣٨ - حدَّثنا مُحَمَّد: حَدَّثَنا إِسحَاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ الرَّجُلُ في حَياةِ النَّبِيِّ ﷺ إِذَا رَأى رُؤْيا قَصَّها عَلى النَّبِيِّ ﷺ. فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيا أَقُصُّها عَلى النَّبِيِّ ﷺ وكُنْتُ غُلاماً أَعْزَبَ وكُنْتُ أَنامُ في المَسْجِدِ عَلى عَهْدِ النَّبِيِّ ﷺ. فَرَأَيْتُ في المَنامِ كأَنَّ مَلَكَيْنِ أَخَذَاني فَذَهَبا بي إِلى النَّارِ فإِذَا هيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، وإِذَا لَها قَرْنانِ كَقَرْنَي البِئْرِ، وإِذَا فِيها ناسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ باللهِ مِنَ النَّارِ، أَعُوذُ باللهِ مِنَ النَّارِ، فَلَقِيَهُما مَلَكٌ

3738. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: If a man saw a dream during the lifetime of the Prophet ﷺ he would narrate it to the Prophet ﷺ. Once, I wished to see a dream and narrate it to the Prophet ﷺ. I was young, unmarried, and used to sleep in the mosque during the lifetime of the Prophet ﷺ. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two sidewalls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek refuge with Allāh from the (Hell) Fire, I seek refuge with Allāh from the (Hell) Fire." Then another angel met those two and said to me, "Do not be afraid." I narrated my dream to Ḥafṣa.

آخَرُ فَقالَ لي: لَنْ تُراعَ. فَقَصَصْتُها عَلى حَفْصَةَ. [راجع: ٤٤٠]

٣٧٣٩ - فَقَصَّتْها حَفْصَةُ عَلى النَّبِيِّ ﷺ فَقالَ: «نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كانَ يُصَلِّي مِنَ اللَّيلِ». قالَ سالِم: فَكانَ عَبْدُ اللهِ لا يَنامُ مِنَ اللَّيْلِ إلَّا قَلِيلاً. [راجع: ١١٢٢]

3739. Ibn 'Umar added: Hafṣa narrated my dream to the Prophet ﷺ. He said, "What an excellent man 'Abdullāh is if he only observes the night *Ṣalāt* (prayer)."

Narrated Sālim, as above and added: "Since then Abdullāh used not to sleep at night but very little."

٣٧٤٠، ٣٧٤١ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سالِم، عَنِ ابنِ عُمَرَ، عَن أُخْتِهِ حَفْصَةَ: أَنَّ النَّبِيَّ ﷺ قالَ لَها: «إنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ». [راجع: ٤٤٠، ١١٢٢]

3740, 3741. Narrated Ibn 'Umar on the authority of his sister Ḥafsa رَضِيَ اللهُ عَنْهَا, that the Prophet ﷺ had said to her, "Abdullāh is a pious man."

(٢٠) بابُ مَناقِبِ عَمَّارٍ وحُذَيْفَةَ رَضِيَ اللهُ عَنْهُما

(20) CHAPTER. The virtues of 'Ammār (bin Yāsir) and Ḥudhaifa (bin Al-Yamān) رَضِيَ اللهُ عَنْهُما.

٣٧٤٢ - حدَّثَنا مالِكُ بْنُ إسماعِيلَ: حدَّثَنا إسْرائِيلُ، عَنِ المُغِيرَةِ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ قالَ: قَدِمْتُ الشَّامَ فَصَلَّيْتُ رَكْعَتَينِ. ثُمَّ قُلْتُ: اللَّهُمَّ يَسِّرْ لي جَلِيساً صَالِحاً. فأَتَيْتُ قَوْماً فَجَلَسْتُ إلَيْهِمْ، فإذَا شَيْخٌ قَدْ جاءَ حتَّى جَلَسَ إلى جَنْبِي، قُلْتُ: مَنْ هذا؟ قالُوا: أَبو الدَّرْدَاءِ. فَقُلْتُ: إنِّي دَعَوْتُ اللهَ أَنْ يُيَسِّرَ لي جَلِيساً صَالحاً فَيَسَّرَكَ لي. قالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ

3742. Narrated 'Alqama: I went to Sham and offered a two *Rak'a* prayer and then said, "O Allāh! Bless me with a righteous pious companion." So I went to some people and sat with them. An old man came and sat by my side. I asked, "Who is he"? They replied, "(He is) Abū Ad-Dardā.'" I said (to him), "I prayed to Allāh to bless me with a pious companion and He sent you to me." He asked me, "From where are you?" I replied, "From the people of Al-Kūfa." He said, "Isn't there amongst you Ibn Umm 'Abd, the one who used to carry the shoes, the cushion (or pillow) and the water for ablution?[1] Is there amongst you the one whom Allāh gave refuge from Satan through the request of His Prophet ﷺ?[2] Is there amongst you the one

(1) (H. 3742) The person meant here was 'Abdullah bin Mas'ūd who used to carry the things mentioned here for the Prophet ﷺ.
(2) (H. 3742) The person meant here is 'Ammār.

who keeps the secrets of the Prophet ﷺ which nobody knows except him?"(1). Abū Ad-Dardā' further asked, "How does 'Abdullāh (bin Mas'ūd) recite the *Sūrah* starting with, 'By the night as it envelops.'" (V.92:1) Then I recited before him:

"By the night as it envelops; and by the day as it appears in brightness; and by male and female." (V.92:1-3)(2)

On this Abū Ad-Dardā' said, "By Allāh, the Prophet ﷺ made me recite the *Sūrah* in this way while I was listening to him (reciting it)."

الكُوفَةِ، قالَ: أَوَلَيْسَ عِنْدَكُمُ ابنُ أُمِّ عَبْدٍ صَاحِبُ النَّعْلَيْنِ والوِسادِ والمِطْهَرَةِ؟ أَفِيكُمُ الَّذي أَجارَهُ اللهُ مِنَ الشَّيْطانِ يَعْنِي عَلى لِسانِ نَبِيِّهِ ﷺ؟ أَوَلَيْسَ فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ ﷺ الَّذي لا يَعْلَمُ أَحَدٌ غَيْرُهُ؟ ثُمَّ قالَ: كَيْفَ يَقرَأُ عَبْدُ اللهِ ﴿وَالَّيْلِ إِذَا يَغْشَىٰ ①﴾ فَقَرأْتُ عليه **(واللَّيْلِ إِذا يَغْشى والنَّهارِ إِذَا تَجَلَّى والذَّكَرِ والأُنْثى)** قالَ: واللهِ لَقَدْ أَقْرأَنِيها رَسُولُ اللهِ ﷺ مِنْ فِيهِ إِلى فِيَّ.

[راجع: ٣٢٨٧]

3743. Narrated Ibrāhim: 'Alqama went to Sham and when he entered the mosque, he said, "O Allāh! Bless me with a righteous, pious companion." So he sat with Abū Ad-Dardā'. Abū Ad-Dardā' asked him, "Where are you from?" 'Alqama replied, "From the people of Kūfa." Abū Ad-Dardā' said, "Isn't there amongst you the keeper of the secret which nobody else knows i.e., Hudhaifa?" 'Alqama said, "Yes." Then Abū Ad-Dardā' further asked, "Isn't there amongst you the person whom Allāh gave refuge from Satan through the invocation of His Prophet ﷺ namely 'Ammār?" 'Alqama replied in the affirmative. Abū Ad-Dardā' said, "Isn't

٣٧٤٣ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قالَ: ذَهَبَ عَلْقَمَةُ إِلى الشَّامِ فَلَمَّا دَخَلَ المَسْجِدَ قالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيساً صَالِحاً. فَجَلَسَ إِلى أَبي الدَّرْدَاءِ فَقالَ أَبُو الدَّرْدَاءِ: مِمَّنْ أَنْتَ؟ قالَ: مِنْ أَهْلِ الكُوفَةِ، قالَ: أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السِّرِّ الَّذي لا يَعْلَمُهُ غَيْرُهُ؟ يَعْني حُذَيْفَةَ، قالَ: قُلْتُ: بَلى، قالَ: أَلَيْسَ فِيكُمْ أَوْ

---

(1) (H. 3742) The person meant here is Hudhaifa.
(2) (H. 3742) The third Verse of *Sūrah* 92 in the Qur'ān is:
'Wa mā khalaqadh-dhakara wal-untha.'
'By *Him Who created male and female.'*
Abū Ad-Dardā' and 'Abdullāh bin Mas'ūd used to read this Verse as:
'Wadh-dhakara wal-untha.'
'And by male and female,'
excluding, Wamā Khalaqa. i.e., by Him Who created.
Perhaps they did not hear the complete Verse from the Prophet ﷺ while many other Companions of the Prophet ﷺ did.

there amongst you the person who carries the *Siwāk* or the secrets (i.e., of the Prophet ﷺ namely 'Abdullāh bin Mas'ūd)?" 'Alqama said, "Yes." Then Abū Ad-Dardā' asked, "How ('Abdullāh bin Mas'ūd) used to recite the *Sūrah* starting with: 'By the night as it envelops; by the day as it appears in brightness?'." (V.92:1,2). 'Alqama said, "And by male and female." Abū Ad-Dardā' then said, "These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet ﷺ."

مِنْكُمُ الذِي أَجارَهُ اللهُ عَلى لِسانِ نَبِيِّهِ ﷺ؟ يَعْني مِنَ الشَّيْطانِ يَعْني عَمَّاراً، قُلْتُ: بَلى، قال: أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السِّوَاكِ، والوِسَادِ أوِ السِّرَارِ؟ قالَ: بَلى، قالَ: كَيْفَ كانَ عَبْدُ الله يَقْرَأُ ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢﴾ قُلْتُ: (والذَّكَرِ والأُنْثى) قالَ: مَا زَالَ بِي هٰؤُلاءِ حتَّى كادُوا يَسْتَنْزِلُونَني عَنْ شَيءٍ سَمِعْتُهُ مِنَ النَّبيِّ ﷺ. [راجع: ٣٢٨٧]

(21) CHAPTER. The virtues of Abū 'Ubaida bin Al-Jarrāḥ رَضِيَ اللهُ عَنْهُ.

(٢١) بابُ مَناقِبِ أَبي عُبَيْدَةَ بنِ الجَرَّاحِ رَضِيَ اللهُ عَنْهُ

3744. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Every nation has an *Amīn* (trustworthy man), and the *Amīn* (trustworthy man) of this (i.e., Muslim) nation is Abū 'Ubaida bin Al-Jarrāḥ."

٣٧٤٤ - حدَّثَنا عَمْرُو بنُ عَليٍّ: حدَّثَنا عَبْدُ الأَعْلى: حدَّثَنا خالِدٌ، عَنْ أَبي قِلابَةَ قالَ: حدَّثَني أَنَسُ بنُ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّ لِكُلِّ أُمَّةٍ أَميناً وإِنَّ أَمينَنا أَيَّتها الأُمَّةُ أَبُو عُبَيْدَةَ بنُ الجَرَّاحِ». [انظر: ٤٣٨٢، ٧٢٥٥]

3745. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to the people of Najrān, "I will send you the most trustworthy man." (Every one of) the Companions of the Prophet ﷺ was looking forward (to be that person). He then sent Abū 'Ubaida رَضِيَ اللهُ عَنْهُ.

٣٧٤٥ - حدَّثَنا مُسْلِمُ بنُ إِبْراهِيمَ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إِسحاقَ، عَنْ صِلَةَ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ لأَهْلِ نَجْرَانَ: «لأَبْعَثَنَّ، حَقَّ أَمِينٍ». فأَشْرَفَ أَصْحابُهُ فَبَعَثَ أَبا عُبَيْدَةَ رَضِيَ اللهُ عَنْهُ. [انظر: ٤٣٨٠، ٤٣٨١، ٧٢٥٤]

CHAPTER. The mention of Muṣ'ab bin 'Umair. (See Vol. 2, "The Book of Funerals, *Ḥadīth*" No.1276)

بابُ ذِكْرِ مُصْعَبِ بنِ عُمَيرٍ

(22) CHAPTER. The merits of Al-Ḥasan and Al-Ḥusain رَضِيَ اللهُ عَنْهُما.

(٢٢) بابُ مَناقِبِ الحَسَنِ والحُسَينِ رَضِيَ اللهُ عَنْهُما

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ took and put Al-Ḥasan, over his shoulder.

قالَ نافِعُ بنُ جُبَيرٍ عَنْ أبي هُرَيْرَةَ: عانَقَ النَّبِيُّ ﷺ الحَسَنَ.

3746. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ talking at the pulpit while Al-Ḥasan was sitting beside him, and he (i.e., the Prophet ﷺ) was once looking at the people and at another time Al-Ḥasan, and saying, "This son of mine is a *Sayyid* (i.e., chief) and perhaps Allāh will bring about an agreement between two sects of the Muslims through him."

٣٧٤٦ - **حدَّثنا** صَدَقَةُ: حدَّثَنا ابنُ عُيَيْنَةَ: حدَّثَنا أَبُو مُوسَى، عَنِ الحَسَنِ: سَمِعَ أَبا بَكْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ عَلى المِنْبَرِ والحَسَنُ إلى جَنْبِهِ يَنْظُرُ إلى النَّاسِ مَرَّةً وإلَيْهِ مَرَّةً ويَقُولُ: «ابْني هذا سَيِّدٌ ولَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَينَ فِئَتَينِ منَ المُسْلِمِينَ».

[راجع: ٢٧٠٤]

3747. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ used to take him and Al-Ḥasan, and used to say, "O Allāh! I love them, so please love them," or said something similar.

٣٧٤٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثَنا المُعْتَمِرُ قالَ: سَمِعْتُ أَبي قالَ: حدَّثَنا أَبُو عُثمانَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يَأْخُذُهُ والحَسَنَ ويَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُما فأَحِبَّهما». أَوْ كما قالَ.

[راجع: ٣٧٣٥]

3748. Narrated Muḥammad: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The head of Al-Ḥusain bin 'Ali was brought to 'Ubaidullāh bin Ziyād and was put in a tray, and then Ibn Ziyād started playing with a stick at the nose and mouth of Al-Ḥusain's head and saying something about his handsome features." Anas then said (to him), "Al-Ḥusain resembled the Prophet ﷺ more than the others did." Anas added, "His (i.e., Al-Ḥusain's) hair was dyed with *Wasma* (i.e., a kind of plant used as a dye)."

٣٧٤٨ - **حدَّثني** مُحَمَّدُ بنُ الحُسَينِ ابنِ إبْرَاهِيمَ قالَ: حدَّثَني حُسَينُ بنُ مُحَمَّدٍ: حدَّثَنا جَرِيرٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أُتِيَ عُبَيْدُ اللهِ بنُ زِيادٍ بِرَأْسِ الحُسَينِ بنِ عَلِيٍّ فَجُعِلَ في طَسْتٍ فَجَعَلَ يَنْكُتُ، وقالَ في حُسْنِهِ شَيْئاً. فَقالَ أَنَسٌ. كانَ أَشْبَهَهُمْ بِرَسُولِ اللهِ ﷺ وكانَ مَخضُوباً بِالوَسْمَةِ.

3749. Narrated Al-Barā' رَضِيَ الله عَنْهُ: I saw the Prophet ﷺ while Al-Ḥasan was over his shoulder, saying, "O Allāh! I love him, so please love him."

٣٧٤٩ - حدَّثَنا حَجَّاجُ بنُ المِنْهالِ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَدِيٌّ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْتُ النَّبِيَّ ﷺ والحَسَنُ بنُ عَلِيٍّ عَلى عاتِقِهِ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فأَحِبَّهُ».

3750. Narrated 'Uqba bin Al-Ḥārith: I saw Abū Bakr رَضِيَ الله عَنْهُ carrying Al-Ḥasan and saying, "Let my father be sacrificed for you; you resemble the Prophet ﷺ and not 'Alī," while 'Alī was laughing.

٣٧٥٠ - حدَّثَنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَني عُمَرُ بنُ سَعِيدِ بنِ أَبي حُسَيْنٍ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنْ عُقْبَةَ ابنِ الحارِثِ قالَ: رَأَيْتُ أَبا بَكْرٍ رَضِيَ اللهُ عَنْهُ وحَمَلَ الحَسَنَ وهُوَ يَقُولُ: بأَبي شَبِيهٌ بِالنَّبِيِّ، لَيْسَ شَبِيهٌ بِعَلِيٍّ، وعَلِيٌّ يَضْحَكُ. [راجع: ٣٥٤٢]

3751. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Abū Bakr used to say, "In order to please (the Prophet) Muḥammad (ﷺ) do good to his family."

٣٧٥١ - حدَّثَني يَحْيَى بنُ مَعِينٍ وصَدَقَةُ قالا: أَخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ واقِدِ بنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ أَبُو بَكْرٍ: ارْقُبُوا مُحَمَّداً ﷺ في أَهْلِ بَيْتِهِ. [راجع: ٣٧١٣]

3752. Narrated Anas رَضِيَ الله عَنْهُ: None resembled the Prophet ﷺ more than Al-Ḥasan bin 'Alī did.

٣٧٥٢ - حدَّثَنا إِبْراهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامُ بنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ. وقالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني أَنَسٌ قالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بالنَّبِيِّ ﷺ منَ الحَسَنِ بنِ عَلِيٍّ.

3753. Narrated Ibn Abī Nu'aim: A person asked 'Abdullāh bin 'Umar whether a *Muhrim* (a person in the state of *Ihrām*) could kill flies. I heard him saying (in reply), "The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allāh's Messenger ﷺ. And the Prophet ﷺ said, 'They (i.e., Al-Hasan and Al-Husain) are my two sweet basils[1] in this world.'"

٣٧٥٣ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عن مُحَمَّدِ ابنِ أبي يَعْقُوبَ: سَمِعْتُ ابنَ أبي نُعمٍ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ وسَأَلَهُ عَنِ المُحرِمِ: قالَ شُعْبَةُ: أَحْسِبُهُ يَقْتُلُ الذُّبابَ؟ فَقالَ: أَهْلُ العِرَاقِ يَسْأَلُونَ عَنِ الذُّبابِ وقد قَتَلُوا ابنَ ابنةِ رَسُولِ اللهِ ﷺ، وقالَ النَّبيُّ ﷺ: «هُمَا رَيحانَتايَ منَ الدُّنْيا».

[انظر: ٥٩٩٤]

(23) The merits of Bilāl bin Rabāh, the freed slave of Abū Bakr رَضِيَ اللهُ عَنْهُ.

(٢٣) بابٌ مَناقِبِ بِلالِ بنِ رَباحٍ مَوْلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما،

The Prophet ﷺ said (to Bilāl), "I heard the sound of your shoes in Paradise just in front of me."

وقالَ النَّبيُّ ﷺ: «سَمِعْتُ دَفَّ نَعْلَيْكَ بَينَ يَدَيَّ في الجَنَّةِ».

3754. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: 'Umar used to say, "Abū Bakr is our chief, and he manumitted our chief," meaning Bilāl.

٣٧٥٤ - حدَّثنا أبُو نُعَيمٍ: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ: أَخْبرَنا جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ عُمَرُ يَقُولُ: أَبُو بَكْرٍ سَيِّدُنا، وأَعْتَقَ سَيِّدَنا، يَعْني بِلالاً.

3755. Narrated Qais: Bilāl said to Abū Bakr, "If you bought me for yourself then keep me (for yourself), but if you have bought me for Allāh's sake, then leave me for Allāh's Work."

٣٧٥٥ - حدَّثنا ابنُ نُمَيرٍ، عَنْ مُحَمَّدِ بنِ عُبَيْدٍ: حدَّثنا إسماعِيلُ، عَنْ قَيْسٍ: أَنَّ بِلالاً قالَ لأبي بَكْرٍ: إنْ كُنْتَ إنَّما اشْتَرَيْتَني لِنَفْسِكَ فأَمْسِكْني، وإنْ كُنْتَ إنَّما اشْتَرَيْتَني للهِ فَدَعْني وعَمَلَ اللهِ.

---

(1) (H. 3753) The Prophet ﷺ compared Al-Hasan and Al-Husain to two sweet basils because he used to embrace and smell them.

(24) CHAPTER. Narrations about Ibn 'Abbās رَضِيَ اللهُ عَنْهُما.

(٢٤) بابُ ذِكرِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما

3756. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once, the Prophet ﷺ embraced me (pressed me to his chest) and said, "O Allāh, teach him *Al-Ḥikmah* (i.e., the understanding of the knowledge of the Qur'ān)."

Narrated 'Abdul-Warīth the same but said, "O Allāh, teach him (Ibn 'Abbās) the Book (i.e., the understanding of the knowledge of the Qur'ān)."

Narrated Khālid as above.

٣٧٥٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: ضَمَّنِي النَّبِيُّ ﷺ إلى صَدْرِهِ وقالَ: «اللَّهُمَّ عَلِّمْهُ الحِكْمَةَ».

حدَّثَنا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ وقالَ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ».

حدَّثَنا مُوسَى: حدَّثَنا وُهَيْبٌ، عَنْ خالِدٍ مِثْلَهُ. والحكمةُ: الإصابةُ في غَيْرِ النُّبُوَّةِ. [راجع: ٧٥]

(25) CHAPTER. The merits of Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ.

(٢٥) بابُ مَناقِبِ خالِدِ بنِ الوَلِيدِ رَضِيَ اللهُ عَنْهُ

3757. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ announced about the death of Zaid, Ja'far and Ibn Rawāḥa to the people before the news of their death reached them. He said with his eyes overflowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawāḥa took the flag and was martyred. Finally the flag was taken by a sword from Allāh's Swords (i.e., Khālid bin Al-Walīd) and Allāh gave them (i.e., the Muslims) victory."

٣٧٥٧ - **حدَّثَنا** أَحْمَدُ بنُ واقِدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْداً وجَعْفَراً وابنَ رَوَاحَةَ للنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبرُهُمْ، فَقالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابنُ رَوَاحَةَ فَأُصِيبَ، وعَيناهُ تَذْرِفانِ حتَّى أَخَذَها سَيْفٌ مِنْ سُيُوفِ اللهِ حتَّى فَتَحَ اللهُ عَلَيهِمْ». [راجع: ١٢٤٦]

(26) CHAPTER. The merits of Sālim, the freed slave of Abū Ḥudhaifa رَضِيَ اللهُ عَنْهُ.

(٢٦) بابُ مَناقِبِ سالِمٍ مَوْلَى أَبِي حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ

3758. Narrated Masrūq: 'Abdullāh (bin Mas'ūd) was mentioned before 'Abdullāh bin

٣٧٥٨ - **حدَّثَنا** سُلَيمانُ بنُ

حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسروقٍ قالَ: ذُكِرَ عَبْدُ اللهِ عِنْدَ عَبْدِ اللهِ بنِ عَمْرو فَقالَ: ذَاكَ رَجُلٌ لا أَزالُ أُحِبُّهُ بَعْدَمَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اسْتَقْرِئُوا القُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللهِ بنِ مَسْعُودٍ - فَبَدَأَ بِهِ - وَسَالِمٍ مَوْلى أَبي حُذَيْفَةَ، وأُبَيِّ بنِ كَعْبٍ، ومُعاذِ بنِ جَبَلٍ»، قالَ: لا أَدري بَدأَ بأُبَيٍّ أَوْ بِمُعاذٍ. [انظر: ٣٧٦٠، ٣٨٠٦، ٣٨٠٨، ٤٩٩٩]

'Amr. The latter said, "That is a man I continue to love because I heard Allāh's Messenger ﷺ saying, 'Learn the recitation of the Qur'ān from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Ḥudhaifa, Ubaī bin Ka'b, and Mu'ādh bin Jabal'." I do not remember whether he mentioned Ubaī first or Mu'ādh.

(٢٧) بابُ مَناقِبِ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ

(27) CHAPTER. The merits of 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ.

٣٧٥٩ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ قالَ: سَمِعْتُ أَبا وائلٍ قالَ: سَمِعْتُ مَسرُوقاً قالَ: قالَ عَبْدُ اللهِ بنُ عَمْرٍو: إِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ فاحِشاً ولا مُتَفَحِّشاً، وقالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخْلاقاً». [راجع: ٣٥٥٩]

3759. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was neither a *Fāḥish* (one who talks evil) nor a *Mutafahhish* (one who conveys evil talk). He used to say, "The most beloved to me amongst you is the one who has the best character and manners." (See H. 3559, 6029 and 6035)

٣٧٦٠ - وقالَ: «اسْتَقْرِئوا القُرآنَ مِنْ أَرْبعةٍ: مِنْ عَبْدِ اللهِ بنِ مَسْعُودٍ، وسالمٍ مَوْلى أَبي حُذَيْفَةَ، وأُبَيِّ بنِ كَعْبٍ، ومُعاذِ بنِ جَبَلٍ». [راجع: ٣٧٥٨]

3760. He ﷺ added, "Learn the Qur'ān from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Ḥudhaifa, Ubaī bin Ka'b, and Mu'ādh bin Jabal."

[See *Hadith* No.3806]

٣٧٦١ - حدَّثَنا مُوسَى، عَنْ أَبي عَوانَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ: دَخَلْتُ الشَّام فَصَلَّيْتُ رَكْعَتَينِ

3761. Narrated 'Alqama: I went to Sham and was offering a two *Rak'a Ṣalāt* (prayer); I said, "O Allāh! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said,

(to myself), "I hope Allāh has granted me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kūfa." He said, "Weren't there amongst you the one who use to carry the (Prophet's) shoes, *Siwāk* and the ablution water container?[1] Weren't there amongst you the man who was given Allāh's refuge from the Satan?[2] And werent't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew?[3] How did Ibn Umm 'Abd (i.e., 'Abdullāh bin Mas'ūd use to recite *Sūrat Al-Lail* (No. 92)?" I recited:

"By the night as it envelops, by the day as it appears in brightness, and by male and female". (V.92:1-3)

On that, Abū Ad-Dardā' said, "By Allāh, the Prophet ﷺ made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different."[4]

فَقُلْتُ: اللَّهُمَّ يَسِّرْ لي جَليساً فرَأيتُ شَيْخاً مُقْبِلاً، فَلَمَّا دَنا قُلْتُ: أَرْجو أَنْ يَكُونَ اسْتَجابَ اللّهُ، قالَ: مِنْ أَينَ أَنْتَ؟ قُلْتُ: من أَهلِ الكوفَةِ، قالَ: أَفَلَمْ يكنْ فِيكُمْ صاحبُ النَّعْلَينِ والوِسادِ والمِطْهَرَةِ؟ أَوَ لم يكنْ فِيكمُ الَّذِي أُجيرَ مِنَ الشَّيْطانِ؟ أَوَ لَمْ يكُنْ فِيكُمْ صَاحِبُ السِّرِّ الذِي لا يَعْلَمُهُ غَيرُهُ؟ كَيْفَ قَرَأَ ابنُ أُمِّ عَبْدٍ ﴿وَالَّيْلِ﴾ فَقَرأْتُ (واللَّيْلِ إِذَا يَغْشَى والنَّهارِ إِذَا تجَلَّى والذَّكَرِ والأُنْثى) قالَ: أَقْرَأَنِيها النَّبِيُّ ﷺ فاهُ إلى فِيَّ فما زَالَ هؤُلاءِ حتَّى كادُوا يَرُدُّونَني.

3762. Narrated 'Abdur-Raḥmān bin Yazīd: We asked Ḥudhaifa to tell us of a person resembling (to some extent) the Prophet ﷺ in good appearance and straight forward behaviour so that we may learn from him (good manners and acceptable conduct). Ḥudhaifa replied, "I do not know anybody resembling the Prophet ﷺ (to some extent) in appearance and conduct more than Ibn Umm 'Abd (i.e., 'Abdullah bin Mas'ūd).

٣٧٦٢ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عنْ أَبي إسحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ قالَ: سَأَلْنا حُذَيْفَةَ عنْ رَجُلٍ قَرِيبِ السَّمْتِ والهَدْيِ مِنَ النَّبيِّ ﷺ حتَّى نَأْخُذَ عَنْهُ، فَقالَ: ما أَعرِفُ أَحَداً أَقْرَبَ سَمْتاً وهَدْياً ودَلاً بالنَّبيِّ ﷺ من ابنِ أُمِّ عَبْدٍ. [انظر: ٦٠٩٧]

3763. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: My brother and I came from Yemen, and for some time we continued to consider

٣٧٦٣ - حدَّثَني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا إِبْراهِيمُ بنُ يُوسُفَ بنِ

(1) (H. 3761) The person meant here was 'Abdullāh bin Mas'ūd.
(2) (H. 3761) The person meant here was 'Ammār bin Yāsir.
(3) (H. 3761) The person meant here was Ḥudhaifa.
(4) (H. 3761) See footnote of *Ḥadīth* No. 3743.

أَبِي إِسحَاقَ قالَ: حدَّثَنِي أَبِي عَنْ أَبِي إِسحَاقَ قالَ: حدَّثَنِي الأَسْوَدُ بنُ يَزِيدَ قالَ: سَمِعْتُ أَبا مُوسَى الأَشْعَرِيَّ يَقُولُ: قَدِمْتُ أَنا وأَخي مِنَ اليَمَنِ فَمَكَثْنا حِيناً ما نَرَى إِلا أَنَّ عَبْدَ اللهِ بنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلى النَّبِيِّ ﷺ. [انظر: ٤٣٨٤]

'Abdullāh bin Mas'ūd as one of the members of the family of the Prophet ﷺ because we used to see him and his mother going in the house of the Prophet ﷺ very often.

(٢٨) بابُ ذِكْرِ مُعاوِيَةَ رَضِيَ اللهُ عَنْهُ

(28) CHAPTER. Narration about Mu'āwiya رَضِيَ اللهُ عَنْهُ.

٣٧٦٤ - حدَّثَنَا الحَسَنُ بنُ بِشْرٍ: حدَّثَنا المُعافَى، عَنْ عُثمانَ بنِ الأَسْوَدِ، عَنِ ابنِ أَبي مُلَيْكَةَ قالَ: أَوْتَرَ مُعاوِيَةُ بَعْدَ العِشاءِ بِرَكْعَةٍ وعِنْدَهُ مَوْلًى لابنِ عَبَّاسٍ فأَتَى ابنَ عَبَّاسٍ، فَقالَ: دَعْهُ فإِنَّهُ قَدْ صَحِبَ رَسُولَ اللهِ ﷺ. [انظر: ٣٧٦٥]

3764. Narrated Ibn Abū Mulaika: Mu'āwiya offered one *Rak'a Witr* prayer after the '*Ishā* prayer, and at that time a freed slave of Ibn 'Abbās was present. He (i.e., the slave) went to Ibn 'Abbās (and told him that Mu'āwiya offered one *Rak'a* in *Witr* prayer). Ibn 'Abbās said, "Leave him, for he was in the company of Allāh's Messenger ﷺ"[1]

٣٧٦٥ - حدَّثَنَا ابنُ أَبي مَرْيَمَ: حدَّثَنا نافِعُ بنُ عُمَرَ: حدَّثَنا ابنُ أَبي مُلَيْكَةَ: قِيلَ لابنِ عَبَّاسٍ: هَلْ لَكَ في أَمِيرِ المُؤْمِنِينَ مُعاوِيَةَ فإِنَّهُ ما أَوْتَرَ إِلَّا بِواحِدَةٍ؟ قالَ: إِنَّهُ فَقِيهٌ. [راجع: ٣٧٦٤]

3765. Narrated Ibn Abī Mulaika: Somebody said to Ibn 'Abbās, "Can you speak to chief of the believers Mu'āwiya, as he does not offer except one *Rak'a* as *Witr*?" Ibn 'Abbās replied, "He is a *Faqīh* (i.e., a learned man who can give religious verdict)."

٣٧٦٦ - حدَّثَنا عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ أَبي التَّيَّاحِ قالَ: سَمِعْتُ حُمْرانَ بنَ أَبانَ، عَنْ مُعاوِيَةَ

3766. Narrated Ḥumrān bin Abbān: Mu'āwiya رَضِيَ اللهُ عَنْهُ said (to the people), "You offer a *Ṣalāt* (prayer) which we, who were the Companions of the Prophet ﷺ never saw the Prophet ﷺ offering, and he forbade its offering, i.e., the two *Rak'a* after

(1) (H. 3764) Mu'āwīya must have seen the Prophet ﷺ doing the same.

رَضِيَ اللهُ عَنْهُ قالَ: إنَّكُمْ لَتُصَلُّونَ صَلاةً لَقَدْ صَحِبْنا النَّبِيَّ ﷺ فما رَأَيْناهُ يُصَلِّيها ولَقَدْ نَهَى عَنهما، يَعْني الرَّكْعَتَيْنِ بَعْدَ العَصْرِ. [راجع: ٥٨٧]

the compulsory *'Asr* prayer."

(٢٩) بابٌ مَناقِبِ فاطِمَةَ رَضِيَ اللهُ عَنْها،

(29) CHAPTER. The merits of Fāṭima عليها السلام:

وقالَ النَّبِيُّ ﷺ: «فاطِمَةُ سَيِّدَةُ نِساءِ أَهْلِ الجَنَّةِ».

The Prophet ﷺ said, "Fāṭima is the chief mistress of the women in Paradise."

٣٧٦٧ - حدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دِينارٍ، عنِ ابنِ أَبي مُلَيْكَةَ عَنِ المِسْوَرِ بن مَخرَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فاطِمَةُ بَضعَةٌ مِنِّي، فمَن أَغْضَبَها أَغْضَبَنِي».

3767. Narrated Al-Miswar bin Ma<u>kh</u>rama: Allāh's Messenger ﷺ said, "Fāṭima is a part of me, and whoever makes her angry, makes me angry."

(٣٠) بابٌ فَضْلِ عائِشَةَ رَضِيَ اللهُ عَنْها

(30) CHAPTER. The superiority of 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها.

٣٧٦٨ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: قالَ أَبُو سَلَمَةَ: إنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ يَوْماً: «يا عائِشُ، هذَا جِبْرِيلُ يُقْرِئُكِ السَّلامَ»، فَقُلْتُ: عَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ وبرَكاتُهُ، تَرَى ما لا أَرى، تُرِيدُ رَسُولَ اللهِ ﷺ. [راجع: ٣٢١٧]

3768. Narrated Abū Salama: 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها said, "Once, Allāh's Messenger ﷺ said (to me), 'O 'Āi<u>sh</u> ('Āi<u>sh</u>ah)! This is Jibrīl (Gabriel) greeting you.' I said, 'Peace and Allāh's Mercy and Blessings be on him, you see what I don't see.'" She was addressing Allāh's Messenger ﷺ.

٣٧٦٩ - حدَّثَنا آدَمُ: أَخْبَرَنا شُعبَةُ قالَ ح. وحدَّثَنا عَمْرٌو: أَخبرَنا شُعْبَةُ عَنْ عَمْرو ابنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ

3769. Narrated Abū Mūsā Al-A<u>sh</u>'arī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Many amongst men attained perfection but amongst women none attained the perfection except Maryam (Mary), the daughter of 'Imrān, and Āsīya, the wife of

Fir'aun (Pharaoh). And the superiority of 'Āishah to other women is like the superiority of *Tharīd* (i.e., an Arabic dish) to other meals."

عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كَمَلَ مِنَ الرِّجالِ كَثِيرٌ. ولم يكمُلْ مِنَ النِّساءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرانَ، وآسِيَةُ امْرَأَةُ فِرْعَوْنَ. وفَضْلُ عائِشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سَائِرِ الطَّعامِ». [راجع: ٣٤١١]

3770. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The superiority of 'Āishah over other women is like the superiority of *Tharīd* to other meals."

٣٧٧٠ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ أَنَسَ ابنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فَضْلُ عائِشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائِرِ الطَّعامِ».

3771. Narrated Al-Qāsim bin Muhammad: Once 'Āishah became sick and Ibn 'Abbās went to see her and said, "O Mother of the believers! You are leaving for truthful forerunners, i.e., for Allāh's Messenger ﷺ and Abū Bakr.

٣٧٧١ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ بنُ عَبْدِ المجيدِ: حدَّثَنا ابنُ عَوْنٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ: أَنَّ عائِشَةَ اشْتَكَتْ فَجاءَ ابنُ عَبَّاسٍ فَقالَ: يا أُمَّ المُؤْمِنِينَ، تَقْدَمِينَ على فَرَطِ صِدْقٍ، عَلى رَسُولِ اللهِ ﷺ وعلى أَبي بَكْرٍ. [انظر: ٤٧٥٣، ٤٧٥٤]

3772. Narrated Abū Wā'il: When 'Alī sent 'Ammār and Al-Hasan to (the people of) Kūfa to urge them to fight, 'Ammār addressed them saying, "I know that she (i.e., 'Āishah) is the wife of the Prophet ﷺ in this world and in the Hereafter, but Allāh has put you to test, whether you will follow Him (i.e., Allāh) or her."(1)

٣٧٧٢ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ أَبا وائِلٍ قالَ: لَمَّا بَعَثَ عَلِيٌّ عَمَّاراً والحَسَنَ إِلى الكُوفَةِ لِيَسْتَنْفِرَهُمْ خَطَبَ عَمَّارٌ فَقالَ: إِنِّي لأَعْلَمُ أَنَّها زَوْجَتُهُ في الدُّنْيا والآخِرَةِ

(1) (H. 3772) Allāh's Order is to obey the *Imām* (i.e., 'Alī رَضِيَ اللهُ عَنْهُ) and for the ladies to stay at home. [See the Qur'ān (V. 33:33)].

ولكِنَّ اللهَ ابتلاكُمْ لِتَتَّبِعُوهُ أَوْ إِيَّاها.

[انظر: ٧١٠٠، ٧١٠١]

٣٧٧٣ - حدَّثَنا عُبَيْدُ بنُ إسماعِيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: اسْتَعارَتْ مِنْ أَسماءَ قِلادَةً فَهلَكَتْ، فأَرْسَلَ رَسُولُ اللهِ ﷺ ناساً مِنْ أَصْحابِهِ في طَلَبِها فأَدْرَكَتْهُمُ الصَّلاةُ فَصَلَّوْا بِغَيرِ وُضوءٍ فَلَمَّا أَتَوُا رَسُولَ اللهِ ﷺ شَكَوْا ذٰلكَ إِلَيْهِ فَنزَلَتْ آيَةُ التَّيَمُّمِ، فَقالَ أُسَيْدُ بنُ حُضَيرٍ: جزاكِ اللهُ خَيراً فَوَاللهِ ما نَزَلَ بِكِ أَمْرٌ قَطُّ إلَّا جَعَلَ اللهُ لكِ مِنْهُ مَخرَجاً وجَعَلَ لِلمُسْلِمِينَ فيهِ بَرَكَةً.

[راجع: ٣٣٤]

3773. Narrated 'Āishah رَضِيَ اللهُ عَنها that she borrowed a necklace from Asmā' and it was lost. Allāh's Messenger ﷺ sent some of his Companions to look for it. During their journey the time of *Ṣalāt* (prayer) was due and they offered the *Ṣalāt* (prayer) without ablution. When they returned to the Prophet ﷺ they complained about it. So the Divine Verse of *Tayammum* was revealed. Usaid bin Ḥuḍair said (to 'Āishah), "May Allāh reward you handsomely. By Allāh, whenever you have a difficulty, Allāh took you out of it and brought with it a blessing for the Muslims."

٣٧٧٤ - حدَّثَنا عُبَيْدُ بنُ إسماعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا كانَ في مَرَضِهِ جَعَلَ يَدُورُ في نِسائِهِ ويَقُولُ: «أَيْنَ أَنا غداً؟ أَيْنَ أَنا غداً؟» حِرْصاً عَلى بَيْتِ عائِشَةَ. قالَتْ عائِشَةُ: فَلَمَّا كانَ يَوْمي سَكَنَ.

[راجع: ٨٩٠]

3774. Narrated Hishām's father: When Allāh's Messenger ﷺ was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in 'Āishah's home. 'Āishah said, "So, when it was my day, the Prophet ﷺ became silent (no longer asked the question)."

٣٧٧٥ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادٌ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ قالَ: كانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَاياهُمْ يَوْمَ عائِشَةَ، قالَتْ عائِشَةُ: فاجْتَمَعَ صَواحِبِي إلى أُمِّ

3775. Narrated Hishām's father: The people used to send presents to the Prophet ﷺ on the day of 'Āishah's turn. 'Āishah said, "My companions (i.e., the other wives of the Prophet ﷺ) gathered in the house of Umm Salama and said, "O Umm Salama! By Allāh, the people choose to send presents on the day of 'Āishah's turn and we too, love

سَلَمَةَ فَقُلْنَ: يا أُمَّ سَلَمَةَ، واللهِ إنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَاياهُمْ يَوْمَ عائِشَةَ وإنَّا نُرِيدُ الخَيرَ كما تُرِيدُهُ عائِشَةُ فَمُرِي رَسُولَ اللهِ ﷺ أَنْ يأمُرَ النَّاسَ أَنْ يُهْدُوا إلَيْهِ حَيْثُمَا كانَ أَوْ حَيْثُمَا دَارَ، قالَتْ: فَذَكَرَتْ ذٰلك أُمُّ سَلَمَةَ للنَّبِيِّ ﷺ، قالَتْ: فأَعْرَضَ عَنِّي فَلَمَّا عادَ إلَيَّ ذَكرتُ لهُ ذٰلك فَأَعْرَضَ عَنِّي، فَلَمَّا كانَ في الثَّالِثَةِ ذَكَرْتُ لَهُ فَقالَ: «يا أُمَّ سَلَمَةَ لا تُؤْذِيني في عائِشَةَ فإِنَّهُ واللهِ ما نَزَلَ عَلَيَّ الوَحيُ وأَنا في لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرِهَا».

[راجع: ٢٥٧٤]

the good (i.e., presents etc.) as 'Āishah does. You should tell Allāh's Messenger ﷺ to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Umm Salama said that to the Prophet ﷺ and he turned away from her, and when the Prophet ﷺ returned to her (i.e., Umm Salama), she repeated the same, and the Prophet ﷺ again turned away, and when she told him the same for the third time, the Prophet ﷺ said, "O Umm Salama! Don't trouble me by harming 'Āishah, for by Allāh, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her."

63 – THE MERITS OF *AL-ANṢĀR*

٦٣ - كتاب مناقب الأنصار

(1) CHAPTER. The merits of *Al-Anṣār*

And the Statement of Allāh عَزَّ وجَلَّ: "Those who gave (them) asylum and help." (V.8:72, 74)

"And those who, before them, had homes (in Al-Madīna) and had adopted the Faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given..." (V.59:9)

(١) بابُ مَناقِبِ الأنْصارِ

وقولِ اللهِ عزَّ وَجلَّ: ﴿وَٱلَّذِينَ ءَاوَوا وَّنَصَرُوٓا﴾ ﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا﴾ [الحشر: ٩].

3776. Narrated Ghailān bin Jarīr: I asked Anas, "Tell me about the name *Al-Anṣār*. Did you call yourselves by this name or did Allāh call you by it?" He said, "Allāh called us by this name." We used to visit Anas (at Baṣrah) and he used to narrate to us the virtues and deeds of *Al-Anṣār*, and he used to address me or a person from the tribe of Al-Azd and say, "Your tribe did so-and-so on such and such a day."

٣٧٧٦ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا مَهْدِيُّ بنُ مَيْمُونٍ: حدَّثَنا غَيْلانُ بنُ جَرِيرٍ قالَ: قُلْتُ لأنَسٍ: أَرَأيْتَ اسمَ الأنْصارِ كُنْتُمْ تُسَمَّوْنَ بِهِ؟ أَمْ سَمَّاكُمُ اللهُ؟ قالَ: بَلْ سَمَّانا اللهُ عَزَّ وَجَلَّ، كُنَّا نَدْخُلُ عَلى أَنَسٍ فَيُحَدِّثُنا بِمَناقِبِ الأنْصارِ ومَشاهِدِهِمْ، ويُقْبِلُ عَليَّ أَوْ عَلى رَجُلٍ مِنَ الأَزْدِ فَيَقُولُ: فَعَلَ قَوْمُكَ يومَ كذَا وكذَا كذَا وكذَا. [انظر: ٣٨٤٤]

3777. Narrated 'Āishah رَضِيَ اللهُ عَنها: The day of *Bu'āth* [i.e., day of fighting between the two tribes of the *Anṣār*, the 'Aūs and Al-Khazraj] was brought about by Allāh for the good of His Messenger ﷺ so that when Allāh's Messenger ﷺ reached (Al-Madīna), the tribes of Al-Madīna had already divided and their chiefs had been killed and wounded. So, Allāh had brought about the battle for the good of His Messenger ﷺ in order that they (i.e., the *Anṣār*) might embrace Islām.

٣٧٧٧ - حدَّثَنا عُبَيْدُ بنُ إسمَاعِيلَ قَالَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ عنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ يَوْمُ بُعاثَ يَوْماً قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ فَقَدِمَ رَسُولُ اللهِ ﷺ وقَدِ افْتَرَقَ مَلأُهُم وقُتِلَتْ سَرَواتُهُمْ وجُرِّحُوا، فَقَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ في دُخُولِهِمْ في الإسْلامِ. [انظر: ٣٨٤٦، ٣٩٣٠]

3778. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of the conquest of Makkah, when the Prophet ﷺ had given the Quraish (from the booty), the *Ansār* said, "By Allāh, this is indeed very strange. While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet ﷺ he called the *Ansār* and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allāh's Messenger ﷺ to your homes? If the *Ansār* took their way through a valley or mountain path, I would take the *Ansār's* valley and their mountain path."

٣٧٧٨ - حَدَّثَنَا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ أَبي التَّيَّاحِ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللهُ عَنْهُ يقُولُ: قالَتِ الأَنْصارُ يَوْمَ فَتْحِ مكَّةَ: وأَعْطَى قُرَيْشاً واللهِ إنَّ هذا لَهُوَ العَجَبُ، إنَّ سُيُوفَنا لَتَقْطُرُ مِنْ دِماءِ قُرَيْشٍ، وغَنائِمُنا تُرَدُّ عَلَيْهِمْ، فَبَلَغَ ذٰلِكَ النَّبيَّ ﷺ فَدَعا الأَنْصارَ، قالَ: فَقالَ: «ما الذي بَلَغَنِي عَنْكُمْ؟» وكانُوا لا يَكْذِبونَ، فَقالُوا: هُوَ الذي بَلَغَكَ، قالَ: «أَوَلا تَرْضَون أَنْ يَرْجِعَ النَّاسُ بِالغَنائِمِ إلى بُيُوتِهِمْ وتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إلى بُيُوتِكُمْ؟ لَوْ سَلَكَتِ الأَنْصارُ وادِياً أَوْ شِعْباً لَسَلَكْتُ وادِيَ الأَنْصارِ أَو شِعْبَهُمْ». [راجع: ٣١٤٦]

(2) CHAPTER. The statement of the Prophet ﷺ: "But for the emigration, I would have been one of the *Ansār*."

This narration of the Prophet ﷺ has come through 'Abdullāh bin Zaid.

(٢) بابُ قَوْلِ النَّبيِّ ﷺ: «لَوْلا الهِجْرَةُ لَكُنْتُ امْرَءاً مِنَ الأَنْصارِ»

قالَهُ عَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبيِّ ﷺ.

3779. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ or Abūl-Qāsim said, "If the *Ansār* took their way through a valley or a mountain path, I would take *Ansār's* valley. And but for the emigration, I would have been one of the *Ansār*." Abū Hurairah رَضِيَ اللهُ عَنْهُ used to say, "The Prophet ﷺ is not unjust (by saying so). May my parents be sacrificed for him, for the *Ansār* sheltered and helped him," or said a similar sentence.

٣٧٧٩ - حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ زِيادٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ - أَوْ: قالَ أَبُو القاسِمِ ﷺ -: «لَو أَنَّ الأَنْصارَ سَلَكُوا وادِياً وَ شِعْباً لَسَلَكْتُ في وادِي الأَنْصارِ، ولَوْلا الهِجْرَةُ لَكُنْتُ امْرأً مِنَ الأَنْصارِ». فَقالَ أَبُو هُرَيْرَةَ: ما ظَلَمَ بِأَبي وأُمِّي، آوَوْهُ

ونَصرُوهُ. أَوْ كَلِمَةً أُخرى. [انظر: ٧٢٤٤]

(٣) بابُ إخاء النَّبيِّ ﷺ بَينَ المُهاجِرينَ والأَنْصارِ

(3) CHAPTER. The Prophet ﷺ established the bond of brotherhood (fraternity) between the *Ansār* and the *Muhājirun* (i.e., emigrants).

٣٧٨٠ - حدَّثَنا إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّه قالَ: لمَّا قَدِمُوا المَدِينَةَ آخَى رَسُولُ اللهِ ﷺ بَينَ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ وسَعْدِ ابن الرَّبيع فَقال لِعَبْدِ الرَّحْمٰنِ: إنِّي أَكثرُ الأَنْصارِ مالاً، فأَقْسِمُ مالي نِصْفَين، ولي امْرَأَتان فانْظُرْ أَعْجَبَهما إلَيْكَ فَسَمِّها لي أُطَلِّقْها فإذَا انْقَضَتْ عِدَّتُها فَتَزَوَّجْها، قالَ: بارَكَ اللهُ لكَ في أَهْلِكَ ومالِكَ، أَيْنَ سُوقُكَ؟ فَدَلُّوهُ عَلى سُوقِ بَني قَيْنُقاعَ فما انقَلَبَ إلَّا ومَعَهُ فَضْلٌ من أَقِطٍ وسَمْنٍ، ثُمَّ تابَعَ الغُدُوَّ ثُمَّ جاءَ يَوْماً وبهِ أَثَرُ صُفْرَةٍ، فَقالَ النَّبيُّ ﷺ: «مَهْيَمْ؟» قالَ: تَزَوَّجْتُ قالَ: «كمْ سُقْتَ إلَيها؟» قالَ: نَوَاةً منْ ذَهَبٍ أَوْ وزْنَ نَوَاةٍ، شَكَّ إبْرَاهِيمُ. [راجع: ٢٠٤٨]

3780. Narrated Sa'd's father: When the emigrants reached Al-Madīna, Allāh's Messenger ﷺ established the bond of brotherhood (fraternity) between 'Abdur-Rahmān and Sa'd bin Ar-Rabī'. Sa'd said to 'Abdur-Rahmān, "I am the richest of all the *Ansār*, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e., *'Idda*)(1) of divorce, then marry her." 'Abdur-Rahmān said, "May Allāh bless your family and property for you; where is your market?" So they showed him the Qainuqā' market. (He went there and) returned with a profit in the form of dried yoghurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet ﷺ asked, "What is this (scent)?" He replied, "I got married." The Prophet ﷺ asked, "How much *Mahr* did you give her?" He replied, "I gave her a date-stone of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrāhīm, is in doubt as to which is correct.)

٣٧٨١ - حدَّثَنا قُتَيْبةُ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: قَدِمَ عَلَيْنا عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ وآخَى

3781. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdur-Rahmān bin 'Aūf came to us, Allāh's Messenger ﷺ made a bond of brotherhood (fraternity) between him and Sa'd bin Ar-Rabī' who was a rich man. Sa'd said, "The

(1) (H. 3780) *'Idda* here means a period of three monthly courses for which a divorced woman should wait before she remarries.

Anṣār know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you, by passing her *'Idda* (the prescribed period of divorce)." 'Abdur Raḥmān said, "May Allāh bless your family (i.e., wives) for you." (But 'Abdur-Raḥmān went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just a few days till he came to Allāh's Messenger ﷺ bearing the traces of yellow scent over his clothes. Allāh's Messenger ﷺ asked him, "What is this scent?" He replied, "I have married a woman from the *Anṣār*." Allāh's Messenger ﷺ asked, "How much *Mahr* have you given to her?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet ﷺ said, "Give a *Walīma* (marriage banquet party), even with a sheep."

النَّبِيِّ ﷺ بَيْنَهُ وبَينَ سَعْدِ بن الرَّبيع وكانَ كَثيرَ المَال فَقالَ سَعْدٌ: قَدْ عَلِمَتِ الأَنْصارُ أَنِّي مِنْ أَكْثَرِها مالاً، سأَقْسِمُ مالي بَيْني وبَيْنَكَ شَطْرَيْن، ولِي امْرَأَتان فانْظُرْ أَعْجَبَهُما إِلَيْكَ فأُطَلِّقُها حتَّى إذَا حَلَّتْ تَزَوَّجْتَها. فَقالَ عَبْدُ الرَّحْمٰن: بارَكَ اللهُ لكَ في أَهْلِكَ، فَلَمْ يَرْجعْ يَوْمَئِذٍ حتَّى أَفْضَلَ شَيْئاً مِنْ سَمْنٍ وأَقِطٍ فَلَمْ يَلْبَثْ إلَّا يَسيراً حتَّى جاءَ رَسُولَ اللهِ ﷺ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «مَهْيَمْ؟» قالَ: تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصار، فَقالَ: «ما سُقْتَ إِلَيْها؟» قالَ: وزْنَ نَواةٍ مِنْ ذَهَبٍ أَوْ نَواةً مِن ذَهَبٍ، فَقالَ: «أَوْلِمْ ولَوْ بشاة». [راجع: ٢٠٤٩]

3782. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The *Anṣār* said (to the Prophet ﷺ), "Please divide the date-palm trees between us and them (i.e., emigrants)." The Prophet ﷺ said, "No." The *Anṣār* said, "Let them (i.e., the emigrants) do the labour for us in the gardens and share the date-fruits with us." The emigrants said, "We accept this."

٣٧٨٢ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ أَبو هَمَّام قالَ: سَمِعْتُ المُغِيرَةَ بنَ عَبْدِ الرَّحْمٰنِ: حدَّثَنا أَبو الزِّناد، عَنِ الأَعرَجِ، عَن أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قَالَتِ الأَنْصارُ: اقْسِمْ بَيْنَنا وبَيْنَهُمُ النَّخلَ، قالَ: «لا»، قالَ: «يَكفُونَنا المؤْنَةَ ويُشْرِكونَنا في التَّمْرِ»، قالُوا: سَمِعْنا وأَطَعْنا. [راجع: ٢٣٢٥]

(4) CHAPTER. To love the *Anṣār* is a sign of Faith.

(٤) بابُ حُبُّ الأَنْصارِ مِنَ الإيمان

3783. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying (or the Prophet

٣٧٨٣ - حدَّثَنا حَجَّاجُ بنُ

ﷺ said), "None loves the *Anṣār* but a believer, and none hates them but a hypocrite. So, Allāh will love him who loves them, and He will hate him who hates them."

مِنهالٍ: حدَّثَنا شُعْبَةُ قالَ: حَدَّثَني عَديُّ بنُ ثابِتٍ قالَ: سَمِعْتُ البراءَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ - أَوْ قالَ: قالَ النَّبيُّ ﷺ -: «الأَنْصارُ لا يُحِبُّهُمْ إِلَّا مُؤمِنٌ ولا يُبْغِضُهُمْ إِلَّا مُنافِقٌ، فمَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ ومَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللهُ».

3784. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The sign of Belief is to love the *Anṣār*, and the sign of hypocrisy is to hate the *Anṣār*."

٣٧٨٤ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ جَبرٍ، عنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قال: «آيَةُ الإيمانِ حُبُّ الأَنْصارِ، وآيَةُ النِّفاقِ بُغْضُ الأَنْصارِ». [راجع: ١٧]

(5) CHAPTER. The statement of the Prophet ﷺ to the *Anṣār*: "You are from the most beloved people to me."

(٥) بابُ قَوْلِ النَّبيِّ ﷺ للأَنْصارِ: «أَنْتُم أَحَبُّ النَّاسِ إِلَيَّ»

3785. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw the women and children (of the *Anṣār*) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.'") The Prophet ﷺ stood up and said thrice, "By Allāh! You are from the most beloved people to me."

٣٧٨٥ - حدَّثَنا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ: حدَّثَنا عَبْدُ العَزيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: رَأَى النَّبيُّ ﷺ النِّساءَ والصِّبْيانَ مُقْبِلِينَ، قالَ: حَسِبْتُ أَنَّهُ قالَ: مِنْ عُرسٍ فقامَ النَّبيُّ ﷺ مُمْثِلاً فَقالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ»، قالَها ثَلاثَ مَرَّاتٍ. [انظر: ٥١٨٠]

3786. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once an *Anṣārī* woman, accompanied by a son of hers, came to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ spoke to her and said twice, "By Him in Whose Hand my soul is, you are the most beloved people to me."

٣٧٨٦ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ ابنِ كَثِيرٍ: حدَّثَنا بَهْزُ بنُ أَسَدٍ: حدَّثَنا شُعْبَةُ قالَ: أَخبَرَني هِشامُ بنُ زَيْدٍ قالَ: سَمِعْتُ أَنَسَ بنَ

مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَتِ امْرَأَةٌ مِنَ الأَنْصارِ إلى رَسُولِ اللهِ ﷺ ومَعَها صَبِيٌّ لها، فَكَلَّمَها رَسُولُ اللهِ ﷺ فَقالَ: «والَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ»، مَرَّتَيْنِ. [انظر: ٥٢٣٤، ٦٦٤٥]

(6) CHAPTER. The followers of the *Anṣār*.

(٦) بابُ أَتْباعِ الأَنْصارِ

3787. Narrated Zaid bin Al-Arqam: The *Anṣār* said, "O Allāh's Messenger! Every Prophet has his followers and we have followed you. So please invoke Allāh to let our followers be considered from us (as *Anṣār* too)?" So he ﷺ invoked Allāh accordingly.

٣٧٨٧ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو: سَمِعتُ أَبا حَمْزَةَ، عَن زَيْدِ بنِ أَرْقَمَ: قالَتِ الأَنْصارُ: يا رَسُولَ اللهِ لِكُلِّ نَبِيٍّ أَتْباعٌ وإِنَّا قَدِ اتَّبَعْناكَ فادْعُ اللهَ أَنْ يَجْعَلَ أَتْباعَنا مِنَّا فَدَعا بِهِ فَنَمَيْتُ ذٰلكَ إلى ابنِ أَبي لَيْلى فَقالَ: قَدْ زَعَمَ ذٰلكَ زَيْدٌ. [انظر: ٣٧٨٨]

3788. Narrated Abū Ḥamza, a man from the *Anṣār*: The *Anṣār* said, "Every nation has followers and (O Prophet ﷺ) we have followed you, so invoke Allāh to let our followers be considered from us (as *Anṣār* like ourselves)." So the Prophet ﷺ said, "O Allāh! Let their followers be considered as *Anṣār* like themselves."

٣٧٨٨ - **حدَّثنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَمْرُو بنُ مُرَّةَ: سَمِعْتُ أَبا حَمزَةَ رَجُلاً مِنَ الأَنْصارِ: قالَتِ الأَنْصارُ: إِنَّ لِكُلِّ قَومٍ أَتباعاً، وإِنَّا قَدِ اتَّبَعْناك فادْعُ اللهَ أَنْ يَجْعَلَ أَتْباعَنا مِنَّا، قال النَّبِيُّ ﷺ: «اللَّهُمَّ اجْعَلْ أَتْباعَهُمْ مِنْهُمْ». قالَ عَمْرٌو: فَذَكَرْتُهُ لابنِ أَبي لَيْلَى، قالَ: قَدْ زَعَمَ ذاكَ زَيْدٌ، قالَ شُعْبَةُ: أَظُنُّهُ زَيْدَ بنَ أَرقَمَ. [راجع: ٣٧٨٧]

(7) CHAPTER. The superiority of the families (houses) of the *Anṣār*.

(٧) بابُ فَضْلِ دُورِ الأَنْصارِ

3789. Narrated Abū Usaid رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best of the *Anṣār's*

٣٧٨٩ - **حدَّثني** مُحَمَّدُ بنُ

families (homes) are those of Banū An-Najjār and then (those of) Banū 'Abdul-Ashhal, then (those of) Banū Al-Ḥārith bin Al-Khazraj and then (those of) Banū Sā'īda; nevertheless, there is good in all the families (houses) of the *Anṣār*." On this, Sa'd (bin Ubāda)(1) said, "I see that the Prophet ﷺ has preferred some people to us." Somebody said (to him), "No, but he has given you superiority to many."

بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قتادَةَ، عَنْ أَنَسِ بنِ مالكٍ، عَنْ أَبي أُسَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الحَارِثِ بنِ الخزرجِ، ثُمَّ بَنُو ساعِدَةَ، وفي كلِّ دُورِ الأَنْصَارِ خيرٌ، فَقالَ سَعْدٌ: ما أَرَى النَّبيَّ ﷺ إلَّا قَدْ فَضَّلَ عَلَيْنا، فَقيلَ: قَدْ فَضَّلَكُمْ على كَثيرٍ. وقالَ عَبْدُ الصَّمَدِ: حدَّثَنا شُعْبَةُ: حدَّثَنا قَتَادَةُ: سَمِعْتُ أَنَساً: قالَ أَبُو أُسَيْدٍ عَنِ النَّبيِّ ﷺ بِهٰذَا وقالَ سَعْدُ بنُ عُبادَةَ. [انظر: ٣٧٩٠، ٣٨٠٧، ٦٠٥٣]

3790. Narrated Abū Usaid that he heard the Prophet ﷺ saying, "The best of the *Anṣār*, or the best of the *Anṣār* families (homes) are Banū An-Najjār, Banū 'Abdul-Ashhal, Banū Al-Ḥārith and Banū Sa'īda."

٣٧٩٠ - حدَّثَنَا سَعْدُ بنُ حَفْصٍ الطَّلْحِيُّ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى: قالَ أَبُو سَلَمَةَ: أَخْبرَني أَبُو أُسَيدٍ أَنَّهُ سَمِعَ النَّبيَّ ﷺ يقُولُ: «خَيرُ الأَنْصارِ - أو قالَ: خَيرُ دُورِ الأَنْصارِ - بَنُو النَّجارِ، وبَنُو عَبْدِ الأَشْهَلِ، وبَنُو الحَارِثِ، وبَنُو ساعِدَةَ». [راجع: ٣٧٨٩]

3791. Narrated Abū Ḥumaid: The Prophet ﷺ said, "The best of the *Anṣār* families (homes) are the families (homes) of Banū An-Najjār, and then that of Banū 'Abdul-Ashhal, and then that of Banū Al-Ḥārith, and then that of Banū Sā'ida, and there is good in all the families (homes) of the *Anṣār*." Sa'd bin 'Ubāda followed us and said, "O Abū Usaid! Don't you see that the

٣٧٩١ - حدَّثَنَا خالدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيمانُ قالَ: حدَّثَني عَمْرُو بنُ يَحْيَى، عَنْ عَبَّاسِ بنِ سَهلٍ، عَنْ أَبي حُمَيْدٍ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ خَيرَ دُورِ الأَنْصارِ دَارُ بَني النَّجَّارِ، ثُمَّ بَني عَبْدِ الأَشْهَلِ، ثُمَّ دَارُ بَني الحَارِثِ،

(1) (H. 3789) Sa'd belonged to Banū Sa'īda.

Prophet ﷺ compared the *Anṣār* and made us the last of them in superiority?" Then Sa'd met the Prophet ﷺ and said, "O Allāh's Messenger! In comparing the *Anṣār's* families (homes) as to the degree of superiority, you have made us the last of them." Allāh's Messenger ﷺ replied, "Isn't it sufficient that you are regarded amongst the best?"

ثُمَّ بَنِي ساعِدَةَ وفي كُلِّ دُورِ الأَنْصارِ خَيرٌ» فَلَحِقْنا سَعْدَ بنَ عُبادَةَ فقالَ: أُسَيْدُ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللهِ ﷺ خَيَّرَ الأَنْصارَ فَجَعَلَنَا أَخِيراً؟ فأَدْرَكَ سَعْدٌ النَّبِيَّ ﷺ فقالَ: يا رَسُولَ اللهِ، خُيِّرَ دُورُ الأَنْصارِ فَجُعِلْنا آخِراً، فقالَ: «أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تكونُوا مِنَ الخِيارِ؟». [راجع: ١٤٨١]

(8) CHAPTER. The statement of the Prophet ﷺ to the *Anṣār*: "Be patient till you meet me at *Al-Ḥauḍ* [the tank (i.e., *Al-Kauthar*)]".

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ لِلأَنْصارِ: «اصْبِرُوا حتَّى تَلْقَوني عَلى الحَوْضِ»

قالَهُ عَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

3792. Narrated Usaid bin Ḥuḍair رَضِيَ الله عَنْهُ: A man from the *Anṣār* said, "O Allāh's Messenger! Will you appoint me as you have appointed so-and-so?" The Prophet ﷺ said, "After me you will see others given preference to you; so be patient till you meet me at *Al-Ḥauḍ* [the tank (i.e., *Al-Kauthar*)] (on the Day of Resurrection)."

٣٧٩٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ، عَنْ أُسَيْدِ بنِ حُضَيرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً مِنَ الأَنْصارِ قالَ: يا رَسُولَ اللهِ، أَلا تَسْتَعْمِلُني كما اسْتَعْمَلْتَ فُلاناً؟ قالَ: «سَتَلْقَونَ بَعْدِي أَثَرَةً، فاصْبِرُوا حتَّى تَلْقَوني عَلى الحَوْضِ». [انظر: ٧٠٥٧]

3793. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ said to the *Anṣār*, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be *Al-Ḥauḍ* [the tank (i.e., *Al-Kauthar*)]."

٣٧٩٣ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ هِشامٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ لِلأَنْصارِ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوْني ومَوعِدُكُمُ الحَوْضُ». [راجع: ٣١٤٦]

3794. Narrated Yaḥya bin Sa'īd that he heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ (when he went with him to Al-Walīd), saying, "Once, the Prophet ﷺ called the *Anṣār* in order to give them the territory of Baḥrain. They said, 'No, unless you give to our emigrant brethren a similar share.' On that he (ﷺ) said, 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.'"

٣٧٩٤ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ سَعِيدٍ: سمعَ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ حِينَ خَرَجَ مَعَهُ إلى الوَلِيدِ قالَ: دَعا النَّبِيُّ ﷺ الأَنْصارَ إلى أَنْ يُقْطِعَ لَهُمُ البَحْرَيْنِ، فَقالُوا: لا إِلَّا أَنْ تُقْطِعَ لِإِخْوانِنا مِنَ المُهاجِرِينَ مِثْلَها قالَ: «إِمَّا لا فاصْبِرُوا حَتَّى تَلْقَوْني، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أَثَرَةٌ». [راجع: ٢٣٧٦]

(9) CHAPTER. The invocation of the Prophet ﷺ: "O Allāh! Improve and make right the state of the *Anṣār* and the *Muhājirūn* (i.e., the emigrants)."

(٩) بابُ دُعاءِ النَّبِيِّ ﷺ: «أَصْلِحِ الأَنْصارَ والمُهاجِرَةَ»

3795. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no life except the life of the Hereafter; so, O Allāh! Improve and make right the state of the *Anṣār* and the *Muhājirūn*." And Anas added that the Prophet ﷺ also said, "O Allāh! Forgive the *Anṣār*."

٣٧٩٥ - حدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ حدَّثَنا أَبُو إياسٍ مُعاوِيَةُ بنُ قُرَّةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا عَيْشَ إِلَّا عَيْشُ الآخِرَةِ، فأَصْلِحِ الأَنْصارَ والمُهاجِرَةَ». [راجع: ٢٨٣٤]

وعَنْ قَتادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وقالَ: «فاغْفِرْ لِلأَنْصارِ».

3796. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: On the day of the battle of <u>Gh</u>*azwat-ul-*<u>Kh</u>*andaq* (i.e., the battle of Trench) the *Anṣār* used to say, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for *Jihād* (i.e., holy fighting) as long as we live." The Prophet ﷺ, replied to them, "O Allāh! There is no life except the life of the Hereafter; so please honour the *Anṣār* and the *Muhājrūn*."

٣٧٩٦ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَتِ الأَنْصارُ يَوْمَ الخَنْدَقِ تَقُولُ:

نَحْنُ الذِينَ بايَعوا مُحَمَّداً
عَلَى الجِهادِ ما حَيِينا أَبَدَا

فأَجابَهُم:

اللَّهُمَّ لا عَيْشَ إِلَّا عَيْشُ الآخِرَهْ، فأَكْرِمِ الأَنْصَارَ والمُهاجِرَهْ. [راجع: ٢٨٣٤].

3797. Narrated Sahl رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came to us while we were digging the trench and carrying out the earth on our backs. Allāh's Messenger ﷺ then said, "O Allāh! There is no life except the life of the Hereafter, so please forgive the *Muhājirin* and the *Anṣār*."

٣٧٩٧ - **حدَّثني** مُحَمَّدُ بنُ عُبَيْدِ اللهِ: حدَّثنا ابنُ أبي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ قالَ: جاءَنا رَسُولُ اللهِ ﷺ ونَحْنُ نحفر الخَنْدَقَ ونَنْقُلُ التُّرابَ عَلى أَكْتادِنا، فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ لا عَيشَ إِلَّا عَيْشُ الآخِرَهْ، فاغْفِرْ للمُهاجِرينَ والأَنْصارِ».

(10) CHAPTER. The Statement of Allāh عز وجل: "...And (they) give them (emigrants) preference over themselves, even though they were in need of that..." (V.59:9)

(١٠) بابُ قولِ اللهِ عزَّ وجلَّ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: ٩].

3798. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ (as a guest), so he ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allāh's Messenger ﷺ said, "Who will take this (person), or entertain him as a guest?" A man from the *Anṣār* said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allāh's Messenger ﷺ". She said, "We have got nothing except the meals of our children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So, she prepared her meal, lighted her lamp and make her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them (the husband and wife) pretended to be eating, but they really went to bed hungry. In the morning the *Anṣārī* went to Allāh's Messenger ﷺ who said, "Tonight Allāh laughed, or wondered at your action."

٣٧٩٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا عَبْدُ اللهِ بنِ دَاوُدَ، عَنْ فُضَيْلِ بنِ غَزْوَانَ، عنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً أَتى النَّبِيَّ ﷺ فَبَعَثَ إِلى نِسائِهِ فَقُلْنَ: ما مَعنَا إِلَّا المَاءُ، فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ يَضُمُّ أَوْ يُضِيفُ هذَا؟» فَقالَ رَجُلٌ مِنَ الأَنْصارِ: أنا، فانْطَلَقَ بِهِ إِلى امْرَأَتِهِ فَقالَ: أَكْرِمي ضَيْفَ رَسُولِ اللهِ ﷺ، فَقالَتْ: مَا عِنْدَنا إِلَّا قُوتُ صِبْياني، فَقالَ: هَيِّئِي طَعامَكِ، وأَصْبِحِي سِراجَكِ، ونَوِّمِي صِبيانَكِ إِذا أَرَادُوا عَشاءً. فَهَيَّأَتْ طَعامَها وأَصْبَحَتْ سِراجَها، ونَوَّمَتْ صِبْيانَها ثُمَّ قامَتْ كأَنَّها تُصْلِحُ سِرَاجَها

Then Allāh revealed:

"...And give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (V.59:9)

فأطْفأتْهُ، فَجَعَلا يُرِيانِهِ كَأَنَّهُمَا يأكُلانِ فَباتا طاوِيَيْنِ، فَلَمَّا أَصْبَحَ غدَا إِلى رَسُولِ اللهِ ﷺ فقالَ: «ضَحِكَ اللهُ اللَّيْلَةَ أَوْ عَجِبَ مِنْ فَعالِكُما» فأنْزَلَ اللهُ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾. [انظر: ٤٨٨٩]

(11) CHAPTER. The statement of the Prophet ﷺ: "Accept the good (deeds) of the good-doers amongst them, and excuse the wrong-doers amongst them."

(١١) بابُ قَوْلِ النَّبِيِّ ﷺ: «اقْبَلُوا مِنْ مُحْسِنِهِمْ وتجاوَزُوا عَنْ مُسِيئِهِمْ»

3799. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Abū Bakr and Al-'Abbās رَضِيَ الله عَنْهُما passed by one of the gatherings of the *Anṣār* who were weeping then. He (i.e., Abū Bakr or Al-'Abbās) asked, "Why are you weeping?" They replied, "We are weeping because we remember the gathering of the Prophet ﷺ with us."[1] So, Abū Bakr went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allāh and then said, "I request you to take care of the *Anṣār* as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

٣٧٩٩ - حدَّثني مُحَمَّدُ بنُ يَحْيى أَبُو عَلِيٍّ: حدَّثَنا شاذَانُ أَخُو عَبْدَانَ قَالَ: حدَّثَنا أَبِي: أَخْبرَنا شُعْبَةُ بنُ الحَجَّاجِ، عَنْ هِشامِ بنِ زَيْدٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ يَقُولُ: مَرَّ أَبو بَكْرٍ والعَبَّاسُ رَضِيَ اللهُ عَنْهُما بِمَجْلِسٍ مِنْ مَجالِسِ الأَنْصارِ وهُمْ يَبْكُونَ فَقالَ: ما يُبْكِيكُمْ؟ قالُوا: ذَكَرْنَا مَجْلِسَ النَّبِيِّ ﷺ مِنَّا، فَدَخَلَ عَلى النَّبِيِّ ﷺ فَأَخْبرَهُ بذلكَ، قالَ: فَخرَجَ النَّبِيُّ ﷺ وقدْ عَصَبَ عَلى رَأْسِهِ حاشِيَةَ بُرْدٍ، قالَ: فَصَعِدَ المِنْبَرَ ولَمْ يَصْعَدْهُ بَعْدَ ذلكَ اليَومِ فَحَمِدَ اللهَ وأَثْنى عَلَيْهِ ثُمَّ قالَ: «أُوصِيكُمْ بِالأَنْصارِ فإِنَّهُمْ كَرِشِي وعَيْبَتِي وقدْ قَضَوُا الَّذي عَلَيهِمْ وبَقِيَ الَّذي لَهُمْ،

(1) (H. 3799) The Prophet ﷺ was then seriously ill and his Companions were afraid that they would never see him in their gatherings.

فاقْبَلُوا مِنْ مُحْسِنِهِمْ وتَجاوَزُوا عَنْ مُسِيئِهِمْ». [انظر: ٣٨٠١]

٣٨٠٠ - حدَّثَنا أحْمَدُ بنُ يَعْقُوبَ: حدَّثَنا ابنُ الغَسيلِ: سَمِعْتُ عِكرِمَةَ يَقُولُ: سَمِعْتُ ابنَ عبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ وعَلَيْهِ مِلْحَفَةٌ مُتَعَطِّفاً بِها عَلى مَنْكِبَيْهِ وعَلَيْهِ عِصابَةٌ دَسْماءُ حَتَّى جَلَسَ عَلى المِنْبَرِ فَحَمِدَ اللهَ وأَثْنى عَلَيْهِ ثُمَّ قالَ: «أَمَّا بَعْدُ، أيها النَّاسُ فإِنَّ النَّاسَ يَكْثُرُونَ وتَقِلُّ الأَنْصارُ حتَّى يكُونُوا كالمِلْحِ في الطعامِ فمَنْ وَلِيَ مِنْكُمْ أمْراً يَضُرُّ فيهِ أَحَداً أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، ويَتَجاوَزْ عَنْ مُسِيئِهِمْ». [راجع: ٩٢٧]

3800. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily type of cloth till he sat on the pulpit, and after praising and glorifying Allāh, he said, "Then after, O people! The people will go on increasing, but the *Anṣār* will go on decreasing till they become just like salt in a meal. So, whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

٣٨٠١ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ عَنِ النَّبِيِّ ﷺ قالَ: «الأَنْصارُ كَرِشِي وعَيْبَتي، وإِنَّ النَّاسَ سَيَكْثُرُونَ ويَقِلُّونَ، فاقْبَلُوا مِنْ مُحْسِنِهِمْ وتَجاوَزُوا عَنْ مُسِيئِهِمْ». [راجع: ٣٧٩٩]

3801. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Anṣār* are my near companions to whom I confided my private secrets. People will go on increasing but the *Anṣār* will go on decreasing; so, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

(١٢) **بابُ** مناقِبِ سَعْدِ بنِ مُعاذٍ رضي الله عنه

(12) CHAPTER. The merits of Sa'd bin Mu'a**dh** رَضِيَ اللهُ عَنْهُ

٣٨٠٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إِسْحاقَ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللهُ

3802. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: A silken cloth was given as a present to the Prophet ﷺ. His Companions started touching it and admiring its softness. The Prophet ﷺ said, "Are you admiring its

عَنْهُ يَقُولُ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ حُلَّةُ حَرِيرٍ فَجَعَلَ أَصْحابُهُ يَمَسُّونَها وَيَعْجَبُونَ مِنْ لِينِها، فَقالَ: «أَتَعْجَبُونَ مِنْ لِينِ هٰذِهِ؟ لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ خَيْرٌ مِنْها أَوْ أَلْيَنُ»، رَواهُ قَتادَةُ والزُّهْرِيُّ: سَمِعا أَنَسَ ابنَ مالِكٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٢٤٩]

softness? The handkerchiefs of Sa'd bin Mu'ādh (in Paradise) are better and softer than it."

٣٨٠٣ - حَدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا فَضْلُ بنُ مُساوِرٍ خَتَنُ أَبِي عَوانَةَ: حَدَّثَنا أَبُو عَوانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيانَ، عَن جابِرٍ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «اهْتَزَّ العَرْشُ لِمَوْتِ سَعْدِ بنِ مُعاذٍ». وعَنِ الأَعمَشِ: حَدَّثَنا أَبُو صالِحٍ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، فَقالَ رَجُلٌ لِجابِرٍ: فإِنَّ البَراءَ يَقُولُ: «اهْتَزَّ السَّرِيرُ»، فَقالَ: إِنَّهُ كانَ بَيْنَ هٰذَيْنِ الحَيَّيْنِ ضَغائِنُ، سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «اهْتَزَّ عَرْشُ الرَّحْمٰنِ لِمَوْتِ سَعْدِ بنِ مُعاذٍ».

3803. Narrated Jābir رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "The Throne (of Allāh) shook at the death of Sa'd bin Mu'ādh."

Through another group of narrators, Jābir added, "I heard the Prophet ﷺ saying, 'The Throne of the Most Gracious (Allāh) shook because of the death of Sa'd bin Mu'ādh'."(1)

٣٨٠٤ - حَدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إِبْراهِيمَ، عَنْ أَبِي أُمامَةَ بنِ سَهلِ بنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ أُناساً نَزَلُوا عَلى حُكْمِ سَعْدِ بنِ مُعاذٍ فَأَرْسَلَ إِلَيْهِ فَجاءَ عَلى حِمارٍ، فَلَمَّا بَلَغَ قَرِيباً مِنَ المَسْجِدِ قالَ

3804. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Some people (i.e., the Jews of Banī Quraiẓa) agreed to accept the verdict of Sa'd bin Mu'ādh; so the Prophet ﷺ sent for him (i.e., Sa'd bin Mu'ādh). He came riding a donkey, and when he approached the mosque, the Prophet ﷺ said, "Get up for the best amongst you," or said, "Get up for your chief." Then the Prophet ﷺ said, "O Sa'd! These people have agreed to accept

(1) (H. 3803) This means the Throne was pleased with the ascent of Sa'd's soul to the heavens.

your verdict." Sa'd said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet ﷺ said, "You have given a judgment similar to Allāh's Judgement (or the King's judgement)."(1)

النَّبِيُّ ﷺ: «قُومُوا إِلَى خَيْرِكُمْ أَوْ سَيِّدِكُمْ»، فَقَالَ: «يا سَعْدُ، إِنَّ هؤلاءِ نَزَلُوا عَلَى حُكْمِكَ»، قالَ: فإِنِّي أَحكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ وتُسْبَى ذَرَارِيُّهُمْ. قالَ: «حَكَمْتَ بِحُكْمِ اللهِ أَوْ بِحُكْمِ المَلِكِ». [راجع: ٤٠٤٣]

(13) CHAPTER. The merits of Usaid bin Ḥuḍair and 'Abbād bin Bishr رَضِيَ اللهُ عَنْهُما.

(١٣) بابُ مَنْقَبَةِ أُسَيْدِ بنِ حُضَيرٍ وعَبَّادِ بنِ بِشْرٍ رَضِيَ اللهُ عَنْهُما

3805. Narrated Anas رَضِيَ اللهُ عَنْهُ: Two men (Usaid and 'Abbād) left the Prophet ﷺ on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated into two, one with each of them two.

٣٨٠٥ - **حَدَّثَنا** عَلِيُّ بنُ مُسْلِمٍ: حدَّثَنا حَبَّانُ: حدَّثَنا هَمَّامٌ: أَخبرَنا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلَيْنِ خَرَجا من عِنْدِ النَّبِيِّ ﷺ في لَيْلَةٍ مُظْلِمَةٍ وإِذَا نُورٌ بَيْنَ أَيدِيهِما حتَّى تَفَرَّقا فَتَفَرَّقَ النُّورُ مَعَهُما. وقالَ مَعْمَرٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ: إِنَّ أُسَيْدَ بنَ حُضَيرٍ ورَجُلاً مِنَ الأَنْصارِ. وقالَ حَمّادٌ: أَخبرَنا ثابِتٌ، عَنْ أَنَسٍ: كانَ أُسَيْدُ بنُ حُضَيرٍ وعَبَّادُ بنُ بِشْرٍ عِنْدَ النَّبِيِّ ﷺ. [راجع: ٤٦٥]

(14) CHAPTER. The virtues of Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ.

(١٤) بابُ مَناقِبِ مُعاذِ بنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ

3806. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Learn the recitation of the Qur'ān from four persons: Ibn Mas'ūd, Sālim, the freed slave of Abū Ḥudhaifa, Ubai and Mu'ādh bin Jabal."

٣٨٠٦ - **حَدَّثَنا** مُحَمَّدُ بنُ بَشارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ ابنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اسْتَقْرِئُوا القُرآنَ من أَرْبَعَةٍ: مِنِ ابنِ مَسْعُودٍ،

(1) (H. 3804) "King" here means "Allāh".

وسالم مَوْلَى أَبي حُذَيْفَةَ، وأُبَيٍّ، ومُعاذِ بنِ جَبَلٍ». [راجع: ٣٧٥٨]

(15) CHAPTER The virtues of Sa'd bin 'Ubāda رَضِيَ اللهُ عَنْهُ

(١٥) بابُ مَنْقَبَةُ سَعْدِ بنِ عُبادَةَ رَضِيَ اللهُ عَنْهُ

'Āishah narrated: "Before that, he (i.e. Sa'd) was a pious man."(1)

وقالَتْ عائِشَةُ: وكانَ قَبْلَ ذٰلِكَ رَجُلاً صَالِحاً.

3807. Narrated Abū Usaid: Allāh's Messenger ﷺ said, "The best of the *Anṣār's* houses are those of Banī An-Najjār, then those of Banī 'Abdul-Ashhal, then those of Banī Al-Ḥārith bin Al-Khazraj, then those of Banī Sa'ida; but there is goodness in all the houses of the *Anṣār*." Sa'd bin 'Ubāda who was one of those who embraced Islām early, said, "I see that Allāh's Messenger ﷺ is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people."

٣٨٠٧ - **حدَّثَنا** إسحاقُ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا شُعْبَةُ: حدَّثنا قَتادَةُ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ، قالَ أَبو أُسَيْدٍ: قالَ رَسُولُ اللهِ ﷺ: «خَيرُ دُورِ الأَنْصارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الحارِثِ بنِ الخَزْرَجِ، ثُمَّ بَنُو ساعِدَةَ، وفي كُلِّ دُورِ الأَنْصارِ خَيرٌ»، فَقالَ سَعْدُ بنُ عُبادَةَ وكانَ ذَا قَدَمٍ في الإِسْلامِ: أَرَى رَسُولَ اللهِ ﷺ قَدْ فَضَّلَ عَلَيْنا، فَقِيلَ لَهُ: قَدْ فَضَّلَكُمْ عَلَى ناسٍ كَثِيرٍ. [راجع: ٣٧٨٩]

(16) CHAPTER. The virtues of Ubayy bin Ka'b.

(١٦) بابُ مَناقِبِ أُبَيِّ بنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ

3808. Narrated Masrūq: 'Abdullāh bin Mas'ūd was mentioned before 'Abdullāh bin 'Amr who said, "That is a man I still love, as I heard the Prophet ﷺ saying, 'Learn the recitation of the Qur'ān from four: from 'Abdullāh bin Mas'ūd — he started with him — Sālim, the freed slave of Abū Ḥudhaifa, Mu'ādh bin Jabal and Ubaī bin Ka'b'." (See H. 3806)

٣٨٠٨ - **حدَّثَنا** أَبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قالَ: ذُكِرَ عَبْدُ اللهِ بنُ مَسْعُودٍ عِنْدَ عَبْدِ اللهِ بنِ عَمْرٍو فَقالَ: ذَاكَ رَجُلٌ لا أَزالُ أُحِبُّهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خُذُوا القُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللهِ بنِ

(1) (H. 3807) This *Ḥadīth* is a part of the long *Ḥadīth* of blame (the story of *Ifk*) laid upon 'Āishah رَضِيَ اللهُ عَنْها (i.e., the slander against 'Āishah).

مَسْعُودٍ - فَبَدَأَ بِهِ - وسالمٍ مَوْلى أَبي حُذَيْفَةَ، ومُعاذِ بنِ جَبَلٍ، وأُبَيِّ بنِ كَعْبٍ». [راجع: ٣٧٥٨]

3809. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ubaī, "Allāh has ordered me to recite to you: 'Those who disbelieve (*Sūrat Al-Baiyinah*, No. 98).'" Ubaī said, "Has He mentioned my name?" The Prophet ﷺ said, "Yes." (On hearing that, Ubaī started weeping).

٣٨٠٩ - حدَّثني مُحَمَّدُ بنِ بَشّارٍ: حدَّثَنا غُنْدَرٌ قالَ: سَمِعْتُ شُعْبَةَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ لأُبَيّ: «إِنَّ اللهَ أَمَرَني أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ﴾» قالَ: وسَمّاني؟ قالَ: «نَعَمْ» قالَ، قالَ فَبَكَى. [انظر: ٤٩٥٩، ٤٩٦٠، ٤٩٦١]

(17) CHAPTER. The virtues of Zaid bin Thābit (رَضِيَ اللهُ عَنْهُ).

(١٧) بابُ مَناقِبِ زَيْدِ بنِ ثابِتٍ

3810. Narrated Qatāda: Anas رَضِيَ اللهُ عَنْهُ said, "The Qur'ān was collected in the lifetime of the Prophet ﷺ by four (men), all of whom were from the *Anṣār*: Ubaī, Mu'ādh bin Jabal, Abū Zaid and Zaid bin Thābit." I asked Anas, "Who is Abū Zaid?" He said, "One of my uncles."

٣٨١٠ - حدَّثني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا يَحْيَى: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: جَمَعَ القُرآنَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصارِ: أُبَيٌّ ومُعاذُ بنُ جَبَلٍ، وأبو زَيْدٍ، وزَيْدُ بنُ ثابِتٍ. قُلْتُ لأَنَسٍ: منْ أَبُو زَيْدٍ؟ قالَ: أَحَدُ عُمُومَتي. [انظر: ٣٩٩٦، ٥٠٠٣، ٥٠٠٤]

(18) CHAPTER. The virtues of Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ.

(١٨) بابُ مَناقِبِ أَبي طَلْحَةَ رَضِيَ اللهُ عَنْهُ

3811. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of the battle of Uḥud, the people ran away, leaving the Prophet ﷺ, but Abū Ṭalḥa was shielding the Prophet with his shield in front of him. Abū Ṭalḥa was a strong,

٣٨١١ - حدَّثَنا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمّا كانَ

يَوْمُ أُحُدٍ انهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوِّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ، وكانَ أَبُو طَلْحَةَ رَجُلاً رَامِياً شَدِيدَ القِدِّ يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاثاً، وكانَ الرَّجُلُ يَمُرُّ مَعَهُ الجَعْبَةُ مِنَ النَّبْلِ فَيَقُولُ: «انْثُرْهَا لأَبِي طَلْحَةَ» فأَشْرَفَ النَّبِيُّ ﷺ يَنْظُرُ إلى القَوْمِ فَيَقُولُ أبو طَلْحَةَ: يا نَبِيَّ الله بأَبِي أَنْتَ وأُمِّي لا تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهامِ القَوْمِ، نَحْرِي دُونَ نَحْرِكَ، ولَقَدْ رَأَيْتُ عائِشَةَ بِنْتَ أَبِي بَكْرٍ وأُمَّ سُلَيمٍ وإِنَّهُما لَمُشَمِّرَتان، أَرَى خَدَمَ سُوقِهِما، تُنْقِزَانِ القِرَبَ عَلى مُتُونِهِما تُفْرِغانِهِ في أَفْوَاهِ القَوْمِ، ثُمَّ تَرجِعانِ فَتَمْلآنِها ثُمَّ تَجِيئانِ فَتُفْرِغانِهَا في أَفْوَاهِ القَوْمِ ولَقَدْ وقَعَ السَّيْفُ مِنْ يَدِ أَبي طَلْحَةَ إِمَّا مَرَّتَيْنِ وإِمَّا ثَلاثاً. [راجع: ٢٨٨٠]

experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, "Empty it in front of Abū Ṭalḥa." When the Prophet ﷺ started looking at the enemy by raising his head, Abū Ṭalḥa said, "O Allāh's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Āishah, the daughter of Abū Bakr and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the waterskins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abū Ṭalḥa's sword fell from his hand twice or thrice.

(١٩) بابُ مَناقِبِ عَبْدِ اللهِ بن سلَام رَضِيَ اللهُ عَنْهُ

(19) CHAPTER. The virtues of 'Abdullāh bin Salām رَضِيَ اللهُ عَنْهُ.

٣٨١٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: سَمِعْتُ مالِكاً يُحَدِّثُ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بن عُبَيْدِ اللهِ، عَنْ عامِرِ ابنِ سَعْدِ بنِ أَبِي وقَّاصٍ، عَنْ أَبِيهِ قالَ: ما سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لأَحَدٍ يَمْشِي عَلى الأَرْضِ: إِنَّهُ مِنْ أَهْلِ الجَنَّةِ، إِلَّا لِعَبْدِ اللهِ بنِ سَلامٍ، قالَ: وفِيهِ نَزَلَتْ

3812. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: I have never heard the Prophet ﷺ saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullāh bin Salām. The following Verse was revealed concerning him:

"...And a witness from among the Children of Isrāel '(Abdullāh bin Salām رَضِيَ اللهُ عَنْهُ) testifies that this Qur'ān is from Allāh [like the Taurāt (Torah)]...' (V.46:10)

هـذِهِ الآيـةُ ﴿وَشَهِدَ شَاهِدٌ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ مِثۡلِهِۦ﴾ [الأحقاف: ١٠] الآيَةَ قالَ: لا أَدْرِي قالَ مالكٌ الآيَةَ أو في الحَدِيثِ.

3813. Narrated Qais bin 'Ubād: While I was sitting in the mosque of Al-Madīna, there entered a man ('Abdullāh bin Salām) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He offered two light *Rak'a* and then left. I followed him and said, "When you entered the mosque, the people said, 'He is one of the people of Paradise.'" He said, "By Allāh, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet ﷺ I had a dream which I narrated to him. I saw as if I were in a garden." He then described its vastness and greenery. He added: "In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, 'I can't.' Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet ﷺ who said, 'The garden is Islām, and the hand-hold is the Most Truthworthy Hand-hold. So you will remain as a Muslim till you die.'" (The narrator added): "The man was 'Abdullāh bin Salām."

٣٨١٣ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أَزْهَرُ السمَّانُ، عَنِ ابنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ قَيْسِ بنِ عُبادٍ قالَ: كُنْتُ جالِساً في مَسْجِدِ المَدِينَةِ فَدَخَلَ رَجُلٌ عَلى وجْهِهِ أَثَرُ الخُشُوعِ فَقالُوا: هذَا رَجُلٌ مِنْ أَهْلِ الجَنَّةِ فَصَلَّى رِكْعَتَيْنِ تَجَوَّزَ فِيهِما ثُمَّ خَرَجَ وتَبِعْتُهُ فَقُلْتُ: إِنَّكَ حِينَ دَخَلْتَ المَسْجِدَ قالُوا: هذَا رَجُلٌ مِنْ أَهْلِ الجَنَّةِ، قالَ: واللهِ ما يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ ما لَا يَعْلَمُ. فَسأُحَدِّثُكَ لِمَ ذاكَ. رَأَيْتُ رُؤْيا عَلى عَهْدِ النَّبِيِّ ﷺ فَقَصَصْتُها عليهِ ورَأَيتُ كأنِّي في رَوْضَةٍ، ذكَرَ مِنْ سَعَتِها وخُضْرَتِها، وَسَطَها عَمُودٌ مِنْ حدِيدٍ أَسْفَلُهُ في الأَرْضِ وأَعْلاهُ في السَّماءِ، في أَعْلاهُ عُرْوَةٌ فَقيلَ لِي: ارْقَ. فَقُلْتُ: لا أَسْتَطِيعُ، فأَتاني مِنْصَفٌ فَرَفَعَ ثِيابي مِنْ خَلْفِي فَرَقِيتُ حتَّى كُنْتُ في أَعْلاها، فأَخَذْتُ بِالْعُرْوَةِ. فَقيلَ لِي: اسْتَمْسِكْ، فاستيقظْتُ وإِنَّها لَفِي يَدِي، فَقَصَصْتُها عَلى النَّبِيِّ ﷺ فَقالَ: «تِلْكَ الرَّوْضَةُ الإسْلامُ، وذلك العَمُودُ عَمُودُ الإِسْلامِ، وتلكَ العُرْوَةُ

الوُثْقى فأَنْتَ عَلى الإِسْلامِ حتَّى تَمُوتَ». وَذَلِكَ الرَّجُلُ عَبْدُ اللهِ بن سَلامٍ. وقالَ لي خَليفَةُ: حدَّثنا مُعاذٌ: حدَّثَنا ابنُ عَونٍ، عَنْ مُحَمَّدٍ: حدَّثنا قَيْسُ بنُ عُبادٍ، عَنِ ابنِ سَلامٍ قالَ: وصِيفٌ، مَكَانَ: مِنْصَفٌ. [انظر: ٧٠١٠، ٧٠١٤]

3814. Narrated Abū Burda: When I came to Al-Madīna, I met 'Abdullāh bin Salām رَضِيَ اللهُ عَنْهُ. He said, "Will you come to me so that I may serve you with *Sawīq* (i.e., powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet ﷺ entered?" Then he added, "You are in a country where the practice of *Ribā*[1] is prevalent; so if somebody owes you something and he sends you a present of a load of chopped straw, or a load of barley, or a load of provender then do not take it, as it is *Ribā*."

٣٨١٤ - **حدَّثَنا** سُلَيمانُ بنُ حرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ سَعيدِ بنِ أَبي بُرْدَةَ، عَنْ أَبيهِ قَالَ: أَتَيْتُ المَدِينَةَ فَلَقِيتُ عَبْدَ اللهِ بنَ سَلامٍ فَقالَ: أَلا تَجيءُ فأُطْعِمَكَ سَويقاً وتَمْراً وتَدْخُلَ في بَيْتٍ؟ ثُمَّ قالَ: إِنَّكَ بأَرْضٍ الرِّبا بها فاشٍ، إِذا كَانَ لكَ عَلى رَجُلٍ حَقٌّ فأَهْدَى إِلَيْكَ حِمْلَ تِبْنٍ أَوْ حِمْلَ شَعِيرٍ أَوْ حِمْلَ قَتٍّ فَلا تَأْخُذْهُ فإِنَّهُ رِبًا. ولَمْ يَذْكرِ النَّضْرُ وأَبُو دَاوُدَ ووَهْبٌ عَنْ شُعْبَةَ البَيْتَ. [انظر: ٧٣٤٢]

(20) CHAPTER. The marriage of the Prophet ﷺ with Khadīja رَضِيَ اللهُ عَنْها and her superiority.

(٢٠) بابُ تَزْوِيجِ النَّبِيِّ ﷺ خَدِيجَةَ وفَضْلِها رَضِيَ اللهُ تَعالَى عَنْها

3815. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying (as below). Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best of the world's women is Maryam (Mary) (at her lifetime), and the best of the world's women is Khadīja (at her lifetime)."

٣٨١٥ - **حدَّثَني** مُحَمَّدٌ: حَدَّثَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ جَعْفَرٍ قالَ: سَمِعْتُ عَلِيّاً يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ.

وَحدَّثَني صَدَقَةُ: أَخْبرَنا عَبْدَةُ،

(1) (H. 3822) *Ribā*: See the glossary.

عَن هِشَام بنِ عُروَةَ عَنْ أَبِيهِ قالَ: سَمِعْتُ عَبْدَ اللهِ ابنَ جَعْفَرٍ، عَنْ عَلِيِّ بنِ أَبِي طَالِب رَضِيَ اللهُ عَنْهُم عَنِ النَّبِيِّ ﷺ قالَ: «خَيْرُ نِسَائِهَا مَرْيَمُ وخَيرُ نِسائها خَدِيجَةُ». [راجع: ٣٤٣٢]

3816. Narrated 'Āishah رَضِيَ اللهُ عَنها: I did not feel jealous of any of the wives of the Prophet ﷺ as much as I did of Khadīja (although) she died before he married me; for I often heard him mentioning her; and Allāh had told him to give her the good tidings that she would have a palace of *Qaṣab* (i.e., pipes of precious stones and pearls in Paradise),(1) and whenever he slaughtered a sheep, he would send to her women-friends a good share of it.

٣٨١٦ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ: حدَّثَنا اللَّيْثُ قالَ: كَتَبَ إِلَيَّ هِشامُ بنُ عُرْوة، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ عَلى امْرأَةٍ لِلنَّبِيِّ ﷺ ما غِرْتُ عَلى خَدِيجَةَ، هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَني، لِمَا كُنْتُ أَسمَعُهُ يَذْكُرُها وأَمَرَهُ اللهُ أَنْ يُبَشِّرَها بِبَيْتٍ مِنْ قَصَبٍ وإِنْ كانَ لَيَذْبَحُ الشَّاةَ فَيُهدِي في خَلائِلِها مِنها ما يَسَعُهُنَّ. [انظر: ٣٨١٧، ٣٨١٨، ٥٢٢٩، ٦٠٠٤، ٧٤٨٤]

3817. Narrated 'Āishah رَضِيَ اللهُ عَنها: I did not feel jealous of any woman as much as I did of Khadīja; because Allāh's Messenger ﷺ used to mention her very often. He married me after three years of her death, and his Lord عزوجل or Jibrīl (Gabriel) عليه السلام ordered him to give her the good tidings of having a palace of *Qaṣab* in Paradise. (See H. 1791)

٣٨١٧ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ عَلى امْرَأَةٍ ما غِرْتُ عَلى خدِيجَةَ مِنْ كَثْرَةِ ذِكْرِ رَسُولِ اللهِ ﷺ إِيَّاها. قالَتْ: وتَزَوَّجَني بَعْدَها بِثلاثِ سِنِينَ وأَمَرَهُ رَبُّهُ عَزَّ وجَلَّ أَوْ جِبْرِيلُ عَلَيْهِ السَّلامُ أَنْ يُبَشِّرَها بِبَيْتٍ في الجَنَّة من قَصَبٍ. [راجع: ٣٨١٦]

3818. Narrated 'Āishah رَضِيَ اللهُ عَنها: I did not feel jealous of any of the wives of the

٣٨١٨ - حدَّثَني عُمَرُ بنُ مُحَمَّدٍ

(1) (H. 3816) *Qaṣab*: See the glossary.

Prophet ﷺ as much as I did of Khadīja though I did not see her. The Prophet ﷺ used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts, and send them to the women-friends of Khadīja. When I sometimes said to him, " (You treat Khadīja in such a way) as if there is no woman on earth except Khadīja," he would say, "Khadīja, was such and such, and from her I had children." (See H. 1791)

بنِ الحَسَنِ: حدَّثَنا أَبي: حدَّثَنا حَفصٌ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ عَلى أَحَدٍ مِنْ نِساءِ النَّبيِّ ﷺ ما غِرْتُ عَلى خدِيجَةَ ومَا رَأَيْتُها، ولكِنْ كانَ النَّبيُّ ﷺ يُكثِرُ ذِكْرَها. ورُبَّما ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُها أَعْضاءً ثُمَّ يَبْعَثُها في صَدائِقِ خَدِيجَةَ. فَرُبَّما قُلْتُ لَهُ: كأَنَّهُ لَمْ يكُنْ في الدُّنْيا إِلَّا خدِيجَةُ، فَيَقُولُ: «إِنَّها كانَتْ وكانَتْ وكانَ لي مِنْها ولَدٌ». [راجع: ٣٨١٦]

3819. Narrated Ismā'il: I asked 'Abdullāh bin Abī Aūfa, "Did the Prophet ﷺ give glad tidings to Khadīja?" He said, "Yes, of a palace made of *Qaṣab* (in Paradise) where there will be neither any noise nor any toil (fatigue, trouble, etc.)."

٣٨١٩ - **حدَّثنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إِسماعِيلَ، قالَ: قُلْتُ لِعَبْدِ اللهِ بنِ أَبي أَوْفى رَضِيَ اللهُ عَنْهُما: بَشَّرَ النَّبيُّ ﷺ خديجَةَ؟ قالَ: نَعَمْ، بِبَيْتٍ من قَصَبٍ لا صَخَبَ فِيهِ ولا نَصَبَ. [راجع: ١٧٩٢]

3820. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Jibrīl (Gabriel) came to the Prophet ﷺ and said, "O Allāh's Messenger! This is Khadīja, coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allāh) and on my behalf, and give her the glad tidings of having a palace made of *Qaṣab* in Paradise, wherein there will be neither any noise nor any toil (fatigue, trouble, etc.)."

٣٨٢٠ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ، عَنْ عُمارَةَ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أَتى جِبْرِيلُ النَّبيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، هذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَها إِناءٌ فِيهِ إِدامٌ أَو طَعامٌ أَوْ شَرابٌ فإِذا هي أَتَتْكَ فاقْرَأْ عَلَيها السَّلامَ مِنْ رَبِّها ومِنِّي، وبَشِّرْها بِبَيْتٍ في الجَنَّةِ مِنْ قَصَبٍ لا صَخَبَ فِيهِ ولا نَصَبَ». [انظر: ٧٤٩٧]

3821. Narrated 'Āishah رَضِيَ اللهُ عَنها: Once Hāla bint Khuwailid, Khadīja's sister, asked

٣٨٢١ - وقالَ إِسماعِيلُ بنُ

the permission of the Prophet ﷺ to enter. On that, the Prophet ﷺ remembered the way Khadīja used to ask permission, and that upset him. He said, "O Allāh! Hāla!" So, I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish (with a teethless mouth) of red gums who died long ago, and in whose place Allāh has given you somebody better than her?"

خَلِيلٍ: أَخْبَرَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اسْتَأْذَنَتْ هالَةُ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ على رَسُولِ اللهِ ﷺ فَعرَفَ اسْتِئْذانَ خَدِيجَةَ فارْتاعَ لِذلِكَ. فَقالَ: «اللَّهمَّ هالَةَ»، قالَتْ: فَغِرْتُ فَقُلْتُ: ما تَذْكُرُ من عَجُوزٍ مِنْ عَجائِزِ قُرَيْشٍ، حَمْراءِ الشِّدْقَيْنِ هَلَكَتْ في الدَّهْرِ قَدْ أَبْدَلَكَ اللهُ خَيراً مِنْها.

(21) CHAPTER. The narration about Jarīr bin 'Abdullāh Al-Bajalī رَضِيَ اللهُ عَنْهُ.

(٢١) بابُ ذِكْرِ جَرِيرِ بنِ عَبْدِ اللهِ البَجَلِيِّ رَضِيَ اللهُ عَنْهُ

3822. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ has never refused to admit me since I embraced Islām, and whenever he saw me, he would smile.

٣٨٢٢ - حدَّثَنا إسحاقُ الوَاسِطيُّ: حدَّثَنا خالِدٌ، عَنْ بيانٍ، عَنْ قَيْسٍ قالَ: سَمِعْتُهُ يَقُولُ: قالَ جَرِيرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: ما حَجَبَنِي رَسُولُ اللهِ ﷺ مُنْذُ أَسْلَمْتُ ولا رَآني إِلَّا ضَحِكَ. [راجع: ٣٠٣٥]

3823. (In another narration) Jarīr bin 'Abdullāh narrated: There was a house called *Dhul-Khalaṣa*[1] in the pre-Islāmic period and it was also called *Al-Ka'ba Al-Yamānīya* or *Al-Ka'ba Ash-Shāmīya.* Allāh's Messenger ﷺ said to me, "Will you relieve me from *Dhul-Khalaṣa*?" So I left for it with 150 cavalry men from the tribe of Aḥmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet ﷺ and informed him about it. He invoked good upon us and upon the tribe of Aḥmas.

٣٨٢٣ - وعَنْ قَيْسٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللهِ قالَ: كانَ في الجاهِلِيَّةِ بَيْتٌ يُقالُ لَهُ: ذُو الخَلَصَةِ، وكانَ يُقالُ لَهُ: الكَعْبَةُ اليمانِيَةُ أَوِ الكَعْبَةُ الشَّامِيَّةُ. فَقالَ لي رَسُولُ اللهِ ﷺ: «هَلْ أَنْتَ مُرِيحي مِنْ ذِي الخَلَصَةِ؟» قالَ: فَنَفَرْتُ إِلَيْهِ في خَمْسِينَ ومائَةِ فارِسٍ مِنْ أَحْمَسَ، قالَ: فَكَسَرْناهُ وقَتَلْنا مَنْ وجدْنا عِنْدَهُ فأَتَيْناهُ فأَخْبَرْناه فَدَعا لَنا ولأَحْمَسَ. [راجع: ٣٠٢٠]

(1) (H. 3823) *Dhul-Khalaṣa*: See the glossary.

(22) **CHAPTER. The narration about Hudhaifa bin Al-Yamān Al-'Absy.**

3824. Narrated 'Āishah رَضِيَ اللهُ عَنها: "On the day of the battle of Uḥud, *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] were defeated completely. Then Satan shouted loudly, "O Allāh's slaves! Beware the ones behind you!" So the front files attacked the back ones. Then Ḥudhaifa looked and saw his father, and said loudly, "O Allāh's slaves! My father! My father!" By Allāh, they did not stop till they killed him (i.e., Ḥudhaifa's father). Ḥudhaifa said, "May Allāh forgive you!" The subnarrator said, "By Allāh, Ḥudhaifa continued asking Allāh's Forgiveness for the killers of his father till he met Allāh عَزَّ وجَلَّ (i.e., died)."

[See *Ḥadith* No.4065]

(٢٢) **بابُ ذِكْرِ حُذَيْفَةَ بنِ اليمانِ العَبْسِيِّ رَضِيَ اللهُ عَنْهُ**

٣٨٢٤ - **حدَّثني** إسماعيلُ بنُ خَليلٍ: حَدَّثَنا سَلَمَةُ بنُ رَجاءٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها، قالَتْ: لَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ المُشْرِكُونَ هَزيمَةً بَيِّنَةً فَصاحَ إبْليسُ: أَيْ عِبادَ اللهِ، أُخْراكُمْ. فَرَجَعَتْ أُولاهُمْ عَلى أُخْراهُمْ فاجْتَلَدتْ مع أُخْراهُمْ فَنَظَرَ حُذَيْفَةُ فإذَا هُوَ بأبيهِ فَنادَى: أَيْ عِبادَ اللهِ، أَبي أَبي. فَقالَتْ: فَوَاللهِ ما احْتَجَزُوا حتَّى قَتَلُوهُ، فَقالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ، قالَ أَبي: فَوَاللهِ ما زَالَتْ في حُذَيْفَةَ مِنْها بَقِيَّةُ خَيرٍ حتَّى لَقِيَ اللهَ عَزَّ وجَلَّ. [راجع: ٣٢٩٠]

(23) **CHAPTER. The narration about Hind bint 'Utba bin Rabī'a رَضِيَ اللهُ عَنها.**

3825. Narrated 'Āishah رَضِيَ اللهُ عَنها: Hind bint 'Utba came and said, "O Allāh's Messenger! (Before I embraced Islām) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours." The Prophet ﷺ said, "I thought similarly, by Him in Whose Hand my soul is!" She further said, "O Allāh's Messenger! Abū Sufyān is a miser, so, is it sinful of me to feed my children from his property?" He said, "I do not allow it unless you take for your needs what is just and reasonable."

(٢٣) **بابُ ذِكْرِ هِنْدِ بِنْتِ عُتْبَةَ بنِ رَبيعَةَ رَضِيَ اللهُ عَنْها**

٣٨٢٥ - وقالَ عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ فَقالَتْ: يا رَسُولَ اللهِ، ما كانَ عَلى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِباءٍ أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبائِكَ، ثُمَّ ما أَصْبَحَ اليَوْمَ عَلى ظَهْرِ الأَرْضِ أَهْلُ خِباءٍ أَحَبَّ إِلَيَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبائِكَ، قَالَ: «وأَيْضاً والذي

نَفْسِي بِيَدِهِ» قَالَتْ: يا رَسُولَ اللهِ، إِنَّ أَبا سُفْيانَ رَجُلٌ مِسِّيكٌ فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الذِي لهُ عِيالَنا؟ قالَ: «لا أُرَاهُ إِلَّا بِالمَعْرُوفِ».

[راجع: ٢٢١١]

(24) CHAPTER. Narration about Zaid bin 'Amr bin Nufail.

(٢٤) بابٌ حَدِيثِ زَيدِ بنِ عَمْرِو بنِ نُفَيْلٍ

3826. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldaḥ before any Divine Revelation came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter at your *Anṣāb*[1] (in the name of your idols etc.). I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh. He used to say so, for he rejected that practice and considered it as something abominable.

٣٨٢٦ - حدَّثني مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثَنا فُضَيْلُ بنُ سُلَيمانَ: حدَّثَنا مُوسَى بن عُقبَةَ: حدَّثَنا سالِمُ بنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ لَقِيَ زَيْدَ بنَ عَمْرِو ابنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحٍ قَبْلَ أَنْ يَنزِلَ عَلى النَّبِيِّ ﷺ الوَحْيُ، فَقُدِّمَتْ إِلى النَّبِيِّ ﷺ سُفْرَةٌ فَأَبى أَنْ يأكُلَ مِنْها، ثُمَّ قالَ زَيْدٌ: إِنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ عَلى أَنْصابِكُمْ، ولا آكُلُ إِلَّا ما ذُكِرَ اسمُ اللهِ عليهِ، فَإِنَّ زَيْدَ بنَ عَمْرٍو كانَ يَعِيبُ عَلى قُرَيْشٍ ذَبائِحَهُمْ ويَقُولُ: الشَّاةُ خَلَقَها اللهُ وأَنْزَلَ لها مِنَ السَّماءِ المَاءَ وأَنْبَتَ لها مِنَ الأَرْضِ ثُمَّ تَذْبَحونَها عَلى غَيرِ اسْمِ اللهِ؟ إِنْكاراً لِذٰلكَ وإِعْظاماً لَهُ.

3827. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Zaid bin 'Amr bin Nufail went to Sham,[2] enquiring about a True Religion to follow. He met a Jewish religious scholar and asked

٣٨٢٧ - قالَ مُوسَى: حدَّثَني سالِمُ ابنُ عَبْدِ اللهِ ولا أَعْلَمُهُ إِلَّا تَحَدَّثَ بِهِ عَنِ ابنِ عُمَرَ: أَنَّ زَيْدَ بنَ

(1) (H. 3826) *Nusub*: See the glossary.
(2) (H. 3827) Sham: Area or the region comprising the present day Syria, Palestine, Lebanon and Jordan.

him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion? " He said, "I do not now any other religion except the *Ḥanīf* (Islāmic Monotheism)," Zaid enquired, "What is *Ḥanīf*?" He said, "*Ḥanīf* is the religion of (the Prophet) Abraham عليه السلام who was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) (i.e. Islāmic Monotheism)". Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Ḥanīf* (Islāmic Monotheism)". Zaid enquired, "What is *Ḥanīf*?" He replied, "*Ḥanīf* is the religion of (the Prophet) Ibrāhīm (Abraham) عليه السلام who was neither a Jew nor a Christian and he used to worship none but Allāh (Alone) (i.e. Islāmic Monotheism)." When Zaid heard their statements about (the religion of) Ibrāhīm عليه السلام, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Ibrāhim." [i.e., Islamic Monotheism]

عَمْرِو بنِ نُفَيْلٍ خَرَجَ إلى الشَّامِ، يَسْأَلُ عَنِ الدِّينِ ويَتْبَعُهُ، فَلَقِيَ عالِماً مِنَ اليَهُودِ فَسَأَلَهُ عَنْ دِينِهِمْ، فَقالَ: إِنِّي لَعَلِّي أَنْ أدِينَ دِينَكُمْ فأَخْبِرْني. فَقالَ: لا تَكُونُ عَلى دِينِنا، حتَّى تَأْخُذَ بِنَصِيبِكَ مِنْ غَضَبِ اللهِ. قالَ زَيْدٌ: ما أَفِرُّ إلَّا مِنْ غَضَبِ اللهِ، ولا أَحْمِلُ مِنْ غَضَبِ اللهِ شَيْئاً أَبداً، وأَنَّا أَسْتَطِيعُهُ، فَهَلْ تَدُلُّني عَلى غَيرِهِ؟ قالَ: ما أَعْلَمُهُ إلَّا أَنْ يَكُونَ حَنِيفاً. قالَ زَيْدٌ: وما الحَنِيفُ؟ قالَ: دِينُ إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا ولا نَصْرانِيًّا ولا يَعْبُدُ إلَّا اللهَ. فَخَرَجَ زَيْدٌ فَلَقِيَ عالِماً مِنَ النَّصارَى فَذَكَرَ مِثْلَهُ فَقالَ: لَنْ تَكُونَ عَلى دِينِنا حتَّى تأْخُذَ بِنَصِيبِكَ مِنْ لَعْنَةِ اللهِ. قالَ: ما أَفِرُّ إلَّا مِنْ لَعْنَةِ اللهِ، ولا أَحْمِلُ مِنْ لَعْنَةِ اللهِ ولا من غَضَبِهِ شَيْئاً أَبداً وأَنَّا أَسْتَطِيعُ، فَهَلْ تَدُلُّنِي عَلى غَيرِه؟ قالَ: ما أَعْلَمُهُ إلاَّ أَنْ يَكُونَ حَنِيفاً. قالَ: وما الحَنِيفُ؟ قالَ: دِينُ إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا ولا نَصْرَانِيًّا ولا يَعْبُدُ إلَّا اللهَ. فَلَمَّا رَأَى زَيْدٌ قَوْلَهُمْ في إِبْرَاهِيمَ عَلَيْهِ السَّلامُ خَرَجَ فَلَمَّا بَرَزَ رَفَعَ يَدَيْهِ. فَقالَ: اللَّهُمَّ إِنِّي أُشْهِدُكَ أَنِّي عَلى دِينِ إِبْرَاهِيمَ.

3828. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهُما: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and

٣٨٢٨ - وقالَ اللَّيْثُ: كَتَبَ إِلَيَّ هِشامٌ، عَنْ أَبِيهِ، عَنْ أَسماءَ بِنْتِ أَبي

بَكْرٍ رَضِيَ اللهُ عَنْهُما، قالَتْ: رَأَيْتُ زَيْدَ بنَ عَمْرِو بنِ نُفَيلٍ قائماً مُسْنِداً ظَهْرَهُ إلى الكَعْبَةِ يَقُولُ: يا مَعشَرَ قُرَيْشٍ، واللهِ ما مِنْكُمْ عَلى دِينِ إِبْرَاهِيمَ غَيرِي. وكانَ يُحيي المَوْؤدَةَ، يَقُولُ للرَّجُلِ إذَا أَرَادَ أنْ يَقْتُلَ ابْنَتَهُ: لا تَقْتُلْها، أنا أَكْفِيْكَ مَؤُنَتَها، فَيَأْخُذُها فإذَا تَرَعْرَعَتْ قالَ لأَبِيها: إنْ شِئْتَ دَفَعْتُها إلَيْكَ وإنْ شِئْتَ كَفَيْتُكَ مَؤُنَتَها.

saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Ibrāhīm except me." (She added:) He (Zaid) used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So, he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and If you will (wish), I will feed her on your behalf."

(٢٥) بابُ بُنْيانِ الكَعْبَةِ

(25) CHAPTER. The building of the Ka'bah.

٣٨٢٩ - حدَّثنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أَخبرَني ابنُ جُرَيْجٍ قالَ: أَخْبرَني عَمْرُو بنُ دِينارٍ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا بُنِيَتِ الكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وعَبَّاسٌ يَنْقُلانِ الحِجارَةَ. فَقالَ عَبَّاسٌ للنَّبِيِّ ﷺ: اجْعَلْ إزَارَكَ عَلى رَقَبَتِكَ يَقِكَ مِنَ الحِجارَةِ، فَخَرَّ إلى الأَرْضِ وطَمَحَتْ عَيْناهُ إلى السَّماءِ، ثُمَّ أفاقَ فَقالَ: «إزَارِي إزَارِي»، فَشَدَّ عَلَيْهِ إزَارَهُ. [راجع: ٣٦٤]

3829. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When the Ka'bah was re-built, the Prophet ﷺ and 'Abbās went to carry stones. 'Abbās said to the Prophet ﷺ, "(Take off and) put your waistsheet over your neck so that the stones may not hurt you." (But as soon as he took off his waistsheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waistsheet! My waistsheet!" Then he tied his waistsheet (round his waist).

٣٨٣٠ - حدَّثنا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرِو بنِ دِينارٍ وعُبَيْدِ اللهِ ابنِ أبي يَزِيدَ قالا: لَمْ يَكُنْ عَلى عَهْدِ النَّبِيِّ ﷺ حَوْلَ البَيْتِ حائِطٌ، كانُوا يُصَلُّونَ حَوْلَ البَيْتِ حتَّى كانَ عُمَرُ فَبَنَى حَوْلَهُ

3830. Narrated 'Amr bin Dīnār and 'Ubaidullāh bin Abī Yazīd: In the lifetime of the Prophet ﷺ there was no wall around the Ka'bah and the people used to offer *Ṣalāt* (prayer) around the Ka'bah till 'Umar became the caliph and he built the wall around it. 'Ubaidullāh further said, "Its wall was low, so Ibn Az-Zubair built it."

حائِطاً. قالَ عُبَيْدُ اللهِ: جَدْرُهُ قَصِيرٌ، فَبَناهُ ابنُ الزُّبَيرِ.

(26) CHAPTER. The days of Pre-Islāmic Period of Ignorance.

(٢٦) **بابُ أيَّامِ الجاهِلِيَّةِ**

3831. Narrated 'Āishah رَضِيَ الله عَنها: *'Āshūrā'* (i.e., the tenth of Muḥarram) was a day on which the tribe of Quraish used to observe fasting in the Pre-Islāmic Period of Ignorance. The Prophet ﷺ also used to observe *Ṣaum* (fast) on this day. So when he emigrated to Al-Madīna, he observed fasting on it and ordered (the Muslims) to fast on it. When the fasting of (the month of) Ramaḍān was enjoined, it became optional for the people to observe fast or not to observe fast on the day of *'Āshūrā'*.

٣٨٣١ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى: قالَ هِشامٌ: حدَّثَني أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالت: كان عاشُوراءُ يَوْماً تَصُومُهُ قُرَيْشٌ في الجاهِلِيَّةِ، وكانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وأمَرَ بِصِيامِهِ. فَلَمَّا نَزَلَ رَمَضانُ كانَ مَنْ شاءَ صَامَهُ ومَنْ شاءَ لا يَصُومُهُ. [راجع: ١٥٩٢]

3832. Narrated Ibn 'Abbās رَضِيَ الله عَنهُما: The people used to consider the performance of *'Umra* in the months of *Ḥajj* an evil deed on the earth, and they used to call the month of Muḥarram as Ṣafar and used to say, "When (the wounds over) the backs (of the camels) have healed and the footmarks (of the camels) have vanished (after coming from *Ḥajj*), then *'Umra* becomes legal for the one who wants to perform *'Umra*." Allāh's Messenger ﷺ and his Companions reached Makkah assuming *Iḥrām* for *Ḥajj* on the fourth of Dhul-Ḥijja. The Prophet ﷺ ordered his Companions to perform *'Umra* (with that *Iḥrām* instead of *Ḥajj*).[1] They asked, "O Allāh's Messenger! What kind of finishing of *Iḥrām*?" The Prophet ﷺ said, "Finish the *Iḥrām* completely."

٣٨٣٢ - **حدَّثَنا** مُسْلِمٌ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانُوا يَرَوْنَ أنَّ العُمْرَةَ في أشْهُرِ الحَجِّ مِنَ الفُجُورِ في الأرْضِ. وكانُوا يُسَمُّونَ المُحَرَّمَ صَفَرَ ويَقُولُونَ: إذا بَرَأَ الدَّبَرْ، وعَفا الأثَرْ، حَلَّتِ العُمْرَةُ لِمَنِ اعتَمَرْ. قالَ: فَقدِمَ رَسُولُ اللهِ ﷺ وأصْحابُهُ رَابِعَةً مُهِلِّينَ بالحَجِّ، وأمَرَهُمُ النَّبِيُّ ﷺ أنْ يَجْعَلُوها عُمْرَةً، قالُوا: يا رَسُولَ اللهِ، أيُّ الحِلِّ؟ قالَ: «الحِلُّ كُلُّهُ». [راجع: ١٠٨٥]

3833. Narrated Sa'īd bin Al-Musaiyab's grandfather: In the Pre-Islāmic Period of Ignorance a flood of rain came and filled the

٣٨٣٣ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: كانَ عَمْرٌو

(1) (H. 3832) The Prophet ﷺ ordered them to perform *'Umra* and then finish the *Iḥrām*.

يَقُولُ: حدَّثَنا سَعِيدُ بنُ المُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: جاءَ سَيْلٌ في الجاهِلِيَّةِ فَكَسا مَا بَيْنَ الجَبَلَيْنِ. قالَ سُفيانُ: ويَقُولُ: إِنَّ هذَا الحَدِيثَ لَهُ شَأْنٌ.

valley in between the two mountains (around the Ka'bah).

٣٨٣٤ - **حدَّثَنَا** أَبُو النُّعْمانِ: حدَّثَنا أَبُو عَوانَةَ، عَنْ بَيانٍ أَبي بِشْرٍ، عَنْ قَيْسٍ ابنِ أَبي حازِمٍ قالَ: دَخَلَ أَبُو بَكْرٍ عَلى امْرَأَةٍ مِنْ أَحْمَسَ يُقالُ لَهَا: زَيْنَبُ بنتُ المُهَاجِرِ، فَرَآها لا تَكَلَّمُ، فَقالَ: ما لهَا لا تَكَلَّمُ؟ قالُوا: حجَّتْ مُصْمِتَةً، قال لهَا: تَكَلَّمِي فإِنَّ هذَا لا يَحِلُّ، هذَا مِنْ عَمَلِ الجاهِلِيَّةِ، فَتَكَلَّمَتْ فَقالَتْ: مَنْ أَنْتَ؟ قالَ: امرؤٌ مِنَ المُهاجِرِينَ. قالَتْ: أَيُّ المُهاجِرِينَ؟ قالَ: مِنْ قُرَيْشٍ. قالَتْ: مِنْ أَيِّ قُرَيْشٍ أَنْتَ؟ قالَ: إِنَّكِ لَسَؤُولٌ، أَنا أَبُو بَكْرٍ، قالَتْ: ما بَقاؤُنا عَلى هذَا الأَمْرِ الصَّالِحِ الذِي جاءَ اللهُ بِهِ بَعْدَ الجاهِلِيَّةِ؟ قالَ: بَقاؤُكُمْ عَلَيْهِ ما اسْتقامتْ بِكُمْ أَئِمَّتُكُمْ، قالَتْ: وما الأَئِمَّةُ؟ قالَ: أَما كانَ لِقَوْمِكَ رُؤُسٌ وأَشْرَافٌ يأْمُرُونَهُمْ فَيُطِيعُونَهُمْ؟ قالَتْ: بَلى، قالَ: فَهُمْ أُولئِكَ عَلى النَّاسِ.

3834. Narrated Qais bin Abī Ḥāzim: Abū Bakr went to a lady from the Aḥmas tribe called Zainab bint Al-Muhājir and found that she refused to speak. He asked, "Why does she not speak."? The people said, "She has intended to perform *Ḥajj* without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action (i.e., tradition) of the Pre-Islāmic Period of Ignorance. So she spoke and said, "Who are you?" He said, "A man from the emigrants." She asked, "Which emigrants." He replied, "From Quraish." She asked, "From which branch of Quraish are you?" He said, "You ask too many questions; I am Abū Bakr." She said, "How long shall we enjoy this good order (i.e., Islāmic religion) which Allāh has brought after the Period of Ignorance?" He said, "You will enjoy it as long as your *Imām* keep on abiding by its rules and regulations." She asked, "What are the *Imām*?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e., the *Imām*) are those whom I meant."

٣٨٣٥ - **حدَّثَني** فَرْوَةُ بنُ أَبي المَغْراءِ: أَخْبرَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ

3835. Narrated 'Āishah رَضِيَ اللهُ عَنها: A black lady slave of some of the Arabs embraced Islām and she had a hut in the

mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's Wonders. Verily! He has delivered me from the land of *Kufr*." When she said the above verse many times, I ('Āishah) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e., my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in great distress, suddenly the kite came over our heads and threw the scarf and they took it. I said to them "This is what you accused me of stealing, though I was innocent."

هِشام، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أَسْلَمَتِ امْرَأَةٌ سَوْداءُ لِبَعْضِ العَرَبِ وكانَ لَها حِفْشٌ في المَسْجِدِ، قالَتْ: فَكانَتْ تأْتِينا فَتَحَدَّثُ عِنْدَنا فإذا فَرَغَتْ مِنْ حدِيثِها قالَت:

ويَوْمُ الوِشاحِ مِنْ تَعاجِيبِ رَبِّنا
أَلا إِنَّهُ مِنْ بَلْدَةِ الكُفْرِ أَنجاني

فَلَمَّا أَكْثَرَتْ قالَتْ لَها عائِشَةُ: وما يَوْمُ الوِشاحِ؟ قالَتْ: خَرَجَتْ جُوَيْرِيَةٌ لِبَعْضِ أَهْلِي وعَلَيها وشاحٌ مِنْ أَدَمٍ فَسقَطَ مِنْها فانحَطَّتْ عَلَيْهِ الحُدَيَّا وهي تَحْسِبُهُ لَحْماً فأَخَذَتْ فاتَّهَمُوني بِهِ فَعَذَّبُوني حتَّى بَلَغَ مِنْ أَمْرِهِم أَنَّهُمْ طَلَبُوا في قُبُلي، فبينا هُمْ حَوْلي وأَنا في كَرْبي إذ أَقْبَلَتِ الحُدَيَّا حتَّى وازَتْ بِرُؤُسِنا ثُمَّ أَلقَتْهُ فأَخَذُوهُ، فَقُلْتُ لَهُمْ: هذَا الذِي اتَّهمْتُمُوني بِهِ وأَنا مِنْهُ بَرِيئَةٌ. [راجع: ٤٣٩]

3836. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anybody has to take an oath, he should swear only by Allāh." The people of Quraish used to swear by their fathers, but the Prophet ﷺ said, "Do not swear by your fathers."

٣٨٣٦ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا إِسماعِيلُ بنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «أَلا مَنْ كانَ حالِفاً فَلا يَحْلِفْ إِلَّا باللهِ، فَكانَتْ قُرَيْشٌ تَحْلِفُ بآبائها فَقالَ: لا تَحْلفوا بآبائِكُمْ». [راجع: ٢٦٧٩]

3837. Narrated 'Abdur-Raḥmān bin Al-Qāsim: Al-Qāsim used to walk in front of the funeral procession. He used not to get up for

٣٨٣٧ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ قالَ: حدَّثَنِي ابنُ وهْبٍ قالَ: أَخْبَرَني

funeral procession (in case it passed by him). And he narrated from 'Āishah رَضِيَ اللهُ عَنْهَا that she said, "The people of the Pre-Islāmic Period of Ignorance used to stand up for the funeral procession. When they saw it they used to say twice: 'You were noble in your family. What are you now?' "(1)

عَمْرٌو: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ حدَّثَهُ: أَنَّ القاسِمَ كانَ يَمْشِي بَيْنَ يَدَيِ الجَنازَةِ ولا يَقُومُ لَها ويُخْبِرُ عَنْ عائِشَةَ قالَتْ: كانَ أَهْلُ الجاهِلِيَّةِ يَقُومُونَ لَها، يَقُولُونَ إِذَا رَأَوْها: كُنْتِ في أَهْلِكِ ما أَنْتِ! مَرَّتَيْنِ.

3838. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: *Al-Mushrikūn* used not to leave *Jam'* (i.e., Muzdalifa) till the sun had risen on Thabir mountain. The Prophet ﷺ contradicted them by leaving (Muzdalifa) before the sun rose.

٣٨٣٨ - حدَّثَنِي عَمْرُو بنُ العَبَّاسِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفْيانُ، عَنْ أَبي إسحاقَ، عَنْ عَمْرِو بنِ مَيْمُونٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إِنَّ المُشْرِكِينَ كانُوا لا يُفِيضُونَ مِنْ جَمْعٍ حتَّى تَشْرُقَ الشَّمْسُ على ثَبِيرٍ. فَخالَفَهُمُ النَّبِيُّ ﷺ فأَفاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ١٦٨٤]

3839. Narrated Ḥuṣain that 'Ikrima said, *Kā'san Dihāqa*, means glass full (of something) followed successively with other full glasses."

٣٨٣٩ - حدَّثَنِي إسحاقُ بنُ إبراهِيمَ قالَ: قُلْتُ لأَبي أُسامَةَ: حدَّثَكُمْ يَحْيَى ابنُ المُهَلَّبِ: حدَّثَنا حُصَيْنٌ عنْ عِكْرِمَةَ ﴿وَكَأْسًا دِهَاقًا﴾ قالَ: مَلأَى مُتَتابِعَةً.

3840. Ibn 'Abbās said, "In the Pre-Islāmic Period of Ignorance I heard my father saying, "Provide us with *Kā'san Dihāqa*."

٣٨٤٠ - قالَ: وقالَ ابنُ عَبَّاسٍ: سَمِعْتُ أَبي يَقُولُ في الجاهِلِيَّةِ: اسْقِنا كأْساً دِهاقاً.

3841. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most true words said by a poet were the words of Labīd." He (Labīd) said, 'Verily, everything except Allāh is *Batilu* (perishable)', and Umaiyya bin Aṣ-Ṣalt was about to be a Muslim (but he did not embrace Islām).

[See *Fatḥ Al-Bārī*]

٣٨٤١ - حدَّثَنا أَبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَصْدَقُ كَلِمَةٍ قالَها الشَّاعِرُ كَلِمَةُ لَبِيدٍ: * أَلاَ كلُّ

(1) (H. 3837) The saying was a way of expressing sorrow.

شيءٍ ما خَلاَ اللهَ باطِلُ * وكادَ أُمَيَّةُ بنُ أَبي الصَّلْتِ أَنْ يُسْلِمَ».

[انظر: ٦١٤٧، ٦٤٨٩]

3842. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr had a slave who used to give him some of his earnings. Abū Bakr used to eat from it. One day he brought something and Abū Bakr ate from it. The slave said to him, "Do you know what is this?" Abū Bakr then enquired, "What is it?" The slave said, "Once, in the Pre-Islāmic Period of Ignorance I foretold somebody's future though I did not know this knowledge of foretelling, but I cheated him, and when he met me he gave me something for that service, and that is what you have eaten from." Then Abū Bakr put his hand in his mouth and vomited whatever was there in his stomach."

٣٨٤٢ - حدَّثَنا إسماعِيلُ: حدَّثَني أخي، عَنْ سُلَيمانَ بنِ بِلَالٍ، عَنْ يَحْيَى ابنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ لأبي بكرٍ غُلامٌ يُخْرِجُ لَهُ الخَراجَ وكانَ أَبُو بكْرٍ يأكُلُ من خَراجِهِ، فَجاءَ يَوْماً بِشَيْءٍ فأَكَلَ مِنْهُ أَبُو بكرٍ فَقالَ لَهُ الغُلامُ: أَتَدْرِي ما هذا؟ فَقالَ أَبُو بكْرٍ: وما هُوَ؟ قالَ: كُنْتُ تَكَهَّنْتُ لإنْسانٍ في الجاهِلِيَّةِ وما أُحسِنُ الكِهانَةَ، إلَّا أَنِّي خدَعْتُهُ فأَعْطاني بِذٰلكَ. فَهٰذا الذِي أَكَلْتَ مِنْهُ، فأَدْخَلَ أَبُو بكْرٍ يَدَهُ فَقاءَ كُلَّ شَيْءٍ في بَطْنِهِ.

3843. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: In the Pre-Islāmic Period of Ignorance the people used to bargain with the meat of camels on the principle of *Ḥabal-al-Ḥabala* which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet ﷺ forbade them such a transaction.

٣٨٤٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبرَني نافعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ أَهْلُ الجاهِلِيَّةِ يَتَبايَعُونَ لُحُومَ الجَزُورِ إلى حَبَلِ الحَبَلَةِ. قالَ: وَحَبَلُ الحَبَلَةِ أَنْ تُنْتَجَ النَّاقَةُ ما في بَطْنِها. ثُم تَحْمِلَ التي نُتِجَتْ، فَنهاهُمُ النَّبِيُّ ﷺ عَنْ ذٰلكَ.

[راجع: ٢١٤٣]

3844. Narrated Ghailān bin Jarīr: We used to visit Anas bin Mālik رَضِيَ اللهُ عَنْهُ and he

٣٨٤٤ - حدَّثَنا أَبُو النُّعْمانِ:

حدَّثنا مَهْدِيٌّ: قالَ حدَّثنا غَيْلانُ بنُ جَرِيرٍ: كُنَّا نَأْتي أنَسَ بنَ مالكٍ فَيُحَدِّثُنا عَنِ الأنْصارِ، وكانَ يَقُولُ لي: فَعَلَ قَوْمُكَ كَذا وكذا يَوْمَ كَذا وكذَا، وفَعَلَ قَوْمُكَ كَذا وكذا يَوْمَ كَذا وكذَا. [راجع: ٣٧٧٦]

used to talk to us about the *Anṣār,* and used to say to me, "Your people did so-and-so on such and such a day, and your people did so-and-so on such and such a day."

(٢٧) بابُ القَسامَةِ في الجاهِلِيَّةِ

(27) CHAPTER. *Al-Qasāma*[1] in the Pre-Islāmic Period of Ignorance.

٣٨٤٥ - حدَّثَنا أَبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا قَطَنٌ أَبُو الهَيْثَمِ: حدَّثَنا أَبُو يَزِيدَ المدَنِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ: إنَّ أَوَّلَ قَسامَةٍ كانَتْ في الجاهِلِيَّةِ لَفِينا بَني هاشِمٍ. كانَ رَجُلٌ مِنْ بَني هاشِمٍ اسْتَأْجَرَهُ رَجُلٌ من قُرَيْشٍ مِنْ فَخِذٍ أُخْرَى، فانْطَلَقَ مَعَهُ في إبِلِهِ فمَرَّ بِهِ رَجُلٌ مِنْ بَني هاشِمٍ قَدِ انْقَطَعَتْ عُرْوَةُ جُوالِقِهِ، فقالَ: أَغِثْني بِعقالٍ أَشُدُّ بِهِ عُرْوَةَ جُوَالِقِي لا تَنْفِرُ الإبِلُ. فأعْطاهُ عِقالاً فَشَدَّ بِهِ عُرْوَةَ جُوالِقِهِ، فَلَمَّا نَزَلُوا عُقِلَتِ الإبِلُ إلَّا بَعِيراً واحِداً. فَقالَ الذي اسْتَأْجَرَهُ: ما شَأْنُ هذَا البَعِيرِ لمْ يُعْقَلْ مِنْ بَينَ الإبِلِ؟ قالَ: لَيْسَ لَهُ عِقالٌ، قالَ فأَيْنَ عِقالُهُ؟ قالَ: فَحَذَفَهُ بِعَصًا كانَ فِيها أَجَلُهُ، فمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ اليَمَنِ فَقالَ: أَتَشْهَدُ المَوْسِمَ؟ قالَ:

3845. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The first event of *Qasāma* in the Pre-Islāmic Period of Ignorance was practised by us (i.e., Banū Hāshim). A man from Banū Hāshim was employed by a Quraishī man from another branch-family. The (Hāshimī) labourer set out with the Quraishī driving his camels. There passed by him another man from Banū Hāshim. The leather rope of the latter's bag had broken so he said to the labourer, "Will you help me by giving me a rope in order to tie the handle of my bag, lest the camels should run away from me?" The labourer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the labourer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." The Quraishī asked, "Where is its fetter?" and hit the labourer with a stick that caused his death. (Later on just before his death) a man from Yemen passed by him. The labourer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." The (Hāshimī) labourer said, "Will you

(1) (Ch.2) *Al-Qasāma* means the oath taken by some people concerning the accusation of killing somebody, (also see the glossary).

please convey a message for me once in your life?" The other man said, "Yes." The labourer wrote: "When you intend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banū Hāshim, and if they respond to you, ask about Abū Ṭālib and tell him that so-and-so has killed me for a fetter." Then the labourer expired.

When the employer reached (Makkah), Abū Ṭālib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abū Ṭālib said, "The deceased deserved this from you." After some time, the messenger whom the labourer has asked to convey the message, reached (Makkah) during the pilgrimage season. He called, "O the family of Quraish!" The people replied, "This is Quraish." Then he called, "O the family of Banū Hāshim!" Again the people replied, "This is Banū Hāshim." He asked, "Who is Abū Ṭālib?" The people replied, "This is Abū Ṭālib." He said, "So-and-so has asked me to convey a message to you that so-and-so has killed him for a fetter (of a camel)." Then Abū Ṭālib went to the (Quraishī) killer and said to him, "Chose one of three alternatives: (i) If you wish, give us one hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in *Qiṣāṣ*[1]" The killer went to his people and they said, "We will take an oath." Then a woman from Banū Hāshim who was married to one of them (i.e., the Quraishīs) and had given birth to a child from him, came to Abū

ما أَشْهَدُ ورُبَّما شَهِدْتُهُ، قالَ: هَلْ أَنْتَ مُبْلِغٌ عَنِّي رِسالَةً مِنَ الدَّهْرِ؟ قالَ: نَعمْ، ذَلِكَ قالَ: فَكَتَبَ، إِذا أَنْتَ شَهِدْتَ المَوْسِمَ فَنادِ: يا آلَ قُرَيْشٍ، فَإِذَا أَجابُوكَ فَنادِ: يا آلَ بَنِي هاشِمٍ، فإِنْ أَجابُوكَ فَاسْأَل عَنْ أَبي طالِبٍ فأَخْبِرْهُ أَنَّ فُلاناً قَتَلَني في عِقالٍ. وماتَ المُسْتأجِرُ. فَلَمَّا قَدِمَ الذِي اسْتَأجَرَهُ أَتاهُ أَبُو طالِبٍ فَقالَ: ما فَعَلَ صاحِبُنا؟ قالَ: مَرِضَ فأَحْسَنْتُ القِيامَ عَلَيْهِ فَوَلِيتُ دَفْنَهُ. قالَ: قَدْ كانَ أَهْلَ ذاكَ مِنْكَ. فمَكَثَ حِيناً ثُمَّ إِنَّ الرَّجُلَ الذِي أَوْصَى إِلَيْهِ أَنْ يُبْلِغَ عَنْهُ وافىٰ المَوْسِمَ فَقالَ: يا آلَ قُرَيْشٍ، قالُوا: هذِهِ قُرَيْشٌ، قالَ: يا بَنِي هاشِمٍ، قالُوا: هذِهِ بَنُو هاشِمٍ، قالَ: مَنْ أَبُو طالِبٍ؟ قالُوا: هذَا أَبُو طالِبٍ، قالَ: أَمَرَني فُلانٌ أَنْ أُبْلِغَكَ رِسالَةً أَنَّ فُلاناً قَتَلَهُ في عِقالٍ. فأَتاهُ أَبُو طالِبٍ فَقالَ لَهُ: اخْتَرْ مِنَّا إِحْدَى ثَلاثٍ: إِنْ شِئْتَ أَنْ تُؤَدِّيَ مِائَةً مِنَ الإِبِلِ فإِنَّكَ قَتَلْتَ صاحِبَنا، وإِنْ شِئْتَ حَلَفَ خَمْسُونَ مِنْ قَومِكَ أَنَّكَ لَمْ تَقْتُلْهُ، فإِنْ أَبَيْتَ قَتَلْناكَ بِهِ. فأَتى قَوْمَهُ فَقالُوا: نَحْلِفُ. فأَتَتْهُ امْرَأَةٌ من بَني هاشِمٍ كانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ، فَقالَتْ: يا أَبا طالِبٍ،

(1) (H. 3845) *Qiṣāṣ*: The law of equality in punishment. See Volume 9, *Ṣaḥīḥ Al-Bukhārī* "The Book of Blood-Money (*Diyāt*).

Ṭālib and said, "O Abū Ṭālib! I wish that my son, from among the fifty men, should be excused from this oath, and that he should not take the oath when the oath-taking is carried on." Abū Ṭālib excused him. Then another man from them came (to Abū Ṭālib) and said, "O Abū Ṭālib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So, there are two camels I would like you to accept from me, and excuse me from taking an oath when the oaths are taken." Abū Ṭālib accepted them from him. Then 48 men came and took the oath. (Ibn 'Abbās further said:) By Him in Whose Hand my soul is, before the end of that year, none of those 48 persons remained alive.

3846. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The day of *Bu'āth* (i.e., the day of fighting between the two tribes of *Anṣār*) was brought about by Allāh for the good of His Messenger ﷺ so that when Allāh's Messenger ﷺ reached Al-Madīna, those people were already divided (in different groups) and their chiefs had been killed and wounded. So, Allāh made that day precede Allāh's Messenger ﷺ so that they (i.e., the *Anṣār*) might embrace Islām.

3847. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: To run along the valley between two green pillars of As-Ṣafā and Al-Marwa (mountains) was not *Sunna*,[1] but the people in the Pre-Islāmic Period of Ignorance used to run along it, and used to say: "We do not cross this rain stream except running in great haste."

أُحِبُّ أَن تُجيزَ ابْني هذا برَجُلٍ مِنَ الخَمْسِينَ ولا تصْبِرْ يَمِينَهُ حَيْثُ تُصْبَرُ الأَيمانَ، فَفَعَلَ. فأَتاهُ رَجُلٌ مِنْهُمْ فَقالَ: يا أَبا طالِبٍ، أَرَدْتَ خَمْسِينَ رَجُلاً أَنْ يَحْلِفُوا مَكانَ مائةٍ مِنَ الإِبلِ، يُصِيبُ كُلَّ رَجُلٍ بَعِيرانِ. هذَانِ بَعِيرَانِ فأَقْبَلْهُما عَنِّي ولا تَصْبِرْ يَمِينِي حَيْثُ تُصْبَرُ الأَيمانُ، فَقَبِلَهُمَا. وجاءَ ثَمانِيَةٌ وأَرْبَعُونَ فَحَلَفُوا. قالَ ابنُ عَبَّاسٍ: فَوَالَّذِي نَفْسِي بِيَدِهِ ما حالَ الحَوْلُ، ومِنَ الثَّمانِيَةِ وأَرْبَعِينَ عَيْنٌ تَطرِفُ.

٣٨٤٦ - حدَّثَني عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ يَوْمُ بُعاثَ يَوْماً قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللهِ ﷺ وقَد افْتَرَقَ مَلَؤُهُمْ وقُتِلَتْ سَرَوَاتُهُمْ وجُرِّحُوا. قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ في دُخُولِهِمْ في الإِسْلامِ. [راجع: ٣٧٧٧]

٣٨٤٧ - وقالَ ابنُ وهْبٍ: أَخْبرَنا عَمْرٌو، عَنْ بُكَيرِ بنِ الأَشَجِّ: أَنَّ كُرَيْباً مَوْلى ابنِ عَبَّاسٍ حدَّثَهُ: أَنَّ ابنَ عَبَّاسٍ قالَ: لَيْسَ السَّعْيُ بِبَطْنِ الوَادِي بَيْنَ الصَّفا والمَرْوَةِ سُنَّةً إِنَّما كانَ أَهْلُ الجاهِلِيَّةِ يَسْعَوْنها ويَقُولُونَ: لا نُجيزُ البَطْحاءَ إِلَّا شَدًّا.

---

(1) (H. 3847) This statement of Ibn 'Abbās is wrong as most of the religious scholars consider it *As-Sunna* of the Prophet ﷺ.

3848. Narrated Abū As-Safar: I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so.' He who wants to perform the *Ṭawāf* around the Ka'bah should go behind *Al-Ḥijr* (i.e., a portion of the Ka'bah left out unroofed) and do not call it *Al-Ḥaṭīm,* for in the Pre-Islāmic Period of Ignorance if any man took an oath, he used to throw his whip, shoes or bow in it.(1)

٣٨٤٨ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُحمَّدٍ الجُعْفيُّ: حدَّثنا سُفْيانُ: أَخْبرَنا مُطَرِّفٌ قالَ: سَمِعْتُ أَبا السَّفَرِ يَقولُ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهما يَقولُ: يا أَيها النَّاسَ اسمَعُوا مِنِّي ما أَقولُ لكُمْ، وأَسمِعُوني ما تَقولُونَ ولا تَذْهَبُوا فَتَقولُوا: قالَ ابنُ عَبَّاسٍ، قالَ ابنُ عَبَّاسٍ. مَنْ طافَ بِالبَيْتِ فَلْيَطُفْ مِنْ وراءِ الحِجْرِ، ولا تَقولُوا: الحَطِيمُ، فإِنَّ الرَّجُلَ في الجاهِلِيَّةِ كانَ يَحْلِفُ فَيُلقِي سَوْطَهُ أَوْ نَعْلَهُ أَوْ قَوْسَهُ.

3849. Narrated 'Amr bin Maimūn: During the Pre-Islāmic Period of Ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

٣٨٤٩ - حدَّثنا نُعَيمُ بنُ حَمَّادٍ: حدَّثَنا هُشَيْمٌ، عَنْ حُصَينٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ قالَ: رَأَيْتُ في الجاهِلِيَّةِ قِرْدَةً اجْتَمَعَ عَلَيها قِرَدَةٌ قَدْ زَنَتْ فَرَجمُوها فَرَجَمْتُها مَعَهُمْ.

3850. Narrated Sufyān: 'Ubaidullāh said: "I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما saying, 'Following are some traits of the people of the Pre-Islāmic Period of Ignorance: (i) to defame the ancestry of other families, (ii) and to wail over the dead.'" 'Ubaidullāh forgot the third trait. Sufyān said, "They say it (i.e., the third trait) was to believe that rain was caused by the influence of stars (i.e., if a special star appears it will rain)."

٣٨٥٠ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ عنْ عُبَيْدِ اللهِ: سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خِلالٌ مِنْ خِلالِ الجاهِلِيَّةِ: الطَّعْنُ في الأَنْسابِ، والنِّياحَةُ، ونَسِيَ الثالِثَةَ. قالَ سُفْيانُ: ويَقولُونَ: إِنَّها الاسْتِسْقاءُ بالأَنْواءِ.

(28) CHAPTER: The advent of the Prophet ﷺ, (as Messenger of Allāh).

(٢٨) بابُ مَبْعَثِ النَّبِيِّ ﷺ

(He is) Muḥammad bin 'Abdullāh bin

مُحَمَّدُ بنُ عَبْدِ اللهِ بنِ عَبْدِ

(1) (H. 3848) Ibn 'Abbās means that the name *Al-Ḥaṭīm* was used by the people of the Period of Ignorance with certain inference related to one of their customs rejected by Islām.

'Abdul-Muṭṭalib bin Hāshim bin 'Abd Manāf bin Qusaī bin Kilāb bin Murra bin Ka'b bin Luaī bin Ghālib bin Fahr bin Mālik bin An-Naḍr bin Kināna bin Khuzaima bin Mudrika bin Iliyās bin Muḍar bin Nizār bin Ma'add bin 'Adnān.

الْمُطَّلِبِ ابنِ هاشِمِ بنِ عَبْدِ مَنافِ بنِ قُصيٍّ بنِ كِلابِ بنِ مُرَّةَ بنِ كَعْبِ بنِ لؤَيٍّ بنِ غالِبِ بنِ فِهْرِ بنِ مالكِ بنِ النَّضْرِ بنِ كِنانَةَ بنِ خُزَيمَةَ بنِ مُدْرِكَةَ بنِ إلياسَ بنِ مُضَرَ بنِ نِزَارِ بنِ مَعَدِّ بنِ عَدْنانَ.

3851. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ received Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, and then was ordered to emigrate, and he emigrated to Al-Madīna and stayed there for ten years and then died.

٣٨٥١ - حدَّثَنَا أَحْمَدُ بنُ أَبي رَجاءٍ: حدَّثَنا النَّضْرُ، عنْ هِشامٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أُنْزِلَ عَلى رَسُولِ اللهِ ﷺ وهُوَ ابنُ أَرْبَعِينَ فمَكَثَ بِمكَّةَ ثَلاثَ عَشْرَةَ سَنَةً. ثُمَّ أُمِرَ بالهِجْرَةِ فَهاجَرَ إلى المَدِينَةِ فمَكَثَ بِها عَشْرَ سِنِينَ، ثُمَّ تُوفِّيَ ﷺ. [انظر: ٣٩٠٢، ٣٩٠٣، ٤٤٦٥، ٤٩٧٩]

(29) CHAPTER. (The troubles which) the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] of Makkah caused the Prophet ﷺ and his Companions to suffer.

(٢٩) بابُ ما لَقيَ النَّبيُّ ﷺ وأَصْحابُهُ منَ المُشْرِكِين بمَكَّةَ

3852. Narrated Khabbāb: I came to the Prophet ﷺ while he was leaning against his *Burda* (sheet cloak) in the shade of the Ka'bah. We were suffering much from the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in his Messenger Muḥammad (ﷺ)] in those days. I said (to him), "Will you invoke Allāh (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh, or nerves would remain on his bones; yet that would never make him desert his religion. A

٣٨٥٢ - حدَّثَنَا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا بَيانٌ وإسماعِيلُ قالا: سَمِعْنا قَيْساً يَقُولُ: سَمِعْتُ خَبَّاباً يَقُولُ: أَتَيْتُ النَّبيَّ ﷺ وهُوَ مُتَوَسِّدٌ بُرْدَةً وهُوَ في ظِلِّ الكَعْبَةِ وقَدْ لَقِينا مِنَ المُشْرِكِينَ شِدَّةً فَقُلْتُ: أَلا تَدْعُو اللهَ لَنا؟ فَقَعَدَ وهُوَ مُحْمَرٌّ وَجْهُهُ فَقالَ: لَقَدْ كانَ مَنْ قَبْلَكُمْ لَيُمْشَطُ بِمِشَاطِ الحَدِيدِ ما دُونَ عِظامِهِ مِنْ

لَحْمٍ أَوْ عَصَبٍ، ما يَصْرِفُهُ ذٰلِكَ عَنْ دِينِهِ. ويُوضَعُ المِيْشارُ على مَفْرِقِ رَأْسِهِ فَيُشَقُّ باثْنَيْنِ ما يَصْرِفُهُ ذٰلِكَ عَنْ دِينِهِ، ولَيُتِمَّنَّ اللهُ هٰذَا الأَمْرَ حتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعاءَ إِلَى حَضْرَمَوْتَ ما يَخافُ إِلَّا اللهَ».

زَادَ بَيانٌ: «والذِّئْبَ عَلَى غَنَمِهِ».

[راجع: ٣٦١٢]

saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allāh will surely complete this religion (i.e., Islām) so that a traveller from Ṣan'ā' to Ḥaḍramaut will not be afraid of anybody except Allāh." (The sub-narrator, Bayān added, "Or the wolf, lest it should harm his sheep.")

٣٨٥٣ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ. قالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ فَسَجَدَ فَمَا بَقِيَ أَحَدٌ إِلَّا سَجَدَ إِلَّا رَجُلٌ رَأَيْتُهُ أَخَذَ كَفًّا مِنْ حَصىً فَرَفَعَهُ فَسَجَدَ عَلَيْهِ، وقالَ: هٰذَا يَكْفِينِي. فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِراً باللهِ. [راجع: ١٠٦٧]

3853. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Sūrat An-Najm* and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He then said, "This is sufficient for me." No doubt I saw him killed as a disbeliever afterwards.

٣٨٥٤ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عنْ أَبي إسحَاقَ، عَنْ عَمْرِو بنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا النَّبِيُّ ﷺ ساجِدٌ وحَوْلَهُ ناسٌ مِنْ قُرَيْشٍ جاءَ عُقْبَةُ بنُ أَبي مُعَيْطٍ بِسَلَا جَزُورٍ فَقَذَفَهُ عَلى ظَهْرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأْسَهُ. فَجاءَتْ فاطِمَةُ عَلَيها السَّلامُ فأَخَذَتْهُ مِنْ ظَهْرِه ودَعَتْ عَلى مَنْ صَنَعَ، فَقالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيْكَ المَلأَ مِنْ قُرَيْشٍ: أَبا جَهْلٍ ابنَ

3854. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was prostrating, surrounded by some of Quraish, 'Uqba bin Abī Mu'aiṭ brought the intestines (i.e., abdominal contents) of a camel and put them over the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head (till) Fāṭima عليها السلام came and took it off his back and cursed the one who had done the harm. The Prophet ﷺ said, "O Allāh! Destroy the chiefs of Quraish, Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Umaiyya bin Khalaf or Ubaī bin Khalaf." (The subnarrator Shu'ba, is not sure of the last name.) I saw these people killed on the day of (the battle of) Badr and thrown in the well, except Umaiyya or Ubaī whose body parts

هِشامٍ، وعُتْبَةَ بنَ رَبِيعَةَ، وشَيْبَةَ بنَ رَبِيعَةَ، وأُمَيَّةَ بنَ خَلَفٍ - أَوْ: أُبَيَّ بنَ خَلَفٍ، شُعْبَةُ الشَّاكُّ - فَرَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فأُلْقُوا في بِئْرٍ غَيرَ أُمَيَّةَ أَوْ أُبَيٍّ تَقَطَّعَتْ أَوْصَالُهُ فَلَمْ يُلْقَ في البِئْرِ. [راجع: ٢٤٠]

were mutilated but he was not thrown in the well.

٣٨٥٥ - حدَّثني عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ: حدَّثَنا سَعِيدُ بنُ جُبَيرٍ أَوْ قالَ: حدَّثَني الحَكَمُ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: أَمَرَني عَبْدُ الرَّحْمٰنِ بنُ أَبْزَى قالَ: سَلِ ابنَ عَبَّاسٍ عَنْ هاتَينِ الآيَتَينِ ما أَمْرُهُما؟ ﴿وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ فَسَأَلْتُ ابنَ عَبَّاسٍ فَقالَ: لَمَّا أُنْزِلَتِ التي في الفُرْقانِ قالَ مُشْرِكُو أَهْلِ مَكَّةَ: فَقَدْ قَتَلْنا النَّفْسَ التي حَرَّمَ اللهُ، ودَعَوْنا مَعَ اللهِ إِلٰهاً آخَرَ، وقَدْ أَتَينا الفَوَاحِشَ. فأَنْزَلَ اللهُ ﴿إِلَّا مَن تَابَ وَءَامَنَ﴾ الآيَةَ فَهٰذِهِ لأُولٰئِكَ. وأَمَّا التي في النِّساءِ الرَّجُلُ إِذا عَرَفَ الإِسْلامَ وشَرَائِعَهُ، ثُمَّ قَتَلَ فَجَزَاؤُهُ جَهَنَّمُ خَالِداً فِيها. فَذَكَرْتُهُ لِمُجاهِدٍ فَقالَ: إِلَّا مَنْ نَدِمَ. [انظر: ٤٥٩٠، ٤٧٦٢، ٤٧٦٣، ٤٧٦٤، ٤٧٦٥، ٤٧٦٦]

3855. Narrated Sa'īd bin Jubair: 'Abdur-Raḥmān bin Abzā said, "Ask Ibn 'Abbās about these two Qur'ānic Verses: '...Nor kill such life as Allāh has forbidden, except for just cause...' (V.25:68)

'And whoever kills a believer intentionally...' (V.4:93)

So, I asked Ibn 'Abbās who said, "When the Verse that is in *Sūrat Al-Furqān*[1] was revealed, *Mushrikūn*[2] of Makkah said, 'But we have slain such life as Allāh has made sacred, and we have invoked other gods along with Allāh, and we have also committed illegal sexual intercourse'. So Allāh revealed:

'Except those who repent and believe (in Islamic Monotheism)...' (V.25:70)

So this Verse was concerned with those people. As for the Verse in *Sūrat An-Nisā'* (V.4:93), it means that if a man, after understanding Islām and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujāhid who said, "Except the one who regrets (i.e., repents one's crime)."

---

(1) (H. 3855) The Verse meant here is: "And those who invoke not any other *ilah* (god) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse..." (V.25:68)

(2) (H. 3855) See the footnote of *Ḥadith* No. 3678.

3856. Narrated 'Urwa bin Az-Zubair: I asked Ibn 'Amr bin Al-'Āṣ, "Tell me of the worst thing which *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in his Messenger Muḥammad (ﷺ)] did to the Prophet ﷺ." He said, "While the Prophet ﷺ was offering *Ṣalāt* (prayer) in the *Ḥijr* of the Ka'bah, 'Uqba bin Abī Mu'aiṭ came and put his garment around the Prophet's neck and throttled him violently. Abū Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said, "Would you kill a man just because he says, 'My Lord is Allāh?' "

Narrated 'Urwa as above.

٣٨٥٦ - حدَّثنا عَيَّاشُ بنُ الوَليدِ: حدَّثنا الوَليدُ بنُ مُسلِمٍ: حدَّثني الأَوْزاعِيُّ: حدَّثني يَحيى بنُ أَبي كَثيرٍ، عَنْ مُحَمَّدِ بنِ إبْراهيمَ التَّيْمِيِّ: حدَّثني عُرْوَةُ بنُ الزُّبَيرِ قالَ: سأَلتُ ابنَ عَمْرِو بنِ العاصِ قُلتُ: أَخبِرْني بأَشَدِّ شَيْءٍ صَنَعَهُ المُشْرِكونَ بالنَّبيِّ ﷺ، قالَ: بَيْنا النَّبيُّ ﷺ يُصَلِّي في حِجْرِ الكَعْبَةِ إذْ أَقبَلَ عُقْبَةُ بنُ أَبي مُعَيْطٍ فَوَضَعَ ثَوْبَهُ في عُنُقِهِ فَخَنَقَهُ خَنْقاً شَديداً. فأَقْبَلَ أَبو بَكرٍ حتَّى أَخَذَ بِمَنْكِبِهِ ودَفَعَهُ عَنِ النَّبيِّ ﷺ، قال: ﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ﴾ [غافر: ٢٨] الآيَةَ.

تابَعَهُ ابنُ إسحاقَ حدَّثني يَحيى بنُ عُرْوَةَ، عَنْ عُرْوَةَ: قُلْتُ لِعَبْدِ اللهِ بنِ عَمْرٍو. وقالَ عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبيهِ: قِيلَ لِعَمْرِو بنِ العاصِ. وقالَ مُحَمَّدُ بنُ عَمرٍو، عَنْ أَبي سَلَمَةَ: حدَّثني عَمْرُو بنُ العاصِ.

[راجع: ٣٦٧٨]

(30) CHAPTER. The conversion of Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ to Islām.

(٣٠) بابُ إسلامِ أَبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ

3857. Narrated 'Ammār bin Yāsir رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ, and the only converts (to Islām) with him, were five slaves, two women and Abū Bakr.

٣٨٥٧ - حدَّثني عَبْدُ اللهِ قالَ: حدَّثني يَحيى بنُ مَعينٍ: حدَّثنا إسماعيلُ ابنُ مُجالِدٍ، عَنْ بَيانٍ، عَنْ وبَرَةَ، عَنْ هَمَّامِ بنِ الحارِثِ قالَ: قالَ عَمَّارُ بنُ ياسِرٍ: رَأَيْتُ رَسولَ اللهِ

ﷺ وما مَعَهُ إلَّا خَمْسَةُ أَعْبُدٍ وامْرَأتانِ وأَبُو بكْرٍ. [راجع: ٣٦٦٠]

(31) CHAPTER. The conversion of Sa'd رَضِيَ الله عَنْهُ to Islām.

(٣١) **بابُ** إسْلامِ سَعْدٍ رَضِيَ اللهُ عَنْهُ

3858. Narrated Abū Isḥāq Sa'd bin Abī Waqqāṣ رَضِيَ الله عَنْهُما: None embraced Islām, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islām).(1)

٣٨٥٨ - حدَّثَني إسحَاقُ: أَخْبرَنا أَبُو أُسامَةَ: حدَّثَنا هاشِمٌ قالَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قالَ: سَمِعْتُ أَبا إسحاقَ سَعْدَ بنَ أبي وقَّاصٍ يَقُولُ: ما أَسْلَمَ أَحَدٌ إلَّا في اليَوْمِ الذِي أَسْلَمْتُ فِيهِ. ولَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وإنِّي لَثُلُثُ الإسلامِ». [راجع: ٣٧٢٦]

(32) CHAPTER. Narrations about jinns

(٣٢) **بابُ** ذِكْرِ الجِنِّ،

And the Statement of Allāh تعالى: "Say (O Muḥammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān)..." (V.72:1)

وقولِ اللهِ تَعالى: ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ [الجن: ١].

3859. Narrated 'Abdur-Raḥmān: "I asked Masrūq, 'Who informed the Prophet ﷺ about the jinn at the night when they heard the Qur'ān?' He said, 'Your father 'Abdullāh informed me that a tree informed the Prophet ﷺ about them.'"

٣٨٥٩ - حدَّثَني عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا أَبُو أُسامَةَ بن أُسامة: حدَّثَنا مِسْعَرٌ، عَنْ مَعْنِ بنِ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ أَبي قالَ: سأَلْتُ مَسْرُوقاً: منْ آذَنَ النَّبِيَّ ﷺ بالجِنِّ لَيْلَةَ اسْتَمَعُوا القُرْآنَ؟ فَقالَ: حدَّثَني أَبُوكَ، يَعْني عَبْدَ اللهِ، أَنَّهُ آذَنَتْ بِهِمْ شَجَرَةٌ.

3860. Narrated Abū Hurairah رَضِيَ الله عَنْهُ, that once he was in the company of the Prophet ﷺ carrying a water pot for his ablution and for cleaning his private parts.

٣٨٦٠ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا عَمْرُو بنُ يَحْيَى بنِ سَعِيدٍ قال: أَخْبرَني جَدِّي عنْ أبي

(1) (H. 3858) Sa'd means by 'one-third of Islām' that he was one of the three persons who formed the whole Muslim society then.

هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ كانَ يَحْمِلُ مَعَ النَّبِيِّ ﷺ إِدَاوَةً لِوَضُوئِهِ وحاجَتِهِ، فَبَيْنما هُوَ يَتْبَعُهُ بِها فَقالَ: «مَنْ هذا؟» فَقالَ: أَنا أَبُو هُرَيْرَةَ، فَقالَ: «ابْغِنِي أَحْجاراً أَسْتَنْفِضْ بِها ولا تأتِني بِعَظْمٍ ولا بِرَوْثَةٍ. فأَتَيْتُهُ بِأَحْجارٍ أَحْمِلُها في طَرَفِ ثَوْبِي حَتَّى وَضَعْتُ إِلى جَنْبِهِ ثُمَّ انْصَرَفْتُ حتى إِذَا فَرَغَ مَشَيْتُ مَعَهُ فَقُلْتُ: مَا بالُ العَظْمِ والرَّوْثَةِ؟ قالَ: «هُمَا مِنْ طَعامِ الجِنِّ، وإِنَّهُ أَتانِي وَفْدُ جِنِّ نَصِيبِينَ ونِعْمَ الجِنُّ فَسَأَلُونِي الزَّادَ فَدَعَوْتُ اللهَ لَهُمْ أَنْ لا يَمُرُّوا بِعَظْمٍ ولا رَوْثَةٍ إِلَّا وجَدُوا عَلَيها طُعْماً». [راجع: ١٥٥]

While he was following him carrying it (i.e., the pot), the Prophet ﷺ said, "Who is this?" He said, "I am Abū Hurairah." The Prophet ﷺ said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abū Hurairah went on narrating: So, I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of jinn. The delegate of jinn of (the city of) Naṣībīn came to me — and how nice those jinn were — and asked me for the remains of the human food. I invoked Allāh for them that they would never pass by a bone or animal dung but find food on them."

(٣٣) بابُ إِسْلامِ أَبي ذَرٍّ الغِفارِيِّ رَضِيَ اللهُ عَنْهُ

(33) CHAPTER. The conversion of Abū Dhar Al-Ghifārī رَضِيَ الله عَنْهُ to Islām.

٣٨٦١ - حدَّثَنِي عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحمٰنِ بنُ مَهْدِيٍّ: حدَّثَنا المُثَنَّى، عَنْ أَبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا بَلَغَ أَبا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ قالَ لأَخِيهِ: ارْكَبْ إِلى هذَا الوَادِي فاعلَمْ لي عِلْمَ هذَا الرَّجُلِ الذي يَزْعُمُ أَنَّهُ نَبِيٌّ يأتِيهِ الخَبَرُ مِنَ السَّماءِ، واسمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِنِي. فانْطَلَقَ الأَخُ حَتَّى قَدِمَهُ وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلى أَبي ذَرٍّ فَقالَ لَهُ: رَأَيْتُهُ يأمُرُ بِمَكارِمِ الأَخْلاقِ، وكَلاماً

3861. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Abū Dhar received the news of the advent of the Prophet ﷺ he said to his brother, "Ride to this valley (of Makkah) and try to find out the truth of the person who claims to be a Prophet and is informed of the news of heaven. Listen to what he says and come back to me." So, his brother set out and came to the Prophet ﷺ and listened to some of his talks, and returned to Abū Dhar and said to him, "I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abū Dhar said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Makkah. He went to the mosque and searched for the Prophet ﷺ and though

he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Alī saw him and knew that he was a stranger. So when Abū Dhar saw 'Alī, he followed him, and none of them asked his companion about anything, and when it was dawn, Abū Dhar took his journey-food and his water-skin to the mosque and stayed there all the day long without being perceived by the Prophet ﷺ, and when it was evening, he came back to his retiring place. 'Alī passed by him and said, "Has the man not known his dwelling place yet?" So, 'Alī let him get up and took him to his house and none of them spoke to the other about anything. When it was the third day, 'Alī did the same and Abū Dhar stayed with him. Then 'Alī said, "Will you tell me what has brought you here?" Abū Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Alī promised him, and he informed 'Alī about the matter. 'Alī said, "It is true, and he is the Messenger of Allāh. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abū Dhar did so, and followed 'Alī till he entered the place of the Prophet ﷺ, and Abū Dhar went in with him. Abū Dhar listened to some of the Prophet's talks and embraced Islām on the spot. The Prophet ﷺ said to him, "Go back to your people and inform them (about it) till you receive my order." Abū Dhar said, "By Him in Whose Hand my soul is, I will proclaim my conversion loudly amongst them (i.e., *Al-Mushrikūn*)." So he went out, and when he reached the mosque, he said as loudly as possible, "I bear witness that *'Lā ilāha illallāh wa anna Muhammad Rasūl Allāh* (none has the right to be worshipped but Allāh, and

ما هُوَ بالشِّعرِ، فَقالَ: ما شَفَيْتَني مِمَّا أَرَدْتُ. فَتزَوَّدَ وحَمَلَ شَنَّةً لَهُ فِيها ماءٌ حتَّى قَدِمَ مَكَّةَ فأَتى المَسْجِدَ فالتَمَسَ النَّبيَّ ﷺ ولا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حتَّى أَدْرَكَهُ بَعْضُ اللَّيْلِ فَرآهُ عَليٌّ فَعرَفَ أنَّهُ غَرِيبٌ. فَلَمَّا رَآهُ تَبِعَهُ فَلَمْ يَسْأَلْ واحِدٌ مِنْهُما صاحِبَهُ عنْ شَيْءٍ، حتَّى أَصْبَحَ ثُمَّ احْتَمَلَ قِرْبَتَهُ وزَادَهُ إلى المَسْجِدِ وظَلَّ ذٰلكَ اليَوْمَ ولا يَراهُ النَّبيُّ ﷺ حتَّى أَمْسَى فَعادَ إلى مَضْجَعِهِ فمَرَّ بِهِ عَليٌّ فَقالَ: أَما نالَ للرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فأَقامَهُ فَذَهَبَ بِهِ مَعَهُ لا يَسأَلُ واحِدٌ مِنْهُما صَاحِبَهُ عَنْ شَيْءٍ حتَّى إذا كانَ يَوْمُ الثَّالِثِ فَعادَ عَليٌّ عَلَى مِثْلِ ذٰلكَ فأَقامَ مَعَهُ ثُمَّ قالَ: أَلا تُحَدِّثُني ما الذي أَقْدَمَكَ؟ قالَ: إنْ أعْطَيْتَني عَهْداً ومِيثاقاً لَتُرْشِدنِّي فَعَلْتُ. فَفَعَلَ فَأَخْبَرَتُهُ قالَ: فإنَّهُ حَقٌّ وهُوَ رَسُولُ اللهِ ﷺ، فإذا أَصْبَحْتَ فاتْبَعْني فإنِّي إن رَأَيْتُ شَيْئاً أَخافُ عَلَيْكَ قُمْتُ كأنِّي أُرِيقُ المَاءَ فإنْ مَضَيْتُ فاتبَعْني حتَّى تَدْخُلَ مَدْخَلي. فَفَعَلَ فانْطَلَقَ يَقْفُوهُ حتَّى دَخَلَ عَلى النَّبيِّ ﷺ ودَخَلَ مَعَهُ فَسمِعَ مِنْ قوْلِهِ وأَسْلَمَ مَكانَهُ، فَقالَ لَهُ النَّبيُّ ﷺ: «ارْجِعْ إلى قَوْمِكَ فأَخبِرْهُمْ حتَّى يأتِيَكَ أَمْري»، قالَ: والذي نَفْسي بِيَدِهِ،

Muḥammad ﷺ is the Messenger of Allāh)". The people got up and beat him painfully. Then Al-'Abbās came and knelt over him (to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifār, and your trade to Sham is through their way? So, he rescued him from them. Abū Dhar again did the same the next day. They beat him and took vengeance on him and again Al-'Abbās knelt over him (to protect him).

لأَصْرُخَنَّ بها بَينَ ظَهْرَانَيهِمْ، فَخَرَجَ حتَّى أَتى المَسْجِدَ فَنادَى بأَعْلى صَوْتِهِ: أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهُ وأَنَّ مُحَمَّداً رَسُولُ اللهِ، ثُمَّ قامَ القَوْمُ فَضَربُوهُ حتَّى أَوجَعُوهُ وأَتى العبَّاسُ فأَكَبَّ عَلَيْهِ، قالَ: وَيْلَكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفارٍ وأَنَّ طَرِيقَ تِجارِكُمْ إِلى الشَّامِ؟ فأَنْقذَهُ مِنْهُمْ ثُمَّ عادَ مِنَ الغَدِ لِمِثْلِها فَضَرَبُوهُ وَثَارُوا إِلَيْهِ فأَكَبَّ العَبَّاسُ عَلَيْهِ. [راجع: ٣٥٢٢]

(34) CHAPTER. The conversion of Sa'īd bin Zaid رَضِيَ اللهُ عَنْهُ to Islām.

(٣٤) بابُ إِسْلامِ سَعِيدِ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ

3862. Narrated Qais: I heard Sa'īd bin Zaid bin 'Amr bin Nufail saying in the mosque of Al-Kūfa, "By Allāh, I have seen myself tied and forced by 'Umar to leave Islām before 'Umar himself embraced Islām. And if the mountain of Uḥud could move from its place for the evil which you people have done to 'Uthmān, then it would have the right to move from its place."

٣٨٦٢ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ إِسماعِيلَ، عَنْ قَيْسٍ قالَ: سَمِعْتُ سَعِيدَ بنَ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ في مَسْجِدِ الكُوفَةِ يَقُولُ: واللهِ لَقَد رَأَيْتُني وإِنَّ عُمَرَ لَمُوثِقِي عَلى الإِسْلامِ قَبْلَ أَنْ يُسْلِمَ عُمَرُ، ولَوْ أَنَّ أَحداً ارْفَضَّ لِلذِي صَنَعْتُمْ بِعُثمانَ لَكانَ مَحْقُوقاً أَنْ يَرْفَضَّ. [انظر: ٣٨٦٧، ٦٩٤٢]

(35) CHAPTER. The conversion of 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ to Islām.

(٣٥) بابُ إِسْلامِ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ

3863. Narrated 'Abdullāh bin Mus'ūd رَضِيَ اللهُ عَنْهُ: We have been powerful since 'Umar embraced Islām.

٣٨٦٣ - حدَّثَني مُحَمَّدُ بنُ كَثِيرٍ: أَنْبَأَنا سُفْيانُ، عَنْ إِسماعِيلَ بنِ أَبي خالِدٍ، عَنْ قَيْسِ بنِ أَبي حازِمٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ

قالَ: ما زِلنا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ.

[راجع: ٣٦٨٤]

3864. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: While 'Umar was at home in a state of fear, there came Al-'Āṣ bin Wā'il As-Sahmī Abū 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Banī Sahm who were our allies during the Pre-Islāmic Period of Ignorance. Al-'Āṣ said to 'Umar, "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-'Āṣ said, "Nobody will harm you after I have given protection to you." So Al-'Āṣ went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khaṭṭāb who has embraced Islām." Al-'Āṣ said, "There is no way for anybody to touch him." So the people retreated.

٣٨٦٤ - حَدَّثَنا يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهبٍ قالَ: حدَّثَني عُمَرُ بنُ مُحَمَّدٍ قالَ: فَأَخْبرَني جَدِّي زَيْدُ ابنُ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أَبيهِ قالَ: بَيْنما هُوَ في الدَّارِ خائِفاً إِذْ جاءَهُ العاصِ بنُ وائِلٍ السَّهْمِيُّ أَبو عَمْرٍو عَلَيْهِ حُلَّةُ حِبَرٍ، وقَمِيصٌ مَكْفُوفٌ بِحَرِيرٍ، وهُوَ مِنْ بَني سَهْمٍ وهُمْ حُلَفاؤُنا في الجاهِلِيَّةِ فَقالَ لَهُ: ما بالُكَ؟ قالَ: زَعَمَ قَوْمُكَ أَنَّهُمْ سَيَقْتُلُونَني إِنْ أَسْلَمْتُ، قالَ: لا سَبِيلَ إِلَيْكَ، بَعْدَ أَنْ قالَهَا أَمِنْتُ. فَخَرَجَ العاصِ فَلَقِيَ النَّاسَ قَدْ سالَ بِهِمُ الوَادِي، فَقالَ: أَيْنَ تُرِيدُونَ؟ فَقالُوا: نُرِيدُ هذَا ابنَ الخَطَّابِ الذِي صَبَأَ، قالَ: لا سَبِيلَ إِلَيْهِ، فَكَرَّ النَّاسُ. [انظر: ٣٨٦٥]

3865. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: When 'Umar embraced Islām, all the people (disbelievers) gathered around his home and said, "'Umar has embraced Islām." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of *Dībāj* (i.e., a kind of silk), and said, " 'Umar has embraced Islām. Nobody can harm him for I am his protector." I then saw the people going away from 'Umar, and I asked who the man was, and they said, "Al-'Āṣ bin Wā'il."

٣٨٦٥ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: عَمْرُو بنُ دِينارٍ سَمِعْتُهُ قالَ: قالَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: لَمَّا أَسْلَمَ عُمَرُ اجْتَمَعَ النَّاسُ عِنْدَ دارِهِ وقالُوا: صَبَأَ عُمَرُ، وأَنا غُلامٌ فَوْقَ ظَهْرِ بَيْتي فَجاءَ رَجُلٌ عَليهِ قَباءٌ من دِيباجٍ فَقالَ: قَدْ صَبأَ عُمَرُ، فما ذَاكَ فأَنا لَهُ جارٌ. قالَ فَرَأَيْتُ النَّاسَ تَصَدَّعُوا عَنْهُ فَقُلْتُ:

مِنْ هذَا الرَّجُلُ؟ قالُوا: العاصِ ابنُ وائِلٍ. [راجع: ٣٨٦٤]

٣٨٦٦ - حدَّثَنَا يَحْيى بنُ سُلَيمانَ قالَ: حدَّثَنِي ابنُ وهْبٍ: حدَّثَنِي عُمَرُ: أَنَّ سالماً حدَّثَهُ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: ما سَمِعْتُ عُمَرَ لِشَيْءٍ قَطُّ يَقُولُ: إنِّي لأَظُنُّهُ كذَا، إلَّا كانَ كما يظُنُّ. بَيْنما عُمَرُ جالِسٌ إِذْ مَرَّ بِهِ رَجُلٌ جَمِيلٌ فَقالَ عُمَرُ: لَقَد أَخْطَأَ ظَنِّي أَوْ إنَّ هذَا عَلى دِينِهِ في الجاهِلِيَّةِ أَوْ لَقَدْ كانَ كاهِنَهُمْ، عَلَيَّ الرَّجُلَ. فَدُعِيَ لَهُ فَقالَ لَهُ ذٰلكَ فَقالَ: ما رَأَيْتُ كاليَوْمِ اسْتُقْبِلَ بِهِ رَجُلٌ مُسْلِمٌ، قالَ: فإنِّي أَعْزِمُ عَلَيْكَ إلَّا ما أَخْبرتَني، قالَ: كُنْتُ كاهِنَهُم في الجاهِلِيَّةِ، قالَ: فَمَا أَعْجَبُ ما جاءَتْكَ بِهِ جِنِّيَّتُكَ؟ قالَ: بَيْنما أَنا يَوْماً في السُّوقِ جاءَتْنِي أَعْرِفُ فِيها الفَزَعَ، فَقالَتْ: أَلَمْ تَرَ الجِنَّ وإبلاسَها وَيَأْسَها مِنْ بَعْدِ إِنْكاسِها، ولحُوقَها بالقِلاصِ وأَحْلاسِها؟ قالَ عُمَرُ: صَدَقَ، بَيْنما أَنا عِنْدَ آلِهَتِهِمْ إِذْ جاءَ رَجُلٌ بِعِجْلٍ فَذَبَحَهُ فَصَرَخَ بِهِ صارِخٌ، لَمْ أَسمَعْ صارِخاً قَطُّ أَشَدَّ صَوْتاً مِنْهُ يَقُولُ: يا جَلِيحْ، أَمرٌ نَجِيحْ، رَجُلٌ فَصِيحْ يَقُولُ: لا إِلٰهَ إلَّا أَنْتَ. فَوَثَبَ القَوْمُ، قُلْتُ: لا أَبْرَحُ حتَّى أَعْلَمَ ما وراءَ هذَا. ثُمَّ نادَى:

3866. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I never heard 'Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while 'Umar was sitting, a handsome man passed by him. 'Umar said, "If I am not wrong , this person is still on his religion of the Pre-Islāmic Period of Ignorance or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." 'Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the Pre-Islāmic Period of Ignorance." Then 'Umar said, "Tell me the most astonishing thing your female jinn has told you of." He said, "One day, while I was in the market, she came to me scared and said, 'Haven't you seen the jinn and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e., Arabs)?'" 'Umar said, "He is right," and added, "one day, while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: *Lā ilāha illa Anta*) [none has the right to be worshipped but You (O Allāh)].' On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: *Lā ilāha illa Anta.*' I

يا جَلِيحْ، أَمْرٌ نَجِيحْ، رَجُلٌ فَصِيحْ يَقُولُ: لا إِلٰهَ إِلَّا أَنْتَ. فَقُمْتُ فَمَا نَشِبْنَا أَنْ قِيلَ هذَا نَبِيٌّ.

then went away and a few days later it was said, 'A Prophet (Muḥammad ﷺ) has appeared'."

٣٨٦٧ - حدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيى: حدَّثنا إسماعيل: حدَّثَنا قَيْسٌ: سَمِعْتُ سَعِيدَ بنَ زَيْدٍ يَقُولُ للقَوْمِ: لَوْ رَأَيْتُنِي مُوثِقِي عُمَرُ عَلى الإِسْلامِ أَنا وأُخْتُهُ وما أَسْلَمَ، ولَو أَنَّ أُحُداً انقَضَّ لِمَا صَنَعْتُمْ بِعُثْمانَ لَكانَ مَحْقُوقاً أَنْ يَنْقَضَّ. [راجع: ٣٨٦٢]

3867. Narrated Qais: I heard Sa'īd bin Zaid saying to the people, "If you but saw me and 'Umar's sister tied and forced by 'Umar to leave Islām while he was not yet a Muslim. And if the mountain of Uḥud could move from its place for the evil which you people have done to 'Uthmān, it would have the right to do that."

(٣٦) بابُ انْشِقاقِ القَمَرِ

(36) CHAPTER. The splitting of the moon (into two pieces).

٣٨٦٨ - حدَّثَنِي عَبْدُ اللهِ بنُ عبدِ الوَهّابِ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ: حدَّثَنا سَعِيدُ ابنُ أَبي عَرُوبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ أَهْلَ مَكَّةَ سأَلُوا رَسُولَ اللهِ ﷺ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ القَمَرَ شِقَّتَيْنِ حتَّى رَأَوْا حِرَاءً بَيْنَهُما. [راجع: ٣٦٣٧]

3868. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The people of Makkah asked Allāh's Messenger ﷺ to show them a miracle. So, he showed them the moon split in two halves till they saw the Ḥirā' mountain,(1) in between them.

٣٨٦٩ - حدَّثنا عَبْدَانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: انْشَقَّ القَمَرُ ونَحْنُ مَعَ النَّبِيِّ ﷺ بِمِنًى فَقالَ: «اشْهَدُوا»، وذَهَبَتْ فِرْقَةٌ نَحْوَ الجَبَلِ. وقالَ أَبُو الضُّحَى، عنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ:

3869. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The moon was split (into two pieces) while we were with the Prophet ﷺ in Minā. He said, "Be witnesses." Then a piece of the moon went towards the mountain.

(1) (H. 3868) This means that each of the two parts of the moon was on the either side of the mountain of Ḥirā. See also 'Miracles from Allāh to the Prophet ﷺ'.

انْشَقَّ بِمَكَّةَ. وتابَعَهُ مُحَمَّدُ بنُ مُسلمٍ، عَنِ ابنِ أَبي نَجيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ. [راجع: ٣٦٣٦]

٣٨٧٠ - حدَّثَنا عُثمانُ بنُ صَالحٍ: حدَّثَنا بَكْرُ بنُ مُضَرَ: حدَّثَني جَعْفَرُ بنُ رَبيعَةَ، عنْ عِرَاكِ بنِ مالكٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ القَمَرَ انْشَقَّ عَلى زَمانِ رَسُولِ اللهِ ﷺ. [راجع: ٣٦٣٦، ٣٦٣٨]

3870. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: During the lifetime of Allāh's Messenger ﷺ the moon was split (into two pieces).

٣٨٧١ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأَعمَشُ: حدَّثَنا إِبْرَاهِيمُ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: انْشَقَّ القَمَرُ.

3871. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The moon was split (into two pieces).

(٣٧) بابُ هِجْرَةِ الحَبَشَةِ

وقالَت عائِشَةُ: قالَ النَّبِيُّ ﷺ: «أُريتُ دارَ هِجْرَتِكُمْ ذاتَ نَخْلٍ بَينَ لابَتَينِ»، فَهاجَرَ مَنْ هاجَرَ قِبَلَ المَدِينَةِ ورَجَعَ عامَّةُ منْ كانَ هَاجَرَ بِأَرْضِ الحَبَشَةِ إِلى المَدِينَةِ. فيهِ عنْ أَبي مُوسَى وأَسماءَ عَنِ النَّبِيِّ ﷺ.

(37) CHAPTER. The emigration to Ethiopia.

Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "I have been shown the place of your emigration, a land of date-palm trees situated between two mountains." So some emigrated towards Al-Madīna and all those people who had emigrated to Ethiopia returned to Al-Madīna.

٣٨٧٢ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا هِشامٌ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حدَّثَنا عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عُبَيْدَ اللهِ بنَ عَدِيِّ بنِ الخِيارِ أَخْبرَهُ أَنَّ المِسْوَرَ بنَ مَخرَمَةَ

3872. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār that Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth had said to him, "What prevents you from speaking to your uncle 'Uthmān regarding his brother Al-Walīd bin 'Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullāh said, "So,

I kept waiting for 'Uthmān, and when he went out for the *Ṣalāt* (prayer), I said to him, 'I have got something to say to you as a piece of advice.' 'Uthmān said, 'O man! I seek refuge with Allāh from you.' So, I went away. When I finished my *Ṣalāt* (prayer), I sat with Al-Miswar and Ibn 'Abd Yaghūth and talked to both of them of what I had said to 'Uthmān and what he had said to me. They said, "Allāh has put you to trial." I set out and when I reached 'Uthmān, he said, 'What is your advice which you mentioned a while ago?' I recited *Tashahhud*[1] and added, 'Allāh has sent Muḥammad ﷺ and has revealed the Holy Book (i.e., the Qur'ān) to him. You (O 'Uthmān!) were amongst those who responded to the call of Allāh and His Messenger ﷺ and had faith in him. And you took part in the first two emigrations (to Ethiopia and to Al-Madīna), and you enjoyed the company of Allāh's Messenger ﷺ and learned his *As-Sunna* and advice. Now the people are talking much about Al-Walīd bin 'Uqba, and so it is your duty to impose on him the legal punishment.' 'Uthmān then said to me, 'O my nephew! Did you ever meet Allāh's Messenger ﷺ?' I said, 'No, but his (teachings) has reached me as it has reached the virgin in her seclusion.' 'Uthmān then recited *Tashahhud* and said, 'No doubt, Allāh has sent Muḥammad ﷺ with the Truth and has revealed to him His Holy Book (i.e., the Qur'ān), and I was amongst those who responded to the call of Allāh and His Messenger ﷺ and I had faith in Muḥammad's Mission, and I had performed the first two emigrations as you have said, and I enjoyed the company of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh, I never disobeyed him and never cheated him till Allāh caused

وعَبْدَ الرَّحْمٰنِ بنَ الأَسْوَدِ بنِ عَبْدِ يَغُوثَ قالا لَهُ: ما يَمْنَعُكَ أَنْ تُكَلِّمَ خالكَ عُثمانَ في أَخِيهِ الوَلِيدِ بنِ عُقْبَةَ؟ وكانَ أَكْثَرَ النَّاسُ فِيما فَعَلَ بِهِ، قالَ عُبَيْدُ اللهِ: فانْتَصَبْتُ لِعُثمانَ حِينَ خَرَجَ إلى الصَّلاةِ فَقُلْتُ لَهُ: إنَّ لي إِلَيْكَ حاجَةً وهي نَصِيحَةٌ. فَقالَ: أَيُّها المَرْءُ أَعُوذُ باللهِ مِنْكَ، فانْصَرَفْتُ. فَلَمَّا قَضَيْتُ الصَّلاةَ جَلَستُ إلى المِسْوَرِ وَإلى ابنِ عَبْدِ يَغُوثَ فَحَدَّثْتُهُما بِالَّذِي قُلْتُ لِعُثمانَ، وقالَ لي، فَقالا: قدْ قَضَيْتَ الذِي كانَ عَلَيْكَ. فَبَيْنما أَنا جالِسٌ مَعَهُما، إذْ جاءني رَسُولُ عُثمانَ، فَقالا لي: فَقَدِ ابْتَلاكَ اللهُ، فانْطَلَقْتُ حتَّى دَخَلْتُ عَلَيْهِ، فَقالَ: ما نَصِيحَتُكَ التي ذَكَرْتَ آنفاً؟ قالَ: فَتَشَهَّدْتُ ثُمَّ قُلْتُ: إنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ وأَنْزَلَ عَلَيْهِ الكِتابَ وكُنْتَ مِمَّنِ اسْتَجابَ للهِ ورَسُولِهِ ﷺ وآمَنْتَ بِهِ، وَهاجَرْتَ الهِجْرَتَيْنِ الأُولَيينِ، وصَحِبْتَ رَسُولَ اللهِ ﷺ ورَأَيْتَ هَدْيَهُ. وقدْ أَكْثَرَ النَّاسُ في شأنِ الوَلِيدِ بنِ عُقْبَةَ فَحَقٌّ عَلَيْكَ أَنْ تُقِيمَ عَلَيْهِ الحَدَّ. فقالَ لي: يا ابنَ أَخِي، أَدْرَكْتَ رَسُولَ اللهِ ﷺ؟ قالَ: قُلْتُ: لا، ولكِنْ قَدْ خَلَصَ إِلَيَّ مِنْ عِلْمِهِ ما خَلَصَ إلى العَذْرَاءِ في

(1) (H. 3872) *Tashahhud*: See the footnote of *Ḥadīth* No. 3729.

سِترِها. قالَ: فَتَشَهَّدَ عُثمانُ، فقالَ: إِنَّ اللهَ قَدْ بَعَثَ مُحَمَّداً ﷺ بالحَقِّ وأَنْزَلَ عَلَيْهِ الكِتابَ وكُنْتُ مِمَّنِ اسْتَجابَ للهِ ورَسُولِهِ ﷺ وآمَنْتُ بِما بُعِثَ بِهِ مُحَمَّدٌ ﷺ، وهاجَرْتُ الهِجْرَتَينِ الأُولَيَينِ كما قُلْتَ، وصَحِبْتُ رَسُولَ اللهِ ﷺ وبايَعْتُهُ، واللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ حتَّى تَوَفَّاهُ اللهُ. ثُمَّ اسْتَخْلَفَ اللهُ أَبا بكْرٍ فَوَاللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ ثُمَّ اسْتُخْلِفَ عُمَرُ فَوَاللهِ مَا عَصَيْتُهُ ولا غَشَشْتُهُ. ثُمَّ اسْتُخْلِفْتُ، أَفَلَيْسَ لي عَلَيْكُمْ مِثْلُ الذي كانَ لهُمْ عَلَيَّ؟ قالَ: بَلَى، قالَ: فمَا هذِهِ الأَحادِيثُ التي تَبْلُغُني عَنْكُمْ؟ فأَمَّا ما ذَكَرْتَ مِنْ شَأنِ الوَليدِ بنِ عُقْبَةَ فَسَنَأخُذُ فِيهِ إِنْ شاءَ اللهُ بالحَقِّ. قالَ: فَجَلَدَ الوَلِيدَ أَرْبَعِينَ جَلْدَةً وأَمَرَ عَلِيًّا أَنْ يَجْلِدَهُ، وكانَ هُوَ يَجْلِدُهُ. وقال يُونُسُ وابنُ أَخي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ: أَفَلَيْسَ لي عَلَيْكُمْ مِنَ الحَقِّ مِثْلُ الذي كانَ لهُمْ؟. [راجع: ٣٦٩٦]

قالَ أَبُو عَبْدِ اللهِ: ﴿بَلَآءٌ مِّن رَّبِّكُمْ﴾ [البقرة: ٤٩] ما ابْتُلِيتُمْ بِهِ مِنْ شِدَّةٍ، وفي مَوْضِعٍ: البَلاءُ الابْتِلاءُ والتَّمْحِيصُ مِنْ بَلَوتُهُ ومحَّصْتُهُ أَي اسْتَخْرَجْتُ ما عِنْدَهُ. يَبْلُو: يَخْتَبِرُ. ﴿مُبْتَلِيكُم﴾ [البقرة: ٢٤٩]:

him to die. Then Allāh made Abū Bakr caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then 'Umar became caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then I became caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. 'Uthmān further said, 'Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walīd bin 'Uqba, if Allāh will, I shall give him the legal punishment justly', then 'Uthmān ordered that Al-Walīd be flogged forty lashes. He ordered 'Alī to flog him and he himself flogged him as well."

مُخْتَبِرُكُمْ. وأَمَّا قَوْلُهُ: (بَلاءٌ عَظِيمٌ) النِّعَمَ وهِيَ مِنْ أَبْلَيْتُهُ وتِلْكَ من ابْتَلَيْتُهُ.

3873. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Umm Ḥabība and Umm Salama mentioned a church they had seen in Ethiopia, and in the church there were pictures. When they told the Prophet ﷺ of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be the most evil creatures before Allāh on the Day of Resurrection."

[See Vol. 1, *Ḥadīth* No. 434]

٣٨٧٣ - حَدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ هِشامٍ قالَ: حدَّثَني أَبي عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ أُمَّ حَبِيبَةَ وأُمَّ سَلَمَةَ ذَكَرَتا كَنِيسَةً رَأَيْنَها بالحَبَشَةِ فِيها تَصاوِيرُ، فَذكَرَتا للنَّبِيِّ ﷺ فَقالَ: «إنَّ أُولئِكَ إذَا كانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلى قَبرِهِ مَسْجِداً وصَوَّرُوا فِيهِ تِيكَ الصُّوَرَ، أُولئِكَ شِرَارُ الخَلْقِ عِنْدَ اللهِ يَوْمَ القِيامَةِ».

3874. Narrated Umm Khālid bint Khālid: When I came from Ethiopia (to Al-Madīna), I was a young girl. Allāh's Messenger ﷺ made me wear a sheet having marks on it. Allāh's Messenger ﷺ was rubbing those marks with his hands saying, "*Sanāh*! *Sanāh*!" (i.e., good, good).

٣٨٧٤ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا إسحاقُ بنُ سَعِيدٍ السَّعِيدِيُّ، عنْ أَبِيهِ، عنْ أُمِّ خالِدٍ بِنْتِ خَالِدٍ قالَتْ: قَدِمْتُ مِنْ أَرْضِ الحَبَشَةِ وأَنا جُوَيْرِيَةٌ فَكَساني رَسُولُ اللهِ ﷺ خَمِيصَةً لَهَا أَعْلامٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُ الأَعْلامَ بِيَدِهِ ويَقُولُ: «سَناهْ سَناهْ». قالَ الحُمَيْدِيُّ: يَعْني حَسَنٌ حَسَنٌ.

[راجع: ٣٠٧١]

3875. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to greet the Prophet ﷺ while he used to be in *Ṣalāt* (prayers), and he used to reply to our greetings. But when we came back from Najāshī (the king of Ethiopia) we greeted him [while he was offering *Ṣalāt* (prayer)] and he did not reply to us. We said, "O Allāh's Messenger! We used to greet you in the past

٣٨٧٥ - حدَّثَنا يَحْيَى بنُ حَمّادٍ: حدَّثَنا أَبُو عَوانَةَ، عَنْ سُلَيمانَ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُسَلِّمُ عَلى النَّبِيِّ ﷺ وهُو يُصَلِّي فيرُدُّ عَلَيْنا،

فَلَمَّا رَجَعْنا مِنْ عِنْدِ النَّجاشِيِّ سَلَّمْنا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنا، فَقُلْنا: يا رَسُولَ اللهِ، إِنَّا كُنَّا نُسَلِّمُ عَلَيْكَ فَتَرُدُّ عَلَينا، قالَ: «إِنَّ في الصَّلاةِ شُغْلاً». فَقُلْتُ لإِبْراهِيمَ: كَيْفَ تَصْنَعُ أَنْتَ؟ قالَ: أَرُدُّ في نَفْسِي. [راجع: ١١٩٩]

and you used to reply to us." He said, "Verily, one is occupied and busy with more important matter during the *Ṣalāt* (prayer)."

٣٨٧٦ - حَدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: بَلَغَنا مَخرَجُ النَّبِيِّ ﷺ ونَحْنُ باليَمَنِ فَرَكِبْنا سَفِينَةً فأَلقَتْنا سَفِينَتُنا إِلى النَّجاشِيِّ بالحَبَشَةِ، فَوافَقْنا جَعْفَرَ بنَ أَبي طالِبٍ فأَقَمْنا مَعَهُ حتَّى قَدِمْنا فَوافَقْنا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ فَقالَ النَّبِيُّ ﷺ: «لَكُمْ أَنْتُمْ يا أَهْلَ السَّفِينَةِ هِجْرَتانِ». [راجع: ٣١٣٦]

3876. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: We received the news of the departure of the Prophet ﷺ (to Al-Madīna) while we were in Yemen. So, we went on board a ship but our ship took us away to An-Najāshī (the Negus) in Ethiopia. There we met Ja'far bin Abī Ṭālib and stayed with him till we came (to Al-Madīna) by the time when the Prophet ﷺ had conquered Khaibar. The Prophet ﷺ said, "O you people of the ship! You will have (the reward of) two emigrations."

(٣٨) بابُ مَوْتِ النَّجاشِيِّ

(38) CHAPTER. The death of An-Najāshī (the Negus).

٣٨٧٧ - حَدَّثَنا أَبُو الرَّبِيعِ: حَدَّثَنا ابنُ عُيَيْنَةَ، عنِ ابنِ جُرَيْجٍ، عَنْ عطاءٍ، عنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ حِينَ ماتَ النَّجاشِيُّ: «ماتَ اليَوْمَ رَجُلٌ صَالِحٌ فَقُومُوا فَصَلُّوا عَلى أَخِيكُمْ أَصحَمَةَ». [راجع: ١٣١٧]

3877. Narrated Jābir رَضِيَ اللهُ عَنْهُ: When Negus died, the Prophet ﷺ said, "Today a pious man has died. So, get up and offer the funeral prayer for your brother Aṣḥama.

٣٨٧٨ - حَدَّثَنا عَبْدُ الأَعْلى بنُ حَمَّادٍ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا

3878. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ led the funeral *Ṣalāt* (prayer) for the Negus and

سَعِيدٌ: حدَّثنا قَتادَةُ أَنَّ عَطاءً حدَّثَهُمْ عنْ جابِرِ بنِ عَبْدِ اللهِ الأَنْصارِيِّ رَضِيَ اللهُ عَنْهُما: أَنَّ نَبِيَّ اللهِ ﷺ صَلَّى على النَّجاشِيِّ فَصَفَّنا وراءَهُ فَكُنْتُ في الصَّفِّ الثَّانِي أَوِ الثَّالِثِ. [راجع: ١٣١٧]

made us stand in rows behind him and I was in the second or third row.

٣٨٧٩ - **حدَّثَني** عَبْدُ اللهِ بن أَبي شَيْبَةَ: حدَّثَنا يَزِيدُ بن هارونَ، عَنْ سَلِيمِ ابنِ حَيَّانَ: حدَّثَنا سَعِيدُ بنُ مِيناءَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلى أَصْحَمَةَ النَّجاشِيِّ فَكَبَّرَ عَلَيْهِ أَرْبَعاً، تابَعَهُ عَبْدُ الصَّمَدِ. [راجع: ١٣١٧]

3879. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered the funeral *Ṣalāt* (prayer) for Aṣḥama, the Negus, with four *Takbīr*.

٣٨٨٠ - **حدَّثَنا** زُهَيرُ بنُ حَرْبٍ: حدَّثَنا يَعْقُوبُ بنُ إِبْراهِيمَ: حدَّثَنا أَبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ وابنُ المُسَيَّبِ: أَنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُما: أَنَّ رَسُولَ اللهِ ﷺ نَعَى لَهُمُ النَّجاشِيَّ صاحِبَ الحَبَشَةِ في اليَوْمِ الذي ماتَ فِيهِ، وقالَ: «اسْتَغْفِرُوا لأَخِيكُمْ». [راجع: ١٢٤٥]

3880. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ informed them (i.e., his Companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allāh's Forgiveness for your brother".

٣٨٨١ - وعَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني سعِيدٌ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُم: أَنَّ رَسُولَ اللهِ ﷺ صَفَّ بِهِمْ في المُصَلَّى فَصَلَّى عَلَيْهِ وكَبَّر أَرْبعاً. [راجع: ١٢٤٥]

3881. Abū Hurairah رَضِيَ اللهُ عَنْهُ further said, "Allāh's Messenger ﷺ made them (i.e., the Muslims) stand in rows at the *Muṣallā* (i.e., praying place) and led the funeral *Ṣalāt* (prayer) for the Negus and said four *Takbīr*."

(39) CHAPTER. The oath taken by the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] against the Prophet ﷺ.

(٣٩) **بابُ** تقاسُمِ المُشْرِكِينَ عَلى النَّبيِّ ﷺ

3882. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ, while going out for the battle of Ḥunain, said, "Tomorrow if Allāh will, we will encamp at Khaif Banī Kināna where the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] (of Quraish) took the oath of *Kufr* (against the Prophet ﷺ i.e., to be loyal to heathenism, by boycotting Banū Hāshim, the Prophet's folk).

[See *Ḥadīth* No. 1589 Vol. 2]

٣٨٨٢ - **حدَّثنا** عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قال رَسُولُ اللهِ ﷺ حِينَ أرَادَ حُنَيْناً: «مَنزِلُنا غَداً إنْ شاءَ اللهُ بِخَيْفِ بَني كِنانَةَ حَيْثُ تَقاسمُوا عَلى الكُفْرِ». [راجع: ١٥٨٩]

(40) CHAPTER. The story of Abū Ṭālib.

(٤٠) **بابُ** قِصَّةِ أبي طالِبٍ

3883. Narrated Al-'Abbās bin 'Abdul-Muṭṭalib رَضِيَ الله عَنْهُ that he said to the Prophet ﷺ, "You have not been of any avail to your uncle (Abū Ṭālib), (though) by Allāh, he used to protect you and used to become angry on your behalf." The Prophet ﷺ said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire."

٣٨٨٣ - **حدَّثنا** مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيانَ: حدَّثنا عَبْدُ المَلِكِ: حدَّثَنا عَبْدُ اللهِ بنُ الحَارِثِ قالَ: حدَّثَنا العَبَّاسُ ابنُ عَبْدِ المُطَّلِبِ رَضِيَ اللهُ عَنْهُ قالَ للنَّبيِّ ﷺ: ما أغْنَيْتَ عَنْ عَمِّكَ فَوَاللهِ كَانَ يَحُوطُكَ وَيَغْضَبُ لكَ. قالَ: هُوَ في ضَحْضَاحٍ منْ نَارٍ ولَولا أنا لكانَ في الدَّرْكِ الأسْفَلِ مِنَ النَّارِ». [انظر: ٦٢٠٨، ٦٥٧٢]

3884. Narrated Al-Musaiyab: When Abū Ṭālib was in his deathbed, the Prophet ﷺ went to him while Abū Jahl was sitting beside him. The Prophet ﷺ said, "O my uncle! Say: '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', an expression with which I will defend your case with, before Allāh." Abū Jahl and 'Abdullāh bin Umaiyya

٣٨٨٤ - **حدَّثنا** مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبِيهِ: أنَّ أبا طالِبٍ لَمَّا حَضَرَتْهُ الوفاةُ دَخَلَ عَلَيهِ النَّبيُّ ﷺ وعِنْدَهُ أبُو جَهْلٍ

said, "O Abū Ṭālib! Will you leave the religion of 'Abdul-Muṭṭalib?" They kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul-Muṭṭalib." Then the Prophet ﷺ said, "I will keep on asking for Allāh's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:

"It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).' (V.9:113)

The other Verse was also revealed: "Verily! You (O Muḥammad ﷺ) guides not whom you like..." (V.28:56)

فقالَ: «أيْ عَمِّ، قُلْ: لا إلَهَ إلَّا اللهُ، كَلِمَةً أُحاجُّ لكَ بها عِنْدَ اللهِ». فَقالَ أَبُو جَهْلٍ وعَبْدُ اللهِ بنُ أبي أُمَيَّةَ: يا أبا طالِبٍ، تَرْغَبُ عنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَلَمْ يزالا يُكَلِّمانِهِ حتَّى قالَ آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ: عَلى مِلَّةِ عَبْدِ المُطَّلِبِ، فَقالَ النَّبِيُّ ﷺ: «لأَسْتَغْفِرَنَّ لكَ ما لَمْ أُنْهَ عَنْهُ». فَنزَلَتْ ﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسۡتَغۡفِرُواْ لِلۡمُشۡرِكِينَ وَلَوۡ كَانُوٓاْ أُوْلِي قُرۡبَىٰ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمۡ أَنَّهُمۡ أَصۡحَٰبُ ٱلۡجَحِيمِ ﴿١١٣﴾﴾ ونزلَتْ ﴿إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ﴾. [راجع: ١٣٦٠]

3885. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ that he heard the Prophet ﷺ when somebody mentioned his uncle (Abū Ṭālib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles, with which his brain will boil."

٣٨٨٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني ابنُ الهادِ، عَنْ عَبْدِ اللهِ ابنِ خَبَّابٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وذُكِرَ عِنْدَهُ عَمُّهُ فَقالَ: «لَعَلَّهُ تَنْفَعُهُ شَفاعَتي يَوْمَ القِيامَةِ فَيُجْعَلُ في ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبَيْهِ يغلي مِنْهُ دِماغُهُ». [انظر: ٦٥٦٤]

حدَّثَنا إبْراهِيمُ بنُ حَمْزَةَ: حدَّثَنا ابنُ أبي حازِمٍ والدَّراوَرْدِيُّ، عَنْ يَزِيدَ بِهذَا، وقالَ: «تَغْلي مِنْهُ أُمُّ دِماغِهِ».

(41) CHAPTER. The narration about *Al-Isra'* (Journey by Night)

And the Statement of Allāh تعالى:

"Glorified (and Exalted) be He (Allāh) [above all that (evil) they associate with

(٤١) بابُ حديثِ الإسراءِ،

وقوْلِ اللهِ تَعالى: ﴿سُبۡحَٰنَ ٱلَّذِيٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلًا﴾ [الإسراء: ١].

Him], Who took His slave (Muḥammad ﷺ) for a journey by night." (V.17:1)

3886. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he heard Allāh's Messenger ﷺ saying, "When the people of Quraish did not believe me [i.e., in the story of my *Al-Isra'* (Night Journey)], I stood up in *Al-Ḥijr* and Allāh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."

٣٨٨٦ - حَدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: حدَّثَنِي أَبُو سَلَمَةَ بنُ عبدِ الرَّحْمٰنِ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لمَّا كذَّبَني قُرَيْشٌ قُمْتُ في الحِجْرِ فَجَلى اللهُ لي بَيْتَ المَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آياتِهِ وأَنَا أَنْظُرُ إِلَيْهِ». [انظر: ٤٧١٠]

(42) CHAPTER. *Al-Mi'rāj* (i.e., Ascension of the Prophet ﷺ to the heavens with his body and soul).

(٤٢) بابُ المِعْرَاجِ

3887. Narrated Anas bin Mālik: Mālik bin Sa'ṣa'a رَضِيَ اللهُ عَنْهُ said that Allāh's Messenger ﷺ described to them his Night Journey and said: "While I was lying in *Al-Ḥatīm* or *Al-Ḥijr*, suddenly someone came to me and cut open my body from here to here." I asked Al-Jārūd who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet ﷺ further said, "He then took out my heart. Then a golden tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." On this Al-Jārūd asked, "Was it the *Burāq*, O Abū Ḥamza?" I (i.e., Anas) replied in the affirmative. The Prophet ﷺ said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Jibrīl (Gabriel) set out with me till we

٣٨٨٧ - حَدَّثَنَا هُدْبَةُ بن خالِدٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى: حدَّثَنا قَتادَةُ، عنْ أَنَسِ بنِ مالكٍ، عن مالكِ بنِ صَعْصَعَةَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ نَبِيَّ اللهِ ﷺ حَدَّثَهُ عَنْ لَيْلَةِ أُسْرِيَ قالَ: «بَيْنما أنا في الحَطِيمِ - ورُبَّمَا قالَ: في الحِجْرِ - مُضْطَجِعاً إذْ أَتاني آتٍ فَقَدَّ - قالَ: وَسَمِعْتُهُ يَقُولُ -: فَشَقَّ ما بَيْنَ هٰذِهِ إلى هٰذِهِ»، فَقُلْتُ للجارُودِ وهُوَ إلى جَنْبِي: ما يَعْني بهِ؟ قالَ: مِنْ ثُغْرَةِ نَحْرِهِ إلى شِعْرَتِهِ. وسَمِعْتُهُ يَقُولُ: مِنْ قَصِّهِ إلى شِعْرَتِهِ، «فاستَخْرَجَ قَلْبي ثُمَّ أُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إيماناً. فَغُسِلَ قَلْبي ثُمَّ حُشِيَ. ثُمَّ أُعِيدَ ثُمَّ أُتِيتُ بدابَّةٍ دُونَ

reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Jibrīl answered, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has Muḥammad (ﷺ) been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Ādam there. Jibrīl said (to me), 'This is your father, Ādam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious son and pious Prophet.' Then Jibrīl ascended with me till we reached the second heaven. Jibrīl asked for the gate to be opened. It was asked, 'Who is it?' Jibrīl answered, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yaḥya (John) and 'Īsā (Jesus) who were cousins. Jibrīl said (to me), 'These are Yaḥya and 'Īsā; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl (Gabriel) replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Yūsuf (Joseph). Jibrīl said (to me), 'This is Yūsuf; pay him your greetings.' So I

البَغْلِ وفوقَ الحِمارِ أَبْيَضَ» فَقالَ لَهُ الجارُودُ: هُوَ البرَاق يا أَبا حَمْزَةَ؟ قالَ أَنَسٌ: نَعَمْ «يَضَعُ خَطْوَهُ عِنْدَ أَقصَى طَرْفِهِ فَحُمِلْتُ عَلَيْهِ فانْطَلَق بي جِبْرِيلُ حتَّى أَتَى السَّماءَ الدُّنْيا فاستَفتَحَ، فَقيلَ: مَنْ هٰذَا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرسِلَ إِلَيْهِ؟ قالَ: نَعمْ، قِيلَ: مَرْحَباً بِهِ فَنِعْمَ المجيءُ جاءَ، فَفَتَحَ. فَلَمَّا خَلَصْتُ فإذَا فِيها آدَمُ. فَقالَ: هذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عليهِ فَرَدَّ السَّلامَ ثُمَّ قالَ: مَرْحَباً بالابنِ الصَّالِحِ، والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي حتَّى أَتى السَّماءَ الثَّانِيَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ فَنِعْمَ المجيءُ جاءَ، فَفَتَحَ: فَلَمَّا خَلَصْتُ إِذَا يَحْيَى وعِيسَى وهُمَا ابْنا خَالَةٍ، قالَ: هذَا يَحْيَى وعِيسَى فَسَلِّمْ عَلَيهِما، فَسَلَّمْتُ فَرَدَّا ثُمَّ قالا: مَرْحَباً بالأَخِ الصَّالِحِ والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي إِلى السَّماءِ الثالثةِ فاسْتَفْتَحَ، قِيلَ: مَنْ هذَا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقَد أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، فَنِعْمَ المجيءُ

جاءَ فَفُتِحَ. فَلَمَّا خَلَصْتُ إذا يُوسُفُ، قالَ: هذا يُوسُفُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ. فَرَدَّ ثُمَّ قالَ: مَرْحَباً بالأَخِ الصَّالِحِ، والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي حَتَّى أتى السَّماءَ الرَّابِعةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: أَوَ قَدْ أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، فَنِعْمَ المجيءُ جاءَ، فَفُتِحَ. فَلَمَّا خَلَصْتُ فَإذا إدْرِيسُ، قالَ: هذا إدْرِيسُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قالَ: مَرْحَباً بالأَخِ الصَّالِحِ، والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي حَتَّى أتى السَّماءَ الخامسَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ ﷺ، قِيلَ: وقَدْ أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، فَنِعْمَ المجيءُ جاءَ. فَلَمَّا خَلَصْتُ فإذَا هارُونُ، قالَ: هذا هارُونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قالَ: مَرْحَباً بالأَخِ الصَّالحِ، والنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بي حَتَّى أتى السَّماءَ السَّادِسَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقَد أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، قالَ: مَرْحَباً به فَنِعْمَ المجيءُ جاءَ. فَلَمَّا خَلَصْتُ فإذَا

greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idrīs. Jibrīl said (to me), 'This is Idrīs; pay him your greeting.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked. 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Harūn (Aaron). Jibrīl said, (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl (Gabriel) replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Mūsa (Moses). Jibrīl said (to me), 'This is Mūsa; pay him

مُوسَى، قالَ: هٰذا مُوسَى فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قالَ: مَرْحَباً بالأخِ الصَّالحِ والنَّبِيِّ الصَّالحِ. فَلَمَّا تجاوَزْتُ بَكى، قِيلَ لهُ: ما يُبْكِيكَ؟ قالَ: أَبْكي لأنَّ غُلاماً بُعِثَ بَعْدِي يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ ممَّنْ يَدْخُلُها منْ أُمَّتِي. ثُمَّ صَعِدَ بي إلى السَّماءِ السَّابِعَةِ فاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَن هٰذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقَدْ بُعِثَ إلَيْهِ؟ قالَ: نَعَمْ، قالَ: مَرْحَباً بِهِ فَنِعْمَ المجيءُ جاءَ. فَلَمَّا خَلَصْتُ فإذَا إبْرَاهِيمُ، قالَ: هٰذا أَبُوكَ فَسَلِّمْ عَلَيْهِ، قالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلامَ، ثمَّ قالَ: مَرْحَباً بالابْنِ الصَّالحِ والنَّبِيِّ الصَّالِحِ. ثُمَّ رُفِعْتُ إلى سِدْرَةِ المُنْتَهَى فإذَا نَبِقُها مِثْلُ قِلالِ هَجَرَ، وإذَا وَرَقُها مِثْلُ آذَانِ الفِيلَةِ. قالَ: هذِهِ سِدْرَةُ المُنْتَهى، وإذَا أَرْبَعَةُ أَنهارٍ: نَهْرَانِ باطِنانِ ونَهْرَانِ ظاهِرَانِ، فَقُلْتُ: ما هٰذانِ يا جِبْرِيلُ؟ قالَ: أَمَّا الباطِنانَ فَنهْرَانِ في الجَنَّةِ وأَمَّا الظَّاهِرَانِ فالنِّيلُ والفُرَاتُ. ثُمَّ رُفع لي البَيْتُ المَعْمُورُ، ثُمَّ أُتِيتُ بإناءٍ مِنْ خَمْرٍ وإناءٍ مِنْ لَبَنٍ وإناءٍ مِنْ عَسَلٍ. فأَخَذْتُ اللَّبَنَ فَقالَ: هِيَ الفِطْرَةُ التي أَنْتَ عَلَيها وأُمَّتُكَ. ثُمَّ فُرِضَتْ عَلَيَّ الصَّلاةُ خَمْسِينَ صَلاةً

your greeting.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him (i.e., Mūsa) he wept. Someone asked him, 'What makes you weep?' Mūsa said, 'I weep because after me there has been sent (Muḥammad ﷺ as a Prophet) a young man, whose followers will enter Paradise in greater numbers than my followers.' Then Jibrīl ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrāhīm (Abraham). Jibrīl said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend upto *Sidrat-ul-Muntahā* (i.e., the lote tree of the utmost boundary). Behold! Its fruits were like the jars of Hajar (a place near Al-Madīna) and its leaves were as big as the ears of elephants. Jibrīl said, 'This is the lote-tree of the utmost boundary.' Behold! There were four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Jibrīl?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then *Al-Bait-ul-Ma'mūr* (i.e., the Sacred House) was shown to me. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrīl remarked, 'This is the Islāmic religion which you and your followers are following.' Then the *Ṣalāt*

(prayers) were enjoined on me. They were fifty *Ṣalāt* (prayers) a day. When I returned, I passed by Mūsa who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty *Ṣalāt* (prayers) a day.' Mūsa said, 'Your followers cannot bear fifty *Ṣalāt* (prayers) a day, and by Allāh, I have tested people before you, and I have tried my level best with Banī Isrāel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allāh reduced ten *Ṣalāt* (prayers) for me. Then again I came to Mūsa, but he repeated the same as he had said before. Then again I went back to Allāh, and He reduced ten more *Ṣalāt* (prayers). When I came back to Mūsa he said the same. I went back to Allāh and He ordered me to observe ten *Ṣalāt* (prayers) a day. When I came back to Mūsa, he repeated the same advice, so, I went back to Allāh and was ordered to observe five *Ṣalāt* (prayers) a day. When I came back to Mūsa, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five *Ṣalāt* (prayers) a day.' He said, 'Your followers cannot bear five *Ṣalāt* (prayers) a day,[1] and no doubt, I have got an experience of the people before you, and I have tried my level best with Banī Isrāel, so go back to your Lord and ask for reduction to lessen your followers' burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allāh's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My worshippers.'"

كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلى مُوسَى فَقالَ: بِما أُمِرْتَ؟ قالَ: أُمِرْتُ بِخَمْسِينَ صَلاةً كُلَّ يَوْمٍ، قالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ خَمْسِينَ صَلاةً كُلَّ يَوْمٍ وإِنِّي واللهِ قَد جَرَّبْتُ النَّاسَ قَبْلَكَ وعالَجْتُ بَنِي إِسْرائِيلَ أَشَدَّ المُعالَجَةِ، فارْجِع إِلى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً، فَرَجَعْتُ إِلى مُوسَى فَقالَ مِثْلَهُ. فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً، فَرَجَعْتُ إِلى مُوسَى فَقال مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً. فَرَجَعْتُ إِلى مُوسَى فَقالَ مِثْلَهُ فَرَجَعْتُ فأُمِرْتُ بِعَشْرِ صَلَواتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقالَ مِثْلَهُ، فَرَجَعْتُ فأُمِرْتُ بِخَمْسِ صَلَواتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلى مُوسَى فَقالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَواتٍ كُلَّ يَوْمٍ، قالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ خَمْسَ صَلَواتٍ كُلَّ يَوْمٍ وإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبلَكَ وعالَجْتُ بَنِي إِسْرائِيلَ أَشَدَّ المُعالَجَةِ، فارْجِعْ إِلى رَبِّكَ فاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. قال: سأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ ولٰكِنْ أَرْضى وأُسَلِّمُ. قالَ: فَلَمَّا جاوَزْتُ نادانِي مُنادٍ: أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبادِي». [راجع: ٣٢٠٧]

(1) (H. 3887) See *"Iqāmat-aṣ-Ṣalāt"* in the glossary.

3888. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Regarding the Statement of Allāh تعالى:

"...And We made not the vision which We showed you (O Muhammad ﷺ as an actual eye-witness and not as a dream on the night of *Al-Isra'*) but a trial for the mankind..." (V.17:60)

Ibn Abbās added: The sights which Allāh's Messenger ﷺ was shown on *Al-Isra'* (Night Journey) when he was taken to Bait-ul-Maqdis (Jerusalem) were actual eye-witnesses (not dreams). And the accursed tree (mentioned) in the Qur'ān is the tree of *Az-Zaqqūm* (itself).

٣٨٨٨ - حدَّثنا الحُمَيْدِي: حدَّثنا سُفيانُ: حدَّثنا عَمْرٌو، عَنْ عِكرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما في قَوْلِهِ تَعالى: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِيٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ قالَ: هيَ رُؤْيا عَينٍ أُرِيَها رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إِلى بَيْتِ المَقْدِسِ، قالَ: ﴿وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ﴾ قالَ: هيَ شَجَرَةُ الزَّقُّومِ. [انظر: ٤٧١٦، ٦٦١٣]

(43) CHAPTER. The deputation of the *Anṣār* to the Prophet ﷺ at Makkah, and the *Al-'Aqaba* Pledge.

(٤٣) بابُ وُفُودِ الأَنْصارِ إِلى النَّبِيِّ ﷺ بِمَكَّةَ وبَيْعَةِ العَقَبَةِ

3889. Narrated 'Abdullāh bin Ka'b, who was Ka'b's guide when Ka'b turned blind: I heard Ka'b bin Mālik narrating when he remained behind (i.e., did not join) the Prophet ﷺ in the Ghazwā of Tabūk. Ibn Bukair, in his narration stated that Ka'b said, "I witnessed with the Prophet ﷺ the night of *Al-'Aqaba* Pledge, when we jointly agreed to be confident and firm in Islām with all our efforts. I would not like to have attended the battle of Badr instead of that *'Aqaba* Pledge although, the people consider the battle of Badr superior to it (*'Aqaba* Pledge).

٣٨٨٩ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ ح. وحدَّثنا أَحْمَدُ بنُ صالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ: أَنَّ عَبْدَ اللهِ ابنَ كَعْبٍ وكانَ قائِدَ كَعْبٍ حِينَ عَمِيَ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في غَزْوَةِ تَبُوكَ بِطُولِهِ. قالَ ابنُ بُكَيرٍ في حَدِيثِهِ: ولَقَدْ شَهِدْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ العَقَبَةِ حِينَ تَواثَقنا عَلى الإِسْلامِ وما أُحِبُّ أَنَّ لي بِها مَشْهَدَ بَدْرٍ وإِنْ كانَتْ بَدْرٌ أَذْكَرَ في النَّاسِ مِنْها. [راجع: ٢٧٥٧]

3890. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I was present with my two maternal

٣٨٩٠ - حدَّثنا عَليُّ بنُ عَبْدِ

uncles at *Al-'Aqaba* (where the pledge was given). (Ibn 'Uyaina said, "One of the two was Al-Barā' bin Ma'rūr.")

اللهِ: حدَّثَنا سُفْيانُ قالَ: كانَ عَمْرٌو يَقُولُ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: شَهِدَ بي خالايَ العَقَبَةَ.

قالَ أَبُو عَبْدِ اللهِ: قالَ ابنُ عُيَيْنَةَ: أَحَدُهُمَا البَرَاءُ بنُ مَعْرُورٍ. [انظر: ٣٨٩١]

3891. Narrated Jābir رَضِيَ اللهُ عَنْهُ: My father, my two maternal uncles and I were among those who took part in the *'Aqaba* Pledge.

٣٨٩١ - **حدَّثَني** إِبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامٌ: أَنَّ ابنَ جُرَيْجٍ أَخْبرَهُمْ: قالَ عَطاءٌ: قالَ جابِرٌ: أَنا وأَبي وخالايَ مِنْ أَصْحابِ العَقَبَةِ. [راجع: ٣٨٩٠]

3892. Narrated 'Ubāda bin Aṣ-Ṣāmit, who had taken part in the battle of Badr with Allāh's Messenger ﷺ and had been amongst his Companions on the night of *Al-'Aqaba* Pledge: Allāh's Messenger ﷺ, surrounded by a group of his Companions, said, "Come along and give me the *Bai'a* (pledge) that you will not worship anything besides Allāh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do *Ma'rūf* (Islāmic Monotheism and all that Islām has ordained). Whoever among you will respect and fulfil this pledge, will be rewarded by Allāh. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allāh screens his sin, then his matter will rest with Allāh. If He will, He will punish him and if He will, He will excuse him." The narrator added: "So I gave the *Bai'a* (pledge) to him on these conditions.

٣٨٩٢ - **حدَّثَني** إِسحَاقُ بنُ مَنْصُورٍ: أَخْبرَنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثَنا ابنُ أَخِي ابنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخْبرَني أَبُو إِدْرِيسَ عائِذُ اللهِ بن عبد الله أَنَّ عُبادَةَ بنَ الصَّامِتِ مِنَ الذِينَ شَهِدُوا بَدْراً مَعَ رَسُولِ اللهِ ﷺ ومِنْ أَصْحابِهِ لَيْلَةَ العَقَبَةِ أَخْبَرَهُ أَنَّ رَسُولَ الله ﷺ قالَ وحَوْلَهُ عِصَابَةٌ مِنْ أَصحَابِه: «تعالَوْا بايِعُوني عَلى أَن لا تُشْرِكُوا باللهِ شَيْئاً، ولا تَسْرِقُوا، ولا تَزْنُوا، ولا تَقْتُلُوا أَوْلادَكُمْ، ولا تَأْتُوا بِبُهْتانٍ تَفْتَرُونَهُ بَينَ أَيْدِيكُمْ وأَرْجُلِكُمْ، ولا تَعْصُوني في مَعْرُوفٍ. فَمَنْ وفَى مِنْكُمْ فأَجْرُهُ عَلى اللهِ، ومَنْ أَصابَ مِنْ ذٰلكَ شَيئاً فَعُوقِبَ بِهِ في الدُّنْيا فَهُوَ لَهُ كَفَّارَةٌ. ومَنْ أَصابَ مِنْ ذٰلكَ

شَيئاً فَسَتَرَهُ اللهُ فأَمْرُهُ إلى اللهِ، إنْ شاءَ عاقَبَهُ، وإنْ شاءَ عَفا عَنْهُ».
قالَ: فَبايَعْتُهُ عَلى ذٰلكَ. [راجع: ١٨]

٣٨٩٣ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي حَبيبٍ، عَنْ أَبي الخَيرِ، عَنِ الصُّنابِحِيِّ، عَنْ عُبادَةَ بنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: إنِّي منَ النُّقَباءِ الذِينَ بايَعُوا رَسُولَ اللهِ ﷺ، وقالَ: بايَعْناه عَلى أَنْ لا نُشْرِكَ باللهِ شَيْئاً، ولا نَسْرِقَ، ولا نَزْنيَ، ولا نَقْتُلَ النَّفْسَ التي حرَّمَ اللهُ إلَّا بِالحقِّ، ولا نَنْتهِبَ، ولا نَقْضِيَ، بالجَنَّةِ إنْ فَعَلْنا ذٰلكَ، فإنْ غَشِينا مِنْ ذٰلكَ شَيْئاً كانَ قَضاءُ ذٰلكَ إلى اللهِ. [راجع: ١٨]

3893. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: I was one of the *Naqīb*(1) who gave the (*'Aqaba*) Pledge to Allāh's Messenger ﷺ. We gave the *Bai'a* (pledge) to him that we will not associate anything in worship with Allāh, will not steal, will not commit illegal sexual intercourse, will not kill a person whose killing Allāh has made illegal except rightfully, will not rob, and we will be promised Paradise if we did the above, but if we committed any of the above sins, then its judgement will be decided by Allāh."

(٤٤) بابٌ تَزْويجِ النَّبيِّ ﷺ عائِشَةَ وقُدُومِها المَدِينَةَ وبِنائِهِ بِها

(44) CHAPTER. The marriage of the Prophet ﷺ with 'Āishah رَضِيَ اللهُ عَنها, and 'Āishah's arrival at Al-Madīna, and the Prophet's consummation of that marriage.

٣٨٩٤ - حدَّثَني فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثَنا عَليُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تَزَوَّجَني النَّبيُّ ﷺ وأنا بِنْتُ سِتِّ سِنينَ، فَقدِمْنا المَدِينَةَ فَنزَلْنا في بَني الحَارِثِ بنِ خَزْرَجٍ، فَوُعِكْتُ فَتَمَزَّقَ شَعْري، فَوَفى جُمَيْمَةً فأَتَتْني أُمِّي أُمُّ رُومانَ وإنِّي لَفي أُرْجُوحَةٍ ومَعي صَواحِبُ لي فَصَرَخَتْ

3894. Narrated 'Āishah رَضِيَ اللهُ عَنها: My marriage (wedding) contract with the Prophet ﷺ was written when I was a girl of six (years). We came to Al-Madīna and we dismounted at the place of Bani Al-Ḥārith bin Khazraj. Then I got ill and my hair fell down. Later on, my hair grew (again) and my mother, Umm Rūmān, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became normal, she

(1) (H. 3893) '*Naqīb*' means the chief of a group of people.

بي فأتيتُها لا أدري ما تُريدُ بي. فأخذتْ بيدي حتّى أوقَفتني على بابِ الدَّارِ، وإنّي لأنهَجُ حتّى سكَنَ بعضُ نفسي، ثُمَّ أخذَتْ شيئاً من ماءٍ فمسحتْ بهِ وجهي ورأسي. ثُمَّ أدخلَتْني الدّارَ، فإذا نِسوةٌ منَ الأنصارِ في البيتِ فقُلنَ: على الخيرِ والبركةِ وعلى خيرِ طائرٍ. فأسلَمَتْني إليهنَّ فأصلحْنَ من شأني فلَمْ يرُعْني إلّا رسُولُ اللهِ ﷺ ضُحًى فأسلَمَتْني إليهِ وأنا يومئذٍ بنتُ تِسعِ سنينَ. [انظر: ٣٨٩٦، ٥١٣٣، ٥١٣٤، ٥١٥٦، ٥١٥٨، ٥١٦٠]

took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Anṣārī* women who said, "Best wishes and Allāh's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allāh's Messenger ﷺ came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

٣٨٩٥ - حدَّثنا مُعلّى: حدَّثنا وُهَيبٌ، عن هشامِ بنِ عُروةَ، عن أبيهِ، عن عائشةَ رضيَ اللهُ عنها: أنَّ النَّبيَّ ﷺ قالَ لها: «أُريتُكِ في المنامِ مرَّتينِ أرى أنَّكِ في سَرَقةٍ من حريرٍ ويقولُ: هذهِ امرأتُكَ فأكشِفُ، فإذا هيَ أنتِ فأقولُ: إنْ يكُ هذا من عندِ اللهِ يُمضِهِ». [انظر: ٥٠٧٨، ٥١٢٥، ٧٠١١، ٧٠١٢]

3895. Narrated 'Āishah رَضِيَ الله عَنها that the Prophet ﷺ said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allāh it will be accomplished.'"

٣٨٩٦ - حدَّثنا عُبيدُ بنُ إسماعيلَ: حدَّثنا أبو أسامةَ، عن هشامٍ، عن أبيهِ قالَ: تُوفِّيتْ خديجةُ قبلَ مخرجِ النَّبيِّ ﷺ إلى المدينةِ بثلاثِ سنينَ، فلبثَ سنتينِ أو قريباً من ذلكَ ونكحَ عائشةَ وهيَ بنتُ ستِّ

3896. Narrated Hishām's father: Khadīja died three years before the Prophet ﷺ departed to Al-Madīna. He stayed there for two years or so and then he wrote the marriage (wedding) contract with 'Āishah when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

سِنِينَ، ثُمَّ بَنى بِها وهيَ بِنْتُ تِسْعِ سِنِينَ. [راجع: ٣٨٩٤]

(45) CHAPTER. The emigration of the Prophet ﷺ and his Companions to Al-Madīna.

(٤٥) بابُ هِجْرَةِ النَّبِيِّ ﷺ وأصْحابِهِ إلى المَدِينَةِ

Narrated 'Abdullāh bin Zaid and Abū Hurairah رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Had there been no emigration, I would have been one of the *Anṣār*." And Abū Mūsā narrates that the Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a land of date-palm trees. I thought that that place was either Yamāma or Hajar, but it was Al-Madīna, Yathrib."

وقالَ عَبْدُ اللهِ بنُ زَيْدٍ وأبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: «لَولا الهِجْرَةُ لَكُنْتُ امرأً مِن الأَنْصارِ». وقالَ أبو مُوسَى عَنِ النَّبِيِّ ﷺ: «رأيتُ في المَنامِ أنِّي أُهاجِرُ مِنْ مَكَّةَ إلى أرْضٍ بِها نَخْلٌ فَذَهَبَ وَهَلِي إلى أنَّها اليَمامَةُ أوْ هَجَرُ، فإذَا هِيَ المَدِينَةُ يَثرِبُ».

3897. Narrated Abū Wā'il: We visited Khabbāb who said, "We emigrated with the Prophet ﷺ for Allāh's sake, so our reward became due and sure with Allāh. Some of us passed away without taking anything of their rewards (in this world) and one of them was Muṣ'ab bin 'Umair, who was martyred on the day (of the battle) of Uḥud leaving a striped woollen cloak. When we covered his head with it, his feet became bare, and when covered his feet, his head became bare. So, Allāh's Messenger ﷺ ordered us to cover his head and put some *Idhkhir* (i.e., a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

٣٨٩٧ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الأعْمَشُ قالَ: سَمِعْتُ أبا وائِلٍ يَقُولُ: عُدْنا خَبَّاباً فَقالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ نُرِيدُ وجْهَ اللهِ فَوَقَعَ أجْرُنا عَلى اللهِ، فمِنَّا مَنْ مَضَى لَمْ يأخُذْ مِنْ أجْرِهِ شَيْئاً، مِنْهُمْ: مُصْعَبُ بنُ عُمَيرٍ قُتِلَ يَوْمَ أُحُدٍ وتَرَكَ نَمِرَةً فكُنَّا إذا غَطَّيْنا بِها رأسَهُ بَدَتْ رِجْلاهُ، وإذا غَطَّيْنا رِجلَيْهِ بَدَا رَأْسُهُ، فأمَرَنا رَسُولُ اللهِ ﷺ أنْ نُغَطِّيَ رَأْسَهُ ونَجْعَلَ عَلى رِجْلَيْهِ شَيْئاً مِنْ إذْخِرٍ. ومِنَّا مَنْ أيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ١٢٧٦]

3898. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "The reward of deeds depends on the intentions, so, whosoever emigrates for the worldly benefits or to marry a woman, his emigration will be for what he

٣٨٩٨ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ، عَنْ عَلْقَمَةَ بنِ

emigrated for, but whoever emigrates for Allāh and His Messenger ﷺ, his emigration will be for Allāh and His Messenger ﷺ."[1]

وقّاصٍ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ أراه يَقُولُ: «الأعمالُ بالنِّيَّةِ، فمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصِيبُها أوِ امْرَأةٍ يتزَوَّجُها فَهجرَتُهُ إلى ما هاجَرَ إلَيْهِ. ومَنْ كانَتْ هِجْرَتُهُ إلى اللهِ ورَسُولِهِ فَهِجْرَتُهُ إلى الله ورَسُولِهِ ﷺ». [راجع: ١]

3899. Narrated Mujāhid bin Jābir Al-Makkī: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to say, "There is no more *Hijrah* (emigration) after the conquest of Makkah."

٣٨٩٩ - حدَّثَني إسحاقُ بنُ يَزِيدَ الدِّمَشْقيُّ: حدَّثَنا يَحْيى بنُ حَمْزَةَ قالَ: حدَّثَني أَبُو عَمْرٍو الأوزَاعِيُّ، عَنْ عَبْدَةَ بنِ أبي لُبابَةَ، عَن مُجَاهِدِ بنِ جَبرٍ المَكِّيِّ: أنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقُولُ: لا هِجْرَةَ بَعْدَ الفَتْحِ. [انظر: ٤٣٠٩، ٤٣١٠، ٤٣١١]

3900. Narrated 'Aṭā bin Abī Rabāḥ': 'Ubaid bin 'Umair Al-Laith̲ī and I visited 'Āis̲h̲ah and asked her about the *Hijrah* (emigration), and she said, "Today there is no *Hijrah* (emigration). A believer used to run away with his religion to Allāh and His Messenger ﷺ lest he should be put to trial because of his religion. Today, Allāh has made Islām triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are *Jihād* and (good) intentions."

[See Vol. 4, *Ḥadīth̲* No.2783]

٣٩٠٠ - قَالَ يحيى بن حمزة: وَحدَّثَني الأوْزَاعِيُّ، عَنْ عَطاءِ بنِ أبي رَباحٍ قالَ: زُرْتُ عائِشَةَ مَعَ عُبَيْدِ بنِ عُمَيرٍ اللَّيْثِيِّ فَسَأَلْناها عَنِ الهِجْرَةِ فَقالَتْ: لا هِجْرَةَ اليَوْمَ. كانَ المُؤمِنُونَ يَفِرُّ أحَدُهُمْ بِدِينِهِ إلى اللهِ تَعالى وإلى رَسُولِهِ ﷺ مَخافَةَ أنْ يُفْتَنَ عَلَيْهِ. فأمَّا اليَوْمَ فَقَدْ أظْهَرَ اللهُ الإسْلامَ، واليَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شاءَ، ولكنْ جهادٌ ونِيَّةٌ. [راجع: ٣٠٨٠]

(1) (H. 3898) The rewards of the emigrants differ according to their intentions, i.e., whether they emigrated for worldly benefits or for the Pleasure of Allāh and His Messenger ﷺ.

٣٩٠١ - حدَّثني زَكَرِيَّا بنُ يَحْيى: حدَّثنا ابنُ نُمير: قالَ هِشامٌ: فأَخْبرَني أبي، عنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّ سَعْداً قالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إليَّ أَنْ أُجاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ ﷺ وأَخْرَجُوهُ، اللَّهُمَّ فإِنِّي أَظُنُّ أَنَّكَ قَدْ وضَعْتَ الحَرْبَ بَيْنَنا وبَيْنَهُمْ. وقالَ أَبانُ بنُ يَزِيدَ: حدَّثنا هِشامٌ، عَنْ أَبيهِ: أَخْبرَتْني عائِشَةُ: مِنْ قَوْمٍ كَذَّبُوا نَبِيَّكَ وأَخْرَجُوهُ مِنْ قُرَيْشٍ.

[راجع: ٤٦٣]

3901. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Sa'd said, "O Allāh! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Messenger ﷺ and drove him out (of his city). O Allāh! I think that You have ended the fight between us and them."

٣٩٠٢ - حدَّثني مَطَرُ بنُ الفَضْلِ: حدَّثنا رَوْحُ بن عُبادة: حدَّثنا هِشامٌ: حدَّثنا عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بُعِثَ رَسُولُ اللهِ ﷺ لأَرْبَعِينَ سَنَةً فمَكَثَ بِمَكَّةَ ثَلاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بالهِجْرَةِ فَهاجَرَ عَشْرَ سِنِينَ، وماتَ وهُوَ ابنُ ثَلاثٍ وسِتِّينَ.

3902. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to emigrate and he lived as an emigrant for ten years (in Al-Madina), and then died at the age of sixty-three (years).

٣٩٠٣ - حدَّثني مَطَرُ بنُ الفَضْلِ: حدَّثنا رَوْحُ بنُ عُبادَةَ: حدَّثنا زَكَرِيَّا بنُ إِسحاقَ: حدَّثنا عَمْرُو بنُ دِينارٍ، عَنِ ابنِ عَبَّاسٍ قالَ: مَكَثَ رَسُولُ اللهِ ﷺ بِمَكَّةَ ثَلاثَ عَشْرَةَ وتُوُفِّيَ وهُوَ ابنُ ثَلاثٍ وسِتِّينَ.

3903. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ stayed in Makkah for thirteen years (after receiving the first Divine Revelation and ten years in Al-Madīna) and died at the age of sixty-three (years).

٣٩٠٤ - حدَّثنا إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثني مالكٌ، عَنْ أَبي

3904. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sat on the pulpit and said, "Allāh has given one of His slaves

the choice of receiving the splendour and luxury of the worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allāh). So, he has chosen that good which is with Allāh." On that Abū Bakr wept and said, "Our fathers and mothers be sacrificed for you." We were astonished at this. The people said, "Look at this old man! Allāh's Messenger ﷺ talks about a slave of Allāh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, 'Our fathers and mothers be sacrificed for you.'" But it was Allāh's Messenger ﷺ who had been given option, and Abū Bakr knew it better than we. Allāh's Messenger ﷺ added, "No doubt, Abū Bakr has favoured me much both with his company and his property more than anybody else. And if I had to take a Khalīl(1) from my followers, I would certainly have taken Abū Bakr, but the fraternity of Islām is sufficient. Let no Khaukha(2) of the mosque remain open, except that of Abū Bakr."

النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ عُبَيْدٍ يَعْنِي ابنَ حُنَيْنٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ جَلَسَ عَلى المِنْبَرِ فَقالَ: «إنَّ عَبْداً خَيَّرَهُ اللهُ بَينَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيا ما شاءَ وبَينَ ما عِنْدَهُ فاخْتارَ ما عِنْدَهُ». فَبَكى أَبو بَكْرٍ وقالَ: فَدَيْناكَ بآبائِنا وأُمَّهاتِنا، فَعَجِبْنا لَهُ وقالَ النَّاسُ: انْظُرُوا إلى هذا الشَّيْخِ، يُخْبِرُ رَسُولُ اللهِ ﷺ عَنْ عَبْدٍ خَيَّرَهُ اللهُ بَينَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيا وبَينَ ما عِنْدَهُ، وهُوَ يَقُولُ: فَدَيْناكَ بآبائِنا وأُمَّهاتِنا، فَكانَ رَسُولُ اللهِ ﷺ هُوَ المُخَيَّرَ وكانَ أَبو بَكْرٍ هُوَ أَعلَمَنا بِهِ. وقالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ في صُحْبَتِهِ ومالِهِ أَبا بَكْرٍ، ولَوْ كُنْتُ مُتَّخِذاً خَلِيلاً مِنْ أُمَّتِي لاتَّخَذْتُ أَبا بَكْرٍ، إلَّا خُلَّةَ الإسْلامِ، لا يَبْقَيَنَّ في المَسْجِدِ خَوْخَةٌ إلَّا خَوْخَةُ أَبي بَكْرٍ». [راجع: ٤٦٦]

3905. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: I never remembered my parents believing in any religion other than the true religion (i.e., Islāmic Monotheism), and (I don't remember) a single day passing without our being visited by Allāh's Messenger ﷺ in the morning and in the evening. When the Muslims were put to test (i.e., troubled by *Al-Mushrikūn*)(3),

٣٩٠٥ - حدَّثنا يَحيى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ: قالَ ابنُ شِهابٍ: فأَخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ رَضِيَ اللهُ عَنْهُ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطُّ إلَّا وهُما يَدِينانِ الدِّينَ،

(1) (H. 3904) Khalīl: See the glossary.
(2) (H. 3904) Khaukha means a small door (opening) in a big gate.
(3) (H. 3905) *Al-Mushrikūn:* See the footnote of Hadith No. 3678.

Abū Bakr set out to emigrate to the land of Ethiopia, and when he reached Bark-al-Ghimād[1], Ibn Ad-Daghina, the chief of the tribe of Qāra, met him and said, "O Abū Bakr! Where are you going?" Abū Bakr replied, "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Ad-Daghina said, "O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So, Abū Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them, "A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you (i.e., Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So, the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abū Bakr worship his Lord in his house. He can offer *Ṣalāt* (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children." Ibn Ad-Daghina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not offer *Ṣalāt* (prayer) publicly, nor did he recite the Qur'ān outside his house. Then a thought

ولَمْ يَمُرَّ عَلَيْنا يَوْمٌ إلَّا يأتِينا فيهِ رَسُولُ اللهِ ﷺ طَرَفَي النَّهارِ بُكْرَةً وعَشِيَّةً، فَلَمَّا ابْتُلِيَ المُسْلِمُونَ خَرَجَ أبُو بَكْرٍ مُهاجِراً نَحْوَ أرْضِ الحَبَشَةِ حتَّى بَلَغَ بَرْكَ الغِمادِ لَقِيَهُ ابنُ الدَّغِنَةِ وهُوَ سَيِّدُ القارَةِ، فقالَ: أيْنَ تُرِيدُ يا أبا بَكْرٍ؟ فقالَ أبُو بَكْرٍ: أخْرَجَني قَوْمي فأُرِيدُ أنْ أسِيحَ في الأرْضِ وأعْبُدَ رَبِّي. فَقالَ ابنُ الدَّغِنَةِ: فإنَّ مِثْلَكَ يا أبا بَكْرٍ لا يَخْرُجُ ولا يُخْرَجُ، إنَّكَ تَكْسِبُ المَعْدُومَ، وتَصِلُ الرَّحِمَ، وتَحْمِلُ الكَلَّ، وتَقْرِي الضَّيْفَ، وتُعِينُ عَلى نَوائِبِ الحَقِّ. فأنا لكَ جارٌ، ارْجِعْ واعْبُدْ رَبَّكَ بِبَلَدِكَ. فَرَجَعَ وارتَحَلَ مَعَهُ ابنُ الدَّغِنَةِ فَطافَ ابنُ الدَّغِنَة عَشِيَّةً في أشْرافِ قُرَيْشٍ فقالَ لَهُمْ: إنَّ أبا بَكْرٍ لا يَخْرُجُ مِثْلُهُ ولا يُخْرَجُ، أتُخْرِجُونَ رَجُلاً يَكْسِبُ المَعْدُومَ، ويَصِلُ الرَّحِمَ، ويَحْمِلُ الكَلَّ، ويَقْرِي الضَّيْفَ، ويُعِينُ على نَوائِبِ الحَقِّ؟ فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِوارِ ابنِ الدَّغِنَةِ وقالُوا لابنِ الدَّغِنَةِ: مُرْ أبا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ في دارِهِ، فَلْيُصَلِّ فِيها ولْيَقْرَأْ مَا شاءَ ولا يُؤْذِينا بِذٰلكَ ولا يَسْتَعْلِنْ بِهِ، فإنَّا نَخْشَى أنْ يَفْتِنَ نِساءَنا وأبْناءَنا. فَقالَ ذٰلكَ ابنُ الدَّغِنَةِ

(1) (H. 3905) A place about 140 km from Makkah on the way to Yemen.

occurred to Abū Bakr to build a mosque in front of his house, and there he used to offer *Ṣalāt* (prayer) and recite the Qur'ān. The women and children of *Al-Mushrikūn* began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man given to weep much, and he could not help weeping on reciting the Qur'ān. That situation scared the Quraish nobles of *Al-Mushrikūn*, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers *Ṣalāt* (prayer) and recites the Qur'ān publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abū Bakr and said, ("O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me of my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abū Bakr replied, "I release you from your pact to protect me, and am contented with the protection of Allāh عزّ وجلّ." At that time, the Prophet ﷺ was in Makkah, and he said to the Muslims, "In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains, (the two stony tracts)". So, some people emigrated to Al-Madīna, and most of those

لأبي بكرٍ، فَلَبِثَ أبو بكرٍ بذٰلكَ يَعْبُدُ رَبَّهُ في دَارِهِ ولا يَسْتَعْلِنُ بِصَلاتِهِ ولا يَقْرَأُ في غَيرِ دَارِهِ. ثُمَّ بَدَا لأَبي بكْرٍ فابْتَنى مَسْجِداً بِفِناءِ دَارِهِ وكانَ يُصَلِّي فِيهِ ويَقْرَأُ القُرْآنَ فَيَتَقَذَّفُ عَلَيْهِ نِساءُ المُشْرِكِينَ وأَبْناؤُهُمْ، وهُمْ يَعْجَبُونَ مِنْهُ ويَنْظُرُونَ إلَيْهِ. وكانَ أَبو بكْرٍ رَجُلاً بَكَّاءً لا يَمْلِكُ عَيْنَيْهِ إذَا قَرَأَ القُرآنَ. فَأَفْزَعَ ذٰلكَ أَشْرَافَ قُرَيْشٍ مِنَ المُشْرِكِينَ فأَرْسَلُوا إلى ابْنِ الدَّغِنَةِ فَقَدِمَ عَلَيْهِمْ فَقالُوا: إنَّا كُنَّا أَجَرْنا أَبا بكْرٍ بِجِوَارِكَ عَلى أنْ يَعْبُدَ رَبَّهُ في دارِهِ، فَقَدْ جاوَزَ ذٰلكَ، فابْتَنى مَسْجِداً بِفِناءِ دارِهِ، فأَعْلَنَ بالصَّلاةِ والقِرَاءَةِ فِيهِ. وإنَّا قَدْ خَشِينا أن يَفْتِنَ نِساءَنا وأَبْناءَنا فانْهَهُ فإنْ أَحَبَّ أنْ يَقْتَصِرَ عَلى أنْ يَعْبُدَ رَبَّهُ في دارِهِ فَعَلَ، وإنْ أَبى إلَّا أنْ يُعْلِنَ بِذٰلكَ فَاسْأَلْهُ أنْ يَرُدَّ إلَيْكَ ذِمَّتَكَ. فإنَّا قَدْ كَرِهْنا أنْ نُخْفِرَكَ ولَسْنا مُقِرِّينَ لأَبي بكْرٍ الاسْتِعْلانَ. قالَتْ عائِشَةُ: فأَتَى ابنُ الدَّغِنَةِ إلى أَبي بَكْرٍ فَقالَ: قَدْ عَلِمْتَ الذي عاقَدْتُ لكَ عَلَيْهِ، فإمَّا أَنْ تَقْتَصِرَ عَلى ذٰلكَ وإمَّا أَنْ تَرْجِعَ إليَّ ذِمَّتي، فإنِّي لا أُحِبُّ أنْ تَسْمَعَ العَرَبُ أنِّي أُخْفِرْتُ في رجُلٍ عَقَدْتُ لهُ. فَقالَ أَبو بكْرٍ: فإنِّي أَرُدُّ إلَيْكَ جِوَارَكَ، وأَرْضى بِجِوَارِ اللهِ عَزَّ

people who had previously emigrated to the land of Ethiopia, returned to Al-Madīna. Abū Bakr also prepared to leave for Al-Madīna, but Allāh's Messenger ﷺ said to him, "Wait for a while, because I hope that I will be allowed to emigrate also." Abū Bakr said, "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet ﷺ said, "Yes." So, Abū Bakr did not emigrate for the sake of Allāh's Messenger ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of *As-Samur* tree that fell on being struck by a stick for four months. One day, while we were sitting in Abū Bakr's house at noon, someone said to Abū Bakr, "This is Allāh's Messenger ﷺ, with his head covered coming at a time at which he never used to visit us before." Abū Bakr said, "May my parents be sacrificed for him. By Allāh, he has not come at this hour except for a great necessity." So Allāh's Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to leave." Abū Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allāh's Messenger!" The Prophet ﷺ said, "I have been given permission to emigrate." Abū Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "Yes." Abū Bakr said, "O Allāh's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." Allāh's Messenger ﷺ replied, "(I will) but with payment." So we prepared the baggage quickly and put some journey-food in a leather bag for them. Asmā', Abū Bakr's daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she

وجَلَّ. والنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقالَ النَّبِيُّ ﷺ للمُسْلِمِينَ: «إنِّي أُرِيتُ دارَ هِجْرَتِكُمْ ذاتَ نَخْلٍ بَيْنَ لابَتَيْنِ وهُما الحَرَّتانِ»، فَهاجَرَ مَنْ هاجرَ قِبَلَ المَدِينَةِ. ورَجَعَ عامَّةُ مَنْ كانَ هاجَرَ بأَرْضِ الحَبَشَةِ إلى المَدِينَةِ، وتَجَهَّزَ أَبُو بَكْرٍ قِبَلَ المَدِينَةِ. فَقالَ لهُ رَسُولُ اللهِ ﷺ: «عَلى رِسْلِك، فإنِّي أَرْجُو أَنْ يُؤْذَنَ لي»، فَقالَ أَبُو بكرٍ: وهَلْ تَرْجُو ذٰلكَ بأَبي أَنْتَ؟ قالَ: «نَعَمْ»، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلى رَسُولِ اللهِ ﷺ لِيَصْحَبَهُ، وعَلَفَ رَاحِلَتَيْنِ كانَتا عِنْدَهُ وَرَقَ السَّمُرِ - وهُوَ الخَبَطُ - أَرْبَعَةَ أَشْهُرٍ.

قالَ ابنُ شِهابٍ: قالَ عُرْوَةُ: قالَتْ عائِشَةُ: فَبَيْنَما نَحْنُ يَوْماً جُلُوسٌ في بَيْتِ أَبي بَكْرٍ في نَحْرِ الظَّهِيرَةِ قالَ قائِلٌ لأَبي بَكْرٍ: هذا رَسُولُ اللهِ ﷺ مُتَقَنِّعاً في ساعَةٍ لَمْ يَكُنْ يَأْتِينا فِيها، فَقالَ أَبُو بَكْرٍ: فِدىً لَهُ أَبي وأُمِّي، واللهِ ما جاءَ بِهِ في هذِهِ السَّاعَةِ إلَّا أَمْرٌ، قالَتْ: فَجاءَ رَسُولُ اللهِ ﷺ فاسْتَأْذَنَ فأُذِنَ لَهُ فَدَخَلَ فَقالَ النَّبِيُّ ﷺ لأَبي بَكْرٍ: «أَخْرِجْ مَنْ عِنْدَكَ»، فَقالَ أَبُو بَكْرٍ: إنَّما هُمْ أَهْلُكَ بأَبي أَنْتَ يا رَسُولَ اللهِ، قالَ: «فإنِّي قَدْ أُذِنَ لي في الخُرُوجِ». فَقالَ أَبُو بَكْرٍ: الصَّحابَةَ

was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts). Then Allāh's Messenger ﷺ and Abū Bakr reached a cave on Mount Thaur and stayed there for three nights. 'Abdullāh bin Abī Bakr who was intelligent sagacious youth, used to stay (with them) overnight. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Āmir bin Fuhaira, the freed slave of Abū Bakr, used to bring the milch sheep (of his master, Abū Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by putting heated stones in it. 'Āmir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allāh's Messenger ﷺ and Abū Bakr had hired a man from the tribe of Banī Ad-Dīl from the family of Banī 'Abd bin 'Adī as an expert guide, and he was in alliance with the family of Al-'Āṣ bin Wā'il As-Sahmī and he was on the religion of the infidels of Quraish. The Prophet ﷺ and Abū Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights. And (when they set out), 'Āmir bin Fuhaira and the guide went along with them and the guide led them along the seashore.

بِأَبِي أَنْتَ يا رَسُولَ اللهِ، قالَ رَسُولُ اللهِ ﷺ: «نَعَمْ»، قالَ أبو بَكْرٍ: فَخُذْ بِأَبِي أَنْتَ يا رَسُولَ اللهِ إِحْدَى رَاحِلَتَيَّ هاتَيْنِ، قالَ رَسُولُ اللهِ ﷺ: بالثَّمَنِ، قالَتْ عائِشَةُ: فَجَهَّزْناهما أَحَثَّ الجِهازِ وصَنَعْنا لَهُما سُفْرَةً في جِرابٍ فَقَطَعَتْ أَسْماءُ بِنْتُ أَبي بَكْرٍ قِطْعَةً مِنْ نِطاقِها فَرَبَطَتْ بِهِ عَلى فَمِ الجِرَابِ فَبِذٰلكَ سُمِّيَتْ ذَاتَ النِّطاقِ. قالَتْ: ثُمَّ لَحِقَ رَسُولُ اللهِ ﷺ وأَبُو بَكْرٍ بِغارٍ في جَبَلِ ثَوْرٍ فَكَمَنَا فِيهِ ثَلاثَ لَيالٍ، يَبِيتُ فِي الغَارِ عَبْدُ اللهِ بنُ أَبي بَكْرٍ وهُوَ غُلامٌ شابٌّ ثَقِفٌ لَقِنٌ فَيُدْلِجُ مِنْ عِنْدِهما بِسَحَرٍ فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبائِتٍ فَلا يَسْمَعُ أَمْراً يُكْتَادانِ بِهِ إلا وعاهُ حَتَّى يأتِيَهُما بِخَبَرِ ذٰلكَ حِينَ يَخْتَلِطُ الظَّلامُ، ويَرْعَى عَلَيْهِما عامِرُ ابنُ فُهَيرَةَ مَوْلى أبي بَكْرٍ مِنْحَةً مِنْ غَنمٍ فَيُرِيحُها عَلَيهِما حِينَ تَذْهَبُ ساعَةٌ مِنَ العِشاء فَيَبِيتانِ في رِسْلٍ وهُوَ لَبَنُ مِنْحَتِهِما وَرَضِيفِهِما حَتَّى يَنْعِقَ بِها عامِرُ بنُ فُهَيْرَةَ بِغَلَسٍ. يَفعَلُ ذٰلكَ في كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيالي الثَّلاثِ، واسْتَأْجَرَ رَسُولُ اللهِ ﷺ وأَبُو بكْرٍ رَجُلاً مِنْ بَني الدِّيلِ وهُوَ مِنْ بَني عَبْدِ بنِ عَدِيٍّ هادِياً خِرِّيتاً - والخِرِّيتُ: المَاهِرُ بالهِدَايَةِ - قَدْ غَمَسَ حِلْفاً في آلِ

العاصِ بنِ وائِلٍ السَّهمِيِّ وهُوَ عَلى دِينِ كُفَّارِ قُرَيْشٍ فأَمِناهُ فَدفَعا إلَيْهِ راحِلَتَيْهِما ووَاعَدَاهُ غارَ ثَوْرٍ بَعْدَ ثَلاثِ لَيالٍ بِرَاحِلَتَيْهِما صُبْحَ ثلاثٍ. وانْطَلَقَ مَعَهُما عامِرُ بنُ فُهَيرَةَ والدَّلِيلُ فأَخَذَ بِهِمْ طَرِيقَ السَّواحِلِ.

[راجع: ٤٧٦]

3906. The nephew of Surāqa bin Ju'sham said that his father informed him that he heard Surāqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allāh's Messenger (ﷺ) and Abū Bakr, a reward equal to their bloodmoney.[1] While I was sitting in one of the gatherings of my tribe Banī Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surāqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muḥammad (ﷺ) and his Companions." Surāqa added, "I too realised that it must have been they. But I said, 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low[2]. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e.,

٣٩٠٦ - قالَ ابنُ شِهابٍ: وأَخْبرَني عبْدُ الرَّحْمٰنِ بنُ مالكٍ المُدْلِجيُّ وهُوَ ابنُ أخِي سُرَاقَةَ بنِ مَالِكِ بنِ جُعْشُمٍ أنَّ أباهُ أخْبرَهُ أنَّهُ سَمِعَ سُرَاقَةَ بنَ جُعْشُمٍ يَقُولُ: جاءَنا رُسُلُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ في رَسُولِ اللهِ ﷺ وأَبي بَكْرٍ دِيَةَ كُلِّ واحِدٍ مِنْهُما مَنْ قَتَلَهُ أَوْ أَسَرَهُ. فَبَيْنَما أنا جالِسٌ في مَجْلِسٍ مِنْ مَجالِسِ قَوْمي بَني مُدْلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حتَّى قامَ عَلَيْنا ونَحْنُ جُلُوسٌ فَقالَ: يا سُرَاقَةُ، إنِّي قَدْ رَأَيْتُ آنِفاً أَسْوِدَةً بالسَّاحِلِ أُرَاها مُحَمَّداً وأَصْحابَهُ. قالَ سُرَاقَةُ: فَعرَفْتُ أنَّهُمْ هُمْ، فَقُلْتُ لهُ: إنَّهُمْ لَيْسُوا بِهِمْ، ولكِنَّكَ رَأَيْتَ فُلاناً وفُلاناً، انْطَلَقُوا بأَعْيُنِنا يَبْتَغُونَ ضَالَّةً لَهُم. ثُمَّ لَبِثْتُ في المجلِسِ ساعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ فأَمَرْتُ جارِيَتي أَنْ

(1) (H. 3906) i.e., 100 camels.
(2) (H. 3906) Surāqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet ﷺ and Abū Bakr with him.

تَخْرُجَ بِفَرَسي وهيَ مِنْ وَرَاءِ أَكَمَةٍ فَتَحْبِسَها عَلَيَّ وأَخَذْتُ رُمحي فَخَرَجْتُ بِهِ مِنْ ظَهْرِ البَيْتِ، فَخَطَطْتُ بِزُجِّهِ الأَرْضَ، وخَفَضْتُ عالِيَهُ حتَّى أَتَيْتُ فَرَسِي فَرَكِبْتُها فَرَفَعْتُها تُقَرِّبُ بي حتَّى دَنَوْتُ مِنْهُمْ فَعَثَرَتْ بي فَرَسِي فَخَرَرْتُ عَنها فَقُمْتُ، فأَهْوَيْتُ يَدِي إلى كِنانَتي فاسْتَخْرَجْتُ مِنها الأَزْلامَ فاسْتَقْسَمْتُ بها: أَضُرُّهُمْ أَمْ لا؟ فَخَرَجَ الَّذي أَكْرَهُ. فَرَكِبْتُ فَرَسي وعَصَيْتُ الأَزْلامَ تُقَرِّبُ بي حتَّى إذا سَمِعْتُ قِرَاءَةَ رَسُولِ اللهِ ﷺ وهُوَ لا يَلْتَفِتُ وأَبُو بَكْرٍ يُكْثِرُ الالتِفاتَ ساخَتْ يَدَا فَرَسِي في الأَرْضِ حتَّى بَلَغَتا الرُّكْبَتَينِ فَخَرَرْتُ عَنْها، ثُمَّ زَجَرْتُها فَنَهَضَتْ فَلَمْ تَكَدْ تُخْرِجُ يَدَيْها، فَلَمَّا استَوَتْ قائمَةً إذا لأَثَرِ يَدَيها عُثانٌ ساطِعٌ في السَّماءِ مِثْلُ الدُّخانِ. فاسْتَقْسَمْتُ بالأَزْلامِ فَخَرَجَ الذي أَكْرَهُ فَنادَيْتُهُمْ بالأَمانِ فَوَقَفُوا فَرَكِبْتُ فَرَسِي حتَّى جِئْتُهُمْ، ووَقَعَ في نَفْسِي حِينَ لَقِيتُ ما لَقِيتُ مِنَ الحَبْسِ عَنهُمْ أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللهِ ﷺ. فَقُلْتُ لهُ: إنَّ قَوْمَكَ قد جَعَلُوا فِيكَ الدِّيَةَ وأَخْبَرْتُهُمْ أَخْبارَ ما يُرِيدُ النَّاسُ بِهِمْ وعَرَضْتُ عَلَيْهِمُ الزَّادَ والمَتاعَ فَلَمْ يَرْزَآني ولَمْ يَسْأَلاني إلَّا أَنْ قالَ: «أَخْفِ عَنَّا»، فَسَأَلْتُهُ أَنْ يَكْتُبَ لي

Muḥammad ﷺ and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e., the Prophet ﷺ and Abū Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'ān by Allāh's Messenger ﷺ who did not look hither and thither while Abū Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh's Messenger ﷺ (i.e., Islām) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head." Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey-food and goods but they refused to take anything and did not ask for anything, but the Prophet ﷺ said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Āmr bin Fuhaira who wrote it for me on a parchment, and then Allāh's Messenger ﷺ proceeded on his way."

Narrated 'Urwa bin Az-Zubair: Allāh's Messenger ﷺ met Az-Zubair in a caravan of Muslim merchants who were returning from

Sham. Az-Zubair provided Allāh's Messenger ﷺ and Abū Bakr with white clothes to wear. When the Muslims of Al-Madīna heard the news of the departure of Allāh's Messenger from Makkah (towards Al-Madīna), they started going to the Ḥarra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allāh's Messenger ﷺ and his Companions, dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So, all the Muslims rushed to their arms and received Allāh's Messenger ﷺ on the summit of Ḥarra. The Prophet ﷺ turned with them to the right and alighted at the quarters of Banī 'Amr bin 'Aūf, and this was on Monday in the month of Rabī'-ul-Awwal. Abū Bakr stood up, receiving the people while Allāh's Messenger ﷺ sat down and kept silent. Some of the *Anṣār* who came and had not seen Allāh's Messenger ﷺ before, began greeting Abū Bakr, but when the sunshine fell on Allāh's Messenger ﷺ and Abū Bakr came forward and shaded him with his sheet, only then the people came to know Allāh's Messenger ﷺ. Allāh's Messenger ﷺ stayed with Banī 'Amr bin 'Aūf for ten nights and established the mosque (mosque of *Qubā*) which was founded on piety. Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allāh's Messenger ﷺ at Al-Madīna. Some Muslims used to offer *Ṣalāt*

كِتابَ أَمْنٍ، فأمَرَ عامِرَ بنَ فُهَيرَةَ فَكَتَبَ في رُقْعةٍ منْ أدمٍ، ثُمَّ مَضَى رَسُولُ اللهِ ﷺ.

قالَ ابنُ شِهابٍ: فأَخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّ رَسُولَ اللهِ ﷺ لَقِيَ الزُّبَيرَ في رَكْبٍ منَ المُسْلمينَ كانُوا تِجاراً قافِلِينَ منَ الشَّامِ، فَكَسَا الزُّبَيرُ رَسُولَ اللهِ ﷺ وأبا بكْرٍ ثِيابَ بَياضٍ. وسَمِعَ المُسْلِمُونَ بالمَدِينَةِ مَخْرَجَ رَسُولِ اللهِ ﷺ منْ مَكَّةَ فَكانُوا يَغْدُونَ كُلَّ غَدَاةٍ إلى الحَرَّةِ. فَيَنْتَظِرُونَهُ حتَّى يَرُدَّهُمْ حَرُّ الظَّهيرَةِ. فانْقَلَبُوا يَوماً بَعْدَما أطالُوا انْتِظارَهُمْ فَلَمَّا أوَوْا إلى بُيُوتِهِمْ أوْفى رَجُلٌ مِنْ يَهُودَ على أُطُمٍ منْ آطامِهِمْ لأمْرٍ يَنْظُر إلَيْهِ فَبصُرَ بِرَسُولِ اللهِ ﷺ وأَصْحابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ. فَلَمْ يَمْلِكِ اليَهُودِيُّ أنْ قالَ بأَعْلى صَوْتِهِ: يا مَعاشِرَ العَرَبِ هذَا جَدُّكُمُ الذي تَنْتَظِرُونَ، فثارَ المُسْلِمُونَ إلى السِّلاحِ فَتَلَقَّوْا رَسُولَ اللهِ ﷺ بِظَهْرِ الحَرَّةِ. فَعَدَلَ بِهِمْ ذاتَ اليمِينِ حتَّى نَزَلَ بِهِمْ في بَني عَمْرِو بنِ عَوْفٍ، وذلِكَ يَوْمَ الاثْنَينِ منْ شَهْرِ رَبِيعِ الأوَّلِ. فَقامَ أبُو بكْرٍ للنَّاسِ وجَلَسَ رَسُولُ اللهِ ﷺ صَامِتاً، فَطَفِقَ مَنْ جاءَ منَ الأنْصارِ ممَّنْ لمْ يَرَ رَسُولَ اللهِ ﷺ يُحَيِّي أبا بكْرٍ، حتَّى أصَابَتِ الشَّمْسُ رَسُولَ

(prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of Sa'd bin Zurāra. When his she-camel knelt down, Allāh's Messenger ﷺ said, "This place, if Allāh will, will be our abiding place." Allāh's Messenger ﷺ then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allāh's Messenger!"(1) Allāh's Messenger ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying: "This load is better than the load of Khaibar, for it is more pious before Allāh and purer and better rewardable." He was also saying, "O Allāh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the *Anṣār* and the *Muhājirun* (emigrants)."

اللهِ ﷺ فأَقْبَلَ أبو بكْرٍ حتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ فَعَرَفَ النَّاسُ رَسُولَ اللهِ ﷺ عِنْدَ ذٰلِكَ. فَلَبِثَ رَسُولُ اللهِ ﷺ في بَنِي عَمْرِو بنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً وأُسِّسَ المَسْجِدُ الذِي أُسِّسَ عَلى التَّقْوَى وصَلَّى فِيهِ رَسُولُ اللهِ ﷺ. ثُمَّ رَكِبَ رَاحِلَتَهُ فَسارَ يَمْشِي مَعَهُ النَّاسُ حتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بالمَدِينَةِ وهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجالٌ مِنَ المُسْلِمِينَ وكانَ مِرْبَداً للتَّمْرِ لِسُهَيْلٍ وسَهْلٍ غُلامَيْنِ يَتِيمَيْنِ في حَجْرِ سَعْدِ بنِ زُرَارَةَ. فَقالَ رَسُولُ اللهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: «هذَا إنْ شاءَ اللهُ المَنزِلُ»، ثُمَّ دَعا رَسُولُ اللهِ ﷺ الغُلامَيْنِ فَساوَمَهُما بالمِرْبَدِ لِيَتَّخِذَهُ مَسْجِداً، فَقالا: لا بَلْ نَهَبُهُ لَكَ يا رَسُولَ اللهِ، فأبى رسولُ الله ﷺ أن يقبَلَهُ مِنْهُما هِبَةً حتَّى ابتاعه مِنْهُما، ثُمَّ بَناهُ مَسْجِداً. وطَفِقَ رَسُولُ اللهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبِنَ في بُنْيانِهِ ويَقُولُ:

«هذَا الحِمالُ لا حِمالَ خَيْبَرْ
هـذَا أَبَـرُّ رَبَّـنـا وأَطْـهَـرْ»

ويَقُولُ:

«اللَّهُمَّ إنَّ الأَجْرَ أَجْرُ الآخِرَهْ
فارْحَمِ الأَنْصارَ والمُهاجِرَهْ»

فَتَمثَّلَ بِشِعْرِ رَجُلٍ مِنَ المُسْلِمِينَ

(1) (H. 3905) Allāh's Messenger ﷺ bought it from them ultimately.

لَمْ يُسمَّ لي. قالَ ابنُ شِهابٍ: ولَمْ يَبْلُغْنا في الأَحادِيثِ أنَّ رَسُولَ اللهِ ﷺ تَمثَّلَ بِبَيْتِ شِعْرٍ تامٍّ غيرِ هذَا الأبيات.

3907. Narrated Asmā' رَضِيَ اللهُ عَنْها: I prepared the journey-food for the Prophet ﷺ and Abū Bakr when they wanted (to emigrate to) Al-Madīna. I said to my father (Abū Bakr), "I do not have anything to tie the container of the journey-food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named '*Dhāt-un-Niṭāqain*' (i.e., the owner of two belts). (Ibn 'Abbās said, "Asmā', *Dhāt-un-Niṭāq*.")

٣٩٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ أَبي شَيْبَةَ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا هِشامٌ، عنْ أَبِيهِ وفاطِمَةَ، عنْ أسماءَ رَضِيَ اللهُ عَنْها: صَنَعْتُ سُفْرَةً للنَّبيِّ ﷺ وأَبي بكْرٍ حِينَ أَرَادَ المَدِينَةَ فَقُلْتُ لأَبي: ما أَجِدُ شَيْئاً أَرْبِطُهُ إلَّا نِطاقي، قالَ: فشُقِّيهِ، فَفَعَلْتُ، فَسُمِّيتُ ذاتَ النِّطاقَينِ. وقالَ ابنُ عَبَّاسٍ: أَسماءُ ذَاتُ النِّطاقِ.

[راجع: ٢٩٧٩]

3908. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ emigrated to Al-Madīna, Surāqa bin Mālik bin Ju'sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surāqa said (to the Prophet ﷺ), "Invoke Allāh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allāh for him. Then Allāh's Messenger ﷺ felt thirsty and he passed by a shepherd. Abū Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased."

٣٩٠٨ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحاقَ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللهُ عَنْهُ قالَ: لمَّا أَقْبَلَ النَّبيُّ ﷺ إلى المَدِينَةِ تَبِعَهُ سُرَاقَةُ بنُ مالكِ بنِ جُعْشُمٍ فَدَعا عَلَيْهِ النَّبيُّ ﷺ فَساخَتْ بِهِ فَرَسُهُ. قالَ: ادْعُ اللهَ لي ولا أَضُرُّكَ، فَدَعا لهُ، قالَ: فَعَطِشَ رَسُولُ اللهِ ﷺ فَمَرَّ بِراعٍ، قالَ أَبو بكْرٍ: فأَخَذْتُ قَدَحاً فَحَلَبْتُ فِيهِ كُثْبَةً مِنْ لَبَنٍ فأَتَيْتُهُ فَشَرِبَ حتَّى رَضِيتُ.

[راجع: ٢٤٣٩]

3909. Narrated Asmā' رَضِيَ اللهُ عَنْها that she conceived 'Abdullāh bin Az-Zubair. She added, "I emigrated to Al-Madīna while I

٣٩٠٩ - حدَّثَني زَكَرِيَّا بنُ يَحْيَى، عنْ أَبي أُسامَةَ، عَنْ هِشامِ بنِ

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسماءَ رَضِيَ اللهُ عَنْها أَنَّها حَمَلَتْ بِعَبْدِ اللهِ بنِ الزُّبَيرِ قَالَتْ: فَخَرَجْتُ وأَنا مُتِمٌّ فأَتَيْتُ المَدِينَةَ فَنَزَلتُ بِقُباءٍ فَوَلدتُهُ بِقُباءٍ ثُمَّ أَتَيْتُ بِهِ النَّبيَّ ﷺ فَوَضَعْتُهُ في حَجْرِهِ ثُمَّ دَعا بِتَمْرَةٍ فمَضَغَها ثُمَّ تَفَلَ في فِيهِ فكانَ أَوَّلَ شَيْءٍ تَدْخُلُ جَوْفَهُ رِيقُ رَسُولِ اللهِ ﷺ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ ثُمَّ دَعا لهُ وبَرَّكَ عَلَيْهِ. وكانَ أَوَّلَ مَوْلُودٍ وُلِدَ في الإِسْلامِ.

تابعهُ خالدُ بنُ مَخْلدٍ، عَنْ عَليِّ بنِ مُسْهِرٍ، عنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ أَسمَاءَ رَضِيَ اللهُ عَنْها أَنَّها هاجَرَتْ إِلى النَّبيِّ ﷺ وهيَ حُبْلى. [انظر: ٥٤٦٩]

was at full term of pregnancy and alighted at *Qubā*, where I gave birth to him. Then I brought him to the Prophet ﷺ and put him on his lap. The Prophet ﷺ asked for a date-fruit, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allāh's Messenger ﷺ. Then the Prophet ﷺ rubbed the child's palate with a date-fruit and invoked for Allāh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islāmic Land (i.e., Al-Madīna)."

٣٩١٠ - حدَّثَنا قُتَيْبَةُ، عَنْ أَبي أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أَوَّلُ مَوْلُودٍ وُلِدَ في الإِسْلامِ عَبْدُ اللهِ بنُ الزُّبَيرِ، أَتَوْا بِهِ النَّبيَّ ﷺ فأَخَذَ النَّبيُّ ﷺ تَمْرَةً فَلاكَها ثُمَّ أَدْخَلَها في فِيهِ فأَوَّلُ ما دَخَلَ بَطْنَهُ رِيقُ النَّبيِّ ﷺ.

3910. Narrated 'Āishah رَضِيَ اللهُ عَنها: The first child who was born in the Islāmic Land (Al-Madīna) amongst the emigrants, was 'Abdullāh bin Az-Zubair. They brought him to the Prophet ﷺ. The Prophet ﷺ took a date-fruit, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet ﷺ.

٣٩١١ - حدَّثَني مُحَمَّدٌ: حدَّثَنا عَبْدُ الصَّمَدِ: حدَّثَنا أَبي: حدَّثَنا عَبْدُ العَزِيزِ ابنُ صُهَيْبٍ: حدَّثَنا أَنسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: أَقْبَلَ نَبيُّ اللهِ ﷺ إِلى المَدِينَةِ وهُوَ مُرْدِفٌ أَبا

3911. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ arrived at Al-Madīna with Abū Bakr, riding behind him on the same camel. Abū Bakr was an elderly man known to the people, while Allāh's Messenger ﷺ was a youth that was unknown. Thus, if a man met Abū Bakr, he would say, "O Abū Bakr! Who is this man

بكْرٍ، وأبُو بكْرٍ شَيْخٌ يُعْرَفُ ونَبيُّ اللهِ ﷺ شابٌّ لا يُعْرَفُ، قالَ: فَيَلْقى الرَّجُلُ أَبا بكْرٍ، فَيَقُولُ: يا أَبا بكْرٍ، مَنْ هذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ؟ فَيَقُولُ: هذَا الرَّجُلُ يَهْدِيني السَّبِيلَ. قالَ: فَيَحْسِبُ الحَاسِبُ أَنَّهُ إِنَّما يَعْني الطَّرِيقَ وإِنَّما يَعْنِي سَبِيلَ الخَيرِ. فالْتَفَتَ أَبُو بكْرٍ فإذا هُوَ بِفارِسٍ قَدْ لَحِقَهُمْ فَقالَ: يا رَسُولَ اللهِ، هذَا فارِسٌ قَدْ لَحِقَ بِنا فالتَفَتَ نَبِيُّ اللهِ ﷺ فَقالَ: «اللَّهُمَّ اصْرَعْهُ»، فَصَرَعَه الفَرَسُ ثُمَّ قامَتْ تُحَمْحِمُ، فَقالَ: يا نَبِيَّ اللهِ، مُرْني بِمَ شِئْتَ، فَقالَ: «فَقِفْ مَكانَكَ، لا تَتْرُكَنَّ أَحَداً يَلْحَقُ بِنا». قَالَ: فَكانَ أَوَّلَ النَّهارِ جاهِداً عَلى نَبِيِّ اللهِ ﷺ وكانَ آخِرَ النَّهارِ مَسْلَحَةً لَهُ. فَنزَلَ رَسُولُ اللهِ ﷺ جانِبَ الحَرَّةِ ثُمَّ بَعَثَ إِلى الأَنْصارِ فَجاؤُوا إِلى نَبِيِّ اللهِ ﷺ، وَأَبي بكر فَسَلَّمُوا عَلَيهِما وقالُوا: ارْكَبا آمِنَيْنِ مُطاعَينِ، فَرَكِبَ نَبِيُّ اللهِ ﷺ وأَبُو بكْرٍ، وحَفُّوا دُونَهُما بالسِّلاحِ، فَقِيلَ في المَدِينَةِ: جاءَ نَبِيُّ اللهِ جاءَ نَبِيُّ اللهِ ﷺ فأَشْرَفُوا يَنْظُرُونَ ويَقُولُونَ: جاءَ نَبِيُّ اللهِ، فأَقْبَلَ يَسِيرُ حتَّى نَزَلَ جانِبَ دارِ أَبي أَيُّوبَ فإِنَّهُ لَيُحَدِّثُ أَهْلَهُ إِذْ سَمِعَ بِهِ عَبْدُ اللهِ بنُ سَلام وهُوَ في نَخْلٍ لأَهْلِهِ يَخْتَرِفُ لَهُمْ،

in front of you?" Abū Bakr would say, "This man shows me the way." One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good. Then Abū Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allāh's Messenger! There is a horse-rider pursuing us." The Prophet ﷺ looked behind and said, "O Allāh! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Surāqa said, "O Allāh's Prophet! Order me whatever you want." The Prophet ﷺ said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Surāqa was an enemy of Allāh's Prophet ﷺ and in the last part of it, he was a protector. Then Allāh's Messenger ﷺ alighted by the side of the Al-Ḥarra and sent a message to the *Anṣār*, and they came to Allāh's Prophet ﷺ and Abū Bakr, and having greeted them, they said, "Ride (your she-camel) safe and obeyed." Allāh's Messenger ﷺ and Abū Bakr rode and the *Anṣār*, carrying their arms, surrounded them. The news that Allāh's Prophet ﷺ had come circulated in Al-Madīna. The people came out and were eagerly looking and saying, "Allāh's Prophet has come! Allāh's Prophet has come!" So the Prophet ﷺ went on till he alighted near the house of Abū Ayyūb. While the Prophet ﷺ was speaking with the family members of Abū Ayyūb, 'Abdullāh bin Salām heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ, carrying the dates which he had collected for his family from the garden. He listened to Allāh's Prophet ﷺ and then went home. Then Allāh's Prophet ﷺ said, "Which is the nearest of the houses of our kith and kin?" Abū Ayyūb replied, "Mine, O Allāh's Prophet! This is my house

and this is my gate." The Prophet ﷺ said, "Go and prepare a place for our midday rest." Abū Ayyūb said, "Get up (both of you) with Allāh's Blessings." So, when Allāh's Prophet ﷺ went into the house, 'Abdullāh bin Salām came and said, "I testify that you (Muḥammad ﷺ) are the Messenger of Allāh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So, send for them (Jews) and ask them about me before they know that I have embraced Islām, for if they know that they will say about me things which are not correct." So Allāh's Messenger ﷺ sent for them, and they came and entered. Allāh's Messenger ﷺ said to them, "O (the group of) Jews! Woe to you; be afraid of Allāh. By Allah, except Whom none has the right to be worshipped, you people know for certain that I am the Messenger of Allāh and that I have come to you with the Truth, so embrace Islām" The Jews replied, "We do not know this." So they said this to the Prophet ﷺ and he repeated it thrice. Then he said, "What sort of a man is 'Abdullāh bin Salām amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "O Ibn Salām! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allāh except Whom none has the right to be worshipped. You know for certain that he is the Messenger of Allāh and that he has brought a true religion!" They said, "You

فَعَجِلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفُ لَهُمْ فِيها فَجاءَ وهِيَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللهِ ﷺ ثُمَّ رَجَعَ إِلى أَهْلِهِ، فَقَالَ نَبِيُّ اللهِ ﷺ: «أَيُّ بُيُوتِ أَهْلِنا أَقْرَبُ؟» فَقالَ أَبُو أَيُّوب: أَنا يا نَبِيَّ اللهِ، هٰذِهِ دارِي وهٰذا بابِي. قالَ: «فانْطَلِقْ فَهَيِّئْ لَنا مَقِيلاً». قالَ: قُوما عَلى بَرَكَةِ اللهِ تَعالَى، فَلَمَّا جاءَ نَبِيُّ اللهِ ﷺ جاءَ عَبْدُ اللهِ بنُ سَلامٍ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ وأَنَّكَ جِئْتَ بِحَقٍّ وقَدْ عَلِمَتْ يَهُودُ أَنِّي سَيِّدُهُمْ وابنُ سَيِّدِهِم، وأَعْلَمُهُمْ وابنُ أَعْلَمِهِم، فادْعُهُم فاسْأَلْهُمْ عَنِّي قَبْلَ أَن يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ فَإِنَّهُم إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قالُوا فِيَّ ما لَيْسَ فِيَّ، فأَرسَلَ نَبِيُّ اللهِ ﷺ فأَقْبَلُوا فَدَخَلُوا عَلَيْهِ فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «يا مَعْشَرَ اليَهُودِ، ويْلَكُمْ اتَّقُوا اللهَ، فَوَاللهِ الَّذِي لا إِلٰهَ إِلَّا هُوَ، إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللهِ حَقّاً، وأَنِّي جِئْتُكُمْ بِحَقٍّ فأَسْلِمُوا»، قالُوا: ما نَعْلَمُهُ، قالُوا لِلنَّبِيِّ ﷺ، قالَها ثلاثَ مِرارٍ، قالَ: «فأَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللهِ ابنُ سَلامٍ»، قالُوا: ذاكَ سَيِّدُنا وابنُ سَيِّدِنا، وأَعلَمُنا وابنُ أَعْلَمِنا، قالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قالُوا: حاشا لله ما كانَ لِيُسْلِمَ، قال: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قالوا: حاشَا للهِ

tell a lie." On that Allāh's Messenger ﷺ turned them out.

ما كان لِيُسْلِمَ، قالَ أَفرأيتُم إن أَسْلَمَ قَالُوا حَاشَا للهِ مَا كَانَ لِيُسْلِمَ قَالَ: «يا ابنَ سَلام اخْرُجْ عَلَيهِمْ»، فَخَرَجَ فَقالَ: يا مَعْشَرَ اليهُود، اتَّقُوا اللهَ فَوَاللهِ الذِي لا إلٰهَ إلَّا هُوَ إنَّكُمْ لَتَعْلَمُونَ أنَّهُ رَسُولُ اللهِ وأنَّهُ جاءَ بِحقٍّ. فَقالُوا لَهُ: كذَبْتَ، فأَخْرَجَهُمْ رَسُولُ اللهِ ﷺ. [راجع: ٣٣٢٩]

3912. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭab رَضِيَ اللهُ عَنْهُ fixed a grant of 4000 (Dirham) for every early emigrant (i.e., *Muhājir*) and fixed a grant of 3500 (Dirham) only for Ibn 'Umar. Somebody said to 'Umar, "Ibn 'Umar is also one of the early emigrants; why do you give him less than four thousand?" 'Umar replied, "His parents took him with them when they emigrated, so he was not like the one who had emigrated by himself."

٣٩١٢ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبرَني عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ - يَعْني - عَنِ ابنِ عُمَرَ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ فَرَضَ للمُهاجِرِينَ الأَوَّلِينَ أَرْبَعَةَ آلافٍ في أَرْبَعَةٍ، وفَرَضَ لابنِ عُمَرَ ثَلاثَةَ آلافٍ وخَمْسَمائَةٍ. فَقِيلَ لَهُ: هُوَ مِنَ المُهاجِرينَ فَلِمَ نَقَصَهُ مِنْ أَرْبَعَةِ آلافٍ؟ فقالَ: إنَّما هاجَرَ بِهِ أَبَوَاهُ، يَقُولُ: لَيْسَ هُوَ كمَنْ هاجَرَ بِنَفْسِهِ.

3913. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with Allāh's Messenger ﷺ (See *Ḥadīth* No. 3914 below).

٣٩١٣ - حدَّثَنا مُحَمَّدُ بن كَثِيرٍ: أَخْبرَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ أَبي وائِلٍ، عَنْ خَبَّابٍ قالَ: هاجَرْنا مَعَ رَسُولِ اللهِ ﷺ ح. [راجع: ٣٩١٣]

3914. Narrated Khabbāb: We emigrated with Allāh's Messenger ﷺ seeking Allāh's Countenance, so our rewards became due and sure with Allāh. Some of us passed away without eating anything of their rewards in this world. One of these was Muṣ'ab bin

٣٩١٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ الأَعْمَشِ قالَ: سَمِعْتُ شَقِيقَ ابنَ سَلَمَةَ قالَ: حدَّثَنا خَبَّابٌ قالَ: هاجَرْنا مَعَ رَسُولِ اللهِ ﷺ

نَبْتَغِي وجْهَ اللهِ ووَجَبَ أَجْرُنا عَلى اللهِ، فمِنَّا مَنْ مَضَى لَمْ يأكُلْ مِنْ أَجْرِهِ شَيْئاً: مِنْهُمْ مُصْعَبُ بنُ عُمَيرٍ قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئاً نُكَفِّنُهُ فِيهِ إِلَّا نَمِرَةً كُنَّا إذا غَطَّيْنا بِها رَأْسَهُ خَرَجَتْ رِجْلاهُ، فإذَا غَطَّيْنا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فأمَرَنا رَسُولُ اللهِ ﷺ أنْ نُغَطِّيَ رَأْسَهُ بِها ونَجْعَلَ عَلى رِجْلَيْهِ مِنْ إِذْخِرٍ. ومِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ٣٩١٤]

'Umair who was martyred on the day (of the battle) of Uḥud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So, Allāh's Messenger ﷺ ordered us to cover his head with it and put some *Idhkhir* (i.e., a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e., they have received their rewards in this world).

٣٩١٥ - حدَّثنا يَحْيَى بنُ بِشْرٍ: حدَّثَنا رَوْحٌ: حدَّثَنا عَوْفٌ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ قالَ: حدَّثَني أبو بُرْدَةَ بنُ أَبي مُوسَى الأَشْعَرِيِّ قالَ: قالَ لي عَبْدُ اللهِ ابنُ عُمَرَ: هَلْ تَدْرِي ما قالَ أَبي لأَبيكَ؟ قالَ: قُلْتُ: لا، قالَ: فإنَّ أَبي قالَ لأَبيكَ: يا أبا مُوسَى، هَلْ يَسُرُّكَ إِسْلامُنا مَعَ رَسُولِ اللهِ ﷺ وهِجْرَتُنا مَعَهُ وجِهادُنا مَعَهُ وعَمَلُنا كُلُّهُ مَعَهُ بَرَدَ لَنا وأنَّ كُلَّ عَمَلٍ عَمِلْناهُ بَعْدَهُ نَجَوْنا مِنْهُ كَفافاً رَأْساً بِرأْسٍ؟ فَقالَ أَبي: لا واللهِ، قَدْ جاهَدْنا بَعْدَ رَسُولِ اللهِ ﷺ وصَلَّيْنا وصُمْنا وعَمِلْنا خَيراً كَثيراً، وأَسْلَمَ عَلى أَيْدِينا بَشَرٌ كَثيرٌ، وإنَّا لَنرْجُو ذلكَ، فَقالَ أَبي: لَكِنِّي أنا والذي نَفْسُ عُمَرَ بِيَدِهِ لَوَدِدْتُ أنَّ ذٰلكَ بَرَدَ

3915. Narrated Abū Burda bin Abī Mūsa Al-Ash'arī: 'Abdullāh bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abū Mūsa, will it please you that we will be rewarded for our conversion to Islām with Allāh's Messenger ﷺ and our emigration with him, and our *Jihād* with him and all our good deeds which we did with him, and that all the deeds we did after his death will be disregarded whether good or bad?'(1) Your father (i.e., Abū Mūsa) said, 'No, by Allāh, we took part in *Jihād* after Allāh's Messenger ﷺ, offered *Ṣalāt* (prayer) and did plenty of good deeds, and many people have embraced Islām at our hands, and no doubt, we expect rewards from Allāh for these good deeds.' On that my father (i.e., 'Umar) said, 'As for myself, by Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet ﷺ remain rewardable, while whatsoever we did after the death of the Prophet ﷺ be enough to save us from punishment in that the good deeds

(1) (H. 3915) 'Umar رَضِيَ اللهُ عَنْهُ wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.

compensate for the bad ones.'" On that I said (to Ibn 'Umar), "By Allāh, your father was better than my father!"

لَنا؟ وأَنَّ كُلَّ شَيْءٍ عَمِلْناهُ بَعْدُ نَجَوْنا مِنْهُ كَفافاً رَأْساً بِرَأْسٍ، فَقُلْتُ: إنَّ أباكَ واللهِ خَيرٌ منْ أبي.

3916. Narrated Abū 'Uthmān: I heard that Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to become angry if someone mentioned that he had emigrated before his father ('Umar), and he used to say, " 'Umar and I came to Allāh's Messenger ﷺ and found him having his midday rest, so we returned home. Then 'Umar sent me again (to the Prophet ﷺ) and said, 'Go and see whether he is awake.' I went to him and entered his place and gave him the *Bai'a* (pledge). Then I went back to 'Umar and informed him that the Prophet ﷺ was awake. So, we both went, running slowly, and when 'Umar entered his place, he gave him the *Bai'a* and thereafter I too gave him the *Bai'a*."

٣٩١٦ - **حدَّثني** مُحَمَّدُ بنُ صَبَّاحٍ أَوْ بَلَغَني عَنْهُ: حدَّثَنا إسمَاعِيلُ، عَنْ عاصِمٍ، عنْ أَبي عُثمانَ النَّهْدِيِّ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما إذا قِيلَ لَهُ: هاجَرَ قَبْلَ أَبِيهِ يَغْضَبُ، قالَ: وقَدِمْتُ أَنا وعُمَرُ عَلى رَسُولِ اللهِ ﷺ فَوَجَدْناهُ قائِلاً فَرَجَعْنا إلى المَنزِلِ، فأَرْسَلَني عُمَرُ وقالَ: اذْهَبْ فانْظُرْ هَلِ اسْتَيْقَظَ؟ فأَتَيْتُهُ فَدَخَلْتُ عَلَيْهِ فبايَعْتُهُ. ثُمَّ انْطَلَقْتُ إلى عُمَرَ فأَخْبرْتُهُ أَنَّهُ قَدِ اسْتَيْقَظَ، فانْطَلَقْنا إلَيْهِ نُهَرْوِلُ هَرْوَلَةً حتَّى دَخَلَ عَلَيْهِ فَبايَعَهُ ثُمَّ بايَعْتُهُ. [انظر: ٤١٨٦، ٤١٨٧]

3917. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Abū Bakr bought a (camel's) saddle from 'Āzib, and I carried it for him. 'Āzib (i.e., my father) asked Abū Bakr regarding the journey of the emigration of Allāh's Messenger ﷺ, Abū Bakr said, "Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allāh's Messenger ﷺ and then the Prophet ﷺ lay on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same (the shade of the rock as we did). I asked him, 'O boy, to whom do you belong?'

٣٩١٧ - **حدَّثَنا** أَحْمَدُ بنُ عُثمانَ: حدَّثَنا شُرَيْحُ بنُ مَسْلَمَةَ: حدَّثَنا إبْرَاهِيمُ ابنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبي إسحَاقَ قالَ: سَمِعْتُ البَراءَ يُحَدِّثُ قالَ: ابْتاعَ أَبو بَكْرٍ منْ عازِبٍ رَحْلاً فحملتُهُ مَعَهُ قالَ: فَسأَلَهُ عازِبٌ عَنْ مَسيرِ رَسُولِ اللهِ ﷺ قالَ: أُخِذَ عَلَيْنا بالرَّصَدِ فَخرَجْنا لَيْلاً فَأَحْيَيْنا لَيْلَتَنا ويَوْمَنا حتَّى قامَ قائمُ الظَّهِيرَةِ، ثُمَّ رُفِعَتْ لَنا صَخْرَةٌ فأَتَيْناها ولَها شَيءٌ مِنْ ظِلٍّ، قالَ: فَفَرَشْتُ لِرَسُولِ اللهِ ﷺ فَرْوَةً مَعِي ثُمَّ اضطَجَعَ عَلَيها

النَّبِيُّ ﷺ فانْطَلَقْتُ أَنْفُضُ ما حَوْلَهُ فَإِذَا أَنا بِرَاعٍ قَدْ أَقْبَلَ في غُنَيْمَةٍ يُرِيدُ من الصَّخْرَةِ مِثْلَ الذي أَرَدْنا فَسَأَلْتُهُ: لِمَنْ أَنْتَ يا غُلامُ؟ فقالَ: أنا لِفُلانٍ، فَقُلْتُ لَهُ: هَلْ في غَنَمِكَ مِنْ لَبَنٍ؟ قالَ: نَعَمْ، قُلْتُ لَهُ: هَلْ أَنْتَ حالِبٌ؟ قالَ: نَعَمْ، فأَخَذَ شاةً من غَنَمِهِ، فَقُلْتُ لَهُ: انْفُضِ الضَّرْعَ، قالَ: فَحَلَبَ كُثْبَةً مِنْ لَبَنٍ ومَعي إداوةٌ مِنْ ماءٍ عَلَيها خِرْقَةٌ قَدْ رَوَّأْتُها لِرسولِ اللهِ ﷺ، فَصَبَبْتُ عَلى اللَّبَنِ حتَّى بَرَدَ أَسْفلهُ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَقُلْتُ: اشْرَبْ يا رَسولَ اللهِ، فَشَرِبَ رَسُولُ اللهِ ﷺ حتَّى رَضِيتُ، ثُمَّ ارتَحَلْنا والطَّلَبُ في إِثْرِنا. [راجع: ٢٤٣٩]

He replied, 'I belong to so-and-so.' I asked him, 'Is there any milk with your sheep?' He replied in the affirmative. I asked him, 'Will you milk (them for us)?' He replied in the affirmative. Then he got hold of one of his ewe. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the waterskin for Allāh's Messenger ﷺ. So, I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet ﷺ and said, 'Drink, O Allāh's Messenger.' Allāh's Messenger ﷺ drank till I was pleased. Then we departed and the pursuers were following us."

٣٩١٨ - قالَ البَراءُ: فَدَخَلْتُ مَعَ أَبي بَكْرٍ على أَهْلِهِ فإذا عائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ قَدْ أَصابَتها حُمَّى فَرَأَيْتُ أَباها يُقَبِّلُ خَدَّها وقالَ: كَيْفَ أَنْتِ يا بُنَيَّةُ؟.

3918. Al-Barā' added: I then went with Abū Bakr into his home (carrying that saddle) and there I saw his daughter 'Āishah lying in a bed because of heavy fever and I saw her father Abū Bakr kissing her cheek and saying, "How are you, little daughter?"

٣٩١٩ - حدَّثَنا سُليمانُ بنُ عبدِ الرَّحْمٰنِ: حدَّثَنا مُحَمَّدُ بنُ حِمْيَرَ: حدَّثَنا إبْراهِيمُ ابنُ أَبي عَبْلَةَ: أَنَّ عُقْبَةَ بنَ وسَّاجٍ حدَّثَه عَنْ أنَسٍ خادِمِ النَّبِيِّ ﷺ قالَ: قَدِمَ النَّبِيُّ ﷺ ولَيْسَ في أَصْحابِهِ أَشمَطُ غيرَ أَبي بَكْرٍ فَغَلَفَها بالحِنَّاءِ والكَتَمِ. [انظر: ٣٩٢٠]

3919. Narrated Anas, the servant of the Prophet ﷺ: When the Prophet ﷺ arrived (at Al-Madīna), there was not a single Companion of the Prophet ﷺ who had grey and black hair except Abū Bakr, and he (i.e., Abū Bakr) dyed his hair with *Ḥinnā'* and *Katam* (i.e., plants used for dying hair).

٣٩٢٠ - وقالَ دُحَيمٌ: حَدَّثنا

3920. Through another group of narrators, Anas bin Mālik رَضِيَ اللهُ عَنْهُ said,

الوَلِيدُ: حدَّثنا الأوزاعيُّ: حدَّثني أَبُو عُبَيْدٍ عنْ عُقْبَةَ بنِ وسَّاجٍ: حدَّثني أَنَسُ ابنُ مالكٍ رَضِيَ اللهُ عَنْهُ قال: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ فَكانَ أَسَنَّ أَصحابِهِ أَبُو بَكْرٍ فَغَلَفَها بالحِنَّاءِ والكَتمِ حتَّى قَنَأَ لَوْنُها. [راجع: ٣٩١٩]

"When the Prophet ﷺ arrived at Al-Madīna, the eldest amongst his Companions was Abū Bakr. He dyed his hair with *Ḥinnā'* and *Katam* till it became of dark red colour.

٣٩٢١ - حدَّثَنا أَصْبَغُ: حدَّثنا ابنُ وَهْبٍ، عَن يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عنْ عائِشَةَ: أَنَّ أبا بكْرٍ رَضِيَ اللهُ عَنْهُ تَزَوَّجَ امْرَأَةً منْ كَلْبٍ يُقالُ لَهَا: أُمُّ بكْرٍ، فَلَمَّا هاجَرَ أَبُو بكْرٍ طَلَّقَها فَتَزَوَّجَها ابنُ عَمِّها هذَا الشَّاعِرُ الذي قالَ هذِهِ القَصِيدَةَ رَثى كُفَّارَ قُرَيْشٍ:

وماذَا بالقَلِيبِ قَلِيبِ بَدْرٍ
مِنَ الشِّيزَى تُزَيَّنُ بالسَّنامِ
وماذَا بالقَلِيبِ قَلِيبِ بَدْرٍ
مِنَ القَيْناتِ والشَّرْبِ الكِرَامِ
تُحَيِّينا السَّلامَةَ أُمُّ بَكْرٍ
فَهَلْ لي بَعْدَ قَوْمِي منْ سَلامِ
يُحَدِّثُنا الرَّسُولُ بأَنْ سَنَحْيا
وكَيْفَ حَياةُ أَصْدَاءٍ وهامِ؟

3921. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: Abū Bakr رَضِيَ اللهُ عَنْهُ married a woman from the tribe of Banī Kalb, she was called Umm Bakr. When Abū Bakr emigrated to Al-Madīna, he divorced her and she was married by her cousin, the poet, who said the following poem lamenting the infidels of Qurai<u>sh</u>:

'What is there kept in the well, the well of Badr,
(The owners of) the trays of roasted camel humps?
What is there kept in the well, the well of Badr,
(The owners of) lady singers and friends of the honourable companions; who used to drink (wine) together?
Umm Bakr greets us with the greeting of peace,
But can I find peace after my people have gone?
The Messenger tells us that we shall live again,
But what sort of life will owls and skulls live?'(1)

٣٩٢٢ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُ

3922. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: I was with the Prophet ﷺ in the cave. When I raised my head, I saw the feet of the people. I said, "O Allāh's Messenger! If some of them

(1) (H. 3921) The Arabs of the Pre-Islāmic Period of Ignorance believed that when a person died, his soul would leave his skull, taking the shape of an owl.

should look down, they will see us." The Prophet ﷺ said, "O Abū Bakr, be quiet! (For we are) two (i.e., the Prophet ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ and) Allāh is the Third One of them."

قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الغَارِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَقْدَامِ القَوْمِ فَقُلْتُ: يَا نَبِيَّ اللهِ، لَوْ أَنَّ بَعْضَهُمْ طَأْطَأَ بَصَرَهُ رَآنَا، قَالَ: «اسْكُتْ يَا أَبَا بَكْرٍ، اثْنَانِ اللهُ ثَالِثُهُمَا». [راجع: ٣٦٥٣]

3923. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Once, a bedouin came to the Prophet ﷺ and asked him about the emigration. The Prophet ﷺ said, "Mercy of Allāh be on you! The matter of emigration is very difficult. Have you got some camels?" He replied in the affirmative. Then the Prophet ﷺ said, "Do you give their *Zakāt*?" He replied in the affirmative. The Prophet ﷺ said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet ﷺ said, "Go on doing like this from beyond the seas, and there is no doubt that Allāh will not decrease (waste the reward of) any of your good deeds."

[See Vol.2. *Ḥadīth* No.1452].

٣٩٢٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الهِجْرَةِ فَقَالَ: «وَيْحَكَ، إِنَّ الهِجْرَةَ شَأْنُهَا شَدِيدٌ. فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَتُعْطِي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ: «فَهَلْ تَمْنَحُ مِنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَتَحْلُبُهَا يَوْمَ وُرُودِهَا؟» قَالَ: نَعَمْ، قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ البِحَارِ فَإِنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

(46) CHAPTER. The arrival of the Prophet ﷺ and his Companions at Al-Madīna.

(٤٦) بَابُ مَقْدَمِ النَّبِيِّ ﷺ وَأَصْحَابِهِ المَدِينَةَ

3924. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Maktūm. Then came to us 'Ammār bin [illegible] nd Bilāl رَضِيَ اللهُ عَنْهُمْ.

٣٩٢٤ - حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ: سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلَالٌ رَضِيَ اللهُ عَنْهُمْ.

3925. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Maktūm who were teaching the Qur'ān to the people. Then there came Bilāl, Sa'd and 'Ammār bin Yāsir. After that 'Umar bin Al-Khaṭṭab came along with twenty other Companions of the Prophet ﷺ. Later on, the Prophet ﷺ himself came (to Al-Madīna) and I had never seen the people of Al-Madīna so joyful as they were on the arrival of Allāh's Messenger ﷺ, for even the slave-girls were saying, "Allāh's Messenger ﷺ has arrived!" And before his arrival I had read the *Sūrah* starting with :-

"Glorify the Name of your Lord, the Most High." (V.87:1) together with other *Sūrah* from *Al-Mufaṣṣal* family [i.e., the *Sūrah* starting from *Sūrah Qaf* (No. 50) till the end of the Qur'ān, *Sūrah* No. 114].

٣٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنا مُصْعَبُ بْنُ عُمَيْرٍ وابْنُ أُمِّ مَكْتُومٍ، وكَانُوا يُقْرِؤنَ النَّاسَ، فَقَدِمَ بِلالٌ وسَعْدٌ وعَمَّارُ ابْنُ ياسِرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الخَطَّابِ في عِشْرِينَ مِنْ أَصحابِ النَّبِيِّ ﷺ، ثُمَّ قَدِمَ النَّبِيُّ ﷺ فَما رَأَيْتُ أَهْلَ المَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ اللهِ ﷺ حَتَّى جَعَلَ الإماءُ يَقُلْنَ: قَدِمَ رَسُولُ اللهِ ﷺ، فَما قَدِمَ حَتَّى قَرَأْتُ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ في سُوَرٍ مِنَ المُفَصَّلِ.

3926. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When Allāh's Messenger ﷺ came to Al-Madīna, Abū Bakr and Bilāl got fever, and I went to both of them and said, "O my father, how do you feel? O Bilāl, how do you feel?" Whenever Abū Bakr's fever got worse, he would say, "Everybody is staying alive among his people yet death is nearer to him than his shoe-laces." And whenever fever deserted Bilāl, he would say aloud, "Would that I could stay overnight in a valley, wherein I would be surrounded by *Idhkhir* and *Jalīl* (i.e., two kinds of good smelling grass), would that I could drink one day the water of *Mijannah*, and would that Shāmah and Ṭafil (two mountains at Makkah) would appear to me?" Then I went to Allāh's Messenger ﷺ and told him of that. He said, "O Allāh, make us love Al-Madīna as much as or more than we used to love Makkah, O Allāh, make

٣٩٢٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ وُعِكَ أَبُو بَكْرٍ وبِلالٌ، قالَتْ: فَدَخَلْتُ عَلَيهِما فَقُلْتُ: يا أَبَتِ كَيْفَ تَجِدُكَ؟ ويا بِلالُ كَيْفَ تَجِدُكَ؟ قالَتْ: فَكانَ أَبُو بَكْرٍ إِذاَ أَخَذَتْهُ الحُمَّى يَقُولُ:

كُلُّ امْرِئٍ مُصبَّحٌ في أَهلِه
والمَوْتُ أَدْنى مِنْ شِرَاكِ نَعْلِهِ

وكانَ بِلالٌ إِذَا أَقْلَعَ عَنْهُ الحُمَّى يَرْفَعُ عَقِيرَتَهُ ويَقُولُ:

أَلَا لَيتَ شِعْرِي هَلْ أَبِيتَنَّ لَيلَةً
بِوَادٍ وحَوْلِي إِذْخِرٌ وجَلِيلُ؟
وهَلْ أَرِدَنْ يَوْماً مِياهَ مَجَنَّةٍ؟
وهَلْ يَبْدُوَنْ لِي شامَةٌ وطَفِيلُ؟

قالتْ عائِشَةُ: فَجِئْتُ رَسُولَ اللهِ ﷺ فأَخْبَرْتُهُ فقالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنا المَدِينَةَ كَحُبِّنا مَكَّةَ أَوْ أَشَدَّ، وصَحِّحْها وبارِكْ لَنا في صَاعِها ومُدِّها، وانْقُلْ حُمَّاها فاجْعَلْها بالجُحفَةِ». [راجع: ١٨٨٩]

it healthy and bless its *Sā*ʻ and *Mudd* (i.e., measures), and take away its fever to Al-Juḥfa."[1]

٣٩٢٧ - حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حدَّثَنِي عُرْوَةُ بنُ الزُّبَيْرِ أَنَّ عُبَيْدَ اللهِ بنَ عَدِيٍّ أَخْبَرَهُ: دَخَلْتُ عَلَى عُثْمانَ ح. وقالَ بِشْرُ ابنُ شُعَيْبٍ: حدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ: حدَّثَنِي عُرْوَةُ بنُ الزُّبَيْرِ: أَنَّ عُبَيْدَ اللهِ بنَ عَدِيٍّ ابنِ خِيَارٍ أَخْبَرَهُ قالَ: دَخَلْتُ عَلَى عُثْمانَ فَتَشَهَّدَ ثُمَّ قالَ: أَمَّا بَعْدُ، فإِنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بالحَقِّ وكُنْتُ مِمَّنِ اسْتَجابَ للهِ ولِرَسُولِهِ وآمَنَ بِما بُعِثَ بِهِ مُحَمَّدٌ ﷺ، ثُمَّ هاجَرْتُ هِجْرَتَينِ، ونِلْتُ صِهْرَ رَسُولِ اللهِ ﷺ، وبَايَعتُهُ. فَوَاللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ حتَّى تَوفَّاهُ اللهُ تَعالَى.

تابَعَهُ إسحاقُ الكَلْبِيُّ: حدَّثَنِي الزُّهْرِيُّ مِثْلَهُ. [راجع: ٣٦٩٦]

3927. Narrated ʻUbaidullāh bin ʻAdī bin Khiyār: I went to ʻUthmān. After reciting *Tashahhud*, he said, "Then after, no doubt, Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who responded to the Call of Allāh and His Prophet ﷺ, and believed in the message of Muḥammad ﷺ. Then I took part in the two emigrations. I became the son-in-law of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh, I never disobeyed him, nor did I deceive him till Allāh took him unto Him."

(1) (H. 3926) Al-Juḥfa was a village near to Rabagh between Jeddah and Al-Madīna.

3928. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: During the last *Ḥajj* led by 'Umar, 'Abdur-Raḥmān bin 'Aūf returned to his family at Mina and met me there. 'Abdur-Raḥmān said (to 'Umar), "O chief of the believers! The season of *Ḥajj* is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Al-Madīna, for it is the place of *Al-Hijrāh* (emigration) and of *As-Sunna* (i.e., the Prophet's legal way), and there you will be able to refer the matter[1] to the religious scholars and the nobles and the people of wise opinions." 'Umar said, "I will speak of it in Al-Madīna on my very first Khuṭba (religious talk) I will deliver there."

٣٩٢٨ - حَدَّثَنَا يَحْيَى بنُ سُلَيمانَ: حدَّثني ابنُ وهْبٍ: حدَّثنا مالكٌ ح، وأَخْبرَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أنَّ ابنَ عَبَّاسٍ أَخْبرَهُ أنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ رَجَعَ إلى أَهْلِهِ وهُوَ بِمِنًى في آخرِ حَجَّةٍ حَجَّها عُمَرُ فَوَجَدَني فقالَ عَبْدُ الرَّحْمٰنِ: فَقُلْتُ: يا أَمِيرَ المُؤْمِنينَ، إنَّ المَوْسِمَ يَجْمَعُ رِعاعَ النَّاسِ وإنِّي أرَى أنْ تُمْهِلَ حتَّى تَقْدَمَ المَدِينَةَ فإنَّها دارُ الهِجْرَةِ والسُّنَّةِ، وتَخْلُصَ لأهْلِ الفِقْهِ وأشْرَافِ النَّاسِ وذَوِي رَأْيِهِمْ. قالَ عُمَرُ: لأقُومَنَّ في أوَّلِ مَقامٍ أَقُومُهُ بالمَدِينَةِ. [راجع: ٢٤٦٢]

3929. Narrated Khārijah bin Zaid bin Thābit: Umm Al-'Alā', an *Anṣārī* woman who gave the *Bai'a* (pledge) to the Prophet ﷺ informed me (saying): The *Anṣār* drew lots concerning the dwelling of the emigrants. We got in our share 'Uthmān bin Maẓ'ūn. 'Uthmān fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet ﷺ came to us and I (addressing the dead body) said, "O Abū As-Sā'ib, may Allāh's Mercy be on you! I bear witness that Allāh has honoured you." On that the Prophet said, "How do you know

٣٩٢٩ - حَدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا إبْرَاهِيمُ الأنصاريُّ بنُ سَعْدٍ: أَخْبرَنا ابنُ شِهابٍ، عَنْ خارِجَةَ ابنِ زَيْدِ بنِ ثابِتٍ: أنَّ أُمَّ العَلاءِ امْرَأَةً منْ نِسائهِمْ بايَعَتِ النَّبِيَّ ﷺ أخْبرَتْهُ: أنَّ عُثمانَ بنَ مَظْعُونٍ طارَ لَهُمْ في السُّكنى حِينَ قَرَعَتِ الأنْصَارُ عَلى سُكنى المُهاجِرينَ، قالَتْ أُمُّ العَلاءِ: فاشْتَكى عُثمانُ

(1) (H. 3928) 'Abdur-Raḥmān bin 'Aūf said to 'Umar, "So-and-so says, 'If 'Umar died (now) I would give the *Bai'a* (pledge) to so-and-so, as the pledge which was given to Abū Bakr was nothing but an unexpected event which happened to be fulfilled.'" 'Umar then became angry and said, "This evening I will deliver a *Khuṭba* (religious talk) before the people to warn them of such people who desire to usurp the right of their managing their own affairs." 'Abdur-Raḥmān then had to quieten 'Umar as is mentioned in the present *Ḥadīth*.

عِنْدَنا فمَرَّضْتُهُ حتَّى تُوُفِّيَ وجَعَلْناهُ في أثْوابِهِ، فَدَخَلَ عَلَيْنا النَّبيُّ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أبا السَّائِبِ، شَهادَتي عَلَيْكَ لَقَدْ أكْرَمَكَ اللهُ. فَقالَ النَّبيُّ ﷺ: «وما يُدْرِيكِ أنَّ اللهَ أكْرَمَهُ؟» قالَتْ: قُلْتُ: لا أدْرِي، بِأبي أنْتَ وأُمِّي يا رَسُولَ اللهِ فمَنْ؟ قالَ: «أمَّا هُوَ فَقَدْ جاءَهُ واللهِ اليَقِينُ، واللهِ إنِّي لأرْجُو لَهُ الخَيرَ وما أدْرِي واللهِ وأنا رَسُولُ اللهِ ما يُفْعَلُ بي». قالَتْ: فَوَاللهِ لا أُزَكِّي بَعْدَهُ أحَداً، قالَتْ: فأحْزَنَني ذٰلكَ فَنِمْتُ فَأُرِيتُ لِعُثمانَ بنِ مَظْعُونٍ عَيْناً تَجْري فَجِئتُ رَسُولَ اللهِ ﷺ فأخْبَرْتُهُ فَقالَ: «ذٰلِكِ عَمَلُهُ». [راجع: ١٢٤٣]

that Allāh has honoured him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allāh's Messenger! But who else is worthy of it (if not 'Uthmān)?" He said, "As to him, by Allāh, death has overtaken him, and I hope the best for him. By Allāh, though I am the Messenger of Allāh, yet I do not know what Allāh will do to me."(1) By Allāh, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for 'Uthmān bin Maz'ūn. I went to Allāh's Messenger ﷺ and told him of the dream. He remarked, "That symbolises his (good) deeds."

٣٩٣٠ - حدَّثَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ: كانَ يَوْمُ بُعاثٍ يَوْماً قَدَّمَهُ اللهُ عَزَّ وجَلَّ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ وقَدِ افْتَرَقَ مَلَؤُهُمْ وقُتِلَتْ سَرَاتُهُمْ في دُخُولِهم في الإسْلامِ. [راجع: ٣٧٧٧]

3930. Narrated 'Āishah رَضِيَ اللهُ عَنها: The day of *Bu'āth* was a day (i.e., the battle between the two tribes of *Anṣār*) brought about by Allāh عَزَّ وجَلَّ just before the mission of His Messenger ﷺ so that when Allāh's Messenger ﷺ came to Al-Madīna, they (the *Anṣār* tribes) had divided and their nobles had been killed; and all that facilitated their conversion to Islām.

٣٩٣١ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ هِشامٍ، عَنْ أبِيه، عَنْ عائِشَةَ: أنَّ

3931. Narrated 'Āishah رَضِيَ اللهُ عَنها, that once Abū Bakr came to her on the day of *'Īd-al-Fiṭr* or *'Īd-al-Aḍḥā* while the Prophet ﷺ was with her, and there were two girl-

(1) (H. 3929) No doubt, the Prophet ﷺ knew that he will go to Paradise, but he liked that the knowledge of Unseen should be referred to Allāh, as to Him belongs the knowledge of Unseen.

أبا بَكْرٍ دَخَلَ عَلَيها والنَّبِيُّ ﷺ عِنْدَها يَوْمَ فِطْرٍ أَوْ أَضْحَى وعِنْدَها قَيْنَتانِ تُغَنِّيانِ بِما تَعازَفَتِ الأَنْصارُ يَوْمَ بُعاثٍ، فَقالَ أَبو بَكْرٍ: مِزْمارُ الشَّيْطانِ، مَرَّتَيْنِ، فَقالَ النَّبِيُّ ﷺ: «دَعْهُما يا أَبا بَكْرٍ، إنَّ لِكُلِّ قَوْمٍ عِيداً وإنَّ عِيدَنا هذَا اليَوْمُ». [راجع: ٤٥٤، ٩٤٩]

singers with her, singing songs of the *Anṣār* about the day of *Bu'āth*. Abū Bakr said twice, "Musical instruments of Satan!" But the Prophet ﷺ said, "Leave them Abū Bakr, for every nation has an *'Eīd* (i.e., festival) and this day is our *'Eīd*"

٣٩٣٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ ح. وحدَّثَنا إسحاقُ بنُ مَنْصُورٍ، أَنْبَأَنَا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أَبِي يُحَدِّثُ فَقَالَ: حدَّثَنا أَبُو التَّيَّاحِ يَزِيدُ بنُ حُمَيْدٍ الضُّبَعِيُّ قالَ: حدَّثَنِي أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ نَزَلَ في عُلوِّ المَدِينَةِ في حَيٍّ يُقالُ لهُمْ: بَنُو عَمْرِو بنِ عَوْفٍ، قالَ: فَأَقامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أَرْسَلَ إلى مَلأِ بَنِي النَّجَّارِ قالَ: فَجاؤُوا مُتَقَلِّدِي سُيُوفِهِمْ قالَ: وكَأَنِّي أَنْظُرُ إلى رَسُولِ اللهِ ﷺ على رَاحِلَتِهِ وأَبُو بَكْرٍ رِدْفَهُ ومَلأُ بَنِي النَّجَّارِ حَوْلَهُ حتَّى أَلقَى بِفِناءِ أَبِي أَيُّوبَ، قالَ: فكانَ يُصلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاةُ، ويُصلِّي في مَرابِضِ الغَنَمِ، قالَ: ثُمَّ إنَّهُ أَمَرَ بِبِناءِ المَسْجِدِ فأَرْسَلَ إلى مَلأِ بَنِي النَّجَّارِ فَجاؤُوا فَقالَ: «يا بَنِي النَّجَّارِ،

3932. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ arrived at Al-Madīna, he alighted at the upper part of Al-Madīna among the tribe called Banū 'Amr bin 'Aūf, and he stayed with them for fourteen nights. Then he sent for the chiefs of Banū An-Najjār, and they came, carrying their swords. As if I am just now looking at Allāh's Messenger ﷺ on his she-camel with Abū Bakr riding behind him (on the same camel) and the chiefs of Banū An-Najjār around him till he dismounted in the courtyard of Abū Ayyūb's home. The Prophet ﷺ used to offer the *Ṣalāt* (prayer) wherever the *Ṣalāt* was due, and he would offer *Ṣalāt* even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banū An-Najjār, and when they came, he said, "O Banū An-Najjār! Suggest to me the price of this garden of yours." They replied "No! By Allāh, we do not demand its price except from Allāh." In that garden there were the (following) things that I will tell you: Graves of *Mushrikūn*(1), unlevelled land with holes and pits etc., and date-palm trees. Allāh's Messenger ﷺ ordered that the graves of the *Mushrikūn* be dug up and, the unlevelled land be levelled

(1) (H. 3932) See the footnote of *Ḥadīth* No.3678.

and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the *Qiblah*. Stone pillars were built at the sides of its gate. The Companions of the Prophet ﷺ were carrying the stones and reciting some lyrics, and Allāh's Messenger ﷺ was with them and they were saying,

"O Allāh! There is no good except the good of the Hereafter.

So bestow victory on the *Ansār* and the emigrants."

ثامِنُوني بِحَائِطِكُمْ هذَا» فَقالُوا: لا واللهِ، لا نَطْلُبُ ثَمَنَهُ إِلَّا إِلى اللهِ تَعالَى، قالَ: فَكانَ فِيهِ ما أَقُولُ لَكُمْ، كانَتْ فِيهِ قُبُورُ المُشْرِكِينَ، وكانَتْ فِيهِ خِرَبٌ، وكانَ فِيهِ نَخْلٌ. فأَمَرَ رَسُولُ اللهِ ﷺ بقُبُورِ المُشْرِكِينَ فنُبِشَتْ، وبالخِرَبِ فَسُوِّيَتْ، وبالنَّخْلِ فَقُطِعَ، قالَ: فَصَفُّوا النَّخْلَ قِبْلَةَ المَسْجِدِ، قالَ: وجَعَلُوا عِضادَتَيْهِ حِجارَةً، قالَ: جَعَلُوا يَنْقُلُونَ ذَاكَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ ورَسُولُ اللهِ ﷺ مَعَهُمْ، يَقُولُونَ:

«اللَّهُمَّ إِنَّه لا خَيرَ إِلَّا خَيرُ الآخِرَهْ

فانْصُرِ الأَنْصَارَ والمُهاجِرَهْ»

[راجع: ٢٣٤]

(47) CHAPTER. The stay of the emigrants in Makkah after performing all the ceremonies of *Hajj*.

(٤٧) بابُ إِقامَةِ المُهاجِرِ بِمَكَّةَ بَعْدَ قَضاءِ نُسُكِهِ

3933. Narrated 'Abdur-Rahmān bin Humaid Az-Zuhrī: I heard 'Umar bin 'Abdul-Azīz asking As-Sā'ib, the nephew of An-Namir, "What have you heard about residing in Makkah?" The other said, "I heard Al-'Alā' bin Al-Hadramī saying, 'Allāh's Messenger ﷺ said: An emigrant is allowed to stay in Makkah for three days after departing from Minā (i.e., after performing all the ceremonies of *Hajj*)' ".

٣٩٣٣ - حدَّثني إِبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثَنا حاتِمٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ حُمَيْدٍ الزُّهْرِيِّ قالَ: سَمِعْتُ عُمَرَ بنَ عَبْدِ العَزِيزِ يَسْأَلُ السَّائِبَ ابنَ أُخْتِ النَّمِرِ: ما سَمِعْتَ في سُكْنَى مكَّةَ؟ قالَ: سَمِعْتُ العَلاءَ بنَ الحَضْرَمِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ثلاثٌ للمُهاجِرِ بَعْدَ الصَّدَرِ».

(48) CHAPTER. *At-Tārīkh* (Date – definition of time). When did the Muslim calendar start?

(٤٨) بابُ التَّارِيخِ، مِنْ أَيْنَ أَرَّخُوا التَّارِيخَ؟

3934. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet's Companions neither took as a

٣٩٣٤ - حدَّثَنا عَبْدُ اللهِ بنُ

starting date for the Muslim calendar, the day the Prophet ﷺ had been sent as a Messenger nor the day of his death, but (they took as the starting date for the Muslim calendar), the day of his arrival at Al-Madīna.

مَسْلَمَةَ: حدَّثَنا عَبْدُ العَزيزِ، عَنْ أَبيهِ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ: ما عَدُّوا مِنْ مَبْعَثِ النَّبيِّ ﷺ ولا مِنْ وفاتِهِ، مَا عَدُّوا إلَّا مِنْ مَقْدَمِهِ المَدِينَةَ.

3935. Narrated 'Āishah رَضِيَ الله عَنها: Originally, two *Rak'a* were prescribed in every *Ṣalāt* (prayer). When the Prophet ﷺ emigrated (to Al-Madīna) four *Rak'a* were enjoined, while the *Ṣalāt* (prayer) during a journey remained unchanged (i.e., two *Rak'a*).

٣٩٣٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزيدُ ابنُ زُرَيْعٍ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: فُرِضَتِ الصَّلاةُ رَكْعَتَينِ، ثُمَّ هاجَرَ النَّبيُّ ﷺ فَفُرِضَتْ أَرْبعاً، وتُرِكَتْ صَلاةُ السَّفَرِ عَلى الأُولى. تابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. [راجع: ٣٥٠]

(49) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Complete the emigration of my Companions," and his lamentation for those (emigrants) who died in Makkah."

(٤٩) بابُ قَوْلِ النَّبيِّ ﷺ: «اللَّهُمَّ أَمْضِ لأَصْحابي هِجْرَتَهُمْ» ومَرْثِيَتِهِ لِمَنْ ماتَ بِمَكَّةَ

3936. Narrated Sa'd bin Mālik رَضِيَ الله عَنهُ: In the year of *Ḥajjat-ul-Wadā'*, the Prophet ﷺ visited me when I fell ill and was about to die because of that illness. I said, "O Allāh's Messenger! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Shall I then give half of it in charity?" He said, "O Sa'd! Give one-third (in charity) and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allāh will reward you for whatever you spend with the intention of gaining Allāh's Pleasure, even if it were a mouthful of food you put into your wife's mouth." I said, "O Allāh's Messenger! Am I

٣٩٣٦ - حدَّثَنا يَحْيى بنُ قَزَعَةَ: حدَّثَنا إبْراهِيمُ، عَنِ الزُّهْرِيِّ، عَنْ عامِرِ بنِ سَعْدِ ابنِ مالكٍ، عَنْ أَبيهِ قالَ: عادَني النَّبيُّ ﷺ عامَ حَجَّةِ الوَدَاعِ مِنْ مَرَضٍ أَشْفَيْتُ مِنْهُ عَلَى الموتِ فَقُلْتُ: يا رَسُولَ اللهِ، بَلَغَ بي مِنَ الوَجَعِ ما تَرَى وأَنا ذُو مالٍ ولا يَرِثُني إلَّا ابْنَةٌ لي واحِدَةٌ، أفأتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لا»، قالَ: فأَتَصَدَّقُ بِشَطْرِهِ؟ قالَ: «لَا» قالَ «الثُّلُثُ والثُّلُثُ كَثيرٌ، إنَّكَ أَنْ تَذَرْ وَرَثَتَكَ أَغنِياءَ خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً

يَتَكَفَّفُونَ النَّاسَ». قالَ أَحْمَدُ بنُ يُونُسَ، عَنْ إِبْرَاهِيمَ: «أَنْ تَذَرَ وَرَثَتَكَ ولَسْتَ بِنافِقٍ نَفَقَةً تَبْتَغِي بها وجهَ اللهِ إلَّا آجَرَكَ اللهُ بها حتَّى اللُّقْمَةَ تَجْعَلُها في فِي امْرَأَتِكَ»، قُلْتُ: يا رَسُولَ اللهِ، أُخَلَّفُ بَعْدَ أَصْحابي؟ قالَ: إنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وجْهَ اللهِ إلَّا ازْدَدْتَ بِهِ دَرَجَةً ورِفْعَةً وَلَعَلَّكَ تُخَلَّفُ حتَّى يَنْتَفِعَ بك أقوامٌ، ويُضرَّ بِكَ آخرونَ، اللَّهُمَّ أمضِ لأَصْحابي هِجْرَتَهُمْ ولا تَرُدَّهُم عَلى أَعْقابِهِمْ، لٰكِنِ البائِسُ سَعْدُ بنُ خَوْلَةَ «يَرْثي لَهُ رَسُولُ اللهِ ﷺ أَنْ تُوُفِّيَ بِمَكَّةَ.

وقالَ أَحْمَدُ بنُ يُونُسَ ومُوسَى، عَنْ إِبْرَاهِيمَ: «أَنْ تَذَرَ ورَثَتَكَ».

to be left behind (in Makkah) after my Companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allāh's Pleasure. I hope that you will live long so that some people will be benefited by you while others will be harmed. O Allāh! Please fulfil the emigration of my Companions and do not make them turn back on their heels.[1] But (we feel sorry for) the unlucky Sa'd bin Khaulah." Allāh's Messenger ﷺ lamented his death in Makkah.

(٥٠) بابٌ كَيْفَ آخَى النَّبِيُّ ﷺ بَيْنَ أَصْحابِهِ؟

(50) CHAPTER. How the Prophet ﷺ established the bond of brotherhood between his Companions.

وقالَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ: آخَى النَّبِيُّ ﷺ بَيْني وبَيْنَ سَعْدِ بنِ الرَّبِيعِ لَمَّا قَدِمْنا المَدِينَةَ، وقالَ أَبُو جُحَيْفَةَ: آخَى النَّبِيُّ ﷺ بَينَ سَلْمانَ وأَبي الدَّرْدَاءِ.

'Abdur-Raḥmān bin 'Aūf said, "The Prophet ﷺ established the bond of brotherhood between me and Sa'd bin Ar-Rabī' on our arrival at Al-Madīna." Abū Juḥaifa said, "The Prophet ﷺ established the bond of brotherhood between Salmān and Abū Ad-Dardā'."

٣٩٣٧ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ فآخَى النَّبِيُّ

3937. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdur-Raḥmān bin 'Aūf came to Al-Madīna and the Prophet ﷺ established the bond of brotherhood between him and Sa'd bin Ar-Rabī' Al-Anṣārī, Sa'd suggested that 'Abdur-

(1) (H. 3936) So, Sa'd bin Mālik (i.e., Abī Waqqāṣ) did not die at Makkah (who is mentioned in this *Ḥadīth*) but another man Sa'd bin Khaulah died in Makkah.

Raḥmān should accept half of his property and family. 'Abdur-Raḥmān said, "May Allāh bless you in your family and property; guide me to the market." So 'Abdur-Raḥmān (while doing trade in the market) made profit of some dry yoghurt and butter. After a few days the Prophet ﷺ saw him wearing clothes stained with yellow perfume. The Prophet ﷺ asked, "What is this, O 'Abdur-Raḥmān?" He said, "O Allāh's Messenger! I have married an *Anṣārī* woman." The Prophet ﷺ asked, "What have you given her as *Mahr*?" He (i.e., 'Abdur-Raḥmān) said, "A piece of gold, about the weight of a date-stone." Then the Prophet ﷺ said, "Give a *Walīma* party (banquet) even with one sheep."

ﷺ بَيْنَه وبينَ سَعْدِ بن الرَّبيع الأَنْصاريِّ فَعَرَضَ عَلَيْهِ أَنْ يُناصِفَهُ أَهْلَهُ ومالَهُ. فَقالَ عَبْدُ الرَّحْمٰنِ: بارَكَ الله لكَ في أَهْلِكَ ومالكَ، دُلَّني على السُّوق، فَرَبحَ شَيْئاً من أَقِطٍ وسَمْنٍ، فرآه النَّبيُّ ﷺ بَعْدَ أيّامٍ وعَلَيْهِ وضَرٌ مِنْ صُفْرَةٍ فقالَ النَّبيُّ ﷺ: «مَهْيَمْ يا عَبْدَ الرَّحْمٰنِ؟»، قالَ: يا رَسُولَ اللهِ تَزَوَّجْتُ امْرَأَةً منَ الأَنْصار، قالَ: «فمَا سُقْتَ فِيها؟» فَقالَ: وزْنَ نَواةٍ منْ ذَهَبٍ، فَقالَ النَّبيُّ ﷺ: «أَوْلِمْ ولَوْ بِشاةٍ». [راجع: ٢٠٤٩]

(51) CHAPTER.

(٥١) بابٌ

3938. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the news of the arrival of the Prophet ﷺ at Al-Madīna reached 'Abdullāh bin Salām, he went to the Prophet ﷺ to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet ﷺ replied, "Jibrīl (Gabriel) has just now informed me of that." Ibn Salām said, "He (Jibrīl) is the enemy of the Jews from amongst the angels." The Prophet ﷺ said, "As for the first sign of the Hour, it will be a fire that will collect or gather the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's

٣٩٣٨ - حدَّثَني حامِدُ ابنُ عُمَرَ، عنْ بِشْرِ بْنِ المفضّل: حدَّثَنا حُمَيْدٌ: عَنْ أَنَسٍ: أَنَّ عَبْدَ اللهِ بنَ سَلامٍ بَلَغَهُ مَقْدَمُ النَّبيِّ ﷺ المَدِينَةَ فأتاه يَسْأَلُهُ عَنْ أَشْياءَ، فَقالَ: إنِّي سائِلُكَ عَنْ ثَلاثٍ لا يَعْلَمُهُنَّ إلَّا نَبيٌّ، ما أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وما أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ؟ وما بال الوَلَدِ يَنزِعُ إلى أَبِيهِ أَوْ إلى أُمِّهِ؟ قالَ: «أَخْبَرَني بِهِ جِبْرِيلُ آنِفاً»، قالَ ابنُ سَلامٍ: ذاكَ عَدُوُّ اليهود منَ المَلائِكَةِ، قالَ: «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنارٌ تَحْشُرُهُمْ مِنَ المَشْرِق إلى المغرب، وأَمَّا أَوَّلُ طَعامٍ يَأْكُلُهُ أَهْلُ الجَنَّة فَزِيادَةُ كَبِدِ الحوتِ، وأَمَّا الوَلَدُ فإذَا سَبَقَ ماءُ

discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullāh bin Salām said, "I testify that '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', and that you are the Messenger of Allāh," and added, "O Allāh's Messenger! Jews invent such lies as make one astonish, so please ask them about me before they know about my conversion to Islām." The Jews came, and the Prophet ﷺ said, "What kind of man is 'Abdullāh bin Salām among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullāh bin Salām should embrace Islām?" They said, "May Allāh protect him from that." The Prophet ﷺ repeated his question and they gave the same answer. Then 'Abdullāh (bin Salam) came out to them and said, "I testify that *Lā ilāha illallāh*, and that Muḥammad (ﷺ) is the Messenger of Allāh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e., 'Abdullāh bin Salām) said, "It is this that I was afraid of, O Allāh's Messenger ﷺ."

الرَّجُلِ ماءَ المَرْأةِ نَزَعَ الوَلَدَ، وإذَا سَبَقَ ماءُ المَرْأةِ ماءَ الرَّجُلِ نَزَعَتِ الوَلَدَ»، قالَ: أَشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ وأنَّكَ رَسُولُ اللهِ، قالَ: يا رَسُولَ اللهِ إنَّ اليهُودَ قَوْمٌ بُهُتٌ، فاسألْهُمْ عَنِّي قَبْلَ أنْ يَعْلَمُوا بإسْلامي، فَجاءَتِ اليهُودُ فقالَ النَّبيُّ ﷺ: «أيُّ رَجُلٍ عَبْدُ اللهِ بن سَلام فِيكُمْ؟» قالُوا: خَيرُنا وابنُ خَيرِنا، وأَفْضَلُنا وابن أفْضَلِنا. فَقالَ النَّبيُّ ﷺ: «أرَأيْتُمْ إنْ أسْلَمَ عَبْدُ اللهِ بنُ سَلامٍ؟» قالُوا: أعاذَهُ اللهُ مِنْ ذٰلكَ، فأعاد عَلَيهِمْ فَقالُوا مِثْلَ ذٰلكَ، فَخَرَجَ إلَيهِمْ عَبْدُ اللهِ فَقالَ: أَشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ وأنَّ مُحَمَّداً رَسُولُ اللهِ. قالُوا: شَرُّنا وابنُ شَرِّنا، وتَنَقَّصوهُ، قالَ: هذَا كُنْتُ أخافُ يا رَسُولَ اللهِ. [راجع: ٣٣٢٩]

3939, 3940. Narrated Abū Al-Minhāl 'Abdur-Raḥmān bin Muṭ'im: A partner of mine sold some Dirham on credit in the market. I said, "Glorified be Allāh! Is this legal?" He replied, "Glorified be Allāh! By Allāh, when I sold them in the market, nobody objected to it." Then I asked Al-Barā' bin 'Āzib (about it) he said, "We used to make such a transaction when the Prophet ﷺ came to Al-Madīna. So he (ﷺ) said, 'There is no harm in it if it is done from hand to hand (and equal in weight), but it is not allowed on credit.' Go to Zaid bin Al-Arqam and ask him about it for he was the greatest

٣٩٣٩، ٣٩٤٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيان، عَنْ عَمْرٍو: سَمِعَ أبا المِنْهال عَبْدَ الرَّحْمٰنِ بنَ مُطْعِمٍ قالَ: باعَ شَرِيكٌ لي دَرَاهِمَ في السُّوقِ نَسِيئَةً، فَقُلْتُ: سُبْحانَ اللهِ، أيَصْلُحُ هذَا؟ فَقالَ: سُبْحانَ اللهِ، واللهِ لَقَدْ بِعْتُها في السُّوقِ فما عابَهُ أحَدٌ فَسألتُ البَراءَ ابنَ عازِبٍ فَقالَ: قَدِمَ النَّبيُّ ﷺ ونَحن نَتَبايَعُ هذَا

trader of all of us." So I asked Zaid bin Al-Arqam, and he said the same (as Al-Barā')."

[See Vol. 3, *Hadith* No.2174]

(52) CHAPTER. The coming of the Jews to the Prophet ﷺ on his arrival at Al-Madīna.

3941. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ. The Prophet ﷺ said, "Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me (would have embraced Islām)."

3942. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ arrived at Al-Madīna, he noticed that some people among the Jews used to respect *'Āshūrā'* (i.e., 10th of Muḥarram) and observe fast on it. The Prophet ﷺ then said, "We have more right to observe fast on this day," and ordered that fasting should be observed on it. [Later on the fasting on the day of *'Āshurā'* was optional.]

[See Vol.3, *Ḥadith* No. 2002]

3943. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When the Prophet ﷺ arrived at Al-Madīna

البَيْعَ، فَقالَ: ما كانَ يَداً بِيدٍ فَلَيْس بِهِ بَأْسٌ وما كانَ نَسِيئَةً فَلا يَصْلُحُ»، والْقَ زَيْدَ بنَ أَرْقَمَ فاسْأله فإنَّه كانَ أعْظَمَنا تِجارَةً، فَسَألتُ زَيْدَ بنَ أَرْقَمَ فَقالَ مِثْلَهُ. وقالَ سُفْيان مَرَّةً: فَقَدِمَ عَلَيْنا النَّبيُّ ﷺ المَدِيْنَةَ ونحْن نَتَبايَعُ وقالَ: نَسِيئَةً إلى المَوْسِمِ أَوِ الحَجِّ.

[راجع: ٢٠٦٠، ٢٠٦١]

(٥٢) بابُ إتْيانِ اليهُودِ النَّبيَّ ﷺ حِينَ قَدِمَ المَدِينَةَ

﴿هَادُوا﴾ [البقرة: ٦٢]: صاروا يَهُوداً، وأمَّا قَوْلُهُ: ﴿هُدْنَآ﴾ [الأعراف: ١٥٦]: تُبْنا، هائدٌ: تائِبٌ.

٣٩٤١ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا قُرَّةُ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لَوْ آمَنَ بي عَشَرَةٌ مِنَ اليهُودِ لآمنَ بي اليهُودُ».

٣٩٤٢ - حدَّثَني أَحْمَدُ أوْ مُحَمَّدُ بنُ عُبَيْدِ اللهِ الغُدَانيُّ: حدَّثَنا حَمَّادُ بنُ أسامَةَ: أَخْبرَنا أبُو عُمَيْسٍ، عَنْ قَيْسِ بنِ مُسْلمٍ، عَنْ طارِقِ بنِ شِهابٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: دَخَلَ النَّبيُّ ﷺ المَدِينَةَ وإذَا أناسٌ مِنَ اليهُودِ يُعَظِّمُونَ عَاشُوراءَ ويَصُومُونَهُ، فَقالَ النَّبيُّ ﷺ: «نَحْن أَحَقُّ بِصَوْمِهِ فأَمَرَ بِصَوْمِهِ». [راجع: ٢٠٠٥]

٣٩٤٣ - حدَّثَنا زيادُ بنُ أَيُّوبَ:

حدَّثنا هُشَيمٌ: حدَّثنا أبو بِشْرٍ، عَنْ سَعِيْدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ وَجَدَ اليهودَ يَصُومُونَ عاشُورَاءَ فَسُئِلُوا عنْ ذٰلكَ، فقالُوا: هذَا هُوَ اليَوْمُ الذي أظْهَرَ اللهُ فِيهِ مُوسَى وبَني إسْرَائيلَ على فِرْعَوْنَ ونَحْنُ نَصومُهُ تَعْظِيماً له، فَقالَ رَسُولُ اللهِ ﷺ: «نَحْن أَوْلى بِمُوسَى مِنْكُمْ»، فَأَمَرَ بِصَوْمِهِ. [راجع: ٢٠٠٤]

he found that the Jews observed fast on the day of *'Āshūrā'*. They were asked the reason for the fast. They replied, "This is the day when Allāh gave Mūsa (Moses) and the children of Israēl a victory over Fir'aun (Pharoah), so we observe fast on this day as a sign of gratitude to Allāh." Allāh's Messenger ﷺ said, "We are closer to Mūsa than you." Then he ordered that fasting on this day should be observed.

٣٩٤٤ - حدَّثنا عَبْدَانُ: حدَّثنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ كانَ يَسْدِلُ شَعْرَهُ. وكانَ المُشْرِكُونَ يَفْرُقُونَ رُؤُسَهُمْ، وكانَ أَهْلُ الكِتابِ يَسْدِلُونَ رُؤُسَهُمْ، وكانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافقَةَ أهْلِ الكِتابِ فِيما لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ النَّبِيُّ ﷺ رَأْسَه. [راجع: ٣٥٥٨]

3944. Narrated 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ used to keep his hair, falling loose while *Al-Mushrikūn*[1] used to part their hair, and the people of the Scriptures used to keep their hair falling loose, and the Prophet ﷺ liked to follow the people of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet ﷺ started parting his hair.

٣٩٤٥ - حدَّثني زِيادُ بْنُ أَيُّوبَ: حدَّثنا هُشَيمٌ: أَخْبرَنا أبو بِشْرٍ، عنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: هُمْ أَهْلُ الكِتابِ جَزَّؤُوهُ أَجْزَاءً فآمَنُوا بِبَعْضِهِ وكَفَرُوا بِبَعْضِهِ. [انظر: ٤٧٠٥، ٤٧٠٦]

3945. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: They, the people of the Scriptures, divided the Qur'ān into parts, believing in some portions of it and disbelieving the others. (See V. 15 :91- the Qur'ān)

[See *Fatḥ Al-Bārī*, Al-Kushmaihani]

[See Vol. 6, *Hadīth* No. 4705, 4706]

(1) (H.3944) See the footnote of *Hadīth* No.3678

(53) CHAPTER. The conversion of Salmān Al-Fārisī to Islām رَضِيَ اللهُ عَنْهُ.

(٥٣) بابُ إِسْلامِ سَلْمانَ الفارِسِيِّ رَضِيَ اللهُ عَنْهُ

3946. Narrated Salmān Al-Fārisī رَضِيَ اللهُ عَنْهُ that he was sold (as a slave) by one master to another for more than ten times (i.e., between 13 and 19 times).

٣٩٤٦ - **حدَّثَنَا** الحَسَنُ بنُ عُمَرَ بنِ شَقِيقٍ: حدَّثَنا مُعْتَمِرٌ: قالَ أَبي ح. وحدَّثَنا أبو عُثمانَ، عَنْ سَلْمانَ الفارِسيِّ: أَنَّهُ تَدَاوَلَهُ بِضْعَةَ عَشَرَ مِنْ رَبٍّ إلى رَبٍّ.

3947. Narrated Salmān رَضِيَ اللهُ عَنْهُ: I am from Rām-Hurmuz (i.e., a Persian town).

٣٩٤٧ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عَوْفٍ، عنْ أَبي عُثمانَ قالَ: سَمِعْتُ سَلْمانَ رَضِيَ اللهُ عَنْهُ يَقُولُ: أَنا مِنْ رَامَ هُرْمُزَ.

3948. Narrated Salmān رَضِيَ اللهُ عَنْهُ: The interval between 'Īsā (Jesus) عليه السلام and Muḥammad ﷺ was six hundred years.

٣٩٤٨ - **حدَّثَنا** الحَسَنُ بنُ مُدْرِكٍ: حدَّثَنا يَحْيَى بنُ حَمَّادٍ: أَخْبرَنا أَبُو عَوَانَةَ، عَنْ عاصِمٍ الأَحْوَلِ، عَنْ أَبي عُثمانَ، عَنْ سَلْمانَ قالَ: فَتْرَةٌ بَيْنَ عِيسَى ومُحَمَّدٍ صَلَّى اللهُ عَلَيْهِما وَسَلَّم سِتُّمائَةِ سَنَةٍ.

64 - THE BOOK OF *AL-MAGHĀZĪ*[1] (i.e., holy battle, or the deeds and virtues of *Ghazi*)

٦٤ - كتاب المغازي

(1) CHAPTER. The *Ghazwā* of *Al-'Ushaira* or *Al-Usaira.*

Ibn Isḥāq said, "The first battle the Prophet ﷺ fought was the battle of Al-Abwā' and then Buwāṭ and then *Al-'Ushaira*."

3949. Narrated Abū Isḥāq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many *Ghazwāt* did the Prophet ﷺ undertake?" Zaid replied, "Nineteen." They said, "In how many *Ghazwāt* did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "*Al-'Ushair* or *Al-'Usaira*."

(١) بابُ غَزْوَةِ العُشَيرَةِ أو العُسَيْرَةِ،

قالَ ابنُ إسحَاقَ: أَوَّلُ ما غَزَا النَّبِيُّ ﷺ الأَبْوَاءَ، ثُمَّ بُوَاطَ، ثُمَّ العُشَيرَةَ.

٣٩٤٩ - حَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا وَهْبٌ: حدَّثنا شُعْبَةُ، عَنْ أَبي إسحَاقَ: كُنْتُ إلى جَنْبِ زَيْدِ بنِ أَرْقَمَ، فَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قالَ: تِسْعَ عَشْرَةَ، قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قالَ: سَبْعَ عَشْرَةَ، قُلْتُ: فأَيُّهُمْ كانَتْ أَوَّلَ؟ قالَ: العُشَيْرُ أَوِ العُسَيْرَة، فَذَكَرْتُ لِقَتادَةَ، فَقالَ: العُشَيرَةُ. [انظر: ٤٤٠٤، ٤٤٧١]

(2) CHAPTER. The Prophet's prediction about whom he thought would be killed at Badr.

3950. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ (regarding) Sa'd bin Mu'ādh رَضِيَ اللهُ عَنْهُ: Sa'd bin Mu'ādh was an intimate friend of Umaiyya bin Khalaf and whenever Umaiyya passed through Al-Madīna, he used to stay with Sa'd, and whenever Sa'd went to Makkah, he used to stay with Umaiyya. When Allāh's Messenger ﷺ arrived at Al-Madīna, Sa'd went to perform *'Umra* and stayed at Umaiyya's home in Makkah. He

(٢) بابُ ذِكْرِ النَّبِيِّ ﷺ مَنْ يُقْتَلُ بِبَدْرٍ

٣٩٥٠ - حدَّثَني أَحْمَدُ بنُ عُثمانَ: حدَّثنا شُرَيْحُ بنُ مَسْلَمَةَ: حدَّثنا إبْرَاهِيمُ ابنُ يُوسُفَ، عَنْ أَبيهِ، عنْ أَبي إسحَاقَ قالَ: حدَّثَني عَمْرُو بنُ مَيْمُونٍ: أَنَّهُ سَمِعَ عَبْدَ اللهِ ابنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ حدَّثَ عَنْ سَعْدِ بنِ مُعاذٍ أَنَّهُ قالَ: كانَ صَدِيقاً لأُمَيَّةَ

(1) (Book No. 64) *Al-Maghāzī* is the plural of *Maghza* (holy battle), or the place where the battle took place or the virtues and deeds of *Ghāzi* (fighters and warriors) in Allāh's Cause.

said to Umaiyya, "Tell me of a time when (the mosque) is empty so that I may be able to perform *Ṭawāf* around the Ka'bah." So Umaiyya went with him about midday. Abū Jahl met them and said, "O Abū Ṣafwān! Who is this man accompanying you?" He said, "He is Sa'd." Abū Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e., became Muslims) and have claimed that you will help them and support them. By Allāh, if you were not in the company of Abū Ṣafwān, you would not have gone to your family safe and sound." Sa'd, raising his voice, said to him, "By Allāh, if you should stop me from doing this (i.e., performing *Ṭawāf*), I would certainly prevent you from something which is more valuable for you, that is, your passage through Al-Madīna." On this, Umaiyya said to him, "O Sa'd, do not raise your voice before Abūl-Ḥakam, the chief of the people of the Valley (of Makkah)." Sa'd said, "O Umaiyya, stop that! By Allāh, I have heard Allāh's Messenger ﷺ predicting that they (i.e., Muslims) will kill you." Umaiyya asked, "In Makkah?" Sa'd said, "I do not know." Umaiyya was greatly scared by that news. When Umaiyya returned to his family, he said to his wife, "O Umm Ṣafwān! Don't you know what Sa'd told me?" She said, "What has he told you?" He replied, "He claims that Muḥammad (ﷺ) has informed them (i.e., his Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.'" Then Umaiyya added, "By Allāh, I will never go out of Makkah." But when the day of (the *Ghazwā* of) Badr came, Abū Jahl called the people to war, saying, "Go and protect your caravan." But Umaiyya disliked to go out (of Makkah).

بنِ خَلَفٍ وكانَ أُمَيَّةُ إذَا مَرَّ بالمَدِينَةِ نَزَلَ عَلى سَعْدٍ، وكانَ سَعْدٌ إذَا مَرَّ بمَكَّةَ نَزَلَ عَلى أُمَيَّةَ. فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِراً، فَنزَلَ عَلى أُمَيَّةَ بِمَكَّةَ، فَقالَ لأُمَيَّةَ: انْظُرْ لي ساعَةَ خَلْوَةٍ لَعلِّي أنْ أطُوفَ بالبَيْتِ. فَخَرَجَ بِهِ قَرِيباً مِنْ نِصْفِ النهارِ فَلَقِيَهُما أبُو جهْلٍ فَقالَ: يا أَبا صَفْوَانَ، مَنْ هذَا مَعَك؟ فَقالَ: هذَا سَعْدٌ، فَقالَ لَهُ أبُو جَهْلٍ: ألا أَرَاكَ تَطُوفُ بِمَكَّةَ آمِناً وقَدْ أَوَيْتُمُ الصُّباةَ وزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ وتُعِينُونَهُمْ؟ أَما واللهِ لَوْلا أنَّكَ مَعَ أبي صَفْوانَ ما رَجَعْتَ إلى أَهْلِكَ سالماً، فَقالَ لَهُ سَعْدٌ ورفَعَ صَوْتَهُ عَلَيْهِ: أَمَا واللهِ لَئِنْ مَنَعْتَني هذَا لأَمْنَعَنَّكَ ما هُوَ أَشَدُّ عَلَيْكَ مِنْهُ، طَرِيقَكَ عَلى المَدِينَةِ. فَقالَ لَهُ أُمَيَّةُ: لا تَرْفَعْ صَوْتَكَ يا سَعْدُ عَلى أَبي الحَكَمِ سَيِّدِ أَهْلِ الوَادِي، فَقالَ سَعْدٌ: دَعْنا عَنْك يا أُمَيَّةُ، فَوَاللهِ لَقَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّهُمْ قاتِلُوكَ»، قالَ: بِمَكَّةَ؟ قالَ: لا أَدْرِي. فَفَزِعَ لِذَلكَ أُمَيَّةُ فَزَعاً شَدِيداً، فَلَمَّا رَجَعَ أُمَيَّةُ إلى أَهْلِهِ قالَ: يا أُمَّ صَفْوَانَ، أَلَمْ تَرَيْ ما قالَ لي سَعْدٌ؟ قالَتْ: وما قالَ لكَ؟ قالَ: زَعَمَ أَنَّ مُحَمَّداً أَخْبرَهُم أَنَّهُمْ قاتِلِيَّ، فَقُلْتُ لَهُ: بِمَكَّةَ؟ قالَ: لا

Abū Jahl came to him and said, "O Abū Ṣafwān! If the people see you staying behind, though you are the chief of the people of the Valley, then they will remain behind with you." Abū Jahl kept on urging him to go until he (i.e., Umaiyya) said, "As you have forced me to change my mind, by Allāh, I will buy the best camel in Makkah.(1) Then Umaiyya said (to his wife), "O Umm Ṣafwān, prepare what I need (for the journey)." She said to him, "O Abu Ṣafwān! Have you forgotten what your *Yathribī* brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiyya went out, he used to tie his camel wherever he camped. He kept on doing that till Allāh عزّ وجلّ killed him (caused him to be killed) at Badr.

أَدْرِي، فَقالَ أُمَيَّةُ: واللهِ لا أَخْرُجُ مِنْ مَكَّةَ. فَلَمَّا كانَ يَوْمُ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ، قالَ: أَدْرِكُوا عِيْرَكُمْ. فَكَرِهَ أُمَيَّةُ أَنْ يَخْرُجَ، فأَتاهُ أَبُو جَهْلٍ فَقالَ: يا أَبا صَفْوَانَ، إِنَّكَ مَتى يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ وأَنْتَ سَيِّدُ أَهْلِ الوَادِي تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حتَّى قالَ: أَمَّا إِذَا غَلَبْتَنِي فَوَاللهِ لأَشْتَرِيَنَّ أَجْوَدَ بَعِيرٍ بِمَكَّةَ، ثُمَّ قالَ أُمَيَّةُ: يا أُمَّ صَفْوَانَ جَهِّزِيني، فَقالَتْ لَهُ: يا أَبا صَفْوَانَ وقَدْ نَسِيتَ ما قالَ لكَ أَخُوكَ اليَثْرِبِيُّ؟ قالَ: لا، ما أُرِيدُ أَنْ أَجُوزَ مَعَهُمْ إِلَّا قَرِيباً. فَلَمَّا خَرَجَ أُمَيَّةُ أَخَذَ لا يَتْرُكُ مَنزلاً إِلَّا عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذٰلِكَ حتَّى قَتَلَهُ اللهُ عَزَّ وجَلَّ بِبَدْرٍ. [راجع: ٣٦٣٢]

(3) CHAPTER. The story of the *Ghazwā* of Badr.

And the Statement of Allāh تعالى: "And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much [abstain from all kinds of sins and evil deeds which He has forbidden, and love Allāh much, perform all kinds of good deeds which He has ordained], that you may be grateful... So that they retire frustrated" (V.3:123-127)

Waḥshī said, "Ḥamza killed Ṭu'āima bin 'Adī bin Khiyār on the day of Badr."

And Allāh's Statement: "And (remember) when Allāh promised you (Muslims) one of the two parties (of the

(٣) بابُ قِصَّةِ غَزْوَةِ بَدْرٍ،

وقَوْلِ اللهِ تَعالى: ﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَـٰثَةِ ءَالَـٰفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَـٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَـٰفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ

(1) (H. 3950) So that he might be able to run away if he should find himself in danger.

طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾ [آل عمران: ١٢٣-١٢٧] فَوْرِهِمْ: غَضَبِهِمْ. وقالَ وحْشِيٌّ: قتَلَ حَمْزَةُ طُعَيْمَةَ بنَ عَدِيِّ بنِ الخِيارِ يَوْمَ بَدْرٍ. وقَوْله تَعالى: ﴿وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ﴾ [الأنفال: ٧] الشَّوْكَةُ: الحَدُّ.

enemy i.e., the army or the caravan) that it should be yours, you wished that the one not armed (i.e., the caravan) should be yours..." (V.8:7)

٣٩٥١ - حدَّثَني يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كَعْبٍ: أَنَّ عَبْدَ اللهِ بنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: لمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةٍ غَزاها إلَّا في غَزْوَةِ تَبُوكَ، غَيرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ ولَمْ يُعاتَبْ أَحَدٌ تَخلَّفَ عَنها، إنَّما خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ حتَّى جَمَعَ اللهُ بَيْنَهُمْ وبَينَ عَدُوِّهِمْ عَلى غَيرِ مِيعادٍ. [راجع: ٢٧٥٧]

3951. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: I never failed to join Allāh's Messenger ﷺ in any of his *Ghazawāt* except in the *Ghazwā* of Tabūk. However, I did not take part in the *Ghazwā* of Badr, but none who failed to take part in it was blamed, for Allāh's Messenger ﷺ had gone out to meet the caravans of Quraish, but Allāh caused them (i.e., Muslims) to meet their enemy unexpectedly (with no previous intention).

(٤) **بابُ** قَوْلِ اللهِ تَعالى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ

(4) CHAPTER. The Statement of Allāh تَعالى: **"(Remember) when you sought help of your Lord and He answered you (saying: 'I will help you with a thousand of the angels each behind the other (following one another) in succession.'**
Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.
(Remember) when He covered you with a slumber as a security from Him, and He

caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby.
(Remember) when your Lord revealed to the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.'
This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment." (V.8 :9-13)

رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾
[الأنفال: ٩ - ١٣].

3952. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ : I witnessed Al-Miqdād bin Al-Aswad in a scene which would have been dearer to me than anything, had I been the hero of that scene. He (i.e., Al-Miqdād) came to the Prophet ﷺ while the Prophet ﷺ was urging the Muslims to fight against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. Al-Miqdād said, "We will not say as the people of Mûsa (Moses) said: "...So, go you and your Lord and fight you two..." (V.5 :24). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet ﷺ getting bright with happiness, for that saying delighted him.

٣٩٥٢ - حدَّثنا أبو نُعَيم: حدَّثنا إسْرَائِيلُ، عَنْ مُخارِقٍ، عَنْ طارِقِ بن شِهابٍ قالَ: سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ: شَهِدْتُ منَ المِقْدادِ بنِ الأَسْوَدِ مَشْهَداً لأَنْ أكُونَ صاحِبَهُ أَحَبُّ إليَّ ممَّا عُدِلَ بِهِ. أتى النَّبيَّ ﷺ وهُوَ يَدْعُو عَلى المُشْرِكِينَ، فَقالَ: لا نقولُ كما قالَ قَوْمُ مُوسَى: ﴿فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ﴾ [المائدة: ٢٤] ولكنَّا نقاتِلُ عَنْ يَمِينِكَ وعَنْ شمالكَ وبَيْنَ يَدَيْكَ وخَلْفَكَ. فَرَأيْتُ النَّبيَّ ﷺ أشْرَقَ وجْهُهُ وسَرَّهُ، يَعْني قَوْلَهُ. [انظر: ٤٦٠٩]

3953. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما : On the day of the battle of Badr, the Prophet ﷺ said, "O Allāh! I appeal to You (to fulfil) Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship

٣٩٥٣ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ،

You." Then Abū Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet ﷺ came out saying, "Their multitude will be put to flight and they will show their backs." (V.54:45)

عَنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «اللَّهُمَّ إنِّي أَنْشُدُكَ عَهْدَكَ ووعدَك، اللَّهُمَّ إنْ شِئْتَ لَمْ تُعْبَدْ». فأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقالَ: حَسْبُكَ، فَخَرَجَ وهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾﴾. [راجع: ٢٩١٥]

(5) CHAPTER.

(٥) بابٌ:

3954. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The believers who failed to join (the *Ghazwā* of) Badr and those who took part in it are not equal (in reward).

٣٩٥٤ - حَدَّثَنِي إبْراهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ: أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَني عَبْدُ الكَرِيمِ أَنَّهُ سَمِعَ مِقْسَماً مَوْلَى عَبْدِ اللهِ بنِ الحَارِثِ يُحَدِّثُ عَنِ ابنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: ﴿لَّا يَسْتَوِى الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ عَنْ بَدْرٍ والخارِجُونَ إلى بَدْرٍ. [انظر: ٤٥٩٥]

(6) CHAPTER. The number of the warriors of Badr.

(٦) بابُ عِدَّةِ أَصْحابِ بَدْرٍ

3955. Narrated Al Barā' رَضِيَ اللهُ عَنْهُ: I and Ibn 'Umar were considered too young (to take part in the battle of Badr).

٣٩٥٥ - حَدَّثَنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إسحاقَ، عَنِ البَراءِ قالَ: اسْتُصْغِرْتُ أَنا وابنُ عُمَرَ. [انظر: ٣٩٥٦]

3956. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I and Ibn 'Umar were considered too young (to take part) in the battle of Badr, and the number of the emigrant warriors were over sixty (men) and the *Anṣār* were over 249.

٣٩٥٦ - حَدَّثَني مَحْمُودٌ: حَدَّثَنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إسحَاقَ، عَنِ البَراءِ قالَ: اسْتُصْغِرتُ أَنا وابنُ عُمَرَ يَوْمَ بَدْرٍ. وكانَ المُهاجِرُونَ يَوْمَ بَدْرٍ نَيِّفاً عَلى سِتِّينَ والأَنْصارُ نِيِّفٌ وأَرْبَعينَ ومائَتَينِ. [راجع: ٣٩٥٥]

3957. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Companions of (the Prophet) Muḥammad ﷺ

٣٩٥٧ - حَدَّثَنا عَمْرُو بنُ خالِدٍ:

who took part in (the battle of) Badr, told me that their number was that of Ṭālūt's (i.e., Saul's) companions who crossed the river (of Jordan) with him, and they were over three hundred and ten men. By Allāh, none crossed the river with him but a believer.

[See the Qur'ān V.2:249]

حدَّثنا زُهَيرٌ: حدَّثَنا أَبُو إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: حدَّثَني أَصْحابُ مُحَمَّدٍ ﷺ مِمَّنْ شَهِدَ بَدْراً أَنَّهُمْ كانُوا عِدَّةَ أَصْحابِ طالُوتَ الَّذِينَ أَجازُوا مَعَهُ النَّهْرَ بِضْعَةَ عَشَرَ وثَلاثمائةٍ، قالَ البرَاءُ: لا واللهِ، ما جاوَزَ مَعَهُ النَّهْرَ إِلَّا مُؤْمِنٌ. [انظر: ٣٩٥٨، ٣٩٥٩]

3958. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We, the Companions of (the Prophet) Muḥammad ﷺ used to say that the number of the warriors of Badr was the same as the number of Ṭālūt's (Saul's) companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and they were over three hundred and ten men.

٣٩٥٨ - حدَّثني عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أَبي إسحَاقَ، عَنِ البرَاءِ قالَ: كُنَّا أَصْحابَ مُحَمَّدٍ ﷺ نَتَحدَّثُ أَنَّ عِدَّةَ أَصْحابِ بَدْرٍ عَلى عِدَّةِ أَصْحابِ طالُوتَ الذِينَ جاوَزُوا مَعَهُ النَّهْرَ ولَمْ يُجاوِزْ مَعَهُ إِلَّا مُؤْمِنٌ بِضْعَةَ عَشَرَ وثَلاثمائَة. [راجع: ٣٩٥٧]

3959. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We used to say that the warriors of Badr were over three hundred and ten, as many as the companions of Ṭālūt (Saul) who crossed the river (of Jordan) with him; and none crossed the river with him but a believer.

٣٩٥٩ - حدَّثني عَبْدُ اللهِ بنُ أَبي شَيْبَةَ: حدَّثَنا يَحْيى، عَنْ سُفْيانَ، عَنْ أَبي إسحَاقَ، عَنِ البَراءِ ح. [راجع: ٣٩٥٧]

وحدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنا سُفْيانُ، عَنْ أَبي إسحَاقَ، عَنِ البراءِ رَضِيَ اللهُ عَنْهُ قال: كُنَّا نَتَحَدَّثُ أَنَّ أَصْحابَ بَدْرٍ ثَلاثمائَةٍ وبِضْعَةَ عَشَرَ بِعدَّةِ أَصْحابِ طالُوتَ الذِينَ جاوَزُوا مَعَهُ النَّهْرَ، وما جاوَزَ مَعَهُ إِلَّا مُؤْمِنٌ.

(7) CHAPTER. Invoking evil of the Prophet ﷺ on the disbelievers of Quraish, (Shaiba, 'Utba, Al-Walīd and Abū Jahl, etc.) and (the

(٧) بابُ دُعاءِ النَّبِيِّ ﷺ على كُفَّارِ قُرَيْشٍ: شَيْبَةَ، وعُتْبَةَ، والوَلِيدِ، وأَبي

جَهْلِ بنِ هِشامٍ وهَلاكِهِمْ

mention of) their death.

٣٩٦٠ - حدَّثني عَمْرُو بنُ خالِدٍ: حدَّثنا زُهَيرٌ: حدَّثنا أبو إسحاقَ، عَنْ عَمْرِو بنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: اسْتَقْبَلَ النَّبِيُّ ﷺ الكَعْبَةَ فَدَعا عَلى نَفَرٍ مِنْ قُرَيْشٍ، عَلى شَيْبَةَ بنِ رَبيعَةَ، وعُتْبَةَ بنِ رَبيعَةَ، والوَليدِ ابنِ عُتْبَةَ، وأبي جَهْلِ بنِ هِشامٍ، فأَشْهَدُ باللهِ لَقَدْ رَأيْتُهُمْ صَرْعَى قَدْ غَيَّرَتْهُمُ الشَّمْسُ، وكانَ يَوْماً حاراً. [راجع: ٢٤٠]

3960. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ faced the Ka'bah and invoked evil on some people of Quraish, on Shaiba bin Rabī'a, 'Utba bin Rabī'a, Al-Walīd bin 'Utba and Abū Jahl bin Hishām. I bear witness, by Allāh, that I saw them all dead, putrefied by the sun as that day was a very hot day (i.e., the day of the battle of Badr).

(٨) بابُ قَتْلِ أبي جَهْلٍ

(8) CHAPTER. The killing of Abū Jahl.

٣٩٦١ - حدَّثنا ابنُ نُمَيرٍ: حدَّثنا أبُو أُسامَةَ: حدَّثنا إسماعِيلُ: أخْبرَنا قَيْسٌ، عنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّهُ أتى أبا جَهْلٍ وبهِ رَمَقٌ يَوْمَ بَدْرٍ، فَقالَ أبُو جَهْلٍ: هَلْ أعْمَدُ مِنْ رَجُلٍ قَتَلْتُمُوهُ؟.

3961. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ that he came across Abū Jahl while he was on the point of death on the day of (the battle of) Badr. Abū Jahl said, "You should not be proud that you have killed me, nor I am ashamed of being killed by my own folk."

٣٩٦٢ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيرٌ: حدَّثنا سُلَيمانُ التَّيْمِيُّ أنَّ أنَساً حدَّثَهُمْ قالَ: قالَ النَّبِيُّ ﷺ ح. وحدَّثني عَمْرُو بن خالِدٍ: حدَّثنا زُهَيرٌ، عَنْ سُلَيمانَ التَّيْمِيِّ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ يَنْظُرُ ما صَنَعَ أبُو جَهْلٍ؟» فانْطَلَقَ ابنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفْراءَ حتَّى بَرَدَ، قالَ: أأنْتَ أبُو جَهْلٍ؟ قالَ: فأَخَذَ بِلِحْيَتِهِ،

3962. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā' had struck him fatally (and he was in his last breaths). 'Abdullāh bin Mas'ūd said, "Are you Abū Jahl?" And took him by the beard. Abū Jahl said, "Can there be a man superior to one whom they have killed, or one whom his own folk have killed?"

قالَ: وهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟.

قالَ أَحْمَدُ بنُ يُونُسَ: أَنْتَ أَبَا جَهْلٍ؟. [انظر: ٣٩٦٣، ٤٠٢٠]

٣٩٦٣ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا ابنُ أَبي عَدِيٍّ، عَنْ سُلَيمانَ التَّيْمِيِّ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ ما فَعَلَ أَبُو جَهْلٍ؟» فانْطَلَقَ ابنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفْرَاءَ حتَّى بَرَدَ فَأَخَذَ بِلِحْيَتِهِ فَقالَ: أَنْتَ، أبا جَهْلٍ؟ قالَ: وهَلْ فَوْقَ رَجُلٍ قَتَلَهُ قَوْمُهُ، أَوْ قالَ: قَتَلْتُمُوهُ؟. [راجع: ٣٩٦٢]

حدَّثني ابنُ المُثَنَّى: أَخبرَنا مُعاذُ بنُ مُعاذٍ: حدَّثنا سُلَيمانُ: أَخبرَنا أَنَسُ بنُ مالكٍ نَحْوَهُ.

3963. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of (the battle of) Badr, the Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā' had struck him fatally. 'Abdullāh bin Mas'ūd got hold of his beard and said, "Are you Abū Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or they have killed)?"

٣٩٦٤ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ قالَ: كَتَبْتُ عَنْ يُوسُفَ بنِ المَاجِشُونِ، عَنْ صَالحِ بنِ إبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ في بَدْرٍ، يَعْني حَدِيثَ ابْنَيْ عَفْرَاءَ. [راجع: ٣١٤١]

3964. Narrated 'Abdur-Raḥmān bin 'Aūf (the grandfather of Ṣāliḥ bin Ibrāhīm) the story of Badr, namely, the narration regarding the sons of 'Afrā'.

٣٩٦٥ - حدَّثني مُحَمَّدُ بنُ عَبْدِ اللهِ الرَّقاشِيُّ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبي يَقُولُ: حدَّثنا أَبُو مِجْلَزٍ، عَنْ قَيْسِ ابنِ عُبادٍ، عَنْ عليِّ بنِ أَبي طالِبٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: أَنا أَوَّلُ مَنْ يَجْثُو بَيْنَ يَدَيِ الرَّحْمٰنِ

3965. Narrated Qais bin 'Ubād: 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, "I shall be the first man to kneel down before (Allāh), the Gracious to receive His Judgement on the Day of Resurrection (in my favour)." Qais bin 'Ubād also said, "The following Verse was revealed in their connection:

'These two opponents (believers and disbelievers) dispute with each other about

their Lord...'" (V.22:19) Qais said that they were those who fought on the day of (the battle of) Badr, namely, Ḥamza, 'Alī, 'Ubaida or Abū 'Ubaida bin Al-Ḥārith, and Shaiba bin Rabī'a, 'Utba and Al-Walīd bin 'Utba.

لِلْخُصُومَةِ يَوْمَ القِيامَةِ. وقالَ قَيْسٌ: وفِيهِمْ أُنْزِلَتْ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ قالَ: هُمُ الَّذِينَ تَبارَزُوا يَوْمَ بَدْرٍ: عَلِيٌّ، وَحَمْزَةُ، وعُبَيْدَةُ بنُ الحارِثِ، وشَيْبَةُ بنُ رَبِيعَةَ، وعُتْبَةُ بن رَبِيعَةَ، وَالوَلِيدُ بنُ عُتْبَةَ. [انظر: ٣٩٦٧، ٤٧٤٤]

3966. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The following Holy Verse:

"These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning six men from Quraish, namely, 'Alī, Ḥamza, 'Ubaida bin Al-Ḥārith, and Shaiba bin Rabī'a, 'Utba bin Rabī'a and Al-Walīd bin 'Utba.

٣٩٦٦ - حَدَّثَنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنْ أَبِي هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ ابنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: نَزَلَتْ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ فِي سِتَّةٍ مِنْ قُرَيْشٍ: عَلِيٍّ، وحَمْزَةَ، وعُبَيْدَةَ بنِ الحَارِثِ، وشَيْبَةَ بنِ رَبِيعَةَ، وعُتْبَةَ بنِ رَبِيعَةَ، والوَلِيدِ بنِ عُتْبَةَ. [انظر: ٣٩٦٨، ٣٩٦٩، ٤٧٤٣]

3967. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The following Holy Verse:

"These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning us.

٣٩٦٧ - حَدَّثَنا إسحَاقُ بنُ إبْرَاهِيمَ الصَّوَّافُ: حَدَّثَنا يُوسُفُ بنُ يَعْقُوبَ كانَ يَنزِلُ فِي بَنِي ضُبَيْعَةَ، وهُوَ مَوْلًى لِبَنِي سَدُوسَ، حَدَّثَنا سُلَيمانُ التَّيْمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ ابنِ عُبَادٍ قالَ: قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: فِينَا نَزَلَتْ هٰذِهِ الآيَةُ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾. [راجع: ٣٩٦٥]

3968. Narrated Qais bin 'Ubād: I heard Abū Dhar رَضِيَ اللهُ عَنْهُ swearing that these Holy Verses were revealed in connection with those six persons on the day of (the battle of) Badr.

٣٩٦٨ - حَدَّثَنا يَحْيَى بنُ جَعْفَرٍ: أَخْبَرَنا وكِيعٌ، عَنْ سُفْيانَ، عَنْ أَبِي هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بنِ

عُبادٍ قَالَ: سَمِعْتُ أَبا ذَرٍّ رَضِيَ اللهُ عَنْهُ يُقْسِمُ لَنَزَلَتْ هٰؤُلاءِ الآياتُ في هٰؤُلاءِ الرَّهْطِ السِّتَّةِ يَوْمَ بَدْرٍ، نَحْوَهُ.
[راجع: ٣٩٦٦]

3969. Narrated Qais: I heard Abū Dhar رَضِيَ اللهُ عَنْهُ swearing that the following Holy Verse: "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning those men who fought on the day of (the battle of) Badr, namely, Hamza, 'Alī, 'Ubaida bin Al-Hārith, and 'Utba and Shaiba the two sons of Rabī'a, and Al-Walīd bin 'Utba.

٣٩٦٩ - حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا هُشَيمٌ: أَخْبرَنا أَبُو هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسٍ قالَ: سَمِعْتُ أَبا ذَرٍّ يُقْسِمُ قَسَماً: إنَّ هذِهِ الآيَةَ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ نَزَلَتْ في الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ: حَمْزَةَ، وعَلِيٍّ، وعُبَيْدَةَ بنِ الحَارِثِ، وعُتْبَةَ وشَيْبَةَ ابْنَيْ رَبِيعَةَ، والوَلِيدِ بنِ عُتْبَةَ. [راجع: ٣٩٦٦]

3970. Narrated Abū Ishāq: A man asked Al-Barā' and I was listening, "Did 'Alī take part in (the battle of) Badr?" Al-Barā' said, "(Yes), he even met (his enemies) in a duel and was clad in two armours (one over the other)."

٣٩٧٠ - حدَّثَني أَحْمَدُ بنُ سَعِيدٍ أَبُو عَبْدِ اللهِ: حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ السَّلُولِيُّ: حدَّثَنا إبْرَاهِيمُ بنُ يُوسفَ، عَنْ أَبِيهِ، عَنْ أَبي إسحَاقَ: سَأَلَ رَجُلٌ البرَاءَ وأَنا أَسمَعُ قالَ: أَشَهِدَ عَلِيٌّ بَدْراً؟ قالَ: وَبارَزَ وظاهَرَ.

3971. Narrated 'Abdur-Rahmān bin 'Auf, I had an agreement with Umaiyya bin Khalaf (that he would look after my relatives and property in Makkah, and I would look after his relatives and property in Al-Madīna). 'Abdur-Rahmān then mentioned the killing of Umaiyya and his son on the day of (the battle of) Badr, and Bilāl said, "Woe to me if Umaiyya remains safe (i.e., alive)."

٣٩٧١ - حدَّثَنا عَبْدُ العَزِيزِ قالَ: حدَّثَني يُوسُفُ بنُ المَاجِشُونِ، عَنْ صَالِحِ بنِ إبْرَاهِيمَ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمٰنِ قالَ: كاتَبْتُ أُمَيَّةَ ابنَ خَلَفٍ فَلَمَّا كانَ يَوْمُ بَدْرٍ فَذَكَرَ قَتْلَهُ وقَتْلَ ابْنِهِ، فَقالَ بِلالٌ: لا نَجَوْتُ إنْ نَجا أُمَيَّةُ. [راجع: ٢٣٠١]

3972. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Sūrat An-Najm*, and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on, I saw him killed as an infidel.

٣٩٧٢ - حدَّثنا عَبْدَانُ قالَ: أَخْبَرَني أَبي، عَنْ شُعْبَةَ، عَنْ أَبي إسحَاقَ، عَنِ الأَسْوَدِ، عنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّه قَرَأَ ﴿وَٱلنَّجْمِ﴾ فَسَجَدَ بها وسَجد مَنْ مَعَهُ غَيرَ أَنَّ شَيْخاً أَخَذَ كَفّاً منْ تُرَابٍ فَرَفَعَهُ إلى جَبْهَتِهِ فَقالَ: يَكفِيني هذَا. قالَ عَبْدُ اللهِ: فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِراً. [راجع: ١٠٦٧]

3973. Narrated 'Urwa (the son of Az-Zubair): Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it.[1] He received two of those wounds on the day of (the battle of) Badr and one on the day of (the battle of) Al-Yarmūk. When 'Abdullāh bin Az-Zubair was killed, 'Abdul-Mālik bin Marwān said to me, "O 'Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of (the battle of) Badr." 'Abdul-Mālik said, "You are right! (i.e., their swords) have dents because of clashing with the regiments of the enemies." Then 'Abdul-Mālik returned that sword to me (i.e., 'Urwa). Hishām, 'Urwa's son, said, "We estimated the price of the sword as three thousand (Dīnār) and after that it was taken by one of us (i.e., the inheritors) and I wish I could have had it."

٣٩٧٣ - أَخْبرَني إبْراهِيمُ بنُ مُوسَى: حدَّثَنا هِشامُ بنُ يُوسُفَ عَنْ مَعْمَرٍ، عَنْ هِشامٍ، عَنْ عُرْوَةَ قالَ: كانَ في الزُّبَيرِ ثَلاثُ ضَرَباتٍ بالسَّيْفِ، إحداهُنَّ في عاتِقِهِ، قالَ: إنْ كُنْتُ لأُدْخِلُ أَصابعي فِيها، قالَ: ضُرِبَ ثِنْتَيْنِ يَوْمَ بَدْرٍ، وواحِدَةً يَوْمَ اليَرْمُوكِ. قالَ عُرْوَةُ: وقالَ لي عَبْدُ المَلِكِ بنُ مَرْوانَ حِينَ قُتِلَ عَبْدُ اللهِ بنُ الزُّبَيرِ: يا عُرْوَةُ، هَلْ تَعْرِفُ سَيْفَ الزُّبَيرِ؟ قُلْتُ: نَعَمْ، قالَ: فمَا فِيهِ؟ قُلْتُ: فِيهِ فَلَّةٌ فُلَّها يَوْمَ بَدْرٍ. قالَ: صدَقْتَ،

بِهِنَّ فُلُولٌ مِنْ قِراعِ الكَتائبِ

ثُمَّ رَدَّهُ على عُرْوَةَ، قالَ هِشامٌ: فأَقَمْناهُ بَيْنَنا ثَلاثَةَ آلافٍ وأَخَذَهُ بَعضُنا ولَوَدِدْتُ أَنِّي كُنْتُ أَخَذْتُهُ. [راجع: ٣٧٢١]

(1) (H. 3973) 'Urwa used to do so when he was a child.

٣٩٧٤ - حدَّثَني فَرْوَةُ: عَنْ عَليٍّ، عَنْ هِشامٍ، عَنْ أَبيهِ قالَ: كانَ سَيْفُ الزُّبَيرِ مُحَلًّى بِفِضَّةٍ. قالَ هِشامٌ: وكانَ سَيْفُ عُرْوَةَ مُحَلًّى بِفِضَّةٍ.

3974. Narrated Hishām that his father said, "The sword of Az-Zubair was decorated with silver." Hishām added, "The sword of 'Urwa was (also) decorated with silver."

٣٩٧٥ - حدَّثَنا أَحْمَدُ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ اللهِ: أَخْبَرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبيهِ: أَنَّ أَصْحابَ رَسُولِ اللهِ ﷺ قالُوا للزُّبَيرِ يَوْمَ اليَرْمُوكِ: أَلا تَشُدُّ فَنَشُدَّ مَعَكَ؟ فَقالَ: إنِّي إنْ شَدَدْتُ كَذَبتمْ، فَقالُوا: لا نَفْعَلُ، فَحَمَلَ عَلَيهِمْ حتَّى شَقَّ صُفُوفَهُمْ فَجاوَزَهُمْ وما مَعَهُ أَحَدٌ، ثُمَّ رَجَعَ مُقْبِلاً فأَخَذُوا بِلِجامِهِ فَضَرَبُوهُ ضَرْبَتَينِ عَلى عاتِقِهِ بَيْنَهُما ضَرْبَةٌ ضُرِبها يَوْمَ بَدْرٍ، قالَ عُرْوَةُ: كُنْتُ أُدْخِلُ أَصابِعِي في تِلْكَ الضَّرَباتِ أَلْعَبُ وأَنا صَغِيرٌ. قالَ عُرْوَةُ: وكانَ مَعَهُ عَبْدُ اللهِ بنُ الزُّبَيرِ يَوْمَئِذٍ وهُوَ ابنُ عَشْرِ سِنِينَ، فَحَمَلَهُ عَلى فَرَسٍ وَوَكَّلَ بِهِ رَجُلاً. [راجع: ٣٧٢١]

3975. Narrated 'Urwa : On the day of (the battle of) Al-Yarmūk, the Companions of Allāh's Messenger ﷺ said to Az-Zubair, "Will you attack the enemy so that we shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e., Byzantines) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned, and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds, there was a scar caused by a blow he had received on the day of (the battle of) Badr. When I was a child, I used to play with those scars by putting my fingers in them. On that day (my brother) 'Abdullāh bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

٣٩٧٦ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: سَمِعَ رَوْحَ بنَ عُبادَةَ: حدَّثَنا سَعِيدُ بنُ أَبي عَرُوبَةَ، عَنْ قَتادَةَ قالَ: ذَكَرَ لَنا أَنَسُ ابنُ مالِكٍ، عَنْ أَبي طَلْحَةَ أَنَّ نَبِيَّ اللهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وعِشْرِينَ رَجُلاً مِنْ صَنادِيدِ قُرَيْشٍ فَقُذِفُوا في طَوِيٍّ مِنْ أَطْواءِ بَدْرٍ

3976. Narrated Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ : On the day (of the battle) of Badr, the Prophet ﷺ ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry well from the wells of Badr. (It was a habit of the Prophet ﷺ) that whenever he conquered some people, he used to stay at the battlefield for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him

saying among themselves, "Definitely he (i.e., the Prophet ﷺ) is proceeding for some great purpose. When he (ﷺ) halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allāh and His Messenger? We have found true what our Lord promised us. Have you, too, found true what your lord promised you?" 'Umar said, "O Allāh's Messenger! You are speaking to bodies that have no souls!" Allāh's Messenger ﷺ said, "By Him in Whose Hand Muḥammad's soul is, you do not hear, what I say better than they do."

Qatāda said, "Allāh brought them to life (again) to let them hear him (i.e., the Prophet ﷺ), to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."

خَبِيثٍ مُخْبِثٍ، وكانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقامَ بالعَرْصَةِ ثَلاثَ لَيالٍ، فَلَمَّا كانَ بِبَدرٍ اليَوْمَ الثَّالِثَ أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيها رَحْلُها ثُمَّ مَشَى وَتَبِعَهُ أَصْحابُهُ وقالُوا: ما نَرَى يَنْطَلِقُ إِلَّا لِبَعْضِ حاجَتِهِ حتَّى قامَ عَلَى شَفَةِ الرَّكِيِّ فَجَعَلَ يُنادِيهِمْ بِأَسْمائِهِمْ وأَسماءِ آبائِهِمْ: «يا فُلانُ بنَ فُلانٍ، ويا فُلانُ بنَ فُلانٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللهَ ورَسُولَهُ؟ فإِنَّا قَدْ وجَدْنا ما وَعَدَنا رَبُّنا حَقًّا، فَهَلْ وجَدْتُمْ ما وَعَدَ رَبُّكُمْ حقًّا؟» قالَ: فَقالَ عُمَرُ: يا رَسُولَ اللهِ، ما تُكَلِّمُ مِنْ أَجْسادٍ لا أَرْوَاحَ لَها، فَقالَ رَسُولُ اللهِ ﷺ: «والَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ما أَنْتُمْ بِأَسمَعَ لِمَا أَقُولُ مِنْهُمْ». قالَ قَتادَةُ: أَحْياهُمُ اللهُ، حتَّى أَسمَعَهُمْ قَوْلَهُ تَوْبِيخاً وتَصْغِيراً ونَقِمَةً وحَسْرَةً ونَدَماً. [راجع: ٣٠٦٥]

3977. Narrated Ibn' Abbās رَضِيَ اللهُ عَنْهُما regarding the Statement of Allāh: "Those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islam),..." (V.14:28) The people meant here by Allāh, are the infidels of Quraish. 'Amr, a subnarrator said, "Those are (the infidels of) Quraish, and Muḥammad ﷺ is Allāh's Blessing." Regarding Allāh's Statement:

"...And caused their people to dwell in the house of destruction?" (V.14:28) Ibn 'Abbās said, "It means the Fire they will suffer from (after their death) on the day (of the battle) of Badr."

٣٩٧٧ - حدَّثَنا الحُمَيدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾ قالَ: هُمْ واللهِ كُفَّارُ قُرَيْشٍ، قالَ عَمْرٌو: هُمْ قُرَيْشٌ، ومُحَمَّدٌ ﷺ نِعْمَةُ اللهِ ﴿وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾ قالَ: النَّارَ يَوْمَ بَدْرٍ. [انظر: ٤٧٠٠]

3978. Narrated Hishām's father: It was mentioned before 'Āishah رَضِيَ اللهُ عَنها that Ibn 'Umar attributed the following statement to the Prophet ﷺ:-

"The dead person is punished in the grave because of the crying and lamentation of his family." On that 'Āishah said, "But Allāh's Messenger ﷺ said, 'The dead person is punished for his crimes and sins while his family cry over him then.'"

٣٩٧٨ - حدَّثني عُبَيْدُ بنُ إسماعيلَ: حدَّثنا أبو أسامةَ، عَنْ هِشامٍ، عَنْ أبيهِ قالَ: ذُكِرَ عِنْدَ عائِشَةَ رَضِيَ اللهُ عَنها أنَّ ابنَ عُمَرَ رَفَعَ إلى النَّبيِّ ﷺ: «إنَّ المَيِّتَ لَيُعَذَّبُ في قَبرِهِ بِبُكاءِ أَهْلِهِ»، فقالَتْ: وَهَلَ، إنَّما قالَ رَسُولُ اللهِ ﷺ: «إنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وذَنْبِهِ وإنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الآنَ». [راجع: ١٢٨٨]

3979. 'Āishah added, "And this is similar to the statement of Allāh's Messenger ﷺ when he stood by the (edge of the) well which contained the corpses of *Al-Mushrikūn* killed at Badr and said, 'They hear what I say.'" She added, "But he said: 'Now they know very well what I used to tell them was the truth.'" 'Āishah then recited: "So verily, you (O Muḥammad ﷺ) cannot make the dead to hear..." (V.30:52). "...But you cannot make hear those who are in graves." (V.35:22) that is, when they had taken their places in the (Hell) Fire.

٣٩٧٩ - قالَتْ: وَذٰلِكَ مِثْلُ قَوْلِهِ: إنَّ رَسُولَ اللهِ ﷺ قامَ عَلى القَلِيبِ وفِيهِ قَتْلى بَدْرٍ مِنَ المُشْرِكِينَ، فَقالَ لَهُمْ ما قالَ: «إنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ»، إنَّما قالَ: «إنَّهُمُ الآنَ لَيعْلَمُونَ أَنَّ ما كُنْتُ أَقُولُ لَهُمْ حَقٌّ» ثُمَّ قَرَأَتْ ﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ ﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ﴾ يَقُولُ: حِينَ تَبَوَّؤُا مَقاعِدَهُمْ مِنَ النَّارِ. [راجع: ١٣٧١]

3980, 3981. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: The Prophet ﷺ stood at the well of Badr (which contained the corpses of *Al-Mushrikūn*) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before 'Āishah and she said, "But the Prophet ﷺ said, 'Now they know very well that what I used to tell them was the truth.'" Then she recited (the Holy Verse): So verily, you (O Muḥammad ﷺ) cannot make the dead to hear... (till the end of Verse).'" (V.30:52)

٣٩٨٠، ٣٩٨١ - حَدَّثَني عُثمانُ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ قالَ: وقَفَ النَّبيُّ ﷺ عَلى قَلِيبِ بَدْرٍ، فَقالَ: «هَلْ وجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقّاً؟» ثُمَّ قالَ: «إنَّهُمُ الآنَ يَسْمَعُونَ ما أَقُولُ»، فَذُكِرَ لِعائِشَةَ، فَقالَتْ: إنَّما قالَ النَّبيُّ ﷺ: «إنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ الَّذي كُنْتُ أَقُولُ لَهُمْ هُوَ الحَقُّ»، ثُمَّ قَرَأَتْ

﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ حتَّى قَرَأَتِ الآيَةَ. [راجع: ١٣٧٠، ١٣٧١]

(9) CHAPTER. The superiority of those who fought the battle of Badr.

(٩) بابُ فَضْلِ مَنْ شَهِدَ بَدْراً

3982. Narrated Anas رَضِيَ اللهُ عَنْهُ: Ḥāritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet ﷺ and said, "O Allāh's Messenger! You know how dear Ḥāritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allāh, but if it is not so, then you shall see what I do?" He said, "May Allāh be Merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of *Al-Firdaus*."

٣٩٨٢ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أَبو إسحاقَ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: أُصِيبَ حارِثَةُ يَوْمَ بَدْرٍ وهُوَ غُلامٌ، فَجاءَتْ أُمُّهُ إلى النَّبِيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، قَدْ عَرَفْتَ مَنْزِلَةَ حارِثَةَ مِنِّي، فإنْ تَكُنْ في الجَنَّةِ أَصْبِرْ وأَحْتَسِبْ، وإنْ تَكُنِ الأُخْرَى تَرَ ما أَصْنَعُ؟ فَقالَ: «وَيْحَكِ أَوَ هَبِلْتِ أَوَجَنَّةٌ واحِدَةٌ هِيَ؟ إنَّها جِنانٌ كثيرة وإنَّهُ في جَنَّةِ الفِرْدَوْسِ». [راجع: ٢٨٠٩]

3983. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent me, Abū Marthad and Az-Zubair, and all of us were horsemen, and said, "Go till you reach *Rauḍat-Khākh* where there is a woman from *Al-Mushrikūn* carrying a letter from Ḥāṭib bin Abī Balta'a to *Mushrikūn* of Makkah." So we found her riding her camel at the place which Allāh's Messenger ﷺ had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we did not found any letter. Then we said, "Certainly, Allāh's Messenger ﷺ had not told us a lie. Take out the letter, otherwise we will strip you naked (to search for the letter)." When she saw that we were determined, she put her

٣٩٨٣ - حدَّثني إسحاقُ بنُ إبْرَاهِيمَ: أَخبرَنا عَبْدُ اللهِ بنُ إدْرِيسَ قالَ: سَمِعْتُ حُصَيْنَ بنَ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عليٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني رَسُولُ اللهِ ﷺ وأَبا مَرْثَدٍ والزُّبَيْرَ وكُلُّنا فارِسٌ، قالَ: انْطَلِقُوا حتَّى تأتُوا رَوْضَةَ خاخٍ فإنَّ بِها امْرَأةً مِنَ المُشْرِكِينَ مَعَها كِتابٌ مِنْ حاطِبِ بنِ أَبي بَلْتَعَةَ إلى المُشْرِكِينَ. فأدْرَكْناها تَسِيرُ عَلَى بَعِيرٍ

hand below her waistbelt, for she had tied her cloak round her waist, and she took out the letter, and we brought it to Allāh's Messenger ﷺ. Then 'Umar said, "O Allāh's Messenger! (This Ḥāṭib) has betrayed Allāh, His Messenger ﷺ and the believers! Let me cut off his neck!" The Prophet ﷺ asked Ḥāṭib, "What made you do this?" Ḥāṭib said, "By Allāh, I did not intend to give up my belief in Allāh and His Messenger ﷺ, but I wanted to have some influence among the (Makkan) people, so that through it Allāh might protect my family and property. There is none of your Companions but has some of his relatives there through whom Allāh protects his family and property." The Prophet ﷺ said, "He has spoken the truth; do not say to him but good." 'Umar said, "He has betrayed Allāh, His Messenger ﷺ, and the faithful believers. Let me cut off his neck!" The Prophet ﷺ said, "Is he not one of the Badr warriors? May be Allāh looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you', or said, 'I have forgiven you.'" On hearingg this, tears came out of 'Umar's eyes, and he said, "Allāh and His Messenger ﷺ know better."

لهَا حَيْثُ قالَ رَسُولُ اللهِ ﷺ، فَقُلْنا: الكِتابَ، فقالَتْ: ما مَعَنا كِتابٌ، فَأَنَخْناها فالتمسْنا فَلَمْ نَرَ كِتاباً، فَقُلْنا: ما كَذَبَ رَسُولُ اللهِ ﷺ، لَتُخْرِجِنَّ الكِتابَ أوَ لَنُجَرِّدَنَّكِ. فَلَمَّا رَأَتِ الجِدَّ أَهْوَتْ إلى حُجْزَتِها وهِيَ مُحْتَجِزَةٌ بِكِساءٍ فأَخْرَجَتْهُ، فانْطَلَقْنا بِها إلى رَسُولِ اللهِ ﷺ فقالَ عُمَرُ: يا رَسُولَ اللهِ، قَدْ خانَ اللهَ ورسُولَهُ والمُؤْمِنِينَ فَدَعْني فَلأَضْرِبْ عُنُقَهُ، فَقالَ النَّبِيُّ ﷺ: «ما حَمَلَكَ عَلى ما صَنَعْتَ؟» قالَ حاطِبٌ: واللهِ ما بي أَنْ لا أَكُونَ مُؤْمِناً باللهِ ورَسُولِهِ ﷺ، أَرَدْتُ أَنْ تَكُونَ لي عِنْدَ القَوْمِ يدٌ يَدْفَعُ اللهُ بِها عَنْ أَهْلي ومالي، ولَيْسَ أَحَدٌ منْ أَصْحابِكَ إلَّا لَهُ هُناكَ مِنْ عَشِيرَتِهِ منْ يَدْفَعُ اللهُ بِهِ عَنْ أَهْلِهِ ومالِهِ. فَقالَ: «صَدَقَ ولا تَقُولُوا لَهُ إلَّا خَيراً». فَقالَ عُمَرُ: إنَّهُ قَدْ خانَ اللهَ ورَسُولَهُ والمؤْمِنينَ فَدَعْني فَلأَضْرِبْ عُنُقَهُ، فَقالَ: «أَلَيْسَ مِنْ أَهْلِ بَدْرٍ» فَقالَ: «لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ؟ فَقالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ وجَبَتْ لَكُمُ الجَنَّةُ، أَوْ فَقَدْ غَفَرْتُ لَكُمْ»، فَدَمعَتْ عَيْنا عُمَرَ وقالَ: اللهُ ورَسُولُهُ أَعْلَمُ. [راجع: ٣٠٠٧]

(10) CHAPTER:

(١٠) بابٌ:

3984. Narrated Abū Usaid رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Badr, Allāh's

٣٩٨٤ - **حدَّثَني** عَبْدُ اللهِ بنُ

Messenger ﷺ said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted)."

مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ الغَسِيلِ، عَنْ حَمْزَةَ بنِ أَبي أُسَيْدٍ والزُّبَيرِ بنِ المُنْذِرِ بنِ أَبي أُسَيْدٍ، عَنْ أَبي أُسَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لَنا رَسُولُ اللهِ ﷺ يَومَ بَدْرٍ: «إِذَا أَكْثَبُوكُمْ فارْمُوهُمْ واسْتَبْقُوا نَبْلَكُمْ». [راجع: ٢٩٠٠]

3985. Narrated Abū Usaid رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Badr, Allāh's Messenger ﷺ said to us, "When your enemy comes near to you, shoot at them but use your arrows sparingly."

٣٩٨٥ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا أَبُو أَحْمَدَ الزُّبَيرِيُّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ الغَسِيلِ، عَنْ حَمْزَةَ بنِ أَبي أُسَيْدٍ والمُنْذِرِ بنِ أَبي أُسَيْدٍ، عَنْ أَبي أُسَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لَنا رَسُولُ اللهِ ﷺ يَوْمَ بَدْرٍ: إِذَا أَكْثَبُوكُمْ - يَعْني: أَكْثَرُوكُمْ - فارْمُوهُمْ واسْتَبْقُوا نَبْلَكُمْ». [راجع: ٢٩٠٠]

3986. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Uḥud, the Prophet ﷺ appointed 'Abdullāh bin Jubair as chief of the archers, and seventy among us were martyred. On the day (of the battle) of Badr, the Prophet ﷺ and his Companions had inflicted 140 casualties on the *Mushrikūn*, 70 were taken prisoners, and 70 were killed. Abū Sufyān said, "This is a day of (revenge) for the day (of the battle) of Badr and (the issue of) war is undecided (with) alternate suceess."

٣٩٨٦ - حدَّثَني عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا أَبُو إِسحاقَ قالَ: سَمِعْتُ البَراءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلى الرُّماةِ يَوْمَ أُحُدٍ عَبْدَ اللهِ ابنَ جُبَيرٍ فَأَصابُوا مِنَّا سَبْعينَ وكانَ النَّبِيُّ ﷺ وأَصْحابُهُ أَصابَ مِنَ المُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ ومائَةً سَبْعِينَ أَسِيراً وسَبْعِينَ قَتِيلاً. قالَ أَبُو سُفْيانَ: يَوْمٌ بِيَوْمِ بَدْرٍ، والحَرْبُ سِجالٌ. [راجع: ٣٠٣٩]

٣٩٨٧ - حدَّثني مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ يَزِيدَ، عَنْ جَدِّهِ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى أُرَاهُ عَنِ النَّبِيِّ ﷺ قالَ: «وإِذَا الخَيرُ ما جاءَ اللهُ بِهِ مِنَ الخَيرِ بَعْدُ، وثَوَابُ الصِّدْقِ الذِي آتانا بَعْدَ يَوْمِ بَدْرٍ». [راجع: ٣٦٢٢]

3987. Narrated Abū Mūsa that the Prophet ﷺ said, "The good is what Allāh gave us later on (after the Day of the battle of Uḥud), and the reward of truthfulness is what Allāh gave us after the day (of the battle) of Badr."(1)

٣٩٨٨ - حدَّثني يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: قالَ عَبْدُ الرَّحْمٰنِ ابنُ عَوْفٍ: إِنِّي لَفِي الصَّفِّ يَوْمَ بَدْرٍ إِذ التَفَتُّ فإِذَا عَنْ يَمِيني وعَنْ يَسارِي فَتَيانِ حَدِيثا السِّنِّ فَكَأَنِّي لَم آمَنْ بِمكانِهِما، إِذْ قالَ لِي أَحَدُهُما سِرًّا مِنْ صَاحِبِهِ: يا عَمِّ، أَرِني أَبا جَهْلٍ، فَقُلْتُ: يا ابنَ أَخِي وما تَصْنَعُ بِهِ؟ قالَ: عاهَدْتُ اللهَ إِنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ. فَقالَ لِي الآخَرُ سِرًّا مِنْ صَاحِبِهِ مِثْلَهُ. قالَ: فَمَا سَرَّنِي أَنِّي بَينَ رَجُلَينِ مَكانَهُما، فأَشَرْتُ لهُما إِلَيْهِ، فَشَدَّا عَلَيْهِ مِثْلَ الصَّقْرَيْنِ حتَّى ضَرَباهُ، وهُمَا ابْنا عَفْرَاءَ. [راجع: ٣١٤١]

3988. Narrated 'Abdur-Raḥmān bin 'Aūf: While I was fighting in the front file on the day (of the battle) of Badr, suddenly, I looked behind and saw on my right and left two young boys, and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abū Jahl." I asked, "O nephew! What will you do to him?" He said, "I have promised Allāh that if I see him (i.e., Abū Jahl), I will either kill him or be killed before I kill him." Then the other (boy) said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e., Abū Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afrā' (i.e., an *Anṣārī* woman).

٣٩٨٩ - حدَّثَنا مُوسَى بنُ إِسمَاعِيلَ: حدَّثَنا إِبْرَاهِيمُ: أَخبَرَنا ابنُ شِهابٍ قالَ: أَخبَرَني عَمْرُو بنُ جارِيَةَ

3989. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent out ten spies under the command of 'Āṣim bin Thābit Al-Anṣārī, the grandfather of 'Āṣim bin 'Umar Al-

(1) (H. 3987) This is a part of a longer *Ḥadīth* in which a dream of the Prophet ﷺ is mentioned, and this part is a part of its interpretation. [See *Ḥadīth* No.4081, and also see Vol.9, *Ḥadīth* No.7035].

Khaṭṭāb. When they reached (a place called) Al-Hadah between 'Usfān and Makkah, their presence was made known to a subtribe of Hudhail called Banū Liḥyān. So, they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e., Al-Madīna)," and went on tracing the Muslims' footsteps. When 'Aṣim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." 'Āṣim bin Thābit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allāh! Inform Your Prophet ﷺ about us." So the archers threw their arrows at them and martyred 'Āṣim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allāh, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Makkah after the event of the (battle of) Badr. The sons of Al-Ḥārith bin 'Āmr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Ḥārith bin 'Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill

الثَّقَفِيُّ حَلِيْفُ بَنِي زُهْرَةَ وكانَ مِنْ أَصْحابِ أَبي هُرَيْرَةَ عَن أَبِي هُريرة رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ عَشَرَةً عَيْناً، وأَمَّرَ عَلَيها عاصِمَ بنَ ثابِتٍ الأَنْصارِيَّ جَدَّ عاصِمِ بنِ عُمَرَ بنِ الخطَّابِ حتَّى إِذَا كانُوا بالهَدَةِ بَيْنَ عُسْفانَ ومَكَّةَ ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقالُ لَهُمْ: بَنُو لِحْيانَ، فَنَفروا لَهُمْ بِقَرِيبٍ مِنْ مائَةِ رَجُلٍ رَامٍ. فَاقْتَصُّوا آثارَهُمْ حتَّى وجَدُوا مأكَلَهُمُ التَّمْرَ في مَنزِلٍ نَزَلُوهُ فَقالُوا: تَمْرُ يَثْرِبَ، فاتَّبَعُوا آثارَهُمْ فَلَمَّا حَسَّ بِهِمْ عاصِمٌ وأَصْحابُهُ لَجَؤُوا إِلى مَوْضِعٍ فأَحاطَ بِهِمُ القَوْمُ فَقالُوا لَهُمْ: انْزِلُوا فأَعْطُوا بِأَيْدِيكُمْ، ولَكُمُ العَهْدُ والمِيثاقُ أَنْ لا نَقْتُلَ مِنْكُمْ أَحَداً. فَقالَ عاصِمُ بنُ ثابِتٍ: أَيُّها القَوْمُ، أَمَّا أَنَا فَلا أَنْزِلُ في ذِمَّةِ كافِرٍ. اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ ﷺ، فَرَمَوْهُمْ بالنَّبْلِ فَقَتَلُوا عاصِماً ونَزَلَ إِلَيهِمْ ثَلاثَةُ نَفَرٍ عَلى العَهْدِ والمِيثاقِ مِنْهُمْ: خُبَيْبٌ، وزَيْدُ بنُ الدَّثِنَةِ، ورَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِها، قالَ الرَّجُلُ الثَّالِثُ: هذَا أَوَّلُ الغَدْرِ، واللهِ لا أَصْحَبُكُمْ، إِنَّ لي بِهؤُلاءِ أُسْوَةً، يُرِيدُ القَتْلى فَجَرَّرُوهُ وعالَجُوهُ فأَبى أَنْ يَصْحَبَهُمْ فانْطُلِقَ بِخُبَيْبٍ وزَيْدِ بنِ الدَّثِنَةِ حتَّى

him. One day, Khubaib borrowed from a daughter of Al-Ḥārith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allāh, I had never seen a better captive than Khubaib. By Allāh, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Makkah." She used to say, "It was food Allāh had provided Khubaib with." When they took him to Al-Ḥill out of Makkah sanctuary to martyr him, Khubaib requested them, "Allow me to offer a two *Rak'a* prayer." They allowed him and he offered two *Rak'a* prayer and then said, "By Allāh! Had I not been afraid that you would think I was worried, I would have offered more." Then he (invoked evil upon them) saying, "O Allāh count them and kill them one by one, and do not leave anyone of them." Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allāh's sake, for this is for the Cause of Allāh. If He wishes, He will bless the cut limbs of my body." Then Abū Sarwa'a, 'Ubqa bin Al-Ḥārith went up to him and killed him. It was Khubaib who set the tradition of offering *Ṣalāt* (prayer) for any Muslim to be martyred in captivity (before he is executed). The Prophet ﷺ told his Companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of 'Āṣim bin Thābit's death, sent some messengers to bring a part of his body

باعُوهمَا بَعْدَ وَقْعَةِ بَدْرٍ فابْتاعَ بَنو الحَارِثِ بنِ عامِرِ بنِ نَوْفَلٍ خُبَيْباً، وكانَ خُبَيْبٌ هُوَ قَتَلَ الحَارِثَ بنَ عامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيْراً حتَّى أجمَعُوا قَتْلَهُ. فاسْتَعارَ مِن بَعْضِ بَناتِ الحَارِثِ مُوسَى يَسْتَحِدُّ بِها فأعارَتْهُ فَدَرَجَ بُنَيٌّ لَها وهي غافِلَةٌ حتَّى أتاهُ فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخِذِهِ والمُوسَى بِيَدِهِ، قالَتْ: فَفَزِعْتُ فَزْعَةً عَرَفَها خُبَيْبٌ، فَقالَ: أتَخْشِينَ أنْ أَقْتُلَه؟ ما كُنتُ لأَفْعَلَ ذٰلِكَ، قالَتْ: واللهِ ما رَأيْتُ أسِيراً قَطُّ خَيراً من خُبَيْبٍ، والله لَقَدْ وجَدْتُهُ يَوْماً يأكُلُ قِطْفاً مِنْ عِنَبٍ في يَدِهِ، وإنَّهُ لمُوثَقٌ بالحَدِيدِ، وما بِمَكَّةَ مِنْ ثَمَرَةٍ، وكانَتْ تَقُولُ: إنَّهُ لَرِزْقٌ رَزَقَهُ اللهُ خُبَيْباً، فَلَمَّا خَرَجُوا بِهِ مِنَ الحَرَمِ لِيَقْتُلُوهُ في الحِلِّ، قالَ لَهُمْ خُبَيْبٌ: دَعُوني أُصَلِّي رَكْعَتَيْنِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَيْنِ فَقالَ: واللهِ لَوْلا أنْ تَحْسِبُوا أنَّ ما بي جَزَعٌ لَزِدْتُ. ثُمَّ قالَ: اللَّهُمَّ أحْصِهِمْ عَدَداً، واقْتُلْهُمْ بَدَداً ولا تُبْقِ مِنْهُمْ أحَداً، ثُمَّ أنْشَأَ يَقُولُ:

فَلَسْتُ أُبالي حِيْنَ أُقْتَلُ مُسْلِماً
عَلَى أيِّ جَنْبٍ كَانَ للهِ مَصْرَعِي
وذٰلِكَ في ذَاتِ الإِلٰهِ وَإنْ يَشَأْ
يُبَارِكْ عَلى أوْصَالِ شِلْوٍ مُمَزَّعِ

ثُمَّ قامَ إلَيْهِ أبو سَرْوَعَةَ عُقْبَةُ بنُ

الحَارِثِ فَقَتَلَهُ وكانَ خُبَيْبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ قُتِلَ صَبرًا الصَّلاةَ. وأَخْبَرَ - يَعْني: النبيُّ ﷺ - أَصْحابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ ناسٌ مِنْ قُرَيْشٍ إلى عاصِمِ بنِ ثابِتٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ أَنْ يُؤْتَوْا بِشَيْءٍ مِنْهُ يُعْرَفُ وكانَ قَتَلَ رَجُلاً عَظِيماً مِنْ عُظَمائِهِمْ فَبَعَثَ اللهُ لِعاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَم يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئاً. وقالَ كَعْبُ بنُ مالِكٍ: ذَكَرُوا مُرارَةَ بنَ الرَّبيعِ العَمْرِيَّ، وهِلالَ بنَ أُمَيَّةَ الوَاقِفِيَّ، رَجُلَينِ صَالِحَينِ قَدْ شَهِدَا بَدْراً. [راجع: ٣٠٤٥]

so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allāh sent a swarm of wasps to protect the dead body of 'Āṣim, and they shielded him from the messengers who could not cut anything from his body.

٣٩٩٠ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَحْيى، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما ذُكِرَ لَهُ أَنَّ سَعِيدَ بنَ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ وكان بَدْرِيًّا مَرِضَ في يَوْمِ جُمُعَةٍ، فَرَكِبَ إِلَيْهِ بَعْدَ أَنْ تَعالَى النهارُ، واقْتَرَبَتِ الجُمُعَةُ وتَرَكَ الجُمُعَةَ».

3990. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما was once told that Sa'īd bin Zaid bin 'Amr bin Nufail, one of the warriors (of the battle) of Badr, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday *Ṣalāt* (prayer) approached and Ibn 'Umar did not take part in the Friday *Ṣalāt*.

٣٩٩١ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أَنَّ أَباهُ كَتَبَ إلى عُمَرَ بنِ عَبْدِ اللهِ بنِ الأَرْقَمِ الزُّهْرِيِّ يأمُرُهُ أَنْ يَدْخُلَ على سُبَيْعَةَ بِنْتِ الحَارِثِ الأَسْلَمِيَّةِ فَيَسْأَلَها عَنْ حَدِيثِها، وعَنْ ما قالَ لَهَا رَسُولُ اللهِ

3991. Narrated Subai'a bint Al-Ḥārith that she was married to Sa'd bin Khaula who was from the tribe of Banī 'Amr bin Lu'aī and was one of those who fought in the battle of Badr. He died while she was pregnant during *Ḥajjat-ul-Wadā'*. Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e., became clean), she prepared herself for suitors. Abū As-Sanābil bin Ba'kak, a man from the tribe of Banī 'Abd Ad-Dār, called on her and said

ﷺ حِينَ اسْتَفْتَتْهُ. فَكَتَبَ عُمَرُ بن عَبْدِ اللهِ بنِ الأَرْقَمِ إلى عَبْدِ اللهِ بنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ بِنْتَ الحَارِثِ أَخْبَرَتْهُ أَنَّها كانَتْ تَحْتَ سَعْدِ بنِ خَوْلَةَ، وهُوَ مِنْ بَنِي عامِرِ بنِ لُؤَيٍّ، وكانَ مِمَّنْ شَهِدَ بَدْراً. فَتُوفِّيَ عَنها في حَجَّةِ الوَداعِ وهيَ حامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَها بَعْدَ وفاتِهِ. فَلَمَّا تَعَلَّتْ مِنْ نِفاسِها تَجَمَّلَتْ لِلخُطَّابِ، فَدَخَلَ عَلَيها أَبُو السَّنابِلِ بنُ بَعْكَكٍ، رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ، فَقالَ لَها: ما لي أَرَاكِ تَجَمَّلْتِ لِلخُطَّابِ؟ تُرَجِّينَ النِّكاحَ؟ فإِنَّكِ واللهِ ما أَنْتِ بِناكِحٍ حتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وعَشْرٌ. قالَتْ سُبَيْعَةُ: فَلَمَّا قالَ لي ذٰلك جَمَعْتُ عَلَيَّ ثِيابي حِينَ أَمْسَيْتُ وأَتَيْتُ رَسُولَ اللهِ ﷺ فَسَأَلْتُهُ عنْ ذلك فَأَفْتاني بأَنِّي قَدْ حَلَلْتُ حِينَ وضَعْتُ حَمْلي وأَمَرَني بالتَّزَوُّجِ إنْ بَدَا لي.

تابَعَهُ أَصْبَغُ، عَنِ ابنِ وهْبٍ، عَنْ يُونُسَ. وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ: وسأَلْناهُ فَقالَ: حَدَّثَهُ مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبانَ مَوْلَى بَني عامِرِ ابنِ لُؤَيٍّ: أَنَّ مُحَمَّدَ بنَ إياسِ بنِ البُكَيرِ، وكانَ أَبُوهُ شَهِدَ بَدْراً أَخْبَرَهُ. [انظر: ٥٣١٩]

to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allāh, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e., Abū As-Sanābil) said this to me, I put on my dress in the evening and went to Allāh's Messenger ﷺ and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

(١١) بابُ شُهُودِ المَلائِكَةِ بَدْراً

(11) CHAPTER. The participation of angels in (the battle of) Badr.

٣٩٩٢ - حدَّثَني إسحاقُ بنُ

3992. Narrated Rifā'a who was one of the

warriors of the battle of Badr: Jibrīl (Gabriel) came to the Prophet ﷺ and said, "How do you look upon the warriors of (the battle of) Badr among yourselves?" The Prophet ﷺ said, "As the best of the Muslims," or said a similar statement. On that Jibrīl said, "And so are the angels who participated in (the battle of) Badr."

إبْراهِيمَ: أَخْبرَنا جَرِيرٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ مُعاذِ بن رِفاعَةَ بنِ رَافعٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، وكانَ أبُوه منْ أَهْلِ بَدْرٍ، قالَ: جاءَ جِبْرِيلُ إلى النَّبِيِّ ﷺ فَقالَ: «ما تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟» قالَ: منْ أَفْضَلِ المُسْلِمِينَ، أَوْ كَلِمَةً نَحْوَها، قالَ: وكذلكَ منْ شَهِدَ بَدْراً من المَلائِكَةِ. [انظر: ٣٩٩٤]

3993. Narrated Mu'ādh bin Rifā'a bin Rāfi': Rifā'a was one of the warriors of (the battle of) Badr while (his father) Rāfi' was one of the people of *Al-'Aqaba* (i.e., those who gave the *Al-'Aqaba* Pledge). Rāfi' used to say to his son, "I would not have been happier if I had taken part in the battle of Badr instead of taking part in the *'Aqaba* pledge."(1) Mu'ādh added, "Jibrīl (Gabriel) asked the Prophet ﷺ about that (i.e., the question referred to in *Hadīth* No.3992)."

٣٩٩٣ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ يَحْيَى، عَنْ مُعاذِ بنِ رِفاعَةَ ابنِ رَافعٍ، وكانَ رِفاعَةُ مِنْ أَهْلِ بَدْرٍ، وكانَ رَافعٌ مِنْ أَهْلِ العَقَبَةِ، فَكانَ يَقُولُ لابْنِهِ: ما يَسُرُّني أنِّي شَهِدْتُ بَدْراً بالعَقَبَةِ. قالَ: سَأَلَ جِبْرِيلُ النَّبِيَّ ﷺ بِهٰذَا.

3994. Narrated Mu'ādh: The one who asked (the Prophet ﷺ) was Jibrīl (Gabriel) عَلَيْهِ السَّلامُ.

٣٩٩٤ - حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ: أَخْبرَنا يَزِيدُ: أَخْبرَنا يَحْيَى: سَمعَ مُعاذَ ابنَ رِفاعَةَ: أَنَّ مَلَكاً سَأَلَ النَّبِيَّ ﷺ. وعَنْ يَحْيَى أَنَّ يَزِيدَ بنَ الهَادِ أَخْبرَهُ أَنَّهُ كانَ مَعَهُ يَوْمَ حدَّثَهُ مُعاذٌ هذَا الحَدِيثَ، فَقالَ يَزِيدُ: فَقالَ مُعاذٌ: إنَّ السَّائِلَ هُوَ جِبْرِيلُ عَلَيْهِ السَّلامُ. [راجع: ٣٩٩٢]

3995. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said on the day (of the battle) of Badr, "This is Jibrīl (Gabriel) holding the head of his horse and equipped

٣٩٩٥ - حدَّثَني إبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا عَبْدُ الوَهَّابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ

(1) (H. 3993) Rāfi' regarded the event of *Al-'Aqaba* Pledge as superior to the battle of Badr.

رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ يَوْمَ بَدْرٍ: «هذا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَدَاةُ الحَرْبِ». [انظر: ٤٠٤١]

with arms for the battle."

(١٢) بابٌ:

(12) CHAPTER.

٣٩٩٦ - حدَّثني خَلِيفَةُ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأَنْصارِيُّ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: ماتَ أَبُو زَيْدٍ ولم يَتْرُكْ عَقِباً وكانَ بَدْرِيًّا. [راجع: ٣٨١٠]

3996. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Zaid died and did not leave any offspring, and he was one of the (warriors of the battle of) Badr.

٣٩٩٧ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ قالَ: حدَّثني يَحْيَى بنُ سَعِيدٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنِ ابنِ خَبَّابٍ: أَنَّ أَبا سَعِيدِ بنَ مالكٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَدِمَ مِنْ سَفَرٍ فَقَدَّمَ إِلَيْهِ أَهْلُهُ لحماً مِنْ لُحُومِ الأَضْحَى، فَقالَ: ما أَنا بآكِلِهِ حَتَّى أَسْأَلَ. فانْطَلَقَ إِلى أَخِيهِ لأُمِّهِ، وكانَ بَدْرِيًّا، قَتَادَةَ بنِ النُّعْمانِ، فَسَأَلَهُ فَقالَ: إِنَّهُ حَدَثَ بَعْدَكَ أَمْرٌ، نَقْضٌ لِمَا كانُوا يُنْهَوْنَ عَنْهُ مِنْ أَكْلِ لُحُومِ الأَضْحَى بَعْدَ ثَلاثَةِ أَيَّامٍ. [انظر: ٥٥٦٨]

3997. Narrated Ibn Khabbāb: Abū Sa‘īd bin Mālik Al-Khudrī رَضِيَ اللهُ عَنْهُ returned from a journey and his family offered him some meat of sacrifices offered at *‘Eīd-al-Aḍḥā*. On that he said, "I will not eat it before asking (whether it is allowed)." He went to his maternal brother, Qatāda bin An-Nu‘mān, who was one of the warriors of the battle of Badr, and asked him about it. Qatāda said, "After your departure, an order was issued by the Prophet ﷺ cancelling the prohibition of eating the meat of sacrifices after three days."

٣٩٩٨ - حدَّثني عُبَيْدُ بنُ إِسماعِيلَ: حدَّثنا أَبُو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ قالَ: قالَ الزُّبَيْرُ: لَقِيتُ يَوْمَ بَدْرٍ عُبَيْدَةَ بنَ سَعِيدِ بنِ العاصِ وهُوَ مُدَجَّجٌ لا يُرَى مِنْهُ

3998. Narrated ‘Urwa: Az-Zubair said, "I met ‘Ubaida bin Sa‘īd bin Al-‘Āṣ on the day (of the battle) of Badr and he was covered with armour; so much that only his eyes were visible. He was surnamed *Abū Dhāt-al-Karish*. He said (proudly), ‘I am *Abū Dhāt-al-Karish*.’ I attacked him with the spear and pierced his eye and he died. I put my foot

over his body to pull (that spear) out, but even then I had to use great force to take it out as its both ends were bent." 'Urwa said, "Later on, Allāh's Messenger ﷺ asked Az-Zubair for that spear and he gave it to him. When Allāh's Messenger ﷺ died, Az-Zubair took it back. After that Abū Bakr demanded it and he gave it to him; and when Abū Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthmān demanded it from him and he gave it to him. When 'Uthmān was martyred, that spear remained with 'Alī's offspring. Then 'Abdullāh bin Az-Zubair demanded it back, and it remained with him till he was martyred.

إلَّا عَيْناهُ وهُوَ يُكْنى أَبُو ذَاتِ الكَرِشِ، فَقالَ: أَنا أَبُو ذَاتِ الكَرِشِ، فَحَمَلْتُ عَلَيْهِ بالعَنَزَةِ فَطَعَنْتُهُ في عَيْنِهِ فَمَاتَ. قالَ هِشامٌ: فأُخْبِرْتُ أَنَّ الزُّبَيْرَ قالَ: لَقَدْ وضَعْتُ رِجْلي عَلَيْهِ ثُمَّ تَمَطَّأْتُ فَكانَ الجَهْدَ أَنْ نَزَعْتُها وقَدِ انْثَنى طَرَفاها، قالَ عُرْوَةُ: فَسَأَلَهُ إيَّاها رَسُولُ اللهِ ﷺ فأَعْطاهُ إيَّاهَا. فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ أَخذَها، ثُمَّ طَلَبها أَبُو بَكْرٍ فأَعْطاهُ إيَّاها، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَها إيَّاهُ عُمَرُ فأَعْطاهُ إيَّاها، فَلَمَّا قُبِضَ عُمَرُ أَخذَها ثُمَّ طَلَبَها عُثمانُ مِنْهُ فأَعْطاهُ إيَّاها، فَلَمَّا قُتِلَ عُثمانُ وقَعَتْ عِنْدَ آلِ عَليٍّ. فَطَلَبَها عَبْدُ اللهِ بنُ الزُّبَيرِ فَكانَتْ عِنْدَهُ حتَّى قُتِلَ.

3999. Narrated 'Ubāda bin Aṣ-Ṣāmit who was one of the warriors of the battle of Badr: Allāh's Messenger ﷺ said, "Give me the *Bai'a* (pledge)."

٣٩٩٩ - حدَّثَنا أَبُو اليمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبرَني أَبُو إدْرِيسَ عائِذُ اللهِ بنُ عَبْدِ اللهِ: أَنَّ عُبادَةَ ابنَ الصَّامِتِ، وكانَ شَهِدَ بَدْراً، أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بايعُوني». [راجع: ١٨]

4000. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Abū Ḥudhaifa, one of those who fought the battle of Badr with Allāh's Messenger ﷺ, adopted Sālim as his son and married his niece, Hind bint Al-Walīd bin 'Utba to him. Sālim was a freed slave of an *Anṣārī* woman. Allāh's Messenger ﷺ also adopted Zaid as his son. In the Pre-Islāmic Period of Ignorance the custom was

٤٠٠٠ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أَخْبرَني عُرْوَةُ بنُ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ: أَنَّ أَبا حُذَيْفَةَ وكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ رَسُولِ اللهِ ﷺ تَبَنَّى سالماً

that, if one adopted a son, the people would call him by the name of the adopted father whom he would inherit as well, till Allāh تعالى revealed: "Call them (adopted sons) by (the names of) their fathers..." (V.33:5)

وأنكحه بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الوَلِيدِ ابنِ عُتْبَةَ، وهُوَ مَوْلًى لامْرَأَةٍ مِنَ الأَنْصارِ. كما تَبَنَّى رَسُولُ اللهِ ﷺ زَيْداً. وكانَ مَنْ تَبَنَّى رَجُلاً في الجاهِلِيَّةِ، دَعاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِيرَاثَهُ حتَّى أَنْزَلَ اللهُ تعالى ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ﴾ فَجاءَتْ سَهْلَةُ النَّبِيَّ ﷺ، فَذَكَرَ الحَدِيثَ. [انظر: ٥٠٨٨]

4001. Narrated Ar-Rubaī' bint Mu'awwidh: The Prophet ﷺ came to me after on the morning of consummating my marriage and sat down on my bed, as you (the subnarrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet ﷺ said (to her), "Do not say this, but go on saying what you have spoken before."

٤٠٠١ - **حدَّثنا** عَلِيٌّ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ: حدَّثنا خالِدُ بنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: دَخَلَ النَّبِيُّ ﷺ غَدَاةَ بُنِيَ عَلَيَّ فَجَلَسَ على فِرَاشِي كَمَجْلِسِكَ مِنِّي وجُوَيْرِياتٌ يَضْرِبْنَ بالدُّفِّ يَنْدُبْنَ مَنْ قُتِلَ مِنْ آبائي يَوْمَ بَدْرٍ حتَّى قالَتْ جارِيَةٌ: وفِينا نَبِيٌّ يَعْلَمُ ما في غَدٍ، فقالَ النَّبِيُّ ﷺ: «لا تَقُولي هٰكَذَا، وقُولي ما كُنْتِ تَقُولِينَ». [انظر: ٥١٤٧]

4002. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Ṭalḥa, a Companion of Allāh's Messenger ﷺ, and one of those who fought at (the battle of) Badr together with Allāh's Messenger ﷺ told me that Allāh's Messenger ﷺ said, "Angels do not enter a house in which there is a dog or a picture." He meant the images of creatures that have souls.

[See Vol. 7, *Hadith* Nos. 5949, 5950, 5951].

٤٠٠٢ - **حدَّثنا** إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ ح.

وَحدَّثَنا إِسْماعِيلُ قالَ: حدَّثَني أَخِي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أَبي عَتِيقٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَخْبَرَني أَبُو طَلْحَةَ رَضِيَ اللهُ عَنْهُ صَاحِبُ رَسُولِ اللهِ ﷺ وكانَ قَدْ شَهِدَ

بَدْراً مَعَ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ ولا صُورَةٌ»، يَرِيدُ التَّماثِيلَ التي فِيها الأَرْواحُ. [راجع: ٣٢٢٥]

٤٠٠٣ - **حدَّثنا** عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا يُونُسُ ح.

وَحدَّثَنا أَحْمَدُ بنُ صَالِحٍ: حدَّثَنا عَنْبَسَةُ: حدَّثَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبرَنا عَليُّ بنُ حُسَينٍ: أَنَّ حُسَينَ بنَ عَليٍّ أَخْبرَهُ أَنَّ عَلِيًّا قالَ: كانَتْ لِي شارِفٌ مِنْ نَصِيبِي مِنَ المَغْنَمِ يَوْمَ بَدْرٍ، وكانَ النَّبِيُّ ﷺ أَعْطاني مِمَّا أَفاءَ اللهُ مِنَ الخُمُسِ يَوْمَئِذٍ. فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفاطِمَةَ عَلَيها السَّلامُ بِنْتِ النَّبِيِّ ﷺ واعَدْتُ رَجُلاً صَوَّاغاً في بَنِي قَيْنُقاعَ أَنْ يَرْتَحِلَ مَعِيَ فَنأْتِيَ بِإِذْخِرٍ فَأَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ فَنَسْتَعِينَ بِهِ فِي ولِيمَةِ عُرْسِي. فَبَيْنا أَنا أَجمَعُ لِشارِفَيَّ مِنَ الأَقْتابِ والغَرائِرِ والحِبالِ، وشارِفايَ مُناخانِ إِلى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصارِ، حَتَّى جمَعْتُ ما جَمَعْتُهُ فإِذَا أَنا بِشارِفَيَّ قَدْ أُجِبَّتْ أَسْنِمَتُهُمَا وبُقِرَتْ خَواصِرُهُمَا وأُخِذَ مِنْ أَكْبادِهمَا، فَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيْتُ المَنْظَرَ، قُلْتُ: مَنْ فَعَلَ هذَا؟ قالُوا: فَعَلَهُ حَمْزَةُ بنُ عَبْدِ المُطَّلِبِ، وهُوَ فِي هذَا البَيْتِ فِي شَرْبٍ مِنَ الأَنْصارِ، عِنْدَهُ قَيْنَةٌ

4003. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet ﷺ had given me another she-camel from the *Khumus* which Allāh had bestowed on him that day. And when I intended to marry Fāṭima عليها السلام, the daughter of the Prophet ﷺ, I made an arrangement with a goldsmith from Banī Qainuqā' that he should go with me to bring *Idhkhir* (i.e., a kind of grass used by goldsmiths) which I intended to sell to goldsmiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of packsaddles for my two she-camels, which were kneeling down beside an *Anṣārī's* dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e., the people) said, "Ḥamza bin 'Abdul-Muṭṭalib has done it. He is present in this house with some *Anṣārī* drinkers, a girl singer, and his friends. The singer said in her song, "O Ḥamza, get at the fat she-camels!" On hearing this, Ḥamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers. Then I came to the Prophet ﷺ while Zaid bin Ḥāritha was with him. The Prophet ﷺ noticed my state and asked, "What is the matter?" I said, "O Allāh's Messenger, I have never experienced such a day as today! Ḥamza attacked my two she-camels, cut off

وأَصْحابُهُ، فَقالَتْ في غِنائها: أَلا يا حَمْزَ لِلشُّرُفِ النِّوَاءِ. فَوَثَبَ حَمْزَةُ إِلى السَّيْفِ فَأَجَبَّ أَسْنِمَتَهُما وبَقَرَ خَواصِرَهُمَا، وأَخَذَ مِنْ أَكْبادِهِما. قالَ عَلِيٌّ: فانْطَلَقْتُ حتَّى أَدْخُلَ عَلى النَّبِيِّ ﷺ وعِنْدَهُ زَيْدُ بنُ حارِثَةَ وعَرَفَ النَّبِيُّ ﷺ الذِي لَقِيتُ فَقالَ: «ما لكَ؟» قُلْتُ: يا رَسُولَ اللهِ، ما رَأَيْتُ كاليَوْمِ، عَدَا حَمْزَةُ عَلى ناقَتَيَّ فَأَجَبَّ أَسْنِمَتَهُما وبَقَرَ خَواصِرَهُمَا، وها هُوَ ذَا في بَيْتٍ مَعَهُ شَرْبٌ. فَدَعا النَّبِيُّ ﷺ بِرِدَائِهِ فارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي واتَّبَعْتُهُ أَنا وزَيْدُ بنُ حارِثَةَ حتَّى جاءَ البَيْتَ الذِي فِيهِ حَمْزَةُ فاسْتَأْذَنَ عَلَيْهِ فأُذِنَ لَهُ. فَطَفِقَ النَّبِيُّ ﷺ يَلُومُ حَمْزَةَ فِيما فَعَلَ، فإِذَا حَمْزَةُ ثَمِلٌ، مُحْمَرَّةٌ عَيْناهُ، فَنَظَرَ حَمْزَةُ إِلى النَّبِيِّ ﷺ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلى رُكْبَتَيْهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلى وجْهِهِ. ثُمَّ قالَ حَمْزَةُ: وهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لأَبي؟ فَعَرَفَ النَّبِيُّ ﷺ أَنَّهُ ثَمِلٌ فَنَكَصَ رَسُولُ اللهِ ﷺ عَلى عَقِبَيْهِ القَهْقَرَى، فَخَرَجَ وخَرَجْنا مَعَهُ. [راجع: ٢٠٨٩]

their humps and cut their flanks open, and he is still present in a house along with some drinkers." The Prophet ﷺ asked for his cloak, put it on, and proceeded, followed by Zaid bin Ḥāritha and myself, till he reached the house where Ḥamza was present. He asked the permission to enter, and he was permitted. The Prophet ﷺ started blaming Ḥamza for what he had done. Ḥamza was drunk and his eyes were red. He looked at the Prophet ﷺ then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet ﷺ understood that Ḥamza was drunk, he retreated, walking backwards, went out and we left with him.

٤٠٠٤ - حدَّثَني مُحَمَّدُ بنُ عَبَّادٍ: أَخبرَنا ابنُ عُيَيْنَةَ قالَ: أَنْفَذَهُ لَنا ابنُ الأَصْبهانِيِّ، سَمِعَهُ مِنِ ابنِ مَعْقِلٍ: أَنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ كَبَّرَ عَلى سَهْلِ بنِ حُنَيْفٍ، فَقالَ: إِنَّهُ شَهِدَ بَدْراً.

4004. Narrated Ibn Ma'qal: 'Alī رَضِيَ اللهُ عَنْهُ led the funeral prayer of Sahl bin Ḥunaif and said, "He was one of the warriors of the battle of Badr."

4005. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "When (my daughter) Ḥafṣa bint 'Umar lost her husband Khunais bin Ḥudhaifa As-Sahmī, who was one of the Companions of Allāh's Messenger ﷺ and had fought in the battle of Badr and had died in Al-Madīna, I met 'Uthmān bin 'Affān and suggested that he should marry Ḥafṣa saying, 'If you wish, I will marry Ḥafṣa bint 'Umar to you.' On that, he said, 'I will think it over.' I waited for a few days and then he said to me, 'I am of the opinion that I shall not marry at present.' Then I met Abū Bakr and said, 'If you wish, I will marry you Ḥafṣa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmān. Some days later, Allāh's Messenger ﷺ demanded her hand in marriage and I married her to him. Later on, Abū Bakr met me and said, 'Perhaps you were angry with me when you offered me Ḥafṣa for marriage and I gave no reply to you?' I said, 'Yes.' Abū Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allāh's Messenger ﷺ had referred to the issue of Ḥafṣa; and I did not want to disclose the secret of Allāh's Messenger ﷺ, but had he (i.e., the Prophet ﷺ) given her up I would surely have accepted her.'"

٤٠٠٥ - حدَّثَنا أَبُو اليمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني سالِمُ ابنُ عَبْدِ اللهِ أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ أَنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بنِ حُذَافَةَ السَّهْمِيِّ، وكانَ مِنْ أَصْحابِ رَسُولِ اللهِ ﷺ قَدْ شَهِدَ بَدْراً، تُوُفِّيَ بالمَدِينَةِ. قالَ عُمَرُ: فَلَقِيتُ عُثمانَ بنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قالَ: سأَنْظُرُ في أَمْرِي. فَلَبِثْتُ لَيالِيَ، فَقالَ: قَدْ بَدَا لي أَنْ لا أَتَزَوَّجَ يَوْمي هذا، قالَ عُمَرُ: فَلَقِيتُ أَبا بَكْرٍ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئاً، فَكُنْتُ عَلَيْهِ أَوْجَد مِنِّي عَلى عُثمانَ. فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ ﷺ فأَنْكَحْتُها إِيَّاهُ فَلَقِيَني أَبُو بَكْرٍ، فَقالَ: لَعَلَّكَ وجَدْتَ عَلَيَّ، حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ؟ قُلْتُ: نَعَمْ، قالَ: فإِنَّهُ لَمْ يَمْنَعْني أَنْ أَرْجِعَ إِلَيْكَ فِيما عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَها وَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ ولَوْ تَرَكَها لَقَبِلْتُها. [انظر: ٥١٢٢، ٥١٢٩، ٥١٤٥]

4006. Narrated Abū Mas'ūd Al-Badrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man's

٤٠٠٦ - حدَّثَنا مُسْلِمٌ: حدَّثَنا

spending on his family is a deed of charity."

شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ: سَمِعَ أَبا مَسْعُودٍ البَدْرِيَّ عَنِ النَّبِيِّ ﷺ قالَ: «نَفَقَةُ الرَّجُلِ عَلى أَهْلِهِ صَدَقَةٌ».

4007. Narrated Az-Zuhrī: I heard 'Urwa bin Az-Zubair talking to 'Umar bin 'Abdul-'Azīz during the latter's governorship (at Al-Madīna), he said, "Al-Mughīra bin Shu'ba delayed the '*Asr* prayer when he was the ruler of Al-Kūfā. On that, Abū Mas'ūd 'Uqba bin 'Amr Al-Anṣārī, the grand-father of Zaid bin Ḥasan, who was one of the warriors of the battle of Badr, came in and said (to Al-Mughīra), 'You know that Jibrīl (Gabriel) came down and offered the *Ṣalāt* (prayer) and Allāh's Messenger ﷺ offered five prescribed *Ṣalāt* (prayers), and Jibrīl said (to the Prophet ﷺ): I have been ordered to do so (i.e.,, offer these five *Ṣalāt* (prayers) at these fixed stated times of the day).'"

٤٠٠٧ - حدَّثَنا أَبُو اليمانِ قالَ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيرِ يُحَدِّثُ عُمَرَ بنَ عَبْدِ العَزيزِ في إمارَتِهِ: أَخَّرَ المُغِيرَةُ بنُ شُعْبَةَ العَصرَ وهُوَ أَمِيرُ الكُوفَةِ. فَدَخَلَ أَبُو مَسْعُودٍ عُقْبَةُ بنُ عَمْرٍو الأَنْصارِيُّ، جَدُّ زَيْدِ بنِ حَسَنٍ، شَهِدَ بَدْراً فَقالَ: لَقَدْ عَلِمْتَ نَزَلَ جِبْرِيلُ عَلَيهِ السَّلامُ فَصلَّى، فَصَلَّى رَسُولُ اللهِ ﷺ خَمْسَ صَلَواتٍ ثُمَّ قالَ: هٰكَذا أُمِرْتُ.

كَذٰلِكَ كانَ بَشِيرُ بنُ أبي مَسْعُودٍ يُحَدِّثُ عنْ أَبِيه. [راجع: ٥٢١]

4008. Narrated Abū Mas'ūd Al-Badrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whosoever recited the last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him."

٤٠٠٨ - حدَّثَنا مُوسَى: حدَّثَنا أَبُو عَوانَةَ، عَنِ الأَعمَشِ، عَنْ إبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ عَنْ عَلْقَمَةَ، عَنْ أبي مَسْعُودٍ البَدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «الآيَتانِ مِنْ آخِرِ سُورَةِ البَقَرَةِ، مَنْ قَرَأَهُما في لَيْلَةٍ كَفَتاهُ». قالَ عَبْدُ الرَّحْمٰنِ: فَلَقِيتُ أَبا مَسْعُودٍ وهُوَ يَطُوفُ بِالبَيْتِ، فَسَأَلتُهُ فَحَدَّثَنِيهِ.

[انظر: ٥٠٠٨، ٥٠٠٩، ٥٠٤٠، ٥٠٥١]

4009. Narrated Maḥmūd bin Ar-Rabī' that 'Itbān bin Mālik who was one of the

٤٠٠٩ - حدَّثَنا يَحْيى بنُ بُكَيرٍ:

حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أَخْبَرَني مَحْمُودُ بنُ الرَّبيعِ: أَنَّ عِتْبانَ بنَ مالكٍ، وكانَ مِنْ أَصْحابِ النَّبيِّ ﷺ مِمَّنْ شَهِدَ بَدْراً مِنَ الأَنْصارِ أَنَّهُ أتى رَسُولَ اللهِ ﷺ.

[راجع: ٤٢٤]

Companions of the Prophet ﷺ, and one of the warriors of (the battle of) Badr, came to Allāh's Messenger ﷺ.

٤٠١٠ - **حدَّثنا** أَحْمَدُ هُوَ ابنُ صالحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ: قالَ ابنُ شِهابٍ: ثُمَّ سَأَلْتُ الحُصَينَ بنَ مُحَمَّدٍ وهُوَ أَحَدُ بَني سالمٍ وهُوَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودِ بنِ الرَّبيعِ، عَنْ عِتْبانَ بنِ مالكٍ فَصَدَّقَهُ.

[راجع: ٤٢٤]

4010. Narrated Ibn Shihāb: I asked Al-Ḥuṣain bin Muḥammad, who was one of the sons of Sālim and one of the nobles amongst them, about the narration of Maḥmūd bin Ar-Rabī' from 'Itbān bin Mālik, and he confirmed it.

٤٠١١ - **حدَّثنا** أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عَبْدُ اللهِ بنُ عامرِ بنِ رَبيعَةَ، وكانَ مِنْ أَكْبرِ بَني عَدِيٍّ، وكانَ أَبُوهُ شَهِدَ بَدْراً مَعَ النَّبيِّ ﷺ: أَنَّ عُمَرَ اسْتَعْمَلَ قُدَامَةَ بنَ مَظْعُونٍ عَلى البَحْرَيْنِ وكانَ شَهِدَ بَدْراً وهُوَ خالُ عَبْدِ اللهِ بنِ عُمَرَ وحَفْصَةَ رَضِيَ اللهُ عَنْهُمْ.

4011. Narrated 'Abdullāh bin 'Āmir bin Rabī'a who was one of the leaders of Banī 'Adī and his father participated in the battle of Badr in the company of the Prophet ﷺ: 'Umar appointed Qudāma bin Maẓ'ūn as ruler of Baḥrain, Qudāma was one of the warriors of the battle of Badr and was the maternal uncle of 'Abdullāh bin 'Umar and Ḥafṣa رَضِيَ اللهُ عَنْهُمْ.

٤٠١٢، ٤٠١٣ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدِ بنِ أَسماءَ: حدَّثنا جُوَيْرِيَةُ، عَنْ مالكٍ، عَنِ الزُّهْرِيِّ أَنَّ سالمَ بنَ عَبْدِ اللهِ أَخْبَرَهُ قالَ: أَخْبرَ رَافِعُ بنُ خَدِيجٍ عَبْدَ اللهِ بنَ عُمَرَ: أَنَّ عَمَّيْهِ وكانا شَهِدَا بَدْراً أَخْبَراهُ أَنَّ رَسُولَ

4012, 4013. Narrated Az-Zuhrī: Sālim bin 'Abdullāh told me that Rāfi' bin Khadīj told 'Abdullāh bin 'Umar that his two paternal uncles, who had fought in the battle of Badr, informed him that Allāh's Messenger ﷺ forbade the renting of fields (for their yields but allowed for money). I said to Sālim, "Do you rent your land?" He said, "Yes, for Rāfi' is mistaken."

اللهِ ﷺ نَهى عنْ كِرَاءِ المَزَارِعِ، قُلْتُ لِسالِمٍ: فَتُكْرِيها أَنْتَ؟ قالَ: نَعَمْ، إِنَّ رَافِعاً أَكثَرَ عَلى نَفْسِهِ. [راجع: ٢٣٣٩]

4014. Narrated 'Abdullāh bin Shaddād bin Al-Hād Al-Laithī: I saw Rifā'a bin Rāfi' Al-Anṣārī who was a warrior of the battle of Badr.

٤٠١٤ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ حُصَينِ بنِ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ شدَّادِ بنِ الهَادِ اللَّيْثِيَّ قالَ: رَأَيْتُ رِفاعَةَ بنَ رَافِعٍ الأَنْصارِيَّ وَكانَ شَهِدَ بَدْراً.

4015. Narrated Al-Miswar bin Makhrama that 'Amr bin 'Aūf, who was an ally of Banī 'Āmir bin Lu'ai and one of those who fought at (the battle of) Badr in the company of the Prophet ﷺ, said, "Allāh's Messenger ﷺ sent Abū 'Ubaida bin Al-Jarrāḥ to Baḥrain to bring the *Jizya* taxation from its people, for Allāh's Messenger ﷺ had made a peace treaty with the people of Baḥrain and appointed Al-'Alā' bin Al-Ḥaḍramī as their ruler. So, Abū 'Ubaida arrived with the money from Baḥrain. When the *Anṣār* heard of the arrival of Abū 'Ubaida (on the next day), they offered the morning *Ṣalāt* (prayer) with the Prophet ﷺ and when the morning *Ṣalāt* (prayer) had finished, they presented themselves before him. On seeing the *Anṣār*, Allāh's Messenger ﷺ smiled and said, "I think you have heard that Abū 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allāh's Messenger!" He said, "Be happy, and hope for what will please you. By Allāh, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So, you will compete amongst yourselves for it, as they competed for it and it will destroy you as it destroyed them."

٤٠١٥ - حدَّثَنا عَبْدَانُ: أَخبَرَنا عَبْدُ اللهِ: أَخبَرَنا مَعْمَرٌ ويُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ: أَنَّهُ أَخْبَرَهُ أَنَّ المِسْوَرَ بنَ مَخْرَمَةَ أَخبَرَهُ أَنَّ عَمْرَو بنَ عَوْفٍ وهُوَ حَلِيفٌ لِبَنِي عامِرِ بنِ لُؤَيٍّ وكانَ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبا عُبَيْدَةَ بنَ الجَرَّاحِ إِلى البَحْرَيْنِ يَأتِي بِجِزْيَتِها، وكانَ رَسُولُ اللهِ ﷺ هُوَ صَالحَ أَهْلَ البَحْرَينِ وأَمَّرَ عَلَيهِمُ العَلاءَ بنَ الحَضْرَمِيِّ، فَقَدِمَ أَبو عُبَيْدَةَ بِمالٍ منَ البَحْرَيْنِ فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبي عُبَيْدَةَ فَوَافَوْا صَلاةَ الفَجْرِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللهِ ﷺ حِينَ رَآهُمْ، ثُمَّ قالَ: أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبا عُبَيْدَةَ قَدِمَ بِشَيءٍ؟ قالُوا: أَجَلْ يا رَسُولَ اللهِ، قالَ: «فأَبْشِرُوا وأَمِّلُوا ما يَسُرُّكُمْ. فَوَاللهِ ما الفَقْرَ أَخْشَى عَلَيْكُمْ ولكِنِّي أَخْشَى أَنْ تُبسَطَ عَلَيْكُمُ الدُّنْيا

كما بُسِطَتْ عَلى مَنْ قَبْلَكُمْ. فَتَنافَسُوها كما تَنافَسُوها وتُهلِكَكُمْ كما أَهْلَكَتهُم».

4016. Narrated Nāfi': Ibn 'Umar رَضِيَ الله عَنهُما used to kill all kinds of snakes.

٤٠١٦ - **حدَّثَنَا** أَبُو النُّعْمانِ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ نافعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقْتُلُ الحَيَّاتِ كُلَّها. [راجع: ٣٢٩٧]

4017. Until Abū Lubāba Al-Badrī told him that the Prophet ﷺ had forbidden the killing of harmless snakes living in houses called *jinnān*. So Ibn 'Umar gave up killing them.

٤٠١٧ - حتَّى حدَّثَهُ أَبُو لُبابَةَ البَدْرِيُّ أَنَّ النَّبِيَّ ﷺ نَهى عَنْ قَتْلِ جِنَّانِ البُيُوتِ فأَمْسَكَ عَنها.

4018. Narrated Anas bin Mālik رَضِيَ الله عَنهُ: Some men of the *Anṣār* requested Allāh's Messenger ﷺ to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, 'Abbās." The Prophet ﷺ said, "By Allāh, you will not leave a single Dirham of it from him."

٤٠١٨ - **حدَّثَني** إِبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ، عَنْ مُوسَى بنِ عُقْبَةَ: قالَ ابنُ شِهابٍ: حدَّثَنا أَنَسُ بنُ مالِكٍ أَنَّ رِجالاً مِنَ الأَنْصارِ اسْتَأْذَنُوا رَسُولَ اللهِ ﷺ فَقالُوا: ائْذَن لَنا فَلْنَتْرُكْ لابنِ أُخْتِنا عَبَّاسٍ فِدَاءَهُ، قالَ: «واللهِ لا تَذَرُونَ مِنْهُ دِرْهماً». [راجع: ٢٥٣٧]

4019. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār that Al-Miqdād bin 'Amr Al-Kindī, who was an ally of Banī Zuhra, and one of those who fought the battle of Badr together with Allāh's Messenger ﷺ told him that he said to Allāh's Messenger ﷺ, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allāh (i.e., I have become a Muslim),' could I kill him, O Allāh's Messenger, after he had said this?" Allāh's Messenger ﷺ said, "You should not kill him." Al-Miqdād said, "O Allāh's

٤٠١٩ - **حدَّثَنا** أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بنِ يَزِيدَ، عَنْ عُبَيْدِ اللهِ بنِ عَدِيٍّ، عَنِ المِقْدَادِ بنِ الأَسْوَدِ ح. وَحدَّثَني إِسحاقُ: حدَّثَنا يَعْقُوبُ ابنُ إِبْراهِيم ابنِ سَعْدٍ، حدَّثَنا ابنُ أخي ابنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخْبرَني عَطاءُ بنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الجُنْدَعيُّ أَنَّ عُبَيْدَ اللهِ بنَ عَدِيٍّ بنِ الخِيارِ أَخْبرَهُ: أَنَّ

المِقْدَادَ بنَ عَمْرٍو الكِنْدِيَّ، وكانَ حَلِيفاً لِبَني زُهْرَةَ وكان مِمَّن شَهِدَ بَدْراً مَعَ رَسُولِ اللهِ ﷺ أَخْبَرَهُ أَنَّهُ قالَ يَا رَسُولَ اللهِ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الكُفَّارِ فاقْتَتَلْنا فَضَرَبَ إِحْدَى يَدَيَّ بالسَّيْفِ فَقَطَعَها ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ فَقالَ: أَسْلَمْتُ للهِ، أَقْتُلُهُ يا رَسُولَ اللهِ بَعْدَ أَنْ قالَها؟ فَقالَ رَسُولُ اللهِ ﷺ: «لا تَقْتُلْهُ»، فَقَالَ: يا رَسُولَ اللهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قالَ ذٰلِكَ بَعْدَما قَطَعَها. فَقال رَسُولُ اللهِ ﷺ: «لا تَقْتُلْهُ فإِنْ قَتَلْتَهُ فإِنَّهُ بِمَنزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وإِنَّكَ بِمَنزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ التي قَالَ». [انظر: ٦٨٦٥]

Messenger! But he had cut off one of my two hands, and then he had uttered those words?" Allāh's Messenger ﷺ replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

٤٠٢٠ - حدَّثني يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثَنا ابنُ عُلَيَّةَ: حدَّثَنا سُلَيمانُ التَّيْمِيُّ: حدَّثَنا أَنَسٌ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟» فانْطَلَقَ ابنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفْرَاءَ حتَّى بَرَدَ فَقالَ: آنْتَ أَبا جَهْلٍ؟ قالَ ابنُ عُلَيَّةَ: قالَ سُلَيمانُ هٰكَذَا قالَها أَنَسٌ، قالَ: آنْتَ أَبا جَهْلٍ، قالَ: وهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ؟ قالَ سُلَيمانُ: أَوْ قالَ: قَتَلَهُ قَوْمُهُ. قالَ: وقالَ أَبُو مِجْلَزٍ: قالَ أَبُو جَهْلٍ: فَلَوْ غَيرُ أَكَّارٍ قَتَلَنِي. [راجع: ٣٩٦٢]

4020. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said on the day (of the battle) of Badr, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and saw him struck by the two sons of 'Afrā' and was on the point of death. Ibn Mas'ūd said, "Are you Abū Jahl?" Abū Jahl replied, "Can there be a man more superior to the one whom they have killed (or as Sulaimān said, 'or is killed by his own folk')?" Abū Jahl added, "Would that I had been killed by other than a mere farmer."

٤٠٢١ - حدَّثَنا مُوسَى: حدَّثَنا

4021. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: 'Umar رَضِيَ اللهُ عَنْهُ said, "When the Prophet ﷺ

died I said to Abū Bakr, 'Let us go to our *Anṣārī* brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to 'Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sā'ida and Ma'n bin 'Adī."

عَبْدُ الوَاحِدِ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ: حدَّثَني ابنُ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ: لمَّا تُوُفِّيَ النَّبِيُّ ﷺ قُلْتُ لأَبي بَكْرٍ: انْطَلِقْ بِنا إلى إخْوَانِنا مِنَ الأَنْصارِ، فَلَقِينَا مِنْهُم رَجُلانِ صَالِحَانِ شَهِدَا بَدْراً، فَحَدَّثْتُ عُرْوَةَ بنَ الزُّبَيرِ فَقالَ: هُمَا عُوَيمُ بنُ سَاعِدَةَ، ومَعْنُ بنُ عَدِيٍّ.

[راجع: ٢٤٦٢]

4022. Narrated Qais: The warriors of the battle of Badr were given five thousand (Dirham) each, yearly. 'Umar said, "I will surely give them more than what I will give to others."

٤٠٢٢ - حدَّثَنا إسحَاقُ بنُ إبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بنَ فُضَيلٍ، عَنْ إسمَاعِيلَ، عَنْ قَيْسٍ: كانَ عَطاءُ البَدْرِيِّينَ خَمْسَةَ آلافٍ، خَمْسَةَ آلافٍ وقالَ عُمَرُ: لأُفَضِّلَنَّهُمْ عَلى مَنْ بَعْدَهُمْ.

4023. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting *Sūrat Aṭ-Ṭūr* in the *Maghrib* prayer, and that was at a time when Belief was first planted in my heart.

٤٠٢٣ - حدَّثَني إسحاقُ بنُ مَنْصُورٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بنِ جُبَيرِ ابنِ مُطْعِمٍ، عَنْ أَبِيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ في المغْرِبِ بالطُّورِ. وذٰلكَ أَوَّلُ ما وَقَرَ الإيمانُ في قَلْبِي. [راجع: ٧٦٥]

4024. Jubair added: The Prophet ﷺ while speaking about the prisoners of war of Badr, said, "Were Al-Muṭ'im bin 'Adī alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake."

Narrated Sa'īd bin Al-Musaiyab: When the first civil strife (in Islām) took place

٤٠٢٤ - وعَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ ابنِ جُبَيرِ بنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قالَ في أُسارَى بَدْرٍ: «لَوْ كان المُطْعِمُ بنُ عَدِيٍّ حَيًّا ثُمَّ كَلَّمَني في هٰؤُلاءِ النَّتْنى لَتَرَكْتُهُمْ لَهُ».

because of the murder of 'Uthmān, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Ḥarra,(1) took place, it left none of the *Ḥudaibīya* Treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

وقالَ اللَّيْثُ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ: وقَعَتِ الفِتْنَةُ الأُولى يَعْني مَقْتَلَ عُثمانَ فَلَمْ تُبْقِ مِنْ أَصْحابِ بَدْرٍ أَحداً. ثُمَّ وقَعَتِ الفِتْنَةُ الثَّانِيَةُ، يَعْني الحَرَّةَ، فَلَمْ تُبْقِ مِنْ أَصْحابِ الحُدَيْبِيَةِ أَحداً. ثُمَّ وقَعَتِ الثَّالِثَةُ فَلَمْ تَرْتَفِعْ ولِلنَّاسِ طَباخٌ. [راجع: ٣١٣٩]

4025. Narrated Yūnus bin Yazīd: I heard Az-Zuhrī saying, "I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh each narrating part of the narrative concerning 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ. 'Āishah said: When I and Umm Misṭaḥ were returning, Umm Misṭaḥ stumbled by treading on the end of her robe, and on that she said, 'May Misṭaḥ be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!' " Az-Zuhrī then narrated the narration of the *Al-Ifk* [slander (forged false statement) against 'Āishah)]. (See H. 2661)

٤٠٢٥ - حدَّثنا الحَجَّاجُ بنُ مِنْهالٍ: حدَّثنا عَبْدُ اللهِ بنُ عُمَرَ النُّميرِيُّ: حدَّثنا يُونُسُ بنُ يَزِيدَ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيرِ وسَعِيدَ بنَ المُسَيَّبِ وعَلْقَمَةَ بنَ وقَّاصٍ وعُبَيْدَ اللهِ بنَ عَبْدِ اللهِ، عَنْ حَدِيثِ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ، كُلٌّ حدَّثَني طائِفَةً مِنَ الحَدِيثِ، قالَتْ: فأَقْبَلْتُ أَنا وأُمُّ مِسْطَحٍ، فَعَثَرَتْ أُمُّ مِسْطَحٍ في مِرْطِها فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ: بِئْسَ ما قُلْتِ، تَسُبِّينَ رَجُلاً شَهِدَ بَدْراً؟ فَذَكَرَ حَدِيثَ الإِفْكِ. [راجع: ٢٥٩٣]

4026. Narrated Ibn Shihāb: These were the battles of Allāh's Messenger ﷺ (which he fought), and while mentioning (the battle of Badr) he said, "While the corpses of *Al-Mushrikūn* were being thrown into the well, Allāh's Messenger ﷺ said (to them), 'Have you found what your Lord promised true?' " 'Abdullāh said, "Some of the Prophet's Companions said, 'O Allāh's Messenger!

٤٠٢٦ - حدَّثنا إِبْراهِيمُ بنُ المُنْذِرِ: حدَّثنا مُحَمَّدُ بنُ فُلَيْحِ بنِ سُلَيمانَ، عَنْ مُوسَى ابنِ عُقْبَةَ، عَنِ ابنِ شِهابٍ قالَ: هٰذِهِ مَغازِي رَسُولِ اللهِ ﷺ فَذَكَرَ الحَدِيثَ، فَقالَ رَسُولُ اللهِ ﷺ هُوَ يُلْقِيهِمْ: «هَلْ وجَدْتُمْ ما

(1) (H. 4024) The people of Al-Madīna were massacred by Yazīd's army.

You are addressing dead people." Allāh's Messenger ﷺ replied, "You do not hear what I am saying better than they." The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty were 81 men. Az-Zubair said, "When their shares were distributed, their number was 100 men. Allāh knows it better."

وَعَدَكُمْ رَبُّكُمْ حَقًّا؟» قالَ مُوسَى بنُ عُقبة: قالَ نافعٌ: قالَ عَبْدُ اللهِ: قالَ ناسٌ من أَصْحابِهِ: يا رَسُولَ اللهِ، تُنادِي ناساً أَمْواتاً؟ قالَ رَسُولُ اللهِ ﷺ: «ما أَنْتُمْ بأَسمَعَ لِمَا قُلْتُ مِنْهُمْ». فَجَميعُ مَنْ شَهِدَ بَدْراً مِنْ قُرَيْشٍ مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ أَحَدٌ وثَمانُونَ رَجُلاً. وكانَ عُرْوَةُ بنُ الزُّبَيرِ يَقُولُ: قالَ الزُّبَيرُ: قُسِمَتْ سُهْمانُهُمْ فَكانُوا مائَةً، واللهُ أَعْلَمُ.

[راجع: ١٣٧٠]

4027. Narrated Az-Zubair رَضِيَ اللهُ عَنْهُ: "On the day (of the battle) of Badr, emigrants received 100 shares of the war booty."

٤٠٢٧ - حدَّثَني إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيرِ قالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلْمُهاجِرِينَ بِمائَةِ سَهْمٍ.

(13) CHAPTER. A list of the names of those who took part in the battle of Badr, Compiled by Abū 'Abdullāh (Al-Bukhārī):

(١٣) بابُ تَسْمِيَةِ مَنْ سُمِّيَ مِن أَهلِ بَدْرٍ، في الجامعِ الذِي وضَعَهُ أبو عَبْدِ اللهِ عَلى حُرُوفِ المُعْجَمِ

Prophet Muḥammad bin 'Abdullāh Al-Hāshimī ﷺ, Abū Bakr Aṣ-Ṣiddīq, 'Umar, 'Uthmān, 'Alī bin Abī Ṭālib, Iyās bin Al-Bukair, Bilāl bin Rabāḥ *Maulā* (i.e., freed slave of) Abū Bakr Aṣ-Ṣiddīq, Ḥamza bin 'Abdul-Muṭṭalib Al-Hāshimī, Ḥāṭib bin Abī Balta'a — ally of Quraish, Abū Ḥudhaifa bin 'Utba bin Rabī'a Qurashī, Ḥāritha bin Ar-Rabī' Al-Anṣārī (i.e., Ḥāritha bin Surāqa) who was martyred on the day of the battle of Badr and was one of the scouts (observers). Khubaib bin 'Adī Al-Anṣārī, Khunais bin Ḥudhaifa As-Sahmī, Rifā'a bin Rāfi' Al-Anṣārī, Rifā'a bin 'Abdul-Mundhir, Abū

النَّبِيُّ مُحَمَّدُ بنُ عَبْدِ اللهِ الهاشِمِيُّ ﷺ، أَبُو بكرٍ الصِّدِّيقُ، عُمَرُ، عُثمَانُ، عَلِيُّ بنُ أَبي طَالِبٍ، إِيَاس بنُ البُكَيرِ، بِلالُ بنُ رَباحٍ مَوْلى أَبي بَكْرٍ الصِّدِّيقِ، حَمْزَةُ بنُ عَبْدِ المُطَّلِبِ الهاشِمِيُّ، حاطِبُ بنُ أَبي بَلْتَعَةَ حَلِيفٌ لِقُرَيْشٍ، أَبُو حُذَيْفَةَ بنُ عُتْبَةَ بنِ رَبِيعَةَ القُرَشِيُّ، حارِثَةُ ابنُ الرَّبيعِ الأَنْصارِيُّ، قُتِلَ يَوْمَ بَدْرٍ وهُوَ حارِثَةُ

Lubāba Al-Anṣārī, Az-Zubair bin Al-'Awwām Al-Qurashī, Zaid bin Sahl Al-Anṣārī, Sā'd bin Mālik Az-Zuhrī, Sā'd bin Khaula Al-Qurashī, Sa'īd bin Zaid bin 'Amr bin Nufail Al-Qurashī, Sahl bin Ḥunaif Al-Anṣārī, Ẓuhair bin Rāfi' Al-Anṣārī and his brother (Muzhir), 'Abdullāh bin Mas'ūd Al-Hudhalī, 'Utba bin Mas'ūd Al-Hudhalī, 'Abdur-Raḥmān bin 'Aūf Az-Zuhrī, 'Ubaida bin Al-Ḥārith Al-Qurashī, 'Ubāda bin Aṣ-Ṣāmit Al-Anṣārī, 'Amr bin 'Aūf, an ally of the Banī 'Āmir bin Lu'aī, 'Uqba bin 'Amr Al-Anṣārī, 'Āmir bin Rabī'a Al-Anṣārī, 'Āṣim bin Thābit Al-Anṣārī, 'Uwaim bin Sā'ida Al-Anṣārī, 'Itbān bin Mālik Al-Anṣārī, Qudāma bin Maẓ'ūn, Qatāda bin An-Nu'mān Al-Anṣārī, Mu'ādh bin 'Amr bin Al-Jamūḥ, Mu'awwidh bin 'Afrā and his brother, Mālik bin Rabī' Abū Usaid Al-Anṣārī, Murara bin Ar-Rabī' Al-Anṣārī, Ma'n bin 'Adī Al-Anṣārī, Misṭaḥ bin Uthātha bin 'Abbād bin Al-Muṭṭalib bin 'Abd-Manāf, Al-Miqdād bin 'Amr Al-Kindī — an ally of Banī Zuhra, and Hilāl bin Umaiyya Al-Anṣārī (رَضِيَ اللهُ عَنْهُم).

بنُ سُرَاقَةَ كانَ في النَّظَّارَةِ، خُبَيْبُ ابنُ عَدِيٍّ الأَنْصَارِيُّ، خُنَيْسُ بنُ حُذَافَةَ السَّهْمِيُّ، رِفاعَةُ بنُ رَافعٍ الأَنْصَارِيُّ، رِفاعَةُ بنُ عَبْدِ المُنْذِرِ، أَبُو لبابَةَ الأنْصاريُّ، الزُّبَيرُ بنُ العَوَّامِ القُرَشِيُّ، زَيْدُ بنُ سَهْلٍ أَبُو طَلْحَةَ الأَنْصَارِيُّ، أَبُو زَيْدٍ الأَنصاريُّ، سَعْدُ بنُ مالكٍ الزُّهْرِيُّ، سَعْدُ ابنُ خوْلَةَ القُرَشِيُّ، سَعِيدُ بنُ زَيْدِ ابنِ عمرِو بن نُفَيلٍ القُرشيُّ، سَهْلُ بنُ حُنَيْفٍ الأَنْصارِيُّ، ظُهَيرُ بنُ رَافعٍ الأَنْصَارِيُّ وأَخُوهُ. عَبْدُ اللهِ بنُ عُثْمانَ أَبُو بكرٍ الصِّدِّيقُ القُرشيُّ، عبدُ اللهِ بنُ مَسْعودٍ الهُذَليُّ، عُتْبَةُ بنُ مَسْعُودٍ الهُذَليُّ، عَبْدُ الرَّحْمن بنُ عَوْفٍ الزُّهْرِيُّ، عُبَيْدَةُ ابنُ الحارِث القُرَشِيُّ، عُبادَةُ بنُ الصَّامِتِ الأَنْصارِيُّ، عُمَرُ بنُ الخطَّابِ العَدَويُّ، عُثْمانُ بن عفَّان القُرشيُّ خَلَّفَهُ النبيُّ ﷺ علَى ابنَتِهِ وَضَرِبَ لَهُ بِسَهْمِهِ، عليُّ ابنُ أَبي طَالبٍ الهاشميُّ، عَمْرُو بنُ عَوْفٍ حَلِيفُ بَنِي عامر بن لُؤيٍّ، عُقْبَةُ بنُ عَمْرٍو الأَنْصَارِيُّ، عامِرُ بنُ رَبيعَةَ العَنَزيُّ، عاصِمُ بن ثابِتٍ الأَنْصَاريُّ، عُوَيمُ بنُ ساعِدَةَ الأنصاريُّ، عِتْبانُ بنُ مالكٍ الأَنْصَاريُّ، قُدَامَةُ بنُ مَظْعُونٍ، قَتَادَةُ بنُ النُّعْمانِ الأَنْصَارِيُّ، مُعَاذُ بنُ عَمْرِو بنِ

الجموح، مُعَوِّذُ بنُ عفراءَ وأخُوهُ، مالكُ بنُ رَبِيعَةَ أَبُو أُسَيْدٍ الأنْصَارِيُّ، مُرَارَةُ بنُ الرَّبيعِ الأنْصَارِيُّ، مَعْنُ بن عَدِيٍّ الأنْصَارِيُّ، مِسْطَحُ بنُ أُثاثَةَ بنِ عَبَّادِ بنِ المُطَّلبِ بنِ عَبْدِ مَنافٍ، المِقْدَادُ بنُ عَمْرٍو الكِنْدِيُّ حَلِيفُ بَنِي زُهْرَةَ، هِلالُ بنُ أُمَيَّةَ الأنصارِيُّ رَضِيَ اللهُ عَنْهُمْ.

(14) CHAPTER. The story of Banī An-Naḍīr. And the going of Allāh's Messenger ﷺ to them asking their help in collecting the blood-money of the two men.[1] And how Banī An-Naḍīr betrayed Allāh's Messenger ﷺ by breaking the covenant with him.

(١٤) باب حديث بَني النَّضِير، وَمخرَجِ رَسُولِ اللهِ ﷺ إِلَيهِمْ في دِيَةِ الرَّجُلَينِ، وما أرَادوا منَ الغَدْرِ بِرَسُولِ اللهِ ﷺ.

'Urwa bin Az-Zubair said, "This incident (i.e., the *Ghazwā* of Banī An-Naḍīr) took place six months after the battle of Badr and before the battle of Uḥud."

And the Statement of Allāh عَزَّ وجلَّ:

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banī-An-Naḍīr) from their homes at the first gathering..." (V.59:2)

Ibn Isḥāq thinks that it (i.e., that *Ghazwā*) took place after the (event of) *Bi'r Ma'ūna* and (the *Ghazwā*) of Uḥud.

وَقالَ الزُّهْرِيُّ، عَنْ عُرْوَةَ بنِ الزُّبيرِ: كانَتْ عَلى رَأسِ سِتَّةِ أشْهُرٍ مِنْ وقْعَةِ بَدْرٍ قَبلَ وَقْعَةِ أُحُدٍ. وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ﴾ إِلَى قَوْلِهِ ﴿أَن يَخْرُجُوا۟﴾ [الحشر: ٢] وجَعَلَهُ ابنُ إسحَاقَ بَعْدَ بِئْرِ مَعُونَةَ وأُحُدٍ.

4028. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Banī An-Naḍīr and Banī Quraiẓa fought (against the Prophet ﷺ violating their peace treaty), so the Prophet ﷺ exiled Banī An-Naḍīr and allowed Banī Quraiẓa to remain at their places (in Al-Madīna) taking nothing from them till they fought against the Prophet ﷺ again. He then killed

٤٠٢٨ - حدَّثَنا إسحَاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا ابنُ جُرَيْجٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حارَبَتِ قُرَيْظَةُ وَ النَّضِيرُ فأجلى بَنِي النَّضِيرِ وأقَرَّ قُرَيْظَةَ ومَنَّ عَلَيهِمْ.

(1) (Ch. 14) One of the Muslims killed two infidels who had had a covenant with Allāh's Messenger ﷺ, for he was not aware of such a covenant. So, Allāh's Messenger ﷺ decided to pay their blood-money and asked Banī An-Naḍīr to help him in this matter as they had a covenant with him.

their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet ﷺ and he granted them safety, and they embraced Islām. He exiled all the Jews from Al-Madīna, they were the Jews of Banī Qainuqā', the tribe of 'Abdullāh bin Salām and the Jews of Banī Ḥāritha and all the other Jews of Al-Madīna.

حتَّى حارَبَتْ قُرَيْظَةُ، فقَتَلَ رِجالَهُمْ، وقَسَمَ نِساءَهَم وأَوْلادَهُمْ وأَمْوالَهُمْ بَينَ المُسْلِمِينَ، إلَّا بَعْضَهُمْ لَحِقُوا بالنَّبِيِّ ﷺ فآمَنَهُمْ وأَسْلَمُوا، وأَجْلى يَهُودَ المَدِينَةِ كُلَّهُمْ: بَنِي قَيْنُقاعَ وهُمْ رَهْطُ عَبْدِ اللهِ بنِ سَلامٍ، ويَهُودَ بَنِي حارِثَةَ، وكُلَّ يَهُودِ المَدِينَةِ.

4029. Narrated Sa'īd bin Jubair: I mentioned to Ibn 'Abbās *Sūrat Al-Ḥashr*. He said, "Call it *Sūrat An-Naḍīr*."

٤٠٢٩ - حدَّثنا الحَسَنُ بنُ مُدْرِكٍ: حدَّثنا يَحْيَى بنُ حَمَّادٍ: أَخْبرَنا أبُو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ: سُورَةُ الحَشْرِ، قالَ: قُلْ: سُورَةُ النَّضِيرِ، تابَعَهُ هُشَيْمٌ، عَنْ أَبي بِشْرٍ. [انظر: ٤٦٤٥، ٤٨٨٢، ٤٨٨٣]

4030. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some people used to allot some date-palm trees to the Prophet ﷺ as a gift till he conquered Banī Quraiẓa and Banī An-Naḍīr, where upon he started returning their date-palms to them.

٤٠٣٠ - حدَّثنا عَبْدُ اللهِ بنُ أَبي الأَسْوَدِ: حدَّثنا مُعْتَمِرٌ، عَنْ أَبِيهِ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ تَعَلَى عَنْهُ قالَ: كان الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاتِ حتَّى افْتَتَحَ قُرَيْظَةَ والنَّضِيرَ فَكانَ بَعْدَ ذلكَ يَرُدُّ عَلَيهِمْ. [راجع: ٢٦٣٠]

4031. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ burnt and cut down the date-palm trees of Banī An-Naḍīr at a place called Al-Buwaira. Allāh تعالى then revealed:

"What you (O Muslims) cut down of the date-palm trees (of the enemy) or you left them standing on their stems. It was by the Leave of Allāh..." (V.59:5)

٤٠٣١ - حدَّثنا آدَمُ: حدَّثنا اللَّيْثُ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حَرَّقَ رَسُولُ اللهِ ﷺ نَخْلَ بَنِي النَّضِيرِ وقَطَعَ وهيَ البُوَيْرَةُ فَنَزَلَ ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ﴾ [الحشر: ٥]. [راجع: ٢٣٢٦]

4032. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ burnt the date-palm trees of Banī An-Naḍīr. Ḥassān bin Thābit said the following poetic verses about this event:

The terrible burning of Al-Buwaira
Has been received indifferently by the nobles of Banī Lu'aī
(The masters and nobles of Quraish)."(1)

Abū Sufyān bin Al-Ḥārith (i.e., the Prophet's cousin who was still a disbeliever then) replied to Ḥassān, saying in poetic verses:

May Allāh bless that burning
And set all its (i.e., Al-Madīna's) parts on burning fire.
You will see who is far from it (i.e., Al-Buwaira)
And which of our lands will be harmed by it (i.e., the burning of Al-Buwaira)."

٤٠٣٢ - حدَّثني إسحَاقُ: أَخبرَنا حَبَّانُ: أَخبرَنا جُوَيْرِيَةُ بنُ أسماءَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنهُما: أَنَّ النَّبِيَّ ﷺ حَرَّقَ نَخلَ بَني النَّضِيرِ، قالَ: ولهَا يَقُولُ حَسَّانُ بنُ ثابِتٍ:

وهانَ عَلى سَرَاةِ بَني لُؤَيٍّ
حَرِيقٌ بالبُوَيْرَةِ مُسْتَطِيرُ

قالَ: فَأَجابَهُ أَبُو سُفْيانَ بنُ الحَارِثِ:

أَدامَ اللهُ ذلكَ مِنْ صَنيعٍ
وحَرَّقَ في نَوَاحِيها السَّعِيرُ
سَتَعْلَمُ أَيُّنا مِنْها بِنُزْهٍ
وتَعْلَمُ أَيَّ أَرْضَيْنا تَضِيرُ

[راجع: ٢٣٢٦]

4033. Narrated Mālik bin Aus Al-Ḥadathān An-Naṣrī that once 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ called him and while he was sitting with him, his gatekeeper, Yarfā came and said, "Will you admit 'Uthmān, 'Abdur-Raḥmān bin 'Aūf, Az-Zubair and Sa'd (bin Abī Waqqāṣ) who are waiting for your permission?" 'Umar said, "Yes, let them come in." After a while, Yarfā came again and said, "Will you admit 'Alī and 'Abbās who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbās said, "O chief of the believers! Judge between me and this (i.e., 'Alī)." Both of them had a dispute regarding the property of Banī An-Naḍīr which Allāh

٤٠٣٣ - حدَّثَنا أَبُو اليمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبرَني مالكُ ابنُ أَوْسِ بنِ الحَدَثانِ النَّصْرِيُّ: أَنَّ عُمَرَ ابنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ دَعاهُ إِذْ جاءَهُ حاجِبُهُ يَرْفا فَقالَ لَهُ: هَلْ لكَ رَغْبَةٌ في دُخُولِ عُثمانَ وعَبْدِ الرَّحْمٰنِ والزُّبَيرِ وسَعْدٍ يَسْتَأْذِنُونَ؟ فَقالَ: نَعَمْ، فَأَدْخِلْهُمْ فَلَبِثَ قَلِيلاً، ثُمَّ جاءَ فَقالَ: هَلْ لكَ رَغْبَةٌ في عَبَّاسٍ وعَلِيٍّ يَسْتَأْذِنانِ؟ قالَ: نَعَمْ، فَلَمَّا دَخَلا

(1) (H. 4032) Ḥassān is abusing Quraish who had tempted Banī An-Naḍīr to break the covenant with Allāh's Messenger ﷺ and promised to help them in case he attacked them, but they did not keep their promise when the Prophet ﷺ attacked and overcame them.

had given to His Messenger ﷺ as *Fai* (i.e., booty gained without fighting), 'Alī and 'Abbās started reproaching each other. The people (i.e., 'Uthmān and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait, I beseech you, by Allāh, by Whose Permission both the heaven and the earth exist! Do you know that Allāh's Messenger ﷺ said, 'We, (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e., 'Uthmān and his companions) said, "(No doubt) he said so." 'Umar then turned towards 'Alī and 'Abbās and said, "I beseech you both, by Allāh! Do you know that Allāh's Messenger ﷺ said so?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allāh, the Glorified, favoured His Messenger ﷺ with something of this *Fai* which He did not give to anybody else. Allāh جَلَّ ذِكْرُهُ said:

'And what Allāh gave as booty (*Fai*) to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry... (up to)... Able to do all things.' (V.59:6)

So this property was especially granted to Allāh's Messenger ﷺ. But by Allāh, the Prophet ﷺ neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allāh's Messenger ﷺ used to spent the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allāh's Property is spent (i.e., in charity). Allāh's Messenger ﷺ kept on acting like that during all his life. Then he died, and Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ.' So he (Abū Bakr) took

وَسَلَّمَا قَالَ عَبَّاسٌ: يا أَمِيرَ المُؤْمِنِينَ، اقْضِ بَيْنِي وبَينَ هذا وهُما يَخْتَصِمانِ في الذِي أَفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِنْ مَالِ بَنِي النَّضِيرِ. فاسْتَبَّ عَلِيٌّ وعَبَّاسٌ فَقَالَ الرَّهْطُ: يا أَمِيرَ المُؤْمِنِينَ، اقْضِ بَيْنَهُما، وأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ، فَقالَ عُمَرُ: اتَّئِدوا، أَنْشُدُكُمْ باللهِ الذي بإذْنِهِ تَقُومُ السَّماءُ والأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، يُرِيدُ بِذلك نَفْسَهُ؟ قَالُوا: قَدْ قالَ ذٰلكَ. فأَقْبَلَ عُمَرُ على عَلِيٍّ وعَبَّاسٍ، فَقالَ: أَنْشُدُكما باللهِ هَلْ تَعْلَمانِ أَنَّ رَسُولَ اللهِ ﷺ قَدْ قالَ ذٰلكَ؟ قالا: نَعَمْ، قالَ: فإنِّي أُحَدِّثُكُمْ عَنْ هذَا الأَمْرِ، إنَّ اللهَ سُبْحانَهُ كَانَ خَصَّ رَسُولَهُ ﷺ في هذا الفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَداً غَيرَهُ، فَقالَ جَلَّ ذِكْرُهُ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ إلى قَوْلِهِ: ﴿قَدِيرٌ﴾ فَكانَتْ هذِهِ خالِصَةً لِرَسُولِ اللهِ ﷺ: ثُمَّ واللهِ ما احْتازَها دُونَكُمْ ولا اسْتَأْثَرَها عَلَيكُمْ، لَقَدْ أَعْطاكُمُوها وقَسَمها فِيكُمْ حَتَّى بَقِيَ هذَا المَالُ مِنْها، فَكانَ رَسُولُ اللهِ ﷺ يُنْفِقُ عَلى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذَا المَالِ. ثُمَّ يأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعلَ مالِ اللهِ،

charge of this property and disposed it in the same manner as Allāh's Messenger ﷺ used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Alī and 'Abbās and said, "You both remember that Abū Bakr disposed it in the way you ('Alī and Abbās) have both seen and Allāh knows that, in that matter, he was sincere, pious, rightly-guided and the follower of the right. Then Allāh عَزَّ وجَلَّ caused Abū Bakr to die and I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So, I kept this property in my possession for the first two years of my rule (i.e., caliphate) and I used to dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr used to do; and Allāh knows that I have been sincere, pious, rightly-guided and the follower of the right (in this matter). Later on, both of you (i.e., 'Alī and 'Abbās) came to me, and the claim of you both was one and the same. O 'Abbās! You also came to me. So I told you both that Allāh's Messenger ﷺ said, 'Our property is not inherited, but whatever we leave is to be spent in charity.' Then when I thought that I should better hand over this property to you both. I said to you, 'If you wish I will hand over this property to you both on the condition that you will promise and pledge before Allāh that you will dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allāh, with Whose Permission both the heaven and the earth exist, I will never give any decision other than that (decision) till the Hour is established. But if you are unable to

فَعَمِلَ ذٰلِكَ رَسُولُ اللهِ ﷺ حَيَاتَهُ، ثُمَّ تُوُفِّيَ النَّبِيُّ ﷺ فَقَالَ أَبُو بَكْرٍ: فَأَنَا وَلِيُّ رَسُولِ اللهِ ﷺ، فَقَبَضَهُ أَبُو بَكْرٍ فَعَمِلَ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ وَأَنْتُمْ حِينَئِذٍ. فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ وَقَالَ: تَذْكُرَانِ أَنَّ أَبَا بَكْرٍ عَمِلَ فِيهِ كَمَا تَقُولَانِ وَاللهُ يَعْلَمُ إِنَّهُ فِيهِ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللهُ عَزَّ وَجَلَّ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ فَقَبَضْتُهُ سَنَتَيْنِ مِنْ إِمَارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، وَاللهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي كِلَاكُمَا، وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا جَمِيعٌ، فَجِئْتَنِي، يَعْنِي عَبَّاساً، فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ»، فَلَمَّا بَدَا لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللهِ وَمِيثَاقَهُ لَتَعْمَلَانِّ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، وَمَا عَمِلْتُ فِيهِ مُذْ وَلِيتُ، وَإِلَّا فَلَا تُكَلِّمَانِي، فَقُلْتُمَا: ادْفَعْهُ إِلَيْنَا، بِذٰلِكَ فَدَفَعْتُهُ إِلَيْكُمَا. أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذٰلِكَ؟ فَوَاللهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ لَا أَقْضِي فِيهِ بِقَضَاءٍ غَيْرِ ذٰلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ فَادْفَعَا إِلَيَّ

manage it (i.e., that property), then return it to me, and I will manage on your behalf."

فأنا أَكْفِيكُماه. [راجع: ٢٩٠٤]

4034. The subnarrator said, "I told 'Urwa bin Az-Zubair of this *Hadīth* and he said, 'Mālik bin Aus has told the truth. I heard 'Āishah رَضِيَ الله عَنها, the wife of the Prophet ﷺ saying, 'The wives of the Prophet ﷺ sent 'Uthmān to Abū Bakr demanding from him their one-eight of the *Fai* which Allāh had granted to His Messenger ﷺ. But I used to oppose them and say to them: Will you not fear Allāh? Don't you know that the Prophet ﷺ used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet ﷺ mentioned that regarding himself.' He ﷺ added: The family of Muhammad ﷺ can take their sustenance from this property. So the wives of the Prophet ﷺ stopped demanding it when I told them of that.' So, this property (of *Sadaqa*) was in the hands of 'Alī who withheld it from 'Abbās and overpowered him. Then it came in the hands of Hasan bin 'Alī, then in the hands of Husain bin 'Alī, and then in the hands of 'Alī bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the *Sadaqa* of Allāh's Messenger ﷺ."

٤٠٣٤ - قالَ: فَحَدَّثْتُ هذا الحَدِيثَ عُرْوَةَ بنَ الزُّبَيرِ، فَقالَ: صَدَقَ مالكُ بنُ أَوْسٍ، أَنا سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عنها زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ عُثمانَ إلى أبي بَكْرٍ يَسْأَلُهُ ثُمُنَهُنَّ ممَّا أَفاءَ اللهُ عَلى رَسُولِهِ ﷺ فَكُنْتُ أَنا أَرُدُّهُنَّ، فَقُلْتُ لهُنَّ: أَلا تَتَّقِينَ اللهَ؟ أَلمْ تَعْلَمْنَ أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ - يُرِيدُ بِذلكَ نَفْسَهُ - إنَّما يأكُلُ آلُ مُحَمَّدٍ ﷺ في هذَا المَالِ». فانْتهى أَزْوَاجُ النَّبِيِّ ﷺ إلى ما أَخبرَتْهُنَّ، قالَ: فكانَتْ هذِهِ الصَّدَقَةُ بِيَدِ عَلِيٍّ، مَنَعَها عَلِيٌّ عَبَّاساً فَغَلَبَهُ عَلَيها. ثُمَّ كانَ بِيَدِ حَسَنِ بنِ عَلِيٍّ، ثُمَّ بِيَدِ حُسَينِ بنِ عَلِيٍّ، ثُمَّ بِيَدِ عَلِيِّ بنِ حُسَيْنٍ، وحَسَنِ بنِ حَسَنٍ، كلاهُما كانَا يَتَدَاولانِها. ثُمَّ بِيَدِ زَيْدِ بنِ حَسَنٍ وهيَ صَدَقَةُ رَسُولِ اللهِ ﷺ حَقًّا.

[انظر: ٦٧٢٧، ٦٧٣٠]

4035. Narrated 'Āishah رَضِيَ الله عَنها: Fātima عليها السلام and Al-'Abbās came to Abū Bakr claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar.

٤٠٣٥ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامٌ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها: أَنَّ فاطِمَةَ عَلَيها السَّلامُ والعَبَّاسَ أَتَيا أبا بَكْرٍ يَلْتَمسانِ

مِيرَاثَهُما: أَرْضَهُ مِنْ فَدَكٍ، وسَهْمَهُ مِنْ خَيْبَرَ. [راجع: ٣٠٩٢]

4036. Abū Bakr said, "I heard the Prophet ﷺ saying, 'Our property is not inherited, and whatever we leave is to be given as *Ṣadaqa* (in charity). But the family of Muḥammad ﷺ can take their sustenance from this property.' By Allāh, I would love to do good to the kith and kin of Allāh's Messenger (ﷺ) rather than to my own kith and kin."

٤٠٣٦ - فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ، إِنَّما يَأْكُلُ آلُ مُحَمَّدٍ في هذا المَالِ». واللهِ لَقَرَابَةُ رَسُولِ اللهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. [راجع: ٣٠٩٣]

(15) CHAPTER. The killing of Ka'b bin Al-Ashraf.

(١٥) بابُ قَتْلِ كَعْبِ بنِ الأَشْرَفِ

4037. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said "Who will kill Ka'b bin Al-Ashraf who has hurt Allāh and His Messenger?" Thereupon Muḥammad bin Maslama got up saying, "O Allāh's Messenger! Would you like that I kill him?" The Prophet ﷺ said, "Yes." Muḥammad bin Maslama said, "Then allow me to say a thing (i.e., to deceive Ka'b)." The Prophet said, "You may say it." Then Muḥammad bin Maslama went to Ka'b and said, "That man (i.e., Muḥammad ﷺ) demands *Ṣadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allāh, you will get tired of him!" Muḥammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now, we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two). Ka'b said "Yes (I will lend you), but you should mortgage something to me." Muḥammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to

٤٠٣٧ - حَدَّثَنَا عَلِيُّ بن عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: قَالَ عَمْرٌو: سَمِعْتُ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ لِكَعْبِ بنِ الأَشْرَفِ؟ فإِنَّهُ قَدْ آذَى اللهَ ورَسُولَهُ»، فَقامَ مُحَمَّدُ بنُ مَسْلَمَةَ فَقالَ: يا رَسُولَ اللهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قالَ: «نَعَمْ»، قالَ: فَأْذَنْ لي أَنْ أَقُولَ شَيْئاً، قالَ: «قُلْ». فأَتاهُ مُحَمَّدُ بنُ مَسْلَمَةَ فَقالَ: إِنَّ هذا الرَّجُلَ قَدْ سَأَلَنا صَدَقَةً، وإِنَّهُ قَدْ عَنَّانا وإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ، قالَ: وأَيْضاً واللهِ لَتَمَلُّنَّهُ. قالَ: إِنَّا قَدِ اتَّبَعْناهُ فَلا نُحِبُّ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ، وقَدْ أَرَدْنا أَنْ تُسْلِفَنا وَسْقاً أَوْ وَسْقَيْنِ - وحَدَّثَنا عَمْرٌو غَيرَ مَرَّةٍ فَلَمْ يَذْكُرْ: وَسْقاً أَوْ وَسْقَيْنِ، فَقُلْتُ لَهُ: فِيهِ وسقاً أَوْ

me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muḥammad bin Maslama and his companion promised Ka'b that they or he (Muḥammad bin Maslama) would return to him. He came to Ka'b at night along with Ka'b's foster brother (milk suckling brother), Abū Nā'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Muḥammad bin Maslama and my (foster — milk suckling) brother Abū Nā'ila have come." His wife said, "I hear a voice as if blood is dropping from him." Ka'b said, "They are none but my brother Muḥammad bin Maslama and my foster (milk suckling) brother Abu Nā'ila. A generous man should respond to a call at night, even if invited to be killed." Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abū 'Abs bin Jabr, Al-Ḥārith bin Aūs and 'Abbād bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him." The subnarrator also mentioned that Muḥammad bin Maslama said to his companions, "I will let you smell his head." Ka'b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best Arab

وسْقَينِ؟ فَقالَ: أُرَى فِيهِ: وَسْقاً أَوْ وَسْقَيْنِ - فَقالَ: نَعَمْ، ارْهَنُوني، قالُوا: أَيَّ شَيْءٍ تُرِيدُ؟ قالَ: ارْهَنُوني نِساءَكُمْ، قالُوا: كَيْفَ نَرْهَنُكَ نِساءَنا وأَنْتَ أجمَلُ العَرَبِ؟ قالَ: فارْهَنُوني أَبْناءَكُمْ، قالوا: كَيْفَ نَرْهَنُكَ أَبْناءَنا فَيُسَبُّ أَحَدُهُمْ. فَيُقالُ: رُهِنَ بِوَسْقٍ أَوْ وَسْقَينِ؟ هذا عارٌ عَلَيْنا، ولكِنَّا نَرْهَنُكَ اللَّأْمَةَ. قالَ سُفْيانُ: يَعْني السِّلاحَ، فَوَاعَدَهُ أَنْ يأتِيَهُ فَجاءَهُ لَيْلاً ومَعَهُ أَبُو نائِلَةَ وهُوَ أَخُو كَعْبٍ مِنَ الرَّضاعَةِ فَدَعاهُمْ إِلى الحِصْنِ فَنزلَ إِلَيهِمْ فَقالَتْ لَهُ امْرَأَتُهُ: أَيْنَ تَخْرُجُ هذِهِ السَّاعَةَ؟ فَقالَ: إِنَّما هُوَ مُحَمَّدُ بنُ مَسْلَمَةَ وأَخِي أَبُو نائِلَةَ، وقالَ غَيرُ عَمْرٍو: قالَتْ: أَسمَعُ صَوْتاً كأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ، قالَ: إِنَّما هُوَ أَخي مُحَمَّدُ بنُ مَسْلَمَةَ، ورَضِيعي أَبُو نائلَةَ. إِنَّ الكَرِيمَ لَوْ دُعِيَ إِلى طَعْنَةٍ بِلَيْلٍ لأَجابَ. قالَ: ويُدْخِلُ مُحَمَّدُ ابنُ مَسْلَمَةَ مَعَهُ رَجُلَينِ، قِيلَ لِسُفْيانَ: سَمَّاهُمْ عَمْرٌو؟ قالَ: سَمَّى بَعضَهمْ، قالَ عَمْرٌو: جاء مَعَهُ بِرَجُلَيْنِ وقالَ غَيرُ عَمْرٍو: أَبُو عَبْسِ بنُ جَبرٍ، والحَارِثُ بنُ أَوْسٍ، وعَبَّادُ بنُ بِشْرٍ. قالَ عَمْرٌو: جاءَ مَعَهُ بِرَجُلَينِ فَقالَ: إِذَا ما جاءَ فإِنِّي قائِلٌ بِشَعْرِهِ فأَشَمُّهُ فإِذَا رَأَيْتُموني اسْتَمْكَنْتُ مِنْ رَأْسِهِ

فَدُونَكُمْ فاضْرِبُوهُ، وقالَ مَرَّةً: ثُمَّ أُشِمُّكُمْ. فَنزَلَ إلَيهِمْ مُتَوَشِّحاً وهُوَ يَنْفَحُ مِنْهُ رِيحُ الطِّيبِ فَقالَ: ما رَأَيْتُ كاليَوْمِ رِيحاً أَيْ أَطْيَبَ. وقالَ غَيرُ عَمْرٍو: قالَ عِنْدِي أَعْطَرُ نِساءِ العَرَبِ وأَكمَلُ العَرَبِ، قالَ عَمْرٌو: فَقالَ: أَتَأْذَنُ لي أَنْ أَشُمَّ رَأْسَكَ؟ قالَ: نَعَمْ، فَشَمَّهُ، ثُمَّ أَشَمَّ أَصحابَهُ، ثُمَّ قالَ: أَتَأْذَنُ لي؟ قالَ: نَعَمْ، فَلَمَّا اسْتَمْكَنَ مِنْهُ قالَ: دُونَكُمْ، فَقَتَلوهُ، ثُمَّ أَتَوُا النَّبِيَّ ﷺ فأَخْبَرُوهُ.

women who know how to use the high class of perfume." Muḥammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muḥammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muḥammad got a strong hold of him, he said (to his companions), "Get at him!" So, they killed him and went to the Prophet ﷺ and informed him.

(١٦) بابٌ قتل أَبي رَافع عَبْدِ اللهِ بن أَبي الحُقَيْقِ، ويُقالُ: سَلَّامُ بنُ أَبي الحُقَيْقِ. كانَ بِخَيْبَرَ ويُقالَ: في حِصْنٍ لَهُ بأَرْضِ الحِجازِ

(16) CHAPTER. The killing of Abū Rāfi', 'Abdullāh bin Abī Al-Ḥuqaiq and he was also called Salām bin Abī Al-Ḥuqaiq who used to live in Khaibar, and some said that he used to live in his castle in the land of Ḥijāz.

وقالَ الزُّهْرِيُّ: هُوَ بَعْدَ كَعْبِ بنِ الأَشْرَفِ.

Az-Zuhrī said, "He (Abū Rāfi') was killed after Ka'b bin Al-Ashraf."

٤٠٣٨ - حدَّثني إسحاقُ بنُ نَصْرٍ: حدَّثَنا يَحْيَى بنُ آدَمَ: حدَّثَنا ابنُ أَبي زائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ بن عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ رَسُولُ اللهِ ﷺ رَهْطاً إلى أَبي رَافعٍ فَدَخَلَ عَلَيْهِ عَبدُ اللهِ بنُ عَتِيكٍ بَيْتَهُ لَيْلاً وهُوَ نائمٌ فَقَتَلَهُ. [راجع: ٣٠٢٢]

4038. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a group of men to Abū Rāfi'. So, 'Abdullāh bin 'Atīk entered his house at night, while he (Abū Rāfi') was sleeping, and killed him.

[See *Ḥadīth* No. 4039).

٤٠٣٩ - حدَّثَنا يُوسُفُ بنُ مُوسَى: حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائيلَ، عَنْ أَبي إسحاقَ، عَنِ

4039. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent some men from the *Anṣār* to (kill) the Jew Abū Rāfi', and appointed 'Abdullāh bin 'Atīk as their leader. Abū Rāfi' used to hurt Allāh's

البَرَاءِ بنِ عَازِبٍ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ إلى أَبي رَافِعٍ اليَهُودِيِّ رِجالاً مِنَ الأنْصَارِ فأَمَّرَ عَلَيهِمْ عَبْدَ اللهِ بنَ عَتِيكٍ. وكانَ أبُو رَافِعٍ يُؤْذِي رَسُولَ اللهِ ﷺ ويُعِينُ عَلَيْهِ، وكانَ في حِصْنٍ لَهُ بأَرْضِ الحِجازِ، فَلَمَّا دَنَوْا مِنْهُ وقَد غَرَبَتِ الشَّمْسُ وراحَ النَّاسُ بِسَرْحِهِمْ، فَقالَ عَبْدُ اللهِ لأَصْحابِهِ: اجْلِسُوا مَكانَكُمْ، فإنِّي مُنْطَلِقٌ ومُتَلَطِّفٌ للبَوَّابِ لَعَلِّي أَنْ أدْخُلَ. فأَقْبَلَ حتَّى دَنا مِنَ البابِ، ثُمَّ تَقَنَّعَ بِثَوْبِهِ كأَنَّهُ يَقْضِي حاجَةً، وَقَدْ دَخَلَ النَّاسُ فَهَتَفَ بِهِ البَوَّابُ: يا عَبْدَ اللهِ، إنْ كُنْتَ تُرِيدُ أَنْ تَدخُلَ فَادْخُلْ، فإنِّي أُرِيدُ أَنْ أُغْلِقَ البابَ. فَدَخَلْتُ فَكَمَنْتُ فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ البابَ ثُمَّ عَلَّقَ الأَغالِيقَ على وَدٍّ، قالَ: فَقُمْتُ إلى الأقالِيدِ فأَخَذْتُها فَفَتَحْتُ البابَ وكانَ أبُو رَافِعٍ يُسْمَرُ عِنْدَهُ وكانَ في عَلالِيَّ لَهُ. فَلَمَّا ذَهَبَ عَنْهُ أَهلُ سَمَرِهِ صَعِدْتُ إلَيْهِ فَجَعَلْتُ كُلَّما فَتَحْتُ باباً أَغْلَقْتُ عَلَيَّ مِنْ داخِلٍ، قُلْتُ: إنَّ القَوْمَ نَذِرُوا بي لَمْ يَخْلُصُوا إلَيَّ حتَّى أَقْتُلَهُ، فانْتَهَيْتُ إلَيْهِ، فإذَا هُوَ في بَيْتٍ مُظْلِمٍ وسْطَ عِيالِهِ لا أَدْرِي أَيْنَ هُوَ مِنَ البَيْتِ. فَقُلْتُ: يا أَبا رَافِعٍ، فَقالَ: مَنْ هذا؟ فأَهْوَيْتُ نَحْوَ الصَّوْتِ فأَضْرِبُهُ ضَرْبَةً بالسَّيْفِ

Messenger ﷺ and help his enemies against him. He lived in his castle in the land of Ḥijāz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. 'Abdullāh (bin 'Atīk) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So, 'Abdullāh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullāh as one of the castle's servants) addressing him saying, "O Allāh's slave! Enter if you wish, for I want to close the gate." 'Abdullāh added in his story, "So, I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abū Rāfi' for a pleasant night chat in one of his room. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognize his location in the house. So I shouted, 'O Abū Rāfi'!' Abū Rāfi' said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abū Rāfi'?' He said, 'Woe to your mother! A man in my house has hit me with a

sword!' I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abū Rāfi', the merchant of Ḥijāz.' Thereupon I went to my companions and said, 'Let us save ourselves, for Allāh has killed Abū Rāfi'.' So, I (along with my companions proceeded and) went to the Prophet ﷺ and described the whole story to him. He said, 'Stretch out your (broken) leg'. I stretched it out and he rubbed it and it became alright as if I never had any ailment whatsoever.

وأَنا دَهِشٌ فما أَغْنَيْتُ شيئاً، وصاحَ فَخَرجْتُ مِنَ البَيْتِ فأَمْكُثُ غيرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إِلَيْهِ، فَقُلْتُ: ما هذا الصَّوْتُ يا أبا رَافِعٍ! فَقالَ: لأُمِّكَ الوَيْلُ إنَّ رَجُلاً في البَيْتِ ضَرَبَني قَبْلُ بالسَّيْفِ، قالَ: فأَضْرِبُهُ ضَرْبَةً أَثْخَنَتْهُ ولم أَقْتُلْهُ، ثُمَّ وضَعْتُ ضَبِيبَ السَّيْفِ في بَطْنِهِ حتَّى أَخَذَ في ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الأَبْوَابَ باباً باباً، حتَّى انْتَهَيْتُ إلى دَرَجَةٍ لَهُ فَوَضَعْتُ رِجْلي وأنا أُرَى أَنِّي قَدِ انْتَهَيْتُ إلى الأَرْضِ فَوَقَعْتُ في لَيْلَةٍ مُقْمِرَةٍ فانْكَسَرَتْ ساقي فَعَصَبْتُها بِعِمامَةٍ ثُمَّ انْطَلَقْتُ حتَّى جَلَسْتُ عَلى البابِ، فَقُلْتُ: لا أَخْرُجُ اللَّيْلَةَ حتَّى أَعْلَمَ أَقَتَلْتُهُ؟ فَلَمَّا صاحَ الدِّيكُ قامَ النَّاعي عَلى السُّورِ فَقالَ: أَنْعي أبا رَافِعٍ تاجِرَ أَهْلِ الحجازِ. فانْطَلَقْتُ إلى أَصْحابي فَقُلْتُ النَّجاءَ، فَقَدْ قَتَلَ اللهُ أبا رَافِعٍ. فانْتَهَيْتُ إلى النَّبِيِّ ﷺ فَحَدَّثْتُهُ، فَقالَ لِي: «ابْسُطْ رِجْلَكَ»، فَبَسَطْتُ رِجْلي فَمَسَحَها فكأَنَّها لَمْ أَشْتَكِهَا قَطُّ. [راجع: ٣٠٢٢]

4040. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent 'Abdullāh bin 'Atīk and 'Abdullāh bin 'Utba with a group of men to Abū Rāfi' (to kill him). They proceeded till they approached his castle, whereupon 'Abdullāh bin 'Atīk said to them, "Wait (here), and in the meantime I will go and see." 'Abdullāh said later on, "I played a

٤٠٤٠ - حدَّثنا أَحْمَدُ بنُ عُثمانَ: حدَّثنا شُرَيْحٌ هُوَ ابنُ مَسْلَمَةَ: حدَّثَنا إبْرَاهِيمُ بنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبي إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ رَسُولُ اللهِ

ﷺ إلى أَبي رَافِعٍ عَبْدَ اللهِ بنَ عَتِيكٍ، وعَبْدَ اللهِ بنِ عُتْبَةَ في ناسٍ مَعَهُمْ فانْطَلَقُوا حتَّى دَنَوْا مِنَ الحِصْنِ. فَقالَ لهُمْ عَبْدُ اللهِ بنُ عَتِيكٍ: امْكُثُوا أَنْتُمْ حتَّى أَنْطَلِقَ أَنا فأَنْظُرَ، قَالَ: فَتَلَطَّفْتُ أَنْ أَدْخُلَ الحِصْنَ فَفَقَدُوا حِماراً لهم قَالَ فَخَرَجُوا بِقَبَسٍ يَطْلُبُونَهُ، قالَ: فَخَشِيتُ أَنْ أُعْرَفَ، فَغَطَّيْتُ رَأْسِي وَرِجلي كأَنِّي أَقْضِي حاجَةً ثُمَّ نادَى صَاحِبُ البابِ: مَنْ أَرادَ أَنْ يَدْخُلَ فَلْيَدْخُلْ قَبْلَ أَنْ أُغْلِقَهُ. فَدَخَلْتُ ثُمَّ اخْتَبَأْتُ في مَرْبِطِ حِمارٍ عِنْدَ بابِ الحِصْنِ، فَتَعَشَّوْا عِنْدَ أَبي رَافِعٍ وتَحَدَّثُوا حتَّى ذَهَبَتْ ساعَةٌ مِنَ اللَّيْلِ، ثُمَّ رَجَعُوا إلى بُيُوتِهِمْ. فَلَمَّا هَدَأَتِ الأَصْواتُ ولا أَسمَعُ حَرَكَةً خَرَجْتُ، قالَ: ورَأَيْتُ صَاحِبَ البابِ حَيْثُ وَضَعَ مِفْتاحَ الحِصْنِ في كُوَّةٍ فأَخَذْتُهُ فَفَتَحْتُ به بابَ الحِصْنِ. قالَ: قُلْتُ: إن نَذِرَ بي القَوْمُ انْطَلَقْتُ على مَهَلٍ. ثُمَّ عَمَدْتُ إلى أَبْوابِ بُيُوتِهِمْ فَغَلَّقْتُها عَلَيْهِمْ مِنْ ظاهِرٍ، ثُمَّ صَعِدْتُ إلى أَبي رَافِعٍ في سُلَّمٍ فإذَا البَيْتُ مُظْلِمٌ قَدْ طَفِئَ سِراجُهُ فَلَمْ أَدْرِ أَيْنَ الرَّجُلُ؟ فَقُلْتُ: يا أَبا رَافِعٍ، قالَ: مَنْ هذا؟ قالَ: فَعَمَدْتُ نَحوَ الصَّوْتِ فأَضْرِبُهُ وصَاحَ، فَلَم تُغْنِ شَيْئاً. قالَ: ثُمَّ جِئْتُ كأَنِّي أُغيثُهُ،

trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call of nature. The gate-keeper called, 'Whoever wants to come in, should come in before I close the gate.' So, I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abū Rāfi' and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the keys of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abū Rāfi' by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abū Rāfi'!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice. 'What is wrong with you, O Abū Rāfi'?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abū Rāfi' cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abū Rāfi' lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my

leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allāh's Messenger ﷺ of this good news, but I will not leave (this place) till I hear the news of his (i.e., Abū Rāfi') death.' When dawn broke, an announcer climbed over the wall and announced, 'I convey to you the news of the death of Abū Rāfi'.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet ﷺ to whom I conveyed the good news."

فَقُلْتُ: ما لك يا أَبا رَافِعٍ؟ وغَيَّرْتُ صَوْتِي. فَقالَ: أَلا أُعْجِبُكَ؟ لأُمِّكَ الوَيْلُ، دَخَلَ عَلَيَّ رَجُلٌ فَضَرَبَني بالسَّيْفِ، قالَ: فَعَمَدتُ لَهُ أَيضاً فأَضْرِبُهُ أُخْرَى فَلَمْ تُغْنِ شَيْئاً، فَصَاحَ وقامَ أَهْلُهُ، قالَ: ثُمَّ جِئْتُ وغَيَّرْتُ صَوْتِي كَهَيْئَةِ المُغِيْثِ، فإِذَا هُوَ مُسْتَلْقٍ على ظَهْرِهِ فأَضَعُ السَّيْفَ في بَطْنِهِ ثُمَّ أَنْكَفِئُ عَلَيْهِ حتَّى سَمِعْتُ صَوْتَ العَظْمِ ثُمَّ خَرَجْتُ دَهِشاً حتَّى أَتَيْتُ السُّلَّمَ أُرِيدُ أَن أَنْزِلَ فأَسْقُطُ مِنْهُ فانخَلَعَتْ رِجْلِي فَعَصَبْتُها ثُمَّ أَتَيْتُ أَصْحابي أَحجُلُ. فَقُلْتُ لَهُم: انْطَلِقُوا فَبَشِّروا رَسُولَ اللهِ ﷺ فَإِنِّي لا أَبْرَحُ حتَّى أَسمَعَ النَّاعِيَةَ. فَلَمَّا كانَ في وَجْهِ الصُّبْحِ صَعِدَ النَّاعِيَةُ، فَقالَ: أَنْعَى أَبا رَافِعٍ، قالَ: فَقُمْتُ أَمْشِي، ما بي قَلَبةٌ، فأَدْرَكْتُ أَصْحابي قَبْلَ أَنْ يأتُوا النَّبِيَّ ﷺ فَبَشَّرْتُهُ. [راجع: ٣٠٢٢]

(17) CHAPTER. The *Ghazwā* of Uhud[1].

(١٧) بابُ غَزْوَةِ أُحُدٍ

And the Statement of Allāh تعالى:

"And (remember) when you (O Muhammad ﷺ) left your household in the morning to post the believers at their stations for battle, (of Uhud). And Allāh is All-Hearer, All-Knower." (V.3:121)

Also the Statement of Allāh تعالى:-

وقَوْلِ اللهِ تَعالى: ﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾﴾ [آل عمران: ١٢١] وقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم

(1) (Ch. 17) Uhud is a well-known mountain in Al-Madīna where the battle took place in the month of Shawwāl in the 3rd year of *Hijrah* between Muslims and Quraish *Mushrikūn*.

مُؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾﴾ وقولُه: ﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم﴾ تستأصلونهم قتلا الآيَةَ إلى قَوْلِهِ: ﴿وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾ [آل عمران: ١٣٩-١٤٣] وقَوْله تَعالى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ الآيَة [آل عمران: ١٥٢].

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) had touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zalimūn* (wrong-doers, polytheists). And that Allāh may test (or purify) the believers (from sins), and destroy the disbelievers. Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *Aṣ-Ṣabirūn* (the patient)? You did indeed wish for death (*Ash-Shahadah* – martyrdom) before you met it. Now you have seen it openly with your own eyes." (V.3:139-143)

And His Statement:

"And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy)... (till the end of the Verse) ... And Allāh is Most Gracious to the believers." (V.3:152)

And His Statement:

"Think not of those as dead who are killed in the Way of Allāh ..." (V.3:169)

٤٠٤١ - حدَّثنا إبْراهِيمُ بنُ مُوسَى: أَخبرَنا عَبْدُ الوَهَّابِ، حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ يَوْمَ أُحُدٍ: «هذا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَداةُ الحَرْبِ». [راجع: ٣٩٩٥]

4041. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: On the day of the battle of Uḥud, the Prophet ﷺ said, "This is Jibrīl (Gabriel) holding the head of his horse and equipped with war weapons."

٤٠٤٢ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ

4042. Narrated 'Uqba bin 'Āmir: Allāh's Messenger ﷺ offered the funeral prayers of

الرَّحِيم: أَخْبَرَنا زَكَرِيَّا بنُ عَدِيٍّ: أَخْبَرَنا ابنُ المُبارَكِ، عَنْ حَيْوَةَ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ قالَ: صَلَّى رَسُولُ اللهِ ﷺ عَلى قَتْلَى أُحُدٍ بَعْدَ ثَماني سِنِينَ كالمُوَدِّعِ لِلأَحْياءِ والأَمْوَاتِ، ثُمَّ طَلَعَ المِنْبَرَ فَقالَ: «إنِّي بَينَ أَيْدِيكُمْ فَرَطٌ، وأنا عَلَيْكُمْ شَهِيدٌ، وإنَّ مَوْعِدَكُمُ الحَوْضُ، وإنِّي لأَنْظُرُ إلَيْهِ مِنْ مَقامي هذا، وإنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أنْ تُشْرِكُوا ولٰكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيا أَنْ تَنافَسُوها». قالَ: فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُها إلى رَسُولِ اللهِ ﷺ. [راجع: ١٣٤٤]

the martyrs of the battle of Uḥud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and your promised place to meet me, will be *Al-Ḥauḍ* (i.e., tank - *Al-Kauthar*) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allāh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." The narrator added, "That was the last look which I cast on Allāh's Messenger ﷺ."

٤٠٤٣ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائِيلَ، عَنْ أَبي إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: لَقِينا المُشْرِكِينَ يَوْمَئِذٍ وأَجْلَسَ النَّبِيُّ ﷺ جَيْشاً مِنَ الرُّماةِ، وأَمَّرَ عَلَيهِمْ عَبْدَ اللهِ وقالَ: «لا تَبرَحُوا، إنْ رَأَيْتُمُونا ظَهَرْنا عَلَيهِمْ فَلا تَبرَحُوا، وإنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنا فَلا تُعِينُونا». فَلَمَّا لَقِينا هَرَبُوا حتَّى رَأَيْتُ النِّساءَ يَشْتَدِدْنَ في الجَبَلِ، رَفَعْنَ عَنْ سُوقِهِنَّ، قَدْ بَدَتْ خَلاخِلُهُنَّ فَأَخَذُوا يَقُولُونَ: الغَنِيمَةَ الغَنِيمَةَ، فَقالَ عَبْدُ اللهِ ابنُ جُبَيرٍ: عَهِدَ إلَيَّ النَّبِيُّ ﷺ أَنْ لا تَبرَحُوا فأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ

4043. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We faced *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] on that day (of the battle of Uḥud) and the Prophet ﷺ placed a batch of archers (at a special place) and appointed 'Abdullāh (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us." So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullāh bin Jubair said, "The Prophet ﷺ had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they

refused (to stay there), (Allāh) confused them so that they could not know where to go, and they suffered seventy casualties. Abū Sufyān ascended a high place and said, "Is Muḥammad (ﷺ) present amongst the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Abū Quḥāfa present among the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Al-Khaṭṭāb amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allāh! Allāh has kept what will make you unhappy." Abū Safyān said, "High may be *Hubal*!"(1) On that the Prophet ﷺ said (to his Companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allāh is More High and More Majestic!" Abū Sufyān said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet ﷺ said (to his Companions), "Reply to him." They asked, "What may we say?" The Prophet ﷺ said, "Say: Allāh is our *Maulā* (Helper) and you have no *Maulā* (helper)." Abū Sufyān said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it."

وجُوهُهُمْ فأُصِيبَ سَبْعُونَ قَتِيلاً وأشْرَفَ أبُو سُفْيانَ فَقالَ: أفي القَوْمِ مُحَمَّدٌ؟ فَقالَ: «لا تُجِيبُوهُ»، فَقالَ: أفي القَوْمِ ابنُ أبي قُحافَةَ؟ قالَ: «لا تُجِيبُوهُ»، فَقالَ: أفي القَوْمِ ابنُ الخَطّابِ؟ فقالَ: إنَّ هٰؤُلاءِ قُتِلُوا، فَلَوْ كانُوا أحْياءً لأجابُوا، فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ، فَقالَ لَهُ: كَذَبْتَ يا عَدُوَّ اللهِ، أبْقَى اللهُ عَلَيْكَ ما يُحزِنك، قالَ أبُو سُفْيانَ: اعْلُ هُبَل، فَقالَ النَّبِيُّ ﷺ: «أجِيبُوهُ»، قالُوا: ما نَقُولُ؟ قالَ: «قُولُوا: اللهُ أعْلَى وأجَلُّ»، قالَ أبُو سُفْيانَ: لَنا العُزَّى وَلا عُزَّى لَكُمْ، فَقالَ النَّبِيُّ ﷺ: «أجِيبُوهُ»، قالُوا: ما نَقُولُ؟ قالَ: «قُولُوا: اللهُ مَوْلانا ولا مَوْلَى لَكُمْ». قالَ أبُو سُفْيانَ: يَوْمٌ بِيَوْمِ بَدْرٍ والحَرْبُ سِجالٌ. وتَجِدُونَ مُثْلَةً لَمْ آمُرْ بِها ولَمْ تَسُؤْنِي. [راجع: ٣٠٣٩]

4044. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Some people took wine in the morning of the day of Uḥud and were then killed as martyrs.

٤٠٤٤ - أخْبَرَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: اصْطَبَحَ الخَمْرَ يَوْمَ أُحُدٍ ناسٌ ثُمَّ قُتِلُوا شُهَداءَ. [راجع: ٢٨١٥]

4045. Narrated Sa'd bin Ibrāhīm: A meal

٤٠٤٥ - حدَّثَنا عَبدانُ: حدَّثَنا

(1) (H. 4043) *Hubal* was one of their idols.

was brought to 'Abdur-Raḥmān bin 'Aūf while he was observing fast. He said, "Muṣ'ab bin 'Umair was martyred, and he was better than I; yet he was shrouded in a *Burda* (i.e., a sheet) so that, if his head was covered, his feet became bare, and if his feet were covered, his head became bare." 'Abdur-Raḥmān added, "Ḥamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." 'Abdur-Raḥmān then started weeping so much that he left the food.

عَبْدُ اللهِ بنُ المبارك: أَخبَرَنا شُعْبَةُ، عَنْ سَعْدِ ابنِ إِبْرَاهِيمَ عن أَبيه إبراهيمَ: أَنَّ عَبْدَ الرَّحْمنِ بنَ عَوْفٍ أتى بِطَعَامٍ وكانَ صَائماً فَقالَ: قُتِلَ مُصْعَبُ بنُ عُمَيرٍ وهُوَ خَيرٌ مِنِّي، كُفِّنَ في بُرْدَة إِنْ غُطِّيَ رَأسُهُ بَدَتْ رِجْلاهُ، وإِنْ غُطِّيَ رِجْلاهُ بَدَا رَأسُهُ. وأُرَاهُ قالَ: وقُتِلَ حَمْزَةُ وهُوَ خَيرٌ مِنِّي ثُمَّ بُسِطَ لَنا منَ الدُّنْيا ما بُسِطَ، أَوْ قالَ: أُعْطِينا منَ الدُّنْيا ما أُعْطِينا وقَدْ خَشِينا أَنْ تَكُون حَسَناتُنا عُجِّلَتْ لَنا، ثُمَّ جَعَلَ يَبْكِي حتَّى تَرَكَ الطَّعَامَ.

[راجع: ١٢٧٤]

4046. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Uḥud, a man came to the Prophet ﷺ and said, "Can you tell me where I will be if I should get martyred?" The Prophet ﷺ replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

٤٠٤٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُد: أَرَأيْتَ إِنْ قُتِلْتُ فأَيْنَ أَنا؟ قالَ: «في الجَنَّةِ». فأَلقى تَمَرَاتٍ في يَدِهِ، ثُمَّ قاتَلَ حتَّى قُتِلَ.

4047. Narrated Khabbāb bin Al-Aratt رَضِيَ اللهُ عَنْهُ: We emigrated in the company of Allāh's Messenger ﷺ, seeking Allāh's Pleasure. So our reward became due and sure with Allāh. Some of us have been dead without enjoying anything of their rewards (in this life), and one of them was Muṣ'ab bin 'Umair who was martyred on the day (of the battle) of Uḥud, and did not leave anything except a *Namira* (i.e., a sheet in which he was shrouded). If we covered his head with it, his feet became bare, and if we covered his feet

٤٠٤٧ - حدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا الأَعمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابِ بنِ الأَرَتِّ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ رَسُولِ اللهِ ﷺ نَبْتَغِي وَجْهَ اللهِ، فَوَجَبَ أَجْرُنا عَلى اللهِ. ومِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يأكُلْ منْ أَجْرِهِ شَيْئاً، كانَ مِنْهُمْ: مُصْعَبُ بنُ عُمَيرٍ قُتِلَ يَوْمَ أُحُدٍ لَمْ

with it, his head became bare. So the Prophet ﷺ said to us, "Cover his head with it and put some *Idhkhir* (i.e., a kind of grass) over his feet" or said, "throw *Idhkhir* over his feet." But some amongst us have got the fruits of their labour ripened, and they are collecting them.

يَتْرُكْ إِلَّا نَمِرَةً، كُنَّا إِذَا غَطَّيْنا بِها رَأْسَهُ خَرَجَتْ رِجْلاهُ، وإِذا غُطِّيَ بِها رِجْلاهُ خَرَجَ رَأْسُهُ. فَقالَ لَنا النَّبِيُّ ﷺ: «غَطُّوا بِها رَأْسَهُ واجْعَلُوا عَلى رِجْلِهِ الإِذْخِرَ، أَوْ قالَ: أَلْقُوا عَلى رِجْلِهِ مِنَ الإِذْخِرِ». ومِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ١٢٧٦]

4048. Narrated Anas رَضِيَ اللهُ عَنْهُ: His uncle (Anas bin An-Naḍr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet ﷺ (i.e., the battle of Badr), and if Allāh should let me participate in (a battle) with the Prophet ﷺ, Allāh will see how valiantly I will fight." So he encountered the day of (the battle of) Uḥud. The Muslims fled and he said, "O Allāh! I appeal to You to excuse for what these people (i.e.,, the Muslims) have done, and I am clear from what *Al-Mushrikūn* have done." Then he went forward with his sword and met Sa'd bin Mu'ādh (fleeing), and asked him, "Where are you going, O Sa'd? I am smelling the aroma of Paradise before Uḥud." Then he proceeded on and was martyred. Nobody was able to recognize him till his sister recognized him by a mole on his body, or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

٤٠٤٨ - أَخْبَرَنا حَسَّانُ بنُ حَسَّانَ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ غابَ عَنْ بَدْرٍ فَقالَ: غِبْتُ عَنْ أَوَّلِ قِتالِ النَّبِيِّ ﷺ، لَئِنْ أَشْهَدَنِي اللهُ مَعَ النَّبِيِّ ﷺ لَيَرَيَنَّ اللهُ ما أُجِدُّ، فَلَقِيَ يَوْمَ أُحِدٍ فَهُزِمَ النَّاسُ فَقالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلاءِ، يَعْنِي المُسْلِمِينَ، وأَبْرَأُ إِلَيْكَ مِمَّا جاءَ بِهِ المُشْرِكُونَ. فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَ سَعْدَ بنَ مُعاذٍ فَقالَ: أَيْنَ يا سَعْدُ؟ إِنِّي أَجِدُ رِيحَ الجَنَّةِ دُونَ أُحُدٍ، فَمَضَى فَقُتِلَ فَما عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشامَةٍ أَوْ بِبَنانِهِ وبِهِ بِضْعٌ وثَمانُونَ مِنْ طَعْنَةٍ وضَرْبَةٍ ورَمْيَةٍ بِسَهْمٍ. [راجع: ٢٨٠٥]

4049. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: When we wrote the Qur'ān, I missed one of the Verses of *Sūrat Al-Aḥzāb* which I used to hear Allāh's Messenger ﷺ reciting. Then we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. The Verse was:

"Among the believers are men who have

٤٠٤٩ - حدَّثَنا مُوسَى بنُ إِسماعِيلَ: حدَّثَنا ابنُ شِهابٍ: أَخْبَرَنِي خارِجَةُ بنُ زَيْدِ ابنِ ثابِتٍ: أَنَّهُ سَمِعَ زَيْدَ ابنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: فَقَدْتُ آيَةً مِنَ الأَحْزابِ حِينَ

been true to their covenant with Allāh [i.e., they had gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers] of them, some have fulfilled their obligations to Allāh (i.e., they have been martyred), and some of them are still waiting..." (V.33:23)

So we wrote this in its place in the Qur'ān.

نَسخْنا المُصْحَفَ، كُنْتُ أسمَعُ رَسُولَ اللهِ ﷺ يَقْرَؤُهَا. فالتَمَسْناها فَوَجَدْناها مَعَ خُزَيمَةَ بنِ ثابِتٍ الأنْصارِيِّ ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ﴾ فألحقْناهَا في سُورَتِها في المُصْحَفِ. [راجع: ٢٨٠٧]

4050. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ set out for (the battle of) Uhud, some of those who had gone out with him returned. The Companions of the Prophet ﷺ were divided into two groups. One group said, "We will fight them (i.e., the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:

"Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned..." (V.4:88)

On that, the Prophet ﷺ said, "That is Ṭaiba (i.e., the city of Al-Madīna), it clears out the sins or clears one from his sins as the fire expels out the impurities of silver."

٤٠٥٠ - حدَّثَنَا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزِيدَ، يُحَدِّثُ عَنْ زَيْدِ بنِ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إلى غَزْوَةِ أُحُدٍ رَجَعَ ناسٌ ممَّنْ خَرَجَ مَعَهُ وكانَ أَصْحابُ النَّبِيِّ ﷺ فِرْقَتَينِ: فِرْقَةٌ تَقُولُ: نُقاتِلُهُمْ، وفِرْقَةٌ تَقُولُ: لا نُقاتِلُهُمْ، فَنزَلَتْ ﴿فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟﴾ وقالَ: «إنَّها طَيْبَةُ تَنْفِي الذُّنُوبَ كما تَنْفي النَّارُ خَبَثَ الفِضَّةِ». [راجع: ١٨٨٤]

(18) CHAPTER: "When two parties from among you were about to lose heart, but Allāh was their *Walī* (Protector and Supporter)." (V.3:122)

(١٨) بابٌ ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا﴾ الآيَة [آل عمران: ١٢٢]

4051. Narrated Jābir رَضِيَ اللهُ عَنْهُ: This Verse:

"When two parties from among you were about to lose heart..." was revealed in our connection, i.e., Banī Salama and Banī Ḥāritha and I would not have liked that, if it was not revealed, for Allāh said:

"...But Allāh was their *Walī* (Protector

٤٠٥١ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ، حَدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: نَزَلَتْ هذِهِ الآيَةُ فِينا ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا﴾ بَني سَلَمَةَ

وبني حارِثَةَ وما أُحِبُّ أنَّها لمْ تَنْزِلْ واللهُ يَقولُ: ﴿وَاللَّهُ وَلِيُّهُمَا﴾. [انظر: ٤٥٥٨]

and Supporter)..." (V.3:122)

٤٠٥٢ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا سُفْيانُ: أخبرَنا عَمْرٌو، عَنْ جابِرٍ قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «هَلْ نَكَحْتَ يا جابِرُ؟» قُلْتُ: نَعَمْ، قالَ: «ماذا؟ أبكراً أمْ ثَيِّباً؟» قلْتُ: لا بَلْ ثَيِّباً، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُكَ؟» قُلْتُ: يا رَسُولَ اللهِ، إنَّ أبي قُتِلَ يَوْمَ أُحدٍ وتَرَكَ تِسْعَ بَناتٍ كُنَّ لي تِسْعَ أَخَواتٍ فَكَرِهْتُ أنْ أجمَعَ إلَيهِنَّ جارِيَةً خَرْقاءَ مِثْلَهُنَّ ولكِن امْرَأَةً تَمْشُطُهُنَّ وتَقُومُ عَلَيهِنَّ، قالَ: «أَصَبْتَ». [راجع: ٤٤٣]

4052. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to me, "Have you got married O Jābir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "(Not a virgin) but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allāh's Messenger! My father was martyred on the day (of the battle) of Uḥud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet ﷺ said, "You have done the right thing."

٤٠٥٣ - حدَّثَني أحْمَدُ بنُ أبي سُرَيْجٍ: أخبرَنا عُبَيْدُ اللهِ بنُ مُوسَى: حدَّثَنا شَيْبانُ، عَنْ فِراسٍ، عَنِ الشَّعْبِيِّ قال: حدَّثَني جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ أباهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ وتَرَكَ عَلَيْهِ دَيْناً وتَرَكَ سِتَّ بَناتٍ. فَلَمَّا حَضَرَ جِذاذُ النَّخْلِ قالَ: أتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: قَدْ عَلِمْتَ أنَّ والِدِي قدِ اسْتُشْهِدَ يَوْمَ أُحُدٍ وتَرَكَ دَيْناً كَثِيراً، وإنِّي أُحِبُّ أنْ يَرَاكَ الغُرَماءُ، فَقالَ: «اذْهَبْ فَبَيْدِرْ كُلَّ تَمْرٍ عَلى ناحِيَةٍ»، فَفَعَلْتُ ثُمَّ دَعَوْتُهُ فَلَمَّا نَظَرُوا إلَيْهِ كأنَّهُمْ أُغْرُوا

4053. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that his father was martyred on the day (of the battle) of Uḥud and was in debt and left six (orphan) daughters. Jābir added, "When the season of plucking the dates came, I went to Allāh's Messenger ﷺ and said, "You know that my father was martyred on the day (of the battle) of Uḥud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet ﷺ said, "Go and pile every kind of dates separately." I did so and called him (the Prophet ﷺ). When the creditors saw him, they started claiming their debts from me in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, "(O Jābir), call your companions (i.e., the creditors)." Then he kept on measuring (and giving) to the

بي تِلْكَ السَّاعَةَ، فَلَمَّا رَأى ما يَصْنَعُونَ أطافَ حَوْلَ أعْظَمِها بَيْدَراً ثَلاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قالَ: «ادْعُ لكَ أصْحابَكَ» فما زالَ يَكِيلُ لَهُمْ حتَّى أدَّى اللهُ عنْ والِدِي أمانَتَهُ وأنا أرْضَى أن يُؤَدِّيَ اللهُ أمانَةَ والِدِي ولا أرْجِعَ إلى أخَوَاتِي بِتَمْرَةٍ. فَسَلَّمَ اللهُ البَيادِرَ كُلَّها وحتَّى إنِّي أنْظُرُ إلى البَيْدَرِ الذي كانَ عَلَيْهِ النَّبيُّ ﷺ كأنَّها لم تَنْقُصْ تَمْرَةً واحِدَةً. [راجع: ٢١٢٧]

creditors (their due) till Allāh paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allāh had paid the debts of my father. But Allāh saved all the heaps (of dates), so that when I looked at the heap where the Prophet ﷺ had been sitting, it seemed as if not a single date had been taken away thereof."

٤٠٥٤ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ جَدِّهِ، عَنْ سَعْدِ بنِ أبي وقَّاصٍ رَضِيَ اللهُ عَنْهُ قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ يَوْمَ أُحُدٍ ومَعَهُ رَجُلانِ يُقاتِلانِ عَنْهُ عَلَيهِما ثِيابٌ بِيضٌ كأشَدِّ القِتالِ ما رَأيْتُهُما قَبْلُ ولا بَعْدُ. [انظر: ٥٨٢٦]

4054. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: I saw Allāh's Messenger ﷺ on the day (of the battle) of Uḥud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery, I had never seen them before, nor did I saw them later on.

[It is said that they were angel Jibrīl (Gabriel) and angel Mikāel (Michael)].

٤٠٥٥ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مَرْوَانُ بنُ مُعاوِيَةَ: حدَّثَنا هَاشِمُ ابنُ هاشِمٍ السَّعدِيُّ قالَ: سَمِعْتُ سَعِيدَ ابنَ المُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بنَ أبي وَقَّاصٍ يَقُولُ: نَثَلَ لِي النَّبيُّ ﷺ كِنانَتَهُ يَوْمَ أُحُدٍ فَقالَ: «ارْمِ فِدَاكَ أبي وأُمِّي». [راجع: ٣٧٢٥]

4055. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ took out a quiver (of arrows) for me on the day (of the battle) of Uḥud and said, "Throw (arrows)! Let my father and mother be sacrificed for you."(1).

٤٠٥٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

4056. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ mentioned both his father and

(1) (H. 4055) By saying so, the Prophet ﷺ expressed his satisfaction.

mother for me on the day of the battle of Uḥud.

يَحْيَى، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قالَ: سَمِعْتُ سَعْداً يَقُولُ: جَمَعَ لي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [راجع: ٣٧٢٥]

4057. Narrated Ibn Al-Musaiyab: Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ mentioned both his father and mother for me on the day (of the battle) of Uḥud." He meant when the Prophet ﷺ said (to Sa'd) while the latter was fighting. "Let my father and mother be sacrificed for you!"

٤٠٥٧ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ يَحْيَى، عَنِ ابنِ المُسَيَّبِ أَنَّهُ قالَ: قالَ سَعْدُ بنُ أبي وقَّاصٍ رَضِيَ اللهُ عَنْهُ: جَمَعَ لي رَسُولُ اللهِ ﷺ يَوْمَ أُحُدٍ أَبَوَيْهِ كِلَاهُمَا، يُرِيدُ حِينَ قالَ: «فِدَاكَ أَبي وأُمِّي» وهُوَ يُقاتِلُ. [راجع: ٣٧٢٥]

4058. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I have never heard the Prophet ﷺ mentioning both his father and mother for anybody other than Sa'd.

٤٠٥٨ - حدَّثَنا أَبو نُعَيم: حدَّثَنا مِسْعَرٌ، عَنْ سَعْدٍ، عَنِ ابنِ شَدَّادٍ قالَ: سَمِعْتُ عَلِيًّا يَقُولُ: ما سَمِعْتُ النَّبِيَّ ﷺ يَجْمَعُ أَبَوَيْهِ لأَحَدٍ غَيرَ سَعْدٍ. [راجع: ٢٩٠٥]

4059. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I have never heard the Prophet ﷺ mentioning his father and mother for anybody other than Sa'd bin Mālik, (i.e., Sa'd bin Abi Waqqāṣ). I heard him saying on the day of Uḥud, "O Sa'd, throw (arrows)! Let my father and mother be sacrificed for you!"

٤٠٥٩ - حدَّثَنا يَسَرَةُ بنُ صَفْوَانَ: حدَّثَنا إبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: ما سَمِعْتُ النَّبِيَّ ﷺ جَمَعَ أَبَوَيْهِ لأَحَدٍ إلَّا لِسَعدِ ابنِ مالِكٍ، فإنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ: «يا سَعْدُ ارْمِ فِدَاكَ أَبي وأُمِّي». [راجع: ٢٩٠٥]

4060, 4061. Narrated Mu'tamir's father: 'Uthmān said that on the day (of the battle) of Uḥud, none remained with the Prophet ﷺ but Ṭalḥa and Sa'd.

٤٠٦٠، ٤٠٦١ - حدَّثَنا مُوسَى بنُ إسماعِيلَ، عَنْ مُعْتَمِرٍ، عَنْ أَبيهِ قالَ: زَعَمَ أَبُو عُثمانَ أَنَّهُ لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ في تِلْكَ الأَيَّامِ الَّذي يُقاتِلُ

فِيهِنَّ غَيرُ طَلْحَةَ وسَعْدٍ، عَنْ حَدِيثِهِما. [راجع: ٣٧٢٢، ٣٧٢٣]

4062. Narrated As-Sā'ib bin Yazīd: I have been in the company of 'Abdur-Raḥmān bin 'Aūf, Ṭalḥa bin 'Ubaidullāh, Al-Miqdād and Sa'd رَضِيَ اللهُ عَنْهُم, and I heard none of them narrating anything from the Prophet ﷺ but Ṭalḥa, whom I heard narrating about the day (of the battle) of Uḥud.

٤٠٦٢ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأَسْوَدِ: حدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنْ مُحَمَّدِ ابنِ يُوسُفَ قالَ: سَمِعْتُ السَّائِبَ ابنَ يَزِيدَ قالَ: صَحِبْتُ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ وطَلْحَةَ ابنَ عُبَيْدِ اللهِ والمِقْدادَ وسَعْداً رَضِيَ اللهُ عَنْهُمْ، فَمَا سَمِعْتُ أَحَداً مِنْهُمْ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ إلَّا أنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ. [راجع: ٢٨٢٤]

4063. Narrated Qais: I saw Ṭalḥa's paralyzed hand with which he had protected the Prophet ﷺ on the day (of the battle) of Uḥud.

٤٠٦٣ - حدَّثَني عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا وكِيعٌ، عَنْ إسماعِيلَ، عَنْ قَيْسٍ قالَ: رَأَيْتُ يَدَ طَلْحَةَ شَلَّاءَ وقَى بِها النَّبِيَّ ﷺ يَوْمَ أُحُدٍ. [راجع: ٣٧٢٤]

4064. Narrated Anas رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of Uḥud, the people left the Prophet ﷺ while Abū Ṭalḥa was in front of the Prophet ﷺ shielding him with his leather shield. Abū Ṭalḥa was a skillful archer who used to shoot strongly. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet ﷺ would say (to him), "Put (scatter) its contents for Abū Ṭalḥa." The Prophet ﷺ would raise his head to look at the enemy, whereupon Abū Ṭalḥa would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw 'Āishah, the daughter of Abū Bakr, and Umm Sulaim rolling up their dresses so that I

٤٠٦٤ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ أُحُدٍ انهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وأبُو طَلْحَةَ بَينَ يَدَي النَّبِيِّ ﷺ مُجَوِّبٌ عَلَيْهِ بِحجَفَةٍ لَهُ، وكانَ أبُو طَلْحَةَ رَجُلاً رَامِياً شَدِيدَ النَّزْعِ كَسَرَ يَوْمَئِذٍ قَوْسَينِ أوْ ثَلاثاً، وكانَ الرَّجُلُ يَمُرُّ مَعَهُ بِجَعْبَةٍ مِنَ النَّبْلِ فَيَقُولُ: «انْثُرْها لأَبي طَلْحَةَ»، قالَ: وَيُشْرِفُ النَّبِيُّ ﷺ يَنْظُرُ إلى القَوْمِ فَيَقُولُ أبُو طَلْحَةَ: بِأَبِي أنْتَ وأُمِّي لا تُشْرِفْ

يُصِبْكَ سَهْمٌ مِنْ سِهامِ القَوْمِ، نَحْري دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عائِشَةَ بِنْتَ أبي بَكْرٍ وأُمَّ سُلَيم وإنَّهُما الْمُشَمِّرَتانِ أرى خَدَمَ سُوقِهِما تُنْقِزانِ القِرَبَ على مُتُونِهِما تُفْرِغانِهِ في أفْواهِ القَوْمِ ثُمَّ تَرْجِعانِ فَتَمْلآنِها ثُمَّ تَجِيئانِ فَتُفْرِغانِهِ في أفْواهِ القَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدِ أبي طَلْحَةَ إمَّا مَرَّتَيْنِ وإمَّا ثَلاثاً. [راجع: ٢٨٨٠]

saw their leg-bangles while they were carrying water-skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abū Ṭalḥa's hand twice or thrice (on that day).

٤٠٦٥ - حدَّثَني عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ المُشْرِكُونَ فَصَرَخَ إبْلِيسُ لَعْنَةُ اللهِ عَلَيْهِ: أيْ عِبادَ اللهِ أُخْراكُمْ، فَرَجَعَتْ أُولاهُمْ فاجْتَلَدَتْ هيَ وأُخْراهُمْ فَبَصُرَ حُذَيْفَةُ فإذا هُوَ بأبِيهِ اليَمانِ فقالَ: أيْ عِبادَ اللهِ، أبي أبي، قالَ: قالَتْ: فَوَاللهِ ما احْتَجَزُوا حتَّى قَتَلُوهُ، فَقالَ حُذَيْفَةُ: يَغْفِرُ اللهُ لَكُمْ، قالَ عُرْوَةُ: فَوَاللهِ ما زَالَتْ في حُذَيْفَةَ بَقِيَّةُ خَيرٍ حتَّى لَحِقَ باللهِ عَزَّ وجَلَّ. بَصُرْتُ: عَلِمْتُ، مِنَ البَصِيرَةِ في الأمْرِ. وأبْصَرْتُ مِنْ بَصَرِ العَيْنِ. ويُقالُ: بَصُرْتُ وأبْصَرْتُ وَاحِدٌ. [راجع: ٣٢٩٠]

4065. Narrated 'Āishah رَضِيَ اللهُ عَنها: When it was the day (of the battle) of Uḥud, *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) were defeated. Then Satan; Allāh's Curse be upon him, cried loudly, "O Allāh's worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Ḥudhaifa looked, and on seeing his father Al-Yamān, he shouted, "O Allāh's worshippers, my father, my father!" But by Allāh, they did not stop till they killed him. Ḥudhaifa said, "May Allāh forgive you." [The subnarrator, 'Urwa, said, "By Allāh, Ḥudhaifa continued asking Allāh's Forgiveness for the killers of his father till he met Allāh عَزَّ وجَلَّ (i.e., died)."]

(١٩) **بابُ قَوْلِ اللهِ تعالى:** ﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا

(19) CHAPTER. The Statement of Allāh تعالى:
"Those of you who turned back on the day

the two hosts met (i.e., the battle of Uhud) it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing." (V.3:155)

4066. Narrated 'Uthmān bin Mauhab: A man came to perform the *Hajj* to (Allāh's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the Quraish people." He said, "Who is the old man?" They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthmān bin 'Affān fled on the day of Uhud?" Ibn 'Umar said, "Yes." He said, "Do you know that he (i.e., 'Uthmān) was absent from the (battle of) Badr and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he was absent from *Ar-Ridwān* Pledge (i.e., *Bai'a* – pledge at Hudaibīya) and did not witness it?" Ibn 'Umar replied, "Yes," He then said, "*Allāhu Akbar*!" Ibn 'Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthmān) on the day (of the battle) of Uhud, I testify that Allāh forgave him. As regards his absence from the (battle of) Badr, he was married to the daughter of Allāh's Messenger ﷺ and she was ill, so the Prophet ﷺ said to him, '(Stay with your sick wife) and you will get a reward, and a share of the booty similar to a man who has fought the (the battle of) Badr.' As for his absence from the *Ar-Ridwān* Pledge, if there had been anybody more respected by the Makkans than 'Uthmān bin 'Affān, the Prophet ﷺ would surely have sent that man instead of 'Uthmān. So, the

ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾﴾ [آل عمران: ١٥٥].

٤٠٦٦ - حدَّثنا عَبْدَانُ: أَخبرَنا أَبُو حَمْزَةَ، عَن عُثْمانَ بنِ مَوْهَبٍ قالَ: جاءَ رَجُلٌ حَجَّ البَيْتَ فَرأى قَوْماً جُلُوساً، فَقالَ: مَنْ هٰؤُلاءِ القُعُودُ؟ قالَ: هٰؤُلاءِ قُرَيْشٌ، قالَ: مَنِ الشَّيْخُ؟ قالُوا: ابنُ عُمَرَ، فأتاهُ فَقالَ: إنّي سائِلُكَ عَنْ شَيْءٍ أَتُحَدِّثُني؟ قالَ: أَنْشُدُكَ بِحُرْمَةِ هٰذا البَيْتِ، أتَعْلَمُ أَنَّ عُثْمانَ بنَ عَفَّانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ، قالَ: فَتَعْلَمُهُ تَغَيَّبَ عَنْ بَدْرٍ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ، قالَ: فَتَعْلَمُ أَنَّهُ تخلَّفَ عَنْ بَيْعَةِ الرِّضْوانِ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ، قالَ: فَكَبَّرَ. قالَ ابنُ عُمَرَ: تَعالَ لأُخْبِرَكَ ولأُبَيِّنَ لكَ عَمَّا سألتَني عَنْهُ. أَمَّا فِرارُهُ يَوْمَ أُحُدٍ، فأَشْهَدُ أَنَّ اللهَ عَفا عَنْهُ. وأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فإنَّهُ كانَ تَحْتَهُ بِنتُ رَسُولِ اللهِ ﷺ وكانَتْ مَرِيضَةً، فَقالَ لَهُ النَّبيُّ ﷺ: «إنَّ لكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْراً وسَهْمَهُ». وأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوانِ فإنَّهُ لَوْ كانَ أَحَدٌ أعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمانَ بنِ عَفَّانَ لَبَعَثَهُ مَكانَهُ فَبَعَثَ عُثْمانَ

وكانَ بَيْعَةُ الرِّضْوَانِ بَعْدَما ذَهَبَ عُثْمانُ إلى مَكَّةَ، فَقالَ النَّبِيُّ ﷺ بِيَدِهِ اليُمْنَى: «هٰذِهِ يَدُ عُثْمانَ» فَضَرَبَ بِها عَلى يَدِهِ. فَقالَ: «هٰذِهِ لِعُثْمانَ»، اذْهَبْ بِهٰذَا الآنَ مَعَكَ. [راجع: ٣١٣٠]

Prophet sent him (i.e., 'Uthmān to Makkah) and *Ar-Riḍwān* Pledge took place after 'Uthmān had gone to Makkah. The Prophet ﷺ raised his right hand saying, 'This is the hand of 'Uthmān,' and clapped it over his other hand and said, This is for 'Uthmān.'" Ibn 'Umar then said (to the man), "Go now, after taking this information."

(٢٠) **بـاب** ﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ﴾ إلى قَوْلِهِ ﴿بِمَا تَعْمَلُونَ﴾ [آل عمران: ١٥٣]

تُصْعِدُونَ: تَذْهَبُونَ، أَصْعَدَ وصَعِدَ فَوْقَ البَيْتِ.

(20) CHAPTER. (Allāh's Statement):-
"(And remember) when you ran away (dreadfully) without even casting a side glance at anyone (up to) all that you do." (V.3:153)

٤٠٦٧ - حدَّثَني عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا أبو إسحَاقَ قالَ: سَمِعْتُ البرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنهُما قالَ: جَعَلَ النَّبِيُّ ﷺ على الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللهِ ابنَ جُبَيرٍ وأقْبَلُوا مُنْهَزِمِينَ فَذاكَ: **(إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ)**. [راجع: ٣٠٣٩]

4067. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the cavalry archers on the day (of the battle) of Uḥud. Then they returned defeated, and that is what is referred to by Allāh's Statement:

"...And the Messenger (Muḥammad ﷺ) was in your rear calling you back..." (V.3:153)

(٢١) **باب** ﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا﴾ [آل عمران: ١٥٤]

(21) CHAPTER. (Allāh's Statement):
"Then after the distress, He sent down security for you. Slumber..." (V.3:154)

٤٠٦٨ - وقالَ لي خَلِيفَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَبي طَلْحَةَ رَضِيَ اللهُ عَنهُما قالَ: كُنْتُ فِيمَنْ تَغَشَّاهُ النُّعاسُ يَوْمَ أُحُدٍ، حتَّى سَقَطَ سَيْفِي مِن يَدِي مِراراً، يَسْقُطُ وآخُذُهُ، ويَسْقُطُ فآخُذُهُ. [انظر: ٤٥٦٢]

4068. Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ said, "I was amongst those who were overtaken by slumber till my sword fell from my hand on several occasions. The sword fell and I picked it up, and again it fell, and I picked it up."

(22) CHAPTER. (Allāh's Statement): "Not for you (O Muḥammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the *Zalimūn* (polytheists, and wrong-doers, disobedients)." (V.3:128)

(٢٢) **بابٌ** ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَـٰلِمُونَ ﴿١٢٨﴾﴾

Anas (bin Mālik) said, "On the day (of the battle) of Uḥud, the face of the Prophet ﷺ was wounded, and he said, 'How can a nation who injured their Prophet's face be successful?' Then the following Verse was revealed:

'Not for you (O Muḥammad ﷺ) is the decision...'" (V.3:128)

قالَ حُمَيْدٌ وثابتٌ، عَنْ أنَسٍ: شُجَّ النَّبيُّ ﷺ يَوْمَ أُحُدٍ فقالَ: كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟ فَنزَلَتْ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾ [آل عمران: ١٢٨].

4069. Narrated Sālim's father that he heard Allāh's Messenger ﷺ, when raising his head from bowing of the first *Rak'a* of the *Fajr* prayer, saying, "O Allāh! Curse so-and-so and so-and-so and so-and-so", after he had said, "Allāh hears him who sends his praises to Him. Our Lord, all the praises are for you!" So Allāh عَزَّ وجَلَّ revealed:

"Not for you (O Muḥammad ﷺ !) is the decision... (till the end of Verse)... they are indeed the *Zalimūn* (polytheists, disobedients and wrong-doers)." (V.3:128)

٤٠٦٩ - حدَّثَنا يَحْيَى بنُ عَبْدِ اللهِ السُّلَميُّ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حدَّثَني سالِمٌ، عَنْ أَبِيهِ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ إذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرَّكْعَةِ الأَخِيرَةِ مِنَ الفَجْرِ يَقُولُ: «اللَّهُمَّ العَنْ فُلاناً وفُلاناً وفُلاناً»، بَعْدَما يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا ولكَ الحَمْدُ»، فأَنْزَلَ اللهُ عَزَّ وجَلَّ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾ إلى قَوْلِهِ: ﴿فَإِنَّهُمْ ظَـٰلِمُونَ﴾. [انظر: ٤٠٧٠، ٤٥٥٩، ٧٣٤٦]

4070. Sālim bin 'Abdullāh said, "Allāh's Messenger ﷺ used to invoke evil upon Safwān bin Umaiyya, Suhail bin 'Amr and Al-Ḥārith bin Hishām. So the Verse was revealed:-

'Not for you (O Muḥammad ﷺ!) is the decision... (till the end of Verse)... they are indeed *Zalimūn* (polytheists, disobedients and wrong-doers)." (V.3:128)

٤٠٧٠ - وعَنْ حَنْظَلَةَ بنِ أبي سُفْيانَ قالَ: سَمِعْتُ سالِمَ بنَ عَبْدِ اللهِ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يَدْعُو عَلى صَفْوانَ ابنِ أُمَيَّةَ وسُهَيْلِ بنِ عَمْرٍو والحارِثِ بنِ هِشامٍ فَنزَلَتْ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾ إلى قَوْلِهِ:

﴿فَإِنَّهُمْ ظَٰلِمُونَ﴾ [آل عمران: ١٢٨].

[راجع: ٤٠٦٩]

(٢٣) بابُ ذِكْرِ أُمِّ سَلِيطٍ

٤٠٧١ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، وقالَ ثَعْلَبَةُ بنُ أَبي مالِكٍ: إِنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَسَمَ مُرُوطاً بَينَ نِساءٍ مِنْ نِساءِ أَهْلِ المَدِينَةِ فَبَقِيَ مِنْها مِرْطٌ جَيِّدٌ، فَقالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يا أَمِيرَ المُؤْمِنِينَ، أَعْطِ هذا بِنْتَ رَسُولِ اللهِ ﷺ التي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ، فَقالَ عُمَرُ: أُمُّ سَلِيطٍ أَحَقُّ بِهِ مِنْها - وأُمُّ سَلِيطٍ مِنْ نِساءِ الأَنْصارِ مِمَّنْ بايَعَ رَسُولَ اللهِ ﷺ - قالَ عُمَرُ: فإِنَّها كانَتْ تُزْفِرُ لَنا القِرَبَ يَوْمَ أُحُدٍ.

[راجع: ٢٨٨١]

(23) CHAPTER. Narration regarding Umm Salīṭ.

4071. Narrated Tha'laba bin Abī Mālik: 'Umar bin Al-Khaṭṭab رَضِيَ اللهُ عَنْهُ distributed woolen clothes amongst some women of Al-Madīna, and a nice woollen garment remained. Some of those who were sitting with him said, "O chief of the believers! Give it to the daughter of Allāh's Messenger ﷺ who is with you," and by that, they meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīṭ has got more right than she." Umm Salīṭ was amongst those *Anṣārī* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ. 'Umar added, "She (Umm Salīṭ) used to carry the filled water-skins for us on the day (of the battle) of Uḥud."

(٢٤) بابُ قَتْلِ حَمْزَةَ بنِ عَبْدِ المُطَّلِبِ رَضِيَ اللهُ عَنْهُ

٤٠٧٢ - حدَّثَني أَبو جَعْفَرٍ مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثَنا حُجَينُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ بنِ أَبي سَلَمَةَ، عَنْ عَبْدِ اللهِ بنِ الفَضْلِ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ جَعْفَرِ بنِ عَمْرِو ابنِ أُمَيَّةَ قالَ: خَرَجْتُ مَعَ عُبَيْدِ اللهِ بنِ عَدِيِّ بنِ الخيارِ، فَلَمَّا: قَدِمْنا حِمْصَ، قالَ لي

(24) CHAPTER. The martyrdom of Ḥamza bin 'Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ.

4072. Narrated Ja'far bin 'Amr bin Umaiyya: I went out with 'Ubaidullāh bin 'Adī Al-Khiyār. When we reached Ḥimṣ (i.e., a town in Syria), 'Ubaidullāh bin 'Adī said (to me), "Would you like to see Waḥshī so that we may ask him about the killing of Ḥamza?" I replied, "Yes." Waḥshī used to live in Ḥimṣ. We enquired about him and somebody said to us, "He is there in the shade of his palace, as if he looked like a full water-skin." So, we went up to him, and when we were at a short distance from him,

عُبَيْدُ اللهِ بن عَدِيٍّ: هَلْ لَكَ فِي وَحْشِيٍّ نَسْأَلُهُ عَنْ قَتْلِ حَمْزَةَ؟ قُلْتُ: نَعَمْ - وكانَ وَحْشِيٌّ يَسْكُنُ حِمْصَ - فَسَأَلْنا عَنْهُ، فَقِيلَ لَنا: هُوَ ذاكَ في ظِلِّ قَصْرِهِ، كأَنَّهُ حَمِيتٌ، قالَ: فَجِئْنا حتَّى وَقَفْنا عَلَيْهِ بِيَسِيرٍ فَسَلَّمْنا، فَرَدَّ السَّلامَ. قالَ: وعُبَيْدُ اللهِ مُعْتَجِرٌ بِعمامَتِهِ ما يَرَى وَحْشِيٌّ إِلَّا عَيْنَيْهِ ورِجْلَيْهِ. فَقالَ عُبَيْدُ اللهِ: يا وَحْشِيُّ، أَتَعْرِفُني؟ قالَ: فَنَظَرَ إِلَيْهِ ثُمَّ قالَ: لا واللهِ، إِلَّا أَنِّي أَعْلَمُ أَنَّ عَدِيَّ ابنَ الخِيارِ تَزَوَّجَ امْرَأَةً يُقالُ لَها: أُمُّ قِتالٍ بِنْتُ أَبي العِيصِ، فَوَلَدَتْ لَهُ غُلاماً بِمَكَّةَ فَكُنْتُ أَسْتَرْضِعُ لهُ. فَحَمَلْتُ ذٰلكَ الغُلامَ مَعَ أُمِّهِ فَناوَلْتُها إِيَّاهُ فَلَكأَنِّي نَظَرْتُ إِلى قَدَمَيْكَ. قالَ: فَكَشَفَ عُبَيْدُ اللهِ عَنْ وجْهِهِ ثُمَّ قالَ: أَلا تُخْبِرُنا بِقَتْلِ حَمْزَةَ؟ قالَ: نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ بنَ عَدِيِّ بنِ الخِيارِ بِبَدْرٍ، فَقالَ لي مَوْلايَ جُبَيْرُ بنُ مُطْعِمٍ: إِنْ قَتَلْتَ حَمْزَةَ بِعَمِّي فأَنْتَ حرٌّ، قالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عامَ عَيْنَيْنِ - وعَيْنَيْنِ جَبَلٌ بِحِيالِ أُحُدٍ بَيْنَهُ وبَيْنَهُ وادٍ - خَرَجْتُ مَعَ النَّاسِ إِلى القِتالِ فَلَمَّا اصْطَفُّوا لِلقِتالِ خَرَجَ سِباعٌ فَقالَ: هَلْ مِنْ مُبارِزٍ؟ قالَ: فَخَرَجَ إِلَيْهِ حَمْزَةُ بنُ

we greeted him and he greeted us in return. 'Ubaidullāh was wearing his turban and Waḥshī could not see except his eyes and feet. 'Ubaidullāh said, "O Waḥshī! Do you know me?" Waḥshī looked at him and then said, "No, by Allāh! But I know that 'Adī bin Al-Khiyār married a woman called Umm Qitāl, the daughter of Abū Al-'Īeṣ, and she delivered a boy for him at Makkah, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullāh uncovered his face and said (to Waḥshī), "Will you tell us (the story of) the killing of Ḥamza?" Waḥshī replied, "Yes, Ḥamza killed Ṭu'aima bin 'Adī bin Al-Khiyār at Badr (battle) so my master, Jubair bin Muṭ'im said to me, 'If you kill Ḥamza in revenge for my uncle, then you will be set free.'[1] When the people set out (for the battle of Uhud) in the year of 'Ainain – 'Ainain is a mountain near the mountain of Uḥud, and between it and Uḥud there is a valley – I went out with the people for the battle. When the army aligned for the fight, Sibā' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Ḥamza bin 'Abdul-Muṭṭalib came out and said, 'O Sibā', O Ibn Umm Anmār, the one who circumcises other ladies! Do you challenge Allāh and His Messenger ﷺ?' Then Ḥamza attacked and killed him, causing him to be nonextant like the bygone yesterday. I hid myself under a rock, and when he (i.e., Ḥamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in (Makkah) till Islām

(1) (H. 4072) Waḥshī was then a slave belonging to Jubair.

عَبْدِ الْمُطَّلِبِ فَقالَ: يا سِباعُ، يا ابنَ أُمِّ أنمارٍ مُقَطِّعَةِ البُظُورِ، أَتُحادُّ اللهَ ورَسُولَهُ ﷺ؟ قالَ: ثُمَّ شَدَّ عَلَيْهِ فَكانَ كأَمْسِ الذَّاهِبِ قالَ: وكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ فَلَمَّا دَنا مِنِّي رَمَيْتُهُ بِحَرْبَتي فأَضَعُها في ثُنَّتِهِ حتَّى خَرَجَتْ مِنْ بَينِ وَرِكَيْهِ، قالَ: فَكانَ ذَاكَ العَهْدَ بِهِ. فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ فأَقَمْتُ بِمَكَّةَ حتَّى فَشا فِيها الإسْلامُ ثُمَّ خَرَجتُ إلىٰ الطَّائِفِ، فأَرْسَلُوا إلى رَسُولِ اللهِ ﷺ رُسُلاً فَقِيلَ لي: إنَّهُ لا يهيجُ الرُّسُلَ، قالَ: فَخَرَجْتُ مَعَهُمْ حتَّى قَدِمْتُ عَلى رَسُولِ اللهِ ﷺ فَلَمَّا رَآني قالَ: «آنْتَ وَحْشِيٌّ؟» قُلْتُ: نَعَمْ، قالَ: «أَنْتَ قَتَلْتَ حَمْزَةَ»، قُلْتُ: قَدْ كانَ مِنَ الأَمْرِ ما قَدْ بَلَغَكَ، قالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي»، قالَ: فَخَرَجْتُ. فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ فَخَرَجَ مُسَيْلِمَةُ الكَذَّابُ قُلْتُ: لأَخْرُجَنَّ إلى مُسَيْلِمَةَ لَعَلِّي أَقْتُلُهُ فأُكافِئَ بِهِ حَمْزَةَ، قالَ: فَخَرَجْتُ مَعَ النَّاسِ فَكانَ مِنْ أَمْرِهِ ما كانَ، فإذَا رَجُلٌ قائمٌ في ثَلْمَةِ جِدارٍ كأَنَّهُ جَمَلٌ أَوْرَقُ ثائِرُ الرَّأْسِ، قالَ: فَرَمَيْتُهُ بِحَرْبَتي فَوَضَعْتُها بَينَ ثَدْيَيْهِ حتَّى خَرَجَتْ مِنْ بَينِ كَتِفَيْهِ، قالَ: ووَثَبَ

spread in it (i.e., Makkah). Then I left for Ṭā'if, and when the people (of Ṭā'if) sent their messengers to Allāh's Messenger ﷺ, I was told that the Prophet ﷺ did not harm the messengers. So, I too went out with them till I reached Allāh's Messenger ﷺ. When he saw me, he said, 'Are you Waḥshī?' I said, 'Yes.' He said, 'Was it you who killed Ḥamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allāh's Messenger ﷺ died,[1] and Musailima Al-Kadhdhāb appeared (claiming to be a prophet). I said, 'I will go out to Musailima so that I may kill him, and make amends for killing Ḥamza. So I went out with the people (to fight Musailima and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e., Musailima) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an *Anṣārī* man attacked him and struck him on the head with a sword."

'Abdullāh bin 'Umar said, "A slave girl on the roof of a house رَضِيَ اللهُ عَنْهُما said: 'Alas! The chief of the believers (i.e., Musailima) has been killed by a black slave.'"

(1) (H. 4072) The Prophet ﷺ did not want to see the man who killed his uncle Ḥamza.

إِلَيْهِ رَجُلٌ مِنَ الأَنْصَارِ فَضَرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ.

قَالَ عَبْدُ اللهِ بنُ الفَضْلِ: فَأَخْبَرَنِي سُلَيمانُ بنُ يَسارٍ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: فَقالَتْ جارِيَةٌ عَلى ظَهْرِ بَيْتٍ: وَا أَمِيرَ المُؤْمِنِينَ، قَتَلَهُ العَبْدُ الأَسْوَدُ.

(25) CHAPTER. The wounds inflicted on the Prophet ﷺ on the day (of the battle) of Uḥud.

(٢٥) بابٌ ما أصابَ النَّبِيَّ ﷺ مِنَ الجِراحِ يَوْمَ أُحُدٍ

4073. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ (pointing to his broken canine tooth) said, "Allāh's Wrath has become severe on the people who harmed His Prophet. Allāh's Wrath has become severe on a man who is killed by a Messenger of Allāh in Allāh's Cause."

٤٠٧٣ - حَدَّثَنا إِسحاقُ بنُ نَصْرٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اشْتَدَّ غَضَبُ اللهِ عَلى قَوْمٍ فَعَلُوا بِنَبِيِّهِ - يُشِيرُ إِلى رَباعِيَتِهِ - اشْتَدَّ غَضَبُ اللهِ عَلى رَجُلٍ يَقْتُلُهُ رَسُولُ اللهِ فِي سَبِيلِ اللهِ».

4074. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Wrath became severe on him whom the Prophet ﷺ had killed in Allāh's Cause. Allāh's Wrath became severe on the people who caused the face of Allāh's Prophet ﷺ to bleed.

٤٠٧٤ - حَدَّثَنِي مَخْلَدُ بنُ مالِكٍ: حَدَّثَنا يَحْيَى بنُ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنا ابنُ جُرَيْجٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: اشْتَدَّ غَضَبُ اللهِ عَلى مَنْ قَتَلَهُ النَّبِيُّ ﷺ فِي سَبِيلِ اللهِ، اشْتَدَّ غَضَبُ اللهِ عَلى قَوْمٍ دَمَّوْا وَجْهَ نَبِيِّ اللهِ ﷺ. [انظر: ٤٠٧٦]

4075. Narrated Abū Ḥāzim that he heard Sahl bin Sa'd being asked about the wounds of Allāh's Messenger ﷺ saying, "By Allāh, I know who washed the wounds of Allāh's Messenger ﷺ and who poured water (for

٤٠٧٥ - حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ، عَنْ أَبِي حازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ

washing them), and with what he was treated." Sahl added, "Fāṭima عليها السّلام, the daughter of Allāh's Messenger ﷺ used to wash the wounds, and 'Alī bin Abī Ṭālib used to pour water from a shield. When Fāṭima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His (i.e., the Prophet's) canine tooth got broken on that day, and his face was wounded, and his helmet was broken on his head."

جُرْحِ رَسُولِ اللهِ ﷺ فَقالَ: أَما واللهِ إنِّي لأَعْرِفُ مَنْ كانَ يَغْسِلُ جُرْحَ رَسُولِ اللهِ ﷺ ومَنْ كانَ يَسْكُبُ المَاءَ وبما دُووِيَ، قالَ: كانتْ فاطِمَةُ عَلَيها السَّلامُ بِنْتُ رَسُولِ اللهِ ﷺ تَغْسِلُهُ، وعَلِيٌّ بنُ أَبي طَالِبٍ يَسْكُبُ الماءَ بالمِجَنِّ، فَلَمَّا رَأَتْ فاطِمَةُ أَنَّ الماءَ لا يَزِيدُ الدَّمَ إلا كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ وأَحْرَقَتْها وأَلْصَقَتْها فاسْتَمْسَكَ الدَّمُ وكُسِرَتْ رَباعِيَتُهُ يَوْمَئِذٍ وجُرِحَ وجْهُهُ وَكُسِرَتِ البَيْضَةُ عَلى رأْسِهِ. [راجع: ٢٤٣]

4076. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهما: Allāh's Wrath gets severe on a person killed by a Prophet, and Allāh's Wrath became severe on him who had caused the face of Allāh's Messenger ﷺ to bleed.

٤٠٧٦ - حدَّثني عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أَبُو عاصِمٍ: حدَّثَنا ابنُ جُرَيْجٍ، عَنْ عَمْرِو ابنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: اشْتَدَّ غَضَبُ اللهِ عَلى مَنْ قَتَلَهُ نَبِيٌّ، واشْتَدَّ غَضَبُ اللهِ عَلى مَنْ دَمَّى وَجْهَ رَسُولِ اللهِ ﷺ. [راجع: ٤٠٧٤]

(26) CHAPTER. (Allāh's Statement):- "Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ)..." (V.3:172)

(٢٦) بـاب ﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ﴾ [آل عمران: ١٧٢].

4077. Narrated 'Āishah رَضِيَ اللهُ عَنها regarding the Holy Verse:

"Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ), after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward." (V.3:172)

She said to 'Urwa, "O my nephew! Your father, Az-Zubair and Abū Bakr were

٤٠٧٧ - حدَّثني مُحَمَّدٌ: حدَّثَنا أَبُو مُعاوِيَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها ﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾﴾ قالَتْ لِعُرْوَةَ: يا ابنَ

amongst them [i.e., those who answered (the Call of) Allāh and the Messenger on the day (of the battle of Uḥud)]. When Allāh's Messenger ﷺ suffered what he suffered on the day (of the battle) of Uḥud and *Al-Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) left, the Prophet ﷺ was afraid that they might return. So he said, 'Who will go on their (i.e., *Mushrikūn's*) track?' He then selected seventy men from amongst them (for this purpose)." (The subnarrator) added: "Abū Bakr and Az-Zubair were amongst them."

أُخْتي، كانَ أبُوكَ مِنهُمُ: الزُّبَيرُ وأَبُو بَكْرٍ لَمَّا أصابَ رَسُولَ اللهِ ﷺ ما أصابَ يَوْمَ أُحُدٍ وانْصَرَفَ المُشْرِكُونَ خافَ أنْ يَرْجِعُوا، قالَ: «مَنْ يَذْهَبُ في إثْرِهِمْ؟» فانْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلاً، قالَ: كانَ فِيهِمْ أبُو بَكْرٍ والزُّبَيرُ.

(27) CHAPTER. The Muslims who were killed on the day (of the battle) of Uḥud.

(٢٧) بابٌ مَنْ قُتِلَ مِنَ المُسْلِمينَ يَوْمَ أُحُدٍ

Amongst them were Ḥamza bin 'Abdul-Muṭṭalib, Al-Yamān, An-Naḍr bin Anas and Muṣ'ab bin 'Umair.

مِنْهُمْ: حَمْزَةُ بنُ عَبْدِ المُطَّلِبِ، واليمانُ، والنَّضْرِ بنُ أنَسٍ، ومُصْعَبُ بنُ عُمَيرٍ.

4078. Narrated Qatāda: We do not know of any tribe amongst the Arab tribes who had more martyrs than *Al-Anṣār*, and they will have superiority on the Day of Resurrection. Anas bin Mālik told us that seventy from the *Anṣār* were martyred on the day (of the battle) of Uḥud, and seventy (men) on the day (of the battle of) *Bi'r Ma'ūna*, and seventy (men) on the day of Al-Yamāma. Anas added, "The battle of *Bi'r Ma'ūna* took place during the lifetime of Allāh's Messenger ﷺ and the battle of Al-Yamāma, during the caliphate of Abū Bakr, and it was the day when Musailima Al-Kadhdhāb was killed."

٤٠٧٨ - **حَدَّثَنا** عَمْرُو بنُ عَلِيٍّ: حدَّثَنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثَني أبي، عَنْ قَتادَةَ قالَ: ما نَعْلَمُ حَيّاً مِنْ أحْياءِ العَرَبِ أكْثَرَ شَهِيداً أعَزَّ يَوْمَ القِيامَةِ مِنَ الأنْصارِ.

قالَ قَتادَةُ: وحدَّثَنا أنَسُ بنُ مالِكٍ أنَّهُ قُتِلَ مِنْهُمْ يَوْمَ أُحُدٍ سَبْعُونَ، ويَوْمَ بِئْرِ مَعُونَةَ سَبْعُونَ، ويَوْمَ اليمامَةِ سَبْعُونَ. قالَ: وكانَ بِئْرُ مَعُونَةَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ، ويَوْمُ اليمامَةِ عَلى عَهْدِ أبي بَكْرٍ، ويَوْمَ مُسَيْلِمَةَ الكَذّابِ.

4079. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to shroud

٤٠٧٩ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ:

حدَّثنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ كَعْبِ بنِ مالِكٍ: أَنَّ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ في ثَوْبٍ واحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخْذاً لِلقُرْآنِ؟» فإذَا أُشِيرَ لَهُ إلى أَحَدٍ قَدَّمَهُ في اللَّحْدِ وقالَ: «أَنا شَهِيدٌ عَلى هؤُلاءِ يَوْمَ القِيامَةِ»، وأَمَرَ بِدَفْنِهِمْ بِدِمائِهِمْ ولَمْ يُصَلِّ عَلَيهِمْ ولَمْ يُغَسَّلُوا. [راجع: ١٣٤٣]

two martyrs of Uḥud in one sheet and then say, "Which of them knew the Qur'ān more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness on them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed [with a *Ghusl* (a bath by washing of the whole body)]. (See H. 1343, 1344, 1346)

٤٠٨٠ - وقالَ أَبُو الوَلِيدِ، عَنْ شُعْبَةَ، عَنِ ابنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً قالَ: لَمَّا قُتِلَ أَبي جَعَلْتُ أَبْكِي وأَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ، فَجَعَلَ أَصْحابُ النَّبِيِّ ﷺ يَنْهَوْنِي والنَّبِيُّ ﷺ لَم يَنْهَ. وقالَ النَّبِيُّ ﷺ: «لا تَبْكِيهِ أَوْ مَا تَبْكِيهِ ما زَالَتِ الملائِكَةُ تُظِلُّهُ بِأَجْنِحَتِها حَتَّى رُفِعَ». [راجع: ١٢٤٤]

4080. Jābir added, "When my father was martyred, I started weeping and uncovering his face by removing the clothes from it. The Companions of the Prophet ﷺ stopped me from doing so, but the Prophet ﷺ did not stop me. Then the Prophet ﷺ said, '(O Jābir) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial).'"

٤٠٨١ - حدَّثنا مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أَبُو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ ابنِ أَبي بُرْدَةَ، عَنْ جَدِّهِ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ، أُرَى عَنِ النَّبِيِّ ﷺ قالَ: رَأَيْتُ في رُؤْيايَ أَنِّي هَزَزْتُ سَيْفاً فانْقَطَعَ صَدْرُهُ فإِذَا هُوَ ما أُصِيبَ مِنَ المُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعادَ أَحْسَنَ ما كانَ فإِذَا هُوَ ما جاءَ

4081. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day (of the battle) of Uḥud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Makkah) which Allāh helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allāh does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day (of the battle) of Uḥud."

بِهِ اللهُ مِنَ الفَتْحِ واجْتِماعِ المُؤْمِنِينَ. ورَأَيْتُ فِيها بَقَراً، واللهُ خَيْرٌ، فإذَا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ». [راجع: ٣٦٢٢]

4082. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with the Prophet ﷺ for Allāh's Cause, so our reward became due with Allāh. Some of us passed away (died) without enjoying anything from their reward, and one of them was Muṣ'ab bin 'Umair who was killed (i.e., martyred) on the day (of the battle) of Uḥud. He did not leave behind except a sheet of striped woollen cloth. If we covered his head with it, his feet became bare, and if we covered his feet with it, his head became bare. The Prophet ﷺ said to us, "Cover his head with it, and put *Idhkhir* (i.e., a kind of grass) over his feet," or said, "Put some *Idhkhir* over his feet." But some of us have got their fruits ripened, and they are collecting them.

٤٠٨٢ - **حدَّثَنا** أَحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا الأعمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ ونَحْنُ نَبْتَغِي وجْهَ اللهِ فَوَجَبَ أَجْرُنا عَلى اللهِ، فمِنَّا مَنْ مَضَى - أَوْ ذَهَبَ - لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً كانَ مِنْهُمْ مُصْعَبُ بنُ عُمَيرٍ، قُتِلَ يَوْمَ أُحُدٍ وَلَمْ يَتْرُكْ إِلَّا نَمِرَةً، كُنَّا إِذَا غَطَّيْنا بِها رَأْسَهُ خَرَجَتْ رِجْلاهُ، وإذَا غُطِّيَ بِها رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَقالَ لَنَا النَّبِيُّ ﷺ: «غَطُّوا بِها رَأْسَهُ، واجْعَلوا عَلى رِجْلَيْهِ الإِذْخِرَ، أَوْ قالَ: أَلْقُوا عَلى رِجْلَيْهِ مِنَ الإِذْخِرِ» ومِنَّا مَن أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ١٢٧٦]

(28) CHAPTER. "Uḥud is a mountain that loves us and is loved by us".

(٢٨) بابٌ أُحُدٌ جَبَلٌ يُحِبُّنا ونُحِبُّهُ،

قالَهُ عَبَّاسُ بنُ سَهْلٍ، عَنْ أَبي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ.

4083. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "This is a mountain (Uḥud) that loves us and is loved by us."

٤٠٨٣ - **حدَّثَني** نَصْرُ بنُ عَلِيٍّ قالَ: أَخْبَرَني أَبي، عَنْ قُرَّةَ بنِ خالِدٍ، عَنْ قَتادَةَ: سَمِعْتُ أَنساً رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قالَ: «هذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ». [راجع: ٣٧١]

4084. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the mountain of Uḥud appeared before Allāh's Messenger ﷺ he said, "This

٤٠٨٤ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَمْرٍو

مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقالَ: «هٰذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وإِنِّي حَرَّمْتُ الْمَدِينَةَ ما بَيْنَ لابَتَيْها».

[راجع: ٣٧١]

is a mountain that loves us and is loved by us. O, Allāh! Ībrāhīm (Abraham) made Makkah a sanctuary, and I have made Al-Madīna (i.e., the area between its two mountains) a sanctuary."

٤٠٨٥ - حَدَّثَنِي عَمْرُو بنُ خالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخيرِ، عَنْ عُقْبَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْماً فَصَلَّى عَلى أَهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ. ثُمَّ انْصَرَفَ إلى المِنْبَرِ فَقالَ: «إِنِّي فَرَطٌ لَكُمْ، وأَنا شَهِيدٌ عَلَيْكُمْ، وإِنِّي لأَنْظُرُ إلى حَوْضِي الآنَ، وإِنِّي أُعْطِيتُ مفاتيحَ خَزَائِنِ الأَرْضِ أَوْ مَفاتيحَ الأَرْضِ، وإِنِّي واللهِ ما أَخافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، ولٰكِنِّي أَخافُ عَلَيْكُمْ أَنْ تَنافَسُوا فِيها».

[راجع: ١٣٤٤]

4085. Narrated 'Uqba: One day the Prophet ﷺ went out and offered the (funeral) prayer for the people (i.e., martyrs) of Uḥud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and I am looking at my *Hauḍ* (Tank *Al-Kauthar*) just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

(٢٩) بابُ غَزْوَةِ الرَّجِيعِ، ورِعْلٍ، وذَكْوَانَ، وبِئْرِ مَعُونَةَ، وحَدِيثِ: عَضَلٍ، والقارَةِ، وعاصِمِ بنِ ثابِتٍ، وخُبَيْبٍ وأَصْحابِهِ،

قالَ ابنُ إسحاقَ: حدَّثَنا عاصِمُ بنُ عُمَرَ أَنَّها بَعْدَ أُحُدٍ.

(29) CHAPTER. The *Ghazwā* (i.e., battle) of *Ar-Rajī'*, Ri'l, Dhakwān and *Bi'r Ma'ūna* and the narration about (the tribes of) 'Aḍal and Al-Qāra and (the story of) 'Āṣim bin Thābit, Khubaib and his companions.

Narrated Ibn Isḥāq: 'Āṣim bin 'Umar said, "It (i.e., the *Ghazwā* of *Ar-Rajī'*) happened after (the battle of) Uḥud."

٤٠٨٦ - حَدَّثَنِي إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامُ بنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرِو

4086. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent a *Sariya* of spies and appointed 'Āṣim bin Thābit, the grandfather of 'Āṣim bin 'Umar bin Al-Khaṭṭāb as their leader. So, they set out, and when they

reached (a place) between 'Usfān and Makkah, they were mentioned to one of the branch tribes of Banī Hudhail called Lihyān. So, about one hundred archers followed their traces till they (i.e., the archers) came to a journey station where they (i.e., 'Āṣim and his companions) had encamped and found stones of dates they had brought as journey-food from Al-Madīna. The archers said, "These are the dates of Al-Madīna," and followed their traces till they took them over. When 'Āṣim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." 'Āṣim said, "As for me, I will never come down on the security of an infidel. O Allāh! Inform Your Prophet (ﷺ) about us." So they fought with them till they killed 'Āṣim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So, when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Makkah. The sons of Al-Ḥārith bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Ḥārith bin 'Amr on the day (of the battle) of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a

بنِ أَبي سُفْيانَ الثَّقفِيِّ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً عَيْناً وأَمَّرَ عَلَيهِمْ عاصِمَ بنَ ثابِتٍ، وهُوَ جَدُّ عاصِمِ ابنِ عُمَرَ بنِ الخَطَّابِ. فانْطَلَقُوا حتَّى إذَا كانَ بَينَ عُسْفانَ ومَكَّةَ ذُكِرُوا لحَيٍّ مِنْ هُذَيْلٍ يُقالُ لهُمْ: بَنُو لِحْيانَ فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مائَةِ رَامٍ فاقْتَصُّوا آثارَهُمْ حتَّى أَتَوْا مَنزِلاً نَزَلُوهُ فَوَجَدُوا فِيهِ نَوَى تَمْرٍ تَزَوَّدُوهُ مِنَ المَدِينَةِ فَقالُوا: هذَا تَمْرُ يَثْرِبَ، فَتَبِعُوا آثارَهُمْ حتَّى لَحِقُوهُمْ فَلَمَّا انْتَهَى عاصِمٌ وأَصْحابُهُ لَجَؤُوا إلى فَدْفَدٍ وجاءَ القَوْمُ فأَحاطُوا بِهِمْ فَقالُوا: لَكُمُ العَهْدُ والمِيثاقُ إنْ نَزَلْتُمْ إلَيْنا أَنْ لا نَقْتُلَ مِنْكُمْ رَجُلاً، فَقالَ عاصِمٌ: أَمَّا أَنا فَلا أَنْزِلُ في ذِمَّةِ كافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، فَقاتَلُوهُمْ حتَّى قَتَلُوا عاصِماً في سَبْعَةِ نَفَرٍ بالنَّبْلِ. وبَقِيَ خُبَيْبٌ وزَيْدٌ ورَجُلٌ آخَرُ فأَعْطَوْهُمُ العهْدَ والمِيثاقَ، فَلَمَّا أَعْطَوْهُمُ العَهْدَ والميثاقَ نَزَلُوا إلَيهِمْ فَلَمَّا اسْتَمكَنُوا مِنْهُمْ حَلُّوا أَوْتارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِها، فَقالَ الرَّجُلُ الثَّالِثُ الذِي مَعَهُما: هذَا أَوَّلُ الغَدْرِ فأَبى أَنْ يَصْحَبَهُمْ فَجَرَّرُوهُ وعالَجُوهُ عَلى أَن يَصْحَبَهُمْ فَلَمْ يَفْعَلْ فَقَتَلُوهُ، وانْطَلَقُوا بِخُبَيْبٍ وزَيْدٍ حتَّى باعُوهُما بِمَكَّةَ فاشْتَرَى خُبَيْباً بَنُو الحارِثِ بنِ

عامِرِ بنِ نَوْفَلٍ، وكانَ خُبَيْبٌ هُوَ قَتَلَ الحَارِثَ بنَ عَامِرٍ يَوْمَ بَدْرٍ فمَكَثَ عِنْدَهُمْ أَسيراً حتَّى إذَا أَجمَعُوا قَتْلَهُ اسْتَعارَ مُوسَى مِن بَعْضِ بَناتِ الحَارِثِ لِيَسْتَحِدَّ بها فأَعارَتْهُ، قالتْ: فَغَفَلْتُ عَنْ صَبِيٍّ لي فَدرجَ إلَيْهِ حتَّى أتاهُ فَوَضَعَهُ عَلى فَخِذِهِ فَلَمَّا رَأَيْتُهُ فَزِعْتُ فَزْعَةً عَرَفَ ذَاكَ مِنِّي وفي يَدِهِ المُوسَى. فقالَ: أَتَخْشَيْنَ أَنْ أقْتُلَهُ؟ ما كُنْتُ لأَفْعَلَ ذَلِكَ إنْ شاءَ اللهُ تَعالى. وكانَتْ تَقُولُ: ما رَأَيْتُ أَسيراً قَطُّ خَيراً مِنْ خُبَيْبٍ، لَقَدْ رَأَيْتُهُ يَأكُلُ مِنْ قِطْفِ عِنَبٍ، وما بِمَكَّةَ يَوْمَئِذٍ ثَمَرَةٌ، وإنَّهُ لَمُوثَقٌ في الحَدِيدِ، وما كانَ إلَّا رِزْقٌ رَزَقَهُ اللهُ. فَخَرَجُوا بِهِ مِنَ الحَرَمِ لِيَقْتُلُوهُ، فَقالَ: دَعُوني أُصَلِّ رَكْعَتينِ، ثُمَّ انْصَرَفَ إلَيهِمْ فَقالَ: لَوْلا أَنْ تَرَوْا أَنَّ ما بي جَزَعٌ مِنَ المَوْتِ لَزِدْتُ. فَكانَ أَوَّلَ مَنْ سَنَّ الرَّكْعَتَينِ عِنْدَ القَتْلِ هُوَ، ثُمَّ قالَ: اللَّهُمَّ أَحصِهِمْ عَدَداً ثُمَّ قالَ:

ما إنْ أُبالي حِينَ أُقْتَلُ مُسْلِماً
عَلى أَيِّ شِقٍّ كانَ للهِ مَصْرَعِي
وذٰلكَ في ذَاتِ الإلٰهِ وإنْ يَشأْ
يُبارِكْ عَلى أَوْصالِ شِلْوٍ مُمَزَّعِ

ثُمَّ قَامَ إلَيْهِ عُقْبَةُ بنُ الحَارِثِ فَقَتَلَهُ. وبَعَثَتْ قُرَيْشٌ إلى عاصِمٍ لِيُؤْتَوْا بِشيءٍ مِنْ جَسَدِهِ يَعْرِفُونَهُ،

razor from one of the daughters of Al-Ḥārith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said, 'Are you afraid that I will kill it? If Allāh will, I will never do that.'" Later on she used to say, "I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes, although at that time no fruits were available at Makkah, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allāh." So, they took him out of the sanctuary (of Makkah) to kill him. He said, "Allow me to offer two *Rak'a* prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have offered prayer for a longer time." So it was Khubaib who first set the tradition of offering two *Rak'a* prayer before being executed. He then said, "O Allāh! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allāh's sake, because this death is in Allāh's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Ḥārith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to 'Āṣim in order to bring a part of his body so that his death might be known for certain, for 'Āṣim had killed one of their chiefs on the day (of the battle) of Badr. But Allāh sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

وكانَ عاصِمٌ قَتَلَ عَظِيماً مِنْ عُظَمائِهِمْ يَوْمَ بَدْرٍ فَبَعَثَ اللهُ عَلَيْهِ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ فَلَمْ يَقْدِرُوا مِنْهُ عَلى شَيءٍ. [راجع: ٣٠٤٥]

4087. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The person who killed Khubaib was Abū Sarwa'a (i.e., 'Uqba bin Al-Ḥārith).

٤٠٨٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ جابراً يَقُولُ: الَّذِي قَتَلَ خُبَيْباً هُوَ أَبُو سَرْوَعَةَ.

4088. Narrated 'Abdul-'Azīz: Anas رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ sent seventy men, called *Al-Qurrā'* for some purpose. The two groups of Banī Sulaim, called Ri'l and Dhakwān, appeared to them near a well called *Bi'r Ma'ūna*. The people (i.e., *Al-Qurrā'*) said, 'By Allāh, we have not come to harm you, but we are passing by you on our way to do something for the Prophet ﷺ.' But (the infidels) killed them. The Prophet ﷺ therefore invoked evil upon them for a month during the morning *Ṣalāt* (prayer). That was the beginning of *Al-Qunūt*[1] and we used not to say *Qunūt* before that." A man asked Anas about *Al-Qunūt* saying, "Is it to be said after the bowing (in the *Ṣalāt*) or after finishing the recitation (i.e., before bowing)?" Anas replied, "No, but (it is to be said) after finishing the recitation."

٤٠٨٨ - حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ تعالى عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَبْعِينَ رَجُلاً لحاجَةٍ. يُقالُ لَهُمُ: القُرَّاءُ، فَعَرَضَ لَهُمْ حَيَّانِ مِنْ بَنِي سُلَيمٍ: رِعْلٌ وذَكْوانُ، عِنْدَ بِئْرٍ يُقالُ لَها: بِئْرُ مَعُونَةَ. فَقالَ القَوْمُ: واللهِ ما إِيَّاكُمْ أَرَدْنا، إِنَّما نَحْنُ مُجْتازونَ في حاجَةٍ لِلنَّبِيِّ ﷺ فَقَتَلُوهُمْ. فَدَعا النَّبِيُّ ﷺ عَلَيهِمْ شَهْراً في صَلاةِ الغَدَاةِ وذلِكَ بَدْءُ القُنُوتِ وما كُنَّا نَقْنُتُ». قالَ عَبْدُ العَزِيزِ: وسَأَلَ رَجُلٌ أَنساً عَنِ القُنُوتِ، أَبَعْدَ الرُّكُوعِ أَوْ عِنْدَ فَرَاغٍ مِنَ القِرَاءَةِ؟ قالَ: لا، بَلْ عِنْدَ فَرَاغٍ مِنَ القِرَاءَةِ. [راجع: ١٠٠١]

4089. Narrated Anas: Allāh's Messenger ﷺ said, *Al-Qunūt* for one month after the posture of bowing, invoking evil upon some Arab tribes.

٤٠٨٩ - حدَّثنا مُسلِمٌ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أَنَسٍ قالَ: قَنَتَ رَسُولُ اللهِ ﷺ شَهْراً بَعْدَ الرُّكوعِ

(1) (H. 4088) '*Qunūt*' means invocation in the *Ṣalāt* (prayer).

يَدْعُو عَلَى أَحْيَاءٍ مِنَ الْعَرَبِ.
[راجع: ١٠٠١]

4090. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: (The tribes of) Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān asked Allāh's Messenger ﷺ to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the *Anṣār* whom we used to call *Al-Qurrā'* in their lifetime. They used to collect wood by daytime and offer *Ṣalāt* (prayer) at night. When they were at the well of Ma'ūna, the infidels killed them by betraying them. When this news reached the Prophet ﷺ, he said *Al-Qunūt* for one month in the morning *Ṣalāt* (prayer), invoking evil upon some of the 'Arab tribes, upon Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān. We used to read a verse of the Qur'ān revealed in their connection, but later the verse was cancelled. It was: "Convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased."

(Anas bin Mālik added:) Allāh's Prophet ﷺ said *Qunūt* for one month in the morning *Ṣalāt* (prayer), invoking evil upon some of the Arab tribes (namely), Ri'l, Dhakwān, 'Uṣaiyya, and Banī Liḥyān. (Anas added:) Those seventy *Anṣārī* men were killed at the well of Ma'ūna.

٤٠٩٠ - **حدَّثني** عَبْدُ الأَعْلَى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رِعْلاً وذَكْوَانَ وعُصَيَّةَ وبَنِي لِحْيانَ اسْتَمَدُّوا رَسُولَ اللهِ ﷺ عَلى عَدُوٍّ فأَمَدَّهُمْ بِسَبْعِينَ مِنَ الأَنْصارِ كُنَّا نُسَمِّيهِمُ القُرَّاءَ في زَمانِهِمْ، كانُوا يَحْتَطِبُونَ بالنَّهارِ، ويُصَلُّونَ باللَّيْلِ، حتَّى كانُوا بِبِئْرِ مَعُونَةَ قَتَلُوهُمْ وغَدَرُوا بِهِمْ. فَبَلَغَ النَّبِيَّ ﷺ ذَلِكَ فَقَنَتَ شَهْراً يَدْعُو في الصُّبْحِ عَلى أَحْياءٍ مِنْ أَحياءِ العَرَبِ، عَلى رِعْلٍ وذَكْوَانَ وعُصَيَّةَ وبَنِي لِحْيانَ. قالَ أَنَسٌ: فَقَرَأنا فِيهِمْ قُرآناً ثُمَّ إنَّ ذٰلكَ رُفِعَ: بَلِّغُوا عَنَّا قَوْمَنا أَنَّا قَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا وأَرْضَانا.

وعَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ حدَّثَهُ أَنَّ نَبِيَّ اللهِ ﷺ قَنَتَ شَهْراً في صَلاةِ الصُّبْحِ يَدْعُو عَلى أَحْياءٍ مِنْ أَحْياءِ العَرَبِ، عَلى رِعْلٍ وذَكْوَانَ وعُصَيَّةَ وبَنِي لِحْيانَ.

زَادَ خَلِيفَةُ: حدَّثَنا ابنُ زُرَيْعٍ، حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: حدَّثَنا أَنَسٌ: أَنَّ أُولٰئِكَ السَّبْعِينَ مِنَ الأَنْصارِ قُتِلُوا بِبِئرِ مَعُونَةَ. قُرآناً: كِتاباً، نَحْوَهُ. [راجع: ١٠٠١]

4091. Narrated Anas that the Prophet ﷺ sent his uncle, the brother of Umm Sulaim as the head of seventy riders. The chief of *Al-Mushrikūn*, 'Āmir bin At-Ṭufail proposed three suggestions (to the Prophet ﷺ) saying, "Choose one of three alternatives:

(1) that the bedouins will be under your command and the towns' people will be under my command;

(2) or that I will be your successor,

(3) or otherwise I will attack you with two thousand men from Banī Ghaṭafān." But 'Āmir was infected with plague in the house of Umm so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Ḥarām, the brother of Umm Sulaim and a lame man along with another man from so-and-so (tribe) went towards *Al-Mushrikūn* (i.e., the tribe of 'Āmir). Ḥarām said (to his companions), "Stay near to me, for I will go to them. If they (i.e., infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Ḥarām went to them and said, "Will you give me protection so as to convey the message of Allāh's Messenger ﷺ?" So, he started talking to them but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e., Ḥarām) said, "*Allāhu Akbar* ! I have succeeded, by the Lord of the Ka'bah!" The companion of Ḥarām was pursued by the infidels, and then they (i.e., Ḥarām's companions) were all killed except the lame man who was at the top of a mountain. Then Allāh revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us

٤٠٩١ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ قالَ: حدَّثَني أَنَسٌ أَنَّ النَّبِيَّ ﷺ بَعَثَ خالَهُ أَخا أُمِّ سُلَيمٍ في سَبْعِينَ رَاكِباً وكانَ رَئِيسَ المُشْرِكِينَ عامِرُ بنُ الطُّفَيْلِ خَيَّرَ بَينَ ثَلاثِ خِصَالٍ فَقالَ: يَكُونُ لكَ أَهْلُ السَّهْلِ وَلي أَهْلُ المَدَرِ، أَوْ أَكُونُ خَلِيْفَتَكَ، أَوْ أَغْزُوكَ بِأَهْلِ غَطَفانَ بِأَلْفٍ وأَلْفٍ. فَطُعِنَ عامِرٌ في بَيْتِ أُمِّ فُلانٍ فَقالَ: غُدَّةٌ كَغُدَّةِ البَكْرِ في بَيْتِ امْرَأَةٍ مِنْ آلِ بَنِي فُلانٍ، ائْتُوني بِفَرَسِي فَمَاتَ عَلى ظَهْرِ فَرَسِهِ. فانْطَلَقَ حَرَامٌ أَخُو أُمِّ سُلَيمٍ وهُوَ رَجُلٌ أَعْرَجُ، ورَجُلٌ مِنْ بني فُلانٍ قالَ: كُونا قَرِيباً حَتَّى آتِيَهُمْ فإنْ آمَنُوني كُنْتُمْ وإنْ قَتَلُوني أَتَيتُمْ أَصْحابَكُمْ. فَقالَ: أَتُؤَمِّنُوني أُبَلِّغْ رِسالَةَ رَسُولِ اللهِ ﷺ؟ فَجَعَلَ يُحَدِّثُهُمْ وَأَوْمَؤُوا إلى رَجُلٍ فأَتاهُ مِنْ خَلْفِهِ فَطَعَنَهُ، قالَ هَمَّامٌ: أَحْسِبُهُ حَتَّى أَنْفَذَهُ بالرُّمْحِ، قالَ: اللهُ أَكْبرُ، فُزْتُ ورَبِّ الكَعْبَةِ. فَلُحِقَ الرَّجُلُ فَقُتِلُوا كُلُّهُمْ غَيرَ الأَعْرَجِ كانَ في رَأْسِ جَبَلٍ فأَنْزَلَ اللهُ تَعالى عَلَيْنا ثُمَّ كانَ مِنَ المَنْسُوخِ: إنَّا قَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا وأَرْضَانا، فَدَعا النَّبِيُّ ﷺ عَلَيهِمْ ثَلاثِينَ صَباحاً، عَلى رِعْلٍ وذَكْوانَ

وبَنِي لِحْيانَ وعُصَيَّةَ الذِينَ عَصَوُا اللهَ ورَسُولَهُ ﷺ. [راجع: ١٠٠١]

pleased.' (After this event) the Prophet ﷺ invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ri'l, Dhakwān, Banī Liḥyān and Uṣaiyya who disobeyed Allāh and His Messenger ﷺ.

٤٠٩٢ - حدَّثني حِبَّانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبرَنا مَعْمَرٌ، قالَ: حدَّثَني ثُمامَةُ ابنُ عَبْدِ اللهِ بنِ أَنَسٍ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: لمَّا طُعِنَ حَرَامُ بنُ مِلْحانَ - وكانَ خالَهُ - يَوْمَ بِئْرِ مَعُونَةَ قالَ بالدَّمِ هٰكَذا فَنَضَحَهُ عَلى وجْهِهِ ورَأْسِهِ، ثُمَّ قالَ: فُزْتُ ورَبِّ الكَعْبَةِ. [راجع: ١٠٠١]

4092. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that when Ḥarām bin Milḥān, his uncle was stabbed on the day (the battle) of *Bi'r Ma'ūna,* he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'bah."

٤٠٩٣ - حدَّثنا عُبَيْدُ بنُ إسماعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عن هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: اسْتَأْذَنَ النَّبِيَّ ﷺ أَبُو بَكْرٍ في الخُروجِ حِينَ اشْتَدَّ عَلَيهِ الأَذَى فَقالَ لَه: «أَقِمْ»، فَقالَ: يا رَسُولَ اللهِ، أَتَطْمَعُ أَنْ يُؤْذَنَ لكَ؟ فَكانَ رَسُولُ اللهِ ﷺ يَقُولُ: «إنِّي لأَرْجُو ذلكَ»، قالَتْ: فانْتَظَرَه أَبُو بَكْرٍ، فأتاهُ رَسُولُ اللهِ ﷺ ذاتَ يَوْمٍ ظُهْراً فَناداه فَقالَ: «أَخْرِجْ مَنْ عِنْدَكَ»، فَقالَ أَبُو بَكْرٍ: إنَّما هُمَا ابْنَتاي، فَقالَ: «أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لي في الخُروجِ؟» فَقالَ: يا رَسُولَ اللهِ الصُّحْبَةَ، فَقالَ النَّبِيُّ ﷺ:

4093. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr asked the Prophet ﷺ to allow him to go out (of Makkah) when he was greatly annoyed (by the infidels). But the Prophet ﷺ said to him, "Wait." Abū Bakr said, "O Allāh's Messenger! Do you hope that you will be allowed (to emigrate)?" Allāh's Messenger ﷺ replied, "I hope so." So, Abū Bakr waited for him till one day Allāh's Messenger ﷺ came at noon time and addressed him saying, "Let whoever is present with you, should leave." Abū Bakr said, "None is present but my two daughters." The Prophet ﷺ said, "Do you know that I have been allowed to go out (to emigrate)?" Abū Bakr said, "O Allāh's Messenger, I would like to accompany you." The Prophet ﷺ said, "You will accompany me." Abū Bakr said, "O Allāh's Messenger! I have got two she-camels which I had prepared and kept ready for (our) going out." So, he gave one of the two (she-camels) to the Prophet ﷺ and it was (called) *Al-*

Jad'ā'. They both rode and proceeded till they reached the cave at the mountain of Thaur where they hid themselves. 'Āmir bin Fuhaira was the slave of 'Abdullāh bin Aṭ-Ṭufail bin Sakhbara, 'Āishah's brother from her mother's side. Abū Bakr had a milch she-camel. 'Āmir used to go with it (i.e., the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet ﷺ (and Abū Bakr) went away (from the cave), he (i.e., 'Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Al-Madīna. 'Āmir bin Fuhaira was martyred on the day (of the battle) of *Bi'r Ma'ūna*.

Narrated 'Urwa: When those (Muslims) at *Bi'r Ma'ūna* were martyred and 'Amr bin Umaiyya Aḍ-Ḍamrī was taken prisoner, 'Āmir bin Aṭ-Ṭufail, pointing at a killed person, asked 'Amr, "Who is this?" 'Amr bin Umaiyya said to him, "He is 'Āmir bin Fuhaira." 'Āmir bin Aṭ-Ṭufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth,[1] and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet ﷺ and he announced the news of their death saying, "Your companions (of *Bi'r Ma'ūna*) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You, and You are pleased with us.'" So, Allāh informed them (i.e., the Prophet ﷺ and his Companions) about them (i.e., martyrs of *Bi'r Ma'ūna*). On that day, 'Urwa bin Asmā' bin Aṣ-Ṣalt who was one of them, was killed,

«الصُّحْبَةَ». قالَ: يا رَسُولَ اللهِ، عِنْدِي ناقَتانِ، قَدْ كُنْتُ أَعْدَدْتُهُما لِلخُروجِ، فأَعْطَى النَّبِيَّ ﷺ إحداهُمَا وهي الجَدْعاءُ فَرَكِبا فانْطَلَقا حتَّى أَتَيا الغارَ وهُوَ بِثَوْرٍ فَتَوَارَيا فِيهِ، فَكانَ عامِرُ بنُ فُهَيرَةَ غُلاماً لِعَبْدِ اللهِ بنِ الطُّفَيْلِ بن سَخْبَرَةَ أخُو عائِشَةَ لأُمِّها، وكانَتْ لأَبِي بَكْرٍ مِنْحَةٌ، فَكانَ يَروحُ بِها ويَغْدو عَلَيهِمْ ويُصْبح فَيَدَّلِجُ إلَيهِما ثُمَّ يَسْرَحُ فَلا يَفْطُنُ بِهِ أَحَدٌ مِنَ الرِّعاءِ. فَلَمَّا خَرَجَ خَرَجَ مَعَهُا يُعْقِبانِهِ حتَّى قَدِما المَدِينَةَ فَقُتِلَ عامِرُ ابنُ فُهَيرَةَ يَوْمَ بِئْرِ مَعُونَةَ. وعَنْ أبي أسامَةَ قالَ: قال لِي هِشَامُ بْنُ عُرْوَةَ: فأخبرني أَبِي قَال: لَمَّا قُتِلَ الذِينَ بِبِئْرِ مَعُونَةَ وأُسِرَ عَمْرُو بنُ أُمَيَّةَ الضَّمْرِيُّ قالَ لَه عامِرُ بنُ الطُّفَيْلِ: مَنْ هذا؟ فأَشارَ إلى قَتِيلٍ، فَقالَ لَهُ عَمْرُو بن أُمَيَّةَ: هذا عامِرُ بنُ فُهَيرَةَ، فَقالَ: لَقَدْ رَأَيتُهُ بَعْدَما قُتِلَ رُفِعَ إلى السَّماءِ حتَّى إنِّي لأَنْظُر إلى السَّماءِ بَيْنَهُ وبَينَ الأَرضِ. ثُمَّ وُضِعَ فأَتى النَّبِيَّ ﷺ خَبَرُهُمْ فَنَعاهُمْ فَقالَ: «إنَّ أَصْحابَكُمْ قَدْ أُصِيبُوا وإنَّهُمْ قَدْ سأَلُوا رَبَّهُمْ فَقالُوا: رَبَّنا أَخْبِرْ عَنَّا إخْوَانَنا بِما رَضِينا عَنْكَ ورَضِيتَ عَنَّا»، فأَخْبرَهُمْ عَنْهُمْ وأُصِيبَ فِيهِمْ يَوْمَئِذٍ عُرْوَةُ بنُ

(1) (H. 4093) The angels hid him from *Al-Mushrikūn*.

and 'Urwa (bin Az-Zubair) was named after 'Urwa bin Asmā' and Mundhir (bin Az-Zubair) was named after Mundhir bin 'Amr (who had also been martyred on that day)."

أَسماءَ بْنِ الصَّلْتِ، فَسُمِّيَ عُرْوَةُ بِهِ، وَمُنْذِرُ بنُ عَمْرٍو سُمِّي بِهِ مُنْذِراً. [راجع: ٤٧٦]

4094. Narrated Anas رَضِيَ اللهُ عَنهُ: The Prophet ﷺ recited *Al-Qunūt* after bowing (i.e., *Ar-Rukū'*) for one month, invoking evil upon (the tribes of) Ri'l and Dhakwān. He used to say, "'Uṣaiyya disobeyed Allāh and His Messenger."

٤٠٩٤ - حدَّثنا مُحَمَّدٌ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا سُلَيمانُ التَّيمِيُّ، عَنْ أَبي مِجْلَزٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَنَتَ النَّبِيُّ ﷺ بَعْدَ الرُّكُوعِ شَهْراً، يَدْعُو عَلى رِعْلٍ وذَكْوانَ ويَقُولُ: «عُصَيَّةُ عَصَتِ اللهَ ورَسُولَهُ». [راجع: ١٠٠١]

4095. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: The Prophet ﷺ invoked evil for 30 days (in the morning prayer) upon those (people) who killed his Companions at *Bi'r Ma'ūna*. He invoked evil upon (tribes of) Ri'l, Liḥyān and 'Uṣaiyya who disobeyed Allāh and His Messenger ﷺ. Allāh revealed a Qur'ānic Verse to His Prophet ﷺ regarding those who had been killed, i.e., the Muslims at *Bi'r Ma'ūna*, and we recited the verse till later it was cancelled. (The verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

٤٠٩٥ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا مالكٌ، عَنْ إِسحاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ، عَنْ أَنَسِ بنِ مالكٍ قالَ: دَعا النَّبِيُّ ﷺ عَلى الذِينَ قَتَلُوا يَعني أَصْحابَهُ بِبِئْرِ مَعُونَةَ ثَلاثِينَ صَباحاً حِينَ يَدْعُو عَلى رِعْلٍ ولِحْيَانَ وعُصَيَّةَ عَصَتِ اللهِ ورَسُولَهُ ﷺ، قالَ أَنَسٌ: فأَنزَلَ اللهُ تَعالى لِنَبِيِّهِ ﷺ في الَّذِينَ قُتِلُوا أَصْحابِ بِئرِ مَعُونَةَ قُرْآناً قَرأْناهُ حتَّى نُسِخَ بَعْدُ: بَلِّغُوا قَوْمَنا فَقَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا ورَضِينا عَنْهُ. [راجع: ١٠٠١]

4096. Narrated 'Āṣim Al-Aḥwal: I asked Anas bin Mālik رَضِيَ اللهُ عَنهُ regarding *Al-Qunūt* during the *Ṣalāt* (prayer). Anas replied, "Yes [*Al-Qunūt* was recited by the Prophet ﷺ in the *Ṣalāt* (prayer)]." I asked, "Is it before bowing or after bowing?" Anas replied, "(It was recited) before (bowing)." I said, "So-and-so informed me that you told him that it was recited after bowing." Anas replied, "He

٤٠٩٦ - حَدَّثَنا مُوسَى بنُ إِسماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثَنا عاصِمٌ الأَحْوَلُ قالَ: سَأَلْتُ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ القُنُوتِ في الصَّلاةِ فَقالَ: نَعَمْ، فَقُلْتُ: كانَ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قالَ: قَبْلَهُ، قُلْتُ:

فإِنَّ فُلاناً أَخبرَني عَنْكَ أَنَّكَ قُلْتَ: بَعْدَهُ، قالَ: كَذَبَ، إِنَّما قَنَتَ رَسُولُ اللهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً أَنَّهُ كانَ بَعَثَ ناساً يُقالُ لهُمْ: القُرَّاءُ، وهُمْ سَبْعُونَ رَجُلاً، إِلى ناسٍ مِنَ المُشْرِكِينَ وبَيْنَهُمْ وبَينَ رَسُولِ اللهِ ﷺ عَهْدٌ قِبَلَهُمْ فَظَهَرَ هٰؤلاءِ الذينَ كانَ بَيْنَهُمْ وبَينَ رَسُولِ اللهِ ﷺ عَهْدٌ فَقَنَتَ رَسُولُ اللهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً يَدْعُو عَلَيهِمْ. [راجع: ١٠٠١]

was mistaken, for Allāh's Messenger ﷺ recited *Al-Qunūt* after bowing for one month. The Prophet ﷺ had sent some people called *Al-Qurrā'* who were seventy in number, to some *Mushrikūn* who had concluded a peace treaty with Allāh's Messenger ﷺ. But those who had concluded the treaty with Allāh's Messenger ﷺ violated the treaty (and martyred all the seventy men). So, Allāh's Messenger ﷺ recited *Al-Qunūt* after bowing (in the *Ṣalāt*) for one month, invoking evil upon them.

(٣٠) باب غَزْوَةِ الخَنْدَقِ وهيَ الأَحْزابُ،

(30) CHAPTER. The *Ghazwā* of *Al-Khandaq* which is called *Al-Aḥzāb* Battle.

قالَ مُوسَى بنُ عُقْبَةَ: كانَتْ في شَوَّالٍ سَنَةَ أَرْبَعٍ.

Mūsa bin 'Uqba said, "(This battle took place) in the month of Shawwāl in the fourth year of the Islāmic calendar.

٤٠٩٧ - حدَّثَنا يَعْقُوبُ بنُ إِبْراهِيمَ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: أَخْبرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وهُوَ ابنُ أَرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ. وعَرَضَهُ يَوْمَ الخَنْدَقِ وهُوَ ابنُ خَمْسَ عَشْرَةَ سَنَةً فأَجازَهُ. [راجع: ٢٦٦٤]

4097. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما that the Prophet ﷺ inspected him on the day (of the battle) of Uḥud while he was fourteen years old, and the Prophet ﷺ did not allow him to take part in the battle. He was inspected again by the Prophet ﷺ on the day (of the battle) of *Al-Khandaq* (i.e., battle of the Trench) while he was fifteen years old, and the Prophet ﷺ allowed him to take part in the battle.

٤٠٩٨ - حدَّثني قُتَيْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في الخَنْدَقِ وهُمْ يَحْفِرُونَ، ونَحْنُ نَنْقُلُ التُّرابَ علَى أَكْتادِنا، فَقالَ رَسُولُ اللهِ ﷺ:

4098. Narrated Sahl bin Sa'd رَضِيَ الله عَنْهُ: We were with Allāh's Messenger ﷺ in the trench, and some were digging the trench while we were carrying the earth on our shoulders. Allāh's Messenger ﷺ said, "O Allāh! There is no life except the life of the Hereafter, so please forgive the emigrants and the *Anṣār*."

«اللَّهُمَّ لا عَيْشَ إلَّا عَيْشُ الآخِرَةِ.
فاغْفِر للمُهاجِرِينَ والأَنْصارِ».

٤٠٩٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبو إسحَاقَ عَنْ حُمَيْدٍ: سَمِعْتُ أَنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ إلى الخَنْدَقِ، فإذَا المُهاجِرُونَ والأنْصارُ يَحْفِرُونَ في غَدَاةٍ بارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذٰلكَ لهُمْ، فَلَمَّا رَأى ما بِهِمْ مِنَ النَّصَبِ والجُوعِ قالَ: «اللَّهُمَّ إنَّ العَيْشَ عَيْشُ الآخِرَه، فاغْفِرْ الأنْصارَ والمُهاجِرَه». فَقالُوا مُجِيبينَ لَهُ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا
عَلى الجِهادِ ما بَقِينا أبَدَا

[راجع: ٢٨٣٤]

4099. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went out towards the *Khandaq* (i.e., trench) and saw the emigrants and the *Anṣār* digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet ﷺ saw their hardship and hunger, he said, "O Allāh! The real life is the life of the Hereafter, so please forgive *Anṣār* and the emigrants." They said in reply to him, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for to observe *Jihād* (holy fighting) as long as we live."

٤١٠٠ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: جَعَلَ المُهاجِرونَ والأنْصارُ يَحْفِرُونَ الخَنْدَقَ حَوْلَ المَدِينَةِ ويَنْقُلُونَ التُّرابَ عَلى مُتُونِهِمْ وهُمْ يَقُولُون:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا
عَلى الإسْلامِ ما بَقِينا أبَدَا

قالَ: يَقُولُ النَّبِيُّ ﷺ وهُوَ يُجِيبُهُمْ: «اللَّهُمَّ إنَّهُ لا خَيرَ إلَّا خَيرُ الآخِرَهْ، فَبارِكْ في الأنْصارِ والمُهاجِرَة». قالَ: يُؤْتَوْنَ بِمِلْءِ كَفِّي

4100. Narrated Anas رَضِيَ اللهُ عَنْهُ: *Al-Muhājirūn* (i.e., the emigrants) and the *Anṣār* were digging the trench around Al-Madīna and were carrying the earth on their backs while saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for Islām as long as we live." The Prophet ﷺ said in reply to their saying, "O Allāh! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the *Anṣār* and the emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e., oil, fat and butter having a change in colour and smell) and it used to be presented to the people (i.e., workers) who were hungry, and it used to stick to their throats and had a nasty smell.

مِنَ الشَّعِيرِ فَيُصْنَعُ لَهُمْ بِإِهالَةٍ سَنِخَةٍ تُوضَعُ بَيْنَ يَدَيِ القَوم والقَوْمُ جِياعٌ وهيَ بَشِعَةٌ في الحَلْقِ ولَها رِيحٌ مُنْتِنٌ. [راجع: ٢٨٣٤]

٤١٠١ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أَيمَنَ، عَنْ أَبِيهِ قالَ: أَتَيْتُ جابِراً رَضِيَ اللهُ عَنْهُ فَقالَ: إِنَّا يَوْمَ الخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كَيْدَةٌ شَدِيدَةٌ فَجاؤُا النَّبِيَّ ﷺ فَقالُوا: هذِهِ كُدْيَةٌ عَرَضَتْ في الخَنْدَقِ، فَقالَ: «أَنا نازِلٌ». ثُمَّ قامَ وبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ ولَبِثْنا ثَلاثَةَ أَيَّامٍ لا نَذُوقُ ذَوَاقاً فَأَخَذَ النَّبِيُّ ﷺ المِعْوَلَ فَضَرَبَ في الكُدْيَةِ فَعادَ كَثِيباً أَهْيَلَ أَوْ أَهْيَمَ. فَقُلْتُ: يا رَسُولَ اللهِ، ائْذَنْ لي إلى البَيْتِ، فَقُلْتُ لامْرَأَتي: رَأَيْتُ بالنَّبِيِّ ﷺ شَيئاً ما كانَ في ذلك صَبْرٌ، فَعِنْدَكِ شَيءٌ؟ قالَتْ: عِنْدِي شَعِيرٌ وعَناقٌ، فَذَبَحْتُ العَناقَ، وطَحَنَتِ الشَّعِيرَ حتَّى جَعَلْنا اللَّحْمَ في البُرْمَةِ. ثُمَّ جِئْتُ النَّبِيَّ ﷺ والعَجِينُ قَدِ انْكَسَرَ والبُرْمَةُ بَيْنَ الأَثافِي قَدْ كادَتْ أَنْ تَنْضَجَ، فَقُلْتُ: طُعَيِّمٌ لي فَقُمْ أَنْتَ يا رَسُولَ اللهِ ورَجُلٌ أَوْ رَجُلانِ، قالَ: «كَمْ هُوَ؟» فَذَكَرْتُ لَهُ، قالَ: «كَثِيرٌ طَيِّبٌ»، قالَ: «قُلْ لَها لا تَنْزِعِ البُرْمَةَ ولا الخُبْزَ مِنَ التَّنُّورِ حتَّى آتِيَ». فَقالَ:

4101. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We were digging (the trench) on the day of [*Al-Khandaq* (i.e., the trench)] and we came across a big solid rock. We went to the Prophet ﷺ and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet ﷺ took the spade and struck the big solid rock and it became like sand. I said, "O Allāh's Messenger! Allow me to go home." (When the Prophet ﷺ allowed me) I said to my wife, "I saw the Prophet ﷺ in a state that I cannot tolerate (or treat with patience). Have you got something (for him to eat?)" She replied, "I have barley and a she-goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet ﷺ when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allāh's Messenger, you and one or two men along with you (for the food)." The Prophet ﷺ asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his Companions), "Get up." So the *Muhājirūn* (i.e., emigrants) and the *Anṣār* got up. When I came to my wife, I said, "Allāh's Mercy be upon you! The Prophet ﷺ is coming along

«قُومُوا»، فَقَامَ المُهَاجِرُونَ والأَنْصَارُ. فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ قَالَ: وَيْحَكِ، جَاءَ النَّبِيُّ ﷺ بِالمُهاجِرِينَ والأَنْصارِ ومَنْ مَعَهُمْ، قَالَتْ: هَلْ سَأَلَكَ؟ قُلْتُ: نَعَمْ، فَقالَ: «ادْخُلُوا ولا تَضاغَطُوا». فَجَعَلَ يَكْسِرُ الخُبزَ ويَجْعَلُ عَلَيْهِ اللَّحْمَ ويُخَمِّرُ البُرْمَةَ والتَّنُّورَ إذَا أَخَذَ مِنْهُ ويُقَرِّبُ إلى أَصْحابِهِ ثُمَّ يَنزِعُ. فَلَمْ يَزَلْ يَكْسِرُ الخُبزَ ويَغْرِفُ حتَّى شَبِعُوا وبَقِيَ بَقِيَّةٌ. قالَ: «كُلِي هذا وأَهْدِي، فإنَّ النَّاسَ أَصابَتْهُمْ مجاعَةٌ». [راجع: ٣٠٧٠]

with the *Muhājirūn* and the *Anṣār* and those who were present with them." She said, "Did the Prophet ﷺ ask you (how much food you had)?" I replied, "Yes." Then the Prophet ﷺ said, "Enter and do not throng." The Prophet ﷺ started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Comapanions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet ﷺ said (to my wife), "Eat and present to others as the people are struck with hunger."

٤١٠٢ - حدَّثَني عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أَبُو عاصِمٍ: أَخبرَنا حَنْظَلَةُ بنُ أبي سُفْيانَ: أَخْبَرَنا سَعِيدُ بنُ مِيناءَ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا حُفِرَ الخَنْدَقُ رَأَيْتُ بالنَّبِيِّ ﷺ خَمَصاً شَدِيداً فانْكَفَيْتُ إلى امْرَأتي. فَقُلْتُ: هَلْ عِنْدَكِ شَيءٌ؟ فإنِّي رَأَيْتُ بِرَسُولِ اللهِ ﷺ خمَصاً شَدِيداً. فأَخْرَجَتْ إلَيَّ جِراباً فِيهِ صاعٌ من شَعِيرٍ ولَنا بُهَيْمَةٌ دَاجِنٌ فَذَبَحْتُها. وطَحَنَتِ الشَّعِيرَ، فَفَرَغَتْ إلى فَرَاغِي وقَطَّعْتُها في بُرْمَتِها ثُمَّ وَلَّيْتُ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: لا تَفْضَحْنِي بِرَسُولِ اللهِ وبِمَنْ مَعَهُ، فَجِئْتُهُ فَسارَرْتُهُ، فَقُلْتُ:

4102. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When the trench was dug, I saw the Prophet ﷺ in a state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allāh's Messenger ﷺ in a state of severe hunger." She brought out for me, a bag containing one *Sā'* of barley, and we had a domestic she-animal (i.e., a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e., slaughtering the kid). Then I cut the meat into pieces and put it in a earthenware (cooking) pot, and returned to Allāh's Messenger ﷺ. My wife said, "Do not disgrace me in front of Allāh's Messenger ﷺ and those who are with him." So, I went to him and said to him secretly, "O Allāh's Messenger! I have slaughtered a she-animal (i.e., kid) of ours, and we have ground a *Ṣā'* of barley which was with us. So please come, you and another person along with you." The Prophet ﷺ raised his voice and said, "O

people of Trench! Jābir has prepared a meal, so let us go." Allāh's Messenger ﷺ said to me, "Don't put down your earthenware meat-pot (from the fireplace) or bake your dough till I come." So, I came (to my house) and Allāh's Messenger ﷺ too, came, proceeding before the people. When I came to my wife, she said, "May Allāh do so-and-so to you."(1) I said, "I have told the Prophet ﷺ of what you said." Then she brought out to him (i.e., the Prophet ﷺ) the dough, and he spat in it and invoked for Allāh's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allāh's Blessings in it. Then he said (to my wife), "Call a lady-baker to bake along with you, and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one thousand (who took their meals), and by Allāh they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

يا رَسُولَ اللهِ، ذَبحْنا بُهَيْمَةً لَنا وطَحَنَّا صَاعاً مِنْ شَعِيرٍ كانَ عِنْدَنا، فَتعالَ أَنْتَ ونَفَرٌ مَعَكَ، فَصَاحَ النَّبِيُّ ﷺ فَقالَ: «يا أَهْلَ الخَنْدَقِ، إنَّ جابراً قَد صَنَعَ سُوراً فَحَيَّهلاً بِكُم». فَقالَ رَسُولُ اللهِ ﷺ: «لا تُنزِلُنَّ بُرْمَتَكُمْ ولا تَخْبِزُنَّ عَجِينكم حتَّى أجِيءَ». فَجِئْتُ وجاءَ رَسُولُ اللهِ ﷺ يَقْدُمُ النَّاسَ حتَّى جِئْتُ امْرَأتي فَقالَتْ: بِكَ، وبِكَ، فَقُلْتُ: قَدْ فَعَلْتُ الذي قُلْتِ فأَخْرَجَتْ لَهُ عَجِيناً فَبَصَقَ فِيهِ وبارَكَ ثُمَّ عَمَدَ إلى بُرْمَتِنا فَبَصَقَ وبارَكَ ثُمَّ قالَ: «ادْعُ خابِزَةً فَلْتَخْبِزْ مَعَكَ واقْدَحِي مِنْ بُرْمَتِكُمْ ولا تُنزِلُوها»، وهُمْ أَلْفٌ. فأُقْسِمُ باللهِ لَقَدْ أَكَلُوا حتَّى تَرَكُوهُ وانْحَرَفُوا، وإنَّ بُرْمَتَنا لَتَغِطُّ كما هِيَ وإنَّ عَجِينَنا لَيُخْبَزُ كما هُو. [راجع: ٣٠٧٠]

4103. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا as regards the following Qur'ānic Verse:

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached up to the throats..." (V.33:10) That happened on the day (of the battle) of *Al-Khandaq* (i.e., the Trench).

٤١٠٣ - حدَّثني عُثمان بنُ أبي شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ﴾ قالَتْ: كانَ ذاكَ يَوْمَ الخَنْدَقِ.

4104. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was carrying earth on the day of

٤١٠٤ - حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا شُعْبَةُ، عَنْ أبي

(1) (H. 4102) She means, "You have invited too many people, though we do not have enough food".

Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allāh, without Allāh we would not have been guided; neither would we have given in charity, nor would we have offered *Ṣalāt* (prayer). So (O Allāh), please send *Sakīna* (i.e., tranquillity, peace, reassurance and calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them)." The Prophet ﷺ used to raise his voice saying, "*Abaina*! *Abaina*! (i.e., we would not, we would not)."

إسحَاق، عَنِ البرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَنْقُلُ التُّراب يَوْمَ الخَنْدَقِ حتَّى أَغْمَرَ بَطْنُهُ أَوِ اغبرَّ بَطْنُهُ، يقُول:

«واللهِ لَولا اللهُ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فأَنْزِلَنْ سَكِينَةً عَلَيْنا
وثَبِّتِ الأَقْدامَ إنْ لاقَيْنا
إنَّ الأولىٰ قَدْ بَغَوْا عَلَيْنا
إذَا أرَادوا فِتْنَةً أَبَيْنا»

وَيرفَعُ بِها صَوْتَهُ: «أَبَيْنا أَبَيْنا». [راجع: ٢٨٣٦]

4105. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been made victorious by *Aṣ-Ṣabā* (i.e., an easterly wind) and the 'Ād nation was destroyed by *Ad-Dabūr* (i.e., westerly wind)."

٤١٠٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعِيدٍ، عَنْ شُعْبَةَ قالَ: حدَّثَني الحَكَمُ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «نُصِرْتُ بالصَّبا، وأُهْلِكَتْ عادٌ بالدَّبُورِ». [راجع: ١٠٣٥]

4106. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of *Al-Aḥzāb* (i.e., the Confederates) and Allāh's Messenger ﷺ dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawāḥa while he was carrying the earth, "O Allāh! Without You we would not have been guided, nor would we have given in charity, nor would we have offered *Ṣalāt* (prayer). So, (O Allāh), please send *Sakīna* (i.e., tranquillity, peace, reassurance and calmness) upon us and make our feet firm if we meet the enemy, as they

٤١٠٦ - حدَّثني أحْمَدُ بن عُثمانَ: حدَّثَنا شُرَيْحُ بنُ مَسْلَمَةَ قالَ: حدَّثَني إبْرَاهِيمُ ابن يُوسُفَ قالَ: حدَّثَني أَبي، عَنْ أَبي إسحَاقَ قالَ: سَمِعْتُ البرَاءَ يُحَدِّثُ، قالَ: لَمَّا كان يَوْمُ الأَحْزَابِ وخَنْدَقَ رَسُولُ اللهِ ﷺ رَأَيْتُهُ يَنْقُلُ مِنْ تُرَابِ الخَنْدَقِ حتَّى وَارَى عَنِّي التُّرابُ جِلْدَةَ بَطْنِهِ وكانَ كَثِيرَ الشَّعَرِ. فَسَمِعْتُهُ يَرتَجِزُ بِكَلِماتِ ابنِ رَوَاحَةَ، وهوَ يَنْقُلُ مِنَ

التُّرَابِ يَقُولُ:
«اللَّهُمَّ لَوْلا أَنتَ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فأَنْزِلَنْ سَكِينَةً عَلَيْنا
وثَبِّتِ الأَقْدامَ إِنْ لاقَيْنا
إِنَّ الأُولىٰ قَدْ بَغَوْا عَلَيْنا
وإن أرادوا فِتْنَةً أَبَيْنا»
قالَ: ثُمَّ يَمُدُّ صَوْتَهُ بآخِرِها.
[راجع: ٢٨٣٦]

have rebelled against us. And if they intend affliction (i.e., want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet ﷺ would then prolong his voice at the last words.

٤١٠٧ - حدَّثني عَبْدَةُ بنُ عَبْدِ الله: حدَّثَنا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمٰنِ هُوَ ابنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أَبِيهِ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَوَّلُ يَوْمٍ شَهِدْتُهُ يَوْمُ الخَنْدَقِ.

4107. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The first day (i.e., *Ghazwā*) I participated in, was the day (of the battle) of *Al-Khandaq* (i.e., The Trench).

٤١٠٨ - حدَّثَني إِبْرَاهِيمُ بن مُوسَى: أخبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالمٍ، عَنِ ابنِ عُمَرَ، قالَ: وأَخْبرَني ابنُ طاوسٍ، عَنْ عِكْرِمَةَ بنِ خالِدٍ، عَنِ ابنِ عُمَرَ قالَ: دَخَلْتُ على حَفْصَةَ وَنَسْوَاتُها تَنْطُف، قُلْتُ: قَدْ كانَ مِنْ أَمْرِ النَّاسِ ما تَرَيْنَ، فَلَمْ يُجْعَلْ لي مِنَ الأَمْرِ شَيءٌ، فَقالَت: الْحَقْ فإنَّهُمْ يَنْتَظِرونَك وأَخْشَى أَنْ يَكُونَ في احْتِباسِكَ عَنْهُمْ فُرْقَةٌ. فَلَمْ تَدَعْهُ حتَّى ذَهَبَ. فَلَمَّا تَفَرَّقَ النَّاسُ خَطَبَ مُعاوِيَةُ، قالَ: مَنْ

4108. Narrated 'Ikrima bin Khālid: Ibn 'Umar said, "I went to Ḥafṣa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see,[1] and no authority has been given to me.' Ḥafṣa said, (to me), 'Go to them, and as they (i.e., the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.'" So Ḥafṣa did not leave Ibn 'Umar till we went to them. When the people differed, Mu'āwiya addressed the people saying, "If anybody wants to say anything in this matter of the caliphate, he should show up and not conceal himself, for we are more rightful to be a caliph than he and his father." On that, Ḥabīb bin Maslama said (to Ibn 'Umar), "Why don't you reply to him (i.e., Mu'āwiya)?" 'Abdullāh bin 'Umar

(1) (H. 4108) The fighting (between 'Alī and Mu'āwiya) in Siffīn.

كانَ يُرِيدُ أَنْ يَتَكَلَّمَ في هذا الأَمْرِ فَلْيُطْلِعْ لنا قَرْنَهُ، فَلَنَحْنُ أَحَقُّ بِهِ مِنْهُ ومِنْ أَبِيهِ. قالَ حَبِيبُ بنُ مَسْلَمَةَ: فَهلَّا أَجَبْتَهُ؟ قالَ عَبْدُ اللهِ: فَحَلَلْتُ حَبْوَتي وهَمَمْتُ أنْ أقولَ: أَحَقُّ بهٰذا الأمْرِ مِنْكَ مَنْ قاتَلَكَ وأَباكَ على الإِسْلامِ، فَخَشِيتُ أنْ أقُولَ كَلِمَةً تُفَرِّقُ بَينَ الجَمْعِ وتَسْفِكُ الدَّمَ، ويُحْمَلُ عَنِّي غَيْرُ ذٰلِكَ، فَذَكَرْتُ ما أَعَدَّ اللهُ في الجِنانِ. قالَ حَبِيبٌ: حُفِظْتَ وعُصِمْتَ. قالَ مَحْمُودٌ، عَنْ عَبْدِ الرَّزَّاقِ: ونَوْساتُها.

said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father[1] for the sake of Islām, is more rightful to be a caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allāh has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Ḥabīb said, "You did what kept you safe and secure (i.e., you were wise in doing so)."

٤١٠٩ - حدَّثَنا أَبُو نُعيمٍ: حدَّثَنا سُفْيانُ، عَنْ أبي إسحاقَ، عَنْ سُلَيمانَ ابنِ صُرَدٍ قالَ: قالَ النَّبيُّ ﷺ يَوْمَ الأَحْزَابِ: «نَغْزُوهُمْ ولا يَغْزُونَنا». [انظر: ٤١١٠]

4109. Narrated Sulaimān bin Ṣurad: On the day (of the battle) of *Al-Aḥzāb* (i.e., the Confederates) the Prophet ﷺ said, "(After this battle) we will go to attack them (i.e., the infidels) and they will not come to attack us."

٤١١٠ - حدَّثَني عَبْدُ اللهِ بنُ مُحمدٍ: حدَّثَنا يَحْيى بنُ آدَمَ: حدَّثَنا إِسْرَائِيلُ: سَمِعْتُ أَبا إسحاقَ يَقُولُ: سَمِعْتُ سُلَيمانَ بنَ صُرَدٍ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ حِينَ أَجْلى الأَحْزَابُ عَنْهُ: «الآنَ نَغْزُوهُمْ ولا يَغْزُونَنا، نَحْنُ نَسِيرُ إِلَيهِمْ». [راجع: ٤١٠٩]

4110. Narrated Sulaimān bin Ṣurad: When the Confederates were driven away, I heard the Prophet ﷺ saying: "From now onwards we will go to attack them (i.e., the infidels) and they will not come to attack us, but we will go to them."

٤١١١ - حدَّثَنا إسحاقُ: حدَّثَنا رَوْحٌ: حدَّثَنا هِشامٌ، عَنْ مُحَمَّدٍ، عَنْ

4111. Narrated 'Alī رَضِيَ اللهُ عَنهُ: On the day (of the battle) of *Al-Khandaq* (i.e., the

(1) (H. 4108) Ibn 'Umar here means 'Alī bin Abī Ṭālib who had fought against Mu'āwiya, and Abū Sufyān (i.e., Mu'āwiya's father) in the battles of Uḥud and *Al-Khandaq*.

Trench), the Prophet ﷺ said, "(Let) Allāh fill their (i.e., the infidels') houses and graves with fire just as they have prevented us from offering the middle *Ṣalāt* (prayer) (i.e., *'Aṣr* prayer) till the sun had set."

عُبَيْدَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ يَوْمَ الخَنْدَقِ: «مَلأَ اللهُ عَلَيهِمْ بُيُوتَهُمْ وقُبُورَهُمْ نارًا، كما شَغَلُونا عَنِ الصَّلاةِ الوُسْطَى حتَّى غابَتِ الشَّمْسُ». [راجع: ٢٩٣١]

4112. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ came on the day (of the battle) of *Al-Khandaq* after the sun had set and he was abusing the infidels of Quraish saying, "O Allāh's Messenger! I was unable to offer the (*'Aṣr*) prayer till the sun was about to set." The Prophet ﷺ said, "By Allāh, I have not offered this (i.e., *'Aṣr*) prayer." So we came down along with the Prophet ﷺ to Buṭḥān where he performed ablution for the *Ṣalāt* (prayer) and then we performed the ablution for it. Then he offered the *'Aṣr* prayer after the sun had set, and after it he offered the *Maghrib* prayer.

٤١١٢ - حدَّثنا المَكِّيُّ بن إبْرَاهِيمَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ بن عَبْدِ اللهِ: أَنَّ عُمَرَ ابنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ جاءَ يَوْمَ الخَنْدَقِ بَعْدَما غَرَبَتِ الشَّمْسُ، جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، وقالَ: يا رَسُولَ اللهِ ما كِدْتُ أَنْ أُصَلِّيَ حتَّى كادَتِ الشَّمْسُ أن تَغْرُبَ، قالَ النَّبِيُّ ﷺ: «واللهِ ما صَلَّيْتُها»، فَنزَلْنا مَعَ النَّبِيِّ ﷺ بُطْحانَ فَتَوَضَّأَ للصَّلاةِ وتَوَضَّأنا لها، فَصَلَّى العَصْرَ بَعْدَما غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَها المَغْرِبَ. [راجع: ٥٩٦]

4113. Narrated Jābir رَضِيَ اللهُ عَنْهُ: On the day of *Al-Aḥzāb* (i.e., the Confederates), Allāh's Messenger ﷺ said, "Who will bring us the news of the people (i.e., the Confederates of Quraish infidels)?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ then said, "Every Prophet has his *Ḥawārī* (i.e., disciple, special helper); my *Ḥawārī* is Az-Zubair."

٤١١٣ - حدَّثنا مُحَمَّدُ بن كَثِيرٍ: أَخْبرَنا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً يَقُولُ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ الأَحْزَابِ: «مَنْ يأتِينا بِخَبرِ القَوْمِ؟» فَقالَ الزُّبَيرِ: أَنا، ثُمَّ قالَ: «مَنْ يأتِينا بِخَبرِ القَوْمِ؟» فَقالَ الزُّبَيرُ: أَنا، ثُمَّ قالَ: «من يأتِينا بِخَبرِ القَوْمِ؟» فَقالَ الزُّبَيرُ: أَنا. ثُمَّ قالَ: «إنَّ لِكُلِّ نَبيٍّ حَوارِيًّا وإنَّ حَوارِيَّ الزُّبَيرُ». [راجع: ٢٨٤٧]

4114. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to say, "*Lā ilāha illallāh Waḥdahu* (none has the right to be worshipped but Allāh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the *Ahzāb* (Confederates); so there is nothing after Him."

٤١١٤ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أَبي سَعِيدٍ عَنْ أَبيهِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَقُولُ: «لا إِلَهَ إِلَّا اللهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، ونَصَرَ عَبْدَهُ، وغَلَبَ الأَحْزَابَ وحْدَهُ، فَلا شَيءَ بَعْدَهُ».

4115. Narrated 'Abdullāh bin Abī 'Aūfa رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ invoked evil upon the *Ahzāb* (Confederates) saying, "O Allāh, the Revealer of the Holy Book (i.e., the Qur'ān), the Quick Taker of the accounts! (Please) defeat the *Ahzāb* (Confederates). O Allāh! Defeat them and shake them."

٤١١٥ - حدَّثَني مُحَمَّدٌ: أَخْبرَنا الفَزارِيُّ وعَبْدَةُ، عَنْ إسمَاعِيلَ بنِ أَبي خالدٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفى رَضِيَ اللهُ عَنْهُما يَقُولُ: دَعا رَسُولُ اللهِ ﷺ عَلى الأَحْزَابِ فَقالَ: «اللَّهُمَّ مُنزِلَ الكِتابِ، سَريعَ الحِسابِ، اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وزَلْزِلْهُمْ». [راجع: ٢٩٣٣]

4116. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ returned from a *Ghazwā*, *Ḥajj* or *'Umra*, he used to start (saying), *Allāhu Akbar*, thrice and then he would say, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no partners. To Him belongs the kingdom, all praises are for Him, and He is Able to do all things (i.e., He is Omnipotent). We are returning with repentance (to Allāh) worshipping, prostrating, and praising our Lord. Allāh has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the *Aḥzāb* (Confederates)."

٤١١٦ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: حَدَّثَنَا عَبْدُ اللهِ: أَخْبرَنا مُوسَى بْنُ عُقْبَةَ، عَنْ سالمٍ ونافعٍ، عَن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ إِذَا قَفَلَ مِنَ الغَزْوِ أَوِ الحَجِّ أَوِ العُمْرَةِ يَبْدَأُ فَيُكَبِّرُ ثَلاثَ مِرَارٍ ثُمَّ يَقُولُ: «لا إِلَهَ إِلَّا اللهُ وحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ وهُوَ عَلى كُلِّ شَيءٍ قَدِيرٌ آيِبُونَ، تائِبُونَ، عابِدُونَ ساجِدُونَ، لِرَبِّنا حامِدُونَ، صَدَقَ اللهُ وَعْدَهُ ونَصَرَ عَبْدَهُ وهَزَمَ الأَحْزَابَ وَحْدَهُ». [راجع: ١٧٩٧]

(31) CHAPTER. The return of the Prophet ﷺ from (the battle of) the *Ahzāb* (Confederates) and his going out to Banī Quraiza and his besieging them.

(٣١) بابُ مَرْجِعِ النَّبِيِّ ﷺ مِنَ الأَحْزَابِ ومخرجِهِ إلى بَنِي قُرَيْظَةَ ومُحَاصَرَتِهِ إيَّاهُمْ

4117. Narrated 'Āishah رَضِيَ اللهُ عَنها: When the Prophet ﷺ returned from (the battle of) *Al-Khandaq* (i.e., the Trench) and laid down his arms and took a bath, (angel) Jibrīl (Gabriel) عليه السلام came and said (to the Prophet ﷺ), "You have laid down your arms? By Allāh, we angels have not laid them down yet. So set out for them." The Prophet ﷺ said, "Where to go?" Jibrīl said, "Towards this side," pointing towards Banū Quraiza. So the Prophet ﷺ went out towards them.

٤١١٧ - حدَّثني عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا ابنُ نُمَيرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنَ الخَنْدَقِ ووضَعَ السِّلاحَ واغْتَسَلَ أتاه جِبْرِيلُ عَلَيْهِ السَّلامُ فَقالَ: قَدْ وَضَعْتَ السِّلاحَ! واللهِ ما وَضَعْناه، فاخرجْ إلَيهِمْ، قالَ: «فإلى أيْنَ؟» قالَ: هاهُنا، وأشارَ إلى بَني قُرَيْظَةَ، فَخَرَجَ النَّبِيُّ ﷺ إلَيهِمْ. [راجع: ٤٦٣]

4118. Narrated Anas رَضِيَ اللهُ عَنْهُ: As if I am just now looking at the dust rising in the street of Banū Ghanm (in Al-Madīna) because of the marching of Jibrīl's (Gabriel's) regiment when Allāh's Messenger ﷺ set out to Banū Quraiza (to attack them).

٤١١٨ - حدَّثَنا مُوسَى: حدَّثَنا جَرِيرُ ابن حازِمٍ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كأنِّي أنْظُرُ إلى الغُبارِ ساطِعاً في زُقاقِ بَني غَنْمٍ مَوْكِبِ جِبْرِيلَ حِينَ سارَ رَسُولُ اللهِ ﷺ إلى بَني قُرَيْظَةَ.

4119. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of *Al-Ahzāb* (the Confederates) the Prophet ﷺ said, "None of you (Muslims) should offer the *'Asr* prayer but at Banū Quraiza's (place)." The *'Asr* prayer became due for some of them on the way. Some of them said, "We will not offer it till we reach it, (the place of Banū Quraiza); while some others said, "No, we will offer at this spot, for the Prophet ﷺ did not mean that for us." Later on it was mentioned to the Prophet ﷺ and he did not blame any of the two groups.

٤١١٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أسماءَ: حدَّثَنا جُوَيرِيَةُ بن أسماءَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ الأَحْزابِ: «لا يُصَلِّيَنَّ أحَدٌ العَصْرَ إلَّا في بَني قُرَيْظَةَ»، فأدْرَكَ بَعْضُهُمُ العَصْرَ في الطَّرِيقِ، فَقالَ بَعْضُهُمْ: لا نُصَلِّي حَتَّى نَأْتِيَها، وقالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرِدْ مِنَّا

ذٰلك. فَذُكِرَ ذٰلكَ للنَّبيِّ ﷺ فَلَمْ يُعَنِّفْ واحداً مِنْهُمْ. [راجع: ٩٤٦]

٤١٢٠ - حَدَّثَني ابنُ أبي الأَسْوَدِ: حدَّثَنا مُعْتَمِرٌ. وحدَّثَني خَلِيفَةُ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ الرَّجُلُ يَجْعَلُ للنَّبيِّ ﷺ النَّخَلاتِ حتَّى افْتَتَحَ قُرَيْظَةَ والنَّضِيرَ، وإنَّ أهْلِي أمَرُوني أنْ آتِيَ النَّبيَّ ﷺ فأسألَهُ الذِينَ كانُوا أعْطَوه أوْ بَعْضَهُ. وكانَ النَّبيُّ ﷺ قَدْ أعْطاه أُمَّ أيْمَنَ فَجاءَتْ أُمُّ أيْمَنَ فَجَعَلَتِ الثَّوْبَ في عُنُقِي تَقُولُ: كَلَّا والذِي لا إلٰهَ إلَّا هُوَ، لا يُعْطِيكَهُمْ وقَدْ أعْطانِيها، أوْ كما قالَتْ، والنَّبيُّ ﷺ يَقُولُ: «لكِ كَذَا» وتَقُولُ: كَلَّا واللهِ، حتَّى أعْطاها - حَسِبْتُ أنَّهُ قالَ: - عَشَرَةَ أمْثالِهِ، أوْ كما قالَ. [راجع: ٢٦٣٠]

4120. Narrated Anas رَضِيَ الله عَنْهُ: Some (of the *Anṣār*) used to present date- palm trees to the Prophet ﷺ till Banū Quraiẓa and Banū An-Naḍīr were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet ﷺ to return some or all the date-palms they had given to him, but the Prophet ﷺ had given those trees to Umm Aiman. On that, Umm Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e., the Prophet ﷺ) has given them to me." The Prophet ﷺ said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allāh," till he gave her ten times the number of her date-palms.

٤١٢١ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ، حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ قالَ: سَمِعْتُ أبا أُمامَةَ قالَ: سَمِعْتُ أبا سَعِيدٍ الخُدَرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: نَزَلَ أهْلُ قُرَيْظَةَ عَلى حُكْمِ سَعْدِ بنِ مُعاذٍ فأرْسَلَ النَّبيُّ ﷺ إلى سَعْدٍ فأتَى عَلى حِمارٍ فَلَمَّا دَنا مِنَ المَسْجِدِ قالَ لِلأنْصارِ: «قُومُوا إلى سَيِّدِكُمْ أوْ خَيرِكُمْ».

4121. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: The people of (Banū) Quraiẓa agreed to accept the verdict of Sa'd bin Mu'ādh. So the Prophet ﷺ sent for Sa'd, and the latter came (riding) a donkey and when he approached the mosque, the Prophet ﷺ said to the *Anṣār*, "Get up for your chief or for the best among you."[1] Then the Prophet ﷺ said (to Sa'd)." "These (i.e., Banū Quraiẓa) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet ﷺ said,

---

(1) (H. 4121) The Prophet ﷺ asked them to help Sa'd because he was sick.

"You have judged according to Allāh's Judgement," or said, "according to the King's (Allah's) Judgement."

فَقالَ: «هٰؤلاءِ قُرَيظَةُ عَلى حُكْمِكَ»، فَقالَ: تَقتُلُ مِنْهم مُقاتِلَتَهُمْ، وتَسْبي ذَرارِيَّهُمْ. قالَ: «قَضَيْتَ بِحُكْمِ اللهِ، ورُبَّما قالَ: بِحُكْمِ المَلِكِ».
[راجع: ٤٠٤٣]

4122. Narrated 'Āishah رَضِيَ اللهُ عَنها: Sa'd was wounded on the day (of the battle) of *Al-Khandaq* (i.e., the Trench) when a man from Quraish, called Ḥibbān bin Al-'Ariqa hit him (with an arrow). The man was Ḥibbān bin Qais from (the tribe of) Banī Ma'īṣ bin 'Āmir bin Lu'aī who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet ﷺ pitched a tent (for Sa'd) in the mosque so that he might be near to the Prophet ﷺ to visit. When the Prophet ﷺ returned from (the battle) of *Al-Khandaq* (i.e., the Trench) and laid down his arms and took a bath, Jibrīl (Gabriel) عليه السلام came to him while he (i.e., Jibrīl) was shaking the dust off his head, and said, "You have laid down the arms? By Allāh, I have not laid them down. Go out to them (to attack them)." The Prophet ﷺ said, "Where?" (Angel) Jibrīl pointed towards Banī Quraiẓa. So Allāh's Messenger ﷺ went to them (i.e., Banū Quraiẓa) (and besieged them). They then surrendered to the Prophet's judgement but he directed them to Sa'd to give his verdict concerning them. Sa'd said, "I give my judgement that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." Narrated Hishām: My father informed me that 'Āishah said, "Sa'd said, 'O Allāh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved your Messenger ﷺ and turned him out (of Makkah), O Allāh! I think you have put to

٤١٢٢ - حدَّثَنا زَكَرِيَّا بنُ يَحْيَى: حدَّثَنا عَبْدُ اللهِ بنُ نُمَيرٍ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الخَنْدَقِ، رَماه رَجُلٌ مِنْ قُرَيْشٍ يُقال لَه: حِبَّانُ بن العَرِقَةِ وَهُوَ حبانُ بن قيس مِن بَني مَعِيصِ بنِ عَامِرِ بن لُؤَيٍّ، رَماهُ في الأكْحَلِ فضَرَبَ النَّبِيُّ ﷺ خَيْمَةً في المَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنَ الخَنْدَقِ وَضَعَ السِّلاحَ واغْتَسَلَ فأتاهُ جِبْرِيلُ عَلَيْهِ السلامُ وهُوَ يَنْفُضُ رَأْسَهُ مِنَ الغُبارِ فَقالَ: قَدْ وضَعْتَ السِّلاحَ، واللهِ ما وضَعْتُهُ، اخْرُجْ إلَيهِمْ، قالَ النَّبِيُّ ﷺ: «فأيْنَ؟» فأشارَ إلى بَنِي قُرَيْظَةَ. فأتاهُمْ رَسُولُ اللهِ ﷺ فنزَلُوا عَلى حُكْمِهِ، فَرَدَّ الحُكْمَ إلى سَعْدٍ، قالَ: فَإنِّي أحكمُ فِيهِمْ أنْ تُقْتَلَ المُقاتِلَةُ وأنْ تُسْبى النِّساءُ والذُّرِّيَّةُ، وأنْ تُقْسَمَ أمْوالُهُمْ. قالَ هِشامٌ: فأخْبرَني أبي، عنْ عائِشَةَ رَضِيَ اللهُ عَنْهُم أنَّ سَعْداً قالَ: اللَّهُمَّ إنَّكَ تَعْلَمُ أنَّهُ لَيْسَ أحَدٌ أحَبَّ إلَيَّ أنْ

an end the fight between us and them (i.e., Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the mosque belonging to Banū Ghifār who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that."

أُجاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ ﷺ وأَخْرَجُوه، اللَّهُمَّ فإِنِّي أَظُنُّ أَنَّكَ قَدْ وضَعْتَ الحَرْبَ بَيْنَنا وبَيْنَهُمْ فإِنْ كانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيءٌ فأَبْقِني لَه حتَّى أُجاهِدَهُمْ فِيكَ، وإِنْ كُنْتَ وَضَعْتَ الحَرْبَ فافْجُرها واجْعَلْ مَوْتي فِيْها، فانْفَجَرَتْ مِنْ لَبَّتِهِ فَلَمْ يَرُعْهم، وفي المَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفارٍ، إِلَّا الدَّمُ يَسِيلُ إِلَيهِمْ فَقالُوا: يا أَهْلَ الخَيْمَةِ، ما هَذا الذي يأتِينا مِنْ قِبَلِكم؟ فإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فماتَ مِنْها رَضِيَ اللهُ عَنْهُ. [راجع: ٤٦٣]

4123. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ḥassān, "Abuse them (with your poems), and (angel) Jibrīl (Gabriel) is with you".

٤١٢٣ - حدَّثَنا الحَجَّاجُ بنُ مِنْهالٍ: أَخْبرَنا شُعْبَةُ قالَ: أَخْبرَني عَدِيٌّ أَنَّهُ سَمِعَ البراءَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ لِحَسَّانَ يَوْمَ قُرَيظَةَ: «اهْجُهُمْ، أَوْ هاجِهِمْ وجِبْرِيلُ مَعَكَ». [راجع: ٣٢١٣]

4124. (Through another group of sub-narrators) Al-Barā' bin 'Āzib said, "On the day of Quraiẓa's (siege), Allāh's Messenger ﷺ said to Ḥassān bin Thābit, 'Abuse them (with your poems), and Jibrīl is with you'."

٤١٢٤ - وزَادَ إِبْراهِيمُ بنُ طَهْمانَ، عَنِ الشَّيْبانيِّ، عن عَدِيِّ بْنِ ثابِتٍ، عَنِ البَرَاءِ ابنِ عازِبٍ قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بنِ ثابِتٍ: «اهْجُ المُشْرِكِينَ، فإِنَّ جِبْرِيلَ مَعَكَ». [راجع: ٣٢١٣]

(32) CHAPTER. The *Ghazwā* (i.e., battle) of *Dhāt-ur-Riqā'*

(٣٢) **بابُ غَزْوَةِ ذاتِ الرِّقاعِ،**

This was the *Ghazwā* carried on (by the Muslims) against the tribes of Muḥārib, Khaṣafa from Banū Tha'laba from

وهِيَ غَزْوَةُ مُحارِبِ خَصَفَةَ مِنْ بَنِي ثَعْلَبَةَ مِنْ غطفان. فَنَزَلَ نَخْلاً

Ghaṭafān. The Prophet ﷺ halted at Nakhl. This *Ghazwā* took place after the conquest of Khaibar, as Abū Mūsā came (to Al-Madīna from Ethiopia) after (the *Ghazwā*) of Khaibar(1).

وهيَ بَعْدَ خَيْبَرَ لأَنَّ أَبا مُوسَى جاءَ بَعْدَ خَيْبَرَ.

4125. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ led his Companions in Fear Prayer(2) in the seventh *Ghazwā*, i.e., the *Ghazwā* of *Dhāt-ur-Riqā'*.

Ibn 'Abbās said, "The Prophet ﷺ offered the Fear Prayer at a place called Dhī-Qarad."

٤١٢٥ - وقالَ لِي عَبْدُ اللهِ بنُ رَجاءٍ: أَخْبرَنا عِمْرَانُ القطان، عَنْ يَحْيَى ابنِ أَبي كَثِيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ صَلَّى بأَصْحابِهِ في الخَوْفِ في غَزْوَةِ السَّابِعَةِ، غَزْوَةِ ذَاتِ الرِّقاعِ. وقالَ ابنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ يَعْنِي صَلاةَ الخَوْفِ بِذِي قَرَدٍ. [انظر: ٤١٢٦، ٤١٢٧، ٤١٣٠، ٤١٣٧]

4126. Jābir said that the Prophet ﷺ led the people in the Fear Prayer on the day of Muḥārib and Tha'laba (i.e., the day of the battle of *Dhat-ur-Riqā'*).

٤١٢٦ - وقالَ بَكْرُ بنُ سَوَادَةَ: حدَّثَني زِيادُ بنُ نافِعٍ، عَنْ أَبي مُوسَى أَنَّ جابِراً حدَّثَهُمْ قالَ: صَلَّى النَّبِيُّ ﷺ بِهِمْ يَوْمَ مُحَارِبٍ وثَعْلَبَةَ. [راجع: ٤١٢٥]

4127. Jābir added, "The Prophet ﷺ set out for (the battle of) *Dhāt-ur-Riqā'* at a place called Nakhl and he met a group of people from Ghaṭafān, but there was no clash (between them), and the people were afraid of each other, and the Prophet ﷺ offered the two *Rak'āt* of the Fear Prayer."

Narrated Salama: "I fought in the company of the Prophet ﷺ on the day of Al-Qarad."

٤١٢٧ - وقالَ ابنُ إسحَاقَ: سَمِعْتُ وَهْبَ بنَ كَيْسانَ: سَمِعْتُ جابِراً: خرجَ النَّبِيُّ ﷺ إلى ذَاتِ الرِّقاعِ مِن نَخْلٍ فَلَقِيَ جمْعاً من غَطَفانَ فَلَمْ يَكُنْ قِتالٌ، وأَخافَ النَّاسُ بَعْضُهُمْ بَعْضاً، فَصَلَّى النَّبِيُّ

(1) (Ch. 32) Since it has become certain that Abū Mūsa participated in the *Ghazwā* of Dhāt-ur-Riqā' since his arrival to Al-Madīna coincided with the *Ghazwā* of Khaibar, we infer that the *Ghazwā* of Dhāt-ur-Riqā' took place after that of Khaibar.

(2) (H. 4125) *Ṣalāt* (prayer) performed at the time of battle when the Muslims confront the enemy.

ﷺ رَكْعَتي الخوْفِ. وقالَ يَزيدُ، عَنْ سَلَمَةَ: غَزَوْتُ مَعَ النَّبيِّ ﷺ يَوْمَ القَرَدِ. [راجع: ٤١٢٥]

4128. Narrated Abū Burda: Abū Mūsa said, "We went out in the company of the Prophet ﷺ for a *Ghazwā* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nails dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the *Ghazwā* was named *Dhāt-ur-Riqā'*[1] as we wrapped our feet with rags." When Abū Mūsa narrated this (*Hadīth*), he felt regretful to do so and said, "........" as if he disliked to have disclosed a good deed of his.

٤١٢٨ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ ابنِ أبي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ النَّبيِّ ﷺ في غَزَاةٍ ونَحْنُ سِتَّةُ نَفَرٍ بَيْنَنا بَعيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أقْدامُنا ونَقِبَتْ قَدَمايَ وسَقَطَتْ أظْفارِي وكُنَّا نَلُفُّ عَلى أرْجُلِنا الخِرَقَ فَسُمِّيَتْ غَزْوَةَ ذاتِ الرِّقاعِ لِمَا كُنَّا نَعْصِبُ مِنَ الخِرَقِ عَلى أرْجُلِنا. وحدَّثَ أبُو مُوسَى بِهٰذا الحَديثِ ثُمَّ كَرِهَ ذَلِكَ، قالَ: ما كُنْتُ أصْنَعُ بأنْ أذْكُرَهُ؟ كَأنَّهُ كَرِهَ أنْ يَكُونَ شَيءٌ مِنْ عَمَلِهِ أفْشاهُ.

4129. Narrated Sālih bin Khawwāt (or Sahl bin Abī Hathma) concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhāt-ur-Riqā'* in the company of Allāh's Messenger ﷺ : One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one *Rak'a*, and he stayed in the standing posture while that batch completed their (two *Rak'a*) Prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e., the Prophet ﷺ) offered his remaining *Rak'a* with them, and then, kept on sitting till they completed

٤١٢٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ، عَنْ مالِكٍ، عَنْ يَزيدَ بنِ رُومانَ، عَنْ صالِحِ ابنِ خَوَّاتٍ عَمَّنْ شَهِدَ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ ذاتِ الرِّقاعِ صَلاةَ الخَوْفِ: أنَّ طائِفَةً صَفَّتْ مَعَهُ وطائِفَةٌ وُجاهَ العَدُوِّ فَصَلَّى بالَّتي مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قائماً وأتَمُّوا لأنْفُسِهِمْ ثُمَّ انْصَرَفُوا فَصَفُّوا وُجاهَ العَدُوِّ، وَجاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمُ الرَّكْعَةَ التي بَقِيَتْ مِنْ صَلاتِهِ ثُمَّ ثَبَتَ

(1) (H. 4128) *Dhāt-ur-Riqā'* literally means 'of the rags'.

their *Ṣalāt* (prayer) by themselves, and he then finished his *Ṣalāt* (prayer) with *Taslīm* along with them.

جالِساً وأَتَمُّوا لأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

4130. Narrated Ibn Az-Zubair: Jābir said, "We were with the Prophet ﷺ at Nakhl," and then he mentioned the Fear Prayer.

Narrated Al-Qāsim bin Muḥammad: The Prophet ﷺ offered the Fear Prayer in the *Ghazwā* of Banū Anmār.

٤١٣٠ - وقالَ مُعاذٌ: حدَّثَنا هِشامٌ، عَنْ أَبي الزُّبَيرِ، عَنْ جابِرٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِنَخْلٍ فَذَكَرَ صَلاةَ الخَوْفِ. قالَ مالكٌ: وذٰلِكَ أَحْسَنُ ما سَمِعْتُ في صَلاةِ الخَوْفِ، تابَعَهُ اللَّيْثُ، عَنْ هِشامٍ، عَنْ زَيْدِ بنِ أَسْلَمَ: أَنَّ القاسِمَ بنَ مُحَمَّدٍ حدَّثَهُ: صلَّى النَّبِيُّ ﷺ في غَزْوَةِ بَني أَنمارٍ.

[راجع: ٤١٢٥]

4131. Narrated Sahl bin Abī Ḥathma (describing the Fear Prayer): The *Imām* stands up facing the *Qiblah* and one batch of them (i.e., the army) (out of the two) offers *Ṣalāt* (prayers) along with him and the other batch faces the enemy. The *Imām* offers one *Rak'a* with the first batch, and then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes [and takes the place of the first batch in the *Ṣalāt* (prayer) behind the *Imām*] and he offers the second *Rak'a* with them. So, he completes his two *Rak'a* (with *Taslīm*) and then the second batch (gets up for the second *Rak'a*), bows and prostrates two prostrations [i.e., complete their second *Rak'a* and thus all complete their *Ṣalāt* (prayer)].

٤١٣١ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ صَالِحِ بنِ خَوَّاتٍ، عَنْ سَهْلِ بنِ أَبي حَثْمَةَ قالَ: يَقُومُ الإمامُ مُسْتَقْبِلَ القِبْلَةِ وطائِفَةٌ مِنْهُمْ مَعَهُ وطائِفَةٌ مِنْ قِبَلِ العَدُوِّ وجُوهُهُمْ إلى العَدُوِّ فَيُصَلِّي بالذِينَ مَعَهُ رَكْعَةً ثُمَّ يَقُومُونَ فَيَرْكَعُونَ لأَنْفُسِهِمْ رَكْعَةً ويَسْجُدُونَ سَجْدَتَيْنِ في مَكانِهِمْ، ثُمَّ يَذْهَبُ هٰؤُلاءِ إلى مَقامِ أُولَئِكَ فَيَجِيءُ أُولَئِكَ فَيَرْكَعُ بِهِمْ رَكْعَةً فَلَه ثِنْتانِ، ثُمَّ يَرْكَعُونَ ويَسْجُدُونَ سَجْدَتَيْنِ.

حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبيهِ، عنْ صَالِحِ بنِ خَوَّاتٍ، عَنْ سَهْلِ ابنِ أَبي حَثْمَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. حدَّثَني مُحَمَّدُ بنُ عُبَيْدِ اللهِ:

حدَّثني ابنُ أبي حازمٍ، عَنْ يَحْيَى: سَمِعَ القاسِمَ: أَخْبرَني صَالحُ بنُ خَوَّاتٍ، عَنْ سَهْلٍ حَدَّثَهُ قَوْلَهُ.

٤١٣٢ - حدَّثنا أبو اليمانِ قَالَ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهريِّ قالَ: أَخْبرَني سالمٌ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ فَوَازَيْنا العَدُوَّ فَصَافَفْنا لَهُمْ. [راجع: ٩٤٢]

4132. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I took part in a *Ghazwā* towards Najd along with Allāh's Messenger ﷺ and we clashed with the enemy, and we lined up for them.

٤١٣٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَزيدُ ابنُ زُرَيْعٍ: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالمِ بنِ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أبيهِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بإحْدَى الطَّائِفَتَيْنِ والطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ العَدُوِّ، ثُمَّ انْصَرَفُوا فَقامُوا في مَقامِ أَصْحابِهِمْ، فَجاءَ أُولئِكَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ سَلَّمَ عَلَيهِمْ، ثُمَّ قامَ هٰؤُلاءِ فَقَضَوْا رَكْعَتَهُمْ وقامَ هؤُلاءِ فَقَضَوْا رَكْعَتَهُمْ. [راجع: ٩٤٢]

4133. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ led the Fear Prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away (after offering one *Rak'a*) and took places of their companions (i.e., second batch) and the second batch came and he (ﷺ) led his second *Rak'a* with them. Then he (i.e., the Prophet ﷺ) finished his *Ṣalāt* (prayer) with *Taslīm* and then each of the two batches got up and completed their remaining one *Rak'a*.

٤١٣٤ - حدَّثنا أبُو اليمانِ: حدَّثنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثني سِنانٌ وأَبُو سَلَمَةَ: أَنَّ جابِراً أَخبرَ أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ. [راجع: ٢٩١٠]

4134. Narrated Sinān and Abū Salama: Jābir mentioned that he had participated in a *Ghazwā* towards Najd in the company of Allāh's Messenger ﷺ.

٤١٣٥ - حدَّثنا إسماعِيلُ: حدَّثني أخي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أَبي عَتيقٍ، عَنِ ابنِ

4135. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he fought in a *Ghazwā* towards Najd along with Allāh's Messenger ﷺ and when Allāh's Messenger ﷺ returned, he too, returned along with him. The time of the

شِهابٍ، عَنْ سِنانِ بنِ أبي سِنانٍ الدُّؤَلِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ فَلَمَّا قَفَلَ رَسُولُ اللهِ ﷺ قَفَلَ مَعَهُ، فأدْرَكَتْهُمُ القائِلَةُ في وادٍ كَثِيرِ العِضَاهِ، فَنَزَلَ رَسُولُ اللهِ ﷺ وتَفَرَّقَ النَّاسُ في العِضَاهِ يَسْتَظِلُّونَ بالشَّجَرِ، ونَزَلَ رَسُولُ اللهِ ﷺ تَحْتَ سَمُرَةٍ فَعَلَّقَ بها سَيْفَهُ، قال جابِرٌ: فَنِمْنا نَوْمَةً، فإذا رَسُولُ اللهِ ﷺ يدعُونا فَجِئْناهُ. فإذَا عِنْدَهُ أَعْرَابِيٌّ جالِسٌ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ هذَا اخْتَرَطَ سَيْفِي وأنا نائمٌ. فاسْتَيْقَظْتُ وهُوَ في يَدِهِ صَلْتاً فَقالَ لي: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ لَهُ: اللهُ، فَها هُوَ ذَا جالِسٌ». ثُمَّ لَمْ يُعاقِبْهُ رَسُولُ اللهِ ﷺ. [راجع: ٢٩١٠]

afternoon nap overtook them when they were in a valley full of thorny trees. Allāh's Messenger ﷺ dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allāh's Messenger ﷺ took shelter under a *Samura* tree and hung his sword on it. We slept for a while when Allāh's Messenger ﷺ suddenly called us, and we went to him, to find a bedouin sitting with him. Allāh's Messenger ﷺ said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?' I replied, 'Allāh.' Now here he is sitting." Allāh's Messenger ﷺ did not punish him (for that).

٤١٣٦ - وقالَ أبانُ: حدَّثَنا يَحْيَى ابنُ أبي كثيرٍ، عَنْ أبي سَلَمَةَ، عَنْ جابِرٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بذاتِ الرِّقاعِ فإذا أَتَيْنا على شَجرةٍ ظَلِيلةٍ تَرَكْناها لِلنَّبِيِّ ﷺ فَجاءَ رَجُلٌ مِنَ المُشْرِكِينَ وسَيْفُ النَّبِيِّ ﷺ مُعَلَّقٌ بالشَّجَرَةِ فاخْتَرَطَهُ فقالَ لَهُ: تَخافُني؟ فقالَ لَهُ: «لا»، قالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قالَ: «اللهُ»، فَتَهَدَّدَهُ أَصْحابُ النَّبِيِّ ﷺ وأُقِيمَتِ الصَّلاةُ فَصَلَّى بِطائِفَةٍ رَكْعَتَيْنِ ثُمَّ تأخَّرُوا وصَلَّى

4136. Through another group of narrators, Jābir said, "We were in the company of the Prophet ﷺ (during the battle of) *Dhāt-ur-Riqā'*, and we came across a shady tree and we left it for the Prophet ﷺ (to take rest under its shade). A man from *Al-Mushrikūn* came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet ﷺ), 'Are you afraid of me?' The Prophet ﷺ said, 'No.' He said, 'Who can save you from me?' The Prophet ﷺ said, 'Allāh.' The Companions of the Prophet ﷺ threatened him, then the *Iqāma* for the *Ṣalāt* (prayer) was announced and the Prophet ﷺ offered a two *Rak'a* Fear Prayer with one of the two batches, and that batch went aside,

then he offered again a two *Rak'a* prayer with the second batch. So the Prophet ﷺ offered four *Rak'a* but the people offered two *Rak'a* only."

(The subnarrator) Abū Bishr added, "The man was Ghaurath bin Al-Ḥārith and the battle was waged against Muḥārib Khaṣafa."

بالطائِفَةِ الأُخْرَى رَكْعَتَيْنِ، وكانَ للنَّبِيِّ ﷺ أَرْبَعٌ وللقَوْمِ ركعتان. وقالَ مُسَدَّدٌ، عَنْ أبي عَوَانَةَ، عَنْ أبي بِشْرٍ: اسْمُ الرَّجُلِ غَوْرَثُ بنُ الحَارِثِ. وقاتَلَ فِيها مُحَارِبَ خَصَفَةَ. [راجع: ٢٩١٠]

4137. Jabīr added, "We were with the Prophet ﷺ at Nakhl and he offered the Fear Prayer."

Abū Hurairah said, "I offered the Fear Prayer with the Prophet ﷺ during the *Ghazwā* (i.e., the battle) of Najd." Abū Hurairah came to the Prophet ﷺ during the days of Khaibar.

٤١٣٧ - وقالَ أبُو الزُّبَيرِ، عَنْ جابِرٍ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِنَخْلٍ فَصَلَّى الخَوْفَ، وقالَ أبُو هُرَيْرَةَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ في غَزْوَةِ نَجْدٍ صَلاةَ الخَوْفِ. وإنَّما جاءَ أبُو هُرَيْرَةَ إلى النَّبِيِّ ﷺ أيَّامَ خَيْبَرَ. [راجع: ٤١٢٥]

(33) CHAPTER. The *Ghazwā* of Banū Al-Muṣṭaliq which belongs to the tribe of Khuzā'a. It is also called the *Ghazwā* of Al-Muraisī'.

'Ibn Isḥāq said, "It took place in the 6th year (of the *Hijrah*)" Mūsa bin 'Uqba said, "It was in the 4th year (of the forged statement against 'Āishah which was during the *Ghazwā* of Al-Muraisī'."

(٣٣) بابُ غَزْوَةِ بَنِي المُصْطَلِقِ مِنْ خُزاعَةَ وهيَ غَزْوَةُ المُرَيْسِيعِ،

قالَ ابنُ إسحاقَ: وذٰلكَ سَنَةَ سِتٍّ، وقالَ مُوسَى بنُ عُقْبَةَ: سَنَةَ أَرْبَعٍ. وقالَ النُّعْمانُ بنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ: كانَ حَدِيثُ الإِفْكِ في غَزْوَةِ المُرَيْسِيعِ.

4138. Narrated Ibn Muḥairīz: I entered the mosque and saw Abū Sa'īd Al-Khudrī and sat beside him and asked him about *Al-'Azl* (i.e., coitus interruptus). Abū Sa'īd said, "We went out with Allāh's Messenger ﷺ for the *Ghazwā* of Banū Al-Muṣṭaliq, and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So, when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus without asking Allāh's

٤١٣٨ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: أَخْبرَنا إسمَاعِيلُ بن جَعْفَرٍ، عَنْ رَبِيعَةَ بنِ أبي عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بنِ يَحْيَى ابنِ حَبَّانَ، عَنِ ابنِ مُحَيْرِيزٍ أنَّهُ قالَ: دَخَلْتُ المَسْجِدَ فَرَأَيْتُ أبا سَعِيدٍ الخُدْرِيَّ فَجَلَسْتُ إلَيْهِ فَسَأَلْتُهُ عَنِ العَزْلِ، قالَ أبُو سَعِيدٍ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في غَزْوَةِ بَنِي

Messenger ﷺ while he is present among us?' We asked (him) about it and he said, 'It is better for you not to do so. There is no person that is destined to exist, but will come to existence, till the Day of Resurrection.'"

الْمُصْطَلِقِ فَأَصَبْنَا سَبْياً مِنْ سَبْيِ الْعَرَبِ فَاشْتَهَيْنَا النِّساءَ واشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وأَحْبَبْنَا الْعَزْلَ فَأَرَدْنا أَنْ نَعْزِلَ. وقُلْنا: نَعْزِلُ ورَسُولُ اللهِ ﷺ بَيْنَ أَظْهُرِنا قَبْلَ أَنْ نَسْأَلَهُ؟ فَسَأَلْناه عَنْ ذلِكَ. فَقالَ: «ما عَلَيْكُمْ أَنْ لا تَفْعَلُوا، ما مِنْ نَسَمةٍ كائِنَةٍ إلى يَوْمِ الْقِيامَةِ إلَّا وهِيَ كائِنَةٌ». [راجع:٢٢٢٩]

4139. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We took part in the *Ghazwā* of Najd along with Allāh's Messenger ﷺ, and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allāh's Messenger ﷺ called us, and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allāh.' So he sheathed it (i.e., the sword) and sat down, and here he is." But Allāh's Messenger ﷺ did not punish him.

٤١٣٩ - حَدَّثَنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عن جابِرِ بنِ عَبْدِ اللهِ قالَ: غَزَوْنا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ نجْدٍ فَلَمَّا أَدْرَكَتْهُ القائِلَةُ وهُوَ في وادٍ كَثيرِ العِضَاهِ فَنَزَلَ تَحْتَ شَجَرَةٍ واسْتَظَلَّ بها وعَلَّقَ سَيْفَهُ فَتَفَرَّقَ النَّاسُ في الشَّجَرِ يَسْتَظِلُّونَ. وبَيْنا نَحْنُ كذلِكَ إذْ دَعانا رَسُولُ اللهِ ﷺ فَجِئْنا فإذَا أَعْرابيٌّ قاعِدٌ بَيْنَ يَدَيْهِ. فَقالَ: «إنَّ هذَا أَتاني وأَنا نائِمٌ فاخْتَرَطَ سَيْفِي فاسْتَيْقَظْتُ وهُوَ قائِمٌ عَلى رَأْسِي مُخْتَرِطٌ سَيفي صَلْتاً، قالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قلتُ: الله، فَشامَهُ ثُمَّ قَعَدَ، فَهُوَ هذَا». قالَ: ولَمْ يُعاقِبْهُ رَسُولُ اللهِ ﷺ.

(34) CHAPTER. The *Ghazwā* of Anmār.

(٣٤) بابُ غَزْوَةِ أَنمارٍ

4140. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُما: I saw the Prophet ﷺ offering his *Nawāfil* prayer on his mount facing the east during the *Ghazwā* of Anmār.

٤١٤٠ - حَدَّثَنا آدَمُ: حدَّثَنا ابنُ أَبي ذِئْبٍ: حدَّثَنا عُثْمانُ بنُ عَبْدِ اللهِ بنِ سُرَاقَةَ، عَنْ جابِرِ بنِ عبْدِ اللهِ

الأَنْصارِيِّ قالَ: «رَأيتُ النَّبيَّ ﷺ في غَزْوَةِ أنمارٍ يُصَلِّي عَلَى رَاحِلَتِهِ مُتَوَجِّهًا قِبَلَ المَشْرِقِ مُتَطَوِّعاً».

[راجع: ٤٠٠]

(35) CHAPTER. The narration of *Al-Ifk* (i.e., slander, the story of the forged statement against 'Āishah which the hypocrites invented).

(٣٥) بابُ حَدِيثِ الإِفْكِ،

والأَفَكُ بِمَنزِلَةِ النِّجْسِ والنَّجَسِ. يُقالَ: إفْكُهُمْ وأَفْكُهم، فمَنْ قالَ: أفَكَهُمْ، يَقُول: صَرَفَهُمْ عَنِ الإيمانِ وكَذَّبهُمْ، كما قالَ: ﴿يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝﴾: يُصْرَفُ عَنْهُ مَنْ صُرِفَ.

4141. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allāh's Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the *Ghazawāt* which he fought. The lot fell on me and I proceeded with Allāh's Messenger ﷺ after Allāh had decreed the use of *Hijāb* (veil). I was carried (on the back of a camel) in a *Hawdaj* and dismounted while still in it (when we came to a halt). So we went on till Allāh's Messenger ﷺ had finished from his (that) *Ghazwā* and returned. (We camped) as we approached near the city of Al-Madīna. Then he announced for departure at night. I got up when they announced the departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifar* beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my

٤١٤١ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْرَاهِيمُ بن سَعْدٍ، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَنِي عُرْوَةُ بن الزُّبَيرِ، وسَعيدُ بن المُسَيَّبِ، وعَلْقَمَةُ بن وقَّاصٍ، وعُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها زَوْجِ النَّبيِّ ﷺ حِينَ قالَ لهَا أهْلُ الإفْكِ ما قالُوا. وكُلُّهُمْ حدَّثَنِي طائِفَةً مِنْ حدِيثِها وبَعْضُهُمْ كانَ أوعى لحدِيثِها مِنْ بَعْضٍ وأثْبَتَ لَهُ اقْتِصاصاً. وقَدْ وعَيْتُ عَنْ كُلِّ رَجُلٍ مِنْهُمُ الحَدِيثَ الذِي حدَّثَنِي عَنْ عائِشَةَ، وبَعْضُ حَدِيثِهِمْ يُصَدِّق بَعْضاً وإنْ كانَ بَعْضُهُم أوْعَى لَه مِنْ بَعْضٍ، قالُوا: قالَتْ عائِشَةُ: كانَ رَسُولُ اللهِ ﷺ إذَا أرَادَ سَفَراً أقْرَعَ بَينَ أزْوَاجِهِ فأيَّتُهُنَّ خَرَجَ سَهْمُها خَرَجَ بِها رَسُولُ اللهِ ﷺ

مَعَه، قالَتْ عائِشَة: فأَقْرَعَ بَيْنَنا في غَزْوَةٍ غَزَاها فَخَرَجَ فِيها سَهْمِي فَخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ بَعْدَما أُنْزِلَ الحِجابُ. فَكُنْتُ أُحْمَلُ في هَوْدَجي وَأُنْزَلُ فِيهِ، فَسِرْنا حتَّى إذَا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ وقَفَلَ دَنَوْنا مِنَ المَدِينَةِ قافِلِينَ آذَنَ لَيْلَةً بالرَّحِيلِ. فَقُمْتُ حِينَ آذَنُوا بالرَّحِيلِ فَمَشَيْتُ حتَّى جاوَزْتُ الجَيْشَ فَلَمَّا قَضَيْتُ شَأْني أَقْبَلْتُ إلى رَحْلي فَلَمَسْتُ صَدْرِي، فإذا عِقْدٌ لي مِن جَزْعِ ظَفارِ قَدِ انْقَطَعَ. فَرَجَعْتُ فالتَمَسْتُ عِقْدِي فَحَبَسَني ابْتِغَاؤُهُ، قالَتْ: وأَقْبَلَ الرَّهْطُ الذِينَ كانُوا يُرَحِّلُوني فاحْتَمَلُوا هَوْدَجي فَرَحلُوهُ عَلى بَعِيْرِي الذِي كُنْتُ أَرْكَبُ عليهِ وهُمْ يَحْسِبُونَ أنِّي فِيهِ. وكانَ النِّساءُ إذْ ذَاكَ خِفافاً لَمْ يُهَبَّلْنَ ولَمْ يَغْشَهُنَّ اللَّحْمُ إنَّما يأكُلْنَ العُلْقَةَ مِنَ الطَّعام فَلَمْ يَسْتَنْكِرِ القَوْمُ خِفَّةَ الهَوْدَجِ حِينَ رَفَعُوهُ وحَمَلُوهُ، وكُنْتُ جارِيةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ فَسارُوا ووجَدْتُ عِقْدِي بَعْدَما اسْتَمَرَّ الجَيْشُ، فَجِئْتُ مَنازِلَهُمْ ولَيْسَ بِها مِنْهُمْ داعٍ ولا مُجِيبٌ، فَتَيَمَّمْتُ مَنزِلي الذِي كُنْتُ بِهِ وظَنَنْتُ أَنَّهُمْ سَيَفْقِدُوني

Hawdaj and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it near the camel. At that time I was still a young lady. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Ṣafwān bin Al-Mu'aṭṭal As-Sulamī, Adh-Dhakwānī was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited *Istirjā'* (i.e., *Innā lillāhi wa innā ilaihi rāji'ūn*)(1) as soon as he recognized me. I veiled my face with my head cover at once, and by Allāh, we did not speak a single word, and I did not hear him saying any word besides his *Istirjā'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves(2) and

(1) (H. 4141) This saying literally means "Truly to Allāh we belong and truly, to Him we shall return (2:156)". It is recommended to be said when one is in distress or difficulty.
(2) (H. 4141) By slandering 'Āishah.

the one who spread the *Ifk* (i.e., slander) more, was 'Abdullāh bin Ubai Ibn Salūl.

['Urwa said, "The people propagated the slander and talked about it in his (i.e., 'Abdullāh's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullāh) except Hassān bin Thābit and Mistah bin Uthātha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allāh تعالى said: 'And as for him who has the greater share therein' (V.24:11) (the slander) was 'Abdullāh bin Ubai bin Salūl." 'Urwa added, "'Āishah disliked to have Hassān abused in her presence and she used to say, 'It was he who said: My father and his (i.e., my father's) father and my honour are all for the protection of Muhammad's honour from you.'"]

'Āishah added, "After we returned to Al-Madīna, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the usual kindness from Allāh's Messenger ﷺ which I used to receive when I got sick. (But now) Allāh's Messenger ﷺ would only come, greet me and say,' How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e., slander) till I recovered from my ailment and I went out with Umm Mistah to Al-Manāsi' where we used to answer the call of nature, and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our, was similar to the habits of the old Arabs living in the open country (or away from houses), for it would be troublesome

فَيَرْجِعُونَ إليَّ. فَبَيْنا أَنا جالِسَةٌ في مَنزِلي غَلَبَتْني عَيْني فَنِمْتُ، وكانَ صَفْوَانُ بنُ المعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الجَيْشِ، فأَصْبَحَ عندَ مَنزِلي فَرَأى سَوَادَ إنْسانٍ نائمٍ فَعَرَفَني حينَ رَآني، وكانَ رَآني قَبْلَ الحِجابِ، فاسْتَيْقَظْتُ باسْتِرْجاعِهِ حينَ عَرَفَني فَخَمَّرْتُ وَجْهي بِجِلْبابي، وواللهِ ما تَكَلَّمْنا بِكَلِمَةٍ ولا سَمِعْتُ مِنْهُ كِلمَةً غيرَ اسْتِرْجاعِهِ، وهَوَى حتَّى أَناخَ رَاحِلَتَهُ فَوَطِئَ عَلى يَدِها فَقُمْتُ إلَيها فَرَكِبْتُها. فانطَلَقَ يَقُودُ بي الرَّاحِلَةَ حتَّى أَتَينا الجَيْشَ مُوغِرِينَ في نَحْرِ الظَّهيرَةِ وهُمْ نُزُولٌ، قالَتْ: فَهلَكَ مَنْ هَلَكَ. وكانَ الذي تَوَلَّى كِبْرَ الإِفْكِ عَبْدَ اللهِ بنَ أُبيِّ ابنَ سَلُولَ. قالَ عُرْوَةُ: أُخْبِرْتُ أنَّهُ كانَ يُشاعُ ويُتَحَدَّثُ بهِ عِنْدَهُ فَيُقِرُّهُ ويَسْتَمِعُهُ ويَسْتَوشِيهِ. وقالَ عُرْوَةُ أيْضاً: لَمْ يُسَمَّ منْ أَهْلِ الإفْكِ أيْضاً إلَّا حَسَّانُ بنُ ثابتٍ، ومِسْطَحُ بنُ أثاثَةَ، وحَمْنَةُ بنْتُ جَحْشٍ في ناسٍ آخَرِينَ لا عِلْمَ لي بِهِمْ غيرَ أنَّهُمْ عُصْبَةٌ كما قالَ اللهُ تَعالى، وإنَّ كِبْرَ ذٰلكَ يُقالُ: عَبْدُ اللهِ بنُ أُبَيٍّ بنُ سَلُولَ. قالَ عُرْوَةُ: كانَتْ عائِشَةُ تَكْرَهُ أنْ يُسَبَّ عِنْدَها حَسَّانُ، وتَقُولُ: إنَّهُ الذي قالَ:

for us to take latrines near our houses. So, I and Umm Misṭaḥ who was the daughter of Abū Ruhm bin Al-Muṭṭalib bin 'Abd Manāf, whose mother was the daughter of Ṣakhr bin 'Āmir and the aunt of Abū Bakr Aṣ-Ṣiddīq and whose son was Misṭaḥ bin Uthātha bin 'Abbād bin Al-Muṭṭalib, went out. I and Umm Misṭaḥ returned to my house after we finished answering the call of nature. Umm Misṭaḥ stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Misṭaḥ be ruined!' I said, 'What a miserable word you have said. Do you abuse a man who took part in (the battle of) Badr?' On that she said, 'O Hantāh (you there)! Didn't you hear what he (i.e., Misṭaḥ) said?' I said, 'What did he say?' Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allāh's Messenger ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allāh's Messenger ﷺ allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, that they (i.e., women) would find faults with her.' I said, '*Subḥān Allāh*! Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep, then in the morning again, I kept on weeping. (When the Divine Revelation was delayed), Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid to ask and consult them about divorcing me. Usāma bin Zaid said what he knew of my innocence, and the respect he had for me. Usāma said, '(O

فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي
لِعِرْضِ مُحَمَّدٍ مِنْكُم وِقَاءُ

قَالَتْ عَائِشَةُ: فَقَدِمْنَا المَدِينَةَ فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْراً، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الإِفْكِ لَا أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ وَهُوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللهِ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» ثُمَّ يَنْصَرِفُ، فَذٰلِكَ يُرِيبُنِي وَلَا أَشْعُرُ بِالشَّرِّ حَتَّى خَرَجْتُ حِينَ نَقَهْتُ، فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قِبَلَ المَنَاصِعِ، وَكَانَ مُتَبَرَّزَنَا وَكُنَّا لَا نَخْرُجُ إِلَّا لَيْلاً إِلَى لَيْلٍ، وَذٰلِكَ قَبْلَ أَنْ نَتَّخِذَ الكُنُفَ قَرِيباً مِنْ بُيُوتِنَا. قَالَتْ: وَأَمْرُنَا أَمْرُ العَرَبِ الأُوَلِ فِي البَرِّيَّةِ قِبَلَ الغَائِطِ، وَكُنَّا نَتَأَذَّى بِالكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا، قَالَتْ: فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ وَهِيَ ابْنَةُ أَبِي رُهْمِ بْنِ المُطَّلِبِ بْنِ عَبْدِ مَنَافٍ وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ المُطَّلِبِ. فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ بَيْتِي حِينَ فَرَغْنَا مِنْ شَأْنِنَا فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ

Allāh's Messenger!) She is your wife, and we do not know anything except good about her.' 'Alī bin Abī Ṭālib said, 'O Allāh's Messenger! Allāh does not put you in difficulty, and there are plenty of women other than she, yet, ask the maid servant ('Āishah's slave-girl) who will tell you the truth.' On that Allāh's Messenger called Barīra (i.e., the maid servant) and asked, 'O Barīra! Did you ever see anything which aroused your suspicion?' Barīra said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e., 'Āishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allāh's Messenger ﷺ got up on the pulpit and complained about 'Abdullāh bin Ubaī (bin Salūl) before his Companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allāh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he never used to enter my home except in my company.' Sa'd bin Mu'ādh, the brother of Banū 'Abd-Al-Ashhal got up and said, 'O Allāh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aūs, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Ḥassān, was his cousin sister and he was from his branch-tribe, and he was Sa'd bin 'Ubāda, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'ādh), 'By Allāh, you have told a lie; you shall not and cannot kill him. If he belonged to your

بَدْراً؟ فَقالَتْ: أَيْ هَنْتاهْ ولم تَسْمَعِي ما قالَ؟ قالَتْ: وقُلْتُ: ما قالَ؟ فأَخْبرَتْني بِقَوْلِ أَهْلِ الإفْكِ، قالَتْ: فازْدَدْتُ مَرَضاً عَلى مَرَضِي فَلَمَّا رَجَعْتُ إلى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَسَلَّمَ ثُمَّ قالَ: «كَيْفَ تِيكُمْ؟» فَقُلْتُ لَهُ: أَتَأْذَنُ لي أَنْ آتِيَ أَبَوَيَّ؟ قالَتْ: وأُرِيدُ أَنْ أَسْتَيْقِنَ الخَبَرَ مِنْ قِبَلِهِما، قالَتْ: فأَذِنَ لي رَسُولُ اللهِ ﷺ فَقُلتُ لأُمِّي: يا أُمَّتاهُ، ماذَا يَتَحَدَّثُ النَّاسُ؟ قالَتْ: يا بُنَيَّةُ، هَوِّنِي عَلَيْكِ فَوَاللهِ لَقَلَّما كانَت امْرَأَةٌ قَطُّ وضِيئَةً عِنْدَ رَجُلٍ يُحِبُّها، لَها ضَرَائِرُ إلا أَكْثَرْنَ عَلَيها، قالَتْ: فَقُلْتُ: سُبْحانَ اللهِ، أَوَ لَقَدْ تَحَدَّثَ النَّاسُ بِهٰذَا؟ قالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لا يَرْقأُ لي دَمْعٌ ولا أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي، قالَتْ: ودَعا رَسُولُ اللهِ ﷺ عَلِيَّ بنَ أَبي طالِبٍ رَضِيَ اللهُ عَنْهُ وأُسامَةَ بنَ زَيْدٍ، حِينَ اسْتَلْبَثَ الوَحْيُ يَسْأَلُهما ويَسْتَشيرهُما في فِراقِ أَهْلِهِ. قالَتْ: فأَمَّا أُسامَةُ فأَشارَ عَلى رَسُولِ اللهِ ﷺ بالذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وبالذِي يَعْلَمُ لهُم في نَفْسِهِ. فَقالَ أُسامَةُ: أَهلكَ ولا نَعْلَمُ إلَّا خَيراً. وأَمَّا عَلِيٌّ فَقالَ: يا رَسُولَ اللهِ، لَمْ يُضَيِّقِ اللهُ عَلَيْكَ والنِّساءُ سِوَاها كَثِيرٌ، وسَلِ

people, you would not wish him to be killed.' On that, Usaid bin Ḥuḍair who was the cousin of Sa'd (bin Mu'ādh) got up and said to Sa'd bin 'Ubāda, 'By Allāh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this, the two tribes of Al-Aūs and Al-Khazraj got so much excited that they were about to fight while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ kept on quietening them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. While my parents were sitting with me and I was weeping, an *Anṣārī* woman asked my permission to enter, and I allowed her to come in. She came in, and sat down and started weeping with me. While we were in this state, Allāh's Messenger ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Revelation came to him about my case. Allāh's Messenger ﷺ then recited *Tashahhud* (i.e., *Lā ilāha illallāh wa anna Muḥammad-ur-Rasūl Allah* – none has the right to be worshipped but Allāh and Muḥammad is Allāh's Messenger) and then said, *'Ammā Ba'du*, O 'Āishah! I have been informed such and such about you; if you are innocent, then soon Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him for forgiveness, for when a person confesses his sins and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Messenger ﷺ finished his speech, my tears ceased flowing completely

الجارِيَةَ تَصْدُقْكَ. قالَتْ: فَدَعا رَسُولُ اللهِ ﷺ بَرِيرَةَ فَقالَ: «أي بريرةُ هَلْ رَأَيْتِ مِنْ شَيءٍ يُرِيبُكِ؟» قالَتْ لَهُ بَرِيرةُ: والذي بَعَثَكَ بالحَقِّ ما رَأَيْتُ عَلَيها أَمْراً قَطُّ أغمِصُهُ غَيْرَ أَنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنامُ عن عَجِينِ أَهْلِها فَتَأْتي الدَّاجِنُ فَتَأْكُلُهُ. قالَتْ: فَقامَ رَسُولُ اللهِ ﷺ مِنْ يَومِهِ فاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بنِ أُبَيٍّ وهُوَ عَلى المِنْبرِ فَقالَ: «يا مَعْشَرَ المُسْلِمِينَ، مَنْ يَعْذِرُني مِنْ رجُلٍ قَدْ بَلَغَني عَنْهُ أَذاهُ في أَهْلي؟ واللهِ ما عَلِمْتُ عَلى أَهلي إلا خَيراً، ولَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيْهِ إلَّا خَيراً، وما يَدْخُلُ عَلى أَهْلي إلَّا مَعي». فَقامَ سَعْدُ بنُ مُعاذٍ أخُو بَني عَبْدِ الأَشْهَلِ، فَقالَ: أنا يا رَسُولَ اللهِ أَعْذِرُكَ، فإنْ كانَ مِنَ الأَوْسِ ضَرَبْتُ عُنُقَهُ، وإنْ كانَ مِنْ إخْوانِنا مِنَ الخَزْرجِ أَمَرْتَنا فَفَعَلْنا أَمْرَكَ. قالَتْ: فَقامَ رَجُلٌ مِنَ الخَزْرجِ، وكانَتْ أُمُّ حَسَّانَ بِنْتَ عَمِّهِ مِنْ فَخْذِهِ، وهُوَ سَعْدُ بنُ عُبادَةَ، وهُوَ سَيِّدُ الخَزْرَجِ، قالَتْ: وكانَ قَبْلَ ذٰلكَ رَجُلاً صالحاً ولٰكِنِ احْتَمَلَتْهُ الحَمِيَّةُ فَقالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللهِ، لا تَقْتُلُهُ ولا تَقْدِرُ عَلى قَتْلِهِ، ولَوْ كانَ مِنْ رَهْطِكَ ما أَحْبَبْتَ أَنْ يُقْتَلَ. فَقامَ أُسَيْدُ ابنُ حُضَيرٍ وهُوَ ابنُ عَمِّ سَعْدٍ

and there remained not even a single drop of it. I said to my father, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ'. Then I said to my mother, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' In spite of the fact that I was a young girl and had a little knowledge of the Qur'ān, I said, 'By Allāh, no doubt I know that you heard this (slanderous) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you will surely believe me. By Allāh, I find no similitude for me and you except that of Yūsuf's (Joseph's) father when he said: "So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe." (V.12:18). Then I turned to the other side of my bed; hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'ān. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty statement which was being revealed to him. When that state of

فَقالَ لِسَعْدِ بنِ عُبادَةَ: كَذَبْتَ لَعَمْرُ اللهِ، لَنَقْتُلَنَّهُ فإنَّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافِقِينَ. قالَتْ: فَثارَ الحَيَّانِ الأوسُ والخَزْرَجُ حتَّى هَمُّوا أَنْ يَقْتَتِلوا وَرَسُولُ اللهِ ﷺ قائمٌ عَلى المِنْبرِ، قالَتْ: فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُخَفِّضُهُمْ حتَّى سَكَتُوا وسَكَتَ، قالَتْ: فَبَكَيْتُ يَوْمي ذٰلكَ كُلَّهُ لا يَرْقأُ لي دَمْعٌ ولا أَكْتَحِلُ بِنَومٍ، قالَتْ: وأَصبَحَ أَبَوايَ عِنْدِي وقَدْ بَكَيْتُ لَيْلَتَينِ ويَوْماً لا يَرْقَأُ لي دَمْعٌ ولا أَكْتَحِلُ بِنَوْمٍ حتَّى إنّي لأظُنُّ أنَّ البُكاءَ فالِقٌ كَبِدِي، فَبَيْنا أَبَوايَ جالِسانِ عِنْدِي وأنا أَبْكي فاسْتَأذَنَتْ عَلَيَّ امْرَأَةٌ مِنَ الأَنْصارِ فأذِنْتُ لَها فَجَلَسَتْ تَبْكي مَعِي، قالَتْ: فَبَيْنا نَحْنُ عَلى ذٰلكَ دَخَلَ رَسُولُ اللهِ ﷺ عَلَيْنا فسلَّم ثُمَّ جَلَسَ، قالَتْ: ولم يَجْلِسْ عِنْدِي مُنْذُ قِيلَ ما قِيلَ قَبْلَها. وقَدْ لَبِثَ شَهْراً لا يُوحَى إلَيْهِ في شَأني بِشَيءٍ، قالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ ﷺ حِينَ جَلَسَ ثُمَّ قالَ: «أَمَّا بَعْدُ، يا عائِشَةُ إنَّهُ بَلَغَنِي عَنْكِ كَذَا وكَذَا، فإنْ كُنْتِ بَرِيئَةً، فَسَيُبَرِّئُكِ اللهُ، وإنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فاسْتَغْفِرِي اللهَ وتُوبي إلَيْهِ. فإنَّ العَبْدَ إذَا اعْتَرَفَ، ثُمَّ تابَ تابَ اللهُ عَلَيْهِ». قالَتْ: فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ مَقالَتَهُ قَلَصَ دَمْعِي

Allāh's Messenger ﷺ was over, he got up smiling, and the first word he said was, 'O 'Āishah! Allāh has declared your innocence!' Then my mother said to me, 'Get up and go to him (i.e., Allāh's Messenger ﷺ).' I replied, 'By Allāh, I will not go to him, and will not thank but Allāh'. So Allāh revealed the ten Verses: 'Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللهُ عَنها) are a group among you...' (V.24:11-21)

Allāh revealed those Qur'ānic Verses to declare my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Misṭaḥ bin Uthātha because of his relationship to him and his poverty, said, 'By Allāh, I will never give to Misṭaḥ bin Uthātha anything after what he has said about 'Āishah.' But Allāh later revealed: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-*Masākin* (the poor) and those who left their homes for Allāh's sake. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.' (V.24:22) Abū Bakr Aṣ-Ṣiddīq said, 'Yes, by Allāh, I do love that Allāh should forgive me.' And resumed giving Misṭaḥ the money he used to give him before. He also added, 'By Allāh, I will never deprive him of it at all.' " 'Āishah further said: "Allāh's Messenger ﷺ also asked Zainab bint Jaḥsh (i.e., his wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except good (about 'Āishah).' From amongst the wives of the Prophet ﷺ Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ) yet Allāh protected her (from being malicious) for she had piety. Her sister

حتَّى ما أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأبي: أَجِبْ رَسُولَ اللهِ ﷺ عَنِّي فِيما قالَ. فَقال أَبي: واللهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللهِ ﷺ؟ فَقُلْتُ لأُمِّي: أَجِيبي رَسُولَ اللهِ ﷺ فِيما قالَ، قالَتْ أُمِّي: واللهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ وأَنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أَقْرَأُ مِنَ القُرآنِ كَثِيراً: إنِّي واللهِ لَقَدْ عَلِمْتُ لَقدْ سَمِعْتَ هٰذا الحدِيثَ حتَّى اسْتَقَرَّ في أَنْفُسِكُمْ وصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لكُمْ: إنِّي بَرِيئَةٌ، لا تُصَدِّقُوني، ولَئِن اعْتَرَفْتُ لَكُمْ بِأَمْرٍ واللهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي، فَواللهِ لا أَجِدُ لي ولَكُمْ مَثَلاً إلَّا أَبا يُوسُفَ حِينَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلى فِراشِي واللهُ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيئَةٌ، وأَنَّ اللهَ مُبَرِّئِي بِبَراءَتي ولٰكِنْ واللهِ ما كُنْتُ أَظُنُّ أَنَّ اللهَ مُنْزِلٌ في شَأني وحْياً يُتْلَى. لَشَأني في نَفْسِي كانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللهُ فِيَّ بِأَمْرٍ ولٰكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللهِ ﷺ في النَّوْمِ رُؤْيا يُبَرِّئُني اللهُ بها. فَواللهِ ما رَامَ رَسُولُ اللهِ ﷺ مَجْلِسَهُ ولا خَرَجَ أَحَدٌ مِنْ أَهلِ البَيْتِ حتَّى أُنْزِلَ عَلَيْهِ فأَخَذَهُ ما كانَ يأْخُذُهُ مِنَ البُرَحاءِ حتَّى إنَّهُ لَيَتَحَدَّرُ مِنْهُ العَرَقِ مِثْلُ

Ḥamna, started struggling on her behalf[1] and she was destroyed along with those who were destroyed. The man who was blamed said, '*Subḥān Allāh*! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.'[2] Later on the man was martyred in Allāh's Cause."

الجُمانِ وهُوَ في يَوْمٍ شاتٍ مِنْ ثِقَلِ القَوْلِ الذي أُنْزِلَ عَلَيْهِ، قالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللهِ ﷺ وهُوَ يَضْحَكُ فكانَتْ أوَّلَ كَلِمَةٍ تَكَلَّمَ بها أَنْ قالَ: «يا عائِشَةُ، أمَّا اللهُ فَقَدْ بَرَّأَكِ». قالَتْ: فَقالَتْ لي أُمِّي: قُومي إلَيْهِ، فَقُلْتُ: لا واللهِ لا أَقُومُ إلَيْهِ فإنِّي لا أَحْمَدُ إلَّا اللهَ عَزَّ وجَلَّ، قالَتْ: وأَنْزَلَ اللهُ تعالى ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ العَشْرَ الآياتِ، ثُمَّ أَنْزَلَ اللهُ تَعالَى هذا في بَراءتي، قالَ أبُو بكرٍ الصِّدِّيقُ وكانَ يُنْفِقُ عَلى مِسْطَحِ بنِ أُثاثَةَ لِقَرابَتِهِ مِنْهُ وفَقْرِهِ: واللهِ لا أُنْفِقُ على مِسْطَحٍ شَيْئاً أَبَداً بَعْدَ الَّذي قالَ لِعائِشَةَ ما قال. فأَنْزَلَ اللهُ تَعالَى ﴿وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ﴾ إلى قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾ قالَ أَبُو بَكْرٍ الصِّدِّيقُ: بَلى واللهِ إنِّي لأُحِبُّ أَنْ يَغْفِرَ اللهُ لي. فَرَجَعَ إلى مِسْطَحٍ النَّفَقَةَ التي كانَ يُنْفِقُ عَلَيْه وقالَ: واللهِ لا أَنْزِعُها مِنْه أبَداً. قالَتْ عائِشَةُ: وكانَ رَسُولُ اللهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْري فَقالَ لِزَيْنَبَ: «ماذَا عَلِمْتِ أَوْ رَأَيْتِ؟» فَقالَتْ: يا رَسُولَ اللهِ ﷺ

(1) (H. 4141) By spreading the slander so that her sister would not have a rival in the love of Allāh's Messenger ﷺ.

(2) (H. 4141) This is a figurative expression, meaning, 'I have never had sexual relation with any female.'

أَحْمِي سَمْعِي وبَصَرِي، واللهِ ما عَلِمْتُ إِلَّا خَيراً. قالَتْ عائِشَةُ: وهيَ التي كانَتْ تُسامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ فَعَصَمَها اللهُ بالوَرعِ، قالَتْ: وطَفِقَتْ أُخْتُها حَمْنَةُ تحارب لَهَا فَهَلَكَتْ فِيمَنْ هَلَكَ. قالَ ابنُ شهابٍ: فَهٰذَا الذي بَلَغَني مِنْ حدِيثِ هٰؤلاءِ الرَّهْطِ. ثُمَّ قالَ عُرْوَةُ: قالَتْ عائِشَةُ: واللهِ إِنَّ الرَّجُلَ الذي قِيلَ لَه ما قِيلَ لَيقُولُ: سُبْحانَ الله، فَوَالذي نَفْسِي بِيَدِه ما كَشَفْتُ مِنْ كَنَفِ أُنْثى قَطُّ. قالَتْ: ثُمَّ قُتِلَ بَعْدَ ذٰلكَ في سبيل الله. [راجع: ٢٥٩٣]

4142. Narrated Az-Zuhrī: Al-Walīd bin 'Abdul-Mālik said to me, "Have you heard that 'Alī was one of those who slandered 'Āishah?" I replied, "No, but two men from your people (named) Abū Salama bin 'Abdur-Raḥmān and Abū Bakr bin 'Abdūr-Raḥmān bin Al-Ḥārith have informed me that 'Āishah رَضِيَ اللهُ عَنها told them that 'Alī remained silent about her case."

٤١٤٢ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: أَمْلَى عَلَيَّ هِشامُ بنُ يُوسُفَ مِنْ حِفْظِهِ قالَ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: قالَ لي الوَلِيدُ بنُ عَبْدِ المَلكِ: أَبَلَغَكَ أَنَّ عَلِيّاً كانَ فِيمَنْ قَذَفَ عائِشَةَ؟ قُلْتُ: لا، ولٰكِنْ قَدْ أَخْبرَني رَجُلانِ مِنْ قَوْمِكَ أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ وأَبُو بكْرِ بنُ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ لهُما: كانَ عَلِيٌّ مُسَلِّماً في شَأْنِها، فراجعوه فلم يرجع. وقال: مسلِّماً، بلا شك فيه، وعليه وَكان في أصلِ العتيقِ كذلك.

4143. Narrated Masrūq bin Al-Ajda': Umm Rūmān, the mother of 'Āishah رَضِيَ اللهُ عَنْهُما said that while 'Āishah and she were

٤١٤٣ - حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا أَبُو عَوَانَةَ، عَنْ

sitting, an *Anṣārī* woman came and said, "May Allāh harm such and-such a person!" Umm Rūmān said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the slander)." Umm Rūmān said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that 'Āishah said, "Did Allāh's Messenger ﷺ hear about that?" She replied, "Yes." 'Āishah further said, "And Abū Bakr too?" She replied, "Yes." On that, 'Āishah fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet ﷺ came and asked, "What is wrong with this (lady)?" Umm Rūmān replied, "O Allāh's Messenger! She (i.e., 'Āishah) has got fever with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." 'Āishah sat up and said, "By Allāh, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Yāqūb (Jacob) and his sons (as Yāqūb said): "... And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe'..." (V.12:18)." Umm Rūmān said, "The Prophet ﷺ then went out saying nothing. Then Allāh declared her innocence. On that, 'Āishah said (to the Prophet ﷺ), "I thank Allāh only; I thank neither anybody else nor you."

حُصَينٍ، عَنْ أبي وائِلٍ: حدَّثَني مَسْرُوقُ ابنُ الأَجْدَعِ قالَ: حَدَّثَتْني أُمُّ رُومانَ، وهي أُمُّ عائشَةَ رَضِيَ اللهُ عَنْهُما قالَتْ: بَينا أنا قَاعِدَةٌ أنا وعائِشَة إذْ ولجَتِ امْرَأةٌ منَ الأنْصَارِ، فَقالَتْ: فَعَلَ اللهُ بِفُلانٍ وفَعَلَ بفلان، فَقالَتْ أمُّ رُومانَ: وما ذَاك؟ قالَت: ابْني فِيمَنْ حَدَّثَ الحَدِيثَ. قالَتْ: وما ذَاكَ؟ قالَتْ: كَذَا وكذَا، قالَتْ عائِشَةُ: سَمِعَ رَسُولُ اللهِ ﷺ؟ قالَتْ: نَعَمْ، قالتْ: وأَبُو بكرٍ؟ قالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيّاً عَلَيها. فما أفاقَتْ إلّا وعَلَيها حُمَّى بنافِضٍ فَطَرَحْتُ عَلَيها ثِيابَها فَغَطَّيْتُها، فَجاءَ النَّبِيُّ ﷺ فَقالَ: «ما شَأنُ هذِهِ؟» فَقُلْتُ: يا رَسُولَ اللهِ أَخَذَتْها الحُمَّى بِنافِضٍ. قالَ: «فَلَعَلَّ في حدِيثٍ تُحُدِّثَ؟» قالَتْ: نَعَمْ، فَقَعَدَتْ عائِشَةُ فَقالَتْ: واللهِ لَئِنْ حَلَفْتُ لا تُصَدِّقُوني، ولَئِنْ قُلْتُ لا تَعْذِروني، مَثَلي ومَثَلُكُمْ كَيَعْقُوبَ وبَنِيهِ ﴿وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ قالتْ: وانْصَرَفَ ولَمْ يَقُل شَيْئاً فأَنْزَلَ اللهُ عُذْرَها. قالَتْ: بِحَمْدِ اللهِ لا بِحَمْدِ أَحَدٍ ولا بِحَمْدِكَ.

[راجع: ٣٣٨٨]

4144. Narrated Ibn Abī Mulaika: 'Āishah رَضِيَ الله عَنها used to recite this Verse:- '*Idh talaqqaunahū bi-alsinatikum* (when you were propagating it with your tongues..." (V.24:15) and she used to say, *Al-Walaq*

٤١٤٤ - حدَّثَني يَحْيَى: حدَّثَنا وكيعٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ، عَنِ ابنِ أَبي مُلَيْكَةَ عَنْ عائِشَةَ رَضِيَ اللهُ

عَنها كانَتْ تَقْرَأ: إِذْ تَلِقُونَهُ بألسِنَتِكُمْ. وتَقُولُ: الوَلْقُ: الكَذِبُ. قالَ ابنُ أبي مُلَيْكَةَ: وكانَتْ أَعْلَمَ مِنْ غَيْرِها بِذٰلِكَ لأنَّهُ نَزَلَ فِيها. [٤٧٥٢]

means telling of a lie." She knew this Verse more than anybody else as it was revealed about her.

٤١٤٥ - حدَّثَنا عُثمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عائِشَةَ فَقالَتْ: لا تَسُبَّهُ فإِنَّهُ كانَ يُنافِحُ عَنْ رَسُولِ اللهِ ﷺ، وقالَتْ عائِشَةُ: اسْتَأْذَنَ رَسُولَ اللهِ ﷺ في هِجاءِ المُشْرِكِينَ، قالَ: «كَيْفَ بِنَسَبي؟» قالَ: لأَسُلَّنَّكَ مِنْهُمْ كما تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ.

وقالَ مُحَمَّدٌ: حدَّثَنا عُثمانُ بنُ فَرْقَدٍ: سَمِعْتُ هِشاماً، عَنْ أَبِيهِ قالَ: سَبَبْتُ حَسَّانَ وكانَ مِمَّنْ كَثَّرَ عَلَيها. [راجع: ٣٥٣١]

4145. Narrated Hishām's father: I started abusing Ḥassān in front of 'Āishah. She said, "Do not abuse him as he used to defend Allāh's Messenger ﷺ (against the infidels)." 'Āishah added, "Once Ḥassān took the permission from the Prophet ﷺ to say poetic verses against the infidels. On that the Prophet ﷺ said, 'How will you exclude my forefathers (from that)?' Ḥassān replied, 'I will take you out of them as one takes a hair out of the dough.'" Hishām's father added, "I abused Ḥassān as he was one of those who spoke against 'Āishah."

٤١٤٦ - حدَّثَني بِشْرُ بنُ خالِدٍ: أَخبرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلْنا عَلى عائِشَةَ رَضِيَ اللهُ عَنْها وعِنْدَها حَسَّانُ ابنُ ثابِتٍ يُنْشِدُها شِعْراً يُشَبِّبُ بِأَبْياتٍ لَهُ، وقالَ:

حَصانٌ رَزَانٌ ما تُزَنُّ بِرِيبَةٍ
وَتُصْبِحُ غَرْثَىٰ مِنْ لُحُومِ الغَوافِلِ

فَقالَتْ لَهُ عائِشَةُ: لٰكِنَّكَ لَسْتَ

4146. Narrated Masrūq: We went to 'Āishah while Ḥassān bin Thābit was with her reciting poetry to her from some of his poetic verses, saying: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)."(1) 'Āishah said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allāh تعالى said: "...And as for him among them, who had the greater share therein, his will be a great torment." (V.24:11) On that, 'Āishah said, "And what punishment is more than blinding?"(2) She,

(1) (H. 4146) Eating the flesh of other people means backbiting them.
(2) (H. 4146) Ḥassān had become blind then.

كَذلكَ، قالَ مَسْرُوقٌ: فَقُلْتُ لَها: لِمَ تَأذَني لَهُ أَنْ يَدْخُلَ عَلَيكِ؟ وقَدْ قالَ اللهُ: ﴿وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ﴾ فقالَتْ: وأَيُّ عَذابٍ أَشَدُّ مِنَ العَمَى؟ قالَتْ لَهُ: إنَّهُ كانَ يُنافِحُ، أَوْ يُهاجي عَنْ رَسُولِ اللهِ ﷺ. [انظر: ٤٧٥٥، ٤٧٥٦]

added, "Ḥassān used to defend or say poetry on behalf of Allāh's Messenger ﷺ (against the infidels)."

(٣٦) بابُ غَزْوَةِ الحُدَيْبِيَةِ،

وقَوْلِ اللهِ تَعالى: ﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾ الآية [الفتح: ١٨].

(36) CHAPTER. The *Ghazwā* of Al-Ḥudaibiya.

And the Statement of Allāh تعالى: "Indeed, Allāh was pleased with the believers when they gave the *Bai'a* (pledge) to you (O Muḥammad ﷺ) under the tree..." (V.48:18)

٤١٤٧ - حدَّثَنا خالدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ بنُ بِلالٍ قالَ: حدَّثَني صَالِحُ بنُ كَيْسانَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ زَيْدِ بنِ خالِدٍ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ الحُدَيْبِيَةِ فأَصابَنا مَطَرٌ ذاتَ لَيْلَةٍ فَصَلَّى لَنا رَسُولُ اللهِ ﷺ الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَيْنا بِوَجهِهِ فَقالَ: «أتَدْرُونَ ماذَا قالَ رَبُّكُمْ؟» قُلْنا: اللهُ ورَسُولُهُ أَعْلَمُ، فَقالَ: «قالَ اللهُ: أَصْبَحَ مِنْ عبادي مُؤمِنٌ بي، وكافِرٌ بي. فأَمَّا من قالَ: مُطِرْنا بِرَحْمَةِ اللهِ وَبِرِزْقِ اللهِ وَبِفَضْلِ اللهِ فَهُوَ مُؤْمِنٌ بي، كافِرٌ بِالكَوكَبِ. وأَمَّا مَنْ قالَ: مُطِرْنا بِنَجْمِ كَذَا فَهُو مُؤمِنٌ بالكَوْكَبِ، كافِرٌ بي». [راجع: ٨٤٦]

4147. Narrated Zaid bin Khālid رضي الله عنه: We went out with Allāh's Messenger ﷺ in the year of *Al-Ḥudaibiya.* One night it rained and Allāh's Messenger ﷺ led us in the *Fajr* (morning) prayer and (after finishing it), turned to us and said, "Do you know what your Lord has said?" We replied, "Allāh and His Messenger know it better." He said, "Allāh said: '(Some of) My slaves got up believing in Me, and (some of them) disbelieving in Me. The one who said: We have been given rain through Allāh's Mercy and Allāh's Blessing and Allāh's Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We have been given rain because of such and such star, then he is a believer in the star, and is a disbeliever in Me.'"

4148. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ performed four *'Umra*, all in the month of Dhul-Qa'da, except the one which he performed with his *Ḥajj* (i.e., in Dhul-Ḥijja). He performed one *'Umra* from *Al-Ḥudaibīya* in Dhul-Qa'da, another *'Umra* in the following year in Dhul-Qa'da a third from Al-Ji'rāna where he distributed the war booty of Ḥunain, in Dhul-Qa'da, and the fourth *'Umra* he performed was with his *Ḥajj*.

٤١٤٨ - **حدَّثنا** هُدْبَةُ بنُ خالدٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ: أَنَّ أَنساً رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ قالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ أَرْبَعَ عُمَرٍ كُلُّهُنَّ في ذي القَعْدَةِ إلَّا التي كانَتْ مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الحُدَيْبِيَةِ في ذي القَعْدَةِ، وعُمْرَةً منَ العامِ المُقبِلِ في ذي القَعْدَةِ، وعُمْرَةً منَ الجِعْرانَةِ حَيْثُ قَسَمَ غَنائمَ حُنَيْنٍ في ذي القَعْدَةِ، وعُمْرَةً مَعَ حَجَّتِهِ. [راجع: ١٧٧٩]

4149. Narrated Abū Qatāda: We set out with the Prophet ﷺ in the year of *Al-Ḥudaibīya,* and all his Companions assumed the state of *Iḥrām*, but I did not.

٤١٤٩ - **حدَّثنا** سَعيدُ بنُ الرَّبيعِ: حدَّثنا عَليُّ بنُ المُبارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ أَنَّ أباهُ حَدَّثَهُ قالَ: انْطَلَقْنا مَعَ النَّبيِّ ﷺ عامَ الحُدَيْبِيَةِ فأَحْرَمَ أَصحابُهُ وَلَمْ أُحرِمْ. [راجع: ١٨٢١]

4150. Narrated Al-Barā' رَضِيَ الله عَنْهُ: Do you (people) consider the conquest of Makkah, the Victory [referred to in the Qur'ān V.48:1]? Was the conquest of Makkah a victory? We really consider that the actual Victory was the *Ar-Riḍwān* Pledge which we gave on the day of *Al-Ḥudaibīya* (to the Prophet ﷺ). On the day of *Al-Ḥudaibīya* we were fourteen hundred men along with the Prophet ﷺ. Al-Ḥudaibīya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet ﷺ was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allāh), and poured the remaining water into the well. We stayed there for a while and then the well brought

٤١٥٠ - **حدَّثنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائِيلَ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: تَعُدُّونَ أَنْتُمُ الفَتْحَ فَتْحَ مَكَّةَ، وقد كانَ فَتْحُ مَكَّةَ فَتْحاً. ونَحْنُ نَعُدُّ الفَتْحَ بَيْعَةَ الرِّضْوانَ. يَوْمَ الحُدَيْبِيَةِ كُنَّا مَعَ النَّبيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً. والحُدَيْبِيَةُ بِئْرٌ فَنَزَحْناها فَلَمْ نَتْرُكْ فِيها قَطْرَةً. فَبَلَغَ ذٰلكَ النَّبيَّ ﷺ فأَتاها فَجَلَسَ عَلى شَفِيرِها ثُمَّ دَعا بإناءٍ مِنْ ماءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعا ثُمَّ صَبَّهُ فِيها فَتَرَكْناها غَيرَ بَعِيدٍ، ثُمَّ إنَّها

forth what we required of water for ourselves and our riding animals.

أَصْدَرَتْنا ما شِئْنا نحنُ ورِكابَنا. [راجع: ٣٥٧٧]

4151. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما that they were in the company of Allāh's Messenger ﷺ on the day of *Al-Ḥudaibīya* and their number was fourteen hundred or more. They camped at a well and drew its water till it was dried. When they informed Allāh's Messenger ﷺ of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allāh) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

٤١٥١ - حدَّثني فَضلُ بنُ يَعْقُوبَ: حدَّثنا الحَسَنُ بنُ مُحمَّدِ بنِ أَعْيَنَ أبو عَليٍّ الحَرَّانِيُّ: حدَّثنا زُهيرٌ: حدَّثنا أَبو إسحاقَ قالَ: أنبأنا البَراءُ بنُ عازِبٍ رَضِيَ اللهُ عَنْهُما أَنَّهُمْ كانُوا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ أَلفاً وأَرْبعمائَةٍ أَوْ أَكْثَرَ فنزَلُوا عَلى بِئْرٍ فنَزَحُوها، فأتَوْا النَّبيَّ ﷺ فأَتَى البِئْرَ وقَعَدَ عَلى شَفيرِها ثُمَّ قالَ: «ائْتُونِي بدَلْوٍ منْ مائِها»، فأُتِيَ بِهِ فَبَصَقَ فَدَعا ثُمَّ قالَ: «دَعُوها ساعَةً» فأرْوَوْا أَنْفُسَهُمْ ورِكابَهُمْ حتَّى ارْتَحلُوا. [راجع: ٣٥٧٧]

4152. Narrated Sālim: Jābir رَضِيَ اللهُ عَنْهُ said, "On the day of *Al-Ḥudaibīya,* the people felt thirsty and Allāh's Messenger ﷺ had a utensil containing water. He performed ablution from it and then the people came towards him. Allāh's Messenger ﷺ said, 'What is wrong with you?' The people said, 'O Allāh's Messenger! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So, the Prophet ﷺ put his hand in the utensil and the water started spouting out between his fingers like springs. So, we drank and performed ablution." I asked Jābir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were fifteen hundred."

٤١٥٢ - حدَّثنا يُوسُفُ بنُ عيسَى: حدَّثنا ابنُ فُضَيلٍ: حدَّثنا حُصَينٌ، عنْ سالِمٍ، عَنْ جابرٍ رَضِيَ اللهُ عَنْهُ قالَ: عَطِشَ النَّاسُ يَوْمَ الحُدَيْبِيَةِ وَرَسُولُ اللهِ ﷺ بينَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ مِنْها ثُمَّ أَقْبَلَ النَّاسُ نَحْوَهُ فَقالَ رَسُولُ اللهِ ﷺ: «ما لَكُمْ؟» قالُوا: يا رَسُولَ اللهِ، لَيْسَ عِنْدَنا مَا نَتَوَضَّأُ بِهِ وَلا نَشْرَبُ إلَّا ما في رَكْوَتِكَ. فَوَضَعَ النَّبيُّ ﷺ يَدَهُ في الرَّكْوَةِ فَجَعَلَ المَاءُ يفُورُ مِنْ بَينِ أَصابعِهِ كأَمْثالِ العُيُونِ قالَ: فَشَرِبْنا وَتَوَضَّأنا. قُلْتُ لجابِرٍ: كَمْ كُنْتُمْ

يَوْمئِذٍ؟ قالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفانا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

[راجع: ٣٥٧٦]

4153. Narrated Qatāda: I said to Sa'īd bin Al-Musaiyab, "I have been informed that Jābir bin 'Abdullāh said that the number (of *Al-Ḥudaibīya* Muslim warriors) was fourteen hundred." Sa'īd said to me, "Jābir narrated to me that they were fifteen hundred who gave the *Bai'a* (pledge) to the Prophet ﷺ on the day of *Al-Ḥudaibīya*."

٤١٥٣ - **حدَّثَنا** الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتادَةَ، قُلْتُ لِسَعِيدِ بنِ المُسَيَّبِ: بَلَغَنِي أَنَّ جابِرَ بنَ عَبْدِ اللهِ كانَ يَقُولُ: كانُوا أَرْبَعَ عَشْرَةَ مِائَةً، فَقالَ لي سَعِيدٌ: حدَّثَنِي جابِرٌ: كانُوا خَمْسَ عَشْرَةَ مِائَةً الَّذِينَ بايَعُوا النَّبِيَّ ﷺ يَوْمَ الحُدَيْبِيَةِ. [راجع: ٣٥٧٦]

تابَعَهُ أبو داوُدَ: حدَّثَنا قُرَّةُ، عَنْ قَتادَةَ. تابَعَهُ مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا أَبو داوُدَ: حدَّثَنا شُعْبَةُ.

4154. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of *Al-Ḥudaibīya*, Allāh's Messenger ﷺ said to us, "You are the best people on the earth!" We were fourteen hundred then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai'a* (pledge) was given by us]. Sālim said, "Our number was fourteen hundred."

٤١٥٤ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ لَنا رَسُولُ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ: «أَنتمْ خَيرُ أَهْلِ الأَرْضِ»، وكُنَّا أَلْفاً وأَرْبَعمِائَةٍ. ولَوْ كُنْتُ أُبْصِرُ اليَوْمَ لأَرَيْتُكُمْ مَكانَ الشَّجَرَةِ. تابَعَهُ الأَعْمَشُ: سَمِعَ سالِماً: سَمِعَ جابِراً: أَلْفاً وأَرْبَعمائَةٍ. [راجع: ٣٥٧٦]

4155. 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُ said, "The people (who gave the *Bai'a* (pledge) under the tree numbered thirteen hundred and the number of Banī Aslam was one-eight of the emigrants."

٤١٥٥ - وقالَ عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أَبي: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ: حدَّثَنِي عَبْدُ اللهِ بن أَبي أَوْفَى رَضِيَ اللهُ عَنْهُما: كانَ أ

أصحابُ الشَّجرةِ ألفاً وثلاثمائةٍ، وكانتْ أسْلَمُ ثُمْنَ المُهاجِرينَ.

تابعَه مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا أبو دَاوُدَ: حدَّثَنا شُعْبَةُ.

٤١٥٦ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا عيسَى، عَنْ إسماعِيلَ، عَنْ قَيْسٍ: أنَّهُ سَمِعَ مِرْداساً الأَسْلَميَّ يقُول، وكانَ مِنْ أصحابِ الشَّجرَةِ: «يُقْبَضُ الصَّالِحونَ الأوَّلُ، فالأوَّلُ، وتَبْقَى حُفالَةٌ كحُفالَةِ التَّمْرِ والشَّعِيرِ لا يَعْبأُ اللهُ بِهِمْ شَيْئاً». [انظر: ٦٤٣٤]

4156. Narrated Mirdās Al-Aslamī who was among those [who had given the *Bai'a* (pledge)] under the tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley, and Allāh will pay no attention to them.

٤١٥٧، ٤١٥٨ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيان، عَنِ الزُّهْريِّ، عَنْ عُرْوَةَ، عَنْ مَرْوَانَ والمِسْوَرِ بنِ مَخْرَمَةَ قالا: خَرجَ النَّبِيُّ ﷺ عامَ الحُدَيْبِيَةِ في بِضْعَ عَشْرَةَ مائةً مِنْ أصحابِهِ، فَلَمَّا كانَ بذِي الحُلَيْفَةِ قَلَّدَ الهَدْيَ وأشْعَرَهُ وأحْرَمَ مِنْها، لا أُحْصِي كمْ سَمِعْتُهُ مِنْ سُفْيانَ حتَّى سَمِعْتُهُ يَقُول: لا أحْفَظُ مِنَ الزُّهْريِّ الإشْعارَ والتَّقْلِيدَ فَلا أدْري يعني موضِعَ الإشْعارِ والتَّقْلِيدِ أوِ الحَدِيثَ كُلَّهُ. [راجع: ١٦٩٤، ١٦٩٥]

4157, 4158. Narrated Marwān and Al-Miswar bin Makhrama: The Prophet ﷺ went out in the company of thirteen hundred to fifteen hundred of his Companions in the year of *Al-Ḥudaibīya,* and when they reached Dhul-Ḥulaifa, he garlanded and marked his *Hady* and assumed the state of *Iḥrām*.

٤١٥٩ - حدَّثَنا الحَسَنُ بنُ خَلَفٍ: حدَّثَنا إسحاقُ بنُ يُوسُفَ، عَنْ أبي بِشْرٍ وَرْقاءَ، عَنِ ابنِ أبي نجيحٍ، عَنْ مُجاهِدٍ قالَ: حدَّثَني عَبْدُ

4159. Narrated Ka'b bin 'Ujra that Allāh's Messenger ﷺ saw him with the lice falling (from his head) on his face. Allāh's Messenger ﷺ said, "Are your lice troubling you?" Ka'b said, "Yes." Allāh's Messenger ﷺ thus ordered him to shave his head while

الرَّحْمٰنِ بْنُ أبي لَيْلَى، عَنْ كَعْبِ بنِ عُجْرَةَ أنَّ رَسُولَ اللهِ ﷺ رآهُ وقَمْلُهُ يَسْقُطُ عَلى وَجْهِهِ فَقالَ: «أيُؤْذِيكَ هَوامُّكَ؟» قالَ: نَعَمْ، فأمَرَهُ رَسُولُ اللهِ ﷺ أنْ يَحْلِقَ وَهُوَ بالحُدَيْبِيَةِ، وَلَمْ يُبَيِّنْ لَهُمْ أنَّهُمْ يَحِلُّونَ بِها وهُمْ عَلى طَمَعٍ أنْ يَدْخُلُوا مَكَّةَ، فأنْزَلَ اللهُ الفِدْيَةَ فأمَرَهُ رَسُولُ اللهِ ﷺ أنْ يُطْعِمَ فَرَقاً بَينَ سِتَّةِ مَساكِينَ، أوْ يُهْدِيَ شاةً، أوْ يَصُومَ ثَلاثَةَ أيَّامٍ. [راجع: ١٨١٤]

he was at Al-Ḥudaibīya. Up to then there was no indication that all of them would finish their state of *Iḥrām* and they hoped that they would enter Makkah. Then the order of *Al-Fidya* was revealed, so Allāh's Messenger ﷺ ordered Ka'b to feed six poor persons with one *Faraq* of food or slaughter a sheep or observe *Ṣaum* (fast) for three days.[1]

٤١٦٠، ٤١٦١ - حدَّثَنا إسماعِيلُ ابنُ عَبْدِ اللهِ قالَ: حدَّثَني مالِكٌ، عَنْ زَيْدِ ابنِ أسْلَمَ، عَنْ أبِيهِ قالَ: خَرَجْتُ مَعَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ إلى السُّوقِ فَلَحِقَتْ عُمَرَ امْرأةٌ شابَّةٌ، فَقالَتْ: يا أمِيرَ المُؤمِنِينَ، هَلَكَ زَوْجي وتَرَكَ صِبْيَةً صِغاراً، واللهِ ما يُنْضِجُونَ كُراعاً وَلا لَهُمْ زَرْعٌ وَلا ضَرْعٌ وَخَشِيتُ أنْ تأكُلَهُمُ الضَّبُعُ، وأنا بِنْتُ خُفافِ ابنِ إيماءَ الغِفارِيِّ، وَقَدْ شَهِدَ أبي الحُدَيْبِيَةَ مَعَ رَسُولِ اللهِ ﷺ، فَوَقَفَ مَعَها عُمَرُ وَلَمْ يَمْضِ ثُمَّ قالَ: مَرْحَباً بِنَسَبٍ قَرِيبٍ، ثُمَّ انْصَرَفَ إلى بَعِيرٍ ظَهِيرٍ كانَ مَرْبُوطاً في الدَّارِ فَحَمَلَ

4160, 4161. Narrated Aslam: Once, I went with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died leaving little children. By Allāh, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufāf bin Īmā' Al-Ghifārī, and my father witnessed the *Bai'a* (pledge) of *Al-Ḥudaibīya* with the Prophet ﷺ." 'Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it two sacks he had loaded with food grains and put between them money and clothes, and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allāh gives you a good supply." A man said, "O chief of the believers! You have given her too much." 'Umar said disapprovingly, "May your

(1) (H. 4159) The Prophet ﷺ and his Companions were then in the state of *Iḥrām*. They could not enter Makkah in that year and had to finish their *Iḥrām* at Al-Ḥudaibīya. Ka'b had to pay *Fidya* for shaving his head because he shaved his head and finished his *Iḥrām* before the others were ordered to finish their *Iḥrām*, when they learned that they could not enter Makkah.

mother be bereaved of you! By Allāh, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

عَلَيْهِ غِرَارَتَيْنِ مَلأَهُما طَعاماً وحَمَلَ بَيْنَهُما نَفَقَةً وَثِياباً ثُمَّ ناوَلَها بِخِطامِهِ ثُمَّ قالَ: اقْتادِيهِ فَلَنْ يَفْنَى حَتَّى يأْتِيَكُمُ اللهُ بِخَيْرٍ. فَقالَ رَجُلٌ: يا أَميرَ المُؤْمِنِينَ أَكْثَرْتَ لَهَا. قالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ، وَاللهِ إِنِّي لأَرَى أبا هٰذِهِ وأَخاها قَدْ حاصَرَا حِصْناً زَماناً فافْتَتَحاهُ ثُمَّ أَصْبَحْنا نَسْتَفِيءُ سُهْمانَنَا فيهِ.

4162. Narrated Sa'īd bin Al-Musaiyab that his father said, "I saw the tree (of the *Ar-Riḍwān* Pledge) and when I returned to it later, I was not able to recognize it."

[The subnarrator, Maḥmūd said, "Al-Musaiyab said, 'Then I forgot it (i.e., the tree).'"]

٤١٦٢ - **حدَّثني** مُحَمَّدُ بنُ رَافِعٍ: حدَّثَنا شَبابَةُ بنُ سَوَّارٍ أبو عَمْرٍو الفَزَارِيُّ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِيهِ، قالَ: لَقَدْ رأَيْتُ الشَّجَرَةَ ثُمَّ أَتَيْتُها بَعْدُ فَلَمْ أعْرِفْها، قالَ مَحْمودٌ: ثُمَّ أُنْسِيتُها بَعْدُ. [انظر: ٤١٦٣، ٤١٦٤، ٤١٦٥]

4163. Narrated Ṭāriq bin 'Abdur-Raḥmān: When I set out for *Ḥajj*, I passed by some people offering a *Ṣalāt* (prayer), I asked, "What is this mosque?" They said, "This is the tree where Allāh's Messenger ﷺ took the *Bai'a Ar-Riḍwān* (pledge)." Then I went to Sa'īd bin Al-Musaiyab and informed him about it. Sa'īd said, "My father said that he was amongst those who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ beneath the tree. He (i.e., my father) said, 'When we set out the following year, we forgot the tree and were unable to recognize it'." Then Sa'īd said, "The Companions of the Prophet ﷺ could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

٤١٦٣ - **حدَّثَنا** مَحْمودٌ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ إِسْرَائِيلَ، عَنْ طارِقِ بنِ عَبْدِ الرَّحْمٰنِ قالَ: انْطَلَقْتُ حاجًّا فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ، قُلْتُ: ما هٰذَا المَسْجِدُ؟ قالُوا: هٰذِهِ الشَّجَرَةُ حَيْثُ بايَعَ رَسُولُ اللهِ ﷺ بَيْعَةَ الرِّضْوَانِ فأَتَيْتُ سَعِيدَ بنَ المُسَيَّبِ فأَخْبَرْتُهُ فَقالَ سَعِيدٌ: حدَّثَني أبي أَنَّهُ كانَ فِيمَنْ بَايَعَ رَسُولَ اللهِ ﷺ تَحْتَ الشَّجَرَةِ، قالَ: فَلَمَّا خَرجْنا مِنَ العامِ المُقْبِلِ نَسِيناها فَلَمْ نَقْدِرْ عَلَيْها. فَقالَ سَعِيدٌ: إِنَّ أَصحابَ مُحَمَّدٍ ﷺ لَمْ

يَعْلَمُوها وعَلِمْتُمُوها أَنْتُمْ فأَنْتُمْ أعلَمُ.
[راجع: ٤١٦٢]

4164. Narrated Sa'īd bin Al-Musaiyab that his father was amongst those who had given the *Bai'a* (pledge) (to the Prophet ﷺ) beneath the tree, and the next year when they went towards the tree, they were not able to recognize it.

٤١٦٤ - حدَّثنا مُوسَى: حدَّثنا أبو عَوَانَةَ: حدَّثنا طارِقٌ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِيهِ: أَنَّهُ كانَ فِيمَنْ بايَعَ تَحْتَ الشَّجَرَةِ فَرَجَعْنا إلَيْها العامَ المُقْبِلَ فعَمِيَتْ عَلَيْنا. [راجع: ٤١٦٢]

4165. Narrated Ṭāriq: (The tree where *Ar-Riḍwān* Pledge was taken by the Prophet ﷺ) was mentioned before Sa'īd bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e., the pledge)."

٤١٦٥ - حدَّثنا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنْ طارِقٍ قالَ: ذُكِرَتْ عِنْدَ سَعِيدِ بنِ المُسَيَّبِ الشَّجَرَةُ فَضَحِكَ فَقالَ: أَخْبَرَني أَبي وكانَ شَهِدَها.
[راجع: ٤١٦٢]

4166. Narrated 'Abdullāh bin Abī Aūfa who was one of those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree: When the people brought *Ṣadaqa* (i.e., charity etc.) to the Prophet ﷺ he used to say, "O Allāh! Bless them with your Mercy." Once, my father came with his *Ṣadaqa* to him whereupon he (i.e., the Prophet ﷺ) said, "O Allāh! Bless the family of Abū Aufa."

٤١٦٦ - حدَّثنا آدَمُ بنِ أبي إياسٍ: حدَّثنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أبي أوْفَى وكانَ مِنْ أَصحَابِ الشَّجَرَةِ قالَ: كانَ النَّبِيُّ ﷺ إذَا أتاهُ قَوْمٌ بِصَدَقَةٍ قالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ». فأتاهُ أَبي بِصَدَقَتِهِ فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أَبي أوْفَى». [راجع: ١٤٩٧]

4167. Narrated 'Abbād bin Tamīm: When it was the day (of the battle) of *Al-Ḥarra*(1) the people were giving *Bai'a* (pledge) to 'Abdullāh bin Ḥanẓala(2), Ibn Zaid said, "For what are the people giving *Bai'a* to 'Abdullāh bin Ḥanẓala?" It was said to him, "For death." Ibn Zaid said, "I will never give the *Bai'a* for that to anybody else after

٤١٦٧ - حدَّثنا إسماعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيْمانَ، عَنْ عَمْرِو بنِ يَحْيَى، عَنْ عَبَّادِ بنِ تَمِيمٍ قالَ: لَمَّا كانَ يَوْمُ الحَرَّةِ والنَّاسُ يُبايِعُونَ لِعَبْدِ اللهِ بنِ حَنْظَلَةَ فَقالَ ابنُ زَيْدٍ: عَلى ما

(1) (H. 4167) A battle that took place between the army of Yazīd bin Mu'āwiya and the people of Al-Madīna.
(2) (H. 4167) 'Abdullāh bin Ḥanẓala was the governor of Al-Madīna, appointed by 'Abdullāh bin Az-Zubair.

يُبايعُ ابنُ حَنْظَلَةَ النَّاسَ؟ قِيلَ لَهُ: عَلى المَوْتِ، قالَ: لا أُبايعُ على ذٰلِكَ أحداً بَعْدَ رَسُولِ اللهِ ﷺ، وكانَ شَهِدَ مَعَهُ الحُدَيْبِيَةَ. [راجع: ٢٩٥٩]

Allāh's Messenger ﷺ." Ibn Zaid was one of those who had witnessed the day of *Al-Ḥudaibīya* with the Prophet ﷺ.

٤١٦٨ - حدَّثَنا يَحْيَى بنُ يَعْلَى المُحارِبِيُّ: حدَّثَني أبي: حدَّثَنا إياسُ بنُ سَلَمَةَ بنِ الأكْوَعِ قالَ: حدَّثَني أبي قالَ: وكانَ مِنْ أصحابِ الشَّجَرَةِ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحِيطانِ ظِلٌّ نَسْتَظِلُّ فِيهِ.

4168. Narrated Iyās bin Salama bin Al-Akwa': My father who was amongst those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree, said to me, "We used to offer the *Jumu'ah* prayer with the Prophet ﷺ and then depart at a time when the walls had no shade to shade ourselves therein.

٤١٦٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ قالَ: قُلْتُ لِسَلَمَةَ بنِ الأكْوَعِ: عَلى أيِّ شَيءٍ بايَعْتُمْ رَسُولَ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ؟ قالَ: على المَوْتِ. [راجع: ٢٩٦٠]

4169. Narrated Yazīd bin Abī 'Ubaid: I said to Salama bin Al-Akwa', "For what did you give the *Bai'a* (pledge) to Allāh's Messenger ﷺ on the day of *Al-Ḥudaibīya*?" He replied, "For death (in the Cause of Islām)."

٤١٧٠ - حدَّثَني أحْمَدُ بنُ إشكابٍ: حدَّثَنا مُحَمَّدُ بن فُضَيلٍ، عَنِ العَلاءِ بنِ المُسَيَّبِ، عَنْ أبيهِ قالَ: لَقِيتُ البَراءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما فَقُلْتُ: طُوبى لكَ، صَحِبْتَ النَّبِيَّ ﷺ وَبايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقالَ: يا ابنَ أخي إنَّكَ لا تَدْرِي ما أحْدَثْنا بَعْدَهُ.

4170. Narrated Al-Musaiyab; I met Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما and said (to him), "May you live prosperously! You enjoyed the company of the Prophet ﷺ and gave him the *Bai'a* (pledge) (at Al-Ḥudaibīya) under the tree." On that, Al-Barā' said, "O my nephew! You do not know what we have done after him (i.e., his death)."

٤١٧١ - حَدَّثَني إسحاقُ: حدَّثَنا يَحْيى بنُ صالحٍ: حدَّثَنا مُعاوِيَةُ، هُوَ ابنُ سَلامٍ، عَنْ يَحْيى، عَنْ أبي

4171. Narrated Abū Qilāba that Thābit bin Aḍ-Ḍaḥḥāk had informed him that he was one of those who had given the *Bai'a* (pledge) (at Al-Ḥudaibīya) beneath the tree.

قِلابَةَ: أَنَّ ثابِتَ بنَ الضحَّاكِ أَخْبرَهُ أنَّه بايَعَ النَّبِيَّ ﷺ تَحْتَ الشَّجَرَةِ.
[راجع: ١٣٦٣]

4172. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ regarding Allāh's Statement: "Verily! We have given you (O Muḥammad ﷺ) a manifest victory." (V.48:1) It refers to the *Al-Ḥudaibīya* Pledge. And the Companions of the Prophet ﷺ said (to the Prophet ﷺ), "Congratulations and happiness for you; but what reward shall we get?" So Allāh revealed: "That He may admit the believing men and the believing women to gardens beneath which rivers flow (i.e., Paradise)." (V.48:5)

٤١٧٢ - حدَّثني أَحْمَدُ بنُ إسحاقَ: حدَّثَنا عُثْمانُ بنُ عُمَرَ: أَخْبرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾ قالَ: الحُدَيْبِيَةُ. قالَ أَصحابُهُ: هَنِيئاً مَرِيئاً فَمَا لَنا؟ فأَنْزَلَ اللهُ ﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾ قالَ شُعْبَةُ: فَقَدِمْتُ الكُوفَةَ فحدَّثْتُ بِهٰذا كُلِّهِ عَنْ قَتادَةَ. ثُمَّ رَجَعْتُ فذَكَرْتُ لَهُ فَقالَ: أَمَّا ﴿لَكَ﴾ فعَنْ أَنَسٍ؟ وأَمَّا: هَنِيئاً مَرِيئاً، فَعَنْ عِكْرِمَةَ. [انظر: ٤٨٣٤]

4173. Narrated Zāhir Al-Aslamī who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree: While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allāh's Messenger ﷺ announced, "Allāh's Messenger ﷺ forbids you to eat donkey's meat."

٤١٧٣ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثَنا إسْرَائيل، عَنْ مَجْزَأَةَ ابنِ زَاهِرٍ الأَسْلَمِيِّ، عَنْ أَبِيهِ وكانَ مِمَّنْ شَهِدَ الشَّجَرَةَ قالَ: إنِّي لأُوقِدُ تَحْتَ القُدورِ بلُحُومِ الحُمُرِ إذْ نادَى مُنادِي رَسُولِ اللهِ ﷺ: إنَّ رَسُولَ اللهِ ﷺ يَنْهاكُمْ عَنْ لحُومِ الحُمُرِ.

4174. The same narration was told by Majza'a from a man called Uhbān bin Aūs who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree, and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

٤١٧٤ - وعَنْ مَجْزَأَةَ، عَنْ رَجُلٍ مِنْهُمْ مِنْ أَصحابِ الشَّجَرَةِ اسْمُهُ أُهْبانُ ابنُ أَوْسٍ وكانَ اشْتَكَى رُكْبَتَهُ وكانَ إذَا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وِسادَةً.

٤١٧٥ - حَدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابن أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ بُشَيْرِ بنِ يَسارٍ، عَنْ سُوَيْدِ بنِ النُّعْمانِ وكانَ مِنْ أَصحَابِ الشَّجَرَةِ قالَ: كانَ رَسُولُ اللهِ ﷺ وأَصحَابُهُ أُتُوا بسَوِيقٍ فلاكُوه. تابَعَه مُعاذٌ عَنْ شُعْبَةَ. [راجع: ٢٠٩]

4175. Narrated Suwaid bin An-Nu'mān who was one of those who witnessed [the *Bai'a* (pledge) beneath] the tree: Allāh's Messenger ﷺ and his Companions were given *Sawīq* and they chewed it.

٤١٧٦ - حدَّثَنَا مُحَمَّدُ بنُ حاتِمِ بنِ بَزِيعٍ: حدَّثنا شاذَانُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قالَ: سأَلْتُ عائذَ بنَ عَمْرٍو وكانَ مِنْ أَصحَابِ النَّبِيِّ ﷺ، مِنْ أَصحَابِ الشَّجَرَةِ: هَلْ يُنْقَضُ الوِتْرُ؟ قالَ: إِذَا أَوْتَرْتَ مِنْ أَوَّلِهِ فَلا تُوْتِرْ مِنْ آخِرِهِ.

4176. Narrated Abū Jamra: I asked 'Āidh bin 'Amr رَضِيَ اللهُ عَنْهُ who was one of the Companions of the Prophet ﷺ and one of those [who gave the *Bai'a* (pledge) to the Prophet ﷺ] beneath the tree: "Can the *Witr* prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part of the night." [See *Fatḥ Al-Bārī*].

٤١٧٧ - حدَّثَنِي عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسيرُ في بعْضِ أَسْفارِهِ وكَانَ عُمَرُ بن الخَطَّابِ يَسِيرُ مَعَه لَيْلاً فَسأَلَه عُمَرُ بنُ الخَطَّابِ عَنْ شَيءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ. وقالَ عُمَرُ بنُ الخَطَّابِ: ثَكِلَتْكَ أُمُّكَ يا عُمَرُ، نَزَّرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرَّاتٍ كُلُّ ذٰلكَ لا يُجِيبُكَ، قالَ عُمَرُ: فحَرَّكْتُ بَعيرِي ثُمَّ تَقَدَّمْتُ أَمامَ المُسْلِمِينَ وَخَشيتُ أَنْ يَنْزِلَ فِيَّ قُرآنٌ، فما

4177. Narrated Zaid bin Aslam: My father said, "Allāh's Messenger ﷺ was proceeding at night on one of his journeys and 'Umar bin Al-Khaṭṭāb was going along with him. 'Umar bin Al-Khaṭṭāb asked him (about something) but Allāh's Messenger ﷺ did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khaṭṭāb addressed himself saying, 'May your mother be bereaved of you, O 'Umar, for you have asked Allāh's Messenger ﷺ thrice, yet he has not answered you.' 'Umar said, 'Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me, I said, 'I was afraid that something

نَشِبْتُ أَنْ سَمِعْتُ صَارِخاً يَصْرُخُ بِي، قالَ: فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نُزِّلَ فِيَّ قُرآنٌ وَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ، فقالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ»، ثُمَّ قَرأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾. [انظر: ٤٨٣٣، ٥٠١٢]

might have been revealed about me.' Then I came to Allāh's Messenger ﷺ and greeted him. He (i.e., the Prophet ﷺ) said, 'Tonight there has been revealed to me, a *Sūrah* which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory.'" (V.48:1)

٤١٧٨، ٤١٧٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ حِينَ حَدَّثَ هٰذَا الحَدِيثَ حَفِظْتُ بَعْضَهُ، وَثَبَّتَنِي مَعْمَرٌ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ المِسْوَرِ بنِ مَخْرَمَةَ ومَرْوَانَ ابنِ الحَكَمِ يَزِيدُ أَحَدُهُما عَلى صَاحِبِهِ، قالا: خَرَجَ النَّبِيُّ ﷺ عامَ الحُدَيْبِيَةِ في بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصحَابِهِ، فَلَمَّا أَتى ذَا الحُلَيْفَةِ قَلَّدَ الهَدْيَ وأَشْعَرَهُ وأَحْرَمَ مِنْها بِعُمْرَةٍ وَبَعَثَ عَيْناً لَهُ مِنْ خُزَاعَةَ وَسارَ النَّبِيُّ ﷺ حتَّى كانَ بِغَدِيرِ الأَشْطاطِ أَتاهُ عَيْنُهُ قالَ: إِنَّ قُرَيْشاً جَمَعُوا لَكَ جُمُوعاً وَقَدْ جَمَعُوا لَكَ الأَحابِيشَ وَهُمْ مُقاتِلُوكَ وَصَادُّوكَ عَنِ البَيْتِ وَمانِعوكَ، فَقالَ: «أَشِيرُوا أَيُّها النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلى عِيالِهِمْ وَذَرَارِيِّ هٰؤُلاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونا عَنِ البَيْتِ؟ فإِنْ يأتُونا كانَ اللهُ عَزَّ وجلَّ قَدْ قَطَعَ

4178, 4179. Narrated Al-Miswar bin Makhrama and Marwān bin Al-Ḥakam (one of them said more than his friend): The Prophet ﷺ set out in the company of more than one thousand of his Companions in the year of *Al-Hudaibīya,* and when he reached Dhul-Ḥulaifa, he garlanded his *Hady* (i.e., sacrificing animal), assumed the state of *Iḥrām* for *'Umra* from that place and sent a spy of his from Khuzā'a (tribe). The Prophet ﷺ proceeded on till he reached (a village called) Ghadīr-al-Ashṭāṭ. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you and prevent you from entering the Ka'bah." The Prophet ﷺ said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from (going to) the Ka'bah? If they should come to us (for peace) then Allāh عَزَّ وجَلَّ would destroy a spy from *Al-Mushrikūn*, or otherwise we will leave them in a miserable state." On that Abū Bakr said, "O Allāh's Messenger! You have come with the intention of visiting this House (i.e., Ka'bah) and you do not want to kill or fight anybody. So proceed to it and whoever

عَيْناً مِنَ الْمُشْرِكِينَ وَإِلَّا تَرَكْنَاهُمْ مَحْرُوبِينَ». قَالَ أَبُو بَكْرٍ: يا رَسُولَ اللهِ، خَرَجْتَ عامِداً لِهٰذَا الْبَيْتِ لا تُرِيدُ قَتْلَ أَحَدٍ ولا حَرْبَ أَحَدٍ، فَتَوَجَّهْ لَهُ فَمَنْ صَدَّنا عَنْهُ قاتَلْناهُ، قالَ: «امْضُوا عَلى اسْمِ اللهِ». [راجع: ١٦٩٤، ١٦٩٥]

should stop us from it, we will fight him." On that the Prophet ﷺ said, "Proceed on, in the Name of Allāh!"

٤١٨٠، ٤١٨١ - حدَّثني إسحاقُ: أَخبرَنا يَعْقُوبُ: حدَّثني ابنُ أخي ابنِ شِهابٍ، عَنْ عَمِّهِ: أَخْبرَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّهُ سَمِعَ مَرْوانَ بنَ الحَكَمِ والمِسْوَرَ بنَ مَخْرَمَةَ يُخْبِرَانِ خَبراً مِنْ خَبرِ رَسُولِ اللهِ ﷺ في عُمْرَةِ الحُدَيْبِيَةِ، فَكانَ فِيما أَخْبرَني عُرْوَةُ عَنْهُما: أَنَّهُ لَمَّا كاتَبَ رَسُولُ اللهِ ﷺ سُهَيْلَ بنَ عَمْرٍو يَوْمَ الحُدَيْبِيَةِ عَلى قَضِيَّةِ المُدَّةِ، وكانَ فِيمَا اشْتَرَطَ سُهَيْلُ بنُ عَمْرٍو أَنَّه قالَ: لا يأتِيكَ مِنَّا أَحدٌ وإنْ كانَ على دِينِكَ إلَّا رَدَدْتَهُ إِلَيْنا وخَلَّيْتَ بَيْنَنا وبَيْنَهُ، وأَبى سُهَيْلٌ أَنْ يُقاضِيَ رَسُولَ اللهِ ﷺ إلَّا عَلى ذلكَ، فكَرِهَ الْمُؤْمِنُونَ ذلكَ وامَّعَضُوا فَتَكَلَّمُوا فيه، فَلَمَّا أَبى سُهَيْلٌ أَنْ يُقاضِيَ رَسُولَ اللهِ ﷺ إلَّا عَلى ذٰلكَ كاتَبَهُ رَسُولُ اللهِ ﷺ، فَرَدَّ رَسُولُ اللهِ ﷺ أَبا جَنْدَلِ بنَ سُهَيْلٍ يَوْمَئِذٍ إلى أَبِيهِ سُهَيْلِ بنِ عَمْرٍو، وَلَمْ يأتِ رَسُولَ اللهِ ﷺ أَحَدٌ مِنَ الرِّجالِ

4180, 4181. Narrated 'Urwa bin Az-Zubair that he heard Marwān bin Al-Ḥakam and Al-Miswar bin Makhrama relating one of the events that happened regarding Allāh's Messenger ﷺ when he concluded the truce with Suhail bin 'Amr on the day of *Al-Ḥudaibīya*. One of the conditions which Suhail bin 'Amr stipulated, was his saying (to the Prophet ﷺ), "If anyone from us (i.e., infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allāh's Messenger ﷺ except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allāh's Messenger ﷺ except on that condition, Allāh's Messenger ﷺ concluded it. Accordingly, Allāh's Messenger ﷺ then returned Abū Jandal bin Suhail to his father, Suhail bin 'Amr, and returned every man coming to him from them during that period, even if he was a Muslim. The believing women emigrants came (to Al-Madīna) and Umm Kulthūm, the daughter of 'Uqba bin Abī Mu'aiṭ was one of those who came to Allāh's Messenger ﷺ and she was a fully mature girl at that time. Her relatives came, asking Allāh's Messenger ﷺ to return her to them, and in this connection, Allāh

إلَّا رَدَّهُ في تِلكَ المُدَّةِ وإنْ كانَ مُسْلِماً. وجاءَتِ المُؤْمِناتُ مُهاجِرَاتٍ فَكانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بنِ أبي مُعَيْطٍ مِمَّنْ خَرَجَ إلى رَسُولِ اللهِ ﷺ وَهيَ عاتِقٌ، فجاءَ أَهْلُها يَسأَلُونَ رَسُولَ اللهِ ﷺ أنْ يَرْجِعَها إلَيهِمْ حتَّى أنْزَلَ اللهُ تَعالى في المُؤْمِناتِ ما أَنْزَلَ. [راجع: ١٦٩٤، ١٦٩٥]

revealed the Verses dealing with the believing (women).

٤١٨٢ - قالَ ابنُ شِهابٍ: وأَخبرَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: إنَّ رَسُولَ اللهِ ﷺ كانَ يَمْتَحِنُ مَنْ هاجَرَ مِنَ المُؤْمِناتِ بِهٰذِهِ الآيَةِ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ وعَنْ عَمِّهِ قالَ: بَلَغَنا حِينَ أمَرَ اللهُ رَسُولَهُ ﷺ أنْ يَرُدَّ إلى المُشْرِكِينَ ما أنفقوا عَلَى مَنْ هاجَرَ مِنْ أَزْوَاجِهِمْ وَبَلَغَنا أنَّ أبا بَصِيرٍ، فَذَكَرَهُ بطولِهِ. [راجع: ٢٧١٣]

4182. 'Āishah رَضِيَ اللهُ عَنها said, "Allāh's Messenger ﷺ used to test all the believing women who emigrated to him, with the following Verse: 'O Prophet! When believing women come to you to give you the *Bai'a* (pledge)...'" (V.60:12)

'Urwa's uncle said, "We were informed when Allāh ordered His Messenger ﷺ to return to *Al-Mushrikūn* what they had given to their wives who lately emigrated (to Al-Madīna) and we were informed that Abū Baṣīr...", relating the whole narration.

[See Vol. 3, *Ḥadīth* No.2731, 2732, for details].

٤١٨٣ - حدَّثَنا قُتَيْبَةُ، عَنْ مالِكٍ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما خَرَجَ مُعْتَمِراً في الفِتْنَةِ، فَقالَ: إنْ صُدِدْتُ عنِ البَيْتِ صَنَعْنا كما صَنَعْنا مَعَ رَسُولِ اللهِ ﷺ، فأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أنَّ رَسُولَ اللهِ ﷺ كانَ أَهَلَّ بِعُمْرَةٍ عامَ الحُدَيْبِيَةِ. [راجع: ١٦٣٩]

4183. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما set out for *'Umra* during the period of *Al-Fitnah* (trial, afflictions), and he said, "If I should be stopped from visiting the Ka'bah, I will do what we did when we were with Allāh's Messenger ﷺ." He (Ibn Umar) was one of those who had assumed *Iḥrām* for *'Umra* in the year of *Al-Ḥudaibīya.*

٤١٨٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

4184. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما assumed *Iḥrām* and said, "If something

should intervene between me and the Ka'bah, then I will do what the Prophet ﷺ did when the Quraish infidels intervened between him and (the Ka'bah). Then Ibn 'Umar recited: "Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow..." (V.33:21)

يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ أَنَّهُ أَهَلَّ وقالَ: إِنْ حِيلَ بَيْني وبَيْنَهُ فَعَلْتُ كما فَعَلَ النَّبِيُّ ﷺ حِينَ حالَتْ كُفَّارُ قُرَيْشٍ بَيْنَه، وتَلا ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [راجع: ١٦٣٩]

4185. Narrated Nāfi': One of 'Abdullāh's sons said to 'Abdullāh (bin 'Umar), "I wish you would stay this year (and not perform *Hajj*) as I am afraid that you will not be able to reach the Ka'bah." On that he (i.e., 'Abdullāh bin 'Umar) said, "We went out with the Prophet ﷺ (for *'Umra*), and when the Quraish infidels intervened between us and the Ka'bah, the Prophet ﷺ slaughtered his *Hady* and shaved (his head), and his Companions cut short their hair." Then 'Abdullāh bin 'Umar said, "I make you witness that I have intended to perform *'Umra* and if I am allowed to reach the Ka'bah, I will perform the *Tawāf*, and if something (i.e., obstacles) intervenes between me and the Ka'bah, then I will do what Allāh's Messenger ﷺ did." Then after going for a while, he said, "I consider the ceremonies (of both *'Umra* and *Hajj*) as one and the same, so I would like you to witness that I have intended to perform *Hajj* along with my *'Umra*." So, he performed only one *Tawāf* and one *Sa'y* (going between As-Safa and Al-Marwa) and finished the *Ihrām* of both (*'Umra* and *Hajj*).

٤١٨٥ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أسماءَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافعٍ: أَنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ وسالِمَ بنَ عَبْدِ اللهِ أَخْبَراهُ أَنَّهُما كَلَّمَا عَبْدَ اللهِ بنَ عُمَرَ ح. وحدَّثنا مُوسى بنُ إسماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافعٍ: «أَنَّ بَعْضَ بَني عَبْدِ اللهِ قالَ لَهُ: لَوْ أَقَمْتَ العامَ فإنِّي أَخافُ أَنْ لا تَصلَ إلى البَيْتِ، قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ فَحالَ كُفَّارُ قُرَيْشٍ دُونَ البَيْتِ فَنَحَرَ النَّبِيُّ ﷺ هَدْياهُ وحَلَقَ وقَصَّرَ أَصْحابُهُ، وقالَ: أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، فإنْ خُلِّيَ بَيْني وبَينَ البَيْتِ طُفْتُ، وإنْ حِيلَ بَيْني وبَينَ البَيْتِ صَنَعْتُ كما صَنَعَ رَسُولُ اللهِ ﷺ. فَسارَ ساعَةً ثُمَّ قالَ: ما أَرَى شَأْنَهُما إلا واحِداً، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتي، فَطافَ طَوافاً واحِداً وسَعْياً واحِداً حَتَّى حَلَّ مِنهُما جميعاً. [راجع: ١٦٣٩]

4186. Narrated Nāfi': The people used to say that Ibn 'Umar had embraced Islām (or given the *Hudaibīya* Pledge) before 'Umar.

٤١٨٦ - **حدَّثني** شُجاعُ بنُ الوَلِيدِ: سَمِعَ النَّضْرَ بنَ مُحَمَّدٍ:

حدَّثَنا صَخْرٌ، عَنْ نافِعٍ قالَ: إنَّ النَّاسَ يَتَحَدَّثُونَ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ ولَيْس كذلكَ، ولٰكِنْ عُمَرُ يَوْمَ الحُدَيْبِيَةِ أَرْسَلَ عَبْدَ اللهِ إلى فَرَسٍ له عِنْدَ رَجُلٍ منَ الأنْصارِ يأتي بِهِ لِيُقاتِلَ عَلَيْهِ، ورَسُولُ اللهِ ﷺ يُبايِعُ عِنْدَ الشَّجَرَةِ وعُمَرُ لا يدْرِي بِذٰلكَ فَبايَعَهُ عَبْدُ اللهِ ثُمَّ ذَهَبَ إلى الفَرَسِ فَجاءَ بِهِ إلى عُمَرَ وعُمَرُ يَسْتَلْئِمُ للقِتالِ، فأَخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ يُبايِعُ تَحْتَ الشَّجَرَةِ. قالَ: فانْطَلَقَ فَذَهَبَ مَعَه حتَّى بايَعَ رَسُولَ اللهِ ﷺ فَهِيَ التي يَتَحَدَّثُ النَّاسُ أَنَّ ابنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ. [راجع: ٣٩١٦]

This is not true. What happened is that 'Umar sent 'Abdullāh to bring his horse from an *Anṣārī* man so as to fight on it. At that time the people were giving the *Bai'a* (pledge) to Allāh's Messenger ﷺ near the tree, and 'Umar was not aware of that. So, 'Abdullāh (bin 'Umar) gave the *Bai'a* (to the Prophet ﷺ) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armour to get ready for fighting, 'Abdullāh informed him that the people were giving the *Bai'a* to Allāh's Messenger ﷺ beneath the tree. So 'Umar set out and 'Abdullāh accompanied him till he gave the *Bai'a* to Allāh's Messenger ﷺ, and it was this event that made people say that Ibn 'Umar had embraced Islām (or given the Ḥudaibiya Pledge) before 'Umar.

٤١٨٧ - وقالَ هِشامُ بنُ عمَّارٍ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا عُمَرُ بنُ مُحَمَّدٍ العُمَرِيُّ: أَخْبرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّاسَ كانُوا مَعَ النَّبِيِّ ﷺ يَومَ الحُدَيْبِيَةِ تَفَرَّقُوا في ظِلالِ الشَّجَرِ، فإذَا النَّاس مُحْدِقُونَ بالنَّبِيِّ ﷺ فَقالَ: يا عَبْدَ اللهِ، انْظُرْ ما شَأْنُ النَّاسِ قَدْ أَحْدَقُوا بِرَسُولِ اللهِ ﷺ، فَوَجَدَهُمْ يُبايِعُونَ فَبايَعَ ثُمَّ رَجَعَ إلى عُمَرَ فَخَرَجَ فَبايَعَ. [راجع: ٣٩١٦]

4187. 'Abdullāh bin 'Umar added, "The people were along with the Prophet ﷺ on the day of *Al-Ḥudaibīya* spreading in the shade of the trees. Suddenly the people surrounded the Prophet ﷺ and started looking at him." 'Umar said, "O 'Abdullāh! Go and see why the people are encircling Allāh's Messenger ﷺ and looking at him." 'Abdullāh bin 'Umar then saw the people giving the *Bai'a* to the Prophet ﷺ. So he also gave the *Bai'a* and returned to 'Umar, who went out in his turn and gave the *Bai'a* (to the Prophet ﷺ).

٤١٨٨ - **حدَّثَنا** ابنُ نُمَيرٍ: حدَّثَنا يَعْلَى: حدَّثَنا إسماعِيل قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفى رَضِيَ اللهُ

4188. Narrated 'Abdullāh bin Abī Aūfā رَضِيَ اللهُ عَنْهُما: We were in the company of the Prophet ﷺ when he performed the *'Umra*. He performed the *Ṭawāf* and we did the same; he offered the *Ṣalāt* (prayer) and we

also offered the *Ṣalāt* (prayer) with him. Then he performed the *Sa'y* (i.e., going) between Aṣ-Ṣafā and Al-Marwa and we were guarding him against the people of Makkah so that nobody should harm him.

عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ حِينَ اعْتَمَرَ فَطافَ فَطُفْنا مَعَهُ، وصَلَّى وصَلَّيْنا مَعَهُ، وسَعَى بَيْنَ الصَّفا والمَرْوَةِ فَكُنا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ لا يُصِيبُهُ أَحَدٌ بِشَيْءٍ. [راجع: ١٦٠٠]

4189. Narrated Abū Wā'il: When Sahl bin Ḥunaif returned from (the battle of) Ṣiffīn,(1) we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your own opinions.(2) I saw myself on the day of Abū Jandal(3) (inclined to fight), and if I had the power of refusing the order of Allāh's Messenger ﷺ, then I would have refused it (and fought the infidels bravely). Allāh and His Messenger ﷺ know (what is convenient and) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

٤١٨٩ - حَدَّثَنا الحَسَنُ بنُ إسحاقَ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا مالكُ بنُ مِغْوَلٍ قالَ: سَمِعْتُ أَبا حَصِينٍ قالَ: قالَ أبُو وَائِلٍ: لَمَّا قَدِمَ سَهْلُ بنُ حُنَيْفٍ مِنْ صِفِّينَ أتَيْناه نَسْتَخْبِرُهُ فَقالَ: اتَّهِمُوا الرأيَ فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبي جَنْدَلٍ ولَوْ أَسْتَطِيعُ أَنْ أرُدَّ عَلى رَسُولِ اللهِ ﷺ أَمْرَهُ لَرَدَدْتُ واللهُ ورَسُولُهُ أَعْلَمُ. وما وَضَعْنا أَسْيافَنا عَلى عَوَاتِقِنا لأَمْرٍ يُفْظِعُنا إلا أَسْهَلْنَ بِنا إلى أَمْرٍ نَعْرِفُهُ قَبْلَ هذَا الأَمْرِ، ما نَسُدُّ مِنها خُصْماً إِلَّا انْفَجَرَ عَلَيْنا خُصْمٌ ما نَدْرِي كَيْفَ نأتي لَه. [راجع: ٣١٨١]

4190. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to me at the time of *Al-Ḥudaibīya* Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and observe *Ṣaum* (fast)

٤١٩٠ - حَدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بن زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُجاهِدٍ، عَنِ ابنِ أبي لَيْلى، عَنْ كَعْبِ ابنِ عُجْرَةَ رَضِيَ اللهُ

(1) (H. 4189) A battle between 'Alī and Mu'āwiya.
(2) (H. 4189) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.
(3) (H. 4189) During the peace treaty of *Al-Ḥudaibīya,* Abū Jandal, a new convert, sought refuge with the Prophet ﷺ from the infidels who had persecuted him. But the Prophet ﷺ, abiding by the conditions of the Treaty, returned him to the infidels. The Companions of the Prophet ﷺ wished that he had not returned him and prepared to fight the infidels.

عَنْهُ قالَ: أَتى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الحُدَيْبِيَةِ والقَمْلُ يَتَناثَرُ عَلى وجْهي فَقالَ: «أَيُؤْذِيكَ هَوامُّ رَأْسِكَ؟» قُلْتُ: نَعَمْ، قالَ: «فاحْلِقْ وصُمْ ثَلاثَةَ أيام، أَوِ أَطْعِمْ سِتَّةَ مَساكِينَ، أَوِ انْسُكْ نَسِيكَةً». قالَ أَيُّوبُ: لا أَدْري بِأَيِّ هذا بَدَأَ. [راجع: ١٨١٤]

for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The subnarrator, Ayyūb said, "I do not know with which of these three options he started.")

٤١٩١ - حدَّثني مُحَمَّدُ بن هِشام أَبُو عَبْدِ اللهِ: حدَّثَنا هُشَيمٌ، عَنْ أَبي بِشْرٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي لَيْلى، عَنْ كَعْبِ بنِ عُجْرَةَ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بالحُدَيْبِيَةِ ونَحْنُ مُحْرِمُونَ وقَدْ حَصَرَنا المُشْرِكُون، قالَ: وكانَتْ لي وَفْرَةٌ فَجَعَلَتِ الهَوامُّ تَساقَطُ عَلى وجْهي فَمَرَّ بي النَّبِيُّ ﷺ فَقالَ: «أَيُؤْذِيكَ هَوامُّ رَأْسِكَ؟» قُلْتُ: نَعَمْ، قالَ: وأُنْزِلَتْ هذِهِ الآيَةُ ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]. [راجع: ١٨١٤]

4191. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ at Al-Ḥudaibīya in the state of *Iḥrām* and *Al-Mushrikūn* did not allow us to proceed (to the Ka'bah). I had thick hair and lice started falling on my face. The Prophet ﷺ passed by me and said, "Are the lice of your head troubling you?" I replied, "Yes." (The sub-narrator added, "Then the following Divine Verse was revealed: '...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving) he must pay a *Fidya* (ransom) of either observing *Ṣaum* (fasts) (three days) or giving *Ṣadaqa* (charity – feeding six poor) or offering sacrifice (one sheep)...'" (V.2:196)

(٣٧) بابُ قِصَّةِ عُكْلٍ وعُرَيْنَةَ

(37) CHAPTER. The story of (the tribes of) 'Ukl and 'Uraina.

٤١٩٢ - حدَّثَني عَبْدُ الأَعْلى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ: أَنَّ ناساً مِنْ عُكْلٍ وعُرَيْنَةَ قَدِمُوا المَدِينَةَ عَلى النَّبِيِّ ﷺ

4192. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people of the tribe of 'Ukl and 'Uraina arrived at Al-Madīna to meet the Prophet ﷺ and embraced Islām and said, "O Allāh's Prophet! We are the owners of milch livestock (i.e., we are bedouins) and not farmers (i.e., countrymen)." They found the climate of Al-Madīna unsuitable for them.

وتَكَلَّمُوا بالإِسْلام فَقالُوا: يا نَبِيَّ اللهِ، إِنَّا كُنَّا أَهْلَ ضَرْعٍ ولَمْ نَكُنْ أَهْلَ رِيْفٍ واسْتَوْخَمُوا المَدِينَةَ فأَمَرَ لَهُمْ رَسُولُ اللهِ ﷺ بِذَوْدٍ وراعٍ، وأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ أَلْبانِها وأَبْوالِها، فانْطَلَقُوا حتَّى إِذَا كانُوا ناحِيَةَ الحَرَّةِ كَفَرُوا بَعْدَ إِسْلامِهِمْ وقَتَلُوا رَاعِيَ النَّبِيِّ ﷺ واسْتاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ في آثارِهِمْ فأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وتُرِكُوا في ناحِيَةِ الحَرَّةِ حتَّى ماتُوا عَلى حالِهِمْ.

[راجع: ٢٣٣]

قالَ قَتادَةُ: وَبَلَغنا أَنَّ النَّبيَّ ﷺ بَعْدَ ذٰلكَ كانَ يَحُثُّ عَلى الصَّدَقةِ ويَنهَى عَنِ المُثْلَةِ. وقالَ شُعْبَةُ وأَبانُ وحَمَّادٌ، عَنْ قَتادَةَ: مِنْ عُرَيْنَةَ، قالَ يحيَى بنُ أبي كَثِيرٍ وأَيُّوبُ، عَنْ أبي قلابَةَ عَنْ أَنَسٍ: قَدِمَ نَفَرٌ مِنْ عُكْلٍ.

So Allāh's Messenger ﷺ ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Al-Madīna and to drink the camels' milk and urine (as medicine). So they set out and when they reached Al-Ḥarra, they reverted to heathenism after embracing Islām, and killed the shepherd of the Prophet ﷺ and drove away the camels. When this news reached the Prophet ﷺ, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ﷺ). The Prophet ﷺ gave his orders in their concern. So their eyes were branded with heated pieces of iron and their hands and legs were cut off and they were left away in Ḥarra till they died in that state of theirs.

[See Vol. 1, *Ḥadīth* No.233]

٤١٩٣ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا حَفْصُ بنُ عُمَرَ أبو عُمَرَ الحَوْضِيُّ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ: حدَّثَنا أَيُّوبُ والحَجَّاجُ الصَّوَّافُ قَالَا: حدَّثَني أَبُو رَجاءٍ مَوْلَى أَبي قِلابَةَ وكانَ مَعَهُ بالشَّامِ: أَنَّ عُمَرَ بنَ عَبْدِ العَزِيزِ اسْتَشارَ النَّاسَ يَوْماً،

4193. Narrated Abū Rajā', the freed slave of Abū Qilāba, who was with Abū Qilāba in Sham: 'Umar bin 'Abdul-'Azīz consulted the people saying, "What do you think of *Qasāma*."[1] They said, "It is a right (judgement) which Allāh's Messenger ﷺ and the caliphs before you acted on." Abū Qilāba was behind 'Umar's bed. 'Anbasa bin Sa'īd said, "But what about the narration concerning the people of ('Ukl and)

(1) (H. 4193) If somebody is murdered somewhere and the people of that area deny the murder and of knowing about the murderer, then fifty of them should take an oath to confirm their claim, and if they take such an oath *"Qasama,"* then the government pays the blood-money to the relatives of the deceased person.

'Uraina?"[(1)] Abū Qilāba said, "Anas bin Mālik narrated it to me," and then narrated the whole story.

[See Vol. 9, *Hadith* No.6899].

قالَ: ما تَقُولُونَ في هذِهِ القَسامَةِ؟ فَقالُوا: حقٌّ قَضَى بِها رَسُولُ اللهِ ﷺ وقَضَتْ بِها الخُلَفاءُ قَبْلَكَ. قالَ: وأبُو قِلابَةَ خَلْفَ سَرِيرِهِ. فَقالَ عَنْبَسَةُ بْنُ سَعِيدٍ: فَأَيْنَ حَدِيثُ أنَسٍ في العُرَنِيِّينَ؟ قالَ أبُو قِلابَةَ: إيَّايَ حدَّثَهُ أنَسُ بنُ مالِكٍ، قالَ عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أنَسٍ: مِنْ عُرَيْنَةَ، وقالَ أبُو قِلابَةَ، عَنْ أنَسٍ: مِنْ عُكْلٍ، وَذَكَرَ القِصَّةَ. [راجع: ٢٣٣]

(38) CHAPTER. ***Ghazwā* Dhāt-Qarad in which the infidels attacked and took away the she-camels of the Prophet ﷺ three days before the battle of Khaibar.**

(٣٨) بابُ غَزْوَةِ ذاتِ قَرَدٍ وَهِيَ الغَزْوَةُ الَّتي أغارُوا فِيهَا عَلى لِقاحِ النَّبِيِّ ﷺ قَبْلَ خَيْبَرَ بِثَلاثٍ

4194. Narrated Salama bin Al-Akwa': Once, I went (from Al-Madīna) towards (Al-Ghāba) before the first *Ādhān* of the *Fajr* prayer. The she-camels of Allāh's Messenger ﷺ used to graze at a place called Dhī-Qarad. A slave of 'Abdur-Raḥmān bin 'Aūf met me (on the way) and said, "The she-camels of Allāh's Messenger ﷺ had been taken away by force." I asked, "Who had taken them?" He replied, "(The people of) Ghaṭafān." I made three loud cries (to the people of Al-Madīna) saying, "*Yā Ṣabāḥāh*!"[(2)] I made the people between the two mountains of Al-Madīna hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa', and today will perish the mean

٤١٩٤ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنَ أبي عُبَيْدٍ قال: سَمِعْتُ سَلَمَةَ بنَ الأكْوَعِ يَقُولُ: خَرَجْتُ قَبْلَ أنْ يُؤَذَّنَ بالأُولى وكانَتْ لِقاحُ رَسُولِ اللهِ ﷺ تَرْعَى بذِي قَرَدٍ، قالَ: فَلَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ فَقالَ: أُخِذَتْ لِقاحُ رَسُولِ اللهِ ﷺ، قُلْتُ: مَنْ أخَذَها؟ قالَ: غَطَفانُ، قالَ: فَصَرَخْتُ ثَلاثَ صَرَخاتٍ: يا صَباحاهُ، قالَ فأسمَعْتُ ما بَيْنَ لابَتَي المَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَى وَجْهِي حتَّى أدْرَكْتُهُمْ وقَدْ أخَذُوا يَسْتَقُونَ مِنَ الماءِ فَجَعَلْتُ أرْمِيهِمْ

(1) (H. 4193) The Prophet ﷺ did not ask the people of 'Uraina to take an oath concerning the murder of the shepherd, but he killed them. [See H. No. 4192]

(2) (H. 4194) *Yā Ṣabāḥāh!*: A call for help.

بِنَبْلي، وكُنْتُ رَامِياً وأقولُ: أنا ابنُ الأكْوَعِ، وَاليَوْمُ يَوْمُ الرُّضَّعِ، وأَرْتَجِزُ حتَّى اسْتَنْقَذْتُ اللِّقاحَ مِنْهُمْ وَاسْتَلَبْتُ مِنْهُمْ ثَلاثِينَ بُرْدَةً، قالَ: وجاء النَّبِيُّ ﷺ والنَّاسُ فَقُلْتُ: يا نَبِيَّ اللهِ، قَدْ حَمَيْتُ القَوْمَ المَاءَ وهُمْ عِطاشٌ، فابْعَثْ إليهِمُ السَّاعَةَ فَقالَ: «يا ابنَ الأكْوَعِ مَلَكْتَ فَأَسْجِحْ»، قالَ: ثُمَّ رَجَعْنا ويُرْدِفُني رَسُولُ اللهِ ﷺ عَلى ناقَتِهِ حتَّى دَخَلْنا المَدِينَةَ. [راجع: ٣٠٤١]

people." I kept on saying like that till I saved the she-camels (of the Prophet ﷺ), I also snatched thirty *Burda* (i.e., garments) from them. Then the Prophet ﷺ and the other people came there, and I said, "O Allāh's Prophet! I have stopped the people (of Ghaṭafān) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet ﷺ said, "O the son of Al-Akwa'! You have overpowered them, so forgive them." Then we all came back and Allāh's Messenger ﷺ seated me behind him on his she-camel till we entered Al-Madīna.

(٣٩) بابُ غَزْوَةِ خَيْبَرَ

(39) CHAPTER. *Ghazwā* of Khaibar.

٤١٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ: أَنَّ سُوَيْدَ بنَ النُّعْمانِ أخْبرَه أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عامَ خَيْبَرَ حتَّى إذَا كُنَّا بالصَّهْباءِ وهيَ مِنْ أَدْنَى خَيْبَرَ صَلَّى العَصْرَ ثُمَّ دَعا بالأَزْوَادِ فَلَمْ يُؤْتَ إلَّا بالسَّوِيقِ، فأمَرَ بِهِ فَثُرِّيَ فأكَلَ وأكَلْنا ثُمَّ قامَ إلى المَغْرِبِ فمَضْمَضَ ومَضْمَضْنا ثُمَّ صَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

4195. Narrated Suwaid bin An-Nu'mān: I went out in the company of the Prophet ﷺ in the year (the battle) of Khaibar, and when we reached Aṣ-Ṣahbā' which is the lower part of Khaibar, the Prophet ﷺ offered the *'Asr* prayer and then asked the people to collect the journey-food. Nothing was brought but *Sawīq* which the Prophet ﷺ ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the *Maghrib* prayer. He washed his mouth, and we too washed our mouths, and then he offered the *Ṣalāt* (prayer) without repeating his ablution.

٤١٩٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ إلى خَيْبَرَ، فَسِرْنا لَيْلاً، فَقالَ رَجُلٌ مِنَ القَوْمِ لِعامِرٍ: يا

4196. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: We went out to Khaibar in the company of the Prophet ﷺ. While we were proceeding at night, a man from the group said to 'Āmir, "O 'Āmir! Won't you let us hear your poetry?" 'Āmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camel's footsteps, saying:

"O Allāh! Without You we would not have been guided on the right path
Neither would we have given *Ṣadaqa* (in charity), nor would we have offered *Ṣalāt* (prayer).
So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause.
And send *Sakīnah* (i.e., tranquillity and calmness) upon us
To make our feet firm when we meet our enemy,
And if they will call us towards an unjust thing, we will refuse.
The infidels have made a hue and cry to ask other's help against us."

The Prophet ﷺ on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Āmir bin Al-Akwa'." Then the Prophet ﷺ said, "May Allāh bestow His Mercy on him." A man amongst the people said, "O Allāh's Prophet! Has (martyrdom) been granted to him.(1) Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allāh تعالى helped the Muslims conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, "What are these fires? For cooking what are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e., people) said, "The meat of donkeys." The Prophet ﷺ said, "Throw away the meat and break the pots!" Someone asked, "O Allāh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows

عامِرُ، أَلا تُسْمِعُنا مِنْ هُنَيهاتِكَ؟ - وكانَ عامِرٌ رَجُلاً شاعِراً - فَنَزَلَ يَحْدو بالقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلا أَنْتَ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فاغْفِرْ فِدَاءً لكَ ما اتَّقَيْنَا
وأَلْقِيَنْ سَكِينَةً عَلَيْنَا
وثَبِّتِ الأَقْدَامَ إنْ لاقَيْنا
إنَّا إذَا صِيحَ بِنا أَتَيْنَا
وبالصِّياحِ عَوَّلُوا عَلَيْنا

فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ هذَا السَّائِقُ؟» قالُوا: عامِرُ بنُ الأَكْوَعِ، قالَ: «يَرْحَمُهُ اللهُ»، قالَ رَجُلٌ مِنَ القَوْمِ: وجَبَتْ يا نَبِيَّ اللهِ لَوْ أَمْتَعْتَنا بِهِ. فأَتَيْنا خَيْبَرَ فَحاصَرْناهُمْ حتَّى أَصابَتْنا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إنَّ اللهَ تَعالى فَتَحَها عَلَيهِمْ. فَلَمَّا أَمْسَى النَّاسُ مَساءَ اليَوْمِ الذي فُتِحَتْ عَلَيهِمْ أَوْقَدُوا نِيرَاناً كَثِيرَةً، فَقالَ النَّبِيُّ ﷺ: «ما هذِهِ النِّيرَانُ؟ عَلى أَيِّ شَيءٍ تُوقِدُونَ؟» قالُوا: عَلى لحمٍ، قالَ: «عَلى أَيِّ لحمٍ؟» قالُوا: لَحْمُ حُمُرِ الإنْسِيَّةِ، قالَ النَّبي ﷺ: «أَهْرِيقُوها واكْسِرُوها»، فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أَوْ نُهَرِيقُها ونَغْسِلُها؟ قالَ: «أَوْ ذاكَ»، فَلَمَّا تَصافَّ القَوْمُ كانَ سَيْفُ عامِرٍ قَصِيراً، فَتَناوَلَ بِه ساقَ يَهُودِيّ

(1) (H. 4196) The man, 'Umar, inferred from the invocation of the Prophet ﷺ that 'Āmir would be granted martyrdom.

لِيَضْرِبَهُ ويَرْجِعُ ذُبابَ سَيْفِهِ فأَصابَ عَيْنَ رُكْبَةِ عامِرٍ فماتَ مِنْهُ، قالَ: فَلَمَّا قَفَلُوا قالَ سَلَمَةُ: رآني رَسُولُ اللهِ ﷺ وهُوَ آخِذٌ يَدِي، قالَ: «ما لكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبي وأُمِّي، زَعَمُوا أَنَّ عامِراً حَبِطَ عَمَلُهُ. قالَ النَّبِيُّ ﷺ: «كَذَبَ مَنْ قالَهُ، إِنَّ لَهُ أَجْرَيْنِ - وَجَمَعَ بينَ إِصْبَعَيْهِ - إِنَّهُ لجاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بها مِثْلَهُ». حدَّثنا قُتَيْبَةُ: حدَّثنا حاتِمٌ قالَ: «نَشَأَ بها». [راجع: ٢٤٧٧]

(for the clash), 'Āmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allāh's Messenger ﷺ saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Āmir are lost." The Prophet ﷺ said, "Whoever says so, is mistaken, for 'Āmir has got a double reward." The Prophet ﷺ raised two fingers and added, "He (i.e., 'Āmir) was a persevering struggler in the Cause of Allāh and there are few Arabs who achieved the like of (good deeds) 'Āmir had done."

٤١٩٧ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أَتَى خَيْبَرَ لَيْلاً وكانَ إِذَا أَتَى قَوْماً بِلَيْلٍ لَمْ يُغِرْ بِهِمْ حتَّى يُصْبِحَ. فَلَمَّا أَصْبَحَ خَرَجَتِ اليهُودُ بِمَساحِيهِمْ ومكاتِلِهِمْ. فَلَمَّا رَأَوْهُ قالُوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ والخميسُ. فَقالَ النَّبِيُّ ﷺ: «خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَبَاحُ المُنْذَرِينَ». [راجع: ٣٧١]

4197. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ reached Khaibar at night and it was his habit that whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e., the Prophet ﷺ), they said, "Muḥammad! By Allāh! Muḥammad and his army!" The Prophet ﷺ said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

٤١٩٨ - أَخبرَنا صَدَقَةُ بنُ الفَضْلِ: أَخبرَنا ابنُ عُيَيْنَةَ: حدَّثنا أَيُّوبُ، عَنْ مُحَمَّدِ ابنِ سِيرينَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ:

4198. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We reached Khaibar early in the morning[1] and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet ﷺ they said, "Muḥammad! By

(1) (H. 4198) They came at night and stayed near to Khaibar till morning when they attacked it.

Allāh! Muḥammad and his army!" The Prophet ﷺ said, "*Allāhu Akbar*! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet ﷺ, "Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys as it is *Rijs* (an impure thing)."

صَبَّحْنا خَيْبَرَ بُكْرَةً فَخَرَجَ أَهْلُها بالمَساحِي فَلَمَّا بَصُرُوا بالنَّبِيِّ ﷺ قالُوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ والخَمِيسُ، فَقالَ النَّبِيُّ ﷺ: «اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». فَأَصَبْنا مِنْ لُحُومِ الحُمُرِ. فَنادَى مُنادِي النَّبِيِّ ﷺ: إِنَّ اللهَ ورَسُولَهُ يَنْهَيانِكُمْ عَنْ لحُومِ الحُمُرِ فإِنَّها رِجْسٌ.

4199. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Someone came to Allāh's Messenger ﷺ and said, "The donkeys have been eaten (by the Muslims)." The Prophet ﷺ kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet ﷺ kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet ﷺ ordered an announcer to announce to the people, "Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

٤١٩٩ - حدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حَدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، فَسَكَتَ. ثُمَّ أَتاهُ الثَّانِيَةَ فَقالَ: أُكِلَتِ الحُمُرُ، فَسَكَتَ. ثُمَّ أَتاهُ الثَّالِثَةَ فَقالَ: أُفْنِيَتِ الحُمُرُ، فَأَمَرَ مُنادِياً فَنادَى في النَّاسِ: إِنَّ اللهَ ورَسُولَهُ يَنْهيانكُمْ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ، فأُكْفِئَتِ القُدُورُ وإِنَّها لَتَفُورُ باللَّحْمِ.

[راجع: ٣٧١]

4200. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Fajr* (morning) prayer near Khaibar when it was still dark and then said, "*Allāhu Akbar*! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet ﷺ had their warriors

٤٢٠٠ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ الصُّبْحَ قَرِيباً مِنْ خَيْبَرَ بِغَلَسٍ ثُمَّ قالَ: «اللهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ

killed, their offspring and woman taken as captives. Ṣafiyya was amongst the captives, she first came in the share of Diḥya Al-Kalbī but later on she belonged to the Prophet ﷺ. The Prophet ﷺ made her manumission as her *Mahr*.(1)

صَباحُ المُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ في السِّكَكِ. فَقَتَلَ النَّبِيُّ ﷺ المُقاتِلَةَ وسَبى الذُّرِّيَّةَ، وكانَ في السَّبي صَفِيَّةُ فَصارَتْ إلى دِحْيَةَ الكَلْبِيِّ ثُمَّ صارَتْ إلى النَّبِيِّ ﷺ فَجَعَلَ عِتْقَها صَداقَها. فَقالَ عَبْدُ العَزِيزِ بنُ صُهَيْبٍ لِثابِتٍ: يا أبا مُحَمَّدٍ، آنْتَ قُلْتَ لأنَسٍ: ما أصْدَقَها؟ فَحَرَّكَ ثابِتٌ رَأْسَهُ تَصْدِيقاً له. [راجع: ٣٧١]

4201. Narrated 'Abdul-'Azīz bin Ṣuhaib: Anas bin Mālik رَضِيَ الله عَنْهُ said, "The Prophet ﷺ took Ṣafiyya as a captive. He manumitted her and married her." Thābit asked Anas, "What did he give her as *Mahr*?"(2) Anas replied, "Her *Mahr* was herself, for he manumitted her."

٤٢٠١ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ قالَ: سَمِعْتُ أنَسَ ابنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَبى النَّبِيُّ ﷺ صَفِيَّةَ فأعْتَقَها وتَزَوَّجَها، فَقالَ ثابِتٌ لأنَسٍ: ما أصْدَقَها؟ قالَ: أصْدَقَها نَفْسَها فأعْتَقَها. [راجع: ٣٧١]

4202. Narrated Abū Mūsa Al-Ash'arī رَضِيَ الله عَنْهُ: When Allāh's Messenger ﷺ fought the battle of Khaibar, or when Allāh's Messenger ﷺ proceeded towards it, and the people (passed over a high place) overlooking a valley, they raised their voices saying, "*Allāhu Akbar*! *Allāhu Akbar*! (Allāh is the Most Great), *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On that Allāh's Messenger ﷺ said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near, and He is with you." I was behind the riding animal of Allāh's Messenger ﷺ and he heard me saying, "*Lā hawla wa lā quwwata illa billāh* (there is

٤٢٠٢ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ، عَنْ عاصِمٍ، عَنْ أبي عُثْمانَ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: لَمَّا غَزا رَسُولُ اللهِ ﷺ خَيْبَرَ أوْ قالَ: لَمَّا تَوَجَّهَ رَسُولُ اللهِ ﷺ أشْرَفَ النَّاسُ عَلى وادٍ فَرَفَعُوا أصْواتَهُمْ بالتَّكْبِيرِ: اللهُ أكْبَرُ، اللهُ أكْبَرُ، لا إلٰهَ إلَّا اللهُ، فَقالَ رَسُولُ اللهِ ﷺ: «ارْبَعُوا عَلى أنْفُسِكُمْ إنَّكُمْ لا تَدْعُونَ أصَمَّ ولا غائِباً. إنَّكُمْ تَدْعُونَ سَمِيعاً قَرِيباً وهُوَ مَعَكُمْ»، وأنا

(1) (H. 4200) The Prophet ﷺ married her after manumitting her.
(2) (H. 4200) *Mahr*: See the glossary.

خَلْفَ دَابَّةِ رَسُولِ اللهِ ﷺ فَسَمِعَني وأَنا أَقُولُ: لا حَوْلَ ولا قُوَّةَ إِلَّا باللهِ، فقالَ لي: «يا عَبْدَ اللهِ بنَ قَيْسٍ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ، قالَ: «أَلا أَدُلُّكَ عَلى كَلِمَةٍ مِنْ كَنزٍ مِنْ كُنُوزِ الجَنَّةِ؟» قُلْتُ: بَلى يا رَسُولَ اللهِ فِدَاكَ أَبي وأُمِّي. قالَ: «لا حَوْلَ ولا قُوَّةَ إِلَّا باللهِ». [راجع: ٢٩٩٢]

neither might, nor power but with Allāh)." On that he said to me, "O 'Abdullāh bin Qais!" I said, "*Libbaik*. O Allāh's Messenger!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allāh's Messenger! Let my father and mother be sacrificed for your sake." He said, "It is: *Lā hawla wa lā quwwata illa billāh* (there is neither might nor power but with Allāh)."

٤٢٠٣ - حدَّثنا قُتَيْبَةُ: حدَّثنا يَعْقُوبُ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ التَقى هُوَ والمُشْرِكُونَ فاقْتَتَلُوا، فَلَمَّا مالَ رَسُولُ اللهِ ﷺ إِلى عَسْكَرِهِ ومالَ الآخَرُونَ إِلى عَسْكَرِهِمْ وفي أَصحابِ رَسُولِ اللهِ ﷺ رَجُلٌ لا يَدَعُ لَهُمْ شاذَّةً ولا فاذَّةً إِلَّا اتَّبَعَها يَضْرِبُها بِسَيْفِهِ، فَقالَ: ما أَجْزَأَ مِنَّا اليَوْمَ أَحَدٌ كما أَجْزَأَ فُلانٌ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقالَ رَجُلٌ مِنَ القَوْمِ: أَنا صاحِبُهُ، قالَ: فَخَرَجَ مَعَهُ كُلَّما وَقَفَ وَقَفَ مَعَهُ وإِذا أَسْرَعَ أَسْرَعَ مَعَهُ، قالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً فاسْتَعْجَلَ المَوْتَ فَوضَعَ سَيْفَهُ بالأَرْضِ وذُبابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحامَلَ عَلى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلى رَسُولِ اللهِ ﷺ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، قالَ: «وما ذاكَ؟» قالَ:

4203. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ (and his army) met in a battle with *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the two armies fought and then Allāh's Messenger ﷺ returned to his army camp and the others (i.e the enemy) returned to their army camps. Amongst the Companions of the Prophet ﷺ there was a man who would follow and kill with his sword any *Mushrik* going alone. Somebody said, "None has benefited the Muslims today more than so-and-so." On that Allāh's Messenger ﷺ said, "Verily, he is from the people of the Hell-fire." A man amongst the people (i.e., Muslims) said, "I will accompany him (to know the fact)." So, he went along with him, and whenever he stopped, he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allāh's Messenger ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ

said, "Why is that (what makes you say so)?" He said, "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-fire. The people were surprised by your statement, and I said to them, 'I will try to find out the truth about him for you.' So, I went out after him and he was then inflicted with a severe wound, and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allāh's Messenger ﷺ then said, "A man may do what seem to the people as the deeds of the dweller of Paradise but he is from the dwellers of the Hell-fire, and another may do what seem to the people as the deeds of the dwellers of the (Hell) Fire, but he is from the dwellers of Paradise." (See H. 2898)

الرَّجُلُ الَّذِي ذَكَرْتَ آنِفاً أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذٰلِكَ، فَقُلْتُ: أَنا لَكُمْ بِهِ، فَخَرَجْتُ في طَلَبِهِ ثُمَّ جُرِحَ جُرْحاً شَدِيداً فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ في الأَرْضِ وذُبابَهُ بَينَ ثَدْيَيْهِ ثُمَّ تحامَلَ عَلَيْهِ فَقتَلَ نَفْسَهُ، فَقالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «إنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الجَنَّةِ فِيما يَبْدُو لِلنَّاسِ وهُوَ مِنْ أَهْلِ النَّارِ، وإنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيما يَبْدُو لِلنَّاسِ وهُوَ مِنْ أَهْلِ الجَنَّةِ».

[راجع: ٢٨٩٨]

4204. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We witnessed (the battle of) Khaibar. Allāh's Messenger ﷺ said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it some arrows with which he slaughtered himself (committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allāh's Messenger! Allāh has made your statement true; so-and-so has committed suicide." The Prophet ﷺ said, "O so-and-so! Stand up and make an announcement that none will enter Paradise but a believer and that Allāh may support the religion (Islām) with a *Fājir* [a

٤٢٠٤ - حدَّثَنا أَبو اليمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني سَعِيدُ ابنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا خَيْبرَ فَقالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الإسْلامَ: «هذا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرَ القِتالُ قاتَلَ الرَّجُلُ أَشَدَّ القِتالِ حتَّى كَثُرَتْ بِهِ الجِراحَةُ فَكادَ بَعضُ النَّاسِ يَرْتابُ، فَوَجَدَ الرَّجُلُ أَلَمَ الجِراحَةِ فأَهْوَى بِيَدِهِ إلى كِنانَتِهِ فاسْتَخْرَجَ مِنْها أَسْهُماً فَنَحَرَ بِها نَفْسَهُ. فاشْتَدَّ رِجالٌ مِنَ المُسْلِمِينَ فَقالُوا: يا رَسُولَ اللهِ صَدَّقَ اللهُ حدِيثَكَ، انْتَحَرَ فُلانٌ فَقَتَلَ نَفْسَهُ.

wicked (sinful)] man."

فَقالَ: «قُمْ يا فُلانُ فأذِّنْ أنَّهُ لا يَدْخُلُ الجَنَّةَ إلَّا مُؤْمِنٌ. إنَّ اللهَ يُؤَيِّدُ الدِّينَ بالرَّجُلِ الفاجِرِ»، تابَعَهُ مَعْمَرٌ، عَنِ الزُّهْرِيِّ. [راجع: ٣٠٦٢]

4205. Narration about the chain of the narrators.

٤٢٠٥ - وقالَ شَبيبٌ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أَخْبَرَني ابنُ المُسَيَّبِ وعَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبٍ أنَّ أبا هُرَيْرَةَ قالَ: شَهِدْنا مَعَ النَّبيِّ ﷺ حُنَيْناً. وقالَ ابنُ المُبارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ عَنِ النَّبيِّ ﷺ، تابَعَهُ صالِحٌ، عَنِ الزُّهْرِيِّ. وقالَ الزُّبَيْدِيُّ، أَخْبَرَني الزُّهْرِيُّ: أنَّ عَبْدَ الرَّحْمٰنِ بنَ كَعْبٍ أَخْبَرَهُ أنَّ عُبَيْدَ اللهِ بنَ كَعْبٍ قالَ: أَخْبَرَني مَنْ شَهِدَ مَعَ النَّبيِّ ﷺ خَيْبَرَ، قالَ: الزُّهْرِيُّ، وأَخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ وسَعِيدٌ عَنِ النَّبيِّ ﷺ.

4206. Narrated Yazīd bin Abī 'Ubaid: I saw the trace of a wound in Salama's leg. I said to him, "O Abū Muslim! What is this wound?" He said, "This was inflicted on me on the day (of the battle) of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet ﷺ and he blew with saliva *Nafatha* on it (i.e., the wound) thrice, and since then I have not had any pain in it till this hour."

٤٢٠٦ - حدَّثَنا المَكِّيُّ بنُ إبْراهِيمَ: حدَّثَنا يَزِيدُ بنُ أبي عُبَيْدٍ قالَ: رَأَيْتُ أثَرَ ضَرْبَةٍ في ساقِ سَلَمَةَ فَقُلْتُ: يا أبا مُسْلِمٍ، ما هذِهِ الضَّرْبَةُ؟ قالَ: هذِه ضَرْبَةٌ أصابَتْها يَوْمَ خَيْبَرَ. فَقالَ النَّاسُ: أُصِيبَ سَلَمَةُ، فأتَيْتُ النَّبيَّ ﷺ فَنَفَثَ فِيهِ ثَلاثَ نَفَثاتٍ فما اشْتَكَيْتُها حتَّى السَّاعَةِ.

4207. Narrated Sahl: During one of his *Ghazawāt*, the Prophet ﷺ met in a battle with *Al-Mushrikūn* (polytheists, pagans,

٤٢٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا ابن أبي حازِمٍ، عَنْ

أَبِيهِ، عَنْ سَهْلٍ قالَ: التَقى النَّبِيُّ ﷺ والمشْرِكُونَ في بَعْضِ مَغازِيهِ فاقْتَتَلُوا فمالَ كُلُّ قَوْمٍ إِلى عَسْكَرِهِمْ وفي المُسْلِمِينَ رَجُلٌ لا يَدَعُ مِنَ المُشْرِكِين شاذَّةً ولا فاذَّةً إِلَّا اتَّبَعَها فَضَرَبَها بِسَيْفِهِ. فَقِيلَ: يا رَسُولَ اللهِ، ما أَجْزَأَ أَحَدٌ ما أَجْزَأَ فُلانٌ، فَقالَ: «إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقالُوا: أَيُّنا مِنْ أَهْلِ الجَنَّةِ إِنْ كانَ هذا من أَهْلِ النَّارِ؟ فَقالَ رَجُلٌ مِنَ القَوْمِ: لأَتْبَعَنَّهُ فإِذا أَسْرَعَ وأَبْطَأَ كُنْتُ مَعَهُ حَتَّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نِصابَ سَيْفِهِ بالأَرْضِ وذُبابَهُ بَينَ ثَدْيَيْهِ ثُمَّ تحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَجاءَ الرَّجُلُ إِلى النَّبِيِّ ﷺ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، فَقالَ: «وما ذَاكَ؟» فَأَخْبَرَهُ فَقالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ فِيما يَبْدُو للنَّاسِ وإِنَّهُ مِنْ أَهْلِ النَّارِ. ويَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فِيما يَبْدُو للنَّاسِ وهُوَ مِنْ أَهْلِ الجَنَّةِ».

[راجع: ٢٨٩٨]

idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated *Mushrik* and strike him with his sword. It was said, "O Allāh's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave man)." The Prophet ﷺ said, "He is from the dwellers of the Hell-fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-fire?" Then a man from amongst the people said, "I will follow him and accompany him whether he ran fast or slow." The man got wounded, and hurried to die quickly, so he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ said, "What is this?" The man told him the whole story. The Prophet ﷺ said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise."

٤٢٠٨ - حدَّثَنا مُحَمَّدُ بنُ سَعِيدٍ الخُزَاعِيُّ: حدَّثَنا زِيادُ بنُ الرَّبيعِ، عَنْ أَبي عِمْرَانَ، قالَ: نَظَرَ أَنَسٌ إِلى النَّاسِ يَوْمَ الجُمُعَةِ فَرَأَى طَيالِسَةً فَقالَ: كَأَنَّهُمُ السَّاعَةَ يَهُودُ خَيْبَرَ.

4208. Narrated Abū 'Imrān: Anas looked at the people wearing *Ṭayalisa* (i.e., a special kind of head covering worn by Jews in olden days). On that Anas said, "At this moment they (i.e., those people) look like the Jews of Khaibar."[1]

(1) (H. 4208) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.

4209. Narrated Salama رَضِيَ اللهُ عَنْهُ: 'Alī remained behind the Prophet ﷺ during the *Ghazwā* of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet ﷺ," so he followed him. So when it was the (preceding) night of the conquest of Khaibar, the Prophet ﷺ said, "I will give the flag tomorrow," or said "tomorrow the flag will be taken by a man who is loved by Allāh and His Messenger, and (Khaibar) will be conquered through him, (with Allāh's Help)". While everyone of us was hopeful to have the flag, it was said, "Here is 'Alī", and the Prophet ﷺ gave him the flag and Khaibar was conquered through him (with Allāh's Help).

٤٢٠٩ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا حاتمٌ، عَنْ يَزِيدَ بنِ أَبي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قالَ: كان عَلِيٌّ رَضِيَ اللهُ عَنْهُ تَخَلَّفَ عَنِ النَّبيِّ ﷺ في خَيْبَرَ وكانَ رَمِداً فَقالَ: أَنا أَتخَلَّفُ عَنِ النَّبيِّ ﷺ فَلَحِقَ بِهِ فَلَمَّا بِتْنا اللَّيْلَةَ التي فُتِحَتْ قالَ: «لأُعْطِيَنَّ الرَّايَةَ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَداً رَجُلٌ يُحِبُّهُ اللهُ ورَسُولُهُ يُفْتَحُ عَلَيْهِ»، فَنَحْنُ نَرْجُوها فَقِيلَ: هٰذَا عَلِيٌّ، فأَعْطاهُ فَفُتِحَ عَلَيْهِ.

[راجع: ٢٩٧٦]

4210. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ said, "Tomorrow I will give this flag to a man through whose hands Allāh will give us victory. He loves Allāh and His Messenger, and he is loved by Allāh and His Messenger." The people remained that night, wondering as to who would be given the flag. In the morning the people went to Allāh's Messenger ﷺ and everyone of them was hopeful to receive it (i.e., the flag). The Prophet ﷺ asked, "Where is 'Alī bin Abī Ṭālib?" It was said, "He is suffering from eye trouble, O Allāh's Messenger." He said, "Send for him." 'Alī was brought and Allāh's Messenger ﷺ spat in his eye and invoked good upon him. So, 'Alī was cured as if he never had any trouble. Then the Prophet ﷺ gave him the flag. 'Alī said, "O Allāh's Messenger! I will fight with them till they become like us." Allāh's Messenger ﷺ said, "Proceed, and do not hurry. When you enter their territory, call them to embrace Islām and inform them of Allāh's Rights which they

٤٢١٠ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ قالَ: أَخْبَرَني سَهْلُ بنُ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هذِهِ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ عَلى يَدَيْهِ، يُحِبُّ اللهَ ورَسُولَهُ، ويُحِبُّهُ اللهُ ورَسُولُهُ». قالَ: فَباتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطاها فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلى رَسُولِ اللهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطاها فَقالَ: «أَيْنَ عَلِيُّ بنُ أَبي طالِبٍ؟» فَقِيلَ: هُوَ يا رَسُولَ اللهِ يَشْتَكِي عَيْنَيْهِ، قالَ: فَأَرْسَلُوا إِلَيْهِ، فأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللهِ ﷺ في عَيْنَيْهِ ودَعا لَهُ فَبَرَأَ حَتَّى كأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فأَعْطاهُ الرَّايَةَ فَقالَ عَلِيٌّ: يا

should observe, for by Allāh, even if a single man is led on the right path (Islām) by Allāh through you, then that will be better for you than the nice red camels."

رَسُولَ اللهِ، أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنزِلَ بِساحَتِهِمْ ثُمَّ ادْعُهُمْ إِلى الإسْلامِ وأَخْبِرْهُمْ بِما يَجِبُ عَلَيهِمْ مِنْ حَقِّ اللهِ فِيهِ. فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً واحِداً خَيرٌ لكَ مِنْ أَنْ يَكُونَ لكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

4211. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: We arrived at Khaibar, and when Allāh helped His Messenger ﷺ to open the fort, the beauty of Ṣafīyya bint Ḥuyaī bin Akhṭab, whose husband had been killed while she was a bride, was mentioned to Allāh's Messenger ﷺ. The Prophet ﷺ selected her for himself, and set out with her, and when we reached a place called Sadd-aṣ-Ṣahbā', Ṣafīyya became clean from her menses, then Allāh's Messenger ﷺ married her. *Ḥais* (i.e., an Arabian dish) was served on a small leather mat. Then the Prophet ﷺ said to me, "Invite the people around you." So that was the marriage banquet of the Prophet ﷺ and Ṣafīyya. Then we proceeded towards Al-Madīna, and I saw the Prophet ﷺ making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Ṣafīyya to put her foot on, in order to ride (on the camel).

٤٢١١ - حَدَّثَنَا عَبْدُ الغَفَّارِ بنُ دَاوُدَ: حَدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ ح. وَحدَّثَنِي أَحْمَدُ: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخبرَني يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ، عَنْ عَمْرٍو مَوْلى المُطَّلِبِ، عَنْ أَنَسِ بن مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْنا خَيْبَرَ فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الحِصْنَ ذُكِرَ لَهُ جمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بنِ أَخْطَبَ وقَدْ قُتِلَ زَوْجُها وكانَتْ عَرُوساً فاصْطَفاها النَّبِيُّ ﷺ لِنَفْسِهِ فَخَرَجَ بها حَتَّى بَلَغَ بِهَا سَدَّ الصَّهْباءِ حَلَّتْ فَبَنىٰ بها رَسُولُ اللهِ ﷺ، ثُمَّ صَنَعَ حَيْساً في نِطَعٍ صَغِيرٍ ثُمَّ قالَ لي: «آذِنْ مَنْ حَوْلَكَ»، فَكانَتْ تِلْكَ ولِيمَتَهُ عَلى صَفِيَّةَ. ثُمَّ خَرَجْنا إِلى المَدِينَةِ فَرَأَيْتُ النَّبِيَّ ﷺ يُحَوِّي لهَا وراءَهُ بِعَباءَةٍ ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ وتَضَعُ صَفِيَّةُ رِجْلَها عَلى رُكْبَتِهِ حَتَّى تَرْكَبَ. [راجع: ٣٧١]

4212. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed with Ṣafiyya bint Ḥuyaī for three days on the way of Khaibar where he consummated his marriage with her. Ṣafiyya was amongst those who were ordered to use a veil.

٤٢١٢ - **حدَّثنا** إسماعِيلُ قالَ: حدَّثَنا أخي، عَنْ سُليمانَ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ الطَّويلِ: سَمِعَ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَقامَ عَلى صَفِيَّةَ بِنْتِ حُيَيٍّ بِطريْقِ خَيْبَرَ ثَلاثَةَ أَيَّامٍ حتَّى أَعْرَسَ بها. وكانَتْ فِيمَنْ ضُرِبَ عَلَيها الحِجابُ.

[راجع: ٣٧١]

4213. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed for three nights between Khaibar and Al-Madīna and was married to Ṣafiyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet ﷺ ordered Bilāl to spread the leather mats on which dates, dried yoghurt and butter were served. The Muslims said amongst themselves, "Will she (i.e., Ṣafiyya) be one of the Mothers of the believers (i.e., one of the wives of the Prophet ﷺ) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the Prophet ﷺ makes her observe the veil, then she will be one of the Mothers of the believers, and if he does not make her observe the veil, then she will be his lady-slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

٤٢١٣ - **حدَّثنا** سَعِيدُ بنُ أَبي مَرْيَمَ: أَخبرنا مُحَمَّدُ بنُ جَعْفَرِ بن أَبي كَثِيرٍ: أَخْبرَني حُمَيْدٌ أَنَّهُ سَمِعَ أَنساً رَضِيَ اللهُ عَنْهُ يَقولُ: أَقامَ النَّبِيُّ ﷺ بَينَ خَيْبَرَ والمَدِينَةِ ثَلاثَ لَيالٍ يُبْنىٰ عَلَيْهِ بِصَفِيَّةَ، فَدَعَوْتُ المُسْلِمِينَ إلى وَلِيمَتِهِ وما كانَ فِيها مِنْ خُبزٍ ولا لَحْمٍ وما كانَ فِيها إلَّا أَنْ أَمَرَ بِلالاً بالأَنْطاعِ فَبُسِطَتْ فأَلقى عَلَيْها التَّمْرَ والأَقِطَ والسَّمْنَ. فَقالَ المُسْلِمُونَ: إِحْدَى أُمَّهاتِ المُؤْمِنِينَ أَوْ ما مَلَكَتْ يَمِينُهُ؟ قالُوا: إنْ حَجَبَها فَهِيَ إحْدَى أُمَّهاتِ المُؤْمِنِينَ، وإِنْ لَمْ يَحْجُبْها فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وطَّأَ لها خَلْفَهُ ومَدَّ الحجابَ. [راجع: ٣٧١]

4214. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet ﷺ was there. So I felt shy (to take it then).

٤٢١٤ - **حدَّثنا** أَبُو الوَليدِ: حدَّثَنا شُعْبَةُ ح. وحدَّثَني عَبْدُ الله بنُ مُحَمَّدٍ: حَدَّثَنا وَهْبٌ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيْدِ ابن هِلالٍ، عَنْ عَبْدِ الله بن

مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مُحاصِري خَيْبَرَ فَرَمى إنْسانٌ بِجِرَابٍ فِيهِ شَحْمٌ فَنَزَوْتُ لآخُذَهُ فالتَفَتُّ فإذَا النَّبِيُّ ﷺ فاسْتَحْيَيْتُ.

٤٢١٥ - حَدَّثَنِي عُبَيْدُ بنُ إسماعِيلَ، عَنْ أَبِي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ وسالِمٍ، عَنِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ أَكْلِ الثُّوْمِ وعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ. [راجع: ٨٥٣]

نَهَى عَنْ أَكْلِ الثُّوْمِ: هُوَ عَنْ نافِعٍ وَحْدَهُ. ولُحُومِ الحُمُرِ الأَهْلِيَّةِ: عَنْ سالِمٍ.

4215. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of garlic and the meat of donkeys.

[See Vol. 1, *Hadith* No.854].

٤٢١٦ - حَدَّثَنِي يَحْيَى بنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ والحَسَنِ ابْنَيْ مُحَمَّدِ بنِ عَلِيٍّ، عَنْ أَبِيهِما، عَنْ عَلِيِّ بنِ أَبِي طالِبٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّساءِ يَوْمَ خَيْبَرَ، وعَنْ أَكْلِ لُحُومِ الحُمُرِ الإنْسِيَّةِ. [انظر: ٥١١٥، ٥٥٢٣، ٦٩٦١]

4216. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the *Mut'a* (i.e., temporary marriage) and the eating of the meat of donkeys.

٤٢١٧ - حَدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: حَدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ. [راجع: ٨٥٣]

4217. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys.

٤٢١٨ - حَدَّثَنِي إسحاقُ بنُ

4218. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the eating

نَصْرٍ: حدَّثَنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافعٍ وسالمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ أَكْلِ لُحُومِ الحُمُرِ الأَهْلِيَّةِ. [راجع: ٨٥٣]

of the meat of donkeys.

٤٢١٩ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ ابنِ عَلِيٍّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ ورَخَّصَ في الخَيْلِ. [انظر: ٥٥٢٠، ٥٥٢٤]

4219. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

٤٢٢٠ - حَدَّثَنَا سَعِيدُ بنُ سُلَيمانَ: حدَّثَنا عَبَّادٌ، عَنِ الشَّيْبانِيِّ قالَ: سَمِعْتُ ابنَ أَبي أَوْفى رَضِيَ اللهُ عَنْهُما: أَصابَتْنا مَجاعَةٌ يَوْمَ خَيْبَرَ فإنَّ القُدُورَ لَتَغْلي، قالَ: وبَعْضُها نَضِجَتْ فَجاءَ مُنادِي النَّبِيِّ ﷺ: لا تَأْكُلُوا مِنْ لُحُومِ الحُمُرِ شَيْئاً وأَهْرِيقُوها، قالَ ابنُ أَبي أَوْفى: فَتَحَدَّثْنا أَنَّه إِنَّما نَهَى عَنها لِأَنَّها لَمْ تُخَمَّسْ. وقالَ بَعْضُهُمْ: نَهَى عَنها البَتَّةَ لأَنَّها كانَتْ تَأْكُلُ العَذِرَةَ. [راجع: ٣١٥٥]

4220. Narrated Ibn Abī Aūfā رَضِيَ اللهُ عَنْهُما: We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet ﷺ came to say, "Do not eat anything of the meat of the donkey and upset the cooking pots." We then thought that the Prophet ﷺ had prohibited such food because the *Khumus* had not been taken out of it. Some others said, "He prohibited the meat of donkeys forever, because donkeys used to eat dirty things."

٤٢٢١، ٤٢٢٢ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ: أَخبرَني عَدِيُّ بنُ ثابتٍ، عَنِ البراءِ وعَبْدِ اللهِ بنِ أَبي أَوْفى أَنَّهُمْ كانُوا مَعَ النَّبِيِّ ﷺ فأَصابُوا حُمُراً واطبخوها، فَنادَى

4221, 4222. Narrated Al-Barā' and 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُم that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i.e., throw out the meat)".

مُنادِي النَّبِيِّ ﷺ: أَكْفِئُوا القُدُورَ.
[انظر: ٤٢٢٣، ٤٢٢٥، ٤٢٢٦، ٥٥٢٥]

٤٢٢٣، ٤٢٢٤ - حدَّثني إسحاقُ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا شُعْبَةُ: حدَّثنا عَدِيٌّ ابنُ ثابتٍ قالَ: سَمِعْتُ البَرَاءَ وابنَ أَبي أَوْفَى رَضِيَ اللهُ عَنْهُمْ يُحَدِّثانِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ يَوْمَ خَيْبَرَ وَقَد نَصَبُوا القُدُورَ: «أَكْفِئُوا القُدُورَ». [راجع: ٣١٥٣، ٤٢٢١]

4223, 4224. Narrated Al-Barā' and Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُم: On the day (of the battle) of Khaibar when the cooking pots were put on the fire (with the meat of donkeys), the Prophet ﷺ said, "Turn the cooking pots upside down."

٤٢٢٥ - حدَّثنا مُسْلِمٌ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابتٍ، عَنِ البَرَاءِ قالَ: غَزَوْنا مَعَ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ٤٢٢١]

4225. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We took part in a *Ghazwa* with the Prophet ﷺ... (same as *Hadīth* No.4223, 4224).

٤٢٢٦ - حدَّثني إبْرَاهِيمُ بنُ مُوسَى: أَخبرَنا ابنُ أَبي زَائدَةَ: أَخْبرَنا عاصِمٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أَمَرَنا النَّبِيُّ ﷺ في غَزْوَةِ خَيْبَرَ أَنْ نُلْقِيَ الحُمُرَ الأَهْلِيَّةَ نِيئَةً ونَضِيجَةً، ثُمَّ لَمْ يأمُرْنا بأَكْلِهِ بَعْدُ. [راجع: ٤٢٢١]

4226. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: During the *Ghazwā* of Khaibar, the Prophet ﷺ ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

٤٢٢٧ - حَدَّثني مُحَمَّدُ بن أبي الحُسَينِ: حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أَبي، عَنْ عاصِمٍ، عَنْ عامِرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: لا أَدْرِي أَنَهى عَنْهُ رَسُولُ اللهِ ﷺ مِنْ أَجْلِ أَنَّهُ كانَ حَمُولَةَ النَّاسِ فكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ أَوْ حَرَّمَهُ في يَوْمِ خَيْبَرَ لَحْمَ الحُمُرِ.

4227. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day (of the battle) of Khaibar permanently.

4228. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ divided (the war booty of Khaibar) with the ratio of two shares for the horse and one share for the foot soldier. The subnarrator, Nāfi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share."

٤٢٢٨ - حدَّثَنا الحَسَنُ بنُ إسحاقَ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا زائِدَةُ، عَنْ عُبَيْدِ اللهِ بن عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قَسَمَ رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ للفَرَسِ سَهْمَينِ وللرَّاجلِ سَهماً، قالَ: فَسَّرهُ نافِعٌ فقالَ: إذا كانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلاثَةُ أَسْهُمٍ فإنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ. [راجع: ٢٨٦٣]

4229. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: 'Uthmān bin 'Affān and I went to the Prophet ﷺ and said, "You had given Banū Al-Muṭṭalib from the *Khumus* of Khaibar's booty and left us in spite of the fact that we and Banū Al-Muṭṭalib are on equal family status with you." The Prophet ﷺ said, "Banū Hāshim and Banū Al-Muṭṭalib only are one and the same." So, the Prophet ﷺ did not give anything to Banū 'Abd Shams and Banū Nawfal.[1]

٤٢٢٩ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، أَنَّ جُبَيرَ بنَ مُطْعِمٍ أخبرَهُ قالَ: مَشَيْتُ أَنا وعُثْمانُ بنُ عَفَّانَ إلى النَّبيِّ ﷺ فَقُلْنا: أَعْطَيْتَ بَني المُطَّلِبِ مِنْ خُمْسِ خَيْبَرَ وَتَركْتَنا ونَحْنُ بِمَنْزِلَةٍ وَاحِدَةٍ مِنْكَ؟ فَقالَ: «إنَّما بَنُو هاشِمٍ وَبَنو المُطَّلِبِ شَيءٌ وَاحِدٌ». قالَ جُبَيرٌ: ولَمْ يَقْسِمِ النَّبيُّ ﷺ لِبَني عَبْدِ شَمْسٍ وبَني نَوْفَلٍ شَيْئاً. [راجع: ٣١٤٠]

4230. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The news of the emigration of the Prophet ﷺ (from Makkah to Al-Madīna) reached us while we were in Yemen. So we set out as *Muhajirûn* (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was

٤٢٣٠ - حدَّثني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: بَلَغَنا مَخْرَجُ النَّبيِّ ﷺ ونَحْنُ باليَمَنِ

(1) (H. 4229) 'Uthmān belonged to Banū 'Abd Shams and Jubair belonged to Banū Nawfal.

Abū Burda, and the other, Abū Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najâshi (Negus) in Ethiopia. There we met Ja'far bin Abī Ṭālib and stayed with him. Then we all came (to Al-Madīna) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have emigrated before you." Asmā' bint 'Umais who was one of those who had come with us, came as a visitor to Ḥafṣa, the wife of the Prophet ﷺ. She had emigrated along with those other Muslims who emigrated to Najâshi. 'Umar came to Ḥafṣa while Asmā' bint 'Umais was with her. 'Umar, on seeing Asmā', said, "Who is this?" She said, "Asmā' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the seafaring lady?" Asmā' replied, "Yes." 'Umar said, "We have emigrated before you (people of the boat), so we have got more right than you over Allāh's Messenger ﷺ." On that Asmā' became angry and said, "No, by Allāh, while you were with Allāh's Messenger ﷺ who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh and (then) His Messenger ﷺ. By Allāh, I will neither eat any food nor drink anything till I inform Allāh's Messenger ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allāh I will not tell a lie or curtail your saying or add something to it."

فَخَرَجْنا مُهاجِرِينَ إِلَيْهِ أَنا وأَخَوانِ لِي أَنا أَصْغَرُهُمْ، أَحَدُهُما أَبُو بُرْدَةَ والآخَرُ أَبو رُهْمٍ، إِمَّا قالَ: بِضْعاً، وإِمَّا قالَ: في ثَلاثَةٍ وخَمْسِينَ أَوِ اثْنَيْنِ وخَمْسِينَ رَجُلاً مِنْ قَوْمِي، فَرَكِبْنا سَفِينَةً، فأَلْقَتْنا سَفِينَتُنا إِلى النَّجاشِيِّ بالحَبَشَةِ. فَوافَقْنا جَعْفَرَ بنَ أَبي طالِبٍ فأَقَمْنا مَعَهُ حَتَّى قَدِمْنا جمِيعاً فَوافَقْنا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ. وكانَ أُناسٌ مِنَ النَّاسِ يَقُولُونَ لَنا يَعْنِي لأَهْلِ السَّفِينَةِ: سَبَقْناكُمْ بالهِجْرَةِ. ودَخَلَتْ أَسماءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنا، عَلى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زائِرَةً وَقَد كانَتْ هاجَرَتْ إِلى النَّجاشِيِّ فِيمَنْ هاجَرَ فَدَخَلَ عُمَرُ عَلى حَفْصَةَ، وأَسْماءُ عِنْدَها، فَقالَ عُمَرُ حِينَ رأَى أَسْماءَ: مَنْ هٰذِهِ؟ قالَتْ: أَسْماءُ بِنْتُ عُمَيْسٍ، قالَ عُمَرُ: آلحَبَشِيَّةُ هٰذِهِ؟ آلبَحْرِيَّةُ هٰذِهِ؟ قالَتْ أَسْماءُ: نَعَمْ، قالَ: سَبَقْناكُمْ بالهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ اللهِ ﷺ مِنْكُمْ، فَغَضِبَتْ وقالَتْ: كَلَّا واللهِ، كُنْتُمْ مَعَ رَسُولِ اللهِ ﷺ يُطْعِمُ جائِعَكُمْ وَيَعِظُ جاهِلَكُمْ وكُنَّا في دارِ - أَوْ في أَرْضِ - البُعَداءِ البُغَضاءِ بالحَبَشَةِ وَذلكَ في اللهِ وفي رَسُولِهِ ﷺ، وَايمُ اللهِ لا أَطْعَمُ طَعاماً وَلا أَشْرَبُ شَراباً حَتَّى

أَذْكُرَ ما قُلْتَ لِرَسُولِ اللهِ ﷺ ونَحْنُ كُنَّا نُؤْذَى ونُخافُ، وسأَذْكُرُ ذلكَ للنَّبِيِّ ﷺ وأَسأَلُهُ وَاللهِ لا أَكْذِبُ ولا أَزِيغُ وَلا أَزِيدُ عَلَيْهِ. [راجع: ٣١٣٦]

4231. So when the Prophet ﷺ came, she said, "O Allāh's Prophet! 'Umar has said so-and-so." He ﷺ said (to Asmā'), "What did you say to him?" Asmā' said, "I told him so-and-so." The Prophet ﷺ said, "He (i.e., 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one emigration, and you, the people of the boat, have (the reward of) two emigrations." Asmā' later on said, "I saw Abū Mūsa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them."

Narrated Abū Burda: Asmā' said, "I saw Abū Mūsa requesting me to repeat this narration again and again."

٤٢٣١ - فَلَمَّا جاءَ النَّبِيُّ ﷺ قالَتْ: يا نَبِيَّ اللهِ، إنَّ عُمَرَ قالَ كَذَا وكَذَا، قالَ: «فَما قُلْتِ لَهُ؟» قالَتْ: قُلْتُ لَهُ كَذا وكَذا، قالَ: «لَيْسَ بأَحَقَّ بي مِنكُمْ، وَلَهُ ولأَصحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ أَهْلَ السَّفِينَةِ هِجْرَتانِ». قالَتْ: فلَقَدْ رَأَيْتُ أَبا مُوسَى وأَصحَابَ السَّفِينَةِ يأْتُونَني أَرْسالاً يَسأَلُوني عَنْ هٰذَا الحَدِيثِ، ما مِنَ الدُّنْيا شَيءٌ هُمْ بِهِ أَفْرَحُ وَلا أَعْظَمُ في أَنْفُسِهِمْ مِمَّا قالَ لَهُمُ النَّبِيُّ ﷺ. قالَ أَبو بُرْدَةَ: قالَتْ أَسْماءُ: فَلَقَدْ رأيْتُ أَبا مُوسَى وإِنَّهُ لَيَسْتَعِيدُ هٰذَا الحَدِيثَ مِنِّي.

4232. Narrated Abū Burda: Abū Mūsā said, "The Prophet ﷺ said, 'I recognize the voice of the group of *Al-Ash'ariyūn,* when they recite the Qur'ān, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ān at night, although I have not seen their houses where they stayed during the daytime. Amongst them is Ḥakim who, on meeting the cavalry (or said the enemy), used to say to them (i.e., the enemy): My companions order you to wait for them.' "

٤٢٣٢ - قالَ أَبو بُرْدَةَ، عَنْ أَبي مُوسَى: قَال النَّبِيُّ ﷺ: «إنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بالقُرآنِ حينَ يَدْخُلُونَ باللَّيلِ، وأَعْرِفُ مَنازِلَهُمْ مِنْ أَصْوَاتِهِمْ بالقُرآنَ باللَّيْلِ وإِنْ كُنْتُ لَمْ أَرَ مَنازِلَهُمْ حينَ نَزَلُوا بالنَّهارِ. ومِنْهُمْ حَكِيمٌ إذا لَقِيَ الخَيْلَ - أَوْ قالَ: العَدُوَّ - قالَ لَهُمْ: إنَّ أَصحَابي يأمُرُونكم أَنْ تَنظُرُوهُمْ».

4233. Narrated Abū Mūsa: We came upon the Prophet ﷺ after he had conquered

٤٢٣٣ - حدَّثَني إسحَاقُ بنُ

Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not participate in the conquest.

إبرَاهِيمَ: سَمِعَ حَفْصَ بنَ غِيَاثٍ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى، قالَ: قَدِمْنا عَلى النَّبيِّ ﷺ بَعْدَ أَنِ افْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا ولَمْ يَقْسِمْ لأَحَدٍ لَمْ يَشْهَدِ الفَتْحَ غَيرنا. [راجع: ٣١٣٦]

4234. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allāh's Messenger ﷺ to the valley of Al-Qurā, and at that time Allāh's Messenger ﷺ had a slave called Mid'am who had been presented to him by one of Banū Aḍ-Ḍibāb. While the slave was dismounting the saddle of Allāh's Messenger ﷺ, an arrow, the thrower of which was unknown, hit that slave. The people said, "Congratulations to him for the martyrdom." Allāh's Messenger ﷺ said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day (of the battle) of Khaibar from the booty before the distribution of the booty, has become a flame of fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, "These are things I took (illegally)." On that Allāh's Messenger ﷺ said, "This is a strap" or "these are two straps of fire."

٤٢٣٤ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: قَالَ أَبو إسحَاقَ، عَنْ مالكِ بنِ أَنَسٍ قالَ: حدَّثَني ثَوْرٌ: قَالَ سالِمٌ مَوْلى ابنِ مُطِيعٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: افْتَتَحْنا خَيْبَرَ ولَمْ نَغْنَمْ ذَهَباً وَلا فِضَّةً، إنَّما غَنِمْنا البَقَرَ والإبِلَ والمَتاعَ والحَوائِطَ، ثُمَّ انْصَرَفْنا مَعَ رَسُولِ اللهِ ﷺ إلى وَادي القُرَى وَمَعَهُ عَبْدٌ لَهُ يُقالُ لَهُ: مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَني الضِّبابِ، فَبَيْنما هُوَ يَحُطُّ رَحْلَ رَسُولِ اللهِ ﷺ إذْ جاءَهُ سَهْمٌ عائِرٌ حتَّى أَصابَ ذلكَ العَبْدَ. فَقالَ النَّاسُ: هَنِيئاً لَهُ الشَّهادَةُ، فَقال رَسُولُ اللهِ ﷺ: «بَلْ وَالَّذي نَفْسِي بِيَدِهِ إنَّ الشَّمْلَةَ التي أَصَابَها يَوْمَ خَيْبَرَ مِنَ المَغانِمِ لَمْ تُصِبْها المَقاسِمُ لَتَشْتَعِلُ عَلَيْهِ ناراً». فَجاءَ رَجُلٌ حِينَ سَمِعَ ذلكَ مِنَ النَّبيِّ ﷺ بِشِرَاكٍ أَوْ بِشِراكَينِ فَقالَ: هٰذَا شَيءٌ كُنْتُ أَصَبْتُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «شِرَاكٌ أَوْ شِرَاكانِ مِنْ نارٍ». [انظر: ٦٧٠٧]

٤٢٣٥ - حدَّثنا سَعِيدُ بنُ أبي مَرْيمَ: أخبرَنا مُحَمَّدُ بنُ جَعْفرٍ قالَ: أخبرَنِي زَيْدٌ، عَنْ أبيهِ: أنَّهُ سَمِعَ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: أما والَّذي نَفْسِي بِيَدِهِ لَوْلا أنْ أتْرُكَ آخِرَ النَّاسِ بَبَّاناً لَيْسَ لهُمْ شَيءٌ ما فُتِحَتْ عَلَيَّ قَرْيَةٌ إلَّا قَسَمْتُها كما قَسَمَ النَّبيُّ ﷺ خَيْبَرَ ولٰكِنِّي أتْرُكُها خِزَانَةً لهُمْ يَقْتَسِمُونَها. [راجع: ٢٣٣٤]

4235. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet ﷺ divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.

٤٢٣٦ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا ابْنُ مَهْدِيٍّ، عَنْ مالكِ بنِ أنَسٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبيهِ، عن عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: لَوْلا آخِرُ المُسْلِمينَ ما فُتِحَتْ عَلَيْهِمْ قَرْيَةٌ إلَّا قَسَمْتُها كما قَسَمَ النَّبيُّ ﷺ خَيْبَرَ. [راجع: ٢٣٣٤]

4236. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: But for the other Muslims (i.e., coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet ﷺ divided (the land of) Khaibar.

٤٢٣٧ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ وسألَهُ إسْماعِيلُ بنُ أُمَيَّةَ قالَ: أخْبرَنِي عَنْبَسَةُ بنُ سَعِيدٍ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أتَى النَّبيَّ ﷺ فَسألَهُ قالَ لَهُ بَعْضُ بَني سَعِيدِ بنِ العاصِ: لا تُعْطِهِ يا رَسُولَ اللهِ، فَقالَ أبُو هُرَيْرَةَ: هٰذا قاتِلُ ابنِ قَوْقَلٍ، فَقالَ: وَاعَجَباهُ لِوَبْرٍ تَدَلَّى مِنْ قَدُومِ الضَّأنِ. [راجع: ٢٨٢٧]

4237. Narrated 'Anbasa bin Sa'īd: Abū Hurairah رَضِيَ اللهُ عَنْهُ came to the Prophet ﷺ and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa'īd bin Al-'Āṣ said to him, "O Allāh's Messenger! Do not give him." Abū Hurairah then said (to the Prophet ﷺ), "This is the murderer of Ibn Qauqal." Sa'īd's son said, "How strange! A guinea pig coming from Qadūm Aḍ-Ḍā'n[1]!"

٤٢٣٨ - وَيُذْكَرُ عَنِ الزُّبَيْدِيِّ،

4238. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(1) (H. 4237) Qadūm Aḍ-Ḍā'n is the name of a mountain in the land of Abū Hurairah's tribe.

عَنِ الزُّهْرِيِّ قالَ: أخْبرَنِي عَنْبَسَةُ بنُ سَعِيدٍ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ يُخْبِرُ سَعِيدَ بنَ العاصِ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ أبانَ عَلى سَرِيَّةٍ مِنَ المَدِينَةِ قِبَلَ نَجْدٍ، قالَ أبو هُرَيْرَةَ: فَقَدِمَ أبانُ وأصحابُهُ على النَّبيِّ ﷺ بخَيْبَرَ بَعْدَما افْتَتَحَها وإنَّ حُزُمَ خَيْلِهِمْ لَلِيفٌ، قالَ أبو هُرَيْرَةَ: قُلْتُ: يا رَسُولَ اللهِ لا تَقْسِمْ لَهُمْ، قالَ أبانُ: وأنْتَ بهٰذَا يا وَبْرُ تَحَدَّرَ مِنْ رأْسِ ضَالٍ؟ فَقالَ النَّبيُّ ﷺ: «يا أبانُ اجْلِسْ»، فَلَمْ يَقْسِمْ لَهُمْ. قال أبو عبدِ اللهِ: الضَّالُ: السِّدْرُ [راجع: ٢٨٢٧]

Allāh's Messenger ﷺ sent Abān from Al-Madīna to Najd as the commander of a *Sarīya*. Abān and his companions came to the Prophet ﷺ at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fibre of date palm trees. I said, "O Allāh's Messenger! Do not give them a share of the booty." On that, Abān said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Aḍ-Ḍāl!" On that the Prophet ﷺ said, "O Abān, sit down!" and did not gave them any share.

٤٢٣٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا عَمْرُو بنُ يَحْيَى بنِ سَعِيدٍ: أَخْبَرَنِي جَدِّي: أنَّ أبانَ بنَ سَعِيدٍ أَقْبَلَ إلى النَّبيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَقالَ أبو هُرَيْرَةَ: يا رَسُولَ اللهِ، هٰذَا قاتِلُ ابنِ قَوْقَلٍ. وقالَ أبانُ لأبي هُرَيْرَةَ: وَاعَجَبا لكَ، وَبْرٌ تَدأْدأَ مِنْ قَدُومِ ضَأْنٍ يَنْعَى عَلَيَّ امْرأً أكْرَمَهُ اللهُ بِيَدي، وَمَنَعَهُ أنْ يُهِنِّي بيَدِهِ. [راجع: ٢٨٢٧]

4239. Narrated Sa'īd: Abān bin Sa'īd came to the Prophet ﷺ and greeted him. Abū Hurairah said, "O Allāh's Messenger! This (Abān) is the murderer of Ibn Qauqal." (On hearing that), Abān said to Abū Hurairah, "How strange your saying is! You, a guinea pig, descending from Qadūm Ḍā'n, blaming me for (killing) a person whom Allāh favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand."[1]

٤٢٤٠، ٤٢٤١ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ

4240, 4241. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima عليها السلام, the daughter of the Prophet ﷺ sent someone to Abū Bakr (when he was a caliph), asking for her

(1) (H. 4239) Abān wants to say, "If I had been killed by that person I would have been among the people of the Hell-fire." Abān, before embracing Islām killed Ibn Qauqal who was a Muslim.

عائِشَةَ: أَنَّ فاطِمَةَ عَلَيْها السَّلامُ بِنْتَ النَّبِيِّ ﷺ أَرْسَلَتْ إلى أبي بَكْرٍ تَسألُهُ مِيراثَها مِنْ رَسُولِ اللهِ ﷺ مِمَّا أَفاءَ اللهُ عَلَيْهِ بِالمَدِينَةِ وَفَدَكٍ وَما بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقالَ أبو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ، إِنَّما يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هٰذَا المَالِ»، وإِنِّي واللهِ لا أُغَيِّرُ شَيْئاً مِنْ صَدَقَةِ رَسُولِ اللهِ ﷺ عَنْ حالِهَا التي كَانَ عَلَيْها في عَهْدِ رَسُولِ اللهِ ﷺ، ولأَعْمَلَنَّ فِيها بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ. فأَبى أبو بَكْرٍ أَنْ يَدْفَعَ إلى فاطِمَةَ مِنْها شَيْئاً فَوَجَدَتْ فاطِمَةُ عَلى أَبي بَكْرٍ في ذٰلك فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حتَّى تُوُفِّيَتْ: وعاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَها زَوْجُها عَلِيٌّ لَيْلاً وَلَمْ يُؤْذِنْ بِها أَبا بَكْرٍ وصَلَّى عَلَيْها. وكانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَياةَ فاطمَةَ، فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ فالْتَمَسَ مُصالَحَةَ أَبي بَكْرٍ ومُبايَعَتَهُ وَلَمْ يَكُنْ يُبايِعُ تلكَ الأَشْهُرَ، فأَرْسَلَ إلى أبي بَكْرٍ: أَنِ ائْتِنا وَلا يَأْتِنَا أَحَدٌ مَعَكَ، كَراهِيَةً لِيَحْضَرَ عُمَرُ، فَقالَ عُمَرُ: لا وَاللهِ لا تَدْخُلُ عَلَيْهِمْ وَحْدَكَ، فَقالَ أَبُو بَكْرٍ: وَما عَسَيْتَهُمْ أَنْ يَفْعَلُوا بي؟ واللهِ لآتِيَنَّهُمْ، فَدَخَلَ عَلَيْهِمْ أَبو بَكْرٍ

inheritance of what Allāh's Messenger ﷺ had left of the property bestowed on him by Allāh from the *Fai* (i.e., booty gained without fighting) in Al-Madīna, and Fadak, and what remained of the *Khumus* of the Khaibar booty. On that, Abū Bakr said, "Allāh's Messenger ﷺ said, 'Our property is not inherited. Whatever we leave, is *Ṣadaqa* (charity), but the family of (the Prophet) Muḥammad ﷺ can eat of this property.' By Allāh, I will not make any change in the state of the *Ṣadaqa* of Allāh's Messenger and will leave it as it was during the lifetime of Allāh's Messenger ﷺ, and will dispose of it as Allāh's Messenger ﷺ used to do." So, Abū Bakr refused to give anything of that to Fāṭima. So she became angry with Abū Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband 'Alī buried her at night without informing Abū Bakr and he offered the funeral prayer by himself. When Fāṭima was alive, the people used to respect 'Alī much, but after her death, 'Alī noticed a change in the people's attitude towards him. So, 'Alī sought reconciliation with Abū Bakr and gave him the *Bai'a* (pledge). 'Alī had not given the *Bai'a* (pledge) during those months (i.e., the period between the Prophet's death and Fāṭima's death). 'Alī sent someone to Abū Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come. 'Umar said (to Abū Bakr), "No, by Allāh, you shall not enter upon them alone." Abū Bakr said, "What do you think they will do to me? By Allāh, I will go to them". So, Abū Bakr entered upon them, and then 'Alī uttered *Tashahhud*[1] and said (to Abū Bakr), "We know well your

(1) (H. 4241) "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh), and Muḥammad (ﷺ) is the Messenger of Allāh.

superiority and what Allāh has given you, and we are not jealous of the good what Allāh has bestowed upon you, but you did not consult us in the question of the rule, and we thought that we have got a right in it because of our near relationship to Allāh's Messenger ﷺ." Thereupon Abū Bakr's eyes flowed with tears. And when Abū Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allāh's Messenger ﷺ, is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allāh's Messenger ﷺ following, in disposing of it, but I will follow." On that 'Alī said to Abū Bakr, "I promise to give you the *Bai'a* (pledge) this afternoon." So, when Abū Bakr had offered the *Zuhr* prayer, he ascended the pulpit and uttered the *Tashah-hud* and then mentioned the story of 'Alī and his failure to give the *Bai'a* (pledge) and excused him, accepting what excuses he had offered. Then 'Alī (got up) and praying (to Allāh) for forgiveness, he uttered *Tashah-hud*, praised Abū Bakr's right, and said, that he had not done what he had done because of jealousy of Abū Bakr or as a protest of what Allāh had favoured him with. 'Alī added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e., Abū Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Alī as he did to what the people had done (i.e., giving the *Bai'a* (pledge) to Abū Bakr).

فَتَشَهَّدَ عَلِيٌّ، فَقالَ: إِنَّا قَدْ عَرَفْنا فَضْلَكَ وَما أَعْطاكَ اللهُ. وَلَمْ نَنْفَسْ عَلَيْكَ خَيراً ساقَهُ اللهُ إِلَيْكَ. وَلٰكِنَّكَ اسْتَبْدَدْتَ عَلَيْنا بالأَمْرِ وكُنَّا نَرَى لِقَرابَتِنا مِنْ رَسُولِ اللهِ ﷺ نَصِيباً حتَّى فاضَتْ عَيْنا أَبي بَكْرٍ. فَلَمَّا تَكلَّمَ أَبو بَكْرٍ قالَ: وَالذي نَفْسِي بِيَدِهِ لَقَرابَةُ رَسُولِ اللهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرابَتي. وأَمَّا الَّذي شَجَرَ بَيْني وَبَيْنَكُمْ مِنْ هٰذِهِ الأَمْوالِ فَلَمْ آلُ فِيْهَا عَنِ الخَيرِ وَلَمْ أَتْرُكْ أَمْراً رأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُهُ فِيها إِلَّا صَنَعْتُهُ. فَقالَ عليٌّ لأبي بَكْرٍ: مَوْعِدُكَ العَشِيَّةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبو بَكْرٍ الظُّهْرَ رَقِيَ المِنْبَرَ فَتَشَهَّدَ وَذَكَرَ شأنَ عَلِيٍّ وتَخَلُّفَهُ عَنِ البَيْعَةِ وَعَذَرَهُ بالَّذي اعْتَذَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيٌّ فَعَظَّمَ حَقَّ أَبي بَكْرٍ وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلى الَّذي صَنَعَ نَفاسَةً عَلى أَبي بَكْرٍ وَلا إِنْكاراً لِلَّذي فَضَّلَهُ اللهُ بِهِ وَلٰكِنَّا نُرَى لَنَا في هٰذَا الأَمْرِ نَصِيباً. فاسْتَبَدَّ عَلَيْنا فَوَجَدْنا في أَنْفُسِنا، فَسُرَّ بذٰلكَ المُسْلِمُونَ وَقالُوا: أَصَبْتَ. وكانَ المُسْلِمُونَ إِلى عَلِيٍّ قَرِيباً حِينَ رَاجَعَ الأَمْرَ المَعْرُوفَ. [راجع: ٣٠٩٢، ٣٠٩٣]

4242. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Khaibar was conquered, we said,

٤٢٤٢ - حَدَّثَني مُحَمَّدُ بنُ

بَشَّارٍ: حدَّثَنا حَرميٌّ: حدَّثَنا شُعْبَةُ: أَخْبرَني عُمارَةُ، عَن عِكْرِمَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لمَّا فُتِحَتْ خَيْبرُ قُلْنا: الآنَ نَشْبَعُ مِنَ التَّمْرِ.

"Now we will eat our fill of dates!"

٤٢٤٣ - حدَّثَنا الحَسَنُ: حدَّثَنا قُرَّةُ ابنُ حَبيبٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دينارٍ، عَنْ أَبيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ما شَبِعْنا حتَّى فَتَحْنا خَيْبرَ.

4243. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: We did not eat our fill except after we had conquered Khaibar.

(٤٠) بابُ اسْتِعْمالِ النَّبِيِّ ﷺ عَلى أَهْلِ خَيْبرَ

(40) CHAPTER. The appointment of a ruler for Khaibar by the Prophet ﷺ.

٤٢٤٤، ٤٢٤٥ - حدَّثَنا إسماعِيلُ: حدَّثَني مالكٌ، عَنْ عَبْدِ المَجيدِ بنِ سُهيْلٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ، وأَبي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلى خَيْبرَ فَجاءَهُ بِتَمْرٍ جَنِيبٍ، فَقالَ رَسُولُ اللهِ ﷺ: «كُلُّ تَمْرِ خَيْبرَ هٰكَذا؟» فَقالَ: لا وَاللهِ يا رَسُولَ اللهِ إنَّا لنأخُذُ الصَّاعَ مِنْ هٰذَا بالصَّاعَيْنِ، بالثَّلاثَةِ، فَقالَ: «لا تَفْعَلْ، بِعِ الجَمْعَ بالدَّراهِمِ ثُمَّ ابْتَعْ بالدَّراهِمِ جَنِيباً». [راجع: ٢٢٠١، ٢٢٠٢]

4244, 4245. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ appointed a man as the ruler of Khaibar who later brought some *Janīb* (i.e., dates of good quality) to the Prophet ﷺ. On that, Allāh's Messenger ﷺ said (to him), "Are all the dates of Khaibar like this?" He said, "No, by Allāh, O Allāh's Messenger! But we take one *Ṣā'* of these (dates of good quality) for two or three *Ṣā'* of other dates (of inferior quality)." On that, Allāh's Messenger ﷺ said, "Do not do so as it is a kind of usury (*Ribā Faḍl*) but first sell the inferior quality dates for money and then with money, buy *Janīb*."

٤٢٤٦، ٤٢٤٧ - وَقالَ عَبْدُ العَزيزِ ابنُ مُحَمَّدٍ، عَنْ عَبْدِ المَجيدِ، عَنْ سَعِيدٍ: أَنَّ أَبا سَعِيدٍ وأَبا هُرَيْرَةَ

4246, 4247. Abū Sa'īd and Abū Hurairah said, "The Prophet ﷺ made the brother of Banī 'Adī from the *Anṣār* as the ruler of Khaibar."

حَدَّثَاهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أخا بَني عَدِيٍّ مِنَ الأَنْصَارِ إلى خَيْبَرَ فأَمَّرَهُ عَلَيْها. [راجع: ٢٢٠١، ٢٢٠٢]

وَعَنْ عَبْدِ المَجِيدِ، عَنْ أَبي صَالِحٍ السَّمَّانِ، عَنْ أَبي هُرَيْرَةَ، وأبي سَعيدٍ مِثْلَه.

(٤١) بابُ مُعامَلَةِ النَّبِيِّ ﷺ أَهْلَ خَيْبَرَ

(41) CHAPTER. The dealing of the Prophet ﷺ with the people of Khaibar.

٤٢٤٨ - **حَدَّثَنَا** مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أَعْطَى النَّبِيُّ ﷺ خَيْبَرَ اليَهُودَ أَنْ يَعْمَلُوها ويَزْرَعُوها ولَهُمْ شَطْرُ ما يَخْرُجُ مِنْها. [راجع: ٢٢٨٥]

4248. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

(٤٢) بابُ الشَّاةِ الَّتِي سُمَّتْ للنَّبِيِّ ﷺ بخَيْبَرَ،

رَواهُ عُرْوَةُ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ.

(42) CHAPTER. The sheep which was poisoned (and presented) to the Prophet ﷺ at Khaibar.

٤٢٤٩ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني سَعيدٌ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ شاةٌ فِيها سُمٌّ. [راجع: ٣١٦٩]

4249. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allāh's Messenger ﷺ.

(٤٣) باب غَزوةِ زَيْدِ بنِ حارِثَةَ

(43) CHAPTER. The *Ghazwā* of Zaid bin Ḥāritha.

٤٢٥٠ - **حَدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعيدٍ: حدَّثَنا سُفْيانُ بنُ سَعيدٍ: حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ، عَنِ

4250. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ appointed Usāma bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet ﷺ said, "If you speak ill of his

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَمَّرَ رَسُولُ اللهِ ﷺ أُسامةَ عَلى قَوْمٍ فَطَعَنُوا في إمارَتِهِ فَقالَ: «إنْ تَطْعَنُوا في إمارَتِهِ فَقَدْ طَعَنْتُم في إمارَةِ أَبِيهِ مِنْ قَبْلِهِ، وايْمُ اللهِ لَقَدْ كانَ خَلِيقاً لِلإمارَةِ، وَإنْ كانَ مِنْ أَحَبِّ النَّاسِ إلَيَّ، وإنَّ هٰذَا لَمِنْ أَحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

leadership, you have already spoken ill of his father's leadership before. By Allāh, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i.e., Usāma) is one of the most beloved persons to me after him."

(٤٤) بابُ عُمْرَةِ القَضاءِ،

ذَكَرَهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

٤٢٥١ - حدَّثني عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرائِيلَ، عَنْ أبي إسحاقَ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا اعْتَمَرَ النَّبِيُّ ﷺ في ذي القَعْدَةِ فأَبَى أهْلُ مَكَّةَ أنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ حَتَّى قاضاهُمْ عَلى أنْ يُقِيمَ بِها ثَلاثَةَ أيَّامٍ. فَلَمَّا كُتِبَ الكِتابُ كَتَبُوا: هٰذَا ما قاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ. قالُوا: لا نُقِرُّ لَكَ بِهٰذَا. لَوْ نَعْلَمُ أنَّكَ رَسُولُ اللهِ ما مَنَعْناكَ شَيْئاً، ولٰكِنْ أنْتَ مُحَمَّدُ بنُ عَبْدِ اللهِ، فَقالَ: أنا رَسُولُ اللهِ، وأنا مُحَمَّدُ بنُ عَبْدِ اللهِ. ثُمَّ قالَ لِعَلِيٍّ: «امْحُ رَسُولُ اللهِ»، قالَ عَلِيٌّ: لا وَاللهِ لا أَمْحوكَ أبداً، فأَخَذَ رَسُولُ اللهِ ﷺ الكِتابَ وَلَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ: هذا ما قاضَى مُحَمَّدُ بنُ عَبْدِ اللهِ لا

(44) CHAPTER. The *'Umra Al-Qaḍā'* (i.e., an *'Umra* performed in lieu of an abandoned or missed or being prevented *'Umra*.)

4251. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ proceeded to perform *'Umra* in the month of Dhul-Qa'da, the people of Makkah stopped him from entering Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muḥammad the Messenger of Allāh has concluded."

The infidels said (to the Prophet ﷺ), "We do not agree with you on this, for if we knew that you are the Messenger of Allāh we would not have prevented you for anything (i.e., entering Makkah, etc.), but you are Muḥammad, the son of 'Abdullāh." Then he (ﷺ) said to 'Alī, "Erase (the name of) 'Messenger of Allāh'." 'Alī said, "No, by Allāh, I will never erase you (i.e., your name)." Then Allāh's Messenger ﷺ took the writing sheet— and he did not know a better writing... and he wrote[1] or got it the following written!

"This is the peace treaty which

(1) (H. 4251) See *Fatḥ Al-Bārī*.

يُدْخِلُ مَكَّةَ السِّلاحَ إِلَّا السَّيْفَ في القِرَابِ، وأَنْ لا يَخْرُجَ مِنْ أَهْلِها بأَحَدٍ إِنْ أَرَادَ أَنْ يَتْبَعَهُ، وأَنْ لا يَمْنَعَ مِنْ أَصحَابِهِ أَحَداً إِنْ أَرَادَ أَنْ يُقِيمَ بِها. فَلَمَّا دَخَلَها وَمَضَى الأَجَلُ أَتَوْا عَلِيّاً فقالُوا: قُلْ لِصَاحِبِكَ: اخْرُجْ عَنَّا فَقَدْ مَضَى الأَجَلُ. فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنادي: يا عَمِّ يا عَمِّ، فَتَنَاوَلَها عَلِيٌّ فأَخَذَ بِيَدِها وقالَ لفاطِمَةَ عَلَيْها السَّلامُ: دُونَكِ ابْنَةَ عَمِّكِ، حَمَلَتْهَا. فاخْتَصَمَ فِيها عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقالَ عَلِيٌّ: أَنا أَخَذْتُها وَهِيَ بِنتُ عَمِّي. وقالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخالَتُها تَحْتِي. وَقالَ زَيْدٌ: بِنتُ أَخِي، فَقَضَى بِها النَّبِيُّ ﷺ لِخَالَتِها وقالَ: «الخالَةُ بِمَنْزِلَةِ الأُمِّ». وَقالَ لِعَلِيٍّ: «أَنتَ مِنِّي وأنا مِنْكَ». وَقالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وخُلُقِي». وَقالَ لِزَيْدٍ: «أَنتَ أَخُونا وَمَوْلانا». وقالَ عَلِيٌّ: أَلا تَتَزَوَّجُ بِنْتَ حَمْزَةَ؟ قالَ: «إِنَّها بِنْتُ أَخِي مِنَ الرَّضَاعَةِ». [راجع: ١٧٨١]

Muḥammad, the son of 'Abdullāh, has concluded: Muḥammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah even if such a person wanted to follow him, and if any of his companions wants to stay in Makkah, he should not forbid him."

(In the next year) when the Prophet ﷺ entered Makkah and when the stipulated period of stay elapsed, the infidels came to 'Alī and said, "Tell your companion (Muḥammad ﷺ) to go out, as the stipulated period of his stay has finished." So the Prophet ﷺ departed (from Makkah) and the daughter of Ḥamza followed him shouting "O Uncle, O Uncle!" 'Alī took her by the hand and said to Fāṭima عليها السلام "Take the daughter of your uncle." So, she made her ride (on her horse). (When they reached Al-Madīna) 'Alī, Zaid and Ja'far quarreled about her. 'Alī said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet ﷺ gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to 'Alī, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." 'Alī said to the Prophet ﷺ "Won't you marry the daughter of Ḥamza?" The Prophet ﷺ said, "She is the daughter of my foster milk-suckling brother."

٤٢٥٢ - حدَّثني مُحَمَّدٌ - هُوا بنُ رَافِعٍ -: حدَّثنا سُرَيجٌ: حدَّثنا فُلَيْحٌ ح. وحدَّثني مُحَمَّدُ بنُ الحُسَينِ بنِ إِبْرَاهيمَ: حدَّثني أَبي: حدَّثنا فُلَيْحٌ

4252. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out with the intention of performing *'Umra*, but the infidels of Quraish intervened between him and the Ka'bah, so the Prophet ﷺ slaughtered his *Hady* (i.e., sacrificing

animal) and shaved his head at Al-Ḥudaibīya and concluded a treaty with them (i.e., the infidels) on condition that he would perform *'Umra* the next year and that he would not carry arms against them except swords, and would not stay (in Makkah) more than what they would allow. So, the Prophet ﷺ performed the *'Umra* in the following year and according to the peace treaty, he entered Makkah, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

بنُ سُلَيمانَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مُعْتَمِراً فحالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبينَ البَيْتِ، فَنَحَرَ هَدْيَهُ وَحَلَقَ رَأْسَهُ بالحُدَيْبِيَةِ وَقاضَاهُمْ عَلى أَنْ يَعْتَمِرَ العامَ المُقْبِلَ، وَلا يَحْمِلَ سلاحاً عَلَيْهِمْ إلَّا سُيُوفاً، وَلا يُقِيمَ بِها إلَّا ما أَحَبُّوا. فاعْتَمَرَ مِنَ العامِ المُقْبِلِ فَدَخَلَها كَمَا كانَ صالَحَهُمْ. فَلَمَّا أَنْ أقامَ بِها ثَلاثاً أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

4253. Narrated Mujāhid: 'Urwa and I entered the mosque and found 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ sitting beside the dwelling place of 'Āishah. 'Urwa asked (Ibn 'Umar), "How many *'Umra* did the Prophet ﷺ perform?" Ibn 'Umar replied, "Four, one of which was in the month of Rajab."

٤٢٥٣ - حدَّثَنِي عُثْمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ قالَ: دَخَلْتُ أنا وَعُرْوَةُ بنُ الزُّبَيرِ المَسْجِدَ فإِذَا عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما جالِسٌ إلى حُجْرَةِ عائِشَةَ ثُمَّ قالَ: كَم اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أَرْبَعاً إِحْداهُنَّ في رجب.

[راجع: ١٧٧٥]

4254. Then we heard 'Āishah brushing her teeth whereupon 'Urwa said, 'O Mother of the believers! Don't you hear what Abū 'Abdur-Raḥmān is saying? He is saying that the Prophet ﷺ performed four *'Umra*, one of which was in the month of Rajab." 'Āishah said, "The Prophet ﷺ did not perform any *'Umra* but he (i.e., Ibn 'Umar) witnessed it. And he (the Prophet ﷺ) never did any *'Umra* in (the month of) Rajab."

٤٢٥٤ - ثُمَّ سَمِعْنا اسْتِنانَ عائِشَةَ. قالَ عُرْوَةُ: يا أُمَّ المُؤْمِنِينَ، ألا تَسْمَعِينَ ما يَقُولُ أَبو عَبْدِ الرَّحْمٰنِ؟ إنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ إِحْداهُنَّ في رجب، فَقالَتْ: ما اعْتَمَرَ النَّبِيُّ ﷺ عُمْرَةً إلَّا وهُوَ شاهِدٌ، وَما اعْتَمَرَ في رَجَبٍ قَطُّ.

[راجع: ١٧٧٦]

4255. Narrated Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ performed the

٤٢٥٥ - حدَّثَنا عَليُّ بنُ عَبْدِ

اللهِ: حدَّثَنا سُفيانُ، عَنْ إِسْماعِيلَ بنِ أَبي خالِدٍ، سَمِعَ ابنَ أَبي أَوْفى يقُولُ: لمَّا اعْتَمَرَ رَسُولُ اللهِ ﷺ سَتَرْناهُ مِنْ غِلْمانِ المُشْرِكِينَ ومِنْهُمْ أَنْ يُؤْذُوا رَسُولَ اللهِ ﷺ. [راجع: ١٦٠٠]

'Umra (which he performed in the year following the treaty of *Al-Ḥudaibīya*) we were screening Allāh's Messenger ﷺ from the infidels and their boys lest they should harm him.

٤٢٥٦ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ رَسُولُ اللهِ ﷺ وأَصحَابُهُ فَقالَ المُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ وَفْدٌ وَهَنَتْهُم حُمَّى يَثْرِبَ. فأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاثَةَ، وأَنْ يَمْشُوا ما بَينَ الرُّكْنَينِ. ولَمْ يَمْنَعْهُ أَنْ يأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّها إِلَّا الإِبْقاءُ عَلَيْهِمْ. وَزادَ ابنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: لمَّا قَدِمَ النَّبِيُّ ﷺ لعامِهِ الَّذي اسْتَأْمَنَ قالَ: «ارْمُلوا، لِيَرَى المُشْرِكونَ قُوَّتَكُمْ». والمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعانَ. [راجع: ١٦٠٢]

4256. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: When Allāh's Messenger ﷺ and his Companions arrived (at Makkah), *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e., Al-Madīna)." So the Prophet ﷺ ordered his Companions to do *Ramal*(1) in the first three rounds of *Ṭawāf* around the Ka'bah and to walk in between the two corners (i.e., the Black Stone and the Yemenite Corner). The only thing which prevented the Prophet ﷺ from ordering them to do *Ramal* in all the rounds of *Ṭawāf*, was that he pitied them.

Ibn 'Abbās added, "When the Prophet ﷺ arrived (at Makkah) in the year of peace (following that of *Al-Ḥudaibīya* Treaty with the *Mushrikūn* of Makkah), he (ordered his Companions) to do *Ramal* in order to show their strength to *Al-Mushrikūn*" and *Al-Mushrikūn* were watching (the Muslims) from (the hill of) Qu'aiqi'ān.

٤٢٥٧ - حدَّثَني مُحَمَّدٌ، عَنْ سُفيانَ ابنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إِنَّما سَعَى النَّبِيُّ ﷺ

4257. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ hastened in going around the Ka'bah and between the Aṣ-Ṣafā and Al-Marwa in order to show *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in

(1) (H. 4256) *Ramal*: See the glossary.

His Messenger Muḥammad ﷺ) his strength.

بالبَيْتِ وَبينَ الصَّفا والمَرْوَةِ لِيُرِيَ المُشْرِكِينَ قُوَّتَهُ. [راجع: ١٦٤٩]

4258. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ married Maimūna (during the *Umrat Al-Qaḍā'* while he was in the state of *Iḥrām* but he consummated that marriage after finishing that state. Maimūna died at Sarif (a place near Makkah).

٤٢٥٨ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنى بِها وَهُوَ حَلالٌ، وَماتَتْ بِسَرِفَ. [راجع: ١٨٣٧]

4259. Ibn 'Abbās added: The Prophet ﷺ married Maimūna during the '*Umra Al-Qaḍā'*' (i.e., the '*Umra* performed in lieu of the '*Umra* which the Prophet ﷺ could not perform because *Al-Mushrikūn*, prevented him to perform that '*Umra*).

٤٢٥٩ - قَالَ أَبُو عَبْدِ اللهِ وَزَادَ ابنُ إسحَاقَ: حدَّثَني ابنُ أَبي نَجِيحٍ وأَبانُ بنُ صَالِحٍ، عَنْ عَطاءٍ ومُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ في عُمْرَةِ القَضاءِ. [راجع: ١٨٣٧]

(45) CHAPTER. The *Ghazwā* of Mu'tah in the land of Sham.

(٤٥) بابُ غَزْوَةِ مُوتَةَ مِنْ أرْضِ الشَّام

4260. Narrated Nāfi': Ibn 'Umar informed me that on the day (of the battle of Mu'tah) he stood beside Ja'far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

٤٢٦٠ - **حدَّثَنا** أَحْمَدُ: حدَّثَنا ابنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابنِ أَبي هِلالٍ قالَ: وأَخْبَرَني نافِعٌ أَنَّ ابنَ عُمَرَ أَخْبَرَهُ: أَنَّهُ وَقَفَ عَلى جَعْفَرٍ يَوْمَئِذٍ وَهُوَ قَتِيلٌ فعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وضَرْبَةٍ، لَيْسَ مِنْها شَيْءٌ في دُبُرِهِ، يَعْني في ظَهْرِهِ. [انظر: ٤٢٦١]

4261. 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ appointed Zaid bin Ḥāritha as the commander of the army during the *Ghazwā* of Mu'tah and said, 'If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullāh

٤٢٦١ - **أَخْبَرَنا** أَحْمَدُ بنُ أَبي بَكْرٍ: حدَّثَنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ ابنِ سَعِيدٍ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما

bin Rawāḥa should take over his position.'" 'Abdullāh bin 'Umar further said, "I was present amongst them in that battle and we searched for Ja'far bin Abī Ṭālib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

قالَ: أَمَّرَ رَسُولُ اللهِ ﷺ في غَزْوَةِ مُؤْتَةَ زَيْدَ بنَ حارِثَةَ فَقالَ رَسُولُ اللهِ ﷺ: «إنْ قُتِلَ زَيْدٌ فجَعْفَرٌ، وإنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللهِ بنُ رَوَاحَةَ». قالَ عَبْدُ اللهِ: كُنْتُ فِيهِمْ في تلكَ الغَزْوَةِ فالتَمَسْنا جَعْفَرَ ابنَ أَبي طالِبٍ فَوَجدْناهُ في القَتْلَى ووجَدْنا ما في جَسَدِهِ بِضْعاً وتِسْعِين مِنْ طَعْنَةٍ وَرَمْيَةٍ. [راجع: ٤٢٦٠]

4262. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawāḥa before the news of their death reached. The Prophet ﷺ said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred and then Ibn Rawāḥa took it and was martyred." At that time the Prophet's eyes were overflowing with tears. He added, "Then the flag was taken by a sword amongst the swords of Allāh (i.e., Khālid) and Allāh made them (i.e., the Muslims) victorious."

٤٢٦٢ - حدَّثَنا أَحْمَدُ بنُ واقِدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْداً وَجَعْفَراً وَابنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يأتِيَهُمْ خَبرُهُمْ فَقالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فأُصِيبَ. ثُمَّ أَخَذَ ابنُ رَوَاحَةَ فأُصِيبَ - وَعَيْناهُ تَذْرِفانِ - حتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللهِ حتَّى فَتَحَ اللهُ عَلَيهِمْ». [راجع: ١٢٤٦]

4263. Narrated 'Amra: I heard 'Āishah رَضِيَ اللهُ عَنها saying, "When the news of the martyrdom of Ibn Ḥāritha, Ja'far bin Abī Ṭālib and 'Abdullāh bin Rawāḥa رَضِيَ اللهُ عَنهُم reached, Allāh's Messenger ﷺ sat with sorrow explicit on his face." 'Āishah added, "I was then peeping through a chink in the door. A man came to him and said, 'O Allāh's Messenger! The women of Ja'far are crying.' Thereupon the Prophet ﷺ told him to forbid them to do so. So the man went away and returned saying, 'I forbade them

٤٢٦٣ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى بنَ سَعِيدٍ قالَ: أَخبرَتْني عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: لَمَّا جاءَ قَتْلُ ابنِ حارِثَةَ وجَعْفَرِ بنِ أَبي طالبٍ وَعَبْدِ اللهِ بنِ رَوَاحَةَ رَضِيَ اللهُ عَنْهُمْ جَلَسَ رَسُولُ اللهِ ﷺ يُعْرَفُ فِيهِ الحُزْنُ، قالَتْ عائشَةُ: وأَنا أَطَّلِعُ مِنْ

صَائِرِ البابِ، تَعْنِي مِنْ شِقِّ البابِ، فأَتاهُ رَجُلٌ فَقالَ: أي رَسُولَ اللهِ، إنَّ نِساءَ جَعْفَرٍ قالَ، فَذَكَرَ بُكاءَهُنَّ فأَمَرَهُ أَنْ يَنْهاهُنَّ، قالَ: فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقالَ: قَدْ نَهَيْتُهُنَّ وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ، قالَ: فأَمَرَ أَيْضاً فَذَهَبَ ثُمَّ أَتَى فَقالَ: وَاللهِ لَقَدْ غَلَبْنَنا. فَزَعَمَتْ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فَاحْثُ في أَفْوَاهِهِنَّ مِنَ التُّرَابِ»، قالَتْ عائِشَةُ: فَقُلْتُ: أَرْغَمَ اللهُ أَنْفَكَ، فَوَاللهِ ما أَنْتَ تَفْعَلُ وَما تَرَكْتَ رَسُولَ اللهِ ﷺ مِنَ العَناءِ. [راجع: ١٢٩٩]

but they did not listen to me.' The Prophet ﷺ ordered him again to go (and forbid them). He went again and came saying, 'By Allāh, they overpowered me (i.e., did not listen to me).'" 'Āishah added: "Allāh's Messenger ﷺ said (to him), "Go and throw dust into their mouths." 'Āishah further added, "I said, 'May Allāh put your nose in the dust! By Allāh, neither have you done what you have been ordered, nor have you relieved Allāh's Messenger ﷺ from (his) distress.' "

٤٢٦٤ - حدَّثني مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثنا عُمَرُ بنُ عَليٍّ، عَن إِسماعِيلَ ابن أَبي خالِدٍ، عَنْ عامِرٍ قالَ: كانَ ابنُ عُمَرَ إِذَا حَيَّا ابنَ جَعْفَرٍ قالَ: السَّلامُ عَلَيْكَ يا ابْنَ ذي الجَناحَيْنِ. [راجع: ٣٧٠٩]

4264. Narrated 'Āmir رَضِيَ اللهُ عَنْهُ: Whenever Ibn 'Umar greeted the son of Ja'far, he used to say (to him), "*As-Salāmu 'Alaika* (i.e., peace be on you) O the son of two-winged person."

٤٢٦٥ - حدَّثنا إبراهيمُ: حدَّثنا سُفْيانُ، عَنْ إسماعيلَ، عَنْ قَيْسِ بن أَبي حازِمٍ قالَ: سَمِعْتُ خالدَ بنَ الوَلِيدِ يَقُولُ: لَقَد انْقَطَعَتْ في يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيافٍ فَمَا بَقِيَ في يَدي إِلَّا صَفيحَةٌ يَمانِيَةٌ. [انظر: ٤٢٦٦]

4265. Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ: On the day (of the battle of) Mū'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

٤٢٦٦ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيَى، عَنْ إسماعيلَ قالَ: حدَّثني قَيْسٌ قالَ: سَمِعْتُ خالِدَ بنَ الوَلِيْدِ يقُولُ: لَقَدْ دُقَّ في

4266. Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

يَدي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيافٍ وَصَبرَتْ في يَدي صَفيحَةٌ لِي يَمانِيَةٌ. [راجع: ٤٢٦٥]

4267. Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: 'Abdullāh bin Rawāḥa fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabalā! O so-and-so! so-and-so!(1)" and went on calling him by his (good) qualities one by one. When he came to his senses, he said (to his sister), "Whenever you said something, I was asked, 'Are you really so (i.e., as she says)?' "

٤٢٦٧ - حدَّثني عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عامِرٍ، عَنِ النُّعْمان بن بَشيرٍ رَضِيَ اللهُ عَنْهُما قالَ: أُغْمِيَ عَلى عَبْدِ الله بن رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةُ تَبْكي: وَاجَبَلاهُ، وَاكَذا، وَاكَذا، تُعَدِّدُ عَلَيْهِ. فَقالَ حينَ أفاقَ: ما قُلْتِ شَيْئاً إلَّا قِيلَ لي: آنْتَ كَذٰلكَ؟. [انظر: ٤٢٦٨]

4268. Narrated Ash-Sha'bī: An-Nu'mān bin Bashīr said, " 'Abdullāh bin Rawāḥa fell down unconscious..." (and mentioned the above *Ḥadīth* adding, "Thereupon, when he died she (i.e., his sister) did not weep over him."

٤٢٦٨ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْثَرٌ: عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمان ابنِ بَشيرٍ قالَ: أُغْمِيَ عَلى عَبْدِ اللهِ بن رَوَاحَةَ، بِهٰذا، فَلَمَّا ماتَ لَمْ تَبْكِ عَلَيْهِ. [راجع: ٤٢٦٧]

(46) CHAPTER. The despatch of Usāma bin Zaid by the Prophet ﷺ towards Al-Ḥuraqāt, (a place of the tribe of Juhaina).

(٤٦) بابُ بَعْثِ النَّبِيِّ ﷺ أُسامَةَ بنَ زَيْدٍ إلى الحُرَقاتِ مِنْ جُهَيْنَةَ

4269. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent us towards Al-Ḥuraqa, and in the morning we attacked them and defeated them. I, and an *Anṣārī* man followed a man from among them and when we took him over, he said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On hearing that, the *Anṣārī* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ came to know about that and he said, "O Usāma! Did you kill him after he

٤٢٦٩ - حدَّثَني عَمْرُو بنُ مُحَمَّدٍ: حدَّثَنا هُشَيْمٌ: أَخبرَنا حُصَيْنٌ: أَخْبرَنا أَبو ظَبْيانَ قالَ: سَمِعْتُ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما يقُولُ: بَعَثَنا رَسُولُ اللهِ ﷺ إلى الحُرَقَةِ فَصَبَّحْنا القَوْمَ فَهَزَمْناهُمْ ولَحِقْتُ أنا وَرَجُلٌ مِنَ الأَنْصارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِيناهُ قالَ: لا إلٰهَ إلَّا

(1) (H. 4267) '*Jabal*' literally means 'mountain'. 'Amra means 'Oh my supporter!'

had said *'Lā ilāha illallāh'*?" I said, "But he said so only to save himself." The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islām before that day.

الله، فكفَّ الأنْصاريُّ فطعَنْتُهُ برُمْحي حتّى قتَلْتُه. فلمّا قدِمْنا بلَغَ النَّبيَّ ﷺ فقالَ: «يا أسامَةُ، أقتَلْتَهُ بعْدَما قالَ: لا إلَهَ إلّا الله؟» قُلْتُ: كانَ مُتَعَوِّذاً، فمَا زالَ يُكرِّرُها حتّى تَمنَّيْتُ أنّي لم أكُنْ أسْلَمْتُ قَبلَ ذلكَ اليَوْمِ. [انظر: ٦٨٧٢]

4270. Narrated Salama bin Al-Akwā' رَضِيَ اللهُ عَنْهُ: I fought in seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ, and fought in nine (other) battles, fought by armies despatched by the Prophet ﷺ. Once Abū Bakr was our commander and at another time, Usāma was our commander.

٤٢٧٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزيدَ بنِ أبي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ بنَ الأكْوَعِ يقولُ: غَزَوْتُ مَعَ النَّبيِّ ﷺ سَبْعَ غَزَواتٍ، وَخَرَجْتُ فيما يَبْعَثُ مِنَ البُعُوثِ تِسْعَ غَزَواتٍ، مَرَّةً عَلَيْنا أبو بَكْرٍ، وَمَرَّةً عَلَيْنا أُسامَةُ. [انظر: ٤٢٧١، ٤٢٧٢، ٤٢٧٣]

4271. Narrated Salama in another narration: I fought seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ and also fought in nine (other) battles, in armies sent by the Prophet ﷺ. Once Abū Bakr was our commander and another time, Usāma was (our commander).

٤٢٧١ - وَقالَ عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي، عَنْ يَزيدَ بنِ أبي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ يقولُ: غَزَوْتُ مَعَ النَّبيِّ ﷺ سَبْعَ غَزَواتٍ وَخَرَجْتُ فيما يَبْعَثُ مِنَ البَعْثِ تِسْعَ غَزَواتٍ، مَرَّةً عَلَيْنا أبو بَكْرٍ وَمَرَّةً أُسامَةُ. [راجع: ٤٢٧٠]

4272. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: I fought in nine *Ghazawāt* along with the Prophet ﷺ, I also fought along with Ibn Ḥāritha when the Prophet ﷺ made him our commander.

٤٢٧٢ - حدَّثَنا أبو عاصِمٍ الضَّحّاكُ ابنُ مَخْلَدٍ: حدَّثَنا يَزيدُ بنُ أبي عبيد عَنْ سَلَمَةَ ابنِ الأكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبيِّ ﷺ تِسعَ غَزَواتٍ، وَغَزَوْتُ مَعَ ابنِ حارِثَةَ استَعْمَلَهُ عَلَيْنا. [راجع: ٤٢٧٠]

4273. Narrated Yazīd bin Abī 'Ubaid: Salama bin Al-Akwā' said, "I fought in seven *Ghazawāt* along with the Prophet ﷺ." He then mentioned Khaibar, Al-Ḥudaibiya, the day (i.e., battle) of Ḥunain and the day of Al-Qarad. I forgot the names of the other *Ghazawāt*.

٤٢٧٣ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثنا حَمَّادُ بنُ مَسْعَدَةَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأَكْوَعِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، فذَكَرَ خَيْبَرَ والحُدَيْبِيَةَ وَيَوْمَ حُنَينٍ ويَوْمَ القَرَدِ، قالَ يَزِيدُ: وَنَسِيتُ بَقِيَّتَهُمْ. [راجع: ٤٢٧٠]

(47) CHAPTER. The *Ghazwā* of *Al-Fatḥ*.

(٤٧) بابُ غَزْوَةِ الفَتْحِ،

And what Ḥāṭib bin Abī Balta'a sent to the people of Makkah informing them about the *Ghazwā* of the Prophet ﷺ.

وَما بَعَثَ بِهِ حاطِبُ بنُ أبي بَلْتَعَةَ إلى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِغَزْوِ النَّبِيِّ ﷺ.

4274. Narrated 'Alī رَضِيَ اللهُ عَنْهُ Allāh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdād saying, "Proceed till you reach Rawḍa Khākh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached Rawḍa, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes (to search for the letter)." So she took it out of her braid, and we brought the letter to Allāh's Messenger ﷺ. The letter was addressed from Ḥāṭib bin Abī Balta'a to some *Mushrikūn* of Makkah, telling them about what Allāh's Messenger ﷺ intended to do. Allāh's Messenger ﷺ said, "O Ḥāṭib! What is this?" Ḥāṭib replied, "O Allāh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the emigrants who were with you, have got their kinsmen (in Makkah) who can protect their families and properties. So I liked to do them a favour so that they might

٤٢٧٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ قالَ: أَخبَرَني الحَسَنُ بنُ مُحَمَّدٍ أَنَّهُ سَمِعَ عُبَيْدَ اللهِ بنَ أَبي رَافِعٍ يَقُولُ: سَمِعْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللهِ ﷺ أَنا وَالزُّبَيرَ والمِقْدَادَ فَقالَ: «انطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خاخٍ فإنَّ بِها ظَعِينَةً مَعَها كِتابٌ فخُذُوا مِنْها». قالَ: فانْطَلَقْنا تَعادَى بِنا خَيْلُنا حتَّى أَتَيْنا الرَّوْضَةَ فإذَا نَحْنُ بالظَّعِينَةِ، قُلْنا لَها: أَخرِجي الكِتابَ، قالَتْ: ما مَعي كِتابٌ، فَقُلْنا: لَتُخْرِجِنَّ الكِتابَ، أَوْ لَنُلْقِيَنَّ الثِّيابَ، قالَ: فَأَخْرَجَتْهُ مِنْ عِقاصِها. فأَتَيْنا بِهِ رَسُولَ اللهِ ﷺ فإذَا فِيهِ: مِنْ حاطِبِ بنِ أَبي بَلْتَعَةَ إلى ناسٍ بِمَكَّةَ مِنَ المُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ

protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (Islām), nor did I do it to choose heathenism after Islām." Allāh's Messenger ﷺ said to his Companions, "As regards him, he (Ḥāṭib) has told you the truth." 'Umar said, "O Allāh's Messenger! Allow me to chop off the head of this hypocrite!" The Prophet ﷺ said, "He (Ḥāṭib) has witnessed the battle of Badr (i.e., fought in it) and what could tell you, perhaps Allāh looked at those who witnessed Badr and said, "O the people of Badr (Badr Muslim warriors), do what you like, for I have forgiven you." Then Allāh revealed the *Sūrah*:

"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islāmic Monotheism, this Qur'ān and Prophet Muḥammad ﷺ), (to the end of Verse)... then indeed he has gone (far) astray (away) from the Straight Path." (V.60:1)

اللهِ ﷺ، فَقالَ رَسُولُ اللهِ ﷺ: «يا حاطِبُ، ما هٰذَا؟» قالَ: يا رَسُولَ اللهِ لا تَعْجَلْ عَلَيَّ، إنِّي كُنْتُ امْرأً مُلْصَقاً في قُرَيْشٍ، يَقُولُ: كُنْتُ حَلِيفاً، ولَمْ أَكُنْ مِنْ أَنْفُسِها. وكانَ مَنْ مَعَكَ مِنَ المُهاجِرِينَ مَنْ لَهُمْ قَرَاباتٌ يَحْمُونَ أَهْلِيهِمْ وأَمْوَالَهُمْ. فأَحْبَبْتُ إذْ فاتَنِي ذٰلكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَداً يَحْمُونَ بِهَا قَرَابَتِي، ولَمْ أَفْعَلْهُ ارْتِدَاداً عَنْ دِينِي وَلا رِضًا بالكُفْرِ بَعْدَ الإسْلامِ. فَقالَ رَسُولُ اللهِ ﷺ: «أَما إنَّهُ قَدْ صَدَقَكُمْ»، فَقالَ عُمَرُ: يا رَسُولَ اللهِ، دَعْنِي أَضْرِبْ عُنُقَ هٰذَا المُنافِقِ، فَقالَ: «إنَّهُ قَدْ شَهِدَ بَدْراً وَما يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلى مَنْ شَهِدَ بَدْراً قالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»، فأَنْزَلَ اللهُ السُّورَةَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ﴾ إلى قوله: ﴿فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾. [راجع: ٣٠٠٧]

(48) CHAPTER. The *Ghazwā* of *Al-Fatḥ* (was fought) during Ramaḍān.

(٤٨) بابُ غَزْوَةِ الفَتْحِ في رَمَضانَ

4275. Narrated 'Ubaidullāh bin 'Abdullāh bin 'Utba: Ibn 'Abbās said, "Allāh's Messenger ﷺ fought the *Ghazwā* (i.e., battle) of *Al-Fatḥ* during Ramaḍān."

Narrated Az-Zuhrī: Ibn Al-Musaiyab (also) said the same. Ibn 'Abbās رَضِيَ الله

٤٢٧٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قَال: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخْبرَني عُبَيْدُ اللهِ بْنُ عَبْدِ الله بنِ عُتْبَةَ: أَنَّ ابنَ

عَنْهُما added, "The Prophet ﷺ observed *Ṣaum* (fast) and when he reached Al-Kadīd, a place where there is water between Qudaid and 'Usfān, he broke his *Ṣaum* and did not observed *Ṣaum* afterwards till the whole month had passed away."

عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ غَزَا غَزْوَةَ الفَتْحِ فِي رَمَضَانَ. قَالَ: وسَمِعْتُ ابنَ المُسَيَّبِ يَقُولُ مِثْلَ ذٰلِكَ.

وَعَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ أخبره: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَامَ النَّبِيُّ ﷺ حتَّى إِذَا بَلَغَ الكَدِيدَ - المَاءَ الَّذي بَينَ قُدَيْدٍ وَعُسْفانَ - أَفْطَرَ فَلَمْ يَزَلْ مُفْطِراً حتَّى انْسَلَخَ الشَّهْرُ. [راجع: ١٩٤٤]

4276. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ left Al-Madīna (for Makkah) in the company of ten thousand (Muslim warriors) in (the month of) Ramaḍān, and that was eight and a half years after his emigration to Al-Madīna. He and the Muslims who were with him, proceeded on their way to Makkah. He was observing *Ṣaum* (fast) and they were observing *Ṣaum* (fast), but when they reached a place called Al-Kadīd, which was a place of water between 'Usfān and Qudaid, he broke his *Ṣaum* (fast) and so did they. [Az-Zuhrī said, "One should take the last action of Allāh's Messenger ﷺ and leave his early action (while taking a verdict)."]

٤٢٧٦ - حدَّثني مَحْمُودٌ: أَخبرَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ: أخْبرَني الزُّهْرِيُّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ في رَمَضَانَ مِنَ المَدِينَةِ ومَعَهُ عَشَرَةُ آلافٍ، وَذٰلكَ عَلى رأسِ ثَمانِ سِنِينَ وَنِصْفٍ، مِنْ مَقْدَمِهِ المَدِينَةَ، فَسارَ هُوَ وَمَنْ مَعَهُ مِنَ المُسْلِمِينَ إلى مَكَّةَ، يَصُومُ ويَصُومونَ، حتَّى بَلَغَ الكَدِيدَ - وَهُوَ ماءٌ بَينَ عُسْفانَ وَقُدَيْدٍ - أَفْطَرَ وأَفْطَرُوا. قالَ الزُّهْرِيُّ: وإِنَّما يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللهِ ﷺ الآخِرُ فالآخِرُ. [راجع: ١٩٤٤]

4277. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out towards Ḥunain in the month of Ramaḍān; and some of the people were observing *Saum* (fast) while some others were not observing *Ṣaum* (fast), and when the Prophet ﷺ mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on

٤٢٧٧ - حدَّثَنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعْلَى: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ في رَمَضانَ إِلى حُنَيْنٍ والنَّاسُ مُخْتَلِفُونَ

his she-camel and then the people looked at him; and those who were not observing *Ṣaum* (fast) told those who were observing *Ṣaum* (fast), to break their *Ṣaum* (fast) (i.e., as the Prophet ﷺ had done so).

فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا اسْتَوَى عَلَى رَاحِلَتِهِ دَعَا بِإِنَاءٍ مِنْ لَبَنٍ أَوْ مَاءٍ فَوَضَعَهُ عَلَى رَاحَتِهِ - أَوْ رَاحِلَتِهِ - ثُمَّ نَظَرَ النَّاسَ، فَقَالَ الْمُفْطِرُونَ لِلصُّوَّمِ: أَفْطِرُوا. [راجع: ١٩٤٤]

4278. Ibn 'Abbās added, "The Prophet ﷺ went (to Ḥunain) in the year of the conquest (of Makkah)."

٤٢٧٨ - وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: خَرَجَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ. وَقَالَ حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٤٤]

4279. Narrated Ṭāwūs: Ibn 'Abbās said, "Allāh's Messenger ﷺ travelled in the month of Ramaḍān and he observed *Ṣaum* (fast) till he reached (a place called) 'Usfān, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his *Ṣaum* (fast) till he reached Makkah." 'Ibn 'Abbās used to say, "Allāh's Messenger ﷺ observed *Ṣaum* (fast) and sometimes did not observed *Ṣaum* (fast) while travelling, so one may observe *Ṣaum* (fast) or may not (on journeys)."

٤٢٧٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللهِ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَشَرِبَ نَهَاراً لِيَرَاهُ النَّاسُ فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، قَالَ: وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٩٤٤]

(49) CHAPTER. Where did the Prophet ﷺ fix the flag on the day of the conquest of Makkah?

(٤٩) بابٌ: أَيْنَ رَكَزَ النَّبِيُّ ﷺ الرَّايَةَ يَوْمَ الْفَتْحِ؟

4280. Narrated Hishām's father: When Allāh's Messenger ﷺ set out (towards Makkah) during the year of the conquest (of Makkah) and this news reached (the infidels of Quraish), Abū Sufyān, Ḥakīm bin Ḥizām and Budail bin Warqā' came out to

٤٢٨٠ - حَدَّثَنِي عُبَيْدُ اللهِ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: لَمَّا سَارَ رَسُولُ اللهِ ﷺ عَامَ الْفَتْحِ فَبَلَغَ ذٰلِكَ قُرَيْشاً

gather information about Allāh's Messenger ﷺ. They proceeded on their way till they reached a place called Marr-aẓ-Ẓahrān (which is near Makkah). Behold! There they saw many fires as if they were the fires of 'Arafāt. Abū Sufyān said, "What is this? It looked like the fires of 'Arafāt." Budail bin Warqā' said, "Banū 'Amr are less in number than that." Some of the guards of Allāh's Messenger ﷺ saw them and took them over, caught them and brought them to Allāh's Messenger ﷺ. Abū Sufyān embraced Islām. When the Prophet proceeded, he said to Al-'Abbās, "Keep Abū Sufyān standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbās kept him standing (at that place) and the tribes with the Prophet ﷺ started passing in front of Abū Sufyān in military batches. A batch passed and Abū Sufyān said, "O 'Abbās! Who are these?" 'Abbās said, "They are (Banū) Ghifār." Abū Sufyān said, "I have got nothing to do with Ghifār." Then (a batch of the tribe of) Juhaina passed by and Abū Sūfiyān said what he said before. Then (a batch of the tribe of) Sa'd bin Ḥuzaim passed by and he said similarly as above. Then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abū Sufyān had not seen. He said, "Who are these?" 'Abbās said, "They are the *Anṣār*, headed by Sa'd bin 'Ubāda, the one holding the flag." Sa'd bin 'Ubāda said, "O Abū Sufyān! Today is the day of a great battle and today (what is prohibited in) the Ka'bah will be permissible." Abū Sufyān said, "O 'Abbās! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allāh's Messenger ﷺ and his Companions and the flag of the Prophet ﷺ was carried by Az-

خَرَجَ أَبو سُفْيانَ بنُ حَرْبٍ وَحَكِيمُ بنُ حِزَامٍ وَبُدَيْلُ ابنُ وَرْقاءَ يَلْتَمِسونَ الخَبَرَ عَنْ رَسُولِ اللهِ ﷺ فَأَقْبَلُوا يَسِيرُونَ حتَّى أَتَوْا مَرَّ الظَّهْرانِ، فإذَا هُمْ بِنِيرَانٍ كأنَّها نِيرَانُ عَرَفَةَ. فَقالَ أَبُو سُفْيانَ: ما هٰذِهِ؟ لكأنَّها نِيرَانُ عَرَفَةَ. فَقال بُدَيْلُ بنُ وَرْقاءَ: نِيرَانُ بَني عَمْرٍو. فَقالَ أَبو سُفْيانَ: عَمْرٌو أَقَلُّ مِنْ ذٰلكَ. فَرَآهُمْ ناسٌ مِنْ حَرَسِ رَسُولِ اللهِ ﷺ فأَدْرَكوهُمْ فأَخَذُوهمْ فأَتَوْا بِهِمْ رَسُولَ اللهِ ﷺ فأَسْلَمَ أبو سُفْيانَ فَلَمَّا سارَ قالَ لِلْعَبَّاسِ: «احْبِسْ أَبا سَفْيانَ عِنْدَ خَطْمِ الجَبَلِ حتَّى يَنْظُرَ إلى المُسْلِمِينَ». فَحَبَسَهُ العَبَّاسُ فجَعَلَتِ القبائِلُ تَمُرُّ مَعَ النَّبِيِّ ﷺ كَتِيبَةً كَتِيبَةً عَلى أبي سُفْيانَ، فَمَرَّتْ كَتِيبَةٌ فَقالَ: يا عَبَّاسُ مَنْ هٰذِهِ؟ فَقالَ: هٰذِهِ غِفارُ، قالَ: ما لي وَلغفارَ؟ ثُمَّ مَرَّتْ جُهَيْنَةُ قالَ مِثْلَ ذٰلكَ، ثُمَّ مَرَّتْ سَعْدُ بنُ هُذَيْمٍ فَقالَ مِثْلَ ذٰلك وَمَرَّتْ سُلَيْمٌ فَقالَ مِثْلَ ذٰلكَ حتَّى أَقْبَلَتْ كَتِيبَةٌ لَمْ يَرَ مِثْلَها. قالَ: مَنْ هٰذِهِ؟ قالَ: هٰؤُلاءِ الأنْصارُ، عَلَيْهِمْ سَعْدُ بنُ عُبادَةَ مَعَهُ الرَّايَةُ. فَقالَ سَعْدُ بنُ عُبادَةَ: يا أَبا سُفْيانَ! اليَوْمُ يَوْمُ المَلْحَمَةِ. اليَوْمَ تُسْتَحَلُّ الكَعْبَةُ، فَقالَ أَبو سُفْيانَ: يا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمارِ. ثُمَّ جاءَتْ كَتِيبَةٌ

وَهِيَ أَقَلُّ الكَتَائِبِ فِيهِمْ رَسُولُ اللهِ ﷺ وأَصحابُهُ وَرَايَةُ النَّبِيِّ ﷺ مَعَ الزُّبَيرِ بنِ العَوَّامِ. فَلَمَّا مَرَّ رَسُولُ اللهِ ﷺ بأبي سُفْيانَ قالَ: أَلَمْ تَعْلَمْ ما قالَ سَعْدُ بنُ عُبادَةَ؟ قالَ: «ما قالَ؟» قالَ: قالَ كَذَا وكَذَا. فَقالَ: «كَذَبَ سَعْدٌ ولٰكِنْ هٰذَا يَوْمٌ يُعَظِّمُ اللهُ فيهِ الكَعْبَةَ، وَيَوْمٌ تُكْسَى فيهِ الكَعْبَةُ». قالَ: وأَمَرَ رَسُولُ اللهِ ﷺ أَنْ تُرْكَزَ رَايَتُهُ بالحَجُونِ. وَقالَ عُرْوَةُ: وأَخْبَرَني نافِعُ بنُ جُبَيرِ بنِ مُطْعِمٍ قالَ: سَمِعْتُ العَبَّاسَ يَقُولُ لِلزُّبَيرِ بنِ العَوَّامِ: يا أَبا عَبْدِ اللهِ، هاهُنا أَمَرَكَ رَسُولُ اللهِ ﷺ أَنْ تَرْكُزَ الرَّايَةَ؟ قال: وأَمَرَ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ خالدَ بنَ الوَليدِ أَنْ يَدْخُلَ مِنْ أَعْلَا مَكَّةَ مِنْ كَدَاءٍ وَدَخَلَ النَّبِيُّ ﷺ مِنْ كُدَا فَقُتِلَ مِنْ خَيْلِ خالِدِ بن الوليد رَضِيَ اللهُ عَنْهُ يَوْمَئِذٍ رَجُلانِ: حُبَيْشُ بنُ الأَشْعَرِ، وكُرْزُ بنُ جابِرٍ الفِهْرِيُّ.

Zubair bin Al-'Awwām رَضِيَ الله عَنْهُ. When Allāh's Messenger ﷺ passed by Abū Sufyān, the latter said, (to the Prophet ﷺ), "Do you know what Sa'd bin 'Ubāda said?" The Prophet ﷺ said, "What did he say?" Abū Sufyān said, "He said so-and-so." The Prophet ﷺ said, "Sa'd told a lie, but today Allāh will give superiority to the Ka'bah, and today the Ka'bah will be covered with a (cloth) covering." Allāh's Messenger ﷺ ordered that his flag be fixed at Al-Ḥajūn.

Narrated 'Urwa: Nāfi' bin Jubair bin Muṭ'im said, "I heard Al-'Abbās saying to Az-Zubair bin Al-'Awwām, 'O Abū 'Abdullāh! Did Allāh's Messenger ﷺ order you to fix the flag here?' " Allāh's Messenger ﷺ ordered Khālid bin Al-Walīd to enter Makkah from its upper part from Kada' while the Prophet ﷺ himself entered from Kuda. Two men from the cavalry of Khālid bin Al-Walīd رَضِيَ الله عَنْهُ named Ḥubaish bin Al-Ash'ar and Kurz bin Jābir Al-Fihrī were martyred on that day.

٤٢٨١ - **حدَّثَنا** أَبو الوَليدِ: حدَّثَنا شُعْبَةُ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللهِ ابنَ مُغَفَّلٍ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلى ناقَتِهِ وَهُوَ يَقرأُ سُورَةَ الفَتْحِ يُرَجِّعُ وقالَ: لَوْلا أَن يَجْتَمِعَ النَّاسُ حَوْلي لَرَجَّعْتُ كَمَا رَجَّعَ. [انظر: ٤٨٣٥، ٥٠٣٤، ٥٠٤٧، ٧٥٤٠]

4281. Narrated 'Abdullāh bin Mughaffal رَضِيَ الله عَنْهُ: I saw Allāh's Messenger ﷺ on the day of the conquest of Makkah over his she-camel, reciting *Sūrat Al-Fatḥ* in a vibrant quivering tone. (The subnarrator, Mu'āwiya added, "Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., 'Abdullāh bin Mughaffal) did, imitating Allāh's Messenger ﷺ)."

4282. Narrated 'Amr bin 'Uthmān: Usāma bin Zaid said during the conquest (of Makkah), "O Allāh's Messenger! Where will we encamp tomorrow?" The Prophet ﷺ said, "But has 'Aqīl left for us any house to lodge in?"

٤٢٨٢ - حَدَّثَنا سُلَيْمانُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثَنا سَعْدَانُ بنُ يَحْيى: حدَّثَنا مُحَمَّدُ ابنُ أبي حَفصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بنِ حُسَينٍ، عَنْ عَمْرِو ابنِ عُثْمانَ، عَنْ أُسامَةَ ابنِ زَيْدٍ أنَّهُ قالَ زَمَنَ الفَتْحِ: يا رَسُولَ اللهِ أيْنَ نَنْزِلُ غداً؟ قالَ النَّبِيُّ ﷺ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ؟». [راجع: ١٥٨٨]

4283. He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az-Zuhrī was asked, "Who inherited Abū Ṭālib?" Az-Zuhrī replied, " 'Aqīl and Ṭālib inherited him."

٤٢٨٣ - ثُمَّ قالَ: «لا يَرِثُ المُؤْمِنُ الكافِرَ، وَلا الكافِرُ المُؤْمِنَ». قِيلَ للزُّهْرِيِّ: مَنْ وَرِثَ أبا طالِبٍ؟ قالَ: وَرِثَهُ عَقِيلٌ وَطالِبٌ. قالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أيْنَ نَنْزِلُ غَداً، في حَجَّتِهِ. ولَمْ يَقُلْ يُونُسُ: حَجَّتِهِ، ولا زَمَنَ الفَتْحِ.

4284. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to heathenism (by boycotting Banū Ḥāshim, the Prophet's folk)."

٤٢٨٤ - حَدَّثَنَا أبُو اليَمانِ: حَدَّثَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْزِلُنا إنْ شاءَ اللهُ إذَا فَتَحَ اللهُ، الخَيْفُ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ». [راجع: ١٥٨٩]

4285. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ intended to carry on the *Ghazwā* of Ḥunain, he said, "Tomorrow, if Allāh wished, our encamping place will be Khaif Banī Kināna where (the infidels) took an oath to be loyal to heathenism."

٤٢٨٥ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: أخْبَرَنا ابنُ شِهابٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ حِينَ أرادَ حُنَيْناً: «مَنْزِلُنا غداً إنْ شاءَ اللهُ بِخَيْفِ بَني

كِنانَةَ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ».
[راجع: ١٥٨٩]

٤٢٨٦ - حدَّثنا يَحْيى بنُ قَزَعَةَ: حدَّثنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَنسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الفَتْحِ وعلى رَأْسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقالَ: ابنُ خَطَلٍ مُتَعَلِّقٌ بأَسْتارِ الكَعْبَةِ، فَقالَ: «اقْتُلْهُ»، قالَ مالكٌ: ولَمْ يكُنِ النَّبِيُّ ﷺ فيما نَرَى - وَاللهُ أَعْلَمُ - يَوْمَئِذٍ مُحْرِماً. [راجع: ١٨٤٦]

4286. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: On the day of the Conquest, the Prophet ﷺ entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khaṭal is clinging to the curtain of the Ka'bah." The Prophet ﷺ said, "Kill him." (Mālik a sub-narrator said, "On that day the Prophet ﷺ was not in a state of *Iḥrām* as it appeared to us, and Allāh knows better.")

٤٢٨٧ - حدَّثنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ، عنِ ابنِ أَبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ قالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الفَتْحِ وحَوْلَ البَيْتِ سِتُّونَ وثلاثُمِائَةِ نُصُبٍ فَجَعَلَ يَطْعَنُها بعُودٍ في يَدِهِ ويَقُولُ: ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ﴾، ﴿جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾. [راجع: ٢٤٧٨]

4287. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ entered Makkah on the day of the Conquest (of Makkah), there were 360 idols around the Ka'bah. The Prophet ﷺ started striking them with a stick he had in his hand and was saying, "*Al-Ḥaq* (the Truth i.e., Islāmic Monotheism, or this Qur'ān or *Jihād* against polytheists) has come and *Al-Bāṭil* (falsehood i.e., Satan, or polytheism) vanished [V.17:81]. The Truth (the Qur'ān and Allāh's Revelation) has come, and *Al-Bāṭil* [falsehood – *Iblīs* (Satan)] can neither create anything nor resurrect (anything)." (V.34:49).

٤٢٨٨ - حدَّثني إسحاقُ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثني أبي: حدَّثني أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَبَى أَنْ يَدْخُلَ البَيْتَ وَفيهِ الآلِهَةُ فأَمَرَ بِها فأُخْرِجَتْ، فأُخْرِجَ صُورَةُ إِبْراهِيمَ

4288. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ arrived in Makkah, he refused to enter the Ka'bah while there were idols in it. So, he ordered that they be taken out. The pictures of the (Prophets) Ibrāhīm (Abraham) and Ismā'il (Ishmael), holding arrows of divination in their hands, were carried out. The Prophet ﷺ said, "May Allāh ruin them (i.e., the infidels) for they knew very well that they (i.e., Ibrāhīm and Isma'īl) never drew lots by

these (divination arrows)". Then the Prophet ﷺ entered the Ka'bah and said, "*Allāhu Akbar*" in all its directions and came out and did not offer any *Ṣalāt* (prayer) therein.

وإسْماعِيلَ في أَيْدِيهِما مِنَ الأَزْلام، فَقالَ النَّبِيُّ ﷺ: «قاتَلَهُمُ اللهُ، لَقَدْ عَلِمُوا ما اسْتَقْسَما بِها قَطُّ». ثُمَّ دَخَلَ البَيْتَ فَكَبَّرَ في نَوَاحِي البَيْتِ وَخَرَجَ ولَمْ يُصَلِّ فيهِ. تابَعَهُ مَعْمَرٌ، عَنْ أَيُّوبَ. وَقالَ وُهَيْبٌ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٩٨]

(50) CHAPTER. The entrance of the Prophet ﷺ from the upper part of Makkah.

(٥٠) بابُ دُخولِ النَّبِيِّ ﷺ مِنْ أَعْلَى مَكَّةَ

4289. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ entered Makkah through its upper part and he was riding his she-camel. Usāma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilāl and 'Uthmān bin Ṭalḥa, who was one of the *Al-Hajabah* (who keep the key of the gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., *Al-Masjid-al-Ḥarām*), he ordered him (i.e., 'Uthmān) to bring the key of the Ka'bah. Then Allāh's Messenger ﷺ entered the Ka'bah along with 'Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdullāh bin 'Umar was the first to enter and he found Bilāl standing behind the door. Ibn 'Umar asked Bilāl, "Where did Allāh's Messenger ﷺ offer the *Ṣalāt* (prayer)?" Bilāl showed him the place where he (ﷺ) had offered *Ṣalāt* (prayer). 'Abdullāh later on said, "I forgot to ask Bilāl how many prostrations (i.e., *Rak'a*) the Prophet ﷺ offered."

٤٢٨٩ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ: أَخْبَرَني نافِعٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلى رَاحِلَتِهِ مُرْدِفاً أُسامَةَ ابنَ زَيْدٍ وَمَعَه بِلالٌ وَمَعَه عُثْمانُ بنُ طَلْحَةَ مِنَ الحَجَبَةِ حَتَّى أَناخَ في المَسْجِدِ فأَمَرَهُ أَنْ يَأتِيَ بِمِفْتاحِ البَيْتِ فَدَخَلَ رَسُولُ اللهِ ﷺ وَمَعَه أُسامَةُ ابنُ زَيْدٍ وَبِلالٌ وَعُثْمانُ بنُ طَلْحَةَ فَمَكَثَ فِيهِ نَهاراً طَوِيلاً، ثُمَّ خَرَجَ فاسْتَبَقَ النَّاسُ فَكانَ عَبْدُ اللهِ بنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ فَوَجَدَ بِلالاً وَرَاءَ البابِ قائماً فَسأَلَهُ: أَينَ صَلَّى رَسُولُ اللهِ ﷺ؟ فأَشارَ لَهُ إِلى المَكانِ الَّذِي صَلَّى فيهِ. قالَ عَبْدُ اللهِ: فَنَسِيتُ أَنْ أَسأَلَهُ: كَمْ صَلَّى مِنْ سَجْدَةٍ؟ [راجع: ٣٩٧]

4290. Narrated 'Āishah رَضِيَ الله عَنْها: During the year of the Conquest (of

٤٢٩٠ - **حدَّثَنا** الهَيْثَمُ بنُ

خارِجَةَ: حدَّثنا حَفْصُ بنُ مَيْسَرَةَ، عَنْ هشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ: أَنَّ عائشَةَ رَضِيَ اللهُ عَنْها أَخبرَتْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ التي بأَعْلَى مَكَّةَ. تابَعَهُ أَبو أُسامَةَ وَوُهَيْبٌ في كَدَاءٍ. [راجع: ١٥٧٧]

Makkah), the Prophet ﷺ entered Makkah through Kadā' which was at the upper part of Makkah.

٤٢٩١ - حدَّثنا عُبَيْدُ بنُ إسْماعِيلَ: حدَّثنا أَبو أُسامَةَ، عَنْ هشامٍ، عَنْ أَبيهِ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ أَعْلى مَكَّةَ مِنْ كَدَاءٍ. [راجع: ١٥٧٧]

4291. Narrated Hishām's father: During the year of the Conquest (of Makkah), the Prophet ﷺ entered Makkah through its upper part through Kadā'.

(٥١) بابٌ مَنْزِلِ النَّبِيِّ ﷺ يَوْمَ الفَتْحِ

(51) CHAPTER. The encamping place of the Prophet ﷺ on the day of the Conquest (of Makkah).

٤٢٩٢ - حدَّثنا أَبُو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ عَمْرٍو، عَنِ ابنِ أَبي لَيْلَى قالَ: ما أَخْبرَنا أَحَدٌ أَنَّهُ رَأى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى غيرَ أُمِّ هانِئٍ، فإِنَّها ذَكَرَتْ أَنَّهُ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ في بَيْتِها، ثُمَّ صَلَّى ثَمانِ ركَعاتٍ. قالَتْ: لَمْ أَرَهُ صَلَّى صَلاةً أَخَفَّ مِنْهَا غيرَ أَنَّهُ يُتِمُّ الرُّكُوعَ والسُّجُودَ. [راجع: ١١٠٣]

4292. Narrated Ibn Lailā: None informed us that he saw the Prophet ﷺ offering the *Ḍuḥā* (i.e., forenoon) *Ṣalāt* (prayer), except Umm Hānī, who mentioned that the Prophet ﷺ took a bath in her house on the day of the Conquest (of Makkah) and then offered an eight *Rak'a Ṣalāt* (prayer). She added, "I never saw the Prophet ﷺ offering a lighter *Ṣalāt* (prayer) than that *Ṣalāt* (prayer), but he was performing perfect bowings and prostrations."

(٥٢) بابٌ:

(52) CHAPTER.

٤٢٩٣ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ في

4293. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to say in his bowings and prostrations, "*Subḥānaka Allāhumma Rabbanā wa biḥamdika, Allāhumma ighfirlī* (Glorified be You, O Allāh, our Lord! All the praises are for You. O Allāh, forgive me)!"

رُكوعِهِ وسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي».

[راجع: ٧٩٤]

٤٢٩٤ - حدَّثَنا أَبو النُّعْمانِ: حدَّثَنا أَبو عَوانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ عُمَرُ يُدْخِلُني مَعَ أَشْياخِ بَدْرٍ فَقالَ بَعْضُهُمْ: لِمَ تُدْخِلُ هٰذَا الفَتى مَعَنا وَلَنا أَبْناءٌ مِثْلُهُ؟ فَقالَ: إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ فَدَعاهُمْ ذاتَ يَوْمٍ وَدَعاني مَعَهُمْ. قالَ: وَما أُرِيتُهُ دَعاني يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مِنِّي، فَقالَ: ما تَقُولُونَ في ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢﴾؟ حتَّى خَتَمَ السُّورَةَ، فَقالَ بَعْضُهُمْ: أُمِرْنا أَنْ نَحْمدَ اللهَ ونَسْتَغْفِرَهُ إِذَا نُصِرْنا وَفُتِحَ عَلَيْنا. وَقالَ بَعْضُهُمْ: لا نَدري، وَ لَمْ يَقُلْ بَعْضُهُمْ شَيْئاً. فَقالَ لي: يا ابنَ عَبَّاسٍ، أَكَذاكَ تَقُولُ؟ قُلْتُ: لا، قالَ: فَما تَقولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ اللهُ لَهُ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾ فَتْحُ مَكَّةَ فَذاكَ عَلامَةُ أَجَلِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا ۝٣﴾ قالَ عُمَرُ: ما أَعْلَمُ مِنْها إِلَّا ما تَعْلَمُ.

[راجع: ٣٦٢٧]

٤٢٩٥ - حدَّثَنا سَعيدُ بنُ

4294. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar used to make me sit with elderly men who had fought in the battle of Badr. Some of them said (to 'Umar), "Why do you allow this young man to sit with us, while we have sons of his age?" 'Umar said, "You know what a person he is." One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). 'Umar asked them, "What do you say about (the *Sūrah*):

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds." (V.110:1-3)

Some of them replied, "We are ordered to praise Allāh and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. 'Umar then said to me, "Do you say the same?" I said, "No." 'Umar said, "What do you say then?" I said, "This Verse indicates the approaching of the death of Allāh's Messenger ﷺ, of which Allāh informed him. When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest, i.e., the conquest of Makkah, that will be the sign (of your Prophet's) approaching death, so glorify the praises of your Lord and ask for His forgiveness. Verily, He is the One Who accepts the repentance and forgives." On that, 'Umar said, "I do not know about it anything other than what you know."

4295. Narrated Abū Shuraiḥ Al-'Adawī that he said to 'Amr bin Sa'īd while the latter

was sending troops in batches to Makkah, "O chief! Allow me to tell you a statement which Allāh's Messenger ﷺ said on the day following the conquest of Makkah. My two ears heard it and my heart comprehended it and my two eyes saw him when he said it. He (i.e., the Prophet ﷺ) praised Allāh and then said, 'Makkah has been made a sanctuary by Allāh and not by the people, so it is not lawful for a person, who believes in Allāh and the Last Day (i.e., a Muslim) to shed blood in it, or to cut its trees; and if someone asks the permission to fight in Makkah because Allāh's Messenger ﷺ was allowed to fight in it, say to him: Allāh permitted His Messenger ﷺ and did not allow you, and even he (i.e., the Messenger ﷺ) was allowed for a few hours on that day (of the Conquest), and today (now) its (Makkah's) sanctity is the same valid as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.'"

Then Abū Shuraiḥ was asked, "What did 'Amr say to you?" Abū Shuraiḥ said, "He said, 'I knew that better than you, O Abū Shuraiḥ! The *Ḥaram* (i.e., Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after committing crimes.'"

[See Vol.1, *Ḥadīth* No.104]

شُرَحْبِيلَ: حدَّثنا اللَّيْثُ، عَنِ المَقْبُرِيِّ، عَنْ أَبي شُرَيْحٍ العَدَوِيِّ: أَنَّهُ قالَ لِعَمْرِو بنِ سَعِيدٍ وَهُوَ يَبْعَثُ البُعُوثَ إِلى مَكَّةَ: ائْذَنْ لي أَيُّها الأميرُ أُحَدِّثْكَ قَوْلاً قامَ به رَسُولُ اللهِ ﷺ الغَدَ مِن يَوْمِ الفَتْحِ، سَمِعَتْهُ أُذُنايَ وَوَعاهُ قَلْبي وأَبْصَرَتْهُ عَيْنايَ حِينَ تَكَلَّمَ بِهِ. أَنَّهُ حَمِدَ اللهَ وأَثْنَى عَلَيْهِ ثُمَّ قالَ: «إِنَّ مَكَّةَ حَرَّمَها اللهُ، ولَمْ يُحَرِّمْها النَّاسُ. لا يَحِلُّ لامْرِئٍ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أَنْ يَسْفِكَ بِها دَماً وَلا يَعْضِدَ بِها شَجَراً، فإِنْ أَحَدٌ تَرَخَّصَ لِقِتالِ رَسُولِ اللهِ ﷺ فِيها فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسولِهِ ولَمْ يأذَنْ لَكُمْ، وإِنَّما أَذِنَ لَهُ فِيهِ ساعَةً مِنْ نَهارٍ وَقَدْ عادَتْ حُرْمَتُها اليَوْمَ كَحُرْمَتِها بالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ». فَقِيلَ لأَبي شُرَيْحٍ: ماذَا قالَ لكَ عَمْرٌو؟ قالَ: قالَ: أَنا أَعْلَمُ بِذلكَ مِنْكَ يا أَبا شُرَيْحٍ، إِنَّ الحَرَمَ لا يُعِيذُ عاصِياً وَلا فارًّا بِدَمٍ وَلا فارًّا بِخَرْبَةٍ.

قال أبو عبد الله: الخربة: البلية. [راجع: ١٠٤]

4296. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he heard Allāh's Messenger ﷺ saying in the year of the Conquest (of Makkah) while he was in Makkah, "Allāh and His Messenger ﷺ have made the selling of wine (i.e., alcoholic drinks) unlawful."

٤٢٩٦ - حدَّثنا قُتَيْبَةُ: حدَّثنا لَيث، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ، عَنْ عَطاءِ بنِ أَبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَنَّهُ سَمِعَ

رَسُولَ اللهِ ﷺ يَقُولُ عَامَ الفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الخَمْرِ». [راجع: ٢٢٣٦]

(53) CHAPTER. The stay of the Prophet ﷺ in Makkah during the period of the Conquest (of Makkah).

(٥٣) **بابُ** مُقامِ النَّبِيِّ ﷺ بِمَكَّةَ زَمَنَ الفَتْحِ

4297. Narrated Anas رَضِيَ اللهُ عَنْهُ: We stayed (in Makkah) for ten days along with the Prophet ﷺ ; and used to offer shortened *Ṣalāt* (prayer) [i.e., journey *Ṣalāt* (prayer)].

٤٢٩٧ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ ح وَحدَّثَنا قَبِيصَةُ قالَ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ أَبي إسحاقَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أقمْنَا مَعَ النَّبِيِّ ﷺ عَشْراً نَقصُرُ الصَّلاةَ. [راجع: ١٠٨١]

4298. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ stayed in Makkah for 19 days during which he prayed two *Rak'a* in each *Ṣalāt* (prayer).

٤٢٩٨ - حدَّثَنا عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ قالَ: أخْبرَنا عاصِمٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أقامَ النَّبِيُّ ﷺ بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْماً يُصَلِّي رَكْعَتَينِ. [راجع: ١٠٨٠]

4299. Narrated 'Ikrima رَضِيَ اللهُ عَنْهُ: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "We stayed for 19 days with the Prophet ﷺ on a journey during which we used to offer shortened *Ṣalāt* (prayers)." Ibn 'Abbās added, "We offer the *Qaṣr Ṣalāt* (prayer) [i.e., shortened *Ṣalāt* (prayer)], if we stay up to 19 days as travellers, but if we stay longer, we offer complete *Ṣalāt* (prayer)."

٤٢٩٩ - حدَّثَنا أَحْمَدُ بن يُونُسَ: حدَّثَنا أَبو شِهابٍ، عَنْ عاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَقَمْنا مَعَ النَّبِيِّ ﷺ في سَفَرٍ تِسْعَ عَشْرَةَ نَقْصُرُ الصَّلاةَ. وَقالَ ابنُ عَبَّاسٍ: ونَحْنُ نَقْصُرُ ما بَيْنَنا وبَينَ تِسْعَ عَشْرَةَ فإِذَا زِدْنا أَتْمَمْنا. [راجع: ١٠٨٠]

(54) CHAPTER.

(٥٤) **بابٌ**:

4300. Narrated 'Abdullāh bin Tha'laba bin Ṣu'air whose face was rubbed by the Prophet ﷺ during the year of the Conquest (of Makkah).

٤٣٠٠ - وَقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ: أَخْبرَني عَبْدُ

اللهِ ابنُ ثَعْلَبَةَ ابن صُعَيْرٍ، وكانَ النَّبِيُّ ﷺ قَدْ مَسَحَ وَجْهَهُ عامَ الفَتْحِ.

[انظر: ٦٣٥٦]

٤٣٠١ - حدَّثَني إبْرَاهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سُنَيْنٍ أبي جَمِيلَةَ قالَ: أخْبرَنا ونَحْن مَعَ ابنِ المُسَيَّبِ قالَ: وَزَعَمَ أبُو جميلَةَ أنَّهُ أدْرَكَ النَّبِيَّ ﷺ وخَرَجَ مَعَه عامَ الفَتْحِ.

4301. Narrated Az-Zuhrī: While we were in the company of Ibn Al-Musaiyab, Sunain Abī Jamīla informed us (a *Hadīth*). Abū Jamīla said that he lived during the lifetime of the Prophet ﷺ and that he had accompanied him (to Makkah) during the year of the Conquest (of Makkah).

٤٣٠٢ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أَبي قلابَةَ، عَنْ عَمْرِو بنِ سَلَمَةَ قَالَ: قالَ لي أبو قلابَةَ: ألا تَلْقاهُ فَتَسألَهُ؟ قالَ: فَلَقيتُهُ فسألْتُهُ فَقالَ: كُنَّا بِمَا مَمَرِّ النَّاسِ وكانَ يَمُرُّ بنا الرُّكْبان فَنَسألُهُمْ: ما للنَّاسِ؟ ما للنَّاسِ؟ ما هٰذَا الرَّجُلُ؟ فَيَقولُونَ: يَزْعُمُ أنَّ اللهَ أرْسَلَهُ، أوْحَى إلَيْهِ، أوْحَى اللهُ بكَذَا. فَكُنْتُ أحْفَظُ ذَاكَ الكَلامَ فكأنَّما يُقَرُّ في صَدْري وكانَتِ العَرَبُ تَلَوَّمُ بإسْلامِهِمُ الفَتْحَ فَيَقولُونَ: اتركُوهُ وقَوْمَهُ فَإنَّهُ إنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبيٌّ صادِقٌ. فَلَمَّا كانَتْ وَقْعَةُ أهْلِ الفَتْحِ بادَرَ كُلُّ قَوْمٍ بِإسْلَامِهِمْ وَبَدَرَ أبي قَوْمي بإسْلامِهِمْ فلَمَّا قَدِمَ قالَ: جِئْتُكُمْ وَاللهِ مِنْ عِنْدِ النَّبِيِّ ﷺ حَقًّا. فَقالَ: «صَلُّوا صَلاةَ كَذَا في حِينِ كَذَا وَصَلُّوا صَلَاةَ كذا

4302. Narrated 'Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allāh has sent him (as a Messenger), that he has been inspired Divinely, that Allāh has revealed to him such and such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e., mind). And the Arabs (other than Quraish) delayed their conversion to Islām till the Conquest (of Makkah). They used to say, "Leave him (i.e., Muhammad ﷺ) and his people Quraish; if he overpowers them, then he is a true Prophet." So, when Makkah was conquered, then every tribe rushed to embrace Islām, and my father hurried to embrace Islām before (the other members of) my tribe. When my father returned (from the Prophet ﷺ) to his tribe, he said, "By Allāh, I have come to you from the Prophet ﷺ for sure!" The Prophet ﷺ afterwards said to them, "Offer such and such *Salāt* (prayer) at such and such time, and when the time for the *Salāt* (prayer) becomes due, then one of you should pronounce the *Adhān* (for the *Salāt*), and

let the one amongst you who knows the Qur'ān most should lead the *Ṣalāt* (prayer)." So they looked for such a person and found none who knew more of the Qur'ān than I because of the Qurānic Verses which I used to learn from the caravans. They therefore made me their *Imām* [to lead the *Ṣalāt* (prayer)] and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) proved to be very short for me (and my body became partly exposed). A lady from the tribe said, "Won't you cover the buttocks of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

فِي حِينِ كذا. فإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآناً». فَنَظَروا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآناً مِنِّي لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبانِ فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ وأَنا ابنُ سِتٍّ أَوْ سَبْعِ سِنِينَ وكانَت عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقالَتِ امْرَأَةٌ مِنَ الحَيِّ: أَلا تُغَطُّونَ عَنَّا اسْتَ قارِئِكُمْ؟ فاشْتَرَوْا فَقَطَعُوا لِي قَمِيصاً فَمَا فَرِحْتُ بِشَيْءٍ فَرَحِي بِذلكَ القَمِيصِ.

4303. Narrated 'Āishah رَضِيَ اللهُ عَنها: 'Utba bin Abī Waqqāṣ authorized his brother Sa'd to take the son of the slave-girl of Zam'a into his custody. 'Utba said (to him), "He is my son." When Allāh's Messenger ﷺ arrived in Makkah during the conquest (of Makkah), Sa'd bin Abī Waqqāṣ took the son of the slave-girl of Zam'a to the Prophet ﷺ. 'Abd bin Zam'a, too, came along with him. Sa'd said, "This is the son of my brother and the latter has informed me that he is his son." 'Abd bin Zam'a said, "O Allāh's Messenger! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e., Zam'a's) bed." Allāh's Messenger ﷺ cast a glance at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ then said (to 'Abd), "He is yours; he is your brother, O 'Abd bin Zam'a, as he was born on the bed (of your father)." (At the same time) Allāh's Messenger ﷺ said (to his wife Sauda), "O Sauda! Screen yourself from him (i.e., the son of the slave-girl),"(1) because of the

٤٣٠٣ - حدَّثَنَا عَبْدُ اللهِ بن مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها عَنِ النَّبِيِّ ﷺ. وقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ: حَدَّثَنِي عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عائِشَةَ قالَتْ: كانَ عُتْبَةُ بنُ أَبي وَقَّاصٍ عَهِدَ إِلى أَخِيهِ سَعْدٍ أَنْ يَقْبِضَ ابنَ وَلِيدَةِ زَمْعَةَ، وقالَ عُتْبَةُ: إِنَّهُ ابْني. فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ فِي الفَتْحِ أَخَذَ سَعْدُ ابنَ وَلِيدَةِ زَمْعَةَ فأَقْبَلَ بِهِ إِلى النَّبِيِّ ﷺ وأَقْبَلَ مَعَهُ عَبْدُ ابنُ زَمْعَةَ، فَقالَ سَعْدُ بنُ أَبِي وَقَّاصٍ: هٰذَا ابنُ أَخي عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، فَقالَ عَبْدُ بنُ زَمْعَةَ: يا رَسُولَ اللهِ، هٰذَا أَخي، هٰذَا ابنُ وليدةِ زَمْعَةَ

(1) (H. 4303) Sauda was the daughter of Zam'a and the wife of the Prophet ﷺ. The son=

resemblance he noticed between him and 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ added, "The boy is for the bed (i.e., for the owner of the bed where he is born), and stone is for the adulterer."(1)

[Ibn Shihāb said, "Abū Hurairah used to say publicly that (i.e., the last statement of the Prophet ﷺ in the above *Ḥadīth* No.4303.")]

وُلِدَ عَلى فِرَاشِهِ، فَنَظَرَ رَسُولُ اللهِ ﷺ إلى ابنِ وَلِيدَةِ زَمْعَةَ فإذَا أَشْبَهُ النَّاس بِعُتْبَةَ بن أبي وَقَّاصٍ. فَقالَ رَسُولُ الله ﷺ: «هُوَ لكَ، هُوَ أَخُوكَ يا عَبْدَ بنَ زَمْعَةَ» مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلى فِرَاشِهِ. وَقالَ رَسُولُ اللهِ ﷺ: «احْتَجِبي مِنْهُ يا سَوْدَةُ»، لِمَا رأى مِنْ شَبَهِ عُتْبَةَ بن أَبي وَقَّاصٍ. قالَ ابنُ شِهابٍ: قالَتْ عائِشَةُ: قالَ رَسُولُ الله ﷺ: «الوَلَدُ لِلفرَاشِ ولِلْعاهِرِ الحَجَرُ». وَقالَ ابنُ شِهابٍ وكانَ أبو هُرَيْرَةَ يَصيحُ بذٰلكَ.

[راجع: ٢٠٥٣]

4304. Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allāh's Messenger ﷺ in the *Ghazwā* of *Al-Fatḥ* (i.e., the conquest of Makkah). Her folk went to Usāma bin Zaid to intercede for her (with the Prophet ﷺ). When Usāma interceded for her with Allāh's Messenger ﷺ, the colour of the face of Allāh's Messenger ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allāh?" Usāma said, "O Allāh's Messenger! Ask Allāh's Forgiveness for me." So in the afternoon, Allāh's Messenger ﷺ got up and addressed the people. He praised Allāh as He deserved and then said, "*Amma ba'du* (then after)! The nations before you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply

٤٣٠٤ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ الله: أخبرَنا يُونُسُ، عَنِ الزُّهْريِّ: أَخبرَني عُرْوَةُ بنُ الزُّبَير أَنَّ امْرأَةً سَرَقَتْ في عَهْدِ رَسُولِ الله ﷺ في غَزْوَةِ الفَتْحِ، فَفَزِعَ قَوْمُها إلى أُسامَةَ بنِ زَيْدٍ يَسْتَشْفِعُونَهُ. قالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسامَةُ فِيها تَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ فَقالَ: «أَتُكَلِّمُني في حَدٍّ مِنْ حُدُودِ اللهِ؟» قالَ أُسامَةُ: اسْتَغْفِرْ لي يا رَسُولَ اللهِ، فَلَمَّا كانَ العَشِيُّ قامَ رَسُولُ اللهِ خَطِيباً فأَثْنَى عَلى اللهِ بِما هُوَ أَهْلُهُ ثُمَّ قالَ: «أَمَّا بَعْدُ فإنَّما أَهْلَكَ النَّاسَ

=of the slave-girl of Zam'a proved not to be the son of Zam'a and consequently not a relative to Sauda.

(1) (H. 4303) The adulterer is to be stoned to death (if he or she is a married one) according to Islāmic Law.

(Allāh's) Legal Punishment to him. By Him in Whose Hand Muḥammad's soul is, if Fāṭima, the daughter of Muḥammad stole, I would cut her hand." Then Allāh's Messenger ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Āishah said, "That lady used to visit me and I used to convey her demands to Allāh's Messenger ﷺ."

قَبْلَكُمْ أَنَّهُمْ كانُوا إِذَا سَرقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرقَ فِيهِمُ الضَّعِيفُ أَقامُوا عَلَيْهِ الحَدَّ. وَالَّذي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَها»، ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِتِلْكَ المَرأَةِ، فَقُطِعَتْ يَدُها، فَحَسُنَتْ تَوْبَتُها بَعْدَ ذٰلِكَ وتَزَوَّجَتْ. قالَتْ عائِشَةُ: فَكانَتْ تَأْتِيني بَعْدَ ذٰلِكَ فَأَرْفَعُ حاجَتَها إِلى رَسُولِ اللهِ ﷺ. [راجع: ٢٦٤٨]

4305, 4306. Narrated Mujāshi': I took my brother to the Prophet ﷺ after the Conquest (of Makkah) and said, "O Allāh's Messenger! I have come to you with my brother so that you may take a *Bai'a* (pledge) from him for emigration."

The Prophet ﷺ said, "The people of emigration (i.e., those who emigrated to Al-Madīna before the Conquest) enjoyed the privileges of emigration (i.e., there is no need for emigration anymore)." I said to the Prophet ﷺ, "For what will you take his *Bai'a*?" The Prophet ﷺ said, "I will take his *Bai'a* for Islām, *'Īmān* (belief), and for *Jihād* (i.e., fighting in Allāh's Cause)".

٤٣٠٥، ٤٣٠٦ - حدَّثَنَا عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا عاصِمٌ، عَنْ أَبي عُثْمانَ: حدَّثَني مُجاشِعٌ قالَ: أَتَيْتُ النَّبِيَّ ﷺ بِأَخي بَعْدَ الفَتْحِ فَقُلْتُ: يا رَسُولَ اللهِ، جِئْتُكَ بِأَخي لِتُبايِعَهُ على الهِجْرَةِ، قالَ: «ذَهَبَ أَهْلُ الهِجْرَةِ بِمَا فِيها». فَقُلْتُ: عَلى أَيِّ شَيْءٍ تُبايِعُهُ؟ قالَ: «أُبايِعُهُ عَلى الإِسْلامِ والإِيمانِ والجِهادِ». فَلَقِيتُ معبداً بَعْدُ وكانَ أَكْبرَهُما، فَسأَلْتُهُ فَقالَ: صَدَقَ مُجاشِعٌ. [راجع: ٢٩٦٢، ٢٩٦٣]

4307, 4308. Narrated Mujāshi' bin Mas'ūd: I took Abū Ma'bad to the Prophet ﷺ in order that he might give him the *Bai'a* (pledge) for emigration. The Prophet ﷺ said, "Emigration has gone along with its people,[1] but I take the *Bai'a* (pledge) from him (i.e., Abū Ma'bad) for Islām and *Jihād*."

٤٣٠٧، ٤٣٠٨ - حدَّثَنا مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ: حدَّثَنا عاصِمٌ، عَنْ أَبي عُثْمانَ النَّهْدِيِّ، عَنْ مُجاشِعِ بنِ مَسْعُودٍ: انْطَلَقْتُ بِأَبي مَعْبَدٍ إِلى النَّبِيِّ

(1) (H. 4307) Emigration is no longer required after the conquest of Makkah. Before that, emigration was rewardable, but it is not so after the conquest of Makkah.

ﷺ لِيُبايعَهُ عَلى الهِجْرَةِ قالَ: «مَضَتِ الهِجْرَةُ لأَهْلِها، أُبايِعُهُ على الإِسْلامِ والجِهادِ». فَلَقِيتُ أَبا مَعْبَدٍ فسأَلْتُهُ فَقالَ: صَدَقَ مُجاشِعٌ. وَقالَ خالِدٌ، عَنْ أَبي عُثْمانَ، عَنْ مُجَاشِعٍ: إِنَّهُ جاءَ بِأَخيهِ مُجَالِدٍ. [راجع: ٢٩٦٢، ٢٩٦٣]

٤٣٠٩ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي بِشْرٍ، عَنْ مُجاهِدٍ: قُلْتُ لابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: إِنِّي أُرِيدُ أَنْ أُهاجِرَ إِلى الشامِ. قالَ: لا هِجْرَةَ ولٰكِنْ جِهادٌ فانْطَلِقْ فاعْرِضْ نَفْسَكَ فإِنْ وَجَدْتَ شَيْئاً وَإِلَّا رَجَعْتَ. [راجع: ٣٨٩٩]

4309. Narrated Mujāhid: I said to Ibn 'Umar رَضِيَ اللهُ عَنْهُما: "I want to emigrate to Sham." He said, "There is no emigration, but *Jihād* (for Allāh's Cause). Go and offer yourself for *Jihād*, and if you find an opportunity for *Jihād* (stay there) otherwise, come back."

٤٣١٠ - وَقالَ النَّضْرُ: أَخبَرَنا شُعْبَةُ: أَخْبَرَنا أَبو بِشْرٍ: سَمِعْتُ مُجَاهداً: قُلْتُ لابنِ عُمَرَ فَقالَ: لا هِجْرَةَ اليَوْمَ - أَوْ بَعْدَ رَسُولِ اللهِ ﷺ - مِثْلَهُ. [راجع: ٣٨٩٩]

4310. In another narration Ibn 'Umar said, "There is no emigration today" or said, "after Allāh's Messenger," (and completed his statement as above.)

٤٣١١ - حدَّثَنا إِسحاقُ بنُ يَزِيدَ: حدَّثَنا يَحْيَى بنُ حَمْزَةَ قالَ: حدَّثَني أَبو عَمْرٍو الأَوزاعيُّ، عَنْ عَبْدَةَ بنِ أَبي لُبابَةَ، عَنْ مُجَاهِدِ بنِ جَبرٍ: أَنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقولُ: لا هِجْرَةَ بَعْدَ الفَتْحِ. [راجع: ٣٨٩٩]

4311. Narrated Mujāhid bin Jabr: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to say, "There is no emigration after the Conquest (of Makkah)."

٤٣١٢ - حدَّثَنا إِسحاقُ بنُ

4312. Narrated 'Aṭā' bin Abī-Rabāḥ: 'Ubaid bin 'Umair and I visited 'Āishah,

يَزِيدَ: حدَّثنا يَحْيَى بنُ حَمْزَةَ: حدَّثني الأَوْزَاعِيُّ، عَنْ عطاء بن أبي رَباحٍ قالَ: زُرْتُ عائِشَةَ مَعَ عُبَيْدِ بن عُمَيرٍ فَسألَها عَنِ الهِجْرَةِ فَقالَتْ: لا هِجْرَةَ اليَوْمَ، كانَ المُؤْمِنُ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إلى الله وَإلى رَسُوله ﷺ مَخافَةَ أَنْ يُفْتَنَ عَلَيْهِ فأَمَّا اليَوْمَ فَقَدْ أَظْهَرَ الله الإِسْلامَ فالمُؤْمِنُ يَعْبُدُ رَبَّهُ حَيْثُ شاءَ، ولٰكِنْ جِهادٌ وَنِيَّةٌ.

[راجع: ٣٠٨٠]

and he asked her about the emigration. She said, "There is no emigration today. A believer used to flee with his religion to Allāh and His Prophet ﷺ for fear that he might be put to trial as regards his religion. Today, Allāh has rendered Islām victorious; therefore a believer can worship his Lord (Allāh) wherever he wishes. But there is *Jihād* (for Allāh's Cause) and intentions."

[See Vol. 4, *Ḥadīth* No.2783, for its explanation]

٤٣١٣ - حدَّثَنا إِسحَاقُ: حدَّثنا أَبو عاصِم، عَنِ ابن جُرَيْجٍ: أَخْبَرَني حَسَنُ ابنُ مُسْلِم، عَنْ مُجَاهِدٍ: أَنَّ رَسُولَ الله ﷺ قامَ يَوْمَ الفَتْحِ فَقالَ: «إِنَّ الله حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمٰوَاتِ والأَرْضَ فَهيَ حَرَامٌ بِحَرَام الله إِلى يَوْمِ القِيامَةِ، لَمْ تَحلَّ لأَحَدٍ قَبْلي وَلا تَحِلُّ لأَحَدٍ بَعْدي، وَلَمْ تَحْلِلْ لي قَطُّ إِلَّا ساعَةً مِنَ الدَّهْرِ، لا يُنَفَّرُ صَيْدُها، وَلا يُعْضَدُ شَجَرُها، وَلا يُخْتَلى خَلاها، وَلا تَحلُّ لُقَطَتُها إِلَّا لِمُنْشِدٍ». فَقالَ العَبَّاسُ بنُ عَبْدِ المُطَّلِب: إِلَّا الإِذْخِرَ يا رَسُولَ الله، فإِنَّهُ لا بُدَّ مِنْهُ للقَيْنِ والبُيُوتِ، فَسَكَتَ ثُمَّ قالَ: «إِلَّا الإِذْخِرَ فإِنَّهُ حَلالٌ». وَعَنِ ابنِ جُرَيْجٍ: أَخْبرَني عَبْدُ الكَرِيم، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ

4313. Narrated Mujāhid: Allāh's Messenger ﷺ got up on the day of the Conquest of Makkah and said, "Allāh has made Makkah a sanctuary since the day He created the heavens and the earth, and it will remain a sanctuary by virtue of the sanctity Allāh has bestowed on it till the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time.[1] Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its *Luqaṭa* (i.e., lost things) picked up except by one who makes a public announcement about it." Al-'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! "Except the *Idhkhir*, as it is indispensible for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the *Idhkhir* as it is lawful to cut."

(1) (H. 4313) For the period between morning and mid-afternoon.

بِمِثْلِ هٰذَا أَوْ نَحْوِ هٰذَا. رَوَاهُ أَبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ١٣٤٩]

(55) CHAPTER. The Statement of Allāh تعالى: ("Truly, Allāh has given you victory on many battlefields), and on the day of Ḥunain (battle) when you rejoiced at your great number... (up to)... Oft-Forgiving, Most Merciful." (V.9:25-27).

(٥٥) **بابُ قَوْلِ اللهِ تعالى**: ﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ﴾ إلى قولِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾ [التوبة: ٢٥-٢٧].

4314. Narrated Ismā'īl: I saw (a healed scar of) hit (blow) over the hand of Ibn Abī Aūfa who said, "I received that hit (blow) in the battle of Ḥunain in the company of the Prophet ﷺ." I asked, "Did you take part in the battle of Ḥunain?" He replied, "Yes (and in other battles) before it."

٤٣١٤ - **حدَّثنا** مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُميرٍ: حدَّثنا يَزِيدُ بنُ هارُونَ: أَخْبرَنا إِسْماعِيلُ قالَ: رَأَيْتُ بِيَدِ ابنِ أَبي أَوْفَى ضَرْبَةً قالَ: ضُرِبتُها مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَينٍ، قُلْتُ: شَهِدْتَ حُنَيْناً؟ قالَ: قَبْلَ ذٰلِكَ.

4315. Narrated Abū Isḥāq: I heard Al-Barā' narrating when a man came and said to him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barā' replied, "I testify that the Prophet ﷺ did not flee, but the (new converts) hasty people ran (away) and the people of Hawāzin threw arrows at them." At that time, Abū Sufyān bin Al-Ḥārith was holding the white mule of the Prophet ﷺ by the head, and the Prophet ﷺ was saying, "I am the Prophet without a lie, I am the son of 'Abdul-Muṭṭalib."

٤٣١٥ - **حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفْيانُ، عَنْ أَبي إسحاقَ قالَ: سَمِعْتُ البَرَاءَ جاءَهُ رَجُلٌ فَقالَ: يا أَبا عُمارَةَ، أَتَوَلَّيْتَ يَوْمَ حُنَينٍ؟ قالَ: أَمَّا أَنا فأَشْهَدُ على النَّبِيِّ ﷺ أَنَّهُ لَمْ يُوَلِّ. وَلٰكِنْ عَجِلَ سَرعانُ القَوْمِ فَرَشَقَتْهُمْ هَوازِنُ وأَبو سُفْيانَ بنُ الحارِثِ آخِذٌ برأسِ بَغْلَتِهِ البَيْضَاءِ يَقُولُ: «أَنا النَّبِيُّ لا كَذِبْ، أَنا ابنُ عَبْدِ المُطَّلِبْ». [راجع: ٢٨٦٤]

4316. Narrated Abū Isḥāq: Al-Barā' was asked while I was listening, "Did you flee (before the enemy) along with the Prophet ﷺ on the day of (the battle of) Ḥunain?" He replied, "As for the Prophet ﷺ, he did not (flee). The enemy were good archers and the Prophet ﷺ was saying, 'I am the Prophet without a lie, I am the son of 'Abdul-Muṭṭalib'."

٤٣١٦ - **حدَّثنا** أَبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ أَبي إسحاقَ: قِيلَ لِلْبَرَاءِ وأَنا أسمَعُ: أَوَلَّيْتُمْ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَينٍ؟ فَقالَ: أَمَّا النَّبِيُّ ﷺ فَلا، كانُوا رُماةً فَقالَ: «أَنا النَّبِيُّ لا كَذِبْ، أَنا ابنُ عَبْدِ المُطَّلِبْ». [راجع: ٢٨٦٤]

4317. Narrated Abū Isḥāq that he heard Al-Barā' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allāh's Messenger ﷺ on the day (of the battle) of Ḥunain?" Al-Barā' replied, "But Allāh's Messenger ﷺ did not flee. The people of Hawāzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abū Sufyān was holding its reins, and the Prophet ﷺ was saying 'I am the Prophet without a lie.'" (Isrā'īl and Zuhair said, "The Prophet ﷺ dismounted from his mule.")

٤٣١٧ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحَاقَ: سَمِعَ البَرَاءَ وسأَلَهُ رَجُلٌ مِنْ قَيْسٍ: أَفَرَرْتُم عَنْ رَسُولِ اللهِ ﷺ يَوْمَ حُنَينٍ؟ فَقالَ: لٰكِنَّ رَسُولَ اللهِ ﷺ لَمْ يَفِرَّ، كانَتْ هَوَازِنُ رُماةً وإنَّا لَمَّا حمَلْنا عَلَيْهِمُ انكَشَفُوا فأَكْبَبْنا عَلَى الغَنائِمِ فاسْتُقْبِلْنا بالسِّهامِ وَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ عَلى بَغْلَتِهِ البَيْضَاءِ وإنَّ أَبا سُفْيانَ بنَ الحارِثِ آخِذٌ بزِمامِها وَهُوَ يَقولُ: «أَنا النَّبِيُّ لا كَذِبْ». قالَ إسْرَائيلُ وَزُهَيرٌ: نَزَلَ النَّبِيُّ ﷺ عَنْ بَغْلَتِهِ. [راجع: ٢٨٦٤]

4318, 4319. Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzin came to Allāh's Messenger ﷺ declaring their conversion to Islām and asked him to return their properties and captives, Allāh's Messenger ﷺ got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me is the truth. So, choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty)." Allāh's Messenger ﷺ had delayed the distribution of their booty over ten nights after his return from Ṭā'if. So, when they came to know that Allāh's Messenger ﷺ was not going to return to them but one of the two, they said, "We prefer to have our captives." So, Allāh's Messenger ﷺ got up amongst the Muslims, and praising Allāh as He deserved then said, *Amma badu* (then after)! Your brothers have come to you with repentance and I see (it logical) to return

٤٣١٨، ٤٣١٩ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيثُ بنُ سَعدٍ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ ح. وحدَّثَني إسحَاقُ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا ابنُ أخي ابنِ شِهابٍ: قالَ مُحَمَّدُ بنُ شِهابٍ: وَزَعَمَ عُرْوَةُ بنُ الزُّبَيرِ أَنَّ مَرْوَانَ والمِسْوَرَ بنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللهِ ﷺ قامَ حِينَ جاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ فَسأَلُوهُ أَنْ يَرُدَّ إلَيهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَعي مَنْ تَرَوْنَ، وأَحَبُّ الحَدِيثِ إلَيَّ أَصْدَقُهُ فاخْتارُوا إحْدَى الطَّائفَتَينِ، إمَّا السَّبيَ وإمَّا المَالَ. وَقَدْ كُنْتُ اسْتأنَيْتُ بكمْ». وكانَ أَنْظَرَهُمْ رَسُولُ

اللهِ ﷺ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللهِ ﷺ غَيرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قالُوا: فإِنَّا نَخْتارُ سَبْيَنا، فَقامَ رَسُولُ اللهِ ﷺ فِي المُسْلِمِينَ فأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قالَ: «أَمَّا بَعْدُ، فإِنَّ إِخْوَانَكُمْ قَدْ جاؤُنا تائِبِينَ، وإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذٰلِكَ فَلْيَفْعَلْ، وَمَن أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ ما يُفِيءُ اللهُ عَلَيْنا فَلْيَفْعَلْ». فَقالَ النَّاسُ: قَدْ طَيَّبْنا ذٰلِكَ يا رَسُولَ اللهِ. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّا لا نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذٰلِكَ مِمَّنْ لَمْ يَأْذَنْ، فارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنا عُرَفاؤُكُمْ أَمْرَكُمْ» فَرَجَعَ النَّاسُ فَكَلَّمَهُم عُرَفاؤُهُمْ. ثُمَّ رَجَعُوا إلى رَسُولِ اللهِ ﷺ فأَخْبرُوه أَنَّهُمْ قَدْ طَيَّبُوا وأَذِنُوا. هٰذَا الَّذِي بَلَغَنِي عَنْ سَبْيِ هَوَازِنَ. [راجع: ٢٣٠٧، ٢٣٠٨]

their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allāh will give us, then he can do so." The people said, "We do that (i.e., return the captives) willingly as a favour, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them, and they (i.e., the chiefs) returned to Allāh's Messenger ﷺ and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

[The subnarrator said, "That is what has reached me about the captives of Hawāzin (tribe)."]

٤٣٢٠ - **حدَّثنا** أَبو النُّعْمانِ: حدَّثَنا حَمَّادُ بن زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ: أَنَّ عُمَرَ قالَ: يا رَسُولَ اللهِ ح. وَحدَّثَنِي مُحَمَّد بنُ مُقاتِلٍ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَفَلْنا مِنْ حُنَيْنٍ

4320. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When we returned from (the battle of) Ḥunain, 'Umar asked the Prophet ﷺ about a vow which he had made during the Pre-Islāmic Period of Ignorance that he would perform *I'tikāf*. The Prophet ﷺ ordered him to fulfil, his vow.

سألَ عُمَرُ النَّبيَّ ﷺ عَنْ نَذْرٍ كانَ نَذَرَهُ في الجاهليَّةِ اعْتِكافٍ، فأمَرهُ النَّبيُّ ﷺ بِوَفائِهِ.

وَقالَ بَعْضُهُمْ: حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ.

وَرَوَاهُ جَرِيرُ بنُ حازِمٍ وحمَّادُ بنُ سَلَمَةَ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ.

٤٣٢١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ عُمَرَ ابنِ كَثيرِ بنِ أفْلَحَ، عَنْ أبي مُحَمَّدٍ مَوْلَى أبي قَتادَةَ، عَنْ أبي قَتادَةَ قالَ: خَرَجْنا مَعَ النَّبيِّ ﷺ عامَ حُنَيْنٍ، فَلَمَّا التَقَيْنا كانَتْ للمُسْلِمينَ جَوْلَةٌ فَرأيْتُ رَجُلاً مِنَ المُشْرِكِينَ قَدْ عَلا رَجُلاً مِنَ المُسْلِمينَ فَضَرَبْتُهُ مِنْ وَرَائِهِ عَلَى حَبْلِ عاتِقِهِ بالسَّيْفِ فَقَطَعْتُ الدِّرْعَ. وأقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْها رِيحَ المَوْتِ، ثُمَّ أدْرَكَهُ المَوْتُ فأرْسَلَنِي فَلَحِقْتُ عُمَرَ، فَقُلْتُ: ما بَالُ النَّاسِ؟ قالَ: أمْرُ اللهِ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا وَجَلَسَ النَّبيُّ ﷺ فَقالَ: «مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ»، فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ فَقالَ النَّبيُّ ﷺ مِثْلَهُ، قالَ: ثُمَّ قالَ النَّبيُّ ﷺ مِثْلَهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لي؟

4321. Narrated Abū Qatāda: We set out along with the Prophet ﷺ during the year of (the battle of) Ḥunain, and when we faced the enemy, the Muslims (with the exception of the Prophet ﷺ and some of his Companions) retreated (before the enemy). I saw one of *Al-Mushrikūn* (pagans) overpowering one of the Muslims, so I struck the *Mushrik* (pagan) from behind his neck causing his armour to be cut off. The *Mushrik* (pagan) headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed 'Umar and said to him, "What is wrong with the people?"[1] He said, "The matter (or the decision) is with Allāh عزّ وجلّ." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet ﷺ sat and said, "Whoever had killed an infidel and has an evidence to this issue, will have the *Salb* (i.e., the belonging of the deceased e.g. clothes, arms, horses, etc.)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet ﷺ repeated his question. Then the Prophet ﷺ said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet ﷺ repeated

(1) (H. 4321) i.e., why have they fled?

the question again. So I got up. The Prophet ﷺ said, "What is the matter, O Abū Qatāda?" So, I narrated the whole story. A man said, "Abū Qatāda has spoken the truth, and the *Salb* [the belongings (spoils) of the deceased] is with me, so please compensate Abū Qatāda on my behalf." Abū Bakr said, "No! By Allāh, it will never happen that the Prophet ﷺ will leave a Lion of Allāh who fights for the sake of Allāh and His Messenger ﷺ and give his spoils to you." The Prophet ﷺ said, "Abū Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So, he gave it to me and I bought a garden in (the land of) Banū Salama with it (i.e., the spoils) and that was the first property I got after embracing Islām.

ثُمَّ جَلَسْتُ، قالَ: ثُمَّ قالَ النَّبِيُّ ﷺ مِثْلَهُ فَقُمْتُ فَقالَ: «ما لَكَ يا أبا قَتادَةَ؟» فأَخْبَرْتُهُ، فَقالَ رَجُلٌ: صَدَقَ وَسَلَبُهُ عِنْدِي فأَرْضِهِ مِنْهُ. فَقالَ أبو بَكْرٍ: لا ها اللهِ، إذاً لا يَعْمِدُ إلى أَسَدٍ مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ ﷺ فَيُعْطِيكَ سَلَبَهُ، فَقالَ النَّبِيُّ ﷺ: «صَدَقَ فَأَعْطِهِ»، فأَعْطانِيهِ فابْتَعْتُ بِهِ مَخْرَفاً في بَنِي سَلَمَةَ، فإنَّهُ لأَوَّلُ مالٍ تأَثَّلْتُهُ في الإِسْلامِ. [راجع: ٢١٠٠]

4322. Narrated Abū Qatāda: When it was the day of (the battle of) Ḥunain, I saw a Muslim man fighting with one of *Al-Mushrikūn* (pagan) and another *Mushrik* (pagan) was hiding himself behind the Muslim in order to kill him. So I hurried towards the *Mushrik* (pagan) who was hiding behind the Muslim to kill him, and he raised his hand to hit me, but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (except the Prophet ﷺ and some of his Companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khaṭṭāb amongst the people and I asked him, "What is wrong with the people?" He said, "The matter (or the decision) is with Allāh." Then the people returned to Allāh's Messenger ﷺ (after defeating the enemy). Allāh's Messenger ﷺ said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed

٤٣٢٢ - وَقالَ اللَّيْثُ: حدَّثَني يَحْيَى ابنُ سَعِيدٍ، عَنْ عُمَرَ بنِ كَثِيرِ بنِ أَفْلَحَ، عَنْ أبي مُحَمَّدٍ مَوْلَى أبي قَتادَةَ أَنَّ أبا قَتادَةَ قالَ: لَمَّا كانَ يَوْمُ حُنَينٍ نَظَرْتُ إلى رَجُلٍ مِنَ المُسْلِمِيْنَ يُقاتِلُ رَجُلاً مِنَ المُشْرِكِينَ وآخَرُ مِنَ المُشْرِكِينَ يَخْتِلُهُ مِنْ وَرائِهِ لِيَقْتُلَهُ، فأَسْرَعْتُ إلى الَّذي يَخْتِلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَني وأَضْرِبُ يَدَهُ فَقَطَعْتُها، ثُمَّ أَخَذَني فَضَمَّني ضَمًّا شَدِيداً حتَّى تَخَوَّفْتُ ثُمَّ بَرَكَ فَتَحَلَّلَ وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ وانهَزَمَ المُسْلِمونَ وانهَزَمْتُ مَعَهُمْ، فإذَا بعُمَرَ بنِ الخَطَّابِ في النَّاسِ، فَقُلْتُ لَهُ: ما شأنُ النَّاسِ؟ قالَ: أَمْرُ اللهِ. ثُمَّ تَراجَعَ النَّاسُ إلى رَسُولِ اللهِ ﷺ، فَقالَ رَسُولُ اللهِ ﷺ:

«مَنْ أَقامَ بَيِّنَةً عَلى قَتِيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ»، فَقُمْتُ لأَلْتَمِسَ بَيِّنَةً عَلى قَتِيلي فَلَمْ أَرَ أَحَداً يَشْهَدُ لي فَجَلَسْتُ. ثُمَّ بَدا لي فَذَكَرْتُ أَمْرَهُ لِرَسُولِ اللهِ ﷺ فَقالَ رَجُلٌ مِنْ جُلَسائِهِ: سِلاحُ هٰذا القَتِيلِ الَّذي يَذْكُرُ عِنْدي فَأَرْضِهِ مِنْهُ، فَقالَ أَبو بَكْرٍ: كَلَّا لا يُعْطِهِ أُصَيْبِغَ مِنْ قُرَيْشٍ وَيَدَعَ أَسَداً مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ ﷺ، قالَ: فَقامَ رَسُولُ اللهِ ﷺ فَأَدَّاهُ إِلَيَّ فاشْتَرَيْتُ مِنْهُ خِرافاً فَكانَ أَوَّلَ مالٍ تَأَثَّلْتُهُ في الإِسْلامِ.

[راجع: ٢١٠٠]

man." So, I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allāh's Messenger ﷺ. A man from the persons who were sitting with him (i.e., the Prophet ﷺ), said, "The arms of the deceased one whom he (i.e., Abū Qatāda) has mentioned, are with me, so please compensate him for it (i.e., the spoils). Abū Bakr said, "No, Allāh's Messenger ﷺ will not give it (i.e., the spoils) to a weak humble person from Quraish and leave one of Allāh's Lions who fights on behalf of Allāh and His Messenger ﷺ." Allāh's Messenger ﷺ then got up and gave that (spoils) to me, and I bought with it a garden, which was the first property I got after embracing Islām.

(٥٦) بابُ غَزْوَةِ أَوْطاس

(56) CHAPTER. The *Ghazwā* of Auṭās.

٤٣٢٣ - حَدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ بَعَثَ أَبا عامِرٍ عَلى جَيْشٍ إِلى أَوْطاسٍ فَلَقِيَ دُرَيْدَ بنَ الصِّمَّةِ فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللهُ أَصْحابَهُ. قالَ أَبو مُوسَى: وَبَعَثَني مَعَ أَبي عامِرٍ فَرُمِيَ أَبو عامِرٍ في رُكْبَتِهِ، رَماهُ جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ في رُكْبَتِهِ فانْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يا عَمِّ! مَنْ رَماكَ؟ فَأَشارَ إِلى أَبي مُوسَى فَقالَ: ذاكَ قاتِلي الَّذي رَماني، فَقَصَدْتُ لَهُ فَلَحِقْتُهُ، فَلَمَّا رَآني وَلَّى فاتَّبَعْتُهُ

4323. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ had finished from the battle of Ḥunain, he sent Abū 'Āmir as the head of an army to Auṭās. He (i.e., Abū 'Āmir) met (in a combat against) Duraid bin Aṣ-Ṣimma and Duraid was killed and Allāh defeated his companions. The Prophet ﷺ sent me with Abū 'Āmir. Abū 'Āmir was shot at his knee with an arrow which a man from Jusham had shot and the arrow got fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (that man) saying, "That is the man who shot me (with an arrow)." So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abū 'Āmir, "Allāh has killed your assailant." He said, "Take out

this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet ﷺ and request him to ask Allāh's Forgiveness for me." Abū 'Āmir made me his successor in commanding the people (i.e., troops). He survived for a short while and then died. (Later), I returned and entered upon the Prophet ﷺ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet ﷺ about our and Abū 'Āmir's news and that he (Abū 'Āmir) had said: "Tell him (the Prophet ﷺ) to ask for Allāh's Forgiveness for me (Abū 'Āmir)." The Prophet ﷺ asked for water, performed ablution and then raised his hands, saying, "O Allāh! Forgive 'Ubaid Abū 'Āmir." At that time I saw the whiteness of the Prophet's armpits. The Prophet ﷺ then said, "O Allāh, make him (i.e., Abū 'Āmir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allāh's Forgiveness for me?" (On that) the Prophet ﷺ said, "O Allāh, forgive the sins of 'Abdullāh bin Qais (the name of Abū Mūsa Al-Ash'arī) and admit him to a nice entrance (i.e., Paradise) on the Day of Resurrection." [Abū Burda said, "One of the invocations was for Abū 'Āmir and the other was for Abū Mūsa (i.e., 'Abdullāh bin Qais)."]

وَجَعَلْتُ أَقُولُ لَهُ: أَلا تَسْتَحِي؟ أَلا تَثْبُتُ؟ فَكَفَّ فَاخْتَلَفْنا ضَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ قُلْتُ لأَبي عامِرٍ: قَتَلَ اللهُ صاحِبَكَ، قالَ: فانْزِعْ هٰذَا السَّهْمَ، فَنَزَعْتُهُ فَنزَا مِنْهُ الماءُ، قالَ: يا ابنَ أَخي، أَقْرِئِ النَّبيَّ السَّلامَ وَقُلْ لَهُ: استَغْفِرْ لي. وَاسْتَخْلَفَني أَبو عامِرٍ عَلى النَّاسِ فَمَكَثَ يَسِيراً ثُمَّ ماتَ. فَرَجَعْتُ فَدَخَلْتُ عَلى النَّبيِّ ﷺ في بَيْتِهِ عَلى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِراشٌ قَدْ أَثَّرَ رِمالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبرِنا وَخَبرِ أَبي عامِرٍ وَقالَ: قُلْ لَهُ: استَغْفِرْ لي، فَدَعا بِماءٍ فَتَوَضَّأَ ثُمَّ رَفَعَ يَدَيْهِ فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبي عامِرٍ»، وَرَأَيْتُ بَياضَ إِبطَيْهِ. ثُمَّ قالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ القِيامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ». فَقُلْتُ: وَلِيَ فاسْتَغْفِرْ، فَقالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللهِ ابنِ قَيْسٍ ذَنْبَهُ، وأَدْخِلْهُ يَوْمَ القِيامَةِ مُدْخَلاً كَرِيماً». قالَ أَبو بُرْدَةَ: إِحْداهُما لأَبي عامِرٍ والأُخْرَى لأَبي مُوسَى.

[راجع: ٢٨٨٤]

(57) CHAPTER. The *Ghazwa* of Aṭ-Ṭā'if was in the month of Shawwāl, during the 8th year (of *Al-Hijrah*)

Mūsā bin 'Uqba said so.

(٥٧) بابُ غَزْوَةِ الطَّائِفِ في شَوَّالٍ سَنَةَ ثَمانٍ،

قالَهُ مُوسَى بنُ عُقْبَةَ.

4324. Narrated Umm Salama رَضِيَ اللهُ عَنها: The Prophet ﷺ came to me while there was an effeminate man sitting with me, and I

٤٣٢٤ - حَدَّثَنا الحُمَيْدِيُّ: سَمِعَ سُفْيانَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ

heard him (i.e., the effeminate man) saying to 'Abdullāh bin Abī Umaiyya, "O 'Abdullāh! See if Allāh should make you conquer Aṭ-Ṭā'if tomorrow, then take the daughter of Ghailān (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back."(1) The Prophet ﷺ then said, "These (effeminate men) should never enter upon you (O women!)."

Ibn Juraij said, "That effeminate man was called *Hīt*." Narrated Hishām, the above narration and added, that at that time, the Prophet ﷺ was besieging Aṭ-Ṭā'if.

زَيْنَبَ ابنَةِ أبي سَلَمَةَ، عَنْ أُمِّها أُمِّ سَلَمَةَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخَنَّثٌ فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللهِ بنِ أبي أُمَيَّةَ: يا عَبْدَ اللهِ، أرأَيْتَ إنْ فَتَحَ اللهُ عَلَيْكُمُ الطَّائِفَ غَداً فعَلَيْكَ بابْنَةِ غَيْلانَ فإنَّها تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمانٍ. فَقالَ النَّبِيُّ ﷺ: «لا يَدْخُلَنَّ هٰؤُلاءِ عَلَيْكُنَّ».

قالَ ابنُ عُيَيْنَةَ: وَقالَ ابنُ جُرَيْجٍ: المُخَنَّثُ: هِيتٌ.

حدَّثَنا مَحْمُودٌ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ بِهٰذا وَزادَ: وَهُوَ مُحاصِرٌ الطَّائِفَ يَوْمَئِذٍ. [انظر: ٥٢٣٥، ٥٨٨٧]

4325. Narrated 'Abdullāh bin 'Umar(2) رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ besieged Aṭ-Ṭā'if and could not conquer its people, he said, "We will return (to Al-Madīna) if Allāh will." That distressed the Companions (of the Prophet ﷺ) and they said, "Shall we go away without conquering it (i.e., the fort of Aṭ-Ṭā'if)?" Once the Prophet ﷺ said, "Let us return." Then the Prophet ﷺ said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said, "We will return (to Al-Madīna) tomorrow if Allāh will." That delighted them, whereupon the Prophet ﷺ smiled. The subnarrator, Sufyān said once, "(The Prophet ﷺ) smiled."

٤٣٢٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ الشَّاعِرِ الأَعْمَى، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: لَمَّا حاصَرَ رَسُولُ اللهِ ﷺ الطَّائِفَ فَلَمْ يَنَلْ مِنْهُمْ شَيْئاً، قالَ: «إنَّا قافِلونَ إنْ شاءَ اللهُ»، فَثَقُلَ عَلَيْهِمْ وَقالُوا: نَذْهَبُ وَلا نَفْتَحُهُ؟ وَقالَ مَرَّةً: «نَقْفُلُ»، فَقالَ: «اغْدُوا عَلى القِتالِ»، فَغَدَوْا فأَصابَهُمْ جِراحٌ فَقالَ: «إنَّا قافِلُونَ غَداً إنْ شاءَ اللهُ» فأَعْجَبَهُمْ، فَضَحِكَ النَّبِيُّ ﷺ. وَقالَ سُفْيانُ مَرَّةً: فَتَبَسَّمَ. قالَ: قالَ الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ الخَبَرَ كُلَّهُ. [انظر: ٦٠٨٦، ٧٤٨٠]

(1) (H. 4324) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.
(2) (H. 4325) *Fatḥ Al-Bārī* quoted that the narrator was 'Abdullāh bin 'Umar.

4326, 4327. Narrated Abū 'Uthmān رَضِيَ اللهُ عَنْهُ: I heard from Sa'd, (the first man who has thrown an arrow in Allāh's Cause), and from Abū Bakra (who jumped over the wall of Aṭ-Ṭā'if Fort along with a few persons and came to the Prophet ﷺ). They both said, "We heard the Prophet ﷺ saying, 'If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden to (enter) Paradise (i.e., Paradise will be illegal for him i.e., he will not enter Paradise).'"

Narrated Ma'mar from 'Āṣim from Abū Al-'Ālīya or Abū 'Uthmān An-Nahdī who said, "I heard Sa'd and Abū Bakra narrating on the authority of the Prophet ﷺ. 'Āṣim said, "I said (to him), 'The most trustworthy persons have narrated that to you.' He said, 'Yes, one of them was the first to throw an arrow in Allāh's Cause and the other came to the Prophet ﷺ in a group as the third of the twenty-three persons from Aṭ-Ṭā'if'."

٤٣٢٦، ٤٣٢٧ - حدَّثنا مُحمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ عاصِمٍ قالَ: سَمِعْتُ أَبا عُثمانَ قالَ: سَمِعْتُ سَعْداً وَهُوَ أَوَّلُ مَنْ رَمى بِسَهْمٍ في سَبيلِ اللهِ وأَبا بَكْرَةَ، وكانَ تَسَوَّرَ حِصْنَ الطَّائفِ في أُناسٍ فَجاءَ إلى النَّبيِّ ﷺ، فَقالا: سَمِعْنا النَّبيَّ ﷺ يَقولُ: «مَنِ ادَّعى إلى غَيرِ أَبيهِ وَهُوَ يَعْلَمُ فالجَنَّةُ عَلَيْهِ حَرامٌ» وَقالَ هِشامٌ: وأَخْبرَنا مَعْمَرٌ، عَنْ عاصِمٍ، عَنْ أَبي العالِيَةِ أَوْ أَبي عُثمانَ النَّهْدِيِّ قالَ: سَمِعْتُ سَعْداً وأَبا بَكْرَةَ عَنِ النَّبيِّ ﷺ، قالَ عاصِمٌ: قُلْتُ: لَقَدْ شَهِدَ عِنْدَكَ رَجُلانِ حَسْبُكَ بِهِما، قالَ: أَجَلْ، أَمَّا أَحَدُهُما فأَوَّلُ مَنْ رَمى بِسَهْمٍ في سَبيلِ اللهِ، وأَمَّا الآخَرُ فَنَزَلَ إلى النَّبيِّ ﷺ ثالِثَ ثَلاثَةٍ وَعِشْرينَ مِنَ الطَّائِفِ. [انظر: ٦٧٦٦، ٦٧٦٧]

4328. Narrated Abū Burda: Abū Mūsa رَضِيَ اللهُ عَنْهُ said: I was with the Prophet ﷺ when he was encamping at Al-Ji'rāna (a place) between Makkah and Al-Madīna and Bilāl was with him. A bedouin came to the Prophet ﷺ and said, "Won't you fulfil what you have promised me?" The Prophet ﷺ said, "Rejoice (at what I will do for you)." The bedouin said, "(You have said to me) 'Rejoice,' too often." Then the Prophet ﷺ turned to me (i.e., Abū Mūsa) and Bilāl in an angry mood and said, "The bedouin has refused the good tidings, so you both accept them." Bilāl and I said, "We accept them."

٤٣٢٨ - حدَّثنا مُحمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ عِنْدَ النَّبيِّ ﷺ وَهُوَ نازِلٌ بالجِعْرَانَةِ بَينَ مَكَّةَ والمَدينَةِ وَمَعَهُ بِلالٌ، فأَتى النَّبيَّ ﷺ أَعْرابيٌّ فَقالَ: أَلا تُنْجِزُ لي ما وَعَدْتَني؟ فَقالَ لَهُ: «أَبْشِرْ»، فَقالَ: قَدْ أَكْثَرْتَ عَلَيَّ مِنْ «أَبْشِرْ». فأَقْبَلَ

Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her.

عَلى أبي مُوسَى وبلالٍ كَهَيْئَةِ الغَضْبانِ، فقالَ: «رَدَّ البُشْرَى فاقْبَلا أنْتُما»، قالا: قَبِلْنا. ثُمَّ دَعا بِقَدَحٍ فِيهِ ماءٌ فغَسَلَ يَدَيْهِ وَوَجْهَهُ فيهِ وَمَجَّ فيهِ ثُمَّ قالَ: «اشْرَبا مِنْهُ، وأَفْرِغا عَلى وُجُوهِكُما ونُحورِكما وأَبْشِرَا»، فأخَذا القَدَحَ ففَعَلا فَنادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّترِ أنْ أَفْضِلا لأُمِّكُما، فأَفْضَلا لها مِنْهُ طائِفَةً. [راجع: ١٨٨]

4329. Narrated Ṣafwān bin Ya'lā bin Umaiyya: Ya'lā used to say, "I wish I could see Allāh's Messenger ﷺ at the time when he is being inspired Divinely." Ya'lā added "While the Prophet ﷺ was at Al-Ji'rāna, shaded with a sheet of cloth (in the form of a tent) and there were staying with him, some of his Companions under it, suddenly there came to him a bedouin wearing a cloak scented with perfume. He said, "O Allāh's Messenger! What is your opinion regarding a man who assumes the state of *Iḥrām* for *'Umra* wearing a cloak after applying perfume to his body?" 'Umar signalled with his hand to Ya'lā to come (near). Ya'lā came and put his head (underneath that cloth sheet) and saw the Prophet ﷺ in a state of having a red face, and when that state (of the Prophet ﷺ) was over, he said, "Where is he who has asked me about the *'Umra*?" The man was looked for and brought to the Prophet ﷺ. The Prophet ﷺ said (to him), "As for the perfume you have applied to your body, wash it (off your body) thrice, and take off your cloak, and then do in your *'Umra* the same ceremonies as you do in your *Ḥajj*."

٤٣٢٩ - حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا إسْمَاعِيلُ: حدَّثَنا ابنُ جُرَيْجٍ أَخْبرَني عَطاءٌ: أنَّ صَفْوَانَ بنَ يَعْلَى بنِ أُمَيَّةَ أَخْبرَهُ أنَّ يَعْلَى كانَ يَقُولُ: لَيْتَني أَرَى رَسُولَ اللهِ ﷺ حينَ يُنْزَلُ عَلَيْهِ. قالَ: فَبَيْنا النَّبيُّ ﷺ بالجِعْرَانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أُظِلَّ بِهِ مَعَهُ فيهِ ناسٌ مِنْ أَصحَابِهِ إذْ جاءَهُ أعْرَابيٌّ عَلَيْهِ جُبَّةٌ مُتَضَمِّخٌ بِطِيبٍ فَقالَ: يا رَسُولَ اللهِ، كَيْفَ تَرَى في رَجُلٍ أَحْرَمَ بعُمْرَةٍ في جُبَّةٍ بَعْدَما تَضَمَّخَ بالطِّيبِ؟ فأشارَ عُمَرُ إلى يَعْلى بيَدِهِ أنْ تعالَ. فَجاءَ يَعْلى فأَدْخَلَ رأسَهُ فإذَا النَّبيُّ ﷺ مُحْمَرُّ الوَجْهِ يَغِطُّ كَذٰلكَ ساعَةً ثُمَّ سُرِّيَ عَنْهُ فَقالَ: «أَيْنَ الذي يسألُني عَنِ العُمْرَةِ آنفاً»، فالتُمِسَ الرَّجُلُ فأُتِيَ بِهِ فَقالَ: «أمَّا الطِّيبُ الذي بكَ فاغْسِلْهُ ثَلاثَ مَرَّاتٍ، وأمَّا الجُبَّةُ فانْزِعْها. ثُمَّ اصْنَعْ في عُمْرَتِكَ

كَمَا تَصْنَعُ فِي حَجِّكَ». [راجع: ١٥٣٦]

٤٣٣٠ - حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ، حدَّثنا عَمْرو ابنُ يَحْيَى، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدِ بنِ عاصِمٍ قالَ: لَمَّا أفاءَ اللهُ عَلَى رَسُولِهِ ﷺ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي المُؤَلَّفَةِ قُلُوبُهُمْ ولَمْ يُعْطِ الأَنْصَارَ شَيْئاً فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصِبْهُمْ ما أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقالَ: «يا مَعْشَرَ الأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالاً فَهَداكُمُ اللهُ بِي؟ وكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي، وكُنْتُم عالَةً فَأَغْناكُمُ اللهُ بِي؟» كُلَّما قالَ شَيْئاً قالُوا: اللهُ وَرَسُولُهُ أَمَنُّ. قالَ: «ما يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللهِ ﷺ؟» قالَ: كُلَّما قالَ شَيْئاً قالُوا: اللهُ ورَسُولُهُ أَمَنُّ. قالَ: «لَوْ شِئْتُمْ قُلْتُمْ جِئْتَنا كَذَا وكَذَا. أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بالشَّاةِ والبَعِيرِ وتَذْهَبُونَ بالنَّبِيِّ ﷺ إِلى رِحالِكُمْ؟ لَولا الهِجْرَةُ لَكُنْتُ امرأً مِنَ الأَنْصارِ، ولَوْ سَلَكَ النَّاسُ وَادِياً وشِعْباً لَسَلَكْتُ وَادِيَ الأَنْصارِ وشِعْبَها. الأَنْصارُ شِعارٌ والنَّاسُ دِثارٌ. إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوْنِي عَلى الحَوْضِ». [انظر: ٧٢٤٥]

4330. Narrated 'Abdullāh bin Zaid bin 'Āṣim: When Allāh gave to His Messenger ﷺ the war booty on the day (of the battle) of Ḥunain, he distributed that booty amongst the people to attract the hearts of those who have been inclined towards Islām, but did not give anything to the *Anṣār*. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet ﷺ then delivered a *Khuṭba* (religious talk) before them, saying, "O, the assembly of *Anṣār*! Didn't I find you astray, and then Allāh guided you on the Right Path through me? You were divided into groups, and Allāh brought you together through me; you were poor and Allāh made you rich through me." Whatever the Prophet ﷺ said, they (i.e., the *Anṣār*) said, "Allāh and His Messenger ﷺ have more favours (on us)." The Prophet ﷺ said, "What stops you from answering the Messenger of Allāh?" But whatever he said to them, they replied, "Allāh and His Messenger have more favours (on us)." The Prophet ﷺ then said, "If you wish you could say: 'You came to us in such and such state (at Al-Madīna).' Wouldn't you be happy to see the people go away with sheep and camels while you go with the Prophet ﷺ to your homes? But for the emigration, I would have been one of the *Anṣār*, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the *Anṣār*. The *Anṣār* are *Shi'ār* (i.e., those clothes which are in direct contact with the body and worn inside the other garments), and the people are *Dithār* (i.e., those clothes which are not in direct contact with the body and are worn over other garments). No

doubt, you will see other people favoured over you, so you should be patient till you meet me at *Al-Ḥauḍ* (Tank *Al-Kauthar*)."

4331. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh gave His Messenger ﷺ what He gave of the properties of the Hawāzin tribe as a war booty, the Prophet ﷺ started giving some men 100 camels each. The *Anṣār* (then) said, "May Allāh forgive Allāh's Messenger ﷺ as he gives to Quraish, and leaves us although our swords are still dribbling with their blood." Allāh's Messenger was informed of their statement, so he sent for the *Anṣār* and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet ﷺ got up and said, "What is this talk being informed to me about you?" The learned men amongst the *Anṣār* said, "O Allāh's Messenger! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allāh forgive Allāh's Messenger ﷺ as he gives (of the booty) to Quraish and leaves us, though our swords are still dribbling with their blood'." The Prophet ﷺ said, "I give to these men who have newly deserted heathenism (and embraced Islām) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet ﷺ with you to your homes? By Allāh, what you are taking is better than whatever they are taking." They (i.e., the *Anṣār*) said, "O Allāh's Messenger! We are satisfied." The Prophet ﷺ then said to them. "You will find others favoured over you greatly, so be patient till you meet Allāh and His Messenger ﷺ, and I will be at the *Al-Ḥauḍ* (Tank *Al-Kauthar*) then." Anas added: But they did not remain patient.

٤٣٣١ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا هِشامٌ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثني أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ ناسٌ مِنَ الأَنْصارِ حِينَ أفاءَ اللهُ عَلى رَسُولِهِ ﷺ ما أفاءَ مِنْ أَمْوالِ هَوازِنَ، فَطَفِقَ النَّبِيُّ ﷺ يُعْطي رِجالاً المِائَةَ مِنَ الإبلِ. فقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطي قُرَيْشاً وَيَترُكُنا وَسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ؟ قالَ أَنَسٌ: فَحُدِّثَ رَسُولُ اللهِ ﷺ بِمقالَتِهِمْ فأَرْسَلَ إلى الأَنْصارِ فَجَمَعَهُمْ في قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ غيرَهُمْ فَلَمَّا اجْتَمَعُوا قامَ النَّبِيُّ ﷺ فَقالَ: «ما حَدِيثٌ بَلَغَني عَنْكُمْ؟» فَقالَ فُقَهاءُ الأَنْصارِ: أَما رُؤساؤنا يا رَسُولَ اللهِ فَلَمْ يَقُولُوا شَيْئاً، وأَما ناسٌ مِنَّا حَدِيثَةٌ أَسْنانُهُمْ فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطِي قُرَيْشاً وَيَترُكُنا وَسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ؟ فَقالَ النَّبِيُّ ﷺ: «فإنِّي أُعْطي رِجالاً حَدِيثي عَهْدٍ بِكُفْرٍ أَتأَلَّفُهُمْ، أَما تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بالأَمْوالِ وَتَذْهَبُونَ بالنَّبِيِّ ﷺ إلى رِحالِكُمْ؟ فَوَاللهِ لَمَا تَنْقَلِبُونَ بِهِ خَيرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قالُوا: يا رَسُولَ اللهِ، قَدْ رَضِينا. فَقالَ لَهُمْ

النَّبِيُّ ﷺ: «سَتَجِدونَ أَثَرَةً شَدِيدَةً فاصْبِرُوا حتَّى تَلْقَوُا اللهَ وَرَسُولَهُ ﷺ فإنِّي على الحَوْضِ». قالَ أنَسٌ: فَلَمْ يَصْبِرُوا. [راجع: ٣١٤٦]

4332. Narrated Anas رَضِيَ اللهُ عَنْهُ: When it was the day of the Conquest (of Makkah), Allāh's Messenger ﷺ distributed the war booty amongst the people of Quraish which caused the *Anṣār* to become angry. So the Prophet ﷺ said, "Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you?" They said, "Yes." The Prophet ﷺ said, "If the people took their way through a valley or mountain path, I would take my way through the *Anṣār's* valley or mountain path."

٤٣٣٢ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ، عَنْ أنَسٍ قالَ: لَمَّا كانَ يَوْمُ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللهِ ﷺ غَنائِمَ في قُرَيْشٍ فَغَضِبَتِ الأنْصارُ، قالَ النَّبِيُّ ﷺ: «أما تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بالدُّنْيا وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ؟» قالوا: بَلى، قالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً أَوْ شِعْباً لَسَلَكْتُ وَادِيَ الأَنْصارِ أَوْ شِعْبَهُمْ». [راجع: ٣١٤٦]

4333. Narrated Anas رَضِيَ اللهُ عَنْهُ: When it was the day of (the battle of) Ḥunain, the Prophet ﷺ confronted the tribe of Hawāzin while there were ten thousand (men) besides the *Ṭulaqā'* (i.e., those who had embraced Islām on the day of the Conquest of Makkah) with the Prophet ﷺ. When they (i.e., Muslims) fled, the Prophet ﷺ said, "O the group of *Anṣār*!" They replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*! We are under your command." Then the Prophet ﷺ got down (from his mule) and said, "I am Allāh's slave and His Messenger." Then *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) were defeated. The Prophet ﷺ distributed the war booty amongst the *Ṭulaqā'* and *Muhājirūn* (i.e., emigrants) and did not give anything to the *Anṣār*. So the *Anṣār* spoke (i.e., were dissatisfied), and he called them and made

٤٣٣٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أَزْهَرُ، عَنِ ابنِ عَوْنٍ: أَنْبأنا هِشامُ ابنُ زَيْدِ بنِ أنَسٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَيْنٍ التَقَى وَهَوازِنُ وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ والطُّلَقاءُ فأَدْبَرُوا، قالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ وَسَعْدَيْكَ، نَحْنُ بَينَ يَدَيْكَ. فَنزَلَ النَّبِيُّ ﷺ فَقالَ: «أنا عَبْدُ اللهِ وَرَسُولُهُ»، فانْهَزَمَ المُشْرِكونَ. فأَعْطَى الطُّلَقاءَ والمُهاجِرِينَ ولَمْ يُعْطِ الأَنْصارَ شَيْئاً. فَقالُوا فَدَعاهُمْ فأَدْخَلَهُمْ في قُبَّةٍ، فَقالَ: «أَما تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ

them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allāh's Messenger ﷺ along with you?" The Prophet ﷺ added, "If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the mountain path of the *Anṣār*".

بالشَّاةِ والبَعِيرِ وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ؟» فَقالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِياً وسَلَكَتِ الأَنْصارُ شِعْباً لاخْتَرْتُ شِعْبَ الأَنْصارِ». [راجع: ٣١٤٦]

4334. Narrated Anās رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gathered some people of *Anṣār* and said, "The people of Quraish are still close to their Period of Ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you to your homes?" They said, "Yes (i.e., we are pleased with this distribution)." The Prophet ﷺ said, "If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the *Anṣār's* valley or the *Anṣār's* mountain path."

٤٣٣٤ - **حدَّثني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بن مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: جَمَعَ النَّبِيُّ ﷺ ناساً مِنَ الأَنْصارِ فَقالَ: «إِنَّ قُرَيْشاً حدِيثُ عَهْدٍ بِجاهِلِيَّةٍ وَمُصِيبَةٍ وإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وأَتأَلَّفَهُمْ، أَما تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بالدُّنْيا وَتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إِلى بُيُوتِكُمْ؟» قالُوا: بَلى، قالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً وَسَلَكَتِ الأَنْصارُ شِعْباً لَسَلَكْتُ وَادِيَ الأَنْصارِ أَوْ شِعْبَ الأَنْصارِ». [راجع: ٣١٤٦]

4335. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ distributed the war booty of Hunain, a man from the *Anṣār*[1] said, "He (i.e., the Prophet ﷺ) did not intend to please Allāh in this distribution." So, I came to the Prophet ﷺ and informed him of that (statement), whereupon the colour of his face changed and he said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was troubled with more than this, but he remained patient."

٤٣٣٥ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: لَمَّا قَسَمَ النَّبِيُّ ﷺ قِسْمَةَ حُنَيْنٍ قالَ رَجُلٌ مِنَ الأَنْصارِ: ما أَرادَ بِها وَجْهَ اللهِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَتَغَيَّرَ وَجْهُهُ ثُمَّ قالَ: «رَحْمَةُ اللهِ عَلى مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذا فَصَبَرَ». [راجع: ٣١٥٠]

(1) (H. 4335) Al-Wāqidī says, "The man was a hypocrite, Mu'ṭab bin Qāshir."

٤٣٣٦ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَينٍ آثَرَ النَّبِيُّ ﷺ ناساً، أَعْطَى الأَقْرَعَ مائَةً مِنَ الإِبلِ، وأَعْطَى عُيَيْنَةَ مِثْلَ ذٰلِكَ، وأَعْطَى ناساً. فَقالَ رَجُلٌ: ما أُرِيدَ بِهٰذِهِ القِسْمَةِ وَجْهُ اللهِ، فَقُلْتُ: لأُخْبِرَنَّ النَّبِيَّ ﷺ، قالَ: «رَحِمَ اللهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ». [راجع: ٣١٥٠]

4336. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of Ḥunain, the Prophet ﷺ favoured some people over some others (in the distribution of the booty). He gave Al-Aqra' one hundred camels and gave 'Uyaina the same, and also gave other people (of Quraish). A man said, "Allāh's Pleasure was not the aim in this distribution." I said, "I will inform the Prophet ﷺ (about your statement)." The Prophet ﷺ said, "May Allāh bestow mercy on Mūsa (Moses), for he was troubled more than this but he remained patient."

٤٣٣٧ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُعاذُ بنُ مُعاذٍ: حدَّثَنا ابنُ عَونٍ، عَنْ هِشامِ بنِ زَيْدِ بنِ أَنَسِ بنِ مالِكٍ [عن أَنَسِ بنِ مالِكٍ] رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَينٍ أَقْبَلَتْ هَوازِنُ وَغَطَفانُ وغَيرُهُمْ بِنَعَمِهِمْ وَذَرَارِيِّهِمْ وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ وَمِنَ الطُّلَقاءِ فأَدْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ فَنادَى يَوْمَئِذٍ نِدَاءَيْنِ لَمْ يَخْلِطْ بَيْنَهُما، التَفَتَ عَنْ يَمِينِهِ فَقالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ، أَبْشِرْ نَحْنُ مَعَكَ. ثُمَّ التَفَتَ عَنْ يَسارِهِ فَقالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ، أَبْشِرْ نَحْنُ مَعَكَ، وَهُوَ عَلَى بَغْلَةٍ بَيْضاءَ فَنَزَلَ فَقالَ: «أَنا عَبْدُ اللهِ وَرَسُولُهُ»، فانهَزَمَ المُشْرِكونَ وَأَصابَ

4337. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of Ḥunain, the tribes of Hawāzin and Ghaṭafān and others, along with their animals and offspring (and wives) came to fight against the Prophet ﷺ. The Prophet ﷺ had with him, ten thousand men from the *Ṭulaqā* (new converts to Islām from Makkah). So they fled, leaving the Prophet ﷺ alone. The Prophet ﷺ then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of *Anṣār*!" They said, "*Labbaik*, O Allāh's Messenger! Rejoice, for we are with you!" Then he turned left and said, "O the group of *Anṣār*!" They said, "*Labbaik*! O Allāh's Messenger! Rejoice, for we are with you!" The Prophet ﷺ at that time was riding on a white mule; then he dismounted and said, "I am Allāh's slave and His Messenger." The infidels then were defeated, and on that day the Prophet ﷺ gained a large amount of booty which he distributed amongst the *Muhājirūn* and the *Ṭulaqā'* and did not give anything to the *Anṣār*. The *Anṣār* said, "When there is a

يَوْمَئِذٍ غَنائِمَ كَثِيرَةً فَقَسَمَ في المُهاجِرِينَ والطُّلَقاءِ ولَمْ يُعْطِ الأَنْصارَ شَيْئاً، فَقالَتِ الأَنْصارُ: إذا كانَتْ شَدِيدَةٌ فَنَحْنُ نُدْعَى ويُعْطَى الغَنِيمَةَ غَيْرُنا؟ فَبَلَغَهُ ذٰلِكَ فجَمَعَهُمْ في قُبَّةٍ فقالَ: «يا مَعْشَرَ الأَنْصارِ، ما حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتوا، فَقالَ: يا مَعْشَرَ الأَنْصارِ، ألا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بالدُّنْيا، وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ تَحُوزُونَهُ إلى بُيُوتِكُمْ؟» قالُوا: بَلى، فَقالَ النَّبِيُّ ﷺ: «لَو سَلَكَ النَّاسُ وَادِياً وسَلَكَتِ الأَنْصارُ شِعْباً لأَخَذْتُ شِعْبَ الأَنْصارِ». وَقالَ هِشامٌ، قلت: يا أَبا حَمْزَةَ وأَنْتَ شاهِدُ ذٰلِك. قالَ: وأَينَ أَغِيبُ عَنْهُ؟. [راجع: ٣١٤٦]

difficulty, we are called, but the booty is given to others." The news reached the Prophet ﷺ and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of *Anṣār*?" They kept silent. He added, "O the group of *Anṣār*! Won't you be happy that the people take the worldly things and you take Allāh's Messenger ﷺ to your homes, reserving him for yourself?" They said, "Yes." Then the Prophet ﷺ said, "If the people took their way through a valley, and the *Anṣār* took their way through a mountain path, surely, I would take the *Anṣār's* mountain path." Hishām said, "O Abū Ḥamza (i.e., Anas)! Did you witness that?" He replied, "And how could I be absent from that?"

(٥٨) بابُ السَّرِيَّةِ التي قِبَلَ نَجْدٍ

(58) CHAPTER. The *Sarīya* (i.e., an army unit sent by the Prophet ﷺ) which was sent towards Najd.

٤٣٣٨ - حَدَّثَنا أَبو النُّعْمانِ: حَدَّثَنا حَمَّادٌ: حَدَّثَنا أَيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً قِبَلَ نَجْدٍ فكُنْتُ فِيها، فَبَلَغَتْ سُهْمانُنا اثْنَي عَشَرَ بَعِيراً، ونُفِّلْنا بَعِيراً بَعِيراً، فَرَجَعْنا بثَلاثَةَ عَشَرَ بَعِيراً. [راجع: ٣١٣٤]

4338. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ sent a *Sarīya* towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

(٥٩) بابُ بَعْثِ النَّبِيِّ ﷺ خالِدَ بنَ الوَلِيدِ إلى بَني جَذِيمَةَ

(59) CHAPTER. The Prophet ﷺ sent Khālid bin Al-Walīd (to fight) with Banū Jadhīma.

4339. Narrated Sālim's father: The Prophet ﷺ sent Khālid bin Al-Walīd to the tribe of Jadhīma; and Khālid invited them to Islām but they could not express themselves by saying: "*Aslamnā* (i.e., we have embraced Islām)", but they started saying: "*Saba'nā! Saba'nā* (i.e., we have come out of one religion to another)." Khālid kept on killing (some of) them and taking (some of) them as captives and gave everyone of us his captive, till the day when Khālid ordered that each man (i.e., Muslim soldier) should kill his captive. I said, "By Allāh, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet ﷺ, we mentioned to him the whole story. On that, the Prophet ﷺ raised both his hands and said twice, "O Allāh! I am free from what Khālid has done."

٤٣٣٩ - حدَّثنا مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ ح. وحدَّثني نُعَيْمٌ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِم، عَنْ أَبِيهِ قال: بَعَثَ النَّبِيُّ ﷺ خالِدَ بنَ الوَلِيدِ إلى بَني جَذِيمَةَ فَدَعاهمْ إلى الإسْلام فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنا، فَجَعَلُوا يَقُولُونَ: صَبأنا صَبأنا، فجَعَلَ خالِدٌ يَقْتُلُ مِنْهُمْ وَيأسِرُ وَدَفَعَ إلى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ حتَّى إذَا كانَ يَوْمٌ أَمَرَ خالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ. فَقُلْتُ: وَاللهِ لا أَقْتُلُ أسِيرِي. وَلا يَقْتُلُ رَجُلٌ مِنْ أَصحَابي أَسِيرَهُ، حتَّى قَدِمْنا عَلى النَّبِيِّ ﷺ فذَكَرْناهُ لَهُ فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ فَقالَ: «اللَّهُمَّ إنِّي أَبرأُ إلَيْكَ مِمَّا صَنَعَ خالِدٌ»، مرَّتَين. [انظر: ٧١٨٩]

(60) CHAPTER. The *Sarīya* of 'Abdullāh bin Ḥudhāfa As-Sahmī and 'Alqama bin Majazziz Al-Mudlijī, and it is said that it was called the *Sarīya* of the *Anṣār*.

(٦٠) بابُ سَرِيَّةِ عَبْدِ اللهِ بنِ حُذَافَةَ السَّهْميِّ، وعَلْقَمَةَ بنِ مُجَزِّزٍ المُدْلجيِّ. وَيُقالُ: إنَّها سَرِيَّةُ الأَنْصاري

4340. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent a *Sarīya* under the command of a man from the *Anṣār* and ordered the soldiers to obey him. He (i.e., the commander) became angry and said, "Didn't the Prophet ﷺ order you to obey me!" They replied, "Yes." He said, "Collect firewood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e., the fire)." So they intended to do that and started holding each

٤٣٤٠ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الأَعْمَشُ: حدَّثني سَعْدُ ابن عُبَيْدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْها رَجُلاً مِنَ الأَنْصارِ وأَمَرَهُمْ أَنْ يُطِيعُوهُ فَغَضِبَ فَقالَ: أَلَيْسَ أَمَرَكُمْ

النَّبِيُّ ﷺ أَنْ تُطِيعوني؟ قالُوا: بَلى، قالَ: فاجمَعُوا لي حَطَباً، فجَمَعُوا فَقالَ: أَوْقِدوا ناراً، فأَوْقَدُوها فقَالَ: ادْخُلُوها، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضاً وَيَقُولُونَ: فَرَرْنا إلى النَّبِيِّ ﷺ مِنَ النَّارِ فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ فَسَكَنَ غَضَبُهُ فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «لَوْ دَخَلوها ما خَرَجُوا مِنْها إلى يَوْمِ القِيامَةِ، الطَّاعَةُ في المَعْرُوفِ». [انظر: ١٨٤٥، ٧٢٥٧]

other and saying, "We have run towards (i.e., followed or taken refuge with) the Prophet ﷺ (in order to save ourselves) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet ﷺ he said, "If they had entered it (i.e., the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is *Al-Mā'rūf* (Islāmic Monotheism and all that Islām orders one to do and all that is good)."

(٦١) بابُ بَعْثِ أَبِي مُوسَى وَمُعاذٍ إلى اليَمَنِ قَبْلَ حَجَّةِ الوَدَاعِ

(61) CHAPTER. The sending of Abū Mūsa and Mu'ādh to Yemen before the *Hajjat-al-Wadā'*.

٤٣٤١، ٤٣٤٢ - حدَّثَنا مُوسَى: حدَّثَنا أَبو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ أَبِي بُرْدَةَ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ أَبا مُوسَى وَمُعاذَ بنَ جَبَلٍ إلى اليَمَنِ، قالَ: وَبَعَثَ كلَّ وَاحِدٍ مِنْهُما عَلى مِخْلافٍ، قالَ: واليَمَنُ مِخْلافانِ، ثُمَّ قالَ: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا». فانْطَلَقَ كُلُّ وَاحِدٍ مِنْهُما إلى عَمَلِهِ، قَالَ وكانَ كُلُّ واحِدٍ مِنْهُما إذَا سارَ في أَرْضِهِ كانَ قَرِيباً مِنْ صاحِبِهِ أَحْدَثَ بِهِ عَهْداً فَسَلَّمَ عَلَيْهِ فَسَارَ مُعَاذٌ في أَرْضِهِ قَرِيباً مِنْ صَاحِبِهِ أَبي مُوسَى فَجاءَ يَسِيرُ عَلى بَغْلَتِهِ حَتَّى انْتَهى إلَيْهِ فَإِذا هُوَ جالِسٌ وَقَدِ اجْتَمَعَ إلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إلى

4341, 4342. Narrated Abū Burda: Allāh's Messenger ﷺ sent Abū Mūsa and Mu'ādh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet ﷺ said (to them), "Make things easy for the people and do not make things difficult for them [be kind and lenient (both of you) with the people, and do not be hard on them] and give the people glad tidings and do not repel them (i.e. to make them to run away from Islam). So, each of them went to carry on his job. So when anyone of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once, Mu'ādh toured that part of his province which was near (the border of the province of) his companion Abū Mūsa. Mu'ādh came riding his mule till he reached Abū Mūsa and saw him sitting, and the people had gathered around him. Behold! There was a man with his hands tied behind his neck. Mu'ādh said to Abū Mūsa, "O 'Abdullāh bin Qais! What is this?" Abū

عُنُقِهِ فَقالَ لَهُ مُعاذٌ: يا عَبْدَ اللهِ ابنَ قَيْسٍ، أَيِّمَ هٰذَا؟ قالَ: هٰذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلامِهِ، قالَ: لا أَنْزِلُ حَتَّى يُقْتَلَ، قالَ: إِنَّما جِيءَ بِهِ لِذَلِكَ فانْزِلْ، قالَ: ما أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فَقُتِلَ ثُمَّ نَزَلَ فَقالَ: يا عَبْدَ اللهِ، كيف تَقْرأُ القُرآنَ؟ قالَ: أَتَفَوَّقُهُ تَفَوُّقاً، قالَ: فَكَيْفَ تَقْرأُ أَنْتَ يا مُعاذُ؟ قالَ: أَنامُ أَوَّلَ اللَّيْلِ فأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ فَأَقْرأُ ما كَتَبَ اللهُ لي فأَحْتَسِبُ نَوْمَتِي كما أَحْتَسِبُ قَوْمَتِي. [راجع: ٢٢٦١، وأنظر: ٤٣٤٥]

Mūsa replied, "This man has turned renegade to disbelief after embracing Islām." Mu'ādh said, "I will not dismount till he is killed." Abū Mūsa replied, "He has been brought for this purpose, so come down." Mu'ādh said, "I will not dismount till he is killed. So Abū Mūsa ordered that he be killed, and he was killed. Then Mu'ādh dismounted and said, "O 'Abdullāh (bin Qais)! How do you recite the Qur'ān?" Abū Mūsa said, "I recite the Qur'ān regularly at intervals and piecemeal. How do you recite it, O Mu'ādh?" Mu'ādh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep, and then recite as much as Allāh has written for me. So I seek Allāh's Reward for both my sleep as well as my prayer (at night)."[1] (See H. 6124)

٤٣٤٣ - **حدَّثنا** إسحاقُ: حدَّثنا خالِدٌ، عَنِ الشَّيْبانِيِّ، عَنْ سَعِيدِ بن أَبي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أبي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إلى اليَمَنِ فَسأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِها فَقالَ: «وما هيَ؟» قالَ: البِتْعُ والمِزْرُ، فَقُلْتُ لأَبي بُرْدَةَ: ما البِتْعُ؟ قالَ: نَبِيذُ العَسَلِ، والمِزْرُ: نَبِيذُ الشَّعِيرِ، فَقالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». رَوَاهُ جَرِيرٌ وَعَبْدُ الوَاحِدِ، عَنِ الشَّيْبانيِّ، عَنْ أَبي بُرْدَةَ. [راجع: ٢٢٦١]

4343. Narrated Abū Burda: Abū Mūsa Al-Ash'arī said that the Prophet ﷺ had sent him to Yemen and he asked the Prophet ﷺ about certain (alcoholic) drinks which used to be prepared there. The Prophet ﷺ said, "What are they?" Abū Mūsa said, "*Al-Bit'* and *Al-Mizr*" (He said, "*Al-Bit'* is an alcoholic drink made from honey; and *Al-Mizr* is an alcoholic drink made from barley.") The Prophet ﷺ said, "All intoxicants are prohibited."

٤٣٤٤، ٤٣٤٥ - **حدَّثنا** مُسْلِمٌ: حدَّثنا شُعْبَةُ: حدَّثنا سَعِيدُ بنُ أَبي

4344, 4345. Narrated Abū Burda that the Prophet ﷺ sent his (i.e., Abū Burda's)

(1) (H. 4342) Mu'ādh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.

بُرْدَةَ، عَنْ أبِيهِ قالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبا مُوسَى وَمُعاذاً إلى اليَمَنِ فَقالَ: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا وَتَطاوَعا»، فَقالَ أَبو مُوسَى: يا نَبِيَّ اللهِ إنَّ أَرْضَنا بِها شَرَابٌ مِنَ الشَّعِيرِ: المِزْرُ، وشَرَابٌ مِنَ العَسَلِ: البِتْعُ، فَقالَ: «كُلُّ مُسْكِرٍ حَرَامٌ»، فانْطَلَقا. فَقالَ مُعاذٌ لأبي مُوسَى: كَيْفَ تَقْرأُ القُرآنَ؟ قالَ: قائماً وَقاعِداً وَعَلى رَاحِلَتِي، وأَتَفَوَّقُهُ تَفَوُّقاً. قالَ: أَمَّا أنا فأَنام فَأَقُوم وَأَنامُ.

فَأَحتَسِبُ نَوْمَتِي كَمَا أَحْتَسِبُ قَوْمَتِي، وَضَرَبَ فُسْطاطاً فَجَعَلا يَتَزَوران، فَزَارَ مُعاذٌ أَبا مُوسَى، فإذَا رَجُلٌ مُوثَقٌ، فَقالَ: ما هٰذا؟ فَقالَ أَبو مُوسَى: يَهُودِيٌّ أَسْلَمَ ثُمَّ ارْتَدَّ، فَقالَ مُعاذٌ: لأَضْرِبَنَّ عُنُقَهُ. [راجع: ٢٢٦١، ٤٣٤٢]

تابَعَهُ العَقَدِيُّ وَوَهْبٌ، عَنْ شُعْبَةَ. وَقالَ وكيعٌ والنَّضْرُ وأَبو دَاودَ، عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ رَوَاه جَرِيرُ بنُ عَبْدِ الحَمِيدِ، عَنِ الشَّيْبانِيِّ، عَنْ أَبي بُرْدَةَ.

father (Abū Mūsa) and Mu'ādh to Yemen and said to both of them, "Make things easy for the people (i.e., be kind and lenient) and do not make things difficult (for people), and give them glad tidings, and do not repel them (i.e., make them to run away from Islām) and both of you should obey each other." Abū Mūsa said, "O Allāh's Prophet! In our land there is an alcoholic drink (prepared) from barley called *Al-Mizr*, and another (prepared) from honey, called *Al-Bit'*." The Prophet ﷺ said, "All intoxicants are prohibited." Then both of them proceeded and Mu'ādh asked Abū Mūsa, "How do you recite the Qur'ān?" Abū Mūsa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu'ādh said, "But I sleep and then get up. I sleep and hope for Allāh's Reward for my sleep as I seek His Reward for my night *Ṣalāt* (prayer)." Then he (i.e., Mu'ādh) pitched a tent and they started visiting each other. Once Mu'ādh paid a visit to Abū Mūsa and saw a chained man. Mu'ādh asked, "What is this?" Abū Mūsa said, "(He was) a Jew who embraced Islām and has now turned apostate." Mu'ādh said, "Chop off his neck!" (See H. 6125)

٤٣٤٦ - حدَّثَنَا عَبَّاسُ بنُ الوَلِيدِ هو النَّرسِيّ: حدَّثَنا عَبْدُ الوَاحِدِ، عَنْ أَيُّوبَ ابنِ عائِذٍ: حدَّثَنا قَيْسُ بنُ مُسْلِمٍ قالَ: سَمِعْتُ طارِقَ بنَ شِهابٍ

4346. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent me (as a governor) to the land of my people, and I came while Allāh's Messenger ﷺ was encamping at a place called Al-Abṭaḥ. The Prophet ﷺ said, "Have you made the

يَقولُ: حدَّثَني أَبو مُوسَى الأَشْعَرِيُّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني رَسُولُ اللهِ ﷺ إلى أَرْضِ قَوْمي فَجِئْتُ وَرَسُولُ اللهِ ﷺ مُنِيخٌ بالأَبْطَحِ، فَقالَ: «أَحَجَجْتَ يا عَبْدَ اللهِ بنَ قَيْسٍ؟» قُلْتُ: نَعَمْ يا رَسُولَ اللهِ، قالَ: «كَيْفَ قُلْتَ؟» قالَ: قُلْتُ: لَبَّيْكَ إِهْلالاً كإِهْلالِكَ، قالَ: «فَهَلْ سُقْتَ مَعَكَ هَدْياً؟» قُلْتُ: لَمْ أَسُقْ، قالَ: «فَطُفْ بالبَيْتِ وَاسْعَ بَينَ الصَّفا والمَرْوَةِ ثُمَّ حِلَّ»، ففَعَلْتُ حتَّى مَشَطَتْ لي امْرَأَةٌ مِنْ نِساءِ بَني قَيْسٍ وَمَكَثْنا بذلكَ حتَّى اسْتُخْلِفَ عُمَرُ.

[راجع: ١٥٥٩]

intention to perform the *Hajj*, O 'Abdullāh bin Qais?" I replied, "Yes, O Allāh's Messenger!" He said, "What did you say?" I replied, "I said *Labbaik*, and expressed the same intention as yours." He said, "Have you driven the *Hady* along with you?" I replied, "No, I did not drive the *Hady*." He said, "So perform the *Ṭawāf* of the Ka'bah and then the *Sa'y* between Aṣ-Ṣafā and Al-Marwah and then finish the state of *Iḥrām*." So I did the same, and one of the women of (the tribe of) Banū Qais combed my hair. We continued following that till the caliphate of 'Umar.

٤٣٤٧ - حدَّثَني حِبّانُ: أَخبرَنا عَبْدُ اللهِ، عَنْ زَكَرِيَّا، عَنْ يَحْيَى بنِ عَبْدِ اللهِ ابنِ صَيْفِيٍّ، عَنْ أَبي مَعْبَدٍ مَوْلى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لِمُعاذِ بنِ جَبَلٍ حِينَ بَعَثَهُ إلى اليَمَنِ: «إِنَّكَ سَتأتِي قَوْماً أَهْلَ كِتابٍ فإذَا جِئْتَهُمْ فادْعُهُمْ إلى أَنْ يَشْهَدُوا أَنْ لا إِلَهَ إِلَّا اللهُ وأَنَّ مُحَمَّداً رَسُولُ اللهِ، فإِنْ هُمْ أَطاعُوا لَكَ بذلكَ فأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ، فإِنْ هُمْ أَطاعُوا لَكَ بذلكَ فأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ

4347. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to Mu'ādh bin Jabal when he sent him to Yemen, "You will come to the people of Scripture, and when you reach them, invite them to testify that "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allah." And if they obey you in that, then tell them that Allāh has enjoined on them five compulsory congregational *Ṣalāt* (prayers) to be performed every day and night (in 24 hours) (i.e., *Iqamat-aṣ-Ṣalat*). And if they obey you in that, then tell them that Allāh has enjoined on them *Ṣadaqa* (i.e., *Zakāt*) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as *Zakāt*) and be afraid of the curse of an oppressed person as there is no screen

between his invocation and Allāh."
[See Vol. 9, *Ḥadith* No.7371, 7372]

مِنْ أَغْنيائهِمْ، فَتُرَدُّ عَلى فُقَرَائِهِمْ، فإنْ هُمْ أطاعُوا لَكَ بِذٰلِكَ، فإيَّاكَ وكَرَائمَ أَمْوَالِهِمْ، واتَّقِ دَعْوَةَ المَظْلُوم فإنَّهُ لَيْسَ بَيْنَهُ وَبَينَ اللهِ حجابٌ».
[راجع: ١٣٥٩]

قالَ أبو عَبْدِ اللهِ: طَوَّعَتْ: طاعَتْ وأطاعَتْ لُغَةٌ، طِعْتُ وَطُعْتُ وأَطَعْتُ.

4348. Narrated 'Amr bin Maimūn: When Mu'ādh رَضِيَ اللهُ عَنْهُ arrived at Yemen, he led them (i.e., the people of Yemen) in the *Fajr* prayer and recited: "And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)." (V. 4.:125). A man behind him said, "(How) glad the mother of Ibrāhīm is!"

٤٣٤٨ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ حَبيبِ بنِ أَبي ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ أَنَّ مُعاذاً رَضِيَ اللهُ عَنْهُ لمَّا قَدِمَ اليَمَنَ صَلَّى بِهِم الصُّبْحَ فَقرأ: ﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾، فَقالَ رَجُلٌ مِنَ القَوْمِ: لَقَدْ قَرَّتْ عَينُ أُمِّ إبْراهِيمَ.

زَادَ مُعاذٌ، عَنْ شُعْبَةَ، عَنْ حَبيبٍ، عَنْ سَعِيدٍ، عَنْ عَمْرٍو: أَنَّ النَّبيَّ ﷺ بَعَثَ مُعاذاً إلى اليَمَنِ فَقرأَ مُعاذٌ في صَلاةِ الصُّبْحِ سُورَةَ النِّساءِ، فَلَمَّا قالَ: ﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾ قالَ رَجُلٌ خَلْفَهُ: قَرَّتْ عَينُ أُمِّ إبْراهِيم.

(62) CHAPTER. The sending of 'Ali bin Abī Ṭālib and Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُما to Yemen before *Ḥajjat-al-Wadā'*.

(٦٢) باب بعثُ عَليِّ بنِ أَبي طالبٍ وَخالدِ بنِ الوَليدِ رَضِيَ اللهُ عَنْهُما إلى اليَمنِ قَبْلَ حَجَّةِ الوَدَاعِ

4349. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent us to Yemen along with Khālid bin Al-Walīd. Later on,

٤٣٤٩ - **حدَّثَني** أَحْمَدُ بنُ عُثمانَ: حدَّثَنا شُرَيْحُ بنُ مَسْلَمَةَ:

he sent 'Alī bin Abī Ṭalīb in his place. The Prophet ﷺ said to 'Alī, "Give Khālid's companions the choice of either staying with you (in Yemen) or returning to Al-Madīna." I was one of those who stayed with him (i.e., 'Alī) and got several *Awāq* (of gold) from the war booty.

حدَّثَنا إبْراهِيمُ ابنُ يُوسُفَ بنِ إسحَاقَ بنِ أبي إسحَاقَ: حدَّثَني أبي، عَنْ أبي إسحَاقَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ: بَعَثَنا رَسُولُ اللهِ ﷺ مَعَ خالدِ بنِ الوَليدِ إلى اليَمَنِ قالَ: ثُمَّ بَعَثَ عَلِيًّا بَعْدَ ذٰلكَ مَكانَهُ فَقالَ: «مُرْ أصحَابَ خالدٍ مَنْ شاءَ مِنْهُمْ أنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شاءَ فَلْيُقْبِلْ». فكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ، قالَ: فَغَنِمْتُ أَوَاقِيَ ذَوَاتِ عَدَدٍ.

4350. Narrated Buraida رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent 'Alī to Khālid to bring the *Khumus* (of the booty) and I hated 'Alī, and 'Alī had taken a bath (after a sexual act with a slave-girl from the *Khumus*). I said to Khalīd, "Don't you see this (i.e., 'Alī)?" When we reached the Prophet ﷺ I mentioned that to him. He said, "O Buraida! Do you hate 'Ali?" I said, "Yes." He said, "Don't hate him, for he deserves more than that from the *Khumus*."(1)

٤٣٥٠ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا عَليُّ بنُ سُوَيْدِ بنِ مَنْجوفٍ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ، قالَ: بَعَثَ النَّبِيُّ ﷺ عَلِيًّا إلى خالدٍ لِيَقْبِضَ الخُمُسَ وكُنْتُ أُبْغِضُ عَلِيًّا وَقَدِ اغْتَسَلَ، فَقُلْتُ لخالدٍ: ألا تَرَى إلى هٰذَا؟ فَلَمَّا قَدِمْنا عَلى النَّبِيِّ ﷺ ذَكَرْتُ ذٰلِكَ لَهُ فَقالَ: «يا بُرَيْدَةُ، أَتُبْغِضُ عَلِيًّا؟» فَقُلتُ: نَعَمْ، قالَ: لا تُبْغِضْهُ فإنَّ لَهُ في الخُمُسِ أكْثَرَ مِنْ ذٰلكَ.

4351. Narrated Abū Sa'īd Al-Khudrī: 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ distributed that amongst four persons: 'Uyaina bin Badr, Aqra' bin Ḥābis, Zaid Al-Khail and the

٤٣٥١ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَاحِدِ، عَنْ عُمارَةَ بنِ القَعْقاعِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ أبي نُعْمٍ قالَ: سَمِعْتُ أبا سَعِيدٍ الخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بنُ أبي طالِبٍ رَضِيَ اللهُ

(1) (H. 4350) Buraida hated 'Ali because he had taken a slave-girl from the booty and considered that as something hateful.

fourth was either 'Alqama or 'Āmir bin Aṭ-Ṭufail. On that, one of his Companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet ﷺ, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e., Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allāh's Messenger! Be afraid of Allāh." The Prophet ﷺ said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allāh?" Then that man went away. Khālid bin Al-Walīd said, "O Allāh's Messenger! Shall I chop his neck off?" The Prophet ﷺ said, "No, may be he offers *Ṣalāt* (prayers)." Khālid said, "Numerous are those who offer *Ṣalāt* (prayers) and say by their tongues (i.e., mouths) what is not in their hearts." Allāh's Messenger ﷺ said, "I have not been ordered (by Allāh) to search the hearts of the people or cut open their bellies." Then the Prophet ﷺ looked at him (i.e., that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ān continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it.) They would go out of the religion (i.e., Islām) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamūd were killed."

عَنْهُ إِلى رَسُولِ اللهِ ﷺ مِنَ اليَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِها، قالَ: فَقَسَمَها بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بنِ بَدْرٍ، وأَقْرَعَ بنِ حابِسٍ، وَزَيْدِ الخَيْلِ، وَالرَّابعُ إِمَّا عَلْقَمَةُ وإِمَّا عامِرُ بنُ الطُّفَيْلِ. فَقالَ رَجُلٌ مِنْ أَصحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهٰذا مِنْ هٰؤلاءِ قالَ، فَبَلَغَ ذٰلكَ النَّبِيَّ ﷺ فَقالَ: «أَلا تأْمَنُوني وأَنا أَمينُ مَنْ في السَّماءِ يأْتيني خَبَرُ السَّماءِ صَباحاً وَمَساءً؟» قالَ: فَقامَ رَجُلٌ غائِرُ العَيْنَينِ، مُشْرِفُ الوَجْنَتَينِ، ناشِزُ الجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرأْسِ، مُشَمَّرُ الإِزَارِ، فَقالَ: يا رَسُولَ اللهِ، اتَّقِ اللهَ، قالَ: «وَيْلَكَ، أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللهَ؟» قالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقالَ خالِدُ بنُ الوَلِيدِ: يا رَسُولَ اللهِ، أَلا أَضْرِبُ عُنُقَهُ؟ قالَ: «لا، لَعَلَّهُ أَنْ يَكونَ يُصَلِّي». فَقالَ خالدٌ: وكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسانِهِ ما لَيْسَ في قَلْبِهِ. قالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ وَلا أَشُقَّ بُطُونَهُمْ». قالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ وَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا قَوْمٌ يَتْلُونَ كِتابَ اللهِ رَطْباً، لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». وأَظُنُّهُ

قالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمودَ». [راجع: ٣٣٤٤]

4352. Narrated 'Aṭā': Jabīr said, "The Prophet ﷺ ordered 'Alī to keep the state of *Iḥrām*." Jabīr added, " 'Alī bin Abī Ṭālib رَضِيَ الله عَنْهُ returned (from Yemen) when he was a governor (of Yemen). The Prophet ﷺ said to him, 'With what intention have you assumed the state of *Iḥrām*?' 'Alī said, 'I have assumed *Iḥrām* with the same intention as that of the Prophet ﷺ.' Then the Prophet ﷺ said (to him), 'Offer a *Hady* and keep the state of *Iḥrām* in which you are now.' 'Alī slaughtered a *Hady* on his behalf."

٤٣٥٢ - **حدَّثَنا** المَكِّيُّ بن إبْرَاهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: قالَ جابِرٌ: أَمَرَ النَّبِيُّ ﷺ عليًّا أَنْ يُقيمَ عَلى إحرامِهِ. زادَ مُحَمَّدُ بن بكرٍ، عَنِ ابنِ جُرَيْجٍ: قالَ عطاءٌ: قالَ جابرٌ: فَقَدِمَ عَلِيُّ بنُ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ بِسِعايَتِهِ فَقالَ لَهُ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ يا عَلِيُّ؟» قالَ: بِما أَهَلَّ بِهِ النَّبِيُّ ﷺ قالَ: «فأَهْدِ وامْكُثْ حَرَاماً كَمَا أَنْتَ»، قالَ: وأَهْدَى لَه عَلِيٌّ هَدْياً. [راجع: ١٥٥٧]

4353, 4354. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ assumed the state of *Iḥrām* for *'Umra* and *Ḥajj*, and we too assumed it for *Ḥajj* with him. When we arrived at Makkah, the Prophet ﷺ said, "Whoever does not possess a *Hady* should regard his *Iḥrām* for *'Umra* only." The Prophet ﷺ had a *Hady* with him. 'Alī bin Abī Ṭālib came to us from Yemen with the intention of performing *Ḥajj*. The Prophet ﷺ said (to him), "With what intention have you assumed the *Iḥrām*, for your wife is with us?" 'Alī said, "I assumed the *Iḥrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "Keep on the state of *Iḥrām*, as we have got the *Hady*."

٤٣٥٣، ٤٣٥٤ - **حدَّثنا** مُسَدَّدٌ قَالَ: حدَّثَنا بِشْر بن المُفَضَّلِ، عَنْ الطَّوِيلِ: حدَّثَنا بَكْرٌ البَصرِيُّ أَنّه [illegible] أَنَّ أنساً حدَّثَهُمْ أَنَّ [illegible] الله ﷺ أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ. فَقالَ: أَهَلَّ النَّبِيُّ ﷺ بالحَجِّ وأَهْلَلْنا بِهِ [illegible] فَلَمَّا [illegible] مَكَّةَ قالَ: «مَنْ لَمْ يكُنْ مَعه هَدْيٌ فَلْيَجْعَلْها عُمْرَةً». وكانَ مَعَ النَّبِيِّ ﷺ هَدْيٌ فَقَدِمَ عَلَيْنا عَلِيُّ بنُ أبي طالبٍ منَ اليَمَنِ حَاجّاً فَقالَ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ فإنَّ مَعَنا أَهْلَكَ؟» قالَ: أَهْلَلْتُ بما أَهَلَّ بِهِ النَّبِيُّ ﷺ قالَ: «فأَمْسِكْ فإنَّ مَعَنا هَدْياً».

(63) CHAPTER. *Ghazwā Dhūl-Khalaṣa.*

(٦٣) باب غَزْوَةِ ذِي الخَلَصَةِ

4355. Narrated Jarīr رَضِيَ الله عَنْهُ: In the Pre-Islāmic Period of Ignorance there was a

٤٣٥٥ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا

house called *Dhūl-Khalaṣa* or *Al-Ka'bah Al-Yamānīya* or *Al-Ka'bah Ash-Shāmīya.* The Prophet ﷺ said to me, "Won't you relieve me from *Dhūl-Khalaṣa*?" So, I set out with one hundred and fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet ﷺ and informed him, and he invoked good upon us and Al-Aḥmas (tribe).

[See Vol.4. *Ḥadīth* No.3020].

خالدٌ: حدَّثَنا بَيانٌ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كانَ بَيْتٌ في الجاهليَّةِ يُقالُ لَه: ذو الخَلَصَةِ والكَعْبَةُ اليَمانِيَةُ والكَعْبَةُ الشَّامِيَّةُ، فَقالَ لي النَّبيُّ ﷺ: «ألا تُريحُني منْ ذي الخَلَصَةِ؟» فَنَفَرْتُ في مائَةٍ وخَمْسينَ راكِباً فكَسَرْناهُ وقَتَلْنا مَنْ وَجَدْنا عِنْدَه فأتَيْتُ النَّبيَّ ﷺ فأخْبَرْتُهُ فَدَعا لَنا ولأَحْمَسَ. [راجع: ٣٠٢٠]

4356. Narrated Qais: Jarīr رَضِيَ اللهُ عَنْهُ said to me, "The Prophet ﷺ said to me, 'Won't you relieve me from *Dhul-Khalaṣa*?' And that was a house in (Yemen belonging to the tribe of) Khath'am called *Al-Ka'bah Al-Yamānīya.* I proceeded with one hundred and fifty cavalrymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the marks of his fingers over my chest, and then he said, 'O Allāh! Make him (i.e., Jarīr) firm make him a guiding and rightly-guided man.'" So Jarīr proceeded to it, dismantled and burnt it, and then sent a messenger to Allāh's Messenger ﷺ. The messenger of Jarīr said (to the Prophet ﷺ), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel (i.e., completely marred and spoilt)." The Prophet ﷺ invoked for Allāh's Blessing for the horses of Aḥmas and their men, five times.

[See Vol.4., *Ḥadīth* No.3020]

٤٣٥٦ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا إسْمَاعِيلُ: حدَّثَنا قَيْسٌ قالَ: قالَ لي جَرِيرٌ رَضِيَ اللهُ عَنْهُ: قالَ لي النَّبِيُّ ﷺ: «ألا تُرِيحُني مِنْ ذِي الخَلَصَةِ؟ - وكانَ بَيْتاً في خَثْعَمَ يُسَمَّى الكَعْبَةَ اليَمانِيَةَ - فانطَلَقْتُ في خَمْسِينَ وَمِائَةِ فارِسٍ مِنْ أَحْمَسَ وكانُوا أصحابَ خَيْلٍ وكُنْتُ لا أثْبُتُ عَلى الخَيْلِ فَضَرَبَ في صَدْرِي حتَّى رأيْتُ أثَرَ أصَابِعِهِ في صَدْرِي وَقالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هادِياً مَهْدِيًّا». فانْطَلَقَ إلَيْها فَكَسَرَها وَحَرَّقَها ثُمَّ بَعَثَ إلى رَسُولِ اللهِ ﷺ فَقالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بالحَقِّ ما جِئْتُكَ حَتَّى تَرَكْتُها كأنَّها جَمَلٌ أجْرَبُ. قالَ: فَبارَكَ في خَيْلِ أحْمَسَ وَرِجالِها خَمْسَ مَرَّاتٍ.

[راجع: ٣٠٢٠]

4357. Narrated Qais: Jarīr said, "Allāh's Messenger ﷺ said to me, 'Won't you relieve

٤٣٥٧ - حدَّثَنا يُوسُفُ بنُ

me from *Dhūl-Khalaṣa*?' I replied, 'Yes, (I will relieve you).' So, I proceeded along with one hundred and fifty cavalrymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm over horses, so I informed the Prophet ﷺ of that, and he stroke my chest till I saw his finger marks over my chest, and he said, 'O Allāh! Make him firm and make him a guiding and a rightly-guided man.' Since then I have never fallen from a horse. *Dhul-Khalaṣa* was a house in Yemen belonging to the tribes of Khath'am and Bajīla, and in it there were idols which were worshipped, and it was called *Al-Ka'bah*. Jarīr went there, burnt it with fire and dismantled it. When Jarīr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allāh's Messenger ﷺ is present here and if he should get hold of you, he would chop off your neck." One day, while he was using them (i.e., arrows of divination), Jarīr stopped there and said to him, "Break them (i.e., the arrows) and testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), or else I will chop off your neck." So the man broke those arrows and testified that *Lā ilāha illallāh*. Then Jarīr sent a man called Abū Arṭāh from the tribe of Aḥmas to the Prophet ﷺ to convey the good news (of destroying *Dhūl-Khalaṣa*). When the messenger reached the Prophet ﷺ, he said, "O Allāh's Messenger! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet ﷺ invoked for Allāh's Blessings for the horses of Aḥmas and their men, five times.

مُوسَى: أَخْبَرَنا أبو أسامَةَ، عَنْ إِسْمَاعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «أَلا تُرِيحُنِي مِنْ ذي الخَلَصَةِ؟» فقُلْتُ: بَلى، فانْطَلَقْتُ في خَمْسِينَ وَمِائَةِ فارِسٍ مِنْ أَحْمَسَ وكانُوا أَصحابَ خَيْلٍ وكُنْتُ لا أَثْبُتُ عَلى الخَيْلِ فذَكَرْتُ ذلكَ للنَّبِيِّ ﷺ فَضرَبَ يَدَه عَلى صَدْرِي حتَّى رَأَيْتُ أَثَرَ يَدِهِ في صَدْرِي وقالَ: «اللّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هادِياً مَهْدِيًّا»، قالَ: فَمَا وَقَعْتُ عَنْ فَرَسٍ بَعْدُ، قالَ: وكانَ ذو الخلَصَةِ بَيْتاً باليَمَنِ لِخَثْعمَ وبَجيلَةَ فيهِ نُصبٌ يُعبَدُ يُقال لَه: الكَعْبَةُ، قالَ: فأَتاها فحَرَّقَها بالنَّارِ وكَسَرَها. قالَ: ولمَّا قَدِمَ جَرِيرٌ اليَمَنَ كانَ بِها رَجُلٌ يسْتَقْسِمُ بالأَزْلامِ، فَقِيلَ لَه: إِنَّ رَسُولَ رَسُولِ اللهِ ﷺ هاهُنا فإِنْ قَدَرَ عَلَيْكَ ضَرَبَ عُنُقَكَ. قالَ: فَبَيْنَما هُوَ يَضْرِبُ بِها إِذْ وَقَفَ عَلَيْهِ جَرِيرٌ، فَقالَ: لَتَكْسِرَنَّها وَلَتَشْهَدَنَّ أَنْ لا إِلَهَ إِلَّا اللهُ أَو لأَضْرِبَنَّ عُنُقَكَ، قالَ: فكَسَرَها وشَهِدَ. ثُمَّ بَعَثَ جَرِيرٌ رَجُلاً مِنْ أَحْمَسَ يُكْنَى أَبا أَرْطاةَ إِلى النَّبِيِّ ﷺ يُبَشِّرُهُ بذلِكَ، فَلَمَّا أتى النَّبِيَّ ﷺ قالَ: يا رَسُولَ اللهِ، وَالَّذي بَعَثَكَ بالحَقِّ ما جِئْتُ حتَّى تركْتُها كأَنَّها جَمَلٌ أَجْرَبُ، قالَ: فَبرَّكَ النَّبِيُّ ﷺ

عَلى خَيْلِ أَحْمَسَ وَرِجالِها خَمْسَ مَرَّاتٍ. [راجع: ٣٠٢٠]

(64) CHAPTER. The *Ghazwa* of Dhāt-us-Salāsil, which is the *Ghazwā* of Lakhm and Judhām.

(٦٤) بابٌ غَزْوَةِ ذَاتِ السَّلاسِلِ. وهيَ غَزْوَةُ لَخمٍ وَجُذَامٍ،

'Urwa said, "It is the land of the tribe of Balā, 'Udhra and Banū Al-Qain."

قالَه إسْماعِيلُ بنُ أبي خالِدٍ. وَقالَ ابنُ إسحاقَ، عَنْ يَزِيدَ، عَنْ عُرْوَةَ: هيَ بلادُ بَلِيٍّ وعُذْرَةَ وبني القَيْنِ.

4358. Narrated Abū 'Uthmān: Allāh's Messenger ﷺ sent 'Amr bin Al-'Āṣ as the commander of the troops of Dhāt-us-Salāsil. 'Amr bin Al-'Āṣ said, "(On my return) I came to the Prophet ﷺ and said, 'Which people do you love most?' He replied, ' 'Āishah'. I said, 'From amongst the men?' He replied, 'Her father (Abū Bakr)'. I said, 'Whom (do you love) next?' He replied, ' 'Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

٤٣٥٨ - حدَّثَنا إسحَاقُ: أَخْبرَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي عُثمانَ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ عَمْرَو بنَ العاصِ عَلى جَيْشِ ذَاتِ السَّلاسِلِ، قالَ: فأَتَيْتُهُ فقُلْتُ: أيُّ النَّاسِ أَحَبُّ إلَيْكَ؟ قالَ: «عائشَةُ»، قُلْتُ: منَ الرِّجالِ؟ قالَ: «أبُوها»، قُلْتُ: ثُمَّ مَنْ؟ قالَ: «عُمَرُ»، فعَدَّ رِجالاً فَسَكَتُّ مَخافَةَ أَنْ يَجْعَلَني في آخِرِهِمْ. [راجع: ٣٦٦٢]

(65) CHAPTER. The departure of Jarīr to Yemen.

(٦٥) بابٌ ذهابُ جَرِيرٍ إلى اليَمَنِ

4359. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: While I was at Yemen, I met two men from Yemen called Dhū-Kalā' and Dhū-'Amr, and I started telling them about Allāh's Messenger ﷺ. Dhū-'Amr said to me, "If what you are saying about your friend (i.e., the Prophet ﷺ) is true, then he has died three days ago." Then both of them accompanied me to Al-Madīna, and when we had covered some distance on the way to Al-Madīna, we saw some riders coming from Al-Madīna. We asked them and they said,

٤٣٥٩ - حدَّثَني عَبْدُ اللهِ بنُ أبي شَيْبَةَ العَبْسِيُّ: حدَّثَنا ابنُ إدْرِيسَ، عَنْ إسْماعِيلَ ابنِ أبي خالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كُنْتُ باليَمن فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ اليمن ذَا كَلاعٍ وَذا عَمْرٍو، فجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللهِ ﷺ فَقالَ لَهُ ذُو عَمْرٍو: لَئِنْ كانَ الَّذي تَذْكُرُ مِنْ أَمرِ

صاحبكَ، لَقَدْ مرَّ عَلى أَجلِهِ منذُ ثَلاثٍ وأَقْبَلا معِي حتَّى إذا كُنَّا في بَعْضِ الطَّرِيقِ رُفِعَ لَنا رَكْبٌ منْ قِبَلِ المَدِينَةِ فَسأَلْناهُمْ فَقالُوا: قُبِضَ رَسُولُ اللهِ ﷺ وَاسْتُخْلِفَ أبو بَكْرٍ والنَّاسُ صَالِحون. فَقالا: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنا وَلَعَلَّنا سَنَعُودُ إنْ شاءَ اللهُ، وَرَجَعا إلى اليَمَنِ فأَخْبَرْتُ أبا بَكْرٍ بِحَدِيثِهِمْ، قالَ: أَفَلا جِئْتَ بِهِمْ؟ فَلَمَّا كانَ بَعْدُ قالَ لي ذُو عَمْرٍو: يا جَرِيرُ، إنَّ لَكَ عَلَيَّ كَرَامَةً، وإنِّي مُخْبِرُكَ خَبراً. إنَّكُمْ مَعْشَرَ العَرَبِ لَنْ تَزَالُوا بِخَيْرٍ ما كُنْتُمْ إذَا هَلَكَ أَمِيرٌ تَأَمَّرْتُمْ في آخَرَ. فإذَا كانَتْ بالسَّيْفِ كانُوا مُلُوكاً، يَغْضَبُونَ غَضَبَ المُلُوكِ، وَيَرْضَوْنَ رِضَا المُلُوكِ.

"Allāh's Messenger ﷺ has died and Abū Bakr has been appointed as the caliph and the people are in a good state." Then they said, "Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again." So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhū-'Amr, and he said to me, "O Jarīr! You have done a favour to me and I am going to tell you something. You, the nation of Arabs, will remain prosperous as long as you choose and appoint another chief whenever the former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

(٦٦) بابُ غَزْوَةِ سِيفِ البَحْرِ، وَهُمْ يَتَلَقَّوْنَ عِيراً لِقُرَيْشٍ، وأَمِيرُهُمْ أَبو عُبَيْدَةَ ابنُ الجَرَّاحِ رَضِيَ اللهُ عَنْهُ

(66) CHAPTER. The *Ghazwā* of the sea-coast.

(It took place) when they (i.e., Muslims) were waiting for the caravan (of *Mushrikūn*) of Quraish; the commander of the troops being Abu 'Ubaida bin Al-Jarrāḥ رَضِيَ اللهُ عَنْهُ

٤٣٦٠ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنْ وَهْبِ بنِ كَيْسانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثاً قِبَلَ السَّاحِلِ وأَمَّرَ عَلَيْهِمْ أبا عُبَيْدَةَ بنَ الجَرَّاحِ وَهُمْ ثَلاثمائة فخَرَجْنا فَكُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ فأَمَرَ أبو عُبَيْدَةَ بأَزْوَادِ الجَيْشِ فجُمِعَ فَكانَ

4360. Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said: "Allāh's Messenger ﷺ sent troops to the sea-coast and appointed Abū 'Ubaida bin Al-Jarrāḥ as their commander, and they were 300 (men)." Jabir added: "We set out, and we had covered some distance on the way, our journey-food ran short. So Abū 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey-food was dates, and Abū 'Ubaida kept on giving us our daily ration from it little

by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jābir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jābir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e., troops) ate of it for 18 nights (i.e., days). Then Abū 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

مِزْوَدَ تَمْرٍ فَكَانَ يَقُوتُنَا كُلَّ يَوْمٍ قَلِيلاً قَلِيلاً حَتَّى فَنِيَ فَلَمْ يَكُنْ يُصِيبُنَا إِلَّا تَمْرَةٌ تَمْرَةٌ فَقُلْتُ: مَا تُغْنِي عَنْكُمْ تَمْرَةٌ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنِيَتْ. ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ فَإِذَا حُوتٌ مِثْلُ الظَّرِبِ فَأَكَلَ مِنْهُ الْقَوْمُ ثَمَانِ عَشْرَةَ لَيْلَةً. ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضِلْعَيْنِ مِنْ أَضْلَاعِهِ فَنُصِبَا ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا. [راجع: ٢٤٨٣]

4361. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ sent us and we were three hundred riders under the command of Abū 'Ubaida bin Al-Jarrāḥ in order to watch the caravan of the Quraish *Mushrikūn* (pagans). We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the *Khabaṭ* (i.e., the leaves of the *Salām*, a thorny desert tree), and because of that, the army was known as *Jaish-ul-Khabaṭ*. Then the sea threw out an animal (i.e., a fish) called *Al-'Anbar* and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e., became strong and healthy). Abū 'Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyān said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)]. Jābir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then

٤٣٦١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: بَعَثَنَا رَسُولُ اللهِ ﷺ ثَلَاثَمِائَةِ رَاكِبٍ أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نَرْصُدُ عِيرَ قُرَيْشٍ فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ. فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبَطَ، فَسُمِّيَ ذٰلِكَ الْجَيْشُ جَيْشَ الْخَبَطِ. فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا: الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهِ حَتَّى ثَابَتْ إِلَيْنَا أَجْسَامُنَا فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعاً مِنْ أَضْلَاعِهِ فَنَصَبَهُ فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ، قَالَ سُفْيَانُ مَرَّةً: ضِلَعاً مِنْ أَعْضَائِهِ فَنَصَبَهُ وَأَخَذَ رَجُلاً وَبَعِيراً فَمَرَّ تَحْتَهُ، قَالَ جَابِرٌ: وَكَانَ رَجُلٌ مِنَ الْقَوْمِ نَحَرَ ثَلَاثَ جَزَائِرَ، ثُمَّ نَحَرَ

Abū 'Ubaida forbade him to do so.

Narrated Abū Ṣāliḥ: Qais bin Sa'd said to his father. "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abū 'Ubaida this time)."(1)

ثَلاثَ جَزائِرَ، ثُمَّ نَحَرَ ثَلاثَ جَزَائِرَ، ثُمَّ إِنَّ أَبا عُبَيْدَةَ نَهاهُ. وكانَ عَمْرٌو يَقولُ: أَخبرَنا أبو صَالِحٍ: أَنَّ قَيْسَ بنَ سَعْدٍ قالَ لأَبيهِ: كُنْتُ في الجَيْشِ فَجاعُوا قالَ: انْحَرْ، قالَ: نَحَرْتُ، قالَ: ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نَحَرْتُ. قالَ: ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نَحَرْتُ، ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نُهِيتُ. [راجع: ٢٤٨٣]

4362. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We set out in the army of *Al-Khabaṭ* and Abū 'Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called *Al-'Anbar*. We ate of it for half a month. Abū 'Ubaida took (and fixed) one of its (rib) bones and a rider passed underneath it (without touching it). (Jābir added:) Abū 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Al-Madīna, we informed the Prophet ﷺ about that, and he said, "Eat, for it is a provision (food) Allāh has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

٤٣٦٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنِ ابنِ جُرَيْجٍ قالَ: أَخبرَني عَمْرٌو أَنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: غَزَوْنا جَيْشَ الخَبَطِ وأُمِّرَ أَبو عُبَيْدَةَ فَجُعْنا جُوعاً شَدِيداً فأَلقَى البَحْرُ حُوتاً مَيِّتاً لَمْ نَرَ مِثْلَهُ يُقال له: العَنْبَرُ، فأَكَلْنا مِنْه نِصْفَ شَهْرٍ، فأَخَذَ أَبو عُبَيْدَةَ عَظْماً مِنْ عِظامِهِ فَمَرَّ الرَّاكِبُ تَحْتَه. وأَخْبرَني أبو الزُّبَيرِ: أَنَّه سَمِعَ جابِراً يَقُولُ: قالَ أَبو عُبَيْدَةَ: كُلوا. فَلَمَّا قَدِمْنا المَدِينَةَ ذَكَرْنا ذٰلكَ للنَّبِيِّ ﷺ فَقالَ: «كُلُوا رِزْقاً أَخْرَجَهُ اللهُ، أَطْعِمُونا إنْ كانَ مَعَكُمْ مِنْهُ»، فآتاه بَعْضُهُمْ فأَكَلَهُ. [راجع: ٢٤٨٣]

(1) (H. 4361) He was forbidden lest they should run short of riding animals.

(67) CHAPTER. The *Hajj* in which Abū Bakr led the people in the 9th year (of *Al-Hijrah*)

(٦٧) **بابُ** حَجِّ أَبي بَكْرٍ بالنَّاسِ في سَنَةِ تِسْعٍ

4363. Narrated Abū Hurairah that during the *Hajj* in which the Prophet ﷺ had made Abū Bakr Aṣ-Ṣīddiq as chief of the *Hajj*. Before the *Hajjat-al-Wadā'*, on the day of *Nahr*, Abū Bakr رَضِيَ اللهُ عَنْهُ sent him along with a group of persons to announce to the people, "No *Al-Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] is permitted to perform *Hajj* after this year and nobody is permitted to perform the *Tawāf* of the Ka'bah in a naked state."

٤٣٦٣ - حدَّثني سُلَيمانُ بنُ داودَ أَبو الرَّبيعِ: حدَّثنا فُلَيْحٌ، عَنِ الزُّهْريِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ: أَنَّ أَبا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ بَعَثَهُ في الحَجَّةِ التي أَمَّرَهُ عَلَيْها النَّبِيُّ ﷺ قَبْلَ حَجَّةِ الوَداعِ يَوْمَ النَّحْرِ في رَهْطٍ يُؤَذِّنُ في النَّاسِ: أن لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. [راجع: ٣٦٩]

4364. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The last complete *Sūrah* which was revealed (to the Prophet ﷺ) was *Barā'a* (i.e., *Sūrat At-Tauba*), and the last Verse (i.e., last part of a *Sūrah*) which was revealed was the last Verses of *Sūrat An-Nisā'*:

"They ask you for a legal verdict. Say: Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)..." (V.4:176)

٤٣٦٤ - حدَّثنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثنا إِسْرَائيل، عَنْ أَبي إِسحَاقَ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: آخِرُ سُورَةٍ نَزَلَتْ كامِلَةً: بَراءَةٌ، وآخِرُ سُورَةٍ نَزَلَتْ خاتِمَةُ سُورَةِ النِّساءِ ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾. [انظر: ٤٦٠٥، ٤٦٥٤، ٦٧٤٤]

(68) CHAPTER. The delegation of Banī Tamīm.

(٦٨) **بابُ** وَفْدِ بَني تَميمٍ

4365. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما: A delegation from Banū Tamīm came to the Prophet ﷺ. The Prophet ﷺ said, "Accept the good tidings, O Banū Tamīm!" They said, "O Allāh's Messenger! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said

٤٣٦٥ - حدَّثنا أَبو نُعَيمٍ: حدَّثنا سُفْيانُ، عَنْ أَبي صَخْرَةَ، عَنْ صَفْوَانَ بنِ مُحْرِزٍ المَازِنيِّ، عَنْ عِمْرَانَ بنِ حُصَينٍ رَضِيَ اللهُ عَنْهُما قالَ: أَتَى نَفَرٌ مِنْ بَني تَميمٍ النَّبِيَّ ﷺ فَقالَ: «اقْبَلُوا البُشْرَى يا بَني تَميمٍ»، قالُوا:

يا رَسُولَ اللهِ قَدْ بَشَّرْتَنا فأَعْطِنا، فَرُؤِيَ ذٰلِكَ في وَجْهِهِ. فَجاءَ نَفَرٌ مِنَ اليَمَنِ فَقالَ: «اقْبَلُوا البُشْرَى إِذْ لَمْ يَقْبَلْها بَنُو تَميمٍ»، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ. [راجع: ٣١٩٠]

(to them), "Accept the good tidings, for Banū Tamīm refuses to accept them." They replied, "We have accepted them, O Allāh's Messenger!"

(٦٩) بابٌ:

(69) CHAPTER.

قالَ ابنُ إسحَاقَ: غَزْوَةُ عُيَيْنَةَ بنِ حِصْنِ بنِ حُذَيْفَةَ بنِ بَدْرٍ، بَني العَنْبَرِ مِنْ بَني تَميمٍ، بَعَثَهُ النَّبيُّ ﷺ إِلَيهِم فأَغارَ وأَصابَ مِنْهُمْ ناساً وَسَبى مِنْهُمْ سباءً.

Narrated Ibn Isḥāq: The *Ghazwā* of 'Uyaina bin Ḥiṣn bin Ḥudhaifa bin Badr waged against Banū Al-'Anbar, a branch of Banū Tamīm. The Prophet ﷺ sent 'Uyaina to raid them. He raided them and killed some of them and took some others as captives.

[See *Fatḥ Al-Bārī*]

٤٣٦٦ - حدَّثني زُهَيرُ بنُ حَرْبٍ: حدَّثَنا جَرِيرٌ، عَنْ عُمارَةَ بنِ القَعْقاعِ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لا أَزالُ أُحِبُّ بَني تَميمٍ بَعْدَ ثَلاثٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُها فِيهِمْ: «هُمْ أَشَدُّ أُمَّتي عَلى الدَّجَّالِ». وكانَتْ فِيهِمْ سَبِيَّةٌ عِنْدَ عائِشَةَ فَقالَ: «أَعْتِقِيها فإِنَّها مِنْ وَلَدِ إِسْمَاعِيلَ». وَجاءَتْ صَدَقاتُهُمْ فَقالَ: «هٰذِهِ صَدَقاتُ قَوْمٍ، أَوْ قَوْمي». [راجع: ٢٥٤٣]

4366. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I have not ceased to like Banū Tamīm ever since I heard of three qualities attributed to them by Allāh's Messenger ﷺ. (He said): "They, out of all my followers, will be the strongest opponent of *Ad-Dajjāl*"; 'Āishah had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Isma'īl (Ishmāel); and, when their *Zakāt* was brought, the Prophet ﷺ said, "This is the *Zakāt* of my people."

٤٣٦٧ - حدَّثني إِبْرَاهِيمُ بنُ مُوسَى: حدَّثَنا هِشامُ بنُ يُوسُفَ: أَنَّ ابنَ جُرَيْجٍ أَخبرَهُمْ عَنِ ابنِ أَبي مُلَيْكَةَ: أَنَّ عَبْدَ اللهِ ابنَ الزُّبيرِ أَخْبَرَهُمْ أَنَّه قَدِمَ رَكْبٌ مِنْ بَني تَميمٍ عَلى النَّبيِّ

4367. Narrated Ibn Abī Mulaika: 'Abdullāh bin Az-Zubair said that a group of riders belonging to Banū Tamīm came to the Prophet ﷺ. Abū Bakr said (to the Prophet ﷺ), "Appoint Al-Qa'qā' bin Ma'bad bin Zurāra as (their) ruler." 'Umar said (to the Prophet ﷺ), "No! But appoint Al-Aqra' bin Ḥābis." Thereupon Abū Bakr

ﷺ، فَقالَ أبو بَكرٍ: أَمِّرِ القَعْقاعَ بنَ مَعْبَدِ بنِ زُرارَةَ، فَقالَ عُمَرُ: بَلْ أَمِّرِ الأَقْرَعَ بنَ حابِسٍ. قالَ أبو بَكرٍ: ما أَرَدْتَ إلَّا خِلافي، قالَ عمرُ: ما أَرَدْتُ خلافَكَ. فَتَمارَيا حتَّى ارْتَفَعَتْ أَصْوَاتُهُما، فَنَزَلَ في ذلكَ ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ﴾ حتَّى انْقَضَتْ. [انظر: ٤٨٤٥، ٤٨٤٧، ٧٣٠٢]

said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:

"O you who believe! Do not put (a decision) in advance[1] before Allāh and His Messenger... (till the end of Verse)..." (V.49:1).

(٧٠) بابٌ وَفْدِ عَبْدِ القَيْسِ

(70) CHAPTER. The delegation of 'Abdul-Qais.

٤٣٦٨ - حدَّثَني إسحاقُ: أَخْبرَنا أبو عامرٍ العَقَدِيُّ: حدَّثَنا قُرَّةُ، عَنْ أبي جَمْرَةَ، قُلْتُ لِابنِ عَبَّاسٍ رضي الله عنهما: إنَّ لي جَرَّةً تَنْتَبِذُ لي فِيْهَا نَبِيذاً فأشْرَبُهُ حُلْواً في جَرٍّ، إنْ أَكْثَرْتُ مِنْهُ فجالَسْتُ القَوْمَ فأَطَلْتُ الجُلوسَ خَشِيتُ أنْ أفْتَضِحَ. فَقالَ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فَقالَ: «مَرْحَباً بالقَوْمِ غَيرَ خَزَايا وَلا النَّدامى»، فَقالُوا: يا رَسُولَ اللهِ، إنَّ بَيْنَنا وَبَيْنَكَ المُشْرِكِينَ مِنْ مُضَرَ وإنَّا لا نَصِلُ إِلَيْكَ إلَّا في أَشْهُرِ الحُرُمِ، حدِّثْنا بجُمَلٍ مِنَ الأمْرِ إنْ عَمِلْنا بِهِ دَخَلْنا الجَنَّةَ وَنَدْعو بِهِ مَنْ وَراءنا. قالَ: «آمُرُكمْ بأَرْبَعٍ وأنهاكُمْ

4368. Narrated Abū Jamra: I said to Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I have an earthenware pot containing *Nabīdh* (i.e., water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbās said, "A delegation of 'Abdul-Qais came to Allāh's Messenger ﷺ and he said, 'Welcome, O people! Neither will you have disgrace nor will you regret.' They said, 'O Allāh's Messenger! There are the Muḍar *Mushrikūn* (pagans) between you and us, so we cannot come to you except in the Sacred Months. So please tell us some orders to do something good (religious deeds) on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us.' The Prophet ﷺ said, 'I order you to do four things and forbid you from four things (I order you): To believe in Allāh. Do you know what is to

(1) (H. 4367) (i.e. hasten not to decide) in matters of war or religion before Allāh and His Messenger ﷺ that you may decide the contrary to what Allāh and His Messenger ﷺ may decide. (V. 49:1).

believe in Allāh? That is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)... I order you also for *Iqamāt-as-Ṣalāt* [to perform *Ṣalāt* (prayers) perfectly],(1) to pay *Zakāt*; and to observe *Ṣaum* (fasting) during the month of Ramaḍān and to give the *Khumus* (i.e., one-fifth of the booty) (for Allāh's sake). I forbid you from four things (i.e., the wine that is prepared in): *Ad-Dubbā', An-Naqīr, Al-Ḥantam* and *Al-Muzaffat*.' "

(See Vol. 1, *Ḥadīth* No.53)

4369. Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: The delegation of 'Abdul-Qais came to the Prophet ﷺ and said, "O Allāh's Messenger! We belong to the tribe of Rabī'a. The infidels of Muḍar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on." The Prophet ﷺ said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allāh, i.e., to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." The Prophet ﷺ pointed with finger indicating one and added, "*Iqamat-aṣ-Ṣalāt* [perform *Aṣ-Ṣalāt* (prayers) perfectly], to give *Zakāt*, and to give one-fifth of the booty (for Allāh's sake). I forbid you to use *Ad-Dubbā', An-Naqīr, Al-Ḥantam* and *Al-Muzaffat* (utensils used for preparing alcoholic liquors and drinks)."

4370. Narrated Bukair: Kuraib, the freed slave of Ibn 'Abbās told me that Ibn 'Abbās, 'Abdur-Raḥmān bin Azhar and Al-Miswar bin Makhrama sent him to 'Āishah saying, "Pay her our greetings and ask her about

عَنْ أَرْبَعٍ: الإيمانُ باللهِ، هَلْ تَدْرُونَ ما الإيمانُ باللهِ؟ شَهادَةُ أَنْ لا إلٰهَ إلَّا اللهُ، وإقامُ الصَّلاةِ، وإيتاءُ الزَّكاةِ وصَوْمُ رَمَضانَ، وأَنْ تُعْطُوا مِنَ المَغانِمِ الخُمُسَ. وأَنْهاكُمْ عَنْ أَرْبَعٍ: ما انْتُبِذَ في الدُّبَّاءِ والنَّقِيرِ والحَنْتَمِ والمُزَفَّتِ». [راجع: ٥٣]

٤٣٦٩ - حَدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبي جَمْرَةَ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى النَّبِيِّ ﷺ فَقالُوا: يا رَسُولَ اللهِ، إنَّا هٰذا الحَيَّ مِنْ رَبِيعَةَ وَقَدْ حالَتْ بَيْنَنا وَبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنا نَخْلُصُ إلَيْكَ إلَّا في شَهْرٍ حَرامٍ، فَمُرْنا بِأَشْياءَ نَأْخُذُ بِها وَنَدْعُو إلَيْها مَنْ وَراءَنا. قالَ: «آمُرُكُمْ بِأَرْبَعٍ، وأَنْهاكُمْ عَنْ أَرْبَعٍ: الإيمانِ باللهِ، شَهادَةِ أَنْ لا إلٰهَ إلَّا اللهُ - وَعَقَدَ واحِدَةً - وإقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، وأَنْ تُؤَدُّوا للهِ خُمُسَ ما غَنِمْتُمْ. وأَنْهاكُمْ عَنِ الدُّبَّاءِ والنَّقِيرِ والحَنْتَمِ والمُزَفَّتِ». [راجع: ٥٣]

٤٣٧٠ - حَدَّثَنا يَحْيَى بْنُ سُلَيْمانَ: حَدَّثَنا ابْنُ وَهْبٍ: أَخْبَرَني عَمْرٌو: وقالَ بَكْرُ بْنُ مُضَرَ، عَنْ

(1) (H. 4368) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

offering of the two *Rak'a* after *'Asr* prayer, and tell her that we have been informed that you offer these two *Rak'a* while we have heard that the Prophet ﷺ had forbidden their offering." Ibn 'Abbās said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, "Ask Umm Salama" So, I informed them (of 'Āishah's answer) and they had sent me to Umm Salama for the same purpose as they sent me to 'Āishah. Umm Salama replied, "I heard the Prophet ﷺ forbidding the offering of these two *Rak'a*. Once, the Prophet ﷺ offered the *'Asr* prayer, and then came to me. And at that time some *Anṣārī* women from the tribe of Banū Ḥarām were with me. Then (the Prophet ﷺ) offered those two *Rak'a*, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him), Umm Salama says: O Allāh's Messenger! Didn't I hear you forbidding the offering of these two *Rak'a* (after the *'Asr* prayer) yet I see you offering them? And if he beckons you with his hand, then wait.' So the (lady) servant did that and the Prophet ﷺ beckoned her with his hand, and she waited, and when the Prophet ﷺ finished his *Ṣalāt* (prayer), he said, 'O the daughter of Abū Umaiyya (i.e., Umm Salama), you were asking me about these two *Rak'a* after the *'Asr* prayer. In fact, some people from the tribe of 'Abdul-Qais came to me to embrace Islām and busied me so much that I did not offer the two *Rak'a* which were offered after the (compulsory) *Ẓuhr* prayer, and these are those two *Rak'a* (you have seen me offering)'."

عَمْرِو بنِ الحارِثِ، عَنْ بُكَيرٍ: أنَّ كُرَيْباً مَوْلى ابنِ عَبّاسٍ حَدَّثَهُ أَنَّ ابنَ عَبّاسٍ وَعَبْدَ الرَّحْمٰنِ بنَ أَزْهَرَ والمِسْوَرَ بنَ مَخْرَمَةَ أَرْسَلُوا إلى عائشَةَ فَقالُوا: اقْرَأْ عَلَيْها السَّلامَ مِنَّا جميعاً وَسَلْها عَنِ الرَّكْعَتَينِ بَعْدَ العَصْرِ فَإِنَّا أُخْبِرْنا أَنَّكِ تُصَلِّيهِما وَقَدْ بَلَغَنا أَنَّ النَّبِيَّ ﷺ نَهى عَنْهُما، قالَ ابنُ عَبَّاسٍ: وكُنْتُ أَضْرِبُ مَعَ عُمَرَ النَّاسَ عَنْهُما، قالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْها وَبلغتها ما أَرْسَلوني، فَقالَتْ: سَلْ أُمَّ سَلَمةَ فَأَخْبَرْتُهُمْ فَرَدُّوني إلى أُمِّ سلمَةَ بِمِثْلِ ما أَرْسَلوني إلى عائشَةَ فَقالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهى عَنْهُما وإنَّهُ صَلَّى العَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدي نِسْوَةٌ مِنْ بَني حَرامٍ مِنَ الأنْصارِ فَصَلَّاهُما فَأَرْسَلْتُ إِلَيْهِ الخادِمَ فَقُلْتُ: قُومي إلى جَنْبِهِ فَقُولي: تَقُولُ أُمُّ سَلَمَةَ: يا رَسُولَ اللهِ أَلَمْ أَسمَعْكَ تَنْهى عَنْ هاتَيْنِ الرَّكْعَتَيْنِ فَأَرَاكَ تُصَلِّيهِما؟ فإِنْ أَشارَ بِيَدِهِ فاسْتَأْخِرِي. فَفَعَلَتِ الجارِيَةُ فَأَشارَ بِيَدِهِ فاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قالَ: «يا بِنْتَ أَبي أُمَيَّةَ، سأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ العَصْرِ، إنَّهُ أَتاني أُناسٌ مِنْ عَبْدِ القَيْسِ بالإِسْلامِ مِنْ قَوْمِهِمْ فَشَغَلُوني عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُما هاتانِ». [راجع: ١٢٣٣]

4371. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The first Friday (i.e., *Jumu'ah*) prayer offered after the Friday prayer offered at the mosque of Allāh's Messenger ﷺ was offered at the mosque of 'Abdul-Qais situated at Juwātha, that is a village at Al-Baḥrain.

٤٣٧١ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفيُّ: حدَّثنا أبو عامرٍ عَبْدُ المَلِكِ: حدَّثنا إبْرَاهِيمُ هُوَ ابنُ طَهْمانَ، عَنْ أبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: أَوَّلُ جُمُعَةٍ جُمعَتْ بَعْدَ جُمُعَةٍ جُمعَتْ في مَسْجِدِ رَسُولِ اللهِ ﷺ في مَسْجِدِ عَبْدِ القَيْسِ بجُواثَى. يَعْنِي قَرْيَةً مِنَ البَحْرَيْنِ. [راجع: ٨٩٢]

(71) CHAPTER. The delegation of Banū Ḥanīfa and the narration of Thumāma bin Uthāl.

(٧١) بابُ وَفْدِ بَنِي حَنِيفَةَ، وحَدِيثِ ثُمامَةَ بنِ أُثالٍ

4372. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banū Ḥanīfa who was called Thumāma bin Uthāl. They fastened him to one of the pillars of the mosque. The Prophet ﷺ went to him and said, "What have you got, O Thumāma?"(1) He replied, "I have got a good thought, O Muḥammad!(2) If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet ﷺ said to him, "What have you got, O Thumāma?" He said, "What I told you, i.e., if you set me free, you would do a favour to one who is grateful." The Prophet ﷺ left him till the day after, when he said, "What have you got, O Thumāma?" He said, "I have got what I told you." On that the

٤٣٧٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ قالَ: حدَّثني سَعِيدُ بنُ أبي سَعِيدٍ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبيُّ ﷺ خَيْلاً قِبَلَ نَجْدٍ فجاءَتْ برَجُلٍ مِنْ بَني حَنِيفَةَ يُقالُ لَهُ: ثُمامَةُ بنُ أُثالٍ، فَرَبَطُوهُ بسارِيَةٍ مِنْ سَوَارِي المَسْجِدِ فَخرَجَ إلَيْهِ النَّبيُّ ﷺ فقالَ: «ماذَا عِنْدَكَ يا ثُمامَةُ؟» فقالَ: عِنْدِي خَيرٌ يا مُحَمَّدُ، إنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ، وإنْ تُنْعِمْ تُنْعِمْ عَلى شاكِرٍ، وإنْ كُنْتَ تُرِيدُ المَالَ فَسَلْ مِنْهُ ما شِئْتَ، فَتُرِكَ حتَّى كانَ الغَدُ. ثُمَّ قالَ لَهُ: «ما عِنْدَكَ يا ثُمَامَةُ؟» فَقالَ: ما قُلْتُ لَكَ، إنْ تُنْعِمْ تُنْعِمْ عَلى شاكِرٍ، فتَرَكَهُ حتَّى كانَ بَعْدَ

(1) (H. 4372) This means: What do you think I am going to do to you?
(2) (H. 4372) Thumāma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

Prophet ﷺ said, "Release Thumāma." So he (i.e., Thumāma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and also testify that Muḥammad is the Messenger of Allāh! By Allāh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allāh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allāh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the *'Umra*. And now what do you think?" The Prophet ﷺ gave him good tidings (congratulated him) and ordered him to perform the *'Umra*. So when he came to Makkah, someone said to him, "You have become a *Ṣābi* (Have you changed your religion)?" Thumāma replied, "No! By Allāh, I have embraced Islām with Muḥammad, the Messenger of Allāh. No, by Allāh! Not a single grain of wheat will come to you from Yamāma unless the Prophet ﷺ gives his permission."

الغَدِ، فَقالَ: «ما عِنْدَكَ يا ثُمامَةُ؟» فَقالَ: عِنْدِي ما قُلْتُ لكَ. فَقالَ: «أَطْلِقُوا ثُمامَةَ»، فانْطَلَقَ إلى نَخْلٍ قَرِيبٍ مِنَ المَسْجِدِ، فاغْتَسَلَ ثُمَّ دَخَلَ المَسْجِدَ فَقالَ: أَشْهَدُ أن لا إلٰهَ إلَّا اللهُ، وأَشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ. يا مُحَمَّدُ! وَاللهِ ما كانَ عَلى الأَرْضِ وَجْهٌ أَبْغَضَ إليَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الوُجُوهِ إليَّ. وَاللهِ ما كانَ مِنْ دِينٍ أَبْغَضَ إليَّ مِنْ دِينِكَ فأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إليَّ. وَاللهِ ما كانَ مِنْ بَلَدٍ أَبْغَضَ إليَّ مِنْ بَلَدِكَ فأَصْبَحَ بَلَدُكَ أَحَبَّ البِلادِ إليَّ. وإنَّ خَيْلَكَ أَخَذَتْنِي وأَنا أُرِيدُ العُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ النَّبِيُّ ﷺ وأَمَرَهُ أَنْ يَعْتَمِرَ. فَلَمّا قَدِمَ مَكَّةَ قالَ لَهُ قائِلٌ: صَبَوْتَ؟ قالَ: لا واللهِ وَلٰكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، وَلا وَاللهِ لا يأْتِيكُمْ مِنَ اليَمامَةِ حَبَّةُ حِنْطَةٍ حتَّى يأذَنَ فِيها النَّبِيُّ ﷺ.

[راجع: ٤٦٢]

4373. Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: Musailima Al-Kadhdhāb came during the lifetime of the Prophet ﷺ and started saying, "If Muḥammad gives me the rule after him, I will follow him." And he came (to Al-Madīna) with a great number of the people of his tribe. Allāh's Messenger ﷺ went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh's Messenger ﷺ had a stick of a date-palm tree branch in his hand. When he (the

٤٣٧٣ - حدَّثَنا أَبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بنِ أَبي حُسَيْنٍ: حدَّثَنا نافِعُ بنُ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ مُسَيْلِمَةُ الكَذَّابُ عَلى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يَقُولُ: إنْ جَعَلَ لي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَها في بَشَرٍ

Prophet ﷺ) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allāh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islām), then Allāh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him.

كَثِيرٍ مِنْ قَوْمِهِ. فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَمَعَهُ ثابِتُ بْنُ قَيْسِ بن شَمَّاسٍ وفي يَدِ رَسُولِ اللهِ ﷺ قِطْعَةُ جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ في أَصحَابِهِ فَقالَ: «لَوْ سأَلْتَنِي هٰذِهِ القِطْعَةَ ما أَعْطَيْتُكَهَا وَلَنْ تَعْدُوَ أَمْرَ اللهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ، وإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيهِ ما رَأَيْتُ، وَهَذَا ثابِتُ بْنُ قَيْسٍ يُجِيبُكَ عَنِّي»، ثُمَّ انْصَرَفَ عَنْهُ. [راجع: ٣٦٢٠]

4374. I asked about the statement of Allāh's Messenger ﷺ: "You seem to be the same person who was shown to me in my dream," and Abū Hurairah informed me that Allāh's Messenger ﷺ said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands, and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansī and the other, Musailima."

٤٣٧٤ - قالَ ابنُ عَبَّاسٍ: فَسأَلْتُ عَنْ قَوْلِ رَسُولِ اللهِ ﷺ: «إِنَّكَ أَرَى الَّذي أُرِيتُ فِيهِ ما أُرِيتُ»، فَأَخبرَني أبو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أَنا نائِمٌ رأَيْتُ في يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهَمَّنِي شأنُهُما، فأُوحِيَ إِلَيَّ في المَنامِ أَنِ انْفُخْهُما، فنَفَخْتُهُما فَطارَا. فَأَوَّلْتُهُما كَذَّابَيْنِ يَخْرُجانِ بَعْدِي، أَحَدُهُما العَنْسِيُّ، والآخَرُ مُسَيْلِمَةُ». [راجع: ٣٦٢١]

4375. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I was inspired that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan'ā and the ruler of Yamāma."

٤٣٧٥ - حدَّثني إِسحَاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنا أَنا نائِمٌ أُتِيتُ بِخَزائِنِ الأَرْضِ فَوُضِعَ في كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فكَبُرَا عَلَيَّ، فأُوحِيَ إِلَيَّ أَنِ

انْفُخْهُما فَنَفَخْتُهُما فَذَهَبا، فأَوَّلْتُهُما الكَذَّابَيْنِ اللَّذَيْنِ أَنا بَيْنَهُما: صَاحِبَ صَنْعاءَ، وَصَاحِبَ اليَمامَة». [راجع: ٣٦٢١]

4376. Narrated Abū Rajā' Al-'Uṭāridī: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e., soil) and then bring a sheep and milk that sheep over it, and perform the *Ṭawāf* around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab.

٤٣٧٦ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ قالَ: سَمِعْتُ مَهْدِيَّ بنَ مَيْمُونٍ قالَ: سَمِعْتُ أَبا رَجاءٍ العُطارِدِيَّ يَقُولُ: كُنَّا نَعْبُدُ الحَجَرَ فإِذَا وَجَدْنا حَجَراً هُوَ أَخْيَرُ مِنْهُ أَلقَيْناهُ وأَخَذْنا الآخَرَ فإِذَا لَمْ نَجِدْ حَجَراً جَمَعْنا جُثْوَةً مِنْ تُرَابٍ ثُمَّ جِئْنا بالشَّاةِ فَحَلَبْناهُ عَلَيْهِ ثُمَّ طُفْنا بِهِ. فإِذَا دَخَلَ شَهْرُ رَجَبٍ قُلْنا: مُنَصِّلُ الأَسِنَّةِ، فَلا نَدَعُ رُمْحاً فِيهِ حَدِيدَةٌ وَلا سَهْماً فِيهِ حَدِيدَةٌ إِلَّا نَزَعْناهُ وأَلقَيْناهُ شَهْرَ رَجَبٍ.

4377. Abū Rajā' added: When Allāh sent the Prophet ﷺ with His Message I was a boy working as a shepherd for my family camels. When we heard the news about the appearance of the Prophet ﷺ, we ran to the fire, (i.e.,) to Musailima al-Kadhdhāb.

٤٣٧٧ - وَسَمِعْتُ أَبا رَجاءٍ يَقُولُ: كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ ﷺ غُلاماً أَرْعَى الإِبِلَ عَلى أَهْلِي، فَلَمَّا سَمِعْنا بِخُرُوجِهِ فَرَرْنا إِلى النَّارِ، إِلى مُسَيْلِمَةَ الكَذَّابِ.

(72) CHAPTER. The story of Al-Aswad Al-'Ansī.

(٧٢) بابُ قِصَّةِ الأَسْوَدِ العَنْسِيِّ

4378. Narrated 'Ubaidullāh bin 'Abdullāh bin 'Utba: We were informed that Musailima Al-Kadhdhāb had arrived in Al-Madīna and stayed in the house of the daughter of Al-Ḥārith. The daughter of Al-Ḥārith bin Kuraiz was his wife and she was the mother of 'Abdullāh bin 'Āmir. Allāh's Messenger ﷺ came to him accompanied by Thābit bin Qais

٤٣٧٨ - حدَّثني سَعِيدُ بنُ مُحَمَّدٍ الجَرْمِيُّ: حدَّثَنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثَنا أَبِي، عَنْ صَالِحٍ، عَنِ ابنِ عُبَيْدَةَ ابنِ نَشِيطٍ، وكانَ في مَوْضِعٍ آخَرَ اسمُهُ عَبْدُ اللهِ: أَنَّ عُبَيْدَ اللهِ بنَ

عَبْدِ اللهِ بنِ عُتْبَةَ قال: بَلَغنا أَنَّ مُسَيْلِمَةَ الكَذَّابَ قَدِمَ المَدِينَة فَنزَلَ في دَارِ بِنْتِ الحارِثِ. وكانَتْ تَحْتَهُ ابنة الحارِثِ بنِ كُرَيْزٍ وَهيَ أُمُّ عَبْدِ اللهِ بنِ عامِرٍ، فأَتاهُ رَسُولُ اللهِ ﷺ وَمَعَهُ ثابِتُ بنُ قَيْسِ بنِ شَمَّاسٍ وَهُوَ الَّذي يُقالُ لَهُ: خَطيبُ رَسُولِ اللهِ ﷺ، وفي يَدِ رَسُولِ اللهِ ﷺ قَضِيبٌ، فَوَقَفَ عَلَيْهِ فكَلَّمَهُ، فَقالَ لَهُ مُسَيْلِمَةُ: إنْ شِئْتَ خَلَّيْنا بَيْنَكَ وَبَينَ الأَمْرِ ثُمَّ جَعَلْتَهُ لَنا بَعْدَكَ. فَقالَ النَّبِيُّ ﷺ: «لَوْ سأَلْتَني هٰذَا القَضِيبَ ما أَعْطَيْتُكَهُ وإنِّي لأَرَاكَ الّذي أُريتُ فِيهِ ما رَأَيْتُ، وَهٰذَا ثابِتُ بنُ قَيْسٍ وسَيُجِيبُكَ عَنِّي». فانْصَرَفَ النَّبِيُّ ﷺ. [راجع: ٣٦٢٠]

bin Shammās who was called the orator of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you." The Prophet ﷺ said, "If you ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thābit bin Qais who will answer you on my behalf." The Prophet ﷺ then went away.

٤٣٧٩ - قالَ عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: سأَلْتُ عَبْدَ اللهِ بنَ عَبَّاسٍ عَنْ رُؤْيا رَسُولِ اللهِ ﷺ التي ذَكَرَ، فَقالَ ابنُ عَبَّاسٍ: ذُكِرَ لي أَنَّ النَّبِيَّ ﷺ قالَ: «بَيْنا أَنا نائمٌ أُريتُ أَنَّهُ وُضِعَ في يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَفُظِعْتُهُما وكَرِهْتُهُما، فأُذِنَ لي فَنفَخْتُهُما فَطارَا فأَوَّلْتُهُما كَذَّابَينِ يَخْرُجانِ». فَقالَ عُبَيْدُ اللهِ: أَحَدُهُما العَنْسِيُّ الَّذي قَتَلَهُ فَيرُوزُ باليَمَنِ، والآخَرُ مُسَيْلِمَةُ الكَذَّابُ. [راجع: ٣٦٢١]

4379. I asked Ibn 'Abbās about the dream Allāh's Messenger ﷺ had mentioned. Ibn 'Abbās said, "Someone told me that the Prophet ﷺ said, 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed (or ordered) to blow on them, and when I blew at them, both of them flew (away). Then I interpreted them as two liars who would appear.' One of them was Al-'Ansī who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdhāb."

(٧٣) بابُ قِصَّةِ أَهْلِ نَجْرَانَ

(73) CHAPTER. The story of the people of Najrān (Christians).

4380. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Al-'Āqib and Sayyid, the rulers of Najrān, came to Allāh's Messenger ﷺ with the intention of doing *Li'ān*(1), one of them said to the other, "Do not do (this *Li'ān*) for, by Allāh, if he is a Prophet and we do this *Li'ān*, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet ﷺ), "We will give what you ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet ﷺ said, "I will send an honest man who is really trustworthy." Then everyone of the Companions of Allāh's Messenger ﷺ wished to be that one. Then the Prophet ﷺ said, "Get up, O Abū 'Ubaida bin Al-Jarrāḥ." When he got up, Allāh's Messenger ﷺ said, "This is the trustworthy man of this (Muslim) nation."

٤٣٨٠ - حَدَّثَنِي عَبَّاسُ بْنُ الْحُسَيْنِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللهِ ﷺ يُرِيدَانِ أَنْ يُلَاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ فَوَاللهِ لَئِنْ كَانَ نَبِيًّا فَلَاعَنَا لَا نُفْلِحُ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا. قَالَا: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا وَابْعَثْ مَعَنَا رَجُلًا أَمِينًا وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا، فَقَالَ: «لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ»، فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللهِ ﷺ، فَقَالَ: «قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ». فَلَمَّا قَامَ قَالَ رَسُولُ اللهِ ﷺ: «هَذَا أَمِينُ هَذِهِ الْأُمَّةِ». [راجع: ٣٧٤٥]

4381. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The people of Najrān came to the Prophet ﷺ and said, "Send an honest man to us." The Prophet ﷺ said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet ﷺ then sent Abū 'Ubaida bin Al-Jarrāḥ.

٤٣٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ابْعَثْ لَنَا رَجُلًا أَمِينًا، فَقَالَ: «لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ». فَاسْتَشْرَفَ لَهُ النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ. [راجع: ٣٧٤٥]

(1) (H. 4380) Two groups of people who have differences take their families in a far off place in order to invoke Allāh to send His Curse or Punishment on the one who is a liar. This event happened and the first eighty (80) Verses of *Sūrat Āl-'Imrān* were revealed to the Prophet ﷺ in this connection. [See *Fatḥ Al-Bārī*, for details].

4382. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every nation has an *Amīn* (i.e., the most trustworthy, honest man), and the *Amīn* of this nation is Abū 'Ubaida bin Al-Jarrāḥ."

٤٣٨٢ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ، عَنِ النَّبيِّ ﷺ قالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وأَمِينُ هٰذِهِ الأُمَّةِ أبو عُبَيْدَةَ بنُ الجَرَّاحِ». [راجع: ٣٧٤٤]

(74) CHAPTER. The story of 'Omān and Al-Baḥrain.

(٧٤) بابُ قِصَّةِ عُمانَ والبَحْرَيْنِ

4383. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to me, "If the revenue of Al-Baḥrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Baḥrain did not come till Allāh's Messenger ﷺ had died. When the revenue came during the rule of Abū Bakr, Abū Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet ﷺ, should present himself to me (Abū Bakr)". I came to Abū Bakr and informed him that the Prophet ﷺ had said (to me), "If the revenue of Al-Baḥrain should come, I will give you so much and so much," repeating "so much" thrice. So Abū Bakr gave me. (In another narration, Jābir said): I met Abū Bakr after that and asked him (to give me what the Prophet ﷺ had promised me) but he did not give me. I again went to him, but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miser to me." On that Abū Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than

٤٣٨٣ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ: سَمِعَ ابنُ المُنْكَدِرِ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ لي رَسُولُ اللهِ ﷺ: «لَوْ قَدْ جاءَ مالُ البَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هٰكَذا وَهٰكَذا»، ثَلاثاً، فَلَمْ يَقْدَمْ مالُ البَحْرَيْنِ حتَّى قُبِضَ رَسُولُ اللهِ ﷺ، فَلَمَّا قَدِمَ عَلى أبي بَكْرٍ أمَرَ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِنْدَ النَّبيِّ دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِني. قالَ جابِرٌ: فَجِئْتُ أبا بَكْرٍ فَأَخْبَرْتُهُ أنَّ النَّبيَّ ﷺ قالَ: «لَوْ جاءَ مالُ البَحْرَيْنِ أَعْطَيْتُكَ هٰكَذا وَهٰكَذا»، ثَلاثاً. قالَ: فَأَعْطاني. قالَ جابِرٌ: فَلَقِيتُ أبا بَكْرٍ بَعْدَ ذٰلِكَ فَسأَلْتُهُ فَلَمْ يُعْطِني، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِني، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَلَمْ يُعْطِني، فَقُلْتُ لَهُ: قَدْ أَتَيْتُكَ فَلَمْ تُعْطِني، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِني، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِني. فإمَّا أنْ تُعْطِيَني وإمَّا أنْ تَبْخَلَ عَنِّي، فَقالَ: أَقُلْتَ: تَبْخَلُ

miserliness." Abū Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you."

عَنِّي؟ وأَيُّ دَاءٍ أَدوَأُ مِنَ البُخْلِ؟ قالَها ثَلاثاً، ما مَنَعْتُكَ مِنْ مَرَّةٍ إِلَّا وأَنا أُرِيدُ أَنْ أُعْطِيَكَ.

(In another narration) Jābir bin 'Abdullāh said, "I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five hundred, and then Abū Bakr said (to me), 'Take the same amount twice'."

وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: جِئْتُهُ فَقالَ لي أبو بَكْرٍ: عُدَّها فَعَدَدْتُها فَوَجَدْتُها خَمْسَمائَةٍ، فَقالَ: خُذْ مِثْلَها، مَرَّتَينِ. [راجع: ٢٢٩٦]

(75) CHAPTER. The arrival of *Al-Ash'ariyūn* and the people of Yemen.

(٧٥) بابُ قُدُومِ الأَشْعَرِيِّينَ وأَهْلِ اليَمَنِ،

Abū Mūsa said, "The Prophet ﷺ said, 'They are from me and I am from them'."

وَقالَ أبو مُوسَى عَنِ النَّبِيِّ ﷺ: «هُمْ مِنِّي وأَنا مِنْهُمْ».

4384. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: My brother and I came from Yemen (to Al-Madīna) and remained there for some time, thinking that Ibn Mas'ūd and his mother belonged to the family of the Prophet ﷺ because of their frequent entrance (upon the Prophet ﷺ) and their being attached to him.

٤٣٨٤ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ وإسحاقُ بنُ نَصْرٍ قالا: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا ابنُ أبي زائِدَةَ، عَنْ أبيهِ، عَنْ أبي إسحاقَ، عَنِ الأَسْوَدِ بنِ يَزِيدَ، عَنْ أبي مُوسَى قالَ: قَدِمْتُ أَنا وأَخي مِنَ اليَمَنِ فَمَكَثْنا حيناً ما نُرَى ابنَ مَسْعودٍ وأُمَّهُ إِلَّا مِنْ أَهْلِ البَيْتِ مِنْ كَثْرَةِ دُخُولِهِمْ ولُزُومِهِمْ لَهُ. [راجع: ٣٧٦٣]

4385. Narrated Zahdam: When Abū Mūsa arrived (at Kūfa as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsa invited the man to the lunch, but the latter said, "I saw chickens (eating something dirty) so I consider them unclean." Abū Mūsa said, "Come on! I saw the Prophet ﷺ (eating chicken)." The man said, "I have taken an

٤٣٨٥ - حدَّثنا أَبو نُعَيْمٍ: حدَّثنا عَبْدُ السَّلامِ، عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ زَهْدَمٍ قالَ: لَمَّا قَدِمَ أَبو مُوسَى أَكْرَمَ هٰذَا الحَيَّ مِنْ جَرْمٍ وإِنَّا لَجُلُوسٌ عِنْدَهُ وَهُوَ يَتَغَدَّى دَجاجاً وَفي القَوْمِ رَجُلٌ جالِسٌ، فَدَعاهُ إِلى الغَداءِ، فَقالَ: إِنِّي رأَيْتُهُ يأكُلُ شَيْئاً

فَقَذِرْتُهُ، فَقالَ: هَلُمَّ فإنِّي رأيْتُ النَّبِيَّ ﷺ يأكُلُهُ، فَقالَ: إنِّي حَلَفْتُ لا آكُلُهُ، فَقالَ: هَلُمَّ أُخْبِرْكَ عَنْ يَمينِكَ، إنَّا أتَيْنا النَّبِيَّ ﷺ نَفَرٌ مِنَ الأشْعَرِيينَ فاسْتَحْمَلْناهُ فأبَى أنْ يَحْمِلَنا، فاسْتَحْمَلْناهُ فحَلَفَ أنْ لا يَحْمِلَنا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أنْ أُتِيَ بِنَهْبِ إبِلٍ فأمَرَ لَنا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَبَضْناها قُلْنا: تَغَفَّلْنا النَّبِيَّ ﷺ يَمِينَهُ لا نُفْلِحُ بَعْدَها أبَداً. فأتَيْتُهُ فَقُلْتُ: يا رَسُولَ اللهِ إنَّكَ حَلَفْتَ أن لا تَحْمِلَنا وَقَدْ حَمَلْتَنا، قالَ: «أجَلْ وَلٰكِنْ لا أحْلِفُ عَلى يَمِينٍ فأرَى غَيرَها خَيراً مِنْها إلَّا أتَيْتُ الَّذِي هُوَ خَيرٌ مِنْها».

[راجع: ٣١٣٣]

oath that I will not eat (chicken)." Abū Mūsa said "Come on! I will tell you about your oath. We, a group of *Al-Ash'ariyūn* people went to the Prophet and asked him to give us something to ride, but the Prophet ﷺ refused. Then we asked him for the second time to give us something to ride, but the Prophet ﷺ took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet ﷺ and he ordered that five camels be given to us. When we took those camels, we said, 'We have made the Prophet ﷺ forget his oath, so we will never be successful after this.' So I went to the Prophet ﷺ and said, 'O Allāh's Messenger! You took an oath that you would not give us anything to ride, but you have given us.' He said, 'Yes, for if I take an oath and later I see a better solution than that, I act on the better one (and gave the expiation of that oath).'

٤٣٨٦ - حدَّثَني عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أبو عاصِمٍ: حدَّثَنا سُفْيانُ: حدَّثَنا أبو صَخْرَةَ جامعُ بنُ شَدَّادٍ: حدَّثَنا صَفْوانُ بنُ مُحْرِزٍ المَازِنيُّ قَالَ: حدَّثَنا عِمْرَانُ بنُ حُصَينٍ قالَ: جاءَتْ بَنو تَمِيمٍ إلى رَسُولِ اللهِ ﷺ فَقالَ: «أبْشِرُوا يا بَني تَميمٍ»، فَقالُوا: أمَّا إذْ بَشَّرْتَنا فأعْطِنا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ. فَجاءَ ناسٌ مِنْ أهْلِ اليَمَنِ فقالَ النَّبِيُّ ﷺ: «اقْبَلُوا البُشْرَى إذْ لَمْ يَقْبَلْها بَنو تَمِيمٍ»، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ.

[راجع: ٣١٩٠]

4386. Narrated 'Imrān bin Ḥuṣain: The people of Banū Tamīm came to Allāh's Messenger ﷺ and he said, "Be glad (i.e., have good tidings). O Banū Tamīm!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allāh's Messenger ﷺ changed (i.e., he took it ill). Then some people from Yemen came, and the Prophet ﷺ said (to them) "Accept good tidings, as Banū Tamīm have not accepted them." They said, "We accept them, O Allāh's Messenger!"

٤٣٨٧ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا شُعْبَةُ، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسِ بن أبي حازِمٍ، عَنْ أبي مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «الإِيمانُ هاهُنا - وأشارَ بيَدِهِ إلى اليَمَنِ - والجَفاءُ وغِلَظُ القُلُوبِ في الفَدَّادِينَ عِنْدَ أُصُولِ أذْنابِ الإِبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنا الشَّيْطانِ: رَبِيعَةُ ومُضَرُ». [راجع: ٤٣٠٢]

4387. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Belief is there," and beckoned with his hand towards Yemen. (And added), "The harshness and mercilessness are the qualities of those farmers etc., who are busy with their camels(1), and pay no attention to the religion (is towards the east) from where comes out the side of the head of Satan, namely, the tribes of Rabī'a and Muḍar."

٤٣٨٨ - حدَّثنا مُحَمَّدُ بن بَشّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ ذَكْوانَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أتاكُمْ أهْلُ اليَمَنِ، هُمْ أرَقُّ أفْئِدَةً وألْيَنُ قُلُوباً، الإيمانُ يَمانٍ والحِكْمَةُ يَمانِيَةٌ، والفَخْرُ والخُيَلاءُ في أصْحابِ الإِبِلِ، والسَّكِينَةُ والوَقارُ في أهْلِ الغَنَمِ». [راجع: ٣٣٠١]

وقالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ: سَمِعْتُ ذَكْوانَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

4388. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e., bedouins). Calmness and solemnity are the characters of the owners of sheep."

٤٣٨٩ - حدَّثنا إسْماعِيلُ: حدَّثني أخي، عَنْ سُلَيْمانَ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ أنَّ النَّبِيَّ ﷺ قالَ: «الإيمانُ

4389. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said "Belief is Yemenite while *Al-Fitnah* (trial and affliction) will appear from there (the east) from where comes out the side of the head of Satan."

(1) (H. 4387) Those who are engaged too much in worldly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.

يَمانٍ، والفِتْنَةُ هاهُنا. هاهُنا يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ٣٣٠١]

٤٣٩٠ - حدَّثنا أبو اليَمانِ: أَخبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «أَتاكُمْ أَهْلُ اليَمَنِ أَضْعَفُ قُلُوباً وأَرَقُّ أَفْئِدَةً، الفِقْهُ يَمانٍ، والحِكْمَةُ يَمانِيَةٌ». [راجع: ٣٣٠١]

4390. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you, and they are more soft-hearted and gentle-hearted people. The capacity for understanding religion is Yemenite, and wisdom is Yemenite."

٤٣٩١ - حدَّثنا عَبْدانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ قالَ: كُنَّا جُلُوساً مَعَ ابنِ مَسْعُودٍ فَجاءَ خَبَّابٌ فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، أَيَسْتَطِيعُ هٰؤُلاءِ الشَّبابُ أَنْ يَقْرَؤُوا كَما تَقْرَأُ؟ قالَ: أَما إنَّكَ لَوْ شِئْتَ أَمَرْتُ بَعْضَهُمْ يَقْرَأُ عَلَيْكَ، قالَ: أَجَلْ، قالَ: اقْرَأْ يا عَلْقَمَةُ، فَقالَ زَيْدُ بنُ حُدَيْرٍ أَخُو زِيادِ بنِ حُدَيْرٍ: أَتأمُرُ عَلْقَمَةَ أَنْ يَقْرأَ قالَ: أَما إنَّكَ إنْ شِئْتَ أَخْبَرْتُكَ بِما قالَ النَّبِيُّ ﷺ في قَوْمِكَ وَقَوْمِهِ، فَقَرأْتُ خَمْسِينَ آيَةً مِنْ سُورَةِ مَرْيَمَ فَقالَ عَبْدُ اللهِ: كَيْفَ تَرَى؟ قالَ: قَدْ أَحْسَنَ. قالَ عَبْدُ اللهِ: ما أَقْرأُ شَيْئاً إلَّا وَهُو يَقْرَؤُهُ، ثُمَّ التَفَتَ إلى خَبَّابٍ وَعَلَيْهِ خاتَمٌ مِنْ ذَهَبٍ فَقالَ: أَلَمْ يأْنِ لهٰذا الخاتَمِ أَنْ يُلْقَى؟ قالَ: أما إنَّكَ لَنْ تَراهُ عَلَيَّ بَعْدَ اليَوْمِ، فأَلقاهُ. رَوَاهُ غُنْدَرٌ، عَنْ شُعْبَةَ.

4391. Narrated 'Alqama: We were sitting with Ibn Mas'ūd when Khabbāb came and said, "O Abū 'Abdur-Raḥmān! Can these young fellows recite Qur'ān as you do?" Ibn Mas'ūd said, "If you wish I can order one of them to recite (the Qur'ān) for you." Khabbāb replied, "Yes." Ibn Mas'ūd said, "Recite, O 'Alqama!" On that, Zaid bin Ḥudair, the brother of Ziyād bin Ḥudair said, (to Ibn Mas'ūd), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ūd said, "If you like, I would tell you what the Prophet ﷺ said about your nation and his (i.e., 'Alqama's) nation." So I recited fifty Verses from *Sūrat Maryam*. 'Abdullāh (bin Mas'ūd) said to Khabbāb, "What do you think (about 'Alqama's recitation)?" Khabbāb said, "He has recited well." 'Abdullāh said, "Whatever I recite, 'Alqama recites." Then 'Abdullāh turned towards Khabbāb and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbāb said, "You will not see me wearing it after today," and he threw it away.

(76) **CHAPTER. The story of Daus and Ṭufail bin 'Amr Ad-Dausī.**

(٧٦) **بابُ قِصَّةِ دَوْسٍ والطُّفيلِ بنِ عَمْرٍو الدَّوْسِيِّ**

4392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Ṭufail bin 'Amr came to the Prophet ﷺ and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islām. So invoke Allāh against them." But the Prophet ﷺ said, "O Allāh! Give guidance to the Daūs (tribe) and bring them (in the fold of Islām)!"

٤٣٩٢ - حدَّثَنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنِ ابنِ ذَكْوانَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ الطُّفَيْلُ بنُ عَمْرٍو إلى النَّبيِّ ﷺ فَقالَ: إنَّ دَوْساً قَدْ هَلَكَتْ، عَصَتْ وأَبَتْ، فادْعُ اللهَ عَلَيْهِمْ. فَقالَ: «اللَّهُمَّ اهْدِ دَوْساً وَائتِ بِهِمْ». [راجع: ٢٩٣٧]

4393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When I came to the Prophet ﷺ, I said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the land of *Kufr* (disbelief)." A slave of mine ran away on the way. When I reached the Prophet ﷺ I gave him the *Bai'a* (pledge) (for Islām), and while I was sitting with him, suddenly the slave appeared. The Prophet ﷺ said to me, "O Abū Hurairah! Here is your slave." I said, "He (the slave) is (free) for Allāh's sake," and manumitted him.

٤٣٩٣ - حدَّثَني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا إسْماعِيلُ، عَنْ قَيْسٍ، عَنْ أبي هُرَيْرَةَ قالَ: لمّا قَدِمْتُ عَلى النَّبيِّ ﷺ قُلْتُ في الطَّريقِ:

يا لَيْلَةً مِنْ طُولِها وَعَنائِها
عَلى أنَّها مِنْ دارَةِ الكُفْرِ نَجَّتِ

وأَبَقَ غُلامٌ لي في الطَّرِيقِ، فَلَمَّا قَدِمْتُ عَلى النَّبيِّ ﷺ فَبايَعْتُهُ، فَبَيْنا أنا عِنْدَهُ إذْ طَلَعَ الغُلامُ، فَقالَ لي النَّبيُّ ﷺ: «يا أبا هُرَيْرَةَ هٰذا غُلامُكَ»، فَقُلْتُ: هُوَ لِوَجْهِ اللهِ، فأَعْتَقْتُهُ. [راجع: ٢٥٣٠]

(77) **CHAPTER. The story of the delegation of Ṭaiy', and the narration of 'Adī bin Ḥātim.**

(٧٧) **بابُ قِصَّةِ وَفْدِ طَيِّئٍ، وَحَدِيثُ عَدِيِّ بنِ حاتِمٍ**

4394. Narrated 'Adī bin Ḥātim: We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, "Don't you know me,

٤٣٩٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ عَمْرِو بنِ حُرَيْثٍ،

O chief of the believers?" He said, "Yes, you embraced Islām when they (i.e., your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (the Truth of Islām) when they denied it." On that, 'Adī said, "I therefore don't care."(1)

عَنْ عَدِيِّ ابنِ حاتِمٍ قالَ: أَتَيْنا عُمَرَ في وَفْدٍ فَجَعَلَ يَدْعُو رَجُلاً رَجُلاً وَيُسَمِّيهِمْ، فَقُلْتُ: أَما تَعْرِفُني يا أَميرَ المُؤْمِنينَ؟ قالَ: بَلى، أَسْلَمْتَ إِذْ كَفَرُوا، وأَقْبَلْتَ إِذْ أَدْبَرُوا، ووَفَيْتَ إِذْ غَدَرُوا، وعَرَفْتَ إِذْ أَنْكَرُوا. فَقالَ عَدِيٌّ: فَلا أُبالي إِذاً.

(78) CHAPTER. *Ḥajjat-ul-Wadā'*.

(٧٨) بابُ حَجَّةِ الوَداعِ

4395. Narrated 'Āishah رَضِيَ اللهُ عَنها: We set out with Allāh's Messenger ﷺ during *Ḥajjat-ul-Wadā'* and we assumed the *Iḥrām* for *'Umra*. Then Allāh's Messenger ﷺ said to us, "Whoever has got the *Hady* should assume the *Iḥrām* for *Ḥajj* and *'Umra* and should not finish his *Iḥrām* till he has performed both (*'Umra* and *Ḥajj*)." I arrived at Makkah along with him (i.e., the Prophet ﷺ) while I was menstruating, so I did not perform the *Ṭawāf* around the Ka'bah or *Sa'y* between Aṣ-Ṣafā and Al-Marwah. I informed Allāh's Messenger ﷺ about that and he said, "Undo your braids and comb your hair, and then assume the *Iḥrām* for *Ḥajj* and leave the *'Umra*." I did so, and when we performed and finished the *Ḥajj*, Allāh's Messenger ﷺ sent me to At-Tan'īm along with (my brother) 'Abdur-Raḥmān bin Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنهما, to perform the *'Umra*. The Prophet ﷺ said, "This *'Umra* is in lieu of your missed *'Umra*." Those who had assumed the *Iḥrām* for *'Umra*, performed the *Ṭawāf* around the Ka'bah and *Sa'y* between Aṣ-Ṣafā and Al-Marwa, and then finished their *Iḥrām*, and on their return from Minā, they performed another *Ṭawāf* (around the Ka'bah and *Sa'y* between

٤٣٩٥ - حَدَّثَنا إِسْماعِيلُ بنُ عَبْدِ اللهِ: حَدَّثَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَداعِ فَأَهْلَلْنا بِعُمْرَةٍ، ثُمَّ قالَ لَنا رَسُولُ اللهِ ﷺ: «مَنْ كانَ عِنْدَهُ هَدْيٌ فَلْيُهِلَّ بِالحَجِّ مَعَ العُمْرَةِ، ثُمَّ لا يَحِلَّ حَتَّى يَحِلَّ مِنْهُما جَميعاً». فَقَدِمْتُ مَعَهُ مَكَّةَ وأَنا حائِضٌ ولَمْ أَطُفْ بِالبَيْتِ وَلا بَيْنَ الصَّفا والمَرْوَةِ، فَشَكَوْتُ إِلى رَسُولِ اللهِ ﷺ فَقالَ: «انْقُضي رَأْسَكِ وامْتَشِطي وأَهِلِّي بِالحَجِّ ودَعي العُمْرَةَ». فَفَعَلْتُ. فَلَمَّا قَضَيْنا الحَجَّ أَرْسَلَني رَسُولُ اللهِ ﷺ مَعَ عَبْدِ الرَّحْمٰنِ بنِ أَبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُما إِلى التَّنْعِيمِ فاعْتَمَرْتُ. فَقالَ: «هٰذِهِ مَكانَ عُمْرَتِكِ». قالَتْ: فَطافَ الَّذينَ أَهَلُّوا بِالعُمْرَةِ بِالبَيْتِ

(1) (H. 4394) Since 'Umar رَضِيَ اللهُ عَنهُ has such a high opinion about 'Adī, 'Adī does not care if he is not called before the others.

وَبينَ الصَّفا والمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوَافاً آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى. وأمَّا الَّذِينَ جَمَعُوا الحَجَّ والعُمْرَةَ فإنَّما طافُوا طَوَافاً وَاحِداً».

[راجع: ٢٩٤]

As-Ṣafā and Al-Marwah), but those who combined their *Ḥajj* and *'Umra* (*Al-Qirān*), performed only one *Ṭawāf* (between As-Ṣafa and Al-Marwah) (for both).

٤٣٩٦ - حدَّثني عَمْرُو بنُ عَليّ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا ابنُ جُرَيْجٍ: حدَّثني عَطاءٌ، عَنِ ابنِ عَبَّاسٍ: إذَا طافَ بالبَيْتِ فقدْ حَلَّ، فَقُلْتُ: مِنْ أينَ؟ قالَ: هٰذا ابنُ عَبَّاسٍ؟ قالَ: مِنْ قَولِ الله تَعالى: ﴿ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ﴾ [الحج: ٣٣] وَمِنْ أَمْرِ النَّبيِّ ﷺ أَصحابَهُ أَنْ يَحِلُّوا في حَجَّةِ الوَداعِ. فَقُلْتُ: إنَّما كانَ ذلكَ بَعْدَ المُعَرَّفِ، قالَ: كانَ ابنُ عَبَّاسٍ يَرَاهُ قَبْلُ وَبَعْدُ.

4396. Narrated Ibn Juraij: 'Aṭā' said, "Ibn 'Abbās said, 'If he (i.e., the one intending to perform *'Umra*)(1) has performed the *Ṭawāf* around the Ka'bah, (and *Sa'y* of As-Ṣafa and Al-Marwa) his *Iḥrām* is considered to have finished.' I said, 'What proof does Ibn 'Abbās has as to this saying?' " 'Aṭā' said, "(The proof is taken) from the Statement of Allāh:

"And afterwards they are brought for sacrifice unto the ancient House (*Al-Ḥaram*, — the sacred territory of Makkah city)' (V.22:33)

and from the order of the Prophet ﷺ to his companions to finish their *Iḥrām* during *Ḥajjat-ul-Wadā'*." I said (to 'Aṭā'), "That (i.e., finishing the *Iḥrām*) was after coming from 'Arafāt." 'Aṭā' said, "Ibn 'Abbās used to allow it before going to 'Arafāt (after finishing the *'Umra*) and after coming from it (i.e., after performing the *Ḥajj*)." (i.e., *Ḥajj-At-Tamattu*).

٤٣٩٧ - حدَّثني بَيانٌ: حدَّثنا النَّضْرُ. أخْبرَنا شُعْبَةُ، عَنْ قَيْسٍ قالَ: سَمِعْتُ طارِقاً عَنْ أَبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْتُ عَلى النَّبيِّ ﷺ بالبَطْحاءِ، فَقالَ: «أَحَجَجْتَ؟» قُلْتُ: نَعَمْ، قالَ: «كَيْفَ أَهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ بإهْلالٍ

4397. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ at a place called Al-Baṭḥā'. The Prophet ﷺ said, "Did you assume the *Iḥrām* for *Ḥajj*?" I said, "Yes," He said, "How did you express your intention (for performing *Ḥajj*)?" I said, "*Labbaik* (i.e., I assume) the *Iḥrām* with the same intention as that of Allāh's Messenger ﷺ." The Prophet ﷺ said, "Perform the *Ṭawāf* around the Ka'bah and

(1) (H. 4396) The person meant here is the one who intends to perform *'Umra* along with *Ḥajj* (*At-Tamuttu'*).

(the *Sa'y*) between Aṣ-Ṣafā and Al-Marwa, and then finish your *Iḥrām*." So I performed the *Ṭawāf* around the Ka'bah and the *Sa'y* between Aṣ-Ṣafā and Al-Marwa (*Ḥajj-at-Tamattu'*), and then I came to a woman from the tribe of Qais who removed the lice from my head.

كإِهْلالِ رَسُولِ اللهِ ﷺ، قالَ: «طُفْ بالبَيْتِ وَبالصَّفا والمَرْوَةِ ثُمَّ حِلَّ». فَطُفْتُ بالبَيْتِ وبالصَّفا والمَرْوَةِ وأَتَيْتُ امْرأَةً مِنْ قَيْسٍ فَفَلَتْ رأْسِي. [راجع: ١٥٥٧]

4398. Narrated Ḥafṣa رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: The Prophet ﷺ ordered all his wives to finish their *Iḥrām* during the year of *Ḥajjat-ul-Wadā'*. On that, I asked the Prophet ﷺ, "What stops you from finishing your *Iḥrām*?" He said, "I have matted my hair and garlanded my *Hady*. So, I will not finish my *Iḥrām* unless I have slaughtered my *Hady*."

٤٣٩٨ - **حدَّثني** إِبْرَاهِيمُ بنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بنُ عِياضٍ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ أَخْبرَهُ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبرَتْهُ أَنَّ النَّبِيَّ ﷺ أمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عامَ حَجَّةِ الوَداعِ، فَقالَتْ حَفْصَةُ: فَما يَمْنَعُكَ؟ فَقالَ: «لَبَّدْتُ رأْسِي وَقَلَّدْتُ هَدْيِي، فَلَسْتُ أُحِلُّ حتَّى أَنْحَرَ هَدْيِي». [راجع: ١٥٦٦]

4399. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهُما: A woman from the tribe of Khath'am asked for the verdict of Allāh's Messenger ﷺ (regarding something) during *Ḥajjat-ul-Wadā'*, while Al-Faḍl bin 'Abbās was the companion-rider behind Allāh's Messenger ﷺ. She asked, "Allāh's obligation (i.e., compulsory *Ḥajj*) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the *Ḥajj* on his behalf?" He said, "Yes."

٤٣٩٩ - **حدَّثنا** أَبو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقالَ مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأَوْزَاعِيُّ قالَ: أَخْبرَني ابنُ شِهابٍ، عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللهِ ﷺ في حَجَّةِ الوَدَاعِ والفَضْلُ بنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّ فَرِيضَةَ اللهِ عَلى عِبادِهِ أَدْرَكَتْ أَبي شَيْخاً كَبِيراً لا يسْتَطِيعُ أَنْ يَسْتَوِيَ عَلى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ قالَ: «نَعَمْ». [راجع: ١٥١٣]

4400. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنهُما: The Prophet ﷺ arrived (at Makkah)

٤٤٠٠ - **حدَّثني** مُحَمَّدٌ: حدَّثَنا

in the year of the Conquest (of Makkah) while Usāma was riding behind him on (his she-camel) Al-Qaṣwā. Bilāl and 'Uthmān bin Ṭalḥa were accompanying him. When he made his she-camel kneel down near the Ka'bah, he said to 'Uthmān, "Get us the key (of the Ka'bah)." He brought the key to him and opened the gate (of the Ka'bah), for him. The Prophet ﷺ, Usāma, Bilāl and 'Uthmān (bin Ṭalḥa) entered the Ka'bah and then closed the gate behind them (from inside). The Prophet ﷺ stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilāl standing behind the gate, and I said to him, "Where did the Prophet ﷺ offer *Ṣalāt* (prayer)?" He said, "He offered *Ṣalāt* (prayer) between those two front pillars." The Ka'bah was built on six pillars, arranged in two rows, and he offered *Ṣalāt* (prayer) between the two pillars of the front row leaving the gate of the Ka'bah at his back and facing (in *Ṣalāt*) the wall which faces one when one enters the Ka'bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilāl about the number of *Rak'a*, the Prophet ﷺ had prayed. There was a red piece of marble at the place where he (i.e., the Prophet ﷺ) had offered the *Ṣalāt* (prayer).

سُرَيْجُ بْنُ النُّعْمانِ: حدَّثَنا فُلَيْحٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَقْبَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ وَهُوَ مُرْدِفٌ أُسامَةَ عَلى القَصْواءِ وَمَعَهُ بِلالٌ وعُثمانُ بنُ طَلْحَةَ حتَّى أَناخَ عِنْدَ البَيْتِ، ثُمَّ قالَ لِعُثْمانَ: «ائْتِنا بالمِفْتاحِ» فَجاءَهُ بالمِفْتاحِ، فَفَتَحَ لَهُ البابَ. فَدَخَلَ النَّبِيُّ ﷺ وأُسامَةُ وبِلالٌ وعُثمانُ، ثُمَّ أَغْلَقوا عَلَيْهِمُ البابَ فَمَكَثَ نهاراً طَويلاً ثُمَّ خَرَجَ فابْتَدَرَ النَّاسُ الدُّخولَ فَسَبَقْتُهُمْ فَوَجَدْتُ بِلالاً قائماً مِنْ وَرَاءِ البابِ فَقُلْتُ لَهُ: أَيْنَ صَلَّى رَسُولُ اللهِ ﷺ؟ فَقالَ: صَلَّى بَينَ ذَيْنِكَ العَمُودَيْنِ المُقَدَّمَيْنِ. وكانَ البَيْتُ عَلَى سِتَّةِ أَعْمِدَةٍ سَطْرَيْنِ، صَلَّى بَيْنَ العَمُودَيْنِ مِنَ السَّطْرِ المُقَدَّمِ، وَجَعَلَ بابَ البَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوجْهِهِ الَّذي يَسْتَقْبِلُكَ حِينَ تَلِجُ البَيْتَ بَيْنَهُ وَبَينَ الجِدارِ، قالَ: وَنَسِيتُ أَنْ أَسأَلَهُ كَمْ صَلَّى؟ وعِنْدَ المَكانِ الَّذي صَلَّى فِيهِ مَرْمَرَةٌ حَمْراءُ. [راجع: ٣٩٧]

4401. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Ṣafīyya bint Ḥuyaī, the wife of the Prophet ﷺ menstruated during *Ḥajjat-ul-Wadā'*. The Prophet ﷺ said, "Is she going to detain us?" I said to him, "She has already come to Makkah and performed the *Ṭawāf (ul-Ifāḍa)* around the Ka'bah, O Allāh's Messenger". The Prophet ﷺ said, "Let her then proceed on (to Al-Madīna)."

٤٤٠١ - حدَّثَنا أَبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ وأَبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُما أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبِيِّ ﷺ حاضَتْ في حَجَّةِ الوَدَاعِ،

فَقالَ النَّبِيُّ ﷺ: «أَحابِسَتُنا هِيَ؟» فَقُلْتُ: إِنَّها قَدْ أَفاضَتْ يا رَسُولَ اللهِ وَطافَتْ بالبَيْتِ، فَقالَ النَّبِيُّ ﷺ: «فَلْتَنْفِرْ». [راجع: ٢٩٤]

4402. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We were talking about *Hajjat-ul-Wadā'*, while the Prophet ﷺ was amongst us. We did not know what *Hajjat-ul-Wadā'* signified. The Prophet ﷺ praised Allāh and then mentioned *Al-Masīh Ad-Dajjāl* and described him extensively, saying, "Allāh did not send any Prophet but that Prophet warned his nation of *Al-Masīh Ad-Dajjāl*. Nūh (Noah) and the Prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you." The Prophet ﷺ said it thrice. "Verily, your Lord is not blind in one eye while he (*Ad-Dajjāl*) is blind in the right eye which looks like a grape bulging out (of its cluster)."

٤٤٠٢ - حَدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: أَخْبَرَنِي ابنُ وَهْبٍ قالَ: حَدَّثَنِي عُمَرُ بنُ مُحَمَّدٍ أَنَّ أَباهُ حَدَّثَهُ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَحَدَّثُ بِحَجَّةِ الوَدَاعِ والنَّبِيُّ ﷺ بَيْنَ أَظْهُرِنا وَلا نَدْرِي ما حَجَّةُ الوَدَاعِ، فَحَمِدَ اللهَ وأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ المَسِيحَ الدَّجَّالَ فَأَطْنَبَ فِي ذِكْرِهِ وَقالَ: «ما بَعَثَ اللهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ والنَّبِيُّونَ مِنْ بَعْدِهِ، وإِنَّهُ يَخْرُجُ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شأنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُم لَيْسَ عَلَى ما يَخْفَى عَلَيْكُمْ»، ثَلاثاً. «إِنَّ رَبَّكُمْ لَيْسَ بأَعْوَرَ، وإِنَّهُ أَعْوَرُ عَيْنِ اليُمْنَى كأَنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ».

[راجع: ٣٠٥٧]

4403. "No doubt! Allāh has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet ﷺ added: "No doubt! Haven't I conveyed Allāh's Message to you?" They replied, "Yes," The Prophet ﷺ added, "Woe to you!" (or said), "May Allāh be Merciful to you! Do not become infidels after me (i.e., my death) by cutting the necks of one another."

٤٤٠٣ - «أَلا إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ وأَمْوَالَكُم كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِي بلدِكُمْ هذَا فِي شَهْرِكُمْ هٰذَا، أَلا هَلْ بَلغْتُ؟» قالُوا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ»، ثَلاثاً. «وَيْلَكُم، أَوْ وَيْحَكُمْ انْظُرُوا لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[راجع: ١٧٤٢]

4404. Narrated Zaid bin Arqam: The Prophet ﷺ fought nineteen *Ghazwā* (holy battles) and performed only one *Ḥajj* after he emigrated (to Al-Madīna), and did not perform another *Ḥajj* after it, and that was *Ḥajjat-ul-Wadā'*, Abū Isḥāq said, "He performed *Ḥajj* (many times) when he was in Makkah."(1)

٤٤٠٤ - حدَّثنا عَمْرُو بنُ خالِدٍ: حدَّثنا زُهَيرٌ: حدَّثنا أبو إسحاقَ قالَ: حدَّثني زَيْدُ ابنُ أَرْقَمَ أنَّ النَّبيَّ ﷺ غَزا تِسْعَ عَشْرَةَ غَزْوَةً، وأنَّهُ حَجَّ بَعْدَما هاجَرَ حَجَّةً واحِدَةً لم يَحُجَّ بَعْدَها حَجَّةَ الوَداعِ.

قالَ أبو إسحاقَ: وبِمَكَّةَ أُخرى.

[راجع: ٣٩٤٩]

4405. Narrated Jarīr رَضِيَ اللهُ عَنهُ: The Prophet ﷺ ordered me during *Ḥajjat-ul-Wadā'*, "Ask the people to be quiet and listen." He then said, "Do not become infidels after me by cutting the necks of one another."

٤٤٠٥ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن عَليِّ بنِ مُدْرِكٍ، عن أبي زُرْعَةَ بنِ عَمْرِو بنِ جَريرٍ، عن جَريرٍ: أنَّ النَّبيَّ ﷺ قالَ في حَجَّةِ الوَداعِ لِجَريرٍ: «اسْتَنْصِتِ النَّاسَ»، فقالَ: «لا تَرْجِعُوا بَعْدي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[راجع: ١٢١]

4406. Narrated Abū Bakra رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "Time has taken its original shape which it had when Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e., Dhul-Qa'da, Dhul-Ḥijja and Al-Muḥarram, and the fourth is Rajab which is named after the Muḍar tribe, between (the month of) Jumāda (Ath-Thānia) and Sha'bān." Then the Prophet ﷺ asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." On that the Prophet ﷺ kept quiet so long that we thought that he might name it with another name. Then the Prophet ﷺ said, "Isn't it the month of

٤٤٠٦ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا أَيُّوبُ، عن مُحَمَّدٍ، عنِ ابنِ أبي بَكْرَةَ عن أبي بَكْرَةَ عنِ النَّبيِّ ﷺ قالَ: «الزَّمانُ قدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّماواتِ والأرْضَ. السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنها أرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوالِياتٌ: ذو القَعْدَةِ، وذو الحِجَّةِ والمُحَرَّمُ، ورَجَبُ مُضَرَ الَّذي بَيْنَ جُمادَى وشَعْبانَ، أيُّ شَهْرٍ هٰذا؟» قُلْنا: اللهُ ورَسُولُهُ أعْلَمُ، فَسَكَتَ حتَّى

(1) (H. 4404) The Prophet ﷺ had performed *Ḥajj* several times when he was in Makkah before he emigrated to Al-Madīna.

Dhul-Ḥijja?" We replied, "Yes (it is)." Then he said, "Which town is this?" "We replied, "Allāh and His Messenger ﷺ know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Makkah?" We replied, "Yes (it is)." Then he said, "Which day is today?" We replied, "Allāh and His Messenger ﷺ know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of *An-Naḥr* (i.e., sacrifice)?" We replied, "Yes (it is)." He said, "So your blood, your properties, (the subnarrator Muḥammad said, 'I think the Prophet ﷺ also said: And your honour...) are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience." (The sub-narrator, Muḥammad, on remembering that narration, used to say, "Muḥammad ﷺ spoke the truth!") He (i.e., the Prophet ﷺ) then said twice, "No doubt! Haven't I conveyed (Allāh's Message) to you?"

4407. Narrated Ṭāriq bin Shihāb: Some Jews said, "Had this Verse been revealed to us, we would have taken that day as *'Eīd* (festival)." 'Umar said, "What Verse?" They said:

"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion..." (V.5:3)

ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الحِجَّةِ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ البَلْدَةَ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ يَوْمٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ: وَأَعْرَاضَكُمْ - عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضُلَّالاً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. أَلَا لِيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلِّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ». فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ ثُمَّ قَالَ: «أَلَا هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

٤٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ أُنَاساً مِنَ اليَهُودِ قَالُوا: لَوْ نَزَلَتْ هٰذِهِ الآيَةُ فِينَا لَاتَّخَذْنَا ذٰلِكَ اليَوْمَ عِيداً، فَقَالَ عُمَرُ: أَيَّةُ آيَةٍ؟

فَقالُوا: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣] فَقالَ عُمَرُ: إِنِّي لأَعْلَمُ أَيَّ مَكانٍ أُنْزِلَتْ، أُنْزِلَتْ وَرَسُولُ اللهِ ﷺ وَاقِفٌ بِعَرَفَةَ. [راجع: ٤٥، ٦٧]

'Umar said, "I know the place where it was revealed. It was revealed while Allāh's Messenger ﷺ was staying at 'Arafāt."

٤٤٠٨ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبي الأَسْوَدِ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وعُمْرَةٍ، وأَهَلَّ رَسُولُ اللهِ ﷺ بالحَجِّ. فأَمَّا مَنْ أَهَلَّ بالحَجِّ، أَوْ جَمَعَ الحَجَّ والعُمْرَةَ فَلَمْ يَحِلُّوا حَتَّى يَوْمِ النَّحْرِ.

حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ وَقالَ: مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَدَاعِ. حَدَّثَنا إِسْماعِيلُ: حَدَّثَنا مالِكٌ مِثْلَهُ. [راجع: ٢٩٤]

4408. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We set out with Allāh's Messenger ﷺ, and some of us assumed the *Ihrām* for *'Umra*, some assumed it for *Hajj*, and some assumed it for both *Hajj* and *'Umra*. Allāh's Messenger ﷺ assumed the *Ihrām* for *Hajj*. So those who had assumed the *Ihrām* for *Hajj* or for both *Hajj* and *'Umra*, did not finish their *Ihrām* till the day of *An-Nahr* (i.e., slaughter of sacrifices). Narrated Mālik the same as above, saying, "(We set out) with Allāh's Messenger ﷺ in *Hajjat-ul-Wadā'*...)."
Narrated Mālik the same as above.

٤٤٠٩ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حَدَّثَنا إِبْراهِيمُ هُوَ ابنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ، عَنْ عامِرِ بنِ سَعْدٍ، عَنْ أَبِيهِ قالَ: عادَني النَّبِيُّ ﷺ في حَجَّةِ الوَداعِ مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلى المَوْتِ، فَقُلْتُ: يا رَسُولَ اللهِ، بَلَغَ بي مِنَ الوَجَعِ ما تَرَى وأَنا ذُو مالٍ وَلا يَرِثُني إِلَّا ابْنَةٌ لي وَاحِدَةٌ،

4409. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ visited me during *Hajjat-ul-Wadā'* while I was suffering from a disease which brought me to the verge of death. I said, "O Allāh's Messenger! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no one to inherit from me except my only daughter. Shall I give two-third of my property as alms (in charity)?" The Prophet ﷺ said, "No." I said, "(Shall I give) one-third of it?" He replied, "One-third, and even one-third is

فأتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لا»، قُلْتُ: أفأتَصَدَّقُ بِشَطْرِهِ؟ قالَ: «لا»، قُلْتُ: فالثُّلُثُ؟ قالَ: «الثُّلُثُ والثُّلُثُ كَثِيرٌ، إنَّكَ أنْ تَذَرَ وَرَثَتَكَ أغْنِياءَ خَيرٌ مِنْ أنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغي بِها وَجْهَ اللهِ إلَّا أُجِرْتَ بِها حتَّى اللُّقْمَةَ تَجْعَلُها في فِي امْرأتِكَ». قُلْتُ: يا رَسُولَ اللهِ، آأُخَلَّفُ بَعْدَ أصحابي؟ قالَ: «إنَّكَ لَنْ تُخَلَّفَ فتَعْمَلَ عَمَلاً تَبْتَغي بِهِ وَجْهَ اللهِ إلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ تُخَلَّفُ حتَّى يَنْتَفِعَ بِكَ أقْوامٌ ويُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أمْضِ لأصحابي هِجْرَتَهُمْ وَلا تَرُدَّهُمْ عَلى أعْقابِهِمْ، لٰكِنِ البائِسُ سَعْدُ بنُ خَوْلَةَ» رَثَى لَهُ رَسُولُ اللهِ ﷺ أنْ تُوُفِّيَ بِمَكَّةَ.

too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allāh's sake, you will get reward for it, even for the morsel of food which you put in your wife's mouth." I said, "O Allāh's Messenger! Should I remain (in Makkah) behind my companions (who are going with you to Al-Madīna)?" The Prophet ﷺ said, "If you remain behind, any good deed which you will do for Allāh's sake, will upgrade and elevate you. May be you will live long so that some people may benefit by you and some other (i.e., infidels) may get harmed by you." The Prophet ﷺ then added, "O Allāh! Complete the emigration of my Companions and do not turn them on their heels. But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah)." Allāh's Messenger ﷺ pitied Sa'd for he died in Makkah.

٤٤١٠ - حدَّثني إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُمْ أنَّ النَّبيَّ ﷺ حَلَقَ رَأسَهُ في حَجَّةِ الوَدَاعِ. [راجع: ١٧٢٦]

4410. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ got his head shaved during *Ḥajjat-ul-Wadā'*.

٤٤١١ - حدَّثَنا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا مُحَمَّدُ بنُ بَكْرٍ: حدَّثَنا ابنُ جُرَيْجٍ: أخْبرَني مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أخْبَرَهُ ابنُ عُمَرَ أنَّ النَّبيَّ ﷺ حَلَقَ رأسَهُ في حَجَّةِ الوَدَاعِ

4411. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During *Ḥajjat-ul-Wadā'*, the Prophet ﷺ and some of his Companions got their heads shaved, while some of his Companions got their head-hair cut short.

وأُناسٌ مِنْ أَصحَابِهِ وَقَصَّرَ بَعْضُهُمْ. [راجع: ١٧٢٦]

4412. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما that he came riding a donkey while Allāh's Messenger ﷺ was standing at Mina during *Ḥajjat-ul-Wadā'*, leading the people in *Ṣalāt* (prayer). The donkey passed in front of a part of the row [of the people offering the *Ṣalāt* (prayer)]. Then he dismounted from it and took his position in the row with the people.

٤٤١٢ - حَدَّثَنَا يَحْيَى بنُ قَزَعَةَ: حدَّثنا مالكٌ، عَنِ ابنِ شِهابٍ. وقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ: حدَّثَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَخْبرَهُ أَنَّهُ أَقْبَلَ يَسِيرُ عَلى حِمارٍ وَرَسُولُ اللهِ ﷺ قائمٌ بِمِنًى في حَجَّةِ الوَدَاعِ يُصَلِّي بالنَّاسِ، فَسارَ الحمارُ بَينَ يَدَيْ بَعْضِ الصَّفِّ ثُمَّ نَزَلَ عَنْهُ فَصَفَّ مَعَ النَّاسِ. [راجع: ١٧٢٦]

4413. Narrated Hishām's father: In my presence, Usāma was asked about the speed of the Prophet ﷺ during his *Ḥajj*. He replied, "It was *Al-'Anaq* (i.e., moderate, easy speed) and if he encountered an open space, he used to increase his speed."

٤٤١٣ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ هِشامٍ قالَ: حدَّثَنِي أَبي قال: سُئِلَ أُسامَةُ وأَنا شاهِدٌ عَنْ سَيرِ النَّبِيِّ ﷺ في حَجَّتِهِ فَقالَ: العَنَقَ، فإِذَا وَجَدَ فَجْوَةً نَصَّ. [راجع: ١٦٦٦]

4414. Narrated 'Abdullāh bin Yazīd Al-Khaṭmī that Abū Ayyūb informed him that he offered the *Maghrib* and *'Ishā'* prayers together with the Prophet ﷺ during *Ḥajjat-ul-Wadā'*.

٤٤١٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ الخَطْمِيِّ: أَنَّ أَبا أَيُّوبَ أَخْبرَهُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ المَغْرِبَ والعِشاءَ جمِيعاً. [راجع: ١٦٧٤]

(79) CHAPTER. The *Ghazwa* of Tabūk which is also called *Ghazwā Al-'Usrah* (i.e., the battle of hardship).

(٧٩) بابُ غَزْوَةِ تَبُوكَ، وَهِيَ غَزْوَةُ العُسْرَةِ

4415. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: My companions sent me to Allāh's Messenger ﷺ

٤٤١٥ - حدَّثَني مُحَمَّدُ بنُ

العَلاءِ: حدَّثنا أَبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ ابنِ أَبي بُرْدَةَ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: أَرْسَلَنِي أَصحَابي إلى رَسُولِ اللهِ ﷺ أَسأَلُهُ الحُمْلانَ لهُمْ إذْ هُمْ مَعَهُ في جَيْشِ العُسْرَةِ وَهي غَزْوَةُ تَبُوكَ. فَقُلْتُ: يا نَبيَّ اللهِ، إنَّ أَصحَابي أَرْسَلُوني إلَيْكَ لتَحْمِلَهُمْ، فَقالَ: «وَاللهِ لا أَحمِلُكُمْ عَلى شَيْءٍ». وَوَافَقْتُهُ وَهُوَ غَضْبانُ وَلا أَشْعُرُ وَرَجَعْتُ حَزِيناً مِنْ مَنْعِ النَّبيِّ ﷺ وَمِنْ مَخافَةِ أَنْ يَكونَ النَّبيُّ ﷺ وجَدَ في نَفْسِهِ عَلَيَّ فَرَجَعْتُ إلى أَصحَابي فأَخْبرْتُهُمُ الَّذِي قالَ النَّبيُّ ﷺ فَلَمْ أَلبَثْ إلَّا سُوَيْعَةً إذْ سَمِعْتُ بِلالاً يُنادي: أَيْ عَبْدَ اللهِ بنَ قَيْسٍ، فأَجَبْتُهُ، فَقالَ: أَجِبْ رَسُولَ اللهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قالَ: «خُذْ هٰذَيْنِ القَرِينَينِ وَهٰذَيْنِ القَرِينَينِ لِسِتَّةِ أَبْعِرَةٍ ابْتاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ - فانْطَلِقْ بِهِنَّ إلى أَصحَابِكَ فَقُلْ: إنَّ اللهَ - أَوْ قالَ: إنَّ رَسُولَ اللهِ ﷺ - يَحْمِلُكُمْ عَلى هٰؤُلاءِ فارْكَبُوهُنَّ». فانْطَلَقْتُ إلَيْهِمْ بِهِنَّ فَقُلْتُ: إنَّ النَّبيَّ ﷺ يَحْمِلُكُمْ عَلى هٰؤُلاءِ، وَلٰكِنِّي وَاللهِ لا أَدَعُكُمْ حتَّى يَنْطَلِقَ مَعي بَعْضُكُمْ إلى مَنْ سَمِعَ مَقالَةَ رَسُولِ اللهِ ﷺ، لا تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئاً لَمْ يَقُلْهُ

to ask him for some animals to ride on, as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwā* (battle) of Tabūk. I said, "O Allāh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allāh! I will not make you ride anything." It so happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet ﷺ, and for the fear that the Prophet ﷺ might have become angry with me. So I returned to my companions and informed them of what the Prophet ﷺ had said. Only a short while had passed when I heard Bilāl calling, "O 'Abdullāh bin Qais!" I replied to his call. Bilāl said, "Respond to Allāh's Messenger ﷺ who is calling you." When I went to him (i.e., the Prophet ﷺ), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought from Sa'd at that time. The Prophet ﷺ added, "Take them to your companions and say, 'Allāh (or Allāh's Messenger ﷺ) allows you to ride on these, so ride on them." So I took those camels to them and said, "The Prophet ﷺ allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Messenger ﷺ. Do not think that I narrate to you a thing which Allāh's Messenger ﷺ has not said." They said to me, "We consider you truthful, and we will do what you like." The subnarrator added: So Abū Mūsa proceeded along with some of them till they came to those who have heard the statement of Allāh's Messenger ﷺ wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them

رَسُولُ اللهِ ﷺ. فَقالُوا لِي: إِنَّكَ عِنْدَنا لَمُصَدَّقٌ ولَنَفْعَلَنَّ ما أَحْبَبْتَ، فانْطَلَقَ أبو مُوسَى بِنَفَرٍ مِنْهُمْ حَتَّى أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللهِ ﷺ مَنْعَهُ إِيَّاهُمْ ثُمَّ إِعْطاءَهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمِثْلِ ما حَدَّثَهُمْ بِهِ أبو مُوسَى. [راجع: ٣١٣٣]

the same information as Abū Mūsa had told them.

٤٤١٦ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ مُصْعَبِ بنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إلى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقالَ: أَتُخَلِّفُنِي في الصِّبْيانِ والنِّساءِ؟ قالَ: «أَلا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي».

وَقالَ أَبو دَاوُدَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ مُصْعَباً. [راجع: ٣٧٠٦]

4416. Narrated Sa'd: Allāh's Messenger ﷺ set out for Tabūk appointing 'Alī as his deputy (in Al-Madīna). 'Alī said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like Harûn (Aaron) to Mûsa (Moses)? But there will be no Prophet after me."

٤٤١٧ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثنا مُحَمَّدُ بنُ بَكْرٍ: أَخْبَرَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ عَطاءً يُخْبِرُ قالَ: أَخْبَرَنِي صَفْوَانُ بنُ يَعْلَى بنِ أُمَيَّةَ، عَنْ أَبِيهِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ العُسْرَةَ، قالَ: كانَ يَعْلَى يَقُولُ: تِلْكَ الغَزْوَةُ أَوْثَقُ أَعْمالِي عِنْدِي. قالَ عَطاءٌ: فَقالَ صَفْوَانُ: قالَ يَعْلَى: فَكانَ لِي أَجِيرٌ فَقاتَلَ إِنْساناً فَعَضَّ أَحَدُهُما يَدَ الآخَرِ، قالَ عَطاءٌ: فَلَقَدْ

4417. Narrated Ṣafwān bin Ya'lā bin Umaiyya that his father said, "I participated in *Al-'Usrah* expedition (i.e., the *Ghazwa* of Tabūk) along with the Prophet ﷺ." Ya'lā added, "(My participation in) that *Ghazwā* was the best of my deeds to me." Ya'lā said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other ('Aṭā', the subnarrator, said, "Ṣafwān told me who bit whom, but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's

مِنْ سَفَرٍ بَدأَ بالمَسْجِدِ فَيرَكَعُ فيهِ رَكْعَتَينِ ثُمَّ جلَسَ للنَّاسِ. فَلَمَّا فعَلَ ذٰلكَ جاءَهُ المُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ ويَحْلِفُونَ لَهُ وكانُوا بِضْعَةً وثَمانِينَ رَجُلاً، فَقبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلانِيَتَهُمْ وَبايَعَهُمْ وَاسْتَغْفَرَ لهُمْ وَوَكَلَ سَرائرَهُمْ إلى اللهِ. فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ المُغْضَبِ ثُمَّ قالَ: «تَعالَ»، فجِئْتُ أَمْشِي حتَّى جَلَسْتُ بَينَ يَدَيْهِ فَقالَ لي: «ما خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلى، إنِّي وَاللهِ يا رَسُولَ اللهِ لَوْ جَلَسْتُ عِنْدَ غَيرِكَ مِنْ أَهْلِ الدُّنْيا لَرَأَيْتُ أَنْ سأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَاللهِ لَقَدْ أُعْطِيْتُ جَدَلاً وَلٰكِنِّي وَاللهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ اليَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لأَرْجُو فِيهِ عَفْوَ اللهِ، لا وَاللهِ ما كانَ لي مِنْ عُذْرٍ، وَاللهِ ما كُنْتُ قَطّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذَا فَقَدْ صَدَقَ فَقُمْ حتَّى يَقْضِيَ اللهُ فِيكَ». فَقُمْتُ وَثارَ رِجالٌ مِنْ بَنِي سَلِمَةَ فاتَّبَعُوني فَقالُوا لي: وَاللهِ ما عَلِمْناكَ كُنْتَ أَذْنَبْتَ ذَنْباً قَبْلَ هٰذَا، وَلَقَدْ عَجَزْتَ أَنْ لا تكُونَ عْتَذَرْتَ إلى رَسُولِ اللهِ ﷺ بِما

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

اعْتَذَرَ إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كانَ كافِيَكَ ذَنْبَكَ اسْتِغْفارُ رَسُولِ اللهِ ﷺ لكَ. فَوَاللهِ ما زَالُوا يُؤَنِّبُونِي حتَّى أَرَدْتُ أَنْ أَرْجِعَ فأُكَذِّبَ نَفْسِي ثُمَّ قُلْتُ لهُمْ: هَلْ لَقِيَ هٰذَا مَعِي أَحَدٌ؟ قالُوا: نَعَمْ، رَجُلانِ قالا مِثْلَ ما قُلْتَ فَقِيلَ لهُما مِثْلُ ما قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قالُوا: مُرَارَةُ بنُ الرَّبيعِ العَمْرِيُّ وَهِلالُ ابنُ أُمَيَّةَ الوَاقِفِيُّ، فَذَكَرُوا لي رَجُلَينِ صَالِحَيْنِ قَدْ شَهِدَا بَدْراً لي فِيهِما أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُما لي. ونَهَى رَسُولُ اللهِ ﷺ المُسْلِمِينَ عَنْ كَلامِنا أَيُّها الثَّلاثَةُ مِنْ بَينِ مَنْ تَخَلَّفَ عَنْهُ فاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا حتَّى تَنَكَّرَتْ في نَفْسِي الأَرْضُ فما هِيَ التي أَعْرِفُ، فَلَبِثْنا عَلَى ذٰلِكَ خَمْسِينَ لَيْلَةً. فأَمَّا صَاحِبايَ فاسْتَكانا وَقَعَدَا في بُيُوتِهِما يَبْكِيانِ وأَمَّا أَنا فكُنْتُ أَشَبَّ القَوْمِ وأَجْلَدَهُمْ فكُنْتُ أَخْرُجُ فأَشْهَدُ الصَّلاةَ مَعَ المُسْلِمِينَ، وأَطُوفُ في الأَسْوَاقِ وَلا يُكَلِّمُني أَحَدٌ. وآتِي رَسُولَ اللهِ ﷺ فأُسَلِّمُ عَلَيْهِ وَهُوَ في مَجْلِسِهِ بَعْدَ الصَّلاةِ فأَقُولُ في نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ عَلَيَّ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ فأُسارِقُهُ النَّظَرَ فإِذَا أَقْبَلْتُ عَلَى صَلاتِي أَقْبَلَ إِلَيَّ. وَإِذَا الْتَفَتُّ نَحْوَهُ

replied, 'Murāra bin Ar-Rabī' Al-'Amrī and Hilāl bin Umaiyya Al-Wāqifī.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Ṣalāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Ṣalāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Ṣalāt* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ

أَخْبَرَني صفْوَانُ أَيُّهما عَضَّ الآخَرَ فَنَسِيتُهُ، قالَ: فَانْتَزَعَ المَعْضُوضُ يَدَهُ مِنْ في العَاضِّ، فانْتَزَعَ إحْدَى ثَنِيَّتَيْهِ فَأَتَيا النَّبيَّ ﷺ فأَهْدَرَ ثَنِيَّتَهُ. قالَ عَطاءٌ: وَحَسِبْتُ أَنَّهُ قالَ: قالَ النَّبيُّ ﷺ: «أَفَيَدَعُ يَدَهُ في فِيكَ تَقْضَمُها كأَنَّها في فِي فَحْلٍ يَقْضَمُها؟». [راجع: ١٨٤٧]

claim as invalid (i.e the biter did not get a recompense for his broken incisor). The Prophet ﷺ said, 'Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?' "

(٨٠) **باب** حَديثِ كَعْبِ بنِ مالكٍ، وَقَوْلِ اللهِ تَعالى: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾ [التوبة: ١١٨].

(80) CHAPTER. The narration of Ka'b bin Mālik.

And the Statement of Allāh تعالى:

"And (He did forgive also) the three [who did not join the Tabūk expedition and whose case was deferred (by the Prophet ﷺ) for Allāh's Decision]...". (V.9:118)

٤٤١٨ - حدَّثَنا يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ: أَنَّ عَبْدَ اللهِ بنَ كَعْبِ بنِ مالكٍ وكانَ قائدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ، قالَ كَعْبٌ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةٍ غَزَاها إلَّا في غَزْوَةِ تَبُوكَ غَيرَ أَنِّي كُنْتُ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ ولَمْ يُعاتِبْ أَحَداً تَخَلَّفَ عَنْها. إنَّما خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ حتَّى جَمَعَ اللهُ بَيْنَهُمْ وبَينَ عَدُوِّهِمْ على غَيرِ مِيعادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ

4418. Narrated 'Abdullāh bin Ka'b bin Mālik who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Mālik narrating the story of (the *Ghazwā* of) Tabūk in which he failed to take part. Ka'b said, "I did not remain behind Allāh's Messenger ﷺ in any *Ghazwā* that he fought except the *Ghazwā* of Tabūk, and I failed to take part in the *Ghazwā* of Badr, but Allāh did not admonish anyone who had not participated in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraish till Allāh made them (i.e the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-'Aqaba* (pledge) with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the battle of Badr although the battle of Badr is more popular amongst the people than it (i.e., *Al-'Aqaba* Pledge). As for my news (in this battle of Tabūk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ

in that *Ghazwā*. By Allāh, never had I two she-camels before, but I had then at the time of this *Ghazwā*. Whenever Allāh's Messenger ﷺ wanted to make a *Ghazwā*, he used to hide his intention by apparently referring to different *Ghazwā* till it was the time of that *Ghazwā* (of Tabūk) which Allāh's Messenger ﷺ fought in severe heat, facing a long journey, desert, and the great number of the enemy. So the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwā*. So he informed them clearly of the destination he was going to. Allāh's Messenger ﷺ was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allāh revealed it through Divine Revelation. So Allāh's Messenger ﷺ fought that *Ghazwā* at the time when the fruits had ripened and the shades looked pleasant. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done nothing. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allāh's Messenger ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I

ﷺ لَيْلَةَ العَقَبَةِ حِينَ تَواثَقْنا عَلى الإِسْلامِ وَما أُحِبُّ أَنَّ لي بِها مَشْهَدَ بَدْرٍ وإِنْ كانَتْ بَدْرٌ أَذْكَرَ في النَّاسِ مِنْها. كانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوى وَلا أَيْسَرَ حِينَ تَخَلَّفْتُ عَنْهُ في تِلْكَ الغَزاةِ. وَاللهِ ما اجْتَمَعَتْ عِنْدي قَبْلَهُ رَاحِلَتانِ قَطُّ حَتَّى جَمَعْتُهُما في تِلْكَ الغَزْوَةِ، ولَمْ يَكُنْ رَسُولُ اللهِ ﷺ يُرِيدُ غَزْوَةً إِلَّا وَرَّى بِغَيرِها حَتَّى كانَتْ تِلْكَ الغَزْوَةُ غَزاها رَسُولُ اللهِ ﷺ في حَرٍّ شَدِيدٍ وَاسْتَقْبَلَ سَفَراً بَعِيداً وَمَفازاً وَعَدُوًّا كَثِيراً. فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذي يُرِيدُ وَالمُسْلِمونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ ولا يَجْمَعُهُمْ كِتابٌ حافِظٌ - يُرِيدُ الدِّيوَانَ - قالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنْ سَيَخْفى لَهُ ما لَمْ يَنْزِلْ فِيهِ وَحْيُ اللهِ. وَغَزَا رَسُولُ اللهِ ﷺ تلكَ الغَزْوَةَ حِينَ طابَتِ الثِّمارُ والظِّلالُ. وَتَجَهَّزَ رَسُولُ اللهِ ﷺ والمُسلِمونَ مَعَهُ فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ فَأَرْجِعُ ولَمْ أَقْضِ شَيْئاً فأَقُولُ في نَفْسِي: أَنا قادِرٌ عَلَيْهِ. فَلَمْ يَزَلْ يَتمادَى بي حَتَّى اشْتَدَّ النَّاسُ الجِدُّ فَأَصْبَحَ رَسُولُ اللهِ ﷺ والمُسْلِمونَ مَعَهُ ولَمْ أَقْضِ مِنْ جَهازِي شَيْئاً فَقُلْتُ: أَتَجَهَّزُ بَعْدَهُ

had done so! But it was not written for me. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked amongst the people (i.e., the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Messenger ﷺ did not remember me till he reached Tabūk. So while he was sitting amongst the people in Tabūk, he said, 'What did Ka'b do?' A man from Banū Salama said, 'O Allāh's Messenger! He has been stopped by his two *Burda* (i.e., garments) and his looking at his own flanks with pride.' Then Mu'ādh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but good.' Allāh's Messenger ﷺ kept silent." Ka'b bin Malik added, "When I heard that he (i.e., the Prophet ﷺ) was on his way back to Al-Madīna. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had nearly approached (Al-Madīna) all the evil false excuses vanished from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer two-*Rak'a* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabūk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allāh's Messenger ﷺ accepted the excuses they had expressed, took their *Bai'a* (pledge), asked

بيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُم فغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لأَتجهَّزَ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئاً ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئاً. فَلَمْ يَزَلْ بي حتَّى أَسْرَعُوا وَتَفارَطَ الغَزْوُ، وهَمَمْتُ أَنْ أَرْتَحِلَ فأُدْرِكَهُمْ وَلَيْتَني فَعَلْتُ، فَلَمْ يُقَدَّرْ لي ذٰلكَ فكُنْتُ إذَا خَرَجْتُ في النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ فَطُفْتُ فِيهِمْ أَحْزَنَني أَنِّي لا أَرَى إلَّا رَجُلاً مَغْموصاً عَلَيْهِ النِّفاقُ أَوْ رَجُلاً مِمَّنْ عَذَرَ اللهُ مِنَ الضُّعَفاءِ، وَلَمْ يَذْكُرْني رَسُولُ اللهِ ﷺ حتَّى بَلَغَ تَبُوكَ فَقالَ وَهُوَ جالِسٌ في القَوْمِ بِتَبُوكَ: «ما فَعَلَ كَعْبٌ؟» فَقالَ رَجُلٌ مِنْ بَني سَلِمَةَ: يا رَسُولَ اللهِ حَبَسَهُ بُرْدَاهُ وَنَظَرُهُ في عِطْفِهِ. فَقالَ مُعاذُ بنُ جَبَلٍ: بِئْسَ ما قُلْتَ، وَاللهِ يا رَسُولَ اللهِ ما عَلِمْنا عَلَيْهِ إلَّا خَيراً، فَسَكَتَ رَسُولُ اللهِ ﷺ، قالَ كَعْبُ بنُ مالكٍ: فَلَمَّا بَلَغَني أَنّه تَوَجَّهَ قافِلاً حَضَرَني هَمِّي فَطَفِقْتُ أَتَذَكَّرُ الكَذِبَ وأَقُولُ: بِمَاذا أَخْرُجُ مِنْ سَخَطِهِ غَداً؟ وَاسْتَعَنْتُ عَلى ذٰلكَ بِكُلِّ ذي رأيٍ مِنْ أَهْلي، فَلَمَّا قِيلَ: إنَّ رَسُولَ اللهِ ﷺ قَدْ أَظَلَّ قادِماً زَاحَ عَنِّي الباطِلُ وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبَداً بِشَيْءٍ فِيه كَذِبٌ، فأَجْمَعْتُ صِدْقَهُ. وأَصْبَحَ رَسُولُ اللهِ ﷺ قادِماً وكانَ إذَا قَدِمَ

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

مِنْ سَفَرٍ بَدأَ بالمَسْجِدِ فَيركَعُ فيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ للنَّاسِ. فَلَمَّا فَعَلَ ذٰلكَ جاءَهُ المُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ ويَحْلِفُونَ لَهُ وكانُوا بِضْعَةً وثَمانِينَ رَجُلاً، فَقَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلانِيَتَهُمْ وَبايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرائِرَهُمْ إلى اللهِ. فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ المُغْضَبِ ثُمَّ قالَ: «تَعالَ»، فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقالَ لي: «ما خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلَى، إِنِّي وَاللهِ يا رَسُولَ اللهِ لَوْ جَلَسْتُ عِنْدَ غَيرِكَ مِنْ أَهْلِ الدُّنْيا لَرَأَيْتُ أَنْ سأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَاللهِ لَقَدْ أُعْطِيْتُ جَدَلاً وَلٰكِنِّي وَاللهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ اليَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لأَرْجُو فِيهِ عَفْوَ اللهِ، لا وَاللهِ ما كانَ لي مِنْ عُذْرٍ، وَاللهِ ما كُنْتُ قَطّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ». فَقُمْتُ وَثارَ رِجالٌ مِنْ بَني سَلِمَةَ فاتَّبَعُوني فَقالُوا لي: وَاللهِ ما عَلِمْناكَ كُنْتَ أَذْنَبْتَ ذَنْباً قَبْلَ هٰذا، وَلَقَدْ عَجَزْتَ أَنْ لا تَكُونَ اعْتَذَرْتَ إِلى رَسُولِ اللهِ ﷺ بِما

replied, 'Murāra bin Ar-Rabī' Al-'Amrī and Hilāl bin Umaiyya Al-Wāqifī.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Ṣalāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Ṣalāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Ṣalāt* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ

اعْتَذَرَ إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رَسُولِ اللهِ ﷺ لَكَ. فَوَاللهِ ما زَالُوا يُؤَنِّبُونِي حتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبَ نَفْسِي ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هٰذَا مَعِي أَحَدٌ؟ قالُوا: نَعَمْ، رَجُلانِ قالا مِثْلَ ما قُلْتَ فَقِيلَ لَهُما مِثْلُ ما قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قالُوا: مُرَارَةُ بنُ الرَّبِيعِ العَمْرِيُّ وَهِلالُ ابنُ أُمَيَّةَ الوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَينِ صَالِحَيْنِ قَدْ شَهِدَا بَدْراً لِي فِيهِما أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُما لِي. وَنَهَى رَسُولُ اللهِ ﷺ المُسْلِمِينَ عَنْ كَلامِنا أَيُّها الثَّلاثَةُ مِنْ بَينِ مَنْ تَخَلَّفَ عَنْهُ فاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنا حَتَّى تَنَكَّرَتْ فِي نَفْسِي الأَرْضُ فما هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنا عَلَى ذٰلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فاسْتَكانا وَقَعَدَا فِي بُيُوتِهِما يَبْكِيانِ وأَمَّا أَنا فَكُنْتُ أَشَبَّ القَوْمِ وأَجْلَدَهُمْ فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاةَ مَعَ المُسْلِمِينَ، وأَطُوفُ فِي الأَسْوَاقِ وَلا يُكَلِّمُنِي أَحَدٌ. وآتِي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاةِ فأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ عَلَيَّ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ فأُسارِقُهُ النَّظَرَ فإِذَا أَقْبَلْتُ عَلَى صَلاتِي أَقْبَلَ إِلَيَّ. وَإِذَا التَفَتُّ نَحْوَهُ

know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madīna, suddenly I saw a *Nabaṭī* (i.e., a Christian farmer) from the *Anbât* (plural of *Nabaṭī*) of Sham who came to sell his grains in Al-Madīna, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassān in which the following was written:

'Amma Ba'du (then after), I have been informed that your friend (i.e., the Prophet ﷺ) has treated you harshly. Anyhow, Allāh does not let you live at a place where you feel inferior and your right is lost. So, join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allāh's Messenger ﷺ and said, 'Allāh's Messenger ﷺ orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet ﷺ sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allāh gives His Verdict in this matter'." Ka'b added, "The wife of Hilāl bin Umaiyya came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him), but he should not come near you.' She said, 'By Allāh, he has no desire for anything. By Allāh, he has never ceased weeping till his case began till this day of his.' On that, some

أَعْرَضَ عَنِّي حَتَّى إِذَا طَالَ عَلَيَّ ذٰلِكَ مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ - وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ - فَسَلَّمْتُ عَلَيْهِ، فَوَاللهِ مَا رَدَّ عَلَيَّ السَّلَامَ. فَقُلْتُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللهِ هَلْ تَعْلَمُنِي أُحِبُّ اللهَ وَرَسُولَهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ. قَالَ: فَبَيْنَا أَنَا أَمْشِي بِسُوقِ الْمَدِينَةِ إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ ابْنِ مَالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَاباً مِنْ مَلِكِ غَسَّانَ فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ وَلَا مَضْيَعَةٍ فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهٰذَا أَيْضاً مِنَ الْبَلَاءِ، فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهُ بِهَا حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا بَلِ اعْتَزِلْهَا وَلَا تَقْرَبْهَا، وَأَرْسَلَ إِلَى صَاحِبَيَّ مِثْلَ

of my family members said to me, 'Will you also ask Allāh's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umaiyya to serve him?' I said, 'By Allāh, I will not ask the permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allāh described (in the Qur'ān) i.e., my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come. Allāh's Messenger ﷺ had announced the acceptance of our repentance by Allāh when he had offered the *Fajr* prayer. The people then came out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banū Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e., the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allāh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's

ذٰلِكَ. فَقُلْتُ لامْرأتي: الْحَقِي بِأَهْلِكِ فَتَكُونِي عِنْدَهُمْ حتَّى يَقْضِيَ اللهُ في هٰذَا الأَمْرِ. قالَ كَعْبٌ: فَجاءَتِ امْرأَةُ هِلالِ بنِ أُمَيَّةَ رَسُولَ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ هِلالَ بنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خادِمٌ فَهَلْ تَكْرَهُ أنْ أَخْدُمَهُ؟ قالَ: «لا وَلٰكِنْ لا يَقْرَبْكِ». قالَتْ: إنَّهُ وَاللهِ ما بِهِ حَرَكَةٌ إلى شَيْءٍ، وَاللهِ ما زَالَ يَبْكي مُنْذُ كانَ مِنْ أَمْرِهِ ما كانَ إلى يَوْمِهِ هٰذَا، فَقالَ لي بَعْضُ أَهْلِي: لَوِ اسْتأذَنْتَ رَسُولَ اللهِ ﷺ في امْرأتِكَ كَمَا أَذِنَ لامْرأةِ هِلالِ بنِ أُمَيَّةَ أنْ تَخْدُمَهُ، فَقُلْتُ: وَاللهِ لا أَسْتأذِنُ فِيها رَسُولَ اللهِ ﷺ وَما يُدْرِينِي ما يَقُولُ رَسُولُ اللهِ ﷺ إذَا اسْتأذَنْتُهُ فِيها وأَنا رَجُلٌ شابٌّ، فَلَبِثْتُ بَعْدَ ذٰلِكَ عَشْرَ لَيالٍ حتَّى كَمُلَتْ لَنا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهى رَسُولُ اللهِ ﷺ عَنْ كَلامِنا، فَلَمَّا صَلَّيْتُ صَلاةَ الفَجْرِ صُبْحَ خَمْسِينَ لَيْلَةً وأَنا على ظَهْرِ بَيْتٍ مِنْ بُيُوتِنا فَبَيْنا أَنا جالِسٌ عَلى الحالِ الَّذِي ذَكَرَ اللهُ قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِما رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ فَأَوْفَى عَلَى جَبَلِ سَلْعٍ بِأَعْلَى صَوْتِهِ: يا كَعْبُ بنَ مالِكٍ، أَبْشِرْ. قالَ: فَخَرَرْتُ ساجِداً وَقَدْ عَرَفْتُ أَنْ قَدْ جاءَ فَرَجٌ وآذَنَ رَسُولُ

Acceptance of my repentance, saying, 'We congratulate you on Allāh's Acceptance of your repentance.'" Ka'b further said, "When I entered the mosque. I saw Allāh's Messenger ﷺ sitting with the people around him. Ṭalḥa bin 'Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the *Muhājirūn* (i.e., emigrants) got up for me except him (i.e., Ṭalḥa), and I will never forget this for Ṭalḥa." Ka'b added, "When I greeted Allāh's Messenger ﷺ he, his face being bright with joy, said, 'Be happy with the best day that you have got ever since your mother delivered you.'" Ka'b added, "I said to the Prophet ﷺ, 'Is this forgiveness from you or from Allāh?' He said, 'No, it is from Allāh.' Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger ﷺ.' Allāh's Messenger ﷺ said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allāh's Messenger! Allāh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allāh, I do not know anyone of the Muslims whom Allāh has helped for telling the truth more than me, since I mentioned that truth to Allāh's Messenger ﷺ I have never intended to tell a lie eversince (I said that to Allāh's Messenger ﷺ) till today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed to His Messenger ﷺ the Verse:

'Allāh has forgiven the Prophet ﷺ, the *Muhājirūn* (emigrants) and the *Anṣār*... (up

اللهِ ﷺ بِتَوْبَةِ اللهِ عَلَيْنَا حِينَ صَلَّى صَلاةَ الفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنا وَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ وَرَكَضَ إِلَيَّ رَجُلٌ فَرَساً وَسَعَى ساعٍ مِنْ أَسْلَمَ فَأَوْفَى عَلَى الجَبَلِ وكانَ الصَّوْتُ أَسْرَعَ مِنَ الفَرَسِ. فَلَمَّا جاءَني الَّذي سَمِعْتُ صَوْتَهُ يُبَشِّرُني نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُ إِيَّاهُما بِبُشْراهُ، وَاللهِ ما أَمْلِكُ غَيرَهُما يَوْمَئِذٍ. وَاستَعَرْتُ ثَوْبَينِ فَلَبِسْتُهُما وَانْطَلَقْتُ إلى رَسُولِ اللهِ ﷺ فَيَتَلَقَّاني النَّاسُ فَوْجاً فَوْجاً، يُهَنُّونَني بالتَّوْبَةِ يَقُولُونَ: لِتَهْنِكَ تَوْبَةُ اللهِ عَلَيْكَ. قالَ كَعْبٌ: حتَّى دَخَلْتُ المَسْجِدَ فإذَا رَسُولُ اللهِ ﷺ جالِسٌ حَوْلَهُ النَّاسُ، فَقامَ إِلَيَّ طَلْحَةُ بنُ عُبَيْدِ اللهِ يُهَرْوِلُ حتَّى صَافَحَني وَهَنَّاني، وَاللهِ ما قامَ إِلَيَّ رَجُلٌ مِنَ المُهاجِرينَ غَيرُهُ وَلا أَنْساها لِطَلْحَةَ. قالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلى رَسُولِ اللهِ ﷺ قالَ رَسُولُ اللهِ ﷺ وَهُوَ يَبرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ بِخَيرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ». قالَ: قُلْتُ: أَمِنْ عِنْدِكَ يا رَسُولَ اللهِ أَمْ مِنْ عِنْدِ اللهِ؟ قالَ: «لا، بَلْ مِنْ عِنْدِ اللهِ». وكانَ رَسُولُ اللهِ ﷺ إذَا سُرَّ اسْتَنارَ وَجْهُهُ حتَّى كأَنَّهُ قِطْعَةُ قَمَرٍ، وكُنَّا نَعْرِفُ ذٰلكَ مِنْهُ. فَلَمَّا جَلَسْتُ بَينَ يَدَيْهِ قُلْتُ: يا رَسُولَ اللهِ، إِنَّ مِنْ

to His Saying)... And be with those who are true (in words and deeds).' (V.9:117-119)

"By Allāh, Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish as those who have told a lie perished, for Allāh described those who told lies with the worst description He ever attributed to anybody else. Allāh تَبارك وتَعالى said:

'They (i.e., the hypocrites) will swear by Allāh to you (Muslims) when you return to them... (up to His Saying)... Certainly Allāh is not pleased with the people who are *Al-Fasiqūn* (rebellious, disbelient to Allāh.'" (V.9:95,96)'

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allāh to forgive them, but Allāh's Messenger left our case pending till Allāh gave His Judgement about it. As for that Allāh said:

'And (He did forgive also) the three...' (V.9:118)

"What Allāh said (in this Verse) does not indicate our failure to take part in the *Ghazwā*, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses."

تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ وإلى رَسُولِهِ ﷺ، قالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيرٌ لَكَ»، قُلْتُ: فإنِّي أُمْسِكُ سَهْمي الَّذي بِخَيْبَرَ. فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ اللهَ إنَّما نَجَّاني بالصِّدْقِ، وإنَّ مِنْ تَوْبَتِي أَنْ لا أُحَدِّثَ إلَّا صِدْقاً ما بَقِيتُ، فَوَاللهِ ما أَعْلَمُ أَحَداً مِنَ المُسْلِمِينَ أَبْلاهُ اللهُ في صِدْقِ الحَدِيثِ مُنْذُ ذَكَرْتُ ذٰلكَ لِرَسُولِ اللهِ ﷺ أَحْسَنَ مِمَّا أَبْلاني، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذٰلِكَ لرسولِ اللهِ ﷺ إلى يَوْمي هٰذَا كَذِباً، وإنِّي لأَرْجُو أَنْ يَحْفَظَنِي اللهُ فِيما بَقِيتُ. وأَنْزَلَ اللهُ على رَسُولِهِ ﷺ ﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ﴾ إلى قولِهِ: ﴿وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ﴾ فَوَاللهِ ما أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَاني لِلإِسْلامِ أَعْظَمَ في نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللهِ ﷺ أَنْ لا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فإنَّ اللهَ تَعالَى قالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الوَحْيَ شَرَّ ما قالَ لأَحَدٍ، فَقالَ تَبارَكَ وَتَعالى: ﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ﴾ إلى قَوْلِهِ: ﴿فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ﴾ قالَ كَعْبٌ: وكُنَّا تَخَلَّفْنا أَيُّها الثَّلاثَةُ عَنْ أَمْرِ أُولٰئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللهِ

ﷺ حِينَ حَلَفُوا لَهُ، فَبايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وأَرْجأَ رَسُولُ اللهِ ﷺ أَمْرَنا حتَّى قَضَى اللهُ فِيهِ. فَبِذٰلِكَ قالَ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾ ولَيْسَ الَّذي ذَكَرَ اللهُ مِمَّا خُلِّفْنا عَنِ الغَزْوِ، إنَّما هُوَ تَخْليفُهُ إِيَّانا وإرْجاؤُهُ أَمْرَنا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فقَبِلَ مِنْهُ.

[راجع: ٢٧٥٧]

(81) CHAPTER. The dismounting of the Prophet ﷺ at (the place called) Al-Ḥijr.

(٨١) بابُ نُزُولِ النَّبِيِّ ﷺ الحِجْرَ

4419. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ passed by Al-Ḥijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state, lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

٤٤١٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لمَّا مَرَّ النَّبِيُّ ﷺ بالحِجْرِ قالَ: «لا تَدْخُلُوا مَساكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ أَنْ يُصِيبَكُمْ ما أَصابَهُمْ إلَّا أنْ تَكونُوا باكِينَ». ثُمَّ قَنَّعَ رأسَهُ وأَسْرَعَ السَّيْرَ حتَّى أجازَ الوَادِيَ.

[راجع: ٤٣٣]

4420. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to his Companions who were at Al-Ḥijr (or said about the companions of Al-Ḥijr) "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you."

٤٤٢٠ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لأَصحابِ الحِجْرِ: «لا تَدْخلوا عَلى هٰؤُلاءِ المُعَذَّبِينَ إلَّا أَنْ تَكُونُوا باكِينَ أَنْ يُصِيبَكُمْ مِثْلُ ما أَصابَهُمْ». [راجع: ٤٣٣]

(82) CHAPTER.

(٨٢) بابٌ:

4421. Narrated 'Urwa bin Al-Mughīra: Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the *Ghazwā* of Tabūk. Al-Mughīra added, "The Prophet ﷺ washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e., his forearms) and passed wet hands over his *Khuff*."

٤٤٢١ - حَدَّثَنَا يَحْيَى بنُ بُكَيرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ العَزِيزِ بنِ أَبي سَلَمَةَ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ نافِعِ بنِ جُبَيرٍ، عَنْ عُرْوَةَ بنِ المُغِيرَةِ، عَنْ أَبِيهِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: ذَهَبَ النَّبِيُّ ﷺ لِبَعْضِ حاجَتِهِ فَقُمْتُ أَسْكُبُ عَلَيْهِ المَاءَ - لا أَعْلَمُهُ إلَّا قالَ: في غَزْوَةِ تَبُوكَ - فَغَسَلَ وَجْهَهُ وَذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضاقَ عَلَيْهِ كُمَّا الجُبَّةِ فَأَخْرَجَهُما مِنْ تَحْتِ جُبَّتِهِ فَغَسَلَهُما ثُمَّ مَسَحَ عَلى خُفَّيْهِ.

[راجع: ١٨٢]

4422. Narrated Abū Ḥumaid رَضِيَ اللهُ عَنْهُ: We returned in the company of the Prophet ﷺ from the *Ghazwa* of Tabūk, and when we came within sight of Al-Madīna, the Prophet ﷺ said, "This is Ṭāba (i.e., Al-Madīna), and this is Uḥud mountain that loves us and is loved by us."

٤٤٢٢ - حَدَّثَنَا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ: حدَّثَنِي عَمْرُو بنُ يَحْيَى، عَنْ عَبَّاسِ بنِ سَهْلِ بنِ سَعْدٍ، عَنْ أَبي حُمَيْدٍ قالَ: أَقْبَلْنا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةِ تَبُوكَ حَتَّى إذَا أَشْرَفْنا عَلى المَدِينَةِ قالَ: «هٰذِهِ طابَةُ وَهٰذَا أُحُدٌ جَبَلٌ يُحِبُّنا ونُحِبُّهُ».

[راجع: ١٤٨١]

4423. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ returned from the *Ghazwa* of Tabūk, and when he approached Al-Madīna, he said, "There are some people in Al-Madīna who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you." They (i.e., the people) said, "O Allāh's Messenger! Even though they were at Al-Madīna?" He said, "Yes, because they were stopped

٤٤٢٣ - حَدَّثَنَا أَحْمَدُ بنُ مُحَمَّدٍ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنا مِنَ المَدِينَةِ فَقالَ: «إنَّ بالمَدِينَةِ أَقْوَاماً ما سِرْتُمْ مَسِيراً وَلا قَطَعْتُمْ وَادِياً إلَّا كانُوا

by a genuine excuse."

مَعَكُمْ». قَالُوا: يا رَسُولَ اللهِ، وَهُمْ بالمَدِينَةِ؟ قالَ: «وهُمْ بالمَدِينَةِ حَبَسَهُمُ العُذْرُ». [راجع: ٢٨٣٨]

(83) CHAPTER. The letter of the Prophet ﷺ to Kisra (Khosrau) and Qaiser (Caesar).

(٨٣) بابُ كِتابِ النَّبِيِّ ﷺ إلى كِسْرَى وقَيْصَرَ

4424. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a letter to Kisra (Khosrau) with 'Abdullāh bin Ḥudhāfa As-Sahmī and told him to hand it over to the governor of Al-Baḥrain. The governor of Al-Baḥrain handed it over to Kisra, and when he read the letter, he tore it into pieces. [The subnarrator added, "I think that Ibn Al-Musaiyab said, 'Allāh's Messenger ﷺ invoked (Allāh) to tear them all totally (Kisra and his companions) into pieces.'"]

٤٤٢٤ - حَدَّثَنا إسحَاقُ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أَنَّ ابنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتابِهِ إلى كِسْرَى مَعَ عَبْدِ اللهِ بنِ حُذَافَةَ السَّهْمِيِّ. فأَمَرَهُ أَنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ فَدَفَعَهُ عَظِيمُ البَحرَيْنِ إلى كِسْرَى، فَلَمَّا قَرأَهُ مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابنَ المُسَيَّبِ قالَ: فَدَعا عَلَيهِ رَسُولُ اللهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [راجع: ٦٤]

4425. Narrated Abū Bakra: During the days (of the battle) of *Al-Jamal,* Allāh benefited me with a word I had heard from Allāh's Messenger ﷺ after I had been about to join the companions of *Al-Jamal* (i.e., the camel) and fight along with them. When Allāh's Messenger ﷺ was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, "Such people as ruled by a lady will never be successful."(1)

٤٤٢٥ - حَدَّثَنا عُثمانُ بنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ قالَ: لَقَدْ نَفَعَنِي اللهُ بِكَلِمَةٍ سَمِعْتُها مِنْ رَسُولِ اللهِ ﷺ أَيَّامَ الجَمَلِ بَعْدَما كِدْتُ أَلْحَقُ بأَصحَابِ الجَمَلِ فأُقاتِلَ مَعَهُمْ. قالَ: لَمَّا بَلَغَ رَسُولَ اللهِ ﷺ أَنَّ أَهْلَ فارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرَى قالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً». [انظر: ٧٠٩٩]

(1) (H. 4425) Abū Bakra did not fight on that side because the army was led by a woman, i.e., 'Āishah رَضِيَ اللهُ عَنْها.

4426. Narrated As-Sā'ib bin Yazīd: I remember that I went out with the boys to (the place called) *Thanīyat-ul-Wadā'* to receive Allāh's Messenger ﷺ.

٤٤٢٦ - حدَّثنا عَليُّ بن عَبْدِ اللهِ: حدَّثنا سُفيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنِ السَّائبِ بنِ يَزيدَ يَقُول: أَذْكُرُ أنِّي خَرَجْتُ مَعَ الغِلْمانِ إلى ثَنيَّةِ الوَداعِ نَتَلقَّى رَسُولَ اللهِ ﷺ، وَقالَ سُفيانُ مَرَّةً: مَعَ الصِّبْيانِ. [راجع: ٣٠٨٣]

4427. Narrated As-Sā'ib: I remember I went out with the boys to *Thanīyat-ul-Wadā'* to receive the Prophet ﷺ when he returned from the *Ghazwā* of Tabūk.

٤٤٢٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ: أَذْكُرُ أنِّي خَرَجْتُ مَعَ الصِّبْيانِ نَتَلَقَّى النَّبيَّ ﷺ إلى ثَنيَّةِ الوَداعِ مَقْدَمَهُ مِنْ غَزْوَةِ تَبُوكَ. [راجع: ٣٠٨٣]

(84) CHAPTER. The sickness of the Prophet ﷺ and his death.

(٨٤) **بابُ** مَرَضِ النَّبيِّ ﷺ وَوَفاتِهِ،

And the Statement of Allāh تعالى:

"Verily! You (O Muḥammad ﷺ) will die and verily, they (too) will die.' (V.39:30)

وَقَوْلِ اللهِ تَعالى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ﴾.

4428. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ in his ailment in which he died, used to say, "O 'Āishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."

٤٤٢٨ - وَقالَ يُونُسُ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: قالَتْ عائشَةُ رَضِيَ اللهُ عَنْها: كانَ النَّبيُّ ﷺ يَقُولُ في مَرَضِهِ الَّذي ماتَ فِيهِ: «يا عائشَةُ، ما أَزالُ أَجِدُ أَلَمَ الطَّعامِ الَّذي أَكَلْتُ بِخَيْبَرَ، فَهٰذا أَوانُ وَجَدْتُ انْقِطاعَ أَبْهَرِي مِنْ ذٰلِكَ السُّمِّ».

4429. Narrated Umm Al-Faḍl bint Al-Ḥārith: I heard the Prophet ﷺ reciting *Sūrat Al-Mursalāt 'Urfā* (No. 77) in the *Maghrib* prayer, and after that *Ṣalāt* (prayer) he did not lead us in any *Ṣalāt* (prayer) till he died.

٤٤٢٩ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ،

عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرأُ في المَغْرِبِ بالمُرْسَلاتِ عُرْفاً، ثُمَّ ما صَلَّى لَنا بَعْدَها حتَّى قَبَضَهُ اللهُ.

[راجع: ٧٦٣]

4430. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to let Ibn 'Abbās sit beside him, so 'Abdur-Raḥmān bin 'Amr said to 'Umar, "We have sons similar to him (in age)." 'Umar replied, "(I respect him) because of his status that you know." 'Umar then asked Ibn 'Abbās about the meaning of this Holy Verse:

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

Ibn 'Abbās replied, "That indicated the approaching death of Allāh's Messenger ﷺ which Allāh informed him." 'Umar said, "I do not know of it except what you know."

٤٤٣٠ - **حدَّثنا** مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ أَبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ عُمَرُ ابنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يُدْنِي ابنَ عَباسٍ، فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ: إنَّ لَنا أَبْناءً مِثْلَهُ، فقالَ: إنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسأَلَ عُمَرُ ابنَ عَبَّاسٍ عَنْ هٰذِهِ الآيَةِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾ فَقالَ: أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ إيَّاهُ، فَقالَ: ما أَعْلَمُ مِنْها إلَّا ما تَعْلَمُ. [راجع: ٣٦٢٧]

4431. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Thursday! And how great that Thursday was! The ailment of Allāh's Messenger ﷺ became worse (on Thursday) and he said, "Fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a Prophet. Some said, "What is wrong with him? (Do you think) he is delirious (seriously ill)?[1] Ask him (to understand his state)." So they went to the Prophet ﷺ and asked him again. The Prophet ﷺ said, "Leave me, for my present state is better

٤٤٣١ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا سُفْيانُ، عَنْ سُلَيْمانَ الأَحْوَلِ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: قالَ ابنُ عَبَّاسٍ: يَوْمُ الخَمِيسِ، وَما يَوْمُ الخَمِيسِ، اشْتَدَّ بِرَسُولِ اللهِ ﷺ وَجَعُهُ فَقالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً»، فَتَنازَعُوا وَلا يَنْبَغي عِنْدَ نَبِيٍّ تَنازُعٌ، فَقالُوا: ما شَأْنُهُ أَهَجَرَ؟ اسْتَفْهِمُوهُ فَذَهَبُوا يَرُدُّونَ

(1) (H. 4431) The speaker wants to urge others to fulfil the Prophet's order.

than what you call me for." Then he ordered them to do three things. He said, "Turn *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] out of the Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa'īd bin Jubair, the subnarrator said that Ibn 'Abbās kept quiet as regards the third order, or he said, "I forgot it.")(1)

[See Vol. 1, *Ḥadīth* No.114)

عَلَيْهِ فَقالَ: «دَعُوني فالَّذي أنا فِيهِ خَيرٌ مِمَّا تَدْعُونَنِي إلَيهِ»، وأَوْصاهُمْ بِثَلاثٍ، قالَ: «أَخرِجُوا المُشْرِكينَ مِنْ جَزيرَةِ العَرَبِ، وأَجيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجيزُهُمْ»، وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قالَ: فَنَسِيتُها. [راجع: ١١٤]

4432. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "When Allāh's Messenger ﷺ was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e., his Companions) said, 'Allāh's Messenger ﷺ is seriously ill and you have the Qur'ān. Allāh's Book is sufficient for us.' So, the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' While the others said the other way round. So when their talk and differences increased, Allāh's Messenger ﷺ said, 'Go away.' Ibn 'Abbās used to say, "No doubt, it was very unfortunate (a great disaster) that Allāh's Messenger ﷺ was prevented from writing for them that writing because of their differences and noise."(2)

٤٤٣٢ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا حُضِرَ رَسُولُ اللهِ ﷺ وفي البَيْتِ رِجالٌ فَقالَ النَّبِيُّ ﷺ: «هَلُمُّوا أَكْتُبْ لَكمْ كِتاباً لا تَضِلُّوا بَعْدَهُ»، فَقالَ بَعْضُهُمْ: إنَّ رَسُولَ اللهِ ﷺ قَدْ غَلَبَهُ الوَجَعُ وَعِنْدَكُمُ القُرآنُ، حَسْبُنا كِتابُ اللهِ. فاخْتَلَفَ أَهْلُ البَيْتِ وَاخْتَصَمُوا، فِمنْهُمْ مَنْ يَقُولُ: قَرِّبوا يكْتُبْ لَكمْ كِتاباً لا تَضِلُّوا بَعْدَهُ، ومِنْهُمْ مَنْ يَقولُ غَيرَ ذٰلكَ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاخْتِلافَ قالَ رَسُولُ اللهِ ﷺ: «قُومُوا». قالَ عُبَيْدُ اللهِ: فَكانَ يَقُولُ ابنُ عَبَّاسٍ: إنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَيْنَ رَسُولِ اللهِ ﷺ وَبَينَ أَنْ

(1) (H. 4431) See the footnote of *Ḥadīth* No.3168, Vol.4.
(2) (H. 4432) See *Ḥadīth* No.114 Volume I and *Ḥadīth* No.3168, Volume 4. for details.

يكْتُبَ لهُمْ ذٰلِكَ الكِتابَ لِاخْتِلافِهِمْ وَلَغَطِهِمْ. [راجع: ١١٤]

٤٤٣٣، ٤٤٣٤ - حدَّثَنا يَسْرَةُ بنُ صَفْوَانَ بنِ جَمِيلٍ اللَّخْمِيُّ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَعا النَّبِيُّ ﷺ فاطِمَةَ في شَكْوَاهُ الَّذي قُبِضَ فيهِ فَسارَّها بشَيْءٍ فَبَكَتْ، ثُمَّ دَعاها فَسارَّها بشَيْءٍ فَضَحِكَتْ، فَسأَلْنا عَنْ ذٰلكَ، فَقالَتْ: سارَّنِي النَّبِيُّ ﷺ أنَّهُ يُقْبَضُ في وَجَعِهِ الَّذي تُوُفِّيَ فِيهِ فَبَكَيْتُ، ثُمَّ سارَّني فأَخْبَرَني أنِّي أوَّلُ أهْلِهِ يَتْبَعُهُ فَضَحِكْتُ. [راجع: ٣٦٢٣، ٣٦٢٤]

4433, 4434. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ called Fāṭima عليها السلام during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet ﷺ first told me secretly that he would expire in that disease in which he eventually died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

٤٤٣٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ قالَتْ: كُنْتُ أسمَعُ أنَّهُ لا يَموتُ نَبِيٌّ حتَّى يُخَيَّرَ بينَ الدُّنْيا والآخِرَةِ، فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ في مَرَضِهِ الَّذي ماتَ فِيهِ وأَخَذَتْهُ بُحَّةٌ يَقُولُ: ﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم﴾ الآيَةَ، فَظَنَنْتُ أنَّهُ خُيِّرَ. [انظر: ٤٤٣٦، ٤٤٣٧، ٤٤٦٣، ٤٥٨٦، ٦٣٤٨، ٦٥٠٩]

4435. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allāh has bestowed His Grace... (to the end of the Verse)." (V.4:69) Thereupon I thought that the Prophet ﷺ had been given the option.

٤٤٣٦ - حدَّثَنا مُسْلِمٌ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: «لمَّا مَرِضَ النَّبِيُّ ﷺ

4436. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ fell ill in his fatal illness, he started saying, "With the highest companions."(1)

(1) (H. 4436) See the Noble Qur'ān (V.4:69).

الْمَرَضَ الَّذِي مَاتَ فِيهِ جَعَلَ يَقُولُ: «فِي الرَّفِيقِ الأَعْلَى». [راجع: ٤٤٣٥]

4437. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When Allāh's Messenger ﷺ was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet ﷺ became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allāh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

٤٤٣٧ - **حدَّثَنَا** أبو اليَمان: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ وَهُوَ صحِيحٌ يَقولُ: «إِنَّهُ لمْ يُقْبَضْ نَبِيٌّ قَطُّ حتَّى يَرَى مَقْعَدَهُ منَ الجَنَّةِ ثُمَّ يُحَيَّا أَوْ يُخَيَّرَ»، فَلَمَّا اشْتَكى وَحَضَرَهُ القَبْضُ ورأسُهُ عَلى فَخِذِ عائشَةَ غُشِيَ عَلَيْهِ فَلَمَّا أفاقَ شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ البَيْتِ ثُمَّ قالَ: «اللَّهُمَّ في الرَّفِيقِ الأَعْلى»، فَقُلْتُ: إذاً لا يُجاوِرُنا، فَعَرَفْتُ أنَّهُ حَدِيثُهُ الَّذي كانَ يُحدِّثُنا وَهُوَ صَحِيحٌ. [راجع: ٤٤٣٥]

4438. Narrated 'Āishah رَضِيَ اللهُ عَنْها: 'Abdur-Raḥmān bin Abū Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. 'Abdur-Raḥmān had a fresh *Siwāk* then and he was cleaning his teeth with it. Allāh's Messenger ﷺ looked at it, so I took the *Siwāk*, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it. I had never seen Allāh's Messenger ﷺ cleaning his teeth in a better way than that moment. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allāh! Let me be with the highest companions," and then died. 'Āishah used to say, "He died while his head was resting between my chest and chin."

٤٤٣٨ - **حدَّثَني مُحَمَّدٌ**: حدَّثَنا عَفَّانُ، عَنْ صَخْرِ بنِ جُوَيْرِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: دَخَلَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ عَلى النَّبِيِّ ﷺ وأنا مُسْنِدَتُهُ إلى صَدْرِي وَمَعَ عَبْدِ الرَّحْمٰنِ سِوَاكٌ رَطْبٌ يَسْتَنُّ بِهِ فَأَبَدَّهُ رَسُولُ اللهِ ﷺ بَصَرَهُ فأَخَذْتُ السِّوَاكَ فقَضَمْتُهُ وَنَفَضْتُهُ وَطَيَّبْتُهُ ثُمَّ دَفَعْتُهُ إلى النَّبِيِّ ﷺ فاسْتَنَّ بِهِ فما رأَيْتُ رَسُولَ اللهِ ﷺ اسْتَنَّ اسْتِناناً قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أنْ فَرَغَ رَسُولُ اللهِ ﷺ رَفَعَ يَدَهُ أوْ إصْبَعَهُ ثُمَّ قالَ: «في الرَّفِيقِ

الأَعْلَى»، ثَلاثاً، ثُمَّ قَضَى. وكانَتْ تَقُولُ: ماتَ وَرَأْسُهُ بَيْنَ حاقِنَتِي وَذَاقِنَتِي. [راجع: ٨٩٠]

٤٤٣٩ - حَدَّثَني حِبّانُ: أخبرنا عبدُ اللهِ: أخبرَنا يُونُس، عَنِ ابنِ شِهابٍ: أَخْبرَني عُرْوَةُ أنَّ عَائِشَةَ رَضِيَ اللهُ عَنْها أخبرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ كانَ إذا اشْتَكى نَفَثَ عَلَى نَفْسِهِ بالمُعَوِّذاتِ، ومَسَحَ عَنْهُ بيدِهِ. فَلَمَّا اشْتَكى وَجَعَهُ الَّذي تُوفِّيَ فيهِ طَفِقْتُ أَنْفُثُ عَلَى نَفْسِهِ بالمُعَوِّذاتِ الَّتي كان يَنْفُثُ وأمسَحُ بِيَدِ النَّبيِّ ﷺ عَنْهُ. [انظر: ٥٠١٦، ٥٧٣٥، ٥٧٥١]

4439. Narrated 'Āishah رَضِيَ الله عَنها: Whenever Allāh's Messenger ﷺ became ill, he used to recite *Al-Mu'awwidhāt (Surah* Nos. 113, 114) and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting *Al-Mu'awwidhāt* and blowing my breath over him as he used to blow and made the hand of the Prophet ﷺ pass over his body.

٤٤٤٠ - حَدَّثَنا مُعلَّى بنُ أَسَدٍ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُخْتارٍ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ عَبّادِ بنِ عَبْدِ اللهِ بنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أخبرَتْهُ أَنَّها سَمِعَتِ النَّبيَّ ﷺ وأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ وهُوَ مُسنِدٌ إلَيَّ ظهرَهُ يقولُ: «اللَّهُمَّ اغفِرْ لي وارْحَمْني وألحِقْني بالرَّفِيقِ». [انظر: ٥٦٧٤]

4440. Narrated 'Āishah رَضِيَ الله عَنها: I heard the Prophet ﷺ and listened to him before his death while he was leaning his back on me and saying,

"O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)."

[See the Qur'ān, V. 4:69 and *Hadith* No. 4435]

٤٤٤١ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا أبو عَوانَةَ، عَنْ هِلالٍ الوَزَّانِ، عَنْ عُرْوَةَ بنِ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبيُّ ﷺ في مَرَضِهِ الَّذي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللهُ اليَهُودَ اتَّخَذُوا قُبُورَ أَنبيائِهِمْ مَساجِدَ»، قالَتْ عائشَةُ: لَوْلا

4441. Narrated 'Urwa bin Az-Zubair: 'Āishah رَضِيَ الله عَنها said, "The Prophet ﷺ said during his fatal illness, 'Allāh cursed the Jews for they took the graves of their Prophets as places for worship.'" 'Āishah added, "Had it not been for that (statement of the Prophet ﷺ) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

ذلكَ لأُبْرِزَ قَبْرُهُ، خَشِيَ أَنْ يُتَّخَذَ مَسْجِداً. [راجع: ٤٣٥]

٤٤٤٢ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ: أخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ أنَّ عائشَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتأذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ في بَيْتِي فأذِنَّ لَهُ، فَخَرَجَ وَهُوَ بَينَ الرَّجُلَينِ تَخُطُّ رِجْلاهُ في الأَرْضِ بَينَ عَبَّاسِ بنِ عَبْدِ المُطَّلِبِ وَبَينَ رَجُلٍ آخَرَ. قالَ عُبَيْدُ اللهِ: فأَخْبرْتُ عَبْدَ اللهِ بالَّذي قالَتْ عائشَةُ فَقالَ لي عَبْدُ اللهِ ابنُ عَبَّاسٍ: هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذي لَمْ تُسَمِّ عائشَةُ؟ قالَ: قُلْتُ: لا، قالَ ابنُ عَبَّاسٍ: هُوَ عَلِيُّ بنُ أَبي طَالِبٍ، وكانَتْ عائشَةُ زَوْجُ النَّبِيِّ ﷺ تُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا دَخَلَ بَيْتِي وَاشْتَدَّ بِهِ وَجَعُهُ قالَ: «هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ لَعَلِّي أَعْهَدُ إِلى النَّاسِ». فأَجْلَسْناهُ في مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنا نَصُبُّ عَلَيْهِ مِن تلكَ القِرَبِ حتَّى طَفِقَ يُشِيرُ إِلَيْنا بيَدِهِ أَنْ قَدْ فَعَلْتُنَّ. قالَتْ: ثُمَّ خَرَجَ إِلى النَّاسِ فَصَلَّى بِهِم وخَطَبَهُمْ. [راجع: ١٩٨]

٤٤٤٣، ٤٤٤٤ - وأَخبرَني عُبَيْدُ

4442. Narrated 'Āishah, the wife of the Prophet ﷺ, "When the ailment of Allāh's Messenger ﷺ became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abbās bin 'Abdul-Muttalib and another man". 'Ubaidullāh said, "I told 'Abdullāh of what 'Āishah had said. 'Abdullāh bin 'Abbās said to me, 'Do you know who was the other man whom 'Āishah did not name?' I said, 'No.' Ibn 'Abbās said, 'It was 'Alī bin Abī Ṭālib.'" 'Āishah, the wife of the Prophet ﷺ used to narrate saying, "When Allāh's Messenger ﷺ entered my house and his disease became aggravated, he said, 'Pour on me the water of seven water-skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Ḥafṣa, the wife of the Prophet ﷺ and then started to pour water on him from these waterskins till he started pointing to us with his hands intending to say, 'You have done your job.'" 'Āishah added, "Then he went out to the people and led them in *Ṣalāt* (prayer) and preached to them."

4443,4444. Narrated 'Āishah and 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُم : "When

اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ أَنَّ عائشَةَ وَعَبْدَ اللهِ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالا: لَمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلى وَجْهِهِ، فإذا اغْتَمَّ كَشَفَها عَنْ وَجْهِهِ فَقالَ: وَهُوَ كَذٰلِكَ «لَعْنَةُ اللهِ عَلى اليَهُودِ والنَّصارَى اتَّخَذوا قُبُورَ أَنْبِيائِهِمْ مَساجِدَ»، يُحَذِّرُ ما صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

Allāh's Messenger ﷺ became seriously ill, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allāh's Curse be on the Jews and the Christians, as they took the graves of their Prophets as (places of worship),' intending to warn (the Muslims) of what they had done."

٤٤٤٥ - أَخْبرَني عُبَيْدُ اللهِ أَنَّ عائشَةَ قالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللهِ ﷺ في ذٰلكَ وَما حَمَلَني عَلى كَثْرَةِ مُرَاجَعَتِهِ إلَّا أَنَّهُ لَمْ يَقَعْ في قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلاً قامَ مَقامَهُ أَبَداً وَلا كُنْتُ أَرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقامَهُ إلا تَشاءَمَ النَّاسُ بِهِ، فأَرَدْتُ أَنْ يَعْدِلَ ذٰلكَ رَسُولُ اللهِ ﷺ عَنْ أَبي بَكْرٍ. رَوَاهُ ابنُ عُمَرَ وأبو مُوسَى وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٨]

4445. Narrated Ubaidullāh: 'Āishah said, "I argued with Allāh's Messenger ﷺ repeatedly about that matter [i.e., his order that Abū Bakr should lead the people in *Ṣalāt* (prayer) in his place when he was ill], and what made me argue so much was, that it never occurred to my mind that after the Prophet ﷺ, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allāh's Messenger ﷺ to give up the idea of chosing Abū Bakr [to lead the people in *Ṣalāt* (prayer)]."

٤٤٤٦ - حدَّثَني عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني ابنُ الهَادِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائشَةَ قالَتْ: ماتَ النَّبِيُّ ﷺ وإنَّهُ لَبَينَ حاقِنَتِي وَذَاقِنَتِي، فَلا أَكْرَهُ شِدَّةَ المَوْتِ لأَحَدٍ أَبَداً بَعْدَ النَّبِيِّ ﷺ. [راجع: ٨٩٠]

4446. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet ﷺ.

٤٤٤٧ - حدَّثَني إسحَاقُ: أَخْبرَنا بِشْرُ بنُ شُعَيْبِ بنِ أَبي حَمْزَةَ: حدَّثَني أَبي، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عَبْدُ

4447. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: 'Alī bin Abī Ṭālib came out of the house of Allāh's Messenger ﷺ during his fatal illness. The people asked, "O Abū Ḥasan (i.e., 'Alī)! How is the health of

Allāh's Messenger ﷺ this morning?" 'Alī replied, "He has recovered with the Grace of Allāh." 'Abbās bin 'Abdul-Muṭṭalib held him by the hand and said to him, "In three days you, by Allāh, will be ruled (by somebody else)(1). And by Allāh, I feel that Allāh's Messenger ﷺ will die from this ailment of his, for I know how the faces of the offspring of 'Abdul-Muṭṭalib look at the time of their death. So let us go to Allāh's Messenger ﷺ and ask him who will take over the caliphate. If it is given to us, we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Alī said, "By Allāh, if we asked Allāh's Messenger ﷺ for it (i.e., the caliphate) and if he refused to give it to us, the people will never give it to us after that. And by Allāh, I will not ask Allāh's Messenger ﷺ for it."

اللهِ ابنُ كَعْبِ بن مالكٍ الأَنْصاريُّ وكانَ كَعْبُ بنُ مالكٍ أحَدَ الثَّلاثةِ الَّذينَ تِيبَ عَلَيْهِمْ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَليَّ بنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللهِ ﷺ في وَجَعِهِ الَّذي تُوُفِّيَ فِيهِ فَقالَ النَّاسُ: يا أَبا الحَسَنِ، كَيْفَ أَصْبَحَ رَسُولُ اللهِ ﷺ؟ فَقالَ: أَصْبَحَ بِحَمْدِ اللهِ بارِئاً، فَأَخَذَ بِيَدِهِ عَبَّاسُ ابنُ عَبْدِ المُطَّلِبِ، فَقالَ لَهُ: أَنتَ وَاللهِ بَعْدَ ثَلاثٍ عَبْدُ العَصَا، وإنِّي وَاللهِ لأَرَى رَسُولَ اللهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هٰذَا، إنِّي لأَعْرِفُ وُجُوهَ بَني عَبْدِ المُطَّلِبِ عِنْدَ المَوْتِ. اذْهَبْ بنا إلى رَسُولِ اللهِ ﷺ فَلْنَسألْهُ فِيمَنْ هٰذَا الأَمْرُ؟ إنْ كانَ فينا عَلِمْنا ذٰلكَ، وإنْ كانَ في غيرِنا عَلمْناهُ فأَوْصَى بنا. فَقالَ عَليٌّ: إنَّا وَاللهِ لَئِنْ سأَلْناها رَسُولَ اللهِ ﷺ فمَنَعَناها لا يُعْطِيناها النَّاسُ بَعْدَهُ، وإنِّي وَاللهِ لا أَسأَلُها رَسُولَ اللهِ ﷺ. [انظر: ٦٢٦٦]

4448. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While the Muslims were offering the *Fajr* prayer on Monday, and Abū Bakr was leading them in *Ṣalāt* (prayer), suddenly, Allāh's Messenger ﷺ lifted the curtain of 'Āishah's dwelling and looked at them while they were in the rows of the *Ṣalāt* (prayer) and smiled. Abū Bakr retreated to join the

٤٤٤٨ - حدَّثنَا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ أَنَّ المُسْلمينَ بَيْنا هُمْ في صَلاةِ الفَجْرِ مِنْ يَوْمِ الاثْنَينِ وأبو بَكْرٍ يُصَلِّي لهُمْ

(1) (H. 4447) He means that the Prophet ﷺ will die and you will be under the authority of a new ruler.

rows, thinking that Allāh's Messenger ﷺ wanted to come out for the *Ṣalāt* (prayer). The Muslims were about to be put to trial in their *Ṣalāt* (prayer) [i.e., were about to give up offering *Ṣalāt* (prayer)] because of being overjoyed at seeing Allāh's Messenger ﷺ. But Allāh's Messenger ﷺ beckoned them with his hand to complete their *Ṣalāt* (prayer) and then entered the dwelling and let fall the curtain.

لَمْ يَفْجأُهُمْ إلَّا رَسُولُ اللهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عائشَةَ فَنَظَرَ إلَيْهِمْ وَهُمْ في صُفُوفِ الصَّلاةِ ثُمَّ تَبَسَّمَ يَضْحَكُ، فَنَكَصَ أبو بَكْرٍ عَلى عَقِبَيْهِ لِيَصِلَ الصَّفَّ وَظَنَّ أنَّ رَسُولَ اللهِ ﷺ يُرِيدُ أنْ يَخْرُجَ إلى الصَّلاةِ، فَقالَ أنَسٌ: وَهَمَّ المُسْلِمونَ أنْ يَفْتَتِنُوا في صَلاتِهِمْ فَرَحاً بِرَسُولِ اللهِ ﷺ، فَأشارَ إلَيْهِمْ بِيَدِهِ رَسُولُ اللهِ ﷺ أن أتِمُّوا صَلاتَكُمْ ثُمَّ دَخَلَ الحُجْرَةَ وأرْخَى السِّتْرَ. [راجع: ٦٨٠]

4449. Narrated 'Āishah رَضِيَ اللهُ عَنها: It was one of the Favours of Allāh bestowed upon me that Allāh's Messenger ﷺ expired in my house on the day of my turn while he was leaning against my chest, and Allāh made my saliva mix with his saliva at his death. 'Abdur-Raḥmān entered upon me with a *Siwāk* in his hand and I was supporting (the back of) Allāh's Messenger ﷺ (against my chest). I saw the Prophet ﷺ looking at it (i.e., *Siwāk*) and I knew that he loved the *Siwāk*, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a can, (The subnarrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh). Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companions," till he expired and his hand dropped down.

٤٤٤٩ - حدَّثَني مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُمَرَ بنِ سَعِيدٍ قالَ: أخْبرَني ابنُ أبي مُلَيْكَةَ: أنَّ أبا عَمْرٍو ذَكْوَانَ مَوْلى عائشَةَ أخْبرَهُ أنَّ عائشَةَ كانَتْ تَقُولُ: إنَّ مِنْ نِعَمِ اللهِ عَلَيَّ أنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ في بَيْتي وفي يَوْمي وبَيْنَ سَحْري ونَحْري، وأنَّ اللهَ جَمَعَ بَيْنَ رِيقي ورِيقِهِ عِنْدَ مَوْتِهِ. وَدَخَلَ عَلَيَّ عَبْدُ الرَّحْمٰنِ، وَبِيَدِهِ السِّوَاكُ وأنا مُسْنِدَةٌ رَسُولَ اللهِ ﷺ فرأيْتُهُ يَنْظُرُ إلَيْهِ وَعرَفْتُ أنَّهُ يُحِبُّ السِّوَاكَ. فَقُلْتُ: آخُذُهُ لكَ؟ فأشارَ برأسِهِ أنْ نَعَمْ. فَتَناوَلْتُهُ فاشْتَدَّ عَلَيْهِ وَقُلْتُ: أُلَيِّنُهُ لَكَ؟ فأشارَ برأسِهِ أنْ نَعَمْ. فَلَيَّنْتُهُ فأمَرَّهُ وَبينَ يَدَيْهِ رَكْوَةٌ أَوْ عُلْبَةٌ - يَشُكُّ عُمَرُ - فِيها ماءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ في الماءِ فَيَمْسَحُ

بهما وَجْهَهُ يَقُولُ: «لا إِلَهَ إِلَّا اللهُ إِنَّ لِلْمَوْتِ سَكَرَاتٍ»، ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: «في الرَّفِيقِ الأَعْلَى»، حَتَّى قُبِضَ وَمالَتْ يَدُهُ. [راجع: ٨٩٠]

٤٤٥٠ - حدَّثَنا إِسْماعِيلُ: حدَّثَنِي سُلَيمانُ بنُ بِلالٍ: حدَّثَنا هِشامُ بنُ عُرْوَةَ: أَخْبرَنِي أَبي، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسأَلُ في مَرَضِهِ الَّذي ماتَ فِيهِ يَقُولُ: «أَيْنَ أنا غداً؟ أَيْنَ أنا غداً؟» يُرِيدُ يَوْمَ عائشَةَ، فأَذِنَ لَهُ أَزْواجُهُ يَكُونُ حَيْثُ شاءَ، فَكانَ في بَيْتِ عائشَةَ حتَّى ماتَ عِنْدَها. قالَتْ عائشَةُ: فَماتَ في اليَوْمِ الَّذي كانَ يَدُورُ عَلَيَّ فِيهِ في بَيْتِي، فَقَبَضَهُ اللهُ وإِنَّ رأسَهُ لَبَيْنَ نَحْرِي وسَحْرِي وخالَطَ رِيقُهُ رِيقي. ثُمَّ قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَقُلْتُ لَهُ: أَعْطِنِي هٰذا السِّوَاكَ يا عَبْدَ الرَّحْمٰنِ، فأَعْطانِيهِ فَقَضَمْتُهُ ثُمَّ مَضَغْتُهُ فأَعْطَيْتُهُ رَسُولَ اللهِ ﷺ فاسْتَنَّ بِهِ وَهُوَ مُسْتَنِدٌ إِلى صَدْرِي. [راجع: ٨٩٠]

4450. Narrated 'Urwa : 'Āishah رَضِيَ اللهُ عَنها said, "Allāh's Messenger ﷺ in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?[1],' seeking 'Āishah's turn. His wives allowed him to stay wherever he wished. So he stayed at 'Āishah's house till he expired while he was with her." 'Āishah added, "The Prophet ﷺ expired on the day of my turn in my house and he was taken unto Allāh while his head was against my chest and his saliva mixed with my saliva." 'Āishah added, " 'Abdur-Raḥmān bin Abū Bakr came in, carrying a *Siwāk* he was cleaning his teeth with. Allāh's Messenger ﷺ looked at it and I said to him, 'O 'Abdur-Raḥmān! Give me this *Siwāk*.' So he gave it to me and I cut it, chewed (it's end) and gave it to Allāh's Messenger ﷺ who cleaned his teeth with it while he was resting against my chest."

٤٤٥١ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تُوُفِّيَ

4451. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ expired in my house and on the day of my turn, leaning against my chest. One of us (i.e., the Prophet's wives) used to recite an invocation asking Allāh to protect him from all evils when he became sick. So I

(1) (H. 4450) The Prophet ﷺ asks in which of his wives' house his stay will be tomorrow.

started asking Allāh to protect him from all evils. He raised his head towards the sky and said, "With the highest companions, with the highest companions." 'Abdur-Raḥmān bin Abū Bakr passed (in front of him) carrying a fresh *Siwāk* and the Prophet ﷺ looked at it and I thought that the Prophet ﷺ was in need of it (for cleaning his teeth). So I took it (from 'Abdur-Raḥmān) and chewed its head and shook it and gave it to the Prophet ﷺ who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e., he expired). So Allāh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

النَّبِيُّ ﷺ في بَيْتِي وفي يَوْمي، وبَينَ سَحْرِي ونَحْرِي، وكانَتْ إحْدانا تُعَوِّذُهُ بِدُعاءٍ إذَا مَرِضَ فَذَهَبْتُ أُعَوِّذُهُ فَرَفَعَ رَأسَهُ إلى السَّماءِ وَقالَ: «في الرَّفِيقِ الأَعْلَى في الرَّفِيقِ الأعْلَى». وَمَرَّ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ وفي يَدِهِ جَرِيدَةٌ رَطْبَةٌ فَنَظَرَ إلَيْهِ النَّبِيُّ ﷺ فظَنَنْتُ أنَّ لَهُ بِها حاجَةً فأَخَذْتُها فَمَضَغْتُ رأسَها وَنَفَضْتُها فَدَفَعْتُها إلَيْهِ فاسْتَنَّ بِها كأَحْسَنِ ما كانَ مُسْتَنًّا ثُمَّ ناوَلَنِيها فَسَقَطَتْ يَدُهُ أوْ سَقَطَتْ مِنْ يَدِهِ فَجَمَعَ اللهُ بَينَ رِيقي ورِيقِهِ في آخِرِ يَوْمٍ مِنَ الدُّنْيا وأوَّلِ يَوْمٍ مِنَ الآخِرَةِ. [راجع: ٨٩٠]

4452, 4453. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr came from his house at As-Sunḥ on a horse. He dismounted and entered the mosque, but did not speak to the people till he entered upon 'Āishah and went straight to Allāh's Messenger ﷺ who was covered with *Ḥibara* cloth (i.e., a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allāh, Allāh will never cause you to die twice. As for the death which was written for you, has come upon you."

٤٤٥٢، ٤٤٥٣ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني أبو سَلَمَةَ: أَنَّ عائِشَةَ أَخْبرَتْهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ أقْبَلَ عَلى فَرَسٍ مِنْ مَسْكَنِهِ بالسُّنْحِ حتَّى نَزَلَ فَدَخَلَ المَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حتَّى دَخَلَ عَلى عائشَةَ فتَيَمَّمَ رَسُولَ اللهِ ﷺ وَهُوَ مُغَشًّى بِثَوْبِ حِبَرَةٍ. فكَشَفَ عَنْ وَجْهِهِ ثُمَّ أكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكى. ثُمَّ قالَ: بأبي أنتَ وأُمِّي، وَاللهِ لا يَجْمَعُ اللهُ عَلَيْكَ مَوْتَتَينِ. أمَّا المَوْتَةُ التي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّها. [راجع: ١٢٤١، ١٢٤٢]

4454. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهما: Abū Bakr went out while 'Umar bin Al-

٤٤٥٤ - قالَ: وحدَّثَني أبو

سَلَمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ أبا بَكْرٍ خَرَجَ وعُمَرُ ابنُ الخَطَّابِ يُكَلِّمُ النَّاسَ فَقالَ: اجْلِسْ يا عُمَرَ، فأَبى عُمَرُ أَن يَجْلِسَ، فأَقْبَلَ النَّاسُ إِلَيْهِ وَتَرَكُوا عُمَرَ. فَقالَ أَبو بَكْرٍ: أَمّا بَعْدُ، مَنْ كانَ مِنْكُمْ يَعْبُدُ مُحَمَّداً ﷺ فإِنَّ مُحَمَّداً قَدْ ما وَمَنْ كانَ مِنْكُمْ يَعْبُدُ اللهَ فإِنَّ اللهَ حَيٌّ لا يَمُوتُ، قالَ اللهُ تَعالى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾ إلى قولِهِ: ﴿ٱلشَّٰكِرِينَ﴾ وَقالَ: وَاللهِ لكأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللهَ أَنْزَلَ هٰذِهِ الآيَةَ حَتَّى تَلاها أبو بَكْرٍ فَتَلَقَّاها النَّاسُ مِنْهُ كُلُّهُمْ، فَمَا أَسمَعُ بَشَراً مِنَ النَّاسِ إِلَّا يَتْلُوها. فأَخْبَرَني سَعِيدُ بنُ المُسَيَّبِ أَنَّ عُمَرَ قالَ: وَاللهِ ما هُوَ إِلَّا أَنْ سَمِعْتُ أبا بَكْرٍ تَلاها فَعَقِرْتُ حَتَّى ما تُقِلُّنِي رِجْلايَ وحَتَّى أَهْوَيْتُ إِلى الأَرْضِ حينَ سَمِعْتُهُ تَلاها أَنَّ النَّبِيَّ ﷺ قَدْ ماتَ. [راجع: ١٢٤٢]

Khattāb was talking to the people. Abū Bakr said, "Sit down, O 'Umar!" But 'Umar refused to sit down. So, the people came to Abū Bakr and left 'Umar. Abū Bakr said, "*Amma Ba'du* (then after), whosoever amongst you used to worship Muḥammad ﷺ, then Muḥammad ﷺ is dead, and whosoever amongst you used to worship Allāh, then Allāh is Alive and shall never die. Allāh تعالى said:

'Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him... (till the end of the Verse)... who are grateful'." (V.3:144)

By Allāh, it was as if the people never knew that Allāh had revealed this Verse before, till Abū Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

٤٤٥٥، ٤٤٥٦، ٤٤٥٧ - حدَّثَني عَبْدُ اللهِ بنُ أَبي شَيْبَةَ: حدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ سُفْيانَ، عَنْ مُوسَى بنِ أَبي عائشَةَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عائشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أَنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ قَبَّلَ النَّبِيَّ ﷺ بَعْدَ مَوْتِهِ. [راجع: ١٢٤١، ١٢٤٢، وانظر: ٥٧٠٩]

4455, 4456, 4457. Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: Abū Bakr رَضِيَ اللهُ عَنْهُ kissed the Prophet ﷺ after his death.

4458. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike, patients have for medicines." He said, "Everyone present in the house be forced by pouring medicine in his mouth while I am looking at him, except 'Abbās as he has not witnessed your deed."

٤٤٥٨ - حدَّثَنا عَلِيٌّ: حدَّثَنا يَحْيَى وَزَادَ: قالَتْ عائِشَةُ: لَدَدْناهُ في مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنا أَنْ لا تَلُدُّونِي، فَقُلْنا: كَراهِيَةُ المَرِيضِ لِلدَّواءِ، فَلَمَّا أَفاقَ قالَ: «أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّونِي؟» قُلْنا: كَراهِيَةَ المَرِيضِ لِلدَّواءِ، فَقالَ: «لا يَبْقَى أَحَدٌ في البَيْتِ إِلَّا لُدَّ وَأَنا أَنْظُرُ إِلَّا العَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ». رَواهُ ابْنُ أَبِي الزِّنادِ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ. [انظر: ٥٧١٢، ٦٨٨٦، ٦٨٩٧]

4459. Narrated Al-Aswad: It was mentioned in the presence of 'Āishah that the Prophet ﷺ had appointed 'Alī as successor by will. Thereupon she said, "Who said so? I saw the Prophet ﷺ, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed 'Alī as his successor?"

٤٤٥٩ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قالَ: أَخْبَرَنِي أَزْهَرُ قالَ: أَخْبَرَنا ابْنُ عَوْنٍ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ قالَ: ذُكِرَ عِنْدَ عائِشَةَ أَنَّ النَّبِيَّ ﷺ أَوْصَى إِلَى عَلِيٍّ فَقالَتْ: مَنْ قالَهُ؟ لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ وَإِنِّي لَمُسْنِدَتُهُ إِلَى صَدْرِي فَدَعا بِالطَّسْتِ فانْخَنَثَ فَماتَ فَما شَعَرْتُ، فَكَيْفَ أَوْصَى إِلَى عَلِيٍّ؟. [راجع: ٢٧٤١]

4460. Narrated Ṭalḥa: I asked 'Abdullāh bin Abū Aufā, "Did the Prophet ﷺ make a will?" He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it?" He said, "The Prophet ﷺ made a will concerning Allāh's Book."(1)

٤٤٦٠ - حدَّثَنا أَبُو نُعَيْمٍ: حدَّثَنا مالِكُ بْنُ مِغْوَلٍ، عَنْ طَلْحَةَ قالَ: سَأَلْتُ عَبْدَ اللهِ ابْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُما: أَوْصَى النَّبِيُّ ﷺ؟ فَقالَ: لا، فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الوَصِيَّةُ أَوْ أُمِرُوا بِها؟ قالَ: أَوْصَى بِكِتابِ اللهِ. [راجع: ٢٧٤٠]

(1) (H. 4460) He advised the people to understand and act upon the Qur'ān.

4461. Narrated 'Amīr bin Al-Ḥārith: Allāh's Messenger ﷺ did not leave a Dīnār or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travellers.

٤٤٦١ - حدَّثنا قُتَيْبَةُ: حدَّثنا أبو الأَحْوَصِ، عَنْ أبي إسحاقَ، عَنْ عَمْرِو ابنِ الحارِثِ قالَ: ما تَرَكَ رَسُولُ اللهِ ﷺ ديناراً وَلا دِرْهَماً وَلا عَبْداً وَلا أَمَةً إِلَّا بَغْلَتَهُ البَيْضاءَ التي كانَ يَرْكَبُها وسلاحَهُ، وَأَرْضاً جَعَلَها لِابنِ السَّبِيلِ صَدَقَةً. [راجع: ٢٧٣٩]

4462. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the ailment of the Prophet ﷺ got aggravated, he became unconscious whereupon Fāṭima عليها السلام said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e., *Al-Firdaus*)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fāṭima عليها السلام said, "O Anas! Do you feel pleased to throw earth over Allāh's Messenger ﷺ?"

٤٤٦٢ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقالَتْ فاطِمَةُ عَلَيْها السَّلامُ: وَا كَرْبَ أَباه، فَقالَ: «لَيْسَ عَلى أَبِيكِ كَرْبٌ بَعْدَ هَذا اليَوْمِ». فَلَمَّا ماتَ قالَتْ: يا أَبَتاه أَجابَ رَبًّا دَعاه، يا أَبَتاه مَنْ جَنَّةُ الفِرْدَوْسِ مَأْواهُ، يا أَبَتاهُ إِلى جِبرِيلَ نَنْعاهُ. فَلَمَّا دُفِنَ قالَتْ فاطِمَةُ عَلَيْها السَّلامُ: يا أَنَسُ، أَطابَتْ نُفُوسُكُم أَنْ تَحْثُوا عَلى رَسُولِ اللهِ ﷺ التُّرابَ؟.

(85) CHAPTER. The last statement, the Prophet ﷺ spoke.

(٨٥) بابُ آخِرِ ما تَكَلَّمَ بِهِ النَّبِيُّ ﷺ

4463. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ was healthy, he used to say, "No soul of a Prophet is captured till he is shown his place in Paradise and then he is given the option."[1] When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said,

٤٤٦٣ - حدَّثنا بِشْرُ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ اللهِ: قالَ يُونُسُ: قالَ الزُّهْرِيُّ: أَخْبَرَنِي سَعِيدُ بنُ المُسَيَّبِ في رِجالٍ مِنْ أَهْلِ العِلْمِ أَنَّ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى

(1) (H. 4463) The option to survive or go to Heaven.

مَقْعَدَهُ مِنَ الجَنَّةِ ثُمَّ يُخَيَّرُ»، فَلَمَّا نَزَلَ بِهِ ورأسُهُ عَلى فَخِذِي غُشِيَ عَلَيْهِ ثُمَّ أَفاقَ، فأَشْخَصَ بَصَرَهُ إلى سَقْفِ البَيْتِ ثُمَّ قالَ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». فَقُلْتُ: إذاً لا يَخْتارُنا، وَعَرَفْتُ أنَّهُ الحَدِيثُ الَّذي كانَ يُحَدِّثُنا بِهِ وَهُوَ صَحِيحٌ. قالَتْ: فَكانَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِها: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». [راجع: ٤٤٣٥]

"O Allāh! (with) the highest companions."[1] I said (to myself), "So, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allāh! (with) the highest companions."

(٨٦) بابُ وَفاةِ النَّبِيِّ ﷺ

(86) CHAPTER. The death of the Prophet ﷺ.

٤٤٦٤، ٤٤٦٥ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ عائشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أنَّ النَّبِيَّ ﷺ لَبِثَ بِمَكَّةَ عَشَرَ سِنِيْنَ يُنْزَلُ عَلَيْهِ القُرآنُ وَبالمَدِينَةِ عَشْراً. [انظر: ٤٩٧٨]

4464, 4465. Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ stayed for ten years in Makkah with the Qur'ān being revealed to him and he stayed in Al-Madīna for ten years.

٤٤٦٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ وَهُوَ ابنُ ثَلاثٍ وَسِتِّيْنَ. قالَ ابنُ شِهابٍ: وأَخْبرَني سَعِيدُ بنُ المُسَيَّبِ مِثْلَهُ. [راجع: ٣٥٣٦]

4466. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ died when he was sixty-three years of age.

(٨٧) بابٌ:

(87) CHAPTER.

٤٤٦٧ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْراهِيمَ،

4467. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ died while his armour was

(1) (H. 4463) See the Noble Qur'ān (V.4 :69).

mortgaged to a Jew for thirty i.e., 30 *Ṣā'* of barley.

عَنِ الأَسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَت: تُوُفِّيَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بثلاثِينَ، يَعْنِي: صَاعاً مِنْ شَعِيرٍ. [راجع: ٢٠٦٨]

(88) CHAPTER. The despatch of Usāma bin Zaid رَضِيَ اللهُ عَنْهُما by the Prophet ﷺ during his fatal illness.

(٨٨) بابُ بَعْثِ النَّبِيِّ ﷺ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنهُما في مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ

4468. Narrated Sālim's father: The Prophet ﷺ appointed Usāma as the commander of the troops (to be sent to Syria). The Muslims spoke about Usāma (unfavourably). The Prophet ﷺ said, "I have been informed that you spoke about Usāma. (Let it be known that) he is the most beloved of all people to me."

٤٤٦٨ - **حدَّثَنا** أبو عاصِم الضَّحَّاكُ ابنُ مَخْلَدٍ، عَنِ الفُضَيْلِ بنِ سُلَيْمانَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ سالمٍ، عَنْ أبيهِ: اسْتَعْمَلَ النَّبِيُّ ﷺ أُسامَةَ فَقالُوا فِيهِ، فَقالَ النَّبِيُّ ﷺ: «قَدْ بَلَغَنِي أَنَّكُمْ قُلْتُمْ في أُسامَةَ، وإنَّهُ أَحَبُّ النَّاسِ إلَيَّ». [راجع: ٣٧٣٠]

4469. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent troops and appointed Usāma bin Zaid رَضِيَ اللهُ عَنْهُما as their commander. The people criticised his leadership. Allāh's Messenger ﷺ got up and said, "If you (people) are criticising his (i.e., Usāma's) leadership, you used to criticise the leadership of his father before. By Allāh, he (i.e., Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e., his son, Usāma) is one of the most beloved persons to me after him."

٤٤٦٩ - **حدَّثَنا** إسماعِيلُ: حدَّثَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بَعْثاً وأَمَّرَ عَلَيْهِمْ أُسامَةَ بنَ زَيْدٍ فطَعَنَ النَّاسُ في إمارَتِهِ، فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «إنْ تَطْعُنُوا في إمارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ في إمارَةِ أبِيهِ مِنْ قَبْلُ، وَايْمُ اللهِ إنْ كانَ لَخَلِيقاً لِلإمارَةِ وَإنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إلَيَّ، وَإنَّ هٰذَا لَمِنْ أَحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

(89) CHAPTER.

(٨٩) بابٌ:

4470. Narrated Ibn Abū Ḥabīb: Abū Al-Khair said, "Aṣ-Sunābiḥī asked (me), 'When did you emigrate?' I (i.e., Abū Al-Khair)

٤٤٧٠ - **حدَّثَنا** أَصْبَغُ قالَ: أَخْبَرَنِي ابنُ وَهْبٍ قالَ: أَخْبَرَنِي

عَمْرٌو، عَنِ ابنِ أبي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنِ الصُّنابِحي أَنَّهُ قالَ لَهُ: مَتى هاجَرْتَ؟ قالَ: خَرَجْنا مِنَ اليَمَنِ مُهاجِرِينَ فَقَدِمْنا الجُحْفَةَ فأَقْبَلَ راكِبٌ فَقُلْتُ لَهُ: الخَبرَ؟ فَقالَ: دَفَنَّا النَّبِيَّ ﷺ مُنْذُ خَمْسٍ. قُلْتُ: هَلْ سَمِعْتَ في لَيْلَةِ القَدْرِ شَيْئاً؟ قالَ: نَعَمْ، أَخْبرَني بِلالٌ مُؤَذِّنُ النَّبِيِّ ﷺ أَنَّهُ في السَّبْعِ في العَشْرِ الأَوَاخِرِ.

said, 'We went out from Yemen as emigrants and arrived at Al-Juḥfa, and there came a rider whom I asked about the news. The rider said: "We buried the Prophet ﷺ five days ago." I asked (Aṣ-Ṣanābiḥī), 'Did you hear anything about the night of *Qadr*?' He replied, 'Bilāl, the *Mu'adhdhin* of the Prophet ﷺ informed me that it is on one of the seven nights of the last ten days (of Ramaḍān)'."

(٩٠) بابٌ كَمْ غزَا النَّبِيُّ ﷺ؟

(90) CHAPTER. How many *Ghazawāt* the Prophet ﷺ fought.

٤٤٧١ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرائِيلُ، عَنْ أَبي إسحاقَ قالَ: سأَلْتُ زَيْدَ بنَ أرْقَمَ رَضِيَ اللهُ عَنْهُ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللهِ ﷺ؟ قالَ: سَبْعَ عَشْرَةَ، قُلْتُ: كَمْ غَزَا النَّبِيُّ ﷺ؟ قالَ: تِسْعَ عَشْرَةَ. [راجع: ٣٩٤٩]

4471. Narrated Abū Isḥāq: I asked Zaid bin Al-Arqam رَضِيَ الله عَنْهُ: "In how many *Ghazawāt* did you take part in the company of Allāh's Messenger ﷺ?" He replied, "Seventeen." I further asked, "How many *Ghazawāt* did the Prophet ﷺ fight?" He replied, "Nineteen."

٤٤٧٢ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أَبي إسحاقَ: حدَّثَنا البَرَاءُ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ خَمْسَ عَشْرَةَ.

4472. Narrated Al-Barā' رَضِيَ الله عَنْهُ: I fought fifteen *Ghazawāt* in the company of the Prophet ﷺ.

٤٤٧٣ - حدَّثَني أَحْمَدُ بنُ الحَسَنِ: حدَّثَنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلِ بنِ هلالٍ: حدَّثَنا مُعْتَمِرُ بنُ سُلَيمانَ، عَنْ كَهْمَسٍ، عَنِ ابنِ بُرَيْدَةَ، عَنْ أَبيهِ قالَ: غزَا مَعَ رَسُولِ اللهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

4473. Narrated Buraida that he fought sixteen *Ghazawāt* in the company of Allāh's Messenger ﷺ.

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 6

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 6

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

Published by:

دارالسلام للنشر والتوزيع

الرياض - المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
P.O. Box 22743, Riyadh 11416
Tel. 4033962 - Fax: 4021659
Kingdom of Saudi Arabia



Printed in : July, 1997
Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

© Maktaba Dar us Salam, 1997
King Fahd National Library Cataloging-in-Publication Data
Al-Bukhari, Muhammed Ibn Ismaiel
Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.– Riyadh.
456p., 14×21cm
ISBN: 9960-717-31-3 (set)
9960-717-37-2 (v.6)
1– Al-Hadith – Six books I– Khan, Muhammad Muhsin (tr.)
II-Title
235.1 dc 0887/18

Legal Deposit no. 0887/18
ISBN: 9960-717-31-3 (set)
9960-717-37-2 (V.6)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME SIX

فهرس الجزء السادس

65 - THE BOOK OF COMMENTARY: (Interpretation of the Qur'ān)

٦٥ - كتاب التفسير

The words *'Ar-Raḥmān'*, *'Ar-Raḥīm'* (i.e., the Most Gracious, the Most Merciful) are two words derived from *'Ar-Raḥma'* (i.e., the mercy). And the words *'Ar-Raḥīm'* and *'Ar-Rāḥim'* have one meaning as the words *'Al-Alīm'* and *'Al-'Ālim'* have one and the same meaning (i.e., the Cognizant One).

﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾: اسمَانِ منَ الرَّحْمَةِ. الرَّحِيْمُ والرَّاحِمُ بِمَعْنًى وَاحِدٍ، كالعَلِيمِ والعالِمِ.

(1) SŪRAT AL-FĀTIḤA[1] (The Opening)

(1) CHAPTER. What has been said about *Fātiḥa-tul-Kitāb* (i.e., the Opening of the Book).

In the Name of Allah, the Most Gracious, the Most Merciful

(١) **بابٌ** ما جاءَ في فاتحَةِ الكِتابِ،

بسم الله الرحمٰن الرحيم

It is also called *Umm-ul-Kitāb* (i.e., the Mother of the Book), because it is the first *Sūrah* that has been written in the copies of the Qur'ān, and it is also the first *Sūrah* to be recited in *Ṣalāt* (prayer).

وسُمِّيَتْ أُمَّ الكِتابِ: أنَّهُ يُبْدأُ بكتابَتِها في المَصاحِفِ. ويُبْدأُ بقِرَاءَتِها في الصَّلاة. ﴿ٱلدِّينَ﴾: الجَزَاءُ في الخَيرِ والشَّرِّ، كما تَدِينُ تُدَانُ. وقالَ مُجاهِدٌ: ﴿بِٱلدِّينِ﴾ [الماعون: ١]: بالحِسابِ. ﴿مَدِينِينَ﴾ [الواقعة: ٨١]: مُحَاسَبِينَ.

4474. Narrated Abū Sa'īd bin Al-Mu'alla: While I was offering *Ṣalāt* (prayer) in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger! I was offering *Ṣalāt* (prayer)." He said, "Didn't Allāh say: 'Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you.'" (V.8:24) He then said to me, "I will teach

٤٤٧٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، قالَ: حدَّثَني خُبَيْبُ ابنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي سَعيدِ بنِ المُعَلَّى قالَ: كُنْتُ أُصَلِّي في المَسْجِدِ فَدَعاني رَسُولُ اللهِ ﷺ فَلَمْ

(1) (Book: 65) First *Sūrah* in the Qur'ān.

you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān"? He said, *"Al-ḥamdu-lillāhi Rabbil 'ālamīn* [all the praises and thanks be to Allāh, the Lord[1] of the *'Ālamīn* (mankind, jinn and all that exists)] (*Sūrat-al-Fātiḥa*) which is *As-Sab'a Al-Mathānī* (i.e., the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me."

أَجِبْهُ فَقُلْتُ: يا رَسُولَ اللهِ، إنِّي كُنْتُ أُصَلِّي فَقَالَ: «أَلَمْ يَقُلِ اللهُ: ﴿ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ [الأنفال: ٢٤]؟» ثُمَّ قالَ لي: «لأُعَلِّمَنَّكَ سورةً هيَ أعْظَمُ السُّوَرِ في القُرآنِ قَبْلَ أنْ تَخْرُجَ مِنَ المَسْجِدِ». ثُمَّ أخَذَ بِيَدي فَلَمَّا أرادَ أنْ يَخْرُجَ قُلْتُ لَهُ: أَلَمْ تَقُلْ: «لأُعَلِّمَنَّكَ سُورَةً هيَ أعْظَمُ سُورَةٍ في القُرآنِ؟» قالَ: «﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ۝٢﴾ هيَ السَّبْعُ المَثاني والقُرآنُ العَظِيمُ الَّذي أُوتِيتُهُ». [انظر: ٤٦٤٧، ٤٧٠٣، ٥٠٠٦]

(2) CHAPTER. "...Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." (V.1:7)

(٢) بابٌ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

4475. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām* says: *'Ghair-il-Maghḍūbi 'alaihim walaḍ-ḍāllīn'* [i.e., not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians) (V.1:7)], then you must say, *'Āmīn'*, for if one's utterance of *Āmīn* coincides with that of the angels, then his past sins will be forgiven."

٤٤٧٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنْ سُمَيٍّ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا قالَ الإمامُ: ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فقُولُوا: آمينَ، فَمَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٧٨٢]

(1) (H. 4474) Lord: The actual word used in the Qur'ān and in Sahih Al-Bukhāri is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ān and in Sahih Al-Bukhāri actually mean *Rabb* and should be understood as such.

(2) *SŪRAT AL-BAQARAH*
(The Cow)

(٢) سورة البقرة

In the Name of Allāh, the Most Gracious, the Most Merciful

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "And He taught Adam all the names (of everything)..." (V.2:31)

4476. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allāh created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e., intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nūh (Noah), for he was the first Messenger Allāh sent to the inhabitants of the earth.' They will go to him and Nūh will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to *Khalīl Ar-Rahmān*[1] [i.e., Ibrāhīm (Abraham)].' They will go to him and he will say, 'I am not fit for this undertaking. Go to Mūsa (Moses), the slave to whom Allāh spoke (directly) and gave him the *Taurat* (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord,

(١) بابُ قَوْلِ اللهِ تَعالى: ﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾ [٣١]

٤٤٧٦ - حدَّثَنا مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَقالَ لي خَلِيفَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَن أَنَسٍ رَضِيَ اللهُ تَعالىٰ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَجْتَمِعُ المُؤْمِنُونَ يَوْمَ القِيامَةِ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنا إلى رَبِّنا، فَيأتونَ آدَمَ فَيَقُولُونَ: أَنْتَ أبو النَّاسِ، خَلَقَكَ اللهُ بِيَدِهِ وأَسْجَدَ لكَ مَلائِكَتَهُ وعَلَّمَكَ أسْماءَ كُلِّ شَيْءٍ فاشْفَعْ لَنا عِنْدَ رَبِّكَ حتَّى يُرِيحَنا مِنْ مَكانِنا هٰذَا، فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحي، ائْتُوا نُوحاً فإنَّهُ أوَّلُ رَسُولٍ بَعَثَهُ اللهُ إلى أهْلِ الأرْضِ. فَيأتُونَهُ فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ سُؤالَهُ رَبَّهُ ما لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحي، فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمٰنِ. فَيأتُونَهُ فَيَقُولُ: لَسْتُ هُناكُم، ائْتُوا مُوسَى عَبْداً كَلَّمَهُ اللهُ وأَعْطاهُ التَّوراةَ. فَيأتُونَهُ فَيَقُولُ: لَسْتُ

(1) (H. 4476) The intimate friend of the Most Gracious (Allāh).

and he will say, 'Go to 'Īsā (Jesus), Allāh's slave, His Messenger and Allāh's Word and a Spirit coming from Him'.(1) 'Īsā will say, 'I am not fit for this undertaking, go to Muḥammad ﷺ the slave of Allāh, whose past and future sins were forgiven by Allāh.' So, they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I will see my Lord, I will fall down in prostration and He will let me remain in that state as long as He will wish and then I will be addressed: '(Muḥammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allāh with a saying (i.e., invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allāh, and when I will see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me to intercede whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' " (The compiler) Abū 'Abdullāh said: "But those whom the Qur'ān has imprisoned in Hell," refers to the Statement of Allāh تعالى: "To abide therein!..." (V.16:29)

هُناكُمْ، وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسَى عَبْدَ اللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ وَرُوحَهُ، فَيَقُولُ: لَسْتُ هُناكُمْ، ائْتُوا مُحَمَّداً ﷺ عَبْداً غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وما تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ ساجِداً فَيَدَعُنِي ما شاءَ ثُمَّ يُقالُ: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدّاً فَأُدْخِلُهُمُ الجَنَّةَ. ثُمَّ أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي، مِثْلَهُ، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدّاً فَأُدْخِلُهُمُ الجَنَّةَ. ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: ما بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ القُرْآنُ وَوَجَبَ عَلَيْهِ الخُلُودُ». قالَ أَبو عَبْدِ اللهِ: إِلَّا مَنْ حَبَسَهُ القُرآنُ: يَعْنِي قَوْلَ اللهِ تَعالى: ﴿خَٰلِدِينَ فِيهَآ﴾. [راجع: ٤٤]

(2) CHAPTER.

(٢) بابٌ:

Mujāhid said, " 'With their *Shayātīn* (devils, polytheists, hypocrites).' (V.2:14)

قال مُجاهِدٌ: ﴿إِلَىٰ شَيَٰطِينِهِمْ﴾

(1) (H. 4476) This may be misunderstood as the Spirit of Allāh, whereas infact it means 'Īsā (Jesus) which is a soul created by Allāh. It was His Word: 'Be,' and he was created like the creation of Adam. See the word *'Rūḥ-ullāh'* in the glossary for further details.

[١٤]: أصحابهم من المنافقين والمشركين. ﴿مُحِيطٌ بِالْكَافِرِينَ﴾ [١٩]: الله جامعهم. ﴿صِبْغَةَ﴾ [١٣٨]: دين. ﴿عَلَى الْخَاشِعِينَ﴾ [٤٥]: على المؤمنين حقاً. قال مجاهد: ﴿بِقُوَّةٍ﴾ [٦٣] يعمل بما فيه. وقال أبو العالية: ﴿مَرَضٌ﴾ شك ﴿وَمَا خَلْفَهَا﴾ عبرة لمن بقي ﴿لَا شِيَةَ﴾ لا بياض وقال غيره: ﴿يَسُومُونَكُمْ﴾: يولونكم ﴿الْوَلَايَةُ﴾ مفتوحة مصدر الولاء وهي الربوبية وإذا كسرت الواو فهي الإمارة وقال بعضهم الحبوب التي تؤكل كلها فوم وقال قتادة: ﴿فَبَاءُوا﴾ فانقلبوا وقال غيره: ﴿يَسْتَفْتِحُونَ﴾ يستنصرون ﴿شَرَوْا﴾ باعوا ﴿رَاعِنَا﴾ من الرعونة إذا أرادوا أن يحمقوا إنساناً قالوا راعناً ﴿لَا تَجْزِي﴾ لا يغني ﴿خُطُوَاتِ﴾ من الخطو والمعنى آثاره ﴿ابْتَلَى﴾ اختبر.

means their companions from the hypocrites and *Al-Mushrikūn*."[1]

(Qur'ānic vocabulary not translated).

(٣) بابُ قوله تعالى: ﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾ [٢٢]

(3) CHAPTER. The Statement of Allāh تعالى: "...Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped)..." (V.2:22)

٤٤٧٧ - حدثنا عثمان بن أبي شيبة: حدثنا جرير: عن منصور، عن أبي وائل، عن عمرو بن شرحبيل، عن عبد الله قال: سألت النبي ﷺ: أي الذنب أعظم عند الله؟ قال: «أن

4477. Narrated 'Abdullāh رضي الله عنه: I asked the Prophet ﷺ, "What is the greatest sin in consideration with Allāh?" He said, "That you set up a rival unto Allāh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he

(1) (Ch. 2) *Al-Mushrikūn:* the polytheist, idolaters, pagans and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

تَجْعَلَ للهِ نِدّاً وَهُوَ خَلَقَكَ»، قُلْتُ: إنَّ ذٰلكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «وأَنْ تَقْتُلَ وَلَدَكَ تَخافُ أَنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جارِكَ». [انظر: ٤٧٦١، ٦٠٠١، ٦٨١١، ٦٨٦١، ٧٥٢٠، ٧٥٣٢]

should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour."

(٤) بابٌ ﴿وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ﴾ إلى ﴿يَظْلِمُونَ﴾ [٢٧].

وَقالَ مُجَاهِدٌ: المَنُّ: صَمْغَةٌ. والسَّلْوَى: الطَّيْرُ.

٤٤٧٨ - حَدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو بنِ حُرَيْثٍ، عَنْ سَعِيدِ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «الكَمْأَةُ مِنَ المَنِّ وَماؤُها شِفاءٌ لِلْعَينِ». [انظر: ٤٦٣٩، ٥٧٠٨]

(4) CHAPTER. "And We shaded with clouds and sent down on you *Al-Manna* and the quail,... (up to) wronged themselves." (V.2:57)

Mujāhid said, "*Al-Manna* is a kind of sweet gum, and *As-Salwā*, a kind of bird (i.e., quail)."

4478. Narrated Sa'īd bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The *Kam'a* (truffle — i.e., a kind of edible fungus) is like *Al-Manna* (as it is obtained without any effort) and its water is a (medicinal) cure for eye trouble."

(٥) بابٌ: ﴿وَإِذْ قُلْنَا ادْخُلُوا هَـٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ﴾ [٢٨] الآيَةَ ﴿رَغَدًا﴾: واسِعاً كَثِيراً.

٤٤٧٩ - حدَّثَنا مُحَمَّدٌ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، عَنِ ابنِ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «قِيلَ لِبَني إِسْرَائِيلَ: ﴿وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ﴾ فَدَخَلوا يَزْحَفُونَ عَلى

(5) CHAPTER. "And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish..." (V.2:58)

4479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It was said to the Children of Israel, 'Enter the gate (of the town), in prostration (or bowing with humility) and say: *Ḥiṭṭatun* (i.e., forgive us).' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered) and said, 'A grain in a *Sha'ra* (a spike or a hair) instead of *Hittatun*'[1]."

(1) (H. 4479) They said so just to ridicule Allāh's Order as they were disobedient to Him.=

(6) CHAPTER. **"Whoever is an enemy to Jibrīl (Gabriel)..." (V.2:97)**

'Ikrima said, "Each of the words: *Jabra* and *Mīka* and *Sarāf* means 'slave'; and (the word) *'Īl* means Allāh."[1]

4480. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Abdullāh bin Salām heard the news of the arrival of Allāh's Messenger ﷺ (at Al-Madīna) while he was on a farm collecting its fruits. So he came to the Prophet ﷺ and said, "I will ask you about three things which nobody knows unless he be a Prophet — What is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby resemble its father or mother?" The Prophet ﷺ said, "Just now Jibrīl (Gabriel) has informed me about that." 'Abdullāh said, "Jibrīl?" The Prophet ﷺ said, "Yes." 'Abdullāh said, "He, among the angels is the enemy of the Jews." On that the Prophet ﷺ recited this Holy Verse: '...Whoever is an enemy to Jibrīl (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart...'" (V.2:97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the east to west. And as for the first meal of the people of Paradise, it will be the caudate (i.e., extra lobe) of the fish liver. And if a man's discharge preceded that of the women, then the child resembles the father, and if the woman's discharge preceded that of the man, then the child resembles the mother." On hearing that,

أَسْتاهِهِمْ فَبَدَّلُوا وَقالُوا: حِطَّةٌ: حَبَّةٌ فِي شَعَرَةٍ». [راجع: ٣٤٠٣]

(٦) **بَابٌ**: ﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ﴾ [٩٧]

وقالَ عِكْرِمَةُ: جَبْرَ، ومِيكَ، وسَرَافِ: عَبْدٌ، إيل: اللهُ.

٤٤٨٠ - حدَّثَنَا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ عَبْدَ اللهِ بنَ بَكْرٍ، حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ قالَ: سَمِعَ عَبْدُ اللهِ بنُ سَلامٍ بِقُدُومِ رَسُولِ اللهِ ﷺ وَهُوَ فِي أَرْضٍ يَخْتَرِفُ، فأتَى النَّبِيَّ ﷺ فَقالَ: إنِّي سائِلُكَ عَنْ ثَلاثٍ لا يَعْلَمُهُنَّ إلَّا نَبِيٌّ، فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَما أَوَّلُ طَعامِ أَهْلِ الجَنَّةِ؟ وَما يَنْزِعُ الوَلَدُ إلى أَبِيهِ أَوْ إلى أُمِّهِ؟ قالَ: «أَخْبَرَنِي بِهِنَّ جِبْرِيلُ آنِفاً»، قالَ: جِبْرِيلُ؟ قالَ: «نَعَمْ»، قالَ: ذاكَ عَدُوُّ اليَهُودِ مِنَ المَلائِكَةِ. فَقَرأ هٰذِهِ الآيَةَ ﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ﴾ أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنارٌ تَحْشُرُ النَّاسَ مِنَ المَشْرِقِ إلى المَغْرِبِ، وَأَمَّا أَوَّلُ طَعامِ أَهْلِ الجَنَّةِ فَزِيادَةُ كَبِدِ الحُوتِ، وَإِذَا سَبَقَ ماءُ الرَّجُلِ ماءَ المَرأةِ نَزَعَ الوَلَدَ، وَإِذَا سَبَقَ ماءُ المَرأةِ نَزَعَتْ». قالَ: أَشْهَدُ أَنْ لا إلَهَ إلَّا اللهُ، وأَشْهَدُ أَنَّكَ رَسُولُ

=So, Allāh punished them severely by sending on them punishment in the form of an epidemic of plague (disease). See also Vol.4, *Hadīth* No. 3403.

(1) (Ch. 6) Thus Jibrīl (Gabriel), Mīkā'el (Michael) and 'Isrāfīl (Sarafil) each means Allāh's slave.

'Abdullāh said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that you are the Messenger of Allāh, O Allāh's Messenger; the Jews are liars, and if they should come to know that I have embraced Islām, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet ﷺ) and he asked them, "What is 'Abdullāh's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet ﷺ said, "What would you say if 'Abdullāh bin Salām embraced Islām?" They replied, "May Allāh protect him from this!" Then 'Abdullāh came out and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allāh." The Jews then said, "Abdullāh is the worst of us, and the son of the worst of us," and disparaged him. On that 'Abdullāh said, "O Allāh's Messenger! This is what I was afraid of!"

اللهِ. يا رَسُولَ اللهِ، إنَّ اليَهُودَ قَوْمٌ بُهْتٌ، وإنَّهُمْ إنْ يَعْلَمُوا بإسْلامي قَبْلَ أنْ تَسألَهُمْ يَبْهَتُوني. فَجاءَتِ اليَهُودُ، فَقالَ النَّبيُّ ﷺ: «أيُّ رَجُلٍ عَبْدُ اللهِ فِيكُمْ؟» قالُوا: خَيرُنا وابنُ خَيرِنا، وَسَيِّدُنا وَابنُ سَيِّدِنا. قالَ: «أرأيْتُمْ إنْ أسْلَمَ عَبْدُ اللهِ بنُ سَلامٍ؟» فَقالُوا: أعاذَهُ اللهُ مِنْ ذٰلكَ. فَخَرَجَ عَبْدُ اللهِ فَقالَ: أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ، وأنَّ مُحَمَّداً رَسُولُ اللهِ. فَقالُوا: شَرُّنا وَابْنُ شَرِّنا، وَانْتَقَصُوهُ. قالَ: فَهٰذا الّذي كُنْتُ أخافُ يا رَسُولَ اللهِ.

[راجع: ٣٣٢٩]

(7) CHAPTER. His Statement: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it..." (V.2:106)

(٧) بابُ قَوْلِهِ: ﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾ [١٠٦]

4481. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ said, "Our best Qur'ān reciter is Ubayy and our best judge is 'Alī; and in spite of this, we leave some of the statements of Ubayy because Ubayy says, 'I do not leave anything that I have heard from Allāh's Messenger ﷺ,' while Allāh تعالى said:

'Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it...'" (V.2:106)

٤٤٨١ - حدَّثنا عَمْرُو بنُ عليٍّ: حدَّثَنا يَحْيَى: حدَّثَنا سُفيانُ، عَنْ حَبيبٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أقْرَؤُنا أُبيٌّ، وأقْضَانا عَليٌّ. وإنّا لَنَدَعُ مِنْ قَوْلِ أُبيٍّ وَذَاكَ أنَّ أُبيّاً يَقُولُ: لا أدَعُ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. وَقَدْ قالَ اللهُ تَعالى: ﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾ [انظر: ٥٠٠٥]

(8) CHAPTER. "And they (pagans, Jews and Christians) say: 'Allāh has begotten a son

(٨) بابٌ: ﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾

(children or offspring).' Glory is to Him..." (V.2:116)

﴿سُبْحَانَهُۥ﴾ [١١٦]

4482. Narrated Ibn 'Abbās رَضِيَ الله عَنهُمَا: The Prophet ﷺ said, "Allāh said, 'The son of Adam tells a lie against Me, though he has no right to do so; and he abuses Me, though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (or offspring).'"

٤٤٨٢ - حَدَّثَنَا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بنِ أبي حُسَينٍ: حدَّثنا نافِعُ بنُ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «قالَ اللهُ: كَذَّبَنِي ابنُ آدَمَ ولَمْ يَكُنْ لَهُ ذٰلكَ، وَشَتَمَني ولَمْ يَكُنْ لَهُ ذٰلكَ. فأمّا تَكْذِيبُهُ إيّايَ فَزَعَمَ أنِّي لا أقْدِرُ أنْ أُعِيدَهُ كما كانَ. وأمّا شَتْمُهُ إيّايَ فَقَوْلُهُ لي وَلَدٌ فَسُبْحاني أنْ أتَّخِذَ صاحِبَةً أوْ وَلَداً».

(9) CHAPTER. "...And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Ibrāhīm عليه السلام stood while he was building the Ka'bah) as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Ṭawāf* of Ka'bah)..." (V.2:125)

(٩) **بابٌ**: ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [١٢٥]

﴿مَثَابَةً﴾: يَثُوبُونَ: يَرْجِعُونَ.

4483. Narrated Anas: 'Umar رَضِيَ الله عَنهُ said, "I agreed with Allāh in three things," or said, "My Lord agreed with me (accepted my invocation) in three things. I said, 'O Allāh's Messenger! Would that you took the *Maqām* (place) of Ibrāhīm (Abraham) as a place of *Ṣalāt* (prayer).' I also said, 'O Allāh's Messenger! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of *Al-Ḥijāb* (i.e., veiling of the women) were revealed. I came to know that the Prophet ﷺ had blamed some of his wives, so, I entered upon them and said, 'You should either stop (troubling the Prophet ﷺ) or else Allāh will give His Messenger ﷺ better wives than you.' When I

٤٤٨٣ - حَدَّثَنَا مُسَدَّدٌ: عَنْ يَحْيَى ابنِ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَافَقْتُ اللهَ في ثَلاثٍ، أوْ وَافَقَني رَبِّي في ثَلاثٍ. قُلْتُ: يا رَسُولَ اللهِ لَوِ اتَّخَذْتَ مِنْ مَقامِ إبْراهِيمَ مُصَلًّى، وَقُلْتُ: يا رَسُولَ اللهِ يَدْخُلُ عَلَيْكَ البَرُّ والفاجِرُ فَلَوْ أمَرْتَ أُمَّهاتِ المُؤْمِنِينَ بالحِجابِ، فأنْزَلَ اللهُ آيَةَ الحِجابِ. قالَ: وَبَلَغَني مُعاتَبَةُ النَّبيِّ ﷺ بَعْضَ نِسائهِ فَدَخَلْتُ عَلَيْهِنَّ

قُلْتُ: إِنِ انْتَهَيْتُنَّ أَوْ لَيُبَدِّلَنَّ اللهُ رَسُولَهُ ﷺ خيراً مِنْكُنَّ حتَّى أَتَيْتُ إِحْدَى نِسائِهِ قالَتْ: يا عُمَرُ، أما في رَسُولِ اللهِ ﷺ ما يَعِظُ نِساءَهُ حتَّى تَعِظَهُنَّ أنْتَ؟ فأنْزَلَ اللهُ ﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ﴾ [التحريم: ٥] الآيَة. [راجع: ٤٠٢]

came to one of his wives, she said to me, 'O 'Umar! Does Allāh's Messenger ﷺ haven't what he could advise his wives with, that you try to advise them?' Thereupon Allāh revealed: 'It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, – Muslims (who submit to Allāh)…'" (V.66:5)

وَقالَ ابنُ أبي مَرْيَمَ: أخْبَرَنا يَحْيَى ابنُ أيُّوبَ: حدَّثَنِي حُمَيْدٌ: سَمِعْتُ أنَساً، عَنْ عُمَرَ.

(١٠) بـــابٌ: ﴿وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾﴾ [١٢٧] القَوَاعِدُ: أساسُهُ، وَاحِدَتُها قاعِدَةٌ. ﴿وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ﴾ [النور: ٦٠]: وَاحِدُها قاعِدٌ.

(10) CHAPTER. "And (remember) when Ibrāhīm (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (Ka'bah at Makkah) (saying): 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower'." (V.2:127)

٤٤٨٤ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بن عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ مُحَمَّدِ ابنِ أبي بَكْرٍ أخْبرَ عَبْدَ اللهِ بنَ عُمَرَ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها زَوْجِ النَّبِيِّ ﷺ أنَّ النَّبِيَّ ﷺ قالَ: «أَلَمْ تَرَيْ أنَّ قَوْمَكِ بَنَوُا الكَعْبَةَ وَاقْتَصَرُوا عَنْ قَوَاعِدِ إبْرَاهِيمَ؟» فَقُلْتُ: يا رَسُولَ اللهِ، ألا تَرُدُّها على قَوَاعِدِ إبْرَاهِيمَ؟ قالَ: «لَوْلا حِدْثانُ قَوْمِكِ بالكُفْرِ». فَقالَ عَبْدُ اللهِ بنُ

4484. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "Don't you see that when your people built the Ka'bah, they did not built it on all Ibrāhīm's (Abraham's) foundations (i.e., the original foundations laid by Ibrāhīm)?" I said, "O Allāh's Messenger! Why don't you rebuild it on Ibrāhīm's foundations?" He said, "Were your people not so close to the period of heathenism, (i.e., the period between their being Muslims and being infidels), I would do so." The subnarrator, 'Abdullāh bin 'Umar said, "Āishah had surely heard Allāh's Messenger ﷺ saying that, for I do not think that Allāh's Messenger ﷺ left touching the two corners of the Ka'bah facing *Al-Hijr* except because

عُمَرَ: لَئِنْ كانَتْ عائشَةُ سَمِعَتْ هٰذَا مِنْ رَسُولِ اللهِ ﷺ ما أُرى رَسُولَ اللهِ ﷺ تَرَكَ اسْتِلامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيانِ الحِجْرَ إلَّا أنَّ البَيْتَ لَمْ يُتَمَّمْ عَلى قَوَاعِدِ إبْرَاهِيمَ. [راجع: ١٢٦]

the Ka'bah was not built on all Abraham's foundations."

(١١) **بابٌ**: ﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ [١٣٦]

(11) CHAPTER. "Say (O Muslims), We believe in Allāh and that which has been sent down to us..." (V.2:136)

٤٤٨٥ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنَا عُثمانُ بنُ عُمَرَ: أخْبَرَنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أهْلُ الكِتابِ يَقْرَؤُنَ التَّوْرَاةَ بالعِبرَانيَّةِ وَيُفَسِّرُونَها بالعَرَبيَّةِ لأهْلِ الإسْلام. فَقالَ رَسُولُ اللهِ ﷺ: «لا تُصَدِّقُوا أهْلَ الكِتابِ وَلا تُكَذِّبُوهُمْ وَ﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ الآيَةَ». [انظر: ٧٣٦٢، ٧٥٤٢]

4485. Narrated Abū Hurairah رضي الله عنه: The people of the Scripture (Jews) used to recite the Taurāt (Torah) in Ibrānī (Hebrew) and they used to explain it in Arabic to the Muslims. On that Allāh's Messenger ﷺ said, "Do not believe the people of the Scripture or disbelieve them, but say: - 'We believe in Allāh and that which has been sent down to us...'" (V.2:136)

(١٢) **باب قوله تعالَى**: ﴿سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ﴾ [١٤٢] الآيَة

(12) CHAPTER. The Statement of Allāh تعالى: "The fools (pagans, hypocrites and Jews) among the people will say, 'What has turned them (Muslims) from their *Qiblāh* [*Ṣalāt* (prayer) direction (towards Jerusalem)]...'" (V.2:142)

٤٤٨٦ - حَدَّثَنَا أبو نُعَيْمٍ: سَمِعَ زُهَيراً، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ صَلَّى إلى بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ شَهْراً أوْ سَبْعَةَ عَشَرَ شَهْراً. وكانَ يُعْجِبُهُ أنْ تَكُونَ قِبْلَتُهُ قِبَلَ البَيْتِ، وَإنَّهُ صَلَّى أوْ

4486. Narrated Al-Barā' رضي الله عنه: The Prophet ﷺ offered *Ṣalāt* (prayer) facing *Bait-ul-Maqdis* (i.e., Jerusalem) for sixteen or seventeen months but he wished that his *Qiblāh* would be the Ka'bah (at Makkah). [So Allāh revealed (V.2:144)]. And he offered *'Aṣr* prayer (in his mosque facing Ka'bah at Makkah) and some people offered *Ṣalāt* (prayer) with him. A man from among

those who had offered *Ṣalāt* (prayer) with him, went out and passed by some people offering *Ṣalāt* (prayer) in another mosque, and they were in the state of bowing. He said, "I (swearing by Allāh) testify that I have offered *Ṣalāt* (prayer) with the Prophet ﷺ facing Makkah." Hearing that, they turned their faces towards the direction of Ka'bah while they were still bowing. Some men had died before the *Qiblāh* was changed towards the Ka'bah. They had been killed and we did not know what to say about them (i.e., whether their *Ṣalāt* (prayer) towards Jerusalem were accepted or not). So Allāh revealed:

"... And Allāh would never make your faith (prayers) to be lost (i.e., your prayer offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind." (V.2:143)

صَلَّاها صَلاةَ العَصْرِ وَصَلَّى مَعَهُ قَوْمٌ فَخَرَجَ رَجُلٌ مِمَّنْ كانَ صَلَّى مَعَهُ فَمَرَّ عَلى أَهْلِ المَسْجِدِ وهُمْ راكِعونَ، قالَ: أَشْهَدُ باللهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ قِبَلَ مَكَّةَ فَدَارُوا كَمَا هُمْ قِبَلَ البَيْتِ وكانَ الَّذي ماتَ عَلى القِبْلَةِ قَبْلَ أنْ تُحَوَّلَ قِبَلَ البَيْتِ رِجالٌ قُتِلُوا لَمْ نَدْرِ ما نَقولُ فِيهِمْ. فأَنْزَلَ اللهُ: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾ [١٤٣].

[راجع: ٤٠]

(13) CHAPTER. The Statement of Allāh تعالى:

"Thus We have made of you [true Muslims— real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad ﷺ) will be a witness over you..." (V.2:143)

(١٣) بابُ قَوْلِهِ تَعالى: ﴿وَكَذَٰلِكَ جَعَلْنَـٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [١٤٣]،

4487. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "Nūḥ (Noah) will be called on the Day of Resurrection and he will say, *'Labbaik* and *Sa'daik* (I respond to Your Call and I am obedient to You Orders), O my Lord!' Allāh will say, 'Did you convey Our Message (of Islāmic Monotheism)?' Nūḥ will say, 'Yes.' His nation will then be asked, 'Did he convey Our Message of Islāmic Monotheism to you?' They will say, 'No warner came to us.' Then Allāh will say (to Nūḥ), 'Who will bear

٤٤٨٧ - حَدَّثَنا يُوسُفُ بنُ راشِدٍ: حدَّثَنا جَرِيرٌ وأبو أُسامَةَ واللَّفْظُ لِجَرِيرٍ، عَنِ الأعْمَشِ، عَنْ أبي صالِحٍ. وَقالَ أبو أُسامَةَ: حدَّثَنا أبو صالِحٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُدْعَى نُوحٌ يَوْمَ القِيامَةِ فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ يا رَبِّ. فَيَقُولُ: هَلْ

witness in your favour?' He will say, 'Muḥammad (ﷺ) and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message. And the Messenger (Muḥammad ﷺ) will be a witness over you, and that is what is meant by the Statement of Allāh عز وجل: 'Thus We have made of you [true Muslims—real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad ﷺ) will be a witness over you...'" (V.2:143)

بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فيُقالُ لأُمَّتِهِ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: ما أتانا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وأُمَّتُهُ، فَيَشْهَدُونَ أنَّهُ قَدْ بَلَّغَ ﴿وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ فَذٰلِكَ قَوْلُهُ عَزَّ وَجَلَّ: «﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾» والوَسَطُ: العَدْلُ. [راجع: ٣٣٣٩]

(14) CHAPTER. The Statement of Allāh تعالى: "...And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ)..." (V.2:143)

(١٤) بابُ قَوْلِ اللهِ تَعالى: ﴿وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ﴾ الآيَةَ [١٤٣].

4488. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: While some people were offering prayer in the Qubā' mosque, someone came and said, "Allāh has revealed to the Prophet ﷺ Qur'ānic instructions that you should face the Ka'bah [while offering *Ṣalāt* (prayer)], so you, too, should face it." Those people then turned towards the Ka'bah (in their prayer).

٤٤٨٨ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما: بَيْنا النَّاسُ يُصَلُّونَ الصُّبْحَ في مَسْجِدِ قُباءٍ إذْ جاءَ جاءٍ فَقالَ: أَنْزَلَ اللهُ عَلى النَّبِيِّ ﷺ قُرآناً أنْ يَسْتَقْبِلَ الكَعْبَةَ فاستَقْبِلُوها، فَتَوَجَّهوا إلى الكَعْبَةِ. [راجع: ٤٠٣]

(15) CHAPTER. The Statement of Allāh تعالى:
"Verily! We have seen the turning of your (Muḥammad's ﷺ) face towards the heaven..." (V.2:144)

(١٥) بابُ قولِهِ تعالى: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ﴾ الآيَةَ [١٤٤]

4489. Narrated Anas رَضِيَ اللهُ عَنْهُ: None remains of those who offered *Ṣalāt* (prayer) facing both *Qiblah* (that is, Jerusalem and

٤٤٨٩ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا مُعْتَمِرٌ، عَنْ أبِيهِ، عَنْ

أَنَسٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: لَمْ يَبْقَ مِمَّنْ صَلَّى القِبْلَتَيْنِ غَيرِي.

Makkah) except myself.

(١٦) **بابٌ** ﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ﴾ الآيَة [١٤٥].

(16) CHAPTER. The Statement of Allāh تعالى: "And even if you were to bring to the people of the Scripture (Jews and Christians), all the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they would not follow your *Qiblah* (prayer direction)..." (V.2:145)

٤٤٩٠ - حَدَّثَنا خالِدُ بنُ مَخْلَدٍ: حَدَّثَنا سُليمان قَالَ: حدَّثَنِي عَبْدُ اللهِ بنُ دينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: بَيْنَما النّاسُ في الصُّبْحِ بِقُباءٍ جاءَهُمْ رَجُلٌ فَقالَ: إنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرآنٌ وَقَدْ أُمِرَ أنْ يسْتَقْبِلَ الكَعْبَةَ، ألا فاسْتَقْبِلُوها. وكانَ وَجْهُ النّاسِ إلى الشّامِ فاسْتَدارُوا بِوُجُوهِهِمْ إلى الكَعْبَةِ. [راجع: ٤٠٣]

4490. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While some people were offering morning prayer at Qubā', a man came to them and said, "Some Qur'ānic verses have been revealed to Allāh's Messenger ﷺ tonight and he has been ordered to face the Ka'bah at Makkah [in *Ṣalāt* (prayer)], so you, too, should turn your faces towards it." At that moment their faces were towards Sham (i.e., Jerusalem), so they turned towards the Ka'bah (at Makkah).

(١٧) **بابٌ**: ﴿ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ﴾

(17) CHAPTER. "Those to whom We gave the Scripture (Jews and Christians) recognise him (Muḥammad ﷺ or the Ka'bah at Makkah) as they recognise their sons..." (V.2:146).

٤٤٩١ - حَدَّثَنا يَحْيَى بنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنِ ابنِ عُمَرَ قالَ: بَيْنا النّاسُ بِقُباءٍ في صَلاةِ الصُّبْحِ إذْ جاءَهُمْ آتٍ فَقالَ: إنَّ النَّبِيَّ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرآنٌ، وَقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلوها، وكانَتْ وُجُوهُهُمْ إلى الشَّامِ فاسْتَدارُوا إلى الكَعْبَةِ.

4491. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While some people were offering morning prayer at Qubā' (mosque), someone came to them and said, "Tonight some Qur'ānic Verses have been revealed to the Prophet ﷺ, and he has been ordered to face the Ka'bah (at Makkah) [during *Ṣalāt* (prayers)], so you, too, should turn your faces towards it." At that time their faces were towards Sham (Jerusalem), so they turned towards the Ka'bah (at Makkah).

(١٨) بابٌ: ﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا﴾ الآيَة [١٤٨]

(18) CHAPTER. "For every nation there is a direction to which they face (in their prayers)..." (V.2:148)

٤٤٩٢ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قَالَ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَنِي أبُو إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: صَلَّيْنا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أوْ سَبْعَةَ عَشَرَ شَهْراً، ثُمَّ صَرَفَهُ نَحْوَ القِبْلَةِ». [راجع: ٤٠]

4492. Narrated Al-Bara' رَضِيَ اللهُ عَنْهُ: We offered *Ṣalāt* (prayer) along with the Prophet ﷺ facing *Bait-ul-Maqdis* (Jerusalem) for sixteen or seventeen months. Then Allāh ordered him to turn his face towards the *Qiblah* (at Makkah).

(١٩) بابٌ: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [١٤٩] الآيَة. شَطْرُهُ: تِلْقاؤُهُ.

(19) CHAPTER. "And from wheresoever you start forth (for prayers) turn your face in the direction of *Al-Masjid-al-Ḥarām* (at Makkah)..." (V.2:149)

٤٤٩٣ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما يَقُولُ: بَيْنَما النَّاسُ في الصُّبْحِ بِقُباءٍ إذْ جاءَهُم رَجُلٌ فَقالَ: أُنْزِلَ اللَّيْلَةَ قُرآنٌ فأُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلوها، واسْتَدَارُوا كَهَيْئَتِهِمْ فَتَوَجَّهوا إلى الكَعْبَةِ وكانَ وَجْهُ النَّاسِ إلى الشَّام. [راجع: ٤٠٣]

4493. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While some people were at Qubā' (offering) morning prayer, a man came to them and said, "Last night Qurā'nic Verses have been revealed whereby the Prophet ﷺ has been ordered to face the Ka'bah (at Makkah), so you, too, should face it." So they, keeping their postures, turned towards the Ka'bah. Formerly the people were facing Sham (Jerusalem).

(٢٠) بابٌ: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُۥ﴾ [١٥٠].

(20) CHAPTER. "And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Ḥarām* (at Makkah), and wheresoever you are, turn your face towards it [when you pray)]..." (V.2:150)

٤٤٩٤ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ:

4494. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While some people were offering the

morning prayer at Qubā' someone came to them and said, "Some Qur'ānic Verses have been revealed to Allāh's Messenger ﷺ tonight, and he has been ordered to face the Ka'bah (at Makkah) so you, too, should turn your faces towards it." Their faces were then towards Sham (Jerusalem), so they turned towards the *Qiblah* (i.e., Ka'bah at Makkah).

عَنْ مالكٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ قالَ: بَيْنَما النّاسُ في صَلاةِ الصُّبْحِ بقُباءٍ إذْ جاءَهُمْ آتٍ فَقالَ: إنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ وَقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلوها وكانَتْ وَجُوهُهُمْ إلى الشّامِ، فاسْتَدَارُوا إلى القِبْلَةِ.

[راجع: ٤٠٣]

(21) CHAPTER. The Statement of Allāh تعالى:
"Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh..." (V.2:158)

(٢١) **بابٌ قولِهِ تعالى** ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الآية [١٥٨]

شَعائِرُ: عَلاماتٌ، وَاحِدَتُها شَعيرَةٌ. وَقالَ ابنُ عَبّاسٍ: الصَّفْوَانُ: الحَجَرُ، وَيُقالُ: الحجارَةُ المُلْسُ التي لا تُنْبِتُ شَيْئاً والوَاحِدَةُ صَفْوانَةٌ بِمَعْنَى الصَّفا. والصَّفا لِلْجَميعِ.

4495. Narrated 'Urwa: I said to 'Āishah, the wife of the Prophet ﷺ, and I was at that time a young boy, "How do you interpret the Statement of Allāh تَبارك وتَعالى:

'Verily, *Aṣ-Ṣafā* and *Al-Marwa* (two mountains in Makkah) are of the Symbols of Allāh. So, it is not a sin on him who performs *Ḥajj* or *Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawāf*) between them. (Aṣ-Ṣafa and Al-Marwa).' In my opinion it is not sinful for one not to ambulate (*Ṭawāf*) between them." 'Āishah said, "Your interpretation is wrong, for as you say, the Verse should have been: "So it is not a sin on him who performs the *Ḥajj* or *'Umra* to the House, not to perform the going (*Ṭawāf*) between them.' This Verse was revealed in connection with the *Anṣār* who (during the pre-Islāmic period) used to visit *Manāt* (i.e., an idol)

٤٤٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ أنَّهُ قالَ: قُلْتُ لعائشَةَ زَوْجِ النَّبِيِّ ﷺ وأنا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أرَأَيْتِ قَوْلَ اللهِ تَبارَكَ وَتَعالى: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ فَما أرَى عَلى أحَدٍ شَيْئاً أنْ لا يَطَّوَّفَ بِهِما، فَقالَتْ عائِشَةُ: كَلَّا لَوْ كانَتْ كَمَا تَقُولُ كانَتْ: فَلا جُناحَ عَلَيْهِ أنْ لا يَطَّوَّفَ بِهِما، إنَّمَا أُنْزِلَتْ هٰذِهِ الآيَةُ في الأنْصارِ كانُوا يُهِلّونَ لِمَناةَ

وكانَتْ مَناةُ حَذْوَ قُدَيْدٍ، وكانُوا يَتَحَرَّجُونَ أنْ يَطَّوَّفُوا بَينَ الصَّفا والمَرْوَةِ. فَلَمّا جاءَ الإسْلامُ سألُوا رَسُولَ اللهِ ﷺ عَنْ ذٰلكَ فأنْزَلَ اللهُ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾. [راجع: ١٦٤٣]

after assuming their *Ihrām*, and it was situated near Qudaid (i.e., a place near Makkah), and they used to regard it sinful to ambulate between Aṣ-Ṣafā and Al-Marwa[(1)], after embracing Islām. When Islām came (i.e., after they embraced Islam), they asked Allāh's Messenger ﷺ about it, whereupon Allāh revealed:-

'Verily! As-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So, it is not a sin on him who performs *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawāf*) between them (Aṣ-Ṣafā and Al-Marwa)...'" (V.2:158)

٤٤٩٦ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عاصِمِ بنِ سُلَيْمانَ قالَ: سألْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ الصَّفا والمَرْوَةِ، فَقالَ: كُنّا نَرَى أنَّهُما مِنْ أمْرِ الجاهِلِيَّةِ فَلَمَّا كانَ الإسْلامُ أمْسَكْنا عَنْهُما فأنْزَلَ اللهُ تَعالَى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ﴾. [راجع: ١٦٤٨]

4496. Narrated 'Āṣim bin Sulaimān: I asked Anas bin Mālik about Aṣ-Ṣafā and Al-Marwa. Anas replied, "We used to consider (going around) them a custom of the Pre-Islāmic Period of Ignorance, so when Islām came, we gave up going around them. Then Allāh revealed: 'Verily, Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh. So, it is not a sin on him who perform *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah)...'" (V.2:158)

(٢٢) **بابُ** قَوْلِهِ تَعالَى: ﴿وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ﴾ [١٦٥]

(22) CHAPTER. The Statement of Allāh تعالى:
"And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh..." (V.2:165)

يعني أَضْدَاداً، واحِدُها نِدٌّ.

Andād is a plural of *Nidd* and it means opponent, or rival, etc.

٤٤٩٧ - حدَّثَنا عَبْدَانُ، عَنْ أبي

4497. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The

(1) (H. 4495) Because at Aṣ-Ṣafā and Al-Marwa, there were placed two idols belonging to other nations.

حَمْزَةَ، عَنِ الأعمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبيّ ﷺ كَلِمَةً وَقُلْتُ أُخْرَى، قالَ النَّبيُّ ﷺ: «مَنْ ماتَ وَهُوَ يَدْعُو مِنْ دُونِ اللهِ نِدّاً دَخَلَ النَّارَ»، وَقُلْتُ أنا: مَنْ ماتَ وَهُوَ لا يَدْعُوْ للهِ نِدّاً دَخَلَ الجَنَّةَ.

[راجع: ١٢٣٨]

Prophet ﷺ said, one statement and I said another. The Prophet ﷺ said "Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allāh, will enter Paradise."

(٢٣) بابٌ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ﴾ الآيـة [١٧٨].

﴿عُفِيَ﴾: تُرِكَ.

(23) CHAPTER. "O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you..." (V.2:178)

٤٤٩٨ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو قالَ: سَمِعْتُ مُجاهِداً قالَ: سَمِعْتُ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: كانَ في بَني إسْرائيلَ القِصاصُ وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ فَقالَ اللهُ تَعالى لِهٰذِهِ الأُمَّةِ: ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ﴾ فالعَفْوُ أنْ يَقْبَلَ الدِّيَةَ في العَمْدِ ﴿فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ﴾ يَتَّبِعُ بالمَعْرُوفِ وَيُؤَدِّي بـإحْسـانٍ ﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾ مِمّا كُتِبَ عَلى مَنْ كانَ قَبْلَكُمْ ﴿فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ﴾ قَتَلَ بَعْدَ قَبُولِ الدِّيَةِ.

[انظر: ٦٨٨١]

4498. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "*Al-Qiṣāṣ* (the Law of Equality in punishment) was prescribed for the children of Isrāel, but the *Diya* (i.e., blood-money) was not ordained for them. So Allāh said to this nation (i.e., Muslims):

'O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So, after this whoever trangresses the limits (i.e., kills the killer after taking the blood-money) he shall have a painful torment." (V.2:178)

٤٤٩٩ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ: حدَّثَنا حُمَيْدٌ أنَّ أنَساً

4499. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The prescribed Law of Allāh is the equality in punishment (i.e., *Al-*

Qiṣāṣ)." (In cases of murders, etc.)

حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ قالَ: «كِتابُ اللهِ: القِصَاصُ». [راجع: ٢٧٠٣]

4500. Narrated Anas that his aunt, Ar-Rubai', broke an incisor tooth of a girl. My aunt's family requested the girl's relatives for forgiveness, but they refused; then they proposed a compensation, but they refused. Then they went to Allāh's Messenger ﷺ and refused everything except *Al-Qiṣāṣ* (i.e., equality in punishment). So Allāh's Messenger ﷺ passed the judgement of *Al-Qiṣāṣ*). Anas bin An-Naḍr said, "O Allāh's Messenger! Will the incisor tooth of Ar-Rubai' be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken." Allāh's Messenger ﷺ said, "O Anas! The prescribed Law of Allāh is equality in punishment (i.e., *Al-Qiṣāṣ*.)" Thereupon those people became satisfied and forgave her. Allāh's Messenger ﷺ said, "Among Allāh's worshippers there are some who, if they took Allāh's Oath (for something), Allāh fulfils their oaths."

٤٥٠٠ - حدَّثني عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ عَبْدَ اللهِ بنَ بَكْرٍ السَّهْمِيَّ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ: أَنَّ الرُّبَيِّعَ عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ جارِيَةٍ فطَلَبُوا إِلَيْها العَفْوَ فأَبَوْا، فَعَرَضوا الأَرْشَ فأَبَوْا، فأَتَوْا رَسُولَ اللهِ ﷺ وأَبَوْا إِلَّا القِصَاصَ، فأَمَرَ رَسُولُ اللهِ ﷺ بالقِصَاصِ، فَقالَ أَنَسُ بن النَّضْرِ: يا رَسُولَ اللهِ، أَتُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ لا وَالَّذي بَعَثَكَ بالحَقِّ لا تُكْسَرُ ثَنِيَّتُها، فَقالَ رَسُولُ اللهِ ﷺ: «يا أَنَسُ، كِتابُ اللهِ القِصَاصُ»، فَرَضِيَ القَوْمُ فَعَفَوْا، فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ عِبادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ». [راجع: ٢٧٠٣]

(24) CHAPTER. "O you who believe! Observing *Aṣ-Ṣaum* (the fasting) is prescribed for you as it was prescribed for those before you that you, may become *Al-Muttaqūn*."(1) (V.2:183).

(٢٤) بابٌ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [١٨٣]

4501. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Fasting was observed on the day of '*Āshūrā'* (i.e., 10th of Muḥarram) by the people of the Pre-Islāmic Period of Ignorance. But when (the order of observing compulsory fasting in) the month of Ramaḍān was revealed, the Prophet ﷺ said, "It is up to one to observe

٤٥٠١ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: أَخبرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ عاشُوراءُ يَصُومُهُ أَهْلُ الجاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضانُ مَنْ شاءَ

(1) (Ch. 24) *Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

fast on it (i.e., the day of *'Āshūrā'*) or not."

صَامَهُ وَمَنْ لَمْ يَشَأْ لَمْ يَصُمْهُ. [راجع: ١٨٩٢]

4502. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The people used to fast on the day of *'Āshūrā'* before the fasting in Ramaḍān was prescribed, but when (the order of observing compulsory fasting in) Ramaḍān was revealed, it was up to one to fast on it (i.e., *'Āshūrā'*) or not.

٤٥٠٢ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَن الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ: كانَ عاشُوراءُ يُصامُ قَبْلَ رَمَضانَ فَلمَّا نَزلَ رَمضانُ «مَنْ شاءَ صامَ وَمَن شاءَ أَفْطَرَ». [راجع: ١٥٩٢]

4503. Narrated 'Abdullāh that Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is *'Āshūrā*.'" I said (to him), "Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramaḍān was revealed. But when (the order of fasting in) Ramaḍān was revealed, observing fasting (on *'Āshūrā'*) was given up, so come and eat."

٤٥٠٣ - حدَّثني مَحْمودٌ: أَخْبرَنا عُبَيْدُ اللهِ، عَنْ إِسْرائِيلَ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: دَخَلَ عَلَيْهِ الأَشْعَثُ وَهُوَ يَطْعَمُ فَقالَ: اليَوْمُ عاشُوراءُ، فَقالَ: كانَ يُصامُ قَبْلَ أَنْ يَنزِلَ رَمَضانُ، فَلَمَّا نَزَلَ رَمَضانُ تُرِكَ فَادْنُ فَكُلْ.

4504. Narrated 'Āishah رَضِيَ اللهُ عَنها: During the Pre-Islāmic Period of Ignorance, the Quraish used to observe fasting on the day of *'Āshūrā'*, and the Prophet ﷺ himself used to observe fast on it too. But when he came to Al-Madīna, he observed fasting on that day and ordered the Muslims to observe fasting on it. When (the order of observing compulsory fasting in) Ramaḍān was revealed, fasting in Ramaḍān became an obligation, and fasting on *'Āshūrā'* was given up, and whoever wished to fast (on it) did so, and whoever did not wish to observe fast on it, did not fast.

٤٥٠٤ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحيَى: حدَّثَنا هِشامٌ قالَ: أَخْبرَني أبي، عَن عائشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ: كانَ يَوْمُ عاشُوراءَ تَصُومُهُ قُرَيْشٌ في الجاهِلِيَّةِ وكانَ النَّبِيُّ ﷺ يَصُومُهُ فَلَمَّا قَدِمَ المَدِينَةَ صامَهُ وأمَرَ بصِيامِهِ، فَلَمَّا نَزَلَ رَمَضانُ كانَ رَمَضانُ الفَرِيضَةَ وَتُرِكَ عاشُوراءُ فَكانَ مَنْ شاءَ صَامَهُ وَمَنْ شاءَ لَمْ يَصُمْهُ. [راجع: ١٥٩٢]

(25) CHAPTER. The Statement of Allāh تعالى:
"[Observing *Ṣaum* (fasts)] for a fixed

(٢٥) بابُ قولِهِ تَعالَى: ﴿أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ

number of days but if any of you is ill, or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice, either to fast or) to feed a *Miskīn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you, if only you know." (V.2:184)

عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾ [١٨٤]

[Note: The provision of this Verse has been abrogated by the next Verse (V.2:185) with few exceptions (i.e., very old person, pregnancy, etc.]. 'Aṭā' said, "One may stop fasting if one is suffering from any kind of disease, as Allāh تعالى says concerning nursing or pregnant women." Al-Ḥasan and Ibrāhīm said, "If they are afraid of harming themselves or their babies, they can give up fasting for the time being and make up for the missed fasts later on. If an old man has no strength to observe fast (he can feed a poor person daily). When Anas bin Mālik became old, he used to provide a poor person with bread and meat everyday while he gave up fasting during the last one or two years of his life."

وَقالَ عَطاءٌ: يُفْطِرُ مِنَ المَرَضِ كُلِّهِ كما قالَ اللهُ تَعالى. وَقالَ الحَسَنُ وَإِبْراهِيمُ في المُرْضِعِ والحامِلِ: إذا خافَتا عَلى أَنْفُسِهِما أَوْ وَلَدِهِما تُفْطِرانِ ثُمَّ تَقْضِيانِ. وأَمَّا الشَّيْخُ الكَبِيرُ إذا لَمْ يُطِقِ الصِّيامَ فَقَدْ أَطْعَمَ أَنَسُ بنُ مالِكٍ بَعْدَما كَبِرَ عاماً أَوْ عامَيْنِ كُلَّ يَوْمٍ مِسْكِيناً خُبْزاً ولَحْماً وَأَفْطَرَ، قِراءَةُ العامَّةِ: يُطِيقُونَهُ وَهُو أَكْثَرُ.

4505. Narrated 'Aṭā' that he heard Ibn 'Abbās رَضِيَ الله عَنْهُما reciting the Divine Verse:

"And for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice either to fast, or) to feed a *Miskīn* (poor person) (for every day)." (V.2:184) Ibn 'Abbās رَضِيَ الله عَنْهُما said, "This Verse is not abrogated, but it is meant for old men and old women who do not have strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)."

٤٥٠٥ - حدَّثني إسحاقُ: أخبرَنا رَوْحٌ: حدَّثَنا زَكَرِيّا بنُ إسحاقَ: حدَّثَنا عَمرُو بنُ دينارٍ، عَنْ عَطاءٍ: سَمِعَ ابنَ عَبَّاسٍ يَقُولُ: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ قالَ ابنُ عَبَّاسٍ: لَيْسَتْ بِمَنْسُوخَةٍ، هُوَ الشَّيْخُ الكَبِيرُ والمَرأَةُ الكَبِيرَةُ لا يَسْتَطِيعانِ أنْ يَصُوما فَلْيُطْعِمانِ مَكانَ كُلِّ يَوْمٍ مِسْكِيناً.

(26) CHAPTER. "So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe *Ṣaum* (fast) that month..." (V.2:185)

(٢٦) **بابٌ**: ﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾ [١٨٥].

4506. Narrated Nāfi': Ibn 'Umar recited, "They have (a choice, either to fast or) to feed a *Miskīn* (poor person) for every day..." and added, "This Verse is abrogated." (See H. 4505 and its Chap. 25)

٤٥٠٦ - حدَّثنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعْلَى: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ قَرأَ ﴿فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ قالَ: هيَ مَنْسوخَةٌ.
[راجع: ١٩٤٩]

4507. Narrated Salama: When the Divine Revelation: "For those who can fast, with difficulty (e.g., an old man etc.) they have (a choice either to fast, or) to feed a poor for every day..." (V.2:184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it. (See H. 4505 and its Chap. 25)

٤٥٠٧ - حدَّثنا قُتَيْبَةُ: حدَّثنا بَكْرُ بن مُضَرَ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ بُكَيرِ ابنِ عَبْدِ اللهِ، عَنْ يَزيدَ مَوْلى سَلَمَةَ بنِ الأكْوَعِ، عَنْ سَلَمَةَ قالَ: لَمّا نَزَلَتْ ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ كانَ مَنْ أرادَ أنْ يُفْطِرَ وَيَفْتَدِيَ حتَّى نَزَلَتِ الآيَةُ التي بَعْدَها فَنَسَخَتْها.

قالَ أبو عَبْدِ اللهِ: ماتَ بُكَيْرٌ قَبْلَ يَزيدَ.

(27) CHAPTER. "It is made lawful for you to have sexual relation with your wives on the night of *Aṣ-Ṣaum* (the fasts) ... (till) ... and seek that which Allāh has ordained for you (offspring)..." (V.2:187)

(٢٧) **بـابٌ**: ﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾ إلى قَوْلِهِ: ﴿وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ﴾ [١٨٧].

4508. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the order of compulsory fasting of Ramaḍān was revealed, the people did not have sexual relations with their wives for the whole month of Ramaḍān, but some men cheated themselves (by violating that restriction). So

٤٥٠٨ - حدَّثنا عُبَيْدُ اللهِ، عن إسْرائيلَ، عَنْ أبي إسحاقَ، عَنِ البراءِ. وَحدَّثنا أحمَدُ بنُ عُثمانَ: حدَّثنا شُرَيْحُ ابنُ مَسْلَمَةَ قالَ: حدَّثنا

Allāh تَعالى revealed: "...Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you..." (V.2:187)

إِبْرَاهِيمُ بنُ يُوسُفَ، عَنْ أبيهِ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ تعالى عَنْهُ: لَمَّا نَزَلَ صَوْمُ رَمَضَانَ كانُوا لا يَقْرَبُونَ النِّساءَ رَمَضَانَ كُلَّهُ وكانَ رِجالٌ يَخُونُونَ أنْفُسَهُمْ، فأنْزَلَ اللهُ تَعالى: ﴿عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ﴾ الآية. [راجع: ١٩١٥]

(28) CHAPTER. "...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of the night)..." (V.2:187)

(٢٨) **بابٌ**: ﴿وَكُلُواْ وَٱشْرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾ الآيَـةَ [١٨٧]. ﴿ٱلْعَـٰكِفُ﴾ [الحج: ٢٥]: المُقِيمُ.

4509. Narrated Ash-Sha'bī: 'Adi took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, "O Allāh's Messenger! I put (a white thread and a black thread) underneath my pillow." The Prophet ﷺ said, "Then your pillow is too wide if the white thread (light of dawn) and the black thread (darkness of the night) are underneath your pillow!"[1]

٤٥٠٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ، عَنْ حُصَينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيٍّ قالَ: أخذَ عَدِيٌّ عِقالاً أبْيَضَ وَعِقالاً أسْوَدَ، حتَّى كانَ بَعْضُ اللَّيْلِ نَظَرَ فَلَمْ يَسْتَبِينا فَلَمّا أصْبَحَ قالَ: يا رَسُولَ اللهِ، جَعَلْتُ تَحْتَ وِسادَتِي، قالَ: «إنَّ وِسادَكَ إذاً لَعَرِيضٌ أنْ كانَ الخَيْطُ الأبْيَضُ والأسْوَدُ تَحْتَ وِسادَتِكَ». [راجع: ١٩١٦]

4510. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! What is the meaning of the 'white thread distinct from the black thread?' Are these two threads?" He said, "You have too wide back of your neck (i.e., are not intelligent) if you watch the two threads." He then added, "No, it is

٤٥١٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابنِ حاتِمٍ رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، ما الخَيْطُ الأبْيَضُ مِنَ الخَيْطِ

(1) (H. 4509) The man thought that actual white and black threads were meant; he did not realize that it was the whiteness of the dawn and the darkness of the night.

the darkness of the night and the whiteness of the day."

الأسْوَدِ؟ أهُما الخَيْطانِ؟ قالَ: «إنَّكَ لعَرِيضُ القَفا إنْ أبْصَرْتَ الخَيْطَينِ». ثُمَّ قال: «لا، بَلْ هُوَ سَوادُ اللَّيْلِ وَبَياضُ النَّهارِ». [راجع: ١٩١٦]

4511. Narrated Sahl bin Sa'd: The Verse: "...And eat and drink until the white thread appears to you distinct from the black thread..." was revealed, but 'of dawn' was not revealed (along with it). So some men, when intending to observe *Saum* (fast), used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allāh revealed '... of dawn,' whereupon they understood that it meant the night and the day.

٤٥١١ - حدَّثنا ابنُ أبي مَرْيَمَ: حدَّثنا أبو غَسّانَ مُحَمَّدُ بنُ مُطَرِّفٍ: حدَّثني أبو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: أُنْزِلَتْ ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ ولَمْ يُنزلْ ﴿مِنَ الْفَجْرِ﴾ وكانَ رِجالٌ إذَا أرَادُوا الصَّوْمَ رَبَطَ أحَدُهُمْ في رِجْلَيهِ الخَيْطَ الأبْيَضَ والخَيْطَ الأسْوَدَ وَلا يَزالُ يأكُلُ حتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُما. فأنْزَلَ اللهُ بَعْدُ ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا أنَّما يَعْنِي اللَّيْلَ مِنَ النَّهارِ.

(29) CHAPTER. "...It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh." (V.2:189)

(٢٩) بابٌ ﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ﴾ الآيَةِ [١٨٩]

4512. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: In the Pre-Islāmic Period of Ignorance, when the people assumed *Ihram*, they would enter their houses from the back. So Allāh revealed:

"...And it is not *Al-Birr* (piety, righteousness) that you enter houses from the back, but *Al-Birr* (is quality of the one) who fears Allāh. So enter houses through their proper doors..." (V.2:189)

٤٥١٢ - حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائِيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ قالَ: كانُوا إذَا أحْرَمُوا في الجاهِلِيَّةِ أتَوُا البَيْتَ مِنْ ظَهْرِهِ، فأنْزَلَ اللهُ تَعالَى ﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾. [راجع: ١٨٠٣]

(30) CHAPTER. Allāh's Statement: "And fight them until there is no more *Fitnah* (disbelief and worshipping of others along

(٣٠) بابٌ قولِهِ: ﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انتَهَوْا فَلَا

with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrong-doers)." (V.2:193)

عُدْوَانَ إِلَّا عَلَى ٱلظَّٰلِمِينَ﴿١٩٣﴾﴾ [١٩٣].

4513. Narrated Nāfi': During the *Fitnah* (trial and affliction) of Ibn Az-Zubair, two men came to Ibn 'Umar and said, "The people are lost, and you are the son of 'Umar, and the Companion of the Prophet ﷺ, so what forbids you from coming out?" He said, "What forbids me is that Allāh has prohibited the shedding of my brother's blood." They both said, "Didn't Allāh say, 'And fight them until there is no more *Fitnah*?'" He said, "We fought until there was no more *Fitnah* and the worship became for Allāh (Alone), while you want to fight until there is *Fitnah*, and until the worship becomes for other than Allāh."

٤٥١٣ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَتاهُ رَجُلانِ في فِتْنَةِ ابنِ الزُّبَيْرِ فَقالا: إنَّ النّاسَ قَدْ ضُيِّعُوا وأنْتَ ابنُ عُمَرَ وَصاحِبُ النَّبِيِّ ﷺ فَما يَمْنَعُكَ أنْ تَخْرُجَ؟ فَقالَ: يَمْنَعُني أنَّ اللهَ حَرَّمَ دَمَ أخي، قالا: ألَمْ يَقُلِ اللهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾؟ فَقالَ: قاتَلْنا حتَّى لَمْ تَكُنْ فِتْنَةٌ وكانَ الدّينُ للهِ، وأنْتُمْ تُرِيدُونَ أنْ تُقاتِلوا حتَّى تَكونَ فِتْنَةٌ وَيَكُونَ الدّينُ لِغَيرِ اللهِ. [راجع: ٣١٣٠]

4514. Narrated Nāfi' (through another group of subnarrators): A man came to Ibn 'Umar and said, "O Abū 'Abdur-Raḥmān! What made you perform *Ḥajj* in one year and *'Umra* in another year and leave the *Jihād* for Allāh's Cause, though you know how much Allāh recommends it?" Ibn 'Umar replied, "O son of my brother! Islām is founded on five principles (and they are): (1) To believe in Allāh and His Messenger ﷺ, (2) To offer the five compulsory *Ṣalāt* (prayers), (3) To observe fasts in the month of Ramaḍān, (4) To pay the *Zakāt*, (5) to perform the *Ḥajj* [pilgrimage to the House (of Allāh)]." The man said, "O Abū 'Abdur-Raḥmān! Won't you listen to what Allāh has mentioned in His Book: 'And if two parties (or groups) among

٤٥١٤ - وَزادَ عُثْمانُ بنُ صالِحٍ، عَنِ ابنِ وَهْبٍ قالَ: أخْبَرَني فُلانٌ وَحَيْوَةُ ابنُ شُرَيْحٍ، عَنْ بَكْرِ بنِ عَمْرٍو المَعافِرِيِّ: أنَّ بُكَيْرَ بنَ عَبْدِ اللهِ حَدَّثَهُ عَنْ نافِعٍ: أنَّ رَجُلاً أتَى ابنَ عُمَرَ فَقالَ: يا أبا عَبْدِ الرَّحْمٰنِ، ما حَمَلَكَ عَلى أنْ تَحُجَّ عاماً وَتَعْتَمِرَ عاماً وَتَتْرُكَ الجِهادَ في سَبيلِ اللهِ عزَّ وجَلَّ قَدْ عَلِمْتَ ما رَغَّبَ اللهُ فِيهِ؟ قالَ: يا ابنَ أخي، بُنِيَ الإسْلامُ عَلى خَمْسٍ: إيمانٍ باللهِ ورَسُولِهِ،

the believers fall to fighting, then make peace between them both, but if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allāh.' (V.49:9) 'And fight them till there is no more *Fitnah*,'" Ibn 'Umar said, "We did it during the lifetime of Allāh's Messenger ﷺ when Islām had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more *Fitnah* (trial, affliction or oppression).

والصَّلَواتِ الخَمْسِ، وَصِيامِ رَمَضانَ، وأداءِ الزَّكاةِ، وَحَجِّ البَيْتِ. قالَ: يا أبا عَبْدِ الرَّحْمٰنِ، ألا تَسْمَعُ ما ذَكَرَ اللهُ في كِتابِهِ ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ﴾ ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾ قالَ: فَعَلْنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ وكانَ الإسْلامُ قَلِيلاً، فَكانَ الرَّجُلُ يُفْتَنُ في دِينِهِ إمّا قَتَلُوه وإمّا يُعَذِّبوهُ حتَّى كَثُرَ الإسْلامُ فَلَمْ تَكُنْ فِتْنَةٌ. [راجع: ٣١٣٠]

4515. The man said, "What is your opinion about 'Uthmān and 'Alī?" Ibn 'Umar said, "As for 'Uthmān, it seems that Allāh has forgiven him, but you people dislike that he should be forgiven. And as for 'Alī, he is the cousin of Allāh's Messenger ﷺ and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."(1)

٤٥١٥ - قالَ: فَمَا قَوْلُكَ في عَلِيٍّ وعُثمانَ؟ قالَ: أمّا عُثمانُ فَكأنَّ اللهَ عَفَا عَنْهُ، وأمّا أنْتُمْ فَكَرِهْتُمْ أنْ يَعْفُو عَنْه. وأمّا عَلِيٌّ فابنُ عَمِّ رَسُولِ اللهِ ﷺ وَخَتَنُهُ، وأشارَ بِيَدِهِ فَقالَ: هٰذَا بَيْتُهُ حَيْثُ تَرَوْنَ. [راجع: ٨]

(31) CHAPTER. Allāh's Statement: "And spend in the Cause of Allāh (i.e., *Jihād* of all kinds), and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muhsinūn* (the good-doers)." (V.2:195)

(٣١) بابٌ قوله: ﴿وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ وَأَحْسِنُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾﴾ [١٩٥]

التَّهْلُكَةُ وَالهَلاكُ وَاحِدٌ

4516. Narrated Abū Wā'il: Hudhaifa said, "The Verse:

'And spend in the Cause of Allāh (i.e., *Jihād* of all kinds) and do not throw yourselves into destruction...' (V.2:195) was revealed concerning spending in

٤٥١٦ - حدَّثني إسحاقُ: حدَّثَنا النَّضْرُ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ قالَ: سَمِعْتُ أبا وَائِلٍ: عَنْ حُذَيْفَةَ: ﴿وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى

(1) (H. 4515) i.e., among the houses of the Prophet ﷺ.

Allāh's Cause (i.e., *Jihād*)."[1]

﴿ٱلتَّهْلُكَةِ﴾ قال: نَزَلَتْ في النَّفَقَة.

(32) CHAPTER. The Statement of Allāh تعالى:
"And whosoever of you is ill or has an ailment in his scalp..." (V.2:196)

(٣٢) **بابٌ قَوْلِهِ تَعالى:** ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ﴾ [١٩٦].

4517. Narrated 'Abdullāh bin Ma'quil: I sat with Ka'b bin 'Ujra in this mosque, i.e., Kūfa mosque, and asked him about the meaning of: "...Pay a *Fidya* (ransom) of either observing *Ṣaum* (fast) (three days) or giving *Sadaqa* (charity — feeding six poor persons) or offering sacrifice (one sheep)..." (V.2:196)

He said, "I was taken to the Prophet ﷺ while lice were falling on my face. The Prophet ﷺ said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then observe fast for three days, or feed six poor persons by giving half a *Ṣā'* of food for each and shave your head.' So, the above Verse was revealed especially for me and generally for all of you."

٤٥١٧ - **حَدَّثَنا** آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَصْبَهانِيِّ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مَعْقِلٍ قالَ: قَعَدْتُ إلى كَعْبِ بنِ عُجْرَةَ في هٰذَا المَسْجِدِ، يَعْني مَسْجِدَ الكُوفَةِ، فَسأَلْتُهُ عَنْ: فِدْيَةٌ مِنْ صِيام فَقالَ: حُمِلْتُ إلى النَّبيِّ ﷺ والقَمْلُ يَتَناثَرُ عَلى وَجْهِي فَقالَ: «ما كُنْتُ أُرَى أَنَّ الجَهْدَ قَدْ بَلَغَ بِكَ هٰذَا، أما تَجِدُ شاةً؟» قُلْتُ: لا، قالَ: «صُمْ ثَلاثَة أيام، أَوْ أَطْعِمْ سِتَّةَ مَساكِينَ لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعامٍ، وَاحْلِقْ رَأْسَكَ». فَنَزَلَتْ فِيَّ خاصَّةً وَهيَ لَكُمْ عامّةً. [راجع: ١٨١٤]

(33) CHAPTER. "...And whosoever performs the *'Umra* in the months of *Ḥajj* before (performing) the *Ḥajj* (i.e., *Ḥajj At-Tamattu'* and *Al-Qirān*)." (V.2:196)

(٣٣) **بابٌ:** ﴿فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ﴾ [١٩٦]

4518. Narrated 'Imrān bin Ḥuṣain رَضِيَ الله عَنْهُ: The Verse of *Ḥajj-at-Tamattu'* was revealed in Allāh's Book, so we performed it with Allāh's Messenger ﷺ and nothing was revealed in the Qur'ān to make it illegal, nor did the Prophet ﷺ prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested.

٤٥١٨ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ عِمْرَانَ أبي بَكْرٍ: حَدَّثَنا أبو رَجاءٍ، عَنْ عِمْرَانَ بنِ حُصَينٍ رَضِيَ اللهُ تعالى عَنْهُ قالَ: نَزَلَتْ آيَةُ المُتْعَةِ في كِتابِ اللهِ فَفَعَلْناها مَعَ رَسُولِ اللهِ ﷺ ولَمْ يُنزَلْ قُرآنٌ يُحَرِّمُهُ

(1) (H. 4516) To cease spending in Allāh's Cause (i.e., *Jihād*) means to destroy oneself.

ولمْ يَنْهَ عَنْها حتّى ماتَ، قالَ رَجُلٌ برأيِهِ ما شاءَ. قالَ مُحمدٌ يُقالُ: إنَّهُ عُمَرُ. [راجع: ١٥٧١]

(٣٤) بابٌ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ﴾ [١٩٨]

(34) CHAPTER. "There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)..." (V.2:198)

٤٥١٩ - حدَّثني مُحَمَّدٌ قالَ: أَخْبَرَنَا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما قالَ: كانَتْ عُكَاظُ ومَجَنَّةُ وذُو المَجازِ أسْوَاقاً في الجاهِلِيَّةِ فَتأثَّموا أنْ يَتَّجِرُوا في المَوَاسِمِ فنزَلَتْ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ﴾ في مَواسِمِ الحَجِّ. [راجع: ١٧٧٠]

4519. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Ukāẓ, Majanna and Dhūl-Majāz were markets during the Pre-Islāmic Period of Ignorance. They (i.e., Muslims) considered it a sin to trade there during the *Ḥajj* time (i.e., season), so this Verse was revealed: "...There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)..." (V.2:198)

(٣٥) بابٌ: ﴿ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾ [١٩٩]

(35) CHAPTER. "Then depart from the place whence all the people depart..." (V.2:199)

٤٥٢٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بنُ حازِمٍ: حدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ: كانَتْ قُرَيْشٌ وَمَنْ دانَ دينَها يَقِفونَ بالمُزْدَلِفَةِ وكانُوا يُسَمَّوْنَ الحُمْسَ، وكانَ سائِرُ العَرَبِ يَقِفونَ بعَرَفاتٍ، فَلَمّا جاءَ الإسْلامُ أمَرَ اللهُ نَبِيَّهُ ﷺ أنْ يأتِيَ عَرَفاتٍ ثُمَّ يَقِفَ بِها ثُمَّ يُفِيضَ مِنْها، فَذٰلِكَ قَوْلُهُ تَعالى: ﴿ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾. [راجع: ١٦٦٥]

4520. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves *Al-Ḥums*, while the rest of the Arabs used to stay at 'Arafāt. When Islām came, Allāh ordered His Prophet ﷺ to go to 'Arafāt and stay at it, and then pass on from there, and that is what is meant by the Statement of Allāh تعالى:

"Then depart from the place whence all the people depart..." (V.2:199)

4521. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man can perform the *Ṭawāf* around the Ka'bah as long as he is not in the state of *Iḥrām* till he assumes the *Iḥrām* for *Ḥajj*. Then, if he rides and proceeds to 'Arafāt, he should take a *Hady* (animal for sacrifice), either a camel, a cow or a sheep, whatever he can afford; but if he cannot afford it, he should observe fast for three days during the *Ḥajj* before the day of *'Arafah,* but if the third day of his fasting happens to be the day of *'Arafah* (i.e., 9th of Dhūl-Ḥijja), then it is no sin on him (to observe fast on it). Then he should proceed to 'Arafāt and stay there from the time of the *'Asr* prayer till darkness falls (sunset). Then they (the pilgrims) should proceed from 'Arafāt, and when they have departed from it, they reach *Jam'* (i.e., Al-Muzdalifa) where they ask Allāh to help them to be righteous and dutiful to Him, and there they remember Allāh much and say *Takbīr* [i.e., *Allāhu Akbar* (Allāh is the Most Great)] and *Tahlīl* (i.e., *Lā ilāha illallah* (none has the right to be worshipped but Allāh)] repeatedly before dawn breaks. Then, after offering the morning (*Fajr*) prayer you should depart and proceed on (to Mina) for the people used to depart (from there at that time), and Allāh تعالى said:

"Then depart from the place whence all the people depart. And ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful." (V.2:199) Then you should go on doing so till you throw pebbles at the *Jamrat* (*Al-'Aqaba*).

٤٥٢١ - **حدَّثني** مُحَمَّدُ بنُ أبي بَكْرٍ: حدَّثنا فُضَيْلُ بنُ سُلَيْمانَ: حدَّثنا مُوسَى بنُ عُقْبَةَ: أخبرَني كُرَيْبٌ، عَنِ ابنِ عَبّاسٍ قالَ: يَطُوفُ الرَّجُلُ بالبَيْتِ ما كانَ حَلالاً حتَّى يُهِلَّ بالحَجِّ، فإذَا رَكِبَ إلى عَرَفَةَ فَمَنْ تَيَسَّرَ لَهُ هَدِيَّةٌ مِنَ الإبِلِ أوِ البَقَرِ أوِ الغَنَمِ ما تَيَسَّرَ لَهُ مِنْ ذٰلكَ أيَّ ذٰلكَ شاءَ غَيرَ إنْ لَمْ يَتَيَسَّرْ لَهُ فَعلَيْهِ ثَلاثَةُ أيّامٍ في الحَجِّ وَذٰلكَ قبلَ يَوْمِ عَرَفَةَ، فإنْ كانَ آخِرُ يَوْمٍ مِنَ الأيّامِ الثَّلاثَةِ يَوْمَ عَرَفَةَ فَلا جُناحَ عَلَيْهِ، ثُمَّ لِيَنْطَلِقْ حتَّى يَقِفَ بعَرَفاتٍ مِنْ صَلاةِ العَصْرِ إلى أنْ يَكونَ الظَّلامُ ثُمَّ لِيَدْفَعُوا مِنْ عَرَفاتٍ فإذَا أفاضُوا مِنْها حتَّى يَبْلُغُوا جَمْعاً الّذي يُتَبرَّرُ فِيْهِ، ثُمَّ لِيَذْكُرُوا اللهَ كَثِيراً وَ أكْثِرُوا التَّكْبيرَ والتَّهْلِيلَ قَبلَ أنْ تُصْبِحُوا ثُمَّ أفِيضُوا فإنَّ النّاسَ كانُوا يُفيضُونَ. وَقالَ اللهُ تَعالى: ﴿ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ، وَٱسْتَغْفِرُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾ حتَّى تَرمُوا الجَمْرَةَ.

(36) CHAPTER. "And of them there are some who say: 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good...'" (V.2:201)

(٣٦) باب ﴿وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً﴾ الآيَة [٢٠١]

4522. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "O Allāh! Our Lord!

٤٥٢٢ - **حدَّثنا** أبو مَعْمَرٍ: حدَّثنا

عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ رَبَّنا آتِنا في الدُّنْيا حَسَنَةً وفي الآخِرَةِ حَسَنَةً وَقِنا عَذابَ النّارِ».

[انظر: ٦٣٨٩]

Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire." (V.2:201)

(٣٧) **بابٌ**: ﴿وَهُوَ أَلَدُّ الْخِصَامِ﴾ [٢٠٤].

وقالَ عَطاءٌ: النَّسْلُ: الحَيَوانُ.

(37) CHAPTER. "...Yet he is the most quarrelsome of the opponents." (V.2:204)

٤٥٢٣ - **حَدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ تَرْفَعُهُ قَالَ: «أَبْغَضُ الرِّجالِ إلى اللهِ الأَلَدُّ الخَصِمُ».

وَقالَ عَبْدُ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَني ابنُ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها عَنِ النَّبِيِّ ﷺ. [راجع: ٢٤٥٧]

4523. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "The most hated man (person) to Allāh is the one who is the most quarrelsome of the opponents."

(٣٨) **بابٌ**: ﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم﴾ الآية [٢١٤]

(38) CHAPTER. "Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?" (V.2:214)

٤٥٢٤ - **حَدَّثَني** إبْراهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: سَمِعْتُ ابنَ أبي مُلَيْكَةَ يَقُولُ: قالَ ابنُ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: ﴿حَتَّىٰٓ إِذَا اسْتَيْـَٔسَ الرُّسُلُ وَظَنُّوٓا أَنَّهُمْ قَدْ كُذِبُوا﴾ خَفيفَةً ذَهَبَ بِها هُناكَ. وَتَلا ﴿حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَآ إِنَّ

4524. Narrated Ibn Abū Mulaika: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما recited: "(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people)." (12:110) reading '*Kudhibū*' without doubling the sound '*dh*', and that was what he understood of the Verse. Then he went on reciting: "... even the Messenger and those who believed along with him said, 'When (will come) the Help of Allāh?' Yes! Certainly, the Help of Allāh is near." (V.2:214)

Then I met 'Urwa bin Az-Zubair and I mentioned that to him.

4525. He said: Āishah said, "Allāh forbid! By Allāh, Allāh never promised His Messenger ﷺ anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Messengers till they were afraid that their followers would accuse them of telling lies. So I used to recite:

'And thought that they were denied (by their people)...' (V.12:110) reading '*Kudhdhibū*' with double '*dh*.'"

(39) CHAPTER. "Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..." (V.2:223)

4526. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُ recited the Qur'ān, he would not speak to anyone till he had finished his recitation. Once I held the Qur'ān and he recited *Sūrat Al-Baqarah* from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed?" I replied, "No." He said, "It was revealed in such and such connection."

4527. Ibn 'Umar then resumed his recitation. Nāfi' added regarding the Verse:

"...So go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..."

Ibn 'Umar said, "It means one should

نَصْرَ اللَّهِ قَرِيبٌ﴾ فَلَقِيتُ عُرْوَةَ ابْنَ الزُّبَيْرِ فَذَكَرْتُ لَهُ ذٰلِكَ.

٤٥٢٥ - فَقالَ: قالَتْ عائِشَةُ: مَعاذَ اللهِ، وَاللهِ ما وَعَدَ اللهُ رَسُولَهُ مِنْ شَيءٍ قَطُّ إِلَّا عَلِمَ أَنَّهُ كائِنٌ قَبْلَ أَنْ يَمُوتَ، وَلٰكِنْ لَمْ يَزَلِ البَلاءُ بِالرُّسُلِ حَتَّى خافُوا أَنْ يَكُونَ مَنْ مَعَهُمْ يُكَذِّبُونَهُمْ فَكانَتْ تَقْرَؤُها: ﴿وَظَنُّوٓاْ أَنَّهُمْ قَدْ كُذِّبُواْ﴾ مُثَقَّلَةً. [راجع: ٣٣٨٩]

(٣٩) بابٌ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [٢٢٣]

٤٥٢٦ - حَدَّثَني إِسْحاقُ: أَخْبَرَنا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنا ابْنُ عَوْنٍ، عَنْ نافِعٍ قالَ: كانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إِذَا قَرأَ القُرْآنَ لَمْ يَتَكَلَّمْ حَتَّى يَفْرُغَ مِنْهُ. فَأَخَذْتُ عَلَيْهِ يَوْماً فَقَرأَ سُورَةَ البَقَرَةِ حَتَّى انْتَهَى إِلى مَكانٍ قالَ: تَدْرِي فِيمَ أُنْزِلَتْ؟ قُلْتُ: لا، قالَ: أُنْزِلَتْ في كَذَا وكَذا ثُمَّ مَضَى. [انظر: ٤٥٢٧]

٤٥٢٧ - وَعَنْ عَبْدِ الصَّمَدِ: حَدَّثَني أَبِي: حَدَّثَني أَيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ ﴿فَأْتُواْ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ قالَ: يأْتِيها في.

رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى بنِ سَعِيدٍ،

approach his wife in....[1]

عَنْ أبيهِ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ. [راجع: ٤٥٢٦]

4528. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Jews used to say, "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:

"Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..." (V.2:223)

٤٥٢٨ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ: سَمِعْتُ جابراً رَضِيَ اللهُ عَنْهُ قالَ: كانَتِ اليَهُودُ تَقُولُ: إذَا جامَعَها مِنْ وَرائِها جاءَ الوَلَدُ أحْوَلَ، فَنزَلَتْ ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾.

(40) CHAPTER. "And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands..." (V.2:232)

(٤٠) **بابٌ**: ﴿وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ﴾ [٢٣٢]

4529. Narrated Al-Ḥasan: The sister of Ma'quil bin Yasār was divorced by her husband who left her till she had fulfilled her term of *'Idda* (i.e., the period which should elapse before she can remarry) and then he wanted to remarry her but Ma'quil refused, so this Verse was revealed, "Do not prevent them from marrying their (former) husbands..." (V.2:232)

٤٥٢٩ - حدَّثنا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثنا أبو عامِرٍ العَقَدِيُّ: حدَّثنا عَبّادُ بنُ رَاشِدٍ: حدَّثنا الحَسَنُ قالَ: حدَّثني مَعْقِلُ بنُ يَسارٍ قالَ: كانَتْ لي أُخْتٌ تُخْطَبُ إليَّ. وَقالَ إبْرَاهِيمُ، عَنْ يُونُسَ، عَنِ الحَسَنِ: حدَّثني مَعْقِلُ بنُ يَسارٍ حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا يُونُسُ، عَنِ الحَسَنِ: أنَّ أُخْتَ مَعْقِلِ بنِ يَسارٍ طَلَّقَها زَوْجُها فَتَرَكَها حتَّى انْقَضَتْ عِدَّتُها فَخَطَبَها فأبَىٰ مَعْقِلٌ فَنَزَلَتْ ﴿فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ﴾. [انظر: ٥١٣٠، ٥٣٣٠، ٥٣٣١]

(1) (H. 4527) Al-Bukhārī left a blank space here because he was not sure of what Ibn 'Umar had said.

(41) CHAPTER. "And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days. Then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e., they can marry). And Allāh is Well-Acquainted with what you do." (V.2:234)

(٤١) **بابٌ**: ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [٢٣٤] ﴿يَعْفُونَ﴾ [٢٣٧]: يَهَبْنَ.

4530. Narrated Ibn Az-Zubair: I said to 'Uthmān bin 'Affān (while he was collecting the Qur'ān) regarding the Verse:

"And those of you who die and leave behind wives ...' (V.2:240) — "This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qur'ān)?" 'Uthmān said, "O son of my brother! I will not shift anything of it from its place."

٤٥٣٠ - حدَّثني أُمَيَّةُ بنُ بِسْطامٍ: حدَّثنا يَزيدُ بنُ زُرَيْعٍ، عَنْ حَبيبٍ، عَنِ ابنِ أبي مُلَيْكَةَ: قالَ ابنُ الزُّبَيْرِ: قُلْتُ لِعُثْمانَ بنِ عَفّانَ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾ قالَ: قَدْ نَسَخَتْها الآيَةُ الأُخْرَى فَلِمَ تَكْتُبُها أَوْ تَدَعُها؟ قالَ: يا ابنَ أخي، لا أُغَيِّرُ شَيْئاً مِنْهُ مِنْ مَكانِه. [انظر: ٤٥٣٦]

4531. Narrated Mujāhid (regarding the Verse):

"And those of you who die and leave wives behind them..." (V.2:234)

The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allāh revealed:

"And those of you who die and leave behind wives (i.e., widows) should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do with themselves, provided it is honourable (e.g. lawful marriage)..." (V.2:240)

So Allāh تعالى entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according

٤٥٣١ - **حدَّثني** إسحاقُ: حدَّثنا رَوْحٌ: حدَّثنا شِبْلٌ، عَنِ ابنِ أبي نَجيحٍ، عَنْ مُجاهِدٍ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾ قالَ: كانَتْ هٰذِهِ العِدَّةُ تَعْتَدُّ عِنْدَ أَهْلِ زَوْجِها واجِبٌ، فأَنْزَلَ اللهُ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ﴾ قالَ: جَعَلَ اللهُ لَها تَمامَ السَّنَةِ بِسَبْعَةِ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً، إنْ شاءَتْ سَكَنَتْ في وَصِيَّتِها، وَإنْ شاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللهِ تَعالى: ﴿غَيْرَ

to the will, and she could leave it if she wished, as Allāh says:

"...Without turning them out, but if they (wives) leave, there is no sin on you..."

So the *'Idda* (i.e., four months ten days as it) is obligatory for her.

'Aṭā said: Ibn 'Abbās said, "This Verse, i.e., the Statement of Allāh تعالى:

'...Without turning them out...' cancelled the obligation of staying for the waiting period in her dead husband's house, and she can complete this period wherever she likes." 'Aṭā' said, "If she wished, she could complete her *'Idda* by staying in her dead husband's residence according to the will or leave it according to Allāh's Statement:

'...There is no sin on you for that which they do with themselves...'" 'Aṭā' added, "Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the *'Idda* wherever she likes. And it was no longer necessary to provide her with a residence. Ibn 'Abbās said, "This Verse abrogated her (i.e., widow's) dwelling in her dead husband's house and she could complete the *'Idda* (i.e., four months and ten days) wherever she liked, as Allāh's Statement says:

'... Without turning them out...'"

4532. Narrated Muḥammad bin Sīrīn: I sat in a gathering in which the chiefs of the *Anṣār* were present, and 'Abdur-Raḥmān bin Abū Lailā was amongst them. I mentioned the narration of 'Abdullāh bin 'Utba regarding the question of Subai'a bint Al-Ḥārith. 'Abdur-Raḥmān said, "But 'Abdullāh's uncle used not to say so." I said, "I am too brave if I tell a lie concerning a person who is now in Al-Kūfa," I raised my voice. Then I went out and met Mālik bin

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾ فَالعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْها، زَعَمَ ذٰلِكَ عَنْ مُجاهِدٍ. وَقالَ عَطاء: قالَ ابنُ عَبّاسٍ: نَسَخَتْ هٰذِهِ الآيَةُ عِدَّتَها عِنْدَ أهْلِها فَتَعْتَدُّ حَيْثُ شاءَتْ وَهُوَ قَوْلُ اللهِ تَعالى: ﴿غَيْرَ إِخْرَاجٍ﴾. قالَ عَطاءٌ: إنْ شاءَتِ اعْتَدَّتْ عِنْدَ أَهْلِهِ وَسَكَنَتْ في وَصِيَّتِها، وَإِنْ شاءَتْ خَرَجَتْ لِقَوْلِ اللهِ تَعالى: ﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ﴾. قالَ عَطاءٌ: ثُمَّ جاءَ المِيراثُ فَنَسَخَ السُّكْنَى فَتَعْتَدُّ حَيْثُ شاءَتْ وَلا سُكْنَى لَها.

وَعَنْ مُحمَّدِ بنِ يُوسُفَ: حدَّثَنا وَرْقاءُ، عَنِ ابنِ أبي نَجيحٍ، عَنْ مُجاهِدٍ بِهٰذا.

وَعنِ ابنِ أبي نَجيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبّاسٍ قالَ: نَسَخَتْ هٰذِهِ الآيَةُ عِدَّتَها في أهْلِها فَتَعْتَدُّ حَيْثُ شاءَتْ لِقَوْلِ اللهِ تَعالى: ﴿غَيْرَ إِخْرَاجٍ﴾ نَحْوَهُ. [انظر: ٥٣٤٤]

٤٥٣٢ - حدَّثَني حِبّانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عَبْدُ اللهِ بنُ عَوْنٍ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قالَ: جَلَسْتُ إلى مَجْلِسٍ فِيهِ عُظْمٌ مِنَ الأنْصارِ وَفِيهِم عَبْدُ الرَّحْمٰنِ بنُ أبي لَيْلَى. فَذَكَرْتُ حَدِيثَ عَبْدِ اللهِ بنِ عُتْبَةَ في شأنِ سُبَيْعَةَ بنتِ الحارِثِ فَقالَ عَبْدُ

ʻĀmir or Mālik bin ʻAūf, and said, "What was the verdict of Ibn Masʻūd about the pregnant widow whose husband had died?" He replied, "Ibn Masʻūd said, ʻWhy do you impose on her the hard order and don't let her make use of the leave? The shorter *Sūrah* of women (i.e *Sūrat Aṭ-Ṭalāq*) was revealed after the longer *Sūrah* (i.e., *Sūrat Al-Baqarah*).'" (i.e., her *ʻIdda* is up till she delivers.)

الرَّحْمٰنِ: وَلٰكِنَّ عَمَّهُ كانَ لا يَقُولُ ذٰلِكَ. فَقُلْتُ: إنِّي لَجَرِيءٌ إنْ كَذَبْتُ عَلى رَجُلٍ في جانِبِ الكُوفَةِ، وَرَفَعَ صَوْتَهُ قالَ: ثُمَّ خَرَجْتُ فَلَقِيتُ مالكَ بنَ عامِرٍ، أوْ مالكَ بنَ عَوْفٍ، قُلْتُ: كَيْفَ كانَ قَوْلُ ابنِ مَسعُودٍ في المُتَوفَّى عَنها زَوْجُها وَهيَ حامِلٌ؟ فَقالَ: قالَ ابنُ مَسْعُودٍ: أتَجْعَلُونَ عَلَيْها التَّغْلِيظَ وَلا تَجْعَلُونَ لَها الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّساءِ القُصْرَى بَعْدَ الطُّولى. [انظر: ٤٩١٠]

وَقالَ أيُّوبُ، عَنْ مُحَمَّدٍ: لَقِيتُ أبا عَطِيَّةَ مالكَ بنَ عامِرٍ.

(42) CHAPTER. "Guard strictly the (five obligatory) *Aṣ-Ṣalawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best prayer — *ʻAṣr*)..." (V.2:238)

(٤٢) بابٌ: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [٢٣٨]

4533. Narrated ʻAlī رَضِيَ اللهُ عَنْهُ: On the day of *Al-Khandaq* (the battle of the Trench). The Prophet ﷺ said, "They (i.e., *Mushrikūn* prevented us from offering the middle *Salāt* (the best — *ʻAṣr* prayer) till the sun had set. May Allāh fill their graves, their houses (or their bellies) with fire."

٤٥٣٣ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يَزِيدُ: أخبَرنا هِشامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَليٍّ رَضِيَ اللهُ تعالى عَنْهُ: قالَ النَّبِيُّ ﷺ.

وَحدَّثَنِي عَبْدُ الرَّحْمٰنِ: حدَّثَنا يَحْيَى ابنُ سَعِيدٍ: قالَ هِشامٌ: حدَّثَنا مُحَمَّدٌ، عَنْ عَبِيدَةَ، عَنْ عَليٍّ رَضِيَ اللهُ تعالى عَنْهُ أنَّ النَّبِيَّ ﷺ قالَ يَوْمَ الخَنْدَقِ: «حَبَسُونا عَنْ صَلاةِ الوُسْطَى حتَّى غابَتِ الشَّمْسُ، مَلأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ، أو: أجْوافَهُمْ ناراً» شَكَّ يَحْيَى. [راجع: ٢٩٣١]

(43) CHAPTER. "...And stand before Allāh with obedience [and do not speak to others during the *Ṣalāt* (prayers)]."[1] (V.2:238)

4534. Narrated Zaid bin Arqam: We used to speak while in *Ṣalāt* (prayer). One of us used to speak to his brother (while in *Ṣalāt*) about his need, till the Verse was revealed:

"Guard strictly the (five obligatory) *Aṣ-Salawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best - *'Aṣr*). And stand before Allāh with obedience [and not speak to others during the *Ṣalāt* (prayers)]." (V.2:238)

Then we were ordered not to speak in the *Ṣalāt*.

(٤٣) **بابٌ**: ﴿وَقُومُوا لِلَّهِ قَـٰنِتِينَ﴾ [٢٣٨] أي مُطِيعينَ

٤٥٣٤ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنِ الحارِثِ ابنِ شُبَيْلٍ، عَنْ أبي عَمْرٍو الشَّيْبانِيِّ، عَنْ زَيْدِ بنِ أرْقَمَ قالَ: كُنَّا نَتَكَلَّمُ في الصَّلاةِ، يُكَلِّمُ أحَدُنا أخاهُ في حاجَتِهِ حتَّى نَزَلَتْ هٰذِهِ الآيَةُ ﴿حَـٰفِظُوا عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا لِلَّهِ قَـٰنِتِينَ ۝٢٣٨﴾ فأُمِرْنا بالسُّكُوتِ.

[راجع: ١٢٠٠]

(44) CHAPTER. Allāh's Statement: "If you fear (an enemy), perform *Ṣalāt* (prayer) on foot or riding. And when you are in safety..." (V.2:239)

(٤٤) **بابُ** قَوْلِهِ: ﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ﴾ [٢٣٩] الآيَةَ.

وَقالَ ابنُ جُبَيرٍ: ﴿كُرْسِيُّهُ﴾ [٢٥٥]: عِلْمُهُ، يُقالُ: ﴿بَسْطَةً﴾ [٢٤٧]: زِيادَةً وَفَضلاً. ﴿أَفْرِغْ﴾ [٢٥٠]: أنْزِلْ. ﴿وَلَا يَـُٔودُهُۥ﴾ [٢٥٥]: لا يُثْقِلُهُ، آدَنِي: أثْقَلَني، والآدُ والأيْدُ: القُوَّةُ. السِّنَةُ: النُّعاسُ، ﴿لَمْ يَتَسَنَّهْ﴾ [٢٥٩]: لَمْ يَتَغَيَّرْ. ﴿فَبُهِتَ﴾ [٢٥٨]: ذَهَبَتْ حُجَّتُهُ. ﴿خَاوِيَةٌ﴾ [٢٥٩]: لا أنِيسَ فِيها. ﴿عُرُوشِهَا﴾: أبْنِيَتُها. ﴿نُنشِزُهَا﴾ [٢٥٩]: نُخْرِجُها. ﴿إِعْصَارٌ﴾ [٢٦٦]: رِيحٌ عاصِفٌ تَهُبُّ مِنَ الأرْضِ إلى السَّماءِ كَعَمودٍ فيه نارٌ. وَقالَ ابنُ عَبّاسٍ: ﴿صَلْدًا﴾ [٢٦٤]:

(1) (Ch. 42) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

لَيْسَ عَلَيْهِ شَيْءٌ. وَقالَ عِكْرِمَةُ: ﴿وَابِلٌ﴾ [٢٦٤]: مَطَرٌ شَدِيدٌ. الطَّلُّ: النَّدَى. وَهٰذَا مَثَلُ عَمَلِ المُؤمِنِ. ﴿يَتَسَنَّهْ﴾ [٢٥٩]: يَتَغَيَّرْ.

٤٥٣٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ تعالى عَنْهُما كانَ إذَا سُئِلَ عَنْ صَلاةِ الخَوْفِ قالَ: يَتَقدَّمُ الإمامُ وَطائِفَةٌ مِنَ النَّاسِ فَيُصَلِّي بِهِمُ الإمامُ رَكْعَةً وَتَكُونُ طائفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَينَ العَدُوِّ لَمْ يُصَلُّوا، فإذَا صَلَّوا الَّذِينَ مَعَهُ رَكْعَةً اسْتأخَرُوا مَكانَ الَّذِينَ لَمْ يُصَلُّوا وَلا يُسَلِّمونَ. وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رَكْعَةً ثُمَّ يَنْصَرِفُ الإمامُ وَقَدْ صَلَّى رَكْعَتَيْنِ، فَيَقومُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتينِ فَيُصَلُّونَ لأنْفُسِهِمْ رَكْعَةً بَعْدَ أنْ يَنْصَرِفَ الإمامُ، فَيَكونُ كلُّ وَاحِدٍ مِنَ الطَّائِفَتَينِ قَدْ صَلَّى رَكْعَتَينِ. فإنْ كانَ خَوْفٌ هوَ أشَدَّ مِنْ ذٰلكَ صَلَّوْا رِجالاً قِياماً عَلى أقْدَامِهِمْ أوْ رُكباناً مُسْتَقْبِلي القِبْلَةِ أوْ غيرَ مُسْتَقْبِلِيها.

قالَ مالكٌ: قالَ نافِعٌ: لا أُرَى عَبْدَ اللهِ بنَ عُمَرَ ذَكَرَ ذَلكَ إلّا عَنْ رَسُولِ اللهِ ﷺ. [راجع: ٩٤٢]

4535. Narrated Nāfi‘: Whenever ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُما was asked about *Ṣalāt-al-Khauf* (i.e., Fear Prayer) he said, "The *Imām* comes forward with a group of people and leads them in a one *Rak‘a Ṣalāt* (prayer) while another group from them who has not offered *Ṣalāt* (prayer) yet, stay between the offering *Ṣalāt* (prayer) group and the enemy. When those who are with the *Imām* have finished their one-*Rak‘a*, they retreat and take the positions of those who have not offered *Ṣalāt* (prayer) but they will not finish their *Ṣalāt* (prayer) with *Taslīm*. Those who have not offered *Ṣalāt*, (prayer) come forward to offer a *Rak‘a* with the *Imām* (while the first group covers them from the enemy). Then the *Imām*, having offered two *Rak‘a*, finishes his *Ṣalāt* (prayer). Then each member of the two groups offer the second *Rak‘a* alone after the *Imām* has finished his *Ṣalāt* (prayer). Thus each one of the two groups will have offered two *Rak‘a*. But if the fear is too great, they can offer *Ṣalāt* (prayer) standing on their feet or riding on their mounts, facing the *Qiblah* or not."

Nāfi‘ added: I do not think that ‘Abdullāh bin ‘Umar narrated this except from Allāh's Messenger ﷺ.

[See Vol. 5, *Ḥadīth* No. 4129 and 4131 for details about *Ṣalāt-al-Khauf*]

(٤٥) بابٌ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ [٢٤٠]،

(45) CHAPTER. "And those of you who die and leave behind wives..." (V.2:240)

4536. Narrated Ibn Az-Zubair: I said to 'Uthmān, "This Verse which is in *Sūrat Al-Baqarah*:

"And those of you who die and leave behind wives... (up to)... without turning them out..." has been abrogated by another Verse. Why then do you write it (in the Qur'ān)?" 'Uthmān said, "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e., the Qur'ān) from its original position."

٤٥٣٦ - حدَّثني عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثنا حُمَيْدُ بنُ الأسْوَدِ وَيَزِيدُ ابنُ زُرَيْعٍ قالا: حدَّثنا حَبيبُ بنُ الشَّهِيدِ، عَنِ ابنِ أبي مُلَيْكَةَ قالَ: قالَ ابنُ الزُّبَيرِ: قُلْتُ لِعُثْمانَ: هٰذِهِ الآيَةُ التي في البَقَرَةِ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾ إلى قَوْلِهِ: ﴿غَيْرَ إِخْرَاجٍ﴾ قَدْ نَسَخَتْها الآيَةُ الأُخْرَى فَلِمَ تَكْتُبُها؟ قالَ: تَدَعُها يا ابنَ أخي، لا أُغَيِّرُ شَيْئاً مِنْهُ مِنْ مَكانِهِ.

قالَ حُمَيْدٌ: أوْ نَحوَ هٰذا. [راجع: ٤٥٣٠]

(46) CHAPTER. "And (remember) when Ibrāhīm (Abraham) said: My Lord! Show me how You give life to the dead..." (V.2:260)

(٤٦) **بابٌ**: ﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْيِ ٱلْمَوْتَىٰ﴾ [٢٦٠] ﴿فَصُرْهُنَّ﴾: قَطِّعْهُنَّ.

4537. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We have more right to be in doubt than Ibrāhīm (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allāh) said, 'Do you not believe?' He (Ibrāhīm) said, 'Yes (I believe), but to be stronger in Faith.'" (V.2:260)

٤٥٣٧ - حدَّثنا أحمدُ بنُ صالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرَني يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ وسَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «نَحْنُ أحَقُّ بالشَّكِّ مِنْ إبْراهِيمَ إذْ قالَ: ﴿رَبِّ أَرِنِى كَيْفَ تُحْيِ ٱلْمَوْتَىٰ، قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾ [٢٦٠]» [راجع: ٣٣٧٢]

(47) CHAPTER. Allāh's Statement: "Would any of you wish to have a garden with date-palms and vines ... (till) ... that you may give thought." (V.2:266)

(٤٧) **بابُ قَوْلِهِ**: ﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ﴾ إلى قوله: ﴿لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ [٢٦٠].

٤٥٣٨ - حدَّثنا إبرَاهيمُ: أخْبرَنا هشامٌ، عَنِ ابنِ جُرَيْجٍ: سَمِعْتُ عَبْدَ اللهِ ابنَ أبي مُلَيْكَةَ يُحَدِّثُ عَنِ ابنِ عَبّاسٍ قالَ: وسَمِعْتُ أخاهُ أبا بَكْرِ بنَ أبي مُلَيْكَةَ يُحَدِّثُ عَن عُبَيْدِ بنِ عُمَيْرٍ قال: قالَ عُمَرُ رَضِيَ اللهُ تَعالى عَنْهُ يَوْماً لأصحَابِ النّبيِّ ﷺ: فيمَ تَرَوْنَ هٰذِهِ الآيَةَ نَزَلَتْ؟ ﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ﴾ قالُوا: اللهُ أعْلَمُ. فَغَضِبَ عُمَرُ، فَقالَ: قُولُوا: نَعْلَمُ، أوْ لا نَعْلَمُ. فَقالَ ابنُ عَبّاسٍ: في نَفْسِي مِنْها شَيْءٌ يا أميرَ المُؤمنينَ، قالَ عُمَرُ: يا ابنَ أخي، قُلْ وَلا تَحْقِرْ نَفْسَكَ. قالَ ابنُ عباسٍ: ضُرِبَتْ مَثَلاً لِعَمَلٍ قالَ عُمَرُ: أيُّ عَمَلٍ؟ قالَ ابنُ عَبّاسٍ: لِعَمَلٍ. قالَ عُمَرُ: لِرَجُلٍ غَنِيٍّ يَعْمَلُ بطاعَةِ اللهِ عَزَّ وَجَلَّ ثُمَّ بَعَثَ اللهُ لَهُ الشَّيْطانَ فعَمِلَ بالمَعاصِي حتَّى أغْرَقَ أعمالَهُ. ﴿فَصُرْهُنَّ﴾ قَطِّعْهُنَّ.

4538. Narrated 'Ubaid bin 'Umair: Once 'Umar (bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ) said to the Companions of the Prophet, "What do you think about this Verse:

'Would any of you wish to have a garden?'"

They replied, "Allāh knows better." 'Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn 'Abbās said, "O chief of the believers! I have something in my mind to say about it." 'Umar said, "O son of my brother! Say, and do not underestimate yourself." Ibn 'Abbās said, "In this Verse there has been put forward an example for deeds." 'Umar said, "What kind of deeds? Ibn 'Abbās said, "For deeds." 'Umar said, "This is an example for a rich man who does good deeds out of obedience to Allāh and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost."

(٤٨) بابٌ ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾ [٢٧٣].

(48) CHAPTER. "...They do not beg of people at all..." (V.2:273)

يُقالُ: ألْحَفَ عَلَيَّ وألَحَّ عَلَيَّ وأحْفاني بالمَسألَةِ.

٤٥٣٩ - حدَّثنا ابنُ أبي مَرْيَمَ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثَني شُرَيْكُ بنُ أبي نَمِرٍ: أنَّ عَطاءَ بنَ يَسارٍ وَعَبْدَ الرَّحْمٰنِ بنَ أبي عَمْرَةَ

4539. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The poor person is not the one for whom a date-fruit or two, or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his

poverty at all. Recite if you wish, (Allāh's Statement):

'...They do not beg of people at all...'" (V. 2:273)

الأنْصارِيَّ قالا: سَمِعْنا أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «لَيْسَ المِسْكِينُ الذي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتانِ ولا اللُّقْمَةُ وَلا اللُّقْمَتانِ. إنَّما المِسْكِينُ الذي يَتَعَفَّفُ، اقرَؤُا إنْ شِئْتُمْ»، يَعْني قَوْلَهُ تَعالَى: ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾. [راجع: ١٤٧٦]

(49) CHAPTER. "...Whereas Allāh has permitted trading and forbidden *Ribā* (usury).[1] (V.2:275)

(٤٩) بابٌ: ﴿وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ﴾ [٢٧٥] ﴿ٱلْمَسِّ﴾: الجُنُونُ

4540. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Verses of *Sūrat Al-Baqarah* regarding *Ribā* (usury), were revealed, Allāh's Messenger ﷺ recited them before the people and then he prohibited the trade of alcoholic liquors.

٤٥٤٠ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَن عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمّا نَزَلَتِ الآياتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ في الرِّبا فَقَرأها رَسُولُ اللهِ ﷺ عَلى النّاسِ. ثُمَّ حَرَّمَ التِّجارَةَ في الخَمْرِ. [راجع: ٤٥٩]

(50) CHAPTER. "Allāh will destory *Ribā* (usury)." (V.2:276)

(٥٠) بابٌ: ﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ﴾ [٢٧٦] يُذْهِبُهُ

4541. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the last Verses of *Sūrat Al-Baqarah* were revealed, Allāh's Messenger ﷺ went out and recited them in the mosque and prohibited the trade of alcoholic liquors.

٤٥٤١ - حدَّثنا بِشْرُ بنُ خالِدٍ: أخْبرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ الأعْمَشِ: سَمِعْتُ أبا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عائشَةَ أنَّها قالَتْ: لَمّا أُنْزِلَتِ الآياتُ الأوَاخِرُ مِنْ سُورَةِ البَقَرَةِ،

(1) (Ch. 49) *Ribā*: See the glossary.

خَرَجَ رَسُولُ اللهِ ﷺ فَتَلاهُنَّ فِي الْمَسْجِدِ، فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

[راجع: ٤٥٩]

(51) CHAPTER. "...Then take a notice of war from Allāh and His Messenger..." (V.2:279)

(٥١) بابٌ: ﴿فَأْذَنُوا بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ﴾ [٢٧٩] فاعْلَمُوا

4542. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the last Verses of *Sūrat Al-Baqarah* were revealed, the Prophet ﷺ read them in the mosque and prohibited the trade of alcoholic liquors.

٤٥٤٢ - **حدَّثني** مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ، قالَتْ: لَمّا أُنْزِلَتِ الآياتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ قَرَأَهُنَّ النَّبيُّ ﷺ في المَسْجِدِ وَحَرَّمَ التِّجارَةَ في الخَمْرِ.

(52) CHAPTER. "And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay..." (V.2:280)

(٥٢) بابٌ: ﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾ [٢٨٠] الآية.

4543. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the last Verses of *Sūrat Al-Baqarah* were revealed, Allāh's Messenger ﷺ stood up and recited them before us and then prohibited the trade of alcoholic liquors.

٤٥٤٣ - وَقالَ مُحَمَّدُ بنُ يوسُفَ، عَنْ سُفْيانَ، عَنْ مَنْصُورٍ وَالأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: لَمّا أُنْزِلَتِ الآياتُ مِنْ آخِرِ سُورَةِ البَقَرةِ قامَ رَسُولُ اللهِ ﷺ فَقَرأَهُنَّ عَلَيْنا ثُمَّ حَرَّمَ التِّجارَةَ في الخَمْرِ. [راجع: ٤٥٩]

(53) CHAPTER. "And be afraid of the Day when you shall be brought back to Allāh..." (V.2:281)

(٥٣) بابٌ: ﴿وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ﴾ [٢٨١].

4544. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The last Verse (in the Qur'ān) revealed to the Prophet ﷺ was the Verse dealing with *Ribā* (usury).

٤٥٤٤ - **حدَّثَنا** قَبِيصَةُ بنُ عُقْبَةَ: حدَّثَنا سُفْيانُ، عَنْ عاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ

عَنْهُما قالَ: آخرُ آيَةٍ نَزَلَتْ عَلى النَّبيِّ ﷺ آيَةُ الرِّبا.

(54) CHAPTER. "And whether you disclose what is in your ownselves or conceal it..." (V.2:284)

(٥٤) **بابٌ**: ﴿وَإِن تُبْدُواْ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ﴾ الآيَة [٢٨٤].

4545. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: This Verse:

"And whether you disclose what is in your ownselves or conceal it..." (V.2:284) was abrogated.

٤٥٤٥ - **حدَّثَنا** مُحَمَّدٌ: حدَّثَنا النُّفَيْلِيُّ: حدَّثَنا مِسْكِينٌ: حَدَّثَنا شُعْبَةُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ مَرْوانَ الأصْغَرِ، عَنْ رَجُلٍ مِنْ أصحابِ النَّبيِّ ﷺ وَهُوَ ابنُ عُمَرَ أَنَّها قَدْ نُسِخَتْ: ﴿وَإِن تُبْدُواْ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ﴾ الآيَة. [انظر: ٤٥٤٦]

(55) CHAPTER. "The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord..." (V.2:285)

(٥٥) **بابٌ** ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ﴾ [٢٨٥]

وَقالَ ابنُ عَبَّاسٍ: ﴿إِصْرًا﴾ [٢٨٦]: عَهْداً. وَيُقالُ: ﴿غُفْرَانَكَ﴾ [٢٨٥]: مَغْفِرَتَكَ، ﴿فَٱغْفِرْ لَنَا﴾ [٢٨٦].

4546. Narrated Marwān Al-Aṣghar: A man from the Companions of Allāh's Messenger ﷺ, who I think was Ibn 'Umar said, "The Verse:

'And whether you disclose what is in your ownselves or conceal it....' was abrogated by the Verse following it."

٤٥٤٦ - **حدَّثَني** إسحاقُ بنُ مَنْصورٍ: أخْبرَنا رَوْحٌ: أخْبرَنا شُعْبَةُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ مَرْوانَ الأصْغَرِ، عَنْ رَجُلٍ مِنْ أصحابِ رَسُولِ اللهِ ﷺ، قالَ: أحْسبُهُ ابنَ عُمَرَ ﴿وَإِن تُبْدُواْ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ﴾ قالَ: نَسَخَتْها الآيَةُ التي بَعْدَها. [راجع: ٤٥٤٥]

(٣) سورة آل عمران

(3) SŪRAT ĀL-'IMRĀN (The Family of 'Imrān)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تُقَىٰةً﴾ وَتَقِيَّةٌ وَاحِدَةٌ، ﴿صِرٌّ﴾ [١١٧]: بَرْدٌ. ﴿شَفَا حُفْرَةٍ﴾ [١٠٣]: مِثْلُ شَفا الرَّكِيَّةِ وَهُوَ حَرْفُها. ﴿تُبَوِّئُ﴾ [١٢١]: تَتَّخِذُ مُعَسْكَراً. ﴿رِبِّيُّونَ﴾ [١٤٦]: الجُموعِ، وَاحدها رِبِّـيٌّ. ﴿تَحُسُّونَهُم﴾ [١٥٢]: تَسْتأصِلونَهمْ قَتْلاً. (غُزًّا): وَاحدُها غازٍ. ﴿سَنَكْتُبُ مَا قَالُوا۟﴾: سنَحْفَظُ. ﴿نُزُلًا﴾ [١٩٨]: ثَواباً: ويَجُوزُ ومُنْزَلٌ مِنْ عِنْدِ اللهِ كَقَوْلِكَ: أَنْزَلْتُهُ. ﴿وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ﴾: المُسَوَّمُ الذي لَهُ سِيماءُ بعَلامَةٍ أوْ بِصُوفَةٍ أوْ بِمَا كانَ.

وقَالَ مُجَاهِدٌ: ﴿وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ﴾ [١٤]: المُطَهَّمَةِ الحِسانِ. وَقالَ سَعيدُ بنُ جُبَيرٍ وَعَبْدُ اللهِ بنُ عَبْدِ الرَّحْمٰن بنِ أَبْزَى: المُسَوَّمَةُ الرَّاعِيَةُ. وَقالَ سَعِيدُ بنُ جُبَيرٍ: ﴿وَحَصُورًا﴾ [٣٩]: لا يأتِي النِّساءَ. وَقالَ عِكْرِمَةُ ﴿مِّن فَوْرِهِمْ﴾ [١٢٥]: غَضَبِهِمْ يَوْمَ بَدْرٍ. وَقالَ مُجاهِدٌ: ﴿يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ﴾: النُّطْفَةَ تَخْرُجُ مَيْتَةً، وَيُخْرِجُ مِنْها الحَيَّ. ﴿وَٱلْإِبْكَـٰرِ﴾ [٤١]: أَوَّلُ الفَجْرِ. ﴿وَٱلْعَشِيِّ﴾ [٤١]: مَيْلُ الشَّمْسِ إلى أَنْ تَغْرُبَ.

(Explanation of some Arabic words not translated)

(1) **CHAPTER. "In it are Verses that are entirely clear." (3:7)**

(١) **بـاب:** ﴿مِنْهُ ءَايَٰتٌ﴾ [٧] قـال مُجاهِدٌ: الحَلالُ والحَرامُ ﴿وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾، يُصَدِّقُ بَعْضُها بَعْضاً كَقَوْلِهِ تَعالى: ﴿وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ﴾ [البقرة: ٢٦] وكَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ﴾ [يونس: ١٠٠] وكقولِهِ تَعالى: ﴿وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾﴾ [محمد: ١٧] ﴿زَيْغٌ﴾: شكٌّ ﴿فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ﴾ المشتبهات ﴿وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾ يَعْلَمونَ تأويلَهُ وَ﴿يَقُولُونَ ءَامَنَّا بِهِۦ﴾ الآية [٤١].

4547. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ recited the Verse:

"It is He Who has sent down to you (Muḥammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundation of the Book [and those are the Verses of *Al-Aḥkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials) and seeking for its hidden meanings; but none knows its hidden meanings save Allāh. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding." (V.3:7)

Then Allāh's Messenger ﷺ said, "If you see those who follow thereof that is not

٤٥٤٧ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا يَزِيدُ بنُ إبْراهِيمَ التُّسْتَرِيُّ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تَلا رَسُولُ اللهِ ﷺ هٰذِهِ الآيَةَ ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾﴾ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «فإذا رَأَيْتَ الَّذينَ يَتَّبِعونَ ما تَشابَهَ مِنْهُ فأُولٰئِكَ الَّذينَ سَمَّى اللهُ فاحْذَرُوهُمْ».

entirely clear, then they are those whom Allāh has named [as having deviation (from the truth)] So beware of them."

(2) CHAPTER. "...And I seek refuge with You (Allāh) for her and her offspring from *Shaitān* (Satan), the outcast." (V.3:36)

4548. Narrated Sa'īd bin Al-Mūsaiyab: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'No child is born but that, *Shaitān* (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by *Shaitān*, except Mary and her son.'" Abū Hurairah then said, "Recite, if you wish:

'...And I seek refuge with You (Allāh) for her and her offspring from *Shaitān*, the outcast.'" (V.3:36)

(٢) باب ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [٣٦].

٤٥٤٨ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيِّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «ما مِنْ مَوْلُودٍ يُولَدُ إلَّا وَالشَّيْطانُ يَمَسُّهُ حِينَ يُولَدُ فَيَسْتَهِلُّ صارِخاً مِنْ مَسِّ الشَّيْطانِ إيّاهُ إلَّا مَرْيَمَ وَابْنَها»، ثُمَّ يَقُولُ أبو هُرَيْرَةَ: وَاقْرَؤُوا إنْ شِئْتُمْ ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾. [راجع: ٣٢٨٦]

(3) CHAPTER. "Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise)... (till) ... and they shall have a painful torment." (V.3:77)

(٣) باب: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ﴾: لا خَيرَ ﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [٧٧] مُؤْلِمٌ مُوجِعٌ مِنَ الألَمِ وَهُوَ في مَوْضِعِ مُفْعِلٍ.

4549, 4550. Narrated Abū Wā'il: 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allāh, Who will be angry with him.' So Allāh revealed in confirmation of this statement:

'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter...'" (V.3:77)

٤٥٤٩، ٤٥٥٠ - حدَّثنا حَجّاجُ بنُ مِنْهالٍ: حدَّثنا أبو عَوانَةَ، عَنِ الأعْمَشِ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ تعالى عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلفَ يَمِينَ صَبْرٍ لِيَقْتَطِعَ بِها مالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبانُ». فأنْزَلَ اللهُ تَصْدِيقَ ذٰلِكَ ﴿إِنَّ الَّذِينَ

The narrator added: Then Al-As̲h̲'at̲h̲ bin Qais came and said, "What is Abū 'Abdur-Raḥmān narrating to you?" We replied, "Such and such." Al-As̲h̲'at̲h̲ said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my possessing it). On that the Prophet ﷺ told me, 'Either you bring forward a proof or he (i.e., your cousin) takes an oath (to confirm his claim).' I said, 'I am sure he would take a (false) oath, O Allāh's Messenger.' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property unlawfully and he is a liar in his oath, he will meet Allāh Who will be angry with him.'"

4551. Narrated 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُمَا: A man displayed some merchandise in the market and in order to cheat a man from the Muslims, took an oath that he had been offered a certain price for it, while in fact he had not. So, then was revealed:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant..." (V.3:77)

4552. Narrated Ibn Abū Mulaika: Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn 'Abbās. Ibn 'Abbās said, "Allāh's Messenger ﷺ said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.'

يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَـٰٓئِكَ لَا خَلَـٰقَ لَهُمْ فِى ٱلْـَٔاخِرَةِ﴾ إلى آخرِ الآيةِ، قالَ: فَدَخَلَ الأشْعَثُ بنُ قَيْسٍ وَقالَ: ما يُحَدِّثُكُمْ أبو عَبْدِ الرَّحْمٰنِ؟ قُلْنا: كَذا وكَذا، قالَ: فِيَّ أُنزِلَتْ، كانَتْ لي بِئْرٌ في أرْضِ ابنِ عَمٍّ لي، قالَ النَّبِيُّ ﷺ: «بَيِّنَتُكَ أوْ يَمِينُهُ»، فَقُلْتُ: إذاً يَحْلِفَ يا رَسُولَ اللهِ. فَقالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ عَلى يَمِينِ صَبْرٍ يَقْتَطِعُ بِها مالَ امْرِئٍ مُسْلِمٍ وَهُوَ فِيها فاجِرٌ لَقِيَ اللهَ وَهُوَ عليهِ غَضْبانُ». [راجع: ٢٣٥٦، ٢٣٥٧]

٤٥٥١ - حدَّثَنا عَلِيٌّ هُوَ ابنُ أبي هاشِمٍ: سَمِعَ هُشَيْماً: أخبرَنا العَوَّامُ بن حَوْشَبٍ، عَنْ إبْراهِيمَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بنِ أبي أوْفى رَضِيَ اللهُ تَعالى عَنْهُما: أنَّ رَجُلاً أقامَ سِلْعَةً في السُّوقِ فحَلَفَ فِيها لَقَدْ أَعْطَى بِها ما لَمْ يُعْطَهُ لِيُوقِعَ فِيها رَجُلاً مِنَ المُسْلِمِينَ، فَنَزَلَتْ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إلى آخرِ الآيةِ. [راجع: ٢٠٨٨]

٤٥٥٢ - حدَّثَنا نَصْرُ بنُ عَلِيِّ بنِ نَصْرٍ: حدَّثَنا عَبْدُ اللهِ بنُ داوُدَ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ: أنَّ امْرأتَينِ كانَتا تَخْرِزانِ في بَيْتٍ أو في الحُجْرَةِ فَخَرَجَتْ إحْداهُما وقَدْ أُنْفِذَ بإشفًى في كَفِّها فادَّعَتْ عَلى الأُخْرَى

Will you remind her (i.e., the defendant), of Allāh and recite before her:

'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths...' (V.3:77)

So, they reminded her and she confessed. Ibn 'Abbās then said, "The Prophet ﷺ said, 'The oath is to be taken by the defendant (in the absence of any proof against him).'"

فَرُفِعَ إلى ابنِ عَبّاسٍ فَقالَ ابنُ عَبّاسٍ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ يُعْطَى النّاسُ بِدَعْوَاهُمْ لَذَهَبَ دِماءُ قَوْمٍ وأمْوَالُهُمْ، ذَكِّرُوها بِاللهِ وَاقْرَؤُا عَلَيْها ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ﴾» فَذَكَّرُوها فاعْتَرَفَتْ.

فَقالَ ابنُ عَبّاسٍ: قالَ النَّبِيُّ ﷺ: «اليَمِينُ عَلى المُدَّعَى عَلَيْهِ».

[راجع: ٢٥١٤]

(4) CHAPTER. "Say (O Muhammad ﷺ), 'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh...'" (V.3:64)

(٤) باب ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ﴾ [٦٤] سَوَاءٌ: قَصْداً.

4553. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Sufyān narrated to me personally, saying, "I set out during the truce that had been concluded between me and Allāh's Messenger ﷺ. While I was in Sham, a letter sent by the Prophet ﷺ was brought to Heraclius. Diḥya Al-Kalbī had brought and given it to the governor of Baṣrāh, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes.' So, I along with some of Quraishī men, were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is closely related to the man who claims to be a Prophet?' I replied, 'I am the nearest relative to him.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e., Abū Sufyān's companions) that I am going to ask him (i.e., Abū Sufyān) regarding that man who claims

٤٥٥٣ - حَدَّثَني إبْرَاهِيمُ بنُ مُوسى، عَنْ هِشامٍ، عَنْ مَعْمَرٍ. وَحدَّثَني عَبْدُ اللهِ ابنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أخبرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ ابنِ عُتْبَةَ: حدَّثَني ابنُ عَبّاسٍ: حدَّثَني أبو سُفْيانَ مِنْ فِيهِ إلى فِيَّ قالَ: انْطَلَقْتُ في المُدَّةِ التي كانَتْ بَيْني وَبينَ رَسُولِ اللهِ ﷺ قالَ: فَبَيْنا أنا بالشّامِ إذْ جِيءَ بِكِتابٍ مِنَ النَّبِيِّ ﷺ إلى هِرَقْلَ، قالَ: وكانَ دِحْيَةُ الكَلْبِيُّ جاءَ بِهِ فَدَفَعَهُ إلى عَظِيمِ بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إلى هِرَقْلَ. قالَ: فَقالَ هِرَقْلُ: هَلْ هاهُنا أَحَدٌ مِنْ قَوْمِ هٰذا الرَّجُلِ الَّذي يَزْعُمُ

أنَّهُ نَبِيٌّ؟ فقالُوا: نَعَمْ، قالَ: فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنا عَلى هِرَقْلَ فأُجْلِسْنا بَينَ يَدَيْهِ فقالَ: أيُّكُمْ أقْرَبُ نَسَباً مِنْ هذا الرَّجُلِ الذي يَزْعَمُ أنَّهُ نَبِيٌّ؟ فقالَ أبو سُفْيانَ: فَقُلْتُ: أنا، فأجْلَسوني بَينَ يَدَيهِ وأجْلَسُوا أصحَابي خَلْفِي. ثُمَّ دَعا بتَرجُمانِهِ فقَالَ: قُلْ لَهُمْ: إنِّي سائلٌ هذا عَنْ هٰذا الرَّجُلِ الّذي يَزْعُمُ أنَّهُ نَبِيٌّ، فإنْ كَذَبَنِي فَكَذِّبوهُ. قالَ أبو سُفْيانَ: وَايْمُ اللهِ لَوْلا أنْ يُؤْثَرَ عَلَيَّ الكَذِبَ لَكَذَبْتُ. ثُمَّ قالَ لِتَرْجُمانِهِ: سَلْهُ: كَيْفَ حَسَبُهُ فِيكمْ؟ قالَ: قُلْتُ: هُوَ فِينا ذُو حَسَبٍ. قالَ: فَهَلْ كانَ مِنْ آبائِهِ مَلِكٌ؟ قالَ: قُلْتُ: لا، قالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أنْ يَقُولَ ما قالَ؟ قُلْتُ: لا، قالَ: أيَتَّبِعُهُ أشْرَافُ النّاسِ أمْ ضُعَفاؤُهُمْ؟ قالَ: قُلْتُ: بَلْ ضُعَفاؤهُمْ. قالَ: يَزِيدُونَ أمْ يَنْقُصُونَ؟ قالَ: قُلْتُ: لا بَلْ يَزِيدُونَ، قالَ: هَلْ يَرْتَدُّ أحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ قالَ: قُلْتُ: لا، قالَ: فَهَلْ قاتَلْتُمُوهُ؟ قالَ: قُلْتُ: نَعَمْ. قالَ: فَكَيْفَ كانَ قِتالُكمْ إيّاهُ؟ قالَ: قُلْتُ: تكونُ الحَرْبُ بَيْنَنا وَبَيْنَهُ سِجالاً يُصِيبُ مِنّا ونُصِيبُ مِنْهُ، قالَ: فَهَلْ يَغْدِرُ، قالَ: قُلْتُ: لا، وَنَحْنُ مِنْهُ في هٰذِهِ المُدَّةِ

to be a Prophet. So, if he tell me a lie, they should contradict him (instantly)'. By Allāh! Had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e., the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said? 'I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e., Islām) after embracing it, being displeased with it?' I said, 'No.' He said, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of the battles?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said 'No, but now we are away from him in this truce and we do not know what he will do in it.'" Abū Sufyān added, "By Allāh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e., Islām) before him?' I said, 'No.' Then Heraclius told his translator to tell me (i.e., Abū Sufyān), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought

that had one of his ancestors been a king, I would have said that he (i.e., Muḥammad ﷺ) was seeking to rule the kingdom of his ancestors. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took, for granted that a man who did not tell a lie about others, could never tell a lie about Allāh. Then I asked you whether anyone of his followers had renounced his religion (i.e., Islām) after embracing it, being displeased with it, and you denied that. And such is Faith, when its delight enters the hearts and mixes with them completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of True Faith till it is complete in all respects. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you, and you inflicted casualties upon them. Such is the case with the Messengers; they are put to trials and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.'" Abū Safyān said, "Heraclius then asked me, 'What does he

لا نَدْرِي ما هُوَ صانِعٌ فِيها. قالَ: وَاللهِ ما أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيها شَيْئاً غَيرَ هٰذِهِ، قالَ: فَهَلْ قالَ هٰذَا القَوْلَ أَحَدٌ قَبْلَهُ؟ قُلْتُ: لا، ثُمَّ قالَ لِتَرجُمانِهِ: قُلْ لَهُ: إِنِّي سأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ فَزَعَمتَ أَنَّهُ فِيكُمْ ذو حَسَبٍ، وكذلكَ الرُّسُلُ تُبْعَثُ في أَحْسابِ قَوْمِها. وَسأَلْتُكَ هَلْ كانَ في آبائِهِ مَلِكٌ فَزَعَمْتَ أَنْ لا. فَقُلْتُ لَوْ كانَ مِنْ آبائِهِ مَلِكٌ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ. وَسأَلْتُكَ عَنْ أَتْباعِهِ أَضُعَفاؤُهُمْ أَمْ أَشْرَافُهُمْ. فَقُلْتَ: بَلْ ضُعَفاؤُهُمْ، وَهُمْ أَتْباعُ الرُّسُلِ. وَسأَلْتُكَ هَلْ كُنْتُم تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ، فَزَعَمْتَ أَنْ لا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الكَذِبَ عَلَى النّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلى اللهِ. وَسأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ، فَزَعَمْتَ أَنْ لا، وكَذٰلِكَ الإِيمانُ إِذَا خالَطَ بَشاشَةَ القُلُوبِ. وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ وكَذٰلِكَ الإِيمانُ حَتَّى يَتِمَّ. وسأَلْتُكَ هَلْ قاتَلْتُمُوهُ، فَزَعَمْتَ أَنَّكُمْ قاتَلْتُمُوهُ فَتَكونُ الحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجالاً، يَنالُ مِنْكُمْ وَتَنالُونَ مِنهُ، وكَذٰلِكَ الرُّسُلُ تُبْتَلى ثُمَّ تَكونُ لَهُمُ العاقِبَةُ. وَسأَلْتُكَ: هَلْ يَغْدِرُ فَزَعَمْتَ

order you to do?' I said, 'He orders us (to offer) *Ṣalāt* (prayers) and (to pay) *Zakāt* and to keep good relationship with the kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said is true, he is really a Prophet, and I knew that he (i.e., the Prophet ﷺ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allāh's Messenger ﷺ and read it wherein was written:

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muḥammad ﷺ the Messenger of Allāh, to Heraclius, the ruler of Byzantine. Peace be upon him, who follows the Right Path. Then after, I invite you to Islām, and if you embrace Islām you will be safe (will be saved from Allāh's punishment); embrace Islām, and Allāh will double your reward, but if you reject this invitation of Islām, you will be committing a sin (by misguiding your) *Arisiyīn* (peasants). And (I recite to you Allāh's Statement):

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh... (till) ... bear witness that we are Muslims.' (V.3:64) When Heraclius finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abū Sufyān added, "While coming out, I said to my companions, 'The matter of Ibn Abū Ḳabsha[1] (i.e., Muḥammad ﷺ) has become so prominent that even the king of

أَنَّهُ لا يَغْدِرُ، وكَذٰلِكَ الرُّسُلُ لا تَغْدِرُ. وَسَأَلْتُكَ هَلْ قالَ أَحَدٌ هٰذَا القَوْلَ قَبْلَهُ فَزَعَمْتَ أَنْ لا. فَقُلْتُ: لَوْ كانَ قالَ هٰذَا القَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ. قالَ: ثُمَّ قالَ: بِمَ يَأْمُرُكُمْ؟ قالَ: قُلْتُ: يَأْمُرُنا بالصَّلاةِ والزَّكاةِ والصِّلَةِ والعَفافِ، قالَ: إِنْ يَكُ ما تَقُولُ فِيهِ حَقّاً فإِنَّهُ نَبِيٌّ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خارِجٌ ولمْ أَكُ أَظُنُّهُ مِنْكُمْ، وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لأَحْبَبْتُ لِقاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ. وَلَيَبْلُغَنَّ مُلْكُهُ ما تَحْتَ قَدَمَيَّ. قالَ: ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ فَقَرَأَهُ فإِذَا فِيهِ:

«بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللهِ إِلى هِرَقْلَ عَظِيمِ الرُّومِ: سَلامٌ عَلى مَنِ اتَّبَعَ الهُدَى. أَمَّا بَعْدُ: فإِنِّي أَدْعُوكَ بِدِعايَةِ الإِسْلامِ، أَسْلِمْ تَسْلَمْ، وأَسْلِمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ. فإِنْ تَوَلَّيْتَ فإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ. وَ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ﴾ إِلى قولِهِ: ﴿ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾». فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الكِتابِ ارْتَفَعَتِ الأَصْواتُ عِنْدَهُ وكَثُرَ اللَّغَطُ، وأُمِرَ بِنا فأُخْرِجْنا، قالَ: فَقُلْتُ لأَصْحابي

(1) (H. 4553) Abū Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ.

Banu Al-Aṣfar is afraid of him.' So I continued to believe that Allāh's Messenger ﷺ would be victorious, till Allāh made me embrace Islām." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and got them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him."

[See Vol. 1, *Ḥadīth* No. 7.]

حِينَ خَرَجْنا: لَقَدْ أَمِرَ أَمْرُ ابنِ أَبي كَبْشَةَ، إنَّهُ لَيَخافُهُ مَلِكُ بَنِي الأَصْفَرِ. فَمَا زِلْتُ مُوقِناً بأَمْرِ رَسُولِ اللهِ ﷺ أنهُ سَيَظْهَرُ حتى أَدْخَلَ اللهُ عَلَيَّ الإِسْلامَ

قالَ الزُّهْرِيُّ: فَدَعا هِرَقْلُ عُظَماءَ الرُّومِ فَجَمَعَهُمْ في دارٍ لَهُ فَقالَ: يا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ في الفَلاحِ والرَّشَدِ آخِرَ الأَبَدِ وأَنْ يَثْبُتَ لَكُمْ مُلْكُكُمْ؟ قالَ: فَحاصُوا حَيْصَةَ حُمُرِ الوَحْشِ إلى الأَبْوابِ فَوَجَدوها قَدْ غُلِّقَتْ، فَقالَ: عَلَيَّ بِهِمْ، فَدَعا بِهِمْ فَقالَ: إنِّي إنَّما اخْتَبَرْتُ شِدَّتَكُمْ عَلى دِينِكُمْ فَقَدْ رأَيْتُ مِنْكُمُ الَّذي أَحْبَبْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ. [راجع: ٧]

(5) CHAPTER. "By no means shall you attain *Al-Birr* (piety, righteousness; it means here Allāh's Reward, i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love..." (V.3:92)

(٥) **بابٌ** ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ الآيَة [آل عمران: ٩٢].

4554. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Out of all the *Anṣār*, living in Al-Madīna, Abū Ṭalḥa had the largest number of (date-palm trees) gardens, and the most beloved of his property to him was Bairuḥā' garden which was facing the mosque (of the Prophet ﷺ). Allāh's Messenger ﷺ used to enter it and drink of its good water. When the Verse:

"By no means shall you attain *Al-Birr* (piety, righteousness); it means here Allāh's Reward i.e., Paradise), unless you spend (in Allāh's Cause) of that which you love..." (V.3:92) Abū Ṭalḥā got up and said, "O Allāh's Messenger, Allāh says:-

٤٥٥٤ - **حدَّثنا** إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ أبو طَلْحَةَ أَكْثَرَ أَنْصارِيٍّ بالمَدينَةِ نَخْلاً، وكانَ أَحَبَّ أَمْوالِهِ إلَيْهِ بَيْرُحاءُ وكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وكانَ رَسُولُ اللهِ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ، فَلَمَّا أُنْزِلَتْ ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ

'By no means shall you attain *Al-Birr* unless you spend (in Allāh's Cause) of that which you love...' (V.3:92) and the most beloved of my property to me is the Bairuḥā' garden, so I give it as a charitable gift in Allāh's Cause and hope to receive its reward from Allāh. O Allāh's Messenger! Dispose it of (i.e., utilize it) in the way Allāh orders you (to dispose it of)." Allāh Messenger ﷺ said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think it would be proper if you distribute that (garden) amongst your relatives." Then Abū Talha distributed that garden amongst his relatives and his cousins. Narrated Yaḥyā bin Yaḥyā: I learnt from Mālik, "... a fruitful property." (See H. 1461)

تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ قامَ أبو طَلْحَةَ، فَقالَ: يا رَسُولَ اللهِ إنَّ اللهَ يَقولُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ وإنَّ أحَبَّ أمْوالِي إليَّ بَيْرُحاءُ وإنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها وذُخْرَها عِنْدَ اللهِ، فَضَعْها يا رَسُولَ اللهِ حَيْثُ أراكَ اللهُ. قالَ رَسُولُ اللهِ ﷺ: «بَخٍ ذٰلكَ مالٌ رَايِحٌ. ذٰلكَ مالٌ رَايِحٌ. وَقَدْ سَمِعْتُ ما قُلْتَ، وإنِّي أرَى أنْ تَجْعَلَها في الأقْرَبِينَ». قالَ أبو طَلْحَةَ: أفْعَلُ يا رَسُولَ اللهِ، فَقَسَمَها أبو طَلْحَةَ في أقارِبِه وَبني عَمِّه.

قالَ عَبْدُ اللهِ بنُ يُوسُفَ وَرَوْحُ بنُ عُبادَةَ: «ذٰلكَ مالٌ رَابِحٌ».

حدَّثَني يَحْيى بنُ يَحْيى قالَ: قَرأتُ عَلى مالِكٍ: «مالٌ رَايِحٌ».

[راجع: ١٤٦١]

4555. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa distributed the garden between Ḥassān and Ubayy, but he did not give me anything thereof, although I was a nearer relative to him.

٤٥٥٥ - **حدَّثنا** مُحَمَّدُ بنُ عَبْدِ اللهِ: حَدَّثَنا الأنْصارِيُّ: حدَّثَني أبي، عَنْ ثُمامَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: فجعَلَها لِحَسَّانَ وأُبيٍّ وأنا أقْرَبُ إلَيْهِ وَلَمْ يَجْعَلْ لي منْها شَيئاً.

[راجع: ١٤٦١]

(6) CHAPTER. "Say (O Muḥammad ﷺ): Bring here the Taurāt (Torah)and recite it, if you are truthful." (V.3:93)

(٦) بابٌ ﴿قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَـٰدِقِينَ﴾ [آل عمران: ٩٣]

4556. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: The Jews brought to the Prophet ﷺ a man and a woman from among them who

٤٥٥٦ - **حدَّثَني** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبو ضَمْرَةَ: حدَّثَنا

had committed illegal sexual intercourse. The Prophet ﷺ said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them." He said, "Don't you find the order of *Ar-Rajm* (i.e., stoning to death) in the Taurāt (Torah)?" They replied, "We do not find anything in it." 'Abdullāh bin Salām (after hearing this conversation) said to them, "You have told a lie! Bring here the Taurāt and recite it if you are truthful." (So the Jews brought the Taurāt). And the religious teacher who was teaching it to them, put his hand over the Verse of *Ar-Rajm* and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of *Ar-Rajm*. 'Abdullāh bin Salām removed his (i.e., the teacher's) hand from the Verse of *Ar-Rajm* and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of *Ar-Rajm*." So, the Prophet ﷺ ordered that both the adulterer and the adulteress be stoned to death, and they were stoned to death near the place where biers used to be placed near the mosque. I saw her companion (i.e., the adulterer) falling over her so as to protect her from the stones.

مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللّهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ اليَهُودَ جاؤُوا إلى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرأةٍ قَدْ زَنَيا فَقالَ لَهُمْ: «كَيْفَ تَفْعَلُونَ بِمَنْ زَنى مِنْكُمْ؟» قالُوا: نُحَمِّمُهُما وَنَضْرِبُهُما، فَقالَ: «لا تَجِدُونَ في التَّوْرَاةِ الرَّجْمَ؟» فَقالُوا: لا نَجِدُ فِيها شَيْئاً، فَقالَ لَهُمْ عَبْدُ اللهِ بنُ سَلامٍ: كَذَبْتُمْ فَأْتُوا بِالتَّوراةِ فَاتْلُوها إنْ كُنْتُمْ صادِقِينَ. فَوَضَعَ مِدْرَاسُها الَّذي يُدَرِّسُها مِنْهُمْ كَفَّهُ عَلى آيَةِ الرَّجْمِ فَطَفِقَ يَقْرأُ ما دُوْنَ يَدِهِ وَما وَرَاءَها وَلا يَقْرأُ آيَةَ الرَّجْمِ، فَنَزَعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقالَ: ما هٰذِهِ؟ فَلَمّا رأَوْا ذٰلِكَ قالُوا: هِيَ آيَةُ الرَّجْمِ فأمَرَ بِهِما فَرُجِما قَرِيباً مِنْ حَيْثُ مَوْضِعُ الجَنائِزِ عِنْدَ المَسْجِدِ. قالَ: فَرأَيْتُ صاحِبَها يَجْنأُ عَلَيْها يَقِيها الحِجارَةَ. [راجع: ١٣٢٩]

(7) CHAPTER. "You (true believers in Islāmic Monotheism, and real followers of Prophet Muḥammad ﷺ and his *Sunna*) are the best of peoples ever raised up for mankind..." (V.3:110)

(٧) بابٌ ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ [١١٠]

4557. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Verse:

"You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways, etc.)] are the best of people ever raised up for

٤٥٥٧ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ سُفْيانَ، عَنْ مَيْسَرَةَ، عَنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

mankind..." means, the best for the people, as you bring them with chains on their necks till they embrace Islām (thereby save them from the eternal punishment in Hell-fire and make them enter Paradise in the Hereafter). (See H. 3010)

قالَ: خَيْرَ النَّاسِ لِلنَّاسِ، تأتُونَ بِهِمْ فِي السَّلاسِلِ فِي أعْناقِهِم حتَّى يَدْخُلُوا فِي الإسْلامِ. [راجع: ٣٠١٠]

(8) CHAPTER. "When two parties from among you were about to lose heart..." (V.3:122)

(٨) **بابٌ** ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا﴾ [١٢٢]

4558. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Verse :-

"When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector)..." (V.3:122) was revealed concerning us, and we were the two parties, i.e., Banū Ḥāritha and Banū Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allāh says: '... Allāh was their *Walī* (Supporter and Protector).'

٤٥٥٨ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: فِينا نَزَلَتْ ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا﴾ قالَ: نَحْنُ الطَّائِفَتانِ، بَنُو حارِثَةَ وَبَنُو سَلَمَةَ وَما نُحِبُّ - وَقالَ سُفْيانُ مَرَّةً: وَما يَسُرُّنِي - أَنَّها لَمْ تُنْزَلْ لِقَوْلِ اللهِ: ﴿وَٱللَّهُ وَلِيُّهُمَا﴾. [راجع: ٤٠٥١]

(9) CHAPTER. "Not for you (O Muḥammad ﷺ but for Allāh) is the decision..." (V.3:128)

(٩) **بابٌ** ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ [١٢٨]

4559. Narrated Sālim's father that he heard Allāh's Messenger ﷺ on raising his head from the bowing in the last *Rak'a* in the *Fajr* prayer, saying, "O Allāh, curse such and such person and such and such person, and such and such person," after saying, "Allāh heard those who sent praises to Him, O our Lord! All the praises are for You." So Allāh revealed: "Not for you (O Muḥammad ﷺ) (but for Allāh) is the decision... (till) ... Verily, they are *Ẓalimūn* (polytheists, disobedients, and wrong-doers.)." (V.3:128)

٤٥٥٩ - حدَّثَنا حِبّانُ بنُ مُوسَى: أخبرَنا عَبْدُ اللهِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي سالِمٌ عَنْ أبِيهِ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ إذا رَفَعَ رأسَهُ مِنَ الرُّكُوعِ فِي الرَّكْعَةِ الآخِرَةِ مِنَ الفَجْرِ يَقُولُ: «اللَّهُمَّ الْعَنْ فُلاناً وفُلاناً وفُلاناً» بَعْدَما يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلَكَ الحَمْدُ». فأنْزَلَ اللهُ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ إلى قولِهِ: ﴿فَإِنَّهُمْ ظَٰلِمُونَ﴾.

رَوَاهُ إسحَاقُ بنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ. [راجع: ٤٠٦٩]

٤٥٦٠ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا إبراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا أرَادَ أنْ يَدْعُوَ عَلى أحَدٍ أوْ يَدْعُوَ لأحَدٍ قَنَتَ بَعْدَ الرُّكُوعِ فَرُبَّما قالَ - إذَا قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» -: «اللَّهُمَّ رَبَّنا لَكَ الحَمْدُ. اللَّهُمَّ أنْجِ الْوَلِيْدَ ابْنَ الوَلِيْدِ، وَسَلَمَةَ بنَ هِشامٍ، وَعَيَّاشَ بنَ أبي رَبِيْعَةَ. اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلى مُضَرَ وَاجْعَلْها سِنِيْنَ كَسِنِي يُوسُفَ»، يَجْهَرُ بذَلكَ، وكانَ يَقولُ في بَعْضِ صَلاتِهِ في صَلاةِ الفَجْرِ: «اللَّهُمَّ الْعَنْ فُلاناً وَفُلاناً» لأحْياءٍ مِنَ العَرَبِ حَتَّى أنْزَلَ اللهُ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [الآية].
[راجع: ٧٩٧]

4560. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ intended to invoke evil upon somebody, or invoke good upon somebody, he used to invoke (Allāh) after bowing [in the *Ṣalāt* (prayer)]. Sometimes after saying, "Allāh heard those who sent praises to Him, O our Lord! All the praises are for You," he would say, "O Allāh! Save Al-Walīd bin Al-Walīd and Salama bin Hishām, and 'Ayyāsh bin Abū Rabī'a. O Allāh! Inflict Your severe torture on Muḍar (tribe) and strike them with (famine) years like the years of Yūsuf [(Joseph) عليه السلام]." The Prophet ﷺ used to say in a loud voice, and he also used to say in some of his *Fajr* (prayers), "O Allāh! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allāh revealed:-

"Not for you (O Muḥammad ﷺ but for Allāh) is the decision..." (V.3:128)

(١٠) بابٌ قَوْلِهِ تَعالى: ﴿وَالرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ﴾ [١٥٣]،

وَهُوَ تأنِيثُ آخِرِكُمْ. وَقالَ ابنُ عَبّاسٍ: ﴿إِحْدَى ٱلْحُسْنَيَيْنِ﴾ [التوبة: ٥٢] فَتْحاً أوْ شَهادَةً.

(10) CHAPTER. The Statement of Allāh تعالى:
"...And the Messenger (Muḥammad ﷺ) was in your rear calling you back..." (V.3:153)

Ibn 'Abbās said, " 'One of the two best things,' (V.9:52) means either victory or martyrdom."

٤٥٦١ - حدَّثنا عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا أبو إسحَاقَ قالَ:

4561. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the infantry

سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللهِ ابنَ جُبَيرٍ وأَقْبَلُوا مُنْهَزِمِينَ فَذَاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ في أُخْرَاهُمْ. ولَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيرُ اثْنَي عَشَرَ رَجُلاً. [راجع: ٣٠٣٩]

(or the cavalry archers) during the battle of Uḥud. They returned defeated, and that is what is meant by:

"And the Messenger (Muḥammad ﷺ) was in your rear calling you back." None remained with the Prophet ﷺ then, but twelve men.

(١١) **بابٌ** قَولِهِ: ﴿أَمَنَةً نُّعَاسًا﴾ [١٥٤]

(11) CHAPTER. Allāh's Statement: "...He sent down security for you. Slumber..." (V.3:154)

٤٥٦٢ - حدَّثني إسحَاقُ بنُ إبْرَاهِيمَ ابنِ عَبْدِ الرَّحْمٰنِ أبو يَعْقوبَ: حدَّثَنا حُسَينُ بنُ مُحَمَّدٍ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ قالَ: حدَّثَنا أنَسٌ: أنَّ أبا طَلْحَةَ قالَ: غَشِيَنا النُّعاسُ ونَحْنُ في مَصَافِّنا يَوْمَ أُحُدٍ، قالَ: فَجَعَلَ سَيْفي يَسْقُطُ مِنْ يَدي وآخُذُهُ، وَيَسْقُطُ وآخُذُهُ. [راجع: ٤٠٦٨]

4562. Narrated Abū Ṭalḥa: Slumber overtook us during the battle of Uḥud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

(١٢) **بابٌ** قوله تعالىٰ: ﴿ٱلَّذِينَ ٱسْتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَٱتَّقَوْاْ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾﴾ [١٧٢]

﴿ٱلْقَرْحُ﴾: الجِراحُ. ﴿ٱسْتَجَابُواْ﴾: أجابُوا، ﴿يَسْتَجِيبُ﴾: يُجِيبُ.

(12) CHAPTER. The Statement of Allāh تعالى:
"Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward." (V.3:172)

(١٣) **بابُ** قَوْلِهِ: ﴿ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُواْ لَكُمْ فَٱخْشَوْهُمْ﴾ [١٧٣]

(13) CHAPTER. His Statement:
"Those (i.e., believers) unto whom the people (hypocrites) said, 'Verily the people (*Mushrikūn*) have gathered against you (a great army), therefore, fear them...'" (V.3:173)

٤٥٦٣ - حدَّثَنا أحْمَدُ بنُ يُونُسَ

4563. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "Allāh (Alone) is Sufficient for us and He is

the Best Disposer of affairs," was said by Ibrāhīm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muḥammad ﷺ when they (i.e., hypocrites) said, "Verily, the people (*Mushrikūn*) have gathered against you (a great army) therefore, fear them." But it only increased their faith and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).' (V.3:173)

أُرَاهُ قالَ: حدَّثنا أبو بَكْرٍ، عَنْ أبي حُصَين، عَنْ أبي الضُّحَى، عَنِ ابنِ عَبّاسٍ: ﴿حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ﴾ قالَها إبْرَاهِيمُ عَلَيْهِ السَّلامُ حِينَ أُلْقِيَ في النّارِ، وَقالَها مُحَمَّدٌ ﷺ حِينَ قالُوا: ﴿إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَـٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ﴾. [انظر: ٤٥٦٤]

4564. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The last statement of Ibrāhīm (Abraham) when he was thrown into the fire was:

"Allāh (Alone) is Sufficient for me and He is the Best Disposer of (my) affairs."

٤٥٦٤ - حدَّثنا مالكُ بنُ إسْماعِيلَ: حدَّثنا إسْرَائيلُ، عَنْ أبي حَصِينٍ، عَنْ أبي الضُّحَى، عَنِ ابنِ عَبّاسٍ قالَ: كانَ آخِرَ قَوْلِ إبْرَاهِيمَ حِينَ أُلْقِيَ في النّارِ: حَسْبِيَ اللهُ وَنِعْمَ الوَكِيلُ. [راجع: ٤٥٦٣]

(14) CHAPTER. "And let not those who covetously withhold of that which Allāh has bestowed on them of His Bounty ..." (V.3:180)

(١٤) **بابٌ** ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [١٨٠] الآيَة ﴿سَيُطَوَّقُونَ﴾ كَقَوْلِكَ: طَوَّقْتُهُ بِطَوْقٍ.

4565. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Anyone whom Allāh has given wealth but he does not pay its *Zakāt*, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands(1) in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'" Then the Prophet ﷺ recited this (following) Divine Verse: "And let not those who covetously withhold of that which Allāh has bestowed on them of His

٤٥٦٥ - حدَّثني عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ أبا النَّضْرِ: حدَّثنا عَبْدُ الرَّحْمٰنِ هُوَ ابنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أبِيهِ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ آتاهُ اللهُ مالاً فَلَمْ يُؤَدِّ زَكاتَهُ مُثِّلَ لَهُ مالُهُ شُجاعاً أقْرَعَ لَهُ زَبِيبَتانِ يُطَوَّقُهُ يَوْمَ القِيامَةِ يأخُذُ بِلِهْزِمَتَيْهِ - يَعْني بِشِدْقَيْهِ - يَقُولُ: أنا مالُكَ، أنا

---

(1) (H. 4565) *Fatḥ Al-Bārī*, [See also *Saḥiḥ Al-Bukhārī* Vol. 2, *Ḥadīth* No. 1403.]

Bounty ..." till the end of the Verse. (V.3:180). (See H. 1403)

كَنزُكَ»، ثُمَّ تَلا هٰذِهِ الآيَةَ ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ إلى آخِرِ الآيَة. [راجع:١٤٠٣]

(15) CHAPTER. "...And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh..." (V.3:186)

(١٥) **بـابٌ** ﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا أَذًى كَثِيرًا﴾ [١٨٦]

4566. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ rode a donkey, equipped with *Qatifa Fadakiya* (a thick cloth-covering made in *Fadak*) and I was riding behind him. He was going to pay a visit to Sa'd bin 'Ubāda in Banū Al-Ḥārith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that was before 'Abdullāh bin Ubayy embraced Islām. Behold, in that gathering there were mix-up people of different religions: there were Muslims, *Mushrikūn*, idol-worshippers, and Jews, and in that gathering 'Abdullāh bin Rawāḥa was also present. When a cloud of dust raised by the donkey reached that gathering, 'Abdullāh bin Ubayy covered his nose with his garment and then said, "Do not cover us with dust." Then Allāh's Messenger ﷺ greeted them and stopped and dismounted and invited them to Allāh (i.e., to embrace Islām) and recited to them the Noble Qur'ān. On that, 'Abdullāh bin Ubayy bin Salūl said, "O man! There is nothing better than that what you say, if it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him." On that 'Abdullāh bin Rawāḥa said, "Yes, O Allāh's Messenger! Bring it (i.e., what you

٤٥٦٦ - حدَّثنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني عُرْوَةُ بنُ الزُّبَيرِ أنَّ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما أخبرَهُ أنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى حِمارٍ عَلى قَطِيفَةٍ فَدَكِيَّةٍ وأرْدَفَ أُسامَةَ ابنَ زَيْدٍ وَرَاءَهُ يَعودُ سَعْدَ بنَ عُبادَةَ في بَني الحارِثِ بنِ الخَزْرَجِ قَبلَ وَقْعَةِ بَدْرٍ، قالَ: حتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بنُ أُبيٍّ بنُ سَلولَ وَذلكَ قَبْلَ أنْ يُسْلِمَ عَبْدُ اللهِ بنُ أُبيٍّ، فإذَا في المَجْلِسِ أخْلاطٌ مِنَ المُسْلِمينَ والمُشْرِكِينَ عَبَدَةِ الأوْثانِ، وَاليَهُودِ والمُسْلِمينَ، وفي المَجْلِسِ عَبْدُ اللهِ بنُ رَوَاحَةَ. فَلَمّا غَشِيَتِ المَجْلسَ عَجاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللهِ بنُ أُبيٍّ أنْفَهُ بِرِدائِه ثُمَّ قالَ: لا تُغَبِّرُوا عَلَيْنا، فَسَلَّمَ رَسُولُ اللهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ فَنزَلَ فَدَعاهُمْ إلى اللهِ، وقَرأ عَلَيْهِمُ القُرآنَ. فَقالَ عَبْدُ اللهِ بنُ أُبيٍّ بنُ سَلولَ: أيُّها المَرْءُ إنَّهُ لا أحْسَنَ مِمّا تَقولُ. إنْ كانَ حَقّاً

want to say) to us in our gatherings, for we love that." So, the Muslims, *Al-Mushrikūn* and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet ﷺ kept on quietening them till they became quiet, whereupon the Prophet ﷺ rode his animal (mount) and proceeded till he entered upon Sa'd bin 'Ubāda. The Prophet ﷺ said to Sa'd, "Did you not hear what 'Abū Ḥubāb said?" He meant 'Abdullāh bin Ubayy. "He said so-and-so." On that Sa'd bin 'Ubāda said, "O Allāh's Messenger! Excuse and forgive him, for by Him Who revealed the Book to you, Allāh brought the Truth which was sent to you at the time when the people of this town (i.e., Al-Madīna) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allāh opposed that (decision) through the Truth which Allāh gave to you, he (i.e., 'Abdullāh bin Ubayy) was grieved with jealously, and that caused him to do what you have seen." So, Allāh's Messenger ﷺ excused him, for the Prophet ﷺ and his Companions used to forgive *Al-Mushrikūn* and the people of Scripture as Allāh had ordered them, and they used to put up with their mischief with patience. Allāh تعالى said:

"...And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh..." (V.3:186) And Allāh also said:

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves..." (V.2:109)

So, the Prophet ﷺ used to stick to the principle of forgiveness for them as long as Allāh ordered him to do so till Allāh

فَلا تُؤذِنَا بِهِ في مَجالِسِنا. ارْجِعْ إلى رَحْلِكَ، فمَنْ جاءَكَ فاقْصُصْ عَلَيْهِ. فَقالَ عَبْدُ اللهِ بنُ رَوَاحَةَ: بَلَى يا رَسُولَ اللهِ فَاغْشَنَا بِهِ في مَجالِسِنا فإنّا نُحِبُّ ذٰلكَ. فاسْتَبَّ المُسْلِمُونَ والمُشْرِكونَ واليَهُودُ حتَّى كادُوا يَتَثاوَرُونَ فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حتَّى سَكَنُوا ثُمَّ رَكِبَ النَّبِيُّ ﷺ دابَّتَهُ فَسارَ حتَّى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ، فَقالَ لَهُ النَّبِيُّ ﷺ: «أيا سَعْدُ ألَمْ تَسْمَعْ ما قالَ أبو حُبابٍ؟ - يُرِيدُ عَبْدَ اللهِ بنَ أُبَيٍّ - قالَ كَذا وكَذا»، قالَ سَعْدُ بنُ عُبادَةَ: يا رَسُولَ اللهِ اعْفُ عَنْهُ وَاصْفَحْ عَنْهُ، فَوَالّذي أنْزَلَ عَلَيْكَ الكِتابَ لَقَدْ جاءَ اللهُ بالحَقِّ الّذي أنْزَلَ عَلَيْكَ، وَلَقَدِ اصْطَلَحَ أهْلُ هٰذِهِ البُحَيْرَةِ عَلى أنْ يُتَوِّجُوهُ فَيُعَصِّبُوهُ بالعِصَابَةِ فَلَمّا أبَى اللهُ ذٰلكَ بالحَقِّ الّذي أعْطاكَ اللهُ شَرِقَ بذٰلكَ، فَذٰلكَ فَعَلَ بِهِ ما رَأيْتَ، فَعَفا عَنْهُ رَسُولُ اللهِ ﷺ وكانَ النَّبِيُّ ﷺ وأصحَابُهُ يَعْفُونَ عَنِ المُشْرِكينَ وأهْلِ الكِتابِ كَمَا أمَرَهُمُ اللهُ وَيَصْبِرُونَ عَلى الأذَى، قالَ اللهُ تَعالَى: ﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا﴾ الآية. وَقالَ اللهُ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ

إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم﴾ إلى آخِرِ الآيَةِ. وكانَ النَّبِيُّ ﷺ يَتأَوَّلُ العَفْوَ ما أمَرَهُ اللهُ بِهِ حتَّى أَذِنَ اللهُ فِيهِمْ، فَلَمَّا غَزا رَسُولُ اللهِ ﷺ بَدْراً فَقَتَلَ اللهُ بِهِ صَنادِيدَ كُفَّارِ قُرَيْشٍ قالَ ابنُ أُبَيٍّ بنُ سَلُولَ وَمَنْ مَعَهُ مِنَ المُشْرِكِينَ وَعَبَدَةِ الأَوْثانِ: هٰذا أمْرٌ قَدْ تَوَجَّهَ، فَبايَعُوا الرَّسُولَ ﷺ على الإسْلامِ فأَسْلَمُوا.

[راجع: ٢٩٨٧]

permitted fighting them. So, when Allāh's Messenger ﷺ fought the battle of Badr, and Allāh killed the nobles of Quraish infidels through him, Ibn Ubayy bin Salūl and *Al-Mushrikūn* and idolaters who were with him, said, "This matter (i.e., Islām) has appeared (i.e., became victorious)." So they gave the *Bai'a* (pledge) (for embracing Islām) to Allāh's Messenger ﷺ and became Muslims.

(١٦) **بابٌ** ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا﴾ [١٨٨]

(16) CHAPTER "Think not that those who rejoice in what they have done (or brought about)..." (V.3:188)

٤٥٦٧ - **حدَّثنا** سَعِيدُ بنُ أبي مَرْيَمَ: حَدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثَنِي زَيْدُ ابنُ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رِجالاً مِنَ المُنافِقِينَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ كانَ إذَا خَرَجَ رَسُولُ اللهِ ﷺ إلى الغَزْوِ تَخَلَّفُوا عَنْهُ وَفَرِحُوا بِمَقْعَدِهِمْ خِلافَ رَسُولِ اللهِ ﷺ، فإذَا قَدِمَ رَسُولُ اللهِ ﷺ اعْتَذَرُوا إلَيْهِ وَحَلَفُوا وأحَبُّوا أنْ يُحْمَدُوا بما لَمْ يَفْعَلُوا، فَنَزَلَتْ: ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾.

4567. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: During the lifetime of Allāh's Messenger ﷺ, some men among the hypocrites used to remain behind him (i.e., did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allāh's Messenger ﷺ. When Allāh's Messenger ﷺ returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:

"Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done..." (V.3:188)

٤٥٦٨ - **حدَّثني** إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ، عَنِ ابنِ أبي مُلَيْكَةَ أنَّ

4568. Narrated 'Alqama bin Waqqāṣ: Marwān said to his gatekeeper, "Go to Ibn 'Abbās, O Rafi', and say, 'If everybody who rejoices in what he has done (or brought about) and likes to be praised for what he has

عَلْقَمَةَ بنَ وَقّاصٍ أخْبرَهُ: أنَّ مَرْوَانَ قالَ لِبَوَّابِهِ: اذْهَبْ يا رَافِعُ إلى ابنِ عَبّاسٍ فَقُلْ: لَئِنْ كانَ كلُّ امْرِئٍ فَرِحَ بما أوتِيَ وأحَبَّ أنْ يُحْمَدَ بِما لم يَفْعَلْ مُعَذَّباً لَنُعَذَّبَنَّ أجْمَعُونَ. فَقالَ ابنُ عَبّاسٍ: ما لكمْ ولِهٰذِهِ؟ إنَّما دَعا النَّبيُّ ﷺ يَهُودَ فَسألَهُمْ عَنْ شَيْءٍ فكَتَمُوهُ إيّاهُ وأخْبَرُوهُ بغَيرِهِ فأرَوْهُ أنْ قَدِ اسْتَحْمَدُوا إلَيْهِ بِمَا أخْبرُوهُ عَنْهُ فِيما سألَهُمْ وَفَرِحوا بِما أَتَوْا مِن كِتْمانِهِمْ. ثُمَّ قَرأ ابنُ عَبّاسٍ ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ﴾ كَذَلك حتَّى قَوْلِهِ: ﴿يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾.

تابَعَهُ عَبْدُ الرَّزّاقِ، عَنِ ابنِ جُرَيْجٍ.

حدَّثنا ابنُ مُقاتِلٍ: أخبرَنا الحَجّاجُ، عَنِ ابنِ جُرَيْجٍ: أخْبرَني ابنُ أبي مُلَيْكَةَ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ: أنّهُ أخْبرَهُ أنَّ مَرْوَانَ: بِهٰذا.

not done, will be punished, then all of us will be punished.'" Ibn 'Abbās said, "What connection have you with this case?[1] It was only that the Prophet ﷺ called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.

Then Ibn 'Abbās recited :-

"(And remember) when Allāh took a Covenant from those who were given the Scripture ... (till) ... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done." (V.3:187,188)

Narrated Ḥumaid bin 'Abdur-Raḥmān bin 'Auf that Marwān had told him (the above narration).

(١٧) **بابٌ** قَوْله: ﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ﴿١٩٠﴾﴾ [١٩٠]

(17) CHAPTER. Allāh's Statement:
"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3:190)

٤٥٦٩ - **حدَّثنا** سَعِيدُ بنُ أبي

4569. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما : I

(1) (H. 4568) According to the knowledge of understanding the meaning of the Qur'ān and *Ḥadīth*, we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.

stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ). Allāh's Messenger ﷺ talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3:190) Then he stood up, performed ablution, brushed his teeth with a *Siwāk*, and then offered eleven *Rak'a* prayer. Then Bilāl pronounced the *Adhān* (i.e., call for the *Fajr* prayer). The Prophet ﷺ then offered two *Rak'a* (*Sunna*) *Ṣalāt* (prayer) and went out (to the mosque) and offered the (compulsory congregational) *Fajr* prayer.

مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي شَرِيكُ ابْنُ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَتَحَدَّثَ رَسُولُ اللهِ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ. فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الآخِرُ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾ ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ: فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أَذَّنَ بِلَالٌ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

(18) CHAPTER. "Those who remember Allāh (always and in prayers), standing, sitting, and lying down on their sides; and think deeply about the creation of the heavens and the earth...." (V.3:191)

(١٨) **بابٌ** ﴿ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ الآيَة [١٩١]

4570. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (One night) I stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ), and said to myself, "I will watch the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ." My aunt placed a cushion for Allāh's Messenger ﷺ and he slept on it in its lengthwise direction and (woke up) rubbing the traces of sleep off his face, and then he recited the last ten Verses of *Sūrat Al-'Imrān* till he finished it. Then he went to a hanging water-skin and took it, performed the ablution and then stood up to offer the *Ṣalāt* (prayer). I got up and did the same as he had done, and stood beside him (by his left side). He put his hand on my head and held me by the ear and twisted it (pulled me, and made me stand by

٤٥٧٠ - **حَدَّثَنَا** عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالَى عَنْهُما قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقُلْتُ لأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللهِ ﷺ فَطُرِحَتْ لِرَسُولِ اللهِ ﷺ وِسَادَةٌ، فَنَامَ رَسُولُ اللهِ ﷺ فِي طُولِهَا فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ. فَقَرَأَ الآيَاتِ العَشْرَ الأَوَاخِرَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ ثُمَّ أَتَى سَقَاءً

his right side). He offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a* and finally the *Witr* (i.e., one *Rak'a*) *Ṣalāt* (prayer).

مُعَلَّقاً. فأخَذَهُ فَتَوَضَّأَ ثُمَّ قامَ يُصَلِّي. فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ إلى جَنْبِهِ. فَوَضَعَ يَدَهُ عَلى رأسِي ثُمَّ أخَذَ بِأُذُنِي فَجَعَلَ يَفْتِلُها. ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ أوْتَرَ. [راجع: ١١٧]

(19) CHAPTER. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him and never will the *Zalimūn* (polyheists and wrong-doers) find any helpers." (V.3:192)

(١٩) بابٌ ﴿رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ١٩٢﴾ [١٩٢]

4571. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما that once he stayed overnight (in the house) of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction and Allāh's Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands; and then he recited the last ten Verses of *Sūrat Āl-Imrān*, got up and went to a hanging water-skin. He then performed the ablution from it, and it was a perfect ablution, and then stood up to offer the *Ṣalāt* (prayer). I, too, did the same as he had done, and then went to stand beside him (on his left side)." Allāh's Messenger ﷺ put his right hand on my head and held and twisted my right ear, (pulled me, and made me to stand by his right side)." He then offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, and finally one *Rak'ā*, of *Witr*. Then he lay

٤٥٧١ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا مَعْنُ بنُ عيسَى، عَنْ مالِكٍ، عَنْ مَخْرَمَةَ ابنِ سُلَيْمانَ، عَنْ كُرَيْبٍ مَوْلى عَبْدِ اللهِ بنِ عَبّاسٍ: أنَّ عَبْدَ اللهِ بنَ عَبّاسٍ أخْبَرَهُ أنَّهُ باتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهيَ خالَتُهُ. قالَ: فاضْطَجَعْتُ في عَرْضِ الوِسادَةِ، وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وأهْلُهُ في طُولِها. فَنامَ رَسُولُ اللهِ ﷺ حتَّى انْتَصَفَ اللَّيْلُ أوْ قَبْلَهُ بقَليلٍ أوْ بَعْدَهُ بقَلِيلٍ ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدَيْهِ ثُمَّ قَرأ العَشْرَ الآياتِ الخَواتِمَ مِنْ سُورَةِ آلِ عِمْرانَ. ثُمَّ قامَ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْها فأحْسَنَ وضُوءَهُ، ثُمَّ قامَ يُصَلِّي فَصَنَعْتُ مِثْل ما صَنَعَ.

down again till the *Mu'adhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Ṣalāt* (prayer), and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ اليُمْنَى عَلَى رأسِي وأخَذَ بأُذُنِي اليُمْنَى يَفْتِلُها. فَصَلَّى رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ أوْتَرَ، ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ. فَقامَ فَصَلَّى رَكْعَتَينِ خَفِيفَتَينِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

(20) CHAPTER. "Our Lord! Verily, we have heard the call of one (i.e., Muḥammad ﷺ) calling to Faith..." (V.3:193)

(٢٠) **بابٌ** ﴿رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ﴾ الآيَة [١٩٣]

4572. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that once he stayed overnight in the house of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction while Allāh's Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of *Sūrat Āl-'Imrān*. Then he got up and went to a hanging water-skin, performed ablution from it — and performed it perfectly. Then he stood up to perform the *Ṣalāt* (prayer). I also did the same as he had done; and then went to stand beside him (on his left side). Allāh's Messenger ﷺ put his right hand on my head and held and twisted my right ear (pulled me and made me to stand by his right side). He then offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, and finally, one *Rak'a* of *Witr*. Then he lay down again till the *Mu'adhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Ṣalāt* (prayer),

٤٥٧٢ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ، عَنْ مالكٍ، عَنْ مَخْرَمَةَ بنِ سُلَيْمانَ، عَنْ كُرَيْبٍ مَولَى ابنِ عَبّاسٍ: أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّهُ باتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبيِّ ﷺ وَهِيَ خالَتُهُ، قالَ: فاضْطَجَعْتُ في عَرْضِ الوِسادَةِ وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأهْلُهُ في طُولِها. فَنامَ رَسُولُ اللهِ ﷺ حتَّى إذا انْتَصَفَ اللَّيْلُ أوْ قَبْلَهُ بِقَليلٍ أوْ بَعْدَهُ بِقَليلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَعَلَ يَمْسَحُ النَّوْمَ عَن وَجْهِهِ بِيَدِهِ، ثُمَّ قَرأ العَشْرَ الآياتِ الخَواتِمَ مِنْ سُورَةِ آلِ عِمْرانَ. ثُمَّ قامَ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأ مِنْها فأحْسَنَ وُضوءَهُ، ثُمَّ قامَ يُصَلِّي. قالَ ابنُ عَبّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ اليُمْنَى عَلَى رأسِي وأخَذَ

بِأُذُنِي اليُمْنَى يَفْتِلُها. فَصَلَّى رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ فَقامَ فَصَلَّى رَكْعَتَينِ خَفِيفَتَينِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

(٤) سورة النساء

(4) SŪRAT AN-NISĀ
(The Women)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابنُ عَبّاسٍ: ﴿يَسْتَنكِفَ﴾ [١٧٢]: يَسْتَكْبِرُ، قِوَاماً: قِوامُكُمْ، مِنْ مَعايِشِكُمْ. ﴿لَهُنَّ سَبِيلًا﴾ [١٥]: يَعْني الرَّجْمَ لِلثَّيِّبِ والجَلْدَ لِلْبِكْرِ. وَقالَ غَيرُهُ: ﴿مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾ [٣]، يَعْني اثْنَتَينِ وَثَلاثاً وأَرْبَعاً. وَلا تُجاوِزُ العرَبُ رُباعَ.

(١) بابٌ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾ [٣].

(1) CHAPTER. "And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

٤٥٧٣ - حدَّثَني إبْرَاهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبرَني هِشامُ ابنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَجُلاً كانَتْ لَهُ يَتِيمَةٌ فنَكَحَها وكانَ لَها عَذْقٌ وكانَ يُمسِكُها عَلَيْهِ وَلَمْ يَكُنْ لَها مِنْ نَفْسِهِ شَيءٌ، فَنزَلَتْ فِيهِ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾ أحْسِبُهُ قالَ: كانَتْ

4573. Narrated 'Āishah رَضِيَ الله عَنها: There was an orphan (girl) under the care of a man. He married her and she owned a date-palm (garden). He married her just because of that (garden) and not because he loved her. So the Divine Verse came regarding his case:

"And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

[The subnarrator added: I think he (i.e., another subnarrator) said, "That orphan girl was his partner in that date-palm (garden) and in his property."]

شَرِيكَتَهُ في ذٰلكَ العَذْقِ وفي مالِهِ.
[راجع: ٢٤٩٤]

٤٥٧٤ - حدَّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالحِ ابنِ كَيْسانَ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّهُ سأَلَ عائشَةَ عَنْ قَوْلِ اللهِ تَعالى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾ فَقالَتْ: يا ابنَ أُخْتِي، هٰذِهِ اليَتِيمَةُ تَكونُ في حَجْرِ وَلِيِّها تُشْرِكُهُ في مالِهِ ويُعْجِبُهُ مالُهَا وَجمالُها فَيُرِيدُ وَلِيُّها أنْ يَتزَوَّجَها بغَيرِ أنْ يُقْسِطَ في صَداقِها، فَيُعْطِيَها مِثْلَ ما يُعْطِيَها غَيرُهُ. فَنُهُوا عَنْ ذَلِكَ إلا أنْ يُقْسِطوا لَهُنَّ وَيَبْلُغوا لَهُنَّ أعْلى سُنَّتِهِنَّ في الصَّدَاقِ، فأُمِرُوا أنْ يَنْكِحوا ما طابَ لَهُمْ مِنَ النِّساءِ سِوَاهُنَّ. قالَ عُرْوَةُ: قالَتْ عائشَةُ: وَإنَّ النَّاسَ اسْتَفتَوْا رَسُولَ اللهِ ﷺ بَعْدَ هَذِهِ الآيَةِ فأَنْزَلَ اللهُ ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾. قالَتْ عائشَةُ: وَقَوْلُ اللهِ تَعالىٰ في آيَةٍ أُخْرَى: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ رَغْبَةُ أحَدِكُمْ عَنْ يَتِيمَتِهِ حِينَ تَكونُ قَليلَةَ المَالِ وَالجَمَالِ، قالَت فَنُهُوا أنْ يَنكِحوا عَمَّنْ رَغِبوا في مالِهِ وَجمالِهِ في يَتَامَى النِّساءِ إلاَّ بالقِسْطِ مِنْ أجْلِ رَغْبَتِهِمْ عَنْهُنَّ إذَا كُنَّ قَليلاتِ المَالِ والجَمالِ. [راجع: ٢٤٩٤]

4574. Narrated 'Urwa bin Az-Zubair that he asked 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Statement of Allāh تعالى:

"And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

She said, "O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just *Mahr* (bridal-money), i.e., the same *Mahr* as any other person might give her (in case he married her). So, such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest *Mahr* their peers might get. They were ordered (by Allāh) to marry women of their choice other than those orphan girls." 'Āishah added, "The people asked Allāh's Messenger's, instructions after the revelation of this Divine Verse; whereupon Allāh revealed: 'They ask your legal instruction concerning women'." (V.4:127)

Āishah further said, "And the Statement of Allāh تعالى:

'...And yet whom you desire to marry...' (V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." 'Āishah added, "So, they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

(٢) **بابٌ** ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا﴾ [٦] ﴿وَبِدَارًا﴾ [٦]: مُبادَرَةً. ﴿أَعْتَدْنَا﴾ [١٨]: أعْدَدْنا، أفْعَلْنا مِنَ العَتادِ.

(2) CHAPTER. "...But if he (the guardian) is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account." (V.4:6)

٤٥٧٥ - **حدَّثني** إسحاقُ: أخبرَنا عَبْدُ اللهِ بنُ نُمَيرٍ: حدَّثنا هِشامٌ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ تَعالَى عَنْها في قَوْلِهِ تَعالى: ﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِۚ﴾ أنَّها نَزَلَتْ في مالِ اليَتيمِ إذَا كانَ فَقِيراً أنَّهُ يأكُلُ مِنْهُ مَكانَ قِيامِهِ عَلَيْهِ بِمَعْرُوفٍ. [راجع: ٢٢١٢]

4575. Narrated 'Āishah رَضِيَ اللهُ عَنْها regarding the Statement of Allāh تعالى:

"...And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work)."

This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan what is just and reasonable, according to his work and the time he spends on managing it.

(٣) **بابٌ** ﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ﴾ [٨] الآيَةَ

(3) CHAPTER. "And when the relatives and the orphans and the poor are present at the time of division..." (V.4:8)

٤٥٧٦ - **حدَّثنا** أحْمَدُ بنُ حُمَيْدٍ: أخبرَنا عُبَيْدُ اللهِ الأشْجَعيُّ، عَنْ سُفْيانَ، عَنِ الشَّيْبانيِّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما ﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ﴾ قالَ: هيَ مُحْكَمَةٌ وَلَيْسَتْ بِمَنْسُوخَةٍ. تابَعَهُ سَعيدُ بنُ جُبيرٍ عَنِ ابنِ عَبّاسٍ. [راجع: ٢٧٥٩]

4576. Narrated 'Ikrima: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said (regarding the Verse) "And when the relatives and the orphans and the poor are present at the time of division...": "This Verse and its order is valid and not abrogated."

(٤) **بابٌ** ﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ﴾ [١١]

(4) CHAPTER. "Allāh commands you as regards your children's (inheritance)..." (V.4:11)

٤٥٧٧ - **حدَّثني** إبرَاهِيمُ بنُ مُوسَى: أَخْبَرَنَا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَني ابنُ

4577. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ and Abū Bakr came on foot to pay me a visit (during my illness) at Banū Salama's (dwellings). The Prophet ﷺ found me unconscious, so he asked for water and

المُنكَدِرِ، عَنْ جابرٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: عادَني النَّبِيُّ ﷺ وأبو بَكرٍ في بَني سَلِمَةَ ماشِيَيْنِ فَوَجَدَني النَّبِيُّ ﷺ لا أعْقِلُ فَدَعا بِماءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فأفَقْتُ فَقُلْتُ: ما تأمُرُني أنْ أصْنَعَ في مالي يا رَسُولَ اللهِ؟ فَنَزَلَتْ ﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوۡلَـٰدِكُمۡۖ﴾. [راجع: ١٩٤]

performed the ablution from it and sprinkled some water over me. I came to my senses and said, "O Allāh's Messenger! What do you order me to do as regards my wealth?" So there was revealed:

"Allāh commands you as regards your children's (inheritance)..." (V.4:11)

(٥) **بابُ قَوْلِهِ:** ﴿وَلَكُمۡ نِصۡفُ مَا تَرَكَ أَزۡوَٰجُكُمۡ﴾ [١٢]

(5) CHAPTER. Allāh's Statement "In that which your wives leave, your share is a half..." (V.4:12)

٤٥٧٨ - **حَدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنِ ابنِ أبي نَجيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ المَالُ لِلْوَلَدِ وكانَتِ الوَصِيَّةُ لِلْوالِدَينِ، فَنَسَخَ اللهُ مِنْ ذٰلِكَ ما أحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ وَجَعَلَ لِلأبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُما السُّدُسَ والثُّلُثَ، وَجَعَلَ لِلْمَرأةِ الثُّمُنَ والرُّبُعَ، ولِلزَّوْجِ الشَّطْرَ والرُّبُعَ. [راجع: ٢٧٤٧]

4578. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (In the pre-Islāmic period) the children used to inherit all the property but the parents used to inherit only through a will. So, Allāh cancelled that which He liked to cancel and decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them[1] or one-third[2] for each one, and for the wife one-eighth[1] or one-fourth[2], and for the husband one half[1], or one-fourth[1].

(٦) **بابٌ** ﴿لَا يَحِلُّ لَكُمۡ أَن تَرِثُواْ ٱلنِّسَآءَ كَرۡهٗاۖ وَلَا تَعۡضُلُوهُنَّ لِتَذۡهَبُواْ بِبَعۡضِ مَآ ءَاتَيۡتُمُوهُنَّ﴾ [١٩] الآيَةَ.

وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ: ﴿وَلَا تَعۡضُلُوهُنَّ﴾: لا تَقْهَرُوهُنَّ. ﴿حُوبٗا﴾: إثْماً. ﴿تَعُولُواْ﴾: تَمِيلُوا. ﴿نِحۡلَةٗ﴾: فَالنِّحْلَةُ المَهْرُ.

(6) CHAPTER. "...You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take back part of the *Mahr* (bridal-money given by the husband to his wife at the time of marriage) you have given them..." (V.4:19)

(1) (H. 4578) If the deceased had a child.
(2) (H. 4578) If the deceased had no child.

4579. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Divine Verse :-

"O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the *Mahr* (bridal-money given by the husband to his wife at the time of marriage) you have given them..." (V.4:19)

(Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her than her own relatives. So the above Verse was revealed in this connection.

٤٥٧٩ - **حدّثنا** مُحمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا أَسْباطُ بن مُحَمَّدٍ: حدَّثَنا الشَّيْبانيُّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ، قالَ الشَّيْبانيُّ: وَذَكَرَهُ أبو الحَسَنِ السُّوَائيُّ، وَلا أَظُنُّهُ ذكَرَهُ إلَّا عَنِ ابنِ عَبّاسٍ ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ﴾ قالَ: كانُوا إذَا ماتَ الرَّجُلُ كانَ أَوْلِياؤُهُ أَحَقَّ بامْرأتِهِ. إنْ شاءَ بَعْضُهُمْ تَزَوَّجَها وَإنْ شاؤُا زَوَّجوها، وَإنْ شاؤُا لَمْ يُزَوِّجوها وَهُمْ أَحَقُّ بِها مِنْ أَهْلِها، فَنزَلَتْ هٰذِهِ الآيَةُ في ذٰلِكَ.

[انظر: ٦٩٤٨]

(7) CHAPTER. "And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those, also, with whom you have made a pledge (brotherhood), give them their due portion [by *Waṣiya* (wills)]. Truly, Allāh is Ever a Witness over all things." (V.4:33)

Ma'mar said, "*Mawālī* means the heirs. And also those with whom you have made a pledge (brotherhood) is the ally. A paternal uncle's son is called *Mawlā*, so also a manumitter of a slave, a freed slave, a king, or a religious master."

(٧) **بابٌ**: ﴿وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَـٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾﴾ [٣٣]: وَقالَ مَعْمَر: ﴿مَوَٰلِىَ﴾: أَوْلِياءُ وَرَثَةٌ. ﴿عَقَدَتْ أَيْمَـٰنُكُمْ﴾: هُوَ مَوْلى اليَمينِ: وَهُوَ الحَليفُ. وَالمَوْلى أيضاً ابنُ العَمِّ، وَالمَوْلى المُنْعِمُ المُعْتِقُ، والمَوْلى: المُعْتَقُ، والمَوْلى: المَليكُ، والمَوْلى مَوْلًى في الدِّينِ.

4580. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse: "To everyone, We have appointed heirs..." (V.4:33) '*Mawālī*' means heirs.

And regarding: "...To those also with

٤٥٨٠ - **حدّثنا** الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا أبو أُسامَةَ، عَنْ إدْرِيسَ، عَنْ طَلْحَةَ بنِ مُصَرِّفٍ، عَنْ

whom you have made a pledge (brotherhood)..." (he said): When the emigrants came to Al-Madīna, an emigrant used to be the heir of an *Anṣārī* with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet ﷺ had established between them (i.e., the emigrants and the *Anṣār*). So, when the Verse: 'To everyone, We have appointed heirs' was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn 'Abbās then said:

"To those also with whom you have made a pledge (brotherhood)..." is concerned with the covenant of helping and advising each other. So, allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will (*Waṣiya*).

سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ قالَ: وَرَثَةً ﴿وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ﴾ كانَ المُهاجِرُونَ لمّا قَدِمُوا المَدِينَةَ يَرِثُ المُهاجِرِيُّ الأنْصارِيَّ دُونَ ذَوِي رَحِمِهِ للأُخُوَّةِ التي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ. فَلَمّا نَزَلَتْ ﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ نُسِخَتْ، ثُمَّ قالَ: ﴿وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ﴾ مِنَ النَّصْرِ والرِّفادَةِ والنَّصِيحَةِ. وَقَدْ ذَهَبَ المِيرَاثُ وَيُوصِي لَهُ.

سَمِعَ أبو أُسامَةَ إدْرِيسَ، وسَمِعَ إدْرِيسُ طَلْحَةَ. [راجع: ٢٢٩٢]

(8) CHAPTER. "Surely! Allāh wrongs not even of the weight of an atom (or a small ant)..." (V.4:40)

(٨) بابُ قولِهِ: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ [٤٠] يَعْنِي زِنَةَ ذَرَّةٍ

4581. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: During the lifetime of the Prophet ﷺ, some people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet ﷺ said, "Yes, do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet ﷺ said, "(Similarly) you will have no difficulty in seeing Allāh عَزَّ وَجَلَّ on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, 'Let every nation follow that which they used to worship.' Then none of those who used to worship anything other than Allāh, like idols

٤٥٨١ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ العَزِيزِ: أَخْبَرَنَا أبو عُمَرَ حَفْصُ بنُ مَيْسَرَةَ، عَنْ زَيْدِ ابنِ أَسْلَمَ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ أُناساً في زَمَنِ النَّبِيِّ ﷺ قالُوا: يا رَسُولَ اللهِ، هَلْ نَرَى رَبَّنا يَوْمَ القِيامَةِ؟ قالَ النَّبِيُّ ﷺ: «نَعَمْ، هَلْ تُضارُّونَ في رُؤْيَةِ الشَّمْسِ بالظَّهِيرَةِ ضَوْءٌ لَيْسَ فِيها سَحابٌ؟» قالُوا: لا، قالَ: «وَهَلْ تُضارُّونَ في رُؤْيَةِ القَمَرِ لَيْلَةَ البَدْرِ ضَوْءٌ لَيْسَ فِيها سَحابٌ؟» قالُوا: لا، قالَ النَّبِيُّ ﷺ: «ما تُضارُّونَ في رُؤْيَةِ

and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allāh, both those who were righteous pious ones, and the mischievous evil ones and some of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage, whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards, the Christians will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Īsā (Jesus), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has never taken anyone as a wife or a son.' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allāh [Alone, the real Lord of *'Ālamīn* (mankind, jinn and all that exists)], whether they were righteous pious ones or mischievous evil ones. Then (Allāh) the Lord of *'Ālamīn*, will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation has followed what it used to worship. They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allāh will say, 'I

اللهِ عَزَّ وَجَلَّ يَوْمَ القِيامَةِ إلَّا كَما تُضَارُّونَ في رُؤْيَةِ أحَدِهما. إذَا كانَ يَوْمُ القِيامَةِ أذَّنَ مُؤَذِّنٌ: تَتْبَعُ كُلُّ أُمَّةٍ ما كانَتْ تَعْبُدُ. فَلا يَبْقَى مَن كانَ يَعْبُدُ غيرَ اللهِ منَ الأصْنامِ والأنْصابِ إلَّا يَتَساقَطونَ في النّارِ حتَّى إذَا لَمْ يَبْقَ إلَّا مَنْ كانَ يَعْبُدُ اللهَ بَرٌّ أوْ فاجرٌ وَغُبَّرَاتُ أهْلِ الكِتابِ. فَيُدْعَى اليَهودُ، فَيُقالُ لَهُمْ: مَا كُنْتُم تَعْبُدُونَ؟ قالُوا: كُنّا نَعْبُدُ عُزَيْرًا ابنَ اللهِ، فَيُقالُ لَهُمْ: كَذَبْتُمْ ما اتَّخَذَ اللهُ مِنْ صَاحِبَةٍ وَلا وَلَدٍ فَماذا تَبْغُونَ؟ فَقالُوا: عَطِشْنا رَبَّنا فاسْقِنا. فَيُشارُ ألا تَرِدُونَ، فَيُحْشَرُونَ إلى النّارِ كأنَّها سَرابٌ يَحْطِمُ بَعْضُها بَعْضاً فَيَتَساقَطون في النّارِ. ثُمَّ يُدْعَى النَّصارَى فَيُقال لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قالُوا: كُنّا نَعْبُدُ المَسيحَ ابنَ اللهِ، فَيُقالُ لَهُمْ: كَذَبْتُمْ ﴿وَأَنَّهُ تَعَلَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝﴾ فَيُقالُ لَهُمْ: ماذَا تَبْغُونَ؟ فَكَذلكَ مِثْلَ الأوَّلِ. حتَّى إذَا لَمْ يَبْقَ إلَّا مَنْ كانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أوْ فاجرٍ، أتاهُمْ رَبُّ العالَمينَ في أدْنى صُورَةٍ مِنَ التي رَأوْهُ فِيها، فَيُقالُ: ماذَا تَنْتَظِرُونَ؟ تَتْبَعُ كُلُّ أُمَّةٍ ما كانَتْ تَعْبُدُ، قالُوا: فارَقْنا النّاسَ في الدُّنْيا عَلى أفْقَرِ ما كُنّا إلَيْهِمْ وَلَمْ نُصاحِبْهُمْ وَنَحْنُ نَنْتَظِرُ رَبَّنا الَّذي كُنّا نَعْبُدُ،

فَيَقُولُ: أنا رَبُّكُمْ، فَيَقُولُونَ: لا نُشْرِكُ بِاللهِ شَيْئاً»، مَرَّتَينِ أوْ ثَلاثاً. [راجع: ٢٢]

am your Lord.' They will say twice or thrice, 'We do not worship anything besides Allāh.'"

[See also Vol. 9, *Hadīth* No.7439]

(٩) **بابٌ**: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾ [٤١]

(9) CHAPTER. "How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (V.4:41)

الـمُخْتالُ والخَتّالُ وَاحِدٌ. ﴿نَّطْمِسَ وُجُوهًا﴾ [٤٧]: نُسَوِّيها حتَّى تَعُودَ كأقْفائِهِمْ. طَمَسَ الكِتابَ: مَحَاهُ. ﴿بِجَهَنَّمَ سَعِيرًا﴾: وَقُوداً.

٤٥٨٢ - **حدَّثنا** صَدَقَةُ: أَخْبَرَنِي يحْيى، عَنْ سُفْيانَ، عَنْ سُلَيْمانَ، عَنْ إبراهيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ - قالَ يَحْيى: بَعْضُ الحَديثِ عَنْ عَمْرِو بنِ مُرَّةَ - قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «اقْرأْ عَلَيَّ». قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «فإنّي أُحِبُّ أنْ أسمَعَهُ مِنْ غَيري». فَقَرأْتُ عليهِ سُورَةَ النِّساءِ حتَّى بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾ قالَ: «أمْسِكْ». فإذَا عَيْناهُ تَذْرِفانِ. [انظر: ٥٠٤٩، ٥٠٥٠، ٥٠٥٥، ٥٠٥٦]

4582. Narrated 'Abdullāh (bin Mas'ūd رَضِيَ اللهُ عَنْهُ): Allāh's Messenger ﷺ said to me, "Recite (of the Qur'ān) for me." I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'ān) from others." So I recited *Sūrat An-Nisā'* till I reached:

"How (will it be) then, when We bring from each nation a witness, and We bring you (O Muhammad ﷺ) as a witness against these people?" (V.4:41) Then he said, "Stop!" And behold, his eyes were overflowing with tears.

(١٠) **بابُ قَوْلِهِ**: ﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ﴾ [٤٣]

(10) CHAPTER. "...And if you are ill, or on a journey, or one of you comes after answering the call of nature..." (V.4:43)

﴿صَعِيدًا﴾: وَجْهَ الأرْضِ. وَقالَ جابِرٌ: كانَتِ الطَّوَاغيتُ التي

The word '*Sa'īdan*' means the surface of the earth. And Jābir said, "The *Tawāghīt* (i.e., false deities) whom the people used to go for judgement in their disputes (were numerous). One in Juhaina, one in Aslam,

and one in every (other) tribe. Those were sooth-sayers whom Shaitān (Satan) used to inspire."

'Umar said, " '*Al-Jibt*' means magic, and '*Taghūt*' means Shaitān."

'Ikrima said, " '*Al-Jibt*' in the Ethiopian language means Shaitān, and '*Tāghūt*' means a foreteller."

يَتحاكَمونَ إلَيْها: في جُهَيْنَةَ وَاحدٌ، وفي أَسْلَمَ وَاحِدٌ، وفي كلِّ حَيٍّ وَاحِدٌ. كُهّانٌ يَنزِلُ عَلَيْهِمُ الشَّيْطانُ. وَقالَ عُمَرُ: الجِبْتُ: السِّحْرُ، ﴿وَٱلطَّٰغُوتِ﴾: الشَّيْطانُ. وَقالَ عِكْرِمَةُ: ﴿بِٱلْجِبْتِ﴾ بِلسانِ الحَبَشَةِ شَيْطانٌ. ﴿وَٱلطَّٰغُوتِ﴾: الكاهِنُ.

4583. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The necklace of Asmā' was lost; so, the Prophet ﷺ sent some men to look for it. The time for *Aṣ-Ṣalāt* (the prayer) became due and they had not performed ablution and could not find water, so they offered *Aṣ-Ṣalāt* without ablution. Then Allāh تعالى revealed (the Verse of *Tayammum*).

٤٥٨٣ - **حدَّثني** مُحَمَّدٌ: أخْبرَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: هَلَكَتْ قِلادَةٌ لأسماءَ فَبَعَثَ النَّبيُّ ﷺ في طَلَبِها رِجالاً فَحَضَرَتِ الصَّلاةُ وَلَيْسُوا عَلى وُضوءٍ ولَمْ يَجدوا ماءً فَصَلَّوْا وَهُمْ عَلى غَيرِ وُضوءٍ، فأنْزَلَ اللهُ تَعالى، يَعْني آيَةَ التَّيَمُّمِ. [راجع: ٣٣٤]

(11) CHAPTER. "Obey Allāh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority..." (V.4:59)

(١١) **بابٌ**: ﴿أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ﴾ [٥٩] ذَوِي الأمْرِ

4584. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Verse:

"...Obey Allāh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority..." (V.4:59) was revealed in connection with 'Abdullāh bin Hudhāfa bin Qais bin 'Adī when the Prophet ﷺ appointed him as the commander of a *Sariya* (army unit).

٤٥٨٤ - **حدَّثنا** صَدَقَةُ بنُ الفَضْلِ: أخْبرَنا حَجّاجُ بنُ مُحَمَّدٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ يَعْلى بنِ مُسْلِمٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما ﴿أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ﴾ قالَ: نَزَلَتْ في عَبْدِ اللهِ بنِ حُذافَةَ بنِ قَيْسِ ابنِ عَدِيٍّ إذْ بَعَثَهُ النَّبيُّ ﷺ في سَرِيَّةٍ.

(12) CHAPTER. "But no, by your Lord, they can have no Faith, until they make you

(١٢) **بابٌ**: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ

(Muhammad ﷺ) judge in all disputes between them…" (V.4:65)

حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [٦٥]

4585. Narrated 'Urwa: Az-Zubair quarrelled with a man from the *Anṣār* concerning of a natural mountainous stream at Al-Ḥarra. The Prophet ﷺ said, "O Zubair! Irrigate (your land) and then let the water flow to your neighbour." The *Anṣārī* said, "O Allāh's Messenger! (Is this because) he (Zubair) is your cousin?" At that, the Prophet's face became red (with anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls, and then let it flow to your neighbour." So, the Prophet ﷺ enabled Az-Zubair to take his full right after the *Anṣārī* provoked his anger. The Prophet ﷺ had previously given an order that was in favour of both of them. Az-Zubair said, "I don't think but this Verse was revealed in this connection:

'But no, by your Lord, they can have no Faith, until they make you (Muhammad ﷺ) judge in all disputes between them.'" (V.4:65)

٤٥٨٥ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قالَ: خاصَمَ الزُّبَيرُ رَجُلاً مِنَ الأنْصارِ في شَرِيجٍ مِنَ الحَرَّةِ، فَقالَ النَّبِيُّ ﷺ: «اسْقِ يا زُبَيرُ ثُمَّ أرْسِلِ المَاءَ إلى جارِكَ». فَقالَ الأنْصارِيُّ: يا رَسُولَ اللهِ أنْ كانَ ابنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُهُ ثُمَّ قالَ: «اسْقِ يا زُبَيرُ ثُمَّ احْبِسِ المَاءَ حتَّى يَرْجِعَ إلى الجَدْرِ، ثُمَّ أرْسِلِ المَاءَ إلى جارِكَ». وَاسْتَوعَى النَّبِيُّ ﷺ لِلزُّبَيرِ حَقَّهُ في صَرِيحِ الحُكْمِ حينَ أحْفَظَهُ الأنْصارِيُّ كانَ أشارَ عَلَيْهِما بِأمْرٍ لَهُما فِيهِ سَعَةٌ. قالَ الزُّبَيرُ: فَمَا أحْسِبُ هٰذِهِ الآياتِ إلَّا نَزَلَتْ في ذٰلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾.

[راجع: ٢٣٦٠]

(13) CHAPTER. "…Then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets…" (V.4:69)

(١٣) بابٌ: ﴿فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ﴾ [٦٩]

4586. Narrated 'Āishah رَضِيَ اللهُ عَنها: I heard Allāh's Messenger ﷺ saying, "No Prophet gets sick but he is given the choice to select either this world or the Hereafter." 'Āishah added, "During his fatal illness, his voice became very husky and I heard him saying, 'In the company of those on whom Allāh has bestowed His Grace, of the

٤٥٨٦ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ما مِنْ

Prophets, the *Ṣiddīqūn* (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous.' (V.4:69) And from this I came to know that he has been given the option."

نَبِيٍّ يَمْرَضُ إِلَّا خُيِّرَ بَيْنَ الدُّنْيا والآخِرَةِ»، وكانَ في شَكْواهُ الَّذي قُبِضَ فِيهِ أَخَذَتْهُ بُحَّةٌ شَدِيدَةٌ فَسَمِعْتُهُ يَقُولُ: «﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ﴾»، فعَلِمْتُ أَنَّهُ خُيِّرَ. [راجع: ٤٤٣٥]

(14) CHAPTER. Allāh's Statement "And what is wrong with you that you fight not in the Cause of Allāh… (till) … whose people are oppressors…" (V.4:75)

(١٤) **بابٌ**: ﴿وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ﴾ إلى ﴿ٱلظَّالِمِ أَهْلُهَا﴾ [٧٥].

4587. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: My mother and I were among the weak and oppressed (Muslims at Makkah).

٤٥٨٧ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ قالَ: سَمِعْتُ ابنَ عَبّاسٍ قالَ: كُنْتُ أنا وأُمِّي مِنَ المُسْتَضْعَفِينَ. [راجع: ١٣٥٧]

4588. Narrated Ibn Abī Mulaika: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما recited:

"Except the weak ones among men, women and children…" (V.4:98) and said, "My mother and I were among those whom Allāh had excused."

٤٥٨٨ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ: أَنَّ ابنَ عَبّاسٍ تَلا ﴿إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ﴾ قالَ: كُنْتُ أنا وأُمِّي مِمَّنْ عَذَرَ اللهُ. وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ: ﴿حَصِرَتْ﴾ [٩٠]: ضاقَتْ، ﴿تَلْوُۥٓا۟﴾ [١٣٥] أَلْسِنَتَكُمْ: بالشَّهادَةِ. وَقالَ غَيْرُهُ: المُراغَمُ: المُهاجَرُ، راغَمْتُ: هاجَرْتُ قَوْمي. ﴿مَّوْقُوتًا﴾ [١٠٣]: مُوَقَّتاً وَقَّتَهُ عَلَيْهِمْ. [راجع: ١٣٥٧]

(15) CHAPTER. "Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned…" (V.4:88)

(١٥) **بابٌ**: ﴿فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟﴾ [٨٨]

قالَ ابنُ عَبّاسٍ: بَدَّدَهُمْ. فِئَةٌ: جماعَةٌ.

٤٥٨٩ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ وَعَبْدُ الرَّحْمٰنِ قالا: حدَّثنا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ، عَنْ زَيْدِ بنِ ثابِتٍ رَضِيَ اللهُ تَعالى عَنْهُ ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾ رَجَعَ ناسٌ مِنْ أَصْحابِ النَّبِيِّ ﷺ مِنْ أُحُدٍ وكانَ النَّاسُ فِيهِمْ فِرْقَتَينِ: فَرِيقٌ يَقُولُ: اقْتُلْهُمْ، وَفَرِيقٌ يَقُولُ: لا، فَنَزَلَتْ ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾ وَقالَ: «إِنَّها طَيْبَةُ تَنْفِي الخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الفِضَّةِ».

4589. Narrated Zaid bin Thābit رَضِيَ الله عَنْهُ: regarding the Verse – "Then what is the matter with you that you are divided into two parties about the hypocrites?" (V.4:88):

Some of the Companions of the Prophet ﷺ returned from the battle of Uḥud (i.e., refused to fight) whereupon the Muslims got divided into two parties; one of them was in favour of their execution (killing) and the other was not in favour of it. So, there was revealed: 'Then what is the matter with you that you are divided into two parties about the hypocrites?' (V.4:88)

Then the Prophet ﷺ said, "It (i.e., Al-Madīna) is *Ṭayyibah* (good), it expels impurities as the fire expels the impurities of silver."

بابٌ:

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ﴾ [٨٣] أيْ أفْشَوْه. ﴿يَسْتَنۢبِطُونَهُۥ﴾ [٨٣]: يَسْتَخْرِجُونَهُ. ﴿حَسِيبًا﴾ [٨٦]: كافِياً. ﴿إِلَّآ إِنَٰثًا﴾: يَعني المَوَاتَ حَجَراً أو مَدَراً أوَ ما أشْبَهَهُ. ﴿مَّرِيدًا﴾ [١١٧]: مُتَمَرِّداً. ﴿فَلَيُبَتِّكُنَّ﴾ [١١٩]: بَتَّكَهُ: قَطَعَهُ. ﴿قِيلًا﴾ [١٢٢] وَقَوْلاً وَاحِدٌ. ﴿طَبَعَ﴾ [١٥٦]: خُتِمَ. [راجع: ١٨٨٤]

CHAPTER.

"When there comes to them some matter touching (public) safety or fear, they make it known..." (V.4:83)

(١٦) بابٌ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ [٩٣]

(16) CHAPTER. "And whoever kills a believer intentionally, his recompense is Hell..." (V.4:93)

٤٥٩٠ - حدَّثنا آدَمُ بنُ أبي إياسٍ: حدَّثنا شُعْبَةُ: حدَّثنا مُغِيرَةُ بنُ النُّعْمانِ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ قالَ: آيَةٌ اخْتَلَفَ فِيها أَهْلُ الكوفَةِ

4590. Narrated Sa'īd bin Jubair: The people of Kūfa disagreed (disputed) about the above Verse. So, I went to Ibn 'Abbās and asked him about it. He said, "This Verse: 'And whosoever kills a believer intentionally, his recompense is Hell...'

(V.4 :93) was revealed last of all (concerning premeditated murder) and nothing abrogated it."

فَرَحَلْتُ فِيها إلى ابنِ عَبّاسٍ فَسأَلْتُهُ عَنْها فقالَ: نَزَلَتْ هٰذِهِ الآيَةُ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ هيَ آخِرُ ما نَزَلَ، وَما نَسَخَها شَيْءٌ. [راجع: ٣٨٥٥]

(17) CHAPTER. "And say not to anyone who greets you (by embracing Islām), 'You are not a believer...'" (V.4 :94)

(١٧) بابٌ ﴿وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا﴾ [٩٤]

السَّلَمُ والسّلامُ والسِّلْمُ وَاحِدٌ.

4591. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse —

"And say not to anyone who greets you (by embracing Islam), 'You are not a believer...'" (V.4 :94):

There was a man amidst his sheep. The Muslims pursued him, and he greeted them by saying: *"As-Salāmu 'Alaikum* (peace be upon you)." But they killed him and took over his sheep. Thereupon Allāh revealed in that concern, the above Verse up to:

"... seeking the perishable goods of this worldly life..." (V.4 :94) i.e., those sheep.

٤٥٩١ - حدَّثني عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ﴿وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا﴾ قالَ: قالَ ابنُ عَبّاسٍ: كانَ رَجُلٌ في غُنَيْمَةٍ لَهُ فَلَحِقَهُ المُسْلِمونَ فَقالَ: السَّلامُ عَلَيْكُمْ. فَقَتَلُوهُ وأَخَذُوا غُنَيمَتَهُ. فأَنْزَلَ اللهُ في ذٰلكَ إلى قَوْلِهِ: ﴿عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ تِلكَ الغُنَيمَةُ. قالَ: قرأ ابنُ عَبّاسٍ: ﴿ٱلسَّلَـٰمَ﴾.

(18) CHAPTER. "Not equal are those of the believers who sit (at home)..." (V.4 :95)

(١٨) بابٌ ﴿لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ الآيَةَ [٩٥]

4592. Narrated Zaid bin Thābit that the Prophet ﷺ dictated to him:

"Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh..." (V.4 :95).

Zaid added: Ibn Umm Maktūm came while the Prophet ﷺ was dictating to me and said, "O Allāh's Messenger! By Allāh, if I had the power to fight (in Allāh's Cause), I would," and he was a blind man. So, Allāh revealed to His Messenger ﷺ while his thigh

٤٥٩٢ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني سَهْلُ بنُ سَعْدٍ السّاعِدِيُّ أنّهُ رَأَى مَرْوانَ ابنَ الحَكَمِ في المَسْجِدِ فأَقْبَلْتُ حتّى جَلَسْتُ إلى جَنْبِهِ فأَخْبَرَنا أنَّ زَيْدَ بنَ ثابِتٍ أخْبَرَهُ أنَّ

was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet ﷺ was over and Allāh revealed:

"...Except those who are disabled (by injury or are blind or lame)..." (V.4:95)

النَّبِيَّ ﷺ أَمْلَىٰ عَلَيْهِ ﴿لَّا يَسْتَوِى الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِى الضَّرَرِ وَالْمُجَاهِدُونَ فِى سَبِيلِ اللَّهِ﴾ فَجاءَهُ ابنُ أُمِّ مَكْتُومٍ وهُوَ يُمِلُّها عَلَيَّ. قالَ: يا رَسُولَ اللهِ، وَاللهِ لَوْ أَسْتَطِيعُ الجِهادَ مَعَكَ لجاهَدْتُ، وكانَ أَعْمَى. فأَنْزَلَ اللهُ عَلَى رَسُولِهِ ﷺ وَفَخِذُهُ عَلى فَخِذِي فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تُرَضَّ فَخِذِي ثُمَّ سُرِّيَ عَنْهُ فأَنْزَلَ اللهُ ﴿غَيْرُ أُولِى الضَّرَرِ﴾. [راجع: ٢٨٣٢]

4593. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Verse:-

"Not equal are those of the believers who sit (at home)..." (4:95) was revealed, Allāh's Messenger ﷺ called for Zaid who wrote it. In the meantime Ibn Umm Maktūm came and complained of his blindness, so Allāh revealed: "...Except those who are disabled (by injury or are blind or lame)..." (V.4:95)

٤٥٩٣ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: لمَّا نَزَلَتْ ﴿لَّا يَسْتَوِى الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعا رَسُولُ اللهِ ﷺ زَيْداً فكَتَبَها فَجاءَ ابنُ أُمِّ مَكْتُومٍ فَشَكا ضَرارَتَه، فأَنْزَلَ اللهُ ﴿غَيْرُ أُولِى الضَّرَرِ﴾. [راجع: ٢٨٣١]

4594. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Verse:

"Not equal are those of the believers who sit (at home)..." (V.4:95) was revealed, the Prophet ﷺ said, "Call so-and-so." That person came to him with an inkpot and a wooden board or a shoulder scapula bone. The Prophet ﷺ said (to him), "Write: 'Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh...'" Ibn Umm Maktūm who was sitting behind the Prophet ﷺ then said, "O Allāh's Messenger! I am a blind man." So, there was revealed in the place of that Verse, the Verse:

٤٥٩٤ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ إسْرائِيلَ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ قالَ: لمَّا نَزَلَتْ ﴿لَّا يَسْتَوِى الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ قالَ النَّبِيُّ ﷺ: «ادْعُوا فُلاناً»، فَجاءَهُ وَمَعَهُ الدَّوَاةُ واللَّوْحُ أَوِ الكَتِفُ فَقالَ: «اكْتُبْ ﴿لَّا يَسْتَوِى الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِى الضَّرَرِ وَالْمُجَاهِدُونَ فِى سَبِيلِ اللَّهِ﴾» وَخَلْفَ النَّبِيِّ ﷺ ابنُ أُمِّ مَكْتُومٍ فَقالَ: يا رَسُولَ اللهِ أنا ضَرِيرٌ،

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury, or are blind or lame) and those who strive hard and fight in the Cause of Allāh..." (V.4:95)

فَنَزَلَتْ مَكانَها ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾. [٢٨٣١]

4595. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Not equal are those believers who sit (at home) and did not join the battle of Badr and those who joined the battle of Badr.

٤٥٩٥ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ ح. وحدَّثَني إسحاقُ: أخْبَرَنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيْجٍ: أخْبَرَني عبدُ الكَرِيم: أنَّ مِقْسَماً مَوْلَى عَبْدِ اللهِ بنِ الحارِثِ أخْبَرَهُ أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ عَنْ بَدْرٍ والخارِجُونَ إلى بَدْرٍ. [راجع: ٣٩٥٤]

(19) CHAPTER. "Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): In what (condition) were you?..." (V.4:97)

(١٩) **بابٌ** ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ﴾ الآيَة [٩٧]

4596. Narrated Muḥammad bin 'Abdur-Raḥmān Abūl-Aswad: The people of Al-Madīna were forced to prepare an army (to fight against the people of Sham during the caliphate of 'Abdullāh bin Az-Zubair at Makkah), and I was enlisted in it. Then I met 'Ikrima, the freed slave of Ibn 'Abbās, and informed him (about it), and he forbade me strongly to do so (i.e., to enlist in that army), and then said, "Ibn 'Abbās informed me that some Muslim people were with *Al-Mushrikūn*, increasing the number of *Al-Mushrikūn* against Allāh's Messenger ﷺ. An arrow used to be shot which would hit one of them (the Muslims in the company of *Al-*

٤٥٩٦ - حدَّثَنا عَبْدُ اللهِ بنُ يَزِيدَ المُقْرِئُ: حدَّثَنا حَيْوَةُ وَغَيْرُهُ قالا: حدَّثَنا مُحَمَّدُ ابنُ عَبْدِ الرَّحْمٰنِ أبو الأسْوَدِ قالَ: قُطِعَ عَلى أهْلِ المَدِينَةِ بَعْثٌ فاكْتُتِبْتُ فِيهِ فَلَقِيتُ عِكْرِمَةَ مَوْلَى ابنِ عَبّاسٍ فَأَخْبَرْتُه فَنَهاني عَنْ ذٰلكَ أشَدَّ النَّهْيِ ثُمَّ قالَ: أخْبَرَني ابنُ عَبّاسٍ أنَّ ناساً مِنَ المُسْلِمِينَ كانُوا مَعَ المُشْرِكِينَ يُكَثِّرُونَ سَوادَ المُشْرِكِينَ عَلى رَسُولِ اللهِ ﷺ يأتي

السَّهْمُ فَيُرْمَى بِهِ فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يُضْرَبُ فَيُقْتَلُ. فَأَنْزَلَ اللهُ ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾ الآيَةِ.

رَوَاهُ اللَّيْثُ، عَنْ أَبِي الأَسْوَدِ.

[انظر: ٧٠٨٥]

Mushrikūn) and kill him, or he would be struck and killed (with a sword)." Then Allāh revealed: "Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): 'In what (condition) were you? They reply: 'We were weak and oppressed on earth'. They (angels) say: 'Was not the earth of Allāh spacious enough for you to emigrate therein?' Such men will find their abode in Hell — what an evil destination!" (V.4:97) (See H. 7085)

(٢٠) **بابٌ**: ﴿إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ﴾ الآيَة

(20) CHAPTER: "Except the weak ones among men, women..." (V.4:98)

٤٥٩٧ - **حدَّثنا** أبو النُّعْمانِ: حدَّثنا حَمّادٌ، عَنْ أيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ﴿إِلَّا ٱلْمُسْتَضْعَفِينَ﴾ قالَ: كانَتْ أُمِّي مِمَّن عَذَرَ اللهُ. [راجع: ١٣٥٧]

4597. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "Except the weak ones..." (V.4:98) and added, "My mother was one of those whom Allāh excused."

(٢١) **بابٌ قَوْلِهِ**: ﴿فَأُوْلَـٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ﴾ [٩٩] الآيَة

(21) CHAPTER. "These are they whom Allāh is likely to forgive them..." (V.4:99)

٤٥٩٨ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: بَيْنا النَّبِيُّ ﷺ يُصَلِّي العِشاءَ إذْ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، ثُمَّ قالَ قَبْلَ أنْ يَسْجُدَ: «اللَّهُمَّ نَجِّ عَيّاشَ ابنَ أبي رَبيعَةَ، اللَّهُمَّ نَجِّ سَلَمَةَ بنَ هِشامٍ، اللَّهُمَّ نَجِّ الوَليدَ بنَ الوَليدِ، اللَّهُمَّ نَجِّ المُسْتَضْعَفِينَ مِنَ المُؤْمِنينَ. اللَّهُمَّ اشْدُدْ وَطأتَكَ عَلى

4598. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was offering the *'Ishā'* prayer, he said, "Allah heard those who sent praises to Him," and then said before falling in prostration, "O Allāh, save 'Ayyāsh bin Rabī'a. O Allāh, save Salama bin Hishām. O Allāh, save Al-Walīd bin Al-Walīd. O Allāh, save the weak ones among the believers. O Allāh, let Your punishment be severe on the tribe of Muḍar. O Allāh, inflict upon them years (of drought and famine) like the years of (Prophet) Yûsuf (Joseph)."

مُضَرَ، اللَّهُمَّ اجْعَلْها سِنِينَ كَسِنِي يُوسُفَ». [راجع: ٧٩٧]

(٢٢) بابُ ﴿وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ﴾ [١٠٢] الآيَة

(22) CHAPTER. "But there is no sin on you if you put away your arms because of the inconvenience of rain..." (V.4:102)

٤٥٩٩ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخبرَنا حَجّاجٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أخبرَني يَعْلى، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالَى عَنْهُما ﴿إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ﴾ قالَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ وَكانَ جَريحاً.

4599. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse:

"Because of the inconvenience of rain, or because you are ill..." (V.4:102)

(It was revealed in connection with) 'Abdur-Raḥmān bin 'Aūf who was wounded.

(٢٣) بابُ قَوْلِهِ: ﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَـٰبِ فِى يَتَـٰمَى ٱلنِّسَآءِ﴾ [١٢٧]

(23) CHAPTER. Allāh's Statement: "They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited unto you in the Book concerning orphan girls..." (V.4:127)

٤٦٠٠ - حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أبو أُسامَةَ قالَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إلى قَوْلِه: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ قالَتْ عائشَةُ: هُوَ الرَّجُلُ تَكونُ عِنْدَهُ اليَتِيمَةُ هُوَ وَلِيُّها وَوارِثُها فأشْرَكَتْهُ في مالِهِ حَتَّى في العَذْقِ فَيرْغَبُ أنْ يَنْكِحَها وَيَكْرَهُ أنْ يُزَوِّجَها رَجُلاً فَيَشْرَكُهُ في مالِهِ بِما شَرِكَتْهُ فَيَعْضُلَها فَنَزَلَتْ هٰذِهِ الآيَةُ. [راجع: ٢٤٩٤]

4600. Narrated 'Āishah رَضِيَ اللهُ عَنْها regarding the Verse —

"They ask your legal instruction concerning the women, say: Allāh instructs you about them ... (till) ... and yet whom you desire to marry..." (V.4:127):

(This Verse has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her, and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him; and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed.

(24) CHAPTER: "If a woman fears cruelty or desertion on her husband's part..." (V.4:128)

(٢٤) **بابٌ**: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [١٢٨]،

قالَ ابنُ عَبَّاسٍ: ﴿شِقَاقِ﴾ [٣٥]: تَفَاسُدٌ ﴿وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ﴾ [١٢٨] قالَ: هَوَاهُ في الشَّيْءِ يَحْرِصُ عَلَيْهِ ﴿كَٱلْمُعَلَّقَةِ﴾ [١٢٩] لا هيَ أيِّمٌ وَلا ذاتُ زَوْجٍ. ﴿نُشُوزًا﴾: بُغْضاً.

4601. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Verse —

"If a woman fears cruelty or desertion on her husband's part..." (V.4:128):

It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So, this Verse was revealed in this connection.

٤٦٠١ - **حدَّثنا** مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ قالَتْ: الرَّجُلُ تكونُ عِنْدَهُ المَرأةُ لَيْسَ بِمُسْتَكْثِرٍ مِنْها يُريدُ أنْ يُفارِقَها، فَتَقُولُ: أجْعَلُكَ مِنْ شأني في حلٍّ. فَنزَلَتْ هٰذِهِ الآيَةُ في ذٰلكَ. [راجع: ٢٤٥٠]

(25) CHAPTER. "Verily, the hypocrites will be in the lowest depths (grade) of the Fire..." (V.4:145)

(٢٥) **بابٌ**: ﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ﴾ [١٤٥]،

قالَ ابنُ عَبَّاسٍ: أسْفَلَ النَّارِ. ﴿نَفَقًا﴾ [الأنعام: ٣٥]: سَرَباً.

4602. Narrated Al-Aswad: While we were sitting in a circle in 'Abdullāh's gathering, Ḥudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said, "Glory be to Allāh! Allāh says: 'Verily! The hypocrites will be in the lowest depths (grade) of the Fire...'" (V.4:145)

On that 'Abdullāh smiled and Ḥudhaifa sat somewhere in the mosque. 'Abdullāh then got up and his companions (sitting around him) dispersed. Ḥudhaifa then

٤٦٠٢ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ قالَ: حدَّثني إبْراهيمُ، عَنِ الأسْوَدِ قالَ: كُنّا في حَلْقَةِ عَبْدِ اللهِ فَجاءَ حُذَيْفَةُ حتّى قامَ عَلَيْنا فَسلَّمَ ثُمَّ قالَ: لَقَدْ أُنْزِلَ النِّفاقُ عَلى قَوْمٍ خَيرٍ مِنْكُمْ، قالَ الأسْوَدُ: سُبْحانَ اللهِ، إنَّ اللهَ يَقُولُ: ﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ

threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at 'Abdullāh's smile though he understood what I said. Verily, people better than you became hypocrites and then repented and Allāh forgave them."

مِنَ ٱلنَّارِ﴾ فَتَبَسَّمَ عَبْدُ اللهِ وَجَلَسَ حُذَيْفَةُ في ناحِيَةِ المَسْجِدِ. فَقامَ عَبْدُ اللهِ فَتَفَرَّقَ أصحابُهُ فَرَماني بالحَصا، فأتَيْتُهُ فَقالَ حُذَيْفَةُ: عَجِبْتُ مِنْ ضَحِكِهِ وَقَدْ عَرَفَ ما قُلْتُ، لَقَدْ أُنْزِلَ النِّفَاقُ عَلى قَوْمٍ كانُوا خَيراً مِنْكُمْ ثُمَّ تابُوا فَتابَ اللهُ عَلَيْهِمْ.

(26) CHAPTER. Allāh's Statement: "Verily, We have sent revelation to you, (O Muhammad ﷺ) ... (till) ... as We sent revelation to Nūh (Noah) and Yūnus (Jonah), Hārūn (Aaron) and Sulaimān (Solomon)..." (V.4:163)

(٢٦) **بابٌ** قَوْلِهِ: ﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ﴾ إلى قَوْلِهِ: ﴿وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ﴾ [١٦٣]

4603. Narrated 'Abdullāh: The Prophet ﷺ said, "None has the right to say that I am better than Yūnus (Jonah) bin Matta."

٤٦٠٣ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ سُفْيانَ قالَ: حَدَّثَني الأَعْمَشُ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قالَ: «ما يَنْبَغي لأحَدٍ أنْ يَقُولَ: أنا خَيرٌ مِنْ يونُسَ ابنِ مَتَّى». [راجع: ٣٤١٢]

4604. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whoever says that I am better than Yūnus (Jonah) bin Matta, is a liar."

٤٦٠٤ - **حَدَّثَنا** مُحَمَّدُ بنُ سِنانٍ: حَدَّثَنا فُلَيْحٌ: حَدَّثَنا هِلالٌ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قالَ: أنا خَيرٌ مِنْ يُونُسَ بنِ مَتَّى، فَقَدْ كَذَبَ». [راجع: ٣٤١٥]

(27) CHAPTER. "They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalāla* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman who left no child, her brother takes her inheritance...'" (V.4:176)

(٢٧) **بابٌ**: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ﴾ [١٧٦]

Al-Kalāla is the one who has neither a father (ascendants) nor any son (descendants) to be his heir.

والكَلالَةُ مَنْ لَمْ يَرِثْهُ أَبٌ أَوِ ابنٌ، وَهُوَ مَصْدَرٌ مِنْ تَكَلَّلَهُ النَّسَبُ.

4605. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The last *Sūrah* that was revealed was *Barā'a*, (No.9) and the last Verse that was revealed was, "They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalāla* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

٤٦٠٥ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحاقَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ تعالى عَنْهُ قالَ: آخِرُ سورَةٍ نَزَلَتْ بَرَاءَةٌ، وآخِرُ آيَةٍ نَزَلَتْ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾. [راجع: ٤٣٦٤]

(5) SŪRAT AL-MĀ'IDAH
(The Table spread with Food)

(٥) سورة المائدة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. "[Game (also) being unlawful] when you assume *Iḥrām* for *Ḥajj* or *Umra* (pilgrimage)"... (V.5:1)
"So, because of their breach of their covenant"... (V.5:13)

Sufyān said: There is no Verse harder on me in the entire Qur'ān than this Verse: "(Say: O Muhammad ﷺ) O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injeel (Gospel), and what has been sent down to you from your Lord (the Qur'ān)...'" (V.5:68)

(١) **بابٌ**: ﴿وَأَنتُمْ حُرُمٌ﴾ [١] وَاحِدُها حَرَامٌ ﴿فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ﴾ [١٣] بِنَقْضِهِمْ ﴿الَّتِي كَتَبَ اللَّهُ﴾ [١]: جَعَلَ الله. ﴿تَبُوأَ﴾ [٢٩]: تَحْمِلُ. ﴿دَآئِرَةٌ﴾: دَوْلَةٌ. وَقالَ غَيْرُهُ: الإغْرَاءُ: التَّسْلِيطُ، ﴿أُجُورَهُنَّ﴾ [٥]: مُهُورَهُنَّ. المُهَيْمِنُ: الأمِينُ. القُرْآنُ أمينٌ عَلى كُلِّ كِتابٍ قَبْلَهُ. وَقالَ سُفْيَانُ: مَا فِي القُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِن ﴿لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾ ﴿مَخْمَصَةٍ﴾ مَجاعَةٌ ﴿وَمَنْ أَحْيَاهَا﴾ لِمَن مَن حَرَّم قَتْلَها إلاَّ بِحَقٍّ حَيِيَ النَّاسُ مِنْهُ جَميعاً ﴿شِرْعَةً وَمِنْهَاجًا﴾

سبيلاً وسُنَّةً ﴿فَإِنْ عُثِرَ﴾ ظهر ﴿ٱلْأَوْلَيَٰنِ﴾ واحدهنَّ أولى

(2) CHAPTER. Allāh's Statement: "This day, I have perfected your religion for you..." (V.5:3)

(٢) بابٌ قَوْلِهِ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [١٣]

وَقالَ ابنُ عَبّاسٍ: ﴿مَخْمَصَةٍ﴾ [٣]: مَجاعَةٍ.

4606. Narrated Ṭāriq bin Shihāb: The Jews said to 'Umar, "You (i.e., Muslims) recite a Verse (V.5:3), and had it been revealed to us, we would have taken the day of its revelation as a Day of Festival (celebration)." 'Umar said, "I know very well when and where it was revealed, and where Allāh's Messenger ﷺ was when it was revealed. (It was revealed on) the day of 'Arafāt (*Hajj* Day), and by Allāh, I was at 'Arafāt." Sufyān, a subnarrator said: I am in doubt whether the Verse:

"This day I have perfected your religion for you..." was revealed on a Friday or not.

٤٦٠٦ - **حدَّثني** مُحمَّدُ بنُ بَشّارٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ: حدَّثنا سُفْيانُ، عَنْ قَيْسٍ، عَنْ طارِقِ بنِ شِهابٍ: قالَتِ اليَهُودُ لِعُمَرَ: إنّكمْ تَقرَؤُنَ آيَةً لَوْ نَزَلَتْ فِينا لاتَّخَذْناها عِيداً، فَقالَ عُمَرُ: إنّي لأعْلَمُ حَيْثُ أُنْزِلَتْ، وأيْنَ أُنْزِلَتْ. وأينَ رَسُولُ اللهِ ﷺ حيثُ أُنْزِلَتْ، يَوْمَ عَرَفَةَ وَإنّا وَاللهِ بعَرَفَةَ.

قالَ سُفْيانُ: وأشُكُّ كانَ يَوْمَ الجُمُعَةِ أمْ لا؟ ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾. [راجع: ٤٥]

(3) CHAPTER. Allāh's Statement: "...And you find no water, then perform *Tayammum* with clean earth..." (V.5:6)

(٣) بابٌ قَوْلِهِ: ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [٦]

﴿تَيَمَّمُوا﴾: تَعَمَّدوا، ﴿ءَآمِّينَ﴾ [٢] عامِدينَ. أمَّمْتُ وتَيَمَّمْتُ وَاحِدٌ.

وَقالَ ابنُ عَبّاسٍ: ﴿لَمَسْتُمُ﴾ [النساء: ٤٣]، وَ﴿تَمَسُّوهُنَّ﴾ [البقرة: ٢٣٦]، و﴿ٱلَّتِي دَخَلْتُم بِهِنَّ﴾ [النساء: ٢٣]. والإفْضاءُ: النِّكاحُ.

4607. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: We set out with Allāh's Messenger ﷺ on one of his journeys,

٤٦٠٧ - **حدَّثنا** إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ

and when we were at Baidā' or at Dhāt-al-Jaish, a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abū Bakr Aṣ-Ṣiddīq and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stay where there is no water and they have no water with them." Abū Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh. He said (to me), "You have detained Allāh's Messenger ﷺ and the people where there is no water, and they have no water with them." So he admonished me and said what Allāh wished him to say, and he hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the Verse of *Tayammum*. Usaid bin Ḥuḍair said, "It is not the first blessing of yours, O the family of Abū Bakr." Then the camel on which I was riding got up from its place, and the necklace was found beneath it.

4608. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A necklace of mine was lost at Al-Baidā' while we were on our way to Al-Madīna. The Prophet ﷺ made his camel kneel down and dismounted and laid his head on my lap and

القاسِمِ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أسْفارِهِ حتى إذَا كُنَّا بالبَيْداءِ أوْ بِذاتِ الجَيْشِ انْقَطَعَ عِقْدٌ لي. فأقامَ رَسُولُ اللهِ ﷺ عَلى الْتِماسِهِ وأقامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ، فأتى النَّاسُ إلى أبي بَكْرٍ الصِّدّيقِ فَقالُوا: ألا تَرَى ما صَنَعَتْ عائشَةُ أقامَتْ بِرَسُولِ اللهِ ﷺ وَبالنّاسِ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ؟ فَجاءَ أبو بَكْرٍ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأسَهُ عَلى فَخِذِي قَدْ نامَ، فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ والنّاسَ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ. قالَتْ عائشَةُ: فَعاتَبَني أبو بَكْرٍ وَقالَ ما شَاءَ اللهُ أنْ يَقُولَ وَجَعَلَ يَطْعُنُني بيدِهِ في خاصِرَتي، وَلا يَمْنَعُني مِنَ التَّحَرُّكِ إلَّا مَكانُ رَسُولِ اللهِ ﷺ عَلى فَخِذي. فَقامَ رَسُولُ اللهِ ﷺ حِينَ أصْبَحَ عَلى غيرِ ماءٍ فأنْزَلَ اللهُ آيَةَ التَّيمُّمِ. فَقالَ أُسَيدُ بنُ حُضَيرٍ: ما هيَ بأوَّلِ بَرَكَتِكُمْ يا آلَ أبي بَكْرٍ. قالَتْ: فَبَعَثْنا البَعيرَ الّذي كُنْتُ عَلَيْهِ فإذَا العِقْدُ تَحْتَهُ. [راجع: ٣٣٤]

٤٦٠٨ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: أخْبَرَني عَمْرٌو أنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ

slept. Abū Bakr came to me and hit me violently on the chest and said, "You detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allāh's Messenger ﷺ, (on my lap) although Abū Bakr had hurt me (with the slap). Then the Prophet ﷺ woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:

"O you who believe! When you intend to offer *Aṣ-Ṣalāt* (the prayer)..." (V.5:6)

Usaid bin Ḥuḍair said, "Allāh has blessed the people for your sake, O the family of Abū Bakr. You are but a blessing for them."

حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها: سَقَطَتْ قِلادَةٌ لي بالبَيْداءِ ونَحْنُ داخِلونَ المَدينَةَ، فأناخَ النَّبِيُّ ﷺ وَنَزَلَ فَثَنى رَأْسَهُ في حَجْري رَاقِداً، أقْبَلَ أبو بَكْرٍ فَلَكَزَني لَكْزَةً شَديدَةً وَقَالَ: حَبَسْتِ النَّاسَ في قِلادَةٍ فَبِيَ المَوْتُ لِمَكانِ رَسُولِ اللهِ ﷺ وَقَدْ أوْجَعَني، ثُمَّ إنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ وَحضَرَتِ الصُّبْحُ، فالْتُمِسَ المَاءُ فَلَمْ يُوجَدْ، فَنزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ﴾ الآيَة، فقالَ أُسَيْدُ بنُ حُضَيرٍ: لَقَدْ بارَكَ اللهُ للنّاسِ فِيكمْ يا آلَ أبي بَكْرٍ، ما أنْتُمْ إلَّا بَرَكَةٌ لَهُمْ. [راجع: ٣٣٤]

(4) CHAPTER. The Statement of Allāh تعالى: "...So go you and your Lord and fight you two, we are sitting right here." (V.5:24)

(٤) بابٌ قَوْلِهِ: ﴿فَٱذۡهَبۡ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ﴾ [٢٤]

4609. Narrated 'Abdullāh (bin Mas'ūd رَضِيَ اللهُ عَنْهُ): On the day (of the battle) of Badr, Al-Miqdād said, "O Allāh's Messenger! We do not say to you as the Children of Israel said to Mūsa (Moses): 'Go you and your Lord and fight you two; we are sitting right here...' (V.5:24) but (we say), 'Proceed, and we are with you.' That seemed to delight Allāh's Messenger ﷺ greatly."

٤٦٠٩ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا إسْرَائيلُ، عَنْ مُخارِقٍ، عَنْ طارِقِ بنِ شِهابٍ: سَمِعْتُ ابنَ مَسْعودٍ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْتُ مِنَ المِقْدَادِ ح. وَحدَّثَني حَمْدَانُ بنُ عُمَرَ: حدَّثَنا أبو النَّضْرِ: حدَّثَنا الأَشْجَعُ، عَنْ سُفْيانَ، عَنْ مُخارِقٍ، عَنْ طارِقٍ، عَنْ عَبدِ اللهِ قال: قالَ المِقْدَادُ يَوْمَ بَدْرٍ: يا رَسُولَ اللهِ إنّا لا نَقُولُ لكَ كمَا قالَتْ بَنُو إسْرَائِيلَ لِمُوسَى ﴿فَٱذۡهَبۡ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ﴾ وَلكِنِ امْضِ ونَحْنُ مَعَكَ، فَكَأنّهُ

سُرِّيَ عَنْ رَسُولِ اللهِ ﷺ.

وَرَوَاهُ وكيعٌ، عَنْ سُفْيانَ، عَنْ مُخارِقٍ، عَنْ طارِقٍ أنَّ المِقْدادَ قالَ ذٰلكَ للنَّبيِّ ﷺ. [راجع: ٣٩٥٢]

(٥) بـــابٌ: ﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا﴾ [٣٣]،

المُحارَبَةُ للهِ: الكُفْرُ بهِ.

(5) CHAPTER. "The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land is only that they shall be killed or crucified or their hands and feet be cut off from opposite sides..." (V.5:33)

To wage war against Allāh means to reject faith in Him.

٤٦١٠ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ: حدَّثَنا ابنُ عَوْنٍ قالَ: حدَّثَني سَلْمانُ أبو رَجاءٍ مَوْلى أَبي قِلابَةَ، عن أبي قِلابةَ: أنَّهُ كانَ جالِساً خَلْفَ عُمَرَ بنِ عَبْدِ العَزيزِ فَذَكَرُوا وَذَكَرُوا، فَقالُوا وَقالُوا: قَدْ أقادَتْ بِها الخُلَفاءُ. فالْتَفَتَ إلى أَبي قِلابَةَ وَهُوَ خَلْفَ ظَهْرِهِ فَقَالَ: ما تَقُولُ يا عَبْدَ اللهِ بنَ زَيْدٍ؟ أوْ قالَ: ما تَقُولُ يا أبا قِلابَةَ؟ قُلْتُ: ما عَلِمْتُ نَفْساً حَلَّ قَتْلُها في الإسْلامِ إلَّا رَجُلٌ زَنى بَعْدَ إحْصانٍ، أوْ قَتَلَ نَفْساً بغَيرِ نَفسٍ، أوْ حارَبَ اللهَ وَرَسُولَهُ ﷺ. فَقالَ عَنْبَسَةُ: حدَّثَنا أنَسٌ بِكَذا وَكَذا، قُلْتُ: إيَّايَ حَدَّثَ أنَسٌ، قالَ: قَدِمَ قَوْمٌ عَلى النَّبيِّ ﷺ فكَلَّموهُ فَقالُوا:

4610. Narrated Abū Qilāba that he was sitting behind 'Umar bin 'Abdul 'Azīz and the people repeatedly mentioned (about *Al-Qasāma*) and they said (various things), and said that the caliphs had permitted it. 'Umar bin 'Abdul-'Azīz turned towards Abū Qilāba who was behind him and said. "What do you say, O 'Abdullāh bin Zaid?" or said, "What do you say, O Abū Qilāba?" Abū Qilāba said, "I do not know that killing a person is lawful in Islām except in three cases: A married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allāh and His Messenger." 'Anbasa said, "Anas narrated to us such and such." Abū Qilāba said, "Anas narrated to me in this respect, saying: Some people came to the Prophet ﷺ and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet ﷺ said, 'These are camels belonging to us, and they are to be taken out to the pasture. So, take them out and drink of their milk and urine.'[1] They took them and set out and drank of their urine and milk,

(1) (H. 4610) As a medicine for their disease.

and having recovered, they attacked the shepherd, killed him and drove away the camels. Why should there be any delay in punishing them as they murdered (a person) and waged war against Allāh and His Messenger and frightened Allāh's Messenger ﷺ?" 'Anbasa said, "Glory be to Allāh!" Abū Qilāba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (*Hadīth*) to us." Then 'Anbasa added, "O the people of such and such (country), you will remain in good state as long as Allāh keeps this (man) and the like of this (man) amongst you."

قَدِ اسْتَوْخَمْنا هٰذِهِ الأرْضَ، فَقالَ: «هٰذِهِ نَعَمٌ لَنَا تَخْرُجُ لِتَرْعَى فاخْرُجوا فِيها فاشْرَبوا مِنْ ألبانِها وأبوَالِها»، فخَرَجُوا فِيها فَشَرِبوا منْ أبْوَالِهَا وألْبانِها واسْتَصَحُّوا وَمالُوا عَلى الرَّاعي فقَتَلوهُ وَاطَّرَدُوا النَّعَمَ فَما يُسْتَبْطأُ مِنْ هٰؤُلاءِ، قَتَلُوا النَّفْسَ وَحارَبُوا اللهَ وَرَسُولَهُ وَخَوَّفُوا رَسُولَ اللهِ ﷺ؟ فَقَالَ: سُبْحانَ اللهِ. فَقُلْتُ: تَتَّهِمُني؟ قالَ: حدَّثَنا بِهذَا أنَسٌ قالَ: وَقالَ: يا أهْلَ كَذَا إنَّكمْ لَنْ تَزَالُوا بِخَيرٍ ما أبْقَى اللهُ هٰذَا فِيكُمْ، وَمِثْلَ هٰذَا. [راجع: ٢٣٣]

(6) CHAPTER. Allāh's Statement: "...And wounds, equal for equal (*Al-Qiṣāṣ* i.e., the law of equality in punishment)..." (V.5:45)

(٦) بابٌ قَوْلِهِ: ﴿وَٱلْجُرُوحَ قِصَاصٌ﴾ [٤٥]

4611. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: Ar-Rubaī' (the paternal aunt of Anas bin Mālik) broke the incisor tooth of a young *Anṣārī* girl. Her family demanded *Al-Qiṣaṣ* and they came to the Prophet ﷺ who passed the judgement of *Al-Qiṣāṣ*. Anas bin An-Naḍr (the paternal uncle of Anas bin Mālik) said, "O Allāh's Messenger! By Allāh, her tooth will not be broken." The Prophet ﷺ said, "O Anas! (The law prescribed in) Allāh's Book is *Al-Qiṣāṣ*". So, (later on) the people (i.e., the relatives of the girl) gave up their claim and accepted blood-money. On that Allāh's Messenger ﷺ said, "Some of Allāh's worshippers are such that if they take an oath, Allāh will fulfil it for them."

٤٦١١ - حدَّثَني مَحمَّدُ بنُ سَلام: أخبرَنا الفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: كَسَرَتِ الرُّبَيِّعُ وَهيَ عَمَّةُ أنَسِ بنِ مالكٍ ثَنِيَّةَ جارِيَةٍ مِنَ الأنْصَارِ فَطَلَبَ القَوْمُ القِصَاصَ فأتَوُا النَّبِيَّ ﷺ فأمَرَ النَّبِيُّ ﷺ بالقِصَاصِ، فَقالَ أنَسُ بنُ النَّضْرِ عَمُّ أنَسِ ابنِ مالكٍ: لا وَاللهِ لا تُكْسَرُ سِنُّها يا رَسُولَ اللهِ، فَقالَ رَسُولُ اللهِ ﷺ: «يا أنَسُ، كِتابُ اللهِ القِصَاصُ»، فَرَضِيَ القَوْمُ وَقَبِلُوا الأرْشَ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ

مِنْ عِبادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلى اللهِ لأبَرَّهُ». [راجع: ٢٧٠٣]

(٧) بابٌ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ [٦٧]

(7) CHAPTER. "O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord..." (V.5:67)

٤٦١٢ - حدَّثنا مُحمَّدُ بنُ يُوسُفَ: حدَّثنا سُفيانُ، عَنْ إسْماعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ: مَنْ حدَّثَكَ أنَّ مُحمَّداً ﷺ كَتمَ شَيئاً مِمَّا أُنْزِلَ عَلَيْهِ فَقَدْ كَذَبَ، وَاللهُ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ الآيَةَ. [راجع: ٣٢٣٤]

4612. Narrated 'Āishah رَضِيَ الله عَنْها: Whoever tells that Muḥammad ﷺ concealed part of what was revealed to him, is a liar, for Allāh says:

"O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord..." (V.5:67)

(٨) بابُ قَولِهِ: ﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِيٓ أَيْمَٰنِكُمْ﴾ [٨٩]

(8) CHAPTER. Allāh's Statement: "Allāh will not punish you for what is unintentional in your oaths..." (V.5:89)

٤٦١٣ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا مالكُ بنُ سُعَيرٍ: حدَّثنا هِشامٌ، عَنْ أبِيهِ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها: أُنْزِلَتْ هٰذِهِ الآيَةُ ﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِيٓ أَيْمَٰنِكُمْ﴾ في قَوْلِ الرَّجُلِ: لا وَاللهِ، وَبَلى وَاللهِ. [انظر: ٦٦٦٣]

4613. Narrated 'Āishah: This Verse:

"Allāh will not punish you for what is unintentional in your oaths..." (V.5:89) was revealed about a man's statement (during his talk), "No, by Allāh," and "Yes, by Allāh."

٤٦١٤ - حدَّثنا أحْمَدُ بنُ أبي رَجاءٍ: حدَّثنا النَّضْرُ، عَنْ هِشامٍ قالَ: أخْبرَني أبي، عَنْ عائشةَ رَضِيَ اللهُ عَنْها: أنَّ أباها كانَ لا يَحْنَثُ في يَمِينٍ حتَّى أنْزَلَ اللهُ كَفَّارَةَ اليَمينِ.

4614. Narrated 'Āishah رَضِيَ الله عَنْها that her father (Abū Bakr) never broke his oath till Allāh revealed the order of the legal expiation for oath. Abū Bakr said, "If I ever take an oath (to do something), and later find that to do something else is better, then I accept Allāh's Permission and do that which is better (and do the legal expiation for my oath)."

قالَ أبو بَكْرٍ: لا أرَى يَمِيناً أُرَى غَيرَها خَيراً مِنْها إلَّا قَبِلْتُ رُخْصَةَ اللهِ وفَعَلْتُ الّذي هُوَ خَيرٌ. [انظر: ٦٦٢١]

(٩) بابٌ قَولِهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ [٨٧]

(9) CHAPTER. The Statement of Allāh تعالى: "O you who believe! Make not unlawful the *Ṭayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you..." (V.5 :87)

٤٦١٥ - حدَّثَنا عَمْرُو بنُ عَوْنٍ: حدَّثَنا خالِدٌ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: كُنّا نَغْزُو مَعَ النَّبيِّ ﷺ وَلَيْسَ مَعَنا نِساءٌ فَقُلْنا: ألا نَخْتَصِي؟ فَنهانا عَنْ ذٰلكَ فَرَخَّصَ لنا بَعْدَ ذٰلكَ أنْ نَتزَوَّجَ المَرأةَ بالثَّوْبِ ثُمَّ قَرأ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾. [انظر: ٥٠٧١، ٥٠٧٥]

4615. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to participate in the holy fighting carried on by the Prophet ﷺ and we had no women (wives) with us. So we said (to the Prophet ﷺ), "Shall we castrate ourselves?" But the Prophet ﷺ forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment (as *Mahr*), and then he recited:

"'O you who believe! Make not unlawful the *Ṭayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful for you...' "[1]

(١٠) بابُ قولِهِ: ﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ﴾ [٩٠]

وَقالَ ابنُ عَبّاسٍ: ﴿وَٱلْأَزْلَٰمُ﴾: القِدَاحُ يَقتَسِمُونَ بِها في الأمُورِ. والنُّصُبُ: أنصابٌ يَذْبَحُونَ عَلَيْها. وَقالَ غَيرُهُ: الزُّلَمُ: القِدْحُ لا رِيشَ لَهُ وَهُوَ وَاحِدُ الأزْلامِ. وَالاسْتِقْسامُ: أنْ يُجِيلَ القِدَاحَ، فإنْ نَهَتْهُ انْتَهَى،

(10) CHAPTER. Allāh's Statement: "Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣāb*[2] and *Al-Azlām* (arrows for seeking luck or a decision) are an abomination of Satan's handiwork..." (V.5 :90)

(1) (H. 4615) Temporary marriage (*Mut'a*) was allowed in the early days of Islām, but later, at the time of the battle of Khaibar, it was prohibited.

(2) (Chap. 10) *An-Nuṣub* (pl. *Anṣāb*) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed period of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

وَإِنْ أَمَرَتْهُ فَعَلَ ما تَأْمُرُهُ بِهِ. يُجِيلُ: يُدِيرُ. وَقَدْ أَعْلَمُوا القِدَاحَ أَعْلاماً بِضُرُوبٍ يَسْتَقْسِمُونَ بِها، وَفَعَلْتُ مِنْهُ قَسَمْتُ. والقُسُومُ المَصْدَرُ.

4616. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: (The Verse of) prohibiting alcoholic drinks was revealed when there were in Al-Madīna five kinds of (alcoholic) drinks, none of which was produced from grapes.(1)

٤٦١٦ - حدَّثَنا إِسحاقُ بنُ إِبْرَاهِيمَ: أَخبَرَنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثَنا عَبْدُ العَزِيزِ ابنُ عُمَرَ بنِ عَبْدِ العَزِيزِ قالَ: حدَّثَنِي نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالىٰ عَنْهُما قالَ: نَزَلَ تَحْرِيمُ الخَمْرِ وَإِنَّ في المَدِينَةِ يَوْمَئِذٍ لَخَمْسَةَ أَشْرِبَةٍ ما فِيها شَرَابُ العِنَبِ. [انظر: ٥٥٧٩]

4617. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We had no alcoholic drinks except that which was produced from dates and which you call *Al-Faḍīkh*. While I was standing offering drinks to Abū Ṭalḥa and so-and-so and so-and-so, a man came and said, "Has the news reached you?" They said, "What is that?" He said, "Alcoholic drinks have been prohibited." They said, "Spill (the contents of) these pots, O Anas!" Then they neither asked about it (alcoholic drinks) nor returned to it after the news from that man.

٤٦١٧ - حدَّثَنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثَنا ابنُ عُلَيَّةَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: قالَ أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ تَعالَى عَنْهُ: ما كانَ لَنا خَمْرٌ غَيْرُ فَضِيخِكُمْ هٰذَا الَّذِي تُسَمُّونَه الفَضِيخَ، فإِنِّي لقائِمٌ أَسْقِي أَبا طَلْحَةَ وَفُلاناً وَفُلاناً إِذْ جاءَ رَجُلٌ فَقالَ: وَهَلْ بَلَغَكُمُ الخَبَرُ؟ فَقالُوا: وَما ذاكَ؟ قالَ: حُرِّمَتِ الخَمْرُ، قالُوا: أَهْرِقْ هٰذِهِ القِلالَ يا أَنَسُ. قالَ: فَما سأَلُوا عَنْها وَلا رَاجَعُوها بَعْدَ خَبَرِ الرَّجُلِ. [راجع: ٢٤٦٤]

4618. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Some people drank alcoholic beverages in the morning (of the day) of the battle of Uḥud and on the same day they were killed as martyrs, and that was before these hard

٤٦١٨ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: صَبَّحَ أُناسٌ

(1) (H. 4616) Those drinks were produced from honey, dates, wheat, barley and corn.

غَدَاةَ أُحُدٍ الخَمْرَ فقُتِلوا مِنْ يَوْمِهِمْ جمِيعاً شُهَداءَ وَذٰلِكَ قَبْلَ تَحْرِيمِها.

[راجع: ٢٨١٥]

drinks (wine, etc.) were prohibited.

٤٦١٩ - حدَّثنا إسحاقُ بنُ إبْرَاهِيمَ: أخْبرَنا عِيسَى وَابنُ إدْرِيسَ، عَنْ أبي حَيّانَ، عَنِ الشَّعْبيِّ، عَنِ ابنِ عُمَرَ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ عَلى مِنْبَرِ النَّبيِّ ﷺ يَقُولُ: أمّا بَعْدُ أيُّها النّاسُ، إنَّهُ نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: مِنَ العِنَبِ، والتَّمْرِ، والعَسَلِ، والحِنْطَةِ، والشَّعِيرِ. والخَمْرُ: ما خامَرَ العَقْلَ.

[انظر: ٥٥٨١، ٥٥٨٨، ٥٥٨٩، ٧٣٣٧]

4619. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard 'Umar رَضِيَ اللهُ عَنْهُ while he was on the pulpit of the Prophet ﷺ, saying, "Now then, O people! The revelation about the prohibition of alcoholic drinks has been revealed; and alcoholic drinks are extracted from five things: grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind."

(١١) - **بابٌ** ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ [٩٣] الآية

(11) CHAPTER. "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." (V.5:93)

٤٦٢٠ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمّادُ بنُ زَيْدٍ: حدَّثنا ثابتٌ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: إنَّ الخَمْرَ التي هُرِيقَتِ الفَضِيخُ. وَزَادَني مُحَمَّدٌ البِيكَنْدِي، عَنْ أبي النُّعْمانِ قالَ: كُنْتُ ساقِيَ القَوْمِ في مَنْزِلِ أبي طَلْحَةَ فَنزَلَ تَحْرِيمُ الخَمْرِ فأمَرَ مُنادِياً فَنادَى، فَقالَ أبو طَلْحَةَ: اخْرُجْ فانْظُرْ ما هٰذَا الصَّوْتُ. قالَ: فَخَرَجْتُ فَقُلْتُ هٰذَا مُنادٍ يُنادي: ألا إنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ لي: اذْهَبْ فأهْرِقْها، قالَ: فَجَرَتْ في سِكَكِ

4620. Narrated Anas رَضِيَ اللهُ عَنْهُ: The alcoholic drink which was spilled was *Al-Faḍīkh*. I used to offer alcoholic drinks to the people at the residence of Abū Ṭalḥa. Then the order of prohibition of alcoholic drinks was revealed, and the Prophet ﷺ ordered somebody to announce that. Abū Ṭalḥa said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abū Ṭalḥa said to me, "Go and spill it (i.e., the wine)." Then it (alcoholic drinks) was seen flowing through the streets of Al-Madīna. At that time, the wine was *Al-Faḍīkh*. Some people said, "Few persons (Muslims) were killed (during the battle of Uḥud) while wine was in their

stomachs." So Allāh revealed:

"Those who believe and do righteous good deeds there is no sin on them for what they ate (in the past)..." (V.5:93)

المَدينَةِ. قالَ: وكانَتْ خَمْرُهُم يَوْمَئِذٍ الفَضِيخَ، فَقالَ بَعْضُ القَوْمِ: قُتِلَ قَوْمٌ وَهيَ في بُطونِهِمْ، قالَ: فأَنْزَلَ اللهُ ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾. [راجع: ٢٤٦٤]

(12) CHAPTER. Allāh's Statement: "...Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

(١٢) بابٌ قولِهِ: ﴿لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [١٠١]

4621. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered a *Khutba* (religious talk) the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the Companions of the Prophet ﷺ covered their faces and the sound of their weeping was heard. A man asked, "Who is my father?" The Prophet ﷺ said, "So-and-so." So, this Verse was revealed:

"...(O you who believe!) Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

٤٦٢١ - حدَّثَنا مُنْذِرُ بنُ الوَليدِ بنِ عَبْدِ الرَّحْمٰنِ الجارُودِيُّ: حدَّثَنا أبي: حدَّثَنا شُعْبَةُ، عَنْ مُوسَى بنِ أَنَسٍ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ النَّبِيُّ ﷺ خُطْبَةً ما سَمِعْتُ مِثْلَها قَطُّ، قالَ: «لَوْ تَعْلَمونَ ما أَعْلَمُ لَضَحِكْتُمْ قَليلاً وَلَبَكَيْتُمْ كَثيراً»، قالَ: فَغَطَّى أَصْحابُ رَسُولِ اللهِ ﷺ وُجُوهَهُمْ لَهُمْ حَنينٌ، فَقالَ رَجُلٌ: مَنْ أَبي؟ قالَ: «أَبُوكَ فُلانٌ»، فَنَزَلَتْ هٰذِهِ الآيَةُ ﴿لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾. رَوَاهُ النَّضْرُ وَرَوْحُ بنُ عُبادَةَ، عَنْ شُعْبَةَ. [راجع: ٩٣]

4622. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Some people were asking Allāh's Messenger ﷺ questions mockingly. A man would say, "Who is my father?" Another man whose she-camel had been lost would say, "Where is my she-camel?" So, Allāh revealed this Verse in this connection:

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101), and he recited the whole Verse.

٤٦٢٢ - حدَّثَني الفَضْلُ بنُ سَهْلٍ قالَ: حدَّثَنا أبو النَّضْرِ: حدَّثَنا أبو خَيْثَمَةَ: حدَّثَنا أبو الجُوَيْرِيَةِ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ قَوْمٌ يَسأَلونَ رَسُولَ اللهِ ﷺ اسْتِهْزاءً فَيَقُولُ الرَّجُلُ: مَنْ أَبي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ ناقَتُهُ: أَيْنَ ناقَتي؟ فأَنْزَلَ

الله فِيهِمْ هٰذِهِ الآيَة ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ حتَّى فَرَغَ مِنَ الآيَةِ كُلِّها.

(١٣) **بابٌ** ﴿مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ﴾ [١٠٣] ﴿وَإِذْ قَالَ ٱللَّهُ﴾ [١١٦] يَقُولُ: قالَ الله، وَإِذْ هاهُنا صِلَةٌ. المَائِدَةُ أَصْلُها مَفْعولَةٌ، كَعِيشَةٍ رَاضِيَةٍ، وَتَطْلِيقَةٍ بائِنَةٍ. والمَعْنَى مِيدَ بها صَاحِبُها مِنْ خَيرٍ، يُقالُ: مادَنِي يَمِيدُني. وَقالَ ابنُ عَبّاسٍ: ﴿مُتَوَفِّيكَ﴾ [آل عمران: ١٥٥]: مُمِيتُكَ.

(13) CHAPTER. 'Allāh has not instituted things like *Bahīrah* or a *Sā'ibah*, or a *Wasīlah* or a *Hām*…"[1] (V.5:103)

٤٦٢٣ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنْ سَعيد بنِ المُسَيَّبِ قالَ: البَحِيرَةُ التي يُمْنَعُ دَرُّها للطَّوَاغيتِ فَلا يَحْلُبُها أَحَدٌ مِنَ النَّاسِ. والسَّائِبَةُ كانُوا يُسَيِّبُونَهَا لآلِهَتِهِمْ فَلَا يُحْمَلُ عَلَيْها شَيْءٌ. قالَ: وَقالَ أبو هُرَيْرَةَ: قالَ رَسُولُ الله ﷺ: «رَأَيْتُ عَمْرَو بنَ عامِرٍ الخُزَاعِيَّ يَجُرُّ قُصْبَهُ في النَّارِ، كانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ». والوَصِيلَةُ: النَّاقَةُ البِكْرُ تُبَكِّرُ في أَوَّلِ نِتاجِ الإبلِ بِأُنْثَى ثُمَّ تُثَنِّي بَعْدُ بأُنْثَى، وكانُوا يُسَيِّبُونَهُمْ لِطَوَاغِيتِهِمْ إنْ وَصَلَتْ إحْدَاهُما بالأُخْرَى لَيْسَ

4623. Narrated Sa'īd bin Al-Mūsaiyab: '*Bahīra*' was a she-camel whose milk used to be spared for the idols and nobody was allowed to milk it; '*Sā'iba*' was a she-camel which they (i.e., infidels) let loose for free pasture for their false gods (i.e., idols etc.) and nothing was allowed to be carried on it. Abū Hurairah said: Allāh's Messenger ﷺ said, "I saw 'Amr bin 'Āmir Al-Khuzā'ī (in a dream) dragging his intestines in the Fire, and he was the person who established the tradition of setting freed animals (for the sake of their false deities)". '*Wasīla*' was a she-camel set free for idols because it has given birth to a she-camel at its first delivery, and then again gave birth to a she-camel as its second delivery. People (in the Pre-Islāmic Period of Ignorance) used to let that she-camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. '*Hām*' was a stallion-camel freed from work for their

(1) (Ch. 13) See the meanings of these terms in the following *Hadīth* (No. 4623).

idols, after it has finished a number of copulations assigned for it. They would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it *'Al-Ḥāmī.'* Abū Hurairah said, "I heard the Prophet ﷺ saying so."

بَيْنَهُما ذَكَرٌ. والحام: فَحْلُ الإبلِ يَضْرِبُ الضِّرَابَ المَعْدُودَ فإذَا قَضَى ضِرابَهُ وَدَعوهُ للطّواغيتِ وأعْفَوهُ مِنَ الحَمْلِ فَلَمْ يُحْمَلْ عَلَيْهِ شَيْءٌ، وسَمَّوْهُ الحَامي.

وَقالَ لِي أبُو اليَمَانِ: أخْبرَنا شُعَيْبٌ، عنِ الزُّهريّ: سَمِعْتُ سَعيداً يُخْبِرُهُ بِهٰذا. قالَ: وَقالَ أبو هُرَيْرَةَ: سَمِعْتُ النَّبيَّ ﷺ نَحْوَهُ، وَرَوَاهُ ابنُ الهَادِ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبيَّ ﷺ. [راجع: ٣٥٢١]

4624. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "I saw Hell and its different portions were consuming each other, and saw 'Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting loose (for the idols) — she-camels — *As-Sawā'ib* (plural of *As-Sā'iba*)."

٤٦٢٤ - **حدَّثني** مُحَمَّدُ بنُ أبي يَعْقُوبَ أبو عَبْدِ اللهِ الكِرْمانيُّ: حدَّثنا حَسّانُ بنُ إبْرَاهِيمَ: حدَّثنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «رَأيْتُ جَهَنّمَ يَحْطِمُ بَعْضُهَا بَعْضاً، وَرأيْتُ عَمْراً يَجُرُّ قُصْبَهُ، وَهُوَ أوّلُ مَنْ سَيَّبَ السّوائبَ». [راجع: ١٠٤٤]

(14) CHAPTER. "And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them, and You are a Witness to all things." (V.5:117)

(١٤) **بابٌ** ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾ [١١٧]

4625. Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ delivered a <u>*Kh*</u>*utba* (religious talk) and said, "O people! You will be gathered before Allāh bare-footed, naked and not circumcised." Then (quoting Qur'ān) he said:

٤٦٢٥ - **حدَّثنا** أبو الوَلِيدِ: حدَّثنا شُعْبَةُ: أخبَرَنا المُغِيرَةُ بنُ النُّعْمانِ قالَ: سَمِعْتُ سَعيدَ بنَ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ

"...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it" (V.21:104)

The Prophet ﷺ then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-fire). I will say, 'O my Lord! (They are) my Companions!' A reply will come, 'You do not know what they did after you.' Then I will say as the pious slave [the Prophet 'Īsā (Jesus) عليه السلام] said:

'...And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them.' (V.5:117)

"Then it will be said, 'These people continued as apostates since you left them.'"

تَعالى عَنْهُما قالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَقالَ: «يا أَيُّها النّاسُ إِنّكُمْ مَحْشُورُونَ إِلى اللهِ حُفاةً عُراةً غُرْلاً»، ثُمَّ قالَ: «﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾» إِلى آخِرِ الآيَةِ. ثُمَّ قالَ: «أَلا وَإِنَّ أَوَّلَ الخَلائِقِ يُكْسَى يَوْمَ القِيامَةِ إِبْراهِيمُ، أَلا وإِنَّهُ يُجاءُ بِرِجالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذاتَ الشِّمالِ فأَقُولُ: يا رَبِّ أُصَيْحابي، فَيُقالُ: إِنَّكَ لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ، فأَقُولُ كَمَا قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ﴾ فَيُقالُ: إِنَّ هٰؤُلاءِ لَمْ يَزالُوا مُرْتَدِّينَ عَلى أَعْقابِهِمْ مُنْذُ فارَقْتَهُمْ».

[راجع: ٣٣٤٩]

(15) CHAPTER. Allāh's Statement: "If You punish them, they are Your slaves." (V.5:118)

(١٥) بابٌ قَوْلِهِ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ﴾ [١١٨]. الآيةَ

4626. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "You will be gathered (on the Day of Resurrection), and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave 'Īsā (Jesus) said:

'And I was witness over them while I dwelt amongst them ... (till) ... the All-Mighty, the All-Wise.' (V.5:117,118)

٤٦٢٦ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنا سُفْيانُ: حَدَّثَنا المُغِيرَةُ بنُ النُّعْمانِ قالَ: حَدَّثَني سَعِيدُ بنُ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّكُمْ مَحْشُورُونَ، وإِنَّ ناساً يُؤْخَذُ بِهِمْ ذاتَ الشِّمالِ فأَقُولُ كَمَا قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إِلى قَوْلِهِ: ﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾». [راجع: ٣٣٤٩]

(6) *SŪRAT AL-AN'ĀM* (The Cattle)

(٦) سورة الأنعام

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(Explanation of some Qur'ānic words not translated).

قالَ ابنُ عَبّاسٍ: ﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ﴾ [٢٣]: مَعْذِرَتُهُمْ. ﴿مَّعْرُوشَٰتٍ﴾ [١٤١]: ما يُعْرَشُ مِنَ الكَرْمِ وَغيرِ ذٰلكَ. ﴿حَمُولَةً﴾ [٩]: ما يُحْمَلُ عَلَيْها. ﴿وَلَلَبَسْنَا﴾ [٩]: لَشَبَّهْنا. ﴿لِأُنذِرَكُم بِهِۦ﴾ أهْلَ مَكَّةَ ﴿وَيَنْـَٔوْنَ﴾ [٢٦]: يَتَباعَدُونَ. ﴿تُبْسَلَ﴾: تُفْضَحُ. ﴿أُبْسِلُواْ﴾ [٧٠]: أُفْضِحوا. ﴿بَاسِطُوٓاْ أَيْدِيهِمْ﴾ [٩٣]: البَسْطُ: الضَّرْبُ. ﴿ٱسْتَكْثَرْتُم﴾: أضْلَلْتمْ كَثيراً. ﴿مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ﴾ [١٣٦]: جَعَلوا للهِ مِنْ ثَمَرَاتِهِمْ وَمالِهِمْ نَصِيباً وللشَّيْطانِ والأوثانِ نَصيباً. ﴿أَكِنَّةً﴾ وَاحِدُها كِنَانٌ ﴿أَمَّا ٱشْتَمَلَتْ﴾ [١٤٣-١٤٤]: يَعْنِي هَلْ تَشْتَمِلُ إلَّا عَلى ذَكَرٍ أوْ أُنْثى؟ فَلِمَ تُحَرِّمُونَ بَعْضاً وتُحِلُّونَ بَعْضاً؟ ﴿مَّسْفُوحًا﴾: مُهْرَاقاً. ﴿وَصَدَفَ﴾ [١٥٨]: أعْرَضَ. أُبْلِسوا: أُويِسُوا. ﴿أُبْسِلُواْ﴾: أُسْلِمُوا. ﴿سَرْمَدًا﴾ [٧١]: دائماً. ﴿ٱسْتَهْوَتْهُ﴾: أضَلَّتْهُ. ﴿تَمْتَرُونَ﴾ [٢]: تَشُكُّونَ. ﴿وَقْرٌ﴾ [٢٥]: صَمَمٌ، وأمَّا الوِقْرُ فإنَّهُ الحِمْلُ. ﴿أَسَٰطِيرُ﴾ [٢٥]: وَاحِدُها

أُسْطورَةٌ وإسْطارَةٌ وَهيَ التُّرَّهاتُ. ﴿ٱلْبَأْسَآءِ﴾ [٤٢]: مِنَ البأسِ، وَيَكونُ مِنَ البُؤْسِ. ﴿جَهْرَةً﴾ [٤٧]: مُعايَنَةً. ﴿ٱلصُّورِ﴾ [٧٣]: جماعَةُ صُورَةٍ. كقَوْلِهِ سُورَةٌ وسُورٌ، مَلَكُوتٌ ومُلْكٌ. رَهَبُوتٌ، رَحَمُوتٌ، وَتَقُولُ: تُرْهَبُ خَيرٌ مِنْ أنْ تُرْحَمَ. ﴿جَنَّ﴾ [٧٦]: أظْلَمَ. تَعَالَى عَلَا ﴿وَإِن تَعْدِلْ﴾ تقسط - لا يقبل منها في ذلك اليوم يُقالُ: عَلى اللهِ حُسْبانُهُ: أي حِسابُهُ. وَيُقالُ: ﴿حُسْبَانًا﴾ مَرَامِيَ وَ﴿رُجُومًا لِّلشَّيَٰطِينِ﴾. مُسْتَقَرٌّ: في الصُّلْبِ ﴿وَمُسْتَوْدَعٌ﴾ [٩٨] في الرَّحِمِ. القِنْوُ: العِذْقُ، وَالاثْنانِ قِنْوَانِ، وَالجَماعَةُ أيْضاً قِنْوَانٌ، مِثْلُ صِنْوٍ وصِنْوَانٌ.

(1) CHAPTER. "And With Him are the keys of the *Ghaib*[1], (all that is hidden), none knows them but He..." (V.6:59)

(١) **بابٌ** ﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾ [٥٩]

4627. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five: Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things)." (V.31:34)

٤٦٢٧ - حدَّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أبِيهِ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَفاتِحُ الغَيْبِ خَمْسٌ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ

(1) (Ch. 1) *Al-Ghaib*: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

مَا فِي ٱلْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾». [راجع: ١٠٣٩]

(٢) بابٌ ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ [٦٥] الآية.

﴿يَلْبِسَكُمْ﴾ [٦٥]: يَخْلِطَكُمْ مِنَ الالْتِباسِ، ﴿يَلْبِسُوٓاْ﴾ [٨٢]: يَخْلِطُوا. ﴿شِيَعًا﴾ [٦٥]: فِرَقاً.

(2) CHAPTER. "Say: He has power to send torment on you from above..." (V.6:65)

٤٦٢٨ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ قالَ رَسُولُ اللهِ ﷺ: «أَعُوذُ بِوَجْهِكَ» ﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ قالَ: «أَعُوذُ بِوَجْهِكَ» ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾ قالَ رَسُولُ اللهِ ﷺ: «هٰذَا أَهْوَنُ، أَوْ هٰذَا أَيْسَرُ». [انظر: ٧٣١٣، ٧٤٠٦]

4628. Narrated Jābir رَضِيَ اللهُ عَنْهُ: When this Verse was revealed: "Say: He has power to send torment on you from above..." (V.6:65), Allāh's Messenger ﷺ said, "O Allāh! I seek refuge with Your Face[1] (from this punishment)." And when the Verse: "...Or (send torment) from under your feet...", (was revealed), Allāh's Messenger ﷺ said, "(O Allāh!) I seek refuge with Your Face (from this punishment)". (But when there was revealed):

"...Or to cover you with confusion in party strife, and make you to taste the violence of one another..." (V.6:65), Allāh's Messenger ﷺ said, "This is lighter (or, this is easier)."

(1) (H. 4628) All what has been revealed in Allāh's Book (the Qur'ān) as regards the [*Ṣifāt* (صفات)] Qualities of Allāh تعالى the Most High—like His Face, Eyes, Hands, Shins (Legs), His Coming, His *Istawa* (rising over) His Throne and others; His Qualities, or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Aḥādīth* (narrations) as regards His Qualities like [*Nazūl* (نزول)] His Descent or His Laughing and others etc. The religious scholars of the Qur'ān and the *Sunna* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without [*Ta'wīl* تأويل] interpreting their meanings into different things etc. or [*Tashbīh* تشبيه] giving resemblance or similarity to any of the creatures or [*Ta'ṭīl* تعطيل] i.e., completely ignoring them i.e., there is no Face, or Eyes or Hands, or Shins etc. for Allāh. These Qualities befit or suit only for Allāh Alone, and He does not resemble to any of (His) creatures. As Allāh's Statements (in the Qur'ān): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer (V.42:11). (2) "There is none comparable unto Him" (V.112:4).

(3) CHAPTER. "It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Ẓulm* (wrong i.e., by worshipping others besides Allāh)..." (V.6:82)

(٣) **بابٌ** ﴿وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ [٨٢].

4629. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When:

"...And confuse not their belief with *Ẓulm* (wrong)..." (V.6:82) was revealed, the Prophet's Companions said, "Which of us has not done *Ẓulm* (wrong)?" Then there was revealed:

"...Verily! Joining others in worship with Allāh is a great *Ẓulm* (wrong) indeed." (V.31:13)

٤٦٢٩ - **حدَّثني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قال: لمّا نَزَلَتْ ﴿وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ قالَ أصحابُهُ: وأيُّنا لَمْ يَظْلِمْ؟ فنزَلَتْ ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾. [راجع: ٣٢]

(4) CHAPTER. The Statement of Allāh: "...And Yūnus (Jonah) and Lūṭ (Lot), and each one of them We preferred above *Al-'Ālamīn* (mankind and jinn) (of their times)" (V.6:86)

(٤) **بابُ قَوْلِهِ**: ﴿وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَـٰلَمِينَ﴾ [٨٦]

4630. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Nobody has the right to say that I am better than Yūnus (Jonah) bin Matta".

٤٦٣٠ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ قالَ: حدَّثَني ابنُ عَمِّ نَبِيِّكُمْ، يَعْني ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «ما يَنْبَغي لعَبْدٍ أنْ يَقُولَ: أنا خَيرٌ مِنْ يُونُسَ بنِ مَتَّىٰ». [راجع: ٣٣٩٥]

4631. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody has the right to say that I am better than Yûnus (Jonah) bin Matta."

٤٦٣١ - **حدَّثَنا** آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: أخبَرَنا سَعْدُ بنُ إبْراهِيمَ قالَ: سَمِعْتُ حُمَيْدَ بنَ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «ما

يَنْبَغي لعَبْدٍ أنْ يَقُولَ: أنا خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى». [راجع: ٣٤١٥]

(٥) بابٌ قَوْلِهِ: ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ [٩٠]

(5) CHAPTER. The Statement of Allāh: "They are those whom Allāh had guided. So, follow their guidance..." (V.6:90)

٤٦٣٢ - حدَّثَني إبْرَاهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبرَني سُلَيمانُ الأحْوَلُ: أنَّ مُجَاهِداً أخْبَرَهُ: أنَّهُ سألَ ابنَ عَبّاسٍ أفي ص سَجْدَةٌ؟ فَقالَ: نَعَمْ، ثُمَّ تَلا ﴿وَوَهَبْنَا﴾ إلى قوْلِهِ: ﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ ثُمَّ قالَ: هُوَ مِنْهُمْ. زَادَ يَزِيدُ بنُ هارُونَ، ومُحَمَّدُ بنُ عُبَيْدٍ، وَسَهْلُ بنُ يُوسُفَ، عَنِ العَوَّامِ، عَنْ مُجاهِدٍ: قُلْتُ لابْنِ عَبّاسٍ، فقالَ: نَبِيُّكُمْ ﷺ مِمَّنْ أُمِرَ أنْ يَقْتَدِيَ بِهِمْ. [راجع: ٣٤٢١]

4632. Narrated Mujāhid that he asked Ibn 'Abbās, "Is there a prostration in *Sūrat Ṣād*?" (V.38:24).[1] Ibn 'Abbās said, "Yes," and then recited:

'We bestowed... (up to) So, follow their guidance..." (V.6:84,90)

Then he said, "He [Dawūd (David)] is one of them (i.e., those Prophets)." Mujāhid narrated: I asked Ibn 'Abbās (regarding the above Verse). He said, "Your Prophet (Muḥammad ﷺ) was one of those who were ordered to follow them".

[For details see *Fatḥ Al-Bārī*]

(٦) بابٌ قَوْلِهِ: ﴿وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ﴾ [١٤٦] الآيَة،

(6) CHAPTER. Allāh's Statement: "And unto those who are Jews, We forbade every (animal) with undivided hoof..." (V.6:146)

وَقالَ ابنُ عَبّاسٍ: كُلَّ ذي ظُفُرٍ: البَعِيرُ والنَّعامَةُ. ﴿ٱلْحَوَايَآ﴾: المَبْعَرُ، وَقالَ غَيرُهُ: هادُوا: صَارُوا يَهُوداً، وأمّا قَوْلُهُ: ﴿هُدْنَآ﴾ [الأعراف: ١٥٦]: تُبْنا، هائِدٌ: تائِبٌ.

Ibn 'Abbās said: "Every (animal) with undivided hoof," means the camel and the ostrich.

٤٦٣٣ - حدَّثَنا عَمْرُو بنُ خالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي

4633. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "May Allāh curse the Jews! When Allāh forbade them to eat

(1) (H. 4632) "And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance." (38:24)

the fat of animals, they melted it and sold it, and utilized its price!"

حَبِيبٍ: قَالَ عَطَاءٌ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: سَمِعْتُ النَّبِيَّ ﷺ قالَ: «قاتَلَ اللهُ اليَهُودَ لَمَّا حَرَّمَ اللهُ عَلَيْهِمْ شُحومَها جَمَلُوْهَا ثُمَّ بَاعُوْهَا فأكَلوها».

وَقالَ أبو عاصِمٍ: حدَّثَنا عَبْدُ الحَميدِ: حدَّثَنا يَزيدُ: كَتَبَ إليَّ عَطاءٌ: سَمِعْتُ جابراً عَنِ النَّبيِّ ﷺ.

[راجع: ٢٢٣٦]

(7) CHAPTER. The Statement of Allāh تعالى: "...Come not near to *Al-Fawāhish* (shameful sins, illegal sexual intercourse), whether committed openly or secretly..." (V.6:151)

(٧) **بابٌ**: ﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ [١٥١]

4634. Narrated Abū Wā'il: 'Abdullāh (bin Mas'ūd رَضِيَ الله عَنْهُ) said, (The Prophet ﷺ said,) "None has more sense of Ghaira[1] than Allāh, therefore, He has prohibited shameful sins (illegal sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this reason He praises Himself." I asked Abū Wā'il, "Did you hear it from 'Abdullāh?" He said, "Yes." I said, "Did 'Abdullāh ascribe it to Allāh's Messenger ﷺ?" He said, "Yes."

٤٦٣٤ - حدَّثَنا حَفْصُ بنُ عُمَرَ قال: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: لا أحَدَ أغْيَرُ مِنَ اللهِ، وَلِذٰلِكَ حَرَّمَ الفَوَاحِشَ، ما ظَهَرَ مِنْها وما بَطَنَ. وَلا شَيْءَ أحَبُّ إلَيْهِ المَدْحُ مِنَ اللهِ، وَلِذٰلِكَ مَدَحَ نَفْسَهُ». قُلْتُ: سَمِعْتَهُ مِنْ عَبْدِ اللهِ؟ قالَ: نَعَمْ، قُلْتُ: وَرَفَعَهُ؟ قالَ: نَعَمْ.

[انظر: ٤٦٣٧، ٥٢٢٠، ٧٤٠٣]

(8) CHAPTER.

(٨) **بابٌ**:

﴿وَكِيلٌ﴾: حَفيظٌ ومُحِيطٌ بِهِ.

﴿قُبُلًا﴾ جَمْعُ قَبيلٍ. والمَعْنى أنَّهُ ضُرُوبٌ لِلْعَذابِ كُلُّ ضَرْبٍ مِنْها قَبِيلٌ. ﴿زُخْرُفَ الْقَوْلِ﴾: كُلُّ شَيْءٍ

(1) (H. 4634) Ghaira: See the glossary.

حَسَّنْتَهُ زَيَّنْتَهُ وَهُوَ باطِلٌ فَهُوَ زُخْرُفٌ. ﴿وَحَرْثٌ حِجْرٌ﴾: حَرَامٌ، وكُلُّ مَمْنوعٍ فَهُوَ حِجْرٌ مَحْجُورٌ. والحِجْرُ: كُلُّ بِناءٍ بَنَيْتَهُ. وَيُقالُ للأُنْثَى مِنَ الخَيْلِ: حِجْرٌ. وَيُقالَ للعَقْلِ: حِجْرٌ وَحِجًا. وأمّا الحِجْرُ فَمَوْضِعُ ثَمُودَ، وَما حَجَّرْتَ عَلَيْهِ مِنَ الأرْضِ فَهُوَ حِجْرٌ. وَمِنْهُ سُمِّيَ حَطِيمُ البَيْتِ حِجْراً كأنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ، مِثْلَ قَتِيلٍ مِنْ مَقْتُولٍ. وأمّا حَجْرُ اليَمامَةِ فَهُوَ مَنْزِلٌ.

(9) CHAPTER. The Statement of Allāh: "Say: 'Bring forward your witnesses...'" (V.6:150)

(٩) بابُ قَوْلِهِ: ﴿قُلْ هَلُمَّ شُهَدَآءَكُمُ﴾ [١٥٠]

The word *Halumma* in the dialect of the people of Ḥijāz (in Saudi Arabia) is used for single, two, and more than two persons.

لُغَةُ أهْلِ الحِجازِ هَلُمَّ لِلْواحِدِ وَالاثْنَيْنِ والجَمِيعِ.

(10) CHAPTER. "The day that some of the signs of your Lord do come, no good will it do to a person to believe..." (V.6:158)

(١٠) بابٌ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا﴾ [١٥٨]

4635. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth will have Faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (V.6:158)

٤٦٣٥ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا عُمارَةُ: حَدَّثَنا أبو زُرْعَةَ: حَدَّثَنا أبو هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَقُومُ السّاعَةُ حتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها فإذَا رآها النّاسُ آمَنَ مَنْ عَلَيْها فَذاكَ حِينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ﴾». [راجع: ٨٥]

4636. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till the sun rises from the

٤٦٣٦ - حَدَّثَنِي إسحاقُ: أخْبرَنا عَبْدُ الرَّزّاقِ: أخْبرَنا مَعْمَرٌ، عَنْ

هَمَّام، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قَال رَسُولُ اللهِ ﷺ: «لا تَقومُ السّاعةُ حتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها، فإذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا أجمَعُونَ، وَذٰلِكَ حِينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا﴾» ثُمَّ قَرأ الآيَة.

west; and when it rises (from the west) and the people see it, they all will believe then. And that is (the time) when no good will it do to a person to believe then." Then he recited the whole Verse. (V.6:158)[1]

(٧) سورة الأعراف

(7) SŪRAT AL-A'RĀF
(The Wall with Elevations)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابنُ عَبّاسٍ: ﴿وَرِيشًا﴾: المَالُ. ﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾: في الدُّعاءِ وفي غَيرِهِ. ﴿عَفَوا﴾: كَثُرُوا. ﴿ٱلْفَتَّاحُ﴾: القاضي. ﴿ٱفْتَحْ بَيْنَنَا﴾: اقْضِ بَيْنَنا. ﴿نَتَقْنَا ٱلْجَبَلَ﴾: رَفَعْنا. ﴿فَٱنۢبَجَسَتْ﴾: انْفَجَرَتْ. ﴿مُتَبَّرٌ﴾: خُسْرَانٌ. ﴿ءَاسَىٰ﴾: أحْزَنُ. ﴿تَأْسَ﴾: تَحْزَنْ. ﴿مَا مَنَعَكَ أَلَّا تَسْجُدَ﴾ يَقولُ: ما مَنَعَكَ أن تَسْجُدَ. ﴿يَخْصِفَانِ﴾: أخَذا الخِصَافَ مِنْ وَرَقِ الجَنَّةِ، يُؤَلِّفانِ الوَرَقَ: يَخْصِفانِ الوَرَقَ بَعْضَهُ إلى بَعْضٍ. ﴿سَوْءَٰتِهِمَا﴾: كِنايَةٌ عَنْ

(1) (H. 4636) "Do they then wait for anything other than that the angels should come to them or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e., Partents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say 'Wait you! We (too) are waiting.'" (V.6:158)

فَرْجَيْهِما. ﴿وَمَتَٰعٌ إِلَىٰ حِينٍ﴾: هُوَ هاهُنا إلى القِيامَةِ، والحِينُ عِنْدَ العَرَبِ مِنْ ساعَةٍ إلى ما لا يُحْصَى عَدَدُها. الرِّياشُ والرِّيشُ وَاحِدٌ وَهُوَ ما ظَهَرَ مِنَ اللِّباسِ. ﴿وَقَبِيلُهُۥ﴾: جِيلُهُ الَّذي هُوَ مِنْهُمْ. ﴿ٱدَّارَكُواْ﴾: اجْتَمَعُوا. وَمَشاقُّ الإنْسانِ والدَّابَّةِ كُلُّها يُسَمَّى سُمُوماً وَاحِدُها سَمٌّ، وَهيَ عَيْناهُ وَمَنْخِرَاهُ وفَمُهُ وأُذُناهُ وَدُبُرُهُ وإحْلِيلُهُ. ﴿غَوَاشٍۚ﴾: ما غُشُّوا بِهِ. ﴿نُشُرًا﴾: مُتَفَرِّقَةً. ﴿نَكِدًاۚ﴾: قَلِيلاً. ﴿يَغْنَوْاْ﴾: يَعِيشُوا. ﴿حَقِيقٌ﴾: حَقٌّ. ﴿وَٱسْتَرْهَبُوهُمْ﴾، مِنَ الرَّهْبَةِ. ﴿تَلْقَفُ﴾: تَلْقَمُ. ﴿طَٰٓئِرُهُمْ﴾: حَظُّهُمْ. طُوفانٌ: مِنَ السَّيْلِ، وَيُقالُ للمَوْتِ الكَثِيرِ: الطُّوفانُ. ﴿وَٱلْقُمَّلَ﴾: الحُمْنانُ شِبْهُ صِغارِ الحَلَمِ. عُرُوشٌ وعَرِيشٌ: بِناءٌ. ﴿سُقِطَ﴾: كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ في يَدِهِ. الأَسْباطُ: قَبائِلُ بَني إسْرائِيلَ. ﴿يَعْدُونَ فِى ٱلسَّبْتِ﴾: يَتَعَدَّوْنَ لَهُ، يُجاوِزُونَ. ﴿تَعْدُ﴾ [الكهف: ٢٨]: تُجاوِزْ. ﴿شُرَّعًا﴾: شَوَارِعَ. ﴿بَـِٔيسٍۭ﴾: شَدِيدٍ. ﴿أَخْلَدَ إِلَى ٱلْأَرْضِ﴾: قَعَدَ وَتَقاعَسَ. ﴿سَنَسْتَدْرِجُهُم﴾: نَأْتِيهِمْ مِنْ مأمَنِهِمْ كَقَوْلِهِ تَعالى: ﴿فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُواْۖ﴾. [الحشر: ٢] ﴿مِّن جِنَّةٍۚ﴾:

مِنْ جُنُونٍ. ﴿أَيَّانَ مُرْسَىٰهَا﴾ متى خروجُها ﴿فَمَرَّتْ بِهِۦ﴾: اسْتَمَرَّ بها الحَمْلُ فأتَمَّتْهُ. ﴿يَنزَغَنَّكَ﴾: يَسْتَخِفَّنَّكَ. (طَيْفٌ) مُلِمٌّ: بِهِ لَمَمٌ، وَيُقالُ: طائِفٌ وَهُوَ واحِدٌ. ﴿يَمُدُّونَهُمْ﴾: يُزَيِّنُونَ. ﴿وَخِيفَةً﴾: خَوْفاً. ﴿وَخِيفَةً﴾ مِنَ الإخْفاءِ. ﴿وَٱلْآصَالِ﴾: وَاحِدُها أصِيلٌ، ما بَيْنَ العَصْرِ إلى المَغْرِبِ كَقَوْلِهِ تَعالَى: ﴿بُكْرَةً وَأَصِيلًا﴾ [الفرقان: ٥].

(1) CHAPTER. The Statement of Allāh عز وجل:
"Say (O Muhammad ﷺ): '(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly.'" (V.7:33)

(١) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ [٣٣]

4637. Narrated 'Abdullāh (bin Mas'ūd) رضي الله عنه: Allāh's Messenger ﷺ said, "None has more sense of *Ghaira*[1] than Allāh, and for this He has forbidden *Al-Fawāhish*" (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this He praises Himself."

٤٦٣٧ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: أنْتَ سَمِعْتَ هٰذا مِنْ عَبْدِ اللهِ؟ قالَ: نَعَمْ، وَرَفَعَهُ قالَ: «لا أحَدَ أغْيَرُ مِنَ اللهِ فَلِذٰلِكَ حَرَّمَ الفَوَاحِشَ ما ظَهَرَ مِنْها وَما بَطَنَ، وَلا أحَدَ أحَبُّ إلَيْهِ المِدْحَةُ مِنَ اللهِ فَلِذٰلِكَ مَدَحَ نَفْسَهُ».

[راجع: ٤٦٣٤]

(2) CHAPTER. "And when Mūsa (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him, he said,

(٢) بابُ ﴿وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ﴾

(1) (H. 4637) *Ghaira*: See the glossary.

'O my Lord! Show me (Yourself) that I may look upon You.'" (V.7:143)

الآية [١٤٣].

قالَ ابنُ عَبّاسٍ: أرِني: أعْطِني.

4638. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man from the Jews, having been slapped on his face, came to the Prophet ﷺ and said, "O Muḥammad! A man from your Companions from the *Anṣār* has slapped me on my face!" The Prophet ﷺ said, "Call him." When they called him, the Prophet ﷺ said, "Why did you slap him?" He said, "O Allāh's Messenger! While I was passing by the Jews, I heard him saying, 'By Him Who selected Mūsa (Moses) above the human beings,' I said, 'Even above Muḥammad (ﷺ)?' I became furious and slapped him on the face." The Prophet ﷺ said, "Do not give me superiority over the other Prophets, for on the Day of Resurrection the people will become unconscious, and I will be the first to regain consciousness. Then I will see Mūsa (Moses) holding one of the pillars of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the mountain, (during his worldly life) was sufficient for him."

٤٦٣٨ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بنِ يَحْيَى المَازِنيِّ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدْريِّ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ مِنَ اليَهُودِ إلى النَّبيِّ ﷺ قَد لُطِمَ وَجْهُهُ وَقالَ: يا مُحَمَّدُ إنَّ رَجُلاً مِنْ أصحَابِكَ مِنَ الأنْصارِ لَطَمَ في وَجْهي، قالَ: «ادْعُوهُ» فَدَعَوْهُ قالَ: «لِمَ لَطَمْتَ وَجْهَهُ؟» قالَ: يا رَسُولَ اللهِ، إنّي مَرَرْتُ باليَهُودِ فَسَمِعْتُهُ يَقُولُ: وَالّذي اصْطَفَى مُوسَى عَلى البَشَرِ، فَقُلْتُ: وَعَلى مُحَمَّدٍ؟ وأخَذَتْني غَضْبَة فَلَطَمْتُهُ، قالَ: «لا تُخَيِّروني مِنْ بَينِ الأنْبياءِ فإنَّ النّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ فأكُونُ أوَّلَ مَنْ يُفِيقُ فإذَا أنا بمُوسَى آخِذٌ بِقائمَةٍ مِنْ قَوائمِ العَرْشِ. فَلا أدْرِي أفاقَ قَبْلي أمْ جُزِيَ بصَعْقَةِ الطُّورِ؟».

[راجع: ٢٤١٢]

Al-Manna (a kind of sweet gum) and *As-Salwa* (i.e., quail, a kind of bird)..." (7:160)

المَنَّ والسَّلْوَى.

4639. Narrated Sa'īd bin Zaid: The Prophet ﷺ said, "*Al-Kam'a* (truffle — i.e. a kind of edible fungus) is like the *Manna* (sweet resin or gum) (as it grows naturally without human care) and its water is a (medicinal) cure for the eye diseases." (See H. 4478)

٤٦٣٩ - حدَّثنا مُسْلِمٌ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو بنِ حُرَيْثٍ، عَنْ سَعيدِ بنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قالَ: «الكَمْأةُ مِنَ المَنِّ وَماؤُها شِفاءُ العَينِ». [راجع: ٤٤٧٨]

(٣) **بابٌ**: ﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾ [١٥٨]

(3) CHAPTER. "Say (O Muḥammad ﷺ): 'O mankind. Verily, I am sent to you all as the Messenger of Allāh — to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muḥammad ﷺ), the Prophet who can neither read nor write (i.e., Muḥammad ﷺ), who believes in Allāh and His Words [(this Qur'ān), the Taurāt (Torah) and the Injeel (Gospel) and also Allāh's Word: "Be! — and he was, i.e., 'Īsā (Jesus) son of Maryam (Mary) [عليهما السلام]; and follow him so that you may be guided.'" (V.7:158)

٤٦٤٠ - حدَّثني عَبْدُ اللهِ: حدَّثنا سُلَيْمانُ بنُ عَبْدِ الرَّحْمٰنِ وَمُوسَى بنُ هارُونَ قالا: حدَّثنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا عَبْدُ اللهِ بنُ العلاءِ بنِ زَبْرٍ قالَ: حدَّثني بُسْرُ بنُ عُبَيْدِ اللهِ قالَ: حدَّثني أبو إدْرِيسَ الخَوْلانِيُّ قالَ: سَمِعْتُ أبا الدَّرْداءِ يَقولُ: كانَتْ بَينَ أبي بَكْرٍ وعُمَرَ مُحَاوَرَةٌ فأغْضَبَ أبو بَكْرٍ عُمَرَ، فانْصَرَفَ عَنْهُ عُمَرُ مُغْضَباً فاتَّبَعَهُ أبو بَكْرٍ يَسألُهُ أنْ يَسْتَغْفِرَ لَهُ فَلَمْ يفْعَلْ حتَّى أغْلَقَ بابَهُ في وَجْهِهِ، فأقْبَلَ أبو بَكْرٍ إلى رَسُولِ اللهِ ﷺ. فَقالَ أبو الدَّرْداءِ: ونَحْنُ عِنْدَهُ. فَقالَ رَسُولُ اللهِ ﷺ: «أمّا صاحِبُكُمْ هٰذا فَقَدْ غامَرَ»، قالَ: وَنَدِمَ عُمَرُ عَلى ما كانَ مِنْهُ فأقْبَلَ حتَّى سَلَّمَ وَجَلَسَ إلى النَّبيِّ ﷺ وَقَصَّ عَلى رَسُولِ اللهِ ﷺ

4640. Narrated Abū Ad-Dardā': There was a dispute between Abū Bakr and 'Umar, and Abū Bakr made 'Umar angry. So 'Umar left angrily. Abū Bakr followed him, requesting him to excuse him, but 'Umar refused to do so and closed his door in Abū Bakr's face. So, Abū Bakr went to Allāh's Messenger ﷺ while we were with him. Allāh's Messenger ﷺ said, "This friend of yours must have quarrelled (with somebody)". In the meantime 'Umar repented and felt sorry for what he had done, so he came, greeted (those who were present) and sat with the Prophet ﷺ and related the story to him. Allāh's Messenger ﷺ became angry and Abū Bakr started saying, "O Allāh's Messenger! By Allāh, I was more at fault (than 'Umar)." Allāh's Messenger ﷺ said, "Are you (people) leaving for me my companion (Abū Bakr)? Are you (people) leaving for me my companion? When I said, 'O people I am sent to you all as the Messenger of Allāh,' you said, 'You tell a lie.' While Abū Bakr said, 'You have spoken the truth.'"

الخَبَرَ، قالَ أبو الدَّرْداءِ: وَغَضِبَ رَسُولُ اللهِ ﷺ وَجَعَلَ أبو بَكْرٍ يَقُولُ: وَاللهِ يا رَسُولَ اللهِ لأنا كُنْتُ أظْلَمَ، فَقالَ رَسُولُ اللهِ ﷺ: «هَلْ أنْتُمْ تارِكُو لي صَاحِبي؟ هَلْ أنْتُمْ تارِكُو لي صَاحِبي؟ إنّي قُلْتُ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾ فَقُلْتُمْ: كَذَبْتَ، وَقالَ أبو بَكْرٍ: صَدَقْتَ».

قالَ أبو عَبْدِ اللهِ: غامَرَ: سَبَقَ بالخَيرِ. [راجع: ٣٦٦١]

(4) CHAPTER. Allāh's Saying: "And say ... *Ḥittatun*..." [i.e., (O Allāh) forgive our sins] (V.7:161)

(٤) بابُ قَوْلِهِ: ﴿وَقُولُوا حِطَّةٌ﴾. [١٦١]

4641. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It was said to the Children of Israel, 'Enter the gate prostrate (bowing with humility) and say *Ḥittatun* (O Allāh) forgive our sins. (V.7:161) We shall forgive you, your wrongdoings'. But they changed (Allāh's Order) and entered, dragging themselves on their buttocks and said, '*Ḥabbatun* (a grain) in a *Sha'ra* (a spike or a hair).'" (See H. 4479)

٤٦٤١ - حدَّثني إسحاقُ: أخْبَرَنا عَبْدُ الرَّزّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمّامِ بنِ مُنَبِّهٍ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «قِيلَ لِبَني إسْرائِيلَ: ﴿وَٱدْخُلُوا ٱلْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطِيٓـَٔـٰتِكُمْ﴾ فَبَدَّلُوا فدَخَلُوا يَزْحَفُونَ عَلى أسْتاهِهِمْ وَقالُوا: حَبَّةٌ في شَعَرَةٍ». [راجع: ٣٤٠٣]

(5) CHAPTER. "Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (V.7:199)

(٥) بابٌ ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾ [١٩٩]

﴿بِٱلْعُرْفِ﴾: المَعْرُوفُ.

4642. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Uyaina bin Ḥiṣn bin Ḥudhaifa came and stayed with his nephew Al-Ḥurr bin Qais, who was one of those whom 'Umar used to keep near him, as the *Qurrā'* (learned men

٤٦٤٢ - حدَّثنا أبو اليَمانِ: حَدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ

ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ عُيَيْنَةُ بنُ حِصْنِ بنِ حُذَيْفَةَ فَنزَلَ عَلى ابنِ أخيهِ الحُرِّ بن قَيْسٍ وكانَ مِنَ النَّفَرِ الّذينَ يُدْنِيهِمْ عُمَرُ، وكانَ القُرَّاءُ أصحابَ مَجالِسِ عُمَرَ وَمُشاوَرَتِهِ كُهُولاً كانُوا أوْ شُبّاناً، فَقالَ عُيَيْنَةُ لِابْنِ أخِيْهِ: يا ابنَ أخي، لَكَ وَجْهٌ عِنْدَ هٰذَا الأميرِ فاسْتأذِنْ لي عَلَيْهِ، قالَ: سأسْتأذِنُ لَكَ عَلَيْهِ، قالَ ابنُ عَبّاسٍ: فاسْتأذَنَ الحُرُّ لِعُيَيْنَةَ فأذِنَ لَهُ عُمَرُ، فَلَمّا دَخلَ عَلَيْهِ قالَ: هِيْ يا ابنَ الخَطّابِ، فَوَاللهِ ما تُعْطِينا الجَزْلَ وَلا تَحْكُمُ بَيْنَنا بالعَدْلِ. فَغَضِبَ عُمَرُ حَتّى هَمَّ بِهِ، فَقالَ لَهُ الحُرُّ: يا أميرَ المُؤْمِنينَ، إنَّ اللهَ تَعالىٰ قالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾ وإنَّ هٰـذا مِـنَ الجاهِلينَ، وَاللهِ ما جاوَزَها عُمَرُ حِينَ تَلاها عَلَيْهِ وكانَ وَقّافاً عِنْدَ كتابِ اللهِ. [انظر: ٧٢٨٦]

knowing Qur'ān by heart) were the people of 'Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get me the permission to see him". Al-Ḥurr said, "I will get the permission for you to see him." So Al-Ḥurr asked the permission for 'Uyaina and 'Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khaṭṭāb! By Allāh, you neither give us sufficient provision nor judge among us with justice." Thereupon 'Umar became so furious that he intended to harm him, but Al-Ḥurr said, "O chief of the believers! Allāh said to His Prophet ﷺ:

'Show forgiveness, enjoin what is good, and turn away from the foolish.' (V.7:199) and this (i.e., 'Uyaina) is one of the foolish." By Allāh, 'Umar did not overlook that Verse when Al-Ḥurr recited it before him; he observed (the orders of Allāh's Book strictly).

٤٦٤٣ - حدَّثني يَحْيَى: حدَّثَنا وَكِيعٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ﴾ قالَ: ما أنْزَلَ اللهُ إلّا في أخْلاقِ النّاسِ. [انظر: ٤٦٤٤]

4643. Narrated 'Abdullāh bin Az-Zubair: (The Verse): "Show forgiveness; enjoin what is good..." was revealed by Allāh except in connection with the character of the people.

٤٦٤٤ - وَقالَ عَبْدُ اللهِ بنُ بَرّادٍ: حدَّثَنا أبو أُسامَةَ: قالَ هِشامٌ، عَنْ أبِيهِ، عَنْ عَبْدِ اللهِ ابنِ الزُّبَيرِ قالَ:

4644. 'Abdullāh bin Az-Zubair said: Allāh ordered His Prophet ﷺ to forgive the people their misbehaviour (towards him).

أَمَرَ اللهُ نَبِيَّهُ ﷺ أَنْ يأْخُذَ العَفْوَ مِنْ أَخْلاقِ النَّاسِ، أَوْ كَمَا قَالَ.

[راجع: ٤٦٤٣]

(8) *SŪRAT AL-ANFĀL* (The Spoils of War)

(٨) سورة الأنفال

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "They ask you (O Muḥammad ﷺ) about *Al-Anfāl* (the spoils of war). Say: 'The spoils are for Allāh and the Messenger ﷺ.' So fear Allāh and adjust all matters of difference among you..." (V.8:1)

Ibn 'Abbās said: *Al-Anfāl* means war booty.

(١) **بابُ قَوْلُهُ**: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْۖ﴾ [١]

قَالَ ابنُ عَبَّاسٍ: ﴿ٱلْأَنفَالِۖ﴾: المَغانِمُ. قالَ قَتادَةُ: ﴿رِيحُكُمْۖ﴾ [٤٦]: الحَرْبُ، يُقالُ: نافِلَةٌ: عَطِيَّةٌ.

4645. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās regarding *Sūrat Al-Anfāl*. He said, "It was revealed in connection with the battle of Badr."

٤٦٤٥ - **حدَّثني** مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا سَعِيدُ بنُ سُلَيْمانَ: أَخْبرَنا هُشَيْمٌ: أَخْبرَنا أبو بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: قُلْتُ لِابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: سُورَةُ الأَنْفالِ؟ قالَ: نَزَلَتْ في بَدْرٍ.

[راجع: ٤٠٢٩]

﴿ٱلشَّوْكَةِ﴾: الحَدُّ. ﴿مُرْدِفِينَ﴾: فَوْجاً بَعْدَ فَوْجٍ، رَدِفَنِي وأَرْدَفَنِي: جاءَ بَعْدِي. ﴿ذُوقُوا۟﴾: باشِرُوا وَجَرِّبُوا، ولَيْسَ هٰذَا مِنْ ذَوْقِ الفَمِ. ﴿فَيَرْكُمَهُۥ﴾: يَجْمَعُهُ. ﴿فَشَرِّدْ﴾: فَرِّقْ. ﴿وَإِن جَنَحُوا۟﴾: طَلَبُوا. ﴿ٱلسِّلْمِ﴾ وَالسَّلْمُ وَالسَّلامَ وَاحِدٌ.

﴿يُثْخِنَ﴾: يَغْلِبَ. وَقالَ مُجاهِدٌ: ﴿مُكَآءً﴾ إِدْخالُ أَصابِعِهِمْ في أَفْواهِهِمْ. ﴿وَتَصْدِيَةً﴾: الصَّفِيرُ. ﴿لِيُثْبِتُوكَ﴾: لِيَحْبِسوكَ.

CHAPTER. "Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not (i.e., the disbelievers)." (V.8:22)

بابٌ: ﴿۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾﴾ [٢٢]

4646. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse:

"Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not." (V.8:22)

(The people referred to here) were some persons from the tribe of Banī 'Abd Ad-Dār.

٤٦٤٦ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا وَرْقاءُ، عَنِ ابنِ أَبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ ﴿۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾﴾ قالَ: هُمْ نَفَرٌ مِنْ بَني عَبْدِ الدَّارِ.

(2) CHAPTER. "O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allāh comes in between a man and his heart (i.e., He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered." (V.8:24)

(٢) بابٌ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾﴾ [٢٤]

﴿ٱسْتَجِيبُوا۟﴾: أَجِيبُوا. ﴿لِمَا يُحْيِيكُمْ﴾: لِمَا يُصْلِحُكم.

4647. Narrated Abū Sa'īd bin Al-Mu'alla رَضِيَ اللهُ عَنْهُ: While I was offering *Ṣalāt* (prayer), Allāh's Messenger ﷺ passed by and called me, but I did not go to him till I had finished the *Ṣalāt* (prayer). Then I went to him, and he said, "What prevented you from coming to me? Didn't Allāh say:

'O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you?'"

He then said, "I will teach you the greatest *Sūrah* in the Qur'ān before I leave (the

٤٦٤٧ - حَدَّثَني إِسحَاقُ قالَ: أَخبَرَنا رَوْحٌ: حدَّثَنا شُعْبَةُ، عَنْ خُبَيْبِ ابنِ عَبْدِ الرَّحْمٰنِ، سَمِعْتُ حَفْصَ بنَ عاصِمٍ يُحَدِّثُ عَنْ أَبي سَعِيدِ بنِ المُعَلَّى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ أُصلِّي فَمَرَّ بي رَسُولُ اللهِ ﷺ فَدَعاني فَلَمْ آتِهِ حتَّى صَلَّيْتُ ثُمَّ أَتَيْتُهُ فَقالَ: «ما مَنَعَكَ أَنْ تأتيَ؟ أَلَمْ يَقُلِ

الله: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ ثُمَّ قالَ: «لأُعَلِّمَنَّكَ أعْظَمَ سُورَةٍ في القُرآنِ قَبْلَ أنْ أخْرُجَ»، فَذَهَبَ رَسُولُ اللهِ ﷺ لِيَخْرُجَ فَذَكَرْتُ لَهُ.

وقالَ مُعاذٌ: حدَّثَنا شُعْبَةُ، عَنْ خُبَيْبِ ابنِ عَبْدِ الرحمٰنِ: سَمِعَ حَفْصاً: سَمِعَ أبا سَعيدٍ رَجُلاً مِنْ أصحابِ النَّبيِّ ﷺ بِهذا وَقالَ: «هيَ الحَمْدُ للهِ رَبِّ العالمينَ، السَّبْعُ المَثاني». [راجع: ٤٤٧٤]

mosque)." When Allāh's Messenger ﷺ got ready to leave (the mosque), I reminded him. He said, "It is:

Al-hamdu lillāhi Rabbil 'ālamīn [All the praises and thanks be to Allāh, the Lord of the *'ālamīn* (mankind, jinn and all that exists)] which is ... *As-Sab'a Al-Mathānī (Surat Al-Fātiha)* (the seven repeatedly recited Verses)." (See H. 4474, 4703 and 5006)

(٣) بابُ قَوْلِهِ: ﴿وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَـٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ﴾ الآية: [٣٢]

قالَ ابنُ عُيَيْنَةَ: ما سَمَّى اللهُ مَطَراً في القُرآنِ إلَّا عَذاباً وتُسَمِّيهِ العَرَبُ الغَيْثَ وَهُوَ قَوْلُهُ تعالى: ﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟﴾ [الشورى: ٢٨].

(3) CHAPTER. The Statement of Allāh تعالى: "And (remember) when they said, 'O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us...'" (V.8:32)

Ibn 'Uyaina said, Allāh did not use the word '*Matar*' in the Qur'ān except when it means a shower of torture; and Arabs call the rain '*Ghaith*' as occurs in the Statement of Allāh:

"And it is He Who sends down the *Ghaith* (rain) after they have despaired (given up all hope)..." (V.42:28)

٤٦٤٨ - **حدَّثني** أحْمَدُ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أبي: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحميدِ صاحِبِ الزِّياديِّ: سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ: قالَ أبو جَهْلٍ: اللَّهُمَّ إنْ كانَ هٰذا هُوَ الحَقَّ مِنْ عِنْدِكَ فأمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أوِ ائْتِنا بِعَذابٍ أليمٍ. فَنَزَلَتْ ﴿وَمَا كَانَ

4648. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Abū Jahl said, "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment." So Allāh revealed:

"And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Harām* (at Makkah)..." (V.8:33,34)

ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾، وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ الآيَةَ. [انظر: ٤٦٤٩]

(4) CHAPTER. The Statement of Allāh تعالى: "And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness." (V.8:33)

(٤) **بابٌ** قَوْلِهِ: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾ [٣٣]

4649. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Jahl said, "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment." So Allāh revealed:

"And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Ḥarām* (at Makkah)..." (V.8:33,34)

٤٦٤٩ - حَدَّثَنَا مُحَمَّدُ بنُ النَّضْرِ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أبي: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحَميدِ صاحِبِ الزِّيادِيِّ: سَمِعَ أنَسَ بنَ مالِكٍ: قالَ أبو جَهْلٍ: اللَّهُمَّ إنْ كانَ هٰذَا هُوَ الحَقَّ مِنْ عِنْدِكَ فأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أوِ ائْتِنا بِعَذابٍ أليمٍ، فَنَزَلَتْ ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾، وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [٣٣-٣٤] الآيَةَ. [راجع: ٤٦٤٨]

(5) CHAPTER. "And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping others besides Allāh) and the religion (worship) will be all for Allāh (Alone) (in the whole of the world)..." (V.8:39)

(٥) **بابٌ** ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [٣٩]

4650. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that a man came to him (while two groups of Muslims were fighting) and said, "O Abū 'Abdur-Raḥmān! Don't you hear what Allāh has mentioned in His Book:

٤٦٥٠ - حَدَّثَنا الحَسَنُ بنُ عَبْدِ العَزيزِ: حدَّثَنا عَبْدُ اللهِ بنُ يَحْيَى: حدَّثَنا حَيْوَةُ، عَنْ بَكْرِ بنِ عَمْرٍو، عَنْ

‘And if two parties (or groups) among the believers fall to fighting...’ (V.49:9)

So what prevents you from fighting as Allāh has mentioned in His Book?" Ibn ‘Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allāh تعالى says:

‘And whoever kills a believer intentionally...’ " (V.4:93)

Then that man said, "Allāh says:

‘And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping other besides Allāh) and the religion (worship) will be all for Allāh (Alone)...’"(V.8:39)

Ibn ‘Umar said, "We did this during the lifetime of Allāh's Messenger ﷺ when the number of Muslims was small, and a man was put to trial because of his religion; *Al-Mushrikūn* (pagans etc.) would either kill or chain him; but when the Muslims increased (and Islām spread), there was no persecution." When that man saw that Ibn ‘Umar did not agree to his proposal, he said, "What is your opinion regarding ‘Alī and ‘Uthmān?" Ibn ‘Umar said, "What is my opinion regarding ‘Alī and ‘Uthmān? As for ‘Uthmān, Allāh forgave him and you disliked to forgive him, and ‘Alī is the cousin and son-in-law of Allāh's Messenger ﷺ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

بُكَيْرٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً جاءَهُ فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، أَلا تَسْمَعُ ما ذَكَرَ اللهُ في كِتابِهِ؟ ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟﴾ إِلى آخِرِ الآيَةِ، فَما يَمْنَعُكَ أَنْ لا تُقاتِلَ كَما ذَكَرَ اللهُ في كِتابِهِ؟ فَقالَ: يا ابنَ أَخي، أُعَيَّرُ بِهٰذِهِ الآيَةِ وَلا أُقاتِلُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعَيَّرَ بِهٰذِهِ الآيَةِ الَّتي يَقُولُ اللهُ تَعالىٰ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ إِلى آخِرِها، قالَ: فَإِنَّ اللهَ يَقُولُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾. قالَ ابنُ عُمَرَ: قَدْ فَعَلْنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ إِذْ كانَ الإِسْلامُ قَليلاً فَكانَ الرَّجُلُ يُفْتَنُ في دينِهِ إِمّا يَقْتُلُوهُ وإِمّا يُوثِقُوهُ حَتَّى كَثُرَ الإِسْلامُ فَلَمْ تَكُنْ فِتْنَةٌ، فَلَمّا رأَى أَنَّهُ لا يُوافِقُهُ فِيما يُرِيدُ قالَ: فَما قَوْلُكَ في عَلِيٍّ وَعُثْمانَ؟ قالَ ابنُ عُمَرَ: ما قَوْلي في عَلِيٍّ وعُثْمانَ؟ أَمّا عُثْمانُ فَكانَ اللهُ قَدْ عَفا عَنْهُ فَكَرِهْتُمْ أَنْ تَعْفُوا عَنْهُ. وأَمّا عَلِيٌّ فابنُ عَمِّ رَسُولِ اللهِ ﷺ وخَتَنُهُ، وأَشارَ بِيَدِهِ وَهٰذِهِ ابْنَتُهُ، أَوْ بِنْتُهُ حَيْثُ تَرَوْنَ. [راجع: ٣١٣٠]

4651. Narrated Sa‘īd bin Jubair: Ibn ‘Umar came to us and a man said (to him), "What do you think about *Qitāl-al-Fitnah* (fighting caused by *Al-Fitnah*)?" Ibn ‘Umar said (to him), "And do you understand what *Al-Fitnah* is? Muḥammad ﷺ used to fight

٤٦٥١ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا بَيانٌ: أَنَّ وَبَرَةَ حَدَّثَهُ قالَ: حَدَّثَني سَعيدُ بنُ جُبَيْرٍ قالَ: خَرَجَ عَلَيْنا أَوْ إِلَيْنا ابنُ عُمَرَ

against *Al-Mushrikun* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)], and his fighting with them was (against) *Fitnah* (and his fighting was) not like your fighting which is carried on for the sake of ruling."

فَقالَ رَجُلٌ: كَيْفَ تَرَى في قِتالِ الفِتْنَةِ؟ فَقالَ: وَهَلْ تَدْرِي ما الفِتْنَةُ؟ كانَ مُحَمَّدٌ ﷺ يُقاتِلُ المُشرِكينَ وكانَ الدُّخولُ عَلَيْهِمْ فِتْنَةً وَلَيْسَ كَقِتالِكُمْ عَلى المُلْكِ. [راجع: ٣١٣٠]

(6) CHAPTER. "O Prophet (Muhammad ﷺ)! Urge the believers to fight..." (V.8:65)

(٦) **بـــابٌ** ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ﴾ الآية [٦٥]

4652. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Verse:

"...If there are twenty steadfast persons amongst you, they will overcome two hundreds..." (V.8:65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyān (the subnarrator) once said, "Twenty (Muslims) should not flee before two hundred (non- Muslims)." Then there was revealed:

"Now Allāh has lightened your (task)..." (V.8:66). So it became obligatory that one hundred (Muslims) should not flee before two hundred (non-Muslims). Once Sufyān added, "The Verse:

'...Urge the believers to the fight. If there are twenty steadfast persons amongst you (Muslims)...' was revealed. Sufyān said, "Ibn Shubruma said, 'I see that this order is applicable to the obligation of enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Islām ordains) and forbidding *Al-Munkar* (disbelief, polytheism and all that Islām forbids).'"

٤٦٥٢ - **حَدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: لَمّا نَزَلَتْ ﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِائَتَيْنِ﴾ فَكُتِبَ عَلَيْهِمْ أَنْ لا يَفِرَّ واحِدٌ مِنْ عَشَرَةٍ، فَقالَ سُفْيانُ غَيرَ مَرَّةٍ: أَنْ لا يَفِرَّ عِشْرُونَ مِنْ مِائَتَيْنِ، ثُمَّ نَزَلَتِ ﴿ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ﴾ الآيَةَ. فَكَتَبَ أَنْ لا يَفِرَّ مائَةٌ مِنْ مائَتَيْنِ. وَزادَ سُفْيانُ مَرَّةً نَزَلَتْ: ﴿حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ﴾. قالَ سُفْيانُ: وَقالَ ابنُ شُبْرُمَةَ: وأُرَى الأَمْرَ بِالمَعْرُوفِ والنَّهْيَ عَنِ المُنْكَرِ مِثْلَ هٰذا. [انظر: ٤٦٥٣]

(7) CHAPTER. "Now that Allāh has lightened your (task), for He knows that there is weakness in you..." (V.8:66)

(٧) **بابٌ** ﴿ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾ الآيَةَ [٦٦]

4653. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Verse:

"If there are twenty steadfast persons

٤٦٥٣ - **حَدَّثَنا** يَحْيَى بنُ عَبْدِ اللهِ السُّلَمِيُّ: أَخْبَرَنا عَبْدُ اللهِ بنُ

المُبارَكِ: أخْبرَنا جَرِيرُ ابنُ حازِمٍ قالَ: أخبرَني الزُّبيرُ بنُ الْخِرِّيْتِ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لمَا نَزَلَتْ ﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِا۟ئَتَيْنِ﴾ شَقَّ ذٰلكَ عَلى المُسْلِمينَ حِينَ فُرِضَ عَلَيْهِمْ أنْ لا يَفِرَّ وَاحدٌ من عَشَرَةٍ فَجاءَ التَّخْفيفُ فقَالَ: ﴿ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّا۟ئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ﴾ قالَ: فَلَمّا خَفَّفَ اللهُ عَنْهُمْ مِنَ العِدَّةِ نَقَصَ منَ الصَّبْرِ بقَدْرِ ما خُفِّفَ عَنْهُمْ. [راجع: ٤٦٥٢]

amongst you (Muslims), they shall overcome two hundred (non-Muslims)" was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allāh) lightened the order by revealing:

"Now Allāh has lightened your (task) for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred (non-Muslims)..." (V.8:66)

So when Allāh reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

(٩) سورة براءة

(9) SŪRAT AT-TAUBA or *BARĀ'A* (The Repentance)

بسم الله الرحمٰن الرحيم

﴿مَرْصَدٍ﴾ طريق ﴿إِلًّا﴾: الإل: القرابة و(الذمة) والعهد.
﴿وَلِيجَةً﴾: كلُّ شَيْءٍ أدْخَلْتَهُ في شَيْءٍ. ﴿ٱلشُّقَّةُ﴾: السَّفَرُ. (الخبال): الفَسَادُ، والخَبَالُ المَوْتُ. ﴿وَلَا تَفْتِنِّىٓ﴾: لا تُوَبِّخْني. ﴿وَكَرْهًا﴾ ﴿وَكُرْهًا﴾ وَاحِدٌ. ﴿مُدَّخَلًا﴾: يَدْخُلونَ فِيهِ. ﴿يَجْمَحُونَ﴾: يُسْرِعُونَ. ﴿وَٱلْمُؤْتَفِكَٰتِ﴾: ائتَفَكَتْ: انْقَلَبَتْ بها الأرْضُ. ﴿أَهْوَىٰ﴾: ألقاهُ في هُوَّةٍ.

﴿عَدْنٍ﴾: خُلْدٍ. عَدَنْتُ بأرْضٍ: أيْ أقَمْتُ، وَمنهُ مَعْدِنٌ. وَيقالُ: في مَعْدِنِ صِدْقٍ: في مَنْبَتِ صِدْقٍ. ﴿الْخَوَالِفِ﴾ الخالِفُ الّذي خَلَفَني فَقَعَدَ بَعْدِي وَمِنْهُ يَخْلُفُهُ في الغابِرِينَ. ويَجُوزُ أنْ يَكُونَ النِّسَاءُ مِنَ الخالِفَةِ، وإنْ كانَ جَمْعَ الذُّكُورِ فإنّهُ لمْ يُوجَدْ عَلى تَقْدِيرِ جَمْعِهِ إلَّا حَرْفانِ فارِسٌ وفَوَارِسُ، وهالِكٌ وهَوالِكُ. ﴿الْخَيْرَاتُ﴾: وَاحِدُها خَيْرَةٌ وَهيَ الفَوَاضِلُ. ﴿مُرْجَوْنَ﴾: مُؤَخَّرُونَ. (الشَّفا): شَفِيرٌ وَهُوَ حَدُّهُ. و(الجُرُفُ): ما تَجَرَّفَ مِنَ السُّيُولِ والأوْدِيَةِ. ﴿هَارٍ﴾: هائِرٍ. ﴿لَأَوَّاهٌ﴾: شَفَقاً وَفَرَقاً، وَقالَ الشَّاعِرُ:

إذَا قُمْتُ أرْحَلُها بِلَيْلٍ
تَأَوَّهُ آهَةَ الرَّجُلِ الحَزِينِ

يُقَالُ: تَهَوَّرَتِ البِئْرُ إذَا انْهَدَمَتْ وَانْهَارَ مِثْلُهُ.

(١) **بابُ** قَوْلِهِ: ﴿بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ①﴾ [١].

(1) CHAPTER. Allāh's Statement: "Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ)to those of the *Mushrikūn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] with whom you made a treaty." (V.9:1)

﴿وَأَذَانٌ﴾: إعلامٌ. وَقالَ ابنُ عَبّاسٍ: ﴿أُذُنٌ﴾: يُصَدِّقُ ﴿تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾ ونَحْوُها كَثِيرٌ. ﴿وَالزَّكَوٰةَ﴾: الطّاعَةُ والإخْلاصُ، ﴿لَا يُؤْتُونَ الزَّكَوٰةَ﴾: لا يَشْهَدُونَ أنْ

لا إِلَـهَ إِلَّا اللهُ، ﴿يُضَـٰهِـُٔونَ﴾: يُشَبِّهُونَ.

4654. Narrated Al-Barā' رَضِيَ الله عَنْهُ: The last Verse that was revealed was:

"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

And the last *Sūrah* which was revealed was *Barā'a* (No. 9).

٤٦٥٤ - حدَّثنا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ آخِرُ آيَةٍ نَزَلَتْ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [النساء: ١٧٦] وآخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةٌ. [راجع: ٤٣٦٤]

(2) CHAPTER. The Statement of Allāh تعالى: "So travel freely (O *Mushrikūn*) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh, and Allāh will disgrace the disbelievers." (V.9:2)

(٢) **بابٌ** قَوْلِهِ: ﴿فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۝﴾ [٢]

﴿فَسِيحُوا﴾: سِيرُوا.

4655. Narrated Humaid bin 'Abdur-Rahmān: Abū Hurairah رَضِيَ الله عَنْهُ said, "During that *Hajj* (in which Abū Bakr was the chief of the pilgrims), Abū Bakr sent me along with announcers on the day of *Nahr* (10th of Dhūl-Hijja) in Mina to announce: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state." Humaid bin 'Abdur-Rahmān added: Then Allāh's Messenger ﷺ sent 'Alī bin Abī Talib after Abū Bakr and ordered him to recite aloud in public *Sūrat Barā'a*. Abū Hurairah added, "So 'Alī, along with us, recited *Barā'a* (loudly) before the people at Mina on the day of *Nahr* and announced: "No *Mushrik* shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state."

٤٦٥٥ - حدَّثنا سَعيدُ بنُ عُفَيرٍ قالَ: حدَّثني اللَّيْثُ: عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: وَأَخبرَني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ بَعَثَني أبو بَكْرٍ في تِلْكَ الحَجَّةِ في مُؤَذِّنِينَ بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنونَ بِمِنًى أَنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. قالَ حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: ثُمَّ أَرْدَفَ رَسُولُ اللهِ ﷺ بعَلِيِّ بنِ أبي طالِبٍ وأمَرَهُ أنْ يُؤَذِّنَ بِبَراءَةَ. قالَ أبو هُرَيْرَةَ: فأذَّنَ مَعَنا عَلِيٌّ يَوْمَ النَّحْرِ في أهْلِ مِنًى بِبَراءَةَ، وأنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. [راجع: ٣٦٩]

(٣) **باب** قوله: ﴿وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِۦٓ﴾ إلى قوله: ﴿الْمُشْرِكِينَ﴾ آذَنَهُمْ: أعْلَمَهُمْ.

(3) CHAPTER. Allāh's Statement: "And a declaration from Allāh and His Messenger... (up to)...*Mushrikūn*." (V.9:3)

٤٦٥٦ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ: قالَ ابنُ شِهابٍ: فأخْبرَني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ أَنَّ أبا هُرَيْرَةَ قالَ: بَعَثَني أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ في تلكَ الحَجّةِ في المُؤَذِّنينَ، بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنونَ بِمِنًى: أنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. قالَ حُمَيْدٌ: ثُمَّ أرْدَفَ النَّبيُّ ﷺ بعَلّي بنِ أبي طالِبٍ فأمَرَهُ أنْ يُؤَذِّنَ بِبَراءةَ. قالَ أبو هُرَيْرَةَ: فأذَّنَ مَعَنا عَلِيٌّ في أهْلِ مِنًى يَوْمَ النَّحْرِ بِبَرَاءَةَ. وأنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. [راجع: ٣٦٩]

4656. Narrated Ḥumaid bin 'Abdur-Raḥmān: Abū Hurairah said, "Abū Bakr رَضِيَ اللهُ عَنْهُ sent me in that *Ḥajj* in which he was the chief of the pilgrims along with the announcers whom he sent on the day of *Naḥr* to announce at Mina: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] shall perform *Ḥajj* after this year, and none shall perform the *Ṭawāf* around the Ka'bah in a naked state."

(٤) **باب**: ﴿إِلَّا الَّذِينَ عَٰهَدتُّم مِّنَ الْمُشْرِكِينَ﴾ [٤]

(4) CHAPTER. "Except those of the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] with whom you (Muslims) have a treaty..." (V.9:4)

٤٦٥٧ - **حدَّثني** إسحَاقُ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ: أنَّ حُمَيْدَ بنَ عَبْدِ الرَّحْمٰنِ أخْبرَهُ: أنَّ أبا هُرَيْرَةَ أخْبرَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ بَعَثَهُ في الحَجّةِ التي أمَّرَهُ رَسُولُ اللهِ ﷺ

4657. Narrated Ḥumaid bin 'Abdur-Raḥmān: Abū Hurairah said that Abū Bakr رَضِيَ اللهُ عَنْهُ sent him during the *Ḥajj*, in which Abū Bakr was made the chief of the pilgrims by Allāh's Messenger ﷺ before (the year of) *Ḥajjat-al-Wadā'*, in a group (of announcers) to announce before the people: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His

عَلَيْها قَبْلَ حَجَّةِ الوَدَاعِ في رَهْطٍ يُؤَذِّنُ في النَّاسِ أنْ لا يَحُجَّنَّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. فَكانَ حُمَيْدٌ يَقُولُ: يَوْمُ النَّحْرِ يَوْمُ الحَجِّ الأكْبرِ، مِنْ أجْلِ حديثِ أبي هُرَيْرَةَ. [راجع: ٣٦٩]

Messenger Muḥammad (ﷺ)] shall perform the *Ḥajj* after this year, and none shall perform the *Ṭawāf* around the Ka'bah in a naked state." Ḥumaid used to say: The day of *Naḥr* is the day of *Al-Ḥajj Al-Akbar*, because of the narration of Abū Hurairah.

(٥) بابٌ قَوْلِهِ تَعالى: ﴿فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلْكُفْرِ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ﴾ [١٢]

(5) CHAPTER. The Statement of Allāh تعالى: "Fight you the leaders of disbelief (chiefs of Quraish — *Mushrikūn* of Makkah) for surely their oaths are nothing to them..." (V.9:12)

٤٦٥٨ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا إسْماعِيلُ: حدَّثَنا زَيْدُ بنُ وَهْبٍ قالَ: كُنَّا عِنْدَ حُذَيْفَةَ فَقالَ: ما بَقِيَ مِنْ أصحابِ هٰذِهِ الآيَةِ إلَّا ثَلاثَةٌ، وَلا مِنَ المُنافِقِينَ إلَّا أرْبَعَةٌ. فَقالَ أعْرابِيٌّ: إنّكُمْ أصحابَ مُحَمَّدٍ ﷺ تُخْبِرُونَنا فَلا نَدْرِي فَمَا بالُ هٰؤُلاءِ الَّذينَ يَبْقُرُونَ بُيُوتَنا وَيَسْرِقُونَ أعْلاقَنا؟ قالَ: أُولٰئِكَ الفُسّاقُ، أجَلْ لَمْ يَبْقَ مِنْهُمْ إلَّا أرْبَعَةٌ أحَدُهُمْ شَيْخٌ كَبِيرٌ لَوْ شَرِبَ الماءَ البارِدَ لَما وَجَدَ بَرْدَهُ.

4658. Narrated Zaid bin Wahb: We were with Ḥudhaifa and he said, "None remains of the people described by this Verse (V.9:12) except three, and of the hyprocrites except four." A bedouin said, "You, the Companions of Muḥammad ﷺ tell us (things) that we do not know. What about those who break open our houses and steal our precious things." He (Ḥudhaifa) replied, "Those are *Al-Fussāq* (rebellious wrong-doers — not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness."(1)

(٦) بابٌ قَوْلِهِ: ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾ [٣٤]

(6) CHAPTER. The Statement of Allāh تعالى: "...And those who hoard up gold and silver (*Al-Kanz*—the money, the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment." (V.9:34)

٤٦٥٩ - حدَّثَنا الحَكَمُ بنُ نافِعٍ:

4659. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(1) (H. 4658) i.e., does not enjoy it because of Allāh's punishment he has incurred.

أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ أنَّ عَبْدَ الرَّحْمٰنِ الأعْرَجَ حَدَّثَهُ أنَّهُ قالَ: «حدَّثَنِي أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ القِيامَةِ شُجاعاً أَقْرَعَ». [راجع: ١٤٠٣]

Allāh's Messenger ﷺ said, "The *Kanz* (money, gold, silver etc., the *Zakāt* of which has not been paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection." (See H. 1403)

٤٦٦٠ - **حدَّثَنَا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا جَرِيرٌ، عَنْ حُصَينٍ، عَنْ زَيْدِ بنِ وَهْبٍ قالَ: مَرَرْتُ عَلى أبي ذَرٍّ بالرَّبَذَةِ فَقُلْتُ: ما أنْزَلَكَ بِهٰذِهِ الأرْضِ؟ قالَ: كُنَّا بالشَّامِ فَقَرأتُ ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾. قالَ مُعاوِيَةُ: ما هٰذِهِ فِينا، ما هٰذِهِ إلَّا في أهْلِ الكِتابِ. قالَ: قُلْتُ: إنَّها لَفِينا وَفِيهِمْ. [راجع: ١٤٠٦]

4660. Narrated Zaid bin Wahb: I passed by (i.e., visited) Abū Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: 'They who hoard up gold and silver (*Al-Kanz*—the money, the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment.' (V.9:34) whereupon Mu'āwiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslim) and for them.'"

(٧) **بابُ قَوْلِهِ عَزَّ وَجَلَّ:** ﴿يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا﴾ الآية [٣٥].

(7) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:
"On the Day when that (*Al-Kanz*—money gold and silver, etc., the *Zakāt* of which has not been paid) will be heated in the fire of Hell, and with it will be branded their foreheads..." (V.9:35)

٤٦٦١ - وَقالَ أحْمَدُ بنُ شَبِيبِ بنِ سَعيدٍ: حدَّثَنا أبي، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ خالِدِ بنِ أسْلَمَ قالَ: خَرَجْنا مَعَ عَبْدِ اللهِ بنِ عُمَرَ فَقالَ: هٰذا قَبْلَ أنْ تُنْزَلَ الزَّكاةُ، فَلَما أُنْزِلَتْ جَعَلَها اللهُ طُهْراً للأمْوالِ. [راجع: ١٤٠٤]

4661. Narrated Khālid bin Aslam: We went out with 'Abdullāh bin 'Umar and he said, "This (Verse) was revealed before the prescription of *Zakāt*, and when *Zakāt* was prescribed, Allāh made it a means of purifying one's wealth."

(8) CHAPTER. The Statement of Allāh تعالى: "Verily, the number of months with Allāh is twelve months (in a year) so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e., the 1st, the 7th, the 11th, and the 12th months of the Islāmic calendar). That is the right religion; so wrong not yourself therein..." (V.9:36)

(٨) باب قوله: ﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ﴾ [٣٦]

﴿ٱلْقَيِّمُ﴾: هُوَ القائمُ.

4662. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth; the year is twelve months, four of which are sacred. Three of them are in succession, Dhūl-Qa'da, Dhūl-Ḥijja and Al-Muḥarram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which stands between Jumāda (Ath-thānī) and Sha'bān."

٤٦٦٢ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدِ الوَهّابِ: حدَّثنا حَمّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنِ ابنِ أبي بَكْرَةَ عَنْ أبي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ الزَّمانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمٰواتِ والأرْضَ، السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنْها أرْبَعَةٌ حُرُمٌ، ثَلاثٌ مُتَوالِياتٌ: ذُو القَعْدَةِ، وَذُو الحِجَّةِ، والمُحَرَّمُ، وَرَجَبُ مُضَرَ الّذي بَيْنَ جُمادَى وشَعْبانَ».

[راجع: ٦٧]

(9) CHAPTER. The Statement of Allāh تعالى: "...The second of two, when they (Muḥammad ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ) were in the cave, and he (ﷺ) said to his companion (Abū Bakr رَضِيَ اللهُ عَنْهُ) 'Be not sad (or afraid), surely Allāh is with us.'" (V.9:40)

(٩) باب قوله: ﴿ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا﴾ [٤٠]

﴿مَعَنَا﴾: ناصِرُنا. ﴿ٱلسَّكِينَةَ﴾: فَعِيلَةٌ مِنَ السُّكُونِ.

4663. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: I was in the company of the Prophet ﷺ in the cave, and on seeing the traces of *Al-Mushrikūn*, I said, "O Allāh's Messenger! If one of them (*Mushrikūn*) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allāh (as their Protector and Helper)".

٤٦٦٣ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا حَبّانُ: حدَّثنا هَمّامٌ: حدَّثنا ثابتٌ: حدَّثنا أنَسٌ قالَ: حدَّثني أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في الغارِ فَرأيْتُ آثارَ المُشْرِكِينَ قُلْتُ: يا رَسُولَ اللهِ، لَوْ أنَّ

أَحَدَهُمْ رَفَعَ قَدَمَهُ رَآنا، قالَ: «ما ظَنُّكَ باثْنَينِ اللهُ ثالِثُهُما». [راجع: ٣٦٥٣]

4664. Narrated Ibn Abī Mulaika: When there happened the disagreement between Ibn Az-Zubair and Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, I said (to the latter), "[Why don't you give the *Bai'a* (pledge) to him as] his father is Az-Zubair, and his mother is Asmā', and his aunt is 'Āishah, and his maternal grandfather is Abū Bakr, and his grandmother is Ṣafiyya?"

٤٦٦٤ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ حِينَ وَقَعَ بَيْنَهُ وَبَينَ ابنِ الزُّبَيرِ، قُلْتُ: أَبُوهُ الزُّبَيرُ، وأُمُّهُ أَسْماءُ، وَخالَتُهُ عائِشَةُ، وَجَدُّهُ أبو بَكْرٍ، وَجَدَّتُهُ صَفِيَّةُ. فَقُلْتُ لِسُفْيانَ: إِسْنادُهُ؟ فَقالَ: حدَّثَنا. فَشَغَلَهُ إِنْسانٌ، ولَمْ يَقُلِ: ابنُ جُرَيْجٍ. [انظر: ٤٦٦٥، ٤٦٦٦]

4665. Narrated Ibn Abī Mulaika: There was a disagreement between them (i.e., Ibn 'Abbās and Ibn Az-Zubair رَضِيَ اللهُ عَنْهُم) so I went to Ibn 'Abbās in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what Allāh has made unlawful (i.e., fighting in Makkah)?" Ibn 'Abbās said, "Allāh forbid! Allāh ordained that Ibn Az-Zubair and Banī Umaiyya would permit (fighting in Makkah), but by Allāh, I will never regard it as permissible." Ibn 'Abbās added, "The people asked me to give the *Bai'a* (pledge) to Ibn Az-Zubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet ﷺ, his (maternal) grandfather Abū Bakr was (the Prophet's) companion in the cave, his mother Asmā' was '*Dhātun-Niṭāq*', his aunt 'Āishah was the Mother of the believers, his paternal aunt Khadīja was the wife of the Prophet ﷺ, and the paternal aunt of the Prophet ﷺ was his grandmother. He himself is pious and chaste in Islām, well-versed in

٤٦٦٥ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَني يَحْيى بنُ مَعِينٍ: حدَّثَنا حَجّاجٌ: قالَ ابنُ جُرَيْجٍ، قالَ ابنُ أبي مُلَيْكَةَ: وكانَ بَيْنَهُما شَيْءٌ فَغَدَوْتُ عَلى ابنِ عَبّاسٍ فَقُلْتُ: أَتُرِيدُ أَنْ تُقاتِلَ ابنَ الزُّبَيرِ فَتُحِلَّ ما حَرَّمَ اللهُ؟ فَقالَ: مَعاذَ اللهِ، إِنَّ اللهَ، كَتَبَ ابنَ الزُّبَيرِ وَبني أُمَيَّةَ مُحِلِّينَ، وإِنِّي وَاللهِ لا أُحِلُّهُ أَبَداً، قالَ: قالَ النّاسُ: بايِعْ لِابْنِ الزُّبَيرِ، فَقُلْتُ: وأَيْنَ بِهٰذا الأَمْرِ عَنْهُ؟ أَمّا أَبُوهُ فَحَوارِيُّ النَّبِيِّ ﷺ، يُرِيدُ الزُّبَيرَ، وأَمّا جَدُّهُ فَصَاحِبُ الغارِ، يُرِيدُ أَبا بَكْرٍ، وأَمّا أُمُّهُ فَذاتُ النِّطاقِ، يُرِيدُ أَسْماءَ، وأَمّا خالَتُهُ فَأُمُّ المُؤْمِنِينَ، يُرِيدُ عائِشَةَ، وأَمّا عَمَّتُهُ، فَزَوْجُ النَّبِيِّ

the knowledge of the Qur'ān. By Allāh! (Really, I left my relatives, Banī Umaiyya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family."

ﷺ، يُرِيدُ خَدِيجَةَ، وأمّا عَمَّةُ النَّبِيِّ ﷺ فَجَدَّتُهُ، يُرِيدُ صَفِيَّةَ، ثُمَّ عَفِيفٌ في الإِسْلامِ، قارئٌ للقُرآنِ. واللهِ إنْ وَصَلُوني وَصَلُوني مِنْ قَرِيبٍ، وَإِنْ رَبُّوني رَبُّوني أكْفاءٌ كِرَامٌ. فآثَرَ عَلَيَّ التُّوَيْتاتِ والأُساماتِ والحُمَيْدَاتِ، يُرِيدُ أبْطُناً مِنْ بَنِي أَسَدٍ: ابن تُوَيْتٍ، وبَنِي أُسامَةَ، وبَنِي أَسَدٍ، إنَّ ابنَ أبي العاصِ بَرَزَ يَمْشِي القُدَمِيَّةَ، يَعْنِي عَبْدَ المَلِكِ بنَ مَرْوَانَ، وَإِنَّهُ لَوَّى ذَنَبَهُ، يَعْنِي ابنَ الزُّبَيرِ. [راجع: ٤٦٦٤]

4666. Narrated Ibn Abī Mulaika: We entered upon Ibn 'Abbās and he said, "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abū Bakr and 'Umar, though they were more entitled to receive all good than he was." I said, "He (i.e., Ibn Az-Zubair) is the son of the aunt of the Prophet ﷺ, and the son of Az-Zubair, and the grandson of Abū Bakr and the son of Khadīja's brother, and the son of 'Āishah's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others."

٤٦٦٦ - حدَّثنا مُحَمَّدُ بنُ عُبَيْدِ بنِ مَيْمُونٍ: حدَّثنا عِيسَى بنُ يُونُسَ، عَنْ عُمَرَ بنِ سَعِيدٍ قالَ: أخبرَني ابنُ أبي مُلَيْكَةَ: دَخَلْنا عَلى ابنِ عَبّاسٍ فَقالَ: ألا تَعْجَبُونَ لابنِ الزُّبَيرِ قامَ في أمْرِهِ هٰذَا؟ فَقُلْتُ: لأُحاسِبَنَّ نَفْسِي لَهُ، ما حاسَبْتُها لأبي بَكْرٍ وَلا لِعُمَرَ، ولَهُما كانا أوْلَىٰ بِكُلِّ خَيرٍ مِنْهُ. وَقُلْتُ: ابنُ عَمَّةِ النَّبِيِّ ﷺ، وَابنُ الزُّبَيرِ، وابنُ أبي بَكْرٍ، وَابنُ أخي خَدِيجَةَ، وَابنُ أُخْتِ عائِشَةَ، فإذَا هُوَ يَتَعَلَّى عَنِّي وَلا يُرِيدُ ذٰلِكَ. فَقُلْتُ: ما كُنْتُ أظُنُّ أنّي أعْرِضُ هٰذا مِنْ نَفْسِي فَيَدَعُهُ وَما أراهُ يُرِيدُ خَيراً وَإِنْ كانَ لا بُدَّ لأنْ يَرُبَّنِي بَنو عَمِّي أحَبُّ إلَيَّ مِنْ أنْ يَرُبَّنِي غَيرُهُمْ. [راجع: ٤٦٦٤]

(10) CHAPTER. The Statement of Allāh تعالى:
"...And (for) to attract the hearts of those who have been inclined (towards Islām); and to free the captives..." (V.9:60)

Mujāhid said, "To attract their hearts by giving them gifts."

(١٠) بابٌ قَوْلِهِ: ﴿وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي ٱلرِّقَابِ﴾ [٦٠]
قالَ مُجَاهِدٌ: يَتألَّفُهُمْ بالعَطِيَّةِ.

4667. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Something was sent to the Prophet ﷺ and he distributed it amongst four (men) and said, "I want to attract their hearts, (to Islām thereby)." A man said (to the Prophet ﷺ), "You have not done justice." Thereupon the Prophet ﷺ said, "There will emerge from the offspring of this (man) some people who will renounce the religion."

٤٦٦٧ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفيانُ، عَنْ أبيهِ، عَنِ أبي نُعْمٍ، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ قالَ: بُعِثَ إلى النَّبيِّ ﷺ بشَيْءٍ فقَسَمَهُ بَينَ أرْبَعَةٍ وَقالَ: «أتألَّفُهُمْ»، فَقالَ رَجُلٌ: ما عَدَلْتَ، فقالَ: «يَخرُجُ منْ ضِئْضِئِ هذَا قَوْمٌ يمرقُونَ منَ الدِّينِ». [راجع: ٣٣٤٤]

(11) CHAPTER. The Statement of Allāh تعالى:
"Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily..." (V.9:79)

(١١) بابٌ قَوْلِهِ: ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِي ٱلصَّدَقَٰتِ﴾ [٧٩]
﴿يَلْمِزُونَ﴾: يَعِيبُونَ.
و﴿جُهْدَهُمْ﴾ وجَهْدَهُمْ: طاقَتَهُمْ.

4668. Narrated Abū Mus'ūd: When we were ordered to give in *Ṣadaqa* (charity), we used to start to work as porters (to earn something we could give in charity). Abū 'Aquil came with one-half of a *Ṣā'* (special measure for food grains) and another person brought more than he did. So, the hypocrites said, "Allāh is not in need of the *Ṣadaqa* of this (i.e., 'Aquil); and this other person did not give *Ṣadaqa* but for showing off." Then Allāh revealed:

"Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily and those who could not find to give charity (in Allāh's cause) except what is

٤٦٦٨ - حدَّثني بِشْرُ بنُ خالدٍ أبو مُحَمَّدٍ: أخْبرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أبي وَائلٍ، عَنْ أبي مَسْعُودٍ قالَ: لمَّا أُمِرْنا بالصَّدَقَةِ كُنَّا نَتَحامَلُ فَجاءَ أبو عَقِيْلٍ بنِصْفِ صَاعٍ وَجاءَ إنْسانٌ بأكْثَرَ مِنْهُ فَقالَ المُنافِقُونَ: إنَّ اللهَ لَغَنِيٌّ عَنْ صَدَقَةِ هٰذَا وَما فَعَلَ هٰذَا الآخَرُ إلَّا رِياءً، فَنَزَلَتْ ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِي ٱلصَّدَقَٰتِ

available to them..." (V.9:79)

﴿وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ الآيَة. [راجع: ١٤١٥]

4669. Narrated Shaqīq: Abū Mas'ūd Al-Anṣārī said, "Allāh's Messenger ﷺ used to order us to give in *Ṣadaqa* (charity). So one of us would exert himself to earn one *Mudd* (special measure of wheat or dates, etc.) to give in charity; while today one of us may have one hundred thousand." Shaqīq said: As if Abū Mas'ūd referred to himself.

٤٦٦٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمُ قالَ: قُلْتُ لأبي أُسامَةَ: أَحَدَّثَكُمْ زائِدَةُ، عَنْ سُلَيْمانَ، عَنْ شَقِيقٍ، عَنْ أَبي مَسْعُودٍ الأَنْصارِيِّ قالَ: كانَ رَسُولُ اللهِ ﷺ يأمُرُ بالصَّدَقَةِ فَيَحْتالُ أَحَدُنا حَتَّى يَجِيءَ بالمُدِّ وَإِنَّ لأحَدِهِمُ اليَوْمَ مائَةَ أَلْفٍ، كأَنَّهُ يُعَرِّضُ بنَفْسِهِ. [راجع: ١٤١٥]

(12) CHAPTER. The Statement of Allāh تعالى:
'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them..." (V.9:80)

(١٢) **بابُ** قَوْلِهِ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾ [٨٠]

4670. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Abdullāh bin Ubayy died, his son 'Abdullāh bin 'Abdullāh came to Allāh's Messenger ﷺ and asked him to give him his shirt in order to shroud his father in it. He gave it to him, and then 'Abdullāh asked the Prophet ﷺ to offer the funeral prayer for him (his father). Allāh's Messenger ﷺ got up to offer the funeral prayer for him, but 'Umar got up too and got hold of the garment of Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?" Allāh's Messenger ﷺ said, "But Allāh has given me the choice by saying: 'Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness —' (V.9:80) so I will ask

٤٦٧٠ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما قالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بنُ أُبَيٍّ جاءَ ابْنُهُ عَبْدُ اللهِ بنُ عَبْدِ اللهِ إلى رَسُولِ اللهِ ﷺ فَسأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فِيهِ أَباهُ، فأَعْطاهُ ثُمَّ سأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ فقامَ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيهِ، فَقامَ عُمَرُ فأَخَذَ بثَوْبِ رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أَتُصَلِّي عَلَيْهِ وَقَدْ نَهاكَ رَبُّكَ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّما خَيَّرَنِي اللهُ فَقالَ: ﴿ٱسْتَغْفِرْ لَهُمْ

more than seventy times." 'Umar said, "But he ('Abdullāh bin 'Ubayy) is a hypocrite!" However, Allāh's Messenger ﷺ did offer the funeral prayer for him whereupon Allāh revealed:

"And never (O Muḥammad ﷺ) pray (funeral prayer) for anyone of them (hypocrites) who dies, nor stand at his grave..." (V.9:84)

4671. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: When 'Abdullāh bin Ubayy bin Salūl died, Allāh's Messenger ﷺ was called in order to offer the funeral prayer for him. When Allāh's Messenger got up (to offer the prayer), I got hold of him and said, "O Allāh's Messenger! Do you offer the prayer for Ibn Ubayy although he said so-and-so on such-and-such a day?" I went on mentioning his sayings. Allāh's Messenger ﷺ smiled and said, "Keep away from me, O 'Umar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this); and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven; I would ask it for more times than that." So Allāh's Messenger ﷺ offered the funeral prayer for him and then left, but he did not stay long before the two Verses of *Sūrat Barā'a* were revealed:

"And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies... (up to) ... while they were *Fāsiqūn*." (V.9:84)

Later I was astonished at my daring to speak like that to Allāh's Messenger ﷺ ; and Allāh and His Messenger ﷺ know better.

أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ وسأزِيدُهُ عَلَى السَّبْعِينَ». قالَ: إِنَّهُ مُنافِقٌ، قالَ: فَصَلَّى عَلَيهِ رَسُولُ اللهِ ﷺ فأنزَلَ اللهُ تَعالَى ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [٨٤].

٤٦٧١ - حَدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ. وَقالَ غَيْرُهُ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: لَمَّا ماتَ عَبْدُ اللهِ بنُ أُبَيٍّ بنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَلَمَّا قامَ رَسُولُ اللهِ ﷺ وَثَبْتُ إِلَيْهِ فَقُلْتُ: يا رَسُولَ اللهِ، أَتُصَلِّي عَلى ابنِ أُبَيٍّ وَقَدْ قالَ يَوْمَ كَذا، كَذا وكَذا؟ قالَ: أُعَدِّدُ عَلَيْهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وَقالَ: «أَخِّرْ عَنِّي يا عُمَرُ»، فَلَمَّا أَكْثَرْتُ عَلَيْهِ قالَ: «إِنِّي خُيِّرْتُ فاخْتَرْتُ، لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلى السَّبْعِينَ يُغْفَرْ لَهُ لَزِدْتُ عَلَيْها». قالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إِلَّا يَسِيراً حَتَّى نَزَلَتِ الآيَتانِ مِنْ بَراءَةَ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ إِلى قَوْلِهِ: ﴿وَهُمْ فَٰسِقُونَ﴾ قالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرأَتِي عَلى رَسُولِ

اللهِ ﷺ، وَاللهُ وَرَسُولُهُ أَعْلَمُ. [راجع: ١٣٦٦]

(١٣) بابٌ قَوْلِهِ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [٨٤]

(13) CHAPTER. The Statement of Allāh تعالى:
'And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave." (V.9:84)

٤٦٧٢ - حدَّثني إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا أنسُ بنُ عياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: لمّا تُوُفِّيَ عَبْدُ اللهِ بنُ أُبيٍّ جاءَ ابْنُهُ عَبْدُ اللهِ بنُ عَبْدِ اللهِ إلى رَسُولِ اللهِ ﷺ فأعْطاهُ قَميصَهُ وأمَرَهُ أنْ يُكَفِّنَهُ فيهِ. ثُمَّ قامَ يُصَلِّي عَلَيْهِ فأخَذَ عُمَرُ بنُ الخَطّابِ بِثَوْبِهِ فَقالَ: تُصَلِّي عَلَيْهِ وَهُوَ مُنافِقٌ وَقَدْ نَهاكَ اللهُ أنْ تَسْتَغْفِرَ لهُمْ؟ قالَ: «إنَّما خَيَّرَني اللهُ، أوْ أخْبَرَني اللهُ فَقالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾ فَقالَ: سأزِيدُهُ على سَبْعِينَ». قالَ: فَصَلّى عَلَيْهِ رَسُولُ اللهِ ﷺ وَصَلَّيْنا مَعَهُ ثُمَّ أنْزَلَ اللهُ عَلَيْهِ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾﴾.

4672. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Abdullāh bin Ubayy died, his son 'Abdullāh bin 'Abdullāh came to Allāh's Messenger ﷺ who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but 'Umar bin Al-Khaṭṭāb took hold of his (the Prophet's) garment and said, "Do you offer the funeral prayer for him though he was a hypocrite, and Allāh has forbidden you to ask forgiveness for hypocrites?" The Prophet ﷺ said, "Allāh has given me the choice (or Allāh has informed me) saying:

'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them...'" (V.9:80)

Then he added, "I will (appeal to Allāh for his sake) more than seventy times." So Allāh's Messenger ﷺ offered the funeral prayer for him and we, too, offered the prayer along with him. Then Allāh revealed:

"And never (O Muḥammad ﷺ) pray funeral prayer for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were *Fāsiqūn* [rebellious, disobedient to Allāh and His Messenger (ﷺ)]." (V.9:84)

(١٤) بابٌ قَوْلِهِ: ﴿سَيَحْلِفُونَ بِٱللَّهِ

(14) CHAPTER. The Statement of Allāh تعالى:

"They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them..." (V.9:95)

لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ﴾ الآيَةَ [٩٥]

4673. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik at the time he remained behind and did not join (the battle of) Tabūk, saying, "By Allāh, no blessing has Allāh bestowed upon me, besides my guidance to Islām, better than that of helping me speak the truth to Allāh's Messenger ﷺ, otherwise I would have told the Prophet ﷺ a lie and would have been ruined like those who had told a lie when the Divine Revelation was revealed:

'They will swear by Allāh to you (Muslims) when you return to them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allah).'" (V.9:95,96)

٤٦٧٣ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ كَعْبِ بنِ مَالِكٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ حِينَ تَخَلَّفَ عَنْ تَبُوكَ: وَاللهِ ما أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ بَعْدَ إِذْ هَدانِي أَعْظَمَ مِنْ صِدْقِي رَسُولَ اللهِ ﷺ أَنْ لا أَكُونَ كَذَبْتُهُ فأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا حِينَ أُنْزِلَ الوَحْيُ ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ﴾ إِلى قَوْلِهِ: ﴿الْفَاسِقِينَ﴾. [راجع: ٢٧٥٧]

CHAPTER. The Statement of Allāh تعالى: "They (the hypocrites) swear to you (Muslims) that you may be pleased with them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allāh)." (V.9:96)

باب ﴿يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ﴾ إِلى قَوْلِهِ ﴿الْفَاسِقِينَ﴾

(15) CHAPTER. The Statement of Allāh تعالى: "And (there are) others who have acknowledged their sins..." (V.9:102)

(١٥) **بابٌ** قَوْلِهِ: ﴿وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ﴾ الآيَةَ [١٠٢]

4674. Narrated Samura bin Jundab رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, (by) half of their bodies, look like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river.' So they dipped themselves therein and

٤٦٧٤ - حَدَّثَنِي مُؤَمَّلٌ: حَدَّثَنَا إِسْماعِيلُ بنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا أَبو رَجاءٍ: حَدَّثَنَا سَمُرَةُ بنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ لَنَا: «أَتانِي اللَّيْلَةَ آتِيانِ فابْتَعَثانِي فانْتَهَيا إِلى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ ولَبِنِ فِضَّةٍ فَتَلَقَّانا رِجالٌ، شَطْرٌ

then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the Garden of *'Adn* (Paradise) and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil; but Allāh forgave them.'"

مِنْ خَلْقِهِمْ كأَحْسَنِ ما أَنْتَ رَاءٍ، وَشَطْرٌ كأَقْبَحِ ما أَنْتَ رَاءٍ، قالا لَهُمْ: اذْهَبُوا فَقَعُوا في ذٰلِكَ النَّهْرِ، فوَقَعُوا فيهِ ثُمَّ رَجَعُوا إِلَيْنا قَدْ ذَهَبَ ذٰلِكَ السُّوءُ عَنْهُمْ فَصَارُوا في أَحْسَنِ صُورَةٍ. قالا لي: هٰذِهِ جَنَّةُ عَدْنٍ وَهٰذَاكَ مَنْزِلُكَ. قالا: أَمَّا القَوْمُ الَّذينَ كانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ فإِنَّهُمْ خَلَطُوا عَمَلاً صَالحاً وآخَرَ سَيِّئاً، تَجاوَزَ اللهُ عَنْهُمْ».

[راجع: ٨٤٥]

(16) CHAPTER. The Statement of Allāh تعالى:
"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allāh's forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]..."(V.9:113)

(١٦) بابُ قَوْلِهِ: ﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ﴾

[١١٣]

4675. Narrated Al-Mūsaiyab: When Abū Ṭālib's death approached, the Prophet ﷺ went to him while Abū Jahl and 'Abdullāh bin Abī Umaiyya were present with him. The Prophet ﷺ said, "O uncle, say: *'La ilāha illallāh'* (none has the right to be worshipped but Allāh) so that I may argue for your case with it before Allāh." On that, Abū Jahl and 'Abdullāh bin Abī Umaiyya said, "O Abū Ṭālib! Do you want to renounce 'Abdul-Muṭṭalib's religion?" Then the Prophet ﷺ said, "I will keep on asking (Allāh for) forgiveness for you unless I am forbidden to do so." Then there was revealed:

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allāh's forgiveness for *Al-Mushrikūn* [polytheists,

٤٦٧٥ - **حدَّثنا** إسحاقُ بنُ إِبْرَاهِيمَ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعيدِ بنِ المُسَيِّبِ، عَنْ أَبيهِ قالَ: لمَّا حَضَرَتْ أَبا طالِبٍ الوَفاةُ دَخَلَ النَّبِيُّ ﷺ وَعِنْدَهُ أَبو جَهْلٍ وَعَبْدُ اللهِ ابنُ أَبي أُمَيَّةَ فَقالَ النَّبِيُّ ﷺ: «أَيْ عَمِّ، قُلْ: لا إِلٰهَ إِلَّا اللهُ، أُحاجُّ لكَ بِها عِنْدَ اللهِ». فَقالَ أَبو جَهْلٍ وَعَبْدُ اللهِ بنُ أَبي أُمَيَّةَ: يا أَبا طالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَقالَ النَّبِيُّ ﷺ:

«لأَسْتَغْفِرَنَّ لَكَ ما لَمْ أُنْهَ عَنْكَ»، فَنَزَلَتْ ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا أُولِي قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾﴾ [١١٣].

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] even though they be of kin, after it has become clear to them that they are the dwellers of the Fire..." (V.9:113)

(١٧) **بابٌ** قَوْلِهِ: ﴿لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ﴾ الآيَة [١١٧].

(17) CHAPTER. The Statement of Allāh تعالى:
"Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* and the *Anṣār*...' (V.9:117)

٤٦٧٦ - **حَدَّثَنَا** أَحْمَدُ بنُ صَالِحٍ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: أخبرَني يُونُسُ. قالَ أَحْمَدُ: وَحدَّثَنا عَنْبَسَةُ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخْبرَني عَبْدُ الرَّحْمٰنِ ابنُ كَعْبٍ قالَ: أَخْبرَني عَبْدُ اللهِ بنُ كَعْبٍ وكانَ قائدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ في حَديثِهِ ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾ قالَ في آخِرِ حَديثِهِ: إن مِنْ تَوْبَتي أنْ أنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ وَرَسُولِه، فَقالَ النَّبِيُّ ﷺ: «أَمْسِكْ بَعْضَ مالِكَ فَهُوَ خَيرٌ لَكَ». [راجع: ٢٧٥٧]

4676. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the Verse:

"And (He did forgive also) the three who did not (join the Tabūk expedition)..." (V.9:118) saying in the last portion of his talk, "(I said), 'As a part (sign) of my repentance, I would like to give up all my property in the Cause of Allāh and His Messenger.' The Prophet ﷺ said to me, 'Keep some of your wealth as it is good for you.'"

(١٨) **بابٌ**: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ﴾ الآيَة [١١٨]

(18) CHAPTER. And (He did forgive also) the three [who did not join the Tabūk expedition] till for them the earth, vast as it is, was straitened..." (V.9:118)

٤٦٧٧ - **حَدَّثَني** مُحَمَّدٌ: حدَّثَنا أَحْمَدُ بنُ أَبي شُعَيْبٍ: حدَّثَنا مُوسَى بنُ أَعْيَنَ: حدَّثَنا إسحاقُ بنُ رَاشِدٍ: أَنَّ الزُّهْرِيَّ حَدَّثَهُ قالَ: أَخْبرَني عَبْدُ

4677. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik, who was one of the three who were forgiven, saying that he had never remained behind Allāh's Messenger ﷺ in any *Ghazwa* which he had fought except two *Ghazawāt*. *Ghazwa Al-'Usra* (Tabūk) and

الرَّحْمٰنِ ابنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالك، عَنْ أبيهِ قالَ: سَمِعْتُ أبي كَعْبَ بنَ مالكٍ وَهُوَ أحَدُ الثَّلاثَةِ الّذينَ تِيبَ عَلَيْهِم أنّهُ لم يَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةٍ غَزَاها قَطُّ غَيرَ غَزْوَتينِ: غَزْوَةِ العُسْرَةِ، وَغَزْوَةِ بَدْرٍ. قالَ: فأجمَعْتُ صِدْقَ رَسُولِ اللهِ ﷺ ضُحًى وكانَ قَلّما يَقْدَمُ مِنْ سَفَرٍ سافَرَهُ إلَّا ضُحًى، وكانَ يَبْدأُ بالمَسْجِد فَيرْكَعُ رَكْعَتَينِ ونَهى النَّبيُّ ﷺ عَنْ كَلامي وكَلامِ صَاحِبَيَّ ولَمْ يَنْهَ عَنْ كَلامِ أحَدٍ مِنَ المُتَخَلِّفِينَ غَيرِنا. فاجْتَنَبَ النّاسُ كَلامَنا فَلَبِثْتُ كَذٰلكَ حتَّى طالَ عَليَّ الأمْرُ وَما مِنْ شَيْءٍ أهَمُّ إليَّ مِنْ أنْ أمُوتَ فَلا يُصَلِّيَ عَليَّ النّبيُّ ﷺ، أوْ يَمُوتَ رَسُولُ اللهِ ﷺ فأكُونَ منَ النّاسِ بتلكَ المَنْزِلَةِ فَلا يُكَلِّمُني أحَدٌ مِنْهُمْ وَلا يُصَلّي عَليَّ، فأنْزَلَ اللهُ تَوْبَتَنا عَلى نَبيِّهِ ﷺ حِينَ بَقِيَ الثُّلُثُ الآخِرُ مِنَ اللّيْلِ وَرَسُولُ اللهِ ﷺ عِنْدَ أُمِّ سَلَمَةَ، وكانَتْ أُمُّ سَلَمَةَ مُحْسِنَةً في شأني، مَعْنِيَّةً في أمْري. فَقالَ رَسُولُ اللهِ ﷺ: «يا أُمَّ سَلَمَةَ، تِيبَ عَلى كَعْبٍ» قالَتْ: أفَلا أُرْسِلُ إلَيهِ فأُبَشِّرُهُ؟ قالَ: «إذاً يَحْطِمَكُمُ النّاسُ فَيَمْنَعُونَكُمُ النَّوْمَ سائرَ اللّيْلَةِ»، حتَّى إذَا صَلّى رَسُولُ اللهِ ﷺ صَلاةَ الفَجْرِ آذَنَ بتَوْبَةِ اللهِ

Ghazwa Badr. He added, "I decided to tell the truth to Allāh's Messenger ﷺ in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two *Rak'a Ṣalāt* (prayer). The Prophet ﷺ forbade others to speak to me or to my companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So, the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet ﷺ would not offer the funeral prayer for me, or Allāh's Messenger ﷺ might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allāh revealed His forgiveness for us to the Prophet ﷺ in the last third of the night while Allāh's Messenger ﷺ was with Umm Salama. Umm Salama sympathized with me and helped me in my disaster. Allāh's Messenger ﷺ said, 'O Umm Salama! Ka'b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So, when the Prophet ﷺ had offered the *Fajr* prayer, he announced Allāh's forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allāh revealed His forgiveness for us, we were the three whose case had been deferred, while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet ﷺ lies and remained behind (the battle of Tabūk) and had given false excuses, they were described with the worse description one may be described with. Allāh سُبْحَانَهُ said:

'They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muḥammad ﷺ): Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds...'" (V.9:94)

عَلَيْنا، وكانَ إذَا استَبْشَرَ اسْتَنارَ وَجْهُهُ حتَّى كأنَّهُ قِطْعَةٌ مِنَ القَمَرِ، وكُنَّا أيُّها الثَّلاثَةُ الَّذينَ خُلِّفُوا عَنِ الأمْرِ الَّذي قُبِلَ مِنْ هٰؤُلاءِ الَّذينَ اعْتَذَرُوا حِينَ أنْزَلَ اللهُ لَنا التَّوْبَةَ. فَلَمَّا ذُكِرَ الَّذينَ كَذَبُوا رَسُولَ اللهِ ﷺ مِنَ المُتَخَلِّفينَ واعْتَذَرُوا بالباطِلِ ذُكِرُوا بِشَرِّ ما ذُكِرَ بِهِ أحَدٌ، قالَ اللهُ سُبْحانَهُ: ﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ﴾ الآيَة [٩٤].

(19) CHAPTER. "O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)." (V.9:119)

(١٩) باب ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾ [١١٩]

4678. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the story of the battle of Tabūk when he remained behind, "By Allāh, I do not know anyone whom Allāh has helped for telling the truth more than me. Since I mentioned that truth to Allāh's Messenger ﷺ till today, I have never intended to tell a lie. And Allāh عَزَّ وجَلَّ revealed to His Messenger:

'Verily! Allāh has forgiven the Prophet, the *Muhājirūn* ... (up to) ... and be with those who are true (in words and deeds).'" (V.9:117-119)

[See Vol. 5, *Ḥadīth* No.4418]

٤٦٧٨ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ أنَّ عَبْدَ اللهِ بنَ كَعْبِ بنِ مالِكٍ وكانَ قائِدَ كَعْبِ بنِ مالِكٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ: فَوَاللهِ ما أعْلَمُ أحَداً أبْلاهُ اللهُ في صِدْقِ الحَديثِ أحْسَنَ مِمَّا أبْلاني، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ إلى يَوْمي هٰذَا كَذِباً، وأنْزَلَ اللهُ عَزَّ وجَلَّ على رَسُولِهِ ﷺ ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ﴾ إلى قَوْلِهِ: ﴿وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ﴾ [١١٧-١١٩].

(20) CHAPTER. The Statement of Allāh تعالى:
"Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." (V.9:128)

(٢٠) **باب** قَوْلِهِ: ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ الآيَةَ [١٢٩] مِنَ الرأفة.

4679. Narrated Zaid bin Thābit Al-Anṣārī رَضِيَ اللهُ عَنْهُ who was one of those who used to write the Divine Revelation: Abū Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamāma [where a great number of *Qurrā'* (those who know the Qur'ān by heart) were killed]. 'Umar was present with Abū Bakr who said, "Umar has come to me and said, 'The people have suffered heavy casualties on the day of (the battle of) Yamāma, and I am afraid that there will be more casualties among the *Qurrā'* at other battlefields, whereby a large part of the Qur'ān may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'ān.'" Abū Bakr added, "I said to 'Umar, 'How can I do something which Allāh's Messenger ﷺ has not done?' 'Umar said (to me), 'By Allāh, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade me to accept his proposal, till Allāh opened my bosom for it and I had the same opinion as 'Umar." (Zaid bin Thābit added: 'Umar was sitting with him (Abū Bakr) and was quiet. Abū Bakr said (to me), "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness); and you used to write the Divine Revelation for Allāh's Messenger ﷺ. Therefore, look for the Qur'ān and collect it (in one manuscript)." By Allāh, if he (Abū Bakr) had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had ordered me concerning the collection of the Qur'ān. I

٤٦٧٩ - **حدَّثنا** أبو اليَمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبَرَني ابنُ السَّبّاقِ: أنَّ زَيْدَ بنَ ثابِتٍ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ وكانَ مِمَّنْ يَكْتُبُ الوَحْيَ قالَ: أرسَلَ إليَّ أبو بَكْرٍ مَقْتَلَ أهْلِ اليَمامَةِ وَعِنْدَهُ عُمرُ فَقالَ أبو بَكْرٍ: إنَّ عُمَرَ أتاني فَقالَ: إنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بالنّاسِ، وإنّي أخْشَى أنْ يَسْتَحِرَّ القَتْلُ بالقُرّاءِ في المَواطِنِ فَيَذْهَبَ كَثِيرٌ مِنَ القُرآنِ إلّا أنْ تَجْمَعُوهُ. وإنّي لأرَى أنْ تَجْمَعَ القُرآنَ، قالَ أبو بَكْرٍ: قُلْتُ لِعُمَرَ: كَيْفَ أفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ فَقالَ عُمَرُ: هُوَ واللهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُراجِعُني فِيهِ حَتَّى شَرَحَ اللهُ لِذلكَ صَدْري وَرَأيْتُ الّذي رَأى عُمَرُ. قالَ زَيْدُ بنُ ثابِتٍ: وعُمَرُ عِنْدَهُ جالِسٌ لا يَتَكَلَّمُ، فَقالَ أبو بَكْرٍ: إنَّكَ رَجُلٌ شابٌّ عاقِلٌ وَلا نَتَّهِمُكَ، كُنْتَ تَكْتُبُ الوَحيَ لِرَسُولِ اللهِ ﷺ فَتَتَبَّعِ القُرآنَ فاجمَعْه. فَواللهِ لَوْ كَلَّفَني نَقْلَ جَبَلٍ مِنَ الجِبالِ ما كانَ أثْقَلَ عَلَيَّ مِمّا أمَرَني بِهِ مِنْ

said to both of them, "How dare you do a thing which the Prophet ﷺ has not done?" Abū Bakr said, "By Allāh, it is (really) a good thing." So, I kept on arguing with him about it till Allāh opened my bosom for that which He had opened the bosoms of Abū Bakr and 'Umar. So, I started to search for the Qur'ānic material and to collect it from parchments, scapula, leafstalks of date-palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of *Sūrat At-Tauba* which I had not found with anybody else, (and they were):

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided..." (V.9:128)

The manuscript on which the Qur'ān was collected, remained with Abū Bakr till Allāh took him unto Him, and then with 'Umar till Allāh took him unto Him, and finally it remained with Ḥafṣa, 'Umar's daughter.

جَمْعِ القُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلانِ شَيْئاً لم يَفْعَلْهُ النَّبِيُّ ﷺ؟ فَقالَ أبو بَكْرٍ: هُوَ وَاللهِ خَيرٌ، فَلَمْ أزَلْ أُرَاجِعُهُ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذي شَرَحَ اللهُ لَه صَدْرَ أبي بَكْرٍ وعُمَرَ. فَقُمْتُ فَتَتَبَّعْتُ القُرآنَ أجمَعُهُ مِنَ الرِّقاعِ والأكْتافِ والعُسُبِ وَصُدُورِ الرِّجالِ حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ معَ خُزَيمَةَ الأنْصارِيِّ لَمْ أجِدْهُمَا مَعَ أحَدٍ غَيرِهِ ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم﴾ إلى آخِرِهَا. وكانَتِ الصُّحُفُ الّتي جُمِعَ فِيها القُرْآنُ عِنْدَ أبي بَكْرٍ حَتَّى تَوَفّاهُ اللهُ، ثُمَّ عِنْدَ عُمَرَ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ.

تابَعَهُ عُثْمانُ بنُ عُمَرَ، واللَّيْثُ، عَنْ يونُسَ، عَنِ ابنِ شِهابٍ.

وَقالَ اللّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ وَقالَ: مَعَ أبي خُزَيْمَةَ الأنْصارِيِّ وَقالَ مُوسَى، عَنْ إبْرَاهِيمَ: حدَّثَنا ابنُ شِهابٍ: مَعَ أبي خُزَيْمَةَ. وتابَعَهُ يَعْقُوبُ بنُ إبْرَاهيمَ عَنْ أبيهِ. وَقالَ أبو ثابِتٍ: حدَّثَنا إبْراهِيمُ، وَقالَ: مَعَ خُزَيْمَةَ، أوْ أبي خُزَيْمَةَ. [راجع: ٢٨٠٧]

(10) SŪRAT YŪNUS
(The Prophet Yūnus)

(١٠) سورة يونس

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER.

(Explanation of some Quranic words not translated).

(١) بابٌ:

وَقالَ ابنُ عَبّاسٍ: ﴿فَٱخْتَلَطَ﴾ [٢٤]: فَنَبَتَ بالمَاءِ مِنْ كُلِّ لَوْنٍ. وَ﴿قَالُوا ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ هُوَ ٱلْغَنِيُّ﴾ [٦٨]. وَقالَ زَيْدُ بنُ أسْلَمَ ﴿أَنَّ لَهُمْ قَدَمَ صِدْقٍ﴾ [٢] مُحَمَّدٌ ﷺ. وَقالَ مُجَاهِدٌ: خَيرٌ، يُقالُ: ﴿تِلْكَ ءَايَٰتُ﴾، يَعْنِي هٰذِهِ أعْلامُ القُرآنِ. وَمِثْلُهُ ﴿حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم﴾ [٢٢] المَعْنَى: بِكُمْ. ﴿دَعْوَىٰهُمْ﴾ [١٠]: دُعاؤُهُمْ. ﴿أُحِيطَ بِهِمْ﴾ [٢٢]: دَنَوْا مِنَ الهَلَكَةِ، ﴿وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾ [البقرة: ٨١]. (فاتَّبَعَهُمْ) وأتْبَعَهُمْ وَاحِدٌ. ﴿عَدْوًا﴾ [٩٠]: مِنَ العُدْوَانِ. وَقالَ مُجاهِدٌ: ﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ﴾. قَوْلُ الإنْسانِ لوَلَدِهِ وَمالِهِ إذَا غَضِبَ: اللّهُمَّ لا تُبارِكْ فِيهِ وَالعَنْهُ. ﴿لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ﴾ [١١]: لأهْلَكَ مَنْ دُعيَ عَلَيْهِ ولأماتَهُ ﴿لِّلَّذِينَ أَحْسَنُوا ٱلْحُسْنَىٰ﴾ بِهِ مِثْلُها حُسْنَى. ﴿وَزِيَادَةٌ﴾ [٢٦]: مَغْفِرَةٌ وَرِضْوَانٌ وَقالَ غيره: النَّظَرُ إلَى وَجْهِهِ. ﴿ٱلْكِبْرِيَآءُ﴾ [٧٨]: المُلكُ.

(٢) **باب** ﴿وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾﴾ [٩٠]

﴿نُنَجِّيكَ﴾: نُلْقيك على نَجْوَةٍ مِنَ الأرْضِ، وهُوَ النَّشَزُ، المَكانُ المُرْتَفِعُ.

(2) CHAPTER. "And We took the Children of Isrāel across the sea, and Fir'aun (Pharaoh) and his hosts followed them in oppression and enmity, till when the drowning overtook him, he said, 'I believe that *Lā ilāha illa (Huwa)* (none has the right to be worshipped but) He (Allāh), in Whom the Children of Isrāel believe, and I am one of the Muslims (those who submit to Allāh's Will).'" (V.10:90)

٤٦٨٠ - حدَّثني مُحَمَّدُ بنُ بَشّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ الله عنهما قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ واليَهُودُ تَصُومُ عاشُوراءَ فَقالُوا: هٰذَا يَوْمٌ ظَهَرَ فِيهِ مُوسَى عَلى فِرْعَوْنَ. فَقالَ النَّبِيُّ ﷺ لأصْحابِهِ: «أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوا». [راجع: ٢٠٠٤]

4680. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: When the Prophet ﷺ arrived at Al-Madīna, the Jews were observing the *Saum* (fast) on '*Ashūra*' (10th of Muḥarram) and they said, "This is the day when Mūsa (Moses) became victorious over Fir'aun (Pharoah)." On that, the Prophet ﷺ said to his Companions, "You (Muslims) have more right to celebrate Mūsa's victory than they have, so observe the *Saum* on this day."

(١١) سورة هود

(11) SŪRAH HŪD
(The Prophet Hūd)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قَالَ ابن عَباس: ﴿عَصِيبٌ﴾ شدِيدٌ ﴿لَا جَرَمَ﴾ بَلى وقَالَ غَيره: ﴿وَحَاقَ﴾ نَزَلَ يَحيقُ ينزِل (يؤس) فَعُول من يَئِستُ وَقَالَ مجاهد: ﴿تَبْتَئِسْ﴾ تحزن ﴿يَثْنُونَ صُدُورَهُمْ﴾ شكٌّ وَامْتِرَاءٌ في الحَقِّ ﴿لِيَسْتَخْفُوا

مِنْهُ﴾ من الله إنِ اسْتَطاعوا.
وَقالَ أبو مَيْسَرَةَ: (الأَوَّاهُ): الرَّحِيمُ بالحَبَشَةِ. وَقالَ ابنُ عَبّاسٍ: ﴿بَادِىَ ٱلرَّأْيِ﴾ [٢٧]: ما ظَهَرَ لَنا. وَقالَ مُجاهِدٌ: ﴿ٱلْجُودِيِّ﴾ جبلٌ بالجَزيرَةِ. وَقالَ الحَسَنُ ﴿إِنَّكَ لَأَنتَ ٱلْحَلِيمُ﴾ [٨٧] يَسْتَهْزِؤنَ بِهِ. وقالَ ابنُ عَبّاسٍ: ﴿أَقْلِعِى﴾ [٤٤]: أمْسِكي. ﴿عَصِيبٌ﴾ [٧٧]: شَدِيدٌ. ﴿لَا جَرَمَ﴾ [٢٢]: بَلى. ﴿وَفَارَ ٱلتَّنُّورُ﴾ [٤٠]: نَبَعَ المَاءُ. وَقالَ عِكْرِمَةُ: وَجْهُ الأَرْضِ.

(1) CHAPTER. "No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts." (V.11:5)

(١) **بابٌ** ﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝٥﴾ [٥]

وَقالَ غَيْرُهُ: ﴿وَحَاقَ﴾: نَزَلَ. ﴿يَحِيقُ﴾ [فاطر: ٤٣]: يَنْزِلُ. (يَؤوسٌ): فَعُولٌ مِنْ يَئِسْتُ. وَقالَ مُجاهِدٌ: ﴿تَبْتَئِسْ﴾: تَحْزَنْ. ﴿يَثْنُونَ صُدُورَهُمْ﴾: شَكٌّ وَامْتِرَاءٌ في الحَقِّ. ﴿لِيَسْتَخْفُوا۟ مِنْهُ﴾: مِنَ اللهِ إنِ اسْتَطاعوا.

4681. Narrated Muḥammad bin 'Abbād bin Ja'far that he heard Ibn 'Abbās reciting:

"No doubt! They did fold up their breasts..." (V.11:5) and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in a open space, lest

٤٦٨١ - **حدَّثنا** الحَسَنُ بنُ مُحَمَّدِ ابنِ صَبّاحٍ: حدَّثنا حَجّاجٌ قالَ: قالَ ابنُ جُرَيْجٍ: أخبَرَني مُحَمَّدُ بنُ عَبّادِ بنِ جَعْفَرٍ: أنَّهُ سَمِعَ ابنَ عَبّاسٍ يَقْرأُ: أَلَا إنَّهُمْ تَثْنَوْني صُدُورُهُمْ. قالَ: سألتُهُ عَنْها فقالَ:

they be exposed to the sky; so the above revelation was sent down regarding them."

أُناسٌ كانُوا يَسْتَحْيونَ أنْ يَتَخَلَّوا فَيُفْضُوا إلى السَّماءِ وأنْ يُجامِعُوا نِساءَهمْ فَيُفْضُوا إلى السَّماءِ. فَنَزَلَ ذٰلكَ فِيهِمْ.

4682. Narrated Muḥammad bin 'Abbād bin Ja'far : Ibn 'Abbās recited :

"No doubt! They did fold up their breasts..."

I said, "O Abul 'Abbās! What is meant by, 'They did fold up their breasts?'" He said, "A man used to feel shy on having sexual relation with his wife, or on answering the call of nature (in an open space), so this Verse was revealed :

'No doubt! They did fold up their breasts.'"

٤٦٨٢ - حدَّثَني إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ. وأخْبرَني مُحَمَّدُ ابنُ عَبّادِ بنِ جَعْفَرٍ: أنّ ابنَ عَبّاسٍ قَرأ: ألا إنَّهُمْ تَثْنَوْنِي صُدُورُهُمْ. قُلْتُ: يا أبا العَبّاسِ، ما تَثْنَوْنِي صُدُورُهُمْ؟ قالَ: كانَ الرَّجُلُ يُجامِعُ امْرأتَهُ فَيَسْتَحي أوْ يَتَخَلّى فَيَسْتَحي، فَنَزَلَتْ: (ألا إنَّهُمْ يَثْنُونَ صُدُورَهُمْ).

4683. Narrated 'Amr : Ibn 'Abbās recited :

"No doubt! They did fold up their breasts in order to hide from Him. Surely, even when they cover themselves with their garments..." (V.11 :5)

٤٦٨٣ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو قالَ: قَرأ ابنُ عَبّاسٍ ﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ﴾ وقالَ غَيرُهُ، عَنِ ابنِ عَبّاسٍ: ﴿يَسْتَغْشُونَ﴾: يُغَطُّونَ رؤُوسَهُمْ سِيءَ بِهِمْ: ساءَ ظَنُّهُ بقَوْمِهِ، ﴿وَضَاقَ بِهِمْ﴾ بأضْيافِهِ. ﴿بِقِطْعٍ مِّنَ ٱلَّيْلِ﴾: بِسَوادٍ، وقال مجاهد: ﴿أُنِيبُ﴾: أرْجِعُ.

(2) CHAPTER. The Statement of Allāh تعالى : "...And His Throne was on the water..." (V.11 :7)

(٢) **بابُ قَوْلِهِ**: ﴿وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ﴾ [٧].

4684. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "Allāh said, 'Spend (O man), and I shall spend on you.'" He also said, "Allāh's Hand is full, and (its fullness) is not affected by the

٤٦٨٤ - **حدَّثَنا** أبو اليَمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ

عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ اللهُ عَزَّ وَجَلَّ: أنْفِقْ أُنْفِقْ عَلَيْكَ، وَقالَ: يَدُ اللهِ مَلْأَىٰ لا تَغِيضُها نَفَقَةٌ سَحَّاءُ اللَّيْلَ والنَّهارَ». وَقالَ: «أرأيْتُمْ ما أنْفَقَ مُنْذُ خَلَقَ السَّماءَ والأرْضَ فإنَّهُ لَمْ يَغِضْ ما في يَدِهِ وكانَ عَرْشُهُ عَلى المَاءِ، وَبِيَدِهِ المِيزَانُ يَخْفِضُ وَيَرْفَعُ».

continuous spending night and day," He also said, "Do you see what He has spent since He created the heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the Balance (of justice) whereby He raises and lowers (people)."

﴿ٱعْتَرَىٰكَ﴾، افْتَعَلْكَ مِنْ عَرَوْتُهُ أيْ أصَبْتُهُ. وَمِنْهُ يَعْرُوهُ وَاعْتَرَانِي. ﴿ءَاخِذٌۢ بِنَاصِيَتِهَآ﴾ أيْ في مُلْكِهِ وَسُلْطانِهِ. ﴿عَنِيدٍ﴾ وَعَنُودٌ وعانِدٌ واحِدٌ. ﴿وَٱسْتَعْمَرَكُمْ﴾: جَعَلَكُمْ عُمَّاراً، أعْمَرْتُه الدَّارَ فَهِيَ عُمْرَى: جَعَلْتُها لَهُ. ﴿نَكِرَهُمْ﴾ وأنْكَرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ. ﴿حَمِيدٌ مَّجِيدٌ﴾: كأنَّهُ فَعِيلٌ مِنْ ماجِدٍ. مَحْمُودٌ: مِنْ حَمِدَ. ﴿سِجِّيلٍ﴾: الشَّدِيدُ الكَبِيرُ، سِجِّيلٌ وسِجِّينٌ واللَّامُ والنُّونُ أُخْتانِ، وَقالَ تَمِيمُ بنُ مُقْبِلٍ:

وَرَجْلَةٍ يضْرِبونَ البَيْضَ ضَاحِيَةً
ضَرْباً تَوَاصَى بِهِ الأبْطالُ سِجِّينَا

(٣) بابٌ:

(3) CHAPTER. "And to the Madyan (Midian) people (We sent) their brother Shu'aib." (11:84)

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾: إلى أهْلِ مَدْيَنَ لأنَّ مَدْيَنَ بَلَدٌ. وَمِثْلُهُ، ﴿وَسْـَٔلِ ٱلْقَرْيَةَ﴾، ﴿وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ﴾، يَعْني أهْلَ القَرْيَةِ والعِيرِ. ﴿وَرَآءَكُمْ

ظِهْرِيًّا﴾: يَقُولُ: لَمْ تَلْتَفِتوا إِلَيْهِ، وَيُقالُ إذا لَمْ يَقْضِ الرَّجُلُ حاجَتَهُ: ظَهَرْتَ بحاجَتِي وَجَعَلْتَني ظِهْرِيًّا. والظِّهْرِيُّ هاهُنا: أَنْ تَأْخُذَ مَعَكَ دَابَّةً أَوْ وِعاءً تَسْتَظْهِرُ بِهِ. ﴿أَرَاذِلُنَا﴾: سُقَّاطُنا. ﴿إِجْرَامِى﴾: هُوَ مَصْدَرٌ مِنْ أَجْرَمْتُ، وَبَعْضُهُمْ يَقُولُ: جَرَمْتُ. ﴿وَٱلْفُلْكِ﴾ والفَلَكُ وَاحِدٌ وَهِيَ السَّفِينَةُ والسُّفُنُ. (مَجْرَاها): مَدْفَعُها، وَهُوَ مَصْدَرُ أَجْرَيْتُ. وأَرْسَيْتُ: حَبَسْتُ. وَيُقْرأُ: ومَجْراها: مِنْ جَرَتْ هِيَ. مَرْساها، مِنْ رَسَتْ هِيَ، ومُجْرِيها: ومُرْسِيها، مِنْ فُعِلَ بِها. الرَّاسِياتُ: ثابِتاتٌ.

(4) CHAPTER. The Statement of Allāh تعالى: "...The witnesses will say, 'These are the ones who lied...'" (V.11:18)

(٤) **بابُ** قَوْلِهِ: ﴿وَيَقُولُ ٱلْأَشْهَـٰدُ هَـٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟﴾ الآية [١٨]،

وَاحِدُ الأشْهادِ شاهِدٌ، مِثْلُ صَاحِبٍ وأَصْحَابٍ.

4685. Narrated Ṣafwān bin Muḥriz: While Ibn 'Umar was performing the *Ṭawāf* (around the Ka'bah), a man came up to him and said, "O Abū 'Abdur-Raḥmān!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet ﷺ about *An-Najwa*?"[1] Ibn 'Umar said, "I heard the Prophet ﷺ saying, 'The believer will be brought near his Lord'." (Hishām, a subnarrator said, reporting the Prophet's words,) "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allāh will ask him,) 'Do you know (that you did) such and such sin?' He will say twice,

٤٦٨٥ - **حَدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا سَعيدٌ وَهِشامٌ قالا: حدَّثَنا قَتادَةُ، عَنْ صَفْوَانَ بنِ مُحْرِزٍ قالَ: بَيْنا ابنُ عُمَرَ يَطُوفُ إِذْ عَرَضَ رَجُلٌ فَقالَ: يا أبا عَبْدِ الرَّحْمٰنِ، أَوْ قالَ: يا ابنَ عُمَرَ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ في النَّجْوَى؟ فَقالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولَ: «يُدْنى المُؤْمِنُ مِنْ رَبِّهِ». وَقالَ هِشامٌ: «يَدْنُو

(1) (H. 4685) See the glossary.

المُؤمِنُ حتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيُقَرِّرُهُ بِذُنُوبِهِ. تَعْرِفُ ذَنْبَ كَذَا؟ يَقُولُ: أعْرِفُ رَبِّ، يقولُ: أعْرِفُ، - مَرَّتَيْنِ - فَيَقُولُ: سَتَرْتُها في الدُّنيا وأغْفِرُها لَكَ اليَوْمَ. ثُمَّ تُطْوَى صَحِيفَةُ حَسَناتِهِ. وأمّا الآخَرُونَ أوِ الكُفّار فَيُنادَى على رُؤُسِ الأشْهادِ: هٰؤُلاءِ الَّذينَ كَذَبُوا عَلى رَبِّهِمْ».

وَقالَ شَيْبانُ، عَنْ قَتادَةَ: حدَّثنا صَفْوَانُ. [راجع: ٢٤٤١]

'Yes, I know (I did commit those sins).' Then Allāh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up.[1] As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses: '...These are ones who lied against their Lord...'" (V.11:18) (See H. 2441)

(٥) **بابٌ قَوْلِهِ:** ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾ [١٠٢]،

﴿ٱلرِّفْدُ ٱلْمَرْفُودُ﴾: العَوْنُ المُعينُ، رَفَدْتُهُ: أعَنْتُهُ. ﴿تَرْكَنُوٓا﴾: تَميلُوا. ﴿فَلَوْلَا كَانَ﴾: فَهَلَّا كانَ. ﴿أُتْرِفُوا﴾: أُهْلِكُوا. وَقالَ ابن عَبّاسٍ: ﴿زَفِيرٌ وَشَهِيقٌ﴾: شَديدٌ وَصَوْتٌ ضَعيفٌ.

(5) CHAPTER. The Statement of Allāh تعالى: "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful and severe." (V.11:102)

٤٦٨٦ - حدَّثنا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا أبو مُعاوِيَةَ: حدَّثنا بُرَيْدُ بنُ أبي بُرْدَةَ، عَنْ أبيهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ اللهَ لَيُمْلي للظّالِم حتَّى إذا أخَذَهُ لَمْ يُفْلِتْهُ»، قالَ: ثُمَّ قَرأَ ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾.

4686. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh gives respite to a *Ẓālim* (polytheist, wrong-doer oppressor, etc.) but when He Seizes (catches) him, He never releases him." Then he recited:

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong: Verily, His Seizure is painful, and severe." (V.11:102)

---

(1) (H. 4685) See Vol. 3, *Hadīth* No.2441. (Then the Book of his good deeds will be given to him).

(6) **CHAPTER. The Statement of Allāh تعالى: "And perform *Aṣ-Ṣalāt (Iqāmāt-aṣ-Ṣalāt)*(1) at the two ends of the day, and in some hours of the night; [i.e., five compulsory *Ṣalāt* (prayers)]. Verily, the good deeds remove the evil deeds (small sins)..." (V.11:114)**

(٦) **باب** قَوْلِهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ الآية [١١٤]،

﴿وَزُلَفًا﴾: ساعاتٍ بَعْدَ ساعاتٍ. وَمِنْهُ سُمِّيَتِ المُزْدَلِفَةُ. الزُّلَفُ: مَنْزِلَةٌ بَعْدَ مَنْزِلَةٍ. وأمّا ﴿زُلْفَىٰ﴾ فَمَصْدَرٌ مِنَ القُرْبَى. ازْدَلَفُوا: اجْتَمَعُوا. ﴿وَأَزْلَفْنَا﴾: جَمَعْنا.

4687. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: A man kissed a woman and then came to Allāh's Messenger ﷺ and told him of that, so this Divine Revelation was revealed to the Prophet ﷺ:

"And perform *Aṣ-Ṣalāt* (*Iqāmāt-aṣ-Ṣalāt*), at the two ends of the day, and in some hours of the night; [i.e., the five compulsory *Ṣalāt* (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder (an advice) for the mindful (those who accept advice)..." (V.11:114)

The man said, "Is this instruction for me only?" The Prophet ﷺ said, "It is for all those of my followers who encounter a similar situation."

٤٦٨٧ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حَدَّثَنا سُلَيْمانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمانَ، عَنِ ابنِ مَسْعودٍ رَضِيَ اللهُ تعالى عَنْهُ أَنَّ رَجُلاً أَصابَ مِنِ امْرَأَةٍ قُبْلَةً فأتَى رَسُولَ اللهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ فَأُنْزِلَتْ عَلَيْهِ ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾. قالَ الرَّجُلُ: أَلِي هٰذِهِ؟ قالَ: «لِمَنْ عَمِلَ بِها مِنْ أُمَّتِي». [راجع: ٥٢٦]

(12) SŪRAT YŪSUF (JOSEPH) (The Prophet Yūsuf)

(١٢) سورة يوسف

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ فُضَيْلٌ، عَنْ حُصَيْنٍ، عَنْ مُجاهِدٍ: ﴿مُتَّكَـًٔا﴾: الأُتْرُجُّ: بالحَبَشِيَّةِ مُتْكاً. وَقالَ ابنُ عُيَيْنَةَ، عَنْ رَجُلٍ،

(1) (Ch. 6) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

عَنْ مُجاهِدٍ: مُتْكاً: كلُّ شَيْءٍ قُطِعَ بالسِّكِّينِ. وَقالَ قَتادَةُ: ﴿لَذُو عِلْمٍ﴾: عامِلٌ بِما عَلِمَ. وَقالَ سَعيدُ بنُ جُبَيرٍ: ﴿صُوَاعَ﴾: مَكُّوكُ الفارِسيِّ الّذي يَلْتَقِي طَرْفاهُ، كانَتْ تَشْرَبُ بِهِ الأعاجِمُ. وَقالَ ابنُ عَبّاسٍ: ﴿تُفَنِّدُونِ﴾: تُجَهِّلُونِ، وَقالَ غَيْرُهُ: ﴿غَيَٰبَتِ ٱلْجُبِّ﴾: كُلُّ شَيْءٍ غَيَّبَ عَنْكَ شَيْئاً فَهُوَ غَيابَةٌ. و﴿ٱلْجُبِّ﴾ الرَّكِيَّةُ التي لمْ تُطْوَ. ﴿بِمُؤْمِنٍ لَّنَا﴾: بِمُصَدِّقٍ. ﴿أَشُدَّهُۥٓ﴾ قَبْلَ أن يأْخُذَ في النُّقْصانِ يُقالُ: بَلَغَ أشُدَّهُ، وَبَلَغُوا أشُدَّهُمْ. وَقالَ بَعْضُهُمْ: واحِدُها شَدٌّ. والمُتَّكأُ: ما اتَّكَأْتَ عَلَيْهِ لِشَرابٍ أوْ لِحَدِيثٍ أوْ لِطَعامٍ، وَأبْطَلَ الّذي قالَ: الأُتْرُجُّ، وَلَيْسَ في كَلامِ العَرَبِ الأُتْرُجُّ فَلَمّا احْتُجَّ عَلَيْهِمْ بأنّهُ المُتّكأُ مِنْ نَمارِقَ فَرُّوا إلى شَرٍّ مِنْهُ، فَقالُوا: إنَّما هُوَ المُتْكُ ساكِنَةَ التّاءِ، وإنَّما المُتْكُ طَرَفُ البَظْرِ. وَمِنْ ذٰلكَ قِيلَ لَها: مَتْكاُ وابنُ المَتْكا فإنْ كانَ ثَمَّ أُتْرُجٌّ فإنَّهُ بَعْدَ المُتّكا. ﴿شَغَفَهَا﴾: يُقالُ: بَلَغَ إلى شِغافِها، وَهُوَ غِلافُ قَلْبِها، وأمّا شَعَفَها: فمِنَ المَشْعُوفِ. ﴿أَصْبُ إِلَيْهِنَّ﴾: أَمِيلُ إلَيْهِنَّ حُبًّا. ﴿أَضْغَٰثُ أَحْلَٰمٍ﴾: ما لا تأْوِيلَ لَهُ. والضِّغْثُ مِلءُ اليَدِ مِنْ حَشِيشٍ وَما أشْبَهَهُ وَمِنْهُ ﴿وَخُذْ بِيَدِكَ

ضِغْثًا﴾ [ص: ٤٤] لا مِنْ قَوْلِهِ: ﴿أَضْغَثُ أَحْلَمٍ﴾، وَاحِدُها ضِغْثٌ. ﴿وَنَمِيرُ﴾: مِنَ المِيرَةِ. ﴿وَنَزْدَادُ كَيْلَ بَعِيرٍ﴾: ما يَحْمِلُ بَعِيرٌ. ﴿ءَاوَىٰٓ إِلَيْهِ﴾: ضَمَّ إِلَيْهِ. ﴿ٱلسِّقَايَةَ﴾: مِكْيالٌ. ﴿ٱسْتَيْـَٔسُواْ﴾ يئسوا أو لا تيأسوا من روح الله معناه الرجاء ﴿خَلَصُواْ نَجِيًّا﴾ اعترفوا نجيا والجمع أنجيَةٌ يتَنَاجَون، الواحد: نَجِيٌّ والاثنان والجمع نَجِيٌّ وأنجية ﴿تَفْتَؤُاْ﴾: لا تَزَالُ. ﴿حَرَضًا﴾: مُحْرَضاً: يُذِيبُكَ الهَمُّ. ﴿فَتَحَسَّسُواْ﴾: تَخَبَّرُوا. ﴿مُّزْجَىٰةٍ﴾: قَلِيلةٌ. ﴿غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ﴾: عامَّةٌ مُجَلِّلَةٌ.

(1) CHAPTER. The Statement of Allāh تعالى: "...and perfect His Favour on you and on the offspring of Ya'qūb (Jacob)..." (V.12:6)

(١) **بابُ** قَوْلِهِ: ﴿وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ﴾ الآيَة [٦].

4688. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i.e., Yûsuf (Joseph), the son of Yaqūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham)."

٤٦٨٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَحمَّدٍ: حدَّثَنا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أبِيهِ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «الكَرِيمُ ابنُ الكَرِيمِ ابنِ الكَرِيمِ ابنِ الكَرِيمِ يُوسُفُ بنُ يَعْقُوبَ بنِ إِسْحاقَ بنِ إِبْرَاهِيمَ». [راجع: ٣٣٨٢]

(2) CHAPTER. The Statement of Allāh تعالى: "Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask." (V.12:7)

(٢) **بابُ** قَوْلِهِ: ﴿۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ۝٧﴾ [٧]

4689. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked, "Who are the most honourable of the people?" The Prophet ﷺ said, "The most honourable of them with Allāh are those who keep their duty to Allāh and fear Him." They said, "We do not ask you about that." He said, "Then the most honourable of the people is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalil*(1) [i.e., Ibrāhīm (Abraham)]." They said, "We do not ask you about that." The Prophet ﷺ said, "Do you ask about metals (the virtues of the ancestry) of the Arabs?" They said, "Yes." He said, "Those who were the best amongst you in the pre-Islāmic period are the best amongst you in Islām if they comprehend the religious knowledge." (See H. 3358)

٤٦٨٩ - حدَّثني مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ النّاسِ أَكْرَمُ؟ قالَ: «أَكْرَمُهُمْ عِنْدَ اللهِ أَتْقاهُمْ»، قالُوا: لَيْسَ عَنْ هٰذا نَسأَلُكَ، قالَ: «فأَكْرَمُ النّاسِ يُوسُفُ نَبِيُّ اللهِ ابنُ نَبِيِّ اللهِ ابنِ نَبِيِّ اللهِ ابنِ خَلِيلِ اللهِ». قالُوا: لَيْسَ عَنْ هٰذا نَسْأَلُكَ، قالَ: «فَعَنْ مَعادِنِ العَرَبِ تَسأَلُونِي؟» قالُوا: نَعَمْ، قالَ: «فَخِيارُكُمْ في الجاهِلِيَّةِ خِيارُكُمْ في الإسْلامِ إذَا فَقُهُوا».

تابَعَهُ أبو أُسامَةَ، عَنْ عُبَيْدِ اللهِ.

[راجع: ٣٣٥٣]

(3) CHAPTER. The Statement of Allāh تعالى: "He said, 'Nay, but your ownselves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18)

(٣) بابُ قَوْلِهِ: ﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾ [١٨]

سَوَّلَتْ: زَيَّنَتْ.

4690. Narrated Az-Zuhrī: 'Urwa bin Az-Zubair, Sa'īd bin Al-Mūsaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh related the narration of 'Āishah, the wife of the Prophet ﷺ, when the slanderers had said about her what they had said and Allāh later declared her innocence. Each of them related a part of the narration (wherein) the Prophet ﷺ said (to 'Āishah), "If you are innocent, then Allāh will declare your innocence; but if you have committed a sin, then ask for Allāh's forgiveness and repent to

٤٦٩٠ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ. قالَ: وحدَّثَنا الحَجّاجُ: حدَّثَنا عَبْدُ اللهِ بنُ عُمَرَ النُّمَيْرِيُّ: حدَّثَنا يُونُسُ ابنُ يَزِيدَ الأَيْلِيُّ قالَ: سَمِعْتُ الزُّهْرِيَّ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيْرِ، وَسَعِيدَ بنَ المُسَيَّبِ، وَعَلْقَمَةَ بنَ وَقّاصٍ، وَعُبَيْدَ

(1) (H. 4689) *Khalīl*: See the glossary.

Him." 'Āishah said, "By Allāh, I find no example for my case except that of Yūsuf's (Joseph's) father (when he said), 'So (for me) patience is most fitting. And it is Allāh (Alone) whose help can be sought against that (lie) which you describe.'" Then Allāh revealed the ten Verses: "Verily! those who brought forth the slander are a group among you..." (V.24:11)

اللهِ بنَ عَبْدِ اللهِ، عَنْ حَدِيثِ عائشَةَ زَوْجِ النَّبِيِّ ﷺ حينَ قالَ لها أهْلُ الإفْكِ ما قالُوا فَبرَّأها اللهُ. كُلٌّ حدَّثَني طائفَةً منَ الحَدِيثِ. قالَ النَّبِيُّ ﷺ: «إنْ كُنْتِ بَريئَةً فَسَيُبَرِّئُكِ اللهُ، وإنْ كُنْتِ ألْمَمْتِ بذَنْبٍ فاسْتَغْفِري اللهَ وَتُوبي إلَيْهِ». قُلْتُ: إنّي وَاللهِ لا أجِدُ مَثَلاً إلَّا أبا يُوسُفَ ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ وأنْزَلَ اللهُ ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُرْ﴾ العَشْرَ الآياتِ. [راجع: ٢٥٩٣]

4691. Narrated Umm Rūmān who was 'Āishah's mother: While I was with 'Āishah, 'Āishah got fever, whereupon the Prophet ﷺ said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then 'Āishah sat up and said, "My example and your example is similar to that of Yaqûb (Jacob) and his sons:

"...Nay, but your ownselves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18)

٤٦٩١ - حدَّثنا مُوسَى: حدَّثَنا أبو عَوانَةَ، عَنْ حُصَيْنٍ، عَنْ أبي وَائِلٍ: حدَّثَني مَسْرُوقُ بنُ الأجْدَعِ قالَ: حدَّثَتْني أُمُّ رُومانَ، وَهيَ أُمُّ عائشَةَ قالَتْ: بَيْنا أنا وعائشَةُ أخَذَتْها الحُمَّى، فَقالَ النَّبِيُّ ﷺ: «لَعَلَّ في حَدِيثٍ تُحُدِّثَ»، قالَتْ: نَعَمْ، وَقَعَدَتْ عائِشَةُ، قالَتْ: مَثَلي وَمثَلُكُمْ كَيَعْقُوبَ وَبَنِيهِ ﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾. [راجع: ٣٣٨٨]

(4) CHAPTER. The Statement of Allāh تعالى: "And she, in whose house he was, sought to seduce him (to do an evil act). She closed the doors and said, 'Come on, O you.' He said: 'I seek refuge in Allāh (or Allāh forbid)'..." (V.12:23)

(٤) **بابُ قَوْلِهِ:** ﴿وَرَٰوَدَتْهُ ٱلَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ﴾ [٢٣]

وَقالَ عِكْرِمَةُ: ﴿هَيْتَ لَكَ﴾ بالحَوْرَانيَّةِ هَلُمَّ. وَقالَ ابنُ جُبَيْرٍ: تَعالَهْ.

٤٦٩٢ - حدَّثني أحمدُ بنُ سَعيدٍ: حدَّثَنا بِشْرُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ: ﴿وَقَالَتْ هَيْتَ لَكَ﴾، قالَ: وإنَّما نَقرؤُها كما عُلِّمْناها. ﴿مَثْوَنهُ﴾: مُقامُهُ. ﴿وَأَلْفَيَا﴾: وَجَدا، ﴿أَلْفَوْا ءَابَآءَهُمْ﴾، ﴿أَلْفَيْنَا﴾.

وَعَنِ ابنِ مَسْعُودٍ: ﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ﴾ [الصافات: ١٢].

4692. Narrated Abū Wā'il: 'Abdullāh bin Mas'ūd recited *"Haita laka* (Come on, O you)," and added,"We recite it as we were taught it."

٤٦٩٣ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ الله رَضِيَ اللهُ تَعالى عَنْهُ أنَّ قُرَيْشاً لمّا أبْطَؤُوا عَنِ النَّبِيِّ ﷺ بالإسْلامِ قالَ: «اللَّهُمَّ اكْفِنِيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فأصابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلُوا العِظامَ حتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إلى السَّماءِ فَيَرى بَيْنَهُ وبَيْنَها مِثْلَ الدُّخانِ. قالَ اللهُ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ [الدخان: ١٠]. قالَ اللهُ: ﴿إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ﴾ [الدخان: ١٥]. أفَيُكْشَفُ عَنْهُمُ العَذابُ يَوْمَ القِيامَةِ؟ وَقَدْ مَضَى الدُّخانُ وَمَضَتِ البَطْشَةُ. [راجع: ١٠٠٧]

4693. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ realized that the Quraish had delayed in embracing Islām, he said, "O Allāh! Protect me against their evil by afflicting them with seven (years of drought, famine) like the seven years of (Prophet) Yūsuf (Joseph)." So they were struck with a year of drought (famine) that destroyed everything till they even ate bones, and a man would look towards the sky and see something like smoke between him and it. Allāh said:

"Then wait you for the Day when the sky will bring forth a visible smoke." (V.44:10)

And Allāh further said:

"Verily! We shall remove the torment for a while. Verily! You will revert (to disbelief)." (V.44:15)

Will Allāh relieve them from torture on the Day of Resurrection? (The punishment of) the smoke had passed and *Al-Batsha* (the destruction of *Al-Mushrikūn* in the battle of Badr) had also passed. (See H. 1007)

(٥) **بابٌ** قَوْلِه: ﴿فَلَمَّا جَآءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ﴾ إلى قوله ﴿قُلْنَ

(5) CHAPTER. The Statement of Allāh تعالى: "But when the messenger came to him, [Yūsuf (Joseph)] said, 'Return to your lord..

(up to).. the women said: Allah forbid.'" (V.12:50,51)

﴿حَٰشَ لِلَّهِ﴾ [٥٠، ٥١]

حاشَ وحاشا تَنْزِيهٌ واسْتِثْناءٌ.

﴿حَصْحَصَ﴾: وَضَحَ.

4694. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh bestow His Mercy on (Prophet) Lūt (Lot) (عليه السَّلام), certainly he used to lean on powerful support; and if I were to remain in prison for the period Yūsuf (Joseph) had remained and then the offer of freedom came to me, I would surely have accepted it, and we shall have more right (to be in doubt) than Ibrāhīm (Abraham): When Allāh said to him, 'Do you not believe?' Ibrāhīm said, 'Yes, (I believe) but to be stronger in Faith.'" (V.2:260) (See H. 3377)

٤٦٩٤ - حدَّثنا سَعيدُ بنُ تَليدٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ القاسِمِ، عَنْ بَكْرِ ابنِ مُضَرَ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ يُونُسَ بنِ يَزيدَ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَرْحَمُ اللهُ لُوطاً لَقَدْ كانَ يأوِي إلى رُكْنٍ شَديدٍ. وَلَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ. ونَحْنُ أحَقُّ مِنْ إبْراهِيمَ إذْ قالَ لَهُ: ﴿أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾ [البقرة: ٢٦٠]». [راجع: ٣٣٧٢]

(6) CHAPTER. "(They were reprieved) until, when the Messengers gave up hope..." (V.12:110)

(٦) **بابُ قَوْلِهِ:** ﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ﴾ [١١٠]

4695. Narrated 'Urwa bin Az-Zubair that when he asked 'Āishah about the Statement of Allāh تعالى:

"(They were reprieved) until when the Messengers gave up hope..." (V.12:110) she told him (its meaning), 'Urwa added, "I said, 'Did they (Messengers) suspect that they were betrayed (by Allāh) or that they were treated as liars by (their people)?'" 'Āishah said, "(They suspected) that they were treated as liars by (their people)." I said, "But they were sure that their people treated them as liars and it was not a matter of suspicion." She said, "Yes, they were sure

٤٦٩٥ - حدَّثَنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ، عَنْ عائشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ لَهُ وهُوَ يَسأَلُها عَنْ قَوْلِ اللهِ تَعالى: ﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ﴾ قالَ: قُلْتُ: أكُذِبُوا أمْ كُذِّبُوا؟ قالَتْ عائشَةُ: كُذِّبُوا. قُلْتُ: فَقَدِ اسْتَيْقَنُوا أنَّ قَوْمَهُمْ

about it." I said to her, "So they (the Messengers) suspected that they were betrayed (by Allāh)." She said, "Allāh forbid! The Messengers never suspected their Lord of such thing." I said, "What about this Verse then?" She said, "It is about the Messengers' followers who believed in their Lord and trusted their Messengers, but the period of trials was prolonged and victory was delayed till the Messengers gave up all hope of converting those of the people who disbelieved them; and the Messengers thought that their followers treated them as liars; thereupon Allāh's help came to them." (See H. 3389)

كَذَّبُوهُمْ فَمَا هُوَ بِالظَّنِّ. قالَتْ: أَجَلْ لَعَمْرِي لَقَدِ اسْتَيْقَنُوا بِذٰلِكَ، فَقُلْتُ لَها: وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا، قالَتْ: مَعاذَ اللهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذٰلِكَ بِرَبِّها، قُلْتُ: فَمَا هٰذِهِ الآيَةُ؟ قالَتْ: هُمْ أَتْباعُ الرُّسُلِ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ فَطالَ عَلَيْهِمُ البَلاءُ وَاسْتَأْخَرَ عَنْهُمُ النَّصْرُ حَتَّى إِذَا اسْتَيأَسَ الرُّسُلُ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِم وظَنَّتِ الرُّسُلُ أَنَّ أَتْباعَهُمْ قَدْ كَذَّبوهُمْ جاءَهُمْ نَصْرُ اللهِ عِنْدَ ذٰلِكَ.
[راجع: ٣٣٨٩]

4696. Narrated 'Urwa: I told her ('Āishah) (regarding the above narration) that they (Messengers) were betrayed (by Allāh). She said: "Allāh forbid" or said something similar. (See H. 3389)

٤٦٩٦ - **حدَّثَنا** أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ، فَقُلْتُ: لَعَلَّها: كُذِبُوا، مُخَفَّفَةً، قالَتْ: مَعاذَ اللهِ نحوَه. [راجع: ٣٣٨٩]

(13) SŪRAT AR-RA'D (The Thunder)

(١٣) سورة الرعد

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وقالَ ابنُ عَبّاسٍ: ﴿كَبَٰسِطِ كَفَّيْهِ﴾ مَثَلُ المُشْرِكِ الَّذي عَبَدَ مَعَ اللهِ إلهاً غَيرَهُ كمَثَلِ العَطْشانِ الَّذي يَنْظُرُ إلى ظِلِّ خَيالِهِ في الماءِ مِنْ بَعيدٍ وَهُوَ يُريدُ أَنْ يَتَناوَلَهُ وَلا يَقْدِرُ. وَقالَ غَيرُهُ: ﴿مُّتَجَٰوِرَٰتٌ﴾: مُتَدانياتٌ. وَقالَ

غَيرُهُ: ﴿ٱلْمَثُلَٰتُ﴾ واحِدُها مَثُلَةٌ: وَهيَ الأشْباهُ والأمْثالُ. وَقال ﴿إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا﴾ [يونس: ١٠٢]. ﴿بِمِقْدَارٍ﴾: بِقَدَرٍ. يُقَالُ ﴿مُعَقِّبَٰتٌ﴾: مَلائكَةٌ حَفَظَةٌ تُعَقِّبُ الأولى مِنْها الأُخْرَى. وَمِنْهُ قِيلَ: العَقِيبُ، أي: عَقَّبْتُ في أثَرِهِ. ﴿ٱلْمِحَالِ﴾: العُقُوبَةُ. ﴿كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ﴾ لِيَقْبِضَ عَلى المَاءِ. ﴿رَّابِيًا﴾: مِنْ رَبا يَرْبُو، ﴿أَوْ مَتَٰعٍ زَبَدٌ﴾ مِثْلُهُ، المَتاعُ: ما تَمَتَّعْتَ بِهِ. ﴿جُفَآءً﴾: يُقَالُ: أجْفأَتِ القِدْرُ: إذَا غَلَتْ فَعَلاها الزَّبَد، ثُمَّ تَسْكُنُ فَيَذْهَبُ الزَّبَدُ بلا مَنْفَعَةٍ فَكَذٰلكَ يُمَيَّزُ الحَقُّ مِنَ الباطِلِ. ﴿ٱلْمِهَادُ﴾: الفِرَاشُ. ﴿وَيَدْرَءُونَ﴾: يَدْفَعُونَ. دَرأْتُهُ عَنِّي: دَفَعْتُه. ﴿سَلَٰمٌ عَلَيْكُم﴾: أيْ يَقُولُونَ: سَلامٌ عَلَيْكُمْ، وَالمَتَابُ إليه: تَوْبَتِي. ﴿أَفَلَمْ يَاْيْـَٔسِ﴾: أفَلَمْ يَتَبَيَّنْ. ﴿قَارِعَةٌ﴾: داهِيَةٌ. ﴿فَأَمْلَيْتُ﴾: أطَلْتُ، مِنَ المَلِيِّ والمِلاوَةُ ومِنْهُ مَلِيّاً، وَيُقالُ لِلوَاسِعِ الطَّوِيلِ مِنَ الأرْضِ: مَلًى، ﴿أَشَقُّ﴾: أشَدُّ، مِنَ المَشَقَّةِ. ﴿مُعَقِّبَ﴾: مُغَيِّر. وَقالَ مُجاهِد: ﴿مُّتَجَٰوِرَٰتٌ﴾: طَيِّبُها عَذْبٌ وَخَبِيثُها السِّباخُ. ﴿صِنْوَانٌ﴾: النَّخْلَتانِ أوْ أكْثَرُ في أصْلٍ وَاحِدٍ. ﴿وَغَيْرُ صِنْوَانٍ﴾: وَحْدَها. ﴿بِمَآءٍ وَٰحِدٍ﴾: كَصَالِحِ بَنِي آدَمَ وخَبِيثِهِمْ

أبُوهُمْ وَاحِدٌ. ﴿ٱلسَّحَابَ ٱلثِّقَالَ﴾: الّذي فيهِ المَاءُ. ﴿كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ﴾ يَدْعُو المَاءَ بِلِسانِهِ وَيُشِيرُ إِلَيْهِ بِيَدِهِ فَلا يأتِيهِ أبداً. ﴿فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا﴾ تَمْـلأُ بَطْـنَ وادٍ. ﴿زَبَدًا رَّابِيًا﴾: الزَّبَدُ السَّيْلُ مِثْلُهُ زَبَد. خَبَثُ الحَدِيدِ والحِلْيَةِ.

(1) CHAPTER. The Statement of Allāh تعالى: "Allāh knows what every female bears, and by how much the wombs fall short (of their time or number)..." (V.13:8)

(١) **بابٌ قَوْلِهِ:** ﴿ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ﴾ [٨] غِيضَ: نُقِصَ،

4697. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The keys of *Al-Ghaib*[1] (Unseen) are five which none knows but Allāh: None knows what will happen tomorrow but Allāh; none knows what is in the wombs (a male child or a female) but Allāh; none knows when it will rain but Allāh; none knows at what place one will die; none knows when the Hour will be established but Allāh."

[See the Qur'ān, V.31:34.]

٤٦٩٧ - **حدَّثني** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا مَعْنٌ قالَ: حدَّثَني مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالَى عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَفاتِيحُ الغَيْبِ خَمْسٌ لا يَعْلَمُها إلَّا اللهُ: لا يَعْلَمُ ما في غَدٍ إلَّا اللهُ، وَلا يَعْلَمُ ما تَغِيضُ الأرْحامُ إلَّا اللهُ، وَلا يَعْلَمُ مَتَى يأتِي المَطَرُ أحَدٌ إلَّا اللهُ، وَلا تَدْرِي نَفْسٌ بأيِّ أرْضٍ تَمُوتُ، وَلا يَعْلَمُ مَتى تَقُومُ السّاعَةُ إلَّا اللهُ». [راجع: ١٠٣٩]

(1) (H. 4697) *Al-Ghaib*: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

(14) *SŪRAT IBRĀHĪM* (The Prophet Ibrāhīm)

(١٤) سورة إبراهيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ ابنُ عَبّاس: ﴿هَادٍ﴾: داعٍ. وَقالَ مُجاهِدٌ: ﴿صَدِيدٍ﴾: قَيْحٌ وَدَمٌ. وَقالَ ابنُ عُيَيْنَةَ: ﴿ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ﴾ أيادِيَ اللهِ عِنْدَكمْ وأيّامَهُ. وَقالَ مُجاهِد: ﴿مِّن كُلِّ مَا سَأَلْتُمُوهُ﴾: رَغِبْتُمْ إلَيْهِ فِيهِ. ﴿تَبْغُونَهَا عِوَجًا﴾: تَلْتَمِسُونَ لَها عِوَجاً. ﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ﴾: أعْلَمَكُمْ، آذَنَكُمْ. رَدُّوا أيْدِيَهُمْ في أفْوَاهِهِمْ: هٰذَا مَثَل، كَفُّوا عَمّا أُمِرُوا بِهِ. ﴿مَقَامِى﴾: حَيْثُ يُقيمُهُ اللهُ بَين يَدَيْهِ. ﴿مِّن وَرَآئِهِۦ﴾: قُدّامِه جهنم. ﴿لَكُمْ تَبَعًا﴾: واحِدُها تابعٌ مِثْلُ غَيَبٍ وغائِبٍ. ﴿بِمُصْرِخِكُمْ﴾: اسْتَصْرَخَنِي: اسْتَغاثَنِي، ﴿يَسْتَصْرِخُهُۥ﴾: مِنَ الصُّرَاخِ. ﴿وَلَا خِلَٰلٌ﴾: مَصْدرُ خالَلْتُهُ خِلالاً، ويجُوزُ أيْضاً جمْعُ خُلَّةٍ وخِلالٍ. ﴿ٱجْتُثَّتْ﴾: اسْتُؤْصِلَتْ.

(1) CHAPTER. The Statement of Allāh عزَّ وجلَّ **:**
"... As a goodly tree, whose root is firmly fixed..." (V.14:24)

(١) **بابٌ** قَوْلِهِ: ﴿كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ﴾ الآية [٢٤].

4698. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While we were with Allāh's Messenger ﷺ, he said, "Tell me of a tree which resembles a

٤٦٩٨ - حدَّثني عُبَيْدُ بنُ إسْماعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ

Muslim man. Its leaves do not fall and it does not, and does not, and does not,[1] and it gives its fruits every now and then." It came to my mind that such a tree must be the date-palm, but seeing Abū Bakr and 'Umar saying nothing, I disliked to speak. So, when they did not say anything, Allāh's Messenger ﷺ said, "It is the date-palm tree." When we got up (from that place), I said to 'Umar, "O my father! By Allāh, it came to my mind that it must be the date-palm tree." 'Umar said, "What prevented you from speaking?" I replied, "I did not see you speaking, so I disliked to speak or say anything." 'Umar then said, "If you had said it, it would have been dearer to me than so-and-so."

اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالَى عَنْهُما قالَ: كُنّا عِنْدَ رَسُولِ اللهِ ﷺ فَقالَ: «أَخْبِرُونِي بِشَجَرَةٍ تُشْبِهُ، أَوْ كالرَّجُلِ المُسْلِمِ لا يَتَحاتُّ وَرَقُها وَلا ... وَلا ... وَلا ...، تُؤْتِي أُكُلَها كُلَّ حِينٍ»، قالَ ابنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّها النَّخْلَةُ، ورأيْتُ أبا بَكْرٍ وعُمَرَ لا يَتَكَلَّمانِ فكَرِهْتُ أنْ أتَكَلَّمَ. فَلَمّا لَمْ يَقُولُوا شَيْئاً قالَ رَسُولُ اللهِ ﷺ: «هِيَ النَّخْلَةُ». فَلَمّا قُمْنا قُلْتُ لِعُمَرَ: يا أَبَتاهُ، وَاللهِ لَقَدْ كانَ وَقَعَ فِي نَفْسِي أَنَّها النَّخْلَةُ. فَقالَ: ما مَنَعَكَ أنْ تَكَلَّمَ؟ قالَ: لَمْ أَرَكُمْ تَكَلَّمُونَ فكَرِهْتُ أنْ أتَكَلَّمَ أَوْ أَقُولَ شَيْئاً. قالَ عُمَرُ: لأنْ تَكُونَ قُلْتَها أَحَبُّ إِلَيَّ مِنْ كَذا وكَذا. [راجع: ٦١]

(2) CHAPTER. "Allāh will keep firm those who believe with, the word that stands firm..." (V.14:27)

(٢) بابٌ ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [٢٧].

4699. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When a Muslim is questioned in his grave, he will testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad (ﷺ) is Allāh's Messenger, and that is what is meant by Allāh's Statement:

'Allāh will keep firm those who believe, with the word that stands firm in this world [i.e. they will keep on worshipping Allāh

٤٦٩٩ - حَدَّثَنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَلْقَمَةُ بنُ مَرْثَدٍ قالَ: سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ، عَنِ البَراءِ بنِ عازِبٍ رَضِيَ اللهُ تَعالى عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «المُسْلِمُ إِذا سُئِلَ فِي القَبْرِ يَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهُ، وأنَّ مُحَمَّداً رَسُولُ اللهِ، فَذٰلِكَ

(1) (H. 4698) The narrator seems to have forgotten what the Prophet ﷺ said, therefore he just repeats the expression 'does not' three times to indicate that the Prophet ﷺ described the tree with three other qualities.

(Alone) and none else] and in the Hereafter."(1)" (V.14:27)
[See Vol. 2, *Hadith* No.1369]

قَوْلُهُ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾». [راجع: ١٣٦٩]

(3) CHAPTER. "Have you not seen those who have changed the Blessings of Allāh into disbelief?..." (V.14:28)

(٣) **بابٌ** ﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا﴾ [٢٨]:

﴿أَلَمْ تَرَ﴾ أَلَمْ تَعْلَمْ. كَقَوْلِهِ: ﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟﴾. ﴿ٱلْبَوَارِ﴾: الهَلاكُ. بارَ يَبُورُ بَوراً. ﴿قَوْمًا بُورًا﴾: هالِكِينَ.

4700. Narrated 'Aṭā': When Ibn 'Abbās heard (the Verse):

"Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām)?' (V.14:28) he said, "Those were the disbelievers (pagans etc.) of Makkah."

٤٧٠٠ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ: سَمِعَ ابنَ عَبّاسٍ ﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا﴾ قالَ: هُمْ كُفّارُ أَهْلِ مَكَّةَ. [راجع: ٣٩٧٧]

(15) SŪRAT Al-ḤIJR (The Rocky Tract)

(١٥) تفسير سورة الحجر

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ﴾: الحَقُّ يَرْجِعُ إِلى اللهِ، وَعَلَيْهِ طَرِيقُهُ. ﴿لَبِإِمَامٍ مُّبِينٍ﴾: على الطَّرِيقِ. وَقالَ ابنُ عَبّاسٍ:

(1) (H. 4699) i.e., immediately after their death (in their graves), when the angels (*Munkar* and *Nakīr*) will ask them three questions: As to (1) Who is your Lord?; (2) What is your religion?; and (3) What do you say about this man (Prophet Muhammad ﷺ) who was sent to you? The believers will give the correct answers, i.e., (1) My Lord is Allāh; (2) My religion is Islām; and (3) This man Muhammad ﷺ is Allāh's Messenger, and he came to us with clear signs and we believed in him, – while the wrong-doers who believed not in Muhammad ﷺ, the Message of Allāh, will not be able to answer these questions] (See H. 1338).

﴿لَعَمْرُكَ﴾: لَعَيْشُكَ. ﴿قَوْمٌ مُنكَرُونَ﴾: أنْكَرَهُمْ لُوطٌ. ﴿كِتَابٌ مَّعْلُومٌ﴾: أجَلٌ. ﴿لَّوْ مَا تَأْتِينَا﴾: هَلَّا تأتينا. ﴿شِيَعِ﴾: أُمَمٌ وَللأَوْلياءِ أيْضاً شِيَعٌ. وَقالَ ابنُ عَبّاسٍ: ﴿يُهْرَعُونَ﴾: مُسْرِعِينَ. ﴿لِلْمُتَوَسِّمِينَ﴾: للنّاظِرِينَ. ﴿سُكِّرَتْ﴾: غُشِّيَتْ. ﴿بُرُوجًا﴾: مَنازِلَ للشَّمْسِ والقَمَرِ. ﴿لَوَاقِحَ﴾، مُلاقِحَ مُلْقِحَةً. ﴿حَمَإٍ﴾: جماعَةُ حَمْأَةٍ، وَهُوَ الطِّينُ المُتَغَيِّرُ. والمَسْنونُ: المَصْبُوبُ. ﴿تَوْجَلْ﴾: تَخَفْ. ﴿دَابِرَ﴾: آخِرَ. ﴿لَبِإِمَامٍ مُّبِينٍ﴾: الإمامُ كُلُّ ما ائْتَمَمْتَ وَاهْتَدَيْتَ بِهِ. ﴿الصَّيْحَةُ﴾: الهَلَكَةُ.

(١) بابُ قَوْلِهِ: ﴿إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾﴾

(1) CHAPTER. The Statement of Allāh تعالى: "Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire." (V.15:18)

٤٧٠١ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «إذَا قَضَى اللهُ الأمْرَ في السَّماءِ ضَرَبَتِ المَلائِكَةُ بأجْنِحَتِها خُضْعَاناً لِقَوْلِهِ كالسِّلْسِلَةِ على صَفْوَانٍ - قالَ عليٌّ: وَقالَ غَيْرُهُ: - صَفْوَانٍ يَنْفُذُهُمْ، ذٰلِكَ فإذَا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا: ماذَا قالَ رَبُّكُم؟ قالوا للَّذي قالَ: الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ، فَيَسْمَعُها مُسْتَرِقُو السَّمْعِ وَمُسْتَرِقُو

4701. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When Allāh has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. ('Alī and other subnarrators said, "The sound reaches them.") So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.' (V.34:23) Then he who gains a hearing by stealing (i.e., the devil) will hear Allāh's Statement. Those who gain a hearing by stealing, (stand one over the other like this). (Sufyān, to illustrate this, spread the fingers of his right

hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyān said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, 'Didn't he tell us that on such and such a day, such and such a thing will happen? We have found that is true because of the true news heard from heaven.'"

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The same *Hadīth* above, starting: 'When Allāh has ordained some affair...') In this narration the word 'foreteller' is added to the word 'wizard.' (See H. 4800)

السَّمْعِ هٰكَذَا وَاحِدٌ فَوْقَ آخَرَ». وَوَصَفَ سُفْيَانُ بِيَدِهِ وَفَرَّجَ بَيْنَ أَصَابِعِ يَدِهِ الْيُمْنَى، نَصَبَها بَعْضَها فَوْقَ بَعْضٍ «فَرُبَّما أَدْرَكَ الشِّهابُ الْمُسْتَمِعَ قَبْلَ أَنْ يَرْمِيَ بِها إِلى صَاحِبِهِ فَيُحْرِقَهُ، ورُبَّما لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِها إِلى الَّذِي يَلِيهِ إِلى الَّذي هُوَ أَسْفَلُ مِنْهُ حَتَّى يُلْقُوها إِلى الأَرْضِ - وَرُبَّما قالَ سُفْيانُ:- حَتَّى تَنْتَهِيَ إِلى الأَرْضِ، فَتُلْقَى عَلى فَمِ السّاحِرِ فَيَكْذِبُ مَعَها مائَةَ كَذْبَةٍ فَيَصْدُقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنا يَوْمَ كَذَا وكَذَا يَكُونَ كَذَا وكَذَا؟ فَوَجَدْناهُ حَقّاً. لِلْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّماءِ».

حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: حَدَّثَنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أَبي هُرَيْرَةَ: «إِذَا قَضَى اللهُ الأَمْرَ»، وَزَادَ: وَ«الكاهِنُ». وَحدَّثَنا سُفْيانُ فَقالَ: قالَ عَمْرٌو: سَمِعْتُ عِكْرِمَةَ: حَدَّثَنا أبو هُرَيْرَةَ قالَ: «إِذَا قَضَى اللهُ الأَمْرَ» وَقالَ: «عَلى فَمِ السّاحِرِ»، قُلْتُ لِسُفْيانَ: أَأَنْتَ سَمِعتَ عُمَرَ قالَ: سَمِعْتُ عِكْرِمَةَ، قالَ: سَمِعْتُ أَبا هُرَيْرَةَ؟ قالَ: نَعَمْ. قُلْتُ لِسُفْيانَ: إِنَّ إِنساناً رَوَى عَنْكَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبي هُرَيْرَةَ وَيَرْفَعُهُ أَنَّهُ قَرأَ «فُزِّعَ»، قالَ سُفْيانُ: هٰكَذَا قَرأَ عَمْرٌو فَلا أَدْرِي سَمِعَهُ هٰكَذَا أَمْ لا؟

قالَ سُفْيانُ: وَهيَ قِرَاءتُنا. [انظر: ٤٨٠٠، ٧٤٨١]

(٢) بابُ قَوْلِهِ: ﴿وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ﴾ [٨٠]

(2) CHAPTER. The Statement of Allāh تعالى: "And verily, the dwellers of *Al-Ḥijr* (Rocky Tract, i.e., *Thamūd* people) denied the Messengers." (V.15 :80)

٤٧٠٢ - حدَّثَنا إبْرَاهيمُ بنُ المُنْذِرِ: حدَّثنا مَعْنٌ قالَ: حدَّثَني مالكٌ، عَنْ عَبْدِ اللهِ ابنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قال لأصحَابِ الحِجْرِ: «لا تَدْخُلوا عَلى هٰؤُلاءِ القَوْمِ إلَّا أنْ تَكُونُوا باكِينَ، فإنْ لَمْ تَكُونُوا باكِينَ فَلا تَدْخُلوا عَلَيْهِمْ أنْ يُصِيبَكم مِثْلُ ما أَصابَهُمْ». [راجع: ٤٣٣]

4702. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: (While we were going for the battle of Tabūk and when we reached the places of the Dwellers of *Al-Ḥijr*,) Allāh's Messenger ﷺ said to his Companions who were at *Al-Ḥijr*, or said about the Dwellers of *Al-Ḥijr* (to us), "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."

[See Vol. 5, *Ḥadīth* No.4420]

(٣) بابُ قَوْلِهِ: ﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ﴾ [٨٧]

(3) CHAPTER. The Statement of Allāh تعالى: "And indeed, We have bestowed upon you seven *Al-Mathānī* (i.e., seven repeatedly recited Verses i.e., *Sūrat Al-Fātiḥa*) and the Grand Qur'ān." (V.15 :87)

٤٧٠٣ - حدَّثَني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ خُبَيْبِ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي سَعيدِ بنِ المُعَلّى قالَ: مَرَّ بي النَّبيُّ ﷺ وأنا أُصَلّي فَدَعاني فَلَمْ آتِهِ حتَّى صَلَّيْتُ. ثُمَّ أَتَيْتُ فَقالَ: «ما مَنَعَكَ أنْ تَأْتيَ؟» فَقُلْتُ: كُنْتُ أُصَلّي، فقالَ: «أَلَمْ يَقُلِ اللهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ

4703. Narrated Abū Sa'īd Al-Mu'allā: While I was offering *Ṣalāt* (prayer), the Prophet ﷺ passed by and called me, but I did not go to him till I had finished my *Ṣalāt* (prayer). When I went to him, he said, "What prevented you from coming?" I said, "I was offering *Ṣalāt* (prayer)." He said, "Didn't Allāh say:

'O you who believe! Answer Allāh (by obeying Him) and (His) Messenger.'" (V.8 :24)

He then said, "May I teach you the greatest *Sūrah* in the Qur'ān before I go out of the mosque?". When the Prophet ﷺ

intended to go out (of the mosque), I reminded him and he said, "That is: *'Alhamdu lillāhi Rabbil 'ālamīn* [All the praises and thanks be to Allāh, the Lord of the *'ālamīn* (mankind, jinn, and all that exists)] which is the seven repeatedly recited Verses (*Al-Mathānī*, *Sūrat Al-Fatiha*) and the Grand Qur'ān which has been given to me." (See H. 4474)

وَلِلرَّسُولِ﴾؟» ثُمَّ قالَ: «ألا أُعَلِّمُكَ أعْظَمَ سُورَةٍ في القُرآنِ قَبْلَ أنْ أخْرُجَ مِنَ المَسجِدِ؟» فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ فَذَكَّرْتُه فقالَ: «الحَمْدُ للهِ رَبِّ العالَمينَ هيَ السَّبْعُ المَثاني والقُرآنُ العَظيمُ الَّذي أُوتِيتُهُ». [راجع: ٤٤٧٤]

4704. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The *Umm-ul-Qur'ān* (i.e., the Mother of the Qur'ān) is the seven repeatedly recited Verses (*Al-Mathānī, Sūrat Al-Fatiha*) and the Grand Qur'ān."

٤٧٠٤ - حدَّثَنا آدَمُ: حدَّثَنا ابنُ أبي ذِئْبٍ: حدَّثَنا سَعيدٌ المَقْبُرِيُّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُمُّ القُرآنِ هيَ السَّبْعُ المَثاني والقُرآنُ العَظيمُ».

(4) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ:
"Who have made the Qur'ān into parts (i.e., believed in one part and disbelieved in the other)." (V.15:91)

(٤) بابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ﴾ [٩١]

﴿ٱلْمُقْتَسِمِينَ﴾: الَّذينَ حَلَفُوا ومنه ﴿لَآ أُقْسِمُ﴾: أيْ أُقْسِمُ وتُقْرأُ: لأُقْسِمُ. ﴿وَقَاسَمَهُمَآ﴾: حَلَفَ لهُما وَلَمْ يَحْلِفا لَهُ. وَقالَ مُجاهِدٌ: تَقاسَمُوا: تَحالَفُوا.

4705. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Those who have made the Qur'ān into parts are the people of the Scripture, who divided it into portions and believed in one part of it and disbelieved the other.

٤٧٠٥ - حدَّثَنا يَعْقُوبُ بنُ إبْراهيمَ: حدَّثَنا هُشَيمٌ: أخْبَرَنا أبُو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما: ﴿ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ﴾ قالَ: هُمْ أهْلُ الكِتابِ جَزَّؤُوهُ أجْزاءً فآمَنُوا بِبَعْضِهِ وكَفَرُوا بِبَعْضِهِ.

4706. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما concerning:

"As We have sent down on the dividers (Quraish pagans or Jews and Christians)." (V. 15:90)

٤٧٠٦ - حدَّثَني عُبَيْدُ اللهِ بنُ مُوسَى، عَنِ الأعْمَشِ، عَنْ أبي ظَبْيانَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ

تعالى عنهما: ﴿كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ﴾، قال: آمَنُوا ببَعْضٍ وكَفَرُوا ببَعْضٍ، اليَهُودُ والنَّصارَى.

They believed in one part of it and disbelieved in the other, (and they) are the Jews and the Christians.

(٥) **بابٌ** قَولِهِ: ﴿وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ﴾ [٩٩].

قالَ سالِمٌ: ﴿ٱلْيَقِينُ﴾ المَوْتُ.

(5) CHAPTER. The Statement of Allāh تعالى: "And worship your Lord until there comes unto you the certainty (i.e., death)." (V.15:99)

Sālim said: "The certainty", means "the death."

(١٦) سورة النحل

(16) SŪRAT AN-NAḤL
(The Bees)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿رُوحُ ٱلْقُدُسِ﴾: جبريلُ. ﴿نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ﴾. ﴿فِى ضَيْقٍ﴾: يُقالُ: أمْرٌ ضَيْقٌ وَضَيِّقٌ مِثْل هَيْنٍ وهَيِّنٍ، ولَيْنٍ ولَيِّنٍ، وَمَيْتٍ وَمَيِّتٍ. قالَ ابنُ عَبّاسٍ: **(تتفيَّأُ ظِلالُهُ)** تَتَهَيَّأُ. ﴿سُبُلَ رَبِّكِ ذُلُلًا﴾ لَا يَتَوَعَّرُ عَلَيْها مَكانٌ سَلَكَتْهُ. وقال ابنُ عبّاسٍ: ﴿فِى تَقَلُّبِهِمْ﴾: اخْتِلافِهِمْ. وَقالَ مُجاهِد: ﴿تَمِيدَ﴾: تَكَفَّأُ. ﴿مُّفْرَطُونَ﴾: مَنْسِيُّونَ. وَقالَ غَيْرُهُ: ﴿فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾، هٰذَا مُقَدَّمٌ وَمُؤَخَّرٌ: وذٰلكَ أنَّ الاسْتِعاذَةَ قَبلَ القراءَةِ ومَعْناها الاعِتْصامُ باللهِ. وَقالَ ابن عباس ﴿تُسِيمُونَ﴾ ترعون ﴿شَاكِلَتِهِۦ﴾ ناحيته ﴿قَصْدُ ٱلسَّبِيلِ﴾: البَيانُ.

الدِّفءُ: ما اسْتَدْفأتَ بِهِ. ﴿تُرِيحُونَ﴾: بالعَشِيّ، و﴿تَسْرَحُونَ﴾: بالغَداةِ. ﴿بِشِقِّ﴾: يَعْني المَشقَّةَ. ﴿عَلَىٰ تَخَوُّفٍ﴾: تنقُّصٍ. ﴿ٱلْأَنْعَٰمِ لَعِبْرَةً﴾، وَهِيَ تُؤَنَّثُ وَتُذَكَّرُ، وكذلكَ النَّعَمُ ﴿ٱلْأَنْعَٰمِ﴾ جماعةُ النَّعَمِ. ﴿أَكْنَٰنًا﴾ واحدها كِنٌّ مثل حِمْلٍ وأَحمالٍ. ﴿سَرَٰبِيلَ﴾: قُمُصٌ ﴿تَقِيكُمُ ٱلْحَرَّ﴾ وَأما ﴿وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ﴾ فإنّها الدُّروعُ. ﴿دَخَلًۢا بَيْنَكُمْ﴾: كُلُّ شَيْءٍ لَمْ يَصِحَّ فَهُوَ دَخَلٌ. قالَ ابنُ عَبّاسٍ: ﴿وَحَفَدَةً﴾: مِن وَلَدِ الرَّجُلِ. (السَّكَرُ): ما حُرّمَ مِنْ ثَمَرَتِها، (والرِّزْقُ الحَسَنُ): ما أحَلَّ اللهُ. وَقالَ ابنُ عُيَيْنَةَ، عَنْ صَدَقَةَ: ﴿أَنكَٰثًا﴾: هِيَ خَرْقاءُ كانَتْ إذَا أبْرَمَتْ غَزْلَها نَقَضَتْهُ. وَقالَ ابنُ مَسْعودٍ: (الأُمَّةُ) مُعَلِّمُ الخَيرِ. و(القانِتُ): المطيع

(١) بابُ قَوْلِهِ تَعالىٰ: ﴿وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ﴾ [٧٠]

٤٧٠٧ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هارُونُ بنُ مُوسَى أبو عَبْدِ اللهِ الأعْوَرُ، عَنْ شُعَيْبٍ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ تَعالىٰ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَدْعُو: «أعُوذُ بِكَ مِنَ البُخْلِ والكَسَلِ،

(1) CHAPTER. The Statement of Allāh تعالى: "...And of you there are some who are sent back to senility..." (V.16:70)

4707. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to invoke Allāh saying), "O Allāh! I seek refuge with You from miserliness, from laziness; from old senile age, from the punishment in the grave; from the *Fitnah* (trial and affliction) of *Ad-Dajjāl*; and from the *Fitnah* (trial and affliction) of life and death."

وأرْذَلِ العُمُرِ، وَعَذَابِ القَبرِ، وَفِتْنَةِ الدَّجّال وَفِتْنَةِ المحيَا والمَماتِ».

[راجع: ٢٨٢٣]

(17) SŪRAT AL-ISRĀ'
(The Journey by Night)
(Also called *Sūrat Banī Isrāel*)

(١٧) سورة بني إسرائيل

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER.

(١) بابٌ:

4708. Narrated Ibn Mas'ūd: *Sūrat Banī Isrāel* and *Al-Kahf* and *Maryam* (Mary) are among my first old property.

٤٧٠٨ - **حدَّثنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَن أبي إسحَاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ قالَ: سَمِعْتُ ابنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ في بَني إسْرائيلَ والكَهْفِ وَمَرْيَمَ: إنَّهُنَّ مِنَ العِتاق الأُوَلِ. وَهُنَّ مِنْ تِلادي.

﴿فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ﴾، قالَ ابنُ عَبّاسٍ: يَهُزّون. وَقالَ غَيرُهُ: نَغَضَتْ سِنُّكَ أيْ تَحَرَّكَتْ. [انظر: ٤٧٣٩، ٤٩٩٤]

(2) CHAPTER. "And we decreed for the Children of Israel." (17:4)

(٢) بابٌ:

﴿وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ﴾ أخْبرْناهُمْ أنَّهُمْ سَيُفْسِدونَ. والقَضاءُ عَلى وُجوهٍ. ﴿وَقَضَىٰ رَبُّكَ﴾: أمَرَ وَمِنْهُ الحُكْمُ ﴿إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم﴾ وَمِنْهُ الخَلْقُ ﴿فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ﴾ خَلَقَهُنَّ. ﴿نَفِيرًا﴾ مَنْ يَنْفِرُ مَعَهُ. ﴿مَّيْسُورًا﴾: لَيِّناً. ﴿وَلِيُتَبِّرُوا۟﴾:

يُدَمِّرُوا ﴿مَا عَلَوْا﴾. ﴿حَصِيرًا﴾: مَحْبِساً، مَحْصَراً. ﴿حَقَّ﴾: وَجَبَ. ﴿مَيْسُورًا﴾: لَيِّناً. (خِطْئاً): إثماً، وَهُوَ اسْمٌ مِنْ خَطِئْتُ. والخَطأُ مَفْتوحٌ مَصْدَرُهُ منَ الإثم. خَطِئْتُ بِمَعْنى أخْطأْتُ. ﴿تَخْرِقَ﴾: تَقْطَعَ. ﴿وَإِذْ هُمْ نَجْوَىٰٓ﴾: مَصْدَرٌ منْ ناجَيْتُ فَوَصَفَهُمْ بِها، والمَعْنَى يَتَناجَوْنَ. ﴿وَرُفَٰتًا﴾: حُطاماً. ﴿وَٱسْتَفْزِزْ﴾: اسْتَخِفَّ ﴿بِخَيْلِكَ﴾ الفُرْسانِ. والرَّجِلُ والرِّجالُ وَالرَّجَّالَةُ واحِدُها راجِلٌ مِثْلُ صَاحِبٍ وَصحْبٍ وَتاجِرٍ وتَجْرٍ. ﴿حَاصِبًا﴾: الرِّيحُ العاصِفُ، والحاصِبُ أيضاً ما تَرْمي بِهِ الرِّيحُ. وَمِنْهُ ﴿حَصَبُ جَهَنَّمَ﴾. يُرْمَى بِهِ في جَهَنَّمَ وَهُمْ حَصَبُها، وَيُقالُ: حَصَبَ في الأرْضِ ذَهَبَ. والحَاصِبُ مُشْتَقٌّ مِنَ الحَصْباءِ والحِجارَةِ. ﴿تَارَةً﴾: مَرَّةً. وجماعَتُهُ تِيَر وتارَاتٌ. ﴿لَأَحْتَنِكَنَّ﴾: لأسْتأصِلَنَّهُمْ. يُقالُ: احْتَنَكَ فُلانٌ ما عِنْدَ فُلانٍ منْ عِلْمٍ: اسْتَقْصَاهُ. ﴿طَٰٓئِرَهُۥ﴾: حَظُّهُ. قالَ ابْنُ عَبّاسٍ: كُلُّ سُلْطانٍ في القُرآنِ فَهُوَ حُجَّةٌ. ﴿وَلِيٌّ مِّنَ ٱلذُّلِّ﴾: لَمْ يُحالِفْ أحَداً.

(٣) **بابُ** قَوْلِهِ: ﴿أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [١]

(3) CHAPTER. The Statement of Allāh تعالى: "Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him], Who took His slave (Muḥammad ﷺ) for a Journey by Night from *Al-Masjid-al-*

Ḥarām (at Makkah) to *Al-Masjid-al-Aqsā* (in Jerusalem)..." (V.17:1)

٤٧٠٩ - **حدَّثنا** عَبْدَانُ: حدَّثنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ ح. وَحدَّثنا أحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عَنِ ابنِ شِهابٍ: قالَ ابنُ المُسَيِّبِ: قالَ أبو هُرَيْرَةَ: أُتِيَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بإيْلياءَ بِقَدَحَينِ منْ خَمْرٍ وَلَبَنٍ. فَنَظَرَ إلَيْهِما فأخَذَ اللَّبَنَ، قالَ جِبْرِيلُ: الحَمْدُ للهِ الّذي هَدَاكَ للفِطْرَةِ. لَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ. [راجع: ٣٣٩٤]

4709. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was presented with two cups, one containing wine and the other containing milk on the night of his Journey by Night at Jerusalem. He looked at both and took the milk. Jibrīl (Gabriel) said, "Thanks to Allāh Who guided you to the *Fiṭrah* (i.e., Islām); if you had taken the wine, your followers would have gone astray."

٤٧١٠ - **حدَّثنا** أحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ قالَ: أخْبرَني يُونُسُ، عَنِ ابنِ شِهابٍ: قالَ أبو سَلَمَةَ: سَمِعْتُ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ تَعالى عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لمّا كَذَّبَتْني قُرَيْشٌ قُمْتُ في الحِجْرِ فَجَلّى اللهُ لي بَيْتَ المَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آياتِهِ وَأنا أنْظُرُ إلَيْهِ». زَادَ يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا ابنُ أخي ابنِ شِهابٍ، عَنْ عَمِّهِ: «لمّا كَذَّبَتْني قُرَيْشٌ حِينَ أُسْرِيَ بي إلى بَيْتِ المَقْدِسِ»، نَحْوَهُ.

﴿قَاصِفًا﴾: رِيحٌ تَقْصِفُ كُلَّ شَيْءٍ. [راجع: ٣٨٨٦]

4710. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "When the people of Quraish disbelieved me [concerning my [*Al-Isrā'* (Journey by Night)], I stood up in *Al-Ḥijr* (the unroofed portion of the Ka'bah) and Allāh displayed *Bait-ul-Maqdis* infront of me, and I started describing it to them (Quraish) while looking at it."

(٤) بابُ قَوْلِهِ تَعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ﴾: كَرَّمْنَا وأكْرَمْنا وَاحِدٌ،

(4) CHAPTER. The Statement of Allāh تعالى: "And indeed, We have honoured the Children of Adam..." (V.17:70)

﴿ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ﴾ عَذابَ الحياةِ وَعَذابَ المَماتِ. ﴿خِلَٰفَكَ﴾ وَخَلْفَكَ سَواءٌ. ﴿وَنَـَٔا﴾: تَباعَدَ. ﴿شَاكِلَتِهِۦ﴾: ناحيَتِهِ. وَهيَ مِنْ شَكْلِهِ. ﴿صَرَّفْنَا﴾: وَجَّهْنا. ﴿قَبِيلًا﴾: مُعايَنَةً وَمُقابَلَةً. وَقيلَ: القابِلَةُ لأنَّها مُقابِلَتُها، وَتَقْبَلُ وَلَدَها. ﴿خَشْيَةَ ٱلْإِنفَاقِ﴾، يُقالُ أنْفَقَ الرَّجُلُ أمْلَقَ. وَنَفِقَ الشَّيءُ ذَهَبَ. ﴿قَتُورًا﴾: مُقَتِّراً. ﴿لِلْأَذْقَانِ﴾: مُجْتَمَعُ اللَّحْيَيْنِ، الواحِدُ ذَقَنٌ. وَقالَ مُجاهِدٌ: ﴿مَّوْفُورًا﴾: وافِراً. ﴿تَبِيعًا﴾: ثائِراً، وقالَ ابنُ عَبّاسٍ: نَصيراً. ﴿خَبَتْ﴾: طَفِئَتْ. وَقالَ ابنُ عَبّاسٍ: ﴿وَلَا تُبَذِّرْ﴾: لا تُنْفِقْ في الباطِلِ. ﴿ٱبْتِغَآءَ رَحْمَةٍ﴾: رِزْقٍ. ﴿مَثْبُورًا﴾: مَلْعُوناً. ﴿وَلَا تَقْفُ﴾: لا تَقُلْ. ﴿فَجَاسُوا۟﴾: تَيَمَّمُوا. يُزْجي الفُلْكَ: يُجْري الفُلْكَ. ﴿يَخِرُّونَ لِلْأَذْقَانِ﴾: لِلوُجُوهِ.

CHAPTER. "And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then they transgress therein..." (V.17:16)

بابٌ ﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا﴾ الآيَة [١٦]

4711. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: During the Pre-Islāmic Period of Ignorance if any tribe became great in number, we used to say, "*Amira* the children of so-and-so."(1)

٤٧١١ - حدّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: أخْبرَنا مَنْصُورٌ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: كُنّا

(1) (H. 4711) In narration No.4711 the word '*Amira*' means increase in number. The same word occurs in the Verse above (17:16), if we apply the same meaning to the word,=

نَقُولُ لِلحَيِّ إِذَا كَثُرُوا فِي الجاهِلِيَّةِ:
- أَمِرَ بَنُو فُلانٍ.
حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفيانُ
وَقالَ: أَمِرَ.

Narrated Al-Ḥumaidī: Sufyān narrated to us something and used the word '*Amara*'.

(٥) **بابٌ** ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾﴾ [٣]

(5) CHAPTER. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave." (V.17:3)

٤٧١٢ - حدَّثنا مُحمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا أبُو حَيّانَ التَّيْمِيُّ، عَنْ أبي زُرْعَةَ بنِ عَمْرِو بنِ جَرِيرٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّراعُ وكانَتْ تُعْجِبُهُ، فَنَهَسَ مِنها نَهْسَةً ثُمَّ قالَ: أنا سَيِّدُ النَّاسِ يَوْمَ القِيامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ؟ يُجْمَعُ اللهُ النَّاسَ الأَوَّلِينَ والآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِي ويَنْفُذُهُمُ البَصَرُ، وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الغَمِّ والكَرْبِ ما لا يُطِيقونَ وَلا يَحْتَمِلونَ. فَيَقُولُ النَّاسُ: ألا تَرَوْنَ ما قَدْ بَلَغَكم؟ ألا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إلى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بآدَمَ، فَيأْتُونَ آدَمَ عَلَيْهِ السَّلامُ فَيَقُولُونَ لَهُ: أَنْتَ أبو البَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ ونَفَخَ فِيكَ مِنْ رُوحِهِ، وأمَرَ المَلائكَةَ فَسَجَدُوا لَكَ،

4712. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Some (cooked) meat was brought to Allāh's Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allāh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice, and the watcher will be able to see all for them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say to some others, 'Go to Ādam.' So, they will go to Adam and say to him, 'You are the father of mankind; Allāh created you with His Own Hand, and breathed into you the soul which He created for you; and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Ādam will say, 'Today my Lord has become angry as

=then the translation of the Verse will be: We (first) increase in number those of its population who are given the luxury of this life.

He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nūh (Noah).' So they will go to Nūh and say (to him), 'O Nūh! You are the first (of Allāh's Messengers) to the people of the earth, and Allāh has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrāhīm (Abraham).' They will go to Ibrāhīm (Abraham) and say, 'O Ibrāhīm (Abraham)! You are Allāh's Messenger and His *Khalīl*(1) from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. [Abū Haiyyān (the subnarrator) mentioned them in the *Hadīth*] Myself! Myself! Myself! Go to someone else; go to Mūsa (Moses).' The people will then go to Mūsa (Moses) and say, 'O Mūsa (Moses)! You are Allāh's Messenger and Allāh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?' Mūsa (Moses) will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to

اشْفَعْ لَنَا إِلى رَبِّكَ، أَلا تَرَى إِلى ما نَحْنُ فيهِ؟ أَلا تَرَى إِلى ما قَدْ بَلَغَنا؟ فَيَقُولُ آدَمُ: إِنَّ ربِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهاني عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلى غَيرِي، اذْهَبُوا إِلى نُوحٍ. فيأْتُونَ نُوحاً فَيَقُولُونَ: يا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلى أَهْلِ الأَرْضِ وَقَدْ سمَّاكَ اللهُ عَبْداً شَكُوراً، اشْفَعْ لَنَا إِلى رَبِّكَ، أَلا تَرَى إِلى ما نَحْنُ فيهِ؟ فَيَقُولُ: إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كانَتْ لِي دَعْوَةٌ دَعَوْتُها عَلى قَوْمي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلى غَيري، اذْهَبُوا إِلى إِبْرَاهِيمَ. فَيأْتُونَ إِبْراهيمَ فَيَقُولُونَ: يا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللهِ وخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلى رَبِّكَ. أَلا تَرَى إِلى ما نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلاثَ كَذَباتٍ - فَذَكَرَهُنَّ أبو حَيّانَ في الحَدِيثِ - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلى غَيري، اذْهَبُوا إِلى موسَى. فَيأْتُونَ مُوسَى، فَيَقولُون: يا

(1) (H. 4712) *Khalīl*: See the glossary.

someone else; go to 'Īsā (Jesus).' So they will go to 'Īsā (Jesus) and say, 'O 'Īsa (Jesus)! You are Allāh's Messenger and His Word ("Be"—and he was) which He sent to Maryam (Mary), and a *Rūḥ* (soul) created by Him[1] and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Īsā (Jesus) will say, 'My Lord has today become angry as He has never become before, nor will ever become thereafter.' 'Īsā (Jesus) will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muḥammad ﷺ.' So, they will come to me and say, 'O Muḥammad! You are Allāh's Messenger and the last of the Prophets, and Allāh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don't you see in what state we are?'" The Prophet ﷺ added, "Then I will go beneath Allāh's Throne and fall in prostration before my Lord. And then Allāh عزوجل will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, 'O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! It (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the peoples.'" The Prophet ﷺ further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makkah and and Himyar, or between Makkah and Baṣrah (in Sham)."

مُوسَى، أَنْتَ رَسُولُ اللهِ، فَضَّلَكَ اللهُ بِرِسالَتِهِ وَبِكَلامِهِ عَلى النّاسِ، اشْفَعْ لَنا إلى رَبِّكَ، ألا تَرَى إلى ما نَحْنُ فِيهِ؟ فَيَقُولُ: إنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وإنِّي قَتَلْتُ نَفْساً لَمْ أُومَرْ بِقَتْلِها، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلىٰ غَيْرِي اذْهَبُوا إلى عِيسَى. فَيأْتُونَ عِيسَى فَيَقُولُونَ: أَنْتَ رَسُولُ اللهِ وكَلِمَتُهُ أَلْقاها إلى مَرْيَمَ وَرُوحٌ مِنْهُ، وكَلَّمْتَ النّاسَ في المَهْدِ صَبِيّاً، اشْفَعْ لَنا، ألا تَرَى إلى ما نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إنّ رَبّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. ولَمْ يَذْكُرْ ذَنْباً. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلى غَيرِي، اذْهَبُوا إلى مُحَمّدٍ ﷺ. فَيأْتُونَ مُحَمّداً ﷺ فَيَقُولُونَ: يا مُحَمّدُ، أَنْتَ رَسُولُ اللهِ وَخاتَمُ الأَنْبِياءِ، وَقَدْ غَفَرَ اللهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تأَخَّرَ، اشْفَعْ لَنا إلى رَبِّكَ، ألا تَرَى إلى ما نَحْنُ فِيهِ؟ فأَنْطَلِقُ فآتِي تَحْتَ العَرْشِ، فأَقَعُ ساجِداً لِرَبِّي عَزَّ وَجَلَّ. ثُمَ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحامِدِهِ وَحُسْنِ الثَّناءِ عَلَيْهِ شَيْئاً لَمْ يَفْتَحْهُ عَلى أَحَدٍ قَبْلي، ثُمَّ يُقالُ: يا مُحَمّدُ، ارْفَعْ رأْسَكَ، سَلْ

(1) (H. 4712) *Rūḥullāh*: See the glossary.

تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فأرْفَعُ رأسِي فأقُولُ: أُمّتي يا رَبِّ، أُمّتي يا رَبِّ. فَيُقالُ: يا مُحَمّدُ، أدْخِلْ مِنْ أُمّتِكَ مَنْ لا حساب عَلَيْهِمْ مِنَ البابِ الأيمَنِ مِنْ أبْوابِ الجَنّةِ، وَهُمْ شُرَكاءُ النّاسِ فِيما سِوَى ذٰلكَ مِنَ الأبْوابِ». ثُمَّ قالَ: «وَالّذي نَفْسِي بيَدِهِ إنَّ ما بَينَ المِصْرَاعَينِ مِنْ مَصَارِيعِ الجَنّةِ كما بين مَكَّةَ وحِمْيَرَ، أوْ كمَا بَينَ مَكّةَ وَبُصْرَى». [راجع: ٣٣٤٠]

(6) CHAPTER. The Statement of Allāh تعالى: "...And to Dāwūd (David) We gave the Zabūr (Psalms)." (V.17:55)

(٦) **بابُ** قَوْلِهِ: ﴿وَءَاتَيْنَا دَاوُۥدَ زَبُورًا﴾ [٧٥]

4713. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The recitation [of Zabūr (Psalms)] was made light and easy for Dāwūd (David) that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it."

٤٧١٣ - حدَّثَنا إسحاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النّبيِّ ﷺ قالَ: «خُفِّفَ عَلى دَاوُدَ القرآنُ فَكانَ يأمُرُ بِدَابّتِهِ لِتُسْرَجَ، فَكانَ يَقرأُ قَبْلَ أنْ يَفْرُغَ - يَعْني - القُرآنَ». [راجع: ٢٠٧٣]

(7) CHAPTER. "Say (O Muhammad ﷺ): 'Call upon those besides Him whom you pretend (to be gods)...'" (V.17:56)

(٧) **بابٌ** ﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ﴾ الآية [٥٦]

4714. Narrated 'Abdullāh regarding the explanation of the Verse — "...means of access to their Lord (Allāh)..." (V.17:57):

Some persons from mankind used to worship some persons from jinn, then those jinn who were worshipped became Muslims (embraced Islām), but those human beings stuck to their (old) religion.

٤٧١٤ - حدَّثني عَمْرُو بنُ عَليٍّ: حدَّثَنا يَحْيى: حدَّثَنا سُفْيانُ: حدَّثَني سُلَيْمانُ، عَنْ إبْراهِيمَ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ ﴿إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ قالَ: كانَ ناسٌ مِنَ الإنْسِ

يَعْبُدُونَ ناساً مِنَ الجِنّ، فأَسْلَمَ الجِنُّ وَتمَسَّكَ هٰؤُلاءِ بِدِينِهِمْ.

زَادَ الأَشْجَعِيُّ، عَنْ سُفْيانَ عَنِ الأَعْمَشِ ﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم﴾.

[انظر: ٤٧١٥]

Al-A'mash added:

"Say (O Muhammad ﷺ): 'Call upon those besides Him — whom you pretend (to be gods).'" (V.17:56)

(٨) **بابٌ** قَوْلِهِ: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ الآيَة [٥٧]

(8) CHAPTER. The Statement of Allāh تعالى: "Those whom they call upon [like 'Īsā (Jesus) the son of Maryam (Mary), 'Uzair (Ezra) angels, etc.] desire (for themselves) means of access to their Lord (Allāh)..." (V.17:57)

٤٧١٥ - **حدَّثنا** بِشْرُ بنُ خالِدٍ: أَخبرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ في هٰذِهِ الآيَةِ ﴿ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ قالَ: ناسٌ مِنَ الجِنّ يُعْبَدُونَ فأَسْلَمُوا. [راجع: ٤٧١٤]

4715. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ regarding the Verse — "Those whom they call upon [like 'Īsā (Jesus) the son of Maryam (Mary), 'Uzair (Ezra), angels, etc.] desire (for themselves) means of access, to their Lord..." (V.17:57):

(It was revealed regarding) some jinn who used to be worshipped (by human beings). They (jinn) later embraced Islām (while those people kept on worshipping them).

(٩) **بابٌ** ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ [٦٠]

(9) CHAPTER. "And We made not the vision which We showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isrā'*), but a trial for mankind..." (V.17:60)

٤٧١٦ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ قالَ: هِيَ رُؤْيا عَيْنٍ أُرِيَها رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ، ﴿وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ﴾ قالَ: شَجَرَةُ الزَّقُّومِ. [راجع: ٣٨٨٨]

4716. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding — "And We made not the vision which We showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isrā'*) but a trial for mankind..." (V.17:60):

It was an actual eye-witness, and not as a dream at the night of *Al-Isra*, which was shown to Allāh's Messenger ﷺ during the night he was taken on a journey. And the cursed tree is the tree of *Az-Zaqqūm* (a bitter pungent tree which grows at the bottom of Hell).

(10) CHAPTER. The Statement of Allāh تعالى: "Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)." (V.17:78)

(١٠) **بابُ** قَوْلِهِ: ﴿إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [٦٨] قالَ مُجاهِدٌ: صَلاةَ الفَجْرِ.

Mujāhid said: (The Qur'ān at dawn) means the *Fajr* (morning compulsory congregational) *Ṣalāt* (prayer).

4717. Narrated Ibn Al-Mūsaiyab: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'A *Ṣalāt* (prayer) performed in congregation is twenty-five times more superior in reward to a *Ṣalāt* performed by a single person. The angels of the night and the angels of the day are assembled at the time of the morning *Ṣalāt* (prayer).' " Abū Hurairah added, "If you wish, you can recite:

'Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).'" (V.17:78)

٤٧١٧ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ وابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «فَضْلُ صَلاةِ الجَمِيعِ عَلى صَلاةِ الوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وتَجْتَمِعُ مَلائِكَةُ اللَّيْلِ وَمَلائِكَةُ النَّهارِ في صَلاةِ الصُّبْحِ». يَقُولُ أبو هُرَيْرَةَ: اقْرَؤُوا إنْ شِئْتُمْ ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾. [راجع: ١٧٦]

(11) CHAPTER. The Statement of Allāh تعالى:

"It may be that your Lord will raise you to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)." (V.17:79)

(١١) **بابُ** قَوْلِهِ: ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ [٧٩]

4718. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the Day of Resurrection the people will fall on their knees; and every nation will follow its Prophet and they will say, "O so-and-so! Intercede (for us with Allāh)," till (the right of) intercession will be given to the Prophet (Muḥammad ﷺ) and that will be the day when Allāh will raise him to *Al-Maqām Al-Maḥmūd* (a station of praise and glory,

٤٧١٨ - حدَّثَنا إسْماعِيلُ بنُ أبانَ: حدَّثَنا أبو الأحْوَصِ، عَنْ آدَمَ بنِ عَلِيٍّ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: إنَّ النَّاسَ يَصِيرونَ يَوْمَ القِيامَةِ جُثًا، كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّها، يَقُولُونَ: يا فُلانُ اشْفَعْ، حتَّى تَنْتَهِيَ

الشَّفاعَةُ إلى النَّبِيِّ ﷺ فَذلكَ يَوْمَ يَبْعَثُهُ اللهُ المَقامَ المَحْمودَ. [راجع: ١٤٧٥]

i.e., the honour of intercession on the Day of Resurrection)".

٤٧١٩ - حدَّثنا عَليُّ بنُ عَيّاشٍ: حدَّثنا شُعَيْبُ بنُ أبي حَمْزَةَ، عَنْ مُحَمَّدِ ابنِ المُنْكَدِرِ، عَنْ جابرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ حِينَ يَسْمَعُ النِّداءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ والصَّلاةِ القائمَةِ، آتِ مُحَمَّداً الوَسيلَةَ والفَضيلَةَ، وَابْعَثْهُ مَقاماً مَحْمُوداً الَّذي وَعَدْتَهُ، حَلَّتْ لَهُ شَفاعَتي يَوْمَ القِيامَةِ».

رَوَاهُ حَمْزَةُ بنُ عَبْدِ اللهِ، عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ. [راجع: ٦١٤]

4719. Narrated Jabir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whoever, after listening to the *Adhān* [call for *Ṣalāt* (prayer)] says, 'O Allāh, the Lord of this complete call and of this *Ṣalāt*, which is going to be established! Give Muḥammad *Al-Wasīla* and *Al-Faḍīla*(1), and raise him to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection) which You have promised him,' will be granted my intercession for him on the Day of Resurrection."

(١٢) **باب** ﴿وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ﴾ الآية [٨١]. (يَزْهَقُ): يَهْلِكُ.

(12) CHAPTER. "And say 'Truth (i.e., Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bāṭil* (falsehood i.e., Satan or polytheism, etc.) has vanished...'" (V.17:81)

٤٧٢٠ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ، عَنِ ابنِ أبي نَجيحٍ، عَنْ مُجاهِدٍ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلَ رَسُولُ اللهِ ﷺ مَكَّةَ وَحَوْلَ البَيْتِ سِتُّونَ وَثلاثُمائةِ نُصُبٍ فَجَعَلَ يَطْعَنُها بعُودٍ في يَدِهِ وَيَقُولُ: «﴿جَآءَ ٱلْحَقُّ

4720. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ entered Makkah (in the year of the Conquest) and there were three hundred and sixty idols around the Ka'bah. He then started hitting them with a stick in his hand and he was saying:

"Truth (i.e., Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bāṭil* (falsehood i.e., Satan or polytheism etc.) vanished. Surely *Bāṭil* is

(1) (H. 4719) *Al-Wasīla* is the highest position in Paradise which is granted to the Prophet ﷺ particularly; *Al-Faḍīla* is the extra degree of honour which is bestowed on him above all creation.

ever bound to vanish." (V.17:81)

"*Al-Haqq*" (the truth i.e. the Qur'ān and Allāh's Revelation) has come, and *Al-Bāṭil* [falsehood—*Iblīs* (Satan)] can neither create anything nor resurrect (anything)." (V.34:49)

(13) CHAPTER. "And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit)..." (V.17:85)

4721. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While I was in the company of the Prophet ﷺ on a farm and he was reclining on a palm-leaf stalk, some Jews passed by. Some of them said to the others, "Ask him (the Prophet ﷺ) about the *Rūḥ* (Spirit)." Some of them said, "What urges you to ask him about it?" Others said, "(Don't ask him) lest he should give you a reply which you dislike." But they said, "Ask him." So, they asked him about the *Rūḥ* (Spirit). The Prophet ﷺ kept quiet and did not give them any answer. I knew that he was being inspired Divinely so I stayed at my place. When the Divine Revelation had been revealed, the Prophet ﷺ said:

"And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit). Say: The *Rūḥ* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.' " (V.17:85)

[See *Ḥadīth* No. 125 and 7297]

(14) CHAPTER. "...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice..." (V.17:110)

4722. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا (regarding) — "And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice..." (V.17:110):

This Verse was revealed while Allāh's Messenger ﷺ was hiding himself in Makkah.

وَزَهَقَ ٱلْبَٰطِلُ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا﴾. ﴿جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾. [راجع: ٢٤٧٨]

(١٣) بـابٌ ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ﴾ [٨٥]

٤٧٢١ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غياثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ قالَ: حدَّثني إبْراهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا أنا مَعَ النَّبيِّ ﷺ في حَرْثٍ وهُوَ يَتَّكَأُ عَلى عَسيبٍ إذْ مَرَّ اليَهُودُ فَقالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقالَ: ما رَابَكُمْ إلَيْهِ، وَقالَ بَعْضُهُمْ: لا يَسْتَقْبِلُكُمْ بِشَيءٍ تَكْرَهونَهُ، فَقالُوْا: سَلُوهُ، فَسألُوهُ عَنِ الرُّوحِ، فأمْسَكَ النَّبيُّ ﷺ فَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئاً، فعلِمْتُ أنَّهُ يُوحَى إلَيْهِ. فقُمْتُ مَقامي، فَلَمّا نَزَلَ الوَحْيُ قالَ: «﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾». [راجع: ١٢٥]

(١٤) بابٌ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [١١٠]

٤٧٢٢ - حدَّثنا يَعْقُوبُ بنُ إبْراهيم: حدَّثَنا هُشَيْمٌ: أَخْبَرَنا أبو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما في قَوْلِهِ

تَعالى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قالَ: نَزَلَتْ وَرَسُولُ اللهِ ﷺ مُخْتَفٍ بِمَكَّةَ، كانَ إذَا صَلَّى بِأَصحابِهِ رَفَعَ صَوْتَهُ بالقُرآنِ فإذَا سَمِعَ المُشْرِكونَ سَبُّوا القُرآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جاءَ بِهِ، فَقالَ اللهُ تَعالى لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أَيْ: بِقَراءَتِكَ فَيَسْمَعَ المُشْرِكونَ فَيَسُبُّوا القُرآنَ، ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصحابِكَ فَلا تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾. [انظر: ٧٤٩٠، ٧٥٢٥، ٧٥٤٧]

When he offered *Ṣalāt* (prayer) with his Companions, he used to raise his voice with the recitation of the Qur'ān, and if *Al-Mushrikūn* (pagans etc.) happened to hear him, they would abuse the Qur'ān, the One who revealed it and the one who brought it. Therefore Allāh تعالى said to His Prophet ﷺ:

"...And offer your *Ṣalāt* (prayer) neither aloud..." i.e., your recitation of the Qur'ān lest *Al-Mushrikūn* (pagans etc.) should hear you, and abuse the Qur'ān, "...nor in a low voice..." so that your Companions could not hear you, "...but follow a way between." (V. 17:110)

٤٧٢٣ - حدَّثَنا طَلْقُ بنُ غَنّامٍ: حدَّثَنا زائِدَةُ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أُنْزِلَ ذٰلِكَ في الدُّعاءِ. [انظر: ٦٣٢٧، ٧٥٢٦]

4723. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The (above) Verse was revealed in connection with the invocations.

(١٨) سورة الكهف

(18) SŪRAT KAHF (The Cave)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وقالَ مُجاهِدٌ: ﴿تَقْرِضُهُمْ﴾: تَتْرُكُهُمْ. ﴿وَكَانَ لَهُ ثَمَرٌ﴾: ذَهَبٌ وَفِضَّةٌ. وَقالَ غَيرُهُ: جماعَةُ الثَّمَرِ. ﴿بَـٰخِعٌ﴾: مُهْلِكٌ، ﴿أَسَفًا﴾: نَدَماً. ﴿الْكَهْفِ﴾: الفَتْحُ في الجَبَلِ. ﴿وَالرَّقِيمِ﴾: الكِتابُ. ﴿مَّرْقُومٌ﴾:

مَكْتوبٌ مِنَ الرَّقْمِ. ﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ﴾: أَلْهَمْناهُمْ صَبْراً. ﴿لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا﴾. ﴿شَطَطًا﴾: إِفْرَاطاً. الوَصِيدُ: الفِناءُ، جَمْعُهُ وَصائِدُ وَوُصُدٌ. وَيُقالُ: الوَصِيدُ البابُ، ﴿مُّؤْصَدَةٌ﴾ مُطْبَقَةٌ، آصَدَ البابَ وأَوْصَدَ. ﴿بَعَثْنَٰهُمْ﴾: أَحْيَيْناهُمْ. ﴿أَزْكَىٰ﴾: أَكْثَرُ، وَيُقالُ: أَحَلُّ، وَيُقالُ: أَكْثَرُ رَيْعاً. قالَ ابنُ عَبّاسٍ: ﴿أُكُلَهَا وَلَمْ تَظْلِم﴾: لَمْ تَنْقُصْ. وَقالَ سَعِيدٌ، عَنِ ابنِ عَبّاسٍ: ﴿وَٱلرَّقِيمِ﴾: اللَّوْحُ مِنْ رَصاصٍ. كَتَبَ عامِلُهُمْ أَسْماءَهُم ثُمَّ طَرَحَهُ في خِزَانَتِهِ، ﴿فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ﴾ فَنامُوا. وَقالَ غَيْرُهُ: وأَلَتْ تَئِلُ: تَنْجو. وَقالَ مُجاهِدٌ: ﴿مَوْئِلًا﴾: مَحْرِزاً. ﴿لَا يَسْتَطِيعُونَ سَمْعًا﴾: لا يَعْقِلُونَ.

(١) **بابُ** قوله ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾ [٥٤]

(1) CHAPTER.
"But man is ever more quarrelsome than anything." (V.18:54)

٤٧٢٤ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْراهيمَ بنِ سَعْدٍ: حدَّثَنا أبي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عَلِيُّ بنُ حُسَيْنٍ أنَّ حُسَيْنَ ابنَ عَلِيٍّ أخْبَرَهُ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ وَفاطِمَةَ، قالَ: «ألا

4724. Narrated 'Alī رَضِيَ اللهُ عَنْهُ that one night Allāh's Messenger ﷺ came to him and Fāṭima, and said, "Don't you (both) offer the (*Tahajjud*) prayer?"(1) 'Alī said, "When Allāh wishes us to get up, we get up." The Prophet ﷺ then recited:

"...But man is ever more quarrelsome than anything." (V.18:54)

(See Vol. 2, *Ḥadīth* No.1127]

(1) (H. 4724) The Prophet ﷺ blamed himself for awakening them and then recited. (V.18:54)

تُصَلِّيانِ؟». [راجع: ١١٢٧]

﴿رَجۡمَۢا بِٱلۡغَيۡبِۖ﴾: لَمْ يَسْتَبِنْ، يُقَالُ: ﴿فُرُطٗا﴾: نَدَماً. ﴿سُرَادِقُهَاۚ﴾ مِثْلُ السُّرَادِقِ، والحُجْرَةُ التي تُطِيفُ بالفَساطِيطِ. ﴿يُحَاوِرُهُۥٓ﴾ مِنَ المُحاوَرَةِ ﴿وَكَانَ لَهُۥ ثَمَرٞ فَقَالَ﴾ أيْ لٰكِنْ أنا هُوَ اللهُ رَبِّي، ثُمَّ حَذَفَ الألِفَ وأدْغَمَ إحْدَى النُّونَينِ في الأُخْرَى ﴿وَفَجَّرۡنَا خِلَٰلَهُمَا نَهَرٗا﴾ تَقُولُ بينَهُما نَهراً ﴿زَلَقًا﴾: لا يَثْبُتُ فِيهِ قَدَمٌ. ﴿هُنَالِكَ ٱلۡوَلَٰيَةُ﴾: مَصْدَرُ الوَلِيِّ وَلاءً. ﴿عُقۡبٗا﴾: عاقِبَةٌ، وَعُقْبَى وَعُقْبَةٌ وَاحِدٌ وَهِيَ الآخِرَةُ. ﴿قُبُلٗا﴾ قَبَلاً وَقَبْلاً: اسْتِئْنافاً. ﴿لِيُدۡحِضُواْ﴾: لِيُزِيلُوا، الدَّحْضُ: الزَّلَقُ.

(٢) **بابٌ** قَوْلِهِ: ﴿وَإِذۡ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبۡرَحُ حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبٗا ۝٦٠﴾ [٦٠] زَماناً وجمْعُهُ أحْقابٌ.

٤٧٢٥ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ، حدَّثَنا عَمْرُو بنُ دينارٍ قالَ: أخْبَرَنِي سَعِيدُ بنُ جُبَيرٍ قالَ: قُلْتُ لابنِ عَبّاسٍ: إنَّ نَوْفاً البِكالِيَّ يَزْعُمُ أنَّ مُوسَى صَاحِبَ الخَضِرِ لَيْسَ هُوَ مُوسَى صَاحِبَ بَنِي إسْرائيلَ، فَقالَ ابنُ عَبّاسٍ: كَذَبَ عَدُوُّ اللهِ، حدَّثَنِي أُبَيُّ بنُ كَعْبٍ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ مُوسَى قامَ خَطِيباً في بَنِي

(2) CHAPTER. The Statement of Allāh تعالى: "And (remember) when Mūsa (Moses) said to his boy-servant: 'I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling.'" (V.18:60)

4725. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bikālī claims that Mūsa (Moses), the companion of Al-Khiḍr was not the Mūsa of the Children of Isrāel." Ibn 'Abbās said, "The enemy of Allāh (Nauf) told a lie." Narrated Ubayy bin Ka'b that he heard Allāh's Messenger ﷺ saying, "Mūsa (Moses) got up to deliver a speech before the Children of Isrāel and he was asked, 'Who is the most learned person among the people?' Mūsa (Moses) replied, 'I (am the most learned).' Allāh admonished him for he did not ascribe knowledge to Allāh Alone. So Allāh revealed to him:

'At the junction of the two seas there is a slave of Ours who is more learned than you.'

Mūsa (Moses) asked, 'O my Lord, how can I meet him?' Allāh said, 'Take a fish and put it in a basket and then proceed (set out, and where you will lose the fish, you will find him).' So Mūsa (Moses) (took a fish and put it in a basket and) set out along with his boy-servant Yūsha' bin Nūn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsa (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning, Mūsa (Moses) asked his boy-servant 'Bring us our early meal; truly, we have suffered much fatigue, in this, our journey.' (V.18:62)

Mūsa (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish, and for Mūsa (Moses) and his boy-servant there was astonishment. Mūsa (Moses) said, 'That is what we have been seeking.' So, they went back retracing their footsteps. (V.16:64) They both returned, tracing their footsteps till they reached the rock. Behold! There they found a man covered with a garment. Mūsa (Moses) greeted him. Al-Khiḍr said astonishingly, 'Is there such a greeting in

إِسْرائيلَ، فَسُئِلَ: أَيُّ النّاسِ أَعْلَمُ؟ فَقالَ: أنا، فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ العِلْمَ إِلَيْهِ. فأَوْحَى اللهُ إِلَيْهِ إِنَّ لي عَبْداً بِمَجْمَعِ البَحْرَينِ هُوَ أَعْلَمُ مِنْكَ. قالَ مُوسَى: يا رَبِّ فَكَيْفَ لي بِهِ؟ قالَ: تأْخُذُ مَعَكَ حُوتاً فَتَجْعَلُهُ في مِكْتَلٍ فَحَيْثُما فَقَدْتَ الحُوتَ فَهُوَ ثَمَّ فَأَخَذَ حُوتاً فَجَعَلَهُ في مِكْتَلٍ ثُمَّ انطَلَقَ وانْطَلَقَ مَعَهُ بِفَتاهُ يُوشَعَ بنِ نُونٍ حَتَّى إذَا أَتَيا الصَّخْرَةَ وَضَعا رُؤُوسَهُما فَناما، واضْطَرَبَ الحُوتُ في المِكْتَلِ فَخَرَجَ مِنْهُ فَسَقَطَ في البَحْرِ ﴿فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا﴾ وأَمْسَكَ اللهُ عَنِ الحُوتِ جِرْيَةَ المَاءِ فَصارَ عَلَيْهِ مِثْلَ الطّاقِ. فَلَمّا اسْتَيْقَظَ نَسِيَ صاحِبُهُ أَنْ يُخْبِرَهُ بالحُوتِ فانْطَلَقا بَقِيَّةَ يَوْمِهِما وَلَيْلَتَهِما حَتَّى إذَا كانَ مِنَ الغَدِ قالَ مُوسَى لِفَتاهُ: ﴿ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا﴾ قالَ: ولَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جاوَزَا المَكانَ الّذي أَمَرَ اللهُ بِهِ. فَقالَ لَهُ فَتاهُ: ﴿أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا﴾ قالَ: فَكانَ لِلْحُوتِ سَرَباً وَلِمُوسَى ولِفَتاهُ عَجَباً. فَقالَ مُوسَى: ﴿ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا﴾ قالَ: رَجَعا يَقُصّانِ آثارَهُما حَتَّى انْتَهَيا إلى

your land?' Mūsa (Moses) said, 'I am Mūsa.' He said, 'Are you the Mūsa (Moses) of the Children of Israel?' Mūsa (Moses) said, 'Yes,' and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught.'

Al-Khiḍr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mūsa (Moses)! I have some of Allāh's Knowledge which He has bestowed upon me, but you do not know it; and you too, have some of Allāh's Knowledge which He has bestowed upon you, but I do not know it.' Mūsa (Moses) said, 'If Allāh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69)

Al-Khiḍr said to him, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70) After that both of them proceeded along the seacoast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khiḍr and allowed them to get on board free of charge. When they got on board, suddenly Mūsa (Moses) saw that Al-Khiḍr had pulled out one of the planks of the ship with an adze. Mūsa (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71)

Al-Khiḍr said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:72) Mūsa (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).'" (V.18:73)

Allāh's Messenger ﷺ said, "The first excuse given by Mūsa (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak

الصَّخْرَة فإذَا رَجُلٌ مُسَجًّى ثَوْباً، فَسَلَّمَ عَلَيْهِ مُوسَى فَقالَ الخَضِرُ: وأنَّى بأرْضِكَ السَّلامُ؟ قالَ: أنا مُوسَى، قالَ: مُوسَى بَني إسْرَائِيلَ؟ قالَ: نَعَمْ أتَيْتُكَ لِتُعَلِّمَني مِمَّا عُلِّمْتَ رَشَداً، قالَ: ﴿إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ يا مُوسَى إنِّي عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لا تَعْلَمُهُ أنْتَ، وأنْتَ على عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَ اللهُ لا أعْلَمُهُ، فَقالَ مُوسَى: ﴿سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا﴾ فَقالَ لَهُ الخَضِرُ: فإنِ اتَّبَعْتَني فَلا تَسألْنِي عَنْ شَيْءٍ حتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً. فانْطَلَقا يَمْشِيانِ عَلى ساحِلِ البَحْرِ. فَمَرَّتْ سَفِينَةٌ فَكَلَّمُوهُمْ أنْ يَحْمِلوهُمْ فَعَرَفُوا الخَضِرَ فحَمَلُوهُ بغَيرِ نَوْلٍ، فَلَمَّا رَكِبا في السَّفِينَةِ لَمْ يَفْجأ إلَّا والخَضِرُ قَدْ قَلَعَ لَوْحاً مِنْ ألْوَاحِ السَّفِينَةِ بالقَدُوم. فَقالَ لَهُ مُوسَى: قَوْمٌ حَمَلُونا بغَيرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ فخَرَقْتَها لِتُغْرِقَ أهْلَها لَقَدْ جِئْتَ شَيْئاً إمْراً. قالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾» قالَ: وَقالَ رَسُولُ اللهِ ﷺ: «وكانَتِ الأُولى مِنْ مُوسَى نِسْياناً. قالَ: وَجاءَ عُصْفُورٌ فَوَقَعَ عَلى حَرْفِ السَّفِينَة فَنَقَرَ في البَحْرِ نَقْرَةً. فَقالَ لَهُ الخَضِرُ: ما

once in the sea. Al-Khiḍr said to Mūsa (Moses), 'My Knowledge and your knowledge, compared to Allāh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea-shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a *Nukr* (a great *Munkar*—prohibited, evil dreadful thing).' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mūsa (Moses) said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77)

(Al-Khiḍr) set it up straight with his own hands. Mūsa (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khiḍr) said, 'This is the parting between me and you... (up to) ... that is the interpretation of (those things) over which you were unable to hold patience.'" (V.18:78-82)

Allāh's Messenger ﷺ said, "We wished Mūsa (Moses) had more patience so that Allāh might have described to us more about their story."

عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلَّا مِثْلُ ما نَقَصَ هٰذَا العُصْفُورُ مِنْ هٰذَا البَحْرِ، ثُمَّ خَرَجا مِنَ السَّفِينَةِ. فَبَيْنا هُمَا يَمْشِيانِ عَلى السّاحِلِ إِذْ بَصَرَ الخَضِرُ غُلاماً يَلْعَبُ مَعَ الغِلْمانِ، فأَخَذَ الخَضِرُ رَأْسَهُ بِيَدِهِ فاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ. فَقالَ لَهُ مُوسَى: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا﴾ قالَ: ﴿أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ قالَ: وهٰذَا أَشَدُّ مِنَ الأُولى قالَ: ﴿إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا﴾ فانْطَلَقَا حتَّى إِذَا أَتَيا أَهْلَ قَرْيَةٍ اسْتَطْعَما أَهْلَها فأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيها جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ - قالَ: مائِلٌ - فَقامَ الخَضِرُ فأَقامَهُ بِيَدِهِ، فَقالَ مُوسَى: قَوْمٌ أَتَيْناهُمْ فَلَمْ يُطْعِمُونا ولَمْ يُضَيِّفُونا لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أَجْراً، قالَ: ﴿هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ﴾ إلى قَوْلِهِ: ﴿ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا﴾» فَقالَ رَسُولُ اللهِ ﷺ: «وَدِدْنا أَنَّ مُوسَى كانَ صَبرَ حتَّى يَقُصَّ اللهُ عَلَيْنا مِنْ خَبرِهِمَا».

قالَ سَعِيدُ بنُ جُبَيرٍ: فَكانَ ابنُ عَبّاسٍ يَقْرأُ (وكانَ أَمامَهُمْ مَلِكٌ يأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْباً) وكانَ يَقْرأُ (وأَمّا الغُلامُ فَكانَ كافِراً وكانَ أَبَوَاهُ مُؤْمِنَينِ). [راجع: ٧٤]

(٣) **بابٌ** قَوْلِهِ: ﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا﴾ [٦١] مَذْهَباً، يَسْرُبُ: يَسْلُكُ، ومِنْهُ: ﴿وَسَارِبٌۢ بِٱلنَّهَارِ﴾.

٤٧٢٦ - **حدَّثنا** إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَنِي يَعْلَىٰ بنُ مُسْلِمٍ وعَمْرُو بنُ دينارٍ، عَنْ سَعيدِ بنِ جُبَيْرٍ، يَزِيدُ أحَدُهُما عَلى صَاحِبِهِ وَغَيرُهُما قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعيدٍ قالَ: إنّا لعِنْدَ ابنِ عَبّاسٍ في بَيْتِهِ. إذْ قالَ: سَلُونِي، قُلْتُ: أيْ أبا عَبّاسٍ جعَلَني اللهُ فِداءَكَ بالكُوفةِ رَجُلاً قاصّاً يُقالُ لَهُ: نَوْفٌ، يَزْعَمُ أنّهُ لَيْسَ بمُوسَى بَني إسْرائيلَ، أمّا عَمْرٌو فَقالَ لي: قالَ: قَدْ كَذَبَ عَدُوُّ اللهِ. وأمّا يَعْلَى فَقالَ لي: قالَ ابنُ عَبّاسٍ: حدَّثَنِي أُبَيُّ بنُ كَعْبٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مُوسَى رَسُولُ اللهِ ﷺ، قالَ: ذكَرَ النّاسَ يَوْماً حتَّى إذَا فاضَتِ العُيُونُ وَرَقَّتِ القُلُوبُ، وَلّى فأدْرَكَهُ رَجُلٌ فَقالَ: أيْ رَسُولَ اللهِ، هَلْ في الأرْضِ أحَدٌ أعْلَمُ مِنْكَ؟ قالَ: لا، فعَتَبَ عَلَيْهِ إذْ لَمْ يَرُدَّ العِلْمَ إلى اللهِ. قيلَ: بَلى، قالَ: أيْ رَبِّ، فأيْنَ؟ قالَ: بِمَجْمَعِ البَحْرَيْنِ، قالَ: أيْ رَبِّ اجْعَلْ لي عَلَماً أعْلَمُ ذٰلكَ مِنْهُ»، فَقالَ لي عَمْرٌو: قالَ: «حَيْثُ

(3) CHAPTER. The Statement of Allāh تعالى: "But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel." (V.18:61)

4726. Narrated Ibn Juraij: Ya'lā bin Muslim and 'Amr bin Dīnār and some others narrated the narration of Sa'īd bin Jubair.

Narrated Sa'īd: While we were at the house of Ibn 'Abbās, Ibn 'Abbās said, "Ask me (any question)." I said, "O Abū 'Abbās! May Allāh let me be sacrificed for you! There is a man at Kūfa, who is a story-teller called Nauf; who claims that he (Al-Khiḍr's companion) is not Mūsa (Moses) of Banī Israel." As for 'Amr, he said to me, "Ibn 'Abbās said, (Nauf) the enemy of Allāh told a lie." But Ya'lā said to me: Ibn 'Abbās said: Ubayy bin Ka'b said: Allāh's Messenger ﷺ said, "Once, (Mūsa) (Moses) preached the people till their eyes shed tears and their hearts became tender, whereupon he finished his *Khuṭba* (religious talk). Then a man came to Mūsa (Moses) and asked, 'O Allāh's Messenger! Is there anyone on the earth who is more learned than you?' Mūsa (Moses) replied, 'No.' So, Allāh admonished him, for he did not ascribe all knowledge to Allāh. It was said (on behalf of Allāh), 'Yes, (there is a slave of Ours who knows more than you).' Mūsa (Moses) said, 'O my Lord! Where is he?' Allāh said, 'At the junction of the two seas.' Mūsa (Moses) said, 'O my Lord! Tell me of a sign whereby I will recognize the place'." 'Amr said to me: Allāh said, "That place will be where the fish will leave you." Ya'lā said to me, "Allāh said (to Mūsa) (Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.'" So Mūsa (Moses) took a fish

and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Mūsa) (Moses), "You have not demanded too much." And that is as mentioned by Allāh:

"And (remember) when Mūsa (Moses) said to his boy-servant.." (V.18:60) Yūsha' bin Nūn. (Sa'īd did not state that). The Prophet ﷺ said, "While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Mūsa (Moses) was sleeping. His boy-servant said (to himself), 'I will not wake him,' but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allāh stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock." 'Amr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock." Mūsa (Moses) said, "We have suffered much fatigue on this, our journey." (This was not narrated by Sa'īd). Then they returned back and found Al-Khiḍr. 'Uthmān bin Abī Sulaimān said to me, (they found him) on a green carpet in the middle of the sea. Al-Khiḍr was covered with his garment with one end under his feet and the other end under his head. When Mūsa (Moses) greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Mūsa (Moses) said, 'I am Mūsa (Moses).' Al-Khiḍr said, 'Are you the Mūsa (Moses) of Banī Israēl?' Mūsa (Moses) said, 'Yes.' Al-Khiḍr said, 'What do you want?' Mūsa (Moses) said, 'I came to you so that you may teach me something of that knowledge which you have been taught.' Al-Khiḍr said, 'Is it not sufficient for you that the Taurāt (Torah) is in your hands and the Divine Revelation comes to you, O Mūsa

يُفارِقُكَ الحُوتُ»، وَقالَ لي يَعْلَى: «قالَ: خُذْ حُوتاً مَيِّتاً حَيْثُ يُنْفَخُ فِيهِ الرُّوحُ، فأَخَذ حُوتاً فجَعَلَهُ في مِكْتَلٍ فَقالَ لِفَتاهُ: لا أُكَلِّفُكَ إلَّا أنْ تُخْبِرَنِي بِحَيْثُ يُفارِقُكَ الحُوتُ، قال: ما كَلَّفْتَ كَثِيراً فَذٰلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَـٰهُ﴾، يُوشَعَ بنِ نُونٍ، لَيْسَتْ عَنْ سَعيدٍ قالَ: فَبَيْنَما هُوَ في ظِلِّ صَخْرَةٍ في مَكانٍ ثَرْيانَ إذْ تَضَرَّبَ الحُوتُ وَمُوسَى نائمٌ، فَقالَ فَتاهُ: لا أُوقِظُهُ حتَّى إذَا اسْتَيْقَظَ فَنَسِيَ أنْ يُخْبِرَهُ وَتَضَرَّبَ الحُوتُ حتَّى دَخَلَ البَحْرَ فأَمْسَكَ اللهُ عَنْهُ جِرْيَةَ البَحْرِ حتَّى كأنَّ أثَرَهُ في حَجَرٍ - قالَ لي عَمْرٌو - هٰكَذَا كَانَ أثَرُهُ في حَجَرٍ وحَلَّقَ بَينَ إبهامَيْهِ وَالَّتي تَلِيانِهما ﴿لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا﴾ قالَ: قَدْ قَطَعَ اللهُ عَنْكَ النَّصَبَ - لَيْسَتْ هٰذِهِ عَنْ سَعِيدٍ - أخبره فَرَجَعا فَوَجَدَا خَضِراً - قالَ لي عُثْمانُ بنُ أبي سُلَيْمانَ - علَى طِنْفِسَةٍ خَضْرَاءَ عَلى كَبِدِ البَحْرِ - قالَ سَعيدُ بنُ جُبَيرٍ -: مُسَجًّى بثَوْبِهِ: قَدْ جَعَلَ طَرَفَهُ تَحْتَ رِجْلَيْهِ وَطَرَفَهُ تَحْتَ رَأسِهِ فَسَلَّمَ عَلَيْهِ مُوسَى فَكَشَفَ عَنْ وَجْهِهِ وقالَ: هَلْ بأرْضِي مِنْ سَلامٍ؟ مَنْ أنْتَ؟ قالَ: أنا مُوسَى، قالَ: مُوسَى بَني إسْرَائيلَ؟ قالَ: نَعَمْ، قالَ: فَما

(Moses)? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea; Al-Khidr then said, 'By Allāh, my knowledge and your knowledge besides Allāh's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the ship, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khidr and said, 'The pious slave of Allāh.' (We said to Sa'īd: "Was that Khidr?" He said, "Yes.") The shipmen said, 'We will not get him on board with fare.' Al-Khidr scuttled the ship and then plugged the hole with a piece of wood. Mūsa (Moses) said, 'Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71) (Mujāhid said, "Mūsa (Moses) said so protestingly.") Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72) The first inquiry of Mūsa (Moses) was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Mūsa (Moses) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).' (V.18:73) (Then) they found a boy and Al-Khidr killed him. Ya'lā said: Sa'īd said, 'They found boys playing and Al-Khidr got hold of a handsome infidel boy, laid him down and then slew him with a knife. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none?' (18:74). Then they proceeded and found a wall which was on the point of falling down, and Al-Khidr set it up straight. Sa'īd moved his hand thus and said, 'Al-Khidr raised his hand and the wall became straight. Ya'lā

شأْنُكَ؟ قالَ: جِئْتُ لِتُعَلِّمَنِي مما عُلِّمْتَ رَشَداً، قال: أما يَكْفِيكَ أنَّ التَّوْرَاةَ بيَدَيْكَ وأنَّ الوَحْيَ يأتِيكَ يا مُوسَى؟ إنَّ لي عِلْماً لا يَنْبَغي لَكَ أنْ تَعْلَمَهُ وَإنَّ لكَ عِلْماً لا يَنْبَغي لي أنْ أعْلَمَهُ. فأخَذَ طائرٌ بِمِنْقارِهِ مِنَ البَحْرِ، وَقال: وَاللهِ ما عِلْمي وَما عِلْمُكَ في جَنْبِ عِلْمِ اللهِ إلَّا كمَا أخَذَ هٰذَا الطّائرُ بِمِنْقارِهِ مِنَ البَحْرِ، حتّى إذَا رَكِبا في السّفينَةِ وَجَدَا مَعابِرَ صِغاراً تَحْمِلُ أهْلَ هٰذا السّاحِلِ إلى أهْلِ هٰذَا السّاحِلِ الآخَرِ عَرَفُوهُ، فَقالُوا: عَبْدُ اللهِ الصَّالِحُ - قالَ: قُلْنا لسعيدٍ: خَضِرٌ؟ قالَ: نَعَمْ - لا نَحْمِلهُ بأجْرٍ فخَرَقَها وَوَتَدَ فِيها وَتِداً، قالَ مُوسَى: ﴿أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾ - قالَ مُجاهِدٌ: مُنْكَراً - قالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ كانَتِ الأُولىٰ نِسْياناً، والوُسْطَى شَرْطاً، والثّالِثَةُ عَمْداً. قالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾ لَقِيا غُلاماً فَقَتَلَهُ - قالَ يَعلَى: قالَ سَعيدٌ -: وَجَدَ غِلْماناً يَلْعَبونَ فأخَذَ غُلاماً كافِراً ظَرِيفاً فأضْجَعَهُ ثُمَّ ذَبحَهُ بالسِّكِّينِ. قالَ: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ﴾ لمْ تَعْمَلْ بالحِنْثِ - وَابنُ عَبّاسٍ قَرأها: زَكِيَّةً زَاكِيَةً زَاكِيَةً

said: 'I think Sa'īd: said, 'Al-Khiḍr touched the wall with his hand and it became straight!' Mūsa (Moses) said to Al-Khiḍr), 'If you had wished, you could have taken wages for it.' Sa'īd said, 'Wages that we might have eaten.' And there was a king behind them.' (V.18:79) And there was in front (ahead) of them. Ibn 'Abbās recited: "As there was a king in front (ahead) of them..."

It is said on the authority of somebody other than Sa'īd that the king was Hudad bin Budad. They say that the boy was called Ḥaisūr. "...As there was a king in front (ahead) of them who seized every ship by force." (V.18:79) So, I wished that if that ship passed by him, he would leave it because of its defect, and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a disbeliever and we (Khiḍr) feared lest he would oppress them by rebellion and disbelief.' (V.18:80) (i.e., that their love for him would urge them to follow him in his religion). 'So we (Khiḍr) desired that their Lord (Allāh) should change him for them for one better in righteousness and near to mercy.' (V.18:81). This was in reply to Mūsa's (Moses) saying: Have you killed an innocent person?" (V.18:74) 'Near to mercy' means they will be more merciful to him than they were to the former whom Khiḍr had killed. Someone other than Sa'īd said that they were compensated with a girl. Dāwūd bin Abī 'Āṣim said on the authority of more than one that this next child was a girl.

مُسْلِمَةً كَقَوْلِكَ: غُلاماً زَكِيّاً، فانْطَلَقا فَوَجَدَا جِداراً يُرِيدُ أَنْ يَنْقَضَّ فأقامَهُ - قالَ سَعِيدٌ بِيَدِهِ هٰكَذَا - وَرَفَعَ يَدَهُ فاسْتَقامَ - قالَ يَعْلَى: حَسِبْتُ أَنَّ سَعِيداً قالَ: فَمَسَحَهُ بِيَدِهِ فاسْتَقامَ ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ - قالَ سَعِيدٌ: أَجْراً نأكُلُهُ - ﴿وَكَانَ وَرَآءَهُم مَّلِكٌ﴾ وكانَ أَمَامَهُمْ - قَرأَها ابنُ عَبّاسٍ: أمامَهُمْ مَلِكٌ. يَزْعُمُونَ عَنْ غَيرِ سَعِيدٍ أنهُ هُدَدُ بنُ بُدَدٍ، الغُلامُ المَقْتُولُ: يَزْعُمُونَ اسمُهُ حَيْسُورُ - ﴿مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾ فأَرَدْتُ إذَا هيَ مَرَّتْ بِهِ أنْ يَدَعَها لِعَيْبِها. فإذَا جاوَزُوا أصْلَحُوها فانْتَفَعُوا بِها - وَمِنْهُمْ مَنْ يَقُولُ: سَدُّوها بقارُورَةٍ، وَمِنْهُمْ مَنْ يَقُولُ: بالقارِ - كانَ أَبَوَاهُ مُؤْمِنَينِ وكانَ كافِراً ﴿فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَـٰنًا وَكُفْرًا﴾ أنْ يَحْمِلَهُما حُبُّهُ عَلى أنْ يُتابِعاهُ عَلى دِينِهِ ﴿فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾﴾ لقَوْلِهِ: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً﴾ وأقْرَبَ رُحْماً: هُمَا بِهِ أرْحَمُ مِنْهُما بالأوَّلِ الَّذي قَتَلَ، خَضِرٌ». وَزَعَمَ غَيرُ سَعِيدٍ أنَّهُما أُبْدِلا جارِيَةً. وأمَّا دَاوُدُ بنُ أبي عاصِمٍ فَقالَ عَنْ غَيرِ واحِدٍ: إنَّها جارِيَةٌ. [راجع: ٧٤]

(4) A. CHAPTER. The Statement of Allāh تعالى: "So, when they had passed further on (beyond that fixed place), Mūsa (Moses)

(٤) **بابٌ قَوْلِهِ:** ﴿فَلَمَّا جَاوَزَا قَالَ لِفَتَـٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا

said to his boy-servant, 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey... (up to) ... retracing their footsteps!" (V.18:62,63)

هَٰذَا نَصَبًا﴿٦٢﴾ إلى قوْلِهِ: ﴿قَصَصًا﴾ [٦٢-٦٣] صُنْعاً: عَمَلاً. حِوَلاً: تَحَوُّلاً ﴿قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا﴿٦٤﴾﴾ [٦٤] نُكْراً: دَاهِيَةً. يَنْقَضَّ: يَنْقاضُ كما يَنْقاضُ السِّنُّ. لَتَخِذْتَ واتَّخَذْتَ وَاحِدٌ. رُحْماً مِنَ الرُّحْمِ وَهيَ أَشَدُّ مُبالَغَةً مِنَ الرَّحْمَةِ ويظُنُّ أَنَّهُ مِنَ الرَّحِيمِ. وَتُدْعَى مَكَّةُ أُمَّ رُحْمٍ أي الرَّحْمَةُ تَنْزِلُ بِها.

(4) B. CHAPTER. The Statement of Allāh تعالى: "He said: 'Do you remember when we betook ourselves to the rock.'" (V.18:63)

(٤) بابُ قَوْلِهِ تعالىٰ: ﴿قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ﴾ إلى آخرِهِ.

4727. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bakālī claims that Mūsa (Moses) of Banī Isrāel was not Mūsa, (Moses) the companion of Al-Khiḍr." Ibn 'Abbās said, "Allāh's enemy tells a lie!" Ubayy bin Ka'b narrated to us that Allāh's Messenger ﷺ said, "Mūsa (Moses) got up to deliver a *Khuṭba* (religious talk) before Banī Isrāel and he was asked: Who is the most learned person among the people? Mūsa (Moses) replied, 'I (am the most learned).' Allāh then admonished Mūsa (Moses) for he did not ascribe all knowledge to Allāh Alone. (Then) came the Divine Revelation:

'Yes, one of Our slaves at the junction of the two seas is more learned than you.'

"Mūsa (Moses) said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place).' So Mūsa (Moses) set out along with his boy-servant Yūsha' bin Nūn, and they carried with them a fish till they reached a rock and rested there. Mūsa (Moses) put his head down and slept.

٤٧٢٧ - **حدَّثني** قُتَيْبَةُ بنُ سَعيدٍ قال: حدَّثَنِي سُفْيانُ بنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دينارٍ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: قُلْتُ لابْنِ عَبّاسٍ: إنَّ نَوْفاً البَكالِيَّ يَزْعُمُ أنَّ مُوسَى نَبِيَّ اللهِ لَيْسَ بِمُوسَى الخَضِرِ، فَقالَ: كَذَبَ عَدُوُّ اللهِ، حدَّثَنا أُبَيّ بنُ كَعْبٍ، عَنْ رَسُولِ اللهِ ﷺ قالَ: «قامَ مُوسَى خَطِيباً في بَنِي إسْرائيلَ فَقِيلَ لَهُ: أيُّ النّاسِ أعْلَمُ؟ قالَ: أنا، فعَتَبَ اللهُ عَلَيْهِ إذْ لَمْ يَرُدَّ العِلْمَ إلَيْهِ، وأوْحَى إلَيْهِ: بَلى عَبْدٌ مِنْ عِبادِي بِمَجْمَعِ البَحْرَيْنِ هُوَ أعْلَمُ مِنْكَ. قالَ: أيْ رَبِّ، كَيْفَ السَّبيلُ إلَيْهِ؟ قالَ: تأخُذُ حُوتاً في مِكْتَلٍ فَحَيْثُما فَقَدْتَ الحُوتَ فاتَّبِعْهُ. قالَ: فخَرَجَ مُوسَى وَمَعَهُ فَتاهُ يُوشَعُ

(Sufyān, a subnarrator said that somebody other than 'Amr said), 'At the rock there was a water spring called *Al-Ḥayāt*, and none came in touch with its water but became alive. So, some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea.' When Mūsa (Moses) woke up, he asked his boy-servant, 'Bring our morning meal...' (V.18:62). The narrator added: Mūsa (Moses) did not suffer from fatigue except after he had passed the place he had been ordered to observe. His boy-servant Yūsha' bin Nūn said to him, 'Do you remember when we betook ourselves to the rock? I did indeed forget the fish...' (V.18:63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So, there was an astonishing event for his boy-servant and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Mūsa (Moses) greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Mūsa (Moses) said, 'I am Mūsa (Moses).' The man said, 'Mūsa (Moses) of Banī Israēl?' Mūsa (Moses) said, 'Yes,' and added, 'may I follow you so that you teach me something of the knowledge which you have been taught (by Allāh)?' (V.18:66). Al-Khiḍr said to him, 'O Mūsa! (Moses) You have something of Allāh's Knowledge which Allāh has taught you and which I do not know; and I have something of Allāh's Knowledge which Allāh has taught me and which you do not know.' Mūsa (Moses) said, 'But I will follow you.' Al-Khiḍr said, 'Then, if you follow me, ask me not about anything till I myself mention it to you' (V.18:70). After that both of them proceeded along the sea-shore. There passed by them a ship whose crew recognized Al-

بنُ نُونٍ وَمَعَهُما الحُوتُ حتَّى انْتَهَيا إلى الصَّخْرَةِ فَنزَلَا عِنْدَها. قالَ: فَوَضَعَ مُوسَى رَأْسَهُ فَنامَ. - قالَ سُفْيانُ: وفي حَديثِ غَيرِ عَمْرٍو قالَ: وفي أصْلِ الصَّخْرَةِ عَيْنٌ يُقالُ لَها: الحَياةُ، لا يُصِيبُ مِنْ مائها شَيْءٌ إلَّا حَيِيَ. فأصَابَ الحُوتَ مِنْ ماءِ تِلْكَ العَيْنِ - قالَ: فَتَحَرَّكَ وَانْسَلَّ مِنَ المِكْتَلِ فَدَخَلَ البَحْرَ فَلَمّا اسْتَيْقَظَ مُوسَى ﴿قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا﴾ الآيَة. قالَ: ولَمْ يَجِدِ النَّصَبَ حتَّى جاوَزَ ما أُمِرَ بِهِ. قالَ لَهُ فَتاهُ يُوشَعُ بنُ نُونٍ: ﴿أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ﴾ الآيَة، قالَ: فَرَجَعا يَقُصّانِ في آثارِهِما فَوَجَدَا في البَحْرِ كالطّاقِ مَمَرَّ الحُوتِ. فَكانَ لِفَتاهُ عَجَباً ولِلْحُوتِ سَرَباً، قالَ: فَلَمّا انْتَهَيا إلى الصَّخْرَةِ إذَا هُما بِرَجُلٍ مُسَجًّى بِثَوْبٍ فَسَلَّمَ عَلَيْهِ مُوسَى، قالَ: وأنَّى بأرْضِكَ السَّلامُ. فَقالَ: أنا مُوسَى، قالَ: مُوسَى بَني إسْرائيلَ؟ قالَ: نَعَمْ. قالَ: هَلْ أتَّبِعُكَ عَلى أنْ تُعَلِّمَني مِمّا عُلِّمْتَ رُشْداً؟ قالَ لَهُ الخَضِرُ: يا مُوسَى إنَّكَ عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لا أعْلَمُهُ، وأنا عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ اللهُ لا تَعْلَمُهُ. قالَ: بَلْ أتَّبِعُكَ، قالَ: فإنِ اتَّبَعْتَني فَلا تَسألْني

Khiḍr and received them on board. A sparrow came and sat on the edge of the ship and dipped its beak into the sea. Al-Khiḍr said to Mūsa (Moses), 'My knowledge and your knowledge and all the creation's knowledge compared to Allāh's Knowledge is not more than the water taken by this sparrow's beak.' Then Mūsa (Moses) was startled by Al-Khiḍr's action of taking an adze and scuttling the boat with it. Mūsa (Moses) said to him, 'Have you scuttled it in order to drown its people?...' (V.18:71)

"Then they both proceeded and found a boy playing with other boys. Al-Khiḍr took hold of him by the head and cut it off. Mūsa (Moses) said to him, 'Have you killed an innocent person who has killed none? Verily, you have committed a thing *Nukr* (a great *Munkar* — prohibited, evil, dreadful thing)!' (V.18:74)

He said, 'Did I not tell you that you can have no patience with me ... (up to) ... but they refused to entertain them. Then they found therein a wall about to collapse...' (V.18:75-77)

"Al-Khiḍr moved his hand thus and set it upright (repaired it). Mūsa (Moses) said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, surely, you could have taken wages for it.' (Al-Khiḍr said) 'This is the parting between you and me. I will tell you the interpretation of (those) things about which you were unable to hold patience.' (V.18:78)

Allāh's Messenger ﷺ said, "We wished that Mūsa (Moses) could have been more patient, so that He (Allāh) could have described to us more about their story."

Ibn 'Abbās used to recite:

"...As there was a king in front (ahead) of them who seized every ship by force."

عَنْ شَيْءٍ حتَّى أُحْدِثَ لكَ مِنْهُ ذِكْراً. فانْطَلَقا يَمْشِيانِ عَلى السّاحِلِ فَمَرَّتْ بِهِما سَفِينَةٌ فَعُرِفَ الخَضِرُ فحَمَلُوهُمْ في سَفِينَتِهِمْ بغَيرِ نَوْلٍ - يَقُولُ: بغَيرِ أجْرٍ - فَرَكِبَا السَّفِينَةَ. قالَ: وَوَقَعَ عُصْفُورٌ عَلى حَرْفِ السَّفِينَةِ فَغَمَسَ مِنْقارَه في البَحْرِ فقالَ الخَضِرُ لِمُوسَى: ما عِلْمُكَ وَعِلْمي وَعِلْمُ الخَلائِقِ في عِلْمِ اللهِ إلَّا مِقْدارُ ما غَمَسَ هٰذَا العُصْفُورُ مِنْقارَهُ. قالَ: فَلَمْ يَفْجأْ مُوسَى إذْ عَمَدَ الخَضِرُ إلى قَدُومٍ فخَرَقَ السَّفِينَةَ، فَقالَ لَهُ مُوسَى: قَوْمٌ حَمَلُونا بغَيرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ ﴿أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ﴾، الآيَةَ. فانْطَلَقا إذَا هُمَا بغُلامٍ يَلْعَبُ مَعَ الغِلْمانِ. فأخَذَ الخَضِرُ برأسِهِ فَقَطَعَهُ. قالَ لَهُ مُوسَى: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾﴾ إلى قَوْلِهِ: ﴿فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ﴾ فَقالَ بَيَدِهِ هٰكَذا فَأَقامَهُ، فَقالَ لَهُ مُوسَى: إنّا دَخَلْنا هٰذِهِ القَرْيَةَ فَلَمْ يُضَيِّفُونا ولَمْ يُطْعِمُونا ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا، قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾﴾» فَقالَ رَسُولُ اللهِ ﷺ: «وَدِدْنا أنَّ مُوسَى صَبرَ حَتَّى

يَقُصَّ عَلَيْنا مِنْ أمْرِهِما». قالَ: وكانَ ابنُ عَبّاسٍ يَقْرأُ ﴿وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ﴾ صالِحَةٍ ﴿غَصْبًا﴾ وأمّا الغُلامُ فَكانَ كافِراً. [راجع: ٧٤]

As for the boy, he was a disbeliever.

(٥) بابُ قَوْلِهِ: ﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا﴾ [١٠٣]

(5) CHAPTER. The Statement of Allāh تعالى: "Say (O Muḥammad ﷺ): 'Shall We tell you the greatest losers in respect of (their) deeds?" (V.18:103)

٤٧٢٨ - حدَّثني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ مُصْعَبٍ قال: سألْتُ أبي ﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا﴾ هُمُ الحَرُورِيَّةُ؟ قالَ: لا، هُمُ اليَهُودُ والنَّصارَى. أمّا اليَهُودُ فَكَذَّبُوا مُحَمَّداً ﷺ، وأمّا النَّصارَى كَفَرُوا بالجَنَّةِ وَقالُوا: لا طَعامَ فِيها وَلا شَرابَ. والحَرُورِيَّةُ الَّذِينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثاقِهِ، وكانَ سَعْدٌ يُسَمِّيهِم الفاسِقينَ.

4728. Narrated Muṣ'ab: I asked my father, "Was the Verse — 'Say (O Muḥammad ﷺ): Shall We tell you the greatest losers in respect of their deeds?' (V.18:103) revealed regarding Al-Ḥarūriyya?" He said, "No, but it was revealed regarding the Jews and the Christians, for the Jews disbelieved Muḥammad ﷺ and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Ḥarūriyya are those people who break their pledge to Allāh after they have confirmed that they will fulfil it, and Sa'd used to call them *Al-Fāsiqīn* (evildoers who foresake Allāh's obedience)."

(٦) بابٌ: ﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ﴾ الآيَة [١٠٥]

(6) CHAPTER. "They are those who deny in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain..." (V.18:105)

٤٧٢٩ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثَنا سَعيدُ بنُ أبي مَرْيَمَ: أخْبَرَنا المُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثَني أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «إنَّهُ لَيأتي الرَّجُلُ

4729. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allāh." And then the Prophet ﷺ said: "Read (or recite): 'And on the Day of Resurrection, We shall assign no weight for them.'" (V.18:105)

العَظيمُ السَّمينُ يَوْمَ القِيامَةِ لا يَزِنُ عِنْدَ اللهِ جَناحَ بَعُوضَةٍ. وَقالَ: اقْرَؤُوا ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا﴾».

وَعَنْ يَحْيَى بنِ بُكَيرٍ، عَنِ المُغيرةِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي الزِّنادِ مِثْلَهُ.

(١٩) سورة كهيعص

(19) SŪRAT Kāf-Ḥā-Tā-'Aīn-Ṣād (MARYAM) (Mary)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ ابنُ عَبّاسٍ: ﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ﴾، اللهُ يَقُولُهُ وهُمُ اليَوْمَ لا يَسْمَعُونَ ولا يُبْصِرُونَ في ضَلالٍ مُبينٍ: يَعْني قَوْلَهُ: ﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ﴾ الكُفّارُ يَوْمَئِذٍ أَسْمَعُ شَيْءٍ وأَبْصَرُهُ. ﴿لَأَرْجُمَنَّكَ﴾: لأَشْتُمَنّكَ. ﴿وَرِءْيًا﴾: مَنْظَراً. وَقالَ أَبو وَائل: عَلِمَتْ مريمُ أَنَّ التَّقِيَّ ذو نُهْيَةٍ حَتَّى قَالَتْ: ﴿إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا﴾ وَقالَ ابنُ عُيَيْنَةَ: ﴿تَؤُزُّهُمْ أَزًّا﴾: تُزْعِجُهمْ إلى المَعاصِي إزْعاجاً. وَقالَ مُجاهِدٌ: ﴿إِدًّا﴾: عِوَجاً. وَقالَ ابنُ عَبّاسٍ: ﴿وِرْدًا﴾: عِطاشاً. ﴿أَثَٰثًا﴾: مالاً. ﴿إِدًّا﴾: قَوْلاً عَظيماً. ﴿رِكْزًا﴾: صَوْتاً. وَقالَ غيره: ﴿غَيًّا﴾: خُسْراناً. ﴿وَبُكِيًّا﴾: جَماعَةُ باكٍ. ﴿صِلِيًّا﴾: صَلِيَ يَصْلَى. ﴿نَدِيًّا﴾ - والنّادي وَاحد -: مَجْلِساً.

(1) CHAPTER. The Statement of Allāh عز وجل:
"And warn them (O Muḥammad ﷺ) of the Day of grief and regrets..." (V.19:39)

(١) **بابُ** قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ﴾ [٣٩].

4730. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.'"

Then the Prophet ﷺ recited: "And warn them (O Muḥammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness and they believe not." (V.19:39)

٤٧٣٠ - **حدَّثَنا** عُمَرُ بنُ حَفْصِ بنِ غياثٍ: حدَّثَنا أبي حدَّثَنا الأعْمَشُ: حدَّثَنا أبو صالحٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى بالمَوْتِ كَهَيْئَةِ كَبْشٍ أمْلَحَ فَيُنادي مُنادٍ: يا أهْلَ الجَنَّةِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفُون هٰذا؟ فَيَقُولُونَ: نَعَمْ، هٰذَا المَوْتُ، وكُلُّهُمْ قَدْ رَآهُ. ثُمَّ يُنادي: يا أهْلَ النّارِ، فَيَشْرَئِبُّون وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفونَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ، هٰذَا المَوْتُ، وكُلُّهُمْ قَدْ رآهُ، فَيُذْبَحُ. ثُمَّ يَقُولُ: يا أهْلَ الجَنَّةِ خُلُودٌ فَلا مَوْتَ. وَيا أهْلَ النّارِ خُلُودٌ فَلا مَوْتَ، ثُمَّ قَرأ ﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ﴾ وَهٰؤُلاءِ في غَفْلَةٍ أهْلُ الدُّنْيا، وَهُمْ لا يُؤْمِنُونَ».

(2) CHAPTER. The Statement of Allāh تعالى:
"And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us and what is between those two..." (V.19:64)

(٢) **بابُ** قَوْلِهِ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ﴾ [٦٤].

4731. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to Jibrīl (Gabriel), "What prevents you from visiting us more often than you visit us now?" So there was revealed:

٤٧٣١ - **حدَّثَنا** أبو نُعَيْم: حدَّثَنا عُمَرُ بنُ ذَرٍّ قالَ: سَمِعْتُ أبي، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ

اللهُ تَعالى عَنْهُ: قالَ النَّبِيُّ ﷺ لِجبريلَ: «ما يَمْنَعُكَ أنْ تَزُورَنا أكْثَرَ مِمّا تَزُورُنا؟» فَنزَلَتْ ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾. [راجع: ٣٢١٨]

"And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us..." (V.19:64)

(٣) **بابٌ قَوْلِهِ:** ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ۝٧٧﴾ [٧٧]

(3) CHAPTER. The Statement of Allāh تعالى: "Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children?'" (V.19:77)

٤٧٣٢ - **حَدَّثَنا** الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: سَمِعْتُ خَبّاباً قالَ: جِئْتُ الْعاصِ بنَ وائِلٍ السَّهْمِيَّ أتقاضاهُ حَقّاً لي عِنْدَهُ فَقالَ: لا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ، فَقُلْتُ: لا حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قالَ: وإنِّي لَمَيِّتٌ ثُمَّ مَبْعوثٌ؟ قُلْتُ: نَعَمْ، قالَ: إنَّ لي هُناكَ مالاً وَوَلَداً فَأَقْضِيكَ، فَنَزَلَتْ هٰذِهِ الآيَةُ ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ۝٧٧﴾. [راجع: ٢٠٩١]

رَواهُ الثَّوْرِيُّ وَشُعْبَةُ وحَفْصٌ وأبو مُعاوِيَةَ ووكيعٌ، عَنِ الأعْمَشِ.

4732. Narrated Khabbāb: I came to Al-'Āṣ bin Wā'il As-Sahmī and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muḥammad (ﷺ)." I said, "No, I shall not disbelieve in Muḥammad ﷺ till you die and then be resurrected." He said, "Will I die and then be resurrected?" I said, "Yes". He said, "Then I will have wealth and children there, and I will pay you (there)." So this Verse was revealed:

"Have you then seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children?.'" (V.19:77)

(٤) **بابٌ:** ﴿أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ۝٧٨﴾ [٧٨] قالَ: مَوْثِقاً

(4) CHAPTER. "Has he known the Unseen, or has he taken a convenant from the Most Gracious (Allāh)?" (V.19:78)

٤٧٣٣ - **حَدَّثَنا** مُحَمَّدُ بنُ كَثيرٍ: أخْبَرَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ

4733. Narrated Khabbāb: I was a blacksmith in Makkah. Once, I made a sword for Al-'Āṣ bin Wā'il As-Sahmī. When I went to demand its price, he said, "I will not give it to you till you disbelieve in

Muḥammad (ﷺ)." I said, "I shall not disbelieve in Muḥammad ﷺ till Allāh make you die and then bring you to life again." He said, "If Allāh should make me die and then resurrect me and I would have wealth and children." So Allāh revealed:

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children.' Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)?" (V.19:77,78)

خَبَّابٍ قالَ: كُنْتُ قَيْناً بِمَكَّةَ فعَمِلْتُ لِلْعاصِ بنِ وَائِلٍ السَّهْمِيِّ سَيْفاً فجِئْتُ أتَقاضاهُ فَقالَ: لا أُعْطِيكَ حتَّى تَكْفُرَ بِمُحَمَّدٍ، قلتُ: لا أكفرُ بِمُحمَّدٍ ﷺ حتَّى يُمِيتَكَ اللهُ ثُمَّ يُحْيِيكَ، قالَ: إذَا أماتَنِي اللهُ ثُمَّ بَعَثَنِي ولي مالٌ وَوَلَدٌ فأنْزَلَ اللهُ ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾﴾ قالَ: مَوْثِقاً. [راجع: ٢٠٩١]

لَمْ يَقُلِ الأشْجَعِيُّ، عَنْ سُفيانَ: سَيْفاً، وَلا مَوْثِقاً.

(5) CHAPTER. "Nay, We shall record what he says, and We shall increase his torment (in the Hell)." (V.19:79)

(٥) بابٌ: ﴿كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾﴾ [٧٩]

4734. Narrated Masrūq: Khabbāb said, "During the pre-Islāmic period, I was a blacksmith and Al-'Āṣ bin Wā'il owed me a debt." So, Khabbāb went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muḥammad (ﷺ)." Khabbāb said, "By Allāh, I shall not disbelieve in Muḥammad ﷺ till Allāh makes you die and then resurrects you." Al-'Āṣ said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay your debt." So this Verse was revealed:

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and (yet) says: 'I shall certainly be given wealth and children.'" (V.19:77)

٤٧٣٤ - حدَّثنا بِشْرُ بنُ خالِدٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ: سَمِعْتُ أبا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ قَيْناً في الجاهِلِيَّةِ وكانَ لي دَيْنٌ عَلَى الْعاصِ بنِ وَائِلٍ، قالَ: فأتاهُ يَتَقاضاهُ فَقالَ: لا أُعْطِيكَ حتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ فَقالَ: واللهِ لا أكْفُرُ حتَّى يُمِيتَكَ اللهُ ثُمَّ تُبْعَثَ، قالَ: فَذَرْنِي حتَّى أمُوتَ ثُمَّ أُبْعَثَ فَسَوْفَ أُوتَى مالاً وَوَلَداً فأقْضِيكَ. فَنَزَلَتْ هٰذِهِ الآيَةُ ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾. [راجع: ٢٠٩١]

(6) CHAPTER. "And We shall inherit from him (at his death) all that he talks of (i.e., wealth and children which Allāh has bestowed upon him in this world), and he shall come to Us alone." (V.19:80)

(٦) **بابٌ**: ﴿وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا﴿٨٠﴾﴾ [٨٠]

وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْجِبَالُ هَدًّا﴾: هَدْماً.

4735. Narrated Khabbāb: I was a blacksmith and Al-'Āṣ bin Wā'il owed me a debt, so I went to him to demand it. He said to me, "I will not pay you your debt till you disbelieve in Muḥammad (ﷺ)." I said, "I will not disbelieve in Muḥammad ﷺ till you die and then be resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children.' Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)? Nay! We shall record what he says, and We shall increase his torment (in the Hell). And We shall inherit from him all that he talks of (i.e., wealth and children which Allāh has bestowed upon him in this world), and he shall come to Us alone." (V.19:77-80)

٤٧٣٥ - حدَّثَنا يَحْيَى: حدَّثَنا وكيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبي الضُّحَى، عَنْ مَسْروقٍ، عَنْ خَبّابٍ قالَ: كُنْتُ رَجُلاً قَيْناً وكانَ لي عَلى العاصِ بنِ وَائِلٍ دَيْنٌ فأَتَيْتُهُ أَتَقاضَاهُ، فَقالَ لي: لا أَقْضِيكَ حتَّى تَكْفُرَ بِمُحَمّدٍ. قالَ: قُلْتُ: لَنْ أَكْفُرَ بِهِ حتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قالَ: وإنّي لَمَبْعُوثٌ مِنْ بَعْدِ المَوْتِ؟ فَسَوْفَ أَقْضِيكَ إذا رَجَعْتُ إلى مالٍ وَوَلَدٍ، قالَ: فَنَزَلَتْ ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا﴿٧٩﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا﴿٨٠﴾﴾. [راجع: ٢٠٩١]

(20) SŪRAT ṬĀ-HĀ

In the Name of Allāh, the Most Gracious, the Most Merciful.

(٢٠) سورة طه

بسم الله الرحمٰن الرحيم

قالَ عِكرِمَةُ والضَّحّاكُ: بالنَّبَطِيّةِ، أي ﴿طه﴿١﴾﴾: يا رَجُلُ، وَقالَ مجاهد: ﴿أَلْقَى إِلَيْكُمُ﴾ صَنَعَ. ﴿أَزْرِى﴾: ظَهْرِي، ﴿فَيُسْحِتَكُم﴾:

يُهْلِكَكم. ﴿ٱلْمُثْلَىٰ﴾: تأنيثُ الأَمْثَلِ يَقُولُ: بدينكمْ. يُقالُ: خُذِ المُثْلى خُذِ الأَمْثَلَ. ﴿ثُمَّ ٱئْتُوا۟ صَفًّا﴾. يُقالُ: هَلْ أَتَيْتَ الصَّفَّ اليَوْمَ؟ يَعني المُصَلَّى الّذي يُصَلَّى فيهِ. ﴿فَأَوْجَسَ﴾: أَضْمَرَ خَوْفاً فَذَهَبَتِ الوَاوُ مِنْ ﴿خِيفَةً﴾ لكَسْرةِ الخاءِ. ﴿فِى جُذُوعِ﴾: أيْ عَلى جُذُوعِ النّخلِ. ﴿خَطْبُكَ﴾: بالُكَ. ﴿مِسَاسَ﴾: مَصْدَر ماسَّه مِساساً. ﴿لَنَنسِفَنَّهُۥ﴾: لَنَذْرِيَنَّه. ﴿قَاعًا﴾: يَعْلُوه المَاءُ. والصَّفْصَفُ: المُسْتَوِي مِنَ الأرْضِ. وَقالَ مُجَاهِدٌ: أَوْزَاراً أثقلاً ﴿مِّن زِينَةِ ٱلْقَوْمِ﴾: الحُلِيُّ الّذي اسْتَعاروا مِنْ آلِ فِرعَوْنَ. (فَقَذَفْتُها): فألْقَيْتُها. ﴿أَلْقَى﴾: صَنَعَ ﴿فَنَسِىَ﴾ مُوسَاهُمْ: يَقولُونَه: أَخطأَ الرَّبَّ. ﴿أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا﴾: العِجْلُ. ﴿هَمْسًا﴾: حِسُّ الأقْدام. ﴿حَشَرْتَنِىٓ أَعْمَىٰ﴾ عَنْ حُجَّتي ﴿وَقَدْ كُنتُ بَصِيرًا﴾ في الدُّنْيا. قال ابنُ عبَّاسٍ: ﴿بِقَبَسٍ﴾ ضَلُّوا الطَّريقَ وكانوا شَاتين، فقال: إن لم أجِدْ عليها مَنْ يهدي الطَّريق آتِكُم بنارٍ تُوقِدُونَ. وَقالَ ابنُ عُيَيْنَةَ: ﴿أَمْثَلُهُمْ طَرِيقَةً﴾: أعْدَلُهُمْ. وَقالَ ابنُ عَبّاسٍ: ﴿هَضْمًا﴾: لا يُظْلَمُ فَيُهْضَمُ مِنْ حَسَناتِهِ. ﴿عِوَجًا﴾: وَادياً. ﴿وَلَآ

﴿أَمْتًا﴾: رَابِيَةً. ﴿سِيرَتَهَا﴾: حالَتَها ﴿ٱلْأُولَىٰ﴾. ﴿ٱلنُّهَىٰ﴾: التُّقَى. ﴿ضَنكًا﴾: الشقاءُ. ﴿هَوَىٰ﴾: شَقِيَ. ﴿بِٱلْوَادِ ٱلْمُقَدَّسِ﴾: المُبارَك. ﴿طُوًى﴾: اسمُ الوَادي ﴿بِمَلْكِنَا﴾: بأمْرِنا. ﴿مَكَانًا سُوًى﴾: مَنْصَفٌ بَيْنَهُمْ. ﴿يَبَسًا﴾: يابِساً، ﴿عَلَىٰ قَدَرٍ﴾: مَوْعِدٍ. ﴿وَلَا تَنِيَا﴾: تَضْعُفا. ﴿يَفْرُطَ﴾ عُقُوبَةً

(١) بابُ قَوْلِهِ: ﴿وَٱصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾﴾ [٤١]

(1) CHAPTER. The Statement of Allāh تعالى: "And I have chosen you for Myself." (V.20:41) (i.e., for My Revelation and My Message, or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers)]."

٤٧٣٦ - حدَّثنا الصَّلْتُ بن مُحَمَّدٍ: حدَّثَنا مَهْدِيُّ بن مَيْمُونٍ: حدَّثَنا مُحَمَّدُ ابنُ سِيرِينَ، عَنْ أبي هُرَيْرَةَ عَنْ رَسُولِ اللهِ قالَ: «الْتَقَى آدَمُ ومُوسَى فَقالَ مُوسَى لآدَمَ: أَنْتَ الَّذي أَشْقَيْتَ النَّاسَ وأخْرَجْتَهُمْ مِنَ الجَنَّةِ؟ قالَ لَهُ آدَمُ: أَنْتَ الَّذي اصْطَفاكَ اللهُ بِرِسالَتِهِ، وَاصْطَفاكَ لِنَفْسِهِ، وأنْزَلَ عَلَيْكَ التَّوْرَاةَ؟ قالَ نَعَمْ، قالَ: فَوَجَدْتَها كُتِبَ عَلَيَّ قَبْلَ أنْ يَخْلُقَني؟ قالَ: نَعَمْ، فَحَجَّ آدَمُ مُوسَى».

[راجع: ٣٤٠٩]

4736. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Adam and Mūsa (Moses) met, and Mūsa (Moses) said to Adam, 'You are the one who made people miserable and turned them out of Paradise'. Adam said to him, 'You are the one whom Allāh selected for His Message and whom He selected for Himself and upon whom He revealed the Taurāt (Torah).' Mūsa (Moses) said, 'Yes.' Adam said, 'Did you blame me for a thing which Allāh has ordained for me before my creation?' Mūsa (Moses) said, 'Yes.' So, Adam overcame Mūsa (Moses) with this argument."

﴿ٱلْيَمِّ﴾: البَحْرُ.

(٢) بابٌ: ﴿وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ

(2) CHAPTER. "And indeed We revealed to Mūsa (Moses) (saying): 'Travel by night with '*Ibâdi* (My slaves) and strike a dry path

يَبَسًا لَّا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾ [٧٧-٧٩]

for them in the sea, fearing neither to be overtaken [by Fir'aūn (Pharaoh)], nor being afraid (of drowning in the sea).' Then Fir'aūn (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up. And Fir'aūn (Pharaoh) led his people astray, and he did not guide them." (V.20:77-79)

٤٧٣٧ - **حدَّثني** يَعْقُوبُ بنُ إبراهيمَ: حدَّثنا رَوْحٌ: حدَّثنا شُعْبَةُ: حدَّثنا أبو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدينَةَ واليَهُودُ تَصُومُ عاشُوراءَ فَسأَلَهُمْ فَقالُوا: هٰذَا اليَوْمُ الّذي ظَهَرَ فِيهِ مُوسَى عَلى فِرْعَوْنَ، فَقالَ النَّبِيُّ ﷺ: «نَحْنُ أَوْلَى بِمُوسَى مِنْهُمْ فَصُومُوهُ». [راجع: ٢٠٠٤]

4737. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ arrived at Al-Madīna, he found the Jews observing *Saum* (fast) on the day of *'Āshūrā'* (10th of Muharram). The Prophet ﷺ asked them (about it) and they replied, "This is the day when Mūsa (Moses) became victorious over Fir'aūn (Pharaoh)." The Prophet ﷺ said (to the Muslims), "We are nearer to Mūsa (Moses) than they, so observe *Saum* (fast) on this day."

(٣) **بابُ** قَوْلِهِ: ﴿فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ﴾ [١١٧]

(3) CHAPTER. The Statement of Allāh تعالى: "...So let him not get you both out of Paradise, so that you be distressed." (V.20:117)

٤٧٣٨ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا أَيُّوبُ بنُ النَّجارِ، عَنْ يَحْيَى بنِ أبي كَثيرٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «حاجَّ مُوسَى آدَمَ فَقالَ لَهُ: أَنْتَ الّذي أَخْرَجْتَ النّاسَ مِنَ الجَنَّةِ بِذَنْبِكَ فَأَشْقَيْتَهُمْ؟ قالَ: قالَ آدَمُ: يا مُوسَى أَنْتَ الّذي اصْطَفاكَ اللهُ بِرِسالاتِهِ وبِكَلامِهِ،

4738. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Mūsa (Moses) argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable.' Adam replied, 'O Mūsa (Moses)! You are the one whom Allāh selected for His Message and for His direct Talk. Yet, you blame me for a thing which Allāh had ordained for me before He created me?" Allāh's Messenger ﷺ further said, "So, Adam overcame Mūsa (Moses) by this argument."

أَتَلُومُنِي عَلى أمْرٍ كَتَبَهُ اللهُ عَلَيَّ قَبْلَ أنْ يَخْلُقَني؟ أوْ قَدَّرَهُ عَلَيَّ قَبْلَ أنْ يَخْلُقَني؟» قالَ رَسُولُ اللهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى». [راجع: ٣٤٠٩]

(21) SŪRAT AL-ANBIYĀ' (The Prophets)

(٢١) سورة الأنبياء

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

4739. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The *Sūrah* of *Banī Isrāel, Al-Kahf, Maryam, Ṭā-hā* and *Al-Anbiyā'* are from the earliest revealed *Sūrah* which I learnt by heart, and they are my first property.

٤٧٣٩ - حَدَّثَنا مُحَمَّدُ بنُ بَشّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ، عَنْ عَبْدِ اللهِ قالَ: بَني إسْرائيلَ، والكَهْفُ، وَمَرْيَمُ، وَطَهَ، والأنْبياءُ، هُنَّ مِنَ العِتاقِ الأُوَلِ، وَهُنَّ مِنْ تِلادي. [راجع: ٤٧٠٨]

وَقالَ قَتادَةُ: ﴿جُذَٰذًا﴾: قَطَّعَهُنَّ. وَقالَ الحَسَنُ: في فَلَكٍ مِثْلِ فَلْكَةِ المِغْزَلِ. ﴿يَسْبَحُونَ﴾: يَدُورُونَ. قالَ ابنُ عَبّاسٍ: ﴿نَفَشَتْ﴾: رَعَتْ ليلاً. ﴿يُصْحَبُونَ﴾: يُمْنَعُونَ. ﴿أُمَّتُكُمْ أُمَّةً وَٰحِدَةً﴾ قالَ: دينُكمْ دينٌ واحدٌ. وقالَ عِكْرِمَةُ: ﴿حَصَبُ جَهَنَّمَ﴾: حَطَبُ بالحَبَشِيّةِ. وَقالَ غَيرُهُ: ﴿أَحَسُّوا﴾: تَوَقَّعوهُ، مِنْ أحْسَسْتُ. ﴿خَٰمِدِينَ﴾: هامِدينَ، الحَصِيدُ: مُسْتأصَلٌ يَقَعُ عَلى الوَاحدِ وَالاثْنَينِ والجَميعِ. ﴿وَلَا يَسْتَحْسِرُونَ﴾: لا

يَعْيَوْنَ، وَمِنْهُ حَسيرٌ وَحَسَرْتُ بَعِيرِي.
﴿عَمِيقٍ﴾: بَعِيدٌ، ﴿نُكِسُوا﴾: رُدُّوا.
﴿صَنْعَةَ لَبُوسٍ﴾: الدُّرُوعُ.
﴿وَتَقَطَّعُوا أَمْرَهُم﴾: اخْتَلَفُوا.
الحَسِيسُ والحِسُّ والجَرْسُ والهَمْسُ
وَاحِدٌ وَهُوَ مِنَ الصَّوْتِ الخَفِيِّ.
﴿ءَاذَنَّكَ﴾: أَعْلَمْنَاكَ. ﴿ءَاذَنتُكُمْ﴾
إِذَا أَعْلَمْتَهُ فَأَنْتَ وَهُوَ عَلى سَوَاءٍ لَمْ
تَغْدِرْ. وَقَالَ مُجَاهِدٌ: ﴿لَعَلَّكُمْ
تُسْأَلُونَ﴾: تُفْهَمُونَ. ﴿ٱرْتَضَىٰ﴾:
رَضِيَ. ﴿ٱلتَّمَاثِيلُ﴾: الأَصْنَامُ.
﴿ٱلسِّجِلِّ﴾: الصَّحِيفَةُ.

(1) CHAPTER. "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

(١) بابٌ ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ﴾ [١٠٤]

4740. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ delivered a *Khuṭba* (religious talk) and said, "You (people) will be gathered before Allāh (on the Day of Resurrection) barefooted, naked and uncircumcised." (The Prophet ﷺ then recited):

"...As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," (V.21:104) and added, "The first man who will be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave 'Īsā (Jesus) said, 'I was a witness over them while

٤٧٤٠ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ المغِيرَةِ بنِ النُّعْمانِ شَيْخٌ مِنَ النَّخعِ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَطَبَ النَّبيُّ ﷺ فَقالَ: «إنّكمْ مَحشُورُونَ إلى اللهِ حُفاةً عُرَاةً غُرْلاً ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ ثُمَّ إنَّ أوَّلَ مَنْ يُكْسَى يَوْمَ القِيامَةِ إبْراهِيمُ، إلَّا أَنَّهُ يُجاءُ بِرجالٍ مِنْ أُمّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمالِ فأقُولُ: يا رَبِّ أصحَابي، فَيُقالُ: لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ. فأقُولُ كما قالَ العَبْدُ

I dwelt amongst them... (up to)... and You are a Witness to all things.' (V.5:117) Then it will be said, '(O Muḥammad ﷺ) these people continued as apostates since you left them.'"

[See *Ḥadīth* No.4625]

الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إلى قَوْلِهِ: ﴿شَهِيدٌ﴾ فَيُقالُ: إنَّ هٰؤُلاءِ لَمْ يَزالُوا مُرْتَدِّينَ عَلى أعْقابِهِمْ مُنْذُ فارَقْتَهُمْ». [راجع: ٣٣٤٩]

(22) *SŪRAT AL-ḤAJJ* (The Pilgrimage)

(٢٢) سورة الحج

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عُيَيْنَةَ: ﴿ٱلْمُخْبِتِينَ﴾: المُطْمَئِنِّينَ. وَقالَ ابنُ عَبّاسٍ في ﴿إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ﴾ إذا حَدَّثَ ألْقى الشَّيْطانُ في حَديثِهِ فَيُبْطِلُ اللهُ ما يُلْقِي الشَّيْطانُ ويُحْكِمُ آياتِه. وَيُقالُ أُمْنِيَّتُهُ: قِراءَتُه. ﴿إِلَّآ أَمَانِىَّ﴾: يَقْرؤُنَ وَلا يَكْتُبُونَ. وَقالَ مُجاهِدٌ: ﴿مَّشِيدٍ﴾ بالقَصَّةِ جص. وَقالَ غَيْرُهُ: ﴿يَسْطُونَ﴾ يَفْرُطونَ مِنَ السَّطْوَةِ، وَيُقالُ: يَسطونَ: يَبْطُشونَ. ﴿وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ﴾: أُلْهِمُوا إلى القرآن. ﴿وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ﴾: الإسْلام، وَقالَ ابنُ عَبّاسٍ: ﴿بِسَبَبٍ﴾: بِحَبْلٍ إلى سَقْفِ البَيْتِ. ﴿ثَانِىَ عِطْفِهِۦ﴾ مُسْتَكْبِرٌ ﴿تَذْهَلُ﴾: تُشْغَلُ.

(1) CHAPTER. The Statement of Allāh تعالى: "...And you shall see mankind as in a drunken state..." (V.22:2)

(١) بابٌ قَوْلِهِ: ﴿وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ﴾ [٢]

4741. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection, Allāh تعالى will say, 'O Adam!' Adam will reply, '*Labbaik* our Lord, and *Sa'daik*.' (I respond to Your Call; I am obedient to Your Orders) Then there will be a loud call (saying), 'Allāh orders you to take out from among your offspring the group for the (Hell) Fire.' Adam will say, 'O Lord! Who are the group for the (Hell) Fire?' Allāh will say, 'Out of each thousand, take out 999.' At that time every pregnant female will drop her load (have a miscarriage) and a child will have grey hair. 'And you shall see mankind as in a drunken state, yet they will not be druken, but severe will be the Torment of Allāh.' " (V.22:2) (When the Prophet ﷺ mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet ﷺ said, "From Ya'jūj and Ma'jūj (Gog and Magog) nine hundred and ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise." On that, we said, "*Allāhu Akbar*!" Then he said, "(I hope that you will be) one-third of the people of Paradise." We again said, "*Allāhu Akbar*!" Then he said, "(I hope that you will be) half of the people of Paradise." So we said, "*Allāhu Akbar*."

٤٧٤١ - حَدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا أبو صَالِحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ يَوْمَ القِيامَةِ: يا آدَمُ، فَيَقُولُ: لَبَّيْكَ رَبَّنا وَسَعْدَيْكَ. فَيُنادَى بِصَوْتٍ: إنَّ اللهَ يأمُرُكَ أنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إلى النَّارِ. قالَ: يا رَبِّ وَما بَعْثُ النّارِ؟ قالَ: مِنْ كُلِّ ألْفٍ - أُرَاهُ قالَ - تِسْعَمائَةٍ وَتِسْعَةً وَتِسعينَ، فحِينَئِذٍ تَضَعُ الحامِلُ حَمْلَها وَيَشيبُ الوَليدُ ﴿وَتَرَى ٱلنَّاسَ سُكَـٰرَىٰ وَمَا هُم بِسُكَـٰرَىٰ وَلَـٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾» فَشَقَّ ذٰلكَ عَلى النّاسِ حتّى تَغَيَّرَتْ وُجُوهُهُمْ. فَقالَ النَّبِيُّ ﷺ: «مِنْ يأجُوجَ وَمأجُوجَ تِسْعَمائَةٍ وتِسْعَةً وَتِسْعينَ وَمِنْكُمْ وَاحِدٌ. ثُمَّ أنْتُمْ في النّاسِ كالشَّعْرَةِ السَّوْداءِ في جَنْبِ الثَّوْرِ الأبْيَضِ أوْ كالشَّعْرَةِ البَيْضاءِ في جَنْبِ الثَّوْرِ الأسْوَدِ. وإنّي لأرْجو أنْ تَكُونُوا رُبُعَ أهْلِ الجَنّةِ» فَكَبَّرْنا. ثُمَّ قالَ: «ثُلُثَ أهْلِ الجَنّةِ» فَكَبَّرْنا. ثُمَّ قالَ: «شَطْرَ أهْلِ الجَنّةِ» فَكَبَّرْنا.

وَقالَ أبو أُسامَةَ، عَنِ الأعْمَشِ ﴿وَتَرَى ٱلنَّاسَ سُكَـٰرَىٰ وَمَا هُم بِسُكَـٰرَىٰ﴾ قالَ: «مِنْ كُلِّ ألْفٍ تِسْعَمائَةٍ وَتِسْعَةً وَتِسْعينَ».

وَقالَ جَريرٌ وَعِيسَى بنُ يُونُسَ

وأبو مُعاوِيَةَ: ﴿سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ﴾. [راجع: ٣٣٤٨]

(2) CHAPTER. "And among mankind is he who worships Allāh as it were, upon the very edge (i.e., in doubt)..." (V.22:11)

(٢) **بابٌ**: ﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ﴾ [١١]. شَـكٍّ. ﴿وَأَتْرَفْنَٰهُمْ﴾: وَسَّعْناهُمْ.

4742. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse —

"And among mankind is he who worships Allāh as it were, on the very edge (i.e., in doubt)..." (V.22:11):

A man used to come to Al-Madīna and if his wife brought a son and his mares produced offspring, he would say, "This religion (Islām) is good," but if his wife did not give birth to a child and his mares produced no offspring, he would say, "This religion is bad."

٤٧٤٢ - **حدَّثني** إبْراهِيمُ بنُ الحارث: حدَّثَنا يَحْيَى بنُ أبي بُكَيرٍ: حدَّثَنا إسْرائيلُ، عَنْ أبي حَصينٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: ﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ﴾ قالَ: كانَ الرَّجُلُ يَقْدَمُ المَدينَةَ، فَيُسْلِمُ فإنْ وَلَدَتِ امْرأتُهُ غُلاماً وَنُتِجَتْ خَيْلُهُ قالَ: هٰذا دِينٌ صَالِحٌ، وإنْ لمْ تَلِدِ امْرأتُهُ ولمْ تُنْتَجْ خَيْلُهُ قالَ: هٰذا دينُ سُوءٍ.

(3) CHAPTER. The Statement of Allāh تعالى: "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19)

(٣) **بـابُ قَـوْلِـهِ**: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [١٩]

4743. Narrated Qais bin 'Ubād: Abū Dhar رَضِيَ اللهُ عَنْهُ used to take an oath confirming that the Verse — "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed in connection with Ḥamza and his two companions and 'Utba and his two companions on the day when they came out to combat on the day of the battle of Badr.[1]

٤٧٤٣ - **حدَّثَنا** حَجّاجُ بنُ مِنهالٍ: حدَّثَنا هُشَيْمٌ: أخْبرَنا أبو هاشِمٍ، عَنْ أبي مِجْلَزٍ، عَنْ قَيْسِ بنِ عُبادٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ أنَّهُ كانَ يُقْسِمُ قسماً: إنَّ هٰذِهِ الآيَةَ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ نَزَلَتْ في حَمْزَةَ وَصاحِبَيْهِ، وَعُتْبَةَ وَصاحِبَيْهِ يَوْمَ بَرَزُوا في يَوْمِ بَدْرٍ.

رَواهُ سُفْيانُ، عَنْ أبي هاشِمٍ.

(1) (H. 4743) Ḥamza and his companions were Muslims while the others were *Al-Mushrikūn* (pagans).

وَقالَ عُثْمانُ، عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أبي هاشِمٍ، عَنْ أبي مِجْلَزٍ قَوْلَهُ. [راجع: ٣٩٦٦]

٤٧٤٤ - حدَّثنا حَجّاجُ بنُ مِنْهالٍ: حدَّثنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ: سَمِعْتُ أبي قالَ: حدَّثَنا أبو مِجْلَزٍ، عَنْ قَيْسِ بنِ عُبادٍ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: أنا أوَّلُ مَنْ يَجْثُو بَينَ يَدَيِ الرَّحْمٰنِ لِلْخُصُومَةِ يَوْمَ القِيامَةِ. قالَ قَيْسٌ: وَفِيهِمْ نَزَلَتْ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ قالَ: هُمُ الّذينَ بارَزُوا يَوْمَ بَدْرٍ: عَليٌّ وحَمْزَةُ وعُبَيْدَةُ، وَشَيْبَةُ بنُ رَبيعَةَ وعُتْبَةُ بنُ رَبيعَةَ والوَلِيدُ بنُ عُتْبَةَ. [راجع: ٣٩٦٥]

4744. Narrated Qais bin 'Ubād: 'Alī رَضِيَ اللهُ عَنْهُ said, "I will be the first to kneel down before the Most Gracious (Allāh) on the Day of Resurrection because of the dispute." Qais said: This Verse — "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed in connection with those who came out for the battle of Badr, i.e., 'Alī, Ḥamza, 'Ubaida, and Shaiba bin Rabī'a, 'Utba bin Rabī'a and Al-Walīd bin 'Utba.

(٢٣) سورة المؤمنون

(23) SŪRAT AL-MU'MINŪN (The Believers)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابنُ عُيَيْنَةَ: ﴿سَبْعَ طَرَآئِقَ﴾: سَبْعَ سَمٰوَاتٍ. ﴿لَهَا سَٰبِقُونَ﴾: سَبَقَتْ لَهُمُ السَّعادَةُ. ﴿وَّقُلُوبُهُمْ وَجِلَةٌ﴾: خائفِينَ. وَقالَ ابنُ عَبّاسٍ: ﴿هَيْهَاتَ هَيْهَاتَ﴾: بَعِيدٌ بَعِيدٌ. ﴿فَسْـَٔلِ ٱلْعَآدِّينَ﴾ الملائكةَ. ﴿لَنَٰكِبُونَ﴾: لَعادِلونَ. ﴿كَٰلِحُونَ﴾: عابِسُونَ. وقال غيره: ﴿مِن سُلَٰلَةٍ﴾: الوَلَدُ والنُّطْفَةُ السّلالَةُ.

No. *Hadīth* is mentioned here.

والجِنَّةُ والجُنُونُ واحِدٌ. والغُثاءُ: الزَّبَدُ وَما ارْتَفَعَ عَنِ المَاءِ وَما لا يُنْتَفَعُ بِهِ. ﴿يَجْـَٔرُونَ﴾ يَرْفعون أَصْوَاتهُم كما تَجْأَرُ البَقَرَةُ ﴿عَلَىٰٓ أَعْقَٰبِكُمْ﴾ رجع على عَقبيه ﴿سَٰمِرًا﴾ من السَّمَر، والجمعُ السُّمَّار والسَّامِرُ هاهنا في مَوضِعِ الجَمْعِ ﴿تُسْحَرُونَ﴾ تَعْمَونَ من السِّحر.

(٢٤) سورة النور

(24) SŪRAT AN-NŪR
(The Light)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿مِنْ خِلَٰلِهِۦ﴾: مِنْ بَين أَضْعافِ السَّحابِ. ﴿سَنَا بَرْقِهِۦ﴾: وهو الضِّياءُ. ﴿مُذْعِنِينَ﴾، يُقالُ للْمُسْتَخْذِي: مُذْعِنٌ. ﴿أَشْتَاتًا﴾ وَشَتّى وَشَتاتٌ وَشَتٌّ وَاحِدٌ. وَقالَ ابنُ عَبّاسٍ: ﴿سُورَةٌ أَنزَلْنَٰهَا﴾: بَيّنّاها. وَقالَ غَيرُهُ: سُمّيَ القُرآنُ لجَماعَةِ السُّورِ وسُمّيَتِ السُّورَةُ لأنَّها مَقْطُوعَةٌ مِنَ الأُخْرَى. فَلَمَّا قُرِنَ بَعْضُها إلى بَعْضٍ سُمِّيَ قُرآناً. وَقالَ سَعْدُ بنُ عِياضٍ الثُّماليُّ: المِشْكاةُ: الكُوَّة بِلسانِ الحَبَشَةِ. وَقَوْلُه تَعالى: ﴿إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ تأليفُ بَعْضِهِ إلى بَعْضٍ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ فإذا جمَعْناه وألّفْناهُ فاتّبعْ قُرآنه، أيْ ما

جُمِعَ فِيهِ فاعْمَلْ بِما أمَرَكَ وَانْتَهِ عَمّا نَهاكَ. وَيُقال لَيْسَ: لشِعْرِهِ قُرآنٌ أيْ تأليفٌ، وسُمِّيَ الفُرْقانَ لأنّه يُفَرِّق بَينَ الحَقِّ والباطِلِ. وَيُقال للمَرأةِ: ما قَرأتْ بِسَلاً قَطُّ أيْ لَمْ تَجْمَعْ في بَطْنِها وَلَداً. وَقالَ: ﴿وَفَرَضْنَاهَا﴾: أنْزَلْنا فِيها فَرائِضَ مُخْتَلِفَةً. وَمَنْ قَرأ ﴿وَفَرَّضْنَاهَا﴾ يَقُول: فَرَضْنا عَلَيْكُمْ وَعَلى مَنْ بَعْدَكُمْ. قالَ مُجاهِدٌ: ﴿أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا﴾: لَمْ يَدْروا لِمَا بِهِمْ مِنَ الصِّغَرِ. وقال الشَّعبيُّ ﴿أُوْلِي ٱلْإِرْبَةِ﴾ مَن لَيس له أرَبٌ. وقال مجاهد: لا يُهِمُّهُ إلا بَطْنُهُ؛ ولا يُخافُ على النِّساءِ. وقال طاوس: هُوَ الأَحْمَقُ الَّذي لَا حَاجَةَ لَهُ في النِّسَاءِ.

(1) CHAPTER. The Statement of Allāh عزّ وَجلّ:
"And for those who accuse their wives, but have no witnesses except themselves..." (V.24:6)

(١) **بابُ قَوْلِهِ عَزَّ وَجَلَّ**: ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ﴾ الآيَة [٦].

4745. Narrated Sahl bin Sa'd: 'Uwaimir came to 'Āṣim bin 'Adī who was the chief of Banī 'Ajlān and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e., the husband), or what should he do? Please ask Allāh's Messenger ﷺ about this matter on my behalf." 'Āṣim then went to the Prophet ﷺ and said, "O Allāh's Messenger!" (And asked him that question) but Allāh's Messenger ﷺ disliked the question and considered it shameful.

٤٧٤٥ - **حدَّثنا** إسحَاقُ: حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ الفِريابِيُّ: حدَّثَنا الأوْزَاعيُّ قالَ: حدَّثَني الزُّهْرِيُّ، عَنْ سَهْلِ بنِ سَعْدٍ، أنَّ عُوَيْمِراً أتى عاصِمَ ابنَ عَدِيٍّ وكانَ سَيِّدَ بَني عَجْلانَ فَقالَ: كَيْفَ تَقُولونَ في رَجُلٍ وَجَدَ مَعَ امْرأتِهِ رَجُلاً؟ أيَقْتُلُه فَتَقْتُلونَه؟ أمْ كَيْفَ يَصْنَعُ؟ سَلْ لي

When 'Uwaimir asked 'Āṣim (about the Prophet's answer) 'Āṣim replied that Allāh's Messenger ﷺ disliked such questions and considered it shameful. 'Uwaimir then said, "By Allāh, I will not give up asking unless I ask Allāh's Messenger ﷺ about it." 'Uwaimir came (to the Prophet ﷺ) and said, "O Allāh's Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in *Al-Qiṣāṣ*)[1] or what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed regarding you and your wife's case in the Qur'ān." So Allāh's Messenger ﷺ ordered them to perform the *Mulā'ana*[2] according to what Allāh had mentioned in His Book. So, 'Uwaimir did *Mulā'ana* with her and said, "O Allāh's Messenger! If I kept her I would oppress her." So 'Uwaimir divorced her, and so divorce became a tradition after them for those who happened to be involved in a case of *Mulā'ana*. Allāh's Messenger ﷺ then said, "Look! If she ('Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a *Waḥara*[3] then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allāh's Messenger ﷺ had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ. فأتى عاصِمٌ النَّبِيَّ ﷺ فقالَ: يا رَسُولَ اللهِ، فَكَرِهَ رَسُولُ اللهِ ﷺ المَسائِلَ فَسأَلَهُ عُوَيْمِرٌ فَقالَ: إنَّ رَسُولَ اللهِ ﷺ كَرِهَ المَسائِلَ وَعابها. قالَ عُوَيْمِرٌ: وَاللهِ لا أَنْتَهِي حتَّى أسأَلَ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ، فَجاءَ عُوَيْمِرٌ فَقالَ: يا رَسُولَ اللهِ، رَجُلٌ وَجَدَ مَعَ امْرأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلونَهُ؟ أَمْ كَيْفَ يَصْنَعُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أَنْزَلَ اللهُ القُرآنَ فِيكَ وفي صَاحِبَتِكَ». فأَمَرَهُما رَسُولُ اللهِ ﷺ بالمُلاعَنَةِ بِما سَمَّى اللهُ في كِتابِهِ فَلاعَنَها ثُمَّ قالَ: يا رَسُولَ اللهِ، إنْ حَبَسْتُها فَقَدْ ظَلَمْتُها، فَطَلَّقَها. فَكانَتْ سُنَّةً لِمَنْ كانَ بَعْدَهُما في المُتَلاعِنَيْنِ. ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «انْظُرُوا فإنْ جاءَتْ بِهِ أَسْحَمَ أَدْعَجَ العَيْنَيْنِ، عَظِيمَ الأَلْيَتَيْنِ، خَدَلَّجَ السّاقَيْنِ، فَلا أَحْسِبُ عُوَيْمِراً إلَّا قَدْ صَدَقَ عَلَيْها. وَإنْ جاءَتْ بِهِ أُحَيْمِرَ كأَنَّهُ وَحَرَةٌ فَلا أَحْسِبُ عُوَيمِراً إلَّا قَدْ كَذَبَ عَلَيْها». فَجاءَتْ بِهِ عَلى النَّعْتِ الَّذي نَعَتَ رَسُولُ اللهِ ﷺ مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكانَ بَعْدُ يُنْسَبُ إلى أُمِّهِ.

[راجع: ٤٢٣]

(2) CHAPTER. "And the fifth (testimony

(٢) **بابٌ**: ﴿وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ

---

(1) (H. 4745) *Al-Qiṣāṣ*: Retaliation — equality in punishment.
(2) (H. 4745) *Mulā'ana*: See the word *Li'ān* in the glossary.
(3) (H. 4745) *Waḥara*: A short red animal.

should be) the invoking of the Curse of Allāh on him if he is of those who tell a lie (against her)." (V.24:7)

عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ﴿٧﴾ [٧]

4746. Narrated Sahl bin Sa'd: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e., the killer) (in *Al-Qiṣāṣ*), or what should he do?" So, Allāh revealed concerning their case what is mentioned of the order of *Mulā'ana*. Allāh's Messenger ﷺ said to the man, "The matter between you and your wife has been decided." So, they did *Mulā'ana* in the presence of Allāh's Messenger ﷺ and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of *Mulā'ana*. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allāh prescribed for her.

٤٧٤٦ - **حدَّثني** سُلَيْمانُ بنُ دَاوُدَ أبو الرَّبيعِ: حدَّثَنا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بنِ سَعْدٍ: أنَّ رَجُلاً أتَى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً رأى مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلونَهُ؟ أمْ كَيْفَ يَفْعَلُ؟ فأنْزَلَ اللهُ فِيهِما ما ذُكِرَ في القُرآنِ مِنَ التَّلاعُنِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «قَدْ قُضِيَ فِيكَ وفي امْرأتِكَ»، قالَ: فَتَلاعَنا وأنا شاهِدٌ عِنْدَ رَسُولِ اللهِ ﷺ فَفارَقَها فَكانَتْ سُنَّةً أنْ يُفَرَّقَ بَينَ المُتَلاعِنَينِ، وكانَتْ حامِلاً فأنْكَرَ حَمْلَها وكانَ ابْنُها يُدْعَى إلَيْها. ثُمَّ جَرَتِ السُّنَّةُ في المِيراثِ أنْ يَرِثَها وَتَرِثَ مِنْهُ ما فَرَضَ اللهُ لَها.

[راجع: ٤٢٣]

(3) CHAPTER. "But it shall avert the punishment (of stoning to death) from her..." (V.24:8)

(٣) **بابٌ**: ﴿وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ﴾ الآيَة [٨]

4747. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Hilāl bin Umaiyya accused his wife of committing illegal sexual intercourse with Sharīk bin Saḥmā' and filed the case before the Prophet ﷺ. The Prophet ﷺ said (to Hilāl), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilāl said, "O Allāh's Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet ﷺ kept on saying, "Either you bring forth the witnesses

٤٧٤٧ - **حدَّثني** مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ هِشامِ بنِ حَسّانَ: حدَّثَنا عِكْرِمَةُ، عَنِ ابنِ عَبّاسٍ: أنَّ هِلالَ بنَ أُمَيَّةَ قَذَفَ امْرأتَهُ عِنْدَ النَّبيِّ ﷺ بِشَرِيكِ ابنِ سَحْماءَ، فَقالَ النَّبِيُّ ﷺ: «البَيِّنَةَ أوْ حَدٌّ في ظَهْرِكَ»، فَقالَ: يا رَسُولَ اللهِ، إذَا رأى أحَدُنا عَلى امْرأتِهِ

رَجُلاً يَنْطَلِقُ يَلْتَمِسُ البَيِّنَةَ؟ فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «البَيِّنَةَ وَإِلَّا حَدٌّ في ظَهْرِكَ». فَقالَ هِلالٌ: وَالَّذي بَعَثَكَ بالحَقِّ إنِّي لَصادِقٌ وَلَيُنْزِلَنَّ اللهُ ما يُبَرِّئُ ظَهْري مِنَ الحَدِّ. فَنَزَلَ جِبْريلُ وأنْزَلَ عَلَيْهِ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ فَقَرَأَ حتَّى بَلَغَ ﴿إِن كَانَ مِنَ الصَّادِقِينَ﴾ فانْصَرَفَ النَّبِيُّ ﷺ فأرْسَلَ إلَيْها فَجاءَ هِلالٌ فَشَهِدَ والنَّبِيُّ ﷺ يَقُولُ: «إنَّ اللهَ يَعْلَمُ أنَّ أحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» ثُمَّ قامَتْ فَشَهِدَتْ، فَلَمّا كانَتْ عِنْدَ الخامِسَةِ وَقَّفوها وَقالُوا: إنَّها مُوجِبَةٌ. قالَ ابنُ عَبّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ حتَّى ظَنَنّا أنَّها تَرْجِعُ ثُمَّ قالَتْ: لا أفْضَحُ قَوْمي سائِرَ اليَوْمِ فَمَضَتْ، فَقالَ النَّبِيُّ ﷺ: «أبْصِروها، فإنْ جاءَتْ بِهِ أكْحَلَ العَيْنَيْنِ، سابِغَ الأَلْيَتَيْنِ، خَدَلَّجَ السّاقَيْنِ، فَهُوَ لِشَريكِ ابنِ سَحْماءَ». فَجاءَتْ بِهِ كَذٰلِكَ. فَقالَ النَّبِيُّ ﷺ: «لَوْلا ما مَضَى مِنْ كِتابِ اللهِ لَكانَ لي وَلَها شأنٌ». [راجع: ٢٦٧١]

or you will receive the legal punishment (lashes) on your back." Hilāl then said, "By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from legal punishment." Then Jibrīl (Gabriel) came down and revealed to him:

"And for those who accuse their wives..." (V.24:6-9)

The Prophet ﷺ recited it till he reached: '... (her husband) speaks the truth?" Then the Prophet ﷺ left and sent for the woman, and Hilāl went (and brought) her and then took the oaths (confirming the claim). The Prophet ﷺ was saying, "Allāh knows that one of you is a liar, so, will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, "It (the fifth oath) will definitely bring Allāh's Curse on you (if you are guilty)." So, she hesitated and recoiled (from taking the oath) so much so that we thought that she would withdraw her denial. But then she said, "I will not dishonour my family all through these days," and carried on (the process of taking oaths). The Prophet ﷺ then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharīk bin Saḥmā's child." Later, she delivered a child of that description. So the Prophet ﷺ said, "If the case was not settled by Allāh's Law, I would punish her severely."

(٤) بابُ قَوْلِهِ: ﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ ۝﴾ [٩]

(4) CHAPTER. The Statement of Allāh تعالى: "And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth." (V.24:9)

٤٧٤٨ - حدَّثَني مُقَدَّمُ بنُ مُحَمَّدِ بنِ يَحْيَى: حدَّثَنا عَمِّي القاسِمُ بنُ يَحْيَى، عَنْ عُبَيْدِ اللهِ وَقَدْ سَمِعَ مِنْهُ،

4748. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ

ordered them both to do *Mulā'ana*[1] as Allāh decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of *Mulā'ana*.

عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً رَمى امْرَأَتَهُ فانْتَفى مِنْ وَلَدِها في زَمَنِ رَسُولِ اللهِ ﷺ فأمَرَ بِهِما رَسُولُ اللهِ ﷺ فَتَلاعَنا كَمَا قالَ اللهُ ثُمَّ قَضى بالوَلَدِ لِلْمَرأةِ وَفَرَّقَ بَينَ المُتَلاعِنَين. [انظر: ٥٣٠٦، ٥٣١٣، ٥٣١٤، ٥٣١٥، ٦٧٤٨]

(5) CHAPTER. The Statement of Allāh تعالى: "Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ) are a group among you." (V.24:11)

(٥) **بابٌ** قَوْلِهِ: ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ الآية [١١] أفَّاكٌ: كَذَّابٌ

4749. Narrated 'Āishah رَضِيَ اللهُ عَنها, regarding the Verse "And as for him among them who had the greater share...' (V.24:11) was 'Abdullāh bin Ubayy bin Salūl.

٤٧٤٩ - حدَّثَنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها ﴿وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ﴾ قالَتْ: عَبْدُ اللهِ بنُ أُبيٍّ ابنُ سَلُولَ. [راجع: ٢٥٩٣]

(6) CHAPTER. "Why then did not the believers, men and women, when you heard it (the slander) think good of their own people and say: 'This (charge) is an obvious lie... (up to) ... Then with Allāh they are the liars." (V.24: 12-13)

(٦) **بابٌ** ﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا﴾ إلى قَوْلِهِ: ﴿ٱلْكَٰذِبُونَ﴾ [١٢-١٣]

4750. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Whenever Allāh's Messenger ﷺ intended to go on a journey, he would to draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a Ghazwa, and the lot fell upon me. So, I proceeded with Allāh's Messenger ﷺ after Allāh's Order of veiling (the women) had been revealed and thus I was carried in

٤٧٥٠ - حدَّثَنا يَحْيى بنُ بُكَير: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ، وَسَعيدُ بنُ المُسَيَّبِ، وَعَلْقَمَةُ بنُ وَقاصٍ، وَعُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ حديثِ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ حِينَ

(1) (H. 4748) See the word *Li'ān* in the glossary.

my *Howdaj* (on a camel) and dismounted while still in it. We carried on our journey, and when Allāh's Messenger ﷺ had finished his *Ghazwa* and returned and we approached Al-Madīna, Allāh's Messenger ﷺ ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind to answer the call of nature. After finishing, I went towards my *Howdaj*, but behold! A necklace of mine made of *Jaz' Azfār* (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me on the camel, came and carried my *Howdaj* on to the back of my camel on which I was riding, thinking that I was therein. At that time women were light in weight and thin and lean for they used to eat little (food), so those people did not feel the difference in the heaviness of the *Howdaj* lifting it up, and I was still a young lady.(1) They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While I was sitting at my place, I felt sleepy and slept. Ṣafwān bin Al-Mu'aṭṭal As-Sulamī Adh-Dhakwānī was behind the army. He had started in the last part of the night and reached my stationing place in the morning. When he saw the figure of a sleeping person, he came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: *'Innā lillāhi wa innā ilaihi rāji'ūn,'*(2) which he uttered on recognizing me. I covered my face with my

قالَ لهَا أهْلُ الإفْكِ ما قالُوا، فَبرَّأها اللهُ مِمّا قالوا، وكُلٌّ حدَّثَني طائفَةً مِنَ الحَديثِ. وَبَعْضُ حَديثِهِمْ يُصَدِّقُ بَعْضاً، وإنْ كانَ بَعْضُهُمْ أوْعَى لَهُ مِنْ بَعْضٍ. الّذي حدَّثَنِي عُرْوَةُ، عَنْ عائشَةَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا أرادَ أنْ يَخْرُجَ أقْرَعَ بَيْنَ أزْواجِهِ فأيَّتُهُنَّ خَرَجَ سَهْمُها خَرَجَ بِها رَسُولُ اللهِ ﷺ مَعَهُ. قالَتْ عائشَةُ: فأقْرَعَ بَيْنَنا في غَزْوَةٍ غَزاها فخَرَجَ سَهْمِي، فخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ بَعْدَما نَزَلَ الحِجابُ فأنا أُحْمَلُ في هَوْدَجي وأُنْزَلُ فِيهِ. فَسِرْنا حتّى إذَا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَتِهِ تلكَ وَقَفَلَ وَدَنَوْنا مِنَ المَدينَةِ قافِلِينَ، آذَنَ لَيْلَةً بالرَّحيلِ فقُمْتُ حِينَ آذَنوا بالرَّحيلِ فَمَشَيْتُ حتَّى جاوَزْتُ الجَيْشَ فَلَمّا قَضَيْتُ شأني أقْبَلْتُ إلى رَحْلِي فإذَا عِقْدٌ لي مِنْ جَزْعِ أظْفارٍ قَدِ انْقَطَعَ فالْتَمَسْتُ عِقْدي وحَبَسَني ابْتِغاؤُهُ. وأقْبَلَ الرَّهْطُ الّذينَ كانوا يَرحَلون لي فاحْتَمَلوا هَوْدَجي فَرَحَلُوهُ على بَعيري الذي كُنْتُ رَكِبْتُ وَهُمْ يَحْسَبُونَ أنّي فِيهِ، وكانَ النِّساءُ إذْ ذاكَ خِفافاً لَمْ يُثْقِلْهُنَّ اللَّحْمُ إنَّما

(1) (H. 4750) Less than fifteen years old.
(2) (H. 4750) That means: Truly to Allāh we belong and truly to Him we shall return. (V.2:156)

garment, and by Allāh, he did not say to me a single word except, *'Innā lillāh wa innā ilaihi rāji'ūn,'* till he made his she-camel kneel down whereupon he put his leg on the front legs of the camel and I mounted it. Then Ṣafwān set out walking, leading the she-camel that was carrying me by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullāh bin Ubayy bin Salūl. After this we arrived at Al-Madīna and I became ill for one month while the people were spreading the forged statements of the people who brought forth the slander and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allāh's Messenger ﷺ the same kindness as I used to receive when I fell sick. Allāh's Messenger ﷺ would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Misṭaḥ to answer the call of nature towards Al-Manāṣi', the place where we used to relieve ourselves, and we used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (living in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So, I went out with Umm Misṭaḥ who was the daughter of Abī Ruhm bin 'Abd Manāf, and her mother was the daughter of Ṣakhr bin 'Āmir who was the aunt of Abī Bakr Aṣ-Ṣiddīq, and her son was Misṭaḥ bin Uthatha. When we had finished,

يَأْكُلْنَ العُلْقَةَ مِنَ الطّعام فَلَمْ يسْتَنْكِرِ القَوْمُ خِفّةَ الهَوْدَجِ حينَ رَفَعُوهُ، وكُنْتُ جارِيَةً حَديثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ وساروا، فَوَجَدْتُ عِقْدي بَعْدَما اسْتَمَرَّ الجَيْشُ فَجِئْتُ مَنازِلَهُمْ وَلَيْسَ بِها داعٍ وَلا مُجيبٌ فأَمَمْتُ مَنْزِلي الّذي كُنْتُ بِهِ وظَنَنْتُ أَنَّهُمْ سَيَفْقِدُوني فَيَرْجِعونَ إلَيَّ. فَبَيْنا أنا جالِسَةٌ في مَنْزِلي غَلَبَتْني عَيْني فَنِمتُ. وكانَ صَفْوانُ بنُ المُعَطّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَراءِ الجَيْشِ فأدْلَجَ فأصْبَحَ عِنْدَ مَنْزِلي فَرأى سَوادَ إنْسانٍ نائمٍ، فأتاني فَعَرَفَني حِينَ رآني، وكانَ يَراني قَبْلَ الحِجابِ، فاسْتَيْقَظْتُ باسْتِرْجاعِهِ حِينَ عَرَفَني فخَمّرْتُ وَجْهي بِجِلْبابي، وَاللهِ ما كَلّمَني كَلِمَةً وَلا سَمِعْتُ مِنْهُ كَلِمَةً غَيرَ اسْتِرْجاعِهِ، حتَّى أناخَ رَاحِلَتَهُ فَوَطِئَ عَلى يَدَيْها فَرَكِبْتُها، فانْطَلَقَ يَقُودُ بي الرَّاحِلَةَ حتَّى أتَيْنا الجَيْشَ بَعْدَما نَزَلُوا مُوغِرينَ في نَحْرِ الظّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ. وكانَ الذي تَوَلَّى الإفْكَ عَبْدُ اللهِ بنُ أُبَيِّ ابنُ سَلُولَ، فَقَدِمْنا المَدِينَةَ فاشْتَكَيْتُ حينَ قَدِمْتُ شَهْراً والنّاسُ يُفِيضُونَ في قَوْلِ أصحابِ الإفْكِ وَلا أشْعُرُ بشَيْءٍ مِنْ ذٰلكَ وَهُوَ يُرِيبُني في وَجَعي أنّي لا أعْرِفُ مِنْ رَسُولِ اللهِ ﷺ

Umm Misṭaḥ and I came back towards my house. Umm Misṭaḥ stumbled over her robe whereupon she said, "Let Misṭaḥ be ruined!" I said to her, "You are sayingg a bad word. Why are you abusing a man who took part in (the battle of) Badr?" She said, "O *Hantâh* (you there)! Didn't you hear what he has said?" I said, "And what did he say?" Then she told me the rumours of the false accusers which added to my ailment. When I returned home, Allāh's Messenger ﷺ came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allāh's Messenger ﷺ allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Don't worry much about this matter. By Allāh, there is no charming lady who is loved by her husband who has other wives, but that those wives would find fault with her or forge false news about her." I said, "*Subḥān Allāh*! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid (رَضِيَ اللهُ عَنْهُما) when he saw the Divine Revelation delayed, in order to consult them as to the idea of divorcing his wife. Usāma bin Zaid told Allāh's Messenger ﷺ of what he knew of the good reputation of his wives and added, "O Allāh's Messenger! Keep your wife, for, By Allah, we do not know anything about her but good." 'Alī bin Abī Ṭālib said, "O Allāh's Messenger! Allāh does not impose restrictions on you; and there are many of women other than she, yet you may ask the women-servant who will tell you the

اللُّطْفَ الَّذي كُنْتُ أرَى مِنْهُ حِينَ أشْتَكي، إنَّما يَدْخُلُ عَلَيَّ رَسُولُ اللهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» ثُمَّ يَنْصَرِفُ فَذَاكَ الَّذي يَرِيبُني وَلا أشْعُرُ بِالشَّرِّ حتَّى خَرَجْتُ بَعْدَما نَقَهْتُ فَخَرَجَتْ مَعي أُمُّ مِسْطَحٍ قِبَلَ المَناصِعِ وَهُوَ مُتَبَرَّزُنا وكُنَّا لا نَخْرُجُ إلَّا لَيْلاً إلى لَيْلٍ وَذٰلكَ قَبْلَ أنْ تُتَّخَذَ الكُنُفُ قَرِيباً مِنْ بُيُوتِنا، وأمْرُنا أمْرُ العَرَبِ الأُوَلِ في التَّبَرُّزِ قِبَلَ الغائِطِ، فَكُنَّا نَتأذَّى بالكُنُفِ أنْ نَتَّخِذَها عِنْدَ بُيُوتِنا، فانْطَلَقْتُ أنا وأُمُّ مِسْطَحٍ، وَهيَ ابنَةُ أبي رُهْمِ بنِ عَبْدِ مَنافٍ، وأمُّها بِنْتُ صَخْرِ ابنِ عامِرٍ خالَةُ أبي بَكْرٍ الصِّدِّيقِ، وَابْنُها مِسْطَحُ بنُ أُثاثَةَ فَأَقْبَلْتُ أنا وَأُمُّ مِسْطَحٍ، قِبَلَ بَيْتِي وَقَدْ فَرَغْنا مِنْ شأنِنا فَعَثَرَتْ أُمُّ مِسْطَحٍ في مِرْطِها فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَ ما قُلْتِ، أتَسُبِّينَ رَجُلاً شَهِدَ بَدْراً؟ قالَتْ: أيْ هَنْتاهُ، أوَ لَمْ تَسْمَعي ما قالَ؟ قالَتْ: قُلْتُ: وَما قالَ؟ قَالَتْ فأخْبَرَتْني بِقَوْلِ أهْلِ الإفْكِ فازْدَدْتُ مَرَضاً عَلى مَرَضي، قَالَتْ فَلَمّا رَجَعْتُ إلى بَيْتي وَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ - تَعْني سَلَّمَ - ثُمَّ قالَ: «كَيْفَ تِيكُمْ؟» فَقُلْتُ: أتأذَنُ لي أنْ آتِيَ أبَوَيَّ؟ قالَتْ: وأنا حِينَئِذٍ أُرِيدُ أنْ أسْتَيْقِنَ الخَبرَ مِنْ قِبَلِهِما،

truth." 'Āishah added: So Allāh's Messenger ﷺ called for Barīra and said, "O Barira! Did you ever see anything which might have aroused your suspicion (as regards 'Āishah)?" Barīra said, "By Allāh Who has sent you with the Truth, I have never seen anything faulty except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." So Allāh's Messenger ﷺ got up (and addressed) the people and asked for somebody who would support him in punishing 'Abdullāh bin Ubayy bin Salūl. Allāh's Messenger ﷺ, while on the pulpit, said, "O Muslims! Who will support me to punish that man ('Abdullāh bin Ubayy bin Salūl) who has hurt me by slandering the reputation of my family? By Allāh, I know nothing except good about my family, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company." Sa'd bin Mu'ādh Al-Anṣārī got up and said, "O Allāh's Messenger! By Allāh, I will relieve you from him. If he be from the tribe of (Banī) Al-Aus, then I will chop his head off; and if that man is from our brethern, the Khazraj, then order us and we will fulfil your order." On that, Sa'd bin 'Ubāda, chief of the Khazraj, and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe. He said to Sa'd (bin Mu'ādh), "By Allāh the Eternal, you have told a lie! You cannot kill him and you will never be able to kill him!" On that, Usaid bin Ḥuḍair, the cousin of Sa'd (bin Mu'ādh) got up and said to Sa'd bin 'Ubāda, "You are a liar! By Allāh the Eternal, we will surely kill him; and you are a hypocrite, defending the hypocrites!" On this, two tribes of Al-Aūs and Al-Khazraj got excited till they were on the point of fighting with

قالَتْ: فأذِنَ لي رَسُولُ اللهِ ﷺ فَجِئْتُ أبَوَيَّ فَقُلْتُ لأُمِّي: يا أُمَّتاهُ، ما يَتَحَدَّثُ النّاسُ؟ قالَتْ: يا بُنَيَّةُ هَوِّني عَلَيْكِ، فَوَاللهِ لَقَلَّما كانَتِ امْرَأَةٌ قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّها وَلَها ضَرَائِرُ إلّا أكْثَرْنَ عَلَيْها. قالَتْ: فَقُلْتُ: سُبْحانَ اللهِ، أَوَلَقَدْ تَحَدَّثَ النّاسُ بِهٰذا؟ قالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أصْبَحْتُ لا يَرْقأُ لي دَمْعٌ وَلا أكْتَحِلُ بِنَوْمٍ حَتَّى أصْبَحْتُ أبْكِي. فَدَعا رَسُولُ اللهِ ﷺ عَلِيَّ بنَ أبي طالِبٍ وأُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما حِينَ اسْتَلْبَثَ الوَحْيُ يَسْتأمِرُهُما في فِرَاقِ أهْلِهِ. قالَتْ: فأمّا أُسامَةُ بنُ زَيْدٍ فأشارَ عَلى رَسُولِ اللهِ ﷺ بالّذي يَعْلَمُ مِنْ بَرَاءَةِ أهْلِهِ، وَبالّذي يَعْلَمُ لَهُمْ في نَفْسِهِ مِنَ الوُدِّ، فَقالَ: يا رَسُولَ اللهِ، أهْلَكَ وَما نَعْلَمُ إلّا خَيراً. وأمّا عَلِيُّ بنُ أبي طالِبٍ فَقالَ: يا رَسُولَ اللهِ، لَمْ يُضَيِّقِ اللهُ عَلَيْكَ والنِّساءُ سِوَاها كَثِيرٌ، وَإنْ تَسألِ الجارِيَةَ تَصْدُقْكَ. قالَتْ: فَدَعا رَسُولُ اللهِ ﷺ بَرِيرَةَ: فَقالَ: «أيْ بَرِيرَةُ هَلْ رأيْتِ مِنْ شَيْءٍ يَرِيبُكِ؟» قالَتْ بَرِيرَةُ: لا وَالّذي بَعَثَكَ بالحَقِّ، إنْ رَأيْتُ عَلَيْها أمْراً أغْمِصُهُ عَلَيْها سِوَى أنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنامُ عَنْ عَجِينِ أهْلِها فَتأتي الدّاجِنُ

each other while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ continued quietening them till they became silent whereupon he became silent, too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an *Anṣārī* woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allāh's Messenger ﷺ came to us, greeted, and sat down. He had never sat with me since the day they forged the accusation. No Divine Revelation regarding my case came to him for a month. Allāh's Messenger ﷺ recited the *Tashah-hud*[1] after he had sat down, and then said, "Then after, O 'Āishah! I have been informed such and such about you, if you are innocent, Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him to forgive you, for when a person confesses his sin and asks Allāh for forgiveness, Allāh accepts his repentance." When Allāh's Messenger ﷺ had finished his speech, my tears ceased completely and there remained not even a single drop of it. Then I requested my father, "Reply to Allāh's Messenger ﷺ on my behalf." He said, "By Allāh, I do not know what to say to Allāh's Messenger ﷺ." Then I said to my mother, "Reply to Allāh's Messenger ﷺ." She said, "I do not know what to say to Allāh's Messenger ﷺ." I was a young girl and did not have much knowledge of the Qur'ān, I said, "By Allāh, I know that you heard this

فَتأكُلُهُ. فَقامَ رَسُولُ اللهِ ﷺ فاسْتَعْذَرَ يَوْمَئِذٍ مِنْ عَبْدِ اللهِ بنِ أُبَيٍّ ابنِ سَلُولَ. قالَتْ: فَقالَ رَسُولُ اللهِ ﷺ وهُوَ عَلى المِنْبَرِ: «يا مَعْشَرَ المُسْلِمينَ، مَنْ يعْذِرُني مِنْ رَجُلٍ قَدْ بَلَغَني أذاهُ في أهْلِ بَيْتي؟ فَوَاللهِ ما عَلِمْتُ عَلى أهْلي إلَّا خَيراً، وَلَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيْهِ إلَّا خَيراً، وَما كانَ يَدْخُلُ عَلى أهْلِي إلَّا مَعي». فَقامَ سَعْدُ بنُ مُعاذٍ الأنْصارِيُّ فَقالَ: يا رَسُولَ اللهِ أنَا أعْذِرُكَ مِنْهُ، إنْ كانَ مِنَ الأوْسِ ضَرَبْنا عُنُقَهُ، وإنْ كانَ مِنْ إخْوانِنا مِنَ الخَزْرَجِ أمَرْتَنا فَفَعَلْنا أمْرَكَ. قالَتْ: فَقامَ سَعْدُ بنُ عُبادَةَ وَهُوَ سَيِّدُ الخَزْرَجِ، وكانَ قَبْلَ ذٰلكَ رَجُلاً صالِحاً ولٰكِنِ احْتَمَلَتْهُ الحَمِيَّةُ فَقالَ لِسَعْدٍ: كَذَبْتَ، لَعَمْرُ اللهِ لا تَقْتُلُهُ وَلا تَقْدِرُ عَلى قَتْله. فَقامَ أُسَيْدُ بنُ حُضَيْرٍ وَهُوَ ابنُ عَمِّ سَعْدٍ فَقالَ لِسَعْدِ بنِ عُبادَةَ: كَذَبْتَ لَعَمْرُ اللهِ لَنَقْتُلَنَّهُ فإنَّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافقينَ. فَتَثاوَرَ الحَيّانِ الأوْسُ والخَزْرَجُ حتّى هَمُّوا أنْ يَقْتَتِلُوا ورَسُولُ اللهِ ﷺ قائمٌ عَلى المِنْبَرِ. فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُخَفِّضُهُمْ حتّى سَكَتُوا وسَكَتَ. قالَتْ: فَمَكَثْتُ يَوْمي ذلكَ لا يَرْقأُ لي دَمْعٌ وَلا

(1) (H. 4750) i.e., *Lā ilāha illallāh wa anna Muhammad-ar-Rasul Allāh*—(none has the right to be worshipped but Allāh) and that Muḥammad is Allāh's Messenger.

story (of the *Ifk*) so much so that it has been planted in your minds and you have taken it as a truth. Now, if I tell you I am innocent — and Allāh knows that I am innocent — you will not believe me; and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you would believe me. By Allāh, I cannot find of you and I an example except that of Yūsuf's (Joseph)'s father [i.e., Ya'qūb (Jacob) عليه السلام]: 'So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18) Then I turned to the other side and lay on my bed, and I knew that I was innocent and that Allāh would reveal my innocence. But, by Allāh, I never thought that Allāh would sent down Divine Revelation about my affair, that would be recited (forever), as I considered myself too inferior to be talked of by Allāh with something that was to be recited; but I hoped that Allāh's Messenger ﷺ might have a vision in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not left his seat and nobody had left the house when the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him (when he used to receive Divine Revelation). He was sweating so much so that the drops of sweat were dropping like pearls, though it was a (cold) wintry day. And when that state of Allāh's Messenger ﷺ was over he was smiling and the first word he said was: " 'Āishah, Allāh عَزَّ وَجلَّ has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allāh, I will not go to him and I will not thank anybody but Allāh عَزَّ وَجلَّ." So Allāh عَزَّ وَجلَّ revealed:

"Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللهُ عَنْهَا)are a

أَكْتَحِلُ بِنَوْمٍ. قالَتْ: فأَصْبَحَ أَبَوَايَ عِنْدِي وَقَدْ بَكَيْتُ لَيْلَتَينِ وَيَوْماً، لا أَكْتَحِلُ بِنَوْمٍ وَلا يَرْقأُ لي دَمْعٌ، يَظُنَّانِ أَنَّ البُكاءَ فالقٌ كَبِدِي. قالتْ: فَبَيْنَما هُما جالسانِ عندي وأنا أبكي فاستأذنتْ عليَّ امرَأَةٌ منَ الأنْصارِ، فأذنْتُ لَهَا. فجلَسَتْ تَبكي مَعِي، قالتْ: فَبينا نَحنُ عَلى ذٰلكَ دخلَ عَلَيْنا رَسُولُ اللهِ ﷺ فَسَلَّمَ ثُمَّ جلَسَ. قالَتْ: ولمْ يَجْلسْ عِنْدي مُنْذُ قِيلَ ما قِيلَ قَبْلَها. وَقَدْ لبِثَ شَهْراً لا يُوحَى إلَيْهِ في شأنِي، قالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ ﷺ حِينَ جَلَسَ، ثُمَّ قالَ: «أَمّا بَعْدُ، يا عائشَةُ فإنَّهُ قَدْ بَلَغَنِي عَنْكِ كَذا وكَذَا، فإنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللهُ، وإنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فاسْتَغْفِرِي اللهَ وَتُوبِي إلَيْهِ. فإنَّ العَبْدَ إذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تابَ إلى اللهِ تابَ اللهُ عَلَيْهِ». قالتْ: فَلَمّا قَضى رَسُولُ اللهِ ﷺ مَقالَتَهُ قَلَصَ دَمْعِي حتَّى ما أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأبي: أجبْ رَسُولَ اللهِ ﷺ فِيما قالَ. قالَ: وَاللهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ لأُمِّي: أَجِيبِي رَسُولَ اللهِ ﷺ، قالَتْ: ما أَدْرِي ما أقولُ لرسُولِ اللهِ ﷺ، قالَتْ: قُلْتُ وأنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أَقْرأُ كَثِيراً مِنَ القُرآنِ: إنِّي وَاللهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُم هٰذَا

group among you. Consider it not a bad..." (V.24:11-20)

When Allāh revealed this declaration of my innocence, Abū Bakr Aṣ-Ṣiddīq, who used to provide for Misṭaḥ bin Uthatha because of his kinship and poverty, said, "By Allāh, I will never provide for Misṭaḥ anything after what he has said about 'Āishah". So Allāh revealed:

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (poor), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-forgiving, Most Merciful." (V.24:22)

Abū Bakr said, "Yes, by Allāh, I like that Allāh should forgive me" and resumed giving Misṭaḥ the aid he used to give him before, by saying, "By Allāh, I will never withold it from him at all." 'Āishah further said: Allāh's Messenger ﷺ also asked Zainab bint Jaḥsh about me saying, "O Zainab! What do you know and what did you see?" She replied, "O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. I know nothing except goodness about 'Āishah." 'Āishah رَضِيَ اللهُ عَنْهما added (of all the wives of Allāh's Messenger (ﷺ), Zainab was competing with me (in her beauty and the Prophet's love), yet Allāh protected her (from being malicious) for she had piety. But her sister, Ḥamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.

الحَدِيثَ حتَّى اسْتَقَرَّ في أنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لكمْ: إنّي بَرِيئَةٌ، واللهُ يَعْلَمُ أنّي بَرِيئَةٌ، لا تُصَدِّقُونَني بذٰلكَ. ولَئِنِ اعْتَرَفْتُ لَكمْ بأمْرٍ وَاللهُ يَعْلَمُ أنّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنّي، وَاللهِ ما أجِدُ لَكمْ مَثَلاً إلَّا قَوْلَ أبي يُوسُفَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ قالَتْ: ثُمَّ تَحَوَّلْتُ فاضْطَجَعْتُ عَلى فِرَاشي. قالَتْ: وأنا حِينَئِذٍ أعْلَمُ أنّي بَرِيئَةٌ، وأنَّ اللهَ مُبَرِّئي بِبرَاءَتي. وَلٰكِنْ وَاللهِ ما كُنْتُ أظُنُّ أنَّ اللهَ مُنْزِلٌ في شأني وَحْياً يُتْلَى، وَلَشأني في نَفْسي كانَ أحْقَرَ مِنْ أنْ يَتَكَلَّمَ اللهُ فيَّ بأمْرٍ يُتْلَى، وَلٰكِنْ كُنْتُ أرْجُو أنْ يَرَى رَسُولُ اللهِ ﷺ في النَّوْمِ رُؤْيا يُبَرِّئُني اللهُ بِها. قالَتْ: فَوَاللهِ ما رَامَ رَسُولُ اللهِ ﷺ وَلا خَرَجَ أحَدٌ مِنْ أهْلِ البَيْتِ حتَّى أُنْزِلَ عَلَيْهِ فأخَذَهُ ما كانَ يأخُذُهُ مِنَ البُرَحاءِ، حتَّى إنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الجُمانِ مِنَ العَرَقِ، وَهُوَ في يَوْمٍ شاتٍ، مِنْ ثِقَلِ القَوْلِ الّذي يُنْزَلُ عَلَيْهِ. قالَتْ: فَلَمّا سُرِّيَ عَنْ رَسُولِ اللهِ ﷺ سُرِّيَ عَنْهُ وَهُوَ يَضْحَكُ، فَكانَ أوَّلَ كَلِمَةٍ تَكَلَّمَ بها: «يا عائشَةُ، أمّا اللهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ». فَقالَتْ أُمّي: قُومي إلَيْهِ، قالَتْ: فَقُلْتُ: وَاللهِ لا أقُومُ إلَيْهِ وَلا أحْمَدُ

إلَّا اللهَ عَزَّ وَجَلَّ. وأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ﴾ العَشْرَ الآياتِ كُلَّها، فَلَمّا أنْزَلَ اللهُ في بَرَاءَتي قالَ أبو بَكْرٍ الصِّدّيقُ رَضِيَ اللهُ عَنْهُ وكانَ يُنْفِقُ عَلى مِسْطَحِ بنِ أُثاثَةَ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ: واللهِ لا أُنْفِقُ عَلى مِسْطَحٍ شَيْئاً أبداً بَعْدَ الّذي قالَ لعائِشَةَ ما قالَ. فأنْزَلَ اللهُ ﴿وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ وَلْيَعْفُواْ وَلْيَصْفَحُوٓاْ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾ قالَ أبو بَكْرٍ: بَلى وَاللهِ إنِّي أُحِبُّ أنْ يَغْفِرَ اللهُ لي، فَرَجعَ إلى مِسْطَحٍ النَّفَقَةَ التي كانَ يُنْفِقُ عَلَيْهِ. وَقالَ: وَاللهِ لا أنْزِعُها مِنْهُ أبَداً. قالَتْ عائِشَةُ: وكانَ رَسُولُ اللهِ ﷺ يَسألُ زَيْنَبَ ابْنَةَ جَحْشٍ عَنْ أمْري، فَقالَ: «يا زَيْنَبُ ماذَا عَلِمْتِ أوْ رأيْتِ؟» فَقالَتْ: يا رَسُولَ اللهِ، أحْمي سَمْعي وَبَصَري، ما عَلِمْتُ إلا خَيراً. قالَتْ: وَهيَ التي كانَتْ تُسامِيني مِنْ أزْوَاجِ رَسُولِ اللهِ ﷺ فَعَصَمَها اللهُ بالوَرَعِ. وَطَفِقَتْ أخْتُها حَمْنَةُ تُحارِبُ لها فَهَلَكَتْ فِيمَنْ هَلَكَ مِنْ أصحَابِ الإفْكِ. [راجع: ٢٥٩٣]

(7) CHAPTER. The Statement of Allāh تعالى: "Had it not been for the Grace of Allāh and His Mercy unto you in this world and in the

(٧) بابٌ قَوْلِهِ: ﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى

مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ﴾ [١٤]
وقالَ مُجاهِدٌ: ﴿تَلَقَّوْنَهُ﴾: يَرْوِيهِ بَعْضُكُمْ عَنْ بَعْضٍ. ﴿تُفِيضُونَ﴾: تَقُولونَ.

Hereafter, a great torment would have touched you for that whereof you had spoken." (V.24:14)

٤٧٥١ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنا سُلَيْمانُ، عَنْ حُصَيْنٍ، عَنْ أبي وائِلٍ، عَنْ مَسْرُوقٍ، عَنْ أُمِّ رُومانَ أُمِّ عائِشَةَ، أَنَّها قالَتْ: لَمَّا رُمِيَتْ عائِشَةُ خَرَّتْ مَغْشِيّاً عَلَيْها. [راجع: ٣٣٨٨]

4751. Narrated Umm Rūmān, 'Āishah's mother: When 'Āishah was accused, she fell down unconscious.

(٨) **بابٌ** ﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ﴾ الآيَة [١٥]

(8) CHAPTER. "When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge..." (V.24:15)

٤٧٥٢ - حدَّثَنا إِبْراهِيمُ بنُ مُوسَى: حدَّثَنا هِشامٌ: أَنَّ ابنَ جُرَيْجٍ أَخْبرَهُمْ: قالَ ابنُ أبي مُلَيْكَةَ: سَمِعْتُ عائِشَةَ تَقْرأُ (إِذْ تَلِقُونَهُ بِأَلْسِنَتِكُمْ). [راجع: ٤١٤٤]

4752. Narrated Ibn Abī Mulaika: I heard 'Āishah reciting:

"When you were inventing a lie with your tongues..." (V.24:15)(1)

بابٌ ﴿وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا﴾ الآيَة [١٦]

CHAPTER. "And why did you not, when you heard it, say: It is not right for us to speak of this..." (V.24:16)

٤٧٥٣ - حدَّثَنا مُحمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ عُمَرَ بنِ سَعِيد بن أبي حُسَيْنٍ قالَ: حدَّثَني ابنُ أبي مُلَيْكَةَ قالَ: اسْتأْذَنَ ابنُ عَبَّاسٍ قَبْلَ مَوْتِها عَلى عائِشَةَ وَهيَ مغْلُوبَةٌ قالَتْ: أَخْشَى أَنْ يُثْنِيَ عَلَيَّ، فَقِيلَ: ابنُ عَمِّ رَسُولِ اللهِ ﷺ وَمِنْ وُجُوهِ المُسْلِمينَ، قالَتِ:

4753. Narrated Ibn Abī Mulaika: Ibn 'Abbās asked permission to visit 'Āishah before her death, and at that time she was in a state of agony. She then said, "I am afraid that he will praise me too much." And then it was said to her, "He is the cousin of Allāh's Messenger ﷺ and one of the prominent Muslims." Then she said, "Allow him to enter." (When he entered) he said, "How are you?" She replied, "I am

(1) (H. 4752) The difference in the translation of this Verse comes from the way one word is read, i.e. *'Talqaunahū'* (you were propagating it) or, *'Taliqaunahū'* (you invented a lie). The popular recitation is *'Talqaunahū'* while 'Aishah recited it: *'Taliqaunahū'*.

alright if I fear (Allāh)." Ibn Abbās said, "If Allāh will, you are alright, as you are the wife of Allāh's Messenger ﷺ ; and he did not marry any virgin except you, and proof of your innocence was revealed from the heaven." Later on Ibn Az-Zubair entered after him and 'Āishah said to him, "Ibn 'Abbās came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

ائْذَنُوا لَهُ، فَقالَ: كَيْفَ تَجِدينَكِ؟ قالَتْ: بِخَيرٍ إنِ اتَّقَيْتُ، قالَ: فأنْتِ بِخَيرٍ إنْ شاءَ اللهُ تَعالى، زَوْجَةُ رَسُولِ اللهِ ﷺ ولمْ يَنْكِحْ بِكْراً غَيرَكِ، وَنَزَلَ عُذْرُكِ مِنَ السَّماءِ. وَدَخَلَ ابنُ الزُّبَيرِ خلافَهُ فَقالَتْ: دَخَلَ ابنُ عَبّاسٍ فأثْنَى عَليَّ وَدِدْتُ أنِّي كُنْتُ نِسْيًا مَنْسِيًّا.

[راجع: ٣٧٧١]

4754. Narrated Al-Qāsim: Ibn 'Abbās رَضِيَ الله عَنْهُما asked 'Āishah's permission to enter. Al-Qāsim then narrated the whole *Hadīth* (as the above) but did not mention: "a thing forgotten and out of sight."

٤٧٥٤ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهّابِ بنُ عَبْدِ المَجيدِ: حدَّثَنا ابنُ عَوْنٍ، عَنِ القاسِمِ: أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُ اسْتأذَنَ عَلى عائشَةَ نَحْوَهُ، وَلَمْ يَذْكُرْ: نِسْياً مَنْسِيّاً. [راجع: ٣٧٧١]

(9) CHAPTER. The Statement of Allāh تعالى: "And warns you not to repeat the like of it, forever." (V.24:17)

(٩) بابٌ قَوْلِهِ: ﴿يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِۦٓ أَبَدًا﴾ الآيَة [١٧]

4755. Narrated Masrūq: 'Āishah رَضِيَ الله عَنها said that Hassān bin Thābit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severe torment (penalty)?" (Sufyān, the subnarrator, said: She meant the loss of his sight.) Thereupon Hassān said the following poetic verse:

"A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs."

On that she said, "But you are not so."

٤٧٥٥ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَ حَسّانُ بنُ ثابتٍ يَسْتأذِنُ عَلَيْها، قُلْتُ: أتأْذَنينَ لِهٰذا؟ قالَتْ: أوَ لَيْسَ قَدْ أصابَهُ عَذابٌ عَظِيمٌ؟ قالَ سُفْيانُ: تَعني ذَهابَ بَصَرِهِ، فَقالَ:

حَصانٌ رَزانٌ ما تُزَنُّ بِريبَةٍ
وَتُصْبِحُ غَرْثَى مِن لُحُومِ الغَوافِلِ

قالَتْ: لٰكِنْ أنْتَ. [راجع: ٤١٤٦]

(10) CHAPTER. The Statement of Allāh تعالى:

(١٠) بابٌ: ﴿وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ﴾

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾﴾ [١٨]

"And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you. And Allāh is All-Knowing, All-Wise." (V.24:18)

٤٧٥٦ - حدَّثنا مُحمَّدُ بنُ بَشّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ: أنبأنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلَ حَسّانُ بنُ ثابتٍ على عائشةَ فَشَبَّبَ وَقالَ:

حَصَانٌ رَزَانٌ ما تُزَنُّ بِريبَةٍ

وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الغَوافِلِ

قالَتْ عائشةُ: لَسْتَ كَذاكَ، قُلْتُ: تَدَعِينَ مِثْلَ هٰذا يَدْخُلُ عَلَيْكِ وَقَدْ أنْزَلَ اللهُ ﴿وَالَّذِى تَوَلَّى كِبْرَهُ مِنْهُمْ﴾ فَقالَتْ: وأيُّ عَذابٍ أشَدُّ مِنَ العَمَى، وَقالَتْ: وَقَدْ كانَ يَرُدُّ عَنْ رَسُولِ اللهِ ﷺ. [راجع: ٤١٤٦]

4756. Narrated Masrūq: Ḥassān came to 'Āishah and said the following poetic verse:

'A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.' 'Āishah said, "But you are not". I said (to 'Āishah), "Why do you allow such a person to enter upon you after Allāh has revealed:

'...And as for him among them who had the greater share therein...'" (V.24:11)

She said, "What punishment is worse than blindness?" She added, "And he used to defend Allāh's Messenger ﷺ against *Al-Mushrikūn* (with his poetry)."

(١١) **بابٌ** ﴿إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا﴾ الآية إلى قَوْلِهِ: ﴿رَءُوفٌ رَّحِيمٌ﴾ [١٩-٢٠] ﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ﴾ إلى قَوْلِهِ: ﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ [٢٢]

(11) CHAPTER.

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated about those who believe... (up to) ... and that Allāh is full of kindness, Most Merciful." (V.24:19,20)

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor)... (up to) ... And Allāh is Oft-Forgiving, Most Merciful." (V.24:22)

٤٧٥٧ - وَقالَ أبو أُسامَةَ، عَنْ هِشامِ بن عُرْوَةَ قالَ: أخبرَني أبي، عَنْ عائشةَ قالَتْ: لَمّا ذُكِرَ مِنْ شأني

4757. Narrated 'Āishah رَضِيَ اللهُ عَنها: When there was said about me what was said, which I myself was unaware of, Allāh's Messenger ﷺ got up and addressed the people. He recited *Tashah-hud*,[1] and after glorifying

(1) (H. 4757) *Tashah-hud*: See the Glossary.

and praising Allāh as He deserved, he said, "*Amma ba'du* (now then): O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa'd bin Mu'ādh got up and said, "O Allāh's Messenger! Allow me to chop their heads off!" Then a man from the Al-Khazraj (Sa'd bin 'Ubāda) to whom the mother of (the poet) Ḥassān bin Thābit was a relative, got up and said (to Sa'd bin Mu'ādh), "You have told a lie! By Allāh, if those persons were from the Aūs tribe, you would not like to chop their heads off." It was probable that some evil would take place between the Aūs and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e., to relieve myself), and Umm Misṭaḥ was accompanying me. On our return, Umm Misṭaḥ stumbled and said, "Let Misṭaḥ be ruined!" I said to her, "O mother! Why do you abuse your son?" On that Umm Misṭaḥ became silent for a while, and stumbling again, she said, "Let Misṭaḥ be ruined!" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Misṭaḥ be ruined!" Whereupon I rebuked her for that. She said, "By Allāh, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So, she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allāh." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick and said to Allāh's

الّذي ذُكِرَ وَما عَلِمْتُ به قامَ رَسُولُ اللهِ ﷺ فِيَّ خَطيباً فَتَشَهَّدَ فحَمِدَ اللهَ وأثْنَى عَلَيْهِ بما هُوَ أهْلُهُ ثُمَّ قالَ: «أمّا بَعْدَ، أشِيروا عَلَيَّ في أُناسٍ أَبَنُوا أهْلي. وايمُ اللهِ ما عَلِمْتُ عَلى أهْلي مِنْ سُوءٍ، وأبَنُوهُمْ بِمَنْ وَاللهِ ما عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ. وَلا يَدْخُلُ بَيْتِي قَطُّ إلّا وأنا حاضِرٌ، وَلا غِبْتُ في سَفَرٍ إلّا غابَ مَعي». فَقامَ سَعْدُ بنُ مُعاذٍ فَقالَ: ائْذَنْ لي يا رَسُولَ اللهِ أنْ نَضْرِبَ أعْناقَهُمْ. وَقامَ رَجُلٌ مِنْ بَني الخَزْرَجِ وكانَتْ أُمُّ حَسّانَ بنِ ثابِتٍ مِنْ رَهْطِ ذٰلكَ الرَّجُلِ فَقالَ: كَذَبْتَ، أما وَاللهِ أنْ لَوْ كانُوا مِنَ الأوْسِ ما أحْبَبْتَ أنْ تُضْرَبَ أعْناقُهُمْ، حتَّى كادَ أنْ يَكونَ بَينَ الأوْسِ والخَزْرَجِ شَرٌّ في المَسْجِدِ، وَما عَلِمْتُ. فَلَمّا كانَ مَساءُ ذٰلكَ اليَوْمِ خَرَجْتُ لِبَعْضِ حاجَتِي وَمَعي أُمُّ مِسْطَحٍ فَعَثَرَتْ وَقالَتْ: تَعِسَ مِسْطَحٌ. فَقُلْتُ: أيْ أُمِّ، تَسُبِّينَ ابْنَكِ؟ وسَكَتَتْ ثُمَّ عَثَرَتِ الثّانِيَةَ فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لهَا: تَسُبِّينَ ابْنَكِ؟ ثُمَّ عَثَرَتِ الثّالِثَةَ فَقالَتْ: تَعِسَ مِسْطَحٌ، فانْتَهَرْتُها، فَقالَتْ: وَاللهِ ما أسُبُّهُ إلّا فِيكِ. فَقُلْتُ: في أيِّ شأني؟ قالَتْ: فَبَقَرَتْ لي الحَديثَ، فَقُلْتُ: وَقَدْ كانَ هٰذا؟

Messenger ﷺ, "Send me to my father's house." So, he sent a slave with me, and when I entered the house, I found Umm Rūmān (my mother) downstairs while (my father) Abū Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Don't worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her." But she did not feel about it as I did. I asked (her), "Does my father know about it?" She said, "Yes." I asked, "Does Allāh's Messenger ﷺ know about it, too?" She said, "Yes, Allāh's Messenger does, too." So the tears filled my eyes and I wept. Abū Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her?" She said, "She has heard what has been said about her (as regards the story of *Al-Ifk*)." On that Abū Bakr wept and said, "I beseech you by Allāh, O my daughter, to go back to your home." I went back to my home and Allāh's Messenger ﷺ had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allāh, I do not know of any fault or defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's Companions spoke harshly to her and said, "Tell the truth to Allāh's Messenger ﷺ." Finally, they told her of the affair (of the slander). She said, "*Subḥān Allāh*! By Allāh, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "*Subḥān Allāh*! By Allāh, I have never uncovered the private

قالَتْ: نَعَمْ، وَاللهِ. فَرَجَعْتُ إلى بَيْتِي كأنَّ الّذي خَرَجْتُ لَهُ لا أجِدُ مِنْهُ قَلِيلاً ولا كَثِيراً. وَوُعِكْتُ فَقُلْتُ لِرَسُولِ اللهِ ﷺ أرْسِلْنِي إلى بَيْتِ أبي، فأرْسَلَ مَعي الغُلامَ فَدَخَلْتُ الدّارَ فَوَجَدْتُ أُمَّ رُومانَ في السُّفْلِ وأبا بَكْرٍ فَوْقَ البَيْتِ يَقْرأُ فقالَتْ أُمِّي: ما جاءَ بِكِ يا بُنَيّة؟ فأخْبَرْتُها وَذَكَرْتُ لَها الحَدِيثَ وَإذَا هُوَ لَمْ يَبْلُغْ مِنْها مِثْلَ ما بَلَغَ مِنِّي. فَقالَتْ: يا بُنَيَّةُ، خَفِّضِي عَلَيْكِ الشَّأْنَ فإنّهُ وَاللهِ لَقَلّما كانَت امْرأةٌ قَطُّ حَسْناءُ عِنْدَ رَجُلٍ يُحِبُّها لَها ضَرائِرُ إلّا حَسَدْنَها وَقِيلَ فِيها، وَإذَا لَمْ يَبْلُغْ مِنْها ما بَلَغَ مِنِّي. قُلْتُ: وَقَدْ عَلِمَ بِهِ أبي؟ قالَتْ: نَعَمْ. قُلْتُ: وَرَسُولُ اللهِ ﷺ؟ قالَتْ: نَعَمْ، ورَسُولُ اللهِ ﷺ. وَاسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أبو بَكْرٍ صَوْتِي وَهُوَ فَوْقَ البَيْت يَقْرأُ فَنَزَلَ فَقالَ لأُمِّي: ما شَأْنُها؟ قالَتْ: بَلَغَها الّذي ذُكِرَ مِنْ شأْنِها فَفاضَتْ عَيْناهُ. قالَ: أقْسَمْتُ عَلَيْكِ أيْ بُنَيَّةُ إلّا رَجَعْتِ إلى بَيْتِكِ، فَرَجَعْتُ. وَلَقَدْ جاءَ رَسُولُ اللهِ ﷺ بَيْتِي فَسألَ عَنِّي خادِمَتِي فَقالَتْ: لا وَاللهِ ما عَلِمْتُ عَلَيْها عَيْباً إلّا أنَّها كانَتْ ترقُدُ حتّى تَدْخُلَ الشّاةُ فَتأكُلَ خَمِيرَها أوْ عَجِينَها. وانْتَهَرَها بَعْضُ أصحابِهِ

parts of any woman." Later that man was martyred in Allāh's Cause. Next morning, my parents came to pay me a visit and they stayed with me till Allāh's Messenger ﷺ came to me after he had offered the *'Asr* prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allāh and said, "Now then, O 'Āishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allāh, as Allāh accepts the repentance from His slaves." An *Anṣārī* woman had come and was sitting near the gate. I said (to the Prophet ﷺ), "Isn't it improper that you speak in such a way in the presence of this lady?" Allāh's Messenger ﷺ then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, "What should I say?" Then I turned to my mother and asked her to answer him. She said, "What should I say?" When my parents did not give a reply to the Prophet ﷺ, I said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad (ﷺ) is His Messenger!" And after praising and glorifying Allāh as He deserves, I said, "Now then, by Allāh, if I were to tell you that I have not done (this evil action), and Allāh عزّ وَجلّ is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allāh knows that I have not done it, then you will say, 'She has confessed her guilt.' By Allāh, I do not see a suitable example for me and you except the example of [I tried to remember Yu'qūb's (Jacob's) name but couldn't] Yūsuf's (Joseph's) father when he said: 'So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be

فَقالَ: اصْدُقي رَسُولَ اللهِ ﷺ، حتَّى أسْقَطوا لَها بِهِ. فَقالَتْ: سُبْحانَ الله، وَاللهِ ما عَلِمْتُ عَلَيْها إلَّا ما يَعْلَمُ الصَّائِغُ عَلى تِبْرِ الذَّهَبِ الأحمَرِ. وَبَلَغَ الأمْرُ إلى ذٰلِكَ الرَّجُلِ الَّذي قِيلَ لَهُ، فَقالَ: سُبْحانَ اللهِ، وَاللهِ ما كَشَفْتُ كَنَفَ أُنْثَى قَطُّ. قالَتْ عائِشَةُ: فَقُتِلَ شَهِيداً في سَبيلِ اللهِ، قالَتْ: وأصْبَحَ أبَوَايَ عِنْدي فَلَمْ يَزالا حتَّى دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ صَلَّى العَصْرَ. ثُمَّ دَخَلَ وَقَد اكْتَنَفَني أبَوايَ عَنْ يَمِيني وَعَنْ شِمالي. فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ، ثُمَّ قالَ: «أمَّا بَعْدُ، يا عائِشَةُ إنْ كُنْتِ قارَفْتِ سُوءاً أوْ ظَلَمْتِ فَتُوبي إلى الله فإنَّ اللهَ يَقْبَلُ التَّوْبَةَ عَنْ عِبادِهِ». قالَتْ: وَقَدْ جاءت امْرأةٌ مِنَ الأنْصار فَهِيَ جالِسةٌ بالباب. فَقُلْتُ: ألا تَسْتَحي مِنْ هٰذِهِ المَرأةِ أنْ تَذْكُرَ شَيْئاً؟ فَوَعَظَ رَسُولُ اللهِ ﷺ فالْتَفَتُّ إلى أبي فَقُلْتُ: أجِبْهُ، قالَ: فَماذا أقُولُ؟ فالْتَفَتُّ إلى أُمِّي فقُلتُ: أجِيبِيهِ، فَقالَتْ: أقُولُ ماذا؟ فَلَمَّا لَمْ يُجِيباهُ تَشَهَّدْتُ فَحَمِدْتُ اللهَ تَعالَى وأثْنَيْتُ عَلَيْهِ بِما هُوَ أهْلُهُ. ثُمَّ قُلْتُ: أمّا بَعْدُ، فَوَاللهِ لئِنْ قُلْتُ لَكُمْ: إنّي لَمْ أفْعَلْ، وَاللهُ عَزَّ وجَلَّ يَشْهَدُ إنّي لَصادِقَةٌ، ما ذاكَ بنافِعي عِنْدَكُم، لَقَدْ تَكَلَّمْتُمْ بِهِ

sought against that (lie) which you describe.' At that very hour the Divine Revelation came to Allāh's Messenger ﷺ and we remained silent. Then the Revelation was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O 'Āishah! Allāh has revealed your innocence." At that time I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allāh, I will not do it and will not thank him nor thank either of you, but I will thank Allāh, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor you have changed it (to defend me)." ('Āishah used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allāh protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Hassān bin Thābit, and the hypocrite, 'Abdullāh bin Ubayy, who used to spread that news and tempt others to speak of it, and it was he and Hamna who had the greater share therein. Abū Bakr took an oath that he would never do any favour to Mistah at all. Then Allāh عَزَّ وَجلَّ revealed the Divine Verse: 'Let not those among you who are blessed with graces and wealth (i.e., Abū Bakr) swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor) and the poor… (up to) …Do you not love that Allāh should forgive you? And Allāh if Oft-Forgiving , Most Merciful.'" (V.24:22) On that, Abū Bakr said, 'Yes, by Allāh, O our Lord! We wish that You should forgive us.' So, Abū Bakr again started giving to Mistah the expenditure which he used to give him before."

وأُشْرِبَتْهُ قُلُوبُكُمْ، وَإِنْ قُلْتُ: إنّي فَعَلْتُ، وَاللهُ يَعْلَمُ أنّي لَمْ أفْعَلْ لَتَقُولُنَّ قَدْ باءَتْ بِهِ عَلى نَفْسِها، وَإِنّي وَاللهِ ما أجِدُ لي ولَكُمْ مَثَلاً - وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أقْدِرْ عَلَيْهِ - إلّا أبا يُوسُفَ حِينَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾. وأُنْزِلَ عَلى رَسُولِ اللهِ ﷺ مِنْ ساعَتِهِ فَسَكَتْنا فَرُفِعَ عَنْهُ وإنّي لأتَبَيَّنُ السُّرُورَ في وَجْهِهِ وَهُوَ يَمْسَحُ جَبِينَهُ وَيَقُولُ: «أبْشِرِي يا عائِشَةُ، فَقَدْ أنْزَلَ اللهُ بَراءَتَكِ». قالَتْ: وكُنْتُ أشَدَّ ما كُنْتُ غَضَباً، فَقالَ لي أبَوَايَ: قُومي إلَيْهِ، فَقُلْتُ: وَاللهِ لا أقُومُ إلَيْهِ وَلا أحْمَدُهُ وَلا أحْمَدُكُما، وَلكِنْ أحْمَدُ اللهَ الّذي أنْزَلَ بَرَاءَتي. لَقَدْ سَمِعْتُمُوهُ فَمَا أنْكَرْتُمُوهُ وَلا غَيَّرْتُمُوهُ. وكانَتْ عائِشَةُ تَقُولُ: أمّا زَيْنَبُ ابْنَةُ جَحْشٍ فَعَصَمَها اللهُ بِدِينِها فَلَمْ تَقُلْ إلّا خَيْراً، وأمّا أخْتُها حَمْنَةُ فَهَلَكَتْ فِيمَنْ هَلَكَ. وكانَ الّذي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسّانُ بنُ ثابِتٍ والمُنافِقُ عَبْدُ اللهِ بنُ أُبَيٍّ وَهُوَ الّذي كانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ وَهُوَ الّذي تَوَلّى كِبْرَهُ مِنْهُمْ هُوَ وحَمْنَةُ. قالَتْ: فَحَلَفَ أبو بَكْرٍ أنْ لا يَنْفَعَ مِسْطَحاً بِنافِعَةٍ أبَداً، فأنْزَلَ اللهُ عَزَّ وجَلَّ ﴿وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ﴾ إلى آخِرِ الآيَةِ، يَعني

أبا بَكْرٍ ﴿وَالسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ﴾ يَعني مِسْطَحاً، إلى قَوْلِه: ﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾ حتّى قالَ أبو بَكْرٍ: بَلى وَاللهِ يا رَبَّنا إنّا لَنُحِبُّ أنْ تَغْفِرَ لنا، وَعادَ لَهُ بِمَا كانَ يَصْنَعُ. [راجع: ٢٥٩٣]

(12) CHAPTER. "... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31)

(١٢) **بـاب** ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

4758. Narrated 'Āishah رَضِيَ اللهُ عَنها: May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed:

"... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31) they tore their *Murūt* (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn *Murūṭs*.

٤٧٥٨ - وَقالَ أحمَدُ بنُ شَبِيبٍ: حدَّثَنا أبي، عَنْ يُونُسَ: قالَ ابنُ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: يَرْحَمُ اللهُ نِساءَ المُهاجِراتِ الأُوَلَ، لمّا أنْزَلَ اللهُ ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾ شَقَقْنَ مُرُوطَهُنَّ فاخْتَمَرْنَ بِها. [انظر: ٤٧٥٩]

4759. Narrated Ṣafiyya bint Shaiba: 'Āishah used to say: "When (the Verse): '... and to draw their veils all over their *Juhubihinna* (i.e., their bodies, faces, necks and bosoms, etc.)...' (V.24:31) was revealed, (the ladies) cut their waist-sheets from their margins and covered their heads and faces with those cut pieces of cloth."

٤٧٥٩ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا إبْرَاهِيمُ بنُ نافعٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها كانَتْ تَقُولُ: لمّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾ أخَذْنَ أُزْرَهُنَّ فَشَقَّقْنَها مِنْ قِبَلِ الحَواشِي فاخْتَمَرْنَ بِها. [راجع: ٤٧٥٨]

(٢٥) سورة الفرقان

(25) SŪRAT AL-FURQĀN (The Criterion)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وقالَ ابنُ عَبّاسٍ: ﴿هَبَآءً مَّنثُورًا﴾: ما تَسْفِي بِهِ الرِّيحُ. ﴿مَدَّ ٱلظِّلَّ﴾: ما بَينَ طُلُوعِ الفَجْرِ إلى طُلُوعِ الشَّمْسِ. ﴿سَاكِنًا﴾: دائماً. ﴿عَلَيْهِ دَلِيلًا﴾: طُلُوعُ الشَّمْسِ. ﴿خِلْفَةً﴾: مَنْ فاتَهُ مِنَ اللَّيْلِ عَمَلٌ أدْرَكَهُ بالنَّهارِ، أوْ فاتَهُ بالنَّهارِ أدْرَكَهُ باللَّيْلِ. وَقالَ الحَسَنُ: ﴿هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّـٰتِنَا قُرَّةَ أَعْيُنٍ﴾: في طاعَةِ اللهِ، وَما شَيءٌ أقَرَّ لِعَيْنِ المُؤْمِنِ مِنْ أنْ يَرَى حَبِيبَهُ في طاعَةِ اللهِ. وَقالَ ابنُ عَبّاسٍ: ﴿ثُبُورًا﴾: وَيْلاً. وَقالَ غَيرُهُ: السَّعِيرُ مُذَكَّرٌ. والتَّسْعِيرُ والاضْطِرَامُ: التَّوَقُّدُ الشَّديدُ. ﴿تُمْلَىٰ عَلَيْهِ﴾: تُقْرأُ عَلَيْهِ، مِنْ أمْلَيْتُ وأمْلَلْتُ. ﴿ٱلرَّسِّ﴾: المَعْدِنُ، جمْعُهُ رِساسٌ. ﴿مَا يَعْبَؤُا۟﴾ يُقالُ: ما عَبَأْتُ بِهِ شَيْئاً، لا يُعْتَدُّ بِهِ. ﴿غَرَامًا﴾: هَلاكاً. وقالَ مُجاهِدٌ: ﴿وَعَتَوْا﴾: طَغَوْا. وَقالَ ابنُ عُيَيْنَةَ: ﴿عَاتِيَةٍ﴾: عَتَتْ عَلى الخُزّانِ.

(١) **بابُ** قَوْلِهِ: ﴿ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ﴾ الآيَةَ [٣٤]

(1) CHAPTER. The Statement of Allāh تعالى: "Those who will be gathered to Hell (prone) on their faces..." (V.25 :34)

٤٧٦٠ - حدَّثنا عَبْدُ اللهِ بنُ

4760. Narrated Anas bin Mālik رضي الله عنه: A man said, "O Allāh's Prophet! Will Allāh

مُحَمَّدٍ: حدَّثنا يُونُسُ بنُ مُحَمَّدٍ البَغْدادِيُّ: حدَّثنا شَيْبانُ، عَنْ قَتادَةَ: حدَّثَنا أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً قالَ: يا نَبِيَّ اللهِ، يُحْشَرُ الكافِرُ عَلى وَجْهِهِ يَوْمَ القِيامَةِ؟ قالَ: «أَلَيْسَ الَّذي أَمْشاهُ عَلى الرِّجْلَيْنِ في الدُّنْيا قادِراً عَلى أَنْ يُمْشِيَهُ عَلى وَجْهِهِ يَوْمَ القِيامَةِ؟» قالَ قَتادَةُ: بَلى وَعِزَّةِ رَبِّنا. [انظر: ٦٥٢٣]

gather a disbeliever (prone) on his face on the Day of Resurrection?" He (ﷺ) said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatāda, a subnarrator, said: Yes, By the Power of our Lord!)

(٢) **بابُ** قَوْلِهِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ﴾ الآيَةَ [٦٨]. ﴿يَلْقَ أَثَامًا﴾: العُقُوبَةَ.

(2) CHAPTER. The Statement of Allāh تعالى: "And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person..." (V.25:68)

٤٧٦١ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثَني مَنْصُورٌ وَسُلَيْمانُ، عَنْ أَبي وَائِلٍ، عَنْ أَبي مَيْسَرَةَ، عَنْ عَبْدِ اللهِ. قالَ: وحدَّثَني وَاصِلٌ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: سَأَلْتُ، أَوْ سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ الذَّنْبِ عِنْدَ اللهِ أَكْبَرُ؟ قالَ: «أَنْ تَجْعَلَ للهِ نِدّاً وَهُوَ خَلَقَكَ». قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزانِيَ بِحَليلَةِ جارِكَ». قالَ: وَنَزَلَتْ هٰذِهِ الآيَةُ تَصْديقاً لِقَوْلِ رَسُولِ اللهِ ﷺ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾. [راجع: ٤٤٧٧]

4761. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I, or somebody, asked Allāh's Messenger ﷺ, "Which is the biggest sin in consideration with Allāh?" He said, "That you set up a rival (in worship) to Allāh, though He Alone created you." I asked, "What is next?" He said, "To kill your son, lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." Then the following Verse was revealed to confirm the statement of Allāh's Messenger ﷺ:

"Those who invoke not, any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse...'" (V.25:68) (See H. 4477)

4762. Narrated Al-Qāsim bin Abī Bazza that he asked Sa'īd bin Jubair, "Is there any repentance for the one who has murdered a believer intentionally?" Then I recited to him:

"...Nor kill such life as Allāh has forbidden except for a just cause..." Sa'īd said, "I recited this very Verse before Ibn 'Abbās as you have recited it before me. Ibn 'Abbās said, 'This Verse was revealed in Makkah and it has been abrogated by a Verse in *Sūrat An-Nisā'* which was later revealed in Al-Madīna'."[1]

٤٧٦٢ - حدَّثنا إبْرَاهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيْجٍ أخبرَهُمْ قالَ: أخْبرَني القاسِمُ بنُ أبي بَزَّةَ أنَّهُ سألَ سَعيدَ بنَ جُبَيرٍ: هَلْ لِمَنْ قَتَلَ مُؤمِناً مُتَعَمِّداً مِنْ تَوْبَةٍ؟ فَقرأتُ عليهِ ﴿وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾ فَقالَ سَعيدٌ: قَرأتُها على ابنِ عَبَّاسٍ كَمَا قَرأتَها عَلَيَّ، فَقالَ هَذهِ مَكِّيَّةٌ نَسَخَتْها آيَةٌ مَدَنِيَّةٌ التي في سُورَةِ النساءِ. [راجع: ٣٨٥٥]

4763. Narrated Sa'īd bin Jubair: The people of Kūfa differed as regards the killing of a believer, so I entered upon Ibn 'Abbās (and asked him) about that. Ibn 'Abbās said, "the Verse (in *Sūrat An-Nisā'*, V.4:93) was the last thing revealed in this respect and nothing cancelled its validity."

٤٧٦٣ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنِ المُغِيرَةِ ابنِ النُّعْمانِ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: اخْتَلَفَ أهْلُ الكوفَةِ في قَتْلِ المُؤْمِنِ، فَدَخَلْتُ فيهِ إلى ابنِ عَبَّاسٍ فَقالَ: نَزَلَتْ في آخِرِ ما نَزَلَ وَلَمْ يَنْسَخْها شَيْءٌ. [راجع: ٣٨٥٥]

4764. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما about Allāh's saying:

"... His recompense is Hell..." (V.4:93)

He said, "No repentance is accepted from him (i.e., the murderer of a believer)." I asked him regarding the Saying of Allāh تَعالى:

٤٧٦٤ - حدَّثنا آدمُ: حدَّثنا شُعْبَةُ حدَّثنا مَنْصورٌ، عَنْ سَعيدِ بنِ جُبَيرٍ قال: سألْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنْ قَوْلِهِ تَعالى: ﴿فَجَزَآؤُهُۥ

(1) (H. 4762) In *Sūrat Al-Furqān*, Allāh gives the chance to one who has murdered a believer to repent: "Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful." (V.25:70) While in *Sūrat An-Nisā'*, Allāh says: "And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and Curse of Allāh are upon him, and a great punishment is prepared for him..." (V. 4:93) Ibn 'Abbās thinks that the latter Verse has abrogated the former. In *Ḥadīth* No. 4764, he says that the former Verse was applicable only to *Al-Mushrikūn* (pagans) before embracing Islām. The latter Verse is concerned with those who have embraced Islām. See *Ḥadīth* No.4764, 4765, 4766.

"And those who invoke not any other *ilāh* (god) along with Allāh..." (V.25:68)

He said, "This Verse was revealed concerning *Al-Mushrikūn* (pagans) of the pre-Islāmic period."(1)

جَهَنَّمُ﴾ قالَ: لا تَوْبَةَ لَهُ. وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾ قالَ: كانَتْ هٰذِهِ في الجاهِلِيَّةِ. [راجع: ٣٨٥٥]

(3) CHAPTER. The Statement of Allāh تعالى: "The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace." (V.25:69)

(٣) بابُ قَوْلِهِ: ﴿يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾﴾ [٦٩]

4765. Narrated Sa'īd bin Jubair: Ibn Abzā said to me, "Ask Ibn 'Abbās regarding the Statement of Allāh تعالى: 'And whoever kills a believer intentionally, his recompense is Hell...'" (V.4:93)

And also His Statement:

"... Nor kill such life as Allāh has forbidden, except for just cause... (up to) ... except those who repent and believe (in Islāmic Monotheism).'" (V.25:68-70)

So I asked Ibn 'Abbās and he said, "When this (V.25:68,69) was revealed the people of Makkah said, "We have invoked other gods with Allāh, and we have murdered such lives which Allāh has made sacred, and we have committed illegal sexual intercourse." (before embracing Islām). So Allāh revealed:

'Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds... (up to) ...and Allāh is Oft-Forgiving, Most Merciful.'" (V.25:70)

٤٧٦٥ - حَدَّثَنا سَعْدُ بنُ حَفْصٍ: حَدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ: قالَ ابنُ أَبْزَى: سُئِلَ ابنُ عَبّاسٍ عَنْ قَوْلِهِ تَعالى: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ وَقَوْلِهِ: ﴿وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾ حَتَّى بَلَغَ ﴿إِلَّا مَن تَابَ وَءَامَنَ﴾ فسأَلْتُهُ فقالَ: لَمّا نَزَلَتْ قالَ أَهْلُ مَكَّةَ: فَقَدْ عَدَلْنا بِاللهِ وَقَتَلْنا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالحَقِّ، وأَتَيْنا الفَوَاحِشَ، فأَنْزَلَ اللهُ ﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا﴾ إِلى قَوْلِهِ: ﴿غَفُورًا رَّحِيمًا﴾. [راجع: ٣٨٥٥]

(4) CHAPTER. "Except those who repent and believe (in the Islāmic Monotheism) and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful." (V.25:70)

(٤) بابٌ ﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾﴾ [٧٠]

4766. Narrated Sa'īd bin Jubair: 'Abdur-

٤٧٦٦ - حَدَّثَنا عَبْدانُ: أَخْبَرَنا

(1) (H. 4764) See the previous footnote of *Ḥadīth* No. 4762 and *Ḥadīth* No.4765.

أبي، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: أمَرَني عَبْدُ الرَّحْمٰنِ بنُ أبْزَى أنْ أسألَ ابنَ عَبّاسٍ عَنْ هاتَينِ الآيَتينِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ فَسألْتُه فَقالَ: لَمْ يَنْسَخْها شَيْءٌ، وعَنْ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾ قالَ: نَزَلَتْ في أهْلِ الشِّرْكِ. [راجع: ٣٨٥٥]

Rahmān bin Abzā ordered me to ask Ibn 'Abbās regarding the two Verses (the first of which was):

"And who ever kills a believer intentionally..." (V.4:93)

So, I asked him, and he said, "Nothing has abrogated this Verse." About (the other Verse):

"And those who invoke not any other *ilāh* (god) along with Allah..." he said, "It was revealed concerning *Al-Mushrikūn*."(1)

(٥) **بابٌ** ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾ [٧٧] هَلَكَةً.

(5) CHAPTER. "... So the torment will be yours for ever" (V.25:77)

٤٧٦٧ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللهِ: خَمْسٌ قَدْ مَضَينَ: الدُّخانُ، والقَمَرُ، والرُّومُ، والبَطْشَةُ، وَاللِّزامُ ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾. [راجع: ١٠٠٧]

4767. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Five (great events)(2) have passed: the Smoke, the Moon, the Romans, the Mighty Grasp and the Constant Punishment which occurs in:

"... So the torment will be yours for ever." (V.25:77)

(1) (H. 4766) See *Hadīth* No.4765.

(2) (H. 4767) The events referred to here are all mentioned in the Noble Qur'ān.

(a) The smoke here means what *Al-Mushrikūn* of Makkah imagined to see in the sky because of their severe hunger when Allāh afflicted them with drought (famine). (V.44:10)

(b) The event of the splitting of the moon which took place in the lifetime of the Prophet ﷺ and was witnessed by *Al-Mushrikūn*, his companions and some believers. (V.54:1): one of the miracles from Allāh to the Prophet ﷺ.

(c) The Romans were defeated by the Persian *Mushrikūn* whereupon the Quraish *Mushrikūn* of Makkah rejoiced. (V.30:2-4)

(d) The Mighty Grasp is that which Allāh sent upon *Al-Mushrikūn* of Quraish in the battle of Badr. (V.74:16)

(e) Constant punishment will definitely be inflicted upon those who rejected Faith. 'Abdullāh regards this future inevitable event as definite as any past event, therefore he includes it in the four other events.

(f) See: "The Noble Qur'ān, a Miracles from Allāh to the (to Prophet Muhammad ﷺ).

(26) *SŪRAH AṢH-ṢHU'ARĀ'* (The Poets)

(٢٦) سورة الشعراء

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿تَعْبَثُونَ﴾: تَبْنُونَ. ﴿هَضِيمٌ﴾: يَتَفَتَّتُ إذا مُسَّ. مُسَحَّرِينَ: مَسْحُورِينَ. اللَّيْكَةُ و﴿ٱلْأَيْكَةِ﴾: جمعُ أيْكَةٍ، وَهيَ جمْعُ الشَّجَرِ. ﴿يَوْمِ ٱلظُّلَّةِ﴾: إظْلالُ العَذابِ إيّاهُمْ. ﴿مَّوْزُونٍ﴾: مَعْلُوم. ﴿كَٱلطَّوْدِ﴾: الجَبَلِ. وَقالَ غَيْرُهُ: ﴿لَشِرْذِمَةٌ﴾ الشِّرْذِمَةُ: طائفَةٌ قَليلَةٌ. ﴿فِي ٱلسَّٰجِدِينَ﴾: المُصَلِّينَ. قالَ ابنُ عَبّاسٍ: ﴿لَعَلَّكُمْ تَخْلُدُونَ﴾ كأنَّكمْ، الرِّيعُ: الأيْفاعُ مِنَ الأرْضِ وجمعُهُ رِيَعَةٌ وأرْياعٌ، وَاحِدُهُ الرِّيعَةُ. ﴿مَصَانِعَ﴾: كلُّ بناءٍ فَهُوَ مَصْنَعَةٌ. ﴿فَرِهِينَ﴾: مَرِحِينَ، ﴿فَٰرِهِينَ﴾ بمَعْناه، ويُقالُ: فارِهِينَ: حاذِقِينَ. ﴿تَعْثَوْا﴾: هُوَ أشَدُّ الفَسادِ، عاثَ يَعِيثُ عَيْثاً. ﴿وَٱلْجِبِلَّةَ﴾: الخَلْقُ. جُبِلَ: خُلِقَ، وَمِنْهُ جُبُلاً وَجِبِلاً وجُبْلاً يَعني الخَلْقَ، قالَهُ ابنُ عَبّاسٍ.

(1) CHAPTER. "And disgrace me not on the day when (all the creatures) will be resurrected." (V.26 :87).

(١) **بابٌ**: ﴿وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾﴾ [٨٧]

4768. Narrated Abū Hurairah رَضِيَ الله عَنْهُ The Prophet ﷺ said, "On the Day of Resurrection, Ibrāhīm (Abraham) عَلَيهِ الصَّلاةُ وَالسَّلَام will see his father covered with Ghabara and *Qatara* (i.e., having a dark face)."

٤٧٦٨ - وَقالَ إبْراهِيمُ بنُ طَهْمانَ، عنِ ابنِ أبي ذِئْبٍ، عَنْ سَعيدِ بنِ أبي سَعيدِ المَقْبُرِي، عَنْ

أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ إبْرَاهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ يَرَى أباهُ يَوْمَ القِيامَةِ عَلَيْهِ الغَبَرَةُ والقَتَرَةُ». وَالغَبَرَةُ: هِيَ القَتَرَةُ. [راجع: ٣٣٤٩]

٤٧٦٩ - حدَّثنا إسماعِيلُ: حدَّثنا أخي، عَنِ ابنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَلْقَى إبْرَاهِيمُ أباهُ فَيَقُولُ: يا رَبِّ إنَّكَ وَعَدْتَنِي أنْ: لا تُخْزِنِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللهُ: إني حَرَّمْتُ الجَنَّةَ عَلَى الكافِرِينَ». [راجع: ٣٣٤٩]

4769. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Ibrāhīm '(Abraham) will meet his father (on the Day of Resurrection) and will say, 'O my Lord! You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allāh will say, 'I have forbidden Paradise for the disbelievers.'"

(٢) **بابٌ** ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾، وَٱخْفِضْ جَنَاحَكَ﴾ [٢١٤-٢١٥]: ألِنْ جانِبَكَ.

(2) CHAPTER. "And warn your tribe (O Muhammad ﷺ) of near kindred. And be kind and humble to the believers who follow you..." (V.26:214-215)

٤٧٧٠ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثَنِي عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ صَعِدَ النَّبِيُّ ﷺ عَلَى الصَّفا فَجَعَلَ يُنادِي: «يا بَنِي فِهْرٍ، يا بَنِي عَدِيٍّ»، لِبُطُونِ قُرَيْشٍ حَتَّى اجْتَمَعُوا فَجَعَلَ الرَّجُلُ إذا لَمْ يَسْتَطِعْ أنْ يَخْرُجَ أرْسَلَ رَسُولاً لِيَنْظُرَ ما هُوَ، فَجاءَ أبو لَهَبٍ وَقُرَيْشٌ فَقالَ: «أرَأيْتَكُمْ لَوْ أخْبَرْتُكُمْ أنَّ خَيْلاً

4770. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: When the Verse "And warn your tribe (O Muhammad ﷺ) of near-kindred," was revealed, the Prophet ﷺ ascended the Aṣ-Ṣafā (mountain) and started calling, "O Banī Fihr! O Banī 'Adī!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abū Lahab and other people from Quraish came, and the Prophet ﷺ then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a plain warner to you of a coming severe punishment." Abū Lahab said (to the

بالوَادي تُريدُ أَنْ تُغِيرَ عليْكُمْ أَكُنْتُمْ مُصدِّقِيَّ؟» قالُوا: نَعَمْ ما جَرَّبْنا عَلَيْكَ إِلَّا صِدْقاً. قالَ: «فإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»، فَقالَ أبو لَهَبٍ: تَبّاً لَكَ سائرَ اليَوْمِ، أَلِهٰذَا جمَعْتَنا؟ فَنَزَلَتْ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝٢﴾. [راجع: ١٣٩٤]

Prophet ﷺ), "May you perish all this day. Is it for this purpose you have gathered us?" Then it was revealed:

"Perish the two hands of Abū Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him!" (V.111:1,2)

٤٧٧١ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سَعيدُ ابنُ المُسَيَّبِ وأبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قامَ رَسُولُ اللهِ ﷺ حينَ أَنْزَلَ اللهُ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝٢١٤﴾ قالَ: «يا مَعْشَرَ قُرَيْشٍ - أوْ كَلِمَةً نَحْوَها - اشْتَرُوا أَنْفُسَكُمْ، لا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئاً. يا بَنِي عَبْدِ مَنافٍ، لا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئاً. يا عَبّاسُ بنَ عَبْدِ المطَّلِبِ، لا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئاً. وَيا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئاً. وَيا فاطِمَةُ بِنْتَ مُحَمَّدٍ ﷺ، سَلِيني ما شِئْتِ مِنْ مالي، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئاً».

تابَعَهُ أَصْبَغُ، عَنِ ابنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ. [راجع: ٢٧٥٣]

4771. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ got up when the Verse "And warn your tribe (O Muḥammad ﷺ) of near-kindred" (V.26:214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allāh (if you disobey Him). O Banī 'Abd Manāf! I cannot save you from Allāh (if you disobey Him). O 'Abbās! The son of 'Abdul-Muṭṭalib! I cannot save you from Allāh (if you disobey Him). O Ṣafiyya, the aunt of Allāh's Messenger! I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad ﷺ! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him)."

(27) *SŪRAT AN-NAML*
(The Ants)

(٢٧) سورة النمل

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

No *Aḥadīth* are mentioned here.

﴿ٱلْخَبْءَ﴾: ما خَبَّأْتَ. ﴿لَا قِبَلَ﴾: لا طاقَةَ. ﴿ٱلصَّرْحَ﴾: كُلُّ مِلاطٍ اتُّخِذَ مِنَ القَوارِيرِ، و﴿ٱلصَّرْحَ﴾: القَصْرُ، وجماعَتُهُ صُرُوحٌ. وَقالَ ابنُ عَبّاسٍ: ﴿وَلَهَا عَرْشٌ﴾: سَريرٌ كَريمٌ، حُسْنُ الصَّنْعَةِ وَغَلاءُ الثَّمَنِ. ﴿يَأْتُونِى مُسْلِمِينَ﴾: طائِعِينَ. ﴿رَدِفَ﴾: اقْتَرَبَ. ﴿جَامِدَةً﴾: قائِمَةً. ﴿أَوْزِعْنِىٓ﴾: اجْعَلْنِي. وَقالَ مُجاهِدٌ: ﴿نَكِّرُوا۟﴾ غَيِّرُوا. وَ(القَبَس): مَا اقتبست مِنْهُ النَّارَ. ﴿وَأُوتِينَا ٱلْعِلْمَ﴾: يَقُولُهُ سُلَيْمانُ. ﴿ٱلصَّرْحَ﴾: بِرْكَةُ ماءٍ ضَرَبَ عَلَيْها سُلَيْمانُ قَوارِيرَ أَلْبَسَها إِيّاهُ.

(28) *SŪRAT AL-QAṢAṢ*
(The Narration)

(٢٨) سورة القصص

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

"Everything will perish save His Face..." (V.28:88)

﴿كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾ إِلَّا مُلْكَهُ، ويُقالُ: إِلَّا ما أُرِيدَ بِهِ وجْهُ اللهِ. وَقالَ مُجاهِدٌ: فَعَمِيَتْ عَلَيْهِمُ ﴿ٱلْأَنۢبَآءُ﴾: الحُجَجُ.

(1) CHAPTER. The Statement of Allāh تعالى: "Verily! You (O Muḥammad ﷺ) guide not

(١) **بابٌ** قَوْلِهِ: ﴿إِنَّكَ لَا تَهْدِى مَنْ

whom you like, but Allāh guides whom He wills...” (V.28:56)

﴿أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

[٥٦]

4772. Narrated Al-Mūsaiyab: When Abū Ṭālib was on his deathbed, Allāh's Messenger ﷺ came to him and found with him, Abū Jahl and 'Abdullāh bin Abī Umaiyya bin Al-Mughīra. Allāh's Messenger ﷺ said, “O uncle! Say: “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) a sentence with which I will defend you (argue for your case with it) before Allāh.” On that Abū Jahl and 'Abdullāh bin Abī Umaiyya said to Abū Ṭālib, “Do you want to denounce Abdul-Muṭṭalib's religion?” Allāh's Messenger ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abū Ṭālib said as his last statement (he said to them), “I am on the religion of 'Abdul-Muṭṭalib,” and refused to say: “*Lā ilāha illallāh*” (none has the right to be worshipped but Allāh). On that Allāh's Messenger ﷺ said, “By Allāh, I will keep on asking Allāh's forgiveness for you unless I am forbidden (by Allāh) to do so.” So, Allāh revealed:

“It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).” (V.9:113)

And then Allāh revealed especially about Abū Ṭālib:

“Verily! You (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills...” (V.28:56) (See H. 1360)

٤٧٧٢ - حدَّثنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سَعيدُ ابنُ المُسَيَّبِ، عَنْ أبيهِ قالَ: «لمّا حَضَرَتْ أبا طالِبٍ الوَفاةُ جاءَهُ رَسُولُ اللهِ ﷺ فَوَجَدَ عِنْدَهُ أبا جَهْلٍ وَعَبْدَ اللهِ بنَ أبي أُمَيَّةَ بنِ المُغيرَةِ. فقالَ: «أيْ عَمِّ قُلْ: لا إلٰهَ إلّا اللهُ، كَلِمَةً أُحاجُّ لَكَ بها عِنْدَ اللهِ». فقالَ أبو جَهْلٍ وَعَبْدُ اللهِ بنُ أبي أُمَيَّةَ: أتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يَعْرِضُها عَلَيْهِ وَيُعيدانِهِ بِتِلْكَ المَقالَةِ حتَّى قالَ أبو طالِبٍ آخِرَ ما كَلَّمَهُمْ: عَلى مِلَّةِ عَبْدِ المُطَّلِبِ، وأبى أنْ يَقُولَ: لا إلٰهَ إلّا اللهُ. قالَ: فَقالَ رَسُولُ اللهِ ﷺ: «وَاللهِ لأسْتَغْفِرَنَّ لكَ ما لَمْ أُنْهَ عَنْكَ»، فأنْزَلَ اللهُ ﴿مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ﴾ وأنْزَلَ اللهُ في أبي طالِبٍ فقالَ لِرَسُولِ اللهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾. [راجع: ١٣٦٠]

قالَ ابنُ عَبّاسٍ: ﴿أُوْلِى ٱلْقُوَّةِ﴾: لا يَرْفَعُها العُصْبَةُ مِنَ الرِّجالِ. ﴿لَتَنُوٓأُ﴾: لَتُثْقِلُ. ﴿فَٰرِغًا﴾ إلّا مِنْ ذِكْرِ مُوسَى. ﴿ٱلْفَرِحِينَ﴾: المَرِحينَ.

﴿قُصِّيهِ﴾: اتّبعي أثَرَهُ. وَقَدْ يَكونُ أنْ يَقُصَّ الكَلامَ ﴿نَحْنُ نَقُصُّ عَلَيْكَ﴾. ﴿عَن جُنُبٍ﴾: عَنْ بُعْدٍ، وَعَنْ جَنابَةٍ وَاحِدٌ، وَعَنِ اجْتِنابٍ أيْضاً. نَبْطِشُ وَنَبْطُشُ. ﴿يَأْتَمِرُونَ﴾: يَتَشاوَرُونَ. العُدْوَانُ والعَدَاءُ والتَّعَدّي وَاحِدٌ. ﴿ءَانَسَ﴾: أبْصَرَ. **(الجَذْوَةُ)**: قِطْعَةٌ غَلِيظَةٌ مِن الخَشَبِ لَيْسَ فِيها لَهَبٌ وَالشِّهابُ فيهِ لَهَبٌ. والحَيّاتُ: أجْناسٌ: الجانُّ، والأفاعِي، والأساوِدُ. ﴿رِدْءًا﴾: مُعِيناً. قالَ ابنُ عَبّاسٍ: ﴿يُصَدِّقُنِيٓ﴾. وَقالَ غَيرُهُ: ﴿سَنَشُدُّ﴾: سَنُعِينُكَ. كُلّما عَزَّزْتَ شَيْئاً فَقَدْ جَعَلْتَ لَهُ عَضُداً. ﴿ٱلْمَقْبُوحِينَ﴾: مُهْلَكِينَ. ﴿وَصَّلْنَا﴾: بَيَّنّاهُ وأتمَمْناهُ. ﴿يُجْبَىٰٓ﴾: يُجْلَبُ. ﴿بَطِرَتْ﴾: أشِرَتْ، ﴿فِيٓ أُمِّهَا رَسُولًا﴾. أُمُّ القُرَى: مَكَّةُ وَما حَوْلَها. ﴿تُكِنُّ﴾: تُخْفِي، أكْنَنْتُ الشَّيْءَ: أخْفَيْتُهُ. وكَنَنْتُه: أخْفَيْتُه وأظْهَرْتُه. ﴿وَيْكَأَنَّ ٱللَّهَ﴾: مِثْلُ ألَمْ تَرَ أنَّ اللهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشاء وَيَقْدِر: يُوَسِّعُ عَلَيْهِ وَيُضَيِّقُ عَلَيْهِ.

(٢) بابٌ ﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ﴾ [٨٥]

٤٧٧٣ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا يَعْلَى: حدَّثَنا سُفْيانُ العُصْفُرِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ

(2) CHAPTER. "Verily, He Who has given you (O Muhammad ﷺ) the Qur'ān..." (V.28:85)

4773. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "... Will bring you to *Ma'ād* (place of return)" means, to Makkah.

عبّاسٍ ﴿لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾ قال: إلى مكّة.

(29) SŪRAT AL-'ANKABŪT (The Spider)

(٢٩) سورة العنكبوت

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

No *Ahadith* are mentioned here.

قال مجاهدٌ: ﴿مُسْتَبْصِرِينَ﴾: ضلَلَةً. وقال غيرُهُ ﴿ٱلْحَيَوَانُ﴾ والحيُّ واحدٌ ﴿فَلَيَعْلَمَنَّ ٱللَّهُ﴾: عَلِمَ اللهُ ذلك إنّما هي بِمَنْزِلَةِ فَلِيَمِيزَ اللهُ كقَوْلِهِ: ﴿لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ﴾. ﴿وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾: أوزاراً مَعَ أَوْزَارِهِمْ.

(30) SŪRAT AR-RŪM (The Romans)

(٣٠) سورةُ الرُّوم

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿فَلَا يَرْبُوا﴾ مَنْ أعطى عَطِيَّةً يَبْتَغي أفْضَلَ، فَلا أجْرَ لَهُ فِيها. قالَ مُجاهِدٌ: ﴿يُحْبَرُونَ﴾: يُنَعَّمُونَ. ﴿يَمْهَدُونَ﴾: يُسَوُّونَ المَضاجعَ. ﴿ٱلْوَدْقَ﴾: المَطَرَ. قالَ ابن عبّاسٍ ﴿هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم﴾ في الآلِهَةِ. وفِيهِ: تَخافُونَهُمْ: أنْ يَرِثُوكمْ كما يَرِثُ بَعْضُكُمْ بَعْضاً. ﴿يَصَّدَّعُونَ﴾: يَتَفَرَّقُونَ. فاصْدَعْ. وقالَ غَيرُهُ: ضُعْفٍ وضَعْفٍ لُغَتانِ.

وَقالَ مُجَاهِدٌ: ﴿السُّوٓأَىٰٓ﴾ الإساءَة، جَزاءُ المُسيئِينَ.

4774. Narrated Masrūq: While a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to ('Abdullāh) Ibn Mas'ūd while he was reclining (and told him the story) whereupon he became angry, sat up and said, "He who knows a thing can say it, but if he does not know, he should say, 'Allāh knows better,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allāh said to His Prophet:

'Say (O Muḥammad ﷺ): No wage do I ask of you for this (the Qur'ān), nor I am one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).'" (V.38:86)

"The Quraish delayed in embracing Islām for a period, so the Prophet ﷺ invoked evil on them, saying, 'O Allāh! Help me against them by sending on them seven (years of drought) famine like those of Yūsuf (Joseph).' So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abū Sufyān then came (to the Prophet ﷺ) and said, 'O Muḥammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allāh (to relieve them).'" Then Ibn Mas'ūd recited:

"Then wait you for the Day when the sky will bring forth a visible smoke... (up to) ... You will revert." (V.10-15)

٤٧٧٤ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيانُ: حدَّثنا مَنصُورٌ والأعْمَشُ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: «بَيْنَما رَجُلٌ يُحَدِّثُ في كِنْدَةَ فَقالَ: يَجِيءُ دُخانٌ يَوْمَ القِيامَةِ فَيأْخُذُ بأسْماعِ المُنافِقِينَ وأبْصارِهِمْ. يأخُذُ المُؤمِنَ كَهَيْئَةِ الزُّكامِ، فَفَزِعْنا فأتَيْتُ ابنَ مسْعُودٍ وكانَ مُتَّكِئاً فَغَضِبَ، فَجَلَسَ فَقالَ: مَنْ عَلِمَ فَلْيَقُلْ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ: اللهُ أعْلَمُ، فإنَّ مِنَ العِلْمِ أنْ يَقُولَ لِمَا لا يَعْلَمُ: لا أعْلَمُ. فإنَّ اللهَ قالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾﴾ وإنَّ قُرَيْشاً أبْطَؤُوا عَنِ الإسْلامِ فَدَعا عَلَيْهِمُ النَّبِيُّ ﷺ فَقالَ: «اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فأخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيها وأكَلُوا المَيْتَةَ والعِظامَ، وَيَرَى الرَّجُلُ ما بَيْنَ السَّماءِ والأرْضِ كَهَيْئَةِ الدُّخانِ، فَجاءَهُ أبو سُفْيانَ فَقالَ: يا مُحَمَّدُ جِئْتَ تأمُرُنا بِصِلَةِ الرَّحِمِ وَإنَّ قَوْمَكَ قَدْ هَلَكُوا فادْعُ اللهَ. فَقَرأ ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾﴾ إلى قَوْلِهِ: ﴿عَآئِدُونَ﴾ أفَيُكْشَفُ عَنْهُمْ عَذابُ الآخِرَةِ إذا جاءَ ثُمَّ عادُوا إلى كُفْرِهِمْ؟ فَذلكَ قَوْلُهُ

تعالى: ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ﴾ يَوْمَ بَدْرٍ. و﴿لِزَامًا﴾ يَوْمَ بَدْرٍ. ﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢﴾ إلى ﴿سَيَغْلِبُونَ﴾ والرُّومُ قَدْ مَضى».

[راجع: ١٠٠٧]

Ibn Mas'ūd added, "Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh تعالى (threatened them thus):

'On the Day when We shall seize you with the greatest grasp.' (V.44:16)

"And that was the day of the battle of Badr. Allāh's saying: *'Lizāma* (the punishment)' refers to the day of (the battle of) Badr. Allāh's Statement:-

'Alif-Lām-Mīm. The Romans have been defeated... (up to) ... will be victorious.' (V.30:1-3)

"(This Verse) indicates that the defeat of Byzantines has already passed."

بابٌ ﴿لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾ [٣٠]

لِدِينِ اللهِ. ﴿خُلُقُ ٱلْأَوَّلِينَ﴾: دينُ الأَوَّلِينَ، والفِطْرَةُ: الإسْلامُ.

CHAPTER. Allāh's Statement: "...No change let there be in <u>Kh</u>alq-illāh (i.e., the religion of Allāh — Islāmic Monotheism)..." (V.30:30)

<u>Kh</u>alqul-Awwalīn i.e., religion of the *Awwalīn* — ancients (V.26:137) and *Al-Fiṭrah* i.e., Islām — i.e., Islāmic Monotheism.

٤٧٧٥ - حدَّثنا عَبْدَانُ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخبرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: «قالَ رَسُولُ اللهِ ﷺ: ما مِنْ مَولُودٍ إلَّا يُولَدُ عَلى الفِطْرَةِ فأبَوَاهُ يُهَوِّدانِهِ أوْ يُنَصِّرَانِهِ أوْ يُمَجِّسانِهِ، كَمَا تُنْتَجُ البَهِيمَةُ بَهِيمَةً جَمْعاءَ هَلْ تُحِسُّونَ فِيها مِنْ جَدْعاءَ؟ ثُمَّ يَقُولُ ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾».

[راجع: ١٣٥٨]

4775. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "No child is born except on *Al-Fiṭrah* (pure Islāmic Monotheism), and then his parents convert him to Judaism or to Christianity or to Magianism as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then he recited:

"... Allāh's *Fiṭrah* (i.e., Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in the *<u>Kh</u>alq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism), that is the straight religion." (V.30:30) (See H. 1359)

(31) *SŪRAT LUQMĀN* (Luqmān)

(٣١) سورة لقمان

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. "... Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Ẓulm* (wrong) indeed." (V.31:13)

(١) **باب** ﴿لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]

4776. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When there was revealed:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Ẓulm* (wrong)..." (V.6:82) it was very hard for the Companions of Allāh's Messenger ﷺ, so they said, "Which of us has not confused his Belief with *Ẓulm* (wrong)?" Allāh's Messenger ﷺ said, "The Verse does not mean this. Don't you hear Luqmān's statement to his son: 'Verily! Joining others in worship with Allāh is a great *Ẓulm* (wrong) indeed.'" (V.31:13)

٤٧٧٦ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: «لمّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾ شَقَّ ذٰلكَ على أصحابِ رَسُولِ اللهِ ﷺ فَقالُوا: أيُّنا لَمْ يَلْبِسْ إيمانَهُ بظُلْمٍ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّهُ لَيْسَ بِذاكَ، ألا تَسْمَعُ إلى قَوْلِ لُقْمانَ لِابْنِهِ: ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

(2) CHAPTER. The Statement of Allāh تعالى: "Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

(٢) **باب قَوْلِهِ** ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ [٣٤]

4777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: One day, while Allāh's Messenger ﷺ was sitting with the people, a man came to him walking and said, "O Allāh's Messenger! What is Faith?" The Prophet ﷺ said "Faith is to believe in Allāh, His Angels, His Books, His Messengers, and the Meeting with Him, and to believe in the Resurrection." The man asked, "O Allāh's Messenger! What is Islām?" The Prophet ﷺ replied, "Islām is to worship Allāh Alone and not to worship anything besides Him, to perform

٤٧٧٧ - **حدَّثني** إسحاقُ، عَنْ جَرِيرٍ، عَنْ أبي حَيّانَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: «أنَّ رَسُولَ اللهِ ﷺ كانَ يَوْماً بارِزاً لِلنّاسِ إذْ أتاهُ رَجُلٌ يَمْشِي فَقالَ: يا رَسُولَ اللهِ، ما الإيمانُ؟ قالَ: «الإيمانُ أنْ تُؤمِنَ باللهِ وَمَلائكَتِهِ وَرُسُلِهِ وَلِقائهِ وَتُؤْمِنَ بالبَعْثِ الآخِرِ.

Iqāmat-aṣ-Ṣalāt[1], to pay *Zakāt* and to observe *Ṣaum* (fasts) during the month of Ramaḍān." The man further asked, "O Allāh's Messenger! What is *Iḥsān* (perfection or benevolence)?" The Prophet ﷺ said, "*Iḥsān* is to worship Allāh as if you see Him, and if you do not achieve this state of devotion, then (you must consider that) Allāh is looking at you." The man further asked, "O Allāh's Messenger! When will the Hour be established?"

The Prophet ﷺ replied, "The answerer has no better knowledge than the questioner. But I will describe to you its portents.

When a lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people; that will be of its portents. The Hour is one of the five things which nobody knows except Allāh." (The Prophet ﷺ then recited), "Verily, Allāh! With Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die,..." (V.31:34)

Then that man left. The Prophet ﷺ said, "Call him back to me." They went to call him back but could not see him. The Prophet ﷺ said, "That was (the angel) Jibrīl (Gabriel) who came to teach the people their religion."

[See also, Vol. 1, *Ḥadīth* No.50]

قالَ: يا رَسُولَ اللهِ، ما الإسْلامُ؟ قالَ: الإسْلامُ أنْ تَعْبُدَ اللهَ وَلا تُشْرِكَ بِهِ شَيْئاً، وتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكاةَ المَفْرُوضَةَ، وَتَصُومَ رَمَضانَ». قَالَ: يَا رَسُولَ اللهِ مَا الإحْسَانُ؟ قالَ: «الإحْسانُ أنْ تَعْبُدَ اللهَ كأنَّكَ تَرَاهُ فَإنْ لَمْ تَكُنْ تَرَاهُ فإنَّهُ يَرَاكَ». قالَ: يا رَسُولَ اللهِ، مَتى السّاعَةُ؟ قالَ: ما المَسْؤُولُ عَنْها بأعْلَمَ مِنَ السّائِلِ، وَلَكِنْ سأُحَدِّثُكَ عَنْ أشْرَاطِها. إذَا وَلَدَتِ المَرأةُ رَبَّتَها فَذَاكَ مِنْ أشْرَاطِها، وَإذَا كانَ الحُفاةُ العُرَاةُ رُؤُسَ النّاسِ فَذَاكَ مِنْ أشْرَاطِها، في خَمْسٍ لا يَعْلَمُهُنَّ إلَّا اللهُ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾ ثُمَّ انْصَرَفَ الرَّجُلُ فَقالَ: «رُدُّوا عَلَيَّ»، فأخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيْئاً. فَقالَ: «هَذَا جِبْرِيلُ جاءَ لِيُعَلِّمَ النّاسَ دِينَهُمْ». [راجع: ٥٠]

4778. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five." And then he recited :-

"Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

[See *Ḥadīth* No.4627, and chapter 1, for details]

٤٧٧٨ - حدَّثنا يَحيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: حدَّثَني عَمْرُو بنُ مُحَمّدِ بْنِ زَائِدَةَ: أنّ أباهُ حَدَّثَهُ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: «قالَ النَّبِيُّ ﷺ: مَفاتِيحُ

(1) (H. 4777) *Iqāmat-aṣ-Ṣalāt*: See the glossary.

الغَيْبِ خَمْسٌ، ثُمَّ قَرأ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ . . . ». [راجع: ١٠٣٩]

(32) *SŪRAT AS-SAJDA*
(The Prostration)

(٣٢) سورةُ السجدة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مجاهِدٌ: ﴿مَّهِينٌ﴾: ضعيفٍ. نُطْفَةُ الرَّجُلِ. ﴿ضَلَلْنَا﴾: هَلَكْنا. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْجُرُزِ﴾ التي لا تُمْطَرُ إلَّا مَطراً لا يُغْني عَنْها شَيْئاً. ﴿يَهْدِ﴾: يُبَيِّنْ.

(1) CHAPTER. The Statement of Allāh تعالى: "No person knows what is kept hidden for them of joy..." (V.32:17)

4779. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.'" Abū Hurairah added, "If you wish you can read:

'No person knows what is kept hidden for them of joy'." (V.32:17)

(١) بابٌ قَوْلِهِ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ [١٧]

٤٧٧٩ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «قالَ اللهُ تَبارَكَ وَتَعالى: أعْدَدْتُ لِعبادي الصَّالِحِينَ ما لا عَينٌ رأتْ، وَلا أُذُنٌ سَمِعَتْ، وَلا خَطَرَ عَلى قَلْبِ بَشَرٍ». قالَ أبو هُرَيْرَةَ: اقْرَؤُا إنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾.

وَحدَّثَنا سُفْيانُ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: «قالَ اللهُ...» مِثْلَهُ. قِيلَ لِسُفْيانَ: رِوَايَةً؟ قالَ: فأيُّ شَيْءٍ؟

وَقالَ أبو مُعاويَة عَنِ الأَعْمَش، عَنْ أبي صَالِحٍ، قَرأَ أبو هُرَيْرَةَ: قُرَّاتِ أَعْيُنٍ. [راجع: ٣٢٤٤]

٤٧٨٠ - حدَّثني إسحَاقُ بنُ نَصْرٍ: حدَّثنا أبو أُسامَةَ، عَن الأعْمَش: حدَّثنا أبو صَالح، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَن النّبيّ ﷺ: «يَقُولُ اللهُ تَعالى: أعْدَدْتُ لعِبادِيَ الصَّالحِينَ ما لا عَيْنٌ رأَتْ، وَلا أُذُنٌ سَمِعَتْ، وَلا خَطَرَ عَلى قَلْبِ بَشَرٍ. ذُخراً، من بَلْهِ ما أُطْلِعْتُمْ عَلَيْهِ». ثُمَّ قَرأَ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾. [راجع: ٣٢٤٤]

4780. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever even imagined of.' All that is reserved, besides which, all that you have seen is nothing." Then he recited:

"No person knows what is kept hidden for them of joy as a reward for what they used to do." (V.32:17)

(٣٣) سورة الأحزاب

(33) SŪRAT AL-AHZĀB
(The Confederates)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجَاهِدٌ: ﴿صَيَاصِيهِمْ﴾: قُصُورُهُمْ. مَعْرُوفاً في الكتابِ.

(١) بابٌ:

(1) CHAPTER.

٤٧٨١ - حدَّثني إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْح: حدَّثَنا أبي، عَنْ هِلالِ بنِ عَليٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «ما مِنْ مُؤمِنٍ إلَّا وأنا أوْلى

4781. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no believer but I, of all the people, I am the closet to him both in this world and in the Hereafter. Recite if you wish:

'The Prophet is closer to the believers than their ownselves...' (V.33:6) so if a believer (dies) leaves some property, then his relatives will inherit that property; but if he is

in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for then I am his *Maulā* (supporter and protector)."

النَّاسِ بِهِ فِي الدُّنْيا والآخِرة، اقْرؤا إنْ شِئْتُمْ ﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾ فأيُّما مُؤْمِنٍ تَرَكَ مالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كانُوا، فإنْ تَرَكَ دَيْناً أوْ ضَياعاً فَلْيَأْتِنِي وأنا مَوْلاهُ». [راجع: ٢٢٩٨]

(2) CHAPTER. "Call them (adopted sons) by (the names of) their fathers. That is more just with of Allāh..." (V.33:5)

4782. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: We used not to call Zaid bin Ḥāritha, the freed slave of Allāh's Messenger ﷺ except Zaid bin Muḥammad till the Qur'ānic Verse was revealed "Call them (adopted sons) by (the names of) their fathers. That is more just with Allāh." (V.33:5)

(٢) بـــابٌ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾ [٥]

٤٧٨٢ - حدَّثنا مُعَلَّى بنُ أسَدٍ: حدَّثنا عَبْدُ العَزِيزِ بنُ المُخْتارِ: حدَّثنا مُوسَى بنُ عُقْبَةَ قالَ: حدَّثَنِي سالِمٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ زَيْدَ بنَ حارِثَةَ مَوْلَى رَسُولِ اللهِ ﷺ ما كُنَّا نَدْعُوهُ إلَّا زَيْدَ بنَ مُحَمَّدٍ حتَّى نَزَلَ القُرآنُ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾.

(3) CHAPTER. "Of them, some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least." (V.33:23)

4783. Narrated Anas رَضِيَ اللهُ عَنْهُ: We think that the Verse:

"Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting) and showed not their backs to the disbelievers]..." (V.33:23) was revealed in favour of Anas bin An-Naḍr.

(٣) بـــابٌ ﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا۟ تَبْدِيلًا﴾

﴿نَحْبَهُۥ﴾: عَهْدَهُ. ﴿أَقْطَارِهَا﴾: جَوانِبِها. ﴿ٱلْفِتْنَةَ لَآتَوْهَا﴾: لأعْطَوْها.

٤٧٨٣ - حدَّثَنِي مُحَمَّدُ بنُ بَشّارٍ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ قالَ: حدَّثَنِي أبِي، عَنْ ثُمامَةَ، عَنْ أنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: نُرَى هٰذِهِ الآيَةَ نَزَلَتْ فِي أنَسِ بنِ النَّضْرِ ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾. [راجع: ٢٨٠٥]

4784. Narrated Zaid bin Thābit: When we collected the fragmentary manuscripts of the Qur'ān into copies, I missed one of the Verses of *Sūrat Al-Aḥzāb* which I used to hear Allāh's Messenger ﷺ reciting. Finally, I did not find it with anybody except Khuzaima Al-Anṣārī, whose witness was considered by Allāh's Messenger ﷺ equal to the witness of two men. (And that Verse was:)

"Among the believers are men who have been true to their covenant with Allāh..." (33:23).

٤٧٨٤ - حدَّثنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني خارِجَةُ بنُ زَيْدِ بنِ ثابِتٍ، أنَّ زَيْدَ بنَ ثابِتٍ قالَ: لَمَّا نَسَخْنا الصُّحُفَ في المَصاحِفِ فَقَدْتُ آيَةً مِنْ سُورَةِ الأحْزابِ كُنْتُ أسمَعُ رَسُولَ اللهِ ﷺ يَقْرَؤُها لَمْ أجِدْها مَعَ أحَدٍ إلَّا مَعَ خُزَيْمَةَ الأنْصارِيِّ الَّذي جَعَلَ رَسُولُ اللهِ ﷺ شَهادَتَهُ شَهادَةَ رَجُلَيْنِ ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾. [راجع: ٢٨٠٧]

(4) CHAPTER. The Statement of Allāh تعالى: "O Prophet! (Muḥammad ﷺ)! Say to your wives: 'If you desire the life of this world and its glitter, — then come! I will make a provision for you and set you free in a handsome manner (divorce)'." (V.33:28)

(٤) **بابُ قَوْلِهِ:** ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾﴾ [٢٨]: وَقالَ مَعْمَرٌ: التَّبَرُّجُ: أنْ تُخْرِجَ مَحاسِنَها. ﴿سُنَّةَ ٱللَّهِ﴾: اسْتَنَّها: جَعَلَها.

4785. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ came to me when Allāh ordered him to give option to his wives. So Allāh's Messenger ﷺ started with me, saying, "I am going to mention to you something, but you should not hasten (to give your reply) unless you consult your parents." He knew that my parents would not order me to leave him. Then he said, "Allāh says:

'O Prophet (Muhammad ﷺ)! Say to your wives...'" (V.33:28,29)

On that I said to him, "Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter."

٤٧٨٥ - حدَّثنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ أخْبَرَتْهُ: أنَّ رَسُولَ اللهِ ﷺ جاءَها حينَ أمَرَ اللهُ أنْ يُخَيِّرَ أزْواجَه فَبَدأ بي رَسُولُ اللهِ ﷺ فَقالَ: «إنِّي ذاكِرٌ لكِ أمْراً فَلا عَلَيْكِ أنْ تَسْتَعجِلي حتَّى تَسْتأمري أبَوَيْكِ»، وَقَدْ عَلِمَ أنَّ أبَوَيَّ لَمْ يَكُونا يأمُراني بِفِراقِهِ. قالَتْ: ثُمَّ قالَ: «إنَّ اللهَ قالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل

﴿لِّأَزْوَٰجِكَ﴾» إلى تَمام الآيتَين. فَقُلْتُ لَه: فَفي أيِّ هٰذَا أَسْتأمِرُ أبوَيَّ؟ فإنّي أُرِيدُ الله وَرَسُولَهُ والدَّارَ الآخِرَةَ.

[انظر: ٤٧٨٦]

(٥) بابُ قَوْلِهِ: ﴿وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾ [٢٩].

وَقالَ قَتادَةُ: ﴿وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ﴾ [٣٤]: القُرآنِ والسُّنَّةِ.

(5) CHAPTER. The Statement of Allāh تعالى: "But if you desire Allāh and His Messenger, and the home of the Hereafter, then verily, Allāh has prepared for *Al-Muhsināt* (good-doers) amongst you an enormous reward." (V.33:29)

Regarding the Verse:

'And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Ḥikmah*..." (V.33:34) Qatāda said: *Al-Ḥikmah* means the Qur'ān and the Prophet's *Sunna*.

٤٧٨٦ - وَقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ عائشَةَ زَوْجَ النَّبيِّ ﷺ قالَتْ: لمّا أُمِرَ رَسُولُ الله ﷺ بتَخْيِيرِ أزْوَاجِهِ بَدَأَ بي فَقالَ: «إنّي ذاكِرٌ لَكِ أمْراً فَلا عَلَيْكِ أنْ لا تَعْجَلي حتَّى تَسْتأْمِري أبَوَيْكِ». قالَتْ: وَقَدْ عَلِمَ أنَّ أبَوَيَّ لَمْ يَكونا يأْمُرَانِي بفِراقِهِ. قالَتْ ثُم قالَ: «إنَّ الله جَلَّ ثَناؤُهُ قالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا﴾ إلى ﴿أَجْرًا عَظِيمًا﴾» قالَتْ: فَقُلْتُ: ففي أيِّ هٰذَا أسْتأمِرُ أبَوَيَّ؟ فإنّي أُرِيدُ الله وَرَسُولَهُ والدّارَ الآخرَةَ. قالَتْ: ثُمّ فَعَلَ أزْوَاجُ النَّبيِّ

4786. Narrated 'Āishah, the wife of the Prophet ﷺ: When Allāh's Messenger ﷺ was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet ﷺ knew that my parents would not order me to leave him. Then he said, "Allāh تعالى says:

'O Prophet (Muḥammad ﷺ)! Say to your wives: If you desire the life of this world and its glitter... (up to) ... an enormous reward.'" (V.33:28,29)

I said, "Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter." Then all the other wives of the Prophet did the same as I did.

ﷺ مثلَ ما فَعَلْتُ.

تابَعَهُ مُوسَى بنُ أَعْيَنَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قال: أَخْبَرَنِي أبو سَلَمَةَ. وَقالَ عَبْدُ الرَّزَّاقِ وأبو سُفْيانَ المَعْمرِيُّ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ.

[راجع: ٤٧٨٥]

(٦) **بابُ قَوْلِهِ:** ﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ﴾ [٣٧]

(6) CHAPTER. The Statement of Allāh تعالى: "And (remember) when you said to him (Zaid bin Ḥāritha رَضِيَ الله عَنْهُ — the freed slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): 'Keep your wife to yourself and fear Allāh.' But you did hide in yourself (i.e., what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear people (i.e., Muḥammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him..." (V.33:37)

٤٧٨٧ - **حَدَّثَنا** مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا مُعَلَّى بنُ مَنْصُورٍ، عَنْ حَمَّادِ بنِ زَيْدٍ: حدَّثَنا ثابِتٌ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ هٰذِهِ الآيَةَ ﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ﴾ نَزَلَتْ في شأنِ زَيْنَبَ ابْنَةِ جَحْشٍ وَزَيْدِ بنِ حارِثَةَ. [انظر: ٧٤٢٠]

4787. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Verse:

"And (remember) when you said to him (Zaid bin Ḥāritha رَضِيَ الله عَنْهُ — the freed slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): 'Keep your wife to yourself and fear Allāh.' But you did hide in (i.e., what Allāh has already made known to you that He will give her to you in marriage) yourself that which Allāh was about to make manifest..." (V.33:37) was revealed concerning Zainab bint Jaḥsh and Zaid bin Ḥāritha.

(٧) **بابٌ قوْلِهِ:** ﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ﴾ [٥١].

قال ابنُ عبّاسٍ: ﴿تُرْجِى﴾: تُؤَخِّرُ، أرْجِهْ: أخِّرْهُ.

(7) CHAPTER. The Statement of Allāh تعالى: "You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)..." (V.33:51)

٤٧٨٨ - **حدَّثنا** زكريّا بنُ يَحْيَى: حدَّثنا أبو أُسامَةَ قال: هِشامٌ حدَّثنا، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أغارُ عَلى اللّاتِي وَهَبْنَ أنْفُسَهُنَّ لرَسُولِ اللهِ ﷺ وأقُولُ: أتَهَبُ المَرأةُ نَفْسَها؟ فَلَمّا أنْزَلَ اللهُ تَعالى ﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ﴾ قُلْتُ: ما أُرَى رَبَّكَ إلّا يُسارِعُ في هَوَاكَ. [انظر: ٥١١٣]

4788. Narrated 'Āishah رَضِيَ اللهُ عَنها: I used to look down upon those ladies who had given themselves to Allāh's Messenger ﷺ and I used to say, "Can a lady give herself (to a man)?" But when Allāh revealed:

"You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily) it is no sin on you (to receive her again)..." (V.33:51) I said (to the Prophet ﷺ), "I feel that your Lord hastens in fulfilling your wishes and desires."

٤٧٨٩ - **حدَّثنا** حِبّانُ بنُ مُوسَى: أخْبرَنا عَبْدُ اللهِ: أخبرَنا عاصِمٌ الأحْوَلُ، عَنْ مُعاذَةَ، عنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ يَسْتأذِنُ في يَوْمِ المَرأةِ مِنّا بَعْدَ أنْ أُنْزِلَتْ هٰذِهِ الآيَةُ ﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ﴾ فَقُلْتُ لَها: ما كُنْتِ تَقُولِينَ؟ قالَتْ: كُنْتُ أقُولُ لَهُ: إنْ كانَ ذاكَ إليَّ فإنّي لا أُرِيدُ يا رَسُولَ اللهِ أنْ أُوثِرَ عَلَيْكَ أحداً. تابَعَهُ عَبّادُ بنُ عَبّادٍ: سَمِعَ عاصِماً.

4789. Narrated Mu'ādha: 'Āishah رَضِيَ اللهُ عَنها said, "Allāh's Messenger ﷺ used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:

'You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)...' " (V.33:51)

I asked 'Āishah, "What did you use to say (in this case)?" She said, "I used to say to him, 'If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I.'"

(8) CHAPTER. The Statement of Allāh تعالى: "...O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal... (up to) ... Verily! With Allāh that shall be an enormity." (V.33:53)

(٨) بابٌ قَوْلِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ﴾ إلى قَوْلِهِ: ﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا﴾ [٥٣-٥٤]

يُقالُ: ﴿إِنَاهُ﴾: إِدْرَاكُهُ، أَنَى يأْنِي أناةً فَهُوَ آنٍ ﴿لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾ إذا وَصَفْتَ صِفَةَ المُؤَنَّثِ قُلْتَ: قَرِيبَةً، وَإِذَا جَعَلْتَهُ ظَرْفاً وَبَدلاً، وَلَمْ تُرِدِ الصِّفَةَ نَزَعْتَ الهَاءَ مِنَ المُؤَنَّثِ. وكَذٰلكَ لَفْظُها في الوَاحِدِ وَالاثْنَينِ والجَمْعُ للذَّكَرِ والأُنْثَى.

4790. Narrated 'Umar رَضِيَ الله عَنهُ: I said, "O Allāh's Messenger! Good and bad persons enter upon you, so I suggest that you order the Mothers of the believers (i.e., your wives) to observe veils."

Then Allāh revealed the Verses of *Al-Ḥijāb*.[1]

٤٧٩٠ - حدَّثَنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: قُلْتُ: يا رَسُولَ اللهِ، يَدْخُلُ عَلَيْكَ البَرُّ والفاجِرُ، فَلَوْ أَمَرْتَ أُمَّهاتِ المُؤْمِنِينَ بالحِجابِ، فأَنْزَلَ اللهُ آيَةَ الحِجابِ.

[راجع: ٤٠٢]

4791. Narrated Anas bin Mālik رَضِيَ الله عَنهُ: When Allāh's Messenger ﷺ married Zainab bint Jaḥsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet ﷺ (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others, too, got up except three persons who kept on sitting. The Prophet ﷺ came back in order to enter his house, but he found

٤٧٩١ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الرَّقاشِيُّ: حدَّثَنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ: سَمِعْتُ أبي يَقُولُ: حدَّثَنا أبُو مِجْلَزٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: لمّا تَزَوَّجَ رَسُولُ اللهِ ﷺ زَيْنَبَ ابْنَةَ جَحْشٍ دَعا القَوْمَ فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ. وَإِذَا هُوَ كأَنَّهُ يَتَهَيَّأُ للقِيامِ فَلَمْ يَقُومُوا فَلَمّا رَأى

(1) (H. 4790) i.e. The observing of veils (a complete body cover excluding the eyes) by the Muslim women. See chapter No.12 and *Ḥadīth* No.4758 and 4759..

ذٰلِكَ قامَ فَلَمّا قامَ قامَ مَنْ قامَ وَقَعَدَ ثَلاثَةُ نَفَرٍ، فَجاءَ النَّبِيُّ ﷺ لِيَدْخُلَ فإذَا القَوْمُ جُلُوسٌ، ثُمَّ إنَّهُمْ قامُوا. فانطَلَقْتُ فَجِئْتُ فأخبرْتُ النَّبِيَّ ﷺ أنَّهُمْ قَدِ انْطَلَقُوا فَجاءَ حَتَّى دَخَلَ. فَذَهَبْتُ أدْخُلُ فألْقَى الحِجابَ بَيْنِي وَبَيْنَهُ، فأنْزَلَ اللهُ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِيِّ﴾ الآيَة. [انظر: ٤٧٩٢، ٤٧٩٣، ٤٧٩٤، ٥١٥٤، ٥١٦٣، ٥١٦٦، ٥١٦٨، ٥١٧٠، ٥١٧١، ٥٤٦٦، ٦٢٣٨، ٦٢٣٩، ٦٢٧١، ٧٤٢١]

those people still sitting (so he went away again). Then they left, whereupon I set out and went to the Prophet ﷺ to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allāh revealed:

"O you who believe! Enter not the Prophets' houses..." (V.33:53)

٤٧٩٢ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ: قالَ أنَسُ بنُ مالِكٍ: أنا أعْلَمُ النّاسِ بِهٰذِهِ الآيَةِ آيَةِ الحِجابِ، لمّا أُهْدِيَتْ زَيْنَبُ بنتُ جحشٍ رَضِيَ اللهُ عَنْها إلى رَسُولِ اللهِ ﷺ كانَتْ مَعَهُ في البَيْتِ صَنَعَ طَعاماً، وَدَعا القَوْمَ فَقَعَدُوا يَتَحَدَّثُونَ فَجَعَلَ النَّبِيُّ ﷺ يَخْرُجُ ثُمَّ يَرْجِعُ وَهُمْ قُعُودٌ يَتَحَدَّثُونَ فأنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾ إلى قَوْلِهِ: ﴿مِن وَرَآءِ حِجَابٍ﴾ فَضُرِبَ الحِجابُ وقامَ القَوْمُ. [راجع: ٤٧٩١]

4792. Narrated Anas bin Mālik: I, of all the people know best this verse of *Al-Ḥijāb*. When Allāh's Messenger ﷺ married Zainab bin Jaḥsh رَضِيَ اللهُ عَنْها, she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So, the Prophet ﷺ went out and then returned several times while they were still sitting and talking. So Allāh revealed the Verse:

"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation... (up to) ... from behind a screen..." (V.33:53)

So the screen was set up and the people went away.

٤٧٩٣ - حَدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ بنُ

4793. Narrated Anas رَضِيَ اللهُ عَنْهُ: A wedding banquet of bread and meat was held on the occasion of the marriage of the

Prophet ﷺ to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); they would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allāh's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house, chatting. The Prophet ﷺ left and went towards the dwelling place of 'Āishah and said, "Peace and Allāh's Mercy be on you, O the people of the house!" She replied, "Peace and the Mercy of Allāh be on you, too. How did you find your wife? May Allāh bless you." Then he went to the dwelling places of all his other wives and said to them the same as he said to 'Āishah, and they said to him the same as 'Āishah had said to him. Then the Prophet ﷺ returned and found a group of three persons still in the house, chatting. The Prophet ﷺ was a very shy person, so he went out (for the second time) and went towards the dwelling place of 'Āishah. I do not remember whether I informed him that the people have gone away. So, he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of *Al-Hijāb* was revealed.

صُهَيْبٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بُنِيَ عَلَى النَّبِيِّ ﷺ بِزَيْنَبَ ابْنَةِ جَحْشٍ بِخُبْزٍ ولَحْمٍ، فأُرْسِلتُ عَلَى الطَّعامِ دَاعِياً فَيَجِيءُ قَوْمٌ فَيأكُلُونَ ويَخْرُجُونَ، ثُمَّ يجيءُ قَوْمٌ فَيأكُلُونَ ويَخْرُجُونَ فَدَعَوْتُ حتَّى ما أَجِدُ أَحَداً أدْعُو. فَقُلْتُ: يا نَبِيَّ اللهِ ما أَجِدُ أَحَداً أدْعوهُ، قالَ: «ارْفَعُوا طَعامَكُمْ» وَبَقِيَ ثَلاثَةُ رَهْطٍ يَتَحَدَّثُونَ في البَيْتِ. فخَرَجَ النَّبِيُّ ﷺ فانْطَلَقَ إلى حُجْرَةِ عائشَةَ، فَقالَ: «السَّلامُ عَلَيكُم أهْلَ البَيْتِ وَرَحْمَةُ اللهِ»، فَقالَتْ: وَعَلَيْكَ السَّلامُ وَرَحْمَةُ اللهِ، كَيْفَ وَجَدْتَ أهْلَكَ؟ بارَكَ اللهُ لَكَ. فَتَقَرَّى حُجَرَ نِسائِهِ كُلِّهِنَّ يقُولُ لَهُنَّ كَمَا يَقُولُ لعائشَةَ وَيَقُلْنَ لَهُ كَمَا قالَتْ عائشَةُ. ثُمَّ رَجَعَ النَّبِيُّ ﷺ فإذَا ثَلاثَةُ رَهْطٍ في البَيْتِ يَتَحَدَّثُونَ، وكانَ النَّبِيُّ ﷺ شَديدَ الحَياءِ فخَرَجَ مُنْطَلِقاً نَحْوَ حُجْرَةِ عائشَةَ، فَمَا أدْرِي آخْبَرْتُهُ أوْ أُخْبِرَ أنَّ القَوْمَ خَرَجُوا، فَرَجَعَ حتَّى إذَا وَضَعَ رِجْلَهُ في أُسْكُفَّةِ البابِ دَاخِلَةً وأُخْرَى خارِجَةً أرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ، وأُنْزِلَتْ آيَةُ الحِجابِ.

[راجع: ٤٧٩١]

4794. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a *Walīma* banquet). Then he went out to the dwelling

٤٧٩٤ - حدَّثَنا إسحاقُ بنُ مَنْصُورٍ: أخْبرَنا عَبْدُ اللهِ بنُ بَكْرٍ السَّهْمِيُّ: حدَّثَنا حُمَيْدٌ، عَنْ أنَسٍ

رَضِيَ اللهُ عَنْهُ قالَ: أَوْلَمَ رَسُولُ اللهِ ﷺ حِينَ بَنَى بِزَيْنَبَ ابنةِ جَحْشٍ فأَشْبَعَ النّاسَ خُبْزاً ولَحْماً. ثُمَّ خَرَجَ إلى حُجَرِ أُمَّهاتِ المُؤمِنينَ كَمَا كانَ يَصْنَعُ صَبيحَةَ بِنائِهِ فَيُسَلِّمُ عَلَيْهِنَّ وَيَدْعُو لَهُنَّ وَيُسَلِّمْنَ عَلَيْهِ وَيَدْعُونَ لَهُ. فَلَمّا رَجَعَ إلى بَيْتِهِ رَأَى رَجُلَينِ جَرَى بِهِما الحَدِيثُ فَلَمّا رآهُما رَجَعَ عَنْ بَيتِهِ فَلَما رَأَى الرَّجُلانِ نَبِيَّ اللهِ ﷺ رَجَعَ عَنْ بَيْتِهِ وَثَبا مُسْرِعَيْنِ، فَما أَدْرِي أَنا أَخْبَرْتُهُ بِخُرُوجِهِما أَمْ أُخبِرَ فَرَجَعَ حَتَّى دَخَلَ البَيتَ وأَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ وأُنْزِلَتْ آيَةُ الحِجابِ.

[راجع: ٤٧٩١]

وَقالَ ابنُ أَبي مَرْيَمَ: أَخْبَرَنا يَحْيى: حدَّثَني حُمَيْدٌ: سَمِعَ أَنَساً عَنِ النَّبِيِّ ﷺ.

places of the Mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allāh's Messenger ﷺ going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him, and the Verse of *Al-Ḥijāb* was revealed.

٤٧٩٥ - حدَّثَني زَكَرِيّا بنُ يَحْيَى: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجَتْ سَوْدَةُ بَعْدَما ضُرِبَ الحِجابُ لِحاجَتِها وكانَتِ امْرأَةً جَسِيمَةً لا تَخْفَى عَلى مَنْ يَعْرِفُها. فَرَآها عُمَرُ بنُ الخَطّابِ فَقالَ: يا سَوْدَةُ، أَما وَاللهِ ما تَخْفَيْنَ عَلَيْنا فانْظُري كَيْفَ تَخْرُجِينَ؟ قالَتْ: فانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللهِ ﷺ في بَيْتِي وَإِنَّهُ لَيَتَعَشَّى وفي يَدِهِ عَرْقٌ،

4795. Narrated 'Āishah رَضِيَ اللهُ عَنْهُما: Sauda (the wife of the Prophet ﷺ) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So, 'Umar bin Al-Khaṭṭāb saw her and said, "O Sauda! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sauda returned while Allāh's Messenger ﷺ was in my house taking his supper, and a bone covered with meat was in his hand. She entered and said, "O Allāh's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allāh revealed upon him (the Prophet

ﷺ) and when the state of Revelation was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

فَدَخَلَتْ فَقالَتْ: يا رَسُولَ اللهِ، إنّي خَرَجْتُ لِبَعْضِ حاجَتِي فَقالَ لِي عُمَرُ كَذَا وكَذَا، قالَتْ: فأَوْحَى اللهُ إلَيْهِ، ثُمَّ رُفِعَ عَنْهُ وَإنَّ العَرْقَ في يَدِهِ ما وَضَعَهُ فَقالَ: «إنَّهُ قَدْ أُذِنَ لَكُنَّ أنْ تَخْرُجْنَ لِحاجَتِكُنَّ». [راجع: ١٤٦]

(9) CHAPTER. The Statement of Allāh تعالى: 'Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything... (up to) ... Verily, Allāh is Ever All-Witness over everything." (V.33:54,55)

(٩) بابُ قَوْلِهِ: ﴿إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ﴾ إلى قَوْلِهِ: ﴿شَهِيدًا﴾ [٥٤-٥٥]

4796. Narrated 'Āishah رَضِيَ اللهُ عَنها: Aflah, the brother of Abī Al-Qu'ais, asked permission to visit me after the order of *Al-Hijāb* was revealed. I said, "I will not permit him unless I take permission of the Prophet ﷺ about him, for it was not the brother of Abī Al-Qu'ais but the wife of Abī Al-Qu'ais that nursed me." The Prophet ﷺ entered upon me and I said to him, "O Allāh's Messenger! Aflah, the brother of Abī Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet ﷺ said, "What stopped you from permitting him? He is your uncle." I said, "O Allāh's Messenger! The man was not the person who had nursed me, but the woman, the wife of Abī Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. *Taribat Yamīnuki* (may your right hand be in dust)". 'Urwa, the subnarrator added: For that 'Āishah used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster suckling relations."

[See Vol.8, *Hadīth* No.6156, and ch. 93.]

٤٧٩٦ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ، أنَّ عائشَةَ رَضِيَ اللهُ عَنْها قالَتِ: اسْتأذَنَ عَلَيَّ أفْلَحُ أخو أبي القُعَيْسِ بَعْدَما أُنْزِلَ الحِجابُ فَقُلْتُ: لا آذَنُ لَهُ حَتَّى أسْتأذِنَ فِيهِ النَّبِيَّ ﷺ فإنَّ أخاه أبا القُعَيْسِ لَيْسَ هُوَ أرْضَعَنِي وَلٰكِنْ أرْضَعَتْنِي امْرأَةُ أبي القُعَيْسِ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يا رَسُولَ اللهِ، إنَّ أفْلَحَ أخا أبي القُعَيْسِ اسْتأذَنَ فأبَيْتُ أنْ آذَنَ حتَّى أسْتأذِنَكَ، فَقالَ النَّبِيُّ ﷺ: «وَما مَنَعَكِ أنْ تَأْذَنِينَ؟ عَمُّكِ». قُلْتُ: يا رَسُولَ اللهِ إنَّ الرَّجُلَ لَيْسَ هُوَ أرْضَعَنِي ولٰكِنْ أرْضَعَتْنِي امْرأَةُ أبي القُعَيْسِ. فَقالَ: «ائْذَنِي لَهُ فإنَّهُ عَمُّكِ، تَرِبَتْ يَمِينُكِ». قالَ عُرْوَةُ: فَلِذٰلكَ كانَتْ عائشَةُ تَقُولُ: حَرِّمُوا

مِنَ الرَّضَاعَةِ ما تُحَرِّمونَ مِنَ النَّسَبِ.

[راجع: ٢٦٤٤]

(١٠) بابُ قَوْلِهِ: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ﴾ الآيَةَ [٥٦]

قالَ أبو العالِيَةِ: صَلاةُ اللهِ ثَناؤُهُ عَلَيْهِ عِنْدَ المَلائِكَةِ. وَصَلاةُ المَلائِكَةِ الدُّعاءُ. وَقالَ ابنُ عَبّاسٍ: ﴿يُصَلُّونَ﴾: يُبَرِّكونَ. ﴿لَنُغْرِيَنَّكَ﴾: لَنُسَلِّطَنَّكَ.

(10) CHAPTER. The Statement of Allāh تعالى:

"Allāh sends His *Ṣalāt* (Graces, Honours, Blessings and Mercy) on the Prophet (Muḥammad ﷺ) and also His angels (ask Allāh to bless and forgive him)..." (V.33:56)

Abū Al-'Āliya said, "Allāh's Blessings (in this Verse) means His Compliments to him before the angels, and the blessings of angels means their invocations."

٤٧٩٧ - حدَّثني سَعيدُ بنُ يَحْيَى: حدَّثَنا أبي: حدَّثَنا مِسْعَرٌ، عَنِ الحَكَمِ، عَنِ ابنِ أبي لَيْلَى، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ، قِيلَ: يا رَسُولَ اللهِ أمّا السَّلامُ عَلَيْكَ فَقَدْ عَرَفْناهُ، فَكَيْفَ الصَّلاةُ عَلَيكَ؟ قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَعَلى آلِ مُحَمَّدٍ، كَما صَلَّيْتَ عَلى آلِ إبْراهِيمَ إنَّكَ حَميدٌ مَجيدٌ، اللَّهُم بارِكْ عَلى مُحَمَّدٍ، وَعَلى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلى آلِ إبْراهِيمَ إنَّكَ حَمِيدٌ مَجِيدٌ». [راجع: ٣٣٧٠]

4797. Narrated Ka'b bin 'Ujra: It was said, "O Allāh's Messenger! We know how to greet you, but how to send *Ṣalāt* on you?" The Prophet ﷺ said, "Say: *Allāhumma ṣalli 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā ṣallaita 'ala āli Ibrāhīma, Innaka Ḥamīdun Majīd. Allāhumma bārik 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā bārakta 'ala āli Ibrāhīma, Innaka Ḥamīdun Majīd.*"(1)

٤٧٩٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني ابنُ الهَادِ، عَنْ عَبْدِ اللهِ بنِ خَبّابٍ،

4798. Narrated Abū Sa'īd Al-Khudrī: We said, "O Allāh's Messenger! (We know) this greeting (to you) but how shall we send *Ṣalāt* on you?" He said, "Say: *Allāhumma ṣalli 'ala Muḥammadin 'ābdika wa rasūlika kamā*

---

(1) (H. 4797) "O Allāh! Send Your *Ṣalāt* (Blessings, Graces, Honours and Mercy) on Muḥammad and his family or the followers of Muhammad ﷺ)as You sent Your *Ṣalāt* (Blessing, Graces, Honours and Mercy) on Ibrāhim's (Abraham) or the followers of Abraham family. O Allāh! Send Your Blessings on Muḥammad and his family as you sent Your Blessings on Ibrāhim's family. You are Praiseworthy, Most Gracious." See Vol. 4, *Ḥadīth* No. 3357; Vol. 8, *Ḥadīth* No.6357, 6358 for details.)

عَنْ أبي سَعيدٍ الخُدْرِيِّ قالَ: قُلْنا: يا رَسُولَ اللهِ، هٰذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قالَ: «قُولُوا: اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلى آلِ إبْرَاهِيمَ، وبارِكْ على مُحَمَّدٍ وعلى آلِ مُحَمَّدٍ كَمَا بارَكْتَ عَلى إبْرَاهِيمَ».

قالَ أبو صَالِحٍ، عَنِ اللَّيْثِ: «علىٰ مُحَمَّدٍ وَعَلىٰ آلِ مُحَمَّدٍ كَمَا بارَكْتَ عَلى آلِ إبْرَاهِيمَ».

حدَّثَنا إبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثَنا ابن أبي حازِمٍ والدَّرَاوَرْدِيُّ عَنْ يَزِيدَ، وَقالَ: «كَمَا صَلَّيْتَ عَلى إبراهيمَ، وَبارِكْ عَلى مُحَمَّدٍ وآلِ مُحَمَّدٍ كَمَا بارَكْتَ عَلى إبْرَاهِيمَ وآلِ إبْرَاهِيمَ». [انظر: ٦٣٥٨]

ṣallaita 'ala āli Ibrāhīma wa bārik 'ala Muḥammadin wa 'ala āli Muḥammadin kamā bārakta 'ala Ibrāhīma."[1] Al-Laith said: " *'Alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'ala āli Ibrāhīma."* Narrated Ibn Abī Ḥāzim and Ad-Darawardī: Yazīd said, "*Kamā ṣallaita 'ala Ibrāhīma, wa bārik 'ala Muḥammadin wa āli Muḥammadin kamā bārakta 'ala Ibrāhīma wa āli Ibrāhīma.*"[2]

(١١) بابٌ ﴿لَا تَكُونُوا كَالَّذِينَ ءَاذَوْا مُوسَىٰ﴾ [٦٩]

(11) CHAPTER. "Be you not like those who annoyed Mūsa (Moses)." (V.33:69)

٤٧٩٩ - **حدَّثَنا** إسحَاقُ بنُ إبْرَاهِيمَ: أخبَرَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ ومُحَمَّدٍ وخِلاسٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مُوسَى كانَ رَجُلاً حَيِيّاً. وَذٰلِكَ قَوْلُه

4799. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Mūsa (Moses) was a shy man, and that is what the Statement of Allāh تعالى means:

'O you who believe! Be not like those who annoyed Mūsa (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.'" (V.33:69)

(1) (H. 4798) "O Allāh! Send Your *Ṣalāt* upon Muḥammad, Your slave and Your Messenger, as You sent Your *Ṣalāt* on Ibrāhīm's (Abraham) family or the followers of Abraham, and send Your Blessings upon Muḥammad and his family or the followers of Muhammad ﷺ) as You sent Your Blessings upon Ibrāhīm."

(2) (H. 4798) The same invocation as in *Hadith* No. 4797 and *Hadith* No. 4798 with a little modification in form. Note: *Ṣalāt* from Allāh means (here) His Blessings, Mercy, Graces and Honours, (upon Muḥammad ﷺ).

تَعالى: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴾». [راجع: ٢٧٨]

[See Vol.4, *Ḥadīth* No.3404 for details]

(٣٤) سورة سبأ

(34) SŪRAT SABĀ' (Sheba)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

يُقالُ ﴿مُعَـٰجِزِينَ﴾: مُسابِقينَ. ﴿بِمُعْجِزِينَ﴾ [الأنعام: ١٣٤]: بِفائِتِينَ. معاجِزِيَّ: مُسابِقيَّ، ﴿سَبَقُوٓا۟﴾ [الأنفال: ٥٩]، فاتُوا. ﴿ٱلْمَلَـٰٓئِكَةُ يَضْرِبُونَ﴾: لا يَفُوتُونَ. ﴿يَسْبِقُونَآ﴾: يُعْجِزونا. قَوْلُهُ: ﴿بِمُعْجِزِينَ﴾: بفائِتِينَ، وَمَعْنى ﴿مُعَـٰجِزِينَ﴾ مُغالِبينَ. يُرِيدُ كُلُّ وَاحِدٍ مِنْهُما أنْ يُظْهِرَ عَجْزَ صَاحِبِهِ. ﴿مِعْشَارَ﴾: عُشرَ. يُقَالُ الأُكُلُ: الثَّمَرُ. ﴿بَـٰعِدْ﴾ وَبَعِّدْ واحِدٌ. وَقالَ مُجاهِدٌ: ﴿لَا يَعْزُبُ﴾: لا يغيبُ. ﴿سَيْلَ ٱلْعَرِمِ﴾: السُّدُّ، ماءٌ أحْمَرُ أرْسَلَهُ في السُّدِّ فَشَقَّهُ وَهَدَمَهُ وَحَفَرَ الوَادِيَ فارتَفَعَتا عَنِ الجَنْبَتَيْنِ وَغابَ عَنْهُما الماءُ فَيَبِسَتا وَلَمْ يَكُنِ الماءُ الأحْمَرُ مِنَ السُّدِّ وَلٰكِنْ كانَ عَذَاباً أرْسَلَهُ اللهُ عَلَيْهِمْ مِنْ حَيْثُ شاءَ. وَقالَ عَمْرُو بنُ شُرَحْبِيلَ: ﴿ٱلْعَرِمِ﴾: المُسَنَّاةُ بلَحْنِ أهْلِ اليَمَنِ.

وَقالَ غَيرُهُ: ﴿ٱلْعَرِمِ﴾: الوَادي. ﴿سَٰبِغَٰتٍ﴾: الدُّروعُ. وَقالَ مُجاهِدٌ: (يُجازَى): يُعاقَبُ. ﴿أَعِظُكُم بِوَٰحِدَةٍ﴾: بِطاعَةِ اللهِ. ﴿مَثْنَىٰ وَفُرَٰدَىٰ﴾: وَاحِدٌ وَاثْنَينِ. ﴿ٱلتَّنَاوُشُ﴾: الرَّدُّ مِنَ الآخِرَةِ إِلى الدُّنْيا. ﴿وَبَيْنَ مَا يَشْتَهُونَ﴾: مِنْ مالٍ أَوْ وَلَدٍ أَوْ زَهْرَةٍ. ﴿بِأَشْيَاعِهِم﴾: بِأَمْثالِهِمْ. وَقالَ ابنُ عَبّاسٍ: (كالجوابي): كالجَوْبَةِ مِنَ الأَرْضِ. الخَمْطُ: الأَرَاكُ. والأَثْلُ: الطَّرْفاءُ. ﴿ٱلْعَرِمِ﴾: الشَّديدُ.

(١) **بابٌ** ﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾ [٢٣]

(1) CHAPTER. "...So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'" (V.34:23).

٤٨٠٠ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيان: حدَّثَنا عَمْرٌو قالَ: سَمِعْتُ عِكْرِمَةَ يقُول: سَمِعْتُ أبا هُرَيْرَةَ يَقُول: إنَّ نَبِيَّ اللهِ ﷺ قال: «إذَا قَضَى اللهُ الأمْرَ في السَّماءِ ضَرَبَتِ المَلائكَةُ بأجْنِحَتِها خُضْعاناً لقَوْلِهِ كأنَّهُ سِلْسِلَةٌ عَلى صَفْوانٍ فإذَا فُزِّعَ عنْ قُلُوبِهِمْ قالُوا: ماذَا قالَ رَبُّكُمْ؟ قالُوا لِلّذي قالَ: الحَقَّ، وَهُوَ العَلِيُّ الكَبيرِ. فَيَسْمَعُها مُسْتَرِقُ السَّمْعِ مُسْتَرِقُو السَّمْعِ هٰكَذَا بَعْضُه فَوْقَ بَعْضٍ - وَصَفَهُ سُفْيانُ بكَفِّهِ فحَرَفَها

4800. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Prophet ﷺ said, "When Allāh decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their (angels') hearts they (angels) say, 'What is it that your Lord has said?' They say: 'The truth, and He is the Most High, the Most Great.' (V.34:23) Then the stealthy listeners (devils) hear this order and these stealthy listeners are like this, one over the other, (Sufyān, a subnarrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that who

وَبَدَّدَ بَينَ أصَابِعِهِ - فَيَسْمَعُ الكَلِمَةَ فَيُلْقِيها إلى مَنْ تَحْتَه ثُمَّ يُلْقِيها الآخَرُ إلى مَنْ تَحْتَه حتَّى يُلْقِيَها عَلى لِسانِ السّاحِرِ أوِ الكاهِنِ. فَرُبَّما أدْرَكَ الشِّهابُ قَبْلَ أنْ يُلْقِيَها، ورُبَّما ألْقاها قَبْلَ أنْ يُدْرِكَهُ فَيَكْذِبُ مَعَها مِائَةَ كَذْبَةٍ فَيُقالُ: ألَيْسَ قَدْ قالَ لَنا يَوْمَ كَذَا وكَذَا: كَذَا وكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الكَلِمَةِ الَّتي سُمِعَتْ مِنَ السَّماءِ». [راجع: ٤٧٠١]

is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e., magician) tell such and such a thing on such and such date?" So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

(٢) **باب** ﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ﴾ [٤٦]

(2) CHAPTER. "...He (Muhammad ﷺ) is only a warner to you in face of a severe torment." (V.34:46)

٤٨٠١ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا مُحَمَّدُ بنُ خازِمٍ: حدَّثنا الأعْمَشُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَعِدَ النَّبيُّ ﷺ الصَّفا ذاتَ يَوْمٍ فَقالَ: «يا صَباحاهْ»، فاجْتَمَعَتْ إلَيْهِ قُرَيْشٌ، قالُوا: ما لَكَ؟ قال: «رَأيْتُم لَوْ أخْبَرْتُكُمْ أنَّ العَدُوَّ يُصَبِّحُكُمْ أوْ يُمَسِّيكُمْ أمَا كُنْتُمْ تُصَدِّقُوني؟» قالُوا: بَلى، قالَ: «فإنِّي نَذيرٌ لَكُمْ بَينَ يَدَيْ عَذَابٍ شَديدٍ». فَقالَ أبو لَهَبٍ: تَبّاً لَكَ، ألِهٰذا جمَعْتَنا؟ فأنْزَلَ اللهُ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾. [راجع: ١٣٩٤]

4801. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One day the Prophet ﷺ ascended Aṣ-Ṣafā mountain and said, "*Yā Ṣabāḥāh!*"(1) All the Quraish gathered round him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abū Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allāh revealed:

"Perish the two hands of Abū Lahab!..." (V.111:1)

(1) (H. 4801) An expression used for calling to assemble because of an emergency.

(35) *SŪRAT FĀTIR* or *AL-MALĀ'IKA* (The Originator of Creation, or The Angels)

(٣٥) سورة الملائكة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

No *Ahadīth* are mentioned here.

القِطْمِيرُ: لِفافَةُ النَّواةِ. ﴿مُثْقَلَةٌ﴾: مُثَقَّلَةٌ. وَقالَ غيرُهُ: ﴿الْحَرُورُ﴾ بالنّهارِ مَعَ الشّمْسِ. وَقالَ ابنُ عَبّاسٍ: الحَرُورُ باللّيْلِ. والسَّمُومُ بالنّهارِ. ﴿وَغَرَابِيبُ سُودٌ﴾: أَشَدُّ سَوَاداً، الغِرْبِيبُ:

(36) *SŪRAT YĀ-SĪN*

(٣٦) سورة يس

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿فَعَزَّزْنَا﴾: شَدَّدْنا. ﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ﴾: وَكانَ حَسْرَةً عَلَيْهِمُ اسْتِهْزاؤُهُمْ بالرُّسُلِ. ﴿أَن تُدْرِكَ ٱلْقَمَرَ﴾: لا يَسْتُرُ ضَوْءُ أَحَدِهِما ضَوْءَ الآخَرِ، وَلا يَنْبَغي لهُما ذٰلكَ، ﴿سَابِقُ ٱلنَّهَارِ﴾: يَتطالَبانِ حَثِيثَينِ. ﴿نَسْلَخُ﴾: نُخْرِجُ أَحَدَهُما مِنَ الآخَرِ ويَجْري كُلُّ واحِدٍ مِنْهُما مِنْ مِثْلِهِ مِنَ الأنْعامِ. ﴿فَكِهُونَ﴾: مُعْجَبُونَ. ﴿جُندٌ مُّحْضَرُونَ﴾ عِنْدَ الحِسابِ. وَيُذْكَرُ عَنْ عِكْرِمَةَ: ﴿ٱلْمَشْحُونِ﴾: المُوقَرُ. وَقالَ ابنُ عَبّاسٍ: ﴿طَٰٓئِرُكُمْ﴾: مَصَائبُكمْ. ﴿يَنسِلُونَ﴾: يَخْرُجُونَ. ﴿مَّرْقَدِنَا﴾:

مَخْرَجنا. ﴿أَحْصَيْنَٰهُ﴾: حَفِظْناهُ. ﴿مَكَانَتِهِمْ﴾ وَمَكانُهمْ وَاحِدٌ.

(١) بابٌ قَوْلِهِ: ﴿وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٣٨﴾ [٣٨].

(1) CHAPTER. Allāh's Statement: "And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing." (V.36:38)

٤٨٠٢ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في المَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ فَقالَ: «يا أبا ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟» قُلْتُ: اللهُ وَرَسُولُه أَعْلَمُ، قالَ: «فإنَّها تَذْهَبُ حتَّى تَسْجُدَ تَحْتَ العَرْشِ، فَذٰلِكَ قَوْلُه تَعالىٰ: ﴿وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٣٨﴾». [راجع: ٣١٩٩]

4802. Narrated Abū Dhar: Once, I was with the Prophet ﷺ in the mosque at the time of sunset. The Prophet ﷺ said, "O Abū Dhar! Do you know where the sun sets?" I replied, "Allāh and His Messenger know better." He said, "It goes and prostrates underneath (Allāh's) Throne; and that is Allāh's Statement:

'And the sun runs on its fixed course for a term (appointed). And that is the Decree of the All-Mighty, the All-Knowing'" (V.36:38)

٤٨٠٣ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا وكيعٌ: حدَّثَنا الأعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبي ذَرٍّ قالَ: سأَلْتُ النَّبِيَّ ﷺ عَنْ قَوْلِهِ تَعالى: ﴿وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا﴾ قالَ: «مُسْتَقَرُّها تَحْتَ العَرْشِ». [راجع: ٣١٩٩]

4803. Narrated Abū Dhar: I asked the Prophet ﷺ about the Statement of Allāh:

"And the sun runs on its fixed course for a term (appointed)..." (V.36:38)

He said, "Its course in underneath (Allāh's) Throne." (See H. 3199)

(37) *SŪRAT AṢ-ṢĀFFĀT*
(Those ranged in Ranks)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(٣٧) سورة الصافات

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ﴾ مِنْ كُلِّ مَكانٍ ﴿وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ، دُحُورًا﴾ يُرْمَون. ﴿وَاصِبٌ﴾: دائمٌ. ﴿لَّازِبٍ﴾: لازِمٌ. ﴿تَأْتُونَنَا عَنِ ٱلْيَمِينِ﴾: يَعْني الحَقَّ، الكُفّارُ تَقُولُهُ للشَّيْطانِ. ﴿غَوْلٌ﴾: وَجَعُ بَطْنٍ. ﴿يُنزَفُونَ﴾: لا تَذْهَبُ عُقُولُهُمْ. ﴿قَرِينٌ﴾: شَيْطانٌ. ﴿يُهْرَعُونَ﴾: كَهَيْئَةِ الهَرْوَلَةِ. ﴿يَزِفُّونَ﴾: النَّسَلانُ في المَشْيِ. ﴿وَبَيْنَ ٱلْجِنَّةِ نَسَبًا﴾: قالَ كُفّارُ قُرَيْشٍ: المَلائِكَةُ بَناتُ اللهِ، وأُمَّهاتُهُمْ بناتُ سَرَواتِ الجِنِّ. وَقالَ اللهُ تَعالى: ﴿وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾ سَتُحْضَرُونَ للْحِسابِ. وَقالَ ابنُ عَبّاسٍ: ﴿لَنَحْنُ ٱلصَّآفُّونَ﴾: المَلائكَةُ. ﴿صِرَٰطِ ٱلْجَحِيمِ﴾: سَوَاءِ الجَحِيمِ وَوَسَطِ الجَحِيمِ. ﴿لَشَوْبًا﴾: يُخْلَطُ طَعامُهُمْ، وَيُساطُ بالحَمِيمِ. ﴿مَّدْحُورًا﴾: مَطْرُوداً. ﴿بَيْضٌ مَّكْنُونٌ﴾: اللُّؤْلُؤُ المَكْنُونُ. ﴿وَتَرَكْنَا عَلَيْهِ فِى ٱلْآخِرِينَ ﴿٧٨﴾﴾ يُذْكَرُ بِخَيرٍ. وَيُقَالُ ﴿يَسْتَسْخِرُونَ﴾: يَسْخَرُونَ. ﴿بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ﴾: رَبّاً. ﴿ٱلْأَسْبَابُ﴾: السَّماء.

(1) **CHAPTER. The Statement of Allāh تعالى: "And, verily, Yūnus (Jonah) was one of the Messengers." (V.37:139)**

4804. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Nobody has the right to be better than [Yūnus (Jonah)] Ibn Matta."

4805. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "He who says that I am better than Yūnus (Jonah) bin Matta, tells a lie."

(١) **بابٌ قَوْلِهِ:** ﴿وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ﴾ [١٣٩]

٤٨٠٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما يَنْبَغي لأحَدٍ أنْ يَكُونَ خَيراً مِن ابنِ مَتَّى».

[راجع: ٣٤١٢]

٤٨٠٥ - حدَّثني إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ: حدَّثَنِي أبي، عَنْ هِلالِ بنِ عَلِيٍّ مِنْ بني عامِرِ بنِ لُؤَيٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قالَ: أنا خَيرٌ مِنْ يُونُسَ بنِ مَتَّى؛ فَقَدْ كَذَبَ».

[راجع: ٣٤١٥]

(38) SŪRAT ṢĀD

In the Name of Allāh, the Most Gracious, the Most Merciful.

(٣٨) سورة صٓ

بسم الله الرحمٰن الرحيم

4806. Narrated Al-'Awwām: I asked Mujāhid regarding the prostration in *Sūrat Ṣād.* He said, "Ibn 'Abbās was asked the same question and he said, 'They are those whom Allāh had guided. So follow their guidance…'" (V.6:90)

Ibn 'Abbās used to perform a prostration (on reading this *Sūrah*). (See H. 3421)

٤٨٠٦ - حدَّثنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنِ العَوّامِ قالَ: سألْتُ مُجاهِداً عَنِ السَّجْدَةِ في صٓ قالَ: سُئِلَ ابنُ عَباسٍ فَقالَ: ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ [الأنعام: ٩٠] وكانَ ابنُ عَبّاس يَسْجُدُ فِيها. [راجع: ٣٤٢١]

4807. Narrated Al-'Awwām: I asked Mujāhid regarding the prostration in *Sūrat*

٤٨٠٧ - حدَّثني مُحَمَّدُ بنُ عَبْدِ

Ṣād. He said, "I asked Ibn 'Abbās, 'What evidence makes you prostrate?' He said, "Don't you recite:

'And among his progeny, Dāwūd (David) and Sulaimān (Solomon)... (V.6:84). They are those whom Allāh had guided. So follow their guidance.' (V.6:90)

So Dāwūd (David) was the one of those Prophets whom Prophet (Muḥammad ﷺ) was ordered to follow. Dāwūd (David) عَلَيْهِ السَّلامُ prostrated, so Allāh's Messenger (Muḥammad ﷺ) performed this prostration too."

اللهِ: حدَّثنا مُحَمَّدُ بنُ عُبَيْدٍ الطَّنافِسِيُّ، عَنِ العَوَّامِ قالَ: سألْتُ مُجاهِداً عَنْ سَجْدَةِ صَ فَقالَ: سألْتُ ابنَ عَبّاسٍ: مِنْ أيْنَ سَجَدْتَ؟ فَقالَ: أوَ ما تَقْرأُ: ﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ﴾ ﴿أُوْلَـٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ فَكانَ داوُدُ ممّنْ أُمِرَ نَبيُّكُمْ ﷺ أنْ يَقْتَديَ بِهِ. فَسَجَدَهَا داوُدُ فَسَجَدها رَسُولُ اللهِ ﷺ. [راجع: ٣٤٢١]

﴿عُجَابٌ﴾: عَجيبٌ. (القِطُّ): الصَّحيفَةُ. هُوَ هاهُنا صَحيفَةُ الحَسَناتِ وَقالَ مُجاهِدٌ: ﴿فِى عِزَّةٍ﴾: مُعازِّينَ. ﴿ٱلْمِلَّةِ ٱلْـَٔاخِرَةِ﴾: مِلَّةُ قُرَيْشٍ. الاخْتِلاقُ: الكَذِبُ. ﴿ٱلْأَسْبَـٰبُ﴾: طُرُقُ السَّماءِ في أبْوابِها. ﴿جُندٌ مَّا هُنَالِكَ مَهْزُومٌ﴾: يَعْني قُرَيْشاً. ﴿قَرْنٍ فَنَادَوا﴾: القُرُونُ الماضِيَةُ. ﴿فَوَاقٍ﴾: رُجُوعٍ. ﴿قِطَّنَا﴾: عَذابَنا. ﴿أَتَّخَذْنَـٰهُمْ سِخْرِيًّا﴾: أحَطْنا بِهِمْ. ﴿أَتْرَابٌ﴾: أمْثالٌ. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْأَيْدِ﴾: القُوَّةُ في العِبادَةِ. ﴿ٱلْأَبْصَـٰرِ﴾: البَصَرُ في أمْرِ اللهِ. ﴿حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى﴾: مِنْ ذِكْرِ. ﴿فَطَفِقَ مَسْحًۢا﴾: يَمْسَحُ أعْرافَ الخَيْلِ وَعَراقيبَها. ﴿ٱلْأَصْفَادِ﴾: الوَثاقِ.

(1) CHAPTER. The Statement of Allāh تعالى: "He (Solomon) said: "My Lord! Forgive me. And bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower." (V.38:35)

(١) **بابُ** قَوْلِهِ: ﴿وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ إِنَّكَ أَنتَ ٱلْوَهَّابُ﴾ [٣٥]

4808. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Last night a demon from the jinn came to me (or the Prophet ﷺ said, a similar sentence) to disturb my *Salāt* (prayer), but Allāh gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the statement of my brother Sulaimān (Solomon):

'And bestow upon me a kingdom such as shall not belong to any other after me...'" (V.38:35) The narrator added: Then he (the Prophet ﷺ) dismissed him, rejected.

٤٨٠٨ - حَدَّثَنَا إِسْحَاقُ بنُ إِبْراهِيمَ: حدَّثنا رَوْحٌ وَمُحمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةُ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إِنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البارِحَةَ - أوْ كَلِمَةً نَحْوَها - لِيَقْطَعَ عَلَيَّ الصَّلاةَ فأَمْكَنَنِي اللهُ مِنْهُ وأَرَدْتُ أنْ أرْبِطَهُ إلى سارِيَةٍ مِنْ سَوَارِي المَسْجِدِ حتَّى تُصْبِحُوا وَتَنْظُرُوا إلَيْهِ كُلُّكُمْ فَذَكَرْتُ قَوْلَ أخي سُلَيْمانَ: ﴿رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ﴾» قالَ رَوْحٌ: فَرَدَّهُ خاسِئاً. [راجع: ٤٦١]

(2) CHAPTER. The Statement of Allāh تعالى: "...Nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist)." (V.38:86)

(٢) بابُ قَوْلِهِ: ﴿وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ [٨٦]

4809. Narrated Masrūq: We came upon 'Abdullāh bin Mas'ūd and he said, "O people! If somebody knows something, he can say it, but if he does not know it, he should say, "Allāh knows better, for it is an aspect of knowledge to say about something which one does not know, 'Allāh knows better.' Allāh عَزَّ وَجَلَّ said to His Prophet ﷺ:

'Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qu'rān) nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).' (V.38:86)

"Now I will tell you about *Ad-Dukhān* (the smoke), Allāh's Messenger ﷺ invited the Quraish to embrace Islām, but they delayed in their response. So he said, 'O Allāh! Help me against them by sending on them seven

٤٨٠٩ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحى، عَنْ مَسْرُوقٍ قالَ: دَخَلْنا عَلى عَبْدِ اللهِ بنِ مَسْعُودٍ قالَ: يا أيُّها النّاسُ مَنْ عَلِمَ شَيْئاً فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللهُ أعْلَمُ، فإنَّ مِنَ العِلْمِ أنْ يَقُولَ لِمَا لا يَعْلَمُ: اللهُ أعْلَمُ، قالَ اللهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾﴾ وَسأُحَدِّثُكُمْ عَنِ الدُّخانِ. إنَّ رَسُولَ اللهِ ﷺ دَعا قُرَيْشاً إلى الإسلامِ فأبْطَؤُوا عَلَيْهِ

years (of drought-famine) like those seven (years of drought) of Yūsuf (Joseph).' So the drought (famine) years overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allāh عَزَّ وَجَلَّ said:

'Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people. This is a painful torment.' (V.44:10,11)

"(So they invoked Allāh, saying) 'Our Lord! Remove the torment from us, really we shall become believers. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them? Then they had turned away from him (Messenger Muḥammad ﷺ) and said: He is one (Muḥammad ﷺ) taught (by a human being), a madman? Verily, We shall remove the torment for a while. Verily! You will revert (to disbelief).'" (V.44:12-15)

(It was asked of 'Abdullāh), "Will the punishment be removed on the Day of Resurrection?" 'Abdullāh said, "The punishment was removed from them for a while but they reverted to disbelief, so Allāh destroyed them on the day (of the battle) of Badr. Allāh تعالى said:

'On the Day when We shall seize you with the greatest grasp (punishment). Verily, We will exact retribution.'" (V.44:16)

فَقالَ: «اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فأخَذَتْهُمْ سَنَةٌ فَحَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلُوا المَيْتَةَ والجُلُودَ حتَّى جَعَلَ الرَّجُلُ يَرَى بَيْنَهُ وَبَيْنَ السَّماءِ دُخاناً مِنَ الجُوعِ. قالَ اللهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾ قالَ: فَدَعَوْا ﴿رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾ إِنَّا كَاشِفُوا ٱلْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾﴾ [الدخان: ١٢-١٥] أفَيُكْشَفُ العَذابُ يَوْمَ القِيامَةِ؟ قالَ: فَكُشِفَ ثُمَّ عادوا في كُفْرِهِمْ فأخَذَهُمُ اللهُ يَوْمَ بَدْرٍ، قالَ اللهُ تَعالَى: ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾ [الدخان: ١٦]. [راجع: ١٠٠٧]

(39) SŪRAT AZ-ZUMAR
(The Groups)

(٣٩) سورة الزمر

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهدٌ: ﴿يَتَّقِي بِوَجْهِهِۦ﴾: يُجَرُّ عَلى وَجْهِهِ في النّارِ وَهُوَ قَوْلُهُ تَعالى: ﴿أَفَمَن يُلْقَىٰ فِي ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِيٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ﴾. ﴿ذِى عِوَجٍ﴾ لَبْسٍ. ﴿وَرَجُلًا سَلَمًا لِّرَجُلٍ﴾: صَالِحاً. ﴿وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ﴾: بالأَوْثانِ، (خَوَّلْنا): أعْطَيْنا. ﴿وَٱلَّذِى جَآءَ بِٱلصِّدْقِ﴾: القُرآن ﴿وَصَدَّقَ بِهِۦٓ﴾: المُؤمن يَجيء يَوْمَ القيامَةِ وَقالَ غَيْرُهُ: ﴿مُتَشَـٰكِسُونَ﴾، الرَّجل الشَّكِس: العَسِر، لا يرْضى بالإِنْصافِ. ﴿وَرَجُلًا سَلَمًا﴾. وَيُقالُ: سالماً: صَالِحاً. ﴿ٱشْمَأَزَّتْ﴾: نَفَرَتْ. ﴿بِمَفَازَتِهِمْ﴾ مِنَ الفَوْزِ. ﴿حَآفِّينَ﴾: أطافُوا بِهِ، مُطِيفينَ بِحَفافَيْهِ: بِجَوانِبِهِ. ﴿مُتَشَـٰبِهًا﴾ لَيْسَ مِنَ الاشْتِباهِ وَلٰكنْ يُشْبِه بَعْضُه بَعْضاً في التَّصْديقِ.

(1) CHAPTER. The Statement of Allāh تعالى**: Say: "O *'Ibādi* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh..." (V.39:53)**

(١) **بابٌ قَوْلِهِ**: ﴿يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ الآيَة [٥٣]

4810. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Some *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness

٤٨١٠ - **حدَّثني** إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامُ بنُ يُوسُفَ: أنَّ

ابنَ جُرَيْجٍ أخبرَهُمْ: قال يَعْلَى: إنَّ سَعيدَ بنَ جُبَيرٍ أخبرَه عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ ناساً مِنْ أهْلِ الشِّرْكِ كانُوا قَدْ قَتَلُوا وأكْثَروا، وَزَنَوْا وأكْثَروا فأتَوْا مُحَمَّداً ﷺ فقالُوا: إنَّ الذي تَقُولُ وَتَدْعُو إلَيْهِ لحَسَنٌ لَوْ تُخْبِرُنا أنَّ لمَا عَمِلْنا كَفّارَةً فَنَزَلَ ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ﴾ وَنَزَلَ ﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ [الزمر: ٥٣]

of Allāh and in His Messenger Muḥammad ﷺ), who committed murders in great number and committed illegal sexual intercourse excessively, came to Muḥammad ﷺ and said, "O Muḥammad! Whatever you say and invite people to, is good; but we wish if you could inform us whether we can make an expiation for our (past evil) deeds."

So the following Divine Verses were revealed: "And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse..." (V.25:68)

And there was also revealed:

"Say: O *Ibādī* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh..." (V.39:53)

(٢) بابُ قَوْلِهِ: ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾ [٦٧]

(2) CHAPTER. The Statement of Allāh تعالى: "They made not a just estimate of Allāh such as is due to Him..." (V.39:67)

٤٨١١ - **حدَّثنا** آدمُ: حدَّثنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ حَبْرٌ مِنَ الأحْبارِ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا مُحَمَّدُ، إنّا نَجِدُ أنَّ اللهَ يَجْعَلُ السَّمٰوَاتِ عَلى إصْبَعٍ، والأَرَضِينَ عَلى إصْبَعٍ، والشَّجَرَ عَلى إصْبَعٍ، وَالماءَ والثَّرَى عَلى إصْبَعٍ، وسائرَ الخَلائقِ عَلى إصْبَعٍ. فَيَقُولُ: أنا المَلِكُ. فَضَحِكَ النَّبِيُّ ﷺ حتَّى بَدَتْ نَواجِذُهُ تَصْديقاً لِقَوْلِ الحَبْرِ. ثُمَّ قَرَأ رَسُولُ اللهِ ﷺ

4811. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A (Jewish) rabbi came to Allāh's Messenger ﷺ and he said, "O Muḥammad! We learn that Allāh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.'" Thereupon the Prophet ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allāh's Messenger ﷺ recited:

"They made not a just estimate of Allāh such as is due to Him. (V.39:67).

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾. [انظر: ٧٤١٤، ٧٤١٥، ٧٤٥١، ٧٥١٣]

(3) CHAPTER. The Statement of Allāh تعالى: "...And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand..." (V.39:67)

(٣) بابٌ قَوْلِهِ: ﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ [٦٧]

4812. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Allāh will grasp the whole (planet of) earth, (by His Hand) and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'"

٤٨١٢ - حدَّثنا سَعيدُ بنُ عُفَيرٍ قالَ: حدَّثني اللَّيْثُ قالَ: حدَّثني عَبْدُ الرَّحْمٰنِ ابنُ خالِدِ بنِ مُسافِرٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَقْبِضُ اللهُ الأرْضَ وَيَطْوِي السَّماوَاتِ بِيَمِينِهِ ثُمَّ يَقُولُ: أنا المَلِكُ، أيْنَ مُلُوكُ الأرْضِ؟». [انظر: ٦٥١٩، ٧٣٨٢، ٧٤١٣]

(4) CHAPTER. The Statement of Allāh تعالى: "And the Trumpet will be blown, and all who are in the heavens and all who are on earth will swoon away, except him whom Allāh wills..." (V.39:68)

(٤) بابٌ قَوْلِهِ: ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ﴾ الآية [٦٨]

4813. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mūsa (Moses) holding (or clinging to) the Throne (of Allāh), and I will not know whether he had been in that state all the time or after the blowing of the Trumpet."

٤٨١٣ - حدَّثني الحَسَنُ: حدَّثنا إسْماعِيلُ بنُ خَلِيلٍ: أخْبَرَنا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَّا ابنِ أبي زائِدَةَ، عَنْ عامِرٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنِّي أوَّلُ مَنْ يَرْفَعُ رَأْسَهُ بَعْدَ النَّفْخَةِ الآخِرَةِ، فإذا أنا بِمُوسَى مُتَعَلِّقٌ بالعَرْشِ فَلا أدْرِي أكَذٰلِكَ كانَ أمْ بَعْدَ النَّفْخَةِ؟». [راجع: ٢٤١١]

4814. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abū Hurairah! Forty days?" I refused to reply. They said, Forty years?" I refused to reply and added: "Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allāh will reconstruct the human body."

٤٨١٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ قالَ: سَمِعْتُ أبا صَالِحٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «ما بَيْنَ النَّفْخَتَيْنِ أرْبَعُونَ». قالُوا: يا أبا هُرَيْرَةَ، أرْبَعُونَ يَوْماً؟ قالَ: أبَيْتُ، قالَ: أرْبَعُونَ سَنَةً؟ قالَ: أبَيْتُ، قالَ: أرْبَعُونَ شَهْراً؟ قالَ: أبَيْتُ «وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإنْسانِ إلَّا عَجْبَ ذَنَبِهِ فِيهِ يُرَكَّبُ الخَلْقُ».

[انظر: ٤٩٣٥]

(40) SŪRAT GHĀFIR or *AL-MŪ'MIN* (The Forgiver or The Believer)

(٤٠) سورة المؤمن

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ مُجاهِدٌ: ﴿حمٓ ①﴾ مَجازُها مَجازُ أوَائِلِ السُّوَرِ وَيُقالُ: بَلْ هَوَ اسْمٌ؛ لِقَوْلِ شُرَيْحِ بنِ أبي أوْفَى العَبْسِيِّ:

يُذَكِّرُني حامِيمَ والرُّمْحُ شاجِرٌ
فَهَلَّا تَلا حامِيمَ قَبْلَ التَّقَدُّمِ؟

﴿ٱلطَّوْلِ﴾: التَّفَضُّلُ، ﴿دَاخِرِينَ﴾: خاضِعِينَ. وَقالَ مُجاهِدٌ: ﴿إِلَى ٱلنَّجَوٰةِ﴾: الإيمانُ. ﴿لَيْسَ لَهُۥ دَعْوَةٌ﴾: يَعْني الوَثَن. ﴿يُسْجَرُونَ﴾: تُوقَدُ بِهِمُ النّارُ. ﴿تَمْرَحُونَ﴾: تَبْطَرُونَ. وكانَ العلاءُ بنُ زِيادٍ يُذَكِّرُ النّارَ، فَقالَ

رَجُلٌ: لِمَ تُقَنِّطُ النّاسَ؟ قالَ: وأنا أَقْدِرُ أنْ أُقَنِّطَ النّاسَ، وَاللهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ وَيَقُولُ: ﴿وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ﴾ وَلٰكِنَّكُمْ تُحِبُّونَ أنْ تُبَشَّرُوا بالجَنَّةِ عَلى مَساوِى أَعْمالِكُمْ، وإنَّما بَعَثَ اللهُ مُحَمَّداً ﷺ مُبَشِّراً بالجَنَّةِ لِمَنْ أطاعَهُ، وَمُنْذِراً بالنّارِ لِمَنْ عَصاهُ.

٤٨١٥ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا الأوْزاعِيُّ قالَ: حدَّثَني يَحْيَى بنُ أبي كَثيرٍ: حدَّثَني مُحَمَّدُ بنُ إبْراهِيمَ التَّيْمِيُّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ قالَ: قُلْتُ لِعَبْدِ اللهِ بنِ عَمرِو بنِ العاصِ: أخْبِرْني بِأَشَدِّ ما صَنَعَ المُشْرِكونَ بِرَسُولِ اللهِ ﷺ، قالَ: بَيْنا رَسُولُ اللهِ ﷺ يُصَلّي بِفِناءِ الكَعْبَةِ إذْ أقْبَلَ عُقْبَةُ بنُ أبي مُعَيْطٍ فأخَذَ بِمَنْكِبِ رَسُولِ اللهِ ﷺ وَلَوَى ثَوْبَهُ في عُنُقِهِ فَخَنَقَهُ خَنْقاً شَديداً. فأقْبَلَ أبو بَكْرٍ، فأخَذَ بِمَنْكِبِهِ وَدَفَعَ عَنْ رَسُولِ اللهِ ﷺ وَقالَ: ﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ﴾ [٢٨].

[راجع: ٣٦٧٨]

4815. Narrated 'Urwa bin Az-Zubair: I asked 'Abdullāh bin 'Amr bin Al-'Āṣ to inform me of the worst thing *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) had done to Allāh's Messenger ﷺ. He said: "While Allāh's Messenger ﷺ was performing *Ṣalāt* (prayer) in the courtyard of the Ka'bah, 'Uqba bin Abī Mu'aiṭ came and seized Allāh's Messenger ﷺ by the shoulder and twisted his garment round his neck and throttled him severely. Abū Bakr came and seized 'Uqba's shoulder and threw him away from Allāh's Messenger ﷺ and said, "Would you kill a man because he says: 'My Lord is Allāh,' and has come to you with clear signs (proofs) from your Lord?" (V.40:28)

(41) SŪRAT ḤĀ MĪM AS SAJDAH (The Prostration) or SŪRAT-FUṢṢILAT

(They are explained in detail)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(٤١) سورة حمۤ السجدة

بسم الله الرحمٰن الرحيم

Sa'īd said: A man said to Ibn 'Abbās, "I find in the Qur'ān certain things which seem to me contradictory, for example Allāh says:-

'...There will be no kinship among them that Day, nor will they ask of one another.' (V.23:101) (yet He says:) 'And they will turn to one another and question one another.' (V.37:27)

'...But they will never be able to hide a single fact from Allāh.' (V.4:42) [Yet He reports what *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ will say:] '...By Allāh, our Lord, we were not those who joined others in worship with Allāh.' (V.6:23) According to this Verse, they will hide some facts.

Allāh says:

'Or is the heaven that He constructed?... (up to) ... He spread the earth.' (V.79: 27-30) In this Verse He mentions the creation of the heavens before the creation of the earth. Then He says: 'Say (O Muḥammad ﷺ): 'Do you verily, disbelieve in Him Who created the earth in two Days... (up to) ...willingly.' (V.41:9-11) So He mentions in this Verse the creation of the earth before the heavens. And He says: '...Verily, Allāh is Oft-Forgiving, Most Merciful.' (V.4:23) '...Allāh is Ever Most Powerful, All-Wise.' (V.4:56) '...Allāh is Ever All-Hearer, All-Seer.' (V.4:58) This seems to be something that was and has passed."

Then Ibn 'Abbās answered, " 'There will be no relationship between them.' That is on the first blowing of the Trumpet. 'And so the

وَقالَ طاوُسٌ، عَنِ ابنِ عَبّاسٍ ﴿ٱئۡتِيَا طَوۡعًا أَوۡ كَرۡهًا﴾: أَعْطِيا ﴿قَالَتَآ أَتَيۡنَا طَآئِعِينَ﴾: أَعْطَيْنا.

وَقالَ المِنْهالُ، عَنْ سَعيدٍ قالَ: قالَ رَجُلٌ لِابنِ عَبّاسٍ: إنّي أجد في القُرآنِ أشْياءَ تَخْتَلِفُ عَليَّ، قال ﴿فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٍ وَلَا يَتَسَآءَلُونَ﴾ ﴿وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٍ يَتَسَآءَلُونَ ٢٧﴾ ﴿وَلَا يَكۡتُمُونَ ٱللَّهَ حَدِيثًا﴾ ﴿رَبِّنَا مَا كُنَّا مُشۡرِكِينَ﴾ فَقَدْ كَتَمُوا في هٰذِه الآيَةِ، وَقالَ: ﴿أَمِ ٱلسَّمَآءُ بَنَىٰهَا﴾ إلى قَوْلِهِ: ﴿دَحَىٰهَآ﴾ فَذَكَرَ خَلْقَ السَّماءِ قَبْلَ خَلْقِ الأرْضِ، ثُمَّ قالَ: ﴿أَئِنَّكُمۡ لَتَكۡفُرُونَ بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ﴾ إلى ﴿طَآئِعِينَ﴾ فَذَكَرَ في هٰذِهِ خَلْقَ الأرْضِ قَبْلَ السَّماءِ. وَقالَ تَعالَى: ﴿وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾ ﴿عَزِيزًا حَكِيمًا﴾ ﴿سَمِيعًا بَصِيرًا﴾ فكأنه كانَ ثُمَّ مَضى. فَقالَ: ﴿فَلَآ أَنسَابَ بَيۡنَهُمۡ﴾ في النَّفْخَةِ الأُولى، ثُمَّ يُنْفَخُ في الصُّورِ ﴿فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۖ﴾ ﴿فَلَآ أَنسَابَ بَيۡنَهُمۡ﴾ عِنْدَ ذٰلِكَ وَلا يَتَساءَلونَ. ثُمَّ في النَّفْخَةِ الآخِرَةِ

Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon, away except him whom Allāh wills..." (V.39:68) Then 'there will be no relationship between them, and at that time one will not ask another. Then, when the Trumpet will be blown for the second time, they will turn to one another and question one another.'

As for His Statement: '...We were not who joined others in worship with Allāh.' 'But they will not be able to hide a single fact from Allāh.' Allāh will forgive the sins of those who were sincere in their worship, whereupon *Al-Mushrikūn* will say (to each other), 'Come, let's say we never worshipped others besides Allāh.' But their mouths will be sealed and their hands will speak (the truth). At that time it will be evident that no speech can be concealed from Allāh, and those who disbelieved and disobeyed the Messenger ﷺ will wish that they were burried in the earth, but they will never be able to hide a single fact from Allāh. (V.4:42).

Allāh created the earth in two days and then created the heavens, then He turned towards the heavens and gave it perfection in two (other) days. Then he spread the earth, and its spreading means the bringing of water and pasture out of it. He then created the mountains, the camels and the hillocks and whatever is in between them (the earth and the heaven) in two (other) days. That is the meaning of Allāh's saying: 'He spread it.' And His Saying: 'And He created the earth in two days.' So the earth and whatever is on it, was created in four days; and the heavens were created in two days.

(Concerning His Saying:) 'And Allāh is Oft-Forgiving.' He named Himself like that (so the naming has passed) but the contents of His Saying is still valid, for if Allāh ever

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾﴾ وأمّا قَوْلُهُ: ﴿مَا كُنَّا مُشْرِكِينَ﴾ ﴿وَلَا يَكْتُمُونَ ٱللَّهَ﴾ فإنَّ الله يَغْفِرُ لأهْلِ الإخْلاصِ ذُنُوبَهُمْ. وقالَ المُشْرِكُونَ: تَعالَوْا نَقُولُ: لَمْ نَكُنْ مُشْرِكِينَ، فَخُتِمَ عَلى أفْواهِهِمْ فَتَنْطِقُ أيْدِيهِمْ، فَعِنْدَ ذٰلكَ عُرِفَ أنَّ الله لا يُكْتَمُ حديثاً، وَعِنْدَهُ ﴿يَوَدُّ ٱلَّذِينَ كَفَرُوا﴾ الآيَةَ. وَخَلَقَ الأرْضَ في يَوْمَينِ ثُمَّ خَلَقَ السَّماءَ، ثُمَّ اسْتَوَى إلى السَّماءِ فَسَوَّاهُنَّ في يَوْمَينِ آخَرَيْنِ، ثُمَّ دَحا الأرْضَ. ودَحْوُها أنْ أخْرَجَ مِنْها المَاءَ والمَرْعَى. وَخَلَقَ الجِبالَ والجِمالَ والآكامَ وَما بَيْنَهُما في يَوْمَينِ آخَرَيْنِ، فَذٰلِكَ قَوْلُهُ: ﴿دَحَىٰهَآ﴾. وَقَوْلُهُ: ﴿خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ﴾ فَجُعِلَتِ الأرْضُ وَما فِيها مِنْ شَيْءٍ في أرْبَعَةِ أيّامٍ، وَخُلِقَتِ السَّمٰوَاتُ في يَوْمَينِ. ﴿وَكَانَ ٱللَّهُ غَفُورًا﴾ سَمَّى نَفْسَهُ ذٰلِكَ، وذلكَ قولُهُ، أيْ لَمْ يَزَلْ كذلك فإنَّ الله لَمْ يُرِدْ شَيْئاً إلَّا أصابَ بِهِ الَّذي أرادَ، فَلا يَخْتَلِفْ عَلَيْكَ القُرآنُ، فإنَّ كُلًّا مِنْ عِنْدِ اللهِ. حَدَّثَنِيهِ يُوسُفُ بنُ عَدِيٍّ: حَدَّثَنا عُبَيْدُ اللهِ بنُ عَمْرٍو، عَنْ زَيْدِ بنِ أبي أُنَيْسَةَ، عَنِ المِنْهالِ بِهٰذا. وقال مُجاهِدٌ ﴿لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ مَحْسُوبٌ. ﴿أَقْوَٰتَهَا﴾:

أَرْزَاقَها. ﴿فِى كُلِّ سَمَآءٍ أَمْرَهَا﴾ مِمّا أَمَرَ بِهِ. ﴿نَّحِسَاتٍ﴾: مَشَايِيمَ. ﴿وَقَيَّضْنَا لَهُمْ قُرَنَآءَ﴾ قَرَنَّاهُمْ بِهِمْ ﴿تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ﴾ عِنْدَ المَوْتِ. ﴿ٱهْتَزَّتْ﴾ بالنَّبَاتِ ﴿وَرَبَتْ﴾: ارْتَفَعَتْ. مِنْ ﴿أَكْمَامِهَا﴾: حِينَ تَطْلُعُ ﴿لَيَقُولَنَّ هَٰذَا لِى﴾: أَيْ بعملي أنا مَحْقوقٌ بِهٰذَا. وَقَالَ غَيْرُهُ: ﴿سَوَآءً لِّلسَّآئِلِينَ﴾ قَدَّرَها سَوَاءً ﴿فَهَدَيْنَٰهُمْ﴾ دَلَلْناهمْ عَلى الخَيرِ والشَّرِّ، كَقَوْلِهِ: ﴿وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ﴿١٠﴾﴾ وكَقَوْلِهِ: ﴿هَدَيْنَٰهُ ٱلسَّبِيلَ﴾ والهُدَى الذي هُوَ الإِرْشَادُ بِمَنْزِلَةِ أَسْعَدْنَاهُ، مِنْ ذٰلكَ قَوْلُهُ: ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ ﴿يُوزَعُونَ﴾: يُكَفُّونَ، ﴿مِنْ أَكْمَامِهَا﴾: قِشْرُ الكُفُرَّى هي الكُمُّ. وَقَالَ غَيْرُهُ: وَيُقَالُ لِلعِنَبِ إِذا خَرَجَ أيضاً كَافُور وكُفُرَّى ﴿وَلِىٌّ حَمِيمٌ﴾: القَرِيبُ. ﴿مِن مَّحِيصٍ﴾: حاصَ عَنْهُ: حادَ عَنْهُ. ﴿مِرْيَةٍ﴾ وَمُرْيَةٌ وَاحِدٌ: أَي امْتِرَاءٌ. وَقَالَ مُجاهِدٌ: ﴿ٱعْمَلُوا۟ مَا شِئْتُمْ﴾: الوَعِيدُ. وَقَالَ ابنُ عَبّاس: ﴿بِٱلَّتِى هِىَ أَحْسَنُ﴾ الصَّبْرُ عِنْدَ الغَضَبِ وَالعَفْوُ عِنْدَ الإِساءَةِ فإذَا فَعَلُوهُ عَصَمَهُمُ الله وخَضَعَ لَهُمْ عَدُوُّهُمْ ﴿كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ﴾.

wants to do something, He surely fulfils what He wants. So you should not see contradiction in the Qur'ān, for all of it is from Allāh."

(١) بابُ قَوْلِهِ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ

(1) CHAPTER. The Statement of Allāh تعالى: "And you have not been hiding yourself (in

the world), lest your ears, and your eyes, and your skins should testify against you..." (V.41:22)**

أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ﴾ الآيَةَ [٢٢]

4816. Narrated Ibn Mas'ūd (regarding) the Verse:

"And you have not been hiding yourself, lest your ears, and your eyes and your skins should testify against you..." (V.41:22)

While two persons from Quraish and their brother-in-law from Thaqīf (or two persons from Thaqīf and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allāh hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed:

"And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you..." (V.41:22).

٤٨١٦ - حَدَّثَنَا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ رَوْحِ بنِ القاسِمِ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنِ ابنِ مَسْعودٍ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ﴾ الآيَةَ، كانَ رَجُلانِ مِنْ قُرَيْشٍ وَخَتَنٌ لَهما مِنْ ثَقِيفٍ، أَوْ رَجُلانِ مِنْ ثَقِيفٍ وَخَتَنٌ لَهُما مِنْ قُرَيْشٍ في بَيْتٍ، فَقالَ بَعْضُهُمْ لِبَعْضٍ: أَتَرَوْنَ أَنَّ اللهَ يَسْمَعُ حدِيثَنا؟ قالَ بَعْضُهُمْ: يَسْمَعُ بَعْضَهُ، وَقالَ بَعْضُهُمْ: لَئِنْ كانَ يَسْمَعُ بَعْضَهُ لَقَدْ يَسْمَعُ كُلَّهُ، فأُنْزِلَتْ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ﴾ الآيَةَ. [انظر: ٤٨١٧، ٧٥٢١]

(2) CHAPTER. The Statement of Allāh تعالى: "And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!" (V.41:23)

(٢) **بابٌ**: ﴿وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ ۝٢٣﴾ [٢٣]

4817. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: There gathered near the House (i.e., the Ka'bah) two Quraishī persons and a person from Thaqīf, or two pesons from Thaqīf and one from Quraish, and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allāh hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a hidden low voice." The third said, "If He can hear when we talk

٤٨١٧ - حَدَّثَنَا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: اجْتَمَعَ عِنْدَ البَيْتِ قُرَشِيّانِ وَثَقَفِيٌّ، أَوْ ثَقَفِيّانِ وَقُرَشِيٌّ كَثِيرَةٌ شَحْمُ بُطُونِهِمْ، قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ. فَقالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللهَ

يَسْمَعُ ما نَقُولُ؟ قال الآخَرُ: يَسْمَعُ إنْ جَهَرْنا وَلا يَسْمَعُ إنْ أخْفَيْنا. وَقالَ الآخَرُ: إنْ كانَ يَسْمَعُ إذَا جَهَرْنا فإنَّهُ يَسْمَعُ إذَا أخْفَيْنا. فأنْزَلَ اللهُ عز وجَلَّ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ الآيَةَ.

وكانَ سُفْيانُ يُحدِّثُنا بِهٰذَا فَيَقُولُ: حدَّثَنا مَنْصُورٌ أوِ ابنُ أبي نَجيحٍ أوْ حُمَيْدٌ أحَدُهُمْ أوِ اثْنانِ مِنْهُمْ ثُمَّ ثَبَتَ عَلى مَنْصُورٍ وَتَرَكَ ذٰلكَ مِراراً غَيرَ وَاحِدَةٍ. [راجع: ١٤٧٥، ٤٨١٦]

in a loud voice, then He can also hear when we speak in a low voice." Then Allāh, the Honourable, the Majestic revealed:

"And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you..." (V.41:22)

قَوْلُهُ: ﴿فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ﴾ الآيَة [٢٤]

CHAPTER. The Statement of Allāh تعالى: "Then if they bear (the torment) patiently, then the Fire is the home for them....." (V.41:24)

حدَّثَنا عَمْرُو بنُ عَليّ: حدَّثَنا يَحْيَى: حدَّثَنا سُفْيانُ قالَ: حدَّثَني مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بنَحْوِهِ.

(٤٢) سورة حم عسق

(42) SŪRAT ḤĀ MĪM 'AIN SĪN QĀF or *SŪRAT ASH-ASHŪRĀ*, (The Consultation)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ: ﴿عَقِيمًا﴾: الَّتي لا تَلِدُ. ﴿رُوحًا مِّنْ أَمْرِنَا﴾: القُرْآنُ. وَقالَ مُجاهِدٌ: ﴿يَذْرَؤُكُمْ فِيهِ﴾ نَسْلٌ بَعْدَ نَسْلٍ. ﴿لَا حُجَّةَ بَيْنَنَا﴾: لا خُصُومَةَ بَيْنَنَا وَبَيْنَكُم. ﴿مِن طَرْفٍ خَفِيٍّ﴾: ذَليلٍ.

وَقـالَ غَـيْـرُهُ: ﴿فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ﴾: يَتَحَرَّكْنَ وَلا يَجْرِيْنَ في البَحْرِ. ﴿شَرَعُواْ﴾: ابْتَدَعُوا.

(1) CHAPTER. The Statement of Allāh تعالى: "...Except to be kind to me for my kinship with you..." (V.42:23)

(١) بـابٌ قَـوْلِـهِ: ﴿إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ [٢٣]

4818. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that he was asked (regarding):

"...Except to be kind to me for my kinship with you..." (V.42:23) Sa'īd bin Jubair (who was present then) said, "It means here (to show what is due for) the relatives of Muḥammad ﷺ." On that Ibn 'Abbās said: You have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet ﷺ had relatives therein. The Prophet ﷺ said, "I do not want anything from (you) except to be kind to me for my kinship with you."

٤٨١٨ - حدَّثَنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ قالَ: سَمِعْتُ طاوُساً، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالَى عَنْهُما: أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ فَقالَ سَعِيدُ بنُ جُبَيرٍ: قُرْبَى آلِ مُحَمَّدٍ ﷺ. فَقالَ ابنُ عَبّاسٍ: عَجِلْتَ، إنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إلَّا كانَ لَهُ فِيهِمْ قَرابَةٌ، فَقالَ: «إلَّا أنْ تَصِلُوا ما بَيْنِي وَبَيْنَكُمْ مِنَ القَرابَةِ». [راجع: ٣٤٩٧]

(43) SŪRAT (ḤĀ MĪM) AZ-ZUKHRUF (The Gold Adornments)

(٤٣) سورة حمٓ الزخرف

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿عَلَىٰٓ أُمَّةٍ﴾: على إمامٍ ﴿وَقِيلِهِۦ يَٰرَبِّ﴾، تَفْسِيرُهُ: أَيَحْسَبُونَ أَنّا لا نَسْمَعُ سِرَّهُمْ ونجْوَاهُمْ وَلا نَسْمَعُ قِيلَهُمْ. وَقالَ ابنُ عَبّاسٍ: ﴿وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً﴾: لَوْلا أنْ جَعَلَ النَّاسَ كُلَّهُمْ كُفّاراً لَجَعَلْتُ لِبُيُوتِ الكُفّارِ ﴿سُقُفًا

مِّن فِضَّةٍ وَمَعَارِجَ﴾ مِنْ فِضَّةٍ وَهِيَ دَرَجٌ وَسُرُرُ فِضَّةٍ. ﴿مُقْرِنِينَ﴾: مُطِيقِينَ. ﴿ءَاسَفُونَا﴾: أَسْخَطُونا. ﴿يَعْشُ﴾: يَعْمَى. وَقالَ مُجاهِدٌ ﴿أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ﴾ أيْ تُكَذِّبُونَ بالقُرْآنِ ثُمَّ لا تُعاقَبُونَ عَلَيْهِ ﴿وَمَضَىٰ مَثَلُ الْأَوَّلِينَ﴾ سُنَّةُ الأَوَّلِينَ. ﴿مُقْرِنِينَ﴾: يَعْنِي الإبِلَ والخَيْلَ والبِغالَ. ﴿يُنَشَّؤُا فِي الْحِلْيَةِ﴾: الجَوَارِي جَعَلْتُمُوهُنَّ للرَّحْمٰنِ وَلَداً، فكَيْفَ تَحْكُمُونَ؟ ﴿لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُم﴾: يَعْنُونَ الأوْثانَ، يَقُولُ اللهُ تَعالى: ﴿مَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ﴾ الأَوْثانُ إنَّهُمْ لا يَعْلَمُونَ. ﴿فِي عَقِبِهِ﴾: وَلَدِهِ. ﴿مُقْتَرِنِينَ﴾: يَمْشُونَ مَعاً. ﴿سَلَفًا﴾: قَوْمُ فِرْعَونَ سَلَفاً لِكُفَّارِ أُمَّةِ مُحَمَّدٍ ﷺ. ﴿وَمَثَلًا﴾: عِبْرَةً. ﴿يَصُدُّونَ﴾: يَضِجُّونَ. ﴿مُبْرِمُونَ﴾: مُجْمِعُونَ. ﴿أَوَّلُ الْعَابِدِينَ﴾: أوَّلُ المُؤمِنينَ. وَقَالَ غَيْرُهُ ﴿إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ﴾ العَرَبُ تَقُولُ: نَحْنُ مِنْكَ البَرَاءُ والخَلاءُ، الوَاحدُ وَالاثْنانِ والجَميعُ مِنَ المُذَكَّرِ وَالمُؤنَّثِ، يُقالُ فِيهِ: بَرَاءٌ، لأنهُ مَصْدَرٌ. وَلَوْ قالَ: بَرِيءٌ، لَقِيلَ في الاثْنَينِ: بَرِيئانِ، وفي الجَمِيعِ: بَرِيؤُن. وَقَرأَ عَبْدُ اللهِ إنّني بَرِيءٌ بالياءِ. والزّخْرُفُ: الذَّهَبُ. ﴿مَلَائِكَةً

فِي ٱلْأَرْضِ يَخْلُفُونَ﴾: يَخْلُفُ بَعْضُهُمْ بَعْضاً.

(1) CHAPTER. The Statement of Allāh تعالى: "And they will cry: 'O *Mālik* (Keeper of Hell)! Let your Lord make an end of us' He will say, 'Verily, you shall abide forever.'" (V.43 :77)

(١) بابُ قَوْلِهِ: ﴿وَنَادَوْا يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾﴾ [٧٧]

4819. Narrated Ya'la: I heard the Prophet ﷺ reciting while he was on the pulpit:
"They will cry, 'O *Mālik* (Keeper of Hell)! Let your Lord make an end of us...'" (V.43 :77)

٤٨١٩ - حدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حدَّثنا سُفْيانُ بنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عنْ صَفْوانَ بنِ يَعْلَى، عَنْ أبيهِ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقْرأُ عَلى المِنْبَرِ ﴿وَنَادَوْا يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾.

وَقالَ قَتادَةُ: ﴿وَمَثَلًا لِّلْآخِرِينَ﴾: عِظَةً لِمَنْ بَعْدَهُمْ. وَقالَ غَيرُهُ: ﴿مُقْرِنِينَ﴾: ضابِطِينَ، يُقالُ: فُلانٌ مُقْرِنٌ لِفُلانٍ: ضابِطٌ لَهُ. والأكْوابُ: الأبارِيقُ الَّتِي لا خَراطِيمَ لها، وَقالَ قَتادَةُ ﴿فِيٓ أُمِّ ٱلْكِتَٰبِ﴾ جُمْلَة الكِتابِ أصلِ الكِتابِ، ﴿أَوَّلُ ٱلْعَٰبِدِينَ﴾: أيّ ما كانَ فأنا أوَّلُ الآنِفينَ وهُما لُغَتانِ، رَجُلٌ عابِدٌ وَعَبِدٌ. وَقرأَ عَبْدُ الله: وَقالَ الرَّسُول يا رَبِّ، وَيُقالُ: أوَّلُ العابِدينَ: الجاحِدِينَ مِنْ عَبِدَ يَعْبَدُ.

[راجع: ٣٢٣٠]

(2) CHAPTER. "Shall we then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people *Musrifun*."[1] (V.43 :5)

(٢) بابٌ: ﴿أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾﴾

(1) (Chap. 2) *Musrifūn* : These who transgress the limits, as sinners, polytheists, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

And the Statement of Allāh تعالى:
'Then we destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them)'. (V.43:8)

مُشْرِكِينَ، وَاللهِ لَوْ أَنَّ هٰذَا القُرْآنَ رُفِعَ حَيْثُ رَدَّهُ أَوَائِلُ هٰذِهِ الأُمَّةِ لَهَلَكُوا، ﴿فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ﴿٨﴾﴾: عُقُوبَةُ الأَوَّلِينَ: (جُزءاً): عِدْلاً.

(44) SŪRAT (ḤĀ MĪM) AD-DUKHĀN (The Smoke)

(٤٤) سورة حمٓ الدخان

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿رَهْوًا﴾ طَرِيقاً يابِساً وَيُقَالُ: رَهواً سَاكِناً عَلَى عِلْمٍ. ﴿عَلَى ٱلْعَٰلَمِينَ﴾، عَلى مَنْ بَيْنَ ظَهْرَيْهِ. ﴿فَٱعْتِلُوهُ﴾: ادفَعُوهُ. ﴿وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ﴾ أَنْكَحْناهُمْ حُوراً عِيناً يَحارُ فِيها الطَّرْفُ. وَيُقَالُ أَنْ تَرْجُمُونَ: القَتْلَ. ورهواً: ساكِناً. وَقالَ ابنُ عَبّاسٍ: ﴿كَٱلْمُهْلِ﴾: أَسْوَدُ كمُهْلِ الزَّيْتِ. وَقالَ غَيرُهُ: ﴿تُبَّعٍ﴾: مُلُوكُ اليَمَنِ، كُلُّ وَاحِدٍ مِنْهُمْ يُسَمَّى تُبَّعاً لأَنَّهُ يَتْبَعُ صَاحِبَهُ. والظِّلُّ يُسَمَّى تُبَّعاً لأَنَّهُ يَتْبَعُ الشَّمْسَ.

(1) CHAPTER. **The Statement of Allāh تعالى: "Then wait you for the Day when the sky will bring forth a visible smoke." (V.44:10)**

(١) **بابٌ** ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴿١٠﴾﴾ [١٠]

﴿فَٱرْتَقِبْ﴾: فانْتَظِرْ.

4820. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Five (things) have passed, i.e., the smoke, the defeat of the Romans, the splitting of the moon, *Al-Baṭsha* (the defeat of the infidels in the battle of Badr)

٤٨٢٠ - **حدَّثنا** عَبْدَانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قالَ: مَضَى

and *Al-Lizām* (the punishment).[1]

(2) CHAPTER. "Covering the people, this is a painful torment." (V.44:11)

4821. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: It (i.e.,, the imagined smoke) was because, when the Quraish refused to obey the Prophet ﷺ, he invoked Allāh to afflict them with years of drought (famine) similar to those of (Prophet) Yūsuf (Joseph); and so they were stricken with drought and severe (hunger) exhaustion so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of severe (hunger) exhaustion.

So Allāh تعالى revealed:

"Then wait you for the Day when the sky will bring forth a visible smoke covering the people; this is a painful torment." (V.44:10,11)

Then someone (Abū Sufyān) came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Invoke Allāh to send rain for the tribes of Muḍar as they are on the verge of destruction." On that the Prophet ﷺ said (astonishingly), "(Shall I invoke Allāh) for the tribes of Muḍar? Verily, you are a brave man!" But the Prophet ﷺ prayed for rain and it rained for them. Then the Verse was revealed:

"Verily! you will revert (to disbelief)." (V.44:15)

(When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allāh تعالى revealed:

"On the Day when We shall seize you with the greatest seizure (punishment). Verily,

خَمْسٌ: الدُّخانُ، والرُّومُ، والقَمَرُ، والبَطْشَةُ، واللِّزَامُ. [راجع: ١٠٠٧]

(٢) **بابٌ** ﴿يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ۝١١﴾ [١١]

٤٨٢١ - **حدَّثَنا** يَحْيَى: حدَّثَنا أَبُو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْروقٍ قالَ: قالَ عَبْدُ اللهِ: إنَّما كانَ هٰذَا لأنَّ قُرَيْشاً لمّا اسْتَعْصَوْا عَلى النَّبِيِّ ﷺ دَعا عَلَيْهِمْ بسِنِينَ كَسِنِي يُوسُفَ، فأَصابَهُمْ قَحْطٌ وَجَهْدٌ حتَّى أكَلُوا العِظامَ فجَعَلَ الرَّجُلُ يَنْظُرُ إلى السَّماءِ فَيَرَى ما بَيْنَهُ وَبَيْنَها كَهَيْئَةِ الدُّخانِ مِنَ الجَهْدِ. فأنْزَلَ اللهُ تَعالى ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝١٠ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ۝١١﴾ قالَ: فأُتِيَ رَسُولُ اللهِ ﷺ فَقِيلَ: يا رَسُولَ اللهِ، اسْتَسْقِ اللهَ لِمُضَرَ فإنَّها قَدْ هَلَكَتْ، قالَ: «لِمُضَرَ؟ إنَّكَ لجَرِيءٌ»، فاسْتَسْقَى فَسُقُوا. فنَزَلَتْ ﴿إِنَّكُمْ عَآئِدُونَ﴾ فَلَمَّا أَصابَهُم الرَّفاهِيَةُ عادُوا إلى حالِهِمْ حِينَ أَصابَتْهُمُ الرَّفاهِيَةُ فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ۝١٦﴾ قالَ: يَعْنِي يَوْمَ بَدْرٍ. [راجع: ١٠٠٧]

(1) (H. 4820) See *Ḥadīth* No. 4767 & No. 4774.

We will exact retribution." (V.44:16)

The narrator said, "That was the day of the battle of Badr."

(3) CHAPTER. The Statement of Allāh تعالى: "(They will say) Our Lord! Remove the torment from us, really we shall become believers!" (V.44:12)

(٣) بابُ قَوْلِهِ تَعالى: ﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ [١٢]

4822. Narrated 'Abdullāh: It is an aspect of knowledge that, when you do not know something, you say: 'Allāh knows better.' Allāh said to his Prophet ﷺ:

"Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist)." (V.38:86)

When the Quraish troubled and stood against the Prophet ﷺ, he said, "O Allāh! Help me against them by sending on them seven years (of drought-famine) like the seven (years of drought) of Yūsuf (Joseph)." So they were afflicted with a year of drought (famine) during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of (hunger) exhaustion. Then they said:

"Our Lord! Remove the torment from us, really we shall become believers." (V.44:12)

And then it was said (to the Prophet ﷺ by Allāh), "If We remove it from them they will revert." So the Prophet ﷺ invoked his Lord, Who removed the punishment from them, but later they reverted (to heathenism), whereupon Allāh punished them on the day of the battle of Badr, and that is what Allāh's Statement indicates:

"Then wait for the Day that the sky will bring forth a visible smoke... (up to) ...Verily, We will exact retribution." (V.44:10-16)

٤٨٢٢ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنِ الأعمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلْتُ عَلى عَبْدِ اللهِ فَقالَ: إنَّ مِنَ العِلْمِ أنْ تَقُولَ لِمَا لا تَعْلَمُ: اللهُ أعْلَمُ، إنَّ اللهَ قالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ إنَّ قُرَيْشاً لَمَّا غَلَبُوا النَّبيَّ ﷺ وَاسْتَعْصَوْا عَلَيْه قالَ: «اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فأخَذَتْهُمْ سَنَةٌ أكَلُوا فِيها العِظَامَ وَالمَيْتَةَ مِنَ الجَهْدِ حتى جَعَلَ أحَدُهُمْ يَرَى ما بَيْنَهُ وَبَينَ السَّماءِ كَهَيْئَةِ الدُّخانِ مَنَ الجُوعِ. قالُوا: ﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ﴾. فَقِيلَ لَهُ: إنْ كَشَفْنا عَنْهُمْ عادُوا، فَدَعا رَبَّهُ فَكَشَفَ عَنْهُم فَعادُوا فانْتَقَمَ اللهُ مِنْهُمْ يَوْمَ بَدْرٍ. فَذلك قَوْلُهُ: ﴿يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ إلى قَوْله جَلَّ ذِكْرُهُ: ﴿إِنَّا مُنتَقِمُونَ﴾. [راجع: ١٠٠٧]

(٤) **باب** ﴿أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ﴿١٣﴾﴾
الذِّكْرُ والذِّكْرَى واحِدٌ [١٣].

٤٨٢٣ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنِ الأعمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلْتُ عَلى عَبدِ الله ثُمَّ قالَ: إنَّ رَسُولَ الله ﷺ لَمّا دَعا قُرَيْشاً كَذَّبُوهُ واسْتَعْصَوْا عَلَيْه: فقالَ: «اللّهُمْ أعِنِّي عَلَيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فَأصابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيءٍ حَتّى كانُوا يَأكُلُونَ المَيْتَةَ وَكانَ يَقُومُ أحَدُهُمْ فَكان يَرى بَيْنَهُ وبَينَ السَّماءِ مِثْلَ الدُّخانِ مِنَ الجَهْدِ والجُوعِ، ثُمَّ قَرأ ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴿١٠﴾﴾ حتى بَلَغَ ﴿إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَآئِدُونَ﴿١٥﴾﴾ قالَ عَبْدُ الله: أفَيُكْشَفُ عَنْهُمُ العَذابُ يومَ القِيامَةِ؟ قالَ: وَ﴿ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ﴾: يَومَ بَدْرٍ.
[راجع: ١٠٠٧]

(4) CHAPTER. "How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly, has already come to them?" (V.44:13)

4823. Narrated Masrūq: I came upon 'Abdullāh and he said, "When Allāh's Messenger ﷺ invited Quraish (to Islām), they disbelieved him and stood against him. So he (the Prophet ﷺ) said, 'O Allāh! Help me against them by sending on them seven years (of drought-famine) like those seven (years of draught) of Yūsuf (Joseph).' So they were afflicted with such a year of drought that destroyed everything, and they started eating of dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue (exhaustion) and hunger." 'Abdullāh then recited:

"Then wait you for the Day when the sky will bring forth a visible smoke covering the people, this is a painful torment... (till he reached)... Verily, We shall remove the torment for a while. Verily! You will revert." (V.44:10-15)

'Abdullāh added: "Will the punishment be removed from them on the Day of Resurrection?" He added, "The greatest grasp was the day of the battle of Badr."

(٥) **باب** ﴿ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ﴿١٤﴾﴾ [١٤]

(5) CHAPTER. "Then they had turned away from him (Messenger Muḥammad ﷺ) and said: (He is) taught (by a human being), a madman!" (V.44:14)

٤٨٢٤ - **حدَّثَنا** بِشْرُ بنُ خالِدٍ: أخبرَنا مُحمّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ وَمَنْصُورٍ، عَنْ أبي الضُّحَى،

4824. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh sent (the Prophet) Muḥammad ﷺ and said:

"Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'ān), nor am I one

عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللهِ: إنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ وَقالَ: ﴿قُلْ مَا أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾. فإنَّ رَسُولَ اللهِ ﷺ لَمَّا رَأى قُرَيْشاً اسْتَعْصَوْا عَلَيْهِ فَقالَ: «اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ» فأخَذَتْهُمُ السَّنَةُ حَتَّى حَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلُوا العِظامَ والجُلُودَ. فَقالَ أحَدُهُمْ: حتَّى أكَلُوا الجُلُودَ والمَيْتَةَ وَجَعَلَ يَخْرُجُ مِنَ الأرْضِ كَهَيْئَةِ الدُّخانِ. فأتاهُ أبُو سُفْيانَ فَقالَ: أيْ مُحَمَّدُ، إنَّ قَوْمَكَ قَدْ هَلَكُوا فادْعُ اللهَ أنْ يَكْشِفَ عَنْهُمْ، فَدَعا ثُمَّ قالَ: «تَعُودُوا بَعْدَ هٰذا».

في حَدِيثِ مَنْصُورٍ: ثُمَّ قَرأَ ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ إلى ﴿عَائِدُونَ﴾ أيُكْشَفُ عَذابُ الآخِرَةِ؟ فَقَدْ مَضَى الدُّخانُ والبَطْشَةُ واللِّزامُ، وَقالَ أحَدُهُمْ: القَمَرُ. وَقالَ الآخَرُ: الرُّومُ.

[راجع: ١٠٠٧]

of the *Mutakallifūn* (those who pretend and fabricate things which do not exist)." (V.38:86)

When Allāh's Messenger ﷺ saw the Quraish standing against him, he said, "O Allāh! Help me against them by sending on them seven (years of drought-famine) like those seven (years of drought) of Yûsuf (Joseph)." So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), "And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth." So Abū Sufyān came to the Prophet ﷺ and said, "O Muhammad! Your people are on the verge of destruction! Please invoke Allāh to relieve them." So the Prophet ﷺ invoked Allāh for them [and it rained and the drought (famine) disappeared]. He said to them, "You will revert (to heathenism) after that." 'Abdullāh then recited:

"Then wait you for the Day when the sky will bring forth a visible smoke ... (up to) ...Verily! You will revert." (V.44:10-15)

He added, "Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the *Al-Lizām* have all passed." One of the subnarrator said, "The splitting of the moon." And another said, "The defeat of the Romans (has also passed)."

(٦) **بابٌ** ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ﴾ [١٦]

(6) CHAPTER. "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution." (V.44:16)

٤٨٢٥ - **حدَّثَنا** يَحْيَى: حدَّثَنا وَكِيعٌ، عَنِ الأعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قالَ: خَمْسٌ قَدْ

4825. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Five things have passed: *Al-Lizām*, the defeat of the Romans, the greatest grasp, the splitting of the moon, and the smoke.

مَضِينَ: اللِّزَامُ، والرُّومُ، والبَطْشَةُ، والقَمَرُ، والدُّخانُ. [راجع: ١٠٠٧]

(45) SURĀT (ḤĀ MĪM) AL-JĀTHIYAH (The Kneeling)

(٤٥) سورة حمٓ الجاثية

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿جَاثِيَةً﴾: مُسْتَوْفِزِينَ عَلَى الرُّكَبِ. وَقالَ مُجَاهِدٌ: ﴿نَسْتَنسِخُ﴾: نَكْتُبُ. ﴿نَنسَىٰكُمْ﴾: نَتْرُكُكُمْ.

4826. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'The son of Ādam annoys Me for he abuses *Ad-Dahr* (the Time) though I am *Ad-Dahr* (the Time), in My Hands are all things, and I cause the revolution of day and night'."[1]

٤٨٢٦ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا الزُّهْرِيُّ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «قالَ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابنُ آدَمَ، يَسُبُّ الدَّهْرَ وأنا الدَّهْرُ بِيَدِي الأمْرُ أُقَلِّبُ اللَّيْلَ والنَّهارَ». [انظر: ٦١٨١، ٧٤٩١]

(46) SŪRAT Al-AḤQĀF (The Curved Sand-hills)

(٤٦) سورة الأحقاف

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿تُفِيضُونَ﴾: تَقُولُونَ. وَقالَ بَعْضُهُمْ: أَثَرَةٍ وأُثْرَةٍ

(1) (H. 4826) *Ad-Dahr*: 'I am *Ad-Dahr*' means 'I am the Creator of time, and I manage the affairs of all creation including time.' One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

و﴿أَثَٰرَةٍ﴾: بَقِيَّةُ عِلْمٍ. وَقالَ ابنُ عَبّاسٍ: ﴿بِدْعًا مِّنَ ٱلرُّسُلِ﴾: لَسْتُ بأوَّلِ الرُّسُلِ. وَقالَ غَيرُهُ: (أرأيْتُمْ مِنْ) هٰذِهِ الألِفُ إنَّما هيَ تَوَعُّدٌ إنْ صَحَّ ما تَدَّعُونَ لا يَسْتَحِقُّ أنْ يُعْبَدَ، وَلَيْسَ قَوْلُهُ: ﴿أَرَءَيْتُمْ﴾ بِرُؤْيَةِ العَينِ، إنَّمَا هُوَ: أتَعْلَمُونَ: أبَلَغَكُمْ أنَّ ما تَدْعُونَ مِنْ دُونِ اللهِ خَلقُوا شَيْئاً؟

(1) CHAPTER. "But he who says to his parents: Fie upon you both! Do you hold out the promise to me that I shall be raised up (again)... (up to) ... the tales of the ancient." (V.46:17)

(١) **بابٌ** ﴿وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ﴾ إلى قَوْلِهِ: ﴿أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾ [١٧]

4827. Narrated Yūsuf bin Māhak: Marwān had been appointed as the governor of Ḥijāz by Mu'āwiya. He delivered a *Khuṭba* and mentioned Yazīd bin Mu'āwiya so that the people might give the *Bai'a* (pledge) to him as the successor of his father (Mu'awiya). Then 'Abdur-Raḥmān bin Abū Bakr told him something whereupon Marwān ordered that he be arrested. But 'Abdur-Raḥmān entered 'Āishah's house and they could not arrest him. Marwān said, "It is he ('Abdur-Raḥmān) about whom Allāh revealed this Verse:

'But he who says to his parents: 'Fie upon you both! Do you hold out the promise to me...?'"

On that, 'Āishah said from behind a screen, "Allāh did not reveal anything from the Qur'ān about us except what was connected with the declaration of my innocence (of the slander)."

٤٨٢٧ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبُو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ يُوسُفَ ابنِ ماهَكَ قالَ: كانَ مَرْوَانُ عَلى الحِجازِ استَعْمَلَهُ مُعاوِيَةُ فَخَطَبَ فَجعَلَ يَذْكُرُ يَزيدَ بنَ مُعاوِيَةَ لِكَيْ يُبايَعَ لَهُ بَعْدَ أبِيهِ. فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ ابنُ أبي بَكْرٍ شَيْئاً، فَقالَ: خُذُوهُ. فَدَخَلَ بَيتَ عائِشَةَ فَلَمْ يَقْدِرُوا، فَقالَ مَرْوَانُ: إنَّ هٰذا الّذي أنْزَلَ اللهُ فِيهِ ﴿وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ﴾ فَقالَتْ عائِشَةُ مِنْ وَرَاءِ الحِجابِ: ما أنْزَلَ اللهُ فِينا شَيْئاً مِنَ القُرآنِ إلَّا أنَّ اللهَ أنْزَلَ عُذْرِي.

(2) CHAPTER. The Statement of Allāh تعالى: "Then, when they saw it as a dense cloud coming towards their valleys..." (V.46:24)

(٢) **بابٌ** قَوْلِهِ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ﴾ الآيَةَ [٢٤]،

قالَ ابنُ عبّاسٍ: ﴿عَارِضٌ﴾: السَّحابُ.

4828. Narrated 'Āishah, the wife of the Prophet ﷺ: I never saw Allāh's Messenger ﷺ laughing loudly enough to enable me to see his uvula, but he used to smile only.

٤٨٢٨ - **حدَّثنا** أحْمَدُ: حدَّثنا ابنُ وَهْبٍ: أخْبرَنا عَمْرٌو أنَّ أبا النَّضْرِ حَدَّثَهُ، عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ قالَتْ: ما رأيْتُ رَسُولَ اللهِ ﷺ ضاحِكاً حتَّى أرَى مِنْهُ لَهَواتِهِ، إنَّما كانَ يَتَبَسَّمُ. [انظر: ٦٠٩٢]

4829. 'Āishah added: And whenever he ﷺ saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allāh's Messenger! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O 'Āishah! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.'"

٤٨٢٩ - قالَتْ: وكانَ إذا رأى غَيْماً أوْ رِيحاً عُرِفَ في وَجْهِهِ. قالَتْ: يا رَسُولَ اللهِ، النّاسُ إذا رَأَوُا الغَيْمَ فَرِحُوا رَجاءَ أنْ يَكُونَ فِيهِ المَطَرُ، وأرَاكَ إذا رَأَيْتَهُ عُرِفَ في وَجْهِكَ الكَرَاهِيَةُ، فَقالَ: «يا عائِشَةُ، ما يُؤْمِنِّي أنْ يَكُونَ فِيهِ عَذابٌ، عُذِّبَ قَوْمٌ بالرِّيحِ. وَقَدْ رأى قَوْمٌ العَذابَ فَقالُوا: هٰذا عارِضٌ مُمْطِرُنا». [راجع: ٣٢٠٦]

(47) *SŪRAT MUHAMMAD* or *AL-QITĀL* (Muhammad ﷺ or The Fighting)

(٤٧) سورة محمد ﷺ

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿أَوْزَارَهَا﴾: آثامَها. حتَّى لا يَبْقَى إلَّا مُسْلِمٌ. ﴿عَرَّفَهَا﴾: بَيَّنَها. وَقالَ مُجاهِدٌ: ﴿مَوْلَى الَّذِينَ ءَامَنُوا﴾: وَلِيُّهُمْ. ﴿فَإِذَا عَزَمَ الْأَمْرُ﴾: أيْ جَدَّ الأمْرُ.

﴿فَلَا تَهِنُوا﴾: لا تَضْعُفُوا. وَقالَ ابنُ عَبّاسٍ: ﴿أَضْغَانَهُمْ﴾: حَسَدَهُمْ. ﴿ءَاسِنٍ﴾: مُتَغَيِّرٍ.

(١) **بابٌ** ﴿وَتُقَطِّعُوٓاْ أَرْحَامَكُمْ﴾ [٢٢]

(1) CHAPTER. "...And sever your ties of kinship." (V.47:22)

٤٨٣٠ - حَدَّثَنَا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ: حدَّثَني مُعاوِيَةُ بنُ أبي مُزَرِّدٍ، عَنْ سَعِيدِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَلَقَ اللهُ الخَلْقَ فَلَمّا فَرَغَ مِنْهُ قامَتِ الرَّحِمُ فأخَذَتْ، فَقالَ لَهُ: مَهْ. قالَتْ: هٰذَا مَقامُ العائِذِ بِكَ مِنَ القَطِيعَةِ. قالَ: ألا تَرْضَينَ أنْ أصِلَ مَنْ وَصَلَكِ، وأقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلى يا رَبِّ. قالَ فَذاكِ». قالَ أبو هُرَيْرَةَ: اقْرَؤُوا إنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوٓا أَرْحَامَكُمْ ﴿٢٢﴾﴾. [انظر: ٤٨٣١، ٤٨٣٢، ٥٩٨٧، ٧٥٠٢]

4830. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh created His creation, and when He had finished it, the womb got up and caught hold of Allāh, whereupon Allāh said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-Qaṭī'ah* (those who sever the ties of kith and kin). On that Allāh said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you'." Abū Hurairah added, "If you wish, you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship." (V.47:22)

٤٨٣١ - حَدَّثَنَا إبْراهِيمُ بنُ حَمْزَةَ: حدَّثَنا حاتِمٌ، عَنْ مُعاوِيَةَ قالَ: حدَّثَني عَمِّي أبو الحُبابِ سَعِيدُ بنُ يَسارٍ، عَنْ أبي هُرَيْرَةَ بِهٰذَا. ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «اقْرَؤُوا إنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ﴾». [راجع: ٤٨٣٠]

4831. Narrated Abū Hurairah: (As above, *Hadith* No 4830, but added) Then Allāh's Messenger ﷺ said, "Recite if you wish: 'Would you then, if you were given the authority, do mischief in the land, and sever you ties of kinship?'" (V.47:22)

٤٨٣٢ - حَدَّثَنَا بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مُعاوِيَةُ بنُ أبي المُزَرِّدِ بِهٰذا. قالَ رَسُولُ اللهِ

4832. Narrated Mu'āwiya bin Abī Al-Muzarrid: Allāh's Messenger ﷺ said, "Recite if you wish: 'Would you then...' (V.47:22)

ﷺ: «وَاقْرَؤُا إنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ﴾» آسِنٍ: مُتَغَيِّرٍ.
[راجع: ٤٨٣٠]

(٤٨) سورة الفتح

(48) SŪRAT AL-FATḤ (The Victory)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قال مُجاهِدٌ ﴿بُورًا﴾: هَالِكِيْن. وَقَالَ مُجَاهِدٌ: ﴿سِيمَاهُمْ فِي وُجُوهِهِم﴾: السَّحْنَةُ. وَقالَ مَنْصُورٌ، عَنْ مُجاهِدٍ: التَّوَاضُعُ. وَقَالَ ﴿شَطْـَٔهُۥ﴾: فِرَاخَهُ. ﴿فَٱسْتَغْلَظَ﴾: غَلُظَ. ﴿سُوقِهِۦ﴾: السّاقُ حامِلَةُ الشّجَرَةِ، وَيُقالُ: ﴿دَآئِرَةُ ٱلسَّوْءِ﴾ كَقَوْلِكَ: رَجُلُ السَّوْءِ. وَدائِرَةُ السوءِ: العَذَابُ. يُعزِّرُوهُ: يَنْصُرُوهُ. ﴿شَطْـَٔهُۥ﴾: شَطْأُ السُّنْبُلِ تُنْبِتُ الحَبَّةُ عَشْراً أو ثَمانياً وَسبْعاً فَيَقْوَى بَعْضُهُ بِبَعْضٍ، فَذاكَ قَوْلُهُ تَعالَى: ﴿فَازَرَهُۥ﴾: قَوَّاهُ، وَلَوْ كانَتْ وَاحِدَةً لَمْ تَقُمْ عَلى ساقٍ: وَهُوَ مَثَلٌ ضَرَبَهُ اللهُ للنَّبِيِّ ﷺ إذْ خَرَجَ وَحْدَهُ ثُمَّ قَوَّاهُ بأصحَابِهِ كَمَا قَوَّى الحَبَّةَ بِمَا يَنْبُتُ مِنْها.

(١) **بابُ قَوْلِهِ**: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾ [١]

(1) CHAPTER. The Statement of Allāh تعالى: "Verily, We have given you (O Muḥammad ﷺ) a manifest victory." (V.48:1)

٤٨٣٣ - **حدَّثَنا** عَبْدُ اللهِ بنُ

4833. Narrated Aslam: While Allāh's Messenger ﷺ was proceeding at night

during one of his journeys and 'Umar bin Al-Khaṭṭāb was travelling beside him, 'Umar asked him about something but Allāh's Messenger ﷺ did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, 'Umar bin Al-Khaṭṭāb said to himself, "*Thakilat Ummu* 'Umar (may 'Umar's mother lose her son)! I asked Allāh's Messenger ﷺ three times but he did not reply." 'Umar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'ānic Verses might be revealed about me. But before getting involved in any other matter, I heard somebody calling me. I said to myself, 'I fear that some Qur'ānic Verses have been revealed about me,' and so I went to Allāh's Messenger ﷺ and greeted him.

He (Allāh's Messenger ﷺ) said, "Tonight a *Sūrah* has been revealed to me, and it is dearer to me than that on which the sun rises (i.e., the world).' Then he (ﷺ) recited: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory.'" (V.48:1)

مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسِيرُ في بَعْضِ أَسْفارِهِ وعُمَرُ بنُ الخَطّابِ يَسِيرُ مَعَهُ لَيْلاً فسأَلَهُ عُمَرُ ابنُ الخَطّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سأَلَهُ فَلَمْ يُجِبْهُ. ثُمَّ سأَلَهُ فَلَمْ يُجِبْهُ فَقالَ عُمَرُ بنُ الخَطّابِ: ثَكِلَتْ أُمُّ عُمَرَ، نَزَرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرّاتٍ كُلَّ ذٰلِكَ لا يُجِيبُكَ. قالَ عُمَرُ: فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمامَ النّاسِ وَخَشِيتُ أَنْ يُنْزَلَ فِيَّ القُرآنُ فَما نَشِبْتُ أَنْ سَمِعْتُ صارِخاً يَصْرُخُ بِي، فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرآنٌ، فَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». ثُمَّ قَرأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾. [راجع: ٤١٧٧]

4834. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory,' refers to *Al-Ḥudaibiya* (peace treaty).

٤٨٣٤ - حدَّثَنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾ قالَ: الحُدَيْبِيَةُ. [راجع: ٤١٧٢]

4835. Narrated 'Abdullāh bin Mughaffal: On the day of the conquest of Makkah, the Prophet ﷺ recited *Sūrat Al-Fatḥ* in a vibrating and pleasant voice. Mu'āwaiyya, the subnarrator said, "If I could immitate the recitation of the Prophet ﷺ I would do so."

٤٨٣٥ - حدَّثَنا مُسْلِمُ بنُ إِبْراهِيمَ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُعاوِيَةُ بنُ قُرَّةَ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ قالَ: قَرأَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ سُورَةَ

الفَتْحِ فَرَجَّعَ فِيها، قالَ مُعاوِيَةُ: لَوْ شِئْتُ أنْ أَحْكِيَ لَكُمْ قِرَاءَةَ النَّبِيِّ ﷺ لَفَعَلْتُ. [راجع: ٤٢٨١]

(2) CHAPTER. The Statement of Allāh تعالى: "That Allāh may forgive you your sins of the past and the future and complete His Favour on you and guide you on the Straight Path." (V.48:2)

(٢) **باب** قَوْله: ﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا﴾ [٢]

4836. Narrated Al-Mughīra: The Prophet ﷺ used to offer night *Ṣalāt* (prayers) till his feet became swollen. Somebody said, to him, "Allāh has forgiven you your sins of the past and the future." On that, he said, "Shouldn't I be a thankful slave (of Allāh)?"

٤٨٣٦ - **حدَّثَنا** صَدَقَةُ بنُ الفَضْلِ: أَخْبرَنا ابنُ عُيَيْنَةَ: حدَّثَنا زِيادٌ: أنَّهُ سَمِعَ المُغِيرَةَ يَقُولُ: قامَ النَّبِيُّ ﷺ حتَّى تَوَرَّمَتْ قَدَماهُ فَقِيلَ لَهُ: غَفَرَ اللهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تأخَّرَ، قالَ: «أفَلا أكُونُ عَبْداً شَكُوراً؟». [راجع: ١١٣٠]

4837. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ, used to offer *Ṣalāt* (prayer) at night (for such a long time) that his feet used to crack. I said, "O Allāh's Messenger! Why do you do it since Allāh has forgiven you your sins of the past and the future?" He said, "Shouldn't I love to be a thankful slave (of Allāh)?" When he became old, he offered *Ṣalāt* (prayer) while sitting, but if he wanted to perform a bowing, he would get up, recite (some other Verses) and then perform the bowing.

٤٨٣٧ - **حدَّثَنا** الحَسَنُ بنُ عَبْدِ العَزيزِ: حدَّثَنا عَبْدُ اللهِ بنُ يَحْيَى: أَخْبرَنا حَيْوَةُ، عَنْ أبي الأسْوَدِ: سَمِعَ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّ نَبِيَّ اللهِ ﷺ كانَ يَقُومُ مِنَ اللَّيْلِ حتَّى تَتَفَطَّرَ قَدَماهُ، فَقالَتْ عائشَةُ: لِمَ تَصْنَعُ هٰذَا يا رَسُولَ اللهِ وَقَدْ غَفَرَ اللهُ لَكَ ما تَقَدَّمَ منْ ذَنْبِكَ وَما تأخَّرَ؟ قالَ: «أفَلا أُحِبُّ أنْ أكُونَ عَبْداً شَكُوراً؟» فَلَمّا كَثُرَ لَحْمُهُ صَلَّى جالِساً فإذَا أَرَادَ أَنْ يَرْكَعَ قامَ فَقَرأَ ثُمَّ رَكَعَ. [راجع: ١١١٨]

(3) CHAPTER. "Verily, We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner." (V.48:8)

(٣) **بـاب** ﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ [٨]

4838. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: This Verse:

"Verily, We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings and as a warner." (V.48:8) which is in the Qur'ān, appears in the *Taurāt* (Torah) thus:

"Verily We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs). You are my slave and My Messenger, and I have named you *Al-Mutawakkil* (one who depends upon Allāh). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allāh will not take you unto Him till He guides through you a crocked (curved) nation on the Right Path by causing them to say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). With such a statement, He will cause to open blind eyes, deaf ears and hardened hearts." (See H. 2125)

٤٨٣٨ - حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ، عَنْ هِلالِ بنِ أبي هِلالٍ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ رَضِيَ اللهُ عَنْهُما: أنَّ هٰذِهِ الآيَةَ الَّتِي في القُرآنِ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾﴾ قالَ: في التَّوْرَاةِ: يا أيُّها النَّبِيُّ إنّا أرْسَلْناكَ شاهِداً وَمُبَشِّراً وَنَذِيراً وَحِرْزاً للأُمِّيِّينَ، أنْتَ عَبْدي ورَسُولي، سمَّيْتُكَ المُتَوَكِّلَ، لَيْسَ بِفَظٍّ وَلا غَلِيظٍ وَلا سَخّابٍ بالأسْوَاقِ، وَلا يَدْفَعُ السَّيِّئَةَ بالسَّيِّئَةِ، وَلٰكِنْ يَعْفُو وَيَصْفَحُ، وَلَنْ يَقْبِضَهُ اللهُ حتَّى يُقِيمَ بِهِ المِلَّةَ العَوْجاءَ بأنْ يَقُولُوا: لا إلٰهَ إلَّا اللهُ، فَيَفْتَحُ بِها أعْيُناً عُمْياً، وآذاناً صُمّاً، وَقُلُوباً غُلْفاً. [راجع: ٢١٢٥]

(4) CHAPTER. "He it is Who sent down *As-Sakīnah* (tranquillity and calmness) into the hearts of the believers..." (V.48:4)

(٤) **بابٌ** ﴿هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ﴾ [٤]

4839. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: While a man from the Companions of the Prophet ﷺ was reciting (the Qur'ān) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet ﷺ. The Prophet ﷺ said, "That was the *As-Sakīnah* (tranquillity and reassurance along with angels) which descended because of the recitation of the Qur'ān." (See H. 5011)

٤٨٣٩ - حَدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائِيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنما رَجُلٌ مِنْ أصحَابِ النَّبِيِّ ﷺ يَقْرَأُ وفَرَسٌ لَهُ مَرْبُوطٌ في الدَّارِ فَجعَلَ يَنْفِرُ، فَخَرَجَ الرَّجُلُ فَنَظَرَ فَلَمْ يَرَ شَيْئاً، وَجعَلَ يَنْفِرُ. فَلَمّا أصْبَحَ ذَكَرَ ذٰلكَ للنَّبِيِّ ﷺ فَقالَ:

«تِلْكَ السَّكِينَةُ تَنزَّلَتْ بالقُرآنِ».
[راجع: ٣٦١٤]

(5) CHAPTER. The Statement of Allāh تعالى: "...When they gave their *Bai'a* (pledge) to you (O Muḥammad ﷺ) under the tree..." (V.48:18)

(٥) بابُ قَوْلِهِ: ﴿إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ [١٨]

4840. Narrated Jābir: We were one thousand and four hundred on the Day of *Al-Ḥudaibiya*.

٤٨٤٠ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سُفيانُ، عَنْ عَمْرٍو، عَنْ جابرٍ قالَ: كُنَّا يَوْمَ الحُدَيْبِيَةِ أَلْفاً وأرْبَعمِائَةٍ. [راجع: ٣٥٧٦]

4841. Narrated 'Uqba bin Ṣuhbān: 'Abdullāh bin Mughaffal Al-Muzanī who was one of those who witnessed (the event of) the tree [those who gave the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree at Al-Ḥudaibiya] said, "The Prophet ﷺ forbade the throwing of small stones (with two fingers)."

٤٨٤١ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا شَبابَةُ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ عُقْبَةَ بنَ صُهْبانَ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ المُزَنِيِّ: مِمَّنْ شَهِدَ الشَّجَرَةَ، نَهى النَّبِيُّ ﷺ عَنِ الخَذْفِ. [انظر: ٥٤٧٩، ٦٢٢٠]

4842. 'Abdullāh bin Al-Mughaffal Al-Muzanī also said, "The Prophet ﷺ also forbade urinating at the place where one takes a bath."

٤٨٤٢ - وَعَنْ عُقْبَةَ بنِ صُهْبانَ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ المُغَفَّلِ المُزَنِيَّ: في البَوْلِ في المُغْتَسَلِ.

4843. Narrated Thābit bin Aḍ-Ḍaḥḥāk رَضِيَ اللهُ عَنْهُ who was one of the Companions of the tree [i.e., those who gave the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree at Al-Ḥudaibiya]:

٤٨٤٣ - حدَّثنا مُحَمَّدُ بنُ الوَلِيدِ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أبي قِلابَةَ، عَنْ ثابِتِ بنِ الضَّحَّاكِ رَضِيَ اللهُ عَنْهُ وكانَ مِنْ أصْحابِ الشَّجَرَةِ.
[راجع: ١٣٦٣]

4844. Narrated Ḥabīb bin Abī Thābit: I went to Abū Wā'il to ask him (about those who had rebelled against 'Alī). On that Abū Wā'il said, "We were at Ṣiffīn (a city on the bank of the Euphrates, the place where the battle took place between 'Alī and

٤٨٤٤ - حدَّثنا أحْمَدُ بنُ إسحاقَ السُّلَمِيُّ: حدَّثنا يَعْلَى: حدَّثنا عَبْدُ العَزِيزِ ابنُ سِياهٍ، عَنْ حَبِيبِ بنِ أبي ثابِتٍ قالَ: أتَيْتُ أبا وَائِلٍ أسألُهُ

فقالَ: كُنّا بِصِفِّينَ، فَقالَ رَجُلٌ: أَلَمْ تَرَ إلى الّذِينَ يُدْعَوْنَ إلى كِتابِ اللهِ تَعالَى؟ فقالَ عَلِيٌّ: نَعَمْ، فَقالَ سَهْلُ بنُ حُنَيْفٍ: اتَّهِمُوا أَنْفُسَكُمْ، فَلَقَدْ رأَيْتُنا يَوْمَ الحُدَيْبِيَةِ، يَعْنِي الصُّلْحَ الّذي كانَ بَيْنَ النَّبِيِّ ﷺ والمُشْرِكينَ، وَلَوْ نَرَى قِتالاً لَقاتَلْنا، فَجاءَ عُمَرُ فَقالَ: أَلَسْنا عَلى الحَقِّ، وهُمْ عَلى الباطِلِ؟ أَلَيْسَ قَتْلانا في الجَنَّةِ وَقَتْلاهُمْ في النّارِ؟ قالَ: «بَلى»، قالَ: فَفِيمَ أُعطي الدَّنِيَّةَ في دِينِنا وَنَرْجِعُ، وَلَمّا يَحْكُمِ اللهُ بَيْنَنا؟ فَقالَ: «يا ابْنَ الخَطّابِ، إنِّي رَسُولُ اللهِ وَلَنْ يُضَيِّعَنِي اللهُ أَبَداً»، فَرجعَ مُتَغَيِّظاً فَلَمْ يَصْبِرْ حَتَّى جاءَ أَبا بَكْرٍ فَقالَ: يا أَبا بَكْرٍ، أَلَسْنا عَلى الحَقِّ وَهُمْ عَلى الباطِلِ؟ قالَ: يا ابنَ الخَطّابِ، إنَّهُ رَسُولُ اللهِ ﷺ وَلَنْ يُضَيِّعَهُ اللهُ أَبَداً، فَنزَلَتْ سُورَةُ الفَتْحِ. [راجع: ٣١٨١]

Mu'āwiya). A man said, 'Will you be on the side of those who are called to consult Allāh's Book (to settle the dispute)?' 'Alī said, 'Yes (I agree that we should settle the matter in the light of the Qur'ān).' Some people objected to 'Alī's agreement and wanted to fight. On that Sahl bin Ḥunaif said, 'Blame yourselves! I remember how, on the Day of Al-Ḥudaibiya (i.e., the peace treaty between the Prophet ﷺ and the Quraish *Mushrikūn*), if we had been allowed to choose fighting, we should have fought (the *Mushrikūn*).' At that time 'Umar came (to the Prophet ﷺ) and said, 'Aren't we on the right (path) and they (the *Mushrikūn*) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?' The Prophet replied, 'Yes.' 'Umar further said, 'Then why should we let our religion be degraded and return before Allāh has settled the matter between us?' The Prophet ﷺ said, 'O the son of Al-Khaṭṭāb! No doubt, I am Allāh's Messenger, and Allāh will never neglect me.' So 'Umar left the place angrily and he was so impatient that he went to Abū Bakr and said, 'O Abū Bakr! Aren't we on the right (path) and they (the *Mushrikūn*) on the wrong?' Abū Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger, and Allāh will never neglect him.' Then *Sūrat Al-Fatḥ* (The Victory) was revealed."

(٤٩) سورة الحجرات

(49) SŪRAT AL-ḤUJURĀT
(The Dwellings)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿لَا تُقَدِّمُوا﴾: لا تَفْتاتُوا عَلى رَسُولِ اللهِ ﷺ حتّى

يَقْضِيَ اللهُ عَلَى لِسانِهِ. ﴿ٱمْتَحَنَ﴾: أَخْلَصَ. ﴿وَلَا تَنَابَزُوا۟﴾: يُدْعَى بِالكُفْرِ بَعْدَ الإِسْلامِ. ﴿يَلِتْكُم﴾: يَنْقُصكم. أَلَتْنا: نَقَصْنا.

(١) **بابٌ** ﴿لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾ الآيَة [٢]،

﴿تَشْعُرُونَ﴾: تَعْلَمُونَ، وَمِنهُ الشّاعِرُ.

(1) CHAPTER. "O you who believe! Raise not your voices above the voice of the Prophet ﷺ ..." (V.49:2)

٤٨٤٥ - حَدَّثَنا يَسَرَةُ بنُ صَفْوانَ بنِ جَمِيلٍ اللَّخْمِيُّ: حَدَّثَنا نافِعُ بنُ عُمَرَ، عَنِ ابنِ أبي مُلَيْكَةَ قالَ: كادَ الخَيِّرانِ أَنْ يَهْلِكا: أَبا بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما، رَفَعا أَصْواتَهُما عِنْدَ النَّبِيِّ ﷺ حِينَ قَدِمَ عَلَيْهِ رَكْبُ بَنِي تَمِيمٍ. فأَشارَ أَحَدُهُما بالأَقْرَعِ بنِ حابِسٍ أَخِي بَنِي مُجاشِعٍ. وأَشارَ الآخَرُ بِرَجُلٍ آخَرَ، قالَ نافِعٌ: لا أَحْفَظُ اسْمَهُ، فَقالَ أَبُو بَكْرٍ لِعُمَرَ: ما أَرَدْتَ إِلَّا خِلافي، قالَ: ما أَرَدْتُ خِلافَكَ، فارْتَفَعَتْ أَصْواتُهُما في ذٰلِكَ، فأَنْزَلَ اللهُ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ﴾ الآيَة، قالَ ابنُ الزُّبَيْرِ: فَما كانَ عُمَرُ يُسْمِعُ رَسُولَ اللهِ ﷺ بَعْدَ هٰذِهِ الآيَةِ حَتَّى يَسْتَفْهِمَهُ، وَلَمْ يَذْكُرْ ذٰلِكَ عَنْ أَبِيهِ، يَعْنِي أَبا بَكْرٍ. [راجع: ٤٣٦٧]

4845. Narrated Ibn Abī Mulaika: The two righteous persons were about to be ruined. They were Abū Bakr and 'Umar who raised their voices in the presence of the Prophet ﷺ when a mission from Banī Tamīm came to him. One of the two recommended Al-Aqra' bin Ḥābis, the brother of Banī Mujāshi' (to be their governor) while the other recommended somebody else. (Nāfi', the subnarrator said, I do not remember his name). Abū Bakr said to 'Umar, "You wanted nothing but to oppose me!" 'Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allāh revealed:

"O you who believe! Raise not your voices above the voice of the Prophet ﷺ..." (V.49:2)

Ibn Az-Zubair said, "Since the revelation of this Verse, 'Umar used to speak in such a low tone that the Prophet ﷺ had to ask him to repeat his statements." But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e., Abū Bakr).

٤٨٤٦ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا أَزْهَرُ بنُ سَعْدٍ: أَخْبَرَنا

4846. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ missed Thābit bin Qais for a period (so he inquired about him). A man

said, "O Allāh's Messenger! I will bring you his news." So he went to Thābit and found him sitting in his house and bowing his head. The man said to Thābit, "What is the matter with you?" Thābit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet ﷺ and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet ﷺ and told him that Thābit had said so-and-so. Mūsā (bin Anas) said, "The man returned to Thābit with great glad tidings. The Prophet ﷺ said to the man, 'Go back to him and say to him: 'You are not from the people of the Hell-fire, but from the people of Paradise.'"

ابنُ عَوْنٍ قالَ: أنْبأني مُوسَى بنُ أنَسٍ، عَنْ أنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ افْتَقَدَ ثابتَ بنَ قَيْسٍ فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أنا أعْلَمُ لَكَ عِلْمَهُ، فأتاهُ فَوَجَدَهُ جالِساً في بَيْتِهِ مُنَكِّساً رأسَهُ. فَقالَ لَهُ: ما شأْنُكَ؟ فَقالَ: شَرٌّ، كانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبيِّ ﷺ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ مِنْ أهْلِ النّارِ. فأتى الرَّجُلُ النَّبيَّ ﷺ فأخْبرَهُ أنّهُ قالَ كَذا وكَذا، فَقالَ مُوسَى: فَرَجعَ إلَيهِ المَرَّةَ الآخِرَةَ بِبِشارَةٍ عَظِيمَةٍ، فَقالَ: «اذْهَبْ إلَيهِ فَقُلْ لَهُ: إنّكَ لَسْتَ مِنْ أهْلِ النّارِ، وَلٰكِنَّكَ مِنْ أهْلِ الجَنّةِ».

[راجع: ٣٦١٣]

(2) CHAPTER. "Verily! Those who call you from behind the dwellings, most of them have no sense." (V.49:4)

(٢) بابٌ ﴿إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝٤﴾ [٤]

4847. Narrated 'Abdullāh bin Az-Zubair: A group of Banī Tamīm came to the Prophet ﷺ (and requested him to appoint a governor for them).

Abū Bakr said, "Appoint Al-Qa'qā' bin Ma'bad." 'Umar said, "Appoint Al-Aqra' bin Ḥābis." On that Abū Bakr said (to 'Umar), "You did not want but to oppose me!" 'Umar replied, "I did not intend to oppose you!" So both of them argued till their voices grew loud. So the following Verse was revealed:

"O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ)..." (V.49:1)

٤٨٤٧ - حدَّثَنا الحَسَنُ بنُ مُحَمَّدٍ: حدَّثَنا الحجَّاجُ، عَنِ ابنِ جُرَيْجٍ قالَ: أخبرَني ابنُ أبي مُلَيْكَةَ أنَّ عَبْدَ اللهِ بنَ الزُّبَيرِ أخْبرَهُمْ أنّهُ قَدِمَ رَكْبٌ مِنْ بَني تَميمٍ عَلى النَّبيِّ ﷺ فَقالَ أبو بَكْرٍ: أمِّرِ القَعْقاعَ بنَ مَعْبَدٍ. وَقالَ عُمَرُ: أمِّرِ الأقْرَعَ بنَ حابِسٍ، فَقالَ أبو بَكْرٍ: ما أرَدْتَ إلى - أوْ: إلّا - خِلافي، فَقالَ عُمَرُ: ما أرَدْتُ خِلافَكَ. فَتمارَيا حتّى ارْتَفَعَتْ

أصْوَاتُهما، فَنزَلَ في ذلِكَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ﴾ حتَّى انْقضَتِ الآيَةُ. [راجع: ٤٣٦٧]

بابٌ قَوْلِهِ: ﴿وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾ [٥]

CHAPTER. The Statement of Allāh تعالى: "And if they had patience till you could come out to them, it would have been better for them..." (V.49:5)

(٥٠) سورة قٓ

بسم الله الرحمٰن الرحيم

(50) SŪRAT QĀF

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿رَجْعٌۢ بَعِيدٌ﴾: ردٌّ. ﴿فُرُوجٍ﴾: فُتُوقٍ، وَاحِدُها فَرْجٌ. ﴿مِّنْ حَبْلِ ٱلْوَرِيدِ﴾: وَرِيدَاهُ في حَلْقِهِ، وَالحَبْلُ حَبْلُ العاتِقِ. وَقالَ مُجاهِدٌ: ﴿مَا تَنقُصُ ٱلْأَرْضُ﴾ مِنْ عِظامِهِمْ. ﴿تَبْصِرَةً﴾ بَصِيْرَة. ﴿وَحَبَّ ٱلْحَصِيدِ﴾: الحِنْطَةُ. ﴿بَاسِقَٰتٍ﴾: الطِّوَالُ. ﴿أَفَعَيِينَا﴾: أفأعْيَ عَلَيْنا. ﴿وَقَالَ قَرِينُهُۥ﴾: الشَّيْطانُ الَّذي قُيِّضَ لَهُ. ﴿فَنَقَّبُوا۟﴾: ضَرَبُوا. ﴿أَوْ أَلْقَى ٱلسَّمْعَ﴾: لا يُحَدِّثُ نَفْسَه بغَيرِهِ. حِينَ أنْشأكُمْ وأنْشأَ خَلْقَكُمْ. ﴿رَقِيبٌ عَتِيدٌ﴾: رَصَدٌ: ﴿سَآئِقٌ وَشَهِيدٌ﴾: المَلَكانِ: كاتِبٌ وشَهِيدٌ. ﴿وَشَهِيدٌ﴾: شاهِدٌ بِالغَيْبِ. ﴿لُّغُوبٌ﴾: النَّصَبُ، وَقالَ غَيرُهُ: ﴿نَّضِيدٌ﴾: الكُفُرَّى ما دَامَ في أكمَامِهِ وَمَعْناهُ مَنْضُودٌ بَعْضُهُ عَلى بَعْض، فإذَا خَرَجَ مِنْ أكمَامِهِ فَلَيْسَ بنَضِيدٍ. في ﴿وَإِدْبَٰرَ

﴿النُّجُومِ﴾ ﴿وَأَدْبَٰرَ ٱلسُّجُودِ﴾ كانَ عاصِمٌ يَفْتَحُ الَّتي في قَ وَيَكْسِرُ الَّتي في الطُّورِ، وَيُكْسَرانِ جميعاً وَيُنْصَبانِ.

وَقالَ ابنُ عَبّاسٍ: ﴿يَوْمُ ٱلْخُرُوجِ﴾: يَومَ يَخْرُجُونَ مِنَ القُبُورِ.

(1) CHAPTER. Allāh's Statement: "...It (Hell) will say: 'Are there any more (to come)?'" (V.50:30)

(١) بابٌ قَوْلِهِ: ﴿وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾ [٣٠]

4848. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' (V.50:30) till Allāh will put His Foot over it and it will say, '*Qat! Qat!* (Enough! Enough!).'"

٤٨٤٨ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا حَرَمِيٌّ بن عمارة: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «يُلْقَى في النّارِ وَتَقُولُ: هَلْ مِنْ مَزيدٍ، حتَّى يَضَعَ قَدَمَهُ فَتَقُولُ: قَطْ قَطْ». [انظر: ٦٦٦١، ٧٣٨٤]

4849. Narrated Abū Hurairah (that the Prophet ﷺ said): "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allāh تعالى will put His Foot on it, and it will say '*Qat! Qat!* (Enough! Enough!).'"

٤٨٤٩ - حدَّثَنا مُحَمَّدُ بنُ مُوسَى القَطَّانُ: حدَّثَنا أبُو سُفْيانَ الحِمْيَرِيُّ سَعِيدُ بنُ يَحْيَى بنِ مَهْدِيٍّ: حدَّثَنا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رفَعَهُ - وأكْثَرُ ما كان يُوقِفُهُ أبُو سُفْيان -: «يُقالُ لِجَهَنَّمَ: هَلِ امْتَلأْتِ، وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبارَكَ وَتَعالى قَدَمَهُ عَلَيْها فَتَقولُ: قَطْ قَطْ». [انظر: ٤٨٥٠، ٧٤٤٩]

4850. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogants and the tyrants.' Paradise said, 'What is the matter with me? Why do only

٤٨٥٠ - حدَّثَنا عَبْدُ الله بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمّام، عَنْ أبي هُرَيْرَة رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ:

«تَحاجَّتِ الجَنَّةُ والنَّارُ، فَقالَتِ النَّارُ: أُوثِرْتُ بِالمُتَكَبِّرِينَ والمُتَجَبِّرِينَ، وقالَتِ الجَنَّةُ: ما لي لا يَدْخُلُني إلَّا ضُعَفاءُ النَّاسِ وَسَقَطُهُمْ؟ قالَ اللهُ تَبارك وتَعالىٰ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أشاءُ مِنْ عِبادِي، وقالَ لِلنّارِ: إنّما أنْتِ عَذابٌ أُعَذِّبُ بِكِ مَنْ أشاءُ مِنْ عِبادِي، وَلِكُلِّ واحِدَةٍ مِنْهُما مِلْؤُها، فأمّا النّارُ فَلا تَمْتَلِئُ حتّى يَضَعَ رِجْلَهُ فَتَقولُ: قَطْ قَطْ قَطْ، فَهُنالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُها إلى بَعْضٍ، وَلا يَظْلِمُ اللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَداً. وأمّا الجَنَّةُ فإنَّ اللهَ عَزَّ وجَلَّ يُنْشِئُ لَها خَلْقاً». [راجع: ٤٨٤٩]

the weak and the humble among the people enter me?' On that, Allāh عزوجل said to Paradise, 'You are My Mercy which I bestow on whoever I wish of My slaves.' Then Allāh said to the (Hell) Fire, 'You are My (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allāh will put His Foot over it whereupon it will say, *'Qat! Qat!'* (Enough! Enough!) At that time it will be filled, and its different parts will come closer to each other; and Allāh عزّ وَجلّ will not wrong any of His created beings. As regards Paradise, Allāh عزوجل will create a new creation to fill it with."

(٢) بابٌ قَوْله: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾ [٣٩]

(2) CHAPTER. The Statement of Allāh تعالى: "...And glorify the praises of your Lord, before the rising of the sun and before (its) setting (i.e., the *Fajr*, *Ẓuhr* and *'Aṣr* prayers)." (V.50:39)

٤٨٥١ - حدَّثَنا إسحاقُ بنُ إبْراهيمَ، عَنْ جَرِيرٍ، عَنْ إسماعِيلَ، عَنْ قَيْسِ بنِ أبي حازِمٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللهِ قالَ: كُنّا جُلُوساً لَيْلَةً مَعَ النَّبِيِّ ﷺ فَنَظَرَ إلى القَمَرِ لَيْلَةَ أرْبَعَ عَشْرَةَ فَقالَ: «إنّكُمْ سَتَرونَ رَبَّكُمْ كَما تَرَوْنَ هٰذا، لا تُضامُونَ في رُؤْيَتِهِ، فإنِ اسْتَطَعْتُمْ أنْ لا تُغْلَبُوا عَنْ صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِها

4851. Narrated Jarīr bin 'Abdullāh: We were in the company of the Prophet ﷺ on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of *Ṣalāt* (prayers) before sunrise (*Fajr* prayer) and before sunset (*'Aṣr* prayer).' Then the Prophet ﷺ recited:

"And glorify the praises of your Lord before the rising of the sun and before (its) setting." (V.50:39)

فافْعَلُوا»، ثُمَّ قَرأ ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾.

[راجع: ٥٥٤]

4852. Narrated Mujāhid: Ibn 'Abbās said, "Allāh ordered His Prophet ﷺ to glorify His praises after all *Ṣalāt* (prayers)." He referred to Allāh's Statement: "... After the *Ṣalāt* (prayers)..." (V.50:40)

[See Vol. 1, *Ḥadīth* No.843]

٤٨٥٢ - حدَّثَنا آدَمُ: حدَّثَنا وَرْقاءُ، عَنِ ابنِ أبي نَجِيحٍ، عَن مُجَاهِدٍ قَالَ: قالَ ابنُ عَبَّاسٍ: أمَرَهُ أنْ يُسَبِّحَ في أدْبارِ الصَّلَوَاتِ كُلِّها، يَعْنِي قَوْلَهُ: ﴿وَأَدْبَٰرَ ٱلسُّجُودِ﴾ [٤٠].

(51) SŪRAT ADH-DHĀRIYĀT
(The Winds that Scatter)

(٥١) سورة ﴿وَٱلذَّٰرِيَٰتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

No *Aḥadīth* are mentioned here.

قالَ عَلِيٌّ عَلَيْهِ السّلامُ: الذَّارِياتُ الرِّياحُ. وَقالَ غَيرُهُ: ﴿تَذْرُوهُ﴾: تُفَرِّقُهُ ﴿وَفِىٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ تَأْكُلُ وَتَشْرَبُ في مَدْخَلٍ وَاحِدٍ ويَخْرُجُ مِنْ مَوْضِعَينِ. ﴿فَرَاغَ﴾: فَرَجَعَ. ﴿فَصَكَّتْ﴾: فَجَمَعَتْ أصابِعَها، فَضَرَبَتْ بِهِ جَبْهَتَها. والرَّميم: نَباتُ الأرْضِ إذَا يَبِسَ ودِيسَ. ﴿لَمُوسِعُونَ﴾: أيْ لَذُو سَعَةٍ، وكذلك ﴿عَلَى ٱلْمُوسِعِ قَدَرُهُۥ﴾ يَعْنِي القَوِيَّ. ﴿زَوْجَيْنِ﴾: الذَّكَرَ والأُنْثَى، واخْتِلافُ الألْوَانِ: حُلْوٌ وَحامِضٌ، فَهُما زَوْجانِ ﴿فَفِرُّوٓا۟ إِلَى ٱللَّهِ﴾ مِنَ اللهِ إلَيْهِ ﴿إِلَّا لِيَعْبُدُونِ﴾ ما خَلَقْتُ أهْلَ السَّعادَةِ مِنْ أهْلِ الفَرِيقَينِ إلَّا

لِيُوَحِّدُونِ. وقالَ بَعْضُهُمْ: خَلَقَهُمْ لِيَفْعَلُوا، فَفَعَلَ بَعْضٌ وَتَرَكَ بَعْضٌ ولَيْسَ فِيهِ حُجَّةٌ لأهْلِ القَدَرِ، والذَّنُوبُ: الدَّلْوُ العَظِيمُ. وَقالَ مُجاهِدٌ: ﴿ذَنُوبًا﴾: سَبِيلاً. ﴿صَرَّةٍ﴾: صَيْحَةٍ. ﴿الْعَقِيمَ﴾: الَّتِي لا تَلِدُ. وقالَ ابنُ عَبّاسٍ: والحُبُكُ: اسْتِواؤُها وحُسْنُها. ﴿فِي غَمْرَةٍ﴾: في ضَلالَتِهِمْ يَتَمادَونَ. وَقالَ غَيرُهُ: ﴿وَتَوَاصَوْا﴾: تَوَاطَؤُا. وقالَ غَيْرُهُ ﴿مُسَوَّمَةً﴾: مُعَلَّمَةً مِنَ السِّيما. قُتِلَ الإنسانُ: لُعِنَ.

(٥٢) سورة ﴿وَالطُّورِ ①﴾

(52) SŪRAT AṬ-ṬŪR
(The Mount)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ قَتادَةُ: ﴿مَسْطُورٍ﴾: مَكْتوبٍ. وَقالَ مُجاهِدٌ: ﴿الطُّورَ﴾: الجَبَلُ بالسُّرْيانِيَّةِ. ﴿رَقٍّ مَنشُورٍ﴾: صَحِيفَةٍ. ﴿وَالسَّقْفِ الْمَرْفُوعِ ⑤﴾: سَماءٌ. وَ﴿الْمَسْجُورِ﴾: المُوقَدِ. وَقالَ الحَسَنُ: تُسْجَرُ حتى يَذْهَبُ ماؤُها فَلا يَبْقَى فِيها قَطْرَةٌ. وقال مُجاهِدٌ: ﴿أَلَتْنَاهُم﴾: نَقَصْناهُمْ. وقالَ غَيرهُ: ﴿تَمُورُ﴾ تَدُورُ. ﴿أَحْلَامُهُم﴾: العُقُولُ. وَقالَ ابنُ عُبّاسٍ: ﴿الْبَرُّ﴾: اللَّطِيفُ. ﴿كِسَفًا﴾: قِطْعاً. ﴿الْمَنُونِ﴾:

الْمَوْتُ، وَقَالَ غَيْرُهُ: ﴿يَتَنَـٰزَعُونَ﴾: يَتَعَاطَوْنَ.

(1) CHAPTER.

(١) بابٌ:

4853. Narrated Umm Salama: I complained to Allāh's Messenger ﷺ that I was sick, so he said, "Perform the *Ṭawāf* (of Ka'bah at Makkah) while riding behind the people (who are performing the *Ṭawāf* on foot)." So I performed the *Ṭawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) by the side of the Ka'bah and was reciting:

"By the Ṭūr (Mount). And by the Book Inscribed." (V.52:1,2)

٤٨٥٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ مُحمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابنَةِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ أنِّي أشْتَكي، فَقالَ: «طُوفي مِنْ وَرَاءِ النّاسِ وأنتِ راكِبَةٌ»، فَطُفْتُ وَرَسُولُ اللهِ ﷺ يُصَلِّي إلى جَنْبِ البَيْتِ يَقْرأُ بالطُّور وكِتابٍ مَسْطُورٍ. [راجع: ٤٦٤]

4854. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting *Sūrat Aṭ-Ṭūr* in the *Maghrib* prayer, and when he reached the Verse:

"Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like." (V.52:35-37) my heart was about to fly (when I realized this firm argument).

٤٨٥٤ - حَدَّثَنَا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ قالَ: حَدَّثُوني عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ ابنِ جُبَيرِ بْنِ مُطْعِمٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرأُ في المَغْربِ بالطُّورِ، فَلَمّا بَلَغَ هٰذه الآيَةَ ﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَـٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾﴾ كادَ قَلْبِي أنْ يَطِيرَ. قالَ سُفْيانُ: فأمّا أنا فإنَّما سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ مُحَمّدِ بنِ جُبَيرِ ابنِ مُطْعِمٍ، عَنْ أبِيهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقرأُ في المَغْرِبِ بالطُّورِ، لَمْ أسْمَعْهُ زَادَ الَّذي قالوا لي. [راجع: ٧٦٥]

(53) *SŪRAT AN-NAJM*
(The Star)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(٥٣) سورة وَالنجم

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿ذُو مِرَّةٍ﴾: ذُو قُوَّةٍ. ﴿قَابَ قَوْسَيْنِ﴾: حَيْثُ الوَتَرُ مِنَ القَوْسِ. ﴿ضِيزَىٰٓ﴾: عَوْجاءُ. ﴿وَأَكْدَىٰٓ﴾: قَطَعَ عَطاءَهُ. ﴿رَبُّ ٱلشِّعْرَىٰ﴾: هُوَ مِرْزَمُ الجَوْزَاءِ. ﴿ٱلَّذِى وَفَّىٰٓ﴾: وَفَّىٰ ما فُرِضَ عَلَيْهِ. ﴿أَزِفَتِ ٱلْأَزِفَةُ ﴿٥٧﴾﴾: اقْتَرَبَتِ السَّاعَةُ. ﴿سَٰمِدُونَ﴾: البَرْطَمةُ. وَقالَ عِكْرِمَةُ: يَتَغَنَّونَ بالحِمْيَرِيَّةِ. وَقالَ إبْرَاهِيمُ: ﴿أَفَتُمَٰرُونَهُۥ﴾: أفَتُجادِلُونَهُ: وَمَنْ قَرَأَ ﴿أَفَتَمْرُونَهُۥ﴾: يَعْني أفَتَجْحَدُونَهُ. ﴿مَا زَاغَ ٱلْبَصَرُ﴾: بَصَرُ مُحَمَّدٍ ﷺ. ﴿وَمَا طَغَىٰ﴾: وَمَا جاوَزَ ما رَأى. ﴿فَتَمَارَوْا۟﴾: كَذَّبُوا. وقالَ الحَسَنُ: ﴿إِذَا هَوَىٰ﴾: غابَ. وقالَ ابنُ عَبَّاسٍ: ﴿أَغْنَىٰ وَأَقْنَىٰ﴾: أعْطَى فأرْضَى.

(1) CHAPTER.

4855. Narrated Masrūq: I said to 'Āishah رَضِيَ اللهُ عَنْها: "O Mother! Did Prophet Muḥammad ﷺ see his Lord?" 'Āishah said, "What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muḥammad ﷺ saw his Lord, is a liar." Then 'Āishah recited the Verse:

(١) بابٌ:

٤٨٥٥ - **حدَّثنا** يَحْيَى: حدَّثنا وَكيع، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنْ عامِرٍ، عَنْ مَسْرُوقٍ قالَ: قُلْتُ لِعائِشَةَ رَضِيَ اللهُ عَنْها: يا أُمَّتاهُ، هَل رأى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقالَتْ: لَقَدْ قَفَّ شَعْرِي مِمّا قُلْتَ، أيْنَ أنْتَ مِنْ

ثَلاثٍ مَنْ حَدَّثَكَهُنَّ فَقَدْ كَذَبَ؟ مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً ﷺ رأى رَبَّهُ فَقَدْ كَذَبَ. ثُمَّ قَرأَتْ ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ﴾ [الأنعام: ١٠٣] ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِ حِجَابٍ﴾ [الشورى: ٥١] وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ ما في غَدٍ فَقَدْ كَذَبَ. ثُمَّ قَرأَتْ ﴿وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾ [لقمان: ٣٤] وَمَنْ حَدَّثَك أَنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرأَتْ ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ الآيَة، وَلٰكِنْ رأى جِبْرِيلَ عَلَيْهِ السَّلامُ في صُورَتِهِ مَرَّتَينِ. [راجع: ٣٢٣٤]

"No vision can grasp Him, but He grasps all vision. He is *Al-Latīf* (the Most Subtle and Courteous), Well-Acquainted with all things." (V.6:103)

"It is not given to any human being that Allāh should speak to him unless (it be) by Revelation or from behind a veil..." (V.42:51)

'Āisha further said, "And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar." She then recited:

"...No person knows what he will earn tomorrow..." (V.31:34)

She added: "And whoever tells you that he (i.e., Prophet ﷺ) concealed (some of Allāh's Orders), is a liar." Then she recited:

"O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord..." (V.5:67)

'Āishah added: "But the Prophet ﷺ saw Jibrīl (Gabriel) in his true form twice."

بابٌ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [٩]

حَيْثُ الوَتَرُ مِنَ القَوْسِ.

CHAPTER. "And was at a distance of two bows' length or (even) nearer." (V.53:9)

٤٨٥٦ - **حدَّثنا** أَبُو النُّعْمانِ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثنا الشَّيْبانيُّ قالَ: سَمِعْتُ زِرّاً، عَنْ عَبدِ اللهِ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾، ﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾ قالَ: حدَّثَنا ابنُ مَسْعُودٍ: أَنَّهُ رأى جِبرِيلَ لَهُ سِتُّمِائَةِ جَناحٍ. [راجع: ٣٢٣٢]

4856. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ regarding the Verses:

"And was at a distance of two bows' length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام] whatever He revealed." (V.53:9,10) Ibn Mas'ūd narrated to us that the Prophet ﷺ had seen Jibrīl (Gabriel) with six hundred wings.

بابُ قَوْلِهِ: ﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾ [١٠]

CHAPTER. The Statement of Allāh تعالى: "So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel)] whatever He revealed." (V.53:10)

4857. Narrated Ash-Shaibānī: I asked Zirr about the Statement of Allāh تعالى:

"And was at a distance of two bows' length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام] whatever He revealed." (V.53:10) He said, "'Abdullāh (bin Mas'ūd) informed us that Muḥammad ﷺ had seen Jibrīl (Gabriel) with six hundred wings."

٤٨٥٧ - حَدَّثَنَا طَلْقُ بنُ غَنَّام: حدَّثنا زَائِدَةُ، عَنِ الشَّيْبَانِيِّ قالَ: سألْتُ زِرّاً عَنْ قَوْلِهِ تَعالى: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ۝﴾ قالَ: أَخْبَرَنا عَبْدُ اللهِ أَنَّ مُحَمَّداً ﷺ رأى جِبْرِيلَ لَهُ سِتُّمائَةِ جَنَاحٍ. [راجع: ٣٢٣٢]

CHAPTER. "Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh)." (V.53:18)

بـاب ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝﴾ [١٨]

4858. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ (regarding the revelation): "Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh)." (V.53:18)

The Prophet ﷺ saw a green screen covering the horizon.

٤٨٥٨ - حَدَّثَنَا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝﴾ قالَ: رأى رَفْرَفاً أَخْضَرَ قَدْ سَدَّ الأُفُقَ. [راجع: ٣٢٣٢]

(2) CHAPTER. "Have you then considered *Al-Lāt* and *Al-'Uzza*?[1]" (V.53:19)

(٢) بـاب ﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ۝﴾ [١٩]

4859. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا (regarding Allāh's Statement about *Al-Lāt* and *'Al-Uzza): Lāt* was originally a man who used to mix *Sawīq*[2] for the pilgrims.

٤٨٥٩ - حَدَّثَنَا مُسلِمُ بنُ إبْرَاهِيمَ: حدَّثنا أبو الأشْهَبِ: حدَّثنا أبو الجَوْزَاءِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما في قوله: ﴿ٱللَّٰتَ وَٱلْعُزَّىٰ﴾ كَانَ اللَّاتُ رَجُلاً يَلُتُّ سَوِيقَ الحاجِّ.

4860. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever takes an oath in which he (forgetfully) mentions *Al-Lāt* and *'Al-Uzza*, should say: *'Lā ilāha illallāh'* (none has the right to be worshipped but Allāh). And whoever says

٤٨٦٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أَخْبَرَنا هِشامُ بنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ

(1) (Ch. 2) *Lāt* and *'Uzza* were two idols worshipped by the pagan Arabs during the Pre-Islāmic Period of Ignorance.

(2) (H. 4859) See the glossary.

رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ فَقالَ في حَلِفِهِ: واللّاتِ والعُزَّى، فَلْيَقُلْ: لا إلٰهَ إلّا اللهُ. وَمَنْ قالَ لِصاحِبِهِ: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ». [انظر: ٦١٠٧، ٦٣٠١، ٦٦٥٠]

to his companion, 'Come along, let us gamble,' must give in charity (as an expiation for his sin)."

(٣) بابٌ ﴿وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ﴾ [٢٠]

(3) CHAPTER. "And *Manāt* (another idol of the pagan Arabs) the other third." (V.53:20)

٤٨٦١ - حَدَّثَنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا الزُّهْرِيُّ: سَمِعْتُ عُرْوَةَ: قُلْتُ لِعائِشَةَ رَضِيَ اللهُ عَنْها: فَقالَتْ: إنَّما كانَ مَنْ أَهَلَّ لِمَناةَ الطّاغِيَةِ الَّتي بِالمُشَلَّلِ لا يَطُوفونَ بَيْنَ الصَّفا والمَرْوَةِ فأَنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨] فَطافَ رَسُولُ اللهِ ﷺ والمُسْلِمُونَ.

قالَ سُفْيانُ: مَناةُ بِالمُشَلَّلِ مِنْ قُدَيْدٍ. وَقالَ عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ: قالَ عُرْوَةُ: قالَتْ عائِشَةُ: نَزَلَتْ في الأنْصارِ، كانُوا هُمْ وَغَسّانُ قَبْلَ أنْ يُسْلِمُوا يُهِلُّونَ لِمَناةَ، مِثْلَهُ.

وَقالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: كانَ رِجالٌ مِنَ الأنْصارِ مِمَّنْ كانَ يُهِلُّ لِمَناةَ، وَمَناةُ صَنَمٌ بَيْنَ مَكَّةَ والمَدِينَةِ. قالُوا: يا

4861. Narrated 'Urwa: I asked 'Āishah رَضِيَ اللهُ عَنْها (regarding the *Sa'y* between Aṣ-Ṣafā and Al-Marwa). She said, "Out of reverence to the idol *Manāt* which was placed in *Al-Mushallal*, those (*Al-Mushrikūn*) who used to assume *Iḥrām* in its name, used not to perform *Sa'y* between Aṣ-Ṣafā and Al-Marwa,[1] so Allāh revealed:

'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh...' (V.2:158)

"Thereupon, Allāh's Messenger ﷺ and the Muslims used to perform *Sa'y* (between them)." Sufyān said: The (idol) *Manāt* was at *Al-Mushallal* in Qudaid. 'Āishah added, "The Verse was revealed in connection with the *Anṣār*. They and (the tribe of) Ghassān used to assume *Iḥrām* in the name of *Manāt* before they embraced Islām." 'Āishah added, "There were men from the *Anṣār* who used to assume *Iḥrām* in the name of *Manāt* which was an idol between Makkah and Al-Madīnah. They said, 'O Allāh's Messenger! We used not to perform the *Ṭawāf (Sa'y)* between Aṣ-Ṣafā and Al-Marwa out of reverence to *Manāt*'."

(1) (H. 4861) Because there were two other idols between Aṣ-Ṣafā and Al-Marwa which did not belong to them.

نَبِيَّ اللهِ، كُنَّا لا نَطُوفُ بَيْنَ الصَّفا والمَرْوَةِ تَعْظِيماً لِمَناةَ، نَحْوَهُ.

[راجع: ١٦٤٣]

(4) CHAPTER. "So, fall you down in prostration to Allāh, and worship Him (Alone)." (V.53:62)

(٤) بابٌ ﴿فَٱسْجُدُوا لِلَّهِ وَٱعْبُدُوا ۩ ﴿٦٢﴾﴾ [٦٢]

4862. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ performed a prostration when he finished reciting *Sūrat An-Najm*, and all the Muslims and *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and jinn and human beings prostrated along with him.

٤٨٦٢ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: سَجَدَ النَّبِيُّ ﷺ بالنَّجْمِ وَسجَدَ مَعَهُ المُسْلِمُونَ والمُشْرِكُونَ والجِنُّ والإِنْسُ. [راجع: ١٠٧١]

تابَعَهُ ابنُ طَهمانَ، عَنْ أيُّوبَ.

وَلَمْ يَذْكُرِ ابنُ عُلَيَّةَ ابْنَ عَبّاسٍ.

4863. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The first *Sūrah* in which a prostration was mentioned, was *Sūrat An-Najm* (the Star). Allāh's Messenger ﷺ prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a handful of dust in his hand and prostrated on it. Later, I saw that man killed as an infidel, and he was Umaiyya bin Khalaf.

٤٨٦٣ - حدَّثَنا نَصْرُ بنُ عَلِيٍّ: أَخْبَرَنِي أبُو أحْمَدَ يعني الزبيري: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحاق، عن الأَسْوَدِ ابن يَزِيدَ، عَن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أَوَّلُ سُورَةٍ أُنْزِلت فِيها سَجْدَةٌ والنَّجْمِ. قالَ فَسَجَدَ رَسُولُ اللهِ ﷺ وسَجَدَ من خَلْفَهُ إلَّا رَجُلاً رَأيْتُهُ أخَذَ كفّاً مِن تُرَابٍ فسَجَدَ عَلَيْهِ فَرَأَيْتُهُ بَعْدَ ذلكَ قُتِلَ كافِراً وَهُوَ أُمَيَّةُ بنُ خَلَفٍ. [راجع: ١٠٦٧]

(54) SŪRAT AL-QAMAR
(The Moon)

(٥٤) سورة اقتربت الساعة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قَالَ مُجَاهِدٌ: ﴿مُّسْتَمِرٌّ﴾: ذَاهِبٌ. ﴿مُزْدَجَرٌ﴾: مُتَنَاهِي. ﴿وَٱزْدُجِرَ﴾: اسْتُطِيرَ جُنُوناً. ﴿وَدُسُرٍ﴾: أَضْلَاعُ السَّفِينَةِ. ﴿لِّمَن كَانَ كُفِرَ﴾: يَقُولُ: كُفِرَ لَهُ جَزَاءً مِنَ اللهِ. ﴿مُّحْتَضَرٌ﴾: يَحْضُرُونَ الْمَاءَ. وَقَالَ ابنُ جُبَيرٍ: ﴿مُّهْطِعِينَ﴾: النَّسَلَانُ. الْخَبَبُ: السِّرَاعُ. وَقَالَ غَيرُهُ: ﴿فَتَعَاطَىٰ﴾: فَعَاطَى بِيَدِهِ فَعَقَرَهَا. ﴿ٱلْمُحْتَظِرِ﴾: كَحِظَارٍ مِنَ الشَّجَرِ مُحْتَرِقٍ. وَ﴿وَٱزْدُجِرَ﴾: افْتُعِلَ مِنْ زَجَرْتُ. ﴿كُفِرَ﴾: فَعَلْنَا بِهِ وبِهِمْ ما فَعَلْنَا جَزَاءً لِمَا صُنِعَ بِنُوحٍ وأَصحَابِهِ. ﴿مُّسْتَقِرٌّ﴾: عَذَابٌ حَقٌّ. يُقَالُ: الأَشَرُ: المَرَحُ والتَّجَبُّرُ.

(1) CHAPTER. "...And the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away..." (V.54:1,2)

(١) **بابٌ** ﴿وَٱنشَقَّ ٱلْقَمَرُ، وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟﴾ [١-٢]

4864. Narrated Ibn Mas'ūd: During the lifetime of Allāh's Messenger ﷺ the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allāh's Messenger ﷺ said, "Witness (this miracle)."[1]

٤٨٦٤ - **حَدَّثَنَا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ وَسُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابنِ مَسْعُودٍ قالَ: انْشَقَّ

(1) (H. 4864) See "The Miracles from Allāh to Prophet Muhammad ﷺ." [Introduction, Vol.I]

القَمَرُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فِرْقَتَينِ: فِرْقَةٌ فَوقَ الجَبَلِ، وَفِرْقَةٌ دُونَـه. فَـقَـالَ رَسُـولُ اللهِ ﷺ: «اشْهَدُوا». [راجع: ٣٦٣٦]

٤٨٦٥ - حدَّثنا عَليُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: أخْبرَنا ابنُ أبي نَجِيحٍ، عَنْ مُجاهِدٍ، عنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ قالَ: انْشَقَّ القَمَرُ ونَحْنُ مَعَ النَّبيِّ ﷺ فَصارَ فِرْقَتَينِ، فقالَ لَنا: «اشْهَدُوا، اشْهَدُوا». [راجع: ٣٦٣٦]

4865. Narrated 'Abdullāh: The moon was cleft asunder while we were in the company of the Prophet ﷺ, and it became two parts. The Prophet ﷺ said, "Witness, witness (this miracle)."

٤٨٦٦ - حدَّثنا يَحْيَى بنُ بُكيْرٍ، : حدَّثَني بَكْرٌ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ بن مالِكٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ ابنِ مَسْعُودٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: انْشَقَّ القَمَرُ في زَمانِ النَّبيِّ ﷺ. [راجع: ٣٦٣٨]

4866. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The moon was cleft asunder during the lifetime of the Prophet ﷺ

٤٨٦٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا يُونُسُ بنُ مُحَمَّدٍ: حدَّثنا شَيْبانُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: سأَلَ أهْلُ مَكَّةَ أنْ يُرِيَهُمْ آيَةً فأَراهُمُ انْشِقاقَ القَمَرِ. [راجع: ٣٦٣٧]

4867. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

٤٨٦٨ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: انْشَقَّ القَمَرُ فِرْقَتَينِ. [راجع: ٣٦٣٧]

4868. Narrated Anas: The moon was cleft asunder into two parts.

(٢) بابٌ ﴿تَجْرِي بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾﴾ [١٤]

(2) CHAPTER. "Floating under Our Eyes, a reward for him who had been rejected!" (V.54:14)

Qatāda said, "Allāh preserved Nūḥ's (Noah's) ark till the early converts of this nation saw it."

قالَ قَتادَةُ: أبقى اللهُ سفينةَ نُوحٍ حتَّى أدْرَكها أوائِلُ هذِهِ الأُمَّةِ.

4869. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ used to recite: "*Fahal min-Muddakir* [then is there any that will remember (or receive admonition)]?"

٤٨٦٩ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ قالَ: كانَ النَّبيُّ ﷺ يقرأُ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾. [راجع: ٣٣٤١]

CHAPTER. "And We have indeed made the Qur'ān easy to understand and remember; then is there any one who will remember (or receive admonition)?" (V.54:17)

باب ﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ﴾ [١٧] قالَ مُجاهِدٌ: يَسَّرْنا: هَوَّنَّا قِرَاءَتَهُ.

4870. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to recite: "...Then is there any that will remember (or receive admonition)?"

٤٨٧٠ - حدَّثنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ أبي إسحاقَ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ أنَّهُ كانَ يقرأُ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾. [راجع: ٣٣٤١]

CHAPTER. "... As if they were uprooted stems of date-palms. Then, how (terrible) was My Torment and My Warnings?" (V.54:20, 21)

باب ﴿أَعْجَازُ نَخْلٍ مُّنقَعِرٍ، فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ﴾ [٢٠-٢١]

4871. Narrated Abū Isḥāq: A man asked Al-Aswad, "Is it '*Fahal min-Muddakir*' or '... *Mudhdhakir*?'" Al-Aswad replied, "I have heard 'Abdullāh bin Mas'ūd reciting it, '*Fahal min-Muddakir*'; I too, heard the Prophet ﷺ reciting it '*Fahal min-Muddakir*' with 'd'."

٤٨٧١ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا زُهَيْرٌ، عَنْ أبي إسحاقَ أنَّهُ سَمِعَ رَجُلاً سألَ الأسْوَدَ: فَهَلْ مِنْ مُدَّكِرٍ أوْ مُذَّكِرٍ؟ فقالَ: سَمِعْتُ عَبْدَ اللهِ يَقْرَؤُها ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ قالَ: وسَمِعْتُ النَّبيَّ ﷺ يقرَؤُها ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ دالاً. [راجع: ٣٣٤١]

(3) CHAPTER. "... And they became like the dry stubble of a fold-builder. And indeed, We have made the Qur'ān easy to

(٣) **باب** ﴿فَكَانُوا كَهَشِيمِ ٱلْمُحْتَظِرِ، وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن

مُّدَّكِرٍ﴿٣٢﴾ [٣١، ٣٢]

understand and remember; then is there any that will remember (or receive admonition)." (V.54:31,32)

٤٨٧٢ - حدَّثنا عَبْدانُ: أخبَرَنا أبي، عَنْ شُعْبَةَ، عَنْ أبي إسحاقَ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قَرأَ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ الآيَةَ. [راجع: ٣٣٤١]

4872. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited:
"Fahal min-Muddakir'.

(٤) **باب** ﴿وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ﴿٣٨﴾ فَذُوقُوا عَذَابِي وَنُذُرِ﴿٣٩﴾﴾ [٣٨-٣٩]

(4) CHAPTER. "And verily, an abiding torment seized them early in the morning. Then, taste you My Torment and My Warnings." (V.54:38,39)

٤٨٧٣ - حدَّثنا مُحَمَّدٌ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ عَنِ النَّبيِّ ﷺ أنَّهُ قَرأَ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾. [راجع: ٣٣٤١]

4873. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited: *'Fahal min-Muddakir'*:

﴿وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ﴿٥١﴾﴾ [٥١].

٤٨٧٤ - حدَّثنا يَحْيَى: حدَّثنا وَكيعٌ، عَنْ إسْرَائِيلَ، عَنْ أبي إسحاقَ، عَنِ الأسْوَدِ بنِ يَزيدَ، عَنْ عَبْدِ اللهِ قالَ: قَرأتُ عَلى النَّبيِّ ﷺ ﴿فَهَلْ مِن مُّذَّكِرٍ﴾ فقالَ النَّبيُّ ﷺ: «﴿فَهَلْ مِن مُّدَّكِرٍ﴾». [راجع: ٣٣٤١]

4874. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I recited before the Prophet ﷺ: *'Fahal min-Mudhdhakir'*. The Prophet said, "(It is) *'Fahal min-Muddakir.'*"

(٥) **باب قَوْلِهِ**: ﴿سَيُهْزَمُ الْجَمْعُ﴾ الآية [٤٥]

(5) CHAPTER. The Statement of Allāh تعالى: "Their multitude will be put to flight." (V.54:45)

٤٨٧٥ - حدَّثنا مُحَمَّدُ بنِ حَوْشَبٍ: حَدَّثنا عبدُ الوهابِ حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ.

4875. Narrated 'Ibn Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ while in a tent on the day of the battle of Badr, said, "O Allāh! I request you (to fulfil) Your Promise and Your Covenant! O Allāh! If You will that

none should worship You after today..." On that Abū Bakr held the Prophet ﷺ by the hand and said, "That is enough, O Allāh's Messenger! You have appealed to your Lord too pressingly." While the Prophet ﷺ was putting on his armour and then he went out, reciting:

"Their multitude will be put to flight, and they will show their backs." (V.54:45)

وحدَّثني مُحَمَّدٌ: حدَّثنا عفَّانُ بنُ مُسْلِمٍ، عَنْ وُهَيْبٍ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ وَهُوَ في قُبَّةٍ يَوْمَ بَدْرٍ: «اللَّهُمَّ إنِّي أنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إنْ تَشأْ لا تُعْبَدْ بَعْدَ اليَوْمِ». فأخَذَ أبُو بَكْرٍ بِيَدِهِ فَقالَ: حَسْبُكَ يا رَسُولَ اللهِ، ألْحَحْتَ عَلى رَبِّكَ، وَهُوَ يَثِبُ في الدِّرْعِ، فخَرَجَ وَهُوَ يَقُولُ: «﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥﴾». [راجع: ٢٩١٥]

(6) CHAPTER. The Statement of Allāh تعالى: "Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter." (V.54:46)

(٦) **باب** قَوْلِهِ: ﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ۝٤٦﴾ [٤٦]

يَعْني مِنَ المَرارَةِ.

4876. Narrated Yūsuf bin Māhak: I was in the house of 'Āishah, Mother of the believers. She said, "This revelation:

'Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (V.54:45) was revealed to Muḥammad ﷺ at Makkah while I was a playful little girl."

٤٨٧٦ - **حدَّثنا** إبْراهِيمُ بنُ مُوسَى: حدَّثنا هِشامُ بنُ يُوسُفَ أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبرَني يُوسُفُ بنُ ماهَكٍ قالَ: إنِّي عِنْدَ عائِشَةَ أُمِّ المُؤْمِنِينَ قالَتْ: لَقَدْ أُنْزِلَ عَلى مُحَمَّدٍ ﷺ بِمَكَّةَ وإنِّي لَجارِيَةٌ ألْعَبُ ﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ۝٤٦﴾. [انظر: ٤٩٩٣]

4877. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While in his tent on the day of the battle of Badr, the Prophet ﷺ said, "O Allāh! I request You (to fulfil) Your Promise and Your Covenant. O Allāh! If You will that none should worship You after today..."

٤٨٧٧ - **حدَّثني** إسحاقُ: حدَّثنا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أنَّ النَّبيَّ ﷺ قالَ وَهُوَ في قُبَّةٍ لَهُ يَوْمَ بَدْرٍ: «أنْشُدُكَ عَهْدَكَ

وَوعْدَكَ، اللّٰهُمَّ إنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ اليَوْمِ أبَداً». فأخَذَ أبُو بَكْرٍ بِيَدِهِ وقالَ: حَسْبُكَ يا رَسُولَ اللهِ، فَقَدْ ألْحَحْتَ عَلى رَبِّكَ، وَهُوَ في الدِّرْعِ. فَخَرَجَ وَهُوَ يَقُولُ: «﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ۝٤٦﴾». [راجع: ٢٩١٥]

On that, Abū Bakr held the Prophet ﷺ by the hand and said, "That is enough, O Allāh's Messenger! You have appealed to your Lord too pressingly." The Prophet ﷺ was wearing his armour and then he went out reciting:

"Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter." (V.54:45,46)

(٥٥) سورة الرَّحمٰن

(55) SŪRAT AR-RAHMĀN (The Most Gracious)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وقال مُجاهِدٌ: ﴿بِحُسْبَانٍ﴾ كحُسْبانِ الرَّحىٰ. وقال غيرُه: ﴿وَأَقِيمُوا۟ ٱلْوَزْنَ﴾، يُريدُ لِسانَ المِيزَانِ. و﴿ٱلْعَصْفِ﴾: بَقْلُ الزَّرْعِ إذَا قُطِعَ مِنْهُ شَيْءٌ قَبْلَ أنْ يُدْرِكَ فَذٰلكَ العَصْفُ. والرَّيحانُ في كَلامِ العَرَبِ الرِّزْقُ. ﴿وَٱلرَّيْحَانُ﴾ رِزْقُهُ. ﴿وَٱلْحَبُّ﴾: الّذي يُؤْكَلُ مِنْهُ. وَقالَ بَعْضُهُمْ: و﴿ٱلْعَصْفِ﴾ يُريدُ المأكُولَ مِنَ الحَبِّ. ﴿وَٱلرَّيْحَانُ﴾: النَّضيجُ الَّذي لَمْ يُؤكَلْ. وَقالَ غَيْرُهُ: ﴿ٱلْعَصْفِ﴾ ورَقُ الحِنْطَةِ. وقالَ الضَّحّاكُ: ﴿ٱلْعَصْفِ﴾: التِّبْنُ. وَقالَ أبُو مالِكٍ: ﴿ٱلْعَصْفِ﴾: أوَّلُ ما يَنْبُتُ، تُسَمِّيهِ النَّبَطُ هَبُوراً. وَقالَ

مُجاهِدٌ: ﴿ٱلْعَصْفِ﴾: وَرَقُ الحِنْطَةِ، ﴿وَٱلرَّيْحَانُ﴾: الرِّزْقُ. والمَارِجُ: اللَّهَبُ الأَصْفَرُ والأَخْضَرُ الَّذي يَعْلُو النَّارَ إذَا أُوقِدَتْ. وَقالَ بَعْضُهُمْ عَنْ مُجاهِدٍ: ﴿رَبُّ ٱلْمَشْرِقَيْنِ﴾: لِلشَّمْسِ في الشِّتاءِ مَشْرِقٌ، ومَشْرِقٌ في الصَّيْفِ. ﴿وَرَبُّ ٱلْمَغْرِبَيْنِ﴾: مَغْرِبُها في الشِّتاءِ والصَّيْفِ. ﴿لَّا يَبْغِيَانِ﴾: لا يَخْتَلِطانِ. ﴿ٱلْمُنشَـَٔاتُ﴾: ما رُفِعَ قَلْعُهُ مِنَ السُّفُنِ، فأَمّا ما لم يُرْفَعْ قَلْعُهُ فَلَيْسَ بِمُنْشَآتٍ. وَقالَ مُجاهِدٌ: كَالْفَخَّارِ كَمَا يُصْنَعُ الفَخَّارُ ﴿وَنُحَاسٌ﴾: النُّحاسُ الصُّفْرُ يُصَبُّ عَلى رُؤُسِهِمْ، يُعَذَّبُونَ بِهِ. ﴿خَافَ مَقَامَ رَبِّهِۦ﴾: يَهُمُّ بالمَعْصِيَةِ فَيَذْكُرُ اللهَ عَزَّ وَجَلَّ فَيَتْرُكُها. (الشُّوَاظُ) لَهَبٌ مِن نَّارٍ وَقالَ مُجاهِدٌ: ﴿مُدْهَآمَّتَانِ ﴿٦٤﴾﴾: سَوْداوَانِ مِنَ الرِّيِّ. ﴿صَلْصَـٰلٍ﴾: طِينٌ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كَمَا يُصَلْصِلُ الفَخّارُ: وَيُقالُ: مُنْتِنٌ، يُرِيدُونَ بِهِ: صَلَّ، يُقالُ: صَلْصَالٌ، كَمَا يُقالُ: صَرَّ البابُ، عِنْدَ الإغْلاقِ، وَصَرْصَرَ مِثْلُ كَبْكَبْتُهُ، يَعْنِي كَبَبْتُهُ. ﴿فِيهِمَا فَـٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾﴾ قالَ بَعْضُهُمْ: لَيْسَ الرُّمّانُ والنَّخْلُ بالفاكِهَةِ، وأَمّا العَرَبُ فإنَّها تَعُدُّهُما فاكِهَةً كقَوْلِهِ عَزَّ وَجَلَّ: ﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ فأَمَرَهُمْ

بالمُحافَظَةِ عَلى كُلِّ الصَّلَوَاتِ، ثُمَّ أعادَ العَصْرَ تَشْدِيداً لَهَا كمَا أُعِيدَ النّخلُ والرُّمّانُ، ومِثْلُها ﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ﴾ ثُمَّ قالَ: ﴿وَكَثِيرٌ مِّنَ ٱلنَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ﴾ وَقَدْ ذَكَرَهُمْ في أوَّلِ قَوْلِهِ: ﴿مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ﴾ وَقالَ غَيرُهُ: ﴿أَفْنَانٍ﴾: أغْصانٍ. ﴿وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ﴾: ما يُجْتَنَى قَرِيبٌ. وَقالَ الحسنُ: ﴿فَبِأَيِّ ءَالَآءِ﴾: نِعَمِهِ، وَقالَ قَتادَةُ: ﴿رَبِّكُمَا تُكَذِّبَانِ﴾: يَعْني الجنَّ والإنْسَ. وَقالَ أبو الدَّرْداءِ: ﴿كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ﴾: يَغْفِرُ ذَنْباً وَيَكْشِفُ كَرْباً، ويَرفَعُ قَوْماً وَيَضَعُ آخرينَ. وَقالَ ابنُ عَبّاسٍ: ﴿بَرْزَخٌ﴾: حاجِزٌ. الأنامُ: الخَلْقُ. ﴿نَضَّاخَتَانِ﴾: فَيّاضَتانِ. ﴿ذُو ٱلْجَلَٰلِ﴾: العَظَمة. وَقالَ غَيرُهُ: ﴿مَّارِجٍ﴾: خالِصٌ مِنَ النَّارِ، يُقالُ: مَرَجَ الأميرُ رَعِيَّتَهُ إذَا خَلَّاهُمْ يَعْدُو بَعْضُهمْ على بَعْضٍ. مَرَجَ أمْرُ النّاسِ. ﴿مَّرِيجٍ﴾: مُلْتَبِسٌ. ﴿مَرَجَ﴾: اخْتَلَطَ مِنْ مَرَجْتَ دابَّتَكَ: تَرَكْتَها. ﴿سَنَفْرُغُ لَكُمْ﴾: سَنُحاسِبُكمْ، لا يَشْغَلُهُ شَيْءٌ عَنْ شَيءٍ وهُوَ مَعْرُوفٌ في كَلامِ العَرَبِ. يُقالُ: لأتَفَرَّغَنَّ لكَ، وَمَا بِهِ شُغْلٌ يَقُولُ: لآخُذنّكَ على غِرَّتِكَ.

(1) CHAPTER. The Statement of Allāh تعالى: "And besides these two, there are two other gardens (i.e., in Paradise)." (V.55:62)

(١) بَابُ قَوْلِهِ: ﴿وَمِن دُونِهِمَا جَنَّتَانِ﴾ [٦٢]

4878. Narrated 'Abdullāh bin Qais: Allāh's Messenger ﷺ said, "Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the *'Adn* Paradise from seeing their Lord except the curtain of Majesty over His Face."

٤٨٧٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي الأَسْوَدِ: حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ الصَّمَدِ العَمِّيُّ: حدَّثنا أَبُو عِمْرَانَ الجَوْنِيُّ، عَنْ أَبي بَكْرِ بنِ عَبْدِ اللهِ بنِ قَيْسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «جَنَّتانِ مِنْ فِضَّةٍ آنِيَتُهُما وَما فيهما، وَجَنَّتانِ مِنْ ذَهَبٍ آنِيَتُهُما وَما فِيهِما، وَما بَينَ القَوْمِ وَبَينَ أَنْ يَنْظُرُوا إِلى رَبِّهِمْ إِلَّا رِدَاءُ الكِبْرِ عَلى وَجْهِهِ في جَنَّةِ عَدْنٍ». [انظر: ٤٨٨٠، ٧٤٤٤]

(2) CHAPTER. "*Ḥūr* (beautiful fair females) guarded in pavilions." (V.55:72)

(٢) بَابٌ ﴿حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ﴾ [٧٢]

وَقالَ ابنُ عَبّاسٍ: ﴿حُورٌ﴾: سُودُ الحَدَقِ. وَقالَ مُجاهِدٌ: ﴿مَّقْصُورَاتٌ﴾: مَحْبُوساتٌ، قُصِرَ طَرْفُهُنَّ وأَنْفُسُهُنَّ عَلى أَزْوَاجِهِنَّ. ﴿قَاصِرَاتُ﴾: لا يَبْغِينَ غَيْرَ أَزْواجِهِنَّ.

4879. Narrated 'Abdullāh bin Qais: Allāh's Messenger ﷺ said, "In Paradise there is a pavilion made of a single hollow pearl, sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them.

٤٨٧٩ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ الصَّمَدِ: حدَّثنا أَبُو عِمْرَانَ الجَوْنِيُّ، عَنْ أَبي بَكْرِ بنِ عَبْدِ اللهِ بنِ قَيْسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّ في الجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ عَرْضُها سِتُّونَ مِيلاً في كُلِّ زَاوِيَةٍ مِنْها أَهْلٌ ما يَرَوْنَ الآخَرِينَ، يَطُوفُ عَلَيْهِمُ المُؤْمِنُونَ».

[راجع: ٣٢٤٣]

٤٨٨٠ - «وَجَنَّتانِ مِنْ فِضَّةٍ آنِيَتُهُما وَما فِيهِما، وَجَنَّتانِ مِنْ كَذا آنِيَتُهُما وَما فِيهِما. وَما بَيْنَ القَوْمِ وَبَيْنَ أنْ يَنْظُرُوا إلى رَبِّهِم إلَّا رِداءُ الكِبْرِ عَلى وجْهِهِ في جَنَّةِ عَدْنٍ». [راجع: ٤٨٧٨]

4880. And there are two gardens of silver, their utensils and whatever is in them; and two gardens of so-and-so (i.e. of gold) their utensils and whatever is in them, and nothing will prevent the people who will be in the *'Adn* Paradise from seeing their Lord except the curtain of Majesty over His Face."

(٥٦) سورة الواقعة

(56) SŪRAT AL-WĀQI'AH (The Event)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿رُجَّتِ﴾: زُلْزِلَتْ. ﴿وَبُسَّتِ﴾: فُتَّتْ، لُتَّتْ كما يُلَتُّ السَّوِيقُ. المَخْضُودُ: لا شَوْكَ لَهُ. ﴿مَنضُودٍ﴾: المَوْزُ، والعُرُبُ: المُحَبَّباتُ إلى أزْواجِهِنَّ. ﴿ثُلَّةٌ﴾: أُمَّةٌ. ﴿يَحْمُومٍ﴾: دُخانٌ أسْوَدُ. ﴿يُصِرُّونَ﴾: يُدِيمُونَ. ﴿الْهِيمِ﴾: الإبِلُ الظِّماءُ. ﴿لَمُغْرَمُونَ﴾: لَمُلْزَمُونَ. ﴿فَرَوْحٌ﴾: جَنَّةٌ وَرَخاءٌ. ﴿وَرَيْحَانٌ﴾: الرِّزْقُ. ﴿وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ﴾: أيِّ في أيِّ خَلْقٍ نَشاءُ. وَقالَ غَيْرُهُ: ﴿تَفَكَّهُونَ﴾: تَعْجَبُونَ. ﴿عُرُبًا﴾ مُثَقَّلَةً واحِدُها عَرُوبٌ مِثْلُ صَبُورٍ وَصُبُرٍ، يُسَمِّيها أهْلُ مَكَّةَ العَرِبَةَ، وأهْلُ المَدِينَةِ الغَنِجَةَ، وأهْلُ العِراقِ الشَّكِلَةَ، وقال في: ﴿خَافِضَةٌ﴾ لِقَوْمٍ إلى النَّارِ، وَ﴿رَّافِعَةٌ﴾ إلى الجَنَّةِ.

﴿مَوْضُونَةٍ﴾: مَنْسُوجَةٍ، وَمِنْهُ وَضِينُ النَّاقَةِ. والكُوبُ: لا آذَانَ لَهُ ولا عُـرْوَةَ. والأبـارِيـقُ: ذَوَاتُ الآذَانِ والعُرَى. ﴿مَسْكُوبٍ﴾: جارٍ. ﴿وَفُرُشٍ مَرْفُوعَةٍ﴿٣٤﴾﴾: بَعْضُها فَوْقَ بَعْضٍ. ﴿مُتْرَفِينَ﴾: مُتَمَتِّعِينَ. ﴿مَدِينِينَ﴾: مُحَاسِبِيْنِ ﴿مَا تُمْنُونَ﴾: هِيَ النُّطْفَةُ في أرْحـامِ الـنِّـسـاءِ. ﴿لِلْمُقْوِينَ﴾: لِلْمُسافِرِينَ، والْقِيُّ: القَفْرُ. ﴿بِمَوَاقِعِ النُّجُومِ﴾: بِمُحْكَمِ القُرآنِ، ويُقالُ: بِمَسْقِطِ النُّجُومِ: إذَا سَقَطْنَ، وَمَواقعُ وَمَوْقِعٌ وَاحِدٌ. ﴿مُدْهِنُونَ﴾: مُكَذِّبونَ، مِثْلُ ﴿لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾. ﴿فَسَلَٰمٌ لَّكَ﴾: أي مُسَلَّمٌ لَكَ إنَّكَ مِنْ أصحَابِ اليَمِينِ، وأُلْغِيَتْ إنَّ وَهُوَ مَعْناها كَمَا تَقُولُ: أنْتَ مُصَدَّقٌ مُسافِرٌ عَنْ قَلِيلٍ، إذا كانَ قَدْ قالَ: إنِّي مُسافِرٌ عن قَليلٍ، وَقَدْ يَكُونُ كالدُّعاءِ لَهُ كَقَوْلِكَ: فَسَقْياً مِنَ الرِّجالِ، إنْ رَفَعْتَ السَّلامُ فَهُوَ مِنَ الدُّعاءِ. ﴿تُورُونَ﴾: تَسْتَخْرِجُونَ، أَوْرَيْـتُ: أوْقَـدْتُ. ﴿لِيُرْضُوكُمْ﴾: باطِلاً. ﴿تَأْثِيمًا﴾: كَذِباً.

(1) CHAPTER. The Statement of Allāh تعالى: "And in shade long extended." (V.56:30)

(١) **بابُ** قَوْلِهِ: ﴿وَظِلٍّ مَّمْدُودٍ﴿٣٠﴾﴾ [٣٠]

4881. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "In Paradise there is a tree which is so huge that a rider can travel in its shade for one hundred years without crossing it; and if you wish, you can recite:

٤٨٨١ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ

يَبْلُغ بِهِ النَّبِيَّ ﷺ قالَ: «إنَّ في الجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ في ظِلِّها مِائَةَ عامٍ لا يَقْطَعُها، وَاقْرَؤُوا إنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُودٍ ۝٣٠﴾». [راجع: ٣٢٥٢]

'And in shade long extended.'" (V.56:30)

(٥٧) سورة الحديد

(57) SŪRAT AL-ḤADĪD (The Iron)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ مُجاهِدٌ: ﴿جَعَلَكُم مُّسْتَخْلَفِينَ﴾: مُعَمَّرِينَ فِيهِ. ﴿مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾: مِنَ الضَّلالَةِ إلى الهُدَى. ﴿فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ﴾: جُنَّةٌ وَسِلاحٌ. ﴿مَوْلَاكُمْ﴾: أَوْلَى بِكُمْ. ﴿لِّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ﴾: لِيَعْلَمَ أَهْلُ الكِتابِ، يُقالُ: ﴿وَالظَّاهِرُ﴾ عَلى كُلِّ شَيْءٍ عِلْماً، ﴿وَالْبَاطِنُ﴾ كُلُّ شَيْءٍ عِلْماً، ﴿انظُرُونَا﴾: انْتَظِرُونا.

No *Aḥadīth* are mentioned here.

(٥٨) سورة المجادلة

(58) SŪRAT AL-MUJĀDILAH (The Women who disputes)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وقالَ مُجاهِدٌ: ﴿يُحَادُّونَ﴾: يُشَاقُّونَ اللهَ. ﴿كُبِتُوا﴾: أُخْزُوا مِنَ الخِزْيِ. ﴿اسْتَحْوَذَ﴾: غَلَبَ.

(59) SŪRAT AL-ḤASHR (The Gathering)

(٥٩) سورة الحشر

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER.

(١) **بابٌ**:

﴿ٱلْجَلَآءَ﴾ الإخراجَ مِنْ أَرْضٍ إلى أَرْضٍ

4882. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās about *Sūrat At-Tauba*, and he said, "*Sūrat At-Tauba*? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression):'... and of them... and of them,' till they started thinking that none would be left unmentioned therein." I said, "(What about) *Sūrat Al-Anfāl*?" He replied, "*Sūrat Al-Anfāl* was revealed in connection with the battle of Badr." I said, "(What about) *Sūrat Al-Ḥashr*?" He replied, "It was revealed in connection with Banī An-Naḍīr."(1)

٤٨٨٢ - **حدَّثنا** مُحَمَّدُ بنُ عَبدِ الرَّحيمِ: حدَّثنا سَعيدُ بنُ سُلَيمانَ: حدَّثنا هُشَيمٌ: أَخْبَرَنا أبو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: قُلْتُ لِابنِ عَبّاسٍ: سُورَةُ التَّوْبَةِ؟ قالَ: التَّوْبَةُ هيَ الفاضِحَةُ ما زَالَتْ تَنْزِلُ: وَمِنْهُمْ ومِنْهُمْ حتَّى ظَنُّوا أنَّها لَمْ تُبْقِ أحَداً مِنْهُمْ إلّا ذُكِرَ فِيها. قالَ: قُلْتُ: سُورةُ الأنْفالِ؟ قالَ: نَزَلَتْ في بَدْرٍ. قال: قُلْتُ: سُورَةُ الحَشْرِ؟ قالَ: نَزَلَتْ في بَنِي النَّضِير. [راجع: ٤٠٢٩]

4883. Narrated Sa'īd: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما about *Sūrat Al-Ḥashr*. He replied, "Say *Sūrat* An-Naḍīr."

٤٨٨٣ - **حدَّثنا** الحَسَنُ بنُ مُدْرِكٍ: حدَّثنا يَحْيَى بنُ حمّادٍ: أَخْبَرَنا أبو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدٍ قالَ: قُلْتُ لِابْنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: سُورَةُ الحَشْرِ؟ قالَ: قُلْ: سُورَةُ بَني النَّضِير. [راجع: ٤٠٢٩]

(2) CHAPTER. The Statement of Allāh تعالى: "What you (O Muslims) cut down of the palm-trees (of the enemy)..." (V.59:5)

(٢) **بابُ قَوْلِهِ**: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ﴾ [٥] نَخْلَةٍ ما لَمْ تَكُنْ عَجْوَةً أوْ بَرْنِيَّةً،

(1) (H. 4882) Banī An-Naḍīr was a Jewish tribe in Al-Madīna.

4884. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Allāh's Messenger ﷺ burnt and cut down the palm-trees of Banī An-Naḍīr which were at Al-Buwaira (a place near Al-Madīna). Thereupon Allāh تَعالى revealed:

"What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allāh, and in order that He might disgrace *Al-Fāsiqūn* (the rebellious, disobedient to Allāh)." (V.59:5).

٤٨٨٤ - حدَّثنا قُتَيْبَةُ: حدَّثنا لَيْثٌ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وقَطَعَ وَهِيَ البُوَيْرَةُ، فأنْزَلَ اللهُ تعالى ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِيَ ٱلْفَٰسِقِينَ ۝٥﴾. [راجع: ٢٣٢٦]

(3) CHAPTER. The Statement of Allāh تعالى: "What Allāh gave as booty (*Fai'*) to His Messenger ﷺ..." (V.59:7)

(٣) **بابٌ**: ﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ﴾ [٧]

4885. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The properties of Banī An-Naḍīr were among the booty that Allāh gave to His Messenger ﷺ; such booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allāh's Messenger ﷺ only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allāh's Cause.

٤٨٨٥ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ غَيرَ مَرَّةٍ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مالِكِ بنِ أوْسِ بنِ الحَدَثانِ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ أمْوالُ بَنِي النَّضِيرِ مِمَّا أفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِمَّا لَمْ يُوجِفِ المُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلا رِكابٍ، فَكانَتْ لِرَسُولِ اللهِ ﷺ خاصَّةً، يُنْفِقُ عَلى أهْلِهِ مِنْها نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ ما بَقِيَ في السِّلاحِ والكُراعِ عُدَّةً في سَبِيلِ اللهِ. [راجع: ٢٩٠٤]

(4) CHAPTER. "And whatsoever the Messenger (Muḥammad ﷺ) gives you take it..." (V.59:7)

(٤) **بابٌ** ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ﴾ [٧]

4886. Narrated 'Alqama: 'Abdullāh (bin Mas'ūd) said, "Allāh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces (except the beard and moustache)

٤٨٨٦ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: لَعَنَ اللهُ الواشِماتِ

and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allāh's Creation." His saying reached a lady from Banī Asad called Umm Ya'qūb who came (to 'Abdullāh) and said, "I have come to know that you have cursed such and such (ladies)?" He replied, "Why should I not curse these whom Allāh's Messenger ﷺ has cursed and who are (cursed) in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e., the Qur'ān), you have found it. Didn't you read:

'...And whatsoever the Messenger (Muḥammad ﷺ) gives you take it and whatsoever he forbids you, you abstain (from it)...'" (V.59:7)

She replied "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things!" He said, "Go and take a look at her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."(1)

4887. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ has cursed the lady who uses false hair.

والمُوتَشِمَاتِ، والمُتَنَمِّصَاتِ والمُتَفَلِّجاتِ لِلْحُسْنِ، المُغَيِّرَاتِ خَلْقَ اللهِ، فَبَلَغَ ذٰلكَ امْرأةً مِنْ بَنِي أَسَدٍ يُقالُ لَهَا: أُمُّ يَعْقُوبَ، فَجاءَتْ فَقالَتْ: إنَّهُ بَلَغَنِي أنَّكَ لَعَنْتَ كَيْتَ وكَيْتَ، فَقالَ: وَما لي لا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ وَمَنْ هُوَ في كِتابِ اللهِ؟ فَقالَتْ: لَقَدْ قَرَأْتُ ما بَيْنَ اللَّوْحَيْنِ فَما وَجَدْتُ فِيهِ ما تَقُولُ. فَقالَ: لَئِنْ كُنْتِ قَرأتِيهِ لَقَدْ وَجَدْتِيهِ، أمَا قَرَأْتِ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ قالَتْ: بَلى، قالَ: فإنَّهُ قَدْ نَهى عَنْهُ، قالَتْ: فإنِّي أرَى أهْلَكَ يَفْعَلُونه، قالَ: فاذْهَبِي فانْظُرِي. فَذَهَبَتْ فَنَظَرَتْ فَلَمْ تَرَ مِنْ حاجَتِها شَيْئاً. فَقالَ: لَوْ كانَتْ كَذٰلكَ ما جَامَعْتُهَا. [انظر: ٤٨٨٧، ٥٩٣١، ٥٩٣٩، ٥٩٤٣، ٥٩٤٨]

٤٨٨٧ - حدَّثَنا عَليٌّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيانَ قالَ: ذَكَرْتُ لِعَبْدِ الرَّحْمٰنِ ابنِ عابِسٍ حَديثَ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَعَنَ رَسُولُ اللهِ ﷺ الوَاصِلَةَ فَقالَ: سَمِعْتُهُ مِنِ امْرأةٍ يُقالُ لَها: أُمُّ يَعْقُوبَ، عَنْ عَبْدِ اللهِ مِثْلَ حَدِيثِ مَنْصُورٍ. [راجع: ٤٨٨٦]

(1) (H. 4886) i.e., I would divorce her.

(5) CHAPTER. "And (it is also for) those who, before them, had homes (in Al-Madīna) and had adopted the Faith..." (V.59:9)

(٥) **بـاب** ﴿وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَٰنَ﴾ [٩]

4888. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I recommend that my successor should take care of, and secure the rights of the early emigrants; and I also advise my successor to be kind to the *Anṣār* who had homes (in Al-Madīna) and had adopted the Faith before the Prophet ﷺ emigrated to them, and to accept the good from their good ones and excuse their wrongdoers.

٤٨٨٨ - **حدَّثَنا** أحْمَدُ بنُ يُونُس: حدَّثَنا ابو بَكْرٍ يعني ابْنَ عَيَّاشٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أُوصِي الخَلِيفَةَ بالمُهاجِرِينَ الأوَّلِينَ أنْ يَعْرِفَ لَهُمْ حَقَّهُم، وأُوصِي الخَلِيفَةَ بالأنْصَارِ الَّذِينَ تَبَوَّؤُا الدَّارَ والإيمانَ مِنْ قَبْلِ أنْ يُهاجِرَ النَّبِيُّ ﷺ أنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ وَيَعْفُوَ عَنْ مُسِيئِهِمْ.

[راجع: ١٣٩٢]

(6) CHAPTER. The Statement of Allāh تعالى: "...And give them (emigrants) preference over themselves..." (V.59:9)

(٦) **بـاب** قَـوْلِـه: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ﴾ الآيَةَ [٩]

الخَصَاصَةُ: الفَاقَةُ. ﴿الْمُفْلِحُونَ﴾: الفائِزُونَ بالخُلُودِ. والفلاحُ: البَقاءُ. حَيَّ عَلى الفَلاحِ: عَجِّلْ. وَقالَ الحَسَنُ: ﴿حَاجَةً﴾: حَسَداً.

4889. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I am suffering from fatigue and hunger." The Prophet ﷺ sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allāh's Messenger ﷺ said (to his Companions), "Isn't there anybody who can entertain this man tonight so that Allāh may be Merciful to him?" An *Anṣārī* man got up and said, "I (will entertain him), O Allāh's Messenger!" So, he went to

٤٨٨٩ - **حَدَّثَنا** يَعْقُوبُ بنُ إبْرَاهِيمَ ابنِ كَثِيرٍ: حدَّثَنا أبُو أُسامَةَ: حدَّثَنا فُضيلُ ابنُ غَزْوَانَ: حدَّثَنا أبُو حازِمٍ الأشْجَعيُّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتَى رَجُلٌ رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ أصابَنِي الجَهْدُ. فأرْسلَ إلى نِسائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئاً، فَقالَ رَسُولُ اللهِ ﷺ:

«ألا رَجُلٌ يُضَيِّفُهُ هٰذِهِ اللَّيْلَةَ يَرْحَمُهُ اللهُ؟» فَقامَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: أَنا يا رَسُولَ اللهِ، فَذَهَبَ إلى أَهْلِهِ فَقالَ لامْرَأَتِهِ: ضَيْفُ رَسُولِ اللهِ ﷺ لا تَدَّخِرِيهِ شَيْئاً. قالَتْ: وَاللهِ ما عِنْدِي إلَّا قُوتُ الصِّبْيَةِ، قالَ: فإذَا أَرادَ الصِّبْيَةُ العَشاءَ فَنَوِّمِيهِم وَتَعالَيْ فأَطْفِئِي السِّرَاجَ. وَنَطْوِي بُطُونَنا اللَّيلَةَ فَفَعلَتْ. ثُمَّ غَدَا الرَّجُلُ عَلى رَسُولِ اللهِ ﷺ فَقال: «لَقَدْ عَجِبَ اللهُ عَزَّ وَجَلَّ، أَوْ ضَحِكَ مِنْ فُلانٍ وَفُلانَةٍ»، فأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾.

[راجع: ٣٧٩٨]

his wife and said to her, "This is the guest of Allāh's Messenger, so do not keep anything away from him." She said, "By Allāh, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to sleep and put out the light; we shall not take our meals tonight." She did so. In the morning the *Anṣārī* man went to Allāh's Messenger ﷺ who said, "Allāh عَزَّ وَجَلَّ was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allāh تَعالَى revealed:

"...And give them (emigrants) preference over themselves, even though they were in need of that..." (V.59:9)

(٦٠) سورة الممتحنة

(60) SŪRAT AL-MUMTAHANAH
(The Women to be Examined)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿لَا تَجْعَلْنَا فِتْنَةً﴾: لا تُعَذِّبْنا بأَيْدِيهِمْ فَيَقُولُونَ: لَوْ كانَ هٰؤُلاءِ عَلى الحَقِّ ما أَصابَهُمْ هٰذا. ﴿بِعِصَمِ ٱلْكَوَافِرِ﴾: أُمِرَ أَصحابُ النَّبِيِّ ﷺ بِفِرَاقِ نِسائِهِمْ كُنَّ كَوَافِرَ بِمَكَّةَ.

(١) **بابٌ** ﴿لَا تَتَّخِذُوا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ [١]

(1) CHAPTER. "(O you who believe!) Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends..." (V.60:1)

4890. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent me along with Az-Zubair and Al-Miqdād and said, "Proceed till you reach a place called Rauḍat-Khākh where there is a lady travelling in a *Howdah* on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Rauḍat-Khākh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes (to search for the letter)." So, she took the letter out of her hair braid. We brought the letter to the Prophet ﷺ, and behold, it was addressed by Ḥāṭib bin Abī Balta'a to some *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) at Makkah, informing them of some of the plans and affairs of the Prophet ﷺ. The Prophet ﷺ said, "What is this, O Ḥāṭib?" Ḥāṭib replied, "Do not be hasty with me, O Allāh's Messenger! I am an *Anṣārī* man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Makkah. So, to compensate for not having blood relation with them, I intended to do them some favour so that they might protect my relatives (at Makkah), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet ﷺ then said (to his Companions), "He (Ḥāṭib) has told you the truth." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off?" The Prophet ﷺ said, "He is one of those who witnessed (fought in) the battle of Badr, and what do you know, perhaps Allāh looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I

٤٨٩٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حدَّثَنَا عَمْرُو بنُ دِينارٍ قالَ: حَدَّثَنِي الحَسَنُ بنُ مُحَمّدِ بن عَلِيٍّ: أنّهُ سَمِعَ عُبَيْدَ اللهِ بنَ أبي رَافِعٍ كاتِبَ عَلِيٍّ يَقُولُ: سَمِعْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللهِ ﷺ أنا والزُّبَيرَ والمِقدَادَ فَقَالَ: «انْطَلِقُوا حتى تَأْتُوا رَوْضَةَ خاخٍ، فإنَّ بِها ظَعِينَةً مَعَها كِتابٌ فخُذُوهُ مِنْها». فَذَهَبْنا تَعادَى بِنا خَيْلُنا حتى أتَيْنا الرَّوْضَةَ فإذا نَحْنُ بالظَّعِينَةِ فَقُلْنا: أخْرِجي الكِتابَ، فَقالَتْ: ما مَعي مِنْ كِتابٍ، فَقُلْنا: لَتُخْرِجِنَّ الكِتابَ أوْ لَنُلْقِيَنَّ الثِّيابَ. فأخْرَجَتْهُ مِنْ عِقاصِها، فأتَيْنا بِهِ النَّبِيَّ ﷺ فإذَا فِيهِ: مِنْ حاطِبِ ابنِ أبي بَلْتَعَةَ إلى أُناسٍ مِنَ المُشْرِكِينَ مِمّنْ بِمَكّةَ يُخْبِرُهُمْ بِبَعْضِ أمْرِ النَّبِيِّ ﷺ. فَقالَ النَّبِيُّ ﷺ: «ما هٰذا يا حاطِبُ؟» قالَ: لا تَعْجَلْ عَلَيَّ يا رَسُولَ اللهِ، إنّي كُنْتُ امْرأً مِنْ قُرَيْشٍ وَلَمْ أكُنْ مِنْ أنْفُسِهِمْ، وكانَ مَنْ مَعَكَ مِنَ المُهاجِرِينَ لَهُمْ قَراباتٌ يَحْمُونَ بِها أهْلِيهِمْ وأمْوَالَهُمْ بِمَكّةَ. فَأَحْبَبْتُ إذْ فاتَنِي مِنَ النَّسَبِ فِيهِمْ أنْ أصْطَنِعَ إلَيْهِمْ يَداً يَحْمُونَ قَرابَتِي. وَما فَعَلْتُ ذٰلِكَ كُفْراً وَلا ارْتِدَاداً عَنْ دِينِي. فَقالَ النَّبِيُّ ﷺ: «إنّه قَدْ صَدَقَكُمْ»، فَقالَ عُمَرُ: دَعْنِي يا

have forgiven you.'" 'Amr, a subnarrator, said: This Verse was revealed about him (Ḥāṭib):

"O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends..." (V.60:1)

Narrated 'Alī: Sufyān was asked whether (the Verse), "Take not My enemies and your enemies..." was revealed in connection with Ḥāṭib. Sufyān replied, "This occurs only in the narration of the people. I memorized the *Ḥadīth* from 'Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself."

رَسُولَ اللهِ فأَضْرِبَ عُنُقَهُ، فَقالَ: «إِنَّهُ شَهِدَ بَدْراً، وَما يُدْرِيكَ لَعَلَّ اللهَ عزَّ وَجَلَّ اطَّلَعَ عَلى أَهْلِ بَدْرٍ فَقالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». قالَ عَمْرٌو: وَنَزَلَتْ فِيهِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ قالَ: لا أَدْرِي الآيَةُ في الحَدِيثِ، أَوْ قَوْلُ عَمْرٍو. [راجع: ٣٠٠٧]

حدَّثَنا عَلِيٌّ قالَ: قِيلَ لِسُفْيانَ في هٰذا، فنَزَلَتْ ﴿لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ﴾ الآيَةَ. قالَ سُفْيانُ: هٰذا في حَدِيثِ النّاسِ حَفِظْتُهُ مِنْ عَمْرٍو، ما تَرَكْتُ مِنْهُ حَرْفاً وَما أُرَى أَحَداً حَفِظَهُ غَيرِي.

(2) CHAPTER. The Statement of Allāh تعالى: "...When believing women come to you as emigrants..." (V.60:10)

4891. Narrated 'Urwa: 'Āishah رضي الله عنها, the wife of the Prophet ﷺ, said, "Allāh's Messenger ﷺ used to examine the believing women who emigrated to him in accordance with this Verse:

'O Prophet! When believing women come to you to give you the *Bai'a* (pledge) to you... (up to) ... Oft-Forgiving, Most Merciful.'" (V.60:12)

'Āishah said, "And if any of the believing women accepted the condition (assigned in the above mentioned Verse), Allāh's Messenger ﷺ would say to her, "I have accepted your *Bai'a*." He would only say that, for, by Allāh, his hand never touched any lady during that *Bai'a*. He did not receive their pledge except by saying, "I have accepted your *Bai'a* for that."

(٢) باب ﴿إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ﴾ [١٠]

٤٨٩١ - حدَّثَني إسحاقُ: أَنْبَأَنا يَعْقُوبُ بنُ إبرَاهِيمَ بنِ سَعْدٍ: حدَّثَنا ابنُ أَخي ابنِ شِهابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ كانَ يَمْتَحِنُ مَنْ هاجَرَ إِلَيْهِ مِنَ المُؤْمِناتِ بِهٰذه الآيَةِ، بِقَوْلِ اللهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ إلى قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾. قالَ عُرْوَةُ: قالَتْ عائِشَةُ: فَمَنْ أَقَرَّ بِهٰذَا الشَّرْطِ مِنَ المُؤْمِناتِ قالَ لَها رَسُولُ اللهِ ﷺ: «قَدْ بايَعْتُكِ» كَلاماً،

وَلاَ وَاللهِ ما مَسَّتْ يَدُهُ يَدَ امْرأةٍ قَطُّ فِي المُبايَعَةِ. ما يُبايِعُهُنَّ إلَّا بقَوْلِهِ: «قَدْ بايَعْتُكِ عَلى ذٰلك».

تابَعَهُ يُونُسُ، وَمَعْمَرٌ، وعَبْدُ الرَّحْمٰنِ ابنُ إسحَاقَ، عَنِ الزُّهْرِيِّ.

وَقالَ إسحَاقُ بنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وعَمْرَةَ.

[راجع: ٢٧١٣]

(٣) بابٌ ﴿إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ [١٢]

(3) CHAPTER. "O Prophet! When believing women come to you to give you the *Bai'a* (pledge)..." (V.60:12)

٤٨٩٢ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: بايَعْنا رَسُولَ اللهِ ﷺ فَقَرأَ عَلَيْنا ﴿أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ ونَهانا عَنِ النِّياحَةِ. فَقَبَضَتِ امْرأَةٌ يَدَها فَقالَتْ: أَسْعَدَتْنِي فُلانَةٌ، فَأُرِيدُ أنْ أجْزِيَها، فَما قالَ لَها النَّبِيُّ ﷺ شَيْئاً، فانْطَلَقَتْ وَرَجَعَتْ فَبايَعَها.

[راجع: ١٣٠٦]

4892. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنها: We gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ and he recited to us:

"They will not associate anything in worship with Allāh," and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the *Bai'a* (pledge)] and said, "But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers)". The Prophet ﷺ did not object to that, so she went and returned to the Prophet ﷺ and he accepted her *Bai'a*.

٤٨٩٣ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: قالَ: حدَّثَنا أبِي قالَ: سَمِعْتُ الزُّبَيرَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ﴾ قالَ: إنَّما هُوَ شَرْطٌ شَرَطَهُ اللهُ لِلنِّساءِ.

4893. Narrated Ibn 'Abbās regarding the Saying of Allāh تعالى:

"And they will not disobey you in any *Ma'rūf* (Islāmic Monotheism and all that which Islām ordains)..." (V.60:12)

That was one of the conditions which Allāh imposed on (the believing) women [who came to give the *Bai'a* (pledge) to the Prophet ﷺ].

٤٨٩٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: الزُّهْرِيُّ

4894. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: While we were with the Prophet, he said, "Will you give me the *Bai'a* (pledge)

that you will not worship anything besides Allāh تَعالى, will not commit illegal sexual intercourse, and will not steal?" Then he recited the Verse concerning the women. [Sufyān, the subnarrator, often said that the Prophet ﷺ added, "Whoever among you fulfils his pledge, will receive his reward from Allāh تَعالى, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allāh screens him, then it is up to Allāh to punish or forgive them."]

حَدَّثَناهُ قالَ: حدَّثَنِي أبو إدريسَ: سَمعَ عُبادَةَ بنَ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا عِنْدَ النَّبيِّ ﷺ فَقالَ: «أتُبايِعُونِي عَلى أنْ لا تُشْرِكُوا باللهِ شَيْئاً وَلا تَزْنُوا وَلا تَسْرِقُوا؟» وَقَرأ آيَةَ النِّساءِ - وأكْثَرُ لَفْظِ سُفْيانَ قَرأ الآيَةَ - «فَمَنْ وَفى مِنْكُمْ فأجْرُهُ عَلى اللهِ، وَمَنْ أصابَ مِنْ ذٰلكَ شَيْئاً فَعُوقِبَ فَهُوَ كَفّارَةٌ لَهُ، ومَنْ أصابَ مِنْها شَيْئاً مِنْ ذٰلك فَسَتَرَهُ اللهُ فَهُوَ إلى اللهِ إنْ شاءَ عَذَّبَهُ وَإنْ شاءَ غَفَرَ لَهُ».

تابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ.

[راجع: ١٨]

4895. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I witnessed the *'Eīd-ul-Fiṭr Ṣalāt* (prayer) with Allāh's Messenger ﷺ, Abū Bakr, 'Umar and 'Uthmān; and all of them offered *Ṣalāt* (prayer) before delivering the *Khuṭba* (religious talk), (i.e. they prayed first) and then delivered the *Khuṭba*. Once, the Prophet ﷺ, [after completing the *Ṣalāt* (prayer) and the *Khuṭba*] came down — as if I am now looking at him waving at the men with his hand to sit down — and walked through them till he, along with Bilāl, reached (the rows of) the women. Then he recited:

"O Prophet! When believing women come to you to give you the *Bai'a* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, and that they will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands) and

٤٨٩٥ - حَدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا هارُونُ بنُ مَعْرُوفٍ: حدَّثَنا عَبْدُ اللهِ ابنُ وَهْبٍ قالَ: وأخْبَرَنِي ابنُ جُرَيْجٍ: أنَّ الحَسَنَ بنَ مُسْلِمٍ أخْبَرَهُ عَنْ طاوُسٍ، عن ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: شَهِدْتُ الصَّلاةَ يَوْمَ الفِطْرِ مَعَ رَسُولِ اللهِ ﷺ وأبي بَكْرٍ وَعُمَرَ وَعُثْمانَ رَضِيَ اللهُ عَنْهُم، فَكُلُّهُمْ يُصَلِّيها قَبْلَ الخُطْبَةِ ثُمَّ يَخْطُبُ بَعْدُ. فَنزَلَ نَبيُّ اللهِ ﷺ فَكأنِّي أنْظُرُ إلَيْهِ حِينَ يُجَلِّسُ الرِّجالَ بِيَدِهِ، ثُمَّ أقْبَلَ يَشُقُّهُمْ حتَّى أتَى النِّساءَ مَعَ بِلالٍ فَقالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ

أَوْلَدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ﴾ حتَّى فَرَغَ مِنَ الآيَةِ كلِّها. ثُمَّ قالَ حِينَ فَرَغَ: «أَنْتُنَّ عَلى ذٰلكَ؟» وَقالَتِ امْرأةٌ واحِدَةٌ لَمْ يُجِبْهُ غيرُها: نَعَمْ يا رَسُولَ اللهِ. لا يَدْرِي الحَسَنُ مَنْ هِيَ. قالَ: «فَتَصَدَّقْنَ» وَبَسَطَ بِلالٌ ثَوْبَهُ فجَعَلْنَ يُلْقِينَ الفَتَخَ والخَواتِيمَ في ثَوْبِ بِلالٍ. [راجع: ٩٨]

that they will not disobey you in *Ma'rūf* (Islamic Monotheism and all that which Islam ordains), then accept *Bai'a* (pledge),..." (V.60:12)

Having finished, he said, "Do you agree to that?" One lady, other than whom none replied the Prophet ﷺ, said, "Yes, O Allāh's Messenger!" (The subnarrator, Al-Hasan did not know who the lady was). Then the Prophet ﷺ said to them: "Will you give in charity?" Thereupon Bilāl spread out his garment and the women started throwing big rings and small rings into Bilāl's garment.

[See Vol. 2, *Hadīth* No.979]

(٦١) سورة الصف

(61) SŪRAT AS-SAFF
(The Row or the Ranks)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ﴾: مَنْ يَتَّبِعُنِي إلى اللهِ. وَقالَ ابنُ عَبّاسٍ: ﴿مَّرْصُوصٌ﴾: مُلْصَقٌ بَعْضُهُ إلَى بعضٍ. وَقالَ يَحْيىٰ: بالرَّصَاصِ.

(١) **باب**: ﴿مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ﴾

(1) CHAPTER. "[And (remember) when 'Īsā (Jesus), son of Mary said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come] after me, whose name shall be Ahmad." (61:6)

٤٨٩٦ - حدَّثَنا أبُو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَنِي مُحَمَّدُ بنُ جُبَيرِ ابنِ مُطْعِمٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ لِي

4896. Narrated Jubair bin Mut'im رَضِيَ الله عَنْهُ: I heard Allāh's Messenger ﷺ saying, "I have (five) names: I am Muhammad and I am Ahmad, and I am *Al-Māhī*, through whom Allāh will obliterate eliminate *Kufr* (disbelief), and I am *Al-Hāshir* (who will be the first to be resurrected, the people being resurrected thereafter) (on the Day of

Resurrection), and I am *Al-'Āqib* (i.e., there will be no Prophet after me)." (See H. 3532)

أسْماءً: أنا مُحَمّدٌ، وأنا أحْمَدُ، وأنا المَاحي الّذِي يَمْحُو اللهُ بِيَ الكُفْرَ، وأنا الْحاشِرُ الّذِي يُحْشَرُ النّاسُ عَلى قَدَمي، وأنا العاقِبُ». [راجع: ٣٥٣٢]

(62) *SŪRAT AL-JUMU'AH* (The Friday)

(٦٢) سورة الجمعة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them..." (V.62:3)

(١) **بابٌ** قَوْلِهِ: ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [٣]

وَقرأ عُمَرُ: فامْضُوا إلى ذِكْرِ اللهِ.

4897. Narrated Abū Hurairah رضي الله عنه: While we were sitting with the Prophet ﷺ, *Sūrat Al-Jumu'ah* was revealed to him, and when the Verse, "And [He (Allāh) has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them..." (V.62:3) was recited by the Prophet ﷺ, I said, "Who are they, O Allāh's Messenger?" The Prophet ﷺ did not reply till I repeated my question thrice. At that time, Salmān Al-Fārisī was with us. So Allāh's Messenger ﷺ put his hand on Salmān, saying, "If Faith were at (the place of) *Ath-Thuraiyyā* (pleiades, the highest star), even then (some men or man) from these people (i.e., Salmān's folk) would have taken it."

٤٨٩٧ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حَدَّثني سُلَيْمانُ بنُ بِلالٍ، عَنْ ثَوْرٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا جُلُوساً عِنْدَ النَّبيِّ ﷺ فأُنْزِلَتْ عَلَيْهِ سُورَةُ الجُمُعَةِ ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قالَ: قُلْتُ: مَنْ هُمْ يا رَسُولَ اللهِ؟ فَلَمْ يُراجِعْهُ حتَّى سألَ ثَلاثاً وَفِينا سَلْمانُ الفارِسِيُّ، وَضَعَ رَسُولُ اللهِ ﷺ يدَهُ عَلى سَلْمانَ، ثُمَّ قالَ: «لَوْ كانَ الإيمانُ عِنْدَ الثُّرَيّا لَنالَهُ رِجالٌ أوْ رَجُلٌ مِنْ هؤُلاءِ».

[انظر: ٤٨٩٨]

4898. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Then some from these people (i.e. Salmān's folk) would

٤٨٩٨ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهّابِ: حدَّثَنا عَبْدُ العَزِيزِ: أخْبرَني

have taken it."
(See *Hadīth* No.4897)

ثَوْرٌ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «لَنَالَهُ رِجالٌ مِن هٰؤلاءِ». [راجع: ٤٨٩٧]

(2) CHAPTER. "And when they see some merchandise or some amusement..." (V.62:11)

(٢) **بابٌ** ﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا﴾ [١١]

4899. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: A caravan of merchandise arrived at Al-Madīna on a Friday while we were with the Prophet ﷺ. All the people left (the Prophet ﷺ, and headed for the caravan) except twelve persons. Then Allāh revealed:
"And when they see some merchandise or some amusement, they disperse headlong to it..." (V.62:11)

٤٨٩٩ - حدَّثني حَفْصُ بنُ عُمَرَ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ: حدَّثنا حُصَينٌ، عَنْ سالِمِ بنِ أبي الجَعْدِ، وَعَنْ أبي سُفْيانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أقْبَلَتْ عِيرٌ يَوْمَ الجُمُعَةِ ونَحْنُ مَعَ النَّبِيِّ ﷺ فَثارَ النّاسُ إلَّا اثْنا عَشَرَ رَجُلاً فأنْزَلَ اللهُ ﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا﴾. [راجع: ٩٣٦]

(63) SŪRAT AL-MUNĀFIQĪN
(The Hypocrites)

(٦٣) سورة المنافقين

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تَعالى: "When the hypocrites come to you (O Muhammad ﷺ) they say: 'We bear witness that you are indeed the Messenger of Allāh...'" (V.63:1)

(١) **بابُ** قَوْلِهِ: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ﴾ الآيَةَ [١].

4900. Narrated Zaid bin Arqam: While I was taking part in a *Ghazwa*.[1] I heard 'Abdullāh bin Ubayy (bin Abī Salūl) saying, "Don't spend on those who are with Allāh's Messenger ﷺ that they may disperse and go away from him. If we return (to Al-Madīna),

٤٩٠٠ - حدَّثنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثنا إسْرائيلُ، عَنْ أبي إسحاقَ، عَنْ زَيْدِ بنِ أرْقَمَ قالَ: كُنْتُ في غَزاةٍ فَسَمِعْتُ عَبْدَ اللهِ بنَ

(1) (H. 4900) See the glossary.

indeed, the more honourable will expel the meaner amongst them." I reported that (saying) to my uncle or to 'Umar who, in his turn, informed the Prophet ﷺ of it. The Prophet ﷺ called me and I narrated to him the whole story. Then Allāh's Messenger ﷺ sent for 'Abdullāh bin Ubayy and his companions, and they took an oath that they did not say that. So Allāh's Messenger ﷺ disbelieved my saying and believed his. I was struck with such a distress as I had never been struck the like of it before. I stayed at home and my uncle said to me, "You just wanted Allāh's Messenger ﷺ to disbelieve your statement and hate you." So Allāh تعالى revealed (the *Sūrah* beginning with):

"When the hypocrites come to you..." (V.63:1) The Prophet ﷺ then sent for me and recited it and said, "O Zaid! Allāh confirmed your statement."

أُبَيٍّ يَقُولُ: لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ ﷺ حتَّى يَنْفَضُّوا مِنْ حَوْلِهِ، وَلَئِنْ رَجَعْنا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَذَكَرْتُ ذٰلِكَ لِعَمِّي أوْ لِعُمَرَ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَدَعاني فَحَدَّثْتُهُ. فأرْسَلَ رَسُولُ اللهِ ﷺ إلى عَبْدِ اللهِ بنِ أُبَيٍّ وأصحابِهِ فحَلَفُوا ما قالُوا. فَكَذَّبَني رَسُولُ اللهِ ﷺ وَصَدَّقَهُ، فأصَابَني هَمٌّ لَمْ يُصِبْني مِثْلُهُ قَطُّ. فجَلَسْتُ في البَيْتِ فَقالَ لي عَمِّي: ما أرَدْتَ إلى أنْ كَذَّبَكَ رَسُولُ اللهِ ﷺ وَمَقَتَكَ؟ فأنْزَلَ اللهُ تَعالى ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ فَبَعَثَ إلَيَّ النَّبِيُّ ﷺ فَقَرأ فَقالَ: «إنَّ اللهَ قَدْ صَدَّقَكَ يا زَيْدُ». [انظر: ٤٩٠١، ٤٩٠٢، ٤٩٠٣، ٤٩٠٤]

(2) CHAPTER. "They have made their oaths a screen (for their hypocrisy)."(1) (V.63:2)

(٢) باب ﴿ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً﴾ [٢] يَجْتَنُّونَ بِها

(1) (Ch. 2) *"An-Nifāq"*

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:
A – Hypocrisy in Belief
B – Hypocrisy in deeds and actions.

A – HYPOCRISY IN BELIEF

There are six aspects of hypocrisy in Belief:
(1) To belie the Messenger (Muḥammad ﷺ).
(2) To belie some of all that was brought by the Messenger (Muḥammad ﷺ), (e.g., the Qur'ān, *Sunna,* legal laws and principles of Islām, etc.).
(3) To hate the Messenger (Muḥammad ﷺ).
(4) To hate some of all that was brought by the Messenger (Muḥammad ﷺ), e.g. Islāmic Monotheism, etc.
(5) To feel happy at the disgrace or becoming low of the religion of Allāh's Messenger (Muḥammad ﷺ).
(6) To dislike that the religion of Allāh's Messenger (Islāmic Monotheism) become victorious. =

4901. Narrated Zaid bin Arqam رَضِيَ اللهُ عَنْهُ: I was with my uncle and I heard 'Abdullāh bin Ubayy bin Salūl, saying, "Don't spend on those who are with Allāh's Messenger ﷺ that they may disperse and go away from him." He also said, "If we return to Al-Madīna, indeed, the more honourable will expel the meaner." So I informed my uncle of that and then my uncle informed Allāh's Messenger ﷺ thereof. Allāh's Messenger ﷺ sent for 'Abdullāh bin Ubayy and his companions. They took oath that they did not say anything of that sort. Allāh's Messenger ﷺ deemed their statement true and rejected mine. Thereof I was struck with such a distress as I had never been struck the like of it before, and stayed at home. Then Allāh تَعَالَى revealed (*Sūrat Al-Munāfiqūn*):

"When the hypocrites come to you..." (V.63:1)

"They are the ones who say: 'Spend not on those who are with Allāh's Messenger...'" (V.63:7)

"Indeed the more honourable will expel therefrom the meaner..." (V.63:8)

Allāh's Messenger ﷺ sent for me and recited that *Sūrah* for me and said, "Allāh has confirmed your statement."

٤٩٠١ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ، عَنْ زَيْدِ بنِ أرْقَمَ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللهِ بنَ أُبَيٍّ ابنَ سَلُولَ يَقُولُ: لا تُنْفِقُوا عَلى مَنْ عِنْدَ رَسُولِ اللهِ حتَّى يَنْفَضُّوا. وقالَ أيْضاً: لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَذَكَرْتُ ذٰلكَ لِعَمِّي، فَذَكَرَ عَمِّي لِرَسُولِ اللهِ ﷺ فأرْسَلَ رَسُولُ اللهِ ﷺ إلى عَبْدِ اللهِ بنِ أُبَيٍّ وأصحَابِهِ فحَلَفُوا ما قالُوا فَصَدَّقَهُمْ رَسُولُ اللهِ ﷺ وكَذَّبَنِي. فأصَابَنِي هَمٌّ لَمْ يُصِبْنِي مِثْلُهُ فَجَلَسْتُ في بَيْتِي. فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ﴾ إلى قَوْلِهِ: ﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ﴾ إلى قَوْلِهِ: ﴿لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ فأرْسَلَ إليَّ رَسُولُ اللهِ ﷺ فَقَرأها عَلَيَّ ثُمَّ قالَ: «إنَّ اللهَ قَدْ صَدَّقَكَ». [راجع: ٤٩٠٠]

= A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). [See V.4:145).

B - HYPOCRISY IN DEEDS AND ACTIONS

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allāh's Messenger (ﷺ): The signs of a hypocrite are these:

(1) Whenever he speaks, he tells a lie.
(2) Whenever he promises, he always breaks it (his promise).
(3) If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
(4) And in another narration of the Prophet (ﷺ): Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
(5) Whenever he makes a covenant, he proves treacherous.

(٣) **بابُ قَوْلِهِ:** ﴿ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝٣﴾ [٣]

(3) CHAPTER. The Statement of Allāh تعالى: "That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:3)

٤٩٠٢ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ قالَ: سَمِعْتُ مُحَمَّدَ بنَ كَعْبٍ القُرَظِيَّ قالَ: سَمِعْتُ زَيْدَ بنَ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا قالَ عَبْدُ اللهِ بنُ أُبَيٍّ: لا تُنْفِقُوا عَلى مَنْ عِنْدَ رَسُولِ اللهِ، وَقالَ أَيْضاً: لَئِنْ رَجَعْنا إلى المَدِينَةِ، أَخْبَرْتُ بِهِ النَّبِيَّ ﷺ فَلامَنِي الأَنْصارُ، وَحَلَفَ عَبْدُ اللهِ بنُ أُبَيٍّ ما قالَ ذلِكَ. فَرَجَعْتُ إلى المَنْزِلِ فَنِمْتُ، فَدَعاني رَسُولُ اللهِ ﷺ فأَتَيْتُهُ، فَقالَ: «إنَّ اللهَ قَد صَدَّقَكَ» وَنَزَلَ ﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا﴾ الآيَةَ.

وَقالَ ابنُ أَبي زائِدَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرٍو، عَنِ عَبْدِ الرحمٰن ابنِ أبي لَيْلَى، عَنْ زَيْدِ بن أَرْقَم عَنِ النَّبيِّ ﷺ. [راجع: ٤٩٠٠]

4902. Narrated Zaid bin Arqam رضي الله عنه: When 'Abdullāh bin Ubayy said, "Do not spend on those who are with Allāh's Messenger," and also said, "If we return to Al-Madīna," I informed the Prophet ﷺ of his saying. The *Anṣār* blamed me for that, and 'Abdullāh bin Ubayy swore that he did not say so. I returned to my house and slept. Allāh's Messenger ﷺ then called me and I went to him. He said, "Allāh has confirmed your statement." And the Verse:-

"They are the one who say: Spend not..." (V.63:7) was revealed.

بابُ ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ﴾ الآية [٤]

CHAPTER. "And when you look at them, their bodies please you, and when they speak, you listen to their words." (V.63:4)

٤٩٠٣ - **حدَّثَنا** عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ: حدَّثَنا أَبُو إسحاقَ قالَ: سَمِعْتُ زَيْدَ بنَ أَرْقَمَ قالَ: خَرَجْنا مَعَ النَّبيِّ ﷺ في سَفَرٍ أَصابَ النّاسَ فِيهِ شِدَّةٌ، فَقالَ عَبْدُ اللهِ بنُ أُبيٍّ لأصحابِهِ: لا تُنْفِقُوا عَلى مَنْ

4903. Narrated Zaid bin Arqam: We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So 'Abdullāh bin Ubayy said to his companions, "Don't spend on those who are with Allāh's Messenger, that they may disperse and go away from him." He also said, "If we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." So I went

عِنْدَ رَسُولِ اللهِ حتَّى يَنْفَضُّوا مِنْ حَوْلِهِ. وَقالَ: لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فأتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فأرْسَلَ إلى عَبْدِ اللهِ بنِ أُبَيٍّ فَسألَهُ، فاجْتَهَدَ يَمِينَهُ ما فَعَلَ. قالُوا: كَذَبَ زَيْدٌ رَسُولَ اللهِ ﷺ، فَوَقَعَ في نَفْسِي مِمّا قالُوا شِدَّةٌ، حَتَّى أنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقِي في ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ فَدَعاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿خُشُبٌ مُّسَنَّدَةٌ﴾، قالَ: كانُوا رِجالاً أجمَلَ شَيْءٍ. [راجع: ٤٩٠٠]

to the Prophet ﷺ and informed him of that. He sent for 'Abdullāh bin Ubayy and asked him, but 'Abdullāh bin Ubayy swore that he did not say so. The people said, "Zaid told a lie to Allāh's Messenger." What they said distressed me very much. Later, Allāh revealed the confirmation of my statement in His Saying:

"When the hypocrites come to you..." (V.63:1)

So the Prophet ﷺ called them that they might ask Allāh to forgive them, but they turned their heads aside. (Concerning Allāh's Saying: "Blocks of wood propped up..." Zaid said: They were the most handsome men.)

(٤) بابُ قَوْلِهِ: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا رُءُوسَهُمْ﴾ إلَى قَوْلِهِ ﴿مُّسْتَكْبِرُونَ﴾ [٥]

حَرَّكُوا: اسْتَهْزَؤُوا بالنَّبِيِّ ﷺ، وَيُقْرأُ بالتَّخْفِيفِ مِنْ لَوَيْتُ.

(4) CHAPTER. The Statement of Allāh تعالى: "And when it is said to them: 'Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you,' they turn aside their heads, and you would see them turning away their faces in pride." (V.63:5)

٤٩٠٤ - **حدَّثنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرائِيلَ، عَنْ أبي إسحاقَ، عَنْ زَيْدِ ابنِ أرْقَمَ قالَ: كُنْتُ مَعَ عَمِّي، فَسَمِعْتُ عَبْدَ اللهِ بنَ أُبَيٍّ ابنَ سَلُولَ يَقُولُ: لا تُنْفِقُوا عَلى مَنْ عِنْدَ رَسُولِ اللهِ حتَّى يَنْفَضُّوا، وَلَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَذَكَرْتُ ذٰلكَ لِعَمِّي فَذَكَرَهُ عَمِّي لِلنَّبِيِّ ﷺ فَدَعاني فَحَدَّثتُهُ فأرسَلَ

4904. Narrated Zaid bin Arqam: While I was with my uncle, I heard 'Abdullāh bin Ubayy bin Salūl saying, "Do not spend on those who are with Allāh's Messenger, that they may disperse and go away (from him). And if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." I mentioned that to my uncle, who, in turn, mentioned it to the Prophet ﷺ. The Prophet, called me and I told him about that. Then he sent for 'Abdullāh bin Ubayy and his companions, and they swore that they did not say so. The Prophet ﷺ disbelieved my statement and believed theirs. I was distressed as I have never been before, and

I remained in my house. My uncle said to me, "You just wanted the Prophet ﷺ to consider you a liar and hate you." Then Allāh revealed:

"When the hypocrites come to you (O Muḥammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allāh...'" (V.63:1)

So the Prophet ﷺ sent for me and recited it and said, "Allāh has confirmed your statement."

إلَى عَبْدِ اللهِ بْنِ أُبيٍّ وَأَصْحابه فَحَلِفُوا مَا قَالُوا وَكَذَّبني النَّبِيّ ﷺ فأصَابَنِي هَمٌّ لَمْ يُصِبْني مِثْلُهُ قَطُّ، فَجَلَسْتُ في بَيْتِي، وَقالَ عَمِّي: ما أَرَدتَ إلى أنْ كَذَّبَكَ النَّبِيُّ ﷺ ومَقَتَكَ؟ فأنْزَلَ اللهُ تَعالى ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ﴾ وأرْسَلَ إليَّ النَّبِيُّ ﷺ فَقَرأها وَقالَ: «إنَّ اللهَ قَدْ صَدَّقَكَ». [راجع: ٤٩٠٠]

(5) CHAPTER. The Statement of Allāh تعالى:- "It is equal to them whether you (Muḥammad ﷺ) ask for their forgiveness..." (V.63:6)

(٥) بابُ قَوْلِهِ: ﴿سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ﴾ الآية [٦]

4905. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنهُما: We were in a *Ghazwa* (Sufyān once said, in an army) and a man from the emigrants kicked an *Anṣārī* man (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār*! (Help!)" and the emigrant said, "O the emigrants! (Help!)." Allāh's Messenger ﷺ heard that and said, "What is this call for, which is the characteristic of the Period of Ignorance?" They said, "O Allāh's Messenger! A man from the emigrants kicked one of the *Anṣār* (on the buttocks with his foot)." Allāh's Messenger ﷺ said, "Leave it (that call) for it is a detestable thing." 'Abdullāh bin Ubayy heard that and said, "Have they (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." When this statement reached the Prophet ﷺ, 'Umar got up and said, "O Allāh's Messenger! Let me chop off the head of this hypocrite ('Abdullāh bin Ubayy)!" The Prophet ﷺ said, "Leave him, lest the

٤٩٠٥ - حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنّا في غَزاةٍ - قالَ سُفْيانُ مَرَّةً: في جَيْشٍ - فَكَسَعَ رَجُلٌ مِنَ المُهاجِرينَ رَجُلاً مِنَ الأنْصارِ، فَقالَ الأنْصارِيُّ: يا لَلأَنْصارِ، وَقالَ المُهاجِرِيُّ: يا لَلْمُهاجِرِينَ، فَسَمِعَ ذٰلكَ رَسُولُ اللهِ ﷺ فَقالَ: «ما بالُ دَعْوَى جاهِلِيَّةٍ؟» قالُوا: يا رَسُولَ الله، كَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ رَجُلاً مِنَ الأنْصارِ، فَقالَ: «دَعُوها فإنّها مُنْتِنَةٌ». فَسَمِعَ بِذٰلكَ عَبْدُ اللهِ بنُ أُبيٍّ فَقالَ: فَعَلُوها؟ أما وَاللهِ لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَبَلَغَ

people say that Muḥammad kills his companions." The *Anṣār* were then more in number than the emigrants when the latter came to Al-Madīna, but later on the emigrants increased in number.

النَّبِيِّ ﷺ، فَقامَ عُمَرُ فَقالَ: يا رَسُولَ اللهِ، دَعْنِي أَضْرِبْ عُنُقَ هٰذَا المُنافِقِ. فَقالَ النَّبِيُّ ﷺ: «دَعْهُ، لا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصحابَهُ». وكانَتِ الأَنْصَارُ أَكْثَرَ مِنَ المُهاجِرِينَ حِينَ قَدِمُوا المَدِينَةَ. ثُمَّ إِنَّ المُهاجِرِينَ كَثُرُوا بَعْدُ.

قالَ سُفْيانُ: فَحَفِظْتُهُ مِنْ عَمْرٍو، قالَ عَمْرٌو: سَمِعْتُ جابِراً: كُنَّا مَعَ النَّبِيِّ ﷺ. [راجع: ٣٥١٨]

(6) CHAPTER. The Statement of Allāh تعالى: "They are the ones who say: 'Spend not on those who are with Allāh's Messenger, until they desert him...'" (V.63:7)

(٦) **بابُ قَوْلِهِ:** ﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟﴾ [٧] يَتَفَرَّقُوا.

CHAPTER. "And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not." (63:7)

بابٌ: ﴿وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ﴾

4906. Narrated Mūsā bin 'Uqba: 'Abdullāh bin Al-Faḍl told me that Anas bin Mālik said, "I was much grieved over those who had been killed in the battle of Al-Ḥarra." When Zaid bin Arqam heard of my intense grief (over the killed *Anṣār*), he wrote a letter to me saying that he heard Allāh's Messenger ﷺ saying, 'O Allāh! Forgive the *Anṣār* and the children of *Anṣār*.' The subnarrator, Ibn Al-Faḍl, is not sure whether the Prophet ﷺ also said, "And their grand-children." Some of those who were present, asked Anas (about Zaid). He said, "He (Zaid) is the one about whom Allāh's Messenger ﷺ said, 'He is the one whose (sound) hearing was testified by Allāh'."

٤٩٠٦ - حَدَّثَنا إِسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنِي إِسْماعِيلُ بنُ إِبْراهِيمَ بنِ عُقْبَةَ، عَنْ مُوسَى بنِ عُقْبَةَ قالَ: حَدَّثَنِي عَبْدُ اللهِ بنُ الفَضْلِ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالِكٍ يَقُولُ: حَزِنْتُ عَلى مَنْ أُصِيبَ بالحَرَّةِ. فَكَتَبَ إِلَيَّ زَيْدُ بنُ أَرْقَمَ وَبَلَغَهُ شِدَّةُ حُزْنِي يَذْكُرُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْفِرْ للأَنْصارِ ولأَبْناءِ الأَنْصارِ»، وَشَكَّ ابنُ الفَضْلِ في أَبْناءِ أَبْناءِ الأَنْصارِ، فَسأَلَ أَنَساً بَعْضُ مَنْ كانَ عِنْدَهُ فَقالَ: هُوَ الَّذي يَقُولُ رَسُولُ اللهِ ﷺ: «هٰذَا الَّذِي أَوْفَى اللهُ لَهُ بِأُذُنِهِ».

(7) CHAPTER. The Statement of Allāh تعالى: "They (hypocrites) say: 'If we return to Al-Madīna, indeed the more honourable will expel therefrom the meaner...'" (V.63:8)

(٧) **باب** : ﴿يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ الآيَة [٨]

4907. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We were in a *Ghazwa*[1] and a man from the emigrants kicked an *Anṣārī* (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār*! (Help!)" The emigrant said, "O the emigrants! (Help!)." When Allāh's Messenger ﷺ heard that, he said, "What is that?" They said, "A man from the emigrants kicked a man from the *Anṣār* (on the buttocks with his foot). On that the *Anṣār* said, 'O the *Anṣār*!' and the emigrant said, 'O the emigrants!'" The Prophet ﷺ said, "Leave it (that call) for it is a detestable thing." The number of *Anṣār* was more (than that of the emigrants) at the time when the Prophet ﷺ came to Al-Madīna, but later the number of emigrants increased. 'Abdullāh bin Ubayy said, "Have they, (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." 'Umar bin Al-Khaṭṭāb said, "O Allāh's Messenger! Let me chop off the head of this hypocrite!" The Prophet ﷺ said, "Leave him, lest the people say Muḥammad kills his companions:"

٤٩٠٧ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ قالَ: حَفِظْناهُ مِنْ عَمْرِو بنِ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: كُنّا في غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ المُهاجِرينَ رَجُلاً مِنَ الأَنْصارِ، فَقالَ الأَنْصارِيُّ: يا لَلأَنْصارِ، وَقالَ المُهاجِرِيُّ: يا لَلْمُهاجِرِينَ، فَسَمَّعَها اللهُ رَسُولَهُ ﷺ، قالَ: «ما هٰذا؟» فَقالُوا: كَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ رَجُلاً مِنَ الأَنْصارِ فَقالَ الأَنْصارِيُّ: يا للأَنْصارِ، وَقالَ المُهاجِرِيُّ: يا لِلْمُهاجِرين. فَقالَ النَّبِيُّ ﷺ: «دَعُوها فإنَّها مُنْتِنَةٌ». قالَ جابرٌ: وكانَتِ الأَنْصارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرَ، ثُمَّ كَثُرَ المُهاجِرُونَ بَعْدُ. فَقالَ عَبْدُ اللهِ بنُ أُبَيٍّ: أَوَ قَدْ فَعَلُوا؟ وَاللهِ لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْها الأَذَلَّ. فَقالَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: دَعْنِي يا رَسُولَ اللهِ أَضْرِبْ عُنُقَ هٰذا المُنافِقِ. قالَ النَّبِيُّ ﷺ: «دَعْهُ، لا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمّداً يَقْتُلُ أَصحَابَهُ». [راجع: ٣٥١٨]

(1) (H. 4907) See the glossary.

(64) *SŪRAT AT-TAGHĀBUN* (The Mutual Loss and Gain)

(٦٤) سورة التغابن

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ عَلْقَمَةُ، عَنْ عِبْدِ اللهِ: ﴿وَمَن يُؤْمِنْ بِٱللَّهِ يَهْدِ قَلْبَهُۥ﴾: هُوَ الّذِي إذَا أَصابَتْهُ مُصِيبَةٌ رَضِيَ بِهَا وَعَرَفَ أَنَّها مِنَ اللهِ. وَقالَ مُجاهِدٌ: ﴿ٱلتَّغَابُنِۗ﴾: غَبْنُ أَهْلِ الجَنَّةِ أَهْلَ النّارِ.

﴿إِنِ ٱرْتَبْتُمْ﴾: إنْ لَمْ تَعْلَمُوا أَتَحِيضُ أَمْ لا تَحِيضُ؛ فاللائي قَعَدْنَ عَنِ المَحِيضِ وَاللائي لَمْ يَحِضْنَ بَعْدُ فَعِدَّتُهُنَّ ثَلاثَةُ أَشْهُرٍ.

(65) *SŪRAT AṬ-ṬALĀQ* (The Divorce)

(٦٥) سورة الطلاق

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿وَبَالَ أَمْرِهَا﴾: جَزاءَ أَمْرِها.

(1) CHAPTER.

(١) بابٌ:

4908. Narrated Sālim that 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما told him that he had divorced his wife while she was in her menses, so 'Umar informed Allāh's Messenger ﷺ of that. Allāh's Messenger ﷺ became very angry at that and said, "(Ibn 'Umar) must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again,

٤٩٠٨ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللّيْثُ: حدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي سالِمٌ: أَنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ أَنّهُ طَلّقَ امْرأَتَهُ وَهِيَ حائِضٌ، فَذَكَرَ عُمَرُ لِرَسُولِ اللهِ ﷺ فَتَغَيَّظَ فِيهِ رَسُولُ

whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allāh has ordered."

الله ﷺ ثم قال: «لِيُرَاجِعْها ثُمَّ يُمْسِكْها حتَّى تَطْهُرَ، ثُمَّ تَحِيض فَتَطْهُرَ، فإنْ بَدَا لَهُ أنْ يُطَلِّقَها فَلْيُطَلِّقْها طاهِراً قَبْلَ أنْ يَمَسَّها، فَتِلكَ العِدَّةُ كَمَا أمَرَهُ اللهُ». [انظر: ٥٢٥١، ٥٢٥٢، ٥٢٥٣، ٥٢٥٨، ٥٢٦٤، ٥٣٣٢، ٥٣٣٣، ٧١٦٠]

(2) CHAPTER. "... And for those who are pregnant (whether they are divorced or their husbands are dead), their *'Idda* (prescribed period) is until they lay down their burdens, and whoever keeps his duty to Allāh and fears Him, He will make his matter easy for him." (V.65:4)

(٢) **بابٌ** ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا﴾ [٤]

وأُولاتُ الأحمالِ: وَاحِدُهَا ذاتُ حَمْلٍ.

4909. Narrated Abū Salama: A man came to Ibn 'Abbās while Abū Hurairah was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn 'Abbās said, "This indicates the end of one of the two prescribed periods." I said "For those who are pregnant, their prescribed period is until they deliver their burdens." Abū Hurairah said, "I agree with my cousin (Abū Salama)." Then Ibn 'Abbās sent his slave, Kuraib to Umm Salama to ask her (regarding this matter). She replied, "The husband of Subai'a Al-Aslamiyya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allāh's Messenger ﷺ married her (to somebody). Abū As-Sanābil was one of those who asked for her hand in marriage."

٤٩٠٩ - حدَّثَنا سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى قالَ: أخْبرَنِي أبُو سَلَمَةَ قالَ: جاءَ رَجُلٌ إلى ابنِ عَبّاسٍ وأبُو هُرَيْرَةَ جالِسٌ عِنْدَهُ فَقالَ: أفْتِني في امْرأةٍ وَلَدَتْ بَعْدَ زَوْجِها بأرْبَعِينَ لَيْلَةً. فَقالَ ابنُ عَبّاسٍ: آخِرُ الأجَلَيْنِ. قُلْتُ أنا: ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّۚ﴾ قالَ أبُو هُرَيْرَةَ: أنا مَعَ ابنِ أخي، يَعْنِي أبا سَلَمَةَ. فأرسَلَ ابنُ عَبّاسٍ غُلامَهُ كُرَيْباً إلى أُمِّ سَلَمَةَ يَسألُها فَقالَتْ: قُتِلَ زَوْجُ سُبَيْعَةَ الأسْلَمِيَّةِ وَهِيَ حُبْلَى فَوَضَعَتْ بَعْدَ مَوْتِهِ بأرْبَعِينَ لَيْلَةً، فخُطِبَتْ فأنْكَحَها رَسُولُ اللهِ ﷺ وكانَ أبو السَّنابِلِ فِيمَنْ خَطَبَها. [انظر: ٥٣١٨]

٤٩١٠ - وَقالَ سُلَيْمانُ بنُ حَرْبٍ وأبو النُّعْمانِ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمّدٍ قالَ: كُنْتُ في حَلْقَةٍ فِيها عَبْدُ الرَّحْمٰنِ بنُ أبي لَيْلَى وكانَ أصحَابُهُ يُعَظِّمُونَهُ. فَذَكَرَ آخِرَ الأجَلَينِ فَحَدَّثْتُ بِحَدِيثِ سُبَيْعَةَ بِنتِ الحارِثِ، عَنْ عَبْدِ اللهِ بنِ عُتْبَةَ، قالَ: فَضَمّزَ لي بَعْضُ أصحابِهِ، قالَ مُحَمَّدٌ: فَفَطِنْتُ لَهُ فَقُلْتُ: إنّي إذاً لَجَرِيءٌ إنْ كَذَبْتُ عَلى عَبْدِ اللهِ بنِ عُتْبَةَ وَهُوَ في ناحِيَةِ الكُوفَةِ، فاسْتَحْيا وَقالَ: لكِنَّ عَمَّهُ لَمْ يَقُلْ ذاكَ. فَلَقِيتُ أبا عَطِيّةَ مَالِكَ بنَ عامِرٍ فَسأَلْتُهُ فَذَهَبَ يُحَدِّثُني حَدِيثَ سُبَيْعَةَ، فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللهِ فِيها شَيْئاً؟ فَقالَ: كُنّا عِنْدَ عَبْدِ اللهِ فَقالَ: أَتَجْعَلُونَ عَلَيْها التَّغْلِيظَ وَلا تَجْعَلُونَ عَلَيْها الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّساءِ القُصْرَى بَعْدَ الطُّولى ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾. [راجع: ٤٥٣٢]

4910. [See H. 4909 and its Chap. No. 2]

(٦٦) سورة التَّحْرِيم

(66) SŪRAT AT-TAḤRĪM
(The Banning)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

(١) **باب** ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ الآية [١]

(1) CHAPTER. "O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you?..." (V.66:1)

4911. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: If someone says to his wife, "You are unlawful to me." He must make an expiation (for his oath). Ibn 'Abbās added: "Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow..." (V.33:21)

٤٩١١ - حدَّثنا مُعاذُ بنُ فَضالَةَ: حدَّثنا هِشامٌ، عَنْ يَحْيَى، عَنِ ابنِ حَكِيمٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ في الحَرَامِ: يُكَفِّرُ. وَقالَ ابنُ عَبَّاسٍ ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [انظر: ٥٢٦٦]

4912. Narrated 'Aishah رَضِيَ الله عَنها: Allāh's Messenger ﷺ used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him, "It seems you have eaten *Maghāfīr* (a kind of foul-smelling resin), for I smell in you the smell of *Maghāfīr*." (We did so) and he replied, "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

٤٩١٢ - حدَّثنا إِبْرَاهِيمُ بنُ مُوسَى: أَخبَرَنا هِشامُ بنُ يُوسُفَ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ عُبَيْدِ بنِ عُمَيرٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَيمْكُثُ عِنْدَها، فَواطأت أنا وَحَفْصَةُ عَنْ أَيَّتُنا دَخَلَ عَلَيْها فَلْتَقُلْ لَهُ: أَكَلْتَ مَغافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغافِيرَ. قالَ: «لا، وَلٰكِنِّي كُنْتُ أَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ فَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، لا تخبري بِذٰلكَ أَحَداً». [انظر: ٥٢١٦، ٥٢٦٧، ٥٢٦٨،، ٥٤٣١، ٥٥٩٩، ٥٦١٤، ٥٦٨٢، ٦٦٩١، ٦٩٧٢]

(2) CHAPTER. "... seeking to please your wives..." (V.66:1) "Allāh has already ordained for you (O men), the dissolution of your oaths..." (V.66:2)

(٢) **بابٌ** ﴿تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ غَفُورٌ رَّحِيمٌ، قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ﴾ [١-٢]

4913. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: For the whole year I had the desire to ask 'Umar bin Al-Khattāb regarding the explanation of a Verse (in *Sūrat At-Tahrīm*), but I could not ask him because I respected him very much. When he went to

٤٩١٣ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حَدَّثَنا سُلَيْمانُ بنُ بِلالٍ، عَنْ يَحْيى، عَنْ عُبَيْدِ بنِ حُنَينٍ: أَنَّهُ سَمِعَ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما

perform the *Hajj*, I, too, went along with him. On our return, while we were still on the way home, 'Umar went aside to answer the call of nature by the *Arāk* trees. I waited till he finished and then I proceeded with him and asked him, "O chief of the believers! Who were the two wives of the Prophet ﷺ who aided one another against him?" He said, "They were Ḥafṣa and 'Āishah." Then I said to him, "By Allāh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." 'Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then 'Umar added, "By Allāh, in the Pre-Islāmic Period of Ignorance we did not pay attention to women until Allāh revealed regarding them what He revealed regarding them; and assigned for them what He has assigned. Once, while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?" She said, "How strange you are, O son of Al-Khaṭṭāb! You don't want to be argued with, whereas your daughter, Ḥafṣa surely, argues with Allāh's Messenger ﷺ so much that he remains angry for a full day!" 'Umar then reported; how he at once put on his outer garment and went to Ḥafṣa and said to her, "O my daughter! Do you argue with Allāh's Messenger so that he remains angry the whole day?" Ḥafṣa said, "By Allāh, we argue with him." 'Umar said, "Know that I warn you of Allāh's punishment and the anger of Allāh's Messenger ﷺ. O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allāh's Messenger ﷺ for her (i.e.,

يُحَدِّثُ أَنَّهُ قالَ: مَكَثْتُ سَنَةً أُرِيدُ أَنْ أَسأَلَ عُمَرَ بنَ الخَطّابِ عَنْ آيَةٍ فما أَسْتَطِيعُ أَنْ أَسأَلَهُ هَيْبَةً لَهُ حتى خَرَجَ حاجّاً فخَرَجْتُ مَعَهُ. فَلَمَّا رَجَعْتُ وكُنّا ببَعْضِ الطّرِيقِ عَدَلَ إلى الأَرَاكِ لحاجَةٍ لَهُ. قالَ: فَوَقَفْتُ لَهُ حتّى فَرَغَ، ثُمّ سِرْتُ مَعَهُ فَقُلْتُ لَهُ: يا أَميرَ المُؤمنينَ، مَنِ اللّتانِ تَظاهَرَتا عَلى النّبِيِّ ﷺ مِنْ أَزْوَاجِهِ؟ فَقالَ: تِلْكَ حَفْصَةُ وَعائشَةُ. قالَ: فَقُلْتُ: وَاللهِ إنْ كُنْتُ لأرِيدُ أَنْ أَسأَلَكَ عَنْ هٰذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ، قالَ: فَلا تَفْعَلْ، ما ظَنَنْتَ أَنْ عِنْدي مِنْ عِلْمٍ فاسأَلْنِي، فإنْ كانَ لي عِلْمٌ خَبّرْتُكَ بِهِ. قالَ: ثُمّ قالَ عُمَرُ: وَاللهِ إنْ كُنّا في الجاهِلِيّةِ ما نَعُدُّ للنِّساءِ أَمْراً حَتّى أَنْزَلَ اللهُ فِيهِنّ ما أَنْزَلَ، وقَسَمَ لَهُنّ ما قَسَمَ، قالَ: فَبَيْنا أَنا في أَمْرٍ أَتأَمّرُهُ إذْ قالَتِ امْرأَتي لَوْ صَنَعْتَ كَذَا وكَذَا، قالَ: فَقُلْتُ لَها: ما لكِ ولِمَا هاهُنا؟ فيما تَكَلُّفُكِ في أَمْرٍ أُرِيدُهُ؟ فَقالَتْ لي: عَجَباً لكَ يا ابنَ الخَطّابِ، ما تُرِيدُ أَنْ تُراجَعَ أَنْتَ، وَإنَّ ابْنَتكَ لَتُراجِعُ رَسُولَ اللهِ ﷺ حَتّى يَظَلَّ يَوْمَهُ غَضْبانَ. فَقامَ عُمَرُ فأَخَذَ رِدَاءَهُ مَكانَهُ حَتّى دَخَلَ عَلى حَفْصَةَ فَقالَ لَها: يا بُنَيّةُ، إنّكِ لَتُراجِعِينَ رَسُولَ اللهِ ﷺ حَتّى يَظَلَّ

'Āishah)." 'Umar added, "Then I went out to Umm Salama's house who was one of my relatives, and I talked to her. She said, "O son of Al-Khaṭṭāb! It is rather astonishing that you interfere in everything; you even want to interfere between Allāh's Messenger and his wives!" By Allāh, by her talk she influenced me so much that some of my anger subsided. I left her (and went home). At that time I had a friend from the *Anṣār* who used to bring news (from the Prophet ﷺ) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassān tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day), my *Anṣārī* friend unexpectedly knocked at my door, and said, 'Open! Open!' I said, 'Has the king of Ghassān come?' He said, 'No, but something worse; Allāh's Messengers has isolated himself from his wives.' I said, 'Let the nose of 'Āishah and Ḥafṣa be stuck to dust (i.e., humiliated)!' Then I put on my clothes and went to Allāh's Messenger's residence, and behold! He was staying in an upper room of his, to which he ascended by a ladder, and a black slave of Allāh's Messenger ﷺ was (sitting) at the first ladder-step. I said to him, 'Say (to the Prophet ﷺ) 'Umar bin Al-Khaṭṭāb is here.' Then the Prophet ﷺ admitted me and I narrated this story to Allāh's Messenger ﷺ. When I reached the story of Umm Salama, Allāh's Messenger ﷺ smiled while he was lying on a mat made of palm-tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm-fibres, and leaves of a *Saut* tree were piled at his feet, and above his head hung a few water-skins. On seeing the marks of the mat imprinted on his side, I

يَوْمَهُ غَضْبانَ؟ فَقالَتْ حَفْصَةُ: واللهِ إنّا لَنُرَاجِعُهُ. فَقُلْتُ: تَعْلَمِينَ أنّي أُحَذِّرُكِ عُقُوبَةَ اللهِ وَغَضَبَ رَسُولِهِ ﷺ، يا بُنَيَّةُ لا يَغُرَّنَّكِ هٰذِهِ التي أعْجَبَها حُسْنُها حُبُّ رَسُولِ اللهِ ﷺ إيّاها - يُرِيدُ عائشَةَ - قالَ: ثُمَّ خَرَجْتُ حَتّى دَخَلْتُ على أُمِّ سَلَمَةَ لِقَرابَتِي مِنْها فَكَلَّمْتُها، فَقالَتْ أُمُّ سَلَمَةَ: عَجَباً لَكَ يا ابنَ الخَطّابِ، دَخَلْتَ في كُلِّ شَيْءٍ حَتّى تَبْتَغِيَ أنْ تَدْخُلَ بَيْنَ رَسُولِ اللهِ ﷺ وأزْواجِهِ! فأخَذَتْنِي وَاللهِ أخْذاً كَسَرَتْنِي عَنْ بَعْضِ ما كُنْتُ أجِدُ. فَخَرَجْتُ مِنْ عِنْدِها وكانَ لي صَاحِبٌ مِنَ الأنْصارِ إذا غِبْتُ أتانِي بالخَبَرِ. وإذَا غابَ كُنْتُ أنا آتِيهِ بالخَبَرِ، ونَحْنُ نَتَخَوَّفُ مَلِكاً مِنْ مُلُوكِ غَسّانَ ذُكِرَ لَنا أنّهُ يُرِيدُ أنْ يَسِيرَ إلَيْنا فَقَدِ امْتَلأَتْ صُدُورُنا مِنْهُ، فإذَا صَاحِبِي الأنْصارِيُّ يَدُقُّ البابَ، فَقالَ: افْتَحِ افْتَحْ. فَقُلْتُ: جاءَ الغَسّانِيُّ؟ فَقالَ: بَلْ أشَدُّ مِنْ ذٰلكَ، اعْتَزَلَ رَسُولُ اللهِ ﷺ أزْواجَهُ. فَقُلْتُ: رَغِمَ أنْفُ حَفْصَةَ وَعائِشَةَ، فأخَذْتُ ثَوْبِي فأخْرُجُ حَتّى جِئْتُ، فإذَا رَسُولُ اللهِ ﷺ في مَشْرُبَةٍ لَهُ يَرْقَى عَلَيْها بعَجَلَةٍ، وغُلامٌ لِرَسُولِ اللهِ ﷺ أسْوَدُ عَلى رأسِ الدَّرَجَةِ. فَقُلْتُ لَهُ: قُلْ: هٰذا عُمَرُ بنُ الخَطّابِ، فأذِنَ لي. قالَ عُمَرُ:

wept. He said, 'Why are you weeping?' I replied, 'O Allāh's Messenger! Caesar and Khusrau are leading the life (i.e., luxurious life) while you, Allāh's Messenger ﷺ though you are (is living in destitute).'' The Prophet ﷺ then replied, 'Won't you be satisfied that they enjoy this world and we the Hereafter?' "

فَقَصَصْتُ عَلى رَسُولِ اللهِ ﷺ هٰذَا الحَدِيثَ، فَلَمّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللهِ ﷺ وإنَّهُ لَعَلى حَصِيرٍ ما بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وتَحْتَ رأسِهِ وِسادَةٌ مِنْ أدَمٍ حَشْوُها لِيفٌ، وَإنَّ عِنْدَ رِجْلَيْهِ قَرَظاً مَصْبُوراً، وَعِنْدَ رأسِهِ أَهَبٌ مُعَلَّقَةٌ. فَرَأيْتُ أثَرَ الحَصِيرِ في جَنْبِهِ فَبَكَيْتُ، فَقالَ: «ما يُبْكِيكَ؟» فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ كِسْرَى وَقَيْصَرَ فِيما هُما فِيهِ، وأنْتَ رَسُولُ اللهِ، فَقالَ: «أما تَرْضَى أنْ تَكُونَ لَهُمُ الدُّنْيا وَلَنا الآخِرَةُ؟». [راجع: ٨٩]

(3) CHAPTER. "And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Ḥafṣa)... (up to) ... The All-Aware." (V.66:3)

(٣) **بابٌ** ﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ إِلَى ﴿الْخَبِيرُ﴾ [٣]

فِيهِ عائِشَةُ عَنِ النَّبِيِّ ﷺ.

4914. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I intended to ask 'Umar رَضِيَ اللهُ عَنْهُ so I said, "Who were those two ladies who tried to back each other against the Prophet ﷺ?" I had hardly finished my speech when he said, "They were 'Āishah and Ḥafṣa."

٤٩١٤ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيْدَ بنَ حُنَيْنٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: أرَدْتُ أنْ أسألَ عُمَرَ رَضِيَ اللهُ عَنْهُ فَقُلْتُ: يا أمِيرَ المُؤْمِنِينَ، مَنِ المَرأتانِ اللَّتانِ تَظاهَرَتا عَلى رَسُولِ اللهِ ﷺ؟ فَمَا أتمَمْتُ كَلامِي حَتَّى قالَ: عائِشَةُ وَحَفْصَةُ.

(4) CHAPTER. The Statement of Allāh تعالى: "If you two (wives of the Prophet ﷺ, namely, 'Āishah and Ḥafṣa) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)." (V.66:4)

(٤) **بابٌ**: ﴿إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤]

صَغَوْتُ وأصْغَيْتُ: مِلْتُ.

﴿وَلِتَصْغَىٰ﴾ [الأنعام: ١١٣]: لِتَميلَ.

﴿وَإِن تَظَٰهَرَا عَلَيۡهِ فَإِنَّ ٱللَّهَ هُوَ مَوۡلَىٰهُ وَجِبۡرِيلُ وَصَٰلِحُ ٱلۡمُؤۡمِنِينَۖ وَٱلۡمَلَٰٓئِكَةُ بَعۡدَ ذَٰلِكَ ظَهِيرٌ﴾ [٤] عَوْنٌ. تَظَاهَرُونَ: تَعاوَنُونَ. وَقالَ مُجاهِدٌ: ﴿قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ﴾ أَوْصُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ بِتَقْوَى اللهِ وأَدِّبُوهُمْ.

٤٩١٥ - حَدَّثَنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا يَحْيَى بنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيْدَ ابنَ حُنَيْنٍ يَقُولُ: سَمِعْتُ ابنَ عَبّاسٍ يَقُولُ: أَرَدْتُ أنْ أسألَ عُمَرَ عَنِ المَرأتَيْنِ اللَّتَيْنِ تَظاهَرَتا عَلى رَسُولِ اللهِ ﷺ، فَمَكَثْتُ سَنَةً فَلَمْ أجِدْ لَهُ مَوْضِعاً حَتَّى خَرَجْتُ مَعَهُ حاجّاً. فَلَمّا كُنّا بِظَهْرانَ ذَهَبَ عُمَرُ لِحاجَتِهِ فَقالَ: أَدْرِكْنِي بِالوَضُوءِ. فَأَدْرَكْتُهُ بالإداوةِ، فَجَعَلْتُ أَسْكُبُ عَلَيْهِ، ورأيْتُ مَوْضِعاً فَقُلْتُ: يا أَمِيرَ المُؤْمِنِينَ، مَنِ المَرأتانِ اللَّتانِ تَظاهَرَتا؟ قالَ ابنُ عَبّاسٍ: فَما أتمَمْتُ كَلامي حَتَّى قالَ: عائِشَةُ وحَفْصَةُ. [راجع: ٨٩]

4915. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I intended to ask 'Umar about those two ladies who back each other against 'Allāh's Messenger ﷺ. For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for *Ḥajj*. While we were in Ẓahrān, 'Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O chief of the believers! Who were those two ladies who had backed each other (against the Prophet ﷺ)?" Before I could complete my question, he replied, "They were 'Āishah and Ḥafṣa."

(٥) **بابٌ**: ﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبۡدِلَهُۥٓ أَزۡوَٰجًا خَيۡرًا مِّنكُنَّ﴾ الآيَة [٥].

(5) CHAPTER. "It may be, if he divorced you (all), that his Lord (Allāh) will give him instead of you, wives better than you..." (V.66:5)

٤٩١٦ - حَدَّثَنا عَمْرُو بنُ عَوْنٍ: حَدَّثَنا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: اجْتَمَعَ نِساءُ النَّبِيِّ ﷺ في

4916. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The wives of the Prophet ﷺ, out of their jealousy, backed each other against the Prophet ﷺ, so I said to them, "It may be, if he divorced you (all), that Allāh will give him instead of you, wives better than you..." (V.66:5)

الغَيرَةِ عَلَيْهِ فَقُلْتُ لَهُنَّ: عَسَى رَبُّهُ إنْ طَلَّقَكُنَّ أنْ يُبَدِّلَهُ أزْواجاً خَيراً مِنْكُنَّ، فَنزَلَتْ هٰذِهِ الآيَةُ. [راجع: ٤٠٢]

So this Verse was revealed.

(٦٧) سورة ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾

(67) SŪRAT AL-MULK
(The Dominion)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

التَّفاوُتُ: الاِخْتِلافُ. والتَّفاوتُ والتَّفوُّتُ واحدٌ. ﴿تَمَيَّزُ﴾: تَقَطَّعُ. ﴿مَنَاكِبِهَا﴾: جَوانِبِها. ﴿تَدَّعُونَ﴾ وَتَدْعُونَ، وَبِعدِ مِثْلُ تَذَكَّرون وَتَذْكُرُونَ. ﴿وَيَقْبِضْنَ﴾: يَضْرِبْنَ بأجْنِحَتِهِنَّ، وَقالَ مُجاهِدٌ: ﴿صَٰٓفَّٰتٍ﴾: بَسْطُ أجْنِحَتِهِنَّ. ﴿وَنُفُورٍ﴾: الكُفورُ.

(Blessed is He in Whose Hand is the dominions.)

No *Aḥadīth* are mentioned here.

(٦٨) سورة ﴿نٓ وَٱلْقَلَمِ﴾

(68) SŪRAT NŪN WAL-QALAM
(The Pen)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ ابنُ عَبّاسٍ: ﴿يَتَخَٰفَتُونَ﴾: يَنْتَجُونَ السِّرَارَ والكلامَ الخَفِيَّ. وَقالَ قَتادَةُ: ﴿حَرْدٍ﴾: جِدٌّ في أنْفُسِهِمْ. وَقالَ ابنُ عَبّاسٍ: ﴿إِنَّا لَضَآلُّونَ﴾: أضْلَلْنا مَكانَ جَنَّتِنا. وَقالَ غَيرُهُ: ﴿كَٱلصَّرِيمِ﴾: كالصُّبْحِ انْصَرمَ مِنَ اللَّيْلِ، وَاللَّيْلِ انْصَرَمَ مِنَ النَّهارِ.

وَهُوَ أيضاً كُلُّ رَمْلَةٍ انْصَرَمَتْ مِنْ مُعْظَمِ الرَّمْلِ. والصَّرِيمُ أيْضاً المَصْرُومُ مِثْلُ قَتِيلٍ وَمَقْتُولٍ.

(١) بـابٌ: ﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾﴾ [١٣]

(1) CHAPTER. "Cruel, and moreover base-born (of illegitimate birth)." (V.68:13)

٤٩١٧ - حَدَّثَنَا مَحْمُودٌ: حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائيلَ، عَنْ أبي حَصِينٍ، عَنْ مُجَاهِدٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهما ﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾﴾ قالَ: رَجُلٌ مِنْ قُرَيْشٍ لَهُ زَنَمَةٌ مِثْلُ زَنَمَةِ الشّاةِ.

4917. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (regarding the Verse) "Cruel, and moreover base-born (of illegitimate birth)." (V.68:13):

It was revealed in connection with a man from Quraish who had a notable *Zanamah* (sign) similar to the notable sign which usually hung on the neck of a sheep (to recognise it).

٤٩١٨ - حَدَّثَنَا أبو نُعَيمٍ: حدَّثنا سُفْيانُ، عَنْ مَعْبَدِ بنِ خالِدٍ قالَ: سَمِعْتُ حَارِثَةَ بنَ وَهْبٍ الخُزَاعِيّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ألا أُخْبِرُكُمْ بأهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أقْسَمَ عَلى اللهِ لأبَرَّهُ، ألا أُخْبِرُكُمْ بأهْلِ النّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ». [انظر: ٦٠٧١، ٦٦٥٧]

4918. Narrated Ḥāritha bin Wahb Al-Khuzā'ī: I heard the Prophet ﷺ saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon, but if he takes an oath to do something, his oath is fulfilled by Allāh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people."

(٢) بابٌ ﴿يَوْمَ يُكْشَفُ عَن سَاقٍ﴾ [٤٢]

(2) CHAPTER. "(Remember) the Day when the Shin shall be laid bare..." (V.68:42)

٤٩١٩ - حَدَّثَنَا آدَمُ: حدَّثنا اللَّيْثُ، عَنْ خالِدِ بنِ يَزِيدَ، عَنْ سَعِيدِ بنِ أبي هِلالٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَكْشِفُ رَبُّنا عَنْ ساقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، ويَبْقَى

4919. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Our Lord Allāh will lay bare His Shin, and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone, (so he will not be able to prostrate)."

مَنْ كانَ يَسْجُدُ في الدُّنْيا رِياءً وسُمْعَةً فَيَذْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقاً وَاحِداً». [راجع: ٢٢]

(٦٩) سورة الحاقة

(69) SŪRAT AL-ḤĀQQAH (The Inevitable)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿عِيشَةٍ رَّاضِيَةٍ﴾ يُرِيدُ فِيهَا الرِّضا. ﴿ٱلْقَاضِيَةَ﴾: المَوْتَةَ الأولى التي مُتُّها، لَمْ أُحْيَ بَعْدَها، ﴿مِّنْ أَحَدٍ عَنْهُ حَـٰجِزِينَ﴾ أحَدٌ يَكُونُ لِلْجَمِيعِ وَلِلْوَاحِدِ. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْوَتِينَ﴾: نِياطُ القَلْبِ. قالَ ابنُ عَبّاسٍ: ﴿طَغَا﴾: كَثُرَ وَيُقالُ: ﴿بِٱلطَّاغِيَةِ﴾: بِطُغْيانِهِمْ. وَيُقالُ: طَغَتْ عَلى الخُزّانِ كَمَا طَغَى المَاءُ عَلى قَوْمِ نُوحٍ.

(٧٠) سورة ﴿سَأَلَ سَآئِلٌ﴾

(70) SŪRAT AL-MA'ĀRIJ or SA'ALA SĀ'ILUN (The Ways of Ascent or A Questioner asked)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

الفَصِيلَةُ: أصْغَرُ آبائِهِ القُرْبَى: إلَيْهِ يَنْتَمِي مَنِ انْتَمَى. ﴿لِّلشَّوَىٰ﴾: اليَدانِ والرِّجْلانِ والأَطْرَافُ وجِلْدَةُ الرأسِ يُقالُ لَها: شَوَاةٌ. وَما كانَ غَيرَ مَقْتَلٍ

فَهُوَ شَوًى. ﴿عِزِينَ﴾ والعِزُونَ: الحِلَقُ وَالجماعاتُ، وَاحِدُها عِزَةٌ.

(71) *SŪRAT NŪH* (Noah)

(٧١) سورة نوح

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿أَطْوَارًا﴾: طَوْراً كَذَا وَطَوْراً كَذَا، يُقالُ: عَدا طَوْرَهُ، أيْ قَدْرَهُ. والكُبّارُ: أشَدُّ مِنَ الكِبارِ، وكَذٰلِكَ جُمّالٌ وجَمِيلٌ لأنّها أشَدُّ مُبالَغَةً. وكَذٰلِكَ كُبّارٌ الكَبِيرُ. وكُبارٌ أيْضاً بالتَّخْفيفِ، والعَرَبُ تَقُولُ: رَجُلٌ حُسّانٌ وجُمّالٌ وحُسَانٌ مُخَفَّفٌ، وجُمالٌ مُخَفّفٌ. ﴿دَيَّارًا﴾ مِنْ دَوْرٍ وَلٰكِنّهُ فَيْعالٌ مِنَ الدَّوَرانِ كَمَا قَرأ عُمَرُ (الْحَيُّ القَيّامُ) وَهيَ مِنْ قُمْتُ. وَقالَ غَيرُهُ: ﴿دَيَّارًا﴾: أحَداً. ﴿تَبَارًا﴾: هَلاكاً. وَقالَ ابنُ عَبّاسٍ: ﴿مِّدْرَارًا﴾: يَتْبَعُ بَعْضُها بَعْضاً. ﴿وَقَارًا﴾: عَظَمَةً.

(1) CHAPTER. **"Nor shall you leave *Wadd* nor *Suwā'* nor *Yaghūth* nor *Ya'ūq* nor *Nasr'*..." (V.71:23)**

(١) **باب** ﴿وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ﴾ [٢٣]

4920. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: All the idols which were worshipped by the people of Nūh (Noah) were worshipped by the Arabs later on. As for the idol *Wadd*, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; *Suwā'* was the idol of Banī Hudhail, and *Yaghūth* was the idol of (the tribe of) Murād and then by Banī

٤٩٢٠ - **حَدَّثَنا** إبْراهِيمُ بنُ مُوسَى: أخبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ. وَقالَ عَطاءٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: صارَتِ الأوْثانُ التي كانَتْ في قَوْمِ نُوحٍ في العَرَبِ

بَعْدُ. أمّا وَدٌّ فكانَتْ لِكَلْبٍ بدَوْمَةِ الجَنْدَلِ، وأمّا سُواعٌ فكانَتْ لِهُذَيْلٍ، وأمّا يَغُوثُ فكانَتْ لِمُرادٍ ثُمَّ لِبَنِي غُطَيْفٍ، بِالجُرُفِ عِنْدَ سَبأٍ، وأمّا يَعُوقُ فَكانَتْ لِهَمْدانَ، وأمّا نَسْرٌ فَكانَتْ لِحِمْيَرَ، لآلِ ذِي الكَلاعِ. أَسْماءُ رِجالٍ صالِحِينَ مِنْ قَوْمِ نُوحٍ. فَلَمّا هَلَكُوا أوْحَى الشَّيْطانُ إلَى قَوْمِهِمْ أَنِ انْصِبوا إلى مَجالِسِهِمُ الَّتِي كانُوا يَجْلِسُونَ أنْصاباً وَسَمُّوها بأسْمائِهِمْ، فَفَعَلُوا فَلَمْ تُعْبَدْ حتى إذَا هَلَكَ أُولٰئِكَ وَتَنَسَّخَ العِلْمُ عُبِدَتْ.

Ghuṭaif at Al-Jauf near Sabā; *Ya'ūq* was the idol of Ḥamdān, and *Nasr* was the idol of Ḥimyar, the branch of Dhil-Kalā'. The names (of the idols) formerly belonged to some pious men of the people of Nūh, and when they died, Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

(٧٢) سورة ﴿قُلْ أُوحِيَ إِلَيَّ﴾

(72) SŪRAT AL-JINN or QUL-UḤIYĀ ILAIYA (The Jinn)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابْنُ عَبّاسٍ: ﴿لِبَدًا﴾: أعْوَاناً.

(١) بابٌ:

(1) CHAPTER.

٤٩٢١ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ: حَدَّثَنا أبُو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ قالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ في طائِفَةٍ مِنْ أصحابِهِ عامِدِينَ إلى سُوقِ عُكاظٍ وَقَدْ حِيلَ بَيْنَ الشَّياطِينِ وبَيْنَ خَبرِ السَّماءِ، وأُرسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّياطِينُ. فَقالُوا: ما لَكُمْ؟

4921. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ went out along with a group of his Companions towards 'Ukāẓ market. At that time something intervened between the devils and the news of the heaven, and flames were fired upon them, so the devils returned. Their fellow-devils said, "What is wrong with you?" They said, "Something has intervened between us and the news of the heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you

فَقَالُوا: حِيلَ بَيْنَنا وَبَينَ خَبرِ السَّماءِ، وأرْسِلَتْ عَلَيْنا الشُّهُبُ. قالَ: ما حالَ بَيْنَكُمْ وَبينَ خَبرِ السَّماءِ إلَّا ما حَدَثَ، فاضرِبُوا مَشارِقَ الأرْضِ وَمغارِبها فانْظُروا ما هٰذَا الأمْرُ الّذي حَدَثَ. فانْطَلَقُوا فَضَرَبُوا مَشارِقَ الأرْضِ وَمَغارِبَها يَنْظُرُونَ ما هٰذا الأمْرُ الّذي حالَ بَيْنَهُمْ وَبينَ خَبرِ السَّماءِ. قالَ: فانْطَلَقَ الّذِينَ تَوَجَّهُوا نَحْوَ تِهامَةَ إلى رَسُولِ اللهِ ﷺ بنَخْلَةَ وَهُوَ عامِدٌ إلى سُوقِ عُكاظٍ وَهُوَ يُصَلِّي بأصحَابِهِ صَلاةَ الفَجْرِ. فَلَمَّا سَمِعُوا القُرآنَ تَسَمَّعُوا لَهُ، فَقالُوا: هٰذَا الّذِي حالَ بَيْنَكُم وَبينَ خَبرِ السَّماءِ. فَهُنالكَ رَجَعُوا إلى قَوْمِهِمْ فَقالُوا: يا قَوْمَنا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا، يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾﴾ وأنْزَلَ اللهُ عَزَّ وَجَلَّ عَلى نَبِيِّهِ ﷺ ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ وإنَّما أُوحِيَ إلَيْهِ قَوْلُ الجِنِّ. [راجع: ٧٧٣]

and the news of the heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the heaven. Those of the devils who had set out towards Tihāma, went to Allāh's Messenger ﷺ at Nakhla (a place between Makkah and Ṭā'if) while he was on his way to 'Ukāẓ market. (They met him) while he was offering the *Fajr* prayer with his Companions. When they heard the Qur'ān being recited (by Allāh's Messenger ﷺ), they listened to it and said (to each other), "This is the thing which has intervened between you and the news of the heavens." Then they returned to their people and said, "O our people! Verily We have heard a wonderful Recitation (the Qur'ān). It guides to the Right Path, and we have believed therein, and we shall never join (in worship), anything with our Lord (Allāh)."

Then Allāh عزّ وجلّ revealed to His Prophet (*Sūrat Al-Jinn*):

"Say (O Muḥammad ﷺ) 'It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān)...'" (V.72:1)

The statement of the jinn was revealed to him.

(٧٣) سورة المزمل

(73) SŪRAT AL-MUZZAMMIL
(The One wrapped in Garments)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿وَتَبَتَّلْ﴾: أخْلِصْ. وَقالَ الحَسَنُ: ﴿أَنكَالًا﴾:

قُيُوداً. ﴿مُنفَطِرٌ بِهِۦ﴾: مُثْقَلَةٌ بِهِ. وَقالَ ابنُ عَبّاسٍ: ﴿كَثِيبًا مَّهِيلًا﴾: الرَّمْلُ السّايِلُ. ﴿وَبِيلًا﴾: شَدِيداً.

(74) *SŪRAT AL-MUDDAṮṮHIR* (The One Enveloped)

(٧٤) سورة المدثر

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ ابنُ عَبّاسٍ: ﴿عَسِيرٌ﴾: شَدِيدٌ. ﴿قَسْوَرَةٍ﴾: رِكْزُ النّاسِ وأصْوَاتُهُمْ وَكُلُّ شَدِيدٍ قَسْوَرَةٌ. وَقالَ أبُو هُرَيْرَةَ: القَسْوَرَةَ قَسُور الأسَدُ. الرِّكْزُ الصَّوْتُ ﴿مُّسْتَنفِرَةٌ﴾: نافِرَةٌ مَذْعُورَةٌ.

(1) CHAPTER.

(١) بابٌ:

4922. Narrated Yaḥyā bin Abī Kaṯhīr: I asked Abū Salama bin 'Abdur-Raḥmān about the first *Sūrah* revealed of the Qur'ān. He replied, "O you, (Muḥammad ﷺ) enveloped (in garments)! (*Al-Muddaṯhṯhir* No. 74)" I said, "They say it was, 'Read! In the Name of your Lord, Who has created,' [i.e., *Sūrat Al-'Alaq* (the Clot, No. 96)]." On that, Abū Salama said, "I asked Jābir bin 'Abdullāh about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allāh's Messenger ﷺ had told us.' Allāh's Messenger ﷺ said, 'I was in seclusion in the cave of Ḥirā', and after I completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing, I looked to my left, but saw nothing, I looked to my front, but saw nothing, I looked to my

٤٩٢٢ - حدَّثني يَحْيَى: حدَّثنا وَكِيعٌ، عَنْ عَلِيِّ بنِ المُبارَكِ، عَنْ يَحْيَى ابنِ أبي كَثِيرٍ: سألْتُ أبا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ عَنْ أوَّلِ ما نَزَلَ مِنَ القُرآنِ قالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ قُلْتُ: يَقُولُونَ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١﴾ فَقالَ أبُو سَلَمَةَ: سألْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عَنْ ذٰلكَ وَقُلْتُ لَهُ مِثْلَ الّذِي قُلْتَ، فَقالَ جابِرٌ: لا أُحَدِّثُكَ إلَّا ما حَدَّثَنا رَسُولُ اللهِ ﷺ، قالَ: «جاوَرْتُ بِحِرَاءَ فَلَمّا قَضَيْتُ جِوَارِي هَبَطْتُ فَنُودِيتُ فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أرَ شَيْئاً، وَنَظَرْتُ عَنْ

شِمالي فَلَمْ أرَ شَيْئاً، وَنَظَرْتُ أمامي فَلَمْ أرَ شَيْئاً، وَنَظَرْتُ خَلْفِي فَلَمْ أرَ شَيْئاً. فَرَفَعْتُ رأسِي فَرأيْتُ شَيْئاً، فأتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُوني وَصُبُّوا عَلَيَّ ماءً بارِداً. قالَ: فَدَثَّرُوني وَصَبُّوا عَلَيَّ ماءً بارِداً، فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣﴾». [راجع: ٤]

back, but saw nothing. Then I looked up and saw something. So, I went to Khadīja (the Prophet's wife) and told her to envelop me in garments and pour cold water on me. So they enveloped me and poured cold water on me.' Then, it was revealed:

O you (Muḥammad ﷺ) enveloped (in garments) Arise and warn and magnify your Lord (Allāh)!' " (V.74:1-3)

(٢) بابُ قَوْلِهِ ﴿قُمْ فَأَنذِرْ ۝٢﴾

(2) CHAPTER. The Statement of Allāh تعالى: "Arise and warn." (V.74:3)

٤٩٢٣ - حدَّثني مُحَمَّدُ بنُ بَشّارٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ وَغَيْرُهُ قالا: حدَّثنا حَرْبُ بنُ شَدّادٍ، عَنْ يَحْيَى ابنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «جاوَرْتُ بِحِراءٍ». مِثْلَ حَدِيثِ عُثْمانَ بنِ عُمَرَ، عَنْ عَلِيِّ بنِ المُبارَكِ. [راجع: ٤]

4923. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "I was in a seclusion in the cave of Ḥirā'..." (similar to the narration related by 'Alī bin Al-Mubārak, No. 4922).

(٣) بابُ قَوْلِهِ: ﴿وَرَبَّكَ فَكَبِّرْ ۝٣﴾ [٣]

(3) CHAPTER. The Statement of Allāh تَعالى: "And magnify your Lord (Allāh)!" (V.74:3)

٤٩٢٤ - حدَّثنا إسحاقُ بنُ مَنْصُورٍ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا حَرْبٌ: حدَّثنا يَحْيَى قالَ: سألْتُ أبا سَلَمَةَ: أيُّ القُرآنِ أُنْزِلَ أوَّلُ؟ فَقالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ فَقُلْتُ: أُنْبِئْتُ أنَّهُ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١﴾ فَقالَ أبو سَلَمَةَ: سألْتُ جابِرَ بنَ عَبْدِ اللهِ: أيُّ

4924. Narrated Yaḥyā: I asked Abā Salama, "Which *Sūrah* of the Qur'ān was revealed first?" He replied, "O you (Muhammad ﷺ), enveloped (in garments)! (*Al-Muddaththir* No. 74)." I said, "I have been informed that it was, 'Read! In the Name of your Lord! Who has created...' (*Sūrat Al-'Alaq* No. 96)." Abū Salama said, "I asked Jābir, 'Which *Sūrah* of the Qur'ān was revealed first?' He said, "O you (Muhammad ﷺ), enveloped (in

القُرآنِ أُنْزِلَ أوَّلُ؟ فَقالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ فَقُلْتُ: نُبِّئْتُ أَنَّهُ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١﴾ فَقالَ: لا أُخْبِرُكَ إلَّا بِما قالَ رَسُولُ اللهِ ﷺ، قالَ رَسُولُ اللهِ ﷺ: «جاوَرْتُ في حِراءٍ فَلَمَّا قَضَيْتُ جِوارِي هَبَطْتُ فاسْتَبْطَنْتُ الوادِيَ، فَنُودِيتُ فَنَظَرْتُ أمامي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمالِي فإذَا هُوَ جالِسٌ عَلى عَرْشٍ بَيْنَ السَّماءِ والأرْضِ. فأتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُونِي وَصُبُّوا عَلَيَّ ماءً بارِداً. وأُنْزِلَ عَلَيَّ ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾، ﴿قُمْ فَأَنذِرْ ۝٢﴾، ﴿وَرَبَّكَ فَكَبِّرْ ۝٣﴾ [١-٣]».
[راجع: ٤]

garments)!" I said, "I have been told that it was 'Read! In the Name of your Lord, who has created." He said, "I will not tell you but what Allāh's Messenger ﷺ said. Allāh's Messenger ﷺ said, 'I was in seclusion in the cave of Ḥirā' and when I completed the limited period of my seclusion, I came down till I reached the valley. I heard a voice calling me, so I looked in front of me, behind me, to my right, and to my left, and behold! I saw (an angel) sitting on a throne between the sky and the earth. So, I went to Khadīja and told her to envelop me in garments and pour cold water on me. Then, it was revealed to me:

'O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)!'" (V.74:1-3)

(٤) بابٌ: ﴿وَثِيَابَكَ فَطَهِّرْ ۝٤﴾ [٤]

(4) CHAPTER. "And purify your garments!" (V.74:4)

٤٩٢٥ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ. وَحَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ فأخْبَرَنِي أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ فَقالَ في حَدِيثِهِ: «فَبَيْنا أنا أمْشِي إذْ سَمِعْتُ صَوْتاً مِنَ السَّماءِ فَرَفَعْتُ رأسِي فإذَا المَلَكُ الَّذِي جاءَنِي بِحِراءٍ جالِسٌ عَلى كُرْسِيٍّ بَيْنَ السَّماءِ والأرْضِ فَجُئِثْتُ

4925. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ describing the period of pause of the Divine Revelation. He said in his talk, "While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same angel who came to me in the cave of Ḥirā', sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Wrap me up, wrap me up in garments!' So they enveloped me. Then Allāh تَعالَى revealed:

'O you (Muhammad ﷺ) enveloped (in garments)! ... (up to) ... And keep away from *Ar-Rujz* (the idols)!' (This happened) before the *Ṣalāt* (prayers) became compulsory."

مِنْهُ رُعْباً فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُونِي، فَأَنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ إلى ﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾» قَبْلَ أَنْ تُفْرَضَ الصَّلاةُ وَهِيَ الأَوْثان. [راجع: ٤]

(٥) **بابٌ**: ﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾ [٥]

يُقالُ: الرُّجْزُ والرِّجْسُ: العَذابُ.

(5) CHAPTER. "And keep away from *Ar-Rujz* (the idols)" (V.74:5)

It is said that '*Rujz*' and '*Rijs*' means punishment (i.e., the worshipping of idols that leads to punishment.)

٤٩٢٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ: قالَ ابنُ شِهابٍ: سَمِعْتُ أَبا سَلَمَةَ قالَ: أَخْبَرَنِي جابِرُ بنُ عَبْدِ اللهِ أَنَّه سَمِعَ رَسُولَ اللهِ ﷺ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ: فَبَيْنا أَنا أَمْشِي إِذْ سَمِعْتُ صَوْتاً مِنَ السَّماءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّماءِ فإذَا المَلَكُ الَّذِي جاءَنِي بِحِراءٍ قاعِدٌ عَلى كُرْسِيٍّ بَيْنَ السَّماءِ والأَرْضِ، فَجُئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إِلى الأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَزَمَّلُونِي، فَأَنْزَلَ اللهُ تَعالَى ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢﴾ إِلى قَوْلِهِ: ﴿فَٱهْجُرْ﴾ - قالَ أَبُو سَلَمَةَ: والرِّجْزَ: الأَوْثانَ - ثُمَّ حَمِيَ الوَحْيُ وَتَتابَعَ». [راجع: ٤]

4926. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he heard Allāh's Messenger ﷺ describing the period of pause of the Divine Revelation, and in his description he said, "While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same angel who came to me in the cave of Ḥirā', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Envelop me in garments! Envelop me in garments!' They enveloped me, and then Allāh revealed:

'O you (Muḥammad ﷺ) enveloped in garments! Arise and warn... (up to) ... And keep away from *Ar-Rujz* (the idols).'" (V.74:1-5)

Abū Salama said: '*Rujz*' means idols. After that, the Divine Revelation started coming strongly and more frequently.

(75) SŪRAT AL-QIYĀMAH (The Resurrection)

(٧٥) سورة القيامة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16)

(١) **بابٌ**: وقَوْلُهُ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ [١٦]

وَقالَ ابنُ عَبّاسٍ: ﴿لِيَفْجُرَ أَمَامَهُۥ﴾ سَوْفَ أَتُوبُ، سَوْفَ أَعْمَلُ. ﴿لَا وَزَرَ﴾: لا حِصْنَ. ﴿سُدًى﴾ هَمَلاً.

4927. Narrated Ibn 'Abbās رَضِيَ الله عَنهُما: The Prophet ﷺ used to move his tongue when the Divine Revelation was being revealed to him. [Sufyān, a subnarrator, demonstrated (how the Prophet ﷺ used to move his lips) and added, "In order to memorize it."] So Allāh revealed:

"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16)

٤٩٢٧ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا مُوسَى بنُ أبي عائِشَةَ وكانَ ثِقَةً، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذَا نَزَلَ عَلَيْهِ الوَحْيُ حَرَّكَ بِهِ لِسانَهُ - وَوَصَفَ سُفْيانُ - يُرِيدُ أنْ يَحْفَظَهُ فأنْزَلَ اللهُ ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ [١٦]. [راجع: ٥]

CHAPTER. "It is for Us to collect it and to give you (O Muḥammad ﷺ), the ability to recite it (the Qur'ān)." (V.75:17)

بابٌ ﴿إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ [١٧]

4928. Narrated Mūsa bin Abī 'Āishah that he asked Sa'īd bin Jubair regarding (the Statement of Allāh), "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." He said, "Ibn 'Abbās said that the Prophet ﷺ used to move his lips when the Divine Revelation was being revealed to him. So the Prophet ﷺ was ordered not to move his tongue, which he used to do, lest some words should escape his memory. 'It is for Us to collect it' means, 'We will collect it in your chest;' and 'the ability to recite it' means, 'We will make you recite it.' But when We have recited it (i.e., when it

٤٩٢٨ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرائِيلَ، عَنْ مُوسَى بنِ أبي عائِشَةَ: أنَّهُ سأَلَ سَعِيدَ بنَ جُبَيرٍ عَنْ قَوْلِهِ تَعالى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ قالَ: وَقالَ ابنُ عَبّاسٍ: كانَ يُحَرِّكُ شَفَتَيْهِ إذَا أُنْزِلَ عَلَيْهِ، فَقِيلَ لَهُ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ يَخْشَى أنْ يَتَفَلَّتَ مِنْهُ ﴿إِنَّ عَلَيْنَا جَمْعَهُۥ﴾ أن نَجْمَعَهُ في صَدْرِكَ ﴿وَقُرْءَانَهُۥ﴾ أنْ تَقْرأهُ ﴿فَإِذَا

has been revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e., We will explain it through your tongue)."

(2) CHAPTER. "And when We have recited it to you [O Muhammad ﷺ through Jibrīl (Gabriel)], then follow its (the Qur'ān's) recital." (V.75:18)

And Ibn 'Abbās said: "We have recited it" means "We have explained it." "Follow its recital" means, "Act on its order."

4929. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهُما (as regards) Allāh's Statement — "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16):

When Jibrīl (Gabriel) descended with the Divine Revelation to Allāh's Messenger ﷺ, he (Allāh's Messenger ﷺ) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So, Allāh revealed in *Sūrat Al-Qiyāmah* which begins with: "I swear by the Day of Resurrection..." (V.75:16)

The Verses "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'ān)." (V.75:16,17):

Ibn 'Abbās added: "It is for Us to collect it, and to give you the ability to recite it (the Qur'ān)," means, "When We have revealed it, listen." "Then it is for Us to explain it," means, "It is for Us (Allāh) to explain it through your tongue." So whenever Jibrīl (Gabriel) came to Allāh's Messenger ﷺ, he would keep quiet (and listen), and when the angel left, the Prophet ﷺ would recite that revelation as Allāh promised him.

قَرَأْنَهُ﴾ يَقُولُ: أُنْزِلَ عَلَيْهِ ﴿فَٱتَّبِعْ قُرْءَانَهُۥ، ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾ أَنْ نُبَيِّنَهُ عَلَى لِسانِكَ. [راجع: ٥]

(٢) بابٌ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ [١٨]

قالَ ابنُ عَبّاسٍ: ﴿قَرَأْنَٰهُ﴾: بَيَّنّاهُ. ﴿فَٱتَّبِعْ﴾: اعمَلْ بِهِ.

٤٩٢٩ - حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مُوسَى بنِ أبي عائِشَةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ في قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ قالَ: كان رَسُولُ اللهِ ﷺ إذا نَزَلَ جِبْرِيلُ عَلَيهِ بالوَحْيِ وكانَ مِمّا يُحَرِّكُ بِهِ لِسانَهُ وشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ وكانَ يُعْرَفُ مِنْهُ. فأَنْزَلَ اللهُ الآيَةَ التي في لا أُقْسِمُ بِيَوْمِ القِيامَةِ ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ قالَ: عَلَيْنا أنْ نَجْمَعَهُ في صَدْرِكَ وَقُرآنَهُ، ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾: فإذَا أنْزَلْناهُ فاسْتَمِعْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾ عَلَيْنا أنْ نُبَيِّنَهُ بِلِسانِكَ. قالَ: فَكانَ إذَا أتاهُ جِبْرِيلُ أطْرَقَ فإذَا ذَهَبَ قَرَأَهُ كما وعَدَهُ اللهُ.

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾﴾ تَوَعُّدٌ.

[راجع: ٥]

(76) *SŪRAT INSĀN or AD-DAHR* (The Man or the Time)

(٧٦) سورة ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

يُقالُ: مَعْناهُ أتى عَلى الإنْسانِ، وَ«هَلْ» تَكُونُ جَحْداً وَتكُونُ خبراً. وَهٰذَا مِنَ الخَبرِ، يَقُولُ: كانَ شَيْئاً فَلَمْ يَكُنْ مَذْكوراً، وَذٰلكَ مِنْ حِينِ خَلَقَهُ مِنْ طِينٍ إلى أنْ يُنْفَخَ فِيهِ الرُّوحُ. ﴿أَمْشَاجٍ﴾: الأخْلاطُ، ماءُ المَرأَةِ وَماءُ الرَّجُلِ، الدَّمُ والعَلَقَةُ. وَيُقالُ إذَا خُلِطَ: مَشِيجٌ، كَقَوْلِكَ: خَلِيطٌ، ومَمْشُوجٌ مِثْلُ مَخْلُوطٍ.

﴿سَلَٰسِلَاْ وَأَغْلَٰلًا﴾ وَلَمْ يُجْرِ بَعْضُهُمْ. مُسْتَطِيراً: مُمْتَدّاً، البَلاءُ. والقَمْطَرِيرُ: الشَّدِيدُ، يُقالُ: يَوْمٌ قَمْطَرِيرٌ وَيَوْمٌ قُماطِرٌ، والعَبُوسُ والقَمْطَرِيرُ والقُماطِرُ، والعَصِيبُ أشَدُّ ما يَكُونُ مِنَ الأيّامِ في البَلاءِ. وَقالَ الحَسَنُ: النُّضْرَةُ في الوَجْهِ، والسُّرُورُ في القَلْبِ. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْأَرَآئِكِ﴾: السُّرُرُ. وقَالَ مُقاتِلٌ: السُّرُرُ: الحِجالُ من الدُّرِّ وَالياقُوتِ. وَقالَ البَرَاءُ: ﴿وَذُلِّلَتْ قُطُوفُهَا﴾: يَقْطِفُونَ كَيْفَ شاؤُا. وَقالَ مُجاهِدٌ: ﴿سَلْسَبِيلًا﴾: حَدِيدُ الجِرْيَةِ. وَقالَ مَعْمَرٌ: ﴿أَسْرَهُمْ﴾: شِدَّةُ الخَلْقِ، وكُلُّ شَيْءٍ شَدَدْتَهُ مِنْ قَتَبٍ فَهُوَ مأسُورٌ.

(77) *SŪRAT AL-MURSALĀT* (Those sent forth)

(٧٧) سورة ﴿وَٱلْمُرْسَلَٰتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(جُمالاتٌ): حِبالٌ. وَقالَ مُجاهِد: ﴿وَٱرْكَعُوا۟﴾: صَلُّوا. ﴿لَا يَرْكَعُونَ﴾: لا يُصَلُّونَ، وَسُئِلَ ابنُ عَبّاسٍ: ﴿لَا يَنطِقُونَ﴾، ﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾، ﴿ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ﴾ فَقالَ: إنَّهُ ذُو أَلْوانٍ، مَرَّةً يَنْطِقُونَ، وَمَرَّةً يُخْتَمُ عَلَيْهِمْ.

(1) CHAPTER.

(١) بابٌ:

4930. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ when *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allāh's Messenger ﷺ said, "It has escaped your evil, and you, too, have escaped its evil."

٤٩٣٠ - حدَّثنا مَحْمُودٌ: حدَّثنا عُبَيْدُ اللهِ، عَنْ إسْرائِيلَ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا مَعَ النَّبِيِّ ﷺ وأُنْزِلَتْ عليهِ والمُرْسَلاتِ، وَإنّا لَنَتَلَقّاها مِنْ فِيهِ فَخَرَجَتْ حَيَّةٌ فابْتَدَرْناها فَسَبَقَتْنا فَدَخَلَتْ جُحْرَها. فَقالَ رَسُولُ اللهِ ﷺ: «وُقِيَتْ شَرَّكُمْ كَما وُقِيتُمْ شَرَّها». [راجع: ١٨٣٠]

4931. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and we received it directly from his mouth as soon as he had received the Revelation. Suddenly, a snake came out and Allāh's Messenger ﷺ said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allāh's Messenger ﷺ said, "It has escaped your evil as you, too, have escaped its."

٤٩٣١ - حدَّثنا عَبْدَةُ بنُ عَبْدِ اللهِ: أَخْبرَنا يَحْيَى بنُ آدَمَ، عَنْ إسْرائِيلَ، عَنْ مَنْصُورٍ بِهٰذا. وَعَنْ إسْرائِيلَ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ مِثْلَهُ. وَتابَعَهُ أَسْوَدُ بنُ عامِرٍ، عَنْ إسْرائِيلَ. وقالَ حَفْصٌ وأبُو مُعاوِيَةَ

وَسُلَيْمانُ بنُ قَرْمٍ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ. وَقالَ يَحْيَى بنُ حَمّادٍ: أخبرَنا أبُو عَوانَةَ، عَنْ مُغِيرَةَ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ. وَقالَ ابنُ إسحاقَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ الأسْوَدِ، عَنْ أبِيهِ، عَنْ عَبْدِ اللهِ. [راجع: ١٨٣٠]

حدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ قالَ: قالَ عَبْدُ اللهِ: بَيْنا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ في غارٍ، إذْ نَزَلَتْ عَلَيْهِ وَالمُرْسَلاتِ، فَتَلَقَّيْناها مِنْ فِيهِ وَإنَّ فاهُ لَرَطْبٌ بِها، إذْ خَرَجَتْ حَيَّةٌ فَقالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمُ اقْتُلُوها»، قالَ: فابْتَدَرْناها فَسَبَقَتْنا. قالَ: فَقالَ: «وُقِيَتْ شَرَّكُمْ كَما وُقِيتُمْ شَرَّها».

(2) CHAPTER. The Statement of Allāh تعالى: "Verily! It (Hell) throws sparks (huge) as *Al-Qaṣr* (a fort or a huge log of wood)." (V.77:32)

(٢) بابُ قَوْلِهِ: ﴿إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾﴾ [٣٢]

4932. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (as regards the explanation of) "Verily! It (Hell) throws sparks (huge) as *Al-Qaṣr* (a fort or a huge log of wood)." (V.77:32):

We used to collect wood in the form of logs, three cubits long or shorter, for heating purposes in winter, and we used to call such wood *Al-Qaṣr*.

٤٩٣٢ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفْيانُ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ قالَ: سَمِعْتُ ابنَ عَبّاسٍ يَقُولُ: ﴿إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾﴾، قالَ: كُنّا نَرْفَعُ الخَشَبَ بِقِصَرٍ ثَلاثَةَ أذْرُعٍ أوْ أقَلَّ فَنَرْفَعُهُ لِلشِّتاءِ فَنُسَمِّيهِ القَصَرَ. [انظر: ٤٩٣٣]

(3) CHAPTER. The Statement of Allāh تعالى: "As if they were yellow camels or bundles of ropes." (V.77:33)

(٣) بابُ قَوْلِهِ: ﴿كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾﴾ [٣٣]

4933. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا (regarding) the explanation of "... It throws sparks as *Al-Qaṣr* ..." (V. 77:32):

We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to call it *Al-Qaṣr*, it also means a castle or a fort.

"As if they were *Jimālatun Ṣufr* (yellow camels or bundles of ropes)" (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men's waists.

٤٩٣٣ - حَدَّثَنَا عَمْرُو بنُ عَلِيّ: حدَّثنا يَحْيَى: أخْبرَنا سُفْيانُ: حدَّثَني عَبْدُ الرَّحْمٰنِ ابنُ عابِسٍ قالَ: سَمِعْتُ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ﴿تَرْمِى بِشَرَرٍ كَالْقَصْرِ﴾ قالَ: كُنّا نَعْمِدُ إلى الخَشَبَةِ ثَلاثَةَ أذْرُعٍ وَفَوْقَ ذٰلكَ فَنَرْفَعُهُ للشِّتاءِ فَنُسَمِّيهِ القَصَرَ ﴿كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾﴾ حِبالُ السُّفُنِ تُجْمَعُ حتَّى تَكُونَ كأوْساطِ الرِّجالِ. [راجع: ٤٩٣٢]

(4) CHAPTER. The Statement of Allāh تعالى "That will be a Day when they shall not speak (during some part of it)." (V.77:35)

(٤) **بابٌ** ﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾﴾ [٣٥]

4934. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While we were with the Prophet ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its Revelation. Suddenly, a snake sprang at us, and the Prophet ﷺ said, "Kill it!" We ran to kill it but it escaped quickly. The Prophet ﷺ said, "It has escaped your evil, and you, too, have escaped its evil."

٤٩٣٤ - حَدَّثَنَا عُمَرُ بنُ حَفْصِ بْنِ غِيَاثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَني إبْراهِيمُ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ قالَ: بَيْنَما نَحْنُ مَعَ النَّبِيِّ ﷺ في غارٍ إذْ نَزَلَتْ عَلَيْهِ والمُرْسَلاتِ. فإنَّهُ لَيَتْلُوها وَإنِّي لأتَلَقّاها مِنْ فِيهِ، وَإنَّ فاهُ لَرَطْبٌ بِها، إذْ وَثَبَتْ عَلَيْنا حَيَّةٌ. فَقالَ النَّبِيُّ ﷺ: «اقْتُلُوها»، فابْتَدَرْناها فَذَهَبَتْ. فَقالَ النَّبِيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ كَما وُقِيتُمْ شَرَّها». قالَ عُمَرُ: حَفِظْتُهُ مِنْ أبِيٍّ في غارٍ بِمِنًى. [راجع: ١٨٣٠]

(78) *SŪRAT 'AMMA YATASĀ'ALŪN or AN-NABĀ'*
(The Great News)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(٧٨) سورة ﴿عَمَّ يَتَسَآءَلُونَ﴾

بسم الله الرحمٰن الرحيم

﴿لَا يَرْجُونَ حِسَابًا﴾: لا يَخافُونَهُ. ﴿لَا يَمْلِكُونَ مِنْهُ خِطَابًا﴾: لا يَمْلِكُونَ إلَّا أنْ يأذَنَ لَهُمْ. ﴿صَوَابًا﴾: حَقّاً في الدُّنْيا وَعَمِلَ بِهِ. وَقالَ ابنُ عَبّاسٍ: ﴿وَهَّاجًا﴾: مُضِيئاً. وَقالَ غَيرُهُ: ﴿وَغَسَّاقًا﴾: غَسَقَتْ عَيْنُهُ. وَيَغْسِقُ الجُرْحُ يَسِيلُ كأنَّ الغَسّاقَ والغَسِيقَ وَاحِدٌ. ﴿عَطَآءً حِسَابًا﴾: جَزاءً كافِياً. أعْطاني ما أحْسَبَني: أيْ كَفاني.

(1) CHAPTER. "The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups)." (V.78:18)

4935. Narrated Al-A'mash: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ said, 'Between the two sounds of the Trumpet, there will be forty.'" Somebody asked Abū Hurairah, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abū Hurairah added, "Then (after this period), Allāh will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not wastes away or perish or decay except one bone; that is the last coccyx bone (of the tail); and from that bone Allāh will reconstruct the human body on the Day of Resurrection."

[See *Hadīth* No.4814]

(١) **بابٌ** ﴿يَوْمَ يُنفَخُ فِي ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾ [١٨] زُمَراً.

٤٩٣٥ - **حدَّثني مُحَمَّدٌ**: أخْبَرَنا أبُو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما بَيْنَ النَّفْخَتَيْنِ أرْبَعُونَ». قالَ: أرْبَعُونَ يَوْماً؟ قالَ: أبَيْتُ، قالَ: أرْبَعُونَ شَهْراً؟ قالَ: أبَيْتُ، قالَ: أرْبَعُونَ سَنَةً؟ قالَ: أبَيْتُ. قالَ: «ثُمَّ يُنزِلُ اللهُ مِنَ السَّماءِ ماءً فَيَنْبُتونَ كَما يَنْبُتُ البَقْلُ، لَيْسَ مِنَ الإنْسانِ شَيْءٌ إلَّا يَبْلَى، إلَّا عَظْماً وَاحِداً وَهُوَ عَجْبُ الذَّنَبِ وَمِنْهُ يُرَكَّبُ الخَلْقُ يَوْمَ القِيامَةِ». [راجع: ٤٨١٤]

(79) SŪRAT WAN-NĀZI'ĀT (Those Who pull out)

(٧٩) سورة ﴿وَٱلنَّٰزِعَٰتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿ٱلْآيَةَ ٱلْكُبْرَىٰ﴾: عَصاهُ وَيَدُهُ. يُقالُ: النّاخِرَةُ والنَّخِرَةُ سَوَاءٌ مِثْلُ الطّامِعِ والطَّمِعِ، والباخِلِ وَالبَخِيلِ. وَقالَ بَعْضُهُمْ: النَّخِرَةُ: البالِيَةُ، والنّاخِرَةُ: العَظْمُ المُجَوَّفُ الّذِي تَمُرُّ فِيهِ الرِّيحُ فَيَنْخَرُ، وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْحَافِرَةِ﴾: إلى أَمْرِنا الأَوَّلِ: إلى الحَياةِ، وَقالَ غَيرُهُ: ﴿أَيَّانَ مُرْسَىٰهَا﴾: مَتى مُنْتَهاها، وَمُرْسَى السَّفِينَةِ حَيْثُ تَنْتَهِي.

(1) CHAPTER.

(١) **باب**:

4936. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ pointing with his index and middle fingers, saying, "The time of my advent and the Hour (Doomsday) are like these two fingers." The Great Catastrophe will overwhelm everything.

٤٩٣٦ - حَدَّثَنا أَحْمَدُ بنُ المِقْدامِ: حَدَّثَنا الفُضَيْلُ بنُ سُلَيْمانَ: حَدَّثَنا أَبُو حازِمٍ: حَدَّثَنا سَهْلُ بنُ سَعْدٍ: رَضِيَ اللّهُ عَنْهُ قالَ: رأَيْتُ رَسُولَ اللهِ ﷺ قالَ بإصْبَعَيْهِ هٰكَذا بالوُسْطَى وَالتي تَلِي الإبهامَ: «بُعِثْتُ وَالسّاعَةَ كَهاتَيْنِ».

﴿ٱلطَّآمَّةُ﴾ تَطُمُّ عَلى كُلِّ شَيْءٍ.

[انظر: ٥٣٠١، ٦٥٠٣]

(80) SŪRAT 'ABASA
(He frowned)

(٨٠) سورة ﴿عَبَسَ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿عَبَسَ وَتَوَلَّىٰٓ ۝١﴾: كَلَحَ وأعْرَضَ. وَقالَ غَيرُهُ: ﴿مُّطَهَّرَةٍۭ﴾: لا يَمَسُّها إلَّا المُطَهَّرُونَ وَهُمُ المَلائِكَةُ. وَهٰذَا مِثْلُ قَوْلِهِ: ﴿فَٱلْمُدَبِّرَٰتِ أَمْرًا ۝٥﴾ جَعَلَ المَلائِكَةَ والصُّحُفَ مُطَهَّرَةً، لأنَّ الصُّحُفَ يَقَعُ عَلَيْها التَّطْهِيرُ فجُعِلَ التَّطْهيرُ لِمَنْ حَمَلَها أيْضاً. ﴿سَفَرَةٍ﴾: المَلائِكَةُ، واحِدُهمْ سافِرٌ. سَفَرْتُ: أصْلَحْتُ بَيْنَهُمْ. وَجُعِلَتِ المَلائِكَةُ إذَا نَزَلَتْ بِوَحْيِ اللهِ وَتأْدِيَتِهِ كالسّفيرِ الّذِي يُصلِحُ بَيْنَ القَوْمِ. ﴿تَصَدَّىٰ﴾: تَغافَلَ عَنْه. وَقالَ مُجاهِدٌ: ﴿لَمَّا يَقْضِ﴾: لا يَقْضِي أحَدٌ ما أُمِرَ بِهِ. وَقالَ ابْنُ عَبّاسٍ: ﴿تَرْهَقُهَا قَتَرَةٌ ۝٤١﴾: تَغْشاها شِدَّةٌ. ﴿مُّسْفِرَةٌ﴾: مُشْرِقَةٌ ﴿بِأَيْدِى سَفَرَةٍ ۝١٥﴾ وَقالَ ابنُ عَبّاسٍ: كَتَبَةٍ، أسْفاراً: كُتُباً. ﴿تَلَهَّىٰ﴾: تَشاغَلَ. يُقالُ: وَاحِدُ الأسْفارِ سِفْرٌ.

4937. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Such a person as recites the Qur'ān and masters it by heart, will be with the (angels) honourable and obedient (in heaven). And such a person as exerts himself to learn the Qur'ān by heart, and recites it with great difficulty, will have a double reward."

٤٩٣٧ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا قَتادَةُ قالَ: سَمِعْتُ زُرارَةَ بنَ أوْفَى يُحَدِّثُ عَنْ سَعْدِ بنِ هِشامٍ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَثَلُ الّذِي يَقْرأُ القُرآنَ وَهُوَ

حافِظٌ لَهُ مَعَ السَّفَرَةِ الكِرَامِ البَرَرَةِ، وَمَثَلُ الَّذِي يَقْرَأُ القرآنَ وَهُوَ يَتعاهَدُهُ وَهُوَ عليْهِ شَديدٌ فَلَهُ أجْرَانِ».

(81) SŪRAT AT-TAKWĪR
(Wound round and lost its Light)

(٨١) سورة ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿ٱنكَدَرَتْ﴾: انتثرت. وَقالَ الحَسَنُ: ﴿سُجِّرَتْ﴾: يَذْهَبُ ماؤُها فَلا يَبْقَى قَطْرَةٌ. وَقالَ مُجَاهِدٌ: ﴿ٱلْمَسْجُورِ﴾ [الطور:٦] المَمْلُوءُ. وَقالَ غَيرُهُ: ﴿سُجِّرَتْ﴾: أفْضَى بَعْضُها إلى بَعْضٍ فَصارَتْ بَحراً وَاحِداً. والخُنَّسُ: تَخْنِسُ في مُجْرَاها، تَرْجِعُ. وَتَكْنِسُ: تَسْتَتِرُ في بيوتِهَا كمَا تَكْنِسُ الظِّباءُ. ﴿تَنَفَّسَ﴾: ارْتَفَعَ النَّهارُ. والظَّنِينُ: المُتَّهَمُ. والضَّنِينُ: يَضَنُّ بِهِ. وقال عُمَرُ: ﴿ٱلنُّفُوسُ زُوِّجَتْ﴾: يُزَوَّجُ نَظِيرَهُ مِنْ أهْلِ الجَنَّةِ والنّارِ، ثُمَّ قرأَ رَضِيَ اللهُ عَنْهُ ﴿ٱحْشُرُواْ ٱلَّذِينَ ظَلَمُواْ وَأَزْوَٰجَهُمْ﴾. ﴿عَسْعَسَ﴾: أدْبَرَ.

(82) SŪRAT AL-INFIṬĀR
(The Cleaving)

(٨٢) سورة ﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ الرَّبِيعُ بنُ خُثَيْمٍ:

﴿فُجِّرَتْ﴾: فاضَتْ. وَقَرأَ الأعمَشُ وَعاصِمٌ: ﴿فَعَدَلَكَ﴾ بالتّخْفِيفِ، وقرأهُ أهْلُ الحِجازِ بالتّشْدِيدِ. وأرَادَ مُعْتَدِلَ الخَلْقِ. وَمَنْ خَفّفَ يَعْني في أيِّ صُورَةٍ شاءَ. إمّا حَسَنٌ، وإمّا قَبِيحٌ، أوْ طَوِيلٌ أوْ قَصِيرٌ.

(83) SŪRAT AL-MUṬAFFIFĪN (Those Who deal in Fraud)

(٨٣) سورة ﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿بَلْ رَانَ﴾: ثَبْتُ الخَطايا. ﴿ثُوِّبَ﴾: جُوزِيَ. الرَّحِيقُ: الخَمْرُ. ﴿خِتَٰمُهُۥ مِسْكٌ﴾: طِينُهُ. التّسْنِيمُ: يَعْلُو شَرَابَ أهْلِ الجَنّةِ. وَقالَ غَيرُهُ: المُطَفِّفُ لا يُوَفِّي غَيرَهُ يَوْمِ يقُومُ النّاسُ لِربِّ العَالَمين.

CHAPTER. "The Day when (all) mankind will stand before the Lord of the *'Ālamīn* (mankind, jinn and all that exists)" (V.83 :6)

بابٌ ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾ [٦].

4938. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "On the Day when all mankind will stand before the Lord of the *'Ālamīn* (mankind, jinn and all that exists), some of them will be hidden in their sweat up to the middle of their ears."

٤٩٣٨ - **حَدَّثَنا** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا مَعْنٌ: حدَّثَني مالِكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النّبيَّ ﷺ قالَ: «﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾ حتّى يَغِيبَ أحَدُهُمْ في رَشْحِهِ إلى أنْصَافِ أُذُنَيْهِ». [انظر: ٦٥٣١]

(84) *SŪRAT AL-INSHIQĀQ* (The Splitting asunder)

(٨٤) سورة ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قَالَ مُجَاهِدٌ: ﴿كِتَـٰبَهُۥ بِشِمَالِهِۦ﴾ [الحاقة: ٢٥]، يَأْخُذُ كِتَابَهُ مِنْ وَرَاءِ ظَهْرِهِ. ﴿وَسَقَ﴾: جَمَعَ مِنْ دَابَّةٍ. ﴿ظَنَّ أَن لَّن يَحُورَ﴾: لا يَرْجِعُ إِلَيْنا.

(1) CHAPTER. "He surely will receive an easy reckoning." (V.84:8)

(١) بـابٌ ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾ [٨]

4939. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e., will go to Hell)." I said, "O Allāh's Messenger! May Allāh make me be sacrificed for you! Doesn't Allāh say:

'Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning?'" (V.84:7,8)

He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

٤٩٣٩ - **حدَّثنا** عَمْرُو بنُ عَلِيٍّ: حدَّثَنا يَحْيَى، عَنْ عُثمانَ بنِ الأَسْوَدِ قالَ: سَمِعْتُ ابنَ أبي مُلَيْكَةَ: سَمِعْتُ عائِشَةَ قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ.

حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ.

حدَّثنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ أبي يُونُسَ حاتِمِ بنِ أبي صَغِيرَةَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ أَحَدٌ يُحاسَبُ إِلَّا هَلَكَ»، قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، جَعَلَنِي اللهُ فِداءَكَ، أَلَيْسَ يَقُولُ اللهُ عَزَّ وَجَلَّ: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَـٰبَهُۥ بِيَمِينِهِۦ ۝٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾ [٨] قالَ: «ذاكِ العَرْضُ

يُعْرَضُونَ، وَمَنْ نُوقِشَ الحِسابَ هَلَكَ». [راجع: ١٠٣]

(٢) بابٌ ﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾﴾ [١٩]

(2) CHAPTER. "You shall certainly travel from stage to stage (in this life and in the Hereafter)" (V.84:19)

٤٩٤٠ - حدَّثَنا سَعِيدُ بنُ النَّضرِ، أخبرَنا هُشَيْمٌ: أخبرَنا أبو بِشْرٍ جَعْفَرُ بنُ إياسٍ، عَنْ مُجاهِدٍ قالَ: قالَ ابنُ عبّاسٍ: ﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾﴾: حالاً بَعْدَ حالٍ. قالَ هٰذا نَبِيُّكُمْ ﷺ.

4940. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (as regards the Verse) — "You shall certainly travel from stage to stage (in this life and in the Hereafter).":

(It means) from one state to another. That concerns your Prophet ﷺ.

(٨٥) سورة البروج

(85) SŪRAT AL-BURŪJ
(The Big Stars)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿ٱلْأُخْدُودِ﴾: شَقٌّ في الأَرْضِ. ﴿فَتَنُوا۟﴾: عَذَّبُوا. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْوَدُودُ﴾: الحَبِيبُ. ﴿ٱلْمَجِيدُ﴾: الكَرِيمُ.

(٨٦) سورة الطارق

(86) SŪRAT AṬ-ṬĀRIQ
(The Night-Comer)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

هُوَ النَّجْمُ، وَما أتاكَ لَيْلاً فَهُوَ طارِقٌ. ﴿ٱلنَّجْمُ ٱلثَّاقِبُ ﴿٣﴾﴾: المُضِيءُ. وَقالَ مُجاهِدٌ: ﴿ذَاتِ ٱلرَّجْعِ﴾: سَحابٌ يَرْجِعُ بالمَطَرِ. وَ﴿ذَاتِ ٱلصَّدْعِ﴾: الأَرْضُ تَتَصَدَّعُ بالنَّباتِ. وَقالَ ابنُ

عَبّاسٍ: ﴿لَقَوْلٌ فَصْلٌ﴾: لَحَقٌّ. ﴿لَّمَّا عَلَيْهَا حَافِظٌ﴾: إِلَّا عَلَيْهَا حافِظٌ.

(87) SŪRAT AL-A'LĀ (The Most High)

(٨٧) سورة ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿قَدَّرَ فَهَدَىٰ﴾: قَدَّرَ لِلإِنْسانِ الشَّقاءَ والسعادَةَ، وَهَدَى الأَنْعامَ لِمَراتِعِها.

4941. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The first of the Companions of the Prophet ﷺ who came to us (in Al-Madīna), were Muṣ'ab bin 'Umair and Ibn Umm Maktūm, and they started teaching us the Qur'ān. Then came 'Ammār, Bilāl and Sa'd. Afterwards 'Umar bin Al-Khaṭṭāb came along with a batch of twenty (men); and after that the Prophet ﷺ came. I never saw the people of Al-Madīna so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allāh's Messenger ﷺ who has come." He (the Prophet ﷺ) did not come (to Al-Madīna) till I had learnt *Sūrat Al-A'lā* and also other similar *Sūrah*.

٤٩٤١ - **حدَّثنا** عَبْدَانُ قالَ: أَخْبرَني أبي، عَنْ شُعْبَةَ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ قالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنا مِنْ أصحابِ النَّبِيِّ ﷺ مُصْعَبُ بنُ عُمَيْرٍ وَابنُ أُمِّ مَكْتُومٍ فَجَعَلا يُقْرِآنِنا القُرآنَ. ثُمَّ جاءَ عَمّارٌ وَبِلالٌ وَسَعْدٌ، ثُمَّ جاءَ عُمَرُ ابنُ الخَطّابِ في عِشْرِينَ، ثُمَّ جاءَ النَّبِيُّ ﷺ فَمَا رأيْتُ أَهْلَ المَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِهِ حَتَّى رَأَيْتُ الوَلائِدَ والصِّبْيانَ يَقُولُونَ: هٰذَا رَسُولُ اللهِ ﷺ قَدْ جاءَ، فَمَا جاءَ حَتَّى قَرأْتُ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ في سُوَرٍ مِثْلِها.

(88) SŪRAT Al-GHĀSHIYAH (The Overwhelming)

(٨٨) سورة ﴿هل أتاك﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عَبّاسٍ: ﴿عَامِلَةٌ نَّاصِبَةٌ ۝﴾: النَّصارى. وَقالَ مُجاهِدٌ: ﴿عَيْنٍ ءَانِيَةٍ﴾: بَلَغَ إناها وَحانَ شُرْبُها. ﴿حَمِيمٍ ءَانٍ﴾: بَلَغَ إناهُ. ﴿لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ۝﴾: شَتْماً، وَيُقَالُ: الضَّرِيعُ: نَبْتٌ يَقالُ لَهُ: الشِّبرِقُ، تُسَمِّيهِ أهْلُ الحِجازِ الضَّرِيعَ إذَا يَبِسَ وَهُوَ سُمٌّ. (بِمُسَيْطِرٍ): بِمُسَلَّطٍ، وَيُقْرأُ بالصَّادِ والشِّينِ. وقالَ ابنُ عبّاسٍ: ﴿إِيَابَهُمْ﴾: مَرْجِعَهُمْ.

(89) SŪRAT AL-FAJR (The Break of Day or the Dawn)

(٨٩) سورة ﴿وَالْفَجْرِ ۝﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿إِرَمَ ذَاتِ الْعِمَادِ ۝﴾: يعني القَدِيمَةِ. والعِمادُ: يَعني أهْلَ عَمُودٍ لا يُقِيمُونَ. ﴿سَوْطَ عَذَابٍ﴾: الّذِي عُذِّبُوا بِهِ. ﴿أَكْلًا لَّمًّا﴾: السَّفُّ. وَ﴿جَمًّا﴾: الكَثِيرُ، وَقالَ مُجاهِدٌ: كُلُّ شَيءٍ خَلَقَهُ فَهُوَ شَفْعٌ، السَّماءُ شَفْعٌ، والوَتْرُ: الله تَبارَكَ وَتَعالى. وَقالَ غَيرُهُ: ﴿سَوْطَ عَذَابٍ﴾ كَلِمَةٌ تَقُولُها العَرَبُ لِكُلِّ نَوْعٍ

مِنَ العَذَابِ يَدْخُلُ فِيهِ السَّوْطُ.
﴿لَبِٱلْمِرْصَادِ﴾: إِلَيْهِ المَصِيرُ.
﴿تَحَٰٓضُّونَ﴾: تُحافِظُونَ، وتَحُضُّون
تَأْمُرُونَ بِإطْعامِهِ. ﴿ٱلْمُطْمَئِنَّةُ﴾:
المُصَدِّقَةُ بالثَّوَابِ. وَقالَ الحَسَنُ:
﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ﴿٢٧﴾﴾: إذا أَرَادَ
اللهُ عَزَّ وَجَلَّ قَبْضَها اطْمأَنَّتْ إلى اللهِ
وَاطْمأَنَّ اللهُ إِلَيْهِ، وَرَضِيَتْ عَنِ اللهِ
وَرَضِيَ اللهُ عَنْهُ، فأَمَرَ بِقَبْضِ رُوحِها
وأَدْخَلَهُ اللهُ الجَنَّةَ، وَجَعَلَهُ مِنْ عِبادِهِ
الصَّالِحِينَ. وَقالَ غَيْرُهُ: ﴿جَابُوا۟﴾:
نَقَبُوا، مِنْ جِيبَ القَمِيصُ قُطِعَ لَهُ
جَيْبٌ. يَجُوبُ الفَلاةَ: يَقْطَعُها،
﴿لَّمًّا﴾: لَمَمْتُهُ أَجْمَعَ: أَتَيْتُ عَلى
آخِرِهِ.

(90) SŪRAT AL-BALAD (The City)

(٩٠) سورة ﴿لَآ أُقْسِمُ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿وَأَنتَ حِلٌّۢ بِهَٰذَا
ٱلْبَلَدِ﴿٢﴾﴾: مَكَّةَ لَيْسَ عَلَيْكَ ما عَلى
النَّاسِ فِيهِ مِنَ الإثمِ. ﴿وَوَالِدٍ﴾: آدَمَ،
﴿وَمَا وَلَدَ﴾. ﴿لُّبَدًا﴾: كَثِيراً.
و﴿ٱلنَّجْدَيْنِ﴾: الخَيْرُ والشَّرُّ.
﴿مَسْغَبَةٍ﴾: مَجاعَةٍ. ﴿مَتْرَبَةٍ﴾:
السَّاقِطُ في التُّرَابِ. يُقالُ: ﴿فَلَا
ٱقْتَحَمَ ٱلْعَقَبَةَ﴿١١﴾﴾: فَلَمْ يَقْتَحِمِ العَقَبَةَ

في الدُّنْيا، ثُمَّ فَسَّرَ العَقَبَةَ فقالَ: ﴿وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَـٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ﴿١٤﴾﴾. [﴿فِى كَبَدٍ﴾: شِدَّةٍ].

(91) SŪRAT ASH-SHAMS (The Sun)

(٩١) سورة ﴿وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿ضُحَىٰهَا﴾: ضَوءُها. ﴿إِذَا تَلَىٰهَا﴾: تَبِعَها. وَ﴿طَحَىٰهَا﴾: دَحاها. و﴿دَسَّىٰهَا﴾: أغْوَاها. ﴿فَأَلْهَمَهَا﴾: عَرَّفَها الشَّقاءَ والسَّعادَةَ. وَقالَ مُجاهِدٌ: ﴿بِطَغْوَىٰهَآ﴾: بِمَعاصِيها. ﴿وَلَا يَخَافُ عُقْبَـٰهَا ﴿١٥﴾﴾: عُقْبَى أَحَدٍ.

4942. Narrated ʻAbdullāh bin Zamʻa that he heard the Prophet ﷺ delivering a *Khuṭba* (religious talk), and he mentioned the she-camel and the one who killed it. Allāh's Messenger ﷺ recited:

"When the most wicked man among them went forth (to kill the she-camel)." (V.91:12)

Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abī Zamʻa, went forth to (kill) it." The Prophet ﷺ then mentioned about women (in his *Khuṭba*) and said, "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind, and said, "Why should anybody laugh at what he himself does?"

٤٩٤٢ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ: أَنَّهُ أَخْبَرَهُ عَبْدُ اللهِ بنُ زَمْعَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ، فَقالَ رَسُولُ اللهِ ﷺ: «﴿إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾﴾ انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عارِمٌ مَنِيعٌ في رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ». وَذَكَرَ النِّساءَ فَقالَ: «يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ العَبْدِ فَلَعَلَّهُ يُضاجِعُها مِنْ آخِرِ يَوْمِهِ»، ثُمَّ وَعَظَهُمْ في ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقالَ: «لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟».

وَقالَ أبُو مُعاوِيَةَ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ، عَنْ عَبْدِ اللهِ بنِ زَمْعَةَ، قالَ النَّبِيُّ ﷺ: «مِثْلُ أبي زَمْعَةَ عَمِّ الزُّبَيرِ بنِ العَوَّامِ». [راجع: ٣٣٧٧]

(92) *SŪRAT AL-LAIL* (The Night)

(٩٢) سورة ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عَبّاسٍ: ﴿وَكَذَّبَ بِٱلۡحُسۡنَىٰ ۝٩﴾: بالخَلَفِ. وَقالَ مُجاهِدٌ: ﴿تَرَدَّىٰٓ﴾: ماتَ. وَ﴿تَلَظَّىٰ﴾: تَوَهَّجَ. وَقَرأ عُبَيْدُ بنُ عُمَيْرٍ: (تَتَلَظَّى).

(1) CHAPTER. "By the day as it appears in brightness." (V.92:2)

(١) باب ﴿وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢﴾ [٢]

4943. Narrated 'Alqama: I went to Shām with a group of the companions of 'Abdullāh (bin Mas'ūd). Abū Ad-Dardā' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (the Qur'ān)?" We replied in the affirmative. Then he asked, "Who is the best reciter?" They pointed at me. Then he told me to recite, so I recited the Verse:

"By the night as it envelops. By the day as it appears in brightness. By Him Who created male and female." (V.92:1-3)

Abū Ad-Dardā' then said to me, "Did you hear it (like this) from the mouth of your friend ('Abdullāh bin Mas'ūd)?" I said, "Yes." He said, "I, too, heard it (like this) from the mouth of the Prophet ﷺ, but these people do not consider this recitation as the correct one."

٤٩٤٣ - حدَّثَنا قَبِيصَةُ بنُ عُقْبَةَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ قالَ: دَخَلْتُ في نَفَرٍ مِنْ أصحَابِ عَبْدِ اللهِ الشّامَ فَسَمِعَ بِنا أبُو الدَّرْدَاءِ فأتانا فَقالَ: أفِيكُمْ مَنْ يَقْرأ؟ فَقُلْنا: نَعَمْ. قالَ: فأيُّكُمْ أقْرأُ؟ فأشارُوا إليَّ، فَقالَ: اقْرأْ، فَقَرأْتُ (وَاللَّيْلِ إذَا يَغْشَى والنَّهارِ إذَا تَجَلَّى والذَّكَرِ والأُنْثَى) قالَ: آنْتَ سَمِعْتَها مِنْ في صَاحِبِكَ؟ قُلْتُ: نَعَمْ. قالَ: وأنا سَمِعْتُها مِنْ في النَّبِيِّ ﷺ وَهٰؤُلاءِ يَأبَوْنَ عَلَيْنا.

(2) CHAPTER. "By Him Who created male and female." (V.92:3)

4944. Narrated Ibrāhīm: The companions of 'Abdullāh (bin Mas'ūd) came to Abī Ad-Dardā', (and before they arrived at his home), he looked for them and found them. Then he asked them, "Who among you can recite (the Qur'ān) as 'Abdullāh recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked 'Alqama, "How did you hear 'Abdullāh bin Mas'ūd reciting *Sūrat Al-Lail* (The Night)?" 'Alqama recited:

"By the male and the female." Abū Ad-Dardā' said, "I testify that I heard the Prophet ﷺ reciting it likewise, but these people want me to recite it:

'By Him Who created male and female.' but by Allāh, I will not follow them."

(3) CHAPTER. The Statement of Allāh تعالى: "As for him who gives (in charity) and keeps his duty to Allāh and fears Him." (V.92:5)

4945. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ in a funeral procession at Baqī 'Al-Gharqad. He ﷺ said, "There is none of you but has his place written for him in Paradise or in the Hell-fire." They said, "O Allāh's Messenger! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for everybody will find it easy to do (such deeds that will lead him to his destined place)." Then he recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Ḥusnā* [the Best i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless

(٢) **بابٌ** ﴿وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ۝٣﴾ [٣]

٤٩٤٤ - **حدَّثَنا** عُمَرُ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، عَنْ إبْراهِيمَ قالَ: قَدِمَ أصحَابُ عَبْدِ اللهِ عَلى أبي الدَّرْدَاءِ فَطَلَبَهُمْ فَوَجَدَهُمْ فقالَ: أيُّكمْ يَقْرأُ عَلى قِرَاءَةِ عَبْدِ اللهِ؟ قالَ: كُلُّنا، قالَ: فأيُّكمْ يَحْفَظُ؟ وأشارُوا إلى عَلْقَمَةَ، قالَ: كَيْفَ سَمِعْتَهُ يَقرأُ ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١﴾؟ قالَ عَلْقَمَةُ (وَالذَّكَرِ والأُنْثى) قالَ: أشْهَدُ أنّي سَمِعْتُ النَّبيَّ ﷺ يَقرأُ هٰكَذَا وَهٰؤُلاءِ يُرِيدُونَني عَلى أنْ أقْرأَ ﴿وَمَا خَلَقَ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ۝٣﴾ وَاللهِ لا أُتابِعُهُمْ.

(٣) **بابُ قَوْلِهِ**: ﴿فَأَمَّا مَنۡ أَعۡطَىٰ وَٱتَّقَىٰ ۝٥﴾ [٥]

٤٩٤٥ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَميِّ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا مَعَ النَّبيِّ ﷺ في بَقِيعِ الغَرْقَدِ في جَنازَةٍ، فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنّةِ وَمَقْعَدُهُ مِنَ النّارِ». فَقالُوا: يا رَسُولَ اللهِ، أفَلا نَتّكِلُ؟ فَقالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ، ثُمَّ قَرأَ ﴿فَأَمَّا مَنۡ أَعۡطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلۡحُسۡنَىٰ ۝٦﴾ إلى قَوْلِهِ: ﴿لِلۡعُسۡرَىٰ﴾. [راجع: ١٣٦٢]

him with Paradise)]. ... (up to) ... the path for evil." (V.92:5-10)

CHAPTER. The Statement of Allāh تعالى: '... and believes in *Al-Husnā*."(1) (V.92:6)

Narrated Abū 'Abdur-Rahmān: 'Alī رَضِيَ الله عَنْهُ said, "We were sitting with the Prophet ﷺ." (He then mentioned the *Hadīth* No.4945).

بابٌ قَوْلِهِ: ﴿وَصَدَّقَ بِٱلْحُسْنَىٰ ۝﴾ [٦]

حدَّثنا مُسَدَّد، حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الأعمَشُ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا قُعُوداً عِنْدَ النَّبيِّ ﷺ... فَذَكَرَ الحَدِيثَ.

(4) CHAPTER. "We will make smooth for him the path of ease (goodness)." (V.92:7)

(٤) باب ﴿فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝﴾ [٧]

4946. Narrated 'Alī رَضِيَ الله عَنْهُ: While the Prophet ﷺ was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell-fire or in Paradise." They (the people) said, "O Allāh's Messenger ﷺ! Shall we depend (on this fact and give up work)?" He replied, "Carry on doing (good deeds), for everybody will find easy to do (such deeds that will lead him to his destined place)." The Prophet ﷺ then recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā*." (V.92:5,6)

٤٩٤٦ - حدَّثَنَا بِشْرُ بنُ خالِدٍ: أخبرَنا مُحَمَّد بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ أنَّهُ كانَ في جَنازَةٍ فأخَذَ عُوداً يَنْكُتُ في الأرْضِ فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ، أوْ مِنَ الجَنَّةِ». قالُوا: يا رَسُولَ اللهِ، أفَلا نَتَّكِلُ؟ قالَ: «اعمَلُوا فَكُلٌّ مُيَسَّرٌ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝﴾» الآيَة.

قالَ شُعْبَةُ: وحدَّثَني بِهِ مَنْصُورٌ فَلَمْ أُنْكِرْهُ مِنْ حَدِيثِ سُلَيْمانَ.

[راجع: ١٣٦٢]

(1) (Ch.) The best (i.e., either *Lā ilāha illallāh*: none has the right to be worshipped but Allāh) or a reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh's way or bless him with Paradise).

(5) CHAPTER. The Statement of Allāh تعالى: "But he who is greedy miser and thinks himself self-sufficient." (V.92:8)

(٥) باب قوله ﴿وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ۝٨﴾ [٨]

4947. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allāh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy to do (such deeds that will lead him to his destined place)." Then the Prophet ﷺ recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him and believes in *Al-Ḥusnā*. We will make smooth for him the path of ease (goodness) ... (up to) We will make smooth for him the path for evil." (V.92:5-10)

٤٩٤٧ - حدَّثنا يَحْيَى: حدَّثنا وَكيعٌ، عَنِ الأعْمشِ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَليّ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ وَمَقْعَدُهُ مِنَ النّارِ»، فَقُلْنا: يا رَسُولَ اللهِ أفَلا نَتَّكِلُ؟ قالَ: «لا، اعمَلُوا فَكُلٌّ مُيَسَّرٌ»، ثُمَّ قَرَأَ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧﴾ إلى قوله: ﴿فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ۝١٠﴾. [راجع: ١٣٦٢]

(6) CHAPTER. The Statement of Allāh تعالى: "And belies *Al-Ḥusnā*..." (V.92:9).

(٦) باب قوله: ﴿وَكَذَّبَ بِٱلْحُسْنَىٰ ۝٩﴾ [٩]

4948. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: While we were in a funeral procession in Baqī' Al-Gharqad, Allāh's Messenger ﷺ came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you and no created soul, but has his place written for him either in Paradise or in the Hell-fire, and also written for him whether he will be wretched or blessed (in the Hereafter)." A man said, "O Allāh's Messenger! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be blessed (in the Hereafter), will join the blessed people, and whoever among us is destined to be wretched will do such deeds as are characteristic of the people who

٤٩٤٨ - حدَّثنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا جَريرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَميِّ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا في جَنازَةٍ في بَقيعِ الغَرْقَدِ، فأتانا رَسُولُ اللهِ ﷺ فَقَعَدَ وَقَعَدْنا حَولَه وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ. ثُمَّ قالَ: «ما مِنْكُمْ مِنْ أحَدٍ، وَما مِنْ نَفْسٍ مَنْفُوسَةٍ إلا كُتِبَ مَكانُها مِنَ الجَنَّةِ والنّارِ، وَإلَّا قَدْ كُتِبَتْ شَقِيَّةً أوْ سَعِيدَةً». قالَ رَجُلٌ: يا رَسُولَ اللهِ، أفَلا نَتَّكِلُ عَلى

are destined to be wretched." The Prophet ﷺ said, "Those who are destined to be blessed (in the Hereafter) will find it easy to do the deeds characteristic of those destined to be blessed, while those who are to be among the wretched (in the Hereafter), will find it easy to do the deeds characteristic of those destined to be wretched." Then he recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Ḥusnā*." (V.92:5-6)

كتابنا وَنَدَعُ العَمَلَ؟ فَمَنْ كانَ مِنّا مِنْ أَهْلِ السّعادَةِ فَسَيَصِيرُ إلى أهْلِ السّعادَةِ، ومَنْ كانَ مِنّا مِنْ أَهْلِ الشّقاءِ فَسَيَصِيرُ إلى عَمَلِ أهْلِ الشّقاوَةِ. قالَ: «أمّا أهْلُ السّعادَةِ فَيُيَسَّرُونَ لِعَمَلِ أهْلِ السّعادَةِ، وأمّا أهْلُ الشّقاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أهْلِ الشّقاءِ». ثُمَّ قَرأَ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦﴾ الآيَة.

[راجع: ١٣٦٢]

(7) CHAPTER. "We will make smooth for him the path for evil." (V.92:10)

(٧) باب ﴿فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝١٠﴾ [١٠]

4949. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in a funeral procession, he picked up something and started scraping the ground with it and said, "There is none among you but has his place written for him either in the Hell-fire or in Paradise." They said, "O Allāh's Messenger! Shall we not depend upon what has been written for us and give up doing (good) deeds?" He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds that will lead him to his destined place) for which he has been created. So, he who is destined to be among the blessed (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the wretched ones, will find it easy to do the deeds characteristic of such people." Then he recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Ḥusna*." (V.92:5,6)

٤٩٤٩ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنِ الأعْمَشِ قالَ: سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ في جَنازَةٍ فأخَذ شَيْئاً فَجعَلَ يَنْكُتُ بِهِ الأرْضَ فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النّارِ وَمَقْعَدُهُ مِنَ الجَنّةِ». قالُوا: يا رَسُولَ اللهِ أفَلا نَتّكِلُ عَلى كِتابِنا وَنَدَعُ العَمَلَ؟ قالَ: «إعمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ. أمّا مَنْ كانَ مِنْ أهْلِ السّعادَةِ فَيُيَسّرُ لِعَمَلِ أهْلِ السّعادَةِ. وأمّا مَنْ كان مِنْ أهْلِ الشّقاءِ فَيُيَسّرُ لِعَمَلِ أهْلِ الشّقاوَةِ». ثُمَّ قَرأَ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦﴾ الآيَة.

(93) *SŪRAT AḌ-ḌUḤĀ*
(The Forenoon – After the Sunrise)

(٩٣) سورة ﴿وَالضُّحَىٰ ①﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقَالَ مُجَاهِدٌ: ﴿وَالَّيْلِ إِذَا سَجَىٰ ② مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③﴾: اسْتَوَى. وَقالَ غَيْرُهُ: سَجَى: أَظْلَمَ وسَكَنَ. ﴿عَآئِلًا﴾: ذو عِيالٍ.

(1) CHAPTER. The Statement of Allāh تعالى: "Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:3)

(١) بابٌ قَوْلِهِ: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③﴾ [٣]

4950. Narrated Jundub bin Sufyān رَضِيَ الله عَنْهُ: Once Allāh's Messenger ﷺ became sick and could not offer his night prayer (i.e.,- *Tahajjud* prayers) for two or three nights. Then a lady (the wife of Abū Lahab) came and said, "O Muḥammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allāh عَزَّ وجَلَّ revealed:

"By the forenoon (after sunrise); and by the night when it darkens (and stands still); your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:1-3)

٤٩٥٠ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا الأَسْوَدُ بنُ قَيْسٍ قالَ: سَمِعْتُ جُنْدَبَ بنَ سُفْيانَ قالَ: اشْتَكَى رَسُولُ اللهِ ﷺ فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاثاً، فَجاءَتِ امْرَأَةٌ فَقالَتْ: يا مُحَمَّدُ، إنِّي لأَرْجُو أنْ يَكُونَ شَيْطانُكَ قَدْ تَرَكَكَ لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلاثاً، فأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَالضُّحَىٰ ①، وَالَّيْلِ إِذَا سَجَىٰ ②، مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③﴾. [راجع: ١١٢٤]

(2) CHAPTER. The Statement of Allāh تعالى: "Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:1-3)

(٢) بابٌ قَوْلِهِ: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③﴾ [٣]

(The Arabic word that is translated as 'has forsaken you' can be read in two ways: with emphasis (i.e.,, *Wadda'aka*) or without emphasis (i.e., *Wada'aka*). The meaning of both is the same, i.e.,, [(your Lord) has (not) forsaken you]. Ibn 'Abbās said: The Verse means: 'He has not forsaken you, nor does He hate you."

تُقْرأُ بالتَّشْدِيدِ والتَّخْفِيفِ بِمَعْنًى وَاحِدٍ: ما تَرَكَكَ رَبُّكَ. وَقالَ ابنُ عَبّاسٍ: ما تَرَكَكَ وَما أَبْغَضَكَ.

4951. Narrated Jundub Al-Bajalī: A lady said, "O Allāh's Messenger! I see that your friend has delayed (in conveying Qur'ān) to you." So there was revealed:

"Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:3)

٤٩٥١ – حدَّثنا مُحمَّدُ بنُ بَشّارٍ: حدَّثنا مُحمَّدُ بنُ جَعْفَرٍ غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنِ الأَسْوَدِ بنِ قَيْسٍ قالَ: سَمِعْتُ جُنْدُباً البَجَليَّ: قالَتِ امْرأةٌ: يا رَسُولَ اللهِ، ما أُرَى صَاحِبَكَ إلَّا أَبْطأكَ، فنَزَلَتْ ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③﴾. [راجع: ١١٢٤]

(94) SŪRAT ASH-SHARḤ (The Opening Forth)

(٩٤) سورة ﴿أَلَمْ نَشْرَحْ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿وِزْرَكَ﴾ في الجاهِليَّةِ. ﴿أَنقَضَ﴾: أَثْقَلَ. ﴿مَعَ ٱلْعُسْرِ يُسْرًا﴾، قالَ ابنُ عُيَيْنَةَ: أيْ إنَّ مَعَ ذٰلكَ العُسْرِ يُسْراً آخَرَ. كَقَوْلِهِ: ﴿هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ﴾ وَلَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ. وَقالَ مُجاهِدٌ: ﴿فَٱنصَبْ﴾ في حاجَتِكَ إلى رَبِّكَ. وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ: ﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ①﴾: شَرَحَ اللهُ صَدْرَهُ للإسْلامِ.

(95) SŪRAT AT-TĪN (The Fig)

(٩٥) سورة ﴿وَٱلتِّينِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: هُوَ التِّينُ والزَّيْتُونُ الّذي يأكُلُ النّاسُ، يُقالُ: ﴿فَمَا

﴿يُكَذِّبُكَ﴾: فَمَا الّذي يُكَذِّبُك بأنَّ النّاسَ يُدَانُونَ بأعمالِهِمْ، كأنّه قالَ: وَمَنْ يَقْدِرُ عَلى تَكْذِيبِكَ بالثَّوَابِ والعِقابِ؟

(1) CHAPTER.

(١) باب:

4952. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was on a journey, he recited *Sūrat Wat-Tīn Waz-Zaitūn* (No. 95) in one of the first two *Rak'a* of the *'Ishā'* prayer.

٤٩٥٢ - حدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَني عَدِيٌّ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ في سَفَرٍ فَقَرأَ في العِشاءِ في إحْدَى الرَّكْعَتَينِ بالتِّينِ والزَّيْتُونِ. ﴿تَقْوِيمٍ﴾: الخَلْقِ. [راجع: ٧٦٧]

(96) *SŪRAT AL-'ALAQ* (The Clot)

(٩٦) سورة ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ قُتَيْبَةُ: حدَّثَنا حَمّادٌ، عَنْ يَحْيَى ابنِ عَتِيقٍ، عَنِ الحَسَنِ قالَ: اكْتُبْ في المُصْحَفِ في أوَّلِ الإمامِ: بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، وَاجْعَلْ بَينَ السُّورَتَينِ خَطّاً. وَقالَ مُجَاهِدٌ: ﴿نَادِيَهُ﴾: عَشِيرَتَهُ. ﴿الزَّبَانِيَةَ﴾: المَلائكَةَ، وقالَ مَعْمَرٌ: ﴿الرُّجْعَىٰ﴾: المَرْجِعُ. ﴿لَنَسْفَعًا﴾: لَنَأْخُذَنْ، وَلَنَسْفَعَنْ بالنُّونِ وَهيَ الخَفِيفَةُ. سَفَعْتُ بيَدِهِ: أخَذْتُ.

(1) CHAPTER.

(١) **بابٌ**:

4953. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: The commencement (of the Divine Revelation) to Allāh's Messenger ﷺ was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then the love of seclusion was bestowed upon him, so he used to go in seclusion in the cave of Ḥirā' where he used to worship (Allāh Alone) continuously for many nights before returning to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadīja again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Ḥirā'. An angel came to him and asked him to read. Allāh's Messenger ﷺ replied, "I do not know how to read." The Prophet ﷺ said, "Then the angel held me (forcefully) and pressed me so hard that I felt distressed (could not bear it any more). He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me a second time till I felt distressed (could not bear it any more). He then released me and asked me to read, but again I replied, 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I felt distressed (could not bear it any more), and then he released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not.'" (V.96:1-5)

Then Allāh's Messenger ﷺ returned with that (the Revelation) and his (heart severely

٤٩٥٣ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ. وَحدَّثَنِي سَعِيدُ بنُ مَرْوَانَ: حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ العَزِيزِ بنِ أبي رِزْمَةَ: أخبَرَنا أبو صَالِحٍ سَلْمَوَيْهِ: حدَّثَنِي عَبْدُ اللهِ، عَنْ يُونُسَ بنِ يَزِيدَ قالَ: أخبرَنِي ابنُ شِهابٍ: أنَّ عُرْوَةَ بنَ الزُّبَيرِ أخْبرَهُ: أنَّ عائشَةَ زَوْجَ النَّبِيِّ ﷺ قالَت: كانَ أوَّلَ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ الرُّؤْيَا الصَّادِقَةُ في النَّوْمِ فكانَ لا يَرَى رُؤْيا إلَّا جاءَتْ مِثْلَ فَلَقِ الصُّبْحِ. ثُمَّ حُبِّبَ إلَيْهِ الخَلاءُ فكانَ يَلْحَقُ بِغارِ حِرَاءٍ فَيَتَحَنَّثُ فيهِ - قالَ: والتَّحَنُّثُ التَّعَبُّدُ - اللَّيالِيَ ذَوَاتِ العَدَدِ قَبْلَ أنْ يَرْجِعَ إلى أهْلِهِ، وَيتَزَوَّدُ لِذلكَ، ثُمَّ يَرْجِعُ إلى خَدِيجَةَ فَيَتَزَوَّدُ بِمِثْلِها. حتَّى فَجِئَهُ الحَقُّ وَهُوَ في غارِ حِرَاءٍ فَجاءَهُ المَلَكُ فقال: اقْرأ، فَقالَ رَسُولُ اللهِ ﷺ: «ما أنا بقارِئٍ»، قالَ: «فأخَذَني فَغَطَّنِي حتَّى بَلَغَ مِنِّي الجُهْدَ. ثُمَّ أرْسَلَنِي فَقالَ: اقْرأ، قُلْتُ: ما أنا بِقارِئٍ فأخَذَني فَغَطَّنِي الثَّانِيَةَ حتّى بَلَغَ مِنِّي الجُهْدَ، ثُمَّ أرسَلَنِي فقالَ: اقْرأ، قُلْتُ: ما أنا بِقارِئٍ فأخَذَني فَغَطَّنِي الثَّالِثَةَ حتَّى بَلَغَ مِنِّي الجُهْدَ، ثُمَّ أرْسَلَنِي فَقالَ: ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى

خَلَقَ ﴿١﴾ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ﴿٢﴾ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾﴾ الآيات فَرَجَعَ بِها رَسُولُ اللهِ ﷺ تَرْجُفُ بَوادِرُهُ حتَّى دَخَلَ عَلى خَدِيجَةَ، فَقالَ: «زَمِّلُوني زَمِّلُوني»، فَزَمَّلُوهُ حتَّى ذَهَبَ عَنْهُ الرَّوْعُ، قالَ لِخَدِيجَةَ: «أيْ خَدِيجَةُ، ما لي؟ لَقَدْ خَشِيتُ عَلى نَفْسِي»، فأخْبَرَها الخَبَرَ، قالَتْ خَدِيجَةُ: كَلَّا أبْشِرْ، فَوَاللهِ لا يُخْزِيكَ اللهُ أبَداً، فَوَاللهِ إنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الحَدِيثَ، وتَحْمِلُ الكَلَّ، وَتَكْسِبُ المَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلى نَوائِبِ الحَقِّ. فانْطَلَقَتْ بِهِ خَدِيجَةُ حتَّى أتَتْ بِهِ وَرَقَةَ بنَ نَوْفَلٍ - وَهُوَ ابنُ عَمِّ خَدِيجَةَ أخي أبِيها - وكانَ امْرأً تَنَصَّرَ في الجاهِلِيَّةِ، وكانَ يَكْتُبُ الكِتابَ العَرَبِيَّ وَيَكْتُبُ مِنَ الإنجِيلِ بالعَرَبِيَّةِ ما شاءَ اللهُ أنْ يَكْتُبَ، وكانَ شَيخاً كَبِيراً قَدْ عَمِيَ، فَقالَتْ خَدِيجَةُ: يا عَمِّ اسمَعْ مِنِ ابنِ أخِيكَ. قالَ وَرَقَةُ: يا ابْنَ أخي، ماذَا تَرَى؟ فأخْبَرَهُ النَّبِيُّ ﷺ خَبَرَ ما رأى، فَقالَ وَرَقَةُ: هٰذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلى مُوسَى، لَيْتَني فيها جَذَعاً، لَيْتَنِي أكُونُ حَيّاً، ذَكَرَ حَرْفاً. قالَ رَسُولُ اللهِ ﷺ: «أوَ مُخرِجِيَّ هُمْ؟» قالَ وَرَقَةُ: نَعَمْ، لَمْ يَأتِ رَجُلٌ

beating; and the) muscles between his neck and shoulders were trembling till he came upon Khadīja (his wife) and said, 'Cover me!' They covered him, till his fear was over, and after that he said to Khadīja, "O Khadīja! What is wrong with me? I was afraid that something bad might happen to me." Then he told her all that had happened. Khadīja said, "Nay! But receive the good tidings! By Allāh, Allāh will never disgrace you, for by Allāh, you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-stricken." Khadīja then took him to Waraqa bin Naufal, the son of Khadīja's paternal uncle. Waraqa who become a Christian in the pre-Islāmic period and used to write Arabic and also write some portion of the Injeel (Gospel) in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadīja said (to Waraqa), "O my cousin! Listen to what your nephew has to say." Waraqa said, "O my nephew! What have you seen?" The Prophet ﷺ then described whatever he had seen. Waraqa said, "This is the same angel Jibrīl (Gabriel) who was sent to Mūsa (Moses). I wish I were young or could live..." or said some other words. Allāh's Messenger ﷺ asked, "Will these people drive me out?" He replied in the affirmatiive and said, "Any one (man) who came with something similar to what you have brought was treated with hostility." If I were to remain alive till your day (when you start preaching), then I would support you strongly." But a short while later Waraqa died and the Divine Revelation was paused (stopped) for a while so that Allāh's Messenger ﷺ was much grieved.

بما جِئْتَ بِهِ إلَّا أُوذِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ حَيّاً أَنْصُرْكَ نَصْراً مُؤَزَّراً. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الْوَحْيُ فَتْرَةً حَتَّى حَزِنَ رَسُولُ اللهِ ﷺ.

٤٩٥٤ - قالَ مُحَمَّدُ بنُ شِهابٍ: فأَخْبَرَني أَبُو سَلَمَةَ بن عَبْدِ الرحمٰن أَنَّ جابِرَ بنَ عَبْدِ اللهِ الأَنْصارِيَّ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ، قالَ في حَدِيثِهِ: «بَيْنا أنا أَمْشِي سَمِعْتُ صَوْتاً مِن السَّماءِ فَرَفَعْتُ بَصَرِي فإذَا المَلَكُ الَّذِي جاءَني بِحِرَاءٍ جالِسٌ عَلى كُرْسِيٍّ بَيْنَ السَّماءِ أَو الأَرْضِ، فَفَرِقْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي»، فَدَثَّرُوهُ، فأَنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾﴾ قالَ أبو سَلَمَةَ: وَهِيَ الأَوْثانُ التي كانَ أَهْلُ الجاهِلِيَّةِ يَعْبُدُونَ. قالَ: ثُمَّ تَتابَعَ الوَحْيُ.

[راجع: ٣]

4954. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While Allāh's Messenger ﷺ was talking about the period of pause in Divine Revelation, he said in his narration, "Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same angel as had visited me in the cave of Ḥirā'. He was sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me! Wrap me!'" So they covered him and then Allāh تعالى revealed:

"O you (Muḥammad ﷺ), enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from *Ar-Rujz* (the idols)!" (V.74:1-5)

Abū Salama said, "*(Rujz)* are the idols which the people of the pre-Islāmic period used to worship." After this, the Revelation started coming strongly and frequently.

[See Vol.1, *Ḥadīth* No.3 and 4)]

(٢) بابٌ قَوْلِهِ: ﴿خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ﴿٢﴾﴾ [٢]

(2) CHAPTER. The Statement of Allāh تعالى: "He has created man from a clot." (V.96:2)

٤٩٥٥ - حدَّثنا ابنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ: أَنَّ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أَوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ الرُّؤْيا الصَّالِحَةُ، فَجاءَهُ المَلَكُ،

4955. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The commencement of the Divine Revelation to Allāh's Messenger ﷺ was in the form of good, righteous (true) dreams. And then the angel came to him and said, "Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read!

And your Lord is the Most Generous." (V.96:1-3)

فقال: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١، خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝٢، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣﴾ [١-٣]. [راجع: ٣]

(3) CHAPTER. The Statement of Allāh تعالى: "Read! And your Lord is the Most Generous." (V.96:3)

(٣) بابُ قولِهِ: ﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣﴾ [٣]

4956. Narrated 'Āishah رَضِيَ اللهُ عَنها: The commencement of (the Divine Revelation to) Allāh's Messenger ﷺ was in the form of true dreams. And then angel came to him and said, "Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen." (V.96:1-4)

٤٩٥٦ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ ح. وَقالَ اللَّيْثُ: حدَّثني عُقَيْلٌ قالَ: قالَ مُحَمَّدٌ: أخبرَني عُرْوَةُ، عَنْ عائشةَ رَضِيَ اللهُ عَنها: أوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ الرُّؤْيا الصَّادِقَةُ، جاءَهُ المَلَكُ فَقالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١، خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝٢، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣، الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤﴾ [١-٤]. [راجع: ٣]

CHAPTER. "Who has taught (the writing) by the pen." (V.96:4)

بابٌ ﴿الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤﴾ [٤]

4957. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ returned to Khadīja and said, "Wrap me! Wrap me!" (Then the subnarrator narrated the rest of the narration).

٤٩٥٧ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتُ عُرْوَةَ: قالَتْ عائشةُ رَضِيَ اللهُ عَنها: فَرَجَعَ النَّبِيُّ ﷺ إلى خَدِيجَةَ فَقالَ: «زَمِّلُوني زَمِّلُوني»، فَذَكَرَ الحَدِيثَ. [راجع: ٣]

(4) CHAPTER. The Statement of Allāh تعالى: "Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock, a lying sinful forelock!" (V.96:15,16)

(٤) بابُ قَوْلِهِ تَعالَى ﴿كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝١٥، نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝١٦﴾ [١٥-١٦]

4958. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Jahl said, "If I see Muḥammad offering *Ṣalāt* (prayer) at the Ka'bah, I will tread on

٤٩٥٨ - حدَّثنا يَحْيَى: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ

his neck." When the Prophet ﷺ heard of that, he said, "If he does so, the angels will snatch him away."

الكَرِيمِ الجَزَرِيِّ، عَنْ عِكْرِمَةَ: قالَ ابنُ عَبّاسٍ: قالَ أبُو جَهْلٍ: لَئِنْ رأيْتُ مُحَمّداً يُصَلِّي عِنْدَ الكَعْبَةِ لأطأنَّ عَلى عُنُقِهِ، فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «لَوْ فَعَلَهُ لأخَذَتْهُ المَلائِكَةُ».

تابَعَهُ عَمْرُو بنُ خالِدٍ، عَنْ عُبَيْدِ اللهِ، عَنْ عَبْدِ الكَرِيمِ.

(97) SŪRAT AL-QADR (The Night of Decree)

(٩٧) سورة ﴿إِنَّآ أَنزَلْنَـٰهُ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

"Verily, We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree)." (V.97:1)

يُقالُ: المَطْلَعُ، هُوَ الطُّلُوعُ، والمَطْلِعُ: المَوْضِعُ الّذي يُطْلَعُ مِنْهُ. ﴿أَنزَلْنَـٰهُ﴾: الهَاءُ كِنايَةٌ عَنِ القُرآنِ. ﴿إِنَّآ أَنزَلْنَـٰهُ﴾ خَرَجَ مَخْرَجَ الجَمِيعِ، والمُنْزِلُ هُوَ اللهُ تَعالَى، والعَرَبُ تُؤَكِّدُ فِعْلَ الرَّجُلِ الوَاحِدِ فَتَجْعَلُهُ بِلَفْظِ الجَمِيعِ لِيَكُونَ أثْبَتَ وأوْكَدَ.

(98) SŪRAT LAM YAKUN (or *AL-BAIYYINAH* (The Clear Evidence)

(٩٨) سورة ﴿لَمْ يَكُنِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER.

(١) **باب**:

﴿مُنفَكِّينَ﴾: زَائِلِينَ. ﴿قَيِّمَةٌ﴾: القائِمَةُ، ﴿دِينُ ٱلْقَيِّمَةِ﴾. أضافَ الدِّينَ إلى المُؤَنَّثِ.

4959. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ said to Ubayy (bin Ka'b), "Allāh has ordered me to recite to you:

'Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*(1) were not going to leave (their disbelief)...'" (V. 98:1)

Ubayy said, "Did Allāh mention me by name?" The Prophet ﷺ said, "Yes." On that, Ubayy wept.

٤٩٥٩ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ لأُبَيٍّ: «إنَّ اللهَ أمَرَني أنْ أقْرأَ عَلَيْكَ ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟﴾» قالَ: وسمَّاني؟ قالَ: «نَعَمْ»، فَبَكى. [راجع: ٣٨٠٩]

(2) CHAPTER.

(٢) باب:

4960. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ said to Ubayy, "Allāh has ordered me to recite Qur'ān to you." Ubayy asked, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Allāh has mentioned your name to me." On that Ubayy started weeping. (The subnarrator) Qatāda added: I have been informed that the Prophet ﷺ recited:

"Those who disbelieve from among the people of the Scripture (Jews and Christians)..."

٤٩٦٠ - حدَّثنا حَسَّانُ بنُ حَسَّانَ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأُبَيٍّ: «إنَّ اللهَ أمَرَني أنْ أقْرأَ عَلَيْكَ القُرآنَ»، قالَ أُبَيٌّ: آللهُ سمَّاني لكَ؟ قالَ: «آللهُ سمَّاكَ»، فَجَعَلَ أُبَيٌّ يَبْكي. قالَ قَتادَةُ: فأُنْبِئْتُ أنَّهُ قَرأَ عَلَيْهِ ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ﴾. [راجع: ٣٨٠٩]

(3) CHAPTER.

(٣) باب:

4961. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Allāh's Prophet ﷺ said to Ubayy bin Ka'b, "Allāh has ordered me to recite Qur'ān to you." Ubayy said, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Yes." Ubayy said, "Have I been mentioned by the Lord of '*Al-Ālamīn* (the mankind, jinn and all that exists)?" The Prophet ﷺ said, "Yes". Then Ubayy burst into tears.

٤٩٦١ - حدَّثنا أحْمَدُ بنُ أبي دَاوُدَ أبُو جَعْفَرٍ المُنادِي: حدَّثَنا رَوْحٌ: حدَّثَنا سَعِيدُ ابنُ أبي عَرُوبَةَ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ: أنَّ نَبِيَّ اللهِ ﷺ قالَ لأُبَيِّ بنِ كَعْبٍ: «إنَّ اللهَ أمَرَني أنْ أُقْرِئَكَ القُرآنَ»، قالَ: آللهُ سَمَّاني لَكَ؟ قالَ: «نَعَمْ»، قالَ: وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ العالمِينَ؟ قالَ: «نَعَمْ»، فَذَرَفَتْ عَيْناهُ. [راجع: ٣٨٠٩]

(1) (H. 4959) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ).

(99) SŪRAT AZ-ZALZALAH (The Earthquake)

(٩٩) سورة ﴿إِذَا زُلْزِلَتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "So whosoever does good equal to the weight of an atom (or a small ant), shall see it." (V.99:7)

(١) **باب** قَوْلِهِ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝﴾ [٧]

يُقالُ: ﴿أَوْحَىٰ﴾، أوْحَى إلَيْها، وَوَحَى لَهَا، وَوَحَى إلَيْها وَاحِدٌ.

4962. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Horses are kept for one of three purposes: A man may keep them (for Allāh's Cause to receive a reward (in the Hereafter); another may keep them (as a means of his livelihood) protection (from begging others) and a third may keep them (out of pride and to show off) to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties (keeps) it for Allāh's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water, though its owner had no intention to water it from that river, even then he will have good deeds written for him. So, that horse will be (a source of) reward for such a man."

"If a man ties (keeps) a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allāh's right, i.e., pays its *Zakāt* and gives it to be used in Allāh's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to

٤٩٦٢ - **حدَّثنا** إسْماعِيلُ بنُ عَبْدِ اللهِ: حدَّثَنا مالِكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبي صَالِحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلى رَجُلٍ وِزْرٌ. فأمّا الّذي لَهُ أجْرٌ فَرَجُلٌ رَبَطَها في سَبِيلِ اللهِ فأطالَ لها في مَرْجٍ أوْ رَوْضَةٍ فَمَا أصابَتْ في طِيَلِها ذٰلِكَ في المَرْجِ والرَّوْضَةِ كانَ لَهُ حَسَناتٍ، وَلَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً أوْ شَرَفَيْنِ كانَتْ آثارُها وأرْوَاثُها حَسَناتٍ لَهُ، وَلَوْ أنَّها مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ ولَمْ يُرِدْ أنْ يَسْقِيَ بِهِ كانَ ذٰلِكَ حَسَناتٍ لَهُ، فَهِيَ لِذٰلِكَ الرَّجُلِ أجْرٌ. وَرَجُلٌ رَبَطَها تَغَنِّياً وَتَعَفُّفاً ولَمْ يَنْسَ حَقَّ اللهِ في رِقابِها وَلا ظُهُورِها فَهِيَ لَهُ سِتْرٌ. وَرَجُلٌ رَبَطَها فَخْراً وَرِياءً وَنِواءً فَهِيَ عَلى ذٰلِكَ وِزْرٌ». فَسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ،

excite others, then that horse will be burden (of sins) for him." Then Allāh's Messenger ﷺ was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything:

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.'" (V.99:7,8)

قالَ: «ما أَنْزَلَ اللهُ عَلَيَّ فِيها إِلَّا هٰذِهِ الآيَةَ الفاذَّةَ الجامِعَةَ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝﴾». [راجع: ٢٣٧١]

(2) CHAPTER. "And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (V.99:8)

(٢) باب ﴿وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝﴾ [٨].

4963. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about donkeys and he replied, "Nothing has been revealed to me regarding donkeys except this comprehensive Verse, which includes everything:

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.'" (V.99:7,8)

٤٩٦٣ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ: أَخْبَرَني مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبي صالِحٍ السَّمَّانِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الحُمُرِ فَقالَ: «لَمْ يُنْزَلْ عَلَيَّ فِيها شَيْءٌ إِلَّا هٰذِهِ الآيَةُ الجامِعَةُ الفاذَّةُ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝﴾». [راجع: ٢٣٧١]

(100) SŪRAT AL-'ĀDIYĀT (Those that run)

(١٠٠) سورة ﴿وَالْعَادِيَاتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ الكَنُودُ: الكَفُورُ، يُقالُ: ﴿فَأَثَرْنَ بِهِۦ نَقْعًا ۝﴾: رَفَعْنَ بِهِ غُباراً. ﴿لِحُبِّ الْخَيْرِ﴾: مِنْ أَجْلِ

حُبِّ الخَيرِ، ﴿لَشَدِيدٌ﴾: لَبَخِيلٌ، وَيُقالُ لِلْبَخِيلِ: شَدِيدٌ. ﴿وَحُصِّلَ﴾: مُيِّزَ.

(101) SŪRAT AL-QĀRI'AH (The Striking Hour)

(١٠١) سورة القارعة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿كَالْفَرَاشِ الْمَبْثُوثِ﴾: كَغَوْغاءِ الجَرَادِ يَرْكَبُ بَعْضُهُ بَعْضاً، كَذٰلِكَ النّاسُ يَجُولُ بَعْضُهمْ في بَعْضٍ.

﴿كَالْعِهْنِ﴾: كألوانِ العِهْنِ، وَقَرأَ عَبْدُ اللهِ: (كالصُّوفِ).

(102) SŪRAT AT-TAKĀTHUR (The Piling up. "The Emulous Desire)

(١٠٢) سورة ﴿أَلْهَىٰكُمُ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

Ibn 'Abbās said, '*At-Takāthur* means piling up money and children."

وَقالَ ابنُ عَبّاسٍ: التَّكاثُرُ مِنَ الأمْوَالِ والأوْلادِ.

(103) SŪRAT AL-'AṢR (The Time)

(١٠٣) سورة ﴿وَالْعَصْرِ ①﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ يَحْيَىٰ: العَصْر: الدَّهْرُ، أَقْسَمَ بِهِ.

(104) SŪRAT AL-HUMAZAH (The Slanderer)

(١٠٤) سورة ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

Al-Ḥuṭamah is the name of the (Hell) Fire, similar to *Saqar* and *Laẓa*.

﴿ٱلْحُطَمَةِ﴾: اسْمُ النّارِ، مِثْلُ سَقَرَ وَلَظَى.

(105) SŪRAT AL-FĪL (The Elephant)

(١٠٥) سورة ﴿أَلَمْ تَرَ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ مُجَاهِدٌ: ﴿أَلَمْ تَرَ﴾ ألم تعلم. قَالَ مُجاهد: ﴿أَبَابِيلَ﴾: مُتَتابِعَةً، مُجْتَمِعَةً. وَقالَ ابنُ عَبّاسٍ: ﴿مِّن سِجِّيلٍ﴾: هيَ سَنْكِ وكِلْ.

(106) SŪRAT QURAISH (Quraish)

(١٠٦) سورة ﴿لِإِيلَٰفِ قُرَيْشٍ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿لِإِيلَٰفِ﴾: أَلِفُوا ذٰلكَ فَلا يَشُقُّ عَلَيْهِمْ في الشِّتاءِ والصَّيْفِ. وآمَنَهُمْ مِنْ كُلِّ عَدُوِّهِم في حَرَمِهِمْ.

(107) *SŪRAT AL-MĀ'ŪN*
(The Small Kindnesses)

(١٠٧) سورة ﴿أَرَءَيْتَ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ ابنُ عُيَيْنَةَ: ﴿لِإِيلَٰفِ﴾: لِنِعْمَتِي عَلى قُرَيْشٍ.

وَقالَ مُجاهِدٌ: ﴿يَدُعُّ﴾: يَدْفَعُ عَنْ حَقِّهِ، يُقالُ: هُوَ مِنْ دَعَعْتُ. ﴿يُدَعُّونَ﴾ [الطور:١٣]: يُدْفَعُونَ. ﴿سَاهُونَ﴾: لاهُونَ. وَ﴿ٱلْمَاعُونَ﴾: المَعْرُوفُ كُلُّهُ. وَقالَ بَعْضُ العَرَبِ: المَاعُونُ: المَاءُ. وقال عِكْرِمَةُ: أَعْلاها الزَّكاةُ المَفْرُوضَة، وأَدْناها عارِيَةُ المَتاعِ.

(108) *SŪRAT AL-KAUTHAR*
(A River in Paradise)

(١٠٨) سورة ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عَبّاسٍ: ﴿شَانِئَكَ﴾: عَدُوَّكَ.

(1) CHAPTER.

(١) **باب**:

4964. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ was made to ascend to the heavens, he ﷺ said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrīl (Gabriel), 'What is this (river)?' He replied, 'This is *Al-Kauthar*'."

٤٩٦٤ - **حدَّثَنا** آدَمُ: حدَّثَنا شَيْبانُ: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمّا عُرِجَ بالنَّبِيِّ ﷺ إلى السَّماءِ قالَ: «أَتَيْتُ عَلى نَهْرٍ حافَتاهُ قِبابُ اللُّؤْلُؤِ مُجَوَّفٌ، فَقُلْتُ: ما هٰذَا يا جِبْرِيلُ؟ قالَ: هٰذَا الكَوْثَرُ».

[راجع: ٣٥٧٠]

4965. Narrated Abū 'Ubaida: I asked 'Āishah رَضِيَ اللهُ عَنها regarding the Verse:

"Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar.*"

She replied, "*Al-Kauthar* is a river which has been given to your Prophet ﷺ, on the banks of which there are (tents of) hollow pearls; and its utensils are as numberless as the stars."

٤٩٦٥ - حدَّثنا خالِدُ بنُ يَزِيدَ الكاهِلِيُّ: حدَّثنا إسْرائِيلُ، عَنْ أبي إسحاقَ، عَنْ أبي عُبَيْدَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَ: سألْتُها عَنْ قَوْلِهِ تَعالى: ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ①﴾ قالَتْ: هُوَ نَهْرٌ أُعْطِيَهُ نَبِيُّكُم ﷺ، شاطِئاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ، آنِيَتُهُ كَعَدَدِ النُّجُومِ. رَوَاهُ زَكَرِيّا وأبُو الأحْوَصِ وَمُطَرِّفٌ، عَنْ أبي إسحاقَ.

4966. Narrated Abū Bishr: Sa'īd bin Jubair said that Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said about *Al-Kauthar*, "That is the good which Allāh has bestowed upon His Messenger (Muhammad ﷺ)." I said to Sa'īd bin Jubair, "But the people claim that it is a river in Paradise." Sa'īd said, "The river in Paradise is part of the good which Allāh has bestowed on His Messenger ﷺ."

٤٩٦٦ - حدَّثنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثنا هُشَيْمٌ: حدَّثنا أبُو بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ في الكَوْثَرِ: هُوَ الخَيرُ الَّذِي أعْطاه اللهُ إيّاهُ.

قالَ أبُو بِشْرٍ: قُلْتُ لِسَعِيدِ بنِ جُبَيْرٍ: فإنَّ النّاسَ يَزْعُمُونَ أنَّهُ نَهْرٌ في الجَنَّةِ؟ فَقالَ سَعِيدٌ: النَّهْرُ الَّذي في الجَنَّةِ مِنَ الخَيرِ الَّذي أعْطاهُ اللهُ إيّاهُ.

[انظر: ٦٥٧٨]

(109) SŪRAT AL-KĀFIRŪN (The Disbelievers)

(١٠٩) سورة ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ①﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

يُقال: ﴿لَكُمْ دِينُكُمْ﴾: الكُفْرُ ﴿وَلِيَ دِينِ﴾: الإسْلامُ. ولمْ يَقُلْ: دِيني، لأنَّ الآياتِ بالنُّونِ فحُذِفَت

الياءُ كما قال: ﴿يَهْدِينِ﴾ وَ﴿يَشْفِينِ﴾ [الشعراء: ٧٨ -٨٠]. وَقال غيرُهُ: ﴿لَآ أَعْبُدُ مَا تَعْبُدُونَ﴾ الآنَ وَلا أُجيبُكُمْ فِيما بَقِيَ مِنْ عُمْري ﴿وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ﴾ وَهُمُ الذينَ قالَ: ﴿وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا﴾ [المائدة: ٦٤].

(110) SŪRAT AN-NAṢR
(The Help)

(١١٠) سورة ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

(1) CHAPTER.

(١) باب:

4967. Narrated 'Āishah رَضِيَ الله عَنها: When the *Sūrat An-Naṣr*, "When there comes the Help of Allāh and the Conquest,' had been revealed to the Prophet ﷺ, he did not offer any *Ṣalāt* (prayer) except that he said therein, "*Subḥānaka Rabbanā wa biḥamdika; Allāhumma ighfirlī* (I testify the Uniqueness of our Lord, and all the praises are for Him; O Allāh, forgive me!")."

٤٩٦٧ - **حدَّثنا** الحَسَنُ بنُ الرَّبيعِ: حدَّثنا أبو الأحْوَص، عَنِ الأعمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما صَلَّى النَّبيُّ ﷺ صَلاةً بَعْدَ أَنْ نَزَلَتْ عَلَيْهِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ إِلَّا يَقُولُ فِيها: «سُبْحانَكَ رَبَّنا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». [راجع: ٧٩٤]

(2) CHAPTER.

(٢) باب:

4968. Narrated 'Āishah رَضِيَ الله عَنها: Allāh's Messenger ﷺ used to say very often in bowing and prostration [during his *Ṣalāt*

٤٩٦٨ - **حدَّثنا** عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ

(prayers)], "*Subḥānaka Allāhumma Rabbanā wa biḥamdika; Allāhumma ighfirlī,*" according to the order of the Qur'ān. (See H. 4967)

أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أنْ يَقُولَ في رُكُوعِهِ وسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي»، يَتأوَّلُ القُرآنَ. [راجع: ٧٩٤]

(3) CHAPTER. The Statement of Allāh تعالى: "And you see that the people enter Allāh's religion (Islām) in crowds." (V.110:2)

(٣) بابُ قَوْلِهِ: ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفْوَاجًا ۝٢﴾ [٢].

4969. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: 'Umar asked the people regarding Allāh's Statement:

"When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

They replied, "It indicates the future conquest of towns and palaces (by Muslims)." 'Umar said, "What do you say about it, O Ibn 'Abbās?" I replied, "(This *Sūrah*) indicates the termination of the life of Muḥammad ﷺ. Through it he was informed of the nearness of his death."

٤٩٦٩ - حَدَّثَنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حَدَّثَنا عَبْدُ الرَّحْمنِ، عَنْ سُفْيانَ، عَنْ حَبِيبِ بنِ أبي ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ سألَهُمْ عَنْ قَوْلِهِ تَعالى: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾ قالُوا: فَتْحُ المَدائِنِ والقُصُورِ. قالَ: ما تَقُولُ يا ابنَ عَبّاسٍ؟ قالَ: أجَلٌ أوْ مَثَلٌ ضُرِبَ لِمُحَمَّدٍ ﷺ، نُعِيَتْ لَهُ نَفْسُهُ. [راجع: ٣٦٢٧]

(4) CHAPTER. The Statement of Allāh تعالى: "So, glorify the praises of your Lord, and ask His forgiveness. Verily! He is the One Who accepts the repentance and forgives." (V.110:3)

(٤) بابُ قَوْلِهِ: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣﴾ [٣] تَوّابٌ عَلى العِبادِ. والتَّوّابُ مِنَ النّاسِ: التّائِبُ مِنَ الذَّنْبِ.

4970. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: 'Umar used to make me sit with the elderly men who had fought in the battle of Badr. Some of them felt it (did not like that) and said to 'Umar, "Why do you bring in this boy to sit with us while we have sons like him?" 'Umar replied, "Because of what you know of his position (i.e., his religious

٤٩٧٠ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ: حَدَّثَنا أبُو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ قالَ: كانَ عُمَرُ يُدْخِلُنِي مَعَ أشْياخِ بَدْرٍ فَكأنَّ بَعْضَهُمْ وَجَدَ في

نَفْسِهِ فَقالَ: لِمَ تُدْخِلُ هٰذَا مَعَنا وَلَنا أَبْنَاءٌ مِثْلُهُ؟ فَقالَ عُمَرُ: إِنَّهُ مِنْ حَيْثُ عَلِمْتُمْ، فَدَعا ذَاتَ يَوْمٍ فأَدْخَلَهُ مَعَهُمْ فَمَا رُئِيتُ أَنَّهُ دَعاني يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ، قالَ: ما تَقُولُونَ في قَوْلِ اللهِ تَعالى: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾؟ فَقالَ بَعْضُهُمْ: أُمِرْنا نَحْمَدُ اللهَ وَنَسْتَغْفِرُهُ إِذَا نُصِرْنا وفُتِحَ عَلَيْنا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئاً. فَقالَ لي: أَكَذَاكَ تَقُولُ يا ابنَ عَبّاسٍ؟ فَقُلْتُ: لا، قالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ لَهُ، قالَ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾ وَذٰلِكَ عَلامَةُ أَجَلِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا ۝٣﴾ فَقالَ عُمَرُ: ما أَعْلَمُ مِنْها إِلَّا ما تَقُولُ. [راجع: ٣٦٢٧]

knowledge)." One day 'Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them (my religious knowledge). 'Umar then asked them (in my presence), "What do you say about the interpretation of the Statement of Allāh تعالى:-

'When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah).' (V.110:1)

Some of them said, "We are ordered to praise Allāh and ask His forgiveness when Allāh's Help and the Conquest (of Makkah) comes to us." Some others kept quiet and did not say anything. On that, 'Umar asked me, "Do you say the same, O Ibn 'Abbās?" I replied, "No." He said, "What do you say then?" I replied, "That is the sign of the death of Allāh's Messenger ﷺ which Allāh informed him of. Allāh said:

'When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). So, glorify the praises of your Lord and ask His forgiveness. He is the One Who accepts the repentance and forgives.' " (V.110:3)

On that 'Umar said, "I do not know anything about it other than what you have said."

(١١١) سورة ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾

(111) SŪRAT TABBAT YADĀ ABI LAHAB or *AL-MASAD* (Perish the Two Hands of Abū Lahab or The Palm Fibre

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تَبَابٍ﴾ [غافر: ٣٧]: خسرانٌ،

﴿تَتْبِيبٍ﴾ [هود: ١٠١]: تَدْمِيرٌ.

(١) باب:

(1) CHAPTER.

4971. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Verse:

"And warn your tribe (O Muḥammad ﷺ) of near kindred (and your chosen group from among them)." (V.26:214) was revealed, Allāh's Messenger ﷺ went out, and when he had ascended Aṣ-Ṣafā mountain, he shouted, "*Yā Ṣabāḥāh!*[1]" The people said, "Who is that?" Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abū Lahab said, "May you perish! You gathered us only for this reason?" Then Abū Lahab went away. So the *Sūrat Al-Masad*:

"Perish the two hands of Abū Lahab!" was revealed. (V.111:1)

٤٩٧١ - حَدَّثَنَا يُوسُفُ بنُ مُوسَى: حدَّثنا أبو أُسامَةَ: حدَّثنا الأعمَشُ: حدَّثنا عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بن جُبَيرٍ، عَن ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهما قالَ: لمّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ ورهْطَكَ مِنْهُمُ المُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ ﷺ حتَّى صَعِدَ الصَّفا فَهَتَفَ: «يا صَباحاهْ»، فَقالُوا: مَنْ هٰذا؟ فاجْتَمَعُوا إلَيْهِ فَقالَ: «أرأيتُمْ إنْ أخْبَرْتُكُمْ أنَّ خَيْلاً تَخْرُجُ مِنْ سَفْحِ هٰذا الجَبَلِ أكُنْتُمْ مُصَدِّقِيَّ؟» قالُوا: ما جَرَّبْنا عَلَيْكَ كَذِباً. قالَ: «فإنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذابٍ شَدِيدٍ». قالَ أبو لَهَبٍ: تَبّاً لَكَ، ما جمَعْتَنا إلَّا لِهٰذا؟ ثُمَّ قامَ فَنزَلَتْ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾ وَقَدْ تَبَّ؛ هٰكَذا قَرَأَها الأعمَشُ يَوْمَئِذٍ. [راجع: ١٣٩٤]

(2) CHAPTER. The Statement of Allāh تعالى: "... and perish he! His wealth and his children will not benefit him!" (V.111:1-2)

(٢) بابُ قوْلِهِ: ﴿وَتَبَّ، مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ﴾ [٢]

4972. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went out towards Al-Baṭḥā' and ascended the mountain and shouted, "*Yā Ṣabāḥāh!*" So the Quraish people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abū Lahab

٤٩٧٢ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أخبرَنا أبو مُعاوِيَةَ: حدَّثَنا الأعمَشُ، عَنْ عَمْرِو ابن مُرَّةَ، عَنْ سَعِيدِ بن جُبَيرٍ، عَن ابن عَبّاسٍ: أنَّ النَّبيَّ ﷺ خَرَجَ إلى البَطْحاءِ فَصَعِدَ إلى الجَبَلِ فَنادَى: «يا صَباحاهْ»، فاجْتَمَعَتْ إلَيْهِ قُرَيْشٌ، فَقالَ: «أرأيْتُمْ إنْ حَدَّثْتُكُمْ أنَّ

(1) (H. 4971) *"Yā Ṣabāḥāh!"* This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

said, "Is it for this reason that you have gathered us? May you perish!" Then Allāh عز وجل revealed:

"Perish the two hands of Abū Lahab!" till the end of the *Sūrah*.

العَدُوَّ مُصَبِّحُكُمْ أَوْ مُمَسِّيكُمْ، أَكُنْتُمْ تُصَدِّقُونِي؟» قالُوا: نَعَمْ، قالَ: «فإنّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». فقالَ أبو لَهَبٍ: أَلِهَذَا جَمَعْتَنا؟ تَبًّا لكَ، فأنْزَلَ الله عَزَّ وَجَلَّ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾ إلى آخِرِها. [راجع: ١٣٩٤]

(3) CHAPTER. The Statement of Allāh تعالى: "He (Abū Lahab) will be burnt in a Fire of blazing flames!" (V.111:3)

(٣) بابُ قَوْلِهِ: ﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣﴾ [٣]

4973. Narrated Ibn 'Abbās رضي الله عنهما: Abū Lahab said, "May you perish! Is it for this that you have gathered us?" So there was revealed:

"Perish the two hands of Abū Lahab!" (V.111:1)

٤٩٧٣ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ: حدَّثني عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عبّاسٍ رَضِيَ الله عَنْهُما: قالَ أبو لَهَبٍ: تَبًّا لكَ، أَلِهَذَا جَمَعْتَنا؟ فَنَزَلَتْ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾. [راجع: ١٣٩٤]

(4) CHAPTER. "And his wife too, who carries wood." (V.111:4)

(٤) بابٌ ﴿وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ۝٤﴾ [٤]

Mujāhid said, "'Carries the wood' means that she used to slander (the Prophet ﷺ) and goes about with calumnies."

"In her neck is a twisted rope of *Masad* (palm fibre)." (V.111:5) i.e., the iron chain which is in the Fire (of Hell).

وقالَ مُجاهِدٌ: حَمّالَةَ الحَطَبِ: تَمْشِي بالنَّمِيمَةِ. ﴿فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥﴾ يُقالُ: مِنْ مَسَدٍ: لِيفِ المُقْلِ وَهِيَ السِّلْسِلَةُ الَّتِي فِي النّارِ.

(112) SŪRAT QUL HUWALLĀHU AHAD or *AL-IKHLĀS* (Say: He is Allāh, the One or The Purity)

(١١٢) سورة ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(It is said that '*Ahad*' in Arabic in the Verse, cannot be pronounced as '*Ahadun*', i.e., '*Wāhidun*.')

يُقالُ: لا يُنَوَّنُ ﴿أَحَدٌ﴾: أيْ وَاحِدٌ.

(1) CHAPTER.

4974. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh said: 'The son of Ādam tells a lie against Me, though he hasn't the right to do so. He abuses Me, though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, to repeat or to recreate a thing is easier for the one who has created it for the first time. (So, it is easier for Me to repeat or recreate a creation which I created first). As for his abusing Me, it is his saying that Allāh has begotten a son (or children), while I am the One *Aṣ-Ṣamad* (the Self-Sufficient Master Whom all creatures need, neither I eat nor I drink) I beget not, nor was I begotten, and there is none like or co-equal or comparable unto Me.'"

(2) CHAPTER. The Statement of Allāh تَعالى: "*Allāh-uṣ-Ṣamad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks)." (V.112:2)

4975. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said:

'The son of Adam tells a lie against Me, and he hasn't the right to do so; and he abuses Me, and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allāh has begotten a son (or children), while I am *Aṣ-Ṣamad* (Self-Sufficient Master, Whom all creatures need, neither I eat nor I drink) Who begets not, nor was He begotten, and there is none like or co-equal or comparable unto Me.'"

(١) **بابٌ**:

٤٩٧٤ - **حدَّثنا** أبو اليمانِ: حدَّثنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «قالَ اللهُ تَعالَى: كَذَّبَنِي ابنُ آدَمَ ولَمْ يَكُنْ لَهُ ذٰلكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذٰلِكَ فأمّا تَكْذِيبُهُ إيّايَ فَقَوْلُهُ: لَنْ يُعِيدَني كما بَدأني، وَلَيْسَ أوَّلُ الخَلْقِ بأهْوَنَ عَلَيَّ مِنْ إعادَتِهِ. وأمّا شَتْمُهُ إيّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَداً، وأنا الأحَدُ الصَّمَدُ لَمْ ألِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لي كُفُواً أحَدٌ». [راجع: ١٣٩٣]

(٢) **بابُ قَوْلِهِ**: ﴿ٱلصَّمَدُ﴾،

والعَرَبُ تُسَمِّي أشْرافَها الصَّمَدَ. قالَ أبو وائِلٍ: هُوَ السَّيِّدُ الَّذي انْتَهى سُؤْدَدُهُ.

٤٩٧٥ - **حدَّثنا** إسحاقُ بنُ مَنْصُورٍ: حدَّثنا عَبْدُ الرَّزّاقِ: أخبرَنا مَعْمَرٌ، عَنْ هَمّامٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كَذَّبَنِي ابنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذٰلكَ، وَشَتَمَني وَلَمْ يَكُنْ لَهُ ذٰلكَ. أمّا تَكْذِيبُهُ إيّايَ أنْ يَقُولَ إنّي لَنْ أُعِيدَهُ كَما بَدأْتُهُ، وأمّا شَتْمُهُ إيّايَ أنْ يَقُولَ: اتَّخَذَ اللهُ وَلَداً. وأنا الصَّمَدُ الَّذي لَمْ ألِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لي كُفُواً أحَدٌ».

باب ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤﴾

[٣-٤] كُفُواً وكَفِيئاً وكِفاءً وَاحِدٌ.

[راجع: ٣١٩٣]

CHAPTER. "He begets not, nor was He begotten, and there is none co-equal or comparable unto Him." (V.112 :3, 4)

(١١٣) سورة ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١﴾

(113) SŪRAT AL-FALAQ (The Daybreak)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجَاهِدٌ: ﴿الْفَلَقِ﴾: الصبح وَ﴿غَاسِقٍ﴾: اللَّيْلُ. ﴿إِذَا وَقَبَ﴾: غُرُوبُ الشَّمْسِ، يُقالُ: أَبْيَنُ مِنْ فَرَقِ وفَلَقِ الصُّبْحِ، ﴿وَقَبَ﴾: إذَا دَخَلَ فِي كُلِّ شَيْءٍ وأَظْلَمَ.

٤٩٧٦ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيد: حَدَّثَنَا سُفْيانُ، عَنْ عاصِمٍ وَعَبْدَةَ، عَنْ زِرِّ بنِ حُبَيْشٍ قالَ: سَأَلْتُ أُبَيَّ بنَ كَعْبٍ عَنِ الْمُعَوِّذَتَيْنِ فَقالَ: سأَلْتُ النَّبِيَّ ﷺ فَقالَ: «قِيلَ لي فَقُلْتُ» فَنَحْنُ نَقُولُ كمَا قالَ رَسُولُ الله ﷺ.

[انظر: ٤٩٧٧]

4976. Narrated Zirr bin Ḥubaish: I asked Ubayy bin Ka'b regarding the *Mu'awwidhatain* (two *Sūrah* of taking refuge with Allāh). He said, "I asked the Prophet ﷺ about them, He said, 'These two *Sūrahs*' have been recited to me and I have recited them (and are present in the Qur'ān).' So, we say as Allāh's Messenger ﷺ said (i.e.,, they are a part of the Qur'ān)."

(١١٤) سورة ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١﴾

(114) SŪRAT AN-NĀS (The Mankind)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقَالَ ابنُ عَبّاسٍ: ﴿الْوَسْوَاسِ﴾: إذَا وُلِدَ خَنَسَهُ الشَّيْطانُ فإذَا ذُكِرَ الله

عَزَّ وَجَلَّ ذَهَبَ. وَإِذَا لَمْ يُذْكَرِ اللهُ ثَبَتَ عَلى قَلْبِهِ.

4977. Narrated Zirr bin Hubaish: I asked Ubayy bin Ka'b, "O Abū Al-Mundhir! Your brother, Ibn Mas'ūd said so-and-so (i.e., the two *Mu'awwidhāt* do not belong to the Qur'ān)." Ubayy said, "I asked Allāh's Messenger ﷺ about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'ān).'" So Ubayy added, 'So we say as Allāh's Messenger ﷺ has said.'

٤٩٧٧ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: حَدَّثَنا عَبْدَةُ بنُ أبي لُبابَةَ، عَنْ زِرِّ بن حُبَيْشٍ. وَحَدَّثَنا عاصِمٌ، عَنْ زِرٍّ قالَ: سأَلْتُ أُبَيَّ بنَ كَعْبٍ قُلْتُ: أبا المُنْذِرِ، إنَّ أخاكَ ابْنَ مَسْعُودٍ يَقُولُ كَذَا وكَذَا، فَقالَ أُبَيٌّ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَقالَ لي: «قِيلَ لي فَقُلْتُ»، قالَ: فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللهِ ﷺ.

[راجع: ٤٩٧٦]

66 - THE BOOK OF THE VIRTUES OF THE QUR'ĀN

٦٦ - كتاب فضائل القرآن

(1) CHAPTER. How the Divine Revelation used to be revealed and what was the first thing revealed (to the Messenger ﷺ).

(١) **بابٌ** كَيْفَ نَزَلَ الوَحْيُ وأوَّلُ ما نَزَلَ؟

قالَ ابنُ عَبّاسٍ: المُهَيْمِنُ: الأمينُ، القُرآنُ أمينٌ عَلى كُلِّ كِتابٍ قَبْلَهُ.

4978, 4979. Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنهُم: The Prophet ﷺ remained in Makkah for ten years, during which the Qur'ān used to be revealed to him; and he stayed in Al-Madīna for ten years.

٤٩٧٨، ٤٩٧٩ - حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ شَيْبانَ، عَنْ يَحْيَى، عَن أبي سَلَمَةَ قالَ: أخْبَرَتْني عائشَةُ وَابْنُ عَبّاسٍ قالا: لَبِثَ النَّبيُّ ﷺ بِمَكَّةَ عَشْرَ سِنينَ يُنْزَلُ عَلَيْهِ القُرآنُ، وَبالمَدينَةِ عَشْرَ سِنِيْن. [راجع: ٤٤٦٤]

4980. Narrated Abū 'Uthmān: I was informed that Jibrīl (Gabriel) came to the Prophet ﷺ while Umm Salama was with him. Jibrīl started talking (to the Prophet ﷺ). Then the Prophet ﷺ asked Umm Salama, 'Who is this?" She replied, "He is Diḥya (Al-Kalabī)." When Jibrīl had left, Umm Salama said, "By Allāh, I did not take him for anybody other than him (i.e., Diḥya) till I heard in the *Khuṭba* (religious talk) of the Prophet ﷺ wherein he informed about the news of Jibrīl." The subnarrator asked Abū 'Uthmān, "From whom have you heard that?" Abū 'Uthmān said, "From Usāma bin Zaid."

٤٩٨٠ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا مُعْتَمِرٌ: سَمِعْتُ أبي، عَنْ أبي عُثمانَ قالَ: أُنْبِئْتُ أنَّ جِبْرِيلَ أتَى النَّبيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ فَجعَلَ يَتَحَدَّثُ فَقالَ لأُمِّ سَلَمَةَ: «مَنْ هٰذَا؟» أوْ كما قالَ، قالَتْ: هٰذا دِحْيَةُ، فَلَمّا قامَ قالَت: وَاللهِ ما حَسِبْتُهُ إلَّا إيّاهُ حتَّى سَمِعْتُ خُطْبَةَ النَّبيِّ ﷺ يُخْبِرُ خَبَرَ جبريلَ أوْ كَما قالَ، قالَ أبي: قُلْتُ لأبي عُثْمانَ: مِمَّنْ سَمِعْتَ هٰذا؟ قالَ: مِنْ أُسامَةَ بنِ زَيْدٍ. [راجع: ٣٦٣٣]

4981. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the

٤٩٨١ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ: حدَّثنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَة

رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما مِنَ الأنْبِياءِ نَبِيٌّ إلَّا أُعْطِيَ مِنَ الآياتِ ما مِثْلُه آمَنَ عَلَيْهِ البَشَرُ، وَإنَّما كانَ الَّذي أوتِيتُه وَحْياً أَوْحاهُ اللهُ إلَيّ، فأرْجُو أنْ أكُونَ أكْثَرَهُمْ تابعاً يَوْمَ القِيامَةِ». [انظر: ٧٢٧٤]

Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."

٤٩٨٢ - حدَّثَنا عَمْرُو بنُ مُحَمَّد: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا أبي، عَنْ صَالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ اللهَ تعالى تابَعَ عَلى رَسُولِهِ ﷺ قَبْلَ وَفاتِهِ حتَّى تَوَفَّاهُ أكْثَرَ ما كانَ الوَحْيُ، ثُمَّ تُوُفِّيَ رَسُولُ اللهِ ﷺ بَعْدُ.

4982. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh sent down His Divine Revelation to His Messenger ﷺ continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allāh's Messenger ﷺ died after that.

٤٩٨٣ - حدَّثَنا أبُو نُعَيْم: حدَّثَنا سُفْيانُ، عَنِ الأسْوَدِ بنِ قَيْسٍ قالَ: سَمِعْتُ جُنْدُباً يَقُولُ: اشْتَكى النَّبِيُّ ﷺ فَلَمْ يَقُمْ لَيْلَةً أوْ لَيْلَتَين فأتَتْهُ امْرأةٌ فَقالَتْ: يا مُحَمَّدُ، ما أُرَى شَيْطانَكَ إلَّا قَدْ تَرَكَكَ. فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَالضُّحَىٰ ۝١ وَالَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ١-٣].

[راجع: ١١٢٤]

4983. Narrated Jundub: Once, the Prophet ﷺ fell ill and could not offer the night prayer (*Tahajjud* prayer) for a night or two. A woman (the wife of Abū Lahab) came to him and said, "O Muḥammad! I do not see but that your Satan has left you." Then Allāh عَزّ وجلّ revealed (*Sūrat Aḍ-Ḍuḥā*):

"By the forenoon (after sunrise); and by the night when it (darkens and stands still); Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:1-3)

(٢) بابٌ نَزَلَ القُرآنُ بلسانِ قُرَيْشٍ والعَرَبِ،

﴿قُرْءَانًا عَرَبِيًّا﴾ [يوسف: ٢] ﴿بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ۝١٩٥﴾ [الشعراء: ١٩٥].

(2) CHAPTER. The Qur'ān was revealed in the language of Quraish and the Arabs.

"... An Arabic Qur'ān..." (V.12:2)
"In the plain Arabic language." (V.26:195)

٤٩٨٤ - حدَّثَنا أبُو اليَمانِ:

4984. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Caliph 'Uthmān ordered Zaid bin

Thābit, Sa'īd bin Al-'Āṣ, 'Abdullāh bin Az-Zubair and 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām to write the Qur'ān in the form of a book (*Muṣḥaf*) and said to them. "In case you disagree with Zaid bin Thābit (Al-Anṣārī) regarding any dialectic Arabic utterance of the Qur'ān, then write it in the dialect of Quraish, for the Qur'ān was revealed in their (Quraish) dialect." So they did it.

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وأَخْبَرَنِي أَنَسُ بنُ مالِكٍ قالَ: فأَمَرَ عُثْمانُ زَيْدَ بنَ ثابِتٍ، وسَعِيدَ بنَ العاصِ، وعَبْدَ اللهِ بنَ الزُّبَيرِ، وعَبْدَ الرَّحْمٰنِ بنَ الحارِثِ بنِ هِشامٍ أنْ يَنْسَخُوها في المَصاحِفِ وَقالَ لَهُمْ: إذَا اخْتَلَفْتُمْ أنْتُمْ وَزَيْدُ بنُ ثابِتٍ في عَرَبِيَّةٍ مِنْ عَرَبِيَّةِ القُرآنِ، فاكتُبُوها بِلِسانِ قُرَيْشٍ، فإنَّ القُرآنَ أُنْزِلَ بِلِسانِهِمْ، فَفَعَلُوا. [راجع: ٣٥٠٦]

4985. Narrated Ṣafwān bin Ya'la bin Umaiyya. Ya'lā used to say, "I wish I could see Allāh's Messenger ﷺ at the time he is being inspired Divinely." When the Prophet ﷺ was at Al-Ji'rāna and was shaded by a garment hanging over him and some of his Companions were with him, a man perfumed with scent came and said, "O Allāh's Messenger! What is your opinion regarding a man who assumes *Iḥrām* and puts on a cloak after perfuming his body with scent?" The Prophet ﷺ waited for a while, and then the Divine Revelation came to him. 'Umar pointed out to Ya'lā, telling him to come. Ya'lā came and pushed his head (underneath the screen which was covering the Prophet ﷺ) and behold! The Prophet's face was red and he was breathing heavily for a while and then he was relieved. Thereupon he said, "Where is the questioner who asked me about *'Umra* a while ago?" The man was sought and then was brought before the Prophet ﷺ who said (to him), "As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then perform in your *'Umra* all those things which

٤٩٨٥ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا عَطاءٌ، وَقالَ مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبَرَني عَطاءٌ قالَ: أخْبَرَني صَفْوانُ بنُ يَعْلَى بنِ أُمَيَّةَ: أنَّ يَعْلَى كانَ يَقُولُ: لَيْتَنِي أرَى رَسُولَ اللهِ ﷺ حِينَ يُنْزَلُ عَلَيْهِ الوَحْيُ. فَلَمّا كانَ النَّبِيُّ ﷺ بالجِعْرانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أظَلَّ عَلَيْهِ وَمَعَهُ النّاسُ مِنْ أصحابِهِ إذْ جاءَهُ رَجُلٌ مُتَضَمِّخٌ بِطِيبٍ فَقالَ: يا رَسُولَ اللهِ، كَيْفَ تَرَى في رَجُلٍ أحْرَمَ في جُبَّةٍ بَعْدَما تَضَمَّخَ بِطِيبٍ؟ فَنَظَرَ النَّبِيُّ ﷺ ساعَةً فَجاءَهُ الوَحْيُ. فأشارَ عُمَرُ إلى يَعْلَى - أيْ: تَعالَ - فَجاءَ يَعْلَى فأدْخَلَ رَأْسَهُ فإذا هُوَ مُحْمَرُّ الوَجْهِ يَغِطُّ كَذٰلِكَ ساعَةً ثُمَّ سُرِّيَ عَنْهُ فَقالَ: «أيْنَ الّذِي يَسألُنِي عَنِ العُمْرَةِ آنِفاً؟» فالْتُمِسَ الرَّجُلُ فَجِيءَ بِهِ إلى

لنَّبِيِّ ﷺ فَقالَ: «أَمَّا الطِّيبُ الَّذي بِكَ فاغْسِلْهُ ثَلاثَ مَرَّاتٍ. وأَمَّا الجُبَّةُ فانْزِعْها، ثُمَّ اصْنَعْ في عُمْرَتِكَ كَما تَصْنَعُ في حَجِّكَ». [راجع: ١٥٣٦]

you perform in *Hajj*."

(٣) بابٌ جَمْعِ القُرْآنِ

(3) CHAPTER. The collection of the Qur'ān.

٤٩٨٦ - حدَّثنا مُوسَى بنُ اسْماعِيلَ، عَنْ إبْرَاهِيمَ بْنِ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ بنِ السَّبّاقِ: أنَّ زَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عنْهُ قالَ: أَرْسَلَ إلَيَّ أبو بَكْرٍ الصِّدِّيق مَقْتَلَ أَهْلِ اليَمامةِ فإذَا عُمَرُ بنُ الخَطّابِ عِنْدَهُ. قالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ: إنَّ عُمَرَ أتاني فَقالَ: إنَّ القتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بقُرَّاءِ القُرآنِ، وإنّي أخْشَى إنِ اسْتَحَرَّ القَتْلُ بالقُرَّاءِ بالمَوَاطِنِ فيَذْهَبَ كَثِيرٌ مِنَ القُرآنِ. وإنّي أرَى أنْ تأمُرَ بجَمْعِ القُرآنِ قُلْتُ لِعُمَرَ: كَيْفَ تَفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ قالَ عُمَرُ: هٰذا وَاللهِ خَيرٌ، فَلَمْ يَزَلْ عُمَرُ يُراجِعُني حتَّى شَرَحَ اللهُ صَدْرِي لِذلكَ، وَرأيْتُ في ذٰلكَ الّذي رَأى عُمَرُ. قال زَيْدٌ: قالَ أبو بَكْرٍ: إنَّكَ رَجُلٌ شابٌّ عاقِلٌ لانَتَّهِمُكَ وَقَدْ كُنْتَ تَكْتُبُ الوَحْيَ لِرَسُولِ اللهِ ﷺ فَتَتَبَّعِ القُرْآنَ فاجمَعْهُ. فَوَاللهِ لَوْ كَلَّفُوني نَقْلَ جَبَلٍ مِنَ الجِبالِ ما كانَ أثْقَلَ عَلَيَّ مِمّا أمَرَني بِهِ مِنْ جَمْعِ القُرآنِ.

4986. Narrated Zaid bin Thābit رَضِيَ الله عَنْهُ: Abū Bakr As-Siddīq sent for me when the people of Yamāma had been killed (i.e., a number of the Prophet's Companions who fought against Mūsailima). (I went to him) and found 'Umar bin Al-Khattāb sitting with him. Abū Bakr رَضِيَ الله عَنْهُ then said (to me), "Umar has come to me and said: 'Casualties were heavy among the *Qurrā'* of the Qur'ān (i.e., those who knew the Qur'ān by heart) on the day of the battle of Yamāma, and I am afraid that more heavy casualties may take place among the *Qurrā'* on other battlefields, whereby a large part of the Qur'ān may be lost. Therefore I suggest you (Abū Bakr) order that the Qur'ān be collected.'" I said to 'Umar, "How can you do something which Allāh's Messenger ﷺ did not do?" 'Umar said, "By Allāh, that is a good thing to be done." 'Umar kept on urging me to accept his proposal till Allāh opened my chest for it and I began to realise the good in the idea which 'Umar had realised." Then Abū Bakr said (to me), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Revelation for Allāh's Messenger ﷺ. So you should search for (the fragmentary scripts of) the Qur'ān and collect it (in one book)." By Allāh! If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'ān. Then I said to Abū Bakr, "How will you do something which Allāh's Messenger ﷺ did not do?" Abū Bakr replied, "By

Allāh, it is a good thing to be done." Abū Bakr kept on urging me to accept his idea until Allāh opened my chest for what He had opened the chests of Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما. So I started looking for the Qur'ān and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of *Sūrat At-Tauba* (Repentance) with Abī Khuzaima Al-Anṣārī, and I did not find it with anybody other than him. The Verse is:

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." (till the end of "*Sūrat Barā'a* (*At-Tauba*) (V.9:128,129). Then the complete manuscript of the Qur'ān remained with Abū Bakr till he died, then with 'Umar till the end of his life, and then with Ḥafṣa, the daughter of 'Umar رَضِيَ اللهُ عَنْهُ.

4987. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Ḥudhaifa bin Al-Yamān came to 'Uthmān at the time when the people of Shām and the people of 'Irāq were waging war to conquer Armīniya and Adharbījān. Ḥudhaifa was afraid of their (the people of Shām and 'Irāq) differences in the recitation of the Qur'ān. So he said to 'Uthmān, "O chief of the believers! Save this nation before they differ about the Book (the Qur'ān) as Jews and the Christians did before them." So 'Uthmān sent a message to Ḥafṣa saying, "Send us the manuscript of the Qur'ān so that we may compile the Qur'ānic materials in perfect copies and return the manuscript to you." Ḥafṣa sent it to 'Uthmān. 'Uthmān then ordered Zaid bin Thābit, 'Abdullāh bin Az-Zubair, Sa'īd bin Al-'Āṣ and 'Abdur-Raḥmān bin Ḥārith bin Hishām to copy the (original) manuscript perfectly. 'Uthmān

قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ قالَ: هُوَ وَاللهِ خَيْرٌ. فَلَمْ يَزَلْ أبُو بَكْرٍ يُرَاجِعُنِي حتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما، فَتَتَبَّعْتُ القُرْآنَ أجمَعُهُ مِنَ العُسُبِ واللِّخافِ وَصُدُورِ الرِّجالِ حتَّى وَجَدْتُ آخِرَ سُورةِ التَّوْبَةِ مَعَ أبي خُزَيمَةَ الأنْصَارِيِّ لَمْ أجِدْها مَعَ أحَدٍ غيرِه ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ [التوبة: ١٢٨-١٢٩] حتَّى خاتِمَةِ بَرَاءَةَ. فَكانَت الصُّحُفُ عِنْدَ أبي بَكْرٍ حتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ عُمَرَ حَياتَهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ اللهُ عَنْهُ. [راجع: ٢٨٠٧]

٤٩٨٧ - حدَّثنا مُوسَى: حدَّثنا إبْرَاهِيمُ: حدَّثنا ابنُ شِهابٍ: أنَّ أنَسَ بنَ مالكٍ حَدَّثَهُ: أنَّ حُذَيْفَةَ بنَ اليَمانِ قَدِمَ عَلى عُثْمانَ، وكانَ يُغازِي أهْلَ الشَّامِ في فَتْحِ إرْمِينِيَةَ وأذْرَبِيجانَ مَعَ أهْلِ العِرَاقِ. فأفْزَعَ حُذَيْفَةَ اخْتِلافُهُمْ في القِرَاءَةِ، فَقالَ حُذَيْفَةُ لِعُثْمانَ: يا أمِيرَ المُؤْمِنِينَ، أدْرِكْ هٰذِهِ الأُمَّةَ قَبْلَ أنْ يَخْتَلِفُوا في الكِتابِ اخْتِلافَ اليَهُودِ والنَّصَارَى. فأرْسَلَ عُثْمانُ إلى حَفْصَةَ أنْ أرْسِلي إلَيْنا بالصُّحُفِ نَنْسَخُها في المَصَاحِفِ ثُمَّ نَرُدُّها إلَيْكِ. فأرْسَلَتْ بِها حَفْصَةُ إلى

said to the three Quraishī men, "In case you disagree with Zaid bin Thābit on any point in the Qur'ān, then write it in the dialect of Quraish as the Qur'ān was revealed in their tongue." They did so, and when they had written many copies, 'Uthmān returned the original manuscripts to Ḥafṣa. 'Uthmān sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'ānic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

عُثْمانَ، فأمَرَ زَيْدَ بنَ ثابِتٍ، وَعَبْدَ اللهِ بنَ الزُّبَيرِ، وَسَعِيدَ بنَ العاصِ، وَعَبْدَ الرَّحْمٰنِ بنَ الحارِثِ بنِ هِشامٍ فَنَسَخُوها في المَصاحِفِ. وقالَ عُثْمانُ للرَّهْطِ القُرَشِيِّينَ الثَّلاثَةِ: إذَا اخْتَلَفْتُمْ أنْتُمْ وَزَيْدُ ابنُ ثابِتٍ في شَيْءٍ مِنَ القُرآنِ فاكْتُبُوهُ بِلِسانِ قُرَيْشٍ فإنَّما نَزَلَ بِلِسانِهِمْ، فَفَعَلُوا حتَّى إذَا نَسَخُوا الصُّحُفَ في المَصاحِفِ رَدَّ عُثْمانُ الصُّحُفَ إلى حَفْصَةَ فَأرسَلَ إلى كُلِّ أُفُقٍ بِمُصْحَفٍ مِمَّا نَسَخُوا. وأمَرَ بِمَا سِوَاهُ مِنَ القُرآنِ في كُلِّ صَحِيفَةٍ أوْ مُصْحَفٍ أنْ يُحْرَقَ. [راجع: ٣٥٠٦]

4988. Zaid bin Thābit added, "A Verse from *Sūrat Al-Aḥzāb* was missed by me when we copied the Qur'ān and I used to hear Allāh's Messenger ﷺ reciting it. So we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. (That Verse was):

"Among the believers are men who have been true in their covenant with Allāh." (V.33:23)

٤٩٨٨ - قالَ ابنُ شِهابٍ: وأخبرَني خارِجَةُ بنُ زَيْدِ بنِ ثابِتٍ سَمِعَ زَيْدَ بنَ ثابِتٍ قالَ: فَقَدْتُ آيَةً مِنَ الأحْزابِ حِينَ نَسَخْنا المُصْحَفَ قَدْ كُنْتُ أسمَعُ رَسُولَ اللهِ ﷺ يَقْرأُ بها فالتَمَسْناها فَوَجَدْناها مَعَ خُزَيمَةَ بنِ ثابِتٍ الأنْصاريِّ ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾ فألحَقْناها في سورَتِها في الصُّحُفِ. [٢٨٠٥]

(4) CHAPTER. The scribe of the Prophet ﷺ.

(٤) بابُ كاتِبِ النَّبِيِّ ﷺ

4989. Narrated Zaid bin Thābit: Abū Bakr sent for me and said, "You used to write the Divine Revelations for Allāh's Messenger ﷺ. So you should search for (the Qur'ān and collect) it." I started searching for the Qur'ān till I found the last two Verses of *Sūrat At-Tauba* with Abī Khuzaima Al-Anṣārī and I could not find

٤٩٨٩ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أنَّ ابنَ السَّبَّاقِ قالَ: إنَّ زَيْدَ بنَ ثابِتٍ قالَ: أرْسَلَ إليَّ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ قالَ: إنَّكَ كُنْتَ تَكْتُبُ

الوَحْيَ لِرَسُولِ اللهِ ﷺ فَاتَّبِعِ القُرآنَ، فَتَتَبَّعْتُ حتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ آيَتَينِ مَع أبي خُزَيمَةَ الأنْصَاريِّ لَمْ أجِدْهُما مَعَ أحَدٍ غَيرِهِ ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ إلى آخِرِهَا. [راجع: ٢٨٠٧]

these Verses with anybody other than him. (They were):

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves. (i.e., whom you know well.) It grieves him that you should receive any injury or difficulty..." (V.9:128,129)

٤٩٩٠ - حدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ، قالَ: لَمّا نَزَلَتْ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾ [النساء: ٩٥] قالَ النَّبِيُّ ﷺ: «ادْعُ لي زَيْداً وَلْيَجِئْ باللَّوْحِ والدَّواةِ والكَتِفِ، أوِ الكَتِفِ والدَّوَاةِ». ثُمَّ قالَ: «اكْتُبْ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ﴾» وَخَلْفَ ظَهْرِ النَّبِيِّ ﷺ عَمْرُو بنُ أُمِّ مَكْتُومٍ الأعمَى فَقالَ: يا رَسُولَ اللهِ، فَما تأمُرُني؟ فإنّي رَجُلٌ ضَرِيرُ البَصرِ، فَنزَلَتْ مَكانَها ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾. [راجع: ٢٨٣١]

4990. Narrated Al-Barā': There was revealed:

"Not equal are those believers who sit (at home), and those who strive hard and fight in the Cause of Allāh..." (V.4:95)

The Prophet ﷺ said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the inkpot)." Then he said, "Write: 'Not equal are those believers who sit...'", and at that time 'Amr bin Umm Maktūm, the blind man, was sitting behind the Prophet ﷺ. He said, "O Allāh's Messenger! What is your order for me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:

"Not equal are those believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.) and those who strive hard and fight in the Cause of Allāh." (V.4:95)

(٥) بابٌ أُنْزِلَ القُرآنُ عَلى سَبْعَةِ أحْرُفٍ

(5) CHAPTER. The Qur'ān was revealed to be recited in seven different ways[1].

٤٩٩١ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ: حدَّثَني اللَّيْثُ قال: حدَّثَني عُقَيلٌ،

4991. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) recited the Qur'ān to me in one

(1) (Ch. 5) This does not mean that everything in it can be recited in seven different ways, but it means that some of its words can be read in seven different ways which is the maximum number of variations.

عَنِ ابنِ شِهابٍ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما حدَّثَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «أقْرأني جِبريلُ على حَرْفٍ فَراجَعْتُهُ فَلَمْ أزَلْ أسْتَزِيدُهُ وَيَزِيدُني حَتَّى انْتَهى إلى سَبْعَةِ أحْرُفٍ». [راجع: ٣٢١٩]

way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

٤٩٩٢ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ: حدَّثَني اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّ المِسْوَرَ بنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمٰنِ بنَ عَبْدٍ القارِيَّ حَدَّثاهُ: أنَّهُما سَمِعا عُمَرَ بنَ الخَطّابِ يَقُولُ: سَمِعْتُ هِشامَ بنَ حَكِيمٍ يَقْرأُ سُورَةَ الفُرْقانِ في حَياةِ رَسُولِ اللهِ ﷺ فاسْتَمَعْتُ لِقِراءَتِهِ فإذا هُوَ يَقْرأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيها رَسُولُ اللهِ ﷺ فَكِدْتُ أُساوِرُهُ في الصَّلاةِ. فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبَّبْتُهُ بِردائِهِ فَقُلْتُ: مَنْ أقْرأكَ هٰذِهِ السُّورَةَ التي سَمِعْتُكَ تَقْرأُ؟ قالَ: أقْرأَنِيها رَسُولُ اللهِ ﷺ، فَقُلْتُ: كَذَبْتَ فإنَّ رَسُولَ اللهِ ﷺ قَدْ أقْرأَنِيها عَلى غَيْرِ ما قَرَأْتَ، فانْطَلَقْتُ بِهِ أقُودُهُ إلى رَسُولِ اللهِ ﷺ فَقُلْتُ: إنِّي سَمِعْتُ هٰذَا يَقْرأُ بِسُورَةِ الفُرْقانِ عَلى حُرُوفٍ لَمْ تُقْرِئْنِيها، فَقالَ رَسُولُ اللهِ ﷺ: «أرْسِلْهُ، اقرَأْ يَا هِشامُ». فَقَرَأَ عَلَيْهِ الْقِراءَةَ الَّتي سَمِعْتُهُ يَقْرأُ فَقالَ رَسُولُ

4992. Narrated 'Umar bin Al-Khaṭṭab رَضِيَ اللهُ عَنْهُ: I heard Hishām bin Ḥakīm reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ and I listened to his recitation and noticed that he recited it in several different ways which Allāh's Messenger ﷺ had not taught me. I was about to jump over him during his *Ṣalāt* (prayer), but I controlled my temper, and when he had completed his *Ṣalāt* (prayer), I put his upper garment around his neck and seized him by it and said, "Who taught you this *Sūrah* which I heard you reciting?" He replied, "Allāh's Messenger ﷺ taught it to me." I said, "You have told a lie, for Allāh's Messenger ﷺ has taught it to me in a different way from yours." So, I dragged him to Allāh's Messenger and said (to Allāh's Messenger ﷺ), "I heard this person reciting *Sūrat Al-Furqān* in a way which you haven't taught me!" On that Allāh's Messenger ﷺ said, "Release him, (O 'Umar!) Recite, O Hishām!" Then he recited in the same way as I heard him reciting. Then Allāh's Messenger ﷺ said, "It was revealed in this way," and added, "Recite, O 'Umar!" I recited it as he had taught me. Allāh's Messenger ﷺ then said, "It was revealed in this way. This Qur'ān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)."

اللهُ ﷺ: «كَذٰلكَ أُنْزِلَتْ». ثُمَّ قالَ: «اقْرأْ يا عُمَرُ»، فَقَرأْتُ القِراءَةَ التي أَقْرأَني، فَقالَ رَسُولُ اللهِ ﷺ: «كَذٰلكَ أُنْزِلَتْ، إنَّ هٰذَا القُرآنَ أُنْزِلَ عَلى سَبْعَةِ أَحْرُفٍ فاقْرَؤُوا ما تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

(6) CHAPTER. The compilation of the Qur'ān (i.e., the arrangement of its *Sūrah*).

(٦) بابُ تأليفِ القرآنِ

4993. Narrated Yūsuf bin Māhak: While I was with 'Āishah رَضِيَ اللهُ عَنْها, the Mother of the believers, a person from 'Irāq came and asked, "What type of shroud is the best?" 'Āishah said, "May Allāh be Merciful to you! What does it matter?" He said, "O Mother of the believers! Show me (the copy of) your Qur'ān." She said, "Why?" He said, "In order to compile and arrange the Qur'ān according to it, for people recite it with its *Sūrah* not in proper order." 'Āishah said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a *Sūrah* from *Al-Mufaṣṣal*, and in it was mentioned Paradise and the (Hell) Fire. When the people embraced Islām, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks,' people would have said: 'We will never leave alcoholic drinks'; and if there had been revealed: 'Do not commit illegal sexual intercourse', they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Makkah to Muḥammad ﷺ:

'Nay, but the Hour is their appointed time (for their full recompense), and the Hour will

٤٩٩٣ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامُ بنُ يُوسُفَ، أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: وأخْبرَني يُوسُفُ بنُ ماهَكٍ قالَ: إنّي عِنْدَ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها إذْ جاءَها عِراقِيٌّ فَقالَ: أيُّ الكَفَنِ خَيْرٌ؟ قالَتْ: ويْحَكَ، وَما يَضُرُّكَ؟ قالَ: يا أُمَّ المُؤْمِنِينَ أرِيني مُصْحَفَكِ، قالَتْ: لِمَ؟ قالَ: لَعَلِّي أُؤَلِّفُ القُرآنَ عَلَيْهِ، فإنَّهُ يُقْرأُ غيرَ مُؤَلَّفٍ. قالَتْ: وَما يَضُرُّكَ أيَّهُ قَرأْتَ قَبْلُ؟ إنَّما نَزَلَ أوَّلَ ما نَزَلَ مِنْهُ سُورَةٌ مِنَ المُفَصَّلِ فِيها ذِكْرُ الجَنَّةِ والنّارِ، حتَّى إذَا ثابَ النّاسُ إلى الإسْلامِ نَزَلَ الحَلالُ والحَرَامُ. وَلَوْ نَزَلَ أوَّلَ شَيْءٍ: لا تَشْرَبُوا الخَمْرَ لقالُوا: لا نَدَعُ الخَمْرَ أبَداً. وَلَوْ نَزَلَ: لا تَزْنُوا، لقالُوا: لا نَدَعُ الزِّنا أبَداً، لَقَدْ نَزَلَ بِمَكَّةَ عَلى مُحَمَّدٍ ﷺ وإنّي لَجارِيَةٌ ألْعَبُ ﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

be more grievous and more bitter.' (V.54:46)

"*Sūrat Al-Baqarah* (The Cow) and *Sūrat An-Nisā'* (The Women) were revealed while I was with him." Then 'Āishah took out the copy of the Qur'ān for the man and dictated to him the Verses of the *Sūrah* (in their proper order).

وَما نَزَلَتْ سُورَةُ البَقَرَةِ والنِّساءِ إِلَّا وأنا عِنْدَهُ. قالَ: فأخْرَجَتْ لَهُ المُصْحَفَ فأَمْلَتْ عَلَيْهِ آيَ السُّوَرِ.

[راجع: ٤٨٧٦]

4994. Narrated 'Abdullāh bin Mas'ūd: *Sūrat Banī Isrāel, Al-Kahf* (The Cave), *Maryam, Ṭāhā, Al-Anbiyā* (The Prophets) are amongst my first earnings and (in fact) they are my old property. (Meaning that they were the earliest *Sūrah* to be revealed).

٤٩٩٤ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ: قالَ سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ في بَنِي إسْرَائِيلَ والكَهْفِ وَمَرْيَمَ وَطه والأنْبِياءِ: إنَّهُنَّ مِنَ العِتاقِ الأُوَلِ وَهُنَّ مِنْ تِلادِي.

[راجع: ٤٧٠٨]

4995. Narrated Al-Barā' رَضِيَ الله عَنْهُ: I learnt, 'Glorify the Name of your Lord the Most High' (*Sūrat Al-A'lā* No.87), before the Prophet ﷺ came (to Al-Madīna).

٤٩٩٥ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ: أنْبأنا أبُو إسحاقَ: سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: تَعَلَّمْتُ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ①﴾ قَبْلَ أنْ يَقْدَمَ النَّبِيُّ ﷺ.

4996. Narrated Shaqīq: 'Abdullāh said, "I learnt *An-Naẓā'ir*(1) which the Prophet ﷺ used to recite in pairs in each *Rak'a*." Then 'Abdullāh got up and 'Alqama accompanied him to his house, and when 'Alqama came out, we asked him (about those *Sūrah*). He said, "They are twenty *Sūrah* that start from the beginning of *Al-Mufaṣṣal*, according to the arrangement done by Ibn Mas'ūd, and end with the *Sūrah* starting with *Ḥā Mīm*.

٤٩٩٦ - حدَّثَنا عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ شَقِيقٍ قالَ: قالَ عَبْدُ اللهِ: لَقَدْ تَعَلَّمْتُ النَّظائِرَ الَّتي كانَ النَّبِيُّ ﷺ يَقْرَؤُهُنَّ اثْنَيْنِ اثْنَيْنِ في كُلِّ رَكْعَةٍ، فَقامَ عَبْدُ اللهِ وَدَخَلَ مَعَهُ عَلْقَمَةُ وَخَرَجَ عَلْقَمَةُ فَسأَلْناهُ فَقالَ: عِشْرُونَ سُورَةً مِنْ أوَّلِ المُفصَّلِ عَلى تَأْلِيفِ ابنِ مَسْعُودٍ، آخِرُهُنَّ مِنَ الحَوامِيمِ. [راجع: ٧٧٥]

(1) (H. 4996) *An-Naẓā'ir* are the *Sūrah* that deal with the same topic or that are equal in length.

(7) CHAPTER. Jibrīl (Gabriel) used to present (recite) the Qur'ān to the Prophet ﷺ.

(٧) **بابٌ** كانَ جِبريلُ يَعرِضُ القُرآنَ عَلى النَّبيِّ ﷺ،

Narrated Fāṭima عليها السلام: The Prophet ﷺ told me secretly, "Jibrīl (Gabriel) used to recite to me and I to him the (whole) Qur'ān once in a year, but this year he recited (the whole Qur'ān) with me twice. I do not think but that my death is approaching."

وقالَ مسرُوقٌ، عَنْ عائشَةَ رَضيَ اللهُ عَنْهَا، عَنْ فاطِمَةَ عَلَيْها السّلامُ: أَسَرَّ إليَّ النَّبيُّ ﷺ «أنَّ جبريلَ كَانَ يُعارِضُنِي بالقُرآنِ كُلَّ سَنَةٍ، وإنَّهُ عارَضَنِي العامَ مَرَّتَينِ، ولا أُرَاهُ إلَّا حَضَرَ أجَلي».

4997. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was the most generous person, and he used to become more so (generous) particularly in the month of Ramaḍān because Jibrīl (Gabriel) used to meet him every night of the month of Ramaḍān till it elapsed. Allāh's Messenger ﷺ used to recite the Qur'ān for him. When Jibrīl met him, he used to become more generous than the fair winds sent (by Allāh) with glad tidings (of rain) (in doing good).

٤٩٩٧ - **حدَّثَنَا** يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ أجْوَدَ النّاسِ بالخَيرِ، وأجْوَدُ ما يَكُونُ في شَهْرِ رَمَضَانَ؛ لأنَّ جِبريلَ كانَ يَلْقاه في كُلِّ لَيْلَةٍ في شَهْرِ رَمَضَانَ حتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ رَسُولُ اللهِ ﷺ القُرآنَ فإذَا لَقِيَهُ جِبرِيلُ كانَ أجْوَدَ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ. [راجع: ٦]

4998. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Jibrīl (Gabriel) used to repeat the recitation of the Qur'ān with the Prophet ﷺ once a year, but he repeated it twice with him in the year he died. The Prophet ﷺ used to stay in *I'tikāf* for ten days every year (in the month of Ramaḍān), but in the year of his death, he stayed in *I'tikāf* for twenty days.

٤٩٩٨ - **حدَّثَنَا** خالِدُ بنُ يَزِيدَ: حدَّثَنا أبُو بَكْرٍ، عَنْ أبي حَصِينٍ، عَنْ ذَكْوَانَ عَنْ أبي هُرَيرَةَ قالَ: كانَ يَعْرِضُ عَلى النّبيِّ ﷺ القُرآنَ كُلَّ عامٍ مَرّةً، فَعَرَضَ عَلَيْهِ مَرَّتَينِ في العامِ الّذِي قُبِضَ فِيْهِ، وكانَ يعْتَكِفُ في كُلِّ عامٍ عَشْراً، فاعْتَكَفَ عِشْرِينَ في العامِ الّذِي قُبِضَ فِيهِ. [راجع: ٢٠٤٤]

(8) CHAPTER. (What is said regarding) the *Qurrā'* (the reciters of the Qur'ān by heart)

(٨) **بابُ الْقُرَّاءِ** من أصحاب

from among the Companions of the Prophet ﷺ.

رَسُولِ اللهِ ﷺ

4999. Narrated Masrūq: 'Abdullāh bin 'Amr mentioned 'Abdullāh bin Mas'ūd and said, "I shall ever love that man, for I heard the Prophet ﷺ saying, 'Take (learn) the Qur'ān from four: 'Abdullāh bin Mas'ūd, Sālim, Mu'ādh and Ubayy bin Ka'b'."

٤٩٩٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ: ذَكَرَ عَبْدُ اللهِ بْنُ عَمْرٍو عَبْدَ اللهِ بْنَ مَسْعُودٍ فَقَالَ: لا أَزَالُ أُحِبُّهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خُذُوا القُرْآنَ مِنْ أَرْبَعَةٍ، مِنْ عَبْدِ اللهِ بنِ مَسْعُودٍ، وَسالِمٍ، وَمُعاذٍ، وأُبَيِّ بنِ كَعْبٍ». [راجع: ٣٧٥٨]

5000. Narrated Shaqīq bin Salama: Once, 'Abdullāh bin Mas'ūd delivered a *Khuṭba* (religious talk) before us and said, "By Allāh, I learnt over seventy *Sūrah* direct from the mouth of Allāh's Messenger ﷺ. By Allāh, the Companions of the Prophet ﷺ came to know that I am one of those who know Allāh's Book best of all of them, yet I am not the best of them." Shaqīq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

٥٠٠٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنا شَقِيقُ بْنُ سَلَمَةَ، قالَ: خَطَبَنا عَبْدُ اللهِ بْنُ مَسْعُودٍ فَقالَ: وَاللهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً، وَاللهِ لَقَدْ عَلِمَ أَصحَابُ رَسُولِ اللهِ ﷺ أَنِّي مِنْ أَعْلَمِهِمْ بِكِتابِ اللهِ وَما أَنا بِخَيرِهِمْ. قالَ شَقِيقٌ: فَجَلَسْتُ فِي الحِلَقِ أَسمَعُ ما يَقُولُونَ، فَمَا سَمِعْتُ رَادّاً يَقُولُ غَيرَ ذٰلِكَ.

5001. Narrated 'Alqama: While we were in city of Ḥimṣ (in Syria), Ibn Mas'ūd recited *Sūrat Yūsuf*. A man said (to him), "It was not revealed in this way." Then Ibn Mas'ūd said, "I recited it in this way before Allāh's Messenger ﷺ and he confirmed my recitation by saying, 'Well done!' " Ibn Mas'ūd detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allāh's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him

٥٠٠١ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ، أَخْبَرَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ قالَ: كُنَّا بِحِمْصَ فَقَرَأَ ابنُ مَسْعُودٍ سُورَةَ يُوسُفَ فَقالَ رَجُلٌ: ما هٰكَذا أُنْزِلَتْ، فَقالَ: قَرَأْتُ عَلى رَسُولِ اللهِ ﷺ فَقالَ: «أَحْسَنْتَ»، وَوَجَدَ مِنْهُ رِيحَ الخَمْرِ فَقالَ: أَتَجْمَعُ أَنْ تُكَذِّبَ

according to the Islāmic law.

بِكِتابِ اللهِ وَتَشْرَبَ الخَمْرَ؟ فَضَرَبَهُ الحَدَّ.

5002. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: By Allāh, other than Whom none has the right to be worshipped! There is no *Sūrah* revealed in Allāh's Book but I know at what place it was revealed; and there is no Verse revealed in Allāh's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allāh's Book better than I, and he is at a place that camels can reach, I would go to him.

٥٠٠٢ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ: حدَّثنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ: وَاللهِ الَّذي لا إلٰهَ غَيرُهُ ما أُنْزِلَتْ سُورَةٌ مِنْ كِتابِ اللهِ إلَّا أنا أعْلَمُ أيْنَ أُنْزِلَتْ، وَلا أُنْزِلَتْ آيَةٌ مِنْ كِتابِ اللهِ إلَّا أنا أعْلَمُ فِيمَنْ أُنْزِلَتْ، وَلَوْ أعْلَمُ أحَداً أعْلَمَ منِّي بِكِتابِ اللهِ تَبْلُغُهُ الإبلُ لرَكِبْتُ إلَيْهِ.

5003. Narrated Qatāda: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "Who collected the Qur'ān at the time of the Prophet ﷺ?" He replied, "Four, all of whom were from the *Anṣār*: Ubayy bin Ka'b, Mu'ādh bin Jabal, Zaid bin Thābit and Abū Zaid."

٥٠٠٣ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ قالَ: سألْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ: مَنْ جمَعَ القُرآنَ عَلى عَهْدِ النَّبيِّ ﷺ؟ قالَ: أرْبَعَةٌ كُلُّهُمْ منَ الأنْصارِ: أُبَيُّ بنُ كَعْبٍ، وَمُعاذُ بنُ جَبَلٍ، وَزَيْدُ بنُ ثابتٍ، وأبُو زَيْدٍ». تابَعَهُ الفَضْلُ، عَنْ حُسَينِ بنِ وَاقِدٍ، عَنْ ثُمَامَةَ، عَنْ أنَسٍ. [راجع: ٣٨١٠]

5004. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ died, none had collected the Qur'ān but four persons: Abū Ad-Dardā', Mu'ādh bin Jabal, Zaid bin Thābit and Abū Zaid. We were the inheritors (of Abū Zaid) as he had no offspring.

٥٠٠٤ - حدَّثنا مُعلَّى بنُ أسَدٍ: حدَّثنا عَبْدُ اللهِ بنُ المُثَنَّى: حدَّثَني ثابتٌ البُنانِيُّ وثُمَامَةُ، عَنْ أنَسٍ قالَ: ماتَ النَّبيُّ ﷺ ولَمْ يَجْمَعِ القُرآنَ غَيرُ أرْبَعَةٍ: أبُو الدَّرْدَاءِ، ومُعَاذُ بنُ جَبَلٍ، وَزَيْدُ بنُ ثابتٍ، وأبُو زَيْدٍ. قالَ: ونَحْنُ وَرِثْناهُ. [راجع: ٣٨١٠]

5005. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ said, "Ubayy was the best of

٥٠٠٥ - حدَّثنا صَدَقَةُ بنُ

الفَضْلِ: أَخْبَرَنا يَحْيَى، عَنْ سُفْيانَ، عَنْ حَبِيبِ ابنِ أبي ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ قالَ: قالَ عُمَرُ: أُبَيٌّ أَقْرَؤُنا وَإنّا لَنَدَعُ مِنْ لَحْنِ أُبَيٍّ، وأُبَيٌّ يَقُولُ: أَخَذْتُهُ مِنْ فِي رَسُولِ اللهِ ﷺ فَلا أَتْرُكُهُ لِشَيْءٍ، قالَ اللهُ تَعالى: ﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾ [البقرة: ١٠٦]. [راجع: ٤٤٨١]

us in the recitation (of the Qur'ān), yet we leave some of what he recites." Ubayy says, "I have taken it from the mouth of Allāh's Messenger ﷺ and will not leave for anything whatever." But Allāh said:

"Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it..." (V.2:106)

(٩) بابُ فَضْلِ فاتحةِ الكِتابِ

(9) CHAPTER. The superiority of *Fātiḥa-til-Kitāb* (The Opening *Sūrah* of the Book).

٥٠٠٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ: أَخْبَرَنا شُعْبَةُ قال: حدَّثَني خُبَيْبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي سَعِيدِ بنِ المُعَلّى قالَ: كُنْتُ أُصَلِّي فَدَعَانِي النَّبِيُّ ﷺ فَلَمْ أُجِبْهُ، قُلْتُ: يا رَسُولَ اللهِ إنِّي كُنْتُ أُصَلِّي، قالَ: «أَلَمْ يَقُلِ اللهُ: ﴿ٱسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾؟» ثُمَّ قالَ: «أَلا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ في القُرآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ المَسْجِدِ؟» فأَخَذَ بِيَدِي، فَلَمّا أَرَدْنا أَنْ نَخْرُجَ قُلْتُ: يا رَسُولَ اللهِ، إنَّكَ قُلْتَ: «أَلَا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ في القرآنِ». قالَ: «﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ هِيَ السَّبْعُ المَثانِيُّ، والقُرآنُ العَظِيمُ الَّذِي أُوتِيتُهُ». [راجع: ٤٤٧٤]

5006. Narrated Abū Sa'īd Al-Mu'alla: While I was offering *Ṣalāt* (prayer), the Prophet ﷺ called me but I did not respond to his call. Later I said, "O Allāh's Messenger! I was offering *Ṣalāt* (prayer)." He said, "Didn't Allāh say:

'Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you?'" (V.8:24)

He then said, "Shall I not teach you the greatest *Sūrah* in the Qur'ān?" He said, "(It is), 'All the praises and thanks be to Allāh, the Lord of *'Ālamīn* (mankind, jinn and all that exists).' (i.e., *Sūrat Al-Fātiḥa*) *As-Saba' Al-Mathānī* (the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me."

5007. Narrated Abū Sa'īd Al-Khudrī: While we were on one of our journeys, we dismounted at a place where a slave-girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him by reciting something (*Rāq*)?" Then one of our men went along with her, though we did not think that he knew any such treatment. But he treated the chief by *Ruqyah* (reciting something from the Verses of the Qur'ān), and the sick man was cured whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with *Ruqyah*?" He said, "No, but I treated him only with the recitation of the "*Umm-ul-Kitāb* (i.e., *Surat Al-Fātiḥa*)." We said, "Do not say anything (about it) till we reach or ask the Prophet ﷺ." So when we reached Al-Madīna, we mentioned that to the Prophet ﷺ (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet ﷺ said, "How did he come to know that it (*Surat Al-Fātiḥa*) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

٥٠٠٧ - حدَّثنا مُحمَّدُ بنُ المُثنَّى: حدَّثنا وَهْبٌ: حدَّثنا هِشام، عَنْ مُحَمَّدٍ، عَنْ مَعْبَدٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ قالَ: كُنّا في مَسيرٍ لَنا فَنزَلْنا، فَجاءَتْ جارِيَةٌ فَقالَتْ: إنَّ سَيِّدَ الحَيِّ سَليمٌ، وإنَّ نَفَرَنا غُيَّبٌ فَهَلْ مِنكم راقٍ؟ فَقامَ مَعَها رَجُلٌ ما كُنّا نأْبُنُهُ بِرُقْيَةٍ فَرَقاهُ فَبرأَ. فأمَرَ لَنا بِثَلاثِينَ شاةً وَسَقانا لَبَناً. فَلَمّا رَجَعَ قُلْنا لَهُ: أكُنْتَ تُحْسِنُ رُقْيَةً أوْ كُنْتَ تَرْقِي؟ قال: لا، ما رَقَيْتُ إلَّا بأُمِّ الكِتابِ، قُلْنا: لا تُحْدِثُوا شَيْئاً حتَّى نأتِيَ أوْ نَسألَ النَّبيَّ ﷺ. فَلَمّا قَدِمْنا المَدِينَةَ ذَكَرْناه للنَّبيِّ ﷺ فقالَ: «وَما كانَ يُدْرِيهِ أنَّها رُقْيَةٌ، اقْسِمُوا وَاضْرِبُوا لي بِسَهْمٍ».

وَقالَ أبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا هِشامٌ: حدَّثنا مُحَمَّدُ بنُ سِيرِينَ: حدَّثنا مَعْبَدُ بنُ سِيرِينَ، عَنْ أبي سَعِيدٍ الخُدرِيِّ بِهٰذَا. [راجع: ٢٢٧٦]

(10) CHAPTER. The superiority of *Sūrat Al-Baqarah* (The Cow) [No.2].

(١٠) باب فَضْلِ سُورةِ البَقَرَةِ

5008. Narrated Abu Mas'ud: The Prophet ﷺ said, "Whosoever recited the (last) two verses (of *Surat Al-Baqarah* at night, that will be sufficient for him." (See H.4008)

٥٠٠٨ - حدَّثنا مُحمَّدُ بنُ كَثِيرٍ: أخبرَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي مَسْعُودٍ رَضِيَ الله عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ قَرأ بالآيَتَينِ...». [راجع: ٤٠٠٨]

٥٠٠٩ - وَحدَّثَنَا أَبُو نُعَيْمٍ: حدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ، عَن إبراهيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ قَرأَ بالآيَتَينِ مِنْ آخِرِ سُورَةِ البَقَرَةِ في لَيْلَةٍ كَفَتاهُ». [راجع: ٤٠٠٨]

5009. Narrated Abū Mas'ūd: The Prophet ﷺ said, "Whosoever recited the last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him."

٥٠١٠ - وَقالَ عُثمانُ بنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: وكَّلَني رَسُولُ اللهِ ﷺ بِحِفْظِ زَكاةِ رَمَضانَ، فأتاني آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعامِ، فأخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إلى رَسُولِ اللهِ ﷺ، فَقَصَّ الحَدِيثَ فَقالَ: إذَا أوَيْتَ إلى فِرَاشِكَ فاقرأْ آيَةَ الكُرْسِيِّ، لَمْ يَزَلْ مَعَكَ مِنَ اللهِ حافِظٌ، وَلا يَقْرَبُكَ شَيْطانٌ حتَّى تُصْبِحَ، فَقالَ النَّبِيُّ ﷺ: «صدَقَكَ وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ». [راجع: ٢٣١١]

5010. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered me to guard the *Zakāt* revenue of Ramaḍān. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allāh's Messenger ﷺ!" Then Abū Hurairah described the whole narration and said: That person said (to me), "(Please don't take me to Allāh's Messenger ﷺ and I will tell you a few words by which Allāh will benefit you.) When you go to your bed, recite *Āyat Al-Kursī* (V.2:255), for then there will be a guard appointed from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet ﷺ heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

(١١) بابُ فَضْلِ الكَهْفِ

(11) CHAPTER. The superiority of *Sūrat Al-Kahf* (The Cave) [No.18].

٥٠١١ - حدَّثَنا عَمْرُو بنُ خالدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا أبُو إسحَاقَ، عَنِ البَرَاءِ قالَ: كانَ رَجُلٌ يَقرأُ سُورةَ الكَهْفِ وَإلى جانِبِهِ حِصَانٌ مَرْبُوطٌ بِشَطَنَينِ، فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُو وَتَدْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ، فَلَمَّا

5011. Narrated Al-Barā': A man was reciting *Sūrat Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet ﷺ and told him of that experience. The Prophet ﷺ said, "That was

أصبَحَ أتَى النَّبيَّ ﷺ فَذَكَرَ ذٰلكَ لَهُ، فَقالَ: «تِلكَ السَّكِينَةُ تَنَزَّلَتْ بالقُرآنِ».

[راجع: ٣٦١٤]

As-Sakīnah (tranquillity or peace and reassurance along with angels) which descended because of (the recitation of) the Qur'ān."

(١٢) بابٌ فَضْلِ سُورَةِ الفَتْحِ

(12) CHAPTER. The superiority of *Sūrat Al-Fath* (The Victory) [No.48].

٥٠١٢ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبِيهِ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَسِيرُ في بَعْضِ أسْفارِهِ وعُمَرُ بنُ الخَطّابِ يَسِيرُ مَعَهُ لَيْلاً، فَسألَه عُمَرُ عَنْ شيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ. ثُمَّ سألَهُ فَلَمْ يُجِبْهُ، ثُمَّ سألَهُ فَلَمْ يُجِبْهُ. فقالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ. نَزَّرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرّاتٍ، كُلَّ ذٰلكَ لا يُجِيبُكَ. قالَ عُمَرُ: فحرَّكْتُ بَعِيري حتَّى كُنْتُ أمامَ النّاسِ وَخَشِيْتُ أنْ يَنْزِلَ فِيَّ قُرآنٌ، فَمَا نَشِبْتُ أنْ سَمِعْتُ صارِخاً يَصْرُخُ، قالَ: فَقُلْتُ: لَقَدْ خَشِيتُ أنْ يَكُونَ نَزَلَ فِيَّ قُرآنٌ، قالَ: فَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقالَ: «لَقَدْ أُنْزِلَ عَلَيَّ اللَّيْلَةَ سُورَةٌ لهِيَ أحَبُّ إلَيَّ مِمّا طَلَعَتْ عَلَيْهِ الشَّمْسُ»، ثُمَّ قَرأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾. [راجع: ٤١٧٧]

5012. Narrated Aslam: Allāh's Messenger ﷺ was travelling on one of his journeys, and 'Umar bin Al-Khattāb was travelling along with him at night. 'Umar asked him about something, but Allāh's Messenger ﷺ did not answer him. He asked again, but he did not answer. He asked for the third time, but he did not answer. On that, 'Umar said to himself, "May your mother lose you! You have asked Allāh's Messenger ﷺ three times, but he did not answer at all!" 'Umar said, "So I made my camel go fast till I was ahead of the people, and I was afraid that something might be revealed about me. After a little while I heard a call-maker calling me, I said, 'I was afraid that some Qur'ānic Verse might be revealed about me.' So I went to Allāh's Messenger ﷺ and greeted him." He said, "Tonight there has been revealed to me a *Sūrah* which is dearer to me than that on which the sun shines (i.e.,, the world).' Then he recited:

'Verily! We have given you (O Muhammad ﷺ) a manifest Victory.' " (*Sūrat Al-Fath*) (V.48:1)

(١٣) بابُ فَضْلِ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ①﴾

فِيهِ عَمْرَةُ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ.

(13) CHAPTER. The superiority of *Qul-Huwa Allāhu Ahad*. ["Say (O Muhammad ﷺ): He is Allāh, (the) One.'"] (i.e., *Sūrat Al-Ikhlās*) [No. 112].

5013. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man heard another man reciting (*Sūrat Al-Ikhlāṣ*):

"Say (O Muhammad ﷺ): He is Allāh, (the) One" (V.112:1) repeatedly. The next morning he came to Allāh's Messenger ﷺ and informed him about it as if he thought that it was not enough to recite. On that Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, this *Sūrah* is equal to one-third of the Qur'ān!"

٥٠١٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: أنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يُرَدِّدُها. فلَمَّا أصْبَحَ جاءَ إلى رَسُولِ اللهِ ﷺ فَذَكَرَ ذٰلكَ لَهُ، وكأنَّ الرَّجُلَ يَتَقالُّها، فَقالَ رَسُولُ اللهِ ﷺ: «وَالَّذي نَفْسي بِيَدِهِ إنَّها لَتَعْدِلُ ثُلُثَ القُرآنِ». [انظر: ٦٦٤٣، ٧٣٧٤]

5014. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: My brother, Qatāda bin An-Nu'mān said, "A man performed the night *Ṣalāt* (prayer) late at night in the lifetime of the Prophet ﷺ and he read: 'Say: (O Muhammad ﷺ) He is Allāh, (the) One' (V.112:1), and read nothing besides that." The next morning a man went to the Prophet ﷺ and told him about that. (The Prophet ﷺ replied the same as above in *Ḥadīth* 5013).

٥٠١٤ - وَزادَ أبو مَعْمَرٍ: حدَّثنا إسْماعيلُ بنُ جَعْفَرٍ، عَنْ مالكِ بنِ أنَسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: أخبرَني أخي قَتادَةُ ابنُ النُّعْمانِ: أنَّ رَجُلاً قامَ في زَمَنِ النَّبيِّ ﷺ يَقْرأُ مِنَ السَّحَرِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ لا يَزيدُ عَلَيها، فَلَمَّا أصْبَحْنا أتى الرَّجُلُ النَّبيَّ ﷺ، ... نَحْوَهُ.

5015. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to his Companions, "Is it difficult for any of you to recite one-third of the Qur'ān in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allāh's Messenger?" Allāh's Messenger ﷺ replied, " 'Allāh (the) One, the Self-Sufficient Master, Whom all creatures need.' [*Sūrat Al-Ikhlāṣ* (V.112:1-4)] is equal to one-third of the Qur'ān."

٥٠١٥ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ: حدَّثنا إبْراهيمُ وَالضَّحّاكُ المَشْرِقيُّ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ لأصحابِهِ: «أيَعْجِزُ أحَدُكُمْ أنْ يَقْرأَ ثُلُثَ القُرآنِ في لَيْلَةٍ؟» فَشَقَّ ذٰلكَ عَلَيْهِمْ وَقالوا: أيُّنا يُطيقُ

ذٰلِكَ يا رَسُولَ اللهِ؟ فَقالَ: «اللهُ الوَاحِدُ الصَّمَدُ، ثُلُثُ القُرآنِ».

قَالَ الفِرَبْرِيُّ: سَمِعْتُ أَبا جَعْفَرٍ مُحَمَّدَ بن أبي حَاتِمٍ ورَّاقَ أَبي عَبْدِ اللهِ يَقُولُ: قالَ أَبُو عَبْدِ اللهِ: عَنْ إِبْرَاهِيمَ: مُرْسَلٌ، وَعَنِ الضَّحَّاكِ المَشْرِقِيِّ: مُسْنَدٌ.

(14) CHAPTER. The superiority of *Al-Mu'awwidhāt* (*Sūrat Al-Falaq* and *Sūrat An-Nās*) [No. 113 & 114].

(١٤) بابُ فَضْلِ المُعَوِّذاتِ

5016. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ became sick, he would recite *Mu'awwidhāt (Sūrat Al-Falaq and Sūrat An-Nās)* and then blow his breath over his body. When he became seriously ill, I used to recite (these two *Sūrah*) and rub his hands over his body, hoping for its blessings.

٥٠١٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ كانَ إذَا اشْتَكَى يَقْرَأُ عَلى نَفْسِهِ بالمُعَوِّذاتِ وَيَنْفُثُ. فَلَمّا اشْتَدَّ وَجَعُهُ كُنْتُ أقْرَأُ عَلَيْهِ وأَمْسَحُ بِيَدِهِ رَجاءَ بَرَكَتِها.

[راجع: ٤٤٣٩]

5017. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting *Sūrat Al-Ikhlāṣ*, *Sūrat Al-Falaq* and *Sūrat An-Nās*, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. (See H. 5748)

٥٠١٧ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا المُفَضَّلُ بنُ فَضالَةَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إذَا أَوَى إلى فِرَاشِهِ كُلَّ لَيْلَةٍ جمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِما، فَقَرأَ فِيهِما ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾ و﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾ و﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾ ثُمَّ يَمْسَحُ بِهِما ما اسْتَطاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِما عَلى رأسِهِ وَوجْهِهِ وَما أقْبَلَ مِنْ جَسَدِهِ،

يَفْعَلُ ذٰلِكَ ثَلاثَ مَرَّاتٍ. [انظر: ٥٧٤٨، ٦٣١٩]

(15) CHAPTER. The descent of *As-Sakīnah* (peace, reassurance and tranquillity) and angels at the time of the recitation of the Qur'ān.

(١٥) بابُ نُزُولِ السَّكِينَةِ والمَلائكَةِ عِنْدَ قِرَاءَةِ القُرآنِ

5018. Narrated Usaid bin Ḥuḍair that while he was reciting *Sūrat Al-Baqarah* (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled, and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet, too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yaḥyā was beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet ﷺ who said, "Recite, O Ibn Ḥuḍair! Recite, O Ibn Ḥudair!" Ibn Ḥuḍair replied, "O Allāh's Messenger! My son, Yaḥyā was near the horse and I was afraid that it might trample him, so I raised my head, and went to him. When I looked up towards the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet ﷺ said, "Do you know what that was?" Ibn Ḥuḍair replied, "No." The Prophet ﷺ said "Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when, people would have seen it as it would not have disappeared."

٥٠١٨ - وَقالَ اللَّيْثُ: حدَّثَني يَزِيدُ ابنُ الهَادِ، عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ، عَنْ أُسَيْدِ ابنِ حُضَيرٍ قالَ: بَيْنَما هُوَ يَقْرأُ مِنَ اللَّيْلِ سُورَةَ البَقَرَةِ وَفَرَسُهُ مَرْبُوطٌ عِنْدَهُ، إذْ جالَتِ الفَرَسُ فَسَكَت فَسَكَنتْ، فَقَرأَ فَجَالَتِ الْفَرَسُ، فَسَكتَ وَسَكَنَتِ الفَرَسُ، ثُمَّ قَرأَ فَجالَتِ الفَرَسُ، فانْصَرَفَ وكانَ ابْنُهُ يَحْيَى قَرِيباً مِنْها فأشْفَقَ أنْ تُصيبَهُ، فَلَمّا اجْتَرَّهُ رَفَعَ رأسَهُ إلى السَّماءِ حتَّى ما يَرَاها، فَلَمّا أصْبَحَ حَدَّثَ النَّبيَّ ﷺ فَقالَ لَهُ: «اقْرأْ يا ابنَ حُضَيْرٍ، اقرأْ يا ابنَ حُضَيْرٍ»، قالَ: فأشْفَقْتُ يا رَسُولَ اللهِ أنْ تَطأَ يَحْيَى وكانَ مِنْها قَرِيباً. فَرَفَعْتُ رأسِي فانْصَرَفْتُ إلَيْهِ، فَرَفَعْتُ رأسِي إلى السَّماءِ، فإذَا مِثْلُ الظُّلَّةِ فِيها أمْثالُ المَصَابيحِ فَخَرَجْتُ حتَّى لا أرَاها. قالَ: «وَتَدْرِي مَا ذَاكَ؟» قَالَ: لا، قال: «تِلكَ الملائكةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرأْتَ لأصْبَحَتْ يَنْظُرُ النَّاسُ إلَيْها، لا تَتَوَارَى مِنْهُمْ». قالَ ابنُ الهَادِ: وَحدَّثَني هٰذَا الحَدِيثَ عَبْدُ اللهِ

بْنُ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنْ أُسَيْدِ بنِ حُضَيْرٍ.

(١٦) **بابٌ** مَنْ قالَ: لَمْ يَتْرُكِ النَّبِيُّ ﷺ إلَّا ما بَيْنَ الدَّفَّتَينِ

(16) CHAPTER. Whoever said that the Prophet ﷺ did not leave anything after his death, except what is between the two binders (of the Qur'ān).

٥٠١٩ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ قالَ: دَخَلْتُ أنا وَشَدَّادُ بنُ مَعْقِلٍ عَلى ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، فَقالَ لَهُ شَدَّادُ بنُ مَعْقِلٍ: أَتَرَكَ النَّبِيُّ ﷺ مِنْ شَيْءٍ؟ قالَ: ما تَرَكَ إلَّا ما بَيْنَ الدَّفَّتَينِ، قالَ: وَدَخَلْنا عَلى مُحَمَّدِ بنِ الحَنَفِيَّةِ فَسأَلْناهُ فَقالَ: ما تَرَكَ إلَّا ما بَيْنَ الدَّفَّتَينِ.

5019. Narrated 'Abdul-'Azīz bin Rufai': Shaddad bin Ma'quil and I entered upon Ibn Abbas. Shaddād bin Ma'quil asked him, "Did the Prophet ﷺ leave anything (besides the Qur'ān)?" He replied, "He did not leave anything except what is between the two bindings (of the Qur'ān)." Then we visited Muḥammad bin Al-Ḥanafiyya and asked him (the same question). He replied, "The Prophet did not leave except what is between the two bindings (of the Qur'ān)."

(١٧) **بابٌ** فَضْلِ القُرآنِ عَلى سائِرِ الكَلامِ

(17) CHAPTER. The superiority of the Qur'ān above other kinds of speech.

٥٠٢٠ - **حدَّثنا** هُدْبَةُ بنُ خالِدٍ أَبُو خالِدٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أَنَسُ بنُ مالِكٍ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ الَّذِي يَقْرأُ القُرآنَ كالأُتْرُجَّةِ طَعْمُها طَيِّبٌ، وَرِيحُها طَيِّبٌ، وَالَّذِي لا يَقْرأُ القُرآنَ كالتَّمْرَةِ طَعْمُها طَيِّبٌ وَلا رِيحَ فِيها. وَمَثَلُ الفاجِرِ الَّذِي يَقْرأُ القُرآنَ كَمَثَلِ الرَّيحانَةِ رِيحُها طَيِّبٌ وَطَعْمُها مُرٌّ، وَمَثَلُ الفاجِرِ الَّذِي لا يَقْرأُ القُرآنَ كَمَثَلِ الحَنْظَلَةِ،

5020. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ said, "The example of him (a believer) who recites the Qur'ān (and acts on its orders) is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'ān (but acts on its orders) is like a date-fruit which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'ān (and does not act on its orders) is like the *Raiḥāna* (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'ān (not acts on its orders) is like the colocynth which tastes bitter and has no smell." (See *Fath Al-Bari*, for details)

طَعْمُها مُرٌّ وَلا رِيحَ لَهَا». [انظر: ٥٠٥٩، ٥٤٢٧، ٧٥٦٠]

5021. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Your life in comparison to the lifetime of the past nations is like the period between the time of *'Asr* prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed labourers and said to them, "Who will work for me till the middle of the day for one *Qīrāṭ* (a special weight)?" The Jews did. He then said, "Who will work for me from the middle of the day till the *'Asr* prayer for one *Qīrāṭ* each?" The Christians worked accordingly. Then you (Muslims) are working from the *'Asr* prayer till the *Maghrib* prayer for two *Qīrāṭ* each. They (the Jews and the Christians) said, 'We did more labour but took less wages.' He (Allāh) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish.' "

٥٠٢١ - حَدَّثَنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيانَ: حَدَّثَنِي عَبْدُ اللهِ بنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إنَّما أجَلُكُمْ في أجَلِ مَنْ خَلا مِنَ الأُمَمِ كَما بَيْنَ صَلاةِ العَصْرِ وَمَغْرِبِ الشَّمْسِ. وَمَثَلُكُمْ وَمَثَلُ اليَهُودِ والنَّصارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمّالاً، فَقالَ: مَنْ يَعْمَلُ لي إلى نِصْفِ النَّهارِ عَلَى قِيراطٍ قِيرَاطٍ؟ فعَمِلَتِ اليَهُودُ، فَقالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهارِ إلى العَصْرِ؟ فَعَمِلَتِ النَّصارَى. ثُمَّ أنْتُمْ تعْمَلُونَ مِنَ العَصْرِ إلى المَغْرِبِ بِقِيرَاطَينِ قِيرَاطَينِ، قالُوا: نَحْنُ أكْثَرُ عَمَلاً وأقَلُّ عَطاءً. قالَ: هَلْ ظَلَمْتُكمْ مِنْ حَقِّكمْ؟ قالُوا: لا، قالَ: فَذَاكَ فَضْلِي أُوْتِيهِ مَنْ شِئْتُ». [راجع: ٥٥٧]

(18) CHAPTER. To recommend the Book of Allāh عزَّ وَجلَّ (the Qur'ān):

(١٨) بابُ الوَصَاة بكِتابِ اللهِ عَزَّ وَجلَّ

5022. Narrated Ṭalḥa: I asked 'Abdullāh bin Abī Aufa, "Did the Prophet ﷺ make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet ﷺ did not make any will?" He said, "He made a will wherein he recommended Allāh's Book (the Qur'ān)."

٥٠٢٢ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا مالكُ بنُ مِغْوَلٍ: حَدَّثَنا طَلْحَةُ قالَ: سألْتُ عَبْدَ اللهِ بنَ أبي أوْفَى: آوْصَى النَّبِيُّ ﷺ؟ فقالَ: لا، فَقُلْتُ: كَيْفَ كُتِبَ عَلى النَّاسِ الوَصِيَّةُ، أُمِرُوا بِها ولَمْ

يُوصِ؟ قالَ: أَوْصَى بِكِتابِ اللهِ.
[راجع: ٢٧٤٠]

(19) CHAPTER. Whoever does not recite the Qur'ān in a pleasant tone. And the Statement of Allāh تعالى:
"Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them..." (V.29:51)

(١٩) بابٌ مَنْ لَمْ يَتَغَنَّ بِالقُرْآنِ، وَقَوْلِهِ تَعالى: ﴿أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ﴾

5023. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh does not listen to anything as He listens to the Prophet reciting the Qur'ān in a nice, loud and pleasant tone." The companion of the subnarrator (Abū Salama) said, "It means, reciting it aloud."

(See H. 7482 and 7544, Vol. 9)

٥٠٢٣ - حدَّثنا يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ: أَنَّهُ كانَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لَمْ يأْذَنِ اللهُ لِنَبِيٍّ ما أَذِنَ لِنَبِيٍّ أَنْ يَتَغَنَّى بالقُرآنِ». وَقالَ صاحِبٌ لَهُ: يُرِيدُ يَجْهَرُ بِهِ. [انظر: ٥٠٢٤، ٧٤٨٢، ٧٥٤٤]

5024. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh does not alisten to anything as He listens to the Prophet reciting the Qur'ān in a nice, loud and, pleasant tone." Sufyān said: This means, the Prophet ﷺ who regards the Qur'ān as something that makes him dispense with much worldly pleasures, etc.

(See H. 7482 and 7544, Vol. 9)

٥٠٢٤ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ، عَنْ سُفْيانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ ابْنِ عَبْدِ الرَّحمٰن عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «ما أَذِنَ اللهُ لِنَبِيٍّ ما أَذِنَ لِنَبِيٍّ أَنْ يَتَغَنَّى بالقُرآنِ»، قالَ سُفْيانُ: تَفْسِيرُهُ يَسْتَغْني بِهِ. [راجع: ٥٠٢٣]

(20) CHAPTER. Wish to be the like of the one who recites the Qur'ān.

(٢٠) بابُ اغْتِباطِ صاحِبِ القُرْآنِ

5025. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Not to wish to be the like except of two men: A man whom Allāh has given the knowledge of the Book (the Qur'ān) and he stands up [in *Ṣalāt* (prayer) and] recites it during the hours of

٥٠٢٥ - حدَّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سالِمُ ابنُ عَبْدِ اللهِ أَنَّ عبدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ:

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا حَسَدَ إلَّا عَلى اثْنَتَينِ، رَجُلٌ آتاهُ اللهُ الكِتابَ وَقامَ بِهِ آناءَ اللَّيْلِ، وَرَجُلٌ أعْطاهُ اللهُ مالاً فَهُوَ يَتَصَدَّقُ بِهِ آناءَ اللَّيْلِ وآناءَ النَّهارِ». [انظر: ٧٥٢٩]

the night, and a man whom Allāh has given wealth, and he spends it in charity during the hours of the night and the hours of the day."

٥٠٢٦ - حَدَّثَنا عَلِيُّ بنُ إبْرَاهِيمَ: حَدَّثَنا رَوْحٌ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ قَالَ: سَمِعْتُ ذَكْوَانَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا حَسَدَ إلَّا في اثْنَتَينِ: رَجُلٌ عَلَّمَهُ اللهُ القُرآنَ فَهُوَ يَتْلُوهُ آناءَ اللَّيْلِ وآناءَ النَّهارِ، فَسَمِعَهُ جارٌ لَهُ فَقالَ: لَيْتَني أُوتِيتُ مِثْلَ ما أُوتِيَ فُلانٌ فَعَمِلْتُ مِثْلَ ما يَعْمَلُ. وَرَجُلٌ آتاهُ اللهُ مالاً فَهُوَ يُهْلِكُهُ في الحَقِّ، فَقالَ رَجُلٌ: لَيْتَني أُوتِيتُ مِثْلَ ما أُوتِيَ فُلانٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ». [انظر: ٧٢٣٢، ٧٥٢٨]

5026. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Not to wish to be the like of except the like of two men : A man whom Allāh has taught the Qur'ān and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does'; and a man whom Allāh has given wealth and he spends it on what is just and right, whereupon another person may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.'" (See H. 7528)

(٢١) بابٌ خَيرُكُمْ مَنْ تَعَلَّمَ القُرآنَ وَعَلَّمَهُ

(21) CHAPTER. The best among you (Muslims) are those who learn the Qur'ān and teach it (to others).

٥٠٢٧ - حَدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ قالَ: أخْبَرَني عَلْقَمَةُ بنُ مَرْثَدٍ: سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُكُمْ مَنْ تَعَلَّمَ القُرآنَ وَعَلَّمَهُ». قالَ: وَأقْرأَ أبو عَبْدِ الرَّحْمٰنِ في إمْرَةِ عُثْمانَ حَتَّى كانَ

5027. Narrated 'Uthmān رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best among you (Muslims) are those who learn the Qur'ān and teach it (to others)."

الحَجّاجُ، قالَ: وَذاكَ الَّذي أَقْعَدَني مَقْعَدي هٰذَا. [انظر: ٥٠٢٨]

5028. Narrated 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most superior among you (Muslims) are those who learn the Qur'ān and teach it (to others)."

٥٠٢٨ - حدَّثنا أَبُو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنْ عَلْقَمَةَ بنِ مَرْثَدٍ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ عَنْ عُثْمانَ بنِ عَفّانَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ القُرآنَ وَعَلَّمَهُ». [راجع: ٥٠٢٧]

5029. Narrated Sahl bin Sa'd: A lady came to the Prophet ﷺ and declared that she had decided to offer herself to Allāh and His Messenger ﷺ. The Prophet ﷺ said, "I am not in need of women." A man said (to the Prophet ﷺ), "Please marry her to me." The Prophet ﷺ said (to him), "Give her a garment (as *Mahr*)." The man said, "I cannot afford it." The Prophet ﷺ said, "Give her anything, even if it were an iron ring." The man apologised again. The Prophet ﷺ then asked him, "What do you know by heart of the Qur'ān?" He replied, "I know such and such portion of the Qur'ān (by heart)." The Prophet ﷺ said, "Then I marry her to you for that much of the Qur'ān which you know by heart."

٥٠٢٩ - حدَّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا حَمّادٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ: أَتَتِ النَّبيَّ ﷺ امْرأَةٌ فَقالَتْ إنَّها قَدْ وَهَبَتْ نَفْسَها للهِ وَلِرَسُولِهِ ﷺ فَقالَ: «ما لي في النِّساءِ مِنْ حاجَةٍ»، فَقالَ رَجُلٌ: زَوِّجْنِيها، قال: «أَعْطِها ثَوْباً»، قالَ: لا أَجِدُ، قالَ: «أَعْطِها وَلَوْ خاتَماً مِنْ حَدِيدٍ»، فاعْتَلَّ لَهُ. فَقالَ: «ما مَعَكَ مِنَ القُرآنِ؟» قالَ: كَذا وكَذا، قالَ: «فَقَدْ زَوَّجْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(22) CHAPTER. The recitation of the Qur'ān by heart.

(٢٢) بابُ القِرَاءَةِ عَنْ ظَهْرِ القَلْبِ

5030. Narrated Sahl bin Sa'd: A lady came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his Companions got up and said, "O Allāh's Messenger! If you are not in need of this

٥٠٣٠ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ: أَنَّ امْرأَةً جاءَتْ رَسُولَ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، جِئْتُ لأَهَبَ لكَ نَفْسِي، فَنَظَرَ إلَيها رَسُولُ اللهِ ﷺ

فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ. فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئاً جَلَسَتْ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللهِ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا، فَقَالَ لَهُ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لَا وَاللهِ يَا رَسُولَ اللهِ، قَالَ: «اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئاً»، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللهِ يَا رَسُولَ اللهِ، مَا وَجَدْتُ شَيْئاً. قَالَ: «انْظُرْ وَلَوْ خَاتَماً مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللهِ يَا رَسُولَ اللهِ، وَلَا خَاتَماً مِنْ حَدِيدٍ وَلٰكِنْ هٰذَا إِزَارِي - قَالَ سَهْلٌ: مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ»، فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ، ثُمَّ قَامَ فَرَآهُ رَسُولُ اللهِ ﷺ مُوَلِّياً فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا وَسُورَةُ كَذَا عَدَّهَا، قَالَ: «أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قَالَ: نَعَمْ، قَالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

[راجع: ٢٣١٠]

woman, then marry her to me." Allāh's Messenger ﷺ said, "Do you have anything to offer her (as *Mahr*)?" He replied, "No, by Allāh, O Allāh's Messenger!" The Prophet ﷺ said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allāh, O Allāh's Messenger! I have not found anything." The Prophet ﷺ said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allāh, O Allāh's Messenger, not even an iron ring, but I have this waist-sheet of mine." The man had no upper garment, so he intended to give her half his waist-sheet. So, Allāh's Messenger ﷺ said, "What would she do with your waist-sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allāh's Messenger ﷺ saw him going away, so he ordered somebody to call him. When he came, the Prophet ﷺ asked him, "How much of the Qur'ān do you know?" He replied, "I know such *Sūrah* and such *Sūrah* and such *Sūrah*," and went on counting them. The Prophet ﷺ asked him, "Can you recite them by heart?" He replied, "Yes." The Prophet ﷺ said "Go, I have married this lady to you for the part of the Qur'ān which you know by heart."

(٢٣) بَابُ اسْتِذْكَارِ الْقُرْآنِ وَتَعَاهُدِهِ

(23) CHAPTER. The learning of the Qur'ān by heart and the reciting of it repeatedly.

٥٠٣١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ

5031. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا:

يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّما مَثَلُ صَاحِبِ القُرآنِ كَمَثَلِ صَاحِبِ الإِبِلِ المُعَقَّلَةِ، إِنْ عاهَدَ عَلَيْها أَمْسَكَها، وَإِنْ أَطْلَقَها ذَهَبَتْ».

Allāh's Messenger ﷺ said, "The example of the person who knows the Qur'ān by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

٥٠٣٢ - حَدَّثَنَا مُحَمَّدُ بنُ عَرعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبِيُّ ﷺ: «بِئْسَ ما لأَحَدِهِمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ نُسِّيَ. وَاسْتَذْكِرُوا القُرآنَ فإِنَّهُ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجالِ مِنَ النَّعَمِ». [انظر: ٥٠٣٩]

حدَّثَنا عُثْمانُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ مِثْلَهُ. تابَعَهُ بِشْرٌ، عَنِ ابنِ المُبارَكِ، عَنْ شُعْبَةَ. وَتابَعَهُ ابنُ جُرَيْجٍ، عَنْ عَبْدَةَ، عَنْ شَقِيقٍ: سَمِعْتُ عَبْدَ اللهِ: سَمِعْتُ النَّبِيَّ ﷺ.

5032. Narrated 'Abdullāh: The Prophet ﷺ said, "It is a bad thing that some of you say, 'I have forgotten such and such Verse of the Qur'ān,' for indeed, he has been caused (by Allāh) to forget it.(1) So you must keep on reciting the Qur'ān because it escapes from the hearts of men faster than camels do when they are released from their tying ropes."

٥٠٣٣ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «تَعاهَدُوا القُرآنَ فَوَالَّذي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّياً مِنَ الإِبِلِ في عُقُلِها».

5033. Narrated Abū Mūsa: The Prophet ﷺ said, "Keep on reciting the Qur'ān, for, by Him in Whose Hand my soul is, the Qur'ān runs away (is forgotten) faster than camels that are released from their tying ropes."

(٢٤) بابُ القِرَاءَةِ عَلى الدَّابَّةِ

(24) CHAPTER. The recitation of the Qur'ān on an animal.

٥٠٣٤ - حَدَّثَنَا حَجّاجُ بنُ

5034. Narrated 'Abdullāh bin Mughaffal:

(1) (H. 5032) Because of neglecting the Qur'ān and not reciting it frequently.

مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبرَنِي أبُو إياسٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مُغَفَّلٍ قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، وَهُوَ يَقْرأُ عَلى رَاحلَتِهِ سُورَةَ الفَتْحِ. [راجع: ٤٢٨١]

I saw Allāh's Messenger ﷺ reciting *Sūrat Al-Fatḥ* on his she-camel on the day of the conquest of Makkah.

(٢٥) بابُ تَعْلِيمِ الصِّبْيانِ القُرآنَ

(25) CHAPTER. Teaching the Qur'ān to the children.

٥٠٣٥ - حدَّثَني مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبُو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: إنَّ الّذي تَدْعُونَهُ المُفَصَّلَ هُوَ المُحْكَمُ، قالَ: وَقالَ ابنُ عَبّاسٍ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وأنا ابنُ عَشْرِ سِنِينَ وَقَدْ قَرأْتُ المُحْكَمَ. [انظر: ٥٠٣٦]

5035. Narrated Sa'īd bin Jubair: Those *Sūrah* which you people call the *Mufaṣṣal*,(1) are the *Muḥkam*.(2) And Ibn 'Abbās said, "Allāh's Messenger ﷺ died when I was a boy of ten years, and I had learnt the *Muḥkam* (of the Qur'ān)."

٥٠٣٦ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا هُشَيْمٌ: أخْبرَنا أبُو بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: جَمَعْتُ المُحْكَمَ في عَهْدِ رَسُولِ اللهِ ﷺ، فَقُلْتُ لَهُ: وما المُحْكَمُ؟ قالَ: المُفَصَّلُ. [راجع: ٥٠٣٥]

5036. Narrated Sa'īd bin Jubair: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "I have learnt all the *Muḥkam Sūrah* during the lifetime of Allāh's Messenger ﷺ." I said to him, "What is meant by the *Muḥkam*?" He replied, "*The Mufaṣṣal*." (from *Sūrah* No. 49 to 114)

(٢٦) بابُ نِسْيانِ القُرآنِ، وهَلْ يَقُولُ: نَسِيتُ آيَةَ كَذا وكَذا؟ وَقَوْلِ اللهِ تَعالى: ﴿سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ۝٦ إِلَّا مَا شَآءَ ٱللَّهُ﴾ [الاعلى: ٦].

(26) CHAPTER. Forgetting the Qur'ān. And can one say: "I forgot such and such a Verse?"

And the Statement of Allāh تعالى:

"We shall make you to recite (the Qur'ān), so you (O Muḥammad ﷺ) shall not forget (it), except what Allāh may will..." (V.87:6,7)

---

(1) (H. 5035) *Al-Mufaṣṣal* are the *Sūrah* which start from the *Sūrat Al-Ḥujurāt* to the end of the Qur'ān.

(2) (H. 5035) *Al-Muḥkam* are those *Sūrah* which contain no abrogated decrees or orders.

5037. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ heard a man reciting the Qur'ān in the mosque and said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such a *Sūrah*."

Narrated Hishām: (The same *Hadīth*, adding): which I missed from such and such *Sūrah*.

٥٠٣٧ - حَدَّثَنَا رَبِيعُ بنُ يَحْيى: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقْرأُ في المَسْجِدِ فَقالَ: «يَرْحَمُهُ اللهُ لَقَدْ أَذْكَرَنِي كَذَا وكَذَا آيَةً مِنْ سُورَةِ كَذَا». [راجع: ٢٦٥٥]

حَدَّثَنا مُحَمَّدُ بنُ عُبَيْدِ بنِ مَيْمُونٍ: حَدَّثَنا عِيسَى، عَنْ هِشامٍ وَقالَ: «أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا». تابَعَهُ عَلِيُّ ابنُ مُسْهِرٍ، وعَبْدَةُ، عَنْ هِشامٍ.

5038. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ heard a man reciting the Qur'ān at night, and said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such *Sūrah*, which I was caused to forget."

٥٠٣٨ - حَدَّثَنَا أَحْمَدُ بنُ أَبي رَجاءٍ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: سَمِعَ رَسُولُ اللهِ ﷺ رَجُلاً يَقْرأُ في سُورَةٍ باللَّيْلِ فَقالَ: «يَرْحَمُهُ اللهُ لَقَدْ أَذْكَرَنِي آيَةَ كَذَا وكَذَا كُنْتُ أُنْسِيتُها مِنْ سُورَةِ كَذَا وكَذَا». [راجع: ٢٦٥٥]

5039. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Why does anyone of the people say, 'I have forgotten such and such Verses (of the Qur'ān)?' He, in fact, is caused (by Allāh) to forget."

٥٠٣٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبِيُّ ﷺ: «بِئْسَ ما لأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ كَيتَ وكَيْتَ؟ بَلْ هُوَ نُسِّيَ». [راجع: ٥٠٣٢]

(27) CHAPTER. Whoever thinks that there is no harm in saying: *Sūrat Al-Baqarah* (The Cow) or *Sūrat so-and-so*.

(٢٧) بابٌ مَنْ لَمْ يَرَ بأساً أَنْ يَقُولَ: سُورَةُ البَقَرَةِ، وسُورَةُ كَذا وكَذا

5040. Narrated Abū Mas'ūd Al-Anṣārī: The Prophet ﷺ said, "Whosoever recited the

٥٠٤٠ - حَدَّثَنَا عُمَرُ بنُ حَفْصٍ:

حدَّثنا أبي: حدَّثنا الأعمشُ قال: حدَّثني إبراهيمُ، عن علقمةَ، وعبدِ الرَّحمٰنِ بنِ يزيدَ، عن أبي مسعودٍ الأنصاريِّ قال: قال النبيُّ ﷺ: «الآيتانِ مِنْ آخرِ سورةِ البقرةِ مَنْ قرأ بهما في ليلةٍ كفتاهُ». [راجع: ٤٠٠٨]

last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him (for that night)."

٥٠٤١ - حدَّثنا أبو اليمانِ: أخبرنا شعيبٌ، عنِ الزُّهريِّ قال: أخبرني عُروةُ ابنُ الزبيرِ عن حديثِ المِسوَرِ بنِ مَخرمةَ، وعبدِ الرَّحمٰنِ بنِ عبدٍ القاريِّ أنَّهما سمعا عمرَ ابنَ الخطّابِ رضيَ الله عنهُ يقولُ: سمعتُ هشامَ بنَ حكيمِ بنِ حزامٍ يقرأُ سورةَ الفُرقانِ في حياةِ رسولِ الله ﷺ فاستمعتُ لقراءتهِ فإذا هو يقرؤُها على حروفٍ كثيرةٍ، لم يُقرئنيها رسولُ الله ﷺ فكدتُ أساورُهُ في الصَّلاةِ، فانتظرتُه حتّى سلَّمَ فلبَّبتُه، فقلتُ: مَنْ أقرأكَ هٰذهِ السُّورةَ التي سمعتُكَ تقرأُ؟ قال: أقرأنيها رسولُ الله ﷺ، فقلتُ له: كذبتَ فوالله إنَّ رسولَ الله ﷺ لهوَ أقرأني هٰذهِ السُّورةَ التي سمعتُكَ. فانطلقتُ بهِ إلى رسولِ الله ﷺ أقودُهُ فقلتُ: يا رسولَ الله، إنّي سمعتُ هٰذا يقرأُ سورةَ الفُرقانِ على حروفٍ لم تُقرئنيها، وإنّكَ أقرأتني سورةَ الفُرقانِ، فقال: «يا هشامُ اقرأها»،

5041. Narrated 'Umar bin Al-Khaṭṭāb رضي الله عنه: I heard Hishām bin Ḥakīm bin Ḥizām reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ, and I listened to his recitation and noticed that he recited it in several different ways which Allāh's Messenger ﷺ had not taught me. So I was on the point of attacking him in the *Ṣalāt* (prayer), but I waited till he finished his *Ṣalāt* (prayer), and then I seized him by the collar and said, "Who taught you this *Sūrah* which I have heard you reciting?" He replied, "Allāh's Messenger ﷺ taught it to me." I said, "You have told a lie; By Allāh! Allāh's Messenger ﷺ taught me (in a different way) this very *Sūrah* which I have heard you reciting." So I took him, leading him to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I heard this person reciting *Sūrat Al-Furqān* in a way which you have'nt taught me, and you have taught me *Sūrat Al-Furqān*." The Prophet ﷺ said, "O Hishām, recite!" So he recited in the same way as I heard him recite it before. On that Allāh's Messenger ﷺ said, "It was revealed to be recited in this way." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar!" So I recited it as he had taught me. Allāh's Messenger ﷺ then said, "It was revealed to be recited in this way." Allāh's Messenger ﷺ added, "The Qur'ān has been revealed to be recited in seven different ways, so recite of it that which is easier for you."

فَقَرأها القِرَاءَةَ الَّتي سَمِعْتُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «هٰكَذَا أُنْزِلَتْ»، ثُمَّ قالَ: «اقْرَأْ يا عُمَرُ»، فَقَرأتها الَّتي أَقْرأنِيها. فَقالَ رَسُولُ اللهِ ﷺ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «إنَّ القُرآنَ أُنْزِلَ عَلى سَبْعَة أَحْرُفٍ فاقْرَؤُوا ما تَيَسَّرَ مِنْهُ».

[راجع: ٢٤١٩]

5042. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ heard a reciter reciting the Qur'ān in the mosque at night. The Prophet ﷺ said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such *Sūrah*, which I missed!"

٥٠٤٢ - **حدَّثَنا** بِشْرُ بنُ آدَمَ: أَخْبرَنا عَليُّ بنُ مُسْهِرٍ: أَخْبرَنا هِشامٌ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعَ النَّبيُّ ﷺ قارِئاً يَقْرأُ مِنَ اللَّيْلِ في المَسْجِدِ فَقالَ: «يَرْحَمُهُ اللهُ، لَقَدْ أَذْكَرَني كَذَا وكَذَا آيَةً أَسْقَطْتُها مِنْ سُورَةِ كَذَا وكَذَا».

[راجع: ٢٦٥٥]

(28) CHAPTER. The recitation of Qur'ān in *'Tartīl'* (clearly and in slow style).

And the Statement of Allāh تعالى:

"And recite the Qur'ān (aloud) in a slow (pleasant tone and) style." (V.73:4)

And also His Statement:

"And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to mankind at intervals..." (V.17:106)

And it is hated to recite Qur'ān very quickly as one recites poetry.

(٢٨) بابُ التَّرْتِيلِ في القِرَاءَةِ،

وَقَوْلِهِ تَعالى: ﴿وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا﴾ [المزمل: ٤] وقَوْلِهِ تَعالَى: ﴿وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ﴾ [الإسراء: ١٠٦] وَما يُكْرَهُ أَنْ يُهَذَّ كَهَذِّ الشِّعْرِ. ﴿يُفْرَقُ﴾: يُفَصَّلُ، قالَ ابنُ عَبّاسٍ: ﴿فَرَقْنَٰهُ﴾: فَصَّلْناهُ.

5043. Narrated Abū Wā'il: We went to 'Abdullāh in the morning and a man said, "Yesterday I recited all the *Mufaṣṣal Sūrah*." On that 'Abdullāh said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those

٥٠٤٣ - **حدَّثَنا** أَبُو النُّعْمانِ: حدَّثَنا مَهْدِيُّ بنُ مَيْمُونٍ: حدَّثَنا وَاصِلٌ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: غَدَوْنا عَلى عَبْدِ اللهِ فَقالَ

Sūrah which the Prophet ﷺ used to recite, and they were eighteen *Sūrah* from the *Mufaṣṣal*, and two *Sūrah* from the *Sūrah* that start with *Ḥā Mīm*."

رَجُلٌ: قَرأتُ المُفَصَّلَ البَارِحَةَ فَقالَ: هَذًّا كَهَذِّ الشِّعْرِ؟ إنَّا قَدْ سَمِعْنا القِراءَةَ وإنِّي لأَحْفَظُ القُرَناءَ الَّتي كانَ يَقْرأُ بِهِنَّ النَّبِيُّ ﷺ ثَمانِيَ عَشْرَةَ سُورَةً مِنَ المُفَصَّلِ، وَسُورَتَينِ مِنْ آلِ حَامِيم. [راجع: ٧٧٥]

5044. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding His (Allāh's) Statement:

"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16)

And whenever Jibrīl (Gabriel) descended to Allāh's Messenger ﷺ with the Divine Revelation, Allāh's Messenger ﷺ used to move his tongue and lips, and that used to be hard for him, and one could easily recognise that he was being inspired Divinely. So Allāh revealed the Verse which occurs in the *Sūrah* starting with:

"I swear by the Day of Resurrection." (V.75:1) i.e., "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'ān)." (V.75:16,17) which means: It is for Us to collect it (in your mind) and give you the ability to recite it by heart.

"And when We have recited it to you [(O Muḥammad ﷺ) through Jibrīl (Gabriel)], then follow you its (the Qur'ān's) recital." (V.75:18) means: When We reveal it (the Qur'ān) to you, listen to it, for then:

"It is for Us (Allāh) to make it clear to you" (V.75:19) i.e., it is up to Us to explain it through your tongue.

So, when Jibrīl came to him, Allāh's Messenger ﷺ would listen to him attentively, and as soon as Jibrīl left, he

٥٠٤٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مُوسَى بنِ أبي عائِشَةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما في قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ قالَ: كانَ رَسُولُ اللهِ ﷺ إذا نَزَلَ عَلَيْهِ جِبريلُ بالوَحْيِ، وكانَ مِمَّا يُحَرِّكُ بِهِ لِسانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ، وكانَ يُعْرَفُ مِنْهُ، فأنْزَلَ اللهُ الآيَةَ الَّتي في: ﴿لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَـٰمَةِ ﴿١﴾﴾ ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ فإنَّ عَلَيْنا أن نَجْمَعَهُ في صَـدْرِكَ ﴿وَقُرْءَانَهُۥ﴾ ﴿فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ فإذا أنْزَلْناهُ فاسْتَمِعْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾ قالَ: إنَّ عَلَيْنا أنْ نُبَيِّنَهُ بلِسانِكَ، قالَ: وكانَ إذا أتاهُ جِبريلُ أطْرَقَ، فإذَا ذَهَبَ قَرأَهُ كَما وَعَدَهُ اللهُ. [راجع: ٥]

would recite the Revelations, as Allāh had promised him.

(٢٩) **بَابُ** مَدِّ القِرَاءَةِ

(29) CHAPTER. Prolonging certain sounds while reciting the Qur'ān.

٥٠٤٥ - حَدَّثَنَا مُسْلِمُ بنُ إبْرَاهِيمَ: حَدَّثَنَا جَرِيرُ بنُ حَازِمٍ الأَزْدِيُّ: حَدَّثَنَا قَتَادَةُ قَالَ: سَأَلْتُ أَنَسَ بنَ مَالِكٍ عَنْ قِرَاءَةِ النَّبِيِّ ﷺ فَقَالَ: كَانَ يَمُدُّ مَدّاً. [انظر: ٥٠٤٦]

5045. Narrated Qatāda: I asked Anas bin Mālik about the recitation of the Prophet ﷺ. He said, "He used to prolong (certain sounds) very much."

٥٠٤٦ - حَدَّثَنَا عَمْرُو بنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: سُئِلَ أَنَسٌ: كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَتْ مَدّاً، ثُمَّ قَرَأَ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝١﴾ يَمُدُّ بِبِسْمِ اللهِ. وَيَمُدُّ بِالرَّحْمٰنِ، وَيَمُدُّ بِالرَّحِيمِ. [راجع: ٥٠٤٥]

5046. Narrated Qatāda: Anas was asked, "How was the recitation (of the Qur'ān) of the Prophet ﷺ?" He replied, "It was characterised by the prolongation of certain sounds." He then recited:

"In the Name of Allāh, the Most Gracious, the Most Merciful," prolonging the pronunciation of "In the Name of Allāh,' 'the Most Gracious,' and 'the Most Merciful'.

(٣٠) **بَابُ** التَّرْجِيعِ

(30) CHAPTER. *At-Tarjī'* (to recite the Qur'ān in a sort of attractive vibrating tone).

٥٠٤٧ - حَدَّثَنَا آدَمُ بنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِيَاسٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مُغَفَّلٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ وَهُوَ عَلَى نَاقَتِهِ أَوْ جَمَلِهِ وَهِيَ تَسِيرُ بِهِ وَهُوَ يَقْرَأُ سُورَةَ الفَتْحِ أَوْ مِنْ سُورَةِ الفَتْحِ قِرَاءَةً لَيِّنَةً، يَقْرَأُ وَهُوَ يُرَجِّعُ. [راجع: ٤٢٨١]

5047. Narrated 'Abdullāh bin Mughaffal: I saw the Prophet ﷺ reciting (the Qur'ān) while he was riding on his she-camel, or camel which was moving, carrying him. He was reciting *Sūrat Al-Fatḥ,* or part of *Sūrat Al-Fatḥ* very softly and in an attractive vibrating tone.

(٣١) **بَابُ** حُسْنِ الصَّوْتِ بِالقِرَاءَةِ لِلْقُرْآنِ

(31) CHAPTER. To recite the Qur'ān in a charming voice.

٥٠٤٨ - حَدَّثَنَا مُحَمَّدُ بنُ خَلَفٍ

5048. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said to him, "O Abū Mūsa!

أَبُو بَكْرٍ: حَدَّثَنَا أَبُو يَحْيَى الحِمَّانِيُّ: حَدَّثَنِي بُرَيْدُ ابنُ عَبْدِ اللهِ بنِ أبي بُرْدَةَ، عَنْ جَدِّهِ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قالَ لَهُ: «يا أبا مُوسَى، لَقَدْ أُوتِيتَ مِزْماراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

You have been given one of the musical wind instruments of the family of Dāwūd (David)."[1]

(٣٢) **بابُ مَنْ أَحَبَّ أَنْ يَسْتَمِعَ القُرْآنَ مِنْ غَيرِهِ**

(32) CHAPTER. Whoever likes to hear the Qur'ān from another person.

٥٠٤٩ - **حدّثنا** عُمَرُ بن حَفْصِ بنِ غِياثٍ: حَدَّثَنا أبي، عَنِ الأَعْمَشِ قالَ: حَدَّثَنِي إبْرَاهِيمُ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لِيَ النَّبِيُّ ﷺ: «اقْرَأْ عَلَيَّ القُرآنَ». قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «إنِّي أُحِبُّ أَنْ أَسمَعَهُ مِنْ غَيرِي».
[راجع: ٤٥٨٢]

5049. Narrated 'Abdullāh that the Prophet ﷺ said to him, "Recite the Qur'ān to me." 'Abdullāh said, "Shall I recite (the Qur'ān) to you while it has been revealed to you?" He said, "I like to hear it from others."

(٣٣) **بابُ قَوْلِ المُقْرِئِ لِلْقَارِئِ: حَسْبُكَ**

(33) CHAPTER. The saying of the listener (to the recitation of the Qur'ān) to the reciter: "Enough!"

٥٠٥٠ - **حدّثنا** مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ قالَ: قالَ لِيَ النَّبِيُّ ﷺ: «اقْرَأْ عَلَيَّ». قُلْتُ: يا رَسُولَ اللهِ، آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «نَعَمْ»، فَقَرَأْتُ سُورَةَ النِّساءِ حتَّى أَتَيْتُ عَلَى هٰذِهِ الآيَةِ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا

5050. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ said to me, "Recite (the Qur'ān) to me." I said, "O Allāh's Messenger! Shall I recite (the Qur'ān) to you while it has been revealed to you?" He said, "Yes." So I recited *Sūrat An-Nisā'* (The Women), till I reached the Verse:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41)

He said, "Enough for the present." I looked at him and behold! His eyes were overflowing with tears.

(1) (H. 5048) The musical instruments stand here for the nice voice.

بِكَ عَلَى هَٰؤُلَاءِ شَهِيدًا﴿٤١﴾﴾ قَالَ: «حَسْبُكَ الآنَ»، فَالْتَفَتُّ إِلَيْهِ فإذَا عَيْنَاهُ تَذْرِفانِ. [راجع: ٤٥٨٢]

(34) CHAPTER. What is the proper period for reciting the whole Qur'ān.

And the Statement of Allāh تعالى:

"...So, recite you of the Qur'ān as much as may be easy for you..." (V.73:20)

(٣٤) بابٌ: في كَمْ يُقْرأُ القُرآنُ؟

وَقَوْلِ اللهِ تَعالى: ﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ﴾. [المزمل: ٢٠]

5051. Narrated Sufyān: Ibn Shubruma said, "I wanted to see how much of the Qur'ān can be enough [to recite in *Ṣalāt* (prayer)] and I could not find a *Sūrah* containing less than three Verses, therefore I said (to myself), "One ought not to recite less than three (Qur'ānic) Verses (in *Ṣalāt*)."

Narrated Abū Mas'ūd: The Prophet ﷺ said, "If somebody recites the last two Verses of *Sūrat Al-Baqarah* at night, it will be sufficient for him."

٥٠٥١ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ لي ابنُ شُبْرُمَةَ: نَظَرْتُ كَمْ يَكْفِي الرَّجُلَ مِنَ القُرآنِ، فَلَمْ أَجِدْ سُورَةً أَقَلَّ مِنْ ثَلاثِ آياتٍ. فَقُلْتُ: لا يَنْبَغي لأحَدٍ أنْ يَقْرأَ أقَلَّ مِنْ ثَلاثِ آياتٍ. قالَ عَلِيٌّ حدَّثَنا سُفْيانُ: أَخبرَنا مَنْصورٌ، عَنْ إبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ: أَخْبَرَهُ عَلْقَمَةُ، عَنْ أبي مَسْعُودٍ، وَلَقِيتُهُ وَهُوَ يَطُوفُ بالبَيْتِ، فَذَكَرَ قَولَ النَّبيِّ ﷺ: «أَنَّهُ مَنْ قرأَ بالآيَتَيْنِ مِنْ آخِرِ سُورَةِ البَقَرَةِ في لَيْلَةٍ كَفَتاهُ». [راجع: ٤٠٠٨]

5052. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to the Prophet ﷺ who said to my father, "Let me meet him." Then I met him and he asked me, "How do you observe *Saum* (fast)?" I replied, "I observe *Saum* daily." He asked, "How long does it take you to finish the recitation of the whole Qur'ān?" I replied, "I

٥٠٥٢ - **حدَّثَنا** مُوسَى: حدَّثَنا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ اللهِ ابنِ عَمْرٍو قالَ: أَنْكَحَني أبي امْرأَةً ذَاتَ حَسَبٍ، فكانَ يَتَعاهَدُ كَنَّتَهُ فَيَسأَلُها عَنْ بَعْلِها، فَتَقُولُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطأْ لَنا فِراشاً، ولَمْ يُفَتِّشْ لَنا كَنَفاً مُنْذُ أتَيْناهُ. فَلَمّا طالَ ذٰلكَ عَلَيْهِ ذَكَرَ للنَّبيِّ ﷺ فَقالَ: «الْقَنِي به»، فلَقِيتُهُ بَعْدُ فَقالَ: «كَيْفَ

finish it every night." On that he said, "Observe *Saum* for three days every month and recite the Qur'ān (and finish it) in one month." I said, "But I have strength to do more than that." He said, "Then observe *Saum* for three days per week." I said, "I have the power to do more than that." He said, "Then observe *Saum* for one day and leave for two days. I said, I have the strength to do more than that. He said, then, fast the most superior type of fasting, (that is), the fasting of (Prophet) Dāwūd (David) عليه السلام, who used to observe *Saum* every alternate day; and finish the recitation of the whole Qur'ān in seven days." I wish I had accepted the permission of Allāh's Messenger ﷺ as I have become a weak old man. It is said that 'Abdullāh used to recite one-seventh of the Qur'ān during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to recite at night. And whenever he wanted to gain some strength, he used to give up observing *Saum* (for some days and count those days to observe *Saum*) for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet ﷺ.

تَصُومُ؟» قالَ: قُلْتُ: أَصُومُ كُلَّ يَوْمٍ، قالَ: «وكَيْفَ تَخْتِمُ؟» قالَ: كُلَّ لَيْلَةٍ، قالَ: «صُمْ في كُلِّ شَهْرٍ ثَلاثَةً، وَاقْرإِ القُرآنَ في كُلِّ شَهْرٍ». قالَ: قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، قالَ: «صُمْ ثَلاثَةَ أَيَّامٍ في الجُمُعَةِ». قالَ قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قالَ: «أَفْطِرْ يَوْمَيْنِ وَصُمْ يَوْماً». قالَ: قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قالَ: «صُمْ أَفْضَلَ الصَّوْمِ، صَوْمَ دَاوُدَ، صِيامَ يَوْمٍ وَإِفْطارَ يَوْمٍ. وَاقْرَأْ في كُلِّ سَبْعِ لَيَالٍ مَرَّةً». فَلَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللهِ ﷺ، وَذَاكَ أَنِّي كَبِرْتُ وَضَعُفْتُ. فَكانَ يَقْرَأُ عَلى بَعْضِ أَهْلِهِ السُّبْعَ مِنَ القُرآنِ بِالنَّهارِ، وَالَّذِي يَقْرَؤُهُ يَعْرِضُهُ مِنَ النَّهارِ لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ. وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّاماً وأَحْصَى وَصَامَ مِثْلَهُنَّ كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئاً فارَقَ النَّبِيَّ ﷺ عَلَيْهِ. قالَ أَبُو عَبْدِ اللهِ: وَقالَ بَعْضُهُمْ: في ثَلاثٍ أَو في سَبْعٍ، وأَكْثَرُهُمْ عَلى سَبْعٍ. [راجع: ١١٣١]

5053. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ asked me, "How long does it take you to finish the recitation of the whole Qur'ān?"

٥٠٥٣ - حدَّثَنا سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي سَلَمَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: قالَ لي النَّبِيُّ ﷺ: «في كَمْ تَقْرأُ القُرآنَ؟». [راجع: ١١٣١]

5054. Narrated 'Abdullāh bin 'Amr: Allāh's Messenger ﷺ said to me, "Recite the whole Qur'ān in one month's time." I said, "But I have strength (to do more than that)." Allāh's Messenger ﷺ said, "Then finish the recitation of the Qur'ān in seven days, and do not finish it in less than this period."

٥٠٥٤ - حدَّثني إسحاقُ: أخبرنا عُبيْدُ اللهِ بْنُ مُوسَى، عَنْ شَيْبانَ، عَنْ يَحْيى، عَنْ مُحمّدِ بنِ عَبْدِ الرَّحْمٰنِ مَوْلَى بَنِي زُهْرَةَ، عَنْ أبي سَلَمَةَ قالَ: وأَحسِبُني قالَ: سَمِعْتُ أَنا مِنْ أَبي سَلَمةَ، عَنْ عَبْدِ اللهِ بنِ عمْرٍو قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «اقْرَأِ القُرآنَ في شَهْرٍ». قُلْتُ: إنّي أجِدُ قُوّةً، قالَ: «فاقْرأْهُ في سَبْعٍ وَلا تَزِدْ عَلى ذٰلكَ». [راجع: ١١٣١]

(35) CHAPTER. To weep while reciting the Qur'ān.

(٣٥) بابُ البُكاءِ عِنْدَ قِرَاءَةِ القُرآنِ

5055. Narrated 'Abdullāh (bin Mas'ūd): Allāh's Messenger ﷺ said (to me), "Recite the Qur'ān to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited *Sūrat An-Nisā'* (The Women) till I reached the Verse:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41)

Then he said to me, "Stop!" or said, "Enough!" Thereupon I saw his eyes overflowing with tears.

٥٠٥٥ - حدَّثنا صَدَقَةُ: أخبرَنا يَحْيَى، عَنْ سُفْيانَ، عَنْ سُلَيْمانَ، عَنْ إبْرَاهِيمَ عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ، قالَ يَحْيَى: بَعْضُ الحَدِيثِ عَنْ عمْرِو بنِ مُرّةَ قالَ لي النّبيُّ ﷺ.

حدَّثنا مُسَدّدٌ، عَنْ يَحْيَى، عَنْ سُفْيانَ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قالَ الأعمَشُ: وبَعْضُ الحَدِيثِ حَدَّثَني عمْرُو بنُ مُرّةَ، عَنْ إبْرَاهِيمَ، وَعَنْ أبِيهِ، عَنْ أبي الضُّحَى، عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ «اقْرأْ عَليّ»، قالَ: قُلْتُ: آقْرأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «إنّي أشْتهي أنْ أسمَعَهُ مِنْ غيرِي»، قالَ: فَقَرأتُ النِّساءَ حتَّى إذا بَلَغْتُ ﴿فَكَيْفَ إذَا

جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا﴿٤١﴾ [النساء: ٤١] قالَ لي: «كُفَّ أوْ أمْسِكْ»، فَرَأَيْتُ عَيْنَيْهِ تَذْرِفانِ. [راجع: ٤٥٨٢]

5056. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to me, "Recite the Qur'ān to me." I said to him, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person."

٥٠٥٦ - حدَّثَنَا قَيْسُ بنُ حَفْصٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الأعمَشُ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمانِيِّ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لي النَّبِيُّ ﷺ: «اقْرأْ عَليَّ»، قُلْتُ: آقْرأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «إنِّي أُحِبُّ أنْ أسْمَعَهُ مِنْ غَيري». [راجع: ٤٥٨٢]

(36) CHAPTER. The sin of the person who recites the Qur'ān to show off or to gain some worldly benefit, or to feel proud etc.

(٣٦) بابٌ إثمِ مَنْ راءىٰ بقراءَةِ القُرآنِ، أوْ تأكَّلَ بِهِ، أوْ فَجَرَ بِهِ،

5057. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islām as an arrow goes out through the game, their faith will not exceed their throats (i.e., they will not have Faith). So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

٥٠٥٧ - حدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ: حدَّثَنا الأعمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بنِ غَفَلَةَ قالَ: قالَ عَليٌّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يأتي في آخِرِ الزَّمانِ قَوْمٌ حُدَثاءُ الأسْنانِ، سُفَهاءُ الأحْلامِ، يَقُولُونَ مِنْ خَيرِ قَوْلِ البَرِيَّةِ، يَمْرُقونَ مِنَ الإسْلامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لا يُجاوِزُ إيمانُهُمْ حَناجِرَهُمْ، فأيْنَما لَقِيتُمُوهُمْ فاقْتُلوهم فإنَّ قَتْلَهُمْ أجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ». [راجع: ٣٦١١]

5058. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There will appear some people among you whose *Ṣalāt* (prayer) will make you look down upon yours, and whose *Saum* (fasting)

٥٠٥٨ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ بنِ

الحارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاتَكُمْ مَعَ صَلاتِهِمْ، وَصِيامَكُمْ مَعَ صِيامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَؤُونَ القُرآنَ لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ في النَّصْلِ فَلا يَرَى شَيْئاً، ويَنْظُرُ في القِدْحِ فَلا يَرَى شَيْئاً، وَيَنْظُرُ في الرِّيشِ فَلا يَرَى شَيْئاً، وَيَتمارَى في الفُوقِ». [راجع: ٣٣٤٤]

will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur'ān which will not exceed their throats (they will not act on it) and they will go out of Islām (i.e. discard Islām) as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered part of arrow but see nothing, and look at its feathers but see nothing, and finally he suspects to find something in its lower part."

٥٠٥٩ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسِ ابنِ مالِكٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «المُؤْمِنُ الَّذِي يَقْرَأُ القُرآنَ وَيَعْمَلُ بِهِ كالأُتْرُجَّةِ، طَعْمُها طَيِّبٌ وَرِيحُها طَيِّبٌ. وَالمُؤْمِنُ الَّذِي لا يَقْرَأُ القُرآنَ وَيَعْمَلُ بِهِ كالتَّمْرَةِ طَعْمُها طَيِّبٌ، وَلا رِيحَ لَها. وَمَثَلُ المُنافِقِ الَّذِي يَقْرَأُ القُرآنَ كالرَّيحانَةِ رِيحُها طَيِّبٌ، وَطَعْمُها مُرٌّ. وَمَثَلُ المُنافِقِ الَّذِي لا يَقْرَأُ القُرآنَ كالحَنْظَلَةِ، طَعْمُها مُرٌّ أَوْ خَبِيثٌ، وَرِيحُها مُرٌّ». [راجع: ٥٠٢٠]

5059. Narrated Abū Mūsa: The Prophet ﷺ said, "The example of a believer who recites the Qur'ān and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'ān but acts on it, is like a date-fruit which tastes good but has no smell. And the example of a hypocrite who recites the Qur'ān is like a *Raiḥāna* (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'ān is like a colocynth which tastes bitter or bad and has a bitter bad smell."

(٣٧) بابٌ: اقْرَؤُوا القُرآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ

(37) CHAPTER. Recite (and study) the Qur'ān together as long as you agree about its interpretation.

٥٠٦٠ - حَدَّثَنا أَبُو النُّعْمانِ:

5060. Narrated 'Abdullāh: The Prophet ﷺ said, "Recite (and study) the Qur'ān as

long as you agree about its interpretation, but if you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)."

حدَّثنا حَمّادٌ، عَنْ أبي عِمْرَانَ الجَوْنِيِّ، عَنْ جُنْدُبِ ابنِ عَبْدِ اللهِ عَنِ النَّبيِّ ﷺ قالَ: «اقْرَؤُوا القُرآنَ ما ائْتَلَفَتْ قُلوبُكمْ، فإذا اخْتَلَفْتُمْ فقُومُوا عَنْهُ». [انظر: ٥٠٦١، ٧٣٦٤، ٧٣٦٥]

5061. Narrated Jundub (bin Abdullāh): The Prophet ﷺ said, "Recite (and study) the Qur'ān as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)."

٥٠٦١ - حدَّثنا عَمْرُو بنُ عَليٍّ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ: حدَّثنا سَلامُ بنُ أبي مُطِيعٍ، عَنْ أبي عِمْرَانَ الجَوْنِيِّ، عَنْ جُنْدُبٍ: قالَ النَّبيُّ ﷺ: «اقْرَؤُوا القُرآنَ ما ائْتَلَفَتْ عَلَيْهِ قُلُوبُكمْ، فإذَا اخْتَلَفْتُمْ فقُومُوا عَنْهُ». [راجع: ٥٠٦٠]

تابَعَهُ الحارِثُ بنُ عُبَيْدٍ وَسَعِيدُ بنُ زَيْدٍ، عَنْ أبي عِمْرَانَ، ولمْ يَرْفَعْهُ حَمّادُ ابنُ سَلَمَةَ وأبانُ. وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أبي عِمْرَانَ: سَمِعْتُ جُنْدُباً قَوْلَهُ. وَقالَ ابنُ عَوْنٍ، عَنْ أبي عِمْرَانَ، عَنْ عَبْدِ اللهِ بنِ الصَّامِتِ، عَنْ عُمَرَ قَوْلَهُ. وَجُنْدَبٌ أصَحُّ وأكْثَرُ.

5062. Narrated 'Abdullāh that he heard a man reciting a Verse of the Qur'ān which he had heard the Prophet reciting in a different way. So he took that man to the Prophet ﷺ (and told him the story). The Prophet ﷺ said, "Both of you are reciting in a correct way, so carry on reciting." The Prophet ﷺ further added, "The nations which were before you were destroyed (by Allāh) because they differed."

٥٠٦٢ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بنِ سَبْرَةَ، عَنْ عَبْدِ اللهِ: أنَّهُ سَمِعَ رَجُلاً يَقْرأُ آيَةً سَمِعَ النَّبيَّ ﷺ قَرَأَ خِلافَها فأخَذْتُ بِيَدِهِ فانْطَلَقْتُ بِهِ إلى النَّبيِّ ﷺ فَقالَ: «كِلاكُما مُحْسِنٌ فاقْرَأا» أكْبَرُ عِلْمي قالَ: «فإنَّ مَنْ كانَ قَبْلَكُمُ اخْتَلَفُوا فأهْلَكَهُمْ». [راجع: ٢٤١٠]

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 7

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 7

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
P.O. Box 22743, Riyadh 11416
Tel. 4033962 - Fax: 4021659
Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data
Al-Bukhari, Muhammed Ibn Ismaiel
Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.– Riyadh.
442p., 14×21cm
ISBN: 9960-717-31-3 (set)
9960-717-38-0 (v.7)
1– Al-Hadith – Six books I– Khan, Muhammad Muhsin (tr.)
II-Title
235.1 dc 0887/18

Legal Deposit no. 0887/18
ISBN: 9960-717-31-3 (set)
9960-717-38-0 (V.7)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME SEVEN

فهرس الجزء السابع

71 – THE BOOK OF *AL-'AQIQA*:

72 – THE BOOK OF SLAUGHTERING AND HUNTING

73 – THE BOOK OF *AL-AḌĀḤĪ* 267

77 – THE BOOK OF DRESS... 373

67 – THE BOOK OF *AN-NIKĀḤ* (The Wedlock)

٦٧ - كتاب النكاح

(1) CHAPTER. Awakening the desire for marriage which is recommended in the Statement of Allāh تعالى: "...then marry (other) women of your choice..." (V.4:3)

(١) بابُ التَّرْغِيبِ في النِّكاحِ،
لِقَوْلِهِ تَعالى: ﴿فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣].

5063. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshipped (Allāh), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet ﷺ as his past and future sins have been forgiven." Then one of them said, "I will offer the *Ṣalāt* (prayer) throughout the night forever." The other said, "I will observe *Saum* (fast) throughout the year and will not break my *Saum* (fast)." The third said, "I will keep away from the women and will not marry forever." Allāh's Messenger ﷺ came to them and said, "Are you the same people who said so-and-so? By Allāh, I am more submissive to Allāh and more afraid of Him than you; yet I observe *Saum* (fast) and also do not observe *Saum* (fast), I do offer *Ṣalāt* (prayer) and also do sleep and I also marry women. So he who does not follow my *As-Sunna* (legal ways) in religion, is not from me (not one of my followers)."

٥٠٦٣ - حدَّثنا سَعِيدُ بن أبي مَرْيَمَ: أَخْبرَنا مُحَمَّدُ بنُ جَعْفَرٍ: أَخْبرَنا حُمَيدُ ابنُ أبي حُمَيْدٍ الطَّويلُ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: جاءَ ثَلاثَةُ رَهْطٍ إلى بُيُوتِ أَزْواجِ النَّبيِّ ﷺ يَسأَلُونَ عَنْ عِبادَةِ النَّبيِّ ﷺ، فَلَمَّا أُخْبِرُوا كأَنَّهُمْ تَقالُّوها فَقالُوا: وأَيْنَ نَحْنُ مِنَ النَّبيِّ ﷺ؟ قَدْ غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأَخَّرَ، فَقالَ أَحَدُهُمْ: أَمَّا أنا فَأَنَا أُصَلِّي اللَّيْلَ أَبَداً، وقَالَ آخَرُ: أنا أَصُومُ الدَّهْرَ وَلا أُفْطِرُ، وَقالَ آخَرُ: أَنا أَعْتَزِلُ النِّساءَ فَلا أَتَزَوَّجُ أَبَداً. فَجاءَ إِلَيْهِم رَسُولُ اللهِ ﷺ فَقالَ: «أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وكَذَا؟ أَمَا وَاللهِ إِنِّي لأَخْشاكُمْ للهِ وأَتْقاكُمْ لَهُ، لٰكِنِّي أَصُومُ وأُفْطِرُ، وأُصَلِّي وأَرْقُدُ، وأَتَزَوَّجُ النِّساءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

5064. Narrated 'Urwa that he asked 'Āishah about the Statement of Allāh تعالى:

"If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be

٥٠٦٤ - حدَّثنا عَلِيٌّ: سَمِعَ حَسَّانَ ابنَ إِبْرَاهِيمَ، عَنْ يُونُسَ بنِ يَزِيد، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سأَلَ عائِشَةَ عَنْ قَوْلِهِ

able to deal justly (with them), then only one, or (slaves) that your right hands possess. That will be nearer to prevent you from doing injustice." (V.4:3)

'Āishah said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a *Mahr* less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full *Mahr*, and they are ordered to marry other women instead of them."

تَعالى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟﴾ [النساء: ٣] قالَتْ: يا ابْنَ أُخْتِي، اليَتِيمَةُ تَكونُ في حَجْرِ وَلِيِّها فَيَرْغَبُ في مالِها وجَمالِها، يُرِيدُ أَنْ يَتَزَوَّجَها بِأَدْنى مِنْ سُنَّةِ صَداقِها. فَنُهُوا أَنْ يَنْكِحوهُنَّ إلَّا أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّداقَ. وأُمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّساءِ».

[راجع: ٢٤٩٤]

(2) CHAPTER. The Statement of the Prophet ﷺ:
"Whoever is able to marry, should marry, for that will help him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.)." And should a person marry (even if) he has no desire for marriage?

(٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنِ اسْتَطاعَ الباءَةَ فَلْيَتَزَوَّجْ فإنَّهُ أَغَضُّ لِلْبَصَرِ وأَحْصَنُ لِلْفَرْجِ». وَهَلْ يَتَزَوَّجُ مَنْ لا أَرَبَ لَهُ في النِّكاحِ؟

5065. Narrated 'Alqama: While I was with 'Abdullāh, 'Uthmān met him at Minā and said, "O Abū 'Abdur-Rahmān! I have something to say to you." So both of them went aside and 'Uthmān said, "O Abū 'Abdur-Rahmān! Shall we marry you to a virgin who will make you remember your past days?" When 'Abdullāh felt that he was not in need of that, he beckoned me (to join him) saying, "O 'Alqama!" Then I heard him saying (in reply to 'Uthmān), "As you have said that, (I tell you that) the Prophet ﷺ once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is

٥٠٦٥ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَني إبْراهِيمُ، عَنْ عَلْقَمَةَ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ فَلَقِيَهُ عُثْمانُ بِمِنًى فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، إنَّ لي إلَيْكَ حاجَةً فَخَلَيا فَقالَ عُثْمانُ: هَلْ لَكَ يا أَبا عَبْدِ الرَّحْمٰنِ في أَنْ نُزَوِّجَكَ بِكْراً تُذَكِّرُكَ ما كُنْتَ تَعْهَدُ؟ فَلَمَّا رَأى عَبْدُ اللهِ أَنْ لَيْسَ لَهُ حاجَةٌ إلى هٰذا أَشارَ إلَيَّ فَقالَ: يا عَلْقَمَةُ،

recommended to observe *Saum* (fast) as fasting will diminish his sexual power."

فَانْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ: أَمَا لَئِنْ قُلْتَ ذٰلِكَ، لَقَدْ قالَ لَنا النَّبِيُّ ﷺ: «يا مَعْشَرَ الشَّبابِ مَنِ اسْتَطاعَ مِنْكُمُ الباءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بالصَّومِ، فإنَّهُ لَهُ وِجاءٌ». [راجع: ١٩٠٥]

(3) CHAPTER. Whoever is not able (cannot afford) to marry, is recommended to fast.

(٣) بابٌ مَنْ لَمْ يَسْتَطِعِ الباءَةَ فَلْيَصُمْ

5066. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ while we were young and had no wealth. So Allāh's Messenger ﷺ said, "O young people! Whoever among you is able to marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting will diminish his sexual power."

٥٠٦٦ - **حدَّثَنا** عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَني عُمارَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ قالَ: دَخَلْتُ مَعَ عَلْقَمَةَ والأَسْوَدِ عَلى عَبْدِ اللهِ فَقالَ عَبْدُ اللهِ: كُنَّا مَعَ النَّبِيِّ ﷺ شَباباً لاَ نَجِدُ شَيْئاً، فَقالَ لَنا رَسُولُ اللهِ ﷺ: «يا مَعْشَرَ الشَّبابِ، مَنِ اسْتَطاعَ الباءَةَ فَلْيَتَزَوَّجْ، فإنَّهُ أَغَضُّ لِلْبَصَرِ وأَحْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بالصَّوْمِ فإنَّهُ لَهُ وِجاءٌ». [راجع: ١٩٠٥]

(4) CHAPTER. About (marrying) several women.

(٤) بابُ كَثْرَةِ النِّساءِ

5067. Narrated 'Aṭā: We attended along with Ibn 'Abbās the funeral procession of Maimūna at a place called Sarif. Ibn 'Abbās said, "This is the wife of the Prophet ﷺ, so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet ﷺ had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn."

٥٠٦٧ - **حدَّثَنا** إبْراهِيمُ بنُ مُوسَى: أَخبرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخبرَني عَطاءٌ قالَ: حَضَرْنا مَعَ ابنِ عَبَّاسٍ جَنازَةَ مَيْمُونَةَ بِسَرِفَ، فَقالَ ابنُ عَبَّاسٍ: هٰذِهِ زَوْجَةُ النَّبِيِّ ﷺ فإذا رَفَعْتُمْ نَعْشَها فَلا تُزَعْزِعُوها وَلا

تُزَلْزِلُوها وارْفُقوا فإنَّهُ كانَ عِنْدَ النَّبِيِّ ﷺ تِسْعٌ، كانَ يَقْسِمُ لِثَمانٍ وَلا يَقْسِمُ لِوَاحِدَةٍ.

5068. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

٥٠٦٨ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ يَتَطَوَّفُ عَلى نِسائِهِ في لَيْلَةٍ وَاحِدَةٍ ولَهُ تِسْعُ نِسْوَةٍ. وَقالَ لي خَلِيفَةُ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَساً حدَّثَهُمْ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٦٨]

5069. Narrated Sa'īd bin Jubair: Ibn 'Abbās asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad ﷺ) had the largest number of wives."

٥٠٦٩ - **حدَّثَنَا** عَلِيُّ بنُ الحَكَمِ الأَنْصارِيُّ: حدَّثَنا أَبو عَوانَةَ، عَنْ رَقَبَةَ، عَنْ طَلْحَةَ اليامِيِّ، عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ: قالَ لي ابنُ عَبَّاسٍ: هَلْ تَزَوَّجْتَ؟ قُلْتُ: لا، قالَ: فَتَزَوَّجْ فإنَّ خَيرَ هٰذِهِ الأُمَّةِ أَكْثَرُها نِساءً.

(5) CHAPTER. Whoever emigrated or did a good deed with the intention of marrying a woman, then he will be rewarded according to his intentions.

(٥) بابٌ مَنْ هاجَرَ أَوْ عَمِلَ خيراً لِتَزْوِيجِ امْرأةٍ فَلَهُ ما نَوى

5070. Narrated 'Umar bin Al-Khattāb رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrates for Allāh's and His Messenger's sake, his emigration will be for Allāh and His Messenger; and whoever emigrates for worldly benefits, or to marry a woman, then his emigration will be for the thing for what he emigrated for."[1].

٥٠٧٠ - **حدَّثَنَا** يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالِكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ بنِ الحارِثِ، عَنْ عَلْقَمَةَ بنِ وَقَّاصٍ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «العَمَلُ بالنِّيَّةِ، وَإنَّما لِامْرِئٍ ما نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ

(1) (H. 5070) His reward will be according to his intentions, not to his apparent deed,=

إلى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إلى اللهِ وَرَسُولِهِ، وَمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصِيبُها أَوِ امْرَأَةٍ يَنْكِحُها، فَهِجْرَتُهُ إلى ما هاجَرَ إِلَيْهِ». [راجع: ١]

(6) CHAPTER. The marrying of a poor man who has the knowledge of the Qur'ān and is a Muslim.

Sahl bin Sa'd narrated this from the Prophet ﷺ.

(٦) بابُ تَزْوِيجِ المُعْسِرِ الَّذي مَعَهُ القُرآنُ وَالإِسْلامُ،

فِيهِ سَهْلُ بنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

5071. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: We used to fight in the holy battles in the company of the Prophet ﷺ and we had no wives with us. So we said, "O Allāh's Messenger! Shall we get castrated?" The Prophet ﷺ forbade us to do so.

٥٠٧١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحيى: حدَّثَنا إسْماعِيلُ: حدَّثَني قَيْسٌ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ لَيْسَ لَنا نِساءٌ فَقُلْنا: يا رَسُولَ اللهِ، أَلا نَسْتَخْصِي؟ فَنهانا عَنْ ذٰلِكَ. [راجع: ٤٦١٥]

(7) CHAPTER. The saying of a man to his brother (in Islām): "Have a look at either of my wives (and if you wish), I will divorce her for you."

This is narrated by 'Abdur-Raḥmān bin 'Auf.

(٧) بابُ قَوْلِ الرَّجُلِ لأَخِيهِ انْظُرْ أَيَّ زَوْجَتَيَّ شِئْتَ حَتَّى أَنْزِلَ لَكَ عَنْها،

رَواهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ.

5072. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: 'Abdur-Raḥmān bin 'Auf came (from Makkah to Al-Madīna) and the Prophet ﷺ made a bond of brotherhood between him and Sa'd bin Ar-Rabī' Al-Anṣārī. Al-Anṣārī had two wives, so he suggested that 'Abdur-Raḥmān take half, his wives and property. 'Abdur-Raḥmān replied, "May Allāh bless you with your wives and property. Kindly show me the market." So 'Abdur-Raḥmān went to the market and gained (in bargains)

٥٠٧٢ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ، عَنْ سُفْيانَ، عَنْ حُمَيْدٍ الطَّوِيلِ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ قالَ: قَدِمَ عَبْدُ الرَّحْمٰنِ ابنُ عَوْفٍ فآخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ ابنِ الرَّبِيعِ الأَنْصارِيِّ، وَعِنْدَ الأَنْصارِيِّ امْرأتانِ، فَعَرَضَ عَلَيْهِ أَنْ يُناصِفَهُ أَهْلَهُ وَمالَهُ، فَقالَ: بارَكَ اللهُ لَكَ في أَهْلِكَ ومالِكَ،

=for one and the same deed may be done by different persons with different intentions.

دُلُّونِي عَلى السُّوقِ. فأَتى السُّوقَ فَرَبِحَ شَيْئاً مِنْ أَقِطٍ وَشَيْئاً مِنْ سَمْنٍ فرآهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ، فَقالَ: «مَهْيَمْ يا عَبْدَ الرَّحْمٰنِ؟» فَقالَ: تَزَوَّجْتُ أَنْصارِيَّةً، قالَ: «فَمَا سُقْتَ؟» قالَ: وَزْنَ نَواةٍ مِنْ ذَهَبٍ، قالَ: «أَوْلِمْ وَلَوْ بِشاةٍ». [راجع: ٢٠٤٩]

some dried yoghourt and some butter. After a few days the Prophet ﷺ saw 'Abdur-Rahmān with some yellow stains on his clothes and asked him, "What is that, O 'Abdur-Rahmān?" He replied, "I had married an *Ansārī* woman." The Prophet ﷺ asked, "How much *Mahr* did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet ﷺ said, "Offer a *Walima* (wedding banquet) even with one sheep."

(٨) بابُ ما يُكْرَهُ مِنَ التَّبَتُّلِ والخِصاءِ

(8) CHAPTER. What is disliked of not marrying and of getting castrated.

٥٠٧٣ - حدَّثَنَا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعْدٍ: أَخْبرَنا ابنُ شِهابٍ: سَمِعَ سَعِيدَ بنَ المُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بنَ أَبي وَقَّاصٍ يَقُولُ: رَدَّ رَسُولُ اللهِ ﷺ عَلى عُثْمانَ بنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لاخْتَصَيْنا. [انظر: ٥٠٧٤]

5073. Narrated Sa'd bin Abī Waqqās: Allāh's Messenger ﷺ did not allow 'Uthmān bin Maz'ūn to keep away from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated[1].

٥٠٧٤ - حدَّثَنَا أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أَخْبرَنِي سَعِيدُ ابنُ المُسَيَّبِ أَنَّهُ سَمِعَ سَعْدَ بنَ أَبي وَقَّاصٍ يَقُولُ: لَقَدْ رَدَّ ذلِكَ، يَعْنِي النَّبِيَّ ﷺ، عَلى عُثْمانَ ابنِ مَظْعُونٍ وَلَوْ أَجازَ لَهُ التَّبَتُّلَ لاخْتَصَيْنا. [راجع: ٥٠٧٣]

5074. Narrated Sa'd bin Abī Waqqās: The Prophet ﷺ did not allow 'Uthmān bin Maz'ūn to keep away from marrying, and had he allowed him, we would have got ourselves castrated[1].

٥٠٧٥ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ إِسْماعِيلَ، عَنْ

5075. Narrated 'Abdullāh: We used to participate in the holy battles led by Allāh's Messenger ﷺ and we had nothing (no wives)

(1) (H. 5074) Sa'd, by saying, "We would have ourselves castrated," did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islām.

with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry a woman temporarily by giving her even a garment[1] and then he recited to us:

'O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons etc.) which Allāh has made lawful to you.' (V.5:87)

قَيْسٍ قالَ: قالَ عَبْدُ اللهِ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ وَلَيْسَ لَنا شَيْءٌ فَقُلْنا: أَلا نَسْتَخْصِي؟ فَنهانا عَنْ ذٰلكَ ثُمَّ رَخَّصَ لَنا أَنْ نَنكِحَ المَرأَةَ بالثَّوْبِ، ثُمَّ قَرأَ عَلَيْنا ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ الآية [المائدة: ٨٧]. [راجع: ٤٦١٥]

5076. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet ﷺ said, "O Abū Hurairah! The pen has dried after writing what you are going to confront.[2] So (it does not matter whether you) get yourself castrated or not."[3]

٥٠٧٦ - وَقالَ أَصْبغُ: أَخْبرَنِي ابنُ وَهْبٍ، عَنْ يُونُس بنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ إِنِّي رَجُلٌ شابٌّ وأَنا أَخافُ على نَفْسِي العَنَتَ وَلا أَجِدُ ما أَتَزَوَّجُ بِهِ النِّساءَ فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذٰلكَ فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلكَ فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ، فَقالَ النَّبِيُّ ﷺ: «يا أَبا هُرَيْرَةَ، جَفَّ القَلَمُ بِمَا أَنْتَ لاقٍ فاخْتَصِ عَلى ذٰلكَ أَوْ ذَرْ».

(9) CHAPTER. To marry virgins.

(٩) بابُ نِكاحِ الأَبْكارِ،

Ibn 'Abbās said to 'Āishah, "The Prophet ﷺ did not marry any virgin besides you."

وَقالَ ابنُ أَبي مُلَيْكَةَ: قالَ ابنُ عَبَّاسٍ لِعائِشَةَ: لَمْ يَنْكِحِ النَّبِيُّ ﷺ بِكْراً غَيرَكِ.

5077. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I said,

٥٠٧٧ - حدَّثَنا إِسْمَاعِيلُ بنُ عَبْدِ

(1) (H. 5075) This sort of marriage (i.e., *Nikāh-al-Mut'a*) was later on forbidden forever. (See H.5115)
(2) (H. 5076) Your fate has been destined for you.
(3) (H. 5076) (This means:) You cannot change your destined fate by getting castrated, so there is no benefit in doing so.

"O Allāh's Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) of the one of which nothing has been eaten before." (The subnarrator added: 'Āishah meant that Allāh's Messenger ﷺ had not married a virgin besides herself).

اللهِ قالَ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ هِشامِ ابنِ عُرْوَةَ عَنْ أَبيهِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، أَرأَيْتَ لَوْ نَزَلْتَ وَادِياً وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْها وَوَجَدْتَ شَجَراً لَمْ يُؤْكَلْ مِنْها، في أَيِّها كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قالَ: «في الَّتي لَمْ يُرْتَعْ مِنْها»، يَعْني أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَتَزَوَّجْ بِكْراً غَيرَها.

5078. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allāh, He will cause it to come true'."

٥٠٧٨ - **حدَّثَنا** عُبَيْدُ بنُ إِسْماعِيلَ: حدَّثَنا أَبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «أُرِيتُكِ في المَنامِ مَرَّتَينِ، إِذا رَجُلٌ يَحْمِلُكِ في سَرَقَةِ حَرِيرٍ فَيَقُولُ: هٰذِهِ امْرأَتُكَ، فأَكْشِفُها فإذَا هِيَ أَنْتِ، فأَقُولُ: إِنْ يَكُنْ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ». [راجع: ٣٨٩٥]

(10) CHAPTER. The marrying of matrons (divorced or widowed ladies).

Umm Ḥabība said, "The Prophet ﷺ said to me, 'Do not offer me your daughters or sisters in marriage'."

(١٠) بابُ تَزْوِيجِ الثَّيِّباتِ،

وَقالَتْ أُمُّ حَبِيبَةَ: قالَ لي النَّبِيُّ ﷺ: «لا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَواتِكُنَّ».

5079. Narrated Jābir bin 'Abdullāh: While we were returning from a *Ghazwa* (holy battle) with the Prophet ﷺ; I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet ﷺ himself. He said, "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a

٥٠٧٩ - **حدَّثَنا** أَبُو النُّعْمانِ: حدَّثَنا هُشَيْمٌ: حدَّثَنا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ قالَ: قَفَلْنا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةٍ، فَتَعَجَّلْتُ عَلى بَعِيرٍ لي قَطُوفٍ، فَلَحِقَني راكِبٌ مِنْ خَلْفِي فَنَخَسَ بَعِيري بِعَنَزَةٍ كانَتْ مَعَهُ، فانْطَلَقَ

virgin or a matron?" I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Al-Madīna), the Prophet ﷺ said, "Wait so that you may enter Al-Madīna) at the afternoon so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

بَعِيرِي كَأَجْوَدِ ما أَنْتَ رَاءٍ مِنَ الإِبِلِ، فإذَا النَّبِيُّ ﷺ فَقالَ: «ما يُعْجِلُكَ؟» قُلْتُ: كُنْتُ حَدِيثَ عَهْدٍ بِعُرسٍ، قالَ: «أَبِكْرًا أَمْ ثَيِّبًا؟» قُلْتُ: ثَيِّبًا، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ؟» قالَ: فَلَمَّا ذَهَبْنا لِنَدْخُلَ، قالَ: «أَمْهِلُوا حتَّى تَدْخُلوا لَيْلاً - أَيْ عِشاءً - لِكَي تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ المُغِيبَةُ». [راجع: ٤٤٣]

5080. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When I got married, Allāh's Messenger ﷺ said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why, don't you have a liking for the virgins and for fondling them?" Jābir also said: Allāh's Messenger ﷺ said, "Why didn't you marry a young girl so that you might play with her and she with you?"

٥٠٨٠ - حَدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَارِبٌ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: تَزَوَّجْتُ، فَقالَ لي رَسُولُ اللهِ ﷺ: «ما تَزَوَّجْتَ؟» فَقُلْتُ: تَزَوَّجْتُ ثَيِّباً، فَقال: «مَا لكَ وَلِلْعَذَارَى وَلِعابِها؟» فَذَكَرْتُ ذٰلكَ لِعَمْرِو بنِ دِينارٍ فَقالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: قالَ لي رَسُولُ اللهِ ﷺ: «هَلَّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ؟». [راجع: ٤٤٣]

(11) CHAPTER. The marrying of a young lady to an elderly man.

(١١) بابُ تَزْوِيجِ الصِّغارِ مِنَ الكِبارِ

5081. Narrated 'Urwa: The Prophet ﷺ asked Abū Bakr for 'Āishah's hand in marriage. Abū Bakr said, "But I am your brother." The Prophet ﷺ said, "You are my brother in Allāh's religion and His Book, but she ('Āishah) is lawful for me to marry."

٥٠٨١ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ عائِشَةَ إلى أَبي بَكْرٍ فَقالَ لَهُ أَبُو بَكْرٍ: إِنَّما أَنا أَخُوكَ، فَقالَ: «أَنْتَ أَخِي في دِينِ اللهِ وكِتابِهِ وَهِيَ لي حَلالٌ».

(12) CHAPTER. What type of women should one seek in marriage? And what type of women is better? And what type of women one is recommended to select so as to beget good offspring, without there being any compulsion to do so.

5082. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands."

(١٢) بابٌ: إلى مَنْ يَنكِحُ؟ وأَيُّ النِّساءِ خَيرٌ؟ ومَا يُسْتَحَبُّ أَنْ يَتَخَيَّرَ لِنُطَفِهِ مِنْ غَيرِ إيجابٍ

٥٠٨٢ - حدَّثَنَا أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «خَيرُ نِساءٍ رَكِبْنَ الإبِلَ صَالِحُ نِساءِ قُرَيْشٍ، أَحْناهُ عَلى وَلَدٍ في صِغَرِهِ، وأَرْعاهُ عَلى زَوْجٍ في ذَاتِ يَدِهِ». [راجع: ٣٤٣٤]

(13) CHAPTER. Having female captives (for sexual purposes) and marrying and manumitting one's own slave-girl.

5083. Narrated Abū Burda's father: Allāh's Messenger ﷺ said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allāh), will (also) get a double reward."

(١٣) بابُ اتخاذِ السَّرارِيِّ، وَمَنْ أَعْتَقَ جَارِيةً ثُمَّ تَزَوَّجَها

٥٠٨٣ - حدَّثَنَا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا صَالِحُ بْنُ صَالِحٍ الهَمْدَانِيُّ: حدَّثَنا الشَّعْبِيُّ: حدَّثَني أَبُو بُرْدَةَ عَنْ أَبِيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَيُّما رَجُلٍ كانَتْ عِنْدَهُ وَلِيدَةٌ فَعَلَّمَها فأَحْسَنَ تَعْلِيمَها، وأَدَّبَها فأَحْسَنَ تأدِيبَها، ثُمَّ أَعْتَقَها وَتَزَوَّجَها فَلَهُ أَجْرَانِ. وأَيُّما رَجُلٍ مِنْ أَهْلِ الكِتابِ آمَنَ بنَبِيِّهِ وآمَنَ - يَعْني - بي فَلَهُ أجْرَانِ. وأَيُّما مَمْلُوكٍ أَدَّى حَقَّ مَوَالِيهِ وحَقَّ رَبِّهِ فَلَهُ أَجْرَانِ». قالَ الشَّعْبِيُّ: خُذْها بغَيرِ شَيْءٍ، قَدْ كانَ الرَّجُلُ يَرْحَلُ فِيما دُونَهَا إلى المَدينَةِ. وقالَ أَبُو بَكْرٍ، عَنْ أَبي حُصَينٍ عَنْ

أبي بُرْدَةَ، عَنْ أَبيهِ عَنِ النَّبيِّ ﷺ: «أَعْتَقَها ثُمَّ أَصْدَقَها». [راجع: ٩٧]

5084. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said: "Abraham did not tell lies except three lies. (One of them was) when Abraham passed by a tyrant and (his wife) Sārah was accompanying him. [Abū Hurairah then mentioned the whole narration (See H. No. 3363, Vol. 4, *Sāhīh Al-Bukhari*) and said:] (The tyrant) gave her Hājar. Sārah said, "Allāh saved me from the hands of the *Kāfir* (i.e. infidel) and gave me Ājar (Hājar) to serve me." (Abū Hurairah added:) That (Hājar) is your mother, O *Banū Mā'-As-Samā'* (i.e., the Arabs)!

٥٠٨٤ - **حدَّثنا** سَعِيدُ بنُ تَليدٍ قالَ: أَخْبَرَنا ابنُ وَهْبٍ قالَ: أَخبرَني جَرِيرُ بنُ حازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ. حدَّثنا سُلَيْمانُ، عَنْ حَمَّادِ بنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ: «لَمْ يَكْذِبْ إبْراهِيمُ إلَّا ثَلاثَ كَذَباتٍ: بَيْنَما إبْراهِيمُ مَرَّ بِجَبَّارٍ وَمَعَهُ سارَةُ - فَذَكَرَ الحَدِيثَ - فأَعْطاها هاجَرَ، قالَتْ: كَفَّ اللهُ يَدَ الكافِرِ وأَخْدَمَنِي آجَرَ». قالَ أَبُو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يا بَنِي ماءِ السَّماءِ. [راجع: ٢٢١٧]

5085. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed for three days between Khaibar and Al-Madīna, and there he consummated his marriage to Ṣafiyya bint Ḥuyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghourt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Ṣafiyya) considered as his wife or his slave-girl?" Then they said, "If he orders her to veil herself, she will be one of the Mothers of the believers; but if he does not order her to veil herself, she will be a slave-girl." So when the Prophet ﷺ proceeded from there, he made a space for her behind him (on his she-camel) and put a screening veil between her and the people. (See H. 371)

٥٠٨٥ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عن حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أَقامَ النَّبيُّ ﷺ بَينَ خَيْبَرَ والمَدِينَةِ ثَلاثاً يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المُسْلِمينَ إلى وَلِيمتِهِ، فَمَا كانَ فِيها خُبْزٌ وَلا لَحْمٌ، أَمِرَ بالأَنْطاعِ فأُلْقِيَ فِيها مِنَ التَّمْرِ والأَقِطِ والسَّمْنِ فَكانَتْ وَلِيمَتَهُ، فَقالَ المُسْلِمُونَ: إحْدَى أُمَّهاتِ المُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ، فَقالُوا: إنْ حَجَبها فَهِيَ مِنْ أُمَّهاتِ المُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْها فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَّأَ لَها

خَلْفَهُ ومَدَّ الحِجابَ بَيْنَها وَبَينَ النَّاسِ. [راجع: ٣٧١]

(14) CHAPTER. Whoever regarded the manumission of a slave-girl as her *Mahr*.

(١٤) بابٌ مَنْ جَعَلَ عِتْقَ الأَمَةِ صَداقَها

5086. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ manumitted Ṣafiyya and regarded her manumission as her *Mahr*.

٥٠٨٦ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا حَمَّادٌ، عَنْ ثابتٍ وَشُعَيْبِ بنِ الحَبْحابِ، عَنْ أَنَسِ بنِ مالكٍ أَنَّ رَسُولَ اللهِ ﷺ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَها صَداقَها.

(15) CHAPTER. The marrying of the poor by virtue of the Statement of Allāh تعالى:
"If they be poor, Allāh will enrich them out of His Bounty." (V.24:32)

(١٥) بابُ تَزْوِيجِ المُعْسِرِ، لِقَوْلِهِ تَعالى: ﴿إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [النور: ٣٢]

5087. Narrated Sahl bin Sa'd As-Sā'idī: A woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I have come to give you myself in marriage (without *Mahr*)." Allāh's Messenger ﷺ looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his Companions got up and said, "O Allāh's Messenger! If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got something to offer (as a *Mahr*)?" The man said, "No, by Allāh, O Allāh's Messenger!" The Prophet ﷺ said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allāh, I have not found anything." Allāh's Messenger ﷺ said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allāh, O Allāh's Messenger! I could not find even an iron ring, but this is my *Izār*[1]

٥٠٨٧ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا عَبْدُ العَزيزِ بنُ أَبي حازِمٍ، عَنْ أَبيهِ، عَنْ سَهْلِ بنِ سَعدٍ السَّاعِدِيِّ قالَ: جاءَتِ امْرأَةٌ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، جِئْتُ أَهَبُ لكَ نَفْسِي، قالَ: فَنَظَرَ إِلَيْها رَسُولُ اللهِ ﷺ فَصَعَّدَ النَّظَرَ فِيها وَصَوَّبَهُ ثُمَّ طَأطأَ رَسُولُ اللهِ ﷺ رأسَهُ، فَلَمَّا رَأتِ المَرأةُ أَنَّهُ لَمْ يَقْضِ فِيها شَيْئاً جَلَسَتْ، فَقامَ رَجُلٌ مِنْ أَصحابِهِ فَقالَ: يا رَسُولَ اللهِ، إِنْ لَمْ يَكُنْ لَكَ بِها حاجَةٌ فَزَوِّجْنِيها، فَقالَ: «وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قالَ: لا، وَاللهِ يا رَسُولَ اللهِ. فَقالَ: «اذْهَبْ إلى أَهْلِكَ فانْظُرْ هَلْ تَجِدُ شَيْئاً؟» فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا،

(1) (H. 5087) A garment to cover the lower part of the body.

وَاللهِ ما وَجَدْتُ شَيْئاً، فَقالَ رَسُولُ اللهِ ﷺ: «انْظُرْ وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا، وَاللهِ يا رَسُولَ اللهِ وَلا خاتَماً مِنْ حَدِيدٍ ولكِنْ هٰذا إِزَارِي - قالَ سَهْلٌ: ما لَهُ رِدَاءٌ - فَلَها نِصْفُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «ما تَصْنَعُ بِإِزارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُن عَلَيْها مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ»، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طالَ مَجْلِسُهُ قامَ، فَرَآهُ رَسُولُ اللهِ ﷺ مُوَلِّياً فأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جاءَ قالَ: «ماذَا مَعَكَ مِنَ القُرآنِ؟» قالَ: مَعي سُورَةُ كَذَا وَسُورَةُ كَذَا، عَدَّدَها، فَقالَ: «تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(waistsheet)." He had no *Ridā*[1]. He added, "I give half of it to her." Allāh's Messenger ﷺ said, "What will she do with your *Izār*? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allāh's Messenger ﷺ saw him going, he ordered that he be called back. When he came, the Prophet ﷺ said, "How much of the Qur'ān do you know?" He said, "I know such *Sūrah* and such *Sūrah*," "Do you know them by heart?" He replied, "Yes." The Prophet ﷺ said, "Go, I marry her to you for that much of the Qur'ān which you have."

(١٦) بابُ الأَكْفاءِ في الدِّينِ،

وقَوْلُهُ: ﴿وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا﴾ الآيـة [الفرقان: ٥٤].

(16) CHAPTER. (Both husband and wife) should have the same religion.

And the Statement of Allāh تعالى:

"And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage." (V.25:54)

٥٠٨٨ - حدَّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ ابنُ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ أَبا حُذَيْفَةَ بنَ عُتْبَةَ بنِ رَبِيْعَةَ بنِ عَبْدِ شَمْسٍ وكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ تَبَنَّى

5088. Narrated 'Āishah رضي الله عنها: Abū Ḥudhaifa bin 'Utba bin Rabī'a bin 'Abd-Shams who had witnessed the battle of Badr along with the Prophet ﷺ, adopted Sālim as his son, to whom he married his niece, Hind bin Al-Walīd bin 'Utba bin Rabī'a; and Sālim was the freed slave of an *Anṣārī* woman, just as the Prophet ﷺ, had adopted Zaid as his son. It was the custom in the pre-Islāmic

(1) (H. 5087) A garment to cover the upperpart of the body.

period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allāh revealed the Divine Verses: "Call them (adopted sons) by (the names of) their fathers (up to) and *Mawālikum* (your freed slaves)." (V.33:5), the adopted persons were called by their father's names. The one whose father was not known, would be regarded as a *Maulā* and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Qurashī Al-'Āmirī - and she was the wife of Abū Hudhaifa bin 'Utba - came to the Prophet ﷺ and said, "O Allāh's Messenger! We used to consider Sālim as our (adopted) son, and now Allāh has revealed what you know (regarding adopted sons)." The subnarrator then mentioned the rest of the narration. (See H. 4000)

سالماً وأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَاً بِنْتَ الوَلِيدِ بنِ عُتْبَةَ بنِ رَبِيعَةَ وهُوَ مَولًى لِامْرَأَةٍ مِنَ الأَنْصَارِ، كَما تَبَنَّى النَّبِيُّ ﷺ زَيْداً. وكانَ مَنْ تَبَنَّى رَجُلاً في الجاهِلِيَّةِ دَعاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِنْ مِيرَاثِهِ، حتَّى أَنْزَلَ اللهُ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ﴾ إِلى قَوْلِهِ: ﴿وَمَوَٰلِيكُمْ﴾ فَرُدُّوا إِلى آبائِهِمْ. فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كانَ مَوْلًى وأَخاً في الدِّينِ. فَجاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بنِ عَمْرٍو القُرَشِيِّ ثُمَّ العامِرِيِّ - وَهِيَ امْرأَةُ أَبي حُذَيْفَةَ بنِ عُتْبَةَ - النَّبِيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّا كُنَّا نَرَى سالِماً وَلَداً، وَقَدْ أَنْزَلَ اللهُ فِيهِ ما قَدْ عَلِمْتَ. فَذَكَرَ الحَدِيثَ. [راجع: ٤٠٠٠]

5089. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ entered upon Ḍubā'a bint Az-Zubair and said to her, "Do you have a desire to perform the *Ḥajj*?" She replied, "By Allāh, I feel sick." He said to her, "Intend to perform *Ḥajj* and stipulate something by saying, 'O Allāh, I will finish my *Iḥrām* at any place where You stop me (i.e. I am unable to go further).'"[1] She was the wife of Al-Miqdād bin Al-Aswad.

٥٠٨٩ - **حدَّثنا** عُبَيْدُ بنُ إِسْماعِيلَ: حدَّثنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ عَلى ضُباعَةَ بِنْتِ الزُّبَيْرِ فَقالَ لَها: «لَعَلَّكِ أَرَدْتِ الحَجَّ»، قالَتْ: وَاللهِ لا أَجِدُني إِلَّا وَجِعَةً، فَقالَ لَها: «حُجِّي وَاشْتَرِطي، قُولي: اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَني»، وكانَتْ تَحْتَ المِقْدَادِ بنِ الأَسْوَدِ.

5090. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A woman is married for four (things), i.e. her wealth, her family

٥٠٩٠ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني

(1) (H. 5089) If the ailment gets aggravated, she would abandon her *Iḥrām*.

status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser."

سَعيدُ ابنُ أَبي سَعيدٍ، عَنْ أَبيهِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «تُنْكَحُ المَرأةُ لأَرْبَعٍ: لِمَالِها، ولِحَسَبِها، وجَمالِها، وَلِدِينِها، فاظْفَرْ بِذاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

5091. Narrated Sahl: A man passed by Allāh's Messenger ﷺ and Allāh's Messenger ﷺ asked (his companions), "What do you say about this (man)?" They replied, "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone), his intercession will be accepted; and if he speaks, he will be listened to". Allāh's Messenger ﷺ kept silent, and then another man from among the poor Muslims passed by, and Allāh's Messenger ﷺ asked (them), "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage, no one will accept him, and if he intercedes (for someone), his intercession will not be accepted; and if he speaks, he will not be listened to." Allāh's Messenger ﷺ said, "This poor man is better than so many of the first as to fill the earth." (See *Ḥadīth* No. 6447, Vol 8).

٥٠٩١ - حدَّثَنا إبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثَنا ابنُ أَبي حازِمٍ، عَنْ أَبيهِ، عَنْ سَهْلٍ قالَ: مَرَّ رَجُلٌ عَلى رَسُولِ اللهِ ﷺ فقالَ: «ما تَقُولُونَ في هٰذا؟» قالُوا: حَرِيٌّ إنْ خَطَبَ أنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، وَإِنْ قالَ أَنْ يُسْتَمَعَ، قالَ: ثُمَّ سَكَتَ. فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ المُسْلِمينَ فَقالَ: «ما تَقُولُونَ في هٰذا؟» قالُوا: حَرِيٌّ إنْ خَطَبَ أَنْ لا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لا يُشَفَّعَ، وَإِنْ قالَ أَنْ لا يُسْتَمَعَ. فقالَ رَسُولُ اللهِ ﷺ: «هٰذَا خَيرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هٰذَا». [انظر: ٦٤٤٧]

(17) CHAPTER. Equality in wealth (is not essential for the marriage). And the marriage of a poor man with a well-to-do lady.

(١٧) بابُ الأَكْفاءِ في المَالِ، وَتَزْويجِ المُقِلِّ المُثْرِيَةَ

5092. Narrated 'Urwa that he asked 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Verse:

'If you fear that you shall not be able to deal justly with the orphans." (V.4:3)

She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her

٥٠٩٢ - حدَّثَني يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عن عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عُرْوَةُ: أَنَّهُ سأَلَ عائِشَةَ رَضِيَ اللهُ عَنها ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ [النساء: ٣] قالَتْ:

يا ابْنَ أُخْتِي، هٰذِهِ اليَتِيمَةُ تَكونُ في حَجْرِ وَلِيِّها فيَرْغَبُ في جَمالِها ومَالِها وَيُرِيدُ أَنْ يَنْقصَ صَدَاقَها، فَنُهُوا عَنْ نِكاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا في إِكمَالِ الصَّدَاقِ، وأُمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ. قالَتْ: وَاسْتَفْتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعْدَ ذلكَ فأَنْزَلَ اللهُ تَعالى ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ﴾ إلى ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧] فأَنْزَلَ اللهُ لَهُمْ أَنَّ اليَتِيمَةَ إِذَا كانَتْ ذَاتَ جمالٍ ومالٍ رَغِبُوا في نِكاحِها ونَسَبِها في إِكمالِ الصَّدَاقِ، وَإِذَا كانَتْ مَرْغُوبَةً عَنْها في قِلَّةِ المَالِ والجَمالِ تَرَكُوها وأَخَذُوا غَيرَها مِنَ النِّساءِ. قالَتْ: فَكما يترُكُونَها حِينَ يَرْغَبُونَ عَنْها فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوها إِذَا رَغِبُوا فِيها إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوها حَقَّها الأَوْفَى مِنَ الصَّداقِ. [راجع: ٢٤٩٤]

and) curtails her *Mahr*. Such guardians have been forbidden to marry them unless they do justice by giving them their full *Mahr*, and they have been ordered to marry other than them. The people asked for the verdict of Allāh's Messenger ﷺ after that, so Allāh revealed: 'They ask your legal instruction concerning the women... whom you desire to marry.' (V.4:127) So Allāh revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full *Mahr*. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full *Mahr*.

(١٨) بابُ ما يُتَّقَى مِنْ شُؤْمِ المَرأَةِ. وقَوْلِهِ تَعالى: ﴿إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ﴾ [التغابن: ١٤]

(18) CHAPTER. What evil omen of a lady is to be warded off. And the Statement of Allāh تعالى:
"Verily, among your wives and your children, there are enemies for you". (i.e. may stop you from the obedience of Allāh) (V.64:14)

٥٠٩٣ - حَدَّثَنا إِسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ حَمْزَةَ وَسالِمٍ ابْنَيْ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ

5093. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "There is an evil omen in a woman, a house and a horse."(1)

(1) (H. 5093) The evil omen of a woman is her bad character, of a house is the bad neighbours, and of a horse is that one does not use it for *Jihād* in Allāh's Cause.

عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الشُّؤْمُ في المَرأةِ، والدَّارِ، والفَرَسِ». [راجع: ٢٠٩٩]

٥٠٩٤ - حدَّثَنا مُحَمَّدُ بنُ مِنْهالٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا عُمَرُ بنُ مُحَمَّدٍ العَسْقَلانِيُّ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ قالَ: ذَكَرُوا الشُّؤْمَ عِنْدَ النَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «إِنْ كانَ الشُّؤْمُ في شَيْءٍ فَفِي الدَّارِ، والمَرأةِ، والفَرَسِ». [راجع: ٢٠٩٩]

5094. Narrated Ibn 'Umar: Evil omen was mentioned before the Prophet ﷺ. The Prophet ﷺ said, "If there is evil omen in anything, it is in a house, a woman and a horse."

٥٠٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنْ كانَ في شَيءٍ فَفِي الفَرَسِ، والمَرأةِ، والمَسْكَنِ». [راجع: ٢٨٥٩]

5095. Narrated Sahl bin Sa'd: Allāh's Messenger ﷺ said, "If at all there is evil omen, it is in a horse, a woman and a house."

٥٠٩٦ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ التَّيْمِيِّ قالَ: سَمِعْتُ أَبا عُثْمانَ النَّهْدِيَّ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «ما تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلى الرِّجالِ مِنَ النِّساءِ».

5096. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "After me I have not left any *Fitnah* (trial and affliction) more harmful to men than women."

(١٩) بابُ الحُرَّةِ تَحْتَ العَبْدِ

(19) CHAPTER. (About) a free lady as the wife of a slave.

٥٠٩٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ رَبِيعَةَ بنِ أَبي عَبْدِ الرَّحْمٰنِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها

5097. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Three principles were established because of Barīra: (i) When Barīra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allāh's Messenger ﷺ said, "The *Walā'* of the slave is for the one

who manumits (the slave).” (iii) When Allāh’s Messenger ﷺ entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet ﷺ said, “Didn’t I see the cooking pot (on the fire)?” It was said, “That is the meat given in charity to Barīra, and you do not eat the (things given in) charity.” The Prophet ﷺ said, “It is an object of charity for Barīra, and it is a present for us.” (See H. 5430)

قالَتْ: كَانَتْ في بَريرَةَ ثَلاثُ سُنَنٍ: عَتَقَتْ فَخُيِّرَتْ. وقالَ رَسُولُ اللهِ ﷺ: «الوَلاءُ لِمَنْ أعْتَقَ». ودَخَلَ رَسُولُ اللهِ ﷺ وَبُرْمَةٌ عَلى النَّارِ فَقُرِّبَ إلَيْهِ خُبزٌ وأُدْمٌ مِنْ أُدْمِ البَيْتِ فَقالَ: «أَلَمْ أَرَ البُرْمَةَ؟» فَقِيلَ: لَحْمٌ تُصُدِّقَ بِهِ عَلى بَرِيرَةَ، وأنتَ لا تَأْكُلُ الصَّدَقَةَ، فقالَ: «هُوَ عَلَيْها صَدَقَةٌ وَلَنا هَدِيَّةٌ». [راجع: ٤٥٦]

(20) CHAPTER. Not to marry more than four (at a time) as is decreed in the Statement of Allāh تعالى:
“...two or three or four...” (V.4:3)(1)

(٢٠) بابٌ: لا يَتزوَّجُ أَكْثَرَ مِنْ أَرْبَعٍ لِقَوْلِهِ تَعالى: ﴿مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾ [النساء: ٣]

‘Ali bin Al-Ḥussain عليه السّلام said: “It means, two or three or four.” And the Statement of Allāh تعالى:

“(Angels) with wings, two or three or four.” (V.35:1) namely, two, three or four(1).

وَقالَ عَليُّ بنُ الحُسَينِ عَلَيْهِما السَّلامُ: يَعْنِي مَثْنَى أَوْ ثُلاثَ أَوْ رُباعَ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُوْلِيٓ أَجْنِحَةٖ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾ [فاطر: ١] يَعْنِي مَثْنَى أَوْ ثُلاثَ أَوْ رُباعَ.

5098. Narrated ‘Āishah رضي الله عنها (regarding) the Verse –

“And if you fear that you shall not be able to deal justly with the orphans...” (V.4:3):

It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four.

٥٠٩٨ - حَدَّثَنا مُحَمَّدٌ: أَخْبرَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائشَةَ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِي ٱلْيَتَٰمَىٰ﴾ [النساء: ٣] قالَتْ: هِيَ اليَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّها فَيَتَزَوَّجُها عَلى مالِها وَيُسِيءُ صُحْبَتَها وَلا يَعْدِلُ في مالِها. فَلْيَتَزَوَّجْ ما طابَ لَهُ مِنَ النِّساءِ سِواها مَثْنَى وَثُلاثَ وَرُباعَ. [راجع: ٢٤٩٤]

---

(1) (Ch. 20) The Arabic word for ‘or’ in the Verses mentioned here are *‘wa’* which means ‘and’ in other contexts. This is why the Verses are followed by comments to indicate that the word *‘wa’* occurring here, means ‘or’ (not ‘and’).

(21) CHAPTER. (The Verse:)
"... your foster-mothers who gave you suck." (V.4:23)

And foster suckling relations render marriage unlawful, just as the corresponding birth (blood) relations.

(٢١) **بابٌ**: ﴿وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ أَرْضَعْنَكُمْ﴾ [النساء: ٢٣] وَيَحْرُمُ مِنَ الرَّضَاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ

5099. Narrated 'Āishah رَضِيَ الله عَنها, the wife of the Prophet ﷺ that while Allāh's Messenger ﷺ was with her, she heard a voice of a man asking permission to enter the house of Ḥafṣa. 'Āishah added: I said, "O Allāh's Messenger! This man is asking permission to enter your house." The Prophet ﷺ said, "I think he is so-and-so," naming the foster (suckling) uncle of Ḥafṣa. 'Āishah said, "If so-and-so," naming her foster (suckling) uncle, "were living, could he enter upon me?" The Prophet ﷺ said, "Yes, for foster (suckling) relations make all those things unlawful which are unlawful through corresponding birth (blood) relations."

٥٠٩٩ - **حدَّثنا** إسْماعِيلُ حدَّثني مالكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَمْرَةَ بنتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ أَخْبرَتها أنَّ رَسُولَ اللهِ ﷺ كانَ عِنْدَها وأَنَّها سَمِعَتْ صَوْتَ رَجُلٍ يَسْتأْذِنُ في بَيْتِ حَفْصَةَ، قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، هٰذا رَجُلٌ يَسْتأذِنُ في بَيْتِكَ، فَقالَ النَّبيُّ ﷺ: «أُراهُ فُلاناً»، لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ. قالَتْ عائِشَةُ: لَوْ كانَ فُلانٌ حَيّاً - لِعَمِّها مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ؟ فَقالَ: «نَعَم، الرَّضَاعَةُ، تُحَرِّمُ ما تُحَرِّمُ الوِلادَةُ». [راجع: ٢٦٤٦]

5100. Narrated Ibn 'Abbās رَضِيَ الله عَنهُما: It was said to the Prophet ﷺ, "Won't you marry the daughter of Ḥamza?" He said, "She is my foster suckling niece (suckling brother's daughter)."

٥١٠٠ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ جابِرِ ابنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قِيلَ لِلنَّبيِّ ﷺ: ألا تَتَزَوَّجُ ابْنَةَ حَمْزَةَ؟ قالَ: «إِنَّها ابْنَةُ أَخي مِنَ الرَّضَاعَةِ». وقالَ بِشْرُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ: سَمِعْتُ قَتادَةَ: سَمِعْتُ جابِرَ بنَ زَيْدٍ مِثْلَهُ. [راجع: ٢٦٤٥]

5101. Narrated Umm Ḥabība, daughter of Abū Sufyān: I said, "O Allāh's Messenger! Marry my sister, the daughter

٥١٠١ - **حدَّثنا** الحَكَمُ بنُ نافِعٍ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ

of Abū Sufyān." The Prophet ﷺ said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet ﷺ said, "But that is not lawful for me." I said, "We have heard that you want to marry the daughter of Abū Salama." He said, "(You mean) the daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and Abū Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)."

Narrated 'Urwa: Thuwaiba was the freed slave girl of Abū Lahab whom he had manumitted, and then she suckled the Prophet ﷺ. When Abū Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abū Lahab said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

قَالَ: أَخْبَرَنِي عُرْوَةُ ابنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيانَ أَخْبَرَتها أَنَّها قالَتْ: يا رَسُولَ اللهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيانَ؟ فَقالَ: «أَوَ تُحِبِّينَ ذٰلِكِ؟» فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وأَحَبُّ مَنْ شارَكَنِي في خَيرٍ أُخْتِي. فَقالَ النَّبِيُّ ﷺ: «إِنَّ ذٰلِكَ لا يَحِلُّ لِي»، قُلْتُ: فإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ، قالَ: «بِنْتَ أُمِّ سَلَمَةَ؟» قُلْتُ: نَعَمْ، فَقالَ: «لَوْ أَنَّها لَمْ تَكُنْ رَبِيبَتِي في حَجْرِي ما حَلَّتْ لِي، إِنَّها لَابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وأَبا سَلَمَةَ ثُوَيْبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَواتِكُنَّ». قالَ عُرْوَةُ: وَثُوَيْبَةُ مَوْلاةٌ لأَبِي لَهَبٍ، وكانَ أَبو لَهَبٍ أَعْتَقَها فأَرْضَعَتِ النَّبِيَّ ﷺ، فَلَمَّا ماتَ أَبو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ: قالَ لَهُ: ماذا لَقِيتَ؟ قالَ: أَبو لَهَبٍ: لَمْ أَلْقَ بَعْدَكُمْ غَيرَ أَنِّي سُقِيتُ في هٰذِهِ بِعَتاقَتِي ثُوَيْبَةَ.

[انظر: ٥١٠٦، ٥١٠٧، ٥١٢٣، ٥٣٧٢]

(22) CHAPTER. Whoever said: "No suckling is to be carried on after the baby is two years old,". As the Statement of Allāh تعالى:

"...two whole years, (that is) 'for those (parents) who desire to complete the term of suckling (breast feeding)..." (V.2:233)

And what amount of suckling renders marriage unlawful.

(٢٢) بابٌ مَنْ قالَ: **لا رَضَاعَ بَعْدَ حَوْلَيْنِ**، لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾ [البقرة: ٢٣٣] وَما يُحَرِّمُ مِنْ قَلِيلِ الرَّضَاعِ وكَثِيرِهِ.

5102. Narrated 'Āishah رَضِيَ اللهُ عَنْها that the Prophet ﷺ entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, "Here is my (foster suckling) brother." He said, "Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child."(1)

٥١٠٢ - حدَّثَنا أبو الوَليدِ: حدَّثنا شُعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أَنَّ النَّبيَّ ﷺ دَخلَ عَلَيْها وَعِنْدَها رَجُلٌ فَكأَنَّهُ تَغيَّرَ وَجْهُهُ، كأَنَّهُ كَرِهَ ذٰلكَ، فَقالَتْ: إِنَّهُ أَخي، فقالَ: «انْظُرْنَ مَا أَخْواتُكن فإِنَّما الرَّضَاعَةُ مِنَ المَجاعَةِ». [راجع: ٢٦٤٧]

(23) CHAPTER. The milk belongs to the husband (if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster suckling father).

(٢٣) بابُ لَبنِ الفَحْلِ

5103. Narrated 'Āishah that Aflaḥ, the brother of Abū Al-Qu'ais, her foster suckling uncle, came, asking permission to enter upon her after the Verse of *Al-Ḥijāb* (the use of veils by women) was revealed. 'Āishah added: I did not allow him to enter, but when Allāh's Messenger ﷺ came, I told him what I had done, and he ordered me to give him permission.

٥١٠٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائشَةَ: أَنَّ أَفْلَحَ أَخا أَبِي القُعَيْسِ جاءَ يسْتأذِنُ عَلَيْها وهُوَ عَمُّها مِنَ الرَّضَاعَةِ بَعْد أنْ نَزَلَ الحِجابُ، فأَبَيْتُ أَنْ آذَنَ لَهُ. فَلَمَّا جاءَ رَسُولُ اللهِ ﷺ أَخْبَرْتُهُ بالَّذي صَنَعْتُ فأَمَرَني أَنْ آذَنَ لَهُ. [راجع: ٢٦٤٤]

(24) CHAPTER. The witness of a wet nurse.

(٢٤) بابُ شَهادَةِ المُرْضِعَةِ

5104. Narrated 'Uqba bin Al-Ḥārith: I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet ﷺ and said, "I married so-and-so and then a black lady came to us and said to me, 'I have

٥١٠٤ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا إِسْماعِيلُ بنُ إِبْراهِيمَ: أَخْبرَنا أَيُّوبُ، عَنْ عَبْدِ اللهِ بنِ أَبي مُلَيْكَةَ قالَ: حدَّثَني عُبَيْدُ بنُ أَبي مَرْيَمَ، عَنْ

(1) (H. 5102) Suckling which brings about foster relations is that which is done when the baby is under two years of age, and the baby should at least have taken a good suck for five times.

suckled both of you.' But I think she is a liar." The Prophet ﷺ turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet ﷺ said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)."

عُقْبَةَ بنِ الحارِثِ قالَ: وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لٰكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ، قالَ: تَزَوَّجْتُ امْرَأَةً فَجاءَتْنا امرأةٌ سَوْداءُ، فَقالَتْ: أَرضَعْتُكما، فأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: تَزَوَّجْتُ فُلانَةَ بِنْتَ فُلانٍ فَجاءَتْنا امْرأةٌ سَوْداءُ فَقالَتْ لي: إنِّي قَدْ أَرْضَعْتُكُما، وَهِيَ كاذِبَةٌ. فأَعْرَضَ عَنِّي فأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ، قُلْتُ: إنَّها كاذِبَةٌ، قالَ: «كَيْفَ بِها وَقَدْ زَعَمَتْ أَنَّها قَدْ أَرْضَعَتْكُما؟ دَعْها عَنْكَ»، وأَشارَ إسْماعِيلُ بإِصْبَعَيْهِ السَّبَّابَةِ والوُسْطَى، يَحْكي أَيُّوبَ.

[راجع: ٨٨]

(25) CHAPTER. What women are lawful for one to marry and what are unlawful. And the Statement of Allāh تعالى:

"Forbidden to you (for marriage) are: your mothers, your daughters.. (up to).. Ever All-Knowing, All-Wise." (V.4:23,24)

(٢٥) بابٌ ما يَحِلُّ مِنَ النِّساءِ وَما يَحْرُمُ وقَوْلِهِ تَعالى: ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ﴾ إلى ﴿عَلِيمًا حَكِيمًا﴾ الآية [النساء: ٢٣ - ٢٤]

And Anas said, " 'Also (prohibited are) the women already married,' means those free ladies who have their own husbands, are also unlawful for you to marry, except those whom your right hands possess." So, he (Anas) considers that there is no harm if a man gets his slave girl divorced by his slave. And Allāh said:

"Do not marry *Al-Mushrikūn* (idolatress etc.) till they believe (i.e., worship Allāh Alone)." (V.2:221)

And Ibn 'Abbās said, "It is prohibited to marry more than four wives as it is prohibited to marry one's own mother, daughter or sister."

وقالَ أَنَسٌ: ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ﴾ ذَواتُ الأَزْواجِ الحَرائِرُ حَرامٌ ﴿إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ لا يَرَى بأساً أَنْ يَنْزِعَ الرَّجُلُ جارِيَتَهُ مِنْ عَبْدِهِ. وَقالَ: ﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ﴾ [البقرة: ٢٢١] وَقالَ ابنُ عَبَّاسٍ: ما زادَ عَلى أَرْبَعٍ فَهُوَ حَرامٌ كأُمِّهِ وابْنَتِهِ وأُخْتِهِ.

5105. Ibn 'Abbās further said, "Seven types of marriages are unlawful because of

٥١٠٥ - وَقالَ لَنا أَحمَدُ بنُ

blood relations, and seven because of marriage relations." Then Ibn 'Abbās recited the Verse:

"Forbidden to you (for marriage) are your mothers..." (V.4:23)

'Abdullāh bin Ja'far married the daughter and wife of 'Alī at the same time (they were step-daughter and mother). Ibn Sīrīn said, "There is no harm in that." But Al-Ḥasan Al-Baṣrī disapproved of it at first, but then said that there was no harm in it. Al-Ḥasan bin Al-Ḥasan bin 'Alī married two of his cousins in one night. Ja'far bin Zaid disapproved of that because it would bring about hatred (between the two cousins), but it is not unlawful, as Allāh said,

"Lawful to you are all others [beyond those (mentioned)]." (V.4:24)

Ibn 'Abbās said, "If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him".

And narrated Abū Ja'far, "If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry."

Narrated Ibn 'Abbās, "If one commits illegal sexual intercourse with his mother-in-law, then his married relation to his wife does not become unlawful." Abū Naṣr is reported to have said that Ibn 'Abbās in the above case, regarded his marital relation to his wife unlawful, but Abū Naṣr is not known well for hearing *Ḥādith* from Ibn Abbās.

Imrān bin Ḥusain, Jābir bin Zaid, Al-Ḥasan and some other Irāqīs, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abū Hurairah said, "The marital relation to one's wife does not become unlawful except if one has had sexual intercourse (with her mother)." Ibn Al-Musaiyab, 'Urwa, and Az-

حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعيدٍ، عَنْ سُفْيانَ: حدَّثني حَبيبٌ، عَنْ سَعيدٍ عَنِ ابنِ عَبَّاسٍ: حَرُمَ مِنَ النَّسَبِ سَبْعٌ، وَمِنَ الصِّهْرِ سَبْعٌ. ثُمَّ قَرأَ ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ﴾ الآيَةَ وجَمعَ عَبْدُ اللهِ بنُ جَعْفرٍ بَينَ ابنَةِ عَليٍّ وامْرأَةِ عَليٍّ. وَقالَ ابنُ سِيرينَ: لا بأسَ بِهِ، وكَرِهَهُ الحَسَنُ مَرَّةً، ثُمَّ قالَ: لا بَأسَ بِهِ. وجمَعَ الحَسَنُ بنُ الحَسَنِ بنِ عَليٍّ بينَ ابْنَتَيْ عَمٍّ في لَيْلَةٍ، وكَرِهَهُ جابرُ بنُ زَيْدٍ لِلْقَطِيعَةِ، ولَيْسَ فِيهِ تَحْريمٌ، لِقَوْله تَعالى: ﴿وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ﴾ [النساء: ٢٤] وَقالَ عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ: إِذَا زَنى بِأُخْتِ امْرأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرأَتُهُ. ويُروَى عَنْ يَحْيَى الكِنْدِي، عَنِ الشَّعْبِيِّ وأَبي جَعْفَرٍ فِيمَنْ يَلْعَبُ بالصَّبِيِّ: إِنْ أَدخَلَهُ فِيهِ فَلا يَتَزَوَّجَنَّ أُمَّهُ. ويَحْيَى هٰذَا غَيرُ مَعْرُوفٍ لَمْ يُتابَعْ عَلَيْهِ. وَقالَ عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ: إِذَا زَنى بها لَا تَحْرُمُ عَلَيْهِ امْرأَتُهُ. وَيُذْكَرُ عَنْ أَبي نَصْرٍ أَنَّ ابنَ عَبَّاسٍ حَرَّمَهُ، وأَبُو نَصْرٍ هٰذا لَمْ يُعْرَفْ بِسَماعِهِ مِنِ ابنِ عَبَّاسٍ وَيُرْوَى عَنْ عِمْرَانَ بنِ حُصيْنٍ وَجابِرِ بنِ زَيْدٍ والحَسَنِ وَبَعْضِ أَهْلِ العِراقِ قَالَ: يَحْرُمُ عَلَيْهِ. وَقالَ أَبُو هُرَيْرَةَ: لا تَحْرُمُ عَلَيْهِ حتَّى يُلْزِقَ بالأَرْضِ، يَعْني

Zuhrī allow such a person to keep his wife. 'Alī said, "His marital relations to his wife does not become unlawful."

يُجامِعَ. وَجَوَّزَهُ ابنُ المُسَيَّبِ وَعُرْوَةُ والزُّهْرِيُّ، وقالَ الزُّهْرِيُّ: قالَ عَلِيٌّ: لا يَحْرُمُ، وَهٰذا مُرْسَلٌ.

(26) CHAPTER. (The Statement of Allāh:) '...your step-daughters under your guardianship, born of your wives, to whom you have gone in (consummated your marriage)..." (V.4:23)

(٢٦) بـابٌ: ﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ﴾ [النساء: ٢٣]

And Ibn 'Abbās said (regarding the Verse) that the words '*Dukhūl*', '*Masīs*', and '*Limās*' all means the sexual intercourse. And whoever says that the grand-daughters (born of one's wife) are also unlawful to marry like her daughters, as indicates the statement of the Prophet ﷺ to Umm Ḥabība, "Do not present to me your sisters," Similarly, the wife of a grandson and the wife of a son are equally unlawful to marry. Will a step-daughter of a man be called a step-daughter if she is not under his guardianship? The Prophet ﷺ gave a step-daughter of his to some people to take care of. The Prophet ﷺ called his grandson (Al-Ḥasan bin 'Ali) his son.

وَقالَ ابنُ عَبَّاسٍ: الدُّخولُ والمَسِيسُ واللِّماسُ هُوَ الجِماعُ، وَمَنْ قالَ: بَناتُ وَلَدِها هُنَّ مِنْ بَناتِها في التَّحْرِيمِ لِقَوْلِ النَّبِيِّ ﷺ لأُمِّ حَبِيبَةَ: «لا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَواتِكُنَّ» وكَذٰلكَ حَلائلُ وَلَدِ الأَبْناءِ هُنَّ حَلائلُ الأَبْناءِ. وَهَلْ تُسَمَّى الرَّبِيبَةَ وَإِنْ لَمْ تَكُنْ في حَجْرِهِ؟ وَدَفَعَ النَّبِيُّ ﷺ رَبِيبَةً لَهُ إِلى مَنْ يَكْفُلُها. وسمَّى النَّبِيُّ ﷺ ابنَ ابْنَتِهِ ابْناً.

5106. Narrated Umm Ḥabība: I said, "O Allāh's Messenger! Do you like to marry (my sister) the daughter of Abū Sufyān?" The Prophet ﷺ said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)."(1) I said, "We have heard that you want to marry." He said, "The daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her

٥١٠٦ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبَ، عَنْ أُمِّ حَبِيبَةَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، هَلْ لَكَ في بِنْتِ أَبي سُفْيانَ؟ قالَ: «فأَفْعَلُ ماذَا؟» قُلْتُ: تَنْكِحُ، قال: «أَتُحِبِّينَ؟» قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَةٍ وأَحَبُّ من شَرِكَني فِيكَ أُخْتِي، قالَ: «إِنَّها لا تَحِلُّ لِي». قُلْتُ: بَلَغَنِي أَنَّكَ تَخْطُبُ، قالَ: «ابْنَةَ أُمِّ سَلَمَةَ؟» قُلْتُ: نَعَمْ، قالَ:

(1) (H. 5106) Because it is prohibited to marry the sister of one's wife if that wife is still alive.

«لَوْ لَمْ تَكُنْ رَبِيبَتِي ما حَلَّتْ لِي، أَرْضَعَتْنِي وأَباها ثُوَيْبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَوَاتِكُنَّ».

وَقالَ اللَّيْثُ: حدَّثنا هِشامٌ: دُرَّةُ بِنْتُ أُمِّ سَلَمَةَ. [راجع: ٥١٠١]

father (Abū Salama).[1] So you should neither present your daughters nor your sisters to me."

(٢٧) **بابٌ**: ﴿وَأَن تَجْمَعُوا بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾ [النساء: ٢٣]

(27) CHAPTER: "(It is prohibited to have) two sisters in wedlock (as wives) at the same time, except for what has already passed." (V.4:23)

٥١٠٧ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أَنَّ عُرْوَةَ بنَ الزُّبَيرِ أَخْبَرَهُ: أَنَّ زَيْنَبَ ابْنَةَ أَبي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، انْكِحْ أُخْتِي بِنْتَ أَبي سُفْيانَ؟ قالَ: «وتُحِبِّينَ؟» قُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ وأَحَبُّ مَنْ شارَكَنِي في خَيرٍ أُخْتِي، فَقالَ النَّبِيُّ ﷺ: «إِنَّ ذٰلِكَ لا يَحِلُّ لِي»، قُلْتُ: يا رَسُولَ اللهِ، فَوَاللهِ إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبي سَلَمَةَ، قالَ: «بِنْتَ أُمِّ سَلَمَةَ؟» فَقُلْتُ: نَعَمْ، قالَ: «فَوَاللهِ لَوْ لَمْ تَكُنْ في حَجْرِي ما حَلَّتْ لِي، إِنَّها لَابْنَةُ أَخِي مِنَ الرَّضاعَةِ، أَرْضَعَتْنِي وأَبا سَلَمَةَ ثُوَيْبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَوَاتِكُنَّ». [راجع: ٥١٠١]

5107. Narrated Umm Ḥabība: I said, "O Allāh's Messenger! Marry my sister, the daughter of Abū Sufyān." He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet ﷺ said, "But that is not lawful for me (i.e., to be married to two sisters at a time.)" I said, "O Allāh's Messenger! By Allāh, we have heard that you want to marry Durra, the daughter of Abū Salama." He said, "You mean the daughter of Umm Salama?" I said, "Yes." He said, "By Allāh! Even if she were not my step-daughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abū Salama; so you should neither present your daughters nor your sisters to me."

(1) (H. 5106) This means that the daughter of Umm Salama was the foster suckling niece of the Prophet ﷺ.

(28) CHAPTER. A woman should not marry a man who is already married to her paternal aunt (her father's sister).

(٢٨) **باب لا تُنْكَحُ المَرْأَةُ عَلى عَمَّتِها**

5108. Narrated Jābir: Allāh's Messenger ﷺ forbade that a woman should be married to a man along with her paternal aunt (her father's sister) or maternal aunt (her mother's sister).

٥١٠٨ - حدَّثنا عَبْدانُ: أَخْبرَنا عَبْدُ اللهِ: أَخبرَنا عاصِمٌ، عَنِ الشَّعْبِيِّ: سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ قالَ: نَهى رَسُولُ اللهِ ﷺ أَنْ تُنْكَحَ المَرأةُ عَلى عَمَّتِها أَوْ خالَتِها. وَقالَ داوُدُ وَابنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبي هُرَيْرَةَ.

5109. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A woman and her paternal aunt (her father's sister) should not be married to the same man; and similarly, a woman and her maternal aunt (her mother's sister) should not be married to the same man."

٥١٠٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يُجْمَعُ بَيْنَ المَرأَةِ وعَمَّتِها، وَلا بينَ المَرأَةِ وخالَتِها». [انظر: ٥١١٠]

5110. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhrī (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife.

٥١١٠ - حدَّثنا عَبْدانُ: أَخْبرَنا عَبْدُ اللهِ قالَ: أَخْبرَني يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني قَبِيصَةُ بنُ ذُؤَيْبٍ: أَنَّه سَمِعَ أَبا هُرَيْرَةَ يَقُولُ: نَهى النَّبِيُّ ﷺ أَنْ تُنْكَحَ المَرأَةُ عَلى عَمَّتِها، وَالمَرأَةُ وَخالَتُها. فنُرَى خالَةَ أَبِيها بِتِلْكَ المَنْزِلَةِ. [راجع: ٥١٠٩]

5111. For 'Urwa told me that 'Āi<u>sh</u>ah said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

٥١١١ - لأَنَّ عُرْوَةَ حدَّثَني عَنْ عائِشَةَ قالَتْ: حَرِّمُوا مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ. [راجع: ٢٦٤٤]

(29) CHAPTER. *A<u>sh</u>-<u>Sh</u>ighār* [a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*].

(٢٩) **بابُ الشِّغارِ**

5112. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade *Ash-Shighār*, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying *Mahr*.

٥١١٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الشِّغارِ. والشِّغارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ، لَيْسَ بَيْنَهُما صَدَاقٌ. [انظر: ٦٩٦٠]

(30) CHAPTER. Is it permissible for a woman to present herself for marriage to somebody?

(٣٠) بابٌ: هَلْ للمَرأةِ أَنْ تَهَبَ نَفْسَها لأَحَدٍ؟

5113. Narrated Hishām's father: Khaula bint Ḥakīm was one of those ladies who presented themselves to the Prophet ﷺ for marriage. 'Āishah said, "Doesn't a lady feel ashamed for presenting herself to a man?" But when the Verse:

"(O Muḥammad) You can postpone (the turn of) whom you will of them (your wives)," (V.33:51)

was revealed, 'Āishah said, "O Allāh's Messenger! I do not see, but, that your Lord hurries in pleasing you."

٥١١٣ - حَدَّثَنَا مُحَمَّدُ بنُ سَلَامٍ: حَدَّثَنا ابنُ فُضَيْلٍ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ قالَ: كانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنَ اللَّائِي وَهَبْنَ أَنْفُسَهُنَّ لِلنَّبِيِّ ﷺ فَقالَتْ عائِشَةُ: أَمَا تَسْتَحِي المَرأَةُ أَنْ تَهَبَ نَفْسَها للرَّجُلِ؟ فَلَمَّا نَزَلَتْ ﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ﴾ قُلْتُ: يا رَسُولَ اللهِ، ما أَرَى رَبَّكَ إِلَّا يُسارِعُ في هَوَاكَ. رَوَاهُ أَبُو سَعِيدٍ المُؤَدِّبُ، وَمُحَمَّدُ بنُ بِشْرٍ، وَعَبْدَةُ عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، يَزِيدُ بَعْضُهُمْ عَلى بَعْضٍ. [راجع: ٤٧٨٨]

(31) CHAPTER. The marriage of a *Muḥrim*.

(٣١) بابُ نِكاحِ المُحْرِمِ

5114. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ got married while he was in the state of *Iḥrām*.

٥١١٤ - حَدَّثَنَا مالِكُ بنُ إِسْماعِيلَ: أَخْبَرَنا ابنُ عُيَيْنَةَ: أَخْبَرَنا عَمْرٌو: حَدَّثَنا جابِرُ ابنُ زَيْدٍ قالَ: أَنْبَأَنا ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٨٣٧]

(32) CHAPTER. Allāh's Messenger ﷺ prohibited *Nikāḥ-al-Mut'a*[1] lately.

(٣٢) **بابُ نَهْيِ النَّبِيِّ ﷺ عَنْ نِكاحِ المُتْعَةِ أخيرًا**

5115. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I said to Ibn 'Abbās, "During the battle of Khaibar the Prophet ﷺ forbade *(Nikāḥ) Al-Mut'a* and the eating of donkey's meat."

٥١١٥ - حدَّثَنا مالكُ بنُ إسْماعيلَ: حدَّثَنا ابنُ عُيَيْنَةَ: أنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ: أخْبرَني الحَسَنُ بنُ مُحَمَّدِ بنِ عَليٍّ وأخُوهُ عَبْدُ اللهِ عَنْ أبيهِما أنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُ قالَ لابْنِ عَبَّاسٍ: إنَّ النَّبِيَّ ﷺ نَهى عَنِ المُتْعَةِ وَعَنْ لُحُومِ الحُمُرِ الأهْلِيَّةِ زَمَنَ خَيْبَرَ. [راجع: ٤٢١٦]

5116. Narrated Abū Jamra: I heard Ibn 'Abbās (giving a verdict) when he was asked about the *Mut'a* with the women, and he permitted it *(Nikāḥ-al-Mut'a)*. On that a freed slave of his said to him, "That is only, when it is very badly needed and women are scarce." On that, Ibn 'Abbās said, "Yes."

٥١١٦ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أبي جَمْرَةَ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ يُسْأَلُ عَنْ مُتْعَةِ النِّساءِ فَرَخَّصَ، فَقالَ لَهُ مَوْلًى لَهُ: إنَّما ذلكَ في الحالِ الشَّديدِ، وفي النِّساءِ قِلَّةٌ أوْ نَحْوَهُ. فَقالَ ابنُ عَبَّاسٍ: نَعَمْ.

5117, 5118. Narrated Jābir bin 'Abdullāh and Salama bin Al-Akwa': While we were in an army, Allāh's Messenger ﷺ came to us and said, "You have been allowed to do the *Mut'a* (marriage), so do it."

٥١١٧، ٥١١٨ - حدَّثَنا عَليٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو، عَنِ الحَسَنِ ابنِ مُحَمَّدٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ وَسَلَمَةَ ابنِ الأكْوَعِ قالا: كُنَّا في جَيْشٍ فأتانا رَسُولُ رَسُولِ اللهِ ﷺ فَقالَ: إنَّهُ قَدْ أُذِنَ لَكُمْ أنْ تَسْتَمْتِعُوا فاسْتَمْتِعُوا.

5119. Salama bin Al-Akwa' said: Allāh's Messenger ﷺ said, "If a man and a woman agree (to marry temporarily), their marriage

٥١١٩ - وَقالَ ابنُ أبي ذِئْبٍ: حدَّثَني إياسُ بنُ سَلَمَةَ بنِ الأكْوَعِ،

---

(1) (Chap. 32) *Nikāḥ-al-Mut'a* means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islām in cases of necessity, but the Prophet ﷺ finally prohibited it forever. (See H. 5115 and 4216)

should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abū 'Abdullāh (Al-Bukhārī) said: 'Alī made it clear that the Prophet ﷺ said, "The *Mut'a* marriage has been cancelled (made unlawful)."

عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ: «أَيُّما رَجُلٍ وَامْرَأَةٍ تَوَافَقا فَعِشْرَةُ ما بَيْنَهُما ثَلاثُ لَيالٍ، فإِنْ أَحَبَّا أَنْ يَتَزَايَدا أَو يَتَتارَكا تَتارَكا»، فَمَا أَدْرِي أَشَيْءٌ كانَ لَنا خاصَّةً، أَمْ لِلنَّاسِ عامَّةً. قالَ أَبو عَبْدِ اللهِ: وَقَدْ بَيَّنَهُ عَليٌّ عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَنْسُوخٌ.

(33) CHAPTER. A woman can present herself to a righteous man (for marriage).

(٣٣) بابٌ عَرْضِ المَرأةِ نَفْسَها عَلى الرَّجُلِ الصَّالحِ

5120. Narrated Thābit Al-Bunānī: I was with Anas while his daughter was present with him. Anas said, "A woman came to Allāh's Messenger ﷺ and presented herself to him, saying, 'O Allāh's Messenger, have you any need for me (i.e. would you like to marry me)?' " Thereupon Anas' daughter said, "What a shameless lady she was! Shame! Shame!" Anas said, "She was better than you; she had a liking for the Prophet ﷺ so she presented herself for marriage to him."

٥١٢٠ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا مَرْحُومٌ قالَ: سَمِعْتُ ثابِتًا البُنانِيَّ قالَ: كُنْتُ عِنْدَ أَنَسٍ وَعِنْدَهُ ابْنَةٌ لَهُ. قالَ أَنَسٌ: جاءَتِ امْرَأَةٌ إِلى رَسُولِ اللهِ ﷺ تَعْرِضُ عَلَيْهِ نَفْسَها، قالَتْ: يا رَسُولَ اللهِ، أَلَكَ بِي حاجَةٌ؟ فَقالَتْ بِنْتُ أَنَسٍ: ما أَقَلَّ حَياءَها، واسَوأَتاهْ وَاسَوأَتاهْ، قالَ: هِيَ خَيرٌ مِنْكِ، رَغِبَتْ في النَّبِيِّ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَها. [انظر: ٦١٢٣]

5121. Narrated Sahl bin Sa'd: A woman presented herself to the Prophet ﷺ (for marriage). A man said to him, "O Allāh's Messenger! (If you are not in need of her) marry her to me." The Prophet ﷺ said, "What have you got?" The man said, "I have nothing." The Prophet ﷺ said (to him), "Go and search (for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my *(Izār)* waistsheet, and half of it is for her." He had no *Ridā'* (upper garment). The Prophet ﷺ said, "What will she do with your waistsheet?

٥١٢١ - حدَّثنا سَعيدُ بنُ أَبي مَرْيَمَ: حدَّثَنا أَبو غَسَّانَ قالَ: حدَّثَني أَبو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرأَةً عَرَضَتْ نَفْسَها عَلى النَّبِيِّ ﷺ فَقالَ لَهُ رَجُلٌ: يا رَسُولَ اللهِ زَوِّجْنِيها، فَقالَ: «ما عِنْدَكَ؟» قالَ: ما عِنْدي شَيْءٌ، قالَ: «اذهَبْ فالْتَمِسْ وَلَوْ خاتَماً مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا، وَاللهِ ما

وَجَدْتُ شَيْئاً وَلا خاتَماً مِنْ حَدِيدٍ، وَلٰكِنْ هٰذَا إِزَارِي وَلَها نِصْفُه - قال سَهْلٌ: وما لَهُ رِدَاءٌ - فَقالَ النَّبِيُّ ﷺ: «وَما تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْها مِنْهُ شَيْءٌ، وإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ»، فَجَلَسَ الرَّجُلُ حتَّى إِذَا طالَ مَجْلِسُهُ قامَ فَرآهُ النَّبِيُّ ﷺ فَدَعاه أَوْ دُعِيَ لَهُ، فَقالَ لَهُ: «ماذَا مَعَكَ مِنَ القُرآنِ؟» فَقالَ لَهُ: مَعي سُورَةُ كَذَا وسُورَةُ كَذَا، لِسُوَرٍ يُعَدِّدُها. فَقالَ النَّبِيُّ ﷺ: «أَمْلَكْناكَها بِما مَعَكَ مِنَ القُرآنِ».

[راجع: ٢٣١٠]

If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet ﷺ saw him (leaving), he called back, or the man was called (for him), and he said to the man, "How much of the Qur'ān do you know (by heart)?" The man replied "I know such *Sūrah* and such *Sūrah* (by heart)," naming the *Sūrah*. The Prophet ﷺ said, "I have married her to you for what you know of the Qur'ān (by heart)."

(٣٤) بابٌ عَرْضِ الإِنْسانِ ابْنَتَهُ أَوْ أُخْتَهُ عَلَى أَهْلِ الخَيرِ

(34) CHAPTER. The presentation of one's own daughter or sister (for marriage) to a religious man.

٥١٢٢ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحِ ابنِ كَيْسانَ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ: أَنَّ عُمَرَ بنَ الخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بنِ حُذَافَةَ السَّهْمِيِّ، وكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ فَتُوُفِّيَ بِالمَدِينَةِ، فَقالَ عُمَرُ بنُ الخَطَّابِ: أَتَيْتُ عُثْمانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقالَ: سَأَنْظُرُ في أَمْرِي، فَلَبِثْتُ لَيالِيَ ثُمَّ لَقِيَنِي فَقالَ: قَدْ بَدَا لِي أَنْ لا

5122. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb said, "When Ḥafṣa bint 'Umar became a widow after the death of (her husband) Khunais bin Ḥudhāfa As-Sahmī who had been one of the companions of the Prophet ﷺ - and he died at Al-Madīna - I went to 'Uthmān bin 'Affān and presented Ḥafṣa (for marriage) to him. He said, 'I will think it over.' I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present'." 'Umar further said, "I met Abū Bakr Aṣ-Ṣiddīq and said to him, 'If you wish, I will marry my daughter Ḥafṣa to you.' Abū Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with 'Uthmān. I waited for a few days and then Allāh's Messenger ﷺ asked for her hand, and I gave her in marriage to him. Afterwards I met Abū Bakr who said,

'Perhaps you became angry with me when you presented Ḥafṣa to me and I did not give you a reply?' I said, 'Yes.' Abū Bakr said, 'Nothing stopped me to respond to your offer except that I knew that Allāh's Messenger ﷺ had mentioned her, and I never wanted to let out the secret of Allāh's Messenger ﷺ. And if Allāh's Messenger ﷺ had refused her, I would have accepted her'."

أَتَزَوَّجَ يَوْمِي هٰذَا. قالَ عُمَرُ: فَلَقِيتُ أَبا بَكْرٍ الصِّدِّيقَ فَقُلْتُ: إِنْ شِئْتَ زَوَّجْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئاً، وكُنْتُ أَوْجَدَ عَلَيْهِ مِنِّي عَلى عُثْمانَ. فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ ﷺ فَأَنْكَحْتُها إِيَّاهُ، فَلَقِيَني أَبو بَكْرٍ فَقالَ: لَقَدْ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيئاً. قالَ عُمَرُ: قُلْتُ: نَعَمْ، قالَ أَبو بَكْرٍ: فإِنَّهُ لَمْ يَمْنَعْني أَنْ أَرْجِعَ إِلَيْكَ فِيما عَرَضْتَ عَلَيَّ إِلَّا أَنِّي كُنْتُ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَها، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ تَرَكَها رَسُولُ اللهِ ﷺ قَبِلْتُها. [راجع: ٤٠٠٥]

5123. Narrated Zainab bint Salama: Umm Ḥabība said to Allāh's Messenger ﷺ, "We have heard that you want to marry Durra bint Abū Salama." Allāh's Messenger ﷺ said, "Can she be married along with Umm Salama (her mother)? Even if I have not married Umm Salama, she would not be lawful for me to marry, for her father is my foster suckling brother."

٥١٢٣ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ، عَنْ عِرَاكِ بنِ مالكٍ: أَنَّ زَيْنَبَ بِنْتَ أَبي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قالَتْ لِرَسُولِ اللهِ ﷺ: إِنَّا قَدْ تَحَدَّثْنا أَنَّكَ ناكِحٌ دُرَّةَ بِنْتَ أَبي سَلَمَةَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَعَلى أُمِّ سَلَمَةَ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ ما حَلَّتْ لي، إِنَّ أَباها أَخي مِنَ الرَّضاعَةِ». [راجع: ٥١٠١]

(35) CHAPTER. The Statement of Allāh: "And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh

(٣٥) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ

ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ عَلِمَ ٱللَّهُ﴾ الآيَةَ إلى قَوْلِهِ: ﴿غَفُورٌ حَلِيمٌ﴾ [البقرة: ٢٣٥]

أَكْنَنْتُمْ: أَضْمَرْتُمْ في أنْفُسِكُم، وكلُّ شَيْءٍ صُنْتَهُ وَأَضْمَرْتَهُ فَهُوَ مَكْنونٌ.

knows... (up to)... Oft-Forgiving, Most Forbearing." (V2:235)

٥١٢٤ - وَقالَ لي طَلْقٌ: حدَّثَنا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابنِ عَبَّاسٍ ﴿فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ﴾ يَقُولُ: إنِّي أُرِيدُ التَّزْوِيجَ وَلَوَدِدْتُ أنَّهُ يَيَسَّرَ لي امْرَأَةٌ صَالِحَةٌ. وَقالَ القاسِمُ: يَقُولُ: إنَّكِ عَلَيَّ كَرِيمَةٌ وَإِنِّي فِيكِ لَرَاغِبٌ، وَإِنَّ اللهَ لَسائقٌ إلَيْكِ خَيراً أَوْ نَحْوَ هٰذَا. وَقالَ عَطاءٌ: يُعَرِّضُ وَلا يَبُوحُ، يَقُولُ: إنَّ لي حاجَةً وأَبْشِري وأنْتِ بِحَمْدِ اللهِ نافِقَةٌ، وَتَقُولُ هيَ: قَدْ أَسمَعُ ما تَقُولُ، وَلا تَعِدُ شَيْئاً. وَلا يُوَاعِدُ وَلِيُّها بِغَيْرِ عِلْمِها، وَإِنْ وَاعَدَتْ رَجُلاً في عِدَّتِها ثُمَّ نَكَحَها بَعْدُ لَمْ يُفَرَّقْ بَيْنَهُما. وَقالَ الحَسَنُ ﴿لَّا تُوَاعِدُوهُنَّ سِرًّا﴾ الزِّنا: وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ ﴿حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ﴾ انْقِضاءُ العِدَّةِ.

5124. Ibn 'Abbās said: "Hint your intention of marrying" is made by saying (to the widow) for example: 'I want to marry, and I wish that Allāh will make a righteous lady available for me'. Al-Qāsim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allāh will bring you much good,' or something similar.

'Aṭā said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise is to Allāh; you are fit to remarry.' She (the widow) may say in reply: 'I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the *'Iddat* period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

(٣٦) بابُ النَّظَرِ إلى المَرأةِ قَبْلَ التَّزْوِيجِ

(36) CHAPTER. (It is permissible) to look at a woman before marrying her.

٥١٢٥ - **حدَّثَنا مُسَدَّدٌ:** حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ،

5125. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said (to me), "You were shown to me in a dream. An angel

brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allāh, then it will surely be accomplished'."

عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ لِي رَسُولُ اللهِ ﷺ: «أُرِيتُكِ في المَنامِ يَجِيءُ بِكِ المَلَكُ في سَرَقَةٍ مِنْ حَرِيرٍ فَقالَ لِي: هٰذِهِ امْرأتُكَ، فَكَشَفْتُ عَنْ وَجْهِكِ الثَّوْبَ فإذَا أَنْتِ هِيَ، فَقُلْتُ: إِنْ يَكُ هٰذَا مِنْ عِنْدِ اللهِ يُمْضِهِ».

[راجع: ٣٨٩٥]

5126. Narrated Sahl bin Sa'd: A woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I have come to you to present myself to you (for marriage)." Allāh's Messenger ﷺ glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allāh's Messenger! If you are not in need of her, then marry her to me."

The Prophet ﷺ said, "Have you got anything to offer?" The man said, "No, by Allāh, O Allāh's Messenger!" The Prophet ﷺ said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allāh, O Allāh's Messenger! I have not found anything." The Prophet ﷺ said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allāh, O Allāh's Messenger! I could not find even an iron ring, but this is my *Izār* (waistsheet)." He had no *Ridā* (upper garment). He added, "I give half of it to her." Allāh's Messenger ﷺ said, "What will she do with your *Izār*? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof." So the man sat for a long period and then got up (to leave). When Allāh's Messenger ﷺ saw him leaving, he ordered

٥١٢٦ - حَدَّثَنا قُتَيْبَةُ: حَدَّثَنا يَعْقُوبُ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ: أَنَّ امْرأةً جاءَتْ إِلَى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، جِئْتُ لأَهَبَ لكَ نَفْسِي. فَنَظَرَ إِلَيْها رَسُولُ اللهِ ﷺ فَصَعَّدَ النَّظَرَ إِلَيْها وصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ، فَلَمَّا رأَت المَرأَةُ أَنَّهُ لَمْ يَقْضِ فِيها شَيْئاً جَلَسَتْ. فَقامَ رَجُلٌ مِنْ أَصحَابِهِ فَقالَ: أَيْ رَسُولَ اللهِ، إِنْ لَمْ تَكُنْ لَكَ بِها حاجَةٌ فَزَوِّجْنِيها، فَقالَ: «وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قالَ: لا، وَاللهِ يا رَسُولَ اللهِ. قالَ: «اذْهَبْ إِلَى أَهْلِكَ فانْظُرْ هَلْ تَجِدُ شَيْئاً»، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا، واللهِ يا رَسُولَ اللهِ ما وَجَدْتُ شَيْئاً. قالَ: «انْظُرْ وَلَوْ خاتَماً مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا، وَاللهِ يا رَسُولَ اللهِ وَلا خَاتَمَ مِنْ حَدِيدٍ، وَلٰكِنْ هٰذَا إِزَارِي - قالَ سَهْلٌ: ما لَهُ رِدَاءٌ - فَلَها نِصْفُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «ما تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ

عَلَيْها مِنْهُ شَيْءٌ، وإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ». فَجَلَسَ الرَّجُلُ حتَّى طالَ مَجْلِسُهُ، ثُمَّ قامَ فَرآهُ رَسُولُ اللهِ ﷺ مُولِّياً فأَمَرَ به فَدُعِيَ، فَلَمَّا جاءَ قالَ: «ماذا مَعَكَ مِنَ القُرآنِ؟» قالَ: مَعي سُورَةُ كَذا، وسُورَةُ كَذا، وَسُورَةُ كَذا، عادَّها. قالَ: «أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَها بِما مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

that he be called back. When he came, the Prophet ﷺ asked (him), "How much of the Qur'ān do you know (by heart)?" The man replied, "I know such *Sūrah* and such *Sūrah* and such *Sūrah*," naming the *Sūrah*. The Prophet ﷺ said, "Can you recite them by heart?" He said, "Yes." The Prophet ﷺ said, "Go, I let you marry her for what you know of the Qur'ān."

(٣٧) **بابٌ مَنْ قالَ: لا نِكاحَ إِلَّا بِوَلِيٍّ،**

لِقَوْلِ اللهِ تَعالى: ﴿وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] فَدخَلَ فِيهِ الثَّيِّبُ وكَذٰلِكَ البِكْرُ. وَقالَ: ﴿وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟﴾ [البقرة: ٢٢١] وَقالَ: ﴿وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ﴾ [النور: ٣٢].

(37) CHAPTER. Whoever said, A marriage is not valid except through the *Wali* (i.e. her father or her brother or her relative etc.)

By virtue of the Statement of Allāh تعالى:

"And when you have divorced women and they have fulfilled the term of their prescribed period, then do not prevent them..." (V.2:232)

And this order includes the matron as well as the virgin. Allāh also said:

"Do not marry *Al-Mushrikāt* (idolatresses etc.) till they believe (i.e., worship Allāh Alone)." (V.2:221)

And Allāh also said:

"Marry those among you who are single." (V.24:32)

٥١٢٧ - حَدَّثَنا يَحْيَى بنُ سُلَيْمانَ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ. وَحدَّثَنا أَحْمَدُ ابنُ صالِحٍ: حدَّثَنا عَنْبَسَةُ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائشَةَ زَوْجَ النَّبِيِّ ﷺ أَخبَرَتْهُ: أَنَّ النِّكاحَ في الجاهِلِيَّةِ كانَ عَلى أَرْبَعَةِ

5127. Narrated 'Urwa bin Az-Zubair: 'Āishah, the wife of the Prophet ﷺ told him that there were four types of marriage during the Pre-Islāmic Period of Ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her *Mahr* and then marry her. The second type was that a man would say to his wife after she had become clean from her period, "Send for so-

أنحاء: فَنِكاحٌ مِنْها نِكاحُ النَّاسِ اليَوْمَ، يَخْطُبُ الرَّجُلُ إلى الرَّجُلِ وَلِيَّتَهُ أَوِ ابْنَتَهُ فَيُصْدِقُها ثُمَّ يَنْكِحُها. ونِكاحُ الآخَرِ: كانَ الرَّجُلُ يَقُول لِامْرأتِهِ إذَا طَهُرَتْ مِنْ طَمْثِها: أَرْسِلِي إلى فُلانٍ فاسْتَبْضِعي مِنْهُ، وَيَعْتَزِلُها زَوْجُهَا وَلا يَمَسُّها أَبَداً حتَّى يَتَبَيَّنَ حَمْلُها مِنْ ذٰلكَ الرَّجُلِ الَّذي تَسْتَبْضِعُ مِنْهُ، فإِذَا تَبَيَّنَ حَمْلُها أَصَابَها زَوْجُها إذَا أَحَبَّ، وإِنَّما يَفْعَلُ ذٰلكَ رَغْبَةً في نَجابَةِ الوَلَدِ، فَكانَ هٰذَا النِّكاحُ نِكاحَ الاسْتِبْضَاعِ. وَنِكاحٌ آخَرُ: يَجْتَمِعُ الرَّهْطُ ما دُونَ العَشَرَةِ فَيَدْخُلونَ على المَرأَةِ كُلُّهُمْ يُصِيبُها فإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ لَيالٍ بَعْدَ أَنْ تَضَعَ حَمْلَها أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حتَّى يَجْتَمِعُوا عِنْدَها، تَقُولُ لَهُمْ: قَدْ عَرَفْتُمُ الَّذي كانَ مِنْ أَمْرِكم وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يا فُلانُ، تُسَمِّي مَنْ أَحَبَّتْ باسمِهِ فَيَلْحَقُ بِهِ وَلَدُها، لا يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ. وَنِكاحُ الرَّابعِ: يَجْتَمِعُ النَّاسُ الكَثِيرُ فَيَدْخُلونَ عَلى المرأةِ لا تَمْنَعُ مَنْ جاءَها، وَهُنَّ البَغايا كُنَّ يَنْصِبْنَ عَلى أَبْوابِهِنَّ رَاياتٍ تَكُونُ عَلَماً لِمَنْ أَرادَهُنَّ دَخَلَ عَلَيْهِنَّ. فإِذَا حَمَلَتْ إِحْداهُنَّ وَوَضَعَتْ حَمْلَها جُمِعُوا لَها وَدَعَوْا

and-so and have sexual relations with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called *Al-Istibḍā'*. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would sent for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know what you have done, and now I have given birth to a child. So, it is your child, O so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as signs, and he who wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the *Qā'if* (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man could not refuse all that. But when Muḥammad ﷺ was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islāmic Period of Ignorance except the type of

لَهُمُ القافَةَ ثُمَّ أَلْحَقُوا وَلَدَها بالَّذي يَرَوْنَ فَالْتَاطَتْهُ بِهِ وَدُعِيَ ابْنَهُ، لا يَمْتَنِعُ مِنْ ذٰلكَ. فَلَمَّا بُعِثَ مُحَمَّدٌ ﷺ بالحَقِّ هَدَم نِكاحَ الجاهِلِيَّةِ كُلَّهُ إِلَّا نِكاحَ النَّاسِ اليَوْمَ.

marriage the people recognize today.

٥١٢٨ - حدَّثَنا يَحْيَى: حدَّثَنا وكيعٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائشَةَ ﴿وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَـٰبِ فِى يَتَـٰمَى ٱلنِّسَآءِ ٱلَّـٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧] قالَتْ: هٰذا في اليَتيمَةِ التي تَكونُ عِنْدَ الرَّجُلِ لَعَلَّها أَنْ تَكونَ شَريكَتَهُ في مالِهِ وَهُوَ أَوْلَى بها، فَيرْغَبُ عَنْها أَنْ يَنْكِحَها فَيَعْضُلُها لِمالِها وَلا يُنْكِحُها غَيرَهُ، كَراهِيَةَ أَنْ يَشْرَكَهُ أَحَدٌ في مالِها.

[راجع: ٢٤٩٤]

5128. Narrated 'Āishah رَضِيَ اللهُ عَنها as regards the Verse –

"And about what is recited unto you in the Book, concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet, whom you desire to marry..." (V.4:127):

This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

٥١٢٩ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخبرَنا مَعْمَرٌ: حدَّثَنا الزُّهْرِيُّ قالَ: أَخْبرَني سالِمٌ: أَنَّ ابنَ عُمَرَ أَخبرَهُ: أَنَّ عُمَرَ حِينَ تأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنِ ابنِ حُذَافَةَ السَّهمِيِّ، وكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ مِنْ أَهْلِ بَدْرٍ تُوُفِّيَ بالمَدِينَةِ، فَقالَ عُمَرُ: لَقِيتُ عُثْمانَ بنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ. فَقالَ: سأَنْظُرُ في أَمْري. فَلَبِثْتُ لَيالِيَ ثُمَّ لَقِيَنِي فَقالَ:

5129. Narrated ('Abdullāh) bin 'Umar: When Ḥafṣa, 'Umar's daughter became a widow because of the death of her (husband) Ibn Hu<u>dh</u>āfa As-Sahmī, who was one of the companion of the Prophet ﷺ and the one of the Badr warriors and died at Al-Madīna, 'Umar said, "I met 'U<u>th</u>mān bin 'Affān and gave him an offer saying, 'If you wish, I will marry Ḥafṣa to you.' He said. 'I will think it over.' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present'." 'Umar added, "Then I met Abū Bakr and said to him, 'If you wish, I will marry Ḥafṣa to you'." (See H. 5122)

بَدَا لي أنْ لا أتَزَوَّجَ يَوْمي هٰذَا. قالَ عُمَرُ: فَلَقِيتُ أبا بكْرٍ فَقُلْتُ: إنْ شِئْتَ أنْكَحْتُكَ حَفْصَةَ. [راجع:٤٠٠٥]

5130. Narrated Al-Ḥasan concerning the Verse –

"...do not prevent them [from marrying their (former) husbands]..." (V.2:232):

Ma'quil bin Yasār told me that it was revealed in his connection. He said, "I married my sister to a man and he divorced her, and when her days of *'Idda* (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allāh, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allāh revealed this Verse:

'...do not prevent them [from marrying their (former) husbands]....' (V.2:232)

So I said, 'Now I will do it (let her go back to him), O Allāh's Messenger'." So he married her to him again.

٥١٣٠ - حدَّثنا أَحْمَدُ بنُ أَبي عُمَرَ قالَ: حدَّثني أَبي قال: حدَّثني إبْرَاهِيمُ، عَنْ يُونُسَ، عَنِ الحَسَنِ قَالَ: ﴿فَلَا تَعْضُلُوهُنَّ﴾ قالَ: حدَّثني مَعْقِلُ بنُ يَسارٍ أنَّها نَزَلَتْ فِيهِ، قالَ: زَوَّجْتُ أُخْتاً لي مِنْ رَجُلٍ فطَلَّقَها، حتَّى إذَا انْقَضَتْ عِدَّتُها جاءَ يَخْطُبُها. فَقُلْتُ لَهُ: زَوَّجْتُكَ وأفْرَشْتُكَ وأكْرَمْتُكَ فَطَلَّقْتَها، ثُمَّ جِئْتَ تَخْطُبُها؟ لا، وَاللهِ لا تَعُودُ إلَيْكَ أبَداً. وكانَ رَجُلاً لا بَأسَ بِهِ وكانَتِ المَرأةُ تُرِيدُ أنْ تَرْجِعَ إلَيْهِ، فأنْزَلَ اللهُ هٰذِهِ الآيَةَ ﴿فَلَا تَعْضُلُوهُنَّ﴾ فقُلْتُ: الآنَ أفْعَلُ يا رَسُولَ اللهِ، قالَ: فَزَوَّجَها إيَّاهُ. [راجع: ٤٥٢٩]

(38) CHAPTER. If the guardian himself is the suitor (of the lady in his charge) (can he marry her to himself or should another guardian marry her to him)?

Al-Mughīra bin Shu'ba asked for the hand of a lady in marriage and he was the nearest guardian to her, so he asked another man to marry her to him. And 'Abdur-Raḥmān bin 'Auf asked Umm Ḥakīm, Qāriẓ's daughter, "Do you entrust the question of your marriage to me?" She said, "Yes." He said to her, "I have married you." 'Aṭā [being asked about a lady whom the only (near) relative she had wanted to marry] said, "Let

(٣٨) بابٌ: إذَا كانَ الوليُّ هُوَ الخاطِبَ،

وخَطَبَ المُغِيرَةُ بنُ شُعْبَةَ امْرَأةً هُوَ أوْلَى النَّاسِ بِها فأمَرَ رَجُلاً فَزَوَّجَهُ. وقالَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ لأُمِّ حَكِيمٍ بِنْتِ قارِظٍ: أتَجْعَلِينَ أمْرَكِ إلَيَّ؟ قالَتْ: نَعَمْ، فَقالَ: قَدْ تَزَوَّجْتُكِ. وقالَ عَطاءٌ: لِيُشْهِدْ: أنِّي قَدْ نَكَحْتُكِ، أوْ لِيَأمُرْ رَجُلاً مِنْ

him make some people witness his saying, 'I have married you,' or ask a man from her kinsfolk (to marry her to him)." And Sahl said, "A woman said to the Prophet ﷺ, 'I present myself (for marriage) to you.' Then a man said, 'O Allāh's Messenger! If you are not in need of her then please marry her to me'."

عَشِيرَتِها. وقالَ سَهْلٌ: قالَتِ امْرأةٌ للنَّبِيِّ ﷺ: أَهَبُ لكَ نَفْسِي، فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، إنْ لَمْ تَكُنْ لَكَ بِها حاجَةٌ فَزَوِّجْنِيها.

5131. Narrated 'Āishah رَضِيَ اللهُ عَنها (regarding His Statement) –

"They ask your legal instruction concerning women. Say: Allāh instructs you about them..." (V.4:127):

It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allāh forbade such a guardian to do so (i.e. to prevent her from marrying).

٥١٣١ - حَدَّثَنا ابنُ سَلامٍ: أَخْبَرَنا أَبو مُعاوِيَةَ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها في قَوْلِهِ: ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إلى آخِرِ الآيَةِ [النساء: ١٢٧] قالَ: هيَ اليَتِيمَةُ تَكونُ في حَجْرِ الرَّجُلِ قَدْ شَرِكَتْهُ في مالِهِ فَيرْغَبُ عَنْها أَنْ يَتزوَّجها وَيكْرَهُ أَنْ يُزَوِّجَها غَيرَهُ فَيَدْخُلَ عَلَيْه في مالِهِ فَيَحْبِسُها. فَنَهاهُمُ اللهُ عَنْ ذٰلكَ.

5132. Narrated Sahl bin Sa'd: While we were sitting in the company of the Prophet ﷺ a woman came to him and presented herself (for marriage) to him. The Prophet ﷺ looked at her, lowering his eyes and raising them, but did not give a reply. One of his Companions said, "Marry her to me. O Allāh's Messenger!" The Prophet ﷺ asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet (ﷺ) said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet ﷺ said, "No. Do you know some of the Qur'ān (by heart)?" He said, "Yes." The Prophet ﷺ said, "Go, I have agreed to marry her to you with what you know of the Qur'ān (by heart)."

٥١٣٢ - حَدَّثَنا أَحمَدُ بنُ المِقْدامِ: حدَّثَنا فُضَيلُ بنُ سُلَيمانَ: حدَّثَنا أَبُو حازِمٍ: حدَّثَنا سَهْلُ بنُ سَعْدٍ قالَ: كُنَّا عِند النَّبِيِّ ﷺ جُلوساً فَجاءَتْ امْرأةٌ تَعْرِضُ نَفْسَها عَلَيْهِ، فَخَفَّضَ فِيها البَصَرَ وَرَفَعَهُ فَلَمْ يُرِدْها. فَقالَ رَجُلٌ مِنْ أَصحَابِهِ: زَوِّجْنِيها يا رَسُولَ اللهِ، قالَ: «أَعِنْدَك مِنْ شَيْءٍ؟» قالَ: ما عِنْدِي مِنْ شَيْءٍ، قالَ: «وَلا خاتَم مِنْ حَدِيدٍ؟» قالَ: وَلا خاتَم، وَلٰكِنْ أَشُقُّ بُرْدَتي هٰذِهِ فأُعْطِيها النِّصْفَ وآخُذُ النِّصْفَ. قال: «لا،

هَلْ مَعَكَ مِنَ القُرآنِ شَيْءٌ؟» قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ زَوَّجْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(39) CHAPTER. Giving one's young children in marriage (is permissible).

(٣٩) بابُ إِنْكاحِ الرَّجُلِ وَلَدَهُ الصِّغارَ،

By virtue of the Statement of Allāh تعالى: "...and for those who have no (monthly) courses (i.e. they are still immature)..." (V.65:4)

And the *'Idda* for the girl before puberty is three months (in the above Verse).

لِقَوْلِ اللهِ تَعالى: ﴿وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ﴾ [الطلاق: ٤] فَجَعَلَ عِدَّتَها ثَلاثَةَ أَشْهُرٍ قَبْلَ البُلُوغِ.

5133. Narrated 'Āishah رَضِيَ الله عَنها that the Prophet ﷺ wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death).

٥١٣٣ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَها وهِيَ بِنْتُ سِتِّ سِنِينَ، وأُدْخِلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعاً. [راجع: ٣٨٩٤]

(40) CHAPTER. The marrying of a daughter by her father to a ruler.

(٤٠) بابُ تَزْوِيجِ الأَبِ ابْنَتَهُ مِنَ الإِمامِ،

And 'Umar said, "The Prophet ﷺ asked for the hand of (my daughter) Ḥafṣa, and I married (her to) him."

وَقالَ عُمَرُ: خَطَبَ النَّبِيُّ ﷺ إِلَيَّ حَفْصَةَ فَأَنْكَحْتُهُ.

5134. Narrated 'Āishah رَضِيَ الله عَنها that the Prophet ﷺ wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old. Hishām said: "I have been informed that 'Āishah رَضِيَ الله عَنها remained with the Prophet ﷺ for nine years (i.e. till his death)."

٥١٣٤ - حَدَّثَنا مُعَلَّى بنُ أَسَدٍ: حَدَّثَنا وُهَيْبٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَها وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَبَنى بِها وَهِيَ بِنْتُ تِسْعِ سِنِينَ. فَقالَ هِشامٌ: وأُنْبِئْتُ أَنَّها كانَتْ عِنْدَهُ تِسْعَ سِنِينَ. [راجع: ٣٨٩٤]

(41) CHAPTER. The ruler is regarded as a guardian (of the lady who has no relative to

(٤١) بابٌ: السُّلْطانُ وَلِيٌّ لِقَوْلِ

be her guardian) as is inferred from the statement of the Prophet ﷺ : "We have married her (that lady) to you for what you know of the Qur'ān (by heart)."

النَّبِيِّ ﷺ: «زَوَّجْناكَها بِمَا مَعَكَ مِنَ القُرآنِ»

5135. Narrated Sahl bin S'ad: A woman came to Allāh's Messenger ﷺ and said, "I present myself (to you) (for marriage)." She stayed for a long while, then a man said, "If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got anything in order to pay her *Mahr*?" He said, "I have nothing with me except my *Izār* (waistsheet)." The Prophet ﷺ said, "If you give her your *Izār*, you will have no *Izār* to wear, (so go) and search for something." He said, "I could not find anything." The Prophet ﷺ said, "Try (to find something), even if it were an iron ring." But he was not able to find (even that). The Prophet ﷺ said (to him), "Have you in your memory something of the Qur'ān?" He said, "Yes, such *Sūrah* and such *Sūrah*," naming those *Sūrah*. The Prophet ﷺ said, "We have married her to you for what you know of the Qur'ān (by heart)."

٥١٣٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ: جاءَتِ امْرأَةٌ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: إنِّي وَهَبْتُ مِنْ نَفْسِي، فَقامتْ طَويلاً فَقالَ رَجُلٌ: زَوِّجْنِيها إنْ لَمْ تَكُنْ لكَ بِها حاجَةٌ، فقالَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُها؟» قالَ: ما عِنْدِي إلَّا إزَارِي. فَقالَ: «إنْ أَعْطَيْتَها إيَّاهُ جَلَسْتَ لا إزَارَ لَكَ، فالْتَمِسْ شَيْئاً». فَقالَ: ما أَجِدُ شَيْئاً، فَقالَ: «التَمِسْ وَلَوْ كانَ خاتَماً مِنْ حَديدٍ»، فَلَمْ يَجِدْ، فَقالَ: «أَمَعَكَ مِنَ القُرآنِ شَيْءٌ؟» قالَ: نَعَمْ، سُورَةُ كَذَا وسُورَةُ كَذَا، لِسُوَرٍ سَمَّاها. فَقالَ: «زَوَّجْناكَها بِما مَعَكَ مِنَ القُرآنِ».

[راجع: ٢٣١٠]

(42) CHAPTER. The father or the guardian cannot give a virgin or matron in marriage without her consent.

(٤٢) بابٌ: لا يُنْكِحُ الأَبُ وغَيرُهُ البِكْرَ والثَّيِّبَ إلَّا بِرِضَاهُمَا

5136. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allāh's Messenger! How can we know her permission?" He said, "Her silence (indicates her permission)."

٥١٣٦ - حدَّثَنَا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ: أَنَّ أَبا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ قالَ: «لا تُنْكَحُ الأَيِّمُ حتَّى تُسْتأمَرَ، وَلا تُنْكَحُ البِكْرُ حتَّى

تُسْتأْذَنَ». قالُوا: يا رَسُولَ اللهِ، وكيْفَ إِذْنُها؟ قالَ: «أَنْ تَسْكُتَ».
[انظر: ٦٩٦٨، ٦٩٧٠]

5137. Narrated 'Āishah رَضِيَ الله عَنها: I said, "O Allāh's Messenger! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

٥١٣٧ - **حَدَّثَنَا** عَمْرُو بنُ الرَّبِيعِ بنِ طارِقٍ: حَدَّثَنا اللَّيْثُ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنْ أَبي عَمْرٍو مَوْلى عائِشَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّها قالَتْ: يا رَسُولَ اللهِ إِنَّ البِكْرَ تَسْتَحي، قالَ: «رِضاها صَمْتُها».
[انظر: ٦٩٤٦، ٦٩٧١]

(43) CHAPTER. If a man gives his daughter in marriage while she is averse to it (in disagreement), then such marriage is invalid.

(٤٣) **بابٌ**: إِذَا زَوَّجَ الرَّجُلُ ابْنَتَهُ وَهِيَ كارِهَةٌ فَنِكاحُهُ مَرْدُودٌ،

5138. Narrated Khansā' bint Khidām Al-Anṣāriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allāh's Messenger ﷺ and he declared that marriage invalid.

٥١٣٨ - **حَدَّثَنَا** إِسْماعِيلُ قالَ: حدَّثَني مالكٌ عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبيهِ، عَنْ عَبْدِ الرَّحْمٰنِ ومُجَمِّعٍ ابْنَيْ يَزِيدَ بنِ جارِيَةَ، عَنْ خَنْساءَ بِنْتِ خِدَامٍ الأَنْصارِيَّةِ: أَنَّ أَباها زَوَّجَها وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذٰلِكَ، فأَتَتْ رَسُولَ اللهِ ﷺ فَرَدَّ نِكاحَهُ. [انظر: ٥١٣٩، ٦٩٤٥، ٦٩٦٩]

5139. Narrated 'Abdur-Raḥmān bin Yazīd and Majammi' bin Yazīd. The same *Ḥadīth* No. 5138 above: A man called Khidām married a daughter of his (to somebody) against her consent.

٥١٣٩ - **حَدَّثَنَا** إِسحاقُ: أَخْبَرَنا يَزِيدُ: أَخْبَرَنا يَحْيى: أَنَّ القاسِمَ بنَ مُحَمَّدٍ حدَّثَهُ أَنَّ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ ومُجَمِّعَ بنَ يَزِيدَ حدَّثاهُ أَنَّ رَجُلاً يُدْعَى خِدَاماً أَنْكَحَ ابْنَةً لَهُ، نَحْوَهُ.
[راجع: ٥١٣٨]

(44) CHAPTER. The giving of an orphan girl in marriage.

(٤٤) **بابُ** تَزْوِيجِ اليَتِيمَةِ،

According to the Statement of Allāh تعالى:

"If you fear that you shall not be able to deal justly with the orphan girls, then marry (other)..." (V.4:3)

And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him "What have you got?" And the other said, "I have so much and so much (*Mahr*)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet ﷺ.

لِقَوْلِ اللهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا﴾ [النساء: ٤] وإِذَا قالَ للوَلِيِّ: زَوِّجْنِي فُلانَةَ فمَكُثَ ساعَةً أَوْ قالَ: ما مَعَكَ؟ فقالَ: مَعي كَذَا وكَذَا، أَوْ لَبِثا ثُمَّ قالَ: زَوَّجْتُكَها، فَهُوَ جائِزٌ، فيهِ سَهْلٌ عَنِ النَّبِيِّ ﷺ.

5140. Narrated 'Urwa bin Az-Zubair that he asked 'Āishah رَضِيَ اللهُ عَنْها, saying to her, "O Mother! (in what connection was this Verse revealed):

'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse)... that your right hands possess'?" (V.4:3)

'Āishah رَضِيَ اللهُ عَنْها said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced *Mahr*. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full *Mahr*; and they were ordered to marry women other than them." 'Āishah رَضِيَ اللهُ عَنْها added, "(Later) the people asked Allāh's Messenger ﷺ for instructions, and then Allāh revealed:

'They ask your legal instruction concerning the women... And yet whom you desire to marry.' (V.4:127)

So Allāh revealed to them in this Verse that if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her *Mahr*; but if she was not desired by them because of her lack in

٥١٤٠ - حدَّثَنا أبو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقالَ اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ: أَخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّهُ سأَلَ عائِشَةَ رَضِيَ اللهُ عَنْها قالَ لَها: يا أُمَّتاه ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ إلى ﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾ قالَتْ عائِشَةُ: يا ابنَ أُخْتِي، هٰذِهِ اليَتِيمَةُ تَكونُ في حَجْرِ وَلِيِّها فَيَرْغَبُ في جمالِها وَمالِها، وَيُريدُ أَنْ يَنْتَقِصَ مِنْ صَدَاقِها، فَنُهُوا عَنْ نِكاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ في إِكمالِ الصَّدَاقِ، وأُمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّساءِ. قالَتْ عائِشَةُ: اسْتَفْتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعدَ ذٰلِكَ، فأَنْزَلَ اللهُ ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ إلى ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ فأَنْزَلَ اللهُ لَهُمْ في هٰذِهِ الآيَةِ أَنَّ اليَتِيمَةَ إِذَا كانَتْ ذاتَ مالٍ وجمالٍ رَغِبُوا في نِكاحِها وَنَسَبِها

والصَّداقِ. وإذَا كانَتْ مَرْغُوباً عَنْها فِي قِلَّةِ المَالِ والجَمالِ تَرَكُوها وأَخَذُوا غَيرَها مِنَ النِّساءِ. قالَتْ: فكما يتركُونَها حِينَ يَرْغَبُونَ عَنْها فَلَيْسَ لَهُمْ أَن يَنْكِحُوها إذَا رَغِبُوا فِيها إلَّا أَنْ يُقْسِطُوا لَهَا ويُعْطُوها حَقَّها الأَوْفَى مِنَ الصَّداقِ. [راجع: ٢٤٩٤]

fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of *Mahr*."

(٤٥) بابٌ: إذا قالَ الخاطِبُ: زَوِّجْني فُلانَةَ، فقالَ: قَدْ زَوَّجْتُكَ بكَذَا وكَذَا، جازَ النِّكاحُ وإنْ لَمْ يَقُلْ لِلزَّوْجِ: أَرَضِيتَ، أَوْ قَبِلْتَ؟

(45) CHAPTER. If the suitor says (to the guardian of a woman), "Marry me to so-and-so," and the guardian says, "I have married her to you for such and such amount of *Mahr*," then the marriage is valid even if he does not ask the husband, "Have you agreed or have you accepted (her)?"

٥١٤١ - حدَّثَنَا أَبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَبي حازِمٍ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ: أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَها فَقالَ: «ما لي اليَوْمَ في النِّساءِ مِنْ حاجَةٍ». فَقالَ رَجُلٌ: يا رَسُولَ اللهِ زَوِّجْنِيها. قالَ: «ما عِنْدكَ؟». قالَ: ما عِنْدي شَيْءٌ. قالَ: «أَعْطِها وَلَوْ خاتَماً مِنْ حَدِيدٍ»، قالَ: ما عِنْدي شَيْءٌ، قالَ: «فَما عِنْدَكَ مِنَ القُرآنِ؟» قالَ: كَذَا وكَذَا، قالَ: «فَقَدْ مَلَّكْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

5141. Narrated Sahl: A woman came to the Prophet ﷺ and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allāh's Messenger! Marry her to me." The Prophet ﷺ asked him, "What have you got?" He said, "I have got nothing." The Prophet ﷺ said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet ﷺ asked (him), "How much of the Qur'ān do you know (by heart)?" He said, "So much and so much. The Prophet ﷺ said, "I have married her to you for what you know of the Qur'ān (by heart)."

(٤٦) بابٌ لا يَخْطُبُ عَلى خِطْبَةِ أَخِيهِ حتَّى يَنْكِحَ أَوْ يَدَعَ

(46) CHAPTER. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

٥١٤٢ - حدَّثَنا مَكِّيُّ بنُ

5142. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ decreed that one should not

try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

إِبْرَاهِيمَ: حَدَّثَنَا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ نافِعاً يُحَدِّثُ أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يَبِيعَ بَعْضُكُمْ عَلى بَيْعِ بَعْضٍ، وَلا يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يتْرُكَ الخاطِبُ قَبْلَهُ أَوْ يأذَنَ لَهُ الخاطِبُ. [راجع: ٢١٣٩]

5143. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Beware of suspicion, as suspicion is the worst of false talk, and do not do spying on one another, and do not look for others faults and listen to the evil talk of the people about others' affairs, and do not hate one another, but be brothers." (See H. 6064 and 6066)

٥١٤٣ - **حَدَّثَنا** يَحْيَى بنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، قالَ: قالَ أَبو هُرَيْرَةَ يأثُرُ عَنِ النَّبِيِّ ﷺ قالَ: «إِيَّاكُمْ والظَّنَّ، فإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ. وَلا تَجَسَّسُوا، وَلا تَحَسَّسُوا، وَلا تَباغَضُوا، وكُونُوا إِخْوَاناً»، [انظر: ٦٠٦٤، ٦٠٦٦، ٦٧٢٤]

5144. "And none should ask for the hand of a lady who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her." [See. H. No. 2140, Vol 3.]

٥١٤٤ - «وَلا يَخْطُبِ الرَّجُلُ عَلى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ». [راجع: ٢١٤٠]

(47) CHAPTER. (What is said regarding) the meaning of the cancelling of the engagement.

(٤٧) بابُ تَفْسِيرِ تَرْكِ الخِطْبَةِ

5145. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: "When Ḥafṣa became a widow," 'Umar said, "I met Abū Bakr and said to him, 'If you wish I will marry Ḥafṣa bint 'Umar to you.' I waited for a few days then Allāh's Messenger ﷺ asked for her hand. Later Abū Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allāh's Messenger ﷺ had mentioned (his wish to marry) her, and I could never let out the

٥١٤٥ - **حَدَّثَنا** أَبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني سالِمُ ابنُ عَبْدِ اللهِ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ أَنَّ عُمَرَ بنَ الخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ قالَ عُمَرُ: لَقِيتُ أَبا بَكْرٍ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ

secret of Allāh's Messenger ﷺ. If he had left her, I would have accepted her'."

بِنْتَ عُمَرَ، فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ ﷺ فَلَقِيَنِي أبو بَكْرٍ فَقالَ: إنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيما عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَها فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، ولَوْ تَرَكَها لَقَبِلْتُها. تابَعَهُ يُونُسُ وَمُوسَى بنُ عُقْبَةَ وابنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ.

[راجع: ٤٠٠٥]

(48) CHAPTER. *Al-Khuṭba* (for *Nikāḥ*) (a speech delivered at the time of concluding the marriage contract).

(٤٨) بابُ الخُطْبَةِ

5146. Narrated Ibn 'Umar: Two men came from the east and delivered speeches, and the Prophet ﷺ said, "Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech)."

٥١٤٦ - حَدَّثَنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنْ زَيْدِ بنِ أَسْلَمَ قالَ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ: جاءَ رَجُلانِ مِنَ المَشْرِقِ فَخَطَبا، فَقالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ البَيانِ لَسِحْراً». [انظر: ٥٧٦٧]

(49) CHAPTER. Beating the tambourine during the *Nikāḥ* (marriage ceremony) and the *Walīma* (wedding banquet).

(٤٩) بابُ ضَرْبِ الدُّفِّ في النِّكاحِ والوَلِيمَةِ

5147. Narrated Ar-Rabī', the daughter of Mua'wwidh bin 'Afrā': After the consummation of my marriage, the Prophet ﷺ came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father[1] who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the

٥١٤٧ - حَدَّثَنا مُسَدَّدٌ، حَدَّثَنا بِشْرُ ابنُ المُفَضَّلِ: حَدَّثَنا خالِدُ بنُ ذَكْوانَ قالَ: قالَتِ الرُّبَيِّعُ بِنْتُ مُعَوِّذِ بنِ عَفْراءَ: جاءَ النَّبِيُّ ﷺ يَدْخُلُ حِينَ بُنِيَ عَلَيَّ، فَجَلَسَ عَلى فِراشِي كَمَجْلِسِكَ مِنِّي، فَجَعَلَتْ جُوَيْرِياتٌ لَنا يَضْرِبْنَ بالدُّفِّ ويَنْدُبْنَ مَنْ قُتِلَ مِنْ

(1) (H. 5147) Her father and two uncles had been killed in the battle of Badr. By saying, "My fathers" she meant that her two uncles were as dear to her as her father was.

آبائي يَوْمَ بَدْرٍ إِذْ قالَتْ إِحْداهُنَّ: وَفِينا نَبِيٌّ يَعْلَمُ ما في غَدٍ، فَقالَ: «دَعِي هٰذِهِ وقُولِي بالَّذِي كُنْتِ تَقُولِينَ». [راجع: ٤٠٠١]

Prophet ﷺ said, "Leave this (saying)[1] and keep on saying the verses which you had been saying before."

(٥٠) **بابُ** قَوْلِ اللهِ تَعالى: ﴿وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً﴾ [النساء: ٤]

(50) CHAPTER. The Statement of Allāh تعالى:

"And give to the women (whom you marry) their *Mahr* (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart..."(V.4:4)

وكَثْرَةِ المَهْرِ وأَدْنى ما يَجُوزُ مِنَ الصَّداقِ. وقَوْلِهِ تَعالى: ﴿وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا﴾ [النساء: ٢٠] وَقَوْله جَلَّ ذِكْرُهُ: ﴿أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً﴾ [البقرة: ٢٣٦] وَقالَ سَهْلٌ: قالَ النَّبِيُّ ﷺ: «وَلَوْ خاتَماً مِنْ حَدِيدٍ».

And what are the maximum and minimum amounts of money to be paid as *Mahr*.

And the Statement of Allāh تعالى:

"If you have given one of them a cantar (of gold i.e. a great amount) as *Mahr* (bridal money given by the husband to his wife at the time of marriage) take not the least bit of it, back". (V.4:20)

And also the Statement of Allāh تعالى:

"Nor appointed to them their *Mahr*." (V.2:236)

And Sahl said: The Prophet ﷺ said (to a man), "You should bring even an iron ring (as *Mahr*)."

٥١٤٨ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ تَزَوَّجَ امْرأَةً عَلى وَزْنِ نَواةٍ، فَرأى النَّبِيُّ ﷺ بَشاشَةَ العُرْسِ فَسأَلَهُ فَقالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلى وَزْنِ نَواةٍ. [راجع: ٢٠٤٩]

وَعَنْ قَتادَةَ، عَنْ أَنَسٍ: أَنَّ عَبْدَ

5148. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Abdur Raḥmān bin 'Auf married a woman and gave her gold equal to the weight of a date stone (as *Mahr*). When the Prophet ﷺ noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as *Mahr*)."

(1) (H. 5147) The Prophet ﷺ forbade the girl to say so, because none knows the future except Allāh.

الرَّحْمٰنِ بنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ.

(51) CHAPTER. To marry (a lady to) a man for what he knows of the Qur'ān (by heart) and without paying any *Mahr*.

(٥١) بابُ التَّزْوِيجِ عَلى القُرآنِ وَبِغَيرِ صَداق

5149. Narrated Sahl bin Sa'd As-Sā'idī: While I was (sitting) among the people in the company of Allāh's Messenger ﷺ a woman stood up and said, "O Allāh's Messenger! She has given herself (in marriage) to you; please give your opinion about her."(1) The Prophet ﷺ did not give her any reply. She again stood up and said, "O Allāh's Messenger! She has given herself (in marriage) to you; please give your opinion about her." The Prophet ﷺ did not give her any reply. She again stood up for the third time and said, "O Allāh's Messenger! She has given herself in marriage to you; so give your opinion about her." So a man stood up and said, "O Allāh's Messenger! Marry her to me." The Prophet ﷺ asked him, "Have you got anything?" He said, "No." The Prophet ﷺ said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet ﷺ said, "Do you know some of the Qur'ān (by heart)?" He replied, "I know (by heart) such *Sūrah* and such *Sūrah*." The Prophet ﷺ said, "Go! I have married her to you for what you know of the Qur'ān (by heart)."

٥١٤٩ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ: سَمِعْتُ أَبا حازِمٍ يَقُولُ: سَمِعْتُ سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: إِنِّي لَفي القَوْمِ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ قامَتِ امْرأَةٌ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّها قَدْ وَهَبَتْ نَفْسَها لَكَ فَرَ فِيها رأيَكَ، فَلَمْ يُجِبْها شَيْئاً. ثُمَّ قامَتْ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّها قَدْ وَهَبَتْ نَفْسَها لَكَ فَرَ فِيها رأيَكَ، فَلَمْ يُجِبْها شَيْئاً. ثُمَّ قامَتِ الثَّالِثَةَ فَقالَتْ: إِنَّها قَدْ وَهَبَتْ نَفْسَها لَكَ فَرَ فِيها رأيَكَ. فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، أَنْكِحْنِيها. قالَ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قالَ: لا، قالَ: «اذْهَبْ فاطْلُبْ وَلَوْ خاتَماً مِنْ حَديدٍ»، فَذَهَبَ وَطَلَبَ، ثُمَّ جاءَ فَقالَ: ما وَجَدْتُ شَيْئاً وَلا خاتَماً مِنْ حَديدٍ، قالَ: «هَلْ مَعَكَ مِنَ القرآنِ شَيْءٌ؟» قالَ: مَعي سُورَةُ كَذَا وسُورَةُ كَذَا، قالَ: «اذْهَبْ فَقَدْ أَنْكَحْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(52) CHAPTER. To give *Mahr* in the form of material things (other than money) and in the form of a ring made of iron.

(٥٢) بابُ المَهْرِ بالعُرُوضِ، وَخاتَمٍ مِنْ حَديدٍ

(1) (H. 5149) The speaker uses the third person instead of the first person which she intends.

٥١٥٠ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ». [راجع: ٢٣١٠]

5150. Narrated Sahl bin Sa'd: The Prophet ﷺ said to a man, "Marry, even with (a *Mahr* equal to) an iron ring."

(٥٣) بابُ الشُّرُوطِ فِي النِّكاحِ،

وقالَ عُمَرُ: مَقاطِعُ الحُقُوقِ عِنْدَ الشُّرُوطِ، وقالَ المِسْوَرُ بْنُ مَخْرَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صِهْراً لَهُ فأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فأَحْسَنَ، قالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي».

(53) CHAPTER. The conditions stipulated in the marriage (contract).

And 'Umar said: The rights are decided by the conditions (stipulated during the wedding). And Al-Miswar bin Makhrama said: The Prophet ﷺ mentioned his son-in-law. He said, "He told me the truth whenever he talked to me, and whenever he promised me, he kept his promise."

٥١٥١ - حَدَّثَنَا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ عَنِ النَّبِيِّ ﷺ قالَ: «أَحَقُّ ما أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُوفُوا بِهِ ما اسْتَحْلَلْتُمْ بِهِ الفُرُوجَ». [راجع: ٢٧٢١]

5151. Narrated 'Uqba: The Prophet ﷺ said: "The conditions most entitled to be abided by are those (of wedding contract) with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)."

(٥٤) بابُ الشُّرُوطِ الَّتِي لا تَحِلُّ فِي النِّكاحِ،

وَقالَ ابْنُ مَسْعُودٍ: لا تَشْتَرِطُ المَرأَةُ طَلاقَ أُخْتِها.

(54) CHAPTER. The conditions that are not lawful in the marriage contract.

And Ibn Mas'ūd said: A woman should not stipulate (at the time of the wedding) the divorce of her (Muslim) sister (the other wife of her would-be husband).

٥١٥٢ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ زَكَرِيَّا هُوَ ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ ابْنِ إبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَحِلُّ لامْرَأَةٍ تَسْأَلُ طَلاقَ أُخْتِها لِتَسْتَفْرِغَ

5152. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would be husband) in order to have everything for herself for she will take only what has been foreordained (by Allāh) for her."

صَحْفَتَها، فإِنَّما لَهَا ما قُدِّرَ لَها».

[راجع: ٢١٤٠]

(55) CHAPTER. The *Sufra* (yellow coloured perfume) for a bridegroom.

This has been said by 'Abdur-Rahmān bin 'Auf on the authority of the Prophet ﷺ.

(٥٥) بابُ الصُّفْرَةِ لِلْمُتَزَوِّجِ،

رَوَاهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ عَنِ النَّبِيِّ ﷺ.

5153. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: 'Abdur-Rahmān bin 'Auf came to Allāh's Messenger ﷺ and he had marks of *Sufra* (yellow perfume). Allāh's Messenger ﷺ asked him (about those marks). 'Abdur-Rahmān bin 'Auf told him that he had married a woman from the *Ansār*. The Prophet ﷺ asked, "How much *Mahr* did you pay her?" He said, "I paid gold equal to the weight of a date stone." Allāh's Messenger ﷺ said to him, "Give a wedding banquet, even with one sheep."

٥١٥٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ جاءَ إِلى رَسُولِ اللهِ وَبِهِ أَثَرُ صُفْرَةٍ، فَسأَلَهُ رَسُولُ اللهِ ﷺ فأَخْبرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصارِ. قالَ: «كَمْ سُقْتَ إِلَيْها؟» قالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ، قالَ رَسُولُ اللهِ ﷺ: «أَوْلِمْ وَلَوْ بِشاةٍ».

[راجع: ٢٠٤٩]

(56) CHAPTER.

(٥٦) بابٌ:

5154. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the Mothers of the believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure."

٥١٥٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: أَوْلَمَ النَّبِيُّ ﷺ بِزَيْنَبَ فأَوْسَعَ المُسْلِمينَ خَيراً فخَرَجَ كَما يَصْنَعُ إِذا تَزَوَّجَ. فأَتَى حُجَرَ أُمَّهاتِ المُؤْمِنِينَ يَدْعُو وَيَدْعُونَ لَهُ، ثُمَّ انْصَرَفَ فَرأَى رَجُلَيْنِ فَرَجَعَ لا أَدْرِي أَخْبَرْتُهُ أَوْ أُخْبِرَ بِخُرُوجِهِما. [راجع: ٤٧٩١]

(57) CHAPTER. How to invoke good upon a person who has married recently?

(٥٧) بابٌ: كَيْفَ يُدْعَى لِلْمُتَزَوِّجِ؟

5155. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw the traces of *Ṣufra* (yellow perfume) on Abdur-Raḥmān bin 'Auf and said, "What is this?" 'Abdur-Raḥmān said, "I have married a woman and have paid gold equal to the weight of a date stone (as her *Mahr*). The Prophet ﷺ said to him, "May Allāh bless you. Offer a wedding banquet even with one sheep."

٥١٥٥ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رأى على عَبْدِ الرَّحمٰن بنِ عَوْفٍ أثَرَ صُفْرَةٍ، قالَ: «ما هٰذا؟» قالَ: إنِّي تَزَوَّجتُ امرأةً عَلى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قالَ: «بارَكَ اللهُ لَكَ، أَوْلِمْ وَلَوْ بشاةٍ». [راجع: ٢٠٤٩]

(58) CHAPTER. The invocation of those women who prepare the bride (for her and for the bridegroom).

(٥٨) **بابُ** الدُّعاءِ للنِّسْوةِ اللَّاتِي يُهْدِينَ العَرُوسَ وللعَرُوسِ

5156. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ married me, my mother came to me and made me enter the house where I saw some women from the *Anṣār* who said, "(Best wishes and Allāh's Blessings) may you prosper and have blessings and a good luck." (See H. 3894)

٥١٥٦ - حَدَّثَنَا فَرْوَةُ بنُ أَبي المَغْراءِ: حدَّثَنا عَليُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: تَزَوَّجَنِي النَّبِيُّ ﷺ فأَتَتْني أُمِّي فأَدْخَلَتْنِي الدَّارَ. فإذَا نِسْوَةٌ مِنَ الأَنْصَارِ في البَيْتِ فَقُلْنَ: عَلى الخَيرِ والبَـرَكَـةِ، وعَـلَـى خَيـرِ طـائـرٍ. [راجع: ٣٨٩٤]

(59) CHAPTER. Whoever preferred to consummate his marriage before going on a military campaign.

(٥٩) **بابُ** مَنْ أَحبَّ البِناءَ قَبْلَ الغَزْوِ

5157. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A Prophet among the Prophets went for a military expedition and said to his people: 'A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me'." [See H. No. 3124. Vol. 4.]

٥١٥٧ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا عَبْدُ اللهِ بنُ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «غَزَا نَبِيٌّ مِنَ الأَنْبِياءِ فَقالَ لِقَوْمِهِ: لا يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرأةٍ وَهُوَ يُريدُ أَنْ يَبْنِيَ بِها ولَمْ يَبْنِ بِها». [راجع: ٣١٢٤]

(60) CHAPTER. Whoever consummated his marriage with a lady of nine years of age.

(٦٠) **بابٌ** مَنْ بَنى بامْرَأةٍ وَهِيَ بِنْتُ تِسْعِ سِنِينَ

5158. Narrated 'Urwa: The Prophet ﷺ wrote the (marriage contract) with 'Āisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

٥١٥٨ - حدَّثنا قَبِيصَةُ بنُ عُقْبَةَ: حدَّثنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ عُرْوَةَ: تَزَوَّجَ النَّبيُّ ﷺ عائشَةَ وَهِيَ بنتُ سِتِّ سِنِينَ، وَبَنى بِها وَهيَ بِنْتُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعاً. [راجع: ٣٨٩٤]

(61) CHAPTER. The consummation of marriage during a journey.

(٦١) **بابُ** البِناءِ في السَّفَرِ

5159. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed for three days at a place between Khaibar and Al-Madīna, and there he consummated his marriage with Ṣafiyya bint Ḥuyai. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ﷺ ordered for the leather dining sheets to be spread, and then dates, dried yoghourt and butter were provided over it, and that was the *Walīma* (a wedding banquet) of the Prophet ﷺ. The Muslims asked whether Ṣafiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet ﷺ screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet ﷺ proceeded, he made a place for her (on the camel) behind him and screened her from people.

٥١٥٩ - حدَّثنا مُحَمَّدُ بنُ سَلامٍ: أَخْبرَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قالَ: أَقامَ النَّبيُّ ﷺ بَينَ خَيْبَرَ والمَدِينَةِ ثَلاثاً يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المُسْلِمِينَ عَلَى وَلِيمَتِهِ. فَما كانَ فِيها من خُبْزٍ وَلا لَحْمٍ، أَمَرَ بالأَنْطاعِ فأُلْقِيَ فيها مِنَ التَّمْرِ والأَقِطِ والسَّمْنِ، فَكانَتْ وَلِيمَتَه، فَقالَ المُسْلِمُونَ: إحْدَى أُمَّهاتِ المُؤْمِنِينَ، أَوْ مِمَّا مَلَكَتْ يَمِينُهُ؟ فَقالُوا: إنْ حَجَبها فَهِيَ مِنْ أُمَّهاتِ المُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْها فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَّأَ لَها خَلْفَهُ وَمَدَّ الحِجابَ بَيْنَها وبَيْنَ النَّاسِ. [راجع: ٣٧١]

(62) CHAPTER. Consummation of marriage during the daytime without a marriage procession or lighting of fires.

(٦٢) **بابُ** البِناءِ بالنَّهارِ بغَيرِ مَرْكَبٍ وَلا نِيرانٍ

5160. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ married me, my mother came

٥١٦٠ - حَدَّثَنا فَرْوَةُ بنُ أَبي

المَغْرَاءِ: حدَّثنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ فأَتَتْنِي أُمِّي فأَدْخَلَتْنِي الدَّارَ، فلَمْ يَرُعْنِي إلَّا رَسُولُ اللهِ ﷺ ضُحًى. [راجع: ٣٨٩٤]

to me and made me enter the house (of the Prophet ﷺ) and nothing surprised me but the coming of Allāh's Messenger ﷺ to me in the forenoon.

(٦٣) بابُ الأَنماطِ ونَحْوِها للنِّساءِ

(63) CHAPTER. The *Anmāṭ* (curtains, beddings, etc.) and similar things designed for the women.

٥١٦١ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ: حدَّثَنا مُحَمَّدُ بنُ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «هَلِ اتَّخَذْتُمْ أَنماطاً؟» قُلْتُ: يا رَسُولَ اللهِ، وأَنَّى لَنا أَنماطٌ؟ قالَ: «إِنَّها سَتَكونُ». [راجع: ٣٦٣١]

5161. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Did you have *Anmāṭ*?" I said, "O Allāh's Messenger! From where can we have *Anmāṭ*?" The Prophet ﷺ said, "Soon you will have them (*Anmāṭ*)."

(٦٤) بابُ النِّسْوةِ الَّتِي يُهْدِينَ المَرأَةَ إلى زَوْجِها وَدُعائِهِنَّ بِالْبَرَكَةِ

(64) CHAPTER. The women who present the lady to her husband and their invocations for Allāh's blessings upon them.

٥١٦٢ - حدَّثَنا الفَضْلُ بنُ يَعْقُوبَ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا إسْرَائيلُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّها زَفَّتِ امْرأَةً إلى رَجُلٍ مِنَ الأَنْصارِ فَقالَ نَبِيُّ اللهِ ﷺ: «يا عائِشَةُ، ما كانَ مَعَكُمْ لَهْوٌ، فإِنَّ الأَنْصارَ يُعْجِبُهُمُ اللَّهْوُ».

5162. Narrated 'Āishah that she prepared a lady for a man from the *Anṣār* as his bride and the Prophet ﷺ said, "O 'Āishah! Haven't you got any amusement (during the marriage ceremony) as the *Anṣār* like amusement?"

(٦٥) بابُ الهَدِيَّةِ للعَرُوسِ

(65) CHAPTER. The giving of a present to the bridegroom.

٥١٦٣ - وَقالَ إبْرَاهِيمُ عَنْ أَبِي عُثْمانَ، واسمُهُ الجَعْدُ، عَنْ أَنَسِ بنِ

5163. Narrated Anas bin Mālik: "Whenever the Prophet ﷺ passed by (my mother) Umm Sulaim, he used to enter her

(dwelling place) and greet her. Anas further said: Once the Prophet ﷺ was a bridegroom during his marriage with Zainab, Umm Sulaim said to me, "Let us give a gift to Allāh's Messenger ﷺ." I said to her, "Do it." So she prepared *Ḥaisa* (a sweet dish) made from dates, butter and dried yoghourt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet ﷺ keeping his hand over the *Ḥaisa* and saying over it whatever Allāh wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allāh, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, which made me feel unhappy. Then the Prophet ﷺ went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:

'O you who believe! Enter not the Prophet's house unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet; and he is shy of (asking) you (to go), but Allāh is not shy of (telling you) the truth..." (V.33-53)

Abū 'Uthmān said: Anas said, "I served the Prophet ﷺ for ten years."

مالكٍ قالَ: مَرَّ بنا في مَسْجِدِ بَنِي رِفاعَةَ فَسَمِعْتُهُ يَقُولُ: كانَ النَّبيُّ ﷺ إِذَا مَرَّ بِجَنَباتِ أُمِّ سُلَيْم دَخَلَ عَلَيْها فَسَلَّمَ عليها ثُمَّ قالَ: كانَ النَّبيُّ ﷺ عَرُوساً بزَيْنَبَ، فَقالَتْ لي أُمُّ سُلَيْم: لَوْ أَهْدَيْنا لِرَسُولِ اللهِ ﷺ هَدِيَّةً، فَقُلْتُ لَها: افْعَلِي. فَعَمَدَتْ إِلى تَمْرٍ وسَمْنٍ وأَقِطٍ فاتَّخَذَتْ حَيْسَةً في بُرْمَةٍ، فأَرْسَلَتْ بِها مَعِي إِلَيْهِ، فانْطَلَقْتُ بِها إِلَيْهِ فَقالَ لي: «ضَعْها»، ثُمَّ أَمَرَنِي فَقالَ: «ادْعُ لِي رِجالاً - سَمَّاهُمْ - وَادْعُ لي مَنْ لَقِيتَ»، قالَ: فَفَعَلْتُ الَّذي أَمَرَنِي فَرَجَعْتُ فإِذَا البَيْتُ غاصٌّ بأَهْلِهِ فَرأَيْتُ النَّبيَّ ﷺ وَضَعَ يَدَيْهِ عَلى تِلْكَ الحَيْسَةِ وَتَكَلَّمَ بِها ما شاءَ اللهُ. ثُمَّ جَعَلَ يَدْعُو عَشَرَةً عَشَرَةً يأكُلون مِنْهُ وَيَقُولُ لَهُمْ: «اذْكُرُوا اسْمَ اللهِ وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ». قالَ: حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْها فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ. قالَ: وَجَعَلْتُ أَغْتَمُّ ثُمَّ خَرَجَ النَّبيُّ ﷺ نَحْوَ الحُجُراتِ وَخَرَجْتُ في إِثْرِهِ فَقُلْتُ: إِنَّهُمْ قَدْ ذَهَبُوا، فَرَجَعَ فَدَخَلَ البَيْتَ وأَرْخَى السِّتْرَ وإِنِّي لَفِي الحُجْرَةِ، وَهُوَ يَقُولُ: «﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ

﴿فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ﴾ [الأحزاب: ٥٣]»

قالَ أَبو عُثْمانَ: قالَ أَنَسٌ: إِنَّهُ خَدَمَ رَسُولَ اللهِ ﷺ عَشْرَ سِنِينَ. [راجع: ٤٧٩١]

(66) CHAPTER. To borrow the clothes, etc. for the bride.

(٦٦) بابُ اسْتِعارَةِ الثِّيابِ للعَرُوسِ وغيرِها

5164. Narrated 'Āishah رَضِيَ اللهُ عَنْها that she borrowed a necklace from Asmā' and then it got lost. So Allāh's Messenger ﷺ sent some people from his companions in search of it. In the meantime the stated time for the *Ṣalāt* (prayer) became due and they offered their *Ṣalāt* (prayer) without ablution. When they came to the Prophet ﷺ, they complained about it to him, so the Verse regarding *Tayammum* was revealed.

Usaid bin Ḥuḍair said, "(O 'Āishah!) may Allāh bless you with a good reward, for by Allāh, never did a difficulty happen in connection with you, but Allāh prepared a way out from it for you, and brought Allāh's Blessings for the Muslims."

٥١٦٤ - حَدَّثَني عُبَيْدُ بنُ إِسْماعِيلَ: حدَّثَنا أَبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّها اسْتَعارَتْ مِنْ أَسْماءَ قِلادَةً فَهَلَكَتْ فأَرْسَلَ رَسُولُ اللهِ ﷺ ناساً مِنْ أَصحَابِهِ في طَلَبِها فأَدْرَكَتْهُمُ الصلاةُ فَصَلَّوْا بِغَيرِ وُضُوءٍ. فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوا ذٰلكَ إِلَيْهِ فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقالَ أُسَيْدُ بنُ حُضَيْرٍ: جَزاكِ اللهُ خَيراً، فَوَاللهِ ما نَزَلَ بِكِ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللهُ لَكِ مِنْهُ مَخْرَجاً، وجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً. [راجع: ٣٣٤]

(67) CHAPTER. What a man should say on having a sexual intercourse with his wife.

(٦٧) باب ما يَقُولُ الرَّجُلُ إِذَا أَتَى أَهْلَهُ

5165. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you, when having sexual intercourse with his wife, says: *Bismillāh, Allāhumma jannibnīsh-Shaiṭān wa jannibish-Shaiṭan ma razaqtanā*[1], and if it is

٥١٦٥ - حدَّثَنا سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بنِ أَبي الجَعْدِ، عَنْ كُرَيبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ: «أَما لَوْ

---

(1) (H. 5165) This invocation means: 'In the Name of Allāh! O Allāh! Protect me from Satan and protect from Satan what You bestow upon us (i.e. an offspring).'

أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يأتي أَهْلَهُ: بِسْمِ اللهِ، اللَّهُمَّ جَنِّبْني الشَّيْطانَ وَجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، ثُمَّ قُدِّرَ بَيْنَهُما في ذٰلِكَ أَوْ قُضِيَ وَلَدٌ لَمْ يَضُرَّهُ شَيْطانٌ أَبَداً». [راجع: ١٤١]

destined that they should have a child, then Satan will never be able to harm him."

(٦٨) **بابٌ**: **الوَلِيمَةُ حَقٌّ**،

وَقالَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ: قالَ لي النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشاةٍ».

(68) CHAPTER. The *Walīma* (wedding banquet) is obligatory.

And 'Abdur-Raḥmān bin 'Auf said, "The Prophet ﷺ said to me, "Give a wedding banquet, even with one sheep."

٥١٦٦ - **حدَّثنا** يَحْيَى بنُ بُكَيرٍ قال: حدَّثَني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخبرني أَنَسُ بنُ مالِكٍ: أَنَّهُ كانَ ابنَ عَشْرِ سِنِينَ مَقْدَمَ رَسُولِ اللهِ ﷺ المَدِينَةَ فَكن أُمَّهاتي يُواظِبْنَني عَلى خِدمةِ النَّبِيِّ ﷺ فَخَدَمْتُهُ عَشْرَ سِنِينَ. وَتُوفِّيَ النَّبِيُّ ﷺ وأَنا ابنُ عِشْرِينَ سَنَةً، فَكُنْتُ أَعْلَمَ النَّاسِ بِشأنِ الْحِجابِ حِينَ أُنْزِلَ، وكانَ أَوَّلُ ما أُنْزِلَ في مُبْتَنى رَسُولِ اللهِ ﷺ بِزَيْنَبَ بِنتِ جَحْشٍ، أَصْبَحَ النَّبِيُّ ﷺ بِها عَرُوساً، فَدَعا القَوْمَ فأَصابُوا مِنَ الطَّعامِ ثُمَّ خَرَجُوا وَبَقِيَ رَهْطٌ مِنْهُمْ عِنْدَ النَّبِيِّ ﷺ فأَطالُوا المُكْثَ، فَقامَ النَّبِيُّ ﷺ فَخَرَجَ وخَرَجْتُ مَعَهُ لِكَيْ يَخْرُجُوا فَمَشَى النَّبِيُّ ﷺ وَمَشَيْتُ حَتَّى جاءَ عَتَبَةَ حُجْرَةِ عائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى إذَا دَخَلَ

5166. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I was ten years old when Allāh's Messenger ﷺ arrived at Al-Madīna. My mother and aunts used to urge me to serve the Prophet ﷺ regularly, and I served him for ten years. When the Prophet ﷺ died I was twenty years old, and I knew about the order of *Al-Ḥijāb* (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allāh's Messenger ﷺ had consummated his marriage with Zainab bint Jaḥsh. When the day dawned, the Prophet ﷺ was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet ﷺ for a long time. The Prophet ﷺ got up and went out, and I too went out with him so that those people might leave too. The Prophet ﷺ proceeded and so did I, till he came to the threshold of 'Āishah's dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet ﷺ again went away and I went away along with him. When we reached the threshold of 'Āishah dwelling place, he thought that they had left, and so he returned and I too, returned along with

عَلى زَيْنَبَ فإذَا هُمْ جُلُوسٌ لَمْ يَقُومُوا، فَرَجَعَ النَّبِيُّ ﷺ ورَجَعْتُ مَعَهُ حتَّى إذَا بَلَغَ عَتَبَةَ حُجْرَةِ عائشَةَ وَظَنَّ أنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ فإذَا هُمْ قَدْ خَرَجُوا، فَضَرَبَ النَّبِيُّ ﷺ بَيْنِي وَبَيْنَهُ بالسِّتْرِ وأُنْزِلَ الحِجَابُ. [راجع: ٤٧٩١]

him and found those people had left. Then the Prophet ﷺ drew a curtain between me and him, and the Verses of *Al-Hijāb* were revealed.

(٦٩) **بابُ الوَلِيمَةِ وَلَوْ بِشاةٍ**

(69) CHAPTER. *Al-Walīma* (the wedding banquet) is recommended to be given even if one sheep is presented therein.

٥١٦٧ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني حُمَيْدٌ: أنَّه سَمِعَ أنَساً رَضِيَ اللهُ عَنْهُ قالَ: سأَلَ النَّبِيُّ ﷺ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ وَتَزَوَّجَ امْرأَةً مِنَ الأَنْصَارِ: «كَمْ أَصْدَقْتَها؟» قالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَساً قالَ: لَمَّا قَدِمُوا المَدِينَةَ نَزَلَ المهاجِرونَ على الأَنصارِ فَنَزَلَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ عَلى سَعْدِ بنِ الرَّبِيعِ فَقالَ: أُقاسِمُكَ مالي وأَنْزِلُ لكَ عَنْ إحْدَى امْرأَتيَّ. قالَ: بارَكَ اللهُ لكَ في أَهْلِكَ وَمالِكَ، فَخَرَجَ إلى السُّوقِ فَباعَ وَاشْتَرَى، فأَصَابَ شَيْئاً مِنْ أَقِطٍ وسَمْنٍ فَتَزَوَّجَ فَقالَ النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشاةٍ». [راجع: ٢٠٤٩]

5167. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdur-Raḥmān bin 'Auf married an *Anṣārī* woman, the Prophet ﷺ asked him, "How much *Mahr* did you give her?" 'Abdur-Raḥmān said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet ﷺ and his Companions) arrived at Al-Madīna, the emigrants stayed at the *Anṣār's* houses. 'Abdur-Raḥmān bin 'Auf stayed at Sa'd bin Ar-Rabi's house. Sa'd said to 'Abdur-Raḥmān, "I will divide and share my property with you and will give one of my two wives to you." 'Abdur-Raḥmān said, "May Allāh bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So 'Abdur-Raḥmān went to the market and traded there gaining a profit of some dried yoghourt and butter, and married (an *Anṣārī* woman). The Prophet ﷺ said to him, "Give a *Walīma* (wedding banquet), even with one sheep."

٥١٦٨ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أنَسٍ قالَ: ما أَوْلَمَ النَّبِيُّ عَلى شَيْءٍ

5168. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ did not give a better *Walīma* (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that

Walīma (wedding banquet) with one sheep.

مِنْ نِسائِهِ ما أَوْلَمَ عَلى زَيْنَبَ، أَوْلَمَ بِشاةٍ. [راجع: ٤٧٩١]

5169. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ manumitted Ṣafiyya and then married her, and her *Mahr* was her manumission, and he gave a *Walima* (wedding banquet) with *Ḥais* (a sort of sweet dish made from butter, cheese and dates).

٥١٦٩ - **حدَّثنا** مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ شُعَيْبٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ أَعْتَقَ صَفِيَّةَ وتَزَوَّجَها وَجَعَلَ عِتْقَها صَدَاقَها، وأَوْلَمَ عَلَيْها بِحَيْسٍ. [راجع: ٣٧١]

5170. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals. (See H. 4791)

٥١٧٠ - **حدَّثنا** مالِكُ بنُ إسْماعِيلَ: حدَّثنا زُهَيرٌ، عَنْ بَيانٍ قالَ: سَمِعْتُ أَنَساً يَقُولُ: بَنَى النَّبِيُّ ﷺ بامْرَأَةٍ فأَرْسَلَنِي فَدَعَوْتُ رِجالاً إلى الطَّعامِ. [راجع: ٤٧٩١]

(70) CHAPTER. Whoever gave a bigger *Walīma* (wedding banquet) on marrying some of his wives than on marrying the other wives of his.

(٧٠) بابٌ مَنْ أَوْلَمَ عَلى بَعْضِ نِسائِهِ أَكْثَرَ مِنْ بَعْضٍ

5171. Narrated Thābit: The marriage of Zainab bint Jaḥsh was mentioned in the presence of Anas and he said, "I did not see the Prophet ﷺ giving a better *Walīma* (wedding banquet) on marrying any of his wives than the one he gave on marrying Zainab. He gave that *Walīma* (wedding banquet) with one sheep."

٥١٧١ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا حَمَّادُ ابنُ زَيْدٍ، عَنْ ثابِتٍ قالَ: ذُكِرَ تَزْوِيجُ زَيْنَبَ بِنْتِ جَحشٍ عِنْدَ أَنَسٍ فَقالَ: ما رأَيْتُ النَّبِيَّ ﷺ أَوْلَمَ عَلى أَحَدٍ مِنْ نِسائِهِ ما أَوْلَمَ عَلَيْها، أَوْلَمَ بِشاةٍ. [راجع: ٤٧٩١]

(71) CHAPTER. Whoever gave a *Walīma* (wedding banquet) of less than one sheep.

(٧١) بابٌ مَنْ أَوْلَمَ بِأَقَلَّ مِنْ شاةٍ

5172. Narrated Ṣafiyya bint Shaiba: The Prophet ﷺ gave a *Walīma* (wedding banquet) with two *Mudd* of barley on marrying some of his wives. (1 *Mudd* = 3/4 of a kilogram).

٥١٧٢ - **حدَّثنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ قالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلى بَعْضِ نِسائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ.

(72) CHAPTER. It is obligatory to accept the invitation to a *Walīma* (wedding banquet) and other invitations. And whoever gave a *Walīma* (wedding banquet) for seven days or somewhat like.

(٧٢) **بابُ حَقِّ إجابَةِ الوَلِيمَةِ والدَّعْوَةِ وَمَن أَوْلَمَ سَبْعَةَ أَيَّام ونَحْوَه،**

The Prophet ﷺ did not decree that the *Walīma* should be given for one or two days.

ولَمْ يُوَقِّتِ النَّبِيُّ ﷺ يَوْماً وَلا يَوْمَين.

5173. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "If anyone of you is invited to a *Walīma* (wedding banquet), he must go for it."

٥١٧٣ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا دُعِيَ أَحَدُكُمْ إلى الوَلِيمَةِ فَلْيَأْتِها». [انظر: ٥١٧٩]

5174. Narrated Abū Mūsā: The Prophet ﷺ said, "Set the captives free, accept the invitation (to a wedding banquet), and visit the patients."

٥١٧٤ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ سُفْيانَ قالَ: حدَّثَني مَنْصُورٌ، عَنْ أَبي وَائِلٍ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «فُكُّوا العانِيَ، وأَجِيبوا الدَّاعِيَ، وعُودُوا المَرِيضَ». [راجع: ٣٠٤٦]

5175. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: The Prophet ﷺ ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him: *'Yarhamukallāh* (May Allāh bestow His Mercy upon you)', if he says *'Al-ḥamdulillāh* (Praise be to Allāh)', to help others to fulfil their oaths, to help the oppressed, propagate *As-Salām* [(greeting) i.e. to greet one another], and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use *Mayāthir* (cushions of silk stuffed with cotton and placed under the rider on the saddle), the *Qassiyya* (linen clothes containing silk brought from an

٥١٧٥ - حَدَّثَنا الحَسَنُ بنُ الرَّبيعِ: حدَّثَنا أبو الأَحْوَص، عَنِ الأَشْعَثِ، عَنْ مُعاوِيَةَ بنِ سُوَيْدٍ: قالَ البَرَاءُ بنُ عازِبٍ رَضِيَ اللهُ عَنْهُما: أَمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ، ونَهانا عَنْ سَبْعٍ: أَمَرَنا بعِيادةِ المَرِيضِ، وَاتِّباعِ الجَنازَةِ، وتَشْمِيتِ العاطِسِ، وإبْرَارِ المُقْسِمِ، ونَصْرِ المَظْلُومِ، وإفْشاءِ السَّلامِ، وإجابَةِ الدَّاعي. ونَهانا عَنْ خَوَاتِيمِ الذَّهَبِ، وعَنْ آنِيَةِ الفِضَّةِ، وعَنِ المَيَاثِرِ، والقَسِّيَّةِ، والاسْتَبْرَقِ،

Egyptian town), the *Istabraq* (thick silk) and the *Dībāj* (another kind of silk).[1] (See *Ḥadīth* No.5635 and 5863).

وَالدِّيباجِ. تابَعَهُ أَبو عَوَانَةَ والشَّيْبانيُّ عَنْ أَشْعَثَ في إِفْشاءِ السَّلامِ.

[راجع: ١٢٣٩]

5176. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'dī invited Allāh's Messenger ﷺ to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Allāh's Messenger ﷺ? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates).

٥١٧٦ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا عَبْدُ العَزِيزِ بن أَبي حازِمٍ، عن أَبِيْه عن سَهْلِ بْنِ سَعْدٍ قالَ: دَعا أَبو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللهِ ﷺ في عُرْسِهِ وكانَتِ امْرأَتُهُ يَوْمَئِذٍ خادِمَهُمْ وهيَ العَرُوسُ، قالَ سَهْلٌ: تَدْرُونَ ما سَقَتْ رَسُولَ اللهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَراتٍ مِنَ اللَّيْلِ فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[انظر: ٥١٨٢، ٥١٨٣، ٥٥٩١، ٥٥٩٧، ٦٦٨٥]

(73) CHAPTER. If somebody refuses an invitation [to a *Walīma* (wedding banquet)] he indeed disobeys Allāh and His Messenger ﷺ.

(٧٣) بابٌ مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللهَ ورَسُولَهُ

5177. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The worst food is that of a *Walīma* (wedding banquet) to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allāh and His Messenger ﷺ.

٥١٧٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ كانَ يَقُولُ: شَرُّ الطَّعامِ طَعامُ الوَلِيمَةِ، يُدْعَى لَها الأَغْنِياءُ، وَيُتْرَكُ الفُقَرَاءُ. وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ ﷺ.

(74) CHAPTER. Whoever accepted the invitation to a meal of trotters.

(٧٤) بابٌ مَنْ أَجابَ إِلى كُرَاعٍ

5178. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If I am invited to a

٥١٧٨ - حدَّثَنا عَبْدَانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعمَشِ، عَنْ أَبي حازِمٍ،

(1) (H. 5175) Gold rings and silk clothes are forbidden for men but not for women while the silver utensils are forbidden for all.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ دُعِيتُ إِلَى كُرَاعٍ لأَجَبْتُ. وَلَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ». [راجع: ٢٥٦٨]

meal of trotters I will accept it; and if I am given a trotter as a present I will accept it."

(٧٥) بَابُ إِجَابَةِ الدَّاعِي فِي العُرْسِ وَغَيْرِهِ

(75) CHAPTER. To accept the invitation to a wedding party or any other party.

٥١٧٩ - **حَدَّثَنَا** عَلِيُّ بنُ عَبْدِ اللهِ بنِ إبرَاهِيمَ: حدَّثنا الحَجَّاجُ بنُ مُحَمَّدٍ قالَ: قالَ ابنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بنُ عُقْبَةَ، عَنْ نَافِعٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يقُولُ: قالَ رَسُولُ اللهِ ﷺ: «أَجِيبُوا هٰذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا». قالَ: كانَ عَبْدُ اللهِ يَأتي الدَّعْوَةَ في العُرسِ وغَيرِ العُرْسِ وَهُوَ صَائِمٌ. [راجع: ٥١٧٣]

5179. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ said, 'Accept the marriage invitation if you are invited to it'."

Ibn 'Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

(٧٦) بَابُ ذَهابِ النِّساءِ والصِّبْيانِ إلى العُرْسِ

(76) CHAPTER. The attendance of women and children at a wedding party.

٥١٨٠ - **حَدَّثَنَا** عَبْدُ الرَّحمٰنِ بنُ المُبارَكِ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا عَبْدُ العَزِيزِ ابنُ صُهَيْبٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: أَبْصَرَ النَّبِيُّ ﷺ نِساءً وَصِبْياناً مُقْبِلِينَ مِنْ عُرْسٍ فَقامَ مُمْتَنّاً فَقالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ». [راجع: ٣٧٨٥]

5180. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ saw some women and children coming from a wedding party. He got up energetically and happily and said, "By Allāh! You (i.e., the *Anṣār*) are the most beloved of all people to me."

(٧٧) بَابٌ: هَلْ يَرْجِعُ إِذَا رأَى مُنْكَراً في الدَّعْوَةِ؟

(77) CHAPTER. Should a person return if he sees something disapproved of (from the standpoint of religion) in the party?

ورأى ابنُ مَسْعُودٍ صُورَةً في البَيْتِ فَرَجَعَ. وَدَعا ابنُ عُمَرَ أَبا

Ibn Mas'ūd saw a picture in a house and went away. Ibn 'Umar invited Abū Ayyūb, and the latter saw a curtain on the wall. So

Ibn 'Umar said, "We have been overpowered by the women in this matter." Abū Ayyūb said, "I was afraid that some people might do such a deed but I never thought that you would do so, By Allāh, I will not eat anything of your food." And so Abū Ayyūb returned.

أيُّوب فَرأى في البَيْتِ سِتْراً عَلى الجِدارِ، فَقالَ ابنُ عُمَرَ: غَلَبَنا عَلَيْهِ النِّساءُ. فَقالَ: مَنْ كُنْتُ أَخْشَى عَلَيْهِ فَلَمْ أَكُنْ أَخْشَى عَلَيْكَ، وَاللهِ لا أَطْعَمُ لَكُمْ طَعاماً، فَرَجَعَ.

5181. Narrated 'Āishah رَضِيَ اللهُ عَنْها the wife of the Prophet ﷺ: I bought a cushion having on it pictures (of animals). When Allāh's Messenger ﷺ saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allāh's Messenger! I repent to Allāh and His Messenger. What sin have I committed?" Allāh's Messenger ﷺ said, "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allāh's Messenger ﷺ said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures)'." The Prophet ﷺ added, "The angels of (mercy) do not enter a house in which there are pictures." [See *Fath Al-Barī* for details about pictures].

٥١٨١ - **حَدَّثَنا** إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّها أَخْبَرَتْهُ أَنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ. فَلَمَّا رَآها رَسُولُ اللهِ ﷺ قامَ عَلى البابِ فَلَمْ يَدْخُلْ فَعَرَفْتُ في وَجْهِهِ الكَراهِيَةَ فَقُلْتُ: يا رَسُولَ اللهِ، أَتُوبُ إِلى اللهِ وَإِلى رَسُولِهِ، ماذا أَذْنَبْتُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «ما بالُ هٰذِهِ النُّمْرُقَةِ؟» قالَتْ: فَقُلْتُ: اشْتَرَيْتُها لَكَ لِتَقْعُدَ عَلَيْها وتَوَسَّدَها. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَصحابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ، وَيُقالُ لَهُم: أَحْيُوا ما خَلَقْتُمْ». وَقالَ: «إِنَّ البَيْتَ الَّذي فِيهِ الصُّوَرُ لا تَدْخُلُه المَلائِكَةُ». [راجع: ٢١٠٥]

(78) CHAPTER. The attendance and serving of the lady (bride) herself for the men at (her) marriage party.

(٧٨) **بابُ** قِيامِ المَرأةِ عَلى الرِّجالِ في العُرْسِ وَخِدْمَتِهِمْ بالنَّفْسِ

5182. Narrated Sahl: When Abū Usaid As-Sāidī got married, he invited the Prophet ﷺ and his Companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet ﷺ had finished his food, she provided him with that drink (of soaked dates).

٥١٨٢ - **حَدَّثَنا** سَعِيدُ بنُ أَبي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَني أَبو حازِمٍ، عَنْ سَهْلٍ قالَ: لَمَّا عَرَّسَ أَبو أُسَيْدٍ السَّاعِدِيُّ دَعا النَّبِيَّ ﷺ وأَصحابَهُ فَما صَنَعَ لَهُمْ طَعاماً وَلا

قَرَّبَهُ إِلَيْهِمْ إِلَّا امْرَأَتُهُ أُمُّ أُسَيْدٍ، بَلَّتْ تَمَرَاتٍ فِي تَوْرٍ مِنْ حِجَارَةٍ مِنَ اللَّيْلِ فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنَ الطَّعَامِ أَمَاثَتْهُ لَهُ فَسَقَتْهُ تُحْفَةً بِذَلِكَ. [راجع: ٥١٧٦]

(79) CHAPTER. ***An-Naqī'*** **(juice obtained from dried dates soaked in water) and other drinks that are not intoxicant, served at a wedding party.**

(٧٩) بَابُ النَّقِيعِ وَالشَّرَابِ الَّذِي لَا يُسْكِرُ فِي العُرْسِ

5183. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'idī invited the Prophet ﷺ to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allāh's Messenger? She soaked some dates for him (in water) in a drinking bowl overnight."

٥١٨٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ القَارِيُّ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ: أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيَّ دَعَا النَّبِيَّ ﷺ لِعُرْسِهِ فَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ وَهِيَ العَرُوسُ. فَقَالَتْ أَوْ قَالَ: أَتَدْرُونَ مَا أَنْقَعَتْ لِرَسُولِ اللهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ. [راجع: ٥١٧٦]

(80) CHAPTER. To be polite and kind to the women.

And the saying of the Prophet ﷺ: "The woman is like a rib."

(٨٠) بَابُ المُدَارَاةِ مَعَ النِّسَاءِ

وَقَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا المَرْأَةُ كَالضِّلَعِ».

5184. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness."

٥١٨٤ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «المَرْأَةُ كَالضِّلَعِ إِنْ أَقَمْتَهَا كَسَرْتَهَا وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ». [راجع: ٣٣٣١]

(81) CHAPTER. The exhortation of taking care of the women.

(٨١) بَابُ الوَصَاةِ بِالنِّسَاءِ،

5185. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever believes in Allāh and the Last Day should not harm his neighbour."

٥١٨٥ - حدَّثنا إسحاقُ بنُ نَصْرٍ: حدَّثنا حُسَينٌ الجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبي حازِمٍ عَنْ أَبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ كانَ يُؤْمِنُ باللهِ وَاليَوْمِ الآخِرِ فَلا يُؤذي جارَهُ». [انظر: ٦٠١٨، ٦١٣٦، ٦١٣٨، ٦٤٧٥]

5186. (The Prophet ﷺ added:) "And I command you to take care of the women in a good manner for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner."

٥١٨٦ - «وَاسْتَوْصُوا بالنِّساءِ خَيراً، فإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ في الضِّلَعِ أَعْلاهُ، فإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ. فاسْتَوْصُوا بالنِّساءِ خَيراً». [راجع: ٣٣٣١]

5187. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During the lifetime of the Prophet ﷺ, we use to avoid chatting leisurely and freely with our wives lest some Divine Revelation might be revealed concerning us. But when the Prophet ﷺ died, we started chatting leisurely and freely (with them).

٥١٨٧ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَّقِي الكَلامَ والانْبِساطَ إلى نِسائنا على عَهْدِ النَّبيِّ ﷺ هَيْبَةَ أَنْ يَنْزِلَ فِينا شَيْءٌ، فَلَمَّا تُوُفِّيَ النَّبيُّ ﷺ تَكَلَّمْنا وَانْبَسَطْنا.

(82) CHAPTER. "(O you who believe)! Ward off from yourself and your families a Fire (Hell) whose fuel is men and stones..." (V.66:6)

(٨٢) بابُ ﴿قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ [التحريم: ٦]

5188. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible

٥١٨٨ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبيُّ ﷺ: «كُلُّكُمْ رَاعٍ وَكُلُّكُم مَسْؤُولٌ: فالإِمَامُ رَاعٍ وَهُوَ مَسْؤُولٌ: والرَّجُلُ

(for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)." (See H. 893)

رَاعٍ عَلى أَهْلِهِ وَهُوَ مَسْؤُلٌ. والمَرأَةُ رَاعِيَةٌ عَلى بَيْتِ زَوْجِها وَهيَ مَسْؤُلَةٌ. والعَبْدُ رَاعٍ عَلى مالِ سَيِّدِهِ وَهُوَ مَسْؤُلٌ. أَلَا فَكُلُّكُمْ رَاعٍ وكُلُّكُمْ مَسْؤُلٌ». [راجع: ٨٩٣]

(83) CHAPTER. To treat one's family in a polite and kind manner.

(٨٣) بابُ حُسْنِ المُعاشَرَةِ مَعَ الأَهْلِ

5189. Narrated 'Āishah رَضِيَ اللهُ عَنها: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."(1) The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihāma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house."(2) The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he

٥١٨٩ - حَدَّثَنا سُلَيمانُ بنُ عَبدِ الرَّحمٰنِ وعَلِيُّ بنُ حُجْرٍ قالا: أَخبَرَنا عِيسَى بنُ يُونُسَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ عَبْدِ اللهِ بنِ عُرْوَةَ، عَن عُرْوَةَ عَنْ عائشَةَ قالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرأَةً: فَتَعاهَدْنَ وَتَعاقَدْنَ أَنْ لا يَكْتُمْنَ مِنْ أَخْبارِ أَزْوَاجِهِنَّ شَيْئاً. قالَتِ الأُولى: زَوْجي لَحْمُ جَمَلٍ غَثٌّ عَلى رأسِ جَبَلٍ، لا سَهْلٍ فَيُرْتَقى، وَلا سَمِينٍ فَيُنْتَقَلُ. قالَتِ الثَّانِيَةُ: زَوْجي لا أَبُثُّ خَبَرَهُ، إِنِّي أَخافُ أَنْ لا أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وبُجَرَهُ. قالَتِ الثَّالِثَةُ: زَوْجي العَشَنَّقُ إِن أَنْطِقْ أُطَلَّقْ، وإِنْ أَسْكُتْ أُعَلَّقْ. قالَتِ الرَّابِعَةُ: زَوْجي كَلَيْلِ تِهامَةَ لا حَرٌّ وَلا قُرٌّ. وَلا مَخافَةَ ولا سآمَةَ. قالَتِ الخامِسَةُ: زَوْجي إِن دَخَلَ فَهِدَ وإِنْ خَرَجَ أَسِدَ. وَلا يَسأَلُ

(1) (H. 5189) Her husband was bad in behaviour, worthless, arrogant and miserly.
(2) (H. 5189) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.

drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrongdoer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My huband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword.[1] His ashes are abundant[2] and his house is near to the people who would easily consult him."[3] The tenth one said, "My husband is Mālik, and what is Mālik? Mālik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abū Zar'a, and what is Abū Zar'a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain[4].

عَمَّا عَهِدَ. قالَتِ السَّادِسَةُ: زَوْجي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وإِنِ اضْطَجَعَ الْتَفَّ، وَلا يُولِجُ الكَفَّ لِيَعْلَمَ البَثَّ. قالَتِ السَّابِعَةُ: زَوْجي غَيَاياءُ أَو عَيَاياءُ طَباقاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلاًّ لَكِ. قالَتِ الثَّامِنَةُ: زَوْجي المَسُّ مَسُّ أَرْنَبٍ، وَالرِّيحُ رِيحُ زَرْنَبٍ. قالَتِ التَّاسِعَةُ: زَوْجي رَفِيعُ العِمادِ، طَوِيلُ النِّجادِ، عَظِيمُ الرَّمادِ، قَرِيبُ البَيْتِ مِنَ النَّادِ. قالَتِ العاشِرَةُ: زَوْجي مالِكٌ وَما مالِكٌ، مالِكٌ خَيرٌ مِنْ ذٰلِكَ، لَهُ إِبِلٌ كَثِيرَاتُ المَبارِكِ، قَلِيلاتُ المَسارِحِ. وإِذَا سَمِعْنَ صَوْتَ المِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ. قالَتِ الحادِيَةَ عَشْرَةَ: زَوْجي أَبو زَرْعٍ، فَما أَبو زَرْعٍ؟ أَناسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ، وبَجَّحَني فَبَجِحَتْ إِلَيَّ نَفْسِي، وَجَدَني في أَهْلِ غُنَيْمَةٍ بِشِقٍّ فَجَعَلَني في أَهْلِ صَهِيلٍ وأَطِيطٍ، وَدائِسٍ ومُنَقٍّ، فعِنْدَهُ أَقُولُ فَلا أُقَبَّحُ، وأَرْقُدُ فأَتَصَبَّحُ، وأَشْرَبُ فأَتَقَنَّحُ. أُمُّ أَبي زَرْعٍ، فَمَا أُمُّ أَبي زَرْعٍ؟ عُكُومُها رَدَاحٌ، وبَيْتُها فَساحٌ. ابنُ أَبي زَرْعٍ، فَمَا ابنُ أَبي زَرْعٍ؟ مَضجِعُهُ كَمَسَلِّ

(1) (H. 5189) He is noble and brave.
(2) (H. 5189) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.
(3) (H. 5189) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.
(4) (H. 5189) They were rich farmers, her husband took her out of poverty into prosperity.

شَطْبَةٍ، ويُشْبِعُهُ ذِرَاعُ الجَفْرَةِ. بِنْتُ أَبِي زَرْعٍ، فَما بِنْتُ أَبِي زَرْعٍ؟ طَوْعُ أَبِيها، وَطَوْعُ أُمِّها، وَمِلْءُ كِسائِها، وغَيْظُ جارَتِها. جارِيَةُ أَبِي زَرْعٍ، فَما جارِيَةُ أَبِي زَرْعٍ؟ لا تَبُثُّ حَدِيثَنا تَبْثِيثاً، وَلا تُنَقِّثُ مِيرَتَنا تَنْقِيثاً، وَلا تَمْلأُ بَيْتَنا تَعْشِيشاً. قالَتْ: خَرَجَ أَبو زَرْعٍ والأَوْطابُ تُمْخَضُ، فَلَقِيَ امرأَةً مَعَها وَلَدانِ لَهَا كالفَهْدَيْنِ، يَلْعَبانِ مِنْ تَحْتِ خَصْرِها بِرُمَّانَتَيْنِ فطلَّقَنِي ونَكَحَها. فَنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيّاً، رَكِبَ شَرِيّاً، وأَخَذَ خَطِّيّاً، وأَرَاحَ عَلَيَّ نَعَماً ثَرِيّاً، وأَعْطاني مِنْ كُلِّ رائحَةٍ زَوْجاً، وقالَ: كُلِي أُمَّ زَرْعٍ، وَمِيرِي أَهْلَكِ. قالتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ ما بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ. قالَتْ عائشَةُ: قالَ رَسُولُ اللهِ ﷺ: «كنتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ». قالَ سَعِيدُ بنُ سَلَمَةَ: قَالَ هِشَامٌ: وَلا تُعَشِّشُ بَيْتَنا تَعْشِيشاً. قالَ أبو عَبْدِ اللهِ: وقالَ بَعْضُهُمْ: فأَتَقَمَّحُ، بالمِيمِ، وَهٰذَا أَصَحُّ.

Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abū Zar'a and what may one say in praise of the mother of Abū Zar'a? Her saddle bags were always full of provision and her house was spacious(1). As for the son of Abū Zar'a what may one say of the son of Abū Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.(2) As for the daughter of Abū Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abū Zar'a, what may one say of the (maid) slave-girl of Abū Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."(3) The eleventh lady added, "One day it so happened that Abū Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Umm Zar'a, and give provision to your relatives'." She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zar'a's." 'Āishah رَضِيَ اللهُ عَنها then said: Allāh's Messenger ﷺ said to me, "I am to you as Abū Zar'a was to his wife Umm Zar'a".

(1) (H. 5189) She was well-off and generous.
(2) (H. 5189) He was a slender man who ate little.
(3) (H. 5189) She was trustworthy, careful and clean.

5190. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنها said, "While the Ethiopians were playing with their small spears, Allāh's Messenger ﷺ screened me behind him and I watched (that display) and kept on watching till I left on my own." So you may estimate of what age a little girl may listen to amusement.(1)

٥١٩٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كانَ الحَبَشُ يَلْعَبونَ بِحِرَابِهِمْ فَيسْتُرني رَسولُ اللهِ ﷺ وأَنا أَنْظُرُ، فَما زِلْتُ أَنْظُرُ حتَّى كُنْتُ أَنا أَنْصرِفُ فاقْدُرُوا قَدْرَ الجارِيَةِ الحَدِيثَةِ السِّنِّ تَسْمَعُ اللَّهْوَ. [راجع: ٤٥٤]

(84) CHAPTER. The advice of a man to his daughter regarding her husband.

(٨٤) بابُ مَوْعِظَةِ الرَّجُلِ ابْنَتَهُ لِحالِ زَوْجِها

5191. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهُما: I had been eager to ask 'Umar bin Al-Khaṭṭāb about the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh تعالى said:

"If you two (wives of the Prophet ﷺ) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined to oppose what the Prophet ﷺ likes)." (V.66:4)

Till 'Umar performed the *Ḥajj* and I too, performed the *Ḥajj* along with him. (On the way) 'Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when 'Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the believers! Who were the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh تعالى said:

'If you two (wives of the Prophet ﷺ) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)'?" (V.66:4)

٥١٩١ - **حدَّثَنا** أَبو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ أَبي ثَوْرٍ، عَنْ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمْ أَزَلْ حَرِيصاً على أَنْ أَسألَ عُمَرَ بنَ الخَطَّابِ عَنِ المَرأَتَينِ مِنْ أَزْوَاجِ النَّبيِّ ﷺ اللَّتَينِ قالَ اللهُ تَعالى: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ حتَّى حَجَّ وحَجَجْتُ مَعَهُ. وَعَدَلَ وَعَدَلْتُ مَعَهُ بِإِدَاوَةٍ فَتَبرَّزَ ثُمَّ جاءَ فَسَكَبْتُ عَلى يَدَيْهِ مِنْها فَتَوَضَّأَ، فَقُلْتُ لَهُ: يا أَمِيرَ المُؤْمِنينَ، مَنِ المَرأَتانِ مِنْ أَزْواجِ النَّبيِّ ﷺ اللَّتانِ قالَ اللهُ تَعالى: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ قالَ: وَاعَجَبا لَكَ يا ابنَ عَبَّاسٍ، هُمَا عائِشَةُ وَحَفْصَةُ. ثُمَّ اسْتَقْبَلَ عُمَرُ الحَدِيثَ يَسوقُهُ قالَ:

(1) (H. 5190) 'Āishah was fifteen years old then.

He said, "I am astonished at your question, O Ibn 'Abbās. They were 'Āi<u>sh</u>ah and Ḥafṣa." Then 'Umar went on narrating the *Ḥadī<u>th</u>* and said, "I and an *Anṣārī* neighbour of mine from Banī Umaiyya bin Zaid who used to live in *'Awālī-al-Madīna,* used to visit the Prophet ﷺ in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the *Anṣār*, we found that their women had the upper hand over their men, so our women also started learning the ways of the *Anṣārī* women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allāh, the wives of the Prophet ﷺ answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever amongst them has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Ḥafṣa and said to her, 'Does anyone of you keep the Prophet ﷺ angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allāh may get angry for the anger of Allāh's Messenger ﷺ and thus you will be ruined? So do not ask more from the Prophet ﷺ and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e., 'Āi<u>sh</u>ah) in her manners for she is more charming than you and more beloved to the Prophet ﷺ." 'Umar added, "At that time a talk was circulating among us that (the tribe

كُنْتُ أَنا وَجارٌ لي مِنَ الأَنْصارِ في بَني أُمَيَّةَ بنِ زَيْدٍ وَهُمْ مِنْ عَوالي المَدِينَةِ وكُنَّا نَتَناوَبُ النُّزُولَ عَلى النَّبِيِّ ﷺ فَيَنْزِلُ يَوْماً، وأَنْزِلُ يَوْماً فإِذَا نَزَلْتُ جِئْتُهُ بِمَا حَدَثَ مِنْ خَبَرِ ذٰلِكَ اليَوْمِ مِنَ الوَحْيِ أَوْ غَيرِهِ. وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذٰلِكَ. وكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّساءَ. فَلَمَّا قَدِمْنا عَلى الأَنْصارِ إِذَا قَوْمٌ تَغْلِبُهُمْ نِساؤُهُمْ، فَطَفِقَ نِساؤُنا يأْخُذْنَ مِنْ أَدَبِ نِساءِ الأَنْصارِ، فَصَخِبْتُ عَلى امْرأَتي فَرَاجَعَتْني، فأَنْكَرْتُ أَنْ تُرَاجِعَني، قالَتْ: ولِمَ تُنْكِرُ أَنْ أُراجِعَكَ؟ فَوَاللهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ اليَوْمَ حتَّى اللَّيْلِ، فأَفْزَعَني ذٰلكَ فَقُلْتُ لَها: قَدْ خابَ مَنْ فَعَلَ ذٰلكَ مِنْهُنَّ، ثُمَّ جَمَعْتُ عَلَيَّ ثِيابي فَنَزَلْتُ فَدَخَلْتُ عَلى حَفْصَةَ فَقُلْتُ لَها: أَيْ حَفْصَةُ، أَتُغاضِبُ إِحْداكُنَّ النَّبِيَّ ﷺ اليَوْمَ حتَّى اللَّيْلِ؟ قالَتْ: نَعَمْ، فَقُلْتُ: قَدْ خِبْتِ وَخَسِرْتِ، أَفتَأْمَنِينَ أَنْ يَغْضَبَ اللهُ لِغَضَبِ رَسُولِ اللهِ ﷺ فتَهْلِكي؟ لا تَسْتَكْثِري النَّبِيَّ ﷺ وَلا تُراجِعِيهِ في شَيْءٍ ولا تَهْجُرِيهِ وَسَلِيني ما بَدَا لَكِ وَلا يَغُرَّنَّكِ أَنْ كانَتْ جارَتُكِ أَوْضأَ مِنْكِ وأَحَبَّ إِلى النَّبِيِّ ﷺ، يُرِيدُ عائِشَةَ. قالَ عُمَرُ: وكُنَّا قَدْ تَحَدَّثْنا

of) Ghassān were preparing their horses to invade us. My *Anṣārī* companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassān come?' He said, 'No, but (what has happened) is greater and more horrifying than that: Allāh's Messenger ﷺ has divorced his wives.' " 'Umar added, "The Prophet ﷺ kept away from his wives and I said, 'Ḥafṣa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning *Ṣalāt* (prayer) with the Prophet ﷺ and then the Prophet ﷺ entered an upper room and stayed there in seclusion. I entered upon Ḥafṣa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet ﷺ divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet ﷺ was and said to a black slave of his, 'Will you get the permission (of the Prophet ﷺ) for 'Umar (to enter)?' The slave went in, talked to the Prophet ﷺ about it and then returned saying, 'I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, 'Will you get the permission for 'Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of

أَنَّ غَسَّانَ تُنْعِلُ الخَيْلَ لِتَغْزُوَنا، فَنَزَلَ صَاحِبِي الأَنْصارِيُّ يَوْمَ نَوْبَتِهِ، فَرَجَعَ إِلَيْنا عِشاءً فَضَرَبَ بابِي ضَرْباً شَدِيداً وقالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقالَ: قَدْ حَدَثَ اليَوْمَ أَمْرٌ عَظِيمٌ. قُلْتُ: ما هُوَ؟ أَجاءَ غَسَّانُ؟ قالَ: لا، بَلْ أَعْظَمُ مِنْ ذٰلِكَ وأَهْوَلُ، طَلَّقَ رَسُولُ اللهِ ﷺ نِساءَهُ - وَقَالَ عُبَيْدُ ابْنُ حُنَيْنٍ سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ، فَقَالَ: اعْتَزَلَ النَّبِيُّ ﷺ أَزْواجَهُ - فَقُلْتُ: خابَتْ حَفْصَةُ وَخَسِرَتْ، وَقَدْ كُنْتُ أَظُنُّ هٰذا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَيَّ ثِيابِي فَصَلَّيْتُ صَلاةَ الفَجْرِ مَعَ النَّبِيِّ ﷺ، فَدَخَلَ النَّبِيُّ ﷺ مَشْرُبَةً لَهُ فاعْتَزَلَ فِيها. وَدَخَلْتُ عَلى حَفْصَةَ فإِذا هِيَ تَبْكِي، فَقُلْتُ: ما يُبْكِيكِ؟ أَلَم أَكُنْ حَذَّرْتُكِ هٰذا؟ أَطَلَّقَكُنَّ النَّبِيُّ ﷺ؟ قالَتْ: لا أَدْرِي، ها هُوَ ذَا مُعْتَزِلٌ فِي المَشْرُبَةِ. فَخَرَجْتُ فَجِئْتُ إِلى المِنْبَرِ فإِذا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلاً. ثُمَّ غَلَبَنِي ما أَجِدُ فَجِئْتُ المَشْرُبَةَ الَّتِي فِيها النَّبِيُّ ﷺ فَقُلْتُ لِغُلامٍ لَهُ أَسْوَدَ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ الغُلامُ فَكَلَّمَ النَّبِيَّ ﷺ ثُمَّ رَجَعَ فَقالَ: كَلَّمْتُ النَّبِيَّ ﷺ وذَكَرْتُكَ لَهُ فَصَمَتَ. فانْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبَرِ،

ثُمَّ غَلَبَنِي ما أَجِدُ فجِئْتُ فقُلْتُ للغُلامِ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ رَجَعَ فَقالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَرَجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبرِ، ثُمَّ غَلَبَنِي ما أَجِدُ فجِئْتُ الغُلامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ رَجَعَ إِليَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَلمَّا وَلَّيْتُ مُنْصَرِفاً قالَ: إِذَا الغُلامُ يَدْعونِي فَقالَ: قَدْ أَذِنَ لَكَ النَّبِيُّ ﷺ، فَدَخَلْتُ عَلى رَسُولِ اللهِ ﷺ فإِذَا هُوَ مُضْطَجِعٌ عَلى رِمالِ حَصِيرٍ لَيسَ بَيْنَهُ وَبَيْنَهُ فِراشٌ، قَدْ أَثَّرَ الرِّمالُ بِجَنْبِهِ، مُتَّكِئاً عَلى وِسادَةٍ مِنْ أَدَمٍ حَشْوُها لِيفٌ. فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ وأَنا قائمٌ: يا رَسُولَ اللهِ أَطَلَّقْتَ نِساءَكَ؟ فَرَفَعَ إِليَّ بَصَرَهُ فَقالَ: «لا»، فَقُلْتُ: اللهُ أَكْبرُ، ثُمَّ قُلْتُ وأَنا قائمٌ أَسْتأْنِسُ: يا رَسُولَ اللهِ، لَوْ رَأَيْتَنِي وكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّساءَ فَلَمَّا قَدِمْنا المَدِينَةَ إِذَا قَوْمٌ تَغْلِبُهُمْ نِساؤُهُمْ فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: يا رَسُولَ اللهِ لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلى حَفْصَةَ فَقُلْتُ لَها: لا يَغُرَّنَّكِ أَنْ كانَتْ جارَتُكِ أَوْضَأَ مِنكِ وأَحَبَّ إِلى النَّبِيِّ ﷺ، يُرِيدُ عائشَةَ. فَتَبَسَّمَ النَّبِيُّ ﷺ تَبَسُّمَةً أُخْرَى. فَجَلَسْتُ حِينَ رأَيْتُهُ تَبَسَّمَ فَرَفَعْتُ بَصَرِي فِي بَيْتِهِ فَوَاللهِ ما رأَيْتُ فِي بَيْتِهِ شَيْئاً يَرُدُّ البَصَرَ غَيرَ

people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for 'Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet ﷺ has given you permission.' Then I entered upon Allāh's Messenger ﷺ and saw him lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, 'O Allāh's Messenger! Have you divorced your wives?' He looked at me and said, 'No.' I said, '*Allāhu Akbar*!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allāh's Messenger? We, the people of Quraish used to have power over our women, but when we arrived at Al-Madīna we found that the men (here) were overpowered by their women.' The Prophet ﷺ smiled and then I said to him, 'Will you heed what I say, O Allāh's Messenger? I entered upon Ḥafṣa and said to her, 'Do not be tempted to imitate your companion ('Āishah), for she is more charming than you and more beloved to the Prophet'." The Prophet ﷺ smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allāh, I could not see anything of importance in his house except three hides, so I said, 'O Allāh's Messenger! Invoke Allāh to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allāh.' Thereupon the Prophet ﷺ sat up as he was reclining, and said, 'Are you of such an opinion, O the son of Al-Khaṭṭāb? These

أَهَبَةٍ ثَلاثَةٍ. فَقُلْتُ: يا رَسُولَ اللهِ ادْعُ اللهَ فَلْيُوَسِّعْ على أُمَّتِكَ فإنَّ فَارِسَ والرُّومَ قَدْ وُسِّعَ عليهم وأُعْطُوا الدُّنْيا وَهُمْ لا يَعْبُدُونَ اللهَ. فجَلَسَ النَّبِيُّ ﷺ وكانَ مُتَّكِئاً فقالَ: «أَوَ فِي هٰذَا أَنْتَ يا ابْنَ الخَطَّابِ؟ إنَّ أُولٰئِكَ قَوْمٌ قَدْ عُجِّلُوا طَيِّباتِهِمْ في الحَياةِ الدُّنْيا». فَقُلْتُ: يا رَسُولَ اللهِ اسْتَغْفِرْ لِي. فاعْتَزَلَ النَّبِيُّ ﷺ نِساءَهُ مِنْ أَجْلِ ذٰلِكَ الحديثِ حِينَ أَفْشَتْهُ حَفْصَةُ إلى عائشَةَ تِسْعاً وَعِشْرِينَ لَيْلَةً، وكانَ قالَ: «ما أنا بِداخِلٍ عَلَيْهِنَّ شَهْراً»، مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ عاتَبَهُ اللهُ عَزَّ وَجَلَّ. فَلَمَّا مَضَتْ تِسْعٌ وعِشْرُونَ لَيْلَةً دَخَلَ عَلى عائشَةَ، فَبَدأَ بها، فَقالَتْ لَهُ عائشَةُ: يا رَسُولَ اللهِ، إِنَّكَ كُنْتَ قَدْ أَقْسَمْتَ أَنْ لا تَدْخُلَ عَلَيْنا شَهْراً، وإنَّما أَصْبَحْتَ مِنْ تِسْعٍ وعِشْرِينَ لَيْلَةً. أَعُدُّها عَدًّا. فَقالَ: «الشَّهْرُ تِسْعٌ وعِشْرُونَ لَيْلَةً» وَكانَ ذٰلِكَ الشَّهْرُ تِسْعاً وعِشْرِينَ لَيْلَةً. قالَتْ عائشَةُ: ثُمَّ أَنْزَلَ اللهُ تَعالى آيَةَ التَّخَيُّرِ فَبدأَ بِي أَوَّلَ امرأةٍ مِنْ نِسائِهِ فاخْتَرْتُه ثُمَّ خَيَّرَ نِساءَهُ كُلَّهُنَّ فَقُلْنَ مِثْلَ ما قالَتْ عائشَةُ. [راجع: ٨٩]

are the people who have received the rewards for their good deeds in this world.' I said, 'O Allāh's Messenger! Ask Allāh to forgive me.' Then the Prophet ﷺ kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to 'Āishah. The Prophet ﷺ had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allāh عزّ وجلّ had admonished him.[1] So, when twenty-nine days had passed, the Prophet ﷺ first entered upon 'Āishah. 'Āishah said to him, 'O Allāh's Messenger! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet ﷺ said, 'The (present) month is of twenty-nine days.' 'Āishah added, 'Then Allāh revealed the Verses of the option.[2] And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Āishah had said."

(1) (H. 5191) The Prophet ﷺ had decided to abstain from eating a certain kind of food because of a certain event, so Allāh blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month.
(2) (H. 5191) See the Qur'ān: (33:28,29).

(85) CHAPTER. A woman should not observe *Saum* (fast) (optional ones) except with the permission of her husband.

(٨٥) **بابٌ** صَوْمِ المَرأَةِ بِإِذْنِ زَوْجِها تَطَوُّعاً

5192. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A woman should not observe *Saum* (fast) (optional ones) except with her husband's permission if he is at home (staying with her)."

٥١٩٢ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ: حَدَّثَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَصُومُ المَرأَةُ وَبَعْلُها شاهِدٌ إِلَّا بِإِذْنِهِ». [راجع: ٢٠٦٦]

(86) CHAPTER. If a woman spends the night deserting her husband's bed (without a reasonable cause, she is sinful).

(٨٦) **بابٌ**: إِذا باتَتِ المَرأَةُ مُهاجِرَةً فِراشَ زَوْجِها

5193. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

٥١٩٣ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أَبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِذا دَعا الرَّجُلُ امْرأَتَهُ إِلى فِراشِهِ فأَبَتْ أَنْ تَجِيءَ لَعَنَتْها المَلائِكَةُ حتَّى تُصْبِحَ». [راجع: ٣٢٣٧]

5194. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)."

٥١٩٤ - **حدَّثَنا** مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ زُرارَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إِذا باتَتِ المَرأَةُ مُهاجِرَةً فِراشَ زَوْجِها لَعَنَتْها المَلائِكَةُ حتَّى تَرْجِعَ». [راجع: ٣٢٣٧]

(87) CHAPTER. A woman should not allow anyone to enter her husband's house except with his consent.

(٨٧) **بابٌ**: لا تَأْذَنُ المَرأَةُ في بَيْتِ زَوْجِها لأَحَدٍ إِلَّا بِإِذْنِهِ

5195. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is not lawful for a lady to observe *Saum* (fast) *(Nawāfil)* without the permission of her husband when he is at home; and she should not allow

٥١٩٥ - **حدَّثَنا** أَبو اليَمانِ: حدَّثَنا شُعَيْبٌ: حدَّثَنا أَبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ

anyone to enter his house except with his consent; and whatever she spends of his wealth (on charitable gifts in Allāh's Cause) without being ordered by him, he will get half of the reward."

عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَحِلُّ للمَرأَةِ أَنْ تَصُومَ وَزَوْجُها شاهِدٌ إِلَّا بإِذْنِهِ، وَلا تَأْذَنُ في بَيْتِهِ إِلَّا بإِذْنِهِ. وَما أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غيرِ أَمْرِهِ فإِنَّهُ يُؤَدَّى إِلَيهِ شَطْرُهُ». [راجع: ٢٠٦٦]

وَرَوَاهُ أَبو الزِّنادِ أَيْضاً، عَنْ مُوسَى، عَنْ أَبِيهِ، عَنْ أَبي هُرَيْرَةَ في الصَّوْمِ.

(88) CHAPTER.

(٨٨) **بابٌ**:

5196. Narrated Usāma: The Prophet ﷺ said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

٥١٩٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا إِسْماعِيلُ: أَخْبرَنا التَّيْمِيُّ، عَنْ أَبي عُثْمانَ، عَنْ أُسامَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «قُمْتُ عَلى بابِ الجَنَّةِ فكانَ عامَّةَ مَنْ دَخَلَها المَساكِينُ، وأَصحَابُ الجَدِّ مَحْبُوسونَ، غَيرَ أَنَّ أَصحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلى النَّارِ، وَقُمْتُ عَلى بابِ النَّارِ فإِذَا عامَّةُ مَنْ دَخَلَها النِّساءُ». [انظر: ٦٥٤٧]

(89) CHAPTER. To be unthankful to *Al-'Ashīr*, i.e., the husband. *Al-'Ashīr* also means the companion.

This is narrated by Abū Sa'īd on the authority of the Prophet ﷺ.

(٨٩) **بابُ كُفْرانِ العَشِيرِ، وَهُوَ الزَّوْجُ، وَهُوَ الخَلِيطُ مِنَ المُعاشَرَةِ،**

فِيهِ عَنْ أَبي سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

5197. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: During the lifetime of Allāh's Messenger the sun eclipsed, Allāh's Messenger ﷺ offered the *Salāt* (prayer) of (the eclipse) and so did the people along with him. He performed a long *Qiyām* (standing posture) during which *Sūrat Al-Baqarah* could have been recited; then he performed

٥١٩٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ الفقيه العمَري عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ: أَنَّهُ قالَ: خَسَفَتِ الشَّمْسُ عَلى عَهْدِ

a prolonged bowing, then raised his head and stood for a long time which was slightly less than that of the first *Qiyām* (and recited Qur'ān). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his *Ṣalāt* (prayer). By then the sun eclipse had cleared. The Prophet ﷺ then said, "The sun and the moon are two signs among the signs of Allāh, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allāh [offer the eclipse *Ṣalāt* (prayer)]." They (the people) said, "O Allāh's Messenger! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never, seen such a horrible sight as that before, and I saw that the majority of its dwellers were women." The people asked, "O Allāh's Messenger! What is the reason for that?" He replies, "Because of their disbelief (ungratefulness)." It was said. "Do they disbelieve in Allāh (are they ungrateful to Allāh)?" He replied, "They are ungrateful to their husbands and ungrateful to *Al-Ihsān* (good favours done to them). Even if you do good to one of them all your life, when she

رَسُولِ اللهِ ﷺ، فَصَلَّى رَسُولُ اللهِ ﷺ والنَّاسُ مَعَهُ فَقامَ قِياماً طَوِيلاً نَحْواً مِنْ سُورَةِ البَقَرةِ ثُمَّ رَكَعَ رُكوعاً طَويلاً. ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وَهُوَ دُونَ الْقِيامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ قامَ فَقامَ قِياماً طَويلاً وَهُوَ دُونَ الْقِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَويلاً وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ. ثُمَّ رَفَعَ فَقامَ قِياماً طَويلاً وَهُوَ دُونَ القِيامِ الأَوَّلِ. ثُمَّ رَكَعَ رُكوعاً طَويلاً وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ. ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقالَ: «إِنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ، لا يَخْسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَياتِهِ. فإِذَا رَأَيْتُمْ ذٰلِكَ فاذْكُروا اللهَ». قالُوا: يا رَسُولَ اللهِ، رأَيناكَ تَناوَلْتَ شَيْئاً في مَقامِكَ هٰذَا، ثُمَّ رَأَيْناكَ تَكَعْكَعْتَ. فقالَ: «إِنِّي رَأَيْتُ الجَنَّةَ - أَوْ أُرِيتُ الجَنَّةَ - فَتَناوَلْتُ مِنْها عُنْقُوداً وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا. ورأَيْتُ النَّارَ فَلَمْ أَرَ كاليَوْمِ مَنْظَراً قَطُّ، ورأَيْتُ أَكْثَرَ أَهْلِها النِّساءَ». قالُوا: لِمَ يا رَسُولَ اللهِ؟ قالَ: «بِكُفْرِهِنَّ». قِيلَ: «يَكْفُرْنَ باللهِ؟ قالَ: يَكْفُرْنَ العَشِيرَ، ويَكْفُرْنَ الإِحْسانَ. لَوْ أَحْسَنْتَ إِلى إِحْداهُنَّ

الدَّهْرَ ثُمَّ رأَتْ مِنْكَ شَيْئاً قالَتْ: ما رَأَيْتُ مِنْك خَيراً قَطُّ».

sees something (not of her liking) from you, she will say, "I have never seen any good from you'."

٥١٩٨ - حدَّثنا عُثمانُ بنُ الهَيْثَمِ: حدَّثنا عَوْفٌ، عَنْ أَبي رَجاءٍ، عَنْ عِمْرانَ عَنِ النَّبيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ فَرأَيْتُ أَكْثَرَ أَهْلِها الفُقَراءَ. واطَّلَعْتُ في النَّارِ فَرأَيْتُ أَكْثَرَ أَهْلِها النِّساءَ». تابَعَهُ أَيُّوبُ وسَلْمُ بنُ زَرِيرٍ. [راجع: ٣٢٤١]

5198. Narrated Imrān: The Prophet ﷺ said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

(٩٠) بابٌ لِزَوْجِكَ عَلَيْكَ حَقٌّ،

قالَهُ أَبُو جُحَيْفَةَ عَنِ النَّبيِّ ﷺ.

(90) CHAPTER. Your wife has a right over you.

This has been narrated by Abū Juhaifa on the authority of the Prophet ﷺ.

٥١٩٩ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا الأَوْزَاعيُّ قالَ: حدَّثني يَحْيَى بنُ أَبي كَثِيرٍ قالَ: حدَّثني أَبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ قالَ: حدَّثني عَبْدُ اللهِ بنُ عَمْرِو بنِ العاصِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يا عَبْدَ اللهِ، أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهارَ وَتَقُومُ اللَّيْلَ؟» قُلْتُ: بَلى يا رَسُولَ اللهِ، قالَ: «فَلا تَفْعَلْ. صُمْ وأَفْطِرْ، وقُمْ ونَمْ. فإنَّ لِجَسَدِكَ عَلَيْكَ حَقّاً، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقّاً، وإِنَّ لِزَوْجِكَ عَلَيْكَ حَقّاً». [راجع: ١١٣١]

5199. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: Allāh's Messenger ﷺ said, "O 'Abdullāh! Have I not been informed that you fast all the day and stand in *Ṣalāt* (prayer) all night?" I said, "Yes, O Allāh's Messenger!" He said, "Do not do that! Observe the *Saum* (fast) sometimes and also leave them (the fast) at other times; stand up for the *Ṣalāt* (prayer) at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

(٩١) بابٌ: المَرْأَةُ رَاعِيَةٌ في بَيْتِ زَوْجِها

(91) CHAPTER. The woman is a guardian in her husband's house.

٥٢٠٠ - حدَّثنا عَبْدانُ: أَخبرَنا

5200. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "All of you are

عَبْدُ اللهِ: أَخْبَرَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّكُمْ راعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، والأَميرُ راعٍ، والرَّجُلُ راعٍ عَلى أَهْلِ بَيْتِهِ. والمَرأَةُ راعِيَةٌ عَلى بَيْتِ زَوْجِها وَوَلَدِهِ. فَكُلُّكُمْ راعٍ وكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ». [راجع: ٨٩٣]

guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

(٩٢) بابُ قَوْلِ اللهِ تعالى: ﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ﴾ [النساء: ٣٤].

(92) CHAPTER. The Statement of Allāh تعالى:
"Men are protectors and maintainers of women." (V.4:34)

٥٢٠١ - حَدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ قالَ: حدَّثَني حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: آلَى رَسُولُ اللهِ ﷺ مِنْ نِسائِهِ شَهْراً وَقَعَدَ في مَشْرُبَةٍ لَهُ فَنَزَلَ لِتِسْعٍ وَعِشْرِينَ، فَقِيلَ: يا رَسُولَ اللهِ، إِنَّكَ آلَيْتَ شَهْراً، قالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ». [راجع: ٣٧٨]

5201. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty-ninth day he came down. It was said, "O Allāh's Messenger! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days."

(٩٣) بابُ هِجْرَةِ النَّبِيِّ ﷺ نِساءَهُ في غَيرِ بُيُوتِهِنَّ،

وَيُذْكَرُ عَنْ مُعاوِيَةَ بنِ حَيْدَةَ رَفَعَهُ: «وَلا تَهْجُرْ إِلَّا في البَيْتِ»، والأَوَّلُ أَصَحُّ.

(93) CHAPTER. The decision of the Prophet ﷺ not to share the beds with his wives and to stay away from their houses.

Mu'awīya bin Haida said that the Prophet ﷺ said, "When you desert your wife (abstain from sleeping with her) you should stay (with her) at home." But the first verdict is more correct.[1]

٥٢٠٢ - حَدَّثَنا أَبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ. وَحدَّثَني مُحَمَّدُ بنُ

5202. Narrated Umm Salama رَضِيَ اللهُ عَنها: The Prophet ﷺ took an oath that he would

(1) (Chap. 93) It is permissible anyhow, to stay at home or somewhere else on abstaining from sleeping with one's wife.

not enter upon some of his wives for one month. But when twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allāh's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty-nine days."

مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا ابنُ جُرَيْجٍ قالَ: أَخْبَرَنِي يَحْيَى بنُ عَبْدِ اللهِ بنِ صَيْفِيٍّ: أَنَّ عِكْرِمَةَ بنَ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ أخْبرَهُ: أنَّ أُمَّ سَلَمَةَ أَخْبرَتْهُ: أَنَّ النَّبِيَّ ﷺ حَلَفَ لا يَدْخُلُ على بَعْضِ نِسَائِهِ شَهْراً. فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْماً غَدَا عَلَيْهِنَّ أَوْ رَاحَ. فَقِيلَ لَهُ: يا نَبِيَّ اللهِ، حَلَفْتَ أَنْ لا تَدْخُلَ عَلَيْهِنَّ شَهْراً. قالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْماً». [راجع: ١٩١٠]

5203. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One morning we saw the wives of the Prophet ﷺ weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then 'Umar bin Al-Khaṭṭāb came and went up to the Prophet ﷺ who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet ﷺ, and asked, "Have you divorced your wives?" The Prophet ﷺ said, "No, but I have taken an oath not to go to them for one month." So the Prophet ﷺ stayed away (from his wives) for twenty-nine days and then entered upon them.

٥٢٠٣ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا مَرْوَانُ بنُ مُعاوِيَةَ: حدَّثنا أَبُو يَعْفُورٍ قالَ: تَذَاكَرْنا عِنْدَ أَبي الضُّحَى فَقالَ: حدَّثنا ابنُ عَبَّاسٍ قالَ: أَصْبَحْنا يَوْماً وَنِساءُ النَّبِيِّ ﷺ يَبْكِينَ، عِنْدَ كُلِّ امْرأةٍ مِنْهُنَّ أَهْلُها، فَخَرَجْتُ إلى المَسْجِدِ فإذَا هُوَ مَلآنُ مِنَ النَّاسِ. فَجاء عُمَرُ بنُ الخَطَّابِ فَصعِدَ إلى النَّبِيِّ ﷺ وَهُوَ في غُرْفَةٍ لَهُ فَسَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ. فَنادَاهُ فَدَخَلَ عَلى النَّبِيِّ ﷺ فَقالَ: أَطَلَّقْتَ نِساءَكَ؟ فَقالَ: «لا، وَلٰكِنْ آلَيْتُ مِنْهُنَّ شَهْراً». فَمَكَثَ تِسْعاً وعِشْرِينَ ثُمَّ دَخَلَ عَلى نِسائِهِ.

(94) CHAPTER. The (kind of) beating of women which is disapproved of.
And the Statement of Allāh تعالى:

(٩٤) بابُ ما يُكْرَهُ مِنْ ضَرْبِ النِّساءِ،

"Beat them (lightly your wives, if it is useful) [i.e., without causing them severe pain.]" (V.4:34)

وَقَوْلِ اللهِ تَعالى: ﴿وَٱضْرِبُوهُنَّ﴾ [النساء: ٣٤] أَيْ ضَرْباً غَيرَ مُبرِّحٍ.

5204. Narrated 'Abdullāh bin Zam'a: The Prophet ﷺ said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

٥٢٠٤ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابنِ زَمْعَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَجْلِدْ أَحَدُكُمُ امْرأَتَهُ جَلْدَ العَبْدِ ثُمَّ يُجامِعُها في آخِرِ اليَوْمِ». [راجع: ٣٣٧٧]

(95) CHAPTER. A woman should not obey her husband if he orders her to do something sinful.

(٩٥) بابٌ: لاتُطيعُ المَرأَةُ زَوْجَها في مَعْصِيَة

5205. Narrated 'Āishah رَضِيَ اللهُ عَنْها: An *Anṣārī* woman gave her daughter in marriage and the hair of the latter started falling out. The *Anṣārī* women came to the Prophet ﷺ and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet ﷺ said, "No, (don't do that) for Allāh sends His curses upon such ladies who lengthen their hair artificially (by wearing false hair)."

٥٢٠٥ - حدَّثنا خَلَّادُ بنُ يَحْيَى: حدَّثنا إِبْراهِيمُ بنُ نافِعٍ، عَنِ الحَسَنِ هُوَ ابنُ مُسْلِمٍ، عَنْ صَفِيَّةَ، عَنْ عائِشَةَ: أَنَّ امْرأَةً مِنَ الأَنْصارِ زَوَّجَتِ ابْنَتَها فَتَمَعَّطَ شَعْرُ رأسِها، فجاءَتْ إِلى النَّبِيِّ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ، فَقالَتْ: إِنَّ زَوْجَها أَمَرَنِي أَنْ أَصِلَ في شَعْرِها. فَقالَ: «لا، إِنَّهُ قَدْ لُعِنَ المُوَصِّلاتُ». [انظر: ٥٩٣٤]

(96) CHAPTER. "If a woman fears cruelty or desertion on her husband's part..." (V.4:128)

(٩٦) بابٌ: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]

5206. Narrated 'Ā'ishah رَضِيَ اللهُ عَنها (regarding the Verse) –

"If a woman fears cruelty or desertion on her husband's part..." (V.4-128):

It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: "Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me." This is indicated

٥٢٠٦ - حدَّثنا ابنُ سَلامٍ: أَخْبَرَنا أَبُو مُعاوِيَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ قالَتْ: هِيَ المَرأَةُ تَكونُ عِنْدَ الرَّجُلِ لا يَسْتَكْثِرُ مِنْها فَيُرِيدُ طَلاقَها ويَتزوَّجُ غَيرَها، تَقُولُ لَهُ: أَمْسِكْنِي وَلا

by the Statement of Allāh تعالى:

"There is no sin on them both if they make terms of peace between themselves and making peace is better." (V.4:128)

تُطَلِّقْنِي، ثُمَّ تَزَوَّجْ غَيرِي، فَأَنْتَ فِي حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ والقِسْمَةِ لِي. فذٰلِكَ قَوْلُهُ تَعالى: ﴿فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾. [راجع: ٢٤٥٠]

(97) CHAPTER. The coitus interruptus.

(٩٧) بابُ العَزْلِ

5207. Narrated Jābir: We used to practise coitus interruptus during the lifetime of Allāh's Messenger ﷺ.

٥٢٠٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعيدٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ قالَ: كُنَّا نَعْزِلُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ. [انظر: ٥٢٠٨، ٥٢٠٩]

5208. Narrated Jābir: We used to practise coitus interruptus while the Qur'ān was being revealed.

٥٢٠٨ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قالَ عَمْرٌو: أَخْبَرَنِي عَطاءٌ أَنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: كُنَّا نَعْزِلُ والقُرْآنُ يَنْزِلُ. [راجع: ٥٢٠٧]

5209. Jābir added: We used to practise coitus interruptus during the lifetime of Allāh's Messenger ﷺ while the Qur'ān was being revealed.[1]

٥٢٠٩ - وعَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ: كُنَّا نَعْزِلُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ والقُرْآنُ يَنْزِلُ. [راجع: ٥٢٠٧]

5210. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allāh's Messenger ﷺ about it and he said, "Do you really do that?" repeating the question thrice, "There is no person that is destined to exist but will come into existence, till the Day of Resurrection."

٥٢١٠ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أَسْماءَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ مالِكِ بنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ مُحَيْرِيزٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ قالَ: أَصَبْنا سَبْياً فَكُنَّا نَعْزِلُ، فَسَأَلْنا رَسُولَ اللهِ ﷺ فَقالَ: «أَوَ إِنَّكُمْ لَتَفْعَلُونَ؟ - قالَها ثَلاثاً -

(1) (H.5209) Though the Qur'ān was still being revealed, our practice of coitus interruptus was not prohibited by [illegible]

ما مِنْ نَسَمَةٍ كائِنَةٍ إلى يَوْمِ القِيامَةِ إلَّا هيَ كائِنَةٌ». [راجع: ٢٢٢٩]

(98) CHAPTER. To draw lots among one's wives when one intends to go on a journey (in order to take one of them with).

(٩٨) بابُ القُرْعَةِ بَيْنَ النِّساءِ إذَا أَرَادَ سَفَراً

5211. Narrated al-Qāsim: 'Āishah رَضِيَ اللهُ عَنْها said that whenever the Prophet ﷺ intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot felt on 'Āishah and Ḥafṣa. When night fell the Prophet ﷺ would ride beside 'Āishah and talk with her. One night Ḥafṣa said to 'Āishah, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Āishah said, "Yes (I agree)." So 'Āishah rode, and then the Prophet ﷺ came towards 'Āishah's camel on which Ḥafṣa was riding. He greeted Ḥafṣa and then proceeded (beside her) till they dismounted (on the way). 'Āishah missed him, and so, when they dismounted, she put her legs in the *Idhkhir* and said, "O Lord (Allāh)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet ﷺ)."

٥٢١١ - حدَّثنا أبُو نُعَيْمٍ: حدَّثنا عَبْدُ الوَاحِدِ بنُ أَيمَنَ قالَ: حدَّثني ابنُ أَبي مُلَيْكَةَ عَنِ القاسِمِ عَنْ عائشَةَ: أَنَّ النَّبيَّ ﷺ كانَ إذَا أَرَادَ سَفراً أَقْرَعَ بَيْنَ نِسائِهِ فَطارَتِ القُرْعَةُ لعائشَةَ وحَفْصَةَ، وكانَ النَّبيُّ ﷺ إذَا كانَ باللَّيْلِ سارَ مَعَ عائشَةَ يَتَحَدَّثُ فَقالَتْ حَفْصَةُ: أَلا تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وأَرْكَبُ بَعيرَكِ تَنْظُرِينَ وأَنْظُرُ؟ فَقالَتْ: بَلى، فَرَكِبَتْ فَجاءَ النَّبيُّ ﷺ إلى جمَلِ عائشَةَ وَعَلَيْهِ حَفْصَةُ فَسَلَّمَ عَلَيْها ثُمَّ سارَ حتَّى نَزَلُوا وافْتَقَدَتْهُ عائشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيْها بَين الإذْخِرِ وَتَقُولُ: رَبِّ سَلِّطْ عَليَّ عَقْرَباً أَوْ حَيَّةً تَلْدَغُني وَلا أَسْتَطيعُ أَنْ أَقُولَ لَهُ شَيْئاً.

(99) CHAPTER. (What is said regarding) the woman who gives up her turn with her husband to one of his other wives, and how to divide the turns.

(٩٩) بابُ المَرأةِ تَهَبُ يَوْمَها مِنْ زَوْجِها لضَرَّتِها، وَكَيفَ يَقْسِمُ ذٰلكَ؟

5212. Narrated 'Āishah: "Sauda bint Zam'a gave up her turn to me ('Āishah), and so the Prophet ﷺ used to give me ('Āishah) both my day and the day of Sauda.

٥٢١٢ - حدَّثنا مالكُ بنُ إسْماعِيلَ: حدَّثنا زُهَيرٌ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائشَةَ: أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَها لعائشَةَ، وكانَ النَّبيُّ ﷺ يَقْسِمُ لعائشَةَ بيَوْمِها وَيَوْمِ سَوْدَةَ. [راجع: ٢٥٩٣]

(100) CHAPTER. To deal justly between the women (one's wives), and Allāh says:
"You will never be able to do perfect justice between your wives... (up to)... And Allāh is ever All-Sufficient for His creatures needs, All-Wise." (V.4:129,130)

(١٠٠) **بابُ** العَدْلِ بَيْنَ النِّساءِ ﴿وَلَن تَسْتَطِيعُوٓاْ أَن تَعْدِلُواْ بَيْنَ ٱلنِّسَآءِ﴾ إلى قَوْلِهِ: ﴿وَٰسِعًا حَكِيمًا﴾ [النساء: ١٢٩ - ١٣٠]

(101) CHAPTER. If somebody marries a virgin and he has already a matron wife (with him).

(١٠١) **بابٌ**: إِذَا تَزَوَّجَ البِكْرَ عَلى الثَّيِّبِ

5213. Narrated Anas رَضِيَ اللهُ عَنْهُ: *As-Sunna* (legal way of the Prophet ﷺ) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days (and then by turns); and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days (and then by turns).

٥٢١٣ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا بِشْرٌ: حدَّثَنا خالِدٌ، عَن أَبي قِلابَةَ، عَنْ أَنَسٍ وَلَوْ شِئْتُ أَنْ أَقُولَ قالَ النَّبِيُّ ﷺ وَلٰكِنْ قالَ: السُّنَّةُ إِذَا تَزَوَّجَ البِكْرَ أَقامَ عِنْدَها سَبْعاً، وإِذَا تَزَوَّجَ الثَّيِّبَ أَقامَ عِنْدَها ثَلاثاً. [انظر: ٥٢١٤]

(102) CHAPTER. If someone marries a matron and he has already a virgin wife (with him).

(١٠٢) **بابٌ**: إِذَا تَزَوَّجَ الثَّيِّبَ عَلى البِكْرِ

5214. Narrated Anas رَضِيَ اللهُ عَنْهُ: It is from *As-Sunna* (legal ways of the Prophet ﷺ) that if someone marries a virgin and he has already a matron wife, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife, then he should stay with her (the matron) for three days, and then by turns.

٥٢١٤ - **حدَّثَنا** يُوسُفُ بنُ رَاشِدٍ: حدَّثَنا أَبو أُسامَةَ، عَنْ سُفْيانَ: حدَّثَنا أَيُّوبُ وَخالِدٌ، عَنْ أَبي قِلابَةَ، عَنْ أَنَسٍ قالَ: مِنَ السُّنَّةِ إِذَا تَزَوَّجَ الرَّجُلُ البِكْرَ عَلى الثَّيِّبِ أَقامَ عِنْدَها سَبْعاً وقَسَمَ. وإِذَا تَزَوَّجَ الثَّيِّبَ عَلى البِكْرِ أقامَ عِنْدَها ثَلاثاً ثُمَّ قَسَمَ. قالَ أَبو قِلابَةَ: وَلَوْ شِئْتُ لَقُلْتُ: إِنَّ أَنَساً رَفَعَهُ إِلى النَّبِيِّ ﷺ. وَقالَ عَبْدُ الرَّزَّاقِ: أَخْبرَنا سُفْيانُ، عَنْ أَيُّوبَ وَخالِدٍ، قال خالِدٌ: وَلَوْ شِئتُ لَقُلْتُ: رَفَعَهُ إِلى النَّبِيِّ ﷺ. [راجع: ٥٢١٣]

(103) CHAPTER. Whoever had sexual intercourse with all his wives and then took one bath only.

(١٠٣) **بابٌ** مَنْ طافَ عَلى نِسائه في غُسْلٍ واحِدٍ

5215. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

٥٢١٥ - **حدَّثنا** عَبْدُ الأَعْلَى بنُ حَمَّادٍ: حدَّثنا يَزيدُ بنُ زُرَيْعٍ: حدَّثنا سَعيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بنَ مالكٍ حدَّثَهُمْ: أَنَّ نَبِيَّ اللهِ ﷺ كانَ يَطُوفُ عَلى نِسائِهِ في اللَّيْلَةِ الواحِدَةِ وَله يَوْمَئِذٍ تِسْعُ نِسْوَةٍ. [راجع: ٢٦٨]

(104) CHAPTER. If a man goes to all his wives (have sexual relations with them) in one day.

(١٠٤) **بابُ** دُخُولِ الرَّجُلِ عَلى نِسائِهِ في اليَوْمِ

5216. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ finished his *'Aṣr* prayer, he would enter upon his wives and stay with one of them. One day he went to Ḥafṣa and stayed with her longer than usual.

٥٢١٦ - **حدَّثنا** فَرْوَةُ: حدَّثنا عَلِيُّ ابن مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: كانَ رَسُولُ اللهِ ﷺ إِذا انْصَرَفَ مِنَ العَصْرِ دَخَلَ عَلى نِسائِهِ فَيَدْنُو مِنْ إِحْداهُنَّ. فَدَخَلَ عَلى حَفْصَةَ فاحْتَبَسَ أَكْثَرَ ما كانَ يَحْتَبِسُ. [راجع: ٤٩١٢]

(105) CHAPTER. If a man takes the permission of his wives so as to stay in the house of one of them to be treated (during his ailment) and he is allowed by them (those wives will have no right to claim their lost turns).

(١٠٥) **بابٌ**: إِذا اسْتَأْذَنَ الرَّجُلُ نساءَهُ في أَنْ يُمَرَّضَ في بَيْتِ بَعْضِهِنَّ فأَذِنَّ لَهُ

5217. Narrated 'Āishah رَضِيَ اللهُ عَنْها that during his fatal ailment, Allāh's Messenger ﷺ used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to 'Āishah's turn. So all his wives allowed him to stay where he wished, and he stayed at 'Āishah's house till he died there. 'Āishah رَضِيَ اللهُ عَنْها added: He died on the day of my usual turn at my house.

٥٢١٧ - **حدَّثنا** إِسْماعِيلُ قالَ: حدَّثني سُلَيْمانُ بنُ بِلالٍ: قالَ هِشامُ بنُ عُرْوَةَ: أَخْبَرَني أَبي، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسأَلُ في مَرَضِهِ الَّذي ماتَ فِيهِ: «أَيْنَ أَنا غَداً؟ أَيْنَ أَنا غَداً؟» يُرِيدُ

Allāh took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.(1)

يَوْمَ عائشَةَ. فأَذِنَ لَهُ أَزْوَاجُهُ يكُونُ حَيْثُ شاءَ، فَكانَ في بَيْتِ عائشَةَ حتَّى ماتَ عِنْدَها. قالَتْ عائشَةُ: فَماتَ في اليَوْمِ الَّذي كانَ يَدُورُ عَليَّ فيهِ في بَيْتِي، فَقَبَضَهُ اللهُ وإنَّ رأسَهُ لَبينَ نَحْري وسَحْري، وَخالَطَ رِيقُهُ رِيقِي. [راجع: ٨٩٠]

(106) CHAPTER. If a man loves some of his wives more than the others.

(١٠٦) بابُ حُبِّ الرَّجُلِ بَعْضَ نِسائِهِ أَفْضَلَ مِنْ بَعْضٍ

5218. Narrated Ibn 'Abbās that 'Umar رَضِيَ اللهُ عَنْهُ entered upon Ḥafṣa and said, "O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allāh's Messenger ﷺ for her." By 'her' he meant 'Āishah رَضِيَ اللهُ عَنْها. 'Umar added, "Then I told that to Allāh's Messenger ﷺ and he smiled (on hearing that)."

٥٢١٨ - حدَّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حدَّثنا سُلَيْمانُ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بنِ حُنَيْنٍ: سَمِعَ ابنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ: دَخَلَ عَلى حَفْصَةَ فَقالَ: يا بُنَيَّةَ، لا يَغُرَّنَّكِ هٰذِهِ التي أَعْجَبَها حُسْنُها، حُبُّ رَسُولِ اللهِ ﷺ إيَّاها، يُريدُ عائشَةَ. فَقَصَصْتُ عَلى رَسُولِ اللهِ ﷺ فَتَبَسَّمَ. [راجع: ٨٩]

(107) CHAPTER. (It is not recommended for) one to claim that one has more things or better qualities than one really has.

And what is forbidden as regards the pride of a lady over the other wives of her husband.

(١٠٧) بابُ المُتَشَبِّعِ بِمَا لَمْ يَنَلْ، وَما يُنْهَى مِنِ افْتِخارِ الضَّرَّةِ

5219. Narrated Asmā': A lady said, "O Allāh's Messenger ﷺ! My husband has another wife, so is it sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allāh's Messenger ﷺ said, "The one who pretends that he has been given what he has not been given, is just like the (false) one who

٥٢١٩ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ عَنِ النَّبيِّ ﷺ، وَحَدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيَى، عَنْ هِشامٍ:

(1) (H. 5217) i.e., She chewed a green *Siwāk* and gave it to the Prophet ﷺ.

wears two garments of falsehood."(1)

حدَّثَتْني فاطِمَةُ، عَنْ أَسْماءَ: أَنَّ امْرأَةً قالَتْ: يا رَسُولَ اللهِ، إنَّ لي ضَرَّةً فَهَلْ عَلَيَّ جُناحٌ إنْ تَشَبَّعْتُ مِنْ زَوْجي غَيرَ الَّذي يُعْطيني؟ فَقالَ رَسُولُ اللهِ ﷺ: «المُتَشَبِّعُ بِما لَمْ يُعْطَ كَلابِسِ ثَوْبَيْ زُورٍ».

(108) CHAPTER. *Al-Ghaīra* (i.e. honour, prestige or self-respect)

(١٠٨) **بابُ الغَيْرَةِ**،

Sa'd bin 'Ubāda said: "If I saw a man with my wife, I would strike him with the sharp edge of the sword." The Prophet ﷺ said (to his Companions), "Are you astonished by Sa'd's *(Ghaīra)* sense of honour? (By Allāh) I have a greater sense of *Ghaīra* then he has, and Allāh has still more greater sense of *Ghaīra* than I have."

وَقالَ ورَّادٌ، عَنِ المُغيرَةِ: قالَ سَعْدُ ابنُ عُبادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرأَتي لضَرَبْتُهُ بالسَّيْفِ، غَيرَ مُصْفِحٍ. فَقالَ النَّبيُّ ﷺ: «أَتَعْجَبونَ مِنْ غَيرَةِ سَعْدٍ؟ لأَنا أَغْيَرُ مِنْهُ، وَاللهُ أَغْيَرُ مِنّي».

5220. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ said, "There is none having a greater sense of *Ghaīra* (honour or self-respect etc) than Allāh. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc). There is none who likes to be praised more than Allāh does."

٥٢٢٠ - **حدَّثَنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأَعمَشُ، عَنْ شَقيقٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ عَنِ النَّبيِّ ﷺ قالَ: «ما مِنْ أَحَدٍ أَغْيَرُ مِنَ اللهِ، مِنْ أَجْلِ ذٰلكَ حَرَّمَ الفَوَاحِشَ. وَما أَحَدٌ أَحَبَّ إلَيْهِ المَدْحُ مِنَ اللهِ».

[راجع: ٤٦٣٤]

5221. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "O followers of Muhammad! There is none, who has a greater sense of *Ghaīra* (honour or self-respect etc.) than Allāh, so He has forbidden that His slave commits illegal sexual intercourse or His slave-girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know,

٥٢٢١ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يا أُمَّةَ مُحَمَّدٍ، ما أَحَدٌ أَغْيَرَ مِنَ اللهِ أَنْ يَزني عَبْدُهُ أَوْ أَمَتُهُ تَزْني. يا أُمَّةَ مُحَمَّدٍ، لَوْ تَعْلَمُونَ

(1) (H. 5219) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

you would laugh little and weep much!" [See *Hadīth* No.1044, Vol.2].

ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُم كَثِيراً». [راجع: ١٠٤٤]

5222. Narrated Asmā': I heard Allāh's Messenger ﷺ saying, "There is nothing (none) having a greater sense of *Ghaīra* (self-respect) than Allāh."

And narrated Abū Hurairah that he heard the Prophet ﷺ (saying the same).

٥٢٢٢ - حَدَّثَنَا مُوسَى بنُ إِسْماعِيلَ: حدَّثنا هَمَّامٌ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ أَنَّ عُرْوَةَ بنَ الزُّبَيرِ حدَّثَهُ، عَنْ أُمِّهِ أَسْماءَ: أَنَّها سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لا شَيْءَ أَغْيَرُ مِنَ اللهِ».

5223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh has a sense of *Ghaīra*, and Allāh's Sense of *Ghaīra* is provoked when a believer does something which Allāh has prohibited.

٥٢٢٣ - وَعَنْ يَحْيى: أَنَّ أَبا سَلَمَةَ حدَّثَهُ أَنَّ أَبا هُرَيْرَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ.

حدَّثَنا أَبُو نُعَيْمٍ: حدَّثنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «إِنَّ اللهَ يَغارُ، وغَيْرَةُ اللهِ أَنْ يأتِيَ المُؤْمِنُ مَا حَرَّمَ اللهُ».

5224. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: When Az-Zubair married me, he had no property or any slave or anything else, except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Anṣārī* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Zubair's land given to him by Allāh's Messenger ﷺ and this land was two-third *Farsakh* (about two miles) from my house. One day, while I was coming with the date-stones on my head, I met Allāh's Messenger ﷺ along with some *Anṣārī* people. He called me and then, (directing

٥٢٢٤ - حدَّثَني مَحْمُودٌ: حدَّثَنا أَبُو أُسامَةَ: حدَّثنا هِشامٌ قالَ: أَخبَرَني أَبي عَنْ أَسْماءَ بِنْتِ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: تَزَوَّجَني الزُّبَيرُ وَما لَهُ في الأَرْضِ مِنْ مالٍ وَلا مَمْلُوكٍ وَلا شَيْءٍ غَيرِ ناضِحٍ وغَيرِ فَرَسِهِ فكُنْتُ أَعْلِفُ فَرَسَهُ وأَسْتَقِي المَاءَ وأَخْرِزُ غَرْبَهُ وَأَعْجِنُ، ولَمْ أَكُنْ أُحسِنُ أَخبِزُ، فَكَانَ يَخْبِزُ جارَاتٌ لي مِنَ الأَنْصَارِ، وكُنَّ نِسْوَةَ صِدْقٍ، وكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيرِ الَّتي أَقْطَعَهُ رَسُولُ اللهِ ﷺ عَلى رَأْسِي

his camel to kneel down) said, *"Ikh! Ikh!"* so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *Ghaīra*, as he was one of those people who had the greatest sense of *Ghaīra*. Allāh's Messenger ﷺ noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allāh's Messenger ﷺ while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of *Ghaīra* (See H. 5220 and its Chap. 108). On that Az-Zubair said, "By Allāh, your carrying the date-stones (and you being seen by the Prophet ﷺ in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abū Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me).

وَهِيَ مِنِّي عَلى ثُلُثَيْ فَرْسَخٍ. فَجِئْتُ يَوْماً والنَّوَى عَلى رأسِي، فَلَقِيتُ رَسُولَ اللهِ ﷺ وَمَعَهُ نَفَرٌ مِنَ الأَنْصَارِ فَدَعَانِي ثُمَّ قالَ: «إخْ، إخْ»، لِيَحْمِلَنِي خَلْفَهُ، فاسْتَحْيَيْتُ أَنْ أَسِيرَ مَعَ الرِّجالِ، وَذَكَرْتُ الزُّبَيرَ وغَيرَتَهُ وكانَ أَغْيَرَ النَّاسِ. فَعَرَفَ رَسُولُ اللهِ ﷺ أَنِّي قَدِ اسْتَحْيَيْتُ فَمَضَى، فجِئْتُ الزُّبَيرَ فَقُلْتُ: لَقِيَنِي رَسُولُ اللهِ ﷺ وَعَلى رأسِي النَّوَى وَمَعَهُ نَفَرٌ مِنْ أَصحَابِهِ فأناخَ لأَرْكَبَ فاسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيرَتَكَ، فقالَ: وَاللهِ لَحَمْلُكِ النَّوَى كانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكِ مَعَهُ. قالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أبو بَكْرٍ بَعْدَ ذٰلِكَ بِخادِمٍ تَكْفِينِي سِياسَةَ الفَرَسِ فَكأَنَّما أَعْتَقَنِي. [راجع: ٣١٥١]

5225. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in the house of one of his wives, one of the Mothers of the believers[1] sent a meal in a dish. The wife at whose house the Prophet ﷺ was, struck the hand of the servant, causing the dish to fall and break. The Prophet ﷺ gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

٥٢٢٥ - حدَّثنا عَلِيٌّ: حدَّثنا ابنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ أَنسٍ قالَ: كانَ النَّبِيُّ ﷺ عِنْدَ بَعْضِ نسائِهِ، فأَرْسَلَتْ إِحْدَى أُمَّهاتِ المؤمِنِينَ بِصَحْفَةٍ فيها طَعامٌ. فَضَرَبَتِ الَّتي النَّبِيُّ ﷺ في بَيْتِها يَدَ الخادِمِ فَسَقَطَتِ الصَّحْفَةُ فانْفَلَقَتْ. فجَمَعَ النَّبِيُّ ﷺ فِلَقَ الصَّحْفَةِ ثُمَّ جَعَلَ يَجْمَعُ فِيها الطَّعامَ الَّذي كانَ في الصَّحْفَةِ وَيقُولُ: «غارَتْ أُمُّكُمْ»، ثُمَّ حَبَسَ الخادِمَ حتَّى أُتِيَ بِصَحْفَةٍ مِنْ عِنْدِ

(1) (H. 5225) The wives of the Prophet ﷺ were called 'The Mothers of the believers'.

الَّتي هُوَ في بَيْتِها، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إلى الَّتي كُسِرَتْ صَحْفَتُها. وأمْسَكَ المَكْسُورَةَ في بَيْتِ الَّتي كُسِرَتْ فِيْهِ. [راجع: ٢٤٨١]

5226. Narrated Jābir bin Abdullah رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I entered Paradise and saw a palace and asked whose palace is this? They said, 'This palace belongs to 'Umar bin Al-Khaṭṭāb.' I intended to enter it, and nothing stopped me except my knowledge about your sense of *Ghaīra* (honour, self-respect etc.) (O 'Umar)." 'Umar said, "O Allāh's Prophet! How dare I think of my *Ghaīra* (honour, self-respect etc.) being offended by you?".

٥٢٢٦ - حَدَّثَنَا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّميُّ: حدَّثنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «دَخَلْتُ الجَنَّةَ - أوْ أتَيْتُ الجَنَّةَ - فأبصَرْتُ قَصْراً فَقُلْتُ: لِمَنْ هٰذَا؟ قالُوا: لِعُمَرَ بنِ الخَطَّابِ، فأرَدْتُ أنْ أدْخُلَهُ فَلَمْ يَمْنَعْني إلَّا عِلْمي بغَيْرَتِكَ»، قالَ عُمَرُ بنُ الخَطَّابِ: يا رَسُولَ اللهِ، بأبي أنْتَ وأُمِّي يا نَبيَّ اللهِ، أوَ عَلَيْكَ أغارُ؟. [راجع: ٣٦٧٩]

5227. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were sitting with Allāh's Messenger ﷺ, (he) Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself in Paradise and suddenly (I saw) a woman performing ablution beside a palace. I asked, 'Whose palace is this?' It was said, 'This palace belongs to 'Umar.' Then I remembered his sense of *Ghaīra* and returned." On that 'Umar started weeping in that gathering and said, "O Allāh's Messenger! How dare I think of my *Ghaīra* (self-respect) being offended by you?"

٥٢٢٧ - حَدَّثَنَا عَبْدَانُ: أخْبَرنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أخْبَرَني ابنُ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ قالَ: بَيْنَما نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ جُلُوسٌ فَقالَ رَسُولُ اللهِ ﷺ: «بَيْنَما أنا نائِمٌ رأيْتُني في الجَنَّةِ، فإذَا امْرَأَةٌ تَتَوَضَّأُ إلى جانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هٰذَا؟ قالَ: هٰذَا لِعُمَرَ، فَذَكَرْتُ غَيرَتَهُ فَوَلَّيْتُ مُدْبِراً». فَبَكَى عُمَرُ وَهُوَ في المَجْلِسِ ثُمَّ قالَ: أوَ عَلَيْكَ يا رَسُولَ اللهِ أغارُ؟. [راجع: ٣٢٤٢]

(109) CHAPTER. The jealousy of women and their anger.

(١٠٩) بابُ غَيْرَةِ النِّساءِ وَوَجْدِهِنَّ

5228. Narrated 'Āishah رَضِيَ اللهُ عَنْهُما that Allāh's Messenger ﷺ said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham'." Thereupon I said, "Yes (you are right), but by Allāh, O Allāh's Messenger, I leave nothing but your name."(1)

٥٢٢٨ - حَدَّثَنَا عُبَيْدُ بنُ إِسْماعِيلَ: حدَّثَنا أَبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قال لي رَسُولُ اللهِ ﷺ: «إِنِّي لأَعْلَمُ إِذا كُنْتِ عَنِّي راضِيَةً، وإذا كُنْتِ عَلَيَّ غَضْبى». قالَتْ: فَقُلْتُ: مِنْ أَينَ تَعْرِفُ ذٰلِكَ؟ فَقالَ: «أَمَّا إِذا كُنْتِ عَنِّي راضِيَةً فإِنَّكِ تَقُولِينَ: لا ورَبِّ مُحَمَّدٍ. وإِذا كُنْتِ غَضْبَى قُلْتِ: لا وَرَبِّ إِبْراهِيمَ». قالَتْ: قُلْتُ: أَجَلْ، وَاللهِ يا رَسُولَ اللهِ ما أَهْجُرُ إِلَّا اسمَكَ.

[انظر: ٦٠٧٨]

5229. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I never felt so jealous of any wife of Allāh's Messenger ﷺ as I did of Khadīja because Allāh's Messenger ﷺ used to remember and praise her too often and because it was revealed to Allāh's Messenger ﷺ that he should give her (Khadīja) the glad tidings of her having a palace of *Qaṣab*(2) in Paradise. (See H. 3816)

٥٢٢٩ - حدَّثَني أَحْمَدُ بنُ أَبي رَجاءٍ: حدَّثَنا النَّضْرُ، عَنْ هِشامٍ قالَ: أَخبرَني أَبي، عَنْ عائِشَةَ أَنَّها قالَتْ: ما غِرْتُ عَلى امْرأةٍ لِرَسُولِ اللهِ ﷺ كَما غِرْتُ عَلى خَدِيجَةَ لِكَثْرَةِ ذِكْرِ رَسُولِ اللهِ ﷺ إِيَّاها وَثَنائِهِ عَلَيْها، وَقَدْ أُوحِيَ إِلى رَسُولِ اللهِ ﷺ أَنْ يُبَشِّرَها بِبَيْتٍ لَها في الجَنَّةِ مِنْ قَصَبٍ. [راجع: ٢٦٤٤، ٣٨١٦]

(110) CHAPTER. The man's attempt to prevent what may arouse his daughter's jealousy, and his demand that she should be treated justly.

(١١٠) بابُ ذَبِّ الرَّجُلِ عَنِ ابْنَتِهِ في الغَيْرَةِ والإِنْصافِ

5230. Narrated Al-Miswar bin

٥٢٣٠ - حَدَّثَنَا قُتَيْبَةُ: حدَّثَنا

(1) (H. 5228) She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name.
(2) (H. 5229) *Qaṣab*, see the glossary.

Makhrama: I heard Allāh's Messenger ﷺ who was on the pulpit, saying, "Banu-Hishām bin Al-Mughīra have requested me to allow them to marry their daughter to 'Alī bin Abī Ṭalīb, but I don't give permission, and will not give permission unless 'Alī bin Abī Ṭālib divorces my daughter in order to marry their daughter, because Fāṭima is a part of my body, and I hate what she hates to see, and what annoys her, annoys me."

اللَّيْثُ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ قال: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ وَهُوَ عَلى المِنْبَرِ: «إِنَّ بَنِي هِشامِ ابنِ المُغيرَةِ اسْتأذَنوا في أَنْ يُنكِحُوا ابْنَتَهُمْ عَلِيَّ بنَ أَبي طالِبٍ، فَلا آذَنُ، ثُمَّ لا آذَنُ، ثُمَّ لا آذَنُ إِلَّا أَنْ يُريدَ ابنُ أَبي طالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فإِنَّما هيَ بَضْعَةٌ مِنِّي، يُرِيبُني ما أَرَابَها، وَيُؤْذِيني ما آذَاها».

(111) CHAPTER. Men will decrease and women will increase.

(١١١) بابٌ: يَقِلُّ الرِّجالُ وَيَكْثُرُ النِّساءُ،

And Abū Mūsā said: The Prophet ﷺ said, "You will see (in future) one man followed by forty women taking refuge with him and appealing for help because of the scarcity of men and the great number of women."

وَقالَ أَبو مُوسَى عَنِ النَّبِيِّ ﷺ: «وَتَرى الرَّجُلَ الوَاحِدَ يَتْبَعُهُ أَرْبَعُونَ نِسْوَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجالِ وكَثْرَةِ النِّساءِ».

5231. Narrated Anas رَضِيَ الله عَنْهُ: I will narrate to you a *Ḥadīth* I heard from Allāh's Messenger ﷺ and none other than I will tell you of it. I heard Allāh's Messenger ﷺ saying, "From among the portents of the Hour are the following: (1) Religious knowledge will be taken away; (2) General ignorance (in religious matters) will increase; (3) Illegal sexual intercourse will prevail: (4) Drinking of alcoholic drinks will be in plenty. (5) Men will decrease in number, and women will increace in number, so much so that fifty women will be looked after by one man." [See H. No. 81, Vol. I].

٥٢٣١ - حدَّثنا حَفْصُ بنُ عُمَرَ الحَوْضِيُّ: حدَّثنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لأُحَدِّثَنَّكُمْ حَديثاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لا يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيري. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ العِلْمُ، ويَكْثُرَ الجَهْلُ، وَيَكْثُرَ الزِّنا، ويَكْثُرَ شُرْبُ الخَمْرِ، وَيَقِلَّ الرِّجالُ، ويَكْثُرَ النِّساءُ حتى يَكُونَ لِخَمْسينَ امْرأَةً القَيِّمُ الوَاحِدُ». [راجع: ٨٠]

(112) CHAPTER. A man should not stay with a woman in seclusion unless he is a

(١١٢) بابٌ لا يَخْلُوَنَّ رَجُلٌ بامْرأَةٍ

إِلَّا ذُو مَحْرَمٍ، والدُّخولُ عَلى المُغِيبَةِ

Dhu-Maḥram **(a person who is legally not allowed to marry that woman, e.g. her father or brother, etc.). (And it is unlawful for one) to enter upon a woman whose husband is absent.**

٥٢٣٢ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا لَيْثٌ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِيَّاكُمْ والدُّخُولَ عَلى النِّساءِ»، فَقالَ رَجُلٌ مِنَ الأَنْصارِ: يا رَسُولَ اللهِ، أَفَرأَيْتَ الحَمْوَ؟ قالَ: «الحَمْوُ: المَوْتُ».

5232. Narrated 'Uqba bin 'Āmir رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Beware of entering upon the ladies." A man from the *Anṣār* said, "Allāh's Messenger! What about *Al-Ḥamū*[1] (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?" The Prophet ﷺ replied: The in-laws (*Al-Hamu*) of the wife are death itself[2].

٥٢٣٣ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا عَمْرٌو، عَنْ أَبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذي مَحْرَمٍ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، امْرَأَتي خَرَجَتْ حاجَّةً واكْتُتِبْتُ في غَزْوَةِ كَذا وَكَذا، قالَ: «ارْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ».

[راجع: ١٨٦٢]

5233. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "No man should stay with a lady in seclusion except in the presence of a *Dhū-Maḥram*." A man stood up and said, "O Allāh's Messenger! My wife has gone out intending to perform the *Ḥajj* and I have been enrolled (in the army) for such and such campaign." The Prophet ﷺ said, "Return and perform the *Ḥajj* with your wife."

(١١٣) بابُ ما يَجُوزُ أَنْ يَخلُوَ الرَّجُلُ بالمَرأَةِ عِنْدَ النَّاسِ

(113) CHAPTER. What is allowed (as regards) a private meeting between a man and a woman when they are not secluded from the people.

٥٢٣٤ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ:

5234. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ:

---

(1) (H. 5232) It is mainly the brothers of the husband or the in-laws of the wife who are meant here and these are only those who could have married that woman if she had not been married.

(2) (H. 5232) The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet ﷺ compared the brother-in-law of a wife to death if he stays in seclusion with her.

حدَّثَنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ هِشامٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَتِ امْرأةٌ مِنَ الأَنْصارِ إلى النَّبيِّ ﷺ فَخَلا بِها، فَقالَ: «وَاللهِ إنَّكُمْ لأَحَبُّ النَّاسِ إليَّ». [راجع: ٣٧٨٦]

An *Anṣārī* woman came to the Prophet ﷺ and he took her aside and said (to her), "By Allāh, you (*Anṣār*) are the most beloved people to me."

(١١٤) **بابُ ما يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بالنِّساءِ عَلى المَرأَةِ**

(114) CHAPTER. It is forbidden that effeminate men should enter upon women.

٥٢٣٥ - حدَّثَنا عُثْمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا عَبْدَةُ عَنْ هشامِ بنِ عُرْوَةَ، عنْ أَبيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ: عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبيَّ ﷺ كانَ عِنْدها وفي البَيْتِ مُخَنَّثٌ فَقالَ المُخَنَّثُ لأَخي أُمِّ سلَمَة عَبْدِ اللهِ بنِ أَبي أُمَيَّةَ: إنْ فَتَحَ اللهُ لَكُمُ الطَّائفَ غَداً أَدُلُّكَ على ابْنَةِ غَيْلانَ فإنَّها تُقْبِلُ بأَرْبَعٍ وَتُدْبِرُ بثَمانٍ. فَقالَ النَّبِيُّ ﷺ: «لا يَدْخُلَنَّ هٰذَا عَلَيْكُمْ». [راجع: ٤٣٢٤]

5235. Narrated Umm Salama that while the Prophet ﷺ was with her, there was an effeminate man in the house. The effeminate man said to Umm Salma's brother, 'Abdullāh bin Abī Umaiyya, "If Allāh should make you conquer Aṭ-Tā'if tomorrow, I recommend that you take the daughter of Ghailān (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back." Thereupon the Prophet ﷺ said (to us), "This (effiminate man) should never enter upon you (O women)." (See H. 4324)

(١١٥) **بابُ نَظَرِ المَرأةِ إلى الحَبَشِ ونَحْوِهِمْ مِنْ غيرِ رِيبَةٍ**

(115) CHAPTER. The looking of a woman at the Ethiopians and the like (is permissible) if it does not lead to bad consequences.

٥٢٣٦ - حدَّثَنا إسحاقُ بنُ إبْراهيمَ الحَنْظَلِيُّ، عَنْ عِيسَى، عَنِ الأَوْزاعيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: رأَيْتُ النَّبِيَّ ﷺ يَسْتُرُني برِدائِهِ، وَأَنا أَنْظُرُ إلى الحَبَشَةِ يَلْعَبُونَ في المَسْجِد حتَّى أَكُونَ أَنا الَّذي أَسأَمُ، فاقْدُرُوا

5236. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ was screening me with his *Ridā'* (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect. (See H.454)

قَدْرَ الجارِيَةِ الحَدِيثَةِ السِّنِّ الحَرِيصَةِ عَلى اللَّهْوِ. [راجع: ٤٥٤]

(116) CHAPTER. The going out of women for their needs.

(١١٦) بابٌ خُرُوجِ النِّساءِ لِحَوائِجِهِنَّ

5237. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once Sauda bint Zam'a went out at night for some need, and 'Umar saw her, and recognizing her, he said (to her), "By Allāh, O Sauda! You cannot hide yourself from us." So she returned to the Prophet ﷺ and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Revelation was revealed to him and when that state was over, he (the Prophet ﷺ) was saying: "O women! You have been allowed by Allāh to go out for your needs."

٥٢٣٧ - حدَّثنا فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثنا عَليُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ، قالَتْ: خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ لَيْلاً فَرآها عُمَرُ فَعَرَفَها فَقالَ: إنَّكِ وَاللهِ يا سَوْدَةُ ما تَخْفَيْنَ عَلَيْنا. فَرَجَعَتْ إلى النَّبِيِّ ﷺ فَذَكَرَتْ ذٰلكَ لَهُ وَهُوَ في حُجْرَتي يَتَعَشَّى، وإنَّ في يَدِهِ لَعَرْقاً. فأُنْزِلَ عَلَيْهِ فَرُفِعَ عَنْهُ وَهُوَ يَقُولُ: «قَدْ أَذِنَ اللهُ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوائِجِكُنَّ». [راجع: ١٤٦]

(117) CHAPTER. The permission taken by a woman from her husband to go to the mosque.

(١١٧) بابٌ اسْتِئْذانِ المَرأَةِ زَوْجَها في الخُرُوجِ إلى المَسْجِدِ وَغَيرِهِ

5238. Narrated Sālim's father: The Prophet ﷺ said, "If the wife of anyone of you asks permission to go to the mosque, he should not forbid her."

٥٢٣٨ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا الزُّهْرِيُّ، عَنْ سالِمٍ، عَن أبيهِ عَنِ النَّبيِّ ﷺ: «إذَا اسْتَأْذَنَتِ امْرأَةُ أَحَدِكُمْ إلى المَسْجِدِ فَلا يَمْنَعْها». [راجع: ٨٦٥]

(118) CHAPTER. What is lawful as regards visiting or looking at those women who have foster suckling relations with you.

(١١٨) بابٌ ما يَحِلُّ مِنَ الدُّخُولِ والنَّظَرِ إلى النِّساءِ في الرَّضاعِ

5239. Narrated 'Āishah رَضِيَ اللهُ عَنْها: My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allāh's Messenger ﷺ about that. He said, "He is your uncle, so allow him to come in." I said, "O Allāh's Messenger! I have been

٥٢٣٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: جاءَ عَمِّي مِنَ

suckled by a woman and not by a man." Allāh's Messenger ﷺ said, "He is your uncle, so let him enter upon you." And that happened after the order of *Al-Ḥijāb* (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

الرَّضَاعَةِ فاسْتأْذَنَ عَلَيَّ فأَبَيْتُ أَنْ آذَنَ لَهُ حتَّى أسألَ رَسُولَ اللهِ ﷺ، فجاءَ رَسُولُ اللهِ ﷺ فسألْتُهُ عَنْ ذٰلكَ فَقالَ: «إِنَّه عَمُّكِ فَأْذَنِي لَهُ». قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّما أَرْضَعَتْنِي المَرأةُ ولَمْ يُرْضِعْنِي الرَّجُلُ، قالَتْ: فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ». قالَتْ عائشةُ: وَذٰلكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنا الحِجابُ. قالَتْ عائشَةُ: يَحْرُمُ مِنَ الرَّضَاعَةِ ما يَحْرُمُ مِنَ الوِلادَةِ.

(119) CHAPTER. A woman should not look at or touch the body of another woman to describe her to her husband.

(١١٩) بابٌ: لا تُباشِرُ المَرأةُ المَرأةَ فَتَنْعَتَها لِزَوْجِها

5240. Narrated 'Abdullāh bin Mas'ūd رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

٥٢٤٠ - **حدَّثنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «لا تُباشِرُ المَرأةُ المَرأةَ فتَنْعَتَها لزَوْجِها كأنَّهُ يَنْظُرُ إِلَيْها». [انظر: ٥٢٤١]

5241. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

٥٢٤١ - **حدَّثَنا** عُمَرُ بن حَفْصِ بنِ غِياثٍ: حدَّثنا أَبي: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَنِي شَقِيقٌ قالَ: سَمِعْتُ عَبْدَ اللهِ قالَ: قالَ النَّبيُّ ﷺ: «لا تُباشِرِ المَرأةُ المَرأةَ فَتَنْعَتَها لِزَوْجِها كأَنَّهُ يَنْظُرُ إِلَيْها». [راجع: ٥٢٤٠]

(120) CHAPTER. The saying of a man: "I will go round (i.e. have sexual relations with) all my wives tonight."

(١٢٠) بابُ قَوْلِ الرَّجُلِ: لأَطُوفَنَّ اللَّيْلَةَ عَلى نِسائي

٥٢٤٢ - حدَّثني مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخبرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيْرَةَ قالَ: «قالَ سُلَيْمانُ بنُ داوُدَ عَلَيْهِما السَّلامُ: لأَطُوفَنَّ اللَّيْلَةَ بِمائَةِ امْرأَةٍ، تَلِدُ كُلُّ امْرأَةٍ غُلاماً يُقاتِلُ في سَبِيلِ اللهِ، فَقالَ لَهُ المَلَكُ: قُلْ: إنْ شاءَ اللهُ. فَلَمْ يَقُلْ وَنَسِيَ. فأَطافَ بِهِنَّ، ولَمْ تَلِدْ مِنْهُنَّ إلَّا امْرأَةٌ نِصْفَ إنْسانٍ». قالَ النَّبِيُّ ﷺ: «لَوْ قالَ إنْ شاءَ اللهُ، لَمْ يَحْنَثْ، وكانَ أَرْجَى لِحاجَتِهِ».

5242. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Sulaiman (Solomon), son of (the Prophet) Dāwud (David) عليهما السلام, said, "Tonight I will go round (i.e. have sexual relations with) one hundred women wives), everyone of whom will give birth to a male child who will fight in Allāh's Cause." On that an angel said to him, "Say: 'If Allāh will'." But Sulaiman (Solomon) did not say it and forgot to say it. Then he had sexual relations with them but none of them gave birth to any child except one who gave birth to a half person. The Prophet ﷺ said, "If Sulaiman (Solomon) had said: 'If Allāh will,' Allāh would have fulfilled his (above) desire and that saying would have made him more hopeful." (See H. 2819)

(١٢١) بابٌ: لا يَطْرُقْ أَهْلَهُ لَيْلاً إذَا أَطالَ الغَيْبَةَ مَخافَةَ أَنْ يُخَوِّنَهُمْ أَوْ يَلْتَمِسَ عَثَراتِهِمْ

(121) CHAPTER. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night, lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects.

٥٢٤٣ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا مُحارِبُ بنُ دِثارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَكْرَهُ أَنْ يأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقاً.

[راجع: ٤٤٣]

5243. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ disliked that one should go to one's family at night (on returning from a journey).

٥٢٤٤ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا عاصِمُ بنُ سُلَيْمانَ، عَنِ الشَّعْبِيِّ: أَنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أَطالَ أَحَدُكُمْ

5244. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When anyone of you is away from his house for a long time, he should not return to his family at night."

الغَيْبَةَ فَلا يَطْرُقْ أَهْلَهُ لَيْلاً».

[راجع: ٤٤٧]

(122) CHAPTER. Seeking to beget children.

(١٢٢) بابُ طَلَبِ الوَلَدِ

5245. Narrated Jābir: I was with Allāh's Messenger ﷺ in a *Ghazwa*, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allāh's Messenger ﷺ. He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you would have played and she would have played with you?" Then when we approached (Al-Madīna) and were going to enter (it), the Prophet ﷺ said, "Wait till you enter (your homes) in the night i.e., at the time of *'Ishā'* (prayer) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The subnarrator, Hashim said: A reliable narrator told me that the Prophet ﷺ added in this *Ḥadīth*: "(Seek to beget) children! children, O Jābir!").

٥٢٤٥ - **حدَّثَنا** مُسَدَّدٌ، عَنْ هُشَيْمٍ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جابِرٍ قالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ في غَزْوَةٍ فَلَمَّا قَفَلْنا تَعَجَّلْتُ عَلى بَعِيرٍ قَطُوفٍ فَلَحِقَنِي راكِبٌ مِنْ خَلْفِي فالْتَفَتُّ فإذَا أَنا بِرَسُولِ اللهِ ﷺ قالَ: «ما يُعْجِلُكَ؟» قُلْتُ: إنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ، قالَ: «فَبِكْراً تَزَوَّجْتَ أَمْ ثَيِّباً؟» قُلْتُ: بَلْ ثَيِّباً، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ؟» قالَ: فَلَمَّا قَدِمْنا ذَهَبْنا لِنَدْخُلَ فَقالَ: «أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلاً - أيْ عِشاءً - لِكَي تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ المُغِيبَةُ». قالَ: وحدَّثَني الثِّقَةُ أنَّهُ قالَ في هٰذا الحَدِيثِ: «الكَيْسَ الكَيْسَ يا جابِرُ»، يَعْني الوَلَدَ. [راجع: ٤٤٣]

5246. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair." Allāh's Messenger ﷺ further said, "(O Jābir!) Seek to have offspring, seek to have offspring!".

٥٢٤٦ - **حدَّثَنا** مُحَمَّدُ بنُ الوَلِيدِ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «إذَا دَخَلْتَ لَيْلاً فَلا تَدْخُلْ عَلى أَهْلِكَ حَتَّى تَسْتَحِدَّ المُغِيبَةُ وتَمْتَشِطَ الشَّعِثَةُ»، قالَ: قالَ رَسُولُ اللهِ ﷺ: «فَعَلَيْكَ بالكَيْسِ الكَيْسِ».

[راجع: ٤٤٣]

تابَعَهُ عُبَيْدُ اللهِ، عَنْ وَهْبٍ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ في «الكَيْسِ».

(123) CHAPTER. The woman (whose husband is absent for a long time) should shave her pubic hair, and those whose hair is unkempt should comb their hair.

(١٢٣) بابٌ: تَسْتَحِدُّ المُغِيبَةُ وتَمْتَشِطُ الشَّعِثَةُ

5247. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We were with the Prophet ﷺ in a *Ghazwa*, and when we returned and approached Al-Madīna, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allāh's Messenger ﷺ. I said, "O Allāh's Messenger! I am newly married." He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron." He said, "Why didn't you marry a young girl so that you would have played with her and she with you?" When we reached (near Al-Madīna) and were going to enter it, the Prophet ﷺ said, "Wait till you enter your home in the night i.e. at the time of *'Isha* (prayer) so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

٥٢٤٧ - **حدَّثني** يَعْقُوبُ بنُ إبراهيمَ: حدَّثَنا هُشَيْمٌ: أَخْبرَنا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: كُنَّا مع النَّبِيِّ ﷺ في غَزْوَةٍ، فَلَمَّا قَفَلْنا كُنَّا قَرِيباً مِنَ المَدِينَةِ تَعَجَّلْتُ عَلى بَعِيرٍ لي قَطوفٍ فَلَحِقَني راكِبٌ مِنْ خَلْفِي فَنَخَسَ بَعِيري بعَنَزَةٍ كانَتْ مَعَهُ، فَسارَ بَعِيري كأَحْسَنِ ما أَنْتَ راءٍ مِنَ الإبِلِ، فالْتَفَتُّ فإذا أَنا برَسُولِ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنِّي حَدِيثُ عَهْدٍ بعرْسٍ، قالَ: «أَتَزَوَّجْتَ؟» قُلْتُ: نَعَمْ، قالَ: «أَبِكْراً أَمْ ثَيِّباً؟» قالَ: قُلْتُ: بَلْ ثَيِّباً، قالَ: «فَهَلَّا بِكْراً تُلاعِبُها وتُلاعِبُكَ»، قالَ: فَلَمَّا قَدِمْنا ذَهَبْنا لِنَدْخُلَ فَقالَ: «أَمْهِلُوا حتَّى تَدْخُلُوا لَيْلاً - أَيْ عِشاءً - لِكَيْ تَمْتَشِطَ الشَّعِثَةُ، وتَسْتَحِدَّ المُغِيبَةُ». [راجع: ٤٤٣]

(124) CHAPTER. "And not to reveal their adornments except to their husbands, ..." (V.24:31)

(١٢٤) **بابٌ**: ﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ﴾ [النور: ٣١]

5248. Narrated Abū Ḥāzim: The people differed as to with which thing Allāh's Messenger ﷺ was treated on the day (of the battle) of Uḥud. So they asked Sahl bin Sa'd As-Sā'idī who was the only surviving

٥٢٤٨ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ أَبي حازِمٍ قالَ: اخْتَلَفَ النَّاسُ بأَيِّ شَيْءٍ دُووِيَ جُرْحُ

Companion (of the Prophet ﷺ) at Al-Madīna. He replied, "Nobody is left at Al-Madīna who knows it better than I. Fāṭima عليها السّلام was washing the blood off his face and 'Alī رَضِيَ اللهُ عَنْهُ was bringing water in his shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

رَسُولِ اللهِ ﷺ يَوْمَ أُحُدٍ، فَسأَلُوا سَهْلَ ابنَ سَعْدٍ السَّاعِدِيَّ وكانَ مِنْ آخِرِ مَنْ بَقِيَ مِنْ أَصحَابِ النَّبِيِّ ﷺ بالمَدِينَةِ فَقالَ: وما بَقِيَ للنَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كانَتْ فاطِمَةُ عَلَيْها السَّلامُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَعَلِيٌّ يأتي بالماءِ عَلى تُرْسِهِ، فأُخِذَ حَصِيرٌ فحُرِّقَ فحُشِيَ بِهِ جُرْحُهُ. [راجع: ٢٤٣]

(125) CHAPTER. "And those among you who have not come to the age of puberty." (V.24:58)

(١٢٥) **بابٌ**: ﴿وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ﴾ [النور: ٥٨]

5249. Narrated 'Abdur-Raḥmān bin 'Ābis: I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما answering a man who asked him, "Did you attend the *Ṣalāt* (prayer) of *'Eīd-ul-Aḍḥā* or *'Eīd-ul-Fiṭr* with Allāh's Messenger ﷺ?" Ibn 'Abbās replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age). Ibn 'Abbās further said, Allāh's Messenger ﷺ went out and offered the *'Eīd Ṣalāt* (prayer) and then delivered the *Khutba*." Ibn 'Abbās did not mention the *Ādhān* (the call for *Ṣalāt* (prayer)) or the *Iqāma*. He added, "Then the Prophet ﷺ went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the ear-rings and necklaces, etc.) and throwing (it) towards Bilāl. Then the Prophet ﷺ returned with Bilāl to his house."

٥٢٤٩ - **حدَّثنا** أحمدُ بنُ مُحَمَّدٍ: أَخْبرَنا عَبْدُ اللهِ: أَخبرَنا سُفْيانُ، عَنْ عَبْدِ الرَّحمٰنِ بنِ عابِسٍ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما سأَلَهُ رَجُلٌ: شَهِدْتَ مَعَ رَسُولِ اللهِ ﷺ العِيدَ أَضْحَى أَوْ فِطْراً؟ قالَ: نَعَمْ، وَلَوْلا مَكانِي مِنْهُ ما شَهِدْتُهُ، يَعْني مِنْ صِغَرِهِ، قالَ: خَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّى ثُمَّ خَطَبَ - ولَمْ يَذْكُرْ أَذاناً وَلا إِقامَةً - ثُمَّ أَتى النِّساءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وأَمَرَهُنَّ بالصَّدَقَةِ، فَرأَيْتُهُنَّ يَهْوِينَ إِلى آذَانِهِنَّ وحُلُوقِهِنَّ يَدْفَعْنَ إلى بِلالٍ، ثُمَّ ارْتَفَعَ هُوَ وَبِلالٌ إِلى بَيْتِهِ. [راجع: ٩٨]

(126) CHAPTER. The man's poking his daughter in the flank while admonishing her.

(١٢٦) **بابٌ** وطَعْنِ الرَّجُلِ ابْنَتَهُ في الخاصِرَةِ عِنْدَ العِتابِ

5250. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr رَضِيَ اللهُ عَنْهُ admonished me and poked me with his hands in the flank, and nothing

٥٢٥٠ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ عَبْدِ

الرَّحمٰنِ بنِ القاسمِ، عَنْ أَبيهِ، عَنْ عائشَةَ قالَتْ: عاتَبَنِي أَبُو بَكْرٍ وَجَعَلَ يَطْعُنُنِي بيَدِهِ في خاصِرَتِي فَلا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكانُ رَسُولِ اللهِ ﷺ ورأسُهُ عَلى فَخِذي. [راجع: ٣٣٤]

stopped me from moving at that time except the position of Allāh's Messenger ﷺ whose head was on my thigh. (See H. 334)

68 – THE BOOK OF DIVORCE

٦٨ - كتاب الطّلاق

(1) CHAPTER. The Statement of Allāh تعالى: "O Prophet! When you divorce women, divorce them at their *'Idda'* (prescribed periods) and count (accurately) their *'Idda* (prescribed periods)." (V.65:1)

The divorce according to *As-Sunna* (the Prophet's legal way is that one should divorce his wife when she is clean from her periods and he has not had sexual intercourse with her (after her period) and there should be two witnesses for the divorce.

(١) **بابُ** وَقَوْلِ اللهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ﴾ [الطلاق: ١]

﴿أَحْصَيْنَٰهُ﴾ [يس: ١٢]: حَفِظْناهُ وَعَدَدْناهُ.

وَطلاقُ السُّنَّةِ أَنْ يُطَلِّقَها طاهِراً مِن غَيرِ جِمَاعٍ وَيُشْهِدَ شاهِدَيْنِ.

5251. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما that he had divorced his wife while she was menstruating during the lifetime of Allāh's Messenger ﷺ. 'Umar bin Al-Khaṭṭāb asked Allāh's Messenger ﷺ about that. Allāh's Messenger ﷺ said, "Order him (your son) to take her back and keep her, till she is clean from her menses and then to wait till she gets her next period (menses) and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the *'Idda* (prescribed period) which Allāh has fixed for the women meant to be divorced."

٥٢٥١ - **حدَّثَنَا** إِسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ طَلَّقَ امْرأتَهُ وَهِيَ حائِضٌ عَلى عَهْدِ رَسُولِ اللهِ ﷺ، فَسألَ عُمَرُ بنُ الخَطَّابِ رَسُولَ اللهِ ﷺ عَنْ ذلكَ، فَقالَ رَسُولُ اللهِ ﷺ: «مُرْهُ فَلْيُراجِعْها، ثُمَّ لِيُمْسِكْها حتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شاءَ أَمْسَكَ بَعْدُ، وإِنْ شاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ العِدَّةُ الَّتي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَها النِّساءُ». [راجع: ٤٩٠٨]

(2) CHAPTER. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

(٢) **بابٌ**: إِذَا طُلِّقَتِ الحائضُ تَعْتَدُّ بِذلكَ الطَّلاقِ

5252. Narrated Anas bin Sīrīn: Ibn 'Umar said: I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ. The Prophet ﷺ said, (to my father), "Let your son take her back." I asked (Ibn 'Umar), "Is such a divorce

٥٢٥٢ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ أَنَسِ بنِ سِيرِينَ قالَ: سَمِعْتُ ابنَ عُمَرَ قالَ: طَلَّقَ ابنُ عُمَرَ امْرأَتَهُ وَهِيَ حائِضٌ،

فذَكَرَ عُمَرُ لِلنَّبِيِّ ﷺ فقال: «لِيُرَاجِعْها»، قُلْتُ: تُحْتَسَبُ؟ قالَ: فَمَهْ؟. [راجع: ٤٩٠٨]

وعَنْ قَتادَةَ، عَنْ يُونسَ بنِ جُبَيْرٍ، عَنِ ابنِ عُمَرَ قالَ: «مُرْهُ فَلْيُرَاجِعْها»، قُلْتُ: تُحْتَسَبُ؟ قالَ: «أَرَأَيْتَهُ إِنْ عَجَزَ واسْتَحْمَقَ؟»

counted (i.e., as one legal divorce)?" Ibn 'Umar said, "Of course."

Narrated Yunus bin Jubair: Ibn 'Umar said, "The Prophet ﷺ said to 'Umar, 'Order him (Ibn 'Umar) to take her back'." I asked, "Is such a divorce counted (as one legal divorce)?" Ibn 'Umar said, "What do you think if someone becomes helpless and foolish?"(1)

٥٢٥٣ - حدَّثَنا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَيُّوبُ، عَنْ سَعيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عُمَرَ قالَ: حُسِبَتْ عَلَيَّ بتَطْليقةٍ. [راجع: ٤٩٠٨]

5253. Narrated Ibn 'Umar: (The divorcing of my wife during her menses) was counted as one legal divorce.(2)

(٣) بابٌ مَنْ طَلَّقَ، وهَلْ يُوَاجِهُ الرَّجُلُ امْرأتَهُ بالطَّلاقِ

(3) CHAPTER. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

٥٢٥٤ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا الوَلِيدُ: حدَّثَنا الأَوْزَاعِيُّ قالَ: سأَلْتُ الزُّهْرِيَّ: أَيُّ أَزْوَاجِ النَّبِيِّ ﷺ اسْتَعاذَتْ مِنْهُ؟ قالَ: أَخْبرَني عُرْوَةُ عَنْ عائشةَ رَضِيَ اللهُ عَنْها أَنَّ ابْنَةَ الجَوْنِ لمَّا أُدْخِلَتْ عَلى رَسُولِ اللهِ ﷺ وَدَنا مِنْها قالَتْ: أَعوذُ باللهِ مِنْكَ، فقالَ لَها: «لَقَدْ عُذْتِ بعَظِيمٍ. الْحَقي بأَهْلِكِ».

قالَ أَبو عَبْدِ اللهِ: رَواهُ حَجَّاجُ بنُ أَبي مَنِيعٍ، عَنْ جَدِّهِ، عَنِ الزُّهْرِيِّ: أَنَّ عُرْوَةَ أَخْبَرَهُ، أَنَّ عائشةَ قالَتْ.

5254. Narrated Al-Awzā'ī: I asked Az-Zuhrī, "Which of the wives of the Prophet ﷺ sought refuge with Allāh from him?" He said, "I was told by 'Urwa that 'Āishah رَضِيَ الله عَنْها said, 'When the daughter of Al-Jaun was brought to Allāh's Messenger ﷺ (as his bride) and he went near her, she said, "I seek refuge with Allāh from you." He said, "You have sought refuge with the Most Great; return to your family'."(3)

٥٢٥٥ - حدَّثَنا أَبو نُعَيْمٍ: حدَّثَنا

5255. Narrated Abū Usaid رَضِيَ الله عَنْهُ: We

(1) (H. 5252) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (*Fath Al-Bārī*).
(2) (H. 5253) i.e., one of the three divorces.
(3) (H. 5254) "Return to your family" is an indirect way of saying: "You are divorced."

عَبْدُ الرَّحْمٰنِ بنُ غَسِيلٍ، عَنْ حَمْزَةَ بنِ أَبي أُسَيْدٍ، عَنْ أَبي أُسَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ النَّبيِّ ﷺ حتَّى انْطَلَقْنا إلى حائطٍ يُقالُ لَهُ: الشَّوْطُ، حتَّى انْتَهَيْنا إلى حائطَيْنِ فَجَلَسْنا بَيْنَهُما، فَقالَ النَّبيُّ ﷺ: «اجْلِسُوا هاهُنا» ودَخَلَ. وَقَدْ أُتِيَ بالجَوْنِيَّةِ، فأُنْزِلَتْ في بَيْتٍ في نَخْلٍ في بَيْتِ أُمَيْمَةَ بِنْتِ النُّعْمانِ بنِ شَرَاحِيلَ وَمَعَها دايَتُها حاضِنَةٌ لَها، فَلَمَّا دَخَلَ عَلَيْها النَّبيُّ ﷺ قالَ: «هَبِي نَفْسَكِ لي»، قالَتْ: وَهَلْ تَهَبُ المَلِكَةُ نَفْسَها للسُّوقَةِ؟ قالَ: فأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيْها لِتَسْكُنَ، فَقالَتْ: أَعوذُ باللهِ مِنْكَ، فَقالَ: «قَدْ عُذْتِ بِمَعاذٍ»، ثُمَّ خَرَجَ عَلَيْنا فَقالَ: «يا أَبا أُسَيْدٍ، اكْسُها رَازِقِيَّيْنِ، وأَلْحِقْها بأَهْلِها». [انظر: ٥٢٥٧]

went out with the Prophet ﷺ to a garden called Ash-Shauṭ till we reached two walls between which we sat down. The Prophet ﷺ said, "Sit here," and went in (the garden). Al-Jauniya (a lady from Banī Jaun) had been brought (as a bride for the Prophet ﷺ) and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'mān bin Sharāḥīl, and her wet nurse was with her. When the Prophet ﷺ entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet ﷺ raised his hand to pat her so that she might become tranquil (as she did not know that he is Allāh's Messenger). She said, "I seek refuge with Allāh from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet ﷺ came out to us and said, "O Abū Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced)."

٥٢٥٦، ٥٢٥٧ - وَقالَ الحُسَيْنُ بنُ الوَلِيدِ النَّيْسابُورِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ عَبَّاسِ ابنِ سَهْلٍ، عَنْ أَبِيهِ وأَبي أُسَيْدٍ قالا: تَزَوَّجَ النَّبيُّ ﷺ أُمَيْمَةَ بِنْتَ شَرَاحِيلَ، فَلَمَّا أُدْخِلَتْ عَلَيْهِ بَسَطَ يَدَهُ إلَيْها، فَكَأَنَّها كَرِهَتْ ذٰلكَ، فأَمَرَ أَبا أُسَيْدٍ أَنْ يُجَهِّزَها وَيَكْسُوَها ثَوْبَيْنِ رَازِقِيَّيْنِ. [راجع: ٥٢٥٥]

5256, 5257. Narrated Sahl and Abū Usaid: The Prophet ﷺ married Umaima bint Sharāḥīl, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ﷺ ordered Abū Usaid to prepare her and dress her with two white linen dresses [and let her go back to her family (i.e. she is divorced)]. (See *Hadīth* No.5637).

حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا

إِبْرَاهِيمُ بْنُ أَبِي الوَزِيرِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ، عَنْ حَمْزَةَ، عَنْ أَبِيهِ، وعَنْ عَبَّاسِ بنِ سَهْلِ بنِ سَعْدٍ عَنْ أَبِيهِ بِهٰذَا. [انظر: ٥٦٣٧]

٥٢٥٨ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى، عَنْ قَتادَةَ، عَنْ أَبِي غَلَّابٍ يُونُسَ بنِ جُبَيرٍ قالَ: قُلْتُ لِابنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرأَتَهُ وَهِيَ حائِضٌ؟ فَقالَ: أَتَعْرِفُ ابنَ عُمَرَ؟ إنَّ ابنَ عُمَرَ طَلَّقَ امْرأَتَهُ وَهِيَ حائِضٌ، فأَتى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فأَمَرَهُ أَنْ يُراجِعَها فإِذَا طَهُرَتْ فأَرادَ أَنْ يُطَلِّقَها فلْيُطَلِّقْها. قُلْتُ: فَهَلْ عَدَّ ذٰلِكَ طَلاقاً؟ قالَ: أَرَأَيْتَ إنْ عَجَزَ وَاسْتَحْمَقَ؟. [راجع: ٤٩٠٨]

5258. Narrated Abū Ghallāb Yūnus bin Jubair: I asked Ibn 'Umar, "(What is said regarding) a man divorces his wife during her period?" He said, "Do you know Ibn 'Umar? Ibn 'Umar divorced his wife while she was menstruating. 'Umar then went to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ ordered him to take her back and when she becomes clean, he could divorce her if he wanted." I asked (Ibn 'Umar), "Was that divorce counted as one legal divorce?"[1] He said, "If one becomes helpless and foolish (will he be excused? Of course not)."

(٤) بابُ مَنْ جَوَّزَ الطَّلاقَ الثَّلاثِ. لِقَوْلِ اللهِ تَعالىٰ: ﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ﴾ [البقرة: ٢٢٩]

(4) CHAPTER. Whoever thinks it permissible to divorce one's wife thrice (at a time), depending on the Statement of Allāh تعالى:
"The divorce is twice; after that either you retain her on reasonable terms or release her with kindness." (V.2:229)

وَقالَ ابنُ الزُّبَيرِ في مَرِيضٍ طَلَّقَ: لا أَرَى أَنْ تَرِثَ مَبْتُوتَةٌ. وَقالَ الشَّعْبِيُّ: تَرِثُهُ. وَقالَ ابنُ شُبْرُمَةَ: تَزَوَّجُ إذَا انْقَضَتِ العِدَّةُ؟ قالَ: نَعَمْ، قالَ: أرأَيْتَ إنْ ماتَ الزَّوْجُ الآخَرُ؟ فَرَجَعَ عَنْ ذٰلِكَ.

Ibn Az-Zubair said regarding a patient divorcing his wife: I am not of the opinion that his irrevocably divorced wife will be his heir.

Ash-Sha'bī said: I think she will be his heir. Ibn Shubruma said: If the prescribed period (*'Idda* – legal period after the divorce) is over, can she marry? Ash-Sha'bī said: Yes. Ibn Shubruma said: If her second husband

(1) (H. 5258) i.e., one of the three divorces? (See *Fatḥ Al-Bārī*).

should die too (would she be the heir of two husbands)? On that Ash-Sha'bī withdrew his verdict.

5259. Narrated Sahl bin Sa'd As-Sā'idī: 'Uwaimir Al-'Ajlānī came to 'Āṣim bin Adī Al-Anṣārī and asked, "O 'Āṣim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in *Qiṣāṣ*[1], or what should he do? O 'Āṣim! Please ask Allāh's Messenger ﷺ about that." 'Āṣim asked Allāh's Messenger ﷺ about that. Allāh's Messenger ﷺ disliked that question and considered it disgraceful. What 'Āṣim heard from Allāh's Messenger ﷺ was hard on him. When he returned to his family, 'Uwaimir came to him and said, "O 'Āṣim! What did Allāh's Messenger ﷺ say to you?" 'Āṣim said, "You never bring me any good. Allāh's Messenger ﷺ disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allāh, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allāh's Messenger ﷺ who was in the midst of the people and said, "O Allāh's Messenger! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in *Qiṣāṣ*): or otherwise, what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgement of *Li'ān*, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allāh's Messenger! If I should now keep my wife with me, then I have told a lie". Then he pronounced his decision to divorce her thrice, before Allāh's Messenger ﷺ ordered him to do so. (Ibn Shihāb said, "That was the

٥٢٥٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، أنَّ سَهْلَ ابنَ سَعْدٍ السَّاعِدِيَّ أخْبَرَهُ: أنَّ عُوَيمِراً العَجْلانِيَّ جاءَ إلى عاصِمِ بنِ عَدِيٍّ الأنْصارِيِّ، فَقالَ لَهُ: يا عاصِمُ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلونَهُ أمْ كَيْفَ يَفْعَلُ؟ سَلْ لي يا عاصِمُ عَنْ ذٰلكَ رَسُولَ اللهِ ﷺ. فَسألَ عاصِمٌ عَنْ ذٰلكَ رَسُولَ اللهِ ﷺ، فَكَرِهَ رَسُولُ اللهِ ﷺ المَسائِلَ وَعابَها. حتَّى كَبُرَ عَلى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللهِ ﷺ، فَلَمَّا رَجَعَ عاصِمٌ إلى أهْلِهِ جاءَ عُوَيمِرٌ فَقالَ: يا عاصِمُ، ماذَا قالَ لَكَ رَسُولُ اللهِ ﷺ، فَقالَ عاصِمٌ: لَمْ تَأْتِني بِخَيرٍ، قَدْ كَرِهَ رَسُولُ اللهِ ﷺ المَسألَةَ الَّتي سألْتُهُ عَنْها. قالَ عُوَيمِرٌ: وَاللهِ لا أنْتَهي حتَّى أسألَهُ عَنْها، فأقْبَلَ عُوَيْمِرٌ حتَّى أتى رَسُولَ اللهِ ﷺ وَسْطَ النَّاسِ فَقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلونَهُ، أمْ كَيْفَ يَفْعَلُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أنْزَلَ اللهُ فِيكَ وفي صاحِبَتِكَ فاذْهَبْ فَأْتِ بِها». قالَ سَهْلٌ:

(1) (H. 5259) See the glossary.

tradition for all those who are involved in a case of *Li'ān*."(1)

فَتَلاعَنا وأنا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغا قالَ عُوَيمِرٌ: كَذَبْتُ عَلَيْها يا رَسُولَ اللهِ إنْ أمْسَكْتُها، فَطَلَّقَها ثَلاثاً قَبْلَ أنْ يَأمُرَهُ رَسُولُ اللهِ ﷺ.

قالَ ابنُ شِهابٍ: فَكانَتْ تِلْكَ سُنَّةَ المُتَلاعِنَيْنِ. [راجع: ٤٢٣]

5260. Narrated 'Āishah رَضِيَ اللهُ عَنها: The wife of Rifā'a Al-Quraẓi came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Rifā'a divorced me irrevocably. After him I married 'Abdur-Raḥmān bin Az-Zubair Al-Quraẓī who proved to be impotent." Allāh's Messenger ﷺ said to her, "Perhaps you want to return to Rifā'a? Nay (you cannot return to Rifā'a) until you enjoy the sexual relation (consummate your marriage) with Abdur-Raḥmān and he with you."

٥٢٦٠ - حدَّثنا سَعيدُ بنُ عُفَيْرٍ قال: حدَّثني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ: أنَّ عائشَةَ أخْبَرَتْهُ: أنَّ امْرأةَ رِفاعَةَ القُرَظِيِّ جاءَتْ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ رِفاعَةَ طَلَّقَني فَبَتَّ طَلاقي، وإنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بنَ الزَّبِيرِ القُرَظِيَّ، وإنَّما مَعَهُ مِثْلُ الهُدْبَةِ. قالَ رَسُولُ اللهِ ﷺ: «لعَلَّكِ تُرِيدِينَ أنْ تَرْجِعي إلى رِفاعَةَ؟ لا، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقي عُسَيْلَتَهُ». [راجع: ٢٦٣٩]

5261. Narrated 'Āishah رَضِيَ اللهُ عَنها: A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet ﷺ was asked if she could legally marry the first husband (or not). The Prophet ﷺ replied, "No, she cannot marry the first husband unless the second husband enjoys the sexual relation (consummate his marriage) with her, just as the first husband had done."

٥٢٦١ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثني القاسِمُ ابنُ مُحَمَّدٍ، عَنْ عائشَةَ: أنَّ رَجُلاً طَلَّقَ امْرأتَهُ ثَلاثاً، فَتَزَوَّجَتْ فَطَلَّقَ، فَسُئلَ النَّبيُّ ﷺ: أتَحِلُّ للأوَّلِ؟ قالَ: «لا، حَتَّى يَذُوقَ عُسَيْلَتَها كَما ذاقَ الأوَّلُ». [راجع: ٢٦٣٩]

(1) (H. 5259) See the glossary for '*Li'ān*.'

(5) CHAPTER. Whoever gave option to his wives. And the Statement of Allāh تعالى:
"O Prophet (Muḥammad ﷺ)! Say to your wives: 'If you desire the life of this world and its glitter, – then come! I will make a provision for you and set you free in a handsome manner (divorce)". (V.33:28)

(٥) بابٌ مَنْ خَيَّرَ أَزْوَاجَهُ وقَوْلِ اللهِ تَعالىٰ: ﴿قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا﴾ [الأحزاب: ٢٨]

5262. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ gave us the option (to remain with him or to be divorced), and we selected Allāh and His Messenger ﷺ. So, giving us that option was not regarded as divorce.

٥٢٦٢ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي، حدَّثَنا الأعمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَيَّرَنا رَسُولُ اللهِ ﷺ فاخْتَرْنا اللهَ ورَسُولَهُ فَلَمْ يَعُدَّ ذٰلكَ عَلَيْنا شَيْئاً. [انظر: ٥٢٦٣]

5263. Narrated Masrūq: I asked 'Āishah about the option: She said, "The Prophet ﷺ gave us the option. Do you think that that option was considered as a divorce?" I said, "It matters little to me if I give my wife the option once or a hundred times after she has chosen me."

٥٢٦٣ - **حدَّثنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسْماعِيلَ: حدَّثَنا عامِرٌ، عَنْ مَسْرُوقٍ قالَ: سأَلْتُ عائشَةَ عَنِ الخِيَرَةِ فَقالَتْ: خَيَّرَنا النَّبيُّ ﷺ، أَفَكانَ طَلاقاً؟ قالَ مَسْرُوقٌ: لا أُبالي أَخَيَّرْتُها واحِدَةً أوْ مائَةً بَعْدَ أنْ تَخْتارَني. [راجع: ٥٢٦٢]

(6) CHAPTER. If a man says (to his wife): "I have parted with you," or "I have released you," or any other expression which may indicate divorce, then the real meaning of what he says depends on his intention.

The Statement of Allāh عَزَّ وَجلَّ:

"And set them free (divorce them) in a handsome manner." (V.33:49)

"And set you free in a handsome manner (divorce)". (V.33:28)

(The divorce is twice) "After that, either you retain her on reasonable terms or release her with kindness." (V.2:229)

"Or part with them in a good manner." (V.65:2)

(٦) بابٌ: إذا قالَ: فارَقْتُكِ، أوْ سَرَّحْتُكِ، أوِ الخَلِيَّةُ، أوِ البَرِيَّةُ، أوْ ما عُنِيَ بِهِ الطلاقُ فَهُو على نِيَّتِهِ،

وَقَوْلُ اللهِ عَزَّ وَجلَّ: ﴿وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا﴾ [الأحزاب: ٤٩] وَقالَ: ﴿وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا﴾ [الأحزاب: ٢٨] وقالَ تَعالَىٰ: ﴿فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ﴾ [البقرة: ٢٢٩] وقالَ: ﴿أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ﴾ [الطلاق: ٢] وقالَتْ عائشَةُ: قَدْ عَلِمَ النَّبيُّ ﷺ أنَّ

And 'Āishah said: The Prophet ﷺ knew that my parents would never order me to part with him.

أبَوَيَّ لَمْ يَكونا يأْمُرَاني بفِرَاقِهِ.

(7) CHAPTER. Whoever said to his wife: "You are *Ḥarām* (unlawful) for me."

(٧) بابٌ مَنْ قالَ لِامْرأتِهِ: أنْتِ عَليَّ حَرامٌ،

And Al-Ḥasan said: Its meaning depends on his intention.

And a religious learned man said: If somebody divorces (his wife) thrice then she becomes unlawful for him. So it is called *'Ḥarām'* (unlawful) by virtue of divorce and separation. This is not like the one who bans certain food for himself because one cannot call lawful food unlawful, but a divorced lady can be called unlawful.

And some (learned men) said regarding a woman divorced thrice: She will not be lawful for that husband till she marries somebody else (and her new husband divorces her).

وَقالَ الحَسَنُ: نِيَّتُهُ، وَقالَ أهْلُ العِلْمِ: إذَا طَلَّقَ ثَلاثاً فَقَدْ حَرُمَتْ عَلَيْهِ. فَسَمَّوْهُ حَرَاماً بالطَّلاقِ والفِرَاقِ. ولَيْسَ هٰذَا كالَّذي يُحَرِّمُ الطَّعامَ لأنَّهُ لا يُقالُ لِلطَّعَامِ الحِلِّ: حَرَامٌ، وَيُقالُ للمُطَلَّقَةِ: حَرَامٌ. وقالَ في الطَّلاقِ ثَلاثاً: لا تَحِلُّ لَهُ مِنْ بَعْدُ حتَّى تَنْكِحَ زَوْجاً غَيرَهُ.

5264. Nāfi' said: When Ibn 'Umar was asked about a person who had given three divorces, he said, "Would that you gave one or two divorces, for the Prophet ﷺ ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him)."

٥٢٦٤ - وَقالَ اللَّيْثُ عَنْ نافِعٍ قَالَ: كانَ ابنُ عُمَرَ إذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلاثاً قالَ: لَوْ طَلَّقْتَ مَرَّةً أوْ مَرَّتَينِ، فإنَّ النَّبيَّ ﷺ أمَرَني بِهٰذَا، فإنْ طَلَّقْتَها ثَلاثاً حَرُمَتْ عَلَيْكَ حتَّى تَنْكِحَ زَوْجاً غَيرَكَ. [راجع: ٤٩٠٨]

5265. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet ﷺ and said, "O Allāh's Messenger! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from

٥٢٦٥ - **حدَّثَنا مُحَمَّدٌ**: حدَّثَنا أبو مُعاوِيَةَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ قالَتْ: طَلَّقَ رَجُلٌ امْرأتَهُ فَتَزَوَّجَتْ زَوْجاً غَيرَهُ فطَلَّقَها وكانَتْ مَعَهُ مِثْلُ الهُدْبَةِ فَلَمْ تَصِلْ مِنْهُ إلى شَيْءٍ تُريدُهُ، فَلَمْ يَلْبَثْ أنْ طَلَّقَها فأتَتِ النَّبيَّ ﷺ فقالَتْ: يا رَسُولَ اللهِ، إنَّ زَوْجي طَلَّقَني، وإنِّي

me. Can I re-marry my first husband in this case?" Allāh's Messenger ﷺ said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you."

تَزَوَّجْتُ زَوْجاً غَيرَهُ فَدَخَلَ بِي وَلَمْ يَكُنْ مَعَهُ إِلَّا مِثْلُ الهُدْبَةِ فَلَمْ يَقْرَبْنِي إِلَّا هَنَةً وَاحِدَةً لَمْ يَصِلْ مِنِّي إِلى شَيْءٍ، أَفأَحِلُّ لِزَوْجِي الأَوَّلِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «لا تَحِلِّينَ لِزَوْجِكِ الأَوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيْلَتَكِ وتَذُوقي عُسَيْلَتَهُ». [راجع: ٢٦٣٩]

(8) CHAPTER. "O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you...?" (V.66:1)

(٨) **بابٌ**: ﴿لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ [التحريم: ١]

5266. Narrated Sa'īd bin Jubair that he heard Ibn 'Abbās saying, "If a man makes his wife unlawful for him,[1] it does not mean that she is divorced." He added, "Indeed in the Messenger of Allāh (Muhammad ﷺ), you have a good example to follow..." (V.33:21)

٥٢٦٦ - **حدَّثني** الحَسَنُ بنُ الصبَّاحِ: سَمِعَ الرَّبيعَ بنَ نافِعٍ: حدَّثَنا مُعاوِيَةُ، عَنْ يَحْيَى بنِ أبي كَثيرٍ، عَنْ يَعْلَى بنِ حَكيمٍ، عَنْ سَعيدِ بنِ جُبَيرٍ: أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ يَقولُ: إِذَا حَرَّمَ امْرأَتَهُ لَيْسَ بِشَيْءٍ. وَقالَ: لقد كَانَ لَكُمْ في رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ. [راجع: ٤٩١١]

5267. Narrated 'Ubaid bin 'Umair: I heard 'Āishah رَضِيَ اللهُ عَنْها saying, "The Prophet ﷺ used to stay for a long while with Zainab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet ﷺ came to any one of us, she should say to him, 'I detect the smell of *Maghāfir* (a nasty smelling gum) in you. Have you eaten *Maghāfir*? So the Prophet ﷺ visited one of them and she said to him similarly. The Prophet ﷺ said, 'Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore.' So there was revealed: 'O Prophet! Why do

٥٢٦٧ - **حدَّثني** الحَسَنُ بنُ مُحَمَّد ابنِ الصَّبَّاحِ: حدَّثَنا حَجَّاجٌ، عَنِ ابنِ جُرَيْجٍ قالَ: زَعَم عَطاءٌ: أَنَّهُ سَمِعَ عُبَيْدَ ابنَ عُمَيرٍ يَقُولُ: سَمِعْتُ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ كانَ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ ويَشْرَبُ عِنْدَها عَسَلاً، فَتَوَاصَيْتُ أنا وحَفْصَةُ: أَنَّ أَيَّتَنا دَخَلَ عَلَيْها النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي لأَجِدُ مِنْكَ رِيحَ مَغافِيرَ، أَكَلْتَ

(1) (H. 5266) By saying to her, "You are unlawful for me."

مَغافِيرَ؟ فَدَخَلَ عَلى إِحْداهُما فَقالَتْ لَهُ ذٰلِكَ، فَقالَ: «لا بأسَ، شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ ولَنْ أعُودَ لَهُ»، فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ إلى ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ﴾ لعائشَةَ وَحَفْصَةَ ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ لقوْلِهِ: «بَلْ شَرِبْتُ عَسَلاً». [راجع: ٤٩١٢]

you forbid (for yourself) that which Allāh has allowed to you... (up to)... If you two (wives of Prophet ﷺ) turn in repentance to Allāh,' (V.66:1-4) addressing 'Āishah and Ḥafṣa. 'When the Prophet ﷺ disclosed a matter in confidence to one of his wives (Ḥafṣa).' (V.66:3) namely his saying: 'But I have taken some honey'."

٥٢٦٨ - حدَّثَنا فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَن هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُحِبُّ العَسَلَ وَالحَلوى، وكانَ إذَا انْصَرَفَ مِنَ العَصْرِ دَخَلَ عَلى نِسائِهِ، فَيَدْنو مِنْ إحْداهُنَّ، فَدَخَلَ عَلى حَفْصَةَ بِنْتِ عُمَرَ، فاحْتَبَسَ أكْثَرَ ما كانَ يَحْتَبِسُ فغِرْتُ فَسألْتُ عَنْ ذٰلِكَ، فَقيلَ لي: أهْدَتْ لَها امْرأةٌ مِنْ قَوْمِها عُكَّةَ عَسَلٍ فَسَقَتِ النَّبِيَّ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أما وَاللهِ لَنَحْتالَنَّ لَهُ: فَقُلْتُ لِسَوْدَةَ بِنْتِ زَمْعَةَ: إنَّهُ سَيَدْنو مِنْكِ، فإذَا دَنا منكِ فَقُولي: أكَلتَ مَغافِيرَ؟ فإنَّهُ سَيَقُولُ لَكِ: لا. فَقُولي لَهُ: ما هٰذِهِ الرِّيحُ الَّتي أجِدُ مِنْكَ؟ فإنَّهُ سَيَقُولُ لَكِ: سَقَتْني حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولي لَهُ: جَرَسَتْ نَحْلُهُ العُرْفُطَ، وَسأقولُ ذٰلِكِ. وَقُولي أنْتِ

5268. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ was fond of honey and sweet edible things and (it was his habit) that after finishing the *'Aṣr* prayer he would visit his wives and stay with one of them at that time. Once he went to Ḥafṣa, the daughter of 'Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ﷺ to drink (and that was the reason for the delay). I said, "By Allāh, we will play a trick on him (to prevent him from doing so)." So I said to Sauda bint Zam'a, "The Prophet ﷺ will approach you, and when he comes near you, say: 'Have you taken *Maghāfir* (a bad-smelling gum)?' He will say, 'No.' Then say to him: 'Then what is this bad smell which I smell from you?' He will say to you, 'Ḥafṣa made me drink honey syrup.' Then say: 'Perhaps the bees of that honey had sucked the juice of the tree of *Al-'Urfut*.'[1] I shall also say the same. O you, Ṣafiyya, say the same." Later Sauda said, "By Allāh, as soon as he (the Prophet ﷺ) stood at the door, I was about to say to him what you had ordered me to say because I

(1) (H. 5268) *Al-'Urfut* is the tree which produces *Maghāfir*.

was afraid of you." So when the Prophet ﷺ came near Sauda, she said to him, "O Allāh's Messenger! Have you taken *Maghāfir*?" He said, "No." She said, "Then what is this bad smell which I detect on you?" He said, "Ḥafṣa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of *Al-'Urfut* tree." When he came to me, I also said the same, and when he went to Ṣafiyya, she also said the same. And when the Prophet ﷺ again went to Ḥafṣa, she said, "O Allāh's Messenger! Shall I give you more of that drink?" He said, "I am not in need of it." Sauda said, "By Allāh, we deprived him (of it)." I said to her, "Keep quiet."

يا صَفِيَّةُ ذَاكِ، قالَتْ: تَقُولُ سَوْدَةُ: فَوَاللهِ ما هُوَ إلَّا أنْ قامَ عَلى البابِ فأرَدْتُ أن أُبادِئَهُ بِما أمَرْتِنِي بِهِ فَرَقاً مِنْكِ، فَلَمَّا دَنا مِنْها قالَتْ لَهُ سَوْدَةُ: يا رَسُولَ اللهِ، أكَلْتَ مَغافِيرَ؟ قالَ: «لا»، قَالَتْ: فَما هٰذِهِ الرِّيحُ الَّتي أجِدُ مِنْكَ؟ قالَ: «سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»، فَقالَتْ: جَرَسَتْ نَحْلُهُ العُرْفُطَ. فَلَمَّا دَارَ إلَيَّ قُلْتُ لَهُ نحوَ ذٰلكَ، فَلَمَّا دَارَ إلى صَفِيَّةَ قالَتْ لَهُ مِثْلَ ذٰلكَ. فَلَمَّا دَارَ إلى حَفْصَةَ قالَتْ: يا رَسُولَ اللهِ، ألا أسْقِيكَ مِنْهُ؟ قالَ: «لا حاجَةَ لِي فِيهِ». قالَتْ: تَقُولُ سَوْدَةُ: وَاللهِ لَقَدْ حَرَمْناه، قُلْتُ لَها: اسْكُتِي.

[راجع: ٤٩١٢]

(9) CHAPTER. There is no divorce before marriage. And the Statement of Allāh تعالى:

"O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them, no *'Idda* [divorce prescribed period (V.65:4)] have you to count in respect of them. So give them a present and set them free i.e. divorce in handsome manner." (V.33:49)

Ibn 'Abbās said: Allāh has mentioned the divorce after the wedding. It is reported that 'Alī, Sa'īd bin Al-Musaiyab, 'Urwa bin Az-Zubair, and many others said that a woman cannot be divorced before being married.[1]

(٩) بابٌ: لا طَلاقَ قَبْلَ نِكاحٍ،

وقَوْلِ اللهِ تعالىٰ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحۡتُمُ ٱلۡمُؤۡمِنَٰتِ ثُمَّ طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمۡ عَلَيۡهِنَّ مِنۡ عِدَّةٖ تَعۡتَدُّونَهَاۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحٗا جَمِيلٗا ۝٤٩﴾ [الأحزاب: ٤٩]

وَقالَ ابنُ عَبَّاسٍ: جَعَلَ اللهُ الطَّلاقَ بَعْدَ النِّكاحِ. ويُرْوَى في ذٰلكَ عَنْ عَلِيٍّ وسَعيدِ ابنِ المُسَيَّبِ وعُرْوَةَ بنِ الزُّبَيرِ وأبي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ وعُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ وأبانَ

(1) (Ch. 9) i.e., If one says: "If I marry so-and-so, she will be divorced," his saying will not be of any effect if he marries her.

ابنِ عُثْمانَ وعَليِّ ابنِ حُسَيْنٍ وشُرَيْحٍ وسَعيدِ بنِ جُبَيرٍ والقاسِمِ وسالِمٍ وطاوُسٍ والحَسَنِ وعِكْرِمَةَ وعَطاءٍ وعامِرِ بنِ سَعْدٍ وجابِرِ ابنِ زَيْدٍ ونافعِ بنِ جُبَيرٍ ومُحَمَّدِ بنِ كَعْبٍ وسُلَيْمانَ ابنِ يَسارٍ ومُجاهِدٍ والقاسِمِ بنِ عَبْدِ الرَّحمٰنِ وعَمْرِو بنِ هَرِمٍ والشَّعْبِيِّ: أنَّها لا تَطْلُقُ.

(10) CHAPTER. If, under compulsion somebody says about his wife, "She is my sister," there is no blame on him.

The Prophet ﷺ said: "Prophet Abraham said about his wife Sārah: 'She is my sister'. He meant his sister in Allāh's religion."

(١٠) بابٌ: إِذَا قالَ لِامْرأتِهِ وَهُوَ مُكْرَهٌ: هٰذِهِ أُخْتِي، فَلا شَيْءَ عَلَيه،

قالَ النَّبِيُّ ﷺ: «قالَ إبْرَاهِيمُ لِسارَةَ: هٰذِهِ أُخْتِي، وذٰلِكَ في ذَاتِ اللهِ عَزَّ وجَلَّ».

(11) CHAPTER. (What is said regarding) a divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity. And what is the verdict about them. And what if one ascribes partners to Allāh or divorces his wife or does other things by mistake or through forgetfulness. We may refer to the saying of the Prophet ﷺ: "The deeds are evaluated according to one's intentions, and everybody will receive the reward of what he has intended."

Ash-Sha'bī recited:

"(Our Lord)! Punish us not if we forget or fall into error." (V.2:286)

And what is not valid of the confession of a person suffering from whispers in his heart.

And the Prophet ﷺ said to the man who confessed against himself: "Are you mad?"

And 'Alī said: Ḥamza cut open the flanks of my two she-camels and then the Prophet ﷺ started admonishing Ḥamza. But behold, Ḥamza was heavily drunk and his eyes were red. Ḥamza then said: "Are not all of you

(١١) بابُ الطَّلاقِ في الإغْلاقِ، والكُرْهِ، والسَّكْرَانِ، والمَجْنونِ، وأمْرِهِما، والغَلَطِ، والنِّسْيانِ في الطَّلاقِ والشِّرْكِ وغَيرِهِ، لِقَوْلِ النَّبِيِّ ﷺ: «الأعمالُ بالنِّيَّةِ ولِكُلِّ امْرِئٍ ما نَوَى»

وَتَلا الشَّعْبِيُّ ﴿لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾ [البقرة: ٢٨٦]

وَما لا يَجُوزُ مِنْ إِقْرارِ المُوَسْوِسِ.

(وَقالَ) النَّبِيُّ ﷺ لِلَّذي أقَرَّ عَلى نَفْسِهِ: «أبِكَ جُنونٌ؟» وَقالَ عَلِيٌّ: بَقَرَ حَمْزَةُ خَواصِرَ شارِفَيَّ فَطَفِقَ النَّبِيُّ ﷺ يَلُومُ حَمْزَةَ، فإذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةٌ عَيْناهُ. ثُمَّ قالَ حَمْزَةُ: وَهَلْ أَنْتُمْ إلَّا

but the slaves of my father?" Thereupon the Prophet ﷺ realized that Ḥamza was not in his senses, so he came out and we too, came out along with him.

'Uthmān said: A divorce given by an insane man or a drunk is not valid.

Ibn 'Abbās said: A divorce given by a drunk or given under compulsion is not valid.

And 'Uqba bin 'Amir said: A divorce meditated by a man because of the whisperings of his heart is not valid.

And 'Aṭā said: If some started with (the word of) divorce only then there is its conditions (otherwise not).

And Nāfi' said: A man declared that if his wife went out of her house, she would be irrevocably divorced.

Ibn 'Umar said (regarding the above case): If she went out, her divorce would be irrevocable, but if she did not go out, nothing would happen to her.

Regarding a man saying: "If I do such-and-such a thing, then my wife is divorced thrice." Az-Zuhrī said: Such a man is to be asked as to what he had said, and what he had really intended in his mind while swearing the above oath. If he had mentioned a fixed time and he had really intended what he said when he took the oath, then his statement would be taken into account and would be considered as his religion and his honesty.

And Ibrāhīm said: If someone says (to his wife), "I am not in need of you," then the verdict is to be given according to his intention. And a divorce is valid when expressed in the language of the nation to which the person belongs.

And Qatāda said: If someone says (to his wife), "If you become pregnant, then you are divorced thrice," he should have sexual intercourse with her once only every time

عَبيدٌ لأبي؟ فعَرَفَ النَّبيُّ ﷺ أنَّهُ قَدْ ثَمِلَ. فَخَرَجَ وخَرَجْنا مَعَهُ.

وقالَ عُثْمانُ: لَيسَ لِمَجْنُونٍ وَلا لِسَكْرَانَ طَلاقٌ. وَقالَ ابنُ عَبَّاسٍ: طَلاقُ السَّكْرَانِ والمُسْتَكْرَهِ لَيْسَ بِجائِزٍ. وَقالَ عُقْبَةُ بنُ عامِرٍ: لا يَجُوزُ طَلاقُ المُوَسْوِسِ. وَقالَ عَطاءٌ: إذَا بَدَأَ بالطَّلاقِ فَلَهُ شَرْطُهُ. وَقالَ نافِعٌ: طَلَّقَ رَجُلٌ امْرأتَهُ البَتَّةَ إنْ خَرَجَتْ، فَقالَ ابنُ عُمَرَ: إنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ، وإنْ لَمْ تَخْرُجْ فَلَيْسَ بشَيْءٍ. وَقالَ الزُّهْرِيُّ - فِيمَنْ قالَ: إنْ لَمْ أفْعَلْ كَذَا وكَذَا فامْرأتي طالِقٌ ثَلاثاً -: يُسألُ عَمّا قالَ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ بِتِلْكَ اليَمِينِ، فإنْ سَمَّى أجَلاً أرادَهُ وعقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ جُعِلَ ذٰلكَ في دِينِهِ وأمانَتِهِ. وَقالَ إبْراهِيمُ: إنْ قالَ: لا حاجَةَ لي فِيكِ، نِيَّتُهُ، وطَلاقُ كُلِّ قَوْمٍ بِلِسانِهِمْ. وَقالَ قَتادَةُ: إذَا قالَ: إذَا حَمَلْتِ فأنْتِ طالِقٌ ثَلاثاً، يَغْشاها عِنْدَ كُلِّ طُهْرٍ مَرَّةً، فإنِ اسْتَبانَ حَمْلُها فَقَدْ بانَتْ مِنْهُ. وقالَ الحَسَنُ: إذَا قالَ: الْحَقي بأهْلِكِ، نِيَّتُهُ. وقالَ ابنُ عَبَّاسٍ: الطَّلاقُ عَنْ وَطَرٍ، والعَتاقُ ما أُرِيدَ بِهِ وَجْهُ اللهِ. وقالَ الزُّهْرِيُّ: إنْ قالَ: ما أنْتِ بامْرأتي، نِيَّتُهُ. وإنْ نَوَى طَلاقاً فَهُوَ ما نَوَى. وقالَ عَلِيٌّ:

she becomes clean after her menstruation, and if her pregnancy becomes apparent, she will be regarded as divorced irrevocably.

And Al-Ḥasan said: If a man says to his wife, "Go to your family," then his intention is to be taken into consideration.

And Ibn 'Abbās said: Divorce is only to be resorted to when it is very essential. But the manumission of slaves is recommended whenever it is meant for Allāh's sake.

And Az-Zuhrī said: If a man says (to his wife), "You are not my wife," then the verdict is to be given according to his intention, i.e. if he has intended a divorce, then it will be according to what he has intended.

And 'Ali said: Don't you know that the pen is raised from three (are exempted from the accounts): – an insane person till he becomes sane; a child till he reaches the age of puberty; and a sleeping person till he wakes up? 'Ali also said: All divorces are legally valid except that of a person who has no intelligence (e.g., insane or drunk).

أَلَمْ تَعْلَمْ أنَّ القَلَمَ رُفِعَ عَنْ ثَلاثَةٍ: عَنِ المَجْنُونِ حتَّى يُفِيقَ، وعَنِ الصَّبِيِّ حتَّى يُدْرِكَ، وعَنِ النائِمِ حتَّى يَسْتَيْقِظَ. وقالَ عَلِيٌّ: وكُلُّ طَلاَقٍ جائزٌ، إلَّا طَلاقَ المَعْتُوهِ.

5269. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Allāh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered."

And Qatāda said: If someone divorces his wife just in his mind, such an unuttered divorce has no effect.

٥٢٦٩ - حدَّثَنا مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ زُرارَةَ بنِ أوْفى، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ اللهَ تَجاوَزَ عَنْ أُمَّتِي ما حدَّثَتْ بِهِ أنْفُسُها ما لَمْ تَعْمَلْ أوْ تَتَكَلَّمْ».

وَقالَ قَتادَةُ: إذَا طَلَّقَ في نَفْسِهِ فَلَيْسَ بِشَيْءٍ. [راجع: ٢٥٢٨]

5270. Narrated Jābir: A man from the tribe of Banī Aslam came to the Prophet ﷺ while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side. The man turned towards the side towards

٥٢٧٠ - حدَّثَنا أصْبَغُ: أخْبَرَنِي ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي أبو سَلَمَةَ بنِ عَبْدِ الرَّحمٰنِ، عَنْ جابِرٍ: أنَّ رَجُلاً

which the Prophet ﷺ had turned his face, and gave four witnesses against himelf. On that the Prophet ﷺ called him and said, "Are you insane?" (He added), "Are you married?" The man said, "Yes." On that the Prophet ﷺ ordered him to be stoned to the death in the *Muṣallā*. When the stones hit him with their sharp edges, he fled, but he was caught at Al-Ḥarra and then killed.

مِنْ أَسْلَمَ أتى النَّبِيَّ ﷺ وَهُوَ في المَسْجِدِ فَقالَ إِنَّهُ قَدْ زَنَى، فأعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّهِ الَّذي أعْرَضَ فَشَهِدَ عَلى نَفْسِهِ أرْبَعَ شَهادَاتٍ. فَدَعاهُ فَقالَ: «هَلْ بِكَ جُنُونٌ؟ ...، هَلْ أُحْصِنْتَ؟» قالَ: نَعَمْ، فأمَرَ بِهِ أنْ يُرْجَمَ بالمُصَلَّى. فَلَمَّا أذْلَقَتْه الحِجارَةُ جَمَزَ حتَّى أُدْرِكَ بالحَرَّةِ فقُتِلَ. [انظر: ٥٢٧٢، ٦٨١٤، ٦٨١٦، ٦٨٢٠، ٦٨٢٦، ٧١٦٨]

5271. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man from Banī Aslam came to Allāh's Messenger ﷺ while he was in the mosque and called (the Prophet ﷺ) saying, "O Allāh's Messenger! I have committed illegal sexual intercourse." On that the Prophet ﷺ turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and said, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and repeated his statement. The Prophet ﷺ turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet ﷺ called him and said, "Are you insane?" He replied, "No." The Prophet ﷺ then said (to his Companions), "Go and stone him to death." The man was a married one.

٥٢٧١ - **حدَّثَنا** أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ وسَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: أتى رَجُلٌ مِنْ أسْلَمَ رَسُولَ اللهِ ﷺ وَهُوَ في المَسْجِدِ فَناداهُ، فَقالَ: يا رَسُولَ اللهِ، إنَّ الآخِرَ قَدْ زَنَى، يَعْنِي نَفْسَهُ. فأعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذي أعْرَضَ قِبَلَهُ. فَقالَ: يا رَسُولَ اللهِ، إنَّ الآخِرَ قَدْ زَنَى، فأعْرَضَ عَنْهُ. فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذي أعْرَضَ قِبَلَهُ فَقالَ لَهُ ذٰلِكَ، فأعْرَضَ عَنْهُ فَتَنَحَّى لَهُ الرَّابِعَةَ. فَلَمَّا شَهِدَ عَلى نَفْسِهِ أرْبَعَ شَهادَاتٍ دَعاهُ فَقالَ: «هَلْ بِكَ جُنُونٌ؟» قالَ: لا، فَقالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فارْجُمُوهُ»، وكانَ قَدْ أُحْصِنَ. [انظر: ٦٨١٥، ٦٨٢٥، ٧١٦٧]

5272. Jābir bin 'Abdullāh Al-Anṣārī added: I was one of those who stoned him. We stoned him at the *Muṣalla* in Al-Madīna. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Ḥarra and stoned him till he died. (See H. 5270)

٥٢٧٢ - وعَنِ الزُّهْرِيِّ قالَ: فَأَخْبَرَني مَنْ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ الأنْصارِيَّ قالَ: كُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْناهُ بالمُصَلَّى بالمَدِينَةِ، فَلَمَّا أَذْلَقَتْهُ الحِجارَةُ جَمَزَ حَتَّى أَدْرَكْناهُ بالحَرَّةِ فَرَجَمْناهُ حَتَّى ماتَ. [راجع: ٥٢٧٠]

(12) CHAPTER. ***Al-Khul'***[1] **and how a divorce is given according to it.**
And the Statement of Allāh عَزَّ وَجَلَّ:
"It is not lawful for you (men) to take back (from your wives) any of your *Mahr*, which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V.2:229)

'Umar allowed *Al-Khul'* even without taking the permission of the authorities. And 'Uthmān permitted the husband in the case of *Khul'* to take from his wife everything other than the ribbon of her hair.

Regarding the Verse:

"Except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V.2:229)

Ṭāwūs said: That is what Allāh has ordained to be the right of each of them on the other regarding their family relationship and friendly companionship. And Ṭāwūs did not say as the ignorant people say: *Al-Khul'* is not permissible unless the woman says to her husband, "I will not clean myself from *Janāba* (i.e. I will not have sexual relations with you)."

(١٢) بابُ الخُلْعِ وكَيْفَ الطَّلاقُ فيهِ. وقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ﴾ [البقرة: ٢٢٩]

وأجازَ عُمَرُ الخُلْعَ دُونَ السُّلْطانِ، وأجازَ عُثْمانُ الخُلْعَ دُونَ عِقاصِ رأسِها. وقالَ طاوُسٌ: ﴿إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ﴾ فِيما افْتَرَضَ لِكُلِّ واحِدٍ مِنْهُما عَلى صاحِبِهِ في العِشْرَةِ والصُّحْبَةِ، ولَمْ يَقُلْ قَوْلَ السُّفَهاءِ: لا يَحِلُّ حَتَّى تَقُولَ: لا أَغْتَسِلُ لَكَ مِنْ جَنابَةٍ.

5273. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The wife of Thābit bin Qais came to the

٥٢٧٣ - حَدَّثَنا أَزْهَرُ بنُ جَميلٍ: حَدَّثَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ: حَدَّثَنا

(1) (Chap. 12) '*Al-Khul'*' means the parting of a wife from her husband by giving him a certain compensation.

Prophet ﷺ and said, "O Allāh's Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islāmic manner (if I remain with him)." On that Allāh's Messenger ﷺ said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet ﷺ said to Thābit, "O Thābit! Accept your garden, and divorce her once."

خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أنَّ امْرأةَ ثابِت بنِ قَيْسٍ أتَتِ النَّبِيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، ثابِتُ بنُ قَيْسٍ ما أَعْتِبُ عَلَيْهِ في خُلُقٍ وَلا دِينٍ، وَلٰكِنِّي أكْرَهُ الكُفْرَ في الإِسْلامِ، فَقالَ رَسُولُ اللهِ ﷺ: «أتَرُدِّينَ عَلَيْهِ حَديقَتَهُ؟» قالَتْ: نَعَمْ، قالَ رَسُولُ اللهِ ﷺ: «اقْبَلِ الحَدِيقَةَ وطَلِّقْها تَطْلِيقَةً». قالَ أبو عَبْدِ اللهِ: لا يُتابَعُ فِيهِ عَنِ ابنِ عَبَّاسٍ. [انظر: ٥٢٧٤، ٥٢٧٥، ٥٢٧٦، ٥٢٧٧]

5274. Narrated 'Ikrima: The sister of 'Abdullāh bin Ubayy narrated (the above narration, 5273) with the addition that the Prophet ﷺ said to Thābit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet ﷺ ordered Thābit to divorce her.

٥٢٧٤ - حَدَّثَني إسْحاقُ الوَاسِطِيُّ: حدَّثَنا خالِدٌ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ عِكْرِمَةَ: أنَّ أُخْتَ عَبْدِ اللهِ بنِ أُبَيٍّ بِهٰذَا. وَقالَ: «تَرُدِّينَ حَدِيقَتَهُ؟» قالَتْ: نَعَمْ، فَرَدَّتْها وأمَرَهُ يُطَلِّقُها.

وَقالَ إبْرَاهِيمُ بنُ طَهْمانَ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ: «وطَلِّقْها». [راجع: ٥٢٧٣]

5275. Narrated Ibn 'Abbās: The wife of Thābit bin Qais came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I do not blame Thābit for any defects in his character or his religion, but I cannot endure to live with him." On that Allāh's Messenger ﷺ said, "Will you return his garden to him?" She said, "Yes."

٥٢٧٥ - وَعَنْ أيُّوبَ بنِ أبي تَمِيمَةَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ أنَّهُ قالَ: جاءَتِ امْرأةُ ثابِتِ بنِ قَيْسٍ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنِّي لا أَعْتِبُ عَلى ثابِتٍ في دِينٍ وَلا خُلُقٍ، وَلٰكِنِّي لا أُطِيقُهُ. فَقالَ رَسُولُ اللهِ ﷺ: «فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟» قالَتْ: نَعَمْ. [راجع: ٥٢٧٣]

5276. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The wife of Thābit bin Qais bin Shammās came to the Prophet ﷺ and said, "O Allāh's Messenger! I do not blame Thābit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allāh's Blessings." On that Allāh's Messenger ﷺ said (to her), "Will you return his garden to him?" She said, "Yes." So she returned his garden to him and the Prophet ﷺ told him to divorce her.

٥٢٧٦ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ المُبارَكِ المُخَرِّميُّ: حدَّثَنا قُرادٌ أبو نُوحٍ: حدَّثَنا جَريرُ بنُ حازِمٍ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: جاءَتِ امْرأةُ ثابِتِ ابنِ قَيْسِ بنِ شمَّاسٍ إلى النَّبيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، ما أنْقِمُ عَلى ثابِتٍ في دِينٍ وَلا خُلُقٍ، إلَّا أنّي أخافُ الكُفْرَ، فَقالَ رَسُولُ اللهِ ﷺ: «فَترُدِّينَ عَلَيْهِ حَديقَتَهُ؟» قالَتْ: نَعَمْ، فَرَدَّتْ عَلَيْهِ وأمَرَهُ فَفارَقَها. [راجع: ٥٢٧٣]

5277. Narrated 'Ikrima that Jamīla... Then he related the whole *Hadīth*, (i.e. 5276).

٥٢٧٧ - حدَّثَنا سُلَيْمانُ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ: أنَّ جميلَةَ، فَذَكَرَ الحَديثَ. [راجع: ٥٢٧٣]

(13) CHAPTER. *Ash-Shiqāq* (the breach between the man and his wife). Is *Khul'* to be recommended if necessary?
And the Statement of Allāh تعالى:
"If you fear breach between them twain (the man and his wife)..." (V.4:35)

(١٣) بابُ الشِّقاقِ، وَهَلْ يُشِيرُ بالخُلْعِ عِنْدَ الضَّرورَةِ؟ وقَوْلِهِ تَعالىٰ: ﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا﴾ الآيـة [النساء: ٣٥]

5278. Narrated Al-Miswar bin Makhrama Az-Zuhrī: I heard the Prophet ﷺ saying, "Banū Al-Mughīra have asked my leave to let 'Alī marry their daughter, but I give no leave to this effect."

٥٢٧٨ - حدَّثَنا أبو الوَليدِ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ ابنِ مَخْرَمَةَ (الزُّهْريِّ) قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «إنَّ بَني المُغيرَةِ اسْتأذَنُوا في أنْ يَنْكِحَ عَليٌّ ابْنَتَهُمْ، فَلا آذَنُ».

(14) CHAPTER. Selling a female slave does not necessarily lead to her divorce.

(١٤) بابٌ: لا يَكُونُ بَيْعُ الأمَةِ طَلاقاً

5279. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Three traditions were

٥٢٧٩ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ

الله قال: حدَّثني مالكٌ، عَنْ رَبيعَةَ بن أبي عَبْدِ الرَّحمٰنِ، عَنِ القاسِمِ بنِ مُحمَّدٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ قالَتْ: كانَ في بَريرَةَ ثَلاثُ سُنَنٍ، إحْدَى السُّنَنِ: أنَّها أُعْتِقَتْ فَخُيِّرَتْ في زَوْجِها. وقالَ رَسُولُ اللهِ ﷺ: «الوَلاءُ لِمَنْ أعْتَقَ». ودَخَلَ رَسُولُ اللهِ ﷺ والبُرْمَةُ تَفُورُ بلَحْمٍ فَقُرِّبَ إلَيْهِ خُبْزٌ وأُدْمٌ مِنْ أُدْمِ البَيْتِ فَقالَ: «ألَمْ أرَ البُرْمَةَ فِيها لَحْمٌ؟» قالُوا: بَلى، وَلٰكِنْ ذاكَ لَحْمٌ تُصُدِّقَ بِهِ عَلى بَريرَةَ، وأنْتَ لا تأكُلُ الصَّدَقَةَ. قالَ: «عَلَيْها صَدَقَةٌ وَلَنا هَدِيَّةٌ». [راجع: ٤٥٦]

established concerning that in which Barīra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allāh's Messenger ﷺ said, "*Al-Walā'*[1] is for the one who manumits." Once Allāh's Messenger ﷺ entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before him. He said, "Don't I see the pot containing meat?" They said, "Yes, but that meat was given to Barīra in charity (by someone), and you do not eat what is given in charity." The Prophet ﷺ said, "That meat is a charity for her, but for us it is a present." (See H. 5430)

(١٥) بابُ خِيارِ الأمَةِ تَحْتَ العَبْدِ

(15) CHAPTER. A female slave, whose husband is a slave, has the option to keep him or leave him (when she is manumitted).

٥٢٨٠ - **حدَّثَنا** أبو الوَليدِ: حدَّثَنا شُعْبَةُ وهمَّامٌ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: رأيْتُهُ عَبْداً، يَعْني زَوْجَ بَريرَةَ. [انظر: ٥٢٨١، ٥٢٨٢، ٥٢٨٣]

5280. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I saw him as a slave, (namely, Barīra's husband).

٥٢٨١ - **حدَّثَنا** عَبْدُ الأعْلَى بنُ حَمَّادٍ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: ذاكَ مُغِيثٌ عَبْدُ بَني فُلانٍ - يَعْني زَوْجَ بَريرَةَ - كأنِّي أنْظُرُ إلَيْهِ يَتْبَعُها في سِكَكِ المَدينَةِ يَبْكي عَلَيْها. [راجع: ٥٢٨٠]

5281. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: That was Mughīth, the slave of Banī so-and-so, i.e., Barīra's husband - as if I am now looking at him following her (Barīra) along the streets of Al-Madīna.

(1) (H. 5279) *Walā'*: See the glossary.

٥٢٨٢ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ زَوْجُ بَرِيرَةَ عَبْداً أَسْوَدَ، يُقالُ لَهُ: مُغِيثٌ، عَبْداً لِبَنِي فُلانٍ، كأنِّي أنْظُرُ إلَيْهِ يَطُوفُ وَرَاءَها في سِكَكِ المَدِينَةِ. [راجع: ٥٢٨٠]

5282. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Barīra's husband was a black slave called Mughīth, the slave of Banī so-and-so - as if I am seeing him now, walking behind her along the streets of Al-Madīna.

(١٦) بابُ شَفاعَةِ النَّبِيِّ ﷺ في زَوْجِ بَرِيرَةَ

(16) CHAPTER. The intercession of the Prophet ﷺ for Barīra's husband.

٥٢٨٣ - حدَّثني مُحَمَّدٌ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أنَّ زَوْجَ بَرِيرَةَ كانَ عَبْداً يُقالُ لَهُ: مُغِيثٌ، كأنِّي أنْظُرُ إلَيْهِ يَطُوفُ خَلْفَها يَبْكي ودُمُوعُهُ تَسِيلُ عَلى لِحْيَتِهِ. فَقالَ النَّبِيُّ ﷺ لِعَبَّاسٍ: «يا عَبَّاسُ، ألا تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثاً؟» فَقالَ النَّبِيُّ ﷺ: «لَوْ رَاجَعْتِهِ؟» قالَتْ: يا رَسُولَ اللهِ، تَأْمُرُنِي؟ قالَ: «إنَّما أنَا أشْفَعُ»، قالَتْ: فَلا حاجَةَ لي فِيهِ. [راجع: ٥٢٨٠]

5283. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Barīra's husband was a slave called Mughīth - as if I am seeing him now, going behind Barīra and weeping with his tears flowing down his beard. The Prophet ﷺ said to 'Abbās, "O 'Abbās! are you not astonished at the love of Mughīth for Barīra and the hatred of Barīra for Mughīth?" The Prophet ﷺ then said to Barīra, "Why don't you return to him?" She said, "O Allāh's Messenger! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him."

(١٧) بابٌ:

(17) CHAPTER:

٥٢٨٤ - حدَّثنا عَبْدُ اللهِ بنُ رَجاءٍ: أخْبَرَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ: أنَّ عائِشَةَ أرَادَتْ أنْ تَشْتَرِيَ بَرِيرَةَ، فأبى مَوالِيها

5284. Narrated Al-Aswad: 'Āishah رَضِيَ اللهُ عَنْها intended to buy Barīra, but her masters stipulated that her *Walā'*[1] would be for them. 'Āishah رَضِيَ اللهُ عَنْها mentioned that to the Prophet ﷺ who said (to 'Āishah), "Buy and manumit her, for *Al-Walā'* is for the one

(1) (H. 5284) *Walā'*: See the glossary.

إلَّا أنْ يَشْتَرِطُوا الوَلاءَ. فَذَكَرَتْ ذلك للنَّبيِّ ﷺ، فقالَ: «اشْتَرِيها وأعْتِقِيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». وأُتِيَ النَّبيُّ ﷺ بلَحْم: فقِيلَ: إنَّ هٰذا ما تُصُدِّقَ عَلى بَرِيرَةَ، فَقالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنا هَدِيَّةٌ». [راجع: ٤٥٦]

حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، وزَادَ: فخُيِّرَتْ مِنْ زَوْجِها.

who manumits." Once some meat was brought to the Prophet ﷺ and it was said, "This meat was given in charity to Barīra." The Prophet ﷺ said, "It is an object of charity for Barīra and a present for us."

Narrated Âdam: Shu'ba related the same *Hadīth* and added: Barīra was given the option regarding her husband. (See H. 5430)

(١٨) **باب** قَوْلِ اللهِ تَعالى: ﴿وَلَا تَنكِحُوا ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾ [البقرة: ٢٢١]

(18) CHAPTER. The Statement of Allāh تعالى: "Do not marry *Al-Mushrikāt* (idolatresses) till they believe (i.e. worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress) even though she pleases you." (V.2:221)

٥٢٨٥ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ كانَ إذَا سُئِلَ عَنْ نِكاحِ النَّصْرَانِيَّةِ وَالْيَهُودِيَّةِ قالَ: إنَّ اللهَ حَرَّمَ المُشْرِكاتِ عَلى المُؤْمِنِينَ، ولا أعْلَمُ مِنَ الإشْراكِ شَيْئاً أكْبَرَ مِنْ أنْ تَقُولَ المَرْأةُ رَبُّها عِيسَى، وَهُوَ عَبْدٌ مِنْ عِبادِ اللهِ.

5285. Narrated Nāfi': Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allāh has made it unlawful for the believers to marry *Al-Mushrikāt* (ladies who ascribe partners in worship to Allāh), and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allāh, than that a lady should say that Jesus is her Lord although he is just a slave from the slaves of Allāh".

(١٩) **باب** نِكاحِ مَنْ أسْلَمَ مِنَ المُشْرِكاتِ وعِدَّتِهِنَّ

(19) CHAPTER. Marrying *Al-Mushrikāt* (pagan ladies) who had embraced Islām; and their *'Idda*.

٥٢٨٦ - حدَّثَني إبْرَاهِيمُ بنُ مُوسَى: أنْبأنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ. وَقالَ عَطاءٌ، عَنِ ابنِ عَبَّاسٍ: كانَ المُشْرِكونَ عَلى مَنْزِلَتَيْنِ مِنَ النَّبِيِّ ﷺ والمُؤْمِنِينَ: كانُوا مُشْرِكِي أهْلِ

5286. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: *Al-Mushrikūn*[1] were of two kinds as regards their relationship to the Prophet ﷺ and the believers. Some of them were those with whom the Prophet ﷺ was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet ﷺ

(1) (H. 5286) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

had a treaty, and neither did the Prophet ﷺ fight them, nor did they fight him. If a lady from the first group of *Al-Mushrikūn*[1] emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about *Al-Mushrikūn*[1] involved with the Muslims in a treaty, the same as occurs in Mujāhid's narration. If a male slave or a female slave emigrated from such *Al-Mushrikūn*[1] as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to *Al-Mushrikūn*[1]).

حَرْبٍ يُقاتِلُهُمْ ويُقاتِلُونَهُ. ومُشْرِكِي أَهْلِ عَهْدٍ لا يُقاتِلُهُمْ وَلا يُقاتِلُونَهُ، فَكانَ إذَا هاجَرَتِ امْرأَةٌ مِنْ أَهْلِ الحَرْبِ لَمْ تُخْطَبْ حتَّى تَحِيضَ وتَطْهُرَ. فإذَا طَهُرَتْ حَلَّ لَهَا النكاحُ. فإنْ هاجَرَ زَوْجُها قَبْلَ أنْ تَنْكِحَ رُدَّتْ إلَيْهِ. وإنْ هاجَرَ عَبْدٌ مِنْهُمْ أوْ أمَةٌ، فَهُما حُرَّانِ، ولَهُما ما لِلْمُهاجِرِينَ - ثُمَّ ذَكَرَ مِنْ أَهْلِ العَهْدِ مِثْلَ حَديث مُجاهِدٍ - وإنْ هاجَرَ عَبْدٌ أوْ أمَةٌ لِلْمُشْرِكِينَ أَهْلِ العَهْدِ لَمْ يُرَدُّوا، ورُدَّتْ أثمانُهُمْ.

5287. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Qarība, the daughter of Abī Umaiyya, was the wife of 'Umar bin Al-Khaṭṭāb. 'Umar divorced her and then Mu'āwiya bin Abī Sufyān married her. Similarly, Umm Al-Ḥakam, the daughter of Abī Sufyān was the wife of 'Iyāḍ bin Ghanm Al-Fihrī. He divorced her and then 'Abdullāh bin 'Uthmān Ath-Thaqafī married her.

٥٢٨٧ - وقالَ عَطاءٌ عَنِ ابنِ عَبَّاسٍ: كانَتْ قَرِيبَةُ ابْنَةُ أبي أُمَيَّةَ عِنْدَ عُمَرَ بنِ الخَطَّابِ، فَطَلَّقَها فَتَزَوَّجَها مُعاوِيَةُ بنُ أبي سُفْيانَ، وكانَتْ أُمُّ الحَكَمِ بِنْتُ أبي سُفْيانَ تَحْتَ عِياضِ بنِ غَنْمٍ الفِهْرِيِّ، فَطَلَّقَها فَتَزَوَّجَها عَبْدُ اللهِ بنُ عُثْمانَ الثَّقَفِيُّ.

(20) CHAPTER. (What) if an idolatress (*Al-Mushrikah*) or a Christian woman becomes a Muslim while she is the wife of a *Dhimmī* (i.e., a non-Muslim under the protection of a Muslim government), or a *Mushrik* at war with the Muslims?

(٢٠) بابٌ: إذَا أَسْلَمَتِ المُشْرِكَةُ أوِ النَّصْرانِيَّةُ تَحْتَ الذمِّيِّ أوِ الحَرْبِيِّ،

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: If a Christian

وقالَ عَبْدُ الوَارِثِ، عَنْ خالِدٍ،

(1) (H. 5286) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

woman embraces Islām before her husband by a short while, she will by no means remain as his wife legally.

'Aṭā was asked about a woman from *Al-Mushrikūn* who had a treaty with the Muslims: She embraced Islām, and during her *'Idda*, her husband embraced Islām too? Could he retain her as his wife? 'Aṭā said: No, unless she is willing to re-marry him with a new marriage and a new *Mahr*.

Mujāhid said: If the husband embraces Islām during the *'Idda* (of his wife), he can marry her.

And Allāh تعالى said:

"They are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them." (V.60:10)

Al-Ḥasan and Qatāda said regarding a Magian couple who embraced Islām: Their marriage remains valid, but if one of them becomes a Muslim and the other refuses to become a Muslim, the wife is regarded as divorced, and the husband has no right to keep her as a wife.

Ibn Juraij said: I asked 'Aṭā, "If a *Mushrikah* comes to the Muslims (i.e., embraces Islām), will the husband be compensated for losing her as is indicated by the Statement of Allāh:

'But give the disbelievers that (amount of money) which they have spent (as their *Mahr*)'?" (V.60:10)

'Aṭā replied, "No, for this was valid only between the Prophet ﷺ and those *Al-Mushrikūn* who made a treaty with him." And Mujāhid said: All this was valid in a treaty between the Prophet ﷺ and the Quraish.

عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: إذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِها بساعَةٍ حَرُمَتْ عَلَيْهِ. وَقالَ دَاوُدُ عَنْ إبْرَاهِيمَ الصَّائِغِ: سُئِلَ عَطاءٌ عَنِ امْرأةٍ مِنْ أَهْلِ العَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُها في العِدَّةِ، أهِيَ امْرأَتُهُ؟ قالَ: لا، إلَّا أنْ تَشاءَ هِيَ بِنِكاحٍ جَدِيدٍ وصَدَاقٍ. وقالَ مُجَاهِدٌ: إذَا أَسْلَمَ في العِدَّةِ يَتزَوَّجُها، وَقالَ اللهُ تَعالىٰ: ﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾ [الممتحنة: ١٠].

وقالَ الحَسَنُ وقَتادَةُ في مَجوسِيَّيْنِ أَسْلَما: هُمَا عَلى نِكاحِهِما، فإذا سَبَقَ أَحَدُهُما صَاحِبَهُ وأبى الآخَرُ بانَتْ، لا سَبيلَ لَهُ عَلَيْها. وَقالَ ابنُ جُرَيْجٍ: قُلْتُ لِعَطاءٍ: امْرأةٌ مِنَ المُشْرِكِينَ جاءَتْ إلى المُسْلِمِينَ، أيُعاوَضُ زَوْجُها مِنْها لقوله تَعالىٰ ﴿وَءَاتُوهُم مَّآ أَنفَقُواْ﴾ [الممتحنة: ١٠]؟ قالَ: لا، إنَّمَا كانَ ذٰلِكَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ أَهْلِ العَهْدِ. وَقالَ مُجاهِدٌ: هٰذا كُلُّهُ في صُلْحٍ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ قُرَيْشٍ.

5288. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Whenever believing women came to the Prophet ﷺ as emigrants, he used to test them in accordance with the Order of Allāh تعالى:

٥٢٨٨ - حدَّثَنا يحيىٰ بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، وَقالَ إبْرَاهِيمُ بنُ المُنْذِرِ:

"O you who believe! When believing women come to you as emigrants, examine them..." (V.60:10)

So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of Faith. When they agreed on those conditions and confessed that with their tongues, Allāh's Messenger ﷺ would say to them, "Go, I have accepted your *Bai'a* (pledge) (for Islām)." 'Āishah added: By Allāh, the hand of Allāh's Messenger ﷺ never touched the hand of any woman, but he only used to take their *Bai'a* (pledge) orally. By Allāh, Allāh's Messenger ﷺ did not take the *Bai'a* (pledge) of the women except in accordance with what Allāh had ordered him. When he accepted their *Bai'a* (pledge) he would say to them. "I have accepted your *Bai'a* (pledge)." (See H.2713)

حدَّثني ابنُ وَهْبٍ: حدَّثني يُونُسُ: قالَ ابنُ شِهابٍ: أخْبرَني عُرْوَةُ بنُ الزُّبيرِ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: كانَتِ المُؤْمِناتُ إذَا هاجَرْنَ إلى النَّبيِّ ﷺ يَمْتَحِنُهُنَّ بقَوْلِ اللهِ تَعالىٰ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ﴾ إلى آخِرِ الآيَةِ. قالَتْ عائِشَةُ: فَمَنْ أقَرَّ بِهٰذا الشَّرْطِ مِنَ المُؤْمِناتِ فَقَدْ أقَرَّ بالمِحْنَةِ. فَكانَ رَسُولُ اللهِ ﷺ إذَا أقْرَرْنَ بذٰلكَ مِنْ قَوْلِهِنَّ قالَ لَهُنَّ رَسُولُ اللهِ ﷺ: «انْطَلِقْنَ فَقَدْ بايَعْتُكُنَّ»، لا وَاللهِ ما مَسَّتْ يَدُ رَسُولِ اللهِ ﷺ يَدَ امْرأةٍ قَطُّ، غَيْرَ أنَّهُ بايَعَهُنَّ بالكلامِ، واللهِ ما أخَذَ رَسُولُ اللهِ ﷺ عَلى النِّساءِ إلَّا بِمَا أمَرَهُ اللهُ، يَقُولُ لَهُنَّ إذَا أخَذَ عَلَيْهِنَّ: «قَدْ بايَعْتُكُنَّ»، كَلاماً.

[راجع: ٢٧١٣]

(21) CHAPTER. The Statement of Allāh تعالى:

"Those who take an oath, not to have sexual relations with their wives, must wait four months." (V.2:226)

(٢١) بابُ قَوْلِ اللهِ تَعالىٰ: ﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ﴾

[البقرة: ٢٢٦]

5289. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the *Mashruba* (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allāh's Messenger! You took an oath to abstain

٥٢٨٩ - حدَّثَنا إسْماعِيلُ بنُ أبي أُوَيْسٍ، عَنْ أخِيهِ، عَنْ سُلَيْمانَ، عَنْ حُمَيْدٍ الطَّوِيلِ: أنَّهُ سَمعَ أنَسَ بنَ مالكٍ يَقُولُ: آلى رَسُولُ اللهِ ﷺ مِنْ نِسائِهِ وكانَتِ انْفَكَّتْ رِجلُهُ، فأقامَ في

مَشْرُبَةٍ لَهُ تِسْعاً وَعِشْرِينَ. ثُمَّ نَزَلَ فقالُوا: يا رَسُولَ اللهِ، آلَيْتَ شَهْراً، فقالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

[راجع: ٣٧٨]

from your wives for one month." He said, "The month is of twenty-nine days."

٥٢٩٠ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقُولُ في الإيلاءِ الَّذي سَمَّى اللهُ تَعالىٰ: لا يَحِلُّ لأحَدٍ بَعْدَ الأجَلِ إلَّا أنْ يُمْسِكَ بالمَعْرُوفِ أوْ يَعْزِمَ بالطَّلاقِ كما أمَرَ اللهُ عَزَّ وجَلَّ.

5290. Narrated Nāfi': Ibn 'Umar used to say about *Al-'Īlā'*(1) which Allāh تعالى defined (in the Qur'ān), "If the period of *'Īlā'* expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allāh تعالى has ordered."

٥٢٩١ - وَقالَ لي إسْماعِيلُ: حدَّثني مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: إذَا مَضَتْ أرْبَعَةُ أشْهُرٍ يُوقَفُ حتَّى يُطَلِّقَ وَلا يَقَعُ عَلَيْهِ الطَّلاقُ حتَّى يُطَلِّقَ. وَيُذْكَرُ ذٰلِكَ عَنْ عُثْمانَ وَعَليٍّ وأبي الدَّرْداءِ وعائشَةَ واثْنَي عَشَرَ رَجُلاً مِنْ أصحَابِ النَّبِيِّ ﷺ.

5291. Ibn 'Umar added: "When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmān, 'Alī, Abū Ad-Dardā, 'Āishah and twelve other Companions of the Prophet ﷺ."

(٢٢) بابُ حُكْمِ المَفْقُودِ في أهْلِهِ، ومالِهِ،

(22) CHAPTER. What are the regulations concerning the property and the family of a lost person?

وقالَ ابنُ المُسَيَّبِ: إذَا فُقِدَ في الصَّفِّ عِنْدَ القِتالِ تَرَبَّصُ امْرأتُهُ سَنَةً. واشْتَرَى ابنُ مَسْعُودٍ جارِيَةً فَالْتَمَسَ صَاحِبَها سَنَةً فَلَمْ يَجِدْهُ وفُقِدَ فأخَذَ يُعْطي الدِّرْهَمَ والدِّرْهَمينِ، وَقالَ: اللَّهُمَّ عَنْ فُلانٍ فَإنْ أتَى فُلانٌ فَلِي وعَلَيَّ، وَقالَ: هٰكَذا فافْعَلُوا باللُّقَطَةِ. وَقالَ ابنُ عَبَّاسٍ نَحْوَهُ.

Ibn Al-Musaiyab said: If a person is lost from a file in a battle, his wife should wait for one year (before she re-marries).

Ibn Mas'ūd bought a slave-girl and searched for her owner for one year (in order to give him her price) but he could not find him for he was lost. So Ibn Mas'ūd started giving one or two Dirhams (to poor people), and said, "O Allāh! Accept this (alms) on behalf of such-and-such person; and if he returns, the reward for this giving

(1) (H. 5290) *Īlā'* means the oath taken by a husband that he would not approach his wife for a certain period.

will come to me, and I shall pay that person the price of the slave-girl." Ibn Mas'ūd further said: "You should do so with a *Luqaṭa* (something found)." Ibn 'Abbās narrated similarly.

Az-Zuhrī said regarding a captive whose place (of stay) is known: His wife should not re-marry, nor should his property be distributed, but when news about him ceases to come, then his case is to be treated as the case of a lost person.

وَقالَ الزُّهْرِيُّ في الأسِيرِ يُعْلَمُ مَكانُهُ: لا تَتَزَوَّجُ امْرأتُه وَلا يُقْسَم مالُهُ، فإذَا انْقَطَعَ خَبرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقودِ.

5292. Narrated Yazīd, the *Maulā* of Munba'ith: The Prophet ﷺ was asked regarding the case of a lost sheep. He said, "You should take it, because it is for you, or for your brother, or for the wolf." Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), "You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." And then the Prophet ﷺ was asked about a *Luqaṭa* (money found by somebody). He said, "Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property."

٥٢٩٢ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلى المُنْبَعِثِ: أنَّ النَّبيَّ ﷺ سُئِلَ عَنْ ضَالَّةِ الغَنَمِ، فَقالَ: «خُذْها فإنَّما هيَ لَكَ أوْ لأخِيكَ أوْ للذِّئْبِ». وَسُئِلَ عَنْ ضَالَّةِ الإبِلِ، فَغَضِبَ وَاحْمَرَّتْ وَجْنَتاهُ، وَقالَ: «ما لَكَ وَلَها؟ مَعَها الحِذَاءُ والسِّقاءُ، تَشْرَبُ المَاءَ وتأكُلُ الشَّجَرَ حتَّى يَلْقاها ربُّها». وسُئِلَ عَنِ اللُّقَطَةِ، فَقالَ: «اعْرِفْ وِكاءَها وعِفاصَها، وعَرِّفْها سَنَةً، فإنْ جاءَ مَنْ يَعْرِفُها، وَإلَّا فاخْلِطْها بِمَالِكَ». قالَ سُفْيانُ: فَلَقِيتُ رَبِيعَةَ بنَ أبي عَبْدِ الرَّحمٰنِ ولمْ أحْفَظ عَنْهُ شَيْئاً غيرَ هٰذَا فَقُلْتُ: أرأيْتَ حَدِيثَ يَزِيدَ مَوْلى المُنْبَعِثِ في أمْرِ الضَّالَّةِ هُوَ عَنْ زَيْدِ بنِ خالِدٍ؟ قالَ: نَعَمْ، قالَ يَحْيَى: وَيَقُولُ رَبِيعَةُ عَنْ يَزِيدَ مَوْلى المُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدٍ، قالَ

سُفْيانُ: فَلَقِيتُ رَبِيعَةَ فَقُلْتُ لَهُ.

[راجع: ٩١]

(23) CHAPTER. *Az-Zihār.*[1]
And the Statement of Allāh تعالى:
"Indeed Allāh has heard the statement of her (Khaula bint Tha'laba) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sāmit)... (up to)... and for him who is unable to do so, he should feed sixty of the poor." (V.58:1-4)

(٢٣) بابُ الظِّهارِ وقَوْلِ اللهِ تَعالىٰ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾ إلى قَوْلِهِ: ﴿فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا﴾ [المجادلة: ١-٤].

Narrated Mālik that he asked Ibn Shihāb about *Az-Zihār* of a slave. He said, "It is like *Az-Zihār* of a free man." Mālik said: The fasting of a slave (in the above case) is two months.

And Al-Hasan bin Al-Hurr said: *Az-Zihār* of a free man or a slave towards a free lady or a slave lady is the same.

'Ikrima said: If someone declares *Zihār* towards his slave girl, it has no significance, for *Zihār* is only valid in cases involving actual wives.

وَقالَ لي إسْماعِيلُ: حدَّثَني مالكٌ: أنَّهُ سألَ ابنَ شِهابٍ عَنْ ظِهارِ العَبْدِ، فقالَ: نَحْوُ ظِهارِ الحُرِّ. قالَ مالِكٌ: وَصِيامُ العَبْدِ شَهْرانِ. وَقالَ الحَسَنُ بنُ الحُرِّ: ظِهارُ الحُرِّ والعَبْدِ مِنَ الحُرَّةِ والأَمَةِ سَواءٌ. وقالَ عِكْرِمَةُ: إنْ ظاهَرَ مِنْ أَمَتِهِ فلَيْسَ بِشَيْءٍ، إنَّما الظِّهارُ مِنَ النِّساءِ. وفي العَرَبِيَّةِ: ﴿لِمَا قَالُوا﴾ أي فيما قالُوا وفي نَقضِ ما قالُوا، وَهٰذا أوْلى لأنَّ اللهَ لَمْ يَدُلَّ عَلى المُنْكَرِ وَقَوْلِ الزُّورِ.

(24) CHAPTER. Using gestures to express the decision of divorcing and other matters.

(٢٤) بابُ الإشارةِ في الطَّلاقِ والأُمورِ

Narrated Ibn 'Umar: The Prophet ﷺ said, "Allāh will not punish (people) because of the tears they shed (over the dead) but He will punish (them) because of this," pointing to his tongue.

Ka'b bin Mālik said: The Prophet ﷺ gestured to me with his hand, ordering me to take half (my due).

Asmā' said: Once the Prophet ﷺ offered the eclipse *Salāt* (prayer). I asked 'Āishah while she was offering the *Salāt* (prayer),

وَقالَ ابنُ عُمَرَ: قالَ النَّبيُّ ﷺ: «لا يُعَذِّبُ اللهُ بدَمْعِ العَينِ وَلٰكِنْ يُعَذِّب بِهٰذَا»، وَأَشارَ إلى لِسانِهِ. وَقالَ كَعْبُ بنُ مالكٍ: أشارَ النَّبي ﷺ إليَّ أن خُذِ النِّصْفَ، وَقالَتْ أَسْماءُ: صلّى النَّبيُّ ﷺ في الكُسُوفِ، فَقُلْتُ لعائِشَةَ: ما شأنُ النَّاسِ؟ فأوْمأتْ برأسِها إلى

(1) (Ch. 23) *Az-Zihār* is the saying of a husband to his wife, "You are to me like the back of my mother," i.e, "you are unlawful for me to approach."

"What is the matter with the people?" She pointed towards the sun with her head. I asked, "Is there a sign?" She nodded, agreeing.

Anas said: The Prophet ﷺ signalled to Abū Bakr with his hand to lead the *Ṣalāt* (prayer).

Ibn 'Abbās said: The Prophet ﷺ waved his hand, indicating that there was no harm (in a certain matter).

Abū Qatāda said: The Prophet ﷺ said (to his Companions) regarding hunting by a *Muḥrim*, "Did anyone of you (while in the state of *Iḥrām*) order him (a non-*Muḥrim*) to attack the game, or did anyone of you point at it (to draw his attention)?" They said, "No." On that the Prophet ﷺ said: "Then eat of it."(1)

الشَّمْسِ، فَقُلْتُ: آيَةٌ؟ فأَوْمأَتْ برأسِها وَهيَ تَصَلي أي نَعَمْ. وقالَ أَنَسٌ: أَوْمأَ النَّبِيُّ ﷺ بِيَدِهِ إلى أبي بَكْرٍ أن يَتَقَدَّمَ. وَقالَ ابنُ عَبَّاسٍ: أَوْمأَ النَّبِيُّ ﷺ بِيَدِهِ لا حَرَجَ. وقالَ أبو قَتادَةَ: قالَ النَّبِيُّ ﷺ في الصَّيْدِ لِلْمُحْرِمِ: «أَحَدٌ مِنكُمْ أمَرَهُ أنْ يَحْمِلَ عَلَيْها، أَوْ أشارَ إِلَيْها؟» قالُوا: لا، قالَ: «فكُلُوا».

5293. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ performed the *Ṭawāf* (around the Ka'bah) while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said "*Allāhu Akbar*."

(Zainab said: The Prophet ﷺ said, "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

٥٢٩٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ عَبْدُ المَلِكِ بنُ عَمْرٍو: حدَّثَنا إبْراهيمُ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: طافَ رَسُولُ اللهِ ﷺ عَلى بَعيرِهِ وكانَ كُلَّما أتى عَلى الرُّكْنِ، أشارَ إِلَيْهِ وكَبَّرَ. وقالَتْ زَيْنَبُ: قالَ النَّبِيُّ ﷺ: «فُتِحَ مِنْ رَدْمِ يأجُوجَ وَمأْجُوجَ مِثْلُ هٰذِهِ وَهٰذِهِ»، وعَقَدَ تِسْعِينَ.

[راجع: ١٦٠٧]

5294. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a *Ṣalāt* (prayer) and

٥٢٩٤ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا بِشْرُ ابنُ المُفَضَّلِ: حدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سيرِينَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ أبو القاسِمِ

(1) (Chap. 24) This is part of a story where a non-*Muḥrim* had hunted game, and those who were in the state of *Iḥrām* hesitated to eat thereof, so the Prophet ﷺ asked them whether they had participated in its hunting with a word or a gesture. When they denied that, he allowed them to eat of it.

invoking Allāh for some good at that very moment, Allāh will grant him his request." (The subnarrator placed the top of his finger on the palm of the other hand between the middle finger and the little one). (See H.935)

ﷺ: «في الجُمُعَةِ ساعَةٌ لا يُوَافِقُها عَبْدٌ مُسْلِمٌ قائمٌ يُصَلِّي، يسْأَلَ اللهَ خَيراً إلَّا أعْطاهُ»، وَقالَ بيَدِهِ وَوَضَعَ أُنْمُلَتَهُ عَلى بَطْنِ الوُسْطَى والخِنْصِرِ، قُلْنا: يُزَهِّدُها. [راجع: ٩٣٥]

5295. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: During the lifetime of Allāh's Messenger ﷺ, a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relatives brought her to the Prophet ﷺ while she was in her last breaths, and she was unable to speak. Allāh's Messenger ﷺ asked her, "Who has hit you? So-and-so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet ﷺ mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?", mentioning the name of her killer. She nodded, agreeing. Then Allāh's Messenger ﷺ ordered that the head of that Jew be crushed between two stones. (See H.2413)

٥٢٩٥ - قَالَ: وَقالَ الأُوَيْسِيُّ: حدَّثَنا إبْرَاهيمُ بنُ سَعْدٍ، عَنْ شُعْبَةَ بنِ الحَجَّاجِ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أَنَسِ ابنِ مالكٍ قالَ: عَدَا يَهُودِيٌّ في عَهْدِ رَسُولِ اللهِ ﷺ عَلى جارِيَةٍ فأخَذَ أوْضاحاً كانَتْ عَلَيْها، ورَضَخ رأسَها، فأتى بِها أهْلُها رَسُولَ اللهِ ﷺ وَهيَ في آخِرِ رَمَقٍ وَقَدْ أُصْمِتَتْ، فَقالَ لَهَا رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَكِ؟ فُلانٌ؟» لغَيرِ الَّذي قَتَلَها، فأشارَتْ بِرَأْسِهَا أنْ لا، قالَ: فَقالَ لرَجُلٍ آخَرَ غَيرِ الَّذِي قتَلَها فأشارَتْ أنْ لا، فَقالَ: «فَفُلانٌ؟» لقاتِلِها، فأشارَتْ أنْ نَعَمْ. فأمَرَ بِهِ رَسُولُ اللهِ ﷺ فَرُضِخَ رأسُهُ بَينَ حَجَرَيْنِ. [راجع: ٢٤١٣]

5296. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "*Al-Fitnah* (trial or affliction) will emerge from here," pointing towards the East.

٥٢٩٦ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الفِتْنَةُ مِنْ هَاهُنا»، وأشارَ إلى المَشْرِقِ. [راجع: ٣١٠٤]

5297. Narrated 'Abdullāh bin Abī Aufā: We were with Allāh's Messenger ﷺ on a journey, and when the sun set, he said to a

٥٢٩٧ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرُ بنُ عَبْدِ الحَميدِ،

man, "Get down and prepare a drink of *Sawīq* for me." The man said, "O Allāh's Messenger! Will you wait till it is evening?" Allāh's Messenger ﷺ again said, "Get down and prepare a drink of *Sawīq*." The man said, "O Allāh's Messenger! Will you wait till it is evening, for it is still daytime." The Prophet ﷺ again said, "Get down and prepare a drink of *Sawīq*." So the third time the man got down and prepared a drink of *Sawīq* for him. Allāh's Messenger ﷺ drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast." (See H. 1941)

عَنْ أبي إسحَاقَ الشَّيْبانيِّ، عَنْ عَبْدِ اللهِ بنِ أبي أوْفَى قالَ: كُنَّا في سَفَرٍ مَعَ رَسُولِ اللهِ ﷺ فَلَمَّا غَرَبَتِ الشَّمسُ قالَ لِرَجُلٍ: «انزِلْ فاجْدَحْ لِي»، قالَ: يا رَسُولَ اللهِ، لَوْ أمْسَيْتَ، ثُمَّ قالَ: «انْزِلْ فاجْدَحْ»، قالَ: يا رَسُولَ اللهِ، لَوْ أمْسَيْتَ إنَّ عَلَيْكَ نَهاراً، ثُمَّ قالَ: «انْزِلْ فاجْدَحْ»، فَنَزَلَ فجَدَحَ لَهُ في الثَّالِثَةِ، فَشَرِبَ رَسُولُ اللهِ ﷺ ثُمَّ أوْمأ بيَدِهِ إلى المَشْرِقِ فَقالَ: «إذَا رأيْتُمُ اللَّيْلَ قَدْ أقْبَلَ مِنْ هاهُنا فَقَدْ أفْطَرَ الصَّائمُ». [راجع: ١٩٤١]

5298. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The call (or the *Ādhān*) of Bilāl should not stop you from taking the *Saḥūr*-meals, for Bilāl calls (or pronounces the *Ādhān*) so that the one who is offering the night prayer should take a rest, and it does not indicate the daybreak or dawn." The narrator, Yazīd, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

٥٢٩٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ سُلَيْمانَ، عَنْ أبي عُثْمانَ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَمْنَعَنَّ أحداً مِنْكُمْ نِدَاءُ بِلالٍ، أوْ قالَ: أذانُهُ مِنْ سَحورِهِ، فإنَّما يُنادِي، أوْ قالَ: يُؤَذِّنُ لِيَرْجِعَ قَائمُكُمْ، ولَيْسَ أنْ يَقُولَ - كأنَّهُ يَعْنِي - الصُّبْحَ أوِ الفَجْرَ»، وَأظْهَرَ يَزِيدُ يَدَيْهِ ثُمَّ مَدَّ إحْدَاهُما مِنَ الأُخْرَى. [راجع: ٦٢١]

5299. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast up to the neck. When the generous person spends, the iron cloak enlarges and

٥٢٩٩ - وَقالَ اللَّيْثُ: حدَّثَني جَعْفَرُ ابنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ: سَمِعْتُ أبا هُرَيْرَةَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلُ البَخِيلِ والمُنْفِقِ

كمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ مِنْ لَدُنْ ثَدْيَيْهِما إلى تَرَاقِيهِما، فأمَّا المُنْفِقُ فَلا يُنْفِقُ شَيْئاً إلَّا مادَّتْ عَلى جِلْدِهِ حتَّى تُجِنَّ بَنانَهُ وَتَعْفُوَ أثَرَه، وأمَّا البَخِيلُ فَلا يُرِيدُ يُنْفِقُ إلَّا لَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَها فَهُوَ يُوسِّعُها وَلا تَتَّسِعُ»، وَيُشِيرُ بِإصْبَعِهِ إلى حَلْقِهِ.

[راجع: ١٤٤٣]

spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending, every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet ﷺ pointed with his hand towards his throat.

(٢٥) بابُ اللِّعانِ وقَوْلِ اللهِ تَعالىٰ:

﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾ إلى قَوْلِهِ: ﴿إِن كَانَ مِنَ ٱلصَّٰدِقِينَ﴾

فإذَا قَذَفَ الأخْرَسُ امْرأتَهُ بِكِتابَةٍ أوْ إشارَةٍ أوْ إيماءٍ مَعْرُوفٍ، فَهُوَ كالمُتَكَلِّمِ لأنَّ النَّبِيَّ ﷺ قَدْ أجازَ الإشارَةَ في الفَرائِضِ، وَهُوَ قَوْلُ بَعْضِ أهْلِ الحِجازِ وأهْلِ العِلْمِ. وَقالَ اللهُ تَعالىٰ: ﴿فَأَشَارَتْ إِلَيْهِ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾﴾ [مريم: ٢٩].

وَقالَ الضَّحَّاكُ ﴿إِلَّا رَمْزًا﴾ [آل عمران: ٤١]: إشارَةً. وَقالَ بَعْضُ النَّاسِ: لا حَدَّ وَلا لِعانَ، ثُمَّ زَعَمَ إن طَلَّقَ بِكِتابة أوْ إشارَةٍ أوْ إيماءٍ جازَ، ولَيْسَ بَيْنَ الطَّلاقِ والقَذْفِ فَرْقٌ. فإنْ قالَ: القَذْفُ لا يَكُونُ إلَّا بِكَلامٍ، قِيلَ لَهُ: كَذٰلكَ الطَّلاقُ لا يَكُونُ إلَّا بِكَلامٍ، وإلَّا بَطَلَ الطَّلاقُ

(25) CHAPTER. *Al-Li'ān*.(1)

The Statement of Allāh تعالى:

"And for those who accuse their wives.. (up to).. if he (her husband) speaks the truth." (V.24:6-9)

If a dumb man accuses his wife (of an illegal sexual intercourse) by means of writing, pointing or giving a familiar nod, then he is like the one who can speak, for the Prophet ﷺ has permitted the use of gestures in performing the orders prescribed by Allāh. That is the saying of some people of Ḥijāz and some learned men.

And Allāh تعالى said:

"Then she (Mary) pointed to him (Jesus). They said, 'How can we talk to one who is a child in the cradle?' " (V.19:29)

And Ad-Daḥḥāk said: *'Illā-Ramzā'* means 'only with signals'.

Some scholars said: Neither a legal prescribed punishment, nor *Li'ān* (are permissible to be carried out through gestures). Yet he said: If somebody expresses his decision to divorce his wife by means of writing, pointing or nodding, it is permissible. But there is no difference between divorcing and accusing. If that scholar says that accusation can be only through speech, he will be answered that;

(1) (Ch. 25) See the glossary.

similarly, divorce cannot be given except through speech, otherwise both divorce and accusation are invalid. The same is true about the manumission of slaves. A deaf person is permitted to do *Li'ân*.

Ash-Sha'bî and Qatâda said: If someone says, "You are divorced," and points with his fingers, his gesture is enough to bring about the divorce.

Ibrâhîm said: If a dumb person writes a divorce with his hand, it becomes valid.

And Hamâd said: If a dumb or a deaf person gives a nod (to indicate something), it is sufficient.

والقَذْفُ، وكَذٰلكَ العِتْقُ، وكَذٰلكَ الأصَمُّ يُلاعِنُ. وَقالَ الشَّعْبِيُّ وَقَتادَةُ: إذَا قالَ: أنْتِ طالِقٌ، فأشارَ بأصابِعِه؛ تَبِينُ مِنْهُ بإشارَتِهِ. وَقالَ إبْرَاهِيمُ: الأخْرَسُ إذَا كَتَبَ الطَّلاقَ بيدِهِ لَزِمَهُ. وَقالَ حمَّادٌ: الأخْرَسُ والأصَمُّ إنْ قالَ برأسِهِ جازَ.

5300. Narrated Anas bin Mâlik رَضِيَ اللهُ عَنْهُ: Allâh's Messenger ﷺ said, "Shall I tell you of the best families among the *Ansâr*?" They (the people) said, "Yes, O Allâh's Messenger! The Prophet ﷺ said, "The best are Banû An-Najjâr, and after them are Banû 'Abd Al-Ash-hal, and after them are Banû Al-Hârith bin Al-Khazraj, and after them are Banû Sâ'ida." The Prophet ﷺ then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the *Ansâr*."

٥٣٠٠ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا لَيْثٌ، عَنْ يَحْيَى بنِ سَعِيدٍ الأنْصارِيِّ: أنَّهُ سَمِعَ أنَسَ ابنَ مالكٍ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «ألا أُخْبِرُكُمْ بِخَيرِ دُورِ الأنْصارِ؟» قالُوا: بَلى يا رَسُولَ اللهِ، قالَ: «بَنُو النَّجَّارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ: بَنُو عَبْدِ الأشْهَلِ، ثُمَّ الَّذينَ يَلُونَهُمْ: بَنُو الحارِثِ ابنِ الخَزْرَجِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو ساعِدَةَ»، ثُمَّ قالَ بيَدِهِ، فَقَبَضَ أصابِعَهُ، ثُمَّ بَسَطَهُنَّ كالرَّامي بيَدِهِ، ثُمَّ قالَ: «وفي كُلِّ دُورِ الأنْصارِ خَيرٌ».

5301. Narrated Sahl bin Sa'd As-Sâ'idi, a Companion of Allâh's Messenger ﷺ: Allâh's Messenger ﷺ, holding out his middle and index fingers, said, "My advent and the Hour's are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short.

٥٣٠١ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ أبو حازِمٍ: سَمِعْتُ مِنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ صَاحِبِ رَسُولِ اللهِ ﷺ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أنا والسَّاعَةُ

كَهٰذِهِ مِنْ هٰذِهِ، أَوْ كَهاتَيْنِ»، وَقَرَنَ بَينَ السَّبَّابَةِ والوُسْطَى. [راجع: ١٣٦ ٤]

5302. Narrated Ibn 'Umar: The Prophet ﷺ (holding out his ten fingers thrice) said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers) he said, "It may be thus and thus and thus," namely twenty-nine days. He meant once thirty days and once twenty-nine days.

٥٣٠٢ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا جَبَلَةُ بنُ سُحَيْمٍ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ: قالَ النَّبِيُّ ﷺ: «الشَّهْرُ هٰكَذَا وهٰكَذَا وهٰكَذا»، يَعْنِي ثَلاثِينَ، ثُمَّ قالَ: «وَهٰكَذا وهٰكَذَا وهٰكَذا»، يَعْنِي تِسْعاً وعِشْرِينَ. يَقُولُ: مَرَّةً ثَلاثِينَ، وَمَرَّةً تِسْعاً وعِشْرِينَ. [راجع: ١٩٠٨]

5303. Narrated Abū Mas'ūd: The Prophet ﷺ pointed with his hand towards Yemen and said twice, "Faith is there," and then pointed towards the East, and said, "Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, from where comes out the two sides of the head of Satan, namely, the tribes of Rabī'a and Muḍar."

٥٣٠٣ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى بنُ سَعِيدٍ، عَنْ إِسْماعِيلَ، عَنْ قَيْسٍ، عَنْ أَبي مَسْعُودٍ: قالَ: وأَشارَ النَّبِيُّ ﷺ بِيَدِهِ نَحْوَ اليَمَنِ: «الإِيمانُ هاهُنا - مَرَّتَينِ - أَلا وإِنَّ القَسْوَةَ وغِلَظَ القُلُوبِ في الفَدَّادِينَ حَيْثُ يَطْلُعُ قَرْنا الشَّيْطانِ: رَبِيعَةَ ومُضَرَ». [راجع: ٣٣٠٢]

5304. Narrated Sahl: Allāh's Messenger ﷺ said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

٥٣٠٤ - حدَّثَنا عَمْرُو بنُ زُرارَةَ: أَخْبَرَنا عَبْدُ العَزِيزِ بنُ أَبي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ: قالَ رَسُولُ اللهِ ﷺ: «أَنا وكافِلُ اليَتِيمِ في الجَنَّةِ هٰكَذَا»، وأَشارَ بالسَّبَّابَةِ والوُسْطَى وَفَرَّجَ بَيْنَهُما شَيْئاً. [انظر: ٦٠٠٥]

(26) CHAPTER. If a husband hints that he suspects his paternity to a child.

(٢٦) بابٌ: إِذَا عَرَّضَ بِنَفْيِ الوَلَدِ

5305. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "O Allāh's Messenger! A black child has been

٥٣٠٥ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ

سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أَنَّ رَجُلاً أَتى النَّبِيَّ ﷺ فقالَ: يا رَسُولَ اللهِ، وُلِدَ لي غُلامٌ أسْوَدُ، فقالَ: «هَلْ لَكَ مِنْ إبِلٍ؟» قالَ: نَعَمْ، قالَ: «ما ألْوانُها؟» قالَ: حُمْرٌ، قالَ: «هَلْ فِيها مِنْ أوْرَقَ؟» قالَ: نَعَمْ، قالَ: «فأنَّى ذٰلكَ؟» قالَ: لَعَلَّ نَزَعَهُ عِرْقٌ، قالَ: «فَلَعَلَّ ابْنَكَ هٰذا نَزَعَهُ». [انظر: ٦٨٤٧، ٧٣١٤]

born for me." The Prophet ﷺ asked him, "Have you got camels?" The man said, "Yes." The Prophet ﷺ asked him, "What colour are they?" The man replied, "Red." The Prophet ﷺ said, "Is there a grey one among them?" The man replied, "Yes." The Prophet ﷺ said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet ﷺ said, "May be your (latest) son has this colour because of heredity."

(٢٧) **بابُ** إحْلافِ المُلاعِنِ

(27) CHAPTER. Commanding those who are involved in a case of *Li'ān*[1] to take the oath (of *Li'ān*).

٥٣٠٦ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً مِنَ الأنْصارِ قَذَفَ امْرأتَهُ فأحْلَفَهُما النَّبِيُّ ﷺ ثُمَّ فَرَّقَ بَيْنَهُما. [راجع: ٤٧٤٨]

5306. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: An *Anṣārī* man accused his wife (of committing illegal sexual intercourse). The Prophet ﷺ made both of them take the oath of *Li'ān*, and separated them from each other (by divorce).

(٢٨) **بابٌ**: يَبْدأُ الرَّجُلُ بالتَّلاعُنِ

(28) CHAPTER. The man should start the process of *Li'ān*.

٥٣٠٧ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ هِشامِ بنِ حَسَّانَ: حدَّثنا عِكْرِمَةُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ هِلالَ بنَ أُمَيَّةَ قَذَفَ امْرأتَهُ فَجاءَ فَشَهِدَ والنَّبِيُّ ﷺ يَقُولُ: «إنَّ اللهَ يَعْلَمُ أنَّ أحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» ثُمَّ قامَتْ فَشَهِدَتْ. [راجع: ٢٦٧١]

5307. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Hilāl bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet ﷺ to bear witness (against her), (taking the oath of *Li'ān*). The Prophet ﷺ was saying, "Allāh knows that either of you is a liar. Will anyone of you repent (to Allāh)?" Then the lady got up and gave her witness.

(1) (Chap. 27) *Li'ān:* See the glossary.

(29) CHAPTER. ***Al-Li'ān*, and whoever divorced (his wife) after the process of *Li'ān*.**

5308. Narrated Sahl bin Sa'd As-Sā'idī: 'Uwaimir Al-'Ajlānī came to 'Āṣim bin Adī Al-Anṣārī and said to him, "O 'Āṣim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O 'Āṣim, ask about this on my behalf." 'Aṣim asked Allāh's Messenger ﷺ about it. Allāh's Messenger ﷺ disliked that question and considered it disgraceful. What 'Āṣim heard from Allāh's Messenger ﷺ was hard on him. When 'Āṣim returned to his family, 'Uwaimir came to him and said, "O 'Āṣim! What did Allāh's Messenger ﷺ say to you?" 'Āṣim said to 'Uwaimir, "You never bring me any good. Allāh's Messenger ﷺ disliked the problem which I asked him about." 'Uwaimir said, "By Allāh, I will not give up this matter until I ask the Prophet ﷺ about it." So 'Uwaimir proceeded till he came to Allāh's Messenger ﷺ in the midst of people, and said, "O Allāh's Messenger! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed some decree as regards you and your wife's case. Go and bring her." So they carried out the process of *Li'ān* while I was present among the people with Allāh's Messenger ﷺ. When they had finished their *Li'ān*, 'Uwaimir said, "O Allāh's Messenger! If I should now keep her with me as a wife, then I have told a lie." So he divorced her thrice prior to being ordered by Allāh's Messenger ﷺ. (Ibn Shihāb said: So divorce was the tradition for all those who were involved in a case of *Li'ān*).

(٢٩) بابُ اللِّعانِ وَمَنْ طَلَّقَ بَعْدَ اللِّعانِ

٥٣٠٨ - حدَّثنا إسْماعِيلُ قالَ: حدَّثني مالكٌ، عَنِ ابنِ شِهابٍ: أنَّ سَهْلَ ابنَ سَعْدٍ السَّاعِدِيَّ أخْبرَهُ أنَّ عُوَيْمِراً العَجْلانيَّ جاءَ إلى عاصِمِ بنِ عَدِيٍّ الأنْصارِيِّ فَقالَ لَهُ: يا عاصِمُ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أمْ كَيْفَ يَفْعَلُ؟ سَلْ لي يا عاصِمُ عَنْ ذٰلكَ رَسُولَ اللهِ، فَسألَ عاصِمٌ رَسُولَ اللهِ ﷺ عَنْ ذٰلكَ، فَكَرِهَ رَسُولُ اللهِ ﷺ المَسائِلَ وَعابها حتَّى كَبُرَ عَلى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللهِ ﷺ. فَلَمَّا رَجَعَ عاصِمٌ إلى أهْلِهِ جاءَهُ عُوَيْمِرٌ فَقالَ: يا عاصِمُ، ماذا قالَ لكَ رَسُولُ اللهِ ﷺ؟ فَقالَ عاصِمٌ لعُوَيْمِرٍ: لَمْ تأتِني بِخَيرٍ، قَدْ كَرِهَ رَسُولُ اللهِ ﷺ المَسألَةَ الَّتي سألْتُهُ عَنها. فَقالَ عُوَيْمِرٌ: وَاللهِ لا أنْتَهي حتَّى أسألَهُ عَنْها. فأقْبَلَ عُوَيْمِرٌ حتَّى جاءَ رَسُولَ اللهِ ﷺ وَسَطَ النَّاسِ فَقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أمْ كَيْفَ يَفْعَلُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أنْزَلَ اللهُ فِيكَ وفي صاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِها». قال سَهْلٌ: فَتلاعَنا وأنا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغا مِنْ

تَلاعُنِهما قالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْها يا رَسُولَ اللهِ إنْ أمْسَكْتُها، فَطَلَّقَها ثَلاثاً قَبْلَ أنْ يَأمُرَهُ رَسُولُ اللهِ ﷺ. قالَ ابنُ شِهابٍ: فَكانَتْ سُنَّةَ المُتَلاعِنَيْنِ.

[راجع: ٤٢٣]

(30) CHAPTER. To carry out *Li'ān*[1] in a mosque.

(٣٠) بابُ التَّلاعُنِ في المَسْجِدِ

5309. Narrated Ibn Juraij: Ibn Shihāb informed me about *Li'ān* and the tradition related to it, referring to the narration of Sahl bin Sa'd, the brother of Banu Sā'ida. He said, "An *Anṣārī* man came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! If a man saw another man with his wife, should he kill him, or what should he do?' So Allāh revealed concerning his affair what is mentioned in the Qur'ān about the affair of those involved in a case of *Li'ān*. The Prophet ﷺ said, 'Allāh has given His Verdict regarding you and your wife.' So they carried out *Li'ān* in the mosque while I was present there. When they had finished, the man said, 'O Allāh's Messenger! If I should now keep her with me as a wife then I have told a lie about her.' Then he divorced her thrice without being ordered by Allāh's Messenger ﷺ, when they had finished the *Li'ān* process. So he divorced her in front of the Prophet ﷺ." Ibn Shihāb added, "After their case, it became a tradition that a couple involved in a case of *Li'ān* should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property, the share Allāh had prescribed for

٥٣٠٩ - حدَّثنا يَحْيَى بنُ جَعْفَرٍ: أخبرَنا عَبْدُ الرَّزَّاقِ: أخبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني ابنُ شِهابٍ، عَنِ المُلاعَنَةِ وَعَنِ السُّنَّةِ فِيها عَنْ حَدِيثِ سَهْلِ بنِ سَعْدٍ أخي بَني ساعِدَةَ: أنَّ رَجُلاً مِنَ الأنْصارِ جاءَ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً وَجَدَ مَعَ امْرَأتِهِ رَجُلاً، أيَقْتُلُهُ أمْ كَيْفَ يَفْعَلُ؟ فأنْزَلَ اللهُ في شأنِهِ ما ذُكِرَ في القُرآنِ مِنْ أمْرِ المُتَلاعِنَيْنِ. فَقالَ النَّبيُّ ﷺ: «قَدْ قَضى اللهُ فِيكَ وفي امْرأتِكَ»، قالَ: فَتَلاعَنا في المَسْجِدِ وأنا شاهِدٌ، فَلَمَّا فَرَغا قالَ: كَذَبْتُ عَلَيْها يا رَسُولَ اللهِ إنْ أمْسَكْتُها، فَطَلَّقَها ثَلاثاً قَبْلَ أنْ يأمُرَهُ رَسُولُ اللهِ ﷺ حِينَ فَرَغا مِنَ التَّلاعُنِ، فَفارَقَها عِنْدَ النَّبيِّ ﷺ فَقالَ: كانَ ذلك تفريقاً بَيْنَ كُلِّ مُتَلاعِنَيْنِ. قالَ ابنُ جُرَيْجٍ: قالَ ابنُ شِهابٍ: فَكانَتِ السُّنَّةُ بَعْدَهُما أنْ

(1) (Chap. 30) *Li'ān:* See the glossary.

him." Ibn Shihāb said that Sahl bin Sa'd As-Sā'idī said that the Prophet ﷺ said (in the above narration), "If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as it proved her guilty).

يُفَرَّقَ بَينَ المُتَلاعِنَينِ، وكانَتْ حامِلاً وكانَ ابْنُها يُدْعَى لأُمِّهِ، قالَ: ثُمَّ جَرَتِ السُّنَّةُ في مِيراثِها أنَّها تَرِثُهُ وَيَرِثُ مِنْها ما فَرَضَ اللهُ لَهُ. قالَ ابنُ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السّاعِدِيِّ في هٰذا الحَديثِ: أَنَّ النَّبيَّ ﷺ قالَ: «إنْ جاءَتْ بِهِ أحمَرَ قَصِيراً كأنَّهُ وَحَرَةٌ فَلا أُراها إلَّا قَدْ صَدَقَتْ وكَذَبَ عَلَيْها، وإنْ جاءَتْ بِهِ أسْوَدَ أعْيَنَ ذا ألْيَتَينِ فَلا أُراهُ إلَّا قَدْ صَدَقَ عَلَيْها». فَجاءَتْ بِهِ عَلى المَكْرُوهِ مِنْ ذٰلِكَ. [راجع: ٤٢٣]

(31) CHAPTER. The statement of the Prophet ﷺ: "If I were to stone any person to death without witnesses."

(٣١) بابُ قَوْلِ النَّبيِّ ﷺ: «لَوْ كُنْتُ راجِماً بِغَيرِ بَيِّنَةٍ»

5310. Narrated Al-Qāsim bin Muḥammad: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Once *Li'ān* was mentioned before the Prophet ﷺ whereupon 'Āṣim bin Adī said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. 'Āṣim said, 'I have not been put to task except for my statement (about *Li'ān*).' 'Āṣim took the man to the Prophet ﷺ and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet ﷺ invoked, saying, 'O Allāh! Reveal the truth.' So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet ﷺ then made them carry out *Li'ān*." Then a man from that gathering asked Ibn 'Abbās, "Was she the

٥٣١٠ - حَدَّثَنا سَعيدُ بنُ عُفَيرٍ: حَدَّثَني اللَّيْثُ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ عَبْدِ الرَّحمٰنِ بنِ القاسِمِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنِ ابنِ عَبَّاسٍ: أنَّهُ ذُكِرَ التَّلاعُنُ عِنْدَ النَّبيِّ ﷺ فَقالَ عاصِمُ بنُ عَدِيٍّ في ذٰلِكَ قَوْلاً ثُمَّ انْصَرَفَ. فأتاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إلَيهِ أنَّهُ قَدْ وَجَدَ مَعَ امْرأتِهِ رَجُلاً فَقالَ عاصِمٌ: ما ابْتُلِيتُ بِهٰذا إلَّا لِقَوْلي، فَذَهَبَ بِهِ إلى النَّبيِّ ﷺ فأخْبَرَهُ بالَّذي وَجَدَ عَلَيهِ امْرأتَهُ، وكانَ ذٰلِكَ الرَّجُلُ مُصْفَرّاً قَلِيلَ اللَّحمِ سَبْطَ الشَّعْرِ، وكانَ الَّذي ادَّعى عَلَيْهِ أنَّهُ وَجَدَهُ عِنْدَ أهْلِهِ آدَمَ خَدْلاً كَثِيرَ اللَّحْمِ، فَقالَ

same lady regarding which the Prophet ﷺ had said, 'If I were to stone to death someone without witness, I would have stoned this lady'?" Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour."

النَّبِيُّ ﷺ: «اللَّهُمَّ بَيِّنْ»، فَجاءَتْ شَبِيهاً بالرَّجُلِ الَّذي ذَكَرَ زَوْجُها أَنَّهُ وَجَدَهُ فَلاعَنَ النَّبِيُّ ﷺ بَيْنَهُما، قالَ رَجُلٌ لِابنِ عَبَّاسٍ في المَجْلِسِ: هِيَ الَّتي قالَ النَّبِيُّ ﷺ: «لَوْ رَجَمْتُ أَحَداً بغَيرِ بَيِّنَةٍ، رَجَمْتُ هٰذِهِ؟» فَقالَ: لا، تِلْكَ امْرأَةٌ كانَتْ تُظْهِرُ في الإسْلامِ السُّوءَ. قالَ أبو صالحٍ وَعَبْدُ اللهِ بنُ يُوسُفَ: آدم خَدْلاً. [انظر: ٥٣١٦، ٦٨٥٥، ٦٨٥٦، ٧٢٣٨]

(32) CHAPTER. The *Mahr* in the case of *Li'ān*.

(٣٢) بابُ صَداقِ المُلاعَنَةِ

5311. Narrated Sa'īd bin Jubair: I asked Ibn 'Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn 'Umar said, "The Prophet ﷺ separated (by divorce) the couple of Banī Al-'Ajlān, and said (to them), 'Allāh knows that one of you two is a liar; so will one of you repent?' But both of them refused. He again said, 'Allāh knows that one of you two is a liar; so will one of you repent?' But both of them refused. So he separated them by divorce." [Ayyūb, a sub-narrator said: 'Amr bin Dīnār said to me, "There is something else in this *Hadīth* which you have not mentioned. It goes thus: The man said, 'What about my money (i.e. the *Mahr* that I have given to my wife)?' It was said, 'You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back'."].

٥٣١١ - حَدَّثَني عَمْرُو بنُ زُرارَةَ: أخبرَنا إسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: قُلْتُ لِابنِ عُمَرَ: رَجُلٌ قَذَفَ امْرأَتَهُ؟ فَقالَ: فَرَّقَ النَّبِيُّ ﷺ بَينَ أَخَوَيْ بَني العَجْلانِ، وَقالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فأبَيا. فَقالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكما كاذِبٌ، فَهَلْ مِنْكما تائِبٌ؟» فأبَيا. فَقالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكما لَكاذِبٌ، فَهَلْ مِنْكما تائِبٌ؟» فأبَيا، فَفَرَّقَ بَيْنَهُما. قالَ أَيُّوبُ: فَقالَ لي عَمْرُو بنُ دينارٍ: إنَّ في الحَديثِ شَيْئاً لا أَراكَ تُحَدِّثُهُ، قالَ: قالَ الرَّجُلُ: مالي؟ قالَ: قِيلَ: «لا مالَ لَكَ، إنْ كُنْتَ صادِقاً فَقَدْ دَخَلْتَ بِها، وإنْ كُنْتَ كاذِباً فَهُوَ أَبْعَدُ

مِنْكَ». [انظر: ٥٣١٢، ٥٣٤٩، ٥٣٥٠]

(33) CHAPTER. The saying of the *Imām* (ruler) to those who are involved in a case of *Li'ān*: "Surely one of you two is a liar; so will one of you repent (to Allāh)?"

(٣٣) بابُ قَوْلِ الإمام لِلْمُتَلاعِنَيْنِ: إنَّ أحَدَكما كاذِبٌ، فَهَلْ مِنْكما مِنْ تائِبٍ؟

5312. Narrated Sa'īd bin Jubair: I asked Ibn 'Umar about those who were involved in a case of *Li'ān*. He said, "The Prophet ﷺ said to those who were involved in a case of *Li'ān*, 'Your accounts are with Allāh. One of you two is a liar, and you (the husband) have no right over her (she is divorced)'. The man said, 'What about my property (*Mahr*)?' The Prophet ﷺ said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back'." Sufyān, a subnarrator said: I learned the *Ḥadīth* from 'Amr.

Narrated Ayyūb: I heard Sa'īd bin Jubair saying, "I asked Ibn 'Umar, 'If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of *Li'ān* (what will happen)?' Ibn 'Umar set two of his fingers apart. (Sufyān set his index finger and middle finger apart.) Ibn 'Umar said, 'The Prophet ﷺ separated the couple of Banī Al-'Ajlān by divorce and said thrice: Allāh knows that one of you two is a liar; so will one of you repent (to Allāh)?' "

٥٣١٢ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ سَعِيدَ ابنَ جُبَيرٍ قالَ: سألْتُ ابنَ عُمَرَ عَنِ المُتَلاعِنَيْنِ فقالَ: قالَ النَّبِيُّ ﷺ لِلْمُتَلاعِنَيْنِ: «حِسابُكما عَلى اللهِ، أحَدُكما كاذِبٌ، لا سَبِيلَ لَكَ عَلَيْها». قالَ: مالي؟ قالَ: «لا مالَ لك، إنْ كُنْتَ صَدَقْتَ عَلَيْها فَهُوَ بِما اسْتَحْلَلْتَ مِنْ فَرْجِها، وإنْ كُنْتَ كَذَبْتَ عَلَيْها فَذَاكَ أبْعَدُ لَكَ». قالَ سُفْيانُ: حَفِظْتُهُ مِنْ عَمْرٍو. وَقالَ أيُّوبُ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ قالَ: قُلْتُ لِابنِ عُمَرَ: رَجُلٌ لاعَنَ امْرأتَهُ؟ فَقالَ بإصْبَعَيْهِ - وَفَرَّقَ سُفْيانُ بَيْنَ إصْبَعَيْهِ السَّبَّابَةِ والوُسْطَى -: فَرَّقَ النَّبِيُّ ﷺ بَيْنَ أخَوَيْ بَني العَجْلانِ. وقالَ: «اللهُ يَعْلَمُ إنَّ أحَدَكما كاذِبٌ فَهَلْ مِنْكما تائِبٌ؟» ثَلاثَ مَرَّاتٍ. قالَ سُفْيانُ: حَفِظْتُهُ مِنْ عَمْرٍو وأيُّوبَ كَما أخْبَرْتُكَ. [راجع: ٥٣١١]

(34) CHAPTER. The separation (divorce) between those who are involved in a case of *Li'ān*.

(٣٤) بابُ التَّفْرِيقِ بَيْنَ المُتَلاعِنَيْنِ

5313. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ separated (divorced) the wife from her husband who accused her

٥٣١٣ - حدَّثني إبْراهِيمُ بنُ المُنْذِرِ: حدَّثنا أنَسُ بن عِياضٍ، عَن

عُبَيْدِ اللهِ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهما أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ فَرَّقَ بَينَ رَجُلٍ وامْرأةٍ قَذَفَها وأحْلَفَهُما. [راجع: ٤٧٤٨]

for an illegal sexual intercourse, and made them take the oath of *Li'ān*.

٥٣١٤ - حدَّثني مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ: أخبرَني نافِعٌ، عَن ابنِ عُمَرَ قالَ: لاعَنَ النَّبيُّ ﷺ بَينَ رَجُلٍ وَامْرأةٍ مِنَ الأنْصارِ وَفَرَّقَ بَيْنَهُما. [راجع: ٤٧٤٨]

5314. Narrated Ibn 'Umar: The Prophet ﷺ made an *Anṣārī* man and his wife carry out *Li'ān*, and then separated them by divorce.

(٣٥) بابٌ: يُلْحَقُ الوَلَدُ بالمُلاعِنَةِ

(35) CHAPTER. The child is to be given to the lady (accused by her husband for an illegal sexual intercourse).

٥٣١٥ - حدَّثنا يَحْيى بنُ بُكَيرٍ: حدَّثنا مالكٌ قالَ: حدَّثني نافِعٌ، عَنِ ابنِ عُمَرَ: أنَّ النَّبيَّ ﷺ لاعَنَ بَينَ رَجُلٍ وَامْرأتِهِ فانْتَفى مِنْ وَلَدِها، فَفَرَّقَ بَيْنَهُما وألحَقَ الوَلَدَ بالمَرأةِ. [راجع: ٤٧٤٨]

5315. Narrated Ibn 'Umar: The Prophet ﷺ made a man and his wife carry out *Li'ān*, and the husband repudiated her child. So the Prophet ﷺ got them separated (by divorce) and decided that the child belonged to the mother only.

(٣٦) بابُ قَوْلِ الإمامِ: اللَّهُمَّ بَيِّنْ

(36) CHAPTER. The statement of the *Imām*: "O Allāh! Reveal the truth."

٥٣١٦ - حدَّثنا إسْماعِيلُ، قالَ: حدَّثني سُلَيمانُ بنُ بِلالٍ، عَنْ يَحْيى بنِ سَعِيدٍ قالَ: أخبرَني عَبْدُ الرَّحمٰنِ بنُ القاسِمِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنِ ابنِ عَبَّاسٍ أنَّهُ قالَ: ذُكِرَ المُتَلاعِنانِ عِنْدَ رَسُولِ اللهِ ﷺ فَقالَ عاصِمُ بنُ عَدِيٍّ في ذٰلِكَ قَوْلاً، ثُمَّ انْصَرَفَ فأتاهُ رَجُلٌ مِنْ قَوْمِهِ فَذَكَرَ لَهُ أنَّهُ وَجَدَ مَعَ امْرأتِهِ رَجُلاً. فَقالَ

5316. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Those involved in a case of *Li'ān* were mentioned before Allāh's Messenger ﷺ 'Āṣim bin Adī said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that 'Āṣim said, "I have not been put to task except for what I have said (about *Li'ān*)." 'Āṣim took the man to Allāh's Messenger ﷺ and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and

curly hair. Allāh's Messenger ﷺ said, "O Allāh! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allāh's Messenger ﷺ ordered them to carry out *Li'ān*. A man from that gathering said to Ibn 'Abbās, "Was she the same lady regarding whom Allāh's Messenger ﷺ said, 'If I were to stone to death someone without witnesses, I would have stoned this lady'?" Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehaviour."

عاصِمٌ: ما ابْتُلِيتُ بِهٰذَا الأمْرِ إلَّا لِقَوْلِي. فَذَهَبَ بِهِ إلى رَسُولِ اللهِ ﷺ فأخْبَرَهُ بالَّذي وَجَدَ عَلَيْهِ امْرأتَهُ، وكانَ ذٰلكَ الرَّجُلُ مُصْفَرّاً قَليلَ اللَّحْمِ سَبْطَ الشَّعْرِ، وكانَ الَّذي وَجَدَهُ عِنْدَ أهْلِهِ آدَمَ خَدْلاً كَثِيرَ اللَّحْمِ جَعْداً قَطِطاً. فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ بَيِّنْ». فَوَضَعَتْ شَبِيهاً بالرَّجُلِ الَّذي ذَكَرَ زَوْجُها أنَّهُ وَجَدَ عِنْدَها. فَلاعَنَ رَسُولُ اللهِ ﷺ بَيْنَهُما، فَقالَ رَجُلٌ لِابْنِ عَبَّاسٍ في المَجْلِسِ: هِيَ الَّتي قالَ رَسُولُ اللهِ ﷺ: «لَوْ رَجَمْتُ أحَداً بِغَيرِ بَيِّنَةٍ لَرَجَمْتُ هٰذِهِ»؟ فَقالَ ابنُ عَبَّاسٍ: لا، تِلكَ امْرأةٌ كانَتْ تُظْهِرُ السُّوءَ في الإسْلامِ. [راجع: ٥٣١٠]

(37) CHAPTER. If a person divorces his wife thrice and she marries another man after the completion of her *'Idda* but the second husband does not consummate his marriage with her.

(٣٧) بابٌ: إذَا طَلَّقَها ثَلاثاً ثُمَّ تَزَوَّجَتْ بَعْدَ العِدَّةِ زَوْجاً غَيرَهُ فَلَمْ يَمَسَّها

5317. Narrated 'Āishah رَضِيَ اللهُ عَنها: Rifā'a Al-Quraẓī married a lady and then divorced her whereupon she married another man. She came to the Prophet ﷺ and said that her new husband did not approach her, and that he was completely impotent. The Prophet ﷺ said (to her), "No (you cannot re-marry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you."

٥٣١٧ - حَدَّثَني عَمْرُو بنُ عَلِيٍّ: حدَّثَنا يَحْيَى: حدَّثَنا هِشامٌ قالَ: حدَّثَني أبي، عَنْ عائشَةَ عَنِ النَّبيِّ ﷺ. حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ رِفاعَةَ القُرَظِيَّ تَزَوَّجَ امْرأةً ثُمَّ طَلَّقَها فَتزَوَّجَتْ آخَرَ. فأتَتِ النَّبيَّ ﷺ فَذَكَرَتْ لَهُ أنَّهُ لا يَأتِيها، وأنَّهُ لَيْسَ

مَعَهُ إِلَّا مِثْلُ هُدْبَةٍ، فَقالَ: «لا، حتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكِ».

[راجع: ٢٦٣٩]

(38) CHAPTER. "And those of your women as have passed the age of monthly courses, for them the *Iddah* (prescribed period), if you have doubt, (about their periods)..." (V.65:4)

(٣٨) بابٌ: ﴿وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ﴾،

Mujāhid said: If you have any doubt whether they still have monthly courses or not. The period of *'Idda* for those ladies who have reached the menopause, or have never menstruated, is three months.

قالَ مُجاهِدٌ: إنْ لَمْ تَعْلَمُوا يَحِضْنَ أوْ لا يَحِضْنَ، واللائي قَعَدْنَ عَنِ الحَيْضِ وَاللائي لَمْ يَحِضْنَ فَعِدَّتُهُنَّ ثَلاثَةُ أشْهُرٍ.

(39) CHAPTER. "For those who are pregnant (whether they are divorced or their husbands are dead) their *'Idda* (period) is until they laydown their burdens." (V.65:4)

(٣٩) بابٌ: ﴿وَأُوْلَٰتُ ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ﴾

5318. Narrated Umm Salama, the wife of the Prophet ﷺ: A lady from Banī Aslam, called Subai'a, became a widow while she was pregnant. Abū As-Sanābil bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, "By Allah, I cannot marry him unless I have completed one of the two prescribed periods." About ten days later (after giving birth to her child), she went to the Prophet ﷺ and he said (to her), "You can marry now."

٥٣١٨ - حَدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحمٰنِ بنِ هُرْمُزَ الأعْرَجِ قالَ: أخْبَرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحمٰنِ أنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ أخْبَرَتْهُ عَنْ أُمِّها أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أنَّ امْرأةً مِنْ أسْلَمَ يُقالُ لَها: سُبَيْعَةُ، كانَتْ تَحْتَ زَوْجِها، تُوُفِّيَ عَنْها وَهيَ حُبْلَى، فَخَطَبَها أبو السَّنابِلِ بنُ بَعْكَكٍ، فأبَتْ أنْ تَنْكِحَهُ، فَقالَت: وَاللهِ ما يَصْلُحُ أنْ تَنْكِحِيهِ حتَّى تَعْتَدِّي آخِرَ الأجَلَينِ. فَمَكَثَتْ قَرِيباً مِنْ عَشْرِ لَيالٍ ثُمَّ جاءَتِ النَّبِيَّ ﷺ فَقالَ: «انْكِحي». [راجع: ٤٩٠٩]

5319. Narrated 'Ubaidullāh bin 'Abdullāh that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamīya how the Prophet ﷺ had given her the verdict. She said, "The Prophet ﷺ gave me his verdict that after I gave birth, I could marry."

٥٣١٩ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ: أنَّ ابنَ شِهابٍ كَتَبَ إلَيْهِ أنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ أخْبَرَهُ عَنْ أبِيهِ: أنَّهُ كَتَبَ إلى ابنِ الأرْقَمِ أنْ يَسألَ سُبَيْعَةَ الأسْلَمِيَّةَ: كَيْفَ أفْتاها النَّبيُّ ﷺ؟ فَقالَتْ: أفْتاني إذَا وَضَعْتُ أنْ أنْكِحَ. [راجع: ٣٩٩١]

5320. Narrated Al-Miswar bin Makhrama: Subai'a Al-Aslamīya gave birth to a child a few days after the death of her husband. She came to the Prophet ﷺ and asked permission to re-marry, and the Prophet ﷺ gave her permission, and she got married.

٥٣٢٠ - حدَّثَنَا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ: أنَّ سُبَيْعَةَ الأسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفاةِ زَوْجِها بلَيالٍ، فَجاءَتِ النَّبيَّ ﷺ فاسْتأذَنَتْهُ أنْ تَنْكِحَ، فأذِنَ لَها فَنَكَحَتْ.

(40) CHAPTER. The Statement of Allāh تعالى:
"And divorced women shall wait (as regards their marriage) for three menstrual periods." (V.2:228)

Ibrāhīm said regarding such a woman as married during the period of *'Idda* and had three monthly courses while with him (her second husband). She is regarded as divorced from her first husband.

(٤٠) بابُ قَوْلِ اللهِ تَعالى: ﴿وَالْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ﴾ [البقرة: ٢٢٨]

وقالَ إبْراهِيمُ فِيمَنْ تَزَوَّجَ في العِدَّةِ فَحاضَتْ عِنْدَهُ ثَلاثَ حِيَضٍ: بانَتْ مِنَ الأوَّلِ وَلا تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ. وَقالَ الزُّهْرِيُّ: تَحْتَسِبُ، وَهٰذا أحَبُّ إلى سُفْيانَ، يَعْني قَوْلَ الزُّهْرِيِّ. وَقالَ مَعْمَرٌ: يُقال: أقْرأتِ المَرأةُ، إذَا دَنا حَيْضُها، وأقْرأتْ إذَا دَنا طُهْرُها، وَيُقالُ: ما قَرأتْ بِسَلًى قَطّ، إذَا لَمْ تَجْمَعْ وَلَداً في بَطْنِها.

(41) CHAPTER. The story of Fāṭima bint Qais.

(٤١) قِصَّةُ فاطِمَةَ بِنْتِ قَيْسٍ وَقَوْلِ اللهِ

And the Statement of Allāh عزَّ وجلَّ: "And fear Allāh your Lord (O Muslims), and turn them not out of their (husband's) homes...". (V.65:1)

عَزَّ وَجَلَّ: ﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ﴾ [الطلاق: ١]

5321, 5322. Narrated Qāsim bin Muḥammad and Sulaimān bin Yasār that Yaḥya bin Sa'īd bin Al-'Āṣ divorced the daughter of 'Abdur-Raḥman bin Al-Ḥakam. 'Abdur-Raḥmān took her to his house. On that 'Āishah sent a message to Marwān bin Al-Ḥakam who was the ruler of Al-Madīna, saying, "Fear Allāh, and urge (your brother) to return her to her house." Marwān (in Sulaimān's version) said, "Abdur-Raḥmān bin Al-Ḥakam did not obey me (or had a convincing argument)." (In Al-Qāsim's version) Marwān said, "Have you not heard of the case of Fāṭima bint Qais?" 'Āishah said, "The case of Fāṭima bint Qais is not in your favour." Marwān bin Al-Ḥakam said to 'Āishah, "The reason that made Fāṭima bint Qais go to her father's house is just applicable to the daughter of 'Abdur-Raḥmān."

٥٣٢١، ٥٣٢٢ - حدَّثنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ وسُلَيْمانَ بنِ يَسارٍ: أَنَّهُ سَمِعَهُما يَذْكُرانِ أنَّ يَحْيَى بنَ سَعِيدِ بنِ العاصِ طَلَّقَ بِنْتَ عَبْدِ الرَّحمٰنِ بنِ الحَكَمِ، فانْتَقَلَها عَبْدُ الرَّحمٰنِ فأرْسَلَتْ عائشَةُ أُمُّ المُؤْمِنِينَ إلى مَرْوانَ بْنِ الحَكَمِ وَهُوَ أميرُ المَدِينَةِ: اتَّقِ اللهَ وَارْدُدْها إلى بَيْتِها. قالَ مَرْوانُ في حَدِيثِ سُلَيْمانَ: إنَّ عَبْدَ الرَّحمٰنِ بنَ الحَكَمِ غَلَبَنِي. وَقالَ القاسِمُ بنُ مُحَمَّدٍ: أَوَ ما بَلَغَكِ شأنُ فاطِمَةَ بِنْتِ قَيْسٍ؟ قالَتْ: لا يَضُرُّكَ أنْ لا تَذْكُرَ حَدِيثَ فاطِمَةَ. فَقالَ مَرْوانُ بنُ الحَكَمِ: إنْ كانَ بِكِ شَرٌّ فَحَسْبُكِ ما بَيْنَ هٰذَيْنِ مِنَ الشَّرِّ. [انظر: ٥٣٢٣، ٥٣٢٤، ٥٣٢٥، ٥٣٢٦، ٥٣٢٧، ٥٣٢٨]

5323, 5324. Narrated Al-Qāsim: 'Āishah رَضِيَ اللهُ عَنها said, "What is wrong with Fāṭima? Why doesn't she fear Allāh?" by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband).

٥٣٢٣، ٥٣٢٤ - حدَّثَنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عائشَةَ: أنَّها قالَتْ: ما لِفاطِمَةَ؟ ألا تَتَّقِي اللهَ؟ يَعْني في قَوْلِها: لا سُكْنَى وَلا نَفَقَة. [راجع: ٥٣٢١، ٥٣٢٢]

5325, 5326. Narrated Qāsim: 'Urwa said to 'Āishah رَضِيَ الله عَنها "Do you know so-and-so, the daughter of Al-Ḥakam? Her husband divorced her irrevocably and she left (her husband's house)." 'Āishah said, "What a bad thing she has done!" 'Urwa said (to 'Āishah), "Haven't you heard the statement of Fāṭima?" 'Āishah replied, "It is not in her favour to mention." 'Urwa added, 'Āishah reproached (Fāṭima) severely and said, "Fāṭima was in a lonely place, and she was prone to danger, so the Prophet ﷺ allowed her (to go out of her husband's house)."(1)

٥٣٢٥، ٥٣٢٦ - حدَّثَنَا عَمْرُو بنُ عبَّاسٍ: حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحمٰنِ بنِ القاسِمِ، عَنْ أبيهِ قَالَ: قالَ عُرْوَةُ لعائِشَةَ: أَلَمْ تَرَيْ إلى فُلانَةٍ بِنْتِ الحَكَمِ؟ طَلَّقَها زَوْجُها الْبَتَّةَ فَخَرَجَتْ، فَقالَتْ: بِئْسَ ما صَنَعَتْ. قالَ: أَلَمْ تَسْمَعي قَوْلَ فاطِمَةَ؟ قالَتْ: أَما إنَّهُ لَيْسَ لَهَا خَيرٌ في ذِكْرِ هٰذَا الحَديثِ. وَزَادَ ابنُ أبي الزِّنادِ، عَنْ هِشامٍ، عَنْ أبِيهِ: عابَتْ عائِشَةُ أَشَدَّ العَيْبِ وَقالَتْ: إنَّ فاطِمَةَ كانَتْ في مَكانٍ وَحْشٍ فَخيفَ عَلى ناحِيَتِها، فَلِذٰلِكَ أَرْخَصَ لَهَا النَّبيُّ ﷺ. [راجع: ٥٣٢١، ٥٣٢٢]

(42) CHAPTER. If a divorced lady is afraid that she may be attacked in her husband's house or that she may abuse her husband's family (she has the right to leave her husband's house).

(٤٢) بابُ المُطَلَّقَةِ إذَا خُشِيَ عَلَيْها في مَسْكَنِ زَوْجِها أنْ يُقْتَحَمَ عَلَيْها أوْ تَبْذُوَ عَلى أهْلِها بِفاحِشَةٍ

5327, 5328. Narrated 'Urwa: 'Āishah disapproved of what Fāṭima used to say.'(2)

٥٣٢٧، ٥٣٢٨ - حدَّثَني حَبَّانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا ابنُ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ عائِشَةَ أَنْكَرَتْ ذٰلكَ عَلى فاطِمَةَ. [راجع: ٥٣٢١، ٥٣٢٢]

(43) CHAPTER. The Statement of Allāh تعالىٰ:

(٤٣) بابُ قَوْلِ اللهِ تَعالىٰ: ﴿وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ

---

(1) (H. 5325) Fāṭima was divorced and came to the Prophet ﷺ and said, "My husband has divorced me twice, and I am afraid that somebody may attack me in my house." The Prophet ﷺ allowed her to move to her parent's house.

(2) (H. 5327) See *Ḥadīth* 5323.

"And it is not lawful for them to conceal what Allāh has created in their wombs." (V.2:228)

(It means) the menses or pregnancy.

﴿أَرْحَامِهِنَّ﴾ [البقرة: ٢٢٨] مِنَ الحَيْضِ والحَمْلِ

5329. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Allāh's Messenger ﷺ decided to leave Makkah after the *Hajj*, he saw Ṣafiyya, sad and standing at the entrance of her tent. He said to her, "*Aqra* (or) *Ḥalqa*! You will detain us. Did you perform *Ṭawāf-al-Ifāḍa* on the day of *Nahr*? She said, "Yes." He said, "Then you can depart."

٥٣٢٩ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَن إبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا أَرادَ رَسُولُ اللهِ ﷺ أَنْ يَنْفِرَ إذا صَفِيَّةُ عَلى بابِ خِبائها كَئِيبَةً، فَقالَ لَها: «عَقْرَى أَوْ حَلْقَى، إنَّكِ لَحابِسَتُنا، أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ؟» قالَتْ: نَعَمْ، قالَ: «فانْفِري إذاً». [راجع: ٢٩٤]

(44) CHAPTER. "And their husbands have the better right to take them (divorced ladies) back," (V.2:228) during the period of the '*Idda*. And how will a person retain his wife he has divorced once or twice?
And His Statement:
"...do not prevent them..." (V.2:232)

(٤٤) بابٌ: ﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ﴾ [البقرة: ٢٢٨] في العِدَّةِ، وكَيْفَ يُرَاجِعُ المَرْأَةَ إذا طَلَّقَها وَاحِدَةً أَوْ ثِنْتَينِ؟ وقولُه: ﴿فَلَا تَعْضُلُوهُنَّ﴾

5330. Narrated Al-Ḥasan: Ma'quil gave his sister in marriage and later her husband divorced her once.

٥٣٣٠ - حدَّثَني مُحَمَّدٌ: أَخْبَرَنا عَبْدُ الوَهَّابِ: حدَّثَنا يُونُسُ، عَنِ الحَسَنِ قالَ: زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَها تَطْليقَةً. [راجع: ٤٥٢٩]

5331. Narrated Al-Ḥasan: The sister of Ma'quil bin Yasār was married to a man and then that man divorced her and remained away from her till her period of the '*Idda* expired. Then he demanded for her hand in marriage, but Ma'quil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'quil disagreed to re-marry her to him. Then Allāh revealed:

٥٣٣١ - وحدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الأَعْلى: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: حدَّثَنا الحَسَنُ: أَنَّ مَعْقِلَ بنَ يَسارٍ كانَتْ أُخْتُهُ تحتَ رَجُلٍ فَطَلَّقَها ثُمَّ خَلَّى عَنها حتَّى انْقَضَتْ عِدَّتُها ثُمَّ خَطَبَها، فَحمِيَ مَعْقِلٌ مِنْ ذٰلكَ أَنَفاً فَقالَ: خَلَّى عَنْها

“When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands....” (V.2:232)

So the Prophet ﷺ sent for Ma‘quil and recited to him (Allāh’s Order) and consequently Ma‘quil gave up his pride and haughtiness and yielded to Allāh’s Order.

وَهُوَ يَقْدِرُ عَلَيْها، ثُمَّ يخْطُبُها، فَحالَ بَيْنَهُ وبَيْنَها، فأنْزَلَ اللهُ تَعالىٰ ﴿وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] إلى آخِرِ الآيَةِ، فَدَعاهُ رَسُولُ اللهِ ﷺ فقرأ عَلَيْهِ فَتَرَكَ الحَمِيَّةَ واسْتَقادَ لأمْرِ اللهِ. [راجع: ٤٥٢٩]

5332. Narrated Nāfi‘: Ibn ‘Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ divorced his wife during her menses. Allāh’s Messenger ﷺ ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allāh has fixed for divorcing women. Whenever ‘Abdullāh (bin ‘Umar) was asked about that, he would say to the questioner, “If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn).” Ibn ‘Umar further said, “Would that you (people) only give one or two divorces, because the Prophet ﷺ has ordered me so.”

٥٣٣٢ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُما طَلَّقَ امْرأةً لَهُ وهيَ حائضٌ تَطْليقَةً واحِدَةً، فأمَرَهُ رَسُولُ اللهِ ﷺ أنْ يُراجِعَها ثُمَّ يُمْسِكَها حتَّى تَطْهُرَ ثُم تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ يُمْهِلَها حتَّى تَطْهُرَ مِنْ حَيْضِها. فإنْ أرادَ أنْ يُطَلِّقَها فَلْيُطَلِّقْها حِينَ تَطْهُرُ مِنْ قَبْلِ أنْ يُجامِعَها. فَتِلكَ العِدَّةُ الَّتي أمَرَ اللهُ أنْ يُطَلَّقَ لَها النِّساءُ. وكانَ عَبْدُ اللهِ إذا سُئِلَ عَنْ ذٰلِكَ قالَ لأحَدِهِمْ: إنْ كُنْتَ طَلَّقْتَها ثَلاثاً فَقَدْ حَرُمَتْ عَلَيْكَ حتَّى تَنْكِحَ زَوْجاً غَيْرَكَ. وَزادَ فِيهِ غيرُهُ عَنِ اللَّيْثِ: حدَّثَني نافِعٌ: قالَ ابنُ عُمَرَ: لَوْ طَلَّقْتَ مَرَّةً أوْ مَرَّتَينِ، فإنَّ النَّبيَّ ﷺ أمَرَني بِهٰذَا. [راجع: ٤٩٠٨]

(45) CHAPTER. To take back one’s wife (if she is divorced) while in her menses.

(٤٥) بابُ مُراجَعَةِ الحائِضِ

5333. Narrated Yūnus bin Jubair: Ibn ‘Umar divorced his wife while she was having her menses. ‘Umar asked the Prophet ﷺ who said, “Order him (your son) to take her back, and then divorced her before her period of

٥٣٣٣ - حدَّثنا حَجَّاجٌ: حدَّثنا يَزِيدُ ابنُ إبْراهِيمَ: حدَّثَنا مُحَمَّدُ بنُ سِيرِينَ: حدَّثَني يُونُسُ بنُ جُبَيرٍ:

the *'Idda* has elapsed." I asked Ibn 'Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody become helpless and behaves foolishly (will his foolishness be an excuse for his misbehaviour)?" [See *Hādith* No.5252].

سأَلْتُ ابنَ عُمَرَ فَقالَ: طَلَّقَ ابنُ عُمَرَ امْرأَتَهُ وَهيَ حائضٌ، فسأَلَ عُمَرُ النَّبيَّ ﷺ، قالَ: مُرْهُ أنْ يُراجِعَها ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِها. قُلتُ: أفتَعْتَدُّ بِتِلكَ التَّطْلِيقَةِ؟ قالَ: أرأيْتَ إنْ عَجزَ واسْتَحْمَقَ؟. [راجع: ٤٩٠٨]

(46) CHAPTER. A widow should mourn for four months and ten days.

(٤٦) بابٌ: تُحِدُّ المُتَوَفَّى عَنْها أرْبَعَةَ أشْهرٍ وعَشْراً،

And Az-Zuhrī said: I think that a widowed girl should not put perfume, for she has to observe the period of the *'Idda*.

وَقالَ الزُّهْرِيُّ: لا أرَى أنْ تَقْرَبَ الصَّبِيَّةُ الطِّيبَ لأَنَّ عَلَيْها العِدَّةَ.

Narrated Ḥumaid bin Nāfi': Zainab bint Abū Salama told me these (following) three narrations:

حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ: عَنْ عَبْدِ اللهِ بنِ أبي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ، عَنْ حُمَيْدِ بنِ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أبي سَلَمَةَ: أنَّها أخْبَرَتْهُ هٰذِهِ الأحادِيثَ الثَّلاثَةَ.

5334. Zainab said: I went to Umm Ḥabība, the wife of the Prophet ﷺ when her father, Abū Sufyān bin Ḥarb had died. Umm Ḥabība asked for a perfume which contained yellow scent (*Khalūq*) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allāh, I am not in need of perfume, but I have heard Allāh's Messenger ﷺ saying, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days'."

٥٣٣٤ - قالَتْ زَيْنَبُ: دَخَلْتُ عَلى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ أبُوها أبُو سُفْيانَ بنُ حَرْبٍ. فَدَعَتْ أُمُّ حَبِيبَةَ بِطيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أوْ غَيْرُهُ فَدَهَنَتْ مِنْهُ جارِيَةً ثُمَّ مَسَّتْ بِعارِضَيْها ثُمَّ قالَتْ: وَاللهِ ما لي بالطِّيبِ مِنْ حاجَةٍ غَيرَ أنّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا يَحِلُّ لامْرأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثِ لَيالٍ إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وعَشْراً».
[راجع: ١٢٨٠]

5335. Zainab further said: I went to Zainab bint Jaḥsh when her brother died. She asked for perfume, and used some of it and said, "By Allāh, I am not in need of perfume. but I have heard Allāh's Messenger ﷺ saying on the pulpit, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.' "

٥٣٣٥ - قالَتْ زَيْنَبُ: فَدَخَلْتُ عَلى زَيْنَبَ ابْنَةِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوها، فَدَعَتْ بِطِيبٍ، فَمَسَّتْ مِنْهُ ثُمَّ قالَتْ: أما وَاللهِ ما لي بالطِّيبِ مِنْ حاجَةٍ غيرَ أنّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلى المِنْبرِ: «لا يَحِلُّ لامْرأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ فَوْقَ ثَلاثِ لَيالٍ، إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وعَشْراً». [راجع: ١٢٨٢]

5336. Zainab further said: I heard my mother, Umm Salama saying that a woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! The husband of my daughter has died and she is suffering from an eye disease, can she apply koḥl to her eyes?" Allāh's Messenger ﷺ replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allāh's Messenger ﷺ added, "It is just a matter of four months and ten days. In the Pre-Islāmic Period of Ignorance a widow among you should throw a globe of dung when one year has elapsed."

٥٣٣٦ - قالَتْ زَيْنَبُ: وسَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: جاءَتِ امْرأةٌ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابْنَتِي تُوُفِّيَ عَنْها زَوْجُها وقَدِ اشْتَكَتْ عَيْنَها أَفَنَكْحِلُهَا؟ فقالَ رَسُولُ اللهِ ﷺ: «لا»، مَرَّتَينِ أوْ ثَلاثاً، كُلَّ ذٰلكَ يَقُولُ: «لا». ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «إنَّما هيَ أرْبَعَةَ أشْهُرٍ وعَشْراً وَقَدْ كانَتْ إحْدَاكُنَّ في الجاهِلِيَّةِ تَرمي بالبَعْرَةِ عَلى رأسِ الحَوْلِ». [انظر: ٥٣٣٨، ٥٧٠٦]

5337. Humaid said: I said to Zainab, "What does throwing a globe of dung when one year had elapsed mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) against it. The animal against which she would rub her skin (body) would scarcely survive. Only then she would come out of her

٥٣٣٧ - قالَ حُمَيْدٌ: فَقُلْتُ لِزَيْنَبَ: وَما تَرْمي بالبَعْرَة عَلى رَأسِ الحَوْلِ؟ فَقالَتْ زَيْنَبُ: كانَتِ المَرأةُ إذَا تُوُفِّيَ عَنْها زَوْجُها دَخَلَتْ حِفْشاً وَلَبِسَتْ شَرَّ ثِيابِها ولَمْ تَمَسَّ طِيباً حتَّى تَمُرَّ بِها سَنَةٌ، ثُمَّ تُؤْتى بدَابَّةٍ حمارٍ أوْ شاةٍ أوْ طائرٍ فَتَفْتَضُّ بِهِ، فَقَلَّما تَفْتَضُّ بشَيْءٍ إلَّا ماتَ. ثُمَّ

تَخرُجُ فتُعْطى بَعْرَةً فترْمِي بِهَا ثُمَّ تُرَاجِعُ بَعْدُ ما شاءَتْ مِنْ طِيبٍ أوْ غَيرِهِ. سُئِلَ مالكٌ رَحِمَهُ اللهُ: ما تَفْتَضُّ بِهِ؟ قالَ: تَمْسَحُ بِهِ جِلْدَها.

room, whereupon she would be given a globe of dung which she would throw away and then she would use whatsoever the scent she liked or the other."

(٤٧) بابُ الكُحْلِ للْحادَّةِ

(47) CHAPTER. Can a mourning lady use koḥl?

٥٣٣٨ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا حُمَيْدُ بنُ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّها: أنَّ امْرأةً تُوُفِّيَ زَوْجُها، فَخَشُوا عليٰ عَيْنَيْها، فأتَوْا عَلَى رَسُولِ اللهِ ﷺ فاسْتأذَنُوهُ في الكُحْلِ، فَقالَ: «لا تَكتحِل، قَدْ كانَتْ إحْداكُنَّ تَمْكُثُ في شَرِّ أحلاسِها أوْ شَرِّ بَيْتِها، فإذَا كانَ حَوْلٌ فَمرَّ كَلْبٌ رَمَتْ بِبَعْرَةٍ. فَلا حتَّى تَمْضِيَ أرْبَعَةُ أشْهُرٍ وَعَشْرٌ». [راجع: ٥٣٣٦]

5338. Narrated Umm Salama رَضِيَ اللهُ عَنها: A woman was bereaved of her husband and her relatives worried about her eyes (which were inflamed from a disease). They came to Allāh's Messenger ﷺ and asked him to allow them to treat her eyes with koḥl, but he said, "She should not apply koḥl to her eyes. (In the Pre-Islāmic Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use koḥl) till four months and ten days have passed."

٥٣٣٩ - وسَمِعْتُ زَيْنَبَ ابْنَةَ أمِّ سَلَمَةَ تُحَدِّثُ عَنْ أُمِّ حَبِيبَةَ: أنَّ النَّبِيَّ ﷺ قالَ: «لا يَحِلُّ لِامْرأةٍ مُسْلِمَةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ فَوْقَ ثَلاثَةِ أيام إلَّا عَلى زَوْجِها أرْبَعَةَ أشْهُرٍ وعَشْراً». [راجع: ١٢٨٠]

5339. Narrated Umm Ḥabība: The Prophet ﷺ said, "It is not lawful for a Muslim woman who believes in Allāh and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

٥٣٤٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرٌ: حدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ: قالَتْ أُمُّ عَطِيَّةَ: نُهِينا أنْ نُحِدَّ أكْثَرَ مِنْ ثَلاثٍ إلَّا بِزَوْجٍ. [راجع: ٣٠٣]

5340. Narrated Umm 'Aṭiyya: We were forbidden to mourn for more than three days except for a husband.

(٤٨) **بابٌ** القُسْطِ للحادَّةِ عِنْدَ الطُّهرِ

٥٣٤١ - **حدَّثني** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُنْهَى أنْ نُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وعَشْراً، وَلا نَكْتَحِلَ، وَلا نَطَّيَّبَ، وَلا نَلْبَسَ ثَوْباً مَصْبُوغاً إلَّا ثَوْبَ عَصْبٍ. وَقَدْ رُخِّصَ لَنا عِنْدَ الطُّهْرِ إذَا اغْتَسَلَتْ إحْدانا مِنْ مَحِيضِها في نُبْذَةٍ مِنْ كُسْتِ أظْفارٍ، وكُنَّا نُنْهَى عَنِ اتِّباعِ الجَنائِزِ. [راجع: ٣١٣]

قالَ أبُو عَبْدِ اللهِ: القُسْطُ والكُسْتُ مِثْلُ الكافُورِ والقافُورِ. نُبْذَةٍ: قِطْعَةٍ.

(48) CHAPTER. ***Qusṭ*** **(incense) may be used by a mourning lady after being cleaned from her menses.**

5341. Narrated Umm 'Aṭiyya: We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume ourselves, nor wear dyed clothes, except a garment of *'Aṣb* (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

(٤٩) **بابٌ**: تَلْبَسُ الحادَّةُ ثِيابَ العَصْبِ

٥٣٤٢ - **حدَّثَنا** الفَضْلُ بنُ دُكَيْنٍ: حدَّثَنا عَبْدُ السَّلامِ بنُ حَرْبٍ، عَنْ هِشامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: قالَ النَّبِيُّ ﷺ: «لا يَحِلُّ لِامْرأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ فَوْقَ ثَلاثٍ إلَّا عَلَى زَوْجٍ فإنَّها لا تَكْتَحِلُ وَلا تَلْبَسُ ثَوْباً مَصْبُوغاً إلَّا ثَوْبَ عَصْبٍ». [راجع: ٣١٣]

(49) CHAPTER. A mourning lady can wear clothes of *'Aṣb* (a kind of Yemenese cloth that is very coarse).

5342. Narrated Umm 'Aṭiyya: The Prophet ﷺ said, "It is not lawful for a lady who believes in Allāh and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of *'Aṣb*."

٥٣٤٣ - وَقالَ الأنْصارِيُّ:

5343. Umm 'Aṭiyya added: The Prophet ﷺ said, "She should not use perfume except

when she becomes clean from her menses whereupon she can use *Qust* and *Azfār* (two kinds of incense)."

حدَّثنا هِشامٌ: حدَّثتنا حَفْصةُ: حَدَّثتني أُمُّ عَطِيَّةَ: نَهى النَّبيُّ ﷺ، ولا تَمَسّ طِيباً إلَّا أدْنى طُهْرِها إذا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ وأظْفارٍ.

قالَ أبو عَبد الله: القُسْطُ والكُسْتُ مِثْلُ الكافُورِ والقافُورِ. [راجع: ٣١٣]

(50) CHAPTER. "And those of you who die, and leave behind wives.. (up to).. and Allāh is Well-Acquainted with what you do." (V.2:234)

(٥٠) بابٌ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ إلى قَوْلِهِ: ﴿خَبِيرٌ﴾ [البقرة: ٢٣٤].

5344. Narrated Mujāhid: (regarding the Verse).

"And those of you who die and leave wives behind..."(1)

That was the period of the *'Idda* which the widow was obliged to spend in the house of the late husband.

Then Allāh revealed:

"And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they leave, there is no sin on you for what they do of themselves, provided it is honourable (e.g. lawful marriage)." (V.2:240)

Mujāhid said: Allāh has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete the period of one year (of *'Idda*). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the Statement of Allāh:

"...without turning them out, but if they (wives) leave, there is no sin on you,..." (V.2:240)

٥٣٤٤ - حدَّثني إسْحاقُ بنُ مَنْصُورٍ: أخْبرَنا رَوْحُ بنُ عُبادَةَ: حدَّثنا شِبْلٌ، عَنِ ابنِ أبي نَجيحٍ، عَنْ مُجاهِدٍ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ قالَ: كانَتْ هٰذِهِ العِدَّةُ تَعْتَدُّ عِنْدَ أهْلِ زَوْجِها وَاجِباً، فأنْزَلَ اللهُ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ﴾ قالَ: جَعَلَ اللهُ لَها تَمامَ السَّنَةِ سَبْعَةَ أشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً، إنْ شاءَتْ سَكَنَتْ في وَصِيَّتِها، وإنْ شاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللهِ تَعالىٰ: ﴿غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾ فالعِدَّةُ كَما هيَ وَاجِبٌ عَلَيْها، زَعَمَ ذٰلكَ عَنْ مُجاهِدٍ.

(1) (H. 5344) They shall wait concerning themselves, four months and ten days. (V.2:234)

Ibn 'Abbās said: The above Verse has abrogated (cancelled) the order of spending the period of the *'Idda* at her late husband's house, and so she could spend her period of the *'Idda* wherever she likes. And Allāh says: "Without turning them out..."

'Aṭā said: If she would, she could spend her period of the *'Idda* at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allāh says:

"There is no sin on you for what they do of themselves." (V.2:240)

'Aṭa added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was abrogated (cancelled), and she could spend her period of the *'Idda* wherever she would like, and she was no longer entitled to be provided with residence by her husband's family.

وَقالَ عَطاءٌ، عَنِ ابنِ عَبَّاس: نَسَخَتْ هٰذِهِ الآيَةُ عِدَّتها عِنْدَ أَهْلِها فتَعْتَدُّ حَيْثُ شاءَتْ، وَقَوْلُ اللهِ تَعالىٰ: ﴿غَيْرَ إِخْرَاجٍ﴾. وَقالَ عَطاءٌ: إنْ شاءَتِ اعْتَدَّتْ عِنْدَ أَهْلِها وَسَكَنَتْ في وَصِيَّتِها، وإنْ شاءَتْ خَرَجَتْ لقَوْلِ اللهِ: ﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِيٓ أَنفُسِهِنَّ﴾ قالَ عَطاءٌ: ثُمَّ جاءَ المِيراثُ فَنَسَخَ السُّكْنَى فتَعْتَدُّ حَيْثُ شاءَتْ وَلا سُكْنَى لَها. [راجع: ٤٥٣١]

5345. Narrated Zainab bint Umm Salama: When Umm Ḥabība bint Abī Sufyān was informed of her father's death, she asked for perfume and rubbed it over her arms and said, "I am not in need of perfume, but I have heard the Prophet ﷺ saying, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days'."

٥٣٤٥ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ، عَنْ سُفْيانَ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرِ بنِ عَمْرِو بنِ حَزْمٍ: حدَّثَني حُمَيْدُ بنُ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ ابْنَةِ أبي سُفْيانَ: لَمَّا جاءَها نَعِيُّ أَبِيها دَعَتْ بِطِيبٍ فَمَسَحَتْ ذِرَاعَيْها وَقالَتْ: ما لِي بالطِّيبِ مِنْ حاجَةٍ لَوْلا أنّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَحِلُّ لِامْرأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ تُحِدُّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وعَشْراً». [راجع: ١٢٨٠]

(51) CHAPTER. What is said regarding the earnings of a prostitute and the illegal wedding.

(٥١) بابُ مَهْرِ البَغِيِّ والنِّكاحِ الفاسِدِ،

Al-Ḥasan (Al-Baṣrī) said: If a person mistakenly marries a lady from the forbidden degrees of consanguinity (i.e. *Maḥram*) they should be separated with divorce, and she would keep what she has taken of the *Mahr*. And she would not be entitled to take anything else. Later on Al-Ḥasan said: She would be entitled to take her full *Mahr*. (See H. 2237)

وَقالَ الحَسَنُ: إذَا تَزَوَّجَ مُحَرَّمَةً وَهُوَ لا يَشْعُرُ، فُرِّقَ بَيْنَهُما ولَهَا ما أخَذَتْ، ولَيْسَ لَها غَيْرُهُ، ثُمَّ قالَ بَعْدُ: لَها صَدَاقُها.

5346. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution. (See H.2237)

٥٣٤٦ - **حَدَّثَنَا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ أبي بَكْرِ بنِ عَبْدِ الرَّحمٰنِ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الكَلْبِ، وحُلْوَانِ الكاهِنِ، وَمَهْرِ البَغِيِّ. [راجع: ٢٢٣٧]

5347. Narrated Abū Juḥaifa: The Prophet ﷺ cursed the lady who practises tattooing and the one who gets herself tattooed, and one who eats (takes) *Ribā*[1] (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures. (See H. 2086 and 2238)

٥٣٤٧ - **حَدَّثَنَا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَوْنُ بنُ أبي جُحَيْفَةَ، عَنْ أبيه قالَ: لَعَنَ النَّبِيُّ ﷺ الوَاشِمَةَ والمُسْتَوْشِمَةَ، وآكِلَ الرِّبا ومُوكِلَهُ. ونَهَى عَنْ ثَمَنِ الكَلْبِ، وكَسْبِ البَغِيِّ، ولَعَنَ المُصَوِّرِينَ. [راجع: ٢٠٨٦]

5348. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade taking the earnings of a slave-girl by prostitution.

٥٣٤٨ - **حَدَّثَنَا** عَلِيُّ بنُ الجَعْدِ: أخْبرَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ جُحادَةَ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ: نَهَى النَّبِيُّ ﷺ عَنْ كَسْبِ الإماءِ. [راجع: ٢٢٨٣]

(52) CHAPTER. (What is said regarding) the *Mahr* of the lady whose husband entered upon her to consummate his marriage. And does, just entering upon one's bride, and staying with her in seclusion mean the same as the consummation of marriage. And

(٥٢) بابُ المَهْرِ لِلْمَدْخولِ عَلَيْها، وكَيْفَ الدُّخُولُ؟ أوْ طَلَّقَها قَبلَ الدُّخُولِ والمَسِيسِ

(1) (H. 5347) *Ribā*: See the glossary.

(what) if a man divorced his wife before entering upon her and before consummating his marriage with her.

5349. Narrated Sa'īd bin Jubair: I said to Ibn 'Umar, "If a man accuses his wife of illegal sexual intercourse (what is the judgement)?" He said, "Allāh's Prophet ﷺ separated the couple of Banī 'Ajlān (when the husband accused his wife for an illegal sexual intercourse). The Prophet ﷺ said, 'Allāh knows that one of you two is a liar; so will one of you repent?' But they refused. He then again said, 'Allāh knows that one of you two is a liar; so will one of you repent?' But they refused, whereupon he separated them by divorce." Ayyūb (a subnarrator) said: 'Amr bin Dīnār said to me, "In the narration there is something which I do not see you mentioning, i.e. the husband said, "What about my money (*Mahr*)?" The Prophet ﷺ said, "You are not entitled to take back your money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back."

٥٣٤٩ - حَدَّثَنَا عَمْرُو بنُ زُرَارَةَ: أَخْبَرَنَا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ قالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرأَتَهُ، فَقالَ: فَرَّقَ نَبِيُّ اللهِ ﷺ بَينَ أَخَوَيْ بَنِي العَجْلانِ، وَقالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكما تائِبٌ؟» فأَبيا، فقال: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟» فَأَبيا، ففَرَّقَ بَيْنَهُما. قالَ أَيُّوبُ: فَقالَ لي عَمْرُو بنُ دِينارٍ: في الحَدِيثِ شَيْءٌ لا أَرَاكَ تُحَدِّثُهُ، قالَ: قالَ الرَّجُلُ: مالي؟ قالَ: «لا مالَ لكَ، إنْ كُنْتَ صَادِقاً فَقَدْ دَخَلْتَ بِها، وإِنْ كُنْتَ كاذِباً فَهُوَ أَبْعَدُ مِنْكَ». [راجع: ٥٣١١]

(53) CHAPTER. The gift given by a husband to a divorced lady for whom *Mahr* has not been fixed, by virtue of the Statement of Allāh تعالى:

"There is no sin on you if you divorce women while yet you have not touched (had sexual relation with) them nor appointed unto them their *Mahr* (bridal money given by the husband to his wife at the time of marriage) (up to) All-Seer of what you do." (V.2:236,237)

And Allāh also said:

"And for divorced women, maintenance (should be provided) on a reasonable (scale). This is a duty on *Al-Muttaqūn*[1]

(٥٣) **بابُ المُتْعَةِ لِلَّتِي لَمْ يُفْرَضْ لَهَا** لِقَوْلِهِ تَعالى: ﴿لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً﴾ إلى قَوْلِهِ: ﴿بَصِيرٌ﴾ [البقرة: ٢٣٦-٢٣٧] وَقَوْلِهِ: ﴿وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾﴾ [البقرة: ٢٤١-٢٤٢]

وَلَمْ يَذْكُرِ النَّبِيُّ ﷺ في المُلاعَنَةِ مُتْعَةً حِينَ طَلَّقَها زَوْجُها.

(1) (Chap. 53) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much=

(the pious). Thus Allāh makes clear His *Ayāt* (laws) to you in order that you may understand". (V.2:241,242)

The Prophet ﷺ did not mention that the gift should be given to the lady whom her husband divorced after they had been involved in a case of *Li'ān*.

5350. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to those who were involved in a case of *Li'ān*, "Your accounts are with Allāh. One of you two is a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allāh's Messenger!" The Prophet ﷺ said, "You are not entitled to take back any money. If you have told the truth, the *Mahr* that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back."

٥٣٥٠ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبيَّ ﷺ قالَ لِلْمُتَلاعِنَينِ: «حِسابُكما عَلى اللهِ، أحَدُكما كاذِبٌ، لا سَبيلَ لَكَ عَلَيْها». قالَ: يا رَسُولَ اللهِ، مالي؟ قالَ: «لا مالَ لكَ، إنْ كُنْتَ صَدَقْتَ عَلَيْها فَهُوَ بِما اسْتَحْلَلْتَ مِنْ فَرْجِها، وَإنْ كُنْتَ كَاذِباً فَذاكَ أبْعَدُ، وأبْعَدُ لَكَ مِنْها». [راجع: ٥٣١١]

=(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

69 - THE BOOK OF PROVISION: (Outlay)

٦٩ - كتاب النفقات

(1) CHAPTER. And the superiority of providing for one's family.

And the Statement of Allāh عَزَّ وَجلَّ:

"And they ask you what they ought to spend. Say: That which is beyond your needs. Thus Allāh make clear to you His laws in order that you may give thought in (to) this worldly life and the Hereafter." (V.2:219,220)

And Al-Ḥasan said: *"Al-'Afwū"* means the surplus (i.e. beyond your needs).

(١) وفَضْلُ النَّفَقَةِ عَلى الأهْلِ، وَقَوْل اللهِ عَزَّ وَجلَّ

﴿وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ، فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ﴾ [البقرة: ٢١٩] وَقالَ الحَسَنُ: ﴿ٱلْعَفْوَ﴾: الفَضْلُ.

5351. Narrated Abū Mas'ūd Al-Anṣārī: The Prophet ﷺ said, "When a Muslim spends something on his family intending to receive Allāh's reward, it is regarded as *Ṣadaqa* (act of charity) for him."

٥٣٥١ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزيدَ الأنْصارِيَّ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ: فَقُلْتُ: عَنِ النَّبيِّ ﷺ؟ فَقالَ: عَنِ النَّبيِّ ﷺ قالَ: «إذَا أنْفَقَ المُسْلِمُ نَفَقَةً عَلى أهْلِهِ وَهُوَ يَحْتَسِبُها كانَتْ لَه صَدَقَةً».

5352. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said: 'O son of Adam! Spend, and I shall spend on you'."

٥٣٥٢ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ اللهُ: أنْفِقْ يا ابنَ آدَمَ أُنْفِقْ عَلَيْكَ».

[راجع: ٤٦٨٤]

5353. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The one who looks after a widow or a poor person is like a *Mujāhid* (warrior) who fights for Allāh's Cause, or like him who performs *Ṣalāt* (prayers) all the night and observes *Saum*

٥٣٥٣ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «السَّاعي

(fast) all the day."

عَلى الأَرْمَلَةِ والمِسْكِينِ كالمُجاهِدِ في سَبيلِ اللهِ، أوِ القائمِ اللَّيْلَ الصَّائمِ النَّهارَ». [انظر: ٦٠٠٦، ٦٠٠٧]

5354. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ visited me at Makkah while I was ill. I said (to him), "I have property; May I bequeath all my property in Allāh's Cause?" He said, "No." I said, "Half of it"? He said, "No." I said, "One-third of it?" He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a *Ṣadaqa* (act of charity) for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allāh may let you recover, so that some people may benefit by you and others be harmed by you."

٥٣٥٤ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ عامِرِ ابنِ سَعْدٍ، عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَعُودُني وأنا مَرِيضٌ بمَكَّةَ، فَقُلْتُ: لي مالٌ، أُوصِي بمالي كُلِّهِ؟ قالَ: «لا»، قُلْتُ: فالشَّطْرُ؟ قالَ: «لا»، قُلْتُ: فالثُّلُثُ؟ قالَ: «الثُّلُثُ، والثُّلُثُ كَثِيرٌ. أنْ تَدَعَ وَرَثَتَكَ أغْنِياءَ خَيرٌ مِنْ أنْ تَدَعَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ في أيْدِيهِمْ، وَمَهْما أنْفَقْتَ فَهُوَ لكَ صَدَقَةٌ حتَّى اللُّقْمَةَ تَرْفَعُها في فِي امْرأتِكَ، وَلَعلَّ اللهَ يَرْفَعُكَ، يَنْتَفِعُ بِكَ ناسٌ، وَيُضَرُّ بِكَ آخَرُونَ».

(2) CHAPTER. It is obligatory to spend for one's wife and household.

(٢) بابُ وُجُوبِ النَّفَقَةِ عَلى الأَهْلِ والعِيالِ

5355. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependants. A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service.' A son says, 'Give me food; to whom do you leave me?' " The people said, "O Abū Hurairah! Did you hear that from Allāh's Messenger ﷺ?" He said, "No, it is from my ownself."

٥٣٥٥ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ. حدَّثَنا أبو صالحٍ قالَ: حدَّثَني أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أفْضَلُ الصَّدَقَةِ ما تَرَكَ غِنًى، واليَدُ العُلْيا خيرٌ مِنَ اليَدِ السُّفْلَى، وَابْدأْ بِمَنْ تَعُولُ». تَقُولُ المَرأةُ: إمَّا أنْ تُطْعِمَني وإمَّا أنْ تُطَلِّقَني، وَيَقُولُ العَبْدُ: أطْعِمْني وَاسْتَعْمِلْني، وَيَقُولُ

الابنُ: أَطْعِمْنِي، إلى مَنْ تَدَعُنِي؟ فَقالُوا: يا أبا هُرَيْرَةَ، سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قالَ: لا، هٰذَا مِنْ كِيسِ أبي هُرَيْرَةَ. [راجع: ١٤٢٦]

5356. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The best alms is that which you give when you are rich, and you should start first to support your dependants."

٥٣٥٦ - حدَّثنا سَعِيدُ بنُ عُفَيْرٍ قَالَ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثَنِي عَبْدُ الرَّحمٰنِ ابنُ خالِدِ بن مُسافِرٍ عن ابنِ شهابٍ، عن ابن المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «خَيرُ الصَّدَقَةِ ما كانَ عَنْ ظَهْرِ غِنًى، وَابْدأْ بِمَنْ تَعُولُ». [راجع: ١٤٢٦]

(3) CHAPTER. To provide one's family with food sufficient for one year in advance. And how one should spend on his dependants.

(٣) بابُ حَبْسِ الرَّجُلِ قُوتَ سَنَةٍ عَلى أهْلِهِ، وكَيْفَ نَفَقاتُ العِيالِ؟

5357. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to sell the dates of the garden of Banī An-Naḍīr and store food for his family that would cover their needs for a whole year.

٥٣٥٧ - حدَّثني مُحَمَّدُ بنُ سَلامٍ: أخْبرَنا وَكِيعٌ، عَنِ ابنِ عُيَيْنَةَ قالَ: قالَ لي مَعْمَرٌ: قالَ لِيَ الثَّوْرِيُّ: هَلْ سَمِعْتَ في الرَّجُلِ يَجْمَعُ لأهْلِهِ قُوتَ سَنَتِهِمْ أوْ بَعْضَ السَّنَةِ؟ قالَ مَعْمَرٌ: فَلَمْ يَحْضُرْنِي، ثُمَّ ذَكَرْتُ حَديثاً حدَّثَناهُ ابنُ شِهابٍ الزُّهْرِيُّ، عَنْ مالِكِ بنِ أوْسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ كانَ يَبِيعُ نَخْلَ بَنِي النَّضِيرِ ويَحْبِسُ لأهْلِهِ قُوتَ سَنَتِهِمْ. [راجع: ٢٩٠٤]

5358. Narrated Mālik bin Aus bin Al-Ḥadathān: Once I set out to visit 'Umar (bin Al-Khaṭṭāb). (While I was sitting there with him) his gatekeeper, Yarfā', came and said, "Uthmān, 'Abdur-Raḥmān (bin 'Auf), Az-Zubair and Sa'd (bin Abī Waqqāṣ) are

٥٣٥٨ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثَنا عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَنِي مالِكُ بنُ أوْسِ ابنِ الحَدَثانِ، وكانَ

seeking permission (to meet you)." 'Umar said, "Yes." So he admitted them and they entered, greeted, and sat down. After a short while Yarfā' came again and said to 'Umar, "Shall I admit 'Alī and 'Abbās?" 'Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. 'Abbās said, "O Chief of the believers! Judge between me and this ('Alī)." The group, 'Uthmān and his companions said, "O Chief of the believers! Judge between them and relieve one from the other." 'Umar said, "Wait! I beseech you by Allāh, by Whose Permission both the heaven and the earth stand fast! Do you know that Allāh's Messenger ﷺ said, 'Our (Messenger's) property will not be inherited and whatever we leave is *Ṣadaqa* (to be given in charity).' And by that Allāh's Messenger ﷺ meant himself?" The group said, "He did say so." 'Umar then turned towards 'Alī and 'Abbās and said, "I beseech you both by Allāh, do you know that Allāh's Messenger ﷺ said that?" They said, "Yes." 'Umar said, "Now, let me talk to you about this matter. Allāh favoured His Messenger ﷺ with something of this property (war booty) which He did not give to anybody else. And Allāh said:

'And what Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them for which you made no expedition with either cavalry or camelry... Allāh is Able to do all things.' (V.59:6)

"So this property was especially granted to Allāh's Messenger ﷺ. But by Allāh he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allāh's Messenger ﷺ used to provide his family with their yearly needs, and whatever remained, he would spend

مُحَمَّدُ بنُ جُبَيرِ بنِ مُطْعِمٍ ذَكَرَ لي ذِكْراً مِنْ حَديثِهِ فانْطَلَقْتُ حتَّى دَخَلْتُ عَلى مالكِ بنِ أوْسٍ فَسألْتُهُ فَقالَ مالِكٌ: انْطَلَقْتُ حتَّى أدْخُلَ عَلى عُمَرَ إذْ أتاهُ حاجِبُهُ يَرْفَأُ فَقالَ: هَلْ لَكَ في عُثْمانَ وَعَبْدِ الرَّحمٰنِ والزُّبَيرِ وسَعْدٍ يَسْتأذِنونَ؟ قالَ: نَعَمْ، فأذِنَ لَهُمْ. قالَ: فَدَخَلُوا وسَلَّمُوا فَجَلَسُوا. ثُمَّ لَبِثَ يَرْفأُ قَليلاً، فَقالَ لِعُمَرَ: هَلْ لَكَ في عَليٍّ وعَبَّاسٍ؟ قالَ: نَعَمْ، فأذِنَ لَهُما، فَلَمَّا دَخَلا سَلَّما وجَلَسا. فَقالَ عَبَّاسٌ: يا أميرَ المُؤْمِنينَ، اقْضِ بَيْني وبَيْنَ هٰذَا، فَقالَ الرَّهْطُ عُثْمانُ وأصحَابُهُ: يا أميرَ المُؤْمِنين، اقْضِ بَيْنَهُما وأرِحْ أحَدَهُما مِنَ الآخَرِ. فَقالَ عُمَرُ: اتَّئِدُوا، أنْشُدُكُمْ باللهِ الَّذِي بِهِ تَقُومُ السَّماءُ والأرْضُ، هَلْ تَعْلَمُونَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، يُريدُ رَسُولُ اللهِ ﷺ نَفْسَهُ؟ قالَ الرَّهْطُ: قَدْ قالَ ذٰلكَ. فأقْبَلَ عُمَرُ عَلى عَليٍّ وعَبَّاسٍ فَقالَ: أنْشُدُكما باللهِ، هَلْ تَعْلَمان أنَّ رَسُولَ اللهِ ﷺ قالَ ذٰلكَ؟ قالا: قَدْ قالَ ذٰلكَ، قالَ عُمَرُ: فإنِّي أُحَدِّثُكُمْ عَنْ هٰذَا الأمْرِ، إنَّ اللهَ كانَ خَصَّ رَسُولَهُ ﷺ في هٰذَا المَالِ بِشَيْءٍ لَمْ يُعْطِهِ أحَداً غَيرَهُ، قالَ اللهُ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ

where Allāh's Property (the revenues of *Zakāt*) used to be spent. Allāh's Messenger ﷺ kept on acting like this throughout his lifetime. Now I beseech you by Allāh, do you know that?" They said, "Yes." Then 'Umar said to 'Alī and 'Abbās, "I beseech you by Allāh, do you both know that?" They said, "Yes." 'Umar added, "When Allāh had taken His Messenger ﷺ unto Him, Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ.' So he took charge of that property and did with it the same what Allāh's Messenger ﷺ used to do, and both of you knew all about it then." Then 'Umar turned towards 'Alī and 'Abbās and said, "You both claim that Abū Bakr was so-and-so! But Allāh knows that he was honest, sincere, pious and right (in that matter). Then Allāh caused Abū Bakr to die, and I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allāh's Messenger ﷺ and Abū Bakr used to do. Later both of you ('Alī and 'Abbās) came to me with the same claim and the same problem. (O 'Abbās!) You came to me demanding your share from (the inheritance of) the son of your brother, and he ('Alī) came to me demanding his wife's share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allāh that you will manage it in the same way as Allāh's Messenger ﷺ and Abū Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allāh, did I hand it over to

مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ إلى قَوْلِهِ: ﴿قَدِيرٌ﴾ فَكانَتْ هٰذِهِ خالِصَةً لِرَسُولِ اللهِ ﷺ، وَاللهِ ما احْتازَها دُونَكُمْ وَلا اسْتأْثَرَ بِها عَلَيْكُمْ. لَقَدْ أَعْطاكُمُوها وَبَثَّها فِيكُمْ حَتَّى بَقِيَ مِنْها هٰذَا المالُ، فَكانَ رَسُولُ اللهِ ﷺ يُنْفِقُ عَلى أَهْلِهِ نَفَقَةَ سَنَتِهِم مِنْ هٰذَا المالِ، ثُمَّ يأخُذُ ما بَقِيَ، فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ، فَعَمِلَ بِذلك رَسُولُ اللهِ ﷺ حَياتَهُ. أَنْشُدُكُمْ باللهِ، هَلْ تَعْلَمُونَ ذٰلكَ؟ قالُوا: نَعَمْ، قالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنْشُدُكما باللهِ، هَلْ تَعْلَمانِ ذٰلكَ؟ قالا: نَعَمْ. ثُمَّ تَوَفَّى اللهُ نَبِيَّهُ ﷺ فَقالَ أَبُو بَكْرٍ: أنا وَلِيُّ رَسُولِ اللهِ ﷺ فَقَبَضَها أَبُو بَكْرٍ فَعَمِلَ فِيها بِما عَمِلَ بِهِ فِيها رَسُولُ اللهِ ﷺ وأَنْتُما حِينَئِذٍ - وأَقْبَلَ عَلى عَلِيٍّ وعَبَّاسٍ - تَزْعُمانِ أَنَّ أبا بَكْرٍ كَذَا وكَذَا؟ وَاللهُ يَعْلَمُ، أَنَّهُ فِيها صَادِقٌ بارٌّ رَاشِدٌ تابِعٌ لِلْحَقِّ. ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ، فَقُلْتُ: أنا وَلِيُّ رَسُولِ اللهِ ﷺ وأَبي بَكْرٍ، فَقَبَضْتُها سَنَتَيْنِ أَعْمَلُ فِيها بِمَا عَمِلَ رَسُولُ اللهِ ﷺ وأَبو بَكْرٍ، ثُمَّ جِئْتُماني وكَلِمَتُكما واحِدَةٌ وأَمْرُكما جميعٌ، جِئْتَني تَسأَلُني نَصِيبَكَ مِنِ ابنِ أَخِيكَ، وأَتى هٰذَا يَسأَلُني نَصِيبَ امْرَأَتِهِ مِنْ أَبِيها فَقُلْتُ: إنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكما عَلى أَنَّ

them on that condition?" The group said, "Yes." 'Umar then faced 'Alī and 'Abbās and said, "I beseech you both by Allāh, did I hand it over to you both on that condition?" They both said, "Yes." 'Umar added, "Do you want me now to give a decision other than that? By Him with Whose Permission (Order) both the heaven and the earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf." (See H. 3094)

عَلَيْكما عَهْدَ اللهِ وَمِيثاقَهُ لَتَعْمَلانِ فِيها بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ وبما عَمِلَ بِهِ فِيها أبو بَكْرٍ، وبِمَا عَمِلْتُ بِهِ فِيها مُنْذُ وُلِّيتُها، وَإِلَّا فَلا تُكَلِّماني فِيها. فَقُلْتُما: ادْفَعْها إلَيْنا بِذلِكَ، فَدَفَعْتُها إلَيْكما بِذلِكَ. أَنْشُدُكُمْ بِاللهِ هَلْ دَفَعْتُها إلَيْهما بِذلِكَ؟ فقال الرَّهْطُ: نَعَمْ. قالَ: فأَقْبَلَ على عَلِيٍّ وعَبَّاسٍ فَقالَ: أَنْشُدُكما باللهِ هَلْ دَفَعْتُها إلَيْكما بِذلِكَ؟ قالا: نَعَمْ. قالَ: أَفَتَلْتَمِسانِ مِنِّي قَضاءً غَيرَ ذٰلِكَ؟ فَوَالَّذي بِإذْنِهِ تَقُومُ السَّماءُ والأَرْضُ لا أَقْضِي فِيها قَضاءً غَيرَ ذٰلِكَ حتَّى تَقُومَ السَّاعَةُ، فإنْ عَجَزْتُمَا عَنْها فادْفَعَاها، فأنا أَكْفِيكُماها. [راجع: ٢٩٠٤]

(4) CHAPTER. The expenditure of a woman whose husband is away from her, and the expenditure of her child.

5359. Narrated 'Āishah رَضِيَ اللهُ عَنها: Hind bint 'Utba came and said, "O Allāh's Messenger! Abū Sufyān is a miser so is it sinful of me to feed our children from his property?" Allāh's Messenger ﷺ said, "No except if you take for your needs what is just and reasonable."

(٤) بابُ نَفَقَةِ المَرأةِ إذَا غابَ عَنْها زَوْجُها، وَنفقَةِ الوَلَدِ

٥٣٥٩ - **حدَّثَنَا** ابنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخبَرَنا يُونُسُ، عَنِ ابنِ شِهابٍ: أَخْبَرَنِي عُرْوَةُ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ أبا سُفْيانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أنْ أُطْعِمَ مِنَ الَّذي لَهُ، عِيالَنا؟ قالَ: «لا، إلَّا بِالمَعْرُوفِ». [راجع: ٢٢١١]

5360. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If the wife gives of her

٥٣٦٠ - **حدَّثَنَا** يَحْيَى: حدَّثَنا

عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّام قَالَ: سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَنْفَقَتِ المَرأَةُ مِنْ كَسْبِ زَوْجِها مِنْ غيرِ أَمْرِهِ فَلَهُ نِصْفُ أَجْرِهِ». [راجع: ٢٠٦٦]

husband's property (something in charity) without his permission, he will get half the reward."

(٥) **بابٌ**: ﴿وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾ إِلى قَوْلِهِ: ﴿بَصِيرٌ﴾ وَقالَ: ﴿وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾ وَقالَ: ﴿وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ۞ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ﴾ إِلى قولِهِ: ﴿بَعْدَ عُسْرٍ يُسْرًا﴾

وَقالَ يُونُسُ عنِ الزُّهْرِيِّ: نَهَى اللهُ تَعالَىٰ أَنْ تُضارَّ وَالِدَةٌ بِوَلَدِها، وَذٰلِكَ أَنْ تَقُولَ الوَالِدَةُ: لَسْتُ مُرْضِعَتَهُ، وَهِيَ أَمْثَلُ لَهُ غِذَاءً وأَشْفَقُ عليهِ وأَرْفَقُ بِهِ مِنْ غَيرِها. فَلَيْسَ لَها أَنْ تَأْبَى بَعْدَ أَنْ يُعْطِيَها مِنْ نَفْسِهِ ما جَعَلَ اللهُ عَلَيْهِ، ولَيْسَ لِلْمَوْلُودِ لَهُ أَنْ يُضارَّ بِوَلَدِهِ وَالِدَتَهُ، فَيَمْنَعَها أَنْ تُرْضِعَهُ ضِرَاراً لَها إِلى غَيرِها، فَلا جُناحَ عَلَيْهِما أَنْ يَسْتَرْضِعا عَنْ طِيبِ نَفْسِ الوَالِدِ والوَالِدَةِ، فإِنْ أَرَادَا فِصَالاً عَنْ تَراضٍ مِنْهُما وتَشاوُرٍ، فَلا جُناحَ عَلَيْهِما بَعْدَ أَنْ يَكُونَ ذٰلِكَ عَنْ تَراضٍ مِنْهما وَتَشاوُرٍ. ﴿وَفِصَٰلُهُۥ﴾: فِطامُهُ.

(5) CHAPTER. "The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling... (up to)... Allāh is All-Seer of what you do". (V.2:233)

And Allāh also said:

"And the bearing of him (the child) and the weaning of him is (a period of) 30 months." (V.46:15)

And Allāh said:

"But if you make difficulties for one another, then some other woman may give suck for him (the child's father). Let the rich man spend according to his means and the man whose resources are restricted... (up to)... after hardship, ease." (V.65:6,7)

Az-Zuhrī said: Allāh has forbidden that a (divorced) mother should hurt her child by saying, "I am not going to suckle it," for her milk is the best for it and she is usually kinder and more gentle to it than any other woman. Therefore she should not refuse (to suckle) it after her husband has provided her with what Allāh has enjoined upon him. And a father should not hurt his child and its mother by preventing the latter from suckling it just to harm her by giving it to some other woman. But there is no sin on them if both parents willingly agree to have their child suckled by some other woman; and there is no sin on them if they both want to wean their child on condition that their decision be based on mutual understanding and consultation.

(6) CHAPTER. The working of a lady in her husband's house.

(٦) **بابُ** عَمَلِ المَرأةِ في بَيْتِ زَوْجِها

5361. Narrated 'Alī: Fāṭima عليها السلام went to the Prophet ﷺ complaining about her sufferings and hurts from the stone hand mill on her hands. She heard that the Prophet ﷺ had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to 'Āishah. When the Prophet ﷺ came, 'Āishah informed him about that. 'Alī added: So the Prophet ﷺ came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, "Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say *'Subḥān Allāh'* thirty-three times, *'Alḥamdulillāh'* thirty-three times, and *'Allāhu Akbar'* thirty-four times, for that is better for you than a servant."

٥٣٦١ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَني الحَكَمُ عَنِ ابنِ أبي لَيْلَى: حدَّثَنا عَلِيٌّ أنَّ فاطِمَةَ عَلَيْها السَّلامُ أتَت النَّبِيَّ ﷺ تَشْكُو إلَيْهِ ما تَلْقَى في يَدِها مِنَ الرَّحَى، وبَلَغَها أنَّهُ جاءَه رَقِيقٌ، فَلَمْ تُصادِفْهُ فَذَكَرَتْ ذٰلكَ لعائِشَةَ، فَلَمَّا جاءَ أخْبَرَتْهُ عائِشَةُ، قالَ: فَجاءَنا وَقَدْ أخَذْنا مَضاجِعَنا، فَذَهَبْنا نَقُومُ فَقالَ: «عَلَى مَكانِكُما»، فَجاءَ فَقَعَدَ بَيْني وَبَيْنَها حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى بَطْنِي فَقالَ: «ألا أدُلُّكُما عَلَى خَيرٍ مِمَّا سألْتُما: إذَا أخَذْتُما مَضاجِعَكُما أوْ أوَيْتُما إلَى فِراشِكما فَسَبِّحا ثَلاثاً وَثلاثِينَ، واحْمَدا ثَلاثاً وثَلاثِينَ، وكَبِّرا أرْبَعاً وَثَلاثِينَ، فَهُوَ خَيرٌ لَكما مِنْ خادِمٍ». [راجع: ٣١١٣]

(7) CHAPTER. A servant for one's wife.

(٧) **بابُ** خادِمِ المَرأةِ

5362. Narrated 'Alī bin Abī Ṭālib: Fāṭima عليها السلام came to the Prophet ﷺ asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite *'Subḥān Allāh'* thirty-three times, *'Alḥamdulillāh* thirty-three times, and *'Allāhu Akbar'* thirty-four times." 'Alī added, "I have never failed to recite it ever since." Somebody asked, "Even on the night of the battle of Ṣiffīn?" He said, "No, even on the night of the battle of Ṣiffīn."

٥٣٦٢ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عُبَيْدُ اللهِ بنُ أبي يَزِيدَ: سَمِعَ مُجاهِداً: سَمِعْتُ عَبْدَ الرَّحمٰنِ بنَ أبي لَيْلَى يُحَدِّثُ عَنْ عَلِيِّ بنِ أبي طالِبٍ أنَّ فاطِمَةَ عَلَيْها السَّلامُ أتَت إلَى النَّبِيِّ ﷺ تَسألُهُ خادِماً فَقالَ: «ألا أُخْبِرُكِ ما هُوَ خَيرٌ لَكِ مِنْهُ؟ تُسَبِّحِينَ اللهَ عِنْدَ مَنامِكِ ثَلاثاً

وثَلاثِينَ، وتَحْمَدِينَ اللهَ ثَلاثاً وثَلاثِينَ، وَتُكَبِّرِينَ اللهَ أَرْبَعاً وثَلاثِينَ». ثُمَّ قالَ سُفْيانُ: إحْدَاهُنَّ أَرْبَعٌ وثَلاثُونَ فما تَرَكْتُها بَعْدُ، قِيلَ: وَلا لَيْلَةَ صِفِّينَ؟ قالَ: وَلا لَيْلَةَ صِفِّينَ. [راجع: ٣١١٣]

(8) CHAPTER. A man's serving his family.

(٨) بابُ خِدْمَةِ الرَّجُلِ في أَهْلِهِ

5363. Narrated Al-Aswad bin Yazīd: I asked 'Āishah رَضِيَ اللهُ عَنها, "What did the Prophet ﷺ use to do at home?" She said, "He used to work for his family, and when he heard the *Adhān* [call for the *Ṣalāt* (prayer)], he would go out."

٥٣٦٣ - حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ بنِ عُتَيْبَةَ: عَنْ إبْرَاهِيمَ، عَنِ الأَسْوَدِ بنِ يَزِيدَ: سأَلْتُ عائشَةَ رَضِيَ اللهُ عَنْها: ما كانَ النَّبيُّ ﷺ يَصْنَعُ في البَيْتِ؟ قالَتْ: كانَ يَكُونُ في مِهْنَةِ أَهْلِهِ فإذَا سَمِعَ الأَذانَ خَرَجَ. [راجع: ٦٧٦]

(9) CHAPTER. If a man does not provide for his family, then the wife can take of his wealth what is sufficient for her needs and the needs of her children and the amount should be just and reasonable.

(٩) بابٌ إذا لَمْ يُنْفِقِ الرَّجُلُ فَلِلْمَرأَةِ أَنْ تَأْخُذَ بغَيرِ عِلْمِهِ ما يَكْفِيها وَوَلَدَها بالمَعْرُوفِ

5364. Narrated 'Āishah رَضِيَ اللهُ عَنها: Hind bint 'Utba said, "O Allāh's Messenger! Abū Sufyān is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet ﷺ said, "Take what is sufficient for you and your children, and the amount should be just and reasonable."

٥٣٦٤ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ هِشامٍ قالَ: أَخْبَرَني أَبي، عَنْ عائشَةَ أَنَّ هِنْداً بِنْتَ عُتْبَةَ قالَتْ: يا رَسُولَ اللهِ إنَّ أَبا سُفْيانَ رَجُلٌ شَحِيحٌ، وَلَيْسَ يُعْطِيني ما يَكْفِيني وَوَلَدي إلَّا ما أَخَذْتُ مِنْهُ وَهُوَ لا يَعْلَمُ، فقالَ: خُذِي ما يَكْفِيكِ وَوَلَدَكِ بالمَعْرُوفِ. [راجع: ٢٢١١]

(١٠) **بابٌ** حِفظِ المَرأةِ زَوْجَها في ذاتِ يَدِهِ والنَّفقةِ

(10) CHAPTER. A woman should take care of the wealth of her husband, and also of what he gives her for expenditures.

٥٣٦٥ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا ابنُ طاوُسٍ عَنْ أبيهِ. وأبو الزِّنادِ عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «خَيرُ نِساءٍ رَكِبْنَ الإبِلَ نِساءُ قُرَيْشٍ - وَقال الآخَرُ: صَالِحُ نِسَاءِ قُرَيْشٍ - أحْناهُ عَلى وَلَدٍ في صِغَرِهِ، وأرْعاهُ عَلى زَوْجٍ في ذَاتِ يَدِهِ». وَيُذْكَرُ عَنْ مُعاوِيَةَ وَابنِ عَبَّاسٍ عَنِ النَّبيِّ ﷺ. [راجع: ٣٤٣٤]

5365. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The best women who ride the camels, are the women of Quraish." (Another narrator said) The Prophet ﷺ said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property." (See H. 3434)

(١١) **بابٌ** كِسْوَةِ المَرأةِ بالمَعْرُوفِ

(11) CHAPTER. Providing one's wife with clothes reasonably.

٥٣٦٦ - **حدَّثنا** حَجّاجُ بنُ مِنْهالٍ، حدَّثنا شُعْبَةُ قالَ: أخْبرَني عَبْدُ المَلِكِ بنُ مَيْسَرَةَ قالَ: سَمِعْتُ زَيْدَ بنَ وَهْبٍ عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: آتى إليَّ النَّبيُّ ﷺ حُلَّةَ سِيرَاءَ فَلَبِسْتُها. فَرأيْتُ الغَضَبَ في وَجْهِهِ فَشَقَقْتُها بَينَ نِسائي. [راجع: ٢٦١٤]

5366. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

(١٢) **بابٌ** عَوْنِ المَرأةِ زَوْجَها في وَلَدِهِ

(12) CHAPTER. A lady should help her husband in looking after his children.

٥٣٦٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا حَمَّادُ ابنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: هَلَكَ أبي وتَرَكَ سَبْعَ بَناتٍ أوْ تِسْعَ بَناتٍ، فَتزَوَّجْتُ امْرأةً ثَيِّباً: فَقالَ لي

5367. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: My father died and left seven or nine girls and I married a matron. Allāh's Messenger ﷺ said to me, "O Jābir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." He said, "Why not a virgin, so that you might play with her and she with you, and you might

رَسُولُ اللهِ ﷺ: «تَزَوَّجْتَ يا جابِرُ؟» فَقُلْتُ: نَعَمْ، فَقالَ: «بِكْراً أَمْ ثَيِّباً؟» قُلْتُ: بَلْ ثَيِّباً، قالَ: «فَهَلَّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ، وَتُضاحِكُها وَتُضاحِكُكَ؟» قالَ: فَقُلْتُ لَهُ: إِنَّ عَبْدَ اللهِ هَلَكَ وَتَرَكَ بَناتٍ، وإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. فَقالَ: «بارَكَ اللهُ لَكَ، أَوْ خَيْراً». [راجع: ٤٤٣]

amuse her and she amuse you." I said, " 'Abdullāh (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allāh bless you," or "That is good."

(١٣) بابُ نَفَقَةِ المُعْسِرِ عَلى أَهْلِهِ

(13) CHAPTER. The expenditure of a poor man on his family.

٥٣٦٨ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حَدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أَتى النَّبِيَّ ﷺ رَجُلٌ فَقالَ: هَلَكْتُ، قالَ: «وَلِمَ؟» قالَ: وَقَعْتُ عَلى أَهْلِي في رَمَضانَ، قالَ: «فَأَعْتِقْ رَقَبَةً». قالَ: لَيْسَ عِنْدِي، قالَ: «فَصُمْ شَهْرَيْنِ مُتَتابِعَيْنِ». قالَ: لا أَسْتَطِيعُ، قالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً»، قالَ: لا أَجِدُ، فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ فَقالَ: «أَيْنَ السَّائِلُ؟» قالَ: ها أَنا ذا، قالَ: «تَصَدَّقْ بِهٰذا»، قالَ: عَلى أَحْوَجَ مِنَّا يا رَسُولَ اللهِ؟ فَوَالَّذي بَعَثَكَ بِالحَقِّ ما بَيْنَ لابَتَيْها أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى

5368. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "Why"? He said, "I had sexual intercourse with my wife while fasting (in the month of Ramaḍān)." The Prophet ﷺ said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet ﷺ said, "Then fast for two successive months." He said, "I cannot." The Prophet ﷺ said, "Then feed sixty poor persons." He said, "I have nothing to do that." In the meantime a basket full of dates was brought to the Prophet ﷺ. He said, "Where is the questioner?" The man said, "I am here." The Prophet ﷺ said (to him), "Give this (basket of dates) in charity (as expiation)." He said, "O Allāh's Messenger! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between the two mountains (of Al-Madīna) poorer than us." The Prophet ﷺ smiled till his premolar teeth became visible. He then said, "Then, you take it." (See H. 1936)

بَدَتْ أَنْيابُهُ، قالَ: «فأَنْتُمْ إِذاً».

[راجع: ١٩٣٦]

(14) CHAPTER. (The Statement of Allāh:) "And on the (father's) heir is incumbent the like of that (which was incumbent on the father)" (V.2:233)
"And is a woman chargeable with any thing thereof? And Allāh said:
"Allāh puts forward (another) example of two men, one of them dumb..." (V.16: 76)

(١٤) بـابٌ: ﴿وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ﴾ [البقرة: ٢٣٣] وهَلْ على المَرأَةِ مِنْهُ شَيْءٌ؟ ﴿وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ﴾ [النحل: ٧٦].

5369. Narrated Umm Salama: I said, "O Allāh's Messenger! Shall I get a reward (in the Hereafter) if I spend on the children of Abū Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet ﷺ said, "Yes, you will be rewarded for that which you will spend on them."

٥٣٦٩ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا وُهَيْبٌ: أخبرنا هِشامٌ، عنْ أبيهِ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: قُلْتُ: يا رَسُولَ اللهِ، هَلْ لي مِنْ أجْرٍ في بني أَبي سَلَمَةَ أنْ أُنْفِقَ عَلَيْهِمْ وَلَسْتُ بِتارِكَتِهِمْ هٰكَذا وهٰكَذا إنَّما هُمْ بَنِيَّ، قالَ: «نَعَمْ، لَكِ أجْرُ ما أنْفَقْتِ عَلَيْهِمْ». [راجع: ١٤٦٧]

5370. Narrated 'Āishah رَضِيَ اللهُ عَنها: Hind (bint 'Utba) said, "O Allāh's Messenger! Abū Sufyān is a miser. Is there any harm if I take of his property what will cover me and my children's needs?" The Prophet ﷺ said, "Take (according to your needs) in a reasonable manner."

٥٣٧٠ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: قالَتْ هِنْدُ: يا رَسُولَ اللهِ، إنَّ أبا سُفْيانَ رَجُلٌ شَحيحٌ فَهَلْ عَلَيَّ جُناحٌ أنْ آخُذَ مِنْ مالِهِ ما يَكْفِيني وبَنِيَّ؟ قالَ: «خُذِي بالمَعْرُوفِ».

[راجع: ٢٢١١]

(15) CHAPTER. The statement of the Prophet ﷺ: "If one dies leaving debts to be repaid or dependants to be taken care of, it is for me (to pay the debts and look after the needy dependants)."

(١٥) بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ تَرَكَ كَلاًّ أوْ ضَياعاً فإلَيَّ».

٥٣٧١ - حدَّثنا يحيى بن بُكير: حدَّثنا اللَّيثُ، عن عُقَيلٍ، عن ابن شِهابٍ، عن أبي سَلَمَةَ، عن أبي هُرَيْرَةَ رضي الله عنه: أنَّ رسول الله ﷺ كانَ يُؤتى بالرَّجُلِ المُتَوفَّى عليه الدَّيْنُ، فيسألُ: «هلْ تركَ لدَيْنِه فضلاً؟» فإنْ حُدِّثَ أنَّه تركَ وفاءً صلَّى، وإلَّا قالَ للمُسْلِمينَ: «صلُّوا على صاحِبِكُمْ»، فلمَّا فتحَ اللهُ عليه الفُتُوحَ قالَ: «أنا أوْلى بالمُؤمنينَ مِنْ أنفُسِهِمْ، فمَنْ تُوفِّيَ مِنَ المُؤمنينَ فتركَ دَيْناً فعليَّ قضاؤُهُ، ومَنْ تركَ مالاً فلِوَرَثَتِه». [راجع: ٢٢٩٨]

5371. Narrated Abū Hurairah رضي الله عنه: A dead man in debt used to be brought to Allāh's Messenger ﷺ, who would ask, "Has he left anything to repay his debts?" If he was informed that he had left something to cover his debts, the Prophet ﷺ would offer the funeral *Ṣalāt* (prayer) for him; otherwise he would say to the Muslims (present there), "Offer the funeral *Ṣalāt* (prayer) for your friend"; but when Allāh (enriched) the Prophet ﷺ by making him victorious (in his Holy-expeditions), he said, "I am closer to the believers than themselves, so, if one of the believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs."

(١٦) بابُ المَراضِعِ مِنَ المَوالياتِ وغيرِهِنَّ

(16) CHAPTER. Freed female slaves or any other women can be wet nurses.

٥٣٧٢ - حدَّثنا يحيى بن بُكير: حدَّثنا اللَّيثُ، عن عُقَيلٍ، عن ابن شِهابٍ: أخبرَني عُروةُ: أنَّ زينبَ بنتَ أبي سَلَمَةَ أخبرَتْهُ: أنَّ أُمَّ حبيبةَ زوجَ النَّبيِّ ﷺ قالَتْ: قُلْتُ: يا رسولَ اللهِ، انكِحْ أُختي ابنةَ أبي سُفيانَ، قالَ: «وتُحِبِّينَ ذلكِ؟» قُلْتُ: نعمْ: لسْتُ لكَ بمُخْلِيَةٍ، وأحبُّ مَنْ شارَكَني في الخيرِ أُختي، فقالَ: «إنَّ ذلكِ لا يَحِلُّ لي»، فقُلْتُ: يا رسولَ اللهِ، فواللهِ إنَّا نتحدَّثُ أنَّكَ تُريدُ أنْ تنكِحَ دُرَّةَ بنتَ أبي سَلَمَةَ، فقالَ: «ابنةَ أُمِّ سَلَمَةَ؟» فقُلْتُ: نعمْ، قالَ:

5372. Narrated Umm Ḥabība, the wife of the Prophet ﷺ: I said, "O Allāh's Messenger! Will you marry my sister, the daughter of Abū Sufyān." The Prophet ﷺ said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allāh's Messenger! We have heard that you want to marry Durra, the daughter of Abū Salama." He said, "You mean the daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abū Salama. So you should not present to me your daughters and sisters."

Narrated 'Urwa: Thuwaiba had been a slave-girl whom Abū Lahab had emancipated.

فوَاللهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي في حَجْرِي ما حَلَّتْ لي، إنّها ابْنَةُ أخي مِنَ الرَّضَاعَةِ، أرْضَعَتْنِي وأبا سَلَمَةَ ثُوَيْبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أخَوَاتِكُنَّ».

وَقالَ شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: ثُوَيْبَةُ أعْتَقَها أبُو لَهَبٍ.

[راجع: ٥١٠١]

70 – THE BOOK OF FOODS [MEALS]:

٧٠ - كتاب الأطعمة

(1) CHAPTER. Statement of Allāh تَعَالَى:
"[O you who believe (in the Oneness of Allāh — Islamic Monotheism)] Eat of the lawful things that We have provided you with..." (V.2:172)
And His Statement:
"[O you who believe (in the Oneness of Allāh — Islamic Monotheism)] Spend of the good things which you have (legally) earned." (V.2:267)
And His Statement:
"[O (you) Messengers!] Eat of the *At-Ṭayyibāt* [all kinds of *Halal* (lawful) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products fats, vegetables, fruits etc.)] and do righteous deeds. Verily, I am Well-Acquainted with what you do." (V.23:51)

(١) **بابُ** قَوْلِ اللهِ تَعالَىٰ: ﴿كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ الآية [البقرة: ١٧٢]. وَقَوْلِهِ: ﴿أَنفِقُوا مِن طَيِّبَٰتِ مَا كَسَبْتُمْ﴾ [البقرة: ٢٦٧] وَقَوْلِهِ: ﴿كُلُوا مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا صَٰلِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٥١].

5373. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)."

٥٣٧٣ - **حَدَّثَنَا** مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفْيانُ عَنْ مَنْصُورٍ عَنْ أبي وَائِلٍ، عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أَطْعِمُوا الجائعَ، وعُودُوا المَرِيضَ، وفُكُّوا العانِيَ». قالَ سُفْيانُ: والعاني: الأسِيرُ. [راجع: ٣٠٤٦]

5374. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The family of Muḥammad ﷺ did not eat their fill for three successive days till he died.

٥٣٧٤ - **حَدَّثَنَا** يُوسُفُ بنُ عِيسَى: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ عَنْ أبيهِ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ طَعامٍ ثَلاثَةَ أيَّامٍ حتَّى قُبِضَ.

5375. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once while I was in a state of fatigue (because of severe hunger), I met 'Umar

٥٣٧٥ - وعَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: أصابَنِي جَهْدٌ شَدِيدٌ

bin Al-Khattāb, so I asked him to recite a Verse from Allāh's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allāh's Messenger ﷺ standing by my head. He said, "O Abū Hurairah!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abū Hirr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allāh, I asked you to recite a Verse to me while I knew it better than you." On that 'Umar said to me, "By Allāh, if I admitted and entertained you, it would have been dearer to me than having nice red camels."

فَلَقِيتُ عُمَرَ بنَ الخَطَّابِ، فاسْتَقْرأْتُهُ آيَةً مِنْ كِتابِ اللهِ، فَدَخَلَ دارَهُ وفَتَحَها عَلَيَّ فَمَشَيْتُ غَيرَ بَعيدٍ فخَرَرْتُ لوَجْهي مِنَ الجَهْدِ والجُوعِ، فإذَا رَسُولُ اللهِ ﷺ قائمٌ عَلى رأسِي فَقالَ: «يا أبا هُرَيْرَةَ»، فَقُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ، فأخَذَ بيَدي فأقامَني وَعَرَفَ الَّذي بي، فانْطَلَقَ بي إلى رَحْلِهِ فأمَرَ لي بعُسٍّ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ قالَ: «عُدْ فاشْرَبْ يا أبا هِرٍّ»، فَعُدْتُ فَشَرِبْتُ ثُمَّ قالَ: «عُدْ» فَعُدْتُ فَشَرِبْتُ حتَّى اسْتَوَى بَطْني فَصارَ كالقِدْحِ، قالَ: فَلَقِيتُ عُمَرَ وذَكَرْتُ لَهُ الَّذي كانَ مِنْ أمْري وَقُلْتُ لَهُ: تَوَلَّى ذٰلكَ مَنْ كانَ أحَقَّ بهِ مِنْكَ يا عُمَرُ، وَاللهِ لَقَد اسْتَقْرأْتُكَ الآيَةَ ولأنا أقْرَأُ لَها مِنْكَ. قالَ عُمَرُ: وَاللهِ لأنْ أكُونَ أدْخَلْتُكَ أحَبُّ إلَيَّ مِنْ أنْ يَكُونَ لي مِثْلُ حُمْرِ النَّعَمِ.

[انظر: ٦٢٤٦، ٦٤٥٢]

(2) CHAPTER. One should mention the Name of Allāh on starting to eat, and one should eat with his right hand.

(٢) بابُ التَّسْمِيَةِ عَلى الطَّعامِ والأكْلِ باليَمِينِ

5376. Narrated 'Umar bin Abī Salama: I was a boy under the care of Allāh's Messenger ﷺ and my hand used to go around the dish while eating. So Allāh's Messenger ﷺ said to me, 'O boy! Mention the Name of Allāh and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions while eating.

٥٣٧٦ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: أخْبرَنا سُفْيانُ قالَ: الوَليدُ بنُ كَثيرٍ أخْبرَني: أنَّهُ سَمِعَ وَهْبَ بنَ كَيْسانَ: أنَّهُ سَمِعَ عُمَرَ بنَ أبي سَلَمَةَ يَقُولُ: كُنْتُ غُلاماً في حَجْرِ رَسُولِ اللهِ ﷺ وكانَتْ يَدي تَطِيشُ في

الصَّحْفَةِ، فَقالَ لي رَسُولُ اللهِ ﷺ: «يا غُلامُ سَمِّ اللهَ وكُلْ بِيَمِينِكَ وكُلْ مِمَّا يَلِيكَ»، فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ. [انظر: ٥٣٧٧، ٥٣٧٨]

(3) CHAPTER. To eat of the dish what is nearer to you.

Anas said: The Prophet ﷺ said, "Mention the Name of Allāh when you start eating, and every man should eat of the dish what is nearer to him".

(٣) بابُ الأكْلِ مِمَّا يَلِيهِ،

وَقالَ أَنَسٌ: قالَ النَّبِيُّ ﷺ: «اذْكُرُوا اسْمَ اللهِ، ولْيَأْكُلْ كلُّ رَجُلٍ مِمَّا يَلِيهِ».

5377. Narrated 'Umar bin Abī Salama who was the son of Umm Salama, the wife of the Prophet ﷺ: Once I ate a meal with Allāh's Messenger ﷺ and I was eating from all sides of the dish. So Allāh's Messenger ﷺ said to me, "Eat of the dish what is nearer to you."

٥٣٧٧ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ مُحَمَّدِ ابنِ عَمْرِو بنِ حَلْحَلَةَ الدِّيلِيِّ، عَنْ وَهْبِ بنِ كَيْسانَ أبي نُعَيْمٍ، عَنْ عُمَرَ بنِ أبي سَلَمَةَ وَهُوَ ابنُ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قالَ: أَكَلْتُ يَوْماً مَعَ رَسُولِ اللهِ ﷺ طَعاماً فَجَعَلْتُ آكُلُ مِنْ نَوَاحِي الصَّحْفَةِ، فَقالَ لي رَسُولُ اللهِ ﷺ: «كُلْ مِمَّا يَلِيكَ». [راجع: ٥٣٧٦]

5378. Narrated Wahb bin Kaisān Abī Nu'aim: A meal was brought to Allāh's Messenger ﷺ while his stepson 'Umar bin Abī Salama was with him. Allāh's Messenger ﷺ said to him, "Mention the Name of Allāh and eat of the dish what is nearer to you."

٥٣٧٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ وَهْبِ بنِ كَيْسانَ أبي نُعَيْمٍ قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بطعامٍ وَمَعَهُ رَبِيبُهُ عُمَرُ بنُ أبي سَلَمَةَ فَقالَ: «سَمِّ اللهَ وكُلْ مِمَّا يَلِيكَ». [راجع: ٥٣٧٦]

(4) CHAPTER. Eating from around the dish while taking one's meal with someone else if he knows that his companion does not dislike that.

(٤) بابٌ مَنْ تَتَبَّعَ حَوالَيِ القَصْعَةِ مَعَ صَاحِبِهِ إذَا لَمْ يَعْرِفْ مِنْهُ كَرَاهِيَةً

5379. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ A tailor invited Allāh's Messenger ﷺ to a

٥٣٧٩ - **حدَّثَنا** قُتَيْبَةُ عَنْ مالكٍ،

عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: إنَّ خَيَّاطاً دَعا رَسُولَ اللهِ ﷺ لِطَعامٍ صَنَعَهُ، قالَ أنَسٌ: فَذَهَبْتُ مَعَ رَسُولِ اللهِ ﷺ فرأيْتُهُ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوالَيِ القَصْعَةِ، قالَ: فَلَمْ أزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ. قالَ عُمَرُ بنُ أبي سَلَمَةَ: قالَ لي النَّبيُّ ﷺ: «كُلْ بِيَمِينِكَ». [راجع: ٢٠٩٢]

meal which he had prepared. I went along with Allāh's Messenger ﷺ and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. 'Umar bin Abī Salama said: The Prophet ﷺ said to me, "Eat with your right hand."

(٥) بابُ التَّيَمُّنِ في الأكْلِ وغَيرِهِ

(5) CHAPTER. To eat with one's right hand, and to start with the right side in doing other things, etc.

٥٣٨٠ - حدَّثَنا عَبْدَانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا شُعْبَةُ، عَنْ أشْعَثَ، عَنْ أبيهِ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبيُّ ﷺ يُحِبُّ التَّيَمُّنَ ما اسْتَطاعَ في طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ، وكانَ قال بِواسِطٍ قَبْلَ هٰذَا: في شأْنِهِ كُلِّهِ. [راجع: ١٦٨]

5380. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet ﷺ used to do so in all his affairs.)

(٦) بابٌ: مَنْ أكَلَ حتَّى شَبِعَ

(6) CHAPTER. Whoever ate till he was satisfied.

٥٣٨١ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ إسحاق بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: قالَ أبو طَلْحَةَ لأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صوتَ رَسُولِ اللهِ ﷺ ضَعِيفاً أعْرِفُ فِيهِ الجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ فأخْرَجَتْ أقْرَاصاً

5381. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Abū Ṭalḥa said to Umm Sulaim, "I have heard the voice of Allāh's Messenger ﷺ which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allāh's Messenger ﷺ. I went with that, and found

Allāh's Messenger ﷺ in the mosque with some people. I stood up near them, and Allāh's Messenger ﷺ asked me, "Have you been sent by Abū Ṭalḥa?" I said, "Yes." He asked, "With some food (for us)?" I said, "Yes." Then Allāh's Messenger ﷺ said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abū Ṭalḥa. Abū Ṭalḥa then said, "O Umm Sulaim! Allāh's Messenger ﷺ has arrived along with the people, and we do not have food enough to feed them all." She said, "Allāh and His Messenger know better." So Abū Ṭalḥa went out till he met Allāh's Messenger ﷺ. Then Abū Ṭalḥa and Allāh's Messenger ﷺ came and entered the house. Allāh's Messenger ﷺ said, "Umm Sulaim! Bring whatever you have." She brought that very bread. The Prophet ﷺ ordered that it be crushed into small pieces, and Umm Sulaim pressed a skin of butter on it. Then Allāh's Messenger ﷺ said whatever Allāh wished him to say (to bless the food) and then added, "Admit ten (men)." So they were admitted, ate their fill and went out. The Prophet ﷺ then said, "Admit ten (more)." They were admitted, ate their fill, and went out. He then again said, "Admit ten more!" They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.

مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خِماراً لَهَا فَلَفَّتِ الْخُبزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ تَحتَ ثَوْبِي وَرَدَّتْنِي بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إلى رَسُولِ اللهِ ﷺ، قالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللهِ ﷺ في المَسْجِدِ وَمَعَهُ النَّاسُ فَقُمْتُ عَلَيْهِمْ، فَقالَ لي رَسُولُ اللهِ ﷺ: «آرْسَلَكَ أبو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ، قالَ: «بِطَعامٍ؟» قالَ: فَقُلْتُ: نَعَمْ، فَقالَ رَسُولُ اللهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»، فانْطَلَقَ وانْطَلَقْتُ بَينَ أيْدِيهِمْ حَتَّى جِئْتُ أبا طَلْحَةَ، فَقالَ أبو طَلْحَةَ: يا أُمَّ سُلَيْمٍ قَدْ جاءَ رَسُولُ اللهِ ﷺ بالنَّاسِ وَلَيْسَ عِنْدَنا مِنَ الطَّعامِ ما نُطْعِمُهُمْ، فَقالَتْ: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: فانْطَلَقَ أبو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللهِ ﷺ فأقْبَلَ أبو طَلْحَةَ ورَسُولُ اللهِ ﷺ حَتَّى دخلا، فقَالَ رسول اللهِ ﷺ: «هَلُمِّي يا أُمَّ سُلَيْمٍ ما عِنْدَكِ»، فأتَتْ بذَلِكَ الخُبزِ، فأمَرَ بِهِ فَفُتَّ، وَعَصَرَتْ عليهِ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فأدَمَتْهُ، ثُمَّ قالَ فِيهِ رَسُولُ اللهِ ﷺ ما شاءَ اللهُ أنْ يَقُولَ، ثُمَّ قالَ: «ائذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ فأكَلُوا حتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ» فأذِنَ لَهُمْ فأكَلُوا حتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ»، فأذِنَ لَهُمْ فأكَلُوا حتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ أذِنَ لِعَشَرَةٍ

فأكل القومُ كُلُّهُمْ وَشَبِعُوا، والقَوْمُ ثَمانُونَ رَجُلاً.

5382. Narrated 'Abdur-Raḥmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما: We were one hundred and thirty men sitting with the Prophet ﷺ. The Prophet ﷺ said, "Have anyone of you any food with him?" It happened that one man had one *Ṣā'* of wheat flour (or so) which was turned into dough then. After a while a tall lanky *Mushrik* (pagan) came, driving some sheep. The Prophet ﷺ asked, "Will you sell us (a sheep), or give (it to) us as a gift?" The *Mushrik* (pagan) said, "No, but I will sell it." So the Prophet ﷺ bought from him a sheep which was slaughtered, and then the Prophet ﷺ ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allāh, none of those one hundred and thirty men but had his share of those things. The Prophet ﷺ gave to those who were present, and also kept a share for those who were absent. He then served that cooked sheep in two big trays and we all ate together our fill; yet, there remained a part of it in those two trays which I carried on the camel.

٥٣٨٢ - **حدَّثنا** مُوسَى: حدَّثنا مُعْتَمِرٌ، عَنْ أبيهِ قالَ: وَحدَّثَ أبو عُثْمانَ أيْضاً عَنْ عَبْدِ الرَّحمٰنِ بنِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبيِّ ﷺ ثَلاثِينَ وَمِائَةً، فَقالَ النَّبيُّ ﷺ: «هَلْ مَعَ أحَدٍ مِنْكُمْ طَعامٌ؟» فإذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعامٍ أوْ نَحْوُهُ فَعُجِنَ، ثُمَّ جاءَ رَجُلٌ مُشْرِكٌ مُشْعانٌّ طَويلٌ بغنَمٍ يَسُوقُها، فَقالَ النَّبيُّ ﷺ: «أبَيْعٌ أمْ عَطِيَّةٌ؟ أوْ قالَ: هِبَةٌ؟» قالَ: لا، بَلْ بَيْعٌ، قالَ: فاشْتَرَى مِنْهُ شاةً فَصُنِعَتْ، فأمَرَ نَبيُّ اللهِ ﷺ بسَوَادِ البَطْنِ يُشْوَى، وَايمُ اللهِ ما مِنَ الثَّلاثِينَ وَمائَةٍ إلَّا قَدْ حَزَّ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِها، إنْ كانَ شاهِداً أعْطاها إيَّاهُ، وإنْ كانَ غائِباً خَبأها لَهُ، ثُمَّ جَعَلَ فِيها قَصْعَتَينِ فأكَلْنا أجْمَعُونَ وَشَبِعْنا وَفَضَلَ في القَصْعَتَينِ، فحَمَلْتُهُ عَلى البَعِيرِ أوْ كمَا قالَ. [راجع: ٢٢١٦]

5383. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ died when we had satisfied our hunger with the two black things, i.e. dates and water.

٥٣٨٣ - **حدَّثنا** مُسْلِمٌ: حدَّثنا وُهَيْبٌ: حدَّثنا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: تُوُفِّيَ النَّبيُّ ﷺ حِينَ شَبِعْنا مِنَ الأسْوَدَيْنِ: التَّمْرِ والمَاءِ. [انظر: ٥٤٤٢]

(7) CHAPTER. "There is no restriction on the blind..." (V.24:61)

(٧) بابٌ: ﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾ [النور: ٦١]

والنَّهْدُ وَالاجتماعُ عَلَى الطَّعَامِ

An-Nahd (i.e. the custom of collecting food by different persons to make one meal to be eaten by all of them together) and the gathering together by a group of persons to share a meal.

٥٣٨٤ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ يَحْيَى بنُ سَعيدٍ: سَمِعْتُ بُشَيرَ بنَ يَسارٍ يَقُولُ: حدَّثنا سُوَيْدُ بنُ النُّعْمانِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ فَلَمَّا كُنا بالصَّهْباءِ، قالَ يَحْيَى: وَهِيَ مِنْ خَيْبَرَ عَلى رَوْحَةٍ، دَعا رَسُولُ اللهِ ﷺ بطَعامٍ فَمَا أُتِيَ إلَّا بسَويقٍ فَلُكْناهُ فأكَلْنَا مِنْهُ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ وَمَضْمَضْنا، فَصَلَّى بِنا المَغْرِبَ ولَمْ يَتَوَضَّأْ. قالَ سُفْيانُ: سَمِعْتُهُ مِنْهُ عَوْداً وَبَدْءاً. [راجع: ٢٠٩]

5384. Narrated Suwaid bin An-Nu'mān: We went out with Allāh's Messenger ﷺ to Khaibar, and when we were at Aṣ-Ṣahbā', (Yaḥyā, a subnarrator said, "Aṣ-Ṣahbā' is a place at a distance of one day's journey to Khaibar)." Allāh's Messenger ﷺ asked the people to bring there food, but there was nothing with the people except *Sawīq*. So we all chewed and ate of it. Then the Prophet ﷺ asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the *Maghrib* prayer without performing ablution (again).

(٨) بابُ الخُبزِ المُرَقَّقِ والأكْلِ عَلى الخِوَانِ والسُّفْرَةِ

(8) CHAPTER. Thin bread and eating at an eating table, or a dining table.

٥٣٨٥ - حدَّثنا مُحَمَّد بن سِنانٍ: حدَّثنا هَمَّامٌ عَنْ قَتادَةَ قالَ: كُنّا عِنْدَ أنسٍ وَعِنْدَهُ خَبَّازٌ لَهُ فقالَ: ما أكَلَ النَّبِيُّ ﷺ خُبزاً مُرَقَّقاً وَلا شاةً مَسْمُوطَةً حتَّى لَقِيَ اللهَ. [انظر: ٥٤٢١، ٦٤٥٧]

5385. Narrated Qatāda: We were in the company of Anas whose baker was with him. Anas said: "The Prophet ﷺ did not eat thin bread, or a roasted sheep till he met Allāh (died)."

٥٣٨٦ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا مُعاذُ بنُ هِشامٍ قالَ: حدَّثني أبي، عَنْ يُونُسَ: قالَ عَليٌّ هُوَ الإسْكافُ، عَنْ قَتادَةَ عَنْ أنَسٍ

5386. Narrated Anas رَضِيَ اللهُ عَنْهُ: To the best of my knowledge, the Prophet ﷺ did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.

رَضِيَ اللهُ عَنْهُ قالَ: ما عَلِمْتُ النَّبِيَّ ﷺ أكَلَ عَلى سُكُرُّجَةٍ قَطُّ، وَلا خُبِزَ لَهُ مُرَقَّقٌ قَطُّ، وَلا أكَلَ عَلى خِوَانٍ قَطُّ. قِيلَ لقَتَادَةَ: فَعَلامَ مَا كانُوا يأكُلُونَ؟ قالَ: عَلى السُّفَرِ. [انظر: ٥٤١٥، ٦٤٥٠]

5387. Narrated Anas: The Prophet ﷺ halted to consummate his marriage with Ṣafiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghourt and butter were put on those sheets. Anas added: The Prophet ﷺ consummated his marriage with Ṣafiyya (during a journey) whereupon *Ḥais* (sweet dish) was served on a leather dining sheet.

٥٣٨٧ - حدَّثنا ابنُ أبي مَرْيَمَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ: أخْبَرَنا حُمَيْدٌ أنَّهُ سَمِعَ أنَساً يَقُولُ: قامَ النَّبِيُّ ﷺ يَبْني بِصَفِيَّةَ فَدَعَوْتُ المُسْلِمِينَ إلى وَلِيمَتِهِ، أمَرَ بالأنْطاعِ فَبُسِطَتْ فأُلْقِيَ عَلَيْها التَّمْرُ والأقِطُ والسَّمْنُ. وقالَ عَمْرٌو عَنْ أنَسٍ: بَنَى بِها النَّبِيُّ ﷺ ثُمَّ صَنَعَ حَيْساً في نِطَعٍ. [راجع: ٣٧١]

5388. Narrated Wahb bin Kaisān: The people of Shām taunted 'Abdullāh bin Az-Zubair by calling him "The son of *Dhātun-Niṭaqain*" (the woman who has two waist-belts). (His mother) Asmā' said to him, "O my son! They taunt you with *'Niṭaqain'*. Do you know what *An-Niṭaqain* were? That was my waist-belt which I divided in two parts. I tied the water skin of Allāh's Messenger ﷺ with one part, and with the other part I tied his food container."

٥٣٨٨ - حدَّثنا مُحَمَّدٌ: أخْبَرَنا أبو مُعاوِيَةَ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ وَعَنْ وَهْبِ بنِ كَيْسانَ قالَ: كانَ أهْلُ الشَّامِ يُعَيِّرُونَ ابنَ الزُّبَيرِ، يَقُولُونَ: يا ابنَ ذاتِ النِّطاقَيْنِ، فَقالَتْ لَهُ أسماءُ: يا بُنَيَّ إنَّهُمْ يُعَيِّرُونَكَ بالنِّطاقَيْنِ، هَلْ تَدْرِي ما كانَ النِّطاقَيْنِ؟ إنَّما كانَ نِطاقي شَقَقْتُهُ نِصْفَيْنِ، فأوْكَيْتُ قِرْبَةَ رَسُولِ اللهِ ﷺ بأحَدِهِمَا وَجَعَلْتُ في سُفْرَتِهِ آخَرَ، قالَ: فَكانَ أهْلُ الشَّامِ إذَا عَيَّرُوهُ بالنِّطاقَيْنِ يَقُولُ: إيهاً والإلٰه، تِلْكَ شَكاةٌ ظاهِرٌ عَنْكَ عارُها. [راجع: ٢٩٧٩]

5389. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that his aunt Umm Ḥufaid bint Al-Ḥarith bin Ḥazn presented to the Prophet ﷺ butter, dried yoghourt and mastigures. The Prophet ﷺ invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet ﷺ did not eat of it, as if he disliked it. Nevertheless, if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet ﷺ nor would he have ordered that they be eaten.

٥٣٨٩ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا أبو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عنِ ابنِ عَبَّاسٍ: أنَّ أُمَّ حُفَيْدٍ بِنْتَ الحارِثِ بنِ حَزْنٍ خالَةَ ابنِ عَبَّاسٍ أهْدَتْ إلى النَّبيِّ ﷺ سَمْناً وأقِطاً وأضُبّاً، فَدَعا بِهِنَّ فأُكِلْنَ عَلى مائدَتِهِ وتَرَكَهُنَّ النَّبيُّ ﷺ كَالمُتَقَذِّرِ لَهُنَّ، ولَوْ كُنَّ حَراماً ما أُكِلْنَ عَلى مائدَةِ النَّبيِّ ﷺ ولا أمَرَ بأكْلِهِنَّ.

[راجع: ٢٥٧٥]

(9) CHAPTER. *As-Sawīq*.[1]

(٩) بابُ السَّويقِ

5390. Narrated Suwaid bin An-Nū'mān that while they were with the Prophet ﷺ at Aṣ-Ṣahbā' which was at a distance of one day's journey from Khaibar, the *Ṣalāt* (prayer) became due, and the Prophet ﷺ asked the people for food but there was nothing with the people except *Sawīq*. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (*Maghrib*) *Ṣalāt* (prayer) and we too offered the *Ṣalāt* (prayer) but the Prophet ﷺ did not perform ablution (again after eating the *Sawīq*).

٥٣٩٠ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حمَّادٌ، عَنْ يَحْيَى، عَنْ بُشَيْرِ بنِ يَسارٍ، عَنْ سُوَيْدِ بنِ النُّعْمانِ أنَّهُ أخْبَرَهُ أنَّهُمْ كانُوا مَعَ النَّبيِّ ﷺ بالصَّهْباءِ وَهيَ عَلى رَوْحَةٍ مِنْ خَيْبَرَ، فَحَضَرَتِ الصَّلاةُ فَدَعا بِطَعامٍ فَلَمْ يَجِدْهُ إلَّا سَويقاً فلاكَ مِنْهُ فَلُكْنا مَعَهُ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ، ثُمَّ صَلَّى وصَلَّيْنا ولَمْ يَتَوَضَّأْ.

[راجع: ٢٠٩]

(10) CHAPTER. The Prophet ﷺ never used to eat anything unless it was named for him so that he might know what it was.

(١٠) بابٌ ما كانَ النَّبيُّ ﷺ لا يأكُلُ حتَّى يُسَمَّى لهُ فيَعْلَمَ ما هُوَ؟

5391. Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ that he went with Allāh's Messenger ﷺ to the house of Maimūna, who was his and Ibn 'Abbās' aunt. He found with her a roasted mastigure which her sister Ḥufaida bint Al-Hārith had brought from Najd.

٥٣٩١ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ عَنِ الزُّهْرِيِّ قالَ: أخْبرَني أبو أُمامَةَ بنُ سَهْلِ بنِ حُنَيْفٍ الأنْصاريُّ

(1) (Ch. 9) *As-Sawīq*: See the glossary.

أنَّ ابنَ عَبَّاسٍ أخْبَرَهُ أنَّ خالِدَ بنَ الوَلِيدِ الَّذي يُقالُ لَهُ: سَيْفُ اللهِ، أخْبَرَهُ أنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ عَلَى مَيْمُونَةَ وَهيَ خالَتُهُ وَخالَةُ ابنِ عَبَّاسٍ، فَوَجَدَ عِنْدَها ضَبّاً مَحْنُوذاً قَدِمَتْ بِهِ أُخْتُها حُفَيْدَةُ بِنْتُ الحارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللهِ ﷺ وكانَ قَلَّما يُقدِّمُ يَدَهُ لِطَعامٍ حتَّى يُحَدَّثَ بِهِ ويُسَمَّى لَهُ، فأهْوَى رَسُولُ اللهِ ﷺ يَدَهُ إلى الضَّبِّ، فَقالَتِ امْرأةٌ مِنَ النِّسْوَةِ الحُضُورِ: أخْبِرْنَ رَسُولَ اللهِ ﷺ ما قَدَّمْتُنَّ لَهُ، هُوَ الضَّبُّ يا رَسُولَ اللهِ، فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ عَنِ الضَّبِّ، فَقالَ خالِدُ بنُ الوَلِيدِ: أحَرامٌ الضَّبُّ يا رَسُولَ اللهِ؟ قالَ: «لا وَلٰكِنْ لَمْ يَكُنْ بأرْضِ قَوْمي، فأجِدُني أعافُهُ»، قالَ خالِدٌ: فاجْتَرَرْتُهُ فأكَلْتُهُ، وَرَسُولُ اللهِ ﷺ يَنْظُرُ إليَّ.

[انظر: ٥٤٠٠، ٥٥٣٧]

Maimūna presented the mastigure before Allāh's Messenger ﷺ who rarely used to eat any (unfamiliar) food unless it was described and named for him. (But that time) Allāh's Messenger ﷺ stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allāh's Messenger ﷺ of what you have presented to him. O Allāh's Messenger! It is the meat of a mastigure." So Allāh's Messenger ﷺ withdrew his hand from the meat of the mastigure. Khālid bin Al-Walīd said, "O Allāh's Messenger! Is this unlawful to eat?" Allāh's Messenger ﷺ replied, "No, but it is not found in the land of my people, so I do not like it." Khālid said, "Then I pulled the mastigure (meat) towards me and ate it while Allāh's Messenger ﷺ was looking at me.

(١١) بابٌ: طَعامُ الوَاحِدِ يَكْفِي الاثْنَيْنِ،

(11) CHAPTER. The food of one person is sufficient for two persons.

٥٣٩٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرنا مالِكٌ، وحَدَّثنا إسْماعِيلُ: حدَّثَني مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «طَعامُ الاثْنَينِ كافِي الثَّلاثَةِ، وطَعامُ الثَّلاثَةِ كافِي الأرْبَعَةِ».

5392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons."

(12) CHAPTER. A believer eats in one intestine (i.e., he is satisfied with a little food).

5393. Narrated Nāfi': Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, "O Nāfi'! Don't let this man enter my house, for I heard the Prophet ﷺ saying, "A believer eats in one intestine (is satisfied with a little food), and a *Kāfir* (disbeliever) eats in seven intestines (eats much food)."

5394. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A believer eats in one intestine (is satisfied with a little food); and a *Kāfir* (disbeliever) or a hypocrite eats in seven intestines (eats too much)."

5395. Narrated 'Amr: Abū Nahīk was an avaricious eater. Ibn 'Umar said to him, "Allāh's Messenger ﷺ said, "A *Kāfir* (disbeliever) eats in seven intestines (eats much)." On that Abū Nahīk said, "But I believe in Allāh and His Messenger ﷺ."

(١٢) بابٌ: المُؤْمِنُ يأكُلُ في مِعًى وَاحِدٍ، فِيْهِ أبو هريرة عَنْ النَّبِيِّ ﷺ

٥٣٩٣ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا شُعْبَةُ، عَنْ وَاقِدِ بنِ مُحَمَّدٍ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ لا يأكُلُ حتَّى يُؤْتى بِمِسْكِينٍ يأكُلُ مَعَهُ، فَأَدْخَلْتُ رَجُلاً يَأكُلُ مَعَهُ فأكَلَ كَثِيراً فَقالَ: يا نافِعُ، لا تُدْخِلْ هٰذَا عَلَيَّ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «المُؤْمِنُ يأكُلُ في مِعًى وَاحِدٍ، والكافِرُ يأكُلُ في سَبْعَةِ أمْعاءٍ». [انظر: ٥٣٩٤]

٥٣٩٤ - حدَّثنا مُحَمَّدُ بنُ سَلامٍ: أخبرَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: قالَ رَسُولُ اللهِ ﷺ: «إنَّ المُؤْمِنَ يأكُلُ في مِعًى وَاحِدٍ، وإنَّ الكافِرَ أوِ المُنافِقَ - فَلا أدْرِي أيَّهُما قالَ عُبَيْدُ اللهِ - يأكُلُ في سَبْعَةِ أمْعاءٍ». [راجع: ٥٣٩٣]

وَقالَ ابنُ بُكَيرٍ: حدَّثنا مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [انظر: ٥٣٩٥]

٥٣٩٥ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو قالَ: كانَ أبو نَهِيكٍ رَجُلاً أكُولاً، فقالَ لَهُ ابنُ عُمَرَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ الكافِرَ يأكُلُ في سَبْعَةِ أمْعاءٍ»،

فَقالَ: فأنا أُومِنُ باللهِ ورَسُولِهِ.

[راجع: ٥٣٩٤]

5396. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a *Kāfir* (disbeliever) eats in seven intestines (eats much)."

٥٣٩٦ - **حدَّثنا** إسْماعِيلُ: حدَّثني مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يأكُلُ المُسْلِمُ في مِعًى وَاحِدٍ، والكافِرُ يأكُلُ في سَبْعَةِ أمْعاءٍ». [انظر: ٥٣٩٧]

5397. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man used to eat much, but when he embraced Islām, he started eating less. That was mentioned to the Prophet ﷺ who then said, "A believer eats in one intestine (is satisfied with a little food) and a *Kāfir* (disbeliever) eats in seven intestines (eats much)."

٥٣٩٧ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ: أنَّ رَجُلاً كانَ يأكُلُ أكْلاً كَثِيراً، فأسْلَمَ فَكانَ يأكُلُ أكْلاً قَلِيلاً. فَذُكِرَ ذٰلكَ للنَّبيِّ ﷺ فَقالَ: «إنَّ المُؤْمِنَ يأكُلُ في مِعًى واحِدٍ، والكافِرُ يأكُلُ في سَبْعَةِ أمْعاءٍ».

[راجع: ٥٣٩٦]

(13) CHAPTER. To eat while leaning (against something).

(١٣) بابُ الأكْلِ مُتَّكِئاً

5398. Narrated Abū Juhaifa: Allāh's Messenger ﷺ said, "I do not take my meals while leaning (against something)."

٥٣٩٨ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا مِسْعَرٌ، عَنْ عَليِّ بنِ الأقْمَرِ: سَمِعْتُ أبا جُحَيْفَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إنِّي لا آكُلُ مُتَّكِئاً». [انظر: ٥٣٩٩]

5399. Narrated Abū Juhaifa: While I was with the Prophet ﷺ, he said to a man who was with him, "I do not take my meals while leaning."

٥٣٩٩ - **حدَّثني** عُثْمانُ بنُ أبي شَيْبَةَ: أخبرَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ عليِّ بنِ الأقْمَرِ، عَنْ أبي جُحَيْفَةَ قالَ: كُنْتُ عِنْدَ النَّبيِّ ﷺ فقالَ لِرَجُلٍ

عِنْدَهُ: «لا آكُلُ وأنا مُتَّكِئٌ».
[راجع: ٥٣٩٨]

(14) CHAPTER. (What is said regarding) roasted (meat).
And Allāh said: "He hastened to entertain them with a roasted calf." (V.11:69)

(١٤) بابُ الشِّوَاءِ، وقَوْلِ اللهِ تَعالى: ﴿جَآءَ بِعِجْلٍ حَنِيذٍ﴾ [هود: ٦٩] أيْ مَشْوِي،

5400. Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ "A roasted mastigure was brought to the Prophet ﷺ who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khālid asked, "Is it unlawful to eat?" the Prophet ﷺ said, "No, but it is not found in the land of my people and that is why I do not like eating it." So Khālid started eating (it) while Allāh's Messenger ﷺ was looking at him.

٥٤٠٠ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي أُمامَةَ بنِ سَهْلٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ خالِدِ بنِ الوَلِيدِ قالَ: أُتِيَ النَّبِيُّ ﷺ بِضَبٍّ مَشْوِيٍّ، فأهْوَى إلَيْهِ لِيأكُلَ فَقِيلَ لَهُ: إنَّهُ ضَبٌّ، فأمْسَكَ يَدَهُ، فَقالَ خالِدٌ: أحَرَامٌ هُوَ؟ قالَ: «لا، ولٰكِنَّهُ لا يَكُونُ بأرْضِ قَوْمِي، فأجِدُني أعافُهُ»، فأكَلَ خالِدٌ ورَسُولُ اللهِ ﷺ يَنْظُرُ. قالَ مالِكٌ، عَنِ ابنِ شِهابٍ: بِضَبٍّ مَحْنُوذٍ. [راجع: ٥٣٩١]

(15) CHAPTER. *'Al-Khazīra'* (a kind of dish prepared from white flour with fat).
An-Naḍr said: *'Al-Khazīra'* (is prepared) from bran while *'Al-Ḥarīra'* is prepared from milk.

(١٥) بابُ الخَزِيرَةِ،
قالَ النَّضْرُ: الخَزِيرَةُ مِنَ النُّخالَةِ، والحَرِيرَةُ مِنَ اللَّبنِ.

5401. Narrated 'Itbān bin Mālik, who witnessed the Badr Battle and was from the *Anṣār*, that he came to the Prophet ﷺ and said, "O Allāh's Messenger! I have lost my eyesight and I lead my people in the *Ṣalāt* (prayer) (as an *Imām*). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the *Ṣalāt*

٥٤٠١ - **حدَّثَني** يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي مَحْمُودُ بنُ الرَّبِيعِ الأنْصارِيُّ: أنَّ عِتْبانَ بنَ مالِكٍ، وكانَ مِنْ أصحابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ بَدْراً مِنَ الأنْصارِ أنَّهُ أتى

(prayer). O Allāh's Messenger ! I wish that you could come and offer *Ṣalāt* (prayer) in my house so that I may take it as a praying place. The Prophet ﷺ said, "If Allāh will, I will do that." The next morning, soon after the sun had risen, Allāh's Messenger ﷺ came with Abū Bakr. The Prophet ﷺ asked for the permission to enter and I admitted him. The Prophet ﷺ had not sit till he had entered the house and said to me, "Where do you like me to offer *Ṣalāt* (prayer) in your house?" I pointed at a place in my house whereupon he stood and said, "*Allāhu Akbar*." We lined behind him and he offered two *Rak'āt* and finished it with *Taslīm*. We then requested him to stay for a special meal of *Khazīra* which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Mālik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allāh and His Messenger." The Prophet ﷺ said, "Do not say so. Haven't you seen that he has said: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) seeking Allāh's Countenance (i.e. for Allāh's sake only)? The man said, "Allāh and His Messenger ﷺ know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet ﷺ said, "Allāh has forbidden the (Hell) Fire for those who testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)' seeking Allāh's Countenance (i.e. for Allāh's sake only)." (See H. 425)

النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إني أنْكَرْتُ بَصَرِي وأنا أُصَلِّي لِقَوْمِي، فإذَا كانَتِ الأمْطارُ سالَ الوَادي الَّذي بَيْنِي وَبَيْنَهُمْ لَمْ أسْتَطِعْ أنْ آتِيَ مَسْجِدَهُمْ فأُصَلِّيَ لَهُمْ، فَوَدِدْتُ يا رَسُولَ اللهِ أنَّكَ تأتِي فَتُصَلِّي في بَيْتِي فأتَّخِذُهُ مُصَلًّى، فَقالَ: «سأفْعَلُ إنْ شاءَ اللهُ». قالَ عِتْبَانُ: فَغَدَا عَلَيَّ رَسُولُ اللهِ ﷺ وأبو بَكْرٍ حِينَ ارْتَفَعَ النَّهارُ، فاسْتأذَنَ النَّبِيُّ ﷺ فأذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حتَّى دَخَلَ البَيْتَ ثُمَّ قالَ لي: «أيْنَ تُحِبُّ أنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فأشَرْتُ إلى ناحِيَةٍ مِنَ البَيْتِ، فَقامَ النَّبِيُّ ﷺ فَكَبَّرَ فَصَفَفْنا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، وَحَبَسْناهُ عَلى خَزِيرٍ صَنَعْناهُ، فَثابَ في البَيْتِ رِجالٌ مِنْ أهْلِ الدَّارِ ذَوُو عَدَدٍ فاجْتَمَعُوا فَقالَ قائِلٌ مِنْهُمْ: أيْنَ مالِكُ بنُ الدُّخْشُنِ؟ فَقالَ بَعْضُهُمْ: ذٰلِكَ مُنافِقٌ لا يُحِبُّ اللهَ وَرَسُولَهُ، قالَ النَّبِيُّ ﷺ: «لا تَقُلْ، ألا تَرَاهُ قالَ: لا إلٰهَ إلَّا اللهُ، يُرِيدُ بِذٰلِكَ وَجْهَ اللهِ؟» قالَ: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: قُلْنا: فإنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إلى المُنافِقِينَ، فَقالَ: «فإنَّ اللهَ حَرَّمَ عَلى النَّارِ مَنْ قالَ: لا إلٰهَ إلَّا اللهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ». قالَ ابنُ شِهابٍ: ثُمَّ سألْتُ الحُصَيْنَ ابنَ مُحَمَّدٍ الأنْصارِيَّ

أَحَدَ بَنِي سالمٍ وكانَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودٍ فَصَدَّقَه.

[راجع: ٤٢٤]

(16) CHAPTER. (What is said about) *Al-Aqit* (dried yoghourt). Ḥumaid said : I heard Anas saying, "When the Prophet ﷺ, married Ṣafiyya, he gave a banquet offering dates, *Aqit* and butter."

(١٦) بابُ الأقِطِ،

وَقالَ حُمَيْدٌ: سَمِعْتُ أنساً: بَنَى النَّبيُّ ﷺ بصَفِيَّةَ. فألْقَى التَّمْرَ والأقِط والسَّمْنَ.

وَقالَ عَمْرُو بنُ أبي عَمْرٍو، عَنْ أنسٍ: صَنَعَ النَّبيُّ ﷺ حَيْساً.

5402. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: My aunt presented (roasted) mastigures, *Aqit* and milk to the Prophet ﷺ. The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet ﷺ drank the milk and ate the *Aqit* only.

٥٤٠٢ - حدَّثنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أهَدَتْ خالَتِي إلى النَّبيِّ ﷺ ضِباباً وأقِطاً ولَبَناً، فَوُضِعَ الضَّبُّ عَلى مائدَتِهِ، فَلَوْ كانَ حَرَاماً لَمْ يُوضَعْ، وشَرِبَ اللَّبَنَ وأكَلَ الأقِطَ.

[راجع: ٢٥٧٥]

(17) CHAPTER. (What is said regarding) *As-Salq* (a kind of beet) and barley.

(١٧) بابُ السِّلْقِ والشَّعِيرِ

5403. Narrated Sahl bin Sa'd : We used to be happy on Fridays, for there was an old lady who used to pull out the roots of *As-Salq* and put it in a cooking pot with some barley. When we had finished the *Ṣalāt* (prayer), we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday *Ṣalāt* (prayer). By Allāh, that meal contained no fat.

٥٤٠٣ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: إنْ كُنَّا لنَفْرَحُ بيَوْمِ الجُمُعَةِ، كانَتْ لَنا عَجُوزٌ تأخُذُ أُصُولَ السِّلْقِ، فَتَجْعَلُهُ في قِدْرٍ لَهَا فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ شَعِيرٍ، إذَا صَلَّيْنَا زُرْناها فَقَرَّبَتْهُ إلَيْنَا، وكُنا نَفْرَحُ بيَوْمِ الجُمُعَةِ مِنْ أجْلِ ذٰلكَ وَما كُنَّا نَتَغَدَّى وَلا نَقِيلُ إلَّا بَعْدَ

الجُمُعَةِ. وَاللهِ ما فِيهِ شَحْمٌ وَلا وَدَكٌ. [راجع: ٩٣٨]

(18) CHAPTER. To seize and catch flesh with the teeth (to strip the bone of its flesh) (while eating).

(١٨) **بابُ النَّهْشِ وَانْتِشالِ اللَّحْمِ**

5404. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the *Ṣalāt* (prayer) without performing the ablution anew.

٥٤٠٤ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادٌ: حدَّثَنا أيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: تَعَرَّقَ رَسُولُ اللهِ ﷺ كَتِفاً، ثُمَّ قامَ فَصَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٧]

5405. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ took out a bone with meat on it from a cooking pot and ate of it, and then offered the *Ṣalāt* (prayer) without performing ablution anew.

٥٤٠٥ - وَعَنْ أيُّوبَ وعاصِمٍ عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: انْتَشَلَ النَّبِيُّ ﷺ عَرْقاً مِنْ قِدْرٍ فأكَلَ ثُمَّ صَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٧]

(19) CHAPTER. To eat the flesh of a foreleg (by stripping the bone of its meat with the teeth).

(١٩) **بابُ تَعَرُّقِ العَضُدِ**

5406. Narrated Abū Qatāda: We went out towards Makkah with the Prophet ﷺ....

٥٤٠٦ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَني عُثْمانُ بنُ عُمَرَ: حدَّثَنا فُلَيْحٌ: حدَّثَنا أبو حازِمٍ المَدَنيُّ: حدَّثَنا عَبْدُ اللهِ بنُ أبي قَتادَةَ، عَنْ أبيهِ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ نَحْوَ مَكَّةَ. [راجع: ١٨٢١]

5407. Narrated Abū Qatāda: Once, while I was sitting with the Companions of the Prophet ﷺ at a place (station) on the road to Makkah and Allāh's Messenger ﷺ was at a place ahead of us and all the people were assuming *Iḥrām* while I was not. My companions saw an onager while I was busy mending my shoes. They did not inform me of the onager but they wished that I would see

٥٤٠٧ - حدَّثَني عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ أبي حازِمٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ السَّلَميِّ، عَنْ أبيهِ أنَّهُ قالَ: كُنْتُ يَوْماً جالِساً مَعَ رِجالٍ مِنْ أصحابِ النَّبِيِّ ﷺ في مَنْزِلٍ في

طَرِيقِ مَكَّةَ، وَرَسُولُ اللهِ ﷺ نَازِلٌ أمامَنا، والقَوْمُ مُحْرِمُونَ وأنا غَيرُ مُحْرِمٍ، فأبْصَرُوا حِماراً وَحْشِيًّا وأنا مَشغُولٌ أخْصِفُ نَعْلِي فَلَمْ يُؤْذِنُونِي لَهُ، وأحَبُّوا لَوْ أني أبْصَرْتُهُ، فالْتَفَتُّ فأبْصَرْتُهُ فَقُمْتُ إلى الفَرَسِ فأسْرَجْتُهُ ثُمَّ رَكِبْتُ وَنَسِيتُ السَّوْطَ والرُّمْحَ فَقُلْتُ لَهُمْ: ناوِلُونِي السَّوْطَ والرُّمْحَ، فَقالُوا: لا، واللهِ لا نُعِينُكَ عَلَيْهِ بشَيْءٍ، فَغَضِبْتُ فَنزَلْتُ فأخَذْتُهما ثُمَّ رَكِبْتُ فَشَدَدْتُ عَلى الحِمارِ فعَقَرْتُهُ ثُمَّ جِئْتُ بِهِ وَقَدْ ماتَ فَوَقَعُوا فِيهِ يأكُلُونَهُ، ثُمَّ إنَّهُمْ شَكُّوا في أكْلِهِمْ إيَّاهُ وَهُمْ حُرُمٌ فَرُحْنا وَخَبَّأْتُ العَضُدَ مَعِي، فأدْرَكْنا رَسُولَ اللهِ ﷺ فَسألْناهُ عَنْ ذٰلِكَ فَقالَ: «مَعَكُمْ مِنْهُ شَيْءٌ؟» فَناوَلْتُهُ العَضُدَ فأكَلَها حَتَّى تَعَرَّقَها وَهُوَ مُحْرِمٌ.

قالَ محمَّدُ بنُ جَعْفَرٍ: وحدَّثني زَيْدُ ابنُ أسْلَمَ عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي قَتادَةَ مِثْلَهُ. [راجع: ١٨٢١]

it. Suddenly I looked and saw the onager. Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them (my companions), "Give me the lash and the spear." But they said, "No, by Allāh, we will not help you in any way to hunt it." I got angry, dismounted, took it (the spear and the lash), rode (the horse), chased the onager and wounded (and slaughtered) it. Then I brought it when it had died. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of *Iḥrām*. Then I proceeded further and I kept one of its forelegs with me. When we met Allāh's Messenger ﷺ we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of *Iḥrām*.

(٢٠) بابُ قَطْعِ اللَّحْمِ بالسِّكِّينِ

(20) CHAPTER. To cut the meat with a knife.

٥٤٠٨ - حدَّثنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني جَعْفَرُ ابنُ عَمْرِو بنِ أُمَيَّةَ: أنَّ أباهُ عَمْرَو بنَ أُمَيَّةَ أخْبرَهُ أنَّهُ رأى النَّبيَّ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ في يَدِهِ

5408. Narrated 'Amr bin Umaiyya that he saw the Prophet ﷺ holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the *Ṣalāt* (prayer) whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for *Ṣalāt* (prayer) without performing ablution again.

فَدُعِيَ إلى الصَّلاةِ فألْقاها والسِّكِّينَ الَّتِي يَحْتَزُّ بِها ثُمَّ قالَ: فَصَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(21) CHAPTER. The Prophet ﷺ never criticized any food (that was offered to him).

(٢١) بابٌ: ما عابَ النَّبِيُّ ﷺ طَعاماً

5409. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it.

٥٤٠٩ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ عَنِ الأعْمَشِ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: ما عابَ النَّبِيُّ ﷺ طَعاماً قَطُّ، إنِ اشْتَهاهُ أكَلَهُ، وإنْ كَرِهَهُ تَرَكَه. [راجع: ٣٥٦٣]

(22) CHAPTER. To blow (powdered) barley (to remove the husk).

(٢٢) بابُ النَّفْخِ في الشَّعِيرِ

5410. Narrated Abū Ḥāzim that he asked Sahl, "Did you use white flour during the lifetime of the Prophet ﷺ?" Sahl replied, "No". Ḥāzim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley)."

٥٤١٠ - حَدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حَدَّثَنا أبو غَسَّانَ قالَ: حَدَّثَني أبو حازِمٍ أنَّهُ سألَ سَهْلاً: هَلْ رأيْتُمْ في زَمانِ النَّبِيِّ ﷺ النَّقِيَّ؟ قالَ: لا، فَهَلْ كُنْتُم تَنْخُلُونَ الشَّعِيرَ قالَ: لا، ولَكِنْ كُنّا نَنْفُخُهُ. [انظر: ٥٤١٣]

(23) CHAPTER. What the Prophet ﷺ and his Companions used to eat.

(٢٣) بابُ ما كانَ النَّبِيُّ ﷺ وأصحابُهُ يأكُلُونَ

5411. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ distributed dates among his Companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.

٥٤١١ - حَدَّثَنا أبو النُّعْمانِ: حَدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ عَبّاسٍ الجُرَيْرِيِّ، عَنْ أبي عُثْمانَ النَّهْدِيِّ، عَنْ أبي هُرَيْرَةَ قالَ: قَسَمَ النَّبِيُّ ﷺ يَوْماً بَيْنَ أصحابِهِ تَمْراً، فأعْطَى كُلَّ إنْسانٍ سَبْعَ تَمَراتٍ، فأعْطاني سَبْعَ تَمَراتٍ إحْداهُنَّ حَشَفَةٌ، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أعْجَبَ إلَيَّ مِنْها،

شَدَّتْ في مَضَاغِي. [انظر: ٥٤٤١، ٥٤٤١م]

5412. Narrated Sa'd: I was one of (the first) seven (who had embraced Islām) with Allāh's Messenger ﷺ and we had nothing to eat then, except the leaves of or *Al-Ḥabala Al-Ḥubla* tree, so that our stool used to be similar to that of sheep. Now the tribe of Banī Asad wants to teach me Islām; I would be a loser and all my efforts would be in vain (if I learn Islām anew from them).

٥٤١٢ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا شُعْبَةُ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ سَعْدٍ قالَ: رأيْتُني سابِعَ سَبْعَةٍ مَعَ رَسُولِ اللهِ ﷺ ما لَنا طَعامٌ إلَّا وَرَقُ الحُبْلَةِ أَوِ الحَبَلَةِ حتَّى يَضَعُ أحَدُنا ما تَضَعُ الشَّاةُ، ثُمَّ أصْبَحَتْ بَنُو أسَدٍ تُعَزِّرُني عَلى الإسْلامِ، خَسِرْتُ إذًا وَضَلَّ سَعْيِي.

5413. Narrated Abū Ḥāzim: I asked Sahl bin Sa'd, "Did Allāh's Messenger ﷺ ever eat white flour?" Sahl said, "Allāh's Messenger ﷺ never saw white flour since Allāh sent him as a Messenger till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allāh's Messenger?" Sahl said, "Allāh's Messenger ﷺ never saw (used) a sieve since Allāh sent him as a Messenger until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it."

٥٤١٣ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا يَعْقُوبُ، عَنْ أبي حازِمٍ قالَ: سألْتُ سَهْلَ ابنَ سَعْدٍ فَقُلْتُ: هَلْ أكَلَ رسُولُ اللهِ ﷺ النَّقِيَّ؟ فَقالَ سَهْلٌ: ما رأى رَسُولُ اللهِ ﷺ النَّقِيَّ مِنْ حِينَ ابْتَعَثَهُ اللهُ حتَّى قَبَضَهُ اللهُ، قالَ: فَقُلْتُ: هَلْ كانَتْ لَهُمْ في عَهْدِ رَسُولِ اللهِ مَناخِلُ؟ قالَ: ما رَأى رَسُولُ اللهِ ﷺ مُنْخُلاً مِنْ حِينَ ابْتَعَثَهُ اللهُ حتَّى قَبَضَهُ. قالَ: قُلْتُ: كَيْفَ كُنْتُمْ تأكُلُونَ الشَّعيرَ غَيرَ مَنْخُولٍ؟ قالَ: كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ، فَيَطِيرُ ما طارَ وَما بَقِيَ ثَرَّيْناهُ فأكَلْناهُ. [راجع: ٥٤١٠]

5414. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allāh's Messenger ﷺ left this world without

٥٤١٤ - **حدَّثني** إسحاقُ بنُ إبْراهِيمَ: أخْبَرَنا رَوْحُ بنُ عُبادَةَ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنْ سعيدٍ

المَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ فأَبَىٰ أَنْ يأكُلَ، قالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ الدُّنْيا وَلَمْ يَشْبَعْ مِنَ الخُبْزِ الشَّعِيرِ.

satisfying his hunger even with barley bread."

٥٤١٥ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأَسْوَدِ: حدَّثَنا مُعاذٌ: حدَّثَني أبي، عَنْ يُونُسَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ قالَ: ما أَكَلَ النَّبِيُّ ﷺ عَلى خِوَانٍ وَلا في سُكُرُّجَةٍ وَلا خُبِزَ لَهُ مُرَقَّقٌ، قُلْتُ لقَتادَةَ: عَلى ما يأكُلُونَ؟ قالَ: عَلى السُّفَرِ. [راجع: ٥٣٨٦]

5415. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never took his meals at a dining table, nor in small plates, and he never ate thin well-baked bread. (The sub-narrator asked Qatāda, "Over what did they use to take their meals?" Qatāda said, "On leather dining sheets."

٥٤١٦ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مُنْذُ قَدِمَ المَدينَةَ مِنْ طَعامِ البُرِّ ثَلاثَ ليالٍ تِباعاً حتَّى قُبِضَ. [انظر: ٦٤٥٤]

5416. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The family of Muhammad ﷺ had not eaten bread to their satisfaction for three consecutive days since his arrival at Al-Madīna till he died.

(٢٤) بابُ التَّلْبِينَةِ

(24) CHAPTER. *At-Talbīna* (a kind of dish prepared from flour or bran, and sometimes honey, is added).

٥٤١٧ - حدَّثَنا يحيىٰ بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّها كانَتْ إذا ماتَ المَيِّتُ مِنْ أَهْلِها فاجْتَمَعَ لِذٰلكَ النِّساءُ ثُمَّ تَفَرَّقْنَ إلَّا أَهْلَها وخاصَّتَها أَمَرَتْ بِبُرْمَةٍ مِن تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ، فَصُبَّتِ التَّلْبِينَةُ عَلَيْها ثُمَّ قالَتْ:

5417. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbīna* be cooked. Then *Tharīd* (a dish prepared from meat and bread) would be prepared and the *Talbīna* would be poured on it. 'Āishah رَضِيَ اللهُ عَنْها would say (to the women), "Eat of it, for I heard Allāh's Messenger ﷺ saying, '*At-Talbīna* soothes the heart of the patient and

relieves him from some of his sadness (by giving rest and comfort).' "

كُلْنَ مِنْها، فإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ المَرِيضِ تَذْهَبُ بِبَعْضِ الحُزْنِ».

[انظر: ٥٦٨٩، ٥٦٩٠]

(25) CHAPTER. *Ath-Tharīd* (a special dish prepared from meat and bread).

(٢٥) بابُ الثَّرِيدِ

5418. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, "Many men reached perfection but none among the women reached perfection except Maryam (Mary), the daughter of 'Imrān, and Āsia, Pharoah's wife. And the superiority of 'Ā'ishah رَضِيَ اللهُ عَنْها to other women is like the superiority of *Ath-Tharīd* to other kinds of food.

٥٤١٨ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ الجَمَلِيِّ، عَنْ مُرَّةَ الهَمْدَانِيِّ، عَنْ أبي مُوسَى الأشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قالَ: «كَمُلَ مِنَ الرِّجالِ كَثِيرٌ، ولَمْ يَكْمُلْ مِنَ النِّساءِ إلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وآسِيَةُ امْرأةُ فِرْعَونَ، وفَضْلُ عائشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائرِ الطَّعامِ». [راجع: ٣٤١١]

5419. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The superiority of 'Āishah to other women is like the superiority of *Ath-Tharīd* to other kinds of food."

٥٤١٩ - حدَّثنا عَمْرُو بنُ عَوْنٍ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ أبي طُوَالَةَ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «فَضْلُ عائشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائرِ الطَّعامِ».

5420. Narrated Anas رَضِيَ اللهُ عَنْهُ: I went along with the Prophet ﷺ to the house of his slave tailor. The tailor presented a dish of *Tharīd* to the Prophet ﷺ and resumed his work. The Prophet ﷺ started picking the pieces of gourd and I too, started picking them and putting them before him. Since then I have always loved (to eat) gourd. [See H. No. 5379].

٥٤٢٠ - حدَّثنا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ أبا حاتِمٍ الأشْهَلَ بنَ حاتِمٍ: حدَّثَنا ابنُ عَوْنٍ، عَنْ ثُمامَةَ بنِ أنَسٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ مَعَ النَّبِيِّ ﷺ عَلى غُلامٍ لَهُ خَيَّاطٍ فَقَدَّمَ إلَيْهِ قَصْعَةً فِيها ثَرِيدٌ. قالَ: وأقْبَلَ عَلى عَمَلِهِ، قالَ: فَجَعَلَ النَّبِيُّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ. قالَ: فَجَعَلْتُ أتَتَبَّعُهُ

فأضعُهُ بَينَ يَدَيْهِ، قالَ: فَما زِلْتُ بَعْدُ أُحِبُّ الدُّبَّاءَ. [راجع: ٢٠٩٢]

(26) CHAPTER. A roasted sheep (and the eating of a piece of meat) from the shoulder of mutton or from the ribs.

(٢٦) بابٌ شاةٍ مَسْمُوطَةٍ والكَتِفِ والجَنْبِ

5421. Narrated Qatāda: We used to visit Anas bin Mālik رَضِيَ اللهُ عَنْهُ while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet ﷺ had ever seen well-baked bread till he met Allāh, nor had he ever seen a roasted sheep with his own eyes."

٥٤٢١ - حدَّثَنَا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى، عَنْ قَتادَةَ قالَ: كُنَّا نأتي أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ وخَبَّازُهُ قائمٌ، قالَ: كُلُوا فمَا أعْلَمُ النَّبيَّ ﷺ رأى رَغِيفاً مُرَقَّقاً حتَّى لَحِقَ باللهِ، ولا رَأى شاةً سَمِيطَةً بعَيْنِهِ قَطُّ. [راجع: ٥٣٨٥]

5422. Narrated 'Amr bin Umaiyya Aḍ-Damrī: I saw Allāh's Messenger ﷺ cutting a part of the shoulder of mutton with a knife. He ate of it and then was called for *Ṣalāt* (prayer) whereupon he got up and put down the knife and offered the *Ṣalāt* (prayer) without performing new ablution.

٥٤٢٢ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ جَعْفَرِ بنِ عَمْرِو بنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أبيه قالَ: رأيْتُ رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ فأكَلَ مِنْها، فَدُعِيَ إلى الصَّلاةِ فَقامَ فَطَرَحَ السِّكِّينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(27) CHAPTER. What our predecessors used to store of food, meat, etc., in their houses and carry with them while on a journey.

(٢٧) بابٌ ما كانَ السَّلَفُ يَدَّخِرُونَ في بُيُوتِهِمْ وأسْفارِهِمْ مِنَ الطَّعامِ واللَّحْمِ وغَيرِهِ،

'Āishah and Asmā' said: We prepared for the Prophet ﷺ and Abū Bakr, provision (when they both emigrated to Al-Madīna).

وَقالَتْ عائشَةُ وأسْماءُ: صَنَعْنا للنَّبيِّ ﷺ وأبي بَكْرٍ سُفْرَةً.

5423. Narrated 'Ābis: I asked 'Āishah رَضِيَ اللهُ عَنها, "Did the Prophet ﷺ forbid eating the meat of sacrifices offered on *'Eīd-ul-Aḍḥā* for more than three days?" She said, "The Prophet ﷺ did not do this except in the year when the people were hungry, so he wanted

٥٤٢٣ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عابِسٍ، عَنْ أبيهِ قالَ: قُلْتُ لعائشَةَ: أنَهى النَّبيُّ ﷺ أنْ تُؤْكَلَ لُحُومُ

the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muḥammad ﷺ did not eat to their satisfaction white bread with meat soup for three successive days till he met Allāh."

الأضاحيِّ فَوْقَ ثَلاثٍ؟ قالَتْ: ما فَعَلَهُ إلَّا في عام جاعَ النَّاسُ فِيهِ، فأرَادَ أنْ يُطْعِمَ الغَنِيُّ الفَقِيرَ، وإنْ كُنَّا لَنَرْفَعُ الكُرَاعَ فَنأكُلُهُ بَعْدَ خَمْسَ عَشْرَةَ، قِيلَ: ما اضْطَرَّكُمْ إلَيْهِ؟ فَضَحِكَتْ، قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبزِ بُرٍّ مأدُومٍ ثَلاثَةَ أيَّامٍ حتَّى لَحِقَ باللهِ. وقال ابنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ بِهٰذَا. [انظر: ٥٤٣٨، ٥٥٧٠، ٦٦٨٧]

5424. Narrated Jābir: We used to carry the meat of the *Hady* (sacrificed animals) to Al-Madīna during the lifetime of the Prophet ﷺ.

٥٤٢٤ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ: قالَ: كُنَّا نَتَزَوَّدُ لُحُومَ الهَدْيِ عَلَى عَهْدِ النَّبيِّ ﷺ إلى المَدِينَةِ.

تابَعَهُ مُحَمَّدٌ عَنِ ابنِ عُيَيْنَةَ. وَقالَ ابنُ جُرَيْجٍ: قُلْتُ لعطاءٍ: أقالَ: حتَّى جِئْنا المَدِينَةَ؟ قالَ: لا. [راجع: ١٧١٩]

(28) CHAPTER. ***Al-Ḥais*** **(special dish prepared from dried yoghourt, butter and dates).**

(٢٨) بابُ الحَيْسِ

5425. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to Abū Ṭalḥa, "Seek one of your boys to serve me." Abū Ṭalḥa mounted me behind him (on his riding animal) and took me (to the Prophet ﷺ). So I used to serve Allāh's Messenger ﷺ wherever he ﷺ stayed. I used to hear him saying very often, "O Allāh! I seek refuge with you from, having worries, sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and

٥٤٢٥ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ عَمْرِو بنِ أبي عَمْرٍو مَوْلَى المُطَّلِبِ بنِ عَبْدِ اللهِ بنِ حَنْطَبٍ: أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ لأبي طَلْحَةَ: «الْتَمِسْ غُلاماً مِنْ غِلْمانِكُمْ يَخْدُمُنِي»، فخَرَجَ بي أبو طَلْحَةَ

from being overpowered by other persons unjustly." I kept on serving till we returned from the battle of Khaibar. The Prophet ﷺ then brought Ṣafiyya bint Ḥuyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached Aṣ-Ṣahbā, he prepared *Ḥais* and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Ṣafiyya's wedding banquet. Then the Prophet ﷺ proceeded, and when he saw the mountain of Uḥud, he said, "This moutain loves us, and we love it." When we approached Al-Madīna, he said, "O Allāh! I make the area between its two mountains a sanctuary as Ibrahim (Abraham) has made Makkah a sanctuary. O Allāh! Bless their *Mudd* and *Ṣā'* (special kinds of measure)."

يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ كُلَّما نَزَلَ، فَكُنْتُ أَسمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ والحَزَنِ، والعَجْزِ والكَسَلِ، والبُخْلِ والجُبْنِ، وضَلَعِ الدَّيْنِ، وغَلَبَةِ الرِّجالِ»، فَلَمْ أَزَلْ أَخْدُمُهُ حتَّى أَقْبَلْنا مِنْ خَيْبَر وأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ قَدْ حازَها، فَكُنْتُ أَراهُ يُحَوِّي لَها وَرَاءَهُ بِعَباءَةٍ أَوْ بِكساءٍ ثُمَّ يُرْدِفُها وَرَاءَهُ حتَّى إذَا كُنَّا بالصَّهْباءِ صَنَعَ حَيْساً في نِطَعٍ، ثُمَّ أَرْسَلَني فَدَعَوْتُ رِجالاً فأَكَلُوا، وكانَ ذٰلِكَ بِناءَهُ بِها، ثُمَّ أقبلَ حتَّى إذَا بَدَا لَهُ أُحُدٌ، قالَ: «هٰذَا جَبَلٌ يُحِبُّنا ونُحِبُّهُ»، فَلَمَّا أَشْرَفَ عَلى المَدينَةِ قالَ: «اللَّهُمَّ إنِّي أُحَرِّمُ ما بَيْنَ جَبَلَيْها مِثْلَ ما حَرَّمَ بِهِ إبْراهِيمُ مَكَّةَ، اللَّهُمَّ بارِكْ لَهُمْ في مُدِّهِمْ وَصَاعِهِمْ». [راجع: ٣٧١]

(29) CHAPTER. Eating in a dish decorated with silver.

(٢٩) بابُ الأكلِ في إناءٍ مُفَضَّضٍ

5426. Narrated 'Abdur-Raḥmān bin Abī Lailā: We were sitting in the company of Ḥudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet ﷺ saying, 'Do not wear silk or *Dībāj*, and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the

٥٤٢٦ - حدَّثَنا أبو نُعَيْم: حدَّثنا سَيْفُ بنُ أبي سُلَيْمانَ قالَ: سَمِعْتُ مُجاهِداً يَقُولُ: حدَّثَنِي عَبْدُ الرَّحمٰنِ بنُ أبي لَيْلَى أنَّهُمْ كانُوا عِنْدَ حُذَيْفَةَ فاسْتَسْقَى فَسَقاهُ مَجُوسِيٌّ، فَلَمَّا وضَعَ القَدَحَ في يَدِهِ رَماهُ بِهِ، وَقالَ: لَوْلا أنِّي نَهَيْتُهُ غَيرَ مَرَّةٍ وَلا مَرَّتَيْنِ، كأنَّهُ يَقُولُ: لَمْ أفْعَلْ هٰذَا، وَلٰكِنِّي سَمِعْتُ

disbelievers in this worldly life and for us in the Hereafter."

النَّبِيَّ ﷺ يَقُولُ: «لا تَلْبَسُوا الحَرِيرَ وَلا الدِّيباجَ، وَلا تَشْرَبُوا في آنِيَةِ الذَّهَبِ والفِضَّةِ، وَلا تأكُلُوا في صِحافِها فإنَّها لَهُمْ في الدُّنْيا ولَنَا في الآخِـرَةِ». [انـظـر: ٥٦٣٢، ٥٦٣٣، ٥٨٣١، ٥٨٣٧]

(30) CHAPTER. The mention of food.

(٣٠) بابُ ذِكْرِ الطَّعام

5427. Narrated Abū Mūsā Al-Ash'arī: Allāh's Messenger ﷺ said, "The example of a believer who recites the Qur'ān (and acts on its orders), is that of a citron which smells good and tastes good; and the example of a believer who does not recite the Qur'ān (but acts on its orders), is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'ān (and does not acts on its orders), is that of *Ar-Raihān* (an aromatic plant) which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'ān (nor acts on its orders), is that of a colocynth plant which has no smell and is bitter in taste." (See *Fath Al-Bari* for details)

٥٤٢٧ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلُ المُؤْمِنِ الذي يَقْرأُ القُرآنَ كَمَثَلِ الأُتْرُجَّةِ رِيحُها طَيِّبٌ، وطَعْمُها طَيِّبٌ. وَمَثَلُ المُؤْمِنِ الَّذي لا يَقْرأُ القُرآنَ كَمَثَلِ التَّمْرَةِ، لا رِيحَ لَهَا وطَعْمُها حُلْوٌ. وَمَثَلُ المُنافِقِ الَّذي يَقْرأُ القُرآنَ كَمَثَلِ الرَّيْحانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ المُنافِقِ الَّذي لا يَقْرأُ القُرآنَ كَمَثَلِ الحَنْظَلَةِ لَيْسَ لها رِيحٌ، وطَعْمُها مُرٌّ». [راجع: ٥٠٢٠]

5428. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The superiority of 'Āishah to other ladies, is like the superiority of *Ath-Tharīd* to other kinds of food."

٥٤٢٨ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا خالِدٌ: حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الرَّحمٰنِ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «فَضْلُ عائشَةَ عَلَى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائرِ الطَّعامِ».

5429. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Travelling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family."

٥٤٢٩ - حدَّثَنا أبو نُعَيمٍ، حدَّثَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ:

«السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ، يمْنَعُ أحَدَكُمْ نَوْمَهُ وطَعامَهُ، فإذَا قَضَى نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ إلى أهْلِهِ». [راجع: ١٨٠٤]

(31) CHAPTER. *Al-Udm* (additional food taken with bread).

(٣١) بابُ الأُدْمِ

5430. Narrated Qāsim bin Muhammad: Three traditions have been established because of Barīra: 'Āishah رَضِيَ اللهُ عَنها intended to buy her and set her free, but Barīra's masters said, "Her *Walā'* will be for us." 'Āishah رَضِيَ اللهُ عَنها mentioned that to Allāh's Messenger ﷺ who said, "You could accept their condition if you wished, for the *Walā'* is for the one who manumits the slave." Barīra was manumitted, then she was given the choice either to stay with her husband or leave him. One day Allāh's Messenger ﷺ entered 'Āishah's house while there was a cooking pot of food boiling on the fire. The Prophet ﷺ asked for lunch, and he was presented with bread and some extra food from the homemade *Udm* (e.g., soup). He asked, "Don't I see meat (being cooked)?" They said, "Yes, O Allāh's Messenger! But it is the meat that has been given to Barīra in charity and she has given it to us as a present." He said, "For Barīra it is a charity, but for us it is a present."

٥٤٣٠ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ رَبِيعَةَ أنَّهُ سَمِعَ القاسِمَ بنَ مُحَمَّدٍ يَقُولُ: كانَ في بَرِيرَةَ ثَلاثُ سُنَنٍ: أرادَتْ عائِشَةُ أنْ تَشْتَرِيَهَا فَتُعْتِقَها فَقالَ أهْلُها: وَلَنا الوَلاءُ. فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقالَ: «لَوْ شِئْتِ شَرَطْتِيهِ لَهُمْ، فإنَّمَا الوَلاءُ لِمَنْ أعْتَقَ». قالَ: وأُعْتِقَتْ فخُيِّرَتْ في أنْ تَقِرَّ تحْتَ زَوْجِها أوْ تُفارِقَهُ. ودَخَلَ رَسُولُ اللهِ ﷺ يَوْماً بَيْتَ عائِشَةَ وَعَلى النَّارِ بُرْمَةٌ تَفُورُ، فَدَعا بالغَداءِ فأُتِيَ بِخُبْزٍ وأُدْمٍ مِنْ أُدْمِ البَيْتِ فَقالَ: «ألَمْ أرَ لَحْماً؟» قالُوا: بَلى يا رَسُولَ اللهِ وَلٰكِنَّهُ لَحْمٌ تُصُدِّقَ بِهِ عَلى بَرِيرَةَ فأهْدَتْهُ لَنا، فَقالَ: «هُوَ صَدَقَةٌ عَلَيْها وَهَدِيَّةٌ لَنا». [راجع: ٤٥٦]

(32) CHAPTER. Sweet edible things and honey.

(٣٢) بابُ الحَلْوَى والعَسَلِ

5431. Narrated 'Āishah رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ used to love *Al-Halwa* (sweet edible things) and honey.

٥٤٣١ - حدَّثني إسحاقُ بنُ إبْراهِيمَ الحَنْظَلِيُّ، عَنْ أبي أُسامَةَ، عَنْ هِشامٍ قالَ: أخْبرَني أبي عَنْ

عائشة رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُحِبُّ الحَلْوَى والعَسَلَ. [راجع: ٤٩١٢]

٥٤٣٢ - حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ شَيْبَةَ قالَ: أخْبَرَني ابنُ أبي الفُدَيْكِ، عنِ ابنِ أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ ألْزَمُ النَّبيَّ ﷺ لِشِبَعِ بَطْني حِينَ لا آكُلُ الخَمِيرَ وَلا ألْبَسُ الحَرِيرَ، وَلا يَخْدُمُني فُلانٌ وَلا فُلانَةٌ، وألْصِقُ بَطْني بالحَصْباءِ. وأسْتَقْرِئُ الرَّجُلَ الآيَةَ وَهِيَ مَعي كي يَنْقَلِبَ بي فيُطْعِمُني، وخَيرُ النَّاسِ لِلْمَساكينِ جَعْفَرُ بنُ أبي طالِبٍ، يَنْقَلِبُ بِنا فيُطْعِمُنا ما كانَ في بَيْتِهِ، حتَّى إنْ كانَ لَيُخرِجُ إلَيْنا العُكَّةَ لَيْسَ فِيها شَيْءٌ فَنَشْتَقُّها فَنَلْعَقُ ما فِيها. [راجع: ٣٧٠٨]

5432. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ ; I used to stay with Allāh's Messenger ﷺ to fill my stomach ; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to bind stones over my belly and ask somebody to recite a Qur'ānic Verse for me though I knew it, so that he might take me to his house and feed me. Ja'far bin Abī Ṭālib was very kind to the poor, and he used to take us and feed us with whatever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it.

(٣٣) بابُ الدُّبَّاءِ

(33) CHAPTER. *Ad-Dubbā'* (gourd).

٥٤٣٣ - حدَّثَنا عَمْرُو بنُ عَليٍّ: حدَّثَنا أزْهَرُ بنُ سَعْدٍ، عَنِ ابنِ عَوْنٍ، عَنْ ثُمامَةَ ابنِ أنَسٍ عن أنَسٍ أنَّ رَسُولَ اللهِ ﷺ أتى مَوْلًى لَهُ خَيَّاطاً، فأُتِيَ بِدُبَّاءٍ فجَعَلَ يأكُلُهُ فَلَمْ أزَلْ أُحِبُّهُ مُنْذُ رأيْتُ رَسُولَ اللهِ ﷺ يأكُلُهُ. [راجع: ٢٠٩٢]

5433. Narrated Anas رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ went to (the house of) his slave tailor, and he was presented (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allāh's Messenger ﷺ eating it.

(٣٤) بابُ الرَّجُلِ يَتَكَلَّفُ الطَّعَامَ لإخْوانِهِ

(34) CHAPTER. A man may take the trouble to prepare a meal for his (Muslim) brethren.

5434. Narrated Abū Mas'ūd Al-Anṣārī: There was a man called Abū Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allāh's Messenger ﷺ along with four other men." So he invited Allāh's Messenger ﷺ and four other men, but another man followed them whereupon the Prophet ﷺ said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him". On that the host said, Nay! I allow him, to come in."

Narrated Muḥammad bin Ismā'īl: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

٥٤٣٤ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَن أبي وَائِلٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ قالَ: كانَ مِنَ الأنْصارِ رَجُلٌ يُقالُ لَهُ: أبو شُعَيْبٍ، وكانَ لَهُ غُلامٌ لَحّامٌ فَقالَ: اصْنَعْ لي طَعاماً أدْعُو رَسُولَ اللهِ ﷺ خامِسَ خَمْسَةٍ، فَدَعا رَسُولَ اللهِ ﷺ خامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ، فَقالَ النَّبِيُّ ﷺ: «إنَّكَ دَعَوْتَنا خامِسَ خَمْسَةٍ وَهٰذا رَجُلٌ قَدْ تَبِعَنا، فإنْ شِئْتَ أذِنْتَ لَهُ، وإنْ شِئْتَ تَرَكْتَهُ»، قالَ: بَلْ أذِنْتُ لَهُ. قالَ مُحَمَّدُ بنُ يُوسُفَ: سَمِعْتُ مُحَمَّدَ بنَ إسْماعِيلَ يَقُولُ: إذَا كانَ القَوْمُ عَلى المَائِدَةِ لَيْسَ لَهُمْ أنْ يُناوِلُوا مِنْ مائدَةٍ إلى مائدَةٍ أُخرَى، وَلٰكِنْ يُناوِلُ بَعْضُهُمْ بَعْضاً في تِلْكَ المَائِدَةِ أوْ يَدَعُوا.

[راجع: ٢٠٨١]

(35) CHAPTER. Whoever invited a man to a meal and then went to carry on his job.

(٣٥) بابٌ مَنْ أضافَ رَجُلاً إلى طَعامٍ وأقْبَلَ هُوَ عَلى عَمَلِهِ

5435. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was a young boy, when I once was walking with Allāh's Messenger ﷺ, he entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allāh's Messenger ﷺ started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allāh's Messenger ﷺ doing what he was doing.

٥٤٣٥ - حدَّثَني عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ النَّضْرَ: أخبرَنا ابنُ عَوْنٍ قالَ: أخْبرَنِي ثُمامَةُ بنُ عَبْدِ اللهِ بنِ أنَسٍ عن أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ غُلاماً أمْشِي مَعَ رَسُولِ اللهِ ﷺ فَدَخَلَ رَسُولُ اللهِ ﷺ عَلى غُلامٍ لَهُ خَيّاطٍ، فأتاهُ بقَصْعَةٍ فِيها طَعامٌ وعَلَيْهِ

دُبَّاءٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ، قالَ: فَلَمَّا رأيْتُ ذٰلكَ جَعَلْتُ أجمَعُهُ بَيْنَ يَدَيْهِ، قالَ: فأقْبَلَ الغُلامُ على عَمَلِهِ، قالَ أنَسٌ: لا أزَالُ أُحِبُّ الدُّبَّاءَ بَعْدَما رأيْتُ رَسُولَ اللهِ ﷺ صَنَعَ ما صَنَعَ. [راجع: ٢٠٩٢]

(36) CHAPTER. Soup.

(٣٦) بابُ المَرَقِ

5436. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A tailor invited the Prophet ﷺ to a meal which he had prepared, and I went along with the Prophet ﷺ. The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

٥٤٣٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ: أنَّ خَيَّاطاً دَعا النَّبِيَّ ﷺ لِطَعامٍ صَنَعَهُ. فَذَهَبْتُ مَعَ النَّبِيِّ ﷺ فَقَرَّبَ خُبْزَ شَعِيرٍ وَمَرَقاً فِيهِ دُبَّاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَيِ القَصْعَةِ، فَلَمْ أزَلْ أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمِئِذٍ. [راجع: ٢٠٩٢]

(37) CHAPTER. Cured meat.

(٣٧) بابُ القَدِيدِ

5437. Narrated Anas رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ being served with soup containing gourd and cured meat. I saw him picking and eating the pieces of gourd. (See H. 5436)

٥٤٣٧ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا مالكُ بنُ أنَسٍ، عَنْ إسْحَاقَ بنِ عَبْدِ اللهِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: رأيْتُ النَّبِيَّ ﷺ أُتِيَ بِمَرَقَةٍ فِيها دُبَّاءٌ وَقَديدٌ، فَرأيْتُهُ يَتَتَبَّعُ الدُّبَّاءَ يأكُلُها. [راجع: ٢٠٩٢]

5438. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ did not do that (i.e., forbade the storage of the meat of sacrifices of *Hajj* at Mina) except (he did so in the year when the people were suffering from severe hunger), so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muhammad

٥٤٣٨ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحمٰنِ بنِ عابِسٍ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما فَعَلَهُ إلَّا في عامٍ جاعَ النَّاسُ، أرَادَ أنْ يُطْعِمَ الغَنِيُّ الفَقِيرَ،

ﷺ did not eat wheat bread with meat or soup to their satisfaction for three successive days.

(38) CHAPTER. Whoever handed over or presented something to his companion across the dining table.

Ibn Al-Mubārak said: There is no harm in serving one another, but one should not carry food from one dining table to another.

5439. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A tailor invited Allāh's Messenger ﷺ to a meal which he had prepared. I went with Allāh's Messenger ﷺ to that meal, and the tailor served the Prophet ﷺ with barley bread and soup of gourd and cured meat. I saw Allāh's Messenger ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

(39) CHAPTER. The eating of snake cucumber with fresh dates.

5440. Narrated 'Abdullāh bin Ja'far bin Abī Ṭālib رَضِيَ اللهُ عَنْهُمَا: I saw Allāh's Messenger ﷺ eating fresh dates with snake cucumber.

وإنْ كُنَّا لنَرْفَعُ الكُرَاعَ بَعْدَ خَمْسَ عَشْرَةَ. وَما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلاثاً. [راجع: ٥٤٢٣]

(٣٨) بابٌ مَنْ ناوَلَ أوْ قَدَّمَ إلى صاحِبِهِ عَلى المَائِدَةِ شَيْئاً،

قالَ: وَقالَ ابنُ المُبارَكِ: لا بأسَ أنْ يُناوِلَ بَعْضُهُمْ بَعْضاً، وَلا يُناوِلُ مِنْ هٰذِهِ المَائِدَةِ إلى مائِدَةٍ أُخْرَى.

٥٤٣٩ - حدَّثنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ يَقُولُ: إنَّ خَيَّاطاً دَعا رَسولَ اللهِ ﷺ لِطَعامٍ صَنَعَهُ، قالَ أنَسٌ: فَذَهَبْتُ مَعَ رَسُولِ اللهِ ﷺ إلى ذٰلكَ الطَّعامِ فقَرَّبَ إلى رَسُولِ اللهِ ﷺ خُبْزاً مِنْ شَعِيرٍ، وَمَرَقاً فِيهِ دُبَّاءٌ وَقَديدٌ. قالَ أنَسٌ: فَرأيْتُ رَسُولَ اللهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوْلِ القَصْعَةِ، فَلَمْ أزَلْ أحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ. وَقالَ ثُمامَةُ عَنْ أنَسٍ: فَجَعَلْتُ أجمَعُ الدُّبَّاءَ بَينَ يَدَيْهِ. [راجع: ٢٠٢٩]

(٣٩) بابُ القِثَّاءِ بالرُّطَبِ،

٥٤٤٠ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْراهيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ عَبدِ اللهِ بنِ جَعْفَرِ بنِ أبي طالِبٍ رَضِيَ اللهُ عَنْهُما قالَ: رأيْتُ رَسُولَ اللهِ ﷺ يأكُلُ الرُّطَبَ بالقِثَّاءِ. [انظر: ٥٤٤٧، ٥٤٤٩]

(40) CHAPTER.

(٤٠) بابٌ:

5441 (A). Narrated Abū 'Uthmān: I was a guest of Abū Hurairah for seven days. Abū Hurairah, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night *Ṣalāt* (prayer) and then awaken the other. I heard Abū Hurairah saying, "Allāh's Messenger ﷺ distributed dates among his Companions and my share was seven dates, one of which was a *Hashafa* (a date which dried on the tree before it was fully ripe).

٥٤٤١ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ عَبَّاسٍ الجُرَيْرِيِّ، عَنْ أبي عُثْمانَ قالَ: تَضَيَّفْتُ أبا هُرَيْرَةَ سَبْعاً، فَكانَ هُو وامْرأَتُهُ وَخادِمُهُ يَعْتَقِبونَ اللَّيْلَ أثْلاثاً، يُصَلِّي هٰذَا ثُمَّ يُوقِظُ هٰذا. وسَمِعْتُهُ يَقُولُ: قَسَمَ رَسُولُ اللهِ ﷺ بَيْنَ أصحَابِهِ تَمْراً فأصَابَنِي سَبْعُ تَمَرَاتٍ إحْدَاهُنَّ حَشَفَةٌ. [راجع: ٥٤١١]

5441 (B). Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ distributed dates among us, and my share was five dates, four of which were good, and one was a *Hashafa*, and I found *Al-Hashafa* the hardest for my teeth.

٥٤٤١ م - **حدَّثَنا** مُحَمَّدُ بنُ الصَّبَّاحِ: حدَّثَنا إسْماعِيلُ بنُ زَكَرِيَّا، عَنْ عاصِمٍ، عَنْ أبي عُثْمانَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَسَمَ النَّبِيُّ ﷺ بَيْنَنا تَمْراً فأصَابَنِي مِنْهُ خَمْسٌ، أرْبَعُ تَمر وَحَشَفَةٌ، ثُمَّ رأيْتُ الحَشَفَةَ هِيَ أشَدُّهُنَّ لِضِرْسِي». [راجع: ٥٤١١]

(41) CHAPTER. Fresh dates and dry dates. And the Statement of Allāh تعالى: "And shake the trunk of the date-palm tree towards you: it will let fall fresh ripe dates upon you." (V.19:25)

(٤١) بابُ الرُّطَبِ والتَّمْرِ وَقَوْلِ اللهِ تَعالى: ﴿وَهُزِّيٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾﴾ [مريم: ٢٥].

5442. 'Āishah رَضِيَ اللهُ عَنْها said, "When Allāh's Messenger ﷺ died, we had been satisfied by the two black things, i.e., dates and water.

٥٤٤٢ - وَقالَ مُحَمَّدُ بنُ يُوسُفَ، عَنْ سُفْيانَ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ: حَدَّثَتْنِي أُمِّي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَقَدْ شَبِعْنا مِنَ الأسْوَدَيْنِ: التَّمْرِ والمَاءِ. [راجع: ٥٣٨٣]

5443. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: There was a Jew in Al-Madīna who

٥٤٤٣ - **حدَّثَنا** سَعيدُ بنُ أبي

used to lend me money up to the season of plucking dates. (Jābir had a piece of land which was on the way to Ruma). Once in a year the land was not promising, for the payment of the debts. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me respite for one year, but he refused. This news reached the Prophet ﷺ whereupon he said to his Companions, "Let us go and ask the Jew for respite for Jābir." All of them came to me in my garden, and the Prophet ﷺ started speaking to the Jew, but he Jew said, "O Abul-Qāsim, I will not grant him respite." When the Prophet ﷺ saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet ﷺ. He ate and then said to me, "Where is your hut, O Jābir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet ﷺ got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jābir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet ﷺ and informed him of the good news, whereupon he said, "I testify that I am the Messenger of Allāh ﷺ."

مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَنِي أبو حازِمٍ، عَنْ إبْراهيم بنِ عَبْدِ الرَّحمٰنِ بنِ عَبْدِ اللهِ بنِ أبي رَبيعَةَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ بالمَدينَةِ يَهُودِيٌّ وكانَ يُسْلِفُنِي في تَمْري إلى الجِذاذِ، وكانَتْ لجابِرٍ الأرْضُ الَّتي بطَريقِ رُومَةَ فَجَلَسَتْ فَخَلا عاماً فَجاءَني اليَهُودِيُّ عِنْدَ الجِذاذِ ولَمْ أَجُذَّ مِنْها شَيْئاً، فَجَعَلْتُ أسْتَنْظِرُهُ إلى قابِلٍ فَيأبى، فأُخْبِرَ بذٰلكَ النَّبيُّ ﷺ فَقالَ لأصحابِهِ: «امْشُوا نَسْتَنْظِرْ لجابِرٍ مِنَ اليَهُودِيِّ»، فَجاؤُني في نَخْلِي، فَجَعَلَ النَّبيُّ ﷺ يُكَلِّمُ اليَهُودِيَّ فَيَقُولُ: أبا القاسِمِ، لا أُنْظِرُهُ. فَلَمّا رأى النَّبيُّ ﷺ قامَ فَطافَ في النَّخْلِ ثُمَّ جاءَهُ فَكَلَّمَهُ فأبى فَقُمْتُ فَجِئْتُ بقَليلِ رُطَبٍ فَوَضَعْتُهُ بينَ يَدَي النَّبيِّ ﷺ فأكَلَ ثُمَّ قالَ: «أينَ عَريشُكَ يا جابِرُ؟» فأخْبَرْتُهُ فَقالَ: «افْرُشْ لي فيهِ»، فَفَرَشْتُهُ فَدَخَلَ فَرَقَدَ ثُمَّ اسْتَيْقَظَ فَجِئْتُهُ بقَبْضَةٍ أُخْرَى فأكَلَ مِنْها ثُمَّ قامَ فَكَلَّمَ اليَهُودِيَّ فأبى عَلَيْهِ، فَقامَ في الرِّطابِ في النَّخْلِ الثّانِيَةَ ثُمَّ قالَ: «يا جابِرُ، جُذَّ واقْضِ». فَوَقَفَ في الجِذاذِ فَجَذَذْتُ مِنْها ما قَضَيْتُهُ وَفَضَلَ مِنْهُ، فَخَرَجْتُ حتَّى جِئْتُ النَّبيَّ ﷺ فَبَشَّرْتُهُ فَقالَ: «أشْهَدُ أنِّي رَسُولُ اللهِ».

عَرْشٌ وعَرِيشٌ: بِناءٌ. وَقالَ ابنُ عَبَّاسٍ: مَعْرُوشاتٍ: ما يُعَرَّشُ مِنَ الكُرُومِ وغَيرِ ذٰلكَ، يُقالُ: عُرُوشُها، أبْنِيَتُها. قالَ مُحَمَّدُ بنُ يُوسُفَ: قالَ أبو جَعْفَرٍ: قالَ مُحَمَّدُ بنُ إسْماعِيلَ: فَخَلا لَيْسَ عِنْدي مُقَيَّداً، ثُمَّ قالَ: فَجَلَّى لَيْسَ فِيهِ شَكٌّ.

(42) CHAPTER. The eating of a spadix of the palm tree.

(٤٢) بابُ أكْلِ الجُمَّارِ

5444. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: While we were sitting with the Prophet ﷺ, a spadix of palm tree was brought to him. The Prophet ﷺ said, "There is a tree among the trees which is as blessed as a Muslim". I thought that it was the date-palm tree and intended to say, "It is the date-palm tree, O Allāh's Messenger!" but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet. Then the Prophet ﷺ said, "It is the date-palm tree."

٥٤٤٤ - حَدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حَدَّثَنا أبي: حَدَّثَنا الأعمَشُ قالَ: حَدَّثَنِي مُجاهِدٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنا نَحْنُ عِنْدَ النَّبِيِّ ﷺ جُلوسٌ إذْ أُتِيَ بِجُمَّارِ نَخْلَةٍ، فَقالَ النَّبِيُّ ﷺ: «إنَّ مِنَ الشَّجَرِ لَمَا بَرَكَتُهُ كَبركَةِ المُسْلِمِ». فظَنَنْتُ أنَّهُ يَعْنِي النَّخْلَةَ، فأرَدْتُ أنْ أقُولَ: هيَ النَّخْلَةُ يا رَسُولَ اللهِ، ثُمَّ الْتَفَتُّ فاذَا أنا عاشِرُ عَشَرَةٍ أنا أحْدَثُهُمْ فَسَكَتُّ، فَقالَ النَّبِيُّ ﷺ: «هيَ النَّخْلَةُ». [راجع: ٦١]

(43) CHAPTER. *Al-'Ajwa* (a special kind of date).

(٤٣) بابُ العَجْوَةِ

5445. Narrated Sa'd: Allāh's Messenger ﷺ said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

٥٤٤٥ - حَدَّثَنا جُمْعَةُ بنُ عَبْدِ اللهِ: حَدَّثَنا مَرْوانُ: أخبَرَنا هاشِمُ بنُ هاشِمٍ: أخْبرَنا عامِرُ بنُ سَعْدٍ، عَنْ أبِيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَراتٍ عَجْوَةً لَمْ

يَضُرُّهُ في ذٰلِكَ اليَوْمِ سُمٌّ وَلا سِحْرٌ».

[انظر: ٥٧٦٨، ٥٧٦٩، ٥٧٧٩]

(44) CHAPTER. To eat two dates at a time.

(٤٤) بابُ القِرَانِ في التَّمْرِ

5446. Narrated Jabala bin Suhaim: At the time of Ibn Az-Zubair, we were struck with drought (famine) and he provided us with dates for our food. 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to pass by us while we were eating, and say, "Do not eat two dates together at a time, for the Prophet ﷺ forbade the taking of two dates together at a time (in a gathering)." Ibn 'Umar used to add, "Unless one takes the permission of one's companions."

٥٤٤٦ - **حدَّثنا** آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا جَبَلَةُ بنُ سُحَيْمٍ قالَ: أَصابَنا عامُ سَنَةٍ مَعَ ابنِ الزُّبَيْرِ فَرَزَقَنا تَمْراً، فكانَ عَبْدُ اللهِ بنُ عُمَرَ يَمُرُّ بِنا وَنَحْنُ نأكُلُ وَيَقُولُ: لا تُقارِنُوا، فإنَّ النَّبيَّ ﷺ نَهَىٰ عَنِ القِرانِ، ثُمَّ يَقُولُ: إلَّا أنْ يَسْتَأذِنَ الرَّجُلُ أخاهُ. قالَ شُعْبَةُ: الإذْنُ مِنْ قَوْلِ ابنِ عُمَرَ.

[راجع: ٢٤٥٥]

(45) CHAPTER. The snake cucumber.

(٤٥) بابُ القِثَّاءِ

5447. Narrated 'Abdullāh bin Ja'far رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ eating fresh dates with snake cucumbers.

٥٤٤٧ - **حدَّثنا** إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ جَعْفَرٍ قالَ: رَأيْتُ النَّبيَّ ﷺ يأكُلُ الرُّطَبَ بالقِثَّاءِ. [راجع: ٥٤٤٠]

(46) CHAPTER. The goodness of the date-palm tree.

(٤٦) بابُ بَرَكَةِ النَّخْلَةِ

5448. Narrated Ibn 'Umar: The Prophet ﷺ said, "There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date-palm tree."

٥٤٤٨ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا مُحَمَّدُ بنُ طَلْحَةَ، عن زُبَيْدٍ، عَنْ مُجاهِدٍ قالَ: سَمِعْتُ ابنَ عُمَرَ عَنِ النَّبيِّ ﷺ قالَ: «مِنَ الشَّجَرِ شَجَرَةٌ تَكُونُ مِثْلَ المُسْلِمِ، وَهِيَ النَّخْلَةُ».

[راجع: ٦١]

(47) CHAPTER. The taking of two kinds of fruit or two kinds of food at a time.

(٤٧) بابُ جَمْعِ اللَّوْنَيْنِ أوِ الطَّعامَيْنِ بِمَرَّةٍ

5449. Narrated 'Abdullāh bin Ja'far رَضِيَ الله عَنْهما: I saw Allāh's Messenger ﷺ eating fresh dates with snake cucumbers.

٥٤٤٩ - **حدَّثَنا** ابنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بن جَعْفَرٍ رَضِيَ اللهُ عَنْهُما قالَ: رأيْتُ رَسُولَ اللهِ ﷺ يأكُلُ الرُّطَبَ بالقِثَّاءِ.

[راجع: ٥٤٤٠]

(48) CHAPTER. Whoever admitted the guests in batches of ten persons (by turns). And the sitting for the meals in batches of ten persons each.

(٤٨) بابٌ مَنْ أدْخَلَ الضِّيْفانَ عَشَرَةً عَشَرَةً، والجُلُوسِ على الطَّعامِ عَشَرَةً عَشَرَةً

5450. Narrated Anas رَضِيَ الله عَنْهُ: My mother, Umm Sulaim, took a *Mudd* of barley grain, ground it and made porridge from it, and pressed (over it) a butter skin she had with her. Then she sent me to the Prophet ﷺ, and I reached him while he was sitting with his companions. I invited him, whereupon he said, "And those who are with me?" I returned and said, "He says, 'And those who are with me?" Abū Ṭalḥa went out to him and said, "O Allāh's Messenger! It is just a meal prepared by Umm Sulaim." The Prophet ﷺ entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, "Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all. Then Allāh's Messenger ﷺ ate and got up. I started looking (at the food) to see if anything from it has decreased or not.

٥٤٥٠ - **حدَّثني** الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنِ الجَعْدِ أبي عُثْمانَ، عَنْ أنَسٍ وَعَنْ هِشامٍ، عَنْ مُحَمَّدٍ عَنْ أنَسٍ، وَعَنْ سِنانٍ أبي رَبيعَةَ عَنْ أنَسٍ: أنَّ أُمَّ سُلَيْمٍ أُمَّهُ عَمَدَتْ إلى مُدٍّ مِنْ شَعِيرٍ جَشَّتْهُ وجَعَلَتْ مِنْهُ خَطِيفَةً وَعَصَرَتْ عُكَّةً عِنْدَها، ثُمَّ بَعَثَتْنِي إلى النَّبِيِّ ﷺ فأتَيْتُهُ وهُوَ في أصحَابِهِ فَدَعَوْتُهُ، قالَ: «ومَنْ معي»، فَجِئْتُ فَقُلْتُ: إنَّهُ يَقُولُ: «ومَنْ مَعي»، فَخَرَجَ إلَيْهِ أبو طَلْحَةَ قالَ: يا رَسُولَ اللهِ إنَّما هُوَ شَيْءٌ صَنَعَتْهُ أُمُّ سُلَيْمٍ، فَدَخَلَ فَجِيءَ بِهِ وَقالَ: «أدْخِلْ عَلَيَّ عَشَرَةً»، فأُدْخِلُوا فأكَلُوا حتَّى شَبِعُوا، ثُمَّ قالَ: «أدْخِلْ عَلَيَّ عَشَرَةً» فَدَخَلوا فَأَكَلُوا حَتَّى شَبِعوا ثُمَّ قالَ أَدْخِل عَلَيَّ عَشَرَةً حتَّى عَدَّ أرْبَعِينَ، ثُمَّ أكَلَ النَّبِيُّ ﷺ ثُمَّ قامَ، فجعَلْتُ أنْظُرُ هَلْ نَقَصَ مِنْها شَيْءٌ؟.

(49) CHAPTER. What is disliked as regarding the eating of garlic or other (bad smelling vegetables).

This has been narrated by Ibn 'Umar on the authority of the Prophet ﷺ.

5451. Narrated 'Abdul 'Azīz: It was said to Anas رَضِيَ الله عَنْهُ, "What did you hear the Prophet ﷺ saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque."

5452. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: Prophet ﷺ said, "Whoever has eaten garlic or onion(1) should keep away from us (or should keep away from our mosque)." (See H. 854)

(50) CHAPTER. ***Al-Kabāth*****, i.e., the leaves of** ***Al-Arāk*****.**

5453. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: We were with Allāh's Messenger ﷺ collecting *Al-Kabāth* at Mar-Aẓ-Ẓahrān. The Prophet ﷺ said, "Collect the black ones, for they are better." Somebody said, "(O Allāh's Messenger!) Have you ever shepherded sheep?" He said, "There has been no Prophet but has shepherded them (sheep)."

(٤٩) بابُ ما يُكْرَهُ مِنَ الثُّومِ والبُقُولِ،

فِيهِ ابنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

٥٤٥١ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قالَ: قِيلَ لأنَسٍ: ما سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ في الثُّومِ؟ فَقالَ: «مَنْ أكَلَ فَلا يَقْرَبَنَّ مَسْجِدَنا». [راجع: ٨٥٦]

٥٤٥٢ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا أبو صَفْوانَ عَبْدُ اللهِ بنُ سَعِيدٍ: أخْبَرَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَنِي عَطاءٌ: أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما زَعَمَ أنَّ النَّبِيَّ ﷺ قالَ: «مَنْ أكَلَ ثُوماً أوْ بَصَلاً فَلْيَعْتَزِلْنا أوْ لِيَعْتَزِلْ مَسْجِدَنا». [راجع: ٨٥٤]

(٥٠) بابُ الكَباثِ وَهُوَ وَرَقُ الأرَاكِ

٥٤٥٣ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي أبو سَلَمَةَ قالَ: أخْبَرَنِي جابِرُ بنُ عَبْدِ اللهِ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِمَرِّ الظَّهْرانِ نَجْنِي الكَباثَ فَقالَ: «عَلَيْكُم بالأسْوَدِ مِنْهُ فإنَّهُ أيْطَبُ»، فَقِيلَ: أكُنْتَ تَرْعى الغَنَمَ؟ قالَ: «نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إلَّا رَعاها؟». [راجع: ٣٤٠٦]

(1) (H. 5452) It is said that if garlic or onions are uncooked.

(51) CHAPTER. To rinse the mouth after taking meals.

(٥١) بابُ المَضْمَضَةِ بَعْدَ الطَّعامِ

5454. Narrated Suwaid bin An Nu'mān: We went out with Allāh's Messenger ﷺ to Khaibar, and when we reached As-Ṣahbā', the Prophet ﷺ asked for food, and he was offered nothing but *Sawīq*. We ate, and then Allāh's Messenger ﷺ stood up for the *Ṣalāt* (prayer), (after) he had rinsed his mouth with water; and we too had, rinsed our mouths.

٥٤٥٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: سَمِعْتُ يَحْيَى بنَ سَعيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ، عَنْ سُوَيْدِ بنِ النُّعْمانِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ، فَلَمَّا كُنَّا بالصَّهْباءِ دَعا بطَعامٍ، فَما أُتِيَ إلَّا بسَوِيقٍ فأكَلْنا، فقامَ إلى الصَّلاةِ فَتَمَضْمَضَ ومَضْمَضْنا. [راجع: ٢٠٩]

5455. Narrated Suwaid: We went out with Allāh's Messenger ﷺ to Khaibar, and when we reached As-Ṣahba', which (Yaḥyā says) is one day's journey from Khaibar, the Prophet ﷺ asked for food, and he was offered nothing but *Sawīq* which we chewed and ate. Then the Prophet ﷺ asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the *Maghrib* prayer without performing ablution again.

٥٤٥٥ - قالَ يَحْيَى: سَمِعْتُ بُشَيراً يَقُولُ: أَخْبَرَنَا سُوَيْدٌ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ، فَلَمَّا كُنَّا بالصهْباءِ قالَ يَحْيَى: وهيَ مِنْ خَيْبَرَ عَلى رَوْحَةٍ، دَعا بطعامٍ فَمَا أُتِيَ إلَّا بسَويقٍ، فَلُكْناهُ فأكَلْنا مِنْهُ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ وَمَضْمَضْنا مَعَهُ، ثُمَّ صَلَّى بِنا المَغْرِبَ وَلَمْ يَتَوَضَّأْ. وَقالَ سُفْيانُ: كأنَّكَ تَسْمَعُهُ مِنْ يَحْيَى. [راجع: ٢٠٩]

(52) CHAPTER. To lick and suck the fingers before cleaning them with a handkerchief.

(٥٢) بابُ لَعْقِ الأَصَابِعِ وَمَصِّها قَبْلَ أَنْ تُمْسَحَ بالمِنْديلِ

5456. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

٥٤٥٦ - حدَّثَنا عَلَيّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عَطاءٍ عَنِ ابنِ عَبَّاسٍ: أنَّ النَّبيَّ ﷺ قالَ: «إذَا أكَلَ أحَدُكمْ فَلا يَمْسَحْ يَدَهُ حتَّى يَلْعَقَها أوْ يُلْعِقَها».

(53) CHAPTER. The handkerchief.

(٥٣) بابُ المِنْديلِ

5457. Narrated Sa'īd bin Al-Hārith that he asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما about performing ablution after taking a cooked meal. He replied, "It is not essential," and added, "We never used to get such kind of food during the lifetime of the Prophet ﷺ except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the *Salāt* (prayer) thereafter without performing new ablution."

٥٤٥٧ - حَدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَني مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَني أبي، عَنْ سَعيدِ بنِ الحارِثِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّهُ سأَلَهُ عَنِ الوُضوءِ مِمَّا مَسَّتِ النَّارُ، فَقالَ: لا، قَدْ كُنَّا زَمانَ النَّبيِّ ﷺ لا نَجِدُ مِثْلَ ذٰلك مِنَ الطَّعامِ إلَّا قَليلاً، فإذَا نَحْنُ وَجَدْناهُ لَمْ يَكُنْ لَنا مَنادِيلُ إلَّا أكُفَّنا وَسَوَاعِدَنَا وأقْدامَنا، ثُمَّ نُصَلِّي وَلا نَتَوَضَّأُ.

(54) CHAPTER. What one should say after finishing one's meal.

(٥٤) بابُ ما يَقُولُ إذَا فَرَغ مِنْ طَعامِهِ

5458. Narrated Abū Umāma: Whenever the dining sheet of the Prophet ﷺ was taken away (i.e., whenever he finished his meal), he used to say: "*Al-hamdu lillāhi kathīran taiyiban mubārakan fīhi, ghaira makfīy wa lā muwada' wa lā mustaghna 'anhu Rabbanā.*"(1)

٥٤٥٨ - حَدَّثَنَا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ ثَوْرٍ، عَنْ خالِدِ بنِ مَعْدانَ، عَنْ أبي أُمامَةَ: أنَّ النَّبيَّ ﷺ كانَ إذَا رَفَعَ مائِدَتَهُ قالَ: «الحَمْدُ للهِ كَثِيراً طَيِّباً مُباركاً فِيهِ، غَيرَ مَكْفِيٍّ وَلا مُوَدَّعٍ وَلا مُسْتَغْنًى عَنْهُ رَبَّنا». [انظر: ٥٤٥٩]

5459. Narrated Abū Umāma: Whenever the Prophet ﷺ finished his meals (or when his dining sheet was taken away), he used to say, "All the praises and thanks be to Allāh Who has satisfied our needs and quenched our thirst. Your favour cannot by compensated or denied." Once he said, "All the praises and thanks be to You, O our Lord! Your favour cannot be compensated, nor can be left, nor can be

٥٤٥٩ - حَدَّثَنَا أبو عاصِمٍ، عَنْ ثَوْرِ ابنِ يَزيدَ، عَنْ خالِدِ بنِ مَعْدانَ، عَنْ أبي أُمامَةَ: أنَّ النَّبيَّ ﷺ كانَ إذَا فَرَغَ مِنْ طَعامِهِ، وَقالَ مَرَّةً: إذَا رَفَعَ مائِدَتَهُ قالَ: «الحَمْدُ للهِ الَّذي كَفَانا وأرْوَانا، غَيرَ مَكْفِيٍّ وَلا مَكْفُورٍ. وَقالَ مَرَّةً: لَكَ الْحَمْدُ رَبَّنَا غَيرَ مَكْفِيٍّ

(1) (H. 5458) All the praises and thanks be to Allāh! Much good and blessed praise! O our Lord. We cannot compensate Your Favour, nor can leave it, nor can dispense with it.

dispensed with, O our Lord!"

وَلا مُوَدَّعٍ وَلا مُسْتَغْنًى رَبَّنا». [راجع: ٥٤٥٨]

(55) CHAPTER. To eat with one's servant.

(٥٥) بابُ الأكْلِ مَعَ الخادِمِ

5460. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

٥٤٦٠ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدٍ هُوَ ابنُ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أتَى أحَدَكُمْ خادِمُهُ بِطَعامِهِ فإنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُناوِلْهُ أُكْلَةً أوْ أُكْلَتَينِ، أوْ لُقْمَةً أوْ لُقْمَتَينِ، فإنَّهُ وَلِيَ حَرَّهُ وَعِلاجَهُ». [راجع: ٢٥٥٧]

(56) CHAPTER. A person who thanks Allāh after taking his meals is similar (in reward) to a person who shows patience while fasting.

(٥٦) بابٌ: الطَّاعِمُ الشَّاكِرُ مِثْلُ الصَّائمِ الصَّابِرِ

Abū Hurairah narrated the above statement on the authority of the Prophet ﷺ.

فِيهِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(57) CHAPTER. A man is invited to a meal, whereupon he says, "May this (person) come with me too?"

(٥٧) بابُ الرَّجُلِ يُدْعى إلى طَعامٍ فَيَقُولُ: وَهٰذا مَعِي،

Anas said: When you visit a Muslim who is not suspicious, then eat of his food and drink of his drink.

وَقالَ أنَسٌ: إذَا دَخَلْتَ عَلى مُسْلِمٍ لا يُتَّهَمُ فَكُلْ مِنْ طَعامِهِ واشْرَبْ مِنْ شَرَابِهِ.

5461. Narrated Abū Mas'ūd Al-Anṣārī: There was an *Anṣārī* man nicknamed, Abū Shu'aib, who had a slave who was a butcher. He came to the Prophet ﷺ while he was sitting with his Companions and noticed the signs of hunger on the face of the Prophet ﷺ. So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet ﷺ along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet ﷺ said, "O Abū Shu'aib! Another man has followed us. If you wish, you may invite him; and if you

٥٤٦١ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا الأعمَشُ: حدَّثَنا شَقِيقٌ: حدَّثَنا أبو مَسْعُودٍ الأنْصارِيُّ قالَ: كانَ رَجُلٌ مِنَ الأنْصارِ يُكْنَى أبا شُعَيْبٍ وكانَ لَهُ غُلامٌ لَحَّامٌ، فأتى النَّبِيَّ ﷺ وَهُوَ في أصحَابِهِ فَعَرَفَ الجُوعَ في وَجْهِ النَّبِيِّ ﷺ فَذَهَبَ إلى غُلامِهِ اللَّحَّامِ فَقالَ: اصْنَعْ لي طُعَماً يَكْفِي خَمْسَةً لَعَلِّي

أدْعُو النَّبِيَّ ﷺ خامِسَ خَمْسَةٍ. فَصَنَعَ لَهُ طُعَيِّماً ثُمَّ أتاهُ فَدَعاه، فَتَبِعَهُمْ رَجُلٌ، فَقالَ النَّبِيُّ ﷺ: «يا أبا شُعَيْبٍ، إنَّ رَجُلاً تَبِعَنا فإنْ شِئْتَ أذِنْتَ لَهُ، وإنْ شِئْتَ تَرَكْتَهُ»، قالَ: لا، بَلْ أذِنْتُ لَهُ. [راجع: ٢٠٨١]

wish, you may refuse him." Abū Shu'aib said, "No, I will admit him."

(٥٨) بابٌ: إذَا حَضَرَ العَشاءُ فَلا يَعْجَلْ عَنْ عَشائِهِ

(58) CHAPTER. If supper or dinner is served then one should not hurry to finish it [when the time for *Salāt* (prayer) is due].

٥٤٦٢ - حَدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَقالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي جَعْفَرُ بنُ عَمْرِو بنِ أُمَيَّةَ أنَّ أباهُ عَمْرَو بنَ أُمَيَّةَ: أخْبَرَهُ أنَّهُ رأى رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ في يَدِهِ، فَدُعِيَ إلى الصَّلاةِ، فألْقاها والسِّكِّينَ التي كانَ يَحْتَزُّ بِها، ثُمَّ قامَ فَصَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

5462. Narrated 'Amr bin Umaiyya that he saw Allāh's Messenger ﷺ cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for *Salāt* (prayer), he put it down and the knife with which he was cutting it. Then he stood up and offered the *Salāt* (prayer) without performing new ablution.

٥٤٦٣ - حَدَّثَنا مُعَلَّى بنُ أسَدٍ: حَدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا وُضِعَ العَشاءُ وأُقِيمَتِ الصَّلاةُ فابْدَؤُوا بالعَشاءِ». وَعَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

5463. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If supper is served and the *Iqāma* for prayer is proclaimed, start with your supper first."

٥٤٦٤ - وَعَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أنَّهُ تَعَشَّى مَرَّةً وَهُوَ يَسْمَعُ قِرَاءَةَ الإمامِ. [راجع: ٦٧٣]

5464. Narrated Nāfi': Once Ibn 'Umar رَضِيَ اللهُ عَنْهُما was taking his supper while he was listening to the recitation of (the Qur'ān by) the *Imām*.

5465. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "If the *Iqāma* for *Ṣalāt* (prayer) is proclaimed and supper is served, take your supper first."

٥٤٦٥ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ قالَ: «إذَا أُقِيمَتِ الصَّلاةُ وَحَضَرَ العَشاءُ فابْدَؤُوا بالعَشاءِ».

قالَ وُهَيْبٌ وَيَحْيَى بْنُ سَعيدٍ: عَنْ هِشامٍ: «إذَا وُضِعَ العَشاءُ».

(59) CHAPTER. The Statement of Allāh تعالى:
"And when you have taken your meal disperse." (V.33:53)

(٥٩) **بابُ** قَوْلِ اللهِ تَعالَى: ﴿فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟﴾

5466. Narrated Anas رَضِيَ اللهُ عَنْهُ: I know (about) *Al-Ḥijāb* (the order of veiling of women) more than anybody else. Ubayy bin Ka'b used to ask me about it. Allāh's Messenger ﷺ became the bridegroom of Zainab bint Jaḥsh whom he married at Al-Madīna. After the sun had risen high in the sky, the Prophet ﷺ invited the people to a meal. Allāh's Messenger ﷺ remained sitting, and some people remained sitting with him after the other guests had left. Then Allāh's Messenger ﷺ got up and went away, and I too, followed him till he reached the door of 'Āi<u>sh</u>ah's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Āi<u>sh</u>ah's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet ﷺ hung a curtain between me and him, and the Verse regarding the order for (veiling of women) *Ḥijāb* was revealed. (See H. 4791)

٥٤٦٦ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثني أبي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ: أنَّ أنَساً قالَ: أنا أعْلَمُ النَّاسِ بالحِجابِ، كانَ أُبَيُّ بنُ كَعْبٍ يَسألُني عَنْهُ، أصْبَحَ رَسُولُ اللهِ ﷺ عَرُوساً بزَيْنَبَ بِنْتِ جَحْشٍ وكانَ تَزَوَّجَها بالمَدِينَةِ، فَدَعا النَّاسَ لِلطَّعامِ بَعْدَ ارْتِفاعِ النَّهارِ فَجَلَسَ رَسُولُ اللهِ ﷺ وَجَلَسَ مَعَهُ رِجالٌ بَعْدَما قامَ القَوْمُ حتَّى قامَ رَسُولُ اللهِ ﷺ فَمَشَى وَمَشَيْتُ مَعَهُ حتَّى بَلَغَ بابَ حُجْرَةِ عائِشَةَ، ثُمَّ ظَنَّ أنَّهُمْ خَرَجُوا فَرَجَعْتُ مَعَهُ فإذَا هُمْ جُلُوسٌ مَكانَهُمْ، فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ حتَّى بَلَغَ بابَ حُجْرَةِ عائِشَةَ، فَرَجَعَ وَرَجَعْتُ مَعَهُ فإذَا هُمْ قَدْ قامُوا، فَضَرَبَ بَيْني وَبَيْنَهُ سِتْراً، وأُنْزِلَ الحِجابُ. [راجع: ٤٧٩١]

71 – THE BOOK OF *Al-'AQIQA*:[1]

٧١ - كتاب العقيقة

(1) CHAPTER. The naming of a newly born child the day it is born, and *Al-'Aqīqa* for it has not (yet) been offered, and its *Tahnīk*[2].

(١) بابُ تَسْمِيَةِ المَوْلُودِ غَدَاةَ يُولَدُ لِمَنْ لَمْ يَعُقَّ عَنْهُ، وتَحنيكِهِ

5467. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: A son was born to me and I took him to the Prophet ﷺ who named him Ibrahim, did *Tahnīk* for him with a date, invoked Allāh to bless him and returned him to me. (The narrator added: That was Abū Mūsā's eldest son.)

٥٤٦٧ - **حدَّثني** إسحَاقُ بنُ نَصْرٍ: حدَّثَنا أبو أُسَامَةَ: حدَّثَني بُرَيْدٌ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: وُلِدَ لي غُلامٌ، فأتَيْتُ بِهِ النَّبيَّ ﷺ فسَمَّاهُ إبْرَاهِيمَ فحَنَّكَهُ بتَمْرَةٍ وَدَعا لَهُ بالبَرَكَةِ وَدَفَعَهُ إليَّ. وكانَ أكْبَرَ وَلَدِ أبي مُوسَى. [انظر: ٦١٩٨]

5468. Narrated 'Āishah رَضِيَ اللهُ عَنها: A boy was brought to the Prophet ﷺ to do *Tahnīk* for him, but the boy urinated on him, whereupon the Prophet ﷺ had water poured on the place of urine.

٥٤٦٨ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: أُتِيَ النَّبيُّ ﷺ بصَبِيٍّ يُحَنِّكُهُ فَبالَ عَلَيْهِ فأتْبَعَهُ المَاءَ. [راجع: ٢٢٢]

5469. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: I conceived 'Abdullāh bin Az-Zubair at Makkah and went out (of Makkah) while I was about to give birth. I came to Al-Madīna and encamped at Qubā', and gave birth at Qubā'. Then I brought the child to Allāh's Messenger ﷺ and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allāh's Messenger ﷺ. Then he did its *Tahnīk* with a

٥٤٦٩ - **حدَّثَنا** إسحَاقُ بنُ نَصْرٍ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: أنَّها حَمَلَتْ بعَبْدِ اللهِ بنِ الزُّبَيْرِ بمَكَّةَ، قالَتْ فخَرَجْتُ وأنا مُتِمٌّ، فأتَيْتُ المَدِينَةَ فَنزَلْتُ قُباءً فَوَلَدْتُ بِقُباءٍ ثُمَّ

(1) (Book 71) *Al-'Aqīqa* : *Aqīqa* is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh (two sheep for a male child and one sheep for the female child).

(2) (Chap. 1) *Tahnīk* is the process of chewing some sweet food (e.g., dates or honey and inserting it into the baby's mouth and rubbing its chin to train it to eat, and pronouncing *Adhān* in the ear of a baby, and giving name to the child.

أَتَيْتُ بِهِ رَسُولَ اللهِ ﷺ فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعا بِتَمْرَةٍ فَمَضَغَها ثُمَّ تَفَلَ فِي فِيهِ. فَكانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللهِ ﷺ ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ ثُمَّ دَعا لَهُ فَبَرَّكَ عَلَيْهِ، وكانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلامِ، فَفَرِحُوا بِهِ فَرَحاً شَدِيداً لأَنَّهُمْ قِيلَ لَهُمْ: إِنَّ اليَهُودَ قَدْ سَحَرَتْكُمْ فَلا يُولَدُ لَكُمْ.

[راجع: ٣٩٠٩]

date, and invoked Allāh to bless him. It was the first child born in the Islāmic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not bring any offspring.

٥٤٧٠ - حدَّثني مَطَرُ بنُ الفَضْلِ: حدَّثَنا يَزِيدُ بنُ هارُونَ: أَخْبَرَنا عَبْدُ اللهِ ابنُ عَوْنٍ، عَنْ أَنَسِ بنِ سِيرِينَ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ ابنٌ لأَبِي طَلْحَةَ يَشْتَكِي فَخَرَجَ أَبو طَلْحَةَ فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبو طَلْحَةَ قالَ: ما فَعَلَ ابْنِي؟ قالَتْ أُمُّ سُلَيْمٍ: هُوَ أَسْكَنُ ما كان، فقَرَّبَتْ إِلَيْهِ العَشاءَ فَتَعَشَّى ثُمَّ أَصابَ مِنْها، فَلَمَّا فَرَغَ قالَتْ: وَارِي الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبو طَلْحَةَ أَتى رَسُولَ اللهِ ﷺ فَأَخْبَرَهُ فَقالَ: «أَعَرَسْتُمُ اللَّيْلَةَ؟» قالَ: نَعَمْ، قالَ: «اللَّهُمَّ بارِكْ لَهُما فِي لَيْلَتِهِما»، فَوَلَدَتْ غُلاماً، قال لِي أَبو طَلْحَةَ: احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ ﷺ، فَأَتى بِهِ النَّبِيَّ ﷺ وأَرْسَلَتْ مَعَهُ بِتَمَراتٍ فَأَخَذَهُ النَّبِيُّ ﷺ فَقالَ: «أَمَعَهُ شَيْءٌ؟» قالُوا: نَعَمْ، تَمَراتٌ. فأَخَذَها النَّبِيُّ

5470. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa had a child who was sick. The child died, when Abu Talḥa had gone out. When Abū Ṭalḥa returned home, he asked, "How does my son fare?" Umm Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Burry the child (as he's dead)." Next morning Abū Ṭalḥa came to Allāh's Messenger ﷺ and told him about that. The Prophet ﷺ said (to him), "Did you sleep with your wife last night?" Abū Ṭalḥa said, "Yes". The Prophet ﷺ said, "O Allāh! Bestow your blessing on them as regards that night of theirs." Then (later on) Umm Sulaim gave birth to a boy. Abū Ṭalḥa told me to take care of the child till he was taken to the Prophet ﷺ. Abū Ṭalḥa took the child to the Prophet ﷺ and Umm Sulaim sent some dates along with the child. The Prophet ﷺ took the child (on his lap) and asked if there was something with him. They replied, "Yes, a few dates". The Prophet ﷺ took a date, chewed it, took some of it out of his month, put it into the child's mouth and did *Taḥnīk* for him with that, and named him 'Abdullāh.

ﷺ فَمَضَغَها ثُمَّ أخَذَ مِنْ فِيهِ فَجَعَلَهَا في في الصَّبِيِّ وَحَنَّكَهُ بِهِ وسَمَّاهُ عَبْدَ اللهِ. [راجع: ١٣٠١]

حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا ابنُ أبي عَدِيّ، عَنِ ابنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أنَسٍ، وساقَ الحَدِيثَ.

(2) CHAPTER. To remove what harms the boy, by offering *Al-'Aqīqa*.

(٢) **بابُ إماطَةِ الأذى عَنِ الصَّبِيِّ في العَقِيقَةِ**

5471. Narrated Salman bin 'Āmir Aḍ-Ḍabbi, the Prophet ﷺ said, *'Aqīqa* is to be offered for a (newly born) boy.

٥٤٧١ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ سَلْمانَ بنِ عامِرٍ، قالَ: مَعَ الغُلامِ عَقِيقَةٌ.

وَقالَ حَجَّاجٌ: حدَّثنا حَمَّادٌ: أخبَرَنا أيُّوبُ وَقَتادَةُ وَهِشامٌ وحَبِيبٌ، عَنِ ابنِ سِيرِينَ، عَنْ سَلْمانَ عَنِ النَّبِيِّ ﷺ. وَقالَ غيرُ وَاحِدٍ عَنْ عاصِمٍ وَهِشامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبابِ، عَنْ سَلْمانَ ابنِ عامِرٍ الضَّبِّيِّ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ يَزِيدُ بنُ إبراهِيمَ، عَنِ ابنِ سِيرِينَ، عَنْ سَلْمانَ قَوْلَهُ. [انظر: ٥٤٧٢]

5472. Narrated Salman bin 'Āmir Aḍ-Ḍabbi: I heard Allāh's Messenger ﷺ saying, " *'Aqīqa* is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." [Note: It has been quoted in *Fatḥ Al-Bārī* that the majority of the religious scholars agrees to the *Ḥadīth* reported in *Ṣaḥīḥ At-Tirmidhi* that the Prophet ﷺ was asked about *'Aqīqa* and he ordered two sheep for a boy and one sheep for a girl and that is his *Sunna* (legal way of *'Aqīqa*).

٥٤٧٢ - وَقالَ أصْبَغُ: أخْبَرَنِي ابنُ وَهْبٍ، عَنْ جَرِيرِ بنِ حازِمٍ، عَنْ أيُّوبَ السَّخْتِيانِيِّ، عَنْ مُحَمَّدِ بن سِيرِينَ: حدَّثنا سَلْمانُ بنُ عامِرٍ الضَّبِّيُّ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَعَ الغُلامِ عَقِيقَةٌ فأهْرِيقُوا عَنْهُ دَماً، وأمِيطُوا عَنْهُ الأذَى».

حدَّثني عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثنا قُرَيْشُ بنُ أنَسٍ، عَنْ حَبِيبِ بنِ الشَّهِيدِ قالَ: أمَرَني ابنُ سِيرِينَ أنْ أسألَ الحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ العَقِيقَةِ؟ فَسألْتُهُ فَقالَ: مِن سَمُرَةَ بنِ جُنْدُبٍ. [راجع: ٥٤٧١]

Narrated Habib bin Ash-Shahīd: Ibn Sīrīn told me to ask Al-Hasan from whom he had heard the narration of *'Al-Aqīqa*. I asked him and he said, "From Samura bin Jundab."

(٣) بابُ الفَرَعِ

(3) CHAPTER. *Al-Fara'*.[1]

٥٤٧٣ - حدَّثنا عَبْدانُ: حدَّثنا عَبْدُ اللهِ، أخْبَرَنا مَعْمَرٌ: حدَّثنا الزُّهْرِيُّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا فَرَعَ وَلا عَتِيرَةَ». والفَرَعُ أوَّلُ النِّتاجِ كانُوا يَذْبحُونَهُ لِطَواغِيتِهِمْ. والعَتِيرَةُ في رَجَبٍ. [انظر: ٥٤٧٤]

5473. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Neither *Fara'* nor *'Atīra* (is permissible)". *Al-Fara'* was the first offspring (of camels or sheep) which *Al-Mushrikūn* used to offer (as a sacrifice) to their idols. And *Al-'Atīra* was (a sheep which used to be slaughtered) during the month of Rajab.

(٤) بابُ العَتِيرَةِ

(4) CHAPTER. *Al-'Atīra*.[2]

٥٤٧٤ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: الزُّهْرِيُّ حدَّثنا، عَنْ سَعِيدِ بنِ المُسَيَّبِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا فَرَعَ وَلا عَتِيرَةَ». قالَ: والفَرَعُ أوَّلُ النِّتاجِ كانَ يُنْتَجُ لَهُمْ، كانُوا يَذْبَحونَهُ لِطَواغِيتِهِمْ. والعَتِيرَةُ في رَجَبٍ. [راجع: ٥٤٧٣]

5474. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Neither *Fara'* nor *'Atīra* (is permissible)." *Al-Fara'* was the first offspring (they got of camels or sheep) which they (*Mushrikūn*) used to offer (as a sacrifice) to their idols. *'Atīra* was (a sheep which used to be slaughtered) during the month of Rajab.

(1) (Chap. 3) *Al-Fara'* may mean one of three things: (a) The first offspring of camels or sheep which the people of the pre-Islāmic era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.

(2) (Chap. 4) *Al-'Atīra* was a sacrifice which *Al-Mushrikūn* used to offer to their idols during the month of Rajab.

72 - THE BOOK OF SLAUGHTERING AND HUNTING

٧٢ - كتاب الذبائح والصيد

(1) CHAPTER. The mentioning of Allāh's Name while hunting.

And Allāh's Statement:

"Forbidden to you (for food) are dead animals (cattle - beast not slaughtered)... (up to)... so fear them not, but fear Me." (V.5:3)

And the Statement of Allāh جلَّ ذِكْرُهُ:

"O you who believe! Allāh will certainly make a trial of you with something in (the matters of) the game." (V.5:94)

And the Statement of Allāh تعالى:

"Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein)... (up to)... so fear them not but fear Me." (V.5:1-3)

Ibn 'Abbās, giving the meaning of some of the words of the Verses, said: *Al-Munkhaniqa* is the animal killed by choking; *Al-Mauqūdhah* is the one killed by beating with a piece of wood; *Al-Mutaraddiya* is the one that dies by falling down a mountain; *An-Naṭīḥa* is a sheep killed by goring of horns. But if you find an animal still moving its tail or eyes, slaughter it (by mentioning Allāh's Name) and eat it.

(١) بابُ التَّسْمِيَةِ عَلى الصَّيْدِ،

وَقَوْلِ اللهِ: ﴿حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ﴾ إلى قوله ﴿فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ﴾ وَقَوْلِهِ تعالىٰ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ﴾ [المائدة: ٩٤] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ﴾ إلى قَوْلِهِ: ﴿فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ﴾ [المائدة: ١-٣] وقالَ ابنُ عَبَّاسٍ: العُقُودُ: العُهُودُ. ما أُحِلَّ وحُرِّمَ، ﴿إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ﴾: الخِنزِيرُ. ﴿يَجْرِمَنَّكُمْ﴾: يحمِلَنَّكُمْ. ﴿شَنَـَٔانُ﴾: عَداوَةٌ. ﴿وَٱلْمُنْخَنِقَةُ﴾: تُخْنَقُ فتَمُوتُ. ﴿وَٱلْمَوْقُوذَةُ﴾: تُضْرَبُ بالخَشَبِ يُوقِذُها فتَمُوتُ. ﴿وَٱلْمُتَرَدِّيَةُ﴾: تَتَرَدَّى مِنَ الجَبَلِ. ﴿وَٱلنَّطِيحَةُ﴾: تُنْطَحُ الشاةُ. فَما أدركْتَه يَتحرَّكُ بذَنَبِه أوْ بعَيْنِهِ فاذْبَحْ وكُلْ.

5475. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ about the game killed by a *Mi'raḍ* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the

٥٤٧٥ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا زَكَرِيَّا عَنْ عامِرٍ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ المِعْراضِ؟ قالَ: «ما أصابَ بِحَدِّهِ فكُلْهُ، وَما أصابَ بعَرْضِهِ فَهُوَ وَقِيذٌ»، وسأَلْتُهُ عَنْ صَيْدِ الكَلْبِ فقالَ: «ما أمْسَكَ عَلَيْكَ

game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another hound, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allāh's Name on (sending) your hound only, but you have not mentioned it on some other hound."

فَكُلْ، فإنَّ أخْذَ الكَلْبِ ذَكاةٌ، وإنْ وَجَدْتَ مَعَ كَلْبِكَ أوْ كِلابِكَ كَلْباً غَيرَهُ فخَشِيتَ أنْ يَكُونَ أخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلا تأكُلْ، فإنَّما ذكَرْتَ اسْمَ اللهِ عَلى كَلْبِكَ ولَمْ تَذْكُرْهُ عَلى غَيرِهِ». [راجع: ١٧٥]

(2) CHAPTER. The game killed by the *Mi'rāḍ*.

(٢) بابُ صَيْدِ المِعْرَاضِ،

Ibn 'Umar said about the animal killed with a *Bunduqa* (a ball of clay thrown through a hollow stick or some other thing): It is like an animal beaten to death with a piece of wood (i.e. unlawful). Sālim, Al-Qāsim, Mujāhid, Ibrāhīm and Al-Ḥasan disliked the eating of the game killed with *Al-Bunduqa*.

Al-Ḥasan disliked shooting the game with *Bunduqa* in towns and villages, but saw no harm in using it in other places.

وَقالَ ابنُ عُمَرَ في المَقْتُولَةِ بالبُنْدُقَةِ: تِلْكَ المَوْقُوذَةُ، وكَرِهَهُ سالِمٌ والقاسِمُ ومُجاهِدٌ وإبراهِيمُ وعَطاءٌ والحَسَنُ، وكَرِهَ الحَسَنُ رَمْيَ البُنْدُقَةِ في القُرَى والأمْصارِ وَلا يَرَى به بأساً فِيما سِوَاهُ.

5476. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ about *Al-Mi'rāḍ*. He said, "If you hit the game with its sharp edge, eat it, but if *Al-Mi'rāḍ* hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after a game, and mention the Name of Allāh, then you can eat." I said, "If the hound eats of the game?" He said, Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Sometimes I send my hound and then I find some other hound with it?" He said, "Don't eat the game, as you have mentioned the Name of Allāh on your hound only and not on the other."

٥٤٧٦ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بنِ أبي السَّفَرِ، عَنِ الشَّعْبِيِّ قالَ: سَمِعْتُ عَدِيَّ ابنَ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سألْتُ رَسُولَ اللهِ ﷺ عَنِ المِعْرَاضِ فَقالَ: «إذَا أصَبْتَ بِحَدِّهِ فَكُلْ، فإذَا أصابَ بعَرْضِهِ فَقَتَلَ فإنَّهُ وَقِيذٌ فَلا تَأكُلْ»، فَقُلْتُ: أُرْسِلُ كَلْبِي؟ قالَ: «إذَا أرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَكُلْ»، قُلْتُ: فإنْ أكَلَ؟ قالَ: «فَلا تَأكُلْ، فإنَّهُ لَمْ يُمْسِكْ عَلَيْكَ إنَّما أمْسَكَ عَلى نَفْسِهِ»، قُلْتُ: أُرْسِلُ كَلْبِي فأجِدُ مَعَهُ كَلْباً آخَرَ؟ قالَ: «لا تَأكُلْ، فإنَّكَ إنَّما

سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى الآخَرِ». [راجع: ١٧٥]

(3) CHAPTER. The game killed by the broad side of *Al-Mi'rāḍ*. (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting).

(٣) بابُ ما أصابَ المِعْرَاضُ بعَرْضِهِ

5477. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said, "We also hit (the game) with *Al-Mi'rāḍ*?" He said, "Eat of the game which *Al-Mi'rāḍ* kills by piercing its body, but do not eat of the game which is killed by the broad side of *Al-Mi'rāḍ*."

٥٤٧٧ - حدَّثنا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إبرَاهِيمَ، عَنْ هَمَّامِ بنِ الحارِثِ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، إنَّا نُرْسِلُ الكِلابَ المُعَلَّمَةَ، قالَ: «كُلْ ما أمْسَكْنَ عَلَيْكَ»، قُلْتُ: وإنْ قَتَلْنَ؟ قالَ: «وإنْ قَتَلْنَ»، قُلْتُ: وإنَّا نَرْمي بالمِعْرَاضِ؟ قالَ: «كُلْ ما خَرَقَ وَما أصابَ بعَرْضِهِ فَلا تَأكُلْ». [راجع: ١٧٥]

(4) CHAPTER. About hunting with a bow...

(٤) بابُ صَيْدِ القَوْسِ،

Al-Ḥasan and Ibrāhīm said: If somebody hits the game (with a sharp instrument) cutting off one of its arms or legs, then you should not eat the amputated part, but you can eat the rest of the body. Ibrāhīm said: If you hit the neck or the middle (part of the body) of the game, eat of it.

Al-A'mash said: Zaid said, "A man from 'Abdullāh's family could not hunt an onager, so he ordered his companions to hit it at random and to leave what would be amputated of its body and eat the rest."

وَقالَ الحَسَنُ وإبرَاهِيمُ: إذَا ضَرَبَ صَيْداً فَبَانَ مِنْهُ يَدٌ أوْ رِجْلٌ لا تَأكُلِ الَّذي بانَ وكُلْ سائِرَهُ، وَقالَ إبرَاهِيمُ: إذَا ضَرَبْتَ عُنُقَهُ أوْ وَسَطَهُ فَكُلْهُ. وَقالَ الأعمَشُ عَنْ زَيْدٍ: اسْتَعْصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللهِ حِمارٌ، فأمَرَهُمْ أنْ يَضْرِبُوهُ حَيْثُ تَيَسَّرَ، دَعُوا ما سَقَطَ مِنْهُ وكُلُوهُ.

5478. Narrated Abū Tha'laba Al-Khushanī: I said, "O Allāh's Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game

٥٤٧٨ - حدَّثنا عَبْدُ اللهِ بنُ يَزِيدَ: حدَّثنا حَيْوَةُ قالَ: أخْبرَني رَبِيعَةُ بنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ أبي

إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ الخُشَنِيِّ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ، أَفَنَأْكُلُ فِي آنِيَتِهِمْ؟ وَبِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ، وَبِكَلْبِي المُعَلَّمِ فَمَا يَصْلُحُ لِي؟ قَالَ: «أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَمَا صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ المُعَلَّمِ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ». [انظر: ٥٤٨٨، ٥٤٩٦]

and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allāh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allāh's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

(٥) بابُ الخَذْفِ والبُنْدُقَةِ

(5) CHAPTER. *Al-Khadhf* (throwing stones with the middle finger and the thumb) and *Al-Bunduqa* (a ball of clay thrown through a hollow stick or the like).

٥٤٧٩ - حَدَّثَنِي يُوسُفُ بنُ رَاشِدٍ: حَدَّثَنَا وَكِيعٌ وَيَزِيدُ بنُ هَارُونَ وَاللَّفْظُ لِيَزِيدَ عَنْ كَهْمَسِ بنِ الحَسَنِ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ: أَنَّهُ رَأَى رَجُلاً يَخْذِفُ فَقَالَ لَهُ: لَا تَخْذِفْ، فَإِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الخَذْفِ، أَوْ كَانَ يَكْرَهُ الخَذْفَ. وَقَالَ: «إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنْكَأُ بِهِ عَدُوٌّ، وَلٰكِنَّهَا قَدْ تَكْسِرُ السِّنَّ، وَتَفْقَأُ العَيْنَ». ثُمَّ رَآهُ بَعْدَ ذٰلِكَ يَخْذِفُ فَقَالَ لَهُ: أُحَدِّثُكَ

5479. Narrated 'Abdullāh bin Maghaffal that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allāh's Messenger ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullāh added: "Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullāh once again saw the man throwing stones. He said to him, "I tell you that Allāh's Messenger ﷺ has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

عَن رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى عَنِ الخَذْفِ أَوْ كَرِهَ الخَذْفَ وأَنْتَ تَخْذِفُ؟ لا أُكَلِّمُكَ كَذَا وكَذَا.

[راجع: ٤٨٤١]

(6) CHAPTER. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

(٦) بابٌ مَنِ اقْتَنَى كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ أَوْ ماشِيَةٍ

5480. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two *Qīrāṭ* from his good deeds."

٥٤٨٠ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثنا عَبْدُ اللهِ ابنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَنِ اقْتَنَى كَلْباً لَيْسَ بِكَلْبِ ماشِيَةٍ أَوْ ضارِيَةٍ نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيراطانِ». [انظر: ٥٤٨١، ٥٤٨٢]

5481. Narrated 'Abdullāh bin 'Umar: I heard the Prophet ﷺ saying, "Whoever keeps a dog which in neither for hunting, nor for guarding livestock, will get a daily deduction of two *Qīrāṭ* from the reward (for his good deeds)."

٥٤٨١ - **حدَّثنا** المَكِّيُّ بنُ إبْراهِيمَ: أَخْبرَنا حَنْظَلَةُ بنُ أبي سُفْيانَ قالَ: سَمِعْتُ سالِماً يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْباً إلَّا كَلْباً ضارِياً لِصَيْدٍ أَوْ كَلْبَ ماشِيَةٍ فإنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيراطانِ».

[راجع: ٥٤٨٠]

5482. Narrated 'Abdullāh bin 'Umar: Allāh's Messenger ﷺ said, "If someone keeps a dog neither for guarding livestock, nor for hunting, will get a daily deduction of two *Qīrāt* from his good deeds.

٥٤٨٢ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَى كَلْباً إلَّا كَلْبَ ماشِيَةٍ أَوْ ضارِياً نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيراطانِ». [راجع: ٥٤٨٠]

(7) CHAPTER. If a hound eats (of the game). And the Statement of Allāh :–
"They ask you (O Muḥammad ﷺ) what is lawful for them (as food). Say: 'Lawful unto you are *At-Tayyibāt* [all kinds of *Halāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you, but mention Allāh's Name upon it and fear Allāh. Verily Allāh is Swift in Reckoning.' "... (V.5:4).

Ibn 'Abbās said: If the hound eats of the game, that game is spoilt, for the hound has caught it for itself.

And Allāh says: "Training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you." (V.5:4) so they are to be beaten and taught till they give up (that bad habit of eating the game). Ibn 'Umar disliked that (i.e., to eat of the game of which a hound has eaten).

'Aṭā said: If the hound drinks the blood (of the game) but it does not eat of its meat, you can eat of it.

(٧) **بابٌ** إِذَا أَكَلَ الكَلْبُ، وَقَوْلُهُ تَعالَى: ﴿يَسْئَلُونَكَ مَاذَآ أُحِلَّ لَهُمْ﴾ الآية [المائدة: ٤]:

﴿مُكَلِّبِينَ﴾ الكَوَاسِبُ. ﴿اجْتَرَحُوا﴾: اكْتَسَبُوا ﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّآ أَمْسَكْنَ عَلَيْكُمْ﴾ إلى قَوْله: ﴿سَرِيعُ الْحِسَابِ﴾ وَقالَ ابنُ عَبَّاسٍ: إنْ أَكَلَ الكَلْبُ فَقَدْ أَفْسَدَهُ، إِنَّمَا أَمْسَكَ عَلى نَفْسِهِ وَاللهُ يَقُولُ: ﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ﴾ فَتُضْرَبُ وَتُعَلَّمُ حتَّى تَتْرُكَ. وكَرِهَهُ ابنُ عُمَرَ وَقالَ عَطاءٌ: إنْ شَرِبَ الدَّمَ ولَمْ يأكُلْ فَكُلْ.

5483. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the Name of Allāh, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it."

٥٤٨٣ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ، عَنْ بَيانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: سأَلْتُ رَسُولَ اللهِ ﷺ قُلْتُ: إنَّا قَوْمٌ نَصِيدُ بِهٰذِهِ الكِلابِ، قالَ: «إذَا أَرْسَلْتَ كِلابَكَ المُعَلَّمَةَ وذَكَرْتَ اسْمَ اللهِ فَكُلْ مِمَّا أمْسَكْنَ عَلَيْكَ وإنْ قَتَلْنَ، إلَّا أنْ يَأْكُلَ الكَلْبُ فإنِّي أخافُ أنْ يَكُونَ إِنَّمَا أَمْسَكَهُ عَلى

نَفْسِهِ. وإنْ خالَطَها كِلابٌ مِنْ غَيرِها فَلا تَأْكُلْ». [راجع: ١٧٥]

(8) CHAPTER. If the hunter hits a game but does not catch it till two or three days have passed.

(٨) بابُ الصَّيْدِ إذَا غابَ عَنْهُ يَوْمَينِ أوْ ثَلاثَةً

5484. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If you let loose your hound after a game and mention Allāh's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, join other hounds, and Allāh's Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it."

٥٤٨٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا ثابتُ بنُ يَزِيدَ: حدَّثَنا عاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أرْسَلْتَ كَلْبَكَ وسَمَّيْتَ فأمْسَكَ وَقَتَلَ فَكُلْ، وإنْ أكَلَ فَلا تَأْكُلْ فإنَّما أمْسَكَ عَلى نَفْسِهِ، وإذَا خالَطَ كِلاباً لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْها فأمْسَكْنَ فَقَتَلْنَ فَلا تَأْكُلْ، فإنَّكَ لا تَدْرِي أيُّها قَتَلَ. وإنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أوْ يَوْمَيْنِ لَيْسَ بِهِ إلَّا أثَرُ سَهْمِكَ فَكُلْ، وإنْ وَقَعَ في المَاءِ فَلا تَأْكُلْ». [راجع: ١٧٥]

5485. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ that he asked the Prophet ﷺ, "If a hunter throws an arrow at the game and after tracing it for two or three days, he finds it dead but still bearing his arrow (can he eat of it)?" The Prophet ﷺ replied, "He can eat if he wishes."

٥٤٨٥ - وَقالَ عَبْدُ الأعْلى، عَنْ دَاوُدَ عَنْ عامِرٍ، عَنْ عَدِيٍّ أنَّهُ قالَ لِلنَّبِيِّ ﷺ: يَرْمِي الصَّيْدَ فَيَقْتَفِرُ أثَرَهُ اليَوْمَينِ والثَّلاثَةَ ثُمَّ يَجِدُهُ مَيِّتاً وَفِيهِ سَهْمُهُ، قالَ: «يَأْكُلُ إنْ شاءَ». [راجع: ١٧٥]

(9) CHAPTER. If somebody finds another hound with the game (besides his hound).

(٩) بابٌ: إذَا وَجَدَ مَعَ الصَّيْدِ كَلْباً آخَرَ

5486. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! I let loose my hound after a game and mention Allāh's Name on sending it." The Prophet ﷺ said, "If you let loose your hound after a game and

٥٤٨٦ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بنِ أبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ

قالَ: قُلْتُ: يا رَسُولَ اللهِ، إنّي أُرْسِلُ كَلْبِي وأُسَمِّي، فَقالَ النَّبِيُّ ﷺ: «إذَا أرْسَلْتَ كَلْبَكَ وسَمَّيْتَ، فأخَذَ فَقَتَلَ فأكَلَ فَلا تَأكُلْ، فإنَّما أمْسَكَ عَلى نَفْسِهِ». قُلْتُ: إنّي أُرْسِلُ كَلْبِي أجِدُ مَعَهُ كَلْباً آخَرَ لا أدْرِي أيُّهُما أخَذَهُ، فَقالَ: «لا تَأكُلْ فإنَّما سَمَّيْتَ عَلى كَلْبِكَ ولَمْ تُسَمِّ عَلى غَيرِهِ». وسألْتُهُ عَنْ صَيْدِ المِعْرَاضِ فَقالَ: «إذَا أصَبْتَ بِحَدِّهِ فَكُلْ، وإذَا أصَبْتَ بعَرْضِهِ فَقَتَلَ فإنَّهُ وَقِيذٌ فَلا تَأكُلْ». [راجع: ١٧٥]

you mention Allāh's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned the Name of Allāh except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with a *Mi'rāḍ* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you should not eat of it, for then it is like an animal beaten to death with a piece of wood."

(١٠) بابُ ما جاءَ في التَّصَيُّدِ

(10) CHAPTER. What have been said about hunting.

٥٤٨٧ - حدَّثَني مُحَمَّدٌ: أخْبرَني ابنُ فُضَيْلٍ، عَنْ بَيانٍ، عَنْ عامِرٍ، عَنْ عَدِيِّ ابنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سألتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: إنَّا قَوْمٌ نَتَصَيَّدُ بِهٰذِهِ الكِلابِ. فَقالَ: «إذَا أرْسَلْتَ كِلابَكَ المُعَلَّمَةَ وذَكَرْتَ اسْمَ اللهِ فَكُلْ مِمّا أمْسَكْنَ عَلَيْكَ إلّا أنْ يَأكُلَ الكَلْبُ فَلا تَأكُلْ فإنِي أخافُ أنْ يَكُونَ إنَّما أمْسَكَ عَلى نَفْسِهِ، وإنْ خالَطَها كَلْبٌ مِنْ غَيرِها فَلا تَأكُلْ». [راجع: ١٧٥]

5487. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "We hunt with these hounds." He said, "If you send your trained hounds after a game and mention Allāh's Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game."

٥٤٨٨ - حدَّثَنا أبو عاصِمٍ، عَنْ

5488. Narrated Abū Tha'laba Al-Khushanī: I came to Allāh's Messenger ﷺ

حَيْوَةَ بنِ شَرِيحٍ، وحدَّثني أحمدُ بنُ أبي رَجاءٍ: حدَّثنا سَلَمَةُ بنُ سُلَيْمانَ، عَنِ ابنِ المُبارَكِ، عَنْ حَيْوَةَ بنِ شُرَيْحٍ قالَ: سَمِعْتُ رَبِيعَةَ بنَ يَزِيدَ الدِّمَشْقيَّ قالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عائِذُ اللهِ قالَ: سَمِعْتُ أبا ثَعْلَبَةَ الخُشَنِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّا بأَرْضِ قَوْمٍ أَهْلِ الكِتابِ نَأْكُلُ في آنِيَتِهِمْ، وأَرْضِ صَيْدٍ أَصِيدُ بقَوْسِي، وأَصِيدُ بكَلْبِي المُعَلَّمِ وَالَّذي لَيْسَ مُعَلَّماً، فأَخْبِرْني: ما الَّذي يَحِلُّ لَنا مِنْ ذٰلِكَ؟ فقالَ: «أَمَّا ما ذَكَرْتَ مِنْ أَنَّكَ بأرْضِ قَوْمٍ أَهْلِ الكِتابِ تَأْكُلُ في آنِيَتِهِمْ، فإنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ فَلا تَأْكُلُوا فِيها، وإنْ لَمْ تَجِدُوا فاغْسِلُوها ثُمَّ كُلُوا فِيها. وأَمَّا ما ذَكَرْتَ مِنْ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا صِدْتَ بقَوْسِكَ فاذْكُرِ اسْمَ اللهِ ثُمَّ كُلْ، وَما صِدْتَ بكَلْبِكَ المُعَلَّمِ فاذْكُرِ اسْمَ اللهِ ثُمَّ كُلْ، وما صِدْتَ بكَلْبِكَ الَّذي لَيْسَ مُعَلَّماً فأَدْرَكْتَ ذكاتَهُ فَكُلْ».

[راجع: ٥٤٧٨]

and said, "O Allāh's Messenger! We are living in the land of the people of the Scripture (Jews and Christians) and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture (Jews and Christians) and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, and have mentioned Allāh's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allāh's Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it"

٥٤٨٩ - **حَدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَني هِشامُ بنُ زَيْدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: أنفَجْنا أَرْنَباً بِمَرِّ الظَّهْرانِ فَسَعَوْا عَلَيْها حتَّى لَغِبُوا،

5489. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We provoked a rabbit at Mar Aẓ-Ẓahrān till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abū Ṭalḥa. He sent both its legs to the Prophet ﷺ who accepted them.

فَسَعَيْتُ عَلَيْها حتَّى أخَذْتُها فَجِئْتُ بِها إلى أبي طَلْحَةَ فَبَعَثَ إلى النَّبيِّ ﷺ بِوَرِكَيْها أوْ فَخِذَيْها فَقَبِلَهُ.

٥٤٩٠ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ نافِعٍ مَوْلى أبي قَتادَةَ، عن أبي قَتادة: أنَّهُ كانَ مَعَ رَسُولِ اللهِ ﷺ حتَّى إذَا كانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أصحابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيرُ مُحْرِمٍ، فَرأى حِماراً وحْشِيّاً فاسْتَوى عَلى فَرَسِهِ ثُمَّ سأَلَ أصحَابَهُ أنْ يُناوِلُوهُ سَوْطاً فأبَوْا، فَسألَهُمْ رُمْحَهُ فأبَوْا فأخَذَهُ ثُمَّ شَدَّ عَلى الحِمارِ فقَتَلَهُ فأكَلَ مِنْهُ بَعْضُ أصحَابِ رَسُولِ اللهِ ﷺ وأبَى بَعْضُهُمْ، فَلَمَّا أدْرَكُوا رَسُولَ اللهِ ﷺ سألُوهُ عَنْ ذلكَ، فَقالَ: «إنَّما هيَ طُعْمَةٌ أطْعَمَكُمُوها اللهُ». [راجع: ١٨٢١]

5490. Narrated Abū Qatāda that once he was with Allāh's Messenger ﷺ (on the way to Makkah). When he had covered some of the way to Makkah, he and some companions of his, who were in the state of *Iḥrām*, remained behind the Prophet ﷺ, while Abū Qatāda himself was not in the state of *Iḥrām*. Abū Qatāda, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the companions of Allāh's Messenger ﷺ ate of it, but some others refused to eat. When they met Allāh's Messenger ﷺ they asked him about that. He said, "It was a meal given to you by Allāh."

٥٤٩١ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي قَتادَةَ مِثْلَهُ، إلَّا أنَّهُ قالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟». [راجع: ١٨٢١]

5491. Narrated Abū Qatāda (the same *Ḥadīth* above, but he added): The Prophet ﷺ asked, "Is there any of its meat left with you?"

(١١) بابُ التَّصَيُّدِ عَلى الجِبالِ

(11) CHAPTER. To hunt on mountains.

٥٤٩٢ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ الجُعْفِي قالَ: حدَّثَنِي ابنُ وَهْبٍ: أخْبَرنا عَمْرٌو: أنَّ أبا النَّضْرِ حدَّثَهُ،

5492. Narrated Abū Qatāda: I was with the Prophet ﷺ (on a journey) between Makkah and Al-Madīna and all of them, (i.e. the Prophet ﷺ and his companions) were in the state of *Iḥrām*, while I was not in

عَنْ نافِعٍ مَوْلى أبي قَتادَةَ وأبي صَالح مَوْلى التَّوأمَةِ: سَمِعْتُ أبا قَتادَةَ قالَ: كُنْتُ مَعَ النَّبيِّ ﷺ فِيما بَينَ مَكَّة والمَدينَةِ وهُمْ مُحْرِمُونَ، وأنا رَجُلٌ حِلٌّ عَلى فَرَسِي وكُنْتُ رقَّاءً عَلى الجِبالِ، فَبَيْنا أنا عَلى ذٰلكَ، إذْ رأيْتُ النَّاسَ مُتَشَوِّفِينَ لِشَيْءٍ، فَذَهَبْتُ أنْظُرُ فإذَا هُوَ حِمارُ وَحْشٍ، فَقُلْتُ لَهُمْ: ما هٰذَا؟ قالُوا: لا نَدْرِي، قُلْتُ: هُوَ حِمارٌ وَحْشِيٌّ، فَقالُوا: هُوَ ما رأيْتَ، وكُنْتُ نَسِيتُ سَوْطي فَقُلْتُ لَهُمْ: ناوِلُونِي سَوْطي، فَقالُوا: لا نُعِينُكَ عَلَيْهِ، فَنزَلْتُ فأخَذْتُهُ ثُمَّ ضَرَبْتُ في أثَرِهِ فَلَمْ يَكُنْ إلَّا ذَاكَ حتَّى عَقَرْتُهُ، فأتَيْتُ إلَيْهِمْ فَقُلْتُ لَهُمْ: قُومُوا فاحْتَمِلُوا، قالُوا: لا نَمَسُّهُ، فحَمَلْتُهُ حتَّى جِئْتُهُمْ بِهِ: فأبَى بَعْضُهُمْ، وأكَلَ بَعْضُهُم فَقُلْتُ: أنا أسْتَوقِفُ لَكُمُ النَّبيَّ ﷺ، فأدْرَكْتُهُ فحَدَّثْتُهُ الحَديثَ فَقالَ لي: «أبَقِيَ مَعَكُمْ شَيْءٌ مِنْهُ؟» قُلْتُ: نَعَمْ، فَقالَ: «كُلُوا فَهُوَ طُعْمٌ أطْعَمَكُمُوهُ اللهُ».

[راجع: ١٥٢١]

that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, " It is an onager".

They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)". I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet ﷺ about it (on your behalf)". When I met the Prophet ﷺ, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allāh has offered to you."

(١٢) بابُ قَوْلِ اللهِ تَعالىٰ: ﴿أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَـٰعًا لَّكُمْ﴾

[المائدة: ٩٦]

وَقالَ عُمَرُ: صَيْدُهُ ما اصْطِيدَ وَطَعامُهُ ما رَمى بِهِ. وَقالَ أبو بَكْرٍ:

(12) CHAPTER. The Statement of Allāh تعالىٰ:

"Lawful to you is (the pursuit of) water-game and its use for food... for the benefit of yourselves."... (V.5:96)

'Umar said: The sea-game means what is fished, and its food means what the sea throws (on its shore).

Abū Bakr said: Floating fish is lawful to eat.

Ibn 'Abbās said: The seafood means the dead fish except what you regard as unclean. Jews do not eat *Al-Jirrī* (a kind of fish having no scales), but we eat it.

Shuraiḥ, a Companion of the Prophet ﷺ said: Every sea animal is regarded as slaughtered.

But 'Aṭā' said: As for (sea) birds, I think they must be slaughtered.

Ibn Juraij said: I said to 'Aṭā' "Is water-game fished in rivers and swamps regarded as sea-game?" He said, "Yes". Then he recited:

"This (the one) fresh, pleasent to drink and that (the other), saltish and bitter. And from them both you eat, fresh tender meat (fish)..." (V.35:12)

Al-Ḥasan rode on a saddle made of shark-skin.

Ash-Sha'bī said: If my family would eat frogs, I would provide them with frogs to eat.

Al-Ḥasan does not see any harm in eating tortoises.

Ibn 'Abbās said: Eat of the sea-game whether it is fished by a Christian, a Jew or a Magian.

Abū Ad-Dardā' said about *Al-Murī*: The fish and the sun render the wine lawful.(1)

5493. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We went out in a campaign and the army was called 'The Army of *Al-Khabaṭ*', and Abū 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called *Al-'Anbar*, the like of which had never been seen. We ate of it for half a month, and then Abū 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

الطَّافي حَلالٌ. وَقالَ ابنُ عَبَّاسٍ: طَعامُهُ مَيْتَتُهُ إلَّا ما قَذِرْتَ مِنْها، والجِرِّيُّ لا تَأْكُلُهُ اليَهُودُ ونَحْنُ نَأْكُلُهُ. وَقالَ شُرَيْحٌ صَاحِبُ النَّبِيِّ ﷺ: كُلُّ شَيْءٍ في البَحْرِ مَذْبوحٌ. وَقالَ عَطاءٌ: أمَّا الطَّيرُ فأرى أنْ تَذْبَحَهُ، وَقالَ ابنُ جُرَيْجٍ: قُلْتُ لِعَطاءٍ: صَيْدُ الأنهارِ وَقِلاتِ السَّيْلِ، أَصَيدُ بَحْرٍ هُوَ؟ قالَ: نَعَمْ، ثُمَّ تَلا ﴿هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا﴾ [الفاطر: ١٢] ورَكِبَ الحَسَنُ عَلى سَرْجٍ مِنْ جُلُودِ كِلابِ الماءِ، وَقالَ الشَّعْبِيُّ: لَوْ أنَّ أهْلِي أكَلُوا الضَّفادِعَ لأطْعَمْتُهُمْ. ولَمْ يَرَ الحَسَنُ بالسُّلَحْفاةِ بَأساً. وَقالَ ابنُ عَبَّاسٍ: كُلْ مِنْ صَيْدِ البَحْرِ نَصْرانيٍّ أوْ يَهُودِيٍّ أوْ مَجُوسِيٍّ. وَقالَ أبو الدَّرْداءِ في المِرِّي: ذَبَحَ الخَمْرَ النِّينانُ والشَّمْسُ.

٥٤٩٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ ابنِ جُرَيْجٍ قالَ أخبَرَني عَمْرٌو أنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقولُ: غَزَوْنا جَيْشَ الخَبَطِ وأُمِّرَ أبو عُبَيْدَةَ فَجُعْنا جُوعاً شَدِيداً، فألْقَى البَحْرُ حُوتاً مَيِّتاً لَمْ يُرَ مِثْلُهُ يُقالُ لَهُ: العَنبرُ، فأكَلْنا مِنْهُ نِصْفَ شَهْرٍ، فأخَذَ

(1) (Chap. 12) *Al-Murī* is a drink made from wine mixed with salt and fish and is exposed to the sun till the wine loses its taste.

أبو عُبَيْدَةَ عَظْماً مِنْ عِظامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ. [راجع: ٢٤٨٣]

٥٤٩٤ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أخبرَنا سَفْيانُ، عَنْ عَمْرو قالَ: سَمِعْتُ جابِراً يَقُولُ: بَعَثَنا النَّبِيُّ ﷺ ثَلاثَمائَةِ راكِبٍ وأمِيرُنا أبو عُبَيْدَةَ نَرْصُدُ عِيراً لِقُرَيْشٍ، فأصابَنا جُوعٌ شَدِيدٌ حتَّى أكَلْنا الخَبَطَ فَسُمِّيَ جَيْشَ الخَبَطِ، وألْقَى البَحْرُ حُوتاً يُقالُ لَهُ: العَنْبَرُ، فأكَلْنا نِصْفَ شَهْرٍ وادَّهَنَّا بِوَدَكِهِ حتَّى صَلَحَتْ أجْسامُنا، قالَ: فأخَذَ أبو عُبَيْدَةَ ضِلْعاً مِنْ أضْلاعِهِ فَنَصَبَهُ فَمَرَّ الرَّاكِبُ تَحْتَهُ وكانَ فِينا رَجُلٌ، فَلَمَّا اشْتَدَّ الجُوعُ نَحَرَ ثَلاثَ جَزائِرَ ثُمَّ ثَلاثَ جَزائِرَ ثُمَّ نَهاهُ أبو عُبَيْدَةَ. [راجع: ٢٤٨٣]

5494. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent us as an army unit of three hundred warriors under the command of Abū 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the *Khabaṭ* (desert bushes), so our army was called the Army of *Al-Khabaṭ*. Then the sea threw a huge fish called *Al-'Anbar* and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abū 'Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abū 'Ubaida forbade him to do so.

(١٣) بابُ أكْلِ الجَرادِ

(13) CHAPTER. The eating of locusts.

٥٤٩٥ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ عَنْ أبي يَعْفُورٍ قالَ: سَمِعْتُ ابنَ أبي أوْفَى رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْنا مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَواتٍ أوْ سِتّاً كُنَّا نأكُلُ مَعَهُ الجَرادَ. قالَ سُفْيانُ وأبو عَوانَةَ وإسْرائِيلُ، عَنْ أبي يَعْفُورٍ، عَنِ ابنِ أبي أوْفَى: سَبْعَ غَزَواتٍ.

5495. Narrated Ibn Abī Aufā رَضِيَ اللهُ عَنْهُما: We participated with the Prophet ﷺ in six or seven *Ghazawāt*, and we used to eat locusts with him.

(١٤) بابُ آنِيَةِ المَجُوسِ والمَيْتَةِ

(14) CHAPTER. The utensils of Magians and (the eating of) dead flesh.

٥٤٩٦ - حدَّثَنا أبو عاصِمٍ، عَنْ

5496. Narrated Abū Tha'laba Al-Khushanī: I came to the Prophet ﷺ and

said, "O Allāh's Messenger! We are living in the land of the people of the Scripture (Jews and Christians), and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet ﷺ said, "As for your saying that you are in the land of the people of the Scripture (Jews and Christians), you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allāh's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allāh's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

حَيْوَةَ بنِ شُرَيْحٍ قالَ: حدَّثني رَبيعَةُ بنُ يَزيدَ الدِّمَشْقِيُّ: حدَّثَني أبو إدْريسَ الخَوْلانيُّ: حدَّثَني أبو ثَعْلَبَةَ الخُشَنِيُّ قالَ: أتَيْتُ النَّبيَّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّا بأرْضِ أهْلِ الكِتابِ فَنأكُلُ في آنِيَتِهِمْ، وَبأرْضِ صَيْدٍ أصِيدُ بقَوْسِي، وأصِيدُ بكَلْبِي المُعَلَّمِ، وَبكَلْبِي الَّذي لَيْسَ بِمُعَلَّمٍ؟ فَقالَ النَّبيُّ ﷺ: «أمَّا ما ذَكَرْتَ أنَّكَ بأرْضِ أهْلِ كِتابٍ فَلا تَأكُلُوا في آنِيَتِهِمْ إلَّا أنْ لا تَجِدُوا بُدّاً، فإنْ لَمْ تَجِدُوا بُدّاً فاغْسِلُوها وكُلُوا فِيْهَا. وأمَّا ما ذَكَرْتَ أنَّكُمْ بأرْضِ صَيْدٍ فَمَا صِدْتَ بقَوْسِكَ فاذْكُرِ اسْمَ اللهِ وكُلْ. وَما صِدْتَ بكَلْبِكَ المُعَلَّمِ فاذْكُرِ اسْمَ اللهِ وكُلْ، وَما صِدْتَ بكَلْبِكَ الَّذي لَيْسَ بِمُعَلَّمٍ فأدْرَكْتَ ذَكاتَهُ فكُلْهُ». [راجع: ٥٤٧٨]

5497. Narrated Salama bin Al-Akwa': In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet ﷺ said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots. A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet ﷺ said, "Yes, you can do either."

٥٤٩٧ - حدَّثني المَكِّيُّ بنُ إبراهيمَ: حدَّثَني يَزيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: لَمَّا أمْسَوْا يَوْمَ فَتَحُوا خَيْبَرَ أوْقَدُوا النِّيرانَ، قالَ النَّبيُّ ﷺ: «عَلامَ أوْقَدْتُمْ هٰذِهِ النِّيرَانَ؟» قالُوا: لُحُومِ الحُمُرِ الإنْسِيَّةِ، قالَ: «أهْرِيقُوا ما فِيها، وَاكْسِرُوا قُدُورَها». فَقامَ رَجُلٌ مِنَ القَوْمِ فَقالَ: نُهَرِيقُ ما فِيها ونَغْسِلُها؟ فَقال النَّبيُّ ﷺ: «أوْ ذاكَ». [راجع: ٢٤٧٧]

(15) CHAPTER. Mentioning Allāh's Name on slaughtering an animal, and whoever does not mention Allāh's Name intentionally (while slaughtering).

Ibn 'Abbās said: Whoever forgets to mention Allāh's Name while slaughtering, there is no harm in it. And Allāh تعالى said:

"Eat not (O believers) of that meat on which Allāh's Name has not been pronounced (at the time of slaughtering of that animal) for sure it is a *Fisq* (sin and disobedience of Allāh)". (V.6:121)

Ibn 'Abbās added: He who forgets Allāh's Name, is not called *Fāsiq* (i.e. considered as a sin and disobedience of Allāh). And Allāh said:

"And certainly the *Shayāṭīn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal (to eat) by eating it], then you would indeed be *Mushrikūn* (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allāh is polytheism]...." (V.6:121)

(١٥) بابُ التَّسْمِيَةِ عَلى الذَّبِيحَةِ وَمَنْ تَرَكَ مُتَعَمِّداً،

وَقالَ ابنُ عَبَّاسٍ: مَنْ نَسِيَ فَلا بَأسَ. وَقالَ اللهُ تَعالى: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾ [الأنعام: ١٢١] والنَّاسِي لا يُسَمَّى فاسِقاً، وَقَوْلُهُ تَعالَى: ﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ [الأنعام: ١٢١].

5498. Narrated Rāfi' bin Khadīj: We were with the Prophet ﷺ in Dhul-Ḥulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet ﷺ was behind all the people. The people hurried and fixed the cooking pots (for cooking), but the Prophet ﷺ came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired,

٥٤٩٨ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ، عَنْ سَعيدِ ابنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ بنِ رافِعٍ، عَنْ جَدِّهِ رافِعِ بنِ خَدِيجٍ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ بِذي الحُلَيْفَةِ، فأصابَ النَّاسَ جُوعٌ فأصَبْنا إبِلاً وغَنَماً، وكانَ النَّبيُّ ﷺ في أُخْرَياتِ النَّاسِ فَعَجِلُوا فَنَصَبُوا القُدُورَ فَدُفِعَ النَّبيُّ ﷺ إلَيْهِم فأمَرَ

بالقُدُورِ فأُكْفِئَتْ، ثُمَّ قَسَمَ فعَدَلَ عَشَرَةً مِنَ الغَنمِ بِبَعِيرٍ، فَنَدَّ مِنْها بَعِيرٌ، وكانَ في القَوْمِ خَيْلٌ يَسِيرَةٌ فطَلَبُوهُ فأَعْياهُمْ، فأَهْوَى إلَيْهِ رَجُلٌ بِسَهْمٍ فحَبَسَهُ اللهُ، فَقالَ النَّبِيُّ ﷺ: «إنَّ لِهٰذِهِ البَهائِمِ أَوابِدَ كأَوابِدِ الوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ مِنْهَا فاصْنَعُوا بِهِ هٰكَذا». قالَ: وَقالَ جَدّي: إنَّا لَنَرْجُو أَوْ نَخافُ أَنْ نَلْقَى العَدُوَّ غداً وَلَيْسَتْ مَعَنا مُدًى، أَفَنَذْبَحُ بالقَصَبِ؟ فَقالَ: «ما أَنهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَلَيْهِ فَكُلْ، لَيْسَ السِّنَّ والظُّفُرَ، وَسأُحَدِّثُكُمْ عَنْ ذٰلِكَ، أَمَّا السِّنُّ فَعَظْمٌ، و أَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ».

[راجع: ٢٤٨٨]

whereupon a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet ﷺ said, "If the killing tool causes blood to gush out and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

(١٦) بابُ ما ذُبِحَ عَلَى النُّصُبِ والأَصْنام

(16) CHAPTER. Animals that are sacrificed (slaughtered) on *An-Nuṣub*[1] and for the idols.

٥٤٩٩ - حَدَّثَنا مُعَلَّى بنُ أَسَدٍ: حَدَّثَنا عَبْدُ العَزِيزِ: بنَ المُخْتارِ: أَخْبرَنا مُوسَى بن عُقْبَةَ قالَ: أَخْبرَنِي سالِمٌ أَنَّهُ سَمِعَ عَبْدَ اللهِ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ لَقِيَ زَيْدَ بنَ عَمْرِو بنِ نُفَيْلٍ بأَسْفَلِ بَلْدَحٍ، وَذَاكَ قَبْلَ أَنْ يُنْزَلَ عَلى رَسُولِ اللهِ ﷺ الوَحْيُ، فَقَدَّمَ إلَيْهِ رَسُولُ اللهِ ﷺ سُفْرَةَ لَحْمٍ فأَبَى أن يَأْكُلَ مِنْها، ثُمَّ

5499. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said that he met Zaid bin 'Amr bin Nufail at a place near Baldaḥ and this had happened before Allāh's Messenger ﷺ received the Divine Revelation. Allāh's Messenger ﷺ presented a dish of meat (that had been offered to him by *Al-Mushrikūn*) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to *Al-Mushrikūn*), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Anṣāb*) nor do I eat except that on which Allāh's Name has been mentioned on

(1) (Chap. 16) *An-Nuṣub* were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc., during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints etc., in order to honour them or to expect some benefit from them.

slaughtering." [see Vol.5.H.No.3826, 3827, 3828]

قال: إنّي لا آكُلُ مِمَّا تَذْبحُونَ عَلى أَنْصَابِكُمْ، وَلا آكُلُ إلَّا مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ.

(17) CHAPTER. The saying of the Prophet ﷺ: "So slaughter by mentioning the Name of Allāh."

(١٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «فَلْيَذْبَحْ عَلى اسْمِ اللهِ»

5500. Narrated Jundub bin Sufyān Al-Bajalī: Once during the lifetime of Allāh's Messenger ﷺ we offered some animals as sacrifices. Some people slaughtered their sacrifices before (*'Eīd*) *Ṣalāt* (prayer), so when the Prophet ﷺ finished his *Ṣalāt* (prayer), he saw that they had slaughtered their sacrifices before the *Ṣalāt* (prayer). He said, "Whoever has slaughtered (his sacrifice) before the (*'Eīd*) *Ṣalāt* (prayer), should slaughter (another sacrifice) in lieu of it; and whoever has not slaughtered it till we have offered (*'Eīd*) *Ṣalāt* (prayer); should slaughter (it) by mentioning Allāh's Name."

٥٥٠٠ - حدَّثنا قُتَيْبَةُ: حدَّثنا أبو عَوانَةَ، عَنِ الأَسْوَدِ بنِ قَيْسٍ، عَنْ جُنْدَبِ بنِ سُفْيانَ البَجَلِيِّ قالَ: ضَحَّيْنا مَعَ رَسُولِ اللهِ ﷺ أَضْحاةَ ذاتَ يَومٍ فإذَا أُناسٌ قَدْ ذَبَحُوا ضَحاياهُمْ قَبْلَ الصَّلاةِ، فَلَمَّا انْصَرَفَ رآهُمُ النَّبِيُّ ﷺ أَنَّهُمْ قَدْ ذَبَحُوا قَبْلَ الصَّلاةِ فَقالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيَذْبَحْ مَكانَها أُخْرَى، وَمَنْ كانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنا فَلْيَذْبَحْ عَلى اسْمِ اللهِ». [راجع: ٩٨٥]

(18) CHAPTER. (About the instruments) that cause the blood (of slaughtered animals) to gush out, e.g., of cane, granite stone, or iron.

(١٨) بابُ ما أنْهَرَ الدَّمَ مِنَ القَصَبِ والمَرْوَةِ والحَدِيدِ

5501. Narrated Ka'b that a slave-girl of theirs used to shepherd some sheep at Sal' (a mountain near Al-Madīna). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, "Do not eat (of it) till I go to the Prophet ﷺ and ask him, or, till I send someone to ask him." So he went to the Prophet ﷺ or sent someone to him. The Prophet ﷺ permitted (them) to eat it.

٥٥٠١ - حدَّثنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمي: حدَّثنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، سَمِعَ ابنَ كَعْبِ بنِ مالكٍ يُخْبِرُ ابنَ عُمَرَ أنَّ أباهُ أخْبَرَهُ أنَّ جارِيَةً لَهُمْ كانَتْ تَرْعَى غَنماً: بِسَلْعٍ، فأبْصَرَتْ بِشاةٍ مِنْ غَنَمِها مَوْتاً، فَكَسَرَتْ حَجَراً فَذَبَحَتْها بِه، فَقالَ لأَهْلِهِ: لا تَأْكُلُوا حَتَّى آتِيَ النَّبِيَّ ﷺ فأسألَهُ، أوْ حَتَّى أُرْسِلَ إلَيْهِ

مَنْ يَسأَلُهُ. فأتَى النَّبيَّ ﷺ أوْ بَعَثَ إلَيْهِ، فأمَرَ النَّبيُّ ﷺ بأكْلِهَا.
[راجع: ٢٣٠٤]

5502. Narrated 'Abbullāh that Ka'b had a slave-girl who used to graze his sheep on a small mountain called Sal,' situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet ﷺ, he permitted them to eat it.

٥٥٠٢ - **حدَّثنا** مُوسَى: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ رَجُلٍ مِنْ بَني سَلَمَةَ: أخْبرَنا عَبْدُ اللهِ أنَّ جارِيَةً لِكَعْبِ ابنِ مالِكٍ تَرْعَى غَنماً لَهُ بالجُبَيْلِ الَّذي بالسُّوقِ وَهُوَ بِسَلْعٍ، فأُصِيبَتْ شاةٌ فكَسَرَتْ حَجراً فَذَبحَتْهَا بِهِ، فَذكَرُوا للنَّبيِّ ﷺ فأمَرَهُمْ بأكْلِها.
[راجع: ٢٣٠٤]

5503. Narrated Rāfi' bin Khadīj that he said, "O Allāh's Messenger! We have no knife." The Prophet ﷺ said, "If the killing tool causes blood to gush out, and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet ﷺ then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow)."

٥٥٠٣ - **حدَّثنا** عَبْدَانُ قالَ: أخْبرَني أبي، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ، عَنْ جَدِّهِ أنَّهُ قالَ: يا رَسُولَ اللهِ، لَيْسَ لَنا مُدًى، فَقالَ: «ما أنهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلْ، لَيْسَ الظُّفُرَ وَالسِّنَّ. أما الظُّفُرُ فَمُدَى الحَبَشَةِ، وأمَّا السِّنُّ فعَظْمٌ». وَنَدَّ بَعِيرٌ فَحَبَسَهُ فَقالَ: «إنَّ لِهٰذِهِ الإبِلِ أوَابِدَ كأوَابِدِ الوَحْشِ فَما غَلَبَكُمْ مِنْها فاصْنَعُوا بِهِ هٰكَذَا». [راجع: ٢٤٨٨]

(19) CHAPTER. The animal slaughtered by a lady or a lady slave.

(١٩) بابُ ذَبيحَةِ المَرْأةِ والأمَةِ

5504. Narrated Ka'b bin Mālik: A lady slaughtered a sheep with a stone and then the Prophet ﷺ was asked about it and he permitted it to be eaten.

٥٥٠٤ - **حدَّثنا** صَدَقَةُ: أخْبرَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنٍ لِكَعْبِ ابنِ مالِكٍ، عَنْ أبِيهِ أنَّ امْرأةً ذَبحَتْ شاةً بِحَجَرٍ، فَسُئِلَ النَّبيُّ

ﷺ عَنْ ذٰلكَ فأمَرَ بأكْلِها.

وَقالَ اللَّيْثُ: حدَّثَنا نافِعٌ: أنَّهُ سَمِعَ رَجُلاً مِنَ الأنْصارِ يُخْبِرُ عَبْدَ الله عَنِ النَّبيِّ ﷺ: أنَّ جارِيَةً لِكَعْبٍ بِهٰذا. [راجع: ٢٣٠٤]

5505. Narrated Mu'ādh bin S'ad or Sa'd bin Mu'ādh: A slave-girl belonging to Ka'b used to graze some sheep at Sal' (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet ﷺ was asked, and he said, "Eat it."

٥٥٠٥ - حدَّثَنا إسْماعيلُ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنْ رَجُلٍ مِنَ الأنْصارِ، عَنْ مُعاذِ بنِ سَعْدٍ أوْ سَعْدِ بنِ مُعاذٍ أخْبَرَهُ: أنَّ جارِيَةً لِكَعْبِ بنِ مالكٍ كانَتْ تَرْعَى غَنماً بِسَلْعٍ فأُصيبَتْ شاةٌ مِنْها فأدْرَكَتْها فَذَبَحَتْها بِحَجَرٍ، فَسُئِلَ النَّبيُّ ﷺ فَقالَ: «كُلوها».

(20) CHAPTER. Not to slaughter with a tooth, a bone or a nail.

(٢٠) بابٌ: لا يُذَكَّى بالسِّنِّ والعَظْمِ والظُّفُرِ

5506. Narrated Rāfi bin Khadīj: The Prophet ﷺ said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail."

٥٥٠٦ - حدَّثَنا قَبيصَةُ: حدَّثَنا سُفْيانُ، عَنْ أبيهِ، عَنْ عَبايَةَ بنِ رِفاعَةَ، عَنْ رافِعِ بنِ خَديجٍ قالَ: قالَ النَّبيُّ ﷺ: «كُلْ - يَعْني - ما أنهَرَ الدَّمَ، إلا السِّنَّ والظُّفُرَ». [راجع: ٢٤٨٨]

(21) CHAPTER. The animals slaughtered by bedouins or the like.

(٢١) بابُ ذَبيحَةِ الأعْرابِ ونَحْوِهِمْ

5507. Narrated 'Āishah رَضِيَ الله عَنها: A group of people said to the Prophet ﷺ, "Some people bring us meat and we do not know whether they mentioned Allāh's Name or not on slaughtering the animal." He said, "Mention Allāh's Name on it and eat." Those people had embraced Islām recently.

٥٥٠٧ - حدَّثَنا مُحَمَّدُ بنُ عُبَيْدِ الله: حدَّثَنا أُسامَةُ بنُ حَفْصٍ المَدَنيُّ، عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ قَوْماً قالُوا لِلنَّبيِّ ﷺ: إنَّ قَوْماً يَأْتُونَنا بِلَحْمٍ لا

نَدْرِي أَذُكِرَ اسْمُ اللهِ عَلَيْهِ أَمْ لا؟ فَقالَ: «سَمُّوا عَلَيْهِ أَنْتُمْ وكُلُوهُ». قالَتْ: وكانُوا حَدِيثِي عَهْدٍ بالكُفْرِ. تابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَرْدِيِّ، وَتابَعَهُ أبو خالِدٍ والطُّفاوِيُّ. [راجع: ٢٠٥٧]

(22) CHAPTER. The animals slaughtered by the people of the Scripture (Jews and Christians) and their fat, whether those people were at war with the Muslims or not.

(٢٢) بابُ ذَبائِحِ أَهْلِ الكِتابِ وشُحُومِها مِنْ أَهْلِ الحَرْبِ وغَيرِهِمْ،

The Statement of Allāh تَعالى: "Lawful to you are *Aṭ-Ṭayyibāt*..." (V.5:4) (See Chap. 7 before H. 5483)

Az-Zuhrī said: There is no harm in eating animals slaughtered by Arab Christians. If you hear the one who slaughters the animals mentioning other than Allāh's Name, don't eat of it, but if you do not hear that, then Allāh has allowed the eating of animals slaughtered by them, though He knows their disbelief.

It is narrated that 'Alī gave a similar verdict.

Al-Ḥasan and Ibrāhīm said: There is no harm in eating of an animal slaughtered by an uncircumcised person. Ibn 'Abbās said: Their food means their slaughtered animals.

وَقَوْلِهِ تَعالى: ﴿أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ﴾ [المائدة: ٥] وَقالَ الزُّهْرِيُّ: لا بَأْسَ بِذَبِيحَةِ نَصارَى العَرَبِ وإِنْ سَمِعْتَهُ يُسَمِّي لِغَيرِ اللهِ فَلا تَأْكُلْ. وإِنْ لَمْ تَسْمَعْهُ فَقَدْ أَحَلَّهُ اللهُ وعَلِمَ كُفْرَهُمْ. وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ وقالَ الحَسَنُ وإِبْراهِيمُ: لا بَأْسَ بِذَبِيحَةِ الأَقْلَفِ، وَقالَ ابنُ عَبَّاسٍ: طَعامُهُمْ ذَبائِحُهُمْ.

5508. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: While we were besieging the castle of Khaibar, somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet ﷺ and I felt shy in his presence (and did not take it).

٥٥٠٨ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ عَبْدِ اللهِ ابنِ مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ فَرمى إنْسانٌ بِجِرابٍ فِيهِ شَحْمٌ فَنَزَوْتُ لآخُذَهُ فالْتَفَتُّ فإِذَا النَّبِيُّ ﷺ فاسْتَحْيَيْتُ مِنْهُ. [راجع: ٣١٥٣]

(23) CHAPTER. Any domestic animal that runs away should be treated like a wild animal.

(٢٣) بابُ ما نَدَّ مِنَ البَهائِمِ فَهُوَ بِمَنْزِلَةِ الوَحْشِ،

Ibn Mas'ūd permitted that.

Ibn 'Abbās said: If a domestic animal runs away and you cannot catch it, it is to be treated like game. And if a camel falls down in a well, slaughter it at any place of its body that will be easy for you to reach.

'Alī, Ibn 'Umar and 'Āishah thought similarly.

وأجازَهُ ابنُ مَسْعُودٍ. وَقالَ ابنُ عَبَّاسٍ: ما أعْجَزَكَ مِنَ البَهائمِ مِمَّا في يَدَيْكَ فَهُوَ كالصَّيْدِ، وفي بَعِيرٍ تَرَدَّى في بِئْرٍ مِنْ حَيْثُ قَدَرْتَ عَلَيْهِ فَذَكِّهِ، ورأى ذٰلكَ عَلِيٌّ وَابنُ عُمَر وعائشَةُ.

5509. Narrated Rāfi' bin Khadīj: I said, "O Allāh's Messenger We are going to face the enemy tomorrow, and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allāh's Messenger ﷺ said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

٥٥٠٩ - **حدَّثنا** عَمْرُو بنُ عَلِيٍّ: حدَّثنا يَحْيَى: حدَّثنا سُفْيانُ: حدَّثنا أبي، عَنْ عَبايَةَ بنِ رِفاعَةَ بن خَديجٍ، عَنْ رَافِعِ ابنِ خَدِيجٍ قالَ: قُلْتُ: يا رَسُولَ اللهِ، إنَّا لَاقُو العَدُوِّ غَداً ولَيْسَتْ مَعَنا مُدًى، فَقالَ: «اعْجَلْ أوْ أرِنْ، ما أنْهَرَ الدَّمَ وذُكِرَ اسْمُ اللهِ فَكُلْ، لَيْسَ السِّنَّ والظُّفُرَ، وسأُحَدِّثُكَ: أمَّا السِّنُّ فَعَظْمٌ، وأمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». وأصَبْنا نَهْبَ إبِلٍ وغَنمٍ فَنَدَّ مِنْها بَعِيرٌ، فَرَماهُ رَجُلٌ بِسَهْمٍ فحَبَسَهُ، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ لِهٰذِهِ الإبِلِ أوَابِدَ كأوَابِدِ الوَحْشِ، فإذَا غَلَبَكُمْ مِنْها شَيْءٌ فافْعَلُوا بِهِ هٰكَذَا». [راجع: ٢٤٨٨]

(24) CHAPTER. *An-Nahr* (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel's neck) and *Adh-Dhabh* (means slaughtering of animals other than camels, e.g. sheep, cow, etc. by cutting the carotid and jugular blood vein over the neck).

(٢٤) بابُ النَّحْرِ والذَّبْحِ

Ibn Juraij said: 'Aṭā' said, "Neither *Dhabh* nor *Nahr* is to be done except in a slaughter-house." I said, "Is it permissible to

وَقالَ ابنُ جُرَيْجٍ عَنْ عَطاءٍ: لا ذَبْحَ وَلا نَحْرَ إلَّا في المَذْبَحِ

slaughter by *Nahr* what is usually slaughtered by *Dhabh*?" He said, "Yes, for Allāh mentions the *Dhabh* of cows, so if you slaughter by *Dhabh* an animal which is usually slaughtered by *Nahr*, it is permissible. But I prefer *Nahr*; and *Dhabh* means the cutting of the carotid and jugular blood vein." I said, "Should one go beyond these blood vein and cut the spinal cord?" He said, "I don't think so. And Nāfi' told me that Ibn 'Umar forbade *An-Nakh'*, i.e. to cut the neck up to the spinal cord and leave the animal till it dies."

(And the Statement of Allāh تعالى:) "And (remember) when Moses said to his people: 'Verily: Allāh commands you that you slaughter a cow (by *Dhabh*)... (up to)...They slaughtered it (by *Dhabh*) though they were near not doing it." (V.2:67 - 71)

Sa'īd bin Jubair said: Ibn 'Abbās said, "The *Dhakāt* is done by cutting the throat and the front part of the neck."

Ibn 'Umar, Ibn 'Abbās and Anas said: If one cuts the head (of the animal), there is no harm.

والمَنْحَرِ. قُلْتُ: أَيَجْزِي ما يُذْبَحُ أنْ أنحَرَهُ؟ قالَ: نَعَمْ، ذكَرَ اللهُ ذَبْحَ البَقَرَةِ، فإنْ ذَبَحْتَ شَيْئاً يُنْحَرُ جازَ، والنَّحْرُ أحبُّ إليَّ، والذَّبْحُ قَطْعُ الأوْدَاجِ، قُلْتُ: فَيُخَلِّفُ الأوْدَاجَ حتَّى يَقْطَعَ النِّخاعَ؟ قالَ: لا إخالُ. وأخبرَنِي نافِعٌ: أنَّ ابنَ عُمَرَ نَهَى عَنِ النَّخعِ، يَقُولُ: يقْطَعُ ما دُونَ العَظْمِ، ثُمَّ يَدَعُ حتَّى يَمُوتَ: ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً﴾ إلَى: ﴿فَذَبَحُوهَا وَمَا كَادُوا۟ يَفْعَلُونَ﴾ [البقرة: ٦٧-٧١] وَقالَ سَعِيدُ بنُ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: الذَّكاةُ في الحَلْقِ واللَّبَّةِ. وَقالَ ابنُ عُمَرَ وابنُ عَبَّاسٍ وأنَسٌ: إذَا قَطَعَ الرأسَ فَلا بَأسَ.

5510. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: We slaughtered a horse (by *Nahr*) during the lifetime of the Prophet ﷺ and ate it.

٥٥١٠ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ قالَ: أخْبرَتْني فاطِمَةُ بِنْتُ المُنْذِرِ امْرأتي، عَنْ أسْماءَ بِنتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: نَحَرْنا عَلى عَهْدِ النَّبيِّ ﷺ فَرَساً فأكَلْنَاهُ. [انظر: ٥٥١١، ٥٥١٢، ٥٥١٩]

5511. Narrated Asmā': We slaughtered a horse (by *Dhabh*) during the lifetime of Allāh's Messenger ﷺ while we were at Al-Madīna, and we ate it.

٥٥١١ - حدَّثَنا إسحَاقُ: سَمِعَ عَبْدَةَ عَنْ هِشام، عَنْ فاطِمَةَ، عَنْ أسْماءَ قالَتْ: ذَبَحْنا عَلى عَهْدِ رَسُولِ

اللهِ ﷺ فرساً ونحنُ بالمَدينَةِ فأكَلْناهُ.

[راجع: ٥٥١٠]

5512. Narrated Asmā' bint Abū Bakr: We slaughtered a horse (by *Nahr*) during the lifetime of Allāh's Messenger ﷺ and ate it.

٥٥١٢ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنْ هِشامٍ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ: أنَّ أسْماءَ بِنْتَ أبي بَكْرٍ قالَتْ: نَحَرْنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَرساً فأكَلْناهُ. [راجع: ٥٥١٠]

تابَعَهُ وكِيعٌ وابْنُ عُيَيْنَةَ عَنْ هِشامٍ في النَّحْرِ.

(25) CHAPTER. What is disliked of *Al-Muthla, Al-Maṣbūra*, and *Mujaththama*.[1]

(٢٥) بابُ ما يُكْرَهُ مِنَ المُثْلَةِ والمَصْبُورَةِ والمُجَثَّمَةِ

5513. Narrated Hishām bin Zaid: Anas and I went to Al-Ḥakam bin Ayyūb. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet ﷺ has forbidden the shooting of tied or confined animals."

٥٥١٣ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ قالَ: دَخَلْتُ مَعَ أنَسٍ عَلى الحَكَمِ بنِ أيُّوبَ فَرأى غِلْماناً أوْ فِتْياناً نَصَبُوا دَجاجَةً يَرْمُونَها فَقالَ أنَسٌ: نَهَى النَّبِيُّ ﷺ أنْ تُصْبَرَ البَهائِمُ.

5514. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he entered upon Yaḥya bin Sa'īd while one of Yaḥya's sons was aiming at a hen after tying it. Ibn 'Umar walked to it and untied it. Then he brought it and the boy and said, "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet ﷺ forbidding the killing of an animal or other living thing after tying them"

٥٥١٤ - **حدَّثَنا** أحمَدُ بنُ يَعْقُوبَ: حَدَّثَنا إسحاقُ بنُ سَعيدِ بنِ عَمْرٍو، عَنْ أبيهِ أنَّهُ سَمِعَهُ يُحَدِّثُ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ دَخَلَ عَلى يَحْيَى بنِ سَعيدٍ، وَغُلامٌ مِنْ بَنِي يَحْيَى رابِطٌ دَجاجَةً يَرْمِيها فَمَشَى إلَيْها ابنُ عُمَرَ حَتَّى حَلَّها ثُمَّ أقْبَلَ بِها وبِالغُلامِ مَعَهُ، فَقالَ: ازْجُرُوا

(1) (Chap. 25) *'Al-Muthla'* is the amputation of all or part of the limbs of an animal while it is still alive.
'Al-Maṣbūra' is the animal that is shot by an arrow or by something else after it has been caged or tied.
'Al-Mujaththama' is the animal that is tied and used as a target.

غُلامَكُمْ عَنْ أَنْ يَصْبِرَ هٰذا الطَّيرَ للقَتْلِ، فإنِّي سَمِعْتُ النَّبِيَّ ﷺ نَهى أَنْ تُصْبَرَ بَهِيمَةٌ أَوْ غَيرُها للقَتْلِ.

5515. Narrated Sa'īd bin Jubair: While I was with Ibn 'Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, "Who has done this? The Prophet ﷺ cursed the one who did so."

Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ cursed the one who did *Muthla* to an animal (i.e., cut its limbs or some other part of its body while it is still alive).

٥٥١٥ - **حدَّثَنا** أبو النُّعْمانِ: حدَّثَنا أبو عَوَانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: كُنْتُ عِنْدَ ابنِ عُمَرَ فَمَرُّوا بِفِتْيَةٍ أَوْ بِنَفَرٍ نَصَبُوا دَجاجَةً يَرْمُونَها فَلَمَّا رَأَوْا ابنَ عُمَرَ تَفَرَّقُوا عَنْها، وَقالَ ابنُ عُمَرَ: مَنْ فَعَلَ هٰذا؟ إنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هٰذا.

تابعه سليمان عن شعبة: حدَّثَنا المِنْهالُ، عَنْ سَعيدٍ، عَنِ ابنِ عُمَرَ: لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَّلَ بالحَيَوانِ.

وَقالَ عَدِيٌّ، عَنْ سَعيدٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

5516. Narrated 'Abdullāh bin Yazīd: The Prophet ﷺ forbade *An-Nuhba*(1) and *Al-Muthla*.

٥٥١٦ - **حدَّثَنا** حَجَّاجُ بنُ منهالٍ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَدِيُّ بنُ ثابِتٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ يَزيدَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهى عَنِ النُّهْبىٰ والمُثْلَةِ. [راجع: ٢٤٧٤]

(26) CHAPTER. The meat of chickens.

(٢٦) بابُ لَحمِ الدَّجاجِ

5517. Narrated Abū Mūsā al-Ash'arī رَضِيَ الله عَنْهُ: I saw the Prophet ﷺ eating chicken.

٥٥١٧ - **حدَّثَنا** يَحْيَى: حدَّثَنا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ زَهْدَمٍ الجَرْمِيِّ، عَنْ أَبي مُوسَى، يَعْني الأَشْعَرِيَّ رَضِيَ اللهُ عَنْهُ قالَ: رأيْتُ النَّبِيَّ ﷺ يأكُلُ دَجاجاً. [راجع: ٣١٣٣]

(1) (H. 5516) *An-Nuhba* means robbing and taking publicly the property of someone else by force.

5518. Narrated Zahdam: We were in the company of Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ and there were friendly relations between us and this tribe of Jarm. Abū Mūsā was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abū Mūsā said (to him), "Come on (and eat), for I have seen Allāh's Messenger ﷺ eating of it (i.e., chicken)". He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it." Abū Mūsā said, "Come on, I will tell you (or narrate to you). Once I went to Allāh's Messenger ﷺ with a group of Al-Ash'ariyīn, and met him while he was angry, distributing some camels of *Zakāt*. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on.' In the meantime some camels of booty were brought to Allāh's Messenger ﷺ and he asked twice, "Where are Al-Ash'ariyīn?" So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allāh's Messenger ﷺ has forgotten his oath. By Allāh, if we do not remind Allāh's Messenger ﷺ of his oath, we will never be successful." So we returned to the Prophet ﷺ and said, "O Allāh's Messenger! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allāh Who has given you mounts. By Allāh, and if Allāh will, if I take an oath and later find something else better than that, then I do what is better and expiate my oath'."

٥٥١٨ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ بنُ أبي تَمِيمَةَ، عَنِ القاسِمِ، عَنْ زَهْدَم قالَ: كُنَّا عِنْدَ أبي مُوسَى الأشْعَرِيِّ وكانَ بَيْنَنا وَبَيْنَ هٰذَا الحَيِّ مِنْ جَرْمٍ إخاءٌ فأُتِيَ بطَعَامٍ فِيهِ لَحْمُ دَجاجٍ، وفي القَوْمِ رَجُلٌ جالِسٌ أحمَرُ فَلَمْ يَدْنُ مِنْ طَعامِهِ، فَقالَ: ادْنُ فَقَدْ رأيْتُ رَسُولَ اللهِ ﷺ يأكُلُ مِنْهُ. قالَ: إنِّي رأيْتُهُ يَأكُلُ شَيْئاً فقَذِرْتُهُ، فحَلَفتُ أنْ لا آكُلَهُ، فَقالَ: ادْنُ أُخْبِرْكَ أوْ أُحَدِّثْكَ، إنِّي أتَيْتُ رَسُولَ اللهِ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ فَوَافَقْتُهُ وَهُوَ غَضْبانُ وَهُوَ يَقْسِمُ نَعَماً مِنَ نَعَمِ الصَّدَقَةِ فاسْتَحْمَلْناهُ فحَلَفَ أنْ لا يَحْمِلَنا، قالَ: «ما عِنْدِي ما أحمِلُكُمْ عَلَيْهِ»، ثُمَّ أُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبٍ مِنْ إبِلٍ، فَقالَ: «أيْنَ الأشْعَرِيُّونَ؟ أيْنَ الأشْعَرِيُّونَ؟» قالَ: فأعْطانا خَمْسَ ذَوْدٍ غُرَّ الذُّرَى، فَلَبِثْنا غيرَ بَعِيدٍ فَقُلْتُ لأصحابي: نَسِيَ رَسُولُ اللهِ ﷺ يَمِينَه، فَوَاللهِ لَئِنْ تَغَفَّلْنا رَسُولَ اللهِ ﷺ يَمِينَه لا نُفْلِحُ أبداً، فَرَجَعْنا إلى النَّبيِّ ﷺ فقُلْنا: يا رَسُولَ اللهِ؛ إنَّا اسْتَحْمَلْناكَ فحَلَفْتَ أنْ لا تَحْمِلَنا فظَنَنَّا أنَّكَ نَسِيتَ يَمِينَكَ، فقالَ: «إنَّ اللهَ هُوَ حَمَلَكُمْ، إنِّي وَاللهِ إنْ شاءَ اللهُ لا أحلِفُ عَلى يَمِينٍ فأرَى غيرَها

خَيراً مِنْها إلَّا أتَيْتُ الَّذي هُوَ خَيرٌ وتَحَلَّلْتُها». [راجع: ٣١٣٣]

(27) CHAPTER. Horse flesh.

(٢٧) بابُ لُحوم الخَيْلِ

5519. Narrated Asmā': We slaughtered a horse (by *Nahr*) during the lifetime of Allāh's Messenger ﷺ and ate it.

٥٥١٩ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامٌ، عَنْ فاطِمَةَ، عَنْ أسْماءَ قالَتْ: نَحَرْنا فَرساً عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَأكَلْناهُ. [راجع: ٥٥١٠]

5520. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of the battle of Khaibar, Allāh's Messenger ﷺ made donkey's meat unlawful and allowed the eating of horse flesh.

٥٥٢٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ قالَ: نَهى النَّبِيُّ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ، ورَخَّصَ في لُحُومِ الخَيْلِ. [راجع: ٤٢١٩]

(28) CHAPTER. (It is unlawful to eat) the meat of donkeys.

This is narrated by Salama from the Prophet ﷺ.

(٢٨) بابُ لُحُومِ الحُمُرِ الإنْسِيَّةِ،

فِيهِ عَنْ سَلَمَةَ عَنِ النَّبِيِّ ﷺ.

5521. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ made the meat of donkeys unlawful on the day of the battle of Khaibar.

٥٥٢١ - حدَّثَنا صَدَقَةُ: أخْبرَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ سالِمٍ ونافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: نَهى النَّبِيُّ ﷺ عَنْ لُحُومِ الحُمُرِ الأهْلِيَّةِ يَوْمَ خَيْبَرَ. [راجع: ٨٥٣]

5522. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ prohibited the eating of donkey's meat.

٥٥٢٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حدَّثَني نافِعٌ، عَنْ عَبْدِ اللهِ قالَ: نَهى النَّبِيُّ ﷺ عَنْ لُحُومِ الحُمُرِ الأهْلِيَّةِ. تابَعَهُ ابنُ المُبارَكِ عَنْ عُبَيْدِ اللهِ عَنْ نافِعٍ. وَقالَ

أبو أُسامَةَ: عَنْ عُبَيْدِ اللهِ عَنْ سالِمٍ.
[راجع: ٨٥٣]

5523. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ prohibited *Al-Mut'a* marriage and the eating of donkey's meat in the year of the Khaibar battle.

٥٥٢٣ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ والحَسَنِ ابْنَي مُحَمَّدِ بنِ عَليٍّ، عَنْ أبيهِما عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُمْ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ المُتْعَةِ عامَ خَيْبَرَ ولُحُومِ حُمُرِ الإنْسِيَّةِ. [راجع: ٤٢١٦]

5524. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

٥٥٢٤ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بنِ عَليٍّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: نَهَى النَّبِيُّ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ وَرَخَّصَ في لُحُومِ الخَيْلِ. [راجع: ٤٢١٩]

5525, 5526. Narrated Al-Barā' and Ibn Abī Aufā رَضِيَ اللهُ عَنْهُمْ: The Prophet ﷺ prohibited the eating of donkey's meat.

٥٥٢٥، ٥٥٢٦ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَني عَدِيٌّ، عَنِ البَرَاءِ وَابنِ أبي أوْفَى رَضِيَ اللهُ عَنْهُمْ قالا: نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الحُمُرِ. [راجع: ٣١٥٥، ٤٢٢١، ٤٢٢٢]

5527. Narrated Abū Tha'laba: Allāh's Messenger ﷺ prohibited the eating of donkey's meat.

Narrated Az-Zuhrī: The Prophet ﷺ prohibited the eating of beasts of prey having fangs.

٥٥٢٧ - **حدَّثنا** إسحاقُ: أخْبرَنا يَعْقُوبُ بنُ إبرَاهِيمَ: حدَّثنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ: أنَّ أبا إدْرِيسَ أخْبَرَهُ: أنَّ أبا ثَعْلَبَةَ قالَ: حَرَّمَ رَسُولُ اللهِ ﷺ لُحُومَ الحُمُرِ الأهْلِيَّةِ. تابَعَهُ الزُّبَيْدِيُّ وَعُقَيْلٌ، عَنِ ابنِ شِهابٍ.

وَقالَ مالِكٌ ومَعْمَرٌ والمَاجِشُونُ ويُونُسُ وابنُ إسحَاقَ عَنِ الزُّهْرِيِّ: نَهى النَّبيُّ ﷺ عَنْ كُلِّ ذِي نابٍ مِنَ السِّباعِ.

5528. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Someone came to Allāh's Messenger ﷺ and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ﷺ ordered a caller to announce to the people: "Allāh and His Messenger forbid you to eat the meat of donkeys, for it is *Rijs* (impure)." Thus the pots were turned upside down while they were boiling with the (donkey's) meat.

٥٥٢٨ - **حدَّثَنا** مُحَمَّدُ بنُ سَلامٍ: أخْبرَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، ثُمَّ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، ثُمَّ جاءَهُ جاءٍ فَقَالَ: أُفْنِيَتِ الحُمُرُ، فأمَرَ مُنادِياً فَنادَى في النَّاسِ: إنَّ اللهَ وَرَسُولَهُ يَنْهَيانِكُمْ عَنْ لُحُومِ الحُمُرِ الأهْلِيَّةِ فإنَّها رِجْسٌ، فأُكْفِئَتِ القُدُورُ وإنَّها لَتَفُورُ باللَّحْمِ. [راجع: ٣٧١]

5529. Narrated 'Amr: I said to Jābir bin Zaid, "The people claim that Allāh's Messenger ﷺ forbade the eating of donkey's meat." He said, "Al-Ḥakam bin 'Amr Al-Ghifārī used to say so when he was with us, but Ibn 'Abbās, the great religious learned man, refused to give a final verdict and recited:

'Say: I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or, blood poured forth or the flesh of swine...' " (V.6:145)

٥٥٢٩ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: قُلْتُ لجابِرِ ابنِ زَيْدٍ: يَزْعُمُونَ أنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ حُمُرِ الأهْلِيَّةِ، فَقالَ: قَدْ كانَ يَقُولُ ذاكَ الحَكَمُ بنُ عَمْرٍو الغِفارِيُّ عِنْدَنا بالبَصْرَةِ، وَلٰكِنْ أبى ذٰلِكَ البَحْرُ ابنُ عَبَّاسٍ وَقَرأَ ﴿قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا﴾ [الأنعام: ١٤٥].

(29) CHAPTER. (It is unlawful) to eat the meat of beasts of prey having fangs.

(٢٩) بابُ أكلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ

5530. Narrated Abū Tha'laba رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the eating of the meat of beasts of prey having fangs.

٥٥٣٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنِ ابنِ

شِهابٍ، عَنْ أبي إدْرِيسَ الخَوْلانِيِّ، عَنْ أبي ثَعْلَبَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ أكْلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ. تابَعَهُ يُونُسُ وَمَعْمَرٌ وابنُ عُيَيْنَةَ والمَاجِشُونُ عَنِ الزُّهْرِيِّ. [راجع: ٥٧٨٠، ٥٧٨١]

(30) CHAPTER. The skin of dead animals.

(٣٠) بابُ جُلُودِ المَيْتَةِ

5531. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited."

٥٥٣١ - حَدَّثَنا زُهَيرُ بنُ حَرْبٍ: حدَّثَنا يَعْقُوبُ بنُ إبراهِيمَ: حدَّثَنا أبي، عَنْ صالِحٍ: حدَّثَنِي ابنُ شِهابٍ: أنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ أخْبَرَهُ أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ مَرَّ بِشاةٍ مَيِّتَةٍ فَقالَ: «هَلَّا اسْتَمْتَعْتُمْ بإهابِها؟» قالُوا: إنَّها مَيِّتَةٌ، قالَ: «إنَّما حَرُمَ أكْلُها». [راجع: ١٤٩٢]

5532. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ passed by a dead goat and said, "There is no harm if its owners benefit from its skin."

٥٥٣٢ - حَدَّثَنا خَطَّابُ بنُ عُثْمانَ: حدَّثَنا مُحَمَّدُ بنُ حِمْيَرَ، عَنْ ثابِتِ بنِ عَجْلانَ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: مَرَّ النَّبِيُّ ﷺ بِعَنْزٍ مَيِّتَةٍ فَقالَ: «ما عَلَى أهْلِها لَوِ انْتَفَعُوا بإهابِها؟». [راجع: ١٤٩٢]

(31) CHAPTER. The musk (a kind of perfume).

(٣١) بابُ المِسْكِ

5533. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None is wounded in Allāh's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his

٥٥٣٣ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عُمَارَةُ بنُ القَعْقاعِ، عَنْ أبي زُرْعَةَ بنِ عَمْرِو بنِ

جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مَكْلُومٍ يُكْلَمُ فِي اللهِ إِلَّا جاءَ يَوْمَ القِيامَةِ وكَلْمُهُ يَدْمىٰ، اللَّوْنُ لَوْنُ دَمٍ، والرِّيحُ رِيحُ مِسْكٍ». [راجع: ٢٣٧]

wound will be the colour of blood, but its smell will be the smell of musk."

٥٥٣٤ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ الجَلِيسِ الصَّالِحِ والسَّوْءِ كَحامِلِ المِسْكِ وَنافِخِ الكِيرِ. فَحامِلُ المِسْكِ إِمَّا أنْ يُحْذِيَكَ، وَإِمَّا أنْ تَبْتاعَ مِنْهُ، وَإِمَّا أنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً. وَنافِخُ الكِيرِ إِمَّا أنْ يُحْرِقَ ثِيابَكَ، وإِمَّا أنْ تَجِدَ رِيحاً خَبِيثَةً». [راجع: ٢١٠١]

5534. Narrated Abu Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."

(٣٢) بابُ الأَرْنَبِ

(32) CHAPTER. The rabbit.

٥٥٣٥ - حَدَّثَنَا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أَنْفَجْنا أَرْنَباً ونحْنُ بِمَرِّ الظَّهْرانِ، فَسَعَى القَوْمُ فَلَغِبُوا، فأَخَذْتُها فجِئْتُ بِها إلى أبي طَلْحَةَ فَذَبَحَها، فَبَعَثَ بِوَرِكَيْها، أوْ قالَ: بِفَخِذَيْها إلى النَّبِيِّ ﷺ فقَبِلَها.

5535. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once we provoked a rabbit at Mar Aẓ-Ẓahrān. The people chased it till they got tired. Then I caught it and brought it to Abū Ṭalḥa, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet ﷺ, and the Prophet ﷺ accepted the present.

(٣٣) بابُ الضَّبِّ

(33) CHAPTER. The mastigure.

٥٥٣٦ - حَدَّثَنَا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابنُ دينارٍ قالَ:

5536. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I do not eat mastigure, but I do not prohibit its eating."

سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ النَّبِيُّ ﷺ: «الضَّبُّ لَسْتُ آكُلُهُ وَلا أُحَرِّمُهُ».

٥٥٣٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي أُمامَةَ ابنِ سَهْلٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنْ خالِدِ بنِ الوَلِيدِ أنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ، فأهْوَى إلَيْهِ رَسُولُ اللهِ ﷺ بِيَدِهِ، فَقالَ بَعْضُ النِّسْوَةِ: أخْبِرُوا رَسُولَ اللهِ ﷺ بِمَا يُرِيدُ أنْ يَأكُلَ، فَقالُوا: هُوَ ضَبٌّ يا رَسُولَ اللهِ، فَرَفَعَ يَدَهُ، فَقُلْتُ: أحَرَامٌ هُوَ يا رَسُولَ اللهِ؟ فَقالَ: «لا، وَلٰكِنْ لَمْ يَكُنْ بأرْضِ قَوْمِي، فأجِدُنِي أعافُهُ». قالَ خالِدٌ: فاجْتَرَرْتُهُ فأكَلْتُهُ وَرَسُولُ اللهِ ﷺ يَنْظُرُ. [راجع: ٥٣٩١]

5537. Narrated Khālid bin Al-Walīd: Allāh's Messenger ﷺ and I entered the house of Maimūna. A roasted mastigure was served. Allāh's Messenger ﷺ stretched his hand out (to eat of it) but some woman said, "Inform Allāh's Messenger ﷺ of what he is about to eat." So they said, "It is mastigure, O Allāh's Messenger!" He withdrew his hand, whereupon I said, "O Allāh's Messenger! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allāh's Messenger ﷺ was looking at me.

(٣٤) بابٌ: إذَا وَقَعَتِ الفأرَةُ في السَّمْنِ الجامِدِ أو الذَّائبِ

(34) CHAPTER. If a mouse falls into solid or liquid butter-fat *(As-Samn)*.

٥٥٣٨ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَنِي عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّهُ سَمِعَ ابنَ عَبَّاسٍ يُحَدِّثُهُ عَنْ مَيْمُونَةَ أنَّ فأرَةً وَقَعَتْ في سَمْنٍ فَمَاتَتْ، فَسُئِلَ النَّبِيُّ ﷺ عَنْها فَقالَ: «ألْقُوها وَما حَوْلَها وكُلُوهُ».

قِيلَ لِسُفْيانَ: فإنَّ مَعْمَراً يُحَدِّثُهُ

5538. Narrated Maimūna: A mouse fell into the butter-fat and died. The Prophet ﷺ was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat *(As-Samn)*."

عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ، قالَ: ما سَمِعْتُ الزُّهْرِيَّ يَقُولُ إلَّا: عَنْ عَبْدِ اللهِ عَنِ ابنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ، وَلَقَدْ سَمِعْتُهُ مِنْهُ مِرَاراً. [راجع: ٢٣٥]

5539. Narrated Az-Zuhrī regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allāh's Messenger ﷺ ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

٥٥٣٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الدَّابَّةِ تَمُوتُ في الزَّيْتِ والسَّمْنِ وَهُوَ جامِدٌ أوْ غَيرُ جامِدٍ، الفَأْرَةِ أوْ غَيرِها، قالَ: بَلَغَنا أنَّ رَسُولَ اللهِ ﷺ أمَرَ بِفأرَةٍ ماتَتْ في سَمْنٍ فأمَرَ بِمَا قَرُبَ مِنْها فَطُرِحَ ثُمَّ أُكِلَ، عَنْ حَدِيثِ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ. [راجع: ٢٣٥]

5540. Narrated Maimūna رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

٥٥٤٠ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهُم، قالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ فأرَةٍ سَقَطَتْ في سَمْنٍ فَقالَ: «أَلْقُوها وَما حَوْلَها وكُلُوهُ». [راجع: ٢٣٥]

(35) CHAPTER. Branding the faces.

(٣٥) بابُ الوَسْمِ والعَلَمِ في الصُّورَةِ

5541. Narrated Sālim that Ibn 'Umar disliked the branding of animals on the face. Ibn 'Umar said, "The Prophet ﷺ forbade beating (animals) on the face."

٥٥٤١ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى عَنْ حَنْظَلَةَ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ أنَّهُ كَرِهَ أنْ تُعْلَمَ الصُّورَةُ. وَقالَ ابنُ عُمَرَ: نَهى النَّبِيُّ ﷺ أنْ تُضْرَبَ. تابَعَهُ قُتَيْبَةُ: حدَّثنا العَنْقَزِيُّ، عَنْ حَنْظَلَةَ وَقالَ: تُضْرَبُ الصُّورَةُ.

5542. Narrated Anas رَضِيَ اللهُ عَنْهُ: I brought a brother of mine to the Prophet ﷺ to do *Taḥnīk* for him while the Prophet ﷺ was in a sheepfold of his, and I saw him branding a sheep. (The subnarrator said: I think Anas said, 'branding it on the ear.')

٥٥٤٢ - حدَّثَنا أبو الوَليدِ: حدَّثنا شُعْبَةُ، عَنْ هِشامِ بنِ زَيْدٍ، عَنْ أنَسٍ قالَ: دَخَلْتُ عَلى النَّبِيِّ ﷺ بأَخٍ لي يُحَنِّكُهُ وَهُوَ في مِرْبَدٍ لَهُ فَرَأيْتُهُ يَسِمُ شاةً، حَسِبْتُهُ قالَ: في آذانِها.

[راجع: ١٥٠٢]

(36) CHAPTER. If some people get some war booty and then some of them slaughter some sheep or camels without the permission of their companions, such animals should not be eaten, as is indicated by the *Ḥadīth* of the Prophet ﷺ narrated by Rāfi'.

(٣٦) بابٌ: إذا أصابَ قَوْمٌ غَنيمَةً فَذَبَحَ بَعْضُهُمْ غَنماً أوْ إبِلاً بغَيرِ أمْرِ أصْحابِهِ لَمْ تُؤكَلْ لِحَديثِ رَافِعٍ عَنِ النَّبيِّ ﷺ،

Ṭawūs and 'Ikrima said regarding a slaughtered stolen animal: Throw it away.

وَقالَ طاوُسٌ وَعِكْرِمَةُ في ذَبيحَةِ السَّارِقِ: اطْرَحُوهُ.

5543. Narrated Rāfi' bin Khadīj: I said to the Prophet ﷺ, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allāh's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet ﷺ was behind the people. So they placed the cooking pots on the fire, but the Prophet ﷺ ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot

٥٥٤٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا أبو الأحْوَصِ: حدَّثَنا سَعيدُ بنُ مَسْرُوقٍ، عَنْ عَبايَةَ ابنِ رِفاعَةَ عَنْ أبيهِ، عَنْ جَدِّهِ رَافِعِ ابنِ خَدِيجٍ قالَ: قُلْتُ للنَّبِيِّ ﷺ: إنَّا نَلْقَى العَدُوَّ غَداً وَلَيْسَ مَعَنا مُدًى فَقالَ: «ما أنهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلُوهُ ما لَمْ يَكُنْ سِنٌّ وَلا ظُفُرٌ، وسَأُحَدِّثُكُمْ عَنْ ذٰلِكَ: أمَّا السِّنُّ فَعَظْمٌ، وأمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». وَتَقَدَّمَ سَرعَانُ النَّاسِ فأصَابُوا مِنَ الغَنائِمِ والنَّبِيُّ ﷺ في آخِرِ النَّاسِ، فَنَصَبُوا قُدُوراً فأمَرَ بِها فأُكْفِئَتْ، وَقَسَمَ بَيْنَهُمْ، وعَدَلَ بَعِيراً بعَشْرِ شِياهٍ، ثُمَّ نَدَّ مِنْها بَعِيرٌ مِنْ أوَائِلِ القَوْمِ ولَمْ يَكُنْ مَعَهُمْ خَيْلٌ، فَرَماهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللهُ فَقالَ:

«إنَّ لِهٰذِهِ البَهائِمِ أوابِدَ كأوابِدِ الوَحْشِ، فَما فَعَلَ مِنْها هٰذا فافْعَلُوا مِثْلَ هٰذا». [راجع: ٢٤٨٨]

it with an arrow)."

(٣٧) **بابٌ: إذا نَدَّ بَعيرٌ لِقَوْمٍ فَرَماهُ بَعْضُهُمْ بِسَهْمٍ فَقَتَلَهُ فأرادَ صَلاحَهُمْ فَهُوَ جائِزٌ لِخَبَرِ رافِعٍ عَنِ النَّبِيِّ ﷺ**

(37) CHAPTER. If a camel of some people runs away and one of them shoots it with an arrow and kills it for their own good, then it is permissible. Rāfi' narrates this on the authority of the Prophet ﷺ.

٥٥٤٤ - حَدَّثَني مُحَمَّدُ بنُ سَلامٍ: أخبرَنا عُمَرُ بنُ عُبَيْدٍ الطَّنافِسِيُّ، عَنْ سَعِيدِ بنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ، عَنْ جَدِّهِ رافِعِ بنِ خَدِيجٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فَنَدَّ بَعيرٌ مِنَ الإبِلِ. قالَ: فَرَماهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، قالَ: ثُمَّ قالَ: «إنَّ لَها أوابِدَ كأوابِدِ الوَحْشِ، فَما غَلَبَكُمْ مِنْها فاصْنَعُوا بِهِ هٰكَذا». قالَ: قُلْتُ: يا رَسُولَ اللهِ إنَّا نَكُونُ في المَغازِي والأسْفارِ فَنُرِيدُ أنْ نَذْبَحَ فَلا يَكُونُ مُدًى، قالَ: «أرِنْ ما أنْهَرَ الدَّمَ أو نَهَرَ وذُكِرَ اسْمُ اللهِ فَكُلْ غَيرَ السِّنِّ والظُّفُرِ، فإنَّ السِّنَّ عَظْمٌ، والظفرَ مُدَى الحَبَشَةِ». [راجع: ٢٤٨٨]

5544. Narrated Rāfi' bin Khadīj رَضِيَ اللهُ عَنْهُ: While we were with the Prophet ﷺ on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet ﷺ said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allāh's Messenger! Sometimes when we are in battles or on a journey and want to slaughter (animals) and have no knives (then what we should do?)." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allāh's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

(٣٨) **بابُ أكلِ المُضْطَرِّ،**

لِقَوْلِهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ﴾ إلى قَوْلِهِ ﴿فَلَآ إِثۡمَ عَلَيۡهِۚ﴾ [البقرة: ١٧٢-١٧٣] وقال: ﴿فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ غَيۡرَ

(38) CHAPTER. The eating (of dead animals etc.) out of necessity.

The Statement of Allāh تعالى:

"O you who believe! Eat of the *Tayyibāt* (lawful things etc.) that We have provided you with... then there is no sin on him." (V.2:172,173)

Allāh also said:

“But as for him, who is forced by severe hunger, with no inclination to sin (such can eat of these, above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.” (V.5:3)

And His Statement:

“So eat of that (meat) on which Allāh’s Name has been pronounced (while slaughtering that animal) if you are believers in His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)”. (V.6:118)

And also the Statement of Allāh:

“Say (O Muḥammad ﷺ): I find not in that which has been inspired to me anything forbidden.” (V.6:145)

And His Statement:

“So eat of the lawful and good food [the meat of cattle beast which Allāh has made lawful to you (Muslims), and the animal is slaughtered according to Islāmic way] which Allāh has provided for you.” (V.16:114)

مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾ [المائدة:٣]. وقوْلِهِ: ﴿فَكُلُوا مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَـٰتِهِۦ مُؤْمِنِينَ ﴿١١٨﴾﴾ [الأنعام: ١١٨-١١٩]. وَقَوْله جَلَّ وَعَلاَ: ﴿قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا﴾ [الأنعام: ١٤٥]. وقَالَ ابْنُ عباس مُهراقاً وَقَوْلِهِ: ﴿فَكُلُوا مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَـٰلًا طَيِّبًا﴾ [النحل: ١١٤-١١٥].

73 - THE BOOK OF *AL-ADĀHĪ*
("Sacrifices": Animals slaughtered on the day of *'Eīd-ul-Adhā*)

٧٣ - كتاب الأضاحي

(1) CHAPTER. The legal way of *Al-Udhiya*.

Ibn 'Umar said: It is (the Prophet's) legal way, and it is a charitable deed.

5545. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (on the day of *'Eīd-ul-Adhā*), "The first thing we will do on this day of ours, is to offer the (*'Eīd*) *Salāt* (prayer) and then return to slaughter the sacrifice. Whoever does so, he acted according to our *Sunna* (legal way), and whoever slaughtered (the sacrifice) before the (*'Eīd*) *Salāt* (prayer), what he offered was just meat he presented to his family, and that will not be considered as *Nusuk* (sacrifice)." (On hearing that) Abū Burda bin Niyār got up, for he had slaughtered the sacrifice before the (*'Eīd*) *Salāt* (prayer), and said, "I have got a six-month-old kid." The Prophet ﷺ said, "Slaughter it (as a sacrifice) but it will not be sufficient for anyone else (as a sacrifice after you)." Al-Barā' added: The Prophet ﷺ said, "Whoever slaughtered (the sacrifice) after the (*'Eīd*) *Salāt* (prayer), he slaughtered it at the right time and followed the legal way of the Muslims."

5546. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaughtered the sacrifice before the (*'Eīd*) *Salāt* (prayer), he just slaughtered it for himself, and whoever slaughtered it after the (*'Eīd*) *Salāt* (prayer), he slaughtered it at the right time and followed the legal way of the Muslims."

(١) بابُ سُنَّةِ الأُضْحِيَةِ،

وَقالَ ابنُ عُمَرَ: هيَ سُنَّةٌ وَمَعْرُوفٌ.

٥٥٤٥ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ زُبَيْدٍ الإياميِّ، عَنِ الشَّعْبِيِّ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ أَوَّلَ ما نَبْدأُ بِهِ في يَوْمِنا هٰذا أنْ نُصَلِّيَ، ثُمَّ نَرْجِعُ فَنَنْحَرُ، مَنْ فَعَلَهُ فَقَدْ أصابَ سُنَّتَنا. وَمَنْ ذَبَحَ قَبْلُ فإنَّما هُوَ لَحْمٌ قَدَّمَهُ لأهْلِهِ، لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ أبو بُرْدَةَ بنُ نِيارٍ وَقَدْ ذَبَحَ فَقالَ: إنَّ عِنْدِي جَذَعَةً، فَقالَ: «اذْبَحْها وَلَنْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ». قالَ مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَراءِ: قالَ النَّبيُّ ﷺ: «مَنْ ذَبَحَ بَعْدَ الصَّلاةِ تَمَّ نُسُكُهُ وأصابَ سُنَّةَ المُسْلِمِينَ». [راجع: ٩٥١]

٥٥٤٦ - حدَّثنا مُسَدَّدٌ: حدَّثَنا إسْماعِيلُ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فإنَّما ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ وأصابَ سُنَّةَ المُسْلِمِينَ». [راجع: ٩٥٤]

(2) CHAPTER. The distribution of the animals (for sacrifice by the *Imām*) among the people.

5547. Narrated 'Uqba bin 'Āmir Al-Juhanī that the Prophet ﷺ distributed among his Companions some animals for sacrifice (to be slaughtered on *'Eīd-ul-Adhā*). 'Uqba's share was a *Jadha'a* (a six-month-old goat). 'Uqba said, "O Allāh's Messenger! I get my share of *Jadha'a* (a six-month-old kid)" The Prophet ﷺ said, "Slaughter it as a sacrifice".

(٢) بابُ قِسْمَةِ الإمامِ الأَضاحِيَّ بَينَ النَّاسِ

٥٥٤٧ - حدَّثَنا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ بَعْجَةَ الجُهَنِيِّ، عَنْ عُقْبَةَ بنِ عامِرٍ الجُهَنِيِّ قالَ: قَسَمَ النَّبِيُّ ﷺ بَينَ أصحابِهِ ضَحايا فَصارَتْ لِعُقْبَةَ جَذَعَةٌ، فَقُلْتُ: يا رَسُولَ اللهِ، صارَتْ لِي جَذَعَةٌ، قالَ: «ضَحِّ بِها». [راجع: ٢٣٠٠]

(3) CHAPTER. Sacrifices (slaughtered) on behalf of a traveller and women.

5548. Narrated 'Āishah رَضِيَ الله عَنها that the Prophet ﷺ entered upon her when she had her menses at Sarif before entering Makkah, and she was weeping (because she was afraid that she would not be able to perform the *Hajj*). The Prophet ﷺ said, "What is wrong with you? Have you got your period?" She said, "Yes." He said, "This is a thing Allāh has decreed for all the daughters of Adam, so perform all the ceremonies of *Hajj* like the others, but do not perform the *Tawāf* around the Ka'bah." 'Āishah added: When we were at Minā, beef was brought to me and I asked, "What is this?" They (the people) said, "Allāh's Messenger ﷺ has slaughtered some cows as sacrifices on behalf of his wives."

(٣) بابُ الأُضْحِيَةِ لِلْمُسافِرِ والنِّساءِ

٥٥٤٨ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحمٰنِ بنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْها، وَحاضَتْ بِسَرِفَ قَبْلَ أنْ تَدْخُلَ مَكَّةَ، وَهِيَ تَبْكِي، فَقالَ: «ما لَكِ؟ أنَفِسْتِ؟» قالَتْ: نَعَمْ، قالَ: «إنَّ هٰذا أمْرٌ كَتَبَهُ اللهُ عَلى بَناتِ آدَمَ، فاقْضِي ما يَقْضِي الحاجُّ، غَيرَ أنْ لا تَطُوفي بالبَيْتِ». فَلَمَّا كُنَّا بِمِنًى، أُتِيتُ بِلَحْمِ بَقَرٍ، فَقُلْتُ: ما هٰذا؟ قالُوا: ضَحَّى رَسُولُ اللهِ ﷺ عَنْ أزْواجِهِ بالبَقَرِ. [راجع: ٢٩٤]

(4) CHAPTER. Meat is desired on the day of *Nahr*.

5549. Narrated Anas bin Mālik رَضِيَ الله عَنهُ: The Prophet ﷺ said on the day of *Nahr*, "Whoever has slaughtered his sacrifice

(٤) بابُ ما يُشْتَهَى مِنَ اللَّحْمِ يَوْمَ النَّحْرِ

٥٥٤٩ - حدَّثَنا صَدَقَةُ: أخْبَرَنا ابنُ عُلَيَّةَ، عَنْ أيُّوبَ، عَنِ ابنِ

before the (*'Eīd*) *Ṣalāt* (prayer), should repeat it (slaughter another sacrifice)." A man got up and said, "O Allāh's Messenger! This is a day on which meat is desired." He then mentioned his neighbours (etc.) and added: "I have a six-month-old kid which is to me better than the meat of two sheep." The Prophet ﷺ allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet ﷺ then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

سِيرِينَ، عَنْ أَنَسِ بنِ مالكٍ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ: «مَنْ كانَ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، إِنَّ هٰذا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ - وَذَكَرَ جِيرانَهُ - وَعِنْدِي جَذَعَةٌ خَيرٌ مِنْ شاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ في ذٰلِكَ، فَلا أَدْرِي أَبَلَغَتِ الرُّخْصَةُ مَنْ سِواهُ أَمْ لا، ثُمَّ انْكَفَأَ النَّبِيُّ ﷺ إلى كَبْشَينِ فَذَبَحَهُما، وَقامَ النَّاسُ إلى غُنَيْمَةٍ فَتَوَزَّعُوها، أَوْ قالَ: فَتَجَزَّعُوها. [راجع: ٩٥٤]

(5) CHAPTER. Whoever said that sacrifices (should be offered) on the day of *Naḥr*.

(٥) بابٌ مَنْ قالَ: الأضْحَى يَوْمُ النَّحْرِ

5550. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had on the day Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, three of them are in succession, namely Dhul-Qa'da, Dhul-Ḥijja and Muḥarram, (the fourth being) Rajab Muḍar which is between Jumāda (Ath-thānī) and Sha'bān. The Prophet ﷺ then asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the month of Dhul-Ḥijja?" We said, "Yes." He said, "Which town is this?" We said, "Allāh and His Messenger ﷺ know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the town (of Makkah)?" We replied, "Yes." He said, "What day is today?" We replied, "Allāh and His Messenger ﷺ know better." He kept silent

٥٥٥٠ - حَدَّثَنا مُحَمَّدُ بنُ سَلامٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابنِ أَبي بَكْرَةَ، عَنْ أَبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، «إِنَّ الزَّمانَ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّماواتِ والأرْضَ، السَّنَةُ اثْنا عَشَرَ شَهْراً مِنْها أَرْبَعَةٌ حُرُمٌ، ثَلاثٌ مُتَوالِياتٌ: ذُو القَعْدَةِ، وَذُو الحِجَّةِ وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذي بَينَ جُمادَى وشَعْبانَ. - أَيُّ شَهْرٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسمِهِ، قالَ: «أَلَيْسَ ذا الحِجَّةِ؟» قُلْنا: بلى، قالَ: «أَيُّ بَلَدٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى

so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the day of *Nahr*?" We replied, "Yes." He then said, "Your blood, properties and honour are as sacred to one another as this day of yours, in this town of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me, by cutting the necks of one another. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the subnarrator, on mentioning this used to say: The Prophet ﷺ then said, "No doubt! Haven't I conveyed (Allāh's) Message (to you)? Haven't I conveyed Allāh's message (to you)?"

ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسمِهِ، قالَ: «أَلَيْسَ البَلْدَةَ؟» قُلْنا: بَلى، قالَ: «فأيُّ يَوْمٍ هٰذَا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بغيرِ اسمِهِ، قالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنا: بَلى، قالَ: «فإنَّ دِماءَكُمْ وأَمْوَالَكمْ - قالَ مُحَمَّدٌ: وأَحسِبُهُ قالَ - وأَعْرَاضَكمْ عَلَيْكُمْ حَرَامٌ كحُرْمَةِ يَوْمِكُمْ هٰذَا، في بَلَدِكُمْ هٰذَا، في شَهْرِكُمْ هٰذَا. وَسَتَلْقَوْنَ رَبَّكُم فَيَسأَلُكُمْ عَنْ أَعْمَالِكُمْ، ألا فَلا تَرْجِعُوا بَعْدِي ضُلَّالاً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ، ألا لِيُبَلِّغِ الشَّاهِدُ الغائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ». - فَكَانَ مُحَمَّدٌ إذا ذَكَرَهُ قالَ: صَدَقَ النَّبِيُّ ﷺ - ثُمَّ قالَ: «ألا هَلْ بَلَّغْتُ؟ ألا هَلْ بَلَّغْتُ؟». [راجع: ٦٧]

(6) CHAPTER. *Al-Adhā* and the slaughtering of sacrifices at the *Musallā* (the place of offering *'Eīd* prayer).

(٦) بابُ الأضحى والنَّحْرِ بالمُصَلَّى

5551. Narrated Nāfi': 'Abdullāh (bin 'Umar) used to slaughter his sacrifice at the slaughtering place (i.e. the slaughtering place of the Prophet ﷺ).

٥٥٥١ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّميُّ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، قالَ: كانَ عَبْدُ اللهِ يَنْحَرُ في المَنْحَرِ. قالَ: عُبَيْدُ اللهِ: يَعْني مَنْحَرَ النَّبِيِّ ﷺ. [راجع: ٩٨٢]

5552. Ibn 'Umar said, "Allāh's Messenger ﷺ used to slaughter (camels and sheep, etc.,) as sacrifices at *Al-Musallā*."

٥٥٥٢ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ كَثِيرِ بنِ فَرْقَدٍ، عَنْ

نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يَذْبَحُ ويَنْحَرُ بالمُصَلَّى. [راجع: ٩٨٢]

(7) CHAPTER. The Prophet ﷺ slaughtered two horned rams which, it is mentioned, were fat ones.

(٧) بابُ أُضْحِيَةِ النَّبِيِّ ﷺ بِكَبْشَينِ أقْرَنَينِ، وَيُذْكَرُ: سَمِينَينِ،

Abū Umāma (bin) Sahl said: We used to fatten our sacrifices at Al-Madīna and the Muslims also used to fatten theirs.

وَقالَ يَحْيَى بنُ سَعِيد: سَمِعْتُ أبا أُمامَةَ بنَ سَهْلٍ قالَ: كُنَّا نُسَمِّنُ الأُضْحِيَةَ بالمَدِينَة، وكانَ المُسْلِمُونَ يُسَمِّنُونَ.

5553. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ used to offer two rams as sacrifices, and I also used to offer two rams.

٥٥٥٣ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُضَحِّي بكَبْشَينِ وأنا أُضَحِّي بكَبْشَيْنِ. [انظر: ٥٥٥٤، ٥٥٥٨، ٥٥٦٤، ٥٥٦٥، ٧٣٩٩]

5554. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ came towards two horned rams having black and white colours and slaughtered them with his own hands.

٥٥٥٤ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا عَبْدُ الوَهّابِ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ عَنْ أنَسٍ أنَّ رَسُولَ اللهِ ﷺ انْكَفَأَ إلى كَبْشَينِ أقْرَنَينِ أمْلَحَينِ فذَبَحَهُما بيَدِهِ. [راجع: ٥٥٥٣]

وَقالَ إسْماعِيلُ وَحاتِمُ بنُ وَرْدانَ، عَنْ أيُّوبَ، عَنِ ابنِ سِيرِينَ، عَنْ أنَسٍ تابَعَهُ وُهَيْبٌ عَنْ أيُّوبَ

5555. Narrated 'Uqba bin 'Āmir that the Prophet ﷺ gave him some sheep to distribute among his Companions to slaughter as sacrifices (of *'Eīd-ul-Aḍḥā*). A kid was left and he told the Prophet ﷺ of that whereupon he said to him, "Slaughter it as a sacrifice

٥٥٥٥ - حدَّثَنا عَمْرُو بنُ خالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أبي الخَيْرِ، عَنْ عُقْبَةَ بنِ عامرٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ أعْطاهُ غَنماً

(on your behalf)."

يَقْسِمُها عَلى صَحابَتِهِ ضَحايا. فَبَقِيَ عَتُودٌ فذَكَرَهُ للنَّبِيِّ ﷺ فقالَ: «ضَحِّ بِهِ أَنْتَ». [راجع: ٢٣٠٠]

(8) CHAPTER. The statement of the Prophet ﷺ to Abū Burda: "Slaughter a kid as a sacrifice (of *'Eīd-ul-Adhā*), but it will not be sufficient for anybody else after you."

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ لأبي بُرْدَةَ: «ضَحِّ بالجَذَعِ مِنَ المَعْزِ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ»

5556. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: An uncle of mine called Abū Burda, slaughtered his sacrifice before the *'Eīd* prayer. So Allāh's Messenger ﷺ said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abū Burda said, "O Allāh's Messenger! I have got a domestic kid." The Prophet ﷺ said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you." The Prophet ﷺ added, "Whoever slaughtered his sacrifice before the (*'Eīd*) prayer, he only slaughtered for himself, and whoever slaughtered it after the (*'Eīd*) *Ṣalāt* (prayer), he offered his sacrifice properly and followed the legal ways of the Muslims."

٥٥٥٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا خالِدُ ابنُ عَبْدِ اللهِ: حدَّثَنا مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: ضَحَّى خالٌ لي يُقالُ لَهُ: أبو بُرْدَةَ، قَبْلَ الصَّلاةِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «شاتُكَ شاةُ لَحْمٍ». فَقالَ: يا رَسُولَ اللهِ، إنَّ عِنْدِي داجِناً جَذَعَةً مِنَ المَعْزِ، قالَ: «اذْبَحْها وَلَا تَصْلُحُ لغَيرِكَ». ثُمَّ قالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فإنَّما يَذْبَحُ لنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ وأصابَ سُنَّةَ المُسْلِمِينَ». [راجع: ٩٥١]

تابَعَهُ عُبَيْدَةُ عَنِ الشَّعْبِيِّ، وإبْراهِيمَ. وَتابَعَهُ وَكيعٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ. وَقالَ عاصِمٌ وَداوُدُ عَنِ الشَّعْبِيِّ: عِنْدي عَناقُ لَبَنٍ، وَقالَ زُبَيْدٌ وَفِرَاسٌ عَنِ الشَّعْبِيِّ: عِنْدِي جَذَعَةٌ. وَقالَ أبو الأحْوَصِ: حدَّثَنا مَنْصُورٌ: عَناقٌ جَذَعَةٌ. وَقالَ ابنُ عَوْنٍ: عَناقٌ جَذَعٌ، عَناقُ لَبَنٍ.

5557. Narrated Al-Barā': Abū Burda slaughtered (the sacrifice) before the (*'Eīd*) *Ṣalāt* (prayer) whereupon the Prophet ﷺ said

٥٥٥٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ،

عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنِ البَرَاءِ قالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلاةِ فَقالَ لَهُ النَّبِيُّ ﷺ: «أَبْدِلْها»، قالَ: لَيْسَ عِنْدِي إِلَّا جَذَعَةٌ، قالَ شُعْبَةُ: وأَحْسِبُهُ قالَ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ. قالَ: «اجْعَلْها مَكانَها وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

وَقالَ حاتِمُ بنُ وَرْدانَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ وَقالَ: عَناقٌ جَذَعَةٌ.

to him, "Slaughter another sacrifice instead of that." Abū Burda said, "I have nothing except a *Jadha'a* (kid)." (Shu'ba said: Perhaps Abū Burda also said that *Jadha'a* (kid) was better than an old sheep in his opinion.) The Prophet ﷺ said, "(Never mind) slaughter it to make up for the other one, but it will not be sufficient for anyone else after you."

(٩) بابٌ مَنْ ذَبَحَ الأَضَاحِيَّ بِيَدِهِ

(9) CHAPTER. Whoever slaughtered his sacrifice with his own hands.

٥٥٥٨ - **حَدَّثَنا** آدَمُ بنُ أَبِي إِياسٍ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتادَةُ، عَنْ أَنَسٍ قالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ، فَرَأَيْتُهُ واضِعاً قَدَمَهُ عَلَى صِفَاحِهِما يُسَمِّي وَيُكَبِّرُ فَذَبَحَهُما بِيَدِهِ. [راجع: ٥٥٥٣]

5558. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ slaughtered two rams, black and white in colour (as sacrifices), and I saw him putting his foot on their sides and mentioning Allāh's Name and *Takbīr (Allāhu Akbar)*. Then he slaughtered them with his own hands.

(١٠) بابٌ مَنْ ذَبَحَ ضَحِيَّةَ غَيْرِهِ،

وأَعانَ رَجُلٌ ابنَ عُمَرَ فِي بَدَنَتِهِ، وأَمَرَ أَبُو مُوسَى بَناتِهِ أَنْ يُضَحِّينَ بِأَيْدِيهِنَّ.

(10) CHAPTER. Whoever slaughtered the sacrifices on behalf of others. Some man helped Ibn 'Umar in slaughtering his camel. Abū Mūsā ordered his daughters to slaughter their sacrifices with their own hands.

٥٥٥٩ - **حَدَّثَنا** قُتَيْبَةُ: حَدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ بِسَرِفَ وأَنا أَبْكِي، فَقالَ: «ما لَكِ؟ أَنَفِسْتِ؟» قُلْتُ: نَعَمْ، قالَ:

5559. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the *Hajj*). He said, "What is wrong with you? Have you got your period?" I replied, "Yes." He said, "This is a thing Allāh has decreed for all the daughters of Adam, so do what all the pilgrims do but do not perform the *Tawāf*

around the Ka'bah." 'Āishah added : Allāh's Messenger ﷺ slaughtered some cows as sacrifices on behalf of his wives. (See H. 294)

«هٰذَا أمْرٌ كَتَبَهُ اللهُ عَلى بَنَاتِ آدَمَ، اقْضِي ما يَقْضِي الحَاجُّ غَيرَ أنْ لا تَطُوفي بالبَيْتِ». وضَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسائِهِ بالبَقَرِ. [راجع: ٢٩٤]

(11) CHAPTER. To slaughter the sacrifice after the (*'Eīd*) *Ṣalāt* (prayer).

(١١) بابُ الذَّبحِ بَعْدَ الصَّلاةِ

5560. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ : I heard the Prophet ﷺ delivering a *Khutba*, and he said (on the Day of *'Eīd-ul-Aḍhā*), "The first thing we will do on this day of ours is that we will offer the *'Eīd* prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our legal way and whoever slaughtered his sacrifice [before the (*'Eīd*) (prayer)], what he offered was just meat that he persented to his family and that was not a sacrifice." Abū Burda got up and said, "O Allāh's Messenger! I slaughtered the sacrifice before the (*'Eīd*) *Ṣalāt* (prayer) and I have got a *Jadha'a* (kid) which is better than an old sheep." The Prophet ﷺ said, "Slaughter it to make up for that, but it will not be sufficient for anybody else after you."

٥٥٦٠ - **حدَّثنا** حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبرَني زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ فَقالَ: «إنَّ أوَّلَ ما نَبْدأُ بِهِ مِنْ يَوْمِنا هٰذا أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ هٰذَا فَقَدْ أصَابَ سُنَّتَنا. ومَنْ نَحَرَ فإنَّما هُوَ لَحْمٌ يُقَدِّمُهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقالَ أبو بُرْدَةَ: يا رَسُولَ اللهِ، ذَبَحْتُ قَبْلَ أنْ أُصَلِّيَ وَعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ، فَقالَ: «اجْعَلْها مَكانَها ولَنْ تَجْزِيَ - أوْ تُوفِيَ - عَنْ أحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(12) CHAPTER. Whoever slaughters his sacrifice before the *'Eīd* prayer should repeat it (slaughter another sacrifice).

(١٢) بابُ مَن ذَبَحَ قَبْلَ الصَّلاةِ أعادَ

5561. Narrated Anas رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "Whoever slaughtered the sacrifice before the *'Eīd* prayer, should repeat it (slaughter another one)." A man said "This is the day on which meat is desired." Then he mentioned the needs of his neighbours (for meat) and the Prophet ﷺ seemed to accept his excuse. The man said, "I have a *Jadha'a* which is to me better than

٥٥٦١ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا إسْماعيلُ بنُ إبْراهِيمَ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقالَ رَجُلٌ: هٰذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ - وَذَكَرَ هَنَةً مِنْ جِيرَانِهِ،

two sheep." The Prophet ﷺ allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet ﷺ then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

فكأنَّ النَّبيَّ ﷺ عَذَرَهُ - وعِنْدِي جَذَعَةٌ خيرٌ مِنْ شاتَين، فَرَخَّصَ لَهُ النَّبيُّ ﷺ، فَلا أدْري بَلَغَتِ الرُّخْصَةُ أمْ لا، ثُمَّ انْكَفَأ إلى كَبْشَينِ، يَعْني فَذَبَحهُما، ثُم انْكَفأ النَّاسُ إلى غُنَيْمَةٍ فَذَبحُوها. [راجع: ٩٥٤]

5562. Narrated Jundab bin Sufyān Al-Bajalī: I witnessed the Prophet ﷺ on the Day of *Nahr*. He said, "Whoever slaughtered the sacrifice before offering the *'Eīd* prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice should slaughter now (i.e. after the *'Eīd* prayer)."

٥٥٦٢ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا الأَسْوَدُ بنُ قَيْسٍ: سَمِعْتُ جُنْدَبَ ابنَ سُفْيانَ البَجَليَّ قالَ: شَهِدْتُ النَّبيَّ ﷺ يَوْمَ النَّحْرِ قالَ: «مَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فَلْيُعِدْ مَكانَها أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ». [راجع: ٩٥٤]

5563. Narrated Al-Barā': One day Allāh's Messenger ﷺ offered the *'Eīd Salāt* (prayer) and said, "Whoever offers our *Salāt* (prayer) and faces our *Qiblah* should not slaughter the sacrifice till he finishes the *'Eīd* prayer." Abū Burda bin Niyār got up and said, "O Allāh's Messenger! I have already done it. The Prophet ﷺ said, "That is something you have done before its due time." Abū Burda said, "I have a *Jadha'a* (kid) which is better than two old sheep; shall I slaughter it?" The Prophet ﷺ said, "Yes, but it will not be sufficient for anyone after you."

٥٥٦٣ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبُو عَوانَةَ، عَنْ فِراسٍ، عَنْ عامِرٍ، عَنِ البَرَاءِ قالَ: صَلَّى رَسُولُ اللهِ ﷺ ذاتَ يَوْمٍ، فَقالَ: «مَنْ صَلَّى صَلاتَنا وَاسْتَقْبَلَ قِبْلَتَنا فَلا يَذْبَحْ حَتَّى يَنْصَرِفَ». فَقامَ أبو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، فَعَلْتُ، فَقالَ: «هُوَ شَيْءٌ عَجَّلْتَهُ». قالَ: فإنَّ عِنْدِي جَذَعَةً هِيَ خَيرٌ مِنْ مُسِنَّتَينِ، آذْبَحُها؟ قالَ: «نَعَمْ، ثُمَّ لا تَجزي عَنْ أحَدٍ بَعْدَكَ». قالَ عامِرٌ: هيَ خَيرُ نَسيكَتَيْهِ. [راجع: ٩٥١]

(13) CHAPTER. To put one's foot on the side of the animal at the time of slaughtering.

(١٣) بابٌ وَضعِ القَدَمِ عَلى صَفحِ الذَّبيحَةِ

5564. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer as sacrifices, two horned rams, black and white in colour, and used to put his foot on their sides and slaughter them with his own hands.

٥٥٦٤ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ: حدَّثنا أنَسٌ رَضِيَ اللهُ عَنْهُ: أن النَّبيَّ ﷺ كانَ يُضَحِّي بِكَبْشَينِ أمْلَحَينِ أقْرَنَينِ، ويَضَعُ رِجْلَهُ على صَفْحَتِهِما وَيَذْبَحُهُما بيَدِهِ. [راجع: ٥٥٥٣]

(14) CHAPTER. To say *Takbīr* (*Allāhu Akbar*) while slaughtering (a sacrifice).

(١٤) **بابُ التَّكْبِيرِ عِنْدَ الذَّبْحِ**

5565. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered as sacrifices, two horned rams black and white in colour. He slaughtered them with his own hands and mentioned Allāh's Name over them and said *Takbīr* and put his foot on their sides.

٥٥٦٥ - حدَّثنا قُتَيْبَةُ: حدَّثنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: ضَحَّى النَّبيُّ ﷺ بِكَبْشَينِ أمْلَحَينِ أقْرَنَينِ، ذَبحَهُما بِيَدِهِ، وسَمَّى وكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِما. [راجع: ٥٥٥٣]

(15) CHAPTER. If someone sends his *Hady* to be slaughtered then nothing lawful is rendered unlawful for him.

(١٥) **بابٌ: إذَا بَعَثَ بِهَدْيِهِ لِيُذْبَحَ لَمْ يَحْرُمْ عَلَيْهِ شَيْءٌ**

5566. Narrated Masrūq that he came to 'Āishah رَضِيَ اللهُ عَنْها and said to her, "O Mother of the believers! There is a man who sends a *Hady* to Ka'bah and stays in his city and requests that his *Hady* camel be garlanded while he remains as a *Muhrim* from that day till the people finish their *Ihrām* (after completing all the ceremonies of *Hajj*)" (What do you say about it?) Masrūq added, I heard the clapping of her hands behind the curtain. She said. "I used to twist the garlands for *Al-Hady* of Allāh's Messenger ﷺ and he used to send his *Hady* to Ka'bah but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from *Al-Hajj*)."

٥٥٦٦ - حدَّثنا أحمَدُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا إسْماعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ: أنَّهُ أتَى عائِشَةَ فَقالَ لَها: يا أمَّ المُؤمِنِينَ، إنَّ رَجُلاً يَبْعَثُ بالهَدْيِ إلى الكَعْبَةِ ويَجْلِسُ في المِصْرِ فَيُوصِي أنْ تُقَلَّدَ بَدَنَتُهُ فَلا يَزالُ مِنْ ذٰلِكَ اليَومِ مُحْرِماً حتَّى يَحِلَّ النَّاسُ. قالَ: فَسَمِعْتُ تَصْفِيقَها مِنْ وَراءِ الحِجابِ، فَقالَتْ: لَقَدْ كُنْتُ أَفْتِلُ قَلائدَ هَدْيِ رَسُولِ اللهِ ﷺ فَيَبْعَثُ هَدْيَهُ إلى الكَعْبَةِ فَما يَحْرُمُ عَلَيْهِ مِمَّا

حَلَّ للرِّجال مِنْ أهْلِهِ حتَّى يَرْجِعَ النَّاسُ. [راجع: ١٦٩٦]

(١٦) بابُ ما يُؤكَلُ مِنْ لُحوم الأضاحيِّ وما يُتَزَوَّدُ مِنْها

٥٥٦٧ - حدَّثَنا عَليّ بنُ عَبْدِ الله: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: أخْبَرَني عَطاء، سَمِعَ جابرَ بنَ عَبْدِ الله رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَزَوَّدُ لُحومَ الأضاحيِّ عَلَى عَهْدِ النَّبيِّ ﷺ إلى المَدِينَةِ. وَقالَ غيرَ مَرَّةٍ: لُحُومَ الهَدْيِ. [راجع: ١٧١٩]

٥٥٦٨ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني سُلَيْمانُ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنِ القاسِمِ: أنَّ ابنَ خَبَّابٍ أخْبَرَهُ أنَّهُ سَمِعَ أبا سَعيدٍ يُحَدِّثُ: أنَّهُ كانَ غائِباً فَقَدِمَ فَقُدِّمَ إلَيْهِ لَحْمٌ، قالُوا: هٰذا مِنْ لَحمِ ضَحايانا، فَقالَ: أخِّرُوهُ لا أذُوقُهُ، قالَ: ثُمَّ قُمْتُ فخَرَجْتُ حتَّى آتِيَ أخي أبا قَتادَةَ - وكانَ أخاهُ لأُمِّهِ وكانَ بَدْرِيّاً - فَذَكَرْتُ ذٰلكَ لَهُ فَقالَ: إنَّهُ قَدْ حَدَثَ بَعْدَكَ أمْرٌ. [راجع: ٣٩٩٧]

٥٥٦٩ - حدَّثَنا أبو عاصِمٍ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ ضَحَّى مِنْكُمْ فَلا يُصْبِحَنَّ بَعْدَ ثالِثَةٍ وَبَقِيَ في بَيْتِهِ مِنْهُ شَيْءٌ». فَلَمَّا كانَ العامُ المُقْبِلُ قالُوا: يا رَسُولَ اللهِ،

(16) CHAPTER. What may be eaten of the meat of sacrifices and what may be taken as journey food.

5567. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: During the lifetime of the Prophet ﷺ we used to take with us the meat of the sacrifices (of *'Eīd-ul-Aḍḥā*) to Al-Madīna. (The narrator often said: The meat of *Al-Hady*).

5568. Narrated Abū Sa'īd (Al-Khudrī) رَضِيَ الله عَنْهُ that once he was not present (at the time of *'Eīd-ul-Aḍḥā*) and when he came, some meat was presented to him, and the people said (to him), "This is the meat of our sacrifices." He said, "Take it away: I shall not taste it." (In his narration) Abū Sa'īd added: I got up and went to my brother, Abū Qatāda (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him. He said, "A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on)."

5569. Narrated Salama bin Al-Akwa': The Prophet ﷺ said, "Whoever has slaughtered a sacrifice should not keep anything of its meat after three days." When it was the next year the people said, "O Allāh's Messenger! Shall we do as we did last year?" He said, "Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I

wanted you to help (the needy)."

نَفْعَلُ كَمَا فَعَلْنا العامَ الماضِيَ؟ قالَ: «كُلُوا وأَطْعِمُوا وَادَّخِرُوا، فإنَّ ذٰلكَ العامَ كانَ بالنَّاسِ جَهْدٌ فأَرَدْتُ أنْ تُعِينُوا فِيها».

5570. Narrated 'Āishah رَضِيَ الله عَنها: We used to salt some of the meat of sacrifice and present it to the Prophet ﷺ at Al-Madīna. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of it to others, Allāh knows better.

٥٥٧٠ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي أخي، عَنْ سُلَيْمانَ، عَنْ يَحْيَى ابنِ سَعيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتِ: الضَّحِيَّةُ كُنَّا نُمَلِّحُ مِنْهُ، فَنَقْدَمُ بِهِ إلى النَّبِيِّ ﷺ بالمَدِينَةِ، فَقالَ: «لا تأكُلُوا إلَّا ثَلاثَةَ أيَّامٍ». وَلَيْسَتْ بعَزِيمَةٍ، وَلٰكِنْ أرادَ أنْ نُطْعِمَ مِنْهُ، وَاللهُ أعْلَمُ. [راجع: ٥٤٢٣]

5571. Narrated Abū 'Ubaid, the freed slave of Ibn Azhar that he witnessed the day of *'Eīd-ul-Aḍḥā* with 'Umar bin Al-Khaṭṭāb رَضِيَ الله عَنْهُ. 'Umar offered the *'Eīd* prayer before the *Khuṭba* and then delivered the *Khuṭba* before the people, saying, "O people! Allāh's Messenger ﷺ has forbidden you to observe *Saum* (fast) (on the first day of) each of these two *'Eīd*, for one of them is the day of breaking your *Saum* (fast), and the other is the one, on which you eat the meat of your sacrifices."

٥٥٧١ - حدَّثَنا حِبَّانُ بنُ مُوسَى: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي أبو عُبَيْدٍ مَوْلَى ابنِ أزْهَرَ أنَّهُ شَهِدَ العِيدَ يَوْمَ الأضْحَى مَعَ عُمَرَ ابنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ، فَصَلَّى قَبْلَ الخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فقالَ: يا أيُّها النَّاسُ، إنَّ رَسُولَ اللهِ ﷺ قَدْ نَهاكُمْ عَنْ صِيامِ هٰذَيْنِ العِيدَيْنِ، أمَّا أحَدُهُما فَيَوْمُ فِطْرِكُمْ مِنْ صِيامِكُمْ، وأمَّا الآخَرُ فَيَوْمٌ تأكُلُونَ مِنْ نُسُكِكُمْ. [راجع: ١٩٩٠]

5572. Abū 'Ubaid said (in continuation of H. No. 5571): Then I witnessed the *'Eīd* with 'Uthmān bin 'Affān, and that was on a Friday. He offered the (*'Eīd*) *Ṣalāt* (prayer) before the *Khuṭba*, saying, "O people! Today

٥٥٧٢ - قالَ أبو عُبَيْدٍ: ثُمَّ شَهِدْتُ العِيدَ مَعَ عُثْمانَ بنِ عَفَّانَ، وَكانَ ذٰلكَ يَوْمَ الجُمُعَةِ، فَصَلَّى قَبْلَ

الْخُطْبَةِ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ هٰذَا يَوْمٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي فَلْيَنْتَظِرْ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ.

you have two *'Eīds* (festivals, i.e., Friday and *'Eīd*) together, so whoever of those who live at *Al-'Awālī* (suburbs) would like to wait for the *Jumu'ah* prayer, he may wait, and whoever would like to return (home) is granted my permission to do so."

٥٥٧٣ - قَالَ أَبُو عُبَيْدٍ: ثُمَّ شَهِدْتُهُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثٍ.

وَعَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ نَحْوَهُ.

5573. Then I witnessed (the *'Eīd*) with 'Alī bin Abī Ṭālib, and he too offered the *'Eīd* prayer before the *Khuṭba* and then delivered the *Khuṭba* before the people and said, "Allāh's Messenger ﷺ has forbidden you to eat the meat of your sacrifices for more than three days."

٥٥٧٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: قَالَ رَسُولُ اللهِ ﷺ: «كُلُوا مِنَ الأَضَاحِيِّ ثَلَاثاً». وَكَانَ عَبْدُ اللهِ يَأْكُلُ بِالزَّيْتِ حِينَ يَنْفِرُ مِنْ مِنًى مِنْ أَجْلِ لُحُومِ الْهَدْيِ.

5574. Narrated Sālim: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا said, "Allāh's Messenger ﷺ said, "Eat of the meat of sacrifices (of *'Eīd-ul-Aḍḥā*) for three days." When 'Abdullāh departed from Minā, he used to eat (bread with) oil, lest he should eat of the meat of *Hady* (which is regarded as unlawful after the three days of the *'Eīd*).

74 – THE BOOK OF DRINKS

٧٤ - كتاب الأشربة

(1) CHAPTER. The Statement of Allāh تعالى: "Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣāb*[1] and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shaitān's* (satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful..." (V.5:90)

(١) وقَوْلِ اللهِ تَعالىٰ: ﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ﴾ الآيـة [المائدة: ٩٠]

5575. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whoever drinks alcoholic drinks in the world and does not repent from it (i.e. stops drinking alcoholic drinks, and begs Allāh to forgive him before his death), will be deprived of it in the Hereafter."

٥٥٧٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنْ نافِعٍ، عَنْ ابن عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ شَرِبَ الخَمْرَ في الدُّنْيا ثُمَّ لَمْ يَتُبْ مِنْها حُرِمَها في الآخِرَةِ».

5576. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The night on which Allāh's Messenger ﷺ was taken for a night journey (*Al-Isra*), two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at them and took the cup of milk. Jibrīl (Gabriel) said, "Praise be to Allāh who guided you to *Al-Fiṭrāh* (Islam and the right path); if you had taken (the cup of) wine, your nation would have gone astray."

٥٥٧٦ - حدَّثنا أبو اليَمانِ: أخبَرَني شُعَيْبٌ عَنِ الزُّهْرِيِّ، أخبَرَني سَعيدُ بنُ المُسَيَّبِ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بإيلِياءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إلَيْهِما، ثُمَّ أخَذَ اللَّبَنَ، فَقالَ جِبْريلُ: الحَمْدُ للهِ الَّذي هَداكَ لِلْفِطْرَةِ، وَلَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ. [راجع: ٣٣٩٤]

تابَعَهُ مَعْمَرٌ، وابنُ الهادِ، وَعُثْمانُ بنُ عُمَرَ وَالزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ.

---

(1) (Chap. 1) *Anṣāb* is the plural of *'An-Nuṣub'* which were stone-altars at fixed places or graves, etc., where on sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

5577. Narrated Anas رَضِيَ اللهُ عَنْهُ: I heard from Allāh's Messenger ﷺ a narration which none other than I will narrate to you. The Prophet ﷺ said, "From among the portents of the Hour are the following: (1) Ignorance (of religion) will prevail, (2) Religious knowledge will decrease, (3) Open illegal sexual intercourse will prevail, (4) alcoholic drinks will be drunk (in abundance), (5) men will decrease in number and women will increase in number so much so that for every fifty women there will be one man to look after them." [See H. No. 80, 81, Vol I]

٥٥٧٧ - حَدَّثَنَا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ حَديثاً لا يُحَدِّثُكُم بِهِ غَيرِي، قالَ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الجَهْلُ، وَيَقِلَّ العِلْمُ، وَيَظْهَرَ الزِّنا، وَتُشْرَبَ الخَمْرُ، وَيَقِلَّ الرِّجالُ، وَتَكْثُرَ النِّساءُ حتَّى يَكُونَ لِخَمْسِينَ امْرأةً قَيِّمُهُنَّ رَجُلٌ واحِدٌ». [راجع: ٨٠]

5578. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihāb said: 'Abdul Mālik bin Abī Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām told me that Abū Bakr used to narrate that narration to him on the authority of Abū Hurairah. He used to add that Abū Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)."

٥٥٧٨ - حَدَّثَنَا أحمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ قالَ: أخبرَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتُ أبا سَلَمَةَ بنَ عَبْدِ الرَّحمٰنِ وَابنَ المُسَيَّبِ يَقُولانِ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: إنَّ النَّبِيَّ ﷺ قالَ: «لا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤمِنٌ، وَلا يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُها وَهُوَ مُؤمِنٌ، وَلا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤمِنٌ».

قالَ ابنُ شِهابٍ: وأخبرَني عَبْدُ المَلِكِ بنُ أبي بَكْرِ بنِ عَبْدِ الرَّحمٰنِ بنِ الحَارِثِ بنِ هِشامٍ: أنَّ أبا بَكْرٍ كانَ يُحَدِّثُهُ عَنْ أبي هُرَيْرَةَ، ثُمَّ يَقُولُ: كانَ أبو بَكْرٍ يُلْحِقُ مَعَهُنَّ: «ولا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إلَيْهِ أَبْصَارَهُمْ فِيها، حِينَ يَنْتَهِبُها وَهُوَ مُؤمِنٌ». [راجع: ٢٤٧٥]

(٢) **بابُ الخَمْرِ مِنَ العِنَبِ وغيره**

٥٥٧٩ - **حدَّثني** الحَسَنُ بنُ صَبَّاحٍ: حدَّثنا مُحَمَّدُ بنُ سابِقٍ: حدَّثنا مالكٌ هُوَ ابنُ مِغْوَلٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَقَدْ حُرِّمَتِ الخَمْرُ وما بالمَدِينَةِ مِنْها شَيْءٌ. [راجع: ٤٦١٦]

٥٥٨٠ - **حدَّثنا** أحمَدُ بنُ يُونُسَ: حدَّثنا أبو شهاب عَبْدُ رَبِّهِ بنُ نافِعٍ، عَنْ يُونُسَ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أنَسٍ قالَ: حُرِّمَتْ عَلَيْنا الخَمْرُ حِينَ حُرِّمَتْ، وما نَجِدُ، يَعْنِي بالمَدِينَةِ، خَمْرَ الأعْنابِ إلَّا قَليلاً، وَعامَّةُ خَمْرِنا البُسْرُ والتَّمْرُ. [راجع: ٢٤٦٤]

٥٥٨١ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ أبي حَيَّانَ: حدَّثنا عامِرٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قامَ عُمَرُ عَلى المِنْبَرِ فقالَ: أمَّا بَعْدُ، نَزَلَ تَحْريمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: العِنَبِ، وَالتَّمْرِ، والعَسَلِ، والحِنْطَةِ، والشَّعِيرِ، والخَمْرُ ما خامَرَ العَقْلَ. [راجع: ٤٦١٩]

(٣) **بابٌ: نَزَلَ تَحْريمُ الخَمْرِ وَهِيَ مِنَ البُسْرِ والتَّمْرِ**

٥٥٨٢ - **حدَّثنا** إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثني مالكُ بنُ أنَسٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ،

(2) CHAPTER. Alcoholic drinks may be prepared from grapes and other things.

5579. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: "Alcoholic drinks were prohibited (by Allāh) when there was nothing of it in Al-Madīna.

5580. Narrated Anas رَضِيَ اللهُ عَنْهُ: "Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Al-Madīna, for most of our liquors were made from unripe and ripe dates.

5581. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e., grapes, dates, honey, wheat or barley. And an alcoholic drink is that, that disturbs the mind.

(3) CHAPTER. Prohibition of alcoholic drinks have been revealed and these drinks are prepared from unripe and ripe dates.

5582. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I was serving Abū 'Ubaida, Abū Ṭalḥa and Ubayy bin Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have

عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ أَسْقِي أبا عُبَيْدَةَ وأبا طَلْحَةَ وأُبَيَّ بنَ كَعْبٍ مِنْ فَضِيخِ زَهْوٍ وتَمْرٍ، فَجاءَهُمْ آتٍ فَقالَ: إنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ أبو طَلْحَةَ: قُمْ يا أنَسُ، فَهَرِّقْهَا فَهَرَّقْتُهَا. [راجع: ٢٤٦٤]

been prohibited." (On hearing that) Abū Ṭalḥa said, "Get up, O Anas, and pour (throw) it out!" So I poured (threw) it out.

٥٥٨٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ، عَنْ أبيهِ قالَ: سَمِعْتُ أَنَساً قَالَ: كُنْتُ قائماً عَلَى الحَيِّ أَسْقِيهِمْ - عُمُومَتِي وأنا أَصْغَرُهُمْ - الفَضِيخَ، فَقِيلَ: حُرِّمَتِ الخَمْرُ، فَقالُوا: أكْفِئْها فكَفَأْتُها.

قُلْتُ لأنَسٍ: ما شَرَابُهُمْ؟ قالَ: رُطَبٌ وبُسْرٌ، فَقالَ أبو بكْرِ بنُ أنَسٍ: وكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أنَسٌ. [راجع: ٢٤٦٤]

وَحَدَّثَنِي بَعْضُ أصحابي أنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

5583. Narrated Anas رَضِيَ اللهُ عَنْهُ: While I was waiting on my uncles and serving them with (wine prepared from) dates – and I was the youngest of them – it was said, "Alcoholic drinks have been prohibited." So they said (to me), "Throw it away." So I threw it away.

٥٥٨٤ - حدَّثني مُحَمَّدُ بنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حدَّثنا يُوسُفُ أبو مَعْشَرٍ البَرَّاءُ قالَ: سَمِعْتُ سَعِيدَ بنَ عُبَيْدِ اللهِ قالَ: حَدَّثَنِي بَكْرُ بنُ عَبْدِ اللهِ أنَّ أَنَسَ بنَ مالكٍ حَدَّثَهُمْ: أنَّ الخَمْرَ حُرِّمَتْ، والخَمْرُ يَوْمَئِذٍ البُسْرُ والتَّمْرُ. [راجع: ٢٤٦٤]

5584. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

(٤) بابٌ: الخَمْرُ مِنَ العَسَلِ وَهُوَ البِتْعُ،

(4) CHAPTER. The Alcoholic drinks prepared from honey is called *Al-Bit‘*.

Narrated Ma'n: I asked Mālik bin Anas about *Al-Fuqqā'*.[1] He said, "If it does not intoxicate, then there is no harm in it."

Ibn Ad-Darāwardī said: We asked about it and they said, "It does not intoxicate; there is no harm in it."

وَقالَ مَعْنٌ: سألتُ مالِكَ بنَ أنَسٍ عَنِ الفُقَّاعِ فَقالَ: إذَا لَمْ يُسْكِرْ فَلا بأسَ بِهِ. وَقالَ ابنُ الدَّراوَرْدِيِّ: سألْنا عَنْهُ فَقالُوا: لا يُسْكِرُ، لا بأسَ بِهِ.

5585. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ was asked about *Al-Bit'*. He ﷺ said, "All drinks that intoxicate are unlawful (to drink.)"

٥٥٨٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحمٰنِ عَنْ عائشَةَ أنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ البِتْعِ فَقالَ: «كُلُّ شَرابٍ أسْكَرَ فَهُوَ حَرَامٌ». [راجع: ٢٤٢]

5586. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ was asked about *Al-Bit'*, a liquor prepared from honey which the Yemenites used to drink. Allāh's Messenger ﷺ said, "All drinks that intoxicate are unlawful (to drink)."

٥٥٨٦ - حدَّثَنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبرَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ أن عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ البِتْعِ - وَهُوَ شَرابُ العَسَلِ - وكانَ أهْلُ اليَمَنِ يَشْرَبونَهُ، فَقالَ رَسُولُ اللهِ ﷺ: «كُلُّ شَرابٍ أسْكَرَ فَهُوَ حَرَامٌ». [راجع: ٢٤٢]

5587. Narrated Anas bin Mālik: Allāh's Messenger ﷺ said, "Neither make drinks in *Ad-Dubbā'* nor in *Al-Muzaffat*."[2]

Abū Hurairah used to add to them *Al-Ḥantam* and *An-Naqīr*.[2]

٥٥٨٧ - وَعَنِ الزُّهْرِيِّ قالَ: حدَّثَني أنَسٌ، أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَنْتَبِذُوا في الدُّبَّاءِ وَلا في المُزَفَّتِ».

(1) (Chap. 4) A drink prepared from honey or grapes. It is permissible to drink as long as it is fresh (not fermented).

(2) (H. 5587) *Ad-Dubbā', Al-Muzaffat, Al-Ḥantam* and *An-Naqīr* are four different containers in which wine used to be prepared. *Ad-Dubbā'* is the empty skin of gourd; *Al-Muzaffat* is a bowl coated with pitch; *Al-Ḥantam* is a kind of jar; and *An-Naqīr* is a piece of date-palm trunk, hollowed out in the shape of a bowl.

وكانَ أبو هُرَيْرَةَ يُلْحِقُ مَعَهُما الحَنْتَمَ والنَّقِيرَ.

(٥) بابٌ ما جاءَ في أنَّ الخَمْرَ ما خامَرَ العَقْلَ مِنَ الشَّرابِ

(5) CHAPTER. What has been said (about the statement). Alcoholic drink is any drink that disturbs the mind.

٥٥٨٨ - حَدَّثَنِي أحمَدُ بنُ أبي رَجاءٍ: حدَّثَنا يَحْيَى، عَنْ أبي حَيَّانَ التَّيْمِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: خَطَبَ عُمَرُ عَلى مِنْبَرِ رَسُولِ اللهِ ﷺ فقالَ: إنَّهُ قَدْ نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةِ أشْياءَ: العِنَبِ، والتَّمْرِ، والحِنْطَةِ، والشَّعِيرِ، والعَسَلِ. والخَمْرُ ما خامَرَ العَقْلَ. وثَلاثٌ وَدِدْتُ أنَّ رَسُولَ اللهِ ﷺ لم يُفارِقْنا حتَّى يَعْهَدَ إلَيْنا عَهْداً: الجَدُّ، والكَلالَةُ، وأبْوابٌ مِنْ أبْوابِ الرِّبا. قالَ: قُلْتُ: يا أبا عَمْرٍو، فَشَيْءٌ يُصْنَعُ بالسِّنْدِ مِنَ الأُرْزِّ؟ قالَ: ذاكَ لَمْ يَكُنْ عَلى عَهْدِ النَّبيِّ ﷺ، أوْ قالَ: عَلى عَهْدِ عُمَرَ.

وَقالَ حَجَّاجٌ، عَنْ حَمَّادٍ، عَنْ أبي حَيَّانَ مكانَ العِنَبِ: الزَّبِيبَ.

[راجع: ٤٦١٩]

5588. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar delivered a *Khutba* on the pulpit of Allāh's Messenger ﷺ, saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind." 'Umar added, "I wish Allāh's Messenger ﷺ had not left us (died) before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inhertance of *Al-Kalāla* (a person who has neither descendents nor ascendents as heirs) and the gates (various types) from the gates (types) of *Ribā*[1] (usury)."

٥٥٨٩ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بن أبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عُمَرَ، عَنْ عُمَرَ قالَ: الخَمْرُ تُصْنَعُ مِنْ خَمْسَةٍ: مِنَ الزَّبِيبِ، والتَّمْرِ،

5589. Narrated 'Umar: "Alcoholic drinks are prepared from five things, i.e., raisins, dates, wheat, barley and honey."

(1) (H. 5588) *Ribā*: See the glossary.

والحِنْطَةِ، والشَّعِيرِ، والعَسَلِ.

[راجع: ٤٦١٩]

(6) CHAPTER. What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

(٦) باب ما جاءَ فِيمَنْ يَسْتَحِلُّ الخَمْرَ وَيُسَمِّيهِ بغير اسْمِهِ

5590. Narrated Abū 'Āmir or Abū Mālik Al-Ash'arī that he heard the Prophet ﷺ saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And (from them) there will be some who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

٥٥٩٠ - وقالَ هِشامُ بنُ عَمَّارٍ: حدَّثَنا صَدَقَةُ بنُ خالِدٍ: حدَّثَنا عَبْدُ الرَّحمٰنِ بنُ يَزِيدَ بنِ جابِرٍ: حدَّثَنا عَطِيَّةُ ابنُ قَيْسٍ الكِلابيُّ: حدَّثَنا عَبْدُ الرَّحمٰنِ ابنُ غَنْمٍ الأشْعَرِيُّ قالَ: حدَّثَني أبو عامِرٍ - أوْ أبو مالِكٍ - الأشْعَرِيّ، وَاللهِ ما كَذَبَني: سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَيَكُونَنَّ مِنْ أُمَّتي أقْوامٌ يَسْتَحِلُّونَ الحِرَ، والحَرِيرَ، والخَمْرَ، والمَعازِفَ، ولَيَنْزِلَنَّ أقْوامٌ إلى جَنْبِ عَلَمٍ، يَرُوحُ عَلَيْهِمْ بِسارِحَةٍ لَهُمْ يأتِيهِمْ لِحَاجَةٍ فَيَقُولُونَ: ارْجِعْ إلَيْنا غَداً، فَيُبَيِّتُهُمُ اللهُ، وَيَضَعُ العَلَمَ، ويَمْسَخُ آخَرِينَ قِرَدَةً وخَنازِيرَ إلى يَوْمِ القِيامَةِ».

(7) CHAPTER. To prepare non-alcoholic drinks in bowls or *Taūr* (a bowl made of stone, copper or wood).

(٧) بابُ الانْتِباذِ في الأوْعِيَةِ والتَّوْرِ

5591. Narrated Sahl: Abū Usaid As-Sā'idī came and invited Allāh's Messenger ﷺ on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allāh's Messenger ﷺ? She had soaked some dates in water in a *Taūr* overnight.

٥٥٩١ - حدَّثَنا قُتَيْبَةُ بنُ سعيدٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحمٰنِ، عَنْ أبي حازِمٍ قالَ: سَمِعْتُ سَهْلاً يَقُولُ: أتى أبو أُسَيْدٍ السَّاعِدِيُّ، فَدَعا رَسُولَ اللهِ ﷺ في عُرْسِهِ فَكانَتِ امْرَأتُهُ خادِمَهُم - وَهيَ العَرُوسُ - قالَ: أتَدْرُونَ وَمَا سَقَتْ رَسُولَ اللهِ

ﷺ؟ أنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ في تَوْرٍ. [راجع: ٥١٧٦]

(٨) بابُ تَرخِيصِ النَّبِيِّ ﷺ في الأَوْعِيَةِ والظُّرُوفِ بَعْدَ النَّهْيِ

(8) CHAPTER. The Prophet ﷺ re-allowed the use of (certain kinds of) bowls and containers after he had forbidden their use.

٥٥٩٢ - حدَّثنا يُوسُفُ بْنُ مُوسَى: حدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ أبو أحمَدَ الزُّبَيْرِيُّ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ سالِمٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الظُّرُوفِ فَقالتِ الأَنْصَارُ: إنَّهُ لا بُدَّ لَنا مِنْها، قالَ: «فَلا إذاً».

وَقالَ لِي خَلِيفَةُ: حدَّثني يَحْيَى بْنُ سَعِيدٍ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ سالِمِ ابنِ أبي الجَعْدِ، عَنْ جابِرٍ بِهٰذَا.

5592. Narrated Jābir رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ forbade the use of (certain) containers, but the *Anṣār* said, "We cannot dispense with them." The Prophet ﷺ then said, "If so, then use them."

٥٥٩٣ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ سُلَيْمانَ بْنِ أبي مُسْلِمٍ الأَحْوَلِ، عَنْ مُجاهِدٍ، عَنْ أبي عِيَاضٍ العَنسِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا نَهى النَّبِيُّ ﷺ عَنِ الأَسْقِيَةِ قِيلَ للنَّبِيِّ ﷺ: لَيْسَ كُلُّ النَّاسِ يَجِد سِقاءً، فَرَخَّصَ لَهُمْ في الجَرِّ غَيرِ المُزَفَّتِ.

حدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ بِهٰذا وَقالَ فِيهِ: لَمَّا نَهى النَّبِيُّ ﷺ عَنِ الأَوْعِيَةِ.

5593. Narrated 'Abdullāh bin 'Amr رَضِيَ الله عَنْهُما: When the Prophet ﷺ forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet ﷺ, "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.

٥٥٩٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَني سُلَيْمانُ،

5594. Narrated 'Alī رَضِيَ الله عَنْهُ: The Prophet ﷺ forbade the use of *Ad-Dubbā'* and *Al-Muzaffat*[1].

(1) (H. 5594) See the footnote of H. 5587.

عَنْ إبراهِيمَ التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ عَنِ الدُّبَّاءِ والمُزَفَّتِ.

حَدَّثَني عُثْمانُ: حدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ بِهٰذا.

5595. Narrated Ibrāhīm: I asked Al-Aswad, "Did you ask 'Āishah, (Mother of the believers), about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes, I said to her, 'O Mother of the believers! What containers did the Prophet ﷺ forbade to use for preparing (non-alcoholic) drinks?' She said, 'The Prophet ﷺ forbade us (his family), to prepare (non-alcoholic) drinks in *Ad-Dubbā'* and *Al-Muzaffat*.' I asked, 'Didn't you mention *Al-Jar* and *Al-Hantam*?' She said, 'I tell what I have heard; shall I tell you what I have not heard'?"

٥٥٩٥ - حدَّثَني عُثْمانُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ: قُلْتُ للأَسْوَدِ: هَلْ سأَلْتَ عائِشَةَ أُمَّ المُؤْمِنِينَ عَمَّا يُكْرَهُ أنْ يُنْتَبَذَ فِيهِ؟ فَقالَ: نَعَمْ، قُلْتُ: يا أُمَّ المُؤْمِنِينَ، عَمَّ نَهى النَّبِيُّ ﷺ أنْ يُنْتَبَذَ فِيهِ؟ قالَتْ: نَهانا في ذٰلِكَ أهْلَ البَيْتِ أنْ نَنْتَبِذَ في الدُّبَّاءِ، والمُزَفَّتِ. قُلْتُ: أَمَا ذَكَرْتِ الجَرَّ والحَنْتَمَ؟ قالَتْ: إنَّما أُحَدِّثُكَ ما سَمِعْتُ، أَفَنُحَدِّثُ ما لَمْ أسمَعْ؟.

5596. Narrated Ash-Shaibānī: I heard 'Abdullāh bin Abī 'Aufā رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ forbade the use of green jars." I said, "Shall we drink out of white jars?" He said, "No."

٥٥٩٦ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبانِيُّ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبِي أوْفى رَضِيَ اللهُ عَنْهُما قالَ: نَهى النَّبِيُّ ﷺ عَنِ الجَرِّ الأخْضَرِ، قُلْتُ: أنَشْرَبُ في الأَبْيَضِ؟ قالَ: «لَا».

(9) CHAPTER. (One can drink) date-syrup as long as it does not intoxicate (not fermented).

(٩) بابُ نَقِيعِ التَّمْرِ ما لَمْ يُسْكِرْ

5597. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'idī invited the Prophet ﷺ to his wedding banquet. At that time his wife was serving them, and she was the bride. She said, "Do you know what (kind of syrup) I soaked (made) for Allāh's Messenger ﷺ ? I

٥٥٩٧ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ القارِيُّ، عَنْ أبي حازِمٍ قالَ: سَمِعْتُ سَهْلَ بنَ سَعْدٍ أنَّ أَبَا أُسَيْدٍ

السَّاعِديَّ دَعا النَّبِيَّ ﷺ لِعُرْسِهِ، فَكانَتِ امْرأَتُهُ خادِمَهُمْ يَوْمَئِذٍ، وَهِيَ العَرُوسُ، فَقالَتْ: هل تَدْرُونَ ما أَنْقَعْتُ لِرَسُولِ اللهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَراتٍ مِنَ اللَّيْلِ في تَوْرٍ. [راجع: ٥١٧٦]

soaked some dates in water in a *Taūr* (bowl) overnight."

(١٠) **بابُ البَاذَقِ،**

وَمَنْ نَهَى عَنْ كُلِّ مُسْكِرٍ مِنَ الأَشْرِبَةِ. وَرأى عُمَرُ، وأبو عُبَيْدَةَ، وَمُعاذٌ شُرْبَ الطِّلاءِ عَلى الثُّلُثِ، وشَرِبَ البَرَاءُ، وأبو جُحَيْفَةَ عَلى النِّصْفِ. وَقالَ ابنُ عَبَّاسٍ: اشْرَبِ العَصِيرَ ما دَامَ طَرِيّاً. وَقالَ عُمَرُ: وَجَدْتُ مِنْ عُبَيْدِ اللهِ رِيحَ شَرَابٍ، وأنا سائِلٌ عَنْهُ، فإنْ كانَ يُسْكِرُ جَلَدْتُهُ.

(10) CHAPTER. ***Al-Bādhaq*** **(a kind of alcoholic drink).**(1)

And whoever forbade all kinds of (alcoholic) drinks which caused intoxication.

'Umar, Abū 'Ubaida and Mu'ādh gave the verdict that *Aṭ-Ṭilā'* was permissible to drink if its amount decreased to one-third by cooking.

Al-Barā' and Abī Juḥaifa drink it when its amount diminished by half by cooking.

Ibn 'Abbās said: Drink the fruit juice as long as it is fresh.

'Umar said: I perceived the smell of some drink from 'Ubaidullāh, so I am going to ask him about it. If it was intoxicant, I will give him the legal lashing.

٥٥٩٨ - **حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ: أَخبَرَنا سُفْيانُ، عَنْ أَبي الجُوَيْرِيَةِ قالَ: سأَلْتُ ابنَ عَبَّاسٍ عَنِ الباذَقِ فَقالَ: سَبَقَ مُحَمَّدٌ ﷺ الباذَقَ: «فَمَا أَسْكَرَ فَهُوَ حَرَامٌ». قالَ: الشَّرَابُ الحَلالُ الطَّيِّبُ. قالَ: لَيسَ بَعْدَ الحَلالِ الطَّيِّبِ إلَّا الحَرَامُ الخَبِيثُ.

5598. Narrated Abū Al-Juwairiya: I asked Ibn 'Abbās about *Al-Bādhaq*. He said, "Muḥammad ﷺ prohibited alcoholic drinks before it was called *Al-Bādhaq* (by saying), 'Any drink that intoxicates is unlawful.' I said, 'What about good lawful drinks?' He said, 'Apart from what is lawful and good, all other things are unlawful and not good (unclean *Al-Khabīth*).' "

٥٥٩٩ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أبي شَيْبَةَ: حدَّثنا أبو

5599. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to like sweet edible things and honey.

(1) (Chap. 10) *Al-Bādhaq* which is also called *Aṭ-Ṭilā'*. It is a drink which is prepared from the syrup of grapes which is cooked so that it becomes as thick as the grease used for treating camels.

أُسامَةَ: حدَّثَنا هِشامُ ابنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُحِبُّ الحَلْواءَ والعَسَلَ. [راجع: ٤٩١٢]

(11) CHAPTER. Whoever considers that the unripe-date drink and the ripe-date drink should not be mixed with each other if it is an intoxicant, and that two kinds of cooked food should not be put in one dish.

(١١) بابٌ مَنْ رَأى أنْ لا يَخْلِطَ البُسْرَ والتَّمْرَ إذَا كانَ مُسْكِراً، وأنْ لا يَجْعَلَ إدَامَينِ في إدَامٍ

5600. Narrated Anas رَضِيَ اللهُ عَنْهُ: While I was serving Abū Ṭalḥa, Abū Dujāna and Abū Suhail bin Al-Baiḍā' with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days.

٥٦٠٠ - **حدَّثَنا** مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: إنِّي لأسقِي أبا طَلْحَةَ وأبا دُجانَةَ وسُهَيْلَ بنَ البَيْضاءِ خَلِيطَ بُسْرٍ وتَمْرٍ إذْ حُرِّمَتِ الخَمْرُ فَقَذَفْتُها وأنا ساقِيهِمْ وأصْغَرُهُمْ، وإنَّا نَعُدُّها يَوْمَئِذٍ الخَمْرَ.

وَقالَ عَمْرُو بنُ الحارِثِ: حدَّثَنا قَتادَةُ: سَمِعَ أنَساً. [راجع: ٢٤٦٤]

5601. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates.

٥٦٠١ - **حدَّثَنا** أبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، أخْبرَني عَطاءٌ أنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: نَهى النَّبِيُّ ﷺ عَنِ الزَّبِيبِ، والتَّمْرِ، والبُسْرِ، والرُّطَبِ.

5602. Narrated Abū Qatāda: The Prophet ﷺ forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may drink such drinks as long as it is fresh).

٥٦٠٢ - **حدَّثَنا** مُسْلِمٌ: حدَّثَنا هِشامٌ: أخبرَنا يَحْيَى بنُ أبي كَثِيرٍ، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبيهِ قالَ: نَهى النَّبِيُّ ﷺ أنْ يُجْمَعَ بَيْنَ التَّمْرِ والزَّهْوِ، والتَّمْرِ والزَّبِيبِ، وَلْيُنْبَذْ كُلُّ وَاحِدٍ مِنْهُما عَلى حِدَةٍ.

(12) CHAPTER. The drink of milk. And the Statement of Allāh عزَّ وَجلَّ:
"We give you to drink of that which is in their bellies, from between excretions and blood, pure milk palatable to the drinkers..." (V.16:66)

(١٢) بابُ شُرْبِ اللَّبنِ، وَقَوْلِ اللهِ عَزَّ وَجَلَّ: يُخْرِجُ ﴿مِنۢ بَيۡنِ فَرۡثٖ وَدَمٖ لَّبَنًا خَالِصٗا سَآئِغٗا لِّلشَّٰرِبِينَ﴾ [النحل: ٦٦]

5603. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (*Al-Isra*).

٥٦٠٣ - حدَّثنا عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بقَدَحِ لَبنٍ وَقَدَحِ خَمْرٍ. [راجع: ٣٣٩٤]

5604. Narrated Umm Al-Faḍl: The people doubted whether Allāh's Messenger ﷺ was observing *Saum* (fast) on the day of 'Arafāt or not. So I sent a cup containing milk to him and he drank it.

٥٦٠٤ - حدَّثنا الحُمَيْدِيُّ: سَمِعَ سُفْيانَ: أَخْبرَنا سالِمٌ أبو النَّضْرِ: أَنَّهُ سَمِعَ عُمَيْراً مَوْلى أُمِّ الفَضْلِ يُحَدِّثُ عَنْ أُمِّ الفَضْلِ قالَتْ: شَكَّ النَّاسُ في صِيَامِ رَسُولِ اللهِ ﷺ يَوْمَ عَرَفَةَ فأَرْسَلْتُ إِلَيْهِ بإناءٍ فِيهِ لَبَنٌ، فَشَرِبَ. فَكانَ سُفْيانُ رُبَّما قالَ: شَكَّ النَّاسُ في صِيامِ رَسُولِ اللهِ ﷺ يوْمَ عَرَفَةَ، فأَرْسَلَتْ إِلَيْهِ أُمُّ الفَضْلِ، فإذَا وُقِفَ عَلَيْهِ، قالَ: هُوَ عَنْ أُمِّ الفَضْلِ.

[راجع: ١٦٥٨]

5605. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Abū Ḥumaid brought a cup of milk from (a place called) An-Naqī'. Allāh's Messenger ﷺ said to him, "Will you not cover it, even by placing a stick across it?"

٥٦٠٥ - حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ أبي صَالحٍ وأبي سُفْيانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: جاءَ أبو حُمَيْدٍ بقَدَحٍ مِنْ لَبنٍ مِنَ النَّقِيعِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أَلَّا خَمَّرْتَهُ وَلَوْ أنْ تَعْرِضَ عَلَيه عُوداً». [انظر: ٥٦٠٦]

5606. Narrted Jābir رَضِيَ اللهُ عَنْهُ: Abū Ḥumaid, (an *Anṣārī* man), came from An-Naqī' carrying a cup of milk to the Prophet ﷺ. The Prophet ﷺ said, "Will you not cover it even by placing a stick across it?"

٥٦٠٦ - حدَّثني عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ قالَ: سَمِعْتُ أبا صَالحٍ يَذْكُرُ، أُرَاهُ عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ أبو حُمَيْدٍ، رَجُلٌ مِنَ الأنْصارِ مِنَ النَّقِيعِ بإناءٍ مِنْ لَبَنٍ إلى النَّبيِّ ﷺ، فَقالَ النَّبيُّ ﷺ: «ألَّا خَمَّرْتَهُ وَلَوْ أنْ تَعْرِضَ عَلَيهِ عُوداً؟».

وحدَّثني أبو سُفْيانَ، عَنْ جابِرٍ، عَنِ النَّبيِّ ﷺ بهٰذَا. [راجع: ٥٦٠٥]

5607. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came from Makkah with Abū Bakr. Abū Bakr said, "We passed by a shepherd, and at that time Allāh's Messenger ﷺ was thirsty. I milked a little milk in a bowl and Allāh's Messenger ﷺ drank till I was pleased.

Surāqa bin Ju'shum came to us riding a horse (chasing us). The Prophet ﷺ invoked evil upon him, whereupon Surāqa requested him not to invoke evil upon him, in which case he would go back. The Prophet ﷺ agreed.

[See Vol.5, H. No.3905 and 3906]

٥٦٠٧ - حدَّثني مَحْمُودٌ: أخبرَنا النَّضْرُ: أخبرَنا شُعْبَةُ، عَنْ أبي إسْحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ النَّبيُّ ﷺ مِنْ مَكَّةَ وأبو بَكْرٍ مَعَهُ، قالَ أبو بَكْرٍ: مَرَرْنا بِرَاعٍ، وَقَدْ عَطِشَ رَسُولُ اللهِ ﷺ، قالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ: فَحَلَبْتُ كُثْبَةً مِنْ لَبَنٍ في قَدَحٍ، فَشَرِبَ حتَّى رَضِيتُ، وأتانا سُرَاقَةُ بنُ جُعْشُمٍ عَلى فَرَسٍ، فَدَعا عَلَيْهِ، فَطلَبَ إلَيْهِ سُرَاقَةُ أنْ لا يَدْعُوَ عَلَيْهِ وأنْ يَرْجِعَ، فَفَعَلَ النَّبيُّ ﷺ. [راجع: ٢٤٣٩]

5608. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."

٥٦٠٨ - حدَّثنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنْ عَبْدِ الرَّحمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً،

والشَّاةُ الصَّفِيُّ مِنْحَةً تَغْدُو بإناءٍ وَتَرُوحُ بآخَرَ». [راجع: ٢٦٢٩]

٥٦٠٩ - حدَّثنا أبو عاصِم: عَنِ الأوْزاعِيِّ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ شَرِبَ لَبَناً فَمَضْمَضَ وَقالَ: «إنَّ لَهُ دَسَماً». [راجع: ٢١١]

5609. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ drank milk and then rinsed his mouth and said, "It contains fat."

٥٦١٠ - وَقالَ إبراهِيمُ بنُ طَهْمانَ، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «رُفِعْتُ إلى السِّدْرَةِ فإذا أرْبَعَةُ أنهارٍ: نَهَرانِ ظاهِرانِ ونَهَرانِ باطِنانِ. فأمَّا الظَّاهِرانِ: فَالنِّيلُ والفُراتُ، وأمَّا البَاطِنَانِ فَنَهَرانِ في الجَنَّةِ. فأُتِيتُ بثَلاثَةِ أقْداحٍ: قَدَحٍ فِيهِ لَبَنٌ، وقَدَحٍ فِيهِ عَسَلٌ، وَقَدَحٍ فِيهِ خَمْرٌ، فأخَذْتُ الَّذي فِيهِ اللَّبَنُ فَشَرِبْتُ، فَقِيلَ لِي: أصَبْتَ الفِطْرَةَ أنْتَ وأُمَّتُكَ».

وقالَ هِشامٌ وسَعيدٌ وهَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مَالِكٍ، عَنْ مَالِكِ بنِ صَعْصَعَةَ عَنِ النَّبِيِّ ﷺ في الأَنهارِ نَحْوَهُ، ولَمْ يَذْكُرُوا ثَلاثَةَ أقْداحٍ. [راجع: ٣٥٧٠].

5610. The Prophet ﷺ added: I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in Paradise. Then I was given three bowls, one containing milk, another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will remain on the right path (Islām)."

(١٣) بابُ اسْتِعْذابِ المَاءِ

(13) CHAPTER. To seek fresh water.

٥٦١١ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ إسحاقَ بنِ

5611. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa had the largest number of date-palms from amongst the *Anṣār* of Al-Madīna.

The dearest of his property to him was Bairuḥā garden which was facing the (Prophet's) Mosque. Allāh's Messenger ﷺ used to enter it and drink of its good fresh water. When the Holy Verse: "By no means shall you attain *Al-Birr* (piety, righteousness – it means here Allāh's Reward, i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love". (V.3:92) was revealed, Abū Ṭalḥa got up and said, "O Allāh's Messenger! Allāh says: 'By no means shall you attain *Al-Birr* (piety, righteousness – it means here Allāh's Reward, i.e., Paradise) unless you spend of that which you love? And the most dear property to me is the Bairuḥā garden and I want to give it in charity in Allāh's Cause, seeking to be rewarded by Allāh for that. So you can spend it, O Allāh's Messenger, wherever Allāh instructs you." Allāh's Messenger ﷺ said, "Good! That is a perishable (or profitable) wealth." ('Abdullāh) is in doubt as to which word was used.) He said, "I have heard what you have said, but in my opinion you'd better give it to your kith and kin." On that Abū Ṭalḥa said, "I will do so, O Allāh's Messenger!" Abū Ṭalḥa distributed that garden among his kith and kin and cousins.

عَبْدِ اللهِ: أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ يَقُولُ: كانَ أبو طَلْحَةَ أكثرَ أنْصارِيٍّ بالمَدِينَةِ مَالاً مِنْ نَخْلٍ، وكانَ أحَبَّ مالِهِ إِلَيْهِ بَيْرُحاءُ، وكانَتْ مُسْتقْبِلَ المَسْجِدِ. وكانَ رَسُولُ اللهِ ﷺ يَدْخُلُها، وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ. قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قامَ أبو طَلْحَةَ فقالَ: يا رَسُولَ اللهِ، إنَّ اللهَ يَقُولُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ وإنَّ أحَبَّ مَالِي إلَيَّ بَيْرُحاءُ، وإنَّها صَدَقَةٌ لله، أرْجُو بِرَّها وذُخْرَها عِنْدَ اللهِ، فَضَعْها يا رَسُولَ اللهِ حَيْثُ أرَاكَ اللهُ. فَقالَ رَسُولُ اللهِ ﷺ: «بَخٍ، ذٰلكَ مالٌ رَايِحٌ - أوْ رَابِحٌ، شَكَّ عَبْدُ اللهِ - وَقَدْ سَمِعْتُ ما قُلْتَ وَإنِّي أرَى أنْ تَجْعَلَها في الأقْرَبِينَ»، فَقالَ أبو طَلْحَةَ: أفْعَلُ يا رَسُولَ اللهِ، فَقَسَمَها أبو طَلْحَةَ في أقارِبِهِ، وفي بَنِي عَمِّهِ.

وَقالَ إسْماعِيلُ ويَحْيَى بنُ يَحْيَى: «رَايِحٌ». [راجع: ١٤٦١]

(14) CHAPTER. The drinking of milk (mixed) with water.

(١٤) بابُ شُرْبِ اللَّبَنِ بالمَاءِ

5612. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allāh's Messenger ﷺ. He took the bowl and drank while on his left there was sitting

٥٦١٢ - حدَّثَنا عَبْدَانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَنِي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ رأى رَسُولَ اللهِ ﷺ

شَرِبَ لَبَناً، وأتَى دَارَهُ، فحَلَبْتُ شاةً، فَشُبْتُ لرَسُولِ اللهِ ﷺ مِنَ البِئْرِ، فَتَنَاوَلَ القَدَحَ فَشَرِبَ، وَعَنْ يَسارِهِ أبو بَكْرٍ، وعَنْ يَمِينِهِ أعْرَابِيٌّ، فأعْطَى الأعْرَابِيَّ فَضْلَهُ، ثُمَّ قَالَ: «الأَيمَنَ فَالأيمَنَ». [راجع: ٢٣٥٢]

Abū Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, "The right! The right (first)."

٥٦١٣ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ، عَنْ سَعِيدِ بنِ الحارِثِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الأنْصارِ وَمَعَهُ صَاحِبٌ لَهُ، فَقالَ لَهُ النَّبيُّ ﷺ: «إنْ كانَ عِنْدَكَ ماءٌ باتَ هٰذِهِ اللَّيْلَةَ في شَنَّةٍ وإلَّا كَرَعْنا». قالَ: والرَّجُلُ يُحَوِّلُ المَاءَ في حائِطِهِ. قالَ: فَقالَ الرَّجُلُ: يا رَسُولَ اللهِ، عِنْدِي ماءٌ بائِتٌ، فانْطَلِقْ إلى العَرِيشِ، قالَ: فانْطَلَقَ بِهِما، فسَكَبَ في قَدَحٍ، ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ، قالَ: فَشَرِبَ رَسُولُ اللهِ ﷺ، ثُمَّ شَرِبَ الرَّجُلُ الَّذِي جاءَ مَعَهُ. [انظر: ٥٦٢١]

5613. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ and one of his Companions entered upon an *Anṣārī* man and the Prophet ﷺ said to him, "If you have water kept overnight in a water-skin, (give us), otherwise we will drink water by putting our mouth in it (a basin)." The man was watering his garden then. He said, "O Allāh's Messenger! I have water kept overnight; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allāh's Messenger ﷺ drank, and then the man who had come along with him, drank. [See H.No.5621].

(١٥) بابُ شَرَابِ الحَلْوَاءِ والعَسَلِ،

(15) CHAPTER. The drinking of sweet edible things (syrups etc.) and honey.

وَقالَ الزُّهْرِيُّ: لا يَحِلُّ شُرْبُ بَوْلِ النَّاسِ لِشِدَّةٍ تَنْزِلُ، لأنَّهُ رِجْسٌ. قالَ اللهُ تَعالىٰ: ﴿أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ﴾ [المائدة: ٥] وَقالَ ابنُ مَسْعُود في

Az-Zuhrī said: The drinking of human urine because of great necessity is unlawful, for it is a foul thing. Allāh says:

"Lawful for you are *Aṭ-Ṭayyibāt*..." (V.5:4)

Ibn Mas'ūd said (about wine): Allāh does

not cure your diseases with what he has made unlawful.

السَّكَرِ: إنَّ اللهَ لَمْ يَجْعَلْ شِفاءَكُمْ فِيما حَرَّمَ عَلَيْكُمْ.

5614. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to like sweet edible things (syrup, etc.) and honey.

٥٦١٤ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أبو أُسامَةَ قالَ: أخْبَرَني هِشامٌ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبيُّ ﷺ يُعْجِبُهُ الحَلْوَاءُ والعَسَلُ [راجع: ٤٩١٢].

(16) CHAPTER. To drink while standing.

(١٦) بابُ الشُّرْبِ قائماً

5615. Narrated An- Nazzāl: 'Alī رَضِيَ اللهُ عَنْهُ came to the gate of courtyard (of the mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet ﷺ doing (drinking water) as you have seen me doing now."

٥٦١٥ - حدَّثنا أبو نُعَيْمٍ: حدَّثَنا مِسْعَرٌ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ، عَنِ النَّزَّالِ قالَ: أتَى عليٌّ رَضِيَ اللهُ عَنْهُ عَلى بابِ الرَّحَبَةِ بماءٍ فَشَرِبَ قائماً فَقالَ: إنَّ ناساً يَكْرَهُ أحَدُهُمْ أنْ يَشْرَبَ وَهُوَ قائمٌ، وإنِّي رأيْتُ النَّبيَّ ﷺ فَعَلَ كَما رأيْتُمُوني فَعَلْتُ. [انظر: ٥٦١٦]

5616. Narrated An-Nazzāl bin Sabra: 'Alī رَضِيَ اللهُ عَنْهُ offered the *Ẓuhr* prayer and then sat down in the wide courtyard (of the mosque) of Kūfa in order to deal with the affairs of the people till the *'Asr* prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing, and said, "Some people dislike to drink water while standing although the Prophet ﷺ did as I have just done."

٥٦١٦ - حدَّثنا آدمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ المَلِكِ بنُ مَيْسَرَةَ: سَمِعْتُ النَّزَّالَ ابنَ سَبْرَةَ يُحَدِّثُ عَنْ عَلِيّ رَضِيَ اللهُ عَنْهُ أنَّهُ صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ في حَوائجِ النَّاسِ في رَحَبَةِ الكُوفَةِ حتَّى حَضَرَتْ صَلاةُ العَصْرِ، ثُمَّ أُتيَ بِماءٍ فَشَرِبَ وَغَسَلَ وَجْهَه وَيَدَيْهِ - وَذَكَرَ رَأسَهُ وَرِجْلَيْهِ - ثُمَّ قامَ فَشَرِبَ فَضْلَهُ وَهُوَ قائمٌ، ثُمَّ قالَ: إنَّ ناساً يَكْرَهُونَ الشُّرْبَ قائماً وإنَّ النَّبيَّ ﷺ صَنَعَ مِثْلَ ما صَنَعْتُ. [راجع: ٥٦١٥]

5617. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ drank Zamzam (water) while standing.

٥٦١٧ - حدَّثَنا أبو نُعَيْم: حدَّثَنا سُفْيانُ، عَنْ عاصِمٍ الأحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبَّاسٍ قالَ: شَرِبَ النَّبِيُّ ﷺ قائماً مِنْ زَمْزَمَ. [راجع: ١٦٣٧]

(17) CHAPTER. Whoever drank while he was on the back of his camel.

(١٧) بابٌ مَنْ شَرِبَ وَهُوَ وَاقِفٌ عَلى بَعِيرِهِ

5618. Narrated Umm Al-Faḍl, daughter of Al-Ḥārith, that she sent a bowl of milk to the Prophet ﷺ while he was standing (at 'Arafāt) in the afternoon of the day of 'Arafāt. He took it in his hands and drank it. Narrated Abū An-Naḍr: The Prophet ﷺ was on the back of his camel.

٥٦١٨ - حدَّثَنا مالكُ بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبي سَلَمَةَ: أخبرَنا أبو النَّضْرِ، عَنْ عُمَيْرٍ مَوْلى ابنِ عَبَّاسٍ، عنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ أَنَّها أرْسَلَتْ إلى النَّبِيِّ ﷺ بقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَشِيَّةَ عَرَفَةَ، فأخَذَ بيَدِهِ فَشَرِبَهُ. [راجع: ١٦٥٨]

زَادَ مالكٌ عَنْ أبي النَّضْرِ: عَلى بَعِيرِهِ.

(18) CHAPTER. The one on the right should drink first.

(١٨) بابٌ: الأيمَنَ فَالأيمَنَ، في الشُّرْبِ

5619. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Milk mixed with water was brought to Allāh's Messenger ﷺ while a bedouin was on his right and Abū Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, "The right". "The right (first)."

٥٦١٩ - حدَّثَنا إسْماعِيلُ قَالَ: حدَّثَني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ أُتِيَ بلَبَنٍ قَدْ شِيبَ بمَاءٍ، وَعَنْ يَمِينِهِ أعْرابيٌّ، وَعَنْ شِمالِهِ أبو بَكْرٍ، فَشَرِبَ، ثُمَّ أعْطَى الأعْرَابيَّ، وَقالَ: «الأيمَنَ فَالأيمَنَ». [راجع: ٢٣٥٢]

(19) CHAPTER. Should one ask the permission of the one sitting on one's right so as to give the drink to an elder person first?

(١٩) بابٌ: هَلْ يَسْتأذِنُ الرَّجُلُ مَنْ عَنْ يَمِينِه في الشُّرْبِ لِيُعْطِيَ الأكبَرَ؟

5620. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allāh, O Allāh's Messenger! I will not give up my share from you to somebody else." On that Allāh's Messenger ﷺ placed the cup in the hand of that boy.

٥٦٢٠ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاخُ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هٰؤُلَاءِ؟» فَقَالَ الْغُلَامُ: وَاللهِ يَا رَسُولَ اللهِ، لَا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَداً. قَالَ: فَتَلَّهُ رَسُولُ اللهِ ﷺ فِي يَدِهِ. [راجع: ٢٣٥١]

(20) CHAPTER. To drink water from a basin by putting one's mouth in it.

(٢٠) بَابُ الْكَرْعِ فِي الْحَوْضِ

5621. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ and one of his Companions entered upon an *Anṣārī* man. The Prophet ﷺ and his Companion greeted (the man) and he replied, "O Allāh's Messenger! Let my father and mother be sacrificed for you! It is hot," while he was watering his garden. The Prophet ﷺ asked him, "If you have water kept overnight in a water-skin, (give us), or else we will sip by putting our mouths in the basin." The man was watering the garden. The man said, "O Allāh's Messenger! I have water kept overnight in a water-skin." He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet ﷺ drank and then gave the bowl to the man who had come along with him to drink.

٥٦٢١ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ، فَسَلَّمَ النَّبِيُّ ﷺ وَصَاحِبُهُ، فَرَدَّ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللهِ، بِأَبِي أَنْتَ وَأُمِّي، وَهِيَ سَاعَةٌ حَارَّةٌ، وَهُوَ يُحَوِّلُ فِي حَائِطٍ لَهُ، يَعْنِي الْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شَنَّةٍ وَإِلَّا كَرَعْنَا»، وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطٍ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ، عِنْدِي مَاءٌ بَاتَ فِي شَنَّةٍ، فَانْطَلَقَ إِلَى الْعَرِيشِ فَسَكَبَ فِي قَدَحٍ مَاءً ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ فَشَرِبَ النَّبِيُّ ﷺ، ثُمَّ أَعَادَ

فَشَرِبَ الرَّجُلُ الَّذي جاءَ مَعَهُ.

[راجع: ٥٦١٣]

(21) CHAPTER. The younger should serve the older.

(٢١) بابٌ خِدْمَةِ الصِّغارِ الكِبارَ

5622. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), "Throw it away." And I threw it away. The sub-narrator said: I asked Anas what their drink was (made from). He replied, "(From) ripe dates and unripe dates."

٥٦٢٢ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا مُعْتَمِرٌ، عَنْ أبيهِ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ قائماً عَلى الحَيِّ أسْقِيهِمْ - عُمُومَتِي وأنا أصْغَرُهُمْ - الفَضِيخَ. فَقِيلَ: حُرِّمَتِ الخَمْرُ، فَقالُوا: اكْفِئْها، فَكفَأْنا، قُلْتُ لأنَسٍ: ما شَرَابُهُمْ؟ قالَ: رُطَبٌ وبُسْرٌ، فَقالَ أبُو بَكْرِ بنُ أنَسٍ: وكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أنَسٌ.

[راجع: ٢٤٦٤]

وَحدَّثَنِي بَعْضُ أصْحَابي أنَّهُ سَمِعَ أنَساً يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

(22) CHAPTER. Covering the containers.

(٢٢) بابٌ تَغْطِيَةِ الإناءِ

5623. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allāh's Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allāh's Name; cover your containers and utensils and mention Allāh's Name. Cover them even by placing something across it, and extinguish your lamps."

٥٦٢٣ - حدَّثَنَا إسحَاقُ بنُ مَنْصُورٍ: أخْبرَنا رَوْحُ بنُ عُبادَةَ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرني عَطاءٌ أنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا كانَ جُنْحُ اللَّيْلِ - أوْ أمْسَيْتُمْ - فَكُفُّوا صِبْيانَكُمْ، فإنَّ الشَّياطِينَ تَنْتَشِرُ حِينَئِذٍ، فإذَا ذَهَبَ ساعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ، وَأغْلِقُوا الأبْوَابَ، وَاذْكُرُوا اسْمَ اللهِ، فإنَّ الشَّيْطانَ لا يَفْتَحُ باباً مُغْلَقاً. وَأوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ

اللهِ، وَخَمِّروا آنِيَتَكُمْ وَاذْكُروا اسْمَ اللهِ، وَلَوْ أنْ تَعْرُضُوا عَلَيْها شَيْئاً، وأطْفِئُوا مَصَابِيحَكُمْ». [راجع: ٣٢٨٠]

٥٦٢٤ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا هَمَّامٌ، عَنْ عَطاءٍ، عَنْ جابِرٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أطْفِئُوا المَصَابيحَ إذَا رَقَدْتُمْ، وَغَلِّقُوا الأبْوَابَ، وأوْكُوا الأسْقِيَةَ، وخَمِّرُوا الطَّعَامَ والشَّرَابَ - وأحْسِبُهُ قالَ:- وَلَوْ بعُودٍ تَعْرُضُهُ عَلَيْهِ». [راجع: ٣٢٨٠]

5624. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water-skins, and cover the food and drinks." I think he added, "... even with a stick you place across the container."

(٢٣) بابُ اخْتِنَاثِ الأسْقِيَةِ

(23) CHAPTER. The bending of the mouths of the water-skins for the sake of drinking from them.

٥٦٢٥ - حدَّثنا آدَمُ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ ابن عُتْبَةَ عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اخْتِناثِ الأسْقِيَةِ. يَعْنِي أنْ تُكْسَرَ أفْوَاهُها فَيُشْرَبَ مِنْها. [انظر: ٥٦٢٦]

5625. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the bending of the mouths of water-skins for the sake of drinking from them.

٥٦٢٦ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُس، عَنِ الزُّهْرِيّ قالَ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْد اللهِ، أنَّهُ سَمِعَ أبا سَعيدٍ الخُدْرِيّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنِ اخْتِناثِ الأسْقِيَةِ.

قالَ عَبْدُ اللهِ: قالَ مَعْمَرٌ أوْ غَيرُهُ: هُوَ الشُّرْبُ مِنْ أفْوَاهِها. [راجع: ٥٦٢٥]

5626. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ forbidding the drinking of water by bending the mouths of water-skins, i.e., drinking from the mouths directly.

(24) CHAPTER. To drink water from the mouth of a water-skin.

(٢٤) بابُ الشُّرْبِ مِنْ فَمِ السِّقَاءِ

5627. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade drinking (directly) from the mouth of a water-skin or other leather containers, and forbade preventing one's neighbour from fixing a peg in (the wall of) one's house.

٥٦٢٧ - **حدَّثنا** عَليّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا أيُّوبُ: قالَ لَنا عِكرِمَةُ: ألا أُخْبِرُكُمْ بأشْياءَ قِصارٍ حدَّثنا بها أبو هُرَيْرَةَ؟ نَهَى رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ القِرْبَةِ أو السِّقاءِ، وأنْ يَمْنَعَ جارَهُ أنْ يَغْرِزَ خَشَبَهُ في دَارِهِ. [راجع: ٢٤٦٣]

5628. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the drinking of water (directly) from the mouth of a water-skin.

٥٦٢٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا إسْماعِيلُ: أخْبرَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: نَهَى النَّبِيُّ ﷺ أنْ يُشْرَبَ مِنْ فِي السِّقاءِ. [راجع: ٢٤٦٣]

5629. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade the drinking of water (direct) from the mouth of a water-skin.

٥٦٢٩ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى النَّبِيُّ ﷺ عَنِ الشُّرْبِ مِنْ فِي السِّقاءِ.

(25) CHAPTER. It is forbidden to breathe in the vessel (while drinking water).

(٢٥) بابُ النَّهْيِ عَنِ التَّنَفُّسِ في الإناءِ

5630. Narrated Abū Qatāda: Allāh's Messenger ﷺ said, "When you drink (water), do not breathe in the vessel; and when you urinate, do not touch your penis with your right hand; and when you cleanse yourself after defecation, do not use your right hand."

٥٦٣٠ - **حدَّثنا** أبُو نُعَيْمٍ: حدَّثنا شَيْبانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، عَنْ أبِيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا شَرِبَ أحَدُكُمْ فَلا يَتَنَفَّسْ في الإناءِ، وإذَا بالَ أحَدُكُمْ فَلا يَمْسَحْ ذَكَرَهُ بِيَمِينِهِ، وإذَا تَمَسَّحَ أحَدُكُمْ فَلا يَتَمَسَّحْ بِيَمِينِهِ». [راجع: ١٥٣]

(26) CHAPTER. Breathing twice or thrice while drinking.

(٢٦) بابُ الشُّرْبِ بنَفَسَين أوْ ثلاثةٍ

5631. Narrated Thumāma bin 'Abdullāh: Anas used to breathe twice or thrice (while drinking) in a vessel and used to say that the Prophet ﷺ used to take three breaths while drinking.

٥٦٣١ - حدَّثَنا أبو عاصمٍ وأبو نُعَيْمٍ قالا: حدَّثنا عَزْرَةُ بنُ ثابتٍ قالَ: أخبرَني ثُمامَةُ بنُ عَبْدِ الله قالَ: كانَ أنَسٌ يَتَنفَّسُ في الإناءِ مَرَّتَينِ أوْ ثلاثاً. وزَعَمَ أنَّ النَّبيَّ ﷺ كانَ يَتَنفَّسُ ثلاثاً.

(27) CHAPTER. To drink in gold utensils.

(٢٧) بابُ الشُّرْبِ في آنِيَةِ الذَّهَبِ

5632. Narrated Ibn Abī Lailā: While Hudhaifa was at Madā'in, he asked for water. The chief of the village brought him a silver vessel. Hudhaifa threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet ﷺ forbade us to wear clothes of silk or *Dībāj*, and to drink in gold or silver utensils, and said, 'These things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter.'"

٥٦٣٢ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنِ ابنِ أبي لَيْلَى قالَ: كانَ حُذَيْفَةُ بالمَدائِنِ فاسْتَسْقَى، فأتاهُ دُهْقانٌ بقَدَحِ فِضَّةٍ فَرَماهُ بِهِ، فَقالَ: إنِّي لَمْ أرْمِهِ إلَّا أنِّي نَهَيْتُهُ فَلَمْ يَنْتَهِ، وإنَّ النَّبيَّ ﷺ نَهانا عَنِ الحَريرِ والدِّيباجِ، وَالشُّرْبِ في آنِيَةِ الذَّهَبِ والفِضَّةِ، وَقالَ: «هُنَّ لَهُمْ في الدُّنْيا، وَهُنَّ لَكُمْ في الآخِرَةِ». [راجع: ٥٤٢٦]

(28) CHAPTER. Silver utensils.

(٢٨) بابُ آنِيَةِ الفِضَّةِ

5633. Narrated Hudhaifa: The Prophet ﷺ said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or *Dībāj*, for these things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter."

٥٦٣٣ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ أبي لَيْلَى قالَ: خَرَجْنا مَعَ حُذَيْفَةَ وذَكَرَ النَّبيَّ ﷺ قالَ: «لا تَشْرَبُوا في آنِيَةِ الذَّهَبِ والفِضَّةِ، وَلا تَلْبَسُوا الحَريرَ والدِّيباجَ، فإنَّها لَهُمْ في الدُّنْيا وَلَكُمْ في الآخِرَةِ». [راجع: ٥٤٢٦]

5634. Narrated Umm Salama, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "He who drinks in silver utensils is only filling his abdomen with Hell-fire."

٥٦٣٤ - حدَّثنا إسْماعِيل قال: حدَّثني مالكُ بنُ أنَسٍ، عَنْ نافِعٍ، عَنْ زَيْدِ بنِ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ عَبْدِ اللهِ ابنِ عَبْدِ الرَّحمٰنِ بنِ أبي بَكْرٍ الصِّدّيق، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبيِّ ﷺ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الَّذي يَشْرَبُ في إناءِ الفِضَّةِ إنَّما يُجَرْجِرُ في بَطْنِهِ نارَ جَهَنَّمَ».

5635. Narrated Al-Barā' bin 'Āzib: Allāh's Messenger ﷺ ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer (May Allāh bestow His Mercy on you, if he says, Praise be to Allāh), to accept invitations, propagate *As-Salām* [(greeting) i.e. to greet one another], to help the oppressed and to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use *Mayāthir* (silken carpets placed on saddles), to wear *Al-Qissiy* (a kind of silken cloth), to wear silk, *Dībāj* or *Istabraq* (two kinds of silk).

٥٦٣٥ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبو عَوَانَةَ، عَنِ الأشْعَثِ بنِ سُلَيْمٍ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ ابنِ مُقَرِّنٍ عَنِ البَرَاءِ بنِ عازِبٍ قالَ: أمَرَنا رَسُولُ اللهِ ﷺ بِسَبْعٍ ونَهانا عَنْ سَبْعٍ: أمَرَنا بِعِيادَةِ المَرِيضِ، واتِّباعِ الجَنازَةِ وتَشْمِيتِ العاطِسِ، وإجابَةِ الدَّاعي، وإفشاءِ السَّلامِ، ونَصْرِ المَظْلُومِ، وإبْرَارِ المُقْسِمِ. ونَهانا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ في الفِضَّةِ - أوْ قالَ: في آنِيَةِ الفِضَّةِ - وَعَنِ المَياثِرِ، والقَسِّيِّ، وعَنْ لُبْسِ الحَرِيرِ والدِّيباجِ والإِستَبْرَقِ. [راجع: ١٢٣٩]

(29) CHAPTER. To drink in wooden utensils.

(٢٩) بابُ الشُّرْبِ في الأقْداحِ

5636. Narrated Umm Al-Faḍl that the people were in doubt whether the Prophet ﷺ was observing *Saum* (fast) on the day of 'Arafāt or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.

٥٦٣٦ - حدَّثني عَمْرُو بنُ عَبَّاسٍ: حدَّثنا عَبْدُ الرَّحمٰنِ: حدَّثنا سُفْيانُ، عَنْ سالمٍ أبي النَّضْرِ، عَنْ عُمَيْرٍ مَوْلى أُمِّ الفَضْلِ، عَنْ أُمِّ

الفَضْلِ: أَنَّهُمْ شَكُّوا فِي صَوْمِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَبُعِثَ إِلَيْهِ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَهُ. [راجع: ١٦٥٨]

(30) CHAPTER. To drink (water) in the (wooden) drinking bowl of the Prophet ﷺ and his other utensils.

(٣٠) بابُ الشُّرْبِ مِنْ قَدَحِ النَّبِيِّ ﷺ وآنِيَتِهِ،

Abū Burda said: 'Abdullāh bin Salām said to me, "Shall I make you drink in the bowl in which the Prophet ﷺ drank?"

وَقالَ أَبُو بُرْدَةَ: قالَ لِي عَبْدُ اللهِ بْنُ سَلامٍ: أَلا أَسْقِيكَ فِي قَدَحٍ شَرِبَ النَّبِيُّ ﷺ فِيهِ؟

5637. Narrated Sahl bin S'ad رَضِيَ اللهُ عَنْهُ: An Arab lady was mentioned to the Prophet ﷺ so he asked Abū Usaid As-Sā'idī to send for her, and he sent for her and she came and stayed in the castle of Banī Sā'ida. The Prophet ﷺ came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet ﷺ spoke to her, she said, "I seek refuge with Allāh from you." He said, "I grant you refuge from me." They said to her, "Do you know who he is?" She said, "No." They said, "He is Allāh's Messenger ﷺ who has come to demand your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet ﷺ and his Companions went towards the shed of Banī Sā'ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on 'Umar bin 'Abdul 'Azīz requested Sahl to give it to him as a present, and he gave it to him as a present.

٥٦٣٧ - حَدَّثَنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: ذُكِرَ لِلنَّبِيِّ ﷺ امْرَأَةٌ مِنَ العَرَبِ فَأَمَرَ أَبا أُسَيْدٍ السَّاعِدِيَّ أَنْ يُرْسِلَ إِلَيْها، فَأَرْسَلَ إِلَيْها فَقَدِمَتْ، فَنَزَلَتْ فِي أُجُمِ بَنِي ساعِدَةَ، فَخَرَجَ النَّبِيُّ ﷺ حَتَّى جاءَها، فَدَخَلَ عَلَيْها فَإِذا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَها، فَلَمَّا كَلَّمَها النَّبِيُّ ﷺ قالَتْ: أَعُوذُ بِاللهِ مِنْكَ، فَقالَ: «قَدْ أَعَذْتُكِ مِنِّي». فَقالُوا لَها: أَتَدْرِينَ مَنْ هٰذا؟ قالَتْ: لا، قالُوا: هٰذا رَسُولُ اللهِ ﷺ جاءَ لِيَخْطُبَكِ، قالَتْ: كُنْتُ أَنا أَشْقَى مِنْ ذٰلِكَ، فَأَقْبَلَ النَّبِيُّ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي ساعِدَةَ هُوَ وَأَصْحابُهُ، ثُمَّ قالَ: «اسْقِنا يا سَهْلُ». فَأَخْرَجْتُ لَهُمْ هٰذا القَدَحَ فَأَسْقَيْتُهُمْ فِيهِ. فَأَخْرَجَ لَنا سَهْلٌ ذٰلِكَ القَدَحَ فَشَرِبْنا مِنْهُ، قالَ: ثُمَّ

اسْتَوْهَبَهُ عُمَرُ بنُ عَبْدِ العَزِيزِ بَعْدَ ذٰلكَ فَوَهَبَهُ لَهُ. [راجع: ٥٢٥٦]

5638. Narrated 'Āṣim Al-Aḥwal: I saw the drinking bowl of the Prophet ﷺ with Anas bin Mālik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of *Nuḍār* wood. Anas said, "I gave water to the Prophet ﷺ in that bowl more than so-and-so (for a long period)." Ibn Sīrīn said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abū Ṭalḥa said to him, "Do not change a thing that Allāh's Messenger ﷺ has made." So Anas left it as it was.

٥٦٣٨ - حدَّثنا الحَسَنُ بنُ مُدْرِكٍ قالَ: حدَّثنا يَحْيَى بنُ حمَّادٍ: أخبرَنا أبو عَوانَةَ عَنْ عاصِمٍ الأحْوَلِ قالَ: رأيْتُ قَدَحَ النَّبيِّ ﷺ عِنْدَ أنَسِ بنِ مالكٍ، وكانَ قَدِ انْصَدَعَ فسَلْسَلَهُ بفِضَّةٍ، قالَ: وَهُوَ قَدَحٌ جَيِّدٌ عَريضٌ مِنْ نُضارٍ، قالَ: قالَ أنَسٌ: لَقَدْ سَقَيْتُ رَسُولَ اللهِ ﷺ في هٰذا القَدَحِ أكثَرَ مِنْ كَذا وكَذا. [راجع: ٣١٠٩]

قالَ: وَقالَ ابنُ سِيرينَ: إنَّهُ كانَ فِيهِ حَلْقَةٌ مِنْ حَديدٍ، فأرادَ أنَسٌ أنْ يَجعَلَ مَكانَها حَلْقَةً مِنْ ذَهَبٍ أوْ فِضَّةٍ، فَقالَ لَهُ أبو طَلْحَةَ: لا تُغَيِّرَنَّ شَيْئاً صَنَعَهُ رَسُولُ اللهِ ﷺ، فَتَرَكَهُ.

(31) CHAPTER. To drink blessed water; and the blessed water.

(٣١) بابُ شُرْبِ البَرَكَةِ والمَاءِ المُبارَكِ

5639. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I was with the Prophet ﷺ and the time for the *'Aṣr* prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allāh." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jābir, "How many persons were you then?" He

٥٦٣٩ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا جَريرٌ، عَنِ الأعمَشِ قالَ: حدَّثني سالمُ بنُ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما هٰذا الحَديثَ، قالَ: قَدْ رأيْتُني مَعَ النَّبيِّ ﷺ وَقَدْ حَضَرَتِ العَصْرُ، وَلَيْسَ مَعَنا ماءٌ غَيرُ فَضْلَةٍ، فجُعِلَ في إناءٍ، فأُتِيَ النَّبيُّ ﷺ بِهِ فأدْخَلَ يَدَهُ فِيهِ وَفَرَّجَ أصابِعَهُ، ثُمَّ قالَ: «حَيَّ عَلى أهْلِ الوُضوءِ، البَرَكَةُ مِنَ اللهِ»،

فَلَقَدْ رأيْتُ المَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أصَابِعِهِ، فَتَوَضَّأَ النَّاسُ وَشَرِبُوا، فجَعَلْتُ لا آلو ما جَعَلْتُ في بَطْنِي مِنْهُ فعَلِمْتُ أنَّهُ برَكَةٌ. قُلْتُ لجابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قالَ: أَلْفٌ وأرْبَعُمائَةٍ.

تابَعَهُ عَمْرُو بنُ دِينارٍ عَن جابِرٍ. وَقالَ حُصَينٌ وعَمْرُو بنُ مُرَّةَ، عَنْ سالِمٍ، عَنْ جابِرٍ: خَمْسَ عَشْرَةَ مائَةٍ. وَتابَعَهُ سَعيدُ بنُ المُسَيَّبِ عَنْ جابِرٍ

[راجع: ٣٥٧٦].

replied, "We were one thousand and four hundred men." Sālim said: Jābir said, "1500." (See H. 3576)

75 - THE BOOK OF PATIENTS

٧٥ - كتاب المرضى

(1) CHAPTER. The saying that sickness is expiation for sins.

And the Statement of Allāh:

"Whoever works evil will have the recompense thereof." (V.4:123)

(١) بابُ ما جاءَ في كَفَّارَةِ المَرَضِ، وَقَوْلِ اللهِ تَعالَىٰ: ﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾ [النساء: ١٢٣].

5640. Narrated 'Āishah رَضِيَ الله عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "No calamity befalls a Muslim but that Allāh expiates some of his sins because of it, even though it were the prick he receives from a thorn."

٥٦٤٠ - حدَّثَنَا أبو اليَمانِ الحكَمُ ابنُ نافِعٍ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَنِي عُرْوَةُ بنُ الزُّبَيرِ، أَنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مُصِيبَةٍ تُصِيبُ المُسْلِمَ إلَّا كَفَّرَ اللهُ بِها عَنْهُ حتَّى الشَّوْكَةِ يُشاكُها».

5641, 5642. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah: The Prophet ﷺ said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that".

٥٦٤١، ٥٦٤٢ - حدَّثَنِي عَبْدُ اللهِ ابنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ المَلِكِ بنُ عَمْرٍو: حدَّثَنا زُهَيرُ بنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بنِ عمرِو بنِ حَلْحَلَةَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ، وَعَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «ما يُصِيبُ المُسْلِمَ مِنْ نَصَبٍ وَلا وَصَبٍ وَلا هَمٍّ وَلا حَزَنٍ، وَلا أذًى، وَلا غَمٍّ، حتَّى الشَّوْكَةِ يُشاكُها، إلَّا كَفَّرَ اللهُ بِها مِنْ خَطاياهُ».

5643. Narrated Ka'b: The Prophet ﷺ said, "The example of a believer is that of a fresh tender plant, which the wind bends it sometimes and some other time it makes it straight. And the example of a hypocrite is

٥٦٤٣ - حدَّثَنِي مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ، عَنْ سَعْدٍ، عَنْ عَبْدِ اللهِ بنِ كَعْبٍ، عَنْ أبِيهِ عَنِ النَّبِيِّ

ﷺ قالَ: «مَثَلُ المُؤْمِنِ كالخامَةِ مِنَ الزَّرْعِ، تُفَيِّئُها الرِّيحُ مَرَّةً، وَتَعْدِلُها مَرَّةً. وَمَثَلُ المُنافِقِ كالأَرْزَةِ لا تَزالُ حتَّى يكُونَ انجعافُها مَرَّةً واحدَةً».

وَقالَ زَكَرِيَّا: حدَّثَني سَعْدٌ: حدَّثنا ابنُ كَعْبٍ، عَنْ أَبِيهِ كَعْبٍ، عَنِ النَّبيِّ ﷺ.

that of a pine tree which keeps straight till once it is uprooted suddenly".

٥٦٤٤ - حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ قالَ: حَدَّثَني مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَني أبي، عَنْ هِلالِ بن عَليٍّ مِنْ بَني عامِرِ بنِ لُؤَيٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلُ المُؤمِنِ كَمَثَلِ الخامَةِ مِنَ الزَّرْعِ مِنْ حَيْثُ أَتَتْها الرِّيحُ كَفأتْها، فإذَا اعْتَدَلَتْ تَكَفَّأُ بالبَلاءِ. والفاجِرُ كالأَرْزَةِ صَمَّاءَ مُعْتَدِلَةً حتَّى يَقْصِمَها اللهُ إذَا شاءَ». [انظر: ٧٤٦٦]

5644. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allāh removes his difficulties). And *Al-Fājir* (an impious wicked evildoer) is like a pine tree which keeps hard and straight till Allāh cuts (breaks) it down when He wishes." (See *Ḥadīth* No.7466, Vol. 9.)

٥٦٤٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحمٰنِ بنِ أبي صَعْصَعَةَ قالَ: سَمِعْتُ سَعيدَ بنَ يَسارٍ أبا الحُبابِ يَقُولُ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيراً يُصِبْ مِنْهُ».

5645. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh wants to do good to somebody, He afflicts him with trials."

(٢) بابُ شِدَّةِ المَرَضِ

(2) CHAPTER. The severity of disease.

٥٦٤٦ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ. وَحدَّثَني بِشْرُ

5646. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I never saw anybody suffering so severely from sickness as Allāh's Messenger ﷺ.

بنُ مُحَمَّدٍ: أخبَرَنا عَبْدُ اللهِ: أخبرَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رأيْتُ أحداً أشَدَّ عَلَيْهِ الوَجَعُ مِنْ رَسُولِ اللهِ ﷺ.

5647. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I visited the Prophet ﷺ during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allāh will remove his sins as the leaves of a tree fall down."

٥٦٤٧ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: أتَيْتُ النَّبِيَّ ﷺ في مَرَضِهِ وَهُوَ يُوعَكُ وَعْكاً شَدِيداً فَقُلْتُ: إنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً، قُلْتُ: إنَّ ذَاكَ بأنَّ لَكَ أجْرَيْنِ، قالَ: «أجَلْ، ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى إلَّا حاتَّ اللهُ عَنْهُ خَطَاياهُ كَمَا تَحاتُّ وَرَقُ الشَّجَرِ». [انظر: ٥٦٤٨، ٥٦٦٠، ٥٦٦١، ٥٦٦٧]

(3) CHAPTER. The people most prone to trials are Prophets, and then the most pious people, and then the less pious and so on.

(٣) بابٌ: أشَدُّ النَّاسِ بَلاءً الأنْبِياءُ، ثُمَّ الأمْثَلُ فالأمْثَلُ

5648. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I visited Allāh's Messenger ﷺ while he was suffering from a high fever. I said, "O Allāh's Messenger! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allāh expiates his sins because of that, as a tree sheds its leaves."

٥٦٤٨ - حدَّثَنا عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ قالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّكَ تُوعَكُ وَعْكاً شَدِيداً. قالَ: «أجَلْ، إنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلانِ مِنْكُمْ»، قُلْتُ: ذٰلكَ بأنَّ لَكَ أجْرَيْنِ، قالَ: «أجَلْ، ذٰلكَ كَذٰلكَ،

ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى، شَوْكَةٌ فَمَا فَوْقَها، إلَّا كَفَّرَ اللهُ بِها سَيِّئاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَها». [راجع: ٥٦٤٧]

(4) CHAPTER. It is compulsory to visit the sick.

(٤) بابُ وُجُوبِ عِيادَةِ المَرِيضِ

5649. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, "Feed the hungry, visit the sick, and set free the captives."

٥٦٤٩ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَطْعِمُوا الجَائِعَ، وعُودُوا المَرِيضَ، وفُكُّوا العَانِيَ». [راجع: ٣٠٤٦]

5650. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, *Dībāj, Istabraq, Qissiy,* and *Maithara*;[1] and ordered us to accompany funeral processions, visit the sick and greet everybody.

(See *Hadīth* No. 5175)

٥٦٥٠ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ قالَ: أخبرني أشْعَثُ بنُ سُلَيمٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أمَرَنا رَسُولُ اللهِ ﷺ بسَبْعٍ ونَهانا عَنْ سَبْعٍ: نَهانا عَنْ خاتَمِ الذَّهَبِ، وَلُبْسِ الحَرِيرِ، والدِّيباجِ والإسْتَبْرَقِ، وعَنِ القَسِّيِّ، والمِيثَرَةِ. وأمَرَنا أنْ نَتْبَعَ الجَنائِزَ، ونَعُودَ المَرِيضَ، ونُفْشِيَ السَّلامَ. [راجع: ١٢٣٩]

(5) CHAPTER. To visit an unconscious person.

(٥) بابُ عِيادَةِ المُغْمَى عَلَيْهِ

5651. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Once I fell ill. The Prophet ﷺ and Abū Bakr came walking to pay me a visit and found me unconscious. The Prophet ﷺ

٥٦٥١ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ: سَمِعَ جابرَ ابنَ عَبْدِ اللهِ

(1) (H. 5650) *Dībāj, Istabraq* and *Qissiy* are different kinds of silk: *Maithara* is a kind of cushion.

رَضِيَ اللهُ عَنْهُما يَقُولُ: مَرِضْتُ مَرَضاً فأتاني النَّبِيُّ ﷺ يَعُودُني وأبو بَكْرٍ وَهُما ماشِيانِ. فَوَجَدانِي أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ النَّبِيُّ ﷺ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ، فأفَقْتُ، فإذَا النَّبيّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، كَيْفَ أصْنَعُ في مالي؟ كَيْفَ أقْضِي في مالي؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حتَّى نَزَلَتْ آيَةُ المِيرَاثِ. [راجع: ١٩٤]

performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet ﷺ. I said, "O Allāh's Messenger! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of Inheritance was revealed.

(٦) بابُ فَضْلِ مَنْ يُصْرَعُ مِنَ الرِّيحِ

(6) CHAPTER. The superiority of a person who is suffering from epilepsy.

٥٦٥٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عِمْرَانَ أبي بَكْرٍ قالَ: حدَّثَنِي عَطاءُ بنُ أبي رَباحٍ قالَ: قالَ لي ابنُ عَبَّاسٍ: ألا أُرِيكَ امْرأةً مِنْ أهْلِ الجَنَّةِ؟ قُلْتُ: بَلَى، قالَ: هٰذِهِ المَرأةُ السَّوْدَاءُ، أتَتِ النَّبِيَّ ﷺ قَالَتْ: إنِّي أُصْرَعُ، وإنِّي أتَكَشَّفُ، فادْعُ اللهَ لي. قالَ: «إنْ شِئْتِ صَبَرْتِ وَلَكِ الجَنَّةُ، وإنْ شِئْتِ دَعَوْتُ اللهَ أنْ يُعافِيَكِ»، فَقالَتْ: أصْبِرُ، فَقالَتْ: إنِّي أتَكَشَّفُ، فادْعُ اللهَ لِي أنْ لا أتَكَشَّفَ، فَدَعا لَها.

حدَّثَنا مُحَمَّدٌ: أخبرَنا مَخْلَدٌ، عَنِ ابنِ جُرَيْجٍ: أخْبَرَني عَطاءٌ: أنَّهُ رأى أُمَّ زُفَرَ، تِلكَ المَرْأةَ الطَّوِيلَةَ السَّوْدَاءَ، عَلى سِتْرِ الكَعْبَةِ.

5652. Narrated 'Aṭā bin Abī Rabāḥ: Ibn 'Abbās said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allāh for me.' The Prophet ﷺ said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allāh to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allāh for me that I may not become uncovered.' So he invoked Allāh for her."

Narrated 'Aṭā that he had seen Umm Zufar, the tall black lady, holding the curtain of the Ka'bah.

(٧) بابُ فَضْلِ مَنْ ذَهَبَ بَصَرُهُ

(7) CHAPTER. The superiority of a person who has lost his sight.

5653. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Allāh said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them'."

٥٦٥٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا اللَّيْثُ قالَ: حدَّثَني ابنُ الهادِ، عَنْ عَمْرٍو مَوْلى المُطَّلِبِ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّ اللهَ قالَ: إذَا ابْتَلَيْتُ عَبْدي بِحَبِيبَتَيْهِ فَصبَرَ عَوَّضْتُهُ مِنْهُما الجَنَّةَ»، يُرِيدُ عَيْنَيْهِ.

تابَعَهُ أَشْعَثُ بنُ جابِرٍ، وأبو ظِلالِ ابْنُ هِلالٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

(8) CHAPTER. The visiting of sick men by women.

Umm Ad-Dardā' visited an *Anṣārī* man who was sick in the mosque.

(٨) **بابُ** عِيادَةِ النِّساءِ الرِّجالَ،

وَعادَتْ أُمُّ الدَّرْداءِ رَجُلاً مِنْ أَهْلِ المَسْجِدِ مِنَ الأنْصارِ.

5654. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When Allāh's Messenger ﷺ emigrated to Al-Madīna, Abū Bakr and Bilāl رَضِيَ اللهُ عَنْهُما became ill (got a fever). I entered upon them and asked, "O my father! How are you? O Bilāl! How are you?" Whenever the fever of Abū Bakr got worse, he would recite the following poetic verses: 'Everybody is staying alive among his people, yet death is nearer to him than his shoe laces." And whenever the fever deserted Bilāl, he would recite (two poetic lines): 'Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalīl* (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna and would that Shāma and Ṭafīl (two mountains at Makkah) would appear to me'. Then I came and informed Allāh's Messenger ﷺ about that, whereupon he said, "O Allāh! Make us love Al-Madīna as much or more than we love Makkah. O Allāh! Make it healthy and bless its *Mudd* and *Ṣā'* for us, and take away its fever and put it in

٥٦٥٤ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مالكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ أَنَّها قالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ وُعِكَ أبو بَكْرٍ وَبِلالٌ رَضِيَ اللهُ عَنْهُما، قالَتْ: فَدَخَلْتُ عَلَيْهِما، فَقُلْتُ: يا أَبَتِ، كَيْفَ تَجِدُكَ؟ وَيا بِلالُ كَيْفَ تَجِدُكَ؟ قالَتْ: وكانَ أبو بَكْرٍ إذَا أَخَذَتْهُ الحُمَّى يَقُولُ:

كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ
والمَوْتُ أَدْنى مِنْ شِراكِ نَعْلِهِ

وكانَ بِلالٌ إذَا أَقْلَعَتْ عَنْهُ يَقُولُ:

ألا لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً
بِوَادٍ وحَوْلِي إِذْخِرٌ وجَلِيلُ؟
وهَلْ أَرِدَنْ يَوْماً مِياهَ مَجَنَّةٍ
وَهَلْ تَبْدُوَنْ لي شامَةٌ وطَفِيلُ؟

Al-Juhfa." (See H. 1889)

قالَتْ عائشَةُ: فَجِئْتُ إلى رَسُولِ اللهِ ﷺ فَأَخْبَرْتُهُ، فقال: «اللَّهُمَّ حَبِّبْ إلَيْنا المَدِينَةَ كَحُبِّنا مَكَّةَ أوْ أشَدَّ. اللَّهُمَّ وصَحِّحْها، وَبارِكْ لَنا في مُدِّها وَصاعِها، وانْقُلْ حُمَّاها فاجْعَلْها بالجُحْفَةِ». [راجع: ١٨٨٩]

(9) CHAPTER. To visit sick children.

(٩) بابُ عِيادَةِ الصِّبْيانِ

5655. Narrated Abū 'Uthmān: Usāma bin Zaid رَضِيَ اللهُ عَنْهُما said that while he, Sa'd and Ubayy bin Ka'b were with the Prophet ﷺ, a daughter of the Prophet ﷺ sent a message to him, saying, "My daughter is dying; please come to us." The Prophet ﷺ sent her his greetings and added, "It is for Allāh what He takes, and what He gives; and everything before His Sight has a limited period. So she should hope for Allāh's reward and remain patient." She again sent a message, beseeching him, by Allāh, to come. So the Prophet ﷺ got up, and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet ﷺ. Sa'd said to him, "What is this, O Allāh's Messenger?" He said, "This is mercy which Allāh has embedded in the hearts of whomever He wished of His slaves. And Allāh does not bestow His Mercy, except on those among His slaves who are merciful (to others)." (See *Hadīth* No. 1284, Vol. 2)

٥٦٥٥ - حَدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا شُعْبَةُ قالَ: أخبرَني عاصِمٌ قالَ: سَمِعْتُ أبا عُثْمانَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّ ابْنَةً للنَّبِيِّ ﷺ أرْسَلَتْ إلَيْهِ وَهُوَ مَعَ النَّبِيِّ ﷺ وَسَعْدٌ وأُبَيٌّ بْنُ كَعْبٍ - نَحْسِبُ - أنَّ ابْنَتِي قَدْ حُضِرَتْ فاشْهَدْنا، فأرْسَلَ إلَيْها السَّلامَ، وَيَقُولُ: «إنَّ للهِ ما أخَذَ وَما أعْطَى، وكُلُّ شَيْءٍ عِنْدَهُ مُسَمًّى، فَلْتَحْتَسِبْ وَلْتَصْبِرْ». فأرْسَلَتْ تُقْسِمُ عَلَيْهِ، فَقامَ النَّبِيُّ ﷺ وَقُمْنا، فَرُفِعَ الصَّبِيُّ في حَجْرِ النبيِّ ﷺ وَنَفْسُهُ تَقَعْقَعُ، فَفاضَتْ عَيْنا النَّبِيِّ ﷺ، فقالَ لَهُ سَعْدٌ: ما هٰذَا يا رَسُولَ اللهِ؟ قالَ: «هٰذِهِ رَحْمَةٌ وَضَعَها اللهُ في قُلُوبِ مَنْ شاءَ مِنْ عِبادِهِ. ولا يَرْحَمُ اللهُ مِنْ عِبادِهِ إلَّا الرُّحَماءَ». [راجع: ١٢٨٤]

(10) CHAPTER. To visit a (sick) bedouin.

(١٠) بابُ عِيادَةِ الأعْرابِ

5656. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went to visit a sick bedouin. Whenever the Prophet ﷺ went to a patient,

٥٦٥٦ - حَدَّثَنا مُعَلًّى بنُ أسَدٍ: حَدَّثَنا عَبْدُ العَزِيزِ بنُ مُخْتارٍ: حَدَّثَنا

he used to say to him, "No harm will befall on you, if Allāh will, it will be an expiation (for your sins)." So he said that to the bedouin who said, "You say an expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will." The Prophet ﷺ said, "Then, yes, it is so." (See H. 3616)

خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ دَخَلَ عَلى أعْرابِيٍّ يَعُودُهُ، قالَ: وكانَ النَّبِيُّ ﷺ إذا دَخَلَ عَلى مَرِيضٍ يَعُودُهُ قالَ لَهُ: «لا بأسَ، طَهُورٌ إنْ شاءَ اللهُ تَعالىٰ»، قالَ: قُلْتَ: طَهُورٌ؟ كَلَّا، بَلْ هِيَ حُمَّى تَفُورُ - أو تَثُورُ - عَلى شَيْخٍ كَبِيرٍ، تُزِيرُهُ القُبُورَ. فَقالَ النَّبِيُّ ﷺ: «فَنَعَمْ إذاً». [راجع: ٣٦١٦]

(11) CHAPTER. To visit a (sick) *Mushrik*[1].

(١١) بابُ عِيادَةِ المُشْرِكِ

5657. Narrated Anas رَضِيَ اللهُ عَنْهُ: A Jewish boy used to serve the Prophet ﷺ and became ill. The Prophet ﷺ went to pay him a visit and said to him, "Embrace Islām," and he did embrace Islām.

Al-Musaiyab said: When Abū Ṭālib was on his deathbed, the Prophet ﷺ visited him.

٥٦٥٧ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّ غُلاماً لِيَهُودَ كانَ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فأتاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقالَ: «أسْلِمْ» فأسْلَمَ. [راجع: ١٣٥٦]

وَقالَ سَعِيدُ بنُ المُسَيَّبِ، عَنْ أبِيهِ: لَمَّا حُضِرَ أبو طالِبٍ جاءَهُ النَّبِيُّ ﷺ.

(12) CHAPTER. If one visited a patient and when the time of the *Ṣalāt* (prayer) became due, he led the people present there, in a congregational *Ṣalāt* (prayer).

(١٢) بابٌ: إذا عادَ مَرِيضاً، فَحَضَرَتِ الصَّلاةُ فَصَلَّى بِهِمْ جَماعَةً

5658. Narrated 'Āishah رَضِيَ اللهُ عَنْها: During the ailment of the Prophet ﷺ some people came to visit him. He led them in *Ṣalāt* (prayer) while sitting, but they offered *Ṣalāt* (prayer) standing, so he waved to them to sit down. When he had finished the *Ṣalāt* (prayer), he said, "An *Imām* is to be

٥٦٥٨ - حَدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا يَحْيَى: حَدَّثَنا هِشامٌ قالَ: أخْبَرَنِي أبِي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ ناسٌ يَعُودُونَهُ في مَرَضِهِ، فَصَلَّى بِهِمْ

(1) (Chap 11) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

جالِساً فَجَعَلُوا يُصَلُّونَ قِياماً، فأشارَ إلَيْهِمْ: اجْلِسُوا، فَلَمَّا فَرَغَ قالَ: «إنَّ الإمامَ لِيُؤْتَمَّ بِهِ، فإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وإنْ صَلَّى جالِساً فَصَلُّوا جُلُوساً». [راجع: ٦٨٨]

قالَ أبو عَبْدِ اللهِ: قالَ الحُمَيْدِيُّ: هٰذَا الحَدِيثُ مَنْسُوخٌ؛ لأنَّ النَّبيَّ ﷺ آخِرَ ما صَلَّى صَلَّى قاعِداً والنَّاسُ خَلْفَهُ قِيامٌ.

followed, so when he bows, you should bow, and when he raises his head, you should raise yours, and if he offers *Ṣalāt* (prayer) sitting, you should pray sitting."

Abū 'Abdullāh said: Al-Ḥumaidī said, "(The order of) this narration has been abrogated by the last action of the Prophet ﷺ, as he led the *Ṣalāt* (prayer) sitting, while the people offered *Ṣalāt* (prayer) standing behind him."

(١٣) بابٌ وَضْعِ اليَدِ عَلى المَرِيضِ

(13) CHAPTER. Placing the hand on the patient.

٥٦٥٩ - حدَّثَنَا المَكِّيُّ بنُ إبراهيمَ: أخْبرَنا الجُعَيْدُ، عَنْ عائشَةَ بِنْتِ سَعْدٍ: أنَّ أباها قالَ: تَشَكَّيتُ بِمَكَّةَ شَكْوىً شَديدَةً، فَجاءَني النَّبيُّ ﷺ يَعُودُني، فَقُلْتُ: يا نَبِيَّ اللهِ، إنِّي أتْرُكُ مالاً، وإنِّي لَمْ أتْرُكْ إلَّا ابْنَةً وَاحِدَةً. فأُوصِي بثُلُثَي مالي وأتْرُكُ الثُّلُثَ؟ فَقالَ: «لا»، قُلْتُ: فأُوصِي بالنِّصْفِ وأتْرُكُ النِّصْفَ؟ قالَ: «لا»، قُلْتُ: فأُوصِي بالثُّلُثِ وأتْرُكُ لَها الثُّلُثَينِ؟ قالَ: «الثُّلُثُ، والثُّلُثُ كَثيرٌ». ثُمَّ وَضَعَ يَدَهُ عَلى جَبْهَتِهِ، ثُمَّ مَسَحَ يَدَهُ عَلى وَجْهِي وَبَطْني ثُمَّ قالَ: «اللَّهُمَّ اشْفِ سَعْداً وأتمِمْ لَهُ هِجْرَتَهُ». فَمَا زِلْتُ أجِدُ بَرْدَهُ عَلى كَبِدي - فِيما يُخالُ إليَّ - حتَّى السَّاعَةِ.

5659. Narrated Sa'd: I became seriously ill at Makkah and the Prophet ﷺ came to visit me. I said, "O Allāh's Messenger! I shall leave behind me a good fortune, but my heir is my only daughter, shall I bequeath two-third of my property to be spent in charity and leave one-third (for my heir)?" He said, "No." I said, "Shall I bequeath half and leave half?" He said, "No". I said, "Shall I bequeath one-third and leave two-third?" He said, "One-third is alright, though even one-third is too much." Then he placed his hand on his forehead and passed it over my face and abdomen and said, "O Allāh! Cure Sa'd and complete his emigration."[1] I feel as if I have been feeling the coldness of his hand on my liver ever since.

(1) (H. 5659) To complete his emigration means to let him return to Al-Madīna and die there rather than in Makkah whence he had emigrated.

5660. Narrated 'Abdullāh bin Mas'ūd: I visited Allāh's Messenger ﷺ while he was suffering from a high fever. I touched him with my hand and said, "O Allāh's Messenger! You have a high fever." Allāh's Messenger ﷺ said, "Yes, I have as much fever as two men of you have." I said, "Is it because you will get a double reward?" Allāh's Messenger ﷺ said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allāh will remove his sins for him as a tree sheds its leaves."

٥٦٦٠ - حدَّثَنَا قُتَيْبَةُ قالَ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ إبْرَاهيم التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ قالَ: قالَ عَبْدُ اللهِ بنُ مَسْعُودٍ: دَخَلْتُ على رَسُولِ اللهِ ﷺ وَهُوَ يُوعَكُ وَعْكاً شَدِيْداً فمَسِسْتُهُ بيَدِي فَقُلْتُ: يا رَسُولَ اللهِ، إنَّكَ لَتُوعَكُ وعْكاً شَدِيداً، فَقالَ رَسُولُ اللهِ ﷺ: «أجَلْ، إنِّي أُوعَكُ كمَا يُوعَكُ رجُلانِ مِنْكُمْ». فَقُلْتُ: ذٰلِكَ أنَّ لكَ أجْرَيْنِ، فَقالَ رَسُولُ اللهِ ﷺ: «أجَلْ»، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إلَّا حَطَّ اللهُ سَيِّئاتِهِ، كمَا تَحُطُّ الشَّجَرَةُ وَرَقَها». [راجع: ٥٦٤٧]

(14) CHAPTER. What (a visitor) should say to a patient and what should be the answer of the patient.

(١٤) بابٌ ما يُقالُ لِلْمَرِيضِ وَما يُجِيبُ

5661. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I visited the Prophet ﷺ during his illness and touched him while he was having a fever. I said to him, "You have a high fever; is it because you will get a double reward?" He said, "Yes. No Muslim is afflicted with any harm, but that his sins will be removed (annulled) as the leaves of a tree fall down."

٥٦٦١ - حدَّثَنَا قَبِيصَةُ قالَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أتَيْتُ النَّبِيَّ ﷺ في مَرَضِهِ، فَمَسِسْتُهُ وَهُوَ يُوعَكُ وعْكاً شَدِيداً فَقُلْتُ: إنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً، وَذٰلِكَ أنَّ لَكَ أجْرَيْنِ، قالَ: «أجَلْ، وَما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى إلا حاتَّتْ عَنْهُ خَطاياهُ كمَا تَحاتُّ وَرَقُ الشَّجَرِ». [راجع: ٥٦٤٧]

5662. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ entered upon a sick to pay him a visit, and said to him, "No harm will befall on you, if Allāh will (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will lead him to his grave." On that, the Prophet ﷺ said, "Then yes, it is so."

٥٦٦٢ - حدَّثَنا إسحاقُ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالد، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلى رَجُلٍ يَعُودُهُ فقالَ ﷺ: «لا بأسَ طَهُورٌ، إنْ شاءَ اللهُ»، فَقالَ: كَلَّا بَلْ هِيَ حُمَّى، تَفُورُ عَلى شَيْخٍ كَبيرٍ، حَتَّىٰ تُزيرَهُ القُبُورَ. فقالَ النَّبِيُّ ﷺ: «فَنَعَمْ إذاً». [راجع: ٣٦١٦]

(15) CHAPTER. To visit a patient riding, walking or sitting with another person on a donkey.

(١٥) بابُ عِيادَةِ المَرِيضِ رَاكِباً، وَماشِياً، وَرِدْفاً عَلى الحِمارِ

5663. Narrated Usāma bin Zaid: The Prophet ﷺ rode a donkey having a saddle with a *Fadakiya* velvet covering. He mounted me behind him and went to visit Sa'd bin 'Ubāda, and that was before the battle of Badr. The Prophet ﷺ proceeded till he passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that had been before 'Abdullāh embraced Islām. The gathering comprised of Muslims, polytheists, i.e., idolaters and Jews. 'Abdullāh bin Rawāḥa was also present in that gathering. When dust raised by the donkey covered the gathering, 'Abdullāh bin Ubayy covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet ﷺ greeted them, stopped and dismounted. Then he invited them to Allāh (i.e., to embrace Islām) and recited to them some verses of the Qur'ān. On that, 'Abdullāh bin Ubayy said, "O man! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your mount (or residence), and if somebody comes to you, relate (your tales) to him." On that 'Abdullāh bin Rawāḥa said, "Yes. O

٥٦٦٣ - حدَّثَني يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ أُسامَةَ بنَ زَيْدٍ أخْبَرَهُ، أنَّ النَّبِيَّ ﷺ رَكِبَ عَلى حِمارٍ، عَلى إكافٍ عَلى قَطِيفَةٍ فَدَكِيَّةٍ، وأرْدَفَ أُسامَةَ وَرَاءَهُ، يَعُودُ سَعْدَ بنَ عُبادَةَ قَبْلَ وَقْعَةِ بَدْرٍ، فَسارَ حتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بنُ أُبَيٍّ ابنُ سَلُولَ، وَذٰلكَ قَبْلَ أنْ يُسْلِمَ عَبْدُ اللهِ، وفي المَجْلِسِ أخْلاطٌ مِنَ المُسْلِمِينَ والمُشْرِكِينَ عَبَدَةِ الأوْثانِ واليَهُودِ. وفي المَجْلِسِ عَبْدُ اللهِ بنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ المَجْلِسَ عَجاجَةُ الدَّابَّةِ، خَمَّرَ عَبْدُ اللهِ بنُ أُبَيٍّ أنْفَهُ بِرِدائِهِ، قالَ: لا تُغَبِّرُوا عَلَيْنا، فَسَلَّمَ النَّبِيُّ ﷺ وَوَقَفَ، وَنَزَلَ فَدَعاهُمْ إلى اللهِ فَقَرأ عَلَيْهِمُ القُرآنَ. فَقالَ لَهُ عَبْدُ اللهِ

Allāh's Messenger! Bring your teachings to our gathering, for we love that." So the Muslims, *Al-Mushrikūn* and the Jews started abusing each other till they were about to fight. The Prophet ﷺ kept on quietening them till they became calm. Thereupon the Prophet ﷺ mounted his animal and proceeded till he entered upon Sa'd bin 'Ubāda. He said to him "O Sa'd! Have you not heard what Abū Ḥubāb (i.e., 'Abdullāh bin Ubayy) said?" Sa'd said, "O Allāh's Messenger! Excuse and forgive him, for Allāh has given you what He has given you. The people of this town (Al-Madīna) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allāh had given you, he ('Abdullāh bin Ubayy) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen." (See H. 4566)

بنُ أُبيّ: يا أيُّها المَرْءُ، إنَّهُ لا أحْسَنَ مِمَّا تَقُولُ إنْ كانَ حَقاً، فلا تُؤْذِنا بِهِ في مَجالِسِنا وَارْجِعْ إلى رَحْلِكَ، فَمَنْ جاءَكَ مِنّا فاقْصُصْ عَلَيْهِ. قالَ ابنُ رَوَاحَةَ: بَلى يا رَسُولَ اللهِ، فاغْشَنا بِهِ في مَجالِسِنا، فإنّا نُحِبُّ ذٰلكَ. فاسْتَبَّ المُسْلِمُونَ والمُشْرِكُونَ واليَهُودُ حتَّى كادُوا يَتَثاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حتَّى سَكَنُوا، فَرَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ حتَّى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ فَقالَ لَهُ: «أيْ سَعْدُ، أَلَمْ تَسْمَعْ ما قالَ أبو حُبابٍ؟» يُريدُ عَبْدَ اللهِ بنَ أُبيّ، قالَ سَعْدٌ: يا رَسُولَ اللهِ، اعْفُ عَنْهُ وَاصْفَحْ. فَلَقَدْ أعْطاكَ اللهُ ما أعْطاكَ، وَلَقَدِ اجْتَمَعَ أَهْلُ هٰذِهِ البُحَيْرَةِ عَلى أنْ يُتَوِّجُوهُ فَيُعَصِّبُوه، فَلَمَّا رُدَّ ذٰلكَ بالحَقِّ الَّذي أعْطاكَ اللهُ شَرِقَ بذٰلكَ، فَذٰلكَ الَّذي فَعَلَ بِهِ ما رأيْتَ. [راجع: ٢٩٨٧]

5664. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

٥٦٦٤ - حدَّثنا عَمْرُو بنُ عَبَّاسٍ: حدَّثنا عَبْدُ الرَّحمٰنِ: حدَّثنا سُفْيانُ، عَنْ مُحَمَّدٍ هُوَ ابنُ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: جاءَني النَّبِيُّ ﷺ يَعُودُني، لَيْسَ براكِبِ بَغْلٍ وَلا بِرْذَوْنٍ. [راجع: ١٩٤]

(16) CHAPTER. It is permissible for a patient to say: "I am sick," or "Oh, my head!" or "My ailment has been aggravated."

(١٦) بابُ مَا رُخِّصَ لِلْمَرِيضِ أَنْ يَقولَ: إنّي وَجِعٌ، أوْ وَا رأساه، أوِ اشْتَدَّ بِي الوَجَعُ،

And the saying of Ayyub (Job) عليهِ السَّلامُ, "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." (V.21:83)

وَقَوْلِ أيُّوبَ عليهِ السَّلامُ: ﴿أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾ [الأنبياء: ٨٣].

5665. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by me while I was kindling a fire under a (cooking) pot. He said, "Do the lice of your head trouble you?" I said, "Yes." So he called a barber to shave my head and ordered me to make expiation for that."[1] (See H. 1814)

٥٦٦٥ - **حدَّثَنَا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ ابنِ أبي نَجِيحٍ وأيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحمٰنِ بن أبي لَيْلَى، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ بِيَ النَّبِيُّ ﷺ وأنا أُوقِدُ تَحْتَ القِدْرِ فقالَ: «أيُؤْذِيكَ هَوَامُّ رأسِكَ؟» قُلْتُ: نَعَمْ، فَدَعا الحَلَّاقَ فحَلَقَهُ، ثُمَّ أمَرَني بالفِدَاءِ.

[راجع: ١٨١٤]

5666. Narrated Al-Qāsim bin Muhammad: 'Āishah, (complaining of headache) said, "Oh, my head"! Allāh's Messenger ﷺ said, "I wish that had happened while I was still living, for then I would ask Allāh's forgiveness for you and invoke Allāh for you."[2] 'Āishah said, "*Wa thuklayāh*![3] By Allāh, I think you want me to die; and if this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet ﷺ said, "Nay, I should say, 'Oh my head!' I felt like sending for Abū Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), Allāh would not allow it to be otherwise, and the Muslims would prevent it to be otherwise".

٥٦٦٦ - **حدَّثَنَا** يَحْيَى بنُ يَحْيَى أبو زَكَرِيَّا: أخْبرَنا سُلَيْمانُ بنُ بِلالٍ، عَنْ يَحْيَى بنِ سَعيدٍ قالَ: سَمِعْتُ القاسِمَ بنَ مُحَمَّدٍ قالَ: قالَتْ عائشَةُ: وَا رأساه، فَقالَ رَسُولُ اللهِ ﷺ: «ذاكِ لَوْ كانَ وأنا حَيٌّ فأسْتَغْفِرَ لَكِ وأدْعُوَ لكِ»، فَقالَتْ عائشَةُ: وَا ثُكْلَياهْ، وَاللهِ إنّي لأظُنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كانَ ذٰلِكَ، لظَلِلْتَ آخِرَ يَوْمِكَ مُعَرِّساً بِبَعْضِ أزْوَاجِكَ. فَقالَ النَّبِيُّ ﷺ: «بَل أنا وَا رأساهْ، لَقَدْ هَمَمْتُ - أوْ أرَدْتُ - أنْ أُرْسِلَ إلى أبي بَكْرٍ وَابْنِهِ فَأَعْهَدَ، أنْ يَقُولَ

(1) (H. 5665) Ka'b was in a state of *Ihrām*.
(2) (H. 5666) The Prophet ﷺ wished that he would survive her so that he might invoke Allāh for her.
(3) (H. 5666) An exclamation, meaning: "Alas I have lost my son!" The literal meaning is not meant here; it only expresses the distress and discomfort of the speaker.

القائِلُونَ أوْ يَتَمَنَّى المُتَمَنُّونَ، ثُمَّ قُلْتُ: يَأبى اللهُ وَيَدْفَعُ المُؤمِنُونَ، أوْ يَدْفَعُ اللهُ ويَأبى المُؤمِنُونَ». [انظر: ٧٢١٧]

5667. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I visited the Prophet ﷺ while he was having a high fever. I touched him and said, "You have a very high fever." He said, "Yes as much fever as two men of you may have." I said, "You will have a double reward?" He said, "Yes. No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allāh will remove his sins as a tree sheds its leaves."

٥٦٦٧ - **حدَّثنا** مُوسَى: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا سُلَيْمانُ، عَنْ إبراهِيمَ التَّيْمِيِّ، عَنِ الحارِثِ بنِ سُوَيْدٍ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ عَلى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ فَقُلْتُ: إنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً. قالَ: «أجَلْ، كَما يُوعَكُ رَجُلانِ مِنْكُمْ». قالَ: لَكَ أجْرانِ؟ قالَ: «نَعَمْ، ما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى مَرَضٌ فَما سِواهُ إلَّا حَطَّ اللهُ سَيِّئاتِهِ كَما تَحُطُّ الشَّجَرَةُ وَرَقَها». [راجع: ٥٦٤٧]

5668. Narrated Sa'd: Allāh's Messenger ﷺ came to visit me during my ailment which had been aggravated during *Ḥajjat-al-Wadā'*. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter. May I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No." I said, "One-third?" He said, "One-third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allāh's Pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

٥٦٦٨ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ ابنِ أبي سَلَمَةَ: أخْبَرَنا الزُّهْرِيُّ، عَنْ عامِرِ بنِ سَعْدٍ، عَنْ أبِيهِ قالَ: جاءَنا رَسُولُ اللهِ ﷺ يَعُودُني مِنْ وَجَعٍ اشْتَدَّ بي زَمَنَ حَجَّةِ الوَداعِ، فَقُلْتُ: بَلَغَ بي مِنَ الوَجَعِ ما تَرَى، وأنا ذُو مالٍ وَلا يَرِثُني إلَّا ابْنَةٌ لي، أفأتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لا»، قُلْتُ: بالشَّطْرِ؟ قالَ: «لا»، قُلْتُ: الثُّلُثُ؟ قالَ: «الثُّلُثُ كَثِيرٌ، أنْ تَدَعَ وَرَثَتَكَ أغْنِياءَ خَيرٌ مِنْ أنْ تَذَرَهُمْ عالَةً

يَتَكَفَّفُونَ النَّاسَ، وَلَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِها وَجْهَ اللهِ، إلَّا أُجِرْتَ عَلَيْها، حتَّى ما تَجْعَلُ في فِي امْرأتِكَ».

(17) CHAPTER. The saying of the patient: "Get up from me!"

(١٧) **بابُ** قَوْلِ المَرِيضِ: قُومُوا عنِّي

5669. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ was on his deathbed and in the house there were some people among whom was 'Umar bin Al-Khaṭṭāb, the Prophet ﷺ said, "Come, let me write for you a statement after which you will not go astray." 'Umar said, "The Prophet ﷺ is seriously ill and you have the Qur'ān; so the Book of Allāh is enough for us." The people present in the house differed and quarrelled. Some said, "Go near so that the Prophet ﷺ may write for you a statement after which you will not go astray," while the others said as 'Umar said. When they caused a hue and cry before the Prophet ﷺ, Allāh's Messenger ﷺ said, "Get up (leave me alone)."

Narrated 'Ubaidullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما used to say, "It was very unfortunate that Allāh's Messenger ﷺ was prevented from writing that statement for them because of their disagreement and noise." (See H.114)

٥٦٦٩ - **حدَّثَنا** إبراهيمُ بنُ مُوسَى: حدَّثَنا هِشامٌ، عَنْ مَعْمَرٍ ح، وحدَّثَنا عَبْدُ اللهِ ابنُ مُحَمَّدٍ، حدَّثَنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بن عبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا حُضِرَ رَسُولُ اللهِ ﷺ وفي البَيْتِ رِجالٌ، فِيهِمْ عُمَرُ بنُ الخَطَّابِ، قالَ النَّبِيُّ ﷺ: «هَلُمَّ أكْتُبْ لَكُمْ كِتاباً لا تَضِلُّوا بَعْدَهُ». فَقالَ عُمَرُ: إنَّ النَّبِيَّ ﷺ قَدْ غَلَبَ عَلَيْهِ الوَجَعُ، وَعِنْدَكُمُ القُرآنُ، حَسْبُنا كِتابُ اللهِ. فَاخْتَلَفَ أهلُ البَيْتِ فاخْتَصَمُوا، مِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمُ النَّبِيُّ ﷺ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ ما قالَ عُمَرُ، فَلَمَّا أكْثَرُوا اللَّغْوَ والاخْتِلافَ عِنْدَ النَّبِيِّ ﷺ: قالَ رَسُولُ اللهِ ﷺ: «قُومُوا».

قالَ عُبَيْدُ اللهِ: وَكَانَ ابنُ عَبَّاسٍ يَقُولُ: إنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَينَ رَسُولِ اللهِ ﷺ وَبَينَ أنْ يَكْتُبَ لَهُمْ ذٰلكَ الكِتابَ، مِنِ اخْتِلافِهِمْ وَلَغَطِهِمْ. [راجع: ١١٤]

(18) CHAPTER. Whoever took the sick boy (to someone) to invoke Allāh for him.

(١٨) بابُ مَنْ ذَهَبَ بالصَّبِيِّ المَرِيضِ لِيُدْعَى لَهُ

5670. Narrated As-Sā'ib: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My nephew is ill." The Prophet ﷺ touched my head with his hand and invoked Allāh to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw *"Khatam An-Nubuwwa"* (The Seal of Prophethood) between his shoulders like a button of *Al-Hajala* (a button of a small tent, which some said: egg of a partridge). (See H. 190)

٥٦٧٠ - **حدَّثَنا** إبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثَنا حاتِمٌ هُوَ ابنُ إسْماعِيلَ، عَنِ الجُعَيْدِ قال: سَمِعْتُ السَّائِبَ يقُولُ: ذَهَبَتْ بِي خالَتِي إلى رسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابنَ أُخْتِي وَجِعٌ، فمَسَحَ رأسِي وَدَعا لي بالبَرَكَةِ. ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، وقُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إلى خاتَمِ النُّبُوَّةِ بَينَ كَتِفَيْهِ، مِثْلَ زِرِّ الحَجَلَةِ. [راجع: ١٩٠]

(19) CHAPTER. The patient's wish for death.

(١٩) بابُ تَمَنِّي المَرِيضِ المَوْتَ

5671. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say:

O Allāh! Keep me alive as long as life is better for me, and let me die if death is better for me'."

٥٦٧١ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا ثابِتٌ البُنانِيُّ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «لا يَتَمَنَّيَنَّ أحَدُكُمُ المَوْتَ مِنْ ضُرٍّ أصابَهُ، فإنْ كانَ لا بُدَّ فاعِلاً فَلْيَقُلْ: اللَّهُمَّ أحْيِنِي ما كانَتِ الحَياةُ خَيراً لي، وتَوَفَّنِي إذا كانَتِ الوَفاةُ خَيراً لي». [انظر: ٦٣٥١، ٧٢٣٣]

5672. Narrated Qais bin Abu Ḥāzim: We went to pay a visit to Khabbāb (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet ﷺ) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no

٥٦٧٢ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسِ ابنِ أبي حازِمٍ قالَ: دَخَلْنا عَلى خَبَّابٍ نَعُودُه، وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ. فَقالَ: إنَّ أصحَابَنا الَّذِينَ سَلَفُوا مَضَوْا ولَمْ تَنْقُصْهُمُ الدُّنْيا، وَإنَّا أصَبْنا ما لا نَجِدُ

لَهُ مَوْضِعاً إلَّا التُّرَابَ، وَلَوْلا أنَّ النَّبِيَّ ﷺ نهانا أنْ نَدْعُوَ بالمَوْتِ لَدَعَوْتُ بِهِ. ثُمَّ أتَيْناهُ مَرَّةً أُخْرَى وَهُوَ يَبْني حائطاً له فقالَ: إنَّ المُسْلِمَ لَيُؤْجَرُ في كُلِّ شَيْءٍ يُنْفِقُهُ إلَّا في شَيْءٍ يَجْعَلُهُ في هٰذَا التُّرَابِ. [انظر: ٦٣٤٩، ٦٣٥٠، ٦٤٣٠، ٦٤٣١، ٧٢٣٤]

way to spend it except on the construction of buildings. Had the Prophet ﷺ not forbidden us to wish for death, I would have wished for it." We visited him for the second time while he was building a wall. He said, "A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building."(1)

٥٦٧٣ – حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبرَني أبُو عُبَيْدٍ مَوْلى عَبْدِ الرَّحمٰنِ بن عَوْفٍ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَنْ يُدْخِلَ أحَداً عَمَلُهُ الجَنَّةَ»، قالُوا: وَلا أنْتَ يا رَسُولَ اللهِ؟ قالَ: «وَلا أنا إلَّا أنْ يَتَغَمَّدَنِيَ اللهُ بفضْلٍ وَرَحمَةٍ، فَسَدِّدُوا، وَقارِبُوا، وَلا يَتَمَنَّى أحَدُكمُ المَوْتَ، إمَّا مُحْسِناً فَلَعَلَّهُ أنْ يَزْدَادَ خَيراً، وإمَّا مُسِيئاً فَلَعَلَّهُ أنْ يسْتَعْتِبَ». [راجع: ٣٩]

5673. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds). They (the Prophet's Companions) said, "Not even you, O Allāh's Messenger?" He said, "Not even I, unless Allāh bestows His Favour and Mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability; and none of you should wish for death, for if he is a gooddoer, he may increase his good deeds, and if he is an evildoer, he may repent to Allāh."

٥٦٧٤ – حدَّثَنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ قالَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشام، عَنْ عَبَّادِ بن عَبْدِ اللهِ بن الزُّبَيْرِ قالَ: سَمِعْتُ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنِدٌ إليَّ يَقُولُ: «اللَّهُمَّ اغفِرْ لي، وَارْحَمْني، وألْحِقْني بالرَّفِيقِ الأعلى». [راجع: ٤٤٤٠]

5674. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I heard the Prophet ﷺ, who was resting against me, saying, "O Allāh! Forgive (excuse) me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)." See Qur'ān (V.4:69)

(1) (H. 5672) If he spends too much needlessly.

(20) CHAPTER. The invocation for the patient by the one who pays a visit to him.

And Sa'd said: The Prophet ﷺ (came to visit me) and said, "O Allāh! (Please) cure Sa'd."

5675. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ paid a visit to a patient, or a patient was brought to him, he used to invoke Allāh, saying, "Take away the disease, O Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."

(٢٠) بابُ دُعاءِ العائِدِ للمَرِيضِ

وَقالَتْ عائشَةُ بِنْتُ سَعْدٍ، عَنْ أبِيها: قالَ النَّبيُّ ﷺ «اللَّهُمَّ اشْفِ سَعْداً».

٥٦٧٥ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ، عَنْ مَنْصُورٍ، عَنْ إبرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا أتى مَرِيضاً، أوْ أُتِيَ بِهِ إليه، قالَ عليهِ الصَّلاةُ والسَّلامُ: «أذْهِبِ الباسَ، رَبَّ النَّاسِ، اشْفِ وأنتَ الشَّافِي، لا شِفاء إلا شِفاؤُكَ، شِفاءً لا يُغادِرُ سَقَماً».

وقالَ عَمْرُو بنُ أبي قَيْسٍ وَإبرَاهِيمُ بنُ طَهْمانَ، عَنْ مَنْصُورٍ، عَنْ إبرَاهِيمَ وأبي الضُّحَى: إذَا أُتِيَ المَرِيضَ.

وَقالَ جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى وَحْدَهُ. وَقالَ: إذَا أتَى مَرِيضاً. [انظر: ٥٧٤٣، ٥٧٤٤، ٥٧٥٠]

(21) CHAPTER. The performing of ablution by a person who pays a visit to a patient.

5676. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came to me while I was ill. He performed ablution and threw the remaining water on me (or said, "Pour it on him"). When I came to my senses I said, "O Allāh's Messenger! I have no son or father to be my heir, so how will be my inheritance?" Then the Verse of Inheritance was revealed.

(٢١) بابُ وُضُوءِ العائِدِ للمَرِيضِ

٥٦٧٦ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: دَخَلَ عَلَيَّ النَّبيُّ ﷺ وأنا مَرِيضٌ فَتَوَضَّأ وصَبَّ عَلَيَّ، أوْ قالَ: «صُبُّوا عليهِ»، فَعقَلْتُ فَقُلْتُ: يا

رَسُولَ اللهِ، لا يَرِثُني إلَّا كَلالَةٌ، فَكَيْفَ المِيرَاثُ؟ فَنَزَلَتْ آيَةُ الفَرَائِضِ. [راجع: ١٩٤]

(٢٢) بابٌ مَنْ دَعا بِرَفْعِ الوَباءِ والحُمَّى

(22) CHAPTER. Whoever invoked Allāh to remove epidemics and fever.

٥٦٧٧ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ وُعِكَ أبُو بَكْرٍ وَبِلالٌ، قالَتْ: فدَخَلْتُ عَلَيْهِما فَقُلْتُ: يا أبتِ، كَيْفَ تَجِدُكَ؟ وَيا بِلالُ، كَيْفَ تَجِدُكَ؟ قالَتْ: وكانَ أبو بَكْرٍ إذَا أخَذَتْهُ الحُمَّى يَقُولُ:

كلُّ امْرِئٍ مُصَبَّحٌ في أهْلِهِ والمَوْتُ
أدْنى مِنْ شِرَاكِ نَعْلِهِ

وكانَ بِلالٌ إذَا أُقْلِعَ عَنْهُ يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ:

ألا لَيْتَ شِعْري هَلْ أبِيتَنَّ لَيْلَةً
بِوَادٍ وحَوْلي إذْخِرٌ وجَلِيلُ
وهَلْ أرِدَنْ يَوْماً مِياهَ مَجَنَّةٍ
وَهَلْ يَبْدُوَنْ لي شامَةٌ وطَفِيلُ

قالَ: قالَتْ عائشَةُ: فجِئْتُ رَسُولَ اللهِ ﷺ فأخْبَرْتُهُ، فَقالَ: «اللَّهُمَّ حَبِّبْ إلَيْنا المَدِينَةَ كحُبِّنا مَكَّةَ أوْ أشَدَّ، وصحِّحْها، وَبارِكْ لَنَا في صَاعِها وَمُدِّها، وَانقُلْ حُمَّاها فاجْعَلْها بالجُحْفَةِ». [راجع: ١٨٨٩]

5677. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When Allāh's Messenger ﷺ emigrated to Al-Madīna, Abū Bakr and Bilāl became ill (had a fever). I entered upon them and said, "O my father! How are you? O Bilāl! How are you?" Whenever the fever of Abū Bakr got worse he used to say, "Everybody is staying alive with his people, yet death is nearer to him than his shoe laces." And whenever fever deserted Bilāl, he would recite (two poetic verses): "Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalīl* (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna, and would that Shāma and Ṭafīl (two mountains at Makkah) would appear to me!" I went to Allāh's Messenger ﷺ and informed him about that. He said, "O Allāh! Make us love Al-Madīna as much or more than we love Makkah, and make it healthy, and bless its *Ṣā'* and its *Mudd*, and take away its fever and put it in Al-Juḥfa." (See *Hadīth* No. 5654).

76 – THE BOOK OF MEDICINE

٧٦ - كتاب الطب

(1) CHAPTER. There is no disease that Allāh has sent down except that He also has sent down its treatment.

5678. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no disease that Allāh has sent down except that He also has sent down its treatment."

(١) بابٌ ما أنْزَلَ اللهُ دَاءً إلَّا أنْزَلَ لَهُ شِفاءً

٥٦٧٨ - حدَّثَنا مُحمَّدُ بنُ المُثَنَّى: حدَّثَنا أبو أحمَدَ الزُّبَيرِيُّ: حدَّثَنا عُمَرُ بنُ سَعيدِ ابنِ أبي حُسَينٍ قالَ: حدَّثَنا عَطاءُ ابنُ أبي رَباحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما أنْزَلَ اللهُ دَاءً إلَّا أنْزَلَ لَه شِفاءً».

(2) CHAPTER. May a man treat a woman or a woman treat a man?

5679. Narrated Rubai' bint Mu'awwidh bin 'Afra: We used to go for military expeditions along with Allāh's Messenger ﷺ and provide the people with water, serve them and bring the dead and the wounded back to Al-Madīna.

(٢) بابٌ: هَلْ يُداوِي الرَّجُلُ المَرأةَ والمَرأةُ الرَّجُلَ؟

٥٦٧٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ، عَنْ خالِدِ بنِ ذَكْوانَ، عَنْ رُبَيِّعَ بِنْتِ مُعَوِّذِ بنِ عَفْراءَ قالَتْ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ نَسْقِي القَوْمَ ونَخْدُمُهُمْ، وَنَرُدُّ القَتْلَى والجَرْحَى إلى المَدِينَةِ. [راجع: ٢٨٨٢]

(3) CHAPTER. There is cure in three things.

5680. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (The Prophet ﷺ said) "Healing is in three things: A gulp of honey, cupping, and branding with fire, (cauterizing). But I forbid my followers to use (cauterization) branding with fire."

(٣) بابٌ: الشِّفاءُ في ثَلاثٍ

٥٦٨٠ - حدَّثَني الحُسَينُ: حدَّثَنا أحمَدُ بنُ مَنيعٍ: حدَّثَنا مَرْوانُ بنُ شُجاعٍ: حدَّثَنا سالِمٌ الأفْطَسُ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: «الشِّفاءُ في ثَلاثٍ: شَرْبَةِ عَسَلٍ، وشَرْطَةِ مِحْجَمٍ، وكَيَّةِ نارٍ، وأنهَى أُمَّتِي عَنِ الكَيِّ». رَفَعَ الحَدِيثَ.

وَرَوَاهُ القُمِّيُّ، عَنْ لَيْثٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ في العَسَلِ والحَجْمِ. [انظر: ٥٦٨١]

5681. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)."

٥٦٨١ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخْبَرَنا سُرَيْجُ بنُ يُونُسَ أبو الحارِثِ: حدَّثَنا مَرْوَانُ بنُ شُجاعٍ، عَنْ سالِمٍ الأفْطَسِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «الشِّفاءُ في ثَلاثَةٍ: في شَرْطَةِ مِحْجَمٍ، أوْ شَرْبَةِ عَسَلٍ، أوْ كَيَّةٍ بِنارٍ. وأنهَى أُمَّتِي عَنِ الكَيِّ». [راجع: ٥٦٨٠]

(4) CHAPTER. Treatment with honey, And the Statement of Allāh تعالى: "Wherein is healing for men." (V.16:69)

(٤) بابُ الدَّوَاءِ بالعَسَلِ، وَقَوْلِ اللهِ تَعالَى: ﴿فِيهِ شِفَآءٌ لِّلنَّاسِ﴾ [النحل: ٦٩]

5682. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to like *Al-Halwa* (sweet edible things) and honey.

٥٦٨٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أبو أُسامَةَ: أخْبرَنِي هِشامٌ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُعْجِبُهُ الحَلْوَاءُ والعَسَلُ. [راجع: ٤٩١٢]

5683. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization), (one of three) according to that suits the ailment, but I don't like to be (cauterized) branded with fire."

٥٦٨٣ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا عَبْدُ الرَّحمٰنِ بنُ الغَسيلِ، عَنْ عاصِمِ بنِ عُمَرَ بنِ قَتادَةَ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنْ كانَ في شَيْءٍ مِنْ أدْوِيَتِكُمْ - أوْ يَكُونُ في شَيْءٍ مِنْ أدْوِيَتِكُمْ - خَيرٌ فَفِي شَرْطَةِ

مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ لَذْعَةٍ بِنارٍ تُوَافِقُ الدَّاءَ، وَما أُحِبُّ أَنْ أَكْتَوِيَ». [انظر: ٥٦٩٧، ٥٧٠٢، ٥٧٠٤]

5684. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: A man came to the Prophet ﷺ and said, "My brother has some abdominal trouble." The Prophet ﷺ said to him "Let him drink honey." The man came for the second time and the Prophet ﷺ said to him, "Let him drink honey." He came for the third time and the Prophet ﷺ said, "Let him drink honey." He returned again and said, "I have done that." The Prophet ﷺ then said, "Allāh has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

٥٦٨٤ - حدَّثنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعلى: حدَّثنا سَعيدٌ، عَنْ قَتادَةَ، عَنْ أبي المُتَوَكِّلِ، عَنْ أبي سَعيدٍ: أنَّ رَجُلاً أتَى النَّبيَّ ﷺ فَقالَ: أَخي يَشْتَكي بَطْنَهُ، فَقالَ: «اسْقِهِ عَسَلاً». ثُمَّ أتاهُ الثَّانِيَةَ، فَقالَ: «اسْقِهِ عَسَلاً»، ثُمَّ أتاهُ الثَّالِثَةَ فقالَ: «اسْقِهِ عَسَلاً». ثُمَّ أتاهُ فَقالَ: فَعَلْتُ، فَقالَ: «صَدَقَ اللهُ، وكَذَبَ بَطْنُ أخِيكَ، اسْقِهِ عَسَلاً»، فَسَقاهُ فَبَرأَ. [انظر: ٥٧١٦]

(5) CHAPTER. To treat with the milk of camels.

(٥) بابُ الدَّواءِ بِألْبانِ الإبِلِ

5685. Narrated Anas رَضِيَ الله عَنْهُ: Some people were sick and they said, "O Allāh's Messenger! Give us shelter and food". So when they became healthy they said, "The weather of Al-Madīna is not suitable for us." So he sent them to Al-Ḥarra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet ﷺ and drove away his camels. The Prophet ﷺ sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died. (See H. 233)

٥٦٨٥ - حدَّثنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثنا سَلَّامُ بنُ مِسْكِينٍ: حدَّثَنا ثابِتٌ، عَنْ أنَسٍ: أنَّ ناساً كانَ بِهِمْ سَقَمٌ، قالُوا: يا رَسُولَ اللهِ، آوِنا وأطْعِمْنا. فَلَمَّا صَحُّوا قالُوا: إنَّ المَدِينَةَ وَخِمَةٌ، فأنْزَلَهُمُ الحَرَّةَ في ذَوْدٍ لَهُ. فَقالَ: «اشْرَبُوا مِنْ ألْبانِها»، فَلَمَّا صَحُّوا قَتَلُوا راعِيَ النَّبيِّ ﷺ واسْتاقُوا ذَوْدَهُ، فَبَعَثَ في آثارِهِمْ فَقَطَعَ أيْدِيَهُمْ وأرْجُلَهُمْ وسَمَرَ أعْيُنَهُمْ. فَرأيْتُ الرَّجُلَ مِنْهُمْ يَكْدِمُ الأرْضَ بِلِسانِهِ حَتَّى يَمُوتَ. [راجع: ٢٣٣]

قالَ سَلَّامٌ: فَبَلَغَني أنَّ الحَجَّاجَ قالَ لأنَسٍ: حدِّثْني بأشَدِّ عُقُوبَةٍ عاقَبَهُ النَّبيُّ ﷺ، فحدَّثَهُ بهذا، فَبَلَغَ الحَسَنَ فَقالَ: وَدِدْتُ أنَّهُ لَمْ يُحَدِّثْهُ.

(6) CHAPTER. To treat with the urine of camels.

(٦) بابُ الدَّواءِ بأبْوالِ الإبِلِ

5686. Narrated Anas رَضِيَ اللهُ عَنْهُ: The climate of Al-Madīna did not suit some people, so the Prophet ﷺ ordered them to proceed along with his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they proceeded along with the shepherd (and the camels) and drank their (camel's) milk and urine, till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet ﷺ, he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron

٥٦٨٦ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ ناساً اجْتَوَوْا في المَدِينَةِ، فأمَرَهُمُ النَّبيُّ ﷺ أنْ يَلْحَقُوا براعِيهِ، يَعْني الإبِلَ، فَيَشْرَبُوا مِنْ ألْبانِها وأبْوالِها، فَلَحِقُوا براعِيهِ، فَشَرِبُوا مِنْ ألْبانِها وأبْوالِها حتَّى صَلَحَتْ أبْدانُهُمْ، فَقَتَلُوا الرَّاعِيَ وَساقُوا الإبِلَ، فَبَلَغَ النَّبيَّ ﷺ فَبَعَثَ في طَلَبِهِمْ فَجِيءَ بِهِمْ فَقَطَعَ أيْدِيَهُمْ وأرْجُلَهُمْ وسَمَرَ أعْيُنَهُمْ.

قالَ قَتادَةُ: فَحدَّثَني مُحَمَّدُ بنُ سِيرِينَ: أنَّ ذٰلكَ كانَ قَبْلَ أنْ تَنْزِلَ الحُدُودُ. [راجع: ٢٣٣]

(7) CHAPTER. (To treat with) black cumin (Nigella seeds).

(٧) بابُ الحَبَّةِ السَّوْداءِ

5687. Narrated Khālid bin Sa'd: We went out and Ghālib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Al-Madīna, he was still sick. Ibn Abu 'Atīq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Āishah رَضِيَ اللهُ عَنْها has narrated to me

٥٦٨٧ - **حدَّثَني** عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا عُبَيْدُ اللهِ: حدَّثَنا إسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ خالِدِ بنِ سَعْدٍ قالَ: خَرَجْنا وَمَعَنا غالِبُ بنُ أبْجَرَ فَمَرِضَ في الطَّرِيقِ، فَقَدِمْنا المَدِينَةَ وَهُوَ مَرِيضٌ، فَعادَهُ ابنُ أبي

that she heard the Prophet ﷺ saying, 'This black cumin is healing for all diseases except *As-Sām*.' 'Āishah asked, 'What is *As-Sām*?' He ﷺ said, 'Death'."

عَتِيقٍ فَقالَ لَنَا: عَلَيْكُمْ بِهٰذِهِ الحُبَيْبَةِ السُّوَيْدَاءِ، فَخُذُوا مِنْها خَمْساً أَوْ سَبْعاً فاسحَقُوها، ثُمَّ اقْطُرُوها في أَنْفِهِ بِقَطَرَاتِ زَيْتٍ في هٰذَا الجانِبِ وفي هٰذَا الجانِبِ، فإنَّ عائشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْنِي أنَّها سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «إنَّ هٰذِهِ الحَبَّةَ السَّوْدَاءَ شِفاءٌ مِنْ كُلِّ دَاءٍ، إلَّا مِنَ السَّامِ»، قُلْتُ: ومَا السَّامُ؟ قالَ: المَوْتُ.

5688. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There is healing in black cumin for all diseases except death."

٥٦٨٨ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قال: أخْبرَنِي أبو سَلَمَةَ وسَعيدُ ابنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أخْبرَهُما أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «في الحَبَّةِ السَّوْدَاءِ شِفاءٌ مِنْ كُلِّ دَاءٍ إلَّا السَّامَ».

قالَ ابنُ شِهابٍ: والسَّامُ: المَوتُ. والحَبَّةُ السَّوْدَاء: الشُّونيز.

(8) CHAPTER. *At-Talbīna* (a kind of porridge prepared from milk, honey and white flour, etc.) for the patient.

(٨) بابُ التَّلْبِينَةِ للمَرِيضِ

5689. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنها used to recommend *At-Talbīna* for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allāh's Messenger ﷺ saying, '*At-Talbīna* gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief'."

٥٦٨٩ - حدَّثَنا حِبَّانُ بنُ مُوسَى: أخْبرَنا عَبْدُ اللهِ: أخبرنا يُونُسُ بنُ يَزيدَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّها كانَتْ تَأمُرُ بالتَّلْبِينِ للمَرِيضِ ولِلمَحْزُونِ عَلى الهالِكِ، وكانَتْ تَقُولُ: إنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ

يَقُولُ: «إنَّ التَّلْبِينَةَ تُجِمُّ فُؤادَ المَرِيضِ، وَتَذْهَبُ بِبَعْضِ الحُزْنِ». [راجع: ٥٤١٧]

5690. Narrated Hishām's father: 'Āishah used to recommend *At-Talbīna* and used to say, "It is disliked (by the patient) although it is beneficial."

٥٦٩٠ - حدَّثنا فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ: أنَّها كانَتْ تَأمُرُ بالتَّلْبِينَةِ وَتَقُولُ: هُوَ البَغِيضُ النَّافِعُ. [راجع: ٥٤١٧]

(9) CHAPTER. *Sa'ūṭ*.[1]

(٩) بابُ السَّعُوطِ

5691. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped and he paid the wages to the one who had cupped him and then took *Sa'ūt* (medicine sniffed by nose).

٥٦٩١ - حدَّثنا مُعَلَّى بنُ أسَدٍ: حدَّثنا وُهَيْبٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: احْتَجَمَ، وأعْطَى الحَجَّامَ أجْرَهُ، واسْتَعَطَ. [راجع: ١٨٣٥]

(10) CHAPTER. To sniff the Indian and sea *Quṣṭ* (kind of incense).

(١٠) بابُ السَّعُوطِ بالقُسْطِ الهِنْدِيِّ والبَحْرِيِّ،

وَهُوَ الكُسْتُ مِثْلُ الكافُورِ، والقافُورِ، ومِثْلُ ﴿كُشِطَتْ﴾ [التكوير: ١١] وقُشِطَتْ: نُزِعَتْ، وَقَرأ عَبْدُ اللهِ: قُشِطَتْ.

5692. Narrated Umm Qais bint Miḥṣan: I heard the Prophet ﷺ saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy."

٥٦٩٢ - حدَّثنا صَدَقَةُ بنُ الفَضْلِ: أخبرنا ابنُ عُيَيْنَةَ قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ عُبَيْدِ اللهِ عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «عَلَيْكُمْ بِهٰذَا العُودِ الهِنْدِيِّ، فإنَّ فِيهِ سَبْعَةَ أشْفِيَةٍ: يُسْتَعَطُ

(1) (Chap. 9) Any medicine taken by the nose.

بِهِ مِنَ العُذْرَةِ، ويُلَدُّ بِهِ مِنْ ذَاتِ الجَنْبِ». [انظر: ٥٧١٣، ٥٧١٥، ٥٧١٨]

٥٦٩٣ - وَدَخَلْتُ عَلَى النَّبِيِّ ﷺ بِابْنٍ لِي لَمْ يأكُلِ الطَّعامَ، فَبالَ عَلَيْهِ، فَدَعا بِمَاءٍ فَرَشَّ عَلَيْهِ. [راجع: ٢٢٣]

5693. Once I (Umm Qais) went to Allāh's Messenger ﷺ with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine. (See H.223)

(١١) بابٌ: أَيَّةَ ساعَةٍ يَحْتَجِمُ،

واحْتَجَمَ أبو مُوسَى لَيْلاً.

(11) CHAPTER. What time one should be cupped.

Abū Mūsā was cupped at night.

٥٦٩٤ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. [راجع: ١٨٣٥]

5694. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped while he was fasting.

(١٢) بابُ الحَجْمِ في السَّفَرِ والإِحْرَامِ،

قالَهُ ابنُ بُحَيْنَةَ، عَنِ النَّبِيِّ ﷺ.

(12) CHAPTER. To be cupped while on a journey or while in a state of *Ihrām*.

Ibn Buhaina narrated that on the authority of the Prophet ﷺ.

٥٦٩٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ طاوُسٍ وَعَطاءٍ، عَنِ ابنِ عَبَّاسٍ قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٨٣٥]

5695. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped while he was in a state of *Ihrām*.

(١٣) بابُ الحِجامَةِ مِنَ الدَّاءِ

(13) CHAPTER. To be cupped (as a treatment) for a disease.

٥٦٩٦ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا حُمَيْدٌ الطَّوِيلُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّهُ سُئِلَ عَنْ أجْرِ الحَجَّامِ، فَقالَ: احْتَجَمَ رَسُولُ اللهِ ﷺ، حَجَمَهُ أبو طَيْبَةَ، وأعْطاهُ صَاعَيْنِ مِنْ طَعامٍ وكَلَّمَ

5696. Narrated Anas رَضِيَ اللهُ عَنْهُ that he was asked about the wages of the one who cupps others. He said, "Allāh's Messenger ﷺ was cupped by Abū Ṭaiba, to whom he gave two *Ṣā'* of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet ﷺ said, "The best medicines you may treat yourselves with are cupping and sea

incense." He added, "You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger), but use incense."

مَوالِيَهُ فخفَّفُوا عَنْهُ، وقالَ: «إنَّ أمْثَلَ ما تَدَاوَيْتُمْ بِهِ الحِجامَةُ والقُسْطُ البَحْرِيُّ»، وَقالَ: «لا تُعَذِّبُوا صِبْيانَكُمْ بالغَمْزِ مِن العُذْرَةِ، وعَلَيْكم بالقُسْطِ». [راجع: ٢١٠٢]

5697. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما that he paid Al-Muqanna' a visit during his illness and said, "I will not leave till he gets cupped, for I heard Allāh's Messenger ﷺ saying, "There is healing in cupping."

٥٦٩٧ - حدَّثَنا سَعيدُ بنُ تَلِيدٍ قالَ: حدَّثَنِي ابنُ وَهْبٍ قالَ: أخبرَني عَمْرٌو وغيرُهُ: أنَّ بُكَيراً حدَّثَهُ: أنَّ عاصِمَ بنَ عُمَرَ بنِ قَتادَةَ حدَّثَهُ: أنَّ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عادَ المُقَنَّعَ ثُمَّ قالَ: لا أبْرَحُ حتَّى تَحْتَجِمَ، فإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ فِيهِ شِفاءً». [راجع: ٥٦٨٣]

(14) CHAPTER. Cupping on the head.

(١٤) بابُ الحِجامَةِ عَلى الرأسِ

5698. Narrated 'Abdullāh bin Buḥaina: Allāh's Messenger ﷺ was cupped on the middle of his head at Laḥye Jamal on his way to Makkah while he was in a state of *Iḥrām*.

٥٦٩٨ - حدَّثَنا إسْماعِيلُ: حدَّثَنِي سُلَيْمانُ، عَنْ عَلقَمَةَ: أنَّهُ سَمِعَ عَبْدَ الرَّحمٰنِ الأعْرَجَ: أنَّهُ سَمِعَ عَبْدَ اللهِ بنَ بُحَيْنَةَ يُحدِّثُ أنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ بِلَحْيَيْ جمَلٍ مِنْ طَرِيقِ مَكَّةَ، وَهُوَ مُحْرِمٌ، في وَسَطِ رأسِهِ.

5699. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ was cupped on his head.

٥٦٩٩ - وَقالَ الأنْصارِيُّ: أخبرَنا هِشامُ بنُ حَسَّانَ: حدَّثَنا عِكْرِمَةُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ في رأسِهِ. [راجع: ١٨٣٥]

(15) CHAPTER. To perform the operation of cupping for treating unilateral or bilateral headache.

(١٥) بابُ الحَجْمِ مِنَ الشَّقِيقَةِ والصُّداعِ

5700. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped on his head for an ailment he was suffering from while he was in a state of *Iḥrām*, at a water place called Laḥye Jamal.

٥٧٠٠ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ هِشامٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: احْتَجَمَ النَّبِيُّ ﷺ في رأسِهِ وَهُوَ مُحْرِمٌ، مِنْ وَجَعٍ كانَ بِهِ، بِماءٍ يُقالُ لَهُ: لَحْيُ جمَلٍ. [راجع: ١٨٣٥]

5701. Ibn 'Abbās further said: Allāh's Messenger ﷺ was cupped on his head for unilateral headache while he was in a state of *Iḥrām*.

٥٧٠١ - وَقالَ مُحَمَّدُ بنُ سَوَاءٍ: أخبرَنا هِشامٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ في رأسِهِ، مِنْ شَقِيقَةٍ كانَتْ بِهِ. [راجع: ١٨٣٥]

5702. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded".

٥٧٠٢ - حدَّثَنا إسْماعِيلُ بنُ أبَانَ: حدَّثَنا ابنُ الغَسيلِ: حدَّثَني عاصِمُ بنُ عُمَرَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنْ كانَ في شَيْءٍ مِنْ أدْوِيَتِكُمْ خَيرٌ فَفي شَرْبَةِ عَسَلٍ، أوْ شَرْطَةِ مِحْجَمٍ، أوْ لَذْعَةٍ مِنْ نارٍ. وَما أُحِبُّ أنْ أكْتَوِيَ». [راجع: ٥٦٨٣]

(16) CHAPTER. To get one's head shaved because of some ailment.

(١٦) بابُ الحَلْقِ مِنَ الأذى

5703. Narrated Ka'b bin 'Ujrah: The Prophet ﷺ came to me during the period of Al-Ḥudaibīya, while I was lighting fire underneath a cooking pot and lice were falling down from my head. He said, "Do your lice hurt you?" I said, "Yes." He said, "Shave your head and observe *Saum* (fast) for three days or feed six poor persons or slaughter a sheep as a sacrifice."

٥٧٠٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ قالَ: سَمِعْتُ مُجاهِداً، عَنِ ابنِ أبي لَيْلى، عَنْ كَعْبِ ابْنِ عُجْرَةَ قالَ: أتَى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الحُدَيْبِيَةِ وأنا أُوقِدُ تَحْتَ بُرْمَةٍ والقَمْلُ يَتَناثَرُ عَنْ رأسِي، فَقالَ: «أيُؤْذِيكَ هَوَامُّكَ؟» قُلْتُ: نَعَمْ،

قالَ: «فاحْلِقْ وصُمْ ثلاثَةَ أيَّامٍ، أوْ أطْعِمْ سِتَّةً، أوِ انْسُكْ نَسيكَةً». قالَ أيُّوبُ: لا أدْري بأيَّتِهِنَّ بَدأ. [راجع: ١٨١٤]

(17) CHAPTER. Whoever gets himself branded (cauterized) or branded (cauterized) someone else, and the superiority of one who does not get branded (cauterized).

(١٧) بابٌ مَنِ اكْتَوَى أوْ كَوَى غيرَهُ، وَفَضْلِ مَنْ لَمْ يَكْتَوِ

5704. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."

٥٧٠٤ - **حدَّثنا** أبو الوَليدِ هِشامُ بنُ عَبْدِ المَلكِ: حدَّثَنا عَبْدُ الرَّحمٰنِ بنُ سُلَيْمانَ ابنِ الغَسيلِ: حدَّثَنا عاصِمُ بنُ عُمَرَ بنِ قَتادَةَ قالَ: سَمِعْتُ جابِراً عَنِ النَّبيِّ ﷺ قالَ: «إنْ كانَ في شَيْءٍ مِنْ أدْوِيَتِكُمْ شِفاءٌ، فَفي شَرْطَةِ مِحْجَمٍ، أوْ لَذْعَةٍ بِنارٍ، وَما أُحِبُّ أنْ أكْتَوِيَ». [راجع: ٥٦٨٣]

5705. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Nations were displayed before me; one or two Prophets would pass by along with a few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, "Who are they? Are they my followers?" It was said, "No. It is Moses and his followers." It was said to me, "Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look this way and that way in the vastness of the horizon! Behold! There was a multitude filling the horizon," It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning'." Then the Prophet ﷺ entered his house without telling

٥٧٠٥ - **حدَّثنا** عِمْرانُ بنُ مَيسَرَةَ: حدَّثَنا ابنُ فُضَيْلٍ: حدَّثَنا حُصَيْنٌ، عَنْ عامِرٍ، عَنْ عِمْرانَ بنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما قالَ: لا رُقْيَةَ إلَّا مِنْ عَيْنٍ أوْ حُمَةٍ. فَذَكَرْتُهُ لِسَعيدِ بنِ جُبَيْرٍ فَقالَ: حدَّثَنا ابنُ عَبَّاسٍ: قالَ رَسُولُ اللهِ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ فَجَعَلَ النَّبيُّ والنَّبيَّانِ يَمُرُّونَ، مَعَهُمُ الرَّهْطُ، والنَّبيُّ لَيْسَ مَعَهُ أحَدٌ، حتَّى وَقَعَ في سَوَادٍ عَظيمٍ. قُلْتُ: ما هٰذَا؟ أُمَّتِي هٰذِهِ؟ قيلَ: بَلْ هٰذا مُوسَى وَقَوْمُهُ، قيلَ: انْظُرْ إلى

his Companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allāh and followed His Messenger; therefore those people are either ourselves or our children who are born in the Islāmic era, for we were born in the Pre-Islāmic Period of Ignorance." When the Prophet ﷺ heard of that, he came out and said, "Those people are those who do not treat themselves with *Ruqya*, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that 'Ukāsha bin Miḥṣan said, "Am I one of them, O Allāh's Messenger?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, 'Ukāsha has preceded you.'

18) CHAPTER. To treat opthalmia (inflammation or soreness of the eyes) with antimony or kohl.

Umm 'Aṭiyya narrated this.

5706. Narrated Umm Salama رَضِيَ اللهُ عَنها: The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet ﷺ. They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved of her husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period *'Iddah*) for

الأُفُقِ، فإِذَا سَوَادٌ يَمْلأُ الأُفُقَ، ثُمَّ قِيلَ لي: انْظُرْ هاهُنا وَهاهُنا - في آفاقِ السَّماءِ - فإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ. قيلَ: هٰذِهِ أُمَّتُكَ، وَيَدْخُلُ الجَنَّةَ مِنْ هٰؤُلاءِ سَبْعُونَ أَلْفاً بِغَيرِ حِسابٍ». ثُمَّ دَخَلَ ولَمْ يُبَيِّنْ لَهُمْ، فأفاضَ القَوْمُ وَقالُوا: نَحْنُ الَّذِينَ آمَنَّا باللهِ واتَّبَعْنا رَسُولَهُ، فَنَحْنُ هُمْ أَوْ أَوْلادُنا الَّذِينَ وُلِدُوا في الإِسْلامِ، فإِنَّا وُلِدْنا في الجاهِلِيَّةِ، فَبَلَغَ النَّبِيَّ ﷺ فخَرَجَ فَقالَ: «هُمُ الَّذِينَ لا يَسْتَرْقُونَ وَلا يَتَطَيَّرُونَ وَلا يَكْتَوُونَ وَعَلى رَبِّهِمْ يَتَوَكَّلُونَ». فَقالَ عُكاشَةُ بنُ مِحْصَنٍ: أَمِنْهُمْ أنا يا رَسُولَ اللهِ؟ قالَ: «نَعَمْ»، فَقامَ آخَرُ. فَقالَ: أَمِنْهُمْ أنا؟ قالَ: «سَبَقَكَ بِها عُكَّاشَةُ». [راجع: ٣٤١٠]

(١٨) بابُ الإِثْمِدِ والكُحْلِ مِنَ الرَّمَدِ،

فِيهِ عَنْ أُمّ عَطِيَّةَ.

٥٧٠٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَنِي حُمَيْدُ بنُ نافِعٍ، عَنْ زَيْنَبَ، عَنْ أُمّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أَنَّ امْرأةً تُوُفِّيَ زَوْجُها فاشْتَكَتْ عَيْنَها، فَذَكَرُوها للنَّبِيِّ ﷺ وَذَكَروا لَهُ الكُحْلَ، وأَنَّهُ يُخافُ عَلى عَيْنِها. فَقالَ: «لَقَدْ كانَتْ إِحْداكُنَّ تَمْكُثُ في بَيْتِها في شَرِّ

four months and ten days." (See H. 5336)

أحْلاسِها - أوْ في أحْلاسِها في شَرِّ بَيْتِها - فإذَا مَرَّ كَلْبٌ رَمَتْ بَعْرَةً، فَلا، أرْبَعَةَ أشْهُرٍ وعَشْراً». [راجع: ٥٣٣٦]

(19) CHAPTER. Leprosy.

(١٩) بابُ الجُذَامِ

5707. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(There is) no *'Adwā* (no contagious disease is conveyed without Allāh's Permission), nor *Ṭiyara* [nor is there any bad omen (from birds)], nor (is there any) *Hāma*, *Ṣafar*, and one should run away from the leper as one runs away from a lion.".[1] (See H. 5717 and its Chap. 25, H. 5753 and its Chap. 43, and also see H. 5757 and its Chap. 45)

٥٧٠٧ - وَقالَ عَفَّانُ: حدَّثَنا سَلِيمُ ابنُ حَيَّانَ: حدَّثَنا سَعيدُ بنُ مِيناءَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لا عَدْوَى وَلا طِيرَةَ، وَلا هامَةَ وَلا صَفَرَ. وَفِرَّ مِنَ المَجْذُومِ كَمَا تَفِرُّ مِنَ الأسَدِ». [انظر: ٥٧١٧، ٥٧٥٧، ٥٧٧٠، ٥٧٧٣، ٥٧٧٥]

(20) CHAPTER. *Al-Mann* heals eye diseases.

(٢٠) بابٌ: المَنُّ شِفاءٌ للعَينِ

5708. Narrated Sa'īd bin Zaid: I heard the Prophet ﷺ saying, *Al-Kam'a* (truffles)are like *Mann* (i.e they grow naturally without man's care) and their water heals eye diseases." (See H. 4478)

٥٧٠٨ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ عَمْرَو بنَ حُرَيْثٍ قالَ: سَمِعْتُ سَعيدَ بْنَ زَيْدٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الكَمْأَةُ مِنَ المَنِّ، وَماؤُها شِفاءٌ للعَيْنِ». [راجع: ٤٤٧٨]

وَقالَ شُعْبَةُ: وأخْبَرَني الحَكَمُ، عَنِ الحَسَنِ العُرَنيِّ، عَنْ عَمْرِو بنِ حُرَيْثٍ، عَنْ سَعيدِ بنِ زَيْدٍ، عَنِ النَّبيِّ ﷺ. قالَ شُعْبَةُ: لَمَّا حدَّثَني بِهِ الحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَديثِ عَبْدِ المَلِكِ.

(21) CHAPTER. *Al-Ladūd* (the medicine

(٢١) بابُ اللَّدُودِ

(1) (H. 5707) Please see for details *Fath Al-Barī* .

which is poured or inserted into one side of a patient's mouth).

5709, 5710, 5711. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and 'Āishah رَضِيَ اللهُ عَنْها: Abū Bakr رَضِيَ اللهُ عَنْهُ kissed (the forehead of) the Prophet ﷺ when he was dead.

٥٧٠٩، ٥٧١٠، ٥٧١١ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا سُفْيانُ قالَ: حدَّثني مُوسَى ابنُ أبي عائشَةَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ وعائشَةَ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ قَبَّلَ النَّبِيَّ ﷺ وَهوَ مَيِّتٌ. [راجع: ١٢٤١، ١٢٤٢، ٤٤٥٦]

5712. 'Āishah added: We poured medicine in one side of the Prophet's mouth during his illness but he started waving us not to insert the medicine into his mouth. We said, "He dislikes the medicine as a patient usually does." But when he improved and felt a little better he said, "Did I not forbid you to put medicine (by force) in the side of my mouth?" We said, "We thought it was just because a patient usually dislikes medicine." He ﷺ said, "None of those who are in the house but will be forced to pour medicine in the side of his mouth while I am watching, except Al-'Abbās, for he had not witnessed your deed." (See H.4458)

٥٧١٢ - قالَ: قالَتْ عائشَةُ: لَدَدْناهُ في مَرَضِهِ فجَعَلَ يُشِيرُ إلَيْنا أنْ لا تَلُدُّونِي، فقُلْنا: كَرَاهِيَةَ المَرِيضِ للدَّوَاءِ، فَلَمَّا أفاقَ قالَ: «ألَمْ أنهَكُمْ أنْ تَلُدُّونِي؟» قُلْنا: كَرَاهِيَةَ المَرِيضِ للدَّوَاءِ، فَقالَ: «لا يَبْقَى في البَيْتِ أحَدٌ إلَّا لُدَّ وأنا أنْظُرُ، إلَّا العَبَّاسَ فإنَّهُ لَمْ يَشْهَدْكُمْ». [راجع: ٤٤٥٨]

5713. Narrated Umm Qais: I went to Allāh's Messenger ﷺ along with a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet ﷺ said, "Why do you pain your children by pressing their throats! Use *Al-'Ūd Al-Hindī* (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease and it is inserted into one side of the mouth

٥٧١٣ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ: أخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ عَنْ أُمِّ قَيْسٍ قالَتْ: دَخَلْتُ بابنٍ لي عَلى رَسُولِ اللهِ ﷺ وَقَدْ أعْلَقْتُ عَنْهُ مِنَ العُذْرَةِ فَقالَ: «علامَ تَدْغَرْنَ أوْلادَكُنَّ بِهٰذَا العِلاقِ؟ عَلَيْكُنَّ بِهٰذَا العُودِ

الهِنْدِيّ فإنَّ فِيهِ سَبْعَةَ أشْفِيَةٍ، مِنْها ذَاتُ الجَنْبِ يُسْعَطُ مِنَ العُذْرَةِ، ويُلَدّ مِنْ ذَاتِ الجَنْبِ». فسَمِعْتُ الزُّهْرِيَّ يَقُولُ: بَيَّنَ لَنا اثْنَيْنِ، ولَمْ يُبَيِّنْ لَنا خَمْسَةً. قُلْتُ لِسُفْيانَ: فإنَّ مَعْمَراً يَقُولُ: أعْلَقْتُ عَلَيْهِ، قالَ: لَمْ يَحْفَظْ، إنَّما قَالَ: أعْلَقْتُ عَنْهُ، حَفِظْتُهُ مِنْ فِي الزُّهْرِيّ. وَوَصَفَ سُفْيانُ الْغُلامَ يُحَنَّكُ بالإصْبَعِ وأدْخَلَ سُفْيانُ فِي حَنَكِهِ، إنَّما يَعْنِي رَفْعَ حَنَكِهِ بإصْبَعِهِ، ولَمْ يَقُلْ: أعْلِقُوا عَنْهُ شَيْئاً. [راجع: ٥٦٩٢]

of one suffering from pleurisy."

(٢٢) بابٌ:

(22) CHAPTER:

٥٧١٤ - حدَّثَنَا بِشْرُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا مَعْمَرٌ ويُونُسُ: قالَ الزُّهْرِيُّ: أخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ وَاشْتَدَّ وَجَعُهُ اسْتَأذَنَ أزْوَاجَهُ فِي أنْ يُمَرَّضَ فِي بَيْتِي، فأذِنَّ لَهُ فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاهُ فِي الأرْضِ بَيْنَ عَبَّاسٍ وآخَرَ، فأخْبَرْتُ ابنَ عَبَّاسٍ قالَ: هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عائِشَةُ؟ قُلْتُ: لا، قالَ: هُوَ عَلِيٌّ. قالَتْ عائِشَةُ: فَقالَ النَّبِيُّ ﷺ بَعْدَما دَخَلَ بَيْتَها وَاشْتَدَّ بِهِ وَجَعُهُ: «هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أوْكِيَتُهُنَّ

5714. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: When the health of Allāh's Messenger ﷺ deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated in my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between 'Abbās and another man. (The sub-narrator told Ibn 'Abbās who said: Do you know who was the other man whom 'Āishah did not mention? The subnarrator said: No. Ibn 'Abbās said: It was 'Alī). 'Āishah added: When the Prophet ﷺ entered my house and his disease became aggravated, he said, "Pour on me seven water-skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Ḥafṣa, the wife of the Prophet ﷺ and started pouring water on him from those waterskins till he waved us to stop. Then he went out to the people and led them

in *Ṣalāt* (prayer) and delivered a *Khuṭba* (religious speech) before them.

لَعَلِّي أَعْهَدُ إِلى النَّاسِ». قالَتْ: فأَجْلَسْناهُ في مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنا نَصُبُّ عَلَيْهِ مِنْ تِلكَ القِرَبِ حتَّى جَعَلَ يُشِيرُ إِلَيْنا أَنْ قَدْ فَعَلْتُنَّ، قالَتْ: وخَرَجَ إلى النَّاسِ، فَصَلَّى بِهِمْ وَخَطَبَهُمْ. [راجع: ١٩٨]

(23) CHAPTER. *Al-'Udhra* (throat or tonsil diseases).

(٢٣) بابُ العُذْرَةِ

5715. Narrated Umm Qais that she took to Allāh's Messenger ﷺ one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet ﷺ said, "Why do you pain your children by getting the tonsils and palate pressed like that? Use *Al-'Ūd Al-Hindī* (certain Indian incense) for it cures seven diseases one of which is pleurisy."

٥٧١٥ - حدَّثَنا أبو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ الأَسَدِيَّةَ، أَسَدَ خُزَيمَةَ، وكانَتْ مِنَ المُهاجِراتِ الأُوَلِ اللّاتي بايَعْنَ النَّبِيَّ ﷺ، وَهِيَ أُخْتُ عُكاشَةَ، أَخْبرَتْهُ أَنَّها أَتَتْ رَسُولَ اللهِ ﷺ بابْنٍ لَها قَدْ أَعْلَقَتْ عَلَيْهِ مِنَ العُذْرَةِ، فَقالَ النَّبِيُّ ﷺ: «عَلامَ تَدْغَرْنَ أَوْلادَكُنَّ بِهٰذا العِلاقِ؟ عَلَيْكُمْ بِهٰذا العُودِ الهِنْدِيِّ فإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْها ذاتُ الجَنْبِ»، يُرِيدُ الكُسْتَ، وَهُوَ العُودُ الهِنْدِيُّ.

وَقالَ يُونُسُ وإِسحَاقُ بنُ راشِدٍ عَنِ الزُّهْرِيِّ: عَلَّقَتْ عَلَيْهِ. [راجع: ٥٦٩٢]

(24) CHAPTER. The treatment for a person suffering from diarrhea.

(٢٤) بابُ دَواءِ المَبْطُونِ

5716. Narrated Abū Sa'īd: A man came to the Prophet ﷺ and said, "My brother has got

٥٧١٦ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ:

loose motions." The Prophet ﷺ said, "Let him drink honey." The man again (came) and said, "I made him drink (honey) but that made him worse." The Prophet ﷺ said, "Allāh has said the Truth, and the abdomen of your brother has told a lie." (See *Hadīth* No.5684)

حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أبي المُتَوَكِّلِ، عَنْ أبي سَعيدٍ قالَ: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فَقالَ: إنَّ أخي اسْتَطْلَقَ بَطْنُهُ، فَقالَ: «اسْقِهِ عَسَلاً»؛ فَسَقاهُ، فَقالَ: إنِّي سَقَيْتُهُ فَلَمْ يَزِدْهُ إلَّا استِطْلاقاً. فَقالَ: «صَدَقَ اللهُ وكَذَبَ بَطْنُ أخيكَ». تابَعَهُ النَّضْرُ عَنْ شُعْبَةَ. [راجع: ٥٦٨٤]

(25) CHAPTER. There is no *Safar* (i.e. it is not a contagious disease). *Safar* is a disease that afflicts the abdomen. [See *Fath Al-Bārī*]

(٢٥) بابٌ: لا صَفَرَ، وَهُوَ دَاءٌ يأخُذُ البَطْنَ

5717. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "There is no *'Adwā* (no disease is conveyed from the sick to the healthy without Allāh's Permission), nor *Safar*, nor *Hāma*." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet ﷺ said, "Then who conveyed the (mange) disease to the first one?". (See H. 5707)

٥٧١٧ - **حدَّثَنا** عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهيمُ بنُ سَعْدٍ، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ قَالَ: أخْبَرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحمٰنِ وَغَيرُهُ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا عَدْوَى وَلا صَفَرَ وَلا هامَةَ». فَقالَ أعْرَابِيٌّ: يا رَسُولَ اللهِ، فَمَا بالُ إبِلي تَكُونُ في الرَّمْلِ كأنَّها الظِّباءُ فيأتي البَعيرُ الأجْرَبُ فَيَدْخُلَ بَيْنَها فَيُجْرِبُها، فَقالَ: «فَمَنْ أعْدَى الأوَّلَ؟».

رَوَاهُ الزُّهْرِيُّ عَنْ أبي سَلَمَةَ، وَسِنانِ بنِ أبي سِنانٍ. [راجع: ٥٧٠٧]

(26) CHAPTER. Pleurisy.

(٢٦) بابٌ ذَاتِ الجَنْبِ

5718. Narrated Umm Qais that she took to Allāh's Messenger ﷺ one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet ﷺ said, "Be afraid of Allāh! Why do you pain your children by having their tonsils pressed like

٥٧١٨ - حدَّثَنا مُحَمَّدٌ: أخْبَرَنا عَتَّابُ بنُ بَشيرٍ، عَنْ إسحَاقَ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ،

that? Use *Al-'Ūd Al-Hindī* (a certain Indian incense) for it cures seven diseases, one of which is pleurisy."

وكانَتْ مِنَ المُهاجِرَاتِ الأُوَلِ اللَّاتي بايَعْنَ رَسُولَ اللهِ ﷺ، وَهيَ أُخْتُ عُكاشَةَ بنِ مِحْصَنٍ: أخْبرَتْهُ أنَّها أتَتْ رَسُولَ اللهِ ﷺ بابْنٍ لَهَا قَدْ عَلَّقَتْ عَلَيْهِ مِنَ العُذْرَةِ، فَقالَ: «اتَّقُوا اللهَ، عَلامَ تَدْغَرْنَ أوْلادَكُنَّ بِهٰذِهِ الأعْلاقِ؟ عَلَيْكُمْ بِهٰذَا العُودِ الهِنْدِيِّ فإنَّ فِيهِ سَبْعَةَ أشْفِيَةٍ، مِنْها ذَاتُ الجَنْبِ»، يُرِيدُ الكُسْتَ، يَعْنِي القُسْطَ. قالَ: وهيَ لُغَةٌ. [راجع: ٥٦٩٢]

5719, 5720, 5721. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ allowed one of the *Anṣār* families to treat persons who have taken poison and also who are suffering from ear ailment with *Ruqya*. Anas added: I got myself branded (cauterized) for pleurisy, when Allāh's Messenger ﷺ was still alive. Abū Ṭalḥa, Anas bin An-Naḍr and Zaid bin Thābit witnessed that, and it was Abū Ṭalḥa who branded (cauterized) me.

٥٧١٩، ٥٧٢٠، ٥٧٢١ - حدَّثَنا عارِمٌ: حدَّثَنا حَمَّادٌ قالَ: قُرِئَ عَلى أيُّوبَ مِنْ كُتُبِ أبي قِلابَةَ، مِنْهُ ما حَدَّثَ بِهِ، وَمِنْهُ ما قُرِئَ عَلَيْهِ، وكانَ هٰذَا في الكِتابِ عَنْ أنَسٍ: أنَّ أبا طَلْحَةَ وأنَسَ ابنَ النَّضْرِ كَوَياهُ، وكَوَاهُ أبو طَلْحَةَ بِيَدِهِ. [انظر: ٥٧٢١]

وَقالَ عَبَّادُ بنُ مَنْصُورٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: أَذِنَ رَسُولُ اللهِ ﷺ لأهْلِ بَيْتٍ مِنَ الأنْصَارِ أنْ يَرْقُوا مِنَ الحُمَةِ والأُذُنِ. قالَ أنَسٌ: كُوِيتُ مِنْ ذَاتِ الجَنْبِ وَرَسُولُ اللهِ ﷺ حَيٌّ، وشَهِدَنِي أبو طَلْحَةَ وأنَسُ بنُ النَّضْرِ وَزَيْدُ بن ثابِتٍ، وأبو طَلْحَةَ كَوَانِي. [راجع: ٥٧١٩]

(27) CHAPTER. To burn a mat made of palm-tree leaves (and put its ashes into a wound) to stop bleeding.

(٢٧) **بابٌ** حَرْقِ الحَصِيرِ لِيُسَدَّ بِهِ الدَّمُ

5722. Narrated Sahl bin Sa'd As-Sā'idī: When the helmet broke on the head of the Prophet ﷺ and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uḥud), 'Alī used to bring water in his shield while Fāṭima was washing the blood off his face. When Fāṭima رَضِيَ اللهُ عَنْها saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allāh's Messenger ﷺ, whereupon the bleeding stopped.

٥٧٢٢ - حَدَّثَنَا سَعِيدُ بنُ عُفَيرٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحمٰنِ القارِيُّ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ قالَ: لَمَّا كُسِرَتْ عَلى رأسِ النَّبيِّ ﷺ البَيْضَةُ، وأُدْمِيَ وَجْهُهُ، وكُسِرَتْ رَباعيَتُهُ، وكانَ عَليٌّ يَخْتَلِفُ بالمَاءِ في المِجَنِّ وَجاءَتْ فاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ. فَلَمَّا رأتْ فاطِمَةُ - عَلَيْها السَّلامُ - الدَّمَ يَزِيدُ عَلى المَاءِ كَثْرَةً عَمَدَتْ إلى حَصِيرٍ فأحْرَقَتْها وألْصَقَتْها عَلى جُرْحِ رَسُولِ اللهِ ﷺ فَرقأ الدَّمُ. [راجع: ٢٤٣]

(28) CHAPTER. Fever is from the heat of Hell.

(٢٨) بابٌ: الحُمَّى مِنْ فَيْحِ جَهَنَّمَ

5723. Narrated Nāfi': 'Abdullāh bin 'Umar said, "The Prophet ﷺ said, 'Fever is from the heat of Hell, so abate fever, with water'."

Nāfi' added: 'Abdullāh used to say, "O Allāh! Relieve us from the punishment," (when he suffered from fever).

٥٧٢٣ - حَدَّثَنَا يَحْيَى بنُ سُلَيْمانَ: حدَّثَني ابنُ وَهْبٍ قالَ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فأطْفِئُوها بالمَاءِ».

قالَ نافِعٌ: وكانَ عَبْدُ اللهِ يَقُولُ: اكْشِفْ عَنَّا الرِّجْزَ. [راجع: ٣٢٦٤]

5724. Narrated Fāṭima bint Al-Mundhir: Whenever a lady suffering from fever was brought to Asmā' bint Abū Bakr, she used to invoke Allāh for her and then sprinkle some water on her body at the chest and say, "Allāh's Messenger ﷺ used to order us to abate fever with water."

٥٧٢٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ هِشامٍ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ: أنَّ أسْماءَ بِنْتَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما كانَتْ إذا أُتِيَتْ بالمَرأةِ قَدْ حُمَّتْ تَدْعُو لَهَا،

أَخَذَتِ الْمَاءَ، فَصَبَّتْهُ بَيْنَهَا وَبَيْنَ جَيْبِهَا وقالَتْ: كانَ رَسُولُ اللهِ ﷺ يأمُرُنا أنْ نَبْرُدَها بالمَاءِ.

٥٧٢٥ - **حدَّثنا** مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيَى: حدَّثنا هِشامٌ: أخبرَني أبي، عَنْ عائشةَ عَنِ النَّبيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ». [راجع: ٣٢٦٣]

5725. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Fever is from the heat of Hell, so abate fever with water."

٥٧٢٦ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا أبو الأحْوَصِ: حدَّثنا سَعيدُ بنُ مَسْرُوقٍ، عَنْ عَبايَةَ ابنِ رِفاعَةَ، عَنْ جَدِّهِ رَافِعِ بنِ خَدِيجٍ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يقُولُ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ». [راجع: ٣٢٦٢]

5726. Narrated Rāfi' bin Khadīj: I heard Allāh's Messenger ﷺ saying, "Fever is from the heat of Hell, so abate fever with water."

(٢٩) بابٌ مَنْ خَرَجَ مِنْ أرْضٍ لا تُلايِمُهُ

(29) CHAPTER. Whoever went out of a land because its climate and water did not suit him.

٥٧٢٧ - **حدَّثنا** عَبْدُ الأعْلَى بنُ حَمَّادٍ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعيدٌ: حدَّثنا قَتادَةُ: أنَّ أنَسَ بنَ مالكٍ حدَّثَهُمْ أنَّ ناساً - أوْ رِجالاً - مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا عَلى رَسُولِ اللهِ ﷺ وَتَكَلَّمُوا بالإسْلامِ فَقالُوا: يا نَبيَّ اللهِ، إنَّا كُنَّا أهْلَ ضَرْعٍ، ولَمْ نَكُنْ أهْلَ رِيفٍ وَاسْتَوْخَمُوا الْمَدِينَةَ، فأمَرَ لَهُمْ رَسُولُ اللهِ بذَوْدٍ وَبِرَاعٍ، وأمَرَهُمْ أنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ ألْبانِها وأبْوَالِهَا، فانْطَلَقُوا حتَّى كانُوا

5727. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some people from the tribes of 'Ukl and 'Uraina came to Allāh's Messenger ﷺ and embraced Islām and said, "O Allāh's Messenger! We are owners of livestock and have never been farmers," and they found the climate of Al-Madīna unsuitable for them. So Allāh's Messenger ﷺ ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Ḥarra, they reverted to disbelief after their conversion to Islām, killed the shepherd and drove away the camels. When this news reached the Prophet ﷺ he sent in their pursuit (and they were caught and brought).

ناحِيَةَ الحَرَّةِ كَفَرُوا بَعْدَ إِسْلامِهِمْ وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ وَاسْتاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ في آثارِهِمْ وأمَرَ بِهِمْ فَسَمَرُوا أعْيُنَهُمْ وَقَطَعُوا أيْدِيَهُمْ، وتُرِكُوا في ناحِيَةِ الحَرَّةِ حتَّى ماتُوا عَلى حالِهِمْ. [راجع: ٢٣٣]

The Prophet ﷺ ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Ḥarra till they died in that state. (See H. 233)

(٣٠) بابُ ما يُذْكَرُ في الطَّاعُونِ

(30) CHAPTER. What has been mentioned about the plague.

٥٧٢٨ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَنِي حَبِيبُ بنُ أبِي ثابِتٍ قالَ: سَمِعْتُ إبْرَاهِيمَ بنَ سَعْدٍ قالَ: سَمِعْتُ أُسامَةَ بنَ زَيْدٍ يُحَدِّثُ سَعْداً عَنِ النَّبِيِّ ﷺ قالَ: «إذَا سَمِعْتُمْ بالطَّاعُونِ بِأرْضٍ فَلا تَدْخُلُوها، وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بها فَلا تَخْرُجُوا مِنْها».

فَقُلْتُ: أنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْداً وَلا يُنْكِرُهُ؟ قالَ: نَعَمْ. [راجع: ٣٤٧٣]

5728. Narrated Sa'd: The Prophet ﷺ, said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

٥٧٢٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الحَمِيدِ بنِ عَبْدِ الرَّحمٰنِ بن زَيْدِ بنِ الخَطَّابِ، عَنْ عَبْدِ اللهِ بنِ عبْدِ اللهِ بنِ الحارِثِ بن نَوْفَلٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ: أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ خَرَجَ إلى الشَّأمِ حتَّى إذَا كانَ بِسَرْغَ لَقِيَهُ أُمَرَاءُ الأجْنادِ: أبو عُبَيْدَةَ بنُ الجَرَّاحِ

5729. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنه departed for Shām and when he reached Sargh, the commanders of the (Muslim) army, Abū 'Ubaida bin Al-Jarrāḥ and his companions met him and told him that an epidemic had broken out in Shām. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Shām. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while

others said (to 'Umar), "You have along with you, other people and the Companions of Allāh's Messenger ﷺ, so we do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the *Anṣār* for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now." and added, "Call for me the old people of Quraish who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Al-Madīna in the morning, so you should do the same." Abū 'Ubaida bin Al-Jarrāḥ said (to 'Umar), "Are you running away from what Allāh had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abū 'Ubaida! Yes, we are running from what Allāh had ordained to what Allāh has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allāh had ordained that, and you would graze them on the dry one only if Allāh had ordained that?" At that time 'Abdur-Raḥmān bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allāh's Messenger ﷺ saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.'" 'Umar thanked Allāh and returned to Al-Madīna.

وأصحَابُهُ، فأخْبرُوهُ أنَّ الوَباءَ قَدْ وَقَعَ بأرْضِ الشَّامِ. قالَ ابنُ عَبَّاسٍ: فَقالَ عُمَرُ: ادْعُ لي المُهاجِرينَ الأوَّلِينَ فَدَعاهُمْ فاسْتَشارَهُمْ، وأخْبرَهُمْ أنَّ الوَبَاءَ قَدْ وَقَعَ بالشَّامِ، فاخْتَلَفُوا، فَقالَ بَعْضُهُمْ: قَدْ خَرَجْنَا لأمْرٍ وَلا نَرَى أنْ تَرْجِعَ عَنْهُ، وَقالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وأصحَابُ رَسُولِ اللهِ ﷺ وَلا نَرَى أنْ تُقْدِمَهُمْ عَلى هٰذا الوَباءِ، فَقالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قالَ: ادْعُ لي الأنْصارَ، فَدَعَوْتُهُمْ، فاسْتَشارَهُمْ، فَسَلَكُوا سَبِيلَ المُهاجِرينَ، وَاخْتَلَفُوا كاخْتِلافِهِمْ، فَقالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قالَ: ادْعُ لي مَنْ كانَ هاهُنا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهاجِرَةِ الفَتْحِ، فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلانِ. فَقالُوا: نَرَى أنْ تَرْجِعَ بالنَّاسِ وَلا تُقْدِمَهُمْ عَلى هٰذَا الوَباءِ فَنادَى عُمَرُ في النَّاسِ: إنِّي مُصَبِّحٌ عَلى ظَهْرٍ فأصْبِحُوا عَلَيْهِ. فَقالَ أبو عُبَيْدَةَ بنُ الجَرَّاحِ: أفِراراً مِنْ قَدَرِ اللهِ؟ فَقالَ عُمَرُ: لَوْ غَيْرُكَ قالَها يا أبا عُبَيْدَةَ؟ نَعَمْ نَفِرُّ مِنْ قَدَرِ اللهِ إلى قَدَرِ اللهِ، أرأيْتَ لَوْ كانَ لكَ إبِلٌ هَبَطَتْ وَادياً لَهُ عُدْوَتانِ، إحْداهُما خَصِبَةٌ والأُخْرَى جَدْبَةٌ، أَلَيْسَ إنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَها بقَدَرِ اللهِ، وإن رَعَيْتَ

الجَدْبَةَ رَعَيْتَها بِقَدَرِ اللهِ؟ قالَ: فَجاءَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ وكانَ مُتَغَيِّباً في بَعْضِ حاجَتِهِ، فَقالَ: إنَّ عِنْدِي في هٰذا عِلْماً، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إذَا سَمِعْتُمْ بِهِ بأرْضٍ فَلا تَقْدَمُوا عَلَيْهِ، وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بِها فَلا تَخْرُجُوا فِراراً مِنْهُ»، قالَ: فَحَمِدَ اللهَ عُمَرُ ثُمَّ انْصَرَفَ. [انظر: ٥٧٣٠، ٦٩٧٣]

٥٧٣٠ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ ابنِ عامِرٍ: أنَّ عُمَرَ خَرَجَ إلى الشَّامِ، فَلَمَّا كانَ بِسَرْغَ بَلَغَهُ أنَّ الوَباءَ قَدْ وَقَعَ بالشَّامِ. فأخْبَرَهُ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا سَمِعْتُمْ بِهِ بأرْضٍ فَلا تَقْدَمُوا عَلَيْهِ، وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بِها فَلا تَخْرُجُوا فِراراً مِنْهُ». [راجع: ٥٧٢٩]

5730. Narrated 'Abdullāh bin 'Āmir رَضِيَ اللهُ عَنْهُ: 'Umar went to Shām and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Shām. 'Abdur-Raḥmān bin 'Auf told him that Allāh's Messenger ﷺ said, "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out in order to run away from it."

٥٧٣١ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نُعَيْمٍ المُجْمِرِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَدْخُلُ المَدِينَةَ المَسِيحُ وَلا الطَّاعُونُ». [راجع: ١٨٨٠]

5731. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Neither *Masīh* (*Ad-Dajjāl*) nor plague will enter Al-Madīna."

٥٧٣٢ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا عاصِمٌ: حَدَّثَتْنِي حَفْصَةُ بِنْتُ سِيرِينَ

5732. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Death from) plague is martyrdom for every Muslim."

قالَتْ: قالَ لي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: يَحْيى بِمَ ماتَ؟ قُلْتُ: مِنَ الطَّاعُونِ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «الطَّاعُونُ شَهادَةٌ لِكُلِّ مُسْلِمٍ».

[راجع: ٢٨٣٠]

٥٧٣٣ - حدَّثنا أبو عاصِمٍ، عَنْ مالكٍ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «المَبْطُونُ شَهِيدٌ، والمَطْعُونُ شَهِيدٌ».

[راجع: ٦٥٣]

5733. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr."

(٣١) بابُ أجْرِ الصَّابِرِ في الطَّاعُونِ

(31) CHAPTER. The reward of a person who suffers from plague (or lives in a plague-stricken land) and remains patient.

٥٧٣٤ - حدَّثنا إسحَاقُ: أخبرَنا حَبَّانُ: حدَّثَنا داوُدُ بنُ أبي الفُراتِ: حدَّثَنا عَبْدُ اللهِ بنُ بُرَيْدَةَ عَنْ يَحْيَى بنِ يَعْمُرَ، عَنْ عائشَةَ زَوْجِ النَّبِيِّ ﷺ أنها أخْبرَتْنا أنها سأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الطَّاعُونِ فأخبرَها نَبِيُّ اللهِ ﷺ أنَّهُ «كانَ عَذاباً يَبْعَثُهُ اللهُ عَلى مَنْ يَشاءُ فَجَعَلَهُ اللهُ رَحمَةً لِلْمُؤْمِنِينَ. فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونُ فَيَمْكُثُ في بَلَدِهِ صَابِراً يَعْلَمُ أنَّهُ لَنْ يُصِيبَهُ إلَّا ما كَتَبَ اللهُ لَهُ إلَّا كانَ لَهُ مِثْلُ أجْرِ الشَّهِيدِ».
تابَعَهُ النَّضْرُ عَنْ دَاوُدَ. [راجع: ٣٤٧٤]

5734. Narrated 'Āishah, the wife of the Prophet ﷺ that she asked Allāh's Messenger ﷺ about plague, and Allāh's Messenger ﷺ informed her saying, "Plague was a punishment which Allāh used to send on whom He wished, but Allāh made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allāh has ordained for him, but that Allāh will grant him a reward similar to that of a martyr."

(٣٢) بابُ الرُّقَى بالقُرآنِ والمُعَوِّذاتِ

(32) CHAPTER. *Ar-Ruqa*[1] with the Qur'ān and the *Mu'awwidhāt* (the last two *Sūrah* of the Qur'ān).

٥٧٣٥ - حدَّثَني إبرَاهيمُ بنُ

5735. Narrated 'Āishah رَضِيَ اللهُ عَنها:

(1) (Chap. 32) *Ruqa* (sing. *Ruqya*) is the recitation of some Divine verses as a treatment for a disease.

During the Prophet's ﷺ fatal illness, he used to recite the *Mu'awwidhāt* (*Sūrat An-Nās* and *Sūrat Al-Falaq*) and then blow his breath over his body. When his illness was aggravated, I used to recite those two *Sūrah* and blow my breath over him and make him rub his body with his own hand for its blessings."

Ma'mar asked Az-Zuhrī: How did the Prophet ﷺ use to blow? Az-Zuhrī said: He used to blow on his hands and then passed them over his face.

مُوسَى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَن عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ كانَ يَنْفُثُ عَلى نَفْسِهِ في المَرَضِ الَّذِي ماتَ فِيهِ بالمُعَوِّذَاتِ، فَلَمَّا ثَقُل كُنْتُ أَنْفِثُ عَنْهُ بِهِنَّ وأَمْسَحُ بيَدِهِ نَفْسِه لِبرَكَتِها. فَسأَلْتُ الزُّهْرِيَّ: كَيْفَ يَنْفِثُ؟ قالَ: كانَ يَنْفِثُ عَلى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ. [راجع: ٤٤٣٩]

(33) CHAPTER. To do *Ruqya* by reciting *Sūrat Al-Fātiḥa* (the Opening of the Book).

And this has been narrated by Ibn 'Abbās on the authority of the Prophet ﷺ.

(٣٣) بابُ الرُّقى بفاتِحَةِ الكِتاب،

ويُذْكَرُ عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

5736. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Some of the companions of the Prophet ﷺ came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the Companions of the Prophet ﷺ), "Have you got any medicine with you or anybody who can treat with *Ruqya*?" The Prophet's Companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep.

One of them (the Prophet's Companions) started reciting *Sūrat Al-Fātiḥa* and gathering his saliva and spitting it (at the snakebite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet ﷺ (whether it is lawful)." When they asked him, he smiled and said, "How do you know that *Sūrat Al-Fātiḥa* is a *Ruqya*? Take it (flock of sheep) and assign a share for me." (See H. 2276)

٥٧٣٦ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ أبي المُتَوَكِّلِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ ناساً مِنْ أصحَابِ النَّبِيِّ ﷺ أَتَوْا عَلى حَيٍّ مِنْ أَحْياءِ العَرَبِ فَلَمْ يَقْرُوهُمْ، فَبَيْنَما هُمْ كَذٰلكَ، إذْ لُدِغَ سَيِّدُ أولٰئِكَ فَقالُوا: هَلْ مَعَكُمْ مِنْ دَواءٍ أَوْ رَاقٍ؟ فَقالُوا: إنَّكُمْ لَمْ تَقْرُونا، وَلا نَفْعَلُ حتَّى تَجْعَلُوا لَنا جُعْلاً، فَجَعَلُوا لَهُمْ قَطيعاً مِنَ الشَّاءِ فَجَعَلَ يَقْرأُ بأُمِّ القُرآنِ ويَجْمَعُ بُزَاقَهُ ويَتْفِلُ، فَبرأَ، فأَتَوْا بالشَّاءِ فَقالُوا: لا نَأْخُذُهُ حتَّى نَسأَلَ النَّبِيَّ ﷺ، فَسأَلُوهُ فَضَحِكَ وَقالَ: «وَما أَدْرَاكَ أَنَّها رُقْيَةٌ؟ خُذُوها وَاضْرِبُوا لي بسَهْمٍ». [راجع: ٢٢٧٦]

(34) CHAPTER. The conditions required for doing a *Ruqya* with *Sūrat Al-Fātiḥa*.

5737. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Some of the Companions of the Prophet ﷺ passed by some people staying at a place where there was water, and one of those people was stung by a scorpion. A man from those staying near the water, came and said to the Companions of the Prophet ﷺ, "Is there anyone among you who can do *Ruqya* as near the water there is a person who has been stung by a scorpion." So one of the Prophet's Companions went to him and recited *Sūrat Al-Fātiḥa* for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, "You have taken wages for reciting Allāh's Book." When they arrived at Al-Madīna, they said, "O Allāh's Messenger, (this person) has taken wages for reciting Allāh's Book." On that Allāh's Messenger ﷺ said, "You are most entitled to take wages for doing a *Ruqya* with Allāh's Book."

(٣٤) بابُ الشُّرُوطِ فِي الرُّقْيَةِ بِفَاتِحةِ الْكِتَابِ

٥٧٣٧ - حدَّثَنا سِيْدَانُ بنُ مُضَارِبٍ أبو مُحَمَّدٍ الباهِلِيُّ: حدَّثَنا أبو مَعْشَرٍ البَصْرِيُّ - هو صَدُوقٌ - يُوسُفُ بنُ يَزِيدَ البَرَّاءُ: حدَّثَنِي عُبَيْدُ اللهِ بنُ الأخْنَسِ أبو مالكٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ أنَّ نَفَراً مِنْ أصحَابِ النَّبِيِّ ﷺ مَرُّوا بماءٍ فِيهِمْ لَدِيغٌ - أوْ سَلِيمٌ - فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أهْلِ الماءِ فَقالَ: هَلْ فِيكُمْ مِنْ رَاقٍ؟ إنَّ في الماءِ رَجُلاً لَديغاً - أوْ سَلِيماً -. فانْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرأ بِفاتِحَةِ الكِتابِ عَلى شاءٍ فَبرأ، فَجاءَ بالشَّاءِ إلى أصْحابِهِ فكَرِهُوا ذلكَ وَقالُوا: أخَذْتَ عَلى كِتابِ اللهِ أجْراً؟ حتى قَدِمُوا المَدِينَة فَقالُوا: يا رَسُولَ اللهِ، أخَذَ عَلى كِتابِ اللهِ أجْراً. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ أحَقَّ ما أخَذْتُمْ عَلَيْهِ أجْراً كِتابُ اللهِ».

(35) CHAPTER. *Ruqya* for an evil eye.

5738. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ ordered me or somebody else to do *Ruqya* (if there was some effect) from an evil eye.

(٣٥) بابُ رُقْيَةِ العَيْنِ

٥٧٣٨ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبرَنا سُفْيانُ قالَ: حدَّثَنِي مَعْبَدُ بنُ خالِدٍ: سَمِعْتُ عَبْدَ اللهِ بنَ شَدَّادٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: أمَرَنِي النَّبِيُّ ﷺ - أوْ أمَرَ - أنْ يُسْتَرْقَى مِنَ العَيْنِ.

5739. Narrated Umm Salama that the Prophet ﷺ saw in her house a girl whose face

٥٧٣٩ - حدَّثَنا مُحَمَّدُ بنُ خالِدٍ:

حدَّثنا مُحَمَّدُ بنُ وَهْبِ بنِ عَطِيَّةَ الدِّمشْقيُّ: حدَّثنا مُحَمَّدُ بنُ حَرْبٍ: حدَّثنا مُحَمَّدُ بنُ الوَليدِ الزُّبَيْدِيُّ: أخبرَنا الزُّهْرِيُّ عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ زَيْنَبَ ابْنَةِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ رأى في بَيْتِها جارِيَةً في وَجْهِها سَفْعَةٌ فَقالَ: «اسْتَرْقُوا لَهَا فإنَّ بِها النَّظْرَةَ».

وَقالَ عُقَيْلٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني عُرْوَةُ، عَنِ النَّبيِّ ﷺ.

تابَعَهُ عَبْدُ اللهِ بنُ سالِمٍ، عَنِ الزُّبَيْدِيِّ.

had a black spot. He said. "She is under the effect of an evil eye, so treat her with a *Ruqya*."

(٣٦) بابٌ: العَينُ حَقٌّ

(36) CHAPTER. The effect of an evil eye is a fact.

٥٧٤٠ - حَدَّثَني إسحاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «العَينُ حَقٌّ»، وَنَهَى عَنِ الوَشْمِ. [انظر: ٥٩٤٤]

5740. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The effect of an evil eye is a fact." And he prohibited tatooing.

(٣٧) بابُ رُقْيَةِ الحَيَّةِ والعَقْرَبِ

(37) CHAPTER. To treat a snakebite or a scorpion sting with a *Ruqya*.

٥٧٤١ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا سُلَيْمانُ الشَّيْبانِيُّ: حدَّثَنا عَبْدُ الرَّحمٰنِ بنُ الأسْوَدِ، عَنْ أبيهِ قالَ: سألْتُ عائِشَةَ عَنِ الرُّقْيَةِ مِنَ الحُمَةِ؟ فقالَتْ: رَخَّصَ النَّبِيُّ ﷺ الرُّقْيَةَ مِنْ كُلِّ ذي حُمَةٍ.

5741. Narrated Al-Aswad: I asked 'Āishah about treating poisonous stings (a snakebite or a scorpion sting) with a *Ruqya*. She said, "The Prophet ﷺ allowed the treatment of poisonous sting with *Ruqya*."

(38) CHAPTER. The *Ruqya* of the Prophet ﷺ (i.e. what he used to recite while doing a *Ruqya*).

(٣٨) **بابُ رُقْيَةِ النَّبِيِّ ﷺ**

5742. Narrated 'Abdul 'Azīz: Thābit and I went to Anas bin Mālik. Thābit said, "O Abū Ḥamza! I am sick." On that Anas said, "Shall I treat you with the *Ruqya* of Allāh's Messenger ﷺ?" Thābit said, "Yes," Anas recited, "O Allāh! The Lord of the people, the Remover of trouble! (Please) cure (heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

٥٧٤٢ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قالَ: دَخَلْتُ أنا وَثابِتٌ عَلى أنَسِ بنِ مالكٍ، فَقالَ ثابِتٌ: يا أبا حَمْزَةَ، اشْتَكَيْتُ، فَقالَ أنَسٌ: ألا أرْقِيكَ برُقْيَةِ رَسُولِ اللهِ ﷺ؟ قالَ: بَلى، قالَ: «اللَّهُمَّ رَبَّ النَّاسِ، مُذْهِبَ البأسِ، اشْفِ أنْتَ الشَّافِي، لا شافِيَ إلَّا أنْتَ، شِفاءً لا يُغادِرُ سَقَماً».

5743. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allāh, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

٥٧٤٣ - **حدَّثنا** عَمْرُو بنُ عَلِيّ: حدَّثنا يَحْيَى: حدَّثنا سُفْيانُ: حدَّثني سُلَيْمانُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ كانَ يُعَوِّذُ بَعْضَ أهْلِهِ يمْسَحُ بِيَدِهِ اليُمْنَى وَيقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أذْهِبِ البأسَ واشْفِهِ، وأنْتَ الشَّافِي، لا شِفاءَ إلَّا شِفاؤُكَ، شِفاءً لا يُغادِرُ سَقَماً». [راجع: ٥٦٧٥]

قالَ سُفْيانُ: حَدَّثْتُ بِهِ مَنْصُوراً فحَدَّثَني عَنْ إبراهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ نَحْوَهُ.

5744. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to treat with a *Ruqya* saying, "O the Lord of the people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove it (the disease)."

٥٧٤٤ - **حدَّثني** أحمَدُ بنُ أبي رَجاءٍ: حدَّثنا النَّضْرُ، عَنْ هِشامِ بنِ عُرْوَةَ قالَ: أخْبرَني أبي، عَنْ عائشَةَ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَرْقِي، يَقُولُ:

«امْسَحِ البأسَ رَبَّ النَّاسِ، بِيَدِكَ الشِّفاءُ، لا كاشِفَ لَهُ إلَّا أنْتَ».

[راجع: ٥٦٧٥]

5745. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to say to the patient, "In the Name of Allāh. The earth of our land and the saliva of some of us cure our patient."(1)

٥٧٤٥ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني عَبْدُ رَبِّهِ بنُ سَعيدٍ، عَنْ عَمْرَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ كانَ يَقُولُ للمَريضِ: «بِسْمِ اللهِ، تُرْبَةُ أرْضِنا بريقَةِ بَعضِنا يُشْفَى سَقيمُنا».

[انظر: ٥٧٤٦]

5746. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to read in his *Ruqya*, "In the Name of Allāh. The earth of our land and the saliva of some of us cure our patient with the permission of our Lord."(2)

٥٧٤٦ - حدَّثَني صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ بنِ سَعيدٍ، عَنْ عَمْرَةَ، عَنْ عائشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَقُولُ في الرُّقْيَةِ: «بِسْمِ اللهِ، تُرْبَةُ أرْضِنا، وريقَةُ بَعْضِنا، يُشْفَى سَقيمُنا بإذْنِ رَبِّنا». [راجع: ٥٧٤٥]

(39) CHAPTER. *An-Nafth* (blowing with a slight shower of saliva) while treating with a *Ruqya*.

(٣٩) بابُ النَّفْثِ في الرُّقْيَةِ

5747. Narrated Abū Qatāda: I heard the Prophet ﷺ saying, "A good dream is from Allāh, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allāh from its evil for then it will not harm him."

٥٧٤٧ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ، عَنْ يَحْيَى بنِ سَعيدٍ قالَ: سَمِعْتُ أبا سَلَمَةَ قالَ: سَمِعْتُ أبا قَتادَةَ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الرُّؤْيا مِنَ اللهِ، والحُلْمُ مِنَ الشَّيْطانِ. فإذَا رأى أحَدُكُمْ شَيْئاً

(1) (H. 5745) The Prophet ﷺ while reciting the *Ruqya*, put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

(2) (H. 5746) See H. 5745.

يَكْرَهُهُ فَلْيَنْفِثْ حِينَ يَسْتَيْقِظُ ثَلاثَ مَرَّاتٍ، وَيَتَعَوَّذْ مِنْ شَرِّها فإِنَّها لا تَضُرُّهُ». [راجع: ٣٢٩٢]

وَقالَ أبو سَلَمَةَ: فَإِنْ كُنْتُ لأرَى الرُّؤْيا أَثْقَلَ عَلَيَّ مِنَ الجَبَلِ، فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ هٰذَا الحَدِيثَ، فَمَا أُبالِيها.

٥٧٤٨ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثنا سُلَيْمانُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذَا أوَى إلى فِرَاشِهِ نَفَثَ في كَفَّيْهِ بـ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾، وبالمُعَوِّذَتَينِ جميعاً، ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ وَما بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ، قالَتْ عائشَةُ: فَلَمَّا اشْتَكَى كانَ يأْمُرُنِي أنْ أفْعَلَ ذٰلكَ بِهِ.

قالَ يُونُسُ: كُنْتُ أرَى ابنَ شِهابٍ يَصْنَعُ ذٰلكَ، إذَا أَوَى إلى فِرَاشِهِ. [راجع: ٥٠١٧]

٥٧٤٩ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ أبي المُتَوَكِّلِ، عَنْ أبي سَعيدٍ أنَّ رَهْطاً مِنْ أصحابِ رَسُولِ اللهِ ﷺ انْطَلَقُوا في سَفْرَةٍ سافَرُوها حتَّى نَزَلُوا بِحَيٍّ مِنْ أحياءِ العَرَبِ فاسْتَضَافُوهُمْ فأبَوْا أنْ يُضَيِّفُوهُمْ،

5748. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ went to bed, he used to recite *Sūrat Al-Ikhlāṣ*, *Sūrat Al-Falaq* and *Sūrat An-Nās* and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

5749. Narrated Abū Sa'īd: A group of the Campanions of Allāh's Messenger ﷺ proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travellers) who have

فَلُدِغَ سَيِّدُ ذٰلِكَ الحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لا يَنْفَعُهُ شَيْءٌ، فَقالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هٰؤُلاءِ الرَّهْطَ الَّذِينَ قَدْ نَزَلُوا بِكُمْ، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ فَقالُوا: يا أَيُّها الرَّهْطُ، إِنَّ سَيِّدَنا لُدِغَ فَسَعَيْنا لَهُ بِكُلِّ شَيْءٍ لا يَنْفَعُهُ شَيْءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ؟ فَقالَ بَعْضُهُمْ: نَعَمْ، واللهِ إِنِّي لَراقٍ وَلٰكِنْ وَاللهِ لَقَدِ اسْتَضَفْناكُمْ، فَلَمْ تُضَيِّفونا، فَما أَنا بِراقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنا جُعْلاً، فَصالَحُوهُمْ عَلى قَطِيعٍ مِنَ الغَنَمِ، فانْطَلَقَ فَجَعَلَ يَتْفُلُ وَيَقْرأُ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴿٢﴾﴾ حَتَّى لَكأَنَّما نُشِطَ مِنْ عِقالٍ فانْطَلَقَ يَمْشِي ما بِهِ قَلَبَةٌ. قالَ: فأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صالَحُوهُمْ عَلَيْهِ، فَقالَ بَعْضُهُمْ: اقْسِمُوا، فَقالَ الَّذِي رَقى: لا تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللهِ ﷺ فَنَذْكُرَ لَهُ الَّذِي كانَ فَنَنْظُرَ ما يَأْمُرُنا، فَقَدِمُوا عَلى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ فَقالَ: «وَما يُدْرِيكَ أَنَّها رُقْيَةٌ، أَصَبْتُمْ، اقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ».

[راجع: ٢٢٧٦]

dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him. Have anyone of you anything useful?" One of them replied, "Yes, by Allāh, I know how to treat with a *Ruqya*. But, by Allāh, we wanted you to receive us as your guests but you refused. I will not treat your patient with a *Ruqya* till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting *Sūrat Al-Fātiḥa* till the patient was healed and started walking, as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's Companions) said, "Distribute (the sheep)." But the one who treated with the *Ruqya* said, "Do not do that till we go to Allāh's Messenger ﷺ and mention to him what has happened, and see what he will order us." So they came to Allāh's Messenger ﷺ and mentioned the story to him and he said, "How do you know that *Sūrat Al-Fātiḥa* is a *Ruqya*? You have done the right thing. Divide (what you have got) and assign for me a share with you."

(٤٠) بابُ مَسْحِ الرَّاقِي الوَجَعَ بِيَدِهِ اليُمْنى

(40) CHAPTER. The passing of the right hand of the one who is treating with a *Ruqya* on the place of ailment.

٥٧٥٠ - حَدَّثَني عَبْدُ اللهِ بنُ أَبي شَيْبَةَ: حَدَّثَنا يَحْيى، عَنْ سُفْيانَ، عَنِ

5750. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of

ailment and used to say, "O Lord of the people! Remove the trouble and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment."

الأعمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُعَوِّذُ بَعْضَهُمْ يَمْسَحُهُ بِيَمِينِهِ: «أذْهِبِ البأسَ رَبَّ النَّاسِ، وَاشْفِ أنْتَ الشَّافِي، لا شِفاءَ إلَّا شِفاؤُكَ، شِفاءً لا يُغادِرُ سَقَماً». فَذَكَرْتُهُ لِمَنْصُورٍ فحَدَّثَنِي عَنْ إبرَاهِيمَ عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها بنَحْوِهِ. [راجع: ٥٦٧٥]

(41) CHAPTER. A woman may treat a man with a *Ruqya*.

(٤١) بابٌ: المَرأةُ تَرْقِي الرَّجُلَ

5751. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the *Mu'awwidhāt* (*Sūrat An-Nās* and *Sūrat Al-Falaq*). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma'mar asked Ibn Shihāb: How did he used to do *Nafth*? He said: He used to blow on his hands and then pass them over his face).

٥٧٥١ - **حدَّثَني** عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا هِشامٌ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ ﷺ كانَ يَنْفِثُ عَلى نَفْسِهِ في مَرَضِهِ الَّذي قُبِضَ فِيهِ بالمُعَوِّذَاتِ، فَلَمَّا ثَقُلَ كُنْتُ أنا أنْفِثُ عَلَيْهِ بِهِنَّ، فَأَمْسَحُ بيَدِ نَفْسِهِ لِبَرَكَتِها. فَسألْتُ ابنَ شِهابٍ: كَيْفَ كانَ يَنْفِثُ؟ قالَ: يَنْفِثُ عَلى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِما وَجْهَهُ. [راجع: ٤٤٣٩]

(42) CHAPTER. Whoever does not treat or get treated with a *Ruqya*.

(٤٢) بابُ مَنْ لَمْ يَرْقِ

5752. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once came out to us and said, "Some nations were displayed before me. A Prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with

٥٧٥٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حُصَيْنُ بنُ نُمَيرٍ، عَنْ حُصَيْنِ بنِ عَبْدِ الرَّحمٰنِ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ:

nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way." So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts." Then the people dispersed and the Prophet ﷺ did not tell who those 70,000 were. So the Companions of the Prophet ﷺ started talking about that and some of them said, "As regards us, we were born in the era of *Ash-Shirk* (polytheism), but then we believed in Allāh and His Messenger ﷺ. We think however, that these (70,000) are our offspring." That talk reached the Prophet ﷺ who said, "These (70,000) are the people who do not draw an evil omen from (birds etc.) and do not get treated by branding themselves and do not treat with *Ruqya*, but put their trust (only) in their Lord." Then 'Ukāsha bin Miḥṣan got up and said, "O Allāh's Messenger! Am I one of those (70,000)?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, " 'Ukāsha has preceded you."

خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْماً فَقالَ: «عُرِضَتْ عَلَيَّ الأُمَمُ فجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ، والنَّبِيُّ مَعَهُ الرَّجُلانِ، والنَّبِيُّ مَعَهُ الرَّهْطُ، والنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ. ورأَيْتُ سَوَاداً كَثِيراً سَدَّ الأُفُقَ فَرَجَوْتُ أنْ تَكُونَ أُمَّتِي. فَقِيلَ: هٰذَا مُوسَى وَقَوْمُهُ، ثُمَّ قِيلَ لِي: انْظُرْ، فرأَيْتُ سَوَاداً كَثِيراً سَدَّ الأُفُقَ، فَقِيلَ لِي: انْظُرْ هٰكَذَا وهٰكَذَا، فَرأَيْتُ سَواداً كثيراً سَدَّ الأُفُقَ فَقِيلَ: هٰؤُلاءِ أُمَّتُك وَمَعَ هٰؤُلاءِ سَبْعُونَ أَلفاً يَدْخُلُونَ الجَنَّةَ بغَيرِ حِسابٍ». فَتَفَرَّقَ النَّاسُ ولَمْ يُبَيِّنْ لَهُمْ. فَتَذَاكَرَ أصحابُ النَّبِيِّ ﷺ فقالُوا: أَمَّا نَحْنُ فَوُلِدْنا في الشِّرْكِ، وَلٰكِنَّا آمَنَّا باللهِ وَرَسُولِهِ، وَلٰكِنْ هٰؤُلاءِ هُمْ أبْناؤُنا. فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «هُمُ الَّذِينَ لا يَتَطَيَّرُونَ وَلا يَكْتَوُونَ، وَلا يَسْتَرْقُونَ، وَعَلى رَبِّهِمْ يتَوَكَّلُونَ». فقامَ عُكَّاشَةُ بنُ مِحْصَنٍ، فَقالَ: أمِنْهُمْ أنا يَا رَسُولَ اللهِ؟ قالَ: «نَعَمْ»، فَقامَ آخَرُ فَقالَ: أَمِنْهُمْ أَنا؟ فَقالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٤١٠]

(43) CHAPTER. *At-Ṭiyara* (drawing an evil omen from birds, etc.)

(٤٣) بابُ الطِّيَرَةِ

5753. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "There is neither *'Adwā* (no contagious disease is conveyed to others without Allāh's permission) nor *Ṭiyara*, but an evil omen

٥٧٥٣ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عُثْمَانُ بنُ عُمَرَ: حدَّثَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ،

may be in three: a woman, a house or an animal."[1]

عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا عَدْوَى وَلا طِيَرَةَ، والشُّؤْمُ في ثَلاثٍ: في المَرأَةِ، والدَّارِ، والدَّابَّةِ». [راجع: ٢٠٩٩]

5754. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There is no *Ṭiyara*, and the best omen is the *Fā'l*." They asked, "What is the *Fā'l*? He said, "A good word that one of you hears (and takes as a good omen)."

٥٧٥٤ - **حدَّثنا** أبو اليَمان: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهرِيِّ قالَ: أَخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أَنَّ أَبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا طِيَرَةَ، وَخَيرُها الفألُ». قالُوا: وَما الفألُ؟ قالَ: «الكَلِمَةُ الصَّالِحَةُ يَسْمَعُها أَحَدُكُمْ». [انظر: ٥٧٥٥]

(44) CHAPTER. *Al-Fā'l* (good omen).

(٤٤) بابُ الفألِ

5755. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Ṭiyara* and the best omen is *Al-Fā'l*." Somebody said, "What is *Al-Fā'l*, O Allāh's Messenger ﷺ?" He said, "A good word that one of you hears (and takes as a good omen)."

٥٧٥٥ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: أَخْبَرَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا طِيَرَةَ، وخَيْرُها الفألُ». قالَ: وَما الفألُ يا رَسُولَ اللهِ؟ قالَ: «الكَلِمَةُ الصَّالِحَةُ يَسْمَعُها أَحَدُكُمْ». [راجع: ٥٧٥٤]

5756. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No *'Adwā* (no contagious disease is conveyed to others without Allāh's Permission), nor *Ṭiyara*, but I like the good *Fā'l*, i.e., the good word."

٥٧٥٦ - **حدَّثنا** مُسْلِمُ بنُ إبراهيمَ: حدَّثنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لا عَدْوَى وَلا طِيَرَةَ،

(1) (H. 5753) Superstition is disliked in Islām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihād*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

وَيُعْجِبُنِي الفأْلُ الصَّالِحُ، الكَلِمَةُ الحَسَنَةُ». [انظر: ٥٧٧٦]

(45) CHAPTER. No *Hāma*.[1]

(٤٥) بابٌ: لا هامَةَ

5757. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *'Adwā*, nor *Ṭiyara*, nor *Hāma*, nor *Ṣafar*."

٥٧٥٧ - حدَّثَنا مُحَمَّدُ بنُ الحَكَمِ: حدَّثَنا النَّضْرُ: أخبرَنا إسْرائِيلُ: أخْبرَنا أبو حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا عَدْوَى وَلا طِيَرَةَ وَلا هامَةَ وَلا صَفَرَ». [راجع: ٥٧٠٧]

(46) CHAPTER. (What is said about) Foretellers.

(٤٦) بابُ الكِهانَةِ

5758. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet ﷺ and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allāh's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that

٥٧٥٨ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قَضَى في امْرأتَينِ مِنْ هُذَيْلٍ اقْتَتَلَتا، فَرَمَتْ إحْدَاهُما الأُخْرَى بِحَجَرٍ فأصَابَ بَطْنَها وَهيَ حامِلٌ فَقَتَلَتْ وَلَدَها الَّذي في بَطْنِها، فاخْتَصَمُوا إلى النَّبِيِّ ﷺ فَقَضَى أنَّ دِيَةَ ما في بَطْنِها غُرَّةٌ: عَبْدٌ أوْ أمَةٌ.

---

(1) (a) The word *'Hāma'* may refer to a number of old traditions which Islām has abolished. In the pre-Islāmic period, Arabs used to say: "If a man is killed and not avenged, a worm comes out of his head and starts revolving around his grave and says, 'Water me! Water me!' And when the murdered man is avenged, it goes; otherwise it stays there." Such a worm was called *Ḥāma*.
(b) Some say *'Hāma'* means an owl. People used to draw an evil omen if it perched on the house of one of them. He would say: "This portends my death, or the death of one of my relatives."
(c) Some say people used to claim that the bones of a dead person turned into a bird that could fly: and that was the *Hāma*.
But the Prophet ﷺ denies all this and invites people to abandon all such superstitions.

should be nullified." On that the Prophet ﷺ said, "This is one of the brothers of foretellers[1].

فَقالَ وَلِيُّ المَرأةِ الَّتي غَرِمَتْ: كَيْفَ أغْرَمُ يا رَسُولَ اللهِ مَنْ لا شَرِبَ وَلا أكَلَ، وَلا نَطَقَ وَلا اسْتَهَلَّ، فَمِثْلُ ذٰلِكَ يُطَلُّ؟ فَقالَ النَّبِيُّ ﷺ: «إنَّما هٰذا مِنْ إخْوانِ الكُهّانِ». [انظر: ٥٧٥٩، ٥٧٦٠، ٦٧٤٠، ٦٩٠٤، ٦٩٠٩، ٦٩١٠]

5759. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet ﷺ judged that the victim be given either a slave or a female slave (as blood-money).

٥٧٥٩ - حَدَّثَنا قُتَيْبَةُ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ امْرأتَيْنِ رَمَتْ إحْداهُما الأُخْرَى بِحَجَرٍ فَطَرَحَتْ جَنِينَها، فَقَضَى فِيهِ النَّبِيُّ ﷺ بِغُرَّةٍ: عَبْدٍ أوْ وَلِيدَةٍ. [راجع: ٥٧٥٨]

5760. Narrated Ibn Shihāb: Sa'īd bin Al-Musaiyab said, "Allāh's Messenger ﷺ judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense. The offender said, 'How can I be fined for killing one who neither ate nor drank, neither spoke nor cried; a case like that should be denied.' On that Allāh's Messenger ﷺ said, 'He is one of the brothers of the foretellers.'"

٥٧٦٠ - وَعَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ: أنَّ رَسُولَ اللهِ ﷺ قَضَى في الجَنِينِ يُقْتَلُ في بَطْنِ أُمِّهِ بِغُرَّةٍ: عَبْدٍ أوْ وَلِيدَةٍ. فَقالَ الَّذي قُضِيَ عَلَيْهِ: كَيْفَ أغْرَمُ ما لا أكَلَ وَلا شَرِبَ وَلا نَطَقَ وَلا اسْتَهَلَّ وَمِثْلُ ذٰلِكَ يُطَلُّ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما هٰذا مِنْ إخْوانِ الكُهّانِ». [راجع: ٥٧٥٨]

5761. Narrated Abū Mas'ūd: The Prophet ﷺ forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller. (See H. 2237)

٥٧٦١ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أبي بَكْرِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ الحارِثِ، عَنْ أبي

---

(1) (H. 5758) The Prophet ﷺ called him so because he had used rhymed speech like foretellers.

مَسْعودٍ قالَ: نَهى النَّبيُّ ﷺ عَنْ ثَمَنِ الكَلْبِ، وَمَهْرِ البَغِيِّ، وَحُلْوانِ الكاهِنِ [راجع: ٢٢٣٧].

٥٧٦٢ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ يَحْيى بنِ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سأَلَ رَسُولَ اللهِ ﷺ ناسٌ عَنِ الكُهَّانِ، فَقالَ: «لَيْسَ بِشَيْءٍ»، فَقالُوا: يا رَسُولَ اللهِ إنَّهُمْ يُحَدِّثُونَنا أحْياناً بِشَيْءٍ فَيَكُونُ حَقاً، فَقالَ رَسُولُ اللهِ ﷺ: «تِلكَ الكَلِمَةُ مِنَ الحَقِّ يَخْطَفُها الجِنِّيُّ فَيُقِرُّها في أُذُنِ وَلِيِّهِ فَيَخْلِطُونَ مَعَها مِائَةَ كَذْبَةٍ».

قالَ عَليٌّ: قالَ عَبْدُ الرَّزَّاقِ: مُرْسَلٌ: «الكَلِمَةُ مِنَ الحَقِّ» ثُمَّ بَلَغَني أنَّهُ أسْنَدَهُ بَعْدَهُ. [راجع: ٣٢١٠]

5762. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Some people asked Allāh's Messenger ﷺ about the foretellers. He said, "They are nothing." They said, "O Allāh's Messenger! Sometimes they tell us of a thing which turns out to be true." Allāh's Messenger ﷺ said, "A jinn (devil) snatches that true word and pours it into the ear of his friend (the foreteller) (as one puts something into a bottle). The foreteller then mixes with that word one hundred lies."

(٤٧) بابُ السِّحْرِ،

وَقَوْلِ اللهِ تَعالى: ﴿وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُواْ لَمَنِ ٱشْتَرَىٰهُ

(47) CHAPTER. Magic.

And the Statement of Allāh تَعالى: "But the *Shayātīn* (devils) disbelieved, teaching men magic and such thing that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone till they had said, 'We are only for trial, so disbelieve not, (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the sayers of it

(magic) would have no share in the Hereafter...' (V.2:102)

The Statement of Allāh تعالى: "And the magician will never be successful to whatever amount (of skill) he may attain." (V.20:69)

And His Statement:

"Will you submit to magic while you see it?" (V.21:3)

And His Statement:

"...their ropes and their sticks, by their magic, appeared to him as though they moved fast..." (V.20:66)

And His Statement:

"And from the evil of those who practise witchcraft when they blow in the knots." (V.113:4)

مَا لَهُ فِي ٱلْآخِرَةِ مِنْ خَلَٰقٍ﴾ [البقرة: ١٠٢]. وَقَوْلِهِ تَعالىٰ: ﴿وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ﴾ [طه: ٦٩] وَقَوْلِهِ: ﴿أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ تُبْصِرُونَ﴾ [الأنبياء: ٣] وَقَوْلِهِ: ﴿يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ﴾ [طه: ٦٦] وَقَوْلِهِ: ﴿وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ﴾ [الفلق: ٤] والنَّفَّاثاتُ: السَّواحِرُ، ﴿تُسْحَرُونَ﴾ [المؤمنون: ٨٩]: تُعَمَّوْنَ.

5763. Narrated 'Āishah رَضِيَ اللهُ عَنها: A man called Labīd bin Al-A'ṣam from the tribe of Banī Zuraiq worked magic on Allāh's Messenger ﷺ till Allāh's Messenger ﷺ started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allāh and invoked for a long period, and then said, "O 'Āishah! Do you know that Allāh has instructed me concerning the matter I have asked Him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, 'What is the disease of this man?' The other replied, "He is under the effect of magic." The first one asked, 'Who has worked the magic on him?' The other replied, 'Labīd bin Al-A'ṣam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwān.'" So Allāh's Messenger ﷺ along with some of his companions went there and came back saying, "O 'Āishah, the colour of its water is

٥٧٦٣ - حَدَّثَنا إبراهِيمُ بنُ مُوسَى: أَخبَرَنا عِيسى بنُ يُونُس، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: سَحَرَ رَسُولَ اللهِ ﷺ رَجُلٌ مِنْ بَنِي زُرَيْقٍ يُقالُ لَهُ: لَبِيدُ بنُ الأعْصَمِ، حتَّى كانَ رَسُولُ اللهِ ﷺ يُخَيَّلُ إلَيْهِ أنَّهُ كان يَفْعَلُ الشَّيْءَ، وَما فَعَلَهُ. حتَّى إذَا كانَ ذَاتَ يَوْمٍ - أَوْ ذَاتَ لَيْلَةٍ - وَهُوَ عِنْدِي لَكِنَّهُ دَعا ودَعا ثُمَّ قالَ: «يا عائِشَةُ، أشَعَرْتِ أنَّ اللهَ أفْتاني فِيما اسْتَفْتَيْتُهُ فِيهِ؟ أتاني رَجُلانِ فَقَعَدَ أحَدُهُما عِنْدَ رَأسِي والآخَرُ عِنْدَ رِجْلَيَّ، فَقالَ أحَدُهُما لِصَاحِبِهِ: ما وَجَعُ الرَّجُلِ؟ فَقالَ: مَطْبُوبٌ، قالَ: مَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ الأعْصَمِ، قالَ: في أيِّ شَيْءٍ؟: قالَ في مُشْطٍ ومُشاطَةٍ، وَجُفِّ طَلْعِ

like the infusion of *Hinna* leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allāh's Messenger? Why did you not show it?" He said, "Since Allāh cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth.

نَخْلَةٍ ذكَرٍ، قالَ: وأَيْنَ هُوَ؟ قالَ: في بِئرِ ذَرْوَانَ»، فأتاها رَسُولُ اللهِ ﷺ في ناسٍ مِنْ أصحَابِهِ فَجاءَ فَقالَ: «يا عائِشَةُ، كأنَّ ماءَها نُقاعَةُ الْحِنَّاءِ وَكأنَّ رُؤُسَ نَخْلِها رُؤُسُ الشَّياطِينِ». قُلْتُ: يا رَسُولَ اللهِ، أفَلا اسْتَخْرَجْتَهُ؟ قالَ: «قَدْ عافاني اللهُ فَكَرِهْتُ أنْ أُثِيرَ عَلى النَّاسِ فِيهِ شَرّاً»، فأمَرَ بِها فَدُفِنَتْ.

تابَعَهُ أبو أُسامَةَ وأبو ضَمْرَةَ وابنُ أبي الزِّنادِ، عَنْ هِشامٍ. وَقالَ اللَّيْثُ وابنُ عُيَيْنَةَ، عَنْ هِشامٍ: «في مُشْطٍ ومُشاطَةٍ». وَيُقالُ: المُشاطَةُ ما يَخْرُجُ مِنَ الشَّعْرِ إذَا مُشِطَ، والمُشاطَةُ مِنْ مُشاطَةِ الكَتَّانِ. [راجع: ٣١٧٥]

(48) CHAPTER. *Shirk* (i.e. joining others in worship with Allāh) and witchcraft are from the *Mūbiqāt* (great destructive sins).

(٤٨) بابٌ: الشِّرْكُ والسِّحْرُ مِنَ المُوبِقاتِ

5764. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Avoid *Al-Mūbiqāt*, i.e., *Shirk* with Allāh (i.e. joining others in worship with Allāh) and witchcraft.".

٥٧٦٤ - حدَّثَني عَبْدُ العزيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني سُلَيْمانُ، عَنْ ثَوْرِ بن زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اجْتَنِبُوا المُوبِقاتِ: الشِّرْكُ بِاللهِ، والسِّحْرُ». [راجع: ٢٧٦٦]

(49) CHAPTER. Should a bewitched person be treated?

(٤٩) بابٌ: هَلْ يَسْتَخْرِجُ السِّحْرَ؟

Qatāda said: I asked Sa'īd bin Al-Musaiyab, "If a person is bewitched or is unable to have sexual intercourse with his wife, is it permissible to remove the magic

وَقالَ قَتادَةُ: قُلْتُ لسَعيدِ بنِ المُسَيَّبِ: رَجُلٌ بِهِ طِبٌّ أوْ يُؤَخَّذُ عَنِ امْرَأتِهِ، أيُحَلُّ عَنْهُ أوْ يُنَشَّرُ؟ قالَ: لا

effect or use *Nashra*[1] (special kind of treatment)?" He said, "Yes, there is no harm in it, for it is meant for a good purpose, and that which benefits people is not forbidden."

بأس بِهِ، إنَّمَا يُرِيدُونَ بِهِ الإصْلاحَ، فأمَّا ما يَنْفَعُ فَلَمْ يُنْهَ عَنْهُ.

5765. Narrated 'Āishah رَضِيَ اللهُ عَنها: Magic was worked on Allāh's Messenger ﷺ so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyān said: That is the hardest kind of magic as it has such an effect.) Then one day he said, "O 'Āishah! Do you know that Allāh has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labīd bin Al-A'ṣam, a man from Banī Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material (did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied, 'In a skin of pollen of a male date-palm tree kept under a stone in the well of Dharwān.' So the Prophet ﷺ went to that well and took out those things and said, "That was the well which was shown to me (in a dream). Its water looked like the infusion of *Hinna* leaves and its date-palm trees looked like the heads of devils." The Prophet ﷺ added, "Then that thing was taken out." I said (to the Prophet ﷺ), "Why do you not treat yourself with *Nashra*?" He said, "Allāh has cured me; I dislike to let evil spread among anyone of the people."

٥٧٦٥ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: سَمِعْتُ ابنَ عُيَيْنَةَ يَقُولُ: أوَّلُ مَنْ حدَّثَنا بِهِ ابنُ جُرَيْجٍ، يَقُولُ: حدَّثَني آلُ عُرْوَةَ، عَنْ عُرْوَةَ. فَسألْتُ هِشاماً عَنْهُ فَحَدَّثَنا عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: كانَ رَسُولُ اللهِ ﷺ سُحِرَ حتَّى كانَ يَرَى أنَّهُ يَأتي النِّساءَ ولا يَأتِيهِنَّ. قالَ سُفيْانُ: وَهٰذَا أشَدُّ ما يَكُونُ مِنَ السِّحْرِ، إذَا كانَ كَذَا، فَقالَ: «يا عائِشَةُ، أعَلِمْتِ أنَّ اللهَ قَدْ أفْتاني فِيما اسْتَفْتَيْتُهُ فِيهِ؟ أتاني رَجُلانِ فَقَعَدَ أحَدُهُما عِنْدَ رأسِي، والآخَرُ عِنْدَ رِجْلَيَّ. فَقالَ الَّذِي عِنْدَ رأسِي للآخَرِ: ما بالُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ: وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ ٱلأعْصَمِ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ كانَ مُنافِقاً، قالَ: وَفِيمَ؟ قالَ: في مُشْطٍ ومُشاطَةٍ، قالَ: وأيْنَ؟ قالَ: في جُفِّ طَلْعَةِ ذَكَرٍ تَحْتَ رَعُوفَةٍ في بِئْرِ ذَرْوانَ»، قالَتْ: فأتى النَّبِيُّ ﷺ البِئْرَ حتَّى اسْتَخْرَجَهُ، فَقالَ: «هٰذِهِ البِئْرُ الَّتِي

(1) (Ch. 49) For details see *Fath-Al-Bārī*, Vol.12, page no.345, (printed by the Egyptian press Muṣṭafā Al-Bābī Al-Ḥalabī in the year 1959-1378 Hijrah).

أُرِيتُها وكأنَّ ماءَها نُقاعَةُ الحِنَّاءِ، وكأنَّ نَخْلَها رُؤُسُ الشَّياطِينِ»، قالَ: فاسْتُخْرِجَ، قالَتْ: فَقُلْتُ: أفَلا؟ - أيْ تَنَشَّرْتَ - فقالَ: «أما وَاللهِ فَقَدْ شَفانِي وأكْرَهُ أنْ أُثِيرَ عَلى أحَدٍ مِنَ النَّاسِ شَرّاً». [راجع: ٣١٧٥]

(50) CHAPTER. Witchcraft.

(٥٠) باب السِّحْر

5766. Narrated 'Āishah رَضِيَ اللهُ عَنها: Magic was worked on Allāh's Messenger ﷺ so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allāh and invoked for a long period and then said, "O 'Āishah! Do you know that Allāh has instructed me regarding the matter I asked him about?" I asked, "What is that, O Allāh's Messenger?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic'. The first one asked, 'Who has worked magic on him?' The other replied, 'Labīd bin Al-A'ṣam, a Jew from the tribe of Banī Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male date-palm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwān.' Then the Prophet ﷺ went along with some of his Companions to the well and looked at that, and there were date-palms near to it. Then he returned to me and said, "By Allāh, the water of that well was (red) like the infusion of *Ḥinna* leaves, and its date-palms were like the heads of devils." I said, "O Allāh's Messenger! Did you take those materials out?" He said, "No! As for me, Allāh has

٥٧٦٦ - حَدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: سُحِرَ رَسُولُ اللهِ ﷺ حتَّى إنَّهُ لَيُخَيَّلُ إلَيْهِ أنَّهُ يَفْعَلُ الشَّيءَ وَما فَعَلَهُ، حتَّى إذَا كانَ ذاتَ يَوْمٍ وَهُوَ عِنْدي دَعا اللهَ وَدَعاهُ ثُمَّ قالَ: «أشْعَرْتِ يا عائِشَةُ أنَّ اللهَ قَدْ أفْتانِي فِيما اسْتَفْتَيْتُهُ فِيهِ؟» قُلْتُ: وَما ذاكَ يا رَسُولَ اللهِ؟ قالَ: «جاءَنِي رَجُلان فَجَلَسَ أحَدُهُما عِنْدَ رأسي، والآخَرُ عِنْدَ رِجْلَيَّ ثُمَّ قالَ أحَدُهُما لصَاحِبِهِ: ما وَجَعُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ: وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ الأعْصَمِ اليَهُودِيُّ مِنْ بَنِي زُرَيْقٍ، قالَ: فيماذَا؟ قالَ: في مُشْطٍ وَمُشاطَةٍ وجُفِّ طَلْعَةٍ ذَكَرٍ، قالَ: فأيْنَ هُوَ؟ قالَ: في بِئْرِ ذي أرْوَانَ». قالَ: فذَهَبَ النَّبِيُّ ﷺ في أُناسٍ مِنْ أصحَابِهِ إلى البِئْرِ فَنَظَرَ إلَيْها وَعَلَيْها نَخْلٌ، ثُمَّ رَجَعَ إلى عائِشَةَ فَقالَ: «وَاللهِ لَكأنَّ ماءَها نُقاعَةُ

healed me and cured me and I was afraid that (by letting it known to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with earth."

الحِنَّاء، ولَكأنَّ نَخْلَها رُؤُسُ الشَّياطِينِ»، قُلْتُ: يا رَسُولَ اللهِ، أفأخْرَجْتَهُ؟ قالَ: «لا، أمَّا أنا فَقَدْ عافانِيَ اللهُ وَشَفَانِي وَخَشِيتُ أنْ أُثَوِّرَ عَلى النَّاسِ مِنْهُ شَرّاً»، وأمَرَ بِها فَدُفِنَتْ. [راجع: ٣١٧٥]

(51) CHAPTER. Some eloquent speech is as effective as magic.

(٥١) بابٌ: إنَّ مِنَ البَيان سِحْراً

5767. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allāh's Messenger ﷺ said, "Some eloquent speech is as effective as magic."

٥٧٦٧ - **حدَّثنا** عَبدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَبْد الله ابن عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ قدِمَ رَجُلانِ مِنَ المَشْرق فَخَطبَا فَعَجِبَ النَّاسُ لبَيانِهِما. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنَ البَيانِ لسِحْراً، أوْ إنَّ بَعْضَ البَيانِ سِحْرٌ». [راجع: ٥١٤٦]

(52) CHAPTER. The use of *'Ajwa* dates as medicine for magic.

(٥٢) بابُ الدَّواءِ بالعَجْوَةِ للسِّحْرِ

5768. Narrated Sa'd رَضِيَ اللهُ عنه: The Prophet ﷺ said, "If somebody takes some *'Ajwa* dates every morning, he will not be affected by poison or magic on that day till night." (Another narrator said seven dates).

٥٧٦٨ - **حدَّثنا** عَليّ: حدَّثنا مَرْوَانُ: أخْبرَنا هاشِمٌ: أخبرَنا عامِرُ بنُ سَعْد، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «مَنِ اصْطَبَحَ كُلَّ يَوْم تَمَراتٍ عَجْوَةً لَمْ يَضُرَّهُ سُمٌّ ولَا سِحْرٌ ذٰلكَ اليَوْمَ إلى اللَّيْلِ».
وَقالَ غَيرُهُ: سَبْعَ تَمَرَاتٍ. [راجع: ٥٤٤٥]

5769. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "If somebody takes seven *'Ajwa* dates in the morning,

٥٧٦٩ - **حدَّثني** إسحاقُ بنُ مَنْصُورٍ: أخْبرَنا أبو أسامَةَ: حدَّثنا

هاشِمُ بنُ هاشِمٍ قالَ: سَمِعْتُ عامِرَ بنَ سَعْدٍ: سَمِعْتُ سَعْداً رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذٰلِكَ اليَوْمَ سُمٌّ وَلا سِحْرٌ». [راجع: ٥٤٤٥]

neither magic nor poison will hurt him that day."

(٥٣) بابٌ: لا هَامَةَ

(53) CHAPTER. No *Hāma*.[1]

٥٧٧٠ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا عَدْوَى وَلا صَفَرَ ولا هامَةَ». فَقالَ أعْرابِيٌّ: يا رَسُولَ اللهِ، فَمَا بالُ الإبِلِ تَكُونُ في الرَّمْلِ كأنَّها الظِّبَاءُ فَيُخالِطُها البَعِيرُ الأجْرَبُ فَيُجْرِبُها؟ فَقالَ رَسُولُ اللهِ ﷺ: «فَمَنْ أعْدَى الأوَّلَ؟!». [راجع: ٥٧٠٧]

5770. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No *'Adwā* (i. e. no contagious disease is conveyed to others without Allāh's Permission); nor *Ṣafar*; nor *Hāma*." A bedouin said, "O Allāh's Messenger! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?" On that Allāh's Messenger ﷺ said, "Then who conveyed the (mange) disease to the first (mangy) camel?"

٥٧٧١ - وَعَنْ أبي سَلَمَةَ: سَمِعَ أبا هُرَيْرَةَ بَعْدُ، يَقُولُ: قالَ النَّبِيُّ ﷺ: «لا يُورِدَنَّ مُمْرِضٌ عَلى مُصِحٍّ».

وَأنْكَرَ أبو هُرَيْرَةَ الحَدِيثَ الأوَّلَ وقُلْنا: ألَمْ تُحَدِّثْ أنَّهُ لا عَدْوَى؟ فَرَطَنَ بالحَبَشِيَّةِ، قالَ أبو سَلَمَةَ: فَمَا رأيْتُهُ نَسِيَ حَدِيثاً غَيرَهُ. [انظر: ٥٧٧٤]

5771. Narrated Abū Hurairah ﷺ: Allāh's Messenger ﷺ said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said) "Do not put a patient with a healthy person," (as a precaution).

(٥٤) بابٌ: لا عَدْوَى

(54) CHAPTER. No *'Adwā* (no contagious

(1) (Chap. 53) See *Ḥadīth* No.5757. Chap. 45. (F.N.)

disease is conveyed without Allāh's Permission).

٥٧٧٢ - حدَّثنا سَعيدُ بنُ عُفَيرٍ قالَ: حدَّثنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني سالِمُ بنُ عَبْدِ اللهِ وحَمْزَةُ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا عَدْوَى وَلا طِيَرَةَ، إنَّما الشُّؤْمُ في ثَلاثٍ: في الفَرَسِ، والمَرأةِ، والدَّارِ». [راجع: ٢٠٩٠]

5772. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "There is neither *'Adwā* nor *Ṭiyara*(1), and an evil omen is only in three: a horse, a woman and a house." (See the footnote of *Hadīth* No.5753)

٥٧٧٣ - حدَّثنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: إنَّ رَسُولَ اللهِ ﷺ يقولُ: «لا عَدْوَى». [راجع: ٥٧٠٧]

5773. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "No *'Adwā*."

٥٧٧٤ - قالَ أبو سَلَمَةَ بنُ عَبْدِ الرَّحمٰنِ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تُورِدُوا المُمْرِضَ عَلى المُصِحِّ». [راجع: ٥٧٧١]

5774. Abū Hurairah also said: The Prophet ﷺ said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said: "Do not put a patient with a healthy person as a precaution)." Abū Hurairah also said: Allāh's Messenger ﷺ said, "No *'Adwā*." (Cont'd. with H. 5775)

٥٧٧٥ - وَعَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سِنانُ بنُ أبي سِنانٍ الدُّؤَليُّ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا عَدْوَى»، فَقامَ أعْرابيٌّ فَقالَ: أرأيْتَ الإبلَ تَكُونُ في الرِّمالِ أمْثالَ الظِّباءِ فَيأتيهِ

5775. A bedouin got up and said, "Don't you see how camels on the sand look like deers but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet ﷺ said, "Then who conveyed the (mange) disease to the first camel?"

---

(1) (H. 5772) *Ṭiyara* means an evil omen see H. 5717 and its Chap. 25.

البَعِيرُ الأَجْرَبُ فَتَجْرَبُ؟ قالَ النَّبِيُّ ﷺ: «فَمَنْ أَعْدَى الأَوَّلَ؟».

[راجع: ٥٧٠٧]

5776. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No *'Adwā* nor *Ṭiyara;* but I like *Fā'l.*" They said, "What is the *Fā'l*?" He said, "A good word." (See H. 5754)

٥٧٧٦ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا عَدْوَى وَلا طِيَرَةَ، ويُعْجِبُني الفألُ». قالُوا: وَما الفألُ؟ قالَ: «كَلِمَةٌ طَيِّبَةٌ». [راجع: ٥٧٥٦]

(55) CHAPTER. What has been said regarding the poison given to the Prophet ﷺ.

(٥٥) بابُ ما يُذْكَرُ في سُمِّ النَّبِيِّ ﷺ،

رَواهُ عُرْوَةُ، عَنْ عائشَةَ، عَنِ النَّبِيِّ ﷺ:

5777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Khaibar was conquered, Allāh's Messenger ﷺ was presented with a poisoned (roasted) sheep. Allāh's Messenger ﷺ said, "Collect for me all the Jews present in this area." (When they were gathered) Allāh's Messenger ﷺ said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim!" Allāh's Messenger ﷺ said to them, "Who is your father?" They said, "Our father is so-and-so." Allāh's Messenger ﷺ said, "You have told a lie, for your father is so-and-so." They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim! And if we should tell a lie you will know it as you have known it regarding our father." Allāh's Messenger ﷺ then asked, "Who are the

٥٧٧٧ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ سَعيدِ بنِ أبي سَعيدٍ، عَنْ أبي هُرَيْرَةَ أَنَّهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ شاةٌ فِيها سُمٌّ، فَقالَ رَسُولُ اللهِ ﷺ: «اجْمَعُوا لي مَنْ كانَ هاهُنا مِنَ اليَهُودِ»، فَجُمِعُوا لَهُ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «إنِّي سائِلُكُمْ عَنْ شَيءٍ، فَهَلْ أَنْتُمْ صادِقُوني عَنْهُ؟» فَقالُوا: نَعَمْ يا أبا القاسِمِ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أَبُوكُمْ؟» قالُوا: أَبُونا فُلانٌ، فَقالَ رَسُولُ اللهِ ﷺ: «كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلانٌ». فَقالُوا: صَدَقْتَ وَبَرِرْتَ. فَقالَ: «هَلْ أَنْتُمْ صادِقُوني

people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it." Allāh's Messenger ﷺ said to them, "You will abide in it with ignominy. By Allāh, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you." (See H. 3169)

عَنْ شَيْءٍ إنْ سألْتُكُمْ عَنْهُ؟» فَقالُوا: نَعَمْ يا أبا القاسِمِ، وإنْ كَذَبْناكَ عَرَفْتَ كَذِبَنا كَما عَرَفْتَهُ في أبِينا. فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أهْلُ النَّارِ؟» فَقالُوا: نَكُونُ فِيها يَسِيراً ثُمَّ تَخْلُفُونَنا فِيها. فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «اخْسَؤُوا فِيها، وَاللهِ لا نَخْلُفُكُمْ فِيهَا أبَداً»، ثُمَّ قالَ لَهُمْ: «هَلْ أنْتُمْ صَادِقُونِي عَنْ شَيْءٍ إنْ سألْتُكُمْ عَنْهُ؟» فَقَالُوا: نَعَمْ، فَقالَ: «هَلْ جَعَلْتُمْ فِي هٰذِهِ الشَّاةِ سُمّاً؟» فَقالُوا: نَعَمْ، فَقالَ: «ما حَمَلَكُمْ عَلى ذٰلكَ؟» فَقالُوا: أرَدْنا إنْ كُنْتَ كَاذِبًا نَسْتَرِيحُ مِنْكَ، وإنْ كُنْتَ نَبِيّاً لَمْ يَضُرَّكَ. [راجع: ٣١٦٩]

(56) CHAPTER. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

(٥٦) بابُ شُرْبِ السُّمِّ والدواءِ بِهِ، وما يُخافُ مِنْهُ والخَبِيثِ

5778. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

٥٧٧٨ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ قالَ: سَمِعْتُ ذَكْوانَ يُحَدِّثُ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ في نارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خالداً مُخَلَّداً فِيها أبَداً. ومَنْ تَحَسَّى سُمّاً فَقَتَلَ نَفْسَهُ، فَسُمُّهُ في يَدِهِ يَتَحَسَّاهُ في نارِ جَهَنَّمَ خالِداً مُخَلَّداً فِيها أبَداً. ومَنْ

قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً». [راجع: ١٣٦٥]

5779. Narrated Sa'd: I heard Allāh's Messenger ﷺ saying, "Whoever takes seven *'Ajwa* dates in the morning will not be affected by magic or poison on that day."

٥٧٧٩ - حدَّثنا مُحَمَّدٌ: حَدَّثَنَا أَحمَدُ ابنُ بَشِيرٍ أبو بَكْرٍ: أَخْبرَنا هاشِمُ بنُ هاشِمٍ قالَ: أَخْبَرَنِي عامِرُ بنُ سَعْدٍ قالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اصْطَبَحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذٰلِكَ اليَوْمَ سُمٌّ وَلا سِحْرٌ». [راجع: ٥٤٤٥]

(57) CHAPTER. The milk of she-asses.

(٥٧) بابُ أَلْبَانِ الأُتُنِ

5780. Narrated Abū Tha'laba Al-Khushanī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the eating of wild animals having fangs. (Az-Zuhrī said: I did not hear this narration except when I went to Shām.)

٥٧٨٠ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ عن الزُّهْرِيِّ، عَنْ أبي إدْرِيسَ الخَوْلانيِّ، عَنْ أَبي ثَعْلَبَةَ الخُشَنيِّ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ. قالَ الزُّهْرِيُّ: ولَمْ أَسْمَعْهُ حَتَّى أَتَيْتُ الشَّامَ. [راجع: ٥٥٣٠]

5781. Al-Laith said: narrated Yūnus: I asked Ibn Shihāb, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allāh's Messenger ﷺ forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals,

٥٧٨١ - وَزَادَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: وسأَلْتُهُ: هَلْ نَتَوَضَّأُ أَوْ نَشْرَبُ أَلْبَانَ الأُتُنِ، أَوْ مَرَارَةَ السَّبُعِ، أَوْ أَبْوَالَ الإِبِلِ؟ قالَ: قَدْ كانَ المُسْلِمُونَ يَتَدَاوَوْنَ بِها فَلا يَرَوْنَ بِذٰلِكَ بَأْساً. فأَمَّا أَلْبانُ الأُتُنِ فَقَدْ بَلَغَنا أن رَسُولَ اللهِ ﷺ نَهَى عَنْ لُحُومِها، ولَمْ يَبْلُغْنا

Ibn Shihāb said,"Abū Idrīs Al-Khaulānī told me that Allāh's Messenger ﷺ forbade the eating of the flesh of every wild beast having fangs."

عَنْ أَلْبَانِهَا أَمْرٌ وَلَا نَهْيٌ. وأَمَّا مَرَارَةُ السَّبُعِ قَالَ ابنُ شِهَابٍ: حَدَّثَني أبو إِدْرِيسَ الخَوْلَانِيُّ: أَن أَبا ثَعْلَبَةَ الخُشَنِيَّ أَخْبَرَهُ: أَن رَسُولَ اللهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. [راجع: ٥٥٣٠]

(58) CHAPTER. If a housefly falls in a utensil.

(٥٨) بابٌ: إِذَا وَقَعَ الذُّبَابُ في الإِنَاءِ

5782. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing[1] (antidote for it) i.e. the treatment for that disease."

٥٧٨٢ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا إِسْماعِيلُ بنُ جَعْفَرٍ، عَنْ عُتْبَةَ بنِ مُسْلِمٍ مَوْلَى بَنِي تَيمٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ مَوْلَى بَنِي زُرَيْقٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَن رَسُولَ اللهِ ﷺ قالَ: «إِذَا وَقَعَ الذُّبابُ في إِناءِ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ، فإِنَّ في إِحْدَى جَناحَيْهِ شِفَاءً وفي الآخَرِ دَاءً». [راجع: ٣٣٢٠]

(1) (H. 5782) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine). Similarly Allāh تعالى created organisms and other mechanisms which kill these pathogens, e.g., Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muḥammad M. El-Samahy chief of *Ḥadīth* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Ḥadīth*, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells, in order to repeat their lifecycle, protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

77 - THE BOOK OF DRESS

٧٧ - كتاب اللباس

(1) CHAPTER. The Statement of Allāh تعالى: "Say (O Muhammad ﷺ): Who has forbidden the adornment with clothes given by Allāh which He has produced for His slaves?" (V.7 : 32)

The Prophet ﷺ said, "Eat, drink, wear clothes and give alms without extravagance and without conceit."

'Ibn 'Abbās said: "Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit."

(١) **بابٌ** قَوْلِ اللهِ تَعالى: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ﴾ [الأعراف: ٣٢]

وَقالَ النَّبِيُّ ﷺ: «كُلُوا وَاشْرَبُوا والْبَسُوا وَتَصَدَّقُوا، في غيرِ إسْرَافٍ وَلا مَخِيلَةٍ».

وقالَ ابنُ عَبَّاسٍ: كُلْ ما شِئْتَ، وَالْبَسْ ما شِئْتَ، ما أَخْطَأَتْكَ اثْنَتانِ: سَرَفٌ أوْ مَخِيلَةٌ.

5783. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Allāh will not look at the person who drags his garment (behind him) out of conceit."

٥٧٨٣ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ نافِعٍ، وَعَبْدِ اللهِ بن دينارٍ، وَزَيْدِ بن أَسْلَمَ يُخْبِرونَهُ عَن ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أن رَسُولَ اللهِ ﷺ قالَ: «لا يَنْظُرُ اللهُ إلى مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ». [راجع: ٣٦٦٥]

(2) CHAPTER. Whoever dragged his *Izār* (lower-half body garment) without conceit.

5784. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will not look, on the Day of Resurrection, at the person who drags his garment (behind him) out of conceit." On that Abū Bakr said, "O Allāh's Messenger! One side of my *Izār* hangs low if I do not take care of it." The Prophet ﷺ said, "You are not one of those who do that out of conceit."

(٢) **بابٌ** مَنْ جَرَّ إزَارَهُ مِنْ غيرِ خُيَلاءَ

٥٧٨٤ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَن سالِمِ بنِ عَبْدِ اللهِ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ لَمْ يَنْظُرِ اللهُ إلَيْهِ يَوْمَ القِيامَةِ»، قالَ أبو بَكْرٍ: يا رَسُولَ اللهِ، إن أحَدَ شِقَّيْ إزَارِي يَسْتَرْخي إلا أنْ أتَعاهَدَ ذٰلِكَ مِنْهُ، فَقالَ النَّبِيُّ ﷺ: «لَسْتَ مِمَّنْ يَصْنَعُهُ خُيَلاءَ».

5785. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The solar eclipse occurred while we were sitting with the Prophet ﷺ. He got up dragging his garment (on the ground) hurriedly till he reached the mosque. The people turned (to the mosque) and he offered a two-*Rak'āt* *Ṣalāt* (prayer) whereupon the eclipse had cleared, and he faced us and said, "The sun and the moon are two signs among the signs of Allāh, so if you see a thing like this (eclipse) then offer the *Ṣalāt* (prayer) and invoke Allāh till He removes that state." (See H. 1046)

٥٧٨٥ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الأَعْلَى، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَسَفَتِ الشَّمْسُ وَنَحْنُ عِنْدَ النَّبِيِّ ﷺ فَقامَ يَجُرُّ ثَوْبَهُ مُسْتَعْجِلاً حَتَّى أتى المَسجِدَ وَثابَ النَّاسُ فَصَلَّى رَكْعَتَينِ فجُلِّيَ عَنْها، ثُمَّ أَقْبَلَ عَلَيْنا وَقالَ: «إن الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ فإذَا رأيْتُم مِنْها شَيْئاً فَصَلُّوا وَادْعُوا اللهَ حتَّى يَكْشِفَها».

[راجع: ١٠٤٠]

(3) CHAPTER. To tuck up or roll up the clothes.

(٣) بابُ التَّشَمُّرِ في الثِّيابِ

5786. Narrated Abū Juḥaifa: I saw Bilāl bringing an *'Anaza* (a small spear) and fixing it in the ground, and then he proclaimed the *Iqāma* of the *Ṣalāt* (prayer), and I saw Allāh's Messenger ﷺ coming out, wearing a cloak with its sleeves rolled up. He then offered a two-*Rak'āt* (prayer) while facing the *'Anaza*, and I saw the people and animals passing in front of him beyond the *'Anaza*.

٥٧٨٦ - حَدَّثَنِي إسحاقُ: أَخْبَرَنا ابنُ شُمَيْلٍ: أَخْبَرَنا عُمَرُ بنُ أبي زائِدَةَ: أَخْبَرَنا عَوْنُ بنُ أبي جُحَيْفَةَ، عَنْ أبِيهِ أبي جُحَيْفَةَ قالَ: فرأيْتُ بِلالاً جاءَ بعَنَزَةٍ فَرَكَزَها، ثُمَّ أقامَ الصلاةَ، فرأيْتُ رَسُولَ اللهِ ﷺ خَرَجَ في حُلَّةٍ مُشَمِّراً، فَصَلَّى رَكْعَتَينِ إلى العَنَزَةِ، ورأيْتُ النَّاسَ والدَّوابَّ يَمُرُّونَ بَينَ يَدَيْهِ مِنْ وَراءِ العَنَزَةِ.

[راجع: ١٨٧]

(4) CHAPTER. The part of the garment that hangs below the ankles is in the Fire.

(٤) بابٌ ما أسْفَلَ مِنَ الكَعْبَينِ فَهُوَ في النَّارِ

5787. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The part of an *Izār* which hangs below the ankles is in the Fire. [i.e. the one who wears the *Izār* (lower-half body-cover) that hangs below the ankles

٥٧٨٧ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا سَعيدُ بنُ أبي سَعيدٍ المَقْبُرِيُّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ

(with conceit) will be in the Fire of Hell].
[See *Fath Al-Bārī*]

عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما أَسْفَلَ مِنَ الكَعْبَيْنِ مِنَ الإزارِ فِي النَّارِ».

(5) CHAPTER. Whoever drags his garment out of pride and arrogance (conceit).

(٥) باب مَنْ جَرَّ ثَوْبَهُ مِنَ الخُيَلاءِ

5788. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh will not look, on the Day of Resurrection, at a person who drags his *Izār* (behind him) out of pride and arrogance."

٥٧٨٨ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أن رَسُولَ اللهِ ﷺ قالَ: «لا يَنْظُرُ اللهُ يَوْمَ القِيامَةِ إلى مَنْ جَرَّ إزارَهُ بَطَراً».

5789. Narrated Abū Hurairah: The Prophet ﷺ (or 'Abul-Qāsim ﷺ) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

٥٧٨٩ - **حدَّثنا** آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ يقولُ: قالَ النَّبيُّ ﷺ - أوْ قالَ أبو القاسِمِ ﷺ -: «بَيْنَما رَجُلٌ يَمْشِي في حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ جُمَّتَهُ، إذْ خَسَفَ اللهُ بِهِ فَهُوَ يَتَجَلْجَلُ إلى يَوْمِ القِيامَةِ».

5790. Narrated 'Abdullāh (bin 'Umar): Allāh's Messenger ﷺ said, "While a man was dragging his *Izār* on the ground (behind him), suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

٥٧٩٠ - **حدَّثنا** سَعيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عَبْدُ الرَّحمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ أن أباهُ حدَّثَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا رَجُلٌ يَجُرُّ إزارَهُ، خَسَفَ اللهُ بِهِ فَهُوَ يَتَجَلْجَلُ في الأرْضِ إلى يَوْمِ القِيامَةِ».

تابَعَهُ يُونُسُ عَنِ الزُّهْرِيِّ، ولَمْ يَرْفَعْهُ شُعَيْبٌ عَنِ الزُّهْرِيِّ.

حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حَدَّثَنا أبي، عَنْ

عَمِّهِ جَرِيرِ بنِ زَيْدٍ قالَ: كُنْتُ مَعَ سالِمِ بنِ عَبْدِ اللهِ بنِ عُمَرَ عَلى بابِ دارِهِ فَقالَ: سَمِعْتُ أبا هُرَيْرَةَ سَمِعَ النَّبِيَّ ﷺ نَحْوَهُ. [راجع: ٣٤٨٥]

5791. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever drags his clothes (on the ground) out of pride and arrogance, Allāh will not look at him on the Day of Resurrection."

٥٧٩١ - حدَّثَنا مَطَرُ بنُ الفَضْلِ: حدَّثَنا شَبابَةُ: حدَّثَنا شُعْبَةُ قالَ: لَقِيتُ مُحارِبَ ابنَ دِثارٍ عَلى فَرَسٍ، وَهُوَ يأتي مَكانَهُ الَّذِي يَقْضِي فِيهِ، فَسأَلْتُهُ عَنْ هٰذَا الحَدِيثِ فحَدَّثَنِي فَقالَ: سَمِعْتُ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مَخِيلَةً لَم يَنْظُرِ اللهُ إلَيْهِ يَوْمَ القِيامَةِ». فَقُلْتُ لِمُحارِبٍ: أذَكَرَ إزارَهُ؟ قالَ: ما خَصَّ إزاراً وَلا قَمِيصاً.

تابَعَهُ جَبَلَةُ بنُ سُحَيْمٍ، وَزَيْدُ بنُ أسْلَمَ، وَزَيْدُ بنُ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَقالَ اللَّيْثُ، عَنْ نافِعٍ، يَعْني عَنِ ابنِ عُمَرَ: مِثْلَهُ.

وَتابَعَهُ مُوسَى بنُ عُقْبَةَ وعُمَرُ بنُ مُحَمَّدٍ وَقُدامَةُ بنُ مُوسَى عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ».

(6) CHAPTER. The fringed *Izār*.[1]

(٦) بابُ الإزَارِ المُهَدَّبِ،

It is reported that Az-Zuhrī, Abū Bakr bin Muḥammad, Ḥamza bin Abī Usaid and Mu'āwiya bin 'Abdullāh bin Ja'far wore fringed clothes.

وَيُذْكَر عَنِ الزُّهْرِيِّ، وأبي بَكْرِ بنِ مُحَمَّدٍ، وحَمْزَةَ بنِ أبي أُسَيْدٍ، وَمُعاوِيَةَ ابنِ عَبْدِ اللهِ بنِ جَعْفَرٍ: أنهُمْ لَبِسُوا ثِياباً مُهَدَّبَةً.

(1) (Chap. 6) *Izār*: Garment that covers the lower-half of the body.

5792. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: The wife of Rifā'a Al-Quraẓī came to Allāh's Messenger ﷺ while I was sitting, and Abū Bakr was also there. She said, "O Allāh's Messenger I was the wife of Rifā'a and he divorced me irrevocably. Then I married 'Abdur-Raḥmān bin Az-Zubair who, by Allāh, O Allāh's Messenger has only something like a fringe of a garment, showing the fringe of her veil. Khālid bin Sa'īd, who was standing at the door, for he had not been admitted, heard her statement and said, "O Abū Bakr! Why do you not stop this lady from saying such things openly before Allāh's Messenger?" No, by Allāh, Allāh's Messenger ﷺ did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifā'a? That is impossible unless 'Abdur-Raḥmān consummates his marriage with you." That became the legal way after him.

٥٧٩٢ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيّ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ: أن عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: جاءَتِ امْرأةُ رِفاعَةَ القُرَظيِّ رَسُولَ اللهِ ﷺ وأنا جالِسَةٌ وَعِنْدَهُ أبو بَكْرٍ فَقالَتْ: يا رَسُولَ اللهِ، إنّي كُنْتُ تَحْتَ رِفاعَةَ فَطَلَّقَني فَبَتَّ طَلاقي، فَتزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحمٰنِ بنَ الزَّبِيرِ، وَإنَّهُ وَاللهِ ما مَعَهُ يا رَسُولَ اللهِ إلا مِثْلُ الهُدْبَةِ، وأخَذَتْ هُدْبَةً مِنْ جِلْبابِها. فَسَمِعَ خالِدُ بنُ سَعيدٍ قَوْلَها وَهُوَ بالبابِ لَمْ يُؤْذَنْ لَهُ، قالَتْ: فَقالَ خالِدٌ: يا أبا بَكْرٍ، ألا تَنْهى هٰذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلا وَاللهِ ما يَزِيدُ رَسُولُ اللهِ ﷺ عَلى التَّبَسُّمِ، فَقالَ لَها رَسُولُ اللهِ ﷺ: «لَعَلَّكِ تُرِيدِينَ أنْ تَرْجِعي إلى رِفاعَةَ، لا حَتى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقي عُسَيْلَتَهُ»، فَصارَ سُنَّةً بَعْدَهُ. [راجع: ٢٦٣٩]

(7) CHAPTER. The *Ridā'*[1]

(٧) بابُ الأرْدِيَةِ،

Anas said: A bedouin pulled the *Ridā'* of the Prophet ﷺ.

وَقالَ أنَسٌ: جَبَذَ أعْرابِيٌّ رِداءَ النَّبيِّ ﷺ.

5793. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ asked for his *Ridā'*, put it on and set out walking. Zaid bin Ḥāritha and I followed him till he reached the house, where Ḥamza (bin 'Abdul-Muṭṭalib) was

٥٧٩٣ - حدَّثَنا عَبْدانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِيّ: أخْبرَني عليُّ بنُ حُسَيْنٍ: أنَّ حُسَيْنَ بنَ عَلِيّ أخْبرَهُ: أنَّ عَلِيّاً رَضِي

(1) (Chap. 7) *Ar-Ridā'* is a garment that covers the shoulders and the upper-half of the body.

present and asked for permission to enter, and they gave us permission.

اللهُ عَنْهُ قالَ: فَدَعا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَى بِهِ، ثُمَّ انْطَلَقَ يَمْشِي، واتَّبَعْتُهُ أنا وَزَيدُ بنُ حارِثَةَ حتى جاءَ البَيْتَ الَّذي فِيْهِ حَمْزَةُ فاسْتَأذَنَ فَأَذِنُوا لَهُمْ.

[راجع: ٢٠٨٩]

(8) CHAPTER. The wearing of shirts.

(٨) باب لُبْسِ القَمِيصِ،

And Allāh تعالى said: [In the story of the Prophet Yūsuf (Joseph)]:

"Go with this shirt of mine and cast it over the face of my father; he will become clear-sighted". (V.12: 93)

وَقَالَ اللهُ تَعالىٰ حِكايَةً عَنْ يُوسُفَ: ﴿اذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا﴾ [يوسف: ٩٣]

5794. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: A man asked, "O Allāh's Messenger! What kind of clothes should a *Muḥrim* wear?" The Prophet ﷺ said, "A *Muḥrim* should not wear a shirt, trousers, a hooded cloak, or *Khuff* (leather socks covering the ankles) unless he cannot get sandals, in which case he should cut the part (of the *Khuff*) that covers the ankles."

٥٧٩٤ - حَدَّثَنا قُتَيْبَةُ: حَدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ فَقالَ النَّبِيُّ ﷺ: «لا يَلْبَسُ المُحْرِمُ القَمِيصَ وَلا السَّرَاوِيلَ وَلا البُرْنُسَ وَلا الخُفَّينِ إلَّا أنْ لا يَجِدَ النَّعْلَينِ، فَلْيَلْبَسْ ما هُوَ أسْفَلُ مِنَ الكَعْبَينِ». [راجع: ١٣٤]

5795. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ came to visit 'Abdullāh bin Ubayy (bin Salūl) after he had been put in his grave. The Prophet ﷺ ordered that 'Abdullāh be taken out. He was taken out and was placed on the knees of the Prophet ﷺ who blew his breath on him and dressed the body with his own shirt. And Allāh knows better.

٥٧٩٥ - حَدَّثَنا عَبْدُ اللهِ بنُ عُثْمانَ: أخْبرَنا ابنُ عُيَيْنَةَ: عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أتى النَّبِيُّ ﷺ عَبْدَ اللهِ بنَ أُبَيّ بَعْدَما أُدْخِلَ قَبْرَهُ، فأمَرَ بِهِ فأُخْرِجَ وَوُضِعَ عَلى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وألْبَسَهُ قَمِيصَهُ، فَاللهُ أعْلَمُ.

5796. Narrated 'Abdullāh bin 'Umar: When 'Abdullāh bin Ubayy (bin Salūl) died, his son came to Allāh's Messenger ﷺ

٥٧٩٦ - حَدَّثَنا صَدَقَةُ: أخْبرَنا يَحْيَى ابنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ:

أخبرني نافعٌ، عَنْ عَبدِ اللهِ بنِ عُمَرَ قالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بنُ أُبيّ جاءَ ابْنُهُ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أعْطِني قَميصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ. فأعْطاهُ قَميصَهُ، وَقالَ لَهُ: «إذا فَرَغْتَ مِنْهُ فآذِنَّا»، فَلَمَّا فَرَغَ آذَنَهُ، فَجاءَ لِيُصَلِّيَ عَلَيْهِ، فجذَبَهُ عُمَرُ فَقالَ: ألَيْسَ قَدْ نَهاكَ اللهُ أنْ تُصَلِّيَ عَلى المُنافِقِينَ فَقالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾ [التوبة: ٨٠] فَنزَلَتْ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤] فَتَركَ الصلاةَ عَلَيْهِمْ.

and said, "O Allāh's Messenger! Give me your shirt so that I may shroud my father's body in it. And please offer a funeral *Ṣalāt* (prayer) for him and invoke Allāh for his forgiveness." The Prophet ﷺ gave him his shirt and said to him, "Inform us when you finish (and the funeral procession is ready) call us." When he had finished, he told the Prophet ﷺ and the Prophet ﷺ proceeded to offer his funeral *Ṣalāt* (prayer), but 'Umar stopped him and said, "Didn't Allāh forbid you to offer the funeral *Ṣalāt* (prayer) for the hypocrites, when He said:

'Whether you (O Muḥammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them; (and even) if you ask forgiveness for them seventy times, Allāh will not forgive them.' (V.9:80)

Then there was revealed:

'And never (O Muḥammad ﷺ) offer *Ṣalāt* (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. (V.9:84)?'

Thenceforth the Prophet ﷺ did not offer funeral *Ṣalāt* (prayers) for the hypocrites.

(٩) بابُ جَيْبِ القَمِيصِ مِنْ عِنْدِ الصدْرِ وغَيرِهِ

(9) CHAPTER. The *Jaib* (pocket) (the opening) of a shirt at the chest and other positions.

٥٧٩٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثَنا إبراهِيمُ بنُ نافِعٍ، عَنِ الحَسَنِ، عَنْ طاوُسٍ، عَنْ أبي هُرَيْرَةَ قالَ: ضَرَبَ رَسُولُ اللهِ ﷺ «مَثَلَ البَخِيلِ والمُتَصَدِّقِ كمَثَلِ رَجُلَينِ عَلَيْهِما جُبَّتانِ مِنْ حديدٍ قَدِ اضطُرَّتْ أيْدِيهما إلى ثُدِيِّهِما وَتَراقِيهِما، فجَعَلَ المُتَصَدِّقُ كُلَّما تَصَدَّقَ بِصَدَقَةٍ، انْبَسَطَتْ عَنْهُ حتى تَغْشَى أنامِلَهُ وَتَعْفُوَ

5797. Narrated Abū Hurairah: Allāh's Messenger ﷺ has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and collar bones. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it covers his fingertips and obliterate his tracks. And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place. Abū Hurairah added: I saw Allāh's Messenger ﷺ putting his finger in the (chest) pocket of his shirt like that. If you but saw him trying to

أثَرَهُ، وجَعَلَ البَخِيلُ كُلَّما هَمَّ بِصَدَقَةٍ قَلَصَتْ وأخَذَتْ كُلُّ حَلْقَةٍ بِمَكانِها». قالَ أبو هُرَيْرَةَ: فأنا رأيْتُ رَسُولَ اللهِ ﷺ يَقُولُ بإصْبَعِهِ هٰكَذا في جَيْبِهِ، فَلَوْ رأيْتَهُ يُوَسِّعُها وَلا تَتَوَسَّعُ. [راجع: ١٤٤٣]

تابَعَهُ ابنُ طاوُسٍ، عَنْ أبِيهِ. وأبو الزِّنادِ عَنِ الأعرجِ في الجُبَّتَينِ. وَقالَ حَنْظَلَةُ: سَمِعْتُ طاوُساً: سَمِعْتُ أبا هُرَيْرَة يَقُولُ: جُبَّتان، وَقالَ جَعْفَرُ بْنُ رَبِيعَةَ، عَنِ الأعْرَجِ: جُنَّتانِ.

widen (the opening of his shirt) but it did not widen. (See H. 1443)

(١٠) بابٌ مَنْ لَبِسَ جُبَّةً ضَيِّقَةَ الكُمَّينِ في السَّفَرِ

(10) CHAPTER. Whoever wore a cloak of narrow sleeves while on a journey.

٥٧٩٨ - حدَّثَنا قَيْسُ بنُ حَفْصٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الأعمَشُ قالَ: حدَّثَنِي أبو الضُّحَى قالَ: حدَّثَنِي مَسْرُوقٌ، قالَ: حدَّثَنِي المُغِيرَةُ بنُ شُعْبَةَ قالَ: انْطَلَقَ النَّبِيُّ ﷺ لِحاجَتِهِ ثُمَّ أقْبَلَ فَتَلَقَّيْتُهُ بِمَاءٍ فَتَوَضَّأ وعَلَيْهِ جُبَّةٌ شامِيَّةٌ، فَمَضْمَضَ واسْتَنْشَقَ وَغَسَلَ وَجْهَهُ، فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَّيْهِ، فَكانا ضَيِّقَينِ، فأخْرَجَ يَدَيْهِ مِنْ تَحْتِ بَدَنِهِ، فَغَسَلَهُما وَمَسَحَ برأسِهِ وعَلى خُفَّيْهِ. [راجع: ١٨٢]

5798. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and *Khuff* (leather socks).

(١١) بابُ لُبْسِ جُبَّةِ الصُّوفِ في الغَزْوِ

(11) CHAPTER. To wear a woollen cloak during the *Ghazawāt* (military expedition).

5799. Narrated Al-Mughīra: One night I was with the Prophet ﷺ on a journey. He asked (me), "Have you got water with you?" I replied, "Yes." So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his *Khuff*, but he said, "Leave them, for I have performed ablution before putting them on". And so he passed his wet hands over them.

٥٧٩٩ - حَدَّثَنَا أبو نُعَيْم: حدَّثنا زَكَرِيَّا، عَنْ عامِرٍ، عَنْ عُرْوَةَ بنِ المُغِيرَةِ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذاتَ لَيْلَةٍ في سَفَرٍ، فَقالَ: «أمَعَكَ ماءٌ؟» قُلْتُ: نَعَمْ، فَنزَلَ عَنْ رَاحِلَتِهِ فَمَشَى حتى تَوَارَى عَنِّي في سَوَادِ اللَّيْلِ، ثُمَّ جاءَ فأفْرَغْتُ عَلَيْهِ الإدَاوَةَ، فَغَسَلَ وَجْهَهُ ويَدَيْهِ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ فَلَمْ يَسْتَطِعْ أنْ يُخْرِجَ ذِرَاعَيْهِ مِنْها حتّى أخْرَجَهُما مِنْ أسْفَلِ الجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ ثُمَّ مَسَحَ برأسِهِ، ثُمَّ أهْوَيْتُ لأنْزِعَ خُفَّيْهِ فَقالَ: «دَعْهُما فإنِّي أدْخَلْتُهُما طاهِرَتَيْنِ»، فَمَسَحَ عَلَيْهِما. [راجع: ١٨٢]

(12) CHAPTER. *Al-Qabā'*.(1)

And the silken *Farrūj*, which is a kind of *Al-Qabā'*, and it is said that it has a slit at the back.

(١٢) **بابُ القَبَاءِ وَفَرُّوجِ حَرِيرٍ، وَهُوَ القَبَاءُ. ويُقالُ: هُوَ الَّذي لَهُ شَقٌّ مِنْ خَلْفِهِ**

5800. Narrated Al-Miswar bin Makhrama: Allāh's Messenger ﷺ distributed some *Qabā'* but he did not give anything to Makhrama. Makhrama said (to me), "O my son! Let us go to Allāh's Messenger ﷺ." So I proceeded with him and he said, Go in and call him for me." So I called the Prophet ﷺ for him. The Prophet ﷺ came out to him, wearing one of those Qabā' and said, (to Makhrama), "I have kept this for you."

Makhrama looked at it and said, "Makhrama is satisfied now."

٥٨٠٠ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أنَّهُ قالَ: قَسَمَ رَسُولُ اللهِ ﷺ أقْبِيَةً ولَمْ يُعْطِ مَخْرَمَةَ شَيْئاً، فَقالَ مَخْرَمَةُ: يا بُنَيَّ انْطَلِقْ بنا إلى رَسُولِ اللهِ ﷺ، فانْطَلَقْتُ مَعَهُ فَقالَ: ادْخُلْ فادْعُهُ لي، قالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إلَيْهِ وعَلَيْهِ قَبَاءٌ مِنْها، فَقالَ: «خَبأْتُ هٰذا لَكَ»، قالَ: فَنَظَرَ إلَيْهِ فَقالَ: رَضِيَ مَخْرَمَةُ. [راجع: ٥٨٠٠]

(1) (Chap. 12) *Al-Qabā'* and *Al-Farrūj* are names of a garment with narrow sleeves and waist and a slit at the back. It used to be worn on journeys and at war.

٥٨٠١ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي حَبيبٍ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: أُهْدِيَ لِرَسُولِ اللهِ ﷺ فَرُّوجُ حَريرٍ فَلَبِسَهُ، ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعاً شَديداً كالكارِهِ لَهُ، ثُمَّ قالَ: «لا يَنْبَغي هٰذَا لِلمُتَّقِينَ». [راجع: ٣٧٥]

تابَعَهُ عَبْدُ اللهِ بنُ يُوسُفَ، عَنِ اللَّيْثِ. وَقالَ غَيْرُهُ: فَرُّوجٌ حَريرٌ.

5801. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: A silken *Farrūj* was presented to Allāh's Messenger ﷺ and he put it on and offered the *Ṣalāt* (prayer) in it. When he finished the *Ṣalāt* (prayer), he took it off violently as if he disliked it and said, "This (garment) does not befit those who are *Al-Muttaqūn*."[1]

(١٣) بابُ البَرَانِسِ

(13) CHAPTER. Hooded cloaks.

٥٨٠٢ - وَقالَ لي مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي قالَ: رأيْتُ عَلى أنَسٍ بُرْنُساً أصْفَرَ مِنْ خَزٍّ.

5802. Narrated Mu'tamir: I heard my father saying, "I saw Anas wearing a yellow hooded cloak of *Khazz*."

٥٨٠٣ - حدَّثنا إسْماعِيلُ قالَ: حدَّثني مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ أنَ رَجُلاً قالَ: يا رَسُولَ اللهِ، ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ قالَ رَسُولُ اللهِ ﷺ: «لا تَلْبَسُوا القُمُصَ وَلا العَمائِمَ، وَلا السَّرَاوِيلاتِ، وَلا البَرَانِسَ، وَلا الخِفافَ، إلَّا أحَدٌ لا يَجِدُ النَّعْلَينِ فَيَلْبَسْ خُفَّينِ وَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ، وَلا تَلْبَسُوا مِنَ الثِّيابِ شَيْئاً مَسَّهُ زَعْفَرَانٌ وَلا وَرْسٌ». [راجع: ١٣٤]

5803. Narrated 'Abdullāh bin 'Umar: A man said, "O Allāh's Messenger! what type of clothes should a *Muḥrim* wear?" Allāh's Messenger ﷺ replied, "Do not wear shirts, turbans, trousers, hooded cloaks or *Khuff*; but if someone cannot get sandals, then he can wear *Khuff* after cutting them short below the ankles. Do not wear clothes touched by saffron or *Wars* (two kinds of perfumes)." (See H. 1542)

(١٤) بابُ السَّرَاوِيلِ

(14) CHAPTER. Trousers.

---

(1) (H. 5801)'*Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

5804. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever cannot get an *Izār*, can wear trousers, and whoever cannot wear sandals can wear *Khuff*." (See H. 5803)

٥٨٠٤ - حدَّثنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ جابرِ بن زَيْدٍ، عَنِ ابنِ عَبَّاسٍ، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ لَمْ يَجِدْ إزاراً فَلْيَلْبَسْ سَرَاوِيلَ، ومَنْ لَمْ يَجِدْ نَعْلَينِ فَلْيَلْبَسْ خُفَّين». [راجع: ١٧٤٠]

5805. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man got up and said, "O Allāh's Messenger! What do you order us to wear when we assume the state of *Iḥrām*?" The Prophet ﷺ replied, "Do not wear shirts, trousers, turbans, hooded cloaks or *Khuff*, but if a man has no sandals, he can wear *Khuff* after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or Wars."

٥٨٠٥ - حدَّثَنا مُوسَى بْنُ إسْماعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ قالَ: قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، ما تَأْمُرُنا أنْ نَلْبَسَ إذا أحْرَمْنا؟ قالَ: «لا تَلْبَسُوا القَمِيصَ والسَّرَاوِيلَ، والعَمائمَ، والبَرَانِسَ، والخِفافَ، إلَّا أنْ يكُونَ رَجُلٌ لَيْسَ لَهُ نَعْلانِ، فَلْيَلْبَسِ الخُفَّيْنِ أسْفَلَ مِنَ الكَعْبَينِ. وَلا تَلْبَسُوا شَيْئاً مِنَ الثِّيابِ مَسَّهُ زَعْفَرَانٌ وَلا وَرْسٌ». [راجع: ١٣٤]

(15) CHAPTER. Turbans.

(١٥) بابُ العَمائمِ

5806. Narrated 'Abdullāh bin 'Umar: The Prophet ﷺ said, "A *Muḥrim* should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or *Wars*, or *Khuff* except if one has no sandals in which case he should cut short the *Khuff* below the ankles."

٥٨٠٦ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: أخْبرَني سالِمٌ، عَنْ أبيهِ عَنِ النَّبيِّ ﷺ قالَ: «لا يَلْبَسُ المُحْرِمُ القَمِيصَ، وَلا العِمامَةَ، وَلا السَّرَاويلَ، وَلا البُرْنُسَ، وَلا ثَوْباً مَسَّهُ زَعْفرانٌ وَلا وَرْسٌ، وَلا الخُفَّينِ إلَّا لمَنْ لَمْ يَجِدِ النَّعْلَين، فإنْ لَمْ يَجِدْهُما، فَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ». [راجع: ١٣٤]

(16) CHAPTER. *At-Taqannu'* (covering the head and most of the face with a covering sheet).

Ibn 'Abbās said: The Prophet ﷺ came out with his head tied with a black turban.

Anas bin Mālik said: The Prophet ﷺ tied his head with a margin of a *Burd* (garment).

(١٦) بابُ التَّقَنُّعِ،

وَقالَ ابنُ عَبَّاسٍ: خَرَجَ النَّبِيُّ ﷺ وعَلَيْهِ عِصَابَةٌ دَسْماءُ. وَقالَ أَنَسٌ: عَصَبَ النَّبِيُّ ﷺ على رأسِهِ حاشِيَةَ بُرْدٍ.

5807. Narrated 'Āishah رَضِيَ اللهُ عَنها: Some Muslim men emigrated to Ethiopia whereupon Abū Bakr also prepared himself for the emigration, but the Prophet ﷺ said (to him), "Wait, for I hope that Allāh will allow me also to emigrate." Abū Bakr said, "Let my father and mother be sacrificed for you. Do you hope that (emigration)?" The Prophet ﷺ said, "Yes." So Abū Bakr waited to accompany the Prophet ﷺ and fed two she-camels he had on the leaves of *As-Samur* tree regularly for four months. One day while we were sitting in our house at midday, someone said to Abū Bakr, "Here is Allāh's Messenger ﷺ coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abū Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet ﷺ came and asked the permission to enter, and he was allowed. The Prophet ﷺ entered and said to Abū Bakr, "Let those who are with you, go out." Abū Bakr replied, "(There is no stranger) they are your family. Let my father be sacrificed for you, O Allāh's Messenger!" The Prophet ﷺ said, "I have been allowed to leave (Makkah)." Abū Bakr said, "Shall I accompany you, O Allāh's Messenger? Let my father be sacrificed for you!" The Prophet ﷺ said, "Yes." Abū Bakr said, "O Allāh's Messenger! Let my father be sacrificed for

٥٨٠٧ - حدَّثنا إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: هاجَرَ إلى الحَبَشَةِ رِجالٌ مِنَ المُسْلِمِينَ، وتَجَهَّزَ أبو بَكْرٍ مُهاجِراً فَقالَ النَّبِيُّ ﷺ: «عَلى رِسْلِكَ فإنِّي أَرْجُو أَنْ يُؤْذَنَ لي»، فَقالَ أبو بَكْرٍ: أوَ تَرْجُوهُ بأبي أَنْتَ؟ قالَ: «نَعَمْ»، فَحَبَسَ أبو بَكْرٍ نَفْسَهُ عَلى النَّبِيِّ ﷺ لِصُحْبَتِهِ، وعَلَفَ رَاحِلَتَينِ، كانَتا عِنْدَهُ، وَرَقَ السَّمُرِ أَرْبَعَةَ أشْهُرٍ، قالَ عُرْوَةُ: قالَتْ عائشَةُ: فَبَيْنَما نَحْنُ يَوْماً جُلُوسٌ، في بَيْتِنا، في نَحْرِ الظَّهِيرَةِ، فقالَ قائلٌ لأبي بَكْرٍ: هٰذَا رَسُولُ اللهِ ﷺ مُقْبِلاً مُتَقَنِّعاً في ساعَةٍ لَمْ يَكُنْ يَأتِينا فِيها، قالَ أبو بَكْرٍ: فِدًا لَكَ بأبي وأُمِّي، وَاللهِ إنْ جاءَ بِهِ في هٰذِهِ السَّاعَةِ لأَمْرٌ. فَجاءَ النَّبِيُّ ﷺ فاسْتأذَنَ، فأذِنَ لَهُ، فدَخَلَ، فَقالَ حِينَ دَخَلَ لأبي بَكْرٍ: «أَخْرِجْ مَنْ عِنْدَكَ»، قالَ: إنَّما هُمْ أَهْلُكَ بأبي أَنْتَ يا رَسُولَ اللهِ،

you! Take one of these two she-camels of mine." The Prophet ﷺ said, "I will take it only after paying its price." So we prepared their baggage and put their journey food in a leather bag and Asmā' bint Abī Bakr cut a piece of her girdle belt and tied the mouth of the leather bag with it. That is why she was called *Dhāt-an-Niṭāqain*. Then the Prophet ﷺ and Abū Bakr went to a cave in a Mountain called Thaur and remained there for three nights. 'Abdullāh bin Abū Bakr, who was a young intelligent man, used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraish at Makkah as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet ﷺ and Abū Bakr, he would understand it and (return to) inform them of it when it became dark. 'Āmir bin Fuhaira, the freed slave of Abū Bakr used to graze a flock of milch sheep to them when an hour had passed after the *'Ishā'* prayer. They would sleep soundly till 'Āmir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

(See *Hadīth* No.3615, Vol 4.)

قَالَ: «فإنِّي قَدْ أُذِنَ لي في الخُرُوجِ». قالَ: فالصُّحْبَةُ بأبي أنْتَ يا رَسُولَ اللهِ، قالَ: «نعم»، قال: فَخُذْ بأبي أنْتَ يا رَسُولَ اللهِ إحْدَى رَاحِلَتَيَّ هاتَينِ. قالَ النَّبِيُّ ﷺ: «بالثَّمَنِ». قالَتْ: فجَهَّزْناهما أحَثَّ الجِهازِ، وَوَضَعْنا لَهُما سُفْرَةً في جِرَابٍ، فقَطَعَتْ أسْماءُ بِنْتُ أبي بَكْرٍ قِطْعَةً مِنْ نِطاقِها، فَأَوْكَأَتْ بِهِ الجِرَابَ، وَلِذٰلِكَ كانَتْ تُسَمَّى ذَاتَ النِّطاقَيْنِ. ثُمَّ لَحِقَ النَّبِيُّ ﷺ وأبو بَكْرٍ بغارٍ في جَبَلٍ يُقالُ لَهُ: ثَوْرٌ، فَمَكَثَ فِيهِ ثَلاثَ لَيالٍ، يَبِيتُ عِنْدَهُما عَبْدُ اللهِ بنُ أبي بَكْرٍ، وَهُوَ غُلامٌ شابٌّ لَقِنٌ ثَقِفٌ، فيَرْحَلُ مِنْ عِنْدِهما سَحَراً فَيُصْبِحُ مِنْ قُرَيْشٍ بِمَكَّةَ كَبائِتٍ، فَلا يَسْمَعُ أمْراً يُكادانِ بِهِ إلّا وَعاهُ حتى يَأْتِيَهُما بِخَبَرِ ذٰلِكَ حِينَ يَخْتَلِطُ الظَّلامُ. وَيَرْعَى عَلَيْهِما عامِرُ بنُ فُهَيْرَةَ مَوْلى أبي بَكْرٍ مِنْحَةً مِنْ غَنمٍ فَيُرِيحُهُ عَلَيْهِما حِينَ تَذْهَبُ ساعَةٌ مِنَ العِشاءِ، فَيَبِيتانِ في رِسْلِهِمَا، حتَّى يَنْعِقَ بِهِما عامِرُ بنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذٰلِكَ كُلَّ لَيْلَةٍ مِنْ تِلكَ اللَّيالي الثَّلاثِ. [راجع: ٤٧٦]

(17) CHAPTER. The helmet.

(١٧) بابُ المِغفرِ

5808. Narrated Anas bin Mālik رضي الله عنه: In the year of the conquest of Makkah the Prophet ﷺ entered Makkah, wearing a

٥٨٠٨ - **حدَّثَنا** أبو الوَليد

حدَّثَنا مالِكٌ عَنِ الزُّهْرِيِّ

helmet on his head.

رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عامَ الفَتْحِ وَعَلى رأسِهِ المِغْفَرُ.
[راجع: ١٨٤٦]

(18) CHAPTER. *Al-Burūd* (black decorated square garments that are worn by bedouins). And *Al-Ḥibar* (a green garment made in Yemen). And *Ash-Shamla* (a garment that is wrapped around the body).

Khabāb said: We complained to the Prophet ﷺ (about our state) while he was leaning on his *Burda*.

(١٨) بابُ البُرُودِ والحِبَرِ والشَّمْلَةِ،

وَقالَ خَبَّابٌ: شَكَوْنا إلى النَّبِيِّ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَتَهُ.

5809. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once I was walking with Allāh's Messenger ﷺ and he was wearing a Najrānī *Burd* with thick margin. A bedouin followed him and pulled his *Burd* so violently that I noticed the side of the shoulder of Allāh's Messenger ﷺ affected by the margin of the *Burd* because of that violent pull. The bedouin said, "O Muḥammad! Give me some of Allāh's wealth which is with you." Allāh's Messenger ﷺ turned and looked at him, and smiling, he ordered that he be given something.

٥٨٠٩ - حَدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَني مالِكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ عَنْ أنَسِ بنِ مالِكٍ قالَ: كُنْتُ أمشِي مَعَ رَسُولِ اللهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرانِيٌّ غَلِيظُ الحاشِيَةِ، فأدْرَكَهُ أعْرابِيٌّ فجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً حتى نَظَرْتُ إلى صَفْحَةِ عاتِقِ رَسُولِ اللهِ ﷺ قَدْ أثَّرَتْ بِها حاشِيَةُ البُرْدِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قالَ: يا مُحَمَّدُ، مُرْ لي مِنْ مالِ اللهِ الَّذي عِنْدَكَ. فَالْتَفَتَ إلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ ضَحِكَ، ثُمَّ أمَرَ لَهُ بعَطاءٍ.
[راجع: ٣١٤٩]

5810. Narrated Abū Ḥāzim: Sahl bin Sa'd said, "A lady came with a *Burda*." Sahl then asked (the people), "Do you know what *Burda* is?" Somebody said, "Yes. it is a *Shamla* with a woven border." Sahl added, "The lady said, 'O Allāh's Messenger! I have knitted this (*Burda*) with my own hands for you to wear it." Allāh's Messenger ﷺ took it and he was in need of it. Allāh's Messenger

٥٨١٠ - حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: جاءَتِ امْرَأةٌ بِبُرْدَةٍ - قالَ سَهْلٌ: هَلْ تَدْرُونَ ما البُرْدَةُ؟ قالَ: نَعَمْ، هِيَ الشَّمْلَةُ مَنْسُوجٌ في حاشِيَتِها - قالَتْ:

ﷺ came out to us and he was wearing it as an *Izār*. A man from the people felt it and said, 'O Allāh's Messenger! Give it to me to wear.' The Prophet ﷺ said, 'Yes.' Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request.' The man said, 'By Allāh! I have only asked him so that it may be my shroud when I die.'" Sahl added, "Later it was his shroud."

يا رَسُولَ اللهِ، إني نَسَجْتُ هٰذِهِ بِيَدِي أَكْسُوكَها. فأَخَذَها رَسُولُ اللهِ ﷺ مُحْتاجاً إِلَيْها، فخَرَجَ إِلَيْنا وإنها لإِزارُهُ فجَسَّها رَجُلٌ مِنَ القَوْمِ فَقالَ: يا رَسُولَ اللهِ، اكْسُنِيها، قالَ: «نَعَمْ»، فجَلَسَ ما شاءَ اللهُ في المَجْلِسِ، ثُمَّ رَجَعَ فَطَوَاها ثُمَّ أَرْسَلَ بِها إِلَيْهِ، فَقالَ لَهُ القَوْمُ: ما أَحْسَنْتَ، سأَلْتَها إِيَّاهُ وَقَدْ عَرَفْتَ أَنَّهُ لا يَرُدُّ سائِلاً، فَقالَ الرَّجُلُ: وَاللهِ ما سأَلْتُها إلّا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ. قالَ سَهْلٌ: فَكانَتْ كَفَنَهُ.

[راجع: ١٢٧٧]

5811. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "From among my followers, a group (of 70,000) will enter Paradise without being asked for their accounts, their faces will be shining like the moon." 'Ukāsha bin Mihsan Al-Asadī got up, lifting his covering sheet and said, "O Allāh's Messenger! Invoke Allāh for me that He may include me with them." The Prophet ﷺ said, "O Allāh! Make him from them." Then another man from *Al-Anṣār* got up and said, "O Allāh's Messenger! Invoke Allāh for me that He may include me with them." On that Allāh's Messenger ﷺ said, "'Ukāsha has preceded you."

٥٨١١ - **حدَّثنا** أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي سَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هِيَ سَبْعُونَ أَلْفاً، تُضِيءُ وَجُوهُهُمْ إِضاءَةَ القَمَرِ». فَقامَ عُكّاشَةُ بنُ مِحْصَنٍ الأَسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيْهِ، قالَ: ادْعُ اللهَ لِي يا رَسُولَ اللهِ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قامَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: يا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقالَ رَسُولُ اللهِ: «سَبَقَكَ عُكّاشَةُ».

[انظر: ٦٥٤٢]

5812. Narrated Qatāda: I asked Anas, "What kind of clothes were most beloved to the Prophet ﷺ?" He replied, "The *Ḥibara* (a kind of Yemenese cloth) clothes."

٥٨١٢ - حَدَّثَنَا عَمْرُو بنُ عاصِمٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ قالَ: قُلْتُ لَهُ: أَيُّ الثيابِ كانَ أَحَبَّ إلى النَّبِيِّ ﷺ؟ قالَ: الحِبَرَةُ.

[انظر: ٥٨١٣]

5813. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The most beloved garment to the Prophet ﷺ to wear was the *Ḥibara* (a kind of Yemenese cloth).

٥٨١٣ - حَدَّثَني عَبْدُ اللهِ بنُ أبي الأَسْوَدِ: حدَّثَنا مُعاذٌ قالَ: حدَّثَني أبي، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أَحَبَّ الثِّيابِ إلى النَّبِيِّ ﷺ أنْ يَلْبَسَها الحِبَرَةُ.

[راجع: ٥٨١٢]

5814. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: When Allāh's Messenger ﷺ died, he was covered with a *Ḥibara Burd* (green square decorated garment).

٥٨١٤ - حَدَّثَني أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ بنِ عَوْفٍ أن عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ أخْبرَتْهُ: أن رَسُولَ اللهِ ﷺ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ.

(19) CHAPTER. *Al-Aksiya*.(1) And *Al-Khamā'iṣ*.

(١٩) بابُ الأَكْسِيَةِ والخَمائصِ

5815, 5816. Narrated 'Āishah and 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمْ: When the disease of Allāh's Messenger ﷺ got aggravated, he covered his face with a *Khamīṣa*, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allāh curse the Jews and Christians because they took the graves of their Prophets as places of worship." By that he warned his followers of imitating them, by doing that which they did.

٥٨١٥، ٥٨١٦ - حَدَّثَني يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ عائشَةَ وَعَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالا: لَمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فإذا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، فَقالَ وَهُوَ

(1) (Chap. 19) *Kisā'* (pl. *Aksiya*) means a square black piece of cloth of wool or fur. It is called *Khamīṣa* (pl. *Khamā'iṣ*) when it has a design.

كَذٰلِكَ: «لَعْنَةُ اللهِ عَلى اليَهُودِ والنَّصارَى، اتَّخَذُوا قُبُورَ أنْبِيائِهِمْ مَساجِدَ»، يُحَذِّرُ ما صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

5817. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ offered *Salāt* (prayer) while he was wearing a *Khamīsa* of his that had printed marks. He looked at its marks, and when he finished *Salāt* (prayer), he said, "Take this *Khamīsa* of mine to Abū Jahm, for it has just now diverted my attention from my *Salāt* (prayer), and bring to me the *Anbijāniya* (a plain thick sheet) of Abū Jahm bin Hudhaifa bin Ghānim who belonged to Banī 'Adī bin Ka'b." (See H.752)

٥٨١٧ - **حَدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حَدَّثَنا إبراهِيمُ بنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ قالَتْ: صَلَّى رَسُولُ اللهِ ﷺ في خَمِيصَةٍ لَهُ، لَها أعْلامٌ، فَنَظَرَ إلى أعْلامِها نَظْرَةً، فَلَمَّا سَلَّمَ قالَ: «اذْهَبُوا بِخَمِيصَتِي هٰذِهِ إلى أبي جَهْمٍ؛ فَإنَّها ألْهَتْنِي آنِفاً عَنْ صَلاتِي، وَائْتُونِي بِأنْبِجانِيَّةِ أبي جَهْمٍ». ابْنُ حُذَيْفَةَ بنِ غانِمٍ مِنْ بَنِي عَدِيِّ بنِ كَعْبٍ. [راجع: ٣٧٣]

5818. Narrated Abū Burda: 'Āishah brought out to us a *Kisa'* and an *Izār* and said, "The Prophet ﷺ died while wearing these two." (*Kisā*: A square black piece of woolen cloth). (*Izār*: A sheet, cloth garment covering the lower-half of the body).

٥٨١٨ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا إسْماعِيلُ: حَدَّثَنا أيُّوبُ، عَنْ حُمَيدِ بنِ هِلالٍ، عَنْ أبي بُرْدَةَ قالَ: أخْرَجَتْ إلَيْنا عائشَةُ كِساءً وإزاراً غَلِيظاً، قالَتْ: قُبِضَ رُوحُ النَّبِيِّ ﷺ في هٰذَيْنِ.

(20) CHAPTER. *Ishtimāl-as-Sammā*[1].

(٢٠) بابُ اشْتِمالِ الصَّمَّاءِ

5819. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had forbidden: (A) the *Mulāmasa* and *Munābadha* (bargains), (B) the offering of two *Salāt* (prayers), one after the morning compulsory *Salāt* (prayer) till the sun rises, and the other, after the *'Asr* prayer till the sun sets. (C) He also forbade

٥٨١٩ - **حَدَّثَني** مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا عُبَيْدُ اللهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: نَهَى النَّبِيُّ ﷺ عَنِ المُلامَسَةِ والمُنابَذَةِ،

(1) (Chap. 20) See *Hadīth* No.5820.

وَعَنْ صَلاتَيْنِ: بَعْدَ الفَجْرِ حتى تَرْتَفِعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حتى تَغِيبَ الشَّمْسُ. وأن يحتَبِيَ بالثَّوْبِ الوَاحِدِ لَيسَ عَلى فَرجِهِ مِنْهُ شَيْءٌ بَيْنَهُ وَ بَينَ السَّماءِ، وَأنْ يشتَمِلَ الصَّمَّاءَ.

[راجع: ٣٦٨]

that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade *Ishtimāl-as-Ṣammā'*." (See H. 5820)

٥٨٢٠ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عامِرُ بنُ سَعْدٍ أنَّ أبا سَعيدٍ الخُدْرِيَّ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لِبْسَتَينِ وَعَنْ بَيْعَتَينِ: نَهَى عَنِ المُلامَسَةِ والمُنابَذَةِ في البَيْعِ، والمُلامَسَةُ: لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بيَدِهِ باللَّيْلِ أوْ بالنَّهارِ، وَلا يُقَلِّبُهُ إلَّا بِذٰلك، والمُنابَذَةُ: أنْ يَنْبِذَ الرَّجُلُ إلى الرَّجُلِ بِثَوْبِهِ، وَيَنْبِذَ الآخَرُ ثَوْبَهُ وَيَكُونَ ذٰلكَ بَيْعَهُما عَنْ غَيرِ نَظَرٍ وَلا تَراضٍ. وَاللِّبْسَتَانِ اشْتِمالُ الصَّمَّاءِ، والصَّمَّاءُ: أنْ يَجْعَلَ ثَوبَهُ عَلى أحَدِ عاتِقَيْهِ، فَيَبْدُو أحَدُ شِقَّيهِ لَيْسَ عَلَيْهِ ثَوْبٌ، واللِّبْسَةُ الأُخْرَى احْتِباؤُهُ بثَوْبِهِ وَهُوَ جالِسٌ، لَيْسَ عَلى فَرْجِهِ مِنْهُ شَيءٌ.

[راجع: ٣٦٧]

5820. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade two ways of wearing clothes and two kinds of dealings: (A) He forbade the dealings of the *Mulāmasa* and the *Munābadha*. In the *Mulāmasa* transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the *Munābadha*, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. (B) The two ways of wearing clothes were *Ishtimāl-aṣ-Ṣammā*,' i.e., to cover one shoulder with a garment and leave the other bare; and the other way was to wrap oneself with a garment while sitting in such a way that nothing of that garment would cover one's private parts.

(٢١) بابُ الاحْتِباءِ في ثَوْبٍ وَاحِدٍ

(21) CHAPTER. *Al-Iḥtibā'* in one garment (to sit wrapped with one garment around his back and knees).

٥٨٢١ - حدَّثنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ

5821. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade two types of dresses: (A) To sit in an *Iḥtibā'* posture in

الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لِبْسَتَيْنِ: أن يَحْتَبِيَ الرَّجُلُ في الثَّوْبِ الوَاحِدِ لَيْسَ عَلى فَرْجِهِ مِنْهُ شَيْءٌ، وأنْ يشْتَمِلَ بالثَّوْبِ الوَاحِدِ لَيْسَ عَلى أحَدِ شِقَّيْهِ، وَعَنِ المُلامَسَةِ والمُنابَذَةِ. [راجع: ٣٦٨]

one garment, nothing of which covers his private parts; (B) to cover one side of his body with one garment and leave the other side bare. The Prophet ﷺ also forbade the *Mulāmasa* and *Munābadha* (transactions). (See H. 368)

٥٨٢٢ - حدَّثنا مُحَمَّدٌ قالَ: أخْبَرَني مَخْلَدٌ: أخبرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: أنَّ النَّبيَّ ﷺ نَهَى عَنِ اشْتِمالِ الصَّمَّاءِ، وأنْ يَحْتَبِيَ الرَّجُلُ في الثَّوْبِ الوَاحِدِ لَيْسَ عَلى فَرْجِهِ مِنْهُ شَيْءٌ. [راجع: ٣٦٧]

5822. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade *Ishtimāl-as-Ṣammā'* and that a man should sit in an *Iḥtibā'* posture in one garment, nothing of which covers his private parts.

(٢٢) بابُ الخَمِيصَةِ السَّوْداءِ

(22) CHAPTER. The black *Khamīṣa*.

٥٨٢٣ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا إسحاقُ بنُ سَعيدٍ، عَنْ أبيهِ سَعيدِ بن فُلانٍ بْنُ سَعيدِ بن العاصِ - عَنْ أُمِّ خالِدٍ بِنْتِ خالِدٍ: أُتِيَ النَّبيُّ ﷺ بِثِيابٍ فِيها خَمِيصَةٌ سَوْداءُ صَغيرَةٌ فَقالَ: «مَنْ تَرَوْنَ أنْ نَكْسُوَ هٰذِهِ؟» فَسَكَتَ القَوْمُ قالَ: ائْتُوني بأُمِّ خالِدٍ، فأُتِيَ بها تُحْمَلُ، فأخَذَ الخَمِيصَةَ بِيَدِهِ فألْبَسَها وَقالَ: «أبْلِي وأخْلِقِي». وكانَ فِيها عَلَمٌ أخْضَرُ أوْ أصْفَرُ. فَقالَ: «يا أُمَّ خالِدٍ، هٰذَا سَناهْ». وسَناهْ بالحَبَشِيَّةِ. [راجع: ٣٠٧١]

5823. Narrated Umm Khālid bint Khālid: The Prophet ﷺ was given some clothes including a black *Khamīṣa*. The Prophet ﷺ said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet ﷺ said, "Fetch Umm Khālid for me." I (Umm Khālid) was brought carried (as I was a small girl at that time). The Prophet ﷺ took the *Khamīṣa* in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the *Khamīṣa* there were some green or pale designs. (The Prophet ﷺ saw these designs) and said, "O Umm Khālid! This is *Sanāh*." (*Sanāh* is an Ethiopian word meaning beautiful).

5824. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Umm Sulaim gave birth to a child, she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet ﷺ tomorrow morning for the *Taḥnīk*." So the next morning I took the child to the Prophet ﷺ who was sitting in a garden and was wearing a *Ḥuraithiya Khamīṣa* and was branding the she-camel on which he had come during the conquest of Makkah.

٥٨٢٤ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثني ابنُ أبي عَديّ، عَن ابن عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْم قالَتْ لي: يا أنَسُ، انْظُرْ هٰذَا الغُلامَ فَلا يُصِيبَنَّ شَيْئاً حتى تَغْدُوَ بِهِ إلى النَّبِيِّ ﷺ يُحَنِّكُهُ. فغَدَوْتُ بِهِ فإذَا هُوَ في حائِطٍ وَعَلَيْهِ خَمِيصَةٌ حُرَيْثِيَّةٌ، وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ في الفَتْحِ. [راجع: ١٥٠٢]

(23) CHAPTER. Green clothes.

(٢٣) بابُ الثِّيابِ الخُضْرِ

5825. Narrated 'Ikrima: Rifā'a divorced his wife whereupon 'Abdur-Raḥmān bin Az-Zubair Al-Quraẓī married her. 'Āishah said that the lady (came), wearing a green veil (and complained to her ('Āishah) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allāh's Messenger ﷺ came, 'Āishah said, "I have not seen the women suffering as the believing women. Look! Her skin is greener than her clothes!" When 'Abdur-Raḥmān heard that his wife had gone to the Prophet ﷺ, he came with his two sons from another wife. She said, "By Allāh! I have done no wrong to him, but he is impotent and is as useless to me as this," holding and showing the fringe of her garment. 'Abdur-Raḥmān said, "By Allāh, O Allāh's Messenger! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifā'a." Allāh's Messenger ﷺ said, to her, "If that is your intention, then know that it is unlawful for you to re-marry Rifā'a unless 'Abdur-Raḥmān has had sexual intercourse with you." Then the Prophet ﷺ saw two boys

٥٨٢٥ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ: أخبرَنا أيُّوبُ، عَنْ عِكْرِمَةَ: أن رِفاعَةَ طَلَّقَ امْرأتَه، فتَزَوَّجَها عَبْدُ الرَّحمٰنِ بنُ الزَّبِيْرِ القُرَظِيُّ. قالَتْ عائشَةُ: وَعَلَيْها خِمارٌ أخْضَرُ فَشَكَتْ إلَيْها وأرَتْها خُضْرَةً بِجِلْدِها، فَلَمَّا جاءَ رَسُولُ اللهِ ﷺ - والنِّساءُ يَنْصُرُ بَعْضُهُنَّ بَعْضاً - قالَتْ عائشَةُ: ما رأيْتُ مِثْلَ ما يَلْقَى المُؤْمِناتُ! لَجِلْدُها أشَدُّ خُضْرَةً مِنْ ثَوْبِها. قالَ: وَسَمِعَ أنها قَدْ أتَتْ رَسُولَ اللهِ ﷺ فَجاءَ ومَعَهُ ابْنانِ لَهُ مِنْ غَيرِها، قالَتْ: وَاللهِ ما لي إلَيْهِ مِنْ ذَنْبٍ إلَّا أن ما مَعَهُ لَيْسَ بأغْنَى عَنِّي مِنْ هٰذِهِ، وأخَذَتْ هُدْبَةً مِنْ ثَوْبِها. فَقالَ: كَذَبَتْ وَاللهِ يا رَسُولَ اللهِ، إنّي لأنْفُضُها نَفْضَ الأديمِ،

with 'Abdur-Raḥmān and asked (him), "Are these your sons?" On that 'Abdur-Raḥmān said, "Yes." The Prophet ﷺ said, "You claim what you claim (i.e., that he is impotent)? But by Allāh, these boys resemble him as a crow resembles a crow."

وَلٰكِنَّها ناشِزٌ تُرِيدُ رِفاعَةَ. فَقالَ رَسُولُ اللهِ ﷺ: «فإنْ كانَ ذٰلِكَ لَمْ تَحِلِّي لَهُ، أوْ لَمْ تَصْلُحِي لَهُ، حتى يَذُوقَ مِنْ عُسَيْلَتِكِ»، قالَ: وأبْصَرَ مَعَهُ ابْنَينِ لَهُ، فَقالَ: «بَنُوكَ هٰؤُلاءِ؟» قالَ: نَعَمْ، قالَ: «هٰذَا الَّذي تَزْعُمِينَ ما تَزْعُمِينَ، فَوَاللهِ لَهُمْ أشْبَهُ بِهِ مِنَ الغُرَابِ بالغُرَابِ». [راجع: ٢٦٣٩]

(24) CHAPTER. White clothes.

(٢٤) بابُ الثِّيابِ البِيضِ

5826. Narrated Sa'd: On the day of the battle of Uḥud, on the right and on the left of the Prophet ﷺ were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

٥٨٢٦ - **حدَّثَنا** إسحاقُ بنُ إبْرَاهِيمَ الحَنْظَلِيُّ: أخبرَنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثَنا مِسْعَرٌ، عَنْ سَعْدِ بنِ إبراهِيمَ، عَنْ أبِيهِ، عَنْ سَعْدٍ قالَ: رأيْتُ بِشِمالِ النَّبِيِّ ﷺ ويَمِينِه رَجُلَينِ عَلَيْهِما ثِيابٌ بِيضٌ يَوْمَ أُحُدٍ، ما رأيْتُهُما قَبْلُ وَلا بَعْدُ. [راجع: ٤٠٥٤]

5827. Narrated Abū Dhar: I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: *'Lā ilāha illallāh'* (None has the right to be worshipped but Allāh), and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft," I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal

٥٨٢٧ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ، عَنْ يَحْيَى بنِ يَعْمَرَ: حدَّثَهُ أن أبا الأسْوَدِ الدِّيليَّ حدَّثَهُ: أنَّ أبا ذَرٍّ رَضِيَ اللهُ عَنْهُ حدَّثَهُ، قالَ: أتَيْتُ النَّبِيَّ ﷺ وَعَلَيهِ ثَوْبٌ أبْيَضُ وَهُوَ نائِمٌ، ثُمَّ أتَيْتُهُ وَقَد اسْتَيْقَظَ فَقالَ: «ما مِنْ عَبْدٍ قالَ: لا إلٰهَ إلَّا اللهُ، ثُمَّ ماتَ عَلى ذٰلِكَ إلا دَخَلَ الجَنَّةَ»، قُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: «وإنْ زَنى وإنْ سَرَقَ». قُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: «وإن زَنى

sexual intercourse and theft in spite of Abū Dhar's dislikeness."

Abū 'Abdullāh said: This is at the time of death or before it; if one repents and regrets and says *Lā ilāha illallāh* (None has the right to be worshipped but Allāh); he will be forgiven his sins.

وإنْ سَرَقَ». قُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: «وإنْ زَنى وإنْ سَرَقَ، عَلى رَغْمِ أنْفِ أبي ذَرٍّ». وكانَ أبو ذَرٍّ إذَا حَدَّثَ بِهٰذا قالَ: وإنْ رَغِمَ أنْفُ أبي ذَرٍّ.

قالَ أبو عَبْدِ اللهِ: هٰذَا عِنْدَ المَوْتِ أوْ قَبْلَهُ إذَا تابَ وَنَدِمَ وَقالَ: لا إلٰهَ إلَّا اللهُ، غُفِرَ لَهُ. [راجع: ١٢٣٧]

(25) CHAPTER. The wearing of silk clothes by men and what is allowed thereof.

(٢٥) بابُ لُبْسِ الحَريرِ للرِّجالِ وَقَدْرِ ما يَجُوزُ مِنْهُ

5828. Narrated Abā 'Uthmān An-Nahdī: While we were with 'Utba bin Farqad at Adharbījān, there came 'Umar's letter indicating that Allāh's Messenger ﷺ had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

٥٨٢٨ - حَدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا قَتادَةُ قالَ: سَمِعْتُ أبا عُثْمانَ النَّهْدِيَّ قالَ: أتانا كتابُ عُمَرَ، ونَحْنُ مَعَ عُتْبَةَ بنِ فَرْقَدٍ بأذْرَبيجانَ: أنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ الحَريرِ إلَّا هٰكَذا، وأشارَ بإصْبَعَيْهِ اللَّتَيْنِ تَلِيانِ الإبهامَ، قالَ: فِيما عَلِمْنا أنَّهُ يَعْنِي الأعْلامَ. [انظر: ٥٨٢٩، ٥٨٣٠، ٥٨٣٤، ٥٨٣٥]

5829. Narrated Abū 'Uthmān: While we were at Adharbījān, 'Umar wrote to us: "Allāh's Messenger ﷺ forbade wearing silk except this much. Then the Prophet ﷺ approximated his two fingers (index and middle fingers) (to illustrate that) to us." Zuhair (the subnarrator) raised up his middle and index fingers.

٥٨٢٩ - حَدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيْرٌ: حدَّثَنا عاصِمٌ، عَنْ أبي عُثْمانَ قالَ: كَتَبَ إلَيْنا عُمَرُ، ونَحْنُ بأذْرَبيجانَ: أنَّ النَّبيَّ ﷺ نَهى عَنْ لُبْسِ الحَريرِ إلَّا هٰكَذا، وَصَفَّ لَنا النَّبيُّ ﷺ إصْبَعَيْهِ. وَرَفَعَ زُهَيرٌ الوُسْطَى والسَّبَّابَةَ. [راجع: ٥٨٢٨]

5830. Narrated Abū 'Uthmān: While we were with 'Utba, 'Umar wrote to us: "The

٥٨٣٠ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا

يَحْيَى، عَنِ التَّيْمِيّ، عَنْ أبي عُثْمانَ قالَ: كُنَّا مَعَ عُتْبَةَ فكَتَبَ إلَيْهِ عُمَرُ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «لا يُلْبَسُ الحَرِيرُ في الدُّنيا إلَّا لَمْ يُلْبَسْ مِنْهُ شَيءٌ في الآخِرَةِ». وَأَشارَ أَبُو عُثْمَانَ بِإِصْبَعَيهِ المُسَبِّحَةِ وَالْوُسْطَى.

حدَّثَنا الحَسَنُ بنُ عُمَرَ: حدَّثنا مُعْتَمِرٌ: حدَّثنا أبي: حدَّثنا أبو عُثْمانَ: وأشارَ أبو عُثْمانَ بإصْبَعَيْهِ المُسَبِّحَةِ والوُسْطَى. [راجع: ٥٨٢٨]

Prophet ﷺ said, 'There is none who wears silk in this world except that he will wear nothing of it in the Hereafter.' " Abū 'Uthmān pointed out with his middle and index fingers.

٥٨٣١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ عَنِ ابنِ أبي لَيْلَى قالَ: كانَ حُذَيْفَةُ بالمَدائِنِ فاسْتَسقى فأتاهُ دُهْقانٌ بِماءٍ في إناءٍ مِنْ فِضَّةٍ فَرَماهُ بِهِ، وَقالَ: إنّي لَمْ أرْمِهِ إلَّا أنّي نَهَيْتُهُ فَلَمْ يَنْتَهِ، قالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ، والفِضَّةُ، والحَرِيرُ، والدِّيباجُ، هِيَ لَهُمْ في الدُّنْيا وَلَكُمْ في الآخِرَةِ». [راجع: ٥٤٢٦]

5831. Narrated Ibn Abī Lailā: While Ḥudhaifa was at Al-Madā'in, he asked for water whereupon the chief of the village brought him water in a silver cup. Ḥudhaifa threw it at him and said, "I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allāh's Messenger ﷺ said, 'Gold, silver, silk and *Dībāj* (a kind of silk) are for them (disbelievers) in this world and for you (Muslims) in the Hereafter'."

٥٨٣٢ - حدَّثَنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ؛ قالَ شُعْبَةُ: فَقُلْتُ: أعَنِ النَّبِيِّ ﷺ؟ فَقالَ شَديداً: عَنِ النَّبِيِّ ﷺ فَقالَ: «مَنْ لَبِسَ الحَرِيرَ في الدُّنْيا فَلَنْ يَلْبَسَهُ في الآخِرَةِ».

5832. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever wears silk in this world, shall not wear it in the Hereafter."

5833. Narrated Thābit: I heard Ibn Az-Zubair delivering a *Khuṭba* saying, "Muḥammad ﷺ said, 'Whoever wears silk in this world, shall not wear it in the Hereafter'."

٥٨٣٣ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ قالَ: سَمِعْتُ ابنَ الزُّبَيرِ يَخْطُبُ يَقُولُ: قالَ مُحَمَّدٌ ﷺ: «مَنْ لَبِسَ الحَرِيرَ في الدُّنْيا لَنْ يَلْبَسَهُ في الآخِرَةِ».

5834. Narrated Ibn Az-Zubair: I heard 'Umar saying, "The Prophet ﷺ said, 'Whoever wears silk in this world, shall not wear it in the Hereafter'."

٥٨٣٤ - حدَّثَنا عَليُّ بنُ الجَعْدِ: أخْبرَنا شُعْبَةُ، عَنْ أبي ذُبْيانَ خَليفَةَ بنِ كَعْبٍ قالَ: سَمِعْتُ ابنَ الزُّبَيرِ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قالَ النَّبيّ ﷺ: «مَنْ لَبِسَ الحَرِيرَ في الدُّنْيا لَمْ يَلْبَسْهُ في الآخِرَةِ».

وَقالَ لنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ يَزِيدَ: قالَتْ مُعاذَةُ: أخْبرَتْني أُمُّ عَمْرٍو بِنْتُ عَبْدِ اللهِ: سَمِعْتُ عَبْدَ اللهِ بنَ الزُّبَيرِ، سَمعَ عُمَرَ: سَمعَ النَّبيّ ﷺ نَحْوَهُ. [راجع: ٥٨٢٨]

5835. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None wears silk in this world, but he who will have no share in the Hereafter."

٥٨٣٥ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عُثْمانُ بنُ عُمَرَ: حدَّثَنا عَليُّ بنُ المُبارَك، عَنْ يَحْيَى بن أبي كَثير، عَنْ عِمْرَانَ بن حِطَّانَ قالَ: سألْتُ عائشَةَ عَنِ الحَرير فَقالَت: ائْتِ ابنَ عَبَّاس فَسَلْهُ. قالَ: فَسألْتُهُ فَقالَ: سَلِ ابنَ عُمَرَ، قالَ: فَسألْتُ ابنَ عُمَرَ فَقالَ: أخْبرَني أبو حَفْصٍ - يَعْني عُمَرَ بنَ الخَطَّابِ - أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّما يَلْبَسُ الحَريرَ في

الدُّنْيا مَنْ لا خَلاقَ لَهُ في الآخِرَةِ»، فَقُلْتُ: صَدَقَ وَما كَذَبَ أبو حَفْصٍ عَلى رَسُولِ اللهِ ﷺ. [راجع: ٥٨٢٨]

وَقالَ عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثنا حَرْبٌ، عَنْ يَحْيَى: حدَّثني عِمْرَانُ: وَقَصَّ الحَدِيثَ.

(26) CHAPTER. Whoever just touches silk but does not wear it.

(٢٦) بابٌ مَنْ مَسَّ الحَرِيرَ مِنْ غيرِ لُبْسٍ،

وَيُرْوَى فِيهِ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ.

5836. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet ﷺ said, "Do you wonder at this?" We said, "Yes." He said, "The handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

٥٨٣٦ - حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسرائِيلَ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ ثَوْبُ حَرِيرٍ فَجَعَلْنا نَلْمِسُهُ ونَتَعَجَّبُ مِنْهُ، فَقالَ النَّبِيُّ ﷺ: «أتَعْجَبُونَ مِنْ هٰذَا؟» قُلْنا: نَعَمْ، قالَ: «مَنادِيلُ سَعْدِ بنِ مُعاذٍ في الجَنَّةِ خَيرٌ مِنْ هٰذَا». [راجع: ٣٢٤٩]

(27) CHAPTER. The use of silk in bedding.

'Ubaida said: It is like wearing it.

(٢٧) بابُ افْتِرَاشِ الحَرِيرِ،

وَقالَ عَبِيْدَةُ: هُوَ كَلُبْسِهِ.

5837. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and *Dībāj* or sitting on it.

٥٨٣٧ - حدَّثنا عَليٌّ: حدَّثنا وَهْبُ ابنُ جَرِيرٍ: حدَّثنا أبي قالَ: سَمِعْتُ ابنَ أبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ أبي لَيْلَى، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهانا النَّبِيُّ ﷺ أنْ نَشْرَبَ في آنِيَةِ الذَّهَبِ والفِضَّةِ، وأنْ نأكُلَ فِيها، وَعَنْ لُبْسِ الحَرِيرِ

والدِّيباجِ، وأنْ نَجْلِسَ عَلَيْهِ.
[راجع: ٥٤٢٦]

(28) CHAPTER. The wearing of *Qassiy*.

(٢٨) بابُ لُبْسِ القَسِّيِّ،

Narrated Abū Burda: I said to 'Alī, "What is *Qassiy*?" He said, "Clothes brought to us from Sham or Egypt. It has lines like ribs and contains silk, and the ribs look like citrons. And *Al-Mithara* was a cushion the women used to make for their husbands."

Yazīd said: *Al-Qassiy* were clothes having lines like ribs and containing silk and were brought from Egypt. *Al-Mithara* was made of lion skin.

وَقالَ عاصِمٌ، عَنْ أبي بُرْدَةَ قالَ: قُلْتُ لعَلِيٍّ: ما القَسِّيَّةُ؟ قالَ: ثِيابٌ أتَتْنا مِنَ الشامِ أوْ مِنْ مِصْرَ مُضَلَّعَةٌ، فِيها حَرِيرٌ، وفِيها أمْثالُ الأُتْرُنْجِ. والمِيثَرَةُ كانَتِ النِّساءُ تَصْنَعُهُ لبُعُولَتِهِن مِثْلَ القَطائفِ يَصُفُّونَهَا.

وَقالَ جَرِيرٌ، عَنْ يَزِيدَ في حَدِيثِهِ: القَسِّيَّةُ: ثِيابٌ مُضَلَّعَةٌ يُجاءُ بِها مِنْ مِصْرَ فِيها الحَرِيرُ، والمِيثَرَةُ: جُلُود السِّباعِ. قال أبو عَبْدِ اللهِ: عاصِمٌ أكْثَرُ وأصَحّ في المِيثَرَةِ.

5838. Narrated Ibn 'Āzib: The Prophet ﷺ forbade us to use the red *Mayāthir* and to use *Al-Qassiy*.

٥٨٣٨ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبرَنا سُفْيانُ، عَنْ أشعَثَ بنِ أبي الشَّعْثاءِ: حدَّثَنا مُعاوِيَةُ ابنُ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ ابنِ عازِبٍ قالَ: نهانا النَّبي ﷺ عَنِ المَياثِرِ الحُمْرِ وَعَنِ الْقَسِّيِّ.
[راجع: ١٢٣٩]

(29) CHAPTER. Silk is allowed for men suffering from an itch.

(٢٩) بابُ ما يُرَخَّصُ للرِّجالِ مِنَ الحَرِيرِ للحِكَّةِ

5839. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed Az-Zubair and 'Abdur-Raḥmān to wear silk because they were suffering from an itch.

٥٨٣٩ - **حدَّثَني** مُحَمَّدٌ: أخْبرَنا وكِيعٌ: أخْبرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: رَخَّصَ النَّبيُّ ﷺ للزُّبَيرِ وَعَبْدِ الرَّحمٰنِ في لُبْسِ الحَرِيرِ لحِكَّةٍ بِهِما. [راجع: ٢٩١٩]

(30) CHAPTER. Silk for women.

(٣٠) بابُ الحَرِيرِ للنِّساءِ

5840. Narrated 'Alī bin Abī Ṭālib: The Prophet ﷺ gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives.

٥٨٤٠ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ ح، وحدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ، حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ، عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ عَليٍّ ابنِ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ: كَساني النَّبيُّ ﷺ حُلَّةً سِيَراءَ، فخَرَجْتُ فِيها، فَرأيْتُ الغضَبَ في وَجْهِهِ، فشَقَقْتُها بَيْنَ نِسائي. [راجع: ٢٦١٤]

5841. Narrated 'Abdullāh bin 'Umar: 'Umar رَضِيَ اللهُ عَنْهُ saw a silk suit being sold, so he said, "O Allāh's Messenger! Why don't you buy it so that you may wear it when delegates come to you, and also on Fridays?" The Prophet ﷺ said, "This is worn only by him who has no share in the Hereafter." Afterwards the Prophet ﷺ sent to 'Umar a silk suit suitable for wearing. 'Umar said to the Prophet ﷺ, "You have given it to me to wear, yet I have heard you saying about it what you said?" The Prophet ﷺ said, "I sent it to you so that you might either sell it or give it to somebody else to wear."

٥٨٤١ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ قالَ: حدَّثني جُوَيْرِيَةُ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ: أن عُمَرَ رَضِيَ اللهُ عَنْهُ رأى حُلَّةً سِيَراءَ تُباعُ، فَقالَ: يا رَسُولَ اللهِ لَوِ ابْتَعْتَها فَلَبِسْتَها للوَفْدِ إذَا أتَوْكَ، والجُمُعَةِ، قال: «إنَّما يَلْبَسُ هٰذِهِ مَنْ لا خَلاقَ لَهُ». وأنّ النَّبيّ ﷺ بَعَثَ بَعْدَ ذٰلَكَ إلى عُمَرَ حُلَّةً سِيَرَاءَ حَرِيراً، كَساها إيَّاهُ فَقالَ عُمَرُ: كَسَوْتَنِيها وَقَدْ سَمِعْتُكَ تَقُولُ فيها ما قُلْتَ؟ فَقالَ: «إنَما بَعَثْتُ بِهَا إلَيْكَ لِتَبيعَها أوْ تَكْسُوَها». [راجع: ٨٨٦]

5842. Narrated Anas bin Mālik that he had seen Umm Kulthūm عليها السلام, the daughter of Allāh's Messenger ﷺ, wearing a red silk garment.

٥٨٤٢ - **حدَّثنا** أبو اليَمانِ: أخبَرنا شُعَيْبٌ، عَنِ الزُّهْرِيّ قالَ: أخْبَرَني أنَسُ ابنُ مالِكٍ: أنَّهُ رأى عَلى أُمّ كُلْثُوم - عَلَيْهَا السَّلام - بِنْتِ رَسُولِ اللهِ ﷺ بُرْدَ حَرِيرٍ سِيَراءَ.

(31) CHAPTER. The Prophet ﷺ used to be contented with whatever clothes or mats were available.

5843. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: For one year I wanted to ask 'Umar about the two women who helped each other against the Prophet ﷺ, but I was afraid of him. One day he dismounted his riding animal and went among the trees of *Arak* to answer the call of nature, and when he returned, I asked him and he said, "(They were) 'Āishah and Ḥafṣa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islāmic Period of Ignorance, but when Islām came and Allāh mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter annoys Allāh's Messenger?' So I went to Ḥafṣa and said to her, 'I warn you not to disobey Allāh and His Messenger.' I first went to Ḥafṣa and then to Umm Salama and told her the same. She said to me, 'O 'Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allāh's Messenger ﷺ and his wives.' So she rejected my advice. There was an *Anṣārī* man; whenever he was absent from Allāh's Messenger ﷺ and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allāh's Messenger ﷺ. During that time all the rulers of the nearby lands had surrendered to Allāh's Messenger ﷺ except the king of Ghassān in Shām, and we were afraid that he might attack us. All of a sudden the *Anṣārī*

(٣١) بابٌ ما كانَ النَّبِيُّ ﷺ يَتَجَوَّزُ مِنَ اللِّباسِ والبُسْطِ

٥٨٤٣ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ عُبَيْدِ بنِ حُنَيْنٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَبِثْتُ سَنَةً وأنا أُريدُ أنْ أسألَ عُمَرَ عَنِ المَرأتَيْنِ اللَّتَيْنِ تَظاهَرَتا عَلى النَّبِيِّ ﷺ، فجعَلْتُ أَهابُهُ، فنَزَلَ يَوْماً مَنْزِلاً فَدَخَلَ الأَراكَ، فَلَمَّا خَرَجَ سأَلْتُهُ فَقالَ: عائِشَةُ وحَفْصَةُ، ثُمَّ قالَ: كُنَّا في الجاهِلِيَّةِ لا نَعُدُّ النِّساءَ شَيْئاً، فَلَمَّا جاءَ الإسْلامُ وَذَكَرَهُنَّ اللهُ، رأَيْنا لَهُنَّ بذٰلكَ عَلَيْنا حَقّاً، مِن غيرِ أنْ نُدْخِلَهُنَّ في شَيْءٍ مِنْ أُمُورِنا. وكانَ بَيْنِي وَبَيْنَ امْرأتي كَلامٌ فأغْلَظَتْ لي، فَقُلْتُ لها: وإنَّكِ لَهُناكِ، قالَتْ: تَقُولُ هٰذا لي وابْنَتُكَ تُؤْذِي رَسُولَ اللهِ ﷺ؟ فأتَيْتُ حَفْصَةَ فقُلْتُ لَها: إنِّي أُحَذِّرُكِ أنْ تَعْصِيَ اللهَ وَرَسُولَهُ، وَتَقَدَّمْتُ إلَيْها في أذاهُ، فأتَيْتُ أُمَّ سَلَمَةَ فَقُلْت لَها، فَقالَتْ: أعْجَبُ مِنْكَ يا عُمَرُ، قَدْ دَخَلْتَ في أُمُورِنا، فَلَمْ يَبْقَ إلَّا أنْ تَدْخُلَ بَيْنَ رَسُولِ اللهِ ﷺ وأزْواجِهِ: فَرَدَّدَتْ. وكانَ رَجُلٌ مِنَ الأنْصارِ إذا غابَ عَنْ رَسُولِ اللهِ ﷺ وَشَهِدْتُهُ، أتَيْتُهُ بِما يَكُونُ، وإذا غِبْتُ عَنْ رَسُولِ اللهِ ﷺ

وشَهِدَ، أتاني بِمَا يَكُونُ مِنْ رَسُولِ اللهِ ﷺ. وكانَ مَنْ حَوْلَ رَسُولِ اللهِ ﷺ قَدِ اسْتَقامَ لَهُ، فَلَمْ يَبْقَ إلَّا مَلِكُ غَسَّانَ بالشام، كُنَّا نَخافُ أنْ يأتِينَا، فَمَا شَعَرْتُ إلَّا بالأنْصارِيِّ وَهُوَ يَقُولُ: إنَّه قَدْ حَدَثَ أمْرٌ، قُلْتُ لَهُ: وَما هُوَ؟ أجاء الغَسَّانِيُّ؟ قالَ: أعْظَمُ مِنْ ذٰلِكَ، طَلَّقَ رَسُولُ اللهِ ﷺ نِساءَهُ. فجِئْتُ فإذَا البُكاءُ مِنْ حُجَرِهِنَّ كُلِّهِنَّ، وإذَا النَّبِيُّ ﷺ قَدْ صَعِدَ في مَشْرُبَةٍ لَهُ، وَعَلى بابِ المَشْرُبَةِ وَصِيفٌ، فأتَيْتُهُ فَقُلْتُ: اسْتأذِنْ لي، فأذِنَ لي، فَدَخَلْتُ فإذَا النَّبِيُّ ﷺ عَلى حَصِيرٍ قَدْ أثَّرَ في جَنْبِهِ، وتَحْتَ رأسِهِ مِرْفَقَةٌ مِنْ أدَمٍ حَشْوُها لِيفٌ، وَإذَا أُهُبٌ مُعَلَّقَةٌ وَقَرَظٌ. فَذَكَرْتُ الَّذي قُلْتُ لِحَفْصَةَ وأُمِّ سَلَمَةَ وَالَّذِي رَدَّتْ عَليّ أُمُّ سَلَمَةَ، فَضَحِكَ رَسُولُ اللهِ ﷺ، فَلَبِثَ تِسْعاً وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ.

[راجع: ٨٩]

came and said, 'A great event has happened!' I asked him, 'What is it? Has the Ghassānī (king) come?' He said, 'Greater than that! Allāh's Messenger ﷺ has divorced his wives!' I went to them and found all of them weeping in their dwellings, and the Prophet ﷺ had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter. He admitted me and I entered to see the Prophet ﷺ lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibres. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Ḥafṣa and Umm Salama and what reply Umm Salama had given me. Allāh's Messenger ﷺ smiled and stayed there for twenty nine days and then came down."

(See *Ḥadīth* No.2468, Vol.3 for details)

٥٨٤٤ - حَدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أخْبَرَتْني هِنْدُ بِنْتُ الحارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَت: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ وَهُوَ يَقُولُ: «لا إلٰهَ إلَّا اللهُ، ماذَا أُنْزِلَ اللَّيْلَةَ مِنَ الفِتَنِ!؟ ماذا

5844. Narrated Umm Salama رَضِيَ اللهُ عَنها: One night the Prophet ﷺ woke up saying: "*Lā ilāha illallāh* (None has the right to be worshipped but Allāh)! How many *Fitan* (trials and afflictions) have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up [for *Ṣalāt* (prayers)] the lady dwellers of these rooms? Many well-dressed (people) in this world, will be naked on the Day of Resurrection."

أُنْزِلَ مِنَ الخَزَائِنِ!؟ مَنْ يُوقِظُ صَوَاحِبَ الحُجُرَاتِ؟ كَمْ مِنْ كَاسِيَةٍ فِي الدُّنْيا عارِيَةٍ يَوْمَ القِيامَةِ؟».

[راجع: ١١٥]

قالَ الزُّهْرِي: وكانَتْ هِنْدٌ لَهَا أَزْرارٌ في كُمَّيْها بَيْنَ أَصابِعِها.

(32) CHAPTER. What to invoke for the one who has worn a new garment.

(٣٢) بابٌ ما يُدْعَى لِمَنْ لَبِسَ ثَوْباً جَدِيداً

5845. Narrated Umm Khālid bint Khālid: Some clothes were presented to Allāh's Messenger ﷺ as a gift along with a black *Khamīṣa*. The Prophet ﷺ asked (his Companions), "To whom do you suggest we give this *Khamīṣa*?" The people kept quiet. Then he said, "Bring me Umm Khālid." So I was brought to him and he dressed me with it with his own hands and said twice, "May you live so long that you will wear out many garments." He then started looking at the embroidery of that *Khamīṣa* and said, "O Umm Khālid! This is *Sanā*!" (*Sanā* in Ethiopian language means beautiful).

Isḥāq, a subnarrator, said: A woman of my family had told me that she had seen that *Khamīṣa* over Umm Khālid. (See H. 3071)

٥٨٤٥ - **حدَّثَنا** أَبُو الوَلِيدِ: حدَّثَنا إسحاقُ بنُ سَعيدِ بنِ عَمْرِو بنِ سَعيدِ بنِ العاصِ قالَ: حدَّثَني أبي قالَ: حدَّثَتْني أُمُّ خالِدٍ بِنْتُ خالِدٍ قالَتْ: أُتيَ رَسُولُ اللهِ ﷺ بثِيابٍ فِيها خَمِيصَةٌ سَوْداءُ فَقالَ: «مَنْ تَرَوْنَ نَكْسُوها هٰذِهِ الخَمِيصَةَ؟» فأُسْكِتَ القَوْمُ، فَقَالَ: «ائْتُونِي بأُمِّ خالِدٍ»، فأُتيَ بِيَ النَّبيُّ ﷺ فَأَلْبَسَنِيْها بيَدِهِ وَقالَ: «أبْلِي وأَخْلِقي»، مَرَّتَينِ. فجَعَلَ يَنْظُرُ إلى عَلَمِ الخَمِيصَةِ، وَيُشِيرُ بيَدِهِ إلَيَّ ويَقُولُ: «يا أُمَّ خالِدٍ، هٰذَا سَنا». والسَّنا بلِسانِ الحَبَشِيَّةِ: الحسنُ.

قالَ إسحاقُ: حدَّثَتْني امْرأةٌ مِنْ أَهْلِي أنها رأَتْهُ عَلى أُمِّ خالِدٍ.

[راجع: ٣٠٧١]

(33) CHAPTER. Men are forbidden to use saffron.

(٣٣) بابُ النَّهْيِ عَنِ التَّزَعْفُرِ للرِّجالِ

5846. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade men to use saffron.

٥٨٤٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا

عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قالَ: نَهَى النَّبِي ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

(34) CHAPTER. The garment dyed with saffron.

(٣٤) بابُ الثَّوْبِ المُزَعْفَرِ

5847. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ forbade a *Muhrim* to wear clothes dyed with *Wars* or saffron.

٥٨٤٧ - حدَّثَنَا أبو نُعَيم: حدَّثنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَلْبَسَ المُحْرِمُ ثَوْباً مَصْبُوغاً بِوَرْسٍ أَوْ بِزَعْفَرانٍ.
[راجع: ١٣٤]

(35) CHAPTER. The red garment.

(٣٥) بابُ الثَّوْبِ الأَحْمَرِ

5848. Narrated Al-Barā' رَضِيَ الله عَنْهُ: The Prophet ﷺ was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

٥٨٤٨ - حدَّثَنَا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحَاقَ: سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ النَّبِيّ ﷺ مَرْبُوعاً، وَقَدْ رأيْتُهُ في حُلَّةٍ حَمْرَاءَ، ما رأيْتُ شَيْئاً أحْسَنَ مِنْهُ.
[راجع: ٣٥٥١]

(36) CHAPTER. The red *Mithara*. (a kind of silk-cushions)

(٣٦) بابُ المِيثَرَةِ الحَمْراءِ

5849. Narrated Al-Barā' رَضِيَ الله عَنْهُ: The Prophet ﷺ ordered us to observe seven things: To visit the sick; follow funeral processions; say 'May Allāh bestow His Mercy on you,' to the sneezer if he says 'Praise be to Allāh!.' He forbade us to wear silk, *Dībāj, Qassiy* and *Istabraq* (various kinds of silken clothes); or to use red *Mayāthir* (silk-cushions). (See *Hadīth* No.6253)

٥٨٤٩ - حدَّثَنَا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنْ أَشْعَثَ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ: عِيادَةِ المَرِيضِ، واتِّباعِ الجَنائِزِ، وَتَشْمِيتِ العاطِسِ. ونَهانا عَنْ لُبْسِ الحَرِيرِ، وَالديباجِ، والقَسِّيِّ، والإسْتَبْرَقِ، ومَيَاثِرِ الحُمْرِ. [راجع: ١٢٣٩]

(37) CHAPTER. The *Sibtiya* (shoes made of tanned leather) and other shoes[1]

(٣٧) بابُ النِّعالِ السِّبْتِيَّةِ وَغيرِها

5850. Narrated Sa'id Abū Maslama: I asked Anas (bin Mālik), "Did the Prophet ﷺ use to offer the *Ṣalāt* (prayers) while wearing his shoes?" He said, "Yes."

٥٨٥٠ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ سَعيدٍ أبي مَسْلَمَةَ قالَ: سألْتُ أنَساً: أكانَ النَّبيُّ ﷺ يُصَلِّي في نَعْلَيْهِ؟ قالَ: نَعَمْ.

[راجع: ٣٨٦]

5851. Narrated Sa'īd Al-Maqburī: 'Ubaid bin Juraij said to 'Abdullāh bin 'Umar, "I see you doing four things which are not done by your friends." Ibn 'Umar said, "What are they, O Ibn Juraij?" He said: "I see that you do not touch except the two Yemenite corners of the Ka'bah (while performing the *Ṭawāf*): and I see you wearing the *Sibtiya* shoes; and I see you dyeing (your hair) with *Ṣufra*; and I see that when you are in Makkah, the people assume the state of *Iḥrām* on seeing the cresent (on the first day of Dhul-Ḥijja) while you do not assume the state of *Iḥrām* till the Day of *Tarwiya* (8th Dhul-Ḥijja)." 'Abdullāh bin 'Umar said to him, "As for the corners of the Ka'bah, I have not seen Allāh's Messenger ﷺ touching except the two Yemenite corners. As for the *Sibtiya* shoes, I saw Allāh's Messenger ﷺ wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with *Ṣufra*, I saw Allāh's Messenger ﷺ dyeing his hair with it, so I like to dye (my hair) with it. As regards the cresent (of Dhul-Ḥijja), I have not seen Allāh's Messenger ﷺ assuming the state of *Iḥrām* till his she-camel set out."

٥٨٥١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ عُبَيْدِ بنِ جُرَيْجٍ: أنَّهُ قالَ لِعَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: رأيْتُكَ تَصْنَعُ أرْبَعاً لَمْ أرَ أحَداً مِنْ أصحابِكَ يَصْنَعُها، قالَ: ما هيَ يا ابنَ جُرَيْجٍ؟ قالَ: رَأيْتُكَ لا تَمَسُّ مِنَ الأرْكانِ إلَّا اليَمانِيَيْنِ، وَرَأيْتُكَ تَلْبَسُ النِّعالَ السِّبْتِيَّةَ، ورأيْتُكَ تَصْبُغُ بالصُّفْرَةِ، ورأيْتُكَ إذا كُنْتَ بِمَكَّةَ أهَلَّ النّاسُ إذا رأَوُا الهِلالَ، ولَمْ تُهِلَّ أنْتَ حتى كانَ يَوْمُ التَّرْوِيَةِ. فَقالَ لَهُ عَبْدُ اللهِ بنُ عُمَرَ: أمَّا الأرْكانُ: فإنِّي لَمْ أرَ رَسُولَ اللهِ ﷺ يَمَسُّ إلَّا اليَمانِيَيْنِ. وأمَّا النِّعالُ السِّبْتِيَّةُ فإنِّي رأيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُ النِّعالَ التي لَيْسَ فِيها شَعَرٌ وَيَتَوَضأُ فِيها، فأنا أُحِبُّ أنْ ألْبَسَها. وأمَّا الصُّفْرَةُ: فإنِّي رَأيْتُ رَسُولَ اللهِ ﷺ يَصْبُغُ بِها، فأنا أُحِبُّ أنْ أصْبُغَ

(1) (Chap. 37) Shoes made of tanned leather from which hair is removed.

بِها. وأمَّا الإهْلالُ: فإنّي لَمْ أرَ رَسُولَ اللهِ ﷺ يُهِلُّ حتى تَنْبَعِثَ بِهِ رَاحِلَتُهُ. [راجع: ١٦٦]

5852. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade that a *Muḥrim* should wear clothes dyed with Saffron or *Wars*, and said, "Whoever has no shoes can put on *Khuff* after cutting it below the ankles."

٥٨٥٢ – حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهى رَسُولُ اللهِ ﷺ أنْ يَلْبَسَ المُحْرِمُ ثَوْباً مَصْبُوغاً بزَعْفَرانٍ أوْ وَرْسٍ، وَقالَ: «مَنْ لَمْ يَجِدْ نَعْلَينِ فَلْيَلْبَسْ خُفَّينِ، وَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ». [راجع: ١٣٤]

5853. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever has no *Izār* (waistsheet), can wear trousers; and whoever has no sandals, can wear *Khuff*." (but cut them short below the ankles).

٥٨٥٣ – حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرِ ابنِ زَيْدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَكُنْ لَهُ إزارٌ فَلْيَلْبَسِ السَّراوِيلَ، وَمَنْ لَمْ يَكُنْ لَهُ نَعْلانِ فَلْيَلبَسْ خُفَّيْنِ». [راجع: ١٧٤٠]

(38) CHAPTER. While putting on the shoes, one should start with the right foot.

(٣٨) بابٌ: يَبْدَأُ بالنَّعْلِ اليُمْنَى

5854. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

٥٨٥٤ – حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخبرَني أشْعَثُ بنُ سُلَيْمٍ: سَمِعْتُ أبي يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: كانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ في طُهُورِهِ، وتَرَجُّلِهِ، وَتَنَعُّلِهِ. [راجع: ١٦٨]

(39) CHAPTER. Do not walk wearing one shoe only.

(٣٩) بابٌ: لا يَمْشِي في نَعْلٍ وَاحِدَةٍ

٥٨٥٥ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَمْشِي أحَدُكُمْ في نَعْلٍ وَاحِدَةٍ، أو لِيُحْفِهِما جميعاً».

5855. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever."

(٤٠) بابٌ: يَنْزِعُ نَعْلَهُ اليُسْرَى

(40) CHAPTER. One should take off the left shoe first.

٥٨٥٦ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا انْتَعَلَ أحَدُكُمْ فَلْيَبْدأْ باليَمِينِ، وإذَا انْتَزَعَ فَلْيَبْدأْ بالشِّمالِ، لِتَكُنِ اليُمْنَى أوَّلَهُما تُنْعَلُ وآخِرَهُما تُنْزَعُ».

5856. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off."

(٤١) بابٌ قِبالانِ في نَعْلٍ، وَمَنْ رأى قِبالاً وَاحِداً وَاسِعاً

(41) CHAPTER. Two straps in a sandal; and whoever thinks that it is permissible to use one strap.

٥٨٥٧ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ: حدَّثنا أنَسٌ رَضِيَ اللهُ عَنْهُ: أنَّ نَعْلَي النَّبيِّ ﷺ كانَ لَهُما قِبالانِ. [انظر: ٥٨٥٨]

5857. Narrated Anas رَضِيَ اللهُ عَنْهُ: The sandal of the Prophet ﷺ had two straps.

٥٨٥٨ - حدَّثني مُحَمَّدٌ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عِيسَى بنُ طَهْمانَ قالَ: أخْرَجَ إلَيْنا أنَسُ بنُ مالكٍ نَعْلَيْنِ لَهُما قِبالانِ، فَقال ثابِتٌ البُنانِيُّ: هٰذِهِ نَعْلُ النَّبيِّ ﷺ. [راجع: ٥٨٥٧]

5858. Narrated 'Īsā bin Ṭahmān: Anas bin Mālik brought out for us, two sandals having two straps. Thābit Al-Banānī said, "These were the sandals of the Prophet ﷺ."

(٤٢) بابُ القُبَّة الحَمْراء مِنْ أدَمٍ

(42) CHAPTER. The red tent of leather.

5859. Narrated Abū Juhaifa رَضِيَ الله عَنْهُ: I came to the Prophet ﷺ while he was inside a red leather tent and I saw Bilāl taking the remaining water of the ablution of the Prophet ﷺ, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

٥٨٥٩ - حَدَّثَنَا مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَنِي عُمَرُ بنُ أبي زَائدَةَ، عَنْ عَوْنِ بن أبي جُحَيْفَةَ، عَنْ أبيهِ قالَ: أتَيْتُ النَّبِيَّ ﷺ وَهُوَ في قُبَّةٍ حَمْرَاءَ مِنْ أدَمٍ، ورأيْتُ بِلالاً أخَذَ وَضُوءَ النَّبِيِّ ﷺ والنَّاسُ يَبْتَدِرُونَ الوَضُوءَ، فَمَنْ أصَابَ مِنْهُ شَيْئاً تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئاً أخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ. [راجع: ١٨٧]

5860. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ called for the *Anṣār* and gathered them in a leather tent.

٥٨٦٠ - حَدَّثَنَا أبو اليَمان: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أخْبرَنِي أنَسُ بنُ مالكٍ. ح، وَقالَ اللَّيْثُ حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَنِي أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: أرْسَلَ النَّبِيُّ ﷺ إلى الأنْصارِ وَجَمَعَهُمْ في قُبَّةٍ مِنْ أدَمٍ. [راجع: ٣١٤٦]

(43) CHAPTER. To sit on a *Ḥaṣīr* (a mat made of leaves of date-palms) or similar thing.

(٤٣) بابُ الجُلُوسِ عَلى الحَصِيرِ ونَحْوِهِ

5861. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to construct a room with a *Ḥaṣīr* at night in order to offer the *Ṣalāt* (prayer) therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet ﷺ at night to offer the *Ṣalāt* (prayer) behind him. When their number increased, the Prophet ﷺ faced them and said, "O people! Take upon yourselves only those good deeds which are within your ability, for Allāh does not get tired (of giving reward till you get tired, and the most beloved deeds to Allāh are the most regular and the constant ones even

٥٨٦١ - حَدَّثَنِي مُحَمَّدُ بنُ أبي بَكْرٍ: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعيدٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحمٰنِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ كانَ يَحْتَجِرُ حَصِيراً باللَّيْلِ فَيُصَلِّي، ويَبْسُطُهُ بالنَّهارِ فَيَجْلِسُ عَلَيْهِ. فجَعَلَ النَّاسُ يَثُوبُونَ إلى النَّبِيِّ ﷺ فَيُصَلُّونَ بصَلاتِهِ حتَّى كَثُرُوا، فأقْبَلَ فَقالَ: «يا أيُّها النَّاسُ،

though they were few."

خُذُوا مِنَ الأَعْمالِ ما تُطِيقونَ، فإنَّ اللهَ لا يَمَلُّ حَتَّى تَمَلُّوا، وإنَّ أَحَبَّ الأَعْمالِ إلى اللهِ ما دَامَ وَإنْ قَلَّ».

[راجع: ٧٢٩]

(44) CHAPTER. Garments having gold buttons.

(٤٤) بابُ المُزَرَّرِ بالذَّهَبِ

5862. Narrated Al-Miswar bin Makhrama: My father, Makhrama said to me, "I have come to know that some cloaks have come to the Prophet ﷺ and he is distributing them. So O my son! take me to him." We went to the Prophet ﷺ and found him in the house. My father said to me, "O my son! Call the Prophet ﷺ for me." I found it hard to do so, so I said surprisingly, "Shall I call Allāh's Messenger ﷺ for you?" My father said, "O my son! He is not a tyrant." So I called him and he came out wearing a *Dībāj* cloak[1] having gold buttons, and said, "O Makhrama! I kept this for you." The Prophet ﷺ then gave it to him.

٥٨٦٢ - وَقالَ اللَّيْثُ: حدَّثَني ابنُ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أنَّ أباهُ مَخْرَمَةَ قالَ لَهُ: يا بُنَيَّ إنَّهُ بَلَغَنِي أنَّ النَّبِيَّ ﷺ قَدِمَتْ عَلَيْهِ أَقبِيَةٌ فَهُوَ يَقْسِمُها، فاذْهَبْ بِنا إلَيْهِ، فَذَهَبْنا، فَوَجَدْنا النَّبِيَّ ﷺ في مَنْزِلِهِ فَقالَ لي: يا بُنَيَّ ادْعُ لي النَّبِيَّ ﷺ فَأَعْظَمْتُ ذلكَ، فقُلْتُ: أدعُو لكَ رَسُولَ اللهِ؟ فَقالَ: يا بُنَيَّ، إنَّهُ لَيْسَ بِجَبَّارٍ، فَدَعَوْتُهُ فَخَرَجَ وَعَلَيْهِ قَباءٌ مِنْ دِيباجٍ مُزَرَّرٌ بالذَّهَبِ، فَقالَ: «يا مَخْرَمَةُ، هٰذا خَبَّأْتُهُ لَكَ». فأعْطاهُ إيَّاهُ. [راجع: ٢٥٩٩]

(45) CHAPTER. Gold rings.

(٤٥) بابُ خَواتِيمِ الذَّهَبِ

5863. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade us to use seven things: He forbade using gold rings, silk, *Istabraq, Dībāj*, red *Mayāthir, Al-Qassiy*,[2] and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say "May Allāh be Merciful to you" to a sneezer if he

٥٨٦٣ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا أشْعَثُ بنُ سُلَيْمٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدِ بنِ مُقَرِّنٍ قالَ: سَمِعْتُ البَراءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما يقُولُ: نَهانا النَّبِيُّ ﷺ عَنْ

(1) (H. 5862) That was either before the prohibition of the wearing of *Dībāj* or the Prophet ﷺ was just putting that cloak on his shoulders to show it to Makhrama.

(2) (H. 5863) *Istabraq* and *Dībāj* are two kinds of silk. *Mayāthir* are luxurious cushions. *Al-Qassiy* are garments decorated with silk and made in Qass, an Egyptian town.

says "Praise be to Allāh"; to return greetings; to accept invitations; to help others to fulfil their oaths; and to help the oppressed ones.

سَبْعٍ، نَهَى عَنْ خاتَمِ الذَّهَبِ - أوْ قالَ: حَلْقَةِ الذَّهَبِ - وَعَنِ الحَرِيرِ، والإسْتَبْرَق، والدِّيباج، والمِيْثَرة الحَمْرَاءِ، والقَسِّيِّ، وآنِيَة الفِضَّةِ. وأمَرَنا بسَبْعٍ: بعِيادَة المَرِيض، واتِّباع الجَنائِز، وتَشْمِيتِ العاطِسِ، ورَدِّ السَّلام، وإجابَةِ الدَّاعي، وإبْرار المُقْسِم، ونَصْر المَظْلُوم. [راجع: ١٢٣٩]

5864. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ forbade the wearing of a gold ring.

٥٨٦٤ - **حدَّثني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنِ النَّضْر بنِ أنَسٍ، عَنْ بَشِير بن نَهِيكٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ نَهَى عَنْ خاتَمِ الذَّهَبِ.

وَقالَ عَمْرٌو: أخبرَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعَ النَّضْرَ: سَمِعَ بَشِيراً مِثْلَهُ.

5865. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ wore a gold ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (that gold ring) and then took a ring made of silver (and wore it)."

٥٨٦٥ - **حدَّثنا** مُسَدَّدٌ: حدَّثَنا يَحيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خاتَماً مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، فاتَّخَذَهُ النَّاسُ، فَرَمى بِهِ، واتَّخَذَ خاتَماً مِنْ وَرِقٍ أوْ فِضَّةٍ. [انظر: ٥٨٦٦، ٥٨٦٧، ٥٨٧٣، ٥٨٧٦، ٦٦٥١، ٧٢٩٨]

(46) CHAPTER. Silver rings.

(٤٦) بابُ خاتَمِ الفِضَّة

5866. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ wore a gold ring or a

٥٨٦٦ - **حدَّثَنا** يُوسُفُ بنُ

silver ring and placed its stone towards the palm of his hand and had the name 'Muhammad, the Messenger of Allāh' engraved on it. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (his ring) and said, "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn 'Umar added: After the Prophet ﷺ, Abū Bakr wore that ring, and then 'Umar and then 'Uthmān wore it till it fell in the Arīs well from 'Uthmān.

مُوسَى: حدَّثَنا أبو أُسامَةَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خاتَماً مِنْ ذَهَبٍ - أوْ فِضَّةٍ - وَجَعَلَ فَصَّهُ ممَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللهِ، فاتَّخَذَ النَّاسُ مِثْلَهُ، فَلَمَّا رآهُمْ قَدِ اتَّخَذوها رَمى بِهِ وَقالَ: «لا أَلْبَسُهُ أبداً»، ثُمَّ اتَّخَذَ خاتَماً مِنْ فِضَّةٍ فاتَّخَذ النَّاسُ خَواتِيمَ الفِضَّة. قالَ ابنُ عُمَرَ: فَلَبِسَ الخاتَمَ بَعْدَ النَّبِيِّ ﷺ أبو بَكْرٍ ثُمَّ عُمَرُ، ثُمَّ عُثْمانُ حتى وَقَعَ مِنْ عُثْمانَ في بِئْرِ أرِيسَ. [راجع: ٥٨٦٥]

(47) CHAPTER.

(٤٧) بابٌ:

5867. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings.

٥٨٦٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنْ عَبْدِ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَلْبَسُ خاتَماً مِنْ ذَهَبٍ فَنَبَذَهُ فَقالَ: «لا أَلْبَسُهُ أبداً»، فَنَبَذَ النَّاسُ خَواتِيمَهُمْ.

[راجع: ٥٨٦٥]

5868. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that he saw a silver ring on the hand of Allāh's Messenger ﷺ for one day only. Then the people had silver rings made for themselves and wore it. On that Allāh's Messenger ﷺ threw his ring away and the people threw their rings as well. (For the details of this *Hadīth*, see *Fath-Al-Bārī*).

٥٨٦٨ - حدَّثَني يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ رأى في يَدِ رَسُولِ اللهِ ﷺ خاتَماً مِنْ وَرِقٍ يَوْماً واحِداً، ثُمَّ إنَّ النَّاسَ اصْطَنَعُوا الخَواتِيمَ مِنْ وَرِقٍ وَلَبِسُوها، فَطَرَحَ رَسُولُ اللهِ ﷺ

خاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.
تابَعَهُ إبراهِيمُ بنُ سَعْدٍ، وَزِيادٌ، وَشُعَيْبٌ عَنِ الزُّهْرِيِّ. وَقالَ ابنُ مُسافِرٍ، عَنِ الزُّهْرِيِّ أُرَى: خاتَماً مِنْ وَرِقٍ.

(48) CHAPTER. The stone of the ring.

(٤٨) بابُ فَصِّ الخاتَمِ

5869. Narrated Ḥumaid: Anas was asked, "Did the Prophet ﷺ wear a ring?" Anas said, "Once he delayed the *'Ishā'* prayer till midnight. Then he came, facing us... as if I am now looking at the glitter of his ring... and said, "The people have offered their *Ṣalāt* (prayers) and slept but you have been in *Ṣalāt* (prayer) as you have been waiting for it."

٥٨٦٩ - **حدَّثنا** عَبْدانُ: أخبرَنا يَزِيدُ ابنُ زُرَيْعٍ: أخبرَنا حُمَيْدٌ قالَ: سُئِلَ أنَسٌ: هَلِ اتَّخَذَ النَّبِيُّ ﷺ خاتَماً؟ قالَ: أخَّرَ لَيْلَةً صَلاةَ العِشاءِ إلى شَطْرِ اللَّيْلِ، ثُمَّ أقْبَلَ عَلَيْنا بِوَجْهِهِ، فَكأنِّي أنْظُرُ إلى وَبِيصِ خاتَمِهِ، قالَ: «إنَّ النَّاسَ قَدْ صَلَّوْا وَنامُوا وإنَّكمْ لَنْ تَزَالُوا في صَلاةٍ ما انْتَظَرْتُمُوها». [راجع: ٥٧٢]

5870. Narrated Anas رَضِيَ اللهُ عَنْهُ: The ring of the Prophet ﷺ was of silver, and its stone was of silver too.

٥٨٧٠ - **حدَّثنا** إسحاقُ: أخبرَنا مُعْتَمِرٌ قالَ: سَمِعْتُ حُمَيْداً يُحدِّثُ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ خاتَمُهُ مِنْ فِضَّةٍ، وكانَ فَصُّهُ مِنْهُ.
وَقالَ يَحْيَى بنُ أيُّوبَ: حدَّثَني حُمَيْدٌ: سَمعَ أنَساً، عَنِ النَّبِيِّ ﷺ.
[راجع: ٦٥]

(49) CHAPTER. An iron ring.

(٤٩) بابُ خاتَمِ الحَدِيدِ

5871. Narrated Sahl: A woman came to the Prophet ﷺ and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet ﷺ looked at her carefully. When she stayed for a long

٥٨٧١ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ أبِيهِ أنَّهُ سَمِعَ سَهْلاً يَقُولُ: جاءَتِ امْرأةٌ إلى النَّبِيِّ ﷺ

period, a man said to the Prophet ﷺ, "If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got anything to give her (as *Mahr*)?" The man said, "No." The Prophet ﷺ said, "Go (to your house) and search for something." The man went and came back to say, "By Allāh, I could not find anything." The Prophet ﷺ said, "Go again and search for something, even if it be an iron ring." He went again and came back saying, "No, by Allāh, I could not get even an iron ring." The man had only an *Izār* and had no *Ridā'* (upper garment). He said, "I will give her my *Izār* as *Mahr*." On that the Prophet ﷺ said, "Your *Izār*? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her." The man went aside and sat down. When the Prophet ﷺ saw him leaving (after a while), he called back and asked, "How much Qur'ān do you know (by heart)?" He said, "I know such and such *Sūrah*," naming some *Sūrah*. The Prophet ﷺ said, "I marry her to you for the amount of Qur'ān you know (by heart)."

فَقالَتْ: جِئْتُ أَهَبُ نَفْسِي، فَقامَتْ طَوِيلاً، فَنَظَرَ وَصَوَّبَ، فَلَمَّا طالَ مُقامُها، فَقالَ رَجُلٌ: زَوِّجْنِيها إِنْ لَمْ يَكُنْ لَكَ بِها حاجَةٌ، قالَ: «عِنْدَكَ شَيْءٌ تُصْدِقُها؟» قالَ: لا، قالَ: «انْظُرْ»، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: وَاللهِ إِنْ وَجَدْتُ شَيْئاً، قالَ: «اذْهَبْ فالْتَمِسْ ولَوْ خاتَماً مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ قالَ: لا وَاللهِ، وَلا خاتَماً مِنْ حَدِيدٍ. وَعَلَيْهِ إِزارٌ ما عَلَيْهِ رِداءٌ، فَقالَ: أُصْدِقُها إِزارِي؟ فَقالَ النَّبِيُّ ﷺ: «إِزارُكَ إِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ، وإِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْها مِنْهُ شَيْءٌ»، فَتَنَحَّى الرَّجُلُ فَجَلَسَ فَرَآهُ النَّبِيُّ ﷺ مُوَلِّياً، فأَمَرَ بِهِ فَدُعِيَ فَقالَ: «ما مَعَكَ مِنَ القُرآنِ؟» قالَ: سُورَةُ كَذَا وكَذا، لِسُوَرٍ عَدَّدَها. قالَ: «قَدْ مَلَّكْتُكَها بِما مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(50) CHAPTER. To engrave a ring.

(٥٠) بابُ نَقْشِ الخاتَمِ

5872. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ wanted to write a letter to a group of people or some non-Arabs. It was said to him, "They do not accept any letter unless it is stamped." So the Prophet ﷺ had a silver ring made for himself, and on it was engraved: 'Muhammad, the Messenger of Allāh'... as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet ﷺ.

٥٨٧٢ - **حَدَّثَنا** عَبْدُ الأَعْلَى: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ نَبِيَّ اللهِ ﷺ أَرادَ أَنْ يَكْتُبَ إِلى رَهْطٍ - أَوْ أُناسٍ - مِنَ الأَعاجِمِ، فَقِيلَ لَهُ: إِنَّهُمْ لا يَقْبَلُونَ كِتاباً إِلَّا عَلَيْهِ خاتَمٌ، فاتَّخَذَ النَّبِيُّ ﷺ خاتَماً مِنْ فِضَّةٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ

5873. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abū Bakr, and then by 'Umar, and then by 'Uthmān till it fell in the Aris well. (On that ring) was engraved: 'Muḥammad, the Messenger of Allāh.'

(51) CHAPTER. To wear the ring on the little finger.

5874. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger.

(52) CHAPTER. Taking a ring for stamping certain things or (for stamping) letters written to the people of the Scripture (Jews and Christians) and other people.

5875. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to write to the Byzantines, it was said to him, "Those people do not read your letter unless it is stamped." So the Prophet ﷺ took a silver

اللهِ، فَكأنّي بوَبِيصِ - أوْ ببَصيصِ - الخاتَمِ في إصْبَعِ النَّبيّ ﷺ، أوْ في كَفِّهِ. [راجع: ٦٥]

٥٨٧٣ - **حدَّثني** مُحَمَّدُ بنُ سَلام: أخْبرَنا عَبْدُ اللهِ، بنُ نُمَيرٍ، عَنْ عُبَيْدِ اللهِ عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خاتَماً مِنْ وَرِقٍ، وكانَ في يَدِهِ، ثُمَّ كانَ بَعْدُ في يَدِ أبي بَكْرٍ، ثُمَّ كانَ بَعْدُ في يَدِ عُمَرَ، ثُمَّ كانَ بَعْدُ في يَدِ عُثْمانَ، حتى وَقَعَ بَعْدُ في بِئْرِ أريسَ، نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ. [راجع: ٥٨٦٥]

(٥١) بابُ الخاتَمِ في الخِنْصَرِ

٥٨٧٤ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزيزِ بنُ صُهَيْبٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَنَعَ النَّبيُّ ﷺ خاتَماً، قالَ: «إنَّا اتَّخَذْنا خاتَماً ونَقَشْنا فِيهِ نَقْشاً فَلا يَنْقُشْ عَلَيْهِ أحَدٌ»، قالَ: فإنّي لأرَى بَريقَهُ في خِنْصَرِهِ. [راجع: ٦٥]

(٥٢) بابُ اتِّخاذِ الخاتَمِ لِيُخْتَمَ بِهِ الشَّيْءُ أوْ لِيُكْتَبَ بِهِ إلى أهْلِ الكِتابِ وَغيرِهِمْ

٥٨٧٥ - **حدَّثَنا** آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ:

لَمَّا أَرَادَ النَّبِيّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ: إِنَّهُمْ لَنْ يَقْرَؤُوا كِتابَكَ إِذَا لَمْ يَكُنْ مَخْتُوماً، فاتَّخَذَ خاتَماً مِنْ فِضَّةٍ، وَنَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ، فكأنَّما أَنْظُرُ إِلَى بياضِهِ في يَدِهِ. [راجع: ٦٥]

ring and got 'Muḥammad, the Messenger of Allāh' engraved on it... as if I am now looking at its glitter in his hand.

(٥٣) **بابُ مَنْ جَعَلَ فَصَّ الخاتَمِ في بَطْنِ كَفِّهِ**

(53) CHAPTER. Keeping the stone of the ring towards the palm of the hand.

٥٨٧٦ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ حدَّثَهُ: أنَّ النَّبِيَّ ﷺ اصْطَنَعَ خاتَماً مِنْ ذَهَبٍ، وَجَعَلَ فَصَّهُ في بَطْنِ كَفِّهِ إذَا لَبِسَهُ، فاصْطَنَعَ النَّاسُ خَواتِيمَ مِنْ ذَهَبٍ، فَرَقِيَ المِنْبَرَ فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ، فَقالَ: «إنِّي كُنْتُ اصْطَنَعْتُهُ وإنِّي لا أَلْبَسُهُ» فَنَبَذَهُ، فَنَبَذَ النَّاسُ. [راجع: ٥٨٦٥]

قالَ جُوَيْرِيَةُ: وَلا أَحْسِبُهُ إلَّا قالَ: في يَدِهِ اليُمْنَى.

5876. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got a ring made of gold for himself, and when he wore it, he used to turn its stone toward the palm of his hand. So the people too got gold rings made for themselves. The Prophet ﷺ then ascended the pulpit, and after glorifying and praising Allāh, he said, "I had it made for me, but now I will never wear it again." He threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet ﷺ was wearing the ring in his right hand).

(٥٤) **بابُ قَوْلِ النَّبِيِّ ﷺ: لا يُنْقَشُ عَلَى نَقْشِ خاتَمِهِ**

(54) CHAPTER. The statement of the Prophet ﷺ: "None should have the same engraving made on his ring as the engraving on my ring."

٥٨٧٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا حَمَّادٌ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خاتَماً مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ، وَقالَ: «إنِّي اتَّخَذْتُ خاتَماً مِنْ وَرِقٍ وَنَقَشْتُ

5877. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took a silver ring and had 'Muḥammad, the Messenger of Allāh', engraved on it. The Prophet ﷺ then said (to us), "I have a silver ring with 'Muḥammad, the Messenger of Allāh' engraved on it, so none of you should have the same engraving on his ring."

فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ، فَلا يَنْقُشَنَّ أَحَدٌ عَلى نَقْشِهِ». [راجع: ٦٥]

(55) CHAPTER. Should one get the engraving of the ring done in three lines?

(٥٥) بابٌ: هَلْ يُجْعَل نقْشُ الخاتَمِ ثَلاثَةَ أَسْطُرٍ؟

5878. Narrated Anas that when Abū Bakr became the caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muḥammad in one line, 'Messenger' in another line, and 'Allāh' in the third line.

٥٨٧٨ - **حدَّثني** مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصَارِيُّ قالَ: حدَّثَنِي أبي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ لَمَّا اسْتُخْلِفَ كَتَبَ لَهُ، وكانَ نَقْشُ الخاتَمِ ثَلاثَةَ أَسْطُرٍ: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللهُ سَطْرٌ. [راجع: ١٤٤٨]

5879. Narrated Anas: The ring of the Prophet ﷺ was in his hand, and after him, in Abū Bakr's hand, and then in 'Umar's hand after Abū Bakr. When 'Uthmān was the caliph, once he was sitting at the well of Arīs. He removed the ring from his hand and while he was trifling with it, it dropped into the well. We kept on going to the well with 'Uthmān for three days looking for the ring, and finally the well was drained, but the ring was not found.

٥٨٧٩ - قالَ أبو عَبْدِ اللهِ: وَزَادَني أحمَدُ: حدَّثَنا الأنْصَارِيُّ قالَ: حدَّثَنِي أبي، عَنْ ثُمَامَةَ، عَنْ أنَسٍ قالَ: كانَ خاتَمُ النَّبِيِّ ﷺ في يَدِهِ، وفي يَدِ أبي بَكْرٍ بَعْدَهُ، وفي يَدِ عُمَرَ بعد أبي بَكْرٍ، فَلَمَّا كانَ عُثْمانُ جَلَسَ عَلى بِئْرِ أريسَ، قالَ: فأخْرَجَ الخاتَمَ فجَعَلَ يَعبَثُ بِهِ، فَسَقَطَ، قالَ: فَاخْتَلَفْنا ثَلاثَةَ أيَّامٍ مَعَ عُثْمانَ فَنَنْزَحُ البِئرَ فَلَمْ نَجِدْهُ.

(56) CHAPTER. Rings for women.

'Āishah had gold rings.

(٥٦) بابُ الخاتَمِ للنِّساءِ،

وكانَ عَلى عائشَةَ خَوَاتِيمُ الذَّهَبِ.

5880. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I offered the *'Eīd* prayer with the Prophet ﷺ and he offered *Ṣalāt* (prayer) before the *Khuṭba* (religious talk). Ibn 'Abbās added: Then the Prophet ﷺ came towards (the rows of) the women and ordered them to give

٥٨٨٠ - **حدَّثنا** أبو عاصِمٍ: أخْبرَنا ابنُ جُرَيْجٍ: أخْبرَنا الحَسَنُ بنُ مُسْلِمٍ، عَنْ طاوُسٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: شَهِدْتُ العِيدَ مَعَ

alms, and the women started putting their big and small rings in the garment of Bilāl.

النَّبِيِّ ﷺ فَصَلَّى قَبْلَ الخُطْبَةِ.

قالَ أبو عَبْدِ اللهِ: وَزَادَ ابنُ وَهْبٍ عَنِ ابنِ جُرَيْجٍ: فَأَتى النِّساءَ فجَعَلْنَ يُلْقِينَ الفَتَخَ والخَوَاتِيمَ في ثَوْبِ بِلالٍ. [راجع: ٩٨]

(57) CHAPTER. The wearing of necklaces and *Sikhāb* by the women. (*Sikhāb* means a necklace made of the wood of certain plants).

(٥٧) بابُ القَلائدِ والسِّخابِ لِلنِّساءِ،

يَعْني قِلادَةً، مِنْ طِيبٍ وَسُكٍّ.

5881. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came out on the day of *'Eīd* and offered two-*Rak'āt Ṣalāt* (prayer), and he did not pray any *Rak'a* before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their ear-rings and necklaces.

٥٨٨١ - **حدَّثنا** مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ سَعيدِ ابنِ جُبَيرٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ فَصَلَّى رَكْعَتَينِ، لَمْ يُصَلِّ قَبْلُ وَلا بَعْدُ، ثُمَّ أَتى النِّساءَ فأَمَرَهُنَّ بالصَّدَقَةِ، فَجَعَلَتِ المَرأَةُ تَصَدَّقُ بِخُرْصِها وسِخابِها. [راجع: ٩٨]

(58) CHAPTER. To borrow a necklace.

(٥٨) بابُ اسْتِعارَةِ القَلائدِ

5882. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A necklace belonging to Asmā' was lost, and the Prophet ﷺ sent men in its search. The time for the *Ṣalāt* (prayer) became due and they were without ablution and they could not find water; therefore they offered *Ṣalāt* (prayer) without ablution. They mentioned that to the Prophet ﷺ. Then Allāh revealed the Verse of *Tayammum*. ('Āishah added that she had borrowed (the necklace) from Asmā').

٥٨٨٢ - **حَدَّثَني** إسحاقُ بنُ إبْراهيمَ: حدَّثنا عَبْدَةُ: حدَّثنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: هَلَكَتْ قِلادَةٌ لأَسْماءَ، فَبَعَثَ النَّبِيُّ ﷺ في طَلَبِها رِجالاً فحَضَرَتِ الصلاةُ وَلَيْسُوا عَلى وُضُوءٍ، ولَمْ يَجِدُوا ماءً فصَلَّوا، وَهُمْ عَلى غيرِ وُضُوءٍ، فَذَكَرُوا ذٰلكَ للنَّبِيِّ ﷺ فأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ. [راجع: ٣٣٤]

زَادَ ابنُ نُمَيرٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ: اسْتَعارَتْ مِنْ أسْماءَ.

(59) CHAPTER. Ear-rings for women.

(٥٩) بابُ القُرْطِ للنِّساءِ،

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ ordered the women to give alms, and I saw them stretching their hands towards their ears and necks (to give their necklaces and ear-rings).

وَقالَ ابنُ عَبَّاسٍ: أمَرَهُنَّ النَّبِيُّ ﷺ بالصَّدَقَةِ فرأيْتُهُنَّ يَهْوِينَ إلى آذانِهِنَّ وَحُلُوقِهِنَّ.

5883. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "The Prophet ﷺ offered two-*Rak'āt Ṣalāt* (prayer) on *'Eīd* day and he did not offer any [*Nawāfil Ṣalāt* (prayer)] before or after it. He then went towards the women, and Bilāl was accompanying him, and ordered them to give alms. And so the women started giving their ear-rings, (etc.)."

٥٨٨٣ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبرَني عَدِيٌّ قالَ: سَمِعْتُ سَعيداً، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ العِيدِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُما وَلا بَعْدَهُما، ثُمَّ أتَى النِّساءَ وَمَعَهُ بِلالٌ، فأمَرَهُنَّ بالصَّدَقَةِ، فَجَعَلَتِ المَرأةُ تُلْقِي قُرْطَها.

[راجع: ٩٨]

(60) CHAPTER. *As-Sikhāb* (necklace formed of a string carrying beads) for boys.

(٦٠) بابُ السِّخابِ للصِّبْيانِ

5884. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I was with Allāh's Messenger ﷺ in one of the markets of Al-Madīna. He left (the market) and so did I. Then he asked thrice, "Where is the small (child)?" Then he said, "Call Al-Ḥasan bin 'Alī." So Al-Ḥasan bin 'Alī got up and started walking with a necklace (of beads) around his neck. The Prophet ﷺ stretched his hand out like this, and Al-Ḥasan did the same. The Prophet ﷺ embraced him and said, "O Allāh! I love him, so please love him and love those who love him." Since Allāh's Messenger ﷺ said that, nothing has been dearer to me than Al-Ḥasan.

٥٨٨٤ - حدَّثَنا إسحاقُ بنُ إبْراهِيمَ الحَنْظَلِيُّ: أخْبرَنا يَحْيَى بنُ آدَمَ: حدَّثَنا وَرْقاءُ ابنُ عُمَرَ، عَنْ عُبَيْدِ اللهِ بنِ أبي يَزِيدَ، عَنْ نافِعِ بنِ جُبَيْرٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ في سُوقٍ مِنْ أسْوَاقِ المَدِينَةِ، فانْصَرَفَ فانْصَرَفْتُ فَقالَ: «أيْنَ لُكَعُ؟- ثَلاثاً - ادْعُ الحَسَنَ بنَ عَلِيٍّ»، فَقامَ الحَسَنُ

بْنُ عَلِيٍّ يَمْشِي، وفي عُنُقِهِ السِّخابُ، فَقالَ النَّبِيُّ ﷺ بِيَدِهِ هٰكَذا، فَقالَ الحَسَنُ بِيَدِهِ هٰكَذا، فالْتَزَمَهُ فَقالَ: «اللَّهُمَّ إنِّي أُحِبُّهُ فأحِبَّهُ وأحِبَّ مَنْ يُحِبُّهُ». قالَ أبو هُرَيْرَةَ: فَما كانَ أحَدٌ أحَبَّ إليَّ مِنَ الحَسَنِ بنِ عَلِيٍّ بَعْدَما قالَ رَسُولُ اللهِ ﷺ ما قالَ. [راجع: ٢١٢٢]

(61) CHAPTER. About those men who are in the similitude (assume the manners) of women, and those women who are in the similitude (assume the manners) of men.

5885. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who are in the similitude (assume the manners) of men.

(٦١) بابٌ: المُتَشَبِّهِينَ بالنِّساءِ والمُتَشَبِّهاتِ بالرِّجالِ

٥٨٨٥ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَعَنَ رَسُولُ اللهِ ﷺ المُتَشَبِّهِينَ مِنَ الرِّجالِ بالنِّساءِ، والمُتَشَبِّهاتِ مِنَ النِّساءِ بالرِّجالِ.

تابَعَهُ عَمْرٌو: أخْبَرَنا شُعْبَةُ.

[انظر: ٥٨٨٦، ٦٨٣٤]

(62) CHAPTER. The dismissal of such men as are in the similitude (assume the manners) of women, from the houses.

5886. Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: the Prophet ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who assume the manners of men, and he said, "Turn them out of your houses." The Prophet ﷺ turned out such and such man, and 'Umar turned out such and such woman.

(٦٢) بابُ إخْراجِ المُتَشَبِّهِينَ بالنِّساءِ مِنَ البُيُوتِ

٥٨٨٦ - حدَّثَنا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: لَعَنَ النَّبِيُّ ﷺ المُخَنَّثِينَ مِنَ الرِّجالِ والمُتَرَجِّلاتِ مِنَ النِّساءِ وَقالَ: «أخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»، قالَ:

فأخْرَجَ النَّبِيُّ ﷺ فُلاناً، وأخْرَجَ عُمَرُ فُلانَةً،

٥٨٨٧ - حدَّثنا مالكُ بنُ إسْماعِيلَ: حدَّثَنا زُهَيرٌ: حدَّثَنا هِشامُ بنُ عُرْوَةَ: أنَّ عُرْوَةَ أخْبَرَهُ: أنَّ زَيْنَبَ بِنْتَ أبِي سَلَمَةَ أخْبَرَتْهُ: أنَّ أُمَّ سَلَمَةَ أخْبَرَتْها: أنَّ النَّبِيَّ ﷺ كانَ عِنْدَها وفي البَيْتِ مُخَنَّثٌ، فَقالَ لِعَبْدِ اللهِ أخي أُمِّ سَلَمَةَ: يا عَبْدَ اللهِ، إنْ فُتِحَ لَكُمْ غَداً الطَّائِفُ، فإنِّي أدُلُّكَ عَلى بِنْتِ غَيلانَ، فإنها تُقْبِلُ بأرْبَعٍ وتُدْبِرُ بِثمانٍ، فَقالَ النَّبِيُّ ﷺ: «لا يَدْخُلَنَّ هٰؤُلاءِ عَلَيْكُنَّ».

قالَ أبو عَبْدِ اللهِ: تُقْبِلُ بأرْبَعٍ وتُدْبِرُ، يَعْنِي أرْبَعَ عُكَنِ بَطْنِها، فَهِيَ تُقْبِلُ بِهِنَّ. وَقَوْلُهُ: وَتُدْبِرُ بِثمانٍ: يَعْنِي أطْرَافَ هٰذِهِ العُكَنِ الأرْبَعِ لأنَّها مُحِيطَةٌ بالجَنْبَينِ حتى لَحِقَت، وإنَّما قالَ: بِثمانٍ، ولَمْ يَقُلْ: بِثمانِيَةٍ، وَوَاحِدُ الأطْرَافِ وَهُوَ ذَكَرٌ؛ لأنَّهُ لَمْ يَقُلْ: بِثَمانِيَةِ أطْرَافٍ. [راجع: ٤٣٢٤]

5887. Narrated Umm Salama that once the Prophet ﷺ was in her house, and an effeminate man was there too. The effeminate man said to 'Abdullāh, (Umm Salama's brother) "O 'Abdullāh! If Ṭā'if should be conquered tomorrow, I recommend you the daughter of Ghailān, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet ﷺ said (to his wives), "These effeminate (men) should not enter upon you (your houses)."

(٦٣) **بابُ قَصِّ الشَّارِبِ،**

وكانَ ابْنُ عُمَرَ يُحْفِي شارِبَهُ حتى يُنْظَرَ إلى بَياضِ الجِلْدِ، ويَأْخُذُ هٰذَيْنِ، يَعْنِي بينَ الشَّارِبِ واللِّحْيَةِ.

(63) CHAPTER. To cut short the moustaches.

Ibn 'Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

٥٨٨٨ - حدَّثنا المَكِّيُّ بنُ إبْرَاهِيمَ، عَنْ حَنْظَلَةَ، عَنْ نافِعٍ: قالَ

5888. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "To get the moustaches cut short is characteristic of *Al-Fiṭrah*."(1).

(1) (H. 5888) *'Al-Fiṭrah'* to the majority of Muslim scholars, means Allāh's Islāmic=

أصحَابُنا: عَنِ المَكِّيّ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيّ ﷺ قالَ: «مِنَ الفِطْرَةِ قَصُّ الشَّارِبِ». [انظر: ٥٨٩٠]

5889. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Five practices are characteristics of *Al-Fitrah*: circumcision, shaving the pubic hair, depilating the hair of armpits, clipping the nails and cutting the moustaches short."

٥٨٨٩ - **حدَّثَنا** عَليٌّ: حدَّثَنا سُفيانُ قالَ: الزُّهْرِيّ حدَّثَنا، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رِوَايَةً: «الفِطْرَةُ خَمْسٌ - أوْ خَمْسٌ مِنَ الفِطْرَةِ -: الخِتانُ، والاِسْتِحْدَادُ، ونَتْفُ الإبْطِ، وَتَقْلِيمُ الأظْفارِ، وَقَصُّ الشَّارِبِ». [انظر: ٥٨٩١، ٦٢٩٧]

(64) CHAPTER. The clipping of nails.

(٦٤) بابُ تَقْلِيمِ الأظْفارِ

5890. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "To shave the pubic hair, to clip the nails and to cut the moustaches short, are characteristic of *Al-Fitrah* (i.e. Allāh's Islāmic Monotheism, see the F.N. of H. No.5588)."

٥٨٩٠ - **حدَّثَنا** أحمَدُ بنُ أبي رَجاءٍ: حدَّثَنا إسحَاقُ بنُ سُلَيمانَ قالَ: سَمِعْتُ حَنْظَلَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مِنَ الفِطْرَةِ: حَلْقُ العانَةِ، وَتَقْلِيمُ الأظْفارِ، وقَصُّ الشَّارِبِ». [راجع: ٥٨٨٨]

5891. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Five practices are characteristic of *Al-Fitrah* (i.e. Allāh's Islāmic Monotheism): circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits."

[See the F.N. of H. No.5889].

٥٨٩١ - **حدَّثَنا** أحمَدُ بنُ يُونُسَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الفِطْرَةُ خَمْسٌ: الخِتانُ، والاِسْتِحْدَادُ، وَقَصُّ

=Monotheism and *As-Sunna* of the Prophet ﷺ. (Literally, it means 'human nature'.) Religion of pure Islāmic Monotheism (i.e. worshipping none but Allāh). *Fitra* as a verb also means 'to create' – (See the Qur'ān 30:30).

الشَّارِبِ، وَتَقْلِيمُ الأَظْفارِ، ونَتْفُ الآباطِ». [راجع: ٥٨٨٩]

5892. Narrated Nāfi': Ibn 'Umar said, "The Prophet ﷺ said, 'Do the opposite of what *Al-Mushrikūn*[1] do. Grow abundantly the beards and cut the moustaches short'." Whenever Ibn 'Umar performed the *Hajj* or *'Umra*, he used to hold his beard with his hand and cut whatever remained outside his hold.

٥٨٩٢ - **حدَّثَنا** مُحَمَّدُ بنُ مِنْهالٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا عُمَرُ بنُ مُحَمَّدِ بنِ زَيْدٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قالَ: «خالِفُوا المُشْرِكِينَ، وَوَفِّرُوا اللِّحَى، وأحْفُوا الشَّوارِبَ».

وكانَ ابنُ عُمَرَ إذا حَجَّ أوِ اعْتَمَرَ قَبَضَ عَلى لِحْيَتِهِ، فَما فَضَلَ أخَذَهُ. [انظر: ٥٨٩٣]

(65) CHAPTER. To leave the beard (i.e. not to cut it).

(٦٥) بابُ إعْفاءِ اللِّحَى،

﴿عَفَوْا﴾: كَثُرُوا وكَثُرَتْ أمْوالُهُمْ.

5893. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Cut the moustaches short and leave the beard (as it is)."

٥٨٩٣ - **حدَّثَني** مُحَمَّدٌ: أخْبَرَنا عَبْدَةُ: أخْبَرَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أنْهِكُوا الشَّوارِبَ، وأعْفُوا اللِّحَى». [راجع: ٥٨٩٢]

(66) CHAPTER. What is said about grey hair.

(٦٦) بابُ ما يُذْكَرُ في الشَّيْبِ

5894. Narrated Muhammad bin Sīrīn: I asked Anas, "Did the Prophet ﷺ dye his hair?" Anas replied, "The Prophet ﷺ did not have except a few grey hair."

٥٨٩٤ - **حدَّثَنا** مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قالَ: سألْتُ أنَساً: أخَضَبَ النَّبِيُّ ﷺ؟ قال: لَمْ يَبْلُغِ الشَّيْبَ إلَّا قَلِيلاً. [راجع: ٣٥٥٠]

---

(1) (H. 5892) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

5895. Narrated Thābit: Anas was asked whether the Prophet ﷺ used a hair dye or not. Anas replied, "The Prophet ﷺ had not enough grey hair to dye. I could even count the white grey hair of his beard if I would."

٥٨٩٥ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ قالَ: سُئِلَ أَنَسٌ، عَنْ خِضابِ النَّبِيِّ ﷺ فَقالَ: إِنَّهُ لَمْ يَبْلُغْ ما يَخْضِبُ، لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطاتِهِ في لِحْيَتِهِ. [راجع: ٣٥٥٠]

5896. Narrated Isrā'īl: 'Uthmān bin 'Abdullāh bin Mauhab said, "My people sent me with a bowl of water to Umm Salama." Isrā'īl approximated three fingers (indicating the small size of the container in which there was some hair of the Prophet ﷺ. 'Uthmān added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama.[1] I looked into the container (in which there was the hair of the Prophet ﷺ) and saw a few red hair in it."

٥٨٩٦ - حدَّثَنا مالِكُ بنُ إِسْماعِيلَ: حدَّثَنا إِسْرائِيلُ، عَنْ عُثْمانَ بنِ عَبْدِ اللهِ ابنِ مَوْهَبٍ قالَ: أَرْسَلَنِي أَهْلِي إِلى أُمِّ سَلَمَةَ بِقَدَحٍ مِنْ ماءٍ، وَقَبَضَ إِسْرائِيلُ ثَلاثَ أَصابِعَ مِنْ قُصَّةٍ فِيها شَعَرٌ مِنْ شَعَرِ النَّبِيِّ ﷺ، وكانَ إِذا أَصابَ الإِنْسانَ عَيْنٌ أَوْ شَيْءٌ بَعَثَ إِلَيْها مِخْضَبَهُ فاطَّلَعْتُ في الجُلْجُلِ، فَرَأَيْتُ شَعَراتٍ حُمْراً. [انظر: ٥٨٩٧، ٥٨٩٨]

5897. Narrated 'Uthmān bin 'Abdullāh bin Mauhab: I went to Umm Salama and she brought out for us some of the dyed hair of the Prophet ﷺ.

٥٨٩٧ - حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا سَلَّامٌ، عَنْ عُثْمانَ بنِ عَبْدِ اللهِ بنِ مَوْهَبٍ قالَ: دَخَلْتُ عَلى أُمِّ سَلَمَةَ فَأَخْرَجَتْ إِلَيْنا شَعَراً مِنْ شَعَرِ النَّبِيِّ ﷺ مَخْضُوباً. [راجع: ٥٨٩٦]

5898. Ibn Mauhab also said that Umm Salama had shown him the red hair of the Prophet ﷺ.

٥٨٩٨ - وَقالَ أَبو نُعَيْمٍ: حدَّثَنا نُصَيرُ بنُ الأَشْعَثِ، عَنِ ابنِ مَوْهَبٍ: أَنَّ أُمَّ سَلَمَةَ أَرَتْهُ شَعَرَ النَّبِيِّ ﷺ أَحمَرَ. [راجع: ٥٨٩٦]

(1) (H. 5896) Umm Salama would dip those hair into the vessel and return it to the patient to drink that blessed water or wash himself with it, seeking to be healed. (See *Fath Al-Bari*)

(67) CHAPTER. The hair dye.

5899. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Jews and Christians do not dye their hair so you should do the opposite what they do."

(٦٧) بابُ الخِضَابِ

٥٨٩٩ - حَدَّثَنَا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا الزُّهْرِيُّ، عن أبي سَلَمَةَ وسُلَيْمانَ ابنِ يسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قالَ النَّبِيُّ ﷺ: «إنَّ اليَهُودَ والنَّصارَى لا يَصْبُغُونَ فخالِفُوهُمْ». [راجع: ٣٤٦٢]

(68) CHAPTER. The curly hair.

5900. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was neither conspicuously tall nor short; neither very white nor tawny. His hair was neither much curled, nor very straight. Allāh sent him (as a Messenger) at the age of forty (and after that) he stayed for ten years in Makkah, and for ten more years in Al-Madīna. Allāh took him unto Him at the age of sixty, and he scarcely had twenty white hairs on his head and in his beard.

(٦٨) بابُ الجَعْدِ

٥٩٠٠ - حَدَّثَنَا إسْماعِيلُ قالَ: حدَّثَني مالكُ بنُ أنَسٍ، عَنْ رَبيعَةَ بنِ أبي عَبْدِ الرَّحمٰنِ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ لَيْسَ بالطَّويلِ البائِنِ، وَلا بالقَصِيرِ، وَلَيْسَ بالأبْيَضِ الأمْهَقِ، وَلَيْسَ بالآدَمِ، وَلَيْسَ بالجَعْدِ القَطَطِ، وَلا بالسَّبْطِ. بَعَثَهُ اللهُ على رأسِ أرْبَعِينَ سَنَةً، فأقامَ بمَكَّةَ عَشْرَ سِنِينَ وَبالمَدِينَةِ عَشْرَ سِنِينَ. وَتَوَفَّاهُ اللهُ عَلى رأسِ سِتِّينَ سَنَةً، وَلَيْسَ في رأسِهِ ولِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضاءَ. [راجع: ٣٥٤٧]

5901. Narrated Al-Barā': I did not see anybody in a red cloak looking more handsome than the Prophet ﷺ.

Narrated Mālik: The hair of the Prophet ﷺ used to hang near his shoulders.

Narrated Shu'ba: The hair of the Prophet ﷺ used to hang down to the earlobes.

٥٩٠١ - حَدَّثَنَا مالكُ بنُ إسْماعِيلَ: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البَراءَ يَقُولُ: ما رأيْتُ أحداً أحْسَنَ في حُلَّةٍ حَمْراءَ مِنَ النَّبِيِّ ﷺ.

قالَ بَعْضُ أصحَابي، عَنْ مالكٍ: إنَّ جُمَّتَهُ لَتَضْرِبُ قَرِيباً مِنْ مَنْكِبَيْهِ.

قالَ أبو إسحاقَ: سَمِعْتُهُ يُحَدِّثُهُ غَيرَ مَرَّةٍ، ما حدَّثَ بِهِ قَطُّ إلَّا ضَحِكَ. قالَ شُعْبَةُ: شَعَرُهُ يَبْلُغُ شَحْمَةَ أُذُنِهِ. [راجع: ٣٥٥١]

٥٩٠٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أُرَانِي اللَّيْلَةَ عِنْدَ الكَعْبَةِ فَرأَيْتُ رَجُلاً آدَمَ كأحْسَنِ ما أنتَ راءٍ مِنْ أُدْمِ الرِّجالِ، لَهُ لِمَّةٌ كأحْسَنِ ما أنْتَ راءٍ مِنَ اللِّمَمِ قَدْ رَجَّلَها، فَهِيَ تَقْطُرُ ماءً، مُتَّكِئاً عَلى رَجُلَيْنِ، أوْ عَلى عَوَاتِقِ رَجُلَينِ، يَطُوفُ بالبَيْتِ. فَسألْتُ: مَنْ هٰذَا؟ فَقِيلَ: المَسِيحُ ابنُ مَرْيَمَ. وإذَا أنا بِرَجُلٍ جَعْدٍ، قَطَطٍ، أعْوَرِ العَيْنِ اليُمْنَى، كأنَّها عِنَبَةٌ طافِيَةٌ، فَسألْتُ: مَنْ هٰذَا؟ فَقِيلَ: المَسِيحُ الدَّجَّالُ». [راجع: ٣٤٤٠]

5902. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Tonight I saw myself in a dream near the Ka'bah. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful *Limma* (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the *Ṭawāf* around the Ka'bah leaning on two men or on the shoulders of two men. I asked, 'Who is this?' It was said, 'Al-Messiah, the son of Maryam (Mary).' Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' It was said, 'He is *Al-Masih Ad-Dajjāl*'."

٥٩٠٣ - حدَّثَنا إسحاقُ: أخبرَنا حِبَّانُ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسٌ: أنَّ النَّبِيَّ ﷺ كانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ. [انظر: ٥٩٠٤]

5903. Narrated Anas رَضِيَ اللهُ عَنْهُ: The hair of the Prophet ﷺ used to hang down up to his shoulders.

٥٩٠٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، حدَّثَنا أنَسٌ: كانَ يَضْرِبُ شَعَرُ النَّبِيِّ ﷺ مَنْكِبَيْهِ. [راجع: ٥٩٠٣]

5904. Narrated Anas رَضِيَ اللهُ عَنْهُ: The head-hair of the Prophet ﷺ used to hang down to his shoulders.

٥٩٠٥ - حدَّثَني عَمْرُو بنُ عليٍّ:

5905. Narrated Qatāda: I asked Anas bin Mālik about the hair of Allāh's Messenger

ﷺ. He said, "The hair of Allāh's Messenger ﷺ was neither much straight nor much curly, and it used to hang down till between his shoulders and his earlobes.

حدَّثنا وَهْبُ بنُ جَريرٍ قالَ: حدَّثني أبي، عَنْ قَتادَةَ قالَ: سألْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ عَنْ شَعَرِ رَسُولِ اللهِ ﷺ فقالَ: كانَ شَعَرُ رَسُولِ اللهِ ﷺ رَجِلاً، لَيْسَ بالسَّبِطِ وَلا الجَعْدِ، بَينَ أُذُنَيْهِ وعاتِقِهِ. [انظر: ٥٩٠٦]

5906. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had big hands, and I have never seen anybody like him after him. The hair of the Prophet ﷺ was wavy, neither curly nor straight.

٥٩٠٦ - حدَّثنا مُسْلِمٌ: حدَّثنا جَريرٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: كانَ النَّبيُّ ﷺ ضَخْمَ اليَدَيْنِ، لَمْ أرَ بَعْدَهُ مِثْلَهُ، وكانَ شَعَرُ النَّبيِّ ﷺ رَجِلاً، لا جَعْدَ وَلا سَبِطَ. [راجع: ٥٩٠٥]

5907. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft.

٥٩٠٧ - حدَّثنا أبو النُّعْمانِ: حدَّثنا جَريرُ بنُ حازِمٍ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ ضَخْمَ اليَدَيْنِ والقَدَمَينِ، لَمْ أرَ قَبْلَهُ وَلا بَعْدَهُ مِثْلَهُ، وكانَ بَسْطَ الكَفَّينِ. [انظر: ٥٩٠٨، ٥٩١٠، ٥٩١١]

5908, 5909. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had big feet and a good-looking face, and I have not seen anybody like him after him.

٥٩٠٨، ٥٩٠٩ - حدَّثني عَمْرُو بنُ عَليٍّ: حدَّثنا مُعاذُ بنُ هانِئٍ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ، عَنْ أنَسِ بنِ مالكٍ - أوْ عَنْ رَجُلٍ، عَنْ أبي هُرَيْرَةَ - قالَ: كانَ النَّبيُّ ﷺ ضَخْمَ القَدَمَينِ، حَسَنَ الوَجْهِ، لَمْ أرَ بَعْدَهُ مِثْلَهُ. [راجع: ٥٩٠٧]

5910. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had big feet and hands.

٥٩١٠ - وَقالَ هِشامٌ، عَنْ مَعْمَرٍ، عَنْ قَتادَةَ، عَنْ أنَسٍ كانَ النَّبيُّ ﷺ شَثْنَ القَدَمَينِ والكَفَّينِ. [راجع: ٥٩٠٧]

5911, 5912. Narrated Anas or Jābir bin 'Abdullāh: The Prophet ﷺ had big hands and feet and I have not seen anybody like him after him.

٥٩١١، ٥٩١٢ - حدَّثَنَا أبو هِلالٍ: أَنْبَأَنا قَتادَةُ، عَنْ أَنَسٍ - أَوْ جابِرِ بن عَبْدِ اللهِ-: كانَ النَّبِيُّ ﷺ ضَخْمَ الكَفَّينِ والقَدَمَينِ، لَمْ أَرَ بَعْدَهُ شَبِيهاً لَهُ. [راجع: ٥٩٠٧]

5913. Narrated Mujāhid: We were with Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and the people mentioned *Ad-Dajjāl*. Someone said, "The word '*Kāfir*' (disbeliever) is written in between his (*Ad-Dajjāl's*) eyes." Ibn 'Abbās said, "I have not heard the Prophet ﷺ saying this, but he said, 'As regards Ibrahim (Abraham), he looks like your companion (i.e. the Prophet, Muḥammad ﷺ), and as regards Mūsa (Moses), he is a brown curly-haired man riding a camel reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying *Labbaik*'."

٥٩١٣ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنِي ابنُ أبي عَدِيّ، عَنِ ابنِ عَوْنٍ، عَنْ مُجاهِدٍ قالَ: كُنَّا عِنْدَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَذَكَرُوا الدَّجَّالَ فَقالَ: إِنَّهُ مَكْتُوبٌ بَينَ عَيْنَيْهِ كافِرٌ. وَقالَ ابنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قالَ ذَاكَ، وَلٰكِنَّهُ قالَ: «أَمَّا إِبْرَاهِيمُ فانْظُرُوا إلى صَاحِبِكُمْ، وأَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ عَلى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ كأنّي أَنْظُرُ إِلَيْهِ إِذِ انحَدَرَ في الوَادِي يُلَبِّي». [راجع: ١٥٥٥]

(69) CHAPTER. *At-Talbīd* (to get the hair stuck together with a sticky substance).

(٦٩) بابُ التَّلْبِيدِ

5914. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard 'Umar رَضِيَ اللهُ عَنْهُ saying, "Whoever braids his hair should shave it (on finishing *Iḥrām*). You'd better not do something like *Talbīd*". Ibn 'Umar used to say: I saw Allāh's Messenger ﷺ with his hair stuck together with gum.

٥٩١٤ - حدَّثنَا أبو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَنِي سالِمُ ابنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: مَنْ ضَفَّرَ فَلْيَحْلِقْ، وَلا تَشَبَّهُوا بالتَّلْبِيدِ. وكانَ ابنُ عُمَرَ يَقُولُ: لَقَدْ رأَيْتُ رَسُولَ اللهِ ﷺ مُلَبِّداً. [راجع: ١٥٤٠]

5915. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ, while he was in

٥٩١٥ - حدَّثَني حِبَّانُ بنُ مُوسَى

the state of *Iḥrām* and his hair was stuck together with gum, saying, "*Labbaik, Allāhumma Labbaik, Labbaik Lā Sharīka Laka Labbaik. Innal-Ḥamda Wan-Ni'mata Laka Wal-Mulk, Lā Sharīka Lak.*" He did not add anything to those words. (See *Ḥadīth* No.1549, Vol.2)

وأحمَدُ بنُ مُحَمَّدٍ قالا: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّداً يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إنَّ الحَمْدَ والنِّعْمَةَ لَكَ والمُلْكَ لا شَرِيكَ لَكَ». لا يَزِيدُ عَلى هٰؤُلاءِ الكَلِماتِ.

[راجع: ١٥٤٠]

5916. Narrated Ḥafṣa رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: I said, "O Allāh's Messenger! Why have the people finished their *Iḥrām* after performing the *'Umra* while you have not finished your *Iḥrām* after your *'Umra*?" He said, "I have done *Talbīd* (of my hair) and have decorated my *Hady* with garlands, so I shall not finish my *Iḥrām* till I have slaughtered my *Hady* (animal for sacrifice)."

٥٩١٦ - **حدَّثَني** إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، ما شأنُ النَّاسِ حَلُّوا بِعُمرَةٍ ولَمْ تَحْلِلْ أنْتَ مِنْ عُمْرَتِكَ؟ قالَ: «إنِّي لَبَّدْتُ رأسِي، وقَلَّدْتُ هَدْيِي، فَلا أَحِلُّ حتى أنحَرَ». [راجع: ١٥٦٦]

(70) CHAPTER. (Hair) parting.

(٧٠) بابُ الفَرْقِ

5917. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to copy the people of the Scripture in matters in which there was no order from Allāh. The people of the Scripture used to let their hair hang down while *Al-Mushrikūn* used to part their hair. So the Prophet ﷺ let his hair hang down first, but later on he parted it.

٥٩١٧ - **حدَّثَنا** أحمَدُ بنُ يُونُسَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يُحِبُّ مُوافَقَةَ أهْلِ الكِتابِ فِيما لَمْ يُؤْمَرْ فِيهِ، وكانَ أهْلُ الكِتابِ يَسْدِلُونَ أشْعارَهُمْ، وكانَ المُشْرِكُونَ يَفْرُقُونَ رؤُسَهُمْ، فَسَدَلَ النَّبِيُّ ﷺ ناصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ.

[راجع: ٣٥٥٨]

5918. Narrated 'Āishah رَضِيَ اللهُ عَنها: As if I am now looking at the shine of the hair of the Prophet ﷺ while he was in the state of *Iḥrām*.

٥٩١٨ - حدَّثَنا أبو الوَلِيدِ وعَبْدُ اللهِ ابنُ رَجاءٍ قالا: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كأنِّي أنْظُرُ إلى وَبِيصِ الطِّيبِ في مَفارِقِ النَّبيِّ ﷺ وَهُوَ مُحْرِمٌ.

قالَ عَبْدُ اللهِ: في مَفْرِقِ النَّبيِّ ﷺ.

(71) CHAPTER. Locks of hair.

(٧١) بابُ الذَّوائِبِ

5919. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith and Allāh's Messenger ﷺ was with her as it was her turn. Allāh's Messenger ﷺ got up to offer the night *Ṣalāt* (prayer). I stood on his left but he took hold of my two locks of hair and made me stand on his right.

Narrated Abū Bishr (the above *Ḥadīth*) but he quoted: Ibn 'Abbās said, "...(took hold of) my two braids on my head."

٥٩١٩ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا الفَضْلُ بنُ عَنْبَسَةَ: أخبرَنا هُشَيْمٌ: أخْبرَنا أبو بِشْرٍ. ح وحدَّثَنا قُتَيْبَةُ: حدَّثَنا هُشَيْمٌ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ لَيْلَةً عِنْدَ مَيْمُونَةَ بِنْتِ الحارِثِ، خالَتِي، وكانَ رَسُولُ اللهِ ﷺ عِنْدَها في لَيْلَتِها، قالَ: فَقامَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عنْ يَسارِهِ، قالَ: فأخَذَ بِذُؤَابَتِي فجَعَلَنِي عَنْ يَمِينِهِ.

حدَّثَنا عَمْرُو بنُ مُحَمَّدٍ: حدَّثَنا هُشَيْمٌ: أخْبرَنا أبو بِشْرٍ بِهٰذَا، وَقالَ: بذُؤَابَتِي أوْ بِرأسِي. [راجع: ١١٧]

(72) CHAPTER. *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head).

(٧٢) بابُ القَزَعِ

5920. Narrated 'Ubaidullāh bin Ḥafṣ that 'Umar bin Nāfi' told him that Nāfi', *Maula* 'Abdullāh had heard Ibn 'Umar رَضِيَ اللهُ عَنْهُما saying, "I heard Allāh's Messenger ﷺ forbidding *Al-Qaza'*." 'Ubaidullāh added: I

٥٩٢٠ - حدَّثَنا مُحَمَّدٌ قالَ: أخْبرَنِي مَخْلَدٌ قالَ: أخْبرَنِي ابنُ جُرَيْجٍ قالَ: أخْبرَنِي عُبَيْدُ اللهِ بنُ

said, "What is *Al-Qaza*'?" 'Ubaidullāh pointed (towards his head) to show us and added, "Nāfi' said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there'." 'Ubaidullāh pointed towards his forehead and the sides of his head. 'Ubaidullāh was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Nāfi' said, 'The boy'." 'Ubaidullāh added, "I asked Nāfi' again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but *Al-Qaza*' is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.'"

حَفْصٍ: أنَّ عُمَرَ بنَ نافِعٍ أخْبَرهُ، عَنْ نافِعٍ مَوْلى عَبْدِ اللهِ: أنَّهُ سَمِعَ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهى عَنِ القَزَعِ. قالَ عُبَيْدُ اللهِ: قُلْتُ: وَما القَزَعُ؟ فأشارَ لَنا عُبَيْدُ اللهِ، قالَ: إذَا حُلِقَ الصَّبيُّ وَتُرِكَ هاهُنَا شَعَرَةٌ وَهاهُنا، وَهاهُنا، فأشارَ لَنا عُبَيْدُ اللهِ إلى ناصِيَتِهِ وَجانِبَيْ رأسِهِ، قِيلَ لِعُبَيْدِ اللهِ: فالجارِيَةُ والغُلامُ؟ قالَ: لا أدري، هٰكذَا قالَ: الصَّبيُّ. قالَ عُبَيْدُ اللهِ: وَعاوَدْتُهُ فَقالَ: أمَّا القُصَّةُ والقفَا للغُلامِ فَلا بأسَ بِهِما، وَلٰكِنَّ القَزَعَ أنْ يُتْرَكَ بناصِيَتِهِ شَعَرٌ وَلَيْسَ في رأسِهِ غَيْرُهُ، وكذٰلكَ شِقُّ رأسِهِ هٰذَا وَهٰذَا.

[انظر: ٥٩٢١]

5921. Narrated ('Abdullāh) bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade *Al-Qaza*' (leaving a tuft of hair here and there after shaving one's head).

٥٩٢١ - حَدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ: حَدَّثَنا عَبْدُ اللهِ بنُ المُثَنَّى بنِ عَبْدِ اللهِ بنِ أنَسِ ابنِ مالِكٍ: حَدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ، عَنِ ابنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ القَزَعِ.

[راجع: ٥٩٢٠]

(73) CHAPTER. The application of perfume by the wife on her husband with her own hands.

(٧٣) بابُ تَطْيِيبِ المَرأةِ زَوْجَها بِيدَيْها

5922. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I applied perfume to the Prophet ﷺ with my own hands when he wanted to assume the state of *Ihrām*, and I also perfumed him at Minā before he departed from there (to perform *Ṭawāf-al-Ifāḍa*).

٥٩٢٢ - حَدَّثَنا أحمَدُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يَحْيى بنُ سَعِيدٍ: أخْبَرَنا عَبْدُ الرَّحمٰنِ بنُ القاسِمِ، عَنْ أبِيهِ، عَنْ عائِشَةَ قالَتْ:

طَيَّبْتُ النَّبِيَّ ﷺ بِيَدَيَّ لِحُرْمِهِ، وطَيَّبْتُهُ بِمِنًى قَبْلَ أَنْ يُفِيضَ. [راجع: ١٥٣٩]

(74) CHAPTER. To apply scent to the head and beard.

(٧٤) بابُ الطِّيبِ في الرأسِ واللِّحْيَةِ

5923. Narrated 'Āishah رَضِيَ اللهُ عَنها: I used to perfume Allāh's Messenger ﷺ with the best scent available till I saw the shine of the scent on his head and beard.

٥٩٢٣ - حَدَّثني إسحاقُ بنُ نَصْرٍ: حدَّثنا يَحيى بنُ آدَمَ: حدَّثنا إسْرائيلُ عَنْ أبي إسحاقَ، عَنْ عَبْدِ الرَّحمٰنِ بنِ الأسْوَدِ، عَنْ أبيهِ، عَنْ عائشَةَ قالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ بأطْيَبِ ما يَجِدُ، حتى أجِدَ وَبِيصَ الطِّيبِ في رأسِهِ ولِحْيَتِهِ.

(75) CHAPTER. Combing one's hair.

(٧٥) بابُ الامْتِشاطِ

5924. Narrated Sa'd: A man peeped into the house of the Prophet ﷺ through a hole while the Prophet ﷺ was scratching his head with a *Midra* (a certain kind of comb). On that the Prophet ﷺ said (to him), "If I had known that you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully."

٥٩٢٤ - حَدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ ابنِ سَعْدٍ: أنَّ رَجُلاً اطَّلَعَ مِنْ جُحْرٍ في دارِ النَّبيِّ ﷺ، والنَّبيُّ ﷺ يَحُكُّ رأسَهُ بالمِدْرَى، فَقالَ: «لَوْ عَلِمْتُ أنَّكَ تَنْتَظِرُ لَطَعَنْتُ بِها في عَيْنِكَ، إنَّما جُعِلَ الإذْنُ مِنْ قِبَلِ الأبْصارِ». [انظر: ٦٢٤١، ٦٩٠١]

(76) CHAPTER. The combing of the hair of the husband by his menstruating wife.

(٧٦) باب تَرْجيلِ الحائضِ زَوْجَها

5925. Narrated 'Āishah رَضِيَ اللهُ عَنها: I used to comb the hair of Allāh's Messenger ﷺ during my periods.

Narrated 'Āishah رَضِيَ اللهُ عَنها: (As above, 5925).

٥٩٢٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أُرَجِّلُ رأسَ رَسولِ اللهِ ﷺ وأنا

حائض. [راجع: ٢٩٥]

حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ مِثْلَهُ.

(77) CHAPTER. To start combing the hair from the right side.

(٧٧) **بابُ التَّرْجيلِ، والتَّيَمُّنِ فيهِ**

5926. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to like to start from the right side as far as possible in combing and in performing ablution.

٥٩٢٦ - حدَّثَنا أبو الوَليدِ: حدَّثَنا شُعْبَةُ، عَنْ أشْعَثَ بنِ سُلَيْمٍ، عَنْ أبيهِ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ عَنِ النَّبيِّ ﷺ أنَّهُ كانَ يُعْجِبُهُ التَّيَمُّنُ ما اسْتَطاعَ، في تَرَجُّلِهِ ووُضُوئِهِ. [راجع: ١٦٨]

(78) CHAPTER. What has been mentioned about musk (a kind of perfume).

(٧٨) **بابُ ما يُذْكَرُ في المِسْكِ**

5927. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(Allāh said), 'Every good deed of Adam's son is for him except fasting; it is for Me, and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better with Allāh than the smell of musk." [See H. No.1894. Vol 2.]

٥٩٢٧ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «كلُّ عَمَلِ ابنِ آدَمَ لَهُ إلَّا الصَّوْمَ فَإنَّهُ لِي، وأنا أجْزِي بِهِ. ولَخُلُوفُ فَمِ الصائمِ أطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ». [راجع: ١٨٩٤]

(79) CHAPTER. What kind of scent is recommended.

(٧٩) **بابُ ما يُسْتَحَبُّ مِنَ الطِّيبِ**

5928. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to perfume the Prophet ﷺ before his assuming the state of *Iḥrām*, with the best scent available.

٥٩٢٨ - حدَّثَنا مُوسَى: حدَّثَنا وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ عُثْمانَ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أُطَيِّبُ النَّبيَّ

ﷺ عِنْدَ إِحْرَامِهِ بِأَطْيَبِ ما أَجِدُ.
[راجع: ١٥٣٩]

(80) CHAPTER. Whoever did not refuse the scent.

(٨٠) بابٌ مَنْ لَمْ يَرُدَّ الطِّيبَ

5929. Narrated Thumāma bin 'Abdullāh; Anas رَضِيَ اللهُ عَنْهُ never used to refuse (a gift of) scent and used to say that the Prophet ﷺ never used to refuse (a gift of) scent.

٥٩٢٩ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا عَزْرَةُ بنُ ثابِتٍ الأنْصارِيُّ قالَ: حدَّثَني ثُمامَةُ بنُ عَبْدِ اللهِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّهُ كانَ لا يَرُدُّ الطِّيبَ، وَزَعَمَ أنَّ النَّبِيَّ ﷺ كانَ لا يَرُدُّ الطِّيبَ. [راجع: ٢٥٨٢]

(81) CHAPTER. *Adh-Dharīra* (a kind of scent).

(٨١) بابُ الذَّرِيرَةِ

5930. Narrated 'Āishah رَضِيَ اللهُ عَنها: During *Hajjat-ul-Wadā'*, I perfumed Allāh's Messenger ﷺ with *Dharīra* with my own hands, both on his assuming *Ihrām* and on finishing it.

٥٩٣٠ - حدَّثَنا عُثْمانُ بنُ الهَيْثَمِ - أوْ مُحَمَّدٌ عَنْهُ - عَنِ ابنِ جُرَيْجٍ: أخْبَرَني عُمَرُ ابنُ عَبْدِ اللهِ بنِ عُرْوَةَ: سَمِعَ عُرْوَةَ والقاسِمَ يُخْبِرانِ عَنْ عائشَةَ قالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ بِيَدَيَّ بذَرِيرَةٍ في حَجَّةِ الوَداعِ لِلْحِلِّ والإِحْرامِ. [راجع: ١٥٣٩]

(82) CHAPTER. Creating artificial spaces between the teeth to look beautiful.

(٨٢) بابُ المُتَفَلِّجاتِ لِلْحُسْنِ

5931. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create space between their teeth artificially to look beautiful, as such women alter the features created by Allāh تعالى.

Why then should I not curse those whom the Prophet ﷺ has cursed? And that is in Allāh's Book, i.e. His saying:

٥٩٣١ - حدَّثَنا عُثْمانُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ: «لَعَنَ اللهُ الواشِماتِ والمُسْتَوشِماتِ، والمُتَنَمِّصاتِ والمُتَفَلِّجاتِ لِلحُسْنِ، المُغَيِّراتِ خَلْقَ اللهِ تَعالى». ما لي لا ألْعَنُ مَنْ لَعَنَ النَّبِيُّ ﷺ؟ وهُوَ في

“And whatsoever the Messenger (Muhammad ﷺ) gives you take it.. (up to).. you abstain (from it).” (V.59:7)

كِتابِ اللهِ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ﴾ إلى ﴿فَٱنتَهُوا۟﴾ [الحشر: ٧].

[راجع: ٤٨٨٦]

(83) CHAPTER. The use of false hair.

(٨٣) بابٌ وَصْلِ الشَّعَرِ

5932. Narrated Ḥumaid bin ‘Abdur-Raḥmān bin ‘Auf that in the year he performed *Ḥajj*, he heard Mu‘āwiya bin Abī Sufyān, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, “Where are your religious learned men? I heard Allāh’s Messenger ﷺ forbidding this (false hair) and saying, ‘The Children of Isrāel were destroyed when their women started using this’.”

٥٩٣٢ - حَدَّثَنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحمٰنِ بنِ عَوْفٍ: أَنَّهُ سَمِعَ مُعاوِيَةَ بنَ أَبي سُفْيانَ عامَ حَجَّ، وَهُوَ عَلَى المِنْبَرِ، وَهُوَ يَقُولُ، وَتَناوَلَ قُصَّةً مِنْ شَعَرٍ كانَتْ بِيَدِ حَرَسِيٍّ: أَيْنَ عُلَماؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنْ مِثْلِ هٰذِهِ وَيَقُولُ: «إِنَّما هَلَكَتْ بَنُو إِسْرائِيلَ حِينَ اتَّخَذَ هٰذِهِ نِساؤُهُمْ». [راجع: ٣٤٦٨]

5933. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Allāh has cursed the lady who artificially lengthens (her or someone else’s) hair, and the one who gets her hair lengthened and the one who tattooes (herself or someone else), and the one who gets herself tattooed.”

٥٩٣٣ - وَقالَ ابنُ أَبي شَيْبَةَ: حَدَّثَنا يُونُسُ بنُ مُحَمَّدٍ: حَدَّثَنا فُلَيْحٌ، عَنْ زَيْدِ ابنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَعَنَ اللهُ الوَاصِلَةَ والمُسْتَوْصِلَةَ، والواشِمَةَ والمُسْتَوْشِمَةَ».

5934. Narrated ‘Āishah رَضِيَ اللهُ عَنْها: An *Anṣārī* girl was married and she became sick and all her hair fell out. Intending to provide her with false hair, they asked the Prophet ﷺ who said, “Allāh has cursed the lady who artificially lengthens (her or someone else’s) hair and also the one who gets her hair lengthened.”

٥٩٣٤ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ الحَسَنَ ابنَ مُسْلِمِ بنِ يَنَّاقٍ يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ جارِيَةً مِنَ الأَنْصارِ تَزَوَّجَتْ، وأَنَّها مَرِضَتْ

فتمعَّطَ شَعَرُها، فأرَادُوا أنْ يَصِلُوها، فَسألُوا النَّبيَّ ﷺ فقالَ: «لَعَنَ اللهُ الوَاصِلَةَ والمُسْتَوْصِلَةَ». [راجع:٥٢٠٥]

تابَعَهُ ابنُ إسحَاقَ عَنْ أبانَ بنِ صَالحٍ، عَنِ الحَسَنِ، عَنْ صَفِيَّةَ، عَنْ عائشَةَ،

٥٩٣٥ - حدَّثني أحمَدُ بنُ المِقْدَامِ: حدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ: حدَّثَنا مَنْصُورُ ابنُ عَبْدِ الرَّحمٰنِ قالَ: حدَّثَتْني أُمِّي، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: أنَّ امْرأَةً جاءَتْ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: إنِّي أنْكَحْتُ ابْنَتِي، ثُمَّ أصَابَها شَكْوَى، فتَمَزَّقَ رأسُها وَزَوْجُها يسْتَحِثُّني بِها، أفأصِلُ رأسَها؟ فَسَبَّ رَسُولُ اللهِ ﷺ الوَاصِلَةَ والمُسْتَوْصِلةَ.

[انظر: ٥٩٣٦، ٥٩٤١]

5935. Narrated Asmā', the daughter of Abū Bakr رَضِيَ اللهُ عَنْهُما: A woman came to Allāh's Messenger ﷺ and said, "I married my daughter (to someone) but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet ﷺ cursed *Al-Wāṣilah* (a lady who artificially lenghtens her or someone else's hair) and *Al-Mustouṣilah* (a lady who gets her hair lengthened artificially).

٥٩٣٦ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنِ امْرأتِهِ فاطِمَةَ، عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ قالَتْ: لَعَنَ رَسُولُ اللهِ ﷺ الوَاصِلَةَ والمُسْتَوْصِلَةَ. [راجع: ٥٩٣٥]

5936. Narrated Asmā', the daughter of Abū Bakr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ has cursed *Al-Wāṣilah* [a lady who artificially lengthens (her or someone else's) hair] and also *Al-Mustouṣilah* (the one who gets her hair lengthened artificially).

٥٩٣٧ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخبَرَنا عَبْدُ اللهِ: أخبَرَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَعَنَ اللهُ الوَاصِلَةَ والمُسْتَوْصِلَةَ والوَاشِمَةَ والمُسْتَوْشِمَةَ». قالَ نافِعٌ:

5937. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Allāh has cursed the lady who lengthens (her or someone else's) hair artificially, and also the one who gets it lengthened, and also a lady who tattooes (herself or someone else) and also the one who gets herself tattooed.

الوَشْمُ في اللِّثَةِ. [انظر: ٥٩٤٠، ٥٩٤٢، ٥٩٤٧]

5938. Narrated Sa'īd bin Al-Musaiyab: Mu'āwiya came to Al-Madīna for the last time and delivered a *Khutba*. He took out a tuft of hair and said, "I thought that none used to do this (i.e. use false hair) except Jews." The Prophet ﷺ labelled such practice, (i.e. the use of false hair), as cheating.

٥٩٣٨ - **حدَّثنا** آدمُ: حدَّثنا شُعْبَةُ: حدَّثنا عَمْرو بنُ مُرَّةَ: سَمِعْتُ سَعيدَ بنَ المُسَيَّبِ قالَ: قَدِمَ مُعاويةُ المَدينَةَ آخِرَ قَدْمَةٍ قَدِمَها، فخَطَبَنا فأخْرَجَ كُبَّةً مِنْ شَعَرٍ، قالَ: ما كُنْتُ أرَى أحَداً يَفْعَلُ هٰذَا غيرَ اليَهُودِ، إنَّ النَّبيَّ ﷺ سَمَّاهُ الزُّورَ، يَعْني الوَاصِلَةَ في الشَّعَرِ. [راجع: ٣٤٦٨]

(84) CHAPTER. Ladies who remove hair from the face, eye-brows etc.

(٨٤) بابُ المُتَنَمِّصاتِ

5939. Narrated 'Alqama: 'Abdullāh cursed those women who practised tattooing and those who removed hair from their faces, eye-brows etc. and those who created spaces between their teeth artificially to look beautiful, as such ladies alter the features created by Allāh.

Umm Ya'qūb said, "What is that?" 'Abdullāh said, "Why should I not curse those who were cursed by Allāh's Messenger ﷺ and are referred to in Allāh's Book?" She said to him, "By Allāh, I have read the whole Qur'ān but I have not found such a thing." 'Abdullāh said, "By Allāh, if you had read it (carefully) you would have found it. (Allāh says:)

'And whatsoever the Messenger (Muhammad ﷺ) gives you take it and whatsoever he forbids you abstain (from it)'." (V.59:7)

٥٩٣٩ - **حدَّثنا** إسحاقُ بنُ إبراهيمَ: أخْبرَنا جَريرٌ، عَنْ مَنْصُورٍ، عَنْ إبْراهيمَ، عَنْ عَلْقَمَةَ قالَ: لَعَنَ عَبْدُ اللهِ الوَاشِماتِ والمُتَنَمِّصاتِ والمُتَفَلِّجاتِ لِلْحُسْنِ، المُغَيِّراتِ خَلْقَ اللهِ، فَقالَتْ أُمُّ يَعْقُوبَ: ما هٰذَا؟ قالَ عَبْدُ اللهِ: وَما لِيَ لا ألْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ وَفي كِتابِ اللهِ؟ قالَتْ: وَاللهِ لَقَدْ قَرأتُ ما بَينَ اللَّوْحَينِ فَمَا وَجَدْتُهُ، قالَ: وَاللهِ لَئِنْ قَرأتِيهِ لَقَدْ وَجَدْتِيهِ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٧]. [راجع: ٤٨٨٦]

(85) CHAPTER. The lady who lengthens hair artificially (by wearing false hair etc.).

(٨٥) بابُ المَوْصُولَةِ

٥٩٤٠ - حدَّثني مُحَمَّدٌ: حدَّثَنا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَعَنَ النَّبيُّ ﷺ الوَاصِلَةَ والمُسْتَوْصِلَةَ، والوَاشِمَةَ والمُسْتَوْشِمةَ. [راجع: ٥٩٣٧]

5940. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattooes (herself or others) and the one who gets herself tattooed.

٥٩٤١ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامٌ: أَنَّهُ سَمِعَ فاطِمَةَ بنتَ المُنْذِرِ تَقُولُ: سَمِعْتُ أَسْماءَ قالَتْ: سأَلَتِ امْرأَةٌ النَّبيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابْنَتي أَصابَتْها الحَصْبَةُ فأَمَّرَقَ شَعَرُها، وإنِّي زَوَّجْتُها، أفأَصِلُ فِيهِ؟ فَقالَ: «لَعَنَ اللهُ الوَاصِلَةَ والمَوْصُولَةَ». [راجع: ٥٩٣٥]

5941. Narrated Asmā': A woman asked the Prophet ﷺ saying, "O Allāh's Messenger! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allāh has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially."

٥٩٤٢ - حدَّثني يُوسُفُ بنُ مُوسَى: حدَّثَنا الفَضْلُ بنُ دُكَيْنٍ: حدَّثَنا صَخْرُ بنُ جُوَيرِيَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبيَّ ﷺ، - أَوْ قالَ النَّبيُّ ﷺ -: «لَعَنَ اللهُ الوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، والوَاصِلَةَ والمُسْتَوْصِلَةَ». يَعْني لَعَنَ النَّبيُّ ﷺ. [راجع: ٥٩٣٧]

5942. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying (or the Prophet ﷺ said), "Allāh has cursed the lady who practises tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially." The Prophet ﷺ has cursed such ladies.

٥٩٤٣ - حدَّثني مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إبْراهيمَ عَنْ عَلْقَمَةَ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: «لَعَنَ اللهُ الوَاشِماتِ

5943. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh has cursed those women who practise tatooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who create spaces between their teeth artificially to look beautiful, and those ladies who alter the features created by

والـمُـسْتَـوْشِـمَـاتِ والـمُـتَـنَـمِّـصَـاتِ، والمُتَفَلِّجاتِ لِلْحُسْنِ، المُغَيِّرَاتِ خَلْقَ اللهِ»، ما لي لا أَلْعَنُ مَنْ لَعَنَهُ رَسُولُ اللهِ ﷺ وَهُوَ مَلْعُونٌ فِي كِتابِ اللهِ؟. [راجع: ٤٨٨٦]

Allāh. Why then shall I not curse those whom Allāh's Messenger ﷺ has cursed and who are cursed in Allāh's Book too?

(٨٦) بابُ الوَاشِمَةِ

(86) CHAPTER. The woman who practises tattooing.

٥٩٤٤ - حدَّثني يَحْيَى: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّام، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «العَيْنُ حَقٌّ»، ونَهَى عَنِ الوَشْمِ. [راجع: ٥٧٤٠]

حدَّثنا ابنُ بَشَّارٍ: حدَّثنا ابنُ مَهْدِيٍّ: حدَّثنا سُفْيانُ قالَ: ذَكَرْتُ لِعَبْدِ الرَّحْمٰنِ بنِ عابِسٍ حَدِيثَ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ فَقالَ: سَمِعْتُهُ مِنْ أُمِّ يَعقُوبَ، عنْ عَبْدِ اللهِ مِثْلَ حَدِيثِ مَنْصُورٍ.

5944. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The evil eye is a fact," and he forbade tatooing.

٥٩٤٥ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ قالَ: رأيْتُ أبي فَقالَ: إنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الدَّمِ، وثَمَنِ الكَلْبِ، وآكِلِ الرِّبا ومُوكِلِهِ، والـوَاشِـمَـةِ والـمُـسْتَـوْشِـمَـةِ. [راجع: ٢٠٨٦]

5945. Narrated Abū Juḥaifa: The Prophet ﷺ forbade taking the price of blood and the price of a dog, and he also forbade the one who takes (eats) *Ribā* (usury) the one who gives *Ribā* (usury) the woman who practises tatooing and the woman who gets herself tattooed.

(٨٧) بابُ المُسْتَوْشِمَةِ

(87) CHAPTER. The woman who gets herself tattooed.

٥٩٤٦ - حدَّثنا زُهَيرُ بنُ حَرْبٍ:

5946. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A woman who used to practise tattooing was

brought to 'Umar. 'Umar got up and said, "I beseech you by Allāh, which of you heard the Prophet ﷺ saying something about tattooing?" I got up and said, "O chief of the believers! I heard something." He said, "What did you hear?" I said, "I heard the Prophet ﷺ (addressing the ladies) saying, 'Do not practise tattooing and do not get yourselves tattooed.'"

حدَّثَنا جَرِيرٌ، عَنْ عُمارَةَ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ عُمَرُ بامْرأَةٍ تَشِمُ، فَقامَ فَقالَ: أَنْشُدُكُمْ باللهِ، مَنْ سَمِعَ مِنَ النَّبِيِّ ﷺ في الوَشْمِ؟ فَقالَ أَبو هُرَيْرَةَ: فقُمْتُ فَقُلْتُ: يا أَمِيرَ المُؤمِنِينَ، أَنا سَمِعْتُ، قالَ: ما سَمِعْتَ؟ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تَشِمْنَ، وَلا تَسْتَوْشِمْنَ».

5947. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ has cursed the lady who lengthens her or others hair artificially and that who gets her own hair lengthened in such a way, and the lady who practises tattooing and that who gets it done for herself.

٥٩٤٧ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: أَخبرَني نافِعٌ، عَنِ ابنِ عُمَرَ قالَ: لَعَنَ النَّبِيُّ ﷺ الوَاصِلةَ والمُسْتَوْصِلةَ، والوَاشِمَةَ والمُسْتَوْشِمَةَ. [راجع: ٥٩٣٧]

5948. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who artificially create spaces between their teeth to look beautiful, and those women who alter the features created by Allāh. Why should I not then curse those whom Allāh's Messenger ﷺ has cursed and that is in Allāh's Book?

٥٩٤٨ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الرَّحمٰنِ، عَنْ سُفْيانَ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: «لَعَنَ اللهُ الوَاشِماتِ والمُسْتَوْشِماتِ، والمُتَنَمِّصَاتِ والمُتَفَلِّجاتِ لِلْحُسْنِ، المُغَيِّراتِ خَلْقَ اللهِ»، ما لي لا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ وَهُوَ في كِتابِ اللهِ؟.

[راجع: ٤٨٨٦]

(88) CHAPTER. Pictures.

(٨٨) **بابُ التَّصاوِيرِ**

5949. Narrated Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Angels do not enter a house in which there is a dog or there are pictures." [See *Fatḥ Al-Bārī* for details about pictures]

٥٩٤٩ - **حدَّثَنا** آدَمُ: حدَّثَنا ابنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ ابنِ عُتْبَةَ، عَنِ ابنِ

عَبَّاسٍ، عَنْ أبي طَلْحَةَ رَضِيَ اللهُ عَنْهُمْ قالَ: قالَ النَّبيُّ ﷺ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلا تَصَاوِيرُ».

وَقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ: أخْبَرَني عُبَيْدُ اللهِ: سَمِعَ ابنَ عَبَّاسٍ: سَمِعْتُ أبا طَلْحَةَ: سَمِعْتُ النَّبيَّ ﷺ. [راجع: ٣٢٢٥]

(89) CHAPTER. The punishment for picture-makers on the Day of Resurrection.

(٨٩) بابُ عَذَابِ المُصَوِّرِينَ يَوْمَ القِيامَةِ

5950. Narrated Muslim: We were with Masrūq at the house of Yāsar bin Numair. Masrūq saw some images (or pictures etc.) on his terrace and said, "I heard 'Abdullāh saying that he heard the Prophet ﷺ saying, 'The people who will receive the severest punishment from Allāh will be the picture-makers'."

٥٩٥٠ - **حدَّثَنا** الحُمَيْدِيُّ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا الأعمَشُ، عَنْ مُسْلِمٍ قالَ: كُنَّا مَعَ مَسْرُوقٍ في دَارِ يَسارِ بنِ نُمَيْرٍ فَرأى في صُفَّتِهِ تَماثِيلَ فَقالَ: سَمِعْتُ عَبْدَ اللهِ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «إنَّ أشَدَّ النَّاسِ عَذَاباً عِنْدَ اللهِ، المُصَوِّرُونَ».

5951. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. 'Make alive what you have created.'"

٥٩٥١ - **حدَّثَنا** إبْراهيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ الَّذِينَ يَصْنَعُونَ هٰذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ القِيامَةِ، يُقالُ لَهُمْ: أحْيُوا ما خَلَقْتُمْ». [انظر: ٧٥٥٨]

(90) CHAPTER. The obliteration of pictures.

(٩٠) بابُ نَقْضِ الصُّوَرِ

5952. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ never used to leave in the house

٥٩٥٢ - **حدَّثَنا** مُعاذُ بنُ فَضَالَةَ:

anything carrying images or crosses but he obliterated it.

حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ عِمْرَانَ بنِ حِطَّانَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ: أنَّ النَّبيَّ ﷺ لَمْ يَكُنْ يَتْرُكُ في بَيْتِهِ شَيْئاً فِيهِ تَصالِيبُ، إلَّا نَقَضَهُ.

5953. Narrated Abū Zur'a: I entered a house in Al-Madīna with Abū Hurairah, and he saw a man making pictures at the top of the house. Abū Hurairah said, "I heard Allāh's Messenger ﷺ saying that Allāh said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat'." Abū Hurairah then asked for a water container and washed his arms up to his armpits. I said, "O Abū Hurairah! Is this something you have heard from Allāh's Messenger ﷺ!" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection."

٥٩٥٣ - **حدَّثَنا** مُوسَى: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عُمارَةُ: حدَّثَنا أبو زُرْعَةَ قالَ: دَخَلْتُ مَعَ أبي هُرَيْرَةَ داراً بالمَدينَةِ، فَرأى في أعْلاها مُصَوِّراً يُصَوِّرُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قالَ الله تَعالىٰ: وَمَنْ أظْلَمُ مِمَّنْ ذهَبَ يَخْلُقُ كَخَلْقِي، فلْيَخْلُقُوا حَبَّةً ولْيَخْلُقُوا ذَرَّةً» ثُمَّ دَعا بتَوْرٍ مِنْ ماءٍ، فَغَسَلَ يَدَيْهِ حتى بَلَغَ إبْطَهُ فَقُلْتُ: يا أبا هُرَيْرَةَ، أشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قال: مُنْتَهى الحِلْيَةِ. [انظر: ٧٥٥٩]

(91) CHAPTER. (What about) pictures made on things that are to be trodden on (i.e., carpets, mats, etc.).

(٩١) بابٌ ما وُطِئَ مِنَ التَّصاوِيرِ

5954. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ returned from a journey when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When Allāh's Messenger ﷺ saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allāh's creations." So we turned it (i.e., the curtain) into one or two cushions.

٥٩٥٤ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ عَبْدَ الرَّحمٰنِ بنَ القاسِمِ - وَما بالمَدينَةِ يَوْمَئِذٍ أفْضَلُ مِنْهُ - قالَ: سمعت أبي قالَ: سَمِعْتُ عائشَةَ رَضِيَ اللهُ عَنْها: قَدِمَ رَسُولُ اللهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ بقِرَامٍ لي عَلَى سَهْوَةٍ لي فيها تَماثِيلُ. فَلَمَّا رآهُ رَسُولُ اللهِ ﷺ هَتَكَهُ وَقالَ: «أشَدُّ النَّاسِ عَذاباً يَوْمَ القِيامَةِ، الَّذِينَ يُضاهُونَ بِخَلْقِ اللهِ».

قالَتْ: فجَعَلْناهُ وِسادَةً أوْ وِسادَتَينِ.
[راجع: ٢٤٧٩]

5955. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ returned from a journey when I had hung a thick curtain having some images (or pictures etc.) (in front of a door). He ordered me to remove it and I removed it.

٥٩٥٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ اللهِ بنُ داوُدَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ قالَتْ: قَدِمَ النَّبِيّ ﷺ مِنْ سَفَرٍ وَعَلَّقْتُ دُرْنُوكاً فِيهِ تَماثِيلُ، فأمَرَني أنْ أنْزِعَهُ فَنزَعْتُهُ.
[راجع: ٢٤٧٩]

5956. 'Āishah added: The Prophet ﷺ and I used to take a bath from one container (of water).

٥٩٥٦ - وكُنْتُ أغْتَسِلُ أنا والنَّبِيُّ ﷺ مِنْ إناءٍ وَاحِدٍ. [راجع: ٢٥٠]

(92) CHAPTER. Whoever disliked to sit on pictures.

(٩٢) بابٌ مَنْ كَرِهَ القُعُودَ عَلى الصُّوَرِ

5957. Narrated 'Āishah رَضِيَ اللهُ عَنها: I purchased a cushion with pictures on it. The Prophet ﷺ (came and) stood at the door but did not enter. I said (to him), "I repent to Allāh for what I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."

٥٩٥٧ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنِ القاسِمِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ، فَقامَ النَّبِيُّ ﷺ بالبابِ فَلَمْ يَدْخُلْ فَقُلْتُ: أتُوبُ إلى اللهِ مِمَّا أذْنَبْتُ. قالَ: «ما هٰذِهِ النُّمْرُقَةُ؟» قُلْتُ: لِتَجْلِسَ عَلَيْها وَتَوَسَّدَها. قالَ: «إنَّ أصحابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ، يُقالُ لَهُمْ: أحْيُوا ما خَلَقْتُمْ، وإنَّ المَلائكَةَ لا تَدْخُلُ بَيْتاً فِيهِ الصُّوَرُ». [راجع: ٢١٠٥]

5958. Narrated Abū Ṭalḥa: Allāh's Messenger ﷺ said, "Angels (of mercy) do not enter a house where there are pictures." The subnarrator Busr added: "Then Zaid fell ill and we paid him a visit. Behold! There was

٥٩٥٨ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ بُكَيرٍ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ زَيْدِ بنِ خالِدٍ عَنْ أبي

hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullāh Al-Khaulānī, the stepson of Maimūna, the wife of the Prophet ﷺ "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullāh said, "Didn't you hear him saying: 'Except a design in a garment'?"

طَلْحَةَ صَاحِبِ رَسُولِ اللهِ ﷺ قالَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ المَلائكَةَ لا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ». قالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعُدْناهُ، فإذَا على بابِهِ سِتْرٌ فِيهِ صُورَةٌ، فَقُلْتُ لِعُبَيْدِ اللهِ الخَوْلانِيِّ رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبيِّ ﷺ: أَلَمْ يُخْبِرْنا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الأوَّلِ؟ فقالَ عُبَيْدُ اللهِ: أَلَمْ تَسْمَعْهُ حِينَ قَالَ: «إلَّا رَقْماً في ثَوْبٍ».

وَقالَ ابنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، هُوَ ابنُ الحارِثِ: حدَّثَهُ بُكَيرٌ: حدَّثَهُ بُسْرٌ: حدَّثَهُ زَيْدٌ حدَّثَهُ أبو طَلْحَةَ عَنِ النَّبيِّ ﷺ. [راجع: ٣٢٢٥]

(93) CHAPTER. It is disliked to offer *Salāt* (prayer) wearing clothes with pictures.

(٩٣) بابٌ كَراهِيَةِ الصَّلاةِ في التَّصاوِيرِ

5959. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Āishah had a thick curtain (having pictures on it) and she screened the side of her house with it. The Prophet ﷺ said to her, "Remove it from my sight, for its pictures are still coming to my mind in my *Salāt* (prayers)."

٥٩٥٩ - **حدَّثَنا** عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ قِرَامٌ لِعائشَةَ، سَتَرَتْ بِهِ جانِبَ بَيْتِها، فَقالَ لَهَا النَّبِيُّ ﷺ: «أَمِيطي عَنِّي، فإنَّهُ لا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لي في صَلاتي». [راجع: ٣٧٤]

(94) CHAPTER. Angels do not enter a house in which there are pictures.

(٩٤) بابٌ: لا تَدْخُلُ المَلائكَةُ بَيْتاً فِيهِ صُورَةٌ

5960. Narrated Sālim's father: Once Jibrīl (Gabriel) promised to visit the Prophet ﷺ but he delayed and the Prophet ﷺ got worried about that. At last he came out and found Jibrīl (Gabriel) and complained to him

٥٩٦٠ - **حدَّثَنا** يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: حدَّثَني عُمَرُ بنُ مُحَمَّدٍ، عَنْ سالِمٍ، عَنْ أبِيهِ

قالَ: وَعَدَ جِبْرِيلُ النَّبِيَّ ﷺ فَرَاثَ عَلَيْهِ، حتى اشْتَدَّ على النَّبِيِّ ﷺ، فخَرَجَ النَّبِيُّ ﷺ فلَقِيَهُ، فَشَكا إِلَيْهِ ما وَجَدَ، فَقالَ لَهُ: إنَّا لا نَدْخُلُ بَيْتاً فِيهِ صُورَةٌ وَلا كَلْبٌ. [راجع: ٣٢٢٧]

of his grief (for his delay). Jibrīl (Gabriel) said to him, "We do not enter a place in which there is a picture or a dog."

(٩٥) بابُ مَنْ لَمْ يَدْخُلْ بَيْتاً فِيهِ صُورَةٌ

(95) CHAPTER. Whoever does not enter a house which has a picture in it.

٥٩٦١ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ نافِعٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ أَنَّها أخْبَرَتْهُ أَنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ، فَلَمَّا رآها رَسُولُ اللهِ ﷺ قامَ عَلى البابِ فَلَمْ يَدْخُلْ، فعَرَفَتْ في وَجْهِهِ الكَرَاهِيَةَ، قالَتْ: يا رَسُولَ اللهِ، أتُوبُ إلى اللهِ وإلى رَسُولِهِ، ماذَا أذْنَبْتُ؟ قالَ: «ما بالُ هٰذِهِ النُّمْرُقَةِ؟» فَقالَت: اشْتَرَيْتُها لِتَقْعُدَ عَلَيْها وَتَوَسَّدَها، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ أصحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ وَيُقالَ لَهُمْ: أحْيُوا ما خَلَقْتُمْ». وَقالَ: «إنَّ البَيْتَ الَّذي فِيهِ الصُّوَرُ لا تَدْخُلُهُ المَلائِكَةُ». [راجع: ٢١٠٥]

5961. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: I bought a cushion having pictures on it. When Allāh's Messenger ﷺ saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face. I said, "O Allāh's Messenger! I turn to Allāh and His Messenger in repentance. What sin have I committed?" He said, "What about this cushion?" I said, "I bought it for you to sit on and recline on." Allāh's Messenger ﷺ said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created'." He added, "Angels do not enter a house in which there are pictures."

(٩٦) بابُ مَنْ لَعَنَ المُصَوِّرَ

(96) CHAPTER. Whoever cursed a picture-maker.

٥٩٦٢ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ:

5962. Narrated Abū Juhaifa that he had bought a slave whose profession was cupping and then said: The Prophet ﷺ forbade

حدَّثنا شُعْبَةُ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ، عَنْ أبيهِ أنَّهُ اشْتَرَى غُلاماً حَجَّاماً، فقالَ: إنَّ النَّبيَّ ﷺ نَهى عَنْ ثَمَنِ الدَّمِ، وثَمَنِ الكَلْبِ، وكَسْبِ البَغِيِّ، وَلَعَنَ آكِلَ الرِّبا ومُوكِلَهُ، والوَاشِمةَ والمُسْتَوْشِمَةَ والمُصَوِّرَ.

[راجع: ٢٠٨٦]

taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribā*[1] (usury), and the lady who tattooes (herself or others) and also the one who gets herself tattooed, and the picture-maker.

(٩٧) بابٌ مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ القِيامَةِ أنْ يَنْفُخَ فِيها الرُّوحَ وَلَيْسَ بنافخ

(97) CHAPTER. Whoever makes a picture will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.

٥٩٦٣ - حدَّثنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعْلَى: حدَّثنا سَعِيدٌ قالَ: سَمِعْتُ النَّضْرَ بنَ أنَسِ بنِ مالكٍ يُحدِّثُ قَتادَةَ قالَ: كُنْتُ عِنْدَ ابنِ عَبَّاسٍ وَهُمْ يَسألُونَهُ وَلا يَذْكُرُ النَّبيَّ ﷺ حتى سُئِلَ فَقالَ: سَمِعْتُ مُحَمَّداً ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً في الدُّنْيا كُلِّفَ يَوْمَ القِيامَةِ أنْ يَنْفُخَ فِيها الرُّوحَ وَلَيْسَ بنافِخٍ».

[راجع: ٢٢٢٥]

5963. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard Muḥammad ﷺ saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so."

(٩٨) بابُ الارْتِدافِ عَلى الدَّابَّةِ

(98) CHAPTER. To ride behind a rider as a companion-rider on an animal.

٥٩٦٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثنا أبو صَفْوانَ، عَنْ يُونُسَ بنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى

5964. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ rode a donkey saddled with a saddle covered with a *Fadakiya* velvet sheet, and he made me ride behind him (as a companion-rider).

(1) (H. 5962) *Ribā*: see the glossary.

حِمارٍ عَلى إكافٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ، وأرْدَفَ أُسامَةَ وَرَاءَهُ.

(99) CHAPTER. Three (riders) on one animal.

(٩٩) بابُ الثَّلاثَةِ عَلى الدَّابَّةِ

5965. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ arrived at Makkah, the children of Banī 'Abdul-Muṭṭalib received him. He then mounted one of them in front of him and the other behind him.

٥٩٦٥ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي عَبْدِ المُطَّلِبِ فحَمَلَ وَاحِداً بَيْنَ يَدَيْهِ وآخَرَ خَلْفَهُ.

[راجع: ١٧٩٨]

(100) CHAPTER. The mounting of the owner of animal and somebody else in front of him.

Some people said, "The owner of animal has the right to sit in front except when he permits somebody else to sit in front."

(١٠٠) بابُ حَمْلِ صَاحِبِ الدَّابَّةِ غَيرَهُ بَينَ يَدَيْهِ،

وَقالَ بَعْضُهُمْ: صَاحِبُ الدَّابَّةِ أحَقُّ بِصَدْرِ الدَّابَّةِ، إلَّا أنْ يَأذَنَ لَهُ.

5966. Narrated Ayyūb: The evil of three (persons riding one animal) was mentioned in 'Ikrima's presence. 'Ikrima said, "Ibn 'Abbās said, '(In the year of the conquest of Makkah) the Prophet ﷺ came and mounted Quṯham in front of him and Al-Faḍl behind him, or Quṯham behind him and Al-Faḍl in front of him.' Now which of them was the evil and which was the best?"(1)

٥٩٦٦ - حَدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ: ذُكِرَ شَرُّ الثَّلاثَةِ عِنْدَ عِكْرِمَةَ فَقالَ: قالَ ابنُ عَبَّاسٍ: أتَى رَسُولُ اللهِ ﷺ وَقَدْ حَمَلَ قُثَمَ بَينَ يَدَيْهِ والفَضْلَ خَلْفَهُ، أوْ قُثَمَ خَلْفَهُ والفَضْلَ بَينَ يَدَيْهِ، فأيُّهُمْ شَرٌّ أوْ أيُّهُمْ خَيرٌ؟.

[راجع: ١٧٩٨]

(101) CHAPTER. To mount a man behind another man on an animal (as a companion-rider).

(١٠١) بابُ إرْدَافِ الرَّجُلِ خَلْفَ الرَّجُلِ

5967. Narrated Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ: While I was riding behind the Prophet ﷺ

٥٩٦٧ - حدَّثنا هُدْبَةُ بنُ خالِدٍ حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا

(1) (H. 5966) 'Ikrima wants to refute the saying of those who claim that there is evil in having three persons on one animal.

(as a companion-rider) and between me and him there was only the back of the saddle, he said, "O Mu'ādh!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" he said, "Do you know what is Allāh's right upon His slave?" I said, "Allāh and His Messenger know better." He said, "Allāh's right upon His slaves is that they should worship Him (Alone) and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu'ādh bin Jabal!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" He said, "Do you know what is the right of the slaves upon Allāh if they do that?" I replied, "Allāh and His Messenger know better." He said, "The right of the slaves upon Allāh is that He will not punish them (if they do that)."

أَنَسُ بنُ مالكٍ، عَنْ مُعاذِ بنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا أنا رَدِيفُ النَّبِيِّ ﷺ لَيْسَ بَيْنِي وَبَيْنَهُ إلَّا آخِرَةُ الرَّحْلِ، فَقالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ. ثُمَّ سارَ ساعةً ثُمَّ قالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ، ثُمَّ سارَ ساعَةً ثُمَّ قالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ، قالَ: «هَلْ تَدْرِي ما حَقُّ اللهِ على عِبادِهِ؟» قُلْتُ: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: «حَقُّ اللهِ عَلى عِبَادِهِ أنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئاً». ثُمَّ سارَ ساعةً ثُمَّ قالَ: «يا مُعاذُ بنَ جَبَلٍ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ، قالَ: «هَلْ تَدْرِي ما حَقُّ العِبادِ عَلى اللهِ إذَا فَعَلُوهُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: «حَقُّ العِبادِ عَلى اللهِ أنْ لا يُعَذِّبَهُمْ».

[راجع: ٢٨٥٦]

(102) CHAPTER. To mount a woman behind a man who is *Dha-Mahram*.

(١٠٢) بابُ إرْدافِ المَرأةِ خَلْفَ الرَّجُلِ ذا مَحْرَمٍ

5968. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were coming from Khaibar along with Allāh's Messenger ﷺ, while I was riding behind Abū Ṭalḥa and he was proceeding. One of the wives of Allāh's Messenger ﷺ was riding behind Allāh's Messenger ﷺ, suddenly the foot of the camel slipped and I (or Abū Ṭalḥa) said, "The woman!" and alighted (hurriedly). Allāh's Messenger ﷺ said, "She is your mother." So I (or Abū Ṭalḥa) re-saddled the she-camel and Allāh's

٥٩٦٨ - حدَّثَنا الحَسَنُ بنُ مُحَمَّدِ بنِ صَبَّاحٍ: حدَّثَنا يَحْيَى بنُ عَبَّادٍ: حدَّثَنا شُعْبَةُ: أخْبرَنِي يَحْيَى بنُ أبِي إسْحَاقَ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: أقْبَلْنا مَعَ رَسُولِ اللهِ ﷺ مِنْ خَيْبَرَ، وإنِّي لَرَدِيفُ أبِي طَلْحَةَ وَهُوَ يَسِيرُ، وَبَعْضُ

نِساءِ رَسُولِ اللهِ ﷺ رَدِيفُ رَسُولِ اللهِ ﷺ، إذْ عَثَرتِ النَّاقَةُ فَقُلْتُ: المَرْأَةَ، فَنَزَلْتُ. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّها أُمُّكُمْ»، فَشَدَدْتُ الرَّحْلَ وَرَكِبَ رَسُولُ اللهِ ﷺ، فَلَمَّا دَنا أَوْ رأى المَدِينَةَ قالَ: «آيِبُونَ تائِبُونَ عابِدُونَ، لِرَبِّنا حامِدُونَ». [راجع: ٣٧١]

Messenger ﷺ mounted it. When he approached or saw Al-Madīna, he said, "*Āyibūn, tā'ibūn, 'ābidūn, li-Rabbinā ḥāmidūn*."(1)

(١٠٣) بابُ الاِسْتِلْقاءِ وَوَضْعِ الرِّجْلِ عَلى الأُخْرَى

(103) CHAPTER. To put one leg on the other while lying down.

٥٩٦٩ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حَدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ يَضْطَجِعُ في المَسْجِدِ، رَافِعاً إِحْدَى رِجْلَيْهِ عَلى الأُخْرَى. [راجع: ٤٧٥]

5969. Narrated 'Abbād bin Tamīm's uncle: I saw the Prophet ﷺ lying down in the mosque and placing one leg on the other.

(1) (H. 5968) "Coming back with repentance, worshipping Allāh and glorifying His Praises."

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 8

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 8

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام

للنشر والتوزيع

الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
P.O. Box 22743, Riyadh 11416
Tel. 4033962 - Fax: 4021659
Kingdom of Saudi Arabia



Printed in : July, 1997
Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

© Maktaba Dar us Salam, 1997
King Fahd National Library Cataloging-in-Publication Data
Al-Bukhari, Muhammed Ibn Ismaiel
Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.–
Riyadh.
448 p., 14×21cm
ISBN: 9960-717-31-3 (set)
9960-717-39-9 (v.8)
1– Al-Hadith – Six books I– Khan, Muhammad Muhsin (tr.)
II-Title
235.1 dc 0887/18

Legal Deposit no. 0887/18
ISBN: 9960-717-31-3 (set)
9960-717-39-9 (V.8)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد :

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورَيْن بعاليه كانا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME EIGHT

فهرس الجزء الثامن

82 – THE BOOK OF *AL-QADAR* (Divine Preordainment)........... 316

83 – THE BOOK OF OATHS AND VOWS............................ 329

85 - THE BOOK OF *AL-FARĀ'ID* (THE LAWS OF INHERITANCE) 380

86 - THE BOOK OF *AL-ḤUDŪD* 403

78 - THE BOOK OF *AL-ADAB* (GOOD MANNERS)

٧٨ - كتاب الأدب

(1) CHAPTER. *Al-Birr* (piety, righteousness), and *Aṣ-Ṣila* (good relations).

(١) بابُ البِرّ والصِّلَة،

The Statement of Allāh تعالى:

"And We have enjoined on man to be good and dutiful to his parents..." (V.29:8)

5970. Narrated Al-Walīd bin 'Aizār: I heard Abū 'Amr Ash-Shaibānī saying, "The owner of this house," he pointed to 'Abdullāh's house, "said, 'I asked the Prophet ﷺ : Which deed is loved most by Allāh عزَّ وجلَّ? He replied: To offer *Aṣ-Ṣalāt* (the prayers) at their early (very first) stated times. 'Abdullāh asked: What is the next (in goodness)? The Prophet ﷺ said: To be good and dutiful to one's parents. 'Abdullāh asked: What is the next (in goodness)? The Prophet ﷺ said: To participate in *Jihād* for Allāh's Cause. 'Abdullāh added: The Prophet ﷺ narrated to me these things, and if I had asked more, he would have told me more.' "

وقَوْلِ الله سُبْحانَهُ وتَعالى: ﴿وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا﴾ [العنكبوت: ٨]

٥٩٧٠ - حدَّثَنا أبو الوَلِيد: حدَّثَنا شُعْبَةُ قالَ: الوَلِيدُ بنُ عَيزارٍ أخْبَرَني قالَ: سَمِعْتُ أبا عَمْرو الشَّيْبانِيَّ يقُولُ: أخْبرَنا صَاحِبُ هٰذِهِ الدَّارِ، وأوْمأ بيَده إلى دار عَبْد الله، قالَ: سألْتُ النَّبيَّ ﷺ: أيُّ العَمَل أحَبُّ إلَى الله عَزَّ وجَلَّ؟ قالَ: «الصلاةُ عَلى وَقْتِها»، قالَ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ بِرُّ الوَالِدَيْن»، قالَ: ثُمَّ أيٌّ؟ قالَ: «الجِهادُ في سَبِيل الله»، قالَ: حدَّثَنِي بِهِنَّ وَلَو اسْتَزَدْتُهُ لزَادَني. [راجع: ٥٢٧]

(2) CHAPTER. Who is more entitled to be treated with the best companionship?

(٢) بابٌ: مَنْ أحَقُّ النَّاس بحُسْن الصُّحْبَة

5971. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet ﷺ said, "Your mother." The man said, "Who is next?" The Prophet ﷺ said, "Your mother." The man further said, "Who is next?" The Prophet ﷺ said, "Your mother." The man asked (for the fourth time), "Who is next?" The Prophet ﷺ said, "Your father."

٥٩٧١ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ عُمارَةَ بن القَعْقاع بن شُبْرُمَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلى رَسُول الله ﷺ فَقالَ: يا رَسُولَ الله، مَنْ أحَقُّ بحُسْن صَحَابَتِي؟ قالَ: «أُمُّكَ»، قالَ: ثُمَّ مَنْ؟ قالَ: «أُمُّكَ»، قالَ: ثُمَّ مَنْ؟ قالَ:

«أُمُّكَ»، قالَ: ثُمَّ مَنْ؟ قالَ: «ثُمَّ أَبُوكَ».

وَقالَ ابنُ شُبْرُمَةَ ويَحْيَى بنُ أيُّوبَ: حدَّثنا أبو زُرْعَةَ مِثْلَهُ.

(3) CHAPTER. One should not go for *Jihād* (fighting in Allāh's Cause) without the permission of the parents(1).

(٣) بابٌ: لا يُجاهِدُ إلَّا بإذنِ الأبَوَيْنِ

5972. Narrated 'Abdullāh bin 'Amr: A man asked the Prophet ﷺ, "Shall I participate in *Jihād*?" The Prophet ﷺ said, "Are your parents living?" The man said, "Yes." The Prophet ﷺ said, "Do *Jihād* for their benefit."(2)

٥٩٧٢ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفيانَ وشُعْبَةَ قالا: حدَّثنا حَبيبٌ، ح قالَ: وحدَّثنا مُحَمَّدُ بنُ كَثيرٍ: أخبرَنا سُفيانُ، عَنْ حَبيبٍ، عَنْ أبي العَبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: قالَ رَجُلٌ لِلنَّبيِّ ﷺ: أُجاهِدُ؟ قالَ: «لكَ أبَوانِ؟» قالَ: نَعَمْ، قالَ: «فَفيهِما فَجاهِدْ».

[راجع: ٣٠٠٤]

(4) CHAPTER. A man should not abuse his parents.

(٤) بابٌ: لا يَسُبُّ الرَّجُلُ وَالِدَيْهِ

5973. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allāh's Messenger! How does a man curse his parents?" The Prophet ﷺ said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

٥٩٧٣ - حدَّثنا أحمَدُ بنُ يُونُسَ قالَ: حدَّثنا إبراهِيمُ بنُ سَعْدٍ، عَنْ أبيه، عَنْ حُمَيْدِ ابنِ عَبْدِ الرَّحمٰنِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ أكْبَرِ الكَبائِرِ أنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ»، قِيلَ: يا رَسُولَ اللهِ، وكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قالَ: «يَسُبُّ

(1) (Ch. 3) *Jihād* is compulsory for the Muslim community. So a Muslim should take permission from his parents to go for it, but when an enemy of Islām attacks the Muslim rights or their country, then he does not need the permission of parents.

(2) (H. 5972) i.e., "Serve your parents and do your best to satisfy their needs, for this will be a substitute for fighting in Allāh's Cause."

الرَّجُلُ أبا الرَّجُلِ، فَيَسُبُّ أباهُ، ويَسُبُّ أُمَّهُ».

(5) CHAPTER. The invocation of the person who is dutiful to his parents is fulfilled (i.e., accepted by Allāh).

(٥) بابُ إجابَةِ دُعاءِ مَنْ بَرَّ وَالِدَيْه

5974. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "While three persons were travelling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other, 'Think of such good (righteous) deeds which you did for Allāh's sake only, and invoke Allāh by giving reference to those deeds so that Allāh may relieve you from your difficulty.' One of them said, 'O Allāh! I had my parents who were very old, and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. One day, I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents, though my children were crying (from hunger) at my feet. So this state of mine, and theirs, continued till the day dawned. (O Allāh!) If You considered that I had done that only for seeking Your Pleasure, then please let there be an opening through which we can see the sky.' So Allāh made for them an opening through which they could see the sky. Then the second person said, 'O Allāh! I had a cousin whom I loved as much as a passionate man

٥٩٧٤ - حدَّثَنا سَعيدُ بنُ أبي مَرْيَمَ: حدَّثَنا إسْماعِيلُ بنُ إبْراهِيمَ بنِ عُقْبَةَ قالَ: أخْبرَني نافِعٌ، عَن ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَسُولِ الله ﷺ قالَ: «بَيْنَما ثَلاثَةُ نَفَرٍ يَتماشَوْنَ، أخَذَهُمُ المَطَرُ، فَمالُوا إلى غارٍ في الجَبَلِ، فانْحَطَّتْ عَلى فَمِ غارِهِمْ صَخْرَةٌ مِنَ الجَبَلِ، فأطْبَقَتْ عَلَيْهِمْ. فَقالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أعمالاً عَمِلْتُمُوها للهِ صَالِحَةً فادْعُوا الله بِها لَعَلَّهُ يَفْرُجُها.

فَقالَ أحَدُهُمْ: اللّٰهُمَّ إنَّهُ كانَ لي وَالِدانِ شَيْخانِ كَبِيرانِ، ولي صِبْيَةٌ صِغارٌ كُنْتُ أرْعى عَلَيْهِمْ، فإذا رُحْتُ عَلَيْهِمْ فحَلَبْتُ، بَدأتُ بِوالِدَيَّ أسْقِيهِما قَبْلَ وَلَدِي، وإنَّهُ نَاى بيَ الشَّجَرُ فَما أتَيْتُ حتَّى أمْسَيْتُ، فَوَجَدْتُهُما قَدْ ناما، فحَلَبْتُ كما كُنْتُ أحْلُبُ، فجِئْتُ بالحِلابِ، فقُمْتُ عِنْدَ رُؤُسِهِما، أكْرَهُ أنْ أُوقِظَهُما مِنْ نَوْمِهِما، وأكْرَهُ أنْ أبدأَ بالصِّبْيَةِ قَبْلَهُما، والصِّبْيَةُ يَتَضاغَوْنَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ ذٰلِكَ دأبِي ودأبَهُمْ حتَّى طَلَعَ الفَجْرُ، فإنْ كُنْتَ تَعْلَمُ أنِّي

loves a woman. I tried to seduce her but she refused till I paid her one hundred Dīnār. So I worked hard till I collected one hundred Dīnār and went to her with that. But when I sat in between her legs (to have sexual intercourse with her), she said: O Allāh's slave! Be afraid of Allāh! Do not deflower me except legally (by marriage contract)! So I left her. O Allāh! If You considered that I had done that only for seeking Your Pleasure, then please let the rock move a little to have a (wider) opening.' So Allāh shifted that rock to make the opening wider for them. And the last (third) person said, 'O Allāh! I employed a labourer for wages equal to a *Faraq* (a certain measure) of rice, and when he had finished his job, he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to buy with the price of the yield, some cows and their shepherd. Later on, the labourer came to me and said: (O Allāh's slave!) Be afraid of Allāh, and do not be unjust to me and give me my due. I said (to him): Go and take those cows and their shepherd. So he took them and went away. (So, O Allāh!) If You considered that I had done that for seeking Your Pleasure, then please remove the remaining part of the rock.' And so Allāh released them (from their difficulty) and the rock was removed completely from the mouth of the cave." (See H. 2215)

فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا فُرْجَةً نَرَى مِنْها السَّماءَ، فَفَرَجَ اللهُ لَهُمْ فُرْجَةً حتَّى يَرَوْنَ مِنْها السَّماءَ.

وَقالَ الثَّانِي: اللّٰهُمَّ إنَّهُ كانَتْ لي ابْنَةُ عَمٍّ أُحِبُّها كأشَدِّ ما يحِبُّ الرِّجالُ النِّساءَ، فطَلَبْتُ إلَيْها نَفْسَها، فأبَتْ حتَّى آتِيَهَا بِمائَةِ دينارٍ، فَسَعَيْتُ حتَّى جَمَعْتُ مِائَةَ دينارٍ فَلَقِيتُها بها، فَلَمَّا قَعَدْتُ بَينَ رِجْلَيْها قالَتْ: يا عَبْدَ اللهِ اتَّقِ اللهَ، وَلا تَفْتَحِ الخاتَمَ إلَّا بِحَقِّهِ، فَقُمْتُ عَنْها، اللّٰهُمَّ فإنْ كُنْتَ تَعْلَمُ أنِّي قَدْ فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا مِنْها. فَفَرَجَ لَهُمْ فُرْجَةً.

وَقالَ الآخَرُ: اللّٰهُمَّ إنِّي كُنْتُ اسْتأجَرْتُ أجِيراً بِفَرَقِ أَرُزٍّ، فَلَمَّا قَضَى عَمَلَهُ قالَ: أعْطِني حَقِّي، فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ، وَرَغِبَ عَنْهُ، فَلَمْ أزَلْ أزْرَعُهُ حتَّى جَمَعْتُ مِنْهُ بَقَراً وراعِيَها، فَجاءَني فَقالَ: اتَّقِ اللهَ وَلا تَظْلِمْني وأعْطِني حَقِّي، فَقُلْتُ: اذْهَبْ إلى تِلْكَ البَقَرِ وَرَاعِيها، فَقالَ: اتَّقِ اللهَ وَلا تَهْزَأْ بي، فَقُلْتُ: إنِّي لا أهزَأُ بِكَ، فَخُذْ تِلْكَ البَقَرَ وَرَاعِيَها، فأخَذَهُ فانْطلَقَ. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ، فافْرُجْ ما بَقِيَ، فَفَرَجَ اللهُ عَنْهُمْ». [راجع: ٢٢١٥]

(6) CHAPTER. To be undutiful to one's parents is one of the greatest sins.

This is said by Ibn 'Umar on the authority of the Prophet ﷺ.

(٦) **بابٌ**: عُقُوقُ الوَالِدَيْنِ مِنَ الكَبَائِرِ،

قالَهُ ابنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ.

5975. Narrated Al-Mughīra: The Prophet ﷺ said, "Allāh has forbidden you:

1. to be undutiful to your mothers
2. to prevent (what you should give in charity etc.)
3. to beg of men (begging) and
4. to bury your daughters alive.

And Allāh has disliked for you:

a) *Qīl* and *Qāl* (sinful and useless talk, like backbiting, etc. or that you talk too much about others)

b) ask too many questions (in disputed religious matters)

c) to waste your property (by extravagance)."

٥٩٧٥ - **حدَّثَنا** سَعْدُ بنُ حَفْصٍ: حدَّثنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنِ المُسَيَّبِ، عَنْ وَرَّادٍ، عَنِ المُغِيرَةِ، عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ الله حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهاتِ وَمَنْعاً وهاتِ، ووَأْدَ البَناتِ، وكَرِهَ لَكُمْ قِيلَ وَقالَ، وكَثْرَةَ السُّؤالِ، وإضاعَةَ المَالِ». [راجع: ٨٤٤]

5976. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allāh's Messenger." He said, "To join partners in worship with Allāh[1] and to be undutiful to one's parents." The Prophet ﷺ sat up after he had been reclining and added, "And I warn you against giving lying speech and a false witness; I warn you against giving a lying speech (forged statement) and a false witness." The Prophet ﷺ kept on saying that warning till we thought that he would not stop.

٥٩٧٦ - **حدَّثَنا** إسحَاقُ: حدَّثنا خالِدٌ الوَاسِطِيُّ، عَنِ الجُرَيْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ أبي بَكْرَةَ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قال: قالَ رَسُولُ اللهِ ﷺ: «ألا أُنَبِّئُكُمْ بأكْبَرِ الكَبائِرِ؟» - ثلاثاً - قُلْنا: بَلَى يا رسُولَ الله، قالَ: «الإشْرَاكُ باللهِ وعُقُوقُ الوَالِدَيْنِ»، وكانَ مُتَّكِئاً فجلسَ فَقالَ: «ألا وَقَوْلُ الزُّورِ، وشَهادَةُ الزورِ، ألا وَقَوْلُ الزُّورِ، وَشَهادَةُ الزُّورِ». فَما زَالَ يَقُولُها حَتَّى قُلْتُ: لا يَسْكُتُ. [راجع: ٢٦٥٤]

5977. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ mentioned the greatest sins or he was asked about the greatest sins.

٥٩٧٧ - **حدَّثني** مُحَمَّدُ بنُ الوَلِيدِ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ:

(1) (H. 5976) See the introduction, Vol.I, (Disbelief and Polytheism).

حدَّثنا شُعْبَةُ: حدَّثني عُبَيْدُ اللهِ بنُ أبي بَكْرٍ قالَ: سَمِعْتُ أنسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الكَبائر - أوْ سُئِلَ عَنِ الكَبائِرِ - فَقالَ: «الشِّرْكُ باللهِ، وَقَتْلُ النَّفسِ، وَعُقُوقُ الوَالِدَيْنِ» فَقالَ: «ألا أُنَبِّئُكُمْ بأكْبرِ الكَبائرِ؟» قالَ: «قَوْلُ الزُّورِ - أوْ قال: شَهادَةُ الزُّورِ».

قالَ شُعْبَةُ: وأكْثَرُ ظَنّي أنَّهُ قالَ: «شَهادَةُ الزُّورِ».

He said, "To join partners in worship with Allāh; to kill a person whom Allāh has forbidden to kill; and to be undutiful or unkind to the parents." The Prophet ﷺ added, "Shall I inform you of the biggest of the great sins? That is the lying speech (forged statement) or the false witness." Shu'ba (the subnarrator) states that most probably the Prophet ﷺ said, "the false witness."

(٧) بابُ صِلَةِ الوَالِدِ المُشْرِكِ

(7) CHAPTER. To be good to a father who is a *Mushrik*(1).

٥٩٧٨ - حدَّثنا الحُمَيْديّ: حدَّثنا سُفْيانُ: حدَّثنا هِشامُ بنُ عُرْوَةَ: أخْبرَني أبي: أخْبرَتْني أسْماءُ ابْنَةُ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: أتَتْني أُمّي رَاغِبَةً في عَهْدِ النَّبيِّ ﷺ فَسألْتُ النَّبيَّ ﷺ آصِلُها؟ قالَ: «نَعَمْ».

قالَ ابنُ عُيَيْنَةَ: فأنْزَلَ اللهُ تَعالى فِيها: ﴿لَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ﴾ [الممتحنة:٨]. [راجع: ٢٦٢٠]

5978. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: My mother came to me, hoping (for my favour) during the lifetime of the Prophet ﷺ. I asked the Prophet ﷺ, "May I treat her kindly?" He replied, "Yes."

Ibn 'Uyaina said, "Then Allāh revealed: 'Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion, nor drove you out of your homes.'" (V.60:8)

(٨) بابُ صِلَةِ المَرأةِ أُمَّها وَلَها زَوْجٌ

(8) CHAPTER. The kindness(2) shown by a lady who has a husband, to her mother.(3)

٥٩٧٩ - وَقالَ اللَّيْثُ: حدَّثني

5979. Narrated Asmā': "My mother who was a *Mushrikah* (pagan, etc.), came with her

(1) (Ch. 7) *Al-Mushrikūn*: polythesists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ).
(2) (Ch. 8) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
(3) (Ch. 8) The lady does not have to take her husband's permission to treat her mother kindly.

father during the period of the peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet ﷺ saying, "My mother has arrived and she is hoping (for my favour)." The Prophet ﷺ said, "Yes, be good to your mother."

هِشامٌ، عَنْ عُرْوَةَ، عَنْ أَسْماءَ قالَتْ: قَدِمَتْ أُمِّي وَهِيَ مُشْرِكَةٌ في عَهْدِ قُرَيْشٍ وَمُدَّتِهِمْ إِذْ عاهَدُوا النَّبِيَّ ﷺ مَعَ أَبِيها، فاسْتَفْتَيْتُ النَّبِيَّ ﷺ. فَقُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ؟ قالَ: «نَعَمْ، صِلِي أُمَّكِ». [راجع: ٢٦٢٠]

5980. Narrated Abū Sufyān that Heraclius sent for him and said, "What did he, i.e., the Prophet ﷺ, order you?" I replied, "He orders us to offer *Ṣalāt* (prayers); to give *Ṣadaqa* (alms, etc.); to be chaste, and to keep good relations with our relatives(1)."

٥٩٨٠ - **حَدَّثَنا** يَحْيَى: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبا سُفْيانَ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ، فَقالَ: فَمَا يَأْمُرُكُمْ؟ يَعْنِي النَّبِيَّ ﷺ، فَقالَ: يَأْمُرُنا بِالصَّلاةِ، والصَّدَقَةِ، والعَفافِ، والصِّلَةِ. [راجع: ٧]

(9) CHAPTER. To be good to one's brother who is a *Mushrik*.

(٩) بابُ صِلَةِ الأَخِ المُشْرِكِ

5981. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: My father, seeing a silken cloak being sold, said, "O Allāh's Messenger! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later, a few silken cloaks were given to the Prophet ﷺ as a gift, and he sent one of those cloaks to 'Umar. 'Umar said (to the Prophet ﷺ), "How can I wear it while you have said about it what you have said?" The Prophet ﷺ said, "I did not give it to you to wear but to sell or to give to someone else to wear." So 'Umar sent it to

٥٩٨١ - **حَدَّثَنا** مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنا عَبْدُ اللهِ ابْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: رأى عُمَرُ حُلَّةً سِيَرَاءَ تُباعُ فَقالَ: يا رَسُولَ اللهِ ابْتَعْ هٰذِهِ والْبَسْها يَوْمَ الجُمُعَةِ، وإِذَا جاءَكَ الوُفُودُ. قالَ: «إِنَّما يَلْبَسُ هٰذِهِ مَنْ لا خَلاقَ لَهُ»، فَأُتِيَ النَّبِيُّ ﷺ مِنْها بِحُلَلٍ، فأَرْسَلَ إِلى عُمَرَ بِحُلَّةٍ،

---

(1) (H. 5980) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

فَقالَ: كَيْفَ أَلْبَسُها وَقَدْ قُلْتَ فِيها ما قُلْتَ؟ قالَ: «إنّي لَمْ أُعْطِكَها لِتَلْبَسَها، وَلكِنْ تَبِيعُها أَوْ تَكْسُوها»، فأرْسَلَ بِها عُمَرُ إلى أخٍ لَهُ مِنْ أَهْلِ مَكَّةَ، قَبْلَ أَنْ يُسْلِمَ. [راجع: ٨٨٦]

his (*Mushrik*) brother who was from the inhabitants of Makkah before he ('Umar's brother) embraced Islām.

(١٠) بابُ فَضْلِ صِلَةِ الرَّحِمِ

(10) CHAPTER. The superiority of keeping good relations with one's relatives.

٥٩٨٢ - حدَّثَنا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ قالَ: أَخْبَرَنِي ابنُ عُثْمانَ قالَ: سَمِعْتُ مُوسَى ابنَ طَلْحَةَ، عَنْ أبي أَيُّوبَ قالَ: قِيلَ: يا رَسُولَ اللهِ، أَخْبِرْنِي بعَمَلٍ يُدْخِلُنِي الجَنَّةَ ح. [راجع: ١٣٩٦]

5982. See the next *Hadīth* No. 5983.

٥٩٨٣ - حدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حدَّثَنا بَهْزٌ: حدَّثَنا شُعْبَةُ: حدَّثَنا ابنُ عُثْمانَ بنِ عَبْدِ اللهِ بنِ مَوْهَبٍ، وأَبوهُ عُثْمانُ بنُ عَبْدِ اللهِ أَنَّهُما سَمِعا مُوسَى بنَ طَلْحَةَ، عَنْ أبي أَيُّوبَ الأَنْصارِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، أَخْبِرْنِي بعَمَلٍ يُدْخِلُنِي الجَنَّةَ؟ فَقالَ القَوْمُ: مَا لَهُ، ما لَهُ؟! فَقالَ رَسُولُ اللهِ ﷺ: «أَرَبٌ ما لَهُ»، فَقالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكاةَ، وَتَصِلُ الرَّحِمَ. ذَرْها»، قالَ: كأَنَّهُ كانَ عَلى رَاحِلَتِهِ. [راجع: ١٣٩٦]

5983. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Messenger! Inform me of a deed which will make me the way to enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allāh's Messenger ﷺ said, "He has something to ask (what he needs greatly)." The Prophet ﷺ said (to him), "(In order to enter Paradise) you should worship Allāh and join none in worship with Him; you should perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*),[1] pay the *Zakāt*,[2], and keep good relations with your kith and kin." He then said, "Leave it!" (The subnarrator said, "It seems that the Prophet ﷺ was riding his she-camel." The man must have been holding the reins of the she-camel, and when the Prophet ﷺ had answered his question, he told him to leave it.)

(1) (H. 5982) See the glossary for *Iqāmat-aṣ-Ṣalāt*.
(2) (H. 5982) See the glossary for *Zakāt*.

(11) CHAPTER. The sin of *Al-Qāti'* (the person who severs the bond of kinship).

(١١) بابُ إثمِ القاطِعِ

5984. Narrated Jubair bin Mut'im that he heard the Prophet ﷺ saying, "*Al-Qāti'* (the person who severs the bond of kinship) will not enter Paradise."

٥٩٨٤ - حدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أنَّ مُحَمَّدَ بنَ جُبَيرِ بنِ مُطْعِمٍ قالَ: إنَّ جُبَيْرَ بنَ مُطْعِمٍ أخْبرَهُ أنَّهُ سَمِعَ النَّبيَّ ﷺ يَقُولُ: «لا يَدْخُلُ الجَنَّةَ قاطِعٌ».

(12) CHAPTER. Whoever was made wealthy because of keeping good relations with his kith and kin.

(١٢) بابُ مَنْ بُسِطَ لَهُ في الرِّزْقِ لِصِلَةِ الرَّحِمِ

5985. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Whoever is pleased that he be granted more wealth, and that his lease of life be prolonged, then he should keep good relations with his kith and kin."

٥٩٨٥ - حدَّثَني إبرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ مَعْنٍ قالَ: حدَّثَني أبي، عَنْ سَعيدِ بنِ أبي سَعيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أنْ يُبْسَطَ لَهُ في رِزْقِهِ، وأنْ يُنْسَأَ لَهُ في أثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

5986. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin."

٥٩٨٦ - حدَّثَنَا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني أنَسُ بنُ مالكٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أحَبَّ أنْ يُبْسَطَ لَهُ في رِزْقِهِ، وَيُنْسأَ لَهُ في أثَرِهِ، فَلْيَصِلْ رَحِمَهُ». [راجع: ٢٠٦٧]

(13) CHAPTER. Allāh will keep good relations with the one who will keep good relations with his kith and kin.[1]

(١٣) بابُ مَنْ وَصَلَ وَصَلَهُ اللهُ

5987. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

٥٩٨٧ - حدَّثَني بِشْرُ بنُ مُحَمَّدٍ:

(1) (Ch. 13) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

أخبرنا عَبْدُ اللهِ: أخبرنا مُعاوِيَةُ بنُ أبي مُزَرِّدٍ قالَ: سَمِعْتُ عَمِّي سَعيدَ بن يَسارٍ يُحَدِّثُ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ اللهَ خَلَقَ الخَلْقَ حتى إذا فَرَغَ مِنْ خَلْقِهِ، قالَتِ الرَّحِمُ: هٰذا مَقامُ العائذِ بِكَ مِنَ القَطِيعَةِ؟ قالَ: نَعَمْ، أما تَرْضَيْنَ أنْ أصِلَ مَنْ وَصَلَكِ، وأقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلى يا رَبِّ، قالَ: فَهُوَ لَكِ»، قالَ رَسُولُ اللهِ ﷺ: «فاقْرَؤُوا إنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾ [محمد: ٢٢]». [راجع: ٤٨٣٠]

The Prophet ﷺ said, "Allāh created the creations, and when He finished from His creations, *Ar-Raḥm* i.e., womb said, '(O Allāh) at this place I seek refuge with You from all those who sever me (i.e., sever the ties of kith and kin).' Allāh said, 'Yes, won't you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you.' It said, 'Yes, O my Lord.' Allāh said, 'Then that is for you.'" Allāh's Messenger ﷺ added, "Read (in the Qur'ān) if you wish, the Statement of Allāh:

'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?'" (V.47:22)

٥٩٨٨ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيمانُ: حدَّثَنا عَبْدُ اللهِ بنُ دينارٍ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الرَّحِمُ شِجنَةٌ مِنَ الرَّحمٰنِ. فَقالَ اللهُ: مَنْ وَصَلَكِ وَصَلْتُهُ، وَمَنْ قَطَعَكِ قَطَعْتُهُ».

5988. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The word *'Ar-Raḥm'* (womb) derives its root from *Ar-Raḥmān* (i.e., one of the Names of Allāh) and Allāh said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e., kith and kin) and sever the relation with him who will sever the relation with you, (womb, i.e., kith and kin).'"

٥٩٨٩ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا سُلَيْمانُ بنُ بِلالٍ قالَ: أخْبَرَني مُعاوِيَةُ ابنُ أبي مُزَرِّدٍ، عَنْ يَزِيدَ بنِ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: «الرَّحِمُ شِجْنَةٌ، فَمَنْ وَصَلَها وَصَلْتُهُ، وَمَنْ قَطَعَها قَطَعْتُهُ».

5989. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: The Prophet ﷺ said, "The word *'Ar-Raḥm'* (womb) derives its root from *'Ar-Raḥmān'* (i.e., one of the Names of Allāh). So, whosoever keeps good[1] relation with it (womb i.e., kith and kin), Allāh will keep good relation with him, and whosoever will sever it (i.e., severs his relations of kith and kin), Allāh, too, will sever His relation with him."

(1) (H. 5989) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

(14) CHAPTER. ***Ar-Raḥm*** **i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always.**

(١٤) بابٌ: تُبَلُّ الرَّحِمُ بِبَلالِها

5990. Narrated 'Amr bin Al-'Āṣ: I heard the Prophet ﷺ saying openly, not secretly, "The family of Abū so-and-so (i.e., Ṭālib) are not among my *Auliyā* (supporters and helpers)." 'Amr said that there was a blank space(1) in the Book of Muḥammad bin Ja'far. He ﷺ added, 'No doubt my *Walī* (protector) is Allāh and the righteous believing people." 'Amr bin Al-'Āṣ added, "I heard the Prophet ﷺ saying, 'But they (that family) have kinship (*Raḥm*) with me and I will be good(2) and dutiful to them."'

٥٩٩٠ - حَدَّثَني عَمْرُو بنُ عَبَّاسٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عَنْ إسْماعِيلَ ابن أبي خالِدٍ، عَنْ قَيس بن أبي حازِمٍ: أنَّ عَمْرَو بنَ العاصِ قالَ: سَمِعْتُ النَّبيَّ ﷺ جِهاراً غيرَ سِرٍّ يَقُولُ: «إنَّ آلَ أبي - قالَ عَمْرٌو: في كِتاب مُحَمَّدِ بنِ جَعْفَرٍ بَياضٌ - لَيْسُوا بأوْلِيائي، إنَّمَا وَلِيِّيَ اللهُ وصَالِحُ المُؤْمِنِينَ».

زَادَ عَنْبَسَةُ بنُ عَبْدِ الوَاحِدِ، عَنْ بَيَانٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ العاصِ قالَ: سَمِعْتُ النَّبيَّ ﷺ: «وَلٰكِنْ لَهُمْ رَحِمٌ أبُلُّها بِبَلالِها». يَعْني أصِلُها بِصِلَتِها. قالَ أبو عبدالله بِبَلاها، كَذا وَقَعَ وَبِبَلالِها أجْوَدُ وَأصْلَحُ وَبِبَلاها لا أعْرِفُ لَهُ وَجْهاً.

(15) CHAPTER. ***Al-Wāṣil*** **(the one who keeps good relations with his kith and kin) is not the one who recompenses the good done to him by his relatives.**

(١٥) بابٌ: لَيْسَ الوَاصِلُ بالمُكافِئِ

5991. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ said, "*Al-Wāṣil* is not the one who recompenses the good done to him by his relatives, but *Al-Wāṣil* is the one who keeps good relations with those relatives who had severed the bond of kinship with him."

٥٩٩١ - حدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنِ الأعمَشِ والحَسَنِ بنِ عَمْرٍو وَفِطْرٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو - قالَ سُفْيانُ: لَمْ يَرْفَعْهُ الأعمَشُ إلى النَّبيِّ ﷺ، وَرَفَعَهُ

(1) (H. 5990) In the place of (so-and-so).
(2) (H. 5990) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

الحَسَنُ وَفِطْرٌ - عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ الوَاصِلُ بِالمُكَافِئِ، وَلٰكِنِ الوَاصِلُ الذي إذَا قُطِعَتْ رَحِمُهُ وَصَلَها».

(16) CHAPTER. Whosoever kept good relations with his kith and kin while he was a *Mushrik* (pagan) and then embraced Islām.

(١٦) بابٌ مَنْ وَصَلَ رَحِمَهُ في الشِّرْكِ ثُمَّ أَسْلَمَ

5992. Narrated Ḥakīm bin Ḥizām that he said, "O Allāh's Messenger! What do you think about my good deeds which I used to do during the Period of Ignorance (i.e., before embracing Islām) like keeping good relations with my kith and kin, manumitting the slaves and giving alms, etc. Shall I receive the reward for that?" Allāh's Messenger ﷺ said, "You have embraced Islām with all those good deeds which you did."

٥٩٩٢ - **حدَّثَنا** أبو اليَمانِ: أخْبَرنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ أنَّ حَكيمَ بنَ حِزامٍ أخْبَرَهُ أنَّهُ قالَ: يا رَسُولَ اللهِ، أرأيْتَ أُمُوراً كُنْتُ أتَحَنَّثُ بِها في الجاهِلِيَّةِ مِنْ صِلَةٍ وعَتاقةٍ وَصَدَقةٍ، هَلْ كانَ لي فِيها مِنْ أجْرٍ؟ قالَ حَكِيمٌ: قالَ رَسُولُ اللهِ ﷺ: «أسْلَمْتَ عَلى ما سَلَفَ مِنْ خَيْرٍ».

وَيُقالُ أيْضاً، عَنْ أبي اليَمانِ: أتَحَنَّتُ. وَقالَ مَعْمَرٌ وَصَالِحٌ وابنُ المُسافِرِ: أتَحَنَّثُ. وَقالَ ابنُ إسحاقَ: التَّحَنُّثُ: التَّبَرُّرُ، وَتابَعَهُ هِشامٌ، عَنْ أبيهِ. [راجع: ١٤٣٦]

(17) CHAPTER. Whoever allowed a small girl of another person to play with him, or kissed her or had a joke with her.

(١٧) بابُ مَنْ تَرَكَ صَبِيَّةَ غَيْرِهِ حتى تَلْعَبَ بِهِ، أوْ قَبَّلَها أوْ مازَحَها

5993. Narrated Sa'īd: Umm Khālid bint Khalid bin Sa'īd said, "I came to Allāh's Messenger ﷺ along with my father and I was wearing a yellow shirt. Allāh's Messenger ﷺ said, "*Sanah! Sanah!*" ('Abdullāh, the subnarrator said, "It means, 'Beautiful! Beautiful!' in the Ethiopian language.") Umm Khālid added, "Then I started

٥٩٩٣ - **حدَّثَنا** حِبَّانُ: أخْبَرَنا عَبْدُ اللهِ، عَنْ خالِدِ بنِ سَعيدٍ، عَنْ أبيهِ، عَنْ أُمِّ خالِدٍ بِنْتِ خالِدِ بن سَعِيدٍ قالَتْ: أتَيْتُ رَسُولَ اللهِ ﷺ مَعَ أبي وَعَلَيَّ قَمِيصٌ أصْفَرُ، فَقالَ رَسُولُ

اللهِ ﷺ: «سَنَهْ سَنَهْ». - قالَ عَبْدُ اللهِ: وَهيَ بالحَبَشِيَّةِ: حَسَنَةٌ -. قالَتْ: فَذَهَبْتُ أَلْعَبُ بِخاتَمِ النُّبُوَّةِ فَزَبَرَنِي أبي، قالَ رَسُولُ اللهِ ﷺ: «دَعْها»، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «أَبْلِي وأَخْلِقِي، ثُمَّ أَبْلِي وأَخْلِقِي، ثُمَّ أَبْلِي وأَخْلِقِي». قالَ عَبْدُ اللهِ: فَبَقِيَ حَتَّى ذُكِرَ، يَعْنِي مِنْ بَقَائِها. [راجع: ٣٠٧١]

playing with the seal of Prophethood. My father admonished me. But Allāh's Messenger ﷺ said (to my father), "Leave her." Allāh's Messenger ﷺ (then addressing me) said, "May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e., May Allāh prolong your life)." [The subnarrator 'Abdullāh said, "That garment (which she was wearing) remained usable for a long period"].

(١٨) بابُ رَحْمةِ الوَلَدِ وتَقْبِيلِهِ ومُعانَقَتِهِ،

(18) CHAPTER. To be merciful to one's children, kiss them and embrace them.

وَقالَ ثابِتٌ عَنْ أَنَسٍ: أَخَذَ النَّبِيُّ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وشَمَّهُ،

Anas said: The Prophet ﷺ kissed and smelled (his son) Ibrāhīm.

٥٩٩٤ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا مَهْدِيّ: حدَّثَنا ابنُ أبي يَعْقُوبَ، عَنِ ابنِ أبي نُعْمٍ قالَ: كُنْتُ شاهِداً لِابنِ عُمَرَ، وَسأَلَهُ رَجُلٌ عَنْ دَمِ البَعُوضِ، فَقالَ: مِمَّنْ أَنْتَ؟ فَقالَ: مِنْ أَهْلِ العِرَاقِ، قالَ: انْظُرُوا إلى هٰذَا، يَسْأَلُنِي عَنْ دَمِ البَعُوضِ وَقَدْ قَتَلُوا ابنَ النَّبِيِّ ﷺ، وسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «هُمَا رَيحانَتايَ مِنَ الدُّنْيا». [راجع: ٣٧٥٣]

5994. Narrated Ibn Abu Nu'm: I was present when a man asked Ibn 'Umar about the blood of mosquitoes. Ibn 'Umar said, "From where are you?" The man replied. "From 'Irāq." Ibn 'Umar said, "Look at that! He is asking me about the blood of mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet ﷺ." (Ibn 'Umar added): "I have heard the Prophet ﷺ saying, 'They (Hasan and Husain) are my two sweet-smelling flowers in this world.' "

٥٩٩٥ - حَدَّثَنا أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي عَبْدُ اللهِ بنُ أبي بَكْرٍ: أَنَّ عُرْوَةَ بنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ حدَّثَتْهُ قالَتْ: جاءَتْنِي

5995. Narrated 'Āishah, the wife of the Prophet ﷺ: A lady, along with her two daughters, came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and (she) divided it between her two daughters, and then she got up and went away. Then the Prophet ﷺ came in and I informed him about

this story. He said, "Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire."

امْرأةٌ مَعَها ابْنَتانِ تَسْألُني، فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ واحِدَةٍ فأعْطَيْتُها فَقَسَمَتْها بَينَ ابْنَتَيْها، ثُمَّ قامَتْ فخَرَجَتْ، فَدَخَلَ النَّبيُّ ﷺ فحَدَّثْتُهُ فَقالَ: «مَنْ يَلي مِنْ هٰذِهِ البَناتِ شَيْئاً، فأحْسَنَ إلَيْهِنَّ كُنَّ لَهُ سِتْراً مِنَ النَّارِ». [راجع: ١٤١٨]

5996. Narrated Abū Qatāda: The Prophet ﷺ came out towards us, while carrying Umāmah, the daughter of Abu Al-'Āṣ (his grand-daughter) over his shoulder. He offered *Ṣalāt* (prayer), and when he wanted to bow, he put her down, and when he stood up, he lifted her up (on his shoulders).

٥٩٩٦ - **حدَّثنا** أبو الوَليدِ: حدَّثَنا اللَّيْثُ: حدَّثَنا سَعيدٌ المَقْبُرِيُّ: حدَّثَنا عَمْرُو بنُ سُلَيْمٍ: حدَّثَنا أبو قَتادَةَ قالَ: خَرَجَ عَلَيْنا النَّبيُّ ﷺ وأُمامَةُ بِنْتُ أبي العاصِ عَلى عاتِقِهِ فَصَلَّى، فإذَا رَكَعَ وَضَعَ، وإذَا رَفَعَ رَفَعَها. [راجع: ٥١٦]

5997. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ kissed Al-Ḥasan bin 'Alī while Al-Aqra' bin Ḥābis At-Tamīmī was sitting beside him. Al-Aqra' said, "I have ten children and I have never kissed anyone of them." Allāh's Messenger ﷺ cast a look at him and said, "Whoever is not merciful to others, will not be treated mercifully."

٥٩٩٧ - **حدَّثنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَنا أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قَبَّلَ رَسُولُ اللهِ ﷺ الحَسَنَ بنَ عَليٍّ، وَعِنْدَهُ الأقْرَعُ بنُ حابِسٍ التَّميميُّ جالِساً، فَقالَ الأقْرَعُ: إنَّ لي عَشَرَةً مِنَ الوَلَدِ ما قَبَّلْتُ مِنْهُمْ أحَداً، فَنَظَرَ إلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ قالَ: «مَنْ لا يَرْحَمُ لا يُرْحَمُ».

5998. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A bedouin came to the Prophet ﷺ and said, "You (people) kiss the boys! We don't kiss them." The Prophet ﷺ said, "I cannot put mercy in your heart after Allāh has taken it away from it."

٥٩٩٨ - **حدَّثنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَ أعْرابيٌّ إلى النَّبيِّ ﷺ

فَقالَ: تُقَبِّلُونَ الصِبْيَانَ؟ فَمَا نُقَبِّلُهُمْ، فَقالَ النَّبيّ ﷺ: «أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللهُ مِنْ قَلْبِكَ الرَّحمَةَ»،

٥٩٩٩ - **حدَّثنا** ابنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قال: حدَّثَني زَيْدُ بنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: قَدِمَ عَلى النَّبيِّ ﷺ سَبْيٌ، فإِذَا امْرأةٌ مِنَ السَّبْي تَحْلُبُ ثَدْيَها تَسْقِي، إِذَا وَجَدَتْ صَبِيّاً في السَّبْيِ أَخَذَتْهُ، فأَلْصَقَتْهُ بِبَطْنِها وأَرْضَعَتْهُ، فَقالَ لَنا النَّبيّ ﷺ: «أَتُرَوْنَ هٰذِهِ طارِحةً وَلَدَها في النَّارِ؟» قُلْنا: لا، وَهيَ تَقْدِرُ عَلى أن لا تَطْرَحَهُ، فَقالَ: «للهُ أَرْحَمُ بِعِبادِهِ مِنْ هٰذِهِ بِوَلَدِها».

5999. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Some *Saby* (i.e., war prisoners, children and women only) were brought before the Prophet ﷺ and behold, a woman amongst them was milking her breasts to feed, and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet ﷺ then said, "Allāh is more Merciful to His slaves than this lady to her son."

(١٩) بابٌ: جَعَلَ اللهُ الرَّحمَةَ في مِائَةِ جُزْءٍ

(19) CHAPTER. Allāh divided mercy into one hundred parts.

٦٠٠٠ - **حدَّثنا** الحَكَمُ بنُ نافِعٍ البَهْرانِيُّ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ: أخبرَنا سَعيدُ بنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «جَعَلَ اللهُ الرَّحمَةَ في مِائَةِ جُزءٍ فأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزءاً، وأَنْزَلَ في الأَرْضِ جُزءاً وَاحِداً، فَمِنْ ذٰلكَ الجُزْءِ تَتَراحَمُ الخَلْقُ، حتى تَرْفَعَ الفَرَسُ حافِرَها عَنْ وَلَدِها خَشْيَةَ أَنْ تُصِيبَهُ».

[انظر: ٦٤٦٩]

6000. Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Allāh has divided mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part on the earth; and because of that one single part, His creations are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it."

(20) CHAPTER. The killing of one's own children for the fear that they will share his meals.

6001. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I asked, "O Allāh's Messenger! Which sin is the greatest?" He said," To set up a rival unto Allāh, though He (Alone) created you." I said, "What next?" He said, "To kill your son lest he should share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." And then Allāh تعالى revealed as proof of the statement of the Prophet ﷺ: "And those who invoke not any other *ilāh* (god) along with Allāh..." (V.25 :68)

(٢٠) بابُ قَتْلِ الوَلَدِ خَشْيَةَ أنْ يأكُلَ مَعَهُ

٦٠٠١ - **حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ، عَنْ عَمْرِو بنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قالَ: قُلْتُ: يا رَسُولَ اللهِ أيُّ الذَّنْبِ أعْظَمُ؟ قالَ: «أنْ تَجْعَلَ للهِ نِدّاً وَهُوَ خَلَقَكَ»، ثُمَّ قالَ: أيٌّ؟ قالَ: «أنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أنْ يأكُلَ مَعَكَ». قالَ: ثُمَّ أيٌّ؟ قالَ: «أنْ تُزانِيَ حَلِيلَةَ جارِكَ»، وأنزَلَ اللهُ تَعالى تَصْدِيقَ قَوْلِ النَّبِيِّ ﷺ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾ [الفرقان: ٦٨]. [راجع: ٤٤٧٧]

(21) CHAPTER. To take a child in one's lap.

6002. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ took a child in his lap for *Tahnīk* (i.e., he chewed a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

(٢١) بابُ وَضْعِ الصَّبِيِّ في الحِجْرِ

٦٠٠٢ - **حدَّثنا** مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحيى بنُ سَعِيدٍ، عَنْ هِشامٍ قالَ: أخبرَني أبي، عَنْ عائشةَ أنَّ النَّبِيَّ ﷺ وَضَعَ صَبِيّاً في حِجْرِهِ يُحَنِّكُهُ، فَبالَ عَلَيْهِ، فَدَعا بِماءٍ فَأتْبَعَهُ. [راجع: ٢٢٢]

(22) CHAPTER. Putting the child on the thigh.

6003. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to put me on (one of) his thighs and put Al-Hasan bin 'Alī on his other thigh, and then embrace us and say, "O Allāh! Please be Merciful to them, as I am merciful to them."

(٢٢) بابُ وَضْعِ الصَّبِيِّ عَلى الفَخِذِ

٦٠٠٣ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عارِمٌ: حدَّثَنا المُعْتَمِرُ بنُ سُلَيْمانَ يُحَدِّثُ عَنْ أبيهِ قالَ: سَمِعْتُ أبا تَمِيمَةَ، يُحَدِّثُ عَنْ أبي عُثْمانَ النَّهْدِيِّ: يُحَدِّثُهُ أبو عُثْمانَ عَنْ

أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: كانَ رَسُولُ اللهِ ﷺ يأْخُذُني فيُقْعِدُني عَلى فَخِذِهِ، ويُقْعِدُ الحَسَنَ بنَ عَليٍّ عَلى فَخِذِهِ الآخَرِ، ثُمَّ يَضُمُّهُما، ثُمَّ يَقُولُ: «اللَّهُم ارْحَمْهُمَا فإنّي أرْحَمُهُمَا».

وعَنْ عَليٍّ قالَ: حدَّثَنا يَحْيى: حدَّثَنا سُلَيْمانُ، عَنْ أبي عُثْمانَ: قالَ التَّيْميُّ: فَوَقَعَ في قَلْبِي مِنْهُ شَيْءٌ، قُلتُ: حُدِّثْتُ بِهِ كَذا وكَذا فَلَمْ أسْمَعْهُ مِنْ أبي عُثْمانَ، فَنَظَرْتُ فَوَجَدْتُهُ عندي مَكْتُوباً فِيما سَمِعْتُ. [راجع: ٣٧٣٥]

(23) CHAPTER. To keep one's covenant is a part of Faith.

(٢٣) بابٌ: حُسْنُ العَهْدِ مِنَ الإيمانِ

6004. Narrated 'Āi̲shah رَضِيَ اللهُ عَنْها: I never felt so jealous of any woman as I did of Kh̲adīja, though she had died three years before the Prophet ﷺ married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of *Qaṣab*[1], and because he used to slaughter a sheep and distribute its meat among her friends.

٦٠٠٤ - **حدَّثَنا** عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ عَلى امْرأةٍ ما غِرْتُ عَلى خَدِيجَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أنْ يَتزَوَّجَني بثَلاثِ سِنِينَ، لِمَا كُنْتُ أسْمَعُهُ يَذْكُرُها. وَلَقَدْ أمَرَهُ رَبُّهُ أنْ يُبَشِّرَها بِبَيْتٍ في الجَنَّةِ مِنْ قَصَبٍ. وإنْ كانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِي في خُلَّتِها مِنْها. [راجع: ٣٨١٦]

(24) CHAPTER. The superiority of the one who looks after and sustains an orphan.

(٢٤) بابُ فَضْلِ مَنْ يَعُولُ يَتِيماً

6005. Narrated Sahl bin Sa'd: The

٦٠٠٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ عَبْدِ

(1) (H. 6004) *Qaṣab*: See the glossary.

الوَهّابِ قالَ: حدَّثَني عَبْدُ العَزيزِ بنُ أبي حازِمٍ قالَ: حدَّثَني أبي قالَ: سَمِعْتُ سَهْلَ بنَ سَعْدٍ عَنِ النَّبيِّ ﷺ قالَ: «أنا وكافِلُ اليَتيمِ في الجَنَّةِ هٰكَذا»، وَقالَ بإِصْبَعَيْهِ السَّبَّابَةِ والوُسْطَى. [راجع: ٥٣٠٤]

Prophet ﷺ said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

(٢٥) بابُ السّاعي عَلى الأرْمَلَةِ

(25) CHAPTER. The one who looks after and works for a widow.

٦٠٠٦ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكٌ، عَنْ صَفْوانَ بنِ سُلَيمٍ يَرْفَعُهُ إلَى النَّبيِّ ﷺ قالَ: «السّاعي عَلى الأرْمَلَةِ والمِسْكينِ كالمُجاهِدِ في سَبيلِ اللهِ، أوْ كالَّذي يَصُومُ النَّهارَ وَيَقُومُ اللَّيْلَ». [راجع: ٥٣٥٣]

حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ الدِّيلِيِّ، عَنْ أبي الغَيْثِ مَوْلى ابنِ مُطِيعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ مِثْلَهُ.

6006. Narrated Safwān bin Sulaim: The Prophet ﷺ said," The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allāh's Cause, or like a person who observes *Saum* (fasts) during the day and offers *Ṣalāt* (prayer) all the night."

Narrated Abū Hurairah that the Prophet ﷺ said as above (*Ḥadith* No. 6006).

(٢٦) بابُ السّاعي عَلى المِسْكِينِ

(26) CHAPTER. The one who looks after and works for *Al-Miskīn* (a poor person).

٦٠٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «السّاعي عَلى الأرْمَلَةِ والمِسْكِينِ كالمُجاهِدِ في سَبيلِ اللهِ وأحْسِبُهُ قالَ - يَشُكُّ القَعْنَبِيُّ -:

6007. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The one who looks after and works for a widow and for *Al-Miskīn* (a poor person) is like a warrior fighting for Allāh's Cause." [The subnarrator Al-Qa'nabī is not sure whether he also said this "Like the one who offers *Ṣalāt* (prayer) all the night without slackness and observes *Saum* (fasts) continuously and never breaks his fast."]

كالقائمِ لا يَفْتُرُ، وكالصَّائمِ لا يُفْطِرُ». [راجع: ٥٣٥٣]

(٢٧) **بابٌ** رَحمَةِ النَّاسِ والبَهائمِ

٦٠٠٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا إسْماعِيلُ: حدَّثنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أبي سُلَيْمانَ مالكِ بنِ الحُوَيْرِثِ قالَ: أتَيْنا النَّبيَّ ﷺ ونَحْنُ شَبَبَةٌ مُتقارِبُونَ، فأقَمْنا عِنْدَهُ عِشْرِينَ لَيْلَةً، فظَنَّ أنَّا اشْتَقْنا أهْلَنا، وسألَنا عَمَّنْ تَرَكْنا في أهْلِنا فأخْبَرْناهُ، وكانَ رَقِيقاً رَحِيماً، فَقالَ: «ارْجِعُوا إلى أهْلِيكُمْ، فعَلِّمُوهُمْ ومُرُوهُمْ، وَصَلُّوا كما رأيْتُمُوني أُصَلِّي، وإذا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ ثُمَّ لِيَؤُمَّكُم أكْبَرُكُمْ». [راجع: ٦٢٨]

٦٠٠٩ - **حدَّثنا** إسْماعِيلُ: حدَّثني مالكٌ، عَنْ سُمَيٍّ مَوْلى أبي بَكْرٍ، عنْ أبي صَالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَما رَجُلٌ يَمْشِي بطَريقٍ، اشْتَدَّ عَلَيْهِ العَطَشُ، فَوَجَدَ بِئْراً فَنَزَلَ فِيها، فَشَرِبَ ثُمَّ خَرَجَ، فإذَا كَلْبٌ يَلْهَثُ يأكُلُ الثَّرَى مِنَ العَطَشِ، فَقالَ الرَّجُلُ: لَقَدْ بَلَغَ هٰذَا الكَلْبَ مِنَ العَطَشِ مِثْلُ الَّذي كانَ بَلَغَ بِي، فَنَزَلَ البِئْرَ فَمَلأَ خُفَّهُ، ثُمَّ أمْسَكَهُ بِفِيهِ،

(27) CHAPTER. (What is said regarding) being merciful to the people and to the animals.

6008. Narrated Abū Sulaimān, Mālik bin Ḥuwairith: We came to the Prophet ﷺ and we were (a few) young men, of approximately same age, and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your *Ṣalāt* (prayers) in the way you saw me offering my *Ṣalāt* (prayer), and when the stated time for the *Ṣalāt* (prayer) becomes due, then one of you should pronounce its call (i.e., the *Adhān*), and the eldest of you should lead you in *Ṣalāt* (prayer)."[1]

6009. Narrated **Abū Hurairah** رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself, 'This dog is suffering from the same state of thirst as I did.' So, he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allāh thanked him for that deed and forgave him." The people asked, "O Allāh's Messenger! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being)."

(1) (H. 6008) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

فَسَقَى الكَلْبَ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ». قالُوا: يا رَسُولَ اللهِ، وإنَّ لَنا في البَهائِمِ أجراً؟ فَقالَ: «في كُلِّ ذاتِ كَبِدٍ رَطْبَةٍ أجْرٌ». [راجع: ١٧٣]

6010. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ stood up for the *Ṣalāt* (prayer) and we, too, stood up along with him. Then a bedouin shouted while offering *Ṣalāt* (prayer), "O Allāh! Bestow Your Mercy on me and Muḥammad (ﷺ) only, and do not bestow it on anybody else along with us." When the Prophet ﷺ had finished his *Ṣalāt* (prayer) with *Taslīm*, he said to the bedouin, "You have limited (narrowed) a very vast (thing) (meaning Allāh's Mercy)."

٦٠١٠ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَنِي أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: قامَ رَسُولُ اللهِ ﷺ في صَلاةٍ وقُمْنا مَعَهُ، فَقالَ أعْرَابِيٌّ وَهُوَ في الصَّلاةِ: اللَّهُمَّ ارْحمْنِي ومُحَمَّداً وَلا تَرْحَمْ مَعَنا أحَداً. فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قالَ للأعْرَابِيِّ: «لَقَدْ حَجَّرْتَ وَاسِعاً». يُرِيدُ رَحمَةَ اللهِ.

6011. Narrated An-Nu'mān bin Bashīr: Allāh's Messenger ﷺ said, "You see the believers as regards their being merciful among themselves, showing love among themselves, and being kind among themselves, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."

٦٠١١ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا زَكَرِيَّا، عَنْ عامِرٍ قالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ النُّعْمانَ بنَ بَشِيرٍ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «تَرَى المُؤمِنِينَ في تَرَاحُمِهِمْ وَتَوادِّهِمْ وتَعاطُفِهِمْ كَمَثَلِ الجَسَدِ إذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سائِرُ جَسَدِهِ بالسَّهَرِ والحُمَّى».

6012. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If any Muslim plants any plant, and a human being or an animal eats of it', he will be rewarded as if he had given that much in charity."

٦٠١٢ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا أبو عَوَانَةَ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ، عَنِ النَّبِيِّ ﷺ قالَ: «ما مِنْ مُسْلِمٍ غَرَسَ غَرْساً، فأكَلَ مِنْهُ إنْسانٌ أوْ دَابَّةٌ إلَّا كانَ لَهُ صَدَقَةٌ». [راجع: ٢٣٢٠]

6013. Narrated Jarīr bin 'Abdullāh : The Prophet ﷺ said, "He who is not merciful to others, will not be treated mercifully."

٦٠١٣ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ:

حدَّثَنِي زَيْدُ بنُ وَهْبٍ قالَ: سَمِعْتُ جَرِيرَ بنَ عَبْدِ اللهِ، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ لا يَرْحَمُ لا يُرْحَمُ».

[انظر: ٧٣٧٦]

(28) CHAPTER. To recommend to be kind to one's neighbour.

And the Statement of Allāh تعالى.

"Worship Allāh and join none with Him in worship and do good to parents... (up to) ... such as are proud and boastful." (V.4:36)

(٢٨) بابُ الوَصَاءَةِ بالجارِ،

وَقَوْلِ اللهِ تَعالى: ﴿وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾ الآية [النساء: ٣٦].

6014. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Jibrīl (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs."

٦٠١٤ - **حدَّثنا** إسْماعِيلُ بنُ أبي أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ يَحْيى بنِ سَعيدٍ قالَ: أَخْبَرَني أبو بَكْرِ بنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبيِّ ﷺ قالَ: «ما زَالَ جِبْرِيلُ يُوصِيني بِالجَارِ حتَّى ظَنَنْتُ أنَّهُ سَيُوَرِّثُهُ».

6015. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) kept on recommending me about treating the neighbours kindly and politely, so much so that I thought that he would order me to make them as my heirs."

٦٠١٥ - **حدَّثنا** مُحَمَّدُ بنُ مِنْهالٍ: حدَّثنا يَزيدُ بنُ زُرَيْعٍ: حدَّثنا عُمَرُ بنُ مُحَمَّدٍ، عَنْ أبيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما زَالَ جِبْرِيلُ يُوصِيني بالجارِ حتَّى ظَنَنْتُ أنَّهُ سَيُوَرِّثُهُ».

(29) CHAPTER. The sin of that person whose neighbour does not feel safe from his evil.

(٢٩) بابُ إثْمِ مَنْ لا يَأْمَنُ جارُهُ بَوائقَهُ،

﴿يُوبِقْهُنَّ﴾ [الشورى: ٣٤]: يُهْلِكْهُنَّ، ﴿مَّوْبِقًا﴾ [الكهف: ٥٢]: مَهْلِكاً.

6016. Narrated Abū Shuraiḥ: The Prophet ﷺ said, "By Allāh, he does not

٦٠١٦ - **حدَّثنا** عاصِمُ بنُ عَلِيٍّ:

حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ سَعيدٍ، عَنْ أبي شُرَيْحٍ: أنَّ النَّبيَّ ﷺ قالَ: «وَاللهِ لا يُؤْمِنُ، وَاللهِ لا يُؤْمِنُ، وَاللهِ لا يُؤْمِنُ»، قيلَ: وَمَنْ يا رَسُولَ اللهِ؟ قالَ: «الَّذي لا يَأْمَنُ جارُهُ بَوائِقَهُ».

تابَعَهُ شَبابَةُ وأَسَدُ بنُ مُوسَى. وَقالَ حُمَيْدُ بنُ الأسْوَدِ، وعُثْمانُ بنُ عُمَرَ، وأبو بَكْرِ ابنُ عَيَّاشٍ، وشُعَيْبُ بنُ إسحاقَ، عَنِ ابنِ أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ.

believe! By Allāh, he does not believe! By Allāh, he does not believe!" It was said, "Who is that, O Allāh's Messenger?" He said, "That person whose neighbour does not feel safe from his evil."

(٣٠) بابٌ: لا تَحْقِرَنَّ جارَةٌ لِجارَتِها

(30) CHAPTER. A lady-neighbour should not degrade anything given to her by her lady-neighbour.

٦٠١٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنا سَعيدٌ هُوَ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «يا نِساءَ المُسْلِماتِ لا تَحْقِرَنَّ جارَةٌ لِجارَتِها وَلَوْ فِرْسِنَ شاةٍ».

[راجع: ٢٥٦٦]

6017. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "O Muslim ladies! A lady-neighbour should not look down upon the present of her lady-neighbour even it were the trotters of a sheep."

(٣١) بابٌ مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ

(31) CHAPTER. Whosoever believes in Allāh and the Last Day should not harm his neighbour.

٦٠١٨ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا أبو الأحْوَصِ، عَنْ أبي حُصَيْنٍ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤْمِنُ

6018. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whosoever believes in Allāh and the Last Day should not harm his neighbour, and whosoever believes in Allāh and the Last Day should entertain his guest generously; and whosoever believes in Allāh and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of evil and dirty talk — e.g., abusing, lying, backbiting, etc.)."

بالله واليَوْمِ الآخرِ فَلْيَقُلْ خيراً أوْ لِيَصْمُتْ». [راجع: ٥١٨٥]

٦٠١٩ - حدَّثنا عَبْدُ الله بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثني سَعِيدٌ المَقْبُرِيُّ، عَنْ أبي شُرَيْحٍ العَدَوِيِّ قالَ: سَمِعَتْ أُذُنايَ وأَبْصَرَتْ عَيْنايَ حِينَ تَكَلَّمَ النَّبيُّ ﷺ فقالَ: «مَنْ كانَ يُؤْمِنُ بالله واليَوْمِ الآخرِ فَلْيُكْرِمْ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بالله واليَوْمِ الآخرِ فَلْيُكْرِمْ ضَيْفَهُ جائِزَتَهُ»، قالَ: وَما جائِزَتُهُ يا رَسُولَ الله؟ قالَ: «يَوْمٌ وَلَيْلَةٌ، والضِّيافَةُ ثَلاثَةُ أيام. وَمَا كَانَ وَرَاءَ ذٰلِكَ فَهُو صَدَقَةٌ عَلَيْهِ. وَمَنْ كانَ يُؤْمِنُ بالله واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أوْ لِيَصْمُتْ». [انظر: ٦١٣٥، ٦٤٧٦]

6019. Narrated Abū Shuraiḥ Al-'Adawī (رَضِيَ اللهُ عَنْهُ): My ears heard and my eyes saw the Prophet ﷺ when he spoke, "Whosoever believes in Allāh and the Last Day should serve his neighbour generously; and whosoever believes in Allāh and the Last Day should entertain his guest generously by giving him his reward." It was asked, "What is his reward, O Allāh's Messenger ﷺ?" He said, "(To be entertained generously) for a day and a night with high quality of food, and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as *Ṣadaqa* (a charitable gift). And whosoever believes in Allāh and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of dirty and evil talks e.g., abusing, lying, backbiting, etc.)."

(٣٢) بابٌ حَقِّ الجِوَارِ في قُرْبِ الأبْوَابِ

(32) CHAPTER. The neighbour whose gate is nearer to you has more right to receive your favours.

٦٠٢٠ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا شُعْبَةُ قالَ: أخْبرَني أبو عِمْرَانَ قالَ: سَمِعْتُ طَلْحَةَ، عَنْ عائشَةَ قالَتْ: قُلْتُ: يا رَسُولَ الله، إنَّ لي جارَيْنِ فإلى أيِّهما أُهْدِي؟ قالَ: «إلى أقْرَبِهما مِنْكِ باباً». [راجع: ٢٢٥٩]

6020. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I said, "O Allāh's Messenger! I have two neighbours! To whom shall I send my gifts?" He said, "To the one whose gate is nearer to you."

(٣٣) بابٌ: كُلُّ مَعْرُوفٍ صَدَقَةٌ

(33) CHAPTER. Enjoining all that is *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām has ordained) is considered as a *Ṣadaqa* (charitable gift).

6021. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Enjoining every kind of *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām orders one to do) is a *Ṣadaqa*."

٦٠٢١ - حدَّثنا عَلِيُّ بنُ عَيَّاشٍ: حدَّثنا أبو غَسَّانَ قالَ: حَدَّثني مُحَمَّدُ بنُ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

6022. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, "On every Muslim there is enjoined (a compulsory) *Ṣadaqa* (alms)." They (the people) asked, "If one has nothing?" He ﷺ said, "He should work with his hands so that he may benefit himself and give it in charity." They said, "If he cannot work, or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good," or said "what is *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām has ordained)". They said, "If he does not do that?" He said, "Then he should refrain from *Ash-Shar* (doing evil — e.g., practising polytheism of different kinds and all that is evil and bad), for that will be considered for him as a *Ṣadaqa* (charity)."

٦٠٢٢ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا سَعِيدُ بنُ أبي بُرْدَةَ بنِ أبي مُوسَى الأشْعَرِيِّ، عَنْ أبيهِ، عَنْ جَدِّهِ قالَ: قالَ النَّبِيُّ ﷺ: «عَلى كُلِّ مُسْلِمٍ صَدَقَةٌ»، قالُوا: فإنْ لَمْ يَجِدْ؟ قالَ: «فَيَعْمَلُ بيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ». قالُوا: فإنْ لَمْ يَسْتَطِعْ أوْ لَمْ يَفْعَلْ؟ قالَ: «فَيُعِينُ ذا الحاجَةِ المَلْهُوفَ». قالُوا: فإنْ لَمْ يَفْعَلْ؟ قالَ: «فَلْيأْمُرْ بالخَيرِ، أوْ قالَ: بالمَعْرُوفِ». قالَ: فإنْ لَمْ يَفْعَلْ؟ قالَ: «فَلْيُمْسِكْ عَنِ الشَّرِّ فإنَّهُ لَهُ صَدَقَةٌ». [راجع: ١٤٤٥]

(34) CHAPTER. Pleasant friendly speech.

(٣٤) بابٌ طِيبِ الكَلامِ،

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A good, pleasant, friendly word is a *Ṣadaqa*."

وَقالَ أبو هُرَيرَةَ عَنِ النَّبِيِّ ﷺ: «الكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ».

6023. Narrated 'Adī bin Ḥātim: The Prophet ﷺ mentioned the (Hell) Fire and sought refuge (with Allāh) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allāh) from it and turned his face to the other side. (Shu'ba, the subnarrator said, "I have no doubt that the Prophet ﷺ repeated it twice.") The Prophet ﷺ then said, "(O people!) Save yourselves from the (Hell) Fire, even if with half of a

٦٠٢٣ - حدَّثنا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ قالَ: أخْبَرَني عَمْرٌو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: ذَكَرَ النَّبِيُّ ﷺ النَّارَ، فَتَعَوَّذَ مِنْها وأشاحَ بوَجْهِهِ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْها وأشاحَ بوَجْهِهِ - قالَ شُعْبَةُ: أمَّا مَرَّتَينِ فَلا أشُكُّ - ثُمَّ قالَ: «اتَّقُوا

النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فإنْ لَمْ يَكُنْ فَبِكَلِمَةٍ طَيِّبَةٍ». [راجع: ١٤١٣]

date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good, pleasant, friendly word."

(٣٥) بابُ الرِّفْقِ في الأمْرِ كُلِّهِ

(35) CHAPTER. To be kind and lenient in all matters.

٦٠٢٤ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: دَخَلَ رَهْطٌ مِنَ اليَهُودِ على رَسُولِ اللهِ ﷺ فَقالُوا: السَّامُ عَلَيْكُمْ، قالَتْ عائِشَةُ: فَفَهِمْتُها فَقُلْتُ: وَعَلَيْكُمُ السَّامُ واللَّعْنَةُ، قالَتْ: فَقالَ رَسُولُ اللهِ ﷺ: «مَهْلاً يا عائشَةُ، إنَّ اللهَ يُحِبُّ الرِّفْقَ في الأمْرِ كُلِّهِ»، فَقُلْتُ: يا رَسُولَ اللهِ، أوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ رَسُولُ اللهِ ﷺ: «قَدْ قُلْتُ: وَعَلَيْكُمْ». [راجع: ٢٩٣٥]

6024. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: A group of Jews entered upon the Prophet ﷺ and said, "*As-Sāmu'Alaikum*" (i.e., death be upon you).(1) I understood it and said, "*Wa-'Alaikum As-Sāmu wal-la'natu* (death and the curse of Allāh be upon you)." Allāh's Messenger ﷺ said, "Be calm, O 'Āishah! Allāh loves that one should be kind and lenient in all matters." I said, "O Allāh's Messenger! Haven't you heard what they (the Jews) have said?" Allāh's Messenger ﷺ said, "I have (already) said (to them), 'And upon you'!"

٦٠٢٥ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أنَسِ بنِ مالكٍ أنَّ أعْرَابِيّاً بالَ في المَسْجِدِ، فَقامُوا إلَيْهِ، فَقالَ رَسُولُ اللهِ ﷺ: «لا تُزْرِمُوهُ»، ثُمَّ دَعا بِدَلْوٍ مِنْ ماءٍ فَصُبَّ عَلَيْهِ.

6025. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A bedouin urinated in the mosque and the people ran to (beat) him. Allāh's Messenger ﷺ said, "Do not interrupt his urination (i.e., let him finish)." Then the Prophet ﷺ asked for a tumbler of water and poured the water over the place of urine.

(٣٦) بابُ تعاوُنِ المُؤْمِنِينَ بَعْضِهِمْ بَعْضاً

(36) CHAPTER. The co-operation between the believers.

(1) (H. 6024) Note the similarity between "*As-Salāmu 'Alaikum*" (i.e., peace be upon you) and "*As-Sāmu 'Alaikum*" (i.e., death be upon you).

6026. Narrated Abū Mūsa: The Prophet ﷺ said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced.

٦٠٢٦ - حدَّثنا مُحمَّدُ بنُ يُوسُفَ: حدَّثنا سُفيانُ عَنْ أبي بُرْدَةَ بُرَيدِ بنِ أبي بُرْدَةَ قالَ: أخبرَ جَدِّي أبو بُرْدَةَ، عَنْ أبيهِ أبي مُوسَى عَنِ النَّبيِّ ﷺ قالَ: «المُؤمِنُ لِلْمُؤمِنِ كالبُنْيانِ يَشُدُّ بَعْضُهُ بَعْضاً»، ثُمَّ شَبَّكَ بَينَ أصابِعِهِ. [راجع: ٤٨١]

6027. [Abū Mūsa added:] (At that time) the Prophet ﷺ was sitting, and a man came and begged or asked for something. The Prophet ﷺ faced us and said, "Help and recommend him and you will receive the reward for it, and Allāh will bring about what he will through His Prophet's tongue."

٦٠٢٧ - وكانَ النَّبيُّ ﷺ جالِساً إذْ جاءَ رَجُلٌ يَسألُ، أوْ طالِبُ حاجَةٍ أقْبَلَ عَلَيْنا بِوَجْهِهِ، فَقالَ: «اشْفَعُوا فَلْتُؤجَرُوا، وَلْيَقْضِ اللهُ عَلى لِسانِ نَبِيِّهِ ما شاءَ». [راجع: ١٤٣٢]

(37) CHAPTER. The Statement of Allāh تعالى:

"Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything." (V.4:85)

(٣٧) بابُ قَوْلِ اللهِ تَعالى: ﴿مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا﴾ [النساء: ٨٥].

﴿كِفْلٌ﴾: نَصيبٌ، قالَ أبو مُوسَى: ﴿كِفْلَيْنِ﴾ [الحديد: ٢٨]: أجْرَيْنِ بالحَبَشِيَّةِ،

6028. Narrated Abū Mūsā: Whenever a beggar or a person in need came to the Prophet ﷺ, the Prophet ﷺ would say, "Help and recommend him, and you will receive the reward for it; and Allāh will bring about what He will through His Prophet's tongue."

٦٠٢٨ - حدَّثنا مُحمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبيِّ ﷺ أنَّهُ كانَ إذا أتاهُ السَّائِلُ أوْ صاحِبُ الحاجَةِ قالَ: «اشْفَعُوا فَلْتُؤجَرُوا، وَلْيَقْضِ اللهُ عَلى لِسانِ رَسُولِهِ ما شاءَ». [راجع: ١٤٣٢]

(38) CHAPTER. The Prophet ﷺ was neither a *Fāhish* (one who speaks bad words) nor a

(٣٨) بابٌ: لَمْ يَكُنِ النَّبيُّ ﷺ

فاحِشاً وَلا مُتَفاحِشاً

Mutafahhish (one who speaks obscene evil words to make people laugh).

٦٠٢٩ - حدَّثَنا حَفْصُ بنُ عُمَر: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ: سَمِعْتُ أبا وَائِلٍ: سَمِعْتُ مَسْرُوقاً قالَ: قالَ عَبْدُ اللهِ بنُ عَمْرٍو ح.

وَحدَّثَنا قُتَيْبَةُ، حَدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ شَقيقِ بنِ سَلَمَةَ، عَنْ مَسْرُوقٍ، قالَ: دَخَلْنا عَلى عَبْدِ اللهِ بنِ عَمْرٍو حِينَ قَدِمَ مَعَ مُعاوِيَةَ إلى الكُوفةِ، فَذَكَرَ رَسُولَ اللهِ ﷺ فَقالَ: لَمْ يَكُنْ فاحِشاً وَلا مُتَفَحِّشاً، وَقالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ خَيْرِكُمْ أحْسَنَكُمْ خُلُقاً». [راجع: ٣٥٥٩]

6029. Narrated Masrūq: 'Abdullāh bin 'Amr mentioned Allāh's Messenger ﷺ saying that he was neither a *Fāhish* nor a *Mutafahhish*. 'Abdullāh bin 'Amr added, "Allāh's Messenger ﷺ said, 'The best among you are those who have the best manners and the best character.'"

٦٠٣٠ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أخْبَرَنا عَبْدُ الوَهَّابِ: عَنْ أيُّوبَ، عَنْ عَبْدِ اللهِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ يَهُودَ أتَوُا النَّبِيَّ ﷺ فَقالُوا: السَّامُ عَلَيْكُمْ، فَقالَتْ عائشَةُ: عَلَيْكُمْ وَلَعَنَكُمُ اللهُ وَغَضِبَ اللهُ عَلَيْكُمْ. قالَ: «مَهْلاً يا عائشَةُ، عَلَيْكِ بالرِّفقِ، وإيَّاكِ والعُنْفَ والفُحْشَ». قالَتْ: أوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ: «أوَ لَمْ تَسْمَعي ما قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فيُسْتَجابُ لي فِيهِمْ، وَلا يُسْتَجابُ لَهُمْ فِيَّ». [راجع: ٢٩٣٥]

6030. Narrated 'Abdullāh bin Mulaika رَضِيَ اللهُ عَنْهُما: 'Āishah رَضِيَ اللهُ عَنْهَا said that the Jews came to the Prophet ﷺ and said, *"As-Sāmu 'Alaikum"* (death be on you). 'Āishah said (to them), "(Death) be on you, and may Allāh curse you and shower His Wrath upon you!" The Prophet ﷺ said, "Be calm, O 'Āishah! You should be kind and lenient, and beware of harshness and *Fuhsh* (i.e., bad words)." She said (to the Prophet ﷺ), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have replied back (to them)? I said the same to them, and my invocation against them will be accepted, while theirs against me will be rejected (by Allāh)."

٦٠٣١ - حدَّثَنا أصْبَغُ قالَ: أخْبَرَني ابنُ وَهْبٍ: أخْبَرَنا أبو يَحْيى

6031. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was neither a *Sabbāb* (one who would abuse others) nor a *Fāhish* (one

فُلَيْحُ بنُ سُلَيْمانَ عَنْ هِلالِ بنِ أُسامَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَّاباً وَلا فَحَّاشاً وَلا لَعَّاناً. كانَ يَقُولُ لأَحَدِنا عِنْدَ المَعْتِبَةِ: «ما لَهُ؟ تَرِبَ جَبِينُهُ». [انظر: ٦٠٤٦]

who speaks bad words), nor a one who would curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

٦٠٣٢ - حَدَّثَنا عَمْرُو بنُ عِيسَى: حَدَّثَنا مُحَمَّدُ بنُ سَواءٍ: حَدَّثَنا رَوْحُ بنُ القاسِمِ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ رَجُلاً اسْتَأْذَنَ عَلى النَّبِيِّ ﷺ، فَلَمَّا رآهُ قالَ: «بِئْسَ أَخُو العَشِيرَةِ وبِئْسَ ابنُ العَشِيرَةِ»، فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ ﷺ في وَجْهِهِ وانْبَسَطَ إِلَيْهِ، فَلَمَّا انْطَلَقَ الرَّجُلُ قالَتْ لَهُ عائِشَةُ: يا رَسُولَ اللهِ، حِينَ رأَيْتَ الرَّجُلَ قُلْتَ لَهُ كَذا وكَذا، ثُمَّ تَطَلَّقْتَ في وَجْهِهِ وانْبَسَطْتَ إِلَيْهِ. فَقالَ رَسُولُ اللهِ ﷺ: «يا عائِشَةُ مَتى عَهِدْتِني فاحِشاً؟ إِنَّ شَرَّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ القِيامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقاءَ شَرِّهِ». [انظر: ٦٠٥٤، ٦١٣١]

6032. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A man asked permission to enter upon the Prophet ﷺ. When the Prophet ﷺ saw him, he said, "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet ﷺ behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, 'Āishah said (to the Prophet ﷺ), "O Allāh's Messenger! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behaviour, and you enjoyed his company?" Allāh's Messenger ﷺ said, "O 'Āishah! Have you ever seen me speaking a bad and dirty language? (Remember that), the worst people before Allāh on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil."

(٣٩) بابُ حُسْنِ الخُلُقِ والسَّخاءِ، وما يُكْرَهُ مِنَ البُخْلِ

وَقالَ ابنُ عَبَّاسٍ: كانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ. وأَجْوَدُ ما يَكُونُ في رَمَضانَ. وَقالَ أَبو ذَرٍّ لَمَّا بَلَغَهُ مَبْعَثُ النَّبِيِّ ﷺ، قالَ لأَخِيهِ: ارْكَبْ إِلى

(39) CHAPTER. (What is said regarding) good character and generosity and what sort of miserliness is disliked.

Ibn 'Abbās said, "The Prophet ﷺ was the most generous among the people, and he used to be more so (generous) in the month of Ramaḍān."

Abū Dhar said that when the news of the advent of the Prophet ﷺ being sent (as a

هٰذَا الوَادي فاسمَعْ مِنْ قَوْلِهِ، فَرَجَعَ فَقالَ: رأيْتُهُ يأمُرُ بِمكارِمِ الأخْلاقِ،

Messenger) reached him, he said to his brother, "Ride this valley (of Makkah) and listen to some of his speech." When he returned, he said, "I have seen him (the Prophet ﷺ) exhorting people to virtues."

٦٠٣٣ - حدَّثَنَا عَمْرُو بنُ عَوْنٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ قالَ: كانَ النَّبيُّ ﷺ أحْسَنَ النَّاسِ، وأجْوَدَ النَّاسِ، وأشْجَعَ النَّاسِ، وَلَقَدْ فزِعَ أهْلُ المَدِينَةِ ذَاتَ لَيْلَةٍ فانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ فاسْتَقْبَلَهُمُ النَّبيُّ ﷺ قَدْ سَبَقَ النَّاسَ إلى الصَّوْتِ، وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا»، وَهُوَ عَلى فَرَسٍ لأبي طَلْحَةَ عُرْيٍ ما عَلَيْهِ سَرْجٌ، في عُنُقِهِ سَيْفٌ، فَقالَ: «لَقَدْ وَجَدْتُهُ بَحْراً، أوْ إنَّهُ لَبَحْرٌ». [راجع: ٢٦٢٧]

6033. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best among the people (both in looks and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Al-Madīna got afraid (of a sound). So the people went towards that sound, but the Prophet ﷺ having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid." (At that time) he was riding a saddleless horse belonging to Abū Ṭalḥa, and he was carrying a sword slung at his neck. The Prophet ﷺ said, "I found it (the horse) like a sea, or, it is the sea indeed."[1]

٦٠٣٤ - حدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنَا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: ما سُئِلَ النَّبيُّ ﷺ عَنْ شَيْءٍ قَطُّ فَقالَ: لا.

6034. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Never was the Prophet ﷺ asked for a thing to be given for which his answer was 'no'.

٦٠٣٥ - حدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، قالَ: حدَّثَني شَقِيقٌ، عَنْ مَسْرُوقٍ قالَ: كُنَّا جُلُوساً مَعَ عَبْدِ اللهِ بنِ عَمْرٍو يُحَدِّثُنا إذْ قالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ

6035. Narrated Masrūq: We were sitting with 'Abdullāh bin 'Amr who was narrating to us (*Ḥadīth*): He said, "Allāh's Messenger ﷺ was neither a *Fāḥish*[2] nor a *Mutafaḥḥish*[3], and he used to say, 'The best among you are the best in character (having good manners).'"

(1) (H. 6033) The horse was like the sea in its speed.
(2) (H. 6035) *Fāḥish*: (i.e., one who talks evil).
(3) (H. 6035) *Mutafaḥḥish*: (i.e., a person who conveys evil talk or a person who speaks obscene evil words to make people laugh).

فاحِشاً وَلا مُتَفَحِّشاً، وإنَّهُ كانَ يَقُولُ: «إنَّ خِيارَكُمْ أَحْسَنُكُمْ أَخْلاقاً».

[راجع: ٣٥٥٩]

6036. Narrated Abū Ḥāzim: Sahl bin Sa'd said that a woman brought a *Burda* (sheet) to the Prophet ﷺ. Sahl asked the people, "Do you know what is a *Burda*?" The people replied, "It is a *Shamla*, a sheet with a fringe." That woman said, "O Allāh's Messenger! I have brought it so that you may wear it." So the Prophet ﷺ took it because he was in need of it and wore it. A man among his Companions, seeing him wearing it, said, "O Allāh's Messenger! Please give it to me to wear." The Prophet ﷺ said, "Yes" (and gave him that sheet). When the Prophet ﷺ left, the man was blamed by his companions who said, "It was not nice on your part to ask the Prophet ﷺ for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) ﷺ never turns down anybody's request that he might be asked for." That man said, "I just wanted to have its blessings as the Prophet ﷺ had put it on, so I hoped that I might be shrouded in it."

٦٠٣٦ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بنِ سَعدٍ قالَ: جاءَتِ امْرأةٌ إلى النَّبِيِّ ﷺ بِبُرْدَةٍ - فَقالَ سَهْلٌ لِلقَوْمِ: أتَدْرُونَ ما البُرْدَةُ؟ فَقالَ القَوْمُ: هيَ شَمْلَةٌ، فَقالَ سَهْلٌ: هيَ شَمْلَةٌ مَنْسُوجَةٌ فِيها حاشِيَتُها - فَقالَتْ: يا رَسُولَ اللهِ، أكْسُوكَ هٰذِهِ؟ فأخَذَها النَّبِيُّ ﷺ مُحْتاجاً إلَيْها فلَبِسَها، فَرآها عليهِ رَجُلٌ مِنَ الصَّحابةِ فَقالَ: يا رَسُولَ اللهِ، ما أحْسَنَ هٰذِهِ فاكْسُنِيها، فَقالَ: «نَعَمْ»، فَلَمَّا قامَ النَّبِيُّ ﷺ لامَهُ أصحابُهُ، قالُوا: ما أحْسَنْتَ حِينَ رأيْتَ النَّبِيَّ ﷺ أخَذَها مُحْتاجاً إلَيْها ثُمَّ سألْتَهُ إيَّاها وَقَدْ عَرَفْتَ أنَّهُ لا يُسألُ شَيْئاً فيَمْنَعَهُ، فَقالَ: رَجَوْتُ بَرَكَتَها حِينَ لَبِسَها النَّبِيُّ ﷺ لَعَلِّي أُكَفَّنُ فِيها.

[راجع: ١٢٧٧]

6037. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and *Al-Harj* (will increase)." They asked, "What is *Al-Harj*?" He replied, "(It is) killing (murdering), (it is) killing (murdering)."

٦٠٣٧ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني حُمَيْدُ بنُ عَبْدِ الرَّحمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَتَقارَبُ الزَّمانُ، ويَنْقُصُ العَمَلُ، ويُلْقَى الشُّحُّ، ويَكْثُرُ الهَرْجُ؟» قالُوا:

وَما الهَرْجُ؟ قالَ: «القَتْلُ، القَتْلُ».

[راجع: ٨٥]

6038. Narrated Anas رَضِيَ الله عَنْهُ: I served the Prophet ﷺ for ten years, and he never said to me, "*Uff*" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so, or why didn't you do so?"

٦٠٣٨ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: سَمِعَ سَلَّامَ بنَ مِسْكِينٍ قالَ: سَمِعْتُ ثابِتاً يَقُولُ: حدَّثَنا أنَسٌ رَضِيَ اللهُ عَنْهُ قالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قالَ لِي: أُفٍّ، وَلا: لِمَ صَنَعْتَ؟، وَلا: ألا صَنَعْتَ.

[راجع: ٢٧٦٨]

(40) CHAPTER. How should a man be with his family?

(٤٠) **بابٌ**: كَيْفَ يَكُونُ الرَّجُلُ في أهْلِهِ

6039. Narrated Al-Aswad: I asked 'Āishah رَضِيَ اللهُ عَنْها what did the Prophet ﷺ use to do at home? She replied, "He used to keep himself busy serving his family and when it was time for the *Ṣalāt* (prayer), he would get up for *Ṣalāt* (prayer)."

٦٠٣٩ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ قالَ: سألْتُ عائِشَةَ: ما كانَ النَّبِيُّ ﷺ يَصْنَعُ في أهْلِهِ؟ قالَتْ: كانَ في مِهْنَةِ أهْلِهِ، فإذَا حَضَرَتِ الصَّلاةُ قامَ إلى الصَّلاةِ. [راجع: ٦٧٦]

(41) CHAPTER. Love is from Allāh تعالى.

(٤١) **بابٌ**: المِقَةُ مِنَ اللهِ تَعالى

6040. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If Allāh loves a person, He calls Jibrīl (Gabriel) saying: 'Allāh loves so-and-so; O Jibrīl love him.' Jibrīl would love him, and then Jibrīl would make an announcement among the residents of the heaven, 'Allāh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (See H. 3209)

٦٠٤٠ - حدَّثَنا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، قالَ: أخْبَرَنِي مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ أبي هرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أحَبَّ اللهُ العَبْدَ نادَى جِبْرِيلَ: إنَّ اللهَ يُحِبُّ فُلاناً فأحِبَّهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنادِي جِبْرِيلُ في أهْلِ السَّماءِ: إنَّ اللهَ يُحِبُّ فُلاناً فأحِبُّوهُ، فَيُحِبُّهُ أهْلُ السَّماءِ. ثُمَّ يُوضَعُ لَهُ

الـقَـبُـولُ فـي أهْـلِ الأرْضِ».

[راجع: ٣٢٠٩]

(٤٢) بابُ الحُبِّ في اللهِ

(42) CHAPTER. To love for Allāh's sake (only).

٦٠٤١ - حدَّثنا آدمُ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «لا يَجِدُ أحدٌ حَلاوَةَ الإيمانِ حتى يُحِبَّ المَرْءَ لا يُحِبُّهُ إلَّا للهِ، وحتّى أنْ يُقْذَفَ في النَّارِ أحَبُّ إلَيْهِ مِنْ أنْ يَرْجِعَ إلى الكُفْرِ بَعْدَ إذْ أنْقَذَهُ اللهُ، وحتّى يكُونَ اللهُ ورَسُولُهُ أحَبَّ إلَيْهِ مِمَّا سِوَاهُمَا». [راجع: ١٦]

6041. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None will have the sweetness (delight) of Faith

(a) till he loves a person and loves him only for Allāh's sake,

(b) till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allāh has brought him out (saved him) from it,

(c) till Allāh and His Messenger (Muḥammad ﷺ) become dearer to him than anything else." (See H. 16)

(٤٣) بابُ قَوْلِ اللهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ﴾ الآية

[الحجرات: ١١]

(43) CHAPTER. The Statment of Allāh تعالى: "O you who believe! Let not a group scoff at another group..." (V.49:11)

٦٠٤٢ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ زَمْعَةَ قالَ: نَهَى النَّبيُّ ﷺ أنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الأنْفُسِ وَقالَ: «بِمَ يَضْرِبُ أحَدُكُم امْرأتَهُ ضَرْبَ الفَحْلِ، ثُمَّ لَعَلَّهُ يُعانِقُها».

وَقالَ الثَّوْرِيُّ وَوُهَيْبُ بْنُ خَالِدٍ وأبو مُعاوِيَةَ عَنْ هِشامٍ: «جَلْدَ العَبْدِ». [راجع: ٣٣٧٧]

6042. Narrated 'Abdullāh bin Zam'a: The Prophet ﷺ forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?" And Hishām said, "As he flogs his slave".

٦٠٤٣ - حَدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَزِيدُ بنُ هارُونَ:

6043. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said at Mina, "Do you know what day is today?" They (the people)

أخبَرَنا عاصِمُ بنُ مُحَمَّدِ بن زَيْدٍ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ بِمِنًى: «أتَدْرُونَ أيَّ يَوْمٍ هٰذَا؟» قالُوا: اللهُ ورَسُولُهُ أعْلَمُ، قالَ: «فإنَّ هٰذَا يَوْمٌ حَرَامٌ. أتَدْرُون أيَّ بَلَدٍ هٰذَا؟» قالُوا: اللهُ ورَسُولُهُ أعْلَمُ، قالَ: «بَلَدٌ حَرَامٌ. أتَدْرُونَ أيَّ شَهْرٍ هٰذَا؟» قالُوا: اللهُ ورَسُولُهُ أعْلَمُ، قالَ: «شَهْرٌ حَرَامٌ». قالَ: «فإنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ، وأمْوَالَكُمْ، وأعْرَاضَكُمْ كحُرْمَةِ يَوْمِكُمْ هٰذَا، في شَهْرِكمْ هٰذَا، في بَلَدِكمْ هٰذَا». [راجع: ١٧٤٢]

replied, "Allāh and His Messenger know better." He said, "Today is 10th of Dhul-Ḥijja, the sacred (forbidden) day. Do you know what town is this?" They (the people) replied, "Allāh and His Messenger know better." He said, "This is the sacred (forbidden) town (Makkah — a sanctuary). And do you know which month is this?" They (the people) replied, "Allāh and His Messenger know better." He said, "This is the sacred month." He added, "Allāh has made your blood, your properties and your honour sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, in this town of yours."

[See *Ḥadīth* No. 1741 and 1742]

(٤٤) بابٌ ما يُنْهى مِنَ السِّباب واللَّعن

(44) CHAPTER. What is forbidden as regards calling bad names and cursing.

٦٠٤٤ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ قالَ: سَمِعْتُ أبا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سِبابُ المُسْلِمِ فُسُوقٌ، وَقِتالُهُ كُفْرٌ».

تابَعَهُ مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. [راجع: ٤٨]

6044. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Abusing a Muslim is *Fusūq* (i.e., an evil-doing), and killing him is *Kufr* (disbelief)."

٦٠٤٥ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ: حدَّثَني يَحْيى بنُ يَعْمَرَ: أنَّ أبا الأسْوَدِ الدِّيلِيَّ حدَّثَهُ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ

6045. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ that he heard the Prophet ﷺ saying, "If somebody accuses another of *Fusūq* (by calling him *'Fāsiq'* i.e., a wicked person) or accuses him of *Kufr* (disbelief), such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent."

النَّبِيَّ ﷺ يَقُولُ: «لا يَرْمِي رَجُلٌ رَجُلاً بالفُسُوقِ، وَلا يَرْمِيهِ بالكُفْرِ إلَّا ارْتَدَّتْ عَلَيْهِ إنْ لَمْ يَكُنْ صاحِبُهُ كَذٰلِكَ». [راجع: ٣٥٠٨]

6046. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was neither a *Fāhish* (one who speaks bad words) nor a *Sabbāba* (one who abuses others); and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"

٦٠٤٦ - حدَّثنا مُحَمَّدُ بنُ سِنانٍ: حدَّثنا فُلَيْحُ بنُ سُلَيْمانَ: حدَّثنا هِلالُ بنُ عَلِيٍّ، عَنْ أنَسٍ قالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ فاحِشاً، ولا لَعَّاناً، وَلا سَبَّاباً. كانَ يَقُولُ عِنْدَ المَعْتَبَةِ: «ما لَهُ؟ تَرِبَ جَبِينُهُ». [راجع: ٦٠٣١]

6047. Narrated Thābit bin Aḍ-Ḍaḥḥāk, who was one of the companions who gave the *Bai'a* (pledge) to the Prophet ﷺ underneath the tree (*Al-Ḥudaibīya*): Allāh's Messenger ﷺ said, "Whoever swears by a religion other than Islām (i.e., if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfil a vow about a thing which he does not possess.(1) And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; and whoever accuses a believer of *Kufr* (disbelief), then it is as if he killed him."

٦٠٤٧ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا عُثْمانُ بنُ عُمَرَ: حدَّثنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيى بن أبي كَثِيرٍ، عَنْ أبي قِلابَةَ: أنَّ ثابِتَ بنَ الضَّحَّاكِ - وكانَ مِنْ أصحابِ الشَّجَرَةِ - حدَّثَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ حَلَفَ عَلى مِلَّةٍ غَيرِ الإسْلامِ فَهُوَ كَما قالَ، وَلَيْسَ عَلى ابنِ آدَمَ نَذْرٌ فِيما لا يَمْلِكُ. ومَنْ قَتَلَ نَفْسَهُ بشَيْءٍ في الدُّنْيا، عُذِّبَ بِهِ يَوْمَ القِيامَةِ، وَمَنْ لَعَنَ مُؤْمِناً فَهُوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِناً بكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

6048. Narrated Sulaimān bin Ṣurad who was one of the Companions of the Prophet: Two men abused each other in front of the Prophet ﷺ, and one of them became angry

٦٠٤٨ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ: حدَّثني عَدِيُّ بنُ ثابِتٍ قالَ: سَمِعْتُ سُلَيْمانَ

(1) (H. 6047) e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow because he does not have the right to oblige the master of the slave to sell his slave.

and his anger became so intense that his face became swollen and changed. The Prophet ﷺ said, "I know a word the saying of which will cause him to relax, if he does say it." Then a man went to him and informed him of the statement of the Prophet ﷺ and said, "Seek refuge with Allāh from Satan." On that the angry man said, "Do you find anything wrong with me? Am I insane? Go away!"

بنَ صُرَدٍ، رَجُلاً مِنْ أصحابِ النَّبيِّ ﷺ قالَ: اسْتَبَّ رَجُلانِ عِنْدَ النَّبيِّ ﷺ، فغَضِبَ أحَدُهُما، فاشْتَدَّ غَضَبُهُ حتى انْتَفَخَ وَجْهُهُ وتَغَيَّرَ، فَقالَ النَّبيُّ ﷺ: «إنّي لأعْلَمُ كَلِمَةً لَوْ قالَها لَذَهَبَ عَنْهُ الَّذي يَجِدُ»، فانْطَلَقَ إلَيْهِ الرَّجُلُ فأخْبَرَهُ بِقَوْلِ النَّبيِّ ﷺ وَقالَ: تَعَوَّذْ باللهِ مِنَ الشَّيْطانِ، فَقالَ: أتُرَى بي بَأْسٌ؟ أمَجْنُونٌ أنا؟ اذْهَبْ.

[راجع: ٣٢٨٢]

6049. Narrated 'Ubāda bin Aṣ-Ṣāmit: Allāh's Messenger ﷺ went out to inform the people about the date of the Night of Decree *(Al-Qadr)*.[1] There happened a quarrel between two Muslim men. The Prophet ﷺ said, "I came out to inform you about the Night of *Al-Qadr*, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and may be it was better for you. So, look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramaḍān)."

٦٠٤٩ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ، عَنْ حُمَيْدٍ قالَ: قالَ أنَسٌ: حدَّثَني عُبادَةُ بنُ الصَّامِتِ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ لِيُخْبِرَ النَّاسَ بِلَيْلَةِ القَدْرِ، فَتَلاحَى رَجُلانِ مِنَ المُسْلِمِينَ، قالَ النَّبيُّ ﷺ: «خَرَجْتُ لأُخْبِرَكُمْ، فَتَلاحَى فُلانٌ وَفُلانٌ، وإنَّها رُفِعَتْ، وعَسَى أنْ يَكُونَ خَيراً لَكُمْ، فالتَمِسُوها في التَّاسِعَةِ والسَّابِعَةِ والخامِسَةِ».

[راجع: ٤٩]

6050. Narrated Ma'rūr: I saw Abū Dhar wearing a *Burda* (garment) and his slave too was wearing a *Burda*, so I said (to Abū Dhar), "If you take this (*Burda* of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abū Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called

٦٠٥٠ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، عَنِ المَعْرُورِ، هُوَ ابْنُ سُوَيْدٍ، عَنْ أبي ذَرٍّ قالَ: رأيْتُ عَلَيْهِ بُرْداً، وَعلى غُلامِهِ بُرْداً، فَقُلْتُ: لَوْ أخَذْتَ هٰذا فَلَبِسْتَهُ كانَتْ حُلَّةً، وأعْطَيْتَهُ ثَوْباً آخَرَ،

(1) (H. 6049) See *Sūrah* No. 97. (The Qur'ān)

فَقالَ: كان بَيْني وَبَينَ رَجُلٍ كَلامٌ، وكانَتْ أُمُّهُ أعْجَمِيَّةً فَنِلْتُ مِنْها، فَذَكَرَني إلى النَّبيِّ ﷺ فَقالَ لي: «أسابَبْتَ فُلاناً؟» قُلْتُ: نَعَمْ، قالَ: «أفَنِلْتَ مِنْ أُمِّه؟» قُلْتُ: نَعَمْ، قالَ: «إنَّكَ امْرُؤٌ فِيكَ جاهِلِيَّةٌ». قُلْتُ: عَلى ساعَتِي هٰذِهِ، مِنْ كِبَرِ السِّنِّ؟ قالَ: «نَعَمْ، هُمْ إخْوانُكُم، جَعَلَهُمُ اللهُ تحتَ أيْدِيكُمْ، فَمَنْ جَعَلَ اللهُ أخاهُ تَحْتَ يَده، فَلْيُطْعِمْهُ مِمَّا يأكُلُ، ولْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلا يُكَلِّفْهُ مِنَ العَمَلِ ما يَغْلِبُهُ، فإنْ كَلَّفَهُ ما يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ». [راجع: ٣٠]

her bad names. The man mentioned (complained about) me to the Prophet ﷺ. The Prophet ﷺ said, "Did you abuse so-and-so?" I said, "Yes." He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-Islāmic Period of) Ignorance." I said, "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allāh has put them under your command. So the one under whose hand Allāh has put his brother, should feed him of what he eats, and dress him of what he himself dresses, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein."

(٤٥) بابٌ ما يَجُوزُ مِنْ ذِكْرِ النَّاسِ، نَحْوَ قَوْلِهِم: الطَّويلُ والقَصِيرُ،

وقالَ النَّبيُّ ﷺ: «ما يَقُولُ ذُو اليَدَيْنِ؟» ومَا لا يُرادُ بِهِ شَينُ الرَّجُلِ.

(45) CHAPTER. What is allowed of mentioning other people, for example, describing somebody as tall or short.

And the Prophet ﷺ said, "What is Dhul-Yadain (the long-armed person) saying?"

And the nickname which is not intended for degrading somebody (but just for distinguishing him from others who have the same surname).

٦٠٥١ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا يَزِيدُ بنُ إبْرَاهِيمَ: حدَّثَنا مُحَمَّدٌ، عَنْ أبي هُرَيْرَةَ: قالَ صَلَّى بِنا النَّبيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قامَ إلى خَشَبَةٍ في مُقَدَّمِ المَسْجِدِ، وَوَضَعَ يَدهُ عَلَيْها، وفي القَوْمِ يَوْمَئِذٍ أبو بَكْرٍ وعُمَرُ، فَهابا أنْ يُكَلِّماهُ، وخَرَجَ سَرَعانُ النَّاسِ فَقالُوا: قَصُرَتِ الصَّلاةُ؟ وفي القَوْمِ

6051. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in the *Zuhr* prayer, offering only two *Rak'a* and then (finished it) with *Taslīm*, went out infront of the mosque and stood there, putting his hand over a piece of wood. Abū Bakr and 'Umar were also present among the people on that day but dared not talk to him [about his *Ṣalāt* (prayer)]. And the hasty people went away, wondering, "Has *Aṣ-Ṣalāt* been shortened?" Amongst the people there was a man whom the Prophet ﷺ used to call Dhul-Yadain (the long-armed). He said, "O Allāh's Prophet! Have you forgotten or has *Aṣ-Ṣalāt* (prayer)

رَجُلٌ كانَ النَّبِيُّ ﷺ يَدْعُوهُ «ذا اليَدَيْنِ»، فَقالَ: يا نَبِيَّ اللهِ، أَنَسِيتَ أَمْ قَصُرَتْ؟ فَقالَ: «لَمْ أَنْسَ ولَمْ تَقْصُرْ»، قالُوا: بَلْ نَسِيتَ يا رَسُولَ اللهِ، قالَ: «صَدَقَ ذُو اليَدَيْنِ»، فَقامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وكَبَّرَ، ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وكَبَّرَ. [راجع: ٤٨٢]

been shortened?" The Prophet ﷺ said, "Neither have I forgotten, nor has it been shortened." They (the people) said, "Surely, you have forgotten, O Allāh's Messenger!" The Prophet ﷺ said, "*Dhul-Yadain* has told the truth." So the Prophet ﷺ got up and offered two (more) *Rak'a* and finished his *Ṣalāt* (prayer) with *Taslīm*. Then he said *Takbīr*, performed a prostration of ordinary duration or longer, then he raised his head and said *Takbīr* and performed another prostration of ordinary duration or longer, and then raised his head and said *Takbīr* (i.e., he performed the two prostrations of *Sahw*, i.e., forgetfulness and finished with *Taslīm*)."

(٤٦) **بابُ الغِيبَةِ**، وَقَوْلِ اللهِ تَعالَى: ﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾ الآية [الحجرات: ١٢].

(46) CHAPTER. Backbiting, and the Statement of Allāh تعالى:
"...And spy not, neither backbite one another..." (V.49:12)

٦٠٥٢ - **حَدَّثَنا** يَحْيى: حَدَّثَنا وكِيعٌ، عَنِ الأعْمَشِ قالَ: سَمِعْتُ مُجاهِداً يُحَدِّثُ عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلى قَبرَيْنِ فَقالَ: «إنَّهُما لَيُعَذَّبانِ وَما يُعَذَّبانِ في كَبِيرٍ، أَمَّا هٰذَا فَكانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ، وأَمَّا هٰذَا فَكانَ يَمْشِي بالنَّمِيمَةِ»، ثُمَّ دَعا بِعَسِيبٍ رَطبٍ فَشَقَّهُ باثْنَيْنِ، فغَرَسَ عَلى هٰذَا وَاحِداً، وَعَلى هٰذَا وَاحِداً، ثُمَّ قالَ: «لَعَلَّهُ يُخَفِّفُ عَنْهُما ما لَمْ يَيْبَسا». [راجع: ٢١٦]

6052. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin (to avoid). This one (pointing to one grave) used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things)." The Prophet ﷺ then asked for a green branch (of a date-palm tree), split it into two pieces and planted one on each grave and said, "I hope that their torture might be lessened, till these (green branches) get dried."(1)

(1) (H. 6052) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons [*Fatḥ Al-Bārī*].

[See Vol. 1, *Hadīth* No. 216 and its footnote]

(47) CHAPTER. The Statement of the Prophet ﷺ: "The best family (house) among the *Anṣār*"

(٤٧) **بابٌ** قَوْلِ النَّبِيِّ ﷺ: «خَيرُ دُورِ الأَنْصَارِ»

6053. Narrated Abū Usaid As-Sa'idī: The Prophet ﷺ said, "The best family among the *Anṣār* is the Banū An-Najjār."

٦٠٥٣ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفيانُ، عَنْ أبي الزِّنادِ عَنْ أبي سَلَمَةَ، عَنْ أبي أُسَيْدٍ السَّاعِدِيِّ قال: قالَ النَّبِيُّ ﷺ: «خَيرُ دُورِ الأَنصَارِ بَنُو النَّجَّارِ». [راجع: ٣٧٨٩]

(48) CHAPTER. What is allowed as regards backbitings wicked and suspicious people.

(٤٨) **بابُ** ما يَجُوزُ مِنِ اغْتِيابِ أَهْلِ الفَسادِ والرِّيَبِ

6054. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A man asked permission to enter upon Allāh's Messenger ﷺ. The Prophet ﷺ said, "Admit him. What an evil brother of his people," or said, "a son of his people!" But when the man entered, the Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, "O Allāh's Messenger! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet ﷺ said, "O 'Āishah! The worst people are those whom the people desert, or leave in order to save themselves from their dirty language or from their transgression."

٦٠٥٤ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أخبَرَنا ابنُ عُيَيْنَةَ: سَمِعْتُ ابنَ المُنْكَدِرِ: سَمِعَ عُرْوَةَ بنَ الزُّبَيرِ: أَنَّ عائشَةَ رَضِيَ اللهُ عَنْها أخبَرَتْهُ قالَت: اسْتأذَنَ رَجُلٌ عَلى رَسُولِ اللهِ ﷺ فَقالَ: «ائْذَنُوا لَهُ، بِئْسَ أَخُو العَشِيرَةِ، أوِ ابنُ العَشِيرَةِ». فَلَمَّا دَخَلَ ألانَ لَهُ الكَلامَ، قُلْتُ: يا رَسُولَ اللهِ، قُلْتَ الَّذي قُلْتَ، ثُمَّ ألَنْتَ لَهُ الكَلامَ؟ قالَ: «أيْ عائشَةُ، إنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ، أوْ وَدَعَهُ النَّاسُ اتِّقاءَ فُحْشِهِ». [راجع: ٦٠٣٢]

(49) CHAPTER. *An-Namīma* is one of the great sins. [It means to go about with calumnies (the conveyance of disagreeable false information from one person to another to create hostility between them)].

(٤٩) **بابٌ**: النَّمِيمَةُ مِنَ الكَبائِرِ

6055. Narrated Ibn 'Abbās: Once, the

٦٠٥٥ - حدَّثَنا ابنُ سَلامٍ:

Prophet ﷺ went through the graveyards of Al-Madīna and heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, "They are being tortured (in punishment), but they are not being punished because of a major sin, yet their sins are great: One of them used not to save himself from (being soiled with) the urine, and the other used to go about with *Namīma* (calumnies)." Then the Prophet ﷺ asked for a green palm-tree branch and split it into two pieces and placed one piece on each grave, saying, "I hope that their torture (punishment) might be lessened, till these (green branches) get dried."(1)

أَخْبرَنا عُبَيْدَةُ بْنُ حُمَيْدٍ أبو عَبْدِ الرَّحْمٰنِ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: خَرَجَ النَّبِيُّ ﷺ مِنْ بَعْضِ حِيطانِ المَدِينَةِ، فَسمِعَ صَوْتَ إِنْسانَيْنِ يُعَذَّبانِ في قُبُورِهِما، فَقالَ: «يُعَذَّبانِ وَما يُعَذَّبانِ في كَبِيرَةٍ وَإِنَّهُ لَكَبِيرٌ. كانَ أَحَدُهُما لا يَسْتَتِرُ مِنَ البَوْلِ، وكانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ، ثُمَّ دَعا بِجَرِيدَةٍ فَكَسَرَها بِكِسْرَتَيْنِ - أَوْ ثِنْتَيْنِ - فَجَعَلَ كِسْرَةً في قَبْرِ هٰذَا، وكِسْرَةً في قَبْرِ هٰذَا، فَقالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُما ما لَمْ يَيْبَسا». [راجع: ٢١٦]

(50) CHAPTER. What is disliked of *Namīma* (calumnies).

And the Statement of Allāh تعالى:

"A slanderer, going about with calumnies." (V.68:11)

And also the Statement of Allāh تعالى:

"Woe to every slanderer and backbiter." (V.104:1)

'Yahmiz', 'Yalmiz' or *'Ya'īb'*, all mean the same (i.e., disgracing the person in his absence).

(٥٠) بابُ ما يُكْرَهُ مِنَ النَّمِيمَةِ

وقَوْلِهِ تَعالى: ﴿هَمَّازٍ مَّشَّآءِۭ بِنَمِيمٍ ۝١١﴾ [القلم: ١١] و﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١﴾ [الهمزة: ١] يَهْمِزُ، وَيَلْمِزُ، وَيَعِيبُ: وَاحِدٌ.

6056. Narrated Hudhaifa: I heard the Prophet ﷺ saying, "A *Qattāt*(2) will not enter Paradise."

٦٠٥٦ - حَدَّثَنا أبو نُعَيمٍ: حَدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إِبراهِيمَ، عَنْ هَمَّامٍ قالَ: كُنَّا مَعَ حُذَيْفَةَ فَقِيلَ لَهُ: إِنَّ رَجُلاً يَرْفَعُ الحَدِيثَ إِلى عُثْمانَ، فَقالَ حُذَيْفَةُ: سَمِعْتُ النَّبِيَّ

(1) (H. 6055) See the footnote of *Hadīth* No. 6052.

(2) (H. 6056) A *Qattāt* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

ﷺ يَقُولُ: «لا يَدْخُلُ الجَنَّةَ قَتَّاتٌ».

(51) CHAPTER. The Statement of Allāh تَعالى:
"... And shun lying speech (false statements)." (V.22:30)

(٥١) بابُ قَوْلِ اللهِ تَعالى:
﴿وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ﴾ [الحج: ٣٠].

6057. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever does not give up lying speech, (false statements) and acting on them (i.e., telling lies), and evil deeds, and behaving in an ignorant evil way, and speaking bad words to others, then Allāh is not in need of his (fasting) leaving his food and drink."
[See *Fath Al-Bārī*]

٦٠٥٧ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا ابنُ أبي ذِئبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعَمَلَ بِهِ، والجَهْلَ، فَلَيْسَ للهِ حاجَةٌ أنْ يَدَعَ طَعامَهُ وشَرابَهُ».

قالَ أحمَدُ: أفْهَمَنِي رَجُلٌ إسْنادَهُ. [راجع: ١٩٠٣]

(52) CHAPTER. What is said about a double-faced person.

(٥٢) بابُ ما قِيلَ في ذِي الوَجْهَينِ

6058. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The worst people before Allāh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face."

٦٠٥٨ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا أبو صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «تَجِدُ مِنْ شِرارِ النَّاسِ يَوْمَ القِيامَةِ عِنْدَ اللهِ، ذا الوَجْهَينِ الذي يَأتي هٰؤلاءِ بوَجْهٍ، وَهٰؤُلاءِ بوَجْهٍ». [راجع: ٣٤٩٤]

(53) CHAPTER. Whoever informs his friend what has been said about him.

(٥٣) بابُ مَن أخْبَرَ صاحِبَهُ بِمَا يُقالُ فِيهِ

6059. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ divided and distributed (the war booty). An *Anṣāri* man said, "By Allāh! Muḥammad (ﷺ), by this distribution, did not intend to please Allāh." So I came to Allāh's Messenger ﷺ and informed him about it, whereupon his face became changed with anger and he said,

٦٠٥٩ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: أخبَرَنا سُفيانُ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قَسَمَ رَسُولُ اللهِ ﷺ قِسْمَةً، فَقالَ رَجُلٌ مِنَ

الأَنْصَارِ: وَاللهِ ما أَرَادَ مُحَمَّدٌ بِهٰذَا وَجْهَ اللهِ، فأَتَيْتُ رَسُولَ اللهِ ﷺ فأَخْبَرْتُهُ فتَمَعَّرَ وَجْهُهُ، وَقالَ: «رَحِمَ اللهُ مُوسَى، لَقَدْ أُوذِيَ بأَكْثَرَ مِنْ هٰذَا فَصَبَرَ». [راجع: ٣١٥٠]

"May Allāh bestow His Mercy on Musā (Moses) for he was harmed more than this, yet he remained patient."

(٥٤) بابُ ما يُكْرَهُ مِنَ التَّمادُحِ

(54) CHAPTER. What is disliked of praising a person.

٦٠٦٠ - **حدَّثَنا** مُحَمَّدُ بنُ الصَّبَّاحِ: حدَّثَنا إسْماعِيلُ بنُ زَكَرِيَّاءَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ بنِ أَبي بُرْدَةَ، عَنِ ابنِ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى قالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يُثْنِي عَلى رَجُلٍ وَيُطْرِيهِ في المِدْحَةِ فقالَ: «أَهْلَكْتُمْ - أَوْ قَطَعْتُمْ - ظَهْرَ الرَّجُلِ». [راجع: ٢٦٦٣]

6060. Narrated Abū Mūsa: The Prophet ﷺ heard a man praising another man and he was exaggerating in his praise. The Prophet ﷺ said (to him), "You have destroyed, or cut the back of the man."

٦٠٦١ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَجُلاً ذُكِرَ عِنْدَ النَّبِيِّ ﷺ فأَثْنَى عَلَيْهِ رَجُلٌ خَيراً، فَقالَ النَّبِيُّ ﷺ: «وَيحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ - يَقُولُهُ مِرَاراً - إنْ كانَ أَحَدُكُمْ مادِحاً لا مَحالَةَ فَلْيَقُلْ: أَحْسِبُ كَذَا وكَذَا، إنْ كانَ يُرَى أَنَّهُ كَذٰلِكَ، وَاللهُ حَسِيبُهُ وَلا يُزَكَّى على اللهِ أَحَدٌ». [راجع: ٢٦٦٢]

قَالَ وُهَيْبٌ عَنْ خالِدٍ: «وَيْلَكَ».

6061. Narrated Abū Bakra: A man was mentioned before the Prophet ﷺ and another man praised him greatly. The Prophet ﷺ said, "May Allāh's Mercy be on you! You have cut the neck of your friend." The Prophet ﷺ repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I think that he is so-and-so,' if he really thinks that he is such. Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh."

(Khālid said, "Woe to you," instead of "Allāh's Mercy be on you.").

(٥٥) بابُ مَنْ أَثْنَى عَلى أَخِيهِ بِمَا يَعْلَمُ

(55) CHAPTER. Whoever praises his brother with that he knows.

And Sa'd said, "I never heard the Prophet ﷺ saying to anyone walking on the earth that he is from the people of Paradise except to 'Abdullāh bin Salām."

وَقَالَ سَعْدٌ: ما سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لأَحَدٍ يَمْشِي عَلَى الأَرْضِ: «إِنَّهُ مِنْ أَهْلِ الجَنَّةِ» إِلَّا لِعَبْدِ اللهِ بنِ سَلَامٍ.

6062. Narrated Sālim that his father said; "When Allāh's Messenger ﷺ mentioned what he mentioned about (the hanging of) the *Izār* (waist-sheet), Abū Bakr said, "O Allāh's Messenger! My *Izār* slackens on one side (without my intention)." The Prophet ﷺ said, "You are not among those (who, out of conceit, or of pride) drag their *Izār* behind them."

٦٠٦٢ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيانُ: حَدَّثَنَا مُوسَى بنُ عُقْبَةَ، عَنْ سالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ حِينَ ذَكَرَ فِي الإِزارِ ما ذَكَرَ، قالَ أَبُو بَكْرٍ: يا رَسُولَ اللهِ، إِنَّ إِزَارِي يَسْقُطُ مِنْ أَحَدِ شِقَّيْهِ، قالَ: «إِنَّكَ لَسْتَ مِنْهُمْ».

[راجع: ٣٦٦٥]

(56) CHAPTER. The Statement of Allāh تعالى: "Verily! Allāh enjoins *Al-'Adl* (i.e., justice and worshipping none but Allāh Alone — Islāmic Monotheism) and *Al-Iḥsān* [i.e., to be patient in perfoming your duties to Allāh, totally for Allāh's sake and in accordance with the *As-Sunna* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all what Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help): and forbids *Al-Fāḥshā'* (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e., all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e., all kinds of oppression), He admonishes you, that you may take heed." (V.16:90)

And His Statement:

"...O mankind! Your rebellion (disobedience to Allāh) is only against your

(٥٦) **بابُ** قَوْلِ اللهِ تَعالى: ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ﴾ [النحل: ٩٠]، وَقَوْلِهِ: ﴿إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم﴾ [يونس: ٢٣] وَقَوْلِهِ: ﴿ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ﴾ [الحج: ٦٠] وَتَرْكِ إِثارَةِ الشَّرِّ عَلَى مُسْلِمٍ أَوْ كافِرٍ.

ownselves..." (V.10:23)

And His Statement:

"...And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allāh will surely help him..." (V.22:60)

And one should give up causing evil to a Muslim or to a disbeliever.

6063. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ continued for such and such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said to me, "O 'Āishah! Allāh has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who had worked magic on him?' The other replied, 'Labīd bin A'ṣam.' The first one asked, 'What material (did he use)?' The other replied, 'The skin of the pollen of a male date-palm tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwān'." Then the Prophet ﷺ went to that well and said, "This is the same well which was shown to me (in the dream). The tops of its date-palm trees look like the heads of the *Shayāṭīn* (devils), and its water looks like the infusion of *Ḥinnā* leaves." Then the Prophet ﷺ ordered that those things be taken out. I said, "O Allāh's Messenger! Why did you not treat yourself with *Nashra* or you don't want to disclose?" The Prophet ﷺ said, "Allāh has cured me; and I hate to spread the evil among the people."(1) 'Āishah added, "(The magician) Labīd bin

٦٠٦٣ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: مَكَثَ النَّبِيُّ ﷺ كَذا وكَذا، يُخَيَّلُ إلَيْهِ أنَّهُ يأتي أهْلَهُ وَلا يأتي. قالَتْ عائشَةُ: فَقالَ لي ذاتَ يَوْمٍ: «يا عائشَةُ، إنَّ اللهَ تَعالى أفْتاني في أمْرٍ اسْتَفْتَيْتُهُ فِيهِ: أتاني رَجُلانِ فجَلَسَ أحَدُهُما عِنْدَ رِجليَّ والآخَرُ عِنْدَ رأسِي، فَقالَ الَّذي عِنْدَ رِجْلَيَّ لِلَّذي عِنْدَ رأسِي: ما بالُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ - يَعْني مَسْحُوراً - قالَ: ومَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ أعْصَمَ، قالَ: وَفِيمَ؟ قالَ: في جُفِّ طَلْعَةِ ذكَرٍ، في مُشْطٍ ومُشاطَةٍ، تَحْتَ رَعُوفَةٍ في بِئْرِ ذَرْوَانَ». فَجاءَ النَّبِيُّ ﷺ فَقالَ: «هٰذِهِ البِئْرُ التي أُرِيتُها، كأنَّ رُؤُسَ نخلِها رُؤُسُ الشَّياطِينِ، وكأنَّ ماءَها نُقاعَةُ الحِنَّاءِ». فأمَرَ بِهِ النَّبِيُّ ﷺ فأُخْرِجَ قالَتْ عائشَةُ: فَقُلْتُ: يا رَسُولَ اللهِ، فَهَلَّا - تَعْني

---

(1) (H. 6063) The Prophet ﷺ did not want to encourage people to learn magic.

A'ṣam was a man from Banī Zuraiq, an ally of the Jews." (See H. 5765)

تَنَشَّرْتَ؟ - فَقالَ النَّبِيُّ ﷺ: «أمَّا اللهُ فَقَدْ شَفانِي، وأمَّا أنا فأكْرَهُ أنْ أُثِيرَ عَلى النَّاسِ شَرّاً»، قالَتْ: وَلَبِيدُ بنُ أعْصَمَ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهودَ. [راجع: ٣١٧٥]

(57) CHAPTER. Jealousy and mutual estrangement are forbidden.

(٥٧) بابُ ما يُنْهَى عَنِ التَّحاسُدِ والتَّدابُرِ،

And the Statement of Allāh تعالى :
"And from the evil of the envier when he envies." (V.113:5)

وَقَوْلِهِ تَعالى: ﴿وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ [الفلق: ٥].

6064. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults, and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allāh's worshippers! Be brothers (as Allāh has ordered you!)."

٦٠٦٤ - **حدَّثَنا** بِشْرُ بنُ مُحَمَّدٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إيَّاكُمْ والظَّنَّ فإنَّ الظَّنَّ أكْذَبُ الحَدِيثِ، وَلا تَحَسَّسُوا وَلا تَجَسَّسُوا، وَلا تَحاسَدُوا، وَلا تَدابَرُوا، وَلا تَباغَضُوا، وكُونُوا عِبادَ اللهِ إخْوَاناً». [راجع: ٥١٤٣]

6065. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "Do not hate one another, and do not be jealous of one another; and do not desert (cut your relation with) each other, and O Allāh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

٦٠٦٥ - **حدَّثَنا** أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَباغَضُوا، وَلا تَحاسَدُوا، وَلا تَدابَرُوا، وكُونُوا عِبادَ اللهِ إخْوَاناً. وَلا يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثَةِ أيَّامٍ». [راجع: ٦٠٧٦]

(58) CHAPTER. The Statement of Allāh تعالى :
"O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another..." (V.49:12)

(٥٨) بابٌ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟﴾ [الحجرات: ١٢]

6066. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults, and do not indulge in spying on one another, and do not practise *Najsh*(1), and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allāh's worshippers! Be brothers!"

٦٠٦٦ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إيَّاكُمْ والظَّنَّ فإنَّ الظَّنَّ أَكْذَبُ الحَديثِ، وَلا تَحَسَّسُوا، وَلا تَجَسَّسُوا، وَلا تَناجَشُوا، وَلا تَحاسَدُوا، وَلا تَباغَضُوا، وَلا تَدابَرُوا، وكونُوا عِبادَ اللهِ إِخْوَاناً».

[راجع: ٥١٤٣]

(59) CHAPTER. What sort of suspicion is allowed.

(٥٩) بابٌ ما يَجُوزُ منَ الظَّنّ

6067. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "I do not think that so-and-so and so-and-so know anything of our religion."

And Al-Laith said, "These two persons were among the hypocrites."

٦٠٦٧ - حدَّثنا سَعيدُ بنُ عُفَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ قالَتْ: قالَ النَّبيُّ ﷺ: «ما أَظُنُّ فُلاناً وَفُلاناً يَعْرِفانِ مِنْ دِيننا شَيْئاً». قالَ اللَّيْثُ: كانا رَجُلَينِ مِنَ المُنافِقينَ.

[انظر: ٦٠٦٨]

6068. Narrated Al-Laith: 'Āishah رَضِيَ اللهُ عَنْها said, "The Prophet ﷺ entered upon me one day and said, 'O 'Āishah! I do not think that so-and-so and so-and-so know anything of our religion which we follow'."

٦٠٦٨ - حدَّثنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ بِهٰذا، وقالَتْ: دَخَلَ عَليَّ النَّبيُّ ﷺ يَوماً وَقالَ: «يا عائشَةُ، ما أَظُنُّ فُلاناً وَفُلاناً يَعْرِفانِ دِينَنا الَّذي نَحْنُ عَلَيْهِ». [راجع: ٦٠٦٧]

(60) CHAPTER. (It is recommended that) a believer should conceal what sins he may commit.

(٦٠) بابٌ سَتْرِ المُؤْمِنِ عَلى نَفْسِهِ

6069. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I

٦٠٦٩ - حدَّثنا عَبْدُ العَزِيزِ بنُ

(1) (H. 6066) *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing.

heard Allāh's Messenger ﷺ saying,. "All the sins of my followers will be forgiven except those of the *Mujāhirīn* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night, and though Allāh screens it from the public, then he comes in the morning and says, 'O so-and-so, I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allāh's Screen from himself."

عَبْدِ اللهِ: حدَّثَنا إبْرَاهيمُ بنُ سَعْدٍ، عَنِ ابنِ أخي ابنِ شِهابٍ، عَنِ ابنِ شِهابٍ، عَنْ سالمِ بنِ عَبْدِ الله قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ أُمَّتي مُعَافًى إلّا المُجاهِرِينَ، وإنَّ مِنَ المُجَاهَرَةِ أنْ يَعْمَلَ الرَّجُلُ باللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللهُ فَيَقُولُ: يا فُلانُ عَمِلْتُ البارِحَةَ كَذَا وكَذَا، وَقَدْ باتَ يَسْتُرُهُ رَبُّهُ ويُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ».

6070. Narrated Safwān bin Muhriz: A man asked Ibn 'Umar, "What did you hear Allāh's Messenger ﷺ saying regarding *An-Najwā* (secret talk between Allāh and His believing worshipper on the Day of Resurrection)?" He said, "(The Prophet ﷺ said) One of you will come close to his Lord (Allāh) till He will shelter him in His Screen and say: 'Did you commit such and such sin?' He will say, 'Yes.' Then Allāh will say: 'Did you commit such and such sin?' He will say, 'Yes.' So Allāh will make him confess (all his sins) and He will say, 'I screened them (your sins) for you in the world, and today I forgive them for you.'"

[See Vol. 6, *Hadith* No. 4685]

٦٠٧٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا أبو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ صَفْوانَ بنِ مُحْرِزٍ: أنَّ رَجُلاً سأَلَ ابنَ عُمَرَ: كيفَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ في النَّجْوَى؟ قالَ: «يَدْنُو أحَدُكُمْ مِنْ رَبِّهِ حتى يَضَعَ كَنَفَهُ عَلَيْهِ، فَيَقُولُ: عَمِلْتَ كَذَا وكَذَا؟ فَيَقُولُ: نَعَمْ. وَيَقُولُ: عَمِلْتَ كَذَا وكَذَا؟ فَيَقُولُ: نَعَمْ، فَيُقَرِّرُهُ، ثُمَّ يَقُولُ: إنِّي سَتَرْتُ عَلَيْكَ في الدُّنْيا، فأنا أغْفِرُها لَكَ اليَوْمَ».

[راجع: ٢٤٤١]

(61) CHAPTER. Pride and arrogance.

(٦١) بابُ الكِبْرِ،

Mujāhid said, " 'Bending his neck in pride...'(1) (V.22:9) means he is proud of himself." *'Itfahu'* means his neck.

وَقالَ مُجاهِدٌ ﴿ثَانِيَ عِطْفِهِۦ﴾ [الحج: ٩] مُسْتَكْبِراً في نَفْسِهِ. عِطْفُهُ: رَقَبَتُهُ.

(1) (Chap. 61) (V.22.9) Narrated Abdullah bin Mas'ud: Allāh Messenger ﷺ said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said verily a person loves that=

6071. Narrated Ḥāritha bin Wahb Al-Khuzaī: The Prophet ﷺ said, "Shall I inform you about the people of Paradise? They comprise every obscure, unimportant humble person, and if he takes Allāh's Oath that he will do that thing, Allāh will fulfil his oath (by doing that). Shall I inform you about the people of the (Hell) Fire? They comprise every cruel, violent, proud and conceited person."

٦٠٧١ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفيانُ: حَدَّثَنا مَعْبَدُ بنُ خالِدٍ القَيْسِيُّ، عَنْ حارِثَةَ بْنِ وَهْبٍ الخُزاعِيِّ عَنِ النَّبِيِّ ﷺ قالَ: «ألا أُخْبِرُكُمْ بأهْلِ الجَنَّةِ؟ كلُّ ضَعِيفٍ مُتَضاعِفٍ لَوْ أقْسَمَ عَلَى اللهِ لأبَرَّهُ. ألا أُخْبِرُكُمْ بأهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ». [راجع: ٤٩١٨]

6072. Narrated Anas bin Mālik: Any of the female slaves of Al-Madīna could take hold of the hand of Allāh's Messenger ﷺ and take him wherever she wished.[1]

٦٠٧٢ - وَقالَ مُحَمَّدُ بنُ عِيسَى: حَدَّثَنا هُشَيْمٌ: أخبرَنا حُمَيدٌ الطَّوِيلُ: حَدَّثَنا أنَسُ ابنُ مالِكٍ قالَ: كانَتِ الأمَةُ مِنْ إماءِ أهْلِ المَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللهِ ﷺ فَتَنْطَلِقُ بِهِ حَيْثُ شاءَتْ.

(62) CHAPTER. ***Al-Hijra*** **[(to desert or) cut one's relation with another Muslim (i.e., not to speak to him on meeting him)].**

(٦٢) **بابُ** الهِجْرَةِ،

The Prophet ﷺ said, "It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days."

وَقَوْلِ النَّبِيِّ ﷺ: «لا يَحِلُّ لِرَجُلٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثٍ».

6073, 6074, 6075. Narrated 'Āishah, the wife of the Prophet ﷺ that she was told that 'Abdullāh bin Az-Zubair (on hearing that she was selling, or giving something as a gift) said, "By Allāh, if 'Āishah does not give up this, I will declare her incompetent to dispose of her wealth." I said, "Did he ('Abdullāh bin Az-Zubair) say so?" They (people) said, "Yes." 'Āishah said, "I vow to Allāh that I

٦٠٧٣، ٦٠٧٤، ٦٠٧٥ - حَدَّثَنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي عَوْفُ ابنُ الطُّفَيْلِ، وَهُوَ ابنُ أخي عائشَةَ زَوْجِ النَّبِيِّ ﷺ لأمِّها: أنَّ عائشَةَ حُدِّثَتْ أنَّ عَبْدَ اللهِ بنَ الزُّبَيرِ قالَ في بَيعٍ أوْ

=his dress should be beautiful and his shoes should be beautiful. The Prophet ﷺ remarked: Verily, Allāh is the Most Beautiful and loves beauty. Pride is to completely disregard the truth and to scorn (looking down upon) the people." (*Sahih Muslim*, Book of Faith, Vol. 1, *Hadīth* No. 164).

(1) (H. 6072) The Prophet ﷺ was the most humble person having not the least of pride, and he used to help all and was very kind to everybody.

will never speak to Ibn Az-Zubair." When this desertion lasted long, 'Abdullāh bin Az-Zubair sought intercession with her, but she said, "By Allāh, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow." When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth, who were from the tribe of Banī Zuhra, "I beseech you, by Allāh, to let me enter upon 'Āishah, for it is unlawful for her to vow to cut the relation with me." So Al-Miswar and 'Abdur-Raḥmān, wrapping their sheets around themselves, asked 'Āishah's permission saying, "Peace and Allāh's Mercy and Blessings be upon you! Shall we come in?" 'Āishah said, "Come in." They said, "All of us?" She said, "Yes, come in, all of you," not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of 'Āishah and started requesting her to excuse him, and wept. Al-Miswar and 'Abdur-Raḥmān also started requesting her to speak to him and to accept his repentance. They said (to her), "The Prophet ﷺ forbade what you know of deserting (not speaking to your Muslim brethern), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days)." So when they increased their reminding her (of the superiority of having good relations with kith and kin, and of excusing other's sins), and brought her down to a critical situation, she started reminding them, and wept, saying, "I have made a vow, and (the question of) vow is a difficult one." They (Al-Miswar and 'Abdur-Raḥmān) persisted in their appeal till she spoke with 'Abdullāh bin Az-Zubair and she manumitted forty

عَطاءٍ أعْطَتْهُ عائشَةُ: وَاللهِ لَتَنْتَهِيَنَّ عائشَةُ أوْ لَأَحْجُرَنَّ عَلَيْها، فَقالَتْ: أَهُوَ قالَ هٰذَا؟ قالُوا: نَعَمْ، قالَتْ: هُوَ للهِ عَلَيَّ نَذْرٌ، أنْ لا أُكَلِّمَ ابْنَ الزُّبَيْرِ أبَداً، فاسْتَشْفَعَ ابنُ الزُّبَيْرِ إلَيْها حِينَ طالَتِ الهِجْرَةُ، فَقالَتْ: لا وَاللهِ لا أُشَفِّعُ فِيهِ أحَداً، وَلا أتَحَنَّثُ إلى نَذْرِي. فَلَمَّا طالَ ذٰلِكَ عَلى ابنِ الزُّبَيْرِ، كَلَّمَ المِسْوَرَ بنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بنَ الأسْوَدِ بنِ عَبْدِ يَغُوثَ، وهُمَا مِنْ بَنِي زُهْرَةَ، وَقالَ لَهُما: أنْشُدُكما باللهِ لَمَّا أدْخَلْتُمَانِي على عائشَةَ، فَإنَّها لا يَحِلُّ لَها أنْ تَنْذِرَ قَطِيعَتِي. فأقْبَلَ بِهِ المِسْوَرُ وَعَبْدُ الرَّحْمٰنِ مُشْتَمِلَيْنِ بأرْدِيَتِهِما، حتى اسْتأذَنا عَلى عائشَةَ فَقالا: السَّلامُ عَلَيكِ وَرَحمَةُ اللهِ وَبَرَكاتُهُ، أنَدْخُلُ؟ قالَتْ عائشَةُ: ادْخُلُوا. قالُوا: كُلُّنا؟ قالَتْ: نَعَم، ادْخُلُوا كُلُّكُمْ، وَلا تعلَمُ أنَّ مَعَهُما ابنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا دَخَلَ ابنُ الزُّبَيْرِ الحِجابَ، فاعْتَنَقَ عائشَةَ وَطَفِقَ يُناشِدُها ويَبْكي، وَطَفِقَ المِسْوَرُ وَعَبْدُ الرَّحمٰنِ يُناشِدَانِها إلَّا ما كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ، وَيَقُولانِ: إنَّ النَّبِيَّ ﷺ قَدْ نَهَى عَمَّا قَدْ عَلِمْتِ مِنَ الهِجْرَةِ، وَإنَّهُ لا يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثِ لَيالٍ. فَلَمَّا أكْثَرُوا عَلى عائشَةَ مِنَ

slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

التَّذْكِرَةِ والتَّحْرِيجِ طَفِقَتْ تُذَكِّرُهما وَتَبْكي وَتَقولُ: إنِّي نَذَرْتُ، والنَّذْرُ شَديدٌ. فَلَمْ يَزَالا بِها حتى كَلَّمَتِ ابنَ الزُّبَيرِ، وأعْتَقَتْ في نَذْرِها ذٰلكَ أرْبَعينَ رَقَبَةً، وكانَتْ تَذْكُرُ نَذْرَها بَعْدَ ذٰلكَ فَتَبْكي، حتى تَبُلَّ دُمُوعُها خِمارَها. [راجع: ٣٥٠٣]

6076. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not hate one another, nor be jealous of one another; and do not desert (cut your relation with) one another, but O Allāh's worshippers! Be brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

٦٠٧٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالكٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَباغَضُوا، وَلا تَحاسَدُوا، وَلا تَدَابَرُوا، وكُونُوا عِبادَ اللهِ إخْواناً، وَلا يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثِ لَيالٍ». [راجع: ٦٠٦٥]

6077. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former; and the better of the two will be the one who greets the other first."

٦٠٧٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَطاءِ بنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي أيُّوبَ الأنْصارِيِّ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَحِلُّ لِرَجُلٍ أنْ يَهْجُرَ أخَاهُ فَوْقَ ثَلاثِ لَيالٍ، يَلْتَقِيانِ، فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيرُهما الَّذي يَبْدَأُ بالسَّلامِ». [انظر: ٦٢٣٧]

(63) CHAPTER. The desertion of a sinful person (disobedient to Allāh and His Messenger ﷺ).

After Ka'b had failed to join the Prophet ﷺ (in the battle of Tabūk), he said, "The Prophet ﷺ forbade all the Muslims to speak to us." Ka'b mentioned fifty nights (as the period of his desertion).

(٦٣) بابُ ما يَجُوزُ مِنَ الهِجْرَانِ لِمَنْ عَصى،

وَقالَ كَعْبٌ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ: ونَهى النَّبِيُّ ﷺ المُسْلِمِينَ عَنْ كَلامِنا، وَذَكَرَ خَمْسِينَ لَيْلَةً،

6078. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "I know whether you are angry or pleased." I said, "How do you know that O Allāh's Messenger?" He said, "When you are pleased, you say, 'Yes, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Ibrāhīm (Abraham)!' " I said, "Yes, I do not leave, except your name."

٦٠٧٨ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لأَعْرِفُ غَضَبَكِ وَرِضَاكِ»، قَالَتْ: قُلْتُ: وكَيْفَ تَعْرِفُ ذَاكَ يَا رَسُولَ اللهِ؟ قَالَ: «إِنَّكِ إِذَا كُنتِ رَاضِيَةً قُلْتِ: بَلَى وَرَبِّ مُحَمَّدٍ، وإِذَا كُنْتِ سَاخِطَةً قُلْتِ: لا وَرَبِّ إِبْرَاهِيمَ»، قَالَتْ: قُلْتُ: أَجَلْ، لَا أَهْجُرُ إِلَّا اسمَكَ. [راجع: ٥٢٢٨]

(64) CHAPTER. May a person visit his friend daily, or visit him in the morning and in the evening?

(٦٤) بابٌ: هَلْ يَزُورُ صَاحِبَهُ كُلَّ يَومٍ، أَوْ بُكْرَةً وَعشِيّاً؟

6079. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ I do not remember my parents believing in any religion other than the religion (of Islām), and there passed not a single day, without our being visited by Allāh's Messenger ﷺ in the morning and in the evening. One day, while we were sitting in the house of Abū Bakr (my father) at noon, someone said, "This is Allāh's Messenger ﷺ coming at an hour at which he never used to visit us." Abū Bakr said, "There must be something very urgent that has brought him at this hour." The Prophet ﷺ said, "I have been allowed to go out (of Makkah) to migrate."'

[For details, see Vol. 5, *Hadīth* No. 3905 and 3906 حديث الهجرة]

٦٠٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ: قَالَ ابنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَت: لَمْ أَعْقِلْ أَبَوَيَّ إِلَّا وهُمَا يَدِينانِ الدِّينَ، ولَمْ يَمُرَّ عَلَيْهِما يَوْمٌ إِلَّا يَأْتِينا فِيهِ رَسُولُ اللهِ ﷺ طَرَفَيِ النَّهارِ بُكْرَةً وَعَشِيَّةً. فَبَيْنَما نَحْنُ جُلوسٌ في بَيْتِ أَبِي بَكْرٍ في نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ: هٰذَا رَسُولُ اللهِ ﷺ، في ساعةٍ لَمْ يَكُنْ يأتِيْنَا فِيها. قَالَ أبو بَكْرٍ: ما جاءَ بِهِ في هٰذِهِ السَّاعَةِ إِلَّا أَمْرٌ. قَالَ: «إِنِّي قَدْ أُذِنَ لِي بالخُرُوجِ». [راجع: ٤٧٦]

(65) CHAPTER. The paying of a visit.

And whoever visited some people and ate in their houses.

Salmān visited Abū Ad-Dardā' during the lifetime of the Prophet ﷺ and took a meal with him.

6080. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ visited a household among the *Anṣār*, and he took a meal with them. When he intended to leave, he asked for a place in that house for him to pray. So, a mat, sprinkled with water, was put and he offered *Ṣalāt* (prayer) over it, and invoked for Allāh's Blessing upon them (his hosts).

(66) CHAPTER. Whoever spruced himself up for the delegates.

6081. Narrated 'Abdullāh: 'Umar saw a silken cloak over a man (for sale), so he took it to the Prophet ﷺ and said, "O Allāh's Messenger! Buy this and wear it when the delegate comes to you." He (ﷺ) said, "The silk is worn by one who will have no share (in the Hereafter)." Some time passed after this event, and then the Prophet ﷺ sent a (similar) cloak to him. 'Umar brought that cloak back to the Prophet ﷺ and said, "You have sent this to me, and you said about a similar one what you said?" The Prophet ﷺ said, "I have sent it to you so that you may get money by selling it." Because of this, Ibn 'Umar used to hate the silken markings on the garments.

(٦٥) بابُ الزِّيارَةِ،

وَمَنْ زَارَ قَوْماً فَطَعِمَ عِنْدَهُمْ، وَزَارَ سَلْمانُ أبا الدَّرْداءِ في عَهْدِ النَّبيِّ ﷺ فأكَلَ عِنْدَهُ.

٦٠٨٠ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أخبرَنا عَبْدُ الوَهَّابِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أنَسِ ابْنِ سِيرينَ عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ زارَ أهْلَ بَيْتٍ مِنَ الأنْصارِ، فَطَعِمَ عِنْدَهُمْ طَعاماً، فَلَمَّا أرَادَ أنْ يَخْرُجَ، أمَرَ بِمَكانٍ مِنَ البَيْتِ فَنُضِحَ لَهُ عَلى بساط فَصَلَّى عَلَيْهِ وَدَعا لَهُمْ. [راجع: ٦٧٠]

(٦٦) بابُ مَنْ تَجَمَّلَ للوُفُودِ

٦٠٨١ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الصَّمَدِ قالَ: حدَّثَني أبي قالَ: حدَّثَني يَحْيَى بنُ أبي إسحَاقَ قالَ: قالَ لي سالمُ بنُ عَبْدِ اللهِ: ما الإسْتَبرَقُ؟ قُلْتُ: ما غَلُظَ مِنَ الدّيباجِ وَخَشُنَ مِنْهُ، قالَ: سَمِعْتُ عَبْدَ اللهِ يَقُولُ: رأى عُمَرُ عَلى رَجُلٍ حُلَّةً مِنْ إسْتَبْرَقٍ، فأتى بِها النَّبيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، اشْتَرِ هٰذِهِ فالبَسْها لِوَفْدِ النَّاسِ إذا قَدِمُوا عَلَيْكَ، فَقالَ: «إنَّما يَلْبَسُ الحَرِيرَ مَنْ لا خَلاقَ لَهُ»، فَمَضى في ذٰلكَ ما

مَضَى، ثُمَّ إنَّ النَّبِيَّ ﷺ بَعَثَ إلَيْهِ بِحُلَّةٍ، فأتى بِها النَّبِيَّ ﷺ فَقالَ: بَعَثْتَ إلَيَّ بِهٰذِهِ، وَقَدْ قُلْتَ في مِثْلِها ما قُلْتَ؟ قالَ: «إنَّما بَعَثْتُ إلَيْكَ لِتُصِيبَ بِها مالاً». [راجع: ٨٨٦]

فَكانَ ابنُ عُمَرَ يَكْرَهُ العَلَمَ في الثَّوْبِ لِهٰذا الحَدِيثِ.

(67) CHAPTER. The establishment of a bond of brotherhood and the conclusion of a treaty.

(٦٧) **بابُ الإخاءِ والحِلْفِ.**

And Abū Juḥaifa said, "The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Ad-Dardā'.

'Abdur-Raḥmān bin 'Aūf said, "When we arrived at Al-Madīna, the Prophet ﷺ established a bond of brotherhood between me and Sa'd bin Ar-Rabi'."

وَقالَ أبو جُحَيْفَةَ: آخَى النَّبِيُّ ﷺ بَينَ سَلْمانَ وأبي الدَّرْداءِ، وَقالَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ: لَمَّا قَدِمْنا المَدِينَةَ آخَى النَّبِيُّ ﷺ بَيْني وَبينَ سَعْدِ بنِ الرَّبيعِ.

6082. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdur-Raḥmān came to us, the Prophet ﷺ established a bond of brotherhood between him and Sa'd bin Ar-Rabi'. Once, the Prophet ﷺ said, "As you (O 'Abdur-Raḥmān) have married, give a wedding banquet even if with one sheep."

٦٠٨٢ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: لَمَّا قَدِمَ عَلَيْنا عَبْدُ الرَّحمٰنِ فَآخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بنِ الرَّبيعِ. فَقالَ النَّبِيُّ ﷺ: «أوْلِمْ ولَوْ بِشاةٍ». [راجع: ٢٠٤٩]

6083. Narrated 'Āṣim: I said to Anas bin Mālik, "Did it reach you that the Prophet ﷺ said, "There is no treaty of brotherhood in Islām?" Anas said, "The Prophet ﷺ made a treaty (of brotherhood) between the *Anṣār* and the Quraish in my home."

٦٠٨٣ - حَدَّثَنا مُحَمَّدُ بنُ صَبَّاحٍ: حدَّثَنا إسْماعِيلُ بنُ زَكَرِيَّا: حدَّثَنا عاصِمٌ قالَ: قُلْتُ لأنَسِ بنِ مالِكٍ: أبَلَغَكَ أنَّ النَّبِيَّ ﷺ قالَ: «لا حِلْفَ في الإسْلامِ؟» فَقالَ: قَدْ حالَفَ النَّبِيُّ ﷺ بَينَ قُرَيْشٍ والأنْصارِ في داري. [راجع: ٢٢٩٤]

(68) CHAPTER. (What is said about) smiling and laughing.

(٦٨) **بابُ التَّبَسُّمِ والضَّحِكِ.**

And Fāṭima عليها السلام said, "The Prophet ﷺ told me something secretly (during his fatal illness) and I laughed."

Ibn 'Abbās said, "Allāh is He Who makes (whom He wills) laugh and makes (whom He wills) weep."

[See V.53:43 the Qur'ān].

وَقالَتْ فاطِمَةُ عَلَيْها السَّلامُ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ فَضَحِكْتُ، وقال ابنُ عَبَّاسٍ: إِنَّ اللهَ هُوَ أَضْحَكَ وأَبْكَى.

6084. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Rifa'a Al-Quraẓī divorced his wife irrevocably (i.e., that divorce was the final). Later on 'Abdur-Raḥmān bin Az-Zubair married her after him. She came to the Prophet ﷺ and said, "O Allāh's Messenger! I was Rifa'a's wife and he divorced me thrice, and then I was married to 'Abdur-Raḥmān bin Az-Zubair, who, by Allāh has nothing with him except something like this fringe[1] O Allāh's Messenger," showing a fringe she had taken from her covering sheet. Abū Bakr was sitting with the Prophet ﷺ while Khālid bin Sa'īd bin Al-'Āṣ was sitting at the door of the room waiting for admission. Khālid started calling Abū Bakr, "O Abū Bakr! Why don't you reprove this lady from what she is openly saying before Allāh's Messenger?" Allāh's Messenger ﷺ did nothing except smiling, and then said (to the lady),"Perhaps you want to go back to Rifā'a? No, (it is not possible), unless and until you enjoy the sexual relation with him ('Abdur- Raḥmān), and he enjoys the sexual relation with you."

٦٠٨٤ - حَدَّثَنا حِبَّانُ بنُ مُوسَى: أَخْبَرَنا عبدُ اللهِ أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رِفاعَةَ القُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلاقَها فَتَزَوَّجَها بَعْدَهُ عَبْدُ الرَّحْمٰنِ بنُ الزَّبِيرِ فَجاءَتِ النَّبِيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّها كانَتْ عِنْدَ رِفاعَةَ فَطَلَّقَها آخِرَ ثَلاثِ تَطْلِيقاتٍ فَتَزَوَّجَها بَعْدَهُ عَبْدُ الرَّحْمٰنِ بنُ الزَّبِيرِ، وإِنَّهُ وَاللهِ ما مَعَهُ يا رَسُولَ اللهِ إِلَّا مِثْلُ هٰذِهِ الهُدْبَةِ، لِهُدْبَةٍ أَخَذَتْها مِنْ جِلْبابِها، قالَ: وأَبو بَكْرٍ جالِسٌ عِنْدَ النَّبِيِّ ﷺ وَابنُ سَعِيدِ بنِ العاصِ جالِسٌ بِبابِ الحُجْرَةِ لِيُؤْذَنَ لَهُ. فَطَفِقَ خالِدٌ يُنادِي أَبا بَكْرٍ: يا أَبا بَكْرٍ، أَلا تَزْجُرُ هٰذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ؟ وَما يَزِيدُ رَسُولُ اللهِ ﷺ عَلى التَّبَسُّمِ، ثُمَّ قالَ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرجِعِي إِلى رِفاعَةَ، لا، حَتى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ». [راجع: ٢٦٣٩]

6085. Narrated Sa'd: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ asked permission of

٦٠٨٥ - حَدَّثَنا إِسْماعِيلُ: حَدَّثَنا

(1) (H. 6084) He was impotent (she said so, but in fact he was not so).

Allāh's Messenger ﷺ to see him while some Quraishī women were sitting with him, and they were asking him to give them more financial support while raising their voices over the voice of the Prophet ﷺ. When 'Umar asked permission to enter, all of them hurried to screen themselves. The Prophet ﷺ admitted 'Umar and he entered, while the Prophet ﷺ was smiling. 'Umar said, "May Allāh always keep you smiling, O Allāh's Messenger! Let my father and mother be sacrificed for you!" The Prophet ﷺ said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "You have more right that they should be afraid of you, O Allāh's Messenger!" And then he ('Umar) turned towards the women and said, "O enemies of your souls! You are afraid of me and not of Allāh's Messenger?" The women replied, "Yes, for you are sterner and harsher than Allāh's Messenger." Allāh's Messenger ﷺ said, "O Ibn Al-Khaṭṭāb! By Him in Whose Hand my soul is, whenever *Shaitān* (Satan) sees you taking a way, he follows a way other than yours!"

إبْرَاهِيمُ، عَنْ صَالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الحَمِيدِ بنِ عَبْدِ الرَّحمٰنِ بنِ زَيْدِ بنِ الخَطَّابِ، عَنْ مُحَمَّدِ بنِ سَعْدٍ، عَنْ أبِيهِ قالَ: اسْتأذَنَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلى رَسُولِ اللهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْألْنَهُ وَيسْتَكْثِرْنَهُ، عالِيَةً أصْواتُهُنَّ على صَوْتِهِ، فَلَمَّا اسْتأذَنَ عُمَرُ تَبادَرْنَ الحِجابَ، فأذِنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ والنَّبِيُّ ﷺ يَضْحَكُ، فَقالَ: أضْحَكَ اللهُ سِنَّكَ يا رَسُولَ اللهِ بِأبِي أنْتَ وأُمِّي، فَقالَ: «عَجِبْتُ مِنْ هٰؤُلاءِ اللَّاتِي كُنَّ عِنْدِي لَمَّا سَمِعْنَ صَوْتَكَ تَبادَرْنَ الحِجابَ»، فَقالَ: أنْتَ أحَقُّ أنْ يَهَبْنَ يا رَسُولَ اللهِ، ثُمَّ أقْبَلَ عَلَيْهِنَّ فَقالَ: يا عَدُوَّاتِ أنْفُسِهِنَّ، أتَهَبْنَنِي ولَمْ تَهَبْنَ رَسُولَ اللهِ ﷺ؟ فَقُلْنَ: إنَّكَ أفَظُّ وأغْلَظُ مِنْ رَسُولِ اللهِ ﷺ. قالَ رَسُولُ اللهِ ﷺ: «إيهٍ يا ابنَ الخَطَّابِ، وَالَّذي نَفْسِي بِيدِهِ ما لَقِيَكَ الشَّيْطانُ سالِكاً فَجّاً إلَّا سَلَكَ فَجّاً غيرَ فَجِّكَ». [راجع: ٣٢٩٤]

6086. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ was in Ṭā'if (trying to conquer it), he said to his companions, "Tomorrow we will return (to Al-Madīna), if Allāh will." Some of the Companions of Allāh's Messenger ﷺ said, "We will not leave till we conquer it." The Prophet ﷺ said, "Therefore, be ready to

٦٠٨٦ - حدَّثنا قُتَيْبَةُ بن سَعيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: لَمَّا كانَ رَسُولُ اللهِ ﷺ بالطَّائفِ قالَ: «إنَّا قافِلُونَ غَداً إنْ شاءَ اللهُ».

fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Ṭā'if) and suffered many wounds. Then Allāh's Messenger ﷺ said, "Tomorrow we will return (to Al-Madīna), if Allāh will." His Companions kept quiet this time. Allāh's Messenger ﷺ then smiled.

فَقالَ ناسٌ مِنْ أصحابِ رَسُولِ اللهِ ﷺ: لا نَبرَحُ أوْ نَفْتَحها، فَقالَ النَّبِيُّ ﷺ: «فاغْدُوا عَلى القِتالِ». قالَ: فَغَدَوْا فَقاتَلُوهُمْ قِتالاً شَدِيداً وكَثُرَ فِيهِمُ الجِراحاتُ، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّا قافِلُونَ غَداً إنْ شاءَ اللهُ»، قالَ: فَسَكَتوا، فَضَحِكَ رَسُولُ اللهِ ﷺ.

قالَ الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ بالخَبرِ كُلِّهِ. [راجع: ٤٣٢٥]

6087. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: A man came to the Prophet ﷺ and said, "I have been ruined for I had sexual relation with my wife in Ramaḍān (while I was observing fasting)". The Prophet ﷺ (in expiation) said (to him), "Manumit a slave." The man said, "I cannot afford that." The Prophet ﷺ said, "(Then) observe *Ṣaum* (fast) for two successive months (continuously)". The man said, "I cannot do that." The Prophet ﷺ said, "(Then) feed sixty *Masākīn* (poor persons)." The man said, "I have nothing (to feed them with)." Then a big basket full of dates was brought to the Prophet ﷺ. The Prophet ﷺ said, "Where is the questioner? Go and give this in charity." The man said, "(Shall I give this in charity) to a poorer person than I? By Allāh, there is no family in between these two mountains (of Al-Madīna) who are poorer than we." The Prophet ﷺ then smiled till his premolar teeth became visible, and said, "Then (feed) your (family with it)."

[See Vol. 3, *Ahādith* Nos. 1936, 1937]

٦٠٨٧ - **حدَّثَنا** مُوسَى: حدَّثَنا إبْراهيمُ: أخْبَرَنا ابنُ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحمٰنِ: أن أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتى رَجُلٌ النَّبِيَّ ﷺ فَقالَ: هَلَكْتُ، وَقَعْتُ عَلى أهْلِي في رَمَضانَ، قالَ: «أعْتِقْ رَقَبَةً»، قالَ: لَيْسَ لي، قالَ: «فَصُمْ شَهْرَيْنِ مُتَتابِعَيْنِ»، قالَ: لا أسْتَطِيعُ، قالَ: «فأطْعِمْ سِتِّينَ مِسْكِيناً» قالَ: لا أجِدُ. فأُتِيَ بعَرَقٍ فِيهِ تَمْرٌ - قالَ إبْراهِيمُ: العَرَقُ المِكْتَلُ - فَقالَ: «أيْنَ السَّائِلُ؟ تَصَدَّقْ بِها». قالَ: عَلى أفْقَرَ مِنِّي؟ وَاللهِ ما بَيْنَ لابَتَيْها أهْلُ بَيْتٍ أفْقَرُ مِنَّا. فَضَحِكَ النَّبِيُّ ﷺ حتى بَدَتْ نَواجِذُهُ، قالَ: «فأنْتُمْ إذاً». [راجع: ١٩٣٦]

6088. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: While I was going along with Allāh's

٦٠٨٨ - **حدَّثَنا** عَبْدُ العَزِيزِ بنُ

Messenger ﷺ, who was wearing a Najrānī *Burd* (sheet) with a thick border, a bedouin overtook the Prophet ﷺ and pulled his *Ridā'* (sheet) forcibly. I looked at the side of the shoulder of the Prophet ﷺ and noticed that the edge of the *Ridā'* had left a mark on it because of the violence of his pull. The bedouin said, "O Muḥammad! Order for me some of Allāh's Property which you have." The Prophet ﷺ turned towards him, (smiled) and ordered that he be given something.

عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَنا مالكٌ، عَنْ إسحَاقَ بن عَبْدالله بن أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالكٍ قالَ: كُنْتُ أمْشِي مَعَ رَسُولِ اللهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الحاشِيَةِ فأدْرَكَهُ أعْرَابِيٌّ فَجَبَذَ بردائِهِ جَبْذَةً شَدِيدَةً، قال أنَسٌ: فَنَظَرْتُ إلى صَفْحَةِ عاتِقِ النَّبِيِّ ﷺ وَقَدْ أثَّرَتْ فِيها حاشِيَةُ الرِّداءِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قالَ: يا مُحَمَّدُ، مُرْ لي مِنْ مالِ اللهِ الذي عِنْدَكَ. فالْتَفَتَ إلَيْهِ فَضَحِكَ ثُمَّ أمَرَ لَهُ بعَطاءٍ. [راجع: ٣١٤٩]

6089. Narrated Jarīr: The Prophet ﷺ did not screen himself from me (had never prevented me from entering upon him) since I embraced Islām, and whenever he saw me, he would receive me with a smile.

٦٠٨٩ - حدَّثَنا ابنُ نُمَيْرٍ: حدَّثَنا ابنُ إدْرِيسَ: عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: ما حَجَبَنِي النَّبِيُّ ﷺ مُنْذُ أسْلَمْتُ وَلا رآنِي إلَّا تَبَسَّمَ في وَجْهِي. [راجع: ٣٠٢٠]

6090. Jarīr added: Once I told him that I could not sit firm on horses. He stroke me on the chest with his hand, and said, "O Allāh! Make him firm and make him a guide and a rightly guided man.

٦٠٩٠ - وَلَقَدْ شَكَوْتُ إلَيْهِ أنِّي لا أثْبُتُ عَلَى الخَيلِ، فَضَرَبَ بيَدِهِ في صَدْرِي وَقالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَله هادِياً مَهْدِيّاً». [راجع: ٣٠٣٥]

6091. Narrated Zainab bint Umm Salama رَضِيَ اللهُ عَنْهما: Umm Sulaim said, "O Allāh's Messenger! Verily, Allāh is not shy of telling the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" He said, "Yes, if she notices a discharge." On that Umm Salama laughed and said, "Does a woman get a (nocturnal sexual) discharge?" He said, "How then does (her) son resemble her (his mother)?"

٦٠٩١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيى. عَنْ هِشامٍ قالَ: أخْبرَنِي أبي، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أنَّ أُمَّ سُلَيْمٍ قالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتَحي مِنَ الحَقِّ، هَلْ عَلَى المَرأةِ غُسْلٌ إذَا احْتَلَمَتْ؟ قالَ: «نَعَمْ، إذَا

رأتِ الماءَ». فضحِكتْ أمُّ سَلَمَةَ فقالَتْ: أتَحْتَلِمُ المَرأةُ؟ فقالَ النَّبيُّ ﷺ: «فبِمَ شَبَهُ الوَلَدِ؟» [راجع: ١٣٠]

[See Vol. 1, *Hādith* No. 130]

٦٠٩٢ - حدَّثَنا يَحيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ: أخبرَنا عَمْرٌو أنَّ أبا النَّضْرِ حَدَّثَهُ عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رأيْتُ النَّبيَّ ﷺ مُسْتَجْمِعاً قَطُّ ضَاحِكاً حتى أرَى مِنْهُ لَهَوَاتِهِ، إنَّمَا كانَ يَتَبَسَّمُ. [راجع: ٤٨٢٨]

6092. Narrated 'Āishah رَضِيَ اللهُ عَنها: I never saw the Prophet ﷺ laughing to an extent that one could see his palate; he always used to smile only.

٦٠٩٣ - حدَّثَنا مُحَمَّدُ بنُ مَحْبُوبٍ: حدَّثَنا أبو عَوَانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ.

وَقالَ لي خَلِيفَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً جاءَ إلى النَّبيِّ ﷺ يَوْمَ الجُمُعَةِ وَهُوَ يَخْطُبُ بالمَدينَةِ. فقالَ: قَحَطَ المَطَرُ فاسْتَسْقِ رَبَّكَ. فَنَظَرَ إلى السَّماءِ وَما نَرى مِنْ سَحَابٍ فَاسْتَسْقَى، فَنَشأَ السَّحابُ بَعْضُهُ إلى بَعْضٍ، ثُمَّ مُطِرُوا حتى سالَتْ مَثاعِبُ المَدينَةِ، فَمَا زَالَتْ إلى الجُمُعَةِ المُقْبِلَةِ ما تُقْلِعُ. ثُمَّ قامَ ذٰلكَ الرَّجُلُ أوْ غَيرُهُ والنَّبيُّ ﷺ يَخْطُبُ فَقالَ: غَرِقْنا، فادْعُ رَبَّكَ يَحْبِسْها عَنَّا. فَضَحِكَ ثُمَّ قالَ: «اللَّهُمَّ حَوَالَيْنا وَلا عَلَيْنا»، مَرَّتَيْنِ أوْ ثَلاثاً. فجعَلَ السَّحابُ يَتَصَدَّعُ عَنِ

6093. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ on a Friday while he (the Prophet ﷺ) was delivering a *Khuṭba* (religious talk) at Al-Madīna, and said, "There is drought (lack of rain), so please invoke your Lord to bless us with the rain." The Prophet ﷺ looked at the sky, where no cloud could be detected. Then he invoked Allāh for rain. Clouds started gathering together and it rained till Al-Madīna valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet ﷺ was delivering the Friday *Khuṭba*, and said, "We are drowned; please invoke your Lord to withhold it (rain) from us." The Prophet ﷺ smiled and said twice or thrice, "O Allāh! (Please let it rain) round about us and not upon us." The clouds started dispersing over Al-Madīna to the right and to the left, and it rained round about Al-Madīna and not upon Al-Madīna. Allāh showed them (the people) the miracle from Him to His Prophet ﷺ and His response to his invocation.

الْمَدِينَةِ يَميناً وشِمالاً يُمْطَرُ ما حَوَالَيْنا وَلا يُمْطَرُ فِيها شَيْءٌ، يُرِيهِمُ اللهُ كَرَامَةَ نَبِيِّهِ ﷺ وَإِجابَةَ دَعْوَتِهِ.

[راجع: ٩٣٢]

(٦٩) **بابُ قَوْلِ اللهِ تَعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٩] وما يُنْهى عَنِ الكَذِبِ**

(69) CHAPTER. The Statement of Allāh تعالى:
"O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)" (V.9:119)
And what is forbidden as regards telling of lies.

٦٠٩٤ - **حَدَّثَنا** عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ الصِّدْقَ يَهْدِي إلى البِرِّ، وإِنَّ البِرَّ يَهْدِي إلى الجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقاً. وَإِنَّ الكَذِبَ يَهدي إلى الفُجُورِ وإِنَّ الفُجُورَ يَهْدِي إلى النَّارِ، وإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّاباً».

6094. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Truthfulness leads to *Al-Birr* (piety, righteousness, and every act of obedience to Allāh) and *Al-Birr* leads to Paradise. And a man keeps on telling the truth until he becomes a *Ṣiddīq* (truthful person). Falsehood leads to *Al-Fujūr* (i.e., wickedness, evil-doing, etc.), and *Al-Fujūr* leads to the (Hell) Fire, and a man keeps on telling lies till he is written as a liar before Allāh."

٦٠٩٥ - **حَدَّثَنا** ابنُ سَلامٍ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ أبي سُهَيْلٍ نافِعِ بنِ مالِكِ بنِ أبي عامِرٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «آيَةُ المُنافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وإِذَا وَعَدَ أخْلَفَ، وإِذَا اؤْتُمِنَ خانَ».

6095. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie,
2. whenever he promises, he breaks his promise;
3. whenever he is entrusted, he betrays (proves to be dishonest)." (See H. 33, 34)

٦٠٩٦ - **حَدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا جَرِيرٌ: حدَّثَنا أبو

6096. Narrated Samura bin Jundub رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I saw (in a dream) two men came to me." Then the Prophet ﷺ

narrated the story (saying), "They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread (that lie) all over the world. So he will be punished like that till the Day of Resurrection.'"

رَجاءٍ، عَنْ سَمُرَةَ ابنِ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «رأيْتُ رَجُلَينِ أتَيانِي، قالا: الَّذي رأيْتَهُ يُشَقُّ شِدْقُهُ فكَذَّابٌ يَكْذِبُ بالكَذْبَةِ تُحْمَلُ عَنْهُ حتى تَبْلُغَ الآفاقَ فَيُصْنَعُ بِهِ إلى يَوْمِ القِيامَةِ». [راجع: ٨٤٥]

(70) CHAPTER. The righteous way or guidance.

(٧٠) بابُ الهَدْيِ الصَّالِحِ

6097. Narrated Hudhaifa: From among the people, Ibn Umm 'Abd greatly resembled Allāh's Messenger ﷺ in solemn gait and appearance, calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them.[1]

٦٠٩٧ - حدَّثَني إسحَاقُ بنُ إبرَاهيمَ قالَ: قُلْتُ لأبي أُسامَةَ: أَحَدَّثَكُمُ الأعمَشُ: سَمِعْتُ شَقِيقاً قالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: إنَّ أشْبَهَ النَّاسِ دَلاًّ وسَمْتاً وَهَدْياً برَسُولِ اللهِ ﷺ لابْنُ أُمِّ عَبْدٍ مِنْ حِينِ يَخْرُجُ مِنْ بَيْتِهِ إلى أنْ يَرْجِعَ إلَيْهِ لا نَدْرِي ما يَصْنَعُ في أهْلِهِ إذَا خَلا. [راجع: ٣٧٦٢]

6098. Narrated Tāriq: 'Abdullāh said, "The best talk is Allāh's Book (the Qur'ān), and the best guidance is the guidance of Muhammad ﷺ."

٦٠٩٨ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ مُخارِقٍ قالَ: سَمِعْتُ طارِقاً قالَ: قالَ عَبدُ اللهِ: إنَّ أحْسَنَ الحَديثِ كِتابُ اللهِ، وأحْسَنَ الهَدْيِ هَدْيُ مُحَمَّد ﷺ. [انظر: ٧٢٧٧]

(71) CHAPTER. To be patient when one is harmed (by others).
And the Statement of Allāh تعالى:
"...Only those who are patient shall receive their reward in full, without reckoning." (V.39:10)

(٧١) بابُ الصَّبْرِ في الأذَى، وقَوْلِ اللهِ تَعالى: ﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠]

6099. Narrated Abū Mūsa: The Prophet

٦٠٩٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

(1) (H. 6097) Whether he keeps the same way as Allāh's Messenger ﷺ or follows another way.

ﷺ said, "None is more patient than Allāh against the harmful saying, He hears from the people; they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision."

[See Vol. 6, *Hadith* No. 4482]

يَحْيى بنُ سَعيدٍ، عَنْ سُفْيانَ قالَ: حدَّثَنِي الأعمَشُ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَميِّ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «لَيْسَ أحَدٌ - أوْ لَيْسَ شَيْءٌ - أصْبَرَ عَلى أذًى سَمِعَهُ مِنَ اللهِ، إنَّهُمْ لَيَدْعُونَ لَهُ وَلَداً، وَإنَّهُ لَيُعافِيهِمْ وَيَرْزُقُهُمْ». [انظر: ٧٣٧٨]

6100. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ divided and distributed something as he used to do for some of his distributions. A man from the *Anṣār* said, "By Allāh, in this distribution the Pleasure of Allāh has not been intended." I said, "I will definitely tell this to the Prophet ﷺ." So I went to him while he was sitting with his Companions and told him of it secretly. That was hard upon the Prophet ﷺ and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet ﷺ then said, "(Prophet) Mūsa (Moses) was harmed with more than this, yet he remained patient."

٦١٠٠ - **حدَّثَنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: سَمِعْتُ شَقِيقاً يَقُولُ: قالَ عَبْدُ اللهِ: قَسَمَ النَّبيُّ ﷺ قِسْمَةً كَبَعْضِ ما كانَ يَقْسِمُ، فَقالَ رَجُلٌ مِنَ الأنْصارِ: وَاللهِ إنَّها لَقِسْمَةٌ ما أُرِيدَ بِها وَجْهُ اللهِ، قُلْتُ: أمَا لأقُولَنَّ لِلنَّبيِّ ﷺ. فأتَيْتُهُ وهُوَ في أصحَابِهِ فَسارَرْتُهُ، فَشَقَّ ذٰلِكَ عَلى النَّبيِّ ﷺ وتَغَيَّرَ وَجْهُهُ وغَضِبَ، حتى وَدِدْتُ أنِّي لَمْ أكُنْ أخْبَرْتُهُ، ثُمَّ قالَ: «قَدْ أُوذِيَ مُوسَى بأكْثَرَ مِنْ ذٰلِكَ فَصَبَرَ». [راجع: ٣١٥٠]

(72) CHAPTER. Whoever did not admonish people in their faces (i.e., directly).

(٧٢) بابٌ مَنْ لَمْ يُواجِهِ النَّاسَ بالعِتابِ

6101. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ did something and allowed the people to do it, but some people refrained from doing it. When the Prophet ﷺ learned of that, he delivered a *Khuṭba* (religious talk), and after having sent praises to Allāh, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allāh, I know Allāh better than they, and I

٦١٠١ - **حدَّثَنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ: قالَتْ عائِشَةُ: صَنَعَ النَّبيُّ ﷺ شَيْئاً فَرَخَّصَ فِيهِ فَتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذٰلِكَ النَّبيَّ ﷺ فَخَطَبَ فَحَمِدَ اللهَ، ثُمَّ قالَ: «ما بالُ أقْوامٍ

am more afraid of Him than they."

يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ؟ فَوَاللهِ إِنِّي لأَعْلَمُهُمْ بِاللهِ وأَشَدُّهُمْ لَهُ خَشْيَةً».

[انظر: ٧٣٠١]

6102. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was more shy than a virgin in her separate room.[1] And if he saw a thing which he disliked, we would recognise that (feeling) on his face.

٦١٠٢ - حدَّثنا عَبْدَانُ: أخْبَرَنا عَبْدُ اللهِ: أخبرَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعْتُ عَبْدَ اللهِ هُوَ ابنُ أبي عُتْبَةَ مَوْلى أنَسٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: كانَ النَّبِيُّ ﷺ أشَدَّ حَياءً مِنَ العَذْرَاءِ في خِدْرِها، فإذَا رأى شَيْئاً يَكْرَهُهُ عَرَفْناهُ في وَجْهِه.

[راجع: ٣٥٦٢]

(73) CHAPTER. Whoever calls his brother a *Kāfir* (disbeliever) without any grounds, and he does not think that he is such, then he himself is such, what he says.

(٧٣) بابٌ مَنْ أكْفَرَ أخاهُ بغَيرِ تأويلٍ فَهُوَ كَما قالَ

6103. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a man says to his brother, 'O *Kāfir* (disbeliever)!' Then surely, one of them is such (i.e., a *Kāfir*)."[2]

٦١٠٣ - حدَّثنا مُحَمَّدٌ وأحمَدُ بنُ سَعيدٍ قالا: حدَّثنا عُثْمانُ بنُ عُمَرَ: أخْبَرَنا عَلِيُّ ابنُ المُبارَكِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ الرَّجُلُ لأخِيهِ: يا كافِرُ؛ فقَدْ باءَ بِهِ أحَدُهُمَا».

وَقالَ عِكْرِمَةُ بنُ عَمَّارٍ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ: سَمِعَ أبا سَلَمَةَ: سَمِعَ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٦١٠٣]

6104. Narrated 'Abdullāh bin 'Umar رَضِيَ

٦١٠٤ - حدَّثنا إسْماعِيلُ قالَ:

(1) (H. 6102) If something disgraceful should be said or done before him.
(2) (H. 6103) If the accuser is telling the truth, then the accused person is a disbeliever, otherwise the accuser is a desbeliever, because in this case, he regards belief as disbelief.

حدَّثَني مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أيُّما رَجُلٍ قالَ لأخِيهِ: يا كافِرُ، فَقَدْ باءَ بِها أحَدُهُما».

رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If anyone says to his brother, 'O *Kāfir* (disbeliever)!' Then surely, one of them is such."

٦١٠٥ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ ثابِتِ بنِ الضَّحَّاكِ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيرِ الإسْلامِ كاذِباً فَهُوَ كَما قالَ. وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ في نارِ جَهَنَّمَ، وَلَعْنُ المُؤمِنِ كَقَتْلِهِ، وَمَنْ رَمى مُؤمِناً بِكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

6105. Narrated Thābit bin Aḍ-Ḍaḥḥāk: The Prophet ﷺ said, "Whoever swears by a religion other than Islām (i.e., if he swears by saying that he is a non-Muslim in case he is telling a lie), then he is as he says if his oath is false; and whoever commits suicide with something, will be punished with the same in the (Hell) Fire; and cursing a believer is like murdering him, and whoever accuses a believer of disbelief, then it is as if he had killed him."

(٧٤) بابٌ مَنْ لَمْ يَرَ إكْفارَ مَنْ قالَ ذٰلكَ مُتأوِّلاً أوْ جاهِلاً

(74) CHAPTER. Whoever does not consider as *Kāfir* the person who says that (i.e., O *Kāfir*), if he thinks that what he says is true, or if he is ignorant of the seriousness of such saying.

وَقالَ عُمَرُ لِحاطِبِ بْنِ أبي بَلْتَعَةَ: إنَّهُ نافَقَ، فَقالَ النَّبيُّ ﷺ: «وَما يُدْرِيكَ لَعَلَّ اللهَ قَدِ اطَّلَعَ إلى أهْلِ بَدْرٍ فَقالَ: قَدْ غَفَرْتُ لَكُمْ؟».

And 'Umar said about Ḥāṭib bin Abī Balta'a. "He has done hypocrisy." Thereupon the Prophet ﷺ said (to 'Umar), "Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them), '(Do whatever you like) I have forgiven you.'"
[See Vol. 4, *Ḥadīth* No. 3007]

٦١٠٦ - حدَّثَنا مُحَمَّدُ بنُ عَبادَةَ: أخْبَرَنا يَزِيدُ: أخْبَرَنا سَلِيمٌ: حدَّثَنا عَمْرُو بنُ دِينارٍ: حدَّثَنا جابِرُ بنُ عَبْدِ اللهِ: أنَّ مُعاذَ بنَ جَبَلٍ رَضِيَ اللهُ عَنْهُ كانَ يُصَلِّي مَعَ النَّبيِّ ﷺ ثُمَّ يأتي قَوْمَهُ

6106. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go to lead his people in *Ṣalāt* (prayer). Once he led the people in *Ṣalāt* (prayer) and recited *Sūrat Al-Baqarah*. A man left (the row of the people offering *Ṣalāt*) and offered (light) *Ṣalāt* (prayer) (separately) and went

away. When Mu'ādh came to know about it, he said, "He (that man) is a hypocrite." Later, that man heard what Mu'ādh said about him, so he came to the Prophet ﷺ and said, "O Allāh's Messenger! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu'ādh led us in the (night) *Ṣalāt* (prayer) and he recited *Sūrat Al-Baqarah*, so I offered my prayer separately, and because of that, he accused me of being a hypocrite." The Prophet ﷺ called Mu'ādh and said thrice, "O Mu'ādh! You are putting the people to trials? Recite, '*Wash-shamsi waḍ-ḍuḥāhā* (*Surah* No. 91) or '*Sabbiḥ isma Rabbikal-A'lā*' (*Surah* No. 87) or the like."(1)

فَيُصَلِّي بِهِمُ الصَّلاةَ، فَقَرأ بِهِمُ البَقَرَةَ، قالَ: فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلاةً خَفِيفَةً، فَبَلَغَ ذٰلكَ مُعاذاً فقالَ: إنَّهُ مُنافِقٌ، فَبَلَغَ ذٰلكَ الرَّجُلَ فأتى النَّبيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّا قَوْمٌ نَعْمَلُ بأيْدِينا، وَنَسْقِي بِنَوَاضِحِنا، وإنَّ مُعاذاً صَلَّى بِنا البارِحَةَ فَقَرأ البَقَرَةَ، فَتَجَوَّزْتُ فَزَعَمَ أنِّي مُنافِقٌ، فَقالَ النَّبيُّ ﷺ: «يا مُعاذُ أفَتَّانٌ أنْتَ؟ - ثَلاثاً - اقْرأْ ﴿وَالشَّمْسِ وَضُحَىٰهَا﴾ و﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ ونَحْوَهُما». [راجع: ٧٠٠]

6107. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever amongst you swears, (saying by error) in his oath, 'By *Al-Lāt* and *Al-Uzza*', then he should say, '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)'; and whoever says to his companions, 'Come let me gamble', then he must give something in charity (as an expiation for such a sin)."

[See *Ḥadīth* No. 6650]

٦١٠٧ - **حدَّثني** إسحَاقُ: أخبرَنا أبو المُغِيرَةِ: حدَّثَنا الأوْزَاعيُّ: حدَّثَنا الزُّهْرِيُّ، عَنْ حُمَيْدٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقالَ في حَلِفِهِ: باللَّاتِ والعُزَّى، فَلْيَقُلْ: لا إلٰهَ إلَّا اللهُ. وَمَنْ قالَ لِصاحِبِهِ: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ». [راجع: ٤٨٦٠]

6108. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he found 'Umar bin Al-Khaṭṭāb in a group of people and he was swearing by his father. So Allāh's Messenger ﷺ called them saying, "Verily! Allāh forbids you to swear by your fathers. If one has to take an oath, he should swear by Allāh or otherwise keep quiet."

٦١٠٨ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا لَيْثٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ أدْرَكَ عُمَرَ بنَ الخَطَّابِ في رَكْبٍ وَهُوَ يَحْلِفُ بأبِيهِ، فَناداهُمْ رَسُولُ اللهِ ﷺ: «ألا إنَّ اللهَ يَنْهاكُمْ أنْ تَحْلِفُوا بآبائِكُمْ، فَمَنْ كانَ حالِفاً فَلْيَحْلِفْ باللهِ وَإلَّا فَلْيَصْمُتْ». [راجع: ٢٦٧٩]

(1) (H. 6106) The Prophet ﷺ recommended to Mu'ādh that he should recite short *Sūrah* when he is leading the people in congregation.

(75) CHAPTER. What is allowed to say when one is angry or harsh for Allāh's sake.

(٧٥) **بابُ** ما يجُوزُ مَن الغَضَبِ والشِّدَّةِ لأمرِ اللهِ تعالى،

And Allāh تعالى said:

"[O Prophet (Muḥammad ﷺ)] Strive hard against the disbelievers and the hypocrites, and be harsh against them..." (V.9:73)

وَقالَ اللهُ تَعالى: ﴿جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ﴾ [التوبة: ٧٣].

6109. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ entered upon me while there was a curtain having pictures in the house. His face became red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet ﷺ said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection."

٦١٠٩ - **حدَّثنا** يَسَرَةُ بنُ صَفْوانَ: حدَّثنا إبْراهيمُ، عَنِ الزُّهْرِيِّ، عَنِ القاسِمِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيَّ النَّبيُّ ﷺ وفي البَيْتِ قِرامٌ فِيهِ صُوَرٌ، فَتَلَوَّنَ وَجْهُهُ ثُمَّ تَناوَلَ السِّتْرَ فَهَتَكَهُ. وَقالَتْ: قالَ النَّبيُّ ﷺ: «مِنْ أشَدِّ النَّاسِ عَذاباً يَوْمَ القِيامَةِ الَّذِينَ يُصَوِّرُونَ هٰذِهِ الصُّوَرَ». [راجع: ٢٤٧٩]

6110. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنهُ: A man came to the Prophet ﷺ and said, "I keep away from the morning prayer only because so-and-so person prolongs the *Ṣalāt* (prayer) when he leads us in it." The narrator added: I had never seen Allāh's Messenger ﷺ more furious in giving advice than he was on that day. He (ﷺ) said, "O people! There are some among you who make people dislike good deeds [*Ṣalāt* (prayer), etc.]. Beware! Whoever among you leads the people in *Ṣalāt* (prayer) should not prolong it, because among them there are the sick, the old, and the one who is in a state that requires urgent relief."

[See Vol. 1, *Ḥadīth* No. 702]

٦١١٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ إسْماعِيلَ بن أبي خالِدٍ: حدَّثَنا قَيْسُ بنُ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: أتى رَجُلٌ النَّبيَّ ﷺ فَقالَ: إنِّي لأتأخَّرُ عَنْ صَلاةِ الغَداةِ مِنْ أجْلِ فُلانٍ مِمَّا يُطيلُ بنا، قالَ: فَمَا رأيْتُ رَسُولَ اللهِ ﷺ قَطُّ أشَدَّ غَضَباً في مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ، قالَ: فَقالَ: «يا أيُّها النَّاسُ إنَّ مِنْكُمْ مُنَفِّرينَ، فأيُّكُمْ ما صَلَّى بالنَّاسِ فَلْيَتَجَوَّزْ فإنَّ فِيهِمُ المَرِيضَ والكَبِيرَ وَذا الحاجَةِ». [راجع: ٩٠]

6111. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنهُما: While the Prophet ﷺ was offering *Ṣalāt* (prayer), he saw sputum (on the wall) of

٦١١١ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ

نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا النَّبِيُّ ﷺ يُصَلِّي رأى في قِبْلَةِ المَسْجِدِ نُخامَةً فحَكَّها بيدِهِ فَتَغَيَّظَ ثُمَّ قالَ: «إنَّ أحَدَكُمْ إذا كانَ في الصَّلاةِ فإنَّ اللهَ حِيالَ وَجْهِهِ فَلا يَتَنَخَّمَنَّ حِيالَ وَجْهِهِ في الصَّلاةِ». [راجع: ٤٠٦]

the mosque, in the direction of the *Qiblah*, so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, "Whenever anyone of you is offering *Ṣalāt* (prayer), he should not spit in front of him because Allāh is in front of him." (See H. 406)

٦١١٢ - حَدَّثَنَا مُحَمَّدٌ: حدَّثنا إسماعِيلُ بنُ جَعْفَرٍ: أخبرَنا رَبِيعَةُ بنُ أبي عَبْدِ الرَّحمٰنِ، عَنْ يَزِيدَ مَوْلى المُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدٍ الجُهَنِيِّ: أنَّ رَجُلاً سألَ رَسُولَ اللهِ ﷺ عَنِ اللُّقَطَةِ فَقالَ: «عَرِّفْها سَنَةً ثُمَّ اعْرِفْ وِكاءَها وعِفاصَها ثُمَّ اسْتَنْفِقْ بِها، فإنْ جاءَ رَبُّها فأدِّها إلَيْهِ». قالَ: يا رَسُولَ اللهِ، فَضالَّةُ الغَنَمِ؟ قالَ: «خُذْها فإنَّما هِيَ لَكَ أوْ لأخِيكَ أوْ للذِّئبِ». قالَ: يا رَسُولَ اللهِ، فَضالَّةُ الإبِلِ؟ قالَ: فَغَضِبَ رَسُولُ اللهِ ﷺ حتَّى احْمَرَّتْ وَجْنَتاهُ - أوِ احْمَرَّ وَجْهُهُ - ثُمَّ قالَ: «ما لكَ ولَها؟ مَعَها حِذاؤُها وسِقاؤُها حتَّى يَلْقاها رَبُّها». [راجع: ٩١]

6112. Narrated Zaid bin Khālid Al-Juhani: A man asked Allāh's Messenger ﷺ about *Al-Luqaṭa* (a lost fallen purse or a thing picked up by somebody). The Prophet ﷺ said, "You should announce it publicly for one year, and then remember and recognise the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent." The man said, "O Allāh's Messenger! What about a lost sheep?" The Prophet ﷺ said, "Take it, because it is for you, for your brother, or for the wolf." The man again asked, "O Allāh's Messenger! What about a lost camel?" Allāh's Messenger ﷺ became angry and furious and his cheeks became red (or his face became red), and he said, "You have nothing to do with it (the camel) for it has its feet and its water container with it till it meets its owner."

[See Vol. 3, *Hadith* No. 2429]

٦١١٣ - وَقالَ المَكِّيُّ: حدَّثنا عَبْدُ اللهِ بنُ سَعيدٍ ح.

وحَدَّثَنِي مُحَمَّدُ بنُ زِيادٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا عَبْدُ اللهِ بنُ سَعيدٍ قالَ: حدَّثَني سالِمٌ أبو النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ بُسْرِ بنِ

6113. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنهُ: Allāh's Messenger ﷺ made a small room (with a palm-leaf mat). Allāh's Messenger ﷺ came out (of his house) and offered *Ṣalāt* (prayer) in it. Some men came and joined him in his *Ṣalāt* (prayer). Then again the next night they came for the *Ṣalāt* (prayer), but Allāh's Messenger ﷺ delayed and did not come out to them for *Ṣalāt* (prayer). So, they

سَعيدٍ، عَنْ زَيْدِ بنِ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: احْتَجَرَ رَسُولُ اللهِ ﷺ حُجَيرِ بَخَصَفَةٍ أوْ حَصِيراً، فخَرَجَ رَسُولُ اللهِ ﷺ يُصَلِّي إلَيْهَا فتَتَبَّعَ إلَيْهِ رِجالٌ جاءُوا يُصَلُّونَ بصَلاتِهِ، ثُمَّ جاءُوا لَيْلَةً فحَضَرُوا، وأبْطأ رَسُولُ اللهِ ﷺ عَنْهُمْ فلَمْ يَخْرُجْ إلَيْهِمْ، فرفَعُوا أصْواتَهُمْ وحَصَبوا البابَ فخَرَجَ إلَيْهِم مُغْضَباً فقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ما زَالَ بِكُمْ صَنيعُكُمْ حتَّى ظَنَنْتُ أنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فعَلَيْكُمْ بالصَّلاةِ في بُيُوتِكُمْ؛ فإنَّ خَيرَ صَلاةِ المَرْءِ في بَيْتِهِ إلَّا الصَّلاةَ المَكْتُوبَةَ».

[راجع: ٧٣١]

raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting [on your deed, (i.e., *Tarāwīḥ Ṣalāt* in the mosque)] [I did not come out for *Ṣalāt* (prayer) because] I thought that this *Ṣalāt* [*Tarāwīḥ* (prayer)] might become obligatory on you. So you people, offer this *Ṣalāt* (prayer) at your homes, for the best *Ṣalāt* (prayer) of a person is the one which he offers at home, except the compulsory (congregational) *Ṣalāt* (prayer)." [See H. 7290]

(٧٦) بابُ الحَذَرِ مِنَ الغَضَبِ،

لِقَوْلِ اللهِ تَعالى: ﴿وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾﴾ [الشورى: ٣٧] وقَوْلِه عَزَّ وجَلَّ: ﴿ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ﴾ الآيَةَ [آل عمران: ١٣٤].

(76) CHAPTER. To be cautious from being angry.

And the Statement of Allāh تعالى: "And those who avoid the greater sins[1] and *Al-Fawāhish* (illegal sexual intercourse, etc.) and when they are angry, they forgive" (V.42:37)

And also the Statement of Allāh عزَّ وجلَّ:

"Those who spend (in Allāh's Cause—deeds of charity, etc.) in prosperity and in

(1) (Ch. 76) "Say (O Muḥammad ﷺ): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to *Al-Fawāhish* (shameful sins and illegal sexual intercourse), whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which it can bear. And whenever you give your word (i.e., judge between men or give evidence), say the truth, even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you that you may remember." [V.6:151,152]

adversity, who repress anger, and who pardon men; verily, Allāh loves *Al-Muhsinun* (the good-doers)." (V. 3:134)

6114. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

٦١١٤ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَيْسَ الشَّديدُ بالصُّرَعَةِ، إنَّما الشَّديدُ الَّذي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ».

6115. Narrated Sulaimān bin Ṣurad رَضِيَ اللهُ عَنْهُ: Two men abused each other in front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a word (sentence) the saying of which will cause him to relax (i.e., he will calm down). Only if he says, 'I seek refuge with Allāh from Satan, the outcast.'" So they said to that (furious) man, "Don't you hear what the Prophet ﷺ is saying?" He said, "I am not mad." (See H. 3282, 6048)

٦١١٥ - حدَّثنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثنا جَريرٌ، عَنِ الأعْمَشِ، عَنْ عَدِيِّ بنِ ثابِتٍ: حدَّثنا سُلَيْمانُ بنُ صُرَدٍ قالَ: اسْتَبَّ رَجُلانِ عِنْدَ النَّبيِّ ﷺ ونَحْنُ عِنْدَهُ جُلُوسٌ، وأحَدُهُما يَسُبُّ صاحِبَهُ مُغْضَباً قَدِ احْمَرَّ وَجْهُهُ، فَقالَ النَّبيُّ ﷺ: «إنِّي لأعْلَمُ كَلِمَةً لَوْ قالَها لَذَهَبَ عَنْهُ ما يَجِدُ، لَوْ قالَ: أعُوذُ باللهِ مِنَ الشَّيْطانِ الرَّجيمِ». فَقالُوا للرَّجُلِ: ألا تَسْمَعُ ما يَقُولُ النَّبيُّ ﷺ؟ قالَ: إنِّي لَسْتُ بِمَجْنُونٍ. [راجع: ٣٢٨٢]

6116. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man said to the Prophet ﷺ, "Advise me!" The Prophet ﷺ said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet ﷺ said in each case, "Do not become angry and furious."

٦١١٦ - حدَّثنا يَحْيَى بنُ يُوسُفَ: أخبَرَنا أبو بَكْرٍ هُوَ ابنُ عَيَّاشٍ، عَنْ أبي حُصَينٍ، عَنْ أبي صالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً قالَ للنَّبيِّ ﷺ: أوْصِني، قالَ: «لا تَغْضَبْ»، فَرَدَّدَ مِراراً، قالَ: «لا تَغْضَبْ».

(77) CHAPTER. *Al-Ḥayā*[1]

(٧٧) بابُ الحَياءِ

6117. Narrated 'Imrān bin Ḥuṣain: The Prophet ﷺ said, "*Al-Ḥayā* does not bring anything except good." Thereupon Bashīr bin Ka'b said, "It is written in the wisdom paper: '*Al-Ḥayā*' leads to solemnity; *Al-Ḥayā*' leads to tranquillity (peace of mind.).'" 'Imrān said to him, "I am narrating to you the saying of Allāh's Messenger ﷺ and you are speaking about your paper (wisdom book)?"

٦١١٧ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أبي السَّوَّارِ العَدَوِيِّ قالَ: سَمِعْتُ عِمْرَانَ بنَ حُصَينٍ قالَ: قالَ النَّبِيُّ ﷺ: «الحَياءُ لا يأتي إلَّا بخَيرٍ». فَقالَ بُشَيرُ ابنُ كَعْبٍ: مَكْتُوبٌ في الحِكْمَةِ: إنَّ مِنَ الحَياءِ وَقاراً، وإنَّ مِنَ الحَياءِ سَكِينَةً، فَقالَ لَهُ عِمْرَانُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتُحَدِّثُني عَنْ صَحِيفَتِكَ؟.

6118. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ passed by a man who was admonishing his brother regarding '*Al-Ḥayā*' and was saying, "You are very shy, and I am afraid that it (i.e., your shyness) might harm you." On that, Allāh's Messenger ﷺ said, "Leave him, for *Al-Hayā*' is (a part) of Faith." (See H. 24)

٦١١٨ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ: حدَّثنا ابنُ شِهابٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: مَرَّ النَّبِيُّ ﷺ عَلى رَجُلٍ وَهُوَ يُعاتِبُ أخاهُ في الحَياءِ يَقُولُ: إنَّكَ لَتَسْتَحيي. حَتَّى كأنَّهُ يَقُولُ: قَدْ أضَرَّ بِكَ، فَقالَ رَسُولُ اللهِ ﷺ: «دَعْهُ، فإنَّ الحَياءَ مِنَ الإيمانِ». [راجع: ٢٤]

6119. Narrated Abū Sa'īd: The Prophet ﷺ was shier than a veiled virgin girl.
[See Vol. 4, *Ḥadīth* No.3562]

٦١١٩ - حدَّثنا عَليُّ بنُ الجَعْدِ: أخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ مَوْلى أنَسٍ - قالَ أبو عَبْدِ اللهِ: اسمُهُ عَبْدُ اللهِ بنُ أبي عُتْبَةَ -: سَمِعْتُ أبا سَعِيدٍ يَقُولُ: كانَ النَّبِيُّ ﷺ أشَدَّ حَياءً مِنَ العَذْراءِ في خِدْرِها. [راجع: ٣٥٦٢]

(78) CHAPTER. "And if you do not feel ashamed, then do whatever you like."

(٧٨) بابٌ: إذا لَمْ تَسْتَحِ فاصْنَعْ ما شِئْتَ

(1) (Ch. 77) *Ḥayā*: see the glossary.

6120. Narrated Abū Mas'ūd: The Prophet ﷺ said, "One of the (basic) sayings of the early *Nubuwwah* (Prophethood) which the people have got is: 'If you do not feel ashamed, then do whatever you like.'"

[See Vol. 4, *Hadīth* No. 3483, 3484]

٦١٢٠ - حدَّثَنَا أحمَدُ بنُ يُونُسَ: حدَّثنا زُهَيرٌ: حدَّثَنا مَنْصورٌ، عَنْ رِبْعيِّ بنِ حِرَاشٍ: حدَّثَنا أبو مَسْعودٍ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ مِمَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ الأُولى: إذَا لَمْ تَسْتَحِ فاصْنَعْ ما شِئْتَ».

[راجع: ٣٤٨٣]

(79) CHAPTER. One should not feel shy of the truth in order to comprehend (the knowledge of) the religion.

(٧٩) بابٌ ما لا يُسْتَحْيَا مِنَ الحَقِّ للتَّفَقُّهِ في الدِّينِ

6121. Narrated Umm Salama رَضِيَ الله عَنها: Umm Sulaim came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Verily, Allāh does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it necessary for her to take a bath? He replied, "Yes, if she notices a discharge."

[See *Hadīth* No. 130]

٦١٢١ - حدَّثَنَا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ زَيْنَبَ ابْنَةِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ أُمُّ سُلَيْمٍ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتحي مِنَ الحَقِّ، فَهَلْ عَلى المَرأةِ غُسْلٌ، إذَا احْتَلَمَتْ؟ فَقالَ: «نَعَمْ، إذَا رأتِ المَاءَ». [راجع: ١٣٠]

6122. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "The example of a believer is like a green tree, the leaves of which do not fall."

The people said, "It is such and such tree, it is such and such tree (i.e., they were making a guess about that tree)." I intended to say that it was the date-palm tree, but I was a young boy and felt shy (to answer). The Prophet ﷺ said, "It is the date-palm tree." Ibn 'Umar added, "I told that to 'Umar who said, 'Had you said it, I would have preferred it to such and such a thing.'"

٦١٢٢ - حدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحارِبُ بنُ دِثارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ: قالَ النَّبيُّ ﷺ: «مَثَلُ المُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضْرَاءَ لا يَسْقُطُ وَرَقُها وَلا يَتحاتُّ». فَقالَ القَوْمُ: هيَ شَجَرَةُ كَذَا، هيَ شَجَرَةُ كَذَا. فأرَدْتُ أنْ أقُولَ: هيَ النَّخْلَةُ، وأنا غُلامٌ شابٌّ، فاسْتَحْيَيْتُ، فَقالَ: «هيَ النَّخْلَةُ».

[راجع: ٦١]

وَعَنْ شُعْبَةَ: حدَّثنا خُبَيْبُ بنُ عَبْدِ الرَّحمٰنِ، عَنْ حَفصِ بنِ عاصِمٍ، عَنِ ابنِ عُمَرَ مِثْلَهُ. وَزَادَ: فحَدَّثْتُ بِهِ عُمَرَ، فَقالَ: لَوْ كُنْتَ قُلْتَها لَكانَ أحَبَّ إليَّ مِنْ كَذا وكَذا،

6123. Narrated Thābit that he heard Anas رَضِيَ اللهُ عَنْهُ saying, "A woman came to the Prophet ﷺ offering herself to him in marriage, saying, "Have you got any interest in me (i.e., would you like to marry me?)" Anas' daughter said, "How shameless that woman was!" On that Anas said, "She is better than you for, she presented herself to Allāh's Messenger ﷺ (for marriage)."

٦١٢٣ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا مَرْحُومٌ: سَمِعْتُ ثابِتاً: أنَّهُ سَمِعَ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: جاءَتِ امْرَأَةٌ إلى النَّبيِّ ﷺ تَعرِضُ عَلَيْهِ نَفْسَها، فَقالَتْ: هَلْ لَكَ حاجَةٌ فِيَّ؟ فَقالَتِ ابْنَتُهُ: ما أقَلَّ حَياءَها! فقالَ: هِيَ خَيرٌ مِنْكِ، عَرَضَتْ عَلى رَسُولِ اللهِ ﷺ نَفْسَها. [راجع: ٥١٢٠]

(80) CHAPTER. The statement of the Prophet ﷺ, "Make things easy for the people and do not make things difficult for them." And the Prophet ﷺ used to love to make things light and easy for the people.

(٨٠) بابُ قَوْلِ النَّبيِّ ﷺ: «يَسِّرُوا وَلا تُعَسِّرُوا»،

وكانَ يُحِبُّ التَّخْفِيفَ وَاليُسْرَ عَلى النَّاسِ.

6124. Narrated Abū Mūsa that when Allāh's Messenger ﷺ sent him and Mu'ādh bin Jabal to Yemen, he said to them, "Make things easy for the people (treat the people in the most agreeable easy way), and do not make things difficult for them, and give them glad tidings, and do not repel them (i.e., to make the people hate good deeds and to run away from Islam), and you should both work in cooperation and mutual understanding, obey each other." Abū Mūsa said, "O Allāh's Messenger! We are in a land in which a drink named *Al-Bit'* is prepared from honey and another drink named *Al-Mizr* is prepared from barley." On that, Allāh's Messenger ﷺ said, "All intoxicants (i.e., all alcoholic drinks) are prohibited."

٦١٢٤ - **حدَّثني** إسحاقُ: حدَّثنا النَّضْرُ: أخبرَنا شُعْبَةُ، عَنْ سَعيدِ بنِ أبي بُرْدَةَ، عَنْ أبِيهِ، عَنْ جَدِّهِ قالَ: لَمَّا بَعَثَهُ رَسُولُ اللهِ ﷺ ومُعاذَ بنَ جَبَلٍ قالَ لَهُما: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا وَتَطاوَعا». قالَ أبو مُوسَى: يا رَسُولَ اللهِ، إنَّا بأَرْضٍ يُصْنَعُ فِيها شَرَابٌ مِنَ العَسَلِ يُقالُ لَهُ: البِتْعُ، وشَرَابٌ مِنَ الشَّعِيرِ يُقالُ لَهُ: المِزْرُ. فَقالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٢٦١]

6125. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repel (them) (i.e. to make them hate good deeds and to run away from Islam)."

6126. Narrated 'Āishah رَضِيَ الله عَنها: Whenever Allāh's Messenger ﷺ was given the choice of one of two matters, he would chose the easier of the two, as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allāh's Messenger ﷺ never took revenge over anybody for his own sake but (he did) only when Allāh's Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh's sake."

[See Vol. 4, *Hadīth* No. 3560]

6127. Narrated Al-Azraq bin Qais: We were in the city of Al-Ahwāz on the bank of a river which had dried up. Then Abū Barza Al-Aslamī came riding a horse and he started offering *Ṣalāt* (prayer) and let his horse loose. The horse ran away, so Abū Barza interrupted his *Ṣalāt* (prayer) and went after the horse till he caught it and brought it, and then he offered his *Ṣalāt* (prayer).

There was a man amongst us who was (from the *Khawārij*) having a different opinion. He came saying, "Look at this old man! He left his *Ṣalāt* (prayer) because of a horse." On that Abū Barza came to us and said, "Since the time I left Allāh's Messenger ﷺ, nobody has admonished me; my house is very far from this place, and if I had carried on offering *Ṣalāt* (prayer) and left my horse, I could not have reached my house till night." Then Abū Barza mentioned that he had been in the company of the Prophet ﷺ, and that

٦١٢٥ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «يَسِّرُوا وَلا تُعَسِّرُوا، وسَكِّنُوا وَلا تُنَفِّرُوا».

٦١٢٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: ما خُيِّرَ رَسُولُ اللهِ ﷺ بَينَ أمْرَيْنِ قَطُّ إلَّا أخَذَ أيْسَرَهُما ما لَمْ يَكُنْ إثْماً، فإنْ كانَ إثْماً كانَ أبْعَدَ النَّاسِ مِنْهُ، وَما انْتَقَمَ رَسُولُ الله ﷺ لِنَفْسِهِ في شَيْءٍ قَطُّ إلَّا أنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمُ بِها للهِ. [راجع: ٣٥٦٠]

٦١٢٧ - **حدَّثَنا** أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنِ الأزْرَقِ بنِ قَيْسٍ قالَ: كُنَّا عَلى شاطِئِ نَهَرٍ بالأهْوَازِ قَدْ نَضَبَ عَنْهُ الماءُ فَجاءَ أبو بَرْزَةَ الأسْلَميُّ عَلى فَرَسٍ فَصَلَّى وَخَلَّى فَرَسَهُ فانْطَلَقَتِ الفَرَسُ فَتَرَكَ صَلاتَهُ وتَبِعَها حتى أدْرَكَها فأخَذَها، ثُمَّ جاءَ فَقَضَى صَلاتَهُ، وَفِينا رَجُلٌ لَهُ رأيٌ، فأقْبَلَ يَقُولُ: انْظُرُوا إلى هٰذَا الشَّيْخِ، تَرَكَ صَلاتَهُ مِنْ أجْلِ فَرَسٍ. فأقْبَلَ فَقالَ: ما عَنَّفَنِي أحَدٌ مُنْذُ فارَقْتُ رَسُولَ اللهِ ﷺ، وَقالَ: إنَّ مَنْزِلي مُتَراخٍ فَلَوْ صَلَّيْتُ وَتَرَكْتُ لَمْ آتِ أهْلِي إلى اللَّيْلِ. وذَكَرَ أنَّهُ

صَحِبَ النَّبِيَّ ﷺ فرأى مِنْ تَيْسِيرِهِ.
[راجع: ١٢١١]

he had seen his leniency.

٦١٢٨ - حدَّثنا أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهريِّ ح. وقالَ اللَّيْثُ: حدَّثني يُونُسُ، عَنِ ابنِ شِهابٍ: أخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ أبا هُرَيْرَةَ أخبرَهُ أنَّ أعْرَابِيّاً بالَ في المَسْجِدِ، فثارَ إلَيْهِ النَّاسُ لِيَقَعُوا به فقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «دَعُوهُ وَأهْرِيقُوا عَلَى بَوْلِهِ ذَنُوباً مِنْ ماءٍ، أوْ سَجْلاً مِنْ ماءٍ، فإنَّما بُعِثْتُمْ مُيَسِّرِينَ ولَمْ تُبْعَثُوا مُعَسِّرِينَ».
[راجع: ٢٢٠]

6128. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin urinated in the mosque, and the people rushed to beat him. Allāh's Messenger ﷺ ordered them to leave him, and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet ﷺ then said, "You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them."

(٨١) **بابُ الانْبِساطِ إلى النَّاسِ،** وَقالَ ابنُ مَسْعُودٍ: خالِطِ النَّاسَ وَدِينَكَ لا تَكْلِمَنَّهُ. **والدُّعابَةِ مَعَ الأهْلِ**

(81) CHAPTER. To be cheerful with the people.

Ibn Mas'ūd said, "Mix with the people on the condition that your religion is not injured, and joke with your family."

٦١٢٩ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا أبو التَّيَّاحِ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: إنْ كانَ النَّبِيُّ ﷺ لَيُخالِطُنا حتى يَقُولَ لأخٍ لي صَغِيرٍ: «يا أبا عُمَيرٍ ما فَعَلَ النُّغَيرُ؟». [راجع: ٦٢٠٣]

6129. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to mix with us to the extent that he would say to a younger brother of mine, "O father of 'Umair! What did *An-Nughair* (a kind of bird) do (rhyming the words 'Umair' and 'Nughair')?"

٦١٣٠ - حدَّثنا مُحَمَّدٌ: أخبرَنا أبو مُعاوِيَةَ: حدَّثنا هِشامٌ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ ألْعَبُ بالبَناتِ عِنْدَ النَّبِيِّ ﷺ وكانَ لي صَواحِبُ يَلْعَبْنَ مَعي، فكانَ

6130. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to play with the dolls in the presence of the Prophet ﷺ, and my girl friends also used to play with me. When Allāh's Messenger ﷺ used to enter (my dwelling place), they used to hide themselves, but the Prophet ﷺ would call them to join and play with me.

(The playing with the dolls and similar

images is forbidden, but it was allowed for 'Āishah at that time, as she was a little girl, not yet reached the age of puberty.)

[See *Fath Al-Bārī*]

رَسُولُ اللهِ ﷺ إذا دَخَلَ يَتَقَمَّعْنَ مِنْهُ فَيُسَرِّبُهُنَّ إلَيَّ فَيَلْعَبْنَ مَعِي.

(82) CHAPTER. To be gentle and polite with the people.

It has been mentioned that Abu Ad-Dardā' said, "We give a smile for some people while our hearts curse them."

(٨٢) **بابُ المُدَارَاةِ مَعَ النَّاسِ،**

وَيُذْكَرُ عَنْ أبي الدَّرْدَاءِ: إنَّا لَنَكْشِرُ في وُجُوهِ أقْوَامٍ، وإنَّ قُلُوبَنا لَتَلْعَنُهُمْ.

6131. Narrated 'Āishah رَضِيَ اللهُ عَنها: A man asked permission to see the Prophet ﷺ. He said, "Let him come in. What an evil man of the tribe he is!" Or said, "What an evil brother of the tribe he is." But when he entered, the Prophet ﷺ spoke to him gently, in a polite manner. I said to him, "O Allāh's Messenger! You have said what you have said, then you spoke to him in a very gentle and polite manner?" The Prophet ﷺ said, "The worst people to Allāh are those whom the people leave (undisturbed) to save themselves from their dirty language."

٦١٣١ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ: حَدَّثَهُ عَنْ عُرْوَةَ ابنِ الزُّبَيرِ: أنَّ عائِشَةَ أخْبرَتْهُ أنَّهُ اسْتأذَنَ عَلى النَّبيِّ ﷺ رَجُلٌ، فَقالَ: «ائْذَنُوا لَهُ فَبِئْسَ ابنُ العَشِيرَةِ - أو: بِئْسَ أخُو العَشِيرةِ». فَلَمَّا دَخَلَ ألانَ لَهُ الكَلامَ، فَقُلْتُ: يا رَسُولَ اللهِ، قُلْتَ ما قُلْتَ ثُمَّ ألَنْتَ لَهُ في القَوْلِ؟ فَقالَ: «أيْ عائِشَةُ، إنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ مَنْ تَرَكَهُ، أوْ وَدَعَهُ النَّاسُ اتِّقاءَ فُحْشِهِ».

[راجع: ٦٠٣٢]

6132. Narrated 'Abdullāh bin Abū Mulaika: The Prophet ﷺ was given a gift of a few silken cloaks decorated with gold buttons. He distributed them amongst some of his Companions and put aside one of them for Makhrama. When Makhrama came, the Prophet ﷺ said, "I kept this for you." (Ayyūb, the subnarrator held his garment to show how the Prophet ﷺ showed the cloak to Makhrama who had something unfavourable about his temper.)

٦١٣٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: أخْبرَنا ابنُ عُلَيَّةَ: أخْبرَنا أيُّوبُ، عَنْ عَبْدِاللهِ بنِ أبي مُلَيْكَةَ: أنَّ النَّبِيَّ ﷺ أُهْدِيَتْ لَهُ أقْبِيَةٌ مِنْ دِيباجٍ مُزَرَّرَةٌ بالذَّهَبِ فَقَسَمَها في أناسٍ مِنْ أصحَابِهِ وَعَزَلَ مِنْها وَاحِداً لِمَخْرَمَةَ. فَلَمَّا جاءَ قالَ: «خَبَّأْتُ هٰذا لكَ»، قالَ أيُّوبُ بثَوْبِهِ أنَّهُ يُرِيهِ إيَّاهُ، وكانَ في خُلُقِهِ شَيْءٌ.

وَرَوَاهُ حمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ.
وَقالَ حاتِمُ بنُ وَرْدَانَ: حدَّثَنا أيُّوبُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ: قَدِمَتْ عَلى النَّبيِّ ﷺ أقْبِيَةٌ.
[راجع: ٢٥٩٩]

(83) CHAPTER. A believer is not to be stung twice (by something) out of one and the same hole.[1]

(٨٣) **بابٌ**: لا يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ مَرَّتَينِ،

And Mu'āwiya said, "No one can be wise except the one with experience."

وَقالَ مُعاوِيَةُ: لا حَكِيمَ إلَّا ذُو تَجْرِبَةٍ.

6133. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A believer is not stung twice (by something) out of one and the same hole."

٦١٣٣ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ أنَّهُ قالَ: «لا يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَينِ».

(84) CHAPTER. The right of the guest.

(٨٤) **بابُ** حَقِّ الضَّيْفِ

6134. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ entered upon me and said, "Have I not been informed that you offer *Ṣalāt* (prayer) all the night and observe *Saum* (fast) the whole day?" I said, "Yes." He said, "Do not do so; offer *Ṣalāt* (prayer) at night and also sleep; observe *Saum* (fast) for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to observe *Saum* (fast) for three days a month as the reward of a good deed is multiplied ten times, (that means), as if you observed *Saum*

٦١٣٤ - **حدَّثَنا** إسحاقُ بنُ مَنْصُورٍ: حدَّثَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا حُسَينٌ، عَنْ يَحْيى بنِ أبي كَثِيرٍ، عنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقالَ: «أَلَمْ أُخْبَرْ أنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهارَ؟» قُلْتُ: بَلى، قالَ «فلا تَفْعَلْ، قُمْ ونَمْ وصُمْ وأفْطِرْ، فإنَّ لِجَسَدِكَ عَلَيْكَ حَقّاً، وإنَّ لِعَيْنِكَ عَلَيْكَ حَقّاً، وإنَّ لِزَوْرِكَ عَلَيْكَ حَقّاً، وإنَّ لزَوْجِكَ

---

(1) (Ch. 83) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.

(fast) the whole year." I insisted (on fasting more) so I was given a hard instruction. I said, "I can do more than that (fasting)." The Prophet ﷺ said, "Observe *Saum* (fast) three days every week." But as I insisted (on fasting more) so I was burdened. I said, "I can observe *Saum* more than that." The Prophet ﷺs said, "Observe *Saum* (fast) as Allāh's Prophet Dawūd (David) used to observe *Saum* (fast)." I said "How was the fasting of the Prophet Dawūd?" The Prophet ﷺ said, "Half of a year [i.e., he used to observe *Saum* (fast) on alternate days]."

عَلَيْكَ حَقًّا، وإِنَّكَ عَسَى أَنْ يَطُولَ بِكَ عُمُرٌ، وإِنَّ مِنْ حَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ فإِنَّ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثالِها، فَذٰلِكَ الدَّهْرُ كُلُّهُ». قالَ: فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ فَقُلْتُ: فإِنِّي أُطِيقُ غَيرَ ذٰلِكَ، قالَ: «فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلاثَةَ أَيَّامٍ»، قالَ: فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، قُلْتُ: إِنِّي أُطِيقُ غَيرَ ذٰلِكَ، قالَ: «فصُمْ صَوْمَ نَبِيِّ اللهِ دَاوُدَ»، قُلْتُ: وَما صَوْمُ نَبِيِّ اللهِ دَاوُدَ؟ قالَ: «نِصْفُ الدَّهْرِ». [راجع: ١١٣١]

(85) CHAPTER. To honour one's guest and to serve him with one's own hands.

And the Statement of Allāh تعالى: "(Has the story reached you) of the honoured guests [three angels; Jibrīl (Gabriel) along with another two] of Ibrāhim (Abraham)?" (V.51:24)

(٨٥) بابُ إِكْرامِ الضَّيْفِ وخِدْمَتِهِ إِيَّاهُ بِنَفْسِهِ وَقَوْلِهِ تَعالى: ﴿ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ﴾ [الذاريات: ٢٤]،

قالَ أبو عَبْدِ اللهِ: يُقالُ: هُوَ زَوْرٌ، وَهٰؤُلاءِ زَوْرٌ، وضَيْفٌ؛ وَمَعْناهُ أَضْيافه وزُوَّاره، لأَنَّها مَصْدَرٌ مِثْلُ قَوْمٍ رِضًا وعَدْلٍ، يُقالُ: ماءٌ غَوْرٌ وبِئْرٌ غَوْرٌ، وماءَانِ غَوْرٌ ومِياهٌ غَوْرٌ. ويُقالُ: الغَوْرُ الغائِرُ لا تَنالُهُ الدِّلاءُ. كُلُّ شَيْءٍ غُرْتَ فِيهِ فَهُوَ مَغارَةٌ. ﴿تَّزَاوَرُ﴾ [الكهف: ١٧]: تَمِيلُ مِنَ الزَّوْرِ، والأَزْوَرُ: الأَمْيَلُ.

6135. Narrated Abū Shuraiḥ Al-Ka'bī: Allāh's Messenger ﷺ said, "Whosoever believes in Allāh and the Last Day, should entertain his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day, and a guest

٦١٣٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ سَعيد بنِ أبي سَعيدٍ المَقْبُرِيِّ، عَنْ أبي شُرَيْحٍ الكَعْبِيِّ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ

كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جائِزَتُهُ يَوْمٌ ولَيْلَةٌ، والضِّيَافَةُ ثَلاثَةُ أيَّامٍ فَمَا بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ. وَلا يَحِلُّ لَهُ أنْ يَثْوِيَ عِنْدَهُ حتَّى يُحْرِجَهُ». [راجع: ٦٠١٩]

حدَّثنا إسْماعِيلُ قالَ: حدَّثني مالكٌ مِثْلَهُ، وزَادَ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أوْ لِيَصْمُتْ».

is to be entertained for three days, and whatever is offered beyond that, is regarded as something given in *Sadaqa* (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."

Narrated Mālik similarly as above adding: "Whosoever believes in Allāh and the Last Day should talk what is good or keep quiet." (i.e., abstain from dirty and evil talk, and should think before uttering).

٦١٣٦ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا ابنُ مَهْدِيٍّ: حدَّثنا سُفْيانُ، عَنْ أبي حَصينٍ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أوْ لِيَصْمُتْ». [راجع: ٥١٨٥]

6136. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whosoever believes in Allāh and the Last Day, should not harm his neighbour; and whosoever believes in Allāh and the Last Day, should entertain his guest generously and whosoever believes in Allāh and the Last Day, should talk what is good or keep quiet."

٦١٣٧ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: قُلْنا: يا رَسُولَ اللهِ، إنَّكَ تَبْعَثُنا فَنَنْزِلُ بقَوْمٍ فَلا يَقْرُونَنا، فَمَا تَرَى فيه؟ فَقالَ لَنا رَسُولُ اللهِ ﷺ: «إنْ نَزَلْتُمْ بقَوْمٍ فأمَرُوا لَكُمْ بِما يَنْبَغي للضَّيْفِ فاقْبَلُوا، فإنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضيْفِ الَّذي يَنْبَغي لَهُمْ» [راجع: ٢٤٦١].

6137. Narrated 'Uqba bin 'Āmir رضِيَ اللهُ عَنْهُ: We said, "O Allāh's Messenger! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" Allāh's Messenger ﷺ said to us, "If you stay with some people and they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the right of the guest, which they ought to give."

6138. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whosoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day, should unite the bond of kinship (i.e., keep good relation with his kith and kin); and whoever believes in Allāh and the Last Day, should talk what is good or keep quiet."

٦١٣٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ كانَ يُؤمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. ومَنْ كان يُؤمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَصِلْ رَحِمَهُ. وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أو لِيَصْمُتْ». [راجع: ٥١٨٥]

(86) CHAPTER. To prepare the meals and to trouble oneself for the guest.

(٨٦) بابُ صُنْعِ الطَّعامِ والتَّكَلُّفِ للضَّيْفِ

6139. Narrated Abū Juḥaifa: The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Ad-Dardā'. Salmān paid a visit to Abū Ad-Dardā' and found Umm Ad-Dardā' dressed in shabby clothes and asked her why she was in that state? She replied, "Your brother, Abū Ad-Dardā' is not interested in the luxuries of this world." In the meantime Abū Ad-Dardā' came and prepared a meal for him (Salmān), and said to him, "(Please) eat for I am fasting." Salmān said, "I am not going to eat, unless you eat (too)." So Abū Ad-Dardā' ate. When it was night, Abū Ad-Dardā' got up [for the night *Ṣalāt* (prayer)]. Salmān said (to him), "Sleep" and he slept. Again Abū Ad-Dardā' got up (for the *Ṣalāt*), and Salmān said (to him), "Sleep." When it was the last part of the night, Salmān said to him, "Get up now [for the *Ṣalāt* (prayer)]." So both of them offered their *Ṣalāt* (prayer) and Salmān said to Abū Ad-Dardā, "Your Lord (Allāh) has a right on you; and your ownself has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you". Later on Abū Ad-

٦١٣٩ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا جَعْفَرُ بنُ عَوْنٍ: حدَّثنا أبو العُمَيْسِ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ، عَنْ أبيهِ قالَ: آخى النَّبِيُّ ﷺ بَيْنَ سَلْمانَ وأبي الدَّرْداءِ، فَزارَ سَلْمانُ أبا الدَّرْداءِ، فَرأى أُمَّ الدَّرْداءِ مُتَبَذِّلَةً، فَقالَ لَها: ما شَأنُكِ؟ قالَتْ: أخُوكَ أبو الدَّرْداءِ لَيْسَ لَهُ حاجَةٌ في الدُّنيا. فَجاءَ أبو الدَّرْداءِ فصَنَعَ لَهُ طَعاماً فَقالَ: كُلْ فإنّي صائمٌ. قالَ: ما أنا بآكِلٍ حتَّى تأكُلَ، فأكَلَ، فَلَمَّا كانَ اللَّيْلُ ذَهَبَ أبو الدَّرْداءِ يَقُومُ فَقالَ: نَمْ، فَنامَ. ثُمَّ ذَهَبَ يَقُومُ فَقالَ: نَمْ، فَلَمَّا كانَ آخِرُ اللَّيْلِ قالَ سَلْمانُ: قُمِ الآنَ، قالَ: فَصَلَّيا، فَقالَ لَهُ سَلْمانُ: إنَّ لِرَبِّكَ عَلَيكَ حَقّاً، ولِنَفْسِكَ عَلَيْكَ حَقّاً، ولأهْلِكَ عَلَيْكَ حَقّاً، فأعْطِ

Dardā' visited the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said, "Salmān has spoken the truth."

كُلَّ ذِي حَقٍّ حَقَّه، فأتى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمانُ».

أبو جُحَيْفَةَ وَهْبٌ السُّوَائِيُّ يُقالُ: وَهْبُ الخَيرِ. [راجع: ١٩٦٨]

(87) CHAPTER. What is disliked as regard anger and impatience before a guest.

(٨٧) بابُ ما يُكْرَهُ مِنَ الغَضَبِ والجَزَعِ عِنْدَ الضَّيْفِ

6140. Narrated 'Abdur-Raḥmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما: Abū Bakr invited a group of people and told me, "Look after your guests." Abū Bakr added, "I am going to visit the Prophet ﷺ, and you should finish serving them before I return." 'Abdur-Raḥmān said, "So I went at once and served them with what was available at that time in the house and requested them to eat." They said, "Where is the owner of the house (i.e., Abū Bakr)?" 'Abdur-Raḥmān said, "Take your meal." They said, "We will not eat until the owner of the house comes." 'Abdur-Raḥmān said, "Accept your meal from us, for if my father comes and finds you not having taken your meals yet, we will be blamed severely by him" but they refused to take their meals. So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abū Bakr called, "O 'Abdur Raḥmān!" I kept quiet. He then called again, "O 'Abdur-Raḥmān!" I kept quiet and he called again, "O ignorant (boy)! I beseech you by Allāh, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." Abū Bakr said, "As you have been waiting for me, by Allāh, I will not eat of it tonight." They said, "By Allāh,

٦١٤٠ - حدَّثنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثَنا عَبْدُ الأعْلَى: حدَّثَنا سَعيدٌ الجُرَيْرِيُّ، عَنْ أَبي عُثْمانَ، عَنْ عَبْدِ الرَّحمٰنِ بنِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما، أنَّ أبا بَكْرٍ تَضَيَّفَ رَهْطاً فَقالَ لِعَبْدِ الرَّحمٰنِ: دُونَكَ أضْيافَكَ فإنِّي مُنْطَلِقٌ إلى النَّبِيِّ ﷺ فافْرُغْ مِنْ قِراهُمْ قَبْلَ أنْ أجيءَ. فانْطَلَقَ عَبْدُ الرَّحمٰنِ فأتاهُمْ بِمَا عِنْدَهُ فَقالَ: اطْعَمُوا، فَقالُوا: أيْنَ رَبُّ مَنْزِلِنا؟ قالَ: اطْعَمُوا، قالُوا: ما نَحْنُ بآكِلِينَ حتَّى يَجِيءَ رَبُّ مَنْزِلِنا؟ قالَ: اقْبَلُوا عَنَّا قِراكُمْ فإنَّهُ إنْ جاءَ ولَمْ تَطْعَمُوا لَنَلْقَيَنَّ مِنْهُ، فأبَوْا فَعَرَفْتُ أنَّهُ يَجِدُ عَلَيَّ. فَلَمَّا جاءَ تَنَحَّيْتُ عَنْهُ فَقالَ: ما صَنَعْتُمْ؟ فأخْبَرُوهُ فَقالَ: يا عَبْدَ الرَّحمٰنِ، فَسَكَتُّ ثُمَّ قالَ: يا عَبْدَ الرَّحمٰنِ، فَسَكَتُّ، فَقالَ: يا غُنْثَرُ، أقْسَمْتُ عَلَيْكَ إنْ كُنْتَ تَسْمَعُ صَوْتِي لَمَّا جِئْتَ، فخَرَجْتُ فَقُلْتُ: سَلْ أضيافَكَ، فَقالُوا: صَدَقَ، أتانا بِهِ، قالَ: فإنَّما انْتَظَرْتُمونِي، وَاللهِ لا

أَطْعَمُهُ اللَّيْلَةَ، فَقالَ الآخَرُونَ: واللهِ لا نَطْعَمُهُ حتَّى تَطْعَمَهُ. قالَ: لَمْ أَرَ في الشَّرِّ كاللَّيْلَةِ، وَيْلَكُمْ ما أنْتُمْ؟ لِمَ لا تَقْبَلُونَ عَنَّا قِراكُمْ، هاتِ طَعامَكَ، فَجاءَهُ فَوَضَعَ يَدَهُ فَقالَ: باسْمِ اللهِ، الأُولى لِلشَّيْطانِ؛ فأكَلَ وأكَلُوا.

[راجع: ٦٠٢]

we will not eat of it till you eat of it." He said, "I have never seen a night like this night in evil. What is wrong with you? Why don't you accept your meals of hospitality from us?" (He said to me), "Bring your meal." I brought it to him, and he put his hand in it, saying, "In the Name of Allāh. The first (state of fury) was because of Satan." So Abū Bakr ate and so did his guests.

[See Vol. 4, *Hadīth* No. 3581]

(٨٨) بابُ قَوْلِ الضَّيْفِ لِصاحِبِهِ: وَاللهِ لا آكُلُ حتَّى تأكُلَ،

(88) CHAPTER. The saying of a guest to his host: "By Allāh, I will not eat till you eat."

فِيهِ حَدِيثُ أبي جُحَيْفَةَ عَنِ النَّبيِّ ﷺ.

This is narrated by Abū Juhaifa that the Prophet ﷺ said so.

٦١٤١ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ سُلَيْمانَ، عَنْ أبي عُثْمانَ قال: قالَ عَبْدُ الرَّحمٰنِ بنُ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: جاءَ أبو بَكْرٍ بِضَيْفٍ لَهُ أوْ بأضْيافٍ لَهُ فأمْسَى عِنْدَ النَّبيِّ ﷺ، فَلَمَّا جاءَ قالَتْ أُمِّي: احْتَبَسْتَ عَنْ ضَيْفِكَ أوْ أضْيافِكَ اللَّيْلَةَ! قالَ: أَوَ ما عَشَّيْتِهِمْ؟ فَقالَتْ: عَرَضْنا عَلَيْهِ أوْ عَلَيْهِمْ فأبَوْا أوْ فأبى، فَغَضِبَ أبو بَكْرٍ فَسَبَّ وجَدَّعَ، وحَلَفَ لا يَطْعَمُهُ. فاخْتَبأْتُ أنا فَقالَ: يا غُنْثَرُ، فحَلَفَتِ المَرأةُ لا تَطْعَمُهُ حَتَّى يَطْعَمَهُ، فحلفَ الضَّيْفُ أوِ الأضْيافُ أنْ لا يَطْعَمَهُ أوْ يَطْعَمُوهُ حتَّى يَطْعَمَهُ، فَقالَ أبو بَكْرٍ: كأنَّ هٰذِهِ مِنَ الشَّيْطانِ، فَدَعا بالطَّعامِ فأكَلَ

6141. Narrated 'Abdur-Rahmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما: Abū Bakr came with a guest or some guests, but he stayed late at night with the Prophet ﷺ, and when he came, my mother said (to him), "Have you been detained from your guest or guests tonight?" He said, "Haven't you served the supper to them?" She replied, "We presented the meal to him or to them, but he or they refused to eat." Abū Bakr became angry, rebuked me and invoked Allāh to cause (my) ears to be cut and swore not to eat of it!" I hid myself, and he called me, "O ignorant (boy)!" Abū Bakr's wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he (Abū Bakr) ate of it. Abū Bakr said, "All that happened was from Satan." So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), "O sister of Banī Firās! What is this?" She said, "O pleasure of my eyes! The meal is now more than it had been before we started eating." So they ate of it

and sent the rest of that meal to the Prophet ﷺ. It is said that the Prophet ﷺ also ate of it.

وأكَلُوا، فجَعَلُوا لا يَرْفَعون لُقْمةً إلَّا رَبا مِنْ أسْفَلِها أكْثَرُ مِنْها فقالَ: يا أُخْتَ بَني فِرَاسٍ، ما هٰذا؟ فقالَتْ: وَقُرَّةِ عَيْني إنَّها الآنَ لأكْثَرُ قَبْلَ أنْ نأكُلَ، فأكَلُوا، وبَعَثَ بِها إلى النَّبيِّ ﷺ فَذكَرَ أنَّهُ أكَلَ مِنْها. [راجع: ٦٠٢]

(89) CHAPTER. To respect the old ones, and the elder one should start talking or asking.

(٨٩) بابُ إكْرامِ الكَبِيرِ، وَيَبْدأُ الأكْبرُ بالكَلامِ والسُّؤالِ

6142, 6143. Narrated Rāfi' bin Khadīj and Sahl bin Abū Hathma: 'Abdullāh bin Sahl and Muhaiyisa bin Mas'ūd went to Khaibar and they dispersed in the gardens of the date-palm trees where 'Abdullāh bin Sahl was murdered. Then 'Abdur-Rahmān bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas'ūd, came to the Prophet ﷺ and spoke about the case of their (murdered) friend. 'Abdur-Rahmān, who was the youngest of them all, started talking. The Prophet ﷺ said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet ﷺ said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man" or said, "... your companion". They said, "O Allāh's Messenger! The murder was a thing we did not witness." The Prophet ﷺ said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allāh's Messenger! They are disbelievers (and they will take a false oath)." Then Allāh's Messenger ﷺ himself paid the blood money to them.

Sahl added, "I came upon a she-camel from those camels (which was given in blood money), while I entered their stable,

٦١٤٢، ٦١٤٣ - حدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ مَوْلَى الأنْصارِ، عَنْ رَافِعِ بنِ خَديجٍ وسَهْلِ بنِ أبي حَثْمَةَ أنَّهُما حَدَّثاهُ أنَّ عَبْدَ اللهِ بنَ سَهْلٍ ومُحَيِّصَةَ بنَ مَسْعُودٍ أتَيا خَيْبَرَ فَتَفَرَّقا في النَّخْلِ فقُتِلَ عَبْدُ اللهِ بنُ سَهْلٍ، فَجاءَ عَبْدُ الرَّحمٰنِ بنُ سَهْلٍ وحُوَيِّصَةُ ومُحَيِّصَةُ ابْنا مَسْعُودٍ إلى النَّبيِّ ﷺ فتَكَلَّمُوا في أمرِ صاحِبِهِمْ، فَبَدأ عَبْدُ الرَّحمٰنِ وكانَ أصْغَرَ القَوْمِ، فقالَ النَّبيُّ ﷺ: «كَبِّرِ الكُبْرَ». - قالَ يَحْيَى: لِيَلِيَ الكَلامَ الأكْبرُ - فتَكَلَّمُوا في أمْرِ صاحِبِهِمْ، فقالَ النَّبيُّ ﷺ: «أتَسْتَحِقُّونَ قَتِيلَكُمْ - أوْ قالَ: صَاحِبَكُمْ - بأيمانِ خَمْسِينَ مِنْكُمْ؟» قالُوا: يا رَسُولَ اللهِ، أمْرٌ لَمْ نَرَهُ. قالَ: «فتُبرِئُكُمْ يَهُودُ في أيْمانِ خَمْسِينَ مِنْهُمْ». قالُوا: يا رَسُولَ

اللهِ، قَوْمٌ كُفَّارٌ. فَوَدَاهُمْ رَسُولُ اللهِ ﷺ مِنْ قِبَلِهِ. قالَ سَهْلٌ: فأَدْرَكْتُ ناقةً مِنْ تِلكَ الإبلِ فَدَخَلَتْ مِرْبَداً لَهُمْ فَرَكَضَتْني برِجْلِها.

قالَ اللَّيْثُ: حدَّثَني يَحْيَى، عَنْ بُشَيرٍ، عَنْ سَهْلٍ قالَ يَحْيَى: حَسِبْتُ أنهُ قالَ: مَعَ رَافعِ بْنِ خَدِيجٍ. وَقالَ ابنُ عُيَيْنَةَ: حدَّثَنا يَحْيى عَنْ بُشَيْرٍ عَنْ سَهْلٍ وَحْدَهُ. [راجع: ٢٧٠٢]

it hit me with its leg."

٦١٤٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أخْبِرُوني بشَجَرَةٍ مَثَلُها مَثَلُ المُسْلِمِ، تُؤْتِي أُكُلَها كُلَّ حِينٍ بإذْنِ رَبِّها، وَلا تَحتُّ وَرَقُها». فَوَقَعَ في نَفْسِي النَّخْلةُ فكَرِهْتُ أنْ أتكَلَّمَ وثَمَّ أبو بَكْرٍ وعُمَرُ. فَلَمَّا لَمْ يَتَكَلَّما قالَ النَّبي ﷺ: «هيَ النَّخْلَةُ». فَلَمَّا خَرَجْتُ مَعَ أبي قُلْتُ: يا أبَتاه، وَقَعَ في نَفْسِي النَّخْلَةُ. قالَ: ما مَنَعَكَ أنْ تَقُولَها؟ لَوْ كُنْتَ قُلْتَها كانَ أحبَّ إليَّ مِنْ كَذَا وكَذَا. قالَ: ما مَنَعَني إلَّا أنّي لَمْ أرَكَ وَلا أبا بَكْرٍ تَكَلَّمْتُما فكَرِهْتُ. [راجع: ٦١]

6144. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord (Allāh), and the leaves of which do not fall." I thought of the date-palm tree, but I disliked to speak because Abū Bakr and 'Umar were present there. When nobody spoke, the Prophet ﷺ said, "It is the date-palm tree." When I came out with my father, I said, "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it? Had you said it, it would have been more dearer to me than such and such a thing (fortune)." I said, "Nothing prevented me but the fact that neither you nor Abū Bakr spoke, so I disliked to speak (in your presence)."

(٩٠) بابٌ ما يَجُوزُ مِنَ الشِّعْرِ والرَّجَزِ والحُداءِ وَما يُكْرَهُ مِنْهُ،

وَقَوْلِه تَعالى: ﴿وَالشُّعَرَآءُ يَتَّبِعُهُمُ

(90) CHAPTER. What kinds of poetry, *Rajaz*(1) and *Ḥudā*(2) is allowed and what kinds thereof are disliked.

And the Statement of Allāh تعالى:

(1) (Ch. 90) *Rajaz*: name of a poetical metre.
(2) (Ch. 90) *Ḥudā'*: chanting of camel-drivers, keeping time to the camels' paces.

﴿ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾﴾ [الشعراء: ٢٢٤-٢٢٧] قالَ ابنُ عَبَّاسٍ: في كُلِّ لَغْوٍ يَخُوضُونَ.

"As for the poets, the erring ones follow them. See you not that they speak about every subject (praising people — right or wrong) in their poetry? And that they say what they do not do. Except those who believe (in the Oneness of Allah — Islāmic Monotheism), and do righteous deeds, and remember Allah much, and vindicate themselves after they have been wronged [by replying back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned." (V.26:224-227)

And Ibn 'Abbās said, "They speak about all vague talks."

٦١٤٥ - حدَّثَنا أبو اليَمانِ: أخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: أخبَرَني أبو بَكرِ بنُ عَبْدِ الرَّحمٰنِ: أنَّ مَرْوَانَ بنَ الحَكَمِ أخبَرَهُ: أنَّ عَبْدَ الرَّحمٰنِ بنَ الأسْوَدِ بنِ عَبْدِ يَغُوثَ أخبَرَهُ أنَّ أُبيَّ بنَ كَعْبٍ أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ مِنَ الشِّعْرِ حِكْمَةً».

6145. Narrated Ubaī bin Ka'b: Allāh's Messenger ﷺ said, "Some poetry contains wisdom."

٦١٤٦ - حدَّثَنا أبو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنِ الأسْوَدِ بنِ قَيْسٍ: سَمِعْتُ جُنْدَباً يَقُولُ: بَيْنَما النَّبيُّ ﷺ يَمْشي إذْ أصابَهُ حَجَرٌ فعثَرَ فَدَمِيَتْ إصْبَعُهُ، فَقالَ:

«هَلْ أنْتِ إلَّا إصْبَعٌ دَمِيتِ
وفي سَبِيلِ اللهِ ما لَقِيتِ».

[راجع: ٢٨٠٢]

6146. Narrated Jundub: While the Prophet ﷺ was walking, a stone hit his foot and he stumbled and his toe (was injured and) bled. He then (quoting a poetic verse) said, "You are not more than a toe which has been bathed in blood in Allāh's Cause."

٦١٤٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ:

6147. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most true words

حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ: حدَّثَنا أبو سَلَمَة، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «أصْدَقُ كَلِمَةٍ قالَها الشَّاعِرُ كَلِمَةُ لَبِيدٍ:

ألا كُلُّ شَيْءٍ ما خَلا اللهَ باطِلُ

وكادَ أُمَيَّةُ بنُ أبي الصَّلْتِ أنْ يُسْلِمَ». [راجع: ٣٨٤١]

said by a poet was the words of Labīd. He said, 'Verily, except Allāh everything is *Bātilu* (perishable) and Umaiyya bin Abī Aṣ-Ṣalt was about to embrace Islām.' "

[See Vol. 5, *Hadīth* No 3841]

٦١٤٨ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمُ بن إسْماعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ فَسِرْنا لَيْلاً، فَقالَ رَجُلٌ مِنَ القَوْمِ لعامِرِ بنِ الأكْوَعِ: ألا تُسْمِعُنا مِنْ هُنَيْهاتِكَ؟ قالَ: وكانَ عامِرٌ رَجُلاً شاعِراً، فَنَزَلَ يَحْدُو بالقَوْمِ يَقُولُ:

اللَّهُم لَوْلا أنْتَ ما اهْتَدَيْنا
وَلا تَصَدَّقْنا وَلا صَلَّيْنا
فاغْفِرْ فِداءً لَكَ ما اقْتَفَيْنا
وَثَبِّتِ الأقْدامَ إنْ لاقَيْنا
وألْقِيَنْ سَكِينَةً عَلَيْنا
إنَّا إذا صِيحَ بِنا أتَيْنا
وبالصِياحِ عَوَّلُوا عَلَيْنا

فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ هٰذا السَّائِقُ؟» قالُوا: عامِرُ بنُ الأكْوعِ، فَقالَ: «يَرْحَمُهُ اللهُ». فَقالَ رَجُلٌ مِنَ القَوْمِ: وَجَبَتْ يا نَبِيَّ اللهِ لَوْلا أمْتَعْتَنا بِهِ. قالَ: فأتَيْنا خَيْبَرَ فحاصَرْناهُمْ

6148. Narrated Salama bin Al-Akwa': We went out with Allāh's Messenger ﷺ to Khaibar and we travelled during the night. A man amongst the people said to 'Āmir bin Al-Akwa', "Won't you let us hear your poetry?" 'Āmir was a poet, and so he got down and started (chanting *Hudā*) reciting for the people poetry that kept pace with the camel's footsteps, saying:

"O Allāh! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have offered *Salāt* (prayer). So please forgive us what we have committed. Let all of us be sacrificed for Your Cause (*Jihād*) and when we meet our enemy, make our feet firm, and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us".

Allāh's Messenger ﷺ said, "Who is that driver (of the camels)?" They said, "He is 'Āmir bin Al-Akwa'. He said, "May Allāh bestow His Mercy on him." A man among the people said, "Has martyrdom been granted to him, O Allāh's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allāh helped the Muslims

حتَّى أَصابَتْنا مَخْمَصَةٌ شَديدَةٌ، ثُمَّ إن اللهَ فَتَحها عَلَيْهِمْ، فَلَمَّا أمْسَى النَّاسُ اليَوْمَ الَّذي فُتِحَتْ عَلَيْهِمْ أوْقَدُوا نِيرَاناً كَثيرَةً، فَقالَ رَسُولُ اللهِ ﷺ: «ما هٰذِهِ النِّيرَانُ؟ عَلى أيِّ شَيْءٍ تُوقِدُونَ؟» قالُوا: عَلى لَحْمٍ. قالَ: «عَلى أيِّ لَحْمٍ؟» قالُوا: عَلى لَحْمِ حُمُرٍ إنْسِيَّةٍ، فَقالَ رَسُولُ اللهِ ﷺ: «أهْرِقُوهَا واكْسِرُوها» فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أَوْ نُهْرِيقُها ونَغْسِلُها؟ قالَ: «أوْ ذاكَ». فَلَمَّا تَصافَّ القَوْمُ كانَ سَيْفُ عامِرٍ فِيهِ قِصَرٌ، فَتَناوَلَ بِهِ يَهُودِيّاً لِيَضْرِبَهُ وَيَرْجِعُ ذُبابُ سَيْفِهِ، فأصابَ رُكْبَةَ عامِرٍ فَماتَ مِنْهُ، فَلَمَّا قَفَلُوا قالَ سَلَمَةُ: رَآنِي رَسُولُ اللهِ ﷺ شاحِباً فَقالَ لِي: «ما لَكَ؟» فَقُلْتُ: فِدًى لكَ أبي وأُمِّي، زَعَمُوا أن عامِراً حَبِطَ عَمَلُهُ، قالَ: «مَنْ قالَهُ؟» قُلْتُ: قالَهُ فُلانٌ وفُلانٌ وفُلانٌ وأُسَيْدُ بنُ الحُضَيرِ الأنْصارِيُّ. فَقالَ رَسُولُ اللهِ ﷺ: «كَذَبَ مَنْ قالَهُ، إن لَهُ لأجْرَيْنِ - وجَمَعَ بَيْنَ إصْبَعَيْهِ - إنَّهُ لَجاهِدٌ مُجاهِدٌ، قَلَّ عَرَبِيٌّ نَشَأَ بها مِثْلَهُ».

[راجع: ٢٤٧٧]

conquer Khaibar. In the evening of its conquest the people made many fires. Allāh's Messenger ﷺ asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allāh's Messenger ﷺ said, "Throw away the meat and break the cooking pots." A man said, "O Allāh's Messenger! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that, too." When the army files were aligned in rows (for the battle), 'Āmir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Āmir's knee and caused him to die. When the Muslims returned (from the battle), Salama said: Allāh's Messenger ﷺ saw me pale and said, "What is wrong with you?' I said, "Let my parents be sacrificed for you! The people claim that all the deeds of 'Āmir have been annulled." The Prophet ﷺ asked, "Who said so?" I replied, "So-and-so and so-and-so and so-and-so and Usaid bin Al-Ḥuḍair Al-Anṣāri." Then Allāh's Messenger ﷺ said, "Whoever says so is telling a lie. Verily, 'Āmir will have double reward." (While speaking) the Prophet ﷺ put two of his fingers together to indicate that, and added, "He was really a hard-working man and a *Mujāhid* (devout fighter in Allāh's Cause) and rarely have there lived in it (i.e., Al-Madīna or the battlefield) an Arab like him."

٦١٤٩ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا إسْماعِيلُ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ

6149. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: The Prophet ﷺ came to some of his wives among whom there was Umm Sulaim, and said, "May Allāh be Merciful to you, O Anjasha![1] Drive the camels slowly, as they

(1) (H. 6149) The name of camel-driver.

are carrying glass vessels!"[1] Abū Qilāba said, "The Prophet ﷺ said a sentence (i.e., the above metaphor) which, had anyone of you said it, you would have admonished him for it."[2] [i.e., women being compared to glass vessels]

عَنْهُ قالَ: أَتَى النَّبِيُّ ﷺ عَلى بَعْضِ نِسائِهِ ومَعَهُنَّ أُمُّ سُلَيْمٍ، فَقالَ: «وَيْحَكَ يا أَنجَشَةُ! رُوَيْدَكَ سَوْقاً بالقَوارِيرِ»، قالَ أبو قِلابَةَ: فتَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بَعْضُكُمْ لَعِبْتُمُوها عَلَيْهِ قولُه: «سَوْقَكَ بالقَوارِيرِ». [انظر: ٦١٦١، ٦٢٠٢، ٦٢٠٩، ٦٢١٠، ٦٢١١]

(91) CHAPTER. Lampooning *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ).

(٩١) بابُ هِجاءِ المُشْرِكِينَ

6150. Narrated 'Āishah رَضِيَ اللهُ عَنها: Hassān bin Thābit asked the permission of Allāh's Messenger ﷺ to lampoon *Al-Mushrikūn* (in his poetry). Allāh's Messenger ﷺ said, "What about my forefathers (ancestry)?" Hassān said (to the Prophet ﷺ), "I will take you out of them as a hair is taken out of dough."

Narrated Hishām bin 'Urwa that his father said, "I called Hassān with bad names in front of 'Āishah." She said, "Don't call him with bad names because he used to defend Allāh's Messenger ﷺ (against *Al-Mushrikūn* with his poetry)."

٦١٥٠ - **حَدَّثَنا** مُحَمَّدٌ: حَدَّثَنا عَبْدَةُ: أَخبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اسْتَأْذَنَ حَسَّانُ بنُ ثابِتٍ رَسُولَ اللهِ ﷺ في هِجاءِ المُشْرِكِينَ، فَقالَ رَسُولُ اللهِ ﷺ: «فكَيْفَ بِنَسَبِي؟» فَقالَ حَسَّانُ: لأَسُلَّنَّكَ مِنْهُمْ كَما تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ.

وَعَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ قالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عائشَةَ فَقالَتْ: لاتَسُبَّهُ فإنَّهُ كانَ يُنافِحُ عَنْ رَسُولِ اللهِ ﷺ. [راجع: ٣٥٣١]

6151. Narrated Al-Haitham bin Abū Sinān that he heard Abū Hurairah in his narration, mentioning that the Prophet ﷺ

٦١٥١ - **حَدَّثَنا** أَصْبَغُ: أَخبرَنا عَبْدُ اللهِ بنُ وَهْبٍ: أَخبرَني يُونُسُ،

(1) (H. 6149) Women are compared to glass vessels because of their tenderness and vulnerability.

(2) (H. 6149) Abū Qilāba means that such a metaphor was only to be accepted from an eloquent person like the Prophet ﷺ (i.e. women — as glass vessels).

said, "A Muslim brother of yours who does not say dirty words." And by that he meant Ibn Rawāḥa, who (in his poetry) said: 'We have Allāh's Messenger with us who recites Allāh's Book (the Noble Qur'ān) in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allāh while *Al-Mushrikūn* (the pagans etc.) are sound asleep in their beds.' "

6152. Narrated Abū Salama bin 'Abdur-Raḥmān bin 'Aūf that he heard Ḥassān bin Thābit Al-Anṣārī asking the witness of Abū Hurairah, saying, "O Abū Hurairah! I beseech you by Allāh (to tell me). Did you hear Allāh's Messenger ﷺ saying 'O Ḥassān! Reply on behalf of Allāh's Messenger ﷺ. O Allāh! Support him (Ḥassān) with the *Rūḥ-ul-Qudus* [i.e., angel Jibrīl (Gabriel)]?"' Abū Hurairah said, "Yes."

عَنِ ابنِ شِهابٍ أن الهَيْثَمَ بنَ أبي سِنانٍ أخْبَرَهُ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ في قَصَصِهِ، يَذْكُرُ النَّبيَّ ﷺ يَقولُ: «إن أخاً لَكُمْ لا يَقُولُ الرفَثَ»، يَعْنِي بذَلكَ ابنَ رَوَاحَةَ، قال:

فِينا رَسُولُ اللهِ يَتْلُو كِتابَهُ
إذا انْشَقَ مَعْرُوفٌ من الفجرِ ساطعُ
أرَانا الهُدى بعدَ العَمَى فَقُلُوبُنا
بِهِ مُوقِناتٌ أنَّ ما قالَ وَاقِعُ
يَبِيتُ يُجافِي جَنْبَهُ عنْ فِرَاشِهِ
إذا اسْتَثْقَلَتْ بالكافِرِينَ المضاجعُ

تابَعَهُ عُقَيْلٌ عَنِ الزُّهْرِيّ. وَقالَ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيّ، عَنْ سَعيدٍ والأعْرَجِ، عَنْ أبي هُرَيْرَةَ. [راجع: ١١٥٥]

٦١٥٢ - حدَّثَنَا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيّ ح. وحدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي أخي، عَنْ سُلَيْمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ: عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ: أنَّهُ سَمِعَ حَسَّانَ بنَ ثابِتٍ الأنْصارِيَّ يَسْتَشْهِدُ أبا هُرَيْرَةَ فَيَقُولُ: يا أبا هُرَيْرَةَ، نَشَدْتُكَ اللهَ، هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «يا حَسَّانُ أجِبْ عَنْ رَسُولِ اللهِ ﷺ، اللَّهُمَّ أيِّدْهُ بِرُوحِ القُدُسِ»: قالَ أبو هُرَيْرَةَ: نَعَمْ. [راجع: ٤٥٣]

6153. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ḥassān, "Lampoon them (*Al-Mushrikūn* — the pagans etc.) in your poetry, and Jibrīl (Gabriel) is with you."

٦١٥٣ - حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ لحَسَّانَ: «اهْجُهُمْ - أوْ قالَ: هاجِهِمْ - وَجِبرِيلُ مَعَكَ».

[راجع: ٣٢١٣]

(92) CHAPTER. It is disliked for one to indulge in poetry to the extent that it diverts him from Allāh's remembrance, and from (religious) knowledge and from (recitation of) the Qur'ān.

(٩٢) بابٌ ما يُكْرَهُ أنْ يَكُونَ الغالِبَ عَلى الإنْسانِ الشِّعْرُ حتَّى يَصُدَّهُ عَنْ ذِكْرِ اللهِ والعِلْمِ والقُرآنِ

6154. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

٦١٥٤ - حدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى: أخْبَرَنا حَنْظَلَةُ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لأنْ يَمْتَلِئَ جَوْفُ أحَدِكُمْ قَيْحاً خَيرٌ لَهُ مِنْ أنْ يَمْتَلِئَ شِعْراً».

6155. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry."

٦١٥٥ - حدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: سَمِعْتُ أبا صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لأنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحاً يَرِيهِ خَيرٌ مِنْ أنْ يَمْتَلِئَ شِعْراً».

(93) CHAPTER. The statement of the Prophet ﷺ: *Taribat yamīnuka* (may your right hand be in dust)![1] and *Aqra ḥalqa.* (It is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.)

(٩٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «تَرِبَتْ يَمِينُكَ»، و«عَقْرَى حَلْقَى»

(1) (Ch. 93) The literal meaning of the expression is not intended. It is just an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

6156. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Aflah, the brother of Abul-Qu'ais asked my permission to enter after the verses of *Al-Ḥijāb* (veiling of ladies) were revealed, and I said, "By Allāh, I will not admit him, unless I take permission of Allāh's Messenger ﷺ for it was not the brother of Abul-Qu'ais who had suckled me, but it was the wife of Abul-Qu'ais who had suckled me." Then Allāh's Messenger ﷺ entered upon me, and I said, "O Allāh's Messenger! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), *Taribat yamīnuki*." 'Urwa said, "Because of this reason, 'Āishah used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations."

[See Vol. 7, *Ḥadīth* No. 5099]

٦١٥٦ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَن عائشَةَ قالَتْ: إنَّ أفْلَحَ أخا أبي القُعَيْسِ اسْتأذَنَ عَلَيَّ بَعْدَما نَزَلَ الحِجابُ فَقُلْتُ: وَاللهِ لا آذَنُ لَهُ حتَّى أسْتأذِنَ رَسُولَ اللهِ ﷺ، فإنَّ أخا أَبي القُعَيْسِ لَيْسَ هُوَ أرْضَعَني، وَلٰكِنْ أرْضَعَتْني امْرأةُ أبي القُعَيْسِ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ الرَّجُلَ لَيْسَ هُوَ أرْضَعَني وَلٰكِنْ أرْضَعَتْني امْرأتُهُ. قالَ: «ائْذَني لَهُ فإنَّهُ عَمُّكِ، تَرِبَتْ يَمِينُكِ»، قالَ عُرْوَةُ: فَبِذٰلكَ كانَتْ عائشَةُ تَقُولُ: حَرِّمُوا مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ. [راجع: ٢٦٤٤]

6157. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ intended to return home after the performance of the *Ḥajj*, and he saw Ṣafiyya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet ﷺ said, "*Aqra ḥalqa*!" — an expression used in the Quraish dialect — "You will detain us." The Prophet ﷺ then asked (her), "Did you perform the *Ṭawāf-al-Ifāḍa* on the day of Sacrifice (10th of Dhul-Ḥijja)?" She said, "Yes." The Prophet ﷺ said, "Then you can leave (with us)."

٦١٥٧ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا الحَكَمُ، عَنْ إبْراهيمَ، عَنِ الأسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أرَادَ النَّبيُّ ﷺ أنْ يَنْفِرَ فَرأى صَفِيَّةَ عَلى بابِ خِبائها كَئيبَةً حَزِينةً، لأنَّها حاضَتْ فَقالَ: «عَقْرَى حَلْقَى - لُغَةُ قُرَيْشٍ - إنَّكِ لَحابِسَتُنا»، ثُمَّ قالَ: «أكُنْتِ أفَضْتِ يَوْمَ النَّحْرِ؟» يَعْني الطَّوافَ، قالَتْ: نَعَمْ، قالَ: «فانْفِري إذاً». [راجع: ٢٩٤]

(94) CHAPTER. (What is said regarding) "They assumed or claimed that..."

(٩٤) بابُ ما جاءَ في: زَعَمُوا

6158. Narrated Umm Hānī رَضِيَ اللهُ عَنْها, the daughter of Abū Ṭālib: I visited Allāh's

٦١٥٨ - حدَّثنا عَبْدُ اللهِ بنُ

Messenger ﷺ in the year of the conquest of Makkah and found him taking a bath, and his daughter, Fāṭima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Umm Hānī, the daughter of Abū Ṭālib." He said, "Welcome, O Umm Hānī!" When the Prophet ﷺ had finished his bath, he stood up and offered eight *Rak'a* of *Ṣalāt* (prayer) while he was wrapped in a single garment. When he had finished his *Ṣalāt* (prayer), I said, "O Allāh's Messenger! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We shelter him whom you have sheltered." Umm Hānī added, "That happened in the forenoon."

مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ أنَّ أبا مُرَّةَ مَوْلى أمّ هانئٍ بِنْتِ أبي طالِبٍ أَخْبَرَهُ: أنَّهُ سَمِعَ أُمَّ هانِئٍ بِنْتَ أبي طالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عامَ الفتحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ فَقالَ: «مَنْ هٰذِهِ؟» فَقُلْتُ: أنا أُمُّ هانئٍ بِنْتُ أبي طالِبٍ، فَقالَ: «مَرْحباً بِأُمّ هانئٍ»، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِيَ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يا رَسُولَ اللهِ، زَعَمَ ابنُ أُمّي أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ فُلانٌ ابنُ هُبَيرَةَ، فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِئٍ»، قالَتْ أُمُّ هانِئٍ: وَذاكَ ضُحًى. [راجع: ٢٨٠]

(95) CHAPTER. What is said about one's saying: "*Wailaka* (woe to you)."

(٩٥) بابُ ما جاءَ في قَوْلِ الرَّجُلِ: وَيْلَكَ

6159. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw a man driving a *Badana* (a camel for sacrifice) and said (to him): "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said," Ride on it, *Wailaka* (woe to you)!"

٦١٥٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ رأى رَجُلاً يَسُوقُ بَدَنَةً فَقالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ، قالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ، قالَ: «ارْكَبْها وَيْلَكَ». [راجع: ١٦٩٠]

6160. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw a man driving a *Badana* (a camel for sacrifice) and said to

٦١٦٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ أبي الزِّنادِ، عَنِ

الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ رأى رَجُلاً يَسُوقُ بَدَنَةً، فَقالَ لَهُ: «ارْكَبْها»، قالَ: يا رَسُولَ اللهِ إنَّها بَدَنَةٌ، قالَ: «ارْكَبْها وَيْلَكَ»، في الثَّانِيَةِ أَوْ في الثَّالِثَةِ. [راجع: ١٦٨٩]

him, "Ride on it." The man said, "O Allāh's Messenger! It is a *Badana*." The Prophet ﷺ said, "Ride on it, *Wailaka* (woe to you)!" on the second or third time.

٦١٦١ - حدَّثنا مُسَدَّدٌ: حدَّثنا حَمَّادٌ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أَنَسِ بنِ مالِكٍ. ح وأَيُّوبَ عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: كانَ رَسُولُ اللهِ ﷺ في سَفَرٍ، وكانَ مَعَهُ غُلامٌ لَهُ أَسْوَدُ يُقالُ لَهُ: أَنجَشَةُ، يَحْدُو، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «وَيحَكَ يا أَنجَشَةُ، رُوَيْدَكَ وبالقَوارِيرِ». [راجع: ١٦٤٩]

6161. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allāh's Messenger ﷺ said, "*Waiḥaka* (may Allāh be Merciful to you) O Anjasha! Drive slowly (the camels) with the glass vessels (women)!"

٦١٦٢ - حدَّثنا مُوسَى بنُ إِسْماعِيلَ: حدَّثنا وُهَيْبٌ، عَنْ خالِدٍ، عَنْ عَبْدِ الرَّحمٰنِ ابنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قالَ: أَثْنَى رَجُلٌ عَلى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقالَ: «وَيْلَكَ قَطَعْتَ عُنُقَ أَخِيكَ - ثَلاثاً - مَنْ كانَ مِنْكُمْ مادِحاً لا مَحالَةَ فَلْيَقُلْ: أَحْسِبُ فُلاناً وَاللهُ حَسِيبُهُ، وَلا أُزَكِّي عَلى اللهِ أَحَداً، إنْ كانَ يَعْلَمُ». [راجع: ٢٦٦٢]

6162. Narrated Abū Bakra: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said thrice, "*Wailaka* (woe to you)! You have cut the neck of your brother!" The Prophet ﷺ added, "If it is indispensable for anyone of you to praise a person, then he should say, "I think that such and such person (is so-and-so), and Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh (and that should be only if he knows well about that person)."

٦١٦٣ - حدَّثنا عَبْدُ الرَّحمٰنِ بنُ إبراهِيمَ: حدَّثنا الوَلِيدُ، عَنِ الأَوْزاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ والضَّحَّاكِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: بَيْنا النَّبِيُّ ﷺ يَقْسِمُ

6163. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was distributing (war booty etc.) one day, Dhul-Khuwaiṣira, a man from the tribe of Banī Tamīm, said, "O Allāh's Messenger! Act justly." The Prophet ﷺ said, "Woe to you! Who else would act justly if I did not act justly?" 'Umar said (to the Prophet ﷺ), "Allow me to chop

his neck off." The Prophet ﷺ said, "No, for he has companions (who are apparently so pious that) if anyone [of you] compares [his *Ṣalāt* (prayer) with] their *Ṣalāt*, he will consider his *Ṣalāt* (prayer) inferior to theirs, and similarly his *Ṣaum* (fasting) inferior to theirs, but they will desert Islām (go out of religion) as an arrow goes through the victim's body (game etc.) in which case if its *Naṣl*(1) is examined nothing will be seen thereon, and its *Naḍy*(1) is examined, nothing will be seen thereon, and if its *Qudhadh*(1) is examined, nothing will be seen thereon, for the arrow has gone out very fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people, and the sign by which they will be recognized will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Abū Sa'īd added, "I testify that I heard that from the Prophet ﷺ and also testify that I was with 'Alī (bin Abī Ṭālib) when 'Alī fought against those people. The man described by the Prophet ﷺ was searched for among the killed, and was found, and he was exactly as the Prophet ﷺ had described him."

[See Vol. 4, *Ḥadīth* No. 3610]

ذَاتَ يَوْمٍ قَسْماً، فَقَالَ ذُو الخُوَيْصِرَةِ، رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا رَسُولَ اللهِ اعْدِلْ. قالَ: «وَيْلَكَ، مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟» فَقالَ عُمَرُ: ائْذَنْ لِي فَلأَضْرِبْ عُنُقَهُ، قالَ: «لا، إِنَّ لَهُ أَصحاباً يَحْقِرُ أَحَدُكُمْ صَلاتَهُ مَعَ صَلاتِهِمْ، وَصِيامَهُ مَعَ صِيامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهمِ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلى نَصْلِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلى رِصَافِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلى نَضِيِّهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلى قُذَذِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الفَرْثَ والدَّمَ، يَخْرُجُونَ عَلى حِينِ فُرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ المَرأَةِ، أَوْ مِثْلُ البَضْعَةِ تَدَرْدَرُ». قالَ أَبو سَعيدٍ: أَشْهَدُ لَسَمِعْتُهُ مِنَ النَّبِيِّ ﷺ، وأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيٍّ حِينَ قاتَلَهُمْ، فالتُمِسَ في القَتْلَى، فأُتِيَ بِهِ عَلى النَّعْتِ الَّذي نَعَتَ النَّبِيُّ ﷺ. [راجع: ٣٣٤٤]

6164. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I am ruined!" The Prophet ﷺ said, "*Waiḥaka* (may Allāh be Merciful to you)!" The man said, "I have done sexual intercourse with my wife while observing *Ṣaum* (fasts) in the month of Ramaḍān." The Prophet ﷺ said, "Manumit a slave." The man said, "I

٦١٦٤ - حدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ أَبو الحَسَنِ: أَخبَرَنا عَبْدُ اللهِ: أَخبَرَنا الأَوْزَاعِيُّ قَالَ: حدَّثَنِي ابنُ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً أَتى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ

(1) (H. 6163) *Naṣl, Naḍy* and *Qudhadh* are the names of the different parts of an arrow.

cannot afford that." The Prophet ﷺ said, "Then observe *Saum* (fast) for two successive months." The man said, "I have no strength to do so." The Prophet ﷺ said, "Then feed sixty *Miskīn* (poor persons)." The man said, "I have nothing (to feed sixty persons)." Later a basket full of dates was brought to the Prophet ﷺ and he said (to the man), "Take it and give it in charity." The man said, "O Allāh's Messenger! Shall I give it to people other than my family? By Him in Whose Hand my soul is, there is nobody poorer than me in the whole city of Al-Madīna." The Prophet ﷺ smiled till his premolar teeth became visible, and said, "Take it." Az-Zuhrī said (that the Prophet ﷺ said), "*Wailaka*."(1)

هَلَكْتُ، قالَ: «وَيحكَ؟» قالَ: وَقَعْتُ عَلى أهْلي في رَمَضانَ، قالَ: «أعْتِقْ رَقَبَةً»، قالَ: ما أجِدُها، قالَ: «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»، قالَ: لا أسْتَطِيعُ، قالَ: «فأطْعِمْ سِتِّينَ مِسْكِيناً»، قالَ: ما أجِدُ، فأُتِيَ بعَرَقٍ فقالَ: «خُذْهُ فتَصَدَّقْ بهِ». فَقالَ: يا رَسُولَ اللهِ، أعَلى غَيرِ أهْلي؟ فَوالَّذي نَفْسِي بيَدِهِ ما بَيْنَ طُنُبَي المَدِينَةِ أحْوَجُ مِنِّي، فضَحِكَ النَّبِيُّ ﷺ حتى بَدَتْ أنْيابُهُ، قالَ: «خُذْهُ». [راجع: ١٩٣٦]

تابَعَهُ يُونُسُ، عَنِ الزُّهْرِيِّ، وَقالَ عَبْدُ الرَّحمٰنِ بنُ خالِدٍ، عَنِ الزُّهْرِيِّ: «وَيْلَكَ».

6165. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A bedouin said, "O Allāh's Messenger! Inform me about the emigration." The Prophet ﷺ said, "*Waihaka* (may Allāh be Merciful to you)! The question of emigration is a difficult one. Have you got some camels?" The bedouin said, "Yes." The Prophet ﷺ said, "Do you pay their *Zakāt*?" He said, "Yes." The Prophet ﷺ said, "Go on doing like this from beyond the seas, for Allāh will not let your deeds go in vain."

٦١٦٥ - حَدَّثَنا سُلَيْمانُ بنُ عَبْدِ الرَّحمٰنِ: حَدَّثَنا الوَلِيدُ: حَدَّثَنا أبو عَمْرٍو الأوْزاعِيُّ قالَ: حَدَّثَني ابنُ شِهابٍ الزُّهْرِيُّ، عَنْ عَطاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أن أعْرابِيّاً قالَ: يا رَسُولَ اللهِ، أخْبِرْني عَنِ الهِجْرَةِ، فَقالَ: «وَيحكَ إنّ شأنَ الهِجْرَةِ شَدِيدٌ فَهَلْ لَكَ مِنْ إبِلٍ؟» قالَ: نَعَمْ، قالَ: «فَهَلْ تُؤَدِّي صَدَقَتَها؟» قالَ: نَعَمْ، قالَ: «فاعْمَلْ مِنْ وَرَاءِ البِحارِ، فإنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

6166. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "*Wailakum* (woe to

٦١٦٦ - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ

(1) (H. 6164) Instead of *Waihaka*.

you)! or *Waiḥakum* (may Allāh be Merciful to you)!" (Shu'ba is not sure as to which was the right word.) "Do not become disbelievers after me by cutting the necks of one another."

الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا شُعْبَةُ، عَنْ وَاقِدِ بنِ مُحَمَّدِ بنِ زَيْدٍ قَالَ: سَمِعْتُ أبي عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «وَيْلَكُمْ - أَوْ وَيحَكُمْ، قالَ شُعْبَةُ: شَكَّ هُوَ - لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٧٤٢]

وَقالَ النَّضْرُ عَنْ شُعْبَةَ: «وَيحَكُمْ». وَقالَ عُمَرُ بنُ مُحَمَّدٍ، عَنْ أبِيهِ: «وَيْلَكُمْ، أَوْ ويحَكُمْ»،

6167. Narrated Anas رَضِيَ اللهُ عَنْهُ: A bedouin came and asked the Prophet ﷺ, "O Allāh's Messenger! When will the Hour be established?" The Prophet ﷺ said, "*Wailaka* (woe to you)! What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allāh and His Messenger ﷺ." The Prophet ﷺ said, "You will be with those whom you love." We (the Companions of the Prophet ﷺ) said, "And will we, too, be so?" The Prophet ﷺ said, "Yes." So we became very glad on that day. In the meantime, a slave of Al-Mughīra passed by, and he was of the same age as I was. The Prophet said, "If this (slave) should live long, he will not reach the senile old age, but the Hour will be established."(1)

٦١٦٧ - حدَّثَنا عَمْرُو بنُ عاصِمٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ أنَّ رَجُلاً مِنْ أهْلِ البادِيَةِ أَتى النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، مَتى السَّاعَةُ قائِمَةٌ؟ قالَ: «وَيْلَكَ، وَما أعْدَدْتَ لَهَا؟» قالَ: ما أعْدَدْتُ لَهَا إلَّا أنِّي أُحِبُّ اللهَ ورَسُولَهُ، قالَ: «إنَّكَ مَعَ مَنْ أحْبَبْتَ»، فَقُلْنا: ونحنُ كَذٰلِكَ؟ قالَ: «نَعَمْ»، فَفَرِحْنا يَوْمَئِذٍ فَرَحاً شَدِيداً. فَمَرَّ غُلامٌ لِلْمُغِيرَةِ وكانَ مِنْ أقْرانِي، فَقالَ: «إنْ أُخِّرَ هٰذا فَلَنْ يُدْرِكَهُ الهَرَمُ حتى تَقُومَ السَّاعَةُ».

واخْتَصَرَهُ شُعْبَةُ عَنْ قَتادَةَ: سَمِعْتُ أنَساً عَنِ النَّبِيِّ ﷺ. [راجع: ٣٦٨٨]

(96) CHAPTER. The signs of loving (others

(٩٦) **بابُ** عَلامَةِ الحُبِّ في اللهِ

(1) (H. 6167) The Prophet ﷺ means by the Hour here, the death of all the persons he was addressing then.

لقَوْلِهِ تَعالى: ﴿إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾ [آل عمران: ٣١]

for the sake of) Allāh as the Statement of Allāh تَعالى indicates:
"Say (O Muhammad ﷺ to mankind): If you (really) love Allāh then follow me [i.e., accept Islāmic Monotheism, follow the Qur'ān and the *Sunna* (legal ways of the Prophet ﷺ)]; Allāh will love you..." (V.3:31)

٦١٦٨ - حدَّثنا بِشْرُ بنُ خالِدٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أبي وَائلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «المَرْءُ مَعَ مَنْ أحَبَّ». [انظر: ٦١٦٩]

6168. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Everyone will be with those whom he loves."

٦١٦٩ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ أبي وَائلٍ قالَ: قالَ عَبْدُ الله بنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فقالَ: يا رَسُولَ اللهِ، كَيْفَ تَقُولَ في رَجلٍ أحَبَّ قَوْماً ولَمْ يَلْحَقْ بِهِمْ؟ فَقالَ رَسُولُ اللهِ ﷺ: «المَرْءُ مَعَ مَنْ أحَبَّ». [راجع: ٦١٦٨]

تابَعَهُ جَرِيرُ بنُ حازِمٍ، وسُلَيْمانُ بنُ قَرْمٍ، وأبو عَوَانَةَ، عَنِ الأَعمَشِ، عَنْ أبي وائلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبيِّ ﷺ

6169. Narrated 'Abdullāh bin Mas'ūd رَضِيَ الله عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! What do you say about a man who loves some people but cannot catch up with their good deeds?" Allāh's Messenger said, "Everyone will be with those whom he loves."[1]

٦١٧٠ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ أبي وَائلٍ، عَنْ أبي مُوسَى قالَ: قِيلَ للنَّبِيِّ ﷺ: الرَّجُلُ يُحِبُّ القَوْمَ ولَمَّا

6170. Narrated Abū Mūsa رَضِيَ الله عَنْهُ: It was said to the Prophet ﷺ, "A man may love some people but he cannot catch up with their good deeds?" The Prophet ﷺ said, "Everyone will be with those whom he loves."

(1) (H. 6169) i.e., in Paradise in spite of the fact that his good deeds, will be less than theirs.

يَلْحَقْ بِهِمْ؟ قالَ: «المَرْءُ مَعَ مَنْ أَحَبَّ».

تابَعَهُ أبو مُعاوِيَةَ وَمُحَمَّدُ بنُ عُبَيْدٍ،

6171. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ, "When will the Hour be established, O Allāh's Messenger?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "I haven't prepared for it much of *Ṣalāt* (prayers) or *Ṣaum* (fast) or *Ṣadaqa* (charity), but I love Allāh and His Messenger." The Prophet ﷺ said, "You will be with those whom you love."

٦١٧١ - **حدَّثنا** عَبْدانُ: أخبرَنا أبي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سالمِ بن أبي الجَعْدِ، عَنْ أنَسِ بنِ مالكٍ: أنَّ رَجُلاً سألَ النَّبِيَّ ﷺ: مَتى السَّاعَةُ يا رَسُولَ اللهِ؟ قال: «ما أعْدَدْتَ لَها؟» قالَ: ما أعْدَدْتُ لَهَا مِنْ كَثِيرِ صَلاةٍ وَلا صَوْمٍ وَلا صَدَقَةٍ، وَلٰكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ. قالَ: «أنْتَ مَعَ مَنْ أحْبَبْتَ».

[راجع: ٣٦٨٨]

(97) CHAPTER. The saying of one man to another: *Ikhsā*(1)

(٩٧) بابُ قَوْلِ الرَّجُلِ للرَّجُلِ: اخْسَأْ

6172. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said to Ibn Ṣā'id "I have hidden something for you in my mind; what is it?" He said, "*Ad-Dukh*."(2) The Prophet ﷺ said, "*Ikhsā* (you should be ashamed)."

٦١٧٢ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثنا سَلْمُ بنُ زَرِيرٍ: سَمِعْتُ أبا رَجاءٍ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قالَ رَسُولُ اللهِ ﷺ لابنِ صائِدٍ: «قَدْ خَبأْتُ لكَ خَبْأً فَما هُوَ؟» قالَ: الدُّخُّ، قالَ: «اخْسَأْ»،

6173. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb set out with Allāh's Messenger ﷺ and a group of his

٦١٧٣ - **حدَّثَنا** أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ:

(1) (Ch. 97) *'Ikhsā'* is originally used as a word of rebuke said to a dog to dismiss something. It is also used to rebuke a person who says or does something improper by which he may incur Allāh's Wrath. It means: Stop talking and go away with shame and humiliation.

(2) (H. 6172) Ibn Ṣā'id who was said to be a soothsayer, guessed part of the word which the Prophet ﷺ had in mind. He said, *'Ad-Dukh'* while it was *'Ad-Dukhān'* i.e., smoke.

أَخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ أَخْبَرَهُ: أَنَّ عُمَرَ بنَ الخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللهِ ﷺ في رَهْطٍ مِنْ أصحَابِهِ قِبَلَ ابنِ صَيَّادٍ حتَّى وَجَدَهُ يَلْعَبُ مَعَ الغِلْمانِ في أُطُمِ بَنِي مَغالَةَ، وَقَدْ قارَبَ ابنُ صَيَّادٍ يوْمَئِذٍ الحُلُمَ، فَلَمْ يَشْعُرْ حتَّى ضَرَبَ رَسُولُ اللهِ ﷺ ظَهْرَهُ بيَدِهِ، ثُمَّ قالَ: «أتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فنظَرَ إلَيْهِ فَقالَ: أشْهَدُ أنَّكَ رَسُولُ الأُمِّيِّينَ. ثُمَّ قالَ ابنُ صَيَّادٍ: أتَشْهَدُ أنِّي رَسُولُ اللهِ؟ فَرَضَّهُ النَّبِيُّ ﷺ، ثُمَّ قالَ: «آمَنْتُ باللهِ وَرُسُلِهِ»، ثُمَّ قالَ لِابنِ صَيَّادٍ: «ماذَا تَرَى؟» قالَ: يأتِينِي صَادِقٌ وكاذِبٌ، قالَ رَسُولُ اللهِ ﷺ: «خُلِّطَ عَلَيْكَ الأمْرُ». قالَ رَسُولُ اللهِ ﷺ: «إنِّي خَبَأْتُ لَكَ خَبِيئاً»، قالَ: هُوَ الدُّخُّ، قالَ: «اخسأْ، فَلَنْ تَعْدُوَ قَدْرَكَ». قالَ عُمَرُ: يا رَسُولَ اللهِ، أَتَأْذَنُ لي فِيهِ أضْرِبْ عُنُقَهُ، قالَ رَسُولُ اللهِ ﷺ: «إنْ يَكُنْ هُوَ لا تُسَلَّطْ عَلَيْهِ، وإنْ لَمْ يَكُنْ هُوَ فَلا خَيرَ لَكَ في قَتْلِهِ». [راجع: ١٣٥٤]

companions to Ibn Ṣaiyyād. They found him playing with the boys in the fort or near the hillocks of Banī Maghāla. Ibn Ṣaiyyād was nearing his puberty at that time, and he did not notice the arrival of the Prophet ﷺ till Allāh's Messenger ﷺ stroked him on the back with his hand and said, "Do you testify that I am Allāh's Messenger?" Ibn Ṣaiyyād looked at him and said, "I testify that you are the Messenger of the unlettered ones, illiterates".[1] Then Ibn Ṣaiyyād said to the Prophet ﷺ, "Do you testify that I am Allāh's Messenger?" The Prophet ﷺ denied that saying, "I believe in Allāh and all His Messengers," and then said to Ibn Ṣaiyyād, "What do you see?" Ibn Ṣaiyyād said, "True people and liars visit me." The Prophet ﷺ said, "You have been confused as to this matter." Allāh's Messenger ﷺ added,"I have kept something for you (in my mind)." Ibn Ṣaiyyād said, "*Ad-Dukh*." The Prophet ﷺ said, "*Ikhsā*' (you should be ashamed) for you can not cross your limits." 'Umar said, "O Allāh's Messenger! Allow me to chop off his neck." Allāh's Messenger ﷺ said (to 'Umar), "Should this person be him (i.e., *Ad-Dajjāl*)[2] then you cannot overpower him; and should he be someone else, then it will be no use your killing him."

٦١٧٤ - قالَ سالِمٌ: فَسَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذٰلكَ رَسُولُ اللهِ ﷺ وأُبَيُّ بنُ كَعْبٍ الأنْصَارِيُّ يَؤُمَّانِ النَّخْلَ التي فِيها ابنُ

6174. 'Abdullāh bin 'Umar added: Later on Allāh's Messenger ﷺ and Ubayy bin Ka'b Al-Anṣārī (once again) went to the garden in which Ibn Ṣaiyyād was present. When Allāh's Messenger ﷺ entered the garden, he started

(1) (H. 6173) 'The unlettered ones' means the Arabs.
(2) (H. 6173) See Vol. 5, *Ḥadīth* No.4402, and Vol. 4, *Ḥadīth* No.6450.

hiding behind the trunks of the date-palms intending to hear something from Ibn Ṣaiyyād before the latter could see him. Ibn Ṣaiyyād was lying on his bed, covered with a velvet sheet from where his murmur were heard. Ibn Ṣaiyyād's mother saw the Prophet ﷺ and said, "O Ṣāf (the nickname of Ibn Ṣaiyyād)! Here is Muḥammad!" Ibn Ṣaiyyād stopped his murmuring. The Prophet ﷺ said, "If his mother had kept quiet, then I would have learnt more about him."

صَيَّادٍ حتَّى إذَا دَخَلَ رَسُولُ اللهِ ﷺ طَفِقَ رَسُولُ اللهِ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ وَهُوَ يَخْتِلُ أنْ يَسْمَعَ مِن ابنِ صَيَّادٍ شَيْئاً قَبْلَ أنْ يَرَاهُ، وابنُ صَيَّادٍ مُضْطَجِعٌ عَلى فِرَاشِهِ في قَطِيفَةٍ لَهُ فِيها رَمْرَمَةٌ - أوْ زَمْزَمَةٌ - فَرأتْ أُمُّ ابنِ صَيَّاد النَّبيَّ ﷺ وَهُوَ يَتَّقي بِجُذُوعِ النَّخْلِ، فَقالَتْ لابْنِ صَيَّادٍ: أيْ صَافِ - وَهُوَ اسمُهُ - هٰذَا مُحَمَّدٌ، فَتَناهَى ابنُ صَيَّادٍ. قالَ رَسُولُ اللهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».

[راجع: ١١٥٥]

6175. 'Abdullāh added: Allāh's Messenger ﷺ stood up before the people [delivering a *Khuṭba* (religious talk)], and after praising and glorifying Allāh as He deserved, he mentioned *Ad-Dajjāl* saying, "I warn you against him, and there has been no Prophet but warned his followers against him. Nūḥ (Noah) warned his followers against him. But I am telling you about him something which no Prophet has told his people of, and that is: Know that he is blind in one eye, whereas Allāh is not so."

٦١٧٥ - قالَ سالِمٌ: قالَ عَبْدُ اللهِ: قامَ رَسُولُ اللهِ ﷺ في النَّاسِ فأثْنَى عَلى اللهِ بِمَا هُوَ أهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ: «إنِّي أُنْذِرُكُمُوهُ وَما مِنْ نَبِيٍّ إلَّا وَقَدْ أنْذَرَ قَوْمَهُ. لَقَدْ أنْذَرَهُ نُوحٌ قَوْمَهُ، ولٰكِنِّي سأقُولُ لَكمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أنَّهُ أعْوَرُ، وأنَّ اللهَ لَيْسَ بأعْوَرَ».

[راجع: ٣٠٥٧]

قالَ أبو عَبْدِ اللهِ: خَسَأْتُ الكَلْبَ: بَعَّدْتُهُ. ﴿خَٰسِـِٔينَ﴾ [البقرة: ٦٥]: مُبْعَدِينَ.

(98) CHAPTER. The saying of somebody to another: *Marḥaba* (i.e., welcome).

(٩٨) بابُ قَوْلِ الرَّجُلِ: مَرْحَباً،

And 'Āishah said, "The Prophet ﷺ said to Fāṭima عَلَيْها السَّلام, 'Welcome, O my daughter!' " And Umm Hānī said, "I came

وَقالَتْ عائشَةُ: قالَ النَّبيُّ ﷺ لفاطِمَةَ عَلَيْها السَّلامُ: «مَرْحَباً

to the Prophet ﷺ and he said, 'Welcome, O Umm Hāni!' "

بابْنَتِي». وَقالَتْ أُمُّ هانِئٍ: جِئْتُ إِلى النَّبِيِّ ﷺ فقالَ: «مَرْحَباً بِأُمِّ هانِئٍ»،

6176. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: When the delegation of 'Abdul-Qais came to the Prophet ﷺ , he said, "Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret." They said, "O Allāh's Messenger! We are a group from the tribe of Ar-Rabī'a, and between you and us there is the tribe of Muḍar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it." He said, "Four and four: *Iqāmat Aṣ-Ṣalāt* (the prayer)(1), pay the *Zakāt*, observe *Ṣaum* (fasts) in the month of Ramaḍān, and give one-fifth of the war booty (in Allāh's Cause). And do not drink in (containers called) *Ad-Dubba', Al-Ḥantam, An-Naqīr* and *Al-Muzaffat*."(2)

٦١٧٦ - **حدَّثنا** عِمْرانُ بنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أبو التَّيَّاحِ، عَنْ أبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى النَّبِيِّ ﷺ قالَ: «مَرْحَباً بالوَفْدِ الَّذينَ جاؤُوا غَيرَ خَزَايا وَلا نَدَامَى»، فَقالُوا: يا رَسُولَ اللهِ، إنَّا حَيٌّ مِنْ رَبِيعَةَ وَبَيْنَنا وَبَيْنَكَ مُضَرُ، وإنَّا لا نَصِلُ إلَيْكَ إلَّا في الشَّهْرِ الحَرَامِ. فَمُرْنا بأمْرٍ فَصْلٍ نَدْخُلُ بِهِ الجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاءَنا. فَقالَ: «أرْبَعٌ وأرْبَعٌ: أقِيموا الصَّلاةَ، وآتُوا الزَّكاةَ، وصُومُوا رَمَضانَ، وأعْطُوا خُمُسَ ما غَنِمْتُمْ. وَلا تَشْرَبُوا في الدُّبَّاءِ وَالحَنْتَمِ والنَّقِيرِ والمُزَفَّتِ». [راجع: ٥٣]

(99) CHAPTER. Calling the people by their father's name (on the Day of Resurrection).

(٩٩) بابٌ ما يُدْعَى النَّاسُ بآبائِهِمْ

6177. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly), 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.' "

٦١٧٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ الغادِرَ يُرْفَعُ لَهُ لِوَاءٌ يَوْمَ القِيامَةِ يُقالُ: هٰذِهِ غَدْرَةُ فُلانِ بنِ فُلانٍ». [راجع: ٣١٨٨]

(1) (H. 6176) See *"Iqāmat-aṣ-Ṣalāt"* in the glossary.
(2) (H. 6175) These are the names of four containers in which alcoholic drinks were used to be prepared.

6178. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A flag will be fixed on the Day of Resurrection for every betrayer (perfidious person) and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'"

٦١٧٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّ الغادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ القِيامَةِ، فَيُقالُ: هٰذِهِ غَدْرَةُ فُلانِ بنِ فُلانٍ». [راجع: ٣١٨٨]

(100) CHAPTER. One should not say, '*Khabuthat nafsī*' (i.e., I have been overcome by nausea).

(١٠٠) **بابٌ**: لا يَقُلْ: خَبُثَتْ نَفْسِي

6179. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said. "None of you should say '*Khabuthat nafsī*,' but he is recommended to say '*Laqisat nafsī*[1]

٦١٧٩ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلٰكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي».

6180. Narrated Sahl (bin Hunaif) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should say '*Khabuthat nafsī*' but he is recommended to say '*Laqisat nafsī*'."

[See the footnote of *Hadīth* No. 6179]

٦١٨٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبي أُمامَةَ ابنِ سَهْلٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلٰكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي». تابَعَهُ عُقَيْلٌ.

(101) CHAPTER. Do not abuse *Ad-Dahr* (the Time).

(١٠١) **بابٌ**: لا تَسُبُّوا الدَّهْرَ

6181. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'The offspring of Ādam abuses *Ad-Dahr* (the Time), and I am *Ad-Dahr*[2]; in My Hands

٦١٨١ - حَدَّثَنَا يَحْيى بنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أَخْبَرَني أَبو سَلَمَةَ قالَ: قالَ

(1) (H. 6179) Both expressions give the same meaning, but the first one (*Khabuthat nafsī*) has other meanings as well, e.g., I have become wicked. '*Laqisat nafsī*' means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet ﷺ recommended the last expression which has no unpleasant connotations.

(2) (H. 6181) 'I am *Ad-Dahr*' means; 'I am the Creator of time, and I manage the affairs=

أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «قالَ اللهُ: يَسُبُّ بَنُو آدَمَ الدَّهْرَ، وأنا الدَّهْرُ بِيَدي اللَّيْلُ والنَّهارُ». [راجع: ٤٨٢٦]

are the night and the day."

[See Vol. 6, *Hadith* No. 4826; also see Vol. 9, *Hadith* No. 7491]

٦١٨٢ - حدَّثنا عَيَّاشُ بنُ الوَلِيد: حدَّثنا عَبْدُ الأعْلى: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تُسَمُّوا العِنَبَ الكَرْمَ، وَلا تَقُولُوا: خَيْبَةَ الدَّهْرِ، فإنَّ اللهَ هُوَ الدَّهْرُ». [انظر: ٦١٨٣]

6182. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Don't call the grapes *Al-Karm*, and don't say '*Khaibatad-Dahr*[1] for Allāh is *Ad-Dahr* (the Time)."

(١٠٢) **بابُ قَوْلِ النَّبيِّ ﷺ: «إنَّما الكَرْمُ قَلْبُ المُؤْمِنِ»**،

وَقَدْ قالَ: «إنَّما المُفْلِسُ الَّذي يُفْلِسُ يَوْمَ القِيامَةِ»، كقَوْلِهِ: «إنَّما الصُّرَعَةُ الَّذي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ»، كقَوْلِهِ: «لا مُلْكَ إلَّا للهِ»، فوَصَفَهُ بانْتِهاءِ المُلْكِ، ثُمَّ ذَكَرَ المُلُوكَ أيْضاً فقالَ: ﴿إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا﴾ [النمل: ٣٤]

(102) CHAPTER. The statement of the Prophet ﷺ: "*Al-Karm* is only the heart of a believer[2]."

And the Prophet ﷺ also said: "The true bankrupt is only the one who will be a bankrupt on the Day of Resurrection," and he said, "The strong person is only the one, who controls himself at the time of anger." And also his statement: "The kingdom belongs to none but Allāh." So the Prophet ﷺ described Allāh as the Absolute King, the Only Real King. He also mentioned about the kings (saying): "(She said:) Verily kings, when they enter a town (country), they despoil it..." (V.27:34)

٦١٨٣ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ،

6183. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, ["Do not call (or name) the grapes '*Al-Karm*']. And they say

=of all creation including time.' One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

(1) (H. 6182) '*Khaibat-ad-Dahr*' means: 'Frustrated be time' 'Allāh is the *Dahr*' means Allāh is the Owner of time. He is the One Who is Disposer of everything, and He is the One Who Has created time.

(2) (Ch. 102) The believer's heart is more entitled to be called *Al-Karm* which mean 'the generous'.

Al-Karm (the generous), and *Al-Karm* is only the heart of a believer."

(103) CHAPTER. The saying of someone (to another): "Let my father and mother be sacrificed for you".

This has been narrated by Az-Zubair that the Prophet ﷺ said so.

6184. Narrated 'Alī رضي الله عنه: I never heard Allāh's Messenger ﷺ saying, "Let my father and mother be sacrificed for you," except for Sa'd (bin Abī Waqqāṣ). I heard him saying, "Throw! Let my father and mother be sacrificed for you!" (The subnarrator added, "I think that was in the battle of Uḥud.")

(104) CHAPTER. The saying of somebody (to another): "May Allāh sacrifice me for you".

And Abū Bakr said to the Prophet ﷺ, "Let our fathers and mothers be sacrificed for you."

6185. Narrated Anas bin Mālik that he and Abū Ṭalḥa were coming in the company of the Prophet ﷺ (towards Al-Madīna), while Ṣafiyya (the Prophet's ﷺ wife) was riding behind him on his she-camel. After they had covered a portion of the journey, suddenly the foot of the she-camel slipped and both the Prophet ﷺ and the woman (i.e., his wife, Ṣafiyya) fell down. Abū Ṭalḥa jumped quickly off his camel and came to the Prophet ﷺ (saying,) "O Allāh's Messenger! Let Allāh sacrifice me for you! Have you

عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ويَقُولُونَ: الكَرْمُ، إنَّما الكَرْمُ قَلْبُ المُؤْمِنِ». [راجع: ٦١٨٢]

(١٠٣) بابُ قَوْلِ الرَّجُلِ: أبي وأمِّي،

فِيهِ الزُّبَيرُ عَنِ النَّبِيِّ.

٦١٨٤ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ سُفْيانَ: حدَّثَني سَعْدُ بنُ إبْرَاهِيمَ، عَنْ عَبْدِاللهِ بنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: ما سَمِعْتُ رَسُولَ اللهِ ﷺ يُفَدِّي أحَداً غَيرَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: «ارْمِ فَداكَ أبي وأمِّي»، أظُنُّهُ يَوْمَ أُحُدٍ. [راجع: ٢٩٠٥]

(١٠٤) بابُ قَوْلِ الرَّجُلِ: جَعَلَنِي اللهُ فِداكَ،

وَقالَ أبو بَكْرٍ لِلنَّبِيِّ ﷺ: فَدَيْنَاكَ بآبائِنا وأُمَّهاتِنا،

٦١٨٥ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ: حدَّثَنا يَحْيَى بنُ أبي إسحاقَ، عَنْ أنَسِ بنِ مالكٍ أنَّهُ أقْبَلَ هُوَ وأبو طَلْحَةَ مَعَ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ صَفِيَّةُ مُرْدِفَها عَلى رَاحِلَتِهِ، فَلَمَّا كانُوا بِبَعْضِ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فصُرِعَ النَّبِيُّ ﷺ والمَرأةُ، وأنَّ أبا طَلْحَةَ

قالَ: أَحْسِبُ اقْتَحَمَ عَنْ بَعِيرِهِ، فأتى رَسُولَ اللهِ ﷺ فَقالَ: يا نَبِيَّ اللهِ، جَعَلَنِي اللهُ فِداكَ، هَلْ أَصابَكَ مِنْ شَيْءٍ؟ قالَ: «لا، وَلٰكِنْ عَلَيْكَ بِالمَرأَةِ». فألْقَى أبو طَلْحَةَ ثَوْبَهُ عَلى وَجْهِهِ، فَقَصَدَ قَصْدَها، فألْقَى ثَوْبَهُ عَلَيْها، فَقامَتِ المَرأَةُ فَشَدَّ لَهُما عَلى راحِلَتِهِما فَرَكِبا، فَسارُوا حتى إذا كانُوا بِظَهْرِ المَدِينَةِ، أَوْ قالَ: أَشْرَفُوا عَلى المَدِينَةِ قالَ النَّبِيُّ ﷺ: «آيِبُونَ تائِبُونَ عابِدُونَ، لِرَبِّنا حامِدُونَ». فَلَمْ يَزَلْ يَقُولُها حتى دَخَلَ المَدِينَةَ.

[راجع: ٣٧١]

received any injury?" The Prophet ﷺ said, "No, but take care of the woman (my wife)." Abū Ṭalḥa covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abū Ṭalḥa prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet ﷺ and Ṣafīyya) mounted it. Then all of them proceeded and when they approached near Al-Madīna, or saw Al-Madīna, the Prophet ﷺ said, "*Āyibūn, tā'ibūn, 'ābidūn, li-Rabbina ḥāmidūn*." [We are coming back (to Al-Madīna) with repentance, worshipping (our Lord) and glorifying His (our Lord's) Praises.] The Prophet ﷺ continued repeating these words till he entered the city of Al-Madīna.

(١٠٥) بابُ أَحَبِّ الأسْماءِ إلى اللهِ عَزَّ وجَلَّ

(105) CHAPTER. The most beloved names to Allāh عَزَّ وجَلَّ.

٦١٨٦ - حَدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ: أَخْبَرَنا ابنُ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسَمَّاهُ القاسِمَ، فَقُلْنا: لا نُكَنِّيكَ أَبا القاسِمِ وَلا كَرامَةَ، فَأُخْبِرَ النَّبِيُّ ﷺ فَقالَ: «سَمِّ ابْنَكَ عَبْدَ الرَّحْمٰنِ».

[راجع: ٣١١٤]

6186. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A boy was born to a man among us, and the man named him Al-Qāsim. We said to him, "We will not call you Abūl-Qāsim, nor will we respect you for that." The Prophet ﷺ was informed about that, and he said, "Name your son 'Abdur-Raḥmān."

(١٠٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «سَمُّوا باسمي وَلا تَكَنَّوا بِكُنْيَتِي»،

قالَهُ أَنَس عَنِ النَّبِيِّ ﷺ،

(106) CHAPTER. The statement of the Prophet ﷺ: "Name yourselves by my name, but do not call yourselves by my *Kunyah*."

This is narrated by Anas on the authority of the Prophet ﷺ.

٦١٨٧ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا

6187. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man among us begot a boy whom he named Al-

Qāsim. The people said, "We will not call him (i.e., the father) by that *Kunyah* (Abūl-Qāsim) till we ask the Prophet ﷺ about it." The Prophet ﷺ said, "Name yourselves by my name, but do not call (yourselves) by my *Kunyah*.[1]

خالِدٌ: حدَّثنا حُصَينٌ، عَنْ سالِم، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسمَّاهُ القاسِمَ فَقالُوا: لَا نَكْنِيهِ حتَّى نَسألَ النَّبيَّ ﷺ فَقالَ: «سَمُّوا باسمِي وَلا تَكَنَّوا بِكُنْيَتِي» [راجع: ٣١١٤].

6188. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abul-Qāsim (the Prophet ﷺ) said, "Name yourselves by my name, but do not call yourselves by my *Kunyah*."

٦١٨٨ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أيُّوبَ، عَنِ ابنِ سِيرِينَ: سَمِعْتُ أبا هُرَيْرَةَ: قالَ أبو القاسِمِ ﷺ: «سَمُّوا باسمِي وَلا تَكْتَنُوا بِكُنْيَتِي». [راجع: ١١٠]

6189. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A man among us begot a boy whom he named Al-Qāsim. The people said (to him), "We will not call you Abul-Qāsim, nor will we please you by calling you so." The man came to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said to him, "Name your son 'Abdur-Raḥmān."

٦١٨٩ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ ابنَ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسَمَّاهُ القاسِمَ، فَقالُوا: لا نُكَنِّيكَ بأبي القاسِمِ وَلا نُنْعِمُكَ عَيْناً، فأتى النَّبيَّ ﷺ فذَكَرَ ذٰلكَ لَهُ، فَقالَ: «سَمِّ ابْنَكَ عَبْدَ الرَّحمٰنِ». [راجع: ٣١١٤]

(107) CHAPTER. (What is said regarding) the name: *Al-Ḥazn* (literally: means hard, rough ground).

(١٠٧) بابُ اسْمِ الحَزْنِ

6190. Narrated Al-Musaiyyab that his father (Ḥazn bin Wahb) went to the Prophet ﷺ and the Prophet ﷺ asked (him), "What is your name?" He replied, "My name is Ḥazn." The Prophet ﷺ said, "You are Sahl."[2] Ḥazn said, "I will not

٦١٩٠ - **حدَّثنا** إسحاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ الزهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبِيهِ: أنَّ أباهُ جاءَ إلى

(1) (Chap. 106) and (H. 6187) *Al-Kunyah*: means calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so.'
(2) (H. 6190) *'Sahl'* is the opposite of *'Ḥazn'*.

النَّبِيِّ ﷺ فَقالَ: «ما اسمُكَ؟» قالَ: حَزْنٌ، قالَ: «أَنْتَ سَهْلٌ»، قالَ: لا أُغَيِّرُ اسْماً سَمَّانِيهِ أبي، قالَ ابنُ المُسَيَّبِ: فَمَا زالَتِ الحُزُونَةُ فِينا بَعْدُ.

حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ ومَحْمُودٌ - هُوَ ابْنُ غَيلانَ - قالا: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبيهِ، عَنْ جَدِّهِ بِهٰذَا. [انظر: ٦١٩٣]

change the name with which my father has named me." Ibn Al-Musaiyyab added, "We have had roughness (in character) ever since."

Narrated Al-Musaiyyab on the authority of his father similarly as above.

(١٠٨) بابُ تَحْوِيلِ الاسْمِ إلى اسمٍ أحْسَنَ مِنْهُ

(108) CHAPTER. To change a name for another name which is better than the first.

٦١٩١ - **حدَّثَنا** سَعيدُ بنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلٍ قالَ: أُتِيَ بالمُنْذِرِ بنِ أبي أُسَيْدٍ إلى النَّبِيِّ ﷺ حِينَ وُلِدَ، فَوَضَعَهُ عَلى فَخِذِهِ، وأبو أُسَيدٍ جالِسٌ، فَلَهَا النَّبِيُّ ﷺ بشَيْءٍ بَينَ يَدَيْهِ، فأَمَرَ أبو أُسَيْدٍ بابْنِهِ فاحْتُمِلَ مِنْ فَخِذِ النَّبِيِّ ﷺ، فاسْتَفاقَ النَّبِيُّ ﷺ فَقالَ: «أيْنَ الصَّبِيُّ؟» فَقالَ أبو أُسَيْدٍ: قَلَبْناهُ يا رَسُولَ اللهِ، قالَ: «ما اسمُهُ؟» قالَ: فُلانٌ، قالَ: «وَلٰكِنِ اسْمُهُ المُنْذِرُ»، فَسَمَّاهُ يَوْمَئِذٍ المُنْذِرَ.

6191. Narrated Sahl: When Al-Mundhir bin Abū Usaid was born, he was brought to the Prophet ﷺ who placed him on his thigh. While Abū Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abū Usaid told someone to take his son from the thigh of the Prophet ﷺ. When the Prophet ﷺ finished his job (with which he was busy), he said, "Where is the boy?" Abū Usaid replied, "We have sent him home." The Prophet ﷺ said, "What is his name?" Abū Usaid said, "(His name is) so-and-so." The Prophet ﷺ said, "No, his name is Al-Mundhir." From that day the boy was called as Al-Mundhir.

٦١٩٢ - **حدَّثَنا** صَدَقَةُ بنُ الفَضْلِ: أخبرَنا مُحَمَّدُ بنُ جَعْفَرٍ،

6192. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Zainab's original name was "*Barrah*"[1] but it was said, "By that she is giving herself the

(1) (H. 6192) *'Barrah'* means pious.

prestige of piety." So the Prophet ﷺ changed her name to Zainab.

عَنْ شُعْبَةَ، عَنْ عَطاءِ ابنِ أبي مَيْمُونَةَ، عَنْ أبي رَافِعٍ، عَنْ أبي هُرَيرَةَ أنَّ زَيْنَبَ كان اسمُها بَرَّةَ، فَقِيلَ: تُزَكِّي نَفْسَها. فَسَمَّاها رَسُولُ اللهِ ﷺ زَيْنَبَ.

6193. Narrated Sa'īd bin Al-Musaiyyab that when his grandfather, Ḥazn[1] visited the Prophet ﷺ, the Prophet ﷺ said (to him), "What is your name?" He said, "My name is Ḥazn." The Prophet ﷺ said, "But you are Sahl."[2] He said, "I will not change my name with which my father named me." Ibn Al-Musaiyyab added, "So we have had roughness (in character) ever since."

٦١٩٣ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: حدَّثَنا هِشامٌ أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَني عَبْدُ الحَمِيدِ بنُ جُبَيرِ بنِ شَيْبَةَ قالَ: جَلَسْتُ إلى سَعِيدِ بنِ المُسَيَّبِ فحَدَّثَني أنَّ جَدَّهُ حَزْناً قَدِمَ عَلى النَّبيِّ ﷺ فَقالَ: «ما اسمُكَ؟» قالَ: اسمِي حَزْنٌ، قالَ: «بَلْ أنْتَ سَهْلٌ»، قالَ: ما أنا بِمُغَيِّرٍ اسْماً سَمَّانِيهِ أبي، قالَ ابنُ المُسَيَّبِ: فَمَا زَالَتْ فِينا الحُزُونَةُ بَعْدُ. [راجع: ٦١٩٠]

(109) CHAPTER. Whoever named (his children) by the names of the Prophets.

(١٠٩) بابُ مَنْ سَمَّى بأسْماءِ الأنْبِياءِ،

And Anas said, "The Prophet ﷺ kissed his son, Ibrāhīm."

وَقالَ أنَسٌ: قَبَّلَ النَّبيُّ ﷺ إبْرَاهِيمَ، يَعْني ابْنَهُ.

6194. Narrated Ismā'īl: I asked Abī 'Aufā, "Did you see Ibrāhīm, the son of the Prophet ﷺ?" He said, "Yes, but he died in his early childhood. Had there been a Prophet after Muḥammad ﷺ then his son would have lived, but there is no Prophet after him."

٦١٩٤ - حدَّثَنا ابنُ نُمَيرٍ: حدَّثَنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثَنا إسْماعِيلُ قُلْتُ لِابنِ أبي أوْفى: رأيْتَ إبْرَاهِيمَ ابنَ النَّبيِّ ﷺ؟ قالَ: ماتَ صَغيراً وَلَوْ قُضِيَ أنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ نَبيٌّ عاشَ ابْنُهُ، وَلٰكِنْ لا نَبيَّ بَعْدَهُ.

6195. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When Ibrāhīm عليه السلام (the son of the Prophet ﷺ)

٦١٩٥ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: أخبرَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ

(1) (H. 6193) *'Ḥazn'* means rough, hard ground.
(2) (H. 6193) *'Sahl'* is the opposite of *'Ḥazn'*, i.e. even, soft ground.

ثابِتٍ قالَ: سَمِعْتُ البَرَاءَ قالَ: لَمَّا ماتَ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ قالَ رَسُولُ اللهِ ﷺ: «إِنَّ لَهُ مُرْضِعاً في الجَنَّةِ».

[راجع: ١٣٨٢]

died, Allāh's Messenger ﷺ said, "There is a wet nurse for him in Paradise."

٦١٩٦ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ حُصَينِ بنِ عَبْدِ الرَّحمٰنِ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ الأنْصارِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سَمُّوا باسمِي وَلا تَكْتَنُوا بِكُنْيَتِي، فإِنَّما أنا قاسِمٌ أقْسِمُ بَيْنَكُمْ».

وَرَوَاهُ أنَسٌ عَنِ النَّبيِّ ﷺ.

[راجع: ٣١١٤]

6196. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Name yourselves after me (by my name) but do not call (yourselves) by my *Kunyah*[1], for I am Al-Qāsim (distributor), and I distribute among you Allāh's Blessings." This narration has also come on the authority of Anas that the Prophet ﷺ said so."

٦١٩٧ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبو عَوَانَةَ: حدَّثنا أبو حُصَيْنٍ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «سَمُّوا باسمِي وَلا تَكْتَنُوا بِكُنْيَتِي. ومَنْ رآنِي في المَنامِ فَقَدْ رآنِي، فإنَّ الشَّيْطانَ لا يَتَمَثَّلُ صُورَتِي، ومَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ١١٠]

6197. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Name yourselves after me (by my name), but do not call yourselves by my *Kunyah*, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire." (See H. 110)

٦١٩٨ - حدَّثنا مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ بنِ أبي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: وُلِدَ لي غُلامٌ فأتَيْتُ بِهِ النَّبيَّ ﷺ فَسَمَّاهُ

6198. Narrated Abū Mūsa: I got a son and I took him to the Prophet ﷺ who named him Ibrāhīm, and put in his mouth the juice of a date-fruit (which he himself had chewed), and invoked for Allāh's Blessing upon him, and then gave him back to me. He was the eldest son of Abū Mūsa.

(1) (H. 6196) *Al-Kunyah*: See the footnote of H. 6187 and Chap. 106.

إِبْرَاهِيمَ فَحَنَّكَهُ بِتَمْرَةٍ وَدَعا لَهُ بِالبَرَكَةِ وَدَفَعَهُ إِلَيَّ، وكانَ أَكْبَرَ وَلَدِ أَبي مُوسَى. [راجع: ٥٤٦٧]

6199. Narrated Al-Mughīra bin Shu'ba: Solar eclipse occurred on the day of Ibrāhīm's death (the Prophet's son).

٦١٩٩ - **حَدَّثَنا** أبو الوَلِيدِ: حدَّثَنا زَائِدَةُ: حدَّثَنا زِيادُ بنُ عِلاقَةَ: سَمِعْتَ المُغِيرَةَ ابنَ شُعْبَةَ قالَ: انْكَسَفَتِ الشَّمْسُ يَوْمَ ماتَ إِبْرَاهِيمُ. [راجع: ١٠٤٣]

رَوَاهُ أبو بَكْرَةَ عَنِ النَّبِيِّ ﷺ.

(110) CHAPTER. To name 'Al-Walīd.'

(١١٠) بابُ تَسْمِيَةِ الوَلِيدِ

6200. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ (once) raised his head after bowing [in the *Ṣalāt* (prayer)] he said, "O Allāh, save Al-Walīd bin Al-Walīd and Salama bin Hishām and 'Aiyyāsh bin Abū Rabī'a and the helpless weak believers of Makkah. O Allāh, be hard on the tribe of Muḍar. O Allāh, send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yūsuf (Joseph)."

٦٢٠٠ - **أَخْبَرَنا** أبو نُعَيمٍ الفَضْلُ بنُ دُكَيْنٍ: حدَّثَنا ابنُ عُيَيْنَةَ: عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبي هُرَيْرَةَ قالَ: لَمَّا رَفَعَ النَّبِيُّ ﷺ رأسَهُ مِنَ الرَّكْعَةِ قالَ: «اللَّهُمَّ أَنْجِ الوَلِيدَ بنَ الوَلِيدِ، وسَلَمَةَ بنَ هِشامٍ، وعَيَّاشَ بنَ أَبي رَبِيعَةَ، والمُسْتَضْعَفِينَ بِمَكَّةَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطأَتَكَ عَلى مُضَرَ. اللَّهُمَّ اجْعَلْها عَلَيْهِمْ سِنِينَ كَسِني يُوسُفَ». [راجع: ٧٩٧]

(111) CHAPTER. Whoever, while calling a friend, omits a letter from his name.

(١١١) باب مَنْ دَعا صَاحِبَهُ فَنَقَصَ مِن اسمِهِ حَرْفاً،

Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Once the Prophet ﷺ called me, 'O Abū Hirr!' "

وَقالَ أبو حازِمٍ عَنْ أَبي هُرَيْرَةَ قالَ لي النَّبِيُّ ﷺ: «يا أبا هِرٍّ».

6201. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "O 'Āish! This is Jibrīl (Gabriel) sending his greetings to you." I said, "Peace, and Allāh's Mercy be on him." 'Āishah added: The Prophet ﷺ used to see

٦٢٠١ - **حَدَّثَنا** أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ أَنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ

things which we used not to see.

قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «يا عائشَ، هٰذَا جِبْرِيلُ يُقْرِئُكِ السَّلامَ»، قُلْتُ: وَعَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ، قالَتْ: وَهُوَ يَرَى ما لا نَرَى.

[راجع: ٣٢١٧]

6202. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjasha, the slave of the Prophet ﷺ, was driving their camels (very fast). The Prophet ﷺ said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e.,, ladies)."

٦٢٠٢ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ أُمُّ سُلَيْمٍ في الثَّقَلِ وأنجَشَةُ غُلامُ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقالَ النَّبِيُّ ﷺ: «يا أنجَشُ، رُوَيْدَكَ سَوْقَكَ بالقَوارِيرِ».

[راجع: ٦١٤٩]

(112) CHAPTER. A child may be given *Al-Kunyah*[1] and one may be given *Al-Kunyah* before one has children.

(١١٢) **بابُ الكُنْيَةِ للصَّبِيِّ، وقَبْلَ أن يُولَدَ للرَّجُلِ**

6203. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best of all the people in character. I had a brother called Abū 'Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet ﷺ, the Prophet ﷺ used to say, "O Abū 'Umair! What did An-Nughair (nightingale) do?" It was a nightingale with which he used to play. Sometimes the time of the *Ṣalāt* (prayer) became due while he (the Prophet ﷺ) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up [for the *Ṣalāt* (prayer)] and we would line up behind him, and he would lead us in *Ṣalāt* (prayer).

٦٢٠٣ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا عَبْدُ الوارِثِ، عَنْ أبي التَّيَّاحِ، عَنْ أنَسٍ قالَ: كانَ النَّبِيُّ ﷺ أحْسَنَ النَّاسِ خُلُقاً، وكانَ لي أخٌ يُقالُ لَهُ: أبو عُمَيْرٍ، قالَ: أحْسِبُهُ فَطِيماً، وكانَ إذا جاءَ قالَ: «يا أبا عُمَيْرٍ ما فَعَلَ النُّغَيْرُ؟» نُغَرٌ كانَ يَلْعَبُ بِهِ، فَرُبَّما حَضَرَ الصَّلاةَ وَهُوَ في بَيْتِنا فيأمُرُ بالبِساطِ الَّذِي تَحْتَهُ فيُكْنَسُ ويُنْضَحُ ثُمَّ يَقُومُ ونَقُومُ خَلْفَهُ فَيُصَلِّي بِنا.

[راجع: ٦١٢٩]

(113) CHAPTER. To be called Abū Turāb (father of dust), though one already has

(١١٣) **بابُ التَّكَنِّي بأبي تُرابٍ وإنْ**

(1) (Ch. 112) *Kunyah:* See the glossary.

another *Kunyah* name.

كانت له كُنيَةٌ أُخرى

6204. Narrated Sahl bin Sa'd: The most beloved name of 'Alī رَضِيَ اللهُ عَنْهُ was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time) but the Prophet ﷺ himself. Once 'Alī got angry with (his wife) Fāṭima, and went out (of his house) and slept near a wall in the mosque. The Prophet ﷺ came searching for him, and someone said, "He is there, lying near the wall." The Prophet ﷺ came to him while his ('Alī's) back was covered with dust. The Prophet ﷺ started removing the dust from his back, saying, "Get up, O Abū Turāb!"

٦٢٠٤ - حدَّثنا خالِدُ بنُ مَخْلَدٍ: حدَّثنا سُلَيْمانُ: حدَّثني أبو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: إنْ كانَتْ أحَبَّ أسْماءِ عَليٍّ رَضِيَ اللهُ عَنْهُ إلَيْهِ لَأبو تُرابٍ، وإنْ كانَ لَيَفْرَحُ أنْ نَدْعُوَها، وما سَمَّاهُ أبو تُرابٍ إلَّا النَّبيُّ ﷺ، غاضَبَ يَوْماً فاطِمَةَ فَخَرَجَ فاضْطَجَعَ إلى الجِدارِ في المَسْجِدِ فَجاءَهُ النَّبيُّ ﷺ يَتْبَعُهُ فَقالَ: هُوَ ذا مُضْطَجِعٌ في الجِدارِ، فَجاءَهُ النَّبيُّ ﷺ وَامْتَلأَ ظَهْرُهُ تُراباً، فَجَعَلَ النَّبيُّ ﷺ يَمْسَحُ التُّرابَ عَنْ ظَهْرِهِ وَيَقُولُ: «اجْلِسْ يا أبا تُرابٍ».

[راجع: ٤٤١]

(114) CHAPTER. The name which is most disliked by Allāh.

(١١٤) **بابُ أبْغَضِ الأسْماءِ إلى اللهِ**

6205. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The most perfidious (awful) name with Allāh, on the Day of Resurrection, will be (that of) a man calling himself *Malik Al-Amlāk* (king of the kings)."

٦٢٠٥ - حدَّثنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أخْنَى الأسْماءِ يَوْمَ القِيامَةِ عِنْدَ اللهِ رَجُلٌ تَسَمَّى مَلِكَ الأمْلاكِ». [انظر: ٦٢٠٦]

6206. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most perfidious (awful) name with Allāh," Sufyān said more than once, "The most perfidious (awful) name with Allāh is (that of) a man calling himself king of kings."

Sufyān said, "Somebody else (i.e., other than Abuz-Zinād, a subnarrator) says: What

٦٢٠٦ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رِوايَةً قالَ: «أخْنَعُ اسْمٍ عِنْدَ اللهِ - وقالَ سُفْيانُ غَيرَ مَرَّةٍ: أخْنَعُ الأسْماءِ عِنْدَ

is meant by 'The king of kings' is '*Shāhān Shāh*'."(1)

اللهِ - رَجُلٌ تَسَمَّى بِمَلِكِ الأَمْلَاكِ».

[راجع: ٦٢٠٥]

قالَ سُفْيانُ: يَقُولُ غَيرُهُ: تَفْسِيرُهُ: شاهانْ شاهْ.

(115) CHAPTER. The *Kunyah* of *Al-Mushrik*.

(١١٥) بابُ كُنْيَةِ المُشْرِكِ،

Al-Miswar said, "I heard the Prophet ﷺ saying, 'Unless the son of Abū Ṭālib wants.'"

وَقالَ مِسْوَرٌ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إلَّا أنْ يُرِيدَ ابنُ أبي طالِبٍ».

6207. Narrated Usāma bin Zaid رَضِيَ الله عَنْهُما that Allāh's Messenger ﷺ rode over a donkey covered with a *Fadakiya* (velvet sheet) and Usāma was riding behind him. He was going to pay a visit to Sa'd bin 'Ubāda (who was sick) in the dwelling place of Banī Al-Ḥārith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that was before 'Abdullāh bin Ubayy embraced Islām. In that mix-up gathering there were Muslims, *Mushrik*, idolaters and Jews, and among the Muslims there was 'Abdullāh bin Rawāḥa. When a cloud of dust raised by (the movement of) the animal covered that gathering, 'Abdullāh bin Ubayy covered his nose with his garment and said, "Do not cover us with dust." Allāh's Messenger ﷺ greeted them, stopped, dismounted and invited them to Allāh (i.e., to embrace Islām) and recited to them the Qur'ān. On that 'Abdullāh bin Ubayy bin Salūl said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, relate (you tales) to him." On that 'Abdullāh bin Rawāḥa said "Yes, O Allāh's Messenger!

٦٢٠٧ - **حدَّثنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: وحدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي أخي، عَنْ سُلَيْمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ: أنَّ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى حِمارٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ، وأُسامَةُ وَراءَهُ، يَعُودُ سَعْدَ بنَ عُبادَةَ في بَنِي حارِثِ بنِ الخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ، فَسارَا حتى مَرَّا بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بنُ أُبَيٍّ ابنُ سَلُولَ وَذٰلِكَ قَبْلَ أنْ يُسْلِمَ عَبْدُ اللهِ بنُ أُبَيٍّ، فإذَا في المَجْلِسِ أخلاطٌ مِنَ المُسْلِمِينَ والمُشْرِكِينَ عَبَدَةِ الأَوْثانِ واليَهُودِ، وفي المُسْلِمِينَ عَبْدُ اللهِ بنُ رَوَاحَةَ. فَلَمَّا غَشِيَتِ المَجْلِسَ عَجاجَةُ الدَّابَّةِ خَمَّرَ ابنُ أُبَيٍّ أَنْفَهُ بِرِدائِهِ وقالَ: لا تُغَبِّرُوا عَلَيْنا. فَسَلَّمَ رَسُولُ اللهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ، فَنَزَلَ

(1) (H. 6206) *Shāhan Shāh* is a Persian word bearing the same meaning. This indicates that it is forbidden to call oneself by such a name in any language.

Call on us in our gatherings, for we love that." So the Muslims, *Al-Mushrikūn* and the Jews started abusing one another till they were about to fight with one another. Allāh's Messenger ﷺ kept on quietening them till all of them became quiet, and then Allāh's Messenger ﷺ rode his animal and proceeded till he entered upon Sa'd bin 'Ubāda. Allāh's Messenger ﷺ said, "O Sa'd! Didn't you hear what Abū Ḥubāb said?" (meaning 'Abdullāh bin Ubayy). "He said so-and-so." Sa'd bin 'Ubāda said, "O Allāh's Messenger! Let my father be sacrificed for you! Excuse and forgive him, for, by Him Who revealed to you the Book, Allāh sent the Truth which was revealed to you at the time when the people of this town had decided to crown him ('Abdullāh bin Ubayy) as their ruler. So when Allāh had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed." So Allāh's Messenger ﷺ excused him. (It was the custom of) Allāh's Messenger ﷺ and his Companions to excuse *Al-Mushrikūn* and the people of the Scripture (Christians and Jews) as Allāh ordered them, and they used to be patient when annoyed (by them). Allāh تعالى said:

"...You shall certainly hear much that will grieve you from those who received the Scripture before you..." (V.3:186)

Allāh also said:

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelivers after you have believed..." (V.2:109)

So Allāh's Messenger ﷺ used to apply what Allāh had ordered him by excusing them till he was allowed to fight against them. When Allāh's Messenger ﷺ had fought the battle of Badr and Allāh killed

فَدَعاهُمْ إلى اللهِ وَقَرَأَ عَلَيْهِمُ القُرآنَ. فَقالَ لَهُ عَبْدُ اللهِ بنُ أُبيٍّ ابنُ سَلُولَ: أيُّها المَرْءُ، لا أحْسَنَ مِمَّا تَقُولُ إنْ كانَ حَقاً، فَلا تُؤْذِنا بِهِ في مَجالِسِنا، فَمَنْ جاءَكَ فاقْصُصْ عَلَيْهِ. قالَ عَبْدُ اللهِ بنُ رَوَاحَةَ: بَلى يا رَسُولَ اللهِ، فاغْشَنا في مَجالِسِنا فإنَّا نُحِبُّ ذلكَ. فاسْتَبَّ المُسْلِمونَ والمُشْرِكونَ واليَهُودُ حتى كادُوا يَتَثاوَرُونَ، فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُخَفِّضُهُمْ حتّى سَكَتُوا. ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ دابَّتَهُ فَسارَ حتى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ، فَقالَ رَسُولُ اللهِ ﷺ: «أيْ سَعْدُ، ألَمْ تَسْمَعْ ما قالَ أبو حُبابٍ؟ - يُرِيدُ عَبْدَ اللهِ بنَ أُبيّ - قالَ كَذَا وكَذَا»، فَقالَ سَعْدُ بنُ عُبادَةَ: أيْ رَسُولَ اللهِ، بأبي أنْتَ، اعْفُ عَنْهُ، واصْفَحْ، فَوَالَّذِي أنْزَلَ عَلَيْكَ الكِتابَ لَقَدْ جاءَ اللهُ بالحَقّ الَّذِي أنْزَلَ عَلَيْكَ، وَلَقَدِ اصْطَلَحَ أهْلُ هٰذِهِ البَحْرَةِ عَلى أنْ يُتَوِّجُوهُ ويُعَصِّبُوهُ بالعِصَابَةِ، فَلَمَّا رَدَّ اللهُ ذٰلكَ بالحَقّ الَّذِي أعْطاكَ شَرِقَ بذٰلكَ، فَذٰلكَ فَعَلَ بِهِ ما رأيْتَ. فَعَفا عَنْهُ رَسُولُ اللهِ ﷺ. وكانَ رَسُولُ اللهِ ﷺ وأصحابُهُ يَعْفُونَ عَنِ المُشْرِكِينَ وأهْلِ الكِتابِ كَما أمَرَهُمُ اللهُ ويَصْبِرُونَ عَلى الأذَى. قالَ اللهُ تَعالى: ﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا

whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allāh's Messenger ﷺ and his Companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. 'Abdullāh bin Ubayy bin Salūl and *Al-Mushrikūn*, (idolaters) who were with him, said, "This matter (Islām) has now brought out its face (triumphed), so give Allāh's Messenger ﷺ the *Bai'a* (pledge) (for embracing Islām)." Then they became Muslims. (See H. 4566)

ٱلْكِتَٰبَ﴾ الآيَةَ [آل عمران: ١٨٦]، وَقَالَ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ﴾ [البقرة: ١٠٩] فَكانَ رَسُولُ اللهِ ﷺ يَتأَوَّلُ في العَفْوِ عَنْهُمْ ما أَمَرَهُ اللهُ بِهِ حتّى أذِنَ لَهُ فِيهِمْ. فَلَمَّا غَزَا رَسُولُ اللهِ ﷺ بَدْراً، فَقَتَلَ اللهُ بِها مَنْ قَتَلَ مِنْ صَنادِيدِ الكُفَّارِ وَسادَةِ قُرَيْشٍ، فَقَفَلَ رَسُولُ اللهِ ﷺ وأصحَابُهُ مَنْصُورِينَ غانِمِينَ، مَعَهُمْ أسارَى مِنْ صَنادِيدِ الكُفَّارِ وَسادَةِ قُرَيْشٍ، قالَ ابنُ أُبَيٍّ ابنُ سَلُولَ وَمَنْ مَعَهُ مِنَ المُشْرِكِينَ عَبَدَةِ الأوْثانِ: هٰذَا أمْرٌ قَدْ تَوَجَّهَ. فَبَايِعُوا رَسُولَ اللهِ ﷺ عَلى الإسْلامِ فأسْلَمُوا.

[راجع: ٢٩٨٧]

6208. Narrated 'Abdullāh bin Al-Ḥārith bin Naufal: 'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! Did you benefit Abū Ṭālib with anything as he used to protect and take care of you, and used to become angry for you?" The Prophet ﷺ said, "Yes, he is in a shallow place of (Hell) Fire. But for me he would have been in the lowest part of the (Hell) Fire."

٦٢٠٨ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ عَبْدِ اللهِ بنِ الحارِثِ بنِ نَوْفَلٍ، عَنْ عَبَّاسِ بنِ عَبْدِ المُطَّلِبِ قالَ: يا رَسُولَ اللهِ، هَلْ نَفَعْتَ أبا طالِبٍ بشَيْءٍ فإنَّهُ كانَ يَحُوطُكَ ويَغْضَبُ لَكَ؟ قالَ: «نَعَمْ، هُوَ في ضَحْضَاحٍ مِنْ نارٍ، لَوْلا أنا لَكانَ في الدَّرْكِ الأسْفَلِ مِنَ النَّارِ».

[راجع: ٣٨٨٣]

(116) CHAPTER. *Al-Ma'āriḍ* (indirect speech) is a safe way to avoid a lie.

(١١٦) **بابٌ**: المَعارِيضُ مَنْدُوحَةٌ عَنِ الكَذِبِ.

Anas said, "One of the sons of Abū Ṭalḥa died and he asked (his wife), 'How is the

وَقالَ إسحاقُ: سَمِعْتُ أنَساً:

boy?' Umm Sulaim replied, 'His breath has become quiet, and I hope that he is at rest.' Abū Ṭalḥa thought that she was telling the truth."(1)

مَاتَ ابنٌ لأبي طَلْحَةَ فَقالَ: كَيْفَ الغُلامُ؟ قالَتْ أُمُّ سُلَيْمٍ: هَدأَ نَفْسُهُ، وأَرْجُو أنْ يَكُونَ قَدِ اسْتَرَاحَ. وظَنَّ أنَّها صَادِقَةٌ.

6209. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet ﷺ said to him, "(Take care!) Drive slowly with the glass vessels, O Anjasha! *Waiḥaka* (may Allāh be Merciful to you)."

٦٢٠٩ - **حدَّثَنا** آدَمُ: حدَّثنا شُعْبَةُ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كانَ النَّبِيُّ ﷺ في مَسِيرٍ لَهُ فَحدَا الحادي، فَقالَ النَّبِيُّ ﷺ: «ارْفُقْ يا أنجَشَةُ، وَيحَكَ، بالقَوارِيرِ». [راجع: ٦١٤٩]

6210. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet ﷺ said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abū Qilāba said, "By the glass vessels" he meant the women (riding the camels).

٦٢١٠ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمّادٌ، عَنْ ثابِتٍ، عَنْ أنَسٍ وأيُّوبَ عَنْ أبي قِلابَةَ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ في سَفَرٍ، وكانَ غُلامٌ يَحْدُو بِهِنَّ يقالُ لَهُ: أنجشَةُ، فَقالَ النَّبِيُّ ﷺ: «رُوَيْدَكَ يا أنجَشَةُ سَوْقَكَ بالقَوارِيرِ». قالَ أبو قِلابَةَ: يَعْنِي النِّساءَ. [راجع: ٦١٤٩]

6211. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had a *Ḥādi* (a camel driver) called Anjasha, and he had a nice voice. The Prophet ﷺ said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatāda said, "(By vessels) he meant the weak women."

٦٢١١ - **حدَّثَنا** إسحَاقُ: حدَّثَنا حَبَّانُ: حدَّثَنا هَمّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسُ بنُ مالِكٍ قالَ: كانَ للنَّبِيِّ ﷺ حَادٍ يُقالُ لَهُ: أنجَشَةُ، وكانَ حَسَنَ الصَّوْتِ، فَقالَ لَهُ النَّبِيُّ ﷺ: «رُوَيْدَكَ يا أنجَشَةُ، لا تَكْسِرِ القَوارِيرَ»، قالَ قَتادَةُ: يَعْنِي ضَعَفَةَ النِّساءِ. [راجع: ٦١٤٩]

6212. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: There was a state of fear in Al-Madīna.

٦٢١٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا

(1) (Ch. 116) He thought that his son was well, while she meant that he was dead.

يَحْيى، عَنْ شُعْبَةَ قالَ: حَدَّثَني قَتادَةُ عَنْ أَنَسِ بنِ مالِكٍ قالَ: كانَ بالمَدِينَةِ فَزَعٌ، فَرَكِبَ رَسُولُ اللهِ ﷺ فَرَساً لأبي طَلْحَةَ، فقالَ: «ما رأيْنا مِنْ شَيْءٍ، وإنْ وَجَدْناهُ لَبَحْراً». [راجع: ٢٦٢٧]

Allāh's Messenger ﷺ rode a horse belonging to Abū Ṭalḥa (in order to see the matter). The Prophet ﷺ said, "We could not see anything, and we found that horse like a sea (fast in speed)."

(117) CHAPTER. The description of something by a man as 'nothing' while he means that it is not true.

(١١٧) بابٌ قَوْلِ الرَّجُلِ للشَّيْءِ: لَيْسَ بشَيْءٍ، وَهُوَ يَنْوِي أَنَّهُ لَيْسَ بِحَقّ،

وَقالَ ابْنُ عَبَّاسٍ: قَالَ النَّبيُّ ﷺ لِلْقبرينِ: «يُعَذَّبانِ بِلا كَبِيرٍ وَإِنَّهُ لَكَبِيرٌ».

٦٢١٣ - حَدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أَخْبرَنا مَخْلَدُ بنُ يَزِيدَ: أَخْبرَنا ابنُ جُرَيْجٍ: قالَ ابنُ شِهابٍ: أَخْبرَني يَحْيى بنُ عُرْوَةَ: أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قالَتْ عائشَةُ: سأَلَ أُناسٌ رَسُولَ اللهِ ﷺ عَنِ الكُهَّانِ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «لَيْسُوا بشَيءٍ»، قالُوا: يا رَسُولَ اللهِ فإنَّهُمْ يُحَدِّثُونَ أحْياناً بالشَّيْءِ يكُونُ حَقّاً، فَقالَ رَسُولُ اللهِ ﷺ: «تِلْكَ الكَلِمَةُ مِنَ الحَقّ يَخْطَفُها الجِنِّيُّ فَيَقُرُّها في أُذُنِ وَلِيِّهِ قَرَّ الدَّجاجَةِ فيَخْلِطونَ فِيها أكْثَرَ مِنْ مِائَةِ كَذْبَةٍ». [راجع: ٣٢١٠]

6213. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Some people asked Allāh's Messenger ﷺ about the foretellers. Allāh's Messenger ﷺ said to them, "They are nothing (i.e., liars)." The people said, "O Allāh's Messenger! Sometimes they tell something which comes out to be true." Allāh's Messenger ﷺ said, "That word which comes to be true is what a jinn (devil) snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they add to it one hundred lies."

(118) CHAPTER. To raise the sight towards the sky. And the Statement of Allāh تعالى: "Do they not look at the camels, how they are created. And at the heaven, how it is raised?" (V.88:17,18)

(١١٨) بابُ رَفْعِ البَصَرِ إلى السَّماءِ، وقَوْلِهِ تَعالى: ﴿أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾﴾ [الغاشية: ١٧-١٨]

And 'Āishah said, "The Prophet ﷺ raised his head (sight) towards the sky."

وَقالَ أيُّوبُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ: رَفَعَ النَّبيُّ ﷺ رأسَهُ إلى السَّماءِ.

6214. Narrated Jābir bin 'Abdullāh that he heard Allāh's Messenger ﷺ saying, "Then there was a pause in the revelation of the Divine Revelation to me. Then while I was walking, all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Ḥira'; sitting on a chair between the sky and the earth."

٦٢١٤ - **حدَّثنا** ابنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتَ أبا سَلَمَةَ بنَ عَبْدِ الرَّحمٰنِ يَقُولُ: أخْبرَني جابرُ بنُ عَبْدِ اللهِ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ثُمَّ فَترَ عَنِّي الوَحْيُ، فَبَيْنما أنا أمْشي سَمِعْتُ صَوْتاً مِنَ السَّماءِ، فَرَفَعْتُ بَصَري إلى السَّماءِ فإذَا المَلَكُ الَّذي جاءَني بحِرَاءٍ قاعِدٌ عَلى كُرْسِيٍّ بَينَ السَّماءِ والأرْضِ». [راجع: ٤]

6215. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I stayed overnight at the house of Maimūna and the Prophet ﷺ was there with her. When it was the last third of the night, or some part of the night, the Prophet ﷺ got up looking towards the sky and recited:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3:190)

٦٢١٥ - **حدَّثنا** ابنُ أبي مَرْيَمَ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبرَني شَريكٌ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ في بَيْتِ مَيْمُونَةَ والنَّبيُّ ﷺ عِنْدَها، فَلَمَّا كانَ ثُلُثُ اللَّيْلِ الآخِرُ أوْ بَعْضُهُ قَعَدَ فَنَظَرَ إلى السَّماءِ فَقَرأ ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۝١٩٠﴾ [آل عمران: ١٩٠]. [راجع: ١١٧]

(119) CHAPTER. Whoever dipped a stick in water and mud.

(١١٩) بابٌ مَنْ نَكَتَ العُودَ في المَاءِ والطِّينِ

6216. Narrated Abū Mūsa that he was in the company of the Prophet ﷺ in one of the gardens of Al-Madīna and in the hand of the Prophet ﷺ there was a stick, and he was striking (slowly) the water and the mud with

٦٢١٦ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ عُثْمانَ بنِ غِياثٍ: حدَّثنا أبو عُثْمانَ، عَنْ أبي مُوسَى أنَّهُ كانَ

مَعَ النَّبِيِّ ﷺ في حائِطٍ مِنْ حِيطانِ المَدِينَةِ وفي يَدِ النَّبِيِّ ﷺ عُودٌ يَضْرِبُ بِهِ بَيْنَ المَاءِ والطِّينِ، فَجاءَ رَجُلٌ يَسْتَفْتِحُ فقالَ النَّبِيُّ ﷺ: «افْتَحْ وبَشِّرْهُ بالجَنَّةِ». فَذَهَبْتُ فإذَا أبو بَكْرٍ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ. ثُمّ استَفْتَحَ رَجُلٌ آخَرُ فَقالَ: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ». فإذَا عُمَرُ ففَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ وكانَ مُتَّكِئاً فَجَلَسَ فَقالَ: «افْتَحْ وَبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصِيبُهُ، أوْ تَكُونُ»، فذَهَبتُ فإذَا عُثْمانُ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ، فأخْبَرْتُهُ بالَّذِي قالَ، قالَ: اللهُ المُسْتَعانُ. [راجع: ٣٦٧٤]

it. A man came (at the gate of the garden) and asked permission to enter. The Prophet ﷺ said, "Open the gate for him, and give him the glad tidings of entering Paradise." I went, and behold! It was Abū Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ said, "Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him, or which will take place." I went, and behold! It was 'Uthmān. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet ﷺ had said (about a calamity). 'Uthmān said, "Allāh Alone Whose Help I seek (against that calamity)."

(١٢٠) بابُ الرَّجُلِ يَنْكُتُ الشَّيْءَ بيَدِهِ في الأرْضِ

(120) CHAPTER. One may scrape up the ground with something in hand.

٦٢١٧ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ ومَنْصُورٍ، عَنْ سَعْدِ بن عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في جَنازَةٍ فجَعَلَ يَنْكُتُ الأرْضَ بعُودٍ فَقالَ: «لَيْسَ مِنْكُمْ مِنْ أحَدٍ إلَّا وَقَدْ فُرِغَ مِنْ مَقْعَدِهِ مِنَ الجَنَّةِ والنَّارِ». فَقالُوا:

6217. Narrated 'Alī رَضِيَ الله عَنْهُ: We were with the Prophet ﷺ in a funeral procession, and he started scraping the ground with a small stick and said, "There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-fire." The people said (to him), "Should we not depend upon it?" He said, "Carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place." He then recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him" (V.92:5)

أفلا نتّكِلُ؟ قالَ: «اعمَلُوا فَكُلٌّ مُيَسَّرٌ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝﴾ الآيَـةَ [الليل: ٥]». [راجع: ١٣٦٢]

(121) CHAPTER. The saying of *Takbīr* [*Allāhu-Akbar* (Allāh is the Most Great)] and *Tasbīḥ* [*Subḥān Allāh* (Glorified be Allāh)] at the time of wonder.

(١٢١) بابُ التَّكْبِيرِ والتَّسْبِيحِ عِنْدَ التَّعَجُّبِ

6218. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: (One night) the Prophet ﷺ woke up and said, "*Subḥān Allāh*! How many treasures have been (disclosed) sent down! And how many *Fitan* (trials or afflictions) have been descended! Who will go and wake the sleeping lady-occupants up of these dwellings [for offering *Ṣalāt* (prayer)]?" (He meant by this, his wives). The Prophet ﷺ added, "A well-dressed person in this world may be naked in the Hereafter."

'Umar said, "I asked the Prophet ﷺ, 'Have you divorced your wives?' He said, 'No.' I said, '*Allāhu-Akbar*!'"

٦٢١٨ - **حدَّثَنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَتْنِي هِنْدٌ بِنْتُ الحارِثِ: أنَّ أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قالَت: اسْتَيْقَظَ النَّبِيُّ ﷺ فَقالَ: «سُبْحانَ اللهِ، ماذَا أُنْزِلَ مِنَ الخَزَائِنِ؟ وماذَا أُنْزِلَ مِنَ الفِتَنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الحُجَرِ؟ - يُرِيدُ بِهِ أزْوَاجَهُ حتى يُصَلِّينَ - رُبَّ كاسِيَةٍ فِي الدُّنْيا عارِيَةٍ فِي الآخِرَةِ». [راجع: ١١٥]

وَقالَ ابنُ أبي ثَوْرٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ عُمَرَ قالَ: قُلْتُ للنَّبِيِّ ﷺ: طَلَّقْتَ نِساءكَ؟ قالَ: «لا»، قُلْتُ: اللهُ أكْبَرُ،

6219. Narrated Ṣafīyya bint Ḥuyaī, the wife of the Prophet ﷺ, that she went to Allāh's Messenger ﷺ while he was in *I'tikāf* (seclusion in the mosque) during the last ten nights of the month of Ramaḍān. She spoke to him for an hour at night and then she got up to return home. The Prophet ﷺ got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Umm Salama, the wife of the Prophet ﷺ, two *Anṣārī* men passed by, and greeting Allāh's Messenger ﷺ, they quickly

٦٢١٩ - **حدَّثَنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح.

وحدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي أخي، عَنْ سُلَيْمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شِهابٍ، عَنْ عَلِيِّ بنِ الحُسَيْنِ: أنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبِيِّ ﷺ أخْبَرَتْهُ أنَّها جاءَتْ رَسُولَ اللهِ ﷺ تَزُورُهُ وَهُوَ مُعْتَكِفٌ في

went ahead. Allāh's Messenger ﷺ said to them, "Do not be in a hurry! She is Ṣafiyya, the daughter of Ḥuyai." They said, "*Subḥān Allāh*! O Allāh's Messenger (how dare we suspect you)." That was a great thing for both of them. The Prophet ﷺ then said, "Satan runs in the body of Ādam's son (i.e., man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

الْمَسْجِدِ، في العَشْرِ الغَوَابِرِ مِنْ رَمَضَانَ فتَحَدَّثَتْ عِنْدَهُ ساعَةً مِنَ العِشاءِ، ثُمَّ قامَتْ تَنْقَلِبُ، فَقامَ مَعَها النَّبِيُّ ﷺ يَقْلِبُها حتى إذَا بَلَغَتْ بابَ المَسْجِدِ الَّذِي عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ مَرَّ بِهِما رَجُلانِ مِنَ الأَنْصارِ فَسَلَّما عَلى رَسُولِ اللهِ ﷺ ثُمَّ نَفَذَا، فقالَ لَهُما رَسُولُ اللهِ ﷺ: «عَلى رِسْلِكُما، إنَّما هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ»، قالا: سُبْحانَ اللهِ يا رَسُولَ اللهِ، وكَبُرَ عَلَيْهِما ما قالَ. قالَ: «إنَّ الشَّيْطانَ يَجْرِي مِنِ ابنِ آدَمَ مَبْلَغَ الدَّمِ، وإنِّي خَشِيتُ أنْ يَقْذِفَ في قُلُوبِكما». [راجع: ٢٠٣٥]

(122) CHAPTER. It is forbidden to throw stones (with the thumb and the index or middle finger).

(١٢٢) بابُ النَّهْيِ عَنِ الخَذْفِ

6220. Narrated 'Abdullāh bin Mughaffal Al-Muzanī: The Prophet ﷺ forbade the throwing of stones (with the thumb and the index or middle finger), and said "It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth."

٦٢٢٠ - حدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ عُقْبَةَ بنَ صُهْبانَ الأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ المُزَنِيِّ قالَ: نَهَى النَّبِيُّ ﷺ عَنِ الخَذْفِ وَقالَ: «إنَّهُ لا يَقْتُلُ الصَّيْدَ، وَلا يَنْكَأُ العَدُوَّ، وإنَّهُ يَفْقَأُ العَيْنَ وَيَكْسِرُ السِّنَّ». [راجع: ٤٨٤١]

(123) CHAPTER. To say *'Al-Ḥamdu-lillāh* (praise be to Allāh) on sneezing.

(١٢٣) بابُ الحَمْدِ لِلْعاطِسِ

6221. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Two men sneezed before the Prophet ﷺ. The Prophet ﷺ said to one of them, "May Allāh bestow His Mercy on you," but he did not say that to the other. On being asked

٦٢٢١ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثَنا سُفْيانُ: حدَّثَنا سُلَيْمانُ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ:

عَطَسَ رَجُلانِ عِنْدَ النَّبِيِّ ﷺ، فشَمَّتَ أَحَدَهُما ولَمْ يُشَمِّتِ الآخَرَ، فَقِيلَ لَهُ، فَقَالَ: «هٰذَا حَمِدَ اللهَ، وهٰذَا لَمْ يَحْمَدْ». [انظر: ٦٢٢٥]

(why), the Prophet ﷺ said, "That one praised Allāh (by saying *"Al-Ḥamdu-lillāh"* الحمد لله (at the time of sneezing), while the other did not praise Allāh."

(١٢٤) **بابُ تَشْمِيتِ العاطِسِ إذَا حَمِدَ اللهَ،**

فِيهِ أبو هُريرةَ.

(124) CHAPTER. *Tashmīt* (i.e., to say *Yar-hamukallāh)*[1] to the sneezer if he praises Allāh (i.e., if he says, *'Al-Ḥamdu-lillāh'*)[2]

٦٢٢٢ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الأشْعَثِ بنِ سُلَيْمٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: أَمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ، ونَهانا عَنْ سَبْعٍ: أَمَرَنا بِعِيادَةِ المَرِيضِ، واتِّباعِ الجَنازَةِ، وتَشْمِيتِ العاطِسِ، وإجابَةِ الدَّاعِي، ورَدِّ السَّلامِ، ونَصْرِ المَظْلُومِ، وإبْرَارِ المُقْسِمِ. ونَهانا عَنْ سَبْعٍ: عَنْ خاتَمِ الذَّهَبِ، أَوْ قالَ: حَلْقَةِ الذَّهَبِ، وعَنْ لُبْسِ الحَرِيرِ والدِّيباجِ والسُّنْدُسِ والمَيَاثِرِ. [راجع: ١٢٣٩]

6222. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick; to follow funeral processions; to say: may Allāh be Merciful to you to a sneezer, if he says: praise be to Allāh; to accept invitation (to a wedding banquet); to return greetings; to help the oppressed; and to help others to fulfil their oaths (provided it was not sinful). And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), *Dībāj, Sundus* and *Mayāthir*.[3]

(١٢٥) **بابُ ما يُسْتَحَبُّ مِنَ العُطاسِ، وَما يُكْرَهُ مِنَ التَّثاؤُبِ**

٦٢٢٣ - **حدَّثَنا** آدَمُ بنُ أبي إياسٍ: حدَّثَنا ابنُ أبي ذِئْبٍ: حدَّثَنا سَعيدٌ المَقْبُرِيُّ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ:

(125) CHAPTER. What is liked regarding sneezing, and what is disliked regarding yawning.

6223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allāh, then it is obligatory on every Muslim who heard him, to say: May

(1) (Ch. 124) *Yar-hamukallāh*: 'May Allāh bestow His Mercy on you'.
(2) (Ch. 124) 'Praise be to Allāh'.
(3) (H. 6222) *Dībāj* and *Sundus* are two kinds of silk cloth. *Mayāthir* are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.

«إنَّ اللهَ يُحِبُّ العُطاسَ وَيَكْرَهُ التَّثاؤبَ، فإذَا عَطَسَ فحَمِدَ اللهَ فحَقٌّ عَلى كُلِّ مُسْلِمٍ سَمِعَهُ أنْ يُشَمِّتَهُ. وأمَّا التَّثاؤُبُ فإنَّما هُوَ مِنَ الشَّيْطانِ فَلْيَرُدَّهُ ما اسْتَطاعَ، فإذَا قالَ: هاءِ، ضَحِكَ مِنْهُ الشَّيْطانُ». [راجع: ٣٢٨٩]

Allāh be Merciful to you (*Yar-ḥamukallāh*). But as regards yawning, it is from Satan, so one must try his best to stop it as much as possible; if one says *'Ha'* when yawning, Satan will laugh at him."

(١٢٦) بابٌ: إذَا عَطَسَ كَيْفَ يُشَمَّتُ؟

(126) CHAPTER. When somebody sneezes, what should one say to him?

٦٢٢٤ - حدَّثنا مالكُ بنُ إسْماعِيلَ: حدَّثنا عَبْدُ العزيزِ بنُ أبي سَلَمَةَ: أخبرَنا عَبْدُ اللهِ ابنُ دِينارٍ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا عَطَسَ أحَدُكُمْ فَلْيَقُلِ: الحَمدُ للهِ، وَلْيَقُلْ لَهُ أخُوهُ أو صَاحِبُهُ: يَرْحَمُكَ اللهُ. فإذَا قالَ لَهُ: يَرْحَمُكَ اللهُ، فَلْيَقُلْ: يَهْدِيكمُ اللهُ وَيُصْلِحُ بالَكُمْ».

6224. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you sneezes, he should say *'Al-Ḥamdu-lillāh'* (praise be to Allāh), and his (Muslim) brother or companion should say to him *'Yar-ḥamukallāh'* (may Allāh bestow His Mercy on you). When the latter says *'Yar-ḥamukallāh'*', the former should say *'Yah-dīkumullāh wa Yuṣliḥ bālakum'* (may Allāh give you guidance and improve your condition)."

(١٢٧) بابٌ: لا يُشَمَّتُ العاطِسُ إذَا لَمْ يَحْمَدِ اللهَ

(127) CHAPTER. *Tashmīt* (may Allāh be Merciful to you) should not be said to a sneezer if he does not say *'Al-Ḥamdu-lillāh'* (praise be to Allāh).

٦٢٢٥ - حدَّثنا آدَمُ بنُ أبي إيَاسٍ: حدَّثنا شُعْبَةُ: حدَّثنا سُلَيْمانُ التَّيْمِيّ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: عَطَسَ رَجُلانِ عِنْدَ النَّبِيِّ ﷺ فَشَمَّتَ أحَدَهُما ولَمْ يُشَمِّتِ الآخَرَ، فَقالَ الرَّجُلُ: يا رَسُولَ اللهِ، شَمَّتَّ هٰذَا ولَمْ تُشَمِّتْنِي، قالَ: «إنَّ هٰذَا حَمِدَ اللهَ ولَمْ تَحْمَدِ اللهَ». [راجع: ٦٢٢١]

6225. Narrated Anas رَضِيَ اللهُ عَنْهُ: Two men sneezed before the Prophet ﷺ and he said *Tashmīt* to one of them, while he did not say *Tashmīt* to the other. So that man said, "O Allāh's Messenger! You said *Tashmīt* to that fellow but you did not say *Tashmīt* to me." The Prophet ﷺ said, "That man praised Allāh, but you did not praise Allāh."

(128) CHAPTER. If someone yawns, he should put his hand over his mouth (i.e., cover his mouth).

6226. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allāh, then it is obligatory on every Muslim who hears him (praising Allāh) to say *Tashmīt* to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

(١٢٨) بابٌ: إِذَا تَثاءبَ فَلْيَضَعْ يَدَهُ عَلى فِيهِ

٦٢٢٦ - حدَّثنَا عاصِمُ بنُ عَلِيّ: حدَّثَنا ابنُ أبي ذِئْبٍ عَنْ سَعيدٍ المَقْبُرِيّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيّ ﷺ قالَ: «إنَّ اللهَ يُحِبُّ العُطاسَ وَيَكْرَهُ التَّثاؤُبَ، فإذَا عَطَسَ أحَدُكُمْ وحَمِدَ اللهَ كانَ حَقّاً عَلى كُلّ مُسْلِمٍ سَمِعَهُ أنْ يَقُولَ لَهُ: يَرْحَمُكَ اللهُ. وأمَّا التَّثاؤُبُ فإنَّمَا هُوَ مِنَ الشَّيْطانِ، فإذَا تَثاءَبَ أحَدُكمْ فَلْيَرُدَّهُ ما اسْتَطاعَ، فإنَّ أحَدُكمْ إذا تَثاءَبَ ضَحِكَ مِنْهُ الشَّيْطانُ». [راجع: ٣٢٨٩]

79 - THE BOOK OF ASKING PERMISSION (TO ENTER SOMEBODY ELSE'S DWELLING PLACE)

٧٩ - كتاب الاستئذان

(1) CHAPTER. How the *Salām* (greeting) began.

(١) بابُ بَدءِ السَّلامِ

6227. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh created Ādam in His Image[1] sixty cubits (about 30 metres) in height. When He created him, He said (to him), 'Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Ādam (went and) said *'As-Salāmu 'alaikum* (peace be upon you).' They replied *'As-Salāmu-'alaika wa Rahmatullāh* (peace and Allāh's Mercy be on you).' So they increased *'Wa Rahmatullāh*.'" The Prophet ﷺ added, "So, whoever will enter Paradise, will be of the shape and picture of Ādam. Since then the creation of Adam's (offspring) (i.e., stature of human beings) is being diminished continuously up to the present time."

٦٢٢٧ - حدَّثَنا يَحيى بنُ جَعْفَرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «خَلَقَ اللهُ آدَمَ عَلى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعاً، فَلَمَّا خَلَقَهُ قالَ: اذْهَبْ فَسَلِّمْ عَلى أُولئِكَ النَّفَرِ مِنَ المَلائِكَةِ جُلُوسٌ فاسْتَمِعْ ما يُحَيُّونَكَ، فإنَّها تَحِيَّتُكَ وتَحِيَّةُ ذُرِّيَّتِكَ، فَقالَ: السَّلامُ عَلَيْكُمْ، فَقالُوا: السَّلامُ عَلَيْكَ ورَحمَةُ اللهِ، فَزَادُوهُ: ورَحمَةُ اللهِ. فَكُلُّ مَنْ يَدْخُلُ الجَنَّةَ عَلى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ بَعْدُ حتَّى الآنَ».

[راجع: ٣٣٢٦]

(2) CHAPTER. The Statement of Allāh تعالى: "O you who believe! Enter not houses other than your own... up to ...(And Allāh has knowledge of what you reveal) and what you conceal." (V.24:27-29)

(٢) بابُ قَوْلِ اللهِ تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ﴾ إلى قَوْلِهِ ﴿وَمَا تَكْتُمُونَ﴾

[النور: ٢٧-٢٩]

(1) (H. 6227) 'His Image' means that Ādam has been bestowed with life, knowledge, power of hearing, seeing, understanding, etc., but the features etc. of Ādam are different from those of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Ādam also has them, but there is no comparison between the Creator and the created thing. As Allāh says in the Qur'ān: "...There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (V.42:11). Allāh also does not eat nor sleep, while Adam used to eat and sleep. (See *Fath Al-Bārī*) [Vol. 6 and Vol.13].

And Sa'īd bin Abī Ḥasan said to Al-Ḥasan, "The non-Arab women expose their chests and heads." Al-Ḥasan said (to Sa'īd), "Avert your eyes from them, for Allāh عَزَّ وَجَلَّ says:

'Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts)...' " (V.24:30)

And Qatāda added (in the explanation of the above verse), "Guard (their modesty) against what is unlawful for them."

And Allāh also said:

"And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts)..." (V.24:31)

And the dishonesty of eyes means to gaze at a forbidden thing.

And Az-Zuhrī said (as regard looking at a girl who has not yet reached the age of puberty), "It is not right to look at any of those girls at whom one has a desire to look, even if she is of very young age." And 'Aṭā disliked to look at those slave-girls who used to be sold in Makkah unless he wanted to buy.

وَقالَ سَعيدُ بنُ أبي الحَسَنِ لِلْحَسَنِ: إنَّ نِساءَ العَجَمِ يَكْشِفْنَ صدُورهُنَّ ورُؤُسَهُنَّ، قالَ: اصْرِفْ بَصَرَكَ عَنْهُنَّ، يَقُولُ اللهُ عَزَّ وجَلَّ: ﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ﴾ [النور: ٣٠] قالَ قَتادَةُ: عَمَّا لا يَحِلُّ لَهُمْ ﴿وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾ [النور: ٣١] ﴿خَآئِنَةَ ٱلْأَعْيُنِ﴾ [غافر: ١٩]: مِنَ النَّظَرِ إلى ما نُهِيَ عَنْهُ، وَقالَ الزُّهْرِيُّ في النَّظَرِ إلى الَّتي لَمْ تَحِضْ مِنَ النِّساءِ: لا يَصْلُحُ النَّظَرُ إلى شَيْءٍ مِنْهُنَّ مِمَّنْ يُشْتَهَى النَّظَرُ إلَيْهِ وإنْ كانَتْ صَغِيرَةً. وكَرِهَ عَطاءٌ النَّظَرَ إلى الجَوَارِي الَّتي يُبَعْنَ بِمَكَّةَ إلَّا أنْ يُرِيدَ أنْ يَشْتَرِيَ.

6228. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Al-Faḍl bin 'Abbās rode behind Allāh's Messenger ﷺ as his companion rider on the back portion of his she-camel on the day of *Naḥr* (slaughtering of sacrifice, 10th Dhul-Ḥijja) and Al-Faḍl was a handsome man. The Prophet ﷺ stopped to give the people verdicts (regarding their matters). In the meantime, a beautiful woman from the tribe of Khath'am came, asking the verdict of Allāh's Messenger ﷺ. Al-Faḍl started looking at her as her beauty attracted him. The Prophet ﷺ looked behind while Al-Faḍl was looking at her; so the Prophet ﷺ held out his hand backwards and caught the chin

٦٢٢٨ - حَدَّثَنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سُلَيْمانُ بنُ يَسارٍ: أخْبرَني عَبْدُ اللهِ بنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أرْدَفَ النَّبِيُّ ﷺ الفَضْلَ بنَ عَبَّاسٍ يَوْمَ النَّحْرِ خَلْفَهُ على عَجُزِ رَاحِلَتِهِ، وكانَ الفَضْلُ رَجُلاً وَضِيئاً، فَوَقَفَ النَّبِيُّ ﷺ لِلنَّاسِ يُفْتِيهِمْ، وأقْبَلَتِ امْرأةٌ مِنْ خَثْعَمَ وَضِيئَةٌ تَسْتَفْتِي رَسُولَ اللهِ ﷺ فَطَفِقَ الفَضْلُ

يَنْظُرُ إلَيْها، وأعْجَبَهُ حُسْنُها، فالْتَفَتَ النَّبِيُّ ﷺ والفَضْلُ يَنْظُرُ إلَيْها، فأخْلَفَ بيَدِهِ فأخَذَ بذَقَنِ الفَضْلِ. فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إلَيْها، فَقالَتْ: يا رَسُولَ اللهِ، إنَّ فَرِيضَةَ اللهِ في الحَجِّ عَلى عِبادِهِ أدْرَكَتْ أبي شَيْخاً كَبِيراً لا يَسْتَطِيعُ أنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أنْ أحُجَّ عَنْهُ؟ قالَ: «نَعَمْ». [راجع: ١٥١٣]

of Al-Faḍl and turned his face (to the other side) in order that he should not gaze at her. She said, "O Allāh's Messenger! The obligation of performing *Ḥajj* enjoined by Allāh on His worshippers has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform *Ḥajj* on his behalf?" He said, "Yes."

[See Vol. 2, *Hadith* No. 1513]

٦٢٢٩ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أخْبرنا أبو عامِرٍ: حدَّثَنا زُهَيرٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «إيَّاكُمْ والجُلُوسَ بالطُّرُقاتِ»، فَقالُوا: يا رَسُولَ اللهِ، ما لَنا مِنْ مَجالِسِنا بُدٌّ نَتَحَدَّثُ فِيها. فَقالَ: «فإذَا أبَيْتُمْ إلَّا المَجْلِسَ فأعْطُوا الطَّرِيقَ حَقَّهُ»، قالُوا: وَما حَقُّ الطَّرِيقِ يا رَسُولَ اللهِ؟ قالَ: «غَضُّ البَصَرِ، وكَفُّ الأذَى، وَرَدُّ السَّلامِ، والأمْرُ بالمَعْرُوفِ، والنَّهْيُ عَنِ المُنْكَرِ». [راجع: ٢٤٦٥]

6229. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Beware! Avoid sitting on the roads." They (the people) said, "O Allāh's Messenger! We can't help sitting (on the roads) as these are (our places) where we have talks." The Prophet ﷺ said, "If you refuse but to sit, then pay the road its right." They asked, "What is the right of the road, O Allāh's Messenger?" He said, "Lowering your gaze, refraining from harming others, returning greetings and enjoining what is *Al-Ma'rūf* (Islāmic Monotheism and all that which Islām orders one to do), and forbidding what is *Al-Munkar* (disbelief, polytheism of all kinds and every evil deed)."

(٣) بابٌ السَّلامُ اسْمٌ مِنْ أسْماءِ اللهِ تَعالى ﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾ [النساء: ٨٦].

(3) CHAPTER. *As-Salām* is one of the Names of Allāh تعالى.

(Allāh's Statement): "When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally..."(V.4:86)

٦٢٣٠ - حدَّثَنا عُمَرُ بنُ حَفْصٍ:

6230. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: Whenever we offered *Ṣalāt*

حدَّثنا أبي: حدَّثنا الأعمَشُ قال: حدَّثني شَقيقٌ، عَنْ عَبْدِ اللهِ قال: كُنَّا إذا صَلَّيْنا مَعَ النَّبيِّ ﷺ قُلْنا: السَّلامُ على اللهِ قَبْلَ عِبادِهِ، السَّلامُ عَلى جِبْريلَ، السَّلامُ عَلى ميكائيلَ، السَّلامُ عَلى فُلانٍ وَفُلَانٍ. فَلَمَّا انْصَرَفَ النَّبيُّ ﷺ أقْبَلَ عَلَيْنا بِوَجْهِهِ فَقالَ: «إنَّ اللهَ هُوَ السَّلامُ، فإذا جَلَسَ أحَدُكُمْ في الصَّلاةِ فلْيَقُل: التَّحِيَّاتُ للهِ والصَّلَواتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبيُّ ورَحْمَةُ اللهِ وبَرَكاتُهُ، السَّلامُ عَلَيْنا وعَلى عِبادِ اللهِ الصَّالِحينَ - فإنَّهُ إذَا قالَ ذٰلكَ أصابَ كُلَّ عَبْدٍ صالحٍ في السَّماءِ والأرْضِ - أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الكَلامِ ما شاءَ».

[راجع: ٨٣١]

(prayer) with the Prophet ﷺ, we used to say: *As-Salām* be on Allāh from His worshippers, *As-Salām* be on Jibrīl (Gabriel), *As-Salām* be on Mikāel (Michael), *As-Salām* be on so-and-so. When the Prophet ﷺ finished his *Ṣalāt* (prayer), he faced us and said, "Allāh Himself is *As-Salām* (Peace), so when one sits in the *Ṣalāt* (prayer) (sitting posture for *At-Taḥiyāt*), one should say, '*At-Taḥiyātulillāhi waṣ-ṣalawātu, waṭ-ṭaiyibātu. As-salāmu 'alaika aiyuhan-Nabīyyu wa raḥmatu-llāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādillah-iṣ-ṣāliḥīn*,[1] for if he says that, it will be for all the pious slaves of Allāh in the heavens and the earth. (Then he should say), '*Ash-hadu an lā ilāha illallāhu wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhu*,'[2] and then he can choose whatever speech (i.e., invocation) he wishes."

[See Vol. 1, *Ḥadīth* No. 835]

(٤) بابُ تَسْليمِ القَليلِ عَلى الكَثيرِ

(4) CHAPTER. The small number (of persons) should greet the large number (of persons).

٦٢٣١ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «يُسَلِّمُ الصَّغيرُ عَلى الكَبيرِ، والمارُّ عَلى

6231. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons."

(1) (H. 6230) All the compliments and the best regards prayers, and good things are due to Allāh; peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious worshippers of Allāh.

(2) (H. 6230) I testify that none has the right to be worshipped but Allāh; and I testify that Muḥammad ﷺ is His slave and His Messenger.

القاعِدِ، والقَليلُ عَلى الكَثيرِ». [انظر: ٦٢٣٢، ٦٢٣٣، ٦٢٣٤]

(5) CHAPTER. The riding person should greet the walking person.

(٥) بابٌ يُسَلِّمُ الرَّاكِبُ عَلى المَاشِي

6232. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

٦٢٣٢ - حدَّثني مُحَمَّدُ بْنُ سلام: أخْبرَنا مَخْلدٌ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني زِيادٌ أنَّهُ سَمِعَ ثابِتاً مَوْلَى ابن يَزيدَ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ عَلى المَاشِي، والمَاشِي عَلى القاعِدِ، والقَليلُ عَلى الكَثيرِ». [راجع: ٦٢٣١]

(6) CHAPTER. The walking person should greet the sitting one

(٦) بابٌ يُسَلِّمُ المَاشِي عَلى القَاعِدِ

6233. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

٦٢٣٣ - حدَّثَنا إسْحاقُ بنُ إبْراهِيمَ: أخْبرَنا رَوْحُ بنُ عُبادةَ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني زِيادٌ أنَّ ثابِتاً أخْبرَهُ وهُوَ مَوْلَى عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ أنَّهُ قالَ: «يُسَلِّمُ الرَّاكِبُ عَلى المَاشِي، وَالْمَاشِي عَلى القاعِدِ، والقَليلُ عَلى الكَثيرِ». [راجع: ٦٢٣١]

(7) CHAPTER. The younger person should greet the older one.

(٧) بابٌ يُسَلِّمُ الصَّغيرُ عَلى الكَبيرِ

6234. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet

٦٢٣٤ - وقالَ إبْراهِيمُ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ صَفْوَانَ بنِ سُلَيمٍ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي

هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُسَلِّمُ الصَّغِيرُ عَلَى الكَبِيرِ، والمَارُّ عَلَى القاعِدِ، والقَلِيلُ عَلَى الكَثِيرِ». [راجع: ٦٢٣١]

the large number of persons."

(٨) **بابُ إفْشاءِ السَّلامِ**

(8) CHAPTER. To propagate *As-Salām* (greeting) (among the people).

٦٢٣٥ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الشَّيْبانِيِّ، عَنْ أَشْعَثَ بنِ أَبِي الشَّعْثاءِ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أَمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ: بِعِيادَةِ المرِيضِ، واتِّباعِ الجَنائِزِ، وتَشْمِيتِ العاطِسِ، ونَصْرِ الضَّعِيفِ، وعَوْنِ المَظْلُومِ، وإفْشَاءِ السَّلامِ، وإبْرَارِ المُقْسِمِ. ونَهَى عَنِ الشُّرْبِ في الفِضَّةِ، ونَهَىٰ عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ رُكُوبِ المَيَاثِرِ وعَنْ لُبْسِ الحَرِيرِ والدِّيباجِ والقَسِّيِّ والإسْتَبْرَقِ. [راجع: ١٢٣٩]

6235. Narrated Al-Bara' bin 'Āzib رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say *Tashmīt*[1] to a sneezer, to help the weak, to help the oppressed ones, to propagate *As-Salām* (greeting), and to help others to fulfil their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, *Dībāj* (thick silk cloth), *Qassiy* and *Istabraq* (two kinds of silk).

[See Vol. 7, *Hadīth* No. 5635]

(٩) **بابُ السَّلامِ لِلمَعْرِفَةِ وغَيْرِ المَعْرِفَةِ**

(9) CHAPTER. To greet those whom one knows and those whom one does not know.

٦٢٣٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنِي يَزِيدُ، عَنْ أَبِي الخَيْرِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو: أنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: أَيُّ الإسْلامِ خَيْرٌ؟ قالَ: «تُطْعِمُ الطَّعَامَ

6236. Narrated 'Abdullāh bin 'Amr رَضِيَ الله عَنْهُما: A man asked the Prophet ﷺ, "What sort of deeds or traits of Islām are good?" The Prophet ﷺ said, "To feed others; and to greet those whom you know and those whom you do not know."

(1) (H. 6235) *Tashmīt* means to say 'May Allāh bestow His Mercy on you' to a sneezer who has already said, '*Alhamdu-lillāh* (Praise be to Allāh).'

وتَقْرَأُ السَّلامَ، عَلى مَنْ عَرَفْتَ وعَلى مَنْ لَمْ تَعْرِفْ». [راجع: ١٢]

٦٢٣٧ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بنِ يَزِيدَ اللَّيْثيِّ، عَنْ أبي أيُّوبَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا يَحِلُّ لِمُسْلِمٍ أن يَهْجُرَ أخاهُ فَوْقَ ثَلاثٍ، يَلْتَقِيَانِ فَيَصُدُّ هٰذَا، ويَصُدُّ هٰذَا، وخَيْرُهُمَا الَّذي يَبْدَأُ بالسَّلامِ». وذَكَرَ سُفْيانُ أنَّهُ سَمِعَهُ مِنْهُ ثَلاثَ مَرَّاتٍ. [راجع: ٦٠٧٧]

6237. Narrated Abū Ayyūb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days; while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

(١٠) بابُ آيَةِ الحِجابِ

(10) CHAPTER. The Divine Verse of *Al-Ḥijāb* (veiling of women).

٦٢٣٨ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ: حدَّثَنا ابنُ وَهْبٍ: أخْبرَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني أنَسُ بنُ مالكٍ أنَّهُ قَالَ: كانَ ابنَ عَشْرِ سِنِينَ مَقْدَمَ النَّبيِّ ﷺ المَدِينَةَ، فَخَدَمْتُ رَسُولَ اللهِ ﷺ عَشْراً حَيَاتَهُ، وكُنْتُ أعْلَمَ النَّاسِ بِشَأْنِ الحِجابِ حِينَ أُنْزِلَ، وقَدْ كانَ أُبيُّ بنُ كَعْبٍ يَسْألُني عَنْهُ. وكانَ أوَّلَ ما نَزَلَ في مُبْتَنَى رَسُولِ اللهِ ﷺ بِزَيْنَبَ بِنْتِ جَحْشٍ، أصْبحَ النَّبيُّ ﷺ بِهَا عَرُوساً. فَدَعا القَوْمَ فأصَابُوا مِنَ الطَّعامِ، ثُمَّ خَرَجُوا وَبَقِيَ مِنْهُمْ رَهْطٌ عِنْدَ رَسُولِ اللهِ ﷺ فأطالُوا المُكْثَ، فَقامَ رَسُولُ اللهِ ﷺ فَخَرَجَ وخَرَجْتُ

6238. Narrated Anas bin Mālik that he was a boy of ten at the time when the Prophet ﷺ emigrated to Al-Madīna. He added: I served Allāh's Messenger ﷺ for ten years (the last part of his lifetime) and I know more than the people about the occasion whereupon the order of *Al-Ḥijāb* was revealed (to the Prophet ﷺ). Ubayy bin Ka'b used to ask me about it. It was revealed (for the first time) during the marriage of Allāh's Messenger ﷺ with Zainab bint Jahsh. In the morning, the Prophet ﷺ was a bridegroom of her and he invited the people, who took their meals and went away, but a group of them remained with Allāh's Messenger ﷺ and they prolonged their stay. Allāh's Messenger ﷺ got up and went out, and I, too, went out along with him till he came to the lintel of 'Āisha's dwelling place. Allāh's Messenger ﷺ thought that those people had left by then, so he returned, and I, too, returned with him till he entered upon Zainab and found that they were still sitting

there and had not yet gone. The Prophet ﷺ went out again, and so did I with him till he reached the lintel of 'Āisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of *Al-Ḥijāb* was revealed, and the Prophet ﷺ set a screen between me and him (his family).

مَعَهُ كَيْ يَخْرُجُوا، فَمَشَى رَسُولُ اللهِ ﷺ ومَشَيْتُ مَعَهُ حَتَّى جاءَ عَتَبَةَ حُجْرَةِ عائِشَةَ ثُمَّ ظَنَّ رَسُولُ اللهِ ﷺ أَنَّهُمْ خَرَجُوا، فَرَجَعَ ورَجَعْتُ مَعَهُ حَتَّى دَخَلَ عَلى زَيْنَبَ فإذَا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا. فَرَجَعَ النَّبِيُّ ﷺ وَرَجَعْتُ مَعَهُ حَتَّى بَلَغَ عَتَبَةَ حُجْرَةِ عائِشَةَ فَظَنَّ أَنْ قَدْ خَرَجُوا فَرَجَعَ ورَجَعْتُ، فإذَا هُمْ قَدْ خَرَجُوا. فأُنْزِلَ آيَةُ الحِجابِ فَضَرَبَ بَيْني وبَيْنَهُ سِتْراً.

[راجع: ٤٧٩١]

6239. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ married Zainab, the people came (to greet) and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet ﷺ showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet ﷺ returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet ﷺ of their departure and he came and went in. I intended to go in but the Prophet ﷺ put a screen between me and him, for Allāh revealed:

"O you who believe! Enter not the Prophet's houses..." (V.33:53)

٦٢٣٩ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا مُعْتَمِرٌ: قالَ أبي: حدَّثَنا أبو مِجْلَزٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ دَخَلَ القَوْمُ فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ فأخَذَ كأنَّهُ يَتَهَيَّأُ لِلْقِيامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأى قامَ، فَلَمَّا قامَ قامَ مَنْ قامَ مِنَ القَوْمِ وقَعدَ بَقِيَّةُ القَوْمِ. وأَنَّ النَّبِيَّ ﷺ جاءَ لِيَدْخُلَ، فإذَا القَوْمُ جُلوسٌ، ثُمَّ إنَّهُمْ قامُوا فانْطَلَقُوا، فأخْبَرْتُ النَّبِيَّ ﷺ فَجاءَ حَتَّى دَخَلَ فَذَهَبْتُ أدْخُلُ فألْقَى الْحِجابَ بَيْني وبَيْنَهُ وأنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ﴾ الآيَة. قالَ أبو عَبْدِ اللهِ: فِيهِ مِنَ الفِقْهِ أنَّهُ لَمْ يَسْتأذِنْهُمْ حِينَ قامَ وَخَرَجَ. وفِيهِ أنَّهُ تَهَيَّأَ لِلْقِيامِ وهُوَ يُرِيدُ أنْ يَقومُوا. [راجع: ٤٧٩١]

6240. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: 'Umar bin Al-Khattāb used to say to Allāh's Messenger ﷺ, "Let your wives be veiled." But Allāh's Messenger did not do so. The wives of the Prophet ﷺ used to go out to answer the call of nature at night only at Al-Manāsi'. Once Sauda, the daughter of Zam'a, went out and she was a tall woman. 'Umar bin Al-Khattāb saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He ('Umar) said so as he was anxious for some Divine Orders regarding the *Hijāb* (the veiling of women). So Allāh عَزَّ وجَلَّ revealed the Verse of *Al-Hijāb* (a complete body cover excluding the eyes).

[See Vol. 1, *Hadīth* No. 146]

٦٢٤٠ - **حدَّثني** إسْحاقُ: أخْبَرَنا يَعْقُوبُ بنُ إبراهيمَ: حدَّثنا أبي، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: كانَ عُمَرُ بنُ الخَطَّاب يَقُولُ لِرَسُولِ اللهِ ﷺ: احْجُبْ نِساءَكَ. قالَتْ: فَلَمْ يَفْعَلْ. وكانَ أزْواجُ النَّبيِّ ﷺ يَخْرُجْنَ لَيْلاً إلى لَيلٍ قِبَلَ المَناصِعِ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَة وكانَتِ امْرَأةً طَويلَةً فَرَآها عُمَرُ بنُ الخَطَّابِ وهُوَ في المَجْلِسِ فقالَ: عَرَفْنَاكِ يا سَوْدَةُ، حِرْصاً عَلى أنْ يُنْزَلَ الحِجابُ قالَتْ: فأنْزَلَ اللهُ عَزَّ وجَلَّ آيَةَ الحِجابِ. [راجع: ١٤٦]

(11) CHAPTER. Asking permission (for entering is enjoined) because of looking (i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others).

(١١) بابٌ: الاستِئْذانُ مِنْ أجْلِ البَصَرِ

6241. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had a *Midra* (an iron comb) with which he was scratching his head. The Prophet ﷺ said, "Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight (that one should not look unlawfully at the state of others).

[See Vol. 7, *Hadīth* No. 5924]

٦٢٤١ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ الزُّهْرِيُّ: حَفِظْتُهُ كما أنَّكَ هاهنا عَنْ سَهْلِ بنِ سَعْدٍ قالَ: اطَّلعَ رَجُلٌ مِنْ جُحْرٍ في حُجَرِ النَّبيِّ ﷺ ومَعَ النَّبيِّ ﷺ مِدْرًى يَحُكُّ بِهِ رَأسَهُ، فقالَ: «لَوْ أعْلَمُ أنَّكَ تَنْتَظِرُ لَطَعَنْتُ بِهِ في عَيْنِكَ، إنَّما جُعِلَ الاسْتِئْذانُ مِنْ أجلِ البَصَرِ». [راجع: ٥٩٢٤]

6242. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man peeped into a room of the Prophet ﷺ. The Prophet ﷺ stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

٦٢٤٢ - حدَّثَنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عُبَيْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ أنَسِ ابنِ مالِكٍ أنَّ رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبيِّ ﷺ فقامَ إلَيْهِ النَّبيُّ ﷺ بِمِشْقَصٍ أوْ مَشَاقِصَ، فَكأنِّي أنْظُرُ إلَيْهِ يَخْتِلُ الرَّجُلَ لِيَطْعُنَهُ.

[انظر: ٦٨٨٩، ٦٩٠٠]

(12) CHAPTER. (What is said regarding) the adultery of the body parts other than the private parts.

(١٢) بابُ زِنا الجَوَارِحِ دُونَ الفَرْجِ

6243. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I have not seen a thing resembling '*lamam*' (minor sins) than what Abū Hurairah narrated from the Prophet ﷺ who said "Allāh has written for Ādam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the (forbidden, sinful) talk, and the innerself wishes and desires; and the private parts testify all this or deny it."

٦٢٤٣ - حدَّثَنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ، عَنِ ابنِ طَاوُسٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: لَمْ أرَ شَيْئاً أشْبَهَ باللَّمَمِ مِنْ قَوْلِ أبي هُرَيْرَةَ.

وحدَّثَني مَحْمُودٌ: أخبرَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ ابنِ طَاوُسٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ قالَ: ما رَأيْتُ شَيْئاً أشْبَهَ باللَّمَمِ مِمَّا قالَ أبُو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ: «إنَّ اللهَ كَتَبَ عَلى ابنِ آدَمَ حَظَّهُ مِنَ الزِّنا، أدْرَكَ ذٰلكَ لا مَحالَةَ، فَزِنا العَيْنِ: النَّظَرُ، وزِنا اللِّسانِ: المَنْطِقُ. والنَّفْسُ تَمنَّى وتَشْتَهِي، والفَرْجُ يُصَدِّقُ ذٰلكَ كُلَّهُ ويُكَذِّبُهُ». [انظر: ٦٦١٢]

(13) CHAPTER. To greet somebody and ask permission thrice (only).

(١٣) بابُ التَّسْلِيمِ والاسْتِئْذانِ ثَلاثاً

6244. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ greeted somebody, he used to greet him three

٦٢٤٤ - حدَّثَنا إسْحَاقُ: أخْبرَنا عَبْدُ الصَّمَدِ: حدَّثنا عَبْدُ اللهِ بنُ

times,[1] and if he spoke a sentence, he used to repeat it thrice.

الْمُثَنَّى: حدَّثنا ثُمامةُ بنُ عَبْدِ اللهِ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ إذا سَلَّمَ سَلَّمَ ثَلاثاً، وَإذا تَكَلَّمَ بِكَلِمَةٍ أعادَها ثَلاثاً. [راجع: ٩٤]

6245. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While I was present in one of the gatherings of the *Anṣār*, Abū Mūsa came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not given permission, so I returned." (When 'Umar came to know about it) he said to Abū Mūsa, "Why did you not enter?" Abū Mūsa replied, "I asked permission three times, and I was not given permission, so I returned, for Allāh's Messenger ﷺ said, 'If anyone of you ask permission to enter thrice, and permission is not given, then he should return.'" 'Umar said, "By Allāh! We will ask Abū Mūsa to bring witnesses for it." (Abū Mūsa went to a gathering of the *Anṣār* and said), "Did anyone of you hear this from the Prophet ﷺ?" Ubayy bin Ka'b said, "By Allāh, none will go with you but the youngest of the people (as a witness)." (Abū Sa'īd) was the youngest of them, so I went with Abū Mūsa and informed 'Umar that the Prophet ﷺ had said so.

[See Vol. 3, *Hadith* No. 2062]

٦٢٤٥ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ: حدَّثنا يَزِيدُ بنُ خُصَيْفَةَ، عَنْ بُسْرِ ابنِ سَعِيدٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: كُنْتُ في مَجْلِسٍ مِنْ مَجالِسِ الأنْصارِ إذْ جاءَ أبُو مُوسَى كأنَّهُ مَذْعُورٌ فقالَ: اسْتَأذَنْتُ عَلى عُمَرَ ثَلاثاً فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، قالَ: ما مَنَعَكَ؟ قُلْتُ: اسْتأذَنْتُ ثَلاثاً فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ. وقالَ رَسُولُ اللهِ ﷺ: «إذا اسْتَأذَنَ أحَدُكُمْ ثَلاثاً فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ» فقالَ: واللهِ لَتُقِيمَنَّ عَلَيْهِ بَيِّنَةً. أمِنْكُمْ أحَدٌ سَمِعَهُ مِنَ النَّبِيِّ ﷺ؟ فقالَ أُبَيٌّ: واللهِ لا يَقُومُ مَعَكَ إلَّا أصْغَرُ القَوْمِ، فَكُنْتُ أصْغَرَ القَوْمِ فَقُمْتُ مَعَه فأخْبَرْتُ عُمَرَ أنّ النَّبِيَّ ﷺ قالَ ذٰلكَ. [راجع: ٢٠٦٢]

وقالَ ابنُ المُبارَكِ: أخْبَرَني ابنُ عُيَيْنَةَ: حدَّثَنِي يَزِيدُ، عَنْ بُسْرٍ: سَمِعْتُ أبَا سَعِيدٍ بهٰذا.

(14) CHAPTER. If a man is invited, should he ask permission to enter at his arrival?

(١٤) بابٌ: إذَا دُعِيَ الرَّجُلُ فَجاءَ، هَلْ يَسْتأذِنُ؟

Abū Hurairah said that the Prophet ﷺ

وَقالَ سَعيدٌ عَنْ قَتادَةَ عَنْ أبي

(1) (H. 6244) This was his custom when he asked permission to enter. If he was not admitted after the third time, he would leave.

said, "(The invitation) in itself is the permission for him."

رَافِعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «هُوَ إِذْنُهُ».

6246. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I entered (the house) along with Allāh's Messenger ﷺ. There he (ﷺ) found milk in a basin. He said, "O Abū Hirr! Go and call the people of *Ṣuffa* to me." I went to them and invited them. They came and asked permission to enter, and when it was given, they entered.

[For details see *Ḥadīth* No. 6452]

٦٢٤٦ - حَدَّثَنَا أبو نُعَيْمٍ: حدَّثنا عُمَرُ بنُ ذَرٍّ. وحَدَّثَني مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخبَرَنا عُمَرُ بنُ ذَرٍّ: أخبَرَنا مُجاهِدٌ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ مَعَ رَسُولِ اللهِ ﷺ فَوَجَدَ لَبَناً في قَدَحٍ، فقالَ: «أبَا هِرٍّ، الْحَقْ أهْلَ الصُّفَّةِ فادْعُهُمْ إليَّ»، قالَ: فأتَيْتُهُمْ فَدَعَوْتُهُمْ فأقْبَلُوا فاسْتَأْذَنُوا فأُذِنَ لَهُمْ فَدَخَلُوا.

[راجع: ٥٣٧٥]

(15) CHAPTER. To greet the boys.

(١٥) بابُ التَّسْلِيمِ عَلى الصِّبْيَانِ

6247. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that he passed by a group of boys and greeted them and said, "The Prophet ﷺ used to do so."

٦٢٤٧ - حَدَّثَنَا عَلِيُّ بنُ الجَعْدِ: أخْبَرَنا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ ثابِتٍ البُنَانِيِّ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ مَرَّ عَلى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وقالَ: كانَ النَّبِيُّ ﷺ يَفْعَلُهُ.

(16) CHAPTER. The greetings of the men to the women, and of the women to the men.

(١٦) بابُ تَسْلِيمِ الرِّجَالِ عَلى النِّساءِ، والنِّساءِ عَلى الرِّجالِ

6248. Narrated Abū Ḥāzim: Sahl said, "We used to feel happy on Friday." I asked Sahl, "Why?" He said, "There was an old woman of our acquaintance who used to send somebody to *Buḍā'a* (Ibn Maslama said, "*Buḍā'a* was a garden of date-palms at Al-Madīna). She used to pull out the *Silq* (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the *Jumu'ah* (Friday) *Ṣalāt* (prayer) we used to (pass by her and) greet her, whereupon she

٦٢٤٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا ابنُ أبي حَازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلٍ قالَ: كُنَّا نَفْرَحُ يَوْمَ الجُمُعَةِ، قُلْتُ لِسَهْلٍ: وَلِمَ؟ قالَ: كانَتْ لَنا عَجُوزٌ تُرْسِلُ إلى بُضَاعَةَ - قالَ ابنُ مَسْلَمَةَ: نَخْلٍ بالمَدِينَةِ - فَتأخُذُ مِن أُصُولِ السِّلْقِ فَتطْرَحُهُ في قِدْرٍ وتُكَرْكِرُ حَبَّاتٍ مِنْ شَعِيرٍ، فإذَا

would present us with that meal; we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday (*Ṣalāt*)."
[See Vol. 2, *Ḥadīth* No. 938]

صَلَّيْنا الجُمُعَةَ انْصَرَفْنا ونُسَلِّمُ عَلَيها فَتُقَدِّمُهُ إلينا فَنفْرَحُ مِنْ أجْلِهِ. وَما كُنَّا نَقِيلُ وَلا نَتَغَدَّى إلَّا بَعْدَ الجُمُعَةِ. [راجع: ٩٣٨]

6249. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "O 'Āishah! This is Jibrīl (Gabriel) sending his greetings to you." I said, "Peace, and Allāh's Mercy be on him (Gabriel). You see what we do not see." (She was addressing Allāh's Messenger ﷺ).

٦٢٤٩ - حدَّثَنا ابنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَر، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «يا عائِشَةُ، هٰذا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلامَ»، قالَتْ: قُلْتُ: وعَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ، تَرَى ما لا نَرَى، تُرِيدُ رَسُولَ اللهِ ﷺ. تَابَعَهُ شُعَيْبٌ. وقالَ يُونُسُ والنُّعْمانُ عَنِ الزُّهْرِيِّ: وَبَرَكاتُهُ. [راجع: ٣٢١٧]

(17) CHAPTER. If somebody says, "Who is that?" And the other replies, "I."

(١٧) بابٌ إذَا قالَ: مَنْ ذَا؟ فَقالَ: أنَا

6250. Narrated Jābir رَضِيَ اللهُ عَنهُ: I came to the Prophet ﷺ in order to consult him regarding my father's debt. When I knocked at the door, he asked, "Who is that?" I replied, "I". He said, "I, I?" He repeated it as if he disliked it.

٦٢٥٠ - حدَّثَنا أبُو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: أتَيْتُ النَّبِيَّ ﷺ في دَيْنٍ كانَ عَلَى أبي فَدَقَقْتُ البابَ، فَقالَ: «مَنْ ذا؟» فَقُلْتُ: أنَا، فَقالَ: «أنَا أنَا»، كَأنَّهُ كَرِهَها. [راجع: ٢١٢٧]

(18) CHAPTER. Whoever replied to a greeting by saying, "*Alaikas-Salām*." (Peace be on you) (singular).

(١٨) بابُ مَنْ رَدَّ فَقالَ: عَلَيْكَ السَّلامُ،

And 'Āishah رَضِيَ اللهُ عَنها said in reply to Jibrīl's (Gabriel) greeting "*Wa 'alaihis-salām,*

وقالَتْ عائِشَةُ: وعَلَيْهِ السَّلامُ

wa rahmatullāh wa barakātuhu." [Peace be upon him and Allāh's Mercy and Blessings (be on him)].

And the Prophet ﷺ said, "The angels replied to Ādam's greeting to them by saying, "*As-Salāmu 'alaika wa rahmatullāh*." (Peace and Allāh's Mercy be upon you)

ورَحْمَةُ اللهِ وبَرَكاتُهُ. وقالَ النَّبيُّ ﷺ: «رَدَّ المَلائِكَةُ عَلى آدَمَ: السَّلامُ عَلَيْكَ وَرَحْمَةُ اللهِ».

6251. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man entered the mosque while Allāh's Messenger ﷺ was sitting in one side of the mosque. The man offered *Salāt* (prayer), came, and greeted the Prophet ﷺ. Allāh's Messenger ﷺ said to him, "*Wa 'alaika-s-salām* (returned his greeting). Go back and offer *Salāt* (prayer) as you have not offered *Salāt* (prayer) (properly)." The man returned, repeated his *Salāt* (prayer) came back and greeted the Prophet ﷺ. The Prophet ﷺ said, "*Wa 'alaikas-salām* (returned his greeting). Go back and offer *Salāt* (prayer) again as you have not offered *Salāt* (prayer)." The man said at the second or third time, "O Allāh's Messenger! Kindly teach me how to offer *Salāt* (prayer)." The Prophet ﷺ said, "When you stand for *Salāt* (prayer), perform ablution properly and then face the *Qiblah* and say *Takbīr (Allāhu-Akbar)*, and then recite what you know from the Qur'ān, and then bow with calmness till you feel at ease, then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your *Salāt* (prayer)."

And Abū Usāma added, "Till you stand straight."

٦٢٥١ - حدَّثَنا إسْحاقُ بنُ مَنْصُورٍ: أخبرَنا عَبْدُ اللهِ بنُ نُمَيْرٍ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ المقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً دَخَلَ المَسْجِدَ وَرَسُولُ اللهِ ﷺ جالِسٌ في ناحِيَةِ المَسْجِدِ فَصَلَّى ثُمَّ جاءَ فَسَلَّمَ عَلَيْهِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «وعَلَيْكَ السَّلامُ، ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ جاءَ فَسَلَّمَ فَقالَ: «وعَلَيْكَ السَّلامُ فارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ». فَقالَ في الثَّانِيَةِ أوْ في الَّتِي بَعْدَها: عَلِّمْني يا رَسُولَ اللهِ. فَقالَ: «إذَا قُمْتَ إلى الصَّلاةِ فأسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ القِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ ما تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ راكِعاً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جالِساً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جالِساً. ثُمَّ افْعَلْ ذٰلِكَ في صَلاتِكَ كُلِّها». وقالَ أبُو أُسامَةَ في الأخِيرِ:

[See Vol. 1, *Hadith* No. 793]

6252. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (in the above narration No. 6251), "And then raise your head till you feel at ease while sitting."

(19) CHAPTER. If one says, "So-and-so sends *Salām* (greetings) to you."

6253. Narrated 'Āishah رَضِيَ اللهُ عَنها that the Prophet ﷺ said to her, "Jibrīl (Gabriel) sends *Salām* (greetings) to you." She replied, "*Wa 'alaihis-salām wa rahmatullāh.*" (Peace and Allāh's Mercy be on him)

(20) CHAPTER. Greeting (how to greet) a mix-up gathering in which there are Muslims and *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)].

6254. Narrated 'Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُما: Usāma bin Zaid رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ rode on a donkey with a saddle, underneath which there was a thick, soft *Fadakiya* velvet sheet. Usāma bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin 'Ubāda (who was sick) at the dwelling place of Banī Al-Hārith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet ﷺ passed by a mix-up gathering in which there were Muslims and polytheists, idolaters, and Jews, and among them there was 'Abdullāh bin Ubayy bin Salūl, and there was 'Abdullāh

«حَتَّى تَسْتَوِيَ قائماً». [راجع: ٧٥٧]

٦٢٥٢ - حَدَّثَنا ابنُ بَشّارٍ: حَدَّثَني يَحْيى، عَنْ عُبَيْدِ اللهِ: حَدَّثَني سَعِيدٌ: عَنْ أَبِيهِ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «ثُمَّ ارْفَعْ حَتَّى تَطْمئِنَّ جالِساً». [راجع: ٧٥٧]

(١٩) بابٌ: إذا قالَ: فلانٌ يُقرِئُكَ السَّلام

٦٢٥٣ - حَدَّثَنا أَبُو نُعَيمٍ: حَدَّثَنا زَكَرِيّا قالَ: سَمِعْتُ عامِراً يَقُولُ: حَدَّثَني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ قالَ لَها: إنَّ «جِبْرِيلَ يَقْرأُ عَلَيْكِ السَّلامَ»، قالَتْ: وعَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ. [راجع: ٣٢١٧]

(٢٠) بابُ التَّسْلِيمِ في مَجْلِسٍ فِيهِ أَخْلاطٌ مِنَ المُسْلِمِينَ وَالمُشْرِكِينَ

٦٢٥٤ - حَدَّثَنا إبْراهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ قالَ: أَخْبَرَني أُسامةُ بنُ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ رَكِبَ حِماراً عَلَيْهِ إكافٌ تَحْتَه قَطِيفَةٌ فَدَكِيَّةٌ، وَأَرْدَفَ وَراءَهُ أُسامةَ بنَ زَيْدٍ وهُوَ يَعُودُ سَعْدَ بنَ عُبادَةَ في بَني الحارِثِ بنِ الخَزْرَجِ، وَذٰلِكَ قَبْلَ وَقْعةِ بَدْرٍ، حَتَّى مَرَّ في مَجْلِسٍ فِيهِ

bin Rawāḥa, too. When a cloud of dust raised by the animal covered that gathering, 'Abdullāh bin Ubayy covered his nose with his *Ridā* (sheet) and said (to the Prophet), 'Don't cover us with dust.' The Prophet ﷺ greeted them and then stopped, dismounted and invited them to Allāh (i.e., to embrace Islām) and also recited to them the Qur'ān. 'Abdullāh bin Ubayy bin Salūl said, 'O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house), and if anyone of us comes to you, relate (your tales) to him.' On that 'Abdullāh bin Rawāḥa said, '(O Allāh's Messenger!) Come to us and bring it (what you want to say) in our gatherings, for we love that.' So the Muslims, the *Mushrikūn*, and the Jews started quarrelling till they were about to fight and clash with one another. The Prophet ﷺ kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa'd bin 'Ubāda. He said, 'O Sa'd, didn't you hear what Abū Ḥubāb said? (He meant 'Abdullāh bin Ubayy). He said so-and-so.' Sa'd bin 'Ubāda said, 'O Allāh's Messenger! Excuse and forgive him. By Allāh, Allāh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allāh prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving.' So the Prophet ﷺ excused him." (See H. 6207)

(21) CHAPTER. He who does not greet a person who has committed a sin, and the one

أَخْلاطٌ مِنَ المُسْلِمِينَ والمُشْرِكِينَ عَبَدَةِ الأَوْثانِ واليَهُودِ، وفِيهِمْ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنُ سَلُولَ. وفي المَجْلِسِ عَبْدُ اللهِ بْنُ رَوَاحَةَ، فَلما غَشِيَتِ المَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللهِ بنُ أَبيٍّ أَنْفَهُ بِردائِهِ ثُمَّ قالَ: لا تُغَبِّرُوا عَلَيْنا. فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلى اللهِ، وقَرَأَ عَلَيْهِمُ القُرْآنَ. فَقالَ عَبْدُ اللهِ بنُ أُبَيٍّ بنُ سَلُولَ: أَيُّهَا المَرْءُ لا أَحسَنَ مِنْ هٰذَا إِنْ كانَ ما تَقُولُ حَقاً، فَلا تُؤذِنَا في مَجَالِسِنَا وَارْجِعْ إِلى رَحْلِكَ، فَمَنْ جاءَكَ مِنَّا فاقْصُصْ عَلَيْهِ. قالَ ابنُ رَوَاحَةَ: اغْشَنا في مَجَالِسِنَا فإِنَّا نُحِبُّ ذٰلِكَ. فاسْتَبَّ المُسْلِمُونَ والمُشْرِكُونَ واليَهُودُ حَتَّى هَمُّوا أَنْ يَتَواثَبُوا، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ. ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلى سَعْدِ بنِ عُبَادَةَ فَقالَ: «أَيْ سَعْدُ، أَلَمْ تَسْمَعْ ما قالَ أَبُو حُبابٍ؟- يُرِيدُ عَبْدَ اللهِ بنَ أُبَيٍّ - قالَ كَذَا وكَذَا»، قالَ: اعْفُ عَنْهُ يا رَسُولَ اللهِ وَاصْفحْ، فَوَاللهِ لَقَدْ أَعْطَاكَ اللهُ الَّذِي أَعْطَاكَ، ولَقدِ اصْطَلَحَ أَهْلُ هٰذِهِ البَحْرَةِ عَلى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ، فَلمَّا رَدَّ اللهُ ذٰلك بالحَقِّ الَّذِي أَعْطَاكَ شَرِقَ بِذٰلك، فَذلك فَعلَ بِهِ ما رَأَيْتَ، فَعفَا عَنْهُ النَّبِيُّ ﷺ.

(٢١) بابٌ مَنْ لَمْ يُسَلِّمْ عَلى مَنِ

who does not reply to his greetings till the evidence of his repentance becomes obvious. And up to what time limit (one should wait for) till the repentance of a sinner is known.

اقْتَرَفَ ذَنباً، لَمْ يَرُدَّ سَلامَهُ حَتَّى تَتَبَيَّنَ تَوْبَتُهُ، وإلى مَتَى تَتَبَيَّنُ تَوْبَةُ العاصِي؟

'Abdullāh bin 'Amr said, "Do not greet the drunkards."

وقالَ عَبْدُ اللهِ بنُ عَمْرٍو: لا تُسَلِّمُوا عَلى شَرَبَةِ الخمرِ.

6255. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik narrating (when he did not join the battle of Tabūk): Allāh's Messenger ﷺ forbade all the Muslims to speak to us. I would come to Allāh's Messenger ﷺ and greet him, and I would wonder whether the Prophet did move his lips to return my greetings or not, till fifty nights passed away. The Prophet ﷺ then announced (to the people) Allāh's forgiveness for us (acceptance of our repentance) at the time when he had offered the *Fajr* Ṣalāt (prayer).

٦٢٥٥ - حَدَّثَنا ابنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كعب: أن عَبْدَ اللهِ بنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدِّثُ حينَ تَخَلَّفَ عَنْ تَبُوكَ، ونَهَى رَسُولُ اللهِ ﷺ عَنْ كَلامِنا وَآتي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ فأقُولُ في نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ أمْ لا؟ حَتَّى كَمَلَتْ خَمْسُونَ لَيْلَةً، وآذَنَ النَّبِيُّ ﷺ بِتَوْبَةِ اللهِ عَلَيْنا حِينَ صَلَّى الفَجْرَ. [راجع: ٢٧٥٧]

(22) CHAPTER. How to return the greetings of the *Dhimmī* (non-Muslims under the protection of a Muslim state).

(٢٢) بابٌ: كَيْفَ الرَّدُّ عَلى أهْلِ الذِّمَّةِ بالسَّلامِ؟

6256. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A group of Jews came to Allāh's Messenger ﷺ and said, "*As-Sāmu 'alaika.*" (death be on you)," and I understood it and said to them, "*Alaikum As-Sāmu wal-la'natu* (death and curse be on you)."(1) Allāh's Messenger ﷺ said, "Be calm! O 'Āishah, for Allāh loves that one should be kind and lenient in all matters." I said, "O Allāh's Messenger! Haven't you heard what they have said?" Allāh's Messenger ﷺ said, "I have (already) said (to them), "*Alaikum*' (upon you)."

٦٢٥٦ - حَدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبرَني عُرْوَةُ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ رَهْطٌ مِنَ اليَهُودِ عَلى رَسُولِ اللهِ ﷺ فَقالُوا: السَّامُ عَلَيْكَ، فَفَهِمْتُها فَقُلْتُ: عَلَيْكُمُ السَّامُ واللَّعْنَةُ، فَقالَ رَسُولُ اللهِ ﷺ: «مَهْلاً يا عائِشَةُ، فإنَّ اللهَ يُحِبُّ الرِّفْقَ في الأمْرِ كُلِّهِ». فَقُلْتُ: يا رَسُولَ اللهِ، أوَ لَمْ

(1) (H. 6256) Note the similarity between *'As-Sāmu'* (death) and *'As-Salāmu'* (peace).

تَسْمَعْ ما قَالُوا؟ قالَ رَسُولُ اللهِ ﷺ: «فقَدْ قُلْتُ: عَلَيْكُمْ». [راجع: ٢٩٣٥]

6257. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When the Jews greet you, they usualy say, '*As-Sāmu 'alaikum* (death be on you),' so you should say (in reply to them), '*Wa'alaikum* (and on you).'"

٦٢٥٧ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا سَلَّمَ عَلَيْكُمُ اليَهُودُ فإنَّما يَقولُ أحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ». [انظر: ٦٩٢٨]

6258. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If the people of the Scripture greet you, then you should say (in reply), '*Wa'alaikum* (and on you).'"

٦٢٥٨ - حدَّثَنَا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا هُشَيْمٌ: أخْبَرَنا عُبَيْدُ اللهِ بنُ أبي بَكْرِ ابنِ أنَسٍ: حدَّثَنا أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «إذَا سَلَّمَ عَلَيْكُمْ أهْلُ الكِتابِ فَقُولُوا: وَعَلَيْكُمْ». [انظر: ٦٩٢٦]

(23) CHAPTER. (The legal aspect of) the one who looks at a letter in order to know its written contents and the meanings of its subject which is not allowed for the Muslims to look at.

(٢٣) بابٌ مَنْ نَظَرَ في كِتابِ مَنْ يُحْذَرُ عَلى المُسْلِمِينَ لِيَسْتَبِينَ أمْرُهُ

6259. Narrated 'Alī رَضِيَ اللهُ عَنْهُ :Allah's Messenger ﷺ sent me, Az-Zubair bin Al-'Awwām and Abū Mart͟had Al-G͟hanawī, and all of us were horsemen, and he said, "Proceed till you reach Rawḍat K͟hāk͟h where there is a woman from *Al-Mus͟hrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] carrying a letter sent by Ḥāṭib bin Abī Balta'a to *Al-Mus͟hrikūn* (of Makkah)." So we overtook her while she was proceeding on her camel at

٦٢٥٩ - حدَّثَنَا يُوسَفُ بنُ بُهْلولٍ: حدَّثَنا ابنُ إدْرِيسَ: حدَّثَني حُصَيْنُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني رَسُولُ اللهِ ﷺ والزُّبَيْرَ بنَ العَوَّامِ وأبا مَرْثَدٍ الغَنَوِيَّ وكُلُّنا فارِسٌ فَقالَ: «انْطَلِقُوا حَتَّى تأتُوا رَوْضَةَ

خاخٍ فإنَّ بِها امْرَأَةً مِنَ المُشْرِكِينَ مَعَها صَحِيفَةٌ مِنْ حاطِبِ ابنِ أبي بَلْتَعَةَ إلى المُشْرِكِينَ»، قالَ: فأدْرَكْناها تَسِيرُ عَلى جَملٍ لَها حَيْثُ قالَ لَنا رَسُولُ اللهِ ﷺ، قالَ: قُلْنا: أينَ الكِتابُ الذي مَعَكِ؟ قالَتْ: ما مَعي كِتابٌ، فأنَخنا بها فابْتَغَيْنا في رَحْلِها فَما وَجدْنا شَيئاً. قالَ صَاحِبايَ: ما نَرَى كِتاباً، قالَ: قُلْتُ: لَقَدْ عَلِمْتُ ما كَذَبَ رَسُولُ اللهِ ﷺ، والذي يُحْلَفُ بِهِ لَتُخْرِجِنَّ الكِتابَ أوْ لأُجَرِّدَنَّكِ. قالَ: فَلَمَّا رَأتِ الجِدَّ مِنّي أهْوَتْ بِيَدِها إلى حُجْزَتِها وَهيَ مُحْتَجِزَةٌ بِكِساءٍ فأخْرَجَتِ الكِتابَ، قالَ: فانْطَلَقْنا بِهِ إلى رَسُولِ اللهِ ﷺ فَقالَ: «ما حَمَلَكَ يا حاطِبُ عَلى ما صَنَعْتَ؟» قالَ: ما بِي إلّا أنْ أكونَ مُؤْمِناً باللهِ وَرَسُولِهِ، وما غَيَّرْتُ وَلا بَدَّلْتُ. أرَدْتُ أنْ تَكُونَ لي عِنْدَ القَوْمِ يَدٌ يَدْفَعُ اللهُ بِها عَنْ أهْلِي وَمالي، ولَيْسَ مِنْ أصحَابِكَ هُناكَ إلّا ولَهُ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أهْلِهِ وَمالِهِ. قالَ: «صَدَقَ، فَلا تَقُولُوا لَهُ إلّا خَيْراً»، قالَ: فَقالَ عُمَرُ بنُ الخَطَّابِ: إنَّه قَدْ خانَ اللهَ وَرَسُولَهُ والمُؤْمِنِينَ، فَدَعْني فَأضْرِبَ عُنُقَهُ. قالَ: فَقالَ: «يا عُمَرُ وَما يُدْرِيكَ لَعلَّ اللهَ قَدِ اطَّلَعَ عَلى أهْلِ

the same place as Allāh's Messenger ﷺ told us. We said (to her), "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her mount (baggage, etc.) but could not find anything. My two companions said, "We do not see any letter." I said, "I know that Allāh's Messenger ﷺ did not tell a lie. By Allāh, if you (the lady) do not bring out the letter, I will strip you of your clothes (in search of the letter)." When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allāh's Messenger ﷺ with the letter. The Prophet ﷺ said (to Ḥāṭib), "What made you do what you have done, O Ḥāṭib?" Ḥāṭib replied, "I have nothing except that I believe in Allāh and His Messenger, and I have not changed or altered (my religion). But I wanted to do favour to the people (*Mushrikūn* of Makkah) through which Allāh might protect my family and my property, as there is none among your companions but has someone in Makkah through whom Allāh protects his property (against harm)." The Prophet ﷺ said, "Ḥāṭib has told you the truth, so do not say to him (anything) but good." 'Umar bin Al-Khaṭṭāb said, "Verily he has betrayed Allāh, His Messenger and the believers! Allow me to chop his neck off!" The Prophet ﷺ said, "O 'Umar! What do you know, perhaps Allāh looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'" On that 'Umar wept and said, "Allāh and His Messenger know better."

بَدْرٍ فَقالَ: اعْمَلوا ما شِئْتُمْ فَقَدْ وجَبَتْ لَكُمُ الجَنَّةُ؟». قالَ: فَدَمَعَتْ عَيْنا عُمَرَ وقالَ: اللهُ ورَسُولُهُ أعْلَمُ.

[راجع: ٣٠٠٧]

(24) CHAPTER. How to write a letter to the people of the Scripture.

(٢٤) بابٌ: كَيْفَ يُكْتَبُ الكِتابُ إلى أهْلِ الكِتابِ؟

6260. Narrated Abū Sufyān bin Ḥarb that Heraclius had sent for him to come along with a group of the *Quraishis* who were trading in Shām, and they came to him. Then Abū Sufyān montioned the whole narration and said, "Heraclius asked for the letter of Allāh's Messenger ﷺ. When the letter was read, its contents were as follows: "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, Allāh's slave and His Messenger, to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! *Ammā ba'du* (to proceed)..."

[See Vol. 1, *Ḥadīth* No. 7, for details.]

٦٢٦٠ - حدثنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي عُبَيْدُ اللهِ بنُ عبدِ اللهِ بنِ عُتْبَةَ: أنَّ ابنَ عَبَّاسٍ أخبَرَهُ: أنَّ أبا سُفيانَ بنَ حَرْبٍ أخبَرَهُ: أنَّ هِرَقْلَ أرْسَلَ إلَيْهِ في نَفَرٍ مِنْ قُرَيْشٍ وكانُوا تِجاراً بالشَّامِ فأتَوْهُ فذَكَرَ الحَدِيثَ، قالَ: ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ فَقُرِئَ فإذَا فيهِ: «بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللهِ ورَسُولِهِ إلى هِرَقْلَ عَظِيمِ الرُّومِ، السَّلامُ عَلى مَنِ اتَّبَعَ الهُدَى، أمَّا بَعْدُ». [راجع: ٧]

(25) CHAPTER. Whose name is to be written first in a letter, i.e., the sender or the addressee?

(٢٥) بابٌ بِمَنْ يُبْدَأُ في الكِتابِ

6261. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ mentioned a person from Banī Isrāel who took a piece of wood, made a hole in it, and put therein one thousand *Dīnār* and a letter from him to his friend. The Prophet ﷺ said, "(That man) cut a piece of wood and put the money inside it and wrote a letter from such and such a person to such and such a person."

[See Vol. 3, *Ḥadith* No. 2291]

٦٢٦١ - وقالَ اللَّيْثُ، حدَّثَني جَعْفَرُ بنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أنَّهُ ذَكَرَ رَجُلاً مِنْ بَني إسْرائِيلَ أخَذَ خَشَبَةً فنَقَرَها فأدْخَلَ فِيها ألْفَ دينارٍ وصَحِيفَةً مِنْهُ إلى صاحِبِهِ. وَقالَ عُمَرُ بنُ أبي

سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قالَ النَّبِيُّ ﷺ: «نَجَرَ خَشَبَةً فَجَعَلَ المَالَ في جَوْفِها وكَتَبَ إلَيْهِ صحيفةً مِنْ فُلانٍ إلى فُلانٍ». [راجع: ١٤٩٨]

(26) CHAPTER. The statement of the Prophet ﷺ: "Get up for your chief!"

(٢٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «قُومُوا إلى سَيِّدِكُمْ»

6262. Narrated Abū Sa'īd: The people of (Banū) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet ﷺ sent for him (Sa'd) and he came. The Prophet ﷺ said (to those people), "Get up for your chief", or said, "the best among you!" Sa'd sat beside the Prophet ﷺ and the Prophet ﷺ said (to him), "These people have agreed to accept your verdict." Sa'd said, "So I give my judgement that their warriors should be killed and their women and children should be taken as captives." The Prophet ﷺ said, "You have judged according to the King's (Allāh's) Judgement.

[See Vol. 5, *Hadīth* No. 4121]

٦٢٦٢ - **حدَّثنا** أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ أبي أُمامَةَ بنِ سَهْلِ بنِ حُنَيْفٍ، عَنْ أبي سَعيدٍ: أنَّ أهْلَ قُرَيْظَةَ نَزَلُوا عَلى حُكْمِ سَعْدٍ، فأرْسَلَ النَّبِيُّ ﷺ إلَيْهِ فَجاءَ، فَقالَ: «قُوموا إلى سَيِّدِكُمْ، أوْ قالَ: خَيْرِكُمْ»، فقَعَدَ عِنْدَ النَّبِيِّ ﷺ فَقالَ: «هٰؤُلاءِ نَزَلُوا عَلى حُكْمِكَ» قالَ: فإنِّي أحْكُمُ أنْ تُقْتَلَ مُقاتِلَتُهُمْ وتُسْبى ذَرارِيُّهُمْ، فَقالَ: «لَقَدْ حَكَمْتَ بِما حَكَمَ بِهِ المَلِكُ». قالَ أبو عَبْدِ اللهِ: أفْهَمَني بَعْضُ أصحَابي عَنْ أبي الوَلِيدِ مِنْ قَوْلِ أبي سَعِيدٍ «إلى حُكْمِكَ».

[راجع: ٤٠٤٣]

(27) CHAPTER. Shaking hands.

(٢٧) بابُ المُصافحَةِ،

Ibn Mas'ūd said, "The Prophet ﷺ taught me the *Tashah-hud* [i.e., compliments for Allāh while sitting in *Salāt* (prayer)] while my hand was between his hands." And Ka'b bin Mālik said, "I entered the mosque and found Allāh's Messenger ﷺ sitting there. Talha bin 'Ubaidullāh got up and came (to me) hurriedly till he shook hands with me and congratulated me."

وَقالَ ابنُ مَسْعُودٍ: عَلَّمَني النَّبِيُّ ﷺ التَّشَهُّدَ وكَفِّي بَيْنَ كَفَّيْهِ. وَقالَ كَعْبُ بنُ مالكٍ: دَخَلْتُ المَسْجِدَ فإذا بِرَسُولِ اللهِ ﷺ فَقامَ إلَيَّ طَلْحةُ بنُ عُبَيْدِ اللهِ يُهَرْوِلُ حَتَّى صَافَحَني وهَنَّأَني.

6263. Narrated Qatāda: I asked Anas, "Was it a custom of the Companions of the Prophet ﷺ to shake hands with one another?" He said, "Yes."

٦٢٦٣ - **حدَّثنا** عَمْرُو بنُ عاصِمٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ: قُلْتُ لأنَسٍ: أكانَتِ المُصافَحةُ في أصحابِ النَّبيِّ ﷺ؟ قالَ: نَعَمْ.

6264. Narrated 'Abdullāh bin Hishām: We were in the company of the Prophet ﷺ and he was holding the hand of 'Umar bin Al-Khaṭṭāb.

٦٢٦٤ - **حدَّثنا** يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثني ابنُ وَهْبٍ قالَ: أخبَرَني حَيْوَةُ: قالَ: حدَّثني أبو عَقِيلٍ زُهْرَةُ بنُ مَعْبَدٍ: سَمِعَ جَدَّهُ عَبْدَ اللهِ بنَ هِشامٍ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ وَهُوَ آخِذٌ بيَدِ عُمَرَ بنِ الخَطَّابِ. [راجع: ٣٦٩٤]

(28) CHAPTER. The shaking of hands with both the hands.

And Ḥammād bin Zaid shook hands with Ibn Al-Mubārak, using both his hands.

(٢٨) بابُ الأخْذِ باليَدَيْنِ،

وَصافَحَ حَمَّادُ بنُ زَيْدٍ ابنَ المُبارَكِ بِيَدَيْهِ.

6265. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ taught me the *Tashah-hud* as he taught me a *Sūrah* from the Qur'ān, while my hand was between his hands. (*Tashah-hud* was) all the compliments and the *Ṣalāt* (prayers) and the good things are due to Allāh. Peace be on you, O Prophet; and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh, I testify that "*Lā Ilāha illallāh*" (none has the right to be worshipped but Allāh) and I also testify that Muḥammad is His slave and His Messenger. [We used to recite this in the *Ṣalāt* (prayer)] during the lifetime of the Prophet ﷺ, but when he had died, we used to say, "Peace be on the Prophet ﷺ." (See H. 831)

٦٢٦٥ - **حدَّثنا** أبو نُعَيْمٍ: حدَّثنا سَيْفٌ قالَ: سَمِعْتُ مُجاهِداً يَقُولُ: حدَّثني عَبْدُ اللهِ بنُ سَخْبَرَةَ أبُو مَعْمَرٍ قالَ: سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ: عَلَّمَني رَسُولُ اللهِ ﷺ وكَفِّي بَيْنَ كَفَّيْهِ التَّشَهُّدَ كَما يُعَلِّمُني السُّورَةَ مِنَ القُرْآنِ: «التَّحِيَّاتُ للهِ، والصَّلَوَاتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبيُّ ورَحْمَةُ اللهِ وبَرَكاتُهُ، السَّلامُ عَلَيْنا وعَلى عِبادِ اللهِ الصَّالِحينَ، أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ، وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ»، وَهُوَ بَيْنَ ظَهْرَانَينا، فَلَمَّا قُبِضَ قُلْنا: السَّلامُ - يَعْني - عَلى النَّبيِّ ﷺ. [راجع: ٨٣١]

(٢٩) بابُ المُعانَقَةِ، وقَوْلِ الرَّجُلِ: كَيْفَ أَصْبَحْتَ؟

(29) CHAPTER. *Al-Mu'ānaqa* (to embrace each other by putting arms round the neck on meeting). And the saying of one man to another: "How are you this morning?"

٦٢٦٦ - حدَّثَنا إسحاقُ: أَخْبَرَنا بِشْرُ بنُ شُعَيْبٍ: حدَّثَني أبي، عَنِ الزُّهْرِيِّ: أَخْبَرَني عَبْدُ اللهِ بنُ كَعْبٍ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَلِيّاً يَعْني ابنَ أبي طالِبٍ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ ح. وحدَّثَنا أحمَدُ بنُ صالِحٍ: حدَّثَنا عَنْبَسَةُ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَني عَبْدُ اللهِ بنُ كَعْبِ بنِ مالِكٍ أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَلِيَّ بنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ في وَجعِهِ الَّذي تُوُفِّيَ فيهِ، فَقالَ النَّاسُ: يا أبا حَسَنٍ، كَيْفَ أَصْبَحَ رَسُولُ اللهِ ﷺ؟ قالَ: أَصْبَحَ بِحَمْدِ اللهِ بارِئاً. فأَخَذَ بِيَدِهِ العَبَّاسُ فَقالَ: أَلا تَراهُ؟ أنتَ واللهِ بَعْدَ ثَلاثٍ عَبْدُ العَصا. واللهِ إنّي لأُرَى رَسُولَ اللهِ ﷺ سَيُتَوَفَّى في وَجعِهِ، وإنّي لأعْرِفُ في وُجوهِ بَني عَبْدِ المُطَّلِبِ المَوْتَ، فاذْهَبْ بِنا إلى رَسُولِ اللهِ ﷺ فَنَسْألَهُ فِيمَنْ يَكونُ الأمْرُ، فإنْ كانَ فِينا عَلِمْنا ذٰلِكَ، وإنْ كانَ في غَيْرِنا آمَرْناه فَأَوْصى بِنا. قالَ عَلِيٌّ: واللهِ لَئِنْ سَأَلْناها رَسُولَ اللهِ ﷺ فَمَنَعَناها لا يُعْطِيناها النَّاسُ أبَداً، وإنّي لا

6266. Narrated 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُما: 'Alī bin Abī Ṭālib came out of the house of the Prophet ﷺ during his fatal illness. The people asked, "O Abū Ḥasan (i.e., 'Alī)! How is the health of Allāh's Messenger this morning?" 'Alī replied, "He has recovered with the Grace of Allāh." Al-'Abbās held 'Alī by the hand and said, "Don't you see him (he is about to die)? By Allāh, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allāh, I feel that Allāh's Messenger ﷺ will die from his present ailment, for I know how the faces of the offspring of 'Abdul-Muṭṭalib look at the time of their death. So let us go to Allāh's Messenger ﷺ to ask him who will take over the caliphate. If the authority is given to us, we will know it, and if it is given to somebody else we will request him so that he may tell the new ruler to take care of us."

'Alī said, "By Allāh! If we ask Allāh's Messenger ﷺ for it (i.e., the caliphate) and he refuses, then the people will never give it to us. Besides, I will never ask Allāh's Messenger ﷺ for it."

[See Vol. 5, *Hadith* No. 4447]

أَسْأَلُهَا رَسُولَ اللهِ ﷺ أَبَداً.

[راجع: ٤٤٤٧]

(30) CHAPTER. Whoever replies (on being called) saying, "*Labbaik wa Sa'daik*" (I respond to your call, and I am obedient to your orders).

(٣٠) بَابُ مَنْ أَجَابَ بِلَبَّيْكَ وَسَعْدَيْكَ

6267. Narrated Mu'ādh: While I was riding behind the Prophet ﷺ as a companion rider he said, "O Mu'ādh!" I replied, "*Labbaik wa Sa'daik*." He repeated this call three times and then said, "Do you know what Allāh's Right on His slaves is?" I replied "No." He said, "Allāh's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'ādh!" I replied, "*Labbaik wa Sa'daik*." He said, "Do you know what the right of (Allāh's) slaves on Allāh is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (See H. 2856)

٦٢٦٧ - **حَدَّثَنَا** مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ، عَنْ مُعاذٍ قالَ: أَنا رَدِيفُ النَّبِيِّ ﷺ، فقالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ وسَعْدَيْكَ. ثُمَّ قالَ مِثْلَهُ ثَلاثاً: «هَلْ تَدْرِي ما حَقُّ اللهِ عَلى العِبادِ؟»، قُلْتُ: لا، قالَ: «حَقُّ اللهِ عَلى العِبادِ أَنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئاً». ثُمَّ سارَ ساعَةً فَقالَ: «يا مُعاذُ»، قُلْت: لَبَّيْكَ وسَعْدَيْكَ، قالَ: «هَلْ تَدْرِي ما حَقُّ العِبادِ عَلى اللهِ إذا فَعَلوا ذٰلِكَ؟ أَنْ لا يُعَذِّبَهُمْ».

حدَّثنا هُدْبَةُ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ عَنْ مُعاذٍ بِهٰذا.

[راجع: ٢٨٥٦]

6268. Narrated Abū Dhar: While I was walking with the Prophet ﷺ at the *Ḥarra* of Al-Madīna in the evening, the mountain of Uḥud appeared before us. The Prophet ﷺ said, "O Abū Dhar! I would not like to have gold equal to Uḥud (mountain) for me, unless nothing of it, not even a single Dīnār remains of it with me for more than one day or three days, except that single Dīnār which I will keep for repaying debts. I will spend all of it (the whole amount) among Allāh's slaves like this and like this and like this."

٦٢٦٨ - **حدَّثَنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأَعْمَشُ: حدَّثَنا زَيْدُ بنُ وَهْبٍ: حدَّثَنا واللهِ أَبو ذَرٍّ بِالرَّبَذَةِ قالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ في حَرَّةِ المَدِينَةِ عِشاءً، اسْتَقْبَلَنا أُحُدٌ، فَقالَ: «يا أَبا ذَرٍّ، ما أُحِبُّ أَنَّ أُحُداً لي ذَهَباً، تَأْتِي عَلَيَّ لَيْلَةٌ أَوْ ثَلاثٌ عِنْدِي مِنْهُ دِينارٌ إِلَّا أَرْصُدُهُ

The Prophet ﷺ pointed out with his hand to illustrate it, and then said, "O Abū Dhar!" I replied, "*Labbaik wa Sa'daik*, O Allāh's Messenger!" He said, "Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity)." Then he ordered me, "Remain at your place and do not leave, O Abū Dhar, till I come back." He went away till he disappeared from my sight. Then I heard a noise and feared that something might have happened to Allāh's Messenger, and I intended to go (to find out) but I remembered the statement of Allāh's Messenger ﷺ that I should not leave my place, so I kept on waiting (and after a while the Prophet ﷺ came), and I said to him, "O Allāh's Messenger, I heard a noise and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there)." The Prophet ﷺ said, "That was Jibrīl (Gabriel) who came to me and informed me that whoever among my followers died without joining others in worship with Allāh, would enter Paradise." I said, "O Allāh's Messenger! Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft."

لِدَيْنٍ، إلَّا أنْ أقولَ بِهِ في عِبادِ اللهِ هٰكَذا وهٰكَذا وهٰكَذا»، وأرانا بِيَدِهِ ثُمَّ قالَ: «يا أبا ذَرٍّ»، قُلْتُ: لَبَّيْكَ وسَعْدَيْكَ يا رَسُولَ اللهِ، قالَ: «الأكْثَرونَ هُمُ الأقَلُّونَ إلَّا مَنْ قالَ هٰكَذا وهٰكَذا»، ثُمَّ قالَ لي: «مَكانَكَ لا تَبرَحْ يا أبا ذَرٍّ حَتَّى أرْجِعَ»، فانْطَلَقَ حَتَّى غابَ عَني فَسَمِعْتُ صَوْتاً فَتَخَوَّفْتُ أنْ يَكونَ عُرِضَ لِرَسُولِ اللهِ ﷺ فأرَدْتُ أنْ أذْهَبَ، ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللهِ ﷺ: «لا تَبرَحْ»، فمَكَثْتُ، قُلْتُ: يا رَسُولَ اللهِ، سمِعْتُ صَوْتاً حَسِبْتُ أنْ يَكُونَ عُرِضَ لكَ ثُمَّ ذَكَرْتُ قَوْلَكَ فَقُمْتُ، فَقالَ النَّبِيُّ ﷺ: «ذَاكَ جِبْريلُ أتاني فأخْبَرَني أنَّهُ مَنْ ماتَ مِنْ أُمَّتي لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجنَّةَ»، قُلْتُ: يا رَسُولَ اللهِ، وإنْ زَنى وإنْ سَرَقَ؟ قالَ: «وإنْ زَنى وإنْ سَرَقَ». قُلْتُ لِزَيْدٍ: إنَّهُ بلغَنِي أنهُ أبُو الدَّرْداءِ فَقالَ: أشْهَدُ لَحَدَّثَنِيهِ أبُو ذَرٍّ بِالرَّبَذَةِ. قالَ الأعْمَشُ: وحدَّثَني أبُو صَالِحٍ عَنْ أبي الدَّرْداءِ نَحْوَهُ. وقالَ أبُو شِهابٍ، عَنِ الأعْمَشِ: «يَمْكُثُ عِنْدِي فَوْقَ ثَلاثٍ». [راجع: ١٢٣٧]

(31) CHAPTER. A man should not make another man get up from his (the latter's) seat.

(٣١) بابٌ: لا يُقِيمُ الرَّجُلُ الرَّجُلَ من مَجْلِسِهِ

6269. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A man should not

٦٢٦٩ - حدَّثَنَا إسْماعيلُ بنُ عَبْدِ

الله قال: حدَّثني مالِكٌ، عن نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهما عَنِ النَّبيِّ ﷺ قالَ: «لا يُقيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ». [راجع: ٩١١]

make another man get up from his (the latter's) seat (in a gathering) in order to sit there."

(٣٢) **بابٌ** ﴿إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا﴾ الآية [المجادلة: ١١]

(32) CHAPTER. (The Statement of Allāh تعالى): "(O you who believe!) When you are told to make room in the assemblies, (spread out and) make room..." (V.58:11)

٦٢٧٠ - حدَّثنا خَلَّادُ بنُ يَحْيَى: حدَّثنا سُفيانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ أنَّهُ نَهَى أنْ يُقامَ الرَّجُلُ مِنْ مَجْلِسِهِ ويَجْلِسَ فيهِ آخَرُ، ولٰكِن تَفَسَّحُوا وتَوَسَّعُوا. وكانَ ابنُ عُمَرَ يَكْرَهُ أنْ يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يُجْلِسَ مَكانَهُ. [راجع: ٩١١]

6270. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn 'Umar disliked that a man should get up from his seat and then somebody else sit at his place.

(٣٣) **بابٌ** مَنْ قامَ مِنْ مَجْلِسِهِ أوْ بَيْتِهِ ولَمْ يَسْتأذِنْ أصحابَهُ، أوْ تَهَيَّأَ للقِيامِ لِيَقُومَ النَّاسُ

(33) CHAPTER. Whoever got up from his gathering or his house without taking the permission of his companions, or seemed to be ready to get up that the people might get up (and leave).

٦٢٧١ - حدَّثنا الحَسَنُ بنُ عُمَرَ: حدَّثنا مُعْتَمِرٌ: سَمِعْتُ أبي يَذْكُرُ عَنْ أبي مِجْلَزٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تَزَوَّجَ رَسُولُ اللهِ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ دَعا النَّاسَ، طَعِمُوا ثُمَّ جَلَسُوا يَتحدَّثُونَ، قالَ: فأخَذَ كأنَّهُ يَتهَيَّأُ لِلْقِيامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأى ذلكَ قامَ فَلَمَّا قامَ قامَ مَنْ

6271. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ married Zainab bint Jahsh, he invited the people, who took their meals and then remained sitting and talking. The Prophet ﷺ pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet ﷺ came back and found those people still sitting. Later on those people

got up and went away. So I went to the Prophet ﷺ and informed him that they had left. The Prophet ﷺ came, and entered (his house). I wanted to enter (along with him) but he dropped a curtain between me and him. Allāh تعالى then revealed:

"O you who believe! Enter not the Prophet's houses, unless permission is given to you... up to ... Verily! With Allāh that shall be an enormity." (V.33:53)

قَامَ مَعهُ مِنَ النَّاسِ وبَقِيَ ثَلاثَةٌ، وإنَّ النَّبِيَّ ﷺ جاءَ لِيَدْخُلَ فإذَا القَوْمُ جُلوسٌ، ثُمَّ إنَّهُمْ قامُوا فانْطَلَقوا، قالَ: فَجِئْتُ فأخْبَرْتُ النَّبِيَّ ﷺ أنَّهُمْ قَدِ انْطَلَقوا فَجاءَ حَتَّى دَخَلَ فَذَهَبْتُ أدْخُلُ فأرْخَى الحِجابَ بَيْني وبَيْنَهُ، وأنْزَلَ اللهُ تَعالى ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ﴾ إلى قَوله: ﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾. [راجع: ٤٧٩١]

(34) CHAPTER. *Al-Iḥtibā'* with the hand, i.e., *Al-Qurfuṣā'* (a sitting posture wherein one sits with one's legs drawn up and wrapped in one's garment or surrounded with one's arms).

(٣٤) بابُ الاحْتِباءِ باليَدِ، وهُوَ القُرْفُصاءُ

6272. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I saw Allāh's Messenger ﷺ in the courtyard of the Ka'bah in the *Iḥtibā'* posture, putting his hand round his legs like this.

٦٢٧٢ - حدَّثني مُحَمَّدُ بنُ أبي غالِبٍ: أخْبرَنا إبْراهيمُ بنُ المُنْذِرِ الحِزامِيُّ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ، عَنْ أبيهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رأيْتُ رَسُولَ اللهِ ﷺ بِفِناءِ الكَعْبَةِ مُحْتَبِياً بِيَدِهِ هٰكَذا.

(35) CHAPTER. Whoever sat in a reclining posture in the company of his companions.

(٣٥) بابُ مَنِ اتَّكَأَ بينَ يَدَيْ أصحابِهِ،

Khabbāb said, "I came to the Prophet ﷺ and found him reclining over his *Burd* (sheet) taking it as a pillow, and said to him, 'Will you invoke Allāh?' (On that) he sat up."

وَقالَ خَبَّابٌ: أتَيْتُ النَّبِيَّ ﷺ وهُوَ مُوَسِّدٌ بِبُرْدِهِ، قُلْتُ: ألا تَدْعُو اللهَ؟ فَقَعَدَ.

6273. Narrated Abū Bakra: Allāh's Messenger ﷺ said, "Shall I inform you of the biggest of the great sins?" They said,

٦٢٧٣ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا بِشْرُ بنُ المُفضَّلِ: حدَّثَنا

"Yes, O Allāh's Messenger!" He said, "To join partners in worship with Allāh, and to be undutiful to one's parents." (See H. 2653)

الجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحمنِ بنِ أبي بَكْرَةَ، عَنْ أبِيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ألَا أُخْبِرُكُمْ بأكْبَرِ الكَبائِرِ؟» قَالُوا: بَلى يا رَسُولَ اللهِ، قالَ: «الإشْرَاكُ باللهِ، وَعُقوقُ الوالِدَيْنِ». [راجع: ٢٦٥٣]

6274. Narrated Bishr as above (*Hadith* No. 6273) adding: The Prophet ﷺ was reclining (leaning) and then he sat up saying, "And I warn you against giving a false statement." And he kept on saying that warning so much so that we said, "Would that he had stopped."

٦٢٧٤ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا بِشْرٌ مِثْلَهُ: وكانَ مُتَّكِئاً فَجلَسَ، فقالَ: «ألَا وقَوْلُ الزُّورِ»، فَما زَال يُكَرِّرُهَا حَتَّى قُلْنا: لَيْتَهُ سَكَتَ. [راجع: ٢٦٥٤]

(36) CHAPTER. (Regarding) the one who walks quickly for some necessity.

(٣٦) بابٌ مَنْ أسْرَعَ في مَشْيِهِ لحاجَةٍ أوْ قَصْدٍ

6275. Narrated 'Uqba bin Al-Ḥārith: Once the Prophet ﷺ offered the *'Asr* prayer and then he walked quickly and entered his house.

٦٢٧٥ - **حدَّثَنا** أبُو عاصِمٍ، عَنْ عُمَرَ بنِ سَعيدٍ، عَنِ ابنِ أبي مُلَيْكَةَ: أنَّ عُقْبَةَ بنَ الحارِثِ حدَّثَهُ: قالَ: صلَّى النَّبيُّ ﷺ العَصْرَ فَأسْرَعَ ثُمَّ دَخَلَ البَيْتَ. [راجع: ٨٥١]

(37) CHAPTER. The bed.

(٣٧) بابُ السَّرِيرِ

6276. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer his *Ṣalāt* (prayer) (while standing) in the midst of the bed, and I used to lie in front of him, between him and the *Qiblah*. If I had any necessity for getting up, and I used to dislike to get up and face him [while he was in *Ṣalāt* (prayer)], but I would gradually slip away from the bed.

٦٢٧٦ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عنِ الأعْمَشِ، عن أبي الضُّحى، عَنْ مَسْرُوقٍ، عنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَسْطَ السَّرِيرِ وأنا مُضْطَجِعَةٌ بَيْنَهُ وَبيْنَ القِبْلَةِ، تَكونُ لي الحَاجَةُ فَأكْرَهُ أنْ أقُومَ فَأسْتَقْبِلَهُ فَأنْسَلُّ انسِلَالاً. [راجع: ٣٨٢]

(38) CHAPTER. Anyone for whom a cushion was put.

(٣٨) بابُ مَنْ أُلقِيَ لَهُ وِسادَةٌ

6277. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: (The news of) my observing *Saum* (fasting) was mentioned to the Prophet ﷺ. So he entered upon me and I put for him a leather cushion stuffed with palm-fibres. The Prophet ﷺ sat on the floor and the cushion was between me and him. He said to me, "Isn't it sufficient for you (that you observe fast) three days a month?" I said, "O Allāh's Messenger! (I can observe fast more than this)." He said, "(You may observe fast) five days a month." I said, "O Allāh's Messenger! (I can observe fast more than this)." He said, "(You may observe fast) seven days." I said, "O Allāh's Messenger!" He said, "Nine." I said, "O Allāh's Messenger!" He said, "Eleven." I said, "O Allāh's Messenger (I can observe fast more than this)." He said, "No fasting is superior to the fasting of (the Prophet) Dāwūd (David) which was half of a year, and he used, to observe fast on alternate days."

[See Vol. 3, *Hadīth* No. 1980]

٦٢٧٧ - حَدَّثَنا إسحاقُ: حدَّثَنا خالِدٌ ح. وحَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَمْرُو ابنُ عَوْنٍ: حدَّثَنا خالِدٌ، عنْ خالِدٍ، عنْ أبي قِلابَةَ قالَ: أخْبرَنِي أبو المَلِيحِ قالَ: دَخَلْتُ مَعَ أبِيكَ زَيْدٍ على عَبْدِ اللهِ بنِ عَمْرٍو فَحَدَّثَنا أنَّ النَّبِيَّ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ فألْقَيْتُ لَهُ وِسادَةً من أدَمٍ حَشْوُها لِيفٌ فَجَلَسَ على الأرْضِ وَصَارَتِ الوِسادَةُ بَيْنِي وبَيْنَهُ، فقَالَ لِي: «أما يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاثَةُ أيامٍ؟» قُلْتُ: يا رَسُولَ اللهِ، قالَ: «خَمْساً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «سَبْعاً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «تِسْعاً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «إحْدَى عَشْرَةَ»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «لا صَوْمَ فَوْقَ صَوْمِ داوُدَ شَطْرَ الدَّهْرِ: صِيامُ يَوْمٍ، وَإفْطارُ يَوْمٍ». [راجع: ١١٣١]

6278. Narrated Ibrāhīm: 'Alaqama went to Shām and came to the mosque and offered a two *Rak'a Ṣalāt* (prayer), and invoked Allāh: "O Allāh! Bless me with a (pious) good companion." So he sat beside Abū Ad-Dardā' who asked, "Where are you from?" He said, "From the people of Kūfa." Abū Ad-Dardā' said, "Wasn't there among you a person who keeps the secrets (of the Prophet ﷺ) which nobody knew except him (i.e., Hudhaifa bin Al-Yamān)? And isn't there among you a person whom Allāh gave refuge from Satan through the request (tongue) of Allāh's Messenger? (i.e., 'Ammār). Isn't

٦٢٧٨ - حَدَّثَنا يَحْيَى بنُ جَعْفَرٍ: حدَّثَنا يَزِيدُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أنَّهُ قَدِمَ الشَّأْمَ ح. وحَدَّثَنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عنْ مُغِيرَةَ، عنْ إبْرَاهِيمَ قالَ: ذَهَبَ عَلْقَمَةُ إلى الشَّامِ، فَأتَى المَسْجِدَ فَصَلَّى رَكْعَتَيْنِ فقالَ: اللَّهُمَّ ارْزُقْنِي جَلِيساً، فَقَعَدَ إلى أبي الدَّرْداءِ فَقالَ: مِمَّنْ أنْتَ؟ قالَ: مِنْ أهْلِ

there among you the one who used to carry the *Siwāk* and the cushion (or pillow) (of the Prophet ﷺ)? (i.e., Ibn Mas'ūd). How did Ibn Mas'ūd use to recite 'By the night as it conceals (the light)?' " (*Sūrah* 92). 'Alqama said, "*Wadh-dhakari wal Untha*. (And by male and female." Abū Ad-Dardā. added, "These people continued to argue with me regarding it till they were about to cause me to have doubts, although I heard it from Allāh's Messenger ﷺ."

الكُوفَةِ، قالَ: أَلَيْسَ فِيكُمْ صَاحِبُ السِّرِّ الَّذي كانَ لا يَعْلَمُهُ غَيْرُهُ؟ يَعْنِي حُذَيْفَةَ، أَلَيْسَ فِيكُمْ أَوْ كانَ فِيكُمُ الذي أجارَه اللهُ عَلى لِسانِ رَسُولِهِ ﷺ مِنَ الشَّيْطانِ؟ يَعْنِي عَمَّاراً. أَوَلَيْسَ فِيكُمْ صَاحِبُ السِّواكِ والوِسادِ؟ يَعْني ابنَ مَسْعُودٍ، كَيْفَ كانَ عَبْدُ اللهِ يَقْرَأُ ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١﴾؟ قالَ ﴿وَٱلذَّكَرِ وَٱلۡأُنثَىٰٓ﴾ فَقالَ: ما زالَ هٰؤُلاءِ حَتَّى كادُوا يُشَكِّكُونِي وَقَدْ سَمِعْتُها مِنْ رَسُولِ اللهِ ﷺ.

(39) CHAPTER. (Mid-day nap) after *Al-Jumu'ah* [Friday *Ṣalāt* (prayer)].

(٣٩) بابُ القائِلَةِ بَعْدَ الجُمُعَةِ

6279. Narrated Sahl bin Sa'd: We used to have a midday nap and take our meals after *Al-Jumu'ah* [*Ṣalāt* (prayer)].

٦٢٧٩ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثَنا سُفْيانُ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: كُنَّا نَقِيلُ ونَتَغَدَّى بَعْدَ الجُمُعَةِ. [راجع: ٩٣٨]

(40) CHAPTER. Mid-day nap in the mosque.

(٤٠) بابُ القائِلَةِ في المَسْجِدِ

6280. Narrated Sahl bin Sa'd: There was no name dearer to 'Alī than his nick-name Abū Turāb (the father of dust). He used to feel happy whenever he was called by this name. Once Allāh's Messenger ﷺ came to the house of Fāṭima عَلَيْها السَّلام but did not find 'Alī in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between us whereupon he got angry with me and went out without having a midday nap in my house." Allāh's Messenger asked a person to look for him. That person came, and said, "O Allāh's Messenger! He ('Alī) is sleeping

٦٢٨٠ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: ما كانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أبي تُرابٍ، وإِنْ كانَ لَيَفْرَحُ بِهِ إِذا دُعِيَ بِها. جاءَ رَسُولُ اللهِ ﷺ بَيْتَ فاطِمَةَ عَلَيْها السَّلامُ، فَلَمْ يَجِدْ عَلِيّاً في البَيْتِ، فَقالَ: «أَينَ ابْنُ عَمِّكِ؟» فَقالَتْ: كانَ بَيْني وَبَيْنَهُ شَيءٌ

فَغاضَبَنِي فَخَرَجَ فَلَمْ يَقِلْ عِنْدي. فَقالَ رَسُولُ اللهِ ﷺ لإنسانٍ: «انْظُرْ أيْنَ هُوَ؟» فَجاءَ فَقالَ: يا رَسُولَ اللهِ ﷺ هو في المَسْجِدِ رَاقِدٌ. فَجاءَ رَسُولُ اللهِ ﷺ وهُوَ مُضْطَجِعٌ قَدْ سقَطَ رِداؤُهُ عَنْ شِقِّهِ فَأَصَابَهُ تُرابٌ فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُهُ عَنْهُ وَهُوَ يَقولُ: «قُمْ أبا تُرابٍ، قُمْ أبا تُرابٍ». [راجع: ٤٤١]

in the mosque." Allāh's Messenger ﷺ went there and found him lying. His *Ridā'* (upper body cover-sheet) had fallen down to one side of his body, and so he was covered with dust. Allāh's Messenger ﷺ started cleaning the dust from him, saying, "Get up, O Abu Turāb! Get up, Abū Turāb!"

[See Vol. 1, *Ḥadīth* No. 441]

(٤١) بابٌ مَنْ زارَ قَوماً فقالَ عِنْدَهُمْ

(41) CHAPTER. Whoever visited some people and then had a mid-day nap at their home.

٦٢٨١ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا الأنْصارِيُّ قالَ: حدَّثَني أبي، عَنْ ثُمامةَ، عنْ أنَسٍ أنَّ أمَّ سُلَيْمٍ كانَتْ تَبْسُطُ للنَّبيِّ ﷺ نِطَعاً فَيَقيلُ عِنْدَها عَلى ذٰلِكَ النِّطَعِ. قالَ: فإذَا نامَ النَّبيُّ ﷺ أخَذَتْ مِنْ عَرَقِهِ وشَعْرِهِ، فَجَمَعَتْهُ في قارورَةٍ، ثُمَّ جَمَعَتْهُ في سُكٍّ وَهُوَ نائِمٌ. قالَ: فَلَمَّا حَضَرَ أنَسَ بنَ مالكٍ الوَفاةُ أوْصَى إلَيَّ أنْ يُجْعَلَ في حَنوطِهِ مِنْ ذٰلكَ السُّكِّ، قالَ: فَجُعِلَ في حَنوطِهِ.

6281. Narrated Thumāma: Anas said, "Umm Sulaim used to spread a leather sheet for the Prophet ﷺ and he used to take a mid-day nap on that leather sheet at her home." Anas added, "When the Prophet ﷺ had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with *Suk* (a kind of perfume) while he was still sleeping." When the death of Anas bin Mālik approached, he wished in his will that some of that *Suk* be mixed with his *Ḥanūṭ* (perfume for embalming the dead body), and it was mixed with his *Ḥanūṭ*.

٦٢٨٢، ٦٢٨٣ - حدَّثَنا إسْماعيلُ قالَ: حدَّثَني مالك، عنْ إسحَاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ، عنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ إذَا ذَهَبَ إلى قُباءٍ يَدْخُلُ عَلى أمِّ حَرامٍ بِنْتِ مِلْحانَ

6282, 6283. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to Qubā', he used to visit Umm Ḥarām bint Milḥān who would offer him meals; and she was the wife of 'Ubāda bin Aṣ-Ṣāmit. One day, he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Umm Ḥarām) said, "I asked him, 'What makes you laugh, O

Allāh's Messenger?' He said, 'Some people of my followers were displayed before me as warriors, fighting for Allāh's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, Isḥāq is in doubt about it.) I (Umm Ḥarām) said, 'O Allāh's Messenger! Invoke Allāh that He may make me one of them.' He invoked (Allāh) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allāh's Messenger?' He said, 'Some people of my followers were displayed before me as warriors, fighting for Allāh's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Umm Ḥarām) said, 'O Allāh's Messenger! Invoke Allāh that He may make me one of them.' He said, 'You will be amongst the first ones.' It is said that Umm Ḥarām sailed over the sea at the time of the rule of Mu'āwiya, and on coming out of the sea, she fell down from her riding animal and died.

فَتُطْعِمُهُ، وكانَتْ تَحْتَ عُبادَةَ بنِ الصَّامِتِ، فَدَخَلَ يَوْماً فأطْعَمَتْهُ فَنامَ رَسُولُ اللهِ ﷺ ثُمَّ اسْتَيقَظَ يَضْحَكُ، قالَتْ: فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ فَقالَ: نَاسٌ مِنْ أمَّتِي عُرِضُوا عَلَيَّ غُزاةً فِي سَبِيلِ اللهِ، يَرْكَبُونَ ثَبَجَ هٰذا البَحْرِ، مُلوكاً عَلى الأسِرَّةِ - أوْ قالَ: مِثْلَ المُلُوكِ عَلى الأسِرَّةِ، يَشُكُّ إسحَاقُ» فَقُلْتُ: ادْعُ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ، فَدَعا. ثُمَّ وَضَعَ رَأسَهُ فَنامَ ثُمَّ اسْتَيقَظَ يَضْحَكُ فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزاةً فِي سَبِيلِ اللهِ يَرْكَبُونَ ثَبَجَ هٰذَا البَحْرِ، ملوكاً عَلى الأسِرَّةِ، أوْ مثلَ المُلُوكِ على الأسِرَّة» فَقُلْتُ: ادْعُ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ، قالَ: «أنْتِ مِنَ الأوَّلِينَ». فَرَكِبَتِ البَحْرَ فِي زَمانِ مُعاوِيَةَ فَصُرِعَتْ عَنْ دَابَّتِها حِينَ خَرَجَتْ مِنَ البَحْرِ فَهَلَكَتْ. [راجع: ٢٧٨٨، ٢٧٨٩]

(42) CHAPTER. Sitting in any convenient position.

(٤٢) بابُ الجُلوسِ كَيْفَمَا تَيَسَّرَ

6284. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade two kinds of dresses and two kinds of bargains; *Ishtimāl-aṣ-ṣammā'*(1) and *Al-Iḥtibā'*(2) in one garment with no part of it covering one's private parts. (The two kinds of bargains were): *Al-Mulāmasa*(3) and *Al-Munābadha*(4).

٦٢٨٤ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ عَنْ لِبْسَتَينِ، وَعَنْ

(1), (2), (3), (4) (H. 6284) For *Ishtimāl-aṣ-ṣammā'*, *Al-Iḥtibā*, *Al-Mulāmasa* and *Al-Munābadha*, see the glossary.

بَيْعَتَينِ: اشْتِمالِ الصَّمَّاءِ والاحْتباءِ في ثَوْبٍ واحِدٍ لَيْسَ عَلى فَرْجِ الإنْسانِ مِنْهُ شَيْءٌ، والمُلامَسَةِ والمُنابَذَةِ. [راجع: ٣٦٧]

تابَعَهُ مَعْمَرٌ وَمُحَمَّدُ بنُ أبي حَفْصٍ وعَبْدُ اللهِ بنُ بُدَيْلٍ عن الزُّهْريِّ.

(٤٣) بابٌ مَنْ ناجَى بَينَ يَدَي النَّاسِ ولَمْ يُخْبِرْ بِسِرِّ صَاحِبِهِ فإذَا ماتَ أخْبَرَ بِهِ

(43) CHAPTER. Whoever has a confidential talk with somebody in front of the people and the latter does not disclose his companion's secret, but when his companion dies, he discloses it.

٦٢٨٥، ٦٢٨٦ - حدَّثَنا مُوسَى، عنْ أبي عَوانَةَ، حدَّثَنا فِراسٌ، عنْ عامِرٍ، عنْ مَسْروقٍ: حدَّثَتْني عائِشَةُ أُمُّ المُؤْمِنِينَ قالَتْ: إنَّا كُنَّا أزْوَاجَ النَّبيِّ ﷺ عِنْدَهُ جَميعاً لَمْ تُغادَرْ مِنَّا واحِدَةٌ، فأقْبَلَتْ فاطِمَةُ عَلَيْها السَّلامُ تَمشِي وَلا وَاللهِ ما تَخْفَى مِشْيَتُها مِنْ مِشْيَةِ رَسُولِ اللهِ ﷺ فلَمَّا رَآها رَحَّبَ وَقالَ: «مَرْحَباً يا بِنْتِي». ثُمَّ أجْلَسَها عنْ يَمِينِهِ أوْ عَنْ شِمالِهِ ثُمَّ سارَّها فَبَكَتْ بُكاءً شَديداً، فَلَمَّا رَأى حُزْنَها سارَّها الثَّانِيَةَ فإذَا هِيَ تَضْحَكُ. فَقُلْتُ لَها أنا مِنْ بَيْنِ نِسائِهِ: خَصَّكِ رَسُولُ اللهِ ﷺ بالسِّرِّ مِنْ بَيْنِنا، ثُمَّ أنْتِ تَبْكِينَ، فلَمَّا قامَ رَسُولُ اللهِ ﷺ سألْتُها عَمَّ سارَّكِ، قالَتْ: ما كُنْتُ لأُفْشِيَ عَلى رَسُولِ اللهِ ﷺ سِرَّهُ. فَلَمَّا تُوُفِّيَ. قُلْتُ لَها: عَزَمْتُ عَلَيْكِ

6285, 6286. Narrated 'Āishah رَضِيَ اللهُ عَنها, Mother of the believers: We, the wives of the Prophet ﷺ were all sitting with the Prophet ﷺ and none of us had left, Fāṭima عَلَيْها السَّلام came walking, and by Allāh, her gait was very similar to that of Allāh's Messenger ﷺ. When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something more to her for the second time, and she started laughing. Only I, from among the Prophet's wives said to her, "(O Fāṭima), Allāh's Messenger ﷺ selected you from amongst us for the secret talk and still you weep?" When Allāh's Messenger ﷺ got up, (went away) I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secret of Allāh's Messenger ﷺ." But when he ﷺ died I asked her, "I beseech you earnestly by what right I have upon you, to tell me (that secret talk which the Prophet ﷺ had with you)." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said

that Jibrīl (Gabriel) used to review the Qur'ān with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allāh, and be patient, for I am the best predecessor for you (in the Hereafter).'" Fāṭima added, "So I wept as you ('Āishah) witnessed. And when the Prophet ﷺ saw me in this sorrowful state, he confided the second secret to me saying, 'O Fāṭima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e., my followers?)'"

بِما لي عَلَيْكِ مِنَ الحَقِّ لَمَّا أَخْبَرْتِنِي، قالَتْ: أَمَّا الآنَ فَنَعَمْ، فأَخْبَرَتْني، قالَتْ: أَمَّا حِينَ سارَّني في الأمرِ الأوَّلِ فإنَّهُ أَخْبَرَني أَنَّ جِبْرِيلَ كانَ يُعارِضُهُ بالقُرْآنِ كُلَّ سَنَةٍ مَرَّةً «وإنَّهُ قَدْ عارَضَني بِهِ العامَ مَرَّتَيْنِ، وَلا أَرَى الأَجَلَ إلَّا قَدِ اقْتَرَبَ، فاتَّقي اللهَ واصْبِري، فإنِّي نِعْمَ السَّلَفُ أنا لكِ». قالَتْ: فَبَكَيْتُ بُكائي الذي رَأَيْتِ فلَمَّا رَأى جَزَعِي سارَّني الثَّانِيَةَ، قالَ: «يا فاطِمَةُ، ألا تَرْضَيْنَ أَنْ تَكُوني سَيِّدَةَ نِساءِ المُؤْمِنَاتِ أَوْ سَيِّدَةَ نِساءِ هٰذِهِ الأُمَّةِ؟». [راجع: ٣٦٢٣، ٣٦٢٤]

(44) CHAPTER. ***Al-Istilqā'*** **(lying flat on the back).**

(٤٤) بابُ الاسْتِلْقاءِ

6287. Narrated the uncle of 'Abbād bin Tamīm: I saw Allāh's Messenger ﷺ lying on his back in the mosque and putting one of his legs over the other.

٦٢٨٧ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَني عَبَّادُ بنُ تَمِيمٍ، عَنْ عَمِّهِ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ في المَسْجِدِ مُسْتَلْقِياً وَاضِعاً إحْدى رِجْلَيْهِ عَلى الأُخْرَى. [راجع: ٤٧٥]

(45) CHAPTER. No two persons should talk secretly excluding a third person (who is present with them).

And the Statement of Allāh عَزَّ وجَلَّ:

"O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muḥammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwa* (virtues and

(٤٥) بابٌ لَا يَتَناجَى اثْنانِ دُونَ الثَّالِثِ،

قَالَ عَزَّ وجَلَّ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَنَـٰجَيْتُمْ فَلَا تَتَنَـٰجَوْا۟﴾ إلى قَوْلِهِ ﴿وَٱلْمُؤْمِنُونَ﴾ [المجادلة: ٩-١٠] وقَوْلُهُ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَـٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟

piety); and fear Allah unto Whom you shall be gathered. Secret counsels (conspiracies) are only from Satan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits, and in Allāh let the believers put their trust." (V.58:9,10)
And also the Statement of Allāh:
"O you who believe! When you (want to) consult the Messenger (Muḥammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful. Are you afraid of spending in charity before your private consultatiion (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform *Ṣalāt* (prayers) (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt* and obey Allāh (i.e., do all what Allāh and His Prophet ﷺ order you to do). And Allāh is All-Aware of what you do." (V.58:12,13)

بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً﴾ إلى قَوْلِهِ: ﴿بِمَا تَعْمَلُونَ﴾ [المجادلة: ١٢-١٣].

6288. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When three persons are together, then no two of them should hold secret counsel excluding the third person."

٦٢٨٨ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ ح. وحدَّثنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا كانُوا ثَلاثَةً فَلا يَتَناجَى اثْنانِ دُونَ الثَّالِثِ».

(46) CHAPTER. Keeping secrets.

(٤٦) بابُ حِفْظِ السِّرِّ

6289. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ confided to me a secret which I did not disclose to anybody after him. And Umm Sulaim asked me (about that secret) but I did not tell her.

٦٢٨٩ - حدَّثنا عَبْدُ اللهِ بنُ صَبَّاحٍ، حدَّثنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ أنَسَ بْنَ مالِكٍ: أسَرَّ إلَيَّ النَّبِيُّ ﷺ سِرّاً فَما أخْبَرْتُ بِهِ أحَداً بَعْدَهُ ولَقَدْ

سَأَلَتْنِي أُمُّ سُلَيْمٍ فَما أخبرْتُها بِهِ.

(٤٧) **بابٌ إذَا كانوا أكْثَرَ مِنْ ثَلاثَةٍ فَلا بَأْسَ بِالمُسارَّةِ والمُناجاةِ**

٦٢٩٠ - حدَّثَني عُثمانُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ قالَ النَّبِيُّ ﷺ: «إذَا كُنْتُمْ ثَلاثَةً فَلا يَتَناجَى رَجُلانِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ، أجْلَ أنَّ ذٰلِكَ يُحْزِنُهُ».

٦٢٩١ - حدَّثَنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قالَ: قَسَمَ النَّبِيُّ ﷺ يَوْماً قِسْمَةً. فَقالَ رَجُلٌ مِنَ الأنْصارِ: إنَّ هٰذِهِ لَقِسْمَةٌ ما أُرِيدَ بِها وَجْهُ اللهِ، قُلْتُ: أما وَاللهِ لآتِيَنَّ النَّبِيَّ ﷺ، فَأَتَيْتُهُ وهُوَ في مَلَإٍ، فَسارَرْتُهُ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، ثُمَّ قالَ: «رَحْمَةُ اللهِ عَلَى مُوسَى، أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ». [راجع: ٣١٥٠]

(٤٨) **بابُ طُولِ النَّجْوَى،**

﴿وَإِذْ هُمْ نَجْوَىٰٓ﴾ [الإسراء: ٤٧] مَصْدَرٌ مِنْ ناجَيْتُ، فَوَصَفَهُمْ بِها وَالمَعْنَى يَتَناجَوْنَ.

٦٢٩٢ - حَدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ عَنْ عَبْدِ العَزِيزِ، عَنْ أنَسٍ

(47) CHAPTER. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

6290. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

6291. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: One day the Prophet ﷺ divided and distributed something amongst the people whereupon an *Anṣārī* man said, "In this division Allāh's Pleasure has not been sought."(1) I said, "By Allāh! I will go (and inform) the Prophet ﷺ." So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he then said, "May Allāh bestow His Mercy on Mūsa (Moses) (for) he was annoyed more than that, yet he remained patient."

(48) CHAPTER. Holding secret counsel for a long while.

6292. Narrated Anas رَضِيَ الله عَنْهُ: The *Iqāma* for the *Ṣalāt* (prayer) was announced while a man was talking to Allāh's Messenger ﷺ privately. He continued talking in that way till the Prophet's Companions slept, and

(1) (H. 6291) i.e., the distribution is not fair.

رَضِيَ اللهُ عَنْهُ قالَ: أُقِيمَتِ الصَّلاةُ ورَجُلٌ يُناجِي رَسُولَ اللهِ ﷺ فَما زالَ يُناجِيهِ حتَّى نامَ أصحابُهُ ثُمَّ قامَ فَصَلَّى. [راجع: ٦٤٢]

afterwards the Prophet ﷺ got up and offered the *Ṣalāt* (prayer) with them.(1)

(٤٩) بابٌ: لا تُترَكُ النَّارُ في البَيْتِ عِنْدَ النَّوْمِ

(49) CHAPTER. Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

٦٢٩٣ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أبِيهِ، عَنِ النَّبِيِّ ﷺ قالَ: «لا تَترُكُوا النَّارَ في بُيُوتِكُمْ حِينَ تَنامُونَ».

6293. Narrated Sālim's father: The Prophet ﷺ said, "Do not keep the fire burning in your houses when you go to bed."

٦٢٩٤ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: احْتَرَقَ بَيْتٌ بِالمَدِينَةِ عَلى أهْلِهِ مِنَ اللَّيْلِ فَحُدِّثَ بِشَأنِهِمُ النَّبِيُّ ﷺ قالَ: «إنَّ هٰذِهِ النَّارَ إنَّما هِيَ عَدُوٌّ لَكُم فإذا نِمْتُمْ فَأَطْفِئُوها عَنْكُمْ».

6294. Narrated Abū Mūsa رَضِيَ اللهُ عَنهُ: One night a house in Al-Madīna was burnt with its occupants. The Prophet ﷺ spoke about them saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves."

٦٢٩٥ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا حَمَّادٌ، عَنْ كَثِيرٍ، عَنْ عَطاءٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «خَمِّرُوا الآنِيَةَ، وَأجِيفُوا الأبْوابَ، وأطْفِئُوا المَصَابِيحَ، فَإنَّ الفُوَيْسِقَةَ رُبَّما جَرَّتِ الفَتِيلَةَ فَأحْرَقَتْ أهْلَ البَيْتِ». [راجع: ٣٢٨٠]

6295. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنهُما: Allāh's Messenger ﷺ said, "(At bedtime) cover the utensils, close the doors, and put out the lights, lest a harmful animal (a mouse or a rat) may drag away the wick and thus burn the people of the house."

---

(1) (H. 6292) The Companions got up too, and the Prophet ﷺ led them in the *'Ishā'* prayer then.

(50) CHAPTER. To close the doors at night.

6296. Narrated Jābir رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water-skins, and cover your food and drinks." Hammām said, "I think he (the other narrator) added, '... even with a piece of wood across the utensil.'"

(٥٠) بابُ غَلْقِ الأبْوابِ بِاللَّيْلِ

٦٢٩٦ - حدَّثَنَا حَسَّانُ بنُ أبي عَبَّادٍ: حدَّثَنا هَمَّامٌ، عَنْ عَطاءٍ، عَنْ جابِرٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَطْفِئُوا المَصَابِيحَ بِاللَّيْلِ إذَا رَقَدتُم، وَأَغلِقُوا الأبْوابَ، وَأَوكِئُوا الأسْقِيَةَ، وَخَمِّرُوا الطَّعامَ والشَّرابَ». قالَ هَمَّامٌ: وَأَحْسِبُهُ قالَ: «وَلَوْ بِعُودٍ يَعْرِضُهُ». [راجع: ٣٢٨٠]

(51) CHAPTER. Circumcision at an old age, and pulling out one's armpit hair.

6297. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Five things are in accordance with *Al-Fitrah* (i.e., Allāh's religion of Islāmic Monotheism): to be circumcised, to shave the pubic hair, to depilate (or pull out) the hair of the armpits, to cut short the moustaches, and to clip the nails."

[See Vol. 7, *Hadith* No. 5889]

(٥١) بابُ الخِتانِ بَعْدَ الكِبَرِ، ونَتفِ الإبْطِ

٦٢٩٧ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بنِ المُسيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عنِ النَّبيِّ ﷺ قالَ: «الفِطْرَةُ خَمسٌ: الخِتانُ، وَالاسْتِحْدادُ، ونَتْفُ الإبِطِ، وَقَصُّ الشَّارِبِ، وتَقْلِيمُ الأظْفارِ». [راجع: ٥٨٨٩]

6298. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The Prophet Ibrāhīm (Abraham) عَلَيهِ السَّلامُ circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze."

٦٢٩٨ - حدَّثَنا أبُو اليَمانِ: أخبَرَنا شُعَيْبُ بنُ أبي حَمْزَةَ: حدَّثَنا أبُو الزِّنادِ، عنِ الأعْرَجِ، عنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اخْتَتَنَ إبْراهِيمُ عَلَيْهِ السَّلامُ بَعْدَ ثَمانِينَ سَنَةً، واختَتَنَ بالقَدُومِ» مُخَفَّفَةً. قالَ أبُو عَبْدِ اللهِ: حدَّثَنا قُتَيْبَةُ: حدَّثَنا المُغِيرَةُ، عنْ أبي الزِّنادِ وقالَ: بالقَدُّومِ، وهُوَ مَوْضِعٌ مُشَدَّدٌ.

٦٢٩٩ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخبرَنا عَبَّادُ بنُ مُوسَى: حدَّثنا إسْماعِيلُ ابنُ جَعْفرٍ، عَنْ إسْرَائِيلَ، عَنْ أبي إسحاقَ، عَنْ سَعيدِ بنِ جُبَيرٍ قال: سُئِلَ ابنُ عَبَّاسٍ: مِثْلُ مَنْ أنْتَ حِينَ قُبِضَ النَّبيُّ ﷺ؟ قالَ: أنا يَوْمَئِذٍ مَخْتُونٌ، قالَ: وكانُوا لا يَخْتِنُونَ الرَّجُلَ حتَّى يُدْرِكَ. [انظر: ٦٣٠٠]

6299. Narrated Sa'īd bin Jubair: Ibn 'Abbās was asked, "How old were you when the Prophet ﷺ died?" He replied." At that time I had been circumcised." At that time, people did not circumcise the boys till they attained the age of puberty.

٦٣٠٠ - وَقالَ ابنُ إدْرِيسَ، عَنْ أبِيهِ، عَنْ أبي إسحاقَ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: قُبِضَ النَّبيُّ ﷺ وَأنا خَتِينٌ. [راجع: ٦٢٩٩]

6300. Sa'īd bin Jubair said, "Ibn 'Abbās said, 'When the Prophet ﷺ died, I had already been circumcised.'"

(٥٢) بابٌ: كُلُّ لَهْوٍ باطِلٌ إذا شَغَلَهُ عَنْ طاعَةِ اللهِ،

(52) CHAPTER. Every *Lahw* (amusement, idle talk, etc.) or deed that diverts one from fulfilling one's obedience (duties) towards Allāh, is *Bāṭil* [falsehood (disbelief, etc.)].

ومَنْ قالَ لِصَاحِبِهِ: تَعالَ أُقامِرْكَ، وَقَوْلُهُ تَعالى: ﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ﴾ الآيَةَ [لقمان: ٦].

And (what about him) who says to his companion, "Come along, let us gamble!"

And the Statement of Allāh تعالى:

"And of mankind is he who purchases idle talks (i.e., music, singing, etc.) to mislead (men)..." (V.31:6)

٦٣٠١ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقالَ في حَلِفِهِ: بِاللَّاتِ والعُزَّى،

6301. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever among you takes an oath wherein he says, 'By *Al-Lāt* and *Al-'Uzza*,' (names of two idols worshipped by *Al-Mushrikūn*), he should say, '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)'. And whoever says to his friend, 'Come, let us gamble!' He should give something in charity."[1]

(1) (H. 6301) The expiation for swearing by other than Allāh heedlessly, is to say: '*Lā ilāha illallāh*'; and the expiation for inviting somebody to gamble even if jokingly, is to give something in charity.

فَلْيَقُلْ: لا إِلٰهَ إِلَّا اللهُ. ومَنْ قالَ لِصَاحِبِهِ: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ».

[See *Hadīth* No. 6650.]

(٥٣) **بابٌ ما جاءَ في البِناءِ،**

قالَ أبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مِنْ أشْراطِ السَّاعَةِ إذَا تَطاوَلَ رُعَاةُ البَهْمِ في البُنْيانِ».

(53) CHAPTER. What has been mentioned regarding the buildings.

And Abū Hurairah said, "The Prophet ﷺ said, 'One of the portents of the Hour will be when the shepherds of livestock (camels, goats, sheep, cows, lambs, etc.) start boasting and competing with each other in the construction of higher buildings.'"

٦٣٠٢ - **حدَّثَنَا** أبُو نُعَيمٍ: حدَّثَنا إسحَاقُ هُوَ ابنُ سَعيدٍ، عَنْ سَعيدٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأيْتُني مَعَ النَّبِيِّ ﷺ بَنَيْتُ بِيَدي بَيْتاً يُكِنُّنِي مِنَ المَطَرِ، ويُظِلُّنِي مِنَ الشَّمْسِ، ما أعَانَنِي عَلَيْهِ أحَدٌ مِنْ خَلْقِ اللهِ.

6302. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: During the lifetime of the Prophet ﷺ, I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allāh's creatures assisted me in building it.

٦٣٠٣ - **حدَّثَنَا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: قالَ ابنُ عُمَرَ: واللهِ ما وَضَعْتُ لَبِنَةً عَلى لَبِنَةٍ، وَلا غَرَسْتُ نَخْلَةً مُنْذُ قُبِضَ النَّبِيُّ ﷺ.

قالَ سُفْيانُ: فَذَكَرْتُهُ لِبَعْضِ أهْلِهِ قالَ: وَاللهِ لَقَدْ بَنَى، قالَ سُفْيانُ: قُلْتُ: فَلَعلَّهُ قالَ قَبْلَ أنْ يَبْنِيَ.

6303. Narrated 'Amr: Ibn 'Umar said, "By Allāh, I have not put a brick over a brick (i.e., constructed a building) or planted any date-palm tree since the death of the Prophet ﷺ." Sufyān (the subnarrator) said, "I told this narration (of Ibn 'Umar) to one of his (Ibn 'Umar's) relatives, and he said, 'By Allāh, he did build (something).'" Sufyān added, "I said, 'He must have said (the above narration) before he built.'"

80 - THE BOOK OF INVOCATIONS

٨٠ - كتاب الدعوات

وَقَوْلُ اللهِ تعالىٰ: ﴿ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ﴾ الآية [غافر: ٦٠]

And the Statement of Allāh تعالى:

"And your Lord said, 'Invoke Me, [i.e., believe in My Oneness (Islāmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] they will surely enter Hell in humiliation!" (V.40 :60)

(١) بابٌ: لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجابَةٌ

(1) CHAPTER. For every Prophet there is one (special) invocation which is surely granted by Allāh.

٦٣٠٤ - حدَّثنا إسْماعِيلُ قالَ: حدَّثني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجابَةٌ يَدْعُو بِها، وَأُرِيدُ أن أخْتَبِئَ دَعْوَتِي شَفاعَةً لأُمَّتِي في الآخِرَةِ».

[انظر ٧٤٧٤]

6304. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "For every Prophet there is one special invocation (that will not be rejected) with which he appeals (to Allāh), and I want to keep such an invocation for interceding for my followers in the Hereafter."

٦٣٠٥ - وَقال مُعْتَمِرٌ: سَمِعْتُ أبي، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «لِكُلِّ نَبِيٍّ سَألَ سُؤْلاً، أو قالَ: لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعا بِها فاسْتُجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفاعَةً لأُمَّتِي يَوْمَ القِيامَةِ».

6305. Narrated Anas that the Prophet ﷺ said, "For every Prophet there is one (special) invocation that surely will be responded by Allāh," (or said), "For every Prophet there was an invocation with which he appealed to Allāh, and his invocation was responded by Allāh (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection."

(٢) بابٌ أفْضَلِ الاستِغْفارِ،

(2) CHAPTER. ***Afḍal Al-Istighfār*** **(the best way of asking for forgiveness from Allāh).**

وقَوْلِهِ تَعالى: ﴿ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا﴾ الآيــة [نــوح: ١٠-١٢] ﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟

And the Statement of Allāh تعالى:

"...Ask forgiveness from your Lord. Verily, He is Oft-Forgiving; He will send rain to you in abundance and give you

أَنفُسَهُمْ﴾ الآية [آل عمران: ١٣٥].

increasee in wealth and children, and bestow on you gardens and bestow on you rivers." (V.71:10-12)

(And also the Statement of Allāh تعالى):

"And those who, when they have committed *Fāhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; — and none can forgive sins but Allāh — and do not persist in what (wrong) they have done, while they know." (V.3:135)

٦٣٠٦ - حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا الحُسَيْنُ: حدَّثنا عَبْدُ اللهِ ابنُ بُرَيْدَةَ: حدَّثني بُشَيرُ بنُ كَعْبٍ العَدَوِيُّ قالَ: حدَّثني شَدَّادُ بنُ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ: «سَيِّدُ الاسْتِغْفارِ أن يَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنا عَبْدُكَ، وَأَنا عَلى عَهْدِكَ وَوَعْدِكَ ما اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِر لي إِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ». قالَ: «ومَنْ قالَها مِنَ النَّهارِ مُوقِناً بِها فَماتَ مِن يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ، ومَنْ قالَها مِنَ اللَّيْلِ، وَهُوَ مُوقِنٌ بِها، فَماتَ قَبْلَ أن يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ». [انظر: ٦٣٢٣]

6306. Narrated Shaddād bin Aus رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allāh is: *'Allāhumma Anta Rabbī lā ilāha illā Anta khalaqtanī wa ana 'abduka, wa ana 'alā 'ahdika wa wa'dika mastata'tu. A'ūdhu bika min sharri mā sana'tu, abū'u laka bini'matika 'alaiya, wa abū'u bidhanbī faghfirlī innahū lā yaghfirudh-dhunūba illā Anta.*'"(1) The Prophet ﷺ added, "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

(1) (H. 6306) O Allāh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

(3) CHAPTER. The Prophet ﷺ seeking of Allah's forgiveness by daytime and at night.

(٣) **باب** اسْتِغْفارِ النَّبِيِّ ﷺ في اليوم وَاللَّيْلَةِ

6307. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "By Allāh! I seek Allāh's forgiveness and turn to Him in repentance for more than seventy times a day."

٦٣٠٧ - **حدَّثنا** أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبرَني أبو سَلَمَةَ بنُ عبدِ الرَّحْمٰنِ قالَ: قالَ أبو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَاللهِ إنّي لأسْتَغْفِرُ اللهَ وَأتُوبُ إلَيْهِ في اليَوْمِ أكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

(4) CHAPTER. ***At-Tauba*** **(turning to Allāh in repentance).**

Qatāda said, "'...Turn to Allāh with sincere repentance...' (V.66:8) means true and constructive repentance."

(٤) **باب** التَّوْبَةِ،

قالَ قَتادَةُ: ﴿تَوْبَةً نَّصُوحًا﴾ [التحريم: ٨]: الصَّادِقَةُ النَّاصِحَةُ.

6308. Narrated Al-Ḥārith bin Suwaid: 'Abdullāh bin Mas'ūd related to us two narrations: One from the Prophet ﷺ and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas a *Fājir* (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this." Abū Shihāb (the subnarrator) moved his hand over his nose in illustration. (Ibn Mas'ūd added): Allāh's Messenger ﷺ said, "Allāh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allāh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him."

٦٣٠٨ - **حدَّثنا** أحْمَدُ بنُ يُونُسَ: حدَّثنا أبو شِهابٍ، عَنِ الأعْمَشِ، عَنْ عُمارَةَ بنِ عُمَيْرٍ، عَنِ الحارِثِ بنِ سُوَيْدٍ: حدَّثنا عَبْدُ اللهِ بنُ مَسْعُودٍ حَدِيثَيْنِ، أحَدُهُما عَنِ النَّبِيِّ ﷺ والآخَرُ عَنْ نَفْسِهِ، قالَ: إنَّ المُؤْمِنَ يَرَى ذُنُوبَهُ كَأنَّهُ قاعِدٌ تَحْتَ جَبَلٍ يَخافُ أنْ يَقَعَ عَلَيْهِ. وَإنَّ الفاجِرَ يَرَى ذُنُوبَهُ كَذُبابٍ مَرَّ عَلى أنْفِهِ، فَقالَ بِهِ هٰكَذا. قالَ أبو شِهابٍ بِيَدِهِ فَوْقَ أنْفِهِ، ثُمَّ قالَ: «للهُ أفْرَحُ بِتَوْبَةِ العَبْدِ مِنْ رَجُلٍ نَزَلَ مَنزِلاً وَبِهِ مَهْلَكَةٌ ومَعَهُ راحِلَتُهُ عَلَيْها طَعامُهُ وَشَرابُهُ، فَوَضَعَ رَأسَهُ فَنامَ نَوْمَةً فاسْتَيْقَظَ وقَدْ ذَهَبَتْ راحِلَتُهُ حتّى اشْتَدَّ عَلَيْهِ الحَرُّ والعَطَشُ أوْ ما شاءَ اللهُ، قالَ: أرْجِعُ إلى

مَكاني، فَرَجَعَ فَنامَ نَوْمَةً، ثُمَّ رَفَعَ رَأسَهُ فإذا رَاحِلَتُهُ عِنْدَهُ». تَابَعهُ أبو عَوَانَةَ، وجَريرٌ عَنِ الأعْمَشِ. وَقالَ أبُو أُسَامَةَ: حدَّثنا الأعْمَشُ: حدَّثنا عُمَارَةُ: سَمِعْتُ الحَارِثَ بنَ سُويدٍ، وَقالَ شُعْبَةُ وأبُو مُسْلِمٍ عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ التَّيْمِيِّ، عَنِ الحَارِثِ بنِ سُوَيْدٍ. وَقالَ أبُو مُعاوِيَة، حدَّثَنا الأعْمَشُ، عَنْ عُمَارَةَ، عنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ، وَعَنْ إبْراهِيمَ التَّيمِيِّ، عَنِ الحَارِثِ بنِ سُوَيْدٍ عَنْ عَبْدِ اللهِ.

6309. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert."

٦٣٠٩ - **حدَّثنا** إسحَاقُ: أخْبرَنا حَبَّانُ: حدَّثنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثنا أنَسُ ابنُ مالكٍ، عَنِ النَّبيِّ ﷺ ح. وحدَّثنا هُدْبَةُ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اللهُ أفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أحَدِكُمْ سَقَطَ عَلى بَعِيرِهِ وَقَدْ أضَلَّهُ في أرْضِ فَلاةٍ».

(5) CHAPTER. Lying on one's right side.

(٥) بابُ الضَّجْعِ عَلى الشِّقِّ الأيْمَنِ

6310. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer eleven *Rak'a* prayer in the late part of the night, and when dawn appeared, he would offer two *Rak'a* (*Sunna* of the *Fajr*) and then lie on his right side till the *Mu'adhdhin* came to inform him [that the *Fajr* compulsory congregational *Ṣalāt* (prayer) was due].

٦٣١٠ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إحْدَى عَشْرَةَ رَكْعَةً، فإذا طَلَعَ الفَجْرُ صَلَّى رَكْعَتَينِ خَفِيفَتَينِ، ثُمَّ

اضْطَجِعَ عَلى شِقِّهِ الأيمَنِ حتَّى يَجِيءَ المُؤَذِّنُ فَيُؤْذِنَهُ. [راجع: ٦٢٦]

(٦) **بابٌ**: إذَا باتَ طاهِراً

(6) CHAPTER. (The superiority of a person) who sleeps with ablution.

٦٣١١ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ مَنْصوراً، عَنْ سَعْدِ بنِ عُبَيْدَةَ: حدَّثَني البَرَاءُ بنُ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «إذَا أتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ للصَّلاةِ ثُمَّ اضْطَجِعْ عَلى شِقِّكَ الأيمَنِ، وَقُلْ: اللَّهُمَّ أسْلَمْتُ وَجْهي إلَيْكَ، وَفَوَّضْتُ أمْري إلَيْكَ، وألجأتُ ظَهْري إلَيْكَ، رَغْبَةً ورَهْبَةً إلَيْكَ، لا مَلجأَ وَلا مَنْجا مِنْكَ إلَّا إلَيْكَ، آمَنْتُ بِكِتابِكَ الَّذي أنْزَلْتَ، وبنَبِيِّكَ الَّذي أرْسَلْتَ. فإنْ مُتَّ، مُتَّ عَلى الفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ ما تَقُولُ». فَقُلْتُ، أسْتَذْكِرُهُنَّ: وبرَسُولك الَّذي أرْسَلْتَ؟ قالَ: «لا، وَنَبِيِّكَ الَّذي أرْسَلْتَ». [راجع: ٢٤٧]

6311. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said to me, "When you want to go to bed, perform ablution as you do for *Ṣalāt* (prayer), then lie down on your right side and say: *'Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, waljā'tu ẓahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikalladhī anzalta, wa binabiyikal-ladhī arsalta'*[1]. If you should die then (after reciting this) you will die on *Al-Fiṭrah* [the religion of Islām (i.e., as a Muslim)]; so let these words be the last you say (before going to bed)." While I was memorizing it, I said, "*Wa birasūlikal-ladhī arsalta* (in Your Messenger whom You have sent)." The Prophet ﷺ said, "No, but say: *Wa binabiyikal-ladhī arsalta* (in Your Prophet whom You have sent)."

(٧) **بابُ** ما يَقُولُ إذَا نامَ

(7) CHAPTER. What to say on going to bed.

٦٣١٢ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبعيِّ بنِ حِرَاشٍ، عَنْ حُذَيفَةَ قالَ: كانَ

6312. Narrated Hudhaifa: When the Prophet ﷺ went to bed, he would say: "*Bismika amūtu wa aḥya*,"[2] and when he got up, he would say: "*Al-ḥamdu lillāhil ladhī*

(1) (H. 6311) O Allāh! I have submitted my face (or, myself, see H. 6313) to You, and I am under Your Command (i.e., depend upon You in all my affairs) and put my back to (i.e., trust in) You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but with You. I believe in the Book (i.e., the Qur'ān) You have revealed and in Your Prophet (Muḥammad ﷺ) You have sent. [See *Fath Al-Barī*]

(2) (H. 6312) With Your Name I die and I live.

aḥyānā ba'da mā amātanā, wa ilaih n-nushūr."[1]

النَّبيُّ ﷺ إذَا أوَى إلى فِرَاشِهِ قالَ: «باسمِكَ أمُوت وأحْيا». وإذَا قامَ قالَ: «الحَمْدُ للهِ الَّذي أحْيانا بَعْدَما أماتَنا، وإلَيْهِ النُّشُورُ». تُنْشِرهَا: تُخْرِجُهَا. [انظر: ٦٣١٤، ٦٣٢٤، ٧٣٩٤]

6313. Narrated Al-Barā' bin 'Āzib that the Prophet ﷺ advised a man saying, "If you intend to lie down (i.e., go to bed), say. '*Allāhumma aslamtu nafsī ilaika, wa fawwadtu amrī ilaika, wa wajjahtu wajhī ilaika, walja'tu zahrī ilaika, raghbatan wa rahbatan ilaika. Lā malja'a wa lā manjā minka illā ilaika. Āmantu bikitābikal-ladhī anzalta; wa nabiyikal ladhī arsalta.*' And if you should die then (after reciting this before going to bed) you will die on *Al-Fiṭrah* (the religion of Islām)."

[See the footnote of *Hadith* No. 6311]

٦٣١٣ - حدَّثَنا سَعْدُ بنُ الرَّبيعِ ومُحَمَّدُ بنُ عَرْعَرَةَ قالا: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ: أنَّ النَّبيَّ ﷺ أمَرَ رَجُلاً ح. وحدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا أبو إسحَاقَ الهَمْدَانِيُّ، عَنِ البَرَاءِ بنِ عازِبٍ أنَّ النَّبيَّ ﷺ أوْصَى رَجُلاً فَقالَ: «إذَا أرَدْتَ مَضْجَعَكَ فَقُلِ: اللَّهُمَّ أسْلَمْتُ نَفْسِي إلَيْكَ، وفَوَّضْتُ أمْرِي إلَيْكَ، وَوَجَّهْتُ وَجْهي إلَيْكَ، وألجأتُ ظَهْرِي إلَيْكَ رَغْبَةً وَرَهْبَةً إلَيْكَ. لا مَلْجأ وَلا مَنجا مِنكَ إلَّا إلَيْكَ، آمَنْتُ بكتابِكَ الَّذي أنْزَلْتَ، وَنَبِيِّكَ الَّذي أرْسَلْتَ. فإنْ مُتَّ مُتَّ عَلى الفِطْرَةِ». [راجع: ٢٤٧]

(8) CHAPTER. Putting one's right hand under one's right cheek on sleeping.

(٨) بابُ وَضْعِ اليَدِ الخَدِّ اليُمنىٰ

6314. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and then say: "*Allāhumma bismika amūtu wa aḥyā*,"[2] and when he got up, he would say: "*Al-ḥamdu lillāhil-ladhī aḥyānā ba'da mā*

٦٣١٤ - حَدَّثَني مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوَانَةَ، عَنْ عَبْدِ المَلكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ إذَا أخَذَ

(1) (H. 6312) All thanks and praises be to Allāh, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.

(2) (H. 6314) With Your Name I die and I live.

amātanā, wa ilaihin-nushūr."(1)

مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: «اللَّهُمَّ باسمِكَ أمُوتُ وأحْيا». وإذَا اسْتَيْقَظَ قالَ: «الحَمْدُ للهِ الَّذِي أحْيانا بَعْدَما أماتَنا وإلَيْهِ النُّشُورُ». [راجع: ٦٣١٢]

(9) CHAPTER. Sleeping on the right side.

(٩) بابُ النَّوْمِ عَلى الشِّقِّ الأيْمَنِ

6315. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: When Allāh's Messenger ﷺ went to bed, he used to sleep on his right side and then say, "*Allāhumma aslamtu nafsī ilaika, wa wajjahtu wajhī ilaika, wa fauwaḍtu amrī ilaika, waaljā'tu ẓahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikal-ladhī anzalta wa nabiyikal-ladhī arsalta!*(2)" Allāh's Messenger ﷺ said, "Whoever recites these words (before going to bed) and dies the same night, he will die on *Al-Fiṭrah* [Islāmic religion (as a Muslim)]"

٦٣١٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ زِيادٍ: حدَّثَنا العَلاءُ بنُ المُسَيَّبِ قالَ: حدَّثَنِي أبي، عَنِ البَرَاءِ بنِ عازِبٍ قالَ: كانَ رَسُولُ اللهِ ﷺ إذَا أوَى إلى فِراشِهِ نامَ عَلى شِقِّهِ الأيمَنِ ثُمَّ قالَ: «اللَّهُمَّ أسْلَمْتُ نَفْسِي إلَيْكَ، وَوَجَّهْتُ وَجْهي إلَيْكَ، وَفَوَّضْتُ أمْرِي إلَيْكَ، وألجأتُ ظَهْرِي إلَيْكَ، رَغْبَةً ورَهْبَةً إلَيْكَ، لا مَلْجأَ وَلا مَنْجا مِنْكَ إلَّا إلَيْكَ، آمَنْتُ بِكِتابِكَ الَّذي أنْزَلْتَ، ونَبِيِّكَ الَّذِي أرْسَلْتَ». وَقالَ رَسُولُ اللهِ ﷺ: «مَنْ قالَهُنَّ ثُمَّ ماتَ تَحْتَ لَيْلَتِهِ ماتَ عَلى الفِطْرَةِ».

(10) CHAPTER. The invocation which may be said by one who wakes up at night.

(١٠) بابُ الدُّعاءِ إذَا انْتَبَهَ مِنَ اللَّيْلِ

6316. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: One night I slept at the house of Maimūna. (During the night) the Prophet ﷺ woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a water-skin, opened the

٦٣١٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا ابْنُ مَهْدِيٍّ، عَنْ سُفْيانَ، عَنْ سَلَمَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ عِنْدَ

(1) (H. 6314) See the footnote of *Hadith* No. 6312.
(2) (H. 6315) See the footnote of *Hadīth* No. 6311, except: - submitted myself... and faced my face to You... as *Hadīth* Nos. 6311 & 6313.

مَيْمونَةَ فقامَ النَّبيُّ ﷺ فأتَى حاجَتَهُ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نامَ ثُمَّ قامَ فأتَى القِرْبَةَ فأطلَقَ شِناقَها ثُمَّ تَوَضَّأَ وُضوءاً بينَ وُضوءَيْنِ لَمْ يُكثِرْ، وَقَدْ أبْلَغَ فصَلَّى. فَقُمْتُ فَتَمَطَّيْتُ كَراهِيَةَ أنْ يَرَى أنِّي كُنْتُ أتَّقيهِ فَتَوَضَّأْتُ فقامَ يُصَلِّي فقُمْتُ عَنْ يَسارِهِ، فأخَذَ بأُذُني فأدارَني عَنْ يَمينِهِ، فَتَتامَّتْ صَلاتُهُ ثَلاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ فَنامَ حتَّى نَفَخَ، وكانَ إذا نامَ نَفَخَ. فَآذَنَهُ بلالٌ بالصَّلاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ وكانَ يَقُولُ في دُعائِهِ: «اللَّهُمَّ اجْعَلْ في قَلْبِي نوراً، وَفي بَصَري نوراً، وفي سَمْعِي نوراً، وعَنْ يَميني نوراً، وعَنْ يَساري نوراً، وفَوْقي نوراً، وتَحْتي نوراً وَأمامي نوراً وخَلْفي نوراً، واجْعَلْ لي نوراً».

قال كُرَيْبٌ: وسَبْعٌ في التَّابوتِ، فلَقِيتُ رَجُلاً مِنْ وَلَدِ العبَّاسِ فَحَدَّثَني بِهِنَّ. فَذَكَرَ: عَصَبي وَلحمي وَدَمي وَشَعْري وَبَشَري، وَذَكَرَ خَصْلَتَيْنِ. [راجع: ١١٧]

mouth thereof and performed ablution not using much water, yet he washed all the body-parts properly and then offered the *Ṣalāt* (prayer). I got up and straightened my back in order that the Prophet ﷺ might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the *Ṣalāt* (prayer), I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen *Rak'a* in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilāl informed the Prophet ﷺ of the approaching time for the *(Fajr) Ṣalāt*, and the Prophet ﷺ offered the *Fajr Ṣalāt* without performing new ablution. He used to say in his invocation, "*Allāhumma ij'al fī qalbī nūran, wa fī baṣarī nūran, wa fī sam'i nūran, wa 'an yamīnī nūran, wa 'an yasāri nūran, wa fawqī nūran, wa taḥtī nūran, wa amāmī nūran, wa khalfī nūran, waj'al lī nūran*."(1)

Kuraib (a subnarrator) said, "I have forgotten seven other words, (which the Prophet ﷺ mentioned in this invocation). I met a man from the offspring of Al-'Abbās and he narrated those seven things to me, mentionning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."(2)

٦٣١٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ سُلَيْمانَ بنَ أبي مُسْلِمٍ، عَنْ طاوُسٍ،

6317. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ got up at night to offer the night *Ṣalāt* (prayer), he used to say: "*Allāhumma lakal-ḥamdu, Anta nūr-us-*

(1) (H. 6316) O Allāh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

(2) (H. 6316) The brain and the bones.

samāwātī wal-arḍi wa man fīhinna. Wa lakal-ḥamdu, Anta qaiyyimus-samāwāti wal-arḍi wa man fīhinna. Wa lakal-ḥamdu, Antal-ḥaqqu, wa wa'duka ḥaqqun, wa qauluka ḥaqqun, wa liqā'uka ḥaqqun, wal-jannatu ḥaqqun, wan-nāru ḥaqqun, was-sā'atu ḥaqqun, wan-nabiyyuna ḥuqqun, wa Muḥammadun ḥaqqun. Allāhumma laka aslamtu, wa 'alaika tawakkaltu, wa bika āmantu, wa ilaika anabtu, wa bika khāsamtu, wa ilaika ḥākamtu, faghfirlī mā qaddamtu wa mā akhkhartu, wa mā asrartu, wa mā a'lantu. Antal-muqaddimu, wa Antal-mu'akhkhiru. Lā ilāha illā Anta (or lā ilāha ghairuka)"(1)

عَنِ ابْنِ عباسٍ: كانَ النَّبِيُّ ﷺ إذَا قامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قالَ: «اللَّهُمَّ لكَ الحَمْدُ، أنتَ نورُ السَّمٰوَاتِ والأرْضِ ومَنْ فيهِنَّ، ولكَ الحَمْدُ، أنتَ قَيِّمُ السَّمٰوَاتِ والأرْضِ وَمنْ فيهِنَّ. ولكَ الحَمْدُ، أنتَ الحَقُّ ووَعْدُكَ حَقٌّ، وقَولُكَ حَقٌّ، وَلِقاؤُكَ حَقٌّ والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعةُ حَقٌّ، والنَّبِيُّونَ حَقٌّ، ومُحَمَّدٌ حَقٌّ. اللهُمَّ لكَ أسْلَمْتُ، وعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وإلَيْكَ أنَبْتُ، وَبِكَ خاصَمْتُ، وَإلَيْكَ حاكَمْتُ، فاغْفِرْ لي ما قَدَّمْتُ وما أخَّرْتُ، وما سْرَرْتُ وما أعلَنْتُ. أنتَ المُقَدِّمُ وأنتَ المُؤَخِّرُ، لا إلهَ إلا أنتَ، أوْ: لا إلهَ غَيْرُكَ». [راجع: ١١٢٠]

(11) CHAPTER. Saying *Takbīr (Allāhu Akbar)* and *Tasbīḥ (Subḥān Allāh)* on going to bed.

(١١) **بابُ التَّكْبِيرِ والتَّسْبيحِ عِنْدَ المَنامِ**

6318. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Fāṭima عَلَيْها السَّلام complained about the blisters on her hand because of using a millstone. She

٦٣١٨ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ،

(1) (H. 6317) O Allāh! All the praises and thanks be to You; You are the Light of the heavens and the earth and whatever is in them, and all the praises and thanks be to You. You are the Keeper of (One Who looks after) the heavens and the earth and whatever is in them, and all praises and thanks be to You; You are the Truth, and Your Promise is true, and Your Sayings are true, and the Meeting with You is the truth and the Paradise is the truth, and Hell is the truth, and the Hour is the truth, and the Prophets are true, and Muḥammad (Allāh's Messenger ﷺ) is the truth. O Allāh! I submit myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your Orders I rule, so please forgive my past, present and my future sins and whatever I have done in secret, and whatever I have done in public. You are the One Who makes the things go before and You are the One Who delays them. None has the right to be worshipped but You (or: None has the right to be worshipped other than You).

went to ask the Prophet ﷺ for a servant, but she did not find him (at home) and had to inform 'Āishah of her need. When he came, 'Āishah informed him about it. 'Alī added: The Prophet ﷺ came to us when we had gone to our beds. When I was going to get up, he said, "Stay in your places," and sat between us, till I felt the coolness of his feet on my chest. The Prophet ﷺ then said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say *'Allāhu-Akbar'* thirty-four times, and *'Subḥān Allāh'* thirty-three times, and *'Alḥamdu lillāh'* thirty-three times; for that is better for you than a servant." [Ibn Sīrīn said," *'Subḥān Allāh'* (is to be said for) thirty-four times."

عَنِ ابنِ أبي لَيْلَى، عَنْ عَليٍّ أَنَّ فاطِمَةَ عَلَيْها السَّلامُ شَكَتْ ما تَلْقى في يَدِها مِنَ الرَّحَى فأتَتِ النَّبيَّ ﷺ تَسْألُهُ خادِماً فلَمْ تَجِدْهُ فذَكَرَتْ ذلك لِعائِشَةَ، فَلمَّا جاءَ أخْبَرَتْهُ، قالَ: فَجاءَنا وَقَدْ أخَذْنا مَضاجِعنا، فَذَهَبْتُ أقومُ. فقالَ: «مَكانَكِ»، فَجلَسَ بَيْنَنا حتَّى وجَدْتُ بَرْدَ قَدَمَيْهِ عَلى صَدْري، فَقالَ: «ألا أدُلُّكُما علىٰ ما هُوَ خَيْرٌ لَكُما مِنْ خادِمٍ؟ إذَا أوَيْتُما إلى فِراشِكُما، أوْ أخَذْتما مَضاجِعَكُما، فَكَبِّرا أربعًا وَثلاثِينَ، وَسَبِّحا ثَلاثاً وَثلاثينَ، واحمَدا ثَلاثاً وثَلاثينَ. فَهٰذَا خيرٌ لَكُما مِنْ خادِمٍ». وعنْ شُعْبَة، عَنْ خالِدٍ، عَنِ ابْنِ سِيرينَ قالَ: التَّسْبيحُ أرْبَعٌ وَثلاثون.
[راجع: ٣١١٣]

(12) CHAPTER. Taking refuge with Allāh (from evil), and the recitation (of Qur'ān) before going to bed.

(١٢) بابُ التَّعَوُّذِ والقِراءةِ عِنْدَ المَنامِ

6319. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ went to bed, he used to blow on his hands while reciting the *Mu'awwidhāt* (i.e., *Sūrat Al-Falaq* and *Sūrat An-Nās*, No. 113 and 114) and then pass his hands over his body.

٦٣١٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ إذا أخَذَ مَضْجَعَهُ نَفَثَ في يَدِهِ وَقَرأَ بِالمُعَوِّذاتِ وَمَسَحَ بِهِما جَسَدَهُ. [راجع: ٥٠١٧]

(13) CHAPTER:

(١٣) باب:

6320. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When anyone of you

٦٣٢٠ - حدَّثَنا أحْمَدُ بنُ يُونُسَ:

go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: *'Bismika Rabbī waḍa'tu janbī, wa bika arfa'uhū, in amsakta nafsī farḥamhā, wa in arsaltahā fahfazhā bimā taḥfaẓu bihī 'ibādakaṣ-ṣāliḥīn.'*"(1)

حَدَّثَنا زُهَيْرٌ: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ: حدَّثَني سَعيدُ بنُ أبي سَعيدٍ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «إذا أوَى أحَدُكُمْ إلى فِراشِهِ فلْيَنْفُضْ فِراشَهُ بداخِلَةِ إزَارِهِ، فإنَّهُ لا يَدْري ما خَلَفَهُ عَلَيْه، ثُمَّ يَقُولُ: باسمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أرْفَعُهُ، إنْ أمْسَكْتَ نَفْسِي فارْحَمْها، وإنْ أرْسَلْتَها فاحْفَظْها بما تحفظُ بهِ عِبادَكَ الصَّالِحينَ». تابعَهُ أبو ضَمْرَةَ، وإسْماعِيلُ بنُ زَكَرِيّا، عَنْ عُبَيْدِ اللهِ. وَقالَ يَحْيَى بنُ سَعيدٍ وَبِشْرٌ، عَنْ عُبَيدِ اللهِ، عَنْ سَعيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. وَرَواهُ مالكٌ وابْنُ عَجْلانَ عَنْ سَعيدٍ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ [انظر: ٧٣٩٣]

(14) CHAPTER. Invocation in the middle of the night.

(١٤) بابُ الدُّعاءِ نِصْفَ اللَّيْلِ

6321. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and says, '(Is there anyone) who invokes Me (demands anything from Me), that I may respond to his invocation. (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My

٦٣٢١ - حَدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أبي عَبْدِ اللهِ الأغَرِّ وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَتنزَّلُ رَبُّنا تَبارَكَ وتَعالى كُلَّ لَيْلَةٍ إلى السَّماءِ الدُّنْيا حِينَ يَبْقى

(1) (H. 6320) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ: مَنْ يَدْعوني فأسْتَجيبُ لَهُ، مَنْ يَسألُني فأُعْطِيَهُ، مَنْ يَسْتَغْفِرُني فأغْفِرُ لَهُ». [راجع: ١١٤٥]

forgiveness that I may forgive him'?"[1]
[See Vol. 2, *Hadith* No. 1145]

(١٥) **بابُ الدُّعاءِ عِنْدَ الخَلاءِ**

(15) CHAPTER. What to say when going to the lavatory.

٦٣٢٢ - حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ العَزيزِ بْنِ صُهَيْبٍ، عَنْ أنَسِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إذا دَخَلَ الخَلاءَ قالَ: «اللَّهُمَّ إنِّي أعوذُ بِكَ مِنَ الخُبُثِ والخَبائِثِ». [راجع: ١٤٢]

6322. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went to the lavatory, he used to say: *"Allāhumma innī a'ūdhu bika minal-khubthi wal-khabā'ith'*"[2]

(١٦) **بابُ ما يَقُولُ إذا أصْبَحَ**

(16) CHAPTER. What to say when one gets up in the morning.

٦٣٢٣ - حدَّثَنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا حُسَيْنٌ: حدَّثَنا عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ بُشيرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أوْسٍ عَنِ النَّبِيِّ ﷺ قالَ: «سَيِّدُ الاسْتِغْفارِ: اللَّهُمَّ

6323. Narrated Shaddād bin Aus: The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allāh is: *'Allāhumma Anta Rabbī, lā ilāha illā Anta, khalaqtanī wa ana 'abduka, wa ana 'alā 'ahdika wa wa'dika māstata'tu. Abū'u laka bini'matika wa abū'u laka bidhanbī faghfirlī, fainnahū lā yaghfirudh-dhunūba illā Anta.*

(1) (H. 6321)*"Sifāt Allāh"* (Qualities of Allāh)
All what has been revealed in Allāh's Book [the Qur'ān] as regard the *"Sifāt"*. Qualities of Allāh عز وجل the Most High like His Face, Eyes, Hands, Shins, (Legs), His coming, His *Istawa* (rising) over His Throne and His other Qualities or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Ahadīth* (narrations) as regards His Qualities like [*Nuzul*], His Descent or His laughing and others, the religious scholars of the Qur'ān and the *Sunna* believe in these qualities of Allāh and they confirm that these are really His Qualities, without *Ta'wil* (interpreting their meanings into different things) or *Tashbih* (giving resemblance or similarity to any of the creatures) or *Ta'til* (i.e., completely ignoring or denying them, i.e., there is no Face, or Eyes, or Hands, or Shins for Allāh). These Qualities befit or suit only Allāh Alone, and He does not resemble any of (His) creatures. As Allāh's Statement (in the Qur'ān): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer". (V.42:11) (2) "There is none comparable unto Him." (V.112:4)

(2) (H. 6322)'O Allāh! I seek refuge with You from the bad and evil things.'

أَنْتَ رَبِّي، لا إلٰهَ إلَّا أَنْتَ، خَلَقْتَني وأنا عَبْدُكَ، وأنا عَلىٰ عَهْدِكَ ووَعْدِكَ ما اسْتَطَعْتُ. أبوءُ لك بِنِعْمَتِكَ، وأبوءُ لك بِذَنْبي فاغْفِر لي، فإنَّهُ لا يَغْفِرُ الذُّنوبَ إلَّا أنْتَ. أعوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ. إذا قالَ حِينَ يُمْسِي فَماتَ دَخَلَ الجَنَّةَ أوْ كانَ مِنْ أهْلِ الجَنَّةِ، وإذا قالَ حِينَ يُصْبِحُ فَماتَ مِنْ يَوْمِهِ مِثْلَهُ». [راجع: ٦٣٠٦]

A'ūdhu bika min sharri mā ṣana'tu.'(1) If somebody recites this invocation during the night, and if he should die then, he will enter Paradise (or he will be from the people of Paradise), and if he recites it in the morning, and if he should die on the same day, he will have the same fate (i.e., will enter Paradise)."

[See *Hadith* No. 6306.]

٦٣٢٤ - حدَّثَنا أبو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ رِبْعِيِّ بْنِ حِراشٍ، عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ ﷺ إذا أرادَ أنْ يَنامَ قالَ: «باسمِكَ اللَّهُمَّ أموتُ وَأَحْيا». وَإذا اسْتَيْقَظَ مِنْ مَنامِهِ قالَ: «الحَمْدُ للهِ الَّذي أحْيانا بَعْدَما أماتَنا وإلَيْهِ النُّشورُ». [راجع: ٦٣١٢]

6324. Narrated Hudhaifa: Whenever the Prophet ﷺ intended to go to bed, he would recite, *"Bismika Allāhumma amūtu wa aḥyā* (With Your Name, O Allāh, I die and I live)." And when he woke up from his sleep, he would say: *"Al-ḥamdu lillāhil-ladhī aḥyānā ba'da mā amātanā wa ilaihin-nushūr* (All the praises and thanks be to Allāh Who has made us alive after He made us die (sleep) and unto Him is the Resurrection.)"

٦٣٢٥ - حدَّثَنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنْ مَنْصورٍ، عَنْ رِبْعِيِّ بْنِ حِراشٍ، عَنْ خَرَشَةَ بْنِ الحُرِّ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إذا أخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قالَ: «اللَّهُمَّ باسمِكَ أموتُ وأحْيا»، فإذا اسْتَيْقَظَ قالَ: «الحَمْدُ للهِ الَّذي أحْيانا

6325. Narrated Abū Dhar: Whenever the Prophet ﷺ lay on his bed, he used to say, *"Allāhumma bismika amūtu wa aḥyā,"* and when he woke up he would say, *"Al-ḥamdu lillāhil-ladhī aḥyānā ba'da mā amātanā, wa ilaihin-nushūr."*(2)

(1) (H. 6323) 'O Allāh! You are my Lord. None has the right to be worshipped but You. You created me, and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I acknowledge before You, all the blessings You have bestowed upon me, and confess to You all my sins; so please forgive them, as no one can forgive sins except You. And I seek refuge in You from all the evil I have done.'

(2) (H. 6325) See *Hadīth* 6324.

بَعْدَما أماتَنا وإلَيْهِ النُّشورُ». [انظر: ٧٣٩٥]

(17) CHAPTER. Invocation during the *Ṣalāt* (prayer).

(١٧) بابُ الدُّعاءِ في الصَّلاةِ

6326. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ said to the Prophet ﷺ, "Teach me an invocation with which I may invoke (Allāh) in my *Ṣalāt* (prayer)." The Prophet ﷺ said, "Say: *Allāhumma innī ẓalamtu nafsī ẓulman kathiran wa lā yaghfirudh-dhunūba illā Anta, faghfirlī maghfiratan min 'indika, warḥamnī, innaka Antal-Ghafūr-ur-Raḥīm*."[1]

٦٣٢٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ: حدَّثَني يَزيدُ، عَنْ أبي الخَيرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عن أبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ: أنَّهُ قالَ للنَّبِيِّ ﷺ: عَلِّمْني دُعاءً أدْعو بِهِ في صَلاتي، قالَ: «قُلِ: اللَّهُمَّ إنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثيراً وَلا يَغْفِرُ الذُّنوبَ إلَّا أنْتَ، فاغْفِرْ لي مَغْفِرَةً مِنْ عِنْدِكَ، وارْحَمْني إنَّكَ أنْتَ الغَفورُ الرَّحِيمُ».

وقالَ عَمْرٌو، عَنْ يَزيدَ، عَنْ أبي الخَيرِ: أنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو: قالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ للنَّبِيِّ ﷺ. [راجع: ٨٣٤]

6327. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Verse:

"...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice..." (V.17:110) was revealed as regards invocation.

٦٣٢٧ - حدَّثَنا عَلِيٌّ: حدَّثَنا مالِكُ بنُ سُعيرٍ: حدَّثَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ أُنْزِلَتْ في الدُّعاءِ. [راجع: ٤٧٢٣]

6328. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to say in the *Ṣalāt* (prayer): "*As-Salām* be on Allāh, *As-Salām* be on so-and-so." One day the Prophet ﷺ told us, "Allāh

٦٣٢٨ - حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ

---

(1) (H. 6326) 'O Allāh! I have done great wrong (injustice) to myself, and there is nobody who forgives except You, so please forgive me with forgiveness from You, and be Merciful to me, as You are the Oft-Forgiving, Most Merciful.

Himself is *As-Salām*; when anyone of you sits during his *Ṣalāt* (prayer) (in sitting posture), he should say: *'At-tahiyātulillāhi,'* up to *'Aṣ-ṣāliḥīn,'* (All the compliments are for Allāh... up to ... righteous people) for when he recites this then he says his *Salām* to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that *Lā ilāha illallāh* (none has the right to be worshipped except Allāh), and that Muḥammad is His slave and His Messenger,' and then he can select whatever he likes to glorify (Allāh's) Praises." [See Vol. 1, *Hadith* No. 831]

قالَ: كُنَّا نَقُولُ في الصَّلاةِ: السَّلامُ عَلى اللهِ، السلامُ على فُلانٍ، فَقالَ لَنا النَّبِيُّ ﷺ ذاتَ يَوْمٍ: «إنَّ اللهَ هُوَ السَّلامُ، فإذا قَعَدَ أحَدُكُمْ في الصَّلاةِ فَلْيَقُلِ: التَّحِيَّاتُ للهِ - إلى قَوْلِهِ: - الصَّالِحِينَ، فإذا قالها أصابَ كُلَّ عَبْدٍ للهِ في السَّماءِ والأرْضِ صالِحٍ، أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الثَّناءِ ما شاءَ». [راجع: ٨٣١]

(18) CHAPTER. The invocation after the *Ṣalāt* (prayer).

(١٨) بابُ الدُّعاءِ بَعْدَ الصَّلاةِ

6329. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people said, "O Allāh's Messenger! The rich people have got the highest degrees of prestige and permanent pleasures (in this life and the life to come in the Hereafter)." The Prophet ﷺ asked, "How is that?" They said, "The rich offer *Ṣalāt* (prayer) as we offer *Ṣalāt*, and strive in Allāh's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite *'Subḥān Allāh'* ten times, and *'Al-Ḥamdu lillāh'* ten times, and *'Allāhu Akbar'* ten times after every *Ṣalāt*."

٦٣٢٩ - حدَّثني إسحاقُ: أخْبَرَنا يَزِيدُ: أخْبَرَنا وَرْقاءُ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ قالوا: يا رَسُولَ اللهِ، ذَهَبَ أهْلُ الدُّثُورِ بِالدَّرَجاتِ والنَّعيمِ المُقيمِ، قالَ: «كَيْفَ ذاكَ؟» قالَ: صَلَّوا كَما صَلَّيْنا، وجاهَدوا كَما جاهَدْنا، وأنْفَقُوا مِنْ فُضولِ أمْوالِهِمْ ولَيْسَتْ لَنا أمْوالٌ، قالَ: «أفَلا أُخْبِرُكُمْ بِأمْرٍ تُدْرِكونَ مَنْ كانَ قَبْلَكُمْ، وَتَسْبِقونَ مَنْ جاءَ بَعْدَكُمْ، وَلا يَأتي أحَدٌ بِمِثْلِ ما جِئْتُمْ بِهِ إلَّا مَنْ جاءَ بِمِثْلِهِ؟ تُسَبِّحونَ في دُبُرِ كُلِّ صَلاةٍ عَشْراً، وتَحْمَدونَ عَشْراً، وتُكَبِّرونَ عَشْراً». تابَعَهُ عُبَيْدُ اللهِ ابْنُ عُمَرَ، عَنْ سُمَيٍّ. ورَواهُ ابنُ عَجْلانَ، عَنْ سُمَيٍّ ورَجاءِ بنِ حَيْوَةَ.

ورواهُ جَرِيرٌ، عَنْ عَبْدِ العَزِيزِ بنِ رُفيعٍ، عَنْ أبي صَالِحٍ، عَنْ أبي الدَّرْدَاءِ. ورَواهُ سُهَيْلٌ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[راجع: ٨٤٣]

6330. Narrated Warrād, the freed slave of Al-Mughīra bin Shu'ba: Al-Mughīra wrote to Mu'āwiya bin Abū Sufyān that Allāh's Messenger ﷺ use to say at the end of every *Ṣalāt* (prayer) after the *Taslīm*: *"Lā ilāha illallāhu waḥdahū, lā sharīka lahū; lahul-mulku, wa lahul-ḥamdu, wa Huwa 'alā kulli shai'in Qadīr. Allāhumma lā māni'a limā a'ṭaita, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jaddu"*.(1)

٦٣٣٠ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصورٍ، عَنِ المُسَيَّبِ بْنِ رافعٍ، عَنْ وَرَّادٍ مَوْلى المُغِيرَةِ بنِ شُعْبَةَ قالَ: كَتَبَ المُغِيرَةُ إلى مُعاوِيَةَ بنِ أبي سُفْيانَ: أنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ في دُبُرِ كُلِّ صَلاةٍ إذا سَلَّمَ: «لا إِلٰهَ إلَّا اللهُ وَحْدَهُ، لا شَرِيكَ لَهُ، لَهُ المُلكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلى كُلِّ شَيْءٍ قَديرٌ. اللَّهُمَّ لا مانِعَ لِما أعْطَيْتَ، وَلا مُعْطِيَ لِما مَنَعْتَ، وَلا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَدُّ». وقالَ شُعْبَةُ، عَنْ مَنْصورٍ قالَ: سَمِعْتُ المُسَيَّبَ. [راجع: ٨٤٤]

(19) CHAPTER. The Statement of Allāh تبارك وتعالى:
"...And invoke Allāh for them..." (V.9:103) And whoever prefers his brother (Muslim) to himself in his invocation.

(١٩) بابُ قَوْلِ اللهِ تَبارَكَ وتَعالى: ﴿وَصَلِّ عَلَيْهِمْ﴾ [التوبة: ١٠٣] **وَمَنْ خَصَّ أخاهُ بالدُّعاءِ دُونَ نَفْسِهِ،**

Abū Mūsa said: The Prophet ﷺ said, "O Allāh! Forgive 'Ubaid Abū 'Āmir. O Allāh! Forgive the sins of 'Abdullāh bin Qais."

وَقالَ أبو مُوسَى: قالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أبي عامِرٍ، اللَّهُمَّ اغْفِرْ لِعَبْدِ اللهِ بْنِ قَيسٍ ذَنْبَهُ».

6331. Narrated Salama bin Al-Akwa': We

٦٣٣١ - حدَّثنا مُسَدَّدٌ: حدَّثَنا

(1) (H. 6330) None has the right to be worshipped but Allāh, the One Who has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. O Allāh! There is none who can withhold what You give, and there is no one who can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions.'

went out with the Prophet ﷺ to Khaibar. A man among the people said, "O 'Āmir! Will you please recite to us some of your poetry?" So 'Āmir got down and started chanting among them saying, "By Allāh! Had it not been for Allāh, we would not have been guided." 'Āmir also said other poetic verses which I do not remember. Allāh's Messenger ﷺ said, "Who is this (camel) driver?" The people said, "He is 'Āmir bin Al-Akwa'." He said, "May Allāh bestow His Mercy on him." A man from the people said, "O Allāh's Messenger! Would that you let us enjoy his company longer."(1) When the people (Muslims) lined up, the battle started, and 'Āmir was struck with his own sword (by chance) by himself, and he died. In the evening, the people made a large number of fires (for cooking meals). Allāh's Messenger ﷺ said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allāh's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so."

[See Vol. 5, *Ḥadīth* No. 4196]

يَحْيَى، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ مَوْلَى سَلَمَةَ: حدَّثَنا سَلَمَةُ بنُ الأكوَعِ قال: خَرَجْنا مَعَ النَّبيِّ ﷺ إلى خَيْبَرَ فقال رَجُلٌ مِنَ القَوْمِ: أيا عامِرُ لَوْ أسمَعْتَنا مِنْ هُنَاتِكَ. فَنزَلَ يَحدو بِهِمْ يُذَكِّرُ: تاللهِ لَوْلا اللهُ ما اهْتَدَيْنا، وَذَكَرَ شِعْراً غَيرَ هٰذا، ولٰكِنِّي لَمْ أحْفَظْهُ. قالَ رَسُولُ اللهِ ﷺ: «مَنْ هٰذا السائِقُ؟» قالُوا: عامِرُ بنُ الأكوَعِ، قالَ: «يَرْحَمُهُ اللهُ»، فَقالَ رَجُلٌ مِنَ القَوْمِ: يا رَسُولَ اللهِ، لَوْلا مَتَّعتَنا بِهِ، فَلَمَّا صافَّ القَوْمَ قاتَلوهُمْ، فأُصِيبَ عامِرٌ بِقائِمَةِ سَيفِ نَفْسِهِ فَماتَ. فَلَمَّا أمْسَوْا أوْقَدوا ناراً كثيرَةً، فَقالَ رَسُولُ اللهِ ﷺ: «ما هٰذِهِ النَّارُ؟ عَلى أيِّ شَيْءٍ تُوقِدونَ؟» قالُوا: عَلى حُمُرٍ إنْسِيَةٍ، فَقالَ: «هَرِيقوا ما فيها وَأكْسِرُوها». قالَ رَجُلٌ: يا نَبِيَّ اللهِ، ألا نُهْرِيقُ ما فيها وَنَغْسِلُها؟ قالَ: «أو ذاكَ».

[راجع: ٢٤٧٧]

6332. Narrated Ibn Abī Aufā رَضِيَ اللهُ عَنْهُما: Whenever a man brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, "O Allāh! Bestow Your Blessing upon the family of so-and-so." When my father came to him (with his alms), he said, "O Allāh! Bestow Your Blessings upon the family of Abī Aufā."

٦٣٣٢ - حدَّثَنا مُسْلِمٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ ابنَ أبي أوفَى رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ إذا أتاهُ رَجُلٌ بِصَدَقَتِهِ قالَ: «اللَّهُمَّ صَلِّ عَلى آلِ فُلانٍ»، فأتاهُ أبي فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أبي أوْفَى». [راجع: ١٤٩٧]

(1) (H. 6331) If the Prophet ﷺ made such an invocation for somebody, it was an indication that that person would be martyred.

6333. Narrated Jarīr: Allāh's Messenger ﷺ said to me, "Will you relieve me from Dhul-Khalaṣa?" Dhul-Khalaṣa was a *Nusub* (an idol, etc.) which the people used to worship and it was called *Al-Ka'bah Al-Yamāniya*. I said, "O Allāh's Messenger! I am a man who can't sit firm on horses." So he stroke my chest (with his hand) and said, "O Allāh! Make him firm and make him a guide and well-guided man." So I went out with fifty (men) from my tribe of Aḥmas. (The subnarrator, Sufyān, quoting Jarīr, perhaps said, "I went out with a group of men from my nation.") And came to Dhul-Khalaṣa and burnt it, and then came to the Prophet ﷺ and said, "O Allāh's Messenger! I have not come to you till I left it like a camel with a skin disease." The Prophet ﷺ then invoked good upon Aḥmas and their cavalry (fighters).

[See Vol. 5, *Hadith* No. 4357]

٦٣٣٣ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ، عنْ إسْماعيلَ، عنْ قَيسٍ قال: سَمِعْتُ جَريراً قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «ألا تُرِيحُني من ذي الخَلَصَةِ؟» وَهُوَ نُصُبٌ كانُوا يَعْبُدُونَهُ يُسَمَّى الكَعبَةَ اليَمانِيَةَ، قُلْتُ: يا رَسُولَ اللهِ، إنِّي رَجُلٌ لا أثْبُتُ عَلى الخَيْلِ، فَصَكَّ في صَدري، وَقالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجعَلْهُ هادياً مَهْدِيّاً». قالَ: فَخرَجْتُ في خَمسينَ مِنْ أحْمَسَ مِنْ قَوْمي - وَرُبَّما قالَ سُفْيانُ: فانْطَلَقْتُ في عُصْبَةٍ مِنْ قَوْمي - فَأتَيْتُها فَأحرَقتُها، ثُمَّ أتَيتُ النَّبِيَّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، وَاللهِ ما أتَيْتُكَ حتَّى تَرَكْتُها مِثلَ الجَملِ الأجرَبِ، فَدَعا لأحْمَسَ وَخَيلِها. [راجع: ٣٠٢٠]

6334. Narrated Anas رَضِيَ اللهُ عَنْهُ: Umm Sulaim said to the Prophet ﷺ, "Anas is your servant." The Prophet ﷺ said, "O Allāh! Increase his wealth and offspring, and bless (for him) whatever you give him."

٦٣٣٤ - حَدَّثَنَا سَعيدُ بنُ الرَّبيعِ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أنَساً قالَ: قالَتْ أمُّ سُلَيمٍ للنَّبيِّ ﷺ: أنَسٌ خادِمُكَ، قالَ: «اللَّهُمَّ أكْثِرْ مالَهُ ووَلَدَهُ، وَبارِكْ لَهُ فِيما أعْطَيتَهُ». [راجع: ١٩٨٢]

6335. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ heard a man reciting (the Qur'ān) in the mosque. He said, "May Allāh bestow His Mercy on him, as he made me remember such and such Verse which I had missed in such and such *Sūrah*."

٦٣٣٥ - حَدَّثَنِي عُثمانُ بنُ أبي شَيبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها، قالَتْ: سَمِعَ النَّبيُّ ﷺ رَجُلاً يَقرأُ في المَسْجِدِ فَقالَ: «رَحِمَهُ اللهُ، لَقَدْ

أذكرَني كذا وَكذا آيةً أسقطتُها في سُورَةِ كذا وَكذا». [راجع: ٢٦٥٥]

٦٣٣٦ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ: أخبرَني سُليمانُ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: قَسَمَ النَّبيُّ ﷺ قَسْماً فقالَ رَجُلٌ: إنَّ هٰذهِ لَقِسمَةٌ ما أُريدَ بها وَجْهُ اللهِ، فأخْبَرْتُ النَّبيَّ ﷺ فَغضِبَ حتَّى رَأيتُ الغضَبَ في وَجهِهِ وقالَ: «يَرْحَمُ اللهُ مُوسَى لَقَدْ أُوذِيَ بِأكثرَ مِنْ هٰذا فَصَبرَ». [راجع: ٣١٥٠]

6336. Narrated 'Abdullāh: The Prophet ﷺ divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allāh." When I informed the Prophet ﷺ about it, he became so furious that I noticed the signs of anger on his face and he then said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was annoyed with more than this, yet he remained patient."

(٢٠) بابُ ما يُكرَهُ مِنَ السَّجعِ في الدُّعاءِ

(20) CHAPTER. What rhymed prose is disapproved in invocations.

٦٣٣٧ - حدَّثنا يَحْيَى بنُ مُحَمَّدِ بنِ السَّكنِ: حدَّثنا حَبَّانُ بنُ هِلالٍ أبو حَبيبٍ: حدَّثنا هارُونُ المُقرِئُ: حدَّثَنا الزُّبَيرُ بنُ الخِرِّيتِ، عَنْ عِكرِمَةَ، عَنِ ابنِ عبَّاسٍ قالَ: حَدِّثِ النَّاسَ كلَّ جُمُعَةٍ مَرَّةً، فإنْ أبيتَ فَمرَّتَين، فإنْ أكثرْتَ فثلاثَ مَرَّاتٍ. وَلا تُمِلَّ النَّاسَ هٰذا القُرآنَ فَلا أُلفِيَنَّكَ تَأتي القَوْمَ وَهُمْ في حَديثٍ من حَديثِهِمْ فَتَقُصُّ عَلَيْهِمْ فتقطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَتُمِلُّهم، وَلكنْ أنصِتْ فإذا أمَرُوكَ فَحدِّثْهُمْ وَهُمْ يَشتهُونَهُ وانظُرِ السَّجعَ مِنَ الدُّعاءِ فاجتَنِبْهُ، فإنِّي عَهِدتُ رَسُولَ اللهِ ﷺ وأصحابَهُ لا يَفعَلُونَ إلّا ذلك الاجتِنابَ.

6337. Narrated 'Ikrima: Ibn 'Abbās said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people get bored with this Qur'ān. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allāh's Messenger ﷺ and his Companions always avoided it."

(21) CHAPTER. One should appeal to Allāh with determination, for nobody can force Him against His Will.

(٢١) **بابٌ**: لِيَعْزِمِ المَسألَةَ فإنَّهُ لا مُكرِهَ لَهُ

6338. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When anyone of you appeal to Allāh for something, he should ask with determination and should not say, 'O Allāh, if You wish, give me', for nobody can force Allāh to do something against His Will."

٦٣٣٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا إسْماعِيلُ: أخْبَرَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ قالَ: قال رَسُولُ اللهِ ﷺ: «إذا دَعا أحَدُكُمْ فَلْيَعْزِمِ المَسألَةَ وَلا يَقُولَنَّ: اللَّهُمَّ إنْ شِئتَ فأعْطِنِي، فإنَّهُ لا مُستَكرِهَ لَهُ». [انظر: ٧٤٦٤]

6339. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None of you should say: 'O Allāh, forgive me if You wish; O Allāh, be Merciful to me if You wish,' but he should always appeal to Allāh with determination, for nobody can force Allāh to do something against His Will."

٦٣٣٩ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسلَمَةَ، عَنْ مالكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعرجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَقولَنَّ أحَدُكُمُ: اللّهُمَّ اغفِرْ لي إنْ شِئْتَ، اللّهُمَّ ارحَمني إن شِئتَ، لِيَعزِمِ المَسألَةَ فإنَّهُ لا مُسْتَكْرِهَ له». [انظر: ٧٤٧٧]

(22) CHAPTER. One's invocation is granted (or accepted or responded to) by Allāh if one does not show impatience.

(٢٢) **بابٌ** يُستَجابُ للعَبدِ ما لَمْ يَعجَلْ

6340. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The invocation of anyone of you is granted (or accepted or responded to by Allāh) if he does not show impatience (by saying, 'I invoked Allāh but my request has not been granted')."

٦٣٤٠ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَن ابن شِهابٍ، عَن أبي عُبَيدٍ مَوْلَى ابْنِ أزهَرَ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يُستَجابُ لأحَدِكمْ ما لَمْ يَعجَلْ، يَقولُ: دَعَوتُ فَلَمْ يُستَجَبْ لي».

(23) CHAPTER. The raising of the hands on invoking (Allāh).

(٢٣) **بابُ** رَفعِ الأيدِي في الدُّعاءِ،

And Abū Mūsa said, "The Prophet ﷺ invoked (Allāh) and raised his hands (so high

وقالَ أبو مُوسَى: دَعا النَّبِيُّ ﷺ

ثُمَّ رَفَع يَدَيهِ ورَأيتُ بَياضَ إبْطَيه. وَقالَ ابنُ عُمَر: رَفعَ النَّبيُّ ﷺ يَدَيهِ وَقالَ: «اللَّهُمَّ إنّي أبرَأُ إلَيكَ مِمَّا صَنَعَ خالِدٌ».

that) I saw the whiteness of his armpits."

And Ibn 'Umar said, "The Prophet ﷺ raised his hands and said, 'O Allāh! I am clear of what Khālid has done'."

٦٣٤١ - قالَ أبو عَبْدِ اللهِ: وقالَ الأُوَيْسِيُّ: حدَّثَني مُحَمَّدُ بن جعفرٍ، عَنْ يَحْيَى ابن سَعيدٍ، وشَريكٍ سَمِعا أنَساً عَن النَّبيِّ ﷺ: رَفَعَ يَدَيهِ حتَّى رَأيتُ بَياضَ إبْطَيهِ. [راجع: ١٠٣١]

6341. Narrated Anas, "The Prophet ﷺ raised his hands (in invocation) till I saw the whiteness of his armpits."

(٢٤) بابُ الدُّعاءِ غَيرَ مُستَقبِلِ القِبلَةِ

(24) CHAPTER. To invoke Allāh while not facing the *Qiblah*.

٦٣٤٢ - حدَّثَنا مُحَمَّدُ بنُ مَحْبوبٍ: حدَّثَنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا النَّبيُّ ﷺ يَخطُبُ يومَ الجُمُعةِ فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، ادعُ اللهَ أنْ يَسقِيَنا، فَتغَيَّمَتِ السَّماءُ وَمُطِرْنا حتَّى ما كادَ الرَّجُلُ يَصِلُ إلى مَنْزِلِهِ فَلمْ تَزَلْ نُمطَرُ إلى الجُمُعةِ المُقبِلَةِ. فَقامَ ذلكَ الرَّجُلُ أو غَيرُهُ فَقالَ: ادعُ اللهَ أنْ يَصرِفَه عَنّا فَقدْ غَرِقْنا، فَقالَ: «اللَّهُمَّ حَوالينا وَلا عَلَيْنا». فَجَعلَ السَّحابُ يَتَقَطَّعُ حَولَ المَدينَةِ وَلا يُمطِرُ أهلَ المَدينَةِ. [راجع: ٩٣٢]

6342. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was delivering a *Khuṭba* (religious talk) on a Friday, a man stood up and said, "O Allāh's Messenger! Invoke Allāh to bless us with rain." (The Prophet ﷺ invoked Allāh for rain.) So, the sky became overcast and it started raining till one could hardly reach his home. It kept on raining till the next Friday when the same man, or another man, got up and said (to the Prophet ﷺ), "Invoke Allāh to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet ﷺ said, "O Allāh! Let it rain around us and not on us." Then the clouds started dispersing around Al-Madīna and rain ceased to fall on the people of Al-Madīna.

(٢٥) بابُ الدُّعاءِ مُستَقبِلَ القِبلَةِ

(25) CHAPTER. To invoke Allāh while facing the *Qiblah*.

٦٣٤٣ - حدَّثَنا مُوسَى بنُ

6343. Narrated 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went out to his

إسْماعِيلَ: حدَّثَنا وُهَيبٌ: حدَّثنا عَمرُو بنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تميمٍ، عنْ عَبْدِ اللهِ بْنِ زَيْدٍ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ إلى هٰذا المُصَلَّى يَسْتَسْقِي فَدَعا واسْتَسْقى ثُمَّ استَقْبَلَ القِبْلَةَ وقَلَبَ رِداءَهُ. [راجع: ١٠٠٥]

Muṣallā (praying place) to offer the *Ṣalāt* (prayer) of *Istisqā*. He invoked Allāh for rain and then faced the *Qiblah* and turned his *Ridā'* (upper garment) inside out.

(٢٦) **بابُ دَعْوَةِ النَّبِيِّ ﷺ لِخادِمِهِ بِطولِ العُمرِ وبِكَثْرَةِ مالِهِ**

(26) CHAPTER. The invocation of the Prophet ﷺ on behalf of his servant that he may have a long life and a big fortune.

٦٣٤٤ - **حدَّثَنا** عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا حَرَمِيٌّ: حدَّثَنا شُعْبَةُ عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَتْ أُمِّي: يا رَسُولَ اللهِ، خادِمُكَ ادعُ اللهَ لَهُ، قالَ: «اللّهُمَّ أكثِرْ مالَهُ وولَدَهُ، وَبارِكْ لَهُ فيما أعطَيتَهُ». [راجع: ١٩٨٢]

6344. Narrated Anas رَضِيَ الله عَنْهُ: My mother said, "O Allāh's Messenger! Please invoke Allāh on behalf of your servant." He said, "O Allāh! Increase his wealth and children, and bestow Your Blessing on whatever you give him."

(٢٧) **بابُ الدُّعاءِ عِنْدَ الكَرْبِ**

(27) CHAPTER. To invoke Allāh at a time of distress.

٦٣٤٥ - **حدَّثَنا** مُسلِمُ بْنُ إبراهيمَ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أبي العالِيَةِ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ النَّبِيُّ ﷺ يَدعُو عِنْدَ الكَرْبِ يقولُ: «لا إلٰهَ إلَّا اللهُ العَظِيمُ الحَلِيمُ، لا إلٰهَ إلَّا اللهُ ربُّ السَّمٰواتِ والأرْضِ ورَبُّ العَرْشِ العَظِيمِ».

[انظر: ٦٣٤٦، ٧٤٢٦، ٧٤٣١]

6345. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ used to invoke Allāh at the time of distress, saying, "*Lā ilāha illallāhul-'Aẓīmul-Ḥalīm, lā ilāha illallāhu Rabbus-Samāwāti wal-arḍi wa Rabbul-'arshil-aẓīm.*"(1)

٦٣٤٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا

6346. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما:

(1) (H. 6345) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne.

Allāh's Messenger ﷺ used to say at a time of distress, "*Lā ilāha illallāhul-Azīmul-Ḥalīm. Lā ilāha illallāhu Rabbul-arshil-Azīm. La ilāha illallāhu Rabbus-samāwāti wa Rabbul-ardī, wa Rabbul-'arshil karīm.*"(1)

يَحْيى، عَنْ هِشامِ بْنِ أبي عَبْدِ اللهِ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ، عَنِ ابْنِ عَبّاسٍ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَقولُ عِنْدَ الكَرْبِ: «لا إلهَ إلَّا اللهُ العَظيمُ الحَليمُ، لا إلهَ إلَّا اللهُ رَبُّ العَرْشِ العَظيمِ، لا إلهَ إلَّا اللهُ رَبُّ السَّمٰواتِ وَرَبُّ الأرْضِ، وَرَبُّ العَرْشِ الكَريمِ». وَقالَ وَهْبٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ مِثْلَهُ. [راجع: ٦٣٤٥]

(28) CHAPTER. To seek refuge with Allāh from the difficult moments of a calamity.

(٢٨) بابُ التَّعَوُّذِ مِنْ جَهدِ البَلاءِ

6347. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to seek refuge with Allāh from the difficult moments of a calamity and from being overtaken by *Ash-Shaqa'* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyān said, "This narration contained three items only, but I added one. I do not know which one that was."(2)

٦٣٤٧ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ: حدَّثَني سُمَيٌّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيرَةَ قالَ: كانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ البَلاءِ، وَدَرَكِ الشَّقاءِ، وَسوءِ القَضاءِ وَشَماتَةِ الأعْداءِ. قالَ سُفيانُ: الحَديثُ ثَلاثٌ زِدْتُ أنا واحِدَةً لا أدري أيَّتُهُنَّ هيَ. [انظر: ٦٦١٦]

(29) CHAPTER. The invocation of the Prophet ﷺ, "O Allāh! (Let me join) the Highest Companions." (See Qur'ān V.4:69)

(٢٩) بابُ دُعاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ الرَّفيقَ الأعْلى»

6348. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Allāh's Messenger ﷺ was healthy, he used to say, "No Prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death

٦٣٤٨ - حدَّثَنا سَعيدُ بْنُ عُفَيرٍ قالَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيلٌ، عَنِ ابْنِ شِهابٍ: أخْبَرَني

(1) (H. 6346) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.

(2) (H. 6347) From other sources it seems that the expression 'the malicious joy of enemies' is the item added by Sufyān.

approached him (during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allāh! (Let me join) the Highest Companions." I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e., "O Allāh! (Let me join) the Highest Companions."

سَعيدُ بنُ المُسيَّبِ وَعُرْوَةُ بْنُ الزُّبَيرِ في رِجالٍ مِنْ أَهْلِ العِلمِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَقولُ وَهُوَ صَحِيحٌ: «لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ ثُمَّ يُخَيَّرُ»، فلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلى فَخِذِي غُشِيَ عَليهِ ساعَةً ثُمَّ أَفاقَ فأَشْخَصَ بَصَرهُ إلى السَّقْفِ ثُمَّ قالَ: «اللَّهُمَّ الرَّفيقَ الأعْلى»، قُلتُ: إذاً لا يَختارُنا، وعَلِمْتُ أَنَّهُ الحديثُ الذي كانَ يُحَدِّثُنا وَهوَ صَحيحٌ. قالَتْ: فَكانَتْ تِلكَ آخِرَ كَلِمَةٍ تَكلَّم بِها: «اللَّهُمَّ الرَّفيقَ الأعْلى». [راجع: ٤٤٣٥]

(30) CHAPTER. The invocation for death or life.

(٣٠) بابُ الدُّعاءِ بِالموْتِ وَالحَياةِ

6349. Narrated Qais: I came to Khabbāb who had been branded with seven brands[1] and he said, "Had Allāh's Messenger ﷺ not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

٦٣٤٩ - حدَّثني مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسْماعيلَ، عَنْ قَيسٍ قالَ: أَتَيتُ خَبَّاباً وَقَدِ اكتَوَى سَبعاً قالَ: لَولَا أَنَّ رَسُولَ اللهِ ﷺ نَهانا أَنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

6350. Narrated Qais: I came to Khabbāb who had been branded with seven brands over his abdomen, and I heard him saying, "If the Prophet ﷺ had not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

٦٣٥٠ - حدَّثني مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ إسْماعيلَ قالَ: حدَّثَني قيسٌ قالَ: أَتَيتُ خَبَّاباً وَقَدِ اكتَوَى سَبْعاً في بَطْنِهِ فَسَمِعتُهُ يَقولُ: لَوْلا أَنَّ النَّبِيَّ ﷺ نَهانا أَنْ نَدعُوَ بِالموْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

(1) (H. 6349) As a treatment of an ailment he was suffering from.

6351. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None of you should long for death because of a calamity that had befallen on him, and if he cannot, but long for death, then he should say, 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me.'"

٦٣٥١ - حَدَّثَني ابْنُ سَلام: أخبرنا إسْماعيلُ بْنُ عُلَيَّةَ عنْ عَبْدِ العَزيزِ بنِ صُهَيبٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «لا يَتَمَنَّيَنَّ أحَدُكمُ الموْتَ لِضُرٍّ نَزَلَ بِهِ، فإنْ كانَ لا بُدَّ مُتَمَنِّياً للمَوْتِ فَليَقُل: اللَّهُمَّ أحْيِني ما كانَتِ الحَياةُ خَيراً لي، وَتَوَفَّني إذا كانَتِ الوَفاةُ خَيراً لي». [راجع: ٥٦٧١]

(31) CHAPTER. To invoke for Allāh's Blessings upon the children, and rubbing their heads (gently with the hand).

(٣١) **بابُ الدُّعاءِ للصِّبْيانِ بِالبَرَكَةِ وَمَسحِ رؤُسِهِمْ،**

And Abū Mūsa said, "A boy was born to me, and the Prophet ﷺ invoked for Allāh's Blessing upon it."

وَقالَ أبو مُوسَى: وُلِدَ لي مَوْلُودٌ وَدَعا لَهُ النَّبيُّ ﷺ بالبَرَكةِ.

6352. Narrated As-Sā'ib bin Yazīd: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My sister's son is sick." So he passed his hand over my head and invoked for Allāh's Blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his *Khatam* (the Seal of Prophethood) between his shoulders (and its size was) like the button of *Al-Hajala* (a big size button of a house tent).

٦٣٥٢ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا حاتِمٌ، عَنِ الجَعْدِ بْنِ عَبْدِ الرَّحمنِ قالَ: سَمِعْتُ السَّائِبَ بْنَ يَزيدَ يَقولُ: ذَهَبَتْ بي خالَتي إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ إنَّ ابْنَ أختي وَجِعٌ، فَمَسَحَ رَأسِي وَدَعا لي بِالبركةِ ثُمَّ تَوَضَّأ فَشَرِبتُ مِنْ وَضُوئِهِ ثُمَّ قُمتُ خَلْفَ ظَهرِهِ فَنَظَرْتُ إلى خاتمهِ بَينَ كتِفَيهِ مِثْلَ زِرِّ الحَجَلةِ. [راجع: ١٩٠]

6353. Narrated Abū 'Aqīl that his grandfather 'Abdullāh bin Hishām used to take him from the market, or to the market (the narrator is in doubt) and used to buy grain, and when Ibn Az-Zubair and Ibn 'Umar met him, they would say to him. "Let us be your partners (in trading) as the Prophet ﷺ invoked for Allāh's Blessing

٦٣٥٣ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا ابْنُ وَهْبٍ: حدَّثَنا سَعيدُ بْنُ أبي أيُّوبَ، عَنْ أبي عَقيلٍ: أنَّهُ كانَ يَخرُجُ بِهِ جَدُّهُ عَبْدُ اللهِ بْنُ هِشامٍ مِنَ السُّوقِ، أو إلى السُّوقِ،

upon you." He would then take them as partners and he would sometimes gain a whole load carried by an animal which he would send home.

فَيشتري الطَّعام، فَيلْقاهُ ابْنُ الزُّبَيرِ وَابْنُ عُمَرَ فَيقولانِ: أشرِكْنا فإنَّ النَّبيَّ ﷺ قَد دَعا لك بالبرَكةِ، فَيُشْرِكُهم فَرُبَّمَا أصابَ الرَّاحِلَةَ كما هيَ فَيبْعَثُ بها إلى المَنزِل. [راجع: ٢٥٠٢]

6354. Narrated Maḥmūd bin Ar-Rabi' on whose face Allāh's Messenger ﷺ had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who had not yet attained the age of puberty).

٦٣٥٤ - حدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا إبراهيمُ بْنُ سَعدٍ، عَنْ صَالِحِ بْنِ كَيْسانَ، عَنِ ابْنِ شِهابٍ: أخْبرَني مَحْمودُ بْنُ الرَّبيعِ وَهوَ الذي مَجَّ رَسولُ اللهِ ﷺ في وَجهِهِ وهوَ غُلامٌ مِنْ بِئرِهِمْ. [راجع: ٧٧]

6355. Narrated 'Āishah رضي الله عنها: Infants used to be brought to the Prophet ﷺ and he used to invoke for Allāh's Blessings upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

٦٣٥٥ - حدَّثَنا عَبدانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبيُّ ﷺ يُؤتَى بِالصِّبيانِ فَيَدعُو لهُمْ، فأُتِيَ بِصَبيٍّ فَبالَ عَلى ثَوْبِهِ فَدَعا بِماءٍ فَأتبَعَهُ إيَّاهُ وَلَمْ يَغْسِلْهُ. [راجع: ٢٢٢]

6356. Narrated 'Abdullāh bin Tha'laba bin Ṣu'air whose eye Allāh's Messenger ﷺ had touched, that he had seen Sa'd bin Abī Waqqāṣ offering one *Rak'a* only for the *Witr* prayer.

٦٣٥٦ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيبٌ، عَنِ الزُّهريِّ: أخْبرَني عَبْدُ اللهِ بْنُ ثَعلَبَةَ بْنِ صُعَيرٍ، وكانَ رَسُولُ اللهِ ﷺ قَدْ مَسَحَ عَيْنَهُ: أنَّهُ رَأى سَعدَ بْنَ أبي وَقَّاصٍ يُوتِرُ بِرَكعَةٍ. [راجع: ٤٣٠٠]

(32) CHAPTER. *Aṣ-Ṣalāt*(1) upon the Prophet ﷺ.

(٣٢) بابُ الصَّلاةِ عَلى النَّبيِّ ﷺ

(1) (Ch. 32) 'O Allāh! Send Your (Graces, Honours, Blessings and Mercy, etc.) upon the Prophet ﷺ'.

٦٣٥٧ - حدَّثنا آدمُ: حدَّثنا شُعْبَةُ: حدَّثنا الحَكَمُ قالَ: سَمِعتُ عَبْدَ الرَّحمٰنِ بْنَ أبي لَيْلى قالَ: لَقِيَني كَعْبُ بْنُ عُجرَةَ فَقالَ: ألا أُهدِي لك هَدِيَّةً؟ إنَّ النَّبيَّ ﷺ خَرَجَ عَلَينا، فَقُلنا: يا رَسُولَ اللهِ، قَدْ عَلِمْنا كَيفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلّي عَليكَ؟ قالَ: «قُولُوا: اللَّهُمَّ صَلِّ على مُحَمَّدٍ، وَعَلى آلِ مُحَمَّدٍ، كما صَلَّيْتَ عَلى آلِ إبراهيمَ، إنَّكَ حَميدٌ مَجيدٌ. اللَّهُمَّ بارِكْ عَلى مُحَمَّدٍ، وَعَلى آلِ مُحَمَّدٍ، كما بارَكْتَ عَلى آلِ إبرَاهِيمَ إنَّكَ حَميدٌ مَجيدٌ». [راجع: ٣٣٧٠]

6357. Narrated 'Abdur-Raḥmān bin Abī Lailā: Ka'b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet ﷺ came to us and we said, 'O Allāh's Messenger! We know how to greet you; but how to send *Ṣalāt* upon you?' He said, 'Say: *Allāhumma ṣalli 'alā Muḥammadin, wa 'alā āli Muḥammadin, kamā ṣallaita 'alā āli Ibrāhīma, innaka Ḥamīdun Majīd. Allāhumma bārik 'alā Muḥammadin, wa 'alā āli Muḥammadin, kamā bārakta 'alā āli Ibrāhīma, innaka Ḥamīdun Majīd*'."(1)

٦٣٥٨ - حدَّثنا ابْنُ أبي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزيدَ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أبي سَعيدٍ الخُدرِيِّ قالَ: قُلْنا: يا رَسُولَ اللهِ، هٰذا السَّلامُ عَلَيكَ فَكَيْفَ نُصَلِّي؟ قالَ: «قُولوا: اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبدِكَ وَرَسولكَ كما صَلَّيْتَ عَلى إبراهيمَ، وَبارِكْ عَلى مُحَمَّدٍ وعلى آلِ مُحَمَّدٍ كما بارَكتَ عَلى إبراهيمَ وآلِ إبراهيمَ». [راجع: ٤٧٩٨]

6358. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: We said, "O Allāh's Messenger! This is (i.e., we know) the greeting to you; will you tell us how to send *Ṣalāt* on you?" He said, 'Say: *Allāhumma ṣalli 'alā Muḥammadin 'abdika wa rasūlika kamā ṣallaita 'alā Ibrāhīma, wa bārik 'alā Muḥammadin wa 'ala āli Muḥammadin kamā bārakta 'alā Ibrāhīma wa āli Ibrāhīma*.'"(2)

(1) (H. 6357) 'O Allāh! Send Your *Ṣalāt* (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad and on Muḥammad's family (or his followers) as You sent Your *Ṣalāt* on (Prophet) Ibrāhīm's family (or his followers). O Allāh! Send Your Blessings on Muḥammad and on Muḥammad's family (or his followers) as You sent Your Blessings on Ibrāhīm's family. You are indeed Worthy of all praise, full of glory.'

(2) (H. 6358) 'O Allāh! Send Your *Ṣalāt* (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad, Your slave and Your Messenger as You sent Your *Ṣalāt* on Ibrāhīm, and send Your Blessings on Muḥammad and his family as You sent Your Blessings on (Prophet) Ibrāhīm and Ibrāhīm's family (or his followers).'

(٣٣) **بابٌ**: هَلْ يُصَلَّى عَلى غيرِ النَّبيِّ ﷺ؟ وَقولُهُ تعالى: ﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ﴾ [التوبة: ١٠٣]

(33) CHAPTER. Can one (ask Allāh) to send *Ṣalāt* on anybody other than the Prophet ﷺ? And the Statement of Allāh تعالى :
"...And invoke Allāh for them. Verily! Your invocations are a source of security for them..." (V.9:103)

٦٣٥٩ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنِ ابنِ أبي أوْفى قالَ: كانَ إذا أتى رَجُلٌ النَّبيَّ ﷺ بِصَدَقتِهِ قالَ: «اللَّهُمَّ صَلِّ عَلَيْهِ». فأتاهُ أبي بِصَدَقتِهِ فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أبي أوْفى». [راجع: ١٤٩٧]

6359. Narrated Ibn Abī Aufā: Whenever somebody brought alms to the Prophet ﷺ he used to say, "*Allāhumma ṣalli 'alaihi* [O Allāh! Send Your *Ṣalāt* (Graces and Honours, Blessings and Mercy, etc.) on him]." Once when my father brought his alms to him, he said, "O Allāh! Send Your *Ṣalāt* on the family of Abī Aufā."

٦٣٦٠ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ أبيهِ، عَنْ عَمْرِو بنِ سُلَيْمٍ الزُّرَقيِّ: أخْبَرَني أبو حُمَيدٍ السَّاعِديُّ أنَّهُمْ قالُوا: يا رَسُولَ اللهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وأزْوَاجِهِ وذُرِّيَّتِهِ كَما صَلَّيْتَ عَلى آلِ إبْراهيمَ، وَبارِكْ عَلى مُحَمَّدٍ وأزْوَاجِهِ وذُرِّيَّتِهِ، كَما بارَكْتَ عَلى آلِ إبْراهيمَ، إنَّكَ حَميدٌ مَجيدٌ». [راجع: ٣٣٦٩]

6360. Narrated Abū Ḥumaid As-Sā'idī: The people said, "O Allāh's Messenger! How should we send *Ṣalāt* on you?" He said, "Say: *Allāhumma ṣalli 'alā Muḥammadin wa azwājihī wa dhurriyyatihī kamā ṣallaita 'alā āli Ibrāhīm; wa bārik 'alā Muḥammadin wa azwājihī wa dhurriyyātihī, kamā bārakta 'alā āli Ibrāhīma, innaka Ḥamīdun Majīd.*"(1)

(٣٤) **بابُ قَوْلِ النَّبيِّ ﷺ**: «مَنْ آذَيْتُهُ فاجْعَلْهُ له زَكاةً ورَحْمَةً»

(34) CHAPTER. The statement of the Prophet ﷺ: "(O Allāh!) If I should harm somebody, let that be a means of purification and mercy for him."

٦٣٦١ - حدَّثنا أحمدُ بنُ

6361. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ

(1) (H. 6360) 'O Allāh! send Your *Ṣalāt* on Muḥammad and his wives and his offspring as You sent Your *Ṣalāt* on the family of (Prophet) Ibrāhīm; and also send Your Blessings on Muḥammad and his wives and his offsprings as You sent Your Blessings on the family of Ibrāhīm. You are indeed the One Who deserves praises and glorifications.'

صَالِحٍ: حدَّثَنا ابْنُ وَهْبٍ: أَخْبرَني يُونُسُ، عَنِ ابْنِ شِهابٍ: أَخْبرَني سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «اللَّهُمَّ فَأيُّما مُؤْمِنٍ سَبَبْتُهُ فاجعَلْ ذلك لَهُ قُرْبَةً إلَيكَ يَوْمَ القِيامَةِ».

that he heard the Prophet ﷺ saying, "O Allāh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."(1)

(٣٥) بابُ التَّعوُّذِ مِنَ الفِتَنِ

(35) CHAPTER. To seek refuge with Allāh from *Al-Fitan* (trials and afflictions).

٦٣٦٢ - حدَّثَنا حَفْصُ بْنُ عُمَرَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: سُئِلَ رَسُولُ اللهِ ﷺ حَتَّى أَحْفَوْهُ المَسأَلَةَ فَغَضِبَ فَصَعِدَ المِنبرَ، فَقالَ: «لا تَسأَلوني اليَوْمَ عَنْ شَيْءٍ إلَّا بَيَّنْتُهُ لَكمْ»، فَجعَلتُ أَنْظرُ يَميناً وَشِمالاً فَإذا كلُّ رَجُلٍ لافٌّ رَأسَهُ في ثَوْبِهِ يَبكي، فَإذا رَجُلٌ كانَ إذا لَاحَى الرِّجالَ يُدْعَى لغَيرِ أبيهِ، فَقالَ: يا رَسُولَ اللهِ، مَنْ أبي؟ قالَ: «حُذافَةُ»، ثُمَّ أنشأَ عُمَرُ فَقالَ: رَضِينا بِاللهِ رَبّاً، وَبِالإسلامِ دِيْناً وَبِمُحَمَّدٍ ﷺ رَسولاً، نَعوذُ بِاللهِ مِنَ الفِتَنِ. فَقالَ رَسُولُ اللهِ ﷺ: «ما رَأيتُ في الخَيرِ وَالشَّرِّ كاليَوْمِ قَطُّ، إنَّهُ صُوِّرَتْ لي الجنَّةُ وَالنَّارُ حَتَّى رَأيتُهما وَراءَ الحائِطِ».

6362. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once the people started asking Allāh's Messenger ﷺ questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people, used to be called as a son of a person other than his father. He said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." And then 'Umar got up and said, "We accept Allāh as our Lord, and Islām as (our) religion, and Muhammad ﷺ as (our) Messenger; and we seek refuge with Allāh from *Al-Fitan* (trials and afflictions)." Allāh's Messenger ﷺ said, "I have never seen a day like today in its good and its evil for Paradise and the Hell-fire were displayed in front of me, till I saw them just beyond this wall." Qatāda, when relating this *Hadīth* used to mention the following Verse:

"O you who believe! Ask not about things

(1) (H. 6361) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.

وَكَانَ قَتَادَةُ يَذْكُرُ عِنْدَ هٰذا الحَديثِ هٰذِهِ الآيَةَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾. [راجع: ٩٣]

which, if made plain to you, may cause you trouble..." (V.5:101)

(٣٦) بابُ التعوُّذِ مِنْ غَلَبَةِ الرِّجالِ

(36) CHAPTER. To seek refuge with Allāh from being overpowered by (other) men.

٦٣٦٣ - حدَّثنا قُتَيْبَةُ: حدَّثنا إسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أبي عَمْرٍو مَوْلى المُطَّلِب بْن عَبْدِ اللهِ بْنِ حَنطَب: أنَّهُ سَمِعَ أنَسَ بْنَ مالكٍ يَقولُ: قالَ النَّبِيُّ ﷺ لأبي طَلحَةَ: «التمِسْ لَنا غُلاماً مِنْ غِلمانِكُمْ يَخْدُمُني»، فَخرَجَ بي أبو طَلحَةَ يُرْدِفُني وَراءَهُ فَكُنتُ أخدُمُ رَسُولَ اللهِ ﷺ كُلَّما نَزَلَ. فَكُنتُ أسمَعُهُ يُكْثِرُ أنْ يَقُولَ: «اللَّهُمَّ إنّي أعوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، وَالبُخلِ وَالجُبنِ، وَضَلَعِ الدَّينِ، وَغَلَبَةِ الرِّجالِ». فَلَمْ أزَلْ أخدُمُهُ حَتَّى أقبَلْنا مِنْ خَيبرَ وَأقبلَ بِصَفيَّةَ بِنتِ حُيَيٍّ قَد حازَها، فَكُنتُ أراهُ يُحَوِّي وَراءَهُ بِعَباءَةٍ أوْ كِساءٍ ثُمَّ يُرْدِفُها وَراءَهُ حَتَّى إذا كُنَّا بِالصَّهْباءِ صَنَعَ حَيْساً في نِطَعٍ، ثُمَّ أرْسَلني فَدَعَوْتُ رِجالاً فَأكلوا، وكانَ ذلكَ بِناءَهُ بِها. ثُمَّ أقبَلَ حَتَّى بَدا لَهُ أُحُدٌ، قالَ: «هٰذا جَبَلٌ يُحِبُّنا وَنُحِبُّهُ» فَلَمّا أشرَفَ عَلى المَدينَةِ قالَ: «اللّهُمَّ إنّي أُحَرِّمُ ما بَينَ جَبَلَيها

6363. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "Choose one of your boys to serve me." So Abū Ṭalḥa took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allāh's Messenger ﷺ. Whenever he stayed somewhere, I used to hear him saying very often, "O Allāh! I seek refuge with You (*Allāh*) from worries and grief, from weakness and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Ṣafiyya, the daughter of Ḥuyai whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called Aṣ-Ṣahbā', he prepared (a special meal called) *Ḥais*, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uḥud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Al-Madīna, he said, "O Allāh! I make the land between its (i.e., Al-Madīna's) two mountains a sanctuary, as the Prophet Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless them (the people of Al-Madīna) in their *Mudd* and their *Ṣā'* (units of measuring)."

مِثْلَ ما حَرَّمَ إبراهيمُ مَكَّةَ، اللَّهُمَّ بارِكْ لَهُمْ في مُدِّهِمْ وَصاعِهِمْ». [راجع: ٣٧١]

(37) CHAPTER. To seek refuge (with Allāh) from the punishment of the grave.

(٣٧) بابُ التَّعَوُّذِ مِنْ عَذابِ القَبرِ

6364. Narrated Umm Khālid: I heard the Prophet ﷺ seeking refuge with Allāh from the punishment of the grave.

٦٣٦٤ - حدَّثنا الحُمَيدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا مُوسَى بْنُ عُقْبَةَ قالَ: سَمِعْتُ أمَّ خالِدٍ بِنْتَ خالِدٍ، قالَ: ولَمْ أسمَعْ أحَداً سَمِعَ مِنَ النَّبِيِّ ﷺ غَيرَها، قالَتْ: سَمِعْتُ النَّبيَّ ﷺ يَتَعَوَّذُ مِنْ عَذابِ القَبرِ. [راجع: ١٣٧٦]

6365. Narrated Muṣ'ab: Sa'd used to recommend five (statements) and mentioned that the Prophet ﷺ used to recommend them. (They were:) "O Allāh! I seek refuge with You from miserliness; and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age; and I seek refuge with You from the *Fitnah* (trial and affliction), of this world (i.e., the *Fitnah* of *Ad-Dajjāl*, etc.); and I seek refuge with You from the punishment of the grave."

٦٣٦٥ - حدَّثَنا آدَمُ: حدَّثنا شُعبَةُ: حدَّثَنا عَبدُ المَلِكِ، عَنْ مُصْعَبٍ قالَ: كانَ سَعدٌ يَأمُرُ بِخَمسٍ، وَيَذكُرُهُنَّ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ يَأمُرُ بِهِنَّ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ البُخلِ، وأعُوذُ بِكَ مِنَ الجُبنِ، وأعُوذُ بِكَ أنْ أُرَدَّ إلى أرْذَلِ العُمُرِ، وأعُوذُ بِكَ مِنْ فِتنَةِ الدُّنْيا، - يَعني فِتنَةَ الدَّجّالِ - وَأعُوذُ بِكَ مِنْ عَذابِ القَبرِ». [راجع: ٢٨٢٢]

6366. Narrated 'Āishah رَضِيَ اللهُ عَنها: Two old ladies from among the Jewish ladies entered upon me and said, "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet ﷺ entered upon me, I said, "O Allāh's Messenger! Two old ladies..." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the

٦٣٦٦ - حَدَّثَني عُثمانُ بنُ أبي شَيبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنصُورٍ، عَنْ أبي وائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: دَخَلَتْ عَلَيَّ عَجوزانِ مِنْ عُجُزِ يَهُودِ المَدينَةِ فَقالَتا لي: إنَّ أهلَ القُبورِ يُعَذَّبونَ في قُبورِهِمْ، فَكَذَّبْتُهما ولَمْ أُنْعِمْ أنْ أُصَدِّقَهُما، فَخَرَجَتا

وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ عَجُوزَين، وَذَكَرْتُ لَهُ، فَقالَ: «صَدقَتا، إنَّهُمْ يُعَذَّبونَ عَذاباً تَسمَعُهُ البهائِمُ كُلُّها»، فَما رَأيْتُهُ بَعدُ في صَلاةٍ إلَّا يَتَعَوَّذُ مِنْ عَذابِ القَبرِ. [راجع: ١٠٤٩]

sound resulting from) their punishment." Since then I always saw him seeking refuge with Allāh from the punishment of the grave in his *Ṣalāt* (prayers).

(٣٨) بابُ التعوُّذِ مِنْ فِتْنَةِ المَحْيا وَالمَماتِ

(38) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of life and death.

٦٣٦٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا المُعْتَمِرُ قالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ أنَسَ بْنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقولُ: كانَ نَبِيُّ اللهِ ﷺ يَقولُ: «اللَّهُمَّ إنِّي أعوذُ بكَ مِنَ العَجْزِ وَالكَسَلِ، وَالجُبْنِ وَالهَرَمِ، وَأعوذُ بكَ مِنْ عَذابِ القَبرِ، وَأعوذُ بكَ مِنْ فِتنَةِ المَحْيا وَالمَماتِ». [راجع: ٢٨٢٣]

6367. Narrated Anas bin Mālik رَضِيَ الله عَنهُ: Allāh's Prophet ﷺ used to say, "O Allāh! I seek refuge with You from weakness, and laziness, from cowardice and from senile old age, and I seek refuge with You from the punishment of the grave, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of life and death."

(٣٩) بابُ التَّعوُّذِ مِنَ المَأثَمِ وَالمَغْرَمِ

(39) CHAPTER. To seek refuge with Allāh from all kinds of sins and from being in debt.

٦٣٦٨ - حدَّثَنا مُعَلَّى بْنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ هِشامِ بْنِ عُرْوَةَ عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ ﷺ كانَ يَقولُ: «اللَّهُمَّ إنِّي أعوذُ بكَ مِنَ الكَسَلِ وَالهَرَمِ، وَالمَأثَمِ وَالمَغْرَمِ، وَمِنْ فِتْنَةِ القَبرِ وَعَذابِ القَبرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الغِنا، وَأعوذُ بكَ مِنْ فِتْنَةِ الفَقرِ، وأعوذُ بكَ مِنْ فِتْنَةِ المَسيحِ الدَّجَّالِ. اللَّهُمَّ

6368. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from laziness and from senile old age, from all kinds of sins and from being in debt; from the *Fitnah* (trial and affliction) of the grave and from the punishment in the grave and from the *Fitnah* of Fire and from the punishment in the Fire and from the evil of the *Fitnah* of wealth; and I seek refuge with You from the *Fitnah* of poverty, and I seek refuge with You from the *Fitnah* of *Al-Masīḥ Ad-Dajjāl*. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from

the filth, and let there be a long distance between me and my sins, as You made east and west far from each other."

اغسِلْ عَنِّي خَطاياي بِماءِ الثَّلجِ وَالبرَدِ، وَنَقِّ قَلبِي مِنَ الخَطايا كَما نَقَّيْتَ الثَّوْبَ الأبيضَ مِنَ الدَّنَسِ، وَباعِدْ بَيني وَبَينَ خَطايايَ كَما باعَدْتَ بَينَ المَشرِقِ وَالمَغْرِبِ». [راجع: ٨٣٢]

(40) CHAPTER. To seek refuge with Allāh from cowardice and laziness.

(٤٠) بابُ الاستِعاذَةِ مِنَ الجُبْنِ وَالكَسَلِ،

﴿كُسَالَىٰ﴾ [النساء: ١٤٢] وَكَسالى وَاحِدٌ.

6369. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from worry and grief, from weakness and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men."
[See *Hadīth* No. 6363.]

٦٣٦٩ - **حدَّثنا** خالِدُ بْنُ مَخْلَدٍ: حدَّثنا سُلَيمانُ قالَ: حدَّثني عَمْرُو بْنُ أبي عَمْرٍو قالَ: سمِعتُ أَنَسَ بنَ مَالِكٍ قالَ: كانَ النَّبِيُّ ﷺ يَقولُ: «اللَّهُمَّ إنِّي أعوذُ بكَ مِنَ الهَمِّ والحَزَنِ، والعَجْزِ والكَسَلِ، والجُبنِ والبُخلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجالِ».

(41) CHAPTER. To seek refuge with Allāh from miserliness.

(٤١) بابُ التَّعَوُّذِ مِنَ البُخلِ،

البُخلُ والبَخَلُ وَاحِدٌ، مِثلُ الحُزْنِ وَالحَزَنِ.

6370. Narrated Muṣ'ab bin Sa'd: Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما used to recommend these five (statements) and say that the Prophet ﷺ said so (and they are): "O Allāh! I seek refuge with You from miserliness, and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the *Fitnah* (trial and affliction) of this world, and I seek refuge with You from the punishment in the grave."

٦٣٧٠ - **حدَّثني** مُحَمَّدُ بْنُ المُثَنَّى: حدَّثني غُنْدَرٌ قالَ: حدَّثنا شُعبَةُ، عَنْ عَبدِ الملكِ بْنِ عُمَيرٍ، عَنْ مُصْعَبِ بْنِ سَعدٍ، عَنْ سَعدِ بْنِ أبي وَقّاصٍ رَضِيَ اللهُ عَنْهُ: كانَ يَأمُرُ بِهٰؤُلاءِ الخَمسِ وَيُخْبِرُهُنَّ عَنِ النَّبِيِّ ﷺ: «اللَّهُمَّ إنِّي أعوذُ بكَ مِنَ البُخْلِ، وَأعوذُ بكَ مِنَ الجُبنِ،

وَأعُوذُ بِكَ أنْ أُرَدَّ إلى أرْذَلِ العُمُرِ، وَأعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنيا، وَأعُوذُ بِكَ مِنْ عَذابِ القَبرِ». [راجع: ٢٨٢٢]

(42) CHAPTER. To seek refuge with Allāh from senile old age.

(٤٢) بابُ التَّعَوُّذِ مِنْ أرْذَلِ العُمُرِ،

﴿أَرَاذِلُنَا﴾ [هود: ٢٧]: سُقَّاطُنَا.

6371. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ used to seek refuge with Allāh saying, "O Allāh! I seek refuge with You from laziness, and I seek refuge with You from cowardice, and I seek refuge with You from senile old age, and I seek refuge with You from miserliness."

٦٣٧١ - **حدَّثنا** أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ يَقُولُ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الكَسَلِ، وأعُوذُ بِكَ مِنَ الجُبْنِ، وأعُوذُ بِكَ مِنَ الهَرَمِ، وأعُوذُ بكَ مِنَ البُخلِ». [راجع: ٢٨٢٣]

(43) CHAPTER. To invoke Allāh to take away epidemic and diseases.

(٤٣) بابُ الدُّعاءِ بِرَفْعِ الوَباءِ والوَجَعِ

6372. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ said, "O Allāh! Make us love Al-Madīna as You made us love Makkah, or more, and transfer the fever that is in it to Al-Juḥfa. O Allāh! Bless our *Mudd* and our *Ṣa'* (units of measuring)."

٦٣٧٢ - **حدَّثنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبيُّ ﷺ: «اللَّهُمَّ حَبِّبْ إلَيْنا المَدينَةَ كَما حَبَّبْتَ إلَيْنا مَكَّةَ أو أشَدَّ، وانْقُلْ حُمَّاها إلى الجُحْفَةِ، اللَّهُمَّ بارِكْ لَنا في مُدِّنا وصَاعِنا». [راجع: ١٨٨٩]

6373. Narrated 'Āmir bin Sa'd that his father said, "In the year of *Ḥajjat-ul-Wadā'*, the Prophet ﷺ paid me a visit while I was suffering from an ailment that had brought me on the verge of death. I said, 'O Allāh's Messenger! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter.

٦٣٧٣ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ قالَ: أخْبرَنا ابنُ شِهابٍ، عَنْ عامِرِ بنِ سَعْدٍ: أنّ أباهُ قالَ: عادَني رَسُولُ اللهِ ﷺ في حَجَّةِ الوَداعِ مِنْ شَكْوَى

أشفَيْتُ مِنها عَلى المَوْتِ، فَقُلْتُ: يا رَسُولَ اللهِ، بَلَغَ بي ما تَرى مِنَ الوَجَعِ وأنا ذُو مالٍ وَلا يَرِثُني إلَّا بِنْتٌ لي وَاحِدَةٌ، أفأتَصَدَّقُ بِثُلُثَيْ مالِي؟ قالَ: «لا»، قُلْتُ: فِبِشَطْرِهِ؟ قالَ: «الثُّلُثُ كَثِيرٌ، إنَّكَ أن تَذَرَ وَرَثَتَكَ أغْنِياءَ خَيْرٌ مِنْ أن تَدَعَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وإنَّكَ لَن تُنْفِقَ نَفَقَةً تَبْتَغي بِها وَجْهَ اللهِ إلَّا أُجِرْتَ حتَّى ما تَجعَلُ في فِي امْرأتِكَ». قُلْتُ: يَا رَسُولَ الله أُخَلَّفُ بَعْدَ أصحَابي؟ قالَ: «إنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغي بِهِ وَجْهَ اللهِ إلَّا ازْدَدْتَ دَرَجَةً وَرِفْعَةً، ولَعَلَّكَ تُخَلَّفُ حتَّى يَنْتَفِعَ بِكَ أقْوامٌ ويُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أمْضِ لأصحَابي هِجْرَتَهُمْ، وَلا تَرُدَّهُمْ عَلى أعقابِهِمْ، لٰكِنِ البائِسُ سَعْدُ بنُ خَوْلَةَ»، قالَ سَعْدٌ: رَثى لَهُ رَسُولُ الله ﷺ مِنْ أن تُوُفِّيَ بِمكَّةَ.

Shall I give two-third of my property in charity?' He said, 'No.' I said, 'Then half of it?' He said, 'Even one-third is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allāh's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allāh's Messenger! Will I be left behind my companions (in Makkah)?' He said, 'If you remain behind, whatever good deeds you will do for Allāh's sake, will raise and upgrade you to a higher position (in Allāh's Consideration). May be you will live longer so that some people may benefit by you, and some others may get harmed by you. O Allāh! Complete the emigration of my companions and do not turn them on their heels;[1] But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah).'" Allāh's Messenger ﷺ lamented (or pitied) for him as he died in Makkah.

[See Vol. 5, *Hadīth* No. 4409]

(٤٤) بابُ الاسْتِعاذَةِ مِنْ أرْذَلِ العُمُرِ، وَمِنْ فِتْنَةِ الدُّنْيا، وَمِنْ فِتْنَةِ النَّارِ

(44) CHAPTER. To seek refuge with Allāh from senile old age and from the *Fitnah* (trial and affliction), of this world and from the *Fitnah* of the Hell-fire.

٦٣٧٤ - حَدَّثَني إسحاقُ بنُ إبراهيمَ: أنْبَأنَا الحُسَينُ، عَنْ زائِدَةَ، عَنْ عَبدِ الملكِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أبيهِ قالَ: تَعَوَّذوا بِكَلِماتٍ كانَ النَّبيُّ ﷺ يَتَعَوَّذُ بهِنَّ: «اللَّهُمَّ إنِّي

6374. Narrated Sa'd: Seek refuge with Allāh by saying the words which the Prophet ﷺ used to say while seeking refuge with Allāh: "O Allāh! I seek refuge with You from cowardice, and I seek refuge with You from miserliness, and I seek refuge with You from being sent back to (reaching a

(1) (H. 6373) The Prophet ﷺ wished that none of the Emigrants should die somewhere other than Al-Madīna, the place of their emigration.

degraded) senile old age, and seek refuge with You from the *Fitnah* (trial and affliction) of this world, and from the punishment in the grave."

أعوذُ بكَ مِنَ الجُبنِ، وأعوذُ بكَ مِنَ البُخْلِ، وأعوذُ بكَ مِنْ أن أُرَدَّ إلى أرذَلِ العُمُرِ، وأعوذ بكَ مِنْ فِتْنَهِ الدّنيا وَعَذابِ القَبرِ». [راجع: ٢٨٢٢]

6375. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from laziness, from senile old age, from being in debt, and from committing sins. O Allāh! I seek refuge with You from the punishment of the Fire, the *Fitnah* (trial and affliction) of the Fire, and the *Fitnah* (trial and affliction) of the grave, the punishment in the grave, and the evil of the *Fitnah* of the wealth, the evil of the *Fitnah* of poverty and from the evil of the *Fitnah* caused by *Al-Masīḥ Ad-Dajjāl*. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the east and the west from each other."

٦٣٧٥ - **حدَّثنا** يَحيَى بنُ مُوسَى: حدَّثَنا وَكيعٌ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ: أنَّ النَّبيَّ ﷺ كانَ يَقُولُ: «اللَّهُمَّ إنّي أعوذُ بكَ مِنَ الكَسَلِ وَالهَرَمِ، والمَغرَمِ وَالمأثَم. اللَّهُمَّ إنّي أعوذُ بكَ مِن عَذابِ النَّارِ، وَفِتْنَةِ النَّارِ، وَفِتْنَةِ القَبْرِ وَعَذابِ القَبرِ، وَشَرِّ فِتْنَةِ الغِنَا، وَشَرِّ فِتْنَةِ الفَقرِ، وَمِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجّالِ. اللَّهُمَّ اغسِلْ خَطايايَ بماءِ الثَّلجِ وَالبَرَدِ، وَنَقِّ قَلبي مِنَ الخَطايا كما يُنَقّى الثَّوْبُ الأبيضُ مِنَ الدَّنَسِ، وَباعِدْ بَيني وبَينَ خَطايايَ كما باعَدْتَ بَينَ المَشرِقِ وَالمَغرِبِ». [راجع: ٨٣٢]

(45) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction etc.) of wealth.

(٤٥) بابُ الاستِعاذَةِ مِنْ فِتْنَةِ الغِنَا

6376. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to seek refuge with Allāh (by saying), "O Allāh! I seek refuge with You from the *Fitnah* (trial and affliction) of the Fire and from the punishment in the Fire, and I seek refuge with You from the *Fitnah* of the grave, and I seek refage with you from the punishment in the grave, and I seek refuge with You from the *Fitnah* of wealth, and I seek refuge with You from the *Fitnah* of poverty, and I seek refuge with You from the *Fitnah* of *Al-Masīḥ Ad-Dajjāl*."

٦٣٧٦ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا سَلَّامُ بنُ أبي مُطيعٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ خالَتِهِ: أنَّ النَّبيَّ ﷺ كانَ يَتَعَوَّذُ: «اللَّهُمَّ إنّي أعوذُ بكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذابِ النَّارِ، وَأعوذُ بكَ مِنْ فِتْنَةِ القَبرِ، وأعوذُ بكَ مِنْ عَذابِ القَبرِ، وَأعوذُ بكَ مِنْ فِتْنَةِ الغِنا، وَأعوذُ بكَ

مِنْ فِتْنَةِ الفَقْرِ، وأعوذُ بكَ مِنْ فِتْنَةِ المسيحِ الدَّجَّالِ». [راجع: ٨٣٢]

(٤٦) بابُ التعوُّذِ مِنْ فِتْنَةِ الفقرِ

٦٣٧٧ - حدَّثنا مُحَمَّدٌ: أخْبَرَنا أبو مُعاوِيَةَ: حَدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إنِّي أعوذُ بكَ مِنْ فِتْنَةِ النَّارِ وَعَذابِ النَّارِ، وَفِتْنَةِ القَبرِ وَعَذابِ القَبرِ، وشَرِّ فِتْنَةِ الغِنَا وَشَرِّ فِتْنَةِ الفَقرِ. اللَّهُمَّ إنِّي أعوذُ بكَ مِن شَرِّ فِتْنَةِ المَسيحِ الدَّجّالِ. اللهُمَّ اغسِلْ قَلبِي بماءِ الثَّلجِ وَالبرَدِ، وَنَقِّ قَلبِي مِنَ الخَطايا كما نَقَّيْتَ الثَّوبَ الأبيَضَ مِنَ الدَّنَسِ. وَباعِدْ بَيني وَبَينَ خَطايايَ كما باعَدتَ بَينَ المَشرِقِ وَالمَغرِبِ. اللَّهُمَّ إنِّي أعوذُ بكَ مِنَ الكَسَلِ وَالمأثَمِ وَالمَغْرَمِ». [راجع: ٨٣٢]

(٤٧) بابُ الدُّعاءِ بِكَثْرَةِ المالِ وَالْوَلَدِ مَعَ البرَكَةِ

٦٣٧٨، ٦٣٧٩ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أنَسٍ، عَنْ أمِّ سُلَيمٍ أنَّها قالَتْ: يا رَسُولَ اللهِ، أنَسٌ خادِمُكَ ادْعُ اللهَ له، قالَ: «اللَّهُمَّ أكثِرْ مالَهُ وَولدَهُ، وَبارِكْ لهُ فِيما أعطيتَهُ». وَعَنْ هِشامِ بنِ زَيدٍ:

(46) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of poverty.

6377. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from the *Fitnah* (trial and affliction, etc.) of the Fire, the punishment of the Fire, the *Fitnah* of the grave, punishment of the grave, and the evil of the *Fitnah* of wealth, and the evil of the *Fitnah* of poverty. O Allāh! I seek refuge with You from the evil of the *Fitnah* of *Al-Masīḥ Ad-Dajjāl*. O Allāh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the east and west far away from each other. O Allāh! I seek refuge with You from laziness, sins, and from being in debt."

(47) CHAPTER. The invocation (to invoke Allāh) for an increase in wealth and offspring, and for Allāh's Blessing.

6378, 6379. Narrated Umm Sulaim that she said, "O Allāh's Messenger! Anas is your servant; so please invoke for Allāh's Blessing for him." The Prophet ﷺ said, "O Allāh! Increase his wealth and offspring and bless (for him) whatever You give him."

سَمِعتُ أنَسَ بنَ مالِكٍ مِثلَهُ.
[راجع: ١٩٨٢]

CHAPTER. To invoke Allāh for an increase of offspring, along with His Blessings.

بابُ الدُّعاءِ بِكثرَةِ الوَلَدِ مَعَ البَركَةِ

6380, 6381. Narrated Anas رَضِيَ الله عَنْهُ: Umm Sulaim said (to the Prophet ﷺ), "Anas is your servant; so please invoke for Allāh's Blessings for him." He ﷺ said "O Allāh! Increase his wealth and offspring, and bless (for him) whatever You give him."

٦٣٨٠، ٦٣٨١ - حدَّثَنا أبو زَيْدٍ سَعيدُ بن الرَّبيعِ: حدَّثنا شُعبَة، عَنْ قَتادَةَ قالَ: سَمِعتُ أنساً رَضِيَ الله عَنْهُ قالَ: قالَتْ أمُّ سُلَيم: أنَسٌ خادِمُكَ ادْعُ الله لَهُ، قالَ: «اللَّهُمَّ أكثِرْ مالَهُ ووَلَدَهُ، وَبارِكْ لَهُ فِيما أعطَيتَهُ». [راجع: ١٩٨٢]

(48) CHAPTER. The invocation on making *Istikhārah* (an appeal to Allāh to guide you on the right path as regards a certain matter).

(٤٨) بابُ الدُّعاءِ عِندَ الاستِخارَةِ

6382. Narrated Jābir رَضِيَ الله عَنْهُ: The Prophet ﷺ used to teach us the *Istikhārah* for every matter as he used to teach us the *Sūrah* from the Qur'ān. (He used to say), "If anyone of you intends to do something, he should offer a two *Rak'a* prayer other than the obligatory *Ṣalāt* (prayer), and then say: *'Allāhumma innī astakhiruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min faḍlikal-'aẓīm, fainnaka taqdiru wa lā aqdiru, wa talamu wa lā a'lamu, wa Anta 'Allāmul-Ghuyūb. Allāhumma in kunta ta'lamu anna hādhal-amra khairun lī fī dīnī wa ma'āshī wa 'āqibati amrī* (or said: *fī 'ājili amrī wa ājilihī) faqdurhu lī. Wa in kunta ta'lamu anna hādhal-amra sharrun lī fī dīnī wa ma'āshī wa 'āqibati amrī* (or said: *fī'ājili amrī wa ājilihī) faṣrifhu 'annī waṣ-rifnī 'anhu, waqdur lī al-khaira ḥaithu kāna, thumma raḍḍinī bihi.*[1] Then he should mention his matter (need)."

٦٣٨٢ - حدَّثَنا مُطَرِّفُ بْنُ عَبدِ اللهِ أبو مُصْعَبٍ: حدَّثَنا عَبدُ الرَّحْمٰنِ بنُ أبي المَوالِ، عَنْ مُحَمَّدِ بنِ المُنكَدِرِ، عَنْ جابِرٍ رَضِيَ الله عَنْهُ قالَ: كانَ النَّبيُّ ﷺ يُعلِّمُنا الاستِخارَةَ في الأُمورِ كُلِّها كالسُّورَةِ مِنَ القُرْآنِ: «إذا هَمَّ أحدُكم بالأمْرِ فَلْيَرْكَعْ رَكْعتَينِ مِنْ غَيرِ الفريضةِ ثُمَّ يَقُولُ: اللَّهُمَّ إنّي أستَخيرُكَ بِعلمِكَ، وَأستَقْدِرُكَ بِقُدْرَتِكَ، وَأسألُكَ مِنْ فَضْلكَ العَظيم، فإنَّكَ تَقدِرُ وَلا أقدِرُ، وَتعلمُ وَلا أعلمُ، وَأنتَ علَّامُ الغُيوبِ. اللَّهُمَّ إنْ كُنتَ تَعلمُ أنَّ هٰذا

(1) (H. 6382) 'O Allāh! I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your great favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all=

الأمْرَ خَيرٌ لي في دِيني وَمَعاشِي وعاقِبَةِ أمْري - أو قالَ: في عاجِلِ أمْري وَآجِلِهِ - فاقْدُرْهُ لي. وَإنْ كُنتَ تَعلمُ أنَّ هٰذا الأمْرَ شَرٌّ لي في دِيني وَمَعاشِي وَعاقِبَةِ أمْري - أوْ قالَ: في عاجِلِ أمْري وَآجِلِهِ - فاصرِفْهُ عَنِّي وَاصرِفْني عَنْهُ، واقْدُرْ لي الخَيرَ حَيْثُ كانَ، ثُمَّ رَضِّني بِهِ. وَيُسَمِّي حاجَتَهُ». [راجع: ١١٦٢]

(49) CHAPTER. Invoking Allāh while performing ablution.

(٤٩) بابُ الدُّعاءِ عِندَ الوُضُوءِ

6383. Narrated Abū Mūsa: The Prophet ﷺ asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allāh! Forgive 'Ubaid Abī 'Āmir." I saw the whiteness of his armpits (while he was raising his hands) and he (ﷺ) added, "O Allāh! Upgrade him over many of your human creatures on the Day of Resurrection."

٦٣٨٣ - حدَّثَني مُحَمَّدُ بْنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدِ بْنِ عَبدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي موسَى قالَ: دَعا النَّبِيُّ ﷺ بِماءٍ فَتَوَضَّأَ بِهِ، ثُمَّ رفَعَ يَدَيْهِ فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيدٍ أبي عامِرٍ، ورَأيتُ بَياضَ إبْطَيهِ. فَقالَ: «اللَّهُمَّ اجعَلْهُ يَوْمَ القِيامَةِ فَوْقَ كَثيرٍ مِنْ خَلقِكَ مِنَ النَّاسِ». [راجع: ٢٨٨٤]

(50) CHAPTER. Invoking Allāh while ascending a high place.

(٥٠) بابُ الدُّعاءِ إذا عَلا عَقَبَةً

6384. Narrated Abū Mūsa: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we

٦٣٨٤ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ

=hidden matters. O Allāh, if You know that this matter is good for me in my religion my livelihood, and for my life in the Hereafter (or said: for my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: for my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.'

أيُّوبَ، عَنْ أبي عُثمانَ، عَنْ أبي موسَى قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ فَكُنَّا إذا عَلَوْنا كَبَّرْنا، فَقالَ النَّبِيُّ ﷺ: «أيُّها النَّاسُ، ارْبَعوا عَلى أنْفُسِكُمْ فإنَّكُمْ لا تَدْعُونَ أصَمَّ وَلا غائِباً، وَلٰكِنْ تَدْعُونَ سَميعاً بَصِيراً»، ثُمَّ أتَى عَلَيَّ وَأنا أقولُ في نَفْسِي: لا حَوْلَ وَلا قُوَّةَ إلاَّ باللهِ، فَقالَ: «يا عَبدَ اللهِ بْنَ قَيْسٍ، قُلْ: لا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ، فإنَّها كَنْزٌ مِنْ كُنوزِ الجَنةِ، أوْ قالَ: ألا أدُلُّكَ عَلى كَلِمَةٍ هيَ كَنْزٌ مِنْ كُنوزِ الجَنَّةِ؟ لا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ». [راجع: ٢٩٩٢]

used to say *Takbīr*(1) (in a loud voice). The Prophet ﷺ said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but you are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "*Lā ḥaula wa lā quwwata illā billāh*." He said, "O 'Abdullāh bin Qais! Say: '*Lā ḥaula wa lā quwwata illā billāh*,' for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: *Lā ḥaula wa lā quwwata illā billāh*."(2)

(٥١) **بابُ الدُّعَاءِ إذا هَبَطَ وَادِياً،**

فيهِ حَديثُ جابِرٍ رَضِيَ اللهُ عَنْهُ.

(51) CHAPTER. Invoking Allāh while going down a valley.

In this respect there is a narration from Jābir رَضِيَ اللهُ عَنْهُ.

(٥٢) **بابُ الدُّعاءِ إذا أرَادَ سَفَراً أوْ رَجَعَ،**

فيهِ يَحْيَى بْنُ أبي إسحاقَ عَنْ أنَسٍ.

(52) CHAPTER. The invocation while going on a journey or returning from a journey.

In this respect there is a narration from Anas.

٦٣٨٥ - **حدَّثَنا** إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنْ عبدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ إذا قَفَلَ مِنْ غَزْوٍ أوْ حَجٍّ أوْ عُمْرَةٍ يُكَبِّرُ عَلى كُلِّ شَرَفٍ مِنَ الأرْضِ ثَلاثَ تَكبيراتٍ، ثُمَّ

6385. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever Allāh's Messenger ﷺ returned from a Ghazwa or *Ḥajj* or *'Umra*, he used to say, "*Allāhu-Akbar*", three times whenever he went up a high place and then he used to say, "*Lā ilāha illallāhu Waḥdahu lā sharīka lahū, lahūl-mulku wa lahul-ḥamdu, wa Huwa 'alā kulli shai'in Qadīr. Āyibūna tā'ibūna, 'ābidūna lirabbinā ḥāmidūn. Ṣadaqallāhu*

(1) (H. 6384) *'Allāhu Akbar'* (Allāh is the Most Great).
(2) (H.6384) There is neither might nor power except with Allāh.

wa'dahū, wa naṣara 'abdahū, wa hazamal-aḥzāba Waḥdahū."(1)

يَقُولُ: «لا إِلٰهَ إِلَّا اللهُ وَحدَهُ لا شَرِيكَ لهُ، لهُ المُلكُ وَلهُ الحَمدُ، وَهُوَ عَلى كُلِّ شَيءٍ قَدِيرٌ. آيبونَ تائِبونَ، عابِدونَ لِرَبِّنا حامِدونَ، صَدقَ اللهُ وَعدَهُ، ونَصرَ عَبدَهُ، وهَزَمَ الأحزابَ وَحدَهُ». [راجع: ١٧٩٧]

(53) CHAPTER. Invocation for a bridegroom.

(٥٣) باب الدُّعاءِ للمُتزَوِّجِ

6386. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ, seeing a yellow mark (of perfume) on the clothes of 'Abdur-Raḥmān bin 'Auf, said, "What about you?" 'Abdur-Raḥmān replied, "I have married a woman with a *Mahr* of gold equal to a date-stone." The Prophet ﷺ said, "May Allāh bestow His Blessing on you (in your marriage). Give a *Walīma* (wedding banquet) even with one sheep."

٦٣٨٦ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: رَأى النَّبِيُّ ﷺ عَلى عَبدِ الرَّحْمٰنِ بنِ عَوْفٍ أَثَرَ صُفرَةٍ فَقالَ: «مَهْيَمْ، أَوْ مَهْ؟»، قالَ: تَزَوَّجتُ امرأَةً على وَزْنِ نَواةٍ مِنْ ذَهَبٍ، فَقالَ: «بارَكَ اللهُ لكَ، أَوْلِمْ وَلَوْ بِشاةٍ». [راجع: ٢٠٤٩]

6387. Narrated Jābir رَضِيَ الله عَنْهُ: My father died and left behind seven or nine daughters, and I married a matron. The Prophet ﷺ said, "Did you get married, O Jābir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them."

٦٣٨٧ - **حدَّثَنا** أبو النُّعمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرٍو، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: هَلكَ أَبي وتَرَكَ سَبعَ أَوْ تِسعَ بَناتٍ فَتزَوَّجتُ امرَأَةً فَقالَ النَّبِيُّ ﷺ: «تزوَّجتَ يا جابِرُ؟» قُلتُ: نعم، قالَ: «بِكْراً أَمْ ثَيِّباً؟» قُلتُ: ثَيِّبٌ، قالَ: «هَلَّا جارِيَةً تُلاعِبُها وتُلاعِبُكَ؟ أَوْ تُضاحِكُها وتُضاحِكُكَ؟» قُلتُ: هَلكَ أَبي فتَرَكَ

(1) (H. 6385) None has the right to be worshipped but Allāh, the One and has no partner. To Him belongs the kingdom, and all praise be to Him, and He is Omnipotent. We are returning from our journeys with repentance and worshipping and praising our Lord. He (Allāh) has fulfilled His Promise and helped His slave, and He Alone defeated all the Confederates (of disbelievers).

سَبعَ أوْ تِسعَ بَناتٍ، فَكَرِهتُ أنْ أجيئَهُنَّ بمِثلِهِنَّ فتزوَّجتُ امرأةً تَقومُ عَليهِنَّ، قالَ: «فَبارَكَ الله عَلَيْكَ».

لَمْ يَقُلِ ابْنُ عُيَيْنَةَ ومُحَمَّدُ بْنُ مُسلِمٍ عَنْ عَمْرٍو: «بارَكَ الله عَلَيْكَ». [راجع: ٤٤٣]

He said, "May Allāh bestow His Blessing on you."

(٥٤) باب ما يَقولُ إذا أتَى أهْلَهُ

(54) CHAPTER. What one should say before having sexual intercourse with his wife.

٦٣٨٨ - حدَّثَني عُثمانُ بنُ أبي شَيبَةَ: حدَّثنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ سالمٍ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قالَ: قالَ النَّبيُّ ﷺ: «لو أنَّ أحَدَهُمْ إذا أرادَ أنْ يأتيَ أهْلَهُ قالَ: باسمِ اللهِ، اللهُمَّ جَنِّبْنا الشَّيْطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فإنَّهُ إنْ يُقَدَّرْ بَينهُما وَلَدٌ في ذلكَ لَمْ يَضُرَّهُ شَيْطانٌ أبَداً». [راجع: ١٤١]

6388. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: *'Bismillāh, Allāhumma jannibnash-shaiṭāna, wa jannibish-shaiṭāna mā razaqtanā,'*(1) and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child."

(٥٥) بابُ قَوْلِ النَّبيِّ ﷺ: «رَبَّنا آتِنا في الدُّنْيا حَسَنَةً»

(55) CHAPTER. The statement of the Prophet ﷺ: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from this torment of the Fire!" (V.2:201)

٦٣٨٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوارِثِ، عَنْ عَبدِ العَزيزِ، عَنْ أنَسٍ قالَ: كانَ أكثَرُ دُعاءِ النَّبيِّ ﷺ: «اللَّهُمَّ آتِنا في الدُّنْيا حَسَنَةً وفي الآخِرَةِ حَسَنَةً وَقِنا عَذابَ النَّارِ». [راجع: ٤٥٢٢]

6389. Narrated Anas رَضِيَ اللهُ عَنْهُ: The most frequent invocation of the Prophet ﷺ was: "O Allāh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (V.2:201)

(1) (H. 6388) In the Name of Allāh; O Allāh! Protect us from Satan and prevent Satan from approaching the child You may bestow us with.

(56) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of the world.

(٥٦) **بابُ التَّعوُّذِ مِنْ فِتْنَةِ الدُّنْيا**

6390. Narrated Sa'd bin Abī Waqqās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to teach us these words as he used to teach us the Book (the Qur'ān): "O Allāh! I seek refuge with you from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the *Fitnah* (trial and affliction) of the world and from the punishment in the grave."

٦٣٩٠ - **حدَّثَنا** فَرْوَةُ بْنُ أبي المَغراءِ: حدَّثَنا عَبِيدَةُ هو ابنُ حُمَيْدٍ، عَنْ عَبدِ الملكِ بْنِ عُمَيرٍ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أبي وَقّاصٍ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ يُعَلِّمُنا هٰؤُلاءِ الكَلِماتِ كما تُعَلَّمُ الكِتابَةُ: «اللَّهُمَّ إنِّي أعوذُ بكَ مِنَ البُخْلِ، وَأعُوذُ بِكَ مِنَ الجُبْنِ وَأَعُوذُ بِكَ مِنْ أنْ نُرَدَّ إلَى أرْذَلِ العُمُرِ، وَأعوذُ بكَ مِنْ فِتْنَةِ الدُّنْيا، وَعَذابِ القَبرِ». [راجع: ٢٨٢٢]

(57) CHAPTER. To repeat the invocation.

(٥٧) **بابُ تكريرِ الدُّعاءِ**

6391. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (Allāh) (for a remedy). Then (one day) he said, "O 'Āishah! Do you know that Allāh has advised me as to the problem I consulted Him about?" 'Āishah said, "O Allāh's Messenger! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labīd bin Al-A'ṣam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The

٦٣٩١ - **حَدَّثَني** إبراهيمُ بْنُ المُنذِرِ: حدَّثَنا أَنَسُ بْنُ عِياضٍ، عنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ طُبَّ حَتَّى إنَّهُ لَيُخَيَّلُ إليهِ أنهُ قَدْ صَنَعَ الشَّيْءَ وَما صَنَعَهُ. وأنَّهُ دَعا رَبَّه، ثُمَّ قالَ: «أشَعَرْتِ أنَّ اللهَ قَدْ أفْتاني فيما استَفْتَيْتُهُ فِيهِ؟» فقالَتْ عائِشَةُ: وَمَا ذاكَ يا رَسُولَ اللهِ؟ قالَ: «جاءَني رَجُلانِ فَجَلَسَ أحَدُهُما عِنْدَ رَأسِي وَالآخَرُ عِنْدَ رِجْليَّ، فَقالَ أحَدُهُما لِصَاحِبِهِ: ما وَجَعُ الرَّجُلِ؟ قالَ: مَطبوبٌ. قالَ: مَنْ طَبَّهُ؟ قالَ: لَبِيدُ بْنُ الأعصَمِ، قالَ: في ماذا؟ قالَ:

former asked, 'Where is that?' The latter replied, 'It is in Dharwān." Dharwān was a well in the dwelling place of the (tribe of) Banī Zuraiq. Allāh's Messenger ﷺ went to that well and returned to 'Āishah, saying, "By Allāh, the water (of the well) was as red as the infusion of *Ḥinnā*,[1] and the date-palm trees looked like the heads of devils." 'Āishah added, "Allāh's Messenger ﷺ came to me and informed me about the well. I asked the Prophet ﷺ, 'O Allāh's Messenger, why didn't you take it out?' He said, 'As for me, Allāh has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).' "

Narrated Hishām's father: 'Āishah said, "Allāh's Messenger ﷺ was bewitched, so he invoked Allāh repeatedly requesting Him to cure him (from that magic)." Hishām then narrated the above narration.

[See Vol. 7, *Ḥadīth* No. 5763, 5765]

فِي مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلْعَةٍ، قالَ: فَأَيْنَ هُوَ؟ قالَ: في ذَرْوانَ. وذَروانُ» بِئْرٌ في بَني زُرَيقٍ. قالَتْ: فَأَتاها رَسُولُ اللهِ ﷺ ثُمَّ رَجَعَ إلى عائِشَةَ، فَقالَ: «وَاللهِ لَكَأَنَّ ماءَها نُقاعَةُ الْحِنَّاءِ، وَلَكَأَنَّ نَخْلَها رُؤُوسُ الشَّياطِينِ»، قالَتْ: فأتَى رَسُولُ اللهِ ﷺ فَأخبرَها عَنِ البئرِ، فَقُلْتُ: يا رَسُولَ اللهِ، فَهلَّا أخرَجْتَهُ؟ قالَ: «أَمَّا أنا فَقَدْ شَفاني اللهُ وَكَرِهتُ أَنْ أُثيرَ عَلى النَّاسِ شَرّاً». زادَ عيسَى بْنُ يُونُسَ وَاللَّيْثُ بنُ سَعْيد، عَنْ هِشام، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: سُحِرَ رسُولُ الله ﷺ فَدَعا وَدَعا، وَساقَ الحَديثَ. [راجع: ٣١٧٥]

(58) CHAPTER. To invoke Allāh against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)].

(٥٨) بابُ الدُّعاءِ عَلى المُشرِكِينَ،

And Ibn Mas'ūd said, "The Prophet ﷺ said, "O Allāh! Help me against them by sending seven years (of drought) upon them (the infidels), like the seven years (of drought) of the (days of Prophet) Yūsuf (Joseph)." He also said, "O Allāh! Destroy Abū Jahl."

And Ibn 'Umar said, "The Prophet ﷺ invoked Allāh in the *Ṣalāt* (prayer), saying, 'O Allāh! Curse so-and-so and so-and-so, till Allāh revealed: "Not for you (O Muḥammad ﷺ but for Allāh) is the decision." (V.3:128)

وقالَ ابْنُ مَسْعودٍ: قالَ النَّبِيُّ ﷺ: «اللَّهُمَّ أَعِنِّي عَلَيهِم بِسَبعٍ كَسَبعِ يُوسُفَ». وَقالَ: «اللَّهُمَّ عَلَيكَ بِأَبي جَهْلٍ»، وَقالَ ابْنُ عُمَرَ: دَعا النَّبِيُّ ﷺ في الصَّلاةِ وَقالَ: «اللَّهُمَّ الْعَنْ فُلاناً وَفُلاناً» حَتَّى أنزَلَ اللهُ عَزَّ وَجَلَّ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾ [آل عمران: ١٢٨].

6392. Narrated Ibn Abī Aufā رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ asked for Allāh's

٦٣٩٢ - **حدَّثَنا** ابْنُ سَلامٍ: أخبرَنا

(1) (H. 6391) *Al-Ḥinnā*: (Henna) a kind of plant used for dyeing hair.

Wrath upon the *Ahzāb* (Confederates), saying, "O Allāh, the Revealer of the Holy Book, and the One Swift at reckoning! Defeat the Confederates. Defeat them and shake them."

وَكِيعٌ، عَنِ ابْنِ أَبِي خالِدٍ قالَ: سَمِعتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُما قالَ: دَعا رَسُولُ اللهِ ﷺ عَلى الأَحْزابِ، فقالَ: «اللَّهُمَّ مُنزِلَ الكِتابِ، سَرِيعَ الحِسابِ، اهْزِمِ الأَحْزابَ، اهْزِمْهُمْ وزَلزِلْهُمْ». [راجع: ٢٩٣٣]

6393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ said, "*Sami'allāhu liman hamidah* (Allāh heard him who sent his praises to Him)" in the last *Rak'a* of the *'Ishā'* prayer, he used to invoke Allāh, saying, "O Allāh! Save 'Aiyyāsh bin Abī Rabī'a. O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh! Save the weak people among the believers. O Allāh! Be hard on the tribe of Mudar. O Allāh! Inflict years of drought upon them like the years (of drought) of (the Prophet) Yūsuf (Joseph)."

٦٣٩٣ - حدَّثَنا مُعاذُ بْنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إذا قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» في الرَّكعَةِ الآخِرَةِ مِنْ صَلاةِ العِشاءِ قَنَتَ: «اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشامٍ، اللَّهُمَّ أَنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطأَتَكَ عَلى مُضَرَ، اللهُمَّ اجعَلْها عَلَيهِمْ سِنِينَ كَسِنِي يُوسُفَ». [راجع: ٧٩٧]

6394. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent a *Sarīya*[1] consisting of men called *Al-Qurrā'*, and all of them were martyred. I had never seen the Prophet ﷺ so sad over anything as he was over them. So he said *Qunūt* [invocation in the *Salāt* (prayer)] for one month in the *Fajr* prayer, invoking for Allāh's Wrath upon the tribe of 'Usaiyya and he used to say, "The people of Usaiyya have disobeyed Allāh and His Messenger."

٦٣٩٤ - حدَّثَنا الحَسَنُ بْنُ الرَّبِيعِ: حدَّثَنا أبو الأَحْوَصِ، عَنْ عاصِمٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً يُقالُ لَهُمُ: القُرَّاءُ، فأُصِيبوا فَما رَأَيتُ النَّبِيَّ ﷺ وَجَدَ عَلى شَيْءٍ ما وَجَدَ عَلَيهِمْ، فَقَنَتَ شَهْراً في صَلاةِ الفَجْرِ، ويَقولُ: «إنَّ عُصَيَّةَ عَصَتِ اللهَ وَرَسُولَهُ». [راجع: ١٠٠١]

(1) (H. 6394) *Sarīya*: Army unit.

6395. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Jews used to greet the Prophet ﷺ by saying, "*As-Sāmu 'alaika* (i.e., death be upon you)," so I understood what they said, and I said to them, '*Alaikumus-sāmu wal-la'natu* (i.e., death and Allāh's Curse be upon you)." The Prophet ﷺ said, "Be gentle and calm, O 'Āishah, as Allāh likes gentleness in all affairs."

I said, "O Allāh's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, '*Alaikum*, (i.e., the same be upon you)?"

٦٣٩٥ - حدَّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهريِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كَانَتِ اليَهُودُ يُسَلِّمُونَ عَلى النَّبِيِّ ﷺ تَقُولُ: السَّامُ عَلَيكَ. فَفَطِنَتْ عائِشَةُ رَضِيَ اللهُ عَنها إلى قَولِهِمْ، فَقالَتْ: عَلَيكُمُ السَّامُ وَاللَّعْنَةُ، فَقالَ النَّبِيُّ ﷺ: «مَهْلاً يا عائِشَةُ، إنَّ اللهَ تَعالَى يُحِبُّ الرِّفْقَ في الأمْرِ كُلِّهِ»، فَقالَتْ: يا نَبِيَّ اللهِ، أوَ لَمْ تَسْمَعْ ما يَقُولُونَ؟ قالَ: «أوَ لَمْ تَسْمَعي أنِّي أرُدُّ ذٰلكَ عَلَيهِمْ فأقولُ: عَلَيكُمْ». [راجع: ٢٩٣٥]

6396. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ on the day (of the battle) of Al-Khandaq (the Trench). The Prophet ﷺ said, "May Allāh fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle *Ṣalāt* (prayer) till the sun had set; and that *Ṣalāt* was the *'Aṣr* prayer".

٦٣٩٦ - حدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حدَّثَنا الأنصارِيُّ: حدَّثَنا هِشامُ بْنُ حَسَّانَ: حدَّثَنا مُحَمَّدُ بْنُ سيرينَ: حدَّثَنا عَبيدَةُ: حدَّثَنا عَلِيُّ بْنُ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الخَندقِ فَقالَ: «مَلأَ اللهُ قُبورَهُمْ وبُيوتَهُمْ ناراً كما شَغَلونا عَنِ الصَّلاةِ الوُسْطَى حَتَّى غابَتِ الشَّمْسُ»، وَهيَ صَلاةُ العَصْرِ. [راجع: ٢٩٣١]

(59) CHAPTER. Invocation in favour of *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)].

(٥٩) بابُ الدُّعاءِ للمُشْرِكينَ

6397. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Aṭ-Ṭufail bin 'Amr came to Allāh's Messenger ﷺ and said, "O Allāh's

٦٣٩٧ - حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: حدَّثَنا أبو الزِّنادِ، عَنِ

الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو عَلى رَسُولِ اللهِ ﷺ فَقَالَ: يا رَسُولَ اللهِ، إنَّ دَوْساً قَدْ عَصَتْ وَأَبَتْ فادْعُ اللهَ عَلَيها، فَظَنَّ النَّاسُ أنَّهُ يَدْعُو عَلَيهِمْ، فَقالَ: «اللَّهُمَّ اهْدِ دَوْساً وَائْتِ بِهِمْ».

[راجع: ٢٩٣٧]

Messenger! The tribe of Daus has disobeyed (Allāh and His Messenger) and refused (to embrace Islām), therefore, invoke Allāh's Wrath upon them." The people thought that the Prophet ﷺ would invoke Allāh's Wrath for them, but he said, "O Allāh! Guide the tribe of Daus and let them come to us."

(٦٠) **بابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ اغْفِرْ لي ما قَدَّمتُ وَما أخَّرْتُ»**

(60) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Forgive my past and future sins."

٦٣٩٨ - حَدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبدُ المَلِكِ بْنُ الصَّبَّاحِ: حَدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنِ ابْنِ أبي مُوسَى، عَنْ أبِيهِ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ يَدْعو بِهذا الدُّعاءِ: «رَبِّ اغْفِرْ لي خَطيئَتي وَجَهْلي وَإسْرَافي في أمْري كُلِّهِ، وَما أنْتَ أعلمُ بِهِ مِنّي. اللَّهُمَّ اغْفِرْ لي خَطايايَ وعَمْدِي وجَهْلي وَجِدِّى، وكُلُّ ذلكَ عِندي. اللهُمَّ اغفِرْ لي ما قَدَّمْتُ وَما أخَّرْتُ، وَما أسْرَرْتُ وَما أعْلَنتُ، أنْتَ المُقَدِّمُ وَأنْتَ المؤخِّرُ، وَأنْتَ عَلى كُلِّ شَيْءٍ قَديرٌ». وَقالَ عُبَيْدُ اللهِ بْنُ مُعاذٍ: حَدَّثَنا أبي: حَدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ، عَنْ أبي

6398. Narrated Abū Mūsa: The Prophet ﷺ used to invoke Allāh with the following invocation: *"Rabbighfirlī khaṭī'atī wa jahlī wa isrāfī fī amrī kullihī, wa mā Anta a'lamu bihī minnī. Allāhummaghfirlī khaṭāyāya wa 'amdī, wa jahlī wa jiddī, wa kullu dhalika 'indī. Allāhummaghriflī mā qaddamtu wa mā akh-khartu, wa mā asrartu wa mā a'lantu. Antal-muqaddimu wa Antal-mu'akh-khiru, wa Anta 'alā kulli shai'in Qadīr."*(1)

(1) (H. 6398) 'O my Lord! Forgive my sins and my ignorance and my exceeding the limits (i.e., all my great sins), and what You know better than I. O Allāh! Forgive my mistakes, those done intentionally or out of my ignorance or (without) or with seriousness, and I confess that all such mistakes are done by me. O Allāh! Forgive my sins of the past which I did openly or secretly, and also of the future. You are the One Who makes the things go ahead and You are the One Who delays them, and You are the Omnipotent.'

بُرْدَةَ بْنِ أبي مُوسَى، عَنْ أبِيهِ عَنِ النَّبِيِّ ﷺ . . . بنحوه [انظر: ٦٣٩٩]

٦٣٩٩ - حدَّثنا مُحمَّدُ بْنُ المُثَنَّى: حدَّثنا عُبَيدُ اللهِ بْنُ عَبْدِ المجيدِ: حدَّثنا إسرَائيلُ: حدَّثنا أبو إسحاقَ، عَنْ أبي بَكْرِ بْن أبي مُوسَى وأبي بُرْدَةَ، أحْسِبُه عَنْ أبي مُوسَى الأشْعَرِيِّ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ يَدْعو: «اللَّهُمَّ اغْفِرْ لي خَطيئَتي وَجَهْلي، وإسْرَافي في أمْري، وَما أنْتَ أعْلمُ بِهِ مِنّي، اللَّهُمَّ اغفِرْ لي هَزْلي وَجِدِّي، وَخطَئي وَعَمْدِي، وكُلُّ ذلكَ عِنْدِي». [راجع: ٦٣٩٨]

6399. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ used to invoke Allāh, saying, *"Allāhummaghfirlī khaṭī'atī wa jahlī, wa isrāfī fī amrī, wa mā Anta a'lamu bihī minnī. Allāhummaghfirlī hazlī wa jiddī, wa khaṭa'ī wa 'amdī, wa kullu-dhālika 'indī."*[1]

(٦١) **بابُ الدُّعاءِ في السّاعَةِ الّتي في يَوْم الجُمُعَةِ**

(61) CHAPTER. To invoke Allāh during a particular time on Friday (when the invocation is accepted).

٦٤٠٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا إسْماعيلُ بْنُ إبراهيمَ: أخبرَنا أيّوبُ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ أبو القاسِمِ ﷺ: «في يَوْمِ الجُمُعَةِ ساعَةٌ لا يُوافِقُها مُسْلمٌ وَهُوَ قائمٌ يُصَلّي يَسألُ اللهَ خَيراً إلّا أعْطاهُ»، وَقالَ بيَدِهِ. قُلْنا: يُقَلِّلُها يُزَهِّدُها. [راجع: ٩٣٥]

6400. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "On Friday there is an hour (opportune — lucky time) and if a Muslim happens to be offering *Ṣalāt* (prayer) and invoking Allāh for something good during that time, Allāh will surely fulfil his request." The Prophet ﷺ pointed out with his hand. We thought that he wanted to illustrate the shortness of that time.

(٦٢) **بابُ قَوْلِ النَّبِيِّ ﷺ: «يُسْتَجابُ لنا في اليَهودِ، وَلا**

(62) CHAPTER. The statement of the Prophet ﷺ: "Our invocation against the Jews will be accepted (by Allāh), but their

---

(1) (H. 6399) 'O Allāh! Forgive my mistakes and my ignorance and my exceeding the limits (i.e., my great sins) and forgive whatever You know better than I. O Allāh! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.'

invocations against us will not be accepted."

6401. Narrated Ibn Abī Mulaika: 'Āishah رَضِيَ اللهُ عَنْها said, "The Jews came to the Prophet ﷺ and said to him, "*As-Sāmu 'alaika* (i.e., death be upon you)." He replied, 'The same on you."' 'Āishah said to them, "Death be upon you, and may Allāh curse you and shower His Wrath upon you!" Allāh's Messenger ﷺ said, "Be gentle and calm, O 'Āishah! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted."

(63) CHAPTER. The saying of '*Āmīn*'.

6402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When the *Imām* says '*Āmīn*', then you should all say '*Āmīn*', for the angels say '*Āmīn*' at that time, and he whose '*Āmīn*' coincides with the '*Āmīn*' of the angels, all his past sins will be forgiven."

(64) CHAPTER. The superiority of saying, "*Lāilāha illallāh*."(1)

6403. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever says: *Lā ilāha illallāhu Wahdahū lā sharīka lahu,*

يُسْتَجابُ لَهُمْ فينا»

٦٤٠١ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أَيُّوبُ عَنِ ابْنِ أَبي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ اليَهودَ أَتَوُا النَّبِيَّ ﷺ فَقالوا: السَّامُ عَلَيكَ، قالَ: «وَعَلَيكُمْ»، فَقالَتْ عائِشَةُ: السَّامُ عَلَيكُمْ، وَلَعَنَكُمُ اللهُ وغَضِبَ عَلَيكُمْ. فَقالَ رَسُولُ اللهِ ﷺ: «مَهْلاً يا عائِشَةُ عَلَيْكِ بالرِّفْقِ، وَإِيَّاكِ والعُنْفَ وَالفُحْشَ». قالَتْ: أَوَ لَمْ تَسْمَعْ ما قالوا؟ قالَ: «أَوَ لَمْ تَسْمَعِي ما قُلْتُ؟ رَدَدْتُ عَلَيهِمْ فَيُستَجابُ لي فيهِمْ وَلا يُستَجابُ لَهُمْ فِيَّ». [راجع: ٢٩٣٥]

(٦٣) **بابُ** التَّأمينِ

٦٤٠٢ - **حدَّثَنا** عَلِيُّ بنُ عَبدِ اللهِ: حدَّثَنا سُفيانُ قالَ: الزُّهْرِيُّ حدَّثَناهُ، عَنْ سَعيدِ ابْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِذا أَمَّنَ القارِئُ فأَمِّنوا فإِنَّ المَلائِكَةَ تُؤَمِّنُ، فمَنْ وَافَقَ تأمينُهُ تأمينَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٧٨٠]

(٦٤) **بابُ** فَضْلِ التَّهْليلِ

٦٤٠٣ - **حدَّثَنا** عَبدُ اللهِ بْنُ مَسلَمَةَ، عَنْ مالِكٍ، عَنْ سُمَيٍّ، عَنْ

---

(1) (Ch. 64) None has the right to be worshipped but Allāh.

lahul-mulku wa lahul-ḥamdu wa Huwa 'alā kulli shai'in Qadīr,(1) one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ: لَا إلٰهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولهُ الحَمْدُ وهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ، مائَةَ مَرَّةٍ كانَتْ لَهُ عَدْلَ عَشْرِ رِقابٍ، وكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، ومُحِيَتْ عَنْهُ مائَةُ سَيِّئَةٍ، وَكانَتْ لهُ حِرْزاً مِنَ الشَّيطانِ يَوْمَهُ ذلكَ حَتَّى يُمْسِيَ، ولمْ يأتِ أحَدٌ بأفْضَلَ ممَّا جاءَ إلَّا رَجُلٌ عَمِلَ أكثرَ مِنْهُ».

6404. Narrated 'Amr bin Maimūn: Whoever recites it (i.e., the invocation in the above *Ḥadīth* No. 6403) ten times will be as if he manumitted one of Ismāel's descendants.

Narrated Abū Ayyūb Al-Anṣārī the same *Ḥadīth* from the Prophet ﷺ, saying, "(Whosoever recites it ten times) will be as if he had manumitted one of Ismāel's (Prophet Ishmael's) descendants."

٦٤٠٤ - حدَّثَنا عَبدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا عَبدُ الملكِ بْنُ عَمْرٍو: حدَّثَنا عُمَرُ بْنُ أبي زَائِدَةَ، عَنْ أبي إسحَاقَ عَنْ عَمْرِو بْن مَيْمونٍ قالَ: «مَنْ قالَ عَشْراً كانَ كَمَنْ أعْتَقَ رَقَبَةً مِنْ وَلَدِ إسْماعيلَ». قالَ عَمْرٌو: حدَّثَنا عَبْدُ اللهِ بْنُ أبي السَّفَرِ، عَنِ الشَّعبيِّ، عَنِ الرَّبِيعِ ابْن خُثَيْمٍ مِثلَهُ. فَقُلتُ للرَّبيعِ: مِمَّنْ سَمِعتَهُ؟ فَقالَ: مِنْ عَمْرِو بْنِ مَيْمونٍ فأتَيتُ عَمْرَو بْنَ مَيْمونٍ فَقُلتُ: ممَّن سَمِعتَهُ؟ فَقالَ: من ابْنِ أبي لَيْلَى، فأتَيْتُ ابْنَ أبي لَيْلَى فَقُلتُ: مِمَّنْ سَمِعتَهُ؟ فَقالَ: مِنْ أبي أيُّوبَ الأنْصَارِيِّ يُحَدِّثُهُ عَنِ النَّبيِّ ﷺ.

(1) (H. 6403) None has the right to be worshipped but Allāh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything.

وَقالَ إبراهيمُ بْنُ يُوسُفَ، عَنْ أبيهِ، عَنْ أبي إسحَاقَ: حدَّثني عَمْرُو بْنُ مَيْمونٍ، عَنْ عَبدِ الرَّحْمٰنِ بْنِ أبي لَيْلَى، عَنْ أبي أيُّوبَ قَوْلَهُ عَنِ النَّبِيِّ ﷺ.

وَقالَ مُوسَى: حدَّثنا وُهَيْبٌ، عَنْ داوُدَ، عَنْ عامرٍ، عَنْ عَبدِ الرَّحْمٰن بْنِ أبي لَيْلَى، عَنْ أبي أيُّوبَ عَنِ النَّبِيِّ ﷺ.

وَقالَ إسْماعِيلُ، عَنِ الشَّعبيِّ، عَنِ الرَّبيع بنِ خُثَيمٍ قَوْلَهُ.

وَقالَ آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبدُ الملكِ بْنُ مَيسَرَةَ: سَمِعتُ هلالَ بنَ يَسافٍ عَنِ الرَّبيع بْنِ خُثَيْمٍ وعَمْرِو بْن مَيْمونٍ، عَن ابْن مَسْعودٍ قَوْلَهُ.

وَقالَ الأعْمَشُ وحُصَينٌ، عَنْ هِلالٍ، عَنِ الرَّبيع، عَنْ عَبدِ اللهِ قَوْلَهُ، ورَواهُ أبو مُحَمَّدٍ الحَضرَميُّ، عَنْ أبي أيُّوبَ عَنِ النَّبِيِّ ﷺ: «كانَ كمَنْ أعْتَقَ رَقَبَةً مِنْ وَلِدِ إسْماعِيلَ».
قالَ أبو عَبدِ اللهِ: والصَّحيحُ قَوْلُ عَمْرٍو. قالَ الحافِظُ أبو ذرٍّ الهَرَويُّ: صَوابُهُ عُمَرُ، وَهُوَ ابْنُ أبي زَائِدَةَ. قُلتُ: وَعَلى الصَّواب ذَكَرَهُ أبو عَبدِ اللهِ البُخاريُّ في الأصْل كما تَراهُ، لا عَمْرٌو.

(65) CHAPTER. The superiority of *Tasbīḥ* [i.e., saying *'Subḥān Allāh'* (Glorified be Allāh)].[1]

(٦٥) بابُ فَضْلِ التَّسْبيح

6405. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Whoever says, '*Subḥān Allāhi wa biḥamdihī*,'[2] one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

٦٤٠٥ - حدَّثَنا عَبدُ الله بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ: سُبحانَ اللهِ وَبِحَمدِهِ في يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ عَنْهُ خَطاياهُ وَإنْ كانَتْ مِثْلَ زَبدِ البَحْرِ».

6406. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance, and are very dear to the Most Gracious (Allāh), and they are: '*Subḥān Allāhil-'Aẓīm*' and '*Subḥān Allāhi wa biḥamdihi*.' "

٦٤٠٦ - حدَّثَنا زُهَيرُ بْنُ حَرْبٍ: حدَّثَنا ابْنُ فُضَيْلٍ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «كَلِمَتانِ خَفيفَتانِ عَلى اللِّسانِ ثَقيلَتانِ في الميزانِ، حَبيبَتانِ إلى الرَّحْمٰنِ: سُبْحانَ اللهِ العَظيمِ، سُبْحانَ اللهِ وَبِحَمْدِهِ». [انظر: ٦٦٨٢، ٧٥٦٣]

(66) CHAPTER. The superiority of *Dhikr* of Allāh عَزَّ وَجَلَّ (remembering Allāh i.e., glorifying and praising Him, etc.).

(٦٦) بابُ فَضْلِ ذِكْرِ اللهِ عَزَّ وجَلَّ

6407. Narrated Abū Mūsa رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The example of the one who remembers (glorify the Praises of) his Lord (Allāh) in comparison to the one who does not remembers (glorify the Praises of) his Lord, is that of a living creature compared to a dead one."

٦٤٠٧ - حدَّثَنا مُحَمَّدُ بْنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدِ بْنِ عَبدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «مَثَلُ الذي يَذْكُرُ رَبَّهُ وَالذي لا يَذْكُرُ رَبَّهُ مَثَلُ الحَيِّ وَالمَيِّتِ».

6408. Narrated Abū Hurairah رَضِيَ الله عَنْهُ:

٦٤٠٨ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا

(1) (Ch. 65) I deem Allāh above all those unsuitable things ascribed to Him and free Him resembling anything whatsoever in any respect, and I glorify His Praises. (Also see glossary for *Subḥān Allāh*.)

(2) (H. 6405) Glorified be Allāh, the Most Great! Glorified be Allāh and Praised be He.

Allāh's Messenger ﷺ said, "Allāh has some angels who look for those who remember (glorify the Praises of) Allāh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allāh, they call each other, saying, 'Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the nearest heaven to us." He added, "[After those people remembered (glorified the Praises of) Allāh, and the angels go back to Allāh], their Lord عَزَّ وَجَلَّ asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subḥān Allāh, Allāhu-Akbar*, and *Al-Ḥamdu-lillāh*'. Allāh then says, 'Did they see Me?' The angels reply, 'No! By Allāh, they didn't see You.' Allāh says, 'How it would have been if they saw me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allāh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allāh says (to the angels), 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allāh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allāh says, 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allāh says, 'I make you

جَرِيرٌ، عَنِ الأعمَشِ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ للهِ مَلائكَةً يَطُوفُونَ في الطُّرُقِ يلْتَمِسُونَ أهْلَ الذِّكْرِ، فإذَا وجَدُوا قَوْماً يَذكُرُونَ اللهَ تَنادَوْا: هَلُمُّوا إلى حاجَتِكمْ، قالَ: فَيَحُفُّونَهُمْ بأجْنِحَتِهِمْ إلى السَّماءِ الدُّنْيا، قالَ: فَيَسْألُهُم رَبُّهُمْ عَزَّ وَجَلَّ وَهُوَ أعْلَمُ مِنْهُمْ: ما يَقُولُ عِبادي؟ قالَ: تَقُولُ: يُسَبِّحُونَكَ ويُكَبِّرُونَكَ، ويَحْمَدُونَكَ. قالَ: فَيَقُولُ: هَلْ رأوْني؟ قالَ: فَيَقُولُونَ: لا، واللهِ ما رأوْكَ، قالَ: فَيَقُولُ: كَيْفَ لَوْ رأوْني؟ قالَ: يَقُولُونَ: لَوْ رأوْكَ كانُوا أشَدَّ لَكَ عِبادَةً، وأشَدَّ لَكَ تَمْجِيداً، وأكْثَر لَكَ تَسْبِيحاً. قالَ: يَقُولُ: فَمَا يَسألُوني؟ قالَ: يَسألُونَكَ الجَنَّةَ، قالَ: يَقُولُ: وَهَلْ رأوْها؟ قالَ: يَقُولُونَ: لا، وَاللهِ يا رَبِّ ما رأوْها، قالَ: فَيَقُولُ: فَكَيْفَ لَوْ أنَّهُمْ رأوْها؟ قالَ: يَقُولُونَ: لَوْ أنَّهُمْ رأوْها كانُوا أشَدَّ عَلَيْها حِرْصاً وأشَدَّ لَهَا طَلَباً وأعْظَمَ فِيها رَغْبَةً، قالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قالَ: يَقُولُونَ: مِنَ النَّارِ، قالَ: يَقُولُ: وَهَلْ رأوْها؟ قالَ: يَقُولُونَ: لا، وَاللهِ يَا رَبِّ ما رأوْها، قالَ: يَقُولُ: فكَيْفَ لَوْ رأوْها؟ قالَ: يَقُولُونَ: لَوْ رأوْها كانُوا أشَدَّ مِنْها

witnesses that I have forgiven them.'" (Allāh's Messenger ﷺ added:) "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allāh would say, 'These are those people whose companions will not be reduced to misery.'"

فِرَاراً وأشَدَّ لَهَا مَخَافَةً، قالَ: فَيَقُولُ: فأُشْهِدُكُمْ أنِّي قَدْ غفَرْتُ لَهُمْ. قالَ: يَقُولُ مَلَكٌ مِنَ المَلائكَةِ: فِيهِمْ فُلانٌ لَيْسَ مِنْهُمْ إنَّمَا جاءَ لحاجةٍ، قالَ: هُمُ الجُلَساءُ لا يَشْقَى جَلِيسُهُمْ».

رَوَاهُ شُعْبَةُ عَنِ الأعمَشِ ولَمْ يَرْفَعْهُ، ورواهُ سُهَيْلٌ عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(67) CHAPTER. What is said regarding the statement: *'Lā ḥaula wa lā quwwata illā billāh'* (i.e., There is neither might nor power except with Allāh).

(٦٧) بابُ قَوْلِ: لا حَوْلَ وَلَا قُوَّةَ إلَّا باللهِ

6409. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, "*Lā ilāha illallāhu wa-Allāhu Akbar* (none has the right to be washipped but Allāh; and Allāh is the Most Great)." (At that time) Allāh's Messenger ﷺ was riding his mule. Allāh's Messenger ﷺ said, "You are not calling upon a deaf or an absent one." And added, "O Abū Mūsa (or, O 'Abdullāh)! Shall I tell you a sentence from the treasures of Paradise?" I said, "Yes." He said, "*Lā ḥaula wa lā quwwata illā billāh*."

٦٤٠٩ - حدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ، أخْبرَنا عَبدُ اللهِ، أخْبرَنا سُلَيْمانُ التَّيْمِيُّ، عَنْ أبي عُثْمانَ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: أخَذَ النَّبِيُّ ﷺ في عَقَبَةٍ، أوْ قالَ: ثَنِيَّةٍ، قالَ: فَلَمَّا عَلا عَلَيْهَا رَجُلٌ نادَى فَرَفَعَ صَوْتَهُ: لَا إلٰهَ إلَّا اللهُ وَاللهُ أكْبَرُ، قالَ: ورَسُولُ اللهِ ﷺ عَلى بَغْلَتِهِ، قالَ: «فإنَّكُمْ لا تَدْعُونَ أصَمَّ وَلا غائِباً»، ثُمَّ قالَ: «يا أبا مُوسَى، أوْ يا عَبْدَ اللهِ، ألا أدُلُّكَ عَلى كَلِمَةٍ مِنْ كَنْزِ الجَنَّةِ؟» قُلْتُ: بَلى، قالَ: «لا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ».

[راجع: ٢٩٩٢]

(68) CHAPTER. Allāh has one hundred Names less one (i.e., 99).

(٦٨) بابٌ: للهِ مائَةُ اسْمٍ غَيرَ وَاحِدَةٍ

6410. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh has ninety-nine Names, i.e., one hundred less one, and whoever complies with (believes in) their meanings and acts accordingly, will enter Paradise; and Allāh is *Witr* (one) and loves *Al-Witr*.

٦٤١٠ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حَفِظْنَاهُ مِنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ، رِوَايَةً قالَ: «للهِ تِسْعَةٌ وَتِسْعُونَ اسْماً مائَةٌ إلَّا وَاحِداً مَنْ حَفِظَهَا دَخَلَ الجَنَّةَ وَهُوَ وِتْرٌ يُحِبُّ الوِتْرَ». [راجع: ٢٧٣٦]

(69) CHAPTER. Preaching at intervals.

(٦٩) **بابُ المَوْعِظَةِ ساعَةً بَعْدَ ساعَةٍ**

6411. Narrated Shaqīq: While we were waiting for 'Abdullāh (bin Mas'ūd), Yazīd bin Mu'āwiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas'ūd) and let your companion (Ibn Mas'ūd) come out to you; and if he should not (come out), I will come out and sit (with you)." Then 'Abdullāh came out, holding the hand of Yazīd, addressed us saying, "I know that you are assembled here, but the reason that prevents me from coming out to you is that Allāh's Messenger ﷺ used to preach us at intervals during the days, lest we should become bored."

٦٤١١ - حَدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَني شَقيقٌ قالَ: كُنَّا نَنْتَظِرُ عَبْدَ اللهِ إذْ جاءَ يَزِيدُ بنُ مُعاوِيَةَ، قُلْتُ: ألا تَجْلِسُ؟ قالَ: لا، وَلٰكِنْ أدْخُلُ فأُخرِجُ إلَيْكُمْ صَاحِبَكُمْ، وَإلَّا جِئْتُ أنا فجَلَسْتُ. فخَرَجَ عَبْدُ اللهِ وَهُوَ آخِذٌ بِيَدِهِ، فَقامَ عَلَيْنا فَقالَ: أما إنِّي أُخْبَرُ بِمَكانِكُمْ، وَلٰكِنَّهُ يَمْنَعُنِي مِنَ الخُرُوجِ إلَيْكُمْ أنَّ رَسُولَ اللهِ ﷺ كانَ يَتَخَوَّلُنا بالمَوْعِظَةِ في الأيَّامِ كَرَاهِيَةَ السَّآمَةِ عَلَيْنا. [راجع: ٦٨]

81 - THE BOOK OF *AR-RIQĀQ* (Softening of the Hearts)

٨١ - كتاب الرّقاق

(i.e., the *Ḥadīth* that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)

(1) CHAPTER. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.

(١) بابُ الصِّحةِ والفراغِ، ولَا عَيْشَ إلَّا عَيْشُ الآخِرَةِ

6412. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "There are two blessings which many people lose: (They are) Health and free time for doing good."(1)

٦٤١٢ - أَخْبَرَنا المَكِّيُّ بنُ إبْراهيمَ: أخْبَرَنا عَبْدُ اللهِ بنُ سَعيد هُوَ ابنُ أبي هِنْدٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ: «نِعْمَتانِ مَغبونٌ فِيهِما كَثيرٌ مِنَ النَّاسِ: الصِّحَّةُ والفَراغُ». وَقالَ عَبَّاسٌ العَنْبرِيُّ: حدَّثَنا صَفْوانُ بْنُ عيسَى، عَنْ عَبْدِ اللهِ بنِ سَعيدِ بنِ أبي هِنْدٍ، عَنْ أبيهِ: سَمِعْتُ ابنَ عَبَّاسٍ عَنِ النَّبيِّ ﷺ مِثْلَهُ.

6413. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Allāh! There is no life worth living except the life of the Hereafter, so (please) make righteous the *Anṣār* and the emigrants."

٦٤١٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «اللَّهُمَّ لا عَيْشَ إلَّا عَيشُ الآخِرَة فأصْلِحِ الأنْصارَ والمُهاجِرَة» [راجع: ٢٨٣٤].

6414. Narrated Sahl bin Sa'd As-Sā'idī: We were in the company of Allāh's Messenger ﷺ in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He

٦٤١٤ - حدَّثَني أحْمَدُ بنُ المِقدامِ: حدَّثَنا الفُضَيْلُ بْنُ سُلَيمانَ: حدَّثَنا أبو حازِمٍ: حدَّثَنا سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ قالَ: كُنَّا مَعَ رَسُولِ

(1) (H. 6412) This means that many people do not use their health and free time, in gaining more and more of good deeds.

اللهِ ﷺ بالخَنْدَقِ وَهُوَ يَحْفِرُ وَنَحْنُ نَنْقُلُ التُّرابَ، وَبَصُرَ بِنا فَقالَ: «اللَّهُمَّ لا عَيْشَ إلَّا عَيْشُ الآخِرَةِ فاغْفِرْ للأنْصارِ وَالمُهاجِرَةِ».

تابَعَهُ سَهْلُ بنُ سَعْدٍ عَنِ النَّبيِّ ﷺ مِثْلَهُ.

looked at us and said, "O Allāh! There is no life worth living except the life of the Hereafter, so (please) forgive the *Anṣār* and the emigrants."

(٢) بابُ مَثَلُ الدّنْيا في الآخِرَةِ،

وقَوْلِهِ تَعالى: ﴿أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ﴾ إلى قَوْلِهِ ﴿مَتَٰعُ ٱلْغُرُورِ﴾ [الحديد: ٢٠].

(2) CHAPTER. The example of this world in contrast with the Hereafter.

And the Statement of Allāh تَعالى:

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment." (V.57:20)

٦٤١٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا عَبْدُ العَزيزِ بنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ سَهْلٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَوضِعُ سَوْطٍ في الجَنَّةِ خَيرٌ مِنَ الدُّنْيا وَما فيها، ولَغَدْوَةٌ في سَبيلِ اللهِ أوْ رَوْحَةٌ خَيرٌ مِنَ الدُّنْيا وَما فيها». [راجع: ٢٧٩٤]

6415. Narrated Sahl: I heard the Prophet ﷺ saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allāh's Cause, is better than the (whole) world and whatever is in it."

(٣) بابُ قَوْلِ النَّبيِّ ﷺ: «كُنْ في الدُّنْيا كَأنَّكَ غَريبٌ أو عابِرُ سبيلٍ»

٦٤١٦ - حدَّثَنا عَليُّ بْنُ عَبْدِ

(3) CHAPTER. The statement of the Prophet ﷺ: "Be in this world as if you were a stranger."

6416. Narrated Mujāhid: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger

ﷺ took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveller.'"

The subnarrator added: Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."(1)

اللهِ: حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ أبو المُنْذِرِ الطُّفاوِيُّ، عَنِ الأعْمَشِ: حدَّثَني مُجاهِدٌ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أخَذَ رَسُولُ اللهِ ﷺ بِمَنْكِبي فَقالَ: «كُنْ في الدُّنْيا كَأنكَ غَريبٌ أوْ عابِرُ سَبيلٍ».

وَكانَ ابنُ عُمَرَ يَقولُ: إذَا أمْسَيتَ فَلا تَنْتَظِرِ الصَّباحَ، وَإذا أصْبَحتَ فَلا تَنتَظِرِ المَساءَ. وخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَياتِكَ لِمَوْتِكَ.

(4) CHAPTER. About hope and hoping too much (for long life and worldly pleasures).

And the Statement of Allāh تَعالى:

"...And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful..." (V.3:185)

And also the Statement of Allāh تَعالى: "(O Muḥammad!) Leave them to eat and enjoy and let them be preoccupied with (false) hope. They will come to know!" (V.15:3)

And 'Alī bin Abī Ṭālib said, "The world is going backward and the Hereafter is coming forwards, and each of the two has its own children; so you should be the children of the Hereafter, and do not be the children of this world, for today there is action (good or bad deeds) but no accounts, and tomorrow there will be accounts, but (there will be) no deeds to be done."

(٤) بابٌ: في الأمَلِ وطولِهِ،

وقَوْلِهِ تَعالى: ﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ﴾ الآيَة [آل عمران: ١٨٥]. [البقرة: ٩٦ ﴿بِمُزَحْزِحِهِۦ﴾ بِمُباعِدِهِ وقَوْلِهِ: ﴿ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟﴾ الآيَةَ [الحجر: ٣].

وقالَ عَلِيُّ بْنُ أبي طالِبٍ: ارْتَحَلَتِ الدُّنْيا مُدْبِرَةً، وارْتَحَلَتِ الآخِرَةُ مُقْبِلَةً، ولِكُلٍّ واحِدَةٍ مِنهُما بَنون فَكونوا مِنْ أبْناءِ الآخِرَةِ وَلا تَكونوا مِنْ أبْناءِ الدُّنْيا، فإنَّ اليَوْمَ عَمَلٌ وَلا حِسابَ، وغَداً حِسابٌ وَلا عَمَلَ.

6417. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ drew a square and then drew a line in the middle of it and extended it outside the square and then drew several

٦٤١٧ - حدَّثَنا صَدَقَةُ بْنُ الفَضْلِ: أخْبَرَنا يَحْيَى بْنُ سَعيدٍ، عَنْ سُفْيانَ قالَ: حدَّثَني أبي، عَنْ مُنْذِرٍ،

(1) (H. 6416) This means, 'Do good deeds when you are healthy and alive before you become sick and die.'

small lines attached to that central line, and said, "This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap him."

عَنْ رَبيعِ بْنِ خُثَيْم، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: خَطَّ النَّبِيُّ ﷺ خَطّاً مُرَبَّعاً، وخَطَّ خَطّاً في الوَسَطِ خارِجاً مِنْهُ، وخَطَّ خُطُطاً صِغاراً إلى هٰذَا الذي في الوَسَطِ مِنْ جانِبِهِ الذي في الوَسَطِ، فَقالَ: «هٰذا الإنْسانُ، وهٰذا أجَلُهُ مُحيطٌ بِهِ أوْ قَدْ أحاطَ بِهِ، وهٰذا الذي هُوَ خارِجٌ أمَلُهُ، وهٰذِهِ الخُطَطُ الصِّغارُ الأعْراضُ، فإنْ أخْطَأهُ هٰذا نَهَشَهُ هٰذا، وإنْ أخْطَأهُ هٰذا نَهَشَهُ هٰذا».

6418. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him."

٦٤١٨ - حدَّثَنا مُسْلِمٌ: حدَّثَنا هَمَّامٌ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مَالِكٍ قالَ: خَطَّ النَّبِيُّ ﷺ خُطوطاً، فَقالَ: «هٰذا الأمَلُ وهٰذا أجَلُهُ، فَبَيْنَما هُوَ كذلكَ إذْ جاءَهُ الخطُّ الأقْرَبُ».

(5) CHAPTER. If somebody reaches sixty years of age, he has no right to ask Allāh for a new lease of life (to make up for his past shortcomings), for Allāh تعالى says:
"...Did We not give you lives long enough, so that whoever would receive admonition — could receive it? And the warner (of Allāh) came to you..." (V.35:37)

(٥) بابٌ مَنْ بَلَغَ سِتِّينَ سَنَةً فَقَدْ أعْذَرَ اللهُ إلَيْهِ في العُمُرِ لِقَوْلِهِ تَعالى: ﴿أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ﴾ [فاطر: ٣٧]

6419. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."(1)

٦٤١٩ - حَدَّثَنا عَبْدُ السَّلامِ بْنُ مُطَهَّرٍ: حدَّثَنا عُمَرُ بْنُ عَليٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الغِفارِيِّ، عَنْ سَعيدِ

(1) (H. 6419) Such a person will not have the right to say, "If Allāh had given me another lease of life, I would have done good deeds," for he has been given a life long enough for him to do good deeds.

بْنِ أبي سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «أعْذَرَ اللهُ إلى امْرِئٍ أخَّرَ أجَلَهُ حتَّى بَلَّغَهُ سِتِّينَ سَنَةً». تابَعَهُ أبو حازِمٍ وابْنُ عَجْلانَ عن المَقْبُرِيِّ.

6420. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

٦٤٢٠ - **حدَّثَنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا أبو صَفْوانَ عَبْدُ اللهِ بْنُ سَعيدٍ: أَخْبَرَنا يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: أخْبرَني سَعيدُ بْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «لا يَزالُ قَلْبُ الكَبيرِ شابّاً في اثْنَتَيْنِ: في حُبِّ الدُّنْيا، وطولِ الأمَلِ». قالَ لَيْثٌ: عَنْ يونُسَ. وابْنُ وَهْبٍ، عَنْ يونُسَ، عَنِ ابْنِ شِهابٍ قالَ: أخْبَرَني سَعيدٌ وأبو سَلَمَةَ.

6421. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The son of Ādam (i.e., man) grows old and so also two (desires) grow with him, i.e., his love for wealth and (a wish for) a long life."

٦٤٢١ - **حدَّثَنا** مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَكْبَرُ ابْنُ آدَم، ويَكْبَرُ مَعَهُ اثْنَتانِ: حُبُّ المالِ، وَطُولُ العُمُرِ». رَواهُ شُعْبَةُ عَنْ قَتادَةَ.

(6) CHAPTER. The deed which is done seeking Allāh's Countenance (i.e., for the sake of Allāh تعالى).

A narration related by Sa'd deals with this topic.

(٦) بابُ العَمَلِ الذي يُبْتَغَى بِهِ وَجْهُ اللهِ تَعالى، فيهِ سَعْدٌ

6422. Narrated Mahmūd bin Ar-Rabī'a: I remember that Allah's Messenger ﷺ took water from a bucket (which was in our home

٦٤٢٢ - **حدَّثَنا** مُعاذُ بْنُ أسَدٍ: أخْبَرَنا عبدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ

used for getting water out of a well) with his mouth (and threw it on my face). (See H. 77)

الزُّهْرِيِّ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وزَعَمَ مَحْمُودٌ أَنَّهُ عَقَلَ رَسُولَ اللهِ ﷺ وقالَ: وعَقَلَ مَجَّةً مَجَّها مِنْ دَلْوٍ كانَتْ في دَارِهِمْ [راجع: ٧٧]

6423. Narrated 'Itbān bin Mālik Al-Anṣārī who was one of the men of the tribe of Banī Sālim: Allāh's Messenger ﷺ came to me and said, "None will come on the Day of Resurrection who has said: *'Lā ilāha illallāh'* (none has the right to be worshipped but Allāh) sincerely, seeking Allāh's Counetnance (i.e., for Allāh's sake only) but will be saved from Hell-fire by Allāh."

٦٤٢٣ - قالَ: سَمِعْتُ عِتْبانَ بْنَ مالِكٍ الأَنْصارِيَّ ثُمَّ أَحَدَ بَنِي سالِمٍ قالَ: غَدا عَلَيَّ رَسُولُ اللهِ ﷺ فَقالَ: «لَنْ يُوافِيَ عَبْدٌ يَوْمَ القِيامَةِ يَقُولُ: لا إِلٰهَ إِلَّا اللهُ، يَبْتَغِي بِها وَجْهَ اللهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ». [راجع: ٤٢٤]

6424. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh says, 'I have nothing to give but Paradise as a reward to my slave, a true believer of Islāmic Monotheism, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allāh's Reward).'"

٦٤٢٤ - حَدَّثَنا قُتَيْبَةُ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرٍو، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يَقُولُ اللهُ تَعالى: ما لِعَبْدِي المُؤْمِنِ عِنْدِي جَزاءٌ إِذا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيا، ثُمَّ احْتَسَبَهُ إِلَّا الجَنَّةَ».

(7) CHAPTER. The warning regarding worldly pleasures, amusements and competing against each other for the enjoyment thereof.

(٧) بابُ ما يُحْذَرُ مِنْ زَهْرَةِ الدُّنْيا والتَّنافُسِ فيها

6425. Narrated 'Amr bin 'Auf, an ally of the tribe of Banī 'Āmir bin Lu'aī and one of those who had witnessed the battle of Badr with Allāh's Messenger ﷺ: Allāh's Messenger ﷺ sent Abū 'Ubaida bin Al-Jarrāḥ to Baḥrain to collect the *Jizya* (tax). Allāh's Messenger ﷺ had concluded a peace treaty with the people of Baḥrain and appointed Al-'Ala' bin Al-Ḥaḍramī as their chief; Abū 'Ubaida arrived from Baḥrain with the money. The *Anṣār* heard of Abū

٦٤٢٥ - حَدَّثَنا إِسْماعِيلُ بْنُ عَبْدِ اللهِ قالَ: حَدَّثَنِي إِسْماعِيلُ بْنُ إِبْراهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ قالَ: قالَ ابْنُ شِهابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ المِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وهُوَ حَلِيفٌ لِبَنِي عامِرِ بْنِ لُؤَيٍّ كانَ شَهِدَ بَدْراً مَعَ

'Ubaida's arrival which coincided with the *Fajr Ṣalāt* (prayer) led by Allāh's Messenger ﷺ. When the Prophet ﷺ finished the *Ṣalāt*, (prayer) they came to him. Allāh's Messenger ﷺ smiled when he saw them and said, "I think you have heard of the arrival of Abū 'Ubaida and that he has brought something." They replied, "Yes, O Allāh's Messenger!" He said, "Have the good news, and hope for what will please you. By Allāh, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them."

رَسُولِ اللهِ ﷺ، أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبا عُبَيدَةَ بْنَ الجرَّاحِ إلى الْبَحْرَينِ يَأْتِي بِجِزْيَتِها، وكانَ رَسُولُ اللهِ ﷺ هُوَ صالَحَ أَهْلَ البَحْرَيْنِ وأَمَّرَ عَلَيهِمُ العَلاءَ بْنَ الحَضْرَمِيِّ، فَقَدِمَ أبو عُبَيدَةَ بِمالٍ مِنَ البَحْرَيْنِ فَسَمِعَتِ الأَنْصارُ بِقُدومِهِ فَوافَقَتْ صَلاةَ الصُّبْحِ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضوا لَهُ فَتَبَسَّمَ رَسولُ اللهِ حينَ رَآهُمْ وقالَ: «أَظُنُّكُمْ سَمِعْتُمْ بِقُدومِ أَبي عُبَيْدَةَ وأَنَّهُ جاءَ بِشَيْءٍ؟» قالُوا: أَجَلْ يا رَسُولَ اللهِ، قالَ: «فَأَبْشِروا وأَمِّلُوا ما يَسُرُّكُمْ، فَوَاللهِ ما الفَقرَ أَخْشَى عَلَيْكُمْ، ولٰكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيا كما بُسِطَتْ عَلى مَنْ كانَ قَبْلَكُمْ، فَتَنافَسوها كَما تَنافَسُوها وتُلْهِيَكُمْ كما أَلْهَتْهُمْ».

6426. Narrated 'Uqba bin 'Āmir: The Prophet ﷺ went out and offered the funeral *Ṣalāt* (prayer) for the martyrs of the (battle of) Uḥud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allāh, I am now looking at my ***Hauḍ*** *(Al-Kauthar)* and I have been given the keys of the treasures of the earth (or he said, "the keys of the earth"). By Allāh! I am not afraid that after me you will worship others besides Allāh, but I am afraid that you will start competing for (the pleasures of) this world."

٦٤٢٦ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ يَزيدَ بْنِ أبي حَبيبٍ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ: أَنَّ النَّبيَّ ﷺ خَرَجَ يَوْماً فَصَلَّى عَلى أَهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ ثُمَّ انْصَرَفَ إلى المِنْبَرِ فَقالَ: «إنِّي فَرَطٌ لَكُمْ وأَنا شَهيدٌ عَلَيْكُمْ، وإنِّي واللهِ لأَنْظُرُ إلى حَوْضِي الآنَ، وإنِّي قَدْ أُعْطِيتُ مَفاتيحَ خَزائِنِ الأَرْضِ أَوْ مَفاتيحَ الأَرْضِ، وإنِّي واللهِ ما أَخافُ عَلَيْكُمْ

أنْ تُشْرِكوا بَعْدي ولٰكِني أخافُ عَلَيْكُمْ أنْ تَنافَسوا فيها».
[راجع: ١٣٤٤]

٦٤٢٧ - حدَّثَنا إسْماعيلُ: حدَّثني مالكٌ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ قالَ: قالَ رَسولُ اللهِ ﷺ: «إنَّ أكثَرَ ما أخافُ عَلَيْكُمْ ما يُخْرِجُ اللهُ لَكُمْ مِنْ بَرَكاتِ الأرْضِ»، قيلَ: وما بَرَكاتُ الأرْضِ؟ قالَ: «زَهْرَةُ الدُّنْيا». فَقالَ رَجُلٌ: هَلْ يَأتي الخَيرُ بالشَّرِّ؟ فَصَمَتَ النَّبِيُّ ﷺ حتَّى ظَنَنْتُ أنَّهُ يُنزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمسَحُ عَنْ جَبينِهِ فَقالَ: «أيْنَ السَّائِلُ؟» قالَ: أنا، قالَ أبو سعيدٍ: لَقَدْ حَمِدْناهُ حينَ طَلَعَ لِذٰلِكَ، قال: «لا يَأتي الخَيرُ إلَّا بالخَيرِ، إنَّ هٰذا المالَ خَضِرَةٌ حُلْوَةٌ، وإنَّ كُلَّ ما أنْبَتَ الرَّبيعُ يَقْتُلُ حَبَطاً أوْ يُلِمُّ إلَّا آكِلَةَ الخَضِرَةِ، أكَلَتْ حتَّى إذا امتَدَّتْ خاصِرَتاها اسْتَقبَلَتِ الشَّمْسَ اجْتَرَّت وثَلَطَتْ وبالَتْ، ثُمَّ عادَتْ فأكَلَتْ. وإنَّ هٰذا المالَ حُلْوَةٌ، مَنْ أخَذَهُ بِحَقِّهِ ووَضَعَهُ في حَقِّهِ فَنِعْمَ المَعونَةُ هُوَ، ومَنْ أخَذَهُ بِغَيرِ حَقِّهِ كانَ كالذي يَأكُلُ ولا يَشْبَعُ».
[راجع: ٩٢١]

6427. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The thing I am afraid of most for your sake is the worldly blessings which Allāh will bring forth to you." It was said, "What are the blessings of this world?" The Prophet ﷺ said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet ﷺ kept quiet for a while till we thought that he was being inspired Divinely. Then he started removing the sweat from his forehead and said, "Where is the questioner?" That man said, "I (am present)." Abū Sa'īd added: We thanked the man when the result (of his question) was such. The Prophet ﷺ said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the *Khadira* (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied."[1]

(1) (H. 6427) One should not be greedy, for greed brings about destruction. Good itself does not produce evil; what produces evil is the wrong way we adopt in managing what is originally good.

٦٤٢٨ - حدَّثني مُحمَّدُ بْنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بْنُ جَعْفرٍ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ أبا جَمْرَةَ قالَ: حدَّثَني زَهْدَمُ بْنُ مُضَرِّبٍ قالَ: سَمِعْتُ عِمْرانَ بْنَ حُصَينٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُكُم قَرْني، ثُمَّ الذينَ يَلُونَهُم - قالَ عِمْرانُ: فَمَا أدْري قالَ النَّبِيُّ ﷺ بَعْدَ قَوْلِهِ مَرَّتَينِ أو ثلاثاً - ثُمَّ يَكونُ بَعْدَهُمْ قَوْمٌ يَشْهَدونَ وَلا يُسْتَشْهَدونَ، ويَخونونَ ولا يُؤْتَمنونَ، ويَنْذِرُونَ ولا يُوفُونَ، ويَظْهَرُ فيهمُ السِّمَنُ».

[راجع: ٢٦٥١]

6428. Narrated Zahdam bin Muḍarrib: 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُمَا said: The Prophet ﷺ said, "The best amongst you people are my contemporaries [i.e., the present (my) century (generation)] and then those who come after them [i.e., the next century (generation)]." 'Imrān added: I am not sure whether the Prophet ﷺ mentioned two or three centuries generations after your present century (generation). The Prophet ﷺ added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be dishonest and will not be trustworthy, and they will make vows, but will not fulfil them, and fatness will appear among them."

[See Vol. 3, *Hadith* No. 2651]

٦٤٢٩ - حدَّثَنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ إبراهيمَ، عَنْ عَبيدَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُ النَّاسِ قَرْني، ثُمَّ الذينَ يَلُونَهُمْ ثُمَّ الَّذينَ يَلُونَهُم، ثُمَّ يَجيءُ مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهادَتُهُمْ أيمانَهُمْ، وأيمانُهُمْ شَهادَتَهُمْ».

[راجع: ٢٦٥٢]

6429. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best people are those of my century (generation), and then those who will come after them [the next century (generation)], and then those who will come after them [i.e., the next century (generation)], and then after them there will come people whose witness will precede their oaths, and whose oaths will precede their witness."

[See Vol. 3, *Hadith* No. 2652]

٦٤٣٠ - حدَّثَنا يَحيَى بْنُ مُوسَى: حدَّثَنا وَكيعٌ: حدَّثَنا إسْماعيلُ، عَنْ قَيْسٍ قالَ: سَمِعْتُ خَبّاباً وقَدِ اكْتَوى يَوْمَئِذٍ سَبْعاً في بَطْنِهِ وقالَ: لَوْلا أنَّ رَسُولَ اللهِ ﷺ نَهانا أنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بالمَوْتِ،

6430. Narrated Qais: I heard Khabbāb, who had branded his abdomen with seven brands,[1] saying, "Had Allāh's Messenger ﷺ not forbidden us to invoke Allāh for death, I would have invoked Allāh for death. The Companions of Muḥammad ﷺ have left this world without taking anything of their reward in it (i.e., they will have perfect

(1) (H. 6430) Khabbāb was sick and therefore he branded his abdomen as a kind of treatment.

reward in the Hereafter), but we have collected of the worldly wealth that we cannot spend but on earth (i.e., on building houses)."

إنَّ أصحابَ مُحَمَّدٍ ﷺ مَضَوْا ولَمْ تَنْقُصْهُمُ الدُّنْيا بِشَيْءٍ، وإنّا أصَبْنا مِنَ الدُّنْيا ما لا نَجِدُ لَهُ مَوضِعاً إلَّا التُّرابَ. [راجع: ٥٦٧٢]

6431. Narrated Qais: I came to Khabbāb while he was building a wall; and he (Khabbāb) said, "Our companions who have left this world did not enjoy anything of their reward therein; while we have collected after them much wealth that we cannot spend but on earth (i.e., on building)."

٦٤٣١ - **حدَّثني** مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ إسْماعيلَ قالَ: حدَّثَنِي قَيْسٌ قالَ: أتَيْتُ خَبَّاباً وهُوَ يَبْنِي حائِطاً لَهُ فَقالَ: إنَّ أصحابَنا الذينَ مَضَوْا لَمْ تَنْقُصْهُمُ الدُّنْيا شَيْئاً، وإنّا أصَبْنا مِنْ بَعْدِهِمْ شَيْئاً لا نَجِدُ لَهُ مَوْضِعاً إلَّا في التُّراب. [راجع: ٥٦٧٢]

6432. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with the Prophet ﷺ ... (This narration is related in connection with emigration). (See H. 1276)

٦٤٣٢ - **حدَّثنا** مُحَمَّدُ بْنُ كَثيرٍ، عَنْ سُفْيانَ، عَنِ الأعْمَشِ، عَنْ شَقِيقٍ أبي وائِلٍ، عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ قِصَّهُ. [راجع: ١٢٧٦]

(8) CHAPTER. The Statement of Allāh تعالى: "O mankind! Verily the Promise of Allāh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh. Surely, Satan is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the Blazing Fire." (V.35:5,6)

(٨) **بابُ قَوْلِ اللهِ تَعالى**: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ﴾ الآية إلَى قَوْلِهِ ﴿مِنْ أَصْحَٰبِ ٱلسَّعِيرِ﴾ [فاطر: ٥-٦] جَمْعُهُ سُعُرٌ، وقالَ مُجاهِدٌ: الغَرُورُ: الشَّيْطانُ.

6433. Narrated Ibn Abān رَضِيَ اللهُ عَنْهُ: I brought water to 'Uthmān bin 'Affān to perform the ablution while he was sitting on his seat. He performed ablution in a perfect way and said, "I saw the Prophet ﷺ performing ablution in this place and he performed it in a perfect way and said, 'Whoever performs ablution as I have

٦٤٣٣ - **حدَّثنا** سَعْدُ بْنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إبراهيمَ القُرَشِيِّ: أخْبَرَنِي مُعاذُ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ ابْنَ أبانَ أخْبَرَهُ قالَ: أتَيْتُ عُثْمانَ بْنَ عفَّانَ بِطَهورٍ

performed this time and then proceeds to the mosque and offers a two *Rak'a* prayer and then sits there [waiting for the compulsory congregational *Ṣalāt* (prayers)], then all his past sins will be forgiven.'"

The Prophet ﷺ further added, "Do not be conceited [thinking that your sins will be forgiven because of your *Ṣalāt* (prayer)]."(1)

وهُوَ جالِسٌ عَلى المَقاعِدِ فَتَوَضَّأَ فأحْسنَ الوُضُوءَ، ثُمَّ قالَ: رَأيْتُ النَّبِيَّ ﷺ يتوَضَّأُ وهُوَ في هٰذا المجْلِسِ فأحْسنَ الوُضُوءَ ثُمَّ قالَ: «مَنْ تَوَضَّأَ مِثلَ هٰذا الوُضُوءِ ثُمَّ أتى المَسْجِدَ فَرَكَعَ رَكْعَتَين، ثُمَّ جلَسَ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». قالَ: وقالَ النَّبِيُّ ﷺ: «لا تَغْتَرُّوا».

(9) CHAPTER. The righteous people will depart (die).

(٩) **بابٌ** ذَهابِ الصَّالِحِينَ، ويُقالُ: الذِّهابُ المَطَرُ

6434. Narrated Mirdās Al-Aslamī: The Prophet ﷺ said, "The righteous (pious) people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates, and Allāh will not care the least for them."

٦٤٣٤ - **حدَّثَني** يَحْيَى بْنُ حَمَّادٍ: حدَّثَنا أبو عَوانَةَ، عَنْ بَيانٍ، عَنْ قَيْسِ بْنِ أبي حازِمٍ، عَنْ مِرْداسٍ الأسْلَمِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «يَذْهَبُ الصَّالِحونَ الأوَّلُ فالأوَّلُ وَيَبقى حُفالَةٌ كَحُفالَةِ الشَّعيرِ أوِ التمْرِ، لا يُباليهِمُ اللهُ بَالَةً». قالَ أبو عَبْدِ اللهِ: يُقالُ: حُفالَةٌ وحُثالَةٌ. [راجع: ٤١٥٦]

(10) CHAPTER. The *Fitnah* (trial and affliction) of wealth should be warded off.

And the Statement of Allāh تعالى:

"Your wealth and your children are only a trial..." (V.64:15)

(١٠) **بابٌ** ما يُتَّقى مِنْ فِتْنَةِ المالِ، وقَوْلِ اللهِ تَعالى: ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥].

6435. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Perish the slave of *Dīnār, Dirham, Qaṭīfa* (thick soft cloth), and *Khamīṣa* (a garment),(2) for if he is given, he

٦٤٣٥ - **حدَّثَني** يَحْيَى بْنُ يوسُفَ: أخْبَرَني أبو بَكْرِ بن عياش، عَنْ أبي حَصينٍ، عَنْ أبي صَالِحٍ،

(1) (H. 6433) One should not indulge in evil deeds thinking that one's sins will be forgiven by just doing what is mentioned in this *Ḥadīth*, for Allāh accepts the *Ṣalāt* (prayer) and good deeds of righteous people only.

(2) (H. 6435) This invocation is against the one whose concern is just to amass money and enjoy the pleasures of the world.

is pleased; otherwise he is dissatisfied."

عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «تَعِسَ عَبْدُ الدِّينارِ والدِّرْهَمِ والقَطِيفَةِ والخَمِيصَةِ إنْ أُعْطِيَ رَضِيَ، وإنْ لَمْ يُعْطَ لَمْ يَرْضَ». [راجع: ٢٨٨٦]

6436. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam's son except dust,[1] and Allāh forgives him who (repents to Him and) begs for His pardon."

٦٤٣٦ - حدَّثَنا أبو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطاءٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ كانَ لابْنِ آدَمَ وَادِيانِ مِنْ مالٍ لابْتَغى ثالثاً، ولا يَمْلأُ جَوْفَ ابْنِ آدَمَ إلَّا التُّرابُ، ويَتوبُ اللهُ عَلى مَنْ تابَ». [انظر: ٦٤٣٧]

6437. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "If the son of Ādam had money equal to a valley, then he will wish for another similar to it, for nothing can fill (satisfy) the eye of Ādam's son except dust.[1] And Allāh forgives him who (repents to Him and) begs for His pardon."

Ibn 'Abbās said: I do not know whether this saying was quoted from the Qur'ān or not. 'Aṭā' said, "I heard Ibn Az-Zubair saying this narration while he was on the pulpit."

٦٤٣٧ - حدَّثَني مُحَمَّدٌ قَالَ: أخْبرَنا مَخْلَدٌ: أخْبرَنا ابْنُ جُرَيْجٍ، قالَ: سَمِعْتُ عَطاءً يَقولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «لَوْ أنَّ لابْنِ آدَمَ مِثْلَ وادٍ مالاً لأحَبَّ أنَّ لَهُ إلَيْهِ مِثْلَهُ ولا يَمْلأُ عَينَ ابْنِ آدَمَ إلَّا التُّرابُ، ويَتوبُ اللهُ عَلى مَنْ تابَ».

قالَ ابْنُ عَبَّاسٍ: فَلا أدْري مِنَ القُرْآنِ هُوَ أمْ لا. قالَ: وسَمِعْتُ ابْنَ الزُّبَيرِ يَقولُ ذٰلكَ عَلى المِنْبرِ. [راجع: ٦٤٣٦]

6438. Narrated Sahl bin Sa'd: I heard Ibn Az-Zubair رَضِيَ اللهُ عَنْهُما who was on the pulpit

٦٤٣٨ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا عَبْدُ الرَّحمٰنِ بْنُ سُلَيمانَ بْنِ الغَسيلِ،

(1) (H. 6436) (H. 6437): This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.

at Makkah, delivering a *Khuṭba*, saying, "O men! The Prophet ﷺ used to say, 'If the son of Ādam were given a valley of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Ādam's son except dust. And Allāh forgives him who (repents to Him and) begs for His pardon.'"

عَنْ عَبَّاسِ ابْنِ سَهْلِ بْنِ سَعْدٍ قالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ عَلى المِنْبَرِ بِمَكَّةَ في خُطبَتِهِ يَقُولُ: يا أَيُّها النَّاسُ، إنَّ النَّبِيَّ ﷺ كانَ يَقولُ: «لَوْ أنَّ ابْنَ آدَمَ أُعْطِيَ وادِياً مَلأً مِنْ ذَهَبٍ أَحَبَّ إِلَيهِ ثانياً، ولَوْ أُعْطِيَ ثانِياً أَحَبَّ إِلَيْهِ ثالِثاً، ولا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرابُ، ويَتوبُ اللهُ عَلى مَنْ تابَ».

6439. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Ādam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust.(1) And Allāh forgives him who (repents to Him and) begs for His pardon."

٦٤٣٩ - حدَّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثنا إبراهيمُ بْنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابْنِ شِهابٍ: أَخْبَرَني أَنَسُ بْنُ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَو أنَّ لابْنِ آدَمَ وادِياً مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكونَ لهُ وادِيانِ، ولَنْ يَمْلأَ فاهُ إِلَّا التُّرابُ، ويَتوبُ اللهُ عَلى مَنْ تابَ».

6440. Ubayy said, "We considered this as a saying from the Qur'ān till the *Sūrah* (beginning with):

'The mutual rivalry (for piling up of worldly things) diverts you' (V.102:1) was revealed."

٦٤٤٠ - وقالَ لنا أبو الوَليدِ: حدَّثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثابِتٍ، عَنْ أَنَسٍ، عَنْ أُبَيٍّ قالَ: كُنَّا نُرَى هٰذا مِنَ القُرْآنِ حَتَّى نَزَلَتْ ﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١﴾ [التكاثر: ١].

(11) CHAPTER. The statement of the Prophet ﷺ: "Wealth is (like) green sweet (fruit)."

And the Statement of Allāh تعالى: "Beautified for men is the love of things they covet: women, children..." (V.3:14)

And 'Umar said, "O Allāh! We cannot but be happy with those things which You

(١١) بابُ قَوْلِ النَّبِيِّ ﷺ: «هٰذا المالُ خَضِرَةٌ حُلْوَةٌ»، وقَوْلِهِ تَعالى: ﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ﴾ الآية [آل عمران: ١٤].

قالَ عُمَرُ: اللَّهمَّ إنَّا لا نَسْتَطِيعُ إِلَّا أَنْ نَفرَحَ بِما زَيَّنْتَهُ لنا، اللَّهُمَّ إنّي

(1) (H. 6439) The idea of death in this *Ḥadīth* and the few preceding ones is expressed figuratively by the idea of filling one of the parts of the human body with dust.

أسألُكَ أنْ أُنفِقَهُ في حَقِّهِ.

have made fair in our eyes. O Allāh! I request You to give me power to spend all those things in the right way."

٦٤٤١ - حدَّثنا عَليُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: أخْبرَني عُرْوَةُ وسَعيدُ بْنُ المُسَيَّبِ، عَنْ حَكيمِ بْنِ حِزامٍ قالَ: سألتُ النَّبيَّ ﷺ فَأعطاني، ثُمَّ سَألْتُهُ فَأعطاني، ثُمَّ سَألْتُهُ فَأعطاني، ثُمَّ قالَ: «إنَّ هٰذَا المالَ - ورُبَّما قالَ سُفيانُ: قالَ لي: حَكيمُ، إنَّ هَذا المالَ - خَضِرَةٌ حُلْوَةٌ، فمَنْ أخَذَهُ بِطيبِ نَفْسٍ بُورِكَ لهُ فيه، ومَنْ أخَذَهُ بإشْرافِ نَفْسٍ لَمْ يُبارَكْ لهُ فيهِ، وكانَ كالَّذي يَأكُلُ ولا يَشْبَعُ، واليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفلى». [راجع: ١٤٧٢]

6441. Narrated Ḥakīm bin Ḥizām: I asked the Prophet ﷺ (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allāh will bless it for him, but whoever takes it with greed, Allāh will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand."

(١٢) بابٌ ما قَدَّمَ مِنْ مالِهِ فَهُوَ لَهُ

(12) CHAPTER. Whatever one spends from his money (on good deeds) will be better for him (in the Hereafter).

٦٤٤٢ - حدَّثني عُمَرُ بْنُ حَفصٍ: حدَّثَني أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَني إبراهيمُ التَّيْمِيُّ، عَنِ الحارِثِ بْنِ سُوَيْدٍ قَالَ: قالَ عَبْدُ اللهِ: قالَ النَّبيُّ ﷺ: «أيُّكُمْ مالُ وارِثِهِ أحَبُّ إلَيْهِ مِنْ مالِهِ؟» قالوا: يا رَسُولَ اللهِ، ما مِنَّا أحدٌ إلَّا مالُهُ أحَبُّ إلَيْهِ. قالَ: «فإنَّ مالَهُ ما قدَّمَ، ومالَ وارِثِهِ ما أخَّرَ».

6442. Narrated 'Abdullāh: The Prophet ﷺ said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They (the Companions) replied, "O Allāh's Messenger! There is none among us but loves his own wealth more." The Prophet ﷺ said, "So, his wealth is whatever he spends (in Allāh's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."[1]

(1) (H. 6442) What one spends during one's lifetime for Allāh's sake is what one really owns, because one will get permanent reward for that in the Hereafter.

(13) CHAPTER. The rich (who do not spend their wealth on good deeds) are in fact the poor (i.e., little rewarded).

(١٣) **بابٌ**: المُكْثِرونَ هُمُ المُقِلّونَ،

And the Statement of Allāh تعالى: "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do" (V.11:15,16)

وقَوْلُهُ تَعالى: ﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا﴾ الآيتين [هود: ١٥-١٦].

6443. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Once I went out at night and found Allāh's Messenger ﷺ walking all alone accompanied by no human being, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight but the Prophet ﷺ looked behind and saw me and said, "Who is that?" I replied, "Abū Dhar, let Allāh get me sacrificed for you!" He said, "O Abū Dhar, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except him whom Allāh gives wealth which he spends (in charity) to his right, left, front and back, and performs good deeds with it." I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards Al-Ḥarra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming. "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allāh's Prophet! Let Allāh get me sacrificed for you! Whom were you speaking to by the side of

٦٤٤٣ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا جَريرٌ، عَنْ عَبدِ العَزيزِ بْنِ رُفَيعٍ، عَنْ زَيْدِ ابْنِ وَهْبٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيالي فإذا رَسُولُ اللهِ ﷺ يَمْشِي وَحْدَهُ ولَيسَ مَعَهُ إنْسانٌ، قالَ: فَظَنَنْتُ أنَّهُ يَكْرَهُ أنْ يَمْشِيَ مَعَهُ أحَدٌ. قالَ: فَجَعَلْتُ أمشِي في ظِلِّ القَمَرِ فالتَفَتَ فَرآني، فَقالَ: «مَنْ هٰذا؟» قُلْتُ: أبو ذَرٍّ جَعَلَني اللهُ فِداءَكَ، قالَ: «يا أبا ذَرٍّ تَعالَ»، قالَ: فَمَشَيْتُ مَعَهُ ساعَةً، فَقالَ: «إنَّ المُكْثِرينَ هُمُ المُقِلّونَ يَوْمَ القيامَةِ إلَّا مَنْ أعطاهُ اللهُ خَيراً فَنَفَحَ فيهِ يَمينَهُ وشِمالَهُ وبَينَ يَدَيْهِ ووَراءَهُ، وعَمِلَ فيهِ خَيراً»، قالَ: فَمَشَيْتُ مَعَهُ ساعَةً فَقالَ لي: «اجْلِسْ هاهُنا»، قالَ: فَأجْلَسَني في قاعٍ حَوْلَهُ حِجارَةٌ فَقالَ لي: «اجْلِسْ هاهُنا حَتَّى أرْجِعَ إلَيْكَ»، قالَ: فانْطَلَقَ في الحَرَّةِ حَتَّى لا أراهُ

فَلَبِثَ عَنِّي فأطالَ اللُّبْثَ، ثُمَّ إنِّي سَمِعْتُهُ وهُوَ مُقْبِلٌ وهُوَ يَقولُ: «وَإِنْ سَرَقَ وإنْ زنى؟» قالَ: فَلَمَّا جاءَ لَمْ أَصْبِرْ حَتَّى قُلْتُ: يا نَبِيَّ اللهِ، جَعَلَنِي اللهُ فِدَاءَكَ، مَنْ تُكَلِّمُ في جانِبِ الحَرَّةِ؟ ما سَمِعْتُ أحَداً يَرْجِعُ إلَيْكَ شَيئاً. قالَ: «ذلكَ جِبريلُ عَرَضَ لي في جانِبِ الحَرَّةِ، قالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ ماتَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ، قلْتُ: يا جِبريلُ، وإنْ سَرَقَ وإنْ زنى؟ قالَ: نَعَمْ، قالَ: قُلْتُ: وإنْ سَرَقَ وإنْ زنى؟ قالَ: نَعَمْ، قُلْتُ: وإنْ سَرَقَ وَإنْ زَنىٰ؟ قَالَ: نَعَمْ». قالَ النَّضْرُ: أخبرَنا شُعْبَةُ وحدَّثَنا حَبيبُ بْنُ أبي ثابتٍ والأعمَشُ وعَبدُ العَزيزِ بْنُ رُفَيْعٍ: حدَّثَنا زَيْدُ بْنُ وهْبٍ بِهٰذا. قالَ أبو عَبْدِ اللهِ: حَديثُ أبي صَالحٍ عَنْ أبي الدَّرْداءِ مُرْسَلٌ لا يَصِحُّ إنَّما أرَدْنا للمَعْرِفَةِ والصَّحيحُ حَديثُ أبي ذَرٍّ. قيلَ لأبي عَبْدِ اللهِ: حَديثُ عَطاءِ بْنِ يَسارٍ عَنْ أبي الدَّرْدَاءِ؟ قالَ: مُرْسَلٌ أيضاً لا يَصِحُّ، والصَّحيحُ حَديثُ أبي ذَرٍّ، وقالَ: اضْربوا عَلى حَديثِ أبي الدَّرْداءِ، هٰذا «إذا ماتَ قالَ: لا إلٰهَ إلَّا اللهُ، عِنْدَ المَوْتِ».

[راجع: ١٢٣٧]

Al-Ḥarra? I did not hear anybody responding to your talk." He said, "It was Jibrīl (Gabriel) who appeared to me beside Al-Ḥarra and said, 'Give the good news to your followers that whoever dies without joining others in worship with Allāh, will enter Paradise.' I said, 'O Jibrīl! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.'"

(In some copies of *Sahih Al-Bukhari* it is also mentioned: "Even if he has drunk alcoholic liquors.")

(١٤) **بابُ قَوْلِ النَّبِيِّ ﷺ: «ما**

(14) CHAPTER. The statement of the Prophet ﷺ: "It would not please me to

have gold equal to this moutain of Uhud."

6444. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: While I was walking with the Prophet ﷺ in the Harra of Al-Madīna, Uhud came in sight. The Prophet ﷺ said, "O Abū Dhar!" I said, "*Labbaik*, O Allāh's Messenger!" He said, "I would not like to have gold equal to this moutain of Uhud, unless nothing of it, not even a single Dīnār of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allāh's slaves like this and like this, and like this." The Prophet ﷺ pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, "The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this; to their right, left and back, but such people are few in number." Then he said to me, "Stay at your place and do not leave it till I come back." Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to the Prophet ﷺ. I intended to go to him, but I remembered what he had said to me, i.e., 'Don't leave your place till I come back to you,' so I remained at my place till he came back to me. I said, "O Allāh's Messenger! I heard a voice and I was afraid." So I mentioned the whole story to him. He said, "Did you hear it?" I replied, "Yes." He said, "It was Jibrīl (Gabriel) who came to me and said, 'Whoever died without joining others in worship with Allāh, will enter Paradise.' I asked (Jibrīl), 'Even if he had committed theft or committed illegal sexual intercourse?' Gabriel said, 'Yes, even if he had committed theft or committed

يَسُرُّني أنَّ عِنْدي مِثْلَ أُحُدٍ هٰذا ذَهَباً»

٦٤٤٤ - حدَّثَنا الحَسَنُ بْنُ الرَّبيعِ: حدَّثَنا أبو الأحْوصِ، عَنِ الأعْمَشِ، عَنْ زَيْدِ ابْنِ وَهْبٍ قالَ: قالَ أبو ذَرٍّ: كُنْتُ أمْشي مَعَ النَّبيِّ ﷺ في حَرَّةِ المَدينَة فاسْتَقْبَلَنا أحُدٌ فَقالَ: «يا أبا ذَرٍّ»، قلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «ما يَسُرُّني أنَّ عِنْدي مِثْلَ أُحُدٍ هٰذا ذَهَباً تَمضي عليَّ ثالِثَةٌ وعِنْدي مِنْهُ دينارٌ إلَّا شَيْئاً أَرْصُدُهُ لِدَيْنٍ، إلَّا أنْ أقولَ بهِ في عِبادِ اللهِ هٰكذا وهٰكذا وَهٰكذا عَنْ يَمينِهِ وعَنْ شِمالِهِ، ومِنْ خَلْفِهِ». ثُمَّ مَشَى ثُمَّ قالَ: «إنَّ الأكْثَرينَ هُمُ المُقِلُّونَ يَوْمَ القِيامَةِ إلَّا مَنْ قالَ هٰكذا وهٰكذا وهٰكذا - عَنْ يَمينِهِ وعَنْ شِمالِهِ ومِنْ خَلْفِهِ - وقَليلٌ ما هُمْ». ثُمَّ قالَ لي: «مَكانَكَ لا تَبرَحْ حَتَّى آتِيَكَ»، ثُمَّ انْطَلَقَ في سوادِ اللَّيلِ حَتَّى تَوارَى فَسَمِعْتُ صَوْتاً قَدِ ارْتَفَعَ، فَتَخوَّفْتُ أنْ يَكونَ أَحَدٌ عَرَضَ للنَّبيِّ ﷺ فَأرَدْتُ أنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ لي: «لا تَبرَحْ حَتَّى آتيَكَ». فَلَمْ أبْرَحْ حَتَّى أتاني، قلْتُ: يا رَسُولَ اللهِ، لَقَدْ سَمِعْتُ صَوتاً تَخوَّفْتُ، فَذَكَرْتُ لهُ. فقالَ: «وهَل سَمِعْتَهُ؟» قُلْتُ: نَعَمْ، قالَ: «ذاكَ جِبْريلُ أتاني، فَقالَ: مَنْ ماتَ لا

يُشْرِكُ بِاللهِ شَيْئاً دَخلَ الجَنَّةَ، قُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: وإنْ زَنى، وإنْ سَرَقَ». [راجع: ١٢٣٧]

illegal sexual intercourse.'"

٦٤٤٥ - حدَّثنا أحمدُ بْنُ شَبيبٍ: حدَّثنا أبي، عَنْ يُونُسَ. وقالَ اللَّيْثُ: حدَّثني يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ كانَ لي مِثْلُ أُحُدٍ ذَهَباً ما يَسُرُّني أنْ لا تَمُرَّ عليَّ ثَلاثُ لَيالٍ وعِنْدي مِنْهُ شَيْءٌ إلَّا شَيْئاً أرْصُدُهُ لِدَيْنٍ». [راجع: ٢٣٨٩]

6445. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allāh's Cause) except what I would keep for repaying debts."

(١٥) بابٌ الغِنَى غِنَى النَّفْسِ،

(15) CHAPTER. True riches is self-contentment.

وَقالَ اللهُ تعالى: ﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ﴾ إلى قَولِهِ: ﴿هُمْ لَهَا عَٰمِلُونَ﴾ [المؤمنون: ٥٥-٦٣]. قالَ ابْنُ عُيَيْنَةَ: لَمْ يَعْمَلوها: لا بُدَّ مِنْ أنْ يَعْملوها.

And the Statement of Allāh تعالى:

"Do they think that We enlarge them in wealth and children... (up to) ...and they have other (evil) deeds, besides, which they are doing." (V.23:55-63)

Ibn 'Uyaina said, "They have not done it, but they will surely do it."

٦٤٤٦ - حدَّثنا أحمدُ بْنُ يُونُسَ: حدَّثنا أبو بَكْرٍ: حدَّثنا أبو حَصِينٍ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لَيْسَ الغِنى عَنْ كَثْرَةِ العَرَضِ، ولكِنَّ الغِنى غِنَى النَّفْسِ».

6446. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Riches does not mean having a great amount of property, but riches is self-contentment."

(١٦) بابُ فَضْلِ الفَقْرِ

(16) CHAPTER. The superiority of being poor.

٦٤٤٧ - حدَّثنا إسماعيلُ: حدَّثني عَبْدُ العَزيزِ بْنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ سَهْلِ ابْنِ سَعْدٍ السَّاعِدِيِّ

6447. Narrated Sahl bin Sa'd As-Sā'idī: A man passed by Allāh's Messenger ﷺ, and the Prophet ﷺ asked a man sitting beside him, "What is your opinion about this (passer-by)?" He replied, "This (passer-by) is from

the noble class of people. By Allāh, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted." Allāh's Messenger ﷺ kept quiet, and then another man passed by and Allāh's Messenger ﷺ asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allāh's Messenger! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no one will listen to his talk." Then Allāh's Messenger ﷺ said, "This (poor man) is better than such a large number of the first type (i.e., rich men) as to fill the earth."

أَنَّهُ قالَ: مَرَّ رَجلٌ عَلى رَسُولِ اللهِ ﷺ فَقالَ لِرَجُلٍ عِنْدَهُ جالِسٍ: «ما رَأْيُكَ في هٰذا؟» فَقالَ: رَجُلٌ مِنْ أَشْرافِ النَّاسِ، هٰذا واللهِ حَرِيٌّ إنْ خَطَبَ أنْ يُنْكَحَ، وإنْ شَفَعَ أنْ يُشَفَّعَ، قالَ: فَسكَتَ رَسُولُ اللهِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقالَ لهُ رَسُولُ اللهِ ﷺ: «ما رَأْيُكَ في هٰذا؟» فَقالَ: يا رَسُولَ اللهِ، هٰذا رَجُلٌ مِنْ فُقَراءِ المُسْلِمِينَ، هٰذا حَرِيٌّ إنْ خَطَبَ أَنْ لا يُنْكَحَ، وإنْ شَفعَ أنْ لا يُشَفَّعَ، وإنْ قالَ أنْ لا يُسْمَعَ لِقَولِهِ. فَقالَ رَسُولُ اللهِ ﷺ: «هٰذا خَيرٌ مِنْ مِلءِ الأَرْضِ مِثْلَ هٰذا». [راجع: ٥٠٩١]

6448. Narrated Abū Wā'il: We paid a visit to Khabbāb who was sick, and he said, "We emigrated with the Prophet ﷺ for Allāh's sake and our wages became due on Allāh تعالى. Some of us died without having received anything of the wages, and one of them was Muṣ'ab bin 'Umair, who was martyred on the day (of the battle) of Uḥud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ﷺ ordered us to cover his head with it and to put some *Idhkhir* (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world)."

٦٤٤٨ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ قالَ: سَمِعْتُ أبا وائِلٍ قالَ: عُدْنا خَبَّاباً فَقالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ نُرِيدُ وَجْهَ اللهِ فَوَقَعَ أَجْرُنا عَلى اللهِ تعالى فمِنَّا مَنْ مَضىٰ لَمْ يأْخُذْ مِنْ أَجْرِهِ شيئاً، مِنْهُمْ: مُصْعَبُ بْنُ عُمَيرٍ قُتِلَ يَوْمَ أُحُدٍ وتَرَكَ نَمِرَةً فإذا غَطَّيْنا رَأسَهَ بَدَتْ رِجْلاهُ، وإذا غَطَّيْنا رِجلَيْهِ بَدا رَأسُهُ، فَأَمَرَنا النَّبِيُّ ﷺ أنْ نُغَطِّيَ رَأسَهُ ونَجْعَلَ عَلى رِجْلَيْهِ مِنَ الإذْخِرِ. ومِنَّا مَنْ أيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ١٢٧٦]

6449. Narrated 'Imrān bin Ḥuṣain: The Prophet ﷺ said, "I looked into Paradise and

٦٤٤٩ - **حدَّثَنا** أبو الوَليدِ:

حدَّثنا سَلْمُ بْنُ زَرِير: حدَّثَنا أبو رَجاءٍ عَنْ عِمْرانَ بْنِ حُصَين عَنِ النَّبِيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ فَرَأَيْتُ أكثَرَ أهْلِها الفُقَراءَ، واطَّلَعْتُ في النَّارِ فَرَأَيْتُ أكْثَرَ أهْلِها النِّساءَ». [راجع: ٣٢٤١]

تابَعهُ أيُّوبُ وعَوْفٌ. وقالَ صَخْرٌ وحَمَّادُ بْنُ نَجيح، عَنْ أبي رَجاءٍ عَنِ ابْنِ عَبَّاس.

found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women."

٦٤٥٠ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ: حدَّثَنا سَعيدُ بْنُ أبي عَرُوبَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمْ يَأكُلِ النَّبيُّ ﷺ عَلى خِوانٍ حَتَّى ماتَ، وما أكَلَ خُبزاً مُرَقَّقاً حَتى ماتَ. [راجع: ٥٣٨٦]

6450. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ did not eat at a table till he died, and he did not eat a thin, nicely baked wheat bread till he died.

٦٤٥١ - **حدَّثَنا** عَبْدُ اللهِ بْنُ أبي شَيْبَةَ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَقَدْ تُوُفِّيَ النَّبِيُّ ﷺ وما في رَفِّي مِنْ شَيْءٍ يَأكُلُهُ ذو كَبِدٍ، إلَّا شَطْرُ شَعيرٍ في رَفٍّ لي، فَأكَلْتُ مِنْهُ حَتَّى طالَ عَلَيَّ فَكِلْتُهُ فَفَنِيَ. [راجع: ٣٠٩٧]

6451. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished.

(١٧) **بابٌ: كَيْفَ كانَ عَيْشُ النَّبِيِّ ﷺ وأصحابِهِ، وتَخَلِّيهِمْ مِنَ الدُّنْيا؟**

(17) CHAPTER. How the Prophet ﷺ and his Companions used to live, and how they gave up their interest in the world.

٦٤٥٢ - **حدَّثَني** أبو نُعَيمٍ بِنَحْوٍ مِنْ نِصْفِ هٰذا الحَديث: حدَّثَنا عُمَرُ بْنُ ذَرٍّ: حدَّثَنا مُجاهِدٌ: أن أبا هُرَيْرَةَ

6452. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to

bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet ﷺ and his Companions) used to come out. When Abū Bakr passed by, I asked him about a Verse from Allāh's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then 'Umar passed by me and I asked him about a Verse from Allāh's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abūl-Qāsim (the Prophet ﷺ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O *Abā Hirr* (Abū Hurairah)!" I replied, "*Labbaik*, O Allāh's Messenger!" He said to me, "Follow me." He proceeded and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such and such man (or by such and such woman)." He said, "O *Abā Hirr*!" I said, "*Labbaik*, O Allāh's Messenger!" He said, "Go and call the people of *Ṣuffa* to me". These people of *Ṣuffa* were the guests of Islām who had neither families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet ﷺ he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet ﷺ upset me, and I said to myself, "How will this little milk be enough for the people of *Aṣ-Ṣuffa*?"(1) I thought I was more entitled to drink from

كانَ يَقولُ: آللهِ الذي لا إلهَ إلا هُوَ إنْ كُنْتُ لَأَعْتَمِدُ بِكَبِدي عَلى الأَرْضِ مِنَ الجُوعِ، وإنْ كُنْتُ لَأَشُدُّ الحَجَرَ عَلى بَطْني مِنَ الجُوعِ، ولَقَدْ قَعَدْتُ يَوْماً عَلى طَريقِهِمِ الذي يَخْرُجونَ مِنْهُ، فمَرَّ أبو بَكْرٍ، فَسألْتُهُ عَنْ آيةٍ مِنْ كِتابِ اللهِ، ما سَألْتُهُ إلَّا لِيُشْبِعَني، فمَرَّ وَلَمْ يَفْعَلْ. ثُمَّ مَرَّ بي عُمَرُ فَسألْتُهُ عَنْ آيةٍ مِنْ كِتابِ اللهِ، ما سَألْتُهُ إلَّا لِيُشْبِعَني، فمَرَّ ولَمْ يَفْعَلْ. ثُمَّ مَرَّ بي أبو القاسِمِ ﷺ فَتَبَسَّمَ حينَ رَآني وعَرَفَ ما في نَفْسِي وما في وَجْهي ثُمَّ قالَ: «يَا أبا هِرٍّ»، قلْتُ: لَبَّيْكَ رَسُولَ اللهِ، قالَ: «الْحَقْ»، ومَضى فَاتَّبعتُه فَدَخَلَ فَأَسْتَأْذِنُ فَأَذِنَ لي فَدَخَلَ فَوَجَدَ لَبناً في قَدَحٍ، فَقالَ: «مِنْ أَيْنَ هٰذا اللَبَنُ؟» قالوا: أهْداهُ لكَ فُلانٌ أو فُلانَةٌ، قالَ: «أبا هِرٍّ»، قلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «الْحَقْ إلى أهْلِ الصُّفَّةِ فادْعُهُمْ لي»، قالَ: وأهْلُ الصُّفَّةِ أَضْيافُ الإسلامِ لا يَأْوُونَ عَلى أهْلٍ ولا مَالٍ ولا عَلى أحَدٍ، إذَا أَتَتْهُ صَدقَةٌ بَعَثَ بِها إلَيهِمْ ولَمْ يَتَنَاوَلْ مِنها شَيْئاً، وإذا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إلَيهِمْ وأصابَ مِنها وأَشْرَكَهُمْ فيها، فَساءَني ذلكَ فَقُلْتُ:

(1) (H. 6452) They were about eighty men or more and it is a miracle (*) from Allāh to the Prophet ﷺ that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.
(*) See the Miracles from Allāh to the Prophet ﷺ in Vol. I.

وما هٰذا اللَّبَنُ في أهْلِ الصُّفَّةِ؟ كُنْتُ أحَقَّ أنْ أُصِيبَ مِنْ هٰذا اللَّبَنِ شَرْبَةً أتقَوَّى بها، فإذا جاءَ أمَرَني فَكُنْتُ أنا أُعْطِيهِمْ، وَما عَسى أنْ يَبْلُغَني مِنْ هٰذا اللَّبنِ؟ ولَمْ يَكُنْ مِنْ طاعةِ اللهِ وطاعةِ رَسُولِهِ ﷺ بُدٌّ، فَأتَيْتُهُمْ فَدَعَوتُهمْ فأقْبَلوا، فاسْتَأذَنوا فَأذِنَ لهُمْ، وأخَذوا مَجالِسَهُمْ مِنَ البَيْتِ. قالَ: «يا أبا هِرٍّ»، قلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «خُذْ فَأعْطِهِمْ»، فأخَذْتُ القَدَحَ فَجَعَلْتُ أُعْطيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ القَدَحَ فأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَليَّ القَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَليَّ القَدَحَ حَتَّى انْتَهيْتُ إلى النَّبيِّ ﷺ وقَدْ رَوِيَ القَوْمُ كُلُّهُمْ. فَأخَذَ القَدَحَ فوضَعَهُ عَلى يَدِهِ فَنَظَرَ إليَّ فَتَبَسَّمَ فَقالَ: «أبا هِرٍّ»، قلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «بَقِيتُ أنا وَأنْتَ». قلْتُ: صَدقْتَ يا رَسُولَ اللهِ، قالَ: «اقْعُدْ فاشْرَبْ»، فَقَعَدْتُ فَشَرِبْتُ. فَقالَ: «اشْرَبْ» فَشَرِبْتُ»، فما زَالَ يَقُولُ: «اشْرَبْ»، حَتَّى قلْتُ: لا والذي بَعَثَكَ بالحَقِّ، ما أجِدُ لهُ مَسْلَكاً، قالَ: «فَأرِني»، فأعْطَيْتُهُ القَدَحَ فَحَمِدَ اللهَ وسَمَّى وشَرِبَ الفَضْلَةَ. [راجع: ٥٣٧٥]

that milk in order to strengthen myself, but behold! The Prophet ﷺ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allāh and His Messenger ﷺ, so I went to the people of *Aṣ-Ṣuffa* and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet ﷺ said, "O *Abā-Hirr*!" I said, "*Labbaik*, O Allāh's Messenger!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet ﷺ who took the bowl and put it on his hand, looked at me and smiled and said, "O *Aba Hirr*!" I replied, "*Labbaik*, O Allāh's Messenger!" He said, "There remain you and I." I said, "You have said the truth, O Allāh's Messenger!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No, by Allāh Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allāh and pronounced Allāh's Name on it and drank the remaining milk.

٦٤٥٣ - **حدّثنا** مُسَدَّدٌ: حدَّثنا

6453. Narrated Sa'd: I was the first man among the Arabs to shoot an arrow for

Allāh's Cause. We used to fight in Allāh's Cause while we had nothing to eat except the leaves of *Al-Ḥubla* and the *Samur* trees (desert trees) so that we discharged excrement like that of sheep (i.e., unmixed droppings). Today the (people of the) tribe of Banī Asad teach me the laws of Islām. If so, then I am lost, and all my efforts of that hard time had gone in vain.

يَحْيَى، عَنْ إسماعيلَ: حدَّثَنا قَيْسٌ قال: سَمِعْتُ سَعْداً يَقولُ: إنِّي لأوَّلُ العَرَبِ رَمى بِسَهْمٍ في سَبيلِ اللهِ، ورَأَيْتُنا نَغْزو وما لَنا طَعامٌ إلَّا وَرَقُ الحُبْلَةِ وهٰذا السَّمُرُ، وإنَّ أحَدَنا لَيَضَعُ كما تَضَعُ الشَّاةُ ما لَهُ خِلْطٌ، ثُمَّ أصْبَحَتْ بَنو أسَدٍ تُعَزِّرُني عَلى الإسلام. خِبْتُ إذاً وضَلَّ سَعْيِي.

6454. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The family of Muḥammad ﷺ had never eaten wheat bread to their satisfaction for three successive days since their arrival in Al-Madīna till the death of the Prophet ﷺ.

٦٤٥٤ - **حدَّثني** عثمان: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ إبراهيمَ، عَنِ الأسوَدِ عَنْ عائِشَةَ قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مُنْذُ قَدِمَ المَدينةَ مِنْ طَعامِ بُرٍّ ثَلاثَ لَيالٍ تِباعاً حَتَّى قُبِضَ. [راجع: ٥٤١٦]

6455. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The family of Muḥammad ﷺ did not eat two meals on one day, but one of the two was of dates.

٦٤٥٥ - **حدَّثني** إسحاقُ بْنُ إبراهيمَ بْنِ عَبْدِ الرَّحْمٰنِ: حدَّثَنا إسحاقُ هُوَ الأزْرَقُ عَنْ مِسْعَرِ بْنِ كِدامٍ، عَنْ هِلالٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما أكَلَ آلُ مُحَمَّدٍ ﷺ أكْلَتَيْنِ في يَوْمٍ إلَّا إحْداهُمَا تَمرٌ.

6456. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The bed mattress of the Prophet ﷺ was made of a leather case stuffed with palm fibres.

٦٤٥٦ - **حدَّثني** أحْمَدُ بْنُ رَجاءٍ: حدَّثَنا النَّضْرُ، عَنْ هِشامٍ: أخْبَرَني أبي عَنْ عائِشَةَ قالَتْ: كانَ فِراشُ رَسُولِ اللهِ ﷺ مِنْ أدَمٍ وحَشْوُهُ لِيفٌ.

6457. Narrated Qatāda: We used to go to Anas bin Mālik and see his baker standing (preparing the bread). Anas said, "Eat. I have not known that the Prophet ﷺ ever saw a thin well-baked loaf of bread till he died,

٦٤٥٧ - **حدَّثَنا** هُدْبَةُ بْنُ خالِدٍ: حدَّثَنا هَمَّامُ بْنُ يَحْيَى: حدَّثَنا قَتادَةُ قالَ: كُنَّا نَأْتِي أنَسَ بْنَ مالِكٍ وخَبَّازُهُ

and he never saw a roasted sheep with his eyes."

قائِمٌ وقالَ: كُلُوا، فمَا أعْلَمُ النَّبِيَّ ﷺ رَأى رَغيفاً مُرَقَّقاً حَتَّى لَحِقَ بِاللهِ، ولا رَأى شاةً سَميطاً بِعَيْنِهِ قَطُّ.

[راجع: ٥٣٨٥]

6458. Narrated 'Āishah رَضِيَ اللهُ عَنها: A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.

٦٤٥٨ - حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثنا يَحْيَى: حدَّثنا هِشامٌ: أخْبرَني أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ: كانَ يَأتي عَلَيْنا الشَّهْرُ ما نوقِدُ فيهِ ناراً، إنَّما هُوَ التمْرُ والماءُ إلَّا أنْ نُؤتَى بِاللُّحَيْمِ.

[راجع: ٢٥٦٧]

6459. Narrated 'Āishah that she said to 'Urwa: "O the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allāh's Messenger ﷺ (i.e., nothing used to be cooked)." 'Urwa said, "What used to sustain you?" 'Āishah said, "The two black things, i.e., dates and water, except that Allāh's Messenger ﷺ had neighbours from the *Anṣār* who had some milch she-camels, and they used to give the Prophet ﷺ some milk from their house, and he used to make us drink it."

٦٤٥٩ - حدَّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثني ابْنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ يَزيدَ بْنِ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّها قالَتْ لِعُرْوة: ابْنَ أُخْتِي إنْ كُنَّا لَنَنْظُرُ إلى الهِلالِ ثَلاثَةَ أهِلَّةٍ في شَهْرَينِ وما أُوقِدَتْ في أبْياتِ رَسُولِ اللهِ ﷺ نارٌ فَقُلْتُ: ما كانَ يُعيشُكُمْ؟ قالت: الأسْوَدانِ: التمْرُ والماءُ، إلَّا أنَّهُ قَدْ كانَ لِرَسُولِ اللهِ ﷺ جيرانٌ مِنَ الأنْصارِ كانَ لهُمْ مَنائِحُ، وكانوا يَمْنَحونَ رَسُولَ اللهِ ﷺ مِنْ أبياتِهِمْ فَيَسْقيناهُ. [راجع: ٢٥٦٧]

6460. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "O Allāh! Give *Qūtan* (provision that is sufficient to live with contentment) to the family of Muḥammad (ﷺ)."

٦٤٦٠ - حدَّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أبيهِ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ:

قالَ رَسُولُ اللهِ ﷺ: «اللّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قوتاً».

(18) CHAPTER. The adoption of a middle course (not to go to extremes), and the regularity of one's deeds.

(١٨) **بابُ** القَصْدِ والمُداوَمَةِ عَلى العَمَلِ

6461. Narrated Masrūq رَضِيَ اللهُ عَنْهُ: I asked 'Āishah رَضِيَ اللهُ عَنْها, "What deed was the most beloved to the Prophet ﷺ?" She said, "The regular constant one." I said, "At what time he use to get up at night [for the *Tahajjud* night *Ṣalāt* (prayer)]?" She said, "He used to get up on hearing (the crowing of) the cock (in the last third of the night)."

٦٤٦١ - **حدَّثَنا** عَبْدانُ: أخْبرَنا أبي عَنْ شُعْبَةَ، عَنْ أشْعَثَ قالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ مَسروقاً قالَ: سَألْتُ عائِشَةَ رَضِيَ اللهُ عَنْها: أيُّ العَمَلِ كانَ أحبَّ إلى النَّبِيِّ ﷺ؟ قالت: الدَّائِمُ. قالَ: قُلْتُ: في أيِّ حينٍ كان يَقومُ؟ قالتْ: كانَ يَقومُ إذا سَمِعَ الصَّارِخَ. [راجع: ١١٣٢]

6462. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The most beloved action to Allāh's Messenger ﷺ was that whose doer did it continuously and regularly.

٦٤٦٢ - **حدَّثَنا** قُتَيْبَةُ عَنْ مالِكٍ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أنَّها قالتْ: كانَ أحَبَّ العَمَلِ إلى رَسُولِ اللهِ ﷺ الذي يَدومُ عَلَيْهِ صاحِبُهُ. [راجع: ١١٣٢]

6463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allāh's Messenger?" He said, "No, even I (will not be saved) unless and until Allāh protects or covers me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allāh in the forenoon and in the afternoon and during a part of the night, and *Al Qaṣd* (always adopt a middle, moderate, regular course) whereby you will reach your *Al-Qaṣd* (target i.e., Paradise)."(1)

٦٤٦٣ - **حدَّثَنا** آدَمُ: حدَّثَنا ابْنُ أبي ذِئبٍ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَنْ يُنَجِّيَ أحَداً مِنْكُمْ عَمَلُهُ»، قالوا: ولا أنْتَ يا رَسُولَ اللهِ؟ قالَ: «ولا أنا إلَّا أنْ يَتَغَمَّدَني اللهُ بِرَحْمَةٍ. سَدِّدوا وَقارِبوا، واغْدوا وروحوا، وَشيئًا مِنَ الدُّلْجةِ والقَصْدَ القَصْدَ تَبْلُغوا. [راجع: ٣٩]

(1) (H. 6463) The Prophet ﷺ compares the Muslim to a traveller who should not exert=

٦٤٦٤ - حدَّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثنا سُلَيمانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «سَدِّدوا وَقاربوا، وَاعْلَموا أنْ لَنْ يُدْخِلَ أحَدَكُمْ عَمَلُهُ الجنَّةَ. وأنَّ أحَبَّ الأعْمالِ أدْوَمُها إلى اللهِ وإنْ قلَّ». [انظر: ٦٤٦٧]

6464. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deeds to Allāh are the most regular and constant even though it were few."

٦٤٦٥ - حدَّثني مُحَمَّدُ بْنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إبْراهيم، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: سُئِلَ النَّبِيُّ ﷺ: أيُّ الأعْمالِ أحَبُّ إلى اللهِ؟ قالَ: «أدْوَمُها وإنْ قلَّ». وقالَ: «اكْلَفوا مِنَ الأعْمال ما تُطيقُونَ».

6465. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ was asked, "What deeds are loved most by Allāh?" He said, "The most regular constant deeds even though they may be few." He added, "Take upon yourselves only those deeds which are within your ability."

٦٤٦٦ - حدَّثني عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ إبْراهيمَ، عَنْ عَلْقَمَةَ قالَ: سَأَلْتُ أمَّ المُؤْمِنينَ عائِشَةَ قُلْتُ: يا أمَّ المُؤْمِنينَ، كَيفَ كانَ عَمَلُ النَّبِيِّ ﷺ؟ هَلْ كانَ يَخُصُّ شَيْئاً مِنَ الأيَّامِ؟ قالَتْ: لا، كانَ عَمَلُه ديمَةً، وأيُّكُمْ يَسْتَطيعُ ما كانَ النَّبِيُّ ﷺ يَسْتَطيع. [راجع: ١٩٨٧]

6466. Narrated 'Alqama: I asked 'Āishah, Mother of the believers, "O Mother of the believers! How were the deeds of the Prophet ﷺ? Did he use to do extra deeds of worship on special days?" She said, "No, but his deeds were regular and constant, and who among you is able to do what the Prophet ﷺ was able to do (i.e., in worshipping Allāh)?"

٦٤٦٧ - حدَّثنا عَليُّ بْنُ عَبْدِ اللهِ: حدَّثنا مُحَمَّدُ بْنُ الزِّبْرِقانِ:

6467. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Do good deeds properly, sincerely and moderately, and receive good

=himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular and constant worshipping of Allāh whereby one should reach his destination (i.e., Paradise).

حدَّثنا مُوسَى بْنُ عُقْبَةَ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ قالَ: «سَدِّدوا وقارِبوا وأبْشِروا، فإنَّهُ لا يُدْخِلُ أحداً الجَنَّةَ عَمَلُهُ». قالوا: ولا أنْتَ يا رَسُولَ اللهِ؟ قالَ: «ولا أنا إلَّا أنْ يَتَغَمَّدَنِي اللهُ بِمَغفِرةٍ ورَحْمَةٍ». قالَ: أظُنُّهُ عَنْ أبي النَّضرِ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ. وقالَ عَفَّانُ: حدَّثنا وُهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ قالَ: سَمِعْتُ أبا سَلَمَةَ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ: «سَدِّدوا وأبْشِروا». وقالَ مُجاهِدٌ: سَديداً سداداً: صِدقاً. [راجع: ٦٤٦٤]

news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allāh's Messenger?" He said, "Even I, unless and until Allāh protects or covers me with His Pardon and His Mercy."

٦٤٦٨ - **حدَّثنا** إبْراهيم بْنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بْنُ فُلَيْحٍ: حدَّثَنِي أبي، عَنْ هِلالِ بْنِ عَلِيٍّ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُهُ يقولُ: إنَّ رَسُولَ اللهِ ﷺ صلّى لَنا يَوماً الصَّلاةَ ثُمَّ رَقِيَ المِنْبَرَ فأشارَ بِيَدِهِ مِنْ قِبَلِ قِبْلَةِ المَسْجِدِ فقالَ: «قَدْ أُرِيتُ الآنَ مُنْذُ صَلَّيْتُ لَكُمُ الصَّلاةَ الجنَّةَ والنَّارَ مُمَثَّلَتَين في قُبُلِ هٰذا الجِدارِ فَلَمْ أرَ كاليَوْمِ في الخَيرِ والشَّرِّ، فَلَمْ أرَ كاليَوْمِ في الخيرِ والشَّرِّ». [راجع: ٩٧]

6468. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ led us in *Ṣalāt* (prayer) and then (after finishing it) ascended the pulpit and pointed with his hand towards the *Qiblah* of the mosque and said, "While I was leading you in *Ṣalāt* (prayer), both Paradise and Hell were displayed in front of me in the direction of this wall, I had never seen a better thing (than Paradise) and a worse thing (than Hell) as I have seen today; I had never seen a better thing and a worse thing as I have seen today."

(١٩) **بابُ الرَّجاءِ مَعَ الخَوْفِ،**

(19) CHAPTER. Hope (that Allāh will forgive one's sins and will accept one's good deeds) with fear (of Allāh).

وقالَ سُفْيانُ: ما في القُرْآنِ آيَةٌ

And Sufyān said, "There is no Verse in Qur'ān more hard on me than this one:

أَشَدُّ عَلَيَّ مِنْ ﴿لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾ [المائدة: ٦٨].

"O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to *At-Taurat* (the Torah) and *Al-Injīl* (the Gospel), and what has (now) been sent down to you from your Lord (the Qur'ān)..." (V.5:68)

٦٤٦٩ - **حدّثنا** قُتَيْبَةُ: حدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرِو بْنِ أَبي عَمْرٍو، عَنْ سَعيد بنِ أبي سَعيد المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ اللهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَها مِائَةَ رَحْمَةٍ. فأمْسَكَ عِنْدَهُ تِسْعاً وتِسْعينَ رَحْمَةً، وأرْسَلَ في خَلْقِهِ كُلِّهِمْ رَحْمَةً واحِدَةً. فَلَوْ يَعْلَمُ الكافِرُ بِكلِّ الَّذي عِنْدَ اللهِ مِنَ الرَّحْمَةِ لَمْ يَيْأَسْ مِنَ الجَنَّةِ. ولَوْ يَعْلَمُ المُؤْمِنُ بِكلِّ الذي عِنْدَ اللهِ مِنَ العَذابِ لَمْ يَأْمَنْ مِنَ النَّارِ». [راجع: ٦٠٠٠]

6469. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Verily Allāh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allāh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allāh, he would not have considered himself safe from the Hell-fire."

(٢٠) **بابُ** الصَّبرِ عَنْ مَحارِمِ اللهِ، ﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠]

وقالَ عُمَرُ: وَجدْنا خَيرَ عَيشِنا بالصَّبرِ.

(20) CHAPTER. Refraining patiently from doing those things which Allāh has made illegal.

And the Statement of Allāh تعالى:

"...Only those who are patient shall receive their rewards in full, without reckoning." (V.39:10)

And 'Umar said, "We have found that our best period of life was while we were patient."

٦٤٧٠ - **حدّثنا** أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني عَطاءُ بْنُ يَزيدَ: أنَّ أبا سَعيدٍ أَخْبَرَهُ:

6470. Narrated Abū Sa'īd: Some people from the *Anṣār* asked Allāh's Messenger ﷺ (to give them something) and he gave to everyone of them who asked him until all that he had was finished. When everything was

أَنَّ ناساً مِنَ الأنْصارِ سَأَلوا رَسُولَ اللهِ ﷺ فَلَمْ يَسألْه أَحَدٌ مِنْهم إلَّا أعْطاهُ حَتَّى نَفِدَ ما عِنْدَهُ. فقالَ لهُمْ حينَ نَفِدَ كُلُّ شَيْءٍ أَنْفَقَ بِيَدَيْهِ: «ما يَكُونُ عِندي مِنْ خَيرٍ لا أَدَّخِرُهُ عَنْكُمْ، وإنَّهُ مَنْ يَسْتَعِفَّ يُعِفَّهُ اللهُ، ومَنْ يَتَصبَّرْ يُصَبِّرْهُ اللهُ، ومنْ يَسْتغْنِ يُغْنِهِ اللهُ، ولَنْ تُعْطَوْا عَطاءً خَيْراً وأوْسَعَ مِنَ الصَّبْرِ». [راجع: ١٤٦٩]

finished and he had spent all that was in his hand, he said to them,"(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); and (know) that he who refrains from begging others (or doing prohibited deeds), Allāh will make him contented and not in need of others; and he who remains patient, Allāh will bestow patience upon him, and he who is satisfied with what he has, Allāh will make him self-sufficient. And there is no gift better and vast (you may be given) than patience."

٦٤٧١ - حَدَّثَنا خَلَّادُ بْنُ يَحْيَى: حدَّثَنا مِسْعَرٌ: حدَّثَنا زِيادُ بْنُ عِلاقَةَ قالَ: سَمِعْتُ المُغِيرَةَ بْنَ شُعْبَةَ يَقولُ: كانَ النَّبِيُّ ﷺ يُصَلِّي حَتَّى تَرِمَ أو تَنْتَفِخَ قَدَماهُ. فَيُقالُ لَهُ، فَيقولُ: «أفَلا أكونُ عَبْداً شَكوراً؟». [راجع: ١١٣٠]

6471. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ used to offer *Salāt* (prayer) so much that his feet used to become oedematous or swollen, and when he was asked as to why he prays (offers *Salāt*) so much, he would say, "Shall I not be a thankful slave (to Allāh)?"

(٢١) بابٌ ﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ﴾ [الطلاق: ٣]

قالَ الرَّبيعُ بْنُ خُثَيمٍ: مِنْ كُلِّ ما ضاقَ عَلى النَّاسِ.

(21) CHAPTER. "...And whosoever puts his trust in Allāh, then He (Allāh) will suffice him..." (V.65:3)

And Ar-Rabi' bin Khuthaim said, "...of all sorts of difficulties that might befall the people."(1)

٦٤٧٢ - حَدَّثَني إسحاقُ: حدَّثَنا رَوْحُ بْنُ عُبادَةَ: حدَّثَنا شُعْبَةُ: سَمِعْتُ حُصَيْنَ بْنَ عَبدِ الرَّحمٰنِ قالَ: كُنْتُ قاعِداً عِنْدَ سَعيدِ بْنِ جُبَيْرٍ فَقالَ: عَنِ ابْنِ عَبَّاسٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَدْخُلُ الجنَّة مِنْ أُمَّتي سَبْعونَ ألفاً بِغَيرِ حِسابٍ، هُمُ الذينَ لا يَسْتَرْقُونَ

6472. Narrated Ibn 'Abbās رَضِيَ الله عَنْهما: Allāh's Messenger ﷺ said, "Seventy thousand people from among my followers will enter Paradise without accounts, and they are those who do not practise *Ar-Ruqya*(2) and do not see as evil omen in things, and put their trust in their Lord."

(1) (Ch. 21) Ar-Rabī' said this commenting on the Qur'ānic Verse: "...And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty)."

(2) (H. 6472) *Ar-Ruqya*: See the glossary.

ولا يَتَطَيَّرُونَ وعَلى رَبِّهِمْ يَتَوَكَّلونَ».
[راجع: ٣٤١٠]

(22) CHAPTER. What is disliked about *Qīl* and *Qāl* (i.e., sinful and useless talk).

(٢٢) بابٌ ما يُكْرَهُ مِنْ قيلَ وقالَ

6473. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Mu'āwiya wrote to Al-Mughīra: "Write to me a narration you have heard from Allāh's Messenger ﷺ." So Al-Mughīra wrote to him: "I heard him saying the following after each *Ṣalāt* (prayer): *'Lā ilāha illallāhu Waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa Huwa 'alā kulli shai'in Qadīr.'*(1) He used to forbid: (1) *Qīl* and *Qāl* (sinful and useless talk like backbiting, etc. or that you talk too much about others), (2) asking too many questions (in disputed religious matters), (3) wasting one's wealth (by extravagance), (4) preventing what should be given (e.g. charity, etc.), (5) to beg of men (i.e., begging), (6) being undutiful to mothers, and (7) burying one's daughters (alive)." (See H. 844)

٦٤٧٣ - حدَّثَنا عَليُّ بْنُ مُسْلِمٍ: حدَّثَنا هُشَيمٌ: أَنْبَانَا غيْرُ واحِدٍ مِنْهُمْ مُغيرَةُ وفُلانٌ ورَجُلٌ ثالِثٌ أَيْضاً، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ كاتِبِ المُغيرَةِ بْنِ شُعْبَةَ: أنَّ مُعاوِيَةَ كَتَبَ إلى المُغيرَةِ: أن اكْتُبْ إليَّ بِحَديثٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ. قالَ: فَكَتَبَ إلَيْهِ المُغيرَةُ: إنّي سَمِعْتُهُ يَقولُ عِنْدَ انْصِرافِهِ مِنَ الصَّلاةِ: «لا إلٰه إلَّا اللهُ وَحْدَهُ لا شَريكَ لَهُ، لَهُ المُلكُ ولَهُ الحَمْدُ، وهُوَ عَلى كُلِّ شَيْءٍ قَديرٌ». قالَ: وكانَ يَنْهى عَنْ قيلَ وقالَ، وكَثْرَةِ السُّؤالِ، وإضاعَةِ المالِ، ومَنْعٍ وهاتِ، وعُقوقِ الأُمَّهاتِ، وَوَأْدِ البَناتِ. [راجع: ٨٤٤]

وعَنْ هُشَيمٍ: أنبَانَا عَبْدُ المَلِكِ بْنُ عُمَيرٍ قالَ سَمِعْتُ وَرَّاداً يُحَدِّثُ هٰذا الحديثَ عَنِ المُغيرَةِ عَنِ النَّبيِّ ﷺ.

(23) CHAPTER. To protect one's tongue (from illegal talk, e.g., lying, abusing or backbiting, etc.).

(٢٣) بابُ حِفْظِ اللِّسانِ،

(And the Prophet's statement:) "He who

و«مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ

(1) (H. 6473) None has the right to be worshipped but Allāh Alone, Who has no partners. To Him belongs the kingdom (of the universe) and all praises be to Him and He is Omnipotent.

believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet."

And the Statement of Allāh تعالى:

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (V.50:18)

الآخِرِ فَلْيَقُلْ خَيراً أو لِيَصْمُتْ».

وقَوْلِ اللهِ تَعالى: ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾ [ق: ١٨].

6474. Narrated Sahl bin Sa'd: Allāh's Messenger ﷺ said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, his tongue and his private parts)[1], I guarantee Paradise for him."

٦٤٧٤ - **حدَّثني** مُحَمَّدُ بنُ أَبي بَكْرٍ المُقَدَّميُّ: حدَّثَنا عُمَرُ بنُ عَليٍّ: سَمِعَ أبا حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللهِ ﷺ قالَ: «مَنْ يَضْمَنْ لي ما بَيْنَ لَحْيَيْهِ وَما بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الجنَّةَ». [انظر: ٦٨٠٧]

6475. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet: and whoever believes in Allāh and the Last Day should not harm his neighbour; and whoever believes in Allāh and the Last Day should entertain his guest generously."

[See *Ḥadīth* No. 6018.]

٦٤٧٥ - **حَدَّثَنا** عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا إبْراهيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ أَبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أو لِيَصْمُتْ، ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ». [راجع: ٥١٨٥]

6476. Narrated Abū Shuraiḥ Al-Khuzā'ī: My ears heard and my heart grasped (the statement which) the Prophet ﷺ said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high

٦٤٧٦ - **حدَّثَنا** أبو الوَليدِ: حدَّثَنا لَيْثٌ: حدَّثَنا سَعيدٌ المَقْبُرِيُّ، عَنْ أبي شُرَيْحٍ الخُزاعِيِّ قالَ: سَمِعَ أُذُنايَ ووَعاهُ قَلْبي النَّبِيَّ ﷺ يَقولُ: «الضِّيافَةُ ثَلاثَةُ أيامٍ. جائِزَتُهُ»، قيلَ:

(1) (H. 6474) i.e., whoever protects his tongue from illegal talk (e.g., to tell lies or abusing, backbiting, etc.) and his mouth from eating and drinking of the forbidden illegal things, etc. and his private parts from illegal sexual acts.

وما جائِزَتُهُ؟ قالَ: «يَوْمٌ ولَيْلَةٌ»، قالَ: «ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أو لِيَسْكُتْ». [راجع: ٦٠١٩]

quality of meals; and whoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet."

٦٤٧٧ - حدَّثني إبْراهيمُ بْنُ حَمْزَةَ: حدَّثني ابْنُ أبي حازِمٍ، عَنْ يَزيدَ، عَنْ مُحَمَّد ابْنِ إبراهيم، عَنْ عيسى بْنِ طَلْحَةَ بْنِ عَبْدِ اللهِ التَّيْمِيِّ، عَنْ أبي هُرَيْرَةَ: سَمِعَ رَسُولَ اللهِ ﷺ يَقولُ: «إنَّ العَبْدَ لَيَتَكَلَّمُ بالكَلِمَةِ ما يَتَبَيَّنُ فيها يَزِلُّ بها في النَّارِ أبْعَدَ مَا بَيْنَ المَشْرِقِ». [انظر: ٦٤٧٨]

6477. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that he heard Allāh's Messenger ﷺ saying, "A slave of Allāh may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east."[1]

٦٤٧٨ - حدَّثني عَبْدُ اللهِ بنُ مُنيرٍ: سَمِعَ أبا النَّضْرِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ، يَعْني ابْنَ دينارٍ، عَنْ أبيهِ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ العَبْدَ لَيَتَكَلَّمُ بالكَلِمَةِ مِنْ رِضْوانِ اللهِ لا يُلْقِي لها بالاً يَرْفَعُ اللهُ بها دَرَجاتٍ، وإنَّ العَبْدَ لَيَتَكَلَّمُ بالكَلِمَةِ مِنْ سَخَطِ اللهِ لا يُلْقِي لها بالاً يَهْوي بها في جَهَنَّمَ». [راجع: ٦٤٧٧]

6478. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A slave (of Allāh) may utter a word which pleases Allāh, without giving it much importance, and because of that Allāh will raise him to degrees (of reward): a slave (of Allāh) may utter a word (carelessly) which displeases Allāh, without thinking of its gravity, and because of that he will be thrown into the Hell-fire."

(٢٤) بابُ البُكاءِ مِنْ خَشْيَةِ اللهِ عَزَّ وجَلَّ

(24) CHAPTER. Weeping out of fear of Allāh.

٦٤٧٩ - حدَّثَنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حدَّثَني

6479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will give shade to seven (types of people) under His Shade

(1) (H. 6477) In some narrations it is said, "between the east and the west."

خُبَيْبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ: رَجُلٌ ذَكَرَ اللهَ فَفاضَتْ عَيْناهُ». [راجع: ٦٦٠]

(on the Day of Resurrection).[1] (One of them will be) a person who remembers Allāh and his eyes are then flooded with tears."

(٢٥) بابُ الخَوْفِ مِنَ اللهِ عَزَّ وجَلَّ،

(25) CHAPTER. To be afraid of Allāh عزّ وجلّ**:-**

٦٤٨٠ - حدَّثَنا عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ رِبْعيٍّ، عَنْ حُذَيْفَةَ، عَنِ النَّبيِّ ﷺ قالَ: «كانَ رَجُلٌ مِمَّنْ كانَ قَبْلَكُمْ يُسيءُ الظَّنَّ بِعَمَلِهِ فقال لأهْلِهِ: إذا أنا مُتُّ فَخُذوني فذَرُّوني في البَحْرِ في يَوْمٍ صائِفٍ. فَفَعَلوا بِهِ. فَجَمَعَهُ اللهُ ثُمَّ قالَ: ما حَمَلَكَ على الذي صَنَعْتَ؟ قالَ: ما حَمَلَني عَلَيهِ إلَّا مَخافَتُكَ، فَغَفَرَ لَهُ». [راجع: ٣٤٥٢]

6480. Narrated Ḥudhaifa: The Prophet ﷺ: said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw away my ashes into the sea on a hot (or windy) day.' They did so, but Allāh collected his ash particles and asked (him), 'What made you do what you did?' He replied, 'The only thing that made me do it was that I was afraid of You.' So Allāh forgave him."

٦٤٨١ - حدَّثَنا مُوسَى: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أبي: حدَّثَنا قَتادَةُ، عَنْ عُقْبَةَ بْنِ عَبدِ الغافِرِ، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ ذَكَرَ رَجُلاً «فِيمَنْ سَلَفَ أو فِيمَنْ كَانَ قَبْلَكُمْ آتاهُ اللهُ مالاً ووَلَداً يَعْني أعْطاهُ. قالَ: فَلَمَّا حُضِرَ قالَ لِبَنيهِ: أيَّ أبٍ كُنْتُ لكُم؟ قالوا: خَيْرَ أبٍ، قالَ: فإنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللهِ خَيراً - فَسَّرَها قَتادَةُ: لَمْ يَدَّخِرْ - وإنْ يَقْدَمْ

6481. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ mentioned a man from the previous generation, or from the people preceding your age, whom Allāh had given both wealth and children. The Prophet ﷺ said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'But he (i.e., your father) has not stored any good deeds with Allāh (for the Hereafter), if he should face Allāh, Allāh will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when

(1) (H. 6479) See Vol. 1, *Ḥadīth* No. 660 for the seven types.

there is a stormy wind, throw me (my ashes) in it.' So he took a firm promise from his children (to follow his instructions). And by Allāh they (his sons) did accordingly (fulfilled their promise). Then Allāh said, 'Be' and behold! That man was standing there! Allāh then said, 'O my slave! What made you do what you did?' That man said, 'Fear of You.' So Allāh forgave him."

عَلى اللهِ يُعَذِّبْهُ. فانْظُروا فإذا مُتُّ فأحْرِقوني حَتَّى إذا صِرْتُ فَحْماً فاسحَقوني - أو قالَ: فاسْهَكوني - ثمَّ إذا كانَ رِيحٌ عاصِفٌ فاذْروني فيها. فأخَذَ مَواثيقَهمْ عَلى ذلك وَرَبِّي فَفَعَلوا، فَقالَ اللهُ: كُنْ. فإذا رَجُلٌ قائِمٌ. ثُمَّ قالَ: أيْ عَبْدي، ما حَمَلكَ على ما فَعَلْتَ؟ قالَ: مَخافَتُكَ أو فَرَقٌ مِنْكَ، فمَا تَلافاهُ أنْ رَحِمَهُ اللهُ». قالَ: فَحَدَّثْتُ أبا عُثمانَ فَقالَ: سَمِعْتُ سَلْمانَ غَيْرَ أنَّهُ زادَ: فاذْروني في البَحْرِ، أو كما حَدَّثَ. وقالَ مُعاذٌ: حدَّثَنا شُعْبَةُ عَنْ قَتادَةَ: سَمِعْتُ عُقْبَةَ: سَمِعْتُ أبا سَعيدٍ عَنِ النَّبيِّ ﷺ. [راجع: ٣٤٧٨]

(26) CHAPTER. To give up sinful deeds.

(٢٦) بابُ الانْتِهاءِ عَنِ المَعاصِي

6482. Narrated Abū Mūsa: Allāh's Messenger ﷺ said, "My example and the example of the Message with which Allāh has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself!'[1] A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

٦٤٨٢ - حدَّثَنا مُحَمَّدُ بْنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أبي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلي ومَثَلُ ما بَعَثَني اللهُ كمَثَلِ رَجُلٍ أتى قَوْماً فَقالَ: رَأيْتُ الجَيْشَ بِعَيْنَيَّ، وإنِّي أنا النَّذيرُ العُرْيانُ، فالنَّجاءَ النَّجاءَ. فَأطاعَهُ طائِفَةٌ فَأدْلَجوا عَلى مَهْلِهِمْ فَنَجَوا، وكَذَّبَتْهُ طائِفَةٌ فَصَبَّحَهُمُ الجَيْشُ فَاجْتاحَهُمْ». [انظر: ٧٢٨٣]

(1) (H. 6482) It was an Arabian custom that a man, on seeing the forces of the enemy, would take off his clothes and use it as a signal of warning to his people.

6483. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire), but they overpowered him and rushed into the fire." The Prophet ﷺ added, "Now, similarly I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."(1)

٦٤٨٣ - حدَّثَنا أبو اليمانِ: أخبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ: أنَّهُ حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّما مَثَلي ومَثَلُ النَّاسِ: كمَثَلِ رَجُلٍ اسْتَوْقَدَ ناراً فَلَمَّا أضاءَتْ ما حَوْلَهُ جَعَلَ الفَراشُ وَهٰذِهِ الدَّوابُّ الَّتي تَقَعُ في النَّارِ يَقَعْنَ فيها، فَجَعَلَ الرَّجُلُ يَزَعُهُنَّ وَيَغْلِبْنَهُ، فَيَقْتَحِمْنَ فيها. فأنا آخُذُ بِحُجَزِكُمْ عَنِ النَّارِ وأنْتُمْ تَقْحَمُونَ فيها». [راجع:

6484. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and his hands. And a *Muhājir* (an Emigrant) is the one who gives up (abandons) all what Allāh has forbidden."(2)

٦٤٨٤ - حدَّثَنا أبو نُعَيم: حدَّثَنا زَكَرِيَّا، عَنْ عامِرٍ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: قالَ النَّبِيُّ ﷺ: «المُسْلِمُ مَنْ سَلِمَ المُسْلِمونَ مِنْ لِسانِهِ ويَدِهِ. والمُهاجِرُ مَنْ هَجَرَ ما نَهَى اللهُ عَنْهُ». [راجع: ١٠]

(27) CHAPTER. The saying of the Prophet ﷺ, "If you knew that which I know, you would laugh little and weep much."

(٢٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ تَعْلَمونَ ما أعْلَمُ لَضَحِكْتُمْ قليلاً ولَبَكَيْتُمْ كثيراً»،

6485. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If you knew that which I know, you would laugh little and weep much."

٦٤٨٥ - حدَّثَنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ كانَ يَقولُ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ تَعْلَمونَ ما

(1) (H. 6483) The fire symbolizes the unlawful deeds which the Prophet ﷺ warned the people.

(2) (H. 6484) The Prophet ﷺ regards the one who observes the orders of religion and the Emigrant (who left Makkah for Al-Madīna for the sake of his religion) as equal in reward.

أعْلَمُ لَضَحِكْتُمْ قَليلاً ولَبَكَيْتُمْ كَثيراً».

[انظر: ٦٦٣٧]

٦٤٨٦ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مُوسَى بْنِ أنَسٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَوْ تَعْلَمونَ ما أعْلَمُ لَضَحِكْتُمْ قَليلاً ولَبَكَيْتُمْ كَثيراً».

[راجع: ٩٣]

6486. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If you knew that which I know, you would laugh little and weep much."

(٢٨) **بابٌ**: حُجِبَتِ النَّارُ بِالشَّهواتِ

(28) CHAPTER. The (Hell) Fire is surrounded by all kinds of desires and passions.

٦٤٨٧ - حدَّثَنا إسماعيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنِ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «حُجِبَتِ النَّارُ بِالشَّهواتِ، وحُجِبَتِ الجَنَّةُ بِالمَكارِهِ».

6487. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."[1]

(٢٩) **بابٌ**: الجنَّةُ أقْرَبُ إلى أحَدِكمْ مِنْ شِراكِ نَعْلِهِ، والنَّارُ مِثْلُ ذلكَ

(29) CHAPTER. Paradise is nearer to anyone of you than the *Shirāk*[2] of his shoe, and so is the (Hell) Fire.

٦٤٨٨ - حدَّثَنا مُوسَى بْنُ مَسْعودٍ: حدَّثَنا سُفيانُ، عَنْ مَنْصورٍ والأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «الجَنَّةُ أقْرَبُ إلى أحَدِكُمْ مِنْ شِراكِ نَعْلِهِ، والنَّارُ مِثْلُ ذلكَ».

6488. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Paradise is nearer to any of you than the *Shirāk* (leather strap) of his shoe, and so is the (Hell) Fire."

---

(1) (H. 6487) Inordinate desires and animalistic passions lead to the Fire, while self-control, perseverance, chastity and all other virtues, and the obedience to Allāh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

(2) (Ch. 29) A leather strap.

6489. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The truest poetic verse ever said by a poet is: Indeed! Except Allāh, everything is *Bātil* (i.e., perishable, etc.)."

[See *Fath Al-Bārī* and See H. 3841]

٦٤٨٩ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الملكِ بْنِ عُمَيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَ عَنِ النَّبِيِّ ﷺ قالَ: «أصدَقُ بَيتٍ قالَهُ الشَّاعِرُ:

ألا كُلُّ شَيءٍ ما خَلا اللهَ باطِلُ».

[راجع: ٣٨٤١]

(30) CHAPTER. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

(٣٠) بابٌ: لِيَنْظُرْ إلى مَنْ هُوَ أسْفَلَ مِنْهُ، وَلا يَنْظُرْ إلى مَنْ هُوَ فَوْقَهُ

6490. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior."

٦٤٩٠ - حَدَّثَنَا إسماعيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قالَ: «إذا نَظَرَ أحَدُكُمْ إلى مَنْ فُضِّلَ عَلَيْهِ في المالِ والخَلْقِ، فَلْيَنْظُرْ إلى مَنْ هُوَ أسْفَلَ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ».

(31) CHAPTER. Whoever intended to do a good deed or a bad deed.

(٣١) بابٌ: مَنْ هَمَّ بِحَسَنَةٍ أو بِسَيِّئَةٍ

6491. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ narrating about his Lord عَزَّ وَجلَّ said, "Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad

٦٤٩١ - حَدَّثَنَا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ: حدَّثَنا جَعْدٌ أبو عُثمانَ: حدَّثَنا أبو رَجاءٍ العُطارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ فيما يَرْوي عَنْ رَبِّهِ عَزَّ وجَلَّ قالَ: «إنَّ اللهَ عَزَّ وجَلَّ كَتَبَ الحَسَناتِ والسَّيِّئاتِ ثُمَّ بَيَّنَ ذلكَ. فمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْها كَتَبَها اللهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً، فإنْ

deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account)."

هَمَّ بِها وعَمِلَها كَتَبها اللهُ لَهُ عِنْدَهُ عشْرَ حَسَناتٍ إلى سَبْعِمائَةِ ضِعْفٍ إلى أضْعافٍ كَثيرَةٍ. ومَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْها كَتَبها اللهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً، فإنْ هُوَ هَمَّ بِها فَعَمِلَها كَتَبَها اللهُ لَهُ سَيِّئَةً واحِدَةً».

(32) CHAPTER. What minor sins should be warded off.

(٣٢) بابٌ ما يُتَّقى مِنْ مُحَقَّراتِ الذُّنوب

6492. Narrated Ghailān: Anas رَضِيَ اللهُ عَنْهُ said, "You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet ﷺ as destructive sins."

٦٤٩٢ – حدَّثَنا أبو الوَليدِ: حدَّثَنا مَهْدِيٌّ، عَنْ غَيْلانَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: إنَّكُمْ لَتَعْمَلونَ أعمالاً هيَ أدَقُّ في أعْيُنِكُمْ مِنَ الشَّعْرِ. إنْ كُنّا لَنَعُدُّها على عَهْدِ النَّبِيِّ ﷺ المُوبِقاتِ». قالَ أبو عَبْدِ اللهِ: يَعني بِذلكَ المُهْلِكاتِ.

(33) CHAPTER. The (results of) deeds done depend upon the last actions. And that one should be afraid of it.

(٣٣) بابٌ: الأعمالُ بِالخَواتيمِ، وما يُخافُ مِنها.

6493. Narrated Sa'd bin Sahl As-Sā'idī: The Prophet ﷺ looked at a man fighting against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet ﷺ said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the tip of the blade of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide). The Prophet ﷺ added, "A person may do deeds that seem to

٦٤٩٣ – حدَّثَنا عَلِيُّ بنُ عَيّاشٍ الألهانِيُّ الحِمْصِيُّ: حدَّثَنا أبو غَسّانَ قالَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السّاعِدِيِّ قالَ: نَظَرَ النَّبِيُّ ﷺ إلى رَجُلٍ يُقاتِلُ المُشْرِكينَ وكانَ مِنْ أعْظَمِ المُسْلِمينَ غَناءً عَنْهُمْ فَقالَ: «مَنْ أحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ النّارِ فَلْيَنْظُرْ إلىٰ هٰذا». فَتَبِعَهُ رَجُلٌ فَلَمْ يَزَلْ على ذلكَ حَتّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَقالَ بِذُبابَةِ سَيْفِهِ فَوَضَعَهُ بَيْنَ ثَدْيَيْهِ فَتَحامَلَ عَلَيْهِ حَتّى

خَرَجَ مِنْ بَينِ كَتِفَيْهِ. فَقالَ النَّبيُّ ﷺ: «إنَّ العَبْدَ لَيَعْمَلُ فيما يَرَى النَّاسُ عَمَلَ أهْلِ الجَنَّةِ وإنَّهُ لَمِنْ أهْلِ النَّارِ، ويَعْمَلُ فيما يَرَى النَّاسُ عَمَلَ أهْلِ النَّارِ وهُوَ مِنْ أهْلِ الجَنَّةِ. وإنَّما الأعْمالَ بِخَواتيمِها». [راجع: ٢٨٩٨]

the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire; similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done depend upon the last actions." (See H. 2898)

(٣٤) بابٌ: العُزْلَةُ راحَةٌ مِنْ خُلَّاطِ السُّوءِ

(34) CHAPTER. Seclusion is better for a believer than to have evil companions.

٦٤٩٤ - **حدَّثَنا** أبو اليمانِ: حدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني عَطاءُ بْنُ يَزيدَ أنَّ أبا سَعيدٍ حدَّثَهُ قالَ: قيلَ: يا رَسُولَ اللهِ. وقالَ مُحَمَّدُ بْنُ يوسُفَ: حدَّثَنا الأوزاعِيُّ: حدَّثَنا الزُّهْريُّ، عَنْ عَطاءِ بْنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: جاءَ أعْرابيٌّ إلى النَّبيِّ ﷺ فقالَ: يا رَسُولَ اللهِ، أيُّ النَّاسِ خَيْرٌ؟ قالَ: «رَجُلٌ جاهَدَ بِنَفْسِه ومالِهِ، ورَجُلٌ في شِعْبٍ مِنَ الشِّعاب يَعبُدُ رَبَّهُ، ويَدَعُ النَّاسَ مِنْ شَرِّهِ». تابَعَهُ الزُّبَيْدِيُّ وسُلَيمانُ بْنُ كَثيرٍ والنُّعْمانُ عَنِ الزُّهْريِّ. وقالَ مَعْمَرٌ، عَنِ الزُّهْريِّ، عَنْ عَطاءٍ أو عُبَيْدِ اللهِ، عَنْ أبي سَعيدٍ عَنِ النَّبيِّ ﷺ. وقالَ يُونُسُ وابْنُ مُسافِرٍ ويحيى بْنُ سَعيدٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَطاءٍ، عَنْ بَعْضِ أصحابِ النَّبيِّ ﷺ عَنِ النَّبيِّ ﷺ. [راجع: ٢٧٨٦]

6494. Narrated Abū Sa'īd Al-Khudrī: A bedouin came to the Prophet ﷺ and said, "O Allāh's Messenger! Who is the best of mankind!" The Prophet ﷺ said, "A man who strives for Allāh's Cause with his life and property, and (also) a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord (Allāh) and save the people from his evil."

٦٤٩٥ - **حدَّثَنا** أبو نُعَيمٍ: حدَّثَنا

6495. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "There will

الماجِشونُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي صَعْصَعَةَ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ أنَّهُ سَمِعَهُ يَقولُ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «يأتي عَلى النَّاسِ زَمانٌ خَيْرُ مالِ المُسْلِمِ الغَنَمُ يَتْبَعُ بِها شَعَفَ الجبالِ ومواقِعَ القَطْرِ، يَفِرُّ بِدينِهِ مِنَ الفِتَنِ». [راجع: ١٩]

come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall; and he will run away with his religion (in order to save it) from *Al-Fitan* (afflictions, trials)."

(٣٥) بابُ رَفْعِ الأمانَةِ

(35) CHAPTER. The disappearance of *Al-Amānah*.(1)

٦٤٩٦ - حدَّثَنا مُحَمَّدُ بْنُ سِنانٍ: حدَّثَنا فُلَيْحُ بْنُ سُلَيمانَ: حدَّثَنا هِلالُ بْنُ عَلِيٍّ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «إذا ضُيِّعَتِ الأمانَةُ فانْتَظِرِ السَّاعَةَ»، قالَ: كَيْفَ إضاعَتُها يا رَسُولَ اللهِ؟ قالَ: «إذا أُسْنِدَ الأَمْرُ إلى غَيرِ أهْلِهِ فانْتَظِرِ السَّاعَةَ». [راجع: ٥٩]

6496. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When *Al-Amānah*(1) is lost, then wait for the Hour." It was asked, "How will *Al-Amānah* be lost, O Allāh's Messenger?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

٦٤٩٧ - حدَّثَنا مُحَمَّدُ بْنُ كَثيرٍ: أخْبَرَنا سُفْيانُ، حدَّثَنا الأعمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ: حدَّثَنا حُذَيْفَةُ قالَ: حدَّثَنا رَسُولُ اللهِ ﷺ حَديثَينِ رَأيْتُ أحَدَهُما وأنا أنْتَظِرُ الآخَرَ. حدَّثَنا أنَّ الأمانَةَ نَزَلَتْ في جَذْرِ قُلوبِ الرِّجالِ. ثُمَّ عَلِموا مِنَ القُرْآنِ، ثُمَّ عَلِموا مِنَ السُّنَّةِ. وحدَّثَنا عَنْ رَفْعِها قالَ: «يَنامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ

6497. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) *Al-Amānah*(1) was preserved in the roots of the hearts of men and then they learnt it (*Al-Amānah*) from the Qur'ān, and then they learnt it from the (Prophet's) *Sunna* (legal ways). He also told us about its disappearance, saying, "A man will go to sleep whereupon *Al-Amānah* will be taken away from his heart, and only its trace will

(1) (Ch. 35) (H. 6496) (H. 6497) *Al-Amānah*: The trust or the moral responsibility or honesty, etc. and all the duties which Allāh has ordained.

remain, resembling the traces of fire. He then will sleep whereupon the remainder of the *Al-Amānah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin as an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.

[See Vol. 9, *Ḥadīth* No. 7086]

الأمانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُها مِثْلَ أَثَرِ الوَكْتِ. ثُمَّ يَنامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقى أَثَرُها مِثْلَ المَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلى رِجلِكَ فَنَفِطَ. فَتراهُ مُنْتَبِراً ولَيسَ فيهِ شَيءٌ، فَيُصْبِحُ النَّاسُ يَتَبايَعونَ فَلا يَكادُ أَحدُهُم يُؤَدِّي الأمانَةَ، فَيُقالُ: إنَّ في بَني فُلانٍ رَجُلاً أميناً، ويُقالُ لِلرَّجُلِ: ما أَعْقَلَهُ وما أظْرفَهُ وما أجْلَدَهُ، وما في قَلْبِهِ مِثْقالُ حَبَّةِ خَرْدَلٍ مِنْ إيمانٍ. ولَقَد أتى عَلَيَّ زَمانٌ وما أُبالي أَيَّكُمْ بايَعْتُ، لَئِنْ كانَ مُسْلِماً رَدَّهُ عَلَيَّ الإسلامُ، وإنْ كانَ نَصْرانِيّاً رَدَّهُ عَلَيَّ ساعيهِ. فأمَّا اليَوْمَ فَما كُنْتُ أُبايعُ إلا فُلاناً وفُلاناً».

قالَ الفِرَبْرِيُّ: قالَ أبو جَعْفَرٍ: حَدَّثْتُ أبا عَبْدِ اللهِ فَقالَ: سَمِعْتُ أبا أحْمَدَ بْنَ عاصِمٍ يَقولُ: سَمِعْتُ أبا عُبَيْدٍ يَقولُ: قالَ الأصْمَعِيُّ وأبو عَمْرٍو وغَيْرُهُما: جَذرُ قُلوبِ الرِّجالِ. الجَذرُ: الأصْلُ مِنْ كُلِّ شَيءٍ. والوَكْتُ: أَثَرُ الشيءِ اليَسيرُ مِنْهُ. والمَجْلُ: أَثَرُ العَمَلِ في الكَفِّ إذا غَلُظَ. [انظر: ٧٠٨٦، ٧٢٧٦]

6498. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride."

٦٤٩٨ - **حدَّثنا** أبو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبرَني سالِمُ بْنُ عَبْدِ اللهِ أن عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ

اللهِ ﷺ يقولُ: «إنّما النّاسُ كالإبلِ المائةِ لا تكادُ تجدُ فيها راحِلةً».

(36) CHAPTER. (Worshipping Allāh in public just for) showing off; (and talking or hinting about one's own deeds of worship, or letting the people) hear (of his good deeds to win their praise) for the same purpose.

(٣٦) **باب** الرِّياءِ والسُّمْعَةِ

6499. Narrated Jundub: The Prophet ﷺ said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allāh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and to win the praise of the people, Allāh will disclose his real intention (and humiliate him)."

٦٤٩٩ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يحيى، عَنْ سُفيانَ: حدَّثني سَلَمَةُ بْنُ كُهيلٍ.
وحدَّثنا أبو نُعَيمٍ: حدَّثنا سُفيانُ، عن سَلَمَةَ قالَ: سَمِعْتُ جُنْدَباً يقولُ: قالَ النَّبيُّ ﷺ، ولم أسمَعْ أحداً يقولُ: قالَ النَّبيُّ ﷺ غيْرَهُ، فَدَنَوْتُ مِنْهُ فَسَمِعْتُهُ يَقولُ: قالَ النَّبيُّ ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، ومَنْ يُرائي يُرائي اللهُ بِهِ». [انظر: ٧١٥٢]

(37) CHAPTER. Whoever compelled himself to obey Allāh عَزَّ وجَلَّ.

(٣٧) **باب** مَنْ جاهَدَ نَفْسَهُ في طاعَةِ اللهِ

6500. Narrated Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ: While I was riding behind the Prophet ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he ﷺ said, "O Mu'ādh!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" He proceeded for a while and then said, "O Mu'ādh!" I said, "*Labbaik* O Allāh's Messenger, and *Sa'daik*!" He again proceeded for a while and said, "O Mu'ādh bin Jabal!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" He said, "Do you know what is Allāh's Right upon His slaves?" I replied, "Allāh and His Messenger know better." He said, "Allāh's Right on His

٦٥٠٠ - **حدَّثنا** هُدْبَةُ بْنُ خالِدٍ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ: حدَّثنا أنَسُ بْنُ مالكٍ، عَنْ مُعاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا أنا رَديفُ النَّبيِّ ﷺ لَيْسَ بَيْني وبَيْنَهُ إلا آخِرَةُ الرَّحْلِ، فَقالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ وسَعْدَيْكَ. ثُمَّ سارَ ساعَةً فَقالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ. ثُمَّ سارَ ساعَةً فَقالَ: «يا مُعاذُ بنَ جَبَلٍ».

قلت: لَبَّيْكَ رَسولَ اللهِ وَسَعْدَيْكَ قالَ: «هَلْ تَدْري ما حَقُّ اللهِ عَلى عِبادِهِ؟» قُلْتُ: اللهُ ورَسُولُهُ أعْلَمُ. قالَ: «حَقُّ اللهِ عَلى عِبادِهِ أنْ يَعْبُدُوهُ وَلا يُشْرِكوا بهِ شَيْئاً». ثُمَّ سارَ ساعَةً ثُمَّ قالَ: «يا مُعاذُ بْنَ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ. قالَ: «هَلْ تَدْري ما حَقُّ العِبادِ عَلى اللهِ إذا فَعَلوهُ؟» قُلْتُ: اللهُ ورَسُولُهُ أعْلَمُ. قالَ: «حَقُّ العِبادِ عَلى اللهِ أنْ لا يُعَذِّبَهُمْ». [راجع: ٢٨٥٦]

slaves is that they should worship Him and not worship anything else besides Him." He then proceeded for a while, and again said, "O Mu'ādh bin Jabal!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" He said, "Do you know what is (Allāh's) slaves' right on Allāh if they did so?" I replied, "Allah and His Messenger know better." He said, "The right of the slaves upon Allāh is that He should not punish them (if they did so)."

(٣٨) بابُ التَّواضُع

(38) CHAPTER. The humility or modesty or lowliness (to lower oneself).

٦٥٠١ - حدَّثَنا مالِكُ بْنُ إسماعيلَ: حدَّثَنا زُهَيْرٌ: حدَّثَنا حُمَيْدٌ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ للنَّبِيِّ ﷺ ناقَةٌ. قالَ: وحدَّثَني مُحَمَّدٌ: أخْبرَنا الفَزارِيُّ وأبو خالِدٍ الأحمَرُ، عَنْ حُمَيْدٍ الطَّويلِ، عَنْ أنَسٍ قالَ: كانَتْ ناقَةٌ لِرَسُولِ اللهِ ﷺ تُسَمَّى العَضْباءَ، وكانَتْ لا تُسْبَقُ، فجاءَ أعْرابيٌّ عَلى قَعودٍ لهُ فَسَبَقَها، فاشْتَدَّ ذلكَ عَلى المُسْلِمينَ وقالوا: سُبِقَتِ العَضباءُ، فَقالَ رَسُولَ اللهِ ﷺ: «إنَّ حقّاً عَلى اللهِ أن لا يَرْفَعَ شَيْئاً مِنَ الدُّنْيا إلّا وَضَعَهُ».

6501. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had a she-camel called Al-'Aḍbā' and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e., Al-'Aḍbā'). That result was hard on the Muslims who said sorrowfully, "Al-'Aḍbā' has been outstripped." Allāh's Messenger ﷺ said, "It is incumbent upon Allāh that nothing would be raised high in this world except that He lowers or puts it down."

[See Vol. 4, *Ḥadīth* No. 2872]

٦٥٠٢ - حدَّثَني مُحَمَّدُ بْنُ عُثمانَ بْنِ كَرامةَ: حدَّثَنا خالِدُ بْنُ مَخْلدٍ:

6502. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'I will declare war against him who shows hostility

حدَّثَنا سُلَيمانُ بْنُ بلال: حدَّثَني شَريكُ بْنُ عَبْدِ اللهِ بْنِ أبي نَمِرٍ، عَنْ عَطاءٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ اللهَ تَعالى قالَ: مَنْ عادَى لي وَلِيّاً فَقَدْ آذَنْتُهُ بالحَرْبِ، ومَا تَقَرَّبَ إلَيَّ عَبْدِي بِشَيءٍ أحَبَّ إلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ. ومَا زالَ عَبْدِي يَتَقَرَّبُ إلَيَّ بالنَّوافِلِ حتَّى أُحْبِبْتَهُ فَكُنْتُ سَمْعَهُ الذي يَسْمَعُ بِهِ، وبَصَرهُ الذِي يُبْصِرُ به، ويَدَهُ الَّتي يَبطشُ بهَا، ورِجْلَهُ الَّتي يَمْشِي بِهَا. وإن سَألَني لأعطِيَنَّهُ، ولَئِنِ اسْتَعاذَني لأُعيذَنَّهُ. وما تَرَدَّدتُ عَنْ شَيءٍ أنا فاعِلُهُ تَرَدُّدِي عَنْ نَفسِ الْمُؤْمِنِ يَكرَهُ المَوتَ وأنا أكرَهُ مَساءَتهُ».

to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawāfil* (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him (i.e., give him My Refuge); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

(٣٩) بابُ قَوْلِ النَّبيِّ ﷺ: «بُعِثْتُ أنا والسَّاعَةَ كَهاتَيْنِ، ﴿وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ﴾ الآيَة

[النحل: ٧٧]

(39) CHAPTER. The saying of the Prophet ﷺ: "I have been sent, and the Hour (is at hand) as these two (fingers)."(1)

And the Statement of Allāh تعالى:

"... And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allāh is Able to do all things." (V.16:77)

٦٥٠٣ - حدَّثَنا سعيدُ بْنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ: حدَّثَنا أبو حازِمٍ، عَنْ سَهْلٍ قالَ: قال رَسُولُ اللهِ ﷺ: «بُعِثْتُ أنا والساعَةُ كهَاتَيْنِ» وَيُشيرُ بإصْبَعَيْهِ فَيَمُدُّهُما.

[راجع: ٤٩٣٦]

6503. Narrated Sahl: Allāh's Messenger ﷺ said, "I have been sent and the Hour (is at hand) as these two," pointing at his two fingers and projecting them out.

٦٥٠٤ - حدَّثَني عَبْدُ اللهِ بْنُ

6504. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's

(1) (Ch. 39) This means, it will not be long before the Hour takes place. The period between the Prophet ﷺ and the coming of the Hour will not be long.

مُحمَّدٍ: حدَّثنا وَهْبُ بْنُ جَريرٍ: حدَّثنا شُعْبَةُ عَنْ قَتادَةَ وأبي التَّياحِ، عن أنسٍ عَنِ النَّبيِّ ﷺ أنَّهُ قالَ: «بُعِثْتُ أنا والساعةُ كَهاتَيْنِ».

Messenger ﷺ said, "I have been sent and the Hour (is at hand) as these two (fingers)."

٦٥٠٥ - حدَّثني يَحيى بْنُ يوسُفَ: أخبرَنا أبو بَكْرٍ، عَنْ أبي حَصينٍ، عن أبي صالحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «بُعِثْتُ أنا والسَّاعةُ كَهاتَيْنِ»، يَعْني إصْبَعَينِ.

تابَعَهُ إسْرائيلُ، عَنْ أبي حَصينٍ.

6505. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I have been sent and the Hour (is at hand) as these two (fingers)."

(٤٠) باب:

(40) CHAPTER. The rising of the sun from the west.

٦٥٠٦ - حدَّثَنا أبو اليمانِ: أخبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قال: «لا تَقومُ الساعةُ حَتى تَطْلُعَ الشَّمسُ مِنْ مَغْرِبِها، فإذا طَلَعَتْ فَرآها النَّاسُ آمَنُوا أجمَعُونَ. فَذَاكَ حينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا﴾ الآية، ولَتَقومَنَّ الساعةُ وقَدْ نَشَرَ الرَّجُلانِ ثَوْبَهُما بَيْنَهُما فَلا يَتَبايَعانِهِ ولا يَطوِيانِهِ، ولَتَقومَنَّ الساعةُ وقَدِ انصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلا يَطْعَمُهُ، ولَتَقومَنَّ الساعةُ وهوَ يليطُ حَوْضَهُ فَلا يَسْقي فِيهِ، ولَتَقومَنَّ الساعةُ وقَد رَفَعَ أَحَدُكُم أُكْلَتَهُ إلى فيهِ فَلا يَطْعَمُها».

[راجع: ٨٥]

6506. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allāh). But that will be the time when, '...No good it will do to a person to believe then if he believed not before.' (V.6:158)

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

(41) CHAPTER. Whoever loves to meet Allāh, Allāh (too) loves to meet him.

(٤١) بابٌ مَنْ أَحَبَّ لِقاءَ اللهِ أَحَبَّ اللهُ لِقاءَهُ

6507. Narrated 'Ubāda bin Aṣ-Ṣāmit: The Prophet ﷺ said, "Whoever loves to meet Allāh, Allāh (too) loves to meet him, and whoever hates to meet Allāh, Allāh (too) hates to meet him". 'Āishah, or some of the wives of the Prophet ﷺ said, "But we dislike death." He said, "It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allāh's Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the Meeting with Allāh, and Allāh (too) loves the Meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allāh's Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the Meeting with Allāh, and Allāh too, hates the Meeting with him."

٦٥٠٧ - حدَّثنا حَجّاجٌ: حدَّثنا هَمّامٌ: حدَّثنا قَتادَةُ، عَنْ أَنَسٍ، عَنْ عُبادَةَ بْنِ الصّامِتِ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَحَبَّ لِقاءَ اللهِ أَحبَّ اللهُ لِقاءَهُ، ومنِ كَرِهَ لِقاءَ اللهِ كَرِهَ اللهُ لِقاءَهُ». قالَتْ عائِشَةُ أو بَعْضُ أزواجِهِ: إنّا لَنَكْرَهُ المَوْتَ، قالَ: «لَيْسَ ذَلِكِ، ولٰكِنَّ المُؤْمِنَ إذا حَضَرَهُ المَوتُ بُشِّرَ بِرِضْوانِ اللهِ وكَرامَتِهِ، فَلَيْسَ شَيءٌ أَحَبَّ إليهِ مِمّا أمامَهُ. فأحَبَّ لِقاءَ اللهِ وأحَبَّ اللهُ لِقاءَهُ. وإنَّ الكافِرَ إذا حُضِرَ بُشِّرَ بِعَذابِ اللهِ وعُقوبَتِهِ فَلَيْسَ شَيْءٌ أكْرَهَ إلَيْهِ مِمّا أمامَهُ. فَكَرِهَ لِقاءَ اللهِ وكَرِهَ اللهُ لِقاءَهُ». اخْتَصَرَهُ أبو داوُدَ وَعَمْرٌو عنْ شُعْبَةَ. وقالَ سَعيدٌ. عَنْ قَتادَةَ، عَنْ زُرارَةَ، عَنْ سَعْدٍ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ.

6508. Narrated Abū Mūsa: The Prophet ﷺ said, "Whoever loves the Meeting with Allāh, Allāh (too), loves the Meeting with him; and whoever hates the Meeting with Allāh, Allāh (too), hates the Meeting with him."

٦٥٠٨ - حدَّثني مُحَمَّدُ بْنُ العلاءِ: حدَّثَنا أبو أسامَةَ، عَنْ بُرَيْدٍ، عنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَحَبَّ لِقاءَ اللهِ أَحَبَّ اللهُ لِقاءَهُ، ومَنْ كَرِهَ لِقاءَ اللهِ كَرِهَ اللهُ لِقاءَهُ».

6509. Narrated 'Āishah, the wife of the Prophet ﷺ: When Allāh's Messenger ﷺ was in good health, he used to say, "No Prophet's

٦٥٠٩ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ

شِهابٍ: أخْبَرني سَعيدُ بْنُ المُسَيَّبِ، وعُرْوَةُ بْنُ الزُّبَيرِ في رِجالٍ مِنْ أهْلِ العِلْمِ: أنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَقُولُ وهُوَ صَحيحٌ: «إنَّهُ لم يُقْبَضْ نَبيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الجنَّةِ ثُمَّ يُخَيَّرُ». فَلَمَّا نَزَلَ بِهِ ورَأْسُهُ عَلى فَخِذي غُشِيَ عَليهِ ساعَةً ثُمَّ أفاقَ فأشْخَصَ بَصَرَهُ إلى السقْفِ ثُمَّ قالَ: «اللَّهُمَّ الرَّفيقَ الأعْلى»، قلْتُ: إذاً لا يَخْتارُنا، وعَرَفْتُ أنَّهُ الحَديثُ الَّذي كانَ يُحَدِّثُنا بِهِ. قالَتْ: فَكانَتْ تِلك آخِرَ كَلِمَةٍ تَكَلَّمَ بِها النَّبيُّ ﷺ قَوْلُهُ: «اللَّهُمَّ الرَّفيقَ الأعْلى». [راجع: ٤٤٣٥]

soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of the Prophet ﷺ approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allāh (with) the highest companion." I said, "Hence he is not going to choose us." And I came to know that it was the application of the narration which he (the Prophet ﷺ) used to narrate to us. And that was the last statement of the Prophet ﷺ (before his death) i.e., "O Allāh! With the highest companion."

[See the Qur'ān: (V.4:69)]

(٤٢) بابٌ سَكَراتِ المَوْتِ

(42) CHAPTER. The stupors of death.

٦٥١٠ - حدَّثني مُحَمَّدُ بْنُ عُبَيدِ بْنِ مَيْمونٍ: حدَّثنا عِيسَى بْنُ يونُسَ، عَنْ عُمرَ بْنِ سَعيدٍ قالَ: أخْبرَني ابْنُ أبي مُلَيْكَةَ أنَّ أبا عَمْرٍو ذكْوانَ مَوْلى عائِشَةَ أخْبرَهُ: أنّ عائِشَةَ رَضِيَ اللهُ عَنْها كانَتْ تَقولُ: إنَّ رَسُولَ اللهِ ﷺ كانَ بَينَ يَدَيْهِ رَكْوَةٌ أو عُلْبَةٌ فيها ماءٌ، شَكَّ عُمَرُ - فَجَعَلَ يُدْخِلُ يَدَهُ في الماءِ فَيَمْسَحُ بها وجْهَهُ ويَقولُ: «لا إلٰهَ إلَّا الله، إنَّ لِلمَوْت سَكَراتٍ». ثُمَّ نَصَبَ يَدَهُ فَجَعَل يَقُولُ: «في الرَّفيقِ الأعْلى»، حَتَّى قُبِضَ ومالَتْ يَدُهُ. [راجع: ٨٩٠]

6510. Narrated 'Āishah رَضِيَ اللهُ عَنْها: There was a leather or wood container full of water in front of Allāh's Messenger ﷺ (at the time of his death). He would put his hand into the water and rub his face with it, saying, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! No doubt, death has its stupors." Then he raised his hand and started saying, "(O Allāh!) with the highest companion" (and kept on saying it) till he expired and his hand dropped.

[See Qur'ān V.4:69.]

قالَ أبو عَبْدِ اللهِ: العُلْبَة مِنَ الخَشَبِ، والرَّكْوَةُ مِنَ الأدَمِ.

6511. Narrated 'Āishah رَضِيَ الله عَنها: Some rough bedouins used to visit the Prophet ﷺ and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hishām said that he meant (by the Hour), their death.

٦٥١١ - حدَّثني صَدَقَةُ: أخْبرَنا عَبْدَةُ، عَنْ هِشام، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: كانَ رِجالٌ مِنَ الأعرابِ جُفاةٌ يأتونَ النَّبيَّ ﷺ فَيسألونَهُ: مَتى السَّاعَةُ؟ فَكانَ يَنْظُرُ إلى أصْغَرِهِمْ فَيَقُولُ: «إنْ يَعِشْ هٰذا لا يُدْرِكهُ الهَرَمُ حَتَّى تَقومَ عَلَيْكُمْ ساعَتُكُمْ». قالَ هِشامٌ: يَعْني مَوْتَهُمْ.

6512. Narrated Abū Qatāda bin Rib'ī Al-Anṣārī: A funeral procession passed by Allāh's Messenger ﷺ who said, "Relieved or relieving (from him)?" The people asked, "O Allāh's Messenger! What is relieved and relieving (from him)?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allāh عَزَّ وجلَّ, while (the death of) a wicked person relieves (saves) the people, the land, the trees, (and) the animals from him (or her) evil wicked actions."

٦٥١٢ - حدَّثَنا إسماعيل: حدَّثَني مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَة، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مالِكٍ، عَنْ أبي قَتادَةَ بْنِ رِبْعِيّ الأنْصارِيّ: أنهُ كانَ يُحدِّثُ أنَّ رَسُولَ اللهِ ﷺ مُرَّ عَلَيهِ بِجنازَةٍ. قالَ: «مُسْتَرِيحٌ ومُسْتَراحٌ مِنْهُ». قالوا: يا رَسُولَ اللهِ، ما المُسْتَرِيحُ والمُسْتَراحُ مِنْهُ؟ قالَ: «العَبْدُ المُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنيا وأذاها إلى رَحمةِ اللهِ عَزَّ وجَلَّ، والعَبْدُ الفاجِرُ يَسْتَرِيحُ مِنْهُ العِبادُ وَالبِلادُ والشَّجَرُ والدَّوابُّ».

[انظر: ٦٥١٣]

6513. Narrated Abū Qatāda: The Prophet ﷺ said, "Relieved or relieving from him (or her)? And a believer is relieved (by death)."(1)

٦٥١٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عَبْدِ رَبِّهِ بْنِ سَعيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو ابْنِ حَلْحَلَةَ: حدَّثَني ابْنُ كَعْبٍ، عَنْ أبي قَتادَةَ عَنِ النَّبيِّ

(1) (H. 6513) A dead person is either relieved from the worries and troubles of the world (if he is a believer), or relieves the people from his evil deeds (if he is wicked).

ﷺ قالَ: «مُسْتَرِيحٌ ومُسْتَراحٌ مِنْهُ: المُؤمِنُ يَسْتَرِيحُ». [راجع: ٦٥١٢]

6514. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him; his relatives, his property, and his deeds follow him; relatives and his property return back while his deeds remain with him."

٦٥١٤ - حدَّثَنا الحُمَيْدِيّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَبْدُ اللهِ بنُ أبي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ: سَمِعَ أَنَسَ بْنَ مالكٍ يَقولُ: قالَ رَسُولُ اللهِ ﷺ: «يَتْبَعُ المَيِّتَ ثَلاثَةٌ فَيَرْجِعُ اثْنانِ وَيَبْقَى مَعَهُ واحِدٌ، يَتْبَعُهُ أهْلُهُ ومالُهُ وعَمَلُهُ، فَيَرْجِعُ أهْلُهُ ومالُهُ ويَبْقَى عَمَلُهُ».

6515. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, 'That is your place till you are resurrected and sent to it.'"

٦٥١٥ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا ماتَ أحَدُكُمْ عُرِضَ عَلَيهِ مَقْعَدُهُ غُدْوَةً وعَشِيَّةً، إمَّا النَّارُ وإمَّا الجَنَّةُ، فَيُقالُ: هٰذا مَقْعَدُكَ حَتَّى تُبْعَثَ إلَيهِ». [راجع: ١٣٧٩]

6516. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Do not abuse the dead, for they have discharged (met the result of) what they have done (sent forward of good or bad deeds)."

٦٥١٦ - حدَّثَنا عَلِيُّ بْنُ الجَعْدِ: أخْبَرَنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ مُجاهِدٍ، عَنْ عائِشَةَ قالَتْ: قالَ النَّبِيُّ ﷺ: «لا تَسُبُّوا الأمْواتَ فإنَّهُمْ قَدْ أفْضَوا إلى ما قَدَّموا». [راجع: ١٣٩٣]

(43) CHAPTER. The blowing of the Trumpet, on the Day of Resurrection.

(٤٣) بابُ نَفْخِ الصُّورِ

And Mujāhid said, "*Aṣ-Ṣūr* (the Trumpet) is like a horn. *Zajra* is *Ṣaiḥah* (a cry)." Ibn 'Abbās said, "*An-Nāqūr* is *Aṣ-Ṣūr* (the Horn or the Trumpet); *Ar-Rājifah* is the first blowing and *Ar-Rādifah* is the second blowing."

قالَ مُجاهِدٌ: الصُّورُ كَهَيْئَةِ البوقِ، ﴿زَجْرَةٌ﴾ [الصافات: ١٩]: صَيْحَةٌ. قالَ ابْنُ عَبَّاسٍ: ﴿ٱلنَّاقُورِ﴾ [المدثر: ٨]: الصُّورُ. ﴿ٱلرَّاجِفَةُ﴾ [النازعات: ٦]: النَّفْخَةُ الأولَىٰ،

و﴿ٱلرَّادِفَةُ﴾ [النازعات: ٧]: النَّفْخَةُ الثَّانِيَةُ.

6517. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muḥammad (ﷺ) over all the people." On that, the Jew said, "By Him Who gave superiority to Mūsa (Moses) over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allāh's Messenger ﷺ and informed him of what had happened between him and the Muslim. Allāh's Messenger ﷺ said, "Don't give me superiority over (Prophet) Mūsa, for the people will fall unconscious on the Day of Resurrection (after the blowing of the Trumpet) and I will be the first to regain consciousness, and behold! Mūsa will be there holding the side of (Allāh's) Throne. I will not know whether Mūsa has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allāh عَزَّ وَجَلَّ from falling unconscious."

٦٥١٧ - **حدَّثني** عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثني إبراهيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحمٰنِ وعَبْدِ الرَّحمٰنِ الأعْرَجِ أنَّهُما حدَّثَاهُ أنَّ أبا هُرَيْرَةَ قالَ: اسْتَبَّ رَجُلانِ: رَجلٌ مِنَ المُسْلِمينَ ورَجلٌ مِنَ اليَهُودِ، فقالَ المُسْلِمُ: والذي اصْطَفَى مُحَمَّداً عَلى العالمينَ، فَقالَ اليَهودِيُّ: والذي اصْطَفَى موسَى عَلى العالمينَ، قالَ: فَغَضِبَ المُسْلِمُ عِنْدَ ذلكَ فَلَطَمَ وَجْهَ اليهُودِيِّ. فَذَهَبَ اليهُودِيُّ إلى رَسُولِ اللهِ ﷺ فأخْبرَهُ بما كانَ مِنْ أمْرِهِ وأمْرِ المُسْلِمِ، فَقالَ رَسُولُ اللهِ ﷺ: «لا تُخَيِّروني عَلى موسَى، فإنَّ النَّاسَ يَصْعقونَ يَوْمَ القيامَةِ فأكونُ أوَّلَ مَنْ يُفيقُ، فإذا موسَى باطِشٌ بِجانِبِ العَرْشِ، فَلا أدْري أكانَ موسَى فيمَنْ صَعِقَ فأفاقَ قَبْلي أو كانَ مِمَّنِ اسْتَثْنى اللهُ عَزَّ وجَلَّ». [راجع: ٢٤١١]

6518. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will fall down unconscious at the time they will fall down unconscious (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold! Mūsa (Moses) will be there holding (Allāh's) Throne. I will not know whether he has been amongst those who have fallen unconscious."

٦٥١٨ - **حدَّثَنا** أبو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرجِ، عَنْ أبي هُرَيْرَةَ قالَ: قال النَّبيُّ ﷺ: «يَصْعَقُ النَّاسُ حِينَ يَصْعَقونَ فأكونُ أوَّلَ مَنْ قامَ فإذا موسَى آخِذٌ بالعَرْشِ فمَا أدْري أكانَ

فِيمَنْ صَعِقَ». رَواه أبو سَعِيدٍ عَنِ النَّبيِّ ﷺ. [راجع: ٢٤١١]

(44) CHAPTER. On the Day of Resurrection, Allāh will grasp (or hold) the whole (planet of) earth (in His Hand).

(٤٤) **بابٌ يَقْبِضُ اللهُ الأرْضَ يَوْمَ القيامَةِ،**

This narration has come from Ibn 'Umar on the authority of the Prophet ﷺ.

[See *Fath Al-Bārī*]

رَواه نافِعٌ، عَنِ ابْنِ عُمَرَ عَنِ النَّبيِّ ﷺ.

6519. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will grasp (or hold) the whole (planet of) earth (in His Hand) and will roll up the heaven with His Right Hand, and then He will say, 'I am the King! Where are the kings of the earth?'"

٦٥١٩ - حدَّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ عَنْ أبي سَلَمَةَ: حدَّثَني سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «يَقْبِضُ اللهُ الأرضَ ويَطْوِي السَّماءَ بِيَمِينِهِ ثُمَّ يَقولُ: أنا المَلِكُ، أيْنَ مُلوكُ الأرضِ؟» [راجع: ٤٨١٢].

6520. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The (planet of) earth will be a bread on the Day of Resurrection, and the Irresistible (Allāh) will turn it with His Hand like anyone of you turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet ﷺ) and said, "May the Most Gracious (Allāh) bless you, O Abūl-Qāsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet ﷺ said, "Yes." The Jew said, "The earth will be a bread," as the Prophet ﷺ had said. Thereupon the Prophet ﷺ looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of their *Edām* or *Udm* (additional food taken with bread) they will have with the bread?" He added, "That

٦٥٢٠ - حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ خالِدٍ، عَنْ سَعِيدِ بنِ أبي هِلالٍ، عَنْ زَيْدِ بْنِ أسلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ، قالَ: قالَ النَّبيُّ ﷺ: «تَكونُ الأرضُ يَوْمَ القيامةِ خُبْزَةً واحِدَةً، يَتَكَفَّؤُها الجَبَّارُ بِيَدِهِ، كما يَكْفَؤُ أحَدُكُمْ خُبْزَتَهُ في السَّفَرِ نُزُلاً لأهْلِ الجنَّةِ». فأتى رَجُلٌ مِنَ اليهُودِ فَقالَ: بارَكَ الرَّحمٰنُ عَلَيْكَ يا أبا القاسِمِ ألا أُخْبِرُكَ بِنُزُلِ أهْلِ الجنَّةِ يَوْمَ القيامَةِ؟ قالَ: «بَلى». قالَ: تَكونُ الأرضُ خُبْزَةً واحِدَةً كما قالَ النَّبيُّ ﷺ، فَنَظَرَ النَّبيُّ ﷺ، إلَينا ثُمَّ

ضَحِكَ حَتَّى بَدَتْ نَواجِذُهُ ثُمَّ قالَ: أَلا أُخْبِرُكَ بِإِدامِهِمْ؟ قالَ: إِدامُهُمْ بَالامٌ وَنونٌ، قالوا: ما هٰذا؟ قالَ: ثَوْرٌ ونُونٌ يَأْكُلُ مِنْ زائِدَةِ كَبِدِهِما سَبْعونَ أَلْفاً.

will be *Bālām* and *Nūn*."(1) The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e., extra lobe) of their livers."

٦٥٢١ - حدَّثنا سَعيدُ بْنُ أَبي مَرْيَمَ: أَخبرَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثني أبو حازِمٍ قالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «يُحْشَرُ النَّاسُ يَوْمَ القيامَةِ عَلى أَرْضٍ بَيْضاءَ عَفراءَ كَقُرْصَةِ نَقِيٍّ». قالَ سَهْلٌ أَوْ غَيْرُهُ: لَيْسَ فيها مَعْلَمٌ لأَحَدٍ.

6521. Narrated Sahl bin Sa'd رَضِيَ الله عَنْهُ: I heard the Prophet ﷺ saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)". Sahl added: That land will have no landmarks for anybody (to make use of).

(٤٥) بابُ الحَشْرِ

(45) CHAPTER. The gathering (on the Day of Resurrection).

٦٥٢٢ - حدَّثنا مُعَلَّى بْنُ أَسَدٍ: حدَّثنا وُهَيْبٌ، عَنِ ابْنِ طاوُسٍ، عَنْ أَبيهِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يُحشَرُ النَّاسُ عَلى ثَلاثِ طَرائِقَ: راغِبينَ وَراهِبينَ، واثْنانِ عَلى بَعيرٍ. ثَلاثَةٌ على بَعيرٍ، أَربَعَةٌ عَلى بَعيرٍ. عَشَرَةٌ عَلى بَعيرٍ، يَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَقيلُ مَعَهُمْ حَيْثُ قالوا، وتَبيتُ مَعَهُمْ حَيْثُ باتوا،

6522. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment).(2) (The second batch will be those who will gather) riding two on a camel or three on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire(3) which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning, wherever they may be

(1) (H. 6520) *'Bālām'* must be a Hebrew word meaning ox; and *'Nūn'* is an Arabic word meaning fish.
(2) (H. 6522) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.
(3) (H. 6522) Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.

then, and will be with them in the afternoon, wherever they may be then."

وتُصْبحُ مَعَهُمْ حَيْثُ أصْبَحوا، وتُمسِي مَعَهُمْ حَيْثُ أمْسَوْا».

6523. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Prophet! Will a *Kāfir* (disbeliever) be gathered (driven prone) on his face?" The Prophet ﷺ said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?" (Qatāda, a subnarrator said: "Yes, (He can), by the Honour and Power of Our Lord.")

[See Vol. 6, *Ḥadīth* No 4760]

٦٥٢٣ – حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يونُسُ بْنُ مُحَمَّدٍ البَغْدادِيُّ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ: حدَّثَنا أَنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً قالَ: يا نَبِيَّ اللهِ، كَيْفَ يُحْشَرُ الكافِرُ عَلى وَجْهِهِ؟ قالَ: «أَلَيْسَ الذي أمْشاهُ عَلى الرِّجْلَينِ في الدُّنْيا قادِراً عَلى أنْ يُمْشِيَهُ عَلى وَجْهِهِ يَوْمَ القِيامَةِ؟». قالَ قَتادَةُ: بَلى وعِزَّةِ رَبِّنا. [راجع: ٤٧٦٠]

6524. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "You will meet Allāh (while you will be) barefooted, naked, walking on feet, and uncircumcised."

٦٥٢٤ – حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ سَعِيدَ بنَ جُبَيْرٍ: سَمِعْتُ ابْنَ عَبَّاسٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «إنَّكُمْ مُلاقُو اللهِ حُفاةً عُراةً مُشاةً غُرْلاً». [راجع: ٣٣٤٩]

قالَ سُفيانُ: هٰذا مِمَّا نَعُدُّ أنَّ ابْنَ عَبَّاسٍ سَمِعَهُ مِنَ النَّبِيِّ ﷺ.

6525. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ while he was delivering a *Khuṭba* (religious talk) on a pulpit, saying, "You will meet Allāh (while you will be) barefooted, naked, and uncircumcised."

٦٥٢٥ – حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا سُفيانُ. عَنْ عَمْرٍو، عَنْ سَعيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ عَلى المِنْبَرِ يَقولُ: «إنَّكُمْ مُلاقُو اللهِ حُفاةً عُراةً غُرْلاً» [راجع: ٣٣٤٩].

6526. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ stood up among us and addressed (saying), "You will be gathered

٦٥٢٦ – حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ،

عَنِ المُغيرَةِ بْنِ النُّعْمانِ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَباسٍ قالَ: قامَ فينا النَّبِيُّ ﷺ يَخْطُبُ فقالَ: «إنَّكُمْ تُحْشَرُونَ حُفاةً عُراةً غُرلاً ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾ الآيَةَ، وإنَّ أوَّلَ الخلائِقِ يُكْسَى يَوْمَ القِيامَةِ إبراهيمُ الخَليلُ. وإنَّهُ سَيُجاءُ بِرجالٍ مِنْ أُمَّتي فيؤخَذُ بِهِمْ ذاتَ الشِّمالِ، فأقولُ: يا رَبِّ أَصْحَابي، فَيَقولُ اللهُ: إنَّكَ لا تَدْري ما أحْدَثُوا بَعْدَكَ. فأقولُ كما قالَ العَبْدُ الصالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا﴾ إلى قَوْلِهِ: ﴿ٱلْحَكِيمُ﴾ قالَ: فيُقالُ: إنَّهُمْ لَمْ يَزالوا مُرْتَدِّينَ عَلى أعْقابِهِمْ».

[راجع: ٣٣٤٩]

barefooted, naked, and uncircumcised (on the Day of Resurrection) (as Allāh says):

'As We began the first creation, We shall repeat it...' (V.21:104)

And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrāhīm (Abraham) *Al-Khalīl*.(1) Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions.' Whereupon Allāh will say: 'You do not know what they innovated (new things) in religion after you left them.' I will then say as the pious slave, 'Īsā (Jesus) said, 'And I was a witness over them while I dwelt amongst them... (up to)... the All-Wise.'" (V.5:117,118) The narrator added: Then it will be said that those people kept on turning on their heels (deserted Islām).(2)

٦٥٢٧ - حدَّثَنا قَيْسُ بْنُ حَفْصٍ: حدَّثَنا خالِدُ بْنُ الحارِثِ: حدَّثَنا حاتِمُ بْنُ أبي صَغيرَةَ، عَنْ عَبْدِ اللهِ بْنِ أبي مُلَيْكَةَ قالَ: حدَّثَني القاسِمُ بْنُ مُحَمَّدِ بْنِ أبي بَكْرٍ أنَّ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «تُحشَرونَ حُفاةً عُراةً غُرلاً». قالَتْ عائِشَةُ: فَقُلْتُ: يا رَسُولَ اللهِ، الرِّجالُ والنِّساءُ يَنْظُرُ بَعْضُهُمْ إلى بَعْضٍ؟ فَقالَ: «الأمرُ أشَدُّ مِنْ أنْ يُهِمَّهُمْ ذاكِ».

6527. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allāh's Messenger! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that."

٦٥٢٨ - حدَّثَني مُحَمَّدُ بْنُ

6528. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ:

(1) (H. 6526) *Al-Khalīl*: See the glossary.
(2) (H. 6526) The people who act and do things in a different way to that of the Prophet ﷺ.

While we were in the company of the Prophet ﷺ in a tent, he said, "Would it please you to be one-fourth of the people of Paradise?" We said, "Yes." He said, "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said, "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be half of the people of Paradise, for none will enter Paradise except a person who is a Muslim (believer in the Oneness of Allāh i.e., Islāmic Monotheism), and you people, in comparison to the people who associate others in worship with Allāh, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنْ عَمْرِو بْنِ مَيْمونٍ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في قُبَّةٍ، فَقالَ: «أَتَرْضَوْنَ أنْ تكونوا رُبُعَ أهْلِ الجَنَّةِ؟» قُلْنا: نَعَمْ، قالَ: «أَتَرْضَوْنَ أنْ تَكونوا ثُلُثَ أهْلِ الجَنَّةِ؟» قُلْنا: نَعَمْ. قالَ: «أَتَرْضَوْنَ أنْ تَكونوا شَطْرَ أهْلِ الجَنَّةِ؟» قُلْنا: نَعَمْ، قالَ: «إنّي لأَرْجو أنْ تَكونوا شَطْرَ أهْلِ الجَنَّةِ، وذلكَ أنَّ الجَنَّةَ لا يَدْخُلُها إلا نَفْسٌ مُسْلِمَةٌ وَما أنْتُمْ في أهْلِ الشِّرْكِ إلَّا كالشَّعْرَةِ البَيْضاءِ في جِلْدِ الثَّوْرِ الأسْوَدِ، أو كالشَّعْرَةِ السَّوداءِ في جِلْدِ الثَّورِ الأحمَرِ». [انظر: ٦٦٤٢]

6529. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first man to be called on the Day of Resurrection will be Ādam, who will be shown his offspring, and it will be said to them, 'This is your father, Ādam.' Ādam will say (responding to the call), '*Labbaik* and *Sa'daik*.' Then Allāh will say (to Ādam), 'Take out of your offspring, the people of Hell.' Ādam will say, 'O Lord, how many should I take out?' Allāh will say, 'Take out ninety-nine out of every hundred.''' They (the Prophet's Companions) said, "O Allāh's Messenger! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox."

٦٥٢٩ - حدَّثَنا إسْماعِيلُ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ ثَوْرٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيرَةَ أنَّ النَّبيَّ ﷺ قالَ: «أوَّلُ مَنْ يُدعَى يَوْمَ القِيامَةِ آدمُ فَتَراءَى ذُرِّيَّتُهُ فيقالُ: هٰذَا أَبُوكمْ آدمُ، فيقولُ: لَبَّيكَ وسَعْدَيكَ، فيَقولُ: أخْرِجْ بَعْثَ جَهَنَّمَ مِنْ ذُرِّيتِكَ، فيَقولُ: يا رَبِّ، كَمْ أُخْرِجُ؟ فيَقول: أَخْرِجْ مِنْ كُلِّ مائَةٍ تِسْعَةً وتِسعينَ». فَقالوا: يا رَسُولَ اللهِ، إذَا أُخِذَ مِنَّا مِنْ كُلِّ مائَةٍ تِسعَةٌ وتِسعونَ، فَمَاذا يَبْقى مِنَّا؟ قالَ: «إنَّ أُمَّتي في الأُمَمِ كالشَّعْرَةِ البَيْضاءِ في الثَّوْرِ الأسوَدِ».

(46) CHAPTER. The Saying (of Allāh) عز وجل:
(Who associate others in worship with Allāh) "...Verily, the earthquake of the Hour (of judgement) is a terrible thing." (V.22:1)

(٤٦) **بابٌ** ﴿إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ﴾ [الحج: ١] ﴿أَزِفَتِ ٱلْأَزِفَةُ﴾ [النجم: ٥٧] ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ﴾ [القمر: ١].

6530. Narrated Abū Sa'īd: The Prophet ﷺ said, "Allāh will say, 'O Ādam!' Ādam will reply, '*Labbaik* and *Sa'daik* (I respond to Your Call, I am obedient to Your Orders), *wal khair fī Yadaik* (and all the good is in Your Hands)!' Then Allāh will say (to Ādam), 'Bring out the *Ba'tha* (group of the people) of the Fire.' Ādam عليه السلام will say, 'What (how many) are the *Ba'tha* (group) of the Fire?' Allāh will say, 'Out of every thousand (take out) nine hundred and ninety-nine (persons).' At that time a child will become hoary-headed, and every pregnant female will drop her load (have an abortion) and you will see mankind as if in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh." That news distressed the Companions of the Prophet ﷺ too much, and they said, "O Allāh's Messenger! Who amongst us will be that man (the lucky one out of one thousand who will be saved from the Fire)?" He said, "Have the good news that one thousand will be from Yā'jūj and Mā'jūj (Gog and Magog people), and the one (to be saved will be) from you."(1) The Prophet ﷺ added, "By Him in Whose Hand my soul is, I hope that you (Muslims) will be one-third of the people of Paradise." On that, we glorified and praised Allāh and said, "*Allāhu-Akbar*." The Prophet ﷺ then said, "By Him in Whose Hand my soul is, I hope that you will be half of the people of Paradise, as your (Muslims) example in comparison to

٦٥٣٠ - حدَّثَني يوسُفُ بْنُ موسَى: حدَّثَنا جَريرٌ، عَنِ الأعْمَشِ، عَنْ أبي صالِحٍ، عَنْ أبي سَعيدٍ قالَ: «يَقولُ الله: يا آدَمُ، فيقولُ: لَبَّيكَ وسَعدَيْكَ، والخَيرُ في يَدَيْكَ، قالَ: يَقولُ: أخرِجْ بَعْثَ النّارِ، قالَ: وما بَعْثُ النّارِ؟ قالَ: مِنْ كلِّ ألْفٍ تِسعَمِائَةٍ وتِسعَةً وتِسعينَ فَذاكَ حينَ يَشيبُ الصغيرُ ﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾» فاشْتَدَّ ذلكَ عَلَيهِمْ فقالوا: يا رَسولَ اللهِ، أيُّنا ذٰلكَ الرَّجلُ؟ قالَ: «أبشِروا فإنَّ مِنْ يأجوجَ ومأجوجَ ألْفاً ومِنْكُمْ رَجُلٌ»، ثُمَّ قالَ: «والذي نَفْسي بِيَدِهِ إنّي لأطمعُ أنْ تَكونوا ثُلُثَ أهْلِ الجَنَّةِ»، قالَ: فَحَمِدْنا اللهَ وكَبَّرْنا، ثُمَّ قالَ: «والذي نَفْسي بِيَدِهِ إنّي لأطْمَعُ أنْ تَكونوا شَطْرَ أهلِ الجنَّةِ، إنَّ مَثَلَكُمْ في الأُمَمِ كَمَثَلِ الشَّعْرَةِ البَيضاءِ في جِلدِ الثَّورِ الأسوَدِ، أو كَالرَّقْمَةِ في ذِراعِ الحِمارِ». [راجع: ٣٣٤٨]

(1) (H. 6530) Yā'jūj and Mā'jūj (Gog and Magog people) represent a special nation from disbelievers while the men addressed by the Prophet ﷺ represent all Muslims. See also Vol. 9, *Ḥadīth* No. 7135.

the other people (non-Muslims) is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."

(47) CHAPTER. The Statement of Allāh تعالى: "Think they not that they will be resurrected (for reckoning), on a Great Day. The Day when (all) mankind will stand before the Lord of *Al-'Alāmīn* (mankind, jinn and all that exists)." (V.83:4-6)

And Ibn 'Abbās said, "The Verse: '...Then all their relations will be cut off from them.' (V.2:166) means the relations which they used to observe in the world."

(٤٧) **بابُ** قَوْلِ اللهِ تَعالى: ﴿أَلَا يَظُنُّ أُولَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾ [المطففين: ٤-٦]

وقالَ ابْنُ عَبَّاسٍ ﴿وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ﴾ [البقرة: ١٦٦] قالَ: الوُصلاتُ في الدُّنيا.

6531. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said (regarding the Verse), "...The Day when all mankind will stand before the Lord of *Al-'Alamīn* (mankind, jinn and all that exists)," (V.83:6), "(That Day) they will stand, drowned in their sweat up to the middle of their ears."

٦٥٣١ - **حدَّثنا** إسماعيلُ بْنُ أبانَ: حدَّثَنا عيسَى بْنُ يونُسَ: حدَّثَنا ابْنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾ قالَ: «يَقومُ أحَدُهُمْ في رَشحِهِ إلى أنصافِ أُذُنَيهِ». [راجع: ٤٩٣٨]

6532. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people's mouths and ears."

٦٥٣٢ - **حدَّثني** عَبْدُ العَزيزِ بْنُ عَبدِ اللهِ: حدَّثَني سُليمانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَعْرَقُ النَّاسُ يومَ القِيامَةِ حَتَّى يَذهَبَ عَرَقُهمْ في الأرض سَبعينَ ذِراعاً ويُلْجِمهمْ حَتَّى يَبْلُغَ آذانَهُمْ».

(48) CHAPTER. ***Al-Qiṣāṣ*** **(retaliation) on the Day of Resurrection which is called** ***Al-Ḥāqqa*** **(sure reality) as there will be in it, the giving of reward and everything true.**

(٤٨) **بابُ** القِصاصِ يومَ القِيامَةِ،

Al-Ḥaqqa and *Al-Ḥāqqa* have the same meaning.

(The Day of Resurrection) is also called *Al-Qāri'a* and *Al-Ghāshiya* and *Aṣ-Ṣākhkha* and *At-Taghābun* (mutual loss): The losses caused by the people of Paradise to the people of the Fire.

وهيَ الحَاقَّةُ لأنَّ فيها الثَّوابَ وحَواقَّ الأمورِ. الحَقَّةُ والحاقَّةُ واحِدٌ، والقارعَةُ والغاشِيةُ والصَّاخَّةُ، والتَّغابُنُ: غَبْنُ أهلِ الجَنَّةِ أهلَ النَّارِ.

6533. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The cases which will be decided first (on the Day of Resurrection) will be the cases of bloodshedding."

٦٥٣٣ - حدَّثَنا عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَش: حدَّثَني شَقيقٌ قالَ: سَمِعتُ عَبْدَ اللهِ: قالَ النَّبيُّ ﷺ: «أوَّلُ ما يُقْضى بَينَ الناسِ في الدِّماءِ». [انظر: ٦٨٦٤]

6534. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dīnār nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter)."

٦٥٣٤ - حدَّثَنا إسماعيلُ: حدَّثَني مالكٌ: عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ كانَتْ عِنْدَهُ مَظْلَمَةٌ لأخيهِ فَلْيَتَحَلَّلْهُ مِنها، فإنَّهُ لَيسَ ثَمَّ دينارٌ ولا دِرهَمٌ مِنْ قَبْلِ أنْ يُؤخَذَ لأخيهِ مِنْ حَسناتِه، فإنْ لم يَكُنْ لهُ حَسناتٌ أُخِذَ مِنْ سَيِّئاتِ أخيهِ فَطُرِحَتْ عَلَيهِ». [راجع: ٢٤٤٩]

6535. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world."

٦٥٣٥ - حدَّثَنا الصَّلْتُ بْنُ مُحَمَّدٍ: حدَّثَنا يَزيدُ بْنُ زُرَيْعٍ ﴿وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ﴾ قالَ: حدَّثَنا سَعيدٌ، عَنْ قَتادَةَ، عَنْ أبي المُتوَكِّلِ النَّاجيِّ: أنَّ أبا سَعيدٍ الخُدْريَّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَخلُصُ المُؤْمِنونَ مِنَ النَّارِ فَيُحْبَسونَ على قَنطَرَةٍ بَينَ الجَنّة والنَّارِ، فَيُقْتَصُّ لِبَعضِهِم مِنْ بَعضٍ مظالِمُ كانَتْ بَيْنَهُم

في الدُّنيا، حَتَّى إذا هُذِّبوا ونُقُّوا أُذِنَ لهُم في دُخُولِ الجَنّةِ، فَوَالَّذي نَفسُ مُحَمَّدٍ بِيَدِهِ لأَحَدُهُمْ أَهْدى بِمَنزِلِهِ في الجَنَّةِ مِنْهُ بِمَنْزِلِهِ كانَ في الدُّنيا».

[راجع: ٢٤٤٠]

(49) CHAPTER. Anybody whose account (record) is questioned will surely be punished.

(٤٩) بابٌ مَنْ نُوقِشَ الحِسابَ عُذِّبَ

6536. Narrated Ibn Abī Mulaika: 'Āishah said, "The Prophet ﷺ said, 'Anybody whose account (record) is questioned will surely be punished.' I said, 'Doesn't Allāh say: He surely will receive an easy reckoning?, (V.84:8) The Prophet ﷺ replied, 'This means only the presentation of the accounts.' "

٦٥٣٦ - حدَّثَنا عُبَيْدُ اللهِ بْنُ موسَى، عَنْ عُثمانَ بْنِ الأسوَدِ، عَنِ ابْنِ أبي مُلَيكَة، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ نُوقِشَ الحِسابَ عُذِّبَ»، قالَتْ: قلْتُ: ألَيْسَ يقولُ اللهُ تَعالى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ⑧﴾؟ قالَ: «ذلكِ العَرْضُ».

حدَّثَني عَمرُو بْنُ عَليّ: حدَّثنا يَحْيَى، عَنْ عُثمانَ بْنِ الأسودِ: سَمِعْتُ ابْنَ أبي مُلَيْكَةَ قالَ: سَمِعتُ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعتُ النَّبيَّ ﷺ مِثْلَهُ. [راجع: ١٠٣]

وتابَعَهْ ابْنُ جُرَيجٍ، ومُحَمَّدُ بْنُ سُلَيمٍ، وأيوبُ، وصالحُ بْنُ رُسْتُم، عَنِ ابْنِ أبي مُلَيكَةَ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ.

6537. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "None will be called to account on the Day of Resurrection but will be ruined." I said, "O Allāh's Messenger! Hasn't Allāh said: 'Then, as for him who will be given his record in his right hand, he surely will receive an easy reckoning," (V.84:7,8) Allāh's Messenger

٦٥٣٧ - حَدَّثَني إسحاقُ بْنُ مَنْصورٍ: حدَّثَنا رَوحُ بْنُ عُبادَةَ: حدَّثَنا حاتِمُ بْنُ أبي صَغِيرَةَ: حدَّثنا عَبْدُ اللهِ بْنُ أبي مُلَيكَةَ: حدَّثَني القاسِمُ بْنُ مُحَمَّدٍ: حدَّثَتْني عائِشَةُ:

ﷺ said, "That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished."

أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَيسَ أحَدٌ يُحاسَبُ يومَ القِيامَةِ إلَّا هَلَكَ»، فَقلْتُ: يا رَسُولَ اللهِ، ألَيسَ قَدْ قالَ اللهُ تعالى: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ۝٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما ذلكِ العَرْضُ، ولَيسَ أحَدٌ يُناقَشُ الحِسابَ يَومَ القيامَةِ إلَّا عُذِّبَ». [راجع: ١٠٣]

6538. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Prophet ﷺ used to say, "A disbeliever will be brought on the Day of Resurrection and will be asked, 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship with Allāh, i.e., to accept Islām, but you refused).'"

٦٥٣٨ - حدَّثَنا عَلِيُّ بْنُ عَبدِ اللهِ: حدَّثَنا مُعاذُ بْنُ هِشامٍ: حدَّثَني أبي، عَنْ قَتادَةَ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ ح. وحدَّثَني مُحَمَّدُ بْنُ مَعْمَرٍ: حدَّثَنا رَوْحُ ابْنُ عُبادَةَ: حدَّثَنا سَعيدٌ، عَنْ قَتادَةَ: حدَّثَنا أنَسُ بْنُ مالكٍ رَضِيَ اللهُ عَنْهُ، أنَّ نَبِيَّ اللهِ ﷺ كانَ يَقولُ: «يُجاءُ بالكافِرِ يَومَ القيامَةِ فَيُقالُ لَهُ: أرَأيتَ لَو كانَ لكَ مِلءُ الأرضِ ذَهباً أكُنتَ تَفْتَدي بِهِ؟ فَيقولُ: نَعَمْ، فَيُقالُ لَهُ: قَد كُنْتَ سُئِلْتَ ما هُوَ أيْسَرُ مِنْ ذلكَ». [راجع: ٣٣٣٤]

6539. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There will be none among you but will be talked to by Allāh on the Day of Resurrection, without there being an interpreter between him and Allāh تعالى. He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can

٦٥٣٩ - حدَّثَنا عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَني الأعْمَشُ: حدَّثَني خَيْثَمَةُ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: قالَ النَّبِيُّ ﷺ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا سَيُكَلِّمُهُ اللهُ يَومَ القيامَةِ لَيسَ بَيْنَهُ وبَيْنَهُ تَرْجُمانٌ. ثُمَّ يَنْظُرُ فلا يَرى شَيئاً

قُدَّامَهُ يَنْظُرُ بَينَ يَدَيهِ فَتَسْتَقبِلُهُ النَّارُ. فَمَنِ استَطاعَ مِنْكُمْ أنْ يَتَّقِيَ النارَ ولَوْ بِشِقِّ تَمْرَةٍ». [راجع: ١٤١٣]

save himself from the Fire, should do so, even with half of a date (to give in charity)."

٦٥٤٠ - قالَ الأعْمَشُ: حدَّثَني عَمْرٌو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: قالَ النَّبيُّ ﷺ: «اتَّقوا النارَ»، ثُمَّ أعْرَضَ وأشاحَ، ثُمَّ قالَ: «اتَّقوا النارَ»، ثُمَّ أعْرَضَ وأشاحَ ثَلاثاً، حَتَّى ظَنَنَّا أنَّهُ يَنْظُرُ إلَيها، ثُمَّ قالَ: «اتَّقوا النارَ ولو بِشِقِّ تَمْرَةٍ، فمَن لم يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ». [راجع: ١٤١٣]

6540. Narrated 'Adī bin Ḥātim: The Prophet ﷺ said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with half of a date, and he who hasn't got even this, should do so by (saying) a good, pleasant word."

(٥٠) بابٌ: يَدخُلُ الجَنَّةَ سَبْعونَ ألفاً بِغَيرِ حِسابٍ

(50) CHAPTER. Seventy thousand (persons) will enter Paradise without accounts.

٦٥٤١ - حدَّثَنا عِمرانُ بْنُ مَيْسَرَةَ: حدَّثَنا ابْنُ فُضَيلٍ: حدَّثَنا حُصَينٌ. قالَ أبو عَبْدِ اللهِ: وحدَّثَني أَسِيدُ بْنُ زَيدٍ: حدَّثَنا هُشَيمٌ، عَنْ حُصَينٍ قالَ: كُنْتُ عِندَ سَعيدِ بنِ جُبَيرٍ فَقالَ: حدَّثَني ابْنُ عَبَّاسٍ قالَ: قالَ النَّبيُّ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَأَجِدُ النَّبِيَّ يَمُرُّ مَعَهُ الأُمَّةُ، والنَّبيُّ يَمُرُّ مَعَهُ النَّفَرُ، والنَّبيُّ يَمُرُّ مَعَهُ العَشَرةُ، والنَّبيُّ يَمرُّ مَعَهُ الخَمْسَةُ، والنَّبيُّ يَمُرُّ وحْدَهُ، فَنَظَرْتُ فإذا سوادٌ كَثيرٌ، قُلْتُ: يا جِبْريلُ، هٰؤُلاءِ أُمَّتي؟ قالَ: لا، ولٰكِن انْظُرْ إلى الأُفُقِ، فَنَظَرْتُ فإذا سَوادٌ كَثيرٌ. قالَ: هٰؤُلاءِ

6541. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The people were displayed in front of me and I saw one Prophet passing by with a large group of his followers, and another Prophet passing by with only a small group of people, and another Prophet passing by with only ten (persons), and another Prophet passing by with only five (persons), and another Prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Jibrīl (Gabriel), 'Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Jibrīl said, 'Those are your followers, and those seventy thousand (persons) in front of them are the ones who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding

(cauterization) nor with *Ruqya* (get oneself treated by the recitation of some Verses of the Qur'ān) and they used not to see evil omen in things, and they used to put their trust (only) in their Lord (Allāh).'" On hearing that, 'Ukāsha bin Miḥsan got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet ﷺ said, "O Allāh, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet ﷺ said, "Ukāsha has preceded you."

أُمَّتُكَ، وهٰؤلاءِ سَبْعونَ ألفاً قُدَّامَهُمْ لا حِسابَ عَلَيهِمْ ولا عَذابَ. قلتُ: ولِمَ؟ قال: كانوا لا يَكْتَوونَ، ولا يَسْتَرْقونَ، ولا يَتَطيَّرونَ، وعَلى رَبِّهِمْ يَتَوَكَّلونَ». فَقامَ إليهِ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقالَ: ادعُ اللهَ أن يَجْعَلَني مِنْهُمْ، قالَ: «اللَّهُمَّ اجعَلْهُ مِنْهُمْ»، ثُمَّ قامَ إليه رَجُلٌ آخَرُ قال: ادعُ اللهَ أَنْ يَجْعَلَني منهم قالَ: «سَبَقَكَ بِها عُكَّاشَةُ». [راجع: ٣٤١٠]

6542. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "From my followers there will enter Paradise [without (being asked about their) accounts] a group, seventy thousand in number, whose faces will shine as the moon does on a full moon night". On hearing that, 'Ukāsha bin Miḥsan Al-Asdī got up, lifting his covering sheet, and said, "O Allāh's Messenger! Invoke Allāh that He may make me one of them." The Prophet ﷺ said, "O Allāh, make him one of them." Another man from the *Anṣar* got up and said, "O Allāh's Messenger! Invoke Allāh to make me one of them." The Prophet ﷺ said (to him), " 'Ukāsha has preceded you."

٦٥٤٢ - حدَّثَنا مُعاذُ بْنُ أسَدٍ: خَبَّرَنا عَبْدُ اللهِ: أخبَرَنا يونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سعيدُ بْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ حدَّثَهُ قالَ: سَمِعتُ رَسُولَ اللهِ ﷺ يقولُ: «يَدخُلُ الْجَنَّةَ مِنْ أُمَّتي زُمْرَةٌ هُمْ سَبْعونَ ألفاً تُضيءُ وُجُوهُهُمْ إضاءَةَ القَمَرِ لَيْلَةَ البَدْرِ»، وقالَ أبو هُرَيْرَةَ: فَقامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأسَديُّ يَرْفَعُ نَمِرَةً عَلَيهِ، فَقالَ: يا رَسُولَ اللهِ، ادعُ اللهَ أن يَجْعَلَنِي مِنْهُمْ، فَقالَ: «اللَّهُمَّ اجعَلْهُ مِنْهُمْ»، ثُمَّ قامَ رَجُلٌ مِنَ الأنْصارِ فَقالَ: يا رَسُولَ اللهِ، ادعُ اللهَ أن يَجْعَلَني مِنْهُمْ، فَقالَ: «سَبَقَكَ عُكَّاشَةُ». [راجع: ٥٨١١]

6543. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "Seventy thousand, or seven hundred thousand, of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each

٦٥٤٣ - حدَّثَنا سَعيدُ بْنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بْنِ سَعدٍ قالَ: قالَ

other till the first and the last of them enter Paradise at the same time,(1) and their faces will shine like that of the moon on a full moon night."

النَّبِيُّ ﷺ: «لَيَدخُلَنَّ الجنَّةَ مِنْ أُمَّتي سَبْعونَ ألفاً - أو سَبْعُمائَةِ ألفٍ، شَكَّ في أحْدِهِما - مُتَماسِكينَ آخِذٌ بَعْضُهُمْ بِبَعْضٍ حَتَّى يَدخُلَ أوَّلُهُم وآخِرُهُمُ الجنةَ، وَوُجوهُهُمْ عَلى ضوءِ القَمَرِ لَيْلَةَ البَدْرِ». [راجع: ٣٢٤٧]

6544. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire; then a callmaker will get up (and make an announcement) among them (saying), 'O the people of the (Hell) Fire! No death anymore! And O people of Paradise! No death (anymore) but eternity.'"

٦٥٤٤ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا يَعقوبُ بْنُ إبراهيمَ: حدَّثَنا أبي عَنْ صالحٍ: حدَّثَنا نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «يَدْخُلُ أهْلُ الجنَّةِ الجنَّةَ، وأهلُ النَّارِ النَّارَ، ثُمَّ يَقومُ مؤذِّنٌ بَينهُمْ: يا أهْلَ النَّارِ لا مَوتَ، ويا أهْلَ الجنَّةِ لا مَوتَ، خُلودٌ».

[انظر: ٦٥٤٨]

6545. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death.' and to the people of the Fire, 'O people of the Fire! Eternity (for you) and no death'!"

٦٥٤٥ - حَدَّثَنَا أبو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «يُقالُ لِأَهْلِ الجَنَّةِ: يا أَهْلَ الجنَّةِ! خُلُودٌ لا موتَ، ولِأهلِ النَّارِ: يا أهلَ النَّارِ! خُلودٌ لا مَوْتَ».

(51) CHAPTER. The description of Paradise and the Fire.

And Abū Sa'īd said, "The Prophet ﷺ said, 'The first meal which the people of Paradise will take will be the extra lobe of the liver of a fish.'"

(٥١) بابُ صِفَةِ الجنَّةِ والنَّارِ

وقالَ أبو سَعيدٍ: قالَ النَّبِيُّ ﷺ: «أوّلُ طَعامٍ يَأكلُهُ أهلُ الجنَّةِ زِيادَةُ كَبِدِ حوتٍ». ﴿عَدْنٍ﴾ [التوبة: ٧٢]: خُلْدٌ، عَدَنْتُ بأرْضٍ: أقَمْتُ، ومِنهُ

(1) (H. 6543) They will enter as a single row, going side by side.

الـمَـعـدِنُ. ﴿فِى مَقْعَدِ صِدْقٍ﴾: [القمر: ٥٥] في مَنْبَتِ صِدْقٍ.

6546. Narrated 'Imrān: The Prophet ﷺ said, "I looked into Paradise and saw that the majority of its people were the poor, and I looked into the (Hell) Fire and found that the majority of its people were women."

٦٥٤٦ - حدَّثَنا عُثمانُ بْنُ الهَيْثَمِ: حدَّثَنا عَوفٌ، عَنْ أبي رجاءٍ، عَنْ عِمْرانَ عَنِ النَّبيِّ ﷺ قالَ: «اطَّلَعْتُ في الجنَّةِ فَرأيتُ أكثَرَ أهْلِها الفُقَراءَ، واطَّلَعْتُ في النَّارِ فَرأيْتُ أكْثَرَ أهْلِها النِّساءَ». [راجع: ٣٢٤١]

6547. Narrated Usāma: The Prophet ﷺ said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

٦٥٤٧ - حدَّثَنا مُسدَّدٌ: حدَّثَنا إسماعيلُ: أخبَرَنا سُليمانُ التَّيْمِيُّ، عَنْ أبي عُثمانَ، عَنْ أُسامَةَ عَنِ النَّبيِّ ﷺ قالَ: «قُمْتُ عَلى بابِ الجنَّةِ فَكانَ عامَّةُ مَنْ دَخَلَها المَساكينَ، وأصحابُ الجَدِّ مَحْبوسونَ، غَيرَ أنَّ أصحابَ النَّارِ قَد أُمِرَ بِهِمْ إلى النَّارِ. وقُمْتُ عَلى بابِ النَّارِ فإذا عامَّةُ مَنْ دَخَلَها النِّساءُ». [راجع: ٥١٩٦]

6548. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! O people of the Fire, no more death!' So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow."

٦٥٤٨ - حدَّثَنا مُعاذُ بْنُ أسَدٍ: أخبَرَنا عَبْدُ اللهِ: أخبَرَنا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أبيهِ: أنَّهُ حدَّثَهُ عَنِ ابْنِ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا صارَ أهلُ الجنَّةِ إلى الجنَّةِ وأهلُ النَّارِ إلى النَّارِ جِيءَ بالمَوتِ حَتَّى يُجعَلَ بَينَ الجَنَّةِ والنَّارِ، ثُمَّ يُذبَحُ، ثُمَّ يُنادِي مُنادٍ: يا أهلَ الجنَّةِ لَا مَوتَ، يا أهلَ النَّارِ لا مَوتَ، فَيَزدادُ أهلُ الجنَّةِ فَرَحاً إلى فَرَحِهِمْ

ويَزدادُ أهلُ النَّارِ حُزْناً إلى حُزنِهِمْ».

[راجع: ٦٥٤٤]

٦٥٤٩ - حدَّثنا مُعاذُ بْنُ أَسَدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مالكُ بْنُ أَنَسٍ، عَنْ زَيْدِ ابْنِ أَسْلَم، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي سَعيدٍ الخُدرِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ اللهَ تَبارَكَ وتَعالى يَقولُ لِأَهلِ الجنَّةِ: يا أهلَ الجنَّةِ، فَيَقُوْلُوْنَ: لَبَّيْكَ رَبَّنا وسَعدَيكَ، فيقولُ: هَل رَضِيتُمْ؟ فَيقولونَ: وما لَنا لا نَرضى وقَد أعْطَيتَنا ما لَمْ تُعْطِ أحَداً مِنْ خَلقِكَ؟ فَيقولُ: أنا أُعْطيكُمْ أفضَلَ مِنْ ذلك. قالوا: يا رَبِّ وأيُّ شَيءٍ أفْضَلُ مِنْ ذلكَ؟ فيقولُ: أُحِلُّ عَلَيْكُم رِضواني فَلا أسخَطُ عَلَيْكُمْ بَعْدَهُ أبداً».

[انظر: ٧٥١٨]

6549. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh will say to the people of Paradise, 'O the people of Paradise!' They will say, '*Labbaik*, O our Lord, and *Sa'daik*!' Allāh will ask, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creations?' Allāh will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allāh will say, 'I will bestow My Good Pleasure and Contentment upon you so that I will never be angry with you forever'."

٦٥٥٠ - حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو حدَّثَنا أبُو إسحَاقَ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَساً يَقُولُ: أُصِيبَ حارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلامٌ. فَجاءَتْ أُمُّهُ إلى النَّبِيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، قَدْ عَرَفْتَ مَنْزِلَةَ حارِثَةَ مِنِّي، فإنْ يَكُ في الجَنَّةِ أَصْبِرْ وأَحْتَسِبْ، وإنْ تَكُنِ الأُخْرَى تَرَ ما أَصْنَعُ فَقالَ: «وَيْحَكِ، أوْ هَبِلْتِ، أوَ جَنَّةٌ وَاحِدَةٌ هيَ؟ إنَّها جِنانٌ كَثِيرَةٌ، وإنَّهُ لَفي جَنَّةِ الفِرْدَوْسِ». [راجع: ٢٨٠٩]

6550. Narrated Anas رَضِيَ اللهُ عَنْهُ: Ḥāritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet ﷺ saying, "O Allāh's Messenger! You know the relation of Ḥāritha to me (how fond of him I was); if he is in Paradise, I will remain patient and wish for Allāh's Reward, but if he is not there, then you will see what I will do." The Prophet replied, "May Allāh be Merciful upon you! Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises and he is in the (most superior) Paradise of *Al-Firdaus*."

6551. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The width between the two shoulders of a *Kāfir* (disbeliever) will be equal to the distance covered by a fast rider in three days."

٦٥٥١ - حدَّثَنَا مُعاذُ بْنُ أَسَدٍ: أَخْبَرَنا الْفَضْلُ بْنُ موسَى: أَخْبرَنا الْفُضَيْلُ، عَنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «ما بَيْنَ مَنْكِبَي الكافِرِ مَسيرَةُ ثَلاثَةِ أيامٍ لِلرَّاكِبِ المُسْرِعِ».

6552. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "In Paradise there is a tree (so huge) that in its shade a rider may travel for one hundred years without being able to cross it."

٦٥٥٢ - قَالَ: وقالَ إسحاقُ بنُ إبْرَاهيمَ: أنبأَنا المُغيرَةُ بْنُ سَلَمَةَ: حدَّثَنا وُهَيْبٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ عَنْ رَسُولَ اللهِ ﷺ قالَ: «إنَّ في الجنّة لَشَجَرَةً يَسيرُ الراكِبُ في ظلِّها مائَةَ عامٍ لا يَقطَعُها».

6553. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel for one hundred years without being able to cross it."

٦٥٥٣ - قال أبو حازِمٍ: فَحَدَّثْتُ بِهِ النُّعمانَ بْنَ أبي عَيَّاشٍ فَقالَ: أَخْبَرَني أبو سَعيدٍ عَنِ النَّبِيِّ ﷺ قال: «إنَّ في الجنَّةِ لَشَجَرَةً يَسيرُ الرَّاكِبُ الجَوَادَ أَوِ المضَمَّرَ السَّريعَ مائَةَ عامٍ ما يَقطَعُها».

6554. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abū Ḥāzim, the subnarrator, is not sure as to which of the two numbers is correct.) And they will be holding on to one another, and the first of them will not enter till the last of them has entered,[1] and their faces will be like the moon on a full moon night."

٦٥٥٤ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ العَزيزِ، عَنْ أبي حازِمٍ، عَنْ سهلِ بْنِ سَعْدٍ: أنَّ رَسولَ اللهِ ﷺ قالَ: لَيَدْخلَنَّ الجنَّةَ مِنْ أُمَّتي سَبعونَ - أَوْ سَبعمائَةِ ألفٍ. لا يدري أبو حازِمٍ أيَّهما قالَ - مُتَماسِكونَ آخِذٌ بَعْضُهُم بَعضاً، لا يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ». [راجع: ٣٢٤٧]

(1) (H. 6554) They will enter together in one row, walking side by side.

6555. Narrated Sahl: The Prophet ﷺ said, "The people of Paradise will see the *Al-Ghuraf* (the lofty mansions, a superior place in Paradise) in Paradise as you see a star in the sky."

٦٥٥٥ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزيزِ، عَنْ أبيهِ، عَنْ سَهْلٍ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ أهْلَ الجنَّةِ لَيَتَراأَوْنَ الغُرَفَ في الجنَّةِ كما تَتراأَوْنَ الكَوْكَبَ في السَّماءِ».

6556. Abū Sa'īd added, "As you see a shining star remaining in the eastern horizon and the western horizon."

٦٥٥٦ - قالَ أبي: فَحَدَّثْتُ النُّعْمانَ بْنَ أبي عَيَّاشٍ فَقالَ: أشهَدُ لَسَمِعْتُ أبا سَعيدٍ يُحدِّثُ ويَزيدُ فيهِ: «كما تَراأَوْنَ الكَوْكَبَ الغارِبَ في الأُفُقِ الشَّرقِيِّ والغَربِيِّ». [راجع: ٣٢٥٦]

6557. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will say to the person who will have the minimum punishment in the (Hell) Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, 'Yes.' Allāh will say, 'I asked you a much easier thing than this while you were in the backbone of Ādam, (and that is) not to worship others besides Me, but you refused and insisted to worship others besides Me.' "

٦٥٥٧ - حدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعبَةُ، عَنْ أبي عِمرانَ قالَ: سَمِعْتُ أنَسَ بْنَ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «يَقولُ اللهُ تعالى لأهوَنِ أهلِ النَّارِ عَذاباً يومَ القِيامَةِ: لَو أنَّ لكَ ما في الأرْضِ مِنْ شَيْءٍ أكُنْتَ تَفتَدي بهِ؟ فَيقولُ: نَعَمْ، فَيقولُ: أرَدتُ مِنكَ أهونَ مِنْ هٰذا وأنتَ في صُلبِ آدَمَ: أنْ لا تُشرِكَ بي شَيئاً، فأبَيْتَ إلَّا أنْ تُشْرِكَ بي». [راجع: ٣٣٣٤]

6558. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Hammād: 'Amr said: The Prophet ﷺ said, "Some people will come out of the (Hell) Fire through intercession, looking like the *Tha'ārīr*." I asked 'Amr, "What is *Tha'ārīr*?" He said, "*Aḍ-Ḍaghābīs*,"(1) and that time he was toothless. Ḥammād added: I said to 'Amr bin Dīnār, "O Abū Muḥammad! Did

٦٥٥٨ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ عمرٍو، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ قالَ: «يَخرُجُ مِنَ النَّارِ بالشَّفاعَةِ كأنَّهُمُ الثَّعاريرُ»، قُلْتُ: ما الثَّعاريرُ؟ قالَ:

(1) (H. 6558) *Aḍ-Ḍaghābīs*: Snake cucumber.

you hear Jābir bin 'Abdullāh saying, 'I heard the Prophet ﷺ saying: Some people will come out of the (Hell) Fire through intercession?'" He said, "Yes."

«الضَّغابيسُ». وكانَ قد سقط فَمُهُ فقلتُ لعمْرِو بْنِ دينارٍ: أبا مُحمَّدٍ، سَمِعتَ جابِرَ بْنَ عَبدِ اللهِ يقولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «يَخرجُ بالشَّفاعَةِ مِنَ النَّارِ؟» قالَ: نَعَمْ.

6559. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Some people will come out of the (Hell) Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them '*Al-Jahannamiyīn*' [the (Hell) Fire people]."

٦٥٥٩ - حدَّثَنا هُدْبَةُ بْنُ خالدٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بْنِ مالكٍ عَنِ النَّبيِّ ﷺ قالَ: «يَخرجُ قَومٌ مِنَ النَّارِ بَعْدَما مَسَّهُمْ مِنْها سَفْعٌ فَيَدخُلونَ الجنَّةَ فَيُسَمِّيهِمْ أهْلُ الجنَّةِ الجَهَنَّمِيِّينَ». [انظر: ٧٤٥٠]

6560. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the people of Paradise have entered Paradise, and the people of the (Hell) Fire have entered the Fire, Allāh will say, 'Take out (of the Fire) whosoever has got Faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of *Al-Ḥayāt* (life) and they will spring up just as a seed grows on the bank of a rainwater stream." The Prophet ﷺ said, "Don't you see that the germinating seed comes out yellow and twisted?"

٦٥٦٠ - حدَّثَنا موسَى: حدَّثَنا وُهَيبٌ: حدَّثَنا عَمرُو بْنُ يَحْيَى، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدريِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا دَخَلَ أهْلُ الجنَّةِ الجنَّةَ، وأهْلُ النَّارِ النَّارَ يَقولُ اللهُ تَعالى: مَنْ كانَ في قَلْبِهِ مِثقالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إيمانٍ فأخرجوهُ، فَيَخْرُجونَ قَدِ امْتُحِشُوا وعادوا حُمماً، فَيُلْقَونَ في نَهرِ الحَياةِ فَيَنْبُتونَ كما تَنْبُتُ الحِبَّةُ في حَميلِ السَّيلِ، أو قالَ: حَمِيَّةِ». وقالَ النَّبيُّ ﷺ: «ألم تَرَوا أنَّها تخرُجُ صَفراءَ مُلْتَوِيَةً؟». [راجع: ٢٢]

6561. Narrated An-Nu'mān: I heard the Prophet ﷺ saying, "The person who will have the least punishment from amongst the people of (Hell) Fire on the Day of Resurrection will be a man under whose arch of the feet a smouldering ember will be

٦٥٦١ - حدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ أبا إسحاقَ قالَ: سَمِعْتُ النُّعْمانَ: سَمِعْتُ النَّبيَّ ﷺ

يَقولُ: «إنَّ أهْوَنَ أهْلِ النَّارِ عَذاباً يَومَ القيامةِ لَرَجُلٌ تُوضَعُ في أخْمَصِ قَدَمَيهِ جَمرَةٌ يَغْلِي مِنها دِماغُهُ». [انظر: ٦٥٦٢]

placed so that his brain will boil from it."

٦٥٦٢ - **حدَّثنا** عَبدُ اللهِ بْنُ رَجاءٍ: حدَّثنا إسْرائيلُ، عَنْ أبي إسحاقَ، عَنِ النُّعمانِ ابْنِ بَشيرٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «إنَّ أهْوَنَ أهْلِ النَّارِ عَذاباً يَومَ القِيامَةِ رَجُلٌ عَلى أخْمَصِ قَدَمَيْهِ جَمرَتانِ يَغْلي مِنْهُما دِماغُهُ كما يَغْلي المِرْجَلُ بِالْقُمْقُمِ». [راجع: ٦٥٦١]

6562. Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like *Al-Mirjal* (copper vessel) or a *Qum-qum* (narrow-necked vessel) is boiling with water."

[See *Fath Al-Bari*]

٦٥٦٣ - **حدَّثنا** سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حاتِمٍ: أنَّ النَّبِيَّ ﷺ ذَكَرَ النَّارَ فأشاحَ بِوَجهِهِ فَتَعوَّذَ مِنها، ثُمَّ ذَكَرَ النَّارَ فأشاحَ بِوَجهِهِ فَتَعوَّذَ مِنها، ثُمَّ قالَ: «اتَّقوا النَّارَ ولَو بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ». [راجع: ١٤١٣]

6563. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ mentioned the Fire (Hell) and turned his face aside and asked for Allāh's Protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allāh's Protection from it and said, "Protect yourselves from the Hell-fire, even if with half of a date-fruit, and he who cannot afford that, then (let him do so) by (saying) a good, pleasant word."

٦٥٦٤ - **حدَّثنا** إبْراهيمُ بْنُ حَمْزَةَ: حدَّثنا ابْنُ أبي حازِمٍ والدَّراوَرديُّ، عَنْ يَزيدَ، عَنْ عَبدِ اللهِ بْنِ خَبَّابٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: وذُكِرَ عِنْدَهُ عَمُّهُ أبو طالِبٍ فَقالَ: «لَعَلَّهُ تَنْفَعُهُ شَفاعَتِي يَومَ القِيامَةِ فَيُجْعَلُ في ضَحْضاحٍ مِنَ

6564. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ when his uncle, Abū Ṭalib had been mentioned in his presence, saying, "May be my intercession will help him (Abū Ṭālib) on the Day of Resurrection so that he may be put in a shallow place in the Fire (Hell), with fire reaching his ankles and causing his brain to boil."

النَّارِ يَبْلُغُ كَعْبَيْهِ يَغْلِي مِنْهُ أُمُّ دِماغِهِ».

[راجع: ٣٨٨٥]

6565. Narrated Anas (bin Mālik) رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Allāh will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Ādam عليه السلام and say, 'You are the one whom Allāh created with His Own Hands, and breathed in you the soul[1] which He created for you) and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Ādam will reply, 'I am not fit for this undertaking,' and will remember his sin, and will say, 'Go to Nūḥ (Noah), the first Messenger sent by Allāh.' They will go to him and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Ibrāhīm (Abraham) whom Allāh took as a <u>*Kh*</u>*alīl*[2].' They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say,' Go to Mūsa (Moses) to whom Allāh spoke directly.' They will go to Mūsa and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to 'Īsā (Jesus).' They will go to him, and he will say, 'I am not fit for this undertaking, go to Muḥammad (ﷺ) as Allāh has forgiven his past and future sins.' They will come to me and I will ask my Lord's Permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allāh will, and then I will be addressed 'Raise up your head (O Muḥammad)! Ask, and your request will be granted; and say, and your

٦٥٦٥ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قالَ: قالَ رَسُولُ الله ﷺ: «يَجْمَعُ الله النَّاسَ يومَ القِيامَةِ فَيقولونَ: لَوِ اسْتَشْفَعْنا عَلى رَبِّنا حَتَّى يُرِيحَنا مِنْ مَكانِنا، فَيأتونَ آدَمَ فَيقولونَ: أنتَ الَّذِي خَلَقَكَ الله بِيَدِهِ ونَفَخَ فيكَ مِنْ رُوحِهِ وأمَرَ المَلائِكَةَ فَسَجَدوا لك، فاشْفَعْ لَنا عِنْدَ رَبِّنا، فَيقولُ: لَسْتُ هُناكُمْ، ويَذكُرُ خَطِيئَتَهُ، ويَقولُ: ائْتوا نوحاً أوَّلَ رَسُولٍ بَعَثَهُ الله. فَيأتونَهُ فيقولُ: لَسْتُ هُناكُمْ، ويَذكُرُ خَطيئَتَه، ائْتوا إبراهيمَ الذي اتَّخَذَهُ الله خَليلاً، فَيأتونَهُ فَيقولُ: لَسْتُ هُناكُمْ، ويَذكُرُ خَطيئَتَهُ، ائْتوا موسَى الذي كَلَّمَهُ الله فَيأتونَهُ، فَيقُولُ: لَسْتُ هُناكُمْ، فَيَذكُرُ خَطيئَتَهُ، ائْتوا عيسَى، فَيأتونَهُ فيقولُ: لَستُ هُناكُمْ، ائْتوا مُحَمَّداً ﷺ فَقَدْ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وما تَأَخَّرَ، فَيأتوني فَأَسْتَأْذِنُ عَلى رَبِّي فإذا رَأَيْتُهُ وقَعْتُ لَهُ ساجِداً، فَيَدَعُني ما شاءَ الله ثُمَّ يُقالُ لي: ارفَعْ رَأْسَكَ، وسَلْ تُعْطَه، وقلْ يُسمَعْ، واشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فأَحْمَدُ رَبي بِتَحميدٍ يُعَلِّمُني، ثُمَّ

(1) (H. 6565) *Ruh-ullāh*: See the glossary.
(2) (H. 6565) <u>*Kh*</u>*alīl*: See the glossary.

أشْفَعُ فَيَحُدُّ لي حَدّاً، ثُمَّ أُخرِجُهُمْ مِنَ النَّار وأُدخِلُهُمُ الجنَّةَ، ثُمَّ أعودُ فأقَعُ ساجِداً مِثلَهُ في الثالثةِ أو الرَّابعَةِ حَتَّى ما يَبْقَى في النارِ إلَّا مَنْ حَبَسَهُ القرآنُ». وكانَ قتادَةُ يقولُ عِندَ هٰذا: أي وَجَبَ عَليهِ الخُلودُ. [راجع: ٤٤]

saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e., invocation) He will teach me, and then I will intercede. Allāh will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allāh) and fall in prostration, and will do the same for the third and fourth times till no one remains in the (Hell) Fire except those whom the Qur'ān has imprisoned therein." (The subnarrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.")

[See also Vol. 6, *Ḥadīth* No. 4476]

٦٥٦٦ - **حدَّثنا** مُسدَّدٌ: حدَّثنا يَحْيَى، عَنِ الحَسنِ بْنِ ذكوانَ: حدَّثنا أبو رجاءٍ: حدَّثنا عِمْرانُ بْنُ حُصَينٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَخرُجُ قَومٌ مِنَ النَّارِ بشَفاعَةِ مُحَمَّدٍ ﷺ فَيَدخُلونَ الجنَّةَ يُسَمَّوْنَ الجَهَنَّمِيِّينَ».

6566. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Some people will be taken out of the Fire (Hell) through the intercession of Muḥammad ﷺ, they will enter Paradise and will be called *Al-Jahannamiyīn* [the (Hell) Fire people]."

٦٥٦٧ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا إسماعيلُ بْنُ جعفرٍ، عَنْ حُمَيدٍ، عَنْ أنَسٍ أنَّ أُمَّ حارِثَةَ أتَتْ رَسُولَ اللهِ ﷺ وقَدْ هَلَكَ حارِثَةُ يَومَ بَدرٍ، أصابَهُ سَهْمٌ غَرْبٌ فَقالَتْ: يا رَسُولَ اللهِ، قَد عَلِمتَ مَوقِعَ حارِثَةَ مِنْ قَلْبِي، فإنْ كانَ في الجَنَّةِ لَمْ أبْكِ عَلَيهِ، وإلَّا سَوفَ تَرَى ما أصنَعُ، فَقالَ لها: «هَبِلْتِ، أجَنَّةٌ واحِدَةٌ هِيَ؟ إنَّها جِنانٌ

6567. Narrated Anas رَضِيَ اللهُ عَنْهُ: Umm Ḥaritha came to Allāh's Messenger ﷺ after Ḥaritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allāh's Messenger! You know the position of Ḥaritha in my heart (i.e., how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet ﷺ said, "'Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises, and he is in the (most superior) Paradise of *Al-Firdaus*."

كَثِيرَةٌ، وإِنَّهُ فِي الفِرْدَوسِ الأَعْلَى».
[راجع: ٢٨٠٩]

6568. The Prophet ﷺ added, "A forenoon journey or an afternoon journey in Allāh's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them with perfume, and the veil of her face is better than the whole world and whatever is in it."

٦٥٦٨ - وقالَ: «غَدْوَةٌ فِي سَبِيلِ اللهِ أو رَوحَةٌ خَيرٌ مِنَ الدُّنيا وما فيها. ولَقابُ قَوسِ أَحَدِكُمْ أو مَوضِعُ قَدَمٍ مِنَ الجنَّةِ خَيرٌ مِنَ الدُّنيا وما فيها. ولَو أنَّ امرَأَةً مِنْ نِساءِ أَهلِ الجنَّةِ اطَّلَعَتْ إلى الأرض لأضاءَتْ ما بَيْنَهُما، ولَمَلأَتْ ما بَيْنَهُما رِيحاً. ولَنَصِيفُها، يَعنِي الخِمارَ، خَيرٌ مِنَ الدُّنيا وما فيها». [راجع: ٢٧٩٢]

6569. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected Faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had Faith, so that, that may be a cause of sorrow for him."

٦٥٦٩ - حدَّثنا أبو اليمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَدخُلُ أَحَدٌ الجنةَ إلَّا أُرِيَ مَقْعَدَهُ مِنَ النَّارِ لَو أساءَ؛ لِيَزدادَ شُكراً. ولا يَدخُلُ النَّارَ أَحَدٌ إلَّا أُرِيَ مَقعَدَهُ مِنَ الجنَّةِ لَو أَحسَنَ؛ لِيَكونَ عَلَيْهِ حَسرَةً».

6570. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I asked, "O Allāh's Messenger! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet ﷺ said, "O Abū Hurairah! I have thought that none will ask me about this *Ḥadīth* before you, as I know your eagerness to (learn) the *Ḥadīth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, '*Lā ilaha illallāh*' (none has the right to be worshipped but Allāh) sincerely from (the

٦٥٧٠ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا إسماعيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ أبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفاعَتِكَ يَومَ القِيامَةِ؟ فَقالَ: «لَقَدْ ظَنَنْتُ يا أبا هُرَيْرَةَ أَنْ لا يَسأَلَنِي عَنْ هٰذا الحديث

bottom of) his heart."

6571. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said," I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allāh will say to him, 'Go and enter Paradise.' He will go to it, but it will appear to him as if it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allāh will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?'" I saw Allāh's Messenger ﷺ (while saying that) smiling till his premolar teeth were apparent. It is said that, that will be the lowest degree (ranks) amongst the people of Paradise.

6572. Narrated Al-'Abbās رَضِيَ اللهُ عَنْهُ that he said to the Prophet ﷺ, "Did you benefit Abū Tālib with anything?"

(52) CHAPTER. ***Aṣ-Ṣirāṭ* is a bridge across the Hell.**

أحَدٌ أوَّلَ مِنْكَ لِما رَأيْتُ مِنْ حِرْصِكَ عَلى الحديثِ. أسْعَدُ الناسِ بِشفاعَتِي يَومَ القِيامَةِ مَنْ قالَ: لا إلٰهَ إلَّا اللهُ، خالِصاً مِنْ قِبَلِ نَفْسِهِ». [راجع: ٩٩]

٦٥٧١ - حدَّثَنا عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ إبراهيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «إنِّي لأعْلَمُ آخِرَ أهْلِ النَّارِ خُروجاً مِنها، وآخِرَ أهْلِ الجنَّةِ دُخولاً. رَجلٌ يَخرُجُ مِنَ النَّارِ حَبْواً، فَيقُولُ اللهُ: اذهبْ فادخُلِ الجنَّةَ. فَيأتيها فَيُخَيَّلُ إليهِ أنَّها مَلأى فَيرجِعُ فَيقولُ: يا رَبِّ وَجَدتُها مَلأى، فَيَقُولُ: اذْهَبْ فادخُلِ الجنَّةَ. فإنَّ لَكَ مِثلَ الدُّنيا وعَشَرَةَ أمثالِهَا، أو إنَّ لكَ مِثْلَ عَشَرَةِ أمثالِ الدُّنيا، فَيقولُ: أتَسخَرُ مِنِّي أو تَضْحَكُ مِنِّي، وأنْتَ المَلِكُ؟» فَلَقَدْ رَأيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَواجِذُهُ وكانَ يُقالُ: ذلكَ أدْنَى أهْلِ الجنَّةِ مَنزِلَةً.

[انظر: ٧٥١١]

٦٥٧٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا أبو عَوانَةَ، عَنْ عَبدِ الملكِ بنِ عُميرٍ، عَنْ عَبْدِ اللهِ بْنِ الحارِثِ بْنِ نَوْفَلٍ، عَنِ العباسِ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ للنَّبِيِّ ﷺ: «هَلْ نَفَعْتَ أبا طالِبٍ بِشَيءٍ؟». [راجع: ٣٨٨٣]

(٥٢) بابٌ: الصِّرَاطُ جِسْرُ جَهَنَّمَ

6573. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Some people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, O Allāh's Messenger." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allāh's Messenger!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly. Allāh will gather all the people and say, 'Whoever used to worship anything should follow that thing.' So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allāh will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allāh from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.' Then Allāh will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allāh's Messenger ﷺ added, "I will be the first to cross it. And the invocation of the Messengers on that Day, will be: *'Allāhumma Sallim, Sallim* (O Allāh, save us, save us!).' And over that bridge there will be hooks similar to the thorns of *As-Sa'dān*. Didn't you see the thorns of *As-Sa'dān*?" The Companions said, "Yes, O Allāh's Messenger." He added, "So the hooks over that bridge will be like the thorns of *As-Sa'dān*, except that

٦٥٧٣ - حَدَّثَنَا أبو اليمانِ: أخْبرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَعيدٌ وعَطاءُ ابْنُ يَزيدَ أَنَّ أبا هُرَيْرَةَ أخبرَهُما عَنِ النَّبِيِّ ﷺ. وحدَّثَنِي محمودٌ: حدَّثنا عَبْدُ الرَّزَّاق: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بْنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ أُناسٌ: يا رَسُولَ اللهِ، هَل نَرَى رَبَّنا يَومَ القِيامَةِ؟ قالَ: «هَل تُضارُّونَ في الشَّمسِ لَيسَ دونَها سحابٌ؟» قالوا: لا يا رَسُولَ اللهِ، قالَ: «هَلْ تُضارُّونَ في القَمَرِ لَيْلَةَ البَدرِ لَيسَ دونَهُ سحابٌ؟» قالوا: لا يا رَسُولَ اللهِ، قالَ: «فإنَّكُمْ تَرَوْنَهُ يَومَ القِيامَةِ كذلكَ، يَجمَعُ اللهُ النَّاسَ فَيقولُ: مَن كانَ يَعْبُدُ شَيئاً فَلْيَتْبَعْهُ، فَيَتْبَعُ مَنْ كانَ يَعْبُدُ الشَّمسَ، ويَتبَعُ مَنْ كانَ يَعْبُدُ القَمَرَ، ويَتَّبِعُ مَنْ كانَ يَعْبُدُ الطَّواغيتَ، وتَبْقَى هٰذهِ الأُمَّةُ فيها مُنافِقوها، فَيَأتيهِمُ اللهُ في غَيرِ الصُّورَةِ الَّتي يَعْرِفونَ فَيقولُ: أنا رَبُّكُمْ، فَيقولونَ: نَعوذُ باللهِ مِنكَ، هٰذا مَكانُنا حَتَّى يَأتِيَنا رَبُّنا، فإذا أتانا رَبُّنا عَرَفْناهُ. فَيَأتيهِمُ اللهُ في الصُّورَةِ الَّتي يَعْرِفونَ فَيقولُ: أنا رَبُّكُمْ. فَيقولونَ: أنتَ رَبُّنا، فَيَتْبَعونَهُ، ويُضْرَبُ جِسْرُ جَهَنَّمَ»، قالَ رَسُولُ اللهِ ﷺ: «فَأكونُ أوَّلَ مَنْ يُجيزُ،

ودُعاءُ الرُّسُلِ يومَئِذٍ: اللَّهُمَّ سَلِّم، سَلِّمْ. وَبه كَلاليبُ مِثْلُ شَوْكِ السَّعْدانِ، أما رَأَيْتُمْ شَوْكَ السَّعدانِ؟» قالوا: بَلى يا رَسُولَ اللهِ، قالَ: «فإنَّها مِثلُ شَوْكِ السَّعْدانِ غيرَ أنَّها لا يَعْلَمُ قَدْرَ عِظمِها إلَّا اللهُ، فَتَخْطَفُ النَّاسَ بأعْمالِهِمْ، مِنهُم المُوبَقُ بِعَمَلِهِ، ومِنهُمُ المُخَرْدَلُ، ثُمَّ يَنْجو حَتَّى إذَا فَرَغَ اللهُ مِنَ القَضاءِ بَينَ عِبادِهِ وأرادَ أنْ يُخرِجَ مِنَ النَّارِ مَنْ أرادَ أنْ يُخرِجَ مِمَّنْ كانَ يَشْهدُ أنْ لا إلٰهَ إلَّا اللهُ. أمَرَ المَلائِكَةَ أنْ يُخرِجوهُمْ، فَيَعْرِفونَهمْ بِعَلامَةِ آثارِ السُّجودِ، وحَرَّمَ اللهُ عَلى النارِ أنْ تَأكُلَ مِنِ ابْنَ آدَمَ أثَرَ السُّجودِ، فَيُخْرِجونَهُمْ قَدِ امْتُحِشُوا، فَيُصَبُّ عَليهِمْ ماءٌ يُقالُ لَهُ: ماءُ الحَياةِ، فَيَنْبُتونَ نَباتَ الحِبَّةِ في حَميلِ السَّيْلِ، ويَبْقى رَجُلٌ مُقْبلٌ بِوَجْهِهِ عَلى النَّارِ، فَيقولُ: يا رَبِّ، قَد قَشَبَني ريحُها وأحْرَقَني ذَكاؤُها، فاصْرِفْ وجهي عَنِ النارِ. فَلا يَزالُ يَدعُو اللهَ فَيقولُ: لَعَلَّكَ إنْ أعْطَيْتُكَ أنْ تَسألَني غَيرَهُ، فَيقولُ: لا وعِزَّتِكَ، لا أسألُكَ غَيرَهُ. فَيُصْرَفُ وَجْهُهُ عَنِ النَّارِ، ثُمَّ يَقولُ بَعْدَ ذلكَ: يا رَبِّ، قَرِّبْني إلى بابِ الجنَّةِ، فَيقولُ: ألَيسَ قَدْ زَعَمْتَ أنْ لا تَسألَني غَيرَهُ؟ ويلكَ يا ابْنَ آدَمَ ما

their greatness in size is only known to Allāh. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allāh has finished the judgements among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). He will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allāh has banned the Fire to consume the traces of prostration on the body of Ādam's son. So the angels will take them out, and by then they would have burnt (as coal), and then water, called *Mā'-ul-Ḥayāt* (water of life), will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapour has poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allāh till Allāh says, 'If I grant you that, will you ask for another thing?' The man will say, 'No, by Your Power (Honour), I will not ask You for anything else.' Then Allāh will turn his face away from the Fire. The man will say after that,'O Lord, bring me near the gate of Paradise.' Allāh will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Ādam! How treacherous you are!' The man will keep on invoking Allāh till Allāh will say, 'If I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. (Honour), I will not ask for anything else.' He will give Allāh his covenant and promise not to ask for anything

else after that. So Allāh will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allāh will, and then he will say, 'O Lord! Let me enter Paradise.' Allāh will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Ādam! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allāh till Allāh will smile and when Allāh will smile, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allāh will say, 'All this (i.e., what you have wished for) and as much again therewith are for you.' "

Abū Hurairah added: That man will be the last of the people of Paradise to enter (Paradise).

أَغْدَرَكَ، فَلا يَزالُ يَدْعو فَيقولُ: لَعَلِّي إن أعْطَيْتُكَ ذٰلكَ تَسألُني غَيرَهُ، فَيقولُ: لا وعِزَّتِكَ، لا أسألُكَ غَيرَهُ، فَيُعْطِي اللهَ مَا شَاءَ مِنْ عَهْدٍ وَمِيْثَاقٍ أَنْ لا يَسْأَلَهُ غَيرَهُ فَيُقَرِّبُهُ إلى بابِ الجنَّةِ، فإذا رَأى ما فيها سَكَتَ ما شاءَ اللهُ أن يَسْكُتَ، ثُمَّ قالَ: رَبِّ أدخِلْني الجنَّةَ، ثُمَّ يَقولُ: أوَ لَيسَ قَد زَعَمْتَ أنْ لا تَسألَني غَيرَهُ؟ وَيلكَ يا ابْنَ آدَمَ ما أغْدَرَكَ. فَيقولُ: يا رَبِّ، لا تَجْعَلْني أشْقى خَلْقِكَ. فَلا يَزالُ يَدْعو حَتَّى يَضحَكَ فإذا ضَحكَ مِنْهُ أذِنَ لَهُ بالدُّخولِ فيها، فإذا دَخلَ فيها قِيلَ: تَمَنَّ مِنْ كذا، فَيَتَمَنَّى، ثُمَّ يُقالُ لَهُ: تَمَنَّ مِنْ كذا، فَيَتَمَنَّى حَتَّى تَنْقَطِعَ بِهِ الأمانِيُّ فَيقولُ: هذا لكَ ومِثْلُهُ مَعَهُ». قالَ أبو هُرَيْرَةَ: وذلكَ الرَّجُلُ آخِرُ أهْلِ الجنَّةِ دُخولاً.

[راجع: ٨٠٦]

6574. Narrated 'Aṭā' (while Abū Hurairah was narrating): Abū Sa'īd was sitting in the company of Abū Hurairah and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abū Sa'īd said, "I heard Allāh's Messenger ﷺ saying, 'This is for you and ten times as much.'" Abū Hurairah said, "In my memory it is 'as much again therewith'."

٦٥٧٤ - قالَ عَطاءٌ: وأبو سَعيدٍ جالِسٌ مَعَ أبي هُرَيرَةَ لا يُغَيِّرُ عَلَيْهِ شَيئاً مِنْ حَديثِهِ حَتَّى انْتَهى إلى قَولِهِ: «هٰذا لكَ ومِثْلُهُ مَعَهُ»، قالَ أبو سَعيدٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: هٰذا لَكَ وعَشَرَةُ أمثالِهِ؟ قالَ أبو هُرَيرَةَ: حَفِظْتُ: «مِثْلُهُ مَعَهُ».

[راجع: ٢٢]

(53) CHAPTER. (What is said) regarding *Al-Ḥauḍ* (the Prophet's Tank — *Al-Kauthar*).[1]

And the Statement of Allāh عز وجل :

"Verily, We have granted you (O Muḥammad ﷺ) *Al-Kauthar* (a river in Paradise)." (V.108:1)

And 'Abdullāh bin Zaid said that the Prophet ﷺ said, "Be patient till you meet me at *Al-Ḥauḍ* [*Al-Kauthar* (the Tank)]."

(٥٣) بابٌ: في الحَوْضِ،

وقولِ اللهِ تعالى: ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾ وقالَ عَبدُ اللهِ بْنُ زَيْدٍ: قالَ النَّبيُّ ﷺ: «اصبروا حَتَّى تَلْقَوْني عَلى الحَوْضِ».

6575. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I am your predecessor at the *Al-Ḥauḍ* (*Al-Kauthar*)."[1]

٦٥٧٥ - حدَّثني يَحيى بْنُ حَمَّادٍ: حدَّثنا أبو عَوانَةَ، عَنْ سُلَيمانَ، عَنْ شَقيقٍ، عَنْ عَبدِ اللهِ عَنِ النَّبيِّ ﷺ: «أنا فَرَطُكُمْ عَلى الحَوْضِ». [انظر: ٦٥٧٦، ٧٠٤٩]

6576. 'Abdullāh added: The Prophet ﷺ said, "I am your predecessor at *Al-Ḥauḍ* (*Al-Kauthar*), and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they innovated (new things) in the religion after you left.' "

٦٥٧٦ - وحدَّثني عَمْرُو بْنُ عَليٍّ: حدَّثنا مُحَمَّدُ بْنُ جَعْفرٍ: حدَّثنا شُعْبَةُ، عَنِ المُغيرَةِ قالَ: سَمِعْتُ أبا وائِلٍ، عَنْ عَبدِ اللهِ رضي الله عنه عَنِ النَّبيِّ ﷺ قالَ: «أنا فَرَطُكُمْ عَلى الحَوْضِ، ولَيُرْفَعَنَّ رِجالٌ مِنْكُمْ ثُمَّ لَيُخْتَلَجُنَّ دوني فَأقولُ: يا رَبِّ أصحابي. فَيُقالُ: إنَّكَ لا تَدري ما أحدَثوا بَعْدَكَ». [راجع: ٦٥٧٥]

تابَعَهُ عاصِمٌ، عَنْ أبي وائِلٍ.

وقالَ حُصَينٌ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ عَنِ النَّبيِّ ﷺ.

6577. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "In front of you there will be (my) *Ḥauḍ* (*Al-Kauthar*) as large as the distance between Jarbā and Adhruḥ

٦٥٧٧ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ: حدَّثني نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ

(1) (H.6475 and Ch. 53) *Al-Ḥauḍ* (Tank): It is said that the water supplied to fill this *Al-Ḥauḍ* (Tank) is from the river in Paradise named *Al-Kauthar.* So there are three things: Abundant good, Tank and River, all are called as *Al-Kauthar.* Please see *Fath Al-Bari* for details.

النَّبِيِّ ﷺ قالَ: «أمامَكُمْ حَوْضٌ كما بَيْنَ جَرباءَ وأَذْرُحَ».

(two towns)." (See H. 6579)

٦٥٧٨ - حدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ: أَخْبَرَنَا هُشَيْمٌ: أخبرنا أبو بِشْرٍ وعَطاءُ بْنُ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: الكَوْثَرُ: الخَيرُ الكَثيرُ الذي أعطاهُ اللهُ إيَّاهُ.

قالَ أبو بِشْرٍ: قلْتُ لِسعيدٍ: إنَّ أناساً يَزْعُمونَ أنَّه نَهَرٌ في الجنَّةِ، فَقالَ سَعيدٌ: النَّهَرُ الذي في الجنَّةِ مِنَ الخَيرِ الذي أعْطاهُ اللهُ إيَّاهُ.

[راجع: ٤٩٦٦]

6578. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The word *'Al-Kauthar'* means the abundant good which Allāh gave to him (Prophet Muḥammad ﷺ).

Abū Bishr said: I said to Sa'īd, "Some people claim that it *(Al-Kauthar)* is a river in Paradise." Sa'īd replied, "The river which is in Paradise is one item of that good which Allāh has bestowed upon him (Prophet Muḥammad ﷺ)." (See the footnote of H. 6575)

٦٥٧٩ - حدَّثَنَا سَعيدُ بْنُ أبي مَرْيَمَ: حدَّثَنا نافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أبي مُلَيْكَةَ قالَ: قالَ عَبْدُ اللهِ بْنُ عَمْرٍو: قالَ النَّبِيُّ ﷺ: «حَوْضِي مَسيرَةُ شَهْرٍ، ماؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وريحُهُ أَطْيَبُ مِنَ المِسْكِ، وكيزانُهُ كَنُجومِ السَّماءِ، مَنْ شَرِبَ مِنها فَلا يَظْمأُ أبَداً».

6579. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "My *Ḥauḍ (Al-Kauthar)* is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty again."

٦٥٨٠ - حدَّثَنَا سَعيدُ بْنُ عُفَيرٍ قالَ: حدَّثَنِي ابْنُ وَهْبٍ، عَنْ يونُسَ: قالَ ابْنُ شِهابٍ: حدَّثَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ قَدْرَ حَوْضِي كما بَيْنَ أَيْلَةَ وصَنْعاءَ مِنَ اليَمَنِ، وإنَّ فيهِ مِنَ الأباريقِ كَعددِ نُجومِ السَّماءِ».

6580. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The width of my *Ḥauḍ (Al-Kauthar)* is equal to the distance between Aila (a town in Shām) and Ṣan'ā' in Yemen and it has as many (numerous) jugs (cups on it) as are the number of stars in the sky."

6581. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While I was walking in Paradise (on the night of *Mi'rāj*)(1) I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, "What is this, O Jibrīl (Gabriel)?' He said, 'That is *Al-Kauthar* which your Lord has given to you.' Behold! Its scent or its mud was the scent of musk!" (The subnarrator Hudba is in doubt as to the correct expression.)

٦٥٨١ - **حدَّثنا** أبو الوَليدِ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنسٍ عَنِ النَّبيِّ ﷺ.
وحدَّثنا هُدْبَةُ بْنُ خالِدٍ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ: حدَّثنا أَنَسُ بْنُ مالكٍ عَنِ النَّبيِّ ﷺ قالَ: «بَيْنما أنا أسيرُ في الجنَّةِ إذا أنا بِنَهرٍ حافَتاهُ قِبابُ الدُّرِّ المُجَوَّفِ، قلْتُ: ما هٰذا يا جِبريلُ؟ قالَ: هٰذا الكَوْثَرُ الَّذي أعطاكَ رَبُّكَ، فإذا طِيبُهُ، أو طينُهُ مِسْكٌ أذْفَرُ» شَكَّ هُدْبَةُ. [راجع: ٣٥٧٠]

6582. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Some of my companions will come to me at *Al-Haud (Al-Kauthar)*] and after I recognize them, they will then be taken away from me, where upon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.' "

٦٥٨٢ - **حدَّثنا** مُسلِمُ بْنُ إبراهيمَ: حدَّثنا وُهَيْبٌ: حدَّثنا عَبدُ العزيزِ، عَنْ أَنسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيَرِدَنَّ عَلَيَّ نَاسٌ مِنْ أُصَيحَابِي الحَوْضَ حَتَّى إذَا عَرَفْتُهُمُ اخْتُلِجوا دوني فأقولُ: أصحابي، فَيَقولُ: لا تَدْري ما أَحْدَثوا بَعْدَكَ».

6583. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "I am your predecessor (forerunner) at *Al-Haud (Al-Kauthar)*, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty (again). There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them."

٦٥٨٣ - **حدَّثنا** سَعيدُ بْنُ أبي مَرْيَمَ: حدَّثنا مُحَمَّدُ بن مُطَرِّفٍ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: قالَ النَّبيُّ ﷺ: «إنِّي فَرَطُكمْ عَلى الحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، ومَنْ شَرِبَ لم يَظْمأْ أبَداً. لَيَرِدَنَّ عَلَيَّ أقوامٌ أعْرِفُهُمْ ويَعْرِفوني، ثُمَّ يُحالُ بَيْني وبَيْنَهمْ». [انظر: ٧٠٥٠]

6584. Abū Hāzim added: An-Nu'mān bin

٦٥٨٤ - قالَ أبو حازِمٍ:

(1) (H. 6581) *Mi'rāj*: (See H. 349 and its Chap. 1, and also H. 3886, 3887 and their Chap. 41,42].

Abī 'Aiyyāsh, on hearing me, said, "Did you hear this from Sahl?" I said: Yes." He said, "I bear witness that I heard Abū Sa'īd Al-Khudrī saying the same, adding that the Prophet ﷺ said, 'I will say: They are of me (i.e., my followers). It will be said: You do not know what they innovated (new things) in the religion after you left. I will say: Far removed, far removed (from mercy), those who changed (their religion) after me."

فَسمِعَني النُّعْمانُ بْنُ أبي عَيَّاشٍ فَقالَ: هٰكذا سَمِعْتَ مِنْ سَهْلٍ؟ فَقُلْتُ: نَعَمْ، فَقالَ: أشْهَدُ عَلى أبي سَعيدٍ الخُدْرِيِّ لَسَمِعْتُهُ وهوَ يَزيدُ فيها: «فأقولُ: إنَّهمْ مِنِّي، فَيُقالُ: إنَّكَ لا تَدري ما أحْدَثوا بَعدَكَ، فَأقولُ: سُحْقاً سُحْقاً لِمَنْ غَيَّرَ بَعْدي». وقالَ ابْنُ عَبَّاسٍ: سُحْقاً [الملك: ١١]: بُعْداً، يُقالُ: ﴿سَحِيقٍ﴾ [الحج: ٣١]: بَعيدٌ، سَحَقَهُ وأسحَقَهُ: أبْعَدَهُ. [انظر: ٧٠٥١]

6585. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said, "On the Day of Resurrection, a group of companions will come to me, but will be driven away from the *Al-Ḥauḍ (Al-Kauthar)* and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islām).' "

٦٥٨٥ - وقالَ أحْمدُ بْنُ شَبيبِ بْنِ سَعيدٍ الحَبَطِيُّ: حدَّثَنا أبي، عَنْ يونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ أنَّهُ كانَ يُحدِّثُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَرِدُ عَلَيَّ يَوْمَ القِيامَةِ رَهْطٌ مِنْ أصحابي فَيُجْلَوْنَ عَنِ الحَوضِ فَأقولُ: يا رَبِّ أصحابي، فَيقولُ: إنَّكَ لا عِلْمَ لكَ بِما أحْدَثوا بَعدَكَ، إنَّهُمُ ارْتَدُّوا عَلى أدْبارِهِمُ القَهْقَرى». [انظر: ٦٥٨٦]

6586. Narrated Ibn Al-Musaiyab: The Companions of the Prophet ﷺ said that the Prophet ﷺ said, "Some men from my companions will come to my *Al-Ḥauḍ (Al-Kauthar)* and they will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they innovated after you left, they turned apostate as renegades (reverted from Islām).' "

٦٥٨٦ - حدَّثَنا أحْمدُ بْنُ صالِحٍ: حدَّثَنا ابْنُ وَهْبٍ: أخْبرَني يونُسُ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ أنَّهُ كانَ يُحدِّثُ عَنْ أصحابِ النَّبيِّ ﷺ: أنَّ النَّبيَّ ﷺ قالَ: «يَرِدُ عَلَيَّ الحَوْضِ رِجالٌ مِنْ أصحابي فَيُحَلَّؤُنَ عَنْهُ فَأقولُ: يا رَبِّ

أصحابي، فيقولُ: إنَّكَ لا عِلْمَ لك بِما أحْدَثوا بَعْدكَ، إنَّهُمُ ارْتَدُّوا عَلى أدْبارِهِمُ القَهْقَرى». وقالَ شُعَيبٌ، عَنِ الزُّهْرِيِّ: كانَ أبو هُرَيْرَةَ يُحدِّثُ عَنِ النَّبيِّ ﷺ: «فَيُجلَوْنَ». وقالَ عُقَيلٌ: «فَيُحَلَّؤُنَ». قالَ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَليّ، عَنْ عُبَيدِ اللهِ بْنِ أبي رافِعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. [راجع: ٦٥٨٥]

6587. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) intervened between me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allāh.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) intervened between me and them, he said (to them), 'Come along.' 'I asked, 'Where?' He said, 'To the (Hell) Fire, by Allāh.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' So I did not see anyone of them escaping except a few who were like camels without a shepherd."

٦٥٨٧ - **حدَّثني** إبراهيمُ بْنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بْنُ فُلَيْحٍ: حدَّثَنا أبي: حدَّثَني هِلالٌ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «بَيْنا أنا نائمٌ فإذا زُمْرَةٌ حَتَّى إذا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْني وبَيْنِهِمْ، فَقالَ: هَلُمَّ، فَقُلْتُ: أيْنَ؟ قالَ: إلى النَّارِ واللهِ، قلْتُ: وما شَأْنُهُمْ؟ قالَ: إنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلى أدْبارِهِمُ القَهْقَرى. ثُمَّ إذا زُمْرَةٌ حَتَّى إذا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْني وَبَيْنِهِمْ، فَقالَ: هَلُمَّ، قلتُ: أيْنَ؟ قالَ: إلى النَّارِ واللهِ، قلْتُ: ما شَأْنُهُمْ؟ قالَ: إنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلى أدْبارِهِمُ القَهْقَرى. فَلا أُراهُ يَخْلُصُ مِنهمْ إلَّا مِثْلُ هَمَلِ النَّعَمِ».

6588. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my *Ḥauḍ* (*Al-Kauthar*)".

٦٥٨٨ - **حدَّثَني** إبراهيمُ بْنُ المُنْذِرِ: حدَّثَنا أنَسُ بْنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بْنِ

عاصِم، عَن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «ما بَينَ بَيْتِي ومِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجنَّةِ، ومِنْبَري عَلى حَوْضِي».
[راجع: ١١٩٦]

6589. Narrated Jundab: I heard the Prophet ﷺ saying, "I am your predecessor at the *Ḥauḍ (Al-Kauthar)*."

٦٥٨٩ - **حدَّثَنا** عَبْدانُ: أَخْبَرَني أبي، عَنْ شُعْبَةَ، عَنْ عَبْدِ المَلكِ قالَ: سَمِعْتُ جُنْدَباً قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «أنا فَرَطُكُمْ عَلى الحَوْضِ».

6590. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went out and offered the funeral *Ṣalāt* (prayers) for the martyrs of Uḥud, and then went to the pulpit and said, "I will pave the way for you as your predecessor and will be a witness over you; and by Allāh, I am looking at my *Ḥauḍ (Al-Kauthar)* just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me; and by Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."
[See Vol. 2, *Ḥadīth*. No. 1344]

٦٥٩٠ - **حدَّثَنا** عَمْرُو بْنُ خالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ خَرَجَ يَوْماً فَصلَّى عَلى أهْلِ أُحُدٍ صَلاتَهُ عَلَى المَيِّتِ، ثُمَّ انْصَرَفَ عَلَى المِنْبَرِ فَقالَ: «إنِّي فَرَطٌ لَكُمْ، وأنا شَهيدٌ عَلَيْكُمْ، وإنِّي واللهِ لأنْظُرُ إلى حَوْضِي الآنَ، وإنِّي أُعْطِيتُ مَفاتيحَ خَزائِنِ الأرْضِ أو مَفاتيحَ الأرْضِ، وإنِّي واللهِ ما أخافُ عَلَيْكُمْ أنْ تُشرِكوا بَعْدي ولٰكِنْ أخافُ عَلَيْكُمْ أنْ تَنافَسوا فيها». [راجع: ١٣٤٤]

6591. Narrated Ḥāritha bin Wahb: I heard the Prophet ﷺ mentioning the *Ḥauḍ (Al-Kauthar)*, saying, "The width of the *Ḥauḍ (Al-Kauthar)* is equal to the distance between Al-Madīna and Ṣan'ā' (capital of Yemen)."

٦٥٩١ - **حدَّثَنا** عَليُّ بْنُ عَبْدِ اللهِ: حدَّثَنا حَرَمِيُّ بْنُ عُمارَةَ: حدَّثَنا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خالِدٍ: أنَّهُ سَمِعَ حارِثَةَ بْنَ وهْبٍ يَقولُ: سَمِعْتُ النَّبيَّ ﷺ وذَكَرَ الحَوْضَ فَقالَ: «كما بينَ المَدينَةِ وصَنْعاءَ».

6592. Ḥāri<u>th</u>a said that he heard the Prophet ﷺ saying that his *Ḥauḍ (Al-Kau<u>th</u>ar)* would be as large as the distance between Ṣan'ā' and Al-Madīna. Al-Mustaurid said to Ḥāri<u>th</u>a, "Didn't you hear him talking about (its drinking) vessels (cups)?" He said, "No." Al-Mustaurid said, "The vessels (cups) are seen in it as (numerous as) the stars."

٦٥٩٢ - وزاد ابْنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خالِدٍ، عَنْ حارِثَةَ سَمِعَ النَّبِيَّ ﷺ قَالَ: «حَوْضُهُ ما بَيْنَ صَنْعاءَ والمَدِينَةِ»، فَقالَ لَهُ المُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قالَ: الأواني؟ قالَ: لا، قالَ المُسْتَوْرِدُ: «تُرى فِيهِ الآنِيَةُ مِثْلَ الكَواكِبِ».

6593. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهما: The Prophet ﷺ said, "I will be standing at the *Al-Ḥauḍ (Al-Kau<u>th</u>ar)* so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, 'O Lord, (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allāh, they kept on turning on their heels (turned as renegades).'" The subnarrator, Ibn Abī Mulaika said, "O Allāh, we seek refuge with You from turning on our heels, or being put to trial in our religion."

٦٥٩٣ - حَدَّثَنا سَعِيدُ بْنُ أبي مَرْيَمَ، عَنْ نافِعِ بْنِ عُمَرَ قالَ: حدَّثَني ابْنُ أبي مُلَيْكَةَ، عَنْ أَسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: قالَ النَّبِيُّ ﷺ: «إنِّي عَلى الحَوْضِ حَتَّى أنظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، وسَيُؤْخَذُ ناسٌ دوني فأقولُ: يا رَبِّ مِنِّي ومِنْ أُمَّتي؟ فَيقالُ: هَلْ شَعَرْتَ ما عَمِلوا بَعْدَكَ؟ واللهِ ما بَرِحوا يَرْجعونَ عَلى أعْقابِهِمْ». فَكانَ ابْنُ أبي مُلَيْكَةَ يَقولُ: اللَّهُمَّ إنَّا نَعوذُ بِكَ أنْ نَرْجِعَ عَلى أعْقابِنا، أو نُفتَنَ عَنْ دينِنا.

﴿عَلَىٰٓ أَعْقَـٰبِكُمْ تَنكِصُونَ﴾ [المؤمنون: ٦٦]: تَرْجِعونَ عَلى العَقِبِ. [انظر: ٧٠٤٨]

82 – THE BOOK OF *AL-QADAR* (Divine Preordainment)

٨٢ - كتاب القدر

(1) CHAPTER.

(١) باب:

6594. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, the truthful and truly inspired, said (as regard the creation of a human being), "Each one of you is put together in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and then turns into a piece of flesh for a similar period (of forty days) and then Allāh sends an angel and orders him to write four things, i.e., his provision, his stated term to die (age), and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allāh, a person among you (or a man) may do deeds of the people of the (Hell) Fire till there is only a cubit or an armlength distance between him and the (Hell) Fire, but then that writing (which Allāh has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it."

[See Vol. 4, *Ḥadīth* No. 3208, 3332]

٦٥٩٤ - حدَّثنا أبو الوَليدِ هِشامُ بْنُ عَبْدِ الملكِ: حدَّثنا شُعْبَةُ: أنبأني سُليمانُ الأعْمَشُ قالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ عَبْدِ اللهِ قالَ: حدَّثنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ المَصْدوقُ قالَ: «إنَّ أحَدَكُمْ يُجْمَعُ في بَطْنِ أمِّهِ أرْبَعينَ يَوْماً، ثُمَّ عَلَقَةً مِثْلَ ذلكَ، ثُمَّ يَكونُ مُضْغَةً مِثْلَ ذلكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكاً فَيُؤمَرُ بأرْبَعَةٍ: بِرِزْقِهِ، وأجَلِه، وشَقِيٌّ أو سَعيدٌ. ثُمَّ يُنفَخُ فيه الرُّوحُ فَوَاللهِ إنَّ أحَدَكُمْ أو الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ حَتَّى ما يَكونُ بَيْنَهُ وبَيْنَها غَيرُ ذِراعٍ أو باعٍ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ الجنَّةِ فَيَدْخُلُها، وإنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ الجنَّةِ حَتَّى ما يَكونُ بَيْنَهُ وبَيْنَها غَيرُ ذِراعٍ أو ذِراعَينِ، فَيَسبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ فَيَدْخُلُها». قالَ آدَمُ: «إلَّا ذِراعٌ». [راجع: ٣٢٠٨]

6595. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allāh wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evildoer) or a

٦٥٩٥ - حدَّثنا سُليمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنْ عُبَيْدِ اللهِ بنِ أبي بَكْرِ بنِ أنَسٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبي ﷺ قالَ: «وكَّلَ اللهُ بالرَّحِمِ مَلَكاً فيَقولُ: أيْ

رَبِّ نُطْفَةٌ، أيْ رَبِّ علَقَةٌ، أيْ رَبِّ مُضْغَةٌ، فإذَا أرادَ اللهُ أنْ يَقْضِيَ خَلْقَها قالَ: أيْ رَبِّ ذَكَرٌ أمْ أُنْثَى؟ أشَقِيٌّ أمْ سَعيدٌ؟ فمَا الرِّزْقُ؟ فمَا الأجَلُ؟ فَيُكْتَبُ كذلكَ في بَطْنِ أُمِّهِ». [راجع: ٣١٨]

blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb."

(٢) **بابٌ**: جَفَّ القَلَمُ عَلى عِلْمِ اللهِ،

وقولُهُ تعالىٰ: ﴿وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ﴾ [الجاثية: ٢٣]

وقالَ أبو هُرَيْرَةَ: قالَ لي النَّبيُّ ﷺ: «جَفَّ القَلَمُ بِما أنْتَ لاقٍ».

وَقالَ ابْنُ عَبَّاسٍ ﴿لَهَا سَٰبِقُونَ﴾ [المؤمنون: ٦١] سَبَقَتْ لَهُمُ السَّعادَةُ.

(2) CHAPTER. (What is said regarding) the pen has become dry (i.e., after the writing has been completed), with Allāh's Knowledge.

And Allāh's Statement:

"...And Allāh knowing (him as such) left him astray..." (V.45:23)

And Abū Hurairah said: The Prophet ﷺ said to me, "The pen has dried after writing what you will surely encounter."

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: "...They are foremost in them (in good deeds, e.g., prayers, *Zakāt,* fasts, *Hajj,* etc.)..." (V.23:61) means that happiness has already been foreordained for them."

٦٥٩٦ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا يَزيدُ الرِّشْكُ قالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللهِ بْنِ الشِّخِّيرِ يُحدِّثُ عَنْ عِمْرانَ بْنِ حُصَينٍ قالَ: قالَ رَجُلٌ: يا رَسُولَ اللهِ، أيُعْرَفُ أهْلُ الجنَّةِ مِنْ أهْلِ النَّارِ؟ قالَ: «نَعَمْ»، قالَ: فَلِمَ يَعْمَلُ العامِلونَ؟ قالَ: «كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ أو لِما يُيَسَّرُ لَهُ». [انظر: ٧٥٥١]

6596. Narrated 'Imrān bin Ḥuṣain: A man said, "O Allāh's Messenger! Can the people of Paradise be known (differentiated) from the people of the (Hell) Fire?" The Prophet ﷺ replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet ﷺ said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created)."

(٣) **بابٌ**: اللهُ أعْلَمُ بِما كانوا عامِلِينَ

(3) CHAPTER. It is (only) Allāh Who knows what they would have done.

٦٥٩٧ - **حدَّثَنا** مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ

6597. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked about the offspring of *Al-Mushrikūn* [polytheists,

أبي بِشْرٍ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أولادِ المُشْرِكينَ، فَقالَ: «اللهُ أعْلَمُ بما كانوا عامِلينَ». [راجع: ١٣٨٣]

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, "Allāh knows what they would have done (were they to live)."

٦٥٩٨ - حدَّثَنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ: عَنْ يونُسَ، عَنِ ابْنِ شِهابٍ قالَ: وأَخْبَرَني عَطاءُ بْنُ يَزيدَ أنَّهُ «سَمِعَ أبا هُرَيْرَةَ يَقولُ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ ذَرارِيِّ المُشْرِكينَ، فَقالَ: «اللهُ أعْلَمُ بِما كانوا عامِلينَ». [راجع: ١٣٨٤]

6598. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked about the offspring of *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, "Allāh knows what they would have done (were they to live)."

٦٥٩٩ - أخْبَرَنا إسْحاقُ بْنُ إبراهيمَ: أخْبَرَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مَولودٍ إلَّا يولَدُ عَلى الفِطْرَةِ فَأبَواهُ يُهَوِّدانِهِ ويُنَصِّرانِهِ كما تُنْتِجُونَ البَهيمَةَ، هَلْ تَجِدونَ فيها من جَدْعاءَ حَتَّى تَكونوا أنْتُمْ تَجْدَعونَها؟». [راجع: ١٣٥٨]

6599. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No child is born but on *Al-Fiṭrah* (i.e., Islāmic Faith of Monotheism), but its parents turn it into a Jew or a Christian, just as an animal gives birth, do you find among its offspring a mutilated one before you mutilate it yourself?"

٦٦٠٠ - قالوا: يا رَسُولَ اللهِ، أفرأيْتَ مَنْ يَموتُ وهُوَ صَغيرٌ؟ قالَ: «اللهُ أعْلَمُ بِما كانوا عامِلينَ». [راجع: ١٣٨٤]

6600. The people said, "O Allāh's Messenger! What do you think about those (of them) who die young?" The Prophet ﷺ said, "Allāh knows what they would have done (were they to live)."

(٤) **بابٌ**: ﴿وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا﴾ [الأحزاب: ٣٨].

(4) CHAPTER. "And the Command of Allāh is a decree determined." (V.33 : 38)

٦٦٠١ - حدَّثَنا عَبْدُ اللهِ بْنُ يوسُفَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ

6601. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No woman should ask for the divorce of her (Muslim) sister so as to take her place, but she should marry the man (without compelling him to

رَسُولُ اللهِ ﷺ: «لا تَسأَلِ المَرأَةُ طَلاقَ أُخْتِها لِتَستَفْرِغَ صَحْفَتَها ولْتَنْكِحْ، فإنَّ لَها ما قُدِّرَ لَها». [راجع: ٢١٤٠]

divorce his other wife) for she will have nothing but what Allāh has written for her."

٦٦٠٢ - حدَّثنا مالكُ بْنُ إسْماعيلَ: حدَّثنا إسْرائيلُ، عَنْ عاصِمٍ، عَنْ أبي عُثمانَ، عَنْ أسامَةَ قالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إذْ جاءَهُ رَسولُ إحْدَى بَناتِهِ وعِنْدَهُ سَعْدٌ وأُبَيُّ بْنُ كَعبٍ ومُعاذٌ أنَّ ابْنَها يَجودُ بِنَفْسِهِ، فَبَعثَ إلَيها: «للهِ ما أخَذَ، ولِلهِ ما أعْطَى، كُلٌّ بأجَلٍ، فَلْتَصْبِرْ ولْتَحْتَسِبْ». [راجع: ١٢٨٤]

6602. Narrated Usāma: Once while I was with the Prophet ﷺ and Sa'd, Ubayy bin Ka'b and Mu'ādh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet ﷺ told the messenger to tell her, "It is for Allāh what He takes, and it is for Allāh what He gives, and everything has its fixed time (limit). So (she should) be patient and look forward to Allāh's Reward."

٦٦٠٣ - حدَّثنا حَبَّانُ بْنُ موسَى: أخْبَرَنا عَبْدُ اللهِ: حَدَّثَنا يونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عَبْدُ اللهِ بْنُ مُحَيرِيزٍ الجُمَحِيُّ: أنَّ أبا سَعيدٍ الخُدْرِيَّ أخْبَرَهُ أنَّهُ بَيْنما هُوَ جالِسٌ عِنْدَ النَّبِيِّ ﷺ جاءَ رَجُلٌ مِنَ الأنْصارِ فَقالَ: يا رَسُولَ اللهِ، إنَّا نُصيبُ سَبْياً ونُحِبُّ المالَ، كَيْفَ تَرى في العَزْلِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «أوَ إنَّكُمْ تَفْعَلونَ ذلكَ؟ لا عَلَيْكُمْ أنْ لا تَفْعَلوا فإنَّهُ لَيْسَتْ نَسَمَةٌ كَتَبَ اللهُ أنْ تَخْرُجَ إلَّا هِيَ كائِنَةٌ». [راجع: ٢٢٢٩]

6603. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ that while he was sitting with the Prophet ﷺ a man from the *Anṣār* came and said, "O Allāh's Messenger! We get slave-girls from the war captives and we love property; what do you think about coitus interruptus?" Allāh's Messenger ﷺ said, "Do you do that? It is better for you not to do it, for there is no living creature which Allāh has ordained to come into existence but will be created."

٦٦٠٤ - حدَّثنا موسَى بْنُ مَسْعودٍ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَقَدْ خَطَبَنا النَّبِيُّ ﷺ خُطْبَةً

6604. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech) I used

ما تَرَكَ فيها شَيئاً إلى قِيامِ السَّاعَةِ إلَّا ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وجَهِلَهُ مَنْ جَهِلَهُ. إنْ كُنْتُ لأَرَى الشَّيءَ قَدْ نَسِيتُ فَأعرِفهُ كما يَعْرِفُ الرَّجُلُ الرَّجُلَ إذا غابَ عَنْهُ فَعَرَفَهُ فَرآهُ».

to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

٦٦٠٥ - **حدَّثَنا** عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَميِّ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا جُلوساً مَعَ النَّبِيِّ ﷺ ومَعَهُ عودٌ يَنْكُتُ بِهِ في الأرْضِ فَنَكَسَ فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أو مِنَ الجنَّةِ». فَقالَ رَجُلٌ مِنَ القَوْمِ: ألا نَتَّكِلُ يا رَسُولَ اللهِ؟ قالَ: «لا، اعْمَلوا فَكُلٌّ مُيَسَّرٌ»، ثُمَّ قَرأ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝﴾ الآيَةَ.

[راجع: ١٣٦٢]

6605. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ who had a stick with which he was scraping the earth, he lowered his head and said, "There is none of you but has his place assigned either in the (Hell) Fire or in Paradise." Thereupon a man from the people said, "Shall we not depend upon this, O Allāh's Messenger?"(1). The Prophet ﷺ said, "No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet ﷺ then recited the Verse:

"As for him who gives (in charity) and keeps his duty to Allāh..." (92:5)

(٥) بابٌ: العَمَلُ بالخَواتيم

(5) CHAPTER. The reward for one's deeds depends upon one's last action (deed).

٦٦٠٦ - **حدَّثَنا** حِبَّانُ بْنُ موسَى: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا مَعَ رَسولِ اللهِ ﷺ خَيْبَرَ، فَقالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعي الإسلامَ: «هٰذا مِنْ أهْلِ النَّارِ»، فَلَمَّا حَضَرَ القِتالُ قاتَلَ الرَّجُلُ مِنْ أشَدِّ

6606. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We witnessed along with Allāh's Messenger ﷺ the Khaibar (campaign). Allāh's Messenger ﷺ told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire (Hell)." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the Companions of the Prophet ﷺ came and said, "O Allāh's Messenger! Do

(1) (H. 6605) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?

القِتالِ، وكَثُرَتْ بِهِ الجِراحُ فأثْبَتَتْهُ. فَجاءَ رَجُلٌ مِنْ أصحابِ النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، أرَأيْتَ الذي تَحدَّثتَ أنَّهُ مِنْ أهْلِ النَّارِ؟ قاتَلَ في سَبيلِ اللهِ مِنْ أشَدِّ القِتالِ فَكَثُرَتْ بِهِ الجِراحُ، فقالَ النَّبِيُّ ﷺ: «أما إنَّهُ مِنْ أهْلِ النَّارِ»، فَكادَ بعْضُ المُسلمينَ يَرْتابُ، فَبَيْنما هُوَ عَلى ذلكَ إذْ وجَدَ الرَّجُلُ ألَمَ الجِراحِ فأهْوَى بِيَدِهِ إلى كِنانَتِهِ فانْتَزَعَ مِنْها سَهْماً فانْتَحَرَ بها. فاشْتَدَّ رِجالٌ مِنَ المُسلِمينَ إلى رَسُولِ اللهِ ﷺ فَقالوا: يا رَسُولَ اللهِ، صَدَّقَ اللهُ حَديثَكَ، قَدِ انْتَحَرَ فُلانٌ فَقَتَلَ نَفْسَهُ. فَقالَ رَسولُ اللهِ ﷺ: «يا بِلالُ، قُمْ فأذِّنْ: لا يَدخُلُ الجنَّةَ إلَّا مُؤمِنٌ، وإنَّ اللهَ لَيُؤيِّدُ هٰذا الدِّينَ بالرَّجُلِ الفاجِرِ». [راجع: ٣٠٦٢]

you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allāh's Cause and he has received many wounds." The Prophet ﷺ said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from the Muslims to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Allāh has made your statement true. So-and-so has committed suicide." Allāh's Messenger ﷺ said, "O Bilāl! Get up and announce in public: 'None will enter Paradise but a believer, and Allāh may support this religion (Islām) with a *Fājir* (wicked man).'"

٦٦٠٧ - **حدَّثنا** سَعيدُ بْنُ أبي مَرْيَمَ: حدَّثنا أبو غَسَّانَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلٍ: أنَّ رَجلاً مِنْ أعْظَمِ المُسلِمينَ غَناءً عَنِ المُسلمينَ في غَزْوَةٍ غَزاها مَعَ النَّبِيِّ ﷺ، فَنَظَرَ النَّبِيُّ ﷺ فَقالَ: «مَنْ أحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ النَّارِ فَلْيَنْظُرْ إلى هٰذا». فاتَّبَعَهُ رَجُلٌ مِنَ القَوْمِ وَهُوَ عَلى تِلْكَ الحالِ مِنْ أشَدِّ النَّاسِ عَلى المُشْرِكينَ حَتَّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَجعلَ ذُبابَةَ سَيْفِهِ بَينَ ثَدْيَيْهِ حَتَّى خَرَجَ

6607. Narrated Sahl (bin Sa'd): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle *(Ghazwa)* in the company of the Prophet ﷺ. The Prophet ﷺ looked at him and said, "If anyone would like to see a man from the people of the Fire (Hell), let him look at this (man)." On that, a man from the people (Muslims) followed him, and he was in that state, i.e., fighting fiercely against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Onenss of Allāh and in His Messenger Muḥammad (ﷺ)] till he was wounded, and then he hastened to end his life by placing the pointed end of his sword between his breasts (and pressed it with great force) till it came out between his

مِنْ بَينِ كَتِفَيْهِ، فأَقْبَلَ الرَّجُلُ إلى النَّبيِّ ﷺ مُسْرِعاً فَقالَ: أَشْهَدُ أَنَّكَ رَسولُ اللهِ، فَقالَ: «وما ذاكَ؟» قالَ: قُلْتَ لِفلانٍ: «مَنْ أَحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أَهْلِ النّارِ فَلْيَنْظُرْ إلَيهِ»، وكانَ مِنْ أَعْظَمِنا غَناءً عَنِ المُسلِمينَ فَعَرفْتُ أنَّهُ لا يَموتُ عَلى ذلكَ. فَلَمَّا جُرِحَ اسْتَعْجَلَ المَوْتَ فَقَتَلَ نَفْسَهُ، فَقالَ النَّبيُّ ﷺ عِنْدَ ذلكَ: «إنَّ العَبْدَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ وإنَّهُ مِنْ أَهْلِ الجنَّةِ، ويَعْملُ عَملَ أَهْلِ الجنَّةِ وإنَّهُ مِنْ أَهْلِ النَّارِ، وإنّما الأَعْمالُ بالخَواتِيمِ».

[راجع: ٢٨٩٨]

shoulders. Then the man (who was watching that person) went quickly to the Prophet ﷺ and said, "I testify that you are Allāh's Messenger!" The Prophet asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him, that fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (martyr). So when he got wounded, he hastened to die and committed suicide." Thereupon the Prophet ﷺ said, "A man may do the deeds of the people of the Fire, while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

(٦) بابُ إِلْقَاءِ الْعَبْدِ النَّذْرَ إلى القَدَرِ

(6) CHAPTER. Man makes a vow seeking something other than what has been preordained (for him).

٦٦٠٨ - حدَّثَنا أبو نُعيمٍ: حدَّثَنا سُفيانُ، عَنْ مَنصورٍ، عَنْ عَبدِ اللهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهى النَّبيُّ ﷺ عَنِ النَّذْرِ، قالَ: «إنَّهُ لا يَرُدُّ شَيئاً، إنَّما يُسْتَخْرَجُ بِهِ مِنَ البَخيلِ». [انظر: ٦٦٩٢، ٦٦٩٣]

6608. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property."

٦٦٠٩ - حدَّثَنا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا يَأْتِي ابْنَ آدمَ النَّذْرُ بشَيءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ، ولكِنْ يُلْقيهِ القَدَرُ وقَدْ قَدَّرْتُهُ لَهُ، أَسْتخرِجُ بِهِ مِنَ البَخيلِ». [انظر: ٦٦٩٤]

6609. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (that Allāh said), "Vowing does not bring to the son of Ādam anything I have not already written in his *Qadar* (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth."

(7) CHAPTER. *Lā ḥaula wa lā quwwata illā billāh* (There is neither might nor power except with Allāh).

6610. Narrated Abū Mūsa: While we were with Allāh's Messenger ﷺ in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with *Takbīr*[1]. Allāh's Messenger ﷺ came close to us and said, "O people! Don't exert yourselves, for you are not calling a deaf or an absent one, but you call the All-Listener, the All-Seer." The Prophet ﷺ then said, "O 'Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is) '*Lā ḥaula wa lā quwwata illā billāh*. (There is neither might nor power except with Allāh).' "

(٧) بابٌ لا حَوْلَ ولا قُوَّةَ إلَّا باللهِ

٦٦١٠ - **حدَّثني** مُحَمَّدُ بْنُ مُقاتِلٍ أبو الحَسنِ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا خالدٌ الحذّاءُ، عَنْ أبي عُثمانَ النَّهْدِيِّ، عَنْ أبي موسَى قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في غَزاةٍ فَجعَلْنا لا نَصْعَدُ شَرَفاً ولا نَعْلو شَرَفاً ولا نَهْبطُ في وادٍ إلَّا رَفَعْنا أصْواتَنا بالتَّكْبيرِ. قالَ: فَدَنا مِنَّا رَسُولُ اللهِ ﷺ فَقالَ: «يا أيُّها النَّاسُ، ارْبَعوا عَلى أنْفُسِكُمْ، فإنَّكُمْ لا تَدْعُونَ أصَمَّ ولا غائِباً. إنَّما تَدْعُونَ سَمِيعاً بَصيراً»، ثُمَّ قالَ: «يا عَبدَ اللهِ بْنَ قَيْسٍ، ألا أُعَلِّمُكَ كَلِمَةً هيَ مِنْ كُنوزِ الجنَّةِ؟: لا حَوْلَ ولا قُوَّةَ إلَّا باللهِ». [راجع: ٢٩٩٢]

(8) CHAPTER. *Al-Ma'ṣūm* (the sinless or the saved or the protected) is the one whom Allāh protects.

'Āṣim: (that means) Protector, Guardian, etc.

(٨) بابٌ: المَعْصومُ مَنْ عَصَمَ اللهُ

﴿عاصِمَ﴾ [هود: ٤٣]: مانِعٌ. قالَ مُجاهِدٌ: سَدّاً عَنِ الحَقِّ يَتَرَدَّدونَ في الضلالَة. ﴿دَسَّـٰهَا﴾ [الشمس: ١٠]: أغْوَاها.

6611. Narrated Abū Sa'īd Al-Khudrī that the Prophet ﷺ said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and *Al-Ma'ṣūm* (the sinless or the saved or the protected) is the one whom Allāh protects."

٦٦١١ - **حدَّثنا** عَبْدانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبو سَلَمَةَ، عَنْ أبي سَعيدٍ الخُدْرِيِّ عَنِ النَّبيِّ ﷺ قالَ: «ما اسْتُخْلِفَ خَليفَةٌ إلَّا لَهُ بطانَتانِ: بِطانَةٌ تَأمُرُهُ بالخَيرِ وتَحُضُّهُ عَلَيهِ، وبِطانَةٌ

(1) (H. 6610) Saying: '*Allāhu Akbar*' (Allāh is the Most Great).

تَأْمُرُهُ بالشَّرِّ وتَحُضُّهُ عَلَيهِ، والمَعْصُومُ مَنْ عَصَمَ اللهُ». [انظر: ٧١٩٨]

(9) CHAPTER. The Statement of Allāh تعالى: "And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us)." (V.21:95) "...None of your people will believe, except those who have believed, already..." (V.11:36) "...And they will beget none but wicked disbelievers." (V.71:27)

(٩) **بابٌ** ﴿وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ﴾ [الأنبياء: ٩٥] ﴿أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ﴾ [هود: ٣٦] ﴿وَلَا يَلِدُوٓاْ إِلَّا فَاجِرًا كَفَّارًا﴾ [نوح: ٢٧].

Ibn 'Abbās said, "'*Hirmun*' in the Ethiopian language means 'it is obligatory.'"

وقالَ مَنصورُ بن النُّعمانِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: وحِرْمٌ بالحَبَشِيَّةِ: وَجَبَ.

6612. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I did not see anything so resembling minor sins as what Abū Hurairah narrated from the Prophet ﷺ who said, "Allāh has written for the son of Ādam his inevitable share of adultery whether he is aware of it or not. The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the innerself wishes and longings for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."

٦٦١٢ - **حدَّثني** مَحْمودُ بْنُ غَيلانَ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ ابْنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: ما رَأيْتُ شَيئاً أشْبَهَ باللَّمَمِ مِمّا قالَ أبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قَالَ: «إنَّ اللهَ كَتَبَ عَلى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنا أدْرَكَ ذلكَ لا مَحالَةَ، فَزِنا العَينِ: النَّظَرُ، وزِنا اللِّسانِ: المَنطِقُ، والنَّفسُ تَمَنَّى وتَشْتَهي، والفَرْجُ يُصَدِّقُ ويُكَذِّبُهُ».

وقالَ شَبابَةُ: حدَّثَنا وَرقاءُ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. [راجع: ٦٢٤٣]

(10) CHAPTER. The Statement of Allāh تعالى: "...And We made not the vision which We showed you [O Muhammad (ﷺ) as an actual eye witness and not a dream on the night of *Al-Isra*], but a trial for the mankind..." (V.17:60)

(١٠) **بابٌ**: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ [الإسراء: ٦٠]

6613. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse: "And We made not the

٦٦١٣ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثَنا

vision which We showed you [O Muḥammad (ﷺ) as an actual eye witness and not a dream on the night of *Al-Isra*] but as a trial for the mankind…" (V.17:60) Allāh's Messenger ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his *Al-Isrā'* (The Journey by Night) to *Bait-ul-Maqdis* (Jerusalem). The cursed tree which is mentioned in the Qur'ān is the tree of *Az-Zaqqūm*.

سُفيانُ: حدَّثَنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهما ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ قالَ: هيَ رُؤيا عَينٍ أُرِيَها رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إلى بَيْتِ المَقْدِسِ. قالَ: ﴿وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ﴾ [الإسراء: ٦٠] قالَ: هيَ شَجَرَةُ الزَّقُّومِ. [راجع: ٣٨٨٨]

(11) CHAPTER. (Prophet) Ādam and Mūsa (Moses) argued with each other in front of Allāh.

(١١) **بابٌ**: تَحاجَّ آدَمُ وموسَى عِندَ اللهِ

6614. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, 'O Ādam! You are our father who disappointed us and turned us out of Paradise.' Then Ādam said to him, 'O Mūsa! Allāh favoured you with His Talk (talked to you directly) and He wrote [the *Taurāt* (Torah)] for you with His Own Hand. Do you blame me for action which Allāh had preordained for me forty years before my creation?' So Ādam confuted Mūsa, Ādam confuted Mūsa." The Prophet ﷺ repeated the statement three times.

٦٦١٤ - حدَّثَنا عَليُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ قالَ: حَفِظْناهُ مِنْ عَمْرٍو، عَنْ طَاوُسٍ: سَمِعْتُ أَبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «احتَجَّ آدَمُ وموسَى، فَقالَ لَهُ موسَى: يا آدَمُ، أَنْتَ أبونا خَيَّبْتَنا وأخرَجْتَنا مِنَ الجنَّةِ، قالَ لَهُ آدَمُ: يا موسَى، اصْطفاكَ اللهُ بِكَلامِهِ، وخَطَّ لكَ بِيَدِهِ، أَتَلومُنِي عَلى أمْرٍ قَدَّرَ اللهُ عَلَيَّ قَبْلَ أنْ يَخْلُقَنِي بأربَعينَ سَنَةً؟ فَحَجَّ آدَمُ موسَى، فَحَجَّ آدَمُ موسَى»، ثَلاثاً. [راجع: ٣٤٠٩]

قالَ سُفيانُ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(12) CHAPTER. No power can withhold what Allāh gives.

(١٢) **بابٌ**: لا مانِعَ لِما أعْطَى اللهُ

6615. Narrated Warrād, the freed slave of Al-Mughīra bin Shu'ba: Mu'āwiya wrote to

٦٦١٥ - حدَّثَنا مُحَمَّدُ بْنُ سِنانٍ:

حدَّثنا فُلَيْحٌ: حدَّثنا عَبْدَةُ بْنُ أبي لُبابَةَ، عَنْ ورَّادٍ مَوْلى المُغيرَةِ بْنِ شُعْبَةَ قالَ: كَتَبَ مُعاوِيَةُ إلى المُغيرَةِ: اكْتُبْ إليَّ ما سَمِعتَ النَّبيَّ ﷺ يَقولُ خَلْفَ الصَّلاةِ. فأمْلَى عَليَّ المُغيرَةُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ خَلْفَ الصَّلاةِ: «لا إلهَ إلَّا اللهُ وحْدَهُ لا شَريكَ لَهُ، اللَّهُمَّ لا مانِعَ لِما أعْطَيتَ، ولا مُعْطِيَ لِما مَنَعْتَ، ولا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَدُّ».

وقالَ ابْنُ جُرَيْجٍ: أخْبرَني عَبْدَةُ أنْ ورَّاداً أخْبرَهُ بِهذا، ثُمَّ وفَدْتُ بَعْدُ إلى مُعاوِيَةَ فَسَمِعْتُهُ يَأمُرُ النَّاسَ بِذلكَ القَوْلِ. [راجع: ٨٤٤]

Al-Mughīra: "Write to me what you heard the Prophet ﷺ saying after his *Ṣalāt* (prayer)." So Al-Mughīra dictated to me and said, "I heard the Prophet ﷺ saying after the *Ṣalāt 'Lā ilaha illallāh'* (none has the right to be worshipped but Allāh Alone) Who has no partner. O Allāh! None can withhold what You give, and none can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will."

(١٣) بابٌ مَنْ تَعَوَّذَ باللهِ مِنْ دَرَكِ الشَّقاءِ وسوءِ القَضاءِ. وقولِهِ تعالى: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢﴾

(13) CHAPTER. Whoever takes refuge with Allāh from having an evil end of the worldly life and from having a bad fate.

And Allāh's Statement: "I seek refuge with (Allāh) the Lord of the daybreak from the evil of what He has created." (V.113:1,2)

٦٦١٦ - **حدَّثنا** مُسدَّدٌ: حدَّثنا سُفيانُ، عَنْ سُمَيٍّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «تَعَوَّذُوا باللهِ مِنْ جَهْدِ البَلاءِ، ودَرَكِ الشَّقاءِ، وسوءِ القَضاءِ، وشَماتَةِ الأعْداءِ». [راجع: ٦٣٤٧]

6616. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Take refuge with Allāh from the difficult moments of a calamity etc., and from being overtaken by *Ash-Shaqa* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies."

[See *Hadīth* No. 6347]

(١٤) بابٌ: يَحولُ بَينَ المَرءِ وقَلْبِهِ

(14) CHAPTER. "...(Allāh) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)... (V.8:24)

٦٦١٧ - **حدَّثنا** مُحَمَّدُ بْنُ مقاتِلٍ

6617. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When taking an oath, the Prophet ﷺ very

often used to say, "No, by Him Who turns the hearts."

أبو الحَسنِ: أخْبرَنا عَبْدُ اللهِ: أخبرَنا موسَى بْنُ عُقْبَةَ، عَنْ سالمٍ: عَنْ عَبْدِ اللهِ قالَ: كثيراً ما كانَ النَّبيُّ ﷺ يَحْلِفُ: «لا، ومُقَلِّبِ القُلوبِ».

[انظر: ٦٦٢٨، ٧٣٩١]

6618. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to Ibn Ṣaiyyād, "I have kept for you a secret." Ibn Ṣaiyyād said, "*Ad-Dukh*."(1) The Prophet said, "Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you)." On that, 'Umar said (to the Prophet ﷺ), "Allow me to chop off his neck!" The Prophet said, "Leave him, for if he is he (i.e., *Ad-Dajjāl*), then you will not be able to overcome him, and if he is not, then you gain no good by killing him."

٦٦١٨ - **حدَّثنا** عَليُّ بْنُ حَفْصٍ وبِشْرُ بْنُ مُحَمَّدٍ قالا: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْريِّ، عَنْ سالمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ لِابْنِ صَيَّادٍ: «خَبَأْتُ لكَ خَبيئاً»، قالَ: الدُّخُّ، قالَ: «اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»، قالَ عُمَرُ: ائْذَنْ لي فأضْرِبَ عُنُقَهُ، قالَ: «دَعْهُ، إنْ يَكُنْهُ فَلا تُطيقُهُ، وإنْ لَمْ يَكُنْهُ فَلا خَيرَ لكَ في قَتْلِهِ». [راجع: ١٣٥٤]

(15) CHAPTER. "Say: 'Nothing shall ever happen to us except what Allāh has ordained for us'..." (V.9:51)

(١٥) بابٌ:

Mujāhid said, *"Bifātinīn, Bimuḍillīn"* means: You cannot make anyone go astray except that whom Allāh has written for to go to Hell.

Qaddara-Fahadā: Qaddara is written for mankind, to end as an evil doer (wretched) or to end as a doer of good (Blessed). *Fahadā*: He (Allāh) guided the livestock (animals) for grazing, etc.

﴿قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا﴾ [التوبة: ٥١]: قَضى. قالَ مُجاهِدٌ: ﴿بِفَٰتِنِينَ﴾ [الصافات: ١٦٢]: بِمُضِلِّينَ إلَّا مَنْ كَتَبَ اللهُ أنَّهُ يَصْلى الجَحيمَ. ﴿قَدَّرَ فَهَدَىٰ﴾ [الأعلى: ٣]: قَدَّرَ الشَّقاءَ والسَّعادَةَ، وهَدَى الأنْعامَ لِمَراتِعِها.

6619. Narrated 'Āishah رَضِيَ اللهُ عَنها: I asked Allāh's Messenger ﷺ about the plague. He said, "That was a means of torture which Allāh used to send upon whomsoever He wished, but He made it a

٦٦١٩ - **حدَّثني** إسحاقُ بْنُ إبراهِيمَ الحَنْظَليُّ: أخْبرَنا النَّضْرُ: حدَّثَنا داوُدُ بْنُ أبي الفُراتِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ:

(1) (H. 6618) *'Ad-Dukh'* is a part of the word *'Ad-Dukhān'*, i.e., the smoke. For details see Vol. 4, *Hadith* No. 3055, 3056, 3057.

source of mercy for the believers, for anyone who is residing in a country in which this disease has spread, and he remains there and does not leave that country, but remains patient and hopes for Allāh's Reward, and knows that nothing will befall him except what Allāh has written for him, then he will get such reward as that of a martyr."

أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أخْبَرَتْهُ أنَّها سألَتْ رَسُولَ اللهِ ﷺ عَنِ الطّاعونِ، فَقالَ: «كانَ عذاباً يَبْعَثُهُ اللهُ عَلى مَنْ يَشاءُ، فَجَعَلَهُ اللهُ رَحمَةً للمُؤْمِنينَ، ما مِنْ عَبْدٍ يَكونُ في بَلَدٍ يَكونُ فيهِ ويَمْكُثُ فيهِ لا يَخْرُجُ مِنَ البَلَدِ صابراً مُحْتَسِباً يَعْلَمُ أنَّهُ لا يُصيبُهُ إلَّا ما كَتَبَ اللهُ لَهُ إلَّا كانَ لَهُ مِثْلُ أجْرِ شَهيدٍ». [راجع: ٣٤٧٤]

(16) CHAPTER. "...Never could we have found guidance, were it not that Allāh had guided us..." (V.7:43)

"...If only Allāh had guided me, I should indeed have been among the *Al-Muttaqūn*."[1] (V.39:57)

(١٦) **بابٌ**: ﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ﴾ [الأعراف: ٤٣] ﴿لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ﴾ [الزمر: ٥٧]

6620. Narrated Al-Barā' bin 'Āzib: I saw the Prophet ﷺ on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying:

"By Allāh, without Allāh we would not have been guided,
Neither would we have observed fasting,
Nor would we have offered *Ṣalāt* (prayer).
O Allāh! Send down *Sakīna* (calmness and tranquillity, etc.) upon us
And make our feet firm when we meet (the enemy).
Al-Mushrikūn have rebelled against us,
But if they want to put us in *Al-Fitnah* (i.e., fight us) we will refuse (to flee)."

[See Vol. 5, *Ḥadīth* No. 4104]

٦٦٢٠ - **حدَّثَنا** أبو النُّعْمانِ: أخْبَرَنا جَريرٌ - هُوَ ابْنُ حازِمٍ - عَنْ أبي إسحاقَ، عَنِ البراءِ بْنِ عازِبٍ قالَ: رَأيْتُ النَّبِيَّ ﷺ يَوْمَ الخَنْدَقِ يَنْقُلُ مَعَنا التُّرابَ، وهُوَ يَقولُ:

«واللهِ لَوْلا اللهُ ما اهْتَدَيْنا
ولا صُمْنا ولا صَلَّيْنا
فأنْزِلَنْ سَكينَةً عَلَيْنا
وثَبِّتِ الأقْدامَ إنْ لاقَيْنا
والمُشْرِكونَ قَدْ بَغَوْا عَلَيْنا
إذا أرادوا فِتْنَةً أبَيْنا».

[راجع: ٢٨٣٦]

(1) (Ch. 16) '*Al-Muttaqūn*' means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

83 – THE BOOK OF OATHS AND VOWS

٨٣ - كتاب الأيمان والنذور

(1) CHAPTER. The Statement of Allāh تعالى: "Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten poor persons, on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much). Thus Allāh make clear to you His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful." (V.5:89)

(١) **بابُ** قَوْلِ اللهِ تعالىٰ: ﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ﴾ الآيــة [المائدة: ٨٩]

6621. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr Aṣ-Ṣiddīq had never broken his oaths till Allāh revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."

٦٦٢١ - حدَّثنا مُحَمَّدُ بْنُ مُقاتِلٍ أبو الحَسنِ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أنَّ أبا بَكْرٍ الصدّيقَ لَمْ يَكُنْ يَحْنَثُ في يَمينٍ قَطُّ حَتَّى أنْزَلَ اللهُ كَفَّارَةَ اليمينِ. وقالَ: لا أحْلِفُ عَلى يَمينٍ فَرَأيْتُ غَيرَها خَيراً مِنها إلَّا أتَيْتُ الذي هُوَ خَيرٌ وكَفَّرْتُ عَنْ يَميني. [راجع: ٤٦١٤]

6622. Narrated 'Abdur-Raḥmān bin Samura: The Prophet ﷺ said, "O 'Abdur-Raḥmān bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allāh); and whenever you take an oath to do something and later you find that

٦٦٢٢ - حدَّثنا أبو النُّعْمانِ مُحَمَّدُ بْنُ الفَضْلِ: حدَّثنا جَريرُ بْنُ حازِمٍ: حدَّثنا الحَسَنُ: حدَّثنا عَبْدُ الرَّحْمنِ بْنُ سَمُرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «يا عَبْدَ الرَّحْمنِ بْنَ سَمُرَةَ، لا تَسألِ الإمارَةَ فإنَّكَ إنْ أُوتِيتَها عَنْ

something else is better than the first, then do the better one and make expiation for your oath."

مَسألَةٍ وُكِلْتَ إليها، وإنْ أُوتيتَها مِنْ غيرِ مَسألةٍ أُعِنْتَ عَلَيها، وإذا حَلَفتَ عَلى يَمينٍ، فَرَأيتَ غيرَها خيراً منها فَكَفِّرْ عَنْ يَمينِكَ وَائْتِ الذي هُوَ خيرٌ». [انظر: ٦٧٢٢، ٧١٤٦، ٧١٤٧]

6623. Narrated Abū Mūsa: I went to the Prophet ﷺ along with a group of *Al-Ash'ariyūn* in order to request him to provide us with mounts. He said, "By Allāh, I will not provide you with mounts; and I haven't got anything to mount you on." Then we stayed there as long as Allāh wished us to stay, and then three very nice-looking (healthy) she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, "By Allāh, we will not be blessed, as we came to the Prophet ﷺ asking him for mounts, and he took an oath that he would not give us any mounts but then he did gave us. So let us go back to the Prophet ﷺ and remind him (of his oath)." When we returned to him (and reminded him of the fact), he said, "I did not give you mounts, but it is Allāh Who gave you. By Allāh, if Allāh will, if I ever take an oath to do something and then I find something else better than the first, I make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath)."

٦٦٢٣ - **حدَّثنا** أبو النُّعمانِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيلانَ بْنِ جَريرٍ، عَنْ أبي بُرْدَةَ، عَنْ أبيهِ قالَ: أتَيْتُ النَّبيَّ ﷺ في رَهْطٍ مِنَ الأشْعَرِيِّينَ أستحْمِلُهُ فَقالَ: «واللهِ لا أحْمِلُكُمْ وما عِنْدي ما أحْمِلُكُمْ عَلَيهِ»، قالَ: ثُمَّ لَبِثْنا ما شاءَ اللهُ أنْ نَلْبَثَ ثُمَّ أُتِيَ بِثلاثِ ذَودٍ غُرِّ الذُّرى فَحَمَلَنا عَلَيها، فَلَمَّا انْطَلَقْنا قُلْنا أو قالَ بَعْضُنا: واللهِ لا يُبارَكُ لَنا، أتَيْنا النَّبيَّ ﷺ نَسْتَحْمِلهُ فَحَلَفَ أنْ لا يَحْمِلَنا ثُمَّ حَمَلَنا. فارْجِعوا بنَا إلى النَّبيِّ ﷺ فَنُذَكِّرُهُ فَأتَيْناهُ فَقالَ: «ما أنَا حَمَلْتُكُمْ بَلِ اللهُ حَمَلَكُمْ وَإنِّي واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمينٍ فَأرَى غيرَها خَيراً منها إلَّا كَفَّرْتُ عَنْ يَميني وأتَيْتُ الذي هُوَ خيرٌ، أوْ أتَيْتُ الذي هُوَ خَيرٌ، وكَفَّرْتُ عَنْ يَميني». [راجع: ٣١٣٣]

6624. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection."

٦٦٢٤ - **حدَّثنا** إسحاقُ بْنُ إبْراهيمَ: أخْبَرَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ ابْنِ مُنَبِّهٍ قالَ: هٰذا ما حدَّثَنا بِهِ أبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ،

قَالَ: «نَحْنُ الآخِرونَ السَّابِقونَ يَوْمَ القِيامَةِ». [راجع: ٢٣٨]

٦٦٢٥ - وَقَالَ رَسُولُ اللهِ ﷺ: «واللهِ لأَنْ يَلِجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللهُ عَلَيْهِ». [انظر: ٦٦٢٦]

6625. Allāh's Messenger ﷺ also said, "By Allāh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a sin, with Allāh, greater than that of dissolving his oath and making its expiation with that which Allāh has commanded."

[See the Qur'ān (V.5:89)].

٦٦٢٦ - حدَّثَنَا إسحاقُ يَعنِي ابْنَ إبراهيمَ: حدَّثَنا يَحْيَى بْنُ صالِحٍ: حدَّثَنا مُعاوِيَةُ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنِ اسْتَلَجَّ في أَهْلِهِ بِيَمينٍ فَهُوَ أَعْظَمُ إثماً لِيَبَرَّ»، يَعْني الكَفَّارَةَ. [راجع: ٦٦٢٥]

6626. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation."

(٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «وايْمُ اللهِ»

(2) CHAPTER. The statement of the Prophet ﷺ: *"Wa aimullāh* (i.e., 'By Allāh!')."

٦٦٢٧ - حدَّثَنَا قُتَيْبَةُ بْنُ سَعيدٍ، عَنْ إسماعيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثاً وأَمَّرَ عَلَيهِمْ أُسامَةَ بْنَ زَيْدٍ فَطَعَنَ بَعْضُ الناسِ في إمْرَتِهِ فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «إنْ كُنْتُمْ تَطعَنُونَ في إمْرَتِهِ فَقَدْ كُنْتُمْ تَطعَنُونَ في إمْرَةِ أَبِيهِ مِنْ قَبْلُ. وايْمُ اللهِ إنْ كانَ لَخَليقاً لِلإمارَةِ، وإنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إلَيَّ، وإنَّ هٰذا لَمِنْ أَحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

6627. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent an army detachment and made Usāma bin Zaid its commander. Some people critized (spoke badly of) Usāma's leadership. So Allāh's Messenger ﷺ got up, saying, "If you people are criticizing Usāma's leadership, you have already criticized the leadership of his father before. But *Wa aimullāh* (i.e., by Allāh), he (i.e., Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son Usāma) is one of the dearest persons to me after him."

[See Vol. 5, *Hadīth* No. 4469]

(٣) **بابٌ** كَيْفَ كانَتْ يَمينُ النَّبيِّ ﷺ؟

(3) CHAPTER. How did the oaths of the Prophet ﷺ use to be?

وقالَ سَعْدٌ: قالَ النَّبيُّ ﷺ: «والذي نَفْسي بيَدِهِ». وقالَ أبو قَتادَةَ: قالَ أبو بَكْرٍ عِنْدَ النَّبيِّ ﷺ: لَا ها اللهِ إذاً، يُقالُ: واللهِ، وباللهِ، وتاللهِ.

Sa'd said, "The Prophet ﷺ said, 'By Him in Whose Hand my soul is.'" And Abū Qatāda said that Abū Bakr said in front of the Prophet ﷺ, "*Lā Hāllāh idhan* (Then no, by Allāh)." It is also said, "*Wallāhi, Billāhi,* and *Tāllāhi* (all meaning, 'By Allāh')."

٦٦٢٨ - **حدَّثَنا** مُحَمَّدُ بْنُ يوسفَ، عَنْ سُفيانَ، عَنْ موسَى بْنِ عُقْبَةَ، عَنْ سالمٍ، عَنِ ابْنِ عُمَرَ قالَ: كانَتْ يَمينُ النَّبيِّ ﷺ: «لَا، ومُقلِّبِ القُلوبِ». [راجع: ٦٦١٧]

6628. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The oath of the Prophet ﷺ used to be: "No, by Him Who turns the hearts."

٦٦٢٩ - **حدَّثَنا** مُوسَى: حدَّثَنا أبو عَوانَةَ، عَنْ عَبدِ الملكِ، عَنْ جابِرِ بْنِ سَمُرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «إذَا هَلكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ، وإذا هَلكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، والذي نَفسِي بِيَدِه لَتُنْفَقَنَّ كُنوزُهُما في سَبيلِ اللهِ». [راجع: ٣١٢١]

6629. Narrated Jābir bin Samura: The Prophet ﷺ said, "If Caesar is ruined, there will be no Caesar after him; and if Khousrau is ruined, there will be no Khousrau after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allāh's Cause."

٦٦٣٠ - **حدَّثَنا** أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبرَني سَعيدُ بْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وإذا هَلكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ، والذي نَفْسُ مُحَمَّدٍ بِيَدِه، لَتُنْفَقَنَّ كُنوزُهُما في سَبيلِ اللهِ». [راجع: ٣٠٢٧]

6630. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Khousrau is ruined, there will be no Khousrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad's soul is, surely you will spend their treasures in Allāh's Cause."

٦٦٣١ - **حدَّثَني** مُحَمَّدٌ: أخْبرَنا

6631. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "O followers of

Muḥammad! By Allāh, if you knew what I know, you would weep much and laugh little."

عَبْدَةُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «يا أُمَّةَ مُحَمَّدٍ، واللهِ لَو تَعْلَمونَ ما أعْلَمُ لَبَكَيْتُمْ كَثيراً ولَضَحِكْتُمْ قليلاً». [راجع: ١٠٤٤]

6632. Narrated 'Abdullāh bin Hishām رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ and he was holding the hand of 'Umar bin Al-Khaṭṭāb. 'Umar said to him, "O Allāh's Messenger! You are dearer to me than everything except my ownself." The Prophet ﷺ said, "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "However, now, by Allāh, you are dearer to me than my ownself." The Prophet ﷺ said, "Now, O 'Umar, (now you are a believer)."

٦٦٣٢ - حدَّثَنا يَحْيَى بْنُ سُلَيْمانَ: حدَّثَنِي ابْنُ وهْبٍ: أخبرَني حَيْوَةُ: حدَّثَني أبو عُقَيلٍ زُهْرَةُ بْنُ مَعْبَدٍ: أنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللهِ بْنَ هِشامٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وهُو آخِذٌ بِيَدِ عُمَرَ بْنِ الخَطّابِ فَقالَ لَهُ عُمَرُ: يا رَسُولَ اللهِ، لَأنْتَ أحَبُّ إليَّ مِنْ كُلِّ شَيءٍ إلَّا مِنْ نَفْسِي، فَقالَ النَّبِيُّ ﷺ: «لا والذي نَفْسِي بِيَدِهِ حَتَّى أكونَ أحَبَّ إلَيْكَ مِنْ نَفْسِكَ». فَقالَ لَهُ عُمَرُ: «فإنَّهُ الآنَ واللهِ لَأَنْتَ أحَبُّ إليَّ مِنْ نَفْسِي. فَقالَ النَّبِيُّ ﷺ: «الآنَ يا عُمَرُ». [راجع: ٣٦٩٤]

6633, 6634. Narrated Abū Hurairah and Zaid bin Khālid: Two men had a dispute in the presence of Allāh's Messenger ﷺ. One of them said, "O Allāh's Messenger! Judge between us according to Allāh's Laws." The other, who was wiser, said, "Yes, O Allāh's Messenger! Judge between us according to Allāh's Laws and allow me to speak." The Prophet ﷺ said, "Speak." He said, "My son was a labourer serving this (person) and he committed illegal sexual intercourse with his wife. The people said that my son is to be stoned to death, but I ransomed him with one hundred sheep and a slave-girl. Then I asked the learned people, who informed me that

٦٦٣٣، ٦٦٣٤ - حدَّثَنا إسماعيلُ قالَ: حدَّثَني مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعودٍ، عَنْ أبي هُرَيْرَةَ وزَيْدِ بْنِ خالِدٍ أنَّهُما أخْبراهُ أنَّ رَجُلَيْنِ اخْتَصَما إلى رَسُولِ اللهِ ﷺ فَقالَ أحَدُهُما: اقْضِ بَيْنَنا بِكِتابِ اللهِ، وقالَ الآخَرُ وهُوَ أفْقَهُهُما: أجَلْ يا رَسُولَ اللهِ، فاقْضِ بَيْنَنا بِكِتابِ اللهِ وَائْذَنْ لي أنْ أتَكَلَّمَ، قالَ: «تَكَلَّمْ».

قالَ: إنَّ ابْني كانَ عَسيفاً عَلى هٰذا - قالَ مالكٌ: والعَسيفُ الأجيرُ - زَنَى بامْرأتِهِ فَأخبروني أنَّ عَلى ابْني الرَّجْمَ. فافْتَدَيْتُ مِنْهُ بِمائَةِ شاةٍ لي وجاريَةٍ. ثُمَّ إنّي سَألْتُ أهْلَ العِلْمِ فَأخْبَرُوني أنَّ ما عَلى ابْني جَلْدُ مائَةٍ وتَغْريبُ عامٍ، وإنَّما الرَّجْمُ عَلى امْرَأتِهِ، فَقالَ رَسُولُ اللهِ ﷺ: «أمَا والذي نَفْسي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ، أمَّا غَنَمُكَ وجارِيَتُكَ فَرَدٌّ عَلَيْكَ»، وجَلَدَ ابْنَهُ مائَةً وغَرَّبَهُ عاماً. وَأمَرَ أُنَيْسَ الأسْلَمِيَّ أنْ يَأتِيَ امْرَأةَ الآخَرِ، فإنِ اعْتَرَفَتْ رَجَمَها، فَاعْتَرَفَتْ فَرَجَمَها. [راجع: ٢٣١٤، ٢٣١٥]

my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allāh's Messenger ﷺ said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws. As for your sheep and slave-girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al-Aslamī was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

٦٦٣٥ - حدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا وَهْبٌ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أبي يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ، عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ قالَ: «أرَأيْتُمْ إنْ كانَ أسْلَمُ وغِفَارُ ومُزَيْنَةُ وجُهَيْنَةُ خَيراً مِنْ تَميمٍ، وَعامِرِ بْنِ صَعْصَعَةَ وغَطَفانَ وأسَدٍ، خابُوا وخَسِروا؟» قالوا: نَعَمْ، فَقالَ: «والذي نَفْسي بِيَدِهِ إنَّهُمْ خَيرٌ مِنْهم». [راجع: ٣٥١٥]

6635. Narrated Abū Bakra: The Prophet ﷺ said, "Do you think if the tribes of Aslam, Ghifār, Muzaina and Juhaina are better than the tribes of Tamīm, 'Āmir bin Ṣa'ṣa'a, Ghaṭafān and Asad, then they (the second group) are despairing and losing?" They (the Prophet's Companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group)."

٦٦٣٦ - حدَّثَنا أبو اليمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ، عَنْ أبي حُمَيدٍ

6636. Narrated Abū Ḥumaid As-Sā'idī: Allāh's Messenger ﷺ employed an employee (to collect *Zakāt*). The employee returned after completing his job and said, "O Allāh's Messenger! This (amount of *Zakāt*) is for

you, and this (other amount) was given to me as a present." The Prophet ﷺ said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then in the evening Allāh's Messenger ﷺ got up after the *Ṣalāt* (prayer,) and having testified that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and praised and glorified Allāh تعالى as He deserved, and said, "Now then! What about an employee whom we employed and then he comes and says, 'This amount (of *Zakāt*) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muḥammad's soul is, none of you will steal anything of it (i.e., *Zakāt*) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting; and if it has been a cow, he will bring it (over his neck) while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleating." The Prophet ﷺ added, "I have conveyed (Allāh's Message to you)."

Abū Ḥumaid said, "Then Allāh's Messenger ﷺ raised his hands so high that we saw the whiteness of his armpits."

السَّاعِدِيِّ: أَنَّهُ أَخْبَرَهُ أَنَّ رَسولَ اللهِ ﷺ اسْتَعْمَلَ عاملاً فَجاءَهُ العامِلُ حينَ فَرَغَ مِنْ عَمَلِهِ، فَقالَ: يا رَسُولَ اللهِ، هٰذا لَكُمْ وهٰذا أُهْدِيَ لي، فَقالَ لَهُ: «أَفَلا قَعَدْتَ في بَيْتِ أَبيكَ وأُمِّكَ فَنَظَرْتَ أَيُهْدَى لَكَ أَمْ لا؟» ثُمَّ قامَ رَسُولُ اللهِ ﷺ عَشِيَّةً بَعْدَ الصَّلاةِ فَتَشَهَّدَ وأَثْنَى عَلى اللهِ بِما هُوَ أَهْلُهُ. ثُمَّ قالَ: «أَمَّا بَعْدُ فما بالُ العامِلِ نَسْتَعْمِلُهُ فَيَأْتينا فيقُولُ: هٰذا مِنْ عَمَلِكُمْ، وهٰذا أُهْدِيَ لي. أفَلا قَعَدَ في بَيْتِ أبيهِ وأُمِّهِ فَنَظَرَ هَلْ يُهْدَى لَهُ أَمْ لا، فَوالذي نَفْسُ مُحَمَّدٍ بِيَدِهِ لا يَغُلُّ أَحَدُكُمْ مِنْها شَيْئاً إِلَّا جاءَ بِهِ يَوْمَ القِيامَةِ يَحْمِلُهُ عَلى عُنُقِهِ، إنْ كانَ بَعيراً جاءَ بِهِ لَهُ رُغاءٌ، وإنْ كانَتْ بَقَرَةً جاءَ بِها لَها خُوارٌ، وإنْ كانَتْ شاةً جاءَ بِهَا تَيْعَرُ، فَقَدْ بَلَّغْتُ». فَقال أبو حُمَيْدٍ: ثُمَّ رَفَعَ رَسولُ اللهِ ﷺ يَدَهُ حَتَّى إنَّا لَنَنْظُرُ إلى عُفْرَةِ إبْطَيهِ. قالَ أبو حُمَيْدٍ: وقَدْ سَمِعَ ذلكَ مَعي زَيْدُ بْنُ ثابِتٍ مِنَ النَّبِيِّ ﷺ فَسَلوهُ.

[راجع: ٩٢٥]

6637. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "By Him in Whose Hand Muḥammad's soul is, if you knew that which I know, you would weep much and laugh little."

٦٦٣٧ - حَدَّثَنا إبراهيمُ بْنُ موسَى: أَخْبرَنا هِشامٌ، هُوَ ابْنُ يوسُفَ، عَنْ مَعْمَرٍ عن همَّامٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ أبو القاسِمِ ﷺ: «والذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ

تَعْلَمونَ ما أعْلَمُ لَبَكَيْتُمْ كثيراً، ولَضَحِكْتُمْ قَليلاً». [راجع: ٦٤٨٥]

6638. Narrated Abū Dhar: I reached him (the Prophet ﷺ) while in the shade of the Ka'bah; he was saying, "They are the losers, by the Lord of the Ka'bah! They are the losers, by the Lord of the Ka'bah!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me?[1]" Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allāh knows in what sorrowful state I was at that time. So I said, "Who are they (the losers)? Let my father and mother be sacrificed for you, O Allāh's Messenger!" He said, "They are the wealthy people, except the one who does like this; and like this, and like this (i.e., spends of his wealth in Allāh's Cause)."

٦٦٣٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأعْمَشُ، عَنِ المَعْرورِ، عَنْ أبي ذَرٍّ قالَ: انْتَهَيْتُ إِلَيْهِ وهُوَ يَقولُ في ظِلِّ الكَعْبَةِ: «هُمُ الأَخْسَرونَ ورَبِّ الكَعْبَةِ، هُمُ الأَخْسَرونَ ورَبِّ الكَعْبةِ»، قُلْتُ: ما شَأني؟ أيُرَى فيَّ شَيءٌ؟ ما شَأني؟ فَجَلَسْتُ إلَيْهِ وهُوَ يَقُولُ، فَما اسْتَطَعْتُ أنْ أسْكُتَ، وتَغَشَّاني ما شاءَ اللهُ، فَقلْتُ: مَنْ هُمْ بِأبِي أنْتَ وأمّي يا رَسُولَ اللهِ؟ قالَ: «الأكْثَرُونَ أمْوالاً إلَّا مَنْ قالَ هٰكَذا وهٰكَذا وهٰكَذا». [راجع: ١٤٦٠]

6639. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(The Prophet) Sulaimān (Solomon) once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier, who will fight in Allāh's Cause'." On this, his companion said to him, 'Say: If Allāh will!' But he did not say 'if Allāh will'. Sulaimān then slept with all the women, but none of them became pregnant except one woman who later delivered a half-man (i.e., malformed baby). By Him in Whose Hand Muhammad's soul is, if he (Sulaimān) had said, 'If Allāh will' (all his wives would have brought forth boys) and they would have fought in Allāh's Cause as cavaliers."

٦٦٣٩ - حَدَّثَنَا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «قالَ سُلَيمانُ: لأَطُوفَنَّ اللَّيْلَةَ عَلى تِسْعينَ امْرَأةً كُلُّهُنَّ تَأتِي بِفارِسٍ يُجاهِدُ في سَبيلِ اللهِ، فَقالَ لَهُ صَاحِبُهُ: قُلْ: إنْ شاءَ اللهُ. فَلَمْ يَقُلْ: إنْ شاءَ اللهُ، فَطافَ عَلَيهِنَّ جَميعاً فَلَمْ تَحْمِلْ مِنْهُنَّ إلَّا امْرأةٌ واحِدَةٌ جاءَتْ بِشِقِّ رَجُلٍ، وايمُ الذي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قالَ: إنْ

(1) (H. 6638) Abū Dhar thought that the Prophet ﷺ had noticed something improper about him which made him say so.

شاءَ اللهُ، لَجاهَدُوا في سَبيلِ اللهِ فُرساناً أجمَعُونَ».

6640. Narrated Al-Bara' 'bin 'Āzib رَضِيَ اللهُ عَنْهُما: A piece of silken cloth was given to the Prophet ﷺ as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allāh's Messenger ﷺ said, "Are you astonished at it?" They said, "Yes, O Allāh's Messenger." He said, "By Him in Whose Hand my soul is, the handkerchiefs of Sa'd in Paradise are better than it."

٦٦٤٠ - **حدَّثَنا** مُحَمَّدٌ: حدَّثنا أبُو الأحْوصِ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ بْنِ عازبٍ قالَ: أُهْدِيَ إلى النَّبيِّ ﷺ سَرَقَةٌ مِنْ حَريرٍ فَجَعَلَ النَّاسُ يَتَداوَلُونَها بَيْنَهُمْ ويَعْجَبونَ مِنْ حُسْنِها ولِينِها، فَقالَ رَسولُ اللهِ ﷺ: «أتَعْجَبونَ مِنها؟» قالُوا: نَعَمْ يا رَسولَ اللهِ، قالَ: «والَّذي نَفْسي بِيَدِهِ لَمَناديلُ سَعْدٍ في الجنَّةِ خَيرٌ مِنها». لَمْ يَقُلْ شُعْبَةُ وإسرائيلُ عَنْ أبي إسحاقَ: «والذي نَفْسي بِيَدِهِ».

[راجع: ٣٢٤٩]

6641. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Hind bint 'Utba bin Rabī'a said, "O Allāh's Messenger! (Before I embraced Islām), there was no family on the surface of the earth I wish to have degraded more than I did your family. But today there is no family whom I wish to have honoured more than I did yours." Allāh's Messenger ﷺ said, "I thought similarly; by Him in Whose Hand Muḥammad's soul is!" Hind said, "O Allāh's Messenger! (My husband) Abū Sufyān is a miser. Is it sinful of me to feed my children from his property?" The Prophet ﷺ said, "No, if you take it for your needs what is just and reasonable."

٦٦٤١ - **حدَّثَنا** يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يونسَ، عَنِ ابْنِ شِهابٍ: حدَّثَني عُرْوَةُ بْنُ الزُّبَيْرِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنَّ هِنْدَ بِنْتَ عُتْبَةَ بْنِ رَبيعَةَ قالَتْ: يا رَسولَ اللهِ، ما كانَ مِمَّا عَلى ظَهْرِ الأرْضِ أهْلُ أخْباءٍ أوْ خِباءٍ أحَبَّ إلَيَّ مِنْ أنْ يَذِلُّوا مِنْ أهْلِ أخْبائِكَ أوْ خِبائِكَ - شَكَّ يَحْيى - ثُمَّ ما أصْبَحَ اليَوْمَ أهْلُ أخْباءٍ أوْ خِباءٍ أحَبَّ إلَيَّ مِنْ أنْ يَعِزُّوا مِنْ أهْلِ أخْبائِكَ أوْ خِبائِكَ. قالَ رَسُولُ اللهِ ﷺ: «وأيْضاً والذي نَفْسُ مُحَمَّدٍ بيَده». قالَتْ: يا رَسُولَ اللهِ، إنَّ أبا سُفيانَ رَجُلٌ مِسِّيكٌ. فَهلْ

عَلَيَّ حَرَجٌ أنْ أُطْعِمَ مِنَ الَّذِي لَهُ؟ قَالَ: «لا، إلَّا بِالمَعْرُوفِ». [راجع: ٢٢١١]

٦٦٤٢ - حدَّثَنا أحْمَدُ بْنُ عُثمانَ: حدَّثَنا شُرَيْحُ بْنُ مَسْلَمَةَ: حدَّثَنا إبراهِيمُ بْنُ يوسُفَ، عَنْ أبيهِ، عَنْ أبي إسحاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمونٍ قالَ: حدَّثَني عَبْدُ اللهِ بْنُ مَسْعودٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنما رَسولُ اللهِ ﷺ مُضيفٌ ظَهْرَهُ إلى قُبَّةٍ مِنْ أدَمٍ يَمانٍ إذ قالَ لأصْحابِهِ: «أتَرْضَوْنَ أنْ تَكونوا رُبُعَ أهْلِ الجنَّةِ؟» قالوا: بَلَى، قالَ: «أفَلَمْ تَرْضَوْا أنْ تَكونوا ثُلُثَ أهْلِ الجنَّةِ؟» قالوا: بَلَى، قالَ: «فَوالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إنِّي لأَرْجُو أنْ تَكونُوا نِصْفَ أهْلِ الجنَّةِ». [راجع: ٦٥٢٨]

6642. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting, reclining his back against a Yemenite leather tent, he said to his Companions, "Will you be pleased to be one-fourth of the people of Paradise?" They said, "Yes." He said, "Won't you be pleased to be one-third of the people of Paradise?" They said, "Yes." He said, "By Him in Whose Hand Muḥammad's soul is, I hope that you will be half of the people of Paradise."

٦٦٤٣ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: أنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرأُ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾ يُرَدِّدُها، فَلَمَّا أصْبَحَ جاءَ إلى رسولِ اللهِ ﷺ فَذَكَرَ ذلكَ لَهُ، وكأنَّ الرَّجُلَ يَتَقالُّها. فَقالَ رَسولُ اللهِ ﷺ: «والَّذِي نَفْسِي بِيَدِهِ إنَّها لَتَعْدِلُ ثُلُثَ القُرآنِ». [راجع: ٥٠١٣]

6643. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man heard another man reciting: *Sūrat Al-Ikhlāṣ* (The Purity) "Say (O Muḥammad ﷺ): 'He is Allāh, (the) One." (V.112:1) And he was repeating it. The next morning he came to Allāh's Messenger ﷺ and mentioned the whole story to him as if he regarded the recitation of that *Sūrah* as insufficient. On that, Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is! That (*Sūrah*) equals one-third of the Qur'ān."

٦٦٤٤ - حدَّثَنا إسحاقُ: أخْبَرَنا حَبَّانُ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ:

6644. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Perform the bowing and the prostration properly (with

حدَّثنا أنَسُ ابْنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ النَّبِيَّ ﷺ يقولُ: «أتِمُّوا الرُّكوعَ والسُّجودَ، فوالَّذي نَفْسي بِيَدِهِ إنِّي لأَراكُمْ مِنْ بَعْدِ ظَهْري إذا ما رَكَعْتُمْ وإذا ما سجَدتُمْ». [راجع: ٤١٩]

peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate."

٦٦٤٥ - حدَّثنا إسحاقُ: حدَّثنا وَهْبُ بْنُ جَريرٍ: حَدَّثنا شُعْبَةُ، عَنْ هِشامِ بْنِ زَيْدٍ، عَنْ أنَسِ بْنِ مالكٍ: أنَّ امرَأةً مِنَ الأنْصارِ أتَتِ النَّبِيَّ ﷺ مَعَها أوْلادُها فقالَ النَّبِيُّ ﷺ: «والَّذي نَفْسي بيَدِهِ إنَّكُمْ لأحَبُّ النَّاسِ إليَّ». قالَها ثَلاثَ مِرارٍ. [راجع: ٣٧٨٦]

6645. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: An *Anṣārī* woman came to the Prophet ﷺ in the company of her children, and the Prophet ﷺ said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice.

(٤) بابٌ: لا تَحْلِفوا بآبائِكُمْ

(4) CHAPTER. "Do not swear by your fathers."

٦٦٤٦ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسولَ اللهِ ﷺ أدْرَكَ عُمَرَ بْنَ الخَطَّابِ وَهُوَ يَسيرُ في رَكْبٍ يَحْلِفُ بأبيهِ فَقالَ: «ألا إنَّ اللهَ يَنهاكُمْ أنْ تَحْلِفوا بآبائِكُمْ، مَنْ كانَ حالفاً فَلْيَحْلِفْ باللهِ أوْ لِيَصْمُتْ». [راجع: ٢٦٧٩]

6646. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ met 'Umar bin Al-Khaṭṭāb while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet ﷺ said, "Verily! Allāh forbids you to swear by your fathers, so whoever has to take an oath, he should take the oath by the Name of Allāh or keep quiet."

٦٦٤٧ - حدَّثنا سَعيدُ بْنُ عُفَيْرٍ: حدَّثَنا ابْنُ وهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ قالَ: قالَ سالمٌ: قالَ ابْنُ عُمَرَ: سَمِعْتُ عُمَرَ يَقولُ: قالَ لي

6647. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard 'Umar saying, "Allāh's Messenger ﷺ said to me, 'Allāh forbids you to swear by your fathers.'" 'Umar said, "By Allāh! Since I heard that from the Prophet ﷺ, I have not taken such an oath, neither intentionally, nor

by reporting the oath of someone else."

رَسولُ اللهِ ﷺ: «إنَّ اللهَ يَنهاكُمْ أنْ تَحْلفوا بآبائكُمْ»، قالَ عُمَرُ: فواللهِ ما حَلَفْتُ بِها مُنْذُ سَمِعْتُ النَّبيَّ ﷺ ذاكِراً ولا آثِراً.

قالَ مُجاهِدٌ: ﴿أَوْ أَثَـٰرَةٍ مِّنْ عِلْمٍ﴾ [الأحقاف: ٤]، يَأْثُرُ عِلْماً.

تابَعَهُ عُقَيْلٌ والزُّبَيْديُّ وإسحاقُ الكَلْبيُّ عَنِ الزُّهْريِّ.

وقالَ ابْنُ عُيَيْنَةَ ومَعْمَرٌ، عَنِ الزُّهْريِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ: سَمِعَ النَّبيُّ ﷺ عُمَرَ.

6648. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not swear by your fathers."

٦٦٤٨ - **حدَّثَنا** موسَى بْنُ إسماعيلَ: حدَّثَنا عَبْدُ العَزيزِ بْنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابْنُ دينارٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنهُما يَقولُ: قالَ رَسولُ اللهِ ﷺ: «لا تَحْلفوا بِآبائِكُمْ». [راجع: ٢٦٧٩]

6649. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarm and *Al-Ash'ariyūn.* Once we were with Abū Mūsa Al-Ash'arī, and then a meal containing chicken was brought to Abū Mūsa, and there was present, a man from the tribe of Taimillāh who was of red complexion as if he were from non-Arab freed slaves. Abū Mūsa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abū Mūsa said, "Get up, I will narrate to you something about that. Once a group of the *Ash'ariyūn* and I went to Allāh's Messenger ﷺ and asked him to provide us with mounts; he said, 'By Allāh, I will never give you any mounts, nor

٦٦٤٩ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، والقاسِمِ التَّميْميِّ، عَنْ زَهْدَمٍ قالَ: كانَ بَيْنَ هٰذا الحَيِّ مِنْ جَرْمٍ وبَيْنَ الأشْعَرِيِّينَ وُدٌّ وإخاءٌ، فَكُنَّا عِنْدَ أبي موسَى الأشْعَرِيِّ، فَقُرِّبَ إلَيْهِ طَعامٌ فيهِ لَحمُ دَجاجٍ، وعِنْدَهُ رَجُلٌ مِنْ بَني تَيْمِ اللهِ أحْمَرُ كأنَّه مِنَ المَوالي، فَدَعاهُ إلى الطَّعامِ، فقالَ: إنِّي رَأيْتُهُ يَأكُلُ شَيئاً فَقَذِرْتُهُ فَحَلَفْتُ أنْ لا آكُلَهُ، فقالَ: قُمْ فَلأُحَدِّثَنَّكَ عَنْ ذاكَ:

do I have anything to mount you on.' Then a few camels of war booty were brought to Allāh's Messenger ﷺ, and he asked about us, saying, 'Where are the *Ash'ariyūn*?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allāh's Messenger ﷺ had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allāh's Messenger ﷺ had forgotten his oath? By Allāh, we will never succeed.' So we went back to him and said to him, 'We came to you to ask for mounts, and you took an oath that you would not give us any mounts, and that you had nothing to mount us on.' On that he (ﷺ) said, 'I did not provide you with mounts, but Allāh did. By Allāh, if I take an oath to do something, and then (later) find something else better than it, I do that which is better and make expiation for the the oath.'"

إنّي أتَيْتُ رَسولَ اللهِ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ نَسْتَحْمِلُهُ، فقالَ: «واللهِ لا أحْمِلُكُمْ وما عِنْدِي ما أحْمِلُكُمْ عَلَيْهِ»، فَأُتِيَ رَسولُ اللهِ ﷺ بِنَهْبِ إبِلٍ فَسَأَلَ عَنَّا فَقالَ: «أيْنَ النَّفَرُ الأشْعَرِيُّونَ؟» فَأمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، فَلَمَّا انْطَلَقْنا قُلْنا: ما صَنَعْنا؟ حَلَفَ رَسُولُ اللهِ ﷺ لا يَحْمِلُنا وما عِنْدَهُ ما يَحْمِلُنا ثُمَّ حَمَلَنا؟ تَغَفَّلْنا رَسولَ اللهِ ﷺ يَمينَهُ؟ واللهِ لا نُفْلِحُ أبَداً. فَرَجَعْنا إلَيْهِ فَقُلْنا لَهُ: إنَّا أتَيْناكَ لِتَحْمِلَنا فَحَلَفْتَ أن لا تَحْمِلَنا وما عِنْدَكَ ما تَحْمِلُنا، فقالَ: «إنّي لَسْتُ أنا حَمَلْتُكُمْ، ولكِنَّ اللهَ حَمَلَكُمْ، واللهِ لا أحْلِفُ عَلى يَمينٍ فَأرَى غَيرَها خَيراً مِنها إلَّا أتَيْتُ الَّذي هُوَ خَيرٌ وتَحَلَّلْتُها». [راجع: ٣١٣٣]

(5) CHAPTER. One should not swear by Al-Lāt and Al-'Uzza (idols which used to be worshipped in the Pre-Islāmic Period of Ignorance in Ḥijāz) or by any kind of false deities.

(٥) بابٌ: لا يُحْلَفُ باللَّاتِ والعُزَّى، ولا بالطَّواغيتِ

6650. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "Whoever swears saying in his oath, 'By Al-Lāt and Al-'Uzza,' should say, *Lā ilāha illallāh* (none has the right to be worshipped but Allāh); and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity."

٦٦٥٠ - حدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بْنُ يُوسُفَ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ حَلَفَ فَقالَ في حَلِفِهِ: باللَّاتِ والعُزَّى، فَلْيَقُلْ: لا إلٰهَ إلَّا

اللهُ. ومَنْ قالَ لِصاحِبِه: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ». [راجع: ٤٨٦٠]

(٦) بابٌ مَنْ حَلَفَ عَلى الشَّيْءِ وإنْ لَمْ يُحَلَّفْ

(6) CHAPTER. The one who gives an oath regarding something although he has not been asked to give an oath.

٦٦٥١ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ اصْطَنَعَ خاتَماً مِنْ ذَهَبٍ، وَكانَ يَلْبَسُهُ، فَجَعَلَ فَصَّهُ في باطِنِ كَفِّهِ، فَصَنَعَ النَّاسُ خَواتِيمَ، ثُمَّ إنَّهُ جَلَسَ عَلى المِنْبَرِ فَنَزَعَهُ فَقالَ: «إنِّي كُنْتُ ألبَسُ هٰذا الخاتَمَ وأجْعَلُ فَصَّهُ مِنْ داخِلٍ، فَرَمَى بِهِ ثُمَّ قالَ: واللهِ لا ألبَسُهُ أبَداً». فَنَبَذَ النَّاسُ خَواتِيمَهُمْ. [راجع: ٥٨٦٥]

6651. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ had a gold ring made for himself (with a stone in it), and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet ﷺ sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allāh, I will never wear it." Therefore all the people threw away their rings as well.

(٧) بابٌ مَنْ حَلَفَ بِمِلَّةٍ سِوَى مِلَّةِ الإسْلامِ،

(7) CHAPTER. Whoever swears by a religion other than Islām.

وقالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ باللَّاتِ والعُزَّى فَلْيَقُلْ: لا إلٰهَ إلَّا اللهُ». ولَمْ يَنْسُبْهُ إلى الكُفْرِ.

The Prophet ﷺ said, "Whoever swears by Al-Lāt and Al-'Uzza should say, *'Lā ilāha illallāh'* (none has the right to be worshipped but Allāh). " The Prophet ﷺ did not label him as a disbeliever.

٦٦٥٢ - حدَّثَنا مُعَلَّى بْنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ ثابِتِ بْنِ الضَّحَّاكِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِغَيْرِ مِلَّةِ الإسْلامِ فَهُوَ كما قالَ. ومَنْ قَتَلَ نَفْسَهُ بِشَيءٍ عُذِّبَ بِهِ في نارِ جَهَنَّمَ، ولَعْنُ المُؤْمِنِ كَقَتْلِهِ، ومَنْ رَمَى مُؤْمِناً بِكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

6652. Narrated Thābit bin Aḍ-Ḍaḥḥāk: The Prophet ﷺ said, "Whoever swears by a religion other than Islām, is as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."

(8) CHAPTER. One should not say: "Whatever Allāh will and whatever you will (will exist)." And can one say: "I am (alright) with Allāh's Help, and then with your help."

(٨) **بابٌ**: لا يَقولُ: ما شاءَ اللهُ وشِئْتَ، وهَلْ يَقولُ: أنَا باللهِ ثُمَّ بِكَ؟

6653. Narrated Abū Hurairah that he heard the Prophet ﷺ saying, "Allāh decided to test three Israēlī persons. So, He sent an angel who came first to the leper and said, '(I am a traveller) who has run short of all means of living, and I have nobody to help me except Allāh, and then with your help.'" Abū Hurairah then mentioned the complete narration.

[See Vol. 4, *Ḥadīth* No. 3464 for details.]

٦٦٥٣ - وقالَ عَمْرُو بْنُ عاصِم: حدَّثَنا هَمَّامٌ: حدَّثَنا إسحاقُ بْنُ عَبْدِ اللهِ بنِ أبي طلحةَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ أبي عَمْرَةَ أنَّ أبا هُرَيْرَةَ حدَّثَهُ: أنَّهُ سَمِعَ النَّبيَّ ﷺ يَقولُ: «إنَّ ثَلاثَةً في بَني إسرائيلَ أرادَ اللهُ أنْ يَبْتَلِيَهُمْ، فَبَعَثَ مَلَكاً فَأتَى الأبْرَصَ، فَقالَ: تَقَطَّعَتْ بيَ الحِبالُ فَلا بَلاغَ لي إلَّا باللهِ ثُمَّ بِكَ»، فَذَكَرَ الحَديثَ.

[راجع: ٣٤٦٤]

(9) CHAPTER. The Statement of Allāh تَعالى: "They swear by Allāh their strongest oaths that..." (V.24:53)

And Ibn 'Abbās رَضِيَ اللهُ عَنْهما said: 'Abū Bakr said, "By Allāh! O Allāh's Messenger, you shall tell me of my error regarding the interpretation of the dream." On that the Prophet ﷺ said, "Do not take an oath."

(٩) **بابُ** قَوْلِ اللهِ تَعالى: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَـٰنِهِمْ﴾ [الأنعام: ١٠٩]،

وقالَ ابْنُ عَبّاسٍ: قالَ أبو بَكْرٍ: فَواللهِ يا رَسُولَ اللهِ لَتُحَدِّثَنِّي بالَّذي أخْطَأتُ في الرُّؤيا، قالَ: «لا تُقْسِمْ».

6654. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered us to help others to fulfil their oaths(1).

٦٦٥٤ - **حدَّثَنا** قَبيصَةُ: حدَّثَنا سُفيانُ، عَنْ أشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيد بْنِ مُقَرِّنٍ، عَنِ البَراءِ عَنِ النَّبيِّ ﷺ ح. وحدَّثَني مُحَمَّدُ بْنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ:

(1) (H. 6654) If what is requested, is not sinful to achieve.

أَمَرَنا النَّبِيُّ ﷺ بإِبْرَارِ المُقْسِمِ. [راجع: ١٢٣٩]

٦٦٥٥ - حدَّثنا حَفْصُ بْنُ عُمَرَ: حدَّثنا شُعْبَةُ: أخبرَنا عاصِمٌ الأحْوَلُ: سَمِعْتُ أبا عُثمانَ يُحَدِّثُ عَنْ أُسامَةَ: أنَّ ابْنَةً لِرَسولِ اللهِ ﷺ أرْسَلَتْ إِلَيهِ ومَعَ رَسولِ اللهِ ﷺ أُسامَةُ وسَعْدٌ وَأَبِيْ أَوْ أُبَيٌّ: أَنَّ ابْني قد احْتُضِرَ فاشْهَدْنا، فَأرْسلَ يَقْرَأُ السَّلامَ ويَقولُ: «إنَّ للهِ ما أخَذَ وما أعْطَى، وكُلُّ شَيءٍ عِنْدَهُ مُسمًّى، فَلْتَصْبِرْ وتَحْتَسِبْ. فَأرْسلَتْ إلَيْهِ تُقْسِمُ عليهِ فَقامَ وقُمْنا مَعَهُ فَلَمَّا قَعَدَ رُفِعَ إليهِ فَأقْعَدَه في حَجْرِهِ ونَفْسُ الصَّبِيِّ تَقَعْقَعُ فَفاضَتْ عَيْنا رَسُولِ اللهِ ﷺ فَقالَ سَعْدٌ: ما هٰذا يا رَسولَ اللهِ؟ قالَ: «هٰذه رَحْمَةٌ يَضَعُها اللهُ في قُلوبِ مَنْ يَشاءُ مِنْ عِبادِهِ. وإنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ». [راجع: ١٢٨٤]

6655. Narrated Usāma رَضِيَ اللهُ عَنْهُ: Once a daughter of Allāh's Messenger ﷺ sent a message to Allāh's Messenger ﷺ while Usāma, Sa'd, and my father or Ubayy were (sitting there) with him. She said, (in the message); "My child is going to die, please come to us." Allāh's Messenger ﷺ returned the messenger and told him to convey his greetings to her, and say: "Whatever Allāh takes; is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world); so she should be patient and hope for Allāh's Reward." Then she again sent for him swearing that he should come, so the Prophet got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his chest. The eyes of Allāh's Messenger ﷺ started shedding tears. Sa'd said, "What is this, O Allāh's Messenger?" The Prophet ﷺ said, "This is the mercy which Allāh has lodged in the hearts of whomsoever He wants of His slaves. Verily Allāh is Merciful only to those of His slaves who are merciful (to others)."

٦٦٥٦ - حدَّثَنا إسماعِيلُ: حدَّثَني مالك، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسولَ اللهِ ﷺ قالَ: «لا يَموتُ لأحَدٍ مِنَ المُسْلمينَ ثَلاثَةٌ مِنَ الوَلَدِ تَمَسُّهُ النَّارُ إلَّا تَحِلَّةَ القَسَمِ». [راجع: ١٢٥١]

6656. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any Muslim who has lost three of his children will not be touched by the (Hell) Fire except that which will render Allāh's Oath fulfilled."[1]

(1) (H. 6656) Allāh's Oath alluded to here is the Qur'ānic Verse: "There is not one of you but will pass over it (Hell), this is with your Lord, a Decree which must be accomplished." (V.19:71)

6657. Narrated Ḥāritha bin Wahb رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Shall I tell you of the people of Paradise? They comprise every poor, humble person, and if he swears by Allāh to do something, Allāh will fulfil it; while the people of the Fire comprise every violent, cruel arrogant person."

٦٦٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنِي غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خالِدٍ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «أَلا أَدُلُّكُمْ عَلى أَهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ لَو أَقْسَمَ عَلى اللهِ لأَبَرَّهُ، وأَهْلِ النَّارِ كُلُّ جَوَّاظٍ عُتُلٍّ مُسْتَكْبِرٍ». [راجع: ٤٩١٨]

(10) CHAPTER. If one says: "I bear witness swearing by Allāh" or "I have borne witness swearing by Allāh."

(١٠) بابٌ: إذا قالَ: أَشْهَدُ باللهِ، أو شَهِدْتُ باللهِ

6658. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked, "Who are the best people?" He replied: "The people of my century (generation), and then those who will come after them, and then those who will come after the latter; after that there will come some people whose witness will precede their oaths and their oaths will precede their witness." Ibrāhīm (a subnarrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness by the Name of Allāh, or by the Covenant of Allāh'."

[See Vol. 3, *Hadith* Nos. 2651, 2652, 2653]

٦٦٥٨ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ إبراهيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قالَ: سُئِلَ النَّبِيُّ ﷺ أَيُّ النَّاسِ خَيْرٌ؟ قالَ: «قَرْنِي، ثُمَّ الذِينَ يَلونَهُمْ، ثُمَّ الذِينَ يَلونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهادَةُ أَحَدِهِمْ يَمِينَهُ، ويَمِينُهُ شَهادَتَهُ».

قالَ إبراهيمُ: وكانَ أَصحابُنا يَنْهَوْنا ونَحنُ غِلْمانٌ أنْ نَحْلِفَ بالشَّهادَةِ والعَهْدِ. [راجع: ٢٦٥٢]

(11) CHAPTER. (What is said regarding) the Covenant of Allāh عَزَّ وجَلَّ.

(١١) بابٌ عَهْدِ اللهِ عَزَّ وجَلَّ

6659. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allāh will be angry with him when he meets Him." Allāh then revealed in confirmation of the above statement:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and

٦٦٥٩ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ أَبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُليمانَ ومَنْصُورٍ، عَنْ أَبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ عَلى

their oaths…" (V.3:77)

يَمينٍ كاذِبَةٍ لِيَقْتَطِعَ بِها مالَ رَجُلٍ مُسْلِمٍ - أو قالَ: أخيهِ - لَقِيَ اللهَ وَهُوَ عَليهِ غَضْبانُ»، فأَنْزَلَ اللهُ تَصْديقَهُ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ﴾.
[راجع: ٢٣٥٦]

6660. Al-Ash'ath said, "This Verse (V.3:77) was revealed regarding me and a companion of mine when we had a dispute about a well."

٦٦٦٠ - قالَ سُليمانُ في حَديثِهِ: فَمَرَّ الأشْعَثُ بْنُ قَيْسٍ فقالَ: ما يُحَدِّثُكُم عَبْدُ اللهِ؟ قالوا لهُ فَقالَ الأشْعَثُ: نَزَلَتْ فيَّ وفي صاحِبٍ لي في بِئرٍ كانَتْ بَيْنَنا. [راجع: ٢٣٥٧]

(12) CHAPTER. To swear by Allāh's *'Izza* (Power and Honour), His Qualities, and His Speech.

(١٢) بابُ الحَلِفِ بِعِزَّةِ اللهِ وصِفاتِهِ وكَلامِهِ

And Ibn 'Abbās said that the Prophet ﷺ used to say, "I seek refuge with Your *'Izza*" (i.e., with Allāh's Power and Honour).

And Abū Hurairah said that the Prophet ﷺ said, "A man will remain between Paradise and Hell and will say, 'O Lord! Please turn my face away from the Fire; and by Your Power and Honour, I will not ask You for anything other than that.'"

And Abū Sa'īd said that the Prophet ﷺ said, "Allāh said, 'This and ten times as much are for you.'"

And (Prophet) Ayyūb said (to Allāh), "By Your Power and Honour I cannot dispense with Your Blessings."

وقالَ ابْنُ عَبَّاسٍ: كانَ النَّبِيُّ ﷺ يَقولُ: «أعوذُ بِعِزَّتِكَ». وقالَ أبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «يَبقى رَجُلٌ بَينَ الجنَّةِ والنَّارِ، فَيقولُ: يا رَبِّ اصْرِفْ وَجْهي عَنِ النَّارِ، لا وعِزَّتِكَ لا أسألُكَ غَيْرَها»، وقالَ أبو سَعيدٍ: «قالَ النَّبِيُّ ﷺ: قالَ اللهُ: لكَ ذٰلكَ وعَشَرَةُ أمْثالِهِ». وقالَ أيُّوبُ: «وعِزَّتِكَ لا غِنَى لِي عَنْ بَرَكَتِكَ».

6661. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The (Hell) Fire will keep on saying: 'Are there anymore (people to come)?' Till the Lord of power and honour (Allāh) will put His Foot over it and then it will say, *'Qaṭ! Qaṭ!* (Sufficient! Sufficient!) By Your Power and Honour.' And its various sides will come close to each other (i.e., it will contract)."

٦٦٦١ - **حدَّثَنا** آدَمُ: حدَّثَنا شَيْبانُ: حدَّثَنا قَتادَةُ، عَنْ أنَسِ بْنِ مالكٍ: قالَ النَّبِيُّ ﷺ: «لا تَزالُ جَهنَّمُ تَقولُ: هَلْ مِنْ مَزيدٍ؟ حَتَّى يَضَعَ رَبُّ العِزَّةِ فيها قَدَمَهُ فَتَقولُ: قَطْ قَطْ وعِزَّتِكَ. ويُزْوَى بَعضُها إلى

بَعضٍ». رَواهُ شُعْبَةُ عَنْ قَتادَةَ.
[راجع: ٤٨٤٨]

(13) CHAPTER. The saying of a person, *"La 'amrullāh* [By the Eternity of Allāh]."

(١٣) بابٌ قَوْلِ الرَّجُلِ: لَعَمْرُ اللهِ،
قالَ ابنُ عَباسٍ: ﴿لَعَمْرُكَ﴾ [الحجر: ٧٢]: لَعَيْشُكَ.

6662. Narrated Az-Zuhrī: I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh narrating from 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ the story about the liars who said what they said about her and how Allāh revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), "The Prophet ﷺ stood up, saying, 'Is there anyone who can relieve me from 'Abdullāh bin Ubaī?' On that, Usaid bin Ḥuḍair got up and said to Sa'd bin 'Ubāda, *La'amrullāhi* [By the Eternity (Ever-Living) of Allāh], we will kill him!'"

٦٦٦٢ - حدَّثَنا الأويْسِيُّ: حدَّثَنا إبراهِيمُ، عَنْ صالحٍ، عَنِ ابْنِ شِهابٍ ح. وحدَّثَنا حَجَّاجُ بنُ مِهالٍ: حدَّثَنا عَبْدُ اللهِ بْنُ عُمَرَ النُّمَيْرِيُّ: حدَّثَنا يُونُسُ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وسَعيدَ بْنَ المُسَيَّبِ وعَلقَمَةَ بْنَ وقّاصٍ وعُبَيْدَ اللهِ ابْنَ عَبْدِ اللهِ عَنْ حَديثِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ حينَ قالَ لها أهْلُ الإفْكِ ما قالوا فَبَرَّأها اللهُ، وكُلٌّ حدَّثَني طائِفَةً مِنَ الحَديثِ، فَقامَ النَّبِيُّ ﷺ فاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بنِ أُبيٍّ فَقامَ أُسَيْدُ بنُ حُضَيْرٍ فَقالَ لِسَعْدِ بنِ عُبادَةَ: لَعَمْرُ اللهِ لَنَقْتُلَنَّهُ.
[راجع: ٢٥٩٣]

(14) CHAPTER. (The Holy Verse): "Allāh will not call you to account for that which is unintentional in your oaths..." (V.2:225)

(١٤) بابٌ: ﴿لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ﴾ الآية [البقرة: ٢٢٥].

6663. Narrated 'Āishah رَضِيَ اللهُ عَنْها regarding:

"Allāh will not call you to account for that which is unintentional in your oaths..." (V.2:225) This Verse was revealed concerning such statements (oath formulas) as:

"No, by Allāh!" and "Yes, by Allāh!"

٦٦٦٣ - حدَّثَني مُحَمَّدُ بْنُ المُثَنَّى، حدَّثَنا يَحْيَى عَنْ هِشامٍ، قالَ أخْبرَني أبي عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ﴾ قالَ: قالَت: أُنْزِلَتْ في قَوْلِهِ: لا واللهِ، وبَلَى واللهِ. [راجع: ٤٦١٣]

(15) CHAPTER. If someone does something against his oath due to forgetfulness (should he make expiation)?

And the Statement of Allāh تعالى:

"And there is no sin on you concerning that in which you made a mistake..." (V.33:5)

And Allāh said:

"[Mūsa (Moses) said (to Khidr): Call me not to account for what I forgot..." (V.18:73)

(١٥) **بابٌ**: إذا حَنَثَ ناسِياً في الأيْمانِ،

وقَوْلِ اللهِ تَعالى: ﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ﴾ [الأحزاب: ٦٥] وقَالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ﴾ [الكهف: ٧٣].

6664. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh forgives my followers those (evil deeds) their ownselves may whisper or suggest to them as long as they do not act (on it) or speak."

٦٦٦٤ - حدَّثَنا خَلَّادُ بْنُ يَحْيَى: حدَّثَنا مِسْعَرٌ: حدَّثَنا قَتادَةُ: حدَّثَنا زُرارَةُ بْنُ أوْفَى، عَنْ أبي هُرَيْرَةَ يَرْفَعُهُ قالَ: «إنَّ اللهَ تَجاوَزَ لأُمَّتِي عَمَّا وَسْوَسَتْ أوْ حَدَّثَتْ بِهِ أنْفُسَها ما لَم تَعْمَلْ بِهِ أوْ تَكَلَّمْ». [راجع: ٢٥٢٨]

6665. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: While the Prophet ﷺ was delivering a *Khuṭba* (religious talk) on the day of *Naḥr* (i.e., 10th Dhul-Ḥijja; day of slaughtering the sacrifice), a man got up saying, "I thought, O Allāh's Messenger, such and such a thing was to be done before such and such a thing." Another man got up, saying, "O Allāh's Messenger! As regards these three (acts of *Ḥajj*),(1) I thought so-and-so." The Prophet ﷺ said, "Do (it now), and there is no harm, concerning all those matters on that day." And so, on that day whatever question he was asked, he said, "Do it, do it (now), and there is no harm therein." (See H. 83)

٦٦٦٥ - حدَّثَنا عُثمانُ بْنُ الهَيْثَمِ أو مُحَمَّدٌ عَنْهُ، عَنِ ابْنِ جُرَيْجٍ قالَ: سَمِعْتُ ابْنَ شِهابٍ يَقولُ: حدَّثَنِي عِيسَى بْنُ طَلْحَةَ: أنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ العاصِ حَدَّثَهُ: أنَّ النَّبِيَّ ﷺ بَيْنما هُوَ يَخْطُبُ يَوْمَ النَّحْرِ إذْ قامَ إلَيْهِ رَجُلٌ فَقالَ: كُنْتُ أحْسِبُ يا رَسُولَ اللهِ كَذا وكَذا قَبْلَ كَذا وكَذا. ثُمَّ قامَ آخَرُ فَقالَ: يا رَسُولَ اللهِ، كُنْتُ أحْسِبُ كَذا وكَذا لِهؤلاءِ الثَّلاثِ. فَقالَ النَّبِيُّ ﷺ: «افْعَلْ ولا حَرَجَ» لَهُنَّ كُلِّهِنَّ يَوْمَئِذٍ. فَما سُئِلَ

(1) (H. 6665) (A) i.e., *Ramy* (throwing pebbles) at the *Jamra* (B) Slaughtering of the *Hady* (animal) and (C) Shaving of the head. (See Book of *Ḥajj*, Volume 2.)

يَوْمَئِذٍ عَنْ شَيءٍ إلَّا قالَ: «افْعَلِ افْعَلْ ولا حَرَجَ». [راجع: ٨٣]

٦٦٦٦ - حدَّثَنَا أحْمَدُ بْنُ يُونُسَ: حدَّثَنا أبو بَكْرٍ، عَنْ عَبْدِ العَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهما قالَ: قالَ رَجُلٌ للنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «لا حَرَجَ». قالَ آخَرُ: حَلَقْتُ قَبْلَ أنْ أذْبَحَ، قالَ: «لا حَرَجَ». قالَ آخَرُ: ذَبَحْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «لا حَرَجَ». [راجع: ٨٤]

6666. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man said to the Prophet ﷺ (while he was delivering a *Khuṭba* (religious talk) on the day of *Naḥr*), "I have performed the *Ṭawāf* round the Ka'bah (*Ṭawaf-al-Ifaḍa*) before the *Ramy* (throwing pebbles) at the *Jamra*." The Prophet ﷺ said, "There is no harm (therein)." Another man said, "I had my head shaved before slaughtering (the sacrifice)." The Prophet ﷺ said, "There is no harm." A third said, "I have slaughtered (the sacrifice) before the *Ramy* at the *Jamra*." The Prophet ﷺ said, "There is no harm."

٦٦٦٧ - حدَّثَنِي إسحاقُ بْنُ مَنْصورٍ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ سَعيدِ بْنِ أبي سَعيدٍ، عَنْ أبي هُرَيْرَةَ: أنَّ رَجُلاً دَخَلَ المَسْجِدَ يُصلِّي ورَسُولُ اللهِ ﷺ في ناحِيَةِ المَسْجِدِ، فَجاءَ فَسلَّمَ عَلَيْهِ، فَقالَ لَهُ: «ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ سَلَّمَ، فَقالَ: «وعَلَيْكَ، ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ». قالَ في الثالِثَةِ: فأعْلِمْنِي، قالَ: «إذا قُمْتَ إلى الصَّلاةِ فأسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ القِبْلَةَ فَكَبِّرْ واقْرَأْ بِما تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حتَّى تَطْمَئِنَّ راكِعاً، ثُمَّ ارْفَعْ رَأْسَكَ حتَّى تَعْتَدِلَ قائِماً، ثُمَّ اسجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ

6667. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man entered the mosque and started offering *Ṣalāt* (prayer) while Allāh's Messenger ﷺ was sitting somewhere in the mosque. Then (after finishing the *Ṣalāt*) the man came to the Prophet ﷺ and greeted him. The Prophet ﷺ said to him, "Go back and offer *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." The man went back, and having offered *Ṣalāt* (prayer), he came and greeted the Prophet ﷺ. The Prophet ﷺ after returning his greetings said, "Go back and offer *Ṣalāt* (prayer), for you did not offer *Ṣalāt* (prayer)." On the third time the man said, "(O Allāh's Messenger!) Teach me [how to offer *Ṣalāt* (prayer)]." The Prophet ﷺ said, "When you get up for the *Ṣalāt* (prayer), perform the ablution properly and then face the *Qiblah* and say *Takbīr (Allāhu Akbar)*, and then recite of what you know of the Qur'ān, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration,

and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your *Ṣalāt* (prayer)."

وتَطْمَئِنَّ جالِساً، ثُمَّ اسجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قائماً، ثُمَّ افْعَلْ ذلكَ في صَلاتِكَ كُلِّها». [راجع: ٧٥٧]

6668. Narrated 'Āishah رَضِيَ اللهُ عَنها: When *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] were defeated during the (first stage) of the battle of Uḥud, Satan shouted, "O Allāh's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own rear files. Ḥudhaifa bin Al-Yamān looked and on seeing his father he shouted, "My father! My father!" By Allāh! The people did not stop till they killed his father. Ḥudhaifa then said, "May Allāh forgive you." 'Urwa (the subnarrator) added, "Ḥudhaifa continued asking Allāh's forgiveness for the killers of his father till he met Allāh (till he died)."

٦٦٦٨ - حدَّثنا فَرْوَةُ بْنُ أبي المَغْراءِ: حدَّثنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: هُزِمَ المُشْرِكونَ يَوْمَ أُحُدٍ هَزِيمَةً تُعْرَفُ فِيهِمْ. فَصَرَخَ إبْليسُ: أيْ عِبادَ اللهِ، أُخْراكُمْ. فَرَجَعَتْ أولاهُمْ فاجْتَلَدَتْ هِيَ وأُخْراهُمْ. فَنَظَرَ حُذَيْفَةُ بْنُ اليمانِ فإذا هُوَ بأبيهِ، فَقالَ: أبي أبي. قالَتْ: فَواللهِ ما انحَجَزُوا حَتَّى قَتَلوهُ. فَقالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ. قالَ عُرْوَةُ: فَوَاللهِ ما زالَتْ في حُذَيْفَةَ مِنها بَقِيَّةٌ حَتَّى لَقِيَ اللهَ. [راجع: ٣٢٩٠]

6669. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody eats something forgetfully while he is observing *Ṣaum* (fasting), then he should complete his *Ṣaum*, for Allāh has made him to eat and drink."(1)

٦٦٦٩ - حدَّثني يُوسُفُ بْنُ مُوسَى: حدَّثنا أبو أُسامَةَ: حدَّثَني عَوْفٌ، عَنْ خِلاسٍ ومُحَمَّدٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أكَلَ ناسِياً وهُوَ صائِمٌ فَلْيُتِمَّ صَوْمَهُ فإنَّما أطْعَمَهُ اللهُ وسَقاهُ».

[راجع: ١٩٣٣]

6670. Narrated 'Abdullāh bin Buḥaina رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ led us in *Ṣalāt* (prayer), and after finishing the first two *Rak'a*, got up (instead of sitting for *At-Tahiyyāt*) and then carried on with the *Ṣalāt*

٦٦٧٠ - حدَّثنا آدَمُ بْنُ أبي إيَاسٍ: حدَّثنا ابْنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ

(1) (H. 6669) His fast is valid although he has eaten or drunk something forgetfully.

(prayer). When he had finished his *Ṣalāt* (prayer), the people were waiting for him to say *Taslīm*, but before saying *Taslīm*, he said *Takbīr* and prostrated; then he raised his head, and again said *Takbīr (Allahu Akbar)*, and prostrated (i.e. the two prostrations of *Sahw*) and then raised his head and finished his *Ṣalāt* with *Taslīm*.[1]

بْنِ بُحَيْنَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ فَقَامَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ قَبْلَ أَنْ يَجْلِسَ، فَمَضَى فِي صَلاتِهِ، فَلَمَّا قَضَى صَلاتَهُ انْتَظَرَ النَّاسُ تَسْلِيمَهُ فَكَبَّرَ وسجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ وسجَدَ، ثُمَّ رَفَعَ رَأْسَهُ وسَلَّمَ. [راجع: ٨٢٩]

6671. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ that Allāh's Prophet ﷺ led them in the *Ẓuhr Ṣalāt* (prayer) and he offered either more or less *Rak'a*, and it was said to him, "O Allāh's Messenger! Has the *Ṣalāt* (prayer) been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have offered so many *Rak'a*." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has offered more or less (*Rak'a*) in which case he should seek to follow what is right.[2] And then complete the rest [of the *Ṣalāt* (prayer)] and perform two extra prostrations."

٦٦٧١ - **حدَّثني** إسحاقُ بْنُ إبراهيمَ: سَمِعَ عَبْدَ العَزيزِ بْنَ عَبْدِ الصَّمَدِ: حدَّثَنا مَنْصُورٌ، عَنْ إبراهيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعودٍ رَضِيَ اللهُ عَنْهُ: أَنَّ نَبِيَّ اللهِ ﷺ صَلَّى بِهِمْ صَلاةَ الظُّهْرِ فَزادَ أَوْ نَقَصَ مِنها - قالَ مَنْصورٌ: لا أَدْرِي إبراهِيمُ وَهِمَ أَمْ عَلْقَمَةُ - قالَ: قِيلَ: يا رَسولَ اللهِ، أَقَصُرَتِ الصَّلاةُ أَمْ نَسِيتَ؟ قالَ: «وما ذاكَ؟» قالوا: صَلَّيْتَ كَذا وكَذا، قالَ: فَسَجَدَ بِهِمْ سَجْدَتَيْنِ، ثُمَّ قالَ: «هاتانِ السَّجْدَتانِ لِمَنْ لا يَدْرِي، زادَ في صَلاتِهِ أَمْ نَقَصَ فَيَتَحَرَّى الصَّوابَ فَيُتِمُّ ما بَقِيَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ». [راجع: ٤٠١]

6672. Narrated Ubayy bin Ka'b that he heard Allāh's Messenger ﷺ saying, "[Prophet Mūsa (Moses)] said, 'Call me not to account for what I forget, and be not hard upon me for my affair (with you).' (V.18:73) The first excuse of Mūsa was his forgetfulness."

٦٦٧٢ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفيانُ: حدَّثَنا عَمْرُو بْنُ دينارٍ: حَدَّثَني سَعيدُ بْنُ جُبَيْرٍ قالَ: قُلْتُ لابْنِ عَبَّاسٍ فَقالَ: حدَّثَنا أُبَيُّ بْنُ

(1) (H. 6670) The Prophet ﷺ performed two prostrations of *Sahw* (forgetfulness).
(2) (H. 6671) i.e., he should assume that he has performed the least number of *Rak'a* that may occur to his mind out of uncertainty.

كَعْبٍ أَنَّهُ سَمِعَ رَسولَ اللهِ ﷺ يَقُولُ ﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾﴾ قالَ: «كانَتِ الأُولَى مِنْ مُوسَى نِسياناً». [راجع: ٧٤]

٦٦٧٣ - قالَ أبو عَبْدِ اللهِ: كَتَبَ إليَّ مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا مُعاذُ بْنُ مُعاذٍ: حدَّثَنا ابْنُ عَوْنٍ، عَنِ الشَّعْبيِّ قالَ: قالَ البَرَاءُ بْنُ عازِبٍ وكانَ عِنْدَهُمْ ضَيْفٌ لهُمْ فَأَمَرَ أَهْلَهُ أَنْ يَذْبَحوا قَبْلَ أَنْ يَرْجِعَ لِيَأْكُلَ ضَيْفُهُمْ، فَذَبَحوا قَبْلَ الصَّلاةِ فَذَكَرُوا ذلكَ للنَّبيِّ ﷺ فَأَمَرَهُ أَنْ يُعيدَ الذَّبْحَ، فَقالَ: يا رَسولَ اللهِ، عِنْدِي عَناقٌ جَذَعٌ، عَناقُ لَبنٍ هِيَ خَيرٌ مِنْ شاتَيْ لَحمٍ.

وَكَانَ ابْنُ عَوْنٍ يَقِفُ في هٰذا المَكانِ عَنْ حَديثِ الشَّعْبيِّ ويُحدِّثُ عَنْ مُحَمَّدِ بْنِ سيرينَ بِمثلِ هٰذا الحَديثِ، ويَقِفُ في هٰذا المَكانِ ويَقولُ: لا أدْرِي أَبَلَغَتِ الرُّخْصَةُ غَيرَهُ أمْ لا؟

رَواهُ أَيُّوبُ، عَنِ ابْنِ سيرينَ، عَنْ أَنَسٍ عَنِ النَّبيِّ ﷺ. [راجع: ٩٥١]

6673. Narrated Al-Barā' bin 'Āzib that once he had a guest, so he told his family (on the day of *'Eīd-ul-Aḍḥā*) that they should slaughter the animal for sacrifice before he returned from the (*'Eīd*) *Ṣalāt* (prayer) in order that their guest could take his meal. So his family slaughtered (the animal) before the *Ṣalāt* (prayer). Then they mentioned that event to the Prophet ﷺ who ordered Al-Barā' to slaughter another sacrifice. Al-Bara' said to the Prophet ﷺ, "I have a young milch she-goat which is better than two sheep for slaughtering." [The subnarrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Barā, or if it was in general for all the Muslims."]

[See Vol. 2, *Ḥadīth* No. 983]

٦٦٧٤ - **حدَّثَنا** سُلَيْمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ قالَ: سَمِعْتُ جُنْدَباً قالَ: شَهِدْتُ النَّبيَّ ﷺ صَلَّى يَوْمَ عيدٍ، ثُمَّ خَطَبَ، ثُمَّ قالَ: «مَنْ ذَبَحَ فَلْيُبَدِّل

6674. Narrated Jundub: I witnessed the Prophet ﷺ offering the *'Eīd* prayer (and after finishing it) he delivered a *Khuṭba* and said, "Whoever has slaughtered his sacrifice [before the *Ṣalāt* (prayer)] should make up for it (i.e., slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by

مَكانَها، ومَنْ لمْ يَكنْ ذَبَحَ، فَلْيَذْبَحْ باسْمِ اللهِ». [راجع: ٩٨٥]

mentioning Allāh's Name over it."

(١٦) **بابُ** اليمينِ الغموسِ: ﴿وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا﴾ الآية [النحل: ٩٢]، ﴿دَخَلًا﴾: مَكْراً وخِيانَةً.

(16) CHAPTER. ***Al-Ghamūs*** **oath(1). And the Statement of Allāh تعالى:**
"And make not your oaths, a means of deception amongst yourselves, lest a foot may slip after being firmly planted..." (V.16:94)

'Dakhalan' means by a plot and dishonesty.

٦٦٧٥ - حدَّثَنا مُحمَّدُ بْنُ مُقاتِلٍ: أخْبرَنا النَّضْرُ: أخْبرَنا شُعْبَةُ: حدَّثَنا فِراسٌ الشَّعْبيُّ: عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبيِّ ﷺ قالَ: «الكَبائِرُ: الإشْراكُ باللهِ، وعُقوقُ الوَالِدَيْنِ، وقَتْلُ النَّفْسِ، واليمينُ الغَموسُ». [انظر: ٦٨٧٠، ٦٩٢٠]

6675. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: The Prophet ﷺ said, "The biggest sins are: To join others in worship with Allāh; to be undutiful to one's parents; to kill somebody unlawfully; and to take an *Al-Ghamūs* oath(1)."

(١٧) **بابُ** قَوْلِ اللهِ تعالى: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ﴾ [آل عمران: ٧٧]، وقَوْلِ الله تَعالَى: ﴿وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ﴾ [البقرة: ٢٢٤] وقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا﴾ [النحل: ٩٠] إلَى قَوْلِهِ ﴿وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا﴾ [النحل: ٩١]

(17) CHAPTER. The Statement of Allāh تعالى:
"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)
And also the Statement of Allāh تعالى:
"And make not Allāh's (Name) an excuse in your oaths..." (V.2:224)
And also the Statement of Allāh عزَّ وجلَّ:
"And purchase not a small gain at the cost of Allāh's Covenant. Verily! What is with Allāh is better for you if you did but know." (V.16:95)
And fulfil the Convenant of Allāh (*Bai'a*: pledge for Islām) when you have covenanted, and break not the oaths after you have

(1) (Ch. 16) *Al-Ghamūs* oath is the false oath taken by somebody intentionally to mislead and cheat people. Such an oath cannot be expiated, but the one who takes it will be dipped into the Hell-fire. Hence comes the term *'Al-Ghamūs'*, meaning, 'the dipping'.

confirmed them — and indeed you have appointed Allāh your surety…" (V.16:91)

٦٦٧٦ - حدَّثنا موسى بنُ إسماعيلَ: حدَّثنا أبو عَوانَةَ، عَنِ الأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلى يَمينِ صَبْرٍ يَقْتَطِعُ بِها مالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ»، فَأنزَلَ اللهُ تَصْديقَ ذلكَ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إلى آخِرِ الآيَةِ. [راجع: ٢٣٥٦]

6676. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If somebody is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh's Wrath when he will meet Him." And Allāh revealed in its confirmation:

"Verily, those who purchase a small gain at the cost of Allāh's Convenant and their oaths…" (V.3:77)

٦٦٧٧ - فَدَخَلَ الأشْعَثُ بْنُ قَيْسٍ فَقالَ: ما حَدَّثَكُمْ أبو عَبْدِ الرَّحْمٰنِ؟ فَقالوا: كَذا وكَذا، قالَ: فِيَّ أُنْزِلَتْ، كانَ لي بِئْرٌ في أرضِ ابْنِ عَمٍّ لي فَأتَيْتُ رَسولَ اللهِ ﷺ فَقالَ: «بَيِّنَتُكَ أو يَمينُهُ». فَقُلْتُ: إذاً يَحلِفُ عَلَيها يا رَسولَ اللهِ، فَقالَ رَسولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلى يَمينِ صَبْرٍ وهُوَ فيها فاجِرٌ يَقْتَطِعُ بِها مالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ يَوْمَ القِيامَةِ وهُوَ عَلَيْهِ غَضْبانُ». [راجع: ٢٣٥٧]

6677. (The subnarrator added:) Al-Ash'ath bin Qais entered saying, "What did Abū 'Abdur-Raḥmān narrated to you?" They said, "So-and-so." Al-Ash'ath said, "This Verse (V.3:77) was revealed in my connection. I had a well on the land of my cousin (and we had a dispute about it). I reported him to Allāh's Messenger ﷺ who said (to me), 'You should bring witnesses otherwise the oath of your opponent will render your claim invalid.' I said, 'Then he (my opponent) will take the oath, O Allāh's Messenger.' Allāh's Messenger ﷺ said, 'Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh's Wrath when he will meet Him on the Day of Resurrection.' " (See H. 2357)

(١٨) بابُ اليمينِ فيما لا يَملكُ، وفي المَعْصيَةِ، والغَضَبِ

(18) CHAPTER. To swear (to do or not to do) something which is not in one's power (to do or not); and to swear to do an act of disobedience or to take an oath in a state of anger.

6678. Narrated Abū Mūsa: My companions sent me to the Prophet ﷺ to ask him for some mounts. He said, "By Allāh! I will not mount you on anything!" When I met him, he was in an angry mood, but when I met him (again), he said, "Tell your companions that Allāh or Allāh's Messenger will provide you with mounts."

٦٦٧٨ - حَدَّثَنِي مُحَمَّدُ بْنُ العَلاءِ: حدَّثنا أبو أسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: أَرْسَلَنِي أصحابي إلى النَّبِيِّ ﷺ أَسْأَلُهُ الحُمْلانَ فَقالَ: «واللهِ لا أحمِلُكُمْ عَلى شَيءٍ». ووافَقْتُهُ وهُوَ غَضبانُ فَلَمَّا أَتَيْتُهُ قالَ: «انْطَلِقْ إلى أصحابِكَ فَقُلْ: إنَّ اللهَ أوْ إنَّ رَسولَ اللهِ ﷺ يَحمِلُكُمْ». [راجع: ٣١٣٣]

6679. Narrated Az-Zuhrī: I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh bin 'Uqba relating from 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ the narration of the people (i.e., the liars) who spread the slander against her and they said what they said, and how Allāh revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Āishah said), "Then Allāh revealed the ten Verses starting with:

'Verily! Those who brought forth the slander...' (V.24:11-21) All these Verses were in proof of my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Misṭaḥ some financial aid because of his relationship to him, said, 'By Allāh, I will never give anything to Misṭaḥ after what he has said about 'Āishah.'[1] Then Allāh revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen...' (V.24:22)

"On that, Abū Bakr said, 'Yes, by Allāh, I like that Allāh should forgive me.' And then resumed giving Misṭaḥ the aid he used to give

٦٦٧٩ - حَدَّثَنا عَبْدُ العَزيزِ: حدَّثَنا إبراهيمُ، عَنْ صالحٍ، عَنِ ابْنِ شِهابٍ ح.

وحدَّثَنا الحَجَّاجُ: حدَّثَنا عَبْدُ اللهِ بْنُ عُمَرَ النُّميريُّ: حدَّثَنا يُونُسُ بْنُ يَزيدَ الأيْلِيُّ قالَ: سَمِعْتُ الزُّهْرِيَّ، قالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ وسَعيدَ بْنَ المُسَيَّبِ وعَلْقَمَةَ بْنَ وَقَّاصٍ وعُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ عُقْبَةَ عَنْ حَديثِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ حينَ قالَ لَها أَهْلُ الإفْكِ ما قالوا، فَبَرَّأَها اللهُ مِمَّا قالوا، كُلٌّ حدَّثَني طائفَةً مِنَ الحَديثِ، فَأَنزَلَ اللهُ ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ﴾ العَشْرَ الآياتِ كُلَّها في بَراءَتي، فَقالَ أبو بَكرٍ الصِّدِّيقُ وكانَ يُنْفِقُ عَلى مِسْطَحٍ لِقَرابَتِهِ مِنْهُ: واللهِ لا أُنْفِقُ عَلى مِسْطَحٍ شَيْئاً أبَداً بَعْدَ الذي قالَ لِعائِشَةَ. فأنزَلَ اللهُ ﴿وَلَا

(1) (H. 6679) Misṭaḥ was one of those who spread false rumour about 'Āishah.

﴿يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِي ٱلْقُرْبَىٰ﴾ الآيَةَ. قالَ أبو بَكرٍ: بَلى واللهِ إنّي لَأُحِبُّ أن يَغْفِرَ اللهُ لي. فَرَجَعَ إلى مِسْطَحٍ النَّفَقَةَ الَّتي كانَ يُنْفِقُ عَليهِ، وقالَ: واللهِ لا أنزِعُها عَنْهُ أبَداً. [راجع: ٢٥٩٣]

him and said, 'By Allāh! I will never withhold it from him.' "

٦٦٨٠ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ: حدَّثَنا أيُّوبُ، عَنِ القاسِمِ، عَنْ زَهْدَمٍ، قالَ: كُنَّا عِنْدَ أبي مُوسَى الأشْعَرِيِّ فَقالَ: أتَيْتُ رَسولَ اللهِ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ، فَوافَقْتُهُ وهُوَ غَضْبانُ فاسْتَحْمَلْناهُ، فَحَلَفَ أنْ لا يَحْمِلَنا، ثُمَّ قالَ: «واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمينٍ فَأرَى غَيرَها خَيراً مِنها إلَّا أتَيْتُ الَّذي هُوَ خَيرٌ وتَحلَّلْتُها». [راجع: ٣١٣٣]

6680. Narrated Abū Mūsa Al-Ash'arī: I went along with some men from the *Ash'ariyūn* to Allāh's Messenger ﷺ and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, "By Allāh, If Allāh will, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath."

(١٩) بابٌ: إذا قالَ: واللهِ لا أتَكَلَّمُ اليَوْمَ، فَصلّى أو قَرأ أو سَبَّحَ أو كَبَّرَ أو حَمِدَ أو هَلَّلَ فَهُوَ عَلى نِيَّتِهِ،

(19) CHAPTER. If one says: "By Allāh! I will not speak today," and then offers *Ṣalāt* (prayer) or recites the Qur'ān or says, *Subḥān Allāh* or *Al-Ḥamdu lillāh* or *Lā ilāha illallāh*, he will be (judged by Allāh) according to his intentions.[1]

وقالَ النَّبِيُّ ﷺ: «أفْضَلُ الكَلامِ أرْبَعٌ: سُبْحانَ اللهِ، والحَمْدُ للهِ، ولا إلَهَ إلَّا اللهُ، واللهُ أكبَرُ». وقالَ أبو سُفْيانَ: كَتَبَ النَّبِيُّ ﷺ إلى هِرَقْلَ: ﴿تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ﴾

And the Prophet ﷺ said, "The best things to say are four (expressions) i.e., (A) *Subḥān Allāh*, (B) *Al-Ḥamdulillāh*, (C) *Lā ilāha illallāh* and (D) *Allāhu Akbar*[2].

And Abū Sufyān said, "The Prophet ﷺ wrote to Heraclius:

['O the people of the Scripture (Jews and

(1) (Ch. 19) i.e., whether he has intended by his oath not to speak absolutely or with the exclusion of *Ṣalāt* (prayers) and invocations.

(2) (Ch. 19) See the glossary.

Christians)!] Come to a word that is just between us and you that we worship none but Allāh...' " (V.3:64)

Mujāhid said: The word referred to above is the word of piety, i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

[آل عمران: ٦٤]، وقالَ مُجاهِدٌ: ﴿كَلِمَةَ ٱلتَّقْوَىٰ﴾ [الفتح: ٢٦]: لا إِلٰهَ إِلَّا اللهُ.

6681. Narrated Al-Musaiyyab: When the death of Abū Ṭālib approached, Allāh's Messenger ﷺ came to him and said, "Say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), a sentence with which I will be able to defend you before Allāh."

٦٦٨١ - حدَّثنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سَعيدُ بْنُ المُسَيَّبِ، عَنْ أبيهِ قالَ: لَمَّا حَضَرَتْ أبا طالِبٍ الوفاةُ جاءَهُ رَسولُ اللهِ ﷺ فَقالَ: «قُلْ: لا إلٰهَ إلَّا اللهُ، كَلِمَةً أُحاجُّ لكَ بها عِنْدَ اللهِ». [راجع: ١٣٦٠]

6682. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(There are) two expressions or utterances that are very easy for the tongue to say, and very heavy in the balance, and the most beloved to the Most Gracious (Allāh). (And they are): *Subḥān Allāhi wa bi-ḥamdihī; Subḥān Allāhil-'Aẓīm*."(1)

٦٦٨٢ - حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثنا مُحَمَّدُ بْنُ فُضَيْلٍ: حدَّثنا عُمارَةُ بْنُ القَعْقاعِ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «كَلِمَتانِ خَفيفَتانِ عَلَى اللِّسانِ ثَقيلَتانِ في الميزانِ، حَبيبَتانِ إلى الرَّحْمٰنِ: سُبْحانَ اللهِ وبِحَمْدِهِ، سُبْحانَ اللهِ العَظيمِ». [راجع: ٦٤٠٦]

6683. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said a sentence and I said another. He ﷺ said, "Whoever dies while he is setting up rivals along with Allāh (i.e., worshipping others along with Allāh) shall enter the (Hell) Fire." And I said the other: "Whoever dies while he is not setting up rivals along with Allāh (i.e., worshipping

٦٦٨٣ - حدَّثنا مُوسَى بْنُ إسماعيلَ: حدَّثنا عَبْدُ الواحد: حدَّثنا الأعْمَشُ، عَنْ شَقيقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ كَلِمَةً وقُلْتُ أُخرى، قالَ «مَنْ

(1) (H. 6682) "I deem Allāh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh the Most Great, above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever."

none except Allāh) shall enter Paradise."
[See Vol. 6, *Hadith* No. 4497]

مات يَجْعَلُ للهِ نِدّاً أُدْخِلَ النَّارَ». وقُلْتُ أُخْرَى: مَنْ ماتَ لا يَجْعَلُ للهِ نِدّاً أُدْخِلَ الجنَّةَ. [راجع: ١٢٣٨]

(20) CHAPTER. Whoever took an oath that he would not enter upon his wife for one month and that month was of twenty-nine days.

(٢٠) بابٌ مَنْ حَلَفَ أنْ لا يَدْخُلَ عَلى أهْلِهِ شَهراً. وكانَ الشَّهْرُ تِسْعاً وعِشْرينَ،

6684. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ took an oath for abstention from his wives (for one month), and during those days he had a dislocation (sprain) of his foot. He stayed in a *Mashrubah* (an upper room) for twenty-nine nights and then came down. Then the people said, "O Allāh's Messenger! You took an oath for abstention (from your wives) for one month." On that he said, "A (lunar) month can be of twenty-nine days."

٦٦٨٤ - حدَّثَنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا سُليمانُ بْنُ بِلالٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: آلَى رَسولُ اللهِ ﷺ مِنْ نسائِهِ وكانَتِ انْفَكَّتْ رِجْلُهُ فَأقامَ في مَشْرُبَةٍ تِسعاً وعِشرينَ لَيْلَةً ثُمَّ نَزَلَ فَقالوا: يا رسولَ اللهِ، آلَيْتَ شَهْراً، فَقالَ: «إنَّ الشَّهْرَ يَكونُ تِسعاً وعِشْرينَ». [راجع: ٣٧٨]

(21) CHAPTER. If somebody takes an oath not to drink *Nabidh* (infusion of dates) and then he drinks *Ṭilā* or *Sakar* or juice (syrup) then, in the opinion of some people, he is not regarded as having broken his oath, if, to him, such drinks are not regarded as *Nabidh*.

(٢١) بابٌ إذا حَلَفَ أنْ لا يَشْرَبَ نَبيذاً فَشَرِبَ طِلاءً أو سَكَراً أو عَصيراً لَمْ يَحنَثْ في قَوْلِ بَعْضِ النَّاسِ، ولَيْسَتْ هٰذِهِ بِأنْبِذَةٍ عِنْدَهُ

6685. Narrated Abū Ḥāzim: Sahl bin Sa'd said, "Abū Usaid, the Companion of the Prophet ﷺ got married, so he invited the Prophet ﷺ to his wedding banquet, and the bride herself served them." Sahl said to the people, "Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion."

٦٦٨٥ - حَدَّثَني عَليٌّ: سَمِعَ عَبْدَ العَزيزِ بْنَ أبي حازِمٍ: أخْبَرَني أبي، عَنْ سَهْلِ ابْنِ سَعْدٍ: أنّ أبا أُسيدٍ صاحِبَ النَّبيِّ ﷺ أعْرَسَ فَدَعا النَّبيَّ ﷺ لِعُرْسِهِ، فَكانَتِ العَروسُ خادِمَهُمْ. فَقالَ سَهْلٌ لِلقَومِ: هَلْ تَدْرُونَ ما سَقَتْهُ؟ قالَ: أنْقَعَتْ لَهُ تَمْراً في تَوْرٍ مِنَ اللَّيْلِ حَتَّى أصْبَحَ عَليهِ فَسَقَتْهُ إيَّاهُ. [راجع: ٥١٧٦]

6686. Narrated Sauda رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ : One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water-skin.

٦٦٨٦ - حَدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا إِسماعيلُ بْنُ أَبي خالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: ماتَتْ لَنا شاةٌ فَدَبَغْنا مَسْكَها ثُمَّ ما زِلنا نَنْبِذُ فيهِ حَتَّى صارَت شَنّاً.

(22) CHAPTER. If someone takes an oath that he will not eat *Udm* (cooked food-dish, meat, etc.) and then he eats dates with bread, (will his oath be regarded as dissolved)? And what sort of food is to be considered as *Udm* (cooked food-dish etc.)

(٢٢) بابٌ إذا حَلَفَ أنْ لا يَأْتَدِمَ فَأَكَلَ تَمْراً بِخُبزٍ وما يَكونُ مِنْهُ الأُدْمُ

6687. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The family of (the Prophet) Muḥammad ﷺ never ate wheat bread with cooked food-dish (meat, etc.) for three consecutive days to their fill, till he met Allāh (i.e., till the Prophet ﷺ died).

٦٦٨٧ - حَدَّثَنا مُحَمَّدُ بْنُ يوسُفَ: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبزِ بُرٍّ مأدومٍ ثَلاثَةَ أيامٍ حَتَّى لَحِقَ باللهِ. [راجع: ٥٤٢٣]

وقالَ ابْنُ كَثيرٍ: أَخْبَرَنا سُفيانُ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ، عَنْ أَبيهِ أَنَّهُ قالَ لِعائِشَةَ، بِهٰذا.

6688. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa said to Umm Sulaim, "I heard the voice of Allāh's Messenger ﷺ rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet ﷺ)?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of her and wrapped the bread with a part of it and sent me to Allāh's Messenger ﷺ. I went and found Allāh's Messenger ﷺ sitting in the mosque with some people. I stood up before him. Allāh's Messenger ﷺ said to me, "Has

٦٦٨٨ - حَدَّثَنا قُتَيْبَةُ عَنْ مالِكٍ، عَنْ إِسحاقَ بْنِ عَبْدِ اللهِ بْنِ أَبي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ قالَ: قالَ أبو طَلْحَةَ لأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صَوتَ رَسولِ اللهِ ﷺ ضَعيفاً أعرِفُ فيهِ الجوعَ، فَهلْ عِنْدَكِ مِنْ شَيءٍ؟ فَقالَتْ: نَعَمْ. فَأَخْرَجَتْ أَقْراصاً مِنْ شَعيرٍ ثُمَّ أخَذَت خِماراً لَها فَلَفَّتِ

Abū Ṭalḥa sent you?" I said, "Yes." Then Allāh's Messenger ﷺ said to those who were with him, "Get up and proceed." I went ahead of them (as their forerunner) and came to Abū Ṭalḥa and informed him about it. Abū Ṭalḥa said, "O Umm Sulaim! Allāh's Messenger ﷺ has come (with his Companions) and we have no food to feed them." Umm Sulaim said, "Allāh and His Messenger know better." So Abū Ṭalḥa went out (to receive them) till he met Allāh's Messenger ﷺ. Allāh's Messenger ﷺ came in company with Abū Ṭalḥa and they entered the house. Allāh's Messenger ﷺ said, "O Umm Sulaim! Bring whatever you have." So she brought that (barley) bread and Allāh's Messenger ﷺ ordered that bread to be broken into small pieces, and then Umm Sulaim poured over it some butter from a leather butter container, and then Allāh's Messenger ﷺ said what Allāh wanted him to say, (i.e., invoked Allāh to bless that food). Allāh's Messenger ﷺ then said, "Admit ten men." Abū Ṭalḥa admitted them and they ate to their fill and went out. He (ﷺ) again said, "Admit ten men." He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men."

الْخُبزَ بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إِلىٰ رَسولِ اللهِ ﷺ فَذَهَبْتُ فَوَجَدْتُ رَسولَ اللهِ ﷺ في المَسجِدِ ومَعَهُ النَّاسُ فَقُمْتُ عَلَيهِ. فَقالَ رَسولُ اللهِ ﷺ: «أَأَرْسَلَكَ أبو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ. فَقالَ رَسولُ اللهِ ﷺ لِمَنْ مَعَهُ: «قُوموا» فانْطَلَقوا، وانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أبا طَلْحَةَ فَأَخْبَرْتُهُ، فَقالَ أبو طَلْحَةَ: يا أُمَّ سُلَيْمٍ، قَدْ جاءَ رَسولُ اللهِ ﷺ، ولَيسَ عِنْدَنا مِنَ الطَّعامِ ما نُطْعِمُهُمْ. فَقالَتْ: اللهُ ورَسولُهُ أَعْلَمُ، فانْطَلَقَ أبو طَلْحَةَ حَتَّى لَقِيَ رَسولَ اللهِ ﷺ فأَقْبَلَ رَسُولُ اللهِ ﷺ وأبو طَلْحَةَ مَعَهُ حَتَّى دَخَلا، فَقالَ رَسولُ اللهِ ﷺ: «هَلُمِّي يا أُمَّ سُلَيْمٍ ما عِنْدَكِ»، فَأَتَتْ بِذلكَ الخُبزِ، قالَ: فَأَمَرَ رَسولُ اللهِ ﷺ بِذلكَ الخُبزِ فَفُتَّ وعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً لَها فَأَدَمَتْهُ. ثُمَّ قالَ فيهِ رَسولُ اللهِ ﷺ ما شاءَ اللهُ أَنْ يَقولَ. ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ فَأَكَلوا حَتَّى شَبِعوا ثُمَّ خَرَجوا، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ فَأَكَلَ القَوْمُ كُلُّهُمْ وشَبِعُوا، والقَوْمُ سَبْعونَ أو ثَمانونَ رَجُلاً.

(23) CHAPTER. The intention in taking oaths.

(٢٣) بابُ النِّيَّةِ في الأَيمانِ

6689. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ

٦٦٨٩ - حَدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ:

saying, "The (reward of) deeds depend upon the intentions; and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allāh and His Messenger, then his emigration will be considered to be for Allāh and His Messenger, and whoever emigrates for the sake of worldly gain or to marry a women, then his emigration will be considered to be for what he emigrated for."(1)

حدَّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى بْنَ سَعيدٍ يَقولُ: أخْبرَني مُحَمَّدُ بْنُ إبراهيمَ: أنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وقَّاصٍ اللَّيْثِيَّ يَقولُ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقولُ: سَمِعْتُ رَسولَ اللهِ ﷺ يَقولُ: «إنَّما الأعْمالُ بالنِّيَّةِ، وإنَّما لامْرِئٍ ما نَوى. فمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ ورَسولِهِ فَهِجْرَتُهُ إلى اللهِ ورَسولِهِ، ومَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يصيبُها أو امرَأةٍ يَتزَوَّجُها، فهِجْرَتُهُ إلى ما هَاجَرَ إلَيهِ». [راجع: ١]

(24) CHAPTER. If a person gives his property in charity because of a vow and as an expiation for sins (in repentance).

(٢٤) بابٌ: إذا أهْدَى مالَه عَلى وجْهِ النَّذْرِ والتَّوْبَةِ

6690. Narrated Ka'b bin Mālik in the last part of his narration about the three who remained behind (from the battle of Tabūk). (I said), "As a proof of my true repentance (for not joining the battle of Tabūk), I shall give up all my property for the sake of Allāh and His Messenger (as an expiation for that sin)." The Prophet ﷺ said (to me), "Keep some of your wealth, for that is better for you."

٦٦٩٠ - حدَّثنا أحْمَدُ بْنُ صالحٍ: حدَّثنا ابْنُ وَهْبٍ: أخْبرَني يونُسُ، عَنِ ابْنِ شِهابٍ: أخْبرَني عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مالكٍ وكانَ قائِدَ كَعْبٍ مِنْ بَنيهِ حينَ عَمِيَ، قالَ: سَمِعْتُ كَعْبَ بْنَ مالكٍ يَقولُ في حَديثِهِ، ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا﴾، فَقالَ في آخِرِ حَديثِهِ: إنَّ مِنْ تَوْبَتي أنْ أنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ ورَسولِهِ، فَقالَ النَّبيُّ ﷺ: «أمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيرٌ لكَ». [راجع: ٢٧٥٧]

(25) CHAPTER. If someone makes some food unlawful for himself.

(٢٥) بابٌ إذا حَرَّمَ طَعاماً،

(1) (H. 6689) In the Hereafter, everyone will be judged according to his intentions.

And the Statement of Allāh تعالى:

"O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives?..." (V.66:1)

And also His Statement:

"O you who believe! Make not unlawful the *Ṭayyibāt* (all that is good as regards foods, deeds, beliefs, persons, things, etc.) which Allāh has made lawful to you..." (V.5:87)

وقَوْلُهُ تَعالى: ﴿أَزْوَٰجِكَ﴾ [التحريم: ١-٢] وقَوْلُهُ: ﴿لَا تُحَرِّمُوا طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ [المائدة: ٨٧].

6691. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to stay (for a period) in the house of Zainab bint Jaḥsh (one of the wives of the Prophet ﷺ), and he used to drink honey in her house. Ḥafṣa and I decided that when the Prophet ﷺ entered upon either of us, she would say: "I smell in you the bad smell of *Maghāfir* (a bad smelling rasin). Have you eaten *Maghāfir*?" When he entered upon one of us, she said that to him, he replied (to her), "No, but I have drunk honey in the house of Zainab bint Jaḥsh, and I will never drink it again." Then the following Verse was revealed:

"O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you?..." (V.66:1)

(Also His Statement): "...If you two (wives of the Prophet ﷺ namely 'Āishah and Ḥafṣa) turn in repentance to Allāh..." (V.66:4)

The two were 'Āishah and Ḥafṣa.

And also the Statement of Allāh تعالى:

"And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Ḥafṣa)..." (V.66:3) i.e., his saying, "But I have drunk honey."

Hishām said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that."

٦٦٩١ - حدَّثَنا الحَسَنُ بْنُ مُحَمَّدٍ: حدَّثَنا الحجَّاجُ بنُ مُحمَّد، عَنِ ابْنِ جُرَيْجٍ قالَ: زَعَمَ عَطاءٌ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيرٍ يَقول: سَمِعْتُ عائِشَةَ تَزْعُمُ أَنَّ النَّبِيَّ ﷺ كانَ يَمْكُثُ عندَ زَيْنَبَ بِنْتِ جَحْشٍ ويَشْرَبُ عنْدَها عَسَلاً، فَتَواصَيْتُ أنا وحَفْصَةُ أَنَّ أَيَّتَنا دَخَلَ عَلَيها النَّبِيُّ ﷺ فَلْتَقُلْ: إنِّي أجدُ مِنْكَ ريحَ مَغافيرَ، أَكَلْتَ مَغافيرَ؟ فدَخَلَ على إحْداهُما فَقالَتْ ذلكَ لهُ، فَقالَ: «لا بَلْ شَرِبْتُ عَسلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ ولَنْ أَعُودَ لهُ». فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ﴾ لِعائِشَةَ وحَفْصَةَ ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلاً». وقالَ إبراهيمُ بْنُ موسَى، عَنْ هِشام: «ولَنْ أَعُودَ لهُ وقَدْ حَلَفْتُ، فَلا تُخْبِري بِذلك أحداً». [راجع: ٤٩١٢]

(٢٦) بابُ الوَفاءِ بالنَّذْرِ، وقَوْلِ اللهِ تَعَالَى: ﴿يُوفُونَ بِٱلنَّذْرِ﴾ [الإنسان: ٧].

٦٦٩٢ - حدَّثنا يَحْيَى بْنُ صالحٍ: حدَّثنا فُلَيْحُ بْنُ سُلَيمانَ: حدَّثنا سَعيدُ بْنُ الحارِثِ: أنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهما يَقولُ: أوَ لَمْ يُنهَوْا عَنِ النَّذْرِ؟ إنَّ النَّبيَّ ﷺ قالَ: «إنَّ النَّذْرِ لا يُقَدِّمُ شَيْئاً ولا يُؤَخِّرُ، وإنَّما يُسْتَخْرَجُ بالنَّذْرِ مِنَ البَخيلِ». [راجع: ٦٦٠٨]

٦٦٩٣ - حدَّثنا خَلَّادُ بْنُ يَحْيَى: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ: أخبَرَنا عَبْدُ اللهِ بْنُ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: نَهى النَّبيُّ ﷺ عَنِ النَّذْرِ وقالَ: «إنَّهُ لا يَرُدُّ شَيئاً ولكنَّهُ يُسْتَخْرَجُ بهِ مِنَ البَخيلِ». [راجع: ٦٦٠٨]

٦٦٩٤ - حدَّثنا أبو اليمانِ: أخبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «لا يَأْتي ابْنَ آدمَ النَّذْرُ بِشَيْءٍ لَمْ أكُنْ قَدَّرتُهُ، ولٰكِنْ يُلْقيهِ النَّذْرُ إلى القَدَرِ قد قُدِّرَ لَهُ فَيَسْتَخْرِجُ اللهُ بِهِ مِنَ البَخيلِ، فَيُؤتِيني عَليهِ ما لَمْ يَكنْ يُؤتي عَليهِ مِنْ قَبْلُ». [راجع: ٦٦٠٩]

(26) CHAPTER. To fulfil one's vow. And the Statement of Allāh تعالى:
"They (are those who) fulfil (their) vows..." (V.76:7)

6692. Narrated Sa'īd bin Al-Ḥārith that he heard Ibn 'Umar رَضِيَ اللهُ عَنْهُما saying, "Weren't the people forbidden to make vows? The Prophet ﷺ said, 'A vow neither hastens nor delays anything, but by the making of vows some of the wealth of a miser is spent.' "[1]

6693. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade the making of vows and said, "It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it."

6694. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh says, 'The vow does not bring about for the son of Ādam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give Me before but for his vow.' "

(1) (H. 6692) Miserly people do not spend willingly and without compensation in this life. So, by means of vows, they have to spend their money when their worldly wishes are fulfilled.

(27) CHAPTER. The sin of him who does not fulfil his vow.

(٢٧) **بابُ** إثمِ مَنْ لا يَفِي بالنَّذْرِ

6695. Narrated Zahdam bin Muḍarrib: 'Imrān bin Ḥuṣain said, "The Prophet ﷺ said, 'The best of you (people) are my century (generation), then those who will come after them, and then those who will come after the second century (generation)'" 'Imrān added, "I do not remember whether he mentioned two or three centuries (generations) after his century (generation). (The Prophet ﷺ) added, "Then will come some people who will make vows but will not fulfil them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them."

٦٦٩٥ - حدَّثنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ شُعْبَةَ، حدَّثني أبو جَمْرَةَ: حدَّثنا زَهْدَمُ ابْنُ مُضَرِّبٍ قالَ: سَمِعْتُ عِمْرانَ بْنَ حُصَينٍ يُحدِّثُ عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُكُمْ قَرْني، ثُمَّ الذينَ يَلونَهُمْ، ثُمَّ الَّذينَ يَلُونَهُمْ، - قالَ عِمْرانُ: لا أدْري ذَكَرَ ثِنْتَينِ أو ثَلاثاً بَعْدَ قَرْنِهِ - ثُمَّ يَجيءُ قَوْمٌ يَنْذُرونَ ولا يَفُونَ، ويَخونُونَ - ولا يُؤتَمَنونَ، ويَشْهَدونَ ولا يُسْتَشْهَدونَ، ويَظْهَرُ فيهمُ السِّمَنُ». [راجع: ٢٦٥١]

(28) CHAPTER. To vow for to be obedient to Allāh.
And the Statement of Allāh تعالى:
"And whatever you spend for spendings (e.g. *Sadaqa*—charity, etc. for Allāh's Cause) or whatever vow you make..." (V.2:270)

(٢٨) **بابٌ: النَّذْرُ في الطَّاعَةِ** ﴿وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ﴾ [البقرة: ٢٧٠]

6696. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Whoever vows that he will be obedient to Allāh, should remain obedient to Him; and whoever made a vow that he will disobey Allāh, should not disobey Him."

٦٦٩٦ - حدَّثنا أبو نُعَيمٍ: حدَّثنا مالكٌ، عَنْ طَلْحَةَ بْنِ عَبْدِ الملكِ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ نَذَرَ أنْ يُطيعَ اللهَ فَلْيُطِعْهُ، ومَنْ نَذَرَ أنْ يَعْصِيَهُ فَلا يَعْصِهِ». [انظر: ٦٧٠٠]

(29) CHAPTER. If somebody vowed or took an oath that he would not speak to anybody, during the Pre-Islāmic Period of Ignorance, and then he embraces Islām (should he fulfil his vow)?.

(٢٩) **بابٌ**: إذا نَذَرَ أوْ حَلَفَ أنْ لا يُكَلِّمَ إنْساناً في الجاهِلِيَّةِ ثُمَّ أسْلَمَ

6697. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar said, "O Allāh's Messenger! I vowed

٦٦٩٧ - حدَّثنا مُحَمَّدُ بْنُ مُقاتِلٍ

أبو الحَسَنِ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أنَّ عُمَرَ قالَ: يا رَسولَ اللهِ، إنّي نَذَرْتُ في الجاهِلِيَّةِ أنْ أعْتَكِفَ لَيْلَةً في المَسْجِدِ الحَرامِ، قالَ: «أوْفِ بِنَذْرِكَ». [راجع: ٢٠٣٢]

to perform *I'tikāf*[1] for one night in *Al-Masjid-al-Ḥarām*, during the Pre-Islāmic Period of Ignorance (before embracing Islām)." The Prophet ﷺ said, "Fulfil your vow."

(٣٠) **بابٌ** مَنْ ماتَ وعَلَيهِ نَذْرٌ،

(30) CHAPTER. If somebody dies without fulfiling a vow (may somebody else fulfil it on his behalf)?

وأمَرَ ابْنُ عُمَرَ امْرَأةً جَعَلَتْ أُمُّها عَلى نَفْسِها صَلاةً بِقُباءٍ فَقالَ: صَلّي عَنها، وقالَ ابْنُ عَباسٍ نَحْوَهُ.

Ibn 'Umar gave a verdict to a lady whose mother had died, leaving an unfulfiled vow, that she would offer *Ṣalāt* (prayer) in *Qubā'* (a mosque at Al-Madīna).

Ibn 'Umar said to the lady, "Offer *Ṣalāt* (prayer) on her behalf." Ibn 'Abbās said the same.

٦٦٩٨ - **حدَّثَنا** أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بْنَ عَباسٍ أخْبرَهُ: أنَّ سَعْدَ بْنَ عُبادَةَ الأنْصارِيَّ اسْتَفْتَى النَّبِيَّ ﷺ في نَذْرٍ كانَ عَلى أُمِّه فَتُوُفِّيَتْ قبلَ أنْ تَقْضِيَه فأَفتاه أنْ يَقْضِيَهُ عَنْها، فَكانَتْ سُنَّةً بَعْدُ. [راجع: ٢٧٦١]

6698. Narrated Sa'īd bin 'Ubāda Al-Anṣārī that he consulted the Prophet ﷺ about a vow that had been made by his mother who died without fulfiling it. The Prophet ﷺ gave his verdict that he should fulfil it on her behalf. The verdict became *Sunna* [i.e., the Prophet's *Sunna* (legal way)]."

٦٦٩٩ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ عَنْ أبي بِشْرٍ قالَ: سَمِعْتُ سَعيدَ بْنَ جُبَيرٍ، عَنِ ابْنِ عَباسٍ رَضِيَ اللهُ عَنْهُما قالَ: أتى رَجُلٌ النَّبِيَّ ﷺ فَقالَ لَهُ: إنَّ أُخْتي نَذَرَتْ أنْ تَحُجَّ وإنَّها ماتَتْ، فَقالَ النَّبِيُّ ﷺ: «لَوْ كانَ

6699. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ and said to him, "My sister vowed to perform the *Ḥajj*, but she died (before fulfiling it)." The Prophet ﷺ said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet ﷺ said, "So pay Allāh's Rights, as He is more entitled to receive His Rights."

(1) (H. 6697) *I'tikāf*: See the glossary.

عَليها دَيْنٌ أكُنْتَ قاضِيَهُ؟» قالَ: نَعَمْ. قـالَ: «فـاقْـضِ اللهَ فـهُـوَ أحَـقُّ بالقَضاءِ». [راجع: ١٨٥٢]

(31) CHAPTER. To vow for something which one does not possess, and to vow for something sinful.

(٣١) بابُ النَّذْرِ فيما لا يَملكُ، وفي مَعْصِيَةٍ

6700. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Whoever vowed to be obedient to Allāh, must be obedient to Him; and whoever vowed to be disobedient to Allāh, should not be disobedient to Him."

٦٧٠٠ - **حدَّثَنا** أبو عاصِمٍ، عَنْ مالِكٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ المَلِكِ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «مَنْ نَذَرَ أنْ يُطيعَ اللهَ فَلْيُطِعْهُ، ومَنْ نَذَرَ أنْ يَعْصِيَهُ فَلا يَعْصِهِ». [راجع: ٦٦٩٦]

6701. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh is not in need of this (man) torturing himself," when he saw the man walking between his two sons (who were supporting him)(1).

٦٧٠١ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ اللهَ لَغَنِيٌّ عَنْ تَعْذيبِ هٰذا نَفْسَهُ»، وَرَآهُ يَمْشِي بَيْنَ ابْنَيْهِ.

وقـالَ الـفَـزارِيُّ، عَـنْ حُـمَـيْـدٍ، حـدَّثَـنِـي ثـابِـتٌ، عَـنْ أنَـسٍ. [راجع: ١٨٦٥]

6702. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ saw a man performing *Ṭawāf* around the Ka'bah, tied with a rope or something else (while another person was holding him). The Prophet ﷺ cut that rope off.

٦٧٠٢ - **حدَّثَنا** أبو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيمانَ الأحْوَلِ، عَنْ طاوسٍ، عَنِ ابْنِ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ رَأى رَجُلاً يَطوفُ بالكَعْبَةِ بِزِمامٍ أو غَيرِهِ فَقَطَعَهُ. [راجع: ١٦٢٠]

6703. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While performing the *Ṭawāf* around the Ka'bah, the Prophet ﷺ passed by a person leading another person by a hair-rope nose-

٦٧٠٣ - **حدَّثَنا** إبراهيم بْنُ موسَى: أخْبَرَنا هِشامٌ أنَّ ابْنَ جُرَيْجٍ أخْبَرَهم قـالَ: أخْـبَـرَنـي سُـلَـيـمـانُ

(1) (H. 6701) The man had vowed that he would perform the *Ḥajj* on foot though he was old and sick.

ring in his nose. The Prophet ﷺ cut the hair-rope nose-ring off with his hand and ordered the man to lead him by the hand.

الأَحْوَلُ أَنَّ طاوُساً أَخْبَرَهُ عَنِ ابْنِ عَباسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ مَرَّ وهُوَ يَطوفُ بالكَعْبَةِ بإنْسانٍ يَقُودُ إنْساناً بخِزامةٍ في أَنْفِهِ، فَقَطَعَها النَّبِيُّ ﷺ بيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقودَهُ بيدِهِ.

[راجع: ١٦٢٠]

6704. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While the Prophet ﷺ was delivering a Khuṭba (religious talk), he saw a man standing, so he asked about that man. They (the people) said, "It is Abū Isrā'īl who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will observe fasting." The Prophet ﷺ said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

٦٧٠٤ - حدَّثَنا موسَى بْنُ إسماعيلَ: حدَّثنا وُهَيْبٌ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: بَيْنا النَّبِيُّ ﷺ يَخْطُبُ إذا هُوَ برَجُلٍ قائِمٍ، فَسَأَلَ عَنْهُ فَقالوا: أبو إسرائيلَ نَذَرَ أَنْ يَقومَ ولا يَقْعُدَ، ولا يَسْتَظِلَّ ولا يَتَكَلَّمَ، ويَصومَ. فَقالَ النَّبِيُّ ﷺ: «مُرْهُ فَلْيَتَكَلَّمْ، وليَسْتَظِلَّ، وليَقْعُدْ، وليُتِمَّ صَوْمَهُ». قالَ عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ.

(32) CHAPTER. If somebody has vowed that he will observe *Ṣaum* (fast) for a few successive days and then those days appear to coincide with *'Eīd-ul-Aḍḥā* or *'Eīd-ul-Fiṭr* (should he observe fast then or make expiation, or observe fast on other days)?.

(٣٢) بابٌ مَنْ نَذَرَ أَنْ يَصُومَ أياماً، فَوافَقَ النَّحْرَ أو الفِطْرَ

6705. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما that he was asked about a man who had vowed that he would observe *Ṣaum* (fast) all the days of his life; then the day of *'Eīd-ul-Aḍḥā* or *'Eīd-ul-Fiṭr* came. 'Abdullāh bin 'Umar said: "Indeed in the Messenger of Allāh ﷺ you have a good example (to follow). He did not observe fast on the day of *'Eīd-ul-Aḍḥā* or the day of *'Eīd-ul-Fiṭr*, and we do not fast on these two days."

٦٧٠٥ - حدَّثَنا مُحَمَّدُ بْنُ أبي بَكرٍ المُقَدَّميُّ: حدَّثَنا فُضَيْلُ بْنُ سُلَيْمانَ: حدَّثَنا موسَى بْنُ عُقْبَةَ: حدَّثَنا حَكيمُ بْنُ أبي حُرَّةَ الأَسْلَميُّ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما: سُئِلَ عَنْ رَجُلٍ نَذَرَ أن لا يَأتيَ عَليهِ يَوْمٌ إلَّا صامَ، فَوافَقَ يَوْمَ

أَضْحى أَوْ فِطْرٍ فَقالَ: لَقَدْ كان لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ. لم يَكُنْ يَصومُ يَوْمَ الأَضْحى والفِطْرِ، ولا يَرَى صِيامَهُما. [راجع: ١٩٩٤]

٦٧٠٦ - حدَّثَنا عبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثَنا يَزيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنْ زِيادِ ابنِ جُبَيْرٍ قالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فَسأَلَهُ رَجُلٌ فقالَ: نَذَرْتُ أنْ أصُومَ كُلَّ يَوْمٍ ثُلاثاءَ أو أرْبِعاءَ ما عِشْتُ، فَوافَقْتُ هٰذا اليَومَ يَومَ النَّحرِ، فَقالَ: أمَرَ اللهُ بِوَفاءِ النذْرِ، ونُهينا أنْ نَصومَ يَومَ النَّحْرِ. فَأعادَ عَليهِ، فَقالَ مِثْلَهُ، لا يَزيدُ عَليهِ. [راجع: ١٩٩٤]

6706. Narrated Ziyād bin Jubair: I was with Ibn 'Umar when a man asked him, "I have vowed to observe fast every Tuesday or Wednesday throughout my life; and if the day of my fasting coincided with the day of *Nahr* (the first day of *'Eīd-ul-Adhā*), (what shall I do)?" Ibn 'Umar said, "Allāh has ordered the vows to be fulfiled, and we are forbidden to observe fast on the day of *Nahr*." The man repeated his question and Ibn 'Umar repeated his former answer, adding nothing more.

(٣٣) بابٌ: هَلْ يَدْخُلُ في الأيمانِ والنُّذور الأرضُ والغَنَمُ والزَّرْعُ والأمْتِعَةُ؟

(33) CHAPTER. Can the land, sheep, farms and one's belongings be included in one's vows and oaths?

وقالَ ابْنُ عُمَرَ: قالَ عُمَرُ للنَّبيِّ ﷺ: أَصَبْتُ أرضاً لمْ أُصِبْ مالاً قَطُّ أنْفَسَ مِنْهُ، قالَ: «إنْ شِئْتَ حَبَّسْتَ أصْلَها وَتَصَدَّقْتَ بِها». وقالَ أبو طَلْحَةَ للنَّبيِّ ﷺ: أحَبُّ أمْوالي إلَيَّ بيرُحاءٍ، لِحائِطٍ لهُ مُسْتَقْبِلَةِ المَسْجِدِ.

And Ibn 'Umar said: 'Umar said to the Prophet ﷺ, "I have a piece of land better than which I never had." The Prophet ﷺ said, "If you wish, you may keep this land in your custody and spend its output in charity."

And Abū Ṭalḥa said to the Prophet ﷺ, "Bairuḥā' (garden) is the most beloved property to me from all my properties." Bairuḥā' was a garden belonging to him, situated opposite the (Prophet's) mosque.

[See Vol. 6, *Hadīth* No. 4554]

٦٧٠٧ - حدَّثَنا إسماعيلُ، حدَّثَني مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ الدِّيليِّ، عَنْ أبي الغَيْثِ مَوْلى ابْنِ

6707. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We went out in the company of Allāh's Messenger on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form

of things and clothes. Then a man, called Rifā‘a bin Zaid, from the tribe of Banī Aḍ-Ḍubaib presented a slave named Mid‘am to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ headed towards the valley of *Al-Qurā*, and when he was in the valley of *Al-Qurā,* an arrow thrown by an unidentified person, struck and killed Mid‘am who was making a she-camel of Allāh's Messenger ﷺ kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allāh's Messenger ﷺ said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two *Shirāk* (leather straps of shoes) to the Prophet ﷺ. The Prophet ﷺ said, "A *Shirāk* of fire, or two *Shirāk* of fire."

مُطيع، عَنْ أبي هُرَيْرَةَ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ يومَ خَيْبَرَ فَلَمْ نَغْنَمْ ذَهَباً ولا فِضَّةً إلا الأمْوالَ وَالمتاعَ والثِّيابَ. فَأهْدَى رَجُلٌ مِنْ بَنِي الضُّبَيْبِ يُقالُ لهُ: رِفاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللهِ ﷺ غُلاماً يُقالُ لهُ: مِدعَمٌ، فَوَجَّهَ رَسُولُ اللهِ ﷺ إلى وادي القُرَى حتَّى إذا كانَ بوادي القُرَى بَيْنَما مِدْعَمٌ يَحُطُّ رَحْلاً لِرَسُولِ اللهِ ﷺ إذا سَهْمٌ عائِرٌ فَقَتَلَهُ، فَقالَ النَّاسُ: هَنيئاً لهُ الجَنَّةُ، فَقالَ رَسُولُ اللهِ ﷺ: «كَلَّا والذي نَفْسي بِيَدِهِ، إنَّ الشَّمْلَةَ التي أَخَذَها يَوْمَ خَيْبَرَ مِنَ المَغانِمِ لَمْ تُصِبْها المقاسِمُ لَتَشْتَعِلُ عَليهِ ناراً»، فَلَمَّا سَمِعَ ذٰلكَ النَّاسُ جاءَ رَجُلٌ بِشِرَاكٍ أوْ شِراكَيْنِ إلى النَّبيِّ ﷺ، فَقالَ: «شِرَاكٌ مِنْ نارٍ، أوْ شِرَاكانِ مِنْ نارٍ». [راجع: ٤٢٣٤]

84 – THE BOOK OF THE EXPIATION OF UNFULFILLED OATHS

٨٤ - كتاب كفارات الأيمان

(1) CHAPTER. The Statement of Allāh تعالى: "(Then for the) expiation (of a deliberate oath) feed ten *Masākīn* (poor persons)..."

And what the Prophet ﷺ ordered when the following Verse was revealed:

"...must pay a *Fidyah* (ransom) of either observing *Ṣaum* (fasts) (for three days) or giving *Ṣadaqa* (charity — six poor persons) or feeding or offering a sacrifice (one sheep)..." (V.2:196)

Ibn 'Abbās, 'Aṭā' and 'Ikrima said, "Whenever the word 'or' occurs in the Qur'ān, then the person intended has the option to fulfil any of the alternatives specified." The Prophet ﷺ gave Ka'b the option as regards the expiation (for his oath).

(١) **باب** قولِ اللهِ تعالى: ﴿فَكَفَّـٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَـٰكِينَ﴾ [المائدة: ٨٩]،

وما أمرَ النَّبيُّ ﷺ حينَ نَزَلَتْ ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] ويُذْكَرُ عَنِ ابْنِ عَبَّاسٍ وعَطاءٍ وعِكْرِمَةَ: ما كانَ في القُرْآنِ «أَوْ أَوْ» فَصاحِبُهُ بالخِيارِ، وقَدْ خَيَّرَ النَّبيُّ ﷺ كَعْباً في الفِدْيَةِ.

6708. Narrated Ka'b bin 'Ujra: I came to the Prophet ﷺ and he said to me, "Come near." So I went near to him and he said, 'Are your lice troubling you?" I replied, "Yes." He said, "(Shave your head and) make expiation in the form of *Ṣiyām* (fasting), *Ṣadaqa* (giving in charity), or offering a sacrifice."

(The subnarrator) Ayyūb said, "*Aṣ-Ṣiyām* (fasting) should be for three days, and the *Nusuk* (sacrifice) is to be of a sheep, and the *Ṣadaqa* is to be given to six poor persons."

٦٧٠٨ - حدَّثنا أحْمَدُ بْنُ يونُسَ: حدَّثنا أبو شِهابٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قالَ: أتَيْتُهُ يَعْني النَّبيَّ ﷺ فَقالَ: «ادْنُ»، فَدَنَوْتُ، فَقالَ: أيُؤْذيكَ هَوامُّكَ؟» قُلْتُ: نَعَمْ. قالَ: «فِدْيَةٌ مِنْ صِيامٍ أو صَدَقَةٍ أو نُسُكٍ». وأخْبَرَني ابْنُ عَوْنٍ، عَنْ أيُّوبَ قالَ: الصِّيامُ ثَلاثَةُ أيامٍ، والنُّسُكُ: شاةٌ، والمَساكينُ: سِتَّةٌ. [راجع: ١٨١٤]

(2) CHAPTER. When is expiation due or obligatory upon the rich and the poor? And the Statement of Allāh تعالى:

"Allāh has already ordained for you (O men) the dissolution of your oaths. And Allāh is

(٢) **بابٌ** مَتَى تَجِبُ الكَفَّارَةُ عَلى الغَنِيِّ والفَقيرِ؟ وقَولِ اللهِ تَعالى: ﴿قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَـٰنِكُمْ﴾إلى قَوْلِهِ

your *Maula* (Lord, Master, Protector) and He is the All-Knower, the All-Wise." (V.66:2)

6709. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ asked, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramaḍān." The Prophet ﷺ said, "Have you got enough to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you observe *Ṣaum* (fast) for two successive months?" The man said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons?" The man said, "No." Then the Prophet ﷺ said to him, "Sit down," and he sat down. Afterwards an *'Araq*, i.e., a big basket, containing dates was brought to the Prophet ﷺ, and the Prophet ﷺ said to him, "Take this (basket of dates) and give it in charity." The man said, "To poorer people than us?" On that, the Prophet ﷺ smiled till his premolar teeth became visible, and then told him, "Feed your family with it."

[See Vol. 3, *Ḥadīth* No. 1936]

(3) CHAPTER. The man who helped another person in difficult circumstances to make an expiation (for the latter's fault).

6710. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "What is the matter with you?" He said, "I had sexual relation with my wife (while fasting) in Ramaḍān." The Prophet ﷺ said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you observe *Ṣaum* (fast) for two successive

﴿ٱلْعَلِيمُ ٱلْحَكِيمُ﴾ [التحريم: ٢]

٦٧٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُهُ مِنْ فِيهِ عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقالَ: «هَلَكْتُ». قالَ ﷺ: «وما شأنُكَ؟» قالَ: وقَعْتُ على امْرَأتِي في رَمَضانَ، قالَ: «تَستَطيعُ تُعْتِقُ رَقَبَةً؟» قالَ: لا. قالَ: «فَهلْ تَستَطيعُ أنْ تَصومَ شَهْرَيْنِ مُتَتابِعَينِ؟» قالَ: لا. قالَ: «فَهَلْ تَستَطيعُ أنْ تُطْعِمَ سِتِّينَ مِسْكيناً؟» قالَ: لا. قالَ: «اجْلِسْ». فجَلَسَ فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فيهِ تَمْرٌ، - والعَرَقُ: المِكْتَلُ الضَّخْمُ - قالَ: «خُذْ هٰذا فَتَصدَّقْ بِهِ»، قالَ: عَلى أفْقَرَ مِنَّا؟ فَضحِكَ النَّبِيُّ ﷺ حتَّى بَدَتْ نَواجِذُهُ، قالَ: «أطْعِمْهُ عِيالَكَ». [راجع: ١٩٣٦]

(٣) بابٌ مَنْ أعانَ المُعْسِرَ في الكَفَّارَةِ

٦٧١٠ - حَدَّثَنا مُحَمَّدُ بْنُ مَحْبُوبٍ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: هَلَكْتُ. فقالَ: «وما ذاكَ؟» قالَ:

months?" He said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons?" He replied in the negative. Later on, an *'Araq* (big basket) containing dates was presented to the Prophet ﷺ, and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we! O Allāh's Messenger? By Him who has sent you with the Truth! Indeed, there is no house in between the two mountains (of the city of Al-Madīna) poorer than us." So the Prophet ﷺ said (to him), "Go and feed it to your family."

وقَعْتُ بأهْلي في رَمَضانَ. قالَ: «تَجدُ رَقَبَةً؟» قالَ: لا. قالَ: «فهَلْ تَسْتَطيعُ أنْ تَصومَ شَهْرَيْنِ مُتَتابِعَيْنِ؟» قالَ: لا. قالَ: «فهَلْ تَسْتَطيعُ أنْ تُطْعِمَ سِتِّينَ مِسكيناً؟» قالَ: لا. قالَ فَجاءَ رَجُلٌ مِنَ الأنصارِ بِعَرَقٍ - وَالعَرَقُ المِكْتَلُ فيه تَمْرٌ - فَقالَ: «اذْهَبْ بهٰذا فَتَصَدَّقْ بِهِ»، قالَ: أعَلَى أحْوَجَ منَّا يا رسولَ اللهِ؟ والذي بَعَثَكَ بالحقِّ ما بين لابَتَيْها أهْلُ بيتٍ أحوجُ منَّا. ثُمَّ قالَ: «اذْهَبْ فأطْعِمْهُ أهْلَكَ». [راجع: ١٩٣٦]

(4) CHAPTER. For expiation (of one's oath) one should feed ten poor persons no matter whether they are relatives or not.

(٤) بابٌ: يُعْطِي في الكَفَّارَةِ عَشَرَةَ مَساكينَ قَريباً كانَ أو بَعيداً

6711. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ asked, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramaḍān." The Prophet ﷺ said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you observe *Ṣaum* (fast) for two successive months?" He said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons. He said, "I have nothing." Later on an *'Araq* (big basket) containing dates was presented to the Prophet ﷺ and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than us? Indeed, there is nobody between its (i.e., Al-Madīna's) two mountains who is poorer than we." The Prophet ﷺ then said, "Take it and feed your family with it."

٦٧١١ - حدَّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا سُفْيانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيدٍ، عَنْ أبي هُرَيْرَةَ قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فقالَ: هَلَكْتُ، قالَ: «وما شَأنُكَ؟» قالَ: وقَعْتُ عَلى امْرأتي في رَمَضانَ. قالَ: «هَلْ تَجدُ ما تُعْتِقُ رَقَبَةً؟» قالَ: لا. قالَ: «فَهَلْ تَسْتَطيعُ أنْ تَصومَ شَهْرَيْنِ مُتَتابِعَيْنِ؟» قالَ: لا. قالَ: «فَهَلْ تَسْتَطيعُ أنْ تُطْعِمَ سِتِّينَ مِسكيناً؟» قالَ: لا أجِدُ. فأُتيَ النَّبِيُّ ﷺ بِعَرَقٍ فيهِ تَمْرٌ، فَقالَ: «خُذْ هٰذا فَتَصَدَّقْ بِهِ»، فَقالَ: أعَلَى أفْقَرَ مِنَّا؟ ما بَيْنَ لابَتَيْها أفْقَرُ مِنَّا. ثُمَّ

قَالَ: «خُذْهُ فَأَطْعِمْهُ أَهْلَكَ».

[راجع: ١٩٣٦]

(٥) بابٌ صاعِ المَدِينَةِ، ومُدِّ النَّبِيِّ ﷺ وبَرَكَتِهِ، وما تَوارَثَ أَهْلُ المَدِينَةِ مِنْ ذلك قَرْناً بَعْدَ قَرْنٍ

(5) CHAPTER. The *Ṣa'* (measuring unit) of Al-Madīna, and the *Mudd* of the Prophet ﷺ, and his invocation for Allāh's Blessing in it. And what the people of Al-Madīna inherited of that through the generations.

٦٧١٢ - حَدَّثَنَا عُثمانُ بْنُ أَبي شَيْبَةَ: حَدَّثَنا القاسِمُ بْنُ مالكٍ المُزَنِيُّ: حَدَّثَنا الجُعَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ السَّائِبِ بْنِ يَزِيدَ قالَ: كانَ الصَّاعُ عَلى عَهْدِ النَّبِيِّ ﷺ مُدًّا وثُلُثاً بِمُدِّكُمُ اليَوْمَ، فَزِيدَ فيهِ في زَمَنِ عُمَرَ بْنِ عبْدِ العَزِيزِ. [راجع: ١٨٥٩]

6712. Narrated Al-Ju'aid bin 'Abdur-Raḥmān: As-Sā'ib bin Yazīd said, "The *Ṣā'* at the time of the Prophet ﷺ was equal to one *Mudd* plus one-third of a *Mudd* of your time, and then, it was increased during the caliphate of 'Umar bin 'Abdul-Azīz."

٦٧١٣ - حَدَّثَنَا مُنْذِرُ بْنُ الوَلِيدِ الجارُودِيُّ: حَدَّثَنا أبو قُتَيْبَةَ وهُوَ سَلْمٌ: حَدَّثَنا مالكٌ، عَنْ نافِعٍ قالَ: كانَ ابْنُ عُمَرَ يُعْطي زَكاةَ رَمَضانَ بِمُدِّ النَّبِيِّ ﷺ، المُدِّ الأَوَّلِ، وفي كَفَّارَةِ اليمينِ بِمُدِّ النَّبِيِّ ﷺ. قالَ أبو قُتَيْبَةَ: قالَ لَنا مالكٌ: مُدُّنا أَعْظَمُ مِنْ مُدِّكُمْ، ولا نَرَى الفَضْلَ إلَّا في مُدِّ النَّبِيِّ ﷺ. وقالَ لي مالكٌ: لَو جاءَكُمْ أَميرٌ فَضَرَبَ مُدّاً أَصْغَرَ مِنْ مُدِّ النَّبِيِّ ﷺ، بأيِّ شَيءٍ كُنْتُمْ تُعْطونَ؟ قُلْتُ: كُنَّا نُعْطِي بِمُدِّ النَّبِيِّ ﷺ.

6713. Narrated Nāfi': Ibn 'Umar used to give the *Zakāt* of Ramaḍān *(Zakāt-ul-Fiṭr)* according to the *Mudd* of the Prophet ﷺ, the first *Mudd*, and he also used to give things for expiation for oaths according to the *Mudd* of the Prophet ﷺ. Abū Qutaiba said, "Mālik said to us, 'Our *Mudd* (i.e., of Al-Madīna) is better than yours(1) and we do not see any superiority except in the *Mudd* of the Prophet ﷺ.'(2) Mālik further said to me, 'If a ruler came to you and fixed a *Mudd* smaller than the one of the Prophet ﷺ, by what *Mudd* would you measure what you give (for expiation or *Zakāt-ul-Fiṭr*)?' I replied, 'We would give it according to the *Mudd* of the Prophet ﷺ.' On that, Mālik said, 'Then, don't you see that we have to revert to the *Mudd* of the Prophet ﷺ ultimately?' "

---

(1) (H. 6713) The other *Mudd* is that used by Hishām, and it was bigger than that of the Prophet ﷺ.

(2) (H. 6713) Mālik asserts that the *Mudd* of the Prophet ﷺ should be used because he invoked for Allāh's Blessings in it, and so it is superior to any other *Mudd* even if it were bigger in size.

قالَ: أفَلا تَرَى أنَّ الأمْرَ إنَّما يَعودُ إلى مُدِّ النَّبِيِّ ﷺ؟.

6714. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Bestow Your Blessings on their measures, *Ṣa'* and *Mudd* (i.e., of the people of Al-Madīna)".

٦٧١٤ - حدَّثَنا عَبْدُ اللهِ بْنُ يوسفَ: أخْبَرَنا مالكٌ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أنَسِ بْنِ مالكٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اللَّهُمَّ بارِكْ لَهُمْ في مِكْيالِهِم وصاعِهِمْ ومُدِّهِمْ». [راجع: ٢١٣٠]

(6) CHAPTER. The Statement of Allāh تعالى: "...Or manumit a slave..." (V.5:89) And the manumission of what sort of slave is best?

(٦) **بابُ قَوْلِ اللهِ تَعالى: ﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾ [المائدة:٨٩] وأيُّ الرِّقابِ أزْكى؟**

6715. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody manumits a Muslim slave, Allāh will save from the (Hell) Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts (will be saved from the Fire) because of freeing the slave's private parts."

٦٧١٥ - حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ الرَّحيمِ: حدَّثَنا داودُ بْنُ رُشَيْدٍ: حدَّثَنا الوَليدُ بْنُ مُسْلِمٍ، عَنْ أبي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعيد بْنِ مَرْجانَةَ، عَنْ أبي هُرَيْرَة عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أعتَقَ رَقَبَةً مُسْلِمَةً أعْتَقَ اللهُ بِكُلِّ عُضوٍ مِنْهُ عُضْواً مِنَ النَّارِ حتَّى فَرْجَهُ بِفَرْجِهِ». [راجع: ٢٥١٧]

(7) CHAPTER. What is said about the manumission of *Mudabbar*[1] and *Umm Walad*[2] and a *Mukātab*[3] for expiation; and the manumission of a bastard.

Ṭawūs said, "The manumission of a *Mudabbar* or an *Umm Walad* is sufficient (for making expiation)."

(٧) **بابُ عِتْقِ المُدَبَّرِ وأمِّ الوَلَدِ والمكاتَبِ في الكَفَّارَةِ، وعِتْقِ وَلَدِ الزِّنا. وقالَ طاوُسٌ: يُجزِئُ المُدَبَّرُ وأُمُّ الولدِ**

---

(1) (Ch. 7) A slave who is promised by his masters to be manumitted after the latter's death.
(2) (Ch. 7) A slave-girl who has given birth to a child for her master.
(3) (Ch. 7) A slave whose master agrees to free him for paying a certain amount of money.

6716. Narrated 'Amr: Jābir رَضِيَ اللهُ عَنْهُ said: An *Anṣārī* man made his slave a *Mudabbar* and he had no property other than the slave. When the Prophet ﷺ heard of that, he said (to his Companions), 'Who wants to buy him (i.e., the slave) from me?' Nu'aim bin An-Naḥḥām bought him for eight hundred Dirham. I heard Jābir saying, "That was a Coptic slave who died in the same year."

٦٧١٦ - حدَّثَنَا أبو النُّعْمانِ: أخبرَنا حَمّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو، عَنْ جابِرٍ: أنّ رَجُلاً مِنَ الأنصار دَبَّرَ مَمْلوكاً لهُ ولمْ يَكُنْ لهُ مالٌ غَيرُهُ. فَبَلَغَ النَّبيَّ ﷺ فَقالَ: «مَنْ يَشتريهِ مِنّي؟» فاشْتراهُ نُعَيمُ بْنُ النَّحّامِ بِثَمانِمائَةِ دِرْهَمٍ، فَسَمِعْتُ جابرَ بْنَ عَبْدِ اللهِ يَقُولُ: عَبْداً قِبْطيّاً ماتَ عامَ أوّلَ. [راجع: ٢١٤١]

CHAPTER. If someone manumits a slave, possessed by him and another person.

بابٌ إذا أعْتَقَ عَبْداً بَيْنَهُ وبَينَ آخَرَ،

(8) CHAPTER. If somebody manumits a slave for expiation (for dissolving oaths etc.), (then) for whom will the slave's *Walā'*[1] be?

(٨) بابٌ: إذا أعْتَقَ في الكَفّارَةِ لِمَنْ يَكونُ وَلاؤُهُ

6717. Narrated 'Āishah رَضِيَ اللهُ عَنْهُ that she intended to buy Barīra (a slave girl) and her masters stipulated that they would have her *Walā'*. When 'Āishah رَضِيَ اللهُ عَنْها mentioned that to the Prophet ﷺ, he said, "Buy her, for the *Walā'* is for the one who manumits."

٦٧١٧ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبراهيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ: أنَّها أرادَتْ أنْ تَشْتَرِيَ بَريرَةَ فاشْتَرَطُوا عَلَيها الوَلاءَ، فَذَكَرَتْ ذلكَ للنَّبيِّ ﷺ فَقالَ: «اشْتَرِيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٤٥٦]

(9) CHAPTER. To say: "*In shā' Allāh*" (If Allāh will) while taking an oath.

(٩) بابُ الاسْتِثْناءِ في الأيمانِ

6718. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: I went to Allāh's Messenger ﷺ along with a group of people from (the tribe of) Al-Ash'arī, asking for mounts. The Prophet ﷺ said, "By Allāh, I will not give you anything to ride, and I have nothing to mount you

٦٧١٨ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا حَمّادٌ، عَنْ غَيلانَ بْنِ جَريرٍ، عَنْ أبي بُرْدَةَ ابْنِ أبي موسَى، عَنْ أبي موسَى الأشْعَرِيِّ قالَ: أتيتُ

(1) (Ch. 8) *Walā'*: See the glossary.

on." We stayed there as long as Allāh wished, and after that, some camels were brought to the Prophet ﷺ and he ordered that we be given three camels. When we set out, some of us said to others, "Allāh will not bless us, as we all went to Allāh's Messenger ﷺ asking him for mounts, and although he had sworn that he would not give us mounts, he did give us." So we returned to the Prophet ﷺ and mentioned that to him. He said, "I have not provided you with mounts, but Allāh has provided you with mounts. By Allāh, if Allāh will, if I ever take an oath and then see that another thing is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation."

6719. Narrated Ḥammād, the same narration as above (*Hadith* No. 6718): "I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation."

6720. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Sulaimān (Solomon) said, "Tonight I will sleep with (my) ninety wives, each of whom will beget a male child who will fight for Allāh's Cause." On that, his companion (Sufyān said that his companion was an angel) said to him, "Say, 'If Allāh will (*In shā' Allāh*)." But Sulaimān forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half boy (malformed). Abū Hurairah added: The Prophet ﷺ said, "If Sulaiman had said, 'If Allāh will' (*In shā' Allāh*) he would not have

رَسُولَ اللهِ ﷺ فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ أَسْتَحْمِلُهُ فَقَالَ: «واللهِ لا أَحْمِلُكُمْ، ما عِنْدِي ما أَحْمِلُكُمْ». ثُمَّ لَبِثْنا ما شاءَ اللهُ فَأُتِيَ بِإِبِلٍ فَأَمَرَ لَنا بِثَلاثِ ذَوْدٍ، فَلَمَّا انْطَلَقْنا قالَ بَعْضُنا لِبَعْضٍ: لا يُبارِكُ اللهُ لَنا، أَتَيْنا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ فحلَفَ لا يَحْمِلنا فَحَمَلَنا، فَقالَ أبو موسَى: فأَتَيْنا النَّبِيَّ ﷺ فَذَكَرْنا ذٰلكَ لهُ فَقالَ: «ما أنا حَمَلْتُكُمْ، بَلِ اللهُ حَمَلَكُمْ، إنّي واللهِ إنْ شاءَ اللهُ لا أَحْلِفُ عَلى يَمينٍ فَأَرَى غَيرَها خَيراً مِنْها إلا كَفَّرْتُ عَنْ يَمِيني وأَتَيْتُ الذي هوَ خَيرٌ وَكَفَّرْتُ». [راجع: ٣١٣٣]

٦٧١٩ - حَدَّثَنَا أبو النُّعمانِ: حدَّثَنا حَمَّادٌ وقالَ: «إلَّا كَفَّرْتُ عَنْ يَميني وأتَيْتُ الذي هُوَ خيرٌ، أو أتَيْتُ الذي هُوَ خَيرٌ وكَفَّرْتُ». [راجع: ٣١٣٣]

٦٧٢٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ، عَنْ هِشامِ بْنِ حُجَيرٍ، عَنْ طاوُسٍ: سَمِعَ أبا هُرَيْرَةَ قالَ: «قالَ سُلَيْمانُ: لأَطوفَنَّ اللَّيْلَةَ عَلى تِسْعينَ امْرأَةً كُلٌّ تَلِدُ غُلاماً يقاتِلُ في سَبيلِ اللهِ، فَقالَ لَهُ صاحِبُهُ - قالَ سُفيانُ: يَعني المَلَكَ -: قُلْ: إنْ شاءَ اللهُ. فَنَسِيَ. فَطافَ بهِنَّ فَلَمْ تَأْتِ امْرأَةٌ مِنْهُنَّ بِوَلَدٍ إلَّا واحِدَةٌ بِشِقِّ

غُلامٍ»، فقالَ أبو هُرَيْرَةَ يَرْويهِ: قالَ: «لَوْ قالَ إنْ شاءَ اللّهُ لم يَحْنَثْ وكانَ دَرَكاً في حاجَتِهِ». وقالَ مَرَّةً: قالَ رَسُولُ اللهِ ﷺ: «لَوِ اسْتَثْنى». قالَ وحدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ مِثْلَ حَديثِ أبي هُرَيْرَةَ.

been unsuccessful in his action, and would have attained what he had desired." Once Abū Hurairah added: Allāh's Messenger ﷺ said, "If he had accepted."[1]

(١٠) بابُ الكَفَّارَةِ قَبْلَ الحِنْثِ وبَعْدَهُ

(10) CHAPTER. To make expiation for one's oath before or after dissolving it.

٦٧٢١ - حدَّثَنا عَلِيُّ بْنُ حُجْرٍ: حدَّثَنا إسماعيلُ بْنُ إبراهيمَ، عَنْ أيُّوبَ، عَنِ القاسِمِ التَّميميِّ، عَنْ زَهْدَمٍ الجَرْمِيِّ قالَ: كُنَّا عِنْدَ أبي موسَى وكانَ بَيْنَنا وبَيْنَ هٰذا الحَيِّ مِنْ جَرْمٍ إخاءٌ ومَعْروفٌ، قالَ: فَقُدِّمَ طَعَامُهُ، قالَ: وقُدِّمَ في طَعامِهِ لَحمُ دَجاجٍ. قالَ: وفي القَومِ رَجُلٌ مِنْ بَني تَيمِ اللهِ أحْمَرُ كأنَّهُ مَوْلًى، قالَ: فَلم يَدْنُ، فَقالَ لهُ أبو موسَى: ادْنُ فإنِّي قَدْ رَأيْتُ رَسُولَ اللهِ ﷺ يأكُلُ مِنْهُ قالَ: إنِّي رَأيْتُهُ يأكُلُ شَيئاً قَذِرْتُهُ فَحَلَفْتُ أنْ لا أطْعَمَهُ أبداً فَقالَ: ادْنُ أُخْبِرْكَ عَنْ ذلكَ، أتَيْنا رَسُولَ اللهِ ﷺ في رَهْطٍ مِنَ الأشْعَرِيِّينَ أسْتَحْمِلُهُ وَهُوَ يَقْسِمُ نَعَماً مِنْ نَعَمِ الصَّدَقَةِ. قالَ أيُّوبُ: أحْسِبُهُ قالَ: وَهُوَ غَضْبانُ. قالَ: «واللهِ لا أحْمِلُكُمْ، وما عِنْدي ما أحْمِلُكُمْ». قالَ:

6721. Narrated Zahdam Al-Jarmī: We were sitting with Abū Mūsa Al-Ash'arī, and there were ties of friendship and mutual favours between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Banī Taimillāh having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abū Mūsa said to him, "Come along! I have seen Allāh's Messenger ﷺ eating of that (i.e., chicken)." The man said, "I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall never eat chicken." Abū Mūsa said, "Come along! I will inform you about it (i.e., your oath). Once we went to Allāh's Messenger ﷺ in company with a group of *Ash'ariyūn*, asking him for mounts while he was distributing some camels from the camels of *Zakāt*. (Ayyūb said, "I think he said that the Prophet ﷺ was in an angry mood at the time.") The Prophet ﷺ said, 'By Allāh! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allāh's Messenger ﷺ and he said, 'Where are those *Ash'ariyūn*? Where are those *Ash'ariyūn*?' So

(1) (H. 6720) If he had accepted the possibility that Allāh might not fulfil his desire. Such acceptance is expressed by saying, "If Allāh will" (*In sha' Allāh*).

فانْطَلَقْنا فأُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبِ إِبلٍ، فَقِيلَ: «أيْنَ هٰؤلاءِ الأشْعَرِيُّونَ؟ أيْنَ هٰؤُلاءِ الأشْعَرِيُّونَ؟» فأتَيْنا فَأمَرَ لَنا بِخَمْسِ ذَودٍ غُرِّ الذُّرَى، قالَ: فانْدَفَعْنا فَقُلْتُ لأصحابي: أتَيْنا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أنْ لا يَحْمِلَنا ثُمَّ أرْسَلَ إلَيْنا فَحملَنا. نَسِيَ رَسُولُ اللهِ ﷺ يَمِينَهُ؟ واللهِ لَئِنْ تَغَفَّلْنا رَسُولَ اللهِ ﷺ يَمِينَهُ لا نُفْلِحُ أبَداً، ارْجِعُوا بِنا إلى رَسُولِ اللهِ ﷺ فَلْنُذَكِّرْه يَمِينَهُ. فَرَجَعْنا فقُلنا: يا رَسولَ اللهِ، أتَيْناكَ نَسْتَحْمِلُكَ فَحَلَفْتَ أنْ لا تَحْمِلنا ثُمَّ حَمَلْتَنا فَظَنَنَّا أو فَعَرَفْنا أنَّكَ نَسِيتَ يَمِينَكَ. قالَ: «انْطَلِقوا فإنَّما حَمَلَكُمُ اللهُ، إنِّي واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمينٍ فأرَى غَيرها خَيراً مِنها إلَّا أتَيْتُ الَّذِي هُوَ خَيرٌ وتَحَلَّلْتُها»

[راجع: ٣١٣٣].

تابَعَهُ حَمَّادُ بْنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ والقاسِمِ بنِ عاصِمٍ الكُلَيْبِيِّ. حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنْ أبي قِلابةَ والقاسِمِ التَّميميِّ، عَنْ زَهْدَمٍ بِهٰذا. حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنِ القاسِمِ، عَنْ زَهْدَمٍ بِهٰذا.

we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allāh's Messenger ﷺ to ask for mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts; perhaps Allāh's Messenger ﷺ forgot his oath. By Allāh, we will never be successful, for we have taken advantage of the fact that Allāh's Messenger ﷺ forgot to fulfil his oath. So let us return to Allāh's Messenger ﷺ to remind him of his oath.' We returned and said, 'O Allāh's Messenger! We came to you and asked you for mounts, but you took an oath that you would not give us mounts, but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet ﷺ said, 'Depart, for Allāh has given you mounts. By Allāh, *In sha Allāh* (if Allāh will), if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath'."

٦٧٢٢ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ

6722. Narrated 'Abdur-Raḥmān bin Samura: Allāh's Messenger ﷺ said, "(O

'Abdur-Raḥmān!) Do not seek to be a ruler, for if you are given the authority of ruling without your asking for it, then Allāh will help you; but if you are given it by your asking, then you will be held responsible for it. And if you take an oath to do something and later on find another thing better than that, then do what is better and make expiation for (the dissolution of) your oath."

اللهِ: حدَّثَنا عُثمانُ بْنُ عُمَرَ بْنِ فارِسٍ: أَخْبَرَنا ابْنُ عَوْنٍ، عَنِ الحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَسألِ الإمارَةَ فإنَّكَ إنْ أُعْطِيتَها عَنْ غيرِ مَسْألةٍ أُعِنْتَ عَلَيها وإنْ أُعْطِيتَها عن مَسْألَةٍ وُكِلْتَ إلَيها. وإذا حَلَفْتَ عَلى يَمينٍ فَرأيْتَ غيرَها خَيراً مِنها فائْتِ الذي هُوَ خَيرٌ وكَفِّرْ عَنْ يَمينِكَ».

[راجع: ٦٦٢٢]

تابَعَهُ أشْهلُ عَنِ ابْنِ عَوْنٍ. وتابَعَهُ يونُسُ وسِمَاكُ بنُ عَطِيَّةَ وسِمَاكُ بْنُ حَرْبٍ وحُمَيْدٌ وقَتادَةُ ومَنصورٌ وهِشامٌ والرَّبيعُ.

85 - THE BOOK OF *Al-FARĀ'IḌ*[1] (THE LAWS OF INHERITANCE)

٨٥ - كتاب الفرائض

(1) CHAPTER. The Statement of Allāh تعالى: "Allāh commands you as regards your children's (inheritance)... (up to)... This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing." (V.4:11,12)

6723. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I became sick, so Allāh's Messenger ﷺ and Abū Bakr came on foot to pay me a visit. When they came, I was unconscious. Allāh's Messenger ﷺ performed ablution and he poured over me the water of his ablution, and I came to my senses and said, "O Allāh's Messenger! What shall I do regarding my property? How shall I distribute it?" The Prophet ﷺ did not reply till the Divine Verses of inheritance (*Al-Farā'iḍ*)[2] were revealed.

(١) **بابٌ**: وقول الله تعالى: ﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ﴾ إلى قوله: ﴿وَصِيَّةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَلِيمٌ﴾ [النساء: ١١-١٢].

٦٧٢٣ - **حدَّثنا** قُتَيْبَةُ بْنُ سعيدٍ: حدَّثنا سُفيانُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قَالَ: سَمِعْتُ جابرَ بنَ عبدِ اللهِ الأنصارى رَضِيَ اللهُ عَنْهُما يَقولُ: مَرِضْتُ فَعادَني رَسُولُ اللهِ ﷺ وأبو بَكْرٍ وَهُما ماشِيانِ، فَأَتَياني وَقَدْ أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَفَقْتُ، فَقُلْتُ: يا رَسُولَ اللهِ، كَيْفَ أَصْنَعُ في مالي؟ كَيْفَ أَقْضِي في مالي؟ فَلَمْ يُجِبْني بِشَيءٍ حتَّى نَزَلَتْ آيَةُ المِيراثِ.

[راجع: ١٩٤]

(2) CHAPTER. Learning about the Laws of Inheritance (descent and distribution).

'Uqba bin 'Āmir said, "Learn (the Laws of Inheritance) before those who depend on *Aẓ-Ẓan* (guessing), namely, those who base their judgement on mere presumption."

6724. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Beware of suspicion, for it is the worst of false tales

(٢) **بابُ تَعْليمِ الفَرائِضِ**،

وقالَ عقْبَةُ بْنُ عامِرٍ: تَعَلَّمُوا قَبْلَ الظانِّين، يَعني الَّذينَ يَتَكَلَّمونَ بالظَّنِّ.

٦٧٢٤ - **حدَّثنا** مُوسَى بْنُ إسْماعيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا ابْنُ

(1) (Book 85) (H. 6723) *Al-Farā'iḍ* means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ān and it is: half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur'ān, *Sūrah* 4, Verses 11, 12 & 176).

طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِيَّاكُمْ والظَّنَّ فإنَّ الظَّنَّ أَكْذَبُ الحَديثِ، ولَا تَحَسَّسُوا ولا تَجَسَّسُوا، ولا تَباغَضُوا ولا تَدابَرُوا، وَكونُوا عبادَ اللهِ إخْواناً». [راجع: ٥١٤٣]

and don't look for the other's faults and don't spy, and don't hate each other, and don't desert (cut your relations with) one another. O Allāh's slaves, be brothers!"

[See *Hadīth* No. 6064]

(٣) بابُ قَولِ النَّبيِّ ﷺ: «لا نورَثُ، ما تَرَكْنا صَدَقَةٌ»

(3) CHAPTER. The statement of the Prophet ﷺ: "Our (i.e., Messengers') property is not to be inherited, and whatever we leave (after our death), is *Sadaqa* (to be spent in charity)."

٦٧٢٥ - **حدَّثَنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ فاطِمَةَ والعَبَّاسَ عَلَيهِما السَّلامُ أتَيا أبا بَكْرٍ يَلْتَمِسانِ مِيراثَهُما مِنْ رَسُولِ اللهِ ﷺ وَهُما حينَئذٍ يَطْلُبانِ أرْضَيْهِما مِنْ فَدَكٍ وَسَهْمَهُ مِنْ خَيْبَرَ. [راجع: ٣٠٩٢]

6725. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima and Al-'Abbās عَلَيهما السَّلامُ came to Abū Bakr, seeking their share from the property of Allāh's Messenger ﷺ, and at that time, they were asking for their land at Fadak and their share from Khaibar.......... (Contd. to No. 6726)

٦٧٢٦ - فَقالَ لَهُما أبو بَكْرٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدقةٌ، إنَّما يَأكُلُ آلُ مُحَمَّدٍ مِنْ هٰذا المَالِ». قالَ أبو بَكْرٍ: واللهِ لا أدَعُ أمْراً رأيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُهُ فيهِ إلَّا صَنَعْتُهُ. قالَ: فَهَجَرَتْهُ فاطِمَةُ، فَلَمْ تُكَلِّمْهُ حتَّى ماتَتْ. [راجع: ٣٠٩٣]

6726. Abū Bakr said to them, "I have heard from Allāh's Messenger ﷺ saying, 'Our property is not to be inherited, and whatever we (after our death) leave is to be spent in charity, but the family of Muḥammad (ﷺ) may take their provisions from this property.'" Abū Bakr added, "By Allāh, I will not leave the procedure I saw Allāh's Messenger ﷺ following during his lifetime concerning this property." Therefore Fāṭima left Abū Bakr and did not speak to him till she died.

٦٧٢٧ - **حدَّثَنا** إسْماعيلُ بْنُ أبَانَ: أخْبرَنا ابْنُ المُبارَكِ، عَنْ

6727. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Our (Messengers') property is not to be inherited, and

يونُس، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ».

[راجع: ٤٠٣٤]

whatever we leave, is *Ṣadaqa* (to be spent in charity in Allāh's Cause)."

٦٧٢٨ - حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي مالِكُ بْنُ أَوسِ بْنِ الحَدَثانِ، وكانَ مُحَمَّدُ بْنُ جُبَيرِ بْنِ مُطْعِمٍ ذَكَرَ لي ذِكْراً مِنْ حَديثِه ذلِكَ، فانْطَلَقْتُ حتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقالَ: انْطَلَقْتُ حتَّى أَدْخُلَ عَلى عُمَرَ فَأَتاهُ حاجِبُهُ يَرْفأُ فَقالَ: هَلْ لكَ في عُثمانَ وَعَبْدِ الرَّحْمٰنِ والزُّبَيرِ وَسَعْدٍ؟ قالَ: نَعَمْ، فَأَذِنَ لَهُمْ ثُمَّ قالَ: هَلْ لك في عَلِيٍّ وعَبَّاسٍ؟ قالَ: نَعَمْ، قالَ عَبَّاسٌ: يا أَميرَ المُؤْمِنينَ، اقضِ بَيْني وَبَينَ هٰذا، قالَ: أَنْشُدُكُمْ باللهِ الذي بإِذْنِهِ تقومُ السَّماءُ والأرضُ، هَلْ تَعْلَمون أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، يُريدُ رَسُولُ اللهِ ﷺ نَفْسَهُ؟ فَقالَ الرَّهْطُ: قَدْ قالَ ذٰلكَ، فأقْبَلَ عَلى عَلِيٍّ وعَبَّاسٍ، فَقالَ: هَلْ تَعْلَمانِ أَنَّ رَسُولَ اللهِ ﷺ قالَ ذلكَ؟ قالا: قَدْ قالَ ذٰلكَ. قالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هٰذا الأمْرِ، إنَّ اللهَ قَدْ كانَ خَصَّ لِرَسولِهِ ﷺ في هذا الفَيْءِ بِشَيءٍ لَمْ يُعْطِهِ أَحَداً غَيرَهُ، فَقالَ عَزَّ

6728. Narrated Mālik bin 'Aus: I went and entered upon 'Umar, his doorman, Yarfa came saying, "'Uthmān, 'Abdur-Raḥmān, Az-Zubair and Sa'd are asking your permission (to see you). May I admit them?" 'Umar said, "Yes." So he admitted them. Then he came again and said, "May I admit 'Alī and 'Abbās?" He said, "Yes." 'Abbās said, "O, chief of the believers! Judge between me and this (man 'Alī)." 'Umar said, "I beseech you by Allāh, by Whose Permission both the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said, 'Our (the Messengers') property is not to be inherited, and whatever we leave (after our death) is *Ṣadaqa* (to be spent in charity)?' And by that Allāh's Messenger ﷺ meant himself." The group said, "(No doubt), he said so." 'Umar then faced 'Alī and 'Abbās and said, "Do you both know that Allāh's Messenger ﷺ said that? They replied, "(No doubt), he, said so." 'Umar said, "So let me talk to you about this matter. Allāh favoured His Messenger ﷺ with something of this *Faī'* (i.e., booty won by the Muslims at war without fighting) which He did not give to anybody else. Allāh تعالى said: 'And what Allāh gave as *(Faī')* booty to His Messenger... (up to)... to do all thing.' (V.59:6) And so that property was only for Allāh's Messenger ﷺ. Yet, by Allāh, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property; out of which the Prophet ﷺ used to spend the

وَجلّ: ﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ﴾ إلى قَوْلِهِ: ﴿قَدِيرٌ﴾ فَكانَتْ خالصَةً لِرَسُولِ اللهِ ﷺ، وَوَاللهِ ما احْتازَها دونكم ولا استَأْثَرَ بِها عَلَيْكُمْ، لقَد أعْطاكمُوه وَبَثَّها فِيكُمْ حتَّى بَقِيَ منها هذا المالُ. فَكانَ النَّبِيُّ ﷺ يُنْفِقُ عَلى أهْلِهِ مِنْ هٰذا المالِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ، فَعَمِلَ بذاكَ رَسُولُ اللهِ ﷺ حَياتَهُ. أَنْشُدُكمْ باللهِ هَلْ تَعْلَمونَ ذلكَ؟ قالوا: نَعَمْ. ثُمَّ قالَ لِعَليٍّ وعَبَّاسٍ: أنْشُدكما باللهِ هَلْ تَعْلمانِ ذلكَ؟ قالا: نَعَمْ. فَتَوَفَّى اللهُ نَبِيَّه ﷺ فَقالَ أبو بكْرٍ: أنَا وَلِيُّ رَسُولِ اللهِ ﷺ فَقَبَضَهَا، فَعَمِلَ بِما عَمِلَ بِهِ رَسُولُ اللهِ ﷺ، ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ فَقُلْتُ: أنا وَلِيُّ رَسُولِ اللهِ ﷺ فَقَبَضْتُها سَنَتَيْنِ أعْمَلُ فيها ما عَمِلَ رَسُولُ اللهِ ﷺ وأبو بَكْرٍ، ثُمَّ جِئْتُماني وَكَلِمَتُكُما واحِدَةٌ وَأمْرُكُما جَميعٌ، جِئْتَني تَسأَلُني نَصيبَكَ مِن ابْنِ أخيكَ، وأتاني هٰذا يَسألُني نَصيبَ امْرَأتِهِ مِنْ أَبيها، فَقُلْتُ: إنْ شِئْتُما دَفَعتُها إلَيْكما بذلكَ، فَتَلْتَمِسانِ مِنِّي قَضاءً غَيرَ ذٰلكَ؟ فَوَاللهِ الذي بإذْنِهِ تقومُ السَّماء والأرضُ لا أقْضِي فيها قَضاءً غَيرَ ذٰلكَ حتَّى تَقومَ الساعَةُ، فَإنْ عجَزتما فادفَعاها إليَّ فَأنَا أكْفيكُماها. [راجع: ٢٩٠٤]

yearly maintenance for his family, and whatever used to remain he used to spend it where Allāh's property is spent (i.e., in charity, etc.). Allāh's Messenger ﷺ followed that system throughout his life. Now I beseech you by Allāh, do you know all that?" They said, "Yes." 'Umar then said to 'Alī and 'Abbās, "I beseech you by Allāh, do you know that?" Both of them said, "Yes." 'Umar added, "And when the Prophet ﷺ died, Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ,' and took charge of that property and managed it in the same way as Allāh's Messenger ﷺ did. Then I took charge of this property for two years, during which I managed it as Allāh's Messenger ﷺ and Abū Bakr did. Then you both ('Alī and 'Abbās) came to talk to me, bearing the same claim and presenting the same case. (O 'Abbās!) You came to me asking for your share from the property of your nephew, and this man ('Alī) came to me, asking for the share of his wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition [i.e., that you would follow the way of the Prophet ﷺ and Abū Bakr and as I ('Umar) have done in managing it].' Now both of you seek of me a verdict other than that? Lo! By Allāh, by Whose Permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf."

6729. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Not even a single Dīnār of my property should be distributed (after my death) to my inheritors, but whatever I leave, excluding the provision for my wives and my servants, is *Ṣadaqa* (to be spent in charity)."

٦٧٢٩ - حَدَّثَنَا إِسْماعِيلُ: حَدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَن أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَقْسِمُ وَرَثَتِي دِيناراً، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسائي وَمَؤُونَةِ عامِلي فَهُوَ صَدَقَةٌ». [راجع: ٢٧٧٦]

6730. Narrated Urwa: 'Āishah رَضِيَ اللهُ عَنْها said, "When Allāh's Messenger ﷺ died, his wives intended to send 'Uthmān to Abū Bakr asking him for their share of the inheritance." Then 'Āishah said to them, "Didn't Allāh's Messenger ﷺ say, 'Our (Messengers') property is not to be inherited, and whatever we leave is *Ṣadaqa* (to be spent in charity)."

٦٧٣٠ - حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ أزْوَاجَ النَّبِيِّ ﷺ حينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ أرَدْنَ أنْ يَبْعَثْنَ عُثمانَ إلى أبي بَكْرٍ يَسْألْنَهُ ميرَاثَهُنَّ، فَقالَتْ عائِشَةُ: ألَيسَ قالَ رَسُولُ اللهِ ﷺ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»؟. [راجع: ٤٠٣٤]

(4) CHAPTER. The statement of the Prophet ﷺ: "Whoever leaves some property (after his death), then it is for his family (inheritors)."

(٤) بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ تَرَكَ مالاً فَلأهْلِهِ»

6731. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I am more closer to the believers than their ownselves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf; and whoever (among the believers) dies leaving some property, then that property is for his heirs."

٦٧٣١ - حَدَّثَنا عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ ابْنِ شِهابٍ: حَدَّثَني أبو سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أنَا أوْلَى بِالمُؤمِنينَ مِنْ أنْفُسِهِمْ، فَمَنْ ماتَ وعَلَيْهِ دَيْنٌ ولَمْ يَترُكْ وفاءً فَعَلَيْنا قَضاؤُهُ، ومَنْ تَرَكَ مالاً فَهُو لِوَرَثَتِهِ». [راجع: ٢٢٩٨]

(5) CHAPTER. The inheritance share of the offspring from the property of their dead fathers and mothers.

(٥) بابُ ميراثِ الوَلَدِ مِنْ أبيهِ وأُمِّهِ،

And Zaid bin Thābit said, "If a man or a woman leaves as an heir, a (single) daughter, then she inherits half of the property; and if they are two daughters or more, they inherit two-thirds of the property; and if there is a son along with these daughters, then the other heirs (if there are any) are given their shares first, and what remains is to be distributed (among the daughters and the son) with the ratio of two shares for the male heir and one share each for the female heirs."

وقالَ زَيْدُ بْنُ ثابتٍ: إذا تَرَكَ رَجُلٌ أو امرأةٌ بِنْتاً فَلَها النِّصْفُ، وإنْ كانَتا اثْنَتَينِ أو أكْثَر فَلهنَّ الثُّلثان. وإنْ كانَ مَعَهُنَّ ذَكَرٌ بُدِئَ بِمَنْ شَرِكَهُمْ فَيُؤتى فَريضَتَهُ، فَما بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ.

6732. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Give the *Farā'iḍ* (the shares of the inheritance that are prescribed in the Qur'ān)(1) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased."

٦٧٣٢ - **حدَّثَنا** مُوسَى بْنُ إسْماعيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابْنُ طاوُسٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «أَلْحِقُوا الفَرائِضَ بِأَهْلِها، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ». [انظر: ٦٧٣٥، ٦٧٣٧، ٦٧٤٦]

(6) CHAPTER. The inheritance of daughters (i.e., their right to inherit property).

(٦) بابٌ ميراثِ البَناتِ

6733. Narrated Sa'd bin Abī Waqqāṣ: I was stricken by an ailment that led me to the verge of death. The Prophet ﷺ came to pay me a visit. I said, "O Allāh's Messenger! I have much property and no heir except my (only) daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No". I said, "One-third of it?" He said, "(You may do so) though one-third is also too much, for it is better for you to leave your offspring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allāh's sake) you will be rewarded for it, even for a morsel of food which you may put in the

٦٧٣٣ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيان: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَني عامِرُ بْنُ سَعْدِ بْنِ أبي وقّاصٍ، عَنْ أبيهِ قالَ: مَرِضتُ بِمَكَّةَ مَرَضاً فَأَشفَيْتُ مِنه عَلى المَوتِ فَأَتاني النَّبِيُّ ﷺ يَعُودني، فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ لي مالاً كثيراً وليسَ يَرِثُني إلا ابْنَتِي، أفأتَصَدَّق بِثُلُثَيْ مالي؟ قالَ: «لا»، قالَ: قُلت: فَالشَّطْرُ؟ قالَ: «لا»، قُلْتُ: الثُّلُثُ؟ قالَ: «الثُّلُثُ

(1) (H. 6732): See the footnote of H. 6723.

mouth of your wife." I said, "O Allāh's Messenger! Will I remain behind and fail to complete my emigration?" The Prophet ﷺ said, "If you are left behind after me, whatever good deeds you will do for Allāh's sake will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you."[1] But Allāh's Messenger ﷺ felt sorry for Sa'd bin Khaula as he died in Makkah. (Sufyān, a subnarrator, said that Sa'd bin Khaula was a man from the tribe of Banī 'Āmir bin Lu'aī.)

كبيرٌ، إنَّكَ إنْ تَرَكْتَ وَلَدَكَ أغْنِياءَ خَيرٌ مِنْ أنْ تَتْرُكَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وإنَّكَ لَنْ تُنْفِقَ نَفَقَةً إلَّا أُجِرْتَ عَلَيها حتَّى اللُّقْمَةَ تَرْفَعُها إلى في امْرَأتِكَ». فَقُلْتُ: يا رَسُولَ الله، أُخَلَّفُ عَنْ هِجْرَتي؟ فَقالَ: «لَنْ تُخَلَّفَ بَعْدي فَتَعْمَلَ عَمَلاً تُرِيدُ بِهِ وَجْهَ اللهِ إلَّا ازْدَدْتَ بِهِ رِفْعَةً ودَرَجَةً، وَلَعَلَّكَ أن تُخَلَّفَ بَعْدي حتَّى يَنْتَفِعَ بِكَ أقْوامٌ وَيُضَرَّ بِكَ آخَرُونَ. وَلكِنِ البائِسُ سَعْدُ بْنُ خَوْلَةَ» يَرْثي لَهُ رَسُولُ اللهِ ﷺ أنْ ماتَ بِمكَّةَ. قالَ سُفْيانُ: وسَعْدُ بْنُ خَوْلَةَ رَجُلٌ مِنْ بَني عامِرِ بْنِ لؤيٍّ.

6734. Narrated Al-Aswad bin Yazīd: Mu'ādh bin Jabal came to us in Yemen as a tuitor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property) of a man who had died leaving a daughter and a sister. Mu'ādh gave the daughter half of the property and gave the sister the other half.

٦٧٣٤ - حدَّثنا مَحْمودُ بْنُ غَيْلانَ: حدَّثَنا أبو النَّضْرِ: حدَّثَنا أبو مُعاوِيَةَ شَيْبانُ، عَنْ أشْعَثَ، عَنِ الأسْوَدِ بْنِ يَزيدَ قالَ: أتانا مُعاذُ بْنُ جَبَلٍ باليَمنِ مُعَلِّماً وأميراً، فَسَألْناهُ عَنْ رَجُلٍ تُوُفِّيَ وتَرَكَ ابْنَتَهُ وأُخْتَهُ فَأعْطَى الابْنَةَ النِّصْفَ والأُخْتَ النِّصْفَ. [انظر: ٦٧٤١]

(7) CHAPTER. The inheritance of one's grandchild if one has no child.

(٧) **بابٌ** ميراثِ ابْنِ الابْنِ إذا لَمْ يَكنِ ابْنٌ،

And Zaid said, "Grandchildren are to be considered as one's (own) children (in the distribution of inheritance) in case none of one's own children are alive: A grandson as a

وقالَ زَيْدٌ: وَلَدُ الأبْناءِ بِمَنْزِلَةِ الوَلَدِ إذا لَمْ يَكُنْ دونَهُمْ وَلَدٌ ذَكَرٌ، ذَكَرُهُمْ كَذَكَرِهِمْ، وأُنْثاهُمْ كأُنْثاهُمْ،

(1) (H. 6733) Sa'd bin Abī Waqqāṣ survived forty years after the death of the Prophet ﷺ, but Sa'd bin Khaula died in Makkah.

يَرِثُونَ كما يَرِثُونَ وَ يَحْجُبونَ كما يَحْجُبونَ، ولا يَرِثُ وَلَدُ الابْنِ مَعَ الابْنِ.

son, and granddaughter as a daughter, and they (grandsons and granddaughters) inherit (their grandparents' property) as their own parents would (were they alive), and they prevent the sharing of the inheritance with all those relatives who would have been prevented from the same, were their parents alive. So one's grandchild does not share the inheritance with one's own son (if the son is alive)."

٦٧٣٥ - حَدَّثَنَا مُسْلِمُ بْنُ إبراهيمَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابْنُ طاوُسٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَلْحِقوا الفَرائِضَ بِأَهْلِها، فَمَا بَقِيَ فَهُوَ لِأَولَى رَجلٍ ذَكَرٍ». [راجع: ٦٧٣٢]

6735. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Give the *Farā'iḍ* (shares prescribed in the Qur'ān) to those who are entitled to receive it; and whatever remains, should be given to the closest male relative of the deceased."

(٨) بابُ ميراثِ ابنَةِ ابْنٍ مَعَ ابنَةٍ

(8) CHAPTER. The share of inheritance of one's son's daughter in the presence of own daughter.

٦٧٣٦ - حَدَّثَنَا آدمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا أبُو قَيْسٍ: سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبيلَ، قالَ: سُئِلَ أبُو مُوسَى عَنِ ابنَةٍ وابْنَةِ ابْنٍ وأُخْتٍ، فَقَالَ: للابْنَةِ النِّصْفُ، وَلِلأُخْتِ النِّصْفُ. وَائْتِ ابْنَ مَسْعُودٍ فَسَيُتابِعُني. فَسُئِلَ ابْنُ مَسْعُودٍ وأُخْبِرَ بِقَوْلِ أبي مُوسَى فقالَ: لَقَدْ ضَلَلْتُ إذاً وما أنا مِنَ المُهتَدينَ، أقضِي فيها بِما قَضى النَّبيُّ ﷺ للابْنَةِ النِّصْفُ، ولابْنَةِ الابْنِ السُّدُسُ تَكمِلةَ الثُّلُثَيْنِ، وما بَقِيَ فَلِلأُخْتِ. فَأَتينَا أبَا مُوسَى فَأَخْبَرْناهُ بِقَولِ ابْنِ مَسْعُودٍ، فَقالَ: لا

6736. Narrated Huzail bin Shuraḥbīl: Abū Mūsa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take half and the sister will take the half. If you go to Ibn Mas'ūd, he will tell you the same." Ibn Mas'ūd was asked and was told of Abū Mūsa's verdict. Ibn Mas'ūd then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in his case, will be the same as the Prophet ﷺ did, i.e., one-half is for the daughter, and one-sixth for the son's daughter, i.e both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abū Mūsa and informed him of Ibn Mas'ūd's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you."

تَسألوني ما دَامَ هٰذا الحَبْرُ فيكمْ.

[انظر: ٦٧٤٢]

(9) CHAPTER. The shares of inheritance for the (living) paternal grandfather, the father and brothers of the deceased.

(٩) بابُ ميراثِ الجَدِّ مَعَ الأَبِ والإِخْوَةِ

Abū Bakr, Ibn 'Abbās and Ibn Az-Zubair said, "A grandfather is to be treated as a father (in the distribution of inheritance)," and Ibn 'Abbās recited the Holy Verse:

"O children of Ādam..." (V.7:26) (And in fact, by that Allāh meant sons and grandsons and great-grandsons).

He also recited the Verse:

"And I have followed the religion of my fathers — Ibrāhīm (Abraham), Ishāque (Isaac) and Yaqūb (Jacob)..." (V.12:38)

And it is not reported that anybody disagreed with Abū Bakr in his lifetime, although at that time there was a great number of the Companions of the Prophet ﷺ. And Ibn 'Abbās said, "My son's son inherits my property though my own brothers don't, and I do not inherit the property of my son's son." And there are different views given by 'Umar, 'Alī, Ibn Mas'ūd and Zaid رَضِيَ الله عَنْهُم (as regards inheritance).

وَقالَ أبُو بَكْرٍ وابْنُ عَبَّاسٍ وابْنُ الزُّبَيرِ: الجَدُّ: أبٌ. وقَرَأ ابنُ عَبَّاسٍ ﴿يَٰبَنِيٓ ءَادَمَ﴾ ﴿وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِيٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ﴾ [يوسف: ٣٨] ولَمْ يُذْكَرْ أنَّ أحَداً خالفَ أبا بَكرٍ في زَمانِهِ وأصحابُ النَّبيِّ ﷺ مُتوَافِرونَ. وقالَ ابنُ عَبَّاسٍ: يَرِثُني ابنُ ابْني دون إخْوَتِي، ولا أرِث أنَا ابنَ ابْني. وَيُذْكَرُ عَنْ عُمَرَ وَعَليٍّ وابنِ مَسْعودٍ وزيْدٍ أقاويلُ مختلِفةٌ.

6737. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "Give the *Farā'iḍ* (the shares prescribed in the Qur'ān) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased."

٦٧٣٧ - حدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ: حدَّثَنا وُهَيْبٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبيِّ ﷺ قالَ: «ألْحِقوا الفَرائِضَ بِأهْلِها، فمَا بَقِيَ فَلِأوْلَى رجلٍ ذَكَرٍ». [راجع: ٦٧٣٢]

6738. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The person about whom Allāh's Messenger ﷺ said, "If I were to take a Khalīl[1] from this nation (my followers), then I would have taken him (i.e., Abū Bakr), but the Islāmic

٦٧٣٨ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: أمَّا

(1) (H. 6738) Khalīl: See the glossary.

الَّذي قالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ هٰذِهِ الأُمَّةِ خَليلاً لاتَّخَذْتُهُ ولكِنْ إِخْوَةُ الإِسْلامِ أَفْضَلُ، أَوْ قالَ: خَيْرٌ»، فَإِنَّهُ أَنْزَلَهُ أَباً أَوْ قالَ: قَضاهُ أَباً. [راجع: ٤٦٧]

Brotherhood is better (or said, 'good')," and regarded a grandfather as the father himself (in distribution of inheritance).

(١٠) بابُ ميراثِ الزَّوْجِ مَعَ الوَلَدِ وغَيرِهِ

(10) CHAPTER. The inheritance of the husband along with the offspring and other relatives (of the deceased).

٦٧٣٩ - حَدَّثَنا مُحَمَّدُ بنُ يُوسفَ، عَنْ ورْقاءَ، عَنِ ابْنِ أَبي نَجيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ المالُ لِلوَلَدِ، وكانَتِ الوَصِيَّةُ لِلوَالدينِ، فَنَسَخَ اللهُ مِنْ ذلكَ ما أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثلَ حَظِّ الأنثَيينِ، وَجَعَلَ لِلأَبوَينِ، لكلِّ واحِدٍ منهُما السُّدُسَ، وجَعَلَ لِلمَرأةِ الثُّمنَ والرُّبُعَ، ولِلزَّوجِ الشَّطْرَ والرُّبُعَ. [راجع: ٢٧٤٧]

6739. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (During the early days of Islām), the inheritance used to be given to one's offspring and legacy used to bequeathed to the parents, then Allāh cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband half (if the deceased has no children) and one-fourth (if she has children)."

(١١) بابُ ميراثِ المَرأةِ والزَّوجِ مَعَ الوَلدِ وَغيرِهِ

(11) CHAPTER. The inheritance of a woman and a husband along with the offspring and other relatives.

٦٧٤٠ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ، «عَنْ أَبي هُرَيْرَةَ أَنَّهُ قالَ: قَضَى رَسُولُ اللهِ ﷺ في جَنينِ امرأةٍ مِنْ بَني لِحيانَ سَقَطَ مَيِّتاً، بِغُرَّةٍ عَبدٍ أو أَمَةٍ، ثُمَّ إنَّ المَرأةَ التي قَضَى لَها بالغُرَّةِ تُوُفِّيَتْ، فَقَضَى رَسُولُ اللهِ ﷺ

6740. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave the judgement that a male or female slave should be given in *Qiṣāṣ*[1] for an abortion case of a woman from the tribe of Banī Liḥyān (as blood money for the foetus), but the lady on whom the penalty had been imposed died; so the Prophet ﷺ ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her *'Aṣaba*.[2]

(1) (H. 6740) *Qiṣāṣ*: Laws of equality in punishment for wounds etc. in retaliation.
(2) (H. 6740) *'Aṣaba* means all male relatives of the deceased from the father's side.

بِأنَّ مِيراثَها لِبَنِيها وزَوْجِها، وأنَّ العَقْلَ عَلى عَصَبَتِها. [راجع: ٥٧٥٨]

(12) CHAPTER. The sisters (of the deceased) share the inheritance with the daughters (of the deceased), the sisters being treated as the *'Aṣaba*.[1]

(١٢) بابٌ مِيراثِ الأخواتِ مَعَ البَناتِ عَصَبَةً

6741. Narrated Al-Aswad: Mu'ādh bin Jabal gave this verdict for us in the lifetime of Allāh's Messenger ﷺ. Half of the inheritance is to be given to the daughter and the other half to the sister. Sulaimān said: Mu'ādh gave a verdict for us, but he did not mention that it was so in the lifetime of Allāh's Messenger ﷺ.

٦٧٤١ - حدَّثَنا بِشْرُ بْنُ خالِدٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ إبراهِيمَ، عَنِ الأسْوَدِ قالَ: قَضَى فِينا مُعاذُ بنُ جَبَلٍ عَلى عَهْدِ رَسُولِ اللهِ ﷺ: النِّصْفُ لِلابْنَةِ، والنِّصْفُ لِلأُخْتِ.

ثُمَّ قالَ سُلَيمانُ: قَضَى فينا، ولَمْ يَذكرْ عَلَى عهْدِ رَسُولِ اللهِ ﷺ. [راجع: ٦٧٣٤]

6742. Narrated Huzail: 'Abdullāh said, "The judgement I will give in this matter will be like the judgement of the Prophet ﷺ, i.e., half is for the daughter and the rest of the inheritance for the sister."

٦٧٤٢ - حدَّثَني عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفيانُ، عَنْ أبِي قَيْسٍ، عَنْ هُزَيْلٍ قالَ: قالَ عَبْدُ اللهِ: لأقْضِيَنَّ فِيها بِقَضاءِ النَّبِيِّ ﷺ: لِلابْنَةِ النِّصْفُ، ولابْنَةِ الابْنِ السُّدُسُ، وَمَا بَقِي فَلِلأُخْتِ. [راجع: ٦٧٣٦]

(13) CHAPTER. The inheritance of the sisters and brothers.

(١٣) بابٌ مِيراثِ الأخَواتِ والإخْوَةِ

6743. Narrated Jābir رَضِيَ اللهُ عَنْهُ: While I was sick, the Prophet ﷺ entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became

٦٧٤٣ - حدَّثَنا عَبْدُ اللهِ بْنُ عُثْمانَ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا شُعْبَة، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللهُ عَنْهُ قالَ:

(1) (Ch. 12)*'Aṣaba*: See the footnote of H. 6740.

دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأنا مَرِيضٌ فَدَعا بِوَضُوءٍ فَتَوضَّأ، ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأفَقْتُ فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّما لي أخَوَاتٌ، فَنَزَلَتْ آيَةُ الفَرائِضِ. [راجع: ١٩٤]

conscious and said, "O Allāh's Messenger! I have sisters." Then the Divine Verses regarding the Laws of Inheritance were revealed.

(١٤) **بابٌ**: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿١٧٦﴾﴾ [النساء: ١٧٦].

(14) CHAPTER. (The Statement of Allāh عزَّ وجَلَّ:)
"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, then the male will have twice the share of the female.' (Thus) does Allāh makes clear to you (His Law), lest you go astray. And Allāh is the All-Knower of everything" (V.4:176)

٦٧٤٤ - حدَّثَنا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إسرائِيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: آخِرُ آيَةٍ نَزَلَتْ خاتِمَةُ سُورَةِ النِّساءِ ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾. [راجع: ٤٣٦٤]

6744. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The last Qur'ānic Verse that was revealed (to the Prophet ﷺ) was the last Verse of *Sūrat An-Nisā*:

"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

(١٥) **بابُ** ابْنَيْ عَمٍّ أحَدُهُما أخٌ للأُمِّ والآخَرُ زَوْجٌ،

(15) CHAPTER. Regarding the heirs of a lady who dies, leaving two cousins, one of whom is her maternal brother and the other, her husband.[1]

(1) (Ch. 15) The relation between the lady and the two cousins resulted from the following situation: A man married a woman and she gave birth to a son, and then he married another woman who also gave birth to a son. Then he divorced the second wife, who=

'Alī said, "Her husband takes half of her left property, and the maternal brother one-sixth, and the rest of the property is divided equally between them."

وقالَ عَليٌّ: للزَّوجِ النِّصْفُ، وللأَخِ مِنَ الأُمِّ السُّدُسُ، وما بَقِيَ بَيْنَهُما نِصْفانِ.

6745. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "I am more closer to the believers than their own selves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his *'Aṣaba*;[1] and whoever dies leaving a debt, or dependants, or destitute children, then I am their supporter."

٦٧٤٥ - حدَّثنا مَحْمُودٌ: أَخْبَرَنا عُبَيْدُ اللهِ، عَنْ إسرائيلَ، عَنْ أبي حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوْلَى بالمؤمنينَ مِنْ أَنْفُسِهِمْ، فمَنْ ماتَ وتَرَكَ مالاً فمالُهُ لِمَوالي العَصبَةِ، ومَنْ تَرَكَ كَلاًّ أو ضَياعاً فأنا وَلِيُّهُ فَلأُدْعَى لهُ». الكَلُّ: العِيالُ. [راجع: ٢٢٩٨]

6746. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "Give the *Farā'iḍ* (the shares of the inheritance that are prescribed in the Qur'ān) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased."

٦٧٤٦ - حدَّثَنا أُمَيَّةُ بنُ بِسْطامٍ: حدَّثَنا يَزيدُ بنُ زُرَيْعٍ، عَنْ رَوْحٍ، عَنْ عَبْدِ الله بْنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبيِّ ﷺ قالَ: «أَلحِقُوا الفَرائِضَ بأَهْلِها، فَما تَرَكَتِ الفرائِضُ فَلأَوْلى رَجُلٍ ذَكَرٍ». [راجع: ٦٧٣٢]

(16) CHAPTER. (Can) kindred by blood (i.e., *Dhawīl-Arḥām*) (be the heir of the deceased).

(١٦) بابُ ذَوي الأَرْحامِ

6747. Narrated Ibn 'Abbās regarding the Holy Verse:

"And to everyone, We have appointed heirs..." (V.4:33)

And also:

"...To those also with whom you have

٦٧٤٧ - حدَّثَني إسحَاقُ بْنُ إبراهِيمَ قالَ: قُلْتُ لأبي أُسامَةَ: حَدَّثَكُمْ إدْرِيسُ: حدَّثَنا طَلْحَةُ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابنِ عَبَّاس

=consequently married her first husband's brother and gave birth to a girl. This girl married the first son of her father's brother who was her cousin. Then she died, leaving the two cousins as her only heirs. One of those cousins was her husband, and the other was her maternal brother.

(1) (H. 6745)*'Aṣaba*: See the footnote of *Ḥadīth* No. 6740.

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ﴾ قَالَ: كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَرِثُ الأَنْصَارِيُّ الْمُهَاجِرِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ، فَلَمَّا نَزَلَتْ ﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ قَالَ: نَسَخَتْهَا ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ﴾. [راجع: ٢٢٩٢]

made a pledge (brotherhood), give them their due portion by (*Wasiya* — wills)..." (V.4:33)

When the emigrants came to Al-Madīna, the *Anṣār* used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (*Dhawīl-Arḥām*), and that was because of the bond of brotherhood which the Prophet ﷺ had established between them, i.e., the *Anṣār* and the emigrants. But when the Divine Verse:

"And to everyone, We have appointed heirs..." (V.4:33) was revealed, it cancelled the other order i.e.:

"...To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* — wills)..." (V.4:33)

[See Vol. 3, *Ḥadīth* No. 2292]

(١٧) بابٌ مِيراثِ الْمُلاعَنَةِ

(17) CHAPTER. The inheritance in the case of *Mulā'ana*.[1]

٦٧٤٨ - حَدَّثَنِي يَحيَى بْنُ قَزَعَةَ: حَدَّثَنَا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً لاعَنَ امْرَأَتَهُ في زَمَنِ النَّبِيِّ ﷺ وانْتَفى مِنْ وَلَدِها، فَفَرَّقَ النَّبِيُّ ﷺ بَيْنَهُما وأَلْحَقَ الوَلَدَ بِالمَرأَةِ. [راجع: ٤٧٤٨]

6748. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man and his wife had a case of *Li'ān* (or *Mulā'ana*) during the lifetime of the Prophet ﷺ and the man denied the paternity of her child. The Prophet ﷺ gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only.[2]

(١٨) بابٌ: الوَلَدُ لِلفِراشِ حُرَّةً كانَتْ أو أمَةً

(18) CHAPTER. The child is for the owner of the bed, whether its mother was a free lady or a slave-girl.

---

(1) (Ch. 17) *Mulā'ana* or *Li'ān* means the taking of oaths by a wife and her husband, the wife denying the charge of adultery which the husband confirms by his own oath. (See Qur'ān 24:7-10).
This chapter deals with the inheritance of the child who is born after such a situation, i.e., whose heir he would be, and who would be his heir.

(2) (H. 6748) Such a mother would inherit the share prescribed for her in the Qur'ān from her child's inheritance and he would be her heir if she died before him.

6749. Narrated 'Āishah رَضِيَ اللهُ عَنْها: 'Utba (bin Abī Waqqāṣ) said to his brother Sa'd, "The son of the slave-girl of Zam'a is my son, so be his guardian." So when it was the year of the conquest of Makkah, Sa'd took that child and said, "He is my nephew, and my brother told me to be his guardian." On that, 'Abd bin Zam'a got up and said, "But the child is my brother, and the son of my father's slave-girl as he was born on his bed." So they both went to the Prophet ﷺ. Sa'd said, "O Allāh's Messenger! (This is) the son of my brother, and he told me to be his custodian." Then 'Abd bin Zam'a said, "(But he is) my brother and the son of the slave-girl of my father, born on his bed." The Prophet ﷺ said, "This child is for you, O 'Abd bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to veil herself from that boy as he noticed the boy's resemblance to 'Utba. Since then the boy never saw Sauda till he died.

٦٧٤٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ عُتْبَةُ عَهِدَ إلى أخيهِ سعدٍ أَنَّ ابْنَ وَليدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ إلَيْكَ، فَلَمَّا كانَ عامُ الفَتْحِ أَخَذَهُ سَعْدٌ فَقالَ: ابْنُ أخي عَهِدَ إلَيَّ فِيهِ، فَقامَ عَبْدُ بْنُ زَمْعَةَ، فَقالَ: أخي وابْنُ وَليدَةِ أبي، وُلِدَ عَلى فراشِهِ. فَتَساوَقا إلى النَّبِيِّ ﷺ فقالَ سَعْدٌ: يا رَسُولَ اللهِ، ابْنُ أخي قَدْ كانَ عَهِدَ إلَيَّ فِيهِ، فَقالَ عَبْدُ بْنُ زَمْعَةَ: أخي وَابْنُ وَليدَةِ أبي وُلِدَ عَلى فِراشِهِ. فَقالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِراشِ ولِلعاهِرِ الحَجَرُ». ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ: «احْتَجِبي مِنْهُ» لِمَا رَأى مِنْ شَبهِهِ بِعُتْبَةَ. فَمَا رَآها حَتَّى لَقِيَ اللهَ. [راجع: ٢٠٥٣]

6750. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The boy is for the owner of the bed."

٦٧٥٠ - حَدَّثَنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيادٍ أَنَّهُ سَمِعَ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «الوَلَدُ لِصاحِبِ الفِراشِ». [راجع: ٦٨١٨]

(19) CHAPTER. *Al-Walā'*[1] is for the manumitter.
(Regarding) the inheritance of *Al-Laqīṭ* (a small child or an insane person, who has nobody to be responsible for him).

(١٩) بابٌ الوَلاءُ لِمَنْ أعْتَقَ، ومِيراثُ اللقِيطِ،

And 'Umar said, "*Al-Laqīṭ* is a free person and not a slave."

وقالَ عُمرُ: اللقِيطُ حُرٌّ.

(1) (Ch. 19) *Al-Walā'*: See the glossary.

6751. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I bought Barīra (a female slave). The Prophet ﷺ said (to me), "Buy her as *Al-Walā'* is for the manumitter. Once, she was given a sheep (in charity). The Prophet ﷺ said, "It (the sheep) is *Ṣadaqa* (a thing given in charity) for her (Barīra) and a gift for us."

Al-Ḥakam said, "Barīra's husband was a free man." Ibn 'Abbās said, "When I saw him, he was a slave."

٦٧٥١ - حدَّثنا حَفْصُ بْنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ قالَتِ: اشْتَرَيْتُ بَرِيرَةَ فَقالَ النَّبِيُّ ﷺ: «اشْتَرِيها فَإنَّ الوَلاءَ لِمَنْ أَعْتَقَ»، وأُهْدِيَ لَها شاةٌ، فَقالَ: «هو لَها صَدَقَةٌ ولَنا هَدِيَّةٌ».

قالَ الحَكَمُ: وكانَ زَوْجُها حُرّاً، وقَوْلُ الحَكَمِ مُرْسَلٌ. وقالَ ابْنُ عَبَّاسٍ: رَأَيْتُهُ عَبْداً. [راجع: ٤٥٦]

6752. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The *Walā'* is for the manumitter (of the slave)."

٦٧٥٢ - حدَّثنا إسماعِيلُ بْنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قالَ: «إنَّما الوَلاءُ لِمَنْ أَعْتَقَ». [راجع: ٢١٥٦]

(20) CHAPTER. The heir of the *Sā'iba* (a slave whose master frees him and tells him that nobody will be entitled to get his *Walā'*).

(٢٠) بابُ ميراثِ السَّائِبَةِ

6753. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Muslims did not free slaves as *Sā'iba*, but the people of the Pre-Islāmic Period of Ignorance used to do so.

٦٧٥٣ - حدَّثنا قَبِيصَةُ بْنُ عُقْبَةَ: حدَّثنا سُفيانُ، عَنْ أبي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللهِ قالَ: إنَّ أَهْلَ الإسلامِ لا يُسَيِّبُونَ، وإنَّ أَهْلَ الجاهِلِيَّةِ كانُوا يُسَيِّبُونَ.

6754. Narrated Al-Aswad: 'Āishah رَضِيَ اللهُ عَنْها bought Barīra in order to manumit her, but her masters stipulated that her *Walā'* (after her death) would be for them. 'Āishah said, "O Allāh's Messenger! I have bought Barīra in order to manumit her, but her masters stipulated that her *Walā'* will be for them." The Prophet ﷺ said, "Manumit her, as the *Walā'* is for the one who manumits (the

٦٧٥٤ - حدَّثنا مُوسَى: حدَّثنا أَبُو عَوانَةَ، عَنْ مَنصُورٍ، عَنْ إبراهِيمَ، عَنِ الأَسْوَدِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها اشْتَرَتْ بَرِيرَةَ لِتُعتِقَها واشْتَرَطَ أَهْلُها وَلاءَها، فَقالَتْ: يا رَسُولَ اللهِ، إنِّي اشْتَرَيْتُ بَرِيرَةَ

slave)," or said, "The one who pays her price." Then 'Āishah bought and manumitted her. After that, Barīra was given the choice (by the Prophet ﷺ) (to stay with her husband or leave him). She said, "If he gave me so much, and so much (money), I would not stay with him." (Al-Aswad added: Her husband was a free man). The subnarrator added: The series of the narrators of Al-Aswad's statement is not authentic. The statement of Ibn 'Abbās, i.e., 'When I saw him he was a slave,' is more authentic.

لأُعْتِقَها، وإنَّ أهْلَها يَشْتَرِطونَ وَلاءَها فقالَ: «أعْتِقيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ، أو قالَ: أعْطَى الثَّمَنَ»، قالَ: فاشْتَرتها فَأعْتقَتها. قالَ: وَخُيِّرَتْ فَاخْتارَتْ نَفْسَها وقالَتْ: لو أُعْطيتُ كَذا وكَذا ما كُنْتُ مَعَهُ.

قالَ الأَسْوَدُ: وكانَ زَوْجُها حُرّاً، قَوْلُ الأَسْوَدِ مُنْقَطِعٌ، وقَوْلُ ابْنِ عَبَّاسٍ: رَأَيْتُهُ عَبْداً، أَصَحُّ.

[راجع: ٤٥٦]

(21) CHAPTER. The sin of the freed slave who denies his master who has freed him.

(٢١) بابُ إثْمِ مَنْ تَبرَّأَ مِنْ مَواليهِ

6755. Narrated 'Alī: "We have no Book to recite except the Book of Allāh (the Qur'ān) and this paper." Then 'Alī took out the paper, and behold! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as *Zakāt* or as blood money). In it was also written:

"Al-Madīna is a sanctuary from 'Aīr (mountain) to Thaur (mountain). So whoever innovates in it an heresy (something new in religion), or commits a crime in it or gives shelter to such an innovator will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection. And whoever (a freed slave) takes as his master some people other than his real masters, without the permission of his real masters, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. And the asylum granted by any Muslim is to be

٦٧٥٥ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إبراهِيمَ التَّيْميِّ، عَنْ أبيهِ قالَ: قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: ما عِنْدَنا كِتابٌ نَقْرَؤُهُ إلَّا كِتابُ اللهِ غَيرَ هٰذه الصَّحيفَةِ. قالَ: فأَخْرَجَها فإذا فِيها أشياءُ مِنَ الجراحاتِ وأَسْنانِ الإبِلِ. قالَ: وَفيها: «المدِينَةُ حَرَمٌ ما بَيْنَ عيرٍ إلَى ثَوْرٍ، فمَنْ أحْدَثَ فِيها حَدَثاً، أوْ آوَى مُحدِثاً، فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعينَ، لا يُقْبَلُ مِنْهُ يَوْمَ القِيامَةِ صَرْفٌ ولا عَدْلٌ. ومَنْ وَالى قَوماً بِغَيرِ إذنِ مَواليهِ فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعينَ، لا يُقْبَلُ مِنْهُ يَوْمَ القِيامَةِ صَرْفٌ وَلا عَدْلٌ. وذِمَّةُ المُسْلِمينَ واحِدَةٌ، يَسْعَى

secured by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels, and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection."

بِها أدْناهُمْ، فمَن أخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعينَ، لا يُقبَلُ مِنْهُ يَوْمَ القيامَة صَرْفٌ وَلا عَدْلٌ». [راجع: ١١١]

6756. Narrated Ibn 'Umar رَضِيَ الله عَنهُما: The Prophet ﷺ forbade the selling of the *Walā'* (of slaves) or giving it as a present.

٦٧٥٦ - **حدَّثَنا** أبو نُعَيم: حدَّثَنا سُفيانُ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نهى النَّبي ﷺ عَنْ بَيْعِ الوَلاءِ وَعَنْ هِبَتِهِ. [راجع: ٢٥٣٥]

(22) CHAPTER. If someone is converted to Islām through somebody else.

(٢٢) بابٌ: إذا أسلَمَ عَلى يَدَيْهِ،

Al-Ḥasan (Al-Baṣrī) did not think that the latter had the right to be the heir of the converted person.

The Prophet ﷺ said, "The *Walā'* is for the one who manumits (the slave)." And Tamīm Ad-Dārī is said to have narrated that the Prophet ﷺ said, "The one who converts somebody to Islām is the closest of the people to the converted person, whether during his life or after his death." The scholars differ as to the genuineness of this narration.

وَكانَ الحَسَنُ لا يَرَى لهُ وِلايَةً. وقالَ النَّبيُّ ﷺ: «الوَلاءُ لِمَنْ أعْتَقَ»، ويُذْكَرُ عَنْ تَميمٍ الداريِّ رَفَعهُ قالَ: «هُوَ أوْلَى النَّاسِ بِمَحْياهُ ومَماتِهِ». واخْتَلَفُوا في صِحّةِ هٰذا الخَبَرَ.

6757. Narrated Ibn 'Umar that 'Āishah رَضِيَ الله عَنها (Mother of the believers), intended to buy a slave-girl in order to manumit her. The slave-girl's masters said, "We are ready to sell her to you on condition that her *Walā'* should be for us." 'Āishah mentioned that to Allāh's Messenger ﷺ who said, "This (condition) should not prevent you from buying her, for the *Walā'* is for the one who manumits (the slave)."

٦٧٥٧ - **حدَّثَنا** قُتَيْبَةُ بْنُ سَعيدٍ: عَنْ مالِكٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أنَّ عائِشَةَ أُمَّ المُؤمِنِينَ أرادَتْ أنْ تَشْتَرِيَ جارِيَةً تُعْتِقُها فقالَ أهْلُها: نَبيعُكِها عَلى أنَّ وَلاءَها لَنا، فَذَكرتْ ذٰلك لِرَسُولِ اللهِ ﷺ فَقالَ: «لا يَمْنَعُكِ ذٰلكِ فَإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٢١٥٦]

6758. Narrated Al-Aswad: 'Āishah رَضِيَ الله عَنها said, "I bought Barīra and her masters

٦٧٥٨ - **حدَّثَنا** مُحَمَّدٌ: أخْبَرَنا

جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنِ الأسوَدِ، عَن عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ أَهْلُها وَلاءَها فَذَكَرَتُ ذلكَ للنَّبِيِّ ﷺ فَقالَ: «أَعْتِقِيها فإنَّ الوَلاءَ لِمَنْ أعْطَى الوَرِقَ». قالَتْ: فَأَعْتَقْتُها، قالَتْ: فَدَعاها رَسُولُ اللهِ ﷺ فَخَيَّرَها مِنْ زَوْجِها فَقالَتْ: لَوْ أعْطاني كَذا وكَذا ما بِتُّ عِنْدَهُ، فَاخْتارَتْ نَفْسَها. [راجع: ٤٥٦]

stipulated that the *Walā'* would be for them." 'Āishah mentioned that to the Prophet ﷺ and he said, "Manumit her, as the *Walā'* is for the one who gives the silver (i.e., pays the price for freeing the slave)." 'Āishah added, "So I manumitted her". After that, the Prophet ﷺ called her (Barīra) and gave her the choice to go back to her husband or leave him. She said, "If he gave me so much, and so much (money) I would not stay with him." So she selected her own self (i.e., refused to go back to her husband)."

(٢٣) بابٌ ما يَرِثُ النِّساءُ مِنَ الوَلاءِ

(23) CHAPTER. What a women can inherit of the *Walā'*.

٦٧٥٩ - حدَّثَنا حَفْصُ بْنُ عُمَرَ: حدَّثَنا هَمَّامٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَرادَتْ عائِشَةُ أنْ تَشْتَرِيَ بَرِيرَةَ فَقالَتْ للنَّبِيِّ ﷺ: إنَّهُمْ يَشْتَرِطُونَ الوَلاءَ، فَقالَ النَّبِيُّ ﷺ: «اشْتَرِيها فَإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٢١٥٦]

6759. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Āishah intended to buy Barīra, she said to the Prophet ﷺ, "Barīra's masters stipulated that they will have the *Walā'*." The Prophet ﷺ said (to 'Āishah), "Buy her, as the *Walā'* is for the one who manumits."

٦٧٦٠ - حدَّثَنا ابْنُ سَلامٍ: أَخْبَرَنا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «الوَلاءُ لِمَنْ أعْطَى الوَرِقَ وَوَلِيَ النِّعمَةَ». [راجع: ٤٥٦]

6760. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "The *Walā'* is for the one who gives the silver (i.e., pays the price) and does the favour (of manumission after paying the price)."

(٢٤) بابٌ مَوْلَى القَوْمِ من أنْفُسِهِمْ وَابْنُ الأُخْتِ مِنهُمْ

(24) CHAPTER. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).

6761. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The freed slave belongs to the people who have freed him," or said something similar.

٦٧٦١ - حَدَّثَنَا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُعاوِيَةُ بْنُ قُرَّةَ وقَتادَةُ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «مَوْلَى القَوْمِ مِنْ أَنْفُسِهِمْ» أو كما قالَ.

6762. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The son of the sister of some people is from them or from their own selves."

٦٧٦٢ - حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «ابْنُ أُخْتِ القَوْمِ مِنْهُمْ، أَوْ مِنْ أَنْفُسِهِمْ». [راجع: ٣١٤٦]

(25) CHAPTER. The inheritance of a captive (in the hands of the enemy).

(٢٥) **بابُ ميراثِ الأَسيرِ**،

Shuraiḥ used to give inheritance to the captive who was in the hands of the enemy, and used to say, "He is in more need of it than anybody else."

And 'Umar bin 'Abdul-Azīz said, "Execute the will of the captive, and fulfil his order to manumit slaves and allow him to dispose of his property, and he can do with it as he wishes."

قالَ: وكانَ شُرَيْحٌ يُوَرِّثُ الأَسيرَ في أَيْدِي العَدُوِّ وَيقولُ: هُوَ أَحْوَجُ إِلَيهِ. وَقالَ عُمَرُ بْنُ عَبْدِ العَزيزِ: أَجِزْ وَصِيَّةَ الأَسيرِ وَعَتاقَتَهُ وَما صَنَعَ في مالِهِ ما لَمْ يَتَغَيَّرْ عَنْ دينِهِ، فَإِنَّما هُوَ مالُهُ يَصنَعُ فيهِ ما يَشاءُ.

6763. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody dies (among the Muslims) leaving some property, the property will go to his heirs, and if he leaves a debt or dependants, we will take care of them."

٦٧٦٣ - حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ أَبي حازِمٍ، عَنْ أَبي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنا». [راجع: ٢٢٩٨]

(26) CHAPTER. Neither a Muslim can be the heir of a disbeliever, nor a disbeliever can be the heir of a Muslim. And if somebody becomes a Muslim before the property of his dead (disbeliever) relative is divided among the heirs, he will have no share.

(٢٦) **بابٌ: لا يَرِثُ المُسْلِمُ الكافِرَ، ولا الكافِرُ المُسْلِمَ، وإذا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ المِيراثُ فَلا مِيراثَ لَهُ**

6764. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A Muslim cannot be the heir of a disbeliever, nor can

٦٧٦٤ - حَدَّثَنَا أَبو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهابٍ، عَنْ

عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثمانَ، عَنْ أُسامَةَ بْنِ زَيدٍ رَضِيَ اللهُ عَنْهُما أنَّ النَّبيَّ ﷺ قالَ: «لا يَرِثُ المُسْلِمُ الكافِرَ، ولا الكافِرُ المُسلِمَ». [راجع: ١٥٨٨]

a disbeliever be the heir of a Muslim."

(٢٧) بابُ مِيراثِ العَبدِ النَّصْرانِيِّ والمُكاتَبِ النَّصْرانِيِّ.

بَابُ إثمِ مَنِ انتفى مِنْ وَلَدِهِ

(27) CHAPTER. The Inheritance of a Christian slave and a *Mukātab* Christian slave.

And the sin of the person who denies being the father of his children.

(٢٨) بابُ مَنِ ادَّعى أخاً أوِ ابْنَ أخٍ

(28) CHAPTER. Whoever claims that somebody is his brother or his nephew.

٦٧٦٥ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا اللَّيْثُ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتِ: اخْتَصَمَ سَعْدُ بْنُ أبي وَقَّاصٍ وَعَبدُ بنُ زَمْعَةَ في غُلامٍ، فَقالَ سَعْدٌ: هٰذا يا رَسُولَ اللهِ ابنُ أخِي عُتبَةَ بْنِ أبي وَقَّاصٍ، عَهِدَ إليَّ أنَّه ابنُهُ،انْظُرْ إلى شَبَهِهِ. وقالَ عَبْدُ بْنُ زَمْعةَ: هٰذا أخِي يا رَسُولَ اللهِ، وُلِدَ عَلَى فِراشِ أبي مِنْ وَليدَتِهِ. فَنَظَرَ رَسُولُ اللهِ ﷺ إلَى شَبَهِهِ فَرَأى شَبَهاً بَيِّناً بِعُتْبَةَ، فَقالَ: «هُوَ لَكَ يا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِراشِ ولِلعاهِرِ الحَجَرُ، وَاحْتَجبي مِنهُ يا سَوْدَةُ بِنتَ زَمْعةَ». قالَتْ: فَلَمْ يَرَ سَوْدَةَ بَعدُ. [راجع: ٢٠٥٣]

6765. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Sa'd bin Abī Waqqāṣ and 'Abd bin Zam'a had a dispute over a boy. Sa'd said, "O Allāh's Messenger! This (boy) is the son of my brother, 'Utba bin Abī Waqqās, who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abd bin Zam'a said, "This is my brother, O Allāh's Messenger! He was born on my father's bed by his slave-girl." Then the Prophet ﷺ looked at the boy and noticed evident resemblance between him and 'Utba, so he said, "He (the boy) is for you, O 'Abd bin Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a." 'Āishah added: Since then he never saw Sauda.

(٢٩) بابُ مَنِ ادَّعى إلى غَيرِ أبيهِ

(29) CHAPTER. Whoever claims to be the son of a person other than his father.

6766. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise (will be) forbidden for him."

٦٧٦٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا خالدٌ هُوَ ابنُ عَبْدِ اللهِ: حدَّثنا خالِدٌ عَنْ أبي عُثمانَ، عَنْ سَعدٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «مَنِ ادّعى إلَى غيرِ أبيهِ وهُوَ يَعلَمُ أنَّهُ غيرُ أبيهِ فالجَنَّةُ عَلَيهِ حَرامٌ». [راجع: ٤٣٢٦]

6767. (Sa'd added:) I mentioned that to Abū Bakra, and he said, "My ears heard that, and my heart memorized it from Allāh's Messenger ﷺ."

٦٧٦٧ - فَذَكَرْتُهُ لأبي بَكرَةَ فقالَ: وأنا سَمِعَتْهُ أُذُناي وَوَعاهُ قَلبي مِنْ رَسُولِ اللهِ ﷺ. [راجع: ٤٣٢٧]

6768. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not deny your fathers (i.e., claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief."

٦٧٦٨ - حدَّثنا أصْبَغ بْنُ الفَرَجِ: حدَّثنا ابنُ وهْبٍ: أخْبرَني عَمْرٌو، عَنْ جَعْفَرِ بْنِ رَبيعَة، عَنْ عِراكٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تَرْغَبُوا عَنْ آبائِكمْ، فمَنْ رَغِبَ عَنْ أبيهِ فَهُوَ كُفرٌ».

(30) CHAPTER. If a lady claims to be the mother of a son.

(٣٠) **بابٌ**: إذا ادَّعَتِ المَرأةُ ابْناً

6769. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There were two women and with them were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' So both of them sought the judgement of (the Prophet) Dāwūd (David) عَلَيهِ السَّلام who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Sulaimān (Solomon), son of Dāwūd and informed him of the case. Sulaimān said, 'Give me a knife so that I may cut the child into two portions and give half to each of

٦٧٦٩ - حدَّثَنا أبو اليمانِ: أخْبرَنا شُعَيبٌ قَالَ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «كانَتِ امْرَأتانِ، مَعَهُما ابْناهُما، جاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إحْداهُما فَقالَتْ لِصاحِبَتِها: إنَّما ذَهَبَ بِابْنِكِ، فَقالَتِ الأُخرى: إنَّما ذَهَبَ بِابْنِكِ، فَتحاكَمَتا إلى داوُدَ - عَلَيهِ السَّلامُ - فَقَضى بِهِ لِلكبرَى، فَخَرَجَتا على سُلَيمانَ بْنِ

you.' The younger lady said, 'Do not do so; may Allāh bless you! He is her child.' On that, (Prophet) Sulaimān gave the child to the younger lady." Abū Hurairah added: By Allāh! I had never heard the word *'Sikkīn'* as meaning knife, except on that day, for we used to call it *'Mudya.'*

داوُدَ - عَلَيهما السَّلامُ - فأخْبَرَتاهُ فَقالَ: ائتُوني بِالسِّكِّينِ أشقُّهُ بَيْنَهُما، فَقالتِ الصُّغْرَى: لا تَفْعَلْ، يَرْحَمكَ اللهُ، هُوَ ابْنُها، فَقَضَى بِهِ لِلصُّغْرَى». قالَ أبو هُرَيْرَةَ: واللهِ إنْ سَمِعْتُ بالسِّكِّينِ قَطُّ إلَّا يَوْمَئِذٍ، وما كُنَّا نَقولُ إلَّا: المُدْيَةَ. [راجع: ٣٤٢٧]

(31) CHAPTER. The *Qā'if* (one who is expert in noticing resemblance between persons belonging to the same lineage).

(٣١) بابُ القائِفِ

6770. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ once entered upon me in a very happy mood, with his features glittering with joy, and said, "O 'Āishah! Don't you see that Mujazziz (a *Qā'if*) looked just now at Zaid bin Ḥāritha and Usāma bin Zaid and said, 'These feet (or Usāma and his father) belong to each other.' "(1)

[See Vol. 4, *Ḥadīth* No. 3555]

٦٧٧٠ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيَّ مَسروراً تَبرُقُ أساريرُ وَجْهِهِ فَقالَ: «ألمْ تَرَي أنَّ مُجَزِّزاً نَظَرَ آنِفاً إلى زَيْدِ بْنِ حارِثَةَ وأُسامَةَ بْنِ زَيْدٍ فَقالَ: إنَّ هذِهِ الأَقدَامَ بَعضُها مِنْ بَعْضٍ». [راجع: ٣٥٥٥]

6771. Narrated 'Āishah رَضِيَ اللهُ عَنها: Once Allāh's Messenger ﷺ entered upon me and he was in a very happy mood and said, "O 'Āishah: Don't you know that Mujazziz Al-Mudlijī entered and saw Usāma and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said: These feet belong to each other."

٦٧٧١ - حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ ذاتَ يَومٍ وَهُوَ مَسرورٌ فَقالَ: «يا عائِشَةُ، ألمْ تَرَيْ أنَّ مُجَزِّزاً المُدْلِجِيَّ دَخَلَ عَلَيَّ فَرأى أُسامَةَ وزَيْداً وعَلَيهِما قَطيفَةٌ قَد غَطَّيا رُؤُسَهُما وبَدَتْ أقْدامُهما فَقالَ: إنَّ هٰذِهِ الأَقْدامَ بَعضُها مِنْ بَعْضٍ». [راجع: ٣٥٥٥]

---

(1) (H. 6770) The *Qā'if* learned through examining their feet, that they were father and son.

86 - THE BOOK OF *AL-ḤUDŪD*[1]

CHAPTER. What *Ḥudūd* one should beware of.

(1) CHAPTER. (The crimes of) illegal sexual intercourse and the drinking of alcoholic drinks.

And Ibn 'Abbās said, "The light of Faith is taken away from the one who commits illegal sexual intercourse."

6772. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not a believer at the time of drinking; and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it." Abū Hurairah, in another narration, narrated the same from the Prophet ﷺ with the exclusion of robbery.

(2) CHAPTER. What is said regarding the beating (lashing) of a drunk.

6773. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ beat a drunk with palm-leaf stalks and shoes. And Abū Bakr gave

٨٦ - كتاب الحدود

بابٌ ما يُحْذَرُ مِنَ الحُدودِ

(١) بابُ الزِّنَا وَشُرْبِ الْخَمْرِ،

وقالَ ابْنُ عَبّاسٍ: يُنزَعُ مِنْهُ نورُ الإيمانِ في الزِّنا.

٦٧٧٢ - حَدَّثَنا يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ أبي بَكْرِ بْنِ عَبْدِ الرَّحمنِ عَنْ أبي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَزْني الزَّاني حينَ يَزْني وهُوَ مُؤمِنٌ، ولا يَشْرَبُ الخَمْرَ حينَ يَشْرَبُ وَهوَ مُؤمِنٌ، وَلا يَسْرِقُ حينَ يَسْرِقُ وهُوَ مُؤمِنٌ، وَلاَ يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إليهِ فيها أَبْصَارَهُمْ وهُوَ مُؤمِنٌ».

وعَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ وَأبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ، عَنِ النَّبيِّ ﷺ بِمِثْلِهِ إلَّا النُّهْبَةَ. [راجع: ٢٤٧٥]

(٢) بابُ ما جاءَ في ضَرْبِ شارِبِ الخَمْرِ

٦٧٧٣ - حدَّثَنا حَفْصُ بْنُ عُمَرَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ:

---

(1) (Book 86) *'Al-Ḥudūd'* is the plural of *Ḥadd*. *Al-Ḥudūd* are the limits which Allāh has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allāh. These penalties are also called *Ḥudūd*.

أنَّ النَّبِيَّ ﷺ ح. وحدَّثنا آدمُ: حدَّثنا شُعْبَةُ: حدَّثنا قَتادَةُ، عَنْ أنَسِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ ضَرَبَ في الخَمْرِ بالجَريدِ والنِّعالِ، وجَلَدَ أبو بَكْرٍ أربعينَ. [انظر: ٦٧٧٦]

(such a sinner) forty lashes.

(٣) بابُ مَنْ أمَرَ بِضَرْبِ الحَدِّ في البَيْتِ

(3) CHAPTER. Whoever ordered that the legal punishment was to be carried out at home.

٦٧٧٤ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنِ ابْنِ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الحارِثِ قالَ: جِيءَ بِالنُّعَيمانِ أوْ بابنِ النُّعَيمانِ شارِباً، فأمَرَ النَّبِيُّ ﷺ مَنْ كانَ بالبَيْتِ أنْ يَضْرِبوهُ. قالَ: فَضَرَبوهُ، فكُنْتُ أنَا فيمَنْ ضَرَبَهُ بالنِّعالِ. [راجع: ٢٣١٦]

6774. Narrated 'Uqba bin Al-Ḥāriṯh: An-Nu'mān or the son of An-Nu'mān was brought to the Prophet ﷺ on a charge of drinking intoxicating drinks. So the Prophet ﷺ ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

(٤) بابُ الضَّرْبِ بِالجَريدِ والنِّعالِ

(4) CHAPTER. Beating with stalks of date-palm leaves and shoes.

٦٧٧٥ - **حدَّثنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثنا وُهَيْبُ بْنُ خالِدٍ، عَنْ أيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحارِثِ: أنَّ النَّبِيَّ ﷺ أُتِيَ بِنُعَيمانَ أوْ بابْنِ نُعَيمانَ وهُوَ سَكْرانُ، فَشَقَّ عَلَيهِ، وأمَرَ مَنْ في البَيْتِ أنْ يَضْرِبوهُ، فَضَرَبوهُ بالجَريدِ والنِّعالِ، وكُنْتُ فيمَنْ ضَرَبَهُ. [راجع: ٢٣١٦]

6775. Narrated' Uqba bin Al-Ḥāriṯh: An-Nu'mān or the son of An-Nu'mān was brought to the Prophet ﷺ in a state of intoxication. The Prophet ﷺ felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him with stalks of date-palm leaves and shoes, and I was among those who beat him.

٦٧٧٦ - **حدَّثنا** مُسلِمٌ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أنَسٍ قالَ:

6776. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ lashed a drunk with stalks of date-palm leaves and shoes. And Abū Bakr

جلَدَ النَّبِيُّ ﷺ في الخَمْرِ بِالجَرِيدِ والنِّعالِ، وجَلَدَ أبو بَكرٍ أرْبَعِينَ.

[راجع: ٦٧٧٣]

gave a drunk forty lashes.

٦٧٧٧ - حدَّثنا قُتَيْبَةُ: حدَّثَنا أبُو ضَمْرَةَ أنَسٌ، عَنْ يَزِيدَ بْنِ الهَادِ، عَنْ مُحَمَّدِ بْنِ إبْراهِيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ قالَ: «اضْرِبُوهُ»، قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: فمِنَّا الضَّارِبُ بِيَدِهِ، والضَّارِبُ بِنَعْلِهِ، والضَّارِبُ بِثَوْبِهِ، فلَمَّا انصرَفَ قالَ بَعضُ القَوْمِ: أخْزَاكَ اللهُ، قالَ: «لا تقولوا هكَذَا، لا تُعينُوا عَليهِ الشَّيْطانَ». [انظر: ٦٧٨١]

6777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man who drank wine was brought to the Prophet ﷺ. The Prophet ﷺ said, "Beat him!" Abū Hurairah added, "So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allāh disgrace you!' On that the Prophet ﷺ said, 'Do not say so, for you are helping Satan to overpower him.'"

٦٧٧٨ - حدَّثَنا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالدُ بنُ الحارِثِ: حدَّثَنا سُفْيانُ: حدَّثَنا أبو حَصِينٍ: سَمِعْتُ عُمَيرَ بْنَ سَعيدٍ النَّخعِيَّ قالَ: سَمِعْتُ عَلِيَّ بْنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ: ما كُنْتُ لأُقيمَ حَدّاً عَلى أحَدٍ فَيموتَ فَأجِدَ في نَفْسِي، إلَّا صاحِبَ الخَمْرِ فَإنَّهُ لَوْ ماتَ ودَيْتُهُ، وذلكَ أنَّ رَسُولَ اللهِ ﷺ لم يَسُنَّهُ.

6778. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allāh's Messenger ﷺ for the drunk.

٦٧٧٩ - حدَّثَنا مكِّيُّ بْنُ إبْراهِيمَ، عَنِ الجُعَيْدِ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بنِ يَزيدَ قالَ: كنَّا نُؤْتَىٰ بِالشَّارِبِ عَلى عَهْدِ رَسُولِ اللهِ ﷺ وإمْرَةِ أبِي بَكْرٍ وَصَدْراً مِنْ

6779. Narrated As-Sā'ib bin Yazīd: We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet ﷺ, Abū Bakr and the early part of 'Umar's caliphate. But during the last period of 'Umar's caliphate, he used to give the drunk forty lashes; and when drunks

خِلافَةِ عُمَرَ، فَنقومُ إليهِ بِأيدينا ونِعالِنا وأرْدِيَتِنا، حتَّى كانَ آخِرُ إمْرَةِ عُمَرَ فجَلَدَ أربَعينَ، حتَّى إذا عَتَوْا وفَسَقُوا جَلَدَ ثَمانينَ.

became mischievous and disobedient, he used to scourge them eighty lashes.

(٥) بابُ ما يُكْرَهُ مِنْ لَعْنِ شارِبِ الخَمْرِ، وإنَّهُ لَيْسَ بِخارِجٍ مِنَ المِلَّةِ

(5) CHAPTER. Cursing is disliked against the drunkard and the fact that he is not regarded as a non-Muslim.

٦٧٨٠ - **حدَّثَنا** يَحْيَى بْنُ بُكَيرٍ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني خالِدُ بْنُ يَزيدَ، عَنْ سَعيدِ بن أبي هِلالٍ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ أبيهِ، عَنْ عُمَرَ بْنِ الخَطَّابِ: أنَّ رَجُلاً عَلَى عَهْدِ النَّبيِّ ﷺ كانَ اسمُه عَبْدَ اللهِ، وكانَ يُلَقَّبُ حِماراً، وكانَ يُضْحِكُ رَسُولَ اللهِ ﷺ، وكانَ النَّبيُّ ﷺ قَدْ جَلَدَهُ في الشَّرابِ، فأُتيَ بِهِ يَوْماً فَأمَرَ بِهِ فَجُلِدَ، قالَ رَجُلٌ مِنَ القَوْمِ: اللَّهُمَّ العَنْهُ، ما أكْثَرَ ما يُؤْتى بِهِ، فَقالَ النَّبيُّ ﷺ: «لا تَلْعَنوهُ، فَواللهِ ما عَلِمْتُ، أنَّهُ يُحِبُّ اللهَ ورَسولَهُ».

6780. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: During the lifetime of the Prophet ﷺ there was a man called 'Abdullāh whose nickname was Donkey, and he used to make Allāh's Messenger ﷺ laugh. The Prophet ﷺ lashed him because of drinking (alcohol). And one day he was brought to the Prophet ﷺ on the same charge and was lashed. On that, a man among the people said, "O Allāh, curse him! How frequently he has been brought (to the Prophet ﷺ on such a charge)!" The Prophet ﷺ said, "Do not curse him; for by Allāh, I know he loves Allāh and His Messenger."

٦٧٨١ - **حدَّثَنا** عَلِيُّ بْنُ عَبْدِ اللهِ بْنِ جَعْفَرٍ: حدَّثَنا أنَسُ بْنُ عِياضٍ: حدَّثَنا ابْنُ الهادِ، عَنْ مُحَمَّدِ بْنِ إبْراهِيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: أُتِيَ النَّبيُّ ﷺ بِسَكْرانَ فَأمَرَ بِضَرْبِهِ، فمِنَّا مَنْ يَضْرِبُهُ بِيَدِهِ، ومِنَّا مَنْ يَضْرِبُهُ بِنَعْلِهِ، ومِنَّا مَنْ يَضْرِبُهُ بِثَوبِهِ. فَلَمَّا انْصَرَفَ قالَ رَجُلٌ: ما لَهُ أخْزاهُ اللهُ، فَقالَ رَسُولُ

6781. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A drunk was brought to the Prophet ﷺ and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, "What is wrong with him? May Allāh disgrace him!" Allāh's Messenger ﷺ said, "Do not help Satan against your (Muslim) brother."

اللهِ ﷺ: «لا تَكُونُوا عَوْنَ الشَّيْطانِ عَلى أَخِيكُمْ». [راجع: ٦٧٧٧]

(6) CHAPTER. The thief while stealing.

(٦) بابُ السَّارِقِ حينَ يَسرِقُ

6782. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "When (a person) an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing."

٦٧٨٢ - **حَدَّثَني** عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا عَبْدُ اللهِ بْنُ داوُدَ: حَدَّثَنا فُضَيْلُ بْنُ غَزْوانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لا يَزْنِي الزَّاني حينَ يَزْني وَهو مُؤْمِنٌ، ولا يَسرِقُ حينَ يَسرِقُ وَهْوَ مُؤْمِنٌ». [انظر: ٦٨٠٩]

(7) CHAPTER. (It is permissible) to curse thieves (generally) without mentioning names.

(٧) بابُ لَعْنِ السَّارِقِ إذا لَمْ يُسَمَّ

6783. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off."

Al-A'mash said, "People used to interpret the *Baiḍa* (egg) as an iron helmet, and they used to think that the rope may cost a few Dirham."

٦٧٨٣ - **حَدَّثَنا** عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حَدَّثَني أَبي: حَدَّثَنا الأَعْمَشُ قالَ: سَمِعْتُ أَبا صالِحٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لَعَنَ اللهُ السَّارِقَ يَسرِقُ البَيْضَةَ فَتُقْطَعُ يَدُهُ، ويَسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ».

قالَ الأَعْمَشُ: كانوا يَرَوْنَ أَنَّهُ بَيْضُ الحديدِ، والحَبْلُ كانوا يَرَوْنَ أَنَّهُ مِنها ما يُساوِي دَرَاهِمَ. [انظر: ٦٧٩٩]

(8) CHAPTER. *Al-Ḥudūd* (legal punishment) are expiation (for the sin one has been punished for).

(٨) بابٌ: الحدُودُ كَفَّارَةٌ

6784. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ in a gathering and he said, "Give me the *Bai'a* (pledge) that you will not worship anything besides Allāh, will not steal, and will not commit illegal sexual intercourse." And then (the Prophet ﷺ) recited the whole Verse (V.60:12). The Prophet ﷺ added, "And

٦٧٨٤ - **حَدَّثَنا** مُحَمَّدُ بنُ يوسفَ أَخْبَرَنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبي إدريسَ الخَوْلانِيِّ، عَنْ عُبادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ في مَجلِسٍ فَقالَ: «بايِعُوني

عَلى أنْ لا تشرِكُوا بِاللهِ شَيئاً، وَلا تَسْرِقوا، وَلا تَزْنوا - وَقَرَأَ هٰذِهِ الآيَةَ كُلَّها - فمَنْ وَفَى مِنْكُمْ فَأجْرُهُ عَلى اللهِ، ومَنْ أصابَ مِنْ ذلكَ شَيْئاً فَعُوقِبَ بِهِ فَهُوَ كَفّارَتُهُ، ومَنْ أصابَ مِنْ ذلكَ شَيْئاً فَسَتَرَهُ اللهُ عَليهِ، إنْ شاءَ غَفَرَ لَهُ، وإنْ شاءَ عَذَّبَهُ».

[راجع: ٨١]

whoever among you fulfils his pledge, his reward is with Allāh; and whoever commits something of such sins and Allāh screens him, it is up to Allāh whether to excuse or punish him."

(٩) بابٌ: ظَهْرُ المُؤْمِنِ حِمًى إلّا في حَدٍّ أوْ حَقٍّ

(9) CHAPTER. A believer is safe except if he transgresses Allāh's legal limits or takes others' rights.

٦٧٨٥ - حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللهِ: حدَّثَنا عاصِمُ بْنُ عَليّ: حدَّثَنا عاصِمُ بْنُ مُحَمَّدٍ، عَنْ واقِدِ بْنِ مُحَمَّدٍ: سَمِعْتُ أبي: قالَ عَبْدُ اللهِ: قالَ رَسُولُ اللهِ ﷺ في حَجَّةِ الوَداعِ: «ألا أيُّ شَهْرٍ تعلَمونَهُ أعْظَمُ حُرْمَةً؟» قالُوا: ألا شَهْرُنا هٰذا. قالَ: «ألا أيُّ بَلَدٍ تعلمونَهُ أعْظَمُ حُرْمَةً؟» قالوا: ألا بلدُنا هذا. قالَ: «ألا أيُّ يَوْمٍ تَعلَمُونَهُ أعْظَمُ حُرْمَةً؟» قالوا: ألا يَوْمُنا هٰذا. قالَ: «فإنَّ اللهَ تَبارَكَ وتعالَى قَدْ حَرَّمَ دِماءَكُمْ وأمْوالَكُمْ وأعْراضَكُمْ إلّا بِحَقِّها كَحُرْمَةِ يَوْمِكُمْ هٰذا، في بَلَدِكُمْ هٰذا، في شَهْرِكُمْ هٰذا، ألا هَلْ بَلَّغْتُ؟» ثَلاثاً، كُلُّ ذلكَ يُجِيبُونَهُ: ألَا نَعَمْ. قالَ: «وَيْحكُمْ أوْ وَيْلَكُمْ، لا تَرْجِعُنَّ بَعْدي

6785. Narrated 'Abdullāh: Allāh's Messenger ﷺ said in *Hajjat-ul-Wadā'* "Which month (of the year) do you think is most sacred?" The people said, "This (current) month of ours (the month of Dhul-Hijja)." He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (Makkah)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allāh, the Blessed, the Supreme has made your blood, your property and your honour as sacred as this day of yours, in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully."(1) He then said thrice, "Have I conveyed Allāh's Message (to you)?" The people answered him each time, saying, "Yes." The Prophet ﷺ added, "May Allāh be Merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other."

(1) (H. 6785) If somebody commits a crime, he is to be punished legally otherwise nobody and no authority can wrong him.

كُفَّاراً يضْرِبُ بَعضُكمْ رِقابَ بعْضٍ».

[راجع: ١٧٤٢]

(10) CHAPTER. To carry out the legal punishment; and to take revenge on those who transgress Allāh's limits and boundaries.

(١٠) بابٌ إقامَةِ الحُدُودِ والانْتقامِ لِحُرُماتِ اللهِ

6786. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever the Prophet ﷺ was given an option between two things, he used to select the easier of the two, as long as it was not sinful; but if it was sinful, he would remain far from it. By Allāh, he never took revenge for himself concerning any matter that was presented to him, but when Allāh's limits were transgressed, he would take revenge for Allāh's sake.

٦٧٨٦ - **حدَّثَنَا** يَحْيَى بْنُ بُكَيرٍ، حدَّثَنا اللَّيْثُ، عَنِ عُقَيلٍ، عَنْ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما خُيِّرَ النَّبِيُّ ﷺ بينَ أمْرَيْنِ إلَّا اختارَ أيْسَرَهُمَا ما لم يَأثَمْ، فإذا كانَ الإثْمُ كانَ أبْعَدَهُما مِنْهُ، واللهِ ما انْتَقَمَ لِنَفْسِهِ في شَيءٍ يُؤْتى إليه قَطُّ حَتَّى تُنتهَكَ حُرُماتُ اللهِ فَيَنْتَقِمُ للهِ. [راجع: ٣٥٦٠]

(11) CHAPTER. To inflict the legal punishment on the noble and the weak people (impartially).

(١١) بابٌ إقامَةِ الحُدُودِ عَلى الشَّرِيفِ وَالوَضِيعِ

6787. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Usāma approached the Prophet ﷺ on behalf of a woman (who had committed theft). The Prophet ﷺ said, "The people before you (past nations) were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fāṭima (the daughter of the Prophet ﷺ) did that (i.e., stole), I would cut off her hand."

٦٧٨٧ - **حدَّثَنَا** أبو الوَلِيدِ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ أُسامَةَ كَلَّمَ النَّبِيَّ ﷺ في ٱمْرَأةٍ فقالَ: «إنَّما هَلَكَ مَنْ كانَ قَبْلَكمْ، أنَّهُمْ كانوا يُقيمُون الحَدَّ عَلى الوَضِيعِ ويَترُكونَ عَلىَ الشَّرِيفِ، والَّذِي نَفْسِي بِيَدِهِ لَوْ فاطِمَةُ فَعَلَتْ ذلك لَقَطَعْتُ يَدَها».

[راجع: ٢٦٤٨]

(12) CHAPTER. Intercession is not recommended in the matter of legal punishment after the case has been filed with the authorities.

(١٢) بابٌ كَراهِيةِ الشَّفاعَةِ في الحَدِّ إذا رُفِعَ إلى السُّلْطانِ

٦٧٨٨ - حدَّثَنا سَعيدُ بنُ سُلَيمانَ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أن قُرَيْشاً أَهَمَّتْهُمُ المَرأةُ المَخْزُومِيَّةُ الَّتي سَرَقَتْ فَقالوا: مَنْ يُكَلِّمُ رَسُولَ اللهِ ﷺ ومَنْ يَجتَرِئُ عَلَيهِ إلَّا أُسامَةُ حِبُّ رَسُولِ اللهِ ﷺ؟ فَكَلَّمَ رَسُولَ اللهِ ﷺ فقالَ: «أتَشْفَعُ في حَدٍّ مِنْ حُدودِ اللهِ؟» ثُمَّ قامَ فَخَطَبَ، فَقالَ: «يا أيُّها النَّاسُ، إنَّما ضَلَّ مَنْ كانَ قَبْلَكُمْ أنَّهُمْ كانُوا إذا سَرَقَ الشَّرِيفُ تَرَكوهُ، وإذا سَرَقَ الضَّعيفُ فيهِمْ أقامُوا عَليهِ الحَدَّ، وايْمُ اللهِ لو أنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعَ مُحَمَّدٌ يَدَها». [راجع: ٢٦٤٨]

6788. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Quraish people became very worried about the Makhzūmiya lady who had committed theft. They said, "Nobody can speak (in favour of the lady) to Allāh's Messenger ﷺ, and nobody dares do that except Usāma who is the favourite of Allāh's Messenger ﷺ." When Usāma spoke to Allāh's Messenger ﷺ about that matter, Allāh's Messenger ﷺ said, "Do you intercede (with me) to violate one of the legal punishment of Allāh?" Then he got up and addressed the people, saying, "O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allāh, if Fāṭima, the daughter of Muḥammad (ﷺ) committed theft, Muḥammad will cut off her hand!"

(١٣) بابُ قَوْلِ اللهِ تَعالى: ﴿وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا﴾ [المائدة: ٣٨] وفي كَمْ يُقْطَعُ؟

وَقَطَعَ عَلِيٌّ مِنَ الكَفِّ. وقالَ قَتادَةُ في امْرَأةٍ سَرَقَتْ فَقُطِعَتْ شِمالُها: لَيسَ إلَّا ذلكَ.

(13) CHAPTER. The Statement of Allāh تعالى:
"Cut off (from the wrist joint) the (right) hand of the thief, male or female..." (V.5:38)
And what is the minimum theft because of which the thief's right hand will be cut off (from the wrist joint).
And 'Alī cut off the hand at the wrist. And Qatāda said concerning a woman who had committed theft and whose left hand had consequently been cut off: "Cut off nothing else."[1]

٦٧٨٩ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثَنا إبْراهيمُ بْنُ سَعْد، عَنِ ابْنِ شِهابٍ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ:

6789. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "The hand should be cut off for stealing something that is worth a quarter of a Dīnār or more."

(1) (Ch. 13) The right hand is actually to be cut off. But if the left hand was cut off by mistake, Qatāda thinks that the right hand should then not be cut off.

قالَ النَّبِيُّ ﷺ: «تُقْطَعُ اليَدُ في رُبعِ دينارٍ فَصَاعِداً».

وَتابَعَهُ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، وابْنُ أخِي الزُّهْرِيِّ، وَمَعْمَرٌ عَنِ الزُّهْرِيِّ. [انظر: ٦٧٩٠، ٦٧٩١]

٦٧٩٠ - حدَّثنَا إسماعيلُ بْنُ أبي أُوَيْسٍ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ وعَمْرَةَ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ قالَ: «تُقْطَعُ يَدُ السَّارِقِ في رُبُعِ دينارٍ». [راجع: ٦٧٨٩]

6790. Narrated 'Āi<u>sh</u>ah رَضِيَ الله عَنْها: The Prophet ﷺ said, "The hand of a thief should be cut off for stealing a quarter of a Dīnār."

٦٧٩١ - حدَّثنَا عِمْرانُ بْنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا الحُسَيْنُ، عَنْ يَحيى ابنِ أبى كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمنِ الأنْصارِيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحمٰنِ: حَدَّثَتْهُ: «أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حَدَّثَتهُم عَنِ النَّبِيِّ ﷺ قالَ: «تُقْطَعُ اليَدُ في رُبُعِ دينارٍ». [راجع: ٦٧٨٩]

6791. Narrated 'Āi<u>sh</u>ah رَضِيَ الله عَنْها: The Prophet ﷺ said, "The hand should be cut off for stealing a quarter of a Dīnār."

٦٧٩٢ - حدَّثنَا عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ قالَ: أخْبرَتْني عائِشَةُ أنَّ يَدَ السَّارِقِ لمْ تُقْطَعْ عَلى عَهد النَّبِيِّ ﷺ إلّا في ثَمَنِ مِجَنٍّ حَجَفَةٍ أوْ تُرْسٍ.

حدَّثَنا عُثمانُ: حدَّثَنا حُمَيدُ بْنُ

6792. Narrated 'Āi<u>sh</u>ah رَضِيَ الله عَنْها: The hand of a thief was not cut off during the lifetime of the Prophet ﷺ except for stealing something equal to a shield in value.[1]

(1) (H. 6792) A shield was worth one Dīnār at that time.

عَبْدِ الرَّحْمٰنِ: حدَّثَنا هِشامٌ، عنْ أبيهِ، عَنْ عائِشَةَ مِثْلَهُ. [انظر: ٦٧٩٣، ٦٧٩٤]

٦٧٩٣ - حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: لَمْ تَكُنْ تُقْطَعُ يَدُ السَّارِقِ في أدنى مِنْ حَجَفَةٍ أوْ تُرْسٍ، كُلُّ واحِدٍ منهُما ذُو ثَمَنٍ. [راجع: ٦٧٩٢]

رَوَاهُ وَكيعٌ وابنُ إدْرِيسَ، عَنْ هِشامٍ، عَنْ أبيهِ مُرْسَلاً.

6793. Narrated 'Āishah رَضِيَ الله عَنها: A thief's hand was not cut off for stealing something cheaper than a *Ḥajafa* or a *Turs* (two kinds of shields), each of which was worth a (respectable) price.

٦٧٩٤ - حدَّثَنِي يُوسُفُ بنُ مُوسَى: حدَّثَنا أبو أسامَةَ قالَ: هِشامُ بْنُ عُرْوَةَ أخْبَرَنا عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ: لَمْ تُقْطَعْ يَدُ سارِقٍ عَلى عَهْدِ النَّبِيِّ ﷺ في أدنَى مِنْ ثَمَنِ المِجَنِّ: تُرْسٍ أوْ حَجَفَةٍ وكانَ كُلُّ واحد منهُما ذا ثَمَنٍ. [راجع: ٦٧٩٢]

6794. Narrated 'Āishah رَضِيَ الله عَنها: A thief's hand was not cut off for stealing something worth less than the price of a shield, whether a *Turs* or *Ḥajafa* (two kinds of shields), each of which was worth a (respectable) price.

٦٧٩٥ - حدَّثَنا إسماعيلُ: حدَّثَنِي مالكُ بنُ أنَسٍ، عَنْ نافِعٍ مَوْلى عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قَطَعَ في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ. تَابَعَهُ مُحمدُ بْنُ إسْحاقَ وَقالَ اللَّيْثُ: حدَّثَني نَافعٌ: قِيمَتُهُ. [انظر: ٦٧٩٦، ٦٧٩٧، ٦٧٩٨]

6795. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

٦٧٩٦ - حدَّثَنا مُوسَى بْنُ إسماعيلَ: حدَّثَنا جُوَيْرِيةُ، عَنْ نافِعٍ،

6796. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

عَنِ ابْنِ عُمَرَ قالَ: قَطَعَ النَّبِيُّ ﷺ في مِجَنٍّ ثَمَنُه ثَلاثَةُ دَراهِمَ. [راجع: ٦٧٩٥]

٦٧٩٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُبَيدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنْ عَبْدِ الله قالَ: قَطَعَ النَّبِيُّ ﷺ في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ. [راجع: ٦٧٩٥]

6797. Narrated 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهُما): The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

٦٧٩٨ - حدَّثَنا إبراهيمُ بْنُ المُنْذِرِ: حدَّثَنا أَبُو ضَمْرَةَ: حدَّثَنا مُوسَى بْنُ عُقْبَةَ عن نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قَطَعَ النَّبِيُّ ﷺ يَدَ سارِقٍ في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ.

تابَعَهُ مُحَمَّدُ بْنُ إسحاقَ. وقالَ اللَّيْثُ: حدَّثَني نافِعٌ: قِيمَتُهُ. [راجع: ٦٧٩٥]

6798. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

٦٧٩٩ - حدَّثَنا مُوسَى بْنُ إسماعيلَ: حدَّثَنا عَبدُ الوَاحِدِ: حدَّثَنا الأعمَشُ قالَ: سَمِعتُ أبا صالِحٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَعَنَ اللهُ السَّارِقَ يَسرِقُ البَيْضَةَ فَتُقطَعُ يَدُهُ، ويَسرِقُ الحَبْلَ فَتُقطَعُ يَدُهُ». [راجع: ٦٧٨٣]

6799. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off."

(١٤) بابُ تَوْبَةِ السَّارِقِ

(14) CHAPTER. The repentance of a thief.

٦٨٠٠ - حدَّثَنا إسماعيلُ بْنُ عَبْدِ اللهِ قالَ: حدَّثَني ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ

6800. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet ﷺ, and she repented, and her repentance was sincere.

امرأةٍ. قالَتْ عائِشَةُ: وَكانتْ تَأتِي بَعدَ ذٰلكَ فَأرْفَعُ حاجَتَها إلى النَّبيِّ ﷺ فَتابَتْ وَحَسُنَتْ تَوْبَتُها. [راجع: ٢٦٤٨]

٦٨٠١ - **حدَّثنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا هِشامُ بْنُ يُوسُفَ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي إدْرِيسَ، عَنْ عُبادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ في رَهْطٍ فَقالَ: «أُبايِعُكُمْ عَلى أنْ لا تُشْرِكُوا باللهِ شَيْئاً، ولا تَسْرِقُوا، ولا تَقْتُلوا أولادَكمْ، ولا تَأتُوا بِبُهْتانٍ تَفْتَرُونَهُ بَيْنَ أيْدِيكمْ وأرْجُلِكُمْ، ولا تَعْصُوني في مَعْرُوفٍ، فَمَنْ وَفى مِنْكمْ فَأجْرُهُ عَلى اللهِ، ومَنْ أصابَ مِنْ ذلك شَيْئاً فَأُخِذَ بِهِ في الدُّنْيا فَهُوَ كَفَّارَةٌ لَهُ وطَهُورٌ، ومَنْ سَتَرَهُ اللهُ، فَذلكَ إلى اللهِ إنْ شاءَ عَذَّبَهُ، وَإنْ شاءَ غَفَرَ لَهُ».

قالَ أبُو عَبْدِ اللهِ: إذا تابَ السَّارِقُ بَعْدَما قُطِعَ يَدُهُ قُبِلَتْ شَهادتُهُ. وكُلُّ مَحْدودٍ كذلك إذا تابَ قُبِلَتْ شَهادَتُهُ. [راجع: ١٨]

6801. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: I gave the *Bai'a* (pledge) to the Prophet ﷺ with a group of people, and he said, "I take your pledge that you will not ascribe partners to Allāh, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in ordering you *Ma'ruf* (Islāmic Monotheism and all that Islām ordains). And whoever among you fulfils all these (obligations of the pledge), his reward is with Allāh. And whoever commits any of the above crimes and received his legal punishment in this world, that will be his expiation and purification. But if Allāh screens his sin, it will be up to Allāh, Who will either punish or forgive him according to His Wish."

Abū 'Abdullāh said, "If a thief repents after his hand has been cut off, then his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted repents, his witness will be accepted."

(١٥) بَابُ المُحَارِبِينَ مِن أهلِ الكُفْرِ والرِّدَّةِ،

وَقَوْلِ اللهِ تَعالى: ﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ﴾ الآيـة. [المائدة: ٣٣].

(15) CHAPTER. The Chapter of (the punishment for) those who wage war (against Allāh and His Messenger) from the people who are disbelievers and from those who have turned renegades (converted from Islām).

And the Statement of Allāh تعالى:

"The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land is only that they shall be

killed or crucified, or their hands and their feet be cut off on the opposite sides, or be exiled from the land..." (V.5:33)

٦٨٠٢ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا الوَليدُ بنُ مُسْلِمٍ: حدَّثنا الأوْزاعِيُّ: حدَّثني يَحْيَى بْنُ أبي كَثيرٍ قالَ: حَدَّثني أبُو قِلابَةَ الجَرْمِيُّ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ عَلى النَّبِيِّ ﷺ نَفَرٌ مِن عُكْلٍ فَأسْلَمُوا، فَاجْتَوَوُا الْمَدِينَةَ، فَأمَرَهُم أنْ يَأتُوا إبِلَ الصَّدَقَةِ فَيَشْرَبُوا مِنْ أبْوالِها وألْبانِها، فَفَعَلُوا فَصَحُّوا، فَارْتَدُّوا وَقَتَلُوا رُعاتَها واسْتاقُوا الإبِلَ فَبَعَثَ في آثارِهِمْ فَأُتِيَ بِهِم فَقَطَعَ أيْدِيَهُمْ وَأرْجُلَهُمْ وَسَمَلَ أعْيُنَهُمْ، ثُمَّ لَمْ يَحْسِمْهُمْ حتَى مَاتُوا. [راجع: ٢٣٣]

6802. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people from the tribe of 'Ukl came to the Prophet ﷺ and embraced Islām. The climate of Al-Madīna did not suit them, so the Prophet ﷺ ordered them to go to the (herd of milch) camels of charity and to drink their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islām) and killed the shepherd of the camels and took the camels away. The Prophet ﷺ sent (some people) in their pursuit and so they were (caught and) brought, and the Prophet ﷺ ordered that their hands and legs should be cut off and their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they died.

(١٦) بابٌ: لَمْ يَحْسِمِ النَّبِيُّ ﷺ المُحارِبينَ مِنْ أهْلِ الرِّدَّة حَتى هَلَكُوا

(16) CHAPTER. The Prophet ﷺ did not cauterize (the amputated limbs of) those who fought (against Allāh and His Messenger) and of those who were renegades (reverted from Islām) (therefore they bled) till they died.

٦٨٠٣ - حدَّثنا مُحَمَّدُ بْنُ الصَّلْتِ أبُو يَعْلَى: حدَّثنا الوَليدُ: حدَّثني الأوزاعِيُّ، عَنْ يَحْيَى، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ أنَّ النَّبِيَّ ﷺ قَطَعَ العُرَنِيِّينَ ولَمْ يَحْسِمْهُمْ حتَّى مَاتُوا. [راجع: ٢٣٣]

6803. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ cut off the hands and feet of the men belonging to the tribe of 'Uraina and did not cauterize (their bleeding limbs) till they died.

(١٧) بابٌ لَمْ يُسْقَ المُرْتَدُّونَ المحارِبونَ حتَّى ماتُوا

(17) CHAPTER. No water was given to drink to those who turned renegades and fought (against Allāh and His Messenger), till they died.

٦٨٠٤ - حدَّثنا مُوسَى بْنُ إسماعيلَ، عَنْ وُهَيْبٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلى النَّبِيِّ ﷺ، كانُوا في الصُّفَّةِ، فَاجْتَوَوُا المدينَةَ فقالُوا: يا رَسُولَ اللهِ، أبْغِنا رِسْلاً، فَقالَ: «ما أجِدُ لَكُمْ إلَّا أن تَلْحَقُوا بإبِلِ رَسُولِ اللهِ ﷺ»، فَأتَوْهَا فَشَرِبُوا مِنْ ألبانِها وَأبْوالِها، حتَّى صَحُّوا وسَمِنُوا، وقَتَلُوا الرَّاعِيَ وَاسْتاقُوا الذَّوْدَ. فَأتى النَّبِيَّ ﷺ الصَّرِيخُ، فَبَعَثَ الطَّلَبَ في آثارِهِمْ فمَا تَرَجَّلَ النَّهارُ حتَّى أُتِيَ بهِمْ، فأمَرَ بمَسامِيرَ فَأُحمِيَتْ فَكَحلَهُمْ وقَطَعَ أيدِيَهُمْ وأرْجُلَهُمْ وَما حَسَمَهُمْ، ثُمَّ أُلقُوا في الحَرَّةِ يَسْتَسْقُونَ فمَا سُقُوا حتَّى ماتُوا.

قالَ أبو قِلابَةَ: سَرَقُوا وَقَتَلُوا، وَحارَبُوا اللهَ ورسُولَهُ. [راجع: ٢٣٣]

6804. Narrated Anas رَضِيَ اللهُ عَنْهُ: A group of people from 'Ukl (tribe) came to the Prophet ﷺ and they were living with the people of *Aṣ-Ṣuffa*, but they became ill as the climate of Al-Madīna did not suit them, so they said, "O Allāh's Messenger! Provide us with milk." The Prophet ﷺ said, "I see no other way for you than to use the camels of Allāh's Messenger (ﷺ)." So they went and drank the milk and urine of the camels (as medicine), and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allāh's Messenger ﷺ, he sent some men in their pursuit, and they were captured and brought before mid-day. The Prophet ﷺ ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al-Ḥarra, and when they asked for water to drink they were not given till they died.

Abū Qilāba said, "Those people committed theft and murder and fought against Allāh and His Messenger."

(١٨) **بابُ** سَمْرِ النَّبِيِّ ﷺ أعْيُنَ المُحارِبينَ

(18) CHAPTER. The Prophet ﷺ branded the eyes of those who fought (against Allāh and His Messenger ﷺ).

٦٨٠٥ - حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا حَمّادٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بْنِ مالكٍ: أنَّ رَهْطاً مِنْ عُكْلٍ - أوْ قالَ: عُرَيْنَةَ، ولا أعْلَمُهُ إلَّا قالَ: مِنْ عُكْلٍ - قَدِمُوا المَدينَةَ، فَأمَرَ لَهُمُ النَّبِيُّ ﷺ بِلِقاحٍ وَأمَرَهُمْ أنْ يَخْرُجُوا، فَيَشْرَبوا مِنْ

6805. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A group of people from 'Ukl (or 'Uraina) tribe — but I think he said that they were from 'Ukl — came to Al-Madīna and (they became ill, so) the Prophet ﷺ ordered them to go to the herd of (milch) she-camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet ﷺ

early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet ﷺ before mid-day. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces, and they were thrown at Al-Ḥarra, and when they asked for water to drink, they were not given water.

Abū Qilāba said, "Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allāh and His Messenger ﷺ."

أَبْوَالِها وَألْبَانِهَا، فَشَرِبُوا حتَّى إذا بَرِئوا قَتَلوا الرَّاعِيَ وَاسْتاقُوا النَّعَمَ، فَبَلَغَ النَّبيَّ ﷺ غُدْوَةً فَبَعَثَ الطَّلَبَ في إثْرِهِمْ، فَمَا ارْتَفَعَ النَّهارُ حتَّى جِيءَ بِهِمْ، فأمَرَ بِهِمْ فَقُطِعَ أيْدِيهُمْ وَأَرْجُلُهُمْ وسُمِّرَ أعْيُنُهُمْ، فَأُلْقُوا بِالحَرَّةِ يَسْتَسْقُونَ فَلا يُسْقَونَ. [راجع: ٢٣٣]

قالَ أبو قِلابَةَ: هٰؤلاءِ قَومٌ سَرَقُوا وَقَتَلوا، وكَفَرُوا بَعْدَ إيمانِهِمْ، وحارَبوا اللهَ ورَسُولَهُ.

(19) CHAPTER. The superiority of the person who leaves *Al-Fawaḥish* (all kinds of illegal sexual acts and evil deeds).

(١٩) بابُ فَضْلِ مَنْ تَرَكَ الفَواحِشَ

6806. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Seven (people) will be shaded by Allāh under His Shade on the Day of Resurrection when there will be no shade except His. (They will be:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e., worships Allāh عزوجل Alone, sincerely from his childhood), (3) a man who remembers Allāh in seclusion and his eyes are then flooded with tears, (4) a man whose heart is attached to mosques [offers his compulsory congregational *Ṣalāt* (prayers) in the mosques], (5) two men who love each other for Allāh's sake, (6) a man who refused the call of a charming lady of noble birth for illegal sexual intercourse with her, and he says, 'I fear Allāh,' and (finally), (7) a man who practises charity so (secretly) that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity)."

[See *Ḥadith* No. 660, 1423]

٦٨٠٦ - حدَّثَنا مُحَمَّدُ: أخْبرَنا عَبْدُ اللهِ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ يَوْمَ القيامَةِ في ظِلِّهِ يَوْمَ لا ظِلَّ إلَّا ظِلُّهُ: إمامٌ عادِلٌ، وشابٌّ نَشَأ في عِبادَةِ اللهِ، وَرَجُلٌ ذَكَرَ اللهَ في خَلاءٍ فَفاضَتْ عَيْناهُ، وَرَجُلٌ قَلْبُهُ مُعلَّقٌ في المَسْجِدِ، ورَجُلانِ تَحابَّا في اللهِ، ورَجُلٌ دَعَتْهُ امرأةٌ ذاتُ مَنْصِبٍ وَجمالٍ إلى نَفْسِها قالَ: إنِّي أخافُ اللهَ، ورَجُلٌ تَصَدَّقَ بِصَدَقةٍ فَأخْفاها حتَّى لا تَعْلَمَ شِمالُهُ ما صَنَعَتْ يَمينُهُ». [راجع: ٦٦٠]

٦٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حدَّثنا عُمَرُ بْنُ عَلِيٍّ ح. وحَدَّثَنِي خَلِيفَةُ: حدَّثنا عُمَرُ بْنُ عَلِيٍّ: حدَّثنا أبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: قالَ النَّبِيُّ ﷺ: «مَنْ تَوَكَّلَ لي ما بَينَ رِجْلَيْهِ وما بَينَ لَحْيَيْهِ تَوَكَّلْتُ لَهُ بِالجَنَّةِ». [راجع: ٦٤٧٤]

6807. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "Whoever guarantees me (the chastity of) what is between his legs (i.e., his private parts), and what is between his jaws (i.e., his mouth, his tongue) I guarantee him Paradise." (See the footnote of H. 6474)

(٢٠) بابُ إثمِ الزُّناةِ، وَقَوْلِ اللهِ تَعالى: ﴿وَلَا يَزْنُونَ﴾ [الفرقان: ٦٨] ﴿وَلَا تَقْرَبُوا الزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا﴿٣٢﴾﴾ [الإسراء: ٣٢]

(20) CHAPTER. The sin of illegal sexual intercourse. And the Statement of Allāh تعالى:

"... Nor commit illegal sexual intercourse..." (V.25:68).

"And come not near to unlawful sexual intercourse. Verily, it is a *Fahishah* [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allāh forgives him)." (V.17:32).

٦٨٠٨ - حَدَّثَنَا داوُدُ بْنُ شَبِيبٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ: أخبَرنا أنَسٌ قالَ: لَأُحَدِّثَنَّكُمْ حَديثاً لا يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي، سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ: سَمِعْتُ النَّبِيَّ ﷺ يَقول: «لا تَقومُ السَّاعَةُ - وَإِمَّا قالَ: مِنْ أَشْراطِ السَّاعَةِ - أنْ يُرْفَعَ العِلْمُ، وَيَظْهَرَ الجَهْلُ، وَيُشْرَبَ الخَمْرُ، ويَظْهَرَ الزِّنا، وَيَقِلَّ الرِّجالُ، وَيَكْثُرَ النِّساءُ حَتَّى يَكونَ للخَمْسينَ امْرَأَةً القَيِّمُ الوَاحِدُ». [راجع: ٨٠]

6808. Anas said: I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet ﷺ. I heard the Prophet ﷺ saying, "The Hour will not be established," or said, "From among the portents of the Hour (are the following):

1. Religious knowledge will be taken away (by the death of religious scholars).
2. (Religious) ignorance will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevelence of open illegal sexual intercourse.
5. And men will decrease in number while women will increase so much so that, for fifty women there will be only one man to look after them." (See H. 81, 1036)

٦٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: أخْبَرنا إسحاقُ بْنُ يوسُفَ:

6809. Narrated 'Ikrima: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: Allāh's Messenger ﷺ said, "When a slave (of Allāh) commits illegal

sexual intercourse then he is not a believer at the time of committing it; and when he steals then he is not a believer at the time of stealing; and when he drinks an alcoholic drink, then he is not a believer at the time of drinking it, and he is not a believer when he commits a murder." 'Ikrima said: I asked Ibn Abbās, "How is Faith taken away from him?" He said, "Like this," by clasping his hands and then separating them, and added, "But if he repents, Faith returns to him like this," by clasping his hands again.

أخبرنا الفُضَيْلُ بْنُ غَزْوانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَزْنِي العَبْدُ حينَ يَزْني وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ حِيْنَ يسرِقُ وَهُوَ مُؤْمِنٌ. وَلا يَشْرَبُ حينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلا يَقْتُلُ وَهُوَ مُؤمِنٌ». قالَ عِكْرِمَةُ، قُلْتُ لابْنِ عَبَّاسٍ: كَيْفَ يُنزَعُ الإيمَانُ مِنْهُ؟ قالَ: هٰكَذا، وَشَبَّكَ بَينَ أصَابِعِهِ ثُمَّ أخْرَجَها، فَإِنْ تابَ عادَ إلَيْهِ هٰكَذَا، وَشَبَّك بَينَ أصابِعِهِ.

[راجع: ٦٧٨٢]

6810. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse; and a thief is not a believer at the time of committing theft; and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter."

٦٨١٠ - حَدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «لا يَزني الزَّانِي حينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ حينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلا يَشْرَبُ حينَ يَشْرَبُها وَهُوَ مُؤْمِنٌ، والتَّوْبَةُ مَعْروضَةٌ بَعْدُ».

[راجع: ٢٤٧٥]

6811. Narrated 'Abdullāh (bin Mas'ud): I said, "O Allāh's Messenger! Which is the biggest sin?" He said, "To set up a rival unto Allāh, though He Alone has created you." I asked, "What is next (biggest sin)?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (See H. 6001)

٦٨١١ - حدَّثنا عَمْرُو بْنُ عَلِيٍّ: حدَّثنا يَحْيَى: حدَّثنا سُفْيانُ قالَ: حدَّثَنِي مَنْصُورٌ وَسُلَيمانُ عَنْ أبي وَائِلٍ، عَنْ أبي مَيْسَرَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أيُّ الذَّنْبِ أعْظَمُ؟ قالَ: «أنْ تَجْعَلَ للهِ نِدّاً وَهُوَ خَلَقَكَ». قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «أنْ تَقْتُلَ ولدَكَ أجْلَ

أنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «أنْ تُزَانِيَ حَلِيلَةَ جارِكَ».

[راجع: ٤٤٧٧]

قالَ يَحْيَى: وحدَّثنا سُفْيانُ: حَدَّثَني وَاصِلٌ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ: قُلْتُ: يا رَسُولَ اللهِ، مِثْلَهُ. قالَ عَمْرٌو: فَذَكَرْتُهُ لِعَبْدِ الرَّحمٰنِ وَكانَ حدَّثنا عَنْ سُفْيانَ، عَنِ الأعْمَشِ وَمَنْصُورٍ وَواصِلٍ، عَنْ أبي وَائِلٍ، عَنْ أبي مَيْسَرَةَ قالَ: دَعْهُ دَعْهُ.

(21) CHAPTER. The *Rajm* (stoning to death) of a married person who commits illegal sexual intercourse.

(٢١) **بابٌ** رَجْمِ المُحصَنِ،

And Al-Hasan said: If somebody commits illegal sexual intercourse with his sister, his punishment is the same as for any other persons who commits such a crime.

وقالَ الحَسَنُ: مَنْ زَنَى بأُخْتِهِ حَدُّهُ حَدُّ الزَّانِي.

6812. Narrated Ash-Sha'bī: When 'Alī رَضِيَ اللهُ عَنْهُ stoned a lady to death on a Friday, he (Alī) said, "I have stoned her according to the *Sunna* (legal way) of Allāh's Messenger ﷺ."

٦٨١٢ - **حدَّثنا** آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا سَلَمَةُ بْنُ كُهَيْلٍ قالَ: سَمِعْتُ الشَّعْبيَّ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ حينَ رَجَمَ المَرْأةَ يَوْمَ الجُمُعَةِ وَقالَ: قَدْ رَجَمْتُها بِسُنَّةِ رَسُولِ اللهِ ﷺ.

6813. Narrated Ash-Shaibāni: I asked Abdullāh bin Abi Aufā: "Did Allāh's Messenger ﷺ carry out the *Rajm* penalty (i.e., stoning to death)?" He said, "Yes." I said, "Before the revelation of *Sūrat An-Nūr* or after it?" He replied, "I don't know."

٦٨١٣ - **حدَّثني** إسحاقُ: حدَّثنا خالِدٌ، عَنِ الشَّيْبانِيِّ: سَألْتُ عَبْدَ اللهِ بْنَ أبي أوْفَى: هَلْ رَجَمَ رَسُولُ اللهِ ﷺ؟ قالَ: نَعَمْ، قُلْتُ: قَبْلَ سُورَةِ النُّورِ أمْ بَعْدُ؟ قالَ: لا أدْرِي.

[انظر: ٦٨٤٠]

٦٨١٤ - حدَّثنا مُحمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثني أبو سَلَمَةَ بْنُ عَبْدِ الرَّحمٰنِ، عَنْ جابرِ بنِ عَبْدِ اللهِ الأنْصارِيِّ: أنَّ رَجُلاً مِنْ أسْلَمَ أتى رَسُولَ اللهِ ﷺ، فَحدَّثَهُ أنَّه قَدْ زَنى، فَشَهِدَ على نَفْسِهِ أرْبَعَ شَهاداتٍ، فَأمَرَ بِهِ رَسُولُ اللهِ ﷺ فَرُجِمَ وَكانَ قَدْ أُحْصِنَ. [راجع: ٥٢٧٠]

6814. Narrated Jābir bin 'Abdullāh Al-Anṣārī: A man from the tribe of Banī Aslam came to Allāh's Messenger ﷺ and informed him that he had committed illegal sexual intercourse; and he bore witness four times against himself. Allāh's Messenger ﷺ ordered him to be stoned to death as he was a married person.

(٢٢) بابٌ: لا يُرْجَمُ المَجْنُونُ وَالمَجْنونَةُ،

(22) CHAPTER. An insane male or female should not be stoned to death.

وقالَ عَليٌّ رَضِيَ اللهُ عَنْهُ لِعُمَرَ رَضِيَ اللهُ عَنْهُ: أمَا عَلِمْتَ أنَّ القَلَمَ رُفِعَ عَنِ المَجْنُونِ حَتَّى يُفيقَ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ، وَعَنِ النَّائمِ حَتَّى يَسْتَيْقِظَ؟.

And 'Alī said to 'Umar, "Don't you know that no deed, good or evil, are recorded by the pen (for the following) and are not responsible for what they do:[1]

(1) an insane person till he becomes sane,

(2) a child till he grows to the age of puberty,

(3) a sleeping person till he wakes up."

٦٨١٥ - حدَّثنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ أبي سَلَمَةَ وَسَعيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتى رَجُلٌ رَسُولَ اللهِ ﷺ وَهُوَ في المَسْجِدِ فَناداهُ فَقالَ: يا

6815. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ while he was in the mosque, and he called him, saying, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet ﷺ called

(1) (Ch. 22): Quoted An-Nasa'i in the Book of Divorce Ch. 21. Narrated Āishah : The Prophet ﷺ said: The deeds of the following three persons are not recorded by the pen:
(1) A sleeping person till he wakes up.
(2) A child till he reaches the age of puberty.
(3) An insane person till he becomes sane. [See the footnote of (V. 50:17) the Noble Qur'ān]

him, saying, "Are you mad?" The man said, "No." The Prophet ﷺ said, "Are you married?" The man said, "Yes." Then the Prophet ﷺ said, "Take him away and stone him to death."

6816. (H. 6815 contd.) Jābir bin 'Abdullāh said, "I was among the ones who participated in stoning him and we stoned him at the *Muṣallā*. When the stones troubled him, he fled, but we overtook him at Al-Ḥarra and stoned him to death."

(23) CHAPTER. The stone is for a person who committed illegal sexual intercourse.

6817. Narrated 'Āishah رَضِيَ اللهُ عَنها: Sa'd (bin Abī Waqqāṣ) and ('Abd) bin Zam'a quarrelled with each other (regarding a child). The Prophet ﷺ said, "The boy is for you, O 'Abd bin Zam'a, for the boy is (for the owner) of the bed. O Sauda ! Screen yourself from the boy." The subnarrator, Al-Laith added (that the Prophet ﷺ also said), "And the stone (i.e., the punishment of stoning to death) is for the person who commits an illegal sexual intercourse."

6818. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: The Prophet ﷺ said, "The boy is for (the owner of) the bed; and the stone (i.e., the punishment of stoning to death) is for the person who commits illegal sexual intercourse."

رَسُولَ اللهِ، إنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ حَتَّى رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهاداتٍ دَعاهُ النَّبِيُّ ﷺ فَقالَ: «أَبِكَ جُنونٌ؟» قالَ: لا، قالَ: «فَهَلْ أَحْصَنْتَ؟» قالَ: نَعَمْ، فَقالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فارْجُموهُ». [راجع: ٥٢٧١]

٦٨١٦ - قالَ ابْنُ شِهابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جابِرَ بْنَ عَبْدِ اللهِ، قالَ: فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْناهُ بِالمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الحِجارَةُ هَرَبَ، فَأَدْرَكْناهُ بِالحَرَّةِ فَرَجَمْناهُ. [راجع: ٥٢٧٠]

(٢٣) بابٌ: لِلعاهِرِ الحَجَرُ

٦٨١٧ - حَدَّثَنا أَبُو الوَلِيدِ: حَدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتِ: اخْتَصَمَ سَعْدٌ وابْنُ زَمْعَةَ، فَقالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِراشِ، واحْتَجِبِي مِنْهُ يا سَوْدَةُ».

زادَ لَنا قُتَيْبَةُ عَنِ اللَّيْثِ: «وَلِلعاهِرِ الحَجَرُ». [راجع: ٢٠٥٣]

٦٨١٨ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيْرَةَ: قالَ النَّبِيُّ ﷺ: «الوَلَدُ لِلفِراشِ ولِلعاهِرِ الحَجَرُ». [راجع: ٦٧٥٠]

(24) CHAPTER. The *Rajm* (stoning to death) at the *Balāṭ* (a tiled courtyard opposite the gate of the Prophet's Mosque).

(٢٤) **بابُ الرَّجْمِ في البَلاطِ**

6819. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A Jew and a Jewess were brought to Allāh's Messenger ﷺ on a charge of committing an illegal sexual intercourse. The Prophet ﷺ asked them, "What is the legal punishment (for this sin) in your Book (the Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and *Tajbiya*."(1) 'Abdullāh bin Salām said, "O Allāh's Messenger, tell them to bring the *Taurāt* (Torah)." The *Taurāt* was brought, and then one of the Jews put his hand over the verse of the *Rajm* (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salām said to the Jew, "Lift up your hand." Behold! The verse of the *Rajm* was under his hand. Allāh's Messenger ﷺ ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn 'Umar added: Both of them were stoned at the *Balāṭ* and I saw the Jew sheltering the Jewess.

٦٨١٩ - حدَّثَنَا مُحَمَّدُ بْنُ عُثمانَ: حدَّثَنا خالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيمانَ: حدَّثَنِي عَبْدُ اللهِ بْنُ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ أَحْدَثا جَميعاً، فَقالَ لَهُمْ: «مَا تَجِدونَ في كِتابِكُمْ؟» قالُوا: إنَّ أَحْبارَنا أَحْدَثُوا تَحْمِيمَ الوَجْهِ والتَّجْبِيَةَ. قالَ عَبْدُ اللهِ بْنُ سَلامٍ: ادْعُهُمْ يا رَسُولَ اللهِ بالتَّوْراةِ، فَأُتِيَ بِها فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلى آيَةِ الرَّجْمِ وجَعَلَ يَقْرَأُ ما قَبْلَها ومَا بَعْدَها، فَقالَ لَهُ ابْنُ سَلامٍ: ارْفَعْ يَدَكَ، فإذا آيَةُ الرَّجْمِ تَحْتَ يَدِهِ، فَأَمَرَ بِهِما رَسُولُ اللهِ ﷺ فَرُجِما. قالَ ابْنُ عُمَرَ: فَرُجِما عِنْدَ البَلاطِ، فَرَأَيْتُ اليَهُودِيَّ أَجْنَأَ عَلَيها.

[راجع: ١٣٢٩]

(25) CHAPTER. The *Rajm* (stoning to death) at the *Muṣallā* (the open place where *'Eīd* prayers take place).

(٢٥) **بابُ الرَّجْمِ بِالمُصَلَّى**

6820. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man from the tribe of Aslam came to the Prophet ﷺ and confessed that he had committed an illegal sexual intercourse. The Prophet ﷺ turned his face away from him till the man bore witness against himself, four times. The

٦٨٢٠ - حدَّثَنَا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرٍ: أَنَّ رَجُلاً مِنْ أَسْلَمَ جاءَ النَّبِيَّ ﷺ

(1) (H. 6819) *Tajbiya* means that the person (male and female) committing illegal sexual intercourse are mounted on a donkey with their faces in opposite directions, and then they are mortified in public.

فاعْتَرَفَ بِالزِّنا فَأعْرَضَ عَنْهُ النَّبِيُّ ﷺ حتَّى شَهِدَ عَلى نَفْسِهِ أرْبَعَ مَرَّاتٍ، قالَ لَهُ النَّبِيُّ ﷺ: «أبِكَ جُنونٌ؟» قالَ: لا، قالَ: «آحْصَنْتَ؟» قالَ: نَعَمْ، فَأمَرَ بِهِ فَرُجِمَ بِالمُصَلَّى، فَلَمَّا أذْلَقَتْهُ الحِجارَةُ فَرَّ، فَأُدْرِكَ فَرُجِمَ حتَّى ماتَ. فَقالَ لَهُ النَّبِيُّ ﷺ خَيراً وَصَلَّى عَلَيهِ.

لَمْ يَقُلْ يُونُسُ وابْنُ جُرَيْجٍ عَنِ الزُّهرِيِّ: فَصَلَّى عَلَيْهِ. [راجع: ٥٢٧٠]

سئل أبو عَبْد الله ﷺ هل قَوْله: فَصَلى عَلَيْهِ يَصِحُّ أمْ لاَ؟ قَالَ: رَوَاهُ مَعْمَرْ. قِيلَ لَهُ: هَلْ رَوَاهُ غَيرَ مُعْمَرْ؟ قَالَ: لاَ.

Prophet ﷺ said to him, "Are you mad?" He said "No." He asked, "Are you married?" He said, "Yes." Then the Prophet ﷺ ordered that he be stoned to death, and he was stoned to death at the *Muṣallā*. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet ﷺ spoke well of him and offered his funeral prayer.

(٢٦) بابٌ مَنْ أصابَ ذَنباً دُونَ الحَدِّ فَأخبرَ الإمامَ فَلا عُقوبَةَ عَلَيْهِ بَعْدَ التَّوْبةِ إذا جاءَ مُسْتَفْتِياً،

قالَ عَطاءٌ: لَمْ يُعاقِبْهُ النَّبِيُّ ﷺ. وقالَ ابْنُ جُرَيْجٍ: ولَمْ يُعاقِبِ الَّذي جامَعَ في رَمَضانَ، ولَمْ يُعاقِبْ عُمَرُ صاحِبَ الظَّبْيِ. وفيهِ عَنْ أبي عُثمانَ، عَنِ ابْنِ مَسْعودٍ عَنِ النَّبِيِّ ﷺ.

(26) CHAPTER. If somebody commits a sin which is less than what deserves the legal punishment; and then he informs the ruler, no punishment is to be inflicted on him after his repentance to Allāh if he comes to the ruler with the intention of asking for a verdict about his sin.

And 'Aṭā said, "The Prophet ﷺ did not punish such a person." Ibn Juraij said, "The Prophet ﷺ did not punish a man who had sexual relations with his wife during Ramaḍān."

And 'Umar did not punish the person who hunted a deer while he was in the state of *Iḥrām*. A similar verdict is reported from the Prophet ﷺ on the authority of Ibn Mas'ūd.

٦٨٢١ - حَدَّثَنا قُتَيْبَةُ: حَدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ

6821. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A person had sexual relation with his wife in the month of Ramaḍān (while he was observing fast), and he came to Allāh's Messenger ﷺ seeking his verdict concerning

that action. The Prophet ﷺ said (to him), "Can you afford to manumit a slave?" The man said, "No." The Prophet said, "Can you observe *Ṣaum* (fast) for two successive months?" He said, "No." The Prophet ﷺ said, "Then feed sixty poor persons."

رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً وَقَعَ بِامْرَأَتِهِ فِي رَمَضانَ فَاسْتَفْتَى رَسُولَ اللهِ ﷺ فَقالَ: «هَلْ تَجِدُ رَقَبَةً؟» قالَ: لا، قالَ: «هَلْ تَسْتَطِيعُ صِيامَ شَهْرَيْنِ؟» قالَ: لا، قالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً». [راجع: ١٩٣٦]

6822. Narrated 'Āishah: A man came to the Prophet ﷺ in the mosque and said, "I am burnt (ruined)!" The Prophet ﷺ asked him, "With what (what have you done)?" He said, "I have had sexual relation with my wife in (the month of) Ramaḍān (while observing fast)." The Prophet ﷺ said to him, "Give in charity." He said, "I have nothing." The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet ﷺ. (The subnarrator, 'Abdur Raḥmān added: I do not know what kind of food it was). On that the Prophet ﷺ asked, "Where is the burnt person?" The man said, "Here I am." The Prophet ﷺ said to him, "Take this (food) and give it in charity (to someone)." The man said, "To a poorer person than I? My family has nothing to eat." Then the Prophet ﷺ said to him, "Then eat it yourselves."

٦٨٢٢ - وقَالَ اللَّيْثُ: عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ مُحمَّد بْنِ جَعْفَرِ بْنِ الزُّبَيرِ، عَن عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فِي المَسْجِدِ قالَ: احْتَرَقْتُ. قالَ: «مِمَّ ذاكَ؟» قالَ: وَقَعْتُ بِامْرَأَتِي فِي رَمَضانَ. قالَ لَهُ: «تَصَدَّقْ». قالَ: ما عِنْدي شَيءٌ. فَجَلَسَ وأَتاهُ إِنْسانٌ يَسوقُ حِماراً ومَعَهُ طَعامٌ - فَقَالَ عَبْدُ الرَّحْمٰنِ: ما أدري ما هُوَ؟ إِلَى النَّبِيِّ ﷺ فَقالَ: «أَيْنَ المُحْتَرِقُ؟» فَقالَ: هَا أنا ذا. قالَ: «خُذْ هٰذا فَتَصَدَّقْ بِهِ»، قالَ: عَلى أَحْوَجَ مِنِّي؟ ما لأَهْلِي طَعامٌ. قالَ: «فَكُلُوه». [راجع: ١٩٣٥]

قال أبو عَبْدِ اللهِ: الحَديثُ الأَوَّلُ أَبْيَنُ: قَوْلُهُ: «أَطْعِمْ أَهْلَكَ».

(27) CHAPTER. If a person confesses that he has committed a sin that is punishable with one of the legal punishments but does not specify what sin it has been, can the ruler screen it for him?

(٢٧) بابٌ: إذا أَقَرَّ بِالحَدِّ ولَمْ يُبَيِّنْ، هَلْ لِلإمامِ أَنْ يَسْتُرَ عَلَيهِ؟

6823. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:

٦٨٢٣ - حَدَّثَنا عَبْدُ القُدُّوسِ بْنُ

مُحَمَّدٌ: حدَّثني عَمْرُو بْنُ عاصِمٍ الكِلابيُّ: حدَّثنا هَمَّامُ بْنُ يَحيَى: حدَّثنا إسحاقُ بْنُ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أنَسِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ عِنْدَ النَّبيِّ ﷺ فَجاءَهُ رَجلٌ فَقالَ: يا رَسُولَ اللهِ، إنِّي أصَبْتُ حَدّاً فَأقِمْهُ عَليَّ، قالَ: ولَم يَسألْهُ عَنْهُ، قالَ: وحَضَرَتِ الصَّلاةُ فَصلَّى مَعَ النَّبيِّ ﷺ، فَلَمَّا قَضى النَّبيُّ ﷺ الصَّلاةَ قامَ إلَيْهِ الرَّجُلُ فَقالَ: يا رَسُولَ اللهِ، إنِّي أصَبْتُ حَدّاً فَأقِمْ فِيَّ كِتابَ اللهِ. قالَ: «ألَيْسَ قد صَلَّيْتَ مَعَنا؟» قالَ: نَعَمْ، قالَ: «فإنَّ اللهَ قَد غَفَرَ لكَ ذَنْبَكَ، أوْ قالَ: حَدَّكَ».

While I was with the Prophet ﷺ a man came and said, "O Allāh's Messenger! I have committed a legally punishable sin; please inflict the legal punishment on me." The Prophet ﷺ did not ask him what he had done. Then the time for *Aṣ-Ṣalāt* (the prayer) became due and the man offered *Ṣalāt* (prayer) along with the Prophet ﷺ, and when the Prophet ﷺ had finished his *Ṣalāt*, (prayer) the man again got up and said, "O Allāh's Messenger! I have committed a legally punishable sin; please inflict the punishment on me according to Allāh's Laws." The Prophet ﷺ said, "Haven't you offered *Ṣalāt* (prayer) with us?" He said, "Yes." The Prophet ﷺ said, "Allāh has forgiven your sin." Or said, "...your legally punishable sin."

(٢٨) بابٌ: هَلْ يَقُولُ الإمامُ للمُقِرِّ: لَعلَّكَ لَمَسْتَ أوْ غَمَزْتَ

(28) CHAPTER. Can a ruler say to the one who confesses his crime of adultery, "Can't be that you have only touched the lady or winked at her?"

٦٨٢٤ - حدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا وَهْبُ بْنُ جَرِيرٍ: حدَّثنا أبي قالَ: سَمِعْتُ يَعْلَى بْنَ حَكيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا أتَى ماعِزُ بْنُ مالكٍ النَّبيَّ ﷺ قالَ لَهُ: «لَعَلَّكَ قَبَّلْتَ أوْ غَمَزْتَ أوْ نَظَرْتَ؟» قالَ: لا يا رَسُولَ اللهِ، قالَ: «أنِكْتَها؟» لا يَكْني، قالَ: فَعِنْدَ ذلكَ أمَرَ بِرَجمِهِ.

6824. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Mā'iz bin Mālik came to the Prophet ﷺ (in order to confess), the Prophet ﷺ said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allāh's Messenger!" The Prophet ﷺ said, using no euphemism, "Did you had sexual intercourse with her?" The narrator added: At that, (i.e., after his confession) the Prophet ﷺ ordered that he be stoned (to death).

(29) CHAPTER. The question of the ruler to the confessing person, "Are you married?"

(٢٩) **باب** سُؤالِ الإمامِ المُقِرَّ: هَلْ أَحْصَنْتَ؟

6825. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man from among the people came to Allāh's Messenger ﷺ while Allāh's Messenger ﷺ was sitting in the mosque, and addressed him, saying, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face away from him. The man came to that side to which the Prophet ﷺ had turned his face, and said, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, and the man came to that side, and when he confessed his sin four times, the Prophet called him and said, "Are you mad?" He said, "No, O Allāh's Messenger!" The Prophet ﷺ asked, "Are you married?" He said, "Yes, O Allāh's Messenger." The Prophet ﷺ said (to the people), "Take him away and stone him to death."

٦٨٢٥ - حدَّثنا سَعيدُ بْنُ عُفَير قالَ: حدَّثَني اللَّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ وأبي سَلَمَةَ: أنَّ أبا هُرَيْرَةَ قالَ: أتَى رَسُولَ اللهِ ﷺ رَجُلٌ مِنَ النَّاسِ وَهُوَ في المَسْجِدِ، فَناداهُ: يا رَسُولَ اللهِ إنِّي زَنَيْتُ، يُريدُ نَفْسَهُ. فَأعرَضَ عَنْهُ النَّبِيُّ ﷺ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذي أعْرَضَ قِبَلَهُ فَقالَ: يا رَسُولَ اللهِ إنِّي زَنَيْتُ، فَأعْرَضَ عَنْهُ فَجاءَ لِشِقِّ وَجْهِ النَّبِيِّ ﷺ الَّذي أعْرَضَ عَنْهُ، فَلَمَّا شَهِدَ عَلى نَفْسِهِ أرْبَعَ شَهاداتٍ دَعاهُ النَّبِيُّ ﷺ فَقالَ: «أبِكَ جُنونٌ؟» قالَ: لا يا رَسُولَ اللهِ، فَقالَ: «أحْصَنْتَ؟» قالَ: نَعَمْ يا رَسُولَ اللهِ، قالَ: «اذْهَبُوا فَارْجُمُوهُ». [راجع: ٥٢٧١]

6826. [H. 6825 (contd.)] Ibn Shihāb added, 'I was told by one who heard Jābir, that Jābir said, 'I was among those who stoned the man, and we stoned him at the *Muṣallā*, and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Ḥarra and stoned him to death (there)'."

٦٨٢٦ - قالَ ابْنُ شِهابٍ: أخْبَرَني مَنْ سَمِعَ جابراً قالَ: فَكُنْتُ فيمَنْ رَجَمَهُ فَرَجَمْناهُ بالمُصَلَّى، فَلَمَّا أذْلَقَتْهُ الحِجارَةُ جَمَزَ، حَتَّى أدْرَكْناهُ بِالحَرَّةِ فَرَجَمْناهُ. [راجع: ٥٢٧٠]

(30) CHAPTER. To confess being guilty of an illegal sexual intercourse.

(٣٠) **باب** الاعْتِرافِ بِالزِّنا

6827, 6828. Narrated Abū Hurairah and Zaid bin Khālid رَضِيَ اللهُ عَنْهُما: While we were

٦٨٢٧، ٦٨٢٨ - حدَّثنا عَلِيُّ بْنُ

with the Prophet ﷺ, a man stood up and said (to the Prophet ﷺ), "I beseech you by Allāh, that you should judge us according to Allāh's Laws." Then the man's opponent, who was wiser than him, got up saying, (to Allāh's Messenger ﷺ), "Judge us according to Allāh's Laws, and kindly allow me (to speak)." The Prophet ﷺ said, "Speak". He said, "My son was a labourer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allāh عزوجل. Your one hundred sheep and the slave are to be returned to you, and your son has to receive one hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death." Unais went to her and she confessed. He then stoned her to death.

عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حَفِظْناهُ مِنْ فِي الزُّهْرِيِّ. قالَ أخبرَنِي عُبَيْدُ اللهِ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ وزَيْدَ بْنَ خالِدٍ قالا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقامَ رَجلٌ فَقالَ: أنْشُدُكَ اللهَ إلَّا ما قَضَيْتَ بَيْنَنا بِكِتابِ اللهِ، فَقامَ خَصْمُهُ وكانَ أفْقَهَ مِنْهُ فَقالَ: اقْضِ بَيْنَنا بِكِتابِ اللهِ وَائْذَنْ لِي. قالَ: «قُلْ»، قالَ: إنَّ ابْنِي كانَ عَسِيفاً عَلى هٰذا، فَزَنَى بامْرَأتِهِ، فَافْتَدَيْتُ مِنْهُ بِمائَةِ شَاةٍ وَخادِمٍ، ثُمَّ سَألْتُ رِجالاً مِنْ أهْلِ العِلْمِ، فَأخْبرُونِي أنَّ عَلى ابْنِي جَلْدَ مائَةٍ وَتَغْرِيبَ عامٍ، وَعَلى امْرَأتِهِ الرَّجْمَ. فَقالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لأقْضِيَنَّ بَيْنَكما بِكِتابِ اللهِ جَلَّ ذِكْرُهُ، المِائَةُ شاةٍ وَالخادِمُ رَدٌّ، وعَلى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ، وَاغْدُ يا أُنَيسُ عَلى امرَأةِ هٰذا فَإنِ اعْتَرَفَتْ فَارْجُمْها»، فَغَدا عَلَيها فَاعْتَرَفَتْ فَرَجَمَها.

قُلْتُ لِسُفيْانَ، لَمْ يَقُل: فَأخْبَرُونِي أنَّ عَلى ابْنِي الرَّجْمَ، فَقالَ: أشُكُّ فِيها مِنَ الزُّهْرِيِّ، فَرُبَّما قُلْتُها وَرُبَّما سَكَتُّ. [راجع: ٢٣١٤، ٢٣١٥]

6829. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar said, "I am afraid that after a long time has passed, people may say, 'We do not find the Verses of the *Rajm* (stoning to death) in Allāh's Book (the Qur'ān)', and consequently they may go astray by leaving an

٦٨٢٩ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ عُمَرُ: لَقَدْ

خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمانٌ حَتَّى يَقولَ قائِلٌ: لا نَجِدُ الرَّجْمَ في كِتابِ اللهِ، فَيَضِلُّوا بِتَرْكِ فَريضَةٍ أَنْزَلَها اللهُ، أَلَا وإِنَّ الرَّجْمَ حَقٌّ عَلى مَنْ زَنى وَقَدْ أَحْصَنَ إِذَا قامَتِ البَيِّنَةُ، أو كانَ الحَمْلُ أَوِ الاعْتِرافُ. قالَ سُفْيانُ: كَذا حَفِظْتُ، أَلَا وَقَدْ رَجَمَ رَسُولُ اللهِ ﷺ وَرَجَمْنا بَعْدَهُ. [راجع: ٢٤٦٢]

obligation that Allāh has revealed. Lo! I confirm that the penalty of *Rajm* be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by witnesses, or pregnancy, or confessions." Sufyān added, "I have memorized this narration in this way." 'Umar added, "Surely Allāh's Messenger ﷺ carried out the penalty of *Rajm*, and so did we after him."

(٣١) **بابُ** رَجْمِ الحُبْلَى فِي الزِّنَا إِذَا أَحْصَنَتْ

(31) CHAPTER. The *Rajm* (stoning to death) of a married lady who has become pregnant through illegal sexual intercourse.

٦٨٣٠ - حدَّثَنَا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حَدَّثَني إِبْراهيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: كُنْتُ أُقْرِئُ رِجالاً مِنَ المُهاجِرِينَ مِنهُمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ فَبَيْنَما أَنَا في مَنْزِلِهِ بِمِنًى وَهُوَ عِنْدَ عُمَرَ بْنِ الخَطَّابِ في آخِرِ حَجَّةٍ حَجَّها، إِذْ رَجَعَ إِلَيَّ عَبْدُ الرَّحْمٰنِ فَقالَ: لَوْ رَأَيْتَ رَجُلاً أَتَى أَميرَ المُؤْمِنِينَ اليوم، فقالَ: يا أمير المُؤْمِنِينَ، هَلْ لَكَ في فُلانٍ يَقولُ: لَوْ قَدْ ماتَ عُمَرُ لَقَدْ بَايَعْتُ فُلاناً؟ فَوَاللهِ ما كانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلَّا فَلْتَةً فَتَمَّتْ. فَغَضِبَ عُمَرُ، ثُمَّ قالَ: إِنِّي إِنْ شاءَ اللهُ لَقائِمٌ العَشِيَّةَ في النَّاسِ فَمُحَذِّرُهُمْ هٰؤُلاءِ الَّذينَ يُريدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ. قالَ عَبْدُ

6830. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I used to teach (the Qur'ān to) some people of the *Muhājirin* (emigrants), among whom there was 'Abdur-Raḥmān bin 'Auf. While I was in his house at Mina, and he was with 'Umar bin Al-Khaṭṭāb during 'Umar's last *Ḥajj*, 'Abdur-Raḥmān came to me and said, "Would that you had seen the man who came today to the Chief of the believers ('Umar), saying, 'O Chief of the believers! What do you think about so-and-so who says: 'If 'Umar should die, I will give the *Bai'a* (pledge) to such-and-such person, as by Allāh, the *Bai'a* to Abū Bakr was nothing but a prompt sudden action which got established afterwards.' 'Umar became angry and then said, 'If Allāh will, I will stand before the people tonight and warn them against those people who want to deprive others of their rights (the question of rulership).''' 'Abdur-Raḥmān said, "I said, 'O Chief of the believers! Do not do that, for the season of *Ḥajj* gathers the riffraff and the rabble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will

spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Al-Madīna as it is the place of emigration and the place of Prophet's *Sunna*; and there you can come in touch with the learned and noble people, and tell them your ideas with confidence, and the learned people will understand your statement and put it in its proper place.' On that, 'Umar said 'By Allāh! If Allāh will, I will do this in the first speech I will deliver before the people in Al-Madina.'" Ibn 'Abbās added: We reached Al-Madīna by the end of the month of Dhūl-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'īd bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I, too, sat close to him so that my knee was touching his knee, and after a short while, 'Umar bin Al-Khattāb came out, and when I saw him coming towards us, I said to Sa'īd bin Zaid bin 'Amr bin Nufail, "Today, 'Umar will say such a thing as he has never said since he was chosen as caliph." Sa'īd denied my statement with astonishment and said, "What thing do you expect 'Umar to say the like of which he has never said before?" In the meantime, 'Umar sat down on the pulpit and when the *Muadh-dhin* had finished their call for *Salāt* (prayer), 'Umar stood up, and having glorified and praised Allāh, as He deserved, he said, "*Amma Ba'du* (then after), I am going to tell you something which (Allāh) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is

الرَّحْمٰنِ: فَقُلْتُ: يا أَمِيرَ المُؤمِنِينَ، لا تَفْعَلْ، فَإِنَّ المَوْسِمَ يَجمَعُ رَعاعَ النَّاسِ وَغَوْغاءَهُمْ، فَإِنَّهُمْ هُمُ الَّذِينَ يَغْلِبُونَ عَلى قُرْبِكَ حِينَ تَقومُ في النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقالَةً يُطَيِّرُها عَنْكَ كُلُّ مُطَيِّرٍ، وأَنْ لا يَعُوها وَأَنْ لا يَضَعُوها عَلى مَوَاضِعِها فَأَمْهِلْ حَتَّى تَقْدَمَ المَدِينَةَ فَإِنَّها دارُ الهِجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الفِقْهِ وأشْرَافِ النَّاسِ فتَقُولَ ما قُلْتَ مُتَمَكِّناً، فَيَعِي أَهْلُ العِلْمِ مَقالَتَكَ وَيَضَعُونَها عَلى مَوَاضِعِها. فَقالَ عُمَرُ: أمْ واللهِ إنْ شَاءَ اللهُ، لأَقُومَنَّ بِذٰلكَ أَوَّلَ مَقامٍ أَقُومُهُ بِالمَدِينَةِ. قالَ ابْنُ عبَّاسٍ: فَقَدِمْنا المدينَةَ في عَقِبِ ذِي الحِجَّةِ، فَلَمَّا كانَ يَوْمُ الجُمُعَةِ عَجَّلْتُ الرَّوَاحَ حينَ زَاغَتِ الشَّمْسُ حَتَّى أجِدَ سَعيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ جالِساً إلى رُكْنِ المِنْبَرِ، فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ. فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الخَطَّابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلاً قُلْتُ لِسَعيدِ ابْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: لَيَقُولَنَّ العَشِيَّةَ مَقالَةً لَمْ يَقُلْها مُنْذُ اسْتُخْلِفَ. فَأَنْكَرَ عَلَيَّ وَقالَ: ما عَسَيْتَ أن يَقولَ ما لَمْ يَقُل قَبْلَهُ؟ فَجَلَسَ عُمَرُ عَلى المِنْبَرِ، فَلَمَّا سَكَتَ المُؤَذِّنونَ قامَ فَأَثْنى عَلى اللهِ بِما هُوَ

أهْلُهُ، ثُمَّ قالَ: أمَّا بَعْدُ فَإنِّي قائِلٌ لَكُمْ مَقالَةً قَدْ قُدِّر لِي أنْ أقُولَها، لا أدْرِي لَعَلَّها بَيْنَ يَدَيْ أجَلي، فَمَنْ عَقلَها ووَعاها فَلْيُحَدِّث بِها حَيْثُ انْتَهَتْ بِه رَاحِلَتُهُ. وَمَنْ خَشِيَ أنْ لا يَعْقِلَها فَلا أُحِلُّ لأَحَدٍ أنْ يَكْذِبَ عَليَّ. إنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بِالحَقِّ، وَأنْزَلَ عَلَيْهِ الكِتابَ، فَكانَ مِمَّا أنْزَلَ اللهُ آيَةُ الرَّجْمِ فَقَرَأناها وَعَقَلْناها ووَعَيْناها. رَجَمَ رَسُولُ اللهِ ﷺ وَرجَمْنا بَعْدَهُ. فَأخْشَى إنْ طَالَ بِالنَّاسِ زَمانٌ أنْ يَقولَ قائِلٌ: واللهِ ما نَجِدُ آيَةَ الرَّجْمِ في كِتابِ اللهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أنْزَلَها اللهُ. وَالرَّجْمُ في كِتابِ اللهِ حَقٌّ عَلى مَنْ زَنَى إذا أُحْصِنَ مِنَ الرِّجالِ والنِّساءِ، إذا قامَتِ البَيِّنَةُ، أوْ كانَ الحَبَلُ، أوِ الاعْتِرَافُ، ثُمَّ إنَّا كُنَّا نَقْرأ فِيمَا نَقْرَأُ مِنْ كِتابِ اللهِ أنْ لا تَرْغَبُوا عَنْ آبَائِكُمْ فإنَّهُ كُفْرٌ بِكُمْ أنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أوْ إنَّ كُفْراً بِكُمْ أنْ تَرْغبوا عَنْ آبَائِكُمْ. ألَا ثُمَّ إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تُطْرُونِي كَما أُطْرِيَ عِيسَى بْنُ مَرْيَمَ، وَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ». ثُمَّ إنَّهُ بَلَغَنِي أنَّ قائِلاً مِنْكُمْ يَقُولُ: وَاللهِ لَوْ قَدْ مَاتَ عُمَرُ بايَعْتُ فُلاناً، فَلا يَغْتَرَّنَّ امْرُؤٌ أنْ يَقُولَ: إنَّمَا كانَتْ بَيْعَةُ أبِي بَكْرٍ فَلْتَةً

unlawful for him to tell lies about me. Allāh sent Muhammad ﷺ with the Truth and revealed the Book (the Qur'ān) to him, and among what Allāh revealed, was the Verse of the *Rajm* (the stoning to death) of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allāh's Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allāh, we do not find the Verse of the *Rajm* in Allāh's Book,' and thus they will go astray by leaving an obligation which Allāh has revealed. And the punishment of the *Rajm* is to be inflicted to any married person (male and female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allāh's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief on your part that you claim to be the offspring of other than your real father.' Then Allāh's Messenger ﷺ said, 'Do not praise me excessively as (Prophet) 'Īsā bin Maryam (Jesus, son of Mary) was praised, but call me Allāh's slave and His Messenger'. (O people!) I have been informed that a speaker amongst you says, 'By Allāh, if 'Umar should die, I will give the *Bai'a* (pledge) to such and such person.' One should not deceive oneself by saying that the *Bai'a* given to Abū Bakr was given suddenly and it was successful. No doubt, it was like that, but Allāh saved (the people) from its evil, and there is none among you who has the qualities of Abū Bakr. Remember that whoever gives the *Bai'a* to anybody among you without consulting the other Muslims, neither that person, nor the

person to whom the *Bai'a* was given are to be supported, lest they both should be killed. And no doubt, after the death of the Prophet ﷺ we were informed that the *Anṣār* disagreed with us and gathered in the shed of Banī Sā'ida. 'Alī and Az-Zubair, and whoever was with them, opposed us, while the emigrants gathered with Abū Bakr. I said to Abū Bakr, 'Let's go to these *Anṣārī* brothers of ours.' So we set out seeking them, and when we approached them, two of their pious men met us and informed us of the final decision of the *Anṣār*, and said, 'O group of *Muhājirīn* (emigrants)! Where are you going?' We replied, 'We are going to these *Anṣārī* brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allāh, we will go to them.' And so we proceeded until we reached them at the shed of Banī Sā'ida. Behold! There was a man sitting amongst them, wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubāda'. I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the *Anṣār's* speaker said, '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)' and praising Allāh as He deserved, he added, '*Amma Ba'du*, we are Allāh's *Anṣār* (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practising this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared speech which I liked and which I wanted to deliver in the presence of Abū Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abū Bakr said, 'Wait a while.' I disliked to make him angry. So Abū Bakr himself gave a speech,

وَتَمَّتْ، ألا وَإِنَّهَا قَدْ كانَتْ كَذٰلِكَ، وَلٰكِنَّ اللهَ وَقَى شَرَّها، وَلَيْسَ فِيكُمْ مَنْ تُقْطَعُ الأَعْناقُ إِلَيْهِ مِثْلُ أبِي بَكْرٍ. مَنْ بايَعَ رَجُلاً من غَيْرِ مَشُورَةٍ مِنَ المُسْلِمِينَ فَلا يُبايَعُ هُوَ وَلا الَّذي بايَعَهُ تَغِرَّةَ أنْ يُقْتَلا، وَإِنَّهُ قَدْ كانَ مِنْ خَبَرِنا حينَ تَوَفَّى اللهُ نَبِيَّهُ ﷺ أنَّ الأنْصارَ خالَفُونا وَاجْتَمَعُوا بِأَسْرِهِمْ في سَقِيفَةِ بَنِي ساعِدَةَ، وَخالَفَ عَنَّا عَلِيٌّ والزُّبَيْرُ ومَنْ مَعَهُما، واجْتَمَعَ المُهاجِرُونَ إِلَى أبِي بَكْرٍ. فَقُلْتُ لأبِي بَكْرٍ: يا أبَا بَكْرٍ، انْطَلِقْ بِنا إِلَى إِخْوانِنا هٰؤلاءِ مِنَ الأنْصارِ، فَانْطَلَقْنا نُرِيدُهُمْ. فَلَمَّا دَنَوْنا مِنْهُمْ، لَقِيَنَا مِنْهُمْ رَجُلانِ صَالِحانِ، فَذَكَرا ما تَمَالأَ عَلَيْهِ القَوْمُ، فَقالا: أيْنَ تُرِيدونَ يا مَعْشَرَ المُهاجِرِينَ؟ فَقُلْنا: نُرِيد إِخْوانَنا هٰؤلاءِ مِنَ الأنْصارِ، فَقالا: لا، عَلَيْكُمْ أنْ لَا تَقْرَبُوهُمْ، اقْضُوا أمْرَكُمْ، فَقُلْتُ: وَاللهِ لَنَأْتِيَنَّهُمْ. فَانْطَلَقْنَا حَتَّى أتَيْناهُمْ في سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذا رَجُلٌ مُزَمَّلٌ بَيْنَ ظَهْرَانَيْهِمْ، فَقُلْتُ: مَنْ هٰذا؟ فَقالُوا: هٰذا سَعْدُ بْنُ عُبادَةَ، فَقُلْتُ: مَا لَهُ؟ قَالوا: يُوعَكُ. فَلَمَّا جَلَسْنَا قَلِيلاً تَشَهَّدَ خَطِيبُهُمْ، فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أهلُه، ثُمَّ قالَ: أمَّا بَعْدُ فَنَحْنُ أنْصارُ اللهِ وَكَتِيبَةُ الإِسْلامِ، وأنْتُمْ

مَعْشَرَ الْمُهاجِرِينَ رَهْطٌ، وقَدْ دَفَّتْ دَافَّةٌ مِنْ قَوْمِكُمْ، فَإذا هُمْ يُرِيدونَ أنْ يَخْتَزِلُونا مِنْ أصْلِنا، وأنْ يَحضُنُونا مِنَ الأمْرِ. فَلَمَّا سَكَتَ أرَدْتُ أنْ أتكَلَّمَ، وكُنْتُ زَوَّرْتُ مَقالَةً أعْجَبَتْنِي أرَدْتُ أنْ أُقَدِّمَها بَينَ يَدَيْ أبي بَكْرٍ، وَكُنْتُ أُدارِي مِنْهُ بَعْضَ الحَدِّ. فَلَمَّا أرَدْتُ أنْ أتَكَلَّمَ، قالَ أبو بَكْرٍ: عَلى رِسْلِكَ، فَكَرِهْتُ أنْ أُغْضِبَهُ، فَتَكَلَّمَ أبُو بَكْرٍ فَكانَ هُوَ أحْلَمَ مِنِّي وَأوْقَرَ، وَاللهِ ما تَرَكَ مِنْ كَلِمَةٍ أعْجَبَتْنِي في تَزْوِيرِي إلَّا قالَ في بَدِيهَتِهِ مِثْلَهَا أوْ أفْضَلَ حَتَّى سَكَتَ. فَقالَ: ما ذَكَرْتُمْ فِيكُمْ مِنْ خَيرٍ فَأنْتُمْ لَهُ أهْلٌ، ولَنْ يُعْرَفَ هٰذا الأمْرُ إلَّا لِهٰذا الحَيِّ مِنْ قُرَيْشٍ، هُمْ أوْسَطُ العَرَبِ نَسَباً وَداراً، وقَدْ رَضِيتُ لَكُمْ أحَدَ هٰذَيْنِ الرَّجُلَينِ، فَبايِعُوا أيَّهُما شِئْتُمْ. فَأخَذَ بِيَدِي وَبِيدِ أبي عُبَيْدَةَ بْنِ الجَرَّاحِ، وَهُوَ جالِسٌ بَيْنَنا، فَلَمْ أكْرَهْ مِمَّا قالَ غَيْرَها. كانَ وَاللهِ أنْ أُقَدَّمَ فَتُضْرَبَ عُنُقِي لا يُقَرِّبُني ذلكَ مِنْ إثْمٍ أحَبَّ إلَيَّ مِنْ أنْ أتَأمَّرَ عَلَى قَوْمٍ فِيهِمْ أبُو بَكْرٍ، اللَّهُمَّ إلَّا أنْ تُسَوِّلَ إلَيَّ نَفْسِي عِنْدَ المَوْتِ شَيْئاً لا أجِدُهُ الآنَ. فَقالَ قائِلُ الأنْصارِ: أنَا جُذَيْلُها المُحَكَّكُ، وَعُذَيْقُها المُرَجَّبُ، مِنَّا

and he was wiser and more patient than I. By Allāh, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O *Anṣār!* You deserve all (the qualities) that you have attributed to yourselves, but this question (of caliphate) is only for the Quraish as they are the best of the Arabs as regards their descent and homeland, and I am pleased to suggest that you choose either of these two men, so give the *Bai'a* to either of them as you wish. And then Abū Bakr held my hand and Abū 'Ubāida bin Al-Jarrāḥ's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allāh, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation, one of whose member is Abū Bakr, unless at the time of my death my ownself suggests something I don't feel at present.' And then one of the *Anṣār* said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm-tree! O Quraish, there should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abū Bakr! Hold your hand out.' He held his hand out and I gave the *Bai'a* to him, and then all the emigrants gave the *Bai'a* and so did the *Anṣār* afterwards. And so we became victorious over Sa'd bin 'Ubāda (whom *Al-Anṣār* wanted to make a ruler). One of the *Anṣār* said, 'You have killed[1] Sa'd bin 'Ubāda.' I replied, 'Allāh has killed Sa'd bin 'Ubāda.'" 'Umar added, "By Allāh, apart from the great tragedy that had happened to us (i.e.,

(1) (H. 6830) i.e., you have prevented him from being caliph.

أميرٌ وَمِنْكُمْ أميرٌ، يا مَعْشَرَ قُرَيْشٍ. فَكَثُرَ اللَّغَطُ، وَارْتَفَعَتِ الأصْواتُ، حَتَّى فَرِقْتُ مِنَ الاخْتِلافِ، فَقُلْتُ: ابْسُطْ يَدَكَ يا أبا بَكْرٍ، فَبَسَطَ يَدَهُ فَبايَعْتُهُ وبَايَعَهُ المُهاجِرونَ ثُمَّ بايَعَتْهُ الأنْصارُ. وَنَزَوْنا عَلى سَعْدِ بْنِ عُبادَةَ، فَقالَ قائِلٌ مِنهُمْ: قَتَلْتُمْ سَعْدَ بْنَ عُبادَةَ، فَقُلْتُ: قَتَلَ اللهُ سَعْدَ بْنَ عُبادَةَ. قالَ عُمرُ: وَإنَّا وَاللهِ مَا وَجَدْنَا فِيما حَضَرْنا مِنْ أمْرٍ أقْوَى مِنْ مُبايَعَةِ أبي بَكْرٍ خَشِينا إنْ فارَقْنَا القَوْمَ وَلَمْ تَكُنْ بَيْعَةٌ أنْ يُبايِعُوا رَجُلاً مِنْهُمْ بَعْدَنا، فَأمَّا بَايَعْناهُمْ عَلى ما لا نَرْضَى وَإمَّا نُخالِفُهُمْ فَيَكُونُ فَساداً. فَمَنْ بايَعَ رَجُلاً عَلَى غَيرِ مَشُورَةٍ مِنَ المُسْلِمِينَ فَلا يُتابَعُ هُوَ ولا الَّذي بَايَعَهُ تَغِرَّةً أنْ يُقْتَلا. [راجع: ٢٤٦٢]

the death of the Prophet ﷺ), there was no greater problem than the *Bai'a* given to Abū Bakr because we were afraid that if we left the people, they might give the *Bai'a* after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So, if any person gives the *Bai'a* to somebody (to become a caliph) without consulting the other Muslims, then the one he has selected should not be given the *Bai'a* lest both of them should be killed."

(٣٢) **بابٌ: البِكْرانِ يُجْلَدانِ وَيُنْفَيانِ**

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾.

قالَ ابْنُ عُيَيْنَةَ: رَأفَةٌ في إقامَةِ الحَدِّ.

(32) CHAPTER. Unmarried males and females (committing illegal sexual intercourse) should be flogged and exiled.

(And the Statement of Allāh تعالى):

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it, the punishment is to stone them to death, according to Allāh's Law). The adulterer marries not but an adultress or a *Mushrikah*; and the adultress, none

marries her except an adulterer or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer or a *Mushrik* (polytheist, idolater or pagan). And the woman who agrees to have a sexual relation with a *Mushrik* or an adulterer, then she is either a prostitute or a *Mushrikah*]. Such a thing is forbidden to the believers (of Islāmic Monotheism)." (V.24:2,3)**

Ibn 'Uyaina said, "You should not take pity in establishing the legal punishment."

٦٨٣١ - حَدَّثَنَا مالِكُ بْنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ: أَخْبرَنا ابْنُ شِهابٍ، عَنْ عُبَيدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِيِّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يأمُرُ فِيمَنْ زَنَى ولَمْ يُحْصَنْ: جَلْدَ مِائَةٍ وَتَغْرِيبَ عامٍ. [راجع: ٢٣١٤]

6831. Narrated Zaid bin Khālid Al-Juhanī: I heard the Prophet ﷺ ordering that an unmarried person guilty of illegal sexual intercourse, be flogged one hundred stripes and be exiled for one year.

٦٨٣٢ - قالَ ابْنُ شِهابٍ: وأَخْبرَني عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عُمَرَ بْنَ الخَطّابِ غَرَّبَ ثُمَّ لَمْ تَزَلْ تِلكَ السُّنَّةَ.

6832. Narrated Urwa bin Zubair: 'Umar bin Al-Khaṭṭāb also exiled such a person, and this *Sunna* (legal punishment) is still valid.

٦٨٣٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِيمَنْ زَنَى وَلَمْ يُحْصَنْ بِنَفْيِ عامٍ بِإقامَةِ الحَدِّ عَلَيْهِ. [راجع: ٢٣١٥]

6833. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes).

(33) CHAPTER. Exiling the sinners and effeminate men [those men who assume the similitude (manners) of women].

(٣٣) **بابُ نَفْيِ أَهْلِ المَعاصِي والمُخَنَّثِينَ**

6834. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ cursed the effeminate men and those women who assume the similitude (manners) of men. He ﷺ also said, "Turn them out of your houses." He turned such and such person out, and 'Umar also turned out such and such person.

٦٨٣٤ - حدَّثنا مُسْلِمُ بْنُ إبْراهِيمَ: حدَّثَنا هِشامٌ: حدَّثَنا يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَعَنَ النَّبِيُّ ﷺ المُخَنَّثِينَ مِنَ الرِّجالِ والمُتَرَجِّلاتِ مِنَ النِّساءِ، وقالَ: «أَخْرِجُوهُمْ مِنْ بُيوتِكُمْ»، وأَخْرَجَ فُلاناً، وأَخْرَجَ عُمَرُ فُلاناً.

(34) CHAPTER. Whoever ordered somebody other than the ruler to carry out the legal punishment in the absence of the ruler.

(٣٤) **بابُ مَنْ أَمَرَ غَيرَ الإمامِ بِإقامَةِ الحَدِّ غائِباً عَنْهُ**

6835, 6836. Narrated Abū Hurairah and Zaid bin Khalid: A bedouin came to the Prophet ﷺ while he (the Prophet ﷺ) was sitting, and said, "O Allāh's Messenger! Give your verdict according to Allāh's Laws (in our case)." Then his opponent got up and said, "He has told the truth, O Allāh's Messenger! Decide his case according to Allāh's Laws: My son was a labourer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one hundred sheep and a slave-girl as a ransom for him. Then I asked the religious learned men, and they told me that my son should be flogged with one hundred stripes and be exiled for one year." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws: The sheep and the slave-girl will be returned to you and your son will be flogged one hundred stripes and be exiled for one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death

٦٨٣٥، ٦٨٣٦ - حدَّثَنا عاصِمُ بْنُ عَلِيٍّ: حدَّثَنا ابْنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ: أنَّ رَجُلاً مِنَ الأعْرَابِ جاءَ إلى النَّبِيِّ ﷺ وَهُوَ جالِسٌ فَقالَ: يا رَسُولَ اللهِ، اقْضِ بِكِتابِ اللهِ. فَقامَ خَصْمُهُ فَقالَ: صَدَقَ، اقْضِ لَهُ يا رَسُولَ اللهِ بِكِتابِ اللهِ، إنَّ ابْني كانَ عَسِيفاً عَلَى هٰذا فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُوني أنَّ عَلَى ابْني الرَّجْمَ فَافْتَدَيْتُ بِمائَةٍ مِنَ الغَنَمِ ووَلِيدَةٍ، ثُمَّ سَأَلْتُ أهْلَ العِلْمِ، فَزَعَمُوا أنَّ ما عَلَى ابْني جَلْدُ مائَةٍ وتَغْرِيبُ عامٍ، فَقالَ: «والَّذي نَفْسي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ، أمَّا الغَنَمُ والوَلِيدَةُ فَرَدٌّ عَلَيْكَ، وعَلَى ابْنِكَ جَلْدُ مِائَةٍ وتَغْرِيبُ عامٍ، وأمَّا

أَنْتَ يا أُنَيْسُ فَاغْدُ عَلَى امْرأةِ هذا فارْجُمْها»، فَغَدا أُنَيْسٌ فَرَجَمَها.

[راجع: ٢٣١٤، ٢٣١٥]

(after she had confessed).

(٣٥) **بابٌ** قَولِ اللهِ تَعالى: ﴿وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِن مَّا مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُم ۚ بَعْضُكُم مِّن بَعْضٍ ۚ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ﴾ - زَوانِي - ﴿وَلَا مُتَّخِذَاتِ أَخْدَانٍ﴾ - أخِلاَّءُ - ﴿فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا خَيْرٌ لَّكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ [النساء: ٢٥].

(35) CHAPTER. The Statement of Allāh تعالى:

"And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (captives and slaves) whom their right hands possess, and Allāh has full knowledge about your Faith. You are one from another. Wed them with the permission of their own folk, (*Auliyā* — guardians or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls), should be chaste, not adulterous, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.(1) This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful." (V.4:25)

بابٌ: إذا زَنَتِ الأَمَةُ

CHAPTER. If a lady-slave commits illegal sexual intercourse (then what is her legal punishment?)

٦٨٣٧، ٦٨٣٨ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أخبرَنا مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بن عتبة عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الأَمَةِ إذا زَنَتْ ولَمْ تُحْصَنْ، قالَ: «إذا زَنَتْ فَاجْلِدُوها، ثُمَّ إنْ

6837, 6838. Narrated Abū Hurairah and Zaid bin Khālid رَضِيَ اللهُ عَنْهُما: The verdict of Allāh's Messenger ﷺ was sought about an unmarried slave-girl guilty of illegal sexual intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the

(1) (Ch. 35) Female or male slaves (married or unmarried); if they commit adultery, their punishment is fifty (50) lashes; neither stoning to death nor exile.

زَنَتْ فاجْلِدُوها، ثُمَّ إنْ زَنَتْ فَاجْلِدُوها، ثُمَّ بِيعُوها وَلَوْ بِضَفِيرٍ».

قالَ ابْنُ شِهابٍ: لا أدْرِي بَعْدَ الثَّالِثَةِ أوِ الرَّابِعَةِ. [راجع: ٢١٥٢، ٢١٥٤]

third time), then flog her (fifty stripes) and sell her for even a hair rope."

Ibn Shihāb said, "I am not sure whether the Prophet ﷺ ordered that she be sold after the third or fourth time of committing illegal sexual intercourse."

(٣٦) بابٌ: لا يُثَرَّبُ عَلَى الأمَةِ إذا زَنَتْ وَلا تُنْفَى

(36) CHAPTER. If a lady-slave commits illegal sexual intercourse then she should neither be admonished nor exiled.

٦٨٣٩ - حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عن أبيه، عَنْ أبي هُرَيْرَةَ: أنَّهُ سَمِعَهُ يَقولُ: قالَ النَّبِيُّ ﷺ: «إذا زَنَت الأمَةُ فَتَبَيَّنَ زِناها فَلْيَجْلِدْها وَلا يُثَرِّبْ، ثُمَّ إنْ زَنَتْ فَلْيَجْلِدها وَلا يُثَرِّبْ، ثُمَّ إنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْها ولَوْ بِحَبْلٍ مِنْ شَعَرٍ». تَابَعَهُ إسْماعِيلُ بْنُ أُمَيَّةَ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

6839. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a lady-slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished, and if she commits illegal sexual intercourse for the third time then she should be sold even for a hair rope."

(٣٧) بابُ أحْكامِ أهْلِ الذِّمَّةِ وإحْصَانِهِمْ إذا زَنَوْا، وَرُفِعُوا إلى الإمامِ

(37) CHAPTER. The legal regulation for non-Muslims under the protection of a Muslim state. The fact that a non-Muslim is married, is to be taken into consideration when he commits illegal sexual intercourse and is brought to the *Imān* (Muslim ruler).

٦٨٤٠ - حَدَّثَنا مُوسَى بْنُ إسماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا الشَّيْبانِيُّ، سَألْتُ عَبْدَ اللهِ بْنَ أبي أوْفَى عَنِ الرَّجْمِ فَقالَ: رَجَمَ النَّبِيُّ ﷺ، فَقُلْتُ: أقَبْلَ النُّورِ أمْ بَعْدَ؟ قالَ: لا أدْرِي. [راجع: ٦٨١٣]

تَابَعَهُ عَلِيُّ بْنُ مُسْهِرٍ، وخالِدُ بْنُ

6840. Narrated Ash-Shaibānī: I asked 'Abdullāh bin Abī Aufā about the *Rajm* (stoning to death for committing illegal sexual intercourse). He replied, "The Prophet ﷺ carried out the penalty of *Rajm*." I asked, "Was that before or after the revelation of *Sūrat An-Nūr*?" He replied, "I do not know."

عَبْدِ اللهِ، والمُحارِبِيُّ، وعَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الشَّيْبانِيِّ. وَقالَ بَعْضُهُمْ: المَائِدَةُ، والأَوَّلُ أَصَحُّ.

[راجع: ٦٨١٣]

6841. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Jews came to Allāh's Messenger ﷺ and mentioned to him that a man and a woman among them had committed illegal sexual intercourse. Allāh's Messenger ﷺ said to them, "What do you find in the *Taurāt* (Torah) regarding the *Rajm*?" They replied, "We only disgrace and flog them with stripes." 'Abdullāh bin Salām said to them, "You have told a lie. The penalty of *Rajm* is in the *Taurāt* (Torah)." They brought the Torah and opened it. One of them put his hand over the verse of *Rajm* and read what was before and after it. 'Abdullāh bin Salām said to him, "Lift up your hand." When he lifted it there appeared the verse of *Rajm*. So they said, "O Muḥammad! He has said the truth, the verse of *Rajm* is in it (the *Taurāt*-Torah)." Then Allāh's Messenger ﷺ ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

٦٨٤١ - حدَّثنا إسْماعِيلُ بْنُ عَبْدِ اللهِ: حدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: إنَّ اليَهُودَ جاؤُوا إلى رَسُولِ اللهِ ﷺ، فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وَامْرَأَةً زَنَيا، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ما تَجِدُونَ في التَّوْراةِ في شَأْنِ الرَّجْمِ؟» فَقالُوا: نَفْضَحُهُمْ وَيُجْلَدُونَ. قالَ عَبْدُ اللهِ بْنُ سَلامٍ: كَذَبْتُمْ، إنَّ فِيها الرَّجْمَ. فَأَتَوْا بالتَّوْرَاةِ فَنَشَرُوها فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ ما قَبْلَها وَما بَعْدَها، فَقالَ لَهُ عَبْدُ اللهِ بْنُ سَلامٍ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإذا فِيها آيَةُ الرَّجْمِ. قَالُوا: صَدَقَ يا مُحَمَّدُ، فِيها آيَةُ الرَّجْمِ، فَأَمَرَ بِهِما رَسُولُ اللهِ ﷺ فَرُجِمَا، فَرَأَيْتُ الرَّجُلَ يَحْنِي عَلَى المَرْأَةِ يَقِيها الحِجارَةَ.

[راجع: ١٣٢٩]

(38) CHAPTER. If someone accuses his wife or another person's wife of committing illegal sexual intercourse in the presence of the ruler and the people, should the ruler send for the lady and ask her about what she has been accused of?

(٣٨) بابٌ: إذا رَمَى امْرَأَتَهُ أوِ امْرَأَةَ غَيرِهِ بِالزِّنَا عِنْدَ الحَاكِمِ والنَّاسِ، هَلْ عَلَى الحَاكِمِ أَنْ يَبْعَثَ إلَيها فَيَسْأَلَها عَمَّا رُمِيَتْ بِهِ؟

6842, 6843. Narrated Abū Hurairah and Zaid bin Khalīd رَضِيَ اللهُ عَنْهُما: Two men had a

٦٨٤٢، ٦٨٤٣ - حدَّثنا عَبْدُ اللهِ

بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ: أَنَّهُما أَخْبَراهُ أَنَّ رَجُلَيْنِ اخْتَصَما إِلى رَسُولِ اللهِ ﷺ فَقالَ أَحَدُهُما: اقْضِ بَيْنَنا بِكِتابِ اللهِ، وَقالَ الآخَرُ وَهُوَ أَفْقَهُهُما: أَجَلْ يا رَسُولَ اللهِ، فَاقْضِ بَيْنَنا بِكِتابِ اللهِ، وَائْذَنْ لي أَنْ أَتَكَلَّمَ. قالَ: «تَكَلَّمْ». قالَ: إِنَّ ابْني كانَ عَسِيفاً عَلى هٰذا - قالَ مالِكٌ: وَالعَسِيفُ الأَجِيرُ - فَزَنَى بِامْرَأَتِهِ، فَأَخْبَرُونِي إِنَّما عَلى ابْني الرَّجْمَ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شاةٍ وَبِجارِيَةٍ لي، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ العِلْمِ فَأَخْبَرُونِي أَنَّ ما عَلى ابْني جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ، وَإِنَّما الرَّجْمُ عَلى امْرَأَتِهِ. فَقالَ رَسُولُ اللهِ ﷺ: «أَما وَالَّذي نَفْسي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ، أَمَّا غَنَمُكَ وَجارِيَتُكَ فَرَدٌّ عَلَيْكَ»، وَجَلَدَ ابْنَهُ مِائَةً وَغَرَّبَهُ عاماً. وَأَمَرَ أُنَيْساً الأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ «فَإِنِ اعْتَرَفَتْ فَارْجُمْها»، فَاعْتَرَفَتْ فَرَجَمَها. [راجع: ٢٣١٤، ٢٣١٥]

dispute in the presence of Allāh's Messenger ﷺ. One of them said, "Judge us according to Allāh's Laws." The other who was more wise said, "Yes, O Allāh's Messenger, judge between us according to Allāh's Laws; and allow me to speak (first)." The Prophet ﷺ said to him, "Speak." He said, "My son was a labourer working for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one hundred sheep and a slave-girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about it), and they told me that my son should be flogged one hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death." Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws. O man, as for your sheep and slave-girl, they are to be returned to you." Then the Prophet ﷺ had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslamī to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

(٣٩) بابُ مَنْ أَدَّبَ أَهْلَهُ أَوْ غَيْرَهُ دُونَ السُّلْطانِ،

وَقالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ: «إِذا صَلَّى فَأَرادَ أَحَدٌ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ

(39) CHAPTER. Whoever teaches manners to (or inflicts punishment on) his family or others without taking the ruler's permission.

Narrated Abū Sa'īd: The Prophet ﷺ said, "If one is offering *Ṣalāt* (prayer) and someone tries to pass in front of him, one

should push him back, and if he insists on passing, one should fight with him."(1) And Abū Sa'īd did the same.

6844. Narrated 'Āishah رَضِيَ الله عَنْها: Abū Bakr came to me while Allāh's Messenger ﷺ was sleeping with his head on my thigh. Abū Bakr said (to me), "You have detained Allāh's Messenger ﷺ and the people, and there is no water in this place." So he admonished me and struck my flanks with his hand, and nothing could stop me from moving except the reclining of Allāh's Messenger ﷺ (on my thigh), and then Allāh revealed the Divine Verse of *Tayammum* (V.5:6).

6845. Narrated 'Āishah رَضِيَ الله عَنْها: Abū Bakr came towards me and struck me violently with his fist and said, "You have detained the people because of your necklace." But I remained motionless as if I was dead lest I should make Allāh's Messenger ﷺ wake up although that hit was very painful.

(40) CHAPTER. Whoever saw his wife (committing illegal sexual intercourse) with another man and killed him.

6846. Narrated Al-Mughīra: Sa'd bin 'Ubāda said, "If I found a man with my wife, I would kill him with the sharp side of my sword." When the Prophet ﷺ heard that he said, "Do you wonder at Sa'd's sense of

فَلْيَدْفَعْهُ، فَإِنْ أَبى فَلْيُقَاتِلْهُ». وَفَعَلَهُ أَبُو سَعِيدٍ.

٦٨٤٤ - حدَّثنا إِسْماعِيلُ: حدَّثني مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قَالَتْ: جاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأْسَهُ عَلى فَخِذِي، فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى ماءٍ، فَعاتَبَنِي وَجَعَلَ يَطْعُنُ بِيَدِهِ في خاصِرَتِي، وَلا يَمْنَعُني مِنَ التَّحَرُّكِ إِلَّا مَكانُ رَسُولِ اللهِ ﷺ، فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ. [راجع: ٣٣٤]

٦٨٤٥ - حدَّثنا يَحْيَى بْنُ سُلَيْمانَ: حدَّثني ابْنُ وَهْبٍ: أَخْبَرَني عَمْرٌو أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ القاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكْزَةً شَدِيدَةً وَقالَ: حَبَسْتِ النَّاسَ في قِلادَةٍ، فَبِي المَوْتُ لِمَكانِ رَسُولِ اللهِ ﷺ وَقَدْ أَوْجَعَني، نَحْوَهُ.

لَكَزَ، وَوَكَزَ واحِدٌ. [راجع: ٣٣٤]

(٤٠) بابٌ مَنْ رَأى مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ

٦٨٤٦ - حدَّثنا مُوسَى: حدَّثنا أَبُو عَوانَةَ: حدَّثنا عَبْدُ المَلِكِ، عَنْ وَرَّادٍ عَنِ المُغِيرَةِ قالَ: قالَ سَعْدُ بْنُ عُبادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي

(1) (Ch. 39) 'Fight' here means pushing away with violence.

لَضَرَبْتُهُ بِالسَّيْفِ غَيرَ مُصْفَحٍ. فَبَلَغَ ذلكَ النَّبيَّ ﷺ فقالَ: «أتَعْجَبُونَ مِنْ غَيْرَةِ سَعدٍ! لأَنَا أغْيَرُ مِنْهُ، واللهُ أغْيَرُ مِنِّي». [انظر: ٧٤١٦]

Ghaira?(1) Verily, I have more sense of *Ghaira* than Sa'd, and Allāh has more sense of *Ghaira* than me."

(٤١) **بابٌ ما جاءَ في التَّعْريضِ**

(41) CHAPTER. What is said regarding *At-Ta'rīḍ* (i.e., a roundabout way of saying something).

٦٨٤٧ - حدَّثنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ جاءَهُ أعْرَابِيٌّ فَقالَ: يا رَسُولَ اللهِ، إنَّ امْرَأتِي وَلَدَتْ غُلاماً أسْوَدَ. فَقالَ: «هَلْ لَكَ مِنْ إبِلٍ؟» قالَ: نَعَمْ. قالَ: «ما ألْوَانُها؟» قالَ: حُمْرٌ. قالَ: «فِيها مِنْ أوْرَقَ؟» قالَ: نَعَمْ. قالَ: «فَأنَّى كانَ ذلكَ؟» قالَ: أُراهُ عِرْقٌ نَزَعَهُ. قالَ: «فَلَعَلَّ ابْنَكَ هٰذا نَزَعَهُ عِرْقٌ». [راجع: ٥٣٠٥]

6847. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: A bedouin came to Allāh's Messenger ﷺ and said, "My wife has delivered a black child."(2) The Prophet ﷺ said to him, "Have you got camels?" He replied, "Yes." The Prophet ﷺ said, "What colour are they?" He replied, "They are red." The Prophet ﷺ further asked, "Are any of them grey in colour?" He replied, "Yes." The Prophet ﷺ asked him, "When did that greyness come?" He said, "I think it descended from the camel's ancestors." Then the Prophet ﷺ said (to him), "Therefore, this child of yours has most probably inherited the colour from his ancestors."

(٤٢) **بابٌ: كَمِ التَّعْزِيرُ والأدَبُ؟**

(42) CHAPTER. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

٦٨٤٨ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني يَزيدُ بْنُ أبي حَبيبٍ، عَنْ بُكَيرِ بْنِ عَبْدِ اللهِ، عَنْ سُلَيمانَ بْنِ يَسارٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جابِرِ بْنِ عَبْدِ اللهِ، عَنْ

6848. Narrated Abū Burda رَضِيَ الله عَنْهُ: The Prophet ﷺ used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allāh."

(1) (H. 6846) *Ghaira*: See the glossary.
(2) (H. 6847) The bedouin was white and by talking about his child, he hinted that his wife must have been disloyal to him.

أبي بُرْدَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «لا يُجلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إلَّا في حَدٍّ مِنْ حُدُودِ اللهِ».

[انظر: ٦٨٤٩، ٦٨٥٠]

6849. Narrated 'Abdur-Raḥmān bin Jābir on the authority of others, that the Prophet ﷺ said, "No punishment exceeds the flogging of the ten stripes except if one is guilty of a crime necessitating a legal punishment prescribed by Allāh.

٦٨٤٩ - حدَّثنا عَمْرُو بْنُ عَلِيٍّ: حدَّثنا فُضَيْلُ بْنُ سُلَيمانَ: حدَّثنا مُسْلِمُ بْنُ أبي مَرْيَمَ: حدَّثني عَبْدُ الرَّحْمٰنِ بْنُ جابِرٍ، عَمَّنْ سَمِعَ النَّبِيَّ ﷺ قالَ: «لا عُقُوبَةَ فَوْقَ عَشْرِ ضَرَباتٍ إلَّا في حَدٍّ مِنْ حُدُودِ اللهِ».

[راجع: ٦٨٤٨]

6850. Narrated Abū Burda Al-Anṣāri: I heard the Prophet ﷺ saying,"Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allāh's legal punishment."

٦٨٥٠ - حدَّثنا يَحْيَى بْنُ سُلَيمانَ: حدَّثني ابْنُ وَهْبٍ: أخْبَرَني عَمْرٌو: أنَّ بُكَيْراً حَدَّثَهُ قالَ: بَيْنَما أنا جالِسٌ عِنْدَ سُلَيمانَ بْن يَسارٍ إذْ جاءَ عَبْدُ الرَّحْمٰنِ بْنُ جابِرٍ فَحَدَّثَ سُلَيمانَ بْنَ يَسارٍ. ثُمَّ أقْبَلَ عَلَيْنا سُلَيمانُ بْنُ يَسارٍ فَقالَ: حدَّثني عَبْدُ الرَّحْمٰنِ بْنُ جابِرٍ: أنَّ أباهُ حدَّثَهُ أنَّهُ سَمِعَ أبا بُرْدَةَ الأنْصارِيَّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «لا تَجْلِدُوا فَوْقَ عَشَرَةِ أسْواطٍ إلَّا في حَدٍّ مِنْ حُدُودِ اللهِ».

[راجع: ٦٨٤٨]

6851. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* (observing fasting continuously for more than one day without taking any meals). A man from the Muslims said, "But you do *Al-Wiṣāl*, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "Who among you is similar to me? I sleep and my Lord (Allāh)

٦٨٥١ - حدَّثنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ: حدَّثنا أبُو سَلَمَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصالِ، فَقالَ لَهُ رِجالٌ

مِنَ الْمُسْلِمِينَ: فَإِنَّكَ يَا رَسُولَ اللهِ تُوَاصِلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الوِصَالِ وَاصَلَ بِهِمْ يَوْماً ثُمَّ يوماً ثُمَّ رَأَوُا الهِلَالَ. فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ»، كالمُنَكِّلِ بِهِمْ حِينَ أَبَوْا.

تابَعَهُ شُعَيْبٌ، ويَحْيَى بْنُ سَعيدٍ. وَيُونُسُ، عَنِ الزُّهْرِيِّ وقالَ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ: عَنِ ابْنِ شِهابٍ، عَنْ سَعيدٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٦٥]

makes me eat and drink." When the people refused to give up *Al-Wiṣāl*, the Prophet ﷺ observed fasting along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet ﷺ said, "If the crescent had not appeared, I would have made you continue your fast (for a third day)," as if he wanted to punish them for they had refused to give up *Al-Wiṣāl*.

٦٨٥٢ - حدَّثَني عَيَّاشُ بْنُ الوَليدِ: حدَّثَنا عَبْدُ الأَعْلَى: حدَّثَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُمْ كانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ إذا اشْتَرَوْا طَعاماً جِزَافاً أَنْ يَبِيعوهُ في مَكانِهِمْ حَتَّى يُؤْوُوهُ إِلَى رِحالِهِمْ. [راجع: ٢١٢٣]

6852. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Those people who used to buy foodstuff at random (without weighing or measuring it) were beaten in the lifetime of Allāh's Messenger ﷺ if they sold it at the very place where they had bought it, till they carried it to their dwelling places.

٦٨٥٣ - حدَّثَنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَني عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ في شَيْءٍ يُؤْتَى إِلَيْهِ حَتَّى يُنْتَهَكَ مِنْ حُرُماتِ اللهِ فَيَنْتَقِمَ للهِ. [راجع: ٣٥٦٠]

6853. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ never took revenge for his ownself in any matter presented to him till Allāh's limits were exceeded, in which case he would take revenge for Allāh's sake.

(٤٣) **بابُ مَنْ أَظْهَرَ الفاحِشَةَ**

(43) CHAPTER. What is the legal verdict in the case of somebody who behaves in such a

suspicious and dishonest way that he may be suspected of adultery; and the case of one who accuses others of evil deeds without any evident proof.

واللَّطْخِ والتُّهْمَةِ بِغَيْرِ بَيِّنَةٍ

6854. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I witnessed the case of *Li'ān* (the case of a man who charged his wife of committing illegal sexual intercourse[1]) when I was fifteen years old. The Prophet ﷺ ordered that they be divorced, and the husband said, "If I kept her, I would be a liar." I remember that Az-Zubair also said, "(It was said) that if that women brought forth the child with such and such description, her husband would prove truthful, but if she brought it with such and such description looking like a *Waḥara* (a red insect), he would prove untruthful." I heard Az-Zubair also saying, "Finally she gave birth to a child of description which her husband disliked."

٦٨٥٤ - حَدَّثَنَا عَلِيُّ بنُ عَبدِ اللهِ: حَدَّثَنا سُفْيانُ: قالَ الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: شَهِدْتُ المُتَلاعِنَيْنِ وأنَا ابنُ خَمْسَ عَشْرَةَ فَرَّقَ بَيْنَهُما، فَقالَ زَوْجُها: كَذَبْتُ عَلَيها إنْ أمْسَكْتُها، قالَ: فَحَفِظْتُ ذاكَ مِنَ الزُّهْرِيِّ: إنْ جاءَتْ بِهِ كَذا وكَذا فَهُوَ، وَإنْ جاءَتْ بِهِ كَذا وَكَذا كَأنَّهُ وَحَرَةٌ، فَهُوَ. وسَمِعْتُ الزُّهْرِيَّ يَقُولُ: جاءَتْ بِهِ لِلَّذي يُكْرَهُ. [راجع: ٤٢٣]

6855. Narrated Al-Qāsim bin Muḥammad: Ibn 'Abbās mentioned the couple who had taken the oath of *Li'ān*. 'Abdullāh bin Shaddād said (to him), "Was this women the same about whom Allāh's Messenger ﷺ said, 'If I were ever to stone to death any woman without witnesses. (I would have stoned that woman to death)?.'" Ibn 'Abbās replied, "No, that lady exposed herself (by her suspicious behaviour)."

٦٨٥٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: حَدَّثَنا أبُو الزِّنَادِ، عَنِ القاسِمِ ابْنِ مُحَمَّدٍ قالَ: ذَكَرَ ابْنُ عَبَّاسٍ المُتَلاعِنَيْنِ فَقالَ عَبْدُ اللهِ بْنُ شَدَّادٍ: هيَ التي قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ رَاجِماً امْرَأةً عَنْ غيرِ بَيِّنَةٍ»؟ قَالَ: لا، تِلكَ امْرَأةٌ أعْلَنَتْ. [راجع: ٥٣١٠]

6856. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: *Li'ān* was mentioned in the presence of the Prophet ﷺ. 'Aṣim bin 'Adī said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. 'Āṣim said, "I have been put to trial only because of my statement." So he took the man to the

٦٨٥٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ: حَدَّثَنا يَحْيَى بْنُ سَعيدٍ، عَنْ عَبْدِالرَّحْمٰنِ بْنِ القاسِمِ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: ذُكِرَ

(1) (H. 6854) See *Ḥadīth* No. 6748 and the chapter preceding it.

الْمُتَلاعِنَانِ عِنْدَ النَّبِيِّ ﷺ فَقالَ عاصِمُ بْنُ عَدِيٍّ في ذٰلكَ قَوْلاً، ثُمَّ انْصَرَفَ، وَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو أَنَّهُ وَجَدَ مَعَ أَهْلِهِ رَجُلاً. فَقالَ عاصِمٌ: ما ابْتُلِيتُ بِهٰذا إلَّا لِقَوْلي، فَذَهَبَ بِهِ إلى النَّبِيِّ ﷺ فأَخْبَرَهُ بِالذي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكانَ ذٰلك الرَّجُلُ مُصْفَرّاً، قَلِيلَ اللَّحْمِ، سَبِطَ الشَّعرِ. وَكانَ الذي ادَّعى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ آدَمَ خَدْلاً، كَثيرَ اللَّحْمِ. فَقالَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَيِّنْ»، فَوَضَعَتْ شَبِيهاً بِالرَّجُلِ الذي ذَكَرَ زَوْجُها أَنَّهُ وَجَدَهُ عِنْدَها، فَلاعَنَ النَّبِيُّ ﷺ بَيْنَهُما. فَقالَ رَجُلٌ لابْنِ عَبَّاسٍ في المَجْلِسِ: هيَ الَّتِي قالَ النَّبِيُّ ﷺ: «لَوْ رَجَمْتُ أَحَداً بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هٰذِهِ؟» فَقالَ: لا، تِلْكَ امْرَأَةٌ كانَتْ تُظْهِرُ في الإسْلامِ السُّوءَ. [راجع: ٥٣١٠]

Prophet ﷺ and the man told the Prophet ﷺ about the incident. The man (husband) was of yellow complexion, thin, and of lank hair; while the man whom he had accused of having been with his wife was reddish brown with fat thick legs and fat body. The Prophet ﷺ said, "O Allāh! Reveal the truth." Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet ﷺ made them take the oath of *Li'ān*. A man said to Ibn 'Abbās in the gathering, "Was that the same lady about whom the Prophet ﷺ said, 'If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lady to death?.'" Ibn 'Abbās said, "No, that was another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse."

(٤٤) بابُ رَمْيِ المُحْصَناتِ وَقَوْلِ اللهِ عَزَّ وَجَلَّ ﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ﴾ الآية. [النور: ٤-٥]، ﴿إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟﴾ [النور: ٢٣]، وَقَوْلِ اللهِ ﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟﴾ الآية.

(44) CHAPTER. To accuse the chaste women.

And the Statement of Allāh تعالى:

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are *Fasiqūn* (liars, rebellious, disobedient to Allāh). Except those who repent thereafter and do righteous deeds, (for such) verily, Allāh is Oft-Forgiving, Most Merciful." (V.24:4,5)

And also the Statement of Allāh عز وجل:

"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are

cursed in this life and in the Hereafter, and for them will be a great torment." (V.24:23)

٦٨٥٧ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثني سُلَيمانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «اجْتَنِبُوا السَّبْعَ المُوبِقاتِ». قالُوا: يا رَسُولَ اللهِ، وما هُنَّ؟ قالَ: «الشِّرْكُ بِاللهِ، والسِّحْرُ، وَقَتْلُ النَّفْسِ التي حَرَّمَ اللهُ إلَّا بِالحقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مالِ اليَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ المُحصَناتِ المُؤمِناتِ الغافِلاتِ».

[راجع: ٢٧٦٦]

6857. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Avoid seven great destructive sins." They (the people) asked, "O Allāh's Messenger! What are they?" He said, (they are :)

(1) To join partners in worship with Allāh;

(2) To practise sorcery;

(3) To kill the life which Allāh has forbidden, except for a just cause (according to Islāmic law);

(4) To eat up *Ribā* (usury);

(5) To eat up the property of an orphan;

(6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting;

(7) And to accuse chaste women who never even think of anything touching their chastity and are good believers.

(٤٥) **بابُ** قَذْفِ العَبِيدِ

(45) CHAPTER. Slandering the slaves (accusing them for committing illegal sexual intercourse).

٦٨٥٨ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ فُضَيْلِ بْنِ غَزْوانَ، عَنِ ابْنِ أبي نُعْمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ أبا القَاسِمِ ﷺ يَقُولُ: «مَنْ قَذَفَ مَمْلُوكَهُ وهُوَ بَرِيءٌ مِمَّا قالَ جُلِدَ يَوْمَ القِيامَةِ إلَّا أنْ يَكُونَ كما قال».

6858. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Abūl-Qāsim (the Prophet ﷺ) saying, "If somebody slanders his slave (by accusing them of committing illegal sexual intercourse) and the slave is free from what he says, he (the master) will be flogged on the Day of Resurrection, unless the slave is really as he has described him."

(٤٦) **بابٌ**: هَلْ يَأمُرُ الإمامُ رَجُلاً فَيَضْرِبُ الحَدَّ غائِباً عَنْهُ؟ وَقَدْ فَعَلَهُ عُمَرُ

(46) CHAPTER. Can a ruler order somebody to inflict the legal punishment on someone without himself being present? 'Umar did so (during his caliphate).

٦٨٥٩، ٦٨٦٠ - حدَّثنا مُحَمَّدُ بْنُ يُوسُفَ: حدَّثنا ابْنُ عُيَيْنَةَ، عَنِ

6859, 6860. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhanī: A man came to the Prophet ﷺ and said, "I beseech you by

Allāh to judge between us according to Allāh's Laws." Then his opponent, who was wiser than he, got up and said, "He has spoken the truth. So judge between us according to Allāh's Laws; and please allow me (to speak first), O Allāh's Messenger." The Prophet ﷺ said, "Speak." He said, "My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom (expiation) (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged one hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)". The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge between you (in this case) according to Allāh's Laws. The one hundred (sheep) and the slave shall be returned to you, and your son shall be flogged one hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death.

الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ الجُهَنِيِّ قالا: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فقال: أنْشُدُكَ اللهَ إلَّا قَضَيْتَ بَيْنَنا بِكِتابِ اللّهِ، فقامَ خَصْمُهُ وكانَ أفْقَهَ مِنْهُ، فَقالَ: صَدَقَ، اقْضِ بَيْنَنَا بِكِتابِ اللهِ، وَائْذَنْ لي يا رَسُولَ اللهِ. فَقالَ النَّبيُّ ﷺ: «قُلْ»، فَقالَ: إنَّ ابْني كانَ عَسِيفاً في أهْلِ هٰذَا، فَزَنَى بِامْرَأتِهِ فَافْتَدَيْتُ مِنْهُ بِمائَةِ شَاةٍ وَخادِمٍ، وإنّي سَألْتُ رِجالاً مِنْ أهْلِ العِلْمِ فَأخْبَرُوني أنَّ عَلى ابْني جَلْدَ مائَةٍ وَتَغْرِيبَ عامٍ، وَأنَّ عَلى امْرَأةِ هٰذا الرَّجْمَ. فَقالَ: «وَالَّذي نَفْسِي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ: المِائَةُ والخَادِمُ رَدٌّ عَلَيْكَ، وَعَلى ابْنِكَ جَلْدُ مِائَةٍ وتَغْرِيبُ عامٍ، وَيا أُنَيْسُ: اغْدُ عَلى امْرَأةِ هٰذا فَسَلْها، فَإنِ اعْتَرَفَتْ فَارْجُمْها، فَاعْتَرَفَتْ فَرَجَمَها». [راجع: ٢٣١٤، ٢٣١٥]

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 9

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 9

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan
Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia



Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.– Riyadh.

400 p., 14×21cm

ISBN: 9960-717-31-3 (set)

9960-717-40-2 (v.9)

1– Al-Hadith – Six books I– Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-40-2 (V.9)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورَيْن بعاليه كانا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME NINE

فهرس الجزء التاسع

87 – THE BOOK OF *AD-DIYĀT* (BLOOD-MONEY) [Payment for Bloodshed]

٨٧ - كتاب الديات

(1) CHAPTER. The Statement of Allāh تعالى: "...And whoever kills a believer intentionally, his recompense is Hell..." (V.4:93)

(١) بَابُ قَوْلِ اللهِ تَعالى: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ [النساء: ٩٣]

6861. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Messenger! Which sin is the greatest in Allāh's consideration?" The Prophet ﷺ said, "To set up a rival unto Allāh, though, He Alone created you." The man asked, "What is (the) next (greatest sin)?" The Prophet ﷺ said, "To kill your son, lest he should share your food with you." The man said, "What is (the) next (greatest sin)?" The Prophet ﷺ said, "To commit illegal sexual intercourse with the wife of your neighbour." So Allāh عَزَّ وجَلَّ revealed in confirmation of this narration:

"And those who invoke not any other *ilāh* (god) along with Allāh nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive the punishment." (V.25:68)

٦٨٦١ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قالَ: قَالَ عَبْدُ اللهِ: قالَ رَجُلٌ: يا رَسُولَ اللهِ، أيُّ الذَّنْبِ أكْبرُ عِنْدَ اللهِ؟ قَالَ: «أنْ تَدْعُوَ للهِ نِدّاً وَهُوَ خَلَقَكَ». قالَ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ أنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أنْ يَطْعَمَ مَعَكَ». قالَ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ أنْ تُزَانِيَ بِحَلِيلَةِ جارِكَ». فَأنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقَها ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾﴾ الآية [الفرقان: ٦٨]. [راجع: ٤٤٧٧]

6862. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully."

٦٨٦٢ - حدَّثنا عَلِيٌّ: حدَّثنا إسحَاقُ بْنُ سَعيدِ بْنِ عَمْرِو بْنِ سَعيدِ بْنِ العَاصِ، عَنْ أبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قَالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَزَالَ المُؤمِنُ في فُسْحَةٍ مِنْ دِينِهِ ما لَمْ يُصِبْ دَماً حَراماً». [انظر: ٦٨٦٣]

6863. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: One of the evil deeds with bad

٦٨٦٣ - حدَّثني أحْمَدُ بْنُ

يَعْقُوبَ: أَخْبَرَنَا إِسحَاقُ بْنُ سَعِيدٍ: سَمِعْتُ أبي يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: إِنَّ مِنْ وَرَطاتِ الأُمُورِ الَّتِي لا مَخْرَجَ لِمَنْ أَوْقَعَ نَفْسهُ فِيها: سَفْكَ الدَّمِ الحَرَامِ بِغَيرِ حِلِّهِ. [راجع: ٦٨٦٢]

consequence from which there is no escape, for the one who is involved in it, is to kill someone unlawfully.

٦٨٦٤ - حدَّثَنا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنِ الأَعْمَشِ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ، قالَ: قالَ النَّبِيُّ ﷺ: «أَوَّلُ ما يُقْضَى بَيْنَ النَّاسِ في الدِّماءِ». [راجع: ٦٥٣٣]

6864. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first cases to be decided among the people (on the Day of Resurrection) will be those of bloodshed."

٦٨٦٥ - حدَّثَنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حدَّثَني عَطاءُ بْنُ يَزِيدَ: أَنَّ عُبَيْدَ اللهِ بْنَ عَدِيٍّ حدَّثَهُ: أَنَّ المِقْدادَ بْنَ عَمْرٍو الكِنْدِيَّ حَلِيفَ بَنِي زُهْرَةَ حدَّثَهُ، وَكانَ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ أَنَّهُ قالَ: يا رَسُولَ اللهِ، إِنْ لَقِيتُ كافِراً فَاقْتَتَلْنا فَضَرَبَ يَدِي بِالسَّيْفِ فَقَطَعَها ثُمَّ لاذَ بِشَجَرَةٍ وَقالَ: أَسْلَمْتُ للهِ. آقْتُلُهُ بَعْدَ أَنْ قالَها؟ قالَ رَسُولُ اللهِ ﷺ: «لا تَقْتُلْهُ»، قالَ: يا رَسُولَ اللهِ، فَإِنَّهُ طَرَحَ إِحْدَى يَدَيَّ، ثُمَّ قالَ ذلك بَعْدَما قَطَعَها، آقْتُلُهُ؟ قالَ: «لا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وأَنْتَ بِمَنزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قالَ». [راجع: ٤٠١٩]

6865. Narrated Al-Miqdād bin 'Amr Al-Kindī, an ally of Banī Zuhra who took part in the battle of Badr with the Prophet ﷺ, that he said, "O Allāh's Messenger! If I meet a disbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, 'I have surrendered to Allāh (i.e., embraced Islām),' should I kill him after he has said so?" Allāh's Messenger ﷺ said, "Do not kill him." Al-Miqdād said, "O Allāh's Messenger! He had chopped off one of my hands and he said that after he had cut it off. Should I kill him?" The Prophet ﷺ said, "Do not kill him, for if you kill him, he would be in the position in which you had been before you kill him (a believer), and you would be in the position in which he was before he said the sentence (a disbeliever)."

٦٨٦٦ - وَقالَ حَبِيبُ بْنُ أَبي

6866. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Al-Miqdād, "If a faithful

عَمْرَة، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ لِلْمِقْدادِ: «إذا كانَ رَجُلٌ مِمَّنْ يُخْفِي إيمانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأظْهَرَ إيمانَهُ فَقَتَلْتَهُ، فَكذلك كُنْتَ أنْتَ تُخْفِي إيمانَكَ بِمَكَّةَ مِنْ قَبْلُ».

believer conceals his Faith (Islām) from the disbelievers, and then when he declares his Islām, you kill him, (you will be sinful). Remember that you were also concealing your Faith (Islām) at Makkah before."

(٢) بابٌ: ﴿وَمَنْ أَحْيَاهَا﴾ [المائدة: ٣٢]

(2) CHAPTER. The Statement of Allāh تعالى: "And if anyone saved a life ..." (V.5:32)

قَالَ ابْنُ عَبَّاسٍ: مَنْ حَرَّمَ قَتْلَها إلا بِحَقٍّ ﴿فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ [المائدة: ٣٢].

Ibn 'Abbās said, "Anyone who regards killing as prohibited except for a just cause (then it would be as if) he saved the life of all mankind."

٦٨٦٧ - حَدَّثَنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تُقْتَلُ نَفْسٌ إلَّا كانَ عَلى ابْنِ آدَمَ الأوَّلِ كِفْلٌ مِنْها». [راجع: ٣٣٣٥]

6867. Narrated Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Ādam who started the first killing (murdering) on the earth. (It is said that he was Qābīl)."

٦٨٦٨ - حَدَّثَنا أبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ قالَ: وَاقِدُ بْنُ عَبْدِ اللهِ أخْبَرَني، عَنْ أبِيهِ: سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٧٤٢]

6868. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another."

٦٨٦٩ - حَدَّثَنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ قالَ: سَمِعْتُ أبا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ قالَ: قالَ لِيَ النَّبِيُّ ﷺ في حَجَّةِ الوَداعِ:

6869. Narrated Abū Zur'a bin 'Amr bin Jarīr: The Prophet ﷺ said during *Ḥajjat-ul-Wadā'*, "Let the people be quiet and listen to me. After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another."

«اسْتَنْصِتِ النَّاسَ، لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[راجع: ١٢١]

رَواهُ أَبُو بَكْرَةَ وابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

6870. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "*Al-Kabā'ir* (the biggest sins) are : To join others (as partners) in worship with Allāh, to be undutiful to one's parents," or said, "to take a false oath." (The subnarrator, Shu'ba is not sure as to the correct expression the Prophet ﷺ used).

Mu'ādh said: Shu'ba said, "*Al-Kabā'ir* (the biggest sins) are: (1) Joining others (as partners) in worship with Allāh, (2) to take a false oath (3) and to be undutiful to one's parents," or said, "to murder (someone unlawfully)."

٦٨٧٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ فِراسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قالَ: «الكَبائِرُ: الإشْراكُ بِاللهِ، وَعُقوقُ الوَالِدَيْنِ - أَوْ قالَ: اليَمِينُ الغَمُوسُ، شَكَّ شُعْبَةُ -». وَقالَ مُعاذٌ: حَدَّثَنا شُعْبَةُ قالَ: «الكَبائِرُ: الإشْراكُ بِاللهِ، وَاليَمِينُ الغَمُوسُ، وعُقُوقُ الوَالِدَيْنِ، أَوْ قالَ: وَقَتْلُ النَّفْسِ». [راجع: ٦٦٧٥]

6871. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The biggest of *Al-Kabā'ir* (the great sins) are : (1) To join others (as partners) in worship with Allāh, (2) to murder a human being, (3) to be undutiful to one's parents, (4) and to make a false statement," or said, "to give a false witness."

٦٨٧١ - حَدَّثَنا إسحاقُ بْنُ مَنْصُورٍ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عُبَيْدُ اللهِ بْنُ أبي بَكْرٍ: سَمِعَ أنساً رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الكَبائِرُ». وَحدَّثَنا عَمْرٌو: حدَّثَنا شُعْبَةُ، عَنِ ابْنِ أبي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قالَ: «أَكْبَرُ الكَبائِرِ: الإشْرَاكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الوَالِدَيْنِ، وَقَوْلُ الزُّورِ، أَوْ قالَ: وَشَهادَةُ الزُّورِ».

6872. Narrated Usāma bin Zaid bin Hāritha رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent us (to fight) against Al-Huraqa (one of

٦٨٧٢ - حدَّثَنا عَمْرُو بْنُ زُرارَةَ: حدَّثَنا هُشَيْمٌ: حدَّثَنا حُصَيْنٌ: حدَّثَنا

أَبُو ظَبْيَانَ قالَ: سَمِعْتُ أُسامَةَ بْنَ زَيْدِ بْنِ حارِثَةَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ قالَ: بَعَثَنا رَسُولُ اللهِ ﷺ إِلَى الحُرَقَةِ مِنْ جُهَيْنَةَ، قالَ: فَصَبَّحْنا القَوْمَ فَهَزَمْناهُمْ، قالَ: وَلَحِقْتُ أَنا وَرَجُلٌ مِنَ الأَنْصارِ رَجُلاً مِنْهُمْ، قالَ: فَلَمَّا غَشِيناهُ قالَ: لا إِلٰهَ إِلَّا اللهُ، قالَ: فَكَفَّ عَنْهُ الأَنْصارِيُّ وَطَعَنْتُهُ بِرُمْحِي حتى قَتَلْتُهُ. قالَ: فَلَمَّا قَدِمْنا بَلَغَ ذلك النَّبِيَّ ﷺ قالَ: فَقالَ لي: «يا أُسامَةُ، أَقَتَلْتَهُ بَعْدَما قالَ: لا إِلٰهَ إِلَّا اللهُ؟» قالَ: قُلْتُ: يا رَسُولَ اللهِ، إِنَّما كانَ مُتَعَوِّذاً، قالَ: «أَقَتَلْتَهُ بَعْدَ ما قالَ: لا إِلٰهَ إِلَّا اللهُ؟» قالَ: فَمَا زَالَ يُكَرِّرُها عَلَيَّ حتى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذلكَ اليَوْمِ. [راجع: ٤٢٦٩]

the subtribes) of Juhaina. We reached those people in the morning and defeated them. A man from the *Anṣār* and I chased one of their men and when we attacked him, he said, *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh). The *Anṣārī* refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Al-Madīna), this news reached the Prophet ﷺ. He said to me, "O Usāma! You killed him after he had said, *'Lā ilāha illallāh?'* " I said, "O Allāh's Messenger! He said so in order to save himself." The Prophet said, "You killed him after he had said, *'Lā ilāha illallāh'* (None has the right to be worshipped but Allāh)." The Prophet ﷺ kept on repeating that statement till I whished I had not been a Muslim before that day.

٦٨٧٣ - **حدَّثنا** عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثني اللَّيْثُ: حدَّثني يَزِيدُ، عَنْ أَبي الخَيْرِ، عَنِ الصُّنابِحِيِّ، عَنْ عُبادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قالَ: إِنِّي مِنَ النُّقَباءِ الَّذِينَ بايَعُوا رَسُولَ اللهِ ﷺ. بايَعْناهُ عَلى أن لا نُشْرِكَ بِاللهِ شَيْئاً، وَلا نَزْنِيَ، وَلا نَسْرِقَ، وَلا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللهُ، وَلا نَنْهَبَ، وَلا نَعْصِيَ، بِالجَنَّةِ إِنْ غَشِينا، فَإِنْ غَشِينا مِنْ ذلكَ شَيْئاً كانَ قَضاءُ ذلك إِلَى اللهِ. [راجع: ١٨]

6873. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: I was among those *Naqīb* (selected leaders) who gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ. We gave the *Bai'a* (pledge) that we would not join partners in worship to Allāh, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allāh has forbidden, would not commit robbery, would not disobey (Allāh and His Messenger), and if we fulfilled this pledge we would have Paradise, but if we committed anyone of these (sins), then our case will be decided by Allāh.

6874. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever carries arms against us, is not from us."

٦٨٧٤ - حدَّثنا مُوسَى بْنُ إسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا». [انظر: ٧٠٧٠]

رَواهُ أبُو مُوسَى عَنِ النَّبِيِّ ﷺ.

6875. Narrated Al-Ahnaf bin Qais: I went to help that man (i.e., 'Alī), and on the way I met Abū Bakra who asked me, "Where are you going?" I replied, "I am going to help that man." He said, "Go back, for I heard Allāh's Messenger ﷺ saying, 'If two Muslims meet each other with their swords, then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allāh's Messenger! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent.' "

٦٨٧٥ - حدَّثنا عَبْدُ الرَّحْمٰنِ بْنُ المُبارَكِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ: حدَّثنا أيُّوبُ وَيُونُسُ عَنِ الحَسَنِ، عَنِ الأحْنَفِ بْنِ قَيْسٍ قالَ: ذَهَبْتُ لأنْصُرَ هٰذا الرَّجُلَ، فَلَقِيَنِي أبُو بَكْرَةَ، فقالَ: أيْنَ تُرِيدُ؟ قُلْتُ: أنْصُرُ هٰذا الرَّجُلَ. قالَ: ارْجِعْ فَإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إذا التَقَى المُسْلِمانِ بِسَيْفَيْهِما فَالقاتِلُ وَالمَقْتُولُ في النَّارِ»، قُلْتُ: يا رَسُولَ اللهِ، هٰذا القاتِلُ فَما بالُ المَقْتُولِ؟ قالَ: «إنَّهُ كانَ حَرِيصاً عَلَى قَتْلِ صاحِبِهِ». [راجع: ٣١]

(3) CHAPTER. The Statement of Allāh تعالى: "O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in case of murder: The free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits, (i.e., kills the killer after taking the blood-money), he shall have a painful torment." (V.2:178)

(٣) **بابُ قَوْلِ اللهِ تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِي ٱلْقَتْلَى﴾** الآيَة. [البقرة: ١٧٨]

(4) CHAPTER. To question the killer till he confesses; and confession in cases where Divinely prescribed punishments are imperative.

(٤) **باب** سُؤَالِ القَاتِلِ حتى يُقِرَّ، والإِقْرَارِ في الحُدُودِ

6876. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew crushed the head of a girl between two stones, and the girl was asked, "Who has done that to you, so-and-so or so-and-so?" (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she nodded in agreement). The Jew was brought to the Prophet and the Prophet ﷺ kept on questioning him till he confessed, whereupon his head was crushed with stones.

٦٨٧٦ - **حدَّثنا** حَجَّاجُ بْنُ مِنْهالٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ يَهُودِيّاً رَضَّ رَأْسَ جارِيَةٍ بَيْنَ حَجَرَيْنِ فَقِيلَ لَهَا: مَنْ فَعَلَ بِكِ هٰذا؟ أَفُلانٌ أَوْ فُلانٌ؟ حتّى سُمِّيَ اليَهُودِيُّ، فَأُتِيَ بِهِ النَّبِيُّ ﷺ فَلَمْ يَزَلْ بِهِ حتى أَقَرَّ، فَرُضَّ رَأْسُهُ بِالحِجَارَةِ. [راجع:٢٤١٣]

(5) CHAPTER. If someone kills (somebody) with a stone or with a stick.

(٥) **بابٌ**: إذا قَتَلَ بِحَجَرٍ أَوْ بِعَصًا

6877. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A girl wearing ornaments, went out at Al-Madīna. Somebody struck her with a stone. She was brought to the Prophet ﷺ while she was still alive. Allāh's Messenger ﷺ asked her, "Did such and such a person strike you?" She raised her head, denying that. He asked her a second time, saying, "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, "Did so-and-so strike you?" She lowered her head, agreeing. Allāh's Messenger ﷺ then sent for the killer and killed him between two stones.

٦٨٧٧ - **حدَّثنا** مُحَمَّدٌ: قَالَ أَخْبَرَنا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ هِشامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنْ جَدِّهِ أَنَسِ بْنِ مالكٍ قالَ: خَرَجَتْ جارِيَةٌ عَلَيْهَا أَوْضاحٌ بِالمَدِينَةِ، قَالَ: فَرَماها يَهودِيٌّ بِحَجَرٍ، قالَ: فَجِيءَ بِهَا إِلى النَّبِيِّ ﷺ وَبِهَا رَمَقٌ، فَقالَ لَها رَسُولُ اللهِ ﷺ: «فُلانٌ قَتَلَكِ؟» فَرَفَعَتْ رَأْسَها، فأَعَادَ عَلَيها، قالَ: «فُلانٌ قَتَلَكِ؟» فَرَفَعَتْ رَأْسَها، فَقالَ لَها في الثَّالِثَةِ: «فُلانٌ قَتَلَكِ؟» فَخَفَضَتْ رَأْسَها، فَدَعا بِهِ رَسُولُ اللهِ ﷺ فَقَتَلَهُ بَيْنَ الحَجَرَيْنِ. [راجع: ٢٤١٣]

(6) CHAPTER. The Statement of Allāh تعالى: "(And We ordained therein for them:) 'Life

(٦) **بابُ** قَوْلِ اللهِ تَعالى: ﴿أَنَّ

for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal.' But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are *Az-Ẓālimūn* (polytheists, oppressors and wrongdoers – of a lesser degree)." (V.5:45)

﴿ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ﴾ [المائدة: ٤٥].

6878. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The blood of a Muslim who confesses that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that I am the Messenger of Allāh, cannot be shed except in three cases: (1) Life for life, (in cases of intentional murders without right, i.e., in *Qiṣāṣ* – Law of Equality in punishment); (2) a married person who commits illegal sexual intercourse, and (3) the one who turns renegade from Islām (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things, etc. in the Islāmic religion)."

[See *Fatḥ-Al-Bārī* for details].

٦٨٧٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ إِلَّا بِإِحْدَى ثَلاثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالمُفَارِقُ لِدِينِهِ التَّارِكُ لِلْجَمَاعَةِ».

(7) CHAPTER. Whoever punished (a killer) with a stone (in retaliation).

(٧) بَابُ مَنْ أَقَادَ بِالحَجَرِ

6879. Narrated Anas رَضِيَ اللهُ عَنْهُ: A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet ﷺ while she was still alive. The Prophet ﷺ asked her, "Did such and such person strike you?" She gestured with her head, expressing denial. He asked her (naming such and such a person) for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, (naming such and such a person) she beckoned with her in the affirmative, as saying, "Yes." So the Prophet ﷺ killed him

٦٨٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ ابْنِ زَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا فَقَتَلَهَا بِحَجَرٍ فَجِيءَ بِهَا إِلَى النَّبِيِّ ﷺ وَبِهَا رَمَقٌ فَقَالَ: «أَقَتَلَكِ؟» فَأَشَارَتْ بِرَأْسِهَا أَنْ لا، ثُمَّ قَالَ فِي الثَّانِيَةِ فَأَشَارَتْ بِرَأْسِهَا أَنْ لا، ثُمَّ سَأَلَهَا الثَّالِثَةَ فَأَشَارَتْ بِرَأْسِهَا

أي نَعَمْ. فَقَتَلَهُ النَّبِيُّ ﷺ بِحَجَرَيْنِ.

[راجع: ٢٤١٣]

(the Jew) with two stones.

(٨) بابٌ مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيرِ النَّظَرَيْنِ

(8) CHAPTER. The relative of the killed person has the right to choose one of two compensations (i.e., to have the killer killed, or to accept blood-money).

٦٨٨٠ - حدَّثَنا أبُو نُعَيم: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ: أنَّ خُزاعَةَ قَتَلُوا رَجُلاً. وَقالَ عَبْدُ اللهِ بْنُ رَجاءٍ: حَدَّثَنا حَرْبٌ، عَنْ يَحْيى: حدَّثَنا أبُو سَلَمَةَ: حدَّثَنا أبُو هُرَيْرَةَ: أنَّهُ عامَ فَتْحِ مَكَّةَ قَتَلَتْ خُزاعَةُ رَجُلاً مِنْ بَني لَيْثٍ بِقَتِيلٍ لَهُمْ في الجاهِلِيَّةِ، فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «إنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وسلَّط عَلَيهِمْ رَسُولَهُ وَالمُؤمِنِينَ، ألا وَإنَّها لَمْ تَحِلَّ لأحَدٍ قَبْلي، وَلا تَحِلُّ لأحَدٍ بَعْدِي ألا وَإنَّما أُحِلَّتْ لي ساعَةً مِنْ نَهارٍ، ألا وَإنَّها ساعَتِي هٰذِهِ حَرَامٌ، لا يُخْتَلى شَوْكُها وَلا يُعْضَدُ شَجَرُها وَلا يَلْتَقِطُ ساقِطَتَها إلَّا مُنْشِدٌ. ومَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيرِ النَّظَرَيْنِ، إمَّا يُودَى وإمَّا يُقادُ». فَقامَ رَجُلٌ مِنْ أهْلِ اليَمَنِ يُقالُ لَهُ: أبُو شَاهٍ، فَقالَ: اكْتُبْ لي يا رَسُولَ اللهِ، فَقالَ رَسُولُ اللهِ ﷺ: «اكْتُبُوا لأبِي شاهٍ». ثُمَّ قامَ رَجُلٌ مِنْ قُرَيْشٍ فَقالَ: يا رَسُولَ اللهِ، إلَّا

6880. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: In the year of the conquest of Makkah, the tribe of Khuzā'a killed a man from the tribe of Banī Laith in revenge for a killed person belonging to them in the Pre-Islāmic Period of Ignorance. So Allāh's Messenger ﷺ got up saying, "Allāh held back the (army having) elephants from Makkah, but He let His Messenger and the believers overpower the infidels (of Makkah). Beware! (Makkah is a sanctuary)! Verily! Fighting in Makkah was not permitted for anybody before me, nor will it be permitted for anybody after me. It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its *Luqaṭa* (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the blood-money or retaliation by having the killer killed." Then a man from Yemen, called Abū Shāh, stood up and said, "Write (that) for me, O Allāh's Messenger!" Allāh's Messenger ﷺ said (to his Companions), "Write that for Abū Shāh." Then another man from Quraish got up, saying, "O Allāh's Messenger! Except *Al-Idhkhir* (a special kind of grass) as we use it in our houses and for graves." Allāh's Messenger ﷺ said, "Except *Al-Idhkhir*."[1]

(1) (H. 6880) *Al-Idhkhir* is permitted to be cut in Makkah.

الإذْخِرَ فَإنَّما نَجْعَلُهُ في بُيُوتِنا وقُبُورِنا. فقالَ رَسُولُ اللهِ ﷺ: «إلَّا الإذْخِرَ».

وتابَعَهُ عُبَيْدُ اللهِ عَنْ شَيْبانَ في «الفِيلَ». وَقَالَ بَعْضُهُمْ عَن أبي نُعَيم: «القَتْلَ»، وقالَ عُبَيْدُ اللهِ «إمَّا أنْ يُقَادَ أهْلُ القَتِيلِ». [راجع: ١١٢]

٦٨٨١ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَتْ في بَني إسْرائِيلَ قِصَاصٌ ولَمْ تَكُنْ فِيهِمُ الدِّيَةُ، فَقالَ اللهُ لِهٰذِهِ الأُمَّةِ ﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى﴾ إلى هٰذِهِ الآيَةِ ﴿فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ﴾ قالَ ابْنُ عَبَّاسٍ: فَالعَفْوُ أنْ يَقْبَلَ الدِّيَةَ في العَمْدِ، قالَ: ﴿فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ﴾ أنْ يَطْلُبَ بِمَعْرُوفٍ ويُؤَدِّي بِإحْسَانٍ. [راجع: ٤٤٩٨]

6881. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: For the Children of Isrāel, the punishment for crime was *Al-Qiṣāṣ* only (i.e., the Law of Equality in punishment) and the payment of blood-money was not permitted as an alternate. But Allāh said to this nation (Muslims):

'O you who believe! *Al-Qiṣāṣ*[1] (the Law of Equility in punishment) is prescribed for you in case of murder, .. (up to)... But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money..." (V.2:178)

Ibn 'Abbās added: Forgiveness in this Verse, means to accept the blood-money in an intentional murder. Ibn 'Abbās added: The Verse:

"... (Then adhering to it) with fairness and payment of the blood-money to the heir should be made in fairness..." (V.2:178)

means that the demand should be reasonable and it is to be paid to the heir in fairness.

(٩) بابُ مَنْ طَلَبَ دَمَ امْرِئٍ بِغَيرِ حَقٍّ

(9) CHAPTER. Whoever seeks to shed somebody's blood without any right.

٦٨٨٢ - حدَّثنا أبُو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بْنِ أبي

6882. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The most hated persons to Allāh are three: (1) A person

(1) (H. 6881) See the glossary.

حُسَيْنٍ: حدَّثنا نافِعُ بْنُ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ: أنَّ النَّبيَّ ﷺ قال: «أبْغَضُ النَّاسِ إلى اللهِ ثَلاثَةٌ: مُلْحِدٌ في الحَرَمِ، وَمُبْتَغٍ في الإسْلامِ سُنَّةَ الجاهِلِيَّةِ، وَمُطَّلِبُ دَمِ امْرِئٍ بِغَيرِ حَقٍّ لِيُهْرِيقَ دَمَهُ».

who deviates from the right conduct (i.e., an evil-doer) in the *Haram* (sanctuaries of Makkah and Al-Madīna); (2) a person who wants that the traditions of the Pre-Islāmic Period of Ignorance should remain in Islām; (3) and a person who seeks to shed somebody's blood without any right."

(١٠) بابُ العَفْوِ في الخَطَأ بَعْدَ المَوْتِ

(10) CHAPTER. Excusing somebody who killed another by mistake.

٦٨٨٣ - حدَّثنا فَرْوَةُ: حدَّثنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ: هُزِمَ المُشْرِكُونَ يَوْمَ أُحُدٍ. وَحدَّثَني مُحَمَّدُ بْنُ حَرْبٍ: حدَّثنا أبو مَرْوانَ يَحْيى بْنُ أبي زَكَرِيَّا، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: صَرَخَ إبْلِيسُ يَوْمَ أُحُدٍ في النَّاسِ: يا عِبادَ اللهِ أُخْرَاكُمْ. فَرَجَعَتْ أُولاهُمْ عَلى أُخْرَاهُمْ حَتَّى قَتَلُوا اليَمانَ. فَقالَ حُذَيْفَةُ: أبي أبي، فَقَتَلُوهُ، فَقالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ. قالَ: وَقَدْ كانَ انْهَزَمَ مِنْهُمْ قَوْمٌ حَتَّى لَحِقُوا بِالطَّائِفِ. [راجع: ٣٢٩٠]

6883. Narrated 'Āishah رَضِيَ اللهُ عَنها: *Al-Mushrikūn* were defeated on the day (of the battle) of Uhud.' "

Satan shouted among the people on the day of Uhud, 'O Allāh's worshippers! Beware of what is behind you!' So, the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yamān. Hudhaifa (bin Al-Yamān) shouted, 'My father! My father!' But they killed him. Hudhaifa said, 'May Allāh forgive you.' " (The subnarrator added: Some of the defeated *Mushrikūn* fled till they reached Tā'if).

(١١) بابُ قَوْلِ اللهِ تَعالى: ﴿وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا﴾ الآية [النساء: ٩٢]

(11) CHAPTER. The Statement of Allāh تعالى:

"It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money i.e., *Diya*) be given to the deceased's family, unless they remit it. If the deceased belonged to a people

at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must observe fast for two consecutive months in order to seek repentance from Allāh. And Allāh is ever All-Knowing, All-Wise." (V.4:92)

(12) CHAPTER. If a killer confesses once, he should be killed.

(١٢) **بابٌ**: إذا أقَرَّ بالقَتْلِ مَرَّةً قُتِلَ بِهِ

6884. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew crushed the head of a girl between two stones. It was said to her, "Who has done this to you, such and such person, such and such person?" When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet ﷺ ordered that his head be crushed with the stones. (Hammām said, "with two stones".)

٦٨٨٤ - **حدَّثنا** إسحاقُ: أخْبرَنا حَبَّانُ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ: حدَّثنا أنَسُ ابْنُ مالكٍ أنَّ يَهُودِيّاً رَضَّ رَأسَ جارِيَةٍ بَينَ حَجَرَيْنِ، فَقِيلَ لَها: مَنْ فَعَلَ بِكِ هٰذا: أفُلانٌ؟ أفُلانٌ؟ حتَّى سُمِّيَ اليَهُوديُّ فَأوْمَأتْ بِرأسِها، فَجِيءَ بِاليَهُوديِّ فَاعْتَرَفَ فَأمَرَ بِهِ النَّبيُّ ﷺ فَرُضَّ رَأسُهُ بِالحِجارَةِ.

وَقَدْ قالَ هَمَّامٌ: بِحَجَرَيْنِ.

[راجع: ٢٤١٣]

(13) CHAPTER. Killing a man for having killed a woman.

(١٣) **بابُ** قَتْلِ الرَّجُلِ بِالمَرْأةِ

6885. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ killed a Jew for killing a girl in order to take her ornaments.

٦٨٨٥ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَزِيدُ بْنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسِ ابْنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ قَتَلَ يَهُودِيّاً بِجارِيَةٍ، قَتَلَها عَلى أوْضاحٍ لَها.

[راجع: ٢٤١٣]

(14) CHAPTER. ***Al-Qiṣāṣ*** **(Law of Equality in punishment) in cases of injury among men and women.**

And religious learned people said, "A man should be killed if he has killed a woman."

It is related that 'Umar said, "A man should be punished with the law of *Al-Qiṣāṣ* for intentionally inflicting a woman with a wound or injury. Punishment may be the loss of his life or the receiving of similar wounds."

'Umar bin 'Abdul-'Azīz, Ibrāhīm, and Abū Az-Zinād agreed to that. The sister of Ar-Rubai' wounded somebody whereupon the Prophet ﷺ gave the judgement of *Al-Qiṣāṣ*.

(١٤) **بابُ القِصاصِ بَينَ الرِّجالِ وَالنِّساءِ في الجِرَاحاتِ،**

وَقَالَ أَهْلُ العِلْمِ: يُقْتَلُ الرَّجُلُ بِالمَرْأَةِ. وَيُذْكَرُ عَنْ عُمَرَ: تُقادُ المَرْأَةُ مِنَ الرَّجُلِ في كُلِّ عَمْدٍ يَبْلُغُ نَفْسَهُ فَمَا دونها مِنَ الجِرَاحِ، وَبِهِ قالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ، وإبْرَاهِيمُ، وأبُو الزِّنادِ عَنْ أصْحابِهِ. وَجَرَحَتْ أُخْتُ الرُّبَيِّعِ إنْسَاناً، فَقالَ النَّبِيُّ ﷺ: «القِصَاصُ».

6886. Narrated 'Āishah رَضِيَ الله عَنها: We poured medicine into the mouth of the Prophet ﷺ during his ailment. He said, "Don't pour medicine into my mouth." (We thought he said that) out of the aversion a patient usually has for medicines. When he improved and felt better he said, "There is none of you but will be forced to drink medicine, except Al-'Abbās, for he did not witness your deed."

٦٨٨٦ - **حدَّثَنا** عَمْرُو بْنُ عَلِيٍّ: حدَّثَنا يَحْيَى: حدَّثَنا سُفْيانُ: حدَّثَنا مُوسَى بْنُ أبي عائِشَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: لَدَدْنَا النَّبِيَّ ﷺ في مَرَضِهِ فَقالَ: «لا تَلُدُّوني»، فَقُلْنا: كَرَاهِيَةُ المَرِيضِ لِلدَّوَاءِ، فَلَمَّا أفَاقَ قالَ: «لا يَبقَى أحَدٌ مِنْكُمْ إلَّا لُدَّ غَيرَ العَبَّاسِ فَإنَّهُ لَمْ يَشْهَدْكُمْ». [راجع: ٤٤٥٨]

(15) CHAPTER. Whoever took his right or retaliation from somebody without submitting the case to the ruler.

6887. Narrated Abū Hurairah رَضِيَ الله عَنهُ that he heard Allāh's Messenger ﷺ saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)."

(١٥) **بابٌ مَنْ أخَذَ حَقَّهُ أوِ اقْتَصَّ دُونَ السُّلْطَانِ**

٦٨٨٧ - **حدَّثَنا** أبُو اليَمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنَادِ أنَّ الأعْرَجَ حدَّثَهُ: أنَّهُ سَمِعَ أبَا هُرَيْرَةَ يَقُولُ: إنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يومَ القِيَامَةِ». [راجع: ٢٣٨]

6888. [H. 6887 contd.] Abu Hurairah added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you." (See H. 6902)

٦٨٨٨ - وَبِإِسْنَادِهِ: «لَوِ اطَّلَعَ فِي بَيْتِكَ أَحَدٌ وَلَمْ تَأْذَنْ لَهُ، خَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ». [انظر: ٦٩٠٢]

6889. Narrated Yaḥyā: Ḥumaid said, "A man peeped into the house of the Prophet ﷺ and the Prophet ﷺ aimed an arrow head at him to hit him." I asked, "Who told you that?" He said, "Anas bin Mālik."

[See *Ḥadīth* No.6241 and 6242].

٦٨٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ أَنَّ رَجُلاً اطَّلَعَ فِي بَيْتِ النَّبِيِّ ﷺ فَسَدَّدَ إِلَيْهِ مِشْقَصاً، فَقُلْتُ: مَنْ حَدَّثَكَ؟ قَالَ: أَنَسُ بْنُ مَالِكٍ. [راجع: ٦٢٤٢]

(16) CHAPTER. If someone dies or is killed in a big crowd.

(١٦) بابٌ: إِذَا مَاتَ فِي الزِّحَامِ أَوْ قُتِلَ بِهِ

6890. Narrated 'Āishah رَضِيَ اللهُ عَنها: When it was the day of (the battle of) Uḥud, *Al-Mushrikūn* were defeated. Then Satan shouted, "O Allāh's worshippers! Beware of what is behind you!" So, the front files attacked the back files of the army. Ḥudhaifa looked, and behold, there was his father, Al-Yamān (being attacked)! He shouted (to his companions), "O Allāh's worshippers! My father! My father!" But by Allāh, they did not stop till they killed him (i.e., Ḥudhaifa's father). Ḥudhaifa said, "May Allāh forgive you." 'Urwa said, "Ḥudhaifa continued asking Allāh's forgiveness for the killer of his father till he died."

٦٨٩٠ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أُسَامَةَ قَالَ: هِشَامٌ أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا كَانَ يَوْمُ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصَاحَ إِبْلِيسُ: أَيْ عِبَادَ اللهِ، أُخْرَاكُمْ، فَرَجَعَتْ أُولاَهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ فَنَظَرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ، فَقَالَ: أَيْ عِبَادَ اللهِ، أَبِي أَبِي، قَالَتْ: فَوَاللهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ، قَالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ. قَالَ عُرْوَةُ: فَمَا زَالَتْ فِي حُذَيْفَةَ مِنْهُ بَقِيَّةٌ حَتَّى لَحِقَ بِاللهِ. [راجع: ٣٢٩٠]

(17) CHAPTER. If someone kills himself by mistake then there is no *Diya* (blood-money) for him.

(١٧) بابٌ: إِذَا قَتَلَ نَفْسَهُ خَطَأً فَلا دِيَةَ لَهُ

6891. Narrated Salama: We went out with the Prophet ﷺ to Khaibar. A man (from the Companions) said, "O 'Āmir! Let us hear

٦٨٩١ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ،

عَنْ سَلَمَةَ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ إلَى خَيْبَرَ فَقالَ رَجُلٌ مِنْهُمْ: أَسْمِعْنا يا عامِرُ مِنْ هُنَيَّاتِكَ، فَحَدَا بِهِمْ. فَقالَ النَّبِيُّ ﷺ: «مَنِ السَّائِقُ؟» قالُوا: عامِرٌ، فَقالَ: «رَحِمَهُ اللهُ»، فَقالُوا: يا رَسُولَ اللهِ، هَلاَّ أَمْتَعْتَنا بِهِ؟ فَأُصِيبَ صَبِيحَةَ لَيْلَتِهِ، فَقالَ القَوْمُ: حَبِطَ عَمَلُهُ، قَتَلَ نَفْسَهُ. فَلَمَّا رَجَعْتُ وَهُمْ يَتَحَدَّثُونَ أَنَّ عامِراً حَبِطَ عَمَلُهُ فَجِئْتُ إلَى النَّبِيِّ ﷺ فَقُلْتُ: يا نَبِيَّ اللهِ، فِداكَ أَبِي وأُمِّي، زَعَمُوا أَنَّ عامِراً حَبِطَ عَمَلُهُ. فَقالَ: «كَذَبَ مَنْ قالَها، إنَّ لَهُ لأَجْرَيْنِ اثْنَيْنِ: إنَّهُ لَجاهِدٌ مُجاهِدٌ، وَأَيُّ قَتْلٍ يَزِيدُهُ عَلَيْهِ». [راجع: ٢٤٧٧]

some of your *Ḥudā* (camel-driving songs)". So he sang some of them (i.e., a lyric in harmony with the camels' footsteps). The Prophet ﷺ said, "Who is the driver (of these camels)?" They said, " 'Āmir." The Prophet ﷺ said, "May Allāh bestow His Mercy on him!"(1) The people said, "O Allāh's Messenger! Would that you let us enjoy his company longer!" Then 'Āmir was killed the following morning. The people said, "The good deeds of 'Āmir are lost as he has killed himself."(2) I returned at the time while they were talking about that. I went to the Prophet ﷺ and said, "O Allāh's Prophet! Let my father be sacrificed for you! The people claim that 'Āmir's good deeds are lost." The Prophet ﷺ said, "Whoever says so is a liar, for 'Āmir will have a double reward as he exerted himself to obey Allāh and fought in Allāh's Cause. No other way of killing would have granted him greater reward."

(١٨) باب إذَا عَضَّ رَجُلاً فَوَقَعَتْ ثَنايَاهُ

(18) CHAPTER. If somebody bites a man and has his one tooth broken.

٦٨٩٢ - **حدَّثنا** آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا قَتادَةُ قالَ: سَمِعْتُ زُرارَةَ بْنَ أَوْفَى عَنْ عِمْرانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ فَنَزَعَ يَدَهُ مِنْ فَمِهِ فَوَقَعَتْ ثَنِيَّتاهُ. فَاخْتَصَمُوا إلى النَّبِيِّ ﷺ فَقالَ: «يَعَضُّ أَحَدُكُمْ أَخاهُ كما يَعَضُّ الفَحْلُ! لا دِيَةَ لَهُ».

6892. Narrated 'Imrān bin Ḥuṣain: A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet ﷺ, who said, "One of you bit his brother as a male camel bites. (Go away), there is no *Diya* (blood-money) for you."

٦٨٩٣ - **حدَّثنا** أبو عاصِمٍ، عَنِ

6893. Narrated Ya'lā: I went out in one of

(1) (H.6891) The Prophet ﷺ anticipated 'Āmir's martyrdom.
(2) (H.6891) 'Āmir tried to hit a Jew with his sword, but the sword accidently turned towards himself and killed him, so he killed himself accidentally.

the *Ghazwa*[1] and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet ﷺ cancelled the case.

ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: خَرَجْتُ فِي غَزْوَةٍ فَعَضَّ رَجُلٌ فَانْتَزَعَ ثَنِيَّتَهُ فَأَبْطَلَهَا النَّبِيُّ ﷺ. [راجع: ١٨٤٧]

(19) CHAPTER. Tooth for tooth.

(١٩) **بَابٌ**: ﴿وَالسِّنَّ بِالسِّنِّ﴾ [المائدة: ٤٥]

6894. Narrated Anas رَضِيَ اللهُ عَنْهُ: The daughter of An-Naḍr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet ﷺ and he gave the order of *Al-Qiṣāṣ* (equality in punishment).

٦٨٩٤ - **حَدَّثَنَا** الأَنْصَارِيُّ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ ابْنَةَ النَّضْرِ لَطَمَتْ جَارِيَةً فَكَسَرَتْ ثَنِيَّتَهَا، فَأَتَوُا النَّبِيَّ ﷺ فَأَمَرَ بِالْقِصَاصِ.

(20) CHAPTER. The *Diya* for (cutting) fingers.

(٢٠) **بَابٌ** دِيَةِ الأَصَابِعِ

6895. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "This and this are the same." He meant the little finger and the thumb.[2]

٦٨٩٥ - **حَدَّثَنَا** آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هٰذِهِ وَهٰذِهِ سَوَاءٌ»، يَعْنِي الْخِنْصَرَ وَالإِبْهَامَ.

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: I heard the Prophet ﷺ (saying the same as above).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ نَحْوَهُ.

(21) CHAPTER. If a group of people have killed or injured one man, will all of them have to give the *Diya* or be punished with the law of *Al-Qiṣāṣ* (equality in punishment)?

(٢١) **بَابٌ**: إِذَا أَصَابَ قَوْمٌ مِنْ رَجُلٍ: هَلْ يُعَاقِبُ أَوْ يَقْتَصُّ مِنْهُمْ كُلِّهِمْ؟

Narrated Muṭarrif from Ash-Sha'bī: Two men bore witness against a man whom they

وَقَالَ مُطَرِّفٌ عَنِ الشَّعْبِيِّ فِي رَجُلَيْنِ شَهِدَا عَلَى رَجُلٍ أَنَّهُ سَرَقَ

(1) (H.6893) *Ghazwa*: A holy battle led by the Prophet ﷺ.
(2) (H.6895) The *Diya* (blood-money) is the same for each finger.

accused of theft. 'Alī cut off his hand. Then they brought another man and said (to 'Alī), "We have committed a mistake (by accusing the first man)." 'Alī regarded their former witness as invalid and took from them the *Diya* for being the cause of cutting off the hand of the first man, and said, "If I were of the opinion that you have intentionally given a false witness, I would cut off your hands."

فَقَطَعَهُ عَلِيٌّ، ثُمَّ جاءا بِآخَرَ وَقالا: أَخْطَأنا. فَأَبْطَلَ شَهادَتَهُما وَأَخَذَ بِدِيَةِ الأَوَّلِ. وَقالَ: لَوْ عَلِمْتُ أَنَّكُما تَعَمَّدْتما لَقَطَعْتُكُما.

6896. Ibn 'Umar said: A boy was assassinated. 'Umar said, "If all the people of Ṣan'ā'[1] took part in the assassination I would kill them all."

Al-Mughīra bin Ḥakīm said that his father said, "Four persons killed a boy, and 'Umar said (as above)."

Abū Bakr, Ibn Az-Zubair, 'Alī and Suwaid bin Muqarrin gave the judgement of *Al-Qiṣāṣ* (equality in punishment) in cases of slapping. And 'Umar carried out *Al-Qiṣāṣ* for a strike with a stick. And 'Alī carried out *Al-Qiṣāṣ* for three lashes with a whip. And Shuraiḥ carried out for one lash and for scratching.

٦٨٩٦ - وَقالَ لِي ابْنُ بَشّارٍ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ غُلاماً قُتِلَ غِيلَةً، فَقالَ عُمَرُ: لَوِ اشْتَرَكَ فِيها أَهْلُ صَنْعاءَ لَقَتَلْتُهُمْ.

وقالَ مُغِيرَةُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ: إِنَّ أَرْبَعَةً قَتَلُوا صَبِيّاً فَقالَ عُمَرُ... مِثْلَهُ.

وَأَقادَ أَبُو بَكْرٍ، وَابْنُ الزُّبَيْرِ، وَعَلِيٌّ، وَسُوَيْدُ بْنُ مُقَرِّنٍ مِنْ لَطْمَةٍ. وأَقادَ عُمَرُ مِنْ ضَرْبَةٍ بِالدِّرَّةِ. وَأَقادَ عَلِيٌّ مِنْ ثَلاثَةِ أَسْواطٍ. واقْتَصَّ شُرَيْحٌ مِنْ سَوْطٍ وَخُمُوشٍ.

6897. Narrated 'Āishah رَضِيَ اللهُ عَنها: We poured medicine into the mouth of Allāh's Messenger ﷺ during his illness, and he pointed out to us intending to say, "Don't pour medicine into my mouth." We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better, he said (to us), "Didn't I forbid you to pour medicine into my mouth?" We said, "We thought (you did so) because of the aversion one usually has for medicine." Allāh's Messenger ﷺ said,

٦٨٩٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَنا مُوسَى بْنُ أَبِي عائِشَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قالَ: قالَتْ عائِشَةُ: لَدَدْنا رَسُولَ اللهِ ﷺ في مَرَضِهِ وَجَعَلَ يُشِيرُ إِلَيْنا: «لا تَلُدُّونِي»، قالَ: فَقُلْنا: كَراهِيَةُ المَرِيضِ بِالدَّواءِ، فَلَمَّا أَفاقَ قالَ: «أَلَمْ أَنْهَكُنَّ أَنْ تَلُدُّونِي؟» قالَ: قُلْنا:

(1) (H. 6896) The capital of Yemen.

"There is none of you but will be forced to drink medicine, and I will watch you, except Al-'Abbās, for he did not witness this act of yours."

كَراهِيَةٌ لِلدَّواءِ. فَقالَ رَسُولُ اللهِ ﷺ: «لا يَبْقَى مِنْكُمْ أَحَدٌ إِلَّا لُدَّ، وَأَنا أَنْظُرُ إِلَّا العَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ».

[راجع: ٤٤٥٨]

(22) CHAPTER. *Al-Qasāma* [the oath taken by fifty people (of the defendant) regarding a murder case when no evidence is available].

(٢٢) بابُ القَسامَةِ،

Al-Ash'ath bin Qais said: The Prophet ﷺ said (to a plaintiff), "You should bring two witnesses, otherwise the defendant will be asked to take an oath (in case of denial)."

Ibn Abī Mulaika said: Mu'āwiya didn't carry out the penalty of *Al-Qiṣāṣ*[1] (equality in punishment) according to *Al-Qasāma*.

'Umar bin 'Abdul-'Azīz wrote to 'Adī bin Arṭāh whom he had appointed governor of Al-Baṣrah, regarding a person who has been found (murdered) near one of the houses of the oil merchants: "If the relatives of the deceased proved their claim (by presenting witnesses), (then kill the killer); otherwise, do not oppress (wrong) the people, as this case may remain pending till the Day of Resurrection."

وَقالَ الأَشْعَثُ بْنُ قَيْسٍ: قالَ النَّبِيُّ ﷺ: «شاهِداكَ أَوْ يَمِينُهُ».

وَقالَ ابْنُ أَبِي مُلَيْكَةَ: لَمْ يُقِدْ بِها مُعاوِيَةُ.

وَكَتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ إِلَى عَدِيِّ بْنِ أَرْطاةَ، وكانَ أَمَّرَهُ عَلَى البَصْرَةِ، في قَتِيلٍ وُجِدَ عِنْدَ بَيْتٍ مِنْ بُيُوتِ السَّمَّانِينَ: إِنْ وَجَدَ أَصحابُهُ بَيِّنَةً وإِلَّا فَلا تَظْلِمِ النَّاسَ، فَإِنَّ هٰذا لا يُقضَى فِيهِ إِلَى يَوْمِ القِيامَةِ.

6898. Narrated Sahl bin Abī Ḥathma (a man from the *Anṣār*) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him nor do we know his killer." The bereaved group went to the Prophet ﷺ and said, "O Allāh's Messenger! We went to Khaibar and found one of us murdered." The Prophet ﷺ said, "Let the older among you come forward and speak." Then the Prophet ﷺ said to them, "Bring

٦٨٩٨ - **حَدَّثَنا** أَبُو نُعَيْمٍ: حَدَّثَنا سَعِيدُ بْنُ عُبَيْدٍ، عَنْ بُشَيْرِ بْنِ يَسارٍ: زَعَمَ أَنَّ رَجُلاً مِنَ الأَنْصارِ يُقالُ لَهُ: سَهْلُ بْنُ أَبِي حَثْمَةَ، أَخْبَرَهُ أَنَّ نَفَراً مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَيْبَرَ فَتَفَرَّقُوا فِيها، فَوَجَدُوا أَحَدَهُمْ قَتِيلاً، وَقالوا لِلَّذِي وُجِدَ فِيهِمْ: قَدْ قَتَلْتُمْ صاحِبَنا، قالُوا: ما قَتَلْنا وَلا عَلِمْنا قاتِلاً، فَانْطَلَقُوا إِلَى رَسُولِ اللهِ ﷺ فَقالُوا:

(1) (Ch.22) *Al-Qiṣāṣ*: Equality in punishment.

your proof against the killer." They said "We have no proof." The Prophet ﷺ said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allāh's Messenger ﷺ did not like that the blood-money of the killed one be lost without compensation, so he paid one hundred camels out of the camels of *Zakāt* (to the relatives of the deceased) as *Diya* (blood-money).

يا رَسُولَ اللهِ، انْطَلَقْنا إلى خَيْبَرَ فَوَجَدْنا أحَدَنا قَتِيلاً. فقالَ: «الكُبْرَ الكُبْرَ»، فقالَ لَهُمْ: «تَأْتُونَ بالبَيِّنَةِ عَلى مَنْ قَتَلَهُ؟» قالُوا: ما لَنا بَيِّنَةٌ، قالَ: «فَيَحْلِفُونَ»، قالُوا: لا نَرْضَى بأيْمانِ اليَهُودِ، فَكَرِهَ رَسُولُ اللهِ ﷺ أنْ يُطَلَّ دَمُهُ، فَوَدَاهُ مِائَةً مِنْ إبِلِ الصَّدَقَةِ. [راجع: ٢٧٠٢]

6899. Narrated Abū Qilāba: Once 'Umar bin 'Abdul-'Azīz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of *Al-Qasāma*?"(1) They said, "We say that it is lawful to depend on *Al-Qāsama* in *Al-Qiṣāṣ*(2), as the previous Muslim caliphs carried out *Al-Qiṣāṣ* depending on it." Then he said to me, "O Abū Qilāba! What do you say about it?" He let me appear before the people and I said, "O chief of the believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Ḥumṣ, would you cut off his hand, though they did not see him?" He replied, "No." I said, "By Allāh, Allāh's Messenger ﷺ never killed anyone except in one of the following three situations: (1) A person who killed somebody (a case of intentional murder), is to be killed (in *Al-Qiṣāṣ*), (2) a married person who committed illegal sexual intercourse, and (3) a man who

٦٨٩٩ - حَدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا أبُو بِشْرٍ إسْماعِيلُ بْنُ إبْراهِيمَ الأسَدِيُّ: حَدَّثَنا الحَجَّاجُ بْنُ أبي عُثْمانَ: حَدَّثَني أبُو رَجاءٍ مِنْ آلِ أبي قِلابَةَ: حَدَّثَني أبو قِلابَةَ: أنَّ عُمَرَ بْنَ عَبدِ العَزِيزِ أبْرَزَ سَرِيرَهُ يَوْماً لِلنَّاسِ ثُمَّ أذِنَ لَهُمْ فَدَخَلُوا. فَقالَ: ما تَقُولُونَ في القَسامَةِ؟ قالُوا: نَقُولُ: القَسامَةُ القَوَدُ بِها حَقٌّ، وَقَدْ أقادَتْ بِها الخُلَفاءُ. قالَ لي: ما تَقُولُ يا أبَا قِلابَةَ؟ وَنَصَبَنِي لِلنَّاسِ، فَقُلْتُ: يا أمِيرَ المُؤْمِنِينَ، عِنْدَكَ رُؤُسُ الأجْنادِ وأشْرافُ العَرَبِ، أرَأيْتَ لَوْ أنَّ خَمْسِينَ مِنهُمْ شَهِدوا عَلى رَجُلٍ مُحْصَنٍ بِدِمَشْقَ أنَّهُ قَدْ زَنَى، لَمْ يَرَوْهُ، أكُنْتَ تَرْجُمُهُ؟ قالَ: لا. قُلْتُ: أرَأيْتَ لَوْ أنَّ خَمْسِينَ مِنْهُمْ شَهِدوا عَلى رَجُلٍ بِحِمْصَ أنَّهُ سَرَقَ، أكُنْتَ تَقْطَعُهُ ولَمْ يَرَوْهُ؟ قالَ: لا.

(1) (H.6899) *Al-Qasāma*: See the glossary.
(2) (H.6899) *Al-Qiṣāṣ*: Equality in punishment.

fought against Allāh and His Messenger and deserted Islām and became an apostate." Then the people said, "Didn't Anas bin Mālik narrate that Allāh's Messenger ﷺ cut off the hands of the thieves, branded their eyes and then threw them in the sun (to die)?" I said, "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of 'Ukl came to Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) for Islām (became Muslim). The climate of the place (Al-Madīna) did not suit them, so they became sick and complained about that to Allāh's Messenger ﷺ. He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allāh's Messenger ﷺ and took away all the camels. This news reached Allāh's Messenger ﷺ, so he sent (men) to follow their traces and they were captured and brought (to the Prophet ﷺ). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islām, committed murder and theft." Then 'Anbasa bin Sa'īd said, "By Allāh, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allāh, these people are in welfare as long as this *Sheikh* (Abū Qilāba) is among them." I added, "Indeed in this event there has been a *Sunna* (legal way) set by Allāh's Messenger ﷺ."

The narrator added: Some *Anṣārī* people came to the Prophet ﷺ and discussed some

قُلْتُ: فَوَاللهِ ما قَتَلَ رَسُولُ اللهِ ﷺ أَحَداً قَطُّ إِلَّا في إِحْدَى ثَلاثِ خِصالٍ: رَجُلٌ قَتَلَ بِجَرِيرَةِ نَفْسِهِ فَقُتِلَ، أَوْ رَجُلٌ زَنَى بَعْدَ إِحْصانٍ، أَوْ رَجُلٌ حارَبَ اللهَ وَرَسُولَهُ وَارْتَدَّ عَنِ الإِسْلامِ. فَقالَ القَوْمُ: أَوَ لَيْسَ قَدْ حَدَّثَ أَنَسُ بْنُ مالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَطَعَ في السَّرَقِ وَسَمَرَ الأَعْيُنَ ثُمَّ نَبَذَهُمْ في الشَّمْسِ؟ فَقُلْتُ: أَنا أُحَدِّثُكُمْ حَدِيثَ أَنَسٍ: حَدَّثَنِي أَنَسٌ أَنَّ نَفَراً مِنْ عُكْلٍ ثَمانِيَةً قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ فَبايَعُوهُ عَلَى الإِسْلامِ، فَاسْتَوْخَمُوا الأَرْضَ فَسَقِمَتْ أَجْسامُهُمْ، فَشَكَوْا ذٰلِكَ إِلى رَسُولِ اللهِ ﷺ، قالَ: «أَفَلا تَخْرُجُونَ مَعَ راعِينا في إِبِلِهِ فَتُصِيبُونَ مِنْ أَلْبانِها وَأَبْوالِها؟» قالُوا: بَلَى، فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبانِها وَأَبْوالِها فَصَحُّوا، فَقَتَلُوا راعِيَ رَسُولِ اللهِ ﷺ وَأَطْرَدُوا النَّعَمَ، فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ فَأَرْسَلَ في آثارِهِمْ فَأُدْرِكُوا فَجِيءَ بِهِمْ فَأَمَرَ بِهِمْ فَقُطِّعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسَمَرَ أَعْيُنَهُمْ ثُمَّ نَبَذَهُمْ في الشَّمْسِ حَتَّى ماتُوا. قُلْتُ: وَأَيُّ شَيْءٍ أَشَدُّ مِمَّا صَنَعَ هٰؤُلاءِ؟ ارْتَدُّوا عَنِ الإِسْلامِ، وَقَتَلُوا وَسَرَقُوا. فَقالَ عَنْبَسَةُ بْنُ سَعِيدٍ: وَاللهِ إِنْ سَمِعْتُ كَالْيَوْمِ قَطُّ. فَقُلْتُ: أَتَرُدُّ عَلَيَّ

حَدِيثِي يا عَنْبَسَةُ؟ قالَ: لا، وَلٰكِنْ جِئْتَ بالحَدِيثِ عَلى وَجْهِهِ، وَاللهِ لا يَزَالُ هٰذا الجُنْدُ بِخَيرٍ ما عَاشَ هٰذا الشَّيْخُ بَينَ أظْهُرِهِمْ.

قُلْتُ: وَقَدْ كانَ في هٰذا سُنَّةٌ مِنْ رَسُولِ اللهِ ﷺ، دَخَلَ عَلَيْهِ نَفَرٌ مِنَ الأنْصارِ فَتَحَدَّثُوا عِنْدَهُ. فَخَرَجَ رَجُلٌ مِنهُمْ بَينَ أيْدِيهِمْ فَقُتِلَ، فَخَرَجُوا بَعْدَهُ، فَإذا هُمْ بِصاحِبِهِمْ يَتَشَحَّطُ في دَمِهِ، فَرَجَعُوا إلَى رَسُولِ اللهِ ﷺ فَقالُوا: يا رَسُولَ اللهِ، صَاحِبُنَا كانَ يَتَحَدَّثُ مَعَنا، فَخَرَجَ بَينَ أيْدِينَا فَإذا نَحْنُ بِهِ يَتَشَحَّطُ في الدَّمِ، فَخَرَجَ رَسُولُ اللهِ ﷺ فَقالَ: «بِمَنْ تَظُنُّونَ أوْ تُرَوْنَ قَتَلَهُ؟» قالُوا: نُرَى أنَّ اليَهُودَ قَتَلَتْهُ، فَأرْسَلَ إلى اليَهُودِ فَدَعاهُمْ، فَقالَ: «آنْتُمْ قَتَلْتُمْ هٰذا؟» قالُوا: لا، قالَ: «أتَرْضَوْنَ نَفَلَ خَمْسِينَ مِنَ اليَهُودِ ما قَتَلُوهُ؟» فَقالُوا: ما يُبَالُونَ أنْ يَقْتُلونَا أجْمَعينَ، ثُمَّ يَنْتَفِلُونَ قالَ: أفَتَسْتَحِقُّونَ الدِّيَةَ بِأيْمَانِ خَمْسِينَ مِنْكُمْ؟ قالُوا: ما كُنَّا لِنَحْلِفَ، فَوَدَاهُ مِنْ عِنْدِه.

قُلْتُ: وَقَدْ كانَتْ هُذَيْلٌ خَلَعُوا خَلِيعاً لَهُمْ في الجَاهِلِيَّةِ، فَطَرَقَ أهْلَ بَيْتٍ مِنَ اليَمَنِ بِالبَطْحاءِ فَانْتَبَهَ لَهُ رَجُلٌ مِنْهُمْ، فَحذَفَهُ بالسَّيْفِ فَقَتَلَهُ، فَجاءَتْ هُذَيْلٌ، فَأخَذُوا اليَمانيَ

matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was lying in a pool of blood. They returned to Allāh's Messenger ﷺ and said to him, "O Allāh's Messenger, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allāh's Messenger ﷺ went out and asked them, "Whom do you suspect, or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet ﷺ sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the *Al-Anṣār*, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the *Diya* after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet ﷺ himself paid them the *Diya* (blood-money)."

The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islāmic Period of Ignorance. Then at a place called Al-Baṭḥā' (near Makkah), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to 'Umar, during the *Ḥajj* season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." 'Umar said, "Let fifty persons of Hudhail (tribe) swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them came from Shām and

they requested him to swear similarly, but he paid one thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (*Al-Qasāma*) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died."

(The narrator) further said, " 'Abdul Mālik bin Marwān sentenced a man to death in *Al-Qiṣāṣ* (equality in punishment) for murder, basing his judgement on *Al-Qasāma,* but later on he regretted that judgement and ordered that the names of the fifty persons who had taken the oath (*Al-Qasāma*), be erased from the register, and he exiled them in Shām."

فَرَفَعُوهُ إِلَى عُمَرَ بِالْمَوْسِمِ وَقَالُوا: قَتَلَ صَاحِبَنَا. فَقالَ: إِنَّهُمْ قَدْ خَلَعُوهُ، فَقالَ: يُقْسِمُ خَمْسُونَ مِنْ هُذَيْلٍ ما خَلَعُوهُ، قَالَ: فَأَقْسَمَ مِنْهُمْ تِسْعَةٌ وَأَرْبَعُونَ رَجُلاً. وَقَدِمَ رَجُلٌ مِنْهُمْ مِنَ الشَّامِ، فَسَأَلُوهُ أَنْ يُقْسِمَ، فَافْتَدَى يَمِينَهُ مِنْهُمْ بِأَلْفِ دِرْهَمٍ، فَأَدْخَلُوا مَكانَهُ رَجُلاً آخَرَ، فَدَفَعَهُ إِلَى أَخِي المَقْتُولِ، فَقُرِنَتْ يَدُهُ بِيَدِهِ، قالُوا: فَانْطَلَقْنَا وَالخَمْسُونَ الَّذِينَ أَقْسَمُوا، حتَّى إِذا كانُوا بِنَخْلَةَ، أَخَذَتْهُمُ السَّماءُ، فَدَخَلُوا في غَارٍ في الجَبَلِ فَانْهَجَمَ الغَارُ عَلى الخَمْسِينَ الَّذِينَ أَقْسَمُوا فَمَاتُوا جَمِيعاً وَأُفْلِتَ القَرِينانِ وَاتَّبَعَهُما حَجَرٌ فَكَسَرَ رِجْلَ أَخِي المَقْتُولِ، فَعاشَ حَوْلاً ثُمَّ ماتَ.

قُلْتُ: وَقَدْ كانَ عَبْدُ المَلِكِ بْنُ مَرْوَانَ أَقَادَ رَجُلاً بِالقَسَامَةِ ثُمَّ نَدِمَ بَعْدَما صَنَعَ، فَأَمَرَ بِالخَمْسِينَ الَّذِينَ أَقْسَمُوا فَمُحُوا مِنَ الدِّيوانِ وَسَيَّرَهُمْ إِلى الشَّامِ. [راجع: ٢٣٣]

(23) CHAPTER. If somebody peeps into the house of some people whereupon they poked his eye; he has no right to claim blood-money.

(٢٣) بابٌ مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ فَفَقَؤُوا عَيْنَهُ فَلا دِيَةَ لَهُ

6900. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man peeped into one of the dwelling places of the Prophet ﷺ. The Prophet ﷺ got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.

٦٩٠٠ - حدَّثَنا أَبُو اليَمانِ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً اطَّلَعَ مِنْ حُجْرٍ فِي

بَعْضِ حُجَرِ النَّبِيِّ ﷺ فَقامَ إِلَيْهِ بِمِشْقَصٍ أَوْ مَشَاقِصَ وَجَعَلَ يَخْتِلُهُ لِيَطْعَنَهُ. [راجع: ٦٢٤٢]

٦٩٠١ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا لَيْثٌ، عَنِ ابْنِ شِهابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ أَنَّ رَجُلاً اطَّلَعَ في جُحْرٍ في بَابِ رَسُولِ اللهِ ﷺ وَمَعَ رَسُولِ اللهِ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ قالَ: «لَوْ أَعْلَمُ أَنَّكَ تَنْتَظِرُنِي لَطَعَنْتُ بِهِ في عَيْنِكَ». قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا جُعِلَ الإِذْنُ مِنْ قِبَلِ البَصَرِ». [راجع: ٥٩٢٤]

6901. Narrated Sahl bin Sa'd As-Sā'idī: A man peeped through a hole in the door of Allāh's Messenger's house, and at that time Allāh's Messenger ﷺ had a *Midrā* (an iron comb or bar) with which he was rubbing his head. So when Allāh's Messenger ﷺ saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allāh's Messenger ﷺ added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)."

٦٩٠٢ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيَانُ: حدَّثنا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو القَاسِمِ ﷺ: «لَوْ أَنَّ امْرَأً اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَحَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ لَمْ يَكُنْ عَلَيْكَ جُنَاحٌ». [راجع: ٦٨٨٨]

6902. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, there will be no sin on you."

(٢٤) بابُ العَاقِلَةِ

(24) CHAPTER. *Al-'Āqila* (the relatives from the father's side) who pay the *Diya* (blood-money).

٦٩٠٣ - حدَّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حدَّثنا مُطَرِّفٌ قالَ: سَمِعْتُ الشَّعْبِيَّ قالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: «سَأَلْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ ما لَيْسَ في القُرْآنِ؟ وقَالَ مَرَّةً: ما لَيْسَ

6903. Narrated Ash-Sha'bī: I heard Abū Juḥaifa saying, "I asked 'Alī رَضِيَ اللهُ عَنْهُ, 'Have you got any Divine literature apart from the Qur'ān?' (Once he said '... apart from what the people have?') 'Alī replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'ān and the ability (gift) of understanding Allāh's Book which He may

عِنْدَ النَّاسِ؟ فَقالَ: وَالَّذِي فَلَقَ الحَبَّ وَبَرَأَ النَّسَمَةَ ما عِنْدَنَا إلَّا ما في القُرْآنِ إلَّا فَهْماً يُعْطَى رَجُلٌ في كِتابِهِ وَما في الصَّحِيفَةِ، قُلْتُ: وَما في الصَّحِيفَةِ؟ قَالَ: العَقْلُ وَفِكاكُ الأسِيرِ، وَأنْ لا يُقْتَلَ مُسْلِمٌ بِكافِرٍ. [راجع: ١١١]

endow a man with, and we have what is written in this sheet of paper.' I asked, 'What is written in this paper?' He replied, '*Al-'Aql* (the legal rules and regulations about *Diya*), about the ransom of captives, and the judgement that a Muslim should not be killed in *Qiṣāṣ* (equality in punishment) for killing a disbeliever.' " [See Vol. 4, *Ḥadīth* No.3047.]

(٢٥) بابٌ جَنِينِ المَرْأةِ

(25) CHAPTER. The foetus (that is inside the uterus) of a (pregnant) woman.

٦٩٠٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أخْبَرَنا مالِكٌ ح. وَحَدَّثَنا إسْماعِيلُ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ امْرَأتَينِ مِنْ هُذَيْلٍ رَمَتْ إحْداهُما الأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى رَسُولُ اللهِ ﷺ فِيها بغُرَّةٍ عَبْدٍ أوْ أمَةٍ. [راجع: ٥٧٥٨]

6904. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage; and Allāh's Messenger ﷺ gave his verdict that the killer (of the foetus) should give a male or female slave (as a *Diya*).

٦٩٠٥ - حَدَّثَنَا مُوسَى بْنُ إسْماعِيلَ: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا هِشامٌ، عَنْ أبِيهِ، عَنِ المُغِيرَةِ بْنِ شُعْبَةَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أنَّهُ اسْتَشارَهُمْ في إمْلاصِ المَرْأةِ فَقالَ المُغِيرَةُ: قَضى النَّبِيُّ ﷺ بالغُرَّةِ عَبْدٍ أوْ أمَةٍ. [انظر: ٦٩٠٧، ٦٩٠٨م، ٧٣١٧]

6905. Narrated Hishām's father: Al-Mughīra bin Shu'ba said: 'Umar رَضِيَ اللهُ عَنْهُ consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughīra said, "The Prophet ﷺ gave the verdict that a male or female slave should be given (as a *Diya*)."

٦٩٠٦ - قَالَ: ائتِ مَنْ يَشْهَدُ مَعَكَ، فَشَهِدَ مُحَمَّدُ بْنُ مَسْلَمَةَ أنَّهُ شَهِدَ النَّبِيَّ ﷺ قَضى بِهِ. [انظر: ٦٩٠٨، ٧٣١٨]

6906. [H. 6905 contd.] Umar said, "Present a witness to testify your statement, then Muḥammad bin Maslama testified that he had witnessed the Prophet ﷺ giving such a verdict."

6907. Narrated Hishām's father: 'Umar asked the people, "Who heard the Prophet ﷺ giving his verdict regarding abortions?" Al-Mughīra said, "I heard him judging that a male or female slave should be given (as a *Diya*)."

٦٩٠٧ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ نَشَدَ النَّاسَ: مَنْ سَمِعَ النَّبِيَّ ﷺ قَضَى فِي السِّقْطِ؟ فَقَالَ المُغِيرَةُ: أَنَا سَمِعْتُهُ قَضَى فِيهِ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. [راجع: ٦٩٠٥]

6908. [H. 6907 contd.] 'Umar said, "Present a witness to testify your statement." Muḥammad bin Maslama said, "I testify that the Prophet ﷺ gave such a judgement."

٦٩٠٨ - قَالَ: ائْتِ مَنْ يَشْهَدُ مَعَكَ عَلَى هٰذا. فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَنَا أَشْهَدُ عَلَى النَّبِيِّ ﷺ بِمِثْلِ هٰذا. [راجع: ٦٩٠٦]

6908 (R). Narrated 'Urwa: I heard Al-Mughīra bin Shu'ba narrating that 'Umar had consulted them about the case of abortion (similarly as narrated in *Ḥadīth* No.6905, 6906, 6907).

٦٩٠٨ م - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ المُغِيرَةَ بْنَ شُعْبَةَ يُحَدِّثُ عَنْ عُمَرَ أَنَّهُ اسْتَشَارَهُمْ فِي إِمْلَاصِ المَرْأَةِ، مِثْلَهُ. [راجع: ٦٩٠٥]

(26) CHAPTER. The foetus of a woman. The *Diya* for the killed one is to be collected from the father of the killer, and his *'Aṣaba* (near relatives from the father's side) but not from the killer's children.

(٢٦) بابُ جَنِينِ المَرْأَةِ، وَأَنَّ العَقْلَ عَلَى الوَالِدِ وَعَصَبَةِ الوَالِدِ لا عَلَى الوَلَدِ

6909. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave a verdict regarding an aborted foetus of a woman from Banī Liḥyān that the killer (of the foetus) should give a male or female slave (as a *Diya*). But the woman who was required to give the slave, died, so Allāh's Messenger ﷺ gave the verdict that her inheritance be given to her children and her husband and the *Diya* be paid by her *'Aṣaba*[1].

٦٩٠٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. ثُمَّ إِنَّ المَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالغُرَّةِ تُوُفِّيَتْ فَقَضَى رَسُولُ اللهِ

(1) (H.6909) *'Aṣaba*: Relatives from the father's side.

ﷺ أنَّ مِيرَاثَها لِبَنِيها وَزَوْجِها، وَأنَّ العَقْلَ عَلى عَصَبَتِها. [راجع: ٥٧٥٨]

٦٩١٠ - حدَّثنا أحْمَدُ بْنُ صَالِحٍ: حدَّثَنا ابْنُ وَهْبٍ: حدَّثَنا يُونُسُ عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ وَأبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اقْتَتَلَتِ امْرَأتَانِ مِنْ هُذَيْلٍ فَرَمَتْ إحْداهُما الأُخْرَى بِحَجَرٍ فَقَتَلَتْهَا وَما في بَطْنِها. فاخْتَصَمُوا إلَى النَّبِيِّ ﷺ فَقَضَى أنَّ دِيَةَ جَنِينِها غُرَّةٌ عَبْدٌ أوْ وَلِيدَةٌ، وقَضَى أنَّ دِيَةَ المَرْأةِ عَلى عاقِلَتِها. [راجع: ٥٧٥٨]

6910. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb (the foetus). The relatives of the killer and the relatives of the victim submitted their case to the Prophet ﷺ who judged that the *Diya* for the foetus was a male or female slave, and the *Diya* for the killed woman was to be paid by the *'Aṣaba* of the killer.

(٢٧) بابٌ مَنِ اسْتَعَانَ عَبْداً أوْ صَبِيّاً،

(27) CHAPTER. Whoever sought the help of a slave or a boy.

وَيُذْكَرُ أنَّ أُمَّ سُلَيْمٍ بَعَثَتْ إلَى مُعَلِّمِ الكُتَّابِ: ابْعَثْ إلَيَّ غِلْمَاناً يَنْفُشُونَ صُوفاً وَلا تَبْعَثْ إلَيَّ حُرّاً.

It is said that Umm Salama sent (a message) to the teacher of the school (saying), "Send me some boys to brush the wool, but do not send me a free boy."

٦٩١١ - حدَّثَنِي عَمْرُو بنُ زُرَارَةَ: أخْبَرَنا إسْماعِيلُ بْنُ إبْرَاهِيمَ، عَنْ عَبْدِ العَزِيزِ، عَنْ أنَسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ أخَذَ أبُو طَلْحَةَ بِيَدِي فانْطَلَقَ بي إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ أنَساً غُلامٌ كَيِّسٌ فَلْيَخْدُمْكَ. قَالَ: فَخَدَمْتُهُ في الحَضَرِ وَالسَّفَرِ، فَواللهِ ما قالَ لي لِشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هٰذا هٰكَذا؟ وَلا لِشَيْءٍ لَمْ أصْنَعْهُ: لِمَ لَمْ تَصْنَعْ هٰذا هٰكَذا؟. [راجع: ٢٧٦٨]

6911. Narrated 'Abdul-'Azīz: Anas said, "When Allāh's Messenger ﷺ arrived at Al-Madīna, Abū Ṭalḥa took hold of my hand and brought me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet ﷺ at home and on journeys; by Allāh, he never said to me for anything which I did: 'Why have you done this like this?' or, for anything which I did not do: 'Why have you not done this like this?' "

(28) CHAPTER. No *Diya* (blood-money) is to be paid in cases of mines and wells.

(٢٨) **بابٌ**: المَعْدِنُ جُبَارٌ والبِئْرُ جُبَارٌ

6912. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no *Diya* for persons killed by animals or for the one who has been killed accidentally by falling into a well; or for the one killed in a mine. And one-fifth of *Ar-Rikāz* (treasures buried before the Islāmic era) is to be given to the state."

٦٩١٢ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنا ابْنُ شِهابٍ، عَنْ سَعِيدِ ابْنِ المُسَيَّبِ، وَأبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «العَجْماءُ جُرْحُها جُبارٌ، وَالبِئْرُ جُبَارٌ، وَالمَعْدِنُ جُبَارٌ، وَفي الرِّكازِ الخُمُسُ». [راجع: ١٤٩٩]

(29) CHAPTER. There is no *Diya* (blood-money) for the one killed by an animal unaccompanied by somebody to control it.

(٢٩) **بابٌ**: العَجْماءُ جُبَارٌ،

Ibn Sīrīn said: They used not to guarantee any compensation for any damage caused by an animal's kick, but if the rider of the animal pulled the rein (causing the animal to turn and damage something with its feet), the rider is responsible.

Ḥammād said: There is no compensation for the damage caused by an animal's kick, unless somebody has kicked (and startled) the animal.

Shuraiḥ said: There is no compensation for damage or injury inflicted by an animal on somebody who hits it whereupon it kicks him.

And Al-Ḥakam and Ḥammād said: If a hirer of mounts drives a donkey mounted by a woman, and the woman falls down, then he is not charged any compensation.

And Ash-Sha'bī said: If someone drives an animal and makes it tired by driving it fast, then he is responsible for any damage it might cause; and if he drives it slowly, he is not responsible.

وَقالَ ابْنُ سِيرِينَ: كانُوا لا يُضَمِّنُونَ مِنَ النَّفْحَةِ، وَيُضَمِّنُونَ مِنْ رَدِّ العِنانِ. وَقالَ حَمَّادٌ: لا تُضْمَنُ النَّفْحَةُ إلَّا أنْ يَنْخُسَ إنْسانٌ الدابَّةَ. وَقالَ شُرَيْحٌ: لا يُضْمَنُ، ما عاقَبَتْ أنْ يَضْرِبَهَا فَتَضْرِبَ بِرِجْلِهَا. وَقالَ الحَكَمُ وَحَمَّادٌ: إذا سَاقَ المُكاري حِماراً، عَلَيْهِ امْرَأةٌ فَتَخِرُّ: لا شَيءَ عَليهِ. وَقالَ الشَّعْبِيُّ: إذا سَاقَ دَابَّةً فَأتْعَبَها فَهُوَ ضَامِنٌ لِمَا أصابَتْ، وَإنْ كانَ خَلْفَها مُتَرَسِّلاً لَمْ يَضْمَنْ.

6913. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Diya* for a

٦٩١٣ - حدَّثَنا مُسْلِمٌ: حدَّثَنا

شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيادٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «العَجْماءُ عَقْلُها جُبارٌ، وَالبِئْرُ جُبارٌ، وَالمَعْدِنُ جُبارٌ، وَفي الرِّكازِ الخُمُسُ». [راجع: ١٤٩٩]

person injured or killed by an animal (going about without somebody to control it) and similarly, there is no *Diya* for the one who falls and dies in a well, and also the one who dies in a mine. As regards the *Ar-Rikāz* (buried wealth), one-fifth thereof is for the state."

(٣٠) بابٌ: إِثْمِ مَنْ قَتَلَ ذِمِّياً بِغَيرِ جُرْمٍ

(30) CHAPTER. The sin of a person who killed an innocent *Dhimī* (a non-Muslim living in a Muslim state and enjoying the protection of Muslims).

٦٩١٤ - حدَّثَنا قَيْسُ بْنُ حَفْصٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الحَسَنُ: حدَّثَنا مُجاهِدٌ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قَتَلَ نَفْساً مُعاهَداً لَمْ يَرِحْ رائِحَةَ الجَنَّةِ، وَإِنَّ رِيحَها لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عاماً». [راجع: ٣١٦٦]

6914. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever killed a *Mu'āhid* (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of travelling)."

(٣١) بابٌ لا يُقْتَلُ المُسْلِمُ بِالكافِرِ

(31) CHAPTER. A Muslim should not be killed for killing a *Kāfir* (disbeliever).

٦٩١٥ - حدَّثَنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنا ابْنُ عُيَيْنَةَ: حدَّثَنا مُطَرِّفٌ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ قالَ: سَمِعْتُ أَبا جُحَيْفَةَ قالَ: سَأَلْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِمَّا لَيْسَ في القُرْآنِ؟ وَقالَ ابْنُ عُيَيْنَةَ مَرَّةً: ما لَيْسَ عِنْدَ النَّاسِ، فَقالَ: وَالَّذي فَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ ما عِنْدَنا إِلَّا ما في القُرْآنِ، إِلَّا فَهْماً يُعْطَى رَجُلٌ في كِتابِهِ، وَما في الصَّحِيفَةِ. قُلْتُ: وَما في الصَّحِيفَةِ؟ قالَ: العَقْلُ،

6915. Narrated Abū Juḥaifa: I asked 'Alī رَضِيَ اللهُ عَنْهُ, "Do you have anything Divine literature besides what is in the Qur'ān?" Or, as Uyaina once said, "Apart from what the people have?" 'Alī said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'ān and the ability (gift) of understanding Allāh's Book which He may endow a man with, and we have what is written in this sheet of paper." I asked, "What is (written) on this paper?" He replied, "*Al-'Aql* (the legal rules and regulations of *Diya* and the (ransom for) releasing of the captives, and the judgement that no Muslim should be killed in *Al-Qiṣāṣ* (equality in punishment) for killing a *Kāfir* (disbeliever)."

وَفِكاكُ الأَسِيرِ، وَأَنْ لا يُقْتَلَ مُسْلِمٌ بِكافِرٍ. [راجع: ١١١]

(32) CHAPTER. If a Muslim, being furious, slaps a Jew, (no compensation is required).

Abū Hurairah narrated this from the Prophet ﷺ.

(٣٢) بابٌ إذا لَطَمَ المُسْلِمُ يَهُودِيّاً عِنْدَ الغَضَبِ،

رَواهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

6916. Narrated Abū Sa'īd رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Do not prefer some Prophets to others."

٦٩١٦ - حَدَّثَنا أَبُو نُعَيمٍ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قالَ: «لا تُخَيِّرُوا بَينَ الأَنْبِياءِ». [راجع: ٢٤١٢]

6917. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: A Jew, whose face had been slapped (by someone), came to the Prophet ﷺ and said, "O Muḥammad (ﷺ)! A man from your *Anṣārī* companions slapped me." The Prophet ﷺ said, "Call him". They called him and the Prophet ﷺ asked him, "Why did you slap his face?" He said, "O Allāh's Messenger! While I was passing by the Jews, I heard him saying, 'By Him Who chose Mūsa (Moses) above all the human beings.' I said (protestingly), 'Even above Muḥammad (ﷺ)?' So I became furious and slapped him." The Prophet ﷺ said, "Do not give me preference to other Prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to regain conscious, and behold, I will find Mūsa holding one of the pillars of the Throne (of Allāh). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received."

٦٩١٧ - وَحَدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ يَحْيَى المَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: جاءَ رَجُلٌ مِنَ اليَهُودِ إِلَى رَسُولِ اللهِ ﷺ قَدْ لُطِمَ وَجْهُهُ فَقالَ: يا مُحَمَّدُ، إِنَّ رَجُلاً مِنْ أَصْحابِكَ مِنَ الأَنْصارِ قَدْ لَطَمَ فِي وَجْهِي، قالَ: «ادْعُوهُ» فَدَعَوْهُ، فَقالَ: «أَلَطَمْتَ وَجْهَهُ؟» قالَ: يا رَسُولَ اللهِ، إِنِّي مَرَرْتُ بِاليَهُودِ فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَى البَشَرِ، قالَ: قُلْتُ: أَعَلَى مُحَمَّدٍ ﷺ؟ قالَ: فَأَخَذَتْنِي غَضْبَةٌ فَلَطَمْتُهُ. قالَ: «لا تُخَيِّرُونِي مِنْ بَينِ الأَنْبِياءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذا أَنا بِمُوسَى آخِذٌ بِقائِمَةٍ مِنْ قَوائِمِ العَرْشِ، فَلا أَدْرِي أَفاقَ قَبْلِي أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ». [راجع: ٢٤١٢]

88 - THE BOOK OF OBLIGING THE APOSTATES [REVERTERS FROM ISLĀM] AND THE REPENTANCE OF THOSE WHO REFUSE THE TRUTH OBSTINATELY, AND TO FIGHT AGAINST SUCH PEOPLE

٨٨ - كتاب استتابة المرتدين والمعاندين وقتالهم

(1) CHAPTER. The sin of the person who ascribes partners in worship to Allāh, and his punishment in this world and in the Hereafter.

And the Statement of Allāh تعالى: "Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.." (V.31:13)

And His Statement:

"... If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (V.39:65)

(١) **بابُ** إثمِ مَنْ أشْرَكَ باللهِ، وَعُقُوبَتِهِ في الدُّنْيا وَالآخِرَةِ. قالَ اللهُ عَزَّ وَجَلَّ ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣] و﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ﴾ [الزمر: ٦٥]

6918. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Verse:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* i.e., worshipping others besides Allāh)" (V.6:82) was revealed, it became very hard on the Companions of the Prophet ﷺ and they said, "Who among us has not confused his belief with *Zulm* (wrong)?" On that, Allāh's Messenger ﷺ said, "This is not meant (by the Verse). Don't you listen to Luqmān's statement:

"Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

٦٩١٨ - حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا جَرِيرٌ، عنِ الأَعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾ شَقَّ ذلكَ عَلى أصحابِ رَسُولِ اللهِ ﷺ وَقالوا: أيُّنا لَمْ يَلْبِسْ إيمَانَهُ بِظُلْمٍ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّهُ لَيْسَ بِذَلِكَ، ألاَ تَسْمَعُونَ إلَى قَوْلِ لُقْمَانَ: ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

6919. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The biggest of the great sins are: (1) To join partners in worship with Allāh, (2) to be undutiful to one's parents, (3) and to give a false witness." He (ﷺ) repeated it thrice, or said, "... a lying speech

٦٩١٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرُ بْنُ المُفَضَّلِ: حدَّثَنا الجُرَيْرِيُّ وَحدَّثَنِي قَيْسُ ابْنُ حَفْصٍ: حدَّثَنا إسْماعِيلُ بْنُ إبْرَاهِيمَ: أخْبرَنا سَعِيدٌ

الجُرَيْرِيُّ: حدَّثنا عَبْدُ الرَّحْمٰنِ ابْنُ أبي بَكْرَةَ عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: قَالَ النَّبِيُّ ﷺ: «أكْبَرُ الكَبائِرِ: الإشْرَاكُ باللهِ، وَعُقُوقُ الوَالِدَيْنِ، وَشَهادَةُ الزُّورِ، وشَهادَةُ الزُّورِ - ثَلاثاً - أو قَوْلُ الزُّورِ». فمَا زَال يُكَرِّرُهَا حتّى قُلْنَا: لَيْتَهُ سَكَتَ.

[راجع: ٢٦٥٤]

(a false statement)," and kept on repeating that warning till we wished he would stop saying it. (See *Ḥadīth* No.5976, Vol.8).

٦٩٢٠ - حدَّثنا مُحَمَّدُ بْنُ الحُسَينِ بْنِ إبْرَاهِيمَ: أخْبرَنا عُبَيْدُ اللهِ بنُ موسىٰ: أخْبرَنا شَيْبَانُ، عَنْ فِراسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: جاءَ أعْرَابِيٌّ إلَى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، ما الكَبائِرُ؟ قالَ: «الإشْرَاكُ بِاللهِ»، قَالَ: «ثُمَّ ماذا؟ قالَ: ثُمَّ عُقوقُ الوَالِدَيْنِ»، قالَ: ثُمَّ ماذا؟ قالَ: «اليَمِينُ الغَمُوسُ»، قُلْتُ: وَما اليَمِينُ الغَمُوسُ؟ قالَ: «الَّذي يَقْتَطِعُ مالَ امْرِئٍ مُسْلِمٍ هُوَ فِيها كاذِبٌ».

[راجع: ٦٦٧٥]

6920. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: A bedouin came to the Prophet ﷺ and said, "O Allāh's Messenger! What are *Al-Kabā'ir* (the biggest sins)?" The Prophet ﷺ said, "To join partners in worship with Allāh." The bedouin said, "What is next (biggest sin)?" The Prophet ﷺ said, "To be undutiful to one's parents." The bedouin said, "What is next (biggest sin)?" The Prophet ﷺ said, "To take an oath *Al-Ghamūs*." The bedouin asked, "What is an oath *Al-Ghamūs*?" The Prophet ﷺ said, "The false oath through which one deprives a Muslim of his property (unjustly)."

[See Vol.8, *Ḥadīth* No.6675]

٦٩٢١ - حدَّثنا خَلَّادُ بْنُ يَحْيَى: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ وَالأعْمَشِ، عَنْ أبي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَجُلٌ: يا رَسُولَ اللهِ، أنُؤاخَذُ بِمَا عَمِلْنَا في الجاهِلِيَّةِ؟ قالَ: «مَنْ أحْسَنَ في الإسْلامِ لَمْ يُؤاخَذْ بِمَا

6921. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Messenger! Shall we be punished for what we did in the Pre-Islāmic Period of Ignorance?" The Prophet ﷺ said, "Whoever does good in Islām will not be punished for what he did in the Pre-Islāmic Period of Ignorance; and whoever does evil in Islām will be punished for his former and later (bad deeds)."

عَمِلَ في الجَاهِلِيَّةِ، ومَنْ أسَاءَ في الإسْلامِ أُخِذَ بالأوَّلِ والآخِرِ».

(2) CHAPTER. The legal regulation concerning *Al-Murtad* and *Al-Murtaddah* [male and the female who reverts from Islām (apostates)].

(٢) باب حُكْمِ المُرْتَدِّ والمُرْتَدَّةِ وَاستِتَابَتِهِم،

Ibn 'Umar, Az-Zuhrī and Ibrāhīm said, "A female apostate (who reverts from Islām), should be killed. And the obliging of the reverters from Islām (apostates) to repent.

Allāh تعالى said:

"How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muḥammad ﷺ) is true and after clear proofs had come unto them? And Allāh guides not the people who are *Ẓālimūn* (polytheists and wrongdoers). They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels, and of all mankind. They will abide therein (Hell). Neither will their torment be (lightened) nor will it be delayed or postponed (for a while). Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. Verily, those who disbelieved after their belief and then went on increasing in their disbelief (i.e., disbelief in the Qur'ān and in Prophet Muḥammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray." (V.3: 86-90)

Allāh also said:

"O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!" (V.3:100)

وَقَالَ ابْنُ عُمَرَ وَالزُّهْرِيُّ وإبْرَاهِيمُ: تُقْتَلُ المُرْتَدَّةُ، وَقالَ اللهُ تَعالَى: ﴿كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ﴾ إلَى قَوْلِهِ ﴿غَفُورٌ رَّحِيمٌ، إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾﴾ [آل عمران: ٨٩-٩٠] وقالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾﴾ [آل عمران: ١٠٠] وَقالَ: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟﴾ إلَى ﴿سَبِيلًا﴾ [النساء: ١٣٧] وقالَ: ﴿مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ﴾ [المائدة: ٥٤] وَقالَ ﴿وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا﴾ إلَى ﴿وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ، لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْخَٰسِرُونَ ﴿١٠٩﴾﴾ إلى: ﴿لَغَفُورٌ رَّحِيمٌ﴾ [النحل: ١٠٦-١١٠] ﴿وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟﴾ إلَى قَوْلِهِ ﴿وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ﴾ [البقرة: ٢١٧].

Allāh تعالى also said:

"Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (Right) Way." (V.4:137)

Allāh تعالى also said:

"O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers..." (V.5:54)

Allāh also said:

"Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is rest with Faith — but such as open their breasts to disbelief, — on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless! No doubt, in the Hereafter, they will be the losers. Then, verily! Your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful." (V.16: 106-110)

Allāh also said:

"...And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter; and they will be the dwellers of the Fire. They will abide therein forever." (V.2:217)

6922. Narrated 'Ikrima رَضِيَ اللهُ عَنْهُ: Some *Zanādiqa* (atheists) were brought to 'Alī; and he burnt them. The news of this event reached Ibn 'Abbās who said, "If I had been in his place, I would not have burnt them, as Allāh's Messenger ﷺ forbade it, saying, 'Do not punish anybody with Allāh's punishment (fire).' I would have killed them according to the statement of Allāh's Messenger ﷺ, 'Whoever changed his Islāmic religion, then kill him.' "

٦٩٢٢ - حَدَّثَنَا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ قَالَ: أُتِيَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ بِزَنَادِقَةٍ فَأَحْرَقَهُمْ فَبَلَغَ ذٰلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحْرِقْهُمْ لِنَهْيِ رَسُولِ اللهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللهِ»، وَلَقَتَلْتُهُمْ لِقَوْلِ رَسُولِ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». [راجع: ٣٠١٧]

6923. Narrated Abū Burda: Abū Mūsā said, "I came to the Prophet ﷺ along with two men (from the tribe) of *Ash'ariyūn*, one on my right and the other on my left, while Allāh's Messenger ﷺ was brushing his teeth (with a *Siwāk*), and both men asked him for some employment. The Prophet ﷺ said, 'O Abū Mūsa, O 'Abdullāh bin Qais', I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his *Siwāk* being drawn to a corner under his lips, and he said, 'We never (or said, 'we do not') appoint for our affairs anyone who seeks to be employed. But O Abū Mūsa!' or said, 'Abdullāh bin Qais! Go to Yemen.' " The Prophet ﷺ then sent Mu'ādh bin Jabal after him and when Mu'ādh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abū Mūsa. Mu'ādh asked, 'Who is this (man)?' Abū Mūsā said, 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Abū Mūsa requested Mu'ādh to sit down but Mu'ādh said, 'I will not sit down till he has been killed. This is the judgement of

٦٩٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ بْنِ خَالِدٍ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ: حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ: أَحَدُهُمَا عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي، وَرَسُولُ اللهِ ﷺ يَسْتَاكُ، فَكِلَاهُمَا سَأَلَ فَقَالَ: «يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ»، قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا. وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ، فَقَالَ: «لَنْ أَوْ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلٰكِنِ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ إِلَى الْيَمَنِ»، ثُمَّ اتْبَعَهُ مُعَاذُ بْنُ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وِسَادَةً قَالَ: انْزِلْ، فَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ، قَالَ: مَا هٰذَا؟

قَالَ: كَانَ يَهُودِيّاً فَأَسْلَمَ ثُمَّ تَهَوَّدَ، قَالَ: اجْلِسْ، قَالَ: لا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللهِ وَرَسُولِهِ، ثَلاثَ مَرَّاتٍ. فَأَمَرَ بِهِ فَقُتِلَ، ثُمَّ تَذَاكَرَا قِيَامَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا: أَمَّا أَنَا فَأَقُومُ وَأَنَامُ، وأَرْجُو فِي نَوْمَتِي ما أَرْجُو فِي قَوْمَتِي. [راجع: ٢٢٦١]

Allāh and His Messenger (for such cases),' and repeated it thrice. Then Abū Mūsa ordered that the man be killed, and he was killed." Abū Mūsa added, "Then we discussed the night (*Tahajjud*) prayers and one of us said, 'I offer (prayer) and sleep, and I hope that Allāh will reward me for my sleep as well as for my waking up (for prayers)'."

(٣) بابُ قَتْلِ مَنْ أَبَى قَبُولَ الفَرَائِضِ، وَما نُسِبُوا إِلَى الرِّدَّةِ

(3) CHAPTER. Killing those who refuse to fulfil the duties enjoined by Allāh, and considering them as apostates.

٦٩٢٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ النَّبِيُّ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلٰهَ إِلَّا اللهُ. فَمَنْ قَالَ: لا إِلٰهَ إِلَّا اللهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ؟». [راجع: ١٣٩٩]

6924. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abū Bakr! How can you fight these people although Allāh's Messenger said, 'I have been ordered to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, Allāh will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allāh'?"

٦٩٢٥ - قَالَ أَبُو بَكْرٍ: وَاللهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ وَالزَّكَاةِ. فَإِنَّ الزَّكَاةَ حَقُّ المَالِ، وَاللهِ لَوْ مَنَعُونِي عَنَاقاً كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ: فَوَاللهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللهُ صَدْرَ أَبِي بَكْرٍ

6925. [H. 6924 contd.] Abū Bakr said, "By Allāh! I will fight whoever differentiates between *Ṣalāt* (prayers) and *Zakāt*; as *Zakāt* is the right to be taken from property (according to Allāh's Orders). By Allāh! If they refused to pay me even a kid they used to pay to Allāh's Messenger ﷺ, I would fight with them for withholding it." 'Umar said, "By Allāh! It was nothing, but I noticed that Allāh opened Abū Bakr's chest towards the decision to fight,

لِلْقِتَالِ. فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[راجع: ١٤٠٠]

therefore, I realized that his decision was right."

(٤) بابٌ إذا عَرَّضَ الذِّمِّيُّ أَو غَيرُهُ بِسَبِّ النَّبِيِّ ﷺ وَلَمْ يُصَرِّحْ، نَحْوَ قَوْلِهِ: السَّامُ عَلَيْكم

(4) CHAPTER. If a *Dhimmī* or somebody else abuses the Prophet ﷺ by playing upon words but not frankly, e.g., by saying, "*As-Sāmu 'Alaika*."

٦٩٢٦ - حدَّثَنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخبرَنا عَبْدُ اللهِ: أَخْبَرَنا شُعْبَة، عَنْ هِشامِ بْنِ زَيْدِ بْنِ أَنَسٍ قالَ: سَمِعْتُ أَنَس بْنَ مالكٍ يَقُولُ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللهِ ﷺ فَقالَ: السَّامُ عَلَيْكَ، فَقالَ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ»، فَقالَ رَسُولُ اللهِ ﷺ: «أَتَدْرونَ ما يَقُولُ؟ قالَ: السَّامُ عَليْكَ». قالُوا: يا رَسُولَ اللهِ، أَلا نَقْتُلُهُ؟ قالَ: «لا، إذا سَلَّمَ عَلَيْكُمْ أَهْلُ الكِتابِ، فَقُولوا: وَعَلَيْكُمْ».

[راجع: ٦٢٥٨]

6926. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew passed by Allāh's Messenger ﷺ and said, "*As-Sāmu 'Alaika.*" Allāh's Messenger ﷺ said in reply, "*Wa 'Alaika.*" Allāh's Messenger ﷺ then said to his Companions, "Do you know what he (the Jew) has said? He said, '*As-Sāmu 'Alaika*.' " They said, "O Allāh's Messenger! Shall we kill him?" The Prophet ﷺ said, "No. When the people of the Book greet you, say: '*Wa 'Alaikum*'."[1]

٦٩٢٧ - حدَّثَنا أَبُو نُعَيْمٍ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: اسْتَأْذَنَ رَهْطٌ مِنَ اليَهُودِ عَلى النَّبِيِّ ﷺ فَقالُوا: السَّامُ عَلَيْكَ. فَقُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ: «يا عائِشَةُ، إنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ في الأَمْرِ كُلِّهِ». قُلْتُ: أَوَ لَمْ تَسْمَعْ مَا قَالُوا؟ قالَ: «قُلْتُ: وعَلَيْكُمْ». [راجع: ٢٩٣٥]

6927. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A group of Jews asked permission to visit the Prophet ﷺ (and when they were admitted) they said, "*As-Sāmu 'Alaika* (death be upon you)." I said (to them), "Nay! Death and the curse of Allāh be upon you!" The Prophet ﷺ said, "O 'Āishah! Allāh is Kind and Lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), '*Wa 'Alaikum* (and upon you).' "

(1) (H.6926) '*As-Sāmu 'Alaika*' means, 'Death be upon you'. Notice its similarity to the greeting, '*As-Salāmu 'Alaika*' (Peace be upon you). '*Wa 'Alaika*' or '*Wa 'Alaikum*' means: 'And upon you.'

6928. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When the Jews greet anyone of you they say: '*Sāmu 'Alaika* (death be upon you)'; so you should say: '*Wa 'Alaika* (and upon you).' "

٦٩٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ وَمالِكِ بْنِ أَنَسٍ قَالا: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُول: قَالَ رَسُولُ اللهِ ﷺ: «إنَّ اليَهُودَ إذا سَلَّمُوا عَلى أَحَدِكُمْ إنَّما يَقُولونَ: سَامٌ عَلَيْكَ، فَقُلْ: عَلَيْكَ. [راجع: ٦٢٥٧]

(5) CHAPTER.

(٥) بابٌ:

6929. Narrated 'Abdullāh: As if I am looking at the Prophet ﷺ while he was speaking about one of the Prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my people as they do not know."

٦٩٢٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنَا الأعمَشُ قالَ: حَدَّثَنِي شَقِيقٌ قالَ: قالَ عَبْدُ اللهِ: كَأَنِّي أَنْظُرُ إلَى النَّبِيِّ ﷺ يَحْكِي نَبِيّاً مِنَ الأنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ فَهُوَ يَمْسَحُ الدَّمَ عَنْ وجْهِهِ ويَقُولُ: «رَبِّ اغْفِرْ لِقومِي فإنهُمْ لا يَعْلَمُونَ». [راجع: ٣٤٧٧]

(6) CHAPTER. Killing *Al-Khawārij* (some people who dissented from the religion and disagreed with the rest of the Muslims), and *Al-Mulḥidūn* (heretical) after the establishment of firm proof against them.

And the Statement of Allāh تعالى:

"And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid..." (V.9:115)

(٦) بابُ قَتْلِ الخَوَارِجِ وَالمُلْحِدِينَ بَعْدَ إقَامَةِ الحُجَّةِ عَلَيْهِمْ، وَقَوْلِهِ تَعالَى: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَۚ﴾ [التوبة: ١١٥]

And Ibn 'Umar used to consider them (*Al-Khawārij* and *Al-Mulhidūn*) the worst of Allāh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

وكانَ ابْنُ عُمَرَ يَراهُمْ شِرَارَ خَلْقِ اللهِ، وَقالَ: إنَّهُمُ انْطَلَقُوا إلَى آياتٍ نَزَلَتْ في الكفَّارِ فَجَعَلُوها عَلى المُؤْمِنِينَ.

6930. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Whenever I tell you a narration from Allāh's Messenger ﷺ, by Allāh, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a *Ḥadīth*) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allāh's Messenger ﷺ saying, "During the last days there will appear some young foolish people who will say the best words but their Faith will not go beyond their throats (i.e., they will have no Faith) and will go out from (leave) their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection."

٦٩٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا خَيْثَمَةُ: حَدَّثَنَا سُوَيْدُ بْنُ غَفَلَةَ: قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً، فَوَاللهِ لأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الحَرْبَ خُدْعَةٌ، وَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «سَيَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحْدَاثُ الأَسْنَانِ، سُفَهَاءُ الأَحْلامِ، يَقُولُونَ مِنْ خَيرِ قَوْلِ البَرِيَّةِ، لا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْراً لِمَنْ قَتَلَهُمْ يَوْمَ القِيَامَةِ». [راجع: ٣٦١١]

6931. Narrated 'Atā' bin Yasār that they visited Abū Sa'īd Al-Khudrī and asked him about Al-Ḥaruriya, a certain unorthodox religious sect, "Did you hear the Prophet ﷺ saying anything about them?" Abū Sa'īd said, "I do not know what Al-Ḥaruriya is, but I heard the Prophet ﷺ saying, 'There will appear in this nation — he did not say: From this nation — a group of people so pious apparently that you will consider your *Ṣalāt* (prayers) inferior to their *Ṣalāt* (prayer), but they will recite the Qur'ān, but it will not go beyond their throats(1), and they will go out of their religion as an arrow darts through the game, whereupon the archer may look at his

٦٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ: أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الخُدْرِيَّ فَسَأَلاهُ عَنِ الحَرُورِيَّةِ: أَسَمِعْتَ النَّبِيَّ ﷺ؟ قَالَ: لا أَدْرِي مَا الحَرُورِيَّةُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَخْرُجُ فِي هٰذِهِ الأُمَّةِ - وَلَمْ يَقُلْ: مِنْهَا - قَوْمٌ تَحْقِرُونَ صَلاتَكُمْ مَعَ

(1) (H.6931) They will neither act nor follow the Qur'ānic teachings.

صَلاتِهِمْ، يَقْرَؤُونَ القُرْآنَ لا يُجَاوِزُ حُلوقَهُمْ أَوْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ، إِلَى نَصْلِهِ، إِلى رِصَافِهِ، فَيَتمارَى في الفُوقَةِ: هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيءٌ؟». [راجع: ٣٣٤٤]

arrow, its *Naṣli,* its *Riṣāf* and its *Fūqa*[1] to see whether it is blood-stained or not (i.e., they will have not even a trace of Islām in them).'"

٦٩٣٢ - حدَّثَنا يَحْيَى بْنُ سُلَيْمانَ: حدَّثَنا ابْنُ وَهْبٍ: حدَّثَنا عُمَرُ أَنَّ أَباهُ حدَّثَهُ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، وذَكَرَ الحَرُورِيَّةَ فَقالَ: قَالَ النَّبِيُّ ﷺ: «يَمْرُقُونَ مِنَ الإِسْلامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ».

6932. Narrated 'Abdullāh bin 'Umar regarding Al-Ḥaruriya: The Prophet ﷺ said, "They will go out of Islām as an arrow darts out of the game's body."

(٧) بابٌ مَنْ تَرَكَ قِتَالَ الخَوَارِجِ لِلتَّأَلُّفِ، وَلِئَلَّا يَنْفِرَ النَّاسُ عَنْهُ

(7) CHAPTER. Whoever gave up fighting against *Al-Khawārij* in order to create intimacy and so that people might not take an aversion to him.

٦٩٣٣ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ جاءَ عَبْدُ اللهِ بْنُ ذِي الخُوَيْصِرَةِ التَّمِيمِيُّ، فَقالَ: اعْدِلْ يا رَسُولَ اللهِ، فَقالَ: «وَيْحَكَ! وَمَنْ يَعْدِلُ إذا لَمْ أَعْدِلْ؟» قَالَ عُمَرُ بْنُ الخَطَّابِ: يَا رَسُولَ اللهِ أئذن لِيَ فَأَضرب عُنُقَهُ. قَالَ: «دَعْهُ فإِنَّ لَهُ أَصحَاباً يَحْقِرُ أَحَدُكُمْ صَلاتَهُ مَعَ صَلاتِهِ، وَصِيَامَهُ

6933. Narrated Abū Sa'īd: While the Prophet ﷺ was distributing something[2], 'Abdullāh bin Dhil-Khuwaiṣira At-Tamīmī came and said, "Be just, O Allāh's Messenger!" The Prophet ﷺ said, "Woe to you! Who would be just if I were not?" 'Umar bin Al-Khaṭṭāb said, "Allow me to cut off his neck!" The Prophet ﷺ said, "Leave him, for he has companions, and if you compare your *Ṣalāt* (prayers) with their *Ṣalāt* (prayer) and your *Siyām* (fasting) with theirs, you will look down upon your *Ṣalāt* (prayer) and fasting in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the *Qudhadh*[3] of the arrow is examined, nothing will be found on it, and when its *Naṣl*[3] is examined,

(1) (H.6931) *Naṣl, Riṣāf* and *Fūqa* are different parts of an arrow.
(2) (H.6933) That was gold sent by 'Alī bin Abū Ṭālib from Yemen.
(3) (H.6933) *Qudhadh, Naṣl, Riṣāf,* and *Naḍy* are different parts of an arrow.

nothing will be found on it; and when its *Naḍy* is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abū Sa'īd added: I testify that I heard this from the Prophet ﷺ and also testify that 'Alī killed those people while I was with him. The man with the description given by the Prophet ﷺ was brought to 'Alī. The following Verses were revealed in connection with that person (i.e., 'Abdullāh bin Dhil-Khuwaiṣira At-Tamīmī):

"And of them are some who accuse you (O Muḥammad ﷺ) in the matter of (the distribution of) the alms..." (V.9:58)

مَعَ صِيامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ في قُذَذِهِ فَلا يُوجَدُ فِيهِ شَيءٌ ثُمَّ يُنْظَرُ إِلَى نَصْلِهِ فَلا يُوْجَدُ فِيهِ شَيءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلا يُوجَدُ فِيهِ شَيءٌ، ثُمَّ يُنْظَرُ في نَضِيِّهِ فَلا يُوجَدُ فِيهِ شَيءٌ. قَدْ سَبَقَ الفَرْثَ والدَّمَ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ - أَوْ قالَ: ثَدْيَيْهِ - مِثْلُ ثَدْيِ المَرْأَةِ - أَوْ قالَ: مِثْلُ البَضْعَةِ - تَدَرْدَرُ، يَخْرُجُونَ عَلَى خَيْرِ فُرْقَةٍ مِنَ النَّاسِ». قَالَ أبو سَعِيدٍ الخدريُّ: أَشْهَدُ سَمِعْتُ مِنَ النَّبِيِّ ﷺ، وَأَشْهَدُ أَنَّ عَلِيّاً قَتَلَهُمْ وأنا مَعَهُ. جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ الَّذِي نَعَتَهُ النَّبِيُّ ﷺ، قالَ: فَنَزَلَتْ فِيهِ ﴿وَمِنْهُم مَّن يَلْمِزُكَ فِي ٱلصَّدَقَٰتِ﴾ [التوبة: ٥٨].

6934. Narrated Yusair bin 'Amr: I asked Sahl bin Ḥunaif, "Did you hear the Prophet ﷺ saying anything about *Al-Khawārij*?" He said, "I heard him saying while pointing his hand towards 'Irāq, 'There will appear in it (i.e., Irāq) some people who will recite the Qur'ān but it will not go beyond their throats, and they will go out (leave) Islām as an arrow darts out through the game's body'."

٦٩٣٤ - حَدَّثَنا مُوسَى بْنُ إِسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبانِيُّ: حدَّثَنا يُسَيرُ بْنُ عَمْرٍو قالَ: قُلْتُ لِسَهْلِ بْنِ حُنَيْفٍ: هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ في الخَوَارِجِ شَيْئاً؟ قَالَ: سَمِعْتُهُ يَقُولُ، وَأَهْوَى بِيَدِهِ قِبَلَ العِرَاقِ: «يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَؤُونَ القُرْآنَ لا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ».

[راجع: ٣٣٤٤]

(8) CHAPTER. The statement of the Prophet ﷺ, "The Hour will not be established till two

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا تَقومُ

(huge) groups fight against each other, their claim being one and the same."(1)

6935. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same."

(9) CHAPTER. What is said about *Al-Muta'awwalūn* (those who form wrong opinions of disbelief about their Muslim brothers).

6936. 'Umar bin Al-Khaṭṭāb said: I heard Hishām bin Al-Ḥakīm reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ. I listened to his recitation and noticed that he recited it in several different ways which Allāh's Messenger ﷺ had not taught me. So I was about to jump over him during his *Ṣalāt* (prayer) but I waited till he finished his *Ṣalāt* (prayer) whereupon I put, either his upper garment or my upper garment around his neck and seized him by it and asked him, "Who has taught you this *Sūrah*?" He replied, "Allāh's Messenger ﷺ has taught it to me." I said (to him), "You have told a lie! By Allāh, Allāh's Messenger ﷺ has taught me this *Sūrah* which I have heard you reciting." So I dragged him to Allāh's Messenger ﷺ. I said, "O Allāh's Messenger I have heard this man reciting *Sūrat Al-Furqān* in a way in which you have not taught me, and you did teach me *Sūrat Al-Furqān*." On that Allāh's Messenger ﷺ said, "O 'Umar, release him! Recite, O

السَّاعَةُ حتى تَقْتَتِلَ فِئَتَانِ دَعْواهُمَا واحدةٌ»

٦٩٣٥ - حدَّثَنا عليٌّ: حدَّثنا سُفْيَانُ: حدَّثنا أبُو الزِّنَادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَقُومُ السَّاعَةُ حتى تَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ». [راجع: ٨٥]

(٩) بابُ ما جاءَ في المُتَأَوِّلِينَ

٦٩٣٦ - قالَ أبُو عَبْدِ اللهِ: وَقالَ اللَّيْثُ: حدَّثَني يُونُسُ بْنُ يَزِيْدَ، عَنِ ابْنِ شِهابٍ قَالَ: أخْبرَني عُرْوَةُ بْنُ الزُّبَيرِ: أنَّ المِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ عَبْدٍ القارِيَّ أخْبرَاهُ: أنَّهُمَا سَمِعَا عُمَرَ بْنَ الخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الفُرْقَانِ في حَيَاةِ رَسُولِ اللهِ ﷺ، فاسْتَمَعْتُ لِقِرَاءَتِهِ فَإذا هُوَ يَقْرَؤُهَا عَلى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيها رَسُولُ اللهِ ﷺ كَذلكَ، فَكِدْتُ أُسَاوِرُهُ في الصَّلاةِ فَانْتَظَرْتُهُ حتى سَلَّمَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ أوْ بِرِدَائي، فَقُلْتُ: مَنْ أقْرَأَكَ هٰذِهِ السُّورَةَ؟ قالَ: أقْرَأَنِيها رَسُولُ اللهِ ﷺ، قُلْتُ لَهُ، كَذَبْتَ، فَوَاللهِ إنَّ رَسُولَ اللهِ ﷺ أقْرَأني هٰذِهِ السُّورَةَ

---

(1) (Ch.8) Either of the two groups will consider (themselves) on the right and their opponents is on the wrong.

Hishām". So Hishām recited before him in the way as I had heard him reciting. Allāh's Messenger ﷺ said, "It has been revealed like this." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar". So I recited it. The Prophet ﷺ said, "It has been revealed like this." And then he added, "This Qur'ān has been revealed to be recited in seven different ways, so recite it whichever way is easier for you." [See Vol.6, *Hadīth* No.4992]

6937. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Verse:

"It is those believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)..." (V.6:82) was revealed, it was hard on the Companions of the Prophet ﷺ and they said, "Who among us has not wronged himself?" Allāh's Messenger ﷺ said, "The meaning of the Verse is not as you think, but it is as Luqmān said to his son, (as mentioned in the Qur'ān): '...O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.' " (V.31:13)

6938. Narrated 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ came to me in the morning, and a man among us said,

الَّتِي سَمِعْتُكَ تَقْرَؤُهَا، فَانْطَلَقْتُ أَقُودُهُ إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ لَهُ: يا رَسُولَ اللهِ، إِنِّي سَمِعْتُ هٰذا يَقْرَأُ بِسُورَةِ الْفُرْقانِ عَلى حُروفٍ لَمْ تُقْرِئْنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الفُرْقانِ، فَقالَ رَسُولُ اللهِ ﷺ: «أَرْسِلْهُ يا عُمَرُ، اقْرَأْ يا هِشَامُ»، فَقَرَأَ عَلَيْهِ القِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَؤُهَا. فَقالَ رَسُولُ اللهِ ﷺ: «هٰكَذا أُنْزِلَتْ»، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «اقْرَأْ يا عُمَرُ»، فَقَرَأْتُ. فَقالَ: «هٰكذَا أُنْزِلَتْ»، ثُمَّ قالَ: «إِنَّ هٰذا القُرْآنَ أُنْزِلَ عَلى سَبْعَةِ أَحْرُفٍ. فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

٦٩٣٧ - **وَحدَّثَنَا** إِسحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ ح. وَحدَّثَنا يَحْيَى، حدَّثَنا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ شَقَّ ذلكَ عَلى أَصحَابِ النَّبِيِّ ﷺ وَقَالُوا: أَيُّنَا لَمْ يَظْلِمْ نَفسهُ فَقالَ رَسُولُ اللهِ ﷺ. «لَيْسَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قالَ لُقْمَانُ لِابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

٦٩٣٨ - **حدَّثَنا** عَبْدانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ

"Where is Mālik bin Ad-Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allāh and His Messenger." The Prophet ﷺ said, "Don't say like that. Haven't you seen that he said: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), for Allāh's sake only?" They replied, "Yes". The Prophet ﷺ said, "Nobody will meet Allāh with that saying on the Day of Resurrection, but Allāh will save him from the (Hell) Fire."

الزُّهْرِيِّ: أَخْبَرَنِي مَحْمُودُ ابْنُ الرَّبِيعِ، قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ يَقُولُ: غَدَا عَلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ؟ فَقَالَ رَجُلٌ مِنَّا ذٰلِكَ مُنَافِقٌ، لا يُحِبُّ اللهَ وَرَسُولَهُ، فَقَالَ النَّبِيُّ ﷺ: «أَلا تَقُولُونَهُ يَقُولُ: لا إِلٰهَ إِلَّا اللهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ؟» قَالَ: بَلَى. قَالَ: «فَإِنَّهُ لا يُوَافِي عَبْدٌ يَوْمَ الْقِيَامَةِ بِهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ».

[راجع: ٤٢٤]

6939. Abū 'Abdur-Raḥmān and Ḥibbān bin 'Aṭiyya had a dispute. Abū 'Abdur-Raḥmān said to Ḥibbān, "You know what made your companion (i.e., 'Alī) dare to shed blood." Ḥibbān said, "Come on! What is that?" 'Abdur-Raḥmān said, "Something I heard him saying." The other said, "What was it?" 'Abdur-Raḥmān said: 'Alī said, "Allāh's Messenger ﷺ sent for me, Az-Zubair and Abū Marthad, and all of us were cavalrymen, and said: 'Proceed to Rauḍat-Ḥājj (Abū Salama said that Abū 'Awāna called it like this, i.e., Ḥājj[1]) where there is a woman carrying a letter from Ḥāṭib bin Abī Balta'a to *Al-Mushrikūn* (of Makkah). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allāh's Messenger ﷺ had told us. She was travelling on her camel. In that letter Ḥāṭib had written to the Makkans about the proposed attack of Allāh's Messenger ﷺ against them. We asked her: 'Where is the letter which is with you?' She replied: 'I

٦٩٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ فُلانٍ قَالَ تَنَازَعَ أَبُو عَبْدِ الرَّحْمٰنِ وَحِبَّانُ بْنُ عَطِيَّةَ فَقَالَ أَبُو عَبْدِ الرَّحْمٰنِ لِحِبَّانَ: لَقَدْ عَلِمْتُ مَا الَّذِي جَرَّأَ صَاحِبَكَ عَلَى الدِّمَاءِ، يَعْنِي عَلِيًّا، قَالَ: مَا هُوَ لا أَبَالَكَ؟ قَالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ، قَالَ: مَا هُوَ؟ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ وَالزُّبَيْرَ وَأَبَا مَرْثَدٍ وَكُلُّنَا فَارِسٌ، قَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجٍ - قَالَ أَبُو سَلَمَةَ: هٰكَذَا قَالَ أَبُو عَوَانَةَ: حَاجٍ - فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ، فَأْتُونِي بِهَا». فَانْطَلَقْنَا عَلَى أَفْرَاسِنَا حَتَّى أَدْرَكْنَاهَا حَيْثُ قَالَ

(1) (H.6939) In another narration it is called Rauḍat-Khākh.

لَنَا رَسُولُ اللهِ ﷺ تَسِيرُ عَلَى بَعِيرٍ لَهَا، وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللهِ ﷺ إِلَيْهِمْ، فَقُلْنَا: أَيْنَ الكِتَابُ الَّذِي مَعَكِ؟ قَالَتْ: مَا مَعِي كِتَابٌ، فَأَنَخْنَا بِهَا بَعِيرَهَا فَابْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئاً، فَقَالَ صَاحِبِي: ما نَرَى مَعَها كِتاباً، قَالَ: فَقُلْتُ: لَقَدْ عَلِمْنَا ما كَذَبَ رَسُولُ اللهِ ﷺ، ثُمَّ حَلَفَ عَلِيٌّ: وَالَّذِي يُحْلَفُ بِهِ لَتُخْرِجِنَّ الكِتَابَ أَوْ لَأُجَرِّدَنَّكِ، فَأَهْوَتْ إِلَى حُجْزَتِها وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَوْا بِهَا رَسُولَ اللهِ ﷺ فَقالَ عُمَرُ: يا رَسُولَ اللهِ، قَدْ خَانَ اللهَ وَرَسُولَهُ وَالمُؤمِنِينَ، دَعْنِي فَأَضْرِبَ عُنُقَهُ. فَقالَ رَسُولُ اللهِ ﷺ: «يا حاطِبُ، ما حَمَلَكَ عَلى ما صَنَعْتَ؟» قالَ: يا رَسُولَ اللهِ، مَا لِي أَنْ لا أَكُونَ مُؤمِناً بِاللهِ وَرَسُولِهِ، وَلٰكِنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ القَوْمِ يَدٌ يُدْفَعُ بِهَا عَنْ أَهْلِي وَمالِي، وَلَيْسَ مِنْ أَصحَابِكَ أَحَدٌ إِلَّا لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أَهْلِهِ وَمالِهِ. قالَ: «صَدَقَ، لا تَقُولُوا لَهُ إِلَّا خَيراً». قَالَ: فَعادَ عُمَرُ فَقالَ: يا رَسُولَ اللهِ قَدْ خَانَ اللهَ وَرَسُولَهُ وَالمُؤمِنِينَ، دَعْنِي فَلأَضْرِبَ عُنُقَهُ. قَالَ: «أَوَ لَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَما يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَيْهِمْ فَقالَ:

haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said: 'We do not think that she has got a letter.' I said: 'We know that Allāh's Messenger ﷺ has not told a lie.' " Then 'Alī took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes (to search for the letter)." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allāh's Messenger ﷺ. 'Umar said, "O Allāh's Messenger! (Ḥāṭib) has betrayed Allāh, His Messenger and the believers; let me chop off his neck!" Allāh's Messenger ﷺ said, "O Ḥāṭib! What obliged you to do what you have done?" Ḥāṭib replied, "O Allāh's Messenger! Why (for what reason) should I not believe in Allāh and His Messenger? But I intended to do the (Makkan) people a favour by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) through whom Allāh protects his family and property." The Prophet ﷺ said, "He has said the truth, therefore, do not say anything to him except good." 'Umar again said, "O Allāh's Messenger! He has betrayed Allāh, His Messenger and the believers; let me chop his neck off!" The Prophet ﷺ said, "Isn't he from those (who fought the battle) of Badr? And what do you know, Allāh might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, 'Umar's eyes became flooded with tears and he said, "Allāh and His Messenger know better."

اعْمَلُوا ما شِئْتُمْ فَقَدْ أوْجَبْتُ لَكُمُ الجَنَّةَ؟» فَاغْرَوْرَقَتْ عَيْنَاهُ، فَقَالَ: اللهُ وَرَسُولُهُ أعْلَمُ. [راجع: ٣٠٠٧]

قَالَ أَبُو عَبْدِ اللهِ: خَاخ أمح وَلَكِن كَذَا قَالَ أَبُو عَوَانَة حاج وحاج تَصْحِيفٌ وَهُوَ مَوْضِعٌ وَهُشَيْم يَقُولُ: خَاخٌ.

89 – THE BOOK OF *AL-IKRĀH* (COERCION) (i.e. SAYING SOMETHING UNDER COMPULSION]

٨٩ - كتاب الإكراه

The Statement of Allāh تعالى:

"Except him who is forced thereto and whose heart is at rest with Faith, but such as open their breast to disbelief, on them is wrath from Allāh, and theirs will be a great torment." (V.16:106)

And His Statement:

"...Except if you indeed fear a danger from them..." (V.3:28)

And Allāh also said:

"...Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): 'In what (condition) were you?' They reply: 'We were weak and oppressed on earth... (up to) ... And Allāh is Ever Oft-Pardoning, Oft-Forgiving." (V.4:97-99)

And Allāh also said:

"(And what is wrong with you that you fight not in the Cause of Allāh), and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: 'Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You, one who will protect, and raise for us from You, one who will help.' " (V.4:75)

Allāh excuses the weak who cannot refuse from leaving what Allāh has enjoined on him. The coerced person cannot be but weak and unable to refuse to do what he is ordered to do.

وَقَوْلُ اللهِ تَعالَى: ﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ وَلَـٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [النحل: ١٠٦] وقالَ: ﴿إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً﴾ [آل عمران: ٢٨] وَهِيَ تَقِيَّةٌ، وَقالَ: ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿عَفُوًّا غَفُورًا﴾ [النساء: ٩٧-٩٩] وَقالَ: ﴿وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَـٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا﴾ [النساء: ٧٥] فَعَذَرَ اللهُ المُسْتَضْعَفِينَ الَّذِينَ لا يَمْتَنِعُونَ مِنْ تَرْكِ ما أَمَرَ اللهُ بِهِ. وَالمُكْرَهُ لا يَكُونُ إِلَّا مُسْتَضْعَفاً غَيرَ مُمْتَنِعٍ مِنْ فِعْلِ مَا أُمِرَ بِهِ.

Al-Ḥasan said: *At-Taqiyya* (i.e., speaking against one's own beliefs lest his opponents put him in great danger) will remain till the Day of Resurrection." And Ibn 'Abbās said that if the thieves compelled someone to

وَقالَ الحَسَنُ: التَّقِيَّةُ إِلَى يَوْمِ القِيامَةِ. وَقالَ ابْنُ عَبَّاسٍ فِيمَنْ يُكْرِهُهُ اللُّصُوصُ فَيُطَلِّقُ: لَيْسَ بِشَيءٍ، وَبِهِ

قَالَ ابْنُ عُمَرَ وابْنُ الزُّبَيرِ وَالشَّعْبِيُّ وَالحَسَنُ. وَقالَ النَّبِيُّ ﷺ: «الأعْمالُ بِالنِّيَّةِ».

divorce his wife, the divorce would not be valid. And Ibn Az-Zubair, Ash-Sha'bi and Al-Ḥasan gave the same verdict.

The Prophet ﷺ said, "One's deeds are to be considered according to one's intentions."

٦٩٤٠ - حدَّثَنَا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ خالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أبي هِلالٍ، عَنْ هِلالِ بْنِ أُسَامَةَ: أنَّ أبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أخْبَرَهُ عَنْ أبي هُرَيْرَةَ أنَّ النَّبِيَّ ﷺ كانَ يَدْعُو في الصَّلاةِ: «اللَّهُمَّ أنْجِ عَيَّاشَ بْنَ أبي رَبِيعَةَ، وَسَلَمَةَ بْنَ هِشَامٍ، وَالوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أنْجِ المُسْتَضْعَفِينَ مِنَ المُؤمِنِينَ، اللَّهُمَّ اشْدُدْ وَطأتَكَ عَلى مُضَرَ، وَابْعَثْ عَلَيهِمْ سِنِينَ كَسِني يُوسُفَ». [راجع: ٧٩٧]

6940. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ used to invoke Allāh in his *Ṣalāt* (prayer), "O Allāh! Save 'Ayyāsh bin Abī Rabī'a and Salama bin Hishām and Al-Walīd bin Al-Walīd. O Allāh! Save the weak among the believers. O Allāh! Be hard upon the tribe of Muḍar and inflict years (of drought) upon them like the years (of drought) of (Prophet) Yūsuf (Joseph)."

(١) باب مَنِ اخْتَارَ الضَّرْبَ وَالقَتْلَ وَالهَوانَ عَلى الكُفْرِ

(1) CHAPTER. Whoever preferred to be beaten, killed and humiliated rather than to revert to *Kufr* (i.e., disbelief).

٦٩٤١ - حدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَوْشَبٍ الطَّائِفِيُّ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ الإيمَانِ: أنْ يَكُونَ اللهُ وَرَسُولُهُ أحَبَّ إلَيْهِ مِمَّا سِوَاهُمَا، وَأن يُحِبَّ المَرْءَ لا يُحِبُّهُ إلَّا للهِ، وَأن يَكْرَهَ أنْ يَعُودَ في الكُفْرِ، كَما يَكْرَهُ أنْ يُقْذَفَ في النَّارِ». [راجع: ١٦]

6941. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Whoever possesses the (following) three (qualities) will have the sweetness (delight) of Faith: (1) The one to whom Allāh and His Messenger (ﷺ) becomes dearer than anything else; (2) Who loves a person and he loves him only for Allāh's sake; (3) Who hates to revert to atheism (disbelief) as he hates to be thrown into the (Hell) Fire."

[See Vol. 1, *Ḥadīth* No. 16]

6942. Narrated Qais: I heard Sa'īd bin Zaid saying, "I have seen myself tied and forced by 'Umar to leave Islām (before 'Umar himself embraced Islām). And if the mountain of Uḥud were to collapse for the evil which you people had done to 'Uthmān, then Uḥud would have the right to do so." (See Vol. 5, *Ḥadīth* No.3862)

٦٩٤٢ - **حدَّثنا** سَعِيدُ بْنُ سُلَيمانَ: حدَّثنا عَبَّادٌ، عَنْ إسْماعِيلَ: سَمِعْتُ قَيْساً: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ: لَقَدْ رَأَيْتُنِي وَإنَّ عُمَرَ مُوثِقِي عَلى الإسْلامِ، وَلَوِ انْقَضَّ أحَدٌ مِمَّا فَعَلْتُمْ بِعُثمانَ كانَ مَحْقُوقاً أنْ يَنْقَضَّ. [راجع: ٣٨٦٢]

6943. Narrated Khabbāb bin Al-Arat: We complained to Allāh's Messenger ﷺ (about our state) while he was leaning against his *Burda* (cloak) in the shade of the Ka'bah. We said, "Will you ask Allāh to help us? Will you invoke Allāh for us?" He said, "Among those who were before you, a (believer) used to be seized and a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allāh! This religion (Islām) will be completed (and triumph) till a rider (traveller) goes from Ṣan'ā' (the capital of Yemen) to Ḥaḍramout, fearing nobody except Allāh and the wolf, lest it should trouble his sheep, but you are impatient." (See Vol. 5, *Ḥadīth* No.3852)

٦٩٤٣ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ إسْماعِيلَ: حدَّثنا قَيْسٌ، عَنْ خَبَّابِ بْنِ الأرَتِّ قالَ: شَكَوْنَا إلى رَسُولِ اللهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ في ظِلِّ الكَعْبَةِ، فَقُلْنَا. ألا تَسْتَنْصِرُ لَنا؟ ألا تَدْعُو لَنا؟ فَقالَ: «قَدْ كانَ مَنْ قَبْلَكُمْ يُؤخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ في الأرْضِ فَيُجْعَلُ فِيها، فَيُجاءُ بِالمِنْشارِ فَيُوضَعُ عَلى رَأْسِهِ فَيُجْعَلُ نِصْفَينِ، وَيُمْشَطُ بِأمْشَاطِ الحَدِيدِ مِنْ دُونَ لَحْمِهِ وعَظْمِهِ، فَما يَصُدُّهُ ذلك عَنْ دِينِهِ. وَاللهِ لَيَتِمَّنَّ هٰذا الأمْرُ حتى يَسيرَ الرَّاكِبُ مِنْ صَنْعاءَ إلى حَضْرَمَوتَ لا يَخافُ إلَّا اللهَ والذِّئبَ عَلى غَنَمِهِ ولكِنَّكُمْ تَسْتَعْجِلُونَ». [راجع: ٣٦١٢]

(2) CHAPTER. Selling (one's property) under coercion or other circumstances to repay a debt or the like.

(٢) **بابٌ: في بَيْعِ المُكْرَهِ ونَحْوِهِ في الحَقِّ وَغيرِهِ**

6944. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: While we were in the mosque, Allāh's Messenger ﷺ came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midrās [a

٦٩٤٤ - **حدَّثنا** عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ حدَّثني اللَّيْثُ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبِيهِ عَنْ أبي هُرَيْرَةَ

place where the *Taurāt* (Torah) used to be recited and all the Jews of the town used to gather]. The Prophet ﷺ stood up and addressed them, "O assembly of Jews! Embrace Islām and you will be safe!" The Jews replied, "O Abul-Qāsim! You have conveyed Allāh's Message to us." The Prophet ﷺ said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allāh's Message, O Abul-Qāsim." Then he said it for the third time and added, "You should know that the earth belongs to Allāh and His Messenger, and I want to exile you from this land, so whoever among you owns some property can sell it, otherwise you should know that the earth belongs to Allāh and His Messenger." (See Vol. 4, *Hadīth* No. 3167).

رَضِيَ اللهُ عَنْهُ قالَ: بَيْنَما نَحْنُ في المَسْجِدِ إذْ خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ فَقالَ: «انْطَلِقُوا إلَى يَهُودَ» فَخَرَجْنَا مَعَهُ حتى جِئْنَا بَيْتَ المِدْرَاسِ فَقَامَ النَّبِيُّ ﷺ فَنادَاهُمْ: «يا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا»، فَقَالُوا: قَدْ بَلَّغْتَ يا أبا القَاسِمِ. فَقالَ: «ذلك أُرِيدُ»، ثُمَّ قالَها الثَّانِيَةَ فَقالُوا: قَدْ بَلَّغْتَ يا أبَا القاسِمِ. ثُمَّ قالَ في الثَّالِثَةِ فَقالَ: «اعْلَمُوا أَنَّ الأَرْضَ للهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئاً فَلْيَبِعْهُ وَإِلَّا فَاعْلَمُوا أَنَّما الأَرْضُ للهِ وَرَسُولِهِ».

[راجع: ٣١٦٧]

(3) CHAPTER. Marriage established under coercion is invalid.

(The Statement of Allāh تعالى:) "...And force not your maids to prostitution, if they desire chastity in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution) then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e., He will forgive them because they have been forced to do this evil action unwillingly)." (V.24:33)

(٣) بابٌ لا يَجُوزُ نِكاحُ المُكْرَهِ،

﴿وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾ إلى قولِهِ ﴿غَفُورٌ رَّحِيمٌ﴾ [النور: ٣٣]

6945. Narrated Khansā' bint Khidām Al-Anṣāriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophet ﷺ, and he ﷺ declared that marriage invalid. (See Vol. 7, *Hadīth* No. 5138)

٦٩٤٥ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنا مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ وَمُجَمِّعٍ ابْنَي يَزِيدَ بْنِ جارِيَةَ الأنْصارِيِّ، عَنْ خَنْساءَ بِنْتِ خِذامٍ الأنْصارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَها وَهِيَ

ثَيِّبٌ فَكَرِهَتْ ذلكَ، فَأَتَتِ النَّبِيَّ ﷺ فَرَدَّ نِكَاحَهَا. [راجع: ٥١٣٨]

٦٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أبي مُلَيْكَةَ، عَنْ أبي عَمْرٍو هُوَ ذَكْوانُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ: يا رَسُولَ اللهِ، يُسْتَأْمَرُ النِّساءُ في أَبْضَاعِهِنَّ؟ قالَ: «نَعَمْ»، قُلْتُ: فَإِنَّ البِكْرَ تُسْتَأْمَرُ فَتَسْتَحِي فَتَسْكُتُ، قالَ: «سُكَاتُهَا إِذْنُهَا». [راجع: ٥١٣٧]

6946. Narrated 'Āishah رَضِيَ اللهُ عَنها: I asked the Prophet ﷺ, "O Allāh's Messenger! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

(٤) بابٌ إذا أُكْرِهَ حتى وَهَبَ عَبْداً أوْ بَاعَهُ لَمْ يَجُزْ،

وَبِهِ قالَ بَعْضُ النَّاسِ قَالَ: فَإِنْ نَذَرَ المُشْتَرِي فِيهِ نَذْراً فَهُوَ جَائِزٌ بِزَعْمِهِ، وكَذلكَ إنْ دَبَّرَهُ.

(4) CHAPTER. If someone gives a slave as a present or sold him under coercion, his deed is invalid.

And some people said, "If the buyer of the slave (sold under coercion) makes a vow involving the slave or makes the slave a *Mudabbar* (i.e., a slave to be freed after the death of his master), the bargain is valid.

٦٩٤٧ - حَدَّثَنَا أبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً مِنَ الأنْصَارِ دَبَّرَ مَمْلُوكاً ولَمْ يَكُنْ لَهُ مالٌ غَيرُهُ، فَبَلَغَ ذلكَ رَسُولَ اللهِ ﷺ فَقالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيمُ بْنُ النَّحَّامِ بِثَمانِمائَةِ دِرْهَمٍ. قَالَ: فَسَمِعْتُ جابِراً يَقُولُ: عَبْداً قِبْطِيّاً ماتَ عامَ أوَّلَ. [راجع: ٢١٤١]

6947. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man from the *Anṣār* made his slave, a *Mudabbar* (i.e., a slave to be freed after the death of his master). And apart from that slave he did not have any other property. This news reached Allāh's Messenger ﷺ and he said, "Who will buy that slave from me?" So Nu'aim bin An-Nah-ḥām bought him for 800 Dirham. Jābir added: It was a Coptic (Egyptian) slave who died that year.

(5) CHAPTER. (An example of hateful) compulsion (i.e., to do a thing against one's will is from being under coercion).

(٥) **بابٌ**: مِنَ الإكْرَاهِ، ﴿كَرْهًا﴾ [النساء: ١٩] و﴿كُرْهًا﴾ [الأحقاف: ١٥]: وَاحِدٌ.

6948. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: regarding the Qur'ānic Verse:

"O you who believe! You are forbidden to inherit women against their will..." (V.4:19)

The custom (in the Pre-Islāmic Period of Ignorance) was that if a man died, his relatives used to have the right to inherit his wife; and if one of them wished, he could marry her, or they could marry her to somebody else, or prevent her from marrying if they wished, for they had more right to dispose of her than her own relatives. Therefore this (above mentioned) Verse was revealed concerning this matter.

٦٩٤٨ - **حدَّثنا** حُسَيْنُ بْنُ مَنْصُورٍ حدَّثَنا أَسْباطُ بْنُ مُحَمَّدٍ: حدَّثنا الشَّيْبانِيُّ سُلَيمانُ بْنُ فَيرُوزٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. وَقالَ الشَّيْبَانِيُّ: وَحدَّثَنِي عَطاءٌ أَبُو الحَسَنِ السُّوائِيُّ، وَلا أَظُنُّهُ إلَّا ذَكَرَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهًا﴾ الآيَةَ [النساء: ١٩] قالَ: كانُوا إذا ماتَ الرَّجُلُ كانَ أَوْلِيَاؤُهُ أَحَقَّ بِامْرَأَتِهِ، إنْ شَاءَ بَعْضُهُمْ تَزَوَّجَها، وَإنْ شَاؤُوا زَوَّجُوهَا وَإنْ شَاؤُوا لَمْ يُزَوِّجُوها، فَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَنَزَلَتْ هٰذِهِ الآيَةُ فِي ذلِكَ.

[راجع: ٤٥٧٩]

(6) CHAPTER. If a woman is compelled to commit illegal sexual intercourse against her will, then no legal punishment is inflicted upon her, as is indicated in the Statement of Allāh تعالى:
"...But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful to those women, i.e., He will forgive them because they have been forced to do this evil action unwillingly)." (V.24:33)

(٦) **بابٌ** إذا اسْتُكْرِهَتِ المَرْأَةُ عَلى الزِّنا فَلا حَدَّ عَلَيها لِقَوْلِهِ تعالَى: ﴿وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ﴾ [النور: ٣٣]

6949. And Ṣafiyya bint 'Ubaid said: "A governmental male-slave tried to seduce a slave-girl from the *Khumus* of the war booty

٦٩٤٩ - وَقالَ اللَّيْثُ: حدَّثَني نافِعٌ أَنَّ صَفِيَّةَ بِنْتَ أَبي عُبَيْدٍ أَخْبَرَتْهُ:

till he deflowered her by force against her will; therefore 'Umar flogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will."

Az-Zuhrī said regarding a virgin slave-girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female-slave and the adulterer has to be flogged (according to the Islāmic Law); but if the slave woman is a matron, then, according to the verdict of the *Imām*, the adulterer is not fined but he has to receive the legal punishment (according to the Islāmic Law).

أَنَّ عَبْداً مِنْ رَقِيقِ الإِمَارَةِ وَقَعَ عَلى وَلِيدَةٍ مِنَ الخُمُسِ فَاسْتَكْرَهَها حَتّى اقْتَضَّهَا، فَجَلَدَهُ عُمَرُ الحَدَّ وَنَفَاهُ، وَلَم يَجْلِدِ الوَلِيدَةَ مِنْ أَجْلِ أَنَّهُ اسْتَكْرَهَهَا. وَقالَ الزُّهْرِيُّ في الأَمَةِ البِكْرِ يَفْتَرِعُهَا الحُرُّ: يُقِيمُ ذلكَ الحَكَمُ مِنَ الأَمَةِ العَذْراءِ بِقَدْرِ ثَمَنِها وَيُجْلَدُ، ولَيْسَ في الأَمَةِ الثَّيِّبِ في قَضَاءِ الأَئِمَّةِ غُرْمٌ وَلٰكِنْ عَلَيْهِ الحَدُّ.

6950. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(The Prophet) Ibrāhīm (Abraham) migrated with his wife Sārah till he reached a town where there was a king from amongst the kings, or a tyrant from amongst the tyrants who sent a message to Ibrāhīm, ordering him to send Sārah to him. So when Ibrāhīm had sent Sārah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and offered *Ṣalāt* (prayer) and said, 'O Allāh! If I have believed in You and in Your Messenger, then do not empower this oppressor over me.' So he (the king) had an epileptic fit (or fell in a state of unconsciousness) and started moving his legs violently."

[See Vol.4, *Hadīth* No.3363).

٦٩٥٠ - حدَّثَنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ: حدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ قَالَ: قالَ رَسُولُ اللهِ ﷺ: «هاجَرَ إِبْرَاهِيمُ بِسَارَةَ دَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ المُلُوكِ أَوْ جَبَّارٌ مِنَ الجَبابِرَةِ، فَأَرْسَلَ إِلَيْهِ أَنْ أَرْسِلْ إِلَيَّ بِهَا، فَأَرْسَلَ بِهَا فَقامَ إِلَيْهَا فَقامَتْ تَتَوَضَّأُ وتُصَلِّي، فقالَت: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ فَلا تُسَلِّطْ عَلَيَّ الكافِرَ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ». [راجع: ٢٢١٧]

(7) CHAPTER. The (false) oath of a man that his companion is his brother when he fears that his companion might be killed or harmed (if he did not take such an oath).

(٧) بابٌ يَمِينِ الرَّجُلِ لِصَاحِبِهِ: أَنَّهُ أَخُوهُ، إِذا خافَ عَلَيْهِ القَتْلَ أَوْ نَحْوَهُ،

In the same way a Muslim should protect his coerced frightened companion and fight on his behalf and not leave him to the

وَكَذٰلِكَ كُلُّ مُكْرَه يَخافُ فَإِنَّهُ يَذُبُّ عَنْهُ المَظالِمَ وَيُقاتِلُ دُونَهُ وَلا

يَخْذُلُهُ، فَإِنْ قَاتَلَ دُونَ الْمَظْلُومِ فَلا قَوَدَ عَلَيْهِ وَلا قِصَاصَ، وَإِنْ قِيلَ لَهُ: لَتَشْرَبَنَّ الْخَمْرَ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ، أَوْ لَتَبِيعَنَّ عَبْدَكَ، أَوْ لَتُقِرَّ بِدَيْنٍ، أَوْ تَهَبُ هِبَةً، أَو تَحُلُّ عُقْدَةً؛ أَوْ لَنَقْتُلَنَّ أَبَاكَ أَوْ أَخَاكَ فِي الإِسْلامِ وَمَا أَشْبَهَ ذَلِكَ، وَسِعَهُ ذلكَ لِقَوْلِ النَّبِيِّ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ». وَقَالَ بَعْضُ النَّاسِ: لَوْ قِيلَ لَهُ: لَتَشْرَبَنَّ الْخَمْرَ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ، أَوْ لَتَقْتُلَنَّ ابْنَكَ أَوْ أَبَاكَ أَوْ ذَا رَحِمٍ مَحْرَمٍ لَمْ يَسَعْهُ، لِأَنَّ هٰذا لَيْسَ بِمُضْطَرٍّ. ثُمَّ نَاقَضَ فَقَالَ: إِنْ قِيلَ لَهُ: لَتَقْتُلَنَّ أَبَاكَ أَوِ ابْنَكَ أَوْ لَتَبِيعَنَّ هٰذا العَبْدَ، أَوْ لَتُقِرَّنَّ بِدَيْنٍ، أَوْ تَهَبُ يَلْزَمُهُ فِي القِيَاسِ، وَلٰكِنَّا نَسْتَحْسِنُ وَنَقُولُ: البَيْعُ، وَالهِبَةُ وكُلُّ عُقْدَةٍ فِي ذلكَ بَاطِلٌ، فَرَّقُوا بَيْنَ كُلِّ ذِي رَحِمٍ مَحْرَمٍ وَغَيْرِهِ بِغَيْرِ كِتَابٍ وَلا سُنَّةٍ، وقالَ النَّبِيُّ ﷺ: «قالَ إبْراهِيمُ لِامْرَأَتِهِ هٰذِهِ أُخْتِي، وذلكَ فِي اللهِ»، وَقالَ النَّخَعِيُّ: إذا كانَ الْمُسْتَحْلِفُ ظالماً فَنِيَّةُ الحالِفِ، وَإِنْ كانَ مَظْلُوماً فَنِيَّةُ الْمُسْتَحْلِفِ.

oppressor; and if he fights for the sake of an oppressed person, he will not have to give compensation (in case he kills or injures the oppressor).

If somebody is ordered to drink wine or eat of a dead animal or sell his slave or admit to be in debt or present a gift or dissolve a contract (i.e., of marriage) or else his father or brother in Islām would be killed, he has the permission to do what he is ordered to do, for the Prophet ﷺ said, "A Muslim is a brother of another Muslim." And some people said, "If somebody is ordered to drink alcohol or eat of a dead animal or otherwise they would kill his son or father or a relative, then he should not do these things because he is not compelled by necessity." Then this statement was contradicted by the statement, "If a person is told that his father or son would be killed if he refused to sell his slave or admit to be in debt or offer some gift, and he fulfils one of these orders, his deed will be irrevocable by *Qiyās*(1). Yet, following the principle of *Istiḥsān*(2), we say that any bargain, offering of a gift or any contract is invalid (when done under coercion)." Such people differentiate between a relative and other persons without confirming their opinion with anything from the Qur'ān or the *Sunna* of the Prophet ﷺ.

And the Prophet ﷺ said, "Abrāhīm (Ibraham) said about his wife (Sārah), "She is my sister," i.e., his sister in Allāh's religion." And An-Nakha'ī said, "If the one who demands that his opponent take an oath which is unjust, the oath will be judged according to the intention of the one who

(1) (Ch.7) *Qiyās*: See the glossary.
(2) (Ch.7) *Istiḥsān*: i.e., to give a verdict with a proof from one's heart only with satisfaction and one cannot express it. (It is only Abū Ḥanifa and his pupils who say so, but the rest of Muslim religious scholars of *Sunna*, and they are the majority, do not agree to it).

takes it, but if the former is the wronged one, the oath will be judged according to his intentions."

6951. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allāh will fulfil his needs."

٦٩٥١ - حَدَّثَنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ: أنَّ سَالِماً أخْبَرَهُ أنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «المُسْلِمُ أخُو المُسْلِمِ لا يَظْلِمُهُ ولا يُسْلِمُهُ، وَمَنْ كانَ في حاجَةِ أخِيهِ كانَ اللهُ في حاجَتِهِ». [راجع: ٢٤٤٢]

6952. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Help your brother, whether he is an oppressor or an oppressed." A man asked, "O Allāh's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet ﷺ said, "By preventing him from oppressing (others), for that is how to help him."

٦٩٥٢ - حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حدَّثَنا سَعِيدُ بْنُ سُلَيمانَ: حدَّثَنا هُشَيْمٌ: أخْبَرَنا عُبَيْدُ اللهِ بْنُ أبي بَكْرِ بْنِ أنَسٍ، عَنْ أنسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أنْصُرْ أخاكَ ظالِماً أوْ مَظْلُوماً»، فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أنْصُرُهُ إذا كانَ مَظْلُوماً، أفَرَأيْتَ إذا كانَ ظالِماً، كَيْفَ أنْصُرُهُ؟ قالَ: «تَحْجُزُه أو تَمْنَعُه مِنَ الظُّلْمِ، فَإنَّ ذلكَ نَصْرُهُ». [راجع: ٢٤٤٣]

90 – THE BOOK OF TRICKS

٩٠ - كتاب الحيل

(1) CHAPTER. Avoiding the use of tricks. And everybody will get (the reward) according to his intention in taking oaths and other things.

6953. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whosoever emigrates for Allāh and His Messenger, then his emigration will be for Allāh and His Messenger, and whosoever emigrates to take worldly benefit or for a woman to marry, then his emigration will be for what he emigrated for." (See H. 1)

(١) بابٌ: في تَرْكِ الحِيَلِ، وَأَنَّ لِكُلِّ امرِئٍ ما نَوَى في الأَيمانِ وَغيرِهَا

٦٩٥٣ - حَدَّثَنَا أَبو النُّعْمَانِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قالَ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَخْطُبُ قالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يا أَيُّها النَّاسُ إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ، وإِنَّمَا لِامْرِئٍ ما نَوَى. فمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إلى اللهِ وَرَسُولِهِ. وَمَنْ هاجَرَ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى ما هاجَرَ إِلَيْهِ». [راجع: ١]

(2) CHAPTER. (Tricks) in *Aṣ-Ṣalāt* (the prayer).

6954. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh does not accept *Ṣalāt* (prayer) of anyone of you if he does (small) *Ḥadath* (passes wind, etc.) till he performs the ablution (anew)."

(٢) بابٌ: في الصَّلاةِ

٦٩٥٤ - حَدَّثَنَا إِسحَاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقْبَلُ اللهُ صَلاةَ أَحَدِكُمْ إذا أَحْدَثَ حتّى يَتَوَضَّأَ». [راجع: ١٣٥]

(3) CHAPTER. (Tricks) in *Zakāt* and (the order that) one should neither divide property into various portions nor collect various portions together in order to avoid *Zakāt*.

(٣) بابٌ: في الزَّكاةِ وأَنْ لا يُفَرَّقَ بَيْنَ مُجْتَمِعٍ، وَلا يُجْمَعَ بَيْنَ مُتَفَرِّقٍ خَشْيَةَ الصدَقَةِ

٦٩٥٥ - حدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأنْصَارِيُّ: حدَّثني أبي: حدَّثني ثُمامَةُ بْنُ عَبْدِ اللهِ بْنِ أنَسٍ: أنَّ أنَساً حدَّثَهُ: أنَّ أبَا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتي فَرَضَ رَسُولُ اللهِ ﷺ، «وَلا يُجْمَعُ بَينَ مُتَفَرِّقٍ، وَلا يُفَرَّقُ بَينَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ».

[راجع: ١٤٤٨]

6955. Narrated Anas that Abū Bakr رَضِيَ اللهُ عَنْهُ wrote for him (regarding) *Zakāt* regulations which Allāh's Messenger ﷺ had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying *Zakāt*.

٦٩٥٦ - حدَّثنا قُتَيْبَةُ: حدَّثنا إسْماعِيلُ بْنُ جَعْفَرٍ: عَنْ أبي سُهَيْلٍ، عَنْ أبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ: أنَّ أعْرَابِيّاً جاءَ إلَى رَسُولِ اللهِ ﷺ ثائِرَ الرأسِ فَقالَ: يا رَسُولَ اللهِ أخْبِرْني مَاذا فَرَضَ اللهُ عَلَيَّ مِنَ الصَّلاةِ؟ فَقالَ: «الصَّلَوَاتِ الخَمْسَ إلَّا أنْ تَطَّوَّعَ شَيْئاً»، فَقالَ: أخْبِرني بِمَا فَرَضَ اللهُ عَلَيَّ مِنَ الصِّيامِ؟ قالَ: «شَهْرَ رَمَضَانَ إلَّا أنْ تَطَّوَّعَ شَيْئاً». قالَ: أخْبِرْني بِمَا فَرَضَ اللهُ عَلَيَّ مِنَ الزَّكاةِ؟ قالَ: فَأخْبَرَهُ رَسُولُ اللهِ ﷺ بِشَرَائِعَ الإسْلامِ. قالَ: وَالَّذي أكْرَمَكَ لا أتَطَوَّعُ شَيْئاً وَلا أنْقُصُ مِمَّا فَرَضَ اللهُ عَلَيَّ شَيْئاً. فَقالَ رَسُولُ اللهِ ﷺ: «أفْلَحَ إنْ صَدَقَ، أوْ دَخَلَ الجَنَّةَ إنْ صَدَقَ».

وَقالَ بَعْضُ النَّاسِ: في عِشْرِينَ وَمائَةِ بَعِيرٍ: حِقَّتَانِ، فَإنْ أهْلَكَها

6956. Narrated Ṭalḥa bin 'Ubaidullāh رَضِيَ اللهُ عَنْهُ: A bedouin with unkempt hair came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Tell me what Allāh has enjoined on me as regards *Aṣ-Ṣalāt* (the prayers)." The Prophet ﷺ said, "You have to offer (perfectly) the five (compulsory) *Ṣalāt* (prayers) (in a day and a night i.e., 24 hours), (*Iqāmat-aṣ-Ṣalāt*)(1) except if you want to offer the *Nawāfil* (optional) prayers." The bedouin said, "Tell me what Allāh has enjoined on me as regards *Aṣ-Siyām* (the fasting)." The Prophet ﷺ said, "You have to observe, fasting during the month of Ramaḍān, except if you want to offer *Nawāfil* fast." The bedouin said, "Tell me what Allāh has enjoined on me as regards *Zakāt*." The Prophet ﷺ then told him the Islāmic Laws and regulations whereupon the bedouin said, "By Him Who has honoured you, I will not perform any optional deeds of worship and I will not leave anything of what Allāh has enjoined on me." Allāh's Messenger ﷺ said, "He will be successful if he has told the truth (or he will enter Paradise if he said the truth)." And some people said, "The *Zakāt* for one hundred and twenty camels is two *Ḥiqqa*(2), and if the

(1) (H.6956) *Iqamat-aṣ-Ṣalāt*: See the glossary.
(2) (H.6956) *Al-Ḥiqqa* is a she-camel that has completed its third year in age.

Zakāt payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to avoid the *Zakāt*, then there is no harm (in it) for him." (See H. 46)

مُتَعَمِّداً، أو وَهَبَها، أوِ احْتَالَ فِيهَا فِرَاراً مِنَ الزَّكَاةِ، فَلا شَيْءَ عَلَيْهِ. [راجع: ٤٦]

6957. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the Day of Resurrection, the *Kanz* (treasure or wealth of which *Zakāt* has not been paid) of anyone of you will appear in the shape of a *Shuja'ā Aqrā'* (bald-headed poisonous male snake with two black spots over its eyes or two poisonous glands in its mouth and its owner will run away from it, but it will follow him and say, 'I am your *Kanz*'." The Prophet ﷺ added, "By Allāh, that snake will keep on following him until he stretches out his hand and let the snake swallow it." (See. H. 1403)

٦٩٥٧ - حدَّثني إسحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ القِيَامَةِ شُجَاعاً أَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ وَيَقُولُ: أَنَا كَنْزُكَ، قَالَ: واللهِ لَنْ يَزَالَ يَطْلُبُهُ حَتَّى يَبْسُطَ يَدَهُ فَيُلْقِمَها فاهُ». [راجع: ١٤٠٣]

6958. Allāh's Messenger ﷺ added, "If the owner of camels does not pay their *Zakāt*, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves."

Some people said: Concerning a man who has camels, and is afraid that *Zakāt* will be due so he sells those camels for similar camels or for sheep or cows or money one day before *Zakāt* becomes due, in order to avoid payment of their *Zakāt* cunningly! "He has not to pay anything." The same scholar said, "If one pays *Zakāt* of his camels one day or one year prior to the end of the year (by the end of which *Zakāt* becomes due), his *Zakāt* will be valid."

[See *Fath Al-Barī*].

٦٩٥٨ - وَقالَ رَسُولُ اللهِ ﷺ: «إذا ما رَبُّ النَّعَمِ لَمْ يُعْطِ حَقَّها تُسَلَّطُ عَلَيْهِ يَوْمَ القِيَامَةِ فَتَخْبِطُ وَجْهَهُ بِأَخْفَافِهَا». وقَالَ بَعْضُ النَّاسِ في رَجُلٍ لَهُ إبِلٌ فَخاف أَنْ تَجِبَ عَلَيْهِ الصَّدَقَةُ فَباعَها بِإِبِلٍ مِثْلِهَا أَوْ بِغَنَمٍ أَوْ بِبَقَرٍ أَوْ بِدَرَاهِمَ فِرَاراً مِنَ الصَّدَقَةِ بِيَوْمٍ احْتِيَالاً: فَلا شيء عَلَيْهِ وَهُوَ يَقُولُ: إنْ زَكَّى إبِلَهُ قَبْلَ أَنْ يَحُولَ الحَوْلُ بِيَوْمٍ أَوْ بِسَنَةٍ جازَتْ عَنْهُ. [راجع: ١٤٠٢]

6959. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Sa'd bin 'Ubāda Al-Anṣārī sought the verdict of Allāh's Messenger ﷺ regarding a vow made by his mother who had died before fulfilling it. Allāh's Messenger ﷺ said,

٦٩٥٩ - حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ

مَسْعُودٍ عَنِ ابْنِ عَبَّاسٍ قالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الأنْصَارِيُّ رَسُولَ اللهِ ﷺ في نَذْرٍ كانَ عَلى أُمِّهِ تُوُفِّيَتْ قَبْلَ أنْ تَقْضِيَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «اقْضِهِ عَنهَا».

وَقالَ بَعْضُ النَّاسِ: إذا بَلَغَتِ الإبِلُ عِشْرِينَ فَفِيهَا أرْبَعُ شِياهٍ، فَإنْ وَهَبهَا قَبْلَ الحَوْلِ أوْ بَاعَهَا فِرَاراً أو احْتِيَالاً لإسْقاطِ الزَّكاةِ فَلا شَيءَ عَلَيْهِ، وكَذلكَ إنْ أتْلَفَهَا فمَاتَ فَلا شَيءَ في مَالِهِ. [راجع: ٢٧٦١]

"Fulfil it on her behalf."

Some people said, "If the number of camels reaches twenty, then their owner has to pay four sheep as *Zakāt*; and if their owner gives them as a gift or sells them in order to escape the payment of *Zakāt* cunningly before the completion of a year, then he is not to pay anything, and if he slaughters them and then dies, then no *Zakāt* is to be taken from his property."

(٤) بابُ الحِيلةِ في النِّكاحِ

(4) CHAPTER. Tricks in marriages.

٦٩٦٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى بْنُ سَعيدٍ، عَنْ عُبَيْدِ اللهِ: حدَّثَنِي نافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ الشِّغَارِ، قُلْتُ لِنَافِعٍ: ما الشِّغَارُ؟ قالَ: يَنْكِحُ ابْنَةَ الرَّجُلِ وَيُنْكِحُهُ ابْنَتَهُ بِغَيرِ صَداقٍ، وَيَنكِحُ أُخْتَ الرَّجُلِ وَيُنْكِحُهُ أُخْتَهُ بِغَيرِ صَداقٍ. وَقالَ بَعْضُ النَّاسِ: إنِ احْتالَ حتى تَزَوَّجَ عَلى الشِّغَارِ فَهُوَ جائِزٌ والشَّرْطُ بَاطِلٌ. وَقالَ في المُتْعَةِ: النِّكاحُ فَاسِدٌ والشَّرْطُ بَاطِلٌ. وَقالَ بَعْضُهُم: المُتْعَةُ وَالشِّغَارُ جَائِزَانِ، وَالشَّرْطُ بَاطِلٌ. [راجع: ٥١١٢]

6960. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Nāfi' narrated to me that 'Abdullāh رَضِيَ اللهُ عَنْهُ said that Allāh's Messenger ﷺ forbade *Ash-Shighār*. I asked Nāfi', "What is *Ash-Shighār*?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without *Mahr* (in both cases); or to marry the sister of a man and marry one's own sister to that man without *Mahr*." Some people said, "If one, by a trick, marries on the basis of *Shighār*, the marriage is valid but its condition is illegal."

The same scholar said regarding *Al-Mut'a*[1], "The marriage is invalid and its condition is illegal."

Some others said, "The *Mut'a* and the *Shighār* are permissible but the condition is illegal."

٦٩٦١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

6961. Narrated Muḥammad bin 'Alī: 'Alī رَضِيَ اللهُ عَنْهُ was told that Ibn 'Abbās did not see

(1) (H.6961) *Al-Mut'a*: See the glossary.

any harm in the *Mut'a* marriage. 'Ali said, "Allāh's Messenger ﷺ forbade the *Mut'a* marriage on the day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal."

يَحْيَى، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ: حدَّثنا الزُّهْرِيُّ، عَنِ الحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا: أَنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُ قِيلَ لَهُ: إِنَّ ابْنَ عَبَّاسٍ لا يَرَى بِمُتْعَةِ النِّسَاءِ بَأساً. فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهى عَنها يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الحُمُرِ الإِنْسِيَّةِ. وَقالَ بَعْضُ النَّاسِ: إِنِ احْتَالَ حتى تَمَتَّعَ فَالنِّكاحُ فاسِدٌ. وَقالَ بَعْضُهُم: النِّكاحُ جائِزٌ وَالشَّرْطُ بَاطِلٌ. [راجع: ٤٢١٦]

(5) CHAPTER. What tricks are disliked in bargains. One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus grass.

(٥) بابٌ ما يُكْرَهُ مِنَ الاحْتِيَالِ في البُيُوعِ، وَلا يُمْنَعُ فَضْلُ المَاءِ لِيُمْنَعَ بِهِ فَضْلُ الكَلَإِ

6962. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus of grass."

٦٩٦٢ - حدَّثَنَا إِسْماعِيلُ: حدَّثَني مالكٌ، عَنْ أَبي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يُمْنَعُ فَضْلُ المَاءِ لِيُمْنَعَ بِهِ فَضْلُ الكَلإِ». [راجع: ٢٣٥٣]

(6) CHAPTER. What is hated as regards *At-Tanājush*[1].

(٦) بابٌ ما يُكْرَهُ مِنَ التَّنَاجُشِ

6963. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the practice of *An-Najsh*[1].

٦٩٦٣ - حدَّثَنَا قُتَيْبَةُ بنُ سَعيدٍ، عَنْ مالكٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ النَّجْشِ. [راجع: ٢١٤٢]

(7) CHAPTER. What is forbidden as regards cheating in bargains.

(٧) بابٌ ما يُنهى مِنَ الخِداعِ في البُيُوعِ،

(1) (Ch.6) *At-Tanājush* or *Najsh* means the trick of offering a very high price for a thing to allure somebody else to buy it although it is not worth such a high price.

Ayyūb said, "They cheat Allāh as if they were cheating a human being. It would be less repulsive for me if such people took openly what they take deceitfully."

وَقالَ أَيُّوبُ: يُخادِعُونَ اللهَ كَأَنَّما يُخادِعُونَ آدَمِيّاً، لَوْ أَتَوُا الأَمْرَ عِياناً كانَ أَهْوَنَ عَلَيَّ.

6964. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: A man mentioned to the Prophet ﷺ that he had always been cheated in bargains. The Prophet ﷺ said, "Whenever you do bargain, say, 'No cheating'."

٦٩٦٤ - حدَّثَنا إِسْماعِيلُ: حدَّثَنا مالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخْدَعُ فِي البُيُوعِ فَقالَ: «إِذا بايَعْتَ فَقُلْ: لا خِلَابَةَ». [راجع: ٢١١٧]

(8) CHAPTER. What is forbidden as regards the playing of tricks by the guardian of an attractive orphan-girl, and he does not pay her, her full *Mahr*.

(٨) بابُ ما يُنهى عَنِ الاحْتِيَالِ لِلْوَلِيِّ فِي اليَتِيمَةِ المَرْغُوبَةِ، وَأَنْ لا يُكَمِّلَ لَها صَداقَها

6965. Narrated 'Urwa that he asked 'Āishah رضي الله عنها regarding the Verse:

"If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice..." (V.4:3)

'Āishah رَضِيَ الله عَنها said, "It is about an orphan-girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with *Mahr* less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full *Mahr*. Then the people sought the verdict of Allāh's Messenger ﷺ for such cases, whereupon Allāh revealed:

"They ask your legal instruction concerning women..." (V.4:127)

(The subnarrator then mentioned the *Ḥadīth*.)

٦٩٦٥ - حدَّثَنا أَبُو اليَمانِ: حدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: كانَ عُرْوَةُ يُحَدِّثُ أَنَّهُ سَأَلَ عائِشَةَ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ﴾ [النساء: ٣] قالَتْ: هِيَ اليَتِيمَةُ فِي حَجْرِ وَلِيِّها فَيَرْغَبُ فِي مالِها وَجَمالِها فَيُرِيدُ أَنْ يَتَزَوَّجَها بِأَدْنَى مِنْ سُنَّةِ نِسائِها، فَنُهُوا عَنْ نِكاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمالِ الصَّداقِ. ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعْدُ، فَأَنْزَلَ اللهُ ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ [النساء: ١٢٧] فَذَكَرَ الحَدِيثَ. [راجع: ٢٤٩٤]

(9) CHAPTER. If somebody kidnaps a slave-girl and then claims that she is dead whereupon he is obliged by law to pay the price of the dead slave-girl, but then her master finds her (alive), then she is for him

(٩) بابُ إِذا غَصَبَ جارِيَةً فَزَعَمَ أَنَّها ماتَتْ، فَقُضِيَ بِقِيمَةِ الجارِيَةِ المَيِّتَةِ، ثُمَّ وَجَدَها صاحِبُها فَهِيَ لَهُ،

وَتُرَدُّ القِيمَةُ، وَلا تَكُونُ القِيمَةُ ثَمَناً،

وَقالَ بَعْضُ النَّاسِ: الجَارِيَةُ لِلْغَاصِبِ لأَخْذِهِ القِيمَةَ مِنْهُ. وَفي هٰذا احْتِيَالٌ لِمَنِ اشْتَهى جارِيَةَ رَجُلٍ لا يَبِيعُهَا فَغَصَبهَا واعْتَلَّ بِأَنَّهَا ماتَتْ حَتَّى يَأْخُذَ رَبُّهَا قِيمَتَها فَتَطِيْبُ لِلْغَاصِبِ جَارِيَةُ غَيرِهِ. قالَ النَّبِيُّ ﷺ: «أَمْوالُكُمْ عَلَيْكُمْ حَرَامٌ، وَلِكُلِّ غادِرٍ لِوَاءٌ يَوْمَ القِيَامَةِ».

and the money is to be returned and should not be regarded as a price.

Some people said, "The slave-girl is for the kidnapper because the previous master has taken the price." In this there is a trick for whoever desires the slave-girl of another man who refuses to sell her, so he kidnaps her and tells her master that she is dead and when her master takes her price, the kidnapper then has a legal right to have the slave-girl of somebdy else. The Prophet ﷺ said, "(O Muslims!) Your properties are sacred to each other, and for every treacherous betrayer (perfidious person) there will be a flag (to expose him) on the Day of Resurrection."

٦٩٦٦ - حدَّثَنَا أَبُو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لِكُلِّ غادِرٍ لِوَاءٌ يَوْمَ القِيَامَةِ يُعْرَفُ بِهِ». [راجع: ٣١٨٨]

6966. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "For every treacherous betrayer (perfidious person) there will be a flag by which he will be recognized on the Day of Resurrection."

[See *Ḥadīth* No.7111].

(١٠) بابٌ:

(10) CHAPTER.

٦٩٦٧ - حدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّمَا أنا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، وَأَقْضِيَ لَهُ عَلى نَحْوِ مِمَّا أَسمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً فَلا يَأْخُذْ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ». [راجع: ٢٤٥٨]

6967. Narrated Umm Salama رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "I am only a human being, and you people have disputes. May be someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgement in his favour according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only given him a piece of (Hell) Fire." (See Vol.3, *Ḥadīth* No.2458)

(١١) بابٌ: في النِّكاحِ

(11) CHAPTER. (To play tricks) in marriage.

6968. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A virgin should not be married till she is asked for her consent; and the matron should not be married till she is asked whether she agrees to marry or not." It was asked, "O Allāh's Messenger! How will she (the virgin) express her consent?" He said, "By keeping silent."

Some people said, "If a virgin is not asked for her consent and she is not married, and then a man, by playing a trick presents two false witnesses that he has married her with her consent and the judge confirms his marriage as a true one, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid."

٦٩٦٨ - حدَّثَنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ: حَدَّثنا يَحْيَى بْنُ أبي كَثيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تُنْكَحُ البِكْرُ حتّى تُسْتَأذَنَ، وَلا الثَّيِّبُ حتى تُسْتَأمَرَ»، فقِيلَ: يا رَسُولَ اللهِ، كَيْفَ إِذْنُهَا؟ قالَ: «إذا سَكَتَتْ». وَقالَ بَعْضُ النَّاسِ: إنْ لَمْ تُسْتَأذَنِ البِكْرُ وَلَمْ تَزَوَّجْ فاحْتال رَجُلٌ فَأقامَ شاهِدَينِ زُورًا أنَّهُ تَزَوَّجَها بِرِضاها، فَأثْبَتَ القَاضِي نِكاحَها، وَالزَّوْجُ يَعْلَمُ أنَّ الشَّهادَةَ باطِلَةٌ، فَلا بَأسَ أنْ يَطَأهَا، وَهُوَ تَزْوِيجٌ صحِيحٌ.

[راجع: ٥١٣٦]

6969. Narrated Al-Qāsim: A woman from the offspring of Ja'far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the *Anṣār*, 'Abdur-Raḥmān and Mujammi', the two sons of Jāriya, and they said to her, "Don't be afraid, for Khansā' bint Khidām was given by her father in marriage against her will, then the Prophet ﷺ cancelled that marriage."

[See *Ḥadīth* No.6945]

٦٩٦٩ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثنا يَحْيَى بْن سَعيدٍ، عَنِ القاسِمِ: أنَّ امْرَأةً مِنْ وَلَدِ جَعْفَرٍ تَخَوَّفَتْ أن يُزَوِّجَها وَلِيُّها وَهِيَ كارِهَةٌ، فَأرْسَلَتْ إلَى شَيْخَينِ مِنَ الأنْصارِ: عَبْدِ الرَّحْمٰنِ وَمُجَمِّعٍ ابْنَي جارِيَةَ. قالا: فَلا تَخْشَيْنَ فَإنَّ خَنْساءَ بِنْتَ خِدَامٍ أنْكَحَها أبُوهَا وَهيَ كارِهَةٌ. فَرَدَّ النَّبِيُّ ﷺ ذلكَ. قالَ سُفْيانُ: وَأمَّا عَبْدُ الرَّحْمٰنِ فَسَمِعْتُهُ يَقولُ عَنْ أبيهِ، إنَّ خَنْساءَ.

[راجع: ٥١٣٨]

6970. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A lady-slave should not be given in marriage until she is

٦٩٧٠ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ،

consulted, and a virgin should not be given in marriage until her permission is taken." The people said, "How will she express her permission?" The Prophet ﷺ said, "By keeping silent (when asked her consent)."

Some people said, "If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent and the judge confirms his marriage, and the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one and he may live with her as a husband."

عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تُنْكَحُ الأيِّمُ حتّى تُسْتَأمَرَ، وَلا تُنْكَحُ البِكْرُ حتّى تُسْتَأذَنَ»، قَالُوا: كَيْفَ إذْنُهَا؟ قالَ: «أنْ تَسْكُتَ». وَقالَ بَعْضُ النَّاسِ: إنِ احْتالَ إنْسَانٌ بِشَاهِدَيْ زُورٍ عَلى تَزْوِيجِ امْرَأةٍ ثَيِّبٍ بِأمْرِهَا، فَأثْبَتَ القَاضِي نِكاحَها إيَّاهُ، وَالزَّوْجُ يَعْلَمُ أنَّهُ لَمْ يَتَزَوَّجْهَا قَطُّ، فَإنَّهُ يَسَعُهُ هٰذا النِّكاحُ، وَلا بَأسَ بِالمُقَامِ لَهُ مَعَها. [راجع: ٥١٣٦]

6971. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy (how will she give her conscent)." The Prophet ﷺ said, "Her silence means her consent."

Some people said, "If a man falls in love with an orphan slave-girl or a virgin and she refuses (to marry him) and then he plays a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage."

٦٩٧١ - حدَّثَنَا أبُو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أبي مُلَيْكَةَ، عَنْ ذَكْوَانَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «البِكْرُ تُسْتَأذَنُ»، قُلْتُ: إنَّ البِكْرَ تَسْتَحِي؟ قالَ: «إذْنُهَا صُماتُهَا». وَقالَ بَعْضُ النَّاسِ: إنْ هَوِيَ إنْسَانٌ جَارِيَةً يَتِيمَةً أوْ بِكْراً فَأبَتْ فَاحْتَالَ فَجاءَ بِشَاهِدَي زُورٍ عَلى أنَّهُ تَزَوَّجَها فَأدْرَكَتْ فَرَضِيَت اليَتِيمَةُ. فَقَبِلَ القاضِي بِشَهَادَةِ الزُّورِ، وَالزَّوْجُ يَعْلَمُ بِبُطْلانِ ذلكَ: حَلَّ لَهُ الوَطْءُ. [راجع: ٥١٣٧]

(12) CHAPTER. What is hated regarding the trick played by a woman with her husband and the other wives of her husband and what was revealed to the Prophet ﷺ in this respect.

(١٢) بابُ ما يُكْرَهُ مِنِ احْتِيَالِ المَرْأةِ مَعَ الزَّوْجِ والضَّرائِرِ، وما نَزَلَ عَلى النَّبِيِّ ﷺ في ذٰلكَ

6972. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to like sweet

٦٩٧٢ - حدَّثَنَا عُبَيْدُ اللهِ بْنُ

edible things and also used to like honey, and whenever he finished the *'Asr* prayer, he used to visit his wives and stay with them. Once, he visited Ḥafṣa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather-skin containing honey as a present, and she gave some of it to Allāh's Messenger ﷺ to drink." I said, "By Allāh, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet ﷺ) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allāh's Messenger! Have you eaten *Maghāfir*?[1] He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allāh's Messenger ﷺ that a bad smell should be found on his body. He will say, 'Ḥafṣa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the *Al-'Urfuṭ* (a foul smelling flower).' I too, will tell him the same. And you, O Ṣafiyya, say the same."

So when the Prophet ﷺ entered upon Sauda. Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate, because of fear from you. But when Allāh's Messenger ﷺ came near to me, I said to him, 'O Allāh's Messenger! Have you eaten *Maghāfir*?' He replied, 'No.' I said, 'What about this smell?' He said, 'Ḥafṣa has given me a drink of honey.' I said, 'Its bees must have sucked *Al-'Urfuṭ* from'." When he entered upon me, I told him the same and when he entered upon Ṣafiyya, she, too, told him the same. So when he visited Ḥafṣa again, she said to him, "O Allāh's Messenger! Shall I give you a

إسماعِيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُحِبُّ الحَلْواءَ، وَيُحِبُّ العَسَلَ، وَكانَ إذا صَلَّى العَصْرَ أجازَ عَلى نِسائِهِ فَيَدْنُو مِنْهُنَّ، فَدَخَلَ عَلى حَفْصَةَ، فَاحْتَبَسَ عِنْدَها أكْثَرَ مِمَّا كانَ يَحْتَبِسُ، فَسَأَلْتُ عَنْ ذلِكَ، فَقِيلَ لي: أهْدَتْ لَها امْرَأَةٌ مِنْ قَوْمِها عُكَّةَ عَسَلٍ فَسَقَتْ رَسُولَ اللهِ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أمَا واللهِ لَنَحْتالَنَّ لَهُ، فَذَكَرْتُ ذلكَ لِسَوْدَةَ. وَقُلْتُ لَها: إذا دَخَلَ عَلَيْكِ فَإنَّهُ سَيَدْنُو مِنْكِ، فَقُولي لَهُ: يا رَسُولَ اللهِ، أكَلْتَ مَغافِيرَ؟ فَإنَّهُ سَيَقُولُ: لا، فَقُولي لَهُ: ما هٰذِهِ الرِّيحُ؟ وَكانَ رَسُولُ اللهِ ﷺ يَشْتَدُّ عَلَيْهِ أنْ يُوجَدَ مِنْهُ الرِّيحُ، فَإنَّهُ سَيَقُولُ: سَقَتْني حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولي لَهُ: جَرَسَتْ نَحْلُهُ العُرْفُطَ، وَسَأَقُولُ ذلِكَ، وَقُولِيهِ أنْتِ يا صَفِيَّةُ. فَلَمَّا دَخَلَ عَلى سَوْدَةَ قُلْتُ: تَقُولُ سَوْدَةُ: والَّذِي لا إلٰهَ إلَّا هُوَ لَقَدْ كِدْتُ أنْ أُبادِئَهُ بِالَّذِي قُلْتِ لي وَإنَّهُ لَعَلَى البابِ فَرَقاً مِنْكِ، فَلَمَّا دَنا رَسُولُ اللهِ ﷺ قُلْتُ لَهُ: يا رَسُولَ اللهِ، أكَلْتَ مغافِيرَ؟ قالَ: «لا». قُلْتُ: فَما هٰذِهِ الرِّيحُ؟ قالَ: «سَقَتْني حَفْصَةُ شَرْبَةَ

(1) (H.6972) *Maghāfir* is a bad smelling resin of a tree.

drink of it (honey)?" He said, "I have no desire for it." Sauda said, "*Subḥān Allāh*! We have deprived him of it (honey)." I said to her, "Be quiet!"

عَسَلٍ»، قُلْتُ: جَرَسَتْ نَحْلُهُ العُرْفُطَ. فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذلكَ، ودَخَلَ على صَفِيَّةَ فَقالَتْ لَهُ مِثْلَ ذلكَ. فَلَمَّا دَخَلَ على حَفْصَةَ قَالَتْ لَهُ: يا رَسُولَ اللهِ، ألا أسْقِيكَ مِنْهُ؟ قالَ: «لا حاجَةَ لي بِهِ»، قالَتْ: تَقُولُ سَوْدَةُ: سُبْحَانَ اللهِ لَقَدْ حَرَمْناهُ، قالَتْ: قُلْتُ لَها: اسْكُتِي.
[راجع: ٤٩١٢]

(13) CHAPTER. What is hated as regards playing tricks in order to run away from the disease of plague.

(١٣) بابٌ ما يُكْرَهُ مِنَ الاحْتِيَالِ في الفِرَارِ مِنَ الطَّاعُونِ

6973. Narrated 'Abdullāh bin 'Āmir bin Rabī'a: 'Umar bin Al-Khaṭṭāb left for Shām, and when he reached a place called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Shām. Then 'Abdur-Raḥmān bin 'Auf told him that Allāh's Messenger ﷺ said, "If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place; and if the epidemic (plague) breaks out in a place while you are present in it, do not leave that place to escape from the epidemic." So 'Umar returned from Sargh.

٦٩٧٣ - **حدَّثَنا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عامِرِ بْنِ رَبِيعَةَ: أنَّ عُمَرَ بْنَ الخَطَّابِ خَرَجَ إلَى الشَّامِ، فَلَمَّا جاءَ بِسَرْغٍ بَلَغَهُ أنَّ الوَباءَ وَقَعَ بِالشَّامِ، فَأخْبَرَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا سَمِعْتُمْ بِهِ بِأرْضٍ فَلا تَقْدَمُوا عَلَيْهِ، وَإذا وَقَعَ بِأرْضٍ وَأنْتُمْ بِهَا فَلا تَخْرُجُوا فِراراً مِنْهُ». فَرَجَعَ عُمَرُ مِنْ سَرْغَ. [راجع: ٥٧٢٩]

وَعَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ أنَّ عُمَرَ إنَّمَا انْصَرَفَ مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ.

6974. Narrated 'Āmir bin Sa'd bin Abī Waqqāṣ that he heard Usāma bin Zaid speaking to Sa'd, saying, "Allāh's Messenger ﷺ mentioned the plague and said, 'It is a means of punishment with which

٦٩٧٤ - **حدَّثَنا** أبُو اليمانِ: حدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَنا عامِرُ بْنُ سَعْدِ بْنِ أبي وَقَّاصٍ أنَّهُ

سَمِعَ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْداً: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ الوَجَعَ فَقَالَ: «رِجْزٌ أَوْ عَذابٌ عُذِّبَ بِهِ بَعْضُ الأُمَمِ، ثُمَّ بَقِيَ مِنْهُ بَقِيَّةٌ فَيَذْهَبُ المَرَّةَ وَيَأْتِي الأُخْرَى. فَمَنْ سَمِعَ بِهِ بِأَرْضٍ فَلا يُقْدِمَنَّ عَلَيْهِ، وَمَنْ كانَ بِأَرْضٍ وَقَعَ بِهَا فَلا يَخْرُجْ فِرَاراً مِنْهُ». [راجع: ٣٤٧٣]

some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not leave that land, to escape from it (plague).

(١٤) **بابٌ**: في الهِبَةِ والشُّفْعَةِ،

(14) CHAPTER. (Tricks played in cases of) gift-giving and pre-emption.

وَقالَ بَعْضُ النَّاسِ: إنْ وَهَبَ هِبَةً أَلْفَ دِرْهَمٍ أَوْ أَكْثَرَ حتّى مَكَثَ عِنْدَهُ سِنِينَ وَاحْتَالَ في ذلكَ ثُمَّ رَجَعَ الوَاهِبُ فِيهَا، فَلا زَكاةَ عَلى وَاحِدٍ مِنْهُمَا. فَخَالَفَ الرَّسُولَ ﷺ في الهِبَةِ وَأَسْقَطَ الزَّكاةَ.

And some people said, "If some person gave to another person one hundred Dirham or more as a gift and then that amount remained with the latter for years, and then the former took it back from the latter by means of a trick, then neither of the two persons would have to pay *Zakāt* (of that amount). In this case the giver has gone against the orders of Allāh's Messenger ﷺ as regards (the taking back of) the gift, but he has rendered the payment of *Zakāt* unnecessary.

٦٩٧٥ - **حدَّثنا** أبو نُعَيم: حدَّثنا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «العَائِدُ في هِبَتِهِ كالكَلْبِ يَعُودُ في قَيْئِهِ، لَيْسَ لَنا مَثَلُ السَّوْءِ». [راجع: ٢٥٨٩]

6975. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example."

٦٩٧٦ - **حدَّثنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ قالَ:

6976. Narrated Jābir bin 'Abdullāh: The Prophet ﷺ has decreed that pre-emption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no pre-emption. A man

إِنَّمَا جَعَلَ النَّبِيُّ ﷺ الشُّفْعَةَ فِي كُلِّ ما لَمْ يُقْسَمْ، فَإِذا وَقَعَتِ الحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلا شُفْعَةَ.

وقالَ بَعْضُ النَّاسِ: الشُّفْعَةُ لِلجِوارِ، ثُمَّ عَمَدَ إِلَى ما شَدَّدَهُ فأَبْطَلَهُ. وَقالَ: إِنِ اشْتَرَى داراً فَخافَ أَنْ يَأْخُذَهَا الجَارُ بِالشُّفْعَةِ فَاشْتَرَى سَهْماً مِنْ مِائَةِ سَهْمٍ، ثُمَّ اشْتَرَى البَاقِيَ، وَكانَ لِلجَارِ الشُّفْعَةُ فِي السَّهْمِ الأَوَّلِ وَلا شُفْعَةَ لَهُ فِي باقِي الدَّارِ، وَلَهُ أَنْ يَحْتَالَ فِي ذٰلِكَ.

[راجع: ٢٢١٣]

said, "Pre-emption is only for the neighbour," and then he makes invalid what he has confirmed. He said, "If someone wants to buy a house and being afraid that the neighbour (of the house) may buy it through preemption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbour can only have the right of pre-emption for the first share but not for the rest of the house; and the buyer may play such a trick in this case."

٦٩٧٧ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ قالَ: سَمِعْتُ عَمْرَو بْنَ الشَّرِيدِ قالَ: جاءَ المِسْوَرُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلى مَنْكِبِي فانْطَلَقْتُ مَعَهُ إِلَى سَعْدٍ، فَقالَ أَبُو رافِعٍ لِلمِسْوَرِ: أَلا تَأْمُرُ هٰذا أَنْ يَشْتَرِيَ مِني بَيْتِي الَّذِي في دارِي؟ فَقالَ: لا أَزِيدُهُ عَلى أَرْبَعِمائَةٍ، إِمَّا مُقَطَّعَةٍ وإِمَّا مُنَجَّمَةٍ. قالَ: أُعْطِيتُ خَمْسَمِائَةٍ نَقْداً فَمَنَعْتُهُ، وَلَوْلا أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «الجَارُ أَحَقُّ بِسَقَبِهِ» ما بِعْتُكَهُ أَوْ قالَ: ما أَعْطَيْتُكَهُ. قُلْتُ لِسُفْيانَ: إِنَّ مَعْمَراً لَمْ يَقُلْ هٰكذا، قالَ: لٰكِنَّهُ قَالَهُ لي هٰكذا. وَقالَ بَعْضُ النَّاسِ: إِذا أَرادَ أَنْ يَبِيعَ الشُّفْعَةَ فَلَهُ أَنْ يَحْتَالَ

6977. Narrated 'Amr bin Ash-Sharīd: Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa'd. Abū Rāfi' said to Al-Miswar, "Won't you order this (i.e., Sa'd) to buy my house which is in my yard?" Sa'd said, "I will not offer more than four hundred in instalments over a fixed period." Abū Rāfi' said, "I was offered five hundred cash but I refused. Had I not heard the Prophet ﷺ saying, 'A neighbour is more entitled to receive the care of his neighbour,' I would not have sold it to you." The narrator said to Sufyān: Ma'mar did not say so. Sufyān said, "But he did say so to me."

Some people said, "If someone wants to sell a house and deprived somebody of the right of pre-emption, he has the right to play a trick to render the pre-emption invalid. And that is by giving the house to the buyer as a present and marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the pre-emptor

loses his right of pre-emption."

حتّى يُبْطِلَ الشُّفْعَةَ. فَيَهَبُ البَائِعُ لِلْمُشْتَرِي الدَّارَ وَيَحُدُّهَا وَيَدْفَعُهَا إِلَيْهِ. ويُعَوِّضُهُ المُشْتَرِي أَلْفَ دِرْهَمٍ، فَلا يَكُونُ لِلشَّفِيعِ فِيها شُفْعَةٌ.

[راجع: ٢٢٥٨]

6978. Narrated 'Amr bin Ash-Sharīd: Abū Rāfi' said that Sa'd offered him four hundred *Mithqāl* of gold for a house. Abū Rāfi' said, "If I had not heard Allāh's Messenger ﷺ saying, 'A neighbour has more right to be taken care of by his neighbour,' then I would not have given it to you." Some people said, "If one has bought a portion of a house and wants to cancel the right of preemption, he may give it as a present to his little son and he will not be obliged to take an oath."

٦٩٧٨ - حدَّثنا مُحَمَّدُ بْنُ يُوسُفَ: حدَّثنا سُفيانُ، عَنْ إبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أبي رَافِعٍ: أن سَعْداً ساوَمَهُ بَيْتاً بأرْبَعِمائَةِ مِثْقالٍ، فَقالَ: لَوْلا أنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الجَارُ أحَقُّ بِسَقَبِهِ لَمَا أعْطَيْتُكَهُ.

وَقالَ بَعْضُ النَّاسِ: إن اشْتَرَى نَصِيبَ دارٍ فَأرَادَ أن يُبْطِلَ الشُّفْعَةَ وَهَبَ مَا اشْتَرَاهُ لابْنِهِ الصغِيرِ، وَلا يَكُونُ عَلَيْهِ يَمِينٌ. [راجع: ٢٢٥٨]

(15) CHAPTER. The playing of tricks by an official person in order to obtain presents.

(١٥) بابُ احْتِيَالِ العامِلِ لِيُهْدَى لَهُ

6979. Narrated Abū Humaid As-Sā'idī: Allāh's Messenger ﷺ appointed a man called Ibn Al-Lutabiya to collect the *Zakāt* from Banī Sulaim's tribe. When he returned, the Prophet ﷺ called him to account. He said (to the Prophet ﷺ), "This is your money (collected from *Zakāt*), and this has been given to me as a gift." On that, Allāh's Messenger ﷺ said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?" Then the Prophet ﷺ addressed us, and after praising and glorifying Allāh, he said, " *'Ammā Ba'dū,* I employ a man from among you to manage

٦٩٧٩ - حدَّثنا عُبَيْدُ بْنُ إسْماعِيلَ: حدَّثنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ قالَ: اسْتَعْمَلَ رَسُولُ اللهِ ﷺ رَجُلاً عَلى صَدَقاتِ بَنِي سُلَيمٍ يُدْعَى ابْنَ اللُّتْبِيَّةِ. فَلَمَّا جاءَ حاسَبَهُ قالَ: هٰذا مالُكُمْ وهٰذا هَدِيَّةٌ. فَقالَ رَسُولُ اللهِ ﷺ: «فَهَلَّا جَلَسْتَ في بَيْتِ أبِيكَ وأُمِّكَ حتّى تَأتِيَكَ هَدِيَّتُكَ إنْ كُنْتَ صادِقاً؟» ثُمَّ خَطَبَنَا فَحمِد

some affair of what Allāh has put under my custody, and then he comes to me and says, 'This is your money, and this has been given to me as a gift.' Why didn't he stay in his father's and mother's home to see whether he will be given gifts or not? By Allāh, not anyone of you takes a thing unlawfully but he will meet Allāh on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allāh." Then the Prophet ﷺ raised both his hands till the whiteness of his armpits became visible, and he said, "O Allāh! Haven't I conveyed (Your Message)?"

The narrator added: My eyes witnessed and my ears heard (that *Ḥadīth*).

اللهَ وَأَثْنى عَلَيْهِ ثُمَّ قالَ: «أَمَّا بَعْدُ فإنّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلى العَمَلِ مِمَّا وَلَّاني اللهُ فَيَأتي فَيَقُولُ: هٰذا مالُكُمْ وَهٰذا هَدِيَّةٌ أُهْدِيَتْ لي. أَفَلا جَلَسَ في بَيْتِ أَبِيهِ وَأُمِّهِ حتّى تَأْتِيَهُ هَدِيَّتُهُ؟ وَاللهِ لا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئاً بِغَيرِ حَقِّهِ إلَّا لَقِيَ اللهَ يَحْمِلُهُ يَوْمَ القِيامَةِ، فَلأعْرِفَنَّ أَحَداً مِنْكُمْ لَقِيَ اللهَ يَحْمِلُ بَعِيراً لَهُ رُغاءٌ، أَوْ بَقَرَةً لَها خُوارٌ، أَوْ شاةً تَيْعَرُ». ثُمَّ رَفَعَ يَدَيْهِ حتَّى رُئِيَ بَياضُ إبْطِهِ، يَقُولُ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» بَصُرَ عَيْني وَسَمِعَ أُذُني.

[راجع: ٩٢٥]

6980. Narrated Abū Rāfi': The Prophet ﷺ said, "The neighbour has more right to be taken care of by his neighbour (than anyone else)." Some men said, "If one wants to buy a house for 20,000 Dirham then there is no harm to play a trick to deprive somebody of pre-emption by buying it (just on paper) with 20,000 Dirham but paying to the seller only 9,999 Dirham in cash and then agree with the seller to pay only one Dīnār in cash for the rest of the price (i.e., 10,001 Dirham). If the pre-emptor offers 20,000 Dirham for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of pre-emption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirham and one Dīnār, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer

٦٩٨٠ - حدَّثنا أبُو نُعَيمٍ: حدَّثنا سُفْيانُ، عَنْ إبْراهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبي رَافِعٍ قالَ: قالَ لَنا النَّبِيُّ ﷺ: «الجَارُ أَحَقُّ بِسَقَبِهِ». وَقالَ بَعْضُ النَّاسِ: إن اشْتَرَى دَاراً بِعِشْرِينَ أَلْفَ دِرْهَمٍ فَلا بَأْسَ أَنْ يَحْتَالَ حتّى يَشْتَرِيَ الدَّارَ بِعِشْرِينَ أَلْفَ دِرْهَمٍ وَيَنْقُدَهُ تِسْعَةَ آلافِ دِرْهَمٍ وَتِسْعَمائَةِ دِرْهَمٍ وتِسْعَةً وَتِسْعِينَ، وَيَنْقُدَهُ دِيناراً بِمَا بَقِيَ مِنَ العِشْرِينَ أَلْفَ. فَإنْ طَلَبَ الشَّفِيعُ أَخَذَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ وإلَّا فَلا سَبِيلَ لَهُ عَلى الدَّارِ، فَإنِ اسْتُحِقَّتِ الدَّارُ رَجَعَ المُشْتَرِي عَلى البَائِعِ بِمَا دَفَعَ إلَيْهِ وَهُوَ تِسْعَةُ آلافِ دِرْهَمٍ

وَتِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ دِرْهَماً وَدِينارٌ، لأَنَّ البَيْعَ حِينَ اسْتُحِقَّ انْتَقَضَ الصَّرْفُ في الدَّارِ، فَإِنْ وَجَدَ بِهٰذِهِ الدَّارِ عَيْباً ولَمْ تُسْتَحَقَّ فَإِنَّهُ يَرُدُّهَا عَلَيْهِ بِعِشْرِينَ أَلْفاً. قالَ: فَأَجازَ هٰذا الخِداعَ بَيْنَ المُسْلِمِينَ، قَالَ: قالَ النَّبِيُّ ﷺ: «بَيعُ الْمُسْلِمِ لا داءَ وَلا خِبْثَةَ وَلا غائِلَةَ». [راجع: ٢٢٥٨]

may return it and receive 20,000 Dirham (instead of 9,999 Dirham plus one Dīnār) which he actually paid." Abū 'Abdullāh said, "So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet ﷺ said, 'In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things'."

٦٩٨١ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَنِي إِبْراهِيمُ بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ: أَنَّ أَبَا رَافِعٍ ساوَمَ سَعْدَ بْنَ مالكٍ بَيْتاً بِأَرْبَعِمائَةِ مِثْقَالٍ، قالَ: وَقالَ: لَوْلا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولَ: «الجَارُ أَحَقُّ بِسَقَبِهِ» ما أَعْطَيْتُكَ. [راجع: ٢٢٥٨]

6981. Narrated 'Amr bin Ash-Sharīd: Abū Rāfi' sold a house to Sa'd bin Mālik for four hundred *Mithqāl* of gold, and said, "If I had not heard the Prophet ﷺ saying, 'The neighbour has more right to be taken care of by his neighbour (than anyone else),' then I would not have sold it to you."

91 – THE BOOK OF THE INTERPRETATION OF DREAMS

٩١ - كتاب التعبير

(1) CHAPTER. The commencement of the Divine Revelation to Allāh's Messenger ﷺ was in the form of good (righteous) dreams.

6982. Narrated 'Āishah رَضِيَ الله عَنها: The commencement of the (Divine) Revelation to Allāh's Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight. (And then the love of seclusion was bestowed upon him). He used to go in seclusion (in the cave of) Ḥirā where he used to worship (Allāh Alone) continuously for many (days and) nights. He used to take with him the journey-food for that (stay) and then come back to (his wife) Khadīja to take his food likewise again (for another period to stay), till suddenly the Truth descended upon him while he was in the cave of Ḥirā. The angel came to him in it and asked him to read. The Prophet ﷺ replied, "I do not know how to read." (The Prophet ﷺ added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, 'I do not know how to read (or, what shall I read?).' Thereupon he caught me for the third time and pressed me and then released me and said, 'Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is Most Generous... upto... that which he knew not."' (V.96:5) Then Allāh's Messenger ﷺ returned with the Revelation, and with his heart beating severely till he entered upon

(١) بابٌ: أوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الوَحْيِ الرُّؤيَا الصَّالِحَةُ

٦٩٨٢ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ.

وَحدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ: قالَ الزُّهْرِيُّ: فَأَخْبرَني عُرْوَةُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّها قالَتْ: أَوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الوَحْيِ الرُّؤيَا الصَّادِقَةُ في النَّوْمِ، فَكانَ لا يَرَى رُؤيَا إلَّا جاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ. فَكانَ يَأتي حِرَاءَ فَيَتَحَنَّثُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيالِيَ ذَواتِ العَدَدِ. وَيَتَزَوَّدُ لذلكَ ثُمَّ يَرْجعُ إلى خَدِيجَةَ فَتُزَوِّدُهُ لِمِثْلِهَا حتَّى فَجِئَهُ الحَقُّ وَهُوَ في غارِ حِرَاءٍ، فَجاءَهُ المَلَكُ فِيهِ فقالَ: اقْرَأْ، فقالَ لَهُ النَّبِيُّ ﷺ: «ما أنَا بِقارِئٍ. فَأَخَذَني فَغَطَّني حتَّى بَلَغَ منِّي الجُهْدُ، ثُمَّ أرْسَلَنِي فَقالَ: اقْرأْ، فَقُلْتُ: ما أنا بِقارِئٍ، فَأَخَذَني فَغطَّني الثَّانِيَةَ حتّى بَلَغَ منِّي الجُهْدُ، ثُمَّ أرْسَلَنِي فقال: اقرأْ، فَقُلْتُ: ما أَنا بقارِئٍ، فَأَخَذَني فَغَطَّني الثَّالِثَةَ حتَّى بَلَغَ مني الجُهْدُ، ثم أَرْسلَني فَقالَ: ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى

خَلَقَ ۝﴾ حتّى بَلَغَ ﴿مَا لَمْ يَعْلَمْ﴾» فَرَجَعَ بِهَا تَرْجُفُ بَوَادِرُهُ حتّى دَخَلَ عَلى خَدِيجَةَ فَقالَ: «زَمِّلُونِي زَمِّلُونِي»، فَزَمَّلُوهُ حتّى ذَهَبَ عَنْهُ الرَّوْعُ فَقالَ: «يا خَدِيجَةُ، ما لي؟» وأَخْبَرَها الخَبَرَ وَقالَ: «قَدْ خَشِيتُ عَلى نَفْسِي» فَقالَتْ لَهُ: كَلّا أَبْشِرْ. فَوَاللهِ لا يُخْزِيكَ اللهُ أَبَداً، إنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الحَدِيثَ، وتَحْمِلُ الكَلَّ وتَقْرِي الضَّيْفَ، وَتُعِينُ عَلى نَوَائِبِ الحَقِّ. ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حتى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ العُزَّى بْنِ قُصَيٍّ، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخُو أَبِيهَا، وكانَ امْرَأً تَنَصَّرَ في الجَاهِلِيَّةِ وكانَ يَكْتُبُ الكِتابَ العَرَبِيَّ. فَيَكْتُبُ بِالعَرَبِيَّةِ مِنَ الإنجيل ما شَاءَ اللهُ أَنْ يَكْتُبَ، وكانَ شَيْخاً كَبِيراً قَدْ عَمِيَ، فَقالَتْ لَهُ خَدِيجَةُ: أَيِ ابْنَ عَمِّ، اسمَعْ مِنِ ابْنِ أَخِيكَ، فَقالَ وَرَقَةُ: ابْنَ أَخِي، ماذا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ ما رَأَى، فَقالَ وَرَقَةُ: هٰذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلى مُوسَى، يا لَيْتَنِي فِيها جَذَعاً أكونُ حَيّاً حِينَ يُخْرِجُكَ قَوْمُكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ؟» فَقالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إلّا عُودِيَ، وَإنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصراً مُؤَزَّراً. ثُمَّ لَم

Khadīja and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadīja, what is wrong with me?" Then he told her everything that had happened and said, "I fear that something may happen to me." Khadīja رضي الله عنها said, "Never! By Allah! But have the glad tidings, for by Allāh, Allāh will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity-afflicted ones." Khadīja then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin 'Abdul-'Uzza bin Qusaī. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the pre-Islāmic period became a Christian and used to write the Arabic writing and used to write of the Gospel in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadīja said to him, "O my cousin! Listen to what your nephew has to say." Waraqa asked, "O my nephew! What have you seen?" The Prophet ﷺ described whatever he had seen. Waraqa said, "This is the same *Nāmūs* [i.e., Jibrīl (Gabriel), whom Allāh had sent to Mūsa (Moses). I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out," Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while and the Prophet ﷺ became so sad as we have heard that he intended several times to throw himself from the tops of high

mountains and everytime he went up the top of a mountain in order to throw himself down, Jibrīl would appear before him and say, "O Muḥammad (ﷺ)! You are indeed Allāh's Messenger in truth", whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the Revelation used to become long, he would do as before, but when he used to reach the top of a mountain, Jibrīl would appear before him and say to him what he had said before.

[Ibn 'Abbās said regarding the meaning of 'Cleaver of the daybreak' (V.6:96), that *Al-Isbāḥ* means the light of the sun during the day and the light of the moon at night].

يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الوَحْيُ فَتْرَةً حتى حَزِنَ النَّبِيُّ ﷺ فِيما بَلَغَنا حُزْناً غَدا مِنْهُ مِرَاراً كَيْ يَتَرَدَّى مِنْ رُؤُسِ شَوَاهِقِ الجِبَالِ، فَكُلَّمَا أَوْفَى بِذِرْوَةِ جَبَلٍ لِكَيْ يُلْقِيَ مِنْهُ نَفْسَهُ تَبَدَّى لَهُ جِبرِيلُ فَقالَ: يا مُحَمَّدُ، إنَّكَ رَسُولُ اللهِ حَقّاً. فَيَسْكُنُ لذلك جَأْشُهُ وتَقِرُّ نَفْسُهُ فَيَرْجِعُ. فَإذا طالَتْ عَلَيْهِ فَتْرَةُ الوَحْيِ، غَدا لِمِثْلِ ذلك، فَإذا أَوْفَى بِذِرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبرِيلُ فَقالَ لَهُ مِثْلَ ذلِكَ. [راجع: ٣]

وَقالَ ابْنُ عَبَّاسٍ: ﴿فَالِقُ ٱلْإِصْبَاحِ﴾: ضَوْءُ الشَّمْسِ بِالنَّهَارِ، وَضَوْءُ القَمَرِ بِاللَّيْلِ.

(2) CHAPTER. The dreams of righteous people (faithful believers)

And the Statement of Allāh تعالى:

"Indeed Allāh shall fulfil the true vision which He showed to His Messenger [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions having their (head) hair shaved and cut short] in very truth! Certainly, you shall enter *Al-Masjid Al-Ḥarām* if Allāh wills, secure (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He (Allāh) knew what you knew not, and He granted besides that, a near victory. (V.48:27)

(٢) بابُ رُؤْيَا الصَّالِحِينَ،

وَقَوْلِهِ تَعالَى: ﴿لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ﴾ إِلَى قَوْلِهِ: ﴿فَتْحًا قَرِيبًا﴾ [الفتح: ٢٧].

6983. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A good dream (that comes true) of a righteous man is one of forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ:

«الرُّؤيَا الحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [انظر: ٦٩٩٤]

(3) CHAPTER. Good dreams are from Allāh.

(٣) باب الرُّؤيَا مِنَ اللهِ

6984. Narrated Abū Qatāda: The Prophet ﷺ said, "A true good dream is from Allāh, and a bad dream is from Satan."

٦٩٨٤ - حدَّثنا أحْمَدُ بْنُ يُونُسَ: حدَّثنا زُهَيرٌ: حدَّثنا يَحْيَى هُوَ ابْنُ سَعيدٍ قالَ: سَمِعْتُ أبا سَلَمَةَ قالَ: سَمِعْتُ أبا قَتادَةَ عَنِ النَّبيِّ ﷺ قالَ: «الرُّؤيَا الصَّادِقَةُ مِنَ اللهِ، وَالحُلْمُ مِنَ الشَّيْطانِ». [راجع: ٣٢٩٢]

6985. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you sees a dream that he likes, then it is from Allāh, and he should thank Allāh for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allāh from its evil, and he should not mention it to anybody, for it will not harm him."

٦٩٨٥ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني ابْنُ الهَادِ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: أنَّهُ سَمِعَ النَّبيَّ ﷺ يَقولُ: «إذا رَأى أحَدُكُمْ رُؤيَا يُحِبُّها فَإنَّمَا هِيَ مِنَ اللهِ، فَلْيَحْمَدِ اللهَ عَلَيها وَلْيُحَدِّثْ بِهَا وَإذا رَأى غَيرَ ذلكَ مِمَّا يَكْرَهُ فَإنَّمَا هِيَ مِنَ الشَّيْطانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلا يَذْكُرْهَا لأحَدٍ فَإنها لا تَضُرُّهُ».

(4) CHAPTER. "A righteous good dream that comes true is one of the forty-six parts of *An-Nubuwwa* (Prophethood)."

(٤) بابٌ: الرُّؤيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ

6986. Narrated Abū Qatāda: The Prophet ﷺ said, "A righteous good dream that comes true is from Allāh, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allāh from Satan and should spit on the left, for the bad dream will not harm him."

٦٩٨٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللهِ بْنُ يَحْيَى بْنِ أبي كَثيرٍ - وأثْنى عَلَيْهِ خيراً، لَقِيتُهُ باليَمامَةِ - عَنْ أبيهِ: حدَّثنا أبو سَلَمَةَ، عَنْ أبي قَتادَةَ عَنِ النَّبيِّ ﷺ قالَ: «الرُّؤيَا الصَّالحَةُ مِنَ

اللهِ، والحُلْمُ مِنَ الشَّيْطانِ، فَإذا حَلَمَ أَحَدُكُمْ فَلْيَتَعَوَّذْ مِنْهُ وَلْيَبْصُقْ عَنْ شِمالِهِ فَإنَّها لا تَضُرُّهُ». [راجع: ٣٢٩٢]

وعَنْ أَبِيهِ قالَ: حدَّثنا عَبْدُ اللهِ بْنُ أبي قَتادَةَ، عَنْ أَبِيهِ عَنِ النَّبيِّ ﷺ مِثْلَهُ.

6987. Narrated 'Ubāda bin As-Ṣāmit: The Prophet ﷺ said, "A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٧ – **حدَّثَنا** مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ، حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ ابْنِ مالِكٍ، عَنْ عُبادَةَ بْنِ الصَّامِتِ عَنِ النَبيِّ ﷺ قالَ: «رُؤْيَا المُؤمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

رواه ثابتٌ وحميدٌ وإسحاقُ بن عبدِ اللهِ وشُعيبٌ عنْ أَنَسٍ عن النَّبيِّ ﷺ.

6988. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: Allāh's Messenger ﷺ said, "A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٨ – **حدَّثَنا** يَحْيَى بْنُ قَزَعَةَ: حدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعيدِ ابْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «رُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [انظر: ٧٠١٧]

6989. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "A good dream is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٩ – **حدَّثَني** إبْرَاهِيمُ بْنُ حَمْزَةَ: حدَّثَني ابْنُ أَبي حازِمٍ والدَّراوَرْدِيُّ، عَنْ يَزِيدَ ابْنِ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(5) CHAPTER. *Al-Mubashshirāt* (glad tidings).

(٥) باب المُبَشِّرَاتِ

6990. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Nothing is left from *An-Nubuwwa* (Prophethood) except *Al-Mubashshirāt*." They asked, "What are *Al-Mubashshirāt*?" He replied, "A righteous good dream (that conveys glad tidings)."

٦٩٩٠ - حدَّثني أبُو اليَمانِ: أخْبَرنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثني سَعيدُ بْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَمْ يَبْقَ مِنَ النُّبُوَّةِ إلَّا المُبَشِّرَاتُ»، قَالُوا: وَما المُبَشِّرَاتُ؟ قالَ: «الرُّؤْيَا الصَّالِحَةُ».

(6) CHAPTER. The vision of (Prophet) Yūsuf (Joseph).

And the Statement of Allāh تعالى:

"(Remember) when Yūsuf (Joseph) said to his father, 'O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon; — I saw them prostrating themselves to me.' He (the father) said, 'O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shaitān* (Satan) is to man an open enemy.' Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers Ibrāhīm (Abraham) and Isḥāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise." (V.12: 4-6)

And also the Statement of Allāh تعالى:

"...O my father! This is the interpretation of my dream aforetime. My Lord has made it come true! He was indeed good to me, when He took me out of prison and brought you (all here) out of the bedouin-life after *Shaitān* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He!

(٦) باب رُؤْيَا يُوسُفَ،

وَقَوْلِهِ تَعالَى: ﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَٰجِدِينَ ۝٤﴾ إلَى قَوْلِهِ ﴿عَلِيمٌ حَكِيمٌ﴾ [يوسف: ٤-٦] وَقَوْلِهِ تَعالَى: ﴿يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰيَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾ إلَى قَوْلِهِ ﴿وَأَلْحِقْنِي بِٱلصَّٰلِحِينَ﴾ [يوسف: ١٠٠-١٠١] قَالَ أبو عبدِ اللهِ: فَاطِرٌ وَالبَدِيعُ وَالْمُبْدِعُ وَالبارِئُ والخَالِقُ وَاحِدٌ، مِنَ البَدْءِ وبَادِئِهِ.

Only He is the All-Knowing, the All-Wise. My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams. The (only) Creator of the heavens and the earth, You are my *Walī* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter; cause me to die (as a Muslim) (the one submitting to Your Will), and join me with the righteous." (V.12:100,101)

(٧) **بابٌ** رُؤْيَا إِبْرَاهِيمَ،

وَقَوْلِهِ تَعالَى: ﴿فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ﴾ إِلَى قَوْلِهِ ﴿نَجْزِى ٱلْمُحْسِنِينَ﴾ [الصافات: ١٠٢-١٠٥] قَالَ مُجاهِدٌ: أَسْلَما سَلَّما ما أُمِرَا بِهِ. وَتَلَّهُ: وَضَعَ وَجْهَه بِالأَرْضِ.

(7) CHAPTER. The dream (vision) of Ibrāhīm (Abraham) عليه السلام .

And the Statement of Allāh تعالى :

"And, when (his son) was old enough to walk with him, he [Ibrāhīm (Abraham)] said, 'O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh), so look what do you think?' He said, 'O my father! Do that which you are commanded, *In shā, Allāh* (if Allāh wills)! you shall find me of *Aṣ-Ṣābirūn* (the patient).' Then, when they had both submitted themselves (to the Will of Allāh) and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering), and We called out to him, 'O Ibrāhīm! You have fulfilled the dream!" Verily! Thus do We reward the *Muhsinūn* (good-doers)." (V.37: 102-105)

(٨) **بابُ** التَّوَاطُىءِ عَلى الرُّؤْيَا

(8) CHAPTER. If a number of persons have the same dream.

٦٩٩١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سالِمِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ: أَنَّ أُناساً أُرُوهَا لَيْلَةَ القَدْرِ في السَّبْعِ الأَوَاخِرِ، وَأَنَّ أُناساً أُرُوهَا أَنَّهَا في

6991. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Some people were shown the Night of *Qadr* as being in the last seven nights (of the month of Ramaḍān). The Prophet ﷺ said, "Seek it in the last seven nights (of Ramaḍān)."

العَشْرِ الأوَاخِرِ. فَقَالَ النَّبِيُّ ﷺ: «الْتَمِسُوها في السَّبْعِ الأوَاخِرِ».

[راجع: ١١٥٨]

(9) CHAPTER. The dreams of prisoners, evil-doers and *Mushrikūn*.

(٩) بابُ رُؤْيَا أهْلِ السُّجُونِ وَالفَسَادِ وَالشِّرْكِ،

The Statement of Allāh تعالى:

"And there entered with him two young men in the prison. One of them said: 'Verily, I saw myself (in a dream) pressing wine.' The other said: 'Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.' (They said): 'Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinūn* (doers of good).

He said: 'No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e., the *Kan'ānyyūn* of Egypt who were polytheists and used to worship sun and other false deities).'

'And I have followed the religion of my fathers, Ibrāhīm (Abraham), Isḥāq (Isaac) and Ya'qūb (Jacob), and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind, but most men thank not (i.e., they neither believe in Allāh, nor worship Him).'

'O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible?'

'You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him

لِقَوْلِهِ تَعالَى: ﴿وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ﴾ إلَى قَوْلِهِ ﴿ٱرْجِعْ إِلَىٰ رَبِّكَ﴾ [يوسف: ٣٦-٥٠] وَقالَ الفُضَيْلُ لِبَعْضِ الأتْباعِ: يا عَبْدَ اللهِ أأرْبابٌ مُتَفَرِّقُونَ خَيْرٌ أمِ اللهُ الوَاحِدُ القَهَّارُ. وَادَّكَرَ: افْتَعَلَ، مِنْ ذَكَرْتُ، بعد أُمَّةٍ: قَرْنٍ، وَيُقْرَأُ: أَمَهٍ: نِسْيَانٍ، وَقَالَ ابْنُ عَبَّاسٍ: يَعْصِرُونَ الأعْنَابَ والدُّهْنَ. تُحْصِنُونَ: تَحْرُسُونَ.

(i.e., His Monotheism), that is the (true) straight religion, but most men know not.'

'O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.'

And he said to the one whom he knew to be saved: 'Mention me to your lord (i.e., your king, so as to get me out of the prison).' But *Shaitān* (Satan) made him forget to mention it to his lord [or *Shaitān* made (Yūsuf) to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So (Yūsuf) stayed in prison a few (more) years.

And the king (of Egypt) said: 'Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring — and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.'

They said: 'Mixed up false dreams, and we are not skilled in the interpretation of dreams.'

Then the man who was released (one of the two who were in prison), now at length remembered and said: 'I will tell you its interpretation, so send me forth.'

(He said): 'O Yūsuf, the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.'

(Yūsuf) said: 'For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) — except a little of it which you may eat.'

'Then will come after that seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).'

'Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).'

And the king said: 'Bring him to me.' But when the messenger came to him, (Yūsuf) said: 'Return to your lord ...' " (V.12:36-50)

6992. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If I stayed in prison as long as (Prophet) Yūsuf (Joseph) stayed and then the messenger[1] came, I would respond to his call (to go out of the prison)."

٦٩٩٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثنا جُوَيْرِيَةُ، عَنْ مالكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَعِيدَ بْنَ المُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ ثُمَّ أتاني الدَّاعي لأَجَبْتُهُ». [راجع: ٣٣٧٢]

(10) CHAPTER. Whoever saw the Prophet ﷺ in a dream.

(١٠) بابٌ مَنْ رَأى النَّبِيَّ ﷺ في المَنامِ

6993. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whoever sees me in a dream will see me in his wakefulness[2], and *Shaitān* (Satan) cannot impersonate (imitate) me in shape."

Abū 'Abdullāh said, "Ibn Sīrīn said, 'Only if he sees the Prophet ﷺ in his (real) shape.' " (See H. 110)

٦٩٩٣ - حَدَّثَنَا عَبْدانُ: أَخْبَرَنَا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ رَآني في المَنامِ فَسَيَراني في اليَقَظَةِ، وَلا يَتَمَثَّلُ الشَّيْطانُ بي». قالَ أَبُو عَبْدِ اللهِ: قالَ ابْنُ سِيرِينَ: إِذَا رَآهُ في صورَتِهِ. [راجع: ١١٠]

(1) (H.6992) The message of the king of Egypt came to Prophet Yūsuf (Joseph) to free him from the prison but Prophet Yūsuf refused to go out of the prison until his innocence was declared by the confession of the wife of 'Azīz. See the Qur'ān (V.12:36-50).

(2) (H.6993) Wakefulness, i.e., in the Hereafter.

6994. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever has seen me in a dream, then no doubt, he has seen me, for *Shaitān* (Satan) cannot impersonate (imitate) my shape. And a (good) dream of a believer is one of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٩٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [راجع: ٦٩٨٣]

6995. Narrated Abū Qatāda: The Prophet ﷺ said, "A righteous good dream is from Allāh, and a bad dream is from Satan. So whoever has seen (in a dream) something he disliked, then he should spit without saliva, thrice on his left and seek refuge with Allāh from Satan, for it will not harm him, and Satan cannot appear in my shape."

٦٩٩٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئاً يَكْرَهُهُ فَلْيَنْفِثْ عَنْ شِمَالِهِ ثَلَاثاً وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ، وَإِنَّ الشَّيْطَانَ لَا يَتَرَاآى بِي». [راجع: ٣٢٩٢]

6996. Narrated Abū Qatāda: The Prophet ﷺ said, "Whoever sees me (in a dream) then he indeed has seen the truth."

٦٩٩٦ - حَدَّثَنَا خَالِدُ بْنُ خَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ: قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ رَضِيَ اللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ». تَابَعَهُ يُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ. [راجع: ٣٢٩٢]

6997. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape."

٦٩٩٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: سَمِعَ النَّبِيَّ ﷺ

يَقُولُ: «مَنْ رَآنِي فَقَدْ رَأَى الحَقَّ، فَإِنَّ الشَّيْطانَ لا يَتَكَوَّنُنِي».

(11) CHAPTER. Night dreams.

This has been narrated by Samura.

6998. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I have been given the keys of eloquent speech; and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand."

Abū Hurairah added: Allāh's Messenger left (this world) and now you people are shifting those treasures from place to place.

6999. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "I saw myself (in a dream) near the Ka'bah last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion, having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the *Ṭawāf* around the Ka'bah while he was leaning on two men, or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, '(He is) Messiah, son of Maryam (Mary).' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) *Al-Masiḥ-Ad-Dajjāl*.' "

(١١) بابُ رُؤْيَا اللَّيْلِ،

رَواهُ سَمُرَةُ.

٦٩٩٨ - حدَّثنا أحْمَدُ بْنُ المِقْدَامِ العِجْلِيُّ: حدَّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيُّ: حدَّثنا أيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «أُعْطِيتُ مَفاتِيحَ الكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أنَا نَائِمٌ البَارِحَةَ إذْ أُتِيتُ بِمَفاتِيحِ خَزَائِنِ الأرْضِ حتى وُضِعَتْ في يَدَي». قالَ أبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللهِ ﷺ وَأنْتُمْ تَنْتَقِلُونَهَا. [راجع: ٢٩٧٧]

٦٩٩٩ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قال: «أرانِي اللَّيْلَةَ عِنْدَ الكَعْبَةِ، فَرَأَيْتُ رَجُلاً آدَمَ كَأَحْسَنِ ما أنْتَ راءٍ مِنْ أُدْمِ الرِّجَالِ، لَهُ لِمَّةٌ كَأَحْسَنِ ما أنْتَ راءٍ مِنَ اللِّمَمِ، قَدْ رَجَّلَهَا تَقْطُرُ ماءً، مُتَّكِئاً على رَجُلَيْنِ أوْ عَلى عَوَاتِقِ رَجُلَيْنِ يَطُوفُ بِالبَيْتِ، فَسَأَلْتُ: مَنْ هٰذا؟ فَقِيلَ: المَسِيحُ بْنُ مَرْيَمَ، وإذا أنَا بِرَجُلٍ جَعْدٍ قَطِطٍ أعْوَرِ العَيْنِ اليُمْنَى كَأَنَّهَا عِنَبَةٌ طافِيَةٌ، فَسَأَلْتُ: مَنْ هٰذا؟ فَقِيلَ: المَسِيحُ الدَّجَّالُ». [راجع: ٣٤٤٠]

7000. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, about a man who came to Allāh's Messenger and said, "I was shown in a dream last night..." Then Ibn 'Abbās mentioned the narration. (See H. 7046)

٧٠٠٠ - حدَّثنا يَحْيَى: حدَّثنا اللَّيْثُ، عَنِ يُونُس، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ: أَنَّ ابْنَ عَبَّاسٍ كانَ يُحَدِّثُ أَنَّ رَجُلاً أَتى النَّبِيَّ ﷺ فقالَ: إنِّي أُرِيتُ اللَّيْلَةَ في المَنام.. وَساقَ الحَدِيثَ. وتَابَعَهُ سُلَيمانُ بْنُ كَثِيرٍ وَابْنُ أَخِي الزُّهْرِيِّ وَسُفْيَانُ بْنُ حُسَين، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاس عَنِ النَّبِيِّ ﷺ.

وَقالَ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ: أَنَّ ابنَ عَبَّاسٍ أَوْ أَبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَقالَ شُعَيْبٌ وَإِسحاقُ بْنُ يَحْيَى عَنِ الزُّهْرِيِّ: كانَ أَبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ.

وَكانَ مَعْمَرٌ لا يُسْنِدُهُ حتّى كانَ بَعْدُ. [انظر: ٧٠٤٦]

(12) CHAPTER. Dreams (while sleeping) in the daytime.

And Ibn Sīrīn said, "The dreams during the day are similar to the dreams at night."

(١٢) بابُ الرُّؤْيا بالنَّهارِ،

وَقالَ ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ: رُؤْيَا النَّهارِ مِثْل رُؤْيَا اللَّيلِ.

7001. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to visit Umm Ḥarām bint Milḥān, and she was the wife of 'Ubāda bin Aṣ-Ṣāmit. One day the Prophet ﷺ visited her and she provided him with food and started looking for lice in his head[1]. Then Allāh's Messenger slept and afterwards woke up smiling.

٧٠٠١ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبرَنَا مالكٌ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مالكٍ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، وَكانَتْ تَحْتَ عُبادَةَ بْنِ

(1) (H.7001) The Prophet ﷺ was very clean and he used to take a bath daily, even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.

الصَّامِتِ، فَدَخَلَ عَلَيهَا يَوْماً فَأَطْعَمَتْهُ، وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. [راجع: ٢٧٨٨]

7002. [H. 7001 contd.) Umm Ḥarām asked, "What makes you smile, O Allāh's Messenger?" He said, "Some of my followers were presented before me in my dream as fighters in Allāh's Cause, sailing in the middle of the sea like kings on the thrones, or like kings sitting on their thrones." (The narrator Isḥāq is not sure as to which expression was correct). Umm Ḥarām added: I said, "O Allāh's Messenger! Invoke Allāh, to make me one of them." So Allāh's Messenger invoked Allāh for her and then laid his head down (and slept again). Then he woke up smiling (again). (Umm Ḥarām added): I said, "What makes you smile, O Allāh's Messenger?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allāh's Cause." He said the same as he had said before. I said, "O Allāh's Messenger! Invoke Allāh to make me from them." He said, "You are among the first ones." Then Umm Ḥarām sailed over the sea during the caliphate of Mu'āwiya bin Abū Sufyān, and she fell down from her riding animal after coming ashore, and died.

٧٠٠٢ - قالَتْ: فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ، يَرْكَبُونَ ثَبَجَ هٰذَا البَحْرِ مُلوكاً عَلى الأسِرَّةِ، أَوْ مِثْلَ المُلوكِ عَلى الأسِرَّةِ»، شَكَّ إِسحاقُ قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعا لَها رَسُولُ اللهِ ﷺ. ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «أُنَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ» كما قالَ في الأُولَى، قَالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنهُم قالَ: «أَنْتِ مِنَ الأوَّلِينَ»، فَرَكِبَتِ البَحْرَ في زَمانِ مُعاوِيَةَ بْنِ أَبي سُفْيانَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ البَحْرِ فَهَلَكَتْ. [راجع: ٢٧٨٩]

(13) The dreams of women.

(١٣) بابُ رُؤْيَا النِّساءِ

7003. Narrated Khārija bin Zaid bin Thābit: Umm Al-'Alā', an *Anṣārī* woman who had given *Bai'a* (pledge) to Allāh's Messenger ﷺ told me: The *Muhājirūn* (emigrants) were distributed amongst us by drawing lots, and we got 'Uthmān bin Maẓ'ūn in our share. We made him stay with us in our house. Then he suffered from a

٧٠٠٣ - حدَّثنا سَعِيدُ بْنُ عُفَيرٍ: حدَّثَنِي اللَّيْثُ: حدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي خارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ أَنَّ أُمَّ العَلاءِ، امْرَأَةً مِنَ الأَنْصَارِ، بَايَعَتْ رَسُولَ اللهِ ﷺ:

disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allāh's Messenger ﷺ came, I said, (addressing the dead body), "O Abā As-Sā'ib! May Allāh be Merciful to you! I testify that Allāh has honoured you." Allāh's Messenger ﷺ said, "How do you know that Allāh has honoured him?" I replied, "Let my father be sacrificed for you, O Allāh's Messenger! On whom else shall Allāh bestow His Honour?" Allāh's Messenger ﷺ said, "As for him, by Allāh, death has come to him. By Allāh, I wish him all good (from Allāh). By Allāh, in spite of the fact that I am Allāh's Messenger, I do not know what Allāh will do to me[1]." Umm Al-'Alā' added, "By Allāh, I will never attest the righteousness of anybody after that."

أَخْبَرَتْه أَنَّهُمُ اقْتَسَمُوا الْمُهاجِرِينَ قُرْعَةً، قالَتْ: فَطارَ لَنا عُثمانُ بْنُ مَظْعونٍ وَأَنْزَلْناهُ في أَبْياتِنا، فَوَجِعَ وَجَعَهُ الَّذي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ غُسِّلَ وَكُفِّنَ في أَثْوابِهِ، دَخَلَ رَسُولُ اللهِ ﷺ قالَتْ: فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أَبا السَّائِبِ فَشَهادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللهُ، فَقالَ رَسُولُ اللهِ ﷺ: «وَما يُدْرِيكِ أَنَّ اللهَ أَكْرَمَهُ؟» فَقُلْتُ: بِأَبي أَنْتَ يا رَسُولَ اللهِ، فَمَتَى يُكْرِمُهُ اللهُ؟ فَقالَ رَسُولُ اللهِ ﷺ: أَمَّا هُوَ فَوَاللهِ لَقَدْ جاءَهُ الْيَقِينُ، وَاللهِ إِنِّي لأَرْجُو لَهُ الْخَيْرَ، وَوَاللهِ ما أَدْرِي وَأَنا رَسُولُ اللهِ ماذَا يُفْعَلُ بي». فَقالَتْ: وَاللهِ لا أُزَكِّي بَعْدَهُ أَحَداً أَبَداً.

[راجع: ١٢٤٣]

7004. Narrated Az-Zuhrī regarding the above narration: The Prophet ﷺ said, "I do not know what Allāh will do to him ('Uthmān bin Maẓ'ūn)." Umm Al-'Alā' said, "I felt very sorry for that, and then I slept and saw in a dream a flowing spring for 'Uthmān bin Maẓ'ūn, and told Allāh's Messenger ﷺ of that, and he said, 'That flowing spring symbolizes his good deeds.' "

٧٠٠٤ - **حَدَّثَنا** أَبُو الْيَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ بِهٰذا، وَقالَ: «ما أَدْرِي ما يُفْعَلُ بِهِ؟» قالَتْ: وَأَحْزَنَنِي فَنِمْتُ، فَرَأَيْتُ لِعُثْمانَ عَيْناً تَجْرِي، فَأَخْبَرْتُ رَسُولَ اللهِ ﷺ فَقالَ: «ذٰلِكَ عَمَلُهُ». [راجع: ١٢٤٣]

(14) A bad dream is from Satan, and if anyone has a bad dream, then he should spit on his left and seek refuge with Allāh عَزَّ وَجلّ.

(١٤) بابٌ: الحُلْمُ مِنَ الشَّيْطانِ وَإِذا حَلَمَ فَلْيَبْصُقْ عَنْ يَسارِهِ وَلْيَسْتَعِذْ بِاللهِ عَزَّ وَجَلَّ

7005. Abū Qatāda Al-Anṣārī, a

٧٠٠٥ - **حَدَّثَنا** يَحْيَى بْنُ بُكَيْرٍ:

(1) (H.7003) This was said by the (Prophet ﷺ) in general but he knew definitely that he will be in Paradise; or it is a mistake in the conveying of the wording of the *Ḥadīth* (See *Ḥadīth* No.7004). So one should not say about the piety of anybody and leave it for Allāh to decide about that.

Companion of the Prophet ﷺ and one of his cavalrymen narrated: I heard Allāh's Messenger ﷺ saying, "A good dream is from Allāh, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allāh from it, for it will not harm him."

حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أبي سَلَمَةَ: أنَّ أبَا قَتادَةَ الأنْصَارِيَّ وكانَ مِنْ أصحابِ النَّبِيِّ ﷺ وَفُرْسانِه قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللهِ، وَالحُلْمُ مِنَ الشَّيْطانِ، فَإذَا حَلَمَ أحَدُكُمُ الحُلُمَ يَكْرَهُهُ فَلْيَبْصُقْ عَنْ يَسارِهِ، وَلْيَسْتَعِذْ بِاللهِ مِنْهُ فَلَنْ يَضُرَّهُ».

[راجع: ٣٢٩٢]

(15) CHAPTER. The milk (seen in a dream).

(١٥) بابُ اللَّبَنِ

7006. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it (to my fill) until I noticed its wetness coming out of my nails, and then I gave the rest of it to 'Umar." They (the people) asked, "What have you interpreted (about the dream), O Allāh's Messenger?" He said, "(It is religious) knowledge."

٧٠٠٦ - حدَّثَنا عَبدانُ: أخْبرَنَا عبدُ اللهِ: أخْبرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أخْبرَني حَمْزَةُ بْنُ عَبْدِ اللهِ: أنَّ ابْنَ عُمَرَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا أنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبنٍ فَشَرِبْتُ مِنْهُ حتّى إنِّي لأَرَى الرِّيَّ يَخْرُجُ فِي أظَافِيرِي، ثُمَّ أعْطَيْتُ فَضْلِي - يَعْنِي - عُمَرَ»، قَالوا: فَما أوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ».

[راجع: ٨٢]

(16) CHAPTER. (If one sees in a dream) that milk is flowing in his limbs or nails.

(١٦) بابٌ إذَا جَرَى اللَّبَنُ في أطْرَافِهِ أوْ أظافِيرِهِ

7007. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to 'Umar bin Al-Khaṭṭāb." The persons sitting around him, asked, "What have you interpreted (about the dream), O Allāh's Messenger?"

٧٠٠٧ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بْنُ إبْرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حدَّثَني حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ: أنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ

اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبنٍ فَشَرِبْتُ مِنْهُ حتّى إنّي لأَرَى الرِّيَّ يَخْرُجُ مِنْ أَطْرَافِي، فَأَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ». فَقالَ مَنْ حَوْلَهُ: فَما أَوَّلْتَ ذلكَ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ». [راجع: ٨٢]

He said, "(It is religious) knowledge."

(١٧) بابُ القَمِيصِ في المَنامِ

(17) CHAPTER. (The seeing of) a shirt in a dream.

٧٠٠٨ - حدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بْنُ إبْرَاهِيمَ: حدَّثَنِي أبي إبْرَاهيم، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حدَّثَنِي أبو أُمامَةَ بْنُ سَهْلٍ: أنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنما أنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيهِمْ قُمُصٌ، مِنهَا ما يَبْلغُ الثَّدْيَ وَمِنهَا ما يَبْلغُ دونَ ذلك، وَمَرَّ عَلَيَّ عُمَرُ بْنُ الخَطَّابِ» وَعَلَيهِ قَمِيصٌ يَجُرُّهُ»، قَالُوا: ما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «الدِّينَ». [راجع: ٢٣]

7008. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, 'Umar bin Al-Khaṭṭāb wearing a shirt he was dragging it (on the ground behind him)." They (the people) asked, "What have you interpreted (about the dream), O Allāh's Messenger?" He said, "The religion."

(١٨) بابُ جَرِّ القَمِيصِ في المَنامِ

(18) CHAPTER. What is said as regards dragging (a long shirt) on the ground in a dream.

٧٠٠٩ - حدَّثَنَا سَعِيدُ بْنُ عُفَيرٍ: حدَّثني اللَّيْثُ: حدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبرَني أبُو أُمامَةَ بْنُ سَهْلٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ

7009. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then 'Umar bin Al-Khaṭṭāb was displayed before me and he was wearing a shirt which he was dragging

(behind him)." They asked, "What have you interpreted (about the dream), O Allāh's Messenger?" He said, "The religion."

عُرِضُوا عَلَيَّ وَعَلَيهِمْ قُمُصٌ، فمِنهَا ما يَبْلُغُ الثَّدْيَ وَمِنهَا ما يَبْلُغ دُونَ ذلِكَ. وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الخَطَّابِ، وَعَلَيهِ قَمِيصٌ يَجْتَرُّهُ»، قَالُوا: فَما أوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «الدِّينَ». [راجع: ٢٣]

(19) CHAPTER. (The seeing of) green colour in a dream, and (the seeing of) a green garden (in a dream).

(١٩) بابُ الخُضْرِ في المَنامِ وَالرَّوْضَةِ الخَضْرَاءِ

7010. Narrated Qais bin 'Ubāda: I was sitting in a gathering in which there was Sa'd bin Mālik and Ibn 'Umar. 'Abdullāh bin Salām passed in front of them and they said, "This man is from the people of Paradise." I said to 'Abdullāh bin Salām, "They said so-and-so." He replied, *"Subhān Allāh!* They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I caught hold of the handhold." Then I narrated this dream to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ said, " 'Abdullāh will die while still holding the firm reliable handhold (i.e., Islām)."

٧٠١٠ - حدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا الحَرَمِيُّ بْنُ عُمارَةَ: حدَّثَنا قُرَّةُ ابْنُ خالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: قالَ قَيْسُ بْنُ عُبَادٍ: كُنْتُ في حَلْقَةٍ فِيها سَعْدُ بْنُ مالِكٍ وَابْنُ عُمَرَ، فمَرَّ عَبْدُ اللهِ بْنُ سَلامٍ فَقالُوا: هٰذا رَجُلٌ مِنْ أهْلِ الجَنَّةِ، فَقُلْتُ لَهُ: إنَّهُمْ قالُوا كذا وكذا، قالَ: سُبْحانَ اللهِ، ما كانَ يَنْبَغِي لَهُمْ أنْ يَقُولُوا ما لَيْسَ لَهُمْ بِهِ عِلْمٌ إنَّمَا رَأيْتُ كأنَّمَا عَمُودٌ وُضِعَ في رَوْضَةٍ خَضْراءَ فَنُصِبَ فِيهَا وَفي رَأسِهَا عُرْوَةٌ وَفي أسْفَلِها مِنْصَفٌ، - وَالمِنْصَفُ: الوَصِيفُ - فَقِيلَ: ارْقَهْ، فَرَقِيتُ حتى أخَذْتُ بِالعُرْوَةِ. فَقَصَصْتُهَا عَلى رَسُولِ اللهِ ﷺ، فَقالَ رَسُولُ اللهِ ﷺ: «يَمُوتُ عَبْدُ اللهِ وَهُوَ آخِذٌ بِالعُرْوَةِ الوُثْقَى». [راجع: ٣٨١٣]

(20) CHAPTER. Removing the veil of a woman in a dream.

(٢٠) **بابٌ كَشْفِ المَرْأَةِ في المَنامِ**

7011. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said (to me), "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, 'She is your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If this is from Allāh, then it must happen.' "

٧٠١١ - حدَّثني عُبَيْدُ بْنُ إسْماعِيلَ: حدَّثنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «أُرِيتُكِ في المَنامِ مَرَّتَينِ إذا رَجُلٌ يَحْمِلُكِ في سَرَقَةٍ مِنْ حَرِيرٍ فَيَقُولُ: هٰذِهِ امْرَأَتُكَ، فَأكْشِفُها فإذا هِيَ أنْتِ، فَأقُولُ: إنْ يَكُنْ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ». [راجع: ٣٨٩٥]

(21) CHAPTER. The seeing of silken garments in a dream.

(٢١) **بابٌ ثِيابِ الحَرِيرِ في المَنامِ**

7012. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allāh, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allāh, then it must happen.' "

٧٠١٢ - حدَّثَنا مُحَمَّدٌ: أخْبَرَنا أبُو مُعاوِيَةَ: أخْبَرَنا هِشامٌ، عَنْ أبِيهِ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «أُرِيتُكِ قَبْلَ أنْ أتَزَوَّجَكِ مَرَّتَينِ، رَأيْتُ المَلَكَ يَحْمِلُكِ في سَرَقَةٍ مِنْ حَرِيرٍ، فَقُلْتُ لَهُ: اكْشِفْ، فَكَشَفَ فَإذَا هِيَ أنْتِ، فَقُلْتُ: إنْ يَكُنْ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ، ثُمَّ أُرِيتُكِ يَحْمِلُكِ في سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ: اكْشِفْ، فَكَشَفَ فَإذَا هِيَ أنْتِ، فَقُلْتُ: إنْ يَكُ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ». [راجع: ٣٨٩٥]

(22) CHAPTER. The seeing of keys in one's hand (in a dream).

(٢٢) **بابٌ المَفاتِيحِ في اليَدِ**

7013. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: I heard Allāh's Messenger ﷺ saying, "I have

٧٠١٣ - حدَّثَنا سَعِيدُ بْنُ عُفَيرٍ:

حدَّثَنا اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبرَني سَعيدُ بْنُ المُسَيَّبِ، أنَّ أبَا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بُعِثْتُ بِجَوامعِ الكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ أُتِيْتُ بِمَفَاتِيحِ خَزَائِنِ الأرْضِ فَوُضِعَتْ في يَدِي»، قالَ أَبُو عبدِ اللهِ: وَبَلَغَني أنَّ جَوَامِعَ الكَلِمِ أنَّ اللهَ يَجْمَعُ الأُمُورَ الكَثِيرَةَ التي كانَتْ تُكْتَبُ في الكُتُبِ قَبْلَهُ في الأمْرِ الوَاحِدِ وَالأمْرَيْنِ أوْ نَحْوُ ذلكَ. [راجع: ٢٩٧٧]

been sent with *Jawāmi' Al-Kalim* (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (cast into the hearts of the enemy), and while I was sleeping, (in my dream I saw) the keys of the treasures of the earth were brought to me and were put in my hand."

Muḥammad said, *Jawāmi'Al-Kalim* means that Allāh expresses in one or two Statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the Prophet ﷺ.

(٢٣) بابُ التَّعْلِيقِ بِالعُرْوَةِ والحَلْقَةِ

(23) CHAPTER. Taking hold or handhold or a ring.

٧٠١٤ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا أزْهَرُ، عَنِ ابْنِ عَوْنٍ ح. وحدَّثَني خَلِيفَةُ: حدَّثَنا مُعاذٌ: حدَّثَنا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ: حدَّثَنا قَيْسُ بْنُ عُبادٍ، عَنْ عَبْدِ اللهِ ابْنِ سَلامٍ قالَ: رأَيْتُ كَأنِّي في رَوْضَةٍ، وَسَطَ الرَّوْضَةِ عَمُودٌ، في أعْلَى العَمُودِ عُرْوَةٌ، فَقِيلَ لي: ارْقَهْ، قُلْتُ: لا أسْتَطِيعُ، فَأَتَاني وَصِيفٌ فَرَفَعَ ثِيابِي فَرَقِيتُ فَاسْتَمْسَكْتُ بالعُرْوَةِ، فَانْتَبَهْتُ وأنَا مُسْتَمْسِكٌ بِهَا فَقَصَصْتُهَا عَلى النَّبيِّ ﷺ فَقالَ: «تِلْكَ الرَّوْضَةُ رَوْضَةُ الإسْلامِ، وَذلكَ العَمُودُ عَمُودُ الإسْلامِ، وَتِلْكَ العُرْوَةُ العُرْوَةُ الوُثْقَى، لا تَزَالُ

7014. Narrated 'Abdullāh bin Salām: (In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet ﷺ who said, "The garden symbolizes the garden of Islām, and the handhold is the firm Islāmic handhold which indicates that you will be adhering firmly to Islām until you die."

مُسْتَمْسِكاً بالإِسْلامِ حتّى تَمُوتَ».

[راجع: ٣٨١٣]

(24) CHAPTER. (To see) a pole of a tent under one's cushion or pillow (in a dream).

(٢٤) بابُ عَمُودِ الفُسْطاطِ تَحتَ وِسادَتِهِ

(25) CHAPTER. (Seeing) *Al-Istabraq* (a kind of thick silk) (in a dream) and entering Paradise.

(٢٥) بابُ الإِسْتَبْرَقِ، وَدُخُولِ الجَنَّةِ في المَنامِ

7015. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Ḥafṣa.

٧٠١٥ - حَدَّثَنا مُعَلَّى بْنُ أَسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأَيْتُ في المَنامِ كأَنّ في يَدِي سَرَقَةً مِنْ حَرِيرٍ لا أَهْوِي بِهَا إلَى مكانٍ في الجَنَّةِ إلَّا طارَتْ بي إِلَيْهِ، فَقَصَصْتُهَا عَلى حَفْصَةَ. [راجع: ٤٤٠]

7016. [H. 7015 contd.] And she told it to the Prophet ﷺ who said, (to Ḥafṣa), "Indeed, your brother is a righteous man," or, "Indeed, 'Abdullāh is a righteous man."

٧٠١٦ - فَقَصَّتْهَا حَفْصَةُ عَلى النَّبِيِّ ﷺ فَقالَ: «إنَّ أخاكَ رَجُلٌ صَالِحٌ، أَوْ: إنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ». [راجع: ١١٢٢]

(26) CHAPTER. (Seeing) oneself fettered in a dream.

(٢٦) بابُ القَيْدِ في المَنامِ

7017. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of *An-Nubuwwa* (Prophethood) and whatever belongs to *An-Nubuwwa* can never be false." Muḥammad bin Sīrīn said, "But I say this." He said, "It used to be said, 'There are three types of dreams: (1) The reflection of one's thoughts and experiences one has during wakefulness, (2) what is suggested by Satan to frighten the dreamer, (3) or glad tidings from Allāh. So, if someone has a

٧٠١٧ - حَدَّثَنا عَبْدُ اللهِ بْنُ صَبَّاحٍ: حدَّثَنا مُعْتَمِرٌ قَالَ: سَمِعْتُ عَوْفاً قَالَ: حدَّثَنا مُحَمَّدُ بْنُ سِيرِينَ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ يَقُولُ: قَالَ رَسُول اللهِ ﷺ: «إذا اقْتَرَبَ الزَّمانُ لَمْ تَكَدْ رُؤْيَا المُؤْمِنِ تَكْذِبُ، وَرُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ وما كانَ مِنَ النُّبُوَّةِ فَإِنَّهُ لا يَكْذِبُ». قالَ مُحَمَّدٌ: وَأَنَا أَقُولُ هٰذِهِ، قَالَ:

dream which he dislikes, he should not tell it to others, but get up and offer a *Ṣalāt* (prayer)." He added, "He (Abū Hurairah) hated to see a *Ghul* (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherance to religion". And Abū 'Abdullāh said, "*Aghlāl* (plural of *Ghul*) are used only for necks."

وكانَ يقال: الرُّؤْيا ثلاثٌ: حديثُ النفسِ، وتَخْويفُ الشَّيْطانِ، وبُشْرَى مِنَ اللهِ، فمَن رَأى شَيْئاً يَكْرَهُهُ فَلا يَقُصُّهُ عَلى أحَدٍ وَلْيَقُمْ فَلْيُصَلِّ، قالَ: وكانَ يكْرَهُ الغُلَّ في النَّوْمِ وكانَ يُعْجِبُهُمُ القَيْدُ وَيُقالُ: القَيْدُ ثَباتٌ في الدِّينِ. وَرَوَاهُ قَتادَةُ وَيُونُسُ وهشامٌ وأبُو هِلالٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَأدْرَجَهُ بَعْضُهُمْ كُلَّهُ في الحَدِيثِ، وَحَديثُ عَوْفٍ أبْيَنُ. وَقالَ يُونُسُ: لا أحْسِبُهُ إلَّا عَنِ النَّبِيِّ ﷺ في القَيْدِ. قالَ أبُو عَبْدِ اللهِ: لا تَكُونُ الأغْلالُ إلَّا في الأعْناقِ.

(27) CHAPTER. (Seeing) a flowing spring in a dream.

(٢٧) بابُ العَينِ الجَارِيَةِ في المَنامِ

7018. Narrated Khārija bin Zaid bin Thābit: Umm Al-'Alā', an *Anṣārī* woman who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ said, " 'Uthmān bin Maẓ'ūn came in our share when the *Anṣār* drew lots to distribute the emigrants (to dwell) among themselves. He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allāh's Messenger ﷺ came to us, I (addressing the dead body) said, 'May Allāh be Merciful to you, O Abā As-Sā'ib! I testify that Allāh has honoured you." The Prophet ﷺ said, 'How do you know that Allāh has honoured him?' I replied, 'I do not know, by Allāh.' He said, 'As for him, death has come to him and I wish him all good from Allāh. By Allāh, though I am Allāh's Messenger, I neither

٧٠١٨ - **حدَّثَنا** عَبْدانُ: أخبرَنا عَبْدُ اللهِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ خارِجَةَ ابْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أُمِّ العَلاءِ وَهِيَ امْرَأةٌ مِنْ نِسائِهِمْ بَايَعَتْ رَسُولَ اللهِ ﷺ قالَتْ: طارَ لَنا عُثْمانُ بْنُ مَظْعُونٍ في السُّكْنَى حِينَ اقْتَرَعَتِ الأنْصارُ عَلى سُكْنَى المُهاجِرِينَ، فَاشْتَكى فَمَرَّضْناهُ حتى تُوُفِّيَ، ثُمَّ جَعَلْناهُ في أثْوابِهِ فَدَخَلَ عَلَيْنا رَسُولُ اللهِ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أبا السَّائِبِ، فَشَهادَتِي عَلَيْكَ لَقَدْ أكْرَمَكَ اللهُ. قالَ: «وَما

know what will happen to me[1] nor to you.' Umm Al-'Alā' added, "By Allāh, I will never attest the righteousness of anybody after that." She added, "Later I saw in a dream, a flowing spring for 'Uthmān. So I went to Allāh's Messenger ﷺ and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him.' "

(28) CHAPTER. Drawing water from a well till everybody's thirst is quenched

Abū Hurairah narrated this from the Prophet ﷺ.

7019. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abū Bakr and 'Umar came to me. Abū Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allāh forgave him. Then Ibn Al-Khaṭṭāb took the bucket from Abū Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as 'Umar did, till the people drank (to their satisfaction) and watered their camels to their fill and then (after quenching their thirst) they (the camels) sat near the water." (See Vol. 5, *Ḥadīth* No.3664).

(29) CHAPTER. Drawing one or two buckets full of water from a well with weakness.

يُدْرِيكِ؟» قُلْتُ: لا أَدْرِي واللهِ، قالَ: «أَمَّا هُوَ فَقَدْ جاءَهُ اليَقِينُ، إِنِّي لأَرْجُو لَهُ الخَيرَ مِنَ اللهِ، وَاللهِ ما أَدْرِي وَأَنا رَسُولُ اللهِ ما يُفْعَلُ بِهِ وَلا بِكُمْ». قالَتْ أُمُّ العَلاءِ: فَوَاللهِ لا أُزَكِّي أَحَداً بَعْدَهُ. قالَتْ: وَرَأَيْتُ لِعُثْمانَ في النَّوْمِ عَيْناً تَجْرِي فَجِئْتُ رَسُولَ اللهِ ﷺ فَذَكَرْتُ ذلكَ لَهُ فَقالَ: «ذاكِ عَمَلُهُ يَجْرِي لَهُ». [راجع: ١٢٤٣]

(٢٨) بابُ نَزْعِ المَاءِ مِنَ البِئْرِ حتى يَرْوَى النَّاسُ، رَوَاهُ أبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

٧٠١٩ - حدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ: حدَّثَنا شُعَيْبُ بْنُ حَرْبٍ: حدَّثَنا صَخْرُ بْنُ جُوَيْرِيَةَ: حدَّثَنا نَافِعٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما حدَّثَهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنا عَلى بِئْرٍ أَنْزِعُ مِنها إِذْ جاءَ أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ وَفي نَزْعِهِ ضَعْفٌ فَغَفَرَ اللهُ لَهُ، ثُمَّ أَخَذَها عُمَرُ بْنُ الخَطَّابِ مِنْ يَدِ أَبي بَكْرٍ فَاسْتَحالَتْ في يَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرْيَهُ حتى ضَرَبَ النَّاسُ بِعَطَنٍ». [راجع: ٣٦٣٤]

(٢٩) باب نَزْعِ الذَّنُوبِ وَالذَّنُوبَينِ مِنَ البِئْرِ بِضَعْفٍ

(1) (H.7018) See the footnote of *Ḥadīth* No.7003.

7020. Narrated Sālim's father about the Prophet's ﷺ dream in which he has seen Abū Bakr and 'Umar: The Prophet ﷺ said, "I saw (in a dream) that the people had gathered. Then Abū Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling — may Allāh forgive him. Then Ibn Al-Khaṭṭāb stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people drank (to their satisfaction) and watered their camels to their fill, and then (after quenching their thirst) they (the camels) sat near the water."

٧٠٢٠ - **حَدَّثَنَا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عقبة، عَنْ سالمٍ، عَنْ أبيهِ، عَنْ رُؤْيَا النَّبيِّ ﷺ في أبي بَكْرٍ وعُمَرَ، قالَ: «رَأَيْتُ النَّاسَ اجْتَمَعُوا فَقامَ أبو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ، وَفي نَزْعِهِ ضَعْفٌ، وَاللهُ يَغْفِرُ لَهُ. ثُمَّ قامَ ابْنُ الخَطَّابِ فَاسْتَحالَتْ غَرْباً، فَما رَأَيْتُ في النَّاسِ مَنْ يَفْري فَرْيَهُ حتّى ضَرَبَ النَّاسُ بِعَطَنٍ». [راجع: ٣٦٣٤]

7021. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, (in my dream) I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allāh wished, and then Ibn Abī Quḥāfa (Abū Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull — may Allāh forgive him. Then the bucket turned into a very large one and 'Umar bin Al-Khaṭṭāb took it. I have never seen any strong man among the people, drawing water with such strength as 'Umar did, till the people drank (to their satisfaction) and watered their camels to their fill; and then (after quenching their thirst) they (the camels) sat near the water."

٧٠٢١ - **حَدَّثَنَا** سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَني عُقَيْلٌ، عَنِ ابْنِ شِهابٍ: أَخْبَرَني سَعِيدٌ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَا أَنَا نائِمٌ رَأَيْتُني عَلى قَلِيبٍ وَعَلَيها دَلْوٌ فَنَزَعْتُ مِنها ما شاءَ اللهُ، ثُمَّ أَخَذَها ابْنُ أبي قُحافَةَ فَنَزَعَ مِنها ذَنُوباً أَوْ ذَنُوبَيْنِ وَفي نَزْعِهِ ضَعْفٌ، وَاللهُ يَغْفِرُ لَهُ. ثُمَّ اسْتَحالَتْ غَرْباً فَأَخَذَها عُمَرُ بْنُ الخَطَّابِ فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بنِ الخَطَّابِ حتى ضَرَبَ النَّاسُ بِعَطَنٍ». [راجع: ٣٦٦٤]

(30) CHAPTER. To take rest in a dream.

(٣٠) بابُ الاسْتِرَاحَةِ في المَنامِ

7022. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, (in my dream) I saw myself standing over a tank (well) giving water to the people to drink. Then Abū Bakr came to me and

٧٠٢٢ - **حَدَّثَنَا** إِسحاقُ بْنُ إِبْراهِيمَ: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ أَنِّي عَلَى حَوْضٍ أَسْقِي النَّاسَ، فَأَتَانِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرِيحَنِي فَنَزَعَ ذَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللهُ يَغْفِرُ لَهُ، فَأَتَى ابْنُ الخَطَّابِ فَأَخَذَ مِنْهُ فَلَمْ يَزَلْ يَنْزِعُ حتى تَوَلَّى النَّاسُ وَالحَوْضُ يَتَفَجَّرُ». [راجع: ٣٦٦٤]

took the bucket from me in order to relieve me, and he pulled out one or two full buckets, and there was weakness in his pulling — may Allāh forgive him. Then Ibn Al-Khaṭṭāb took it from him and went on drawing water till the people left (after being satisfied) while the tank was overflowing with water."

(٣١) بَابُ القَصْرِ في المَنَامِ

(31) CHAPTER. (Seeing) a palace in a dream.

٧٠٢٣ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُنِي فِي الجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، قُلْتُ: لِمَنْ هٰذَا القَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الخَطَّابِ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِراً»، قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ بْنُ الخَطَّابِ ثُمَّ قَالَ: أَعَلَيْكَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ أَغَارُ؟. [راجع: ٣٢٤٢]

7023. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were sitting with Allāh's Messenger ﷺ he said, "While I was sleeping, (in my dream) I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, "For whom is this palace?" They (the angels) replied, "It is for 'Umar bin Al-Khaṭṭāb."

Then I remembered 'Umar's *Ghaira*(1) and went back hurriedly." On hearing that, 'Umar started weeping and said, "Let my father and mother be sacrificed for you. O Allāh's Messenger! How dare I think of my *Ghaira* being offended by you?"

٧٠٢٤ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيمانَ: حَدَّثَنا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ:

7024. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "(I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, 'For whom is this palace?' They (the angels) replied, 'For a man from the Quraish.' "

(1) (H.7023) *Ghaira*: See the glossary.

The Prophet ﷺ added, "O Ibn Al-Khaṭṭāb! Nothing stopped me from entering it except your *Ghaira*." 'Umar said, "How dare I think of my *Ghaira* being offended by you, O Allāh's Messenger?"

قَالَ رَسُولُ اللهِ ﷺ: «دَخَلْتُ الجَنَّةَ فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هٰذا؟ فَقالُوا: لِرَجُلٍ مِنْ قُرَيْشٍ، فَما مَنَعَنِي أَنْ أَدْخُلَهُ يا ابْنَ الخَطَّابِ إِلَّا ما أَعْلَمُ مِنْ غَيرَتِكَ»، قالَ: وَعَلَيْكَ أَغارُ يا رَسُولَ اللهِ؟. [راجع: ٣٦٧٩]

(32) CHAPTER. Performing ablution in a dream.

(٣٢) بابُ الوُضُوءِ في المَنامِ

7025. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were sitting with Allāh's Messenger ﷺ, he said, "While I was sleeping, (in my dream) I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They (the angels) replied, 'For 'Umar.' Then I remembered the *Ghaira* of 'Umar and returned immediately." 'Umar wept (on hearing that) and said, "Let my father and mother be sacrificed for you, O Allāh's Messenger! How dare I think of my *Ghaira* being offended by you."

٧٠٢٥ - حدَّثني يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ قالَ: بَيْنَما نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ ﷺ قالَ: «بَيْنا أَنا نائِمٌ رَأَيْتُنِي في الجَنَّةِ فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هٰذا القَصْرُ؟ فَقالُوا: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِراً»، فَبَكَى عُمَرُ وَقالَ: عَلَيْكَ بِأَبِي أَنْتَ وَأُمِّي يا رَسُولَ اللهِ أَغارُ؟. [راجع: ٣٢٤٢]

(33) CHAPTER. The performance of *Ṭawāf* around the Ka'bah in a dream.

(٣٣) بابُ الطَّوافِ بِالكَعْبَةِ في المَنامِ،

7026. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, (in my dream) I saw myself performing the *Ṭawāf* of the Ka'bah. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Maryam (Mary).' Then I turned

٧٠٢٦ - حدَّثَنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سالِمُ بْنُ عَبْدِ اللهِ ابْنِ عُمَرَ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ فَإِذا رَجُلٌ آدَمُ

(1) (H.7025) See the glossary.

my face to see another man with red complexion, big body, curly hair, and blind in the right eye, which looked like a protruding out grape. I asked, 'Who is he?' They replied, 'He is *Ad-Dajjāl*.' Ibn Qaṭan resembles him more than anybody else among the people and Ibn Qaṭan was a man from Banī Al-Muṣṭaliq from Khuzā'a."

سَبِطُ الشَّعَرِ بَينَ رَجُلَينِ يَنْطِفُ رَأْسُهُ ماءً، فَقُلْتُ: مَنْ هٰذَا؟ قالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلتَفِتُ فَإِذا رَجُلٌ أَحْمَرُ جَسِيمٌ جَعْدُ الرَّأْسِ أَعْوَرُ العَينِ اليُمْنى كأَنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ، قُلْتُ: مَنْ هٰذا؟ قالُوا: الدَّجَّالُ، أَقْرَبُ النَّاسِ بِهِ شَبَهاً ابْنُ قَطَنٍ». وَابْنُ قَطَنٍ رَجُلٌ مِنْ بَنِي المُصْطَلِقِ مِنْ خُزَاعَةَ.

[راجع: ٣٤٤٠]

(34) CHAPTER. If someone gives the remaining of one's drink to another person in a dream.

(٣٤) بابٌ إذا أعطى فَضْلَهُ غيرَهُ في النَّوْمِ

7027. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, (in my dream) I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to 'Umar." They asked, "O Allāh's Messenger! What have you interpreted (about the dream)?" He said, "(It is religious) knowledge." [See *Ḥadīth* No.7006]

٧٠٢٧ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَجْرِي، ثُمَّ أَعْطَيْتُ فَضْلَهُ عُمَرَ»، قالُوا: فَما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ».

[راجع: ٨٢]

(35) CHAPTER. The feeling of security and the disappearance of fear in dream.

(٣٥) بابُ الأَمْنِ وَذَهَابِ الرَّوْعِ في المَنامِ

7028. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Men from the Companions of Allāh's Messenger ﷺ used to see dreams during the lifetime of Allāh's Messenger ﷺ and they used to narrate those dreams to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ would interpret them as Allāh wished him to interpret them. I was a young man and

٧٠٢٨ - حدَّثني عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حدَّثَنا عَفَّانُ بْنُ مُسْلِمٍ: حدَّثَنا صَخْرُ بْنُ جُوَيْرِيَةَ: حدَّثَنا نَافِعٌ أَنَّ ابْنَ عُمَرَ قالَ: إِنَّ رِجالاً مِنْ أَصحابِ رَسُولِ اللهِ ﷺ كانُوا يَرَوْنَ الرُّؤْيَا عَلى

used to stay in the mosque before my wedlock. I said to myself, "If there were any good in myself, I too would see what these people see." So, when I went to bed one night I said, "O Allāh! If You see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allāh, 'O Allāh! I seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, "Do not be afraid, you will be an excellent man if you only offer *Ṣalāt* (prayer) more often." So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side.

عَهْدِ رَسُولِ اللهِ ﷺ فَيَقُصُّونَهَا عَلى رَسُولِ اللهِ ﷺ فيَقولُ فِيها رَسُولُ اللهِ ﷺ ما شاءَ اللهُ وَأَنَا غلامٌ حَدِيثُ السِّنِّ وَبَيْتِي المَسْجِدُ قَبْلَ أَنْ أَنْكِحَ، فَقُلْتُ في نَفْسِي: لَوْ كانَ فِيكَ خَيرٌ لَرَأَيْتَ مِثْلَ ما يَرَى هٰؤلاءِ، فَلَمَّا اضْطَجَعْتُ لَيْلَةً قُلْتُ: اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ فِيَّ خيراً فَأرِنِي رُؤْيا، فَبَيْنا أنَا كذلك إذْ جاءَنِي مَلَكانِ في يَدِ كلِّ واحِدٍ مِنهُما مِقْمَعَةٌ مِنْ حَدِيدٍ يُقْبِلان بي إلى جَهَنَّمَ، وَأنَا بَيْنَهُمَا أدْعُو اللهَ: اللَّهُمَّ أعُوذ بِكَ مِنْ جَهَنَّمَ. ثُمَّ أُرَانِي لَقِيَنِي مَلَكٌ في يَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ فَقالَ: لم تُرَعْ، نِعْمَ الرَّجُلُ أنْتَ لَوْ تُكْثِرُ الصَّلاةَ. فانْطَلَقُوا بِي حتَّى وَقَفُوا بِي عَلى شَفِيرِ جَهَنَّمَ فَإذَا هِيَ مَطْوِيَّة كَطَيِّ البِئرِ لَهُ قُرُونٌ كَقَرْنِ البِئرِ، بَينَ كُلِّ قَرْنَينِ مَلَكٌ بِيَدِهِ مِقْمَعَة مِنْ حَدِيدٍ. وَأرَى فِيهَا رِجالاً مُعَلَّقِينَ بِالسَّلاسِلِ رُؤُسُهُمْ أسْفَلَهُمْ، عَرفْتُ فِيهَا رِجالاً مِنْ قُرَيْشٍ، فَانْصَرَفُوا بِي عَنْ ذاتِ اليمِينِ. [راجع: ٤٤٠]

7029. [H. 7028 contd.] I narrated this dream to (my sister) Ḥafṣa and she told it to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ said, "No doubt, 'Abdullāh is a good man." (Nāfi' said, "Since then 'Abdullāh bin 'Umar used to offer *Ṣalāt* much."

٧٠٢٩ - فَقَصَصْتُهَا عَلى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلى رَسُولِ اللهِ ﷺ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ عَبْدَ اللهِ رَجلٌ صَالِحٌ». فَقالَ نَافِعٌ: لَمْ يَزَلْ بَعْدَ ذلك يُكْثِرُ الصَّلاةَ. [راجع: ١١٢٢]

(36) CHAPTER. To be taken to the right side in a dream.

7030. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I was a young unmarried man during the lifetime of the Prophet ﷺ. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet ﷺ. I said, "O Allāh! If there is any good for me with You, then show me a dream so that Allāh's Messenger ﷺ may interpret it for me." So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, "Don't be afraid, you are a good man." They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people, some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Ḥafṣa.

7031. [H. 7030 contd.): Ḥafṣa told me that she had mentioned it to the Prophet ﷺ and he said, " 'Abdullāh is a righteous man if he only offers (*Tahajjud*) *Ṣalāt* (prayer) more at night." (See H. 1121, 1122)

Az-Zuhrī said, "After that, 'Abdullāh used to offer *Ṣalāt* more at night."

(37) CHAPTER. (Seeing) a bowl (cup) in a dream.

7032. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, (in my dream) I saw

(٣٦) بابُ الأَخْذِ عَلَى اليَمِينِ في النَّوْمِ

٧٠٣٠ - حدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشَامُ بْنُ يُوسُفَ: أَخبرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ قالَ: كُنْتُ غُلاماً شاباً عَزَباً في عَهْدِ النَّبِيِّ ﷺ وَكُنْتُ أَبِيتُ في المَسْجِدِ، وَكانَ مَنْ رَأَى مَناماً قَصَّهُ عَلى النَّبِيِّ ﷺ فَقُلْتُ: اللَّهُمَّ إنْ كانَ لي عِنْدَكَ خَيرٌ فَأَرِني مَناماً يُعَبِّرُهُ لِي رَسُولُ اللهِ ﷺ، فَنِمْتُ فَرَأَيْتُ مَلَكَيْنِ أَتَيانِي فَانْطَلَقا بي فَلَقِيَهُمَا مَلَكٌ آخَرُ فَقالَ لي: لَنْ تُرَاعَ، إنَّكَ رَجُلٌ صَالِحٌ. فَانْطَلَقا بي إلَى النَّارِ فَإذَا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، فَإذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ فَأَخَذاني ذَاتَ اليَمِينِ فَلَمّا أَصبَحْتُ ذَكَرْتُ ذلك لِحَفْصَةَ. [راجع: ٤٤٠]

٧٠٣١ - فَزَعَمَتْ حَفْصَةُ أَنَّهَا قَصَّتْهَا عَلى النَّبِيِّ ﷺ فَقالَ: «إنَّ عَبدَ اللهِ رَجُلٌ صَالِحٌ لَوْ كانَ يُكْثِرُ الصَّلاةَ مِنَ اللَّيْلِ». قالَ الزُّهْرِيُّ: وكانَ عَبْدُ اللهِ بَعْدَ ذلك يُكْثِرُ الصَّلاةَ مِنَ اللَّيْلِ. [راجع: ١١٢٢]

(٣٧) بابُ القَدَحِ في النَّوْمِ

٧٠٣٢ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ

شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ عَنْ عبدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ». قالُوا: فَما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ». [راجع: ٨٢]

that a cup full of milk was brought to me and I drank of it and gave the remaining of it to 'Umar bin Al-Khattāb." They asked, "What have you interpreted (about the dream), O Allāh's Messenger?" The Prophet ﷺ said, "(It is religious) knowledge."

(٣٨) بابٌ إِذَا طَارَ الشَّيءُ فِي المَنامِ

(38) CHAPTER. If something flies in a dream.

٧٠٣٣ - حدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ أَبُو عبدِ اللهِ الجرمى: حدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ قالَ: قالَ عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ: سَأَلْتُ عَبْدَ اللهِ بْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنْ رُؤْيَا رَسُولِ اللهِ ﷺ الَّتِي ذَكَرَ. [راجع: ٣٦٢٠]

7033. Narrated Ubaidullah bin Abdullah: I asked Ibn Abbas about the dream of Allah's Messenger which he mentioned. (See H. 7034)

٧٠٣٤ - فَقالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أَنا نَائِمٌ رَأَيْتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَفُظِعْتُهُما وَكَرِهْتُهُما، فَأُذِنَ لِي فَنَفَخْتُهُما فَطارَا، فَأَوَّلْتُهُما كَذَّابَيْنِ يَخْرُجَانِ». فَقالَ عُبَيْدُ اللهِ: أَحَدُهُما العَنْسِيُّ الَّذِي قَتَلَهُ فَيرُوزٌ بِاليَمَنِ، وَالآخَرُ مُسَيْلِمَةُ. [راجع: ٣٦٢١]

7034. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, (I saw in my dream) two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, (and when I blew them) they flew away. I interpret it as a symbol of two liars who will appear."

'Ubaidullāh said, "One of them was Al-'Ansī who was killed by Fairūz at Yemen and the other was Musailima (at Najd)."

(٣٩) بابٌ إِذَا رَأَى بَقَراً تُنْحَرُ

(39) CHAPTER. If one sees (in a dream) cows being slaughtered.

٧٠٣٥ - حدَّثَنِي مُحَمَّدُ بْنُ

7035. Narrated Abū Mūsa: The Prophet ﷺ said, "I saw in a dream that I was

emigrating from Makkah to a land where there were date-palm trees. I thought that it might be the land of Al-Yamāma or Hajar, but behold, it turned out to be Yathrib (i.e., Al-Madīna). And I saw cows (being slaughtered) there, but the reward given by Allāh is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uḥud, and the good (which I saw in the dream) was the good and the reward and the truth which Allāh bestowed upon us after the Day (of the battle) of Badr Battle, (or the battle of Uḥud and that was the victory bestowed by Allāh in the battle of Khaibar and the conquest of Makkah).

العَلاءِ، حدَّثنا أبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ جدِّهِ أبي بُرْدَةَ، عَنْ أبي مُوسَى، أُرَاهُ عَنِ النَّبيِّ ﷺ قالَ: «رَأيْتُ في المَنامِ أنِّي أُهاجِرُ مِنْ مَكَّةَ إلَى أرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إلَى أنَّهَا اليَمَامَةُ أوِ الْهَجَرِ، فَإذَا هِيَ المَدِينَةُ يَثْرِبُ. وَرَأيْتُ فِيها بَقَراً، واللهُ خَيرٌ، فَإذَا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ. وَإذا الخَيرُ ما جاءَ اللهُ مِنَ الخَيرِ وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللهُ بِهِ بَعْدَ يَوْمِ بَدْرٍ». [راجع: ٣٦٢٢]

(40) CHAPTER. To blow out in a dream.

(٤٠) بابُ النَّفْخِ في المَنامِ

7036. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)."

٧٠٣٦ - **حدَّثني** إسحاقُ بْنُ إبْراهِيمَ الحَنْظَليُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قالَ: هٰذا ما حدَّثنا بِهِ أبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قالَ: «نَحْنُ الآخِرُونَ السَّابِقُونَ». [راجع: ٢٣٨]

7037. [H. 7036 (contd.)] Allāh's Messenger ﷺ further said, "While sleeping, (I saw in my dream that) I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of Ṣan'ā' and the one of Yamāma)."

٧٠٣٧ - وَقالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أنَا نَائِمٌ إذْ أُتِيتُ خَزَائِنَ الأرْضِ، فَوُضِعَ في يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَكَبُرَ عَلَيَّ وأهَمَّاني، فَأُوحِيَ إلَيَّ أن انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطارَا، فَأوَّلْتُهُما الكَذَّابَيْنِ اللَّذَيْنِ أنا بَيْنَهُما: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ اليَمَامَةِ». [راجع: ٣٦٢١]

(41) CHAPTER. If one sees in a dream that he takes something out of some place and places it at another place.

(٤١) بابٌ إذَا رَأى أنَّهُ أخْرَجَ الشَّيْءَ مِنْ كُوَّةٍ فَأسْكَنَهُ مَوْضِعاً آخَرَ

٧٠٣٨ - حَدَّثَنَا إِسْماعِيلُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي أَخِي عَبْدُ الحَمِيدِ، عَنْ سُلَيمانَ بْنِ بِلالٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قالَ: «رَأَيْتُ كَأَنَّ امْرَأَةً سَوْداءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ المَدِينَةِ حَتَّى قامَتْ بِمَهْيَعَةَ، وَهِيَ الجُحْفَةُ. فَأَوَّلْتُ أَنَّ وَبَاءَ المَدِينَةِ نُقِلَ إِلَيها». [انظر: ٧٠٣٩، ٧٠٤٠]

7038. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahya'a, i.e., Al-Juḥfa. I interpreted that as a symbol of epidemic of Al-Madīna being transferred to that place (Al-Juḥfa)."

(٤٢) بابُ المَرْأَةِ السَّوْداءِ

(42) CHAPTER. (To see) a black woman (in a dream).

٧٠٣٩ - حَدَّثَنَا أَبُو بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيمان: حَدَّثَنا مُوسَى: حَدَّثَنِي سالِمُ بْنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ فِي رُؤْيَا النَّبِيِّ ﷺ فِي المَدِينَةِ: «رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ المَدِينَةِ حَتَّى نَزَلَتْ بِمَهْيَعَةَ فَتَأَوَّلْتُهَا أَنَّ وَبَاءَ المَدِينَةِ نُقِلَ إِلَى مَهْيَعَةَ» وَهِيَ الجُحْفَةُ. [راجع: ٧٠٣٨]

7039. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما concerning the dream of the Prophet ﷺ in Al-Madīna: The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahya'a, I interpreted that as (a symbol of) the epidemic of Al-Madīna being transferred to Mahya'a, i.e., Al-Juḥfa."

(٤٣) بابُ المَرْأَةِ الثَّائِرَةِ الرَّأْسِ

(43) CHAPTER. (Seeing) a lady with unkempt hair (in a dream).

٧٠٤٠ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيمانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سالِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قالَ: «رَأَيْتُ امْرَأَةً سَوْداءَ ثائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ المَدِينَةِ حَتّى

7040. Narrated Sālim's father: The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling in Mahya'a. I interpreted that as (a symbol of) the epidemic of Al-Madīna being transferred to Mahya'a, i.e., Al-Juḥfa."

قامَتْ بِمَهْيَعَةَ، فَأَوَّلْتُ أَنَّ وَباءَ المَدِينَةِ يُنْقَلُ إِلَى مَهْيَعَةَ» وَهيَ الجُحْفَةُ. [راجع: ٧٠٣٨]

(44) CHAPTER. If someone waves a sword in a dream.

(٤٤) بابٌ إذا هَزَّ سَيْفاً في المَنامِ

7041. Narrated Abū Mūsa: The Prophet ﷺ said, "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uḥud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Makkah) which Allāh brought about and the gathering of the believers."

٧٠٤١ - **حدَّثنا** مُحَمَّدُ بْنُ العَلاءِ: حدَّثنا أَبُو أُسامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبي بُرْدَةَ، عَنْ جَدِّهِ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى أُرَاهُ عَنِ النَّبِيِّ ﷺ قالَ: «رَأَيْتُ فِي رُؤْيايَ أَنِّي هَزَزْتُ سَيْفاً فَانْقَطَعَ صَدْرُهُ فَإِذا هُوَ ما أُصِيبَ مِنَ المُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى، فَعادَ أَحْسَنَ ما كانَ، فَإِذَا هُوَ ما جاءَ اللهُ بِهِ مِنَ الفَتْحِ واجْتِماعِ المُؤْمِنِينَ». [راجع: ٣٦٢٢]

(45) CHAPTER. Whoever tells a lie by narrating a dream which he did not see.

(٤٥) بابٌ مَنْ كَذَبَ في حُلُمِهِ

7042. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do."

٧٠٤٢ - **حدَّثنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كارِهُونَ أَوْ يَفِرُّونَ مِنْهُ صُبَّ في أُذُنِهِ الآنُكُ يَوْمَ القِيامَةِ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ».

قالَ سُفْيانُ: وَصَلَهُ لَنا أَيُّوبُ.

وَقالَ قُتَيْبَةُ: حدَّثنا أبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ، قَوْلُهُ: مَنْ كَذَبَ في رُؤْياهُ. وَقالَ شُعْبَةُ، عَنْ أبي هاشِمٍ الرُّمَّانِيِّ: سَمِعْتُ عِكْرِمَةَ: قالَ أبُو هُرَيْرَةَ، قَوْلُهُ: مَنْ صَوَّرَ صُورَةً وَمَنْ تَحَلَّمَ وَمَنِ اسْتَمَعَ. حدَّثنا إسحاقُ: حدَّثنا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: مَنِ اسْتَمَعَ وَمَنْ تَحَلَّمَ وَمَنْ صَوَّرَ. نَحْوَهُ. تابَعَهُ هِشامٌ، عن عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ. [راجع: ٢٢٢٥]

٧٠٤٣ - **حدَّثنا** عَلِيُّ بْنُ مُسْلِمٍ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بنِ دِينارٍ مَوْلَى ابْنِ عُمَرَ، عَنْ أبِيهِ، عَنِ ابْنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ مِنْ أفْرَى الفِرَى أنْ يُرِيَ عَيْنَهُ ما لَمْ تَرَ».

7043. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The worst lie is that a person claims to have seen a dream which he has not seen."

(٤٦) بابٌ إذَا رَأى ما يَكْرَهُ فَلا يُخْبِرْ بِهَا وَلا يَذْكُرْهَا

(46) CHAPTER. If someone saw a bad dream which he disliked, he should not tell it to anybody, nor mention it.

٧٠٤٤ - **حدَّثنا** سَعِيدُ بْنُ الرَّبِيعِ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ قالَ: سَمِعْتُ أبَا سَلَمَةَ يَقُولُ: لَقَدْ كُنْتُ أرَى الرُّؤْيَا فَتُمْرِضُنِي حتّى سَمِعْتُ أبَا قَتادَةَ يَقُولُ: وَأنَا كُنْتُ أرَى الرُّؤْيَا تُمْرِضُنِي حتّى سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا الحَسَنَةُ مِنَ اللهِ، فَإذا رَأى أحَدُكُمْ ما

7044. Narrated Abū Salama: I used to see a dream which would make me sick till I heard Abū Qatāda saying, "I, too, used to see a dream which would make me sick till I heard the Prophet ﷺ saying, 'A good dream is from Allāh, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allāh from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to

anybody, for it will not harm him.' "

يُحِبُّ فَلا يُحَدِّثْ بِهِ إلَّا مَنْ يُحِبُّ، وَإذَا رَأى ما يَكْرَهُ فَلْيَتَعَوَّذْ باللهِ مِنْ شَرِّهَا، وَمِنْ شَرِّ الشَّيْطانِ وَلْيَتْفِلْ ثَلاثاً وَلا يُحَدِّثْ بِهَا أحَداً فَإنَّها لَنْ تَضُرَّهُ». [راجع: ٢٣٩٢]

7045. Narrated Abū Sa'īd Al-Khudrī: I heard Allāh's Messenger ﷺ saying, "If anyone of you saw a dream which he liked, then that was from Allāh, and he should thank Allāh for it and tell it to others; but if he saw something else, i.e., a dream which he did not like, then that is from Satan and he should seek refuge with Allāh from it and should not tell it to anybody, for it will not harm him."

٧٠٤٥ - **حدَّثَنا** إبْرَاهِيمُ بْنُ حَمْزَةَ: حدَّثَنِي ابْنُ أبي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إذا رَأى أحَدُكُمُ الرُّؤْيَا يُحِبُّهَا فَإنَّهَا مِنَ اللهِ، فَلْيَحْمَدِ اللهَ عَلَيها، وَلْيُحَدِّثْ بِهَا، وَإذَا رَأى غَيرَ ذلكَ مِمَّا يَكْرَهُ فَإنَّمَا هِيَ مِنَ الشَّيْطانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلا يَذْكُرْهَا لأحدٍ فَإنَّهَا لَنْ تَضُرَّهُ».

(47) CHAPTER. Whoever considers the interpretation of the first interpreter of one's dream as not valid if he does not interpret it correctly.

(٤٧) بابُ مَنْ لَمْ يَرَ الرُّؤْيَا لأوَّلِ عابِرٍ إذَا لَمْ يُصِبْ

7046. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man came to Allāh's Messenger ﷺ and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet ﷺ) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abū Bakr said, "O Allāh's Messenger! Let my

٧٠٤٦ - **حدَّثَنا** يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: أنَّ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما كانَ يُحَدِّثُ أنَّ رَجُلاً أتى رَسُولَ اللهِ ﷺ فَقالَ: إنِّي رَأيْتُ اللَّيْلَةَ في المَنامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالعَسَلَ. فَأرَى النَّاسَ يتكَفَّفُونَ مِنها فالمُسْتَكْثِرُ وَالمُسْتَقِلُّ، وَإذَا سَبَبٌ واصِلٌ مِنَ

الأَرْضِ إِلى السَّماءِ فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخذَ بِهِ رَجُلٌ آخَرُ فَعَلا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ. فَقالَ أَبُو بَكْرٍ: يا رَسُولَ اللهِ بِأَبي أَنْتَ وَاللهِ لَتَدَعَنِّي فَأَعْبُرَهَا، فَقالَ النَّبِيُّ ﷺ لَهُ: «اعْبُرْها». قالَ: أَمَّا الظُّلَّةُ فَالإِسْلامُ، وَأَمَّا الَّذِي يَنْطِفُ مِنَ العَسَلِ وَالسَّمْنِ فَالقُرْآنُ، حَلاوَتُهُ تَنْطِفُ، فَالمُسْتَكْثِرُ مِنَ القُرْآنِ وَالمُسْتَقِلُّ. وَأَمَّا السَّبَبُ الوَاصِلُ مِنَ السَّماءِ إِلَى الأَرْضِ فَالحَقُّ الَّذِي أَنْتَ عَلَيهِ تَأْخُذُ بِهِ فَيُعْلِيكَ اللهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ. فَأَخْبِرْنِي يا رَسُولَ اللهِ بِأَبي أَنْتَ: أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «أَصَبْتَ بَعْضاً وَأَخْطَأْتَ بَعْضاً»، قالَ: فَوَاللهِ لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ، قَالَ: «لا تُقْسِمْ».

father be sacrificed for you! Allow me to interpret this dream." The Prophet ﷺ said to him, "Interpret it." Abū Bakr said, "The cloud with shade symbolizes Islām, and the butter and honey dropping from it, symbolizes the Qur'ān, its sweetness dropping and some people learning much of the Qur'ān and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet ﷺ) are following. You follow it and Allāh will raise you high with it, and then another man will follow it and he will rise up with it and another man will follow it and he will rise up with it, and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allāh's Messenger! Let my father be sacrificed for you! Am I right or wrong?" The Prophet ﷺ replied, "You are right in some of it and wrong in some." Abū Bakr said, "O Allāh's Prophet! By Allāh, you must tell me in what I was wrong." The Prophet ﷺ said, "Do not swear."

(٤٨) بابُ تَعْبِيرِ الرُّؤْيا بَعْدَ صَلاةِ الصُّبْحِ

(48) CHAPTER. The interpretation of dreams after the *Fajr* prayer.

٧٠٤٧ - حَدَّثَنا مُؤَمَّلُ بْنُ هِشامٍ أَبُو هِشامٍ: حَدَّثَنا إِسْماعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا عَوْفٌ: حَدَّثَنا أَبُو رَجاءٍ: حَدَّثَنا سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ

7047. Narrated Samura bin Jundub رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ very often used to ask his Companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allāh willed to relate. One morning the Prophet ﷺ said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I

set out with them and we came across a man, lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, '*Subhān Allāh*! Who are these two persons?' They said, 'Proceed! Proceed!' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, '*Subhān Allāh*! Who are these two persons?' They said to me, 'Proceed! Proceed!' So we proceeded and came across something like a *Tannūr* (a kind of baking oven, a pit usually clay-lined for baking bread)." (Samura bin Jundub said) I think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed! Proceed!' And so we proceeded and came across a river." I think he said, "... red like blood." The Prophet ﷺ added, "And behold, in the river there was a

يعني مِمَّا يُكْثِرُ أنْ يَقُولَ لأَصحَابِهِ: «هَلْ رَأى أحدٌ مِنْكُمْ مِنْ رُؤْيَا؟» قالَ: فَيَقُصّ عَلَيْهِ مَا شاءَ اللهُ أنْ يُقُصّ، وَإنَّهُ قالَ ذاتَ غَداةٍ: «إنَّهُ أتَانِي اللَّيْلَةَ آتِيانِ، وَإنَّهُما ابْتَعَثانِي وَإنَّهُما قالا لي: انْطَلِقْ، وَإنِّي انْطَلَقْتُ مَعَهُما. وَإنَّا أتَيْنا عَلى رَجُلٍ مُضْطَجِعٍ وَإذا آخَرُ قائِمٌ عَلَيْهِ بِصَخْرَةٍ وَإذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأسِهِ فَيَثْلَغُ رَأسَهُ فَيَتَدَهْدَهُ الحَجَرُ هاهُنا، فَيَتْبَعُ الحَجَرَ فَيَأْخُذُهُ فَلا يَرْجِعُ إلَيْهِ حتّى يَصِحَّ رَأْسُهُ كما كانَ، ثُمَّ يَعُودُ عَلَيهِ فَيَفْعَلُ بِهِ مِثْلَ ما فَعَلَ مَرَّةَ الأولى، قالَ: قُلْتُ لَهُمَا: سُبْحانَ اللهِ، ما هٰذانِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ، فَانْطَلَقْنَا فأتَيْنا عَلى رَجُلٍ مُسْتَلْقٍ لِقَفاهُ وَإذا آخَرُ قائِمٌ عَلَيهِ بِكَلُّوبٍ مِنْ حَدِيدٍ، وَإذا هُوَ يَأْتِي أحَدَ شِقَّي وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إلى قَفاهُ، وَمَنْخِرَهُ إلَى قَفاهُ، وَعَيْنَهُ إلى قَفاهُ - قالَ: وَرُبَّمَا قالَ أبُو رَجاءٍ: فَيَشُقُّ - قالَ: ثُمَّ يَتَحَوَّلُ إلَى الجانِبِ الآخَرِ فَيَفْعَلُ بِهِ مِثْلَ ما فَعَلَ بِالجانِبِ الأوَّلِ، فَمَا يَفْرُغُ مِنْ ذلكَ الجانِبِ حَتّى يَصِحَّ ذلكَ الجانِبُ كما كانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ ما فَعَلَ المَرَّةَ الأُولى، قالَ: قُلْتُ: سُبْحَانَ اللهِ، ما هٰذانِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ،

man swimming, and on the bank there was a man who had collected many stones. Behold, while the man who was swimming, went near the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and everytime the former returned, he opened his mouth and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance. The most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of of spring colour. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Ascend up' and I ascended up". The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened, and we entered the city and found in it, men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men

فانْطلقْنَا فأتَيْنَا عَلى مِثْلِ التَّنُّورِ - قالَ: وَأحْسِبُ أنَّهُ كانَ يَقُولُ: - فَإذَا فِيهِ لَغَطٌ وَأصْوَاتٌ، قالَ: فاطَّلَعْنَا فِيهِ فَإذَا فِيهِ رِجالٌ وَنِساءٌ عُرَاةٌ، وَإذا هُمْ يَأتِيهِمْ لَهَبٌ مِنْ أسْفَلَ مِنهُمْ، فَإذَا أتَاهُمْ ذلكَ اللَّهَبُ ضَوْضَوْا، قالَ: قُلْتُ لَهُمَا: ما هٰؤلاءِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ، قالَ: فَانْطَلَقْنَا فَأتَيْنَا عَلى نَهَرٍ - حَسِبْتُ أنَّهُ كانَ يَقُولُ: - أحْمَرَ مِثْلِ الدَّمِ، وَإذَا في النَّهَرِ رَجُلٌ سابِحٌ يَسْبَحُ، وَإذَا عَلى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَة، وإذَا ذلكَ السَّابِحُ سَبَحَ مَا سَبَحَ، ثُمَّ يَأتِي ذلكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الحِجَارَةَ فَيَفْغَرُ لَهُ فاهُ فَيُلْقِمُهُ حَجَراً فَيَنْطَلِقُ يَسْبَحُ، ثُمَّ يَرْجِعُ إلَيْهِ، كُلَّما رَجَعَ إلَيْهِ فَغَرَ لَهُ فَاهُ فَألْقَمَهُ حَجَراً، قالَ: قُلْتُ لَهُمَا: ما هٰذانِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ، قالَ: فَانْطَلَقْنَا فَأتَيْنَا عَلى رَجُلٍ كَرِيهِ المَرْآةِ كَأكْرَهِ ما أنْتَ رَاءٍ رَجُلاً مَرْآةً، فَإذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، قالَ: قُلْتُ لَهُمَا: ما هٰذا؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ، فانْطَلَقْنَا فَأتَيْنَا عَلى رَوْضَةٍ مُعْتَمَّةٍ فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ، وَإذَا بَيْنَ ظَهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لا أكادُ أرَى رَأسَهُ طولاً في السَّماءِ، وَإذَا حَوْلَ الرَّجُلِ مِنْ أكْثَرِ

وِلْدانٍ رَأَيْتهُمْ قَطُّ، قالَ: قُلْتُ لَهُمَا: ما هٰذا؟ ما هؤلاءِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ، قالَ: فَانْطَلَقْنَا فَانْتَهَيْنَا إلى رَوْضَةٍ عَظِيمَةٍ لَمْ أرَ رَوْضَةً قَطُّ أعْظَمَ مِنها وَلا أحْسَنَ، قالَ: قالا لي: ارْقَ، فارْتَقَيْتُ فِيهَا، قالَ: فَارْتَقَيْنَا فِيها فَانْتَهَيْنَا إلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأتَيْنَا بَابَ المَدِينَةِ فاسْتَفْتَحْنا فَفُتِحَ لَنا فَدَخَلْناها فَتَلَقَّانَا فِيهَا رِجالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأحْسَنِ ما أنْتَ رَاءٍ، وَشَطْرٌ كَأقْبَحِ ما أنْتَ راءٍ، قالَ: قالا لَهُمْ: اذْهَبُوا فَقَعُوا في ذلك النَّهَرِ، قالَ: وَإذَا نَهَرٌ مُعْتَرِضٌ يَجْرِي كَأنَّ ماءَهُ المَحْضُ مِنَ البَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إلَيْنَا قَدْ ذَهَبَ ذلكَ السُّوءُ عَنهُمْ فَصَارُوا في أحْسَنِ صُورَةٍ، قالَ: قالا لي: هٰذِهِ جَنَّةُ عَدْنٍ وهذَاكَ مَنْزِلُكَ، قالَ: فَسَمَا بَصَرِي صُعُداً فَإذَا قَصْرٌ مِثْلُ الرَّبَابَةِ البَيْضَاءِ، قالَ: قالا لي: هذَاكَ مَنْزِلُكَ، قالَ: قُلْتُ لَهُمَا: بَارَكَ اللهُ فِيكُما، ذَرَانِي فَأدْخُلَهُ، قالا: أمَّا الآنَ فَلا وَأنْتَ دَاخِلُهُ، قالَ: قُلْتُ لَهُمَا: فَإنِّي قَدْ رَأيْتُ مُنْذُ اللَّيْلَةِ عَجَباً، فَما هٰذا الَّذِي رَأيْتُ؟ قالَ: قالا لي: أمَا إنَّا سَنُخْبِرُكَ، أمَّا الرَّجُلُ الأوَّلُ الَّذِي

to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet ﷺ further added, "My two companions (angels) said to me, 'This place is the *'Adn* Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allāh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he symbolises the one who studies the Qur'ān and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined *Ṣalāt* (prayers). As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that is spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of *Ribā* (usury)(1) and the ugly looking man whom you saw near the fire, kindling it and going round it, is Mālik, the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrāhīm (Abraham) and the children around him are those children who die with *Al-Fiṭrah* (the Islāmic Faith of

(1) (H.7047) *Ribā*: See the glossary.

أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ القُرْآنَ فَيَرْفِضُهُ وَيَنامُ عَنِ الصَّلاةِ المَكْتُوبَةِ، وَأَمَّا الَّذي أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلَى قَفاهُ وَمَنْخِرُهُ إِلى قَفاهُ وَعَيْنُهُ إِلَى قَفاهُ فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الكَذْبَةَ تَبْلُغُ الآفاقَ، وَأَمَّا الرِّجَالُ وَالنِّساءُ العُرَاةُ الَّذينَ في مِثْلِ بِناءِ التَّنُّورِ فَهُمُ الزُّناةُ وَالزَّوانِي، وَأَمَّا الرَّجُلُ الَّذي أَتَيْتَ عَلَيْهِ يَسْبَحُ في النَّهَرِ وَيُلْقَمُ الحِجَارَةَ فَإِنَّهُ آكِلُ الرِّبَا. وَأَمَّا الرَّجُلُ الكَرِيهُ المَرْآةِ الذي عِنْدَ النَّارِ يَحُشُّها وَيَسْعَى حَوْلَها فَإِنَّهُ مالِكٌ خازِنُ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّويلُ الذي في الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ ﷺ. وَأَمَّا الوِلْدانُ الذينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ ماتَ عَلَى الفِطْرَةِ». قالَ: فَقالَ بَعْضُ المُسْلِمينَ: يا رَسُولَ اللهِ، وَأَوْلادُ المُشْرِكِينَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «وَأَوْلادُ المُشْرِكِينَ. وَأَمَّا القَوْمُ الَّذينَ كانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْراً مِنْهُم قَبِيحٌ فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلاً صَالِحاً وآخَرَ سَيِّئاً، تَجاوَزَ اللهُ عَنهُمْ».

Monotheism).' " The narrator added: Some Muslims asked the Prophet ﷺ, "O Allāh's Messenger! What about the children of *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ)?" The Prophet ﷺ replied, "And also the children of *Al-Mushrikūn*. The Prophet ﷺ added, "And my two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allāh forgave them.' "

92 – THE BOOK OF *AL-FITAN* (Trials and afflictions)

٩٢ - كتاب الفتن

(1) CHAPTER. Statement of Allāh تعالى: "And fear the *Fitnah* (trial and affliction) which affects not in particular (only) those among you who do wrong..." (V.8:25).

And the warning of the Prophet ﷺ against *Al-Fitan*.

7048. Narrated Asmā': The Prophet ﷺ said, "I will be at my *Ḥauḍ* — Tank (*Al-Kauthar*) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know, they turned apostates as renegades (deserted their religion).' "

Ibn Abī Mulaika said, "O Allāh, we seek refuge with You from turning on our heels from the (Islāmic) religion and from being put to trial." (See H. 6587)

7049. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I am your predecessor at the *Al-Ḥauḍ* — Tank (*Al-Kauthar*) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' It will be said to me, 'You do not know what they did after you left, they introduced new things (heresies) in the religion after you.' "

7050, 7051. Narrated Sahl bin Sa'd: I heard the Prophet ﷺ saying, "I am your predecessor at *Al-Ḥauḍ* — Tank (*Al-*

(١) بـاب ما جاءَ فِي قَوْلِ اللهِ تَعالى: ﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾ [الأنفال: ٢٥] وما كانَ النَّبِيُّ ﷺ يُحَذِّرُ مِنَ الفِتَنِ

٧٠٤٨ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا بِشْرُ بْنُ السَّرِيِّ: حدَّثَنا نافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قالَ: قالَتْ أَسماءُ عَنِ النَّبِيِّ ﷺ قالَ: «أنا عَلى حَوْضِي أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ، فَيُؤخَذُ بِناسٍ مِنْ دُونِي فَأَقُولُ: أُمَّتِي، فَيُقالُ: لا تَدْرِي مَشَوْا عَلى القَهْقَرَى».

قالَ ابْنُ أَبِي مُلَيْكَةَ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلى أَعْقَابِنا أَوْ نُفْتَنَ. [راجع: ٦٥٩٣]

٧٠٤٩ - حَدَّثَنا مُوسَى بْنُ إِسْماعِيلَ: حدَّثَنا أَبُو عَوانَةَ، عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ قالَ: قالَ عَبْدُ اللهِ: قالَ النَّبِيُّ ﷺ: «أنا فَرَطُكُمْ عَلى الحَوْضِ، فَلَيُرْفَعَنَّ إِلَيَّ رِجالٌ مِنْكُمْ حَتَّى إذا أَهْوَيْتُ لِأُناوِلَهُمُ اخْتُلِجُوا دُونِي، فَأَقُولُ: أَيْ رَبِّ، أَصْحابِي، فَيَقُولُ: لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ». [راجع: ٦٥٧٥]

٧٠٥٠، ٧٠٥١ - حَدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا يَعْقُوبُ بْنُ عَبْدِ

Kauthar), and whoever will come to it will drink from it; and whoever will drink from it will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them."

Abū Sa'īd Al-Khudrī added that the Prophet ﷺ further said, "I will say those people are from me (i.e., they are my followers). It will be said, 'You do not know what new changes and new things (heresies) they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed, did new things in (the religion) after me!' "

الرَّحْمٰنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الحَوْضِ، مَنْ وَرَدَهُ شَرِبَ مِنْهُ وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهُ أَبَداً، لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَنِي النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هٰذَا فَقَالَ: هٰكَذَا سَمِعْتَ سَهْلاً؟ فَقُلْتُ: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ: قَالَ: «إِنَّهُمْ مِنِّي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا بَدَّلُوا بَعْدَكَ، فَأَقُولُ: سُحْقاً سُحْقاً لِمَنْ بَدَّلَ بَعْدِي». [راجع: ٦٥٨٣، ٦٥٨٤]

(2) CHAPTER. The statement of the Prophet ﷺ : "After me you will see things which you will disapprove of."

Narrated 'Abdullāh bin Zaid: The Prophet ﷺ said, "Be patient till you meet me at *Al-Ḥauḍ* — Tank (*Al-Kauthar*)."

(٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «سَتَرَوْنَ بَعْدِي أُمُوراً تُنْكِرُونَهَا»،

وَقَالَ عَبْدُ اللهِ بْنُ زَيْدٍ: قَالَ النَّبِيُّ ﷺ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الحَوْضِ».

7052. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allāh's Messenger (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your rights from Allāh."

٧٠٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ القَطَّانُ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً وَأُمُوراً تُنْكِرُونَهَا». قَالُوا: فَمَا تَأْمُرُنَا يَا رَسُولَ اللهِ؟ قَالَ: «أَدُّوا

إِلَيهِمْ حَقَّهُمْ وسَلُوا اللهَ حَقَّكُمْ». [راجع: ٣٦٠٣]

٧٠٥٣ - حدَّثنا مُسَدَّدٌ، عَنْ عَبْدِ الوَارِثِ، عَنِ الجَعْدِ، عَنْ أَبي رَجاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ كَرِهَ مِنْ أَميرِهِ شَيْئاً فَلْيَصْبِرْ، فإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطانِ شِبْراً ماتَ مِيتَةً جاهِلِيَّةً». [انظر: ٧٠٥٤، ٧١٤٣]

7053. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever disapproves of something done by his (Muslim) ruler then he should be patient, for whoever disobeys, (disunites and goes away from his) Muslim ruler even for a span will die as those who died in the Pre-Islāmic Period of Ignorance (i.e., as rebellious sinners). (See *Fath Al-Bari*)

٧٠٥٤ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ عَنِ الجَعْدِ أبي عثمانَ: حدَّثني أَبُو رَجاءٍ العُطارِدِيُّ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «مَنْ رَأى مِنْ أَميرِهِ شَيْئاً يَكْرَهُه فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ مَنْ فَارَقَ الجَماعَةَ شِبْراً فَماتَ إلَّا ماتَ مِيتَةً جاهِلِيَّةً». [راجع: ٧٠٥٣]

7054. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever notices something which he dislikes done by his (Muslim) ruler, then he should be patient, for whoever separates (disunites) himself from the *Al-Jamā'ah* (the Muslim group) [i.e., becomes separate from the company of the Muslims] even for a span and then dies, he will die as those who died in the Pre-Islāmic Period of Ignorance (as rebellious sinners).

[See *Fatḥ-Al-Bārī*]

٧٠٥٥ - حدَّثنا إسْماعِيلُ: حدَّثني ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنْ بُكَيرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنادَةَ بْنِ أَبي أُمَيَّةَ قالَ: دَخَلْنا على عُبادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ، فَقُلْنا: أَصْلَحَكَ اللهُ، حَدِّثْ بِحَدِيثٍ يَنْفَعُكَ اللهُ بِهِ سَمِعْتَهُ مِنَ النَّبيِّ ﷺ، قالَ: دَعَانَا النَّبيُّ ﷺ فَبايَعْناهُ. [راجع: ١٨]

7055. Narrated Junāda bin Abū Umaiyya: We entered upon 'Ubāda bin Aṣ-Ṣāmit while he was sick. We said, "May Allāh make you good and healthy, will you tell us a *Ḥadīth* you heard from the Prophet ﷺ and by which Allāh may benefit you." He said, "The Prophet ﷺ called us and we gave him the *Bai'a* (pledge) for Islām."

٧٠٥٦ - فَقالَ فِيما أَخَذَ عَلَيْنا أَنْ بايَعَنا عَلى السَّمْعِ والطَّاعَةِ في

7056. [H. 7055 contd.] "And among the conditions on which he took the pledge from us, was that we were to listen and obey (the

مَنْشَطِنَا ومَكْرَهِنَا، وَعُسْرِنا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لا نُنَازِعَ الأَمْرَ أَهْلَهُ «إِلَّا أَنْ تَرَوْا كُفْراً بَوَاحاً عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ». [انظر: ٧٢٠٠]

orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the Muslim ruler and give him his right even if he did not give us our rights, and not to fight against him unless we noticed open *Kufr* (disbelief) for which we would have a proof with us from Allāh."

٧٠٥٧ - حدَّثَنَا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيرٍ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، اسْتَعمَلْتَ فُلاناً ولَمْ تَسْتَعْمِلْنِي، قالَ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي». [راجع: ٣٧٩٢]

7057. Narrated Usaid bin Ḥuḍair: A man came to the Prophet ﷺ and said, "O Allāh's Messenger! You appointed such and such person and you did not appoint me?" The Prophet ﷺ said, "After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me."

(٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «هَلاكُ أُمَّتِي عَلى يَدَيْ أُغَيْلِمَةٍ سُفَهَاءَ»

(3) CHAPTER. The statement of the Prophet ﷺ, "The destruction of my followers will be through the hands of foolish young men."

٧٠٥٨ - حدَّثَنَا مُوسَى بْنُ إِسْماعِيلَ: حدَّثنا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي جَدِّي قالَ: كُنْتُ جالِساً مَعَ أَبِي هُرَيْرَةَ في مَسْجِدِ النَّبِيِّ ﷺ بِالمَدِينَةِ وَمَعَنا مَرْوَانُ، قالَ أَبُو هُرَيْرَةَ: سَمِعْتُ الصَّادِقَ المَصْدُوقَ يَقُولُ: «هَلَكَةُ أُمَّتِي عَلى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ»، فَقالَ مَرْوَانُ: لَعْنَةُ اللهِ عَلَيهِمْ غِلْمَةً، فَقالَ أَبُو هُرَيْرَةَ: لَوْ شِئْتُ أَنْ أَقُولَ: بَنِي فُلان وَبَنِي فُلان لَفَعَلْتُ. فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلى

7058. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the truthful and trusted by Allāh (i.e., the Prophet ﷺ) saying, "The destruction of my followers will be through the hands of young men from Quraish."

بَنِي مَرْوَانَ حِينَ مَلَكُوا بِالشَّامِ فَإِذَا رَآهُمْ غِلْماناً أَحْدَاثاً قالَ لَنا: عَسَى هٰؤُلاءِ أَنْ يَكُونُوا مِنهُمْ، قُلْنَا: أَنْتَ أَعْلَمُ. [راجع: ٣٦٠٤]

(٤) بابُ قَوْلِ النَّبِيِّ ﷺ: «وَيْلٌ لِلعَربِ مِنْ شَرٍّ قَدِ اقْتَرَبَ»

(4) CHAPTER. The statement of the Prophet ﷺ: "Woe to the Arabs from the great evil that is nearly, approaching them."

٧٠٥٩ - حدَّثنا مالِكُ بْنُ إسْماعِيلَ: حدَّثنا ابْنُ عُيَيْنَةَ أَنَّهُ سَمِعَ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللهُ عَنْهُنَّ أَنَّها قالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ النَّوْمِ مُحمَرّاً وَجْهُهُ وَهُوَ يقُولُ: «لا إِلٰهَ إِلَّا اللهُ، وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يأجُوجَ ومأجُوجَ مِثْلُ هٰذِهِ» وَعَقَدَ سُفْيانُ تِسْعِينَ أَوْ مِائَةً. قِيلَ: أَنَهْلِكُ وَفِينا الصَّالِحُونَ؟ قالَ: «نَعَمْ إِذَا كَثُرَ الخَبَثُ». [راجع: ٣٣٤٦]

7059. Narrated Zainab bint Jaḥsh رَضِيَ الله عَنْها: The Prophet ﷺ got up from his sleep with a flushed red face and said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh). Woe to the Arabs, from the great evil that is nearly, approaching them. Today a gap has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog people) like this." (Sufyān illustrated this by forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed, though there are righteous people among us?" The Prophet ﷺ said, "Yes, if *Al-Khabath*[1] increased."

٧٠٦٠ - حدَّثنا أبُو نُعَيمٍ: حدَّثنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ.

وَحدَّثَنِي مَحْمُودٌ: أخْبرَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما قالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلى أُطُمٍ مِنْ آطامِ المَدِينَةِ

7060. Narrated Usāma bin Zaid رَضِيَ الله عَنْهُما: Once the Prophet ﷺ stood over one of the high buildings of Al-Madīna and then said (to the people), "Do you see what I see?" They said, "No." He said, "I see *Al-Fitan* (trials and afflictions) falling among your houses as rain drops fall."

(1) (H.7059) The word *Al-Khabath* is interpreted as illegal sexual intercourse, and illegitimate children and every kind of evil, i.e, the majority of people will indulge in evil deeds and act against Islāmic law. (See *Fatḥ Al-Bārī*.)

فَقالَ: «هَلْ تَرَوْنَ ما أرَى؟» قالُوا: لَا، قالَ: «فَإني لأرَى الفِتَنَ تَقَعُ خِلالَ بُيُوتِكُمْ كَوَقْعِ القَطْرِ». [راجع: ١٨٧٨]

(5) CHAPTER. The appearance of *Al-Fitan* (trials and afflictions).

(٥) بابُ ظُهُورِ الفِتَنِ

7061. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time will pass rapidly[1], good deeds will decrease, miserliness will be thrown (in the hearts of the people), *Al-Fitan* (trials and afflictions) will appear and there will be much *Al-Harj*." They said, "O Allāh's Messenger! What is "*Al-Harj*?" " He said, "Killing! Killing!" [See Vol.8, *Hadīth* No.6037]

٧٠٦١ - حدَّثنا عَيَّاشُ بْنُ الوَلِيدِ: أخبرَنا عَبْدُ الأعْلى: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «يَتَقارَبُ الزَّمانُ وَيَنْقُصُ العَمَلُ، وَيُلْقَى الشُّحُّ، وَتَظْهَرُ الفِتَنُ وَيَكْثُرُ الهَرْجُ». قالُوا: يا رَسُولَ اللهِ، أيُّما هُوَ؟ قالَ: «القَتْلُ القَتْلُ». [راجع: ٨٥]

وَقالَ يُونُسُ وشُعَيْبٌ وَاللَّيْثُ وَابْنُ أخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ.

7062, 7063. Narrated 'Abdullāh and Abū Mūsā: The Prophet ﷺ said, "Near the establishment of the Hour there will be days during which general ignorance will spread, (religious) knowledge will be taken away (vanish) and there will be much *Al-Harj*, and *Al-Harj* means killing."

٧٠٦٢، ٧٠٦٣ - حدَّثنا مُسَدَّدٌ: حَدَّثَنا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ الأعْمَشِ، عَنْ شَقِيقٍ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ وَأبي مُوسَى فَقالا: قالَ النَّبيُّ ﷺ: «إنَّ بَيْنَ يَدَي السَّاعَةِ لأيَّاماً يَنزِلُ فِيها الجَهْلُ وَيُرْفَعُ فِيهَا العِلْمُ وَيَكْثُرُ فِيهَا الهَرْجُ»، وَالهَرْجُ: القَتْلُ. [انظر: ٧٠٦٤، ٧٠٦٥، ٧٠٦٦]

7064. Narrated Abū Mūsa: The Prophet ﷺ said, "Near the establishment of the Hour

٧٠٦٤ - حدَّثنا عُمَرُ بْنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا

(1) (H.7061) Because of indulging in the pleasures of the world and forgetting one's duties towards Allāh.

there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be *Al-Harj* in abundance, and *Al-Harj* means killing."

7065. Narrated Abū Mūsā: The Prophet ﷺ said... (as above, *Hadīth* No. 7064). And *Al-Harj*, in the Ethiopian language, means killing.

7066. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Near the establishment of the Hour, there will be the days of *Al-Harj*, and the (religious) knowledge will be taken away (vanish i.e., by the death of religious scholars) and general ignorance will spread."

Abū Mūsa said, "*Al-Harj*, in the Ethiopian language, means killing."

7067. Ibn Mas'ūd added: I heard Allāh's Messenger ﷺ saying, "(It will be) from among the most wicked people who will be living at the time when the Hour will be established."

شَقِيقٌ قالَ: جَلَسَ عَبْدُ اللهِ وَأَبُو مُوسَى فَتَحَدَّثَا، فَقالَ أَبُو مُوسَى: قالَ النَّبِيُّ ﷺ: «إِنْ بَيْنَ يَدَيِ السَّاعَةِ لَأَيَّاماً يُرْفَعُ فِيهَا العِلْمُ وَيَنزِلُ فِيهَا الجَهْلُ، ويَكْثُرُ فِيهَا الهَرْجُ»، والهَرْجُ: القَتْلُ. [راجع: ٧٠٦٣]

٧٠٦٥ - حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أبي وَائِلٍ قالَ: إِنّي لَجَالِسٌ مَعَ عَبْدِ اللهِ وَأَبي مُوسَى رَضِيَ اللهُ عَنْهُما، فَقالَ أَبُو مُوسَى: سَمِعْتُ النَّبِيَّ ﷺ. مِثْلَهُ. وَالهَرْجُ بِلِسانِ الحَبَشَةِ: القَتْلُ. [راجع: ٧٠٦٣]

٧٠٦٦ - حدَّثنا مُحَمَّدٌ: حدَّثنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ - وَأَحْسِبُهُ رَفَعَهُ - قالَ: «بَيْنَ يَدَيِ السَّاعَةِ أَيَّامُ الهَرْجِ، يَزُولُ فِيهَا العِلْمُ وَيَظْهَرُ فِيهَا الجَهْلُ». قالَ أَبُو مُوسَى: وَالهَرْجُ: القَتْلُ بِلِسانِ الحَبَشَةِ. [راجع: ٧٠٦٢]

٧٠٦٧ - وَقالَ أَبُو عَوَانَةَ، عَنْ عاصِمٍ، عَنْ أَبي وَائِلٍ، عَنِ الأَشْعَرِيِّ أَنَّهُ قالَ لِعَبْدِ اللهِ: تَعْلَمُ الأَيَّامَ التي ذَكَرَ النَّبِيُّ ﷺ أَيَّامَ الهَرْجِ؟ نَحْوَهُ.

وَقالَ ابْنُ مَسْعُودٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ».

(6) CHAPTER. No time will come but the time following it will be worse than it.

7068. Narrated Az-Zubair bin 'Adī: We went to Anas bin Mālik and complained about the wrong we were suffering at the hands of Al-Ḥajjāj. Anas bin Mālik said, "Be patient till you meet your Lord (Allāh), for no time will come upon you but the time following it will be worse than it. I heard that from your Prophet ﷺ."

7069. Narrated Umm Salama, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ woke up one night in a state of fear and said, "*Subḥān Allāh*! How many treasures Allāh has sent down! And how many *Al-Fitan* (trials and afflictions) have been sent down! Who will go and wake the lady dwellers (wives of the Prophet ﷺ) up of these rooms [for *Ṣalāt* (prayers)]?" He meant his wives, so that they might offer *Ṣalāt*. He added, "A well-dressed (person) in this world may be naked in the Hereafter." (See H. 115)

(7) CHAPTER. The statement of the Prophet ﷺ: "Whosoever takes up arms against us, is not from us."

7070. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whosoever takes up arms against us, is not from us."

(٦) بابٌ: لا يَأْتِي زَمانٌ إلَّا الذِي بَعْدَهُ شَرٌّ مِنْهُ

٧٠٦٨ - **حدَّثنا** مُحَمَّدُ بْنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الزُّبَيرِ بْنِ عَدِيٍّ قالَ: أتَيْنا أنَسَ بْنَ مالِكٍ فَشَكَوْنا إلَيْهِ ما يَلْقَوْنَ مِنَ الحَجَّاجِ فَقالَ: «اصْبِرُوا فَإنَّهُ لا يَأْتِي عَلَيْكُمْ زَمانٌ إلَّا وَالَّذِي بَعْدَهُ أشَرُّ مِنْهُ حَتى تَلْقَوْا رَبَّكُمْ»، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ.

٧٠٦٩ - **حدَّثنا** أبُو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وَحدَّثَنا إسْماعِيلُ: حدَّثَنِي أخي، عَنْ سُلَيمانَ بْنِ بِلَالٍ، عَنْ مُحَمَّدِ بْنِ أبي عَتِيقٍ، عَنِ ابْنِ شِهابٍ، عَنْ هِنْدٍ بِنْتِ الحارِثِ الفِراسِيَّةِ: أنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: اسْتَيْقَظَ رَسُولُ اللهِ ﷺ لَيْلَةً فَزِعاً يَقُولُ: «سُبْحانَ اللهِ، ماذا أنْزَلَ اللهُ مِنَ الخَزائِنِ؟ وَماذا أُنْزِلَ مِنَ الفِتَنِ؟ مَنْ يُوقِظُ صَواحِبَ الحُجُراتِ - يُرِيدُ أزْواجَهُ - لِكَيْ يُصَلِّينَ؟ رُبَّ كاسِيَةٍ في الدُّنْيا عارِيَةٍ في الآخِرَةِ». [راجع: ١١٥]

(٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا»

٧٠٧٠ - **حدَّثنا** عَبْدُ اللهِ بْنُ يُوسُفَ: أخْبرَنا مالِكٌ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ

حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا».

[راجع: ٦٨٧٤]

٧٠٧١ - حدَّثنا مُحَمَّدُ بْنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبيِّ ﷺ قالَ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا».

7071. Narrated Abū Mūsa: The Prophet ﷺ said, "Whosoever takes up arms against us, is not from us."

٧٠٧٢ - حدَّثنا مُحَمَّدٌ: أخْبرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا يُشِيرُ أحَدُكُمْ عَلى أخِيهِ بالسِّلاحِ، فإنَّهُ لا يَدْرِي لَعَلَّ الشَّيْطانَ يَنْزِعُ في يَدِهِ فَيَقَعُ في حُفْرَةٍ مِنَ النَّارِ».

7072. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should point a weapon towards him Muslim brother, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)."

٧٠٧٣ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: قُلْتُ لِعَمْرٍو: يا أبَا مُحَمَّدٍ، سَمِعْتَ جابرَ بْنَ عَبْدِ اللهِ يَقُولُ: مَرَّ رَجُلٌ بِسِهامٍ في المَسْجِدِ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أمْسِكْ بِنِصالِها؟» قالَ: نَعَمْ.

[راجع: ٤٥١]

7073. Narrated Sufyān: I said to 'Amr, "O Abū Muḥammad! Did you hear Jābir bin 'Abdullāh saying: A man carrying arrows passed through the mosque and Allāh's Messenger ﷺ said to him, 'Hold the arrows by their heads!' " 'Amr replied, "Yes."

٧٠٧٤ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ جابِرٍ: أنَّ رَجُلاً مَرَّ في المَسْجِدِ بأسْهُمٍ قَدْ بَدَا نُصُولُهَا فَأُمِرَ أنْ يَأْخُذَ بِنُصُولِهَا لا يَخْدِشُ مُسْلِماً». [راجع: ٤٥١]

7074. Narrated Jābir: A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet ﷺ) to hold the arrows by their iron heads so that it might not scratch (injure) any Muslim.

٧٠٧٥ - حدَّثنا مُحَمَّدُ بْنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ،

7075. Narrated Abū Mūsa: The Prophet ﷺ said, "If anyone of you passed through our mosque or through our market while carrying

عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى، عَنِ النَّبِيِّ ﷺ قالَ: «إذَا مَرَّ أحَدُكُمْ في مَسْجِدِنَا أوْ في سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلى نِصَالِهَا - أوْ قالَ: فَلْيَقْبِضْ بِكَفِّهِ - أنْ يُصِيبَ أحَداً مِنَ المُسْلِمِينَ مِنهَا بِشَيْءٍ» [راجع: ٤٥٢].

arrows, he should hold them by the (arrow) heads," or said, "... he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ»

(8) CHAPTER. The statement of the Prophet ﷺ : "Do not renegade as disbelievers after me by striking (cutting) the neck of one another."

٧٠٧٦ - **حدَّثنا** عُمَرُ بْنُ حَفْصٍ: حدَّثني أبي: حدَّثنا الأعْمَشُ: حدَّثنا شَقِيقٌ قالَ: قالَ عَبْدُ اللهِ: قالَ النَّبِيُّ ﷺ: «سِبَابُ المُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». [راجع: ٤٨]

7076. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Abusing a Muslim is *Fusūq* (evil-doing) and killing him is *Kufr* (disbelief)."

٧٠٧٧ - **حدَّثنا** حَجَّاجُ بْنُ مِنهَالٍ: حدَّثنا شُعْبَةُ: أخْبَرَني وَاقِدُ بْنُ محمدٍ، عَنْ أبِيهِ، عَنِ ابْنِ عُمَرَ أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لا تَرْجِعُونَ بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٧٤٢]

7077. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another."

٧٠٧٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى: حدَّثنا قُرَّةُ بْنُ خالِدٍ: حدَّثنا ابْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ، عَنْ أبي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ هُوَ أفْضَلُ في نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ. عَنْ أبي بَكْرَةَ: أنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ فَقالَ: «ألا تَدْرُونَ أيُّ يَوْمٍ هذا؟» قالُوا:

7078. Narrated Abū Bakra: Allāh's Messenger ﷺ addressed the people saying, "Don't you know what is the day today?" They replied, "Allāh and His Messenger know better." We thought that he might give that day another name. The Prophet ﷺ said, "Isn't it the Day of *An-Nahr* (day of sacrifice)?" We replied, "Yes, O Allāh's Messenger". He then said, "What town is this? Isn't it the forbidden (sacred) town (Makkah)?" We replied, "Yes, O Allāh's Messenger". He then said, "Your blood

(i.e., lives, your properties, your honours and your skins (i.e., bodies) are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours. (Listen) Haven't I conveyed Allāh's Message to you?" We replied, "Yes." He said, "O Allāh! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience (who will convey it to him.)"

The narrator added: In fact, it was like that. The Prophet ﷺ added, "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another." [See *Ḥadīth* No. 7447].

اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: حتّى ظَنَنّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسمِهِ، فَقالَ: «أَلَيْسَ بِيَوْمِ النَّحرِ؟» قُلْنَا: بَلى يا رَسُولَ اللهِ، فَقالَ: «أَيُّ بلَدٍ هٰذا؟ أَلَيْسَتْ بِالبَلْدَةِ الْحَرَامِ؟» قُلْنَا: بَلى يا رَسُولَ اللهِ، قالَ: «فَإِنَّ دِماءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ وَأَبْشارَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا في شَهْرِكُمْ هٰذا في بَلَدِكُمْ هٰذا، أَلا هَلْ بَلَّغْتُ؟» قُلْنَا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَإِنَّهُ رُبَّ مُبَلِّغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعَى لَهُ». فَكانَ كذلِكَ. قالَ: «لا تَرْجِعُوا بَعْدي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

فَلَمَّا كانَ يَوْمُ حُرِّقَ ابْنُ الحَضْرَمِيِّ، حِينَ حَرَّقَهُ جارِيَةُ بْنُ قُدامَةَ، قالَ: أَشْرِفُوا على أَبي بَكْرَةَ. فَقالُوا: هٰذا أَبُو بَكْرَةَ يَرَاكَ، قالَ عَبْدُ الرَّحْمٰنِ: فَحَدَّثَتْنِي أُمِّي عَنْ أَبي بَكْرَةَ أَنَّهُ قالَ: لَوْ دَخَلُوا عَلَيَّ ما بَهَشْتُ بِقَصَبَةٍ. [راجع: ٦٧]

7079. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Beware! Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another."

٧٠٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ إِشْكابٍ: حدَّثَنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «لا تَرْتَدُّوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [راجع: ١٧٣٩]

7080. Narrated Jarīr: The Prophet ﷺ said to me during *Ḥajjat-ul-Wadā'*, "Let the

٧٠٨٠ - حَدَّثَنَا سُلَيمانُ بْنُ

people keep quiet and listen." Then he said (addressing the people), "Beware! Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another."

حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَدِّهِ جَرِيرٍ قالَ: قالَ لِي رَسُولُ اللهِ ﷺ في حَجَّةِ الوَدَاعِ: «اسْتَنْصِتِ النَّاسَ»، ثُمَّ قالَ: «لا تَرْجِعُوا بعدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٢١]

(9) CHAPTER. There will be *Fitnah* (trial and affliction) during which a sitting person will be better than standing one.

(٩) بابٌ: تَكُونُ فِتْنَةٌ القاعِدُ فِيها خَيرٌ مِنَ القائِمِ

7081. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will be *Fitan* (trials and afflictions) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one; and whoever will expose himself to these *Fitan* they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

٧٠٨١ - **حدَّثَنا** مُحَمَّدُ بْنُ عُبَيْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ.

قال إبْرَاهِيمُ: وَحدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ القَاعِدُ فِيها خَيرٌ مِنَ القائِمِ، وَالقائِمُ فِيها خَيرٌ مِنَ المَاشِي، وَالمَاشِي فِيها خَيرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، فمَنْ وَجَدَ مِنْها مَلْجَأً أَوْ مَعاذاً فَلْيَعُذْ بِهِ». [راجع: ٣٦٠١]

7082. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will be *Fitan* (trials and afflictions) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one; and whoever will expose himself to these *Fitan*, they will destroy him. So

٧٠٨٢ - **حدَّثَنا** أَبُو اليَمانِ: أَخْبرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ القاعِدُ فِيها خَيرٌ مِنَ القَائِمِ، وَالقائِمُ خَيرٌ مِنَ المَاشِي،

whoever can find a place of protection or refuge from them, should take shelter in it."

وَالمَاشِي فِيها خَيرٌ مِنَ السَّاعِي. مَنْ تَشَرَّفَ لَها تَسْتَشْرِفْهُ، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعاذاً فَلْيَعُذْ بِهِ». [راجع: ٣٦٠١]

(10) CHAPTER. If two Muslims meet (fight) each other with their swords.

(١٠) بابٌ: إِذَا التَقَى المُسلِمانِ بِسَيفَيهِما

7083. Narrated Al-Hasan: (Al-Ahnaf رَضِيَ الله عَنْهُ said:) I went out carrying my arms during the nights of *Al-Fitnah* (trial and affliction) (i.e. the war between 'Alī and 'Āishah رضي الله عنهما) and Abū Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allāh's Messenger ﷺ (i.e., 'Alī)." Abū Bakra said, "Allāh's Messenger said, 'If two Muslims take out their swords to fight each other, then both of them will be from the dwellers of the Hell-fire.' It was said to the Prophet ﷺ, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one (surely) had the intention to kill his opponent'." (See Vol. I, *Hadīth* No.31)

٧٠٨٣ - **حدَّثنا** عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ: حدَّثنا حَمَّادٌ عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنِ الحَسَنِ قالَ: خَرَجْتُ بِسِلاحِي لَيالِيَ الفِتْنَةِ فاسْتَقْبَلَنِي أَبُو بَكْرَةَ فَقالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أُرِيدُ نُصْرَةَ ابْنِ عَمِّ رَسُولِ اللهِ ﷺ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذا تَوَاجَهَ المُسْلِمانِ بِسَيْفَيهِمَا فَكِلاهُمَا مِنْ أَهْلِ النَّارِ»، قِيلَ: فَهٰذَا القَاتِلُ فَما بالُ المَقْتُولِ؟ قالَ: «إِنَّهُ أَرادَ قَتْلَ صاحِبِهِ».

قالَ حَمَّادُ بْنُ زَيْدٍ: فَذَكَرْتُ هٰذا الحَدِيثَ لِأَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ، وَأَنَا أُرِيدُ أَنْ يُحَدِّثانِي بِهِ فَقالا: إِنَّما رَوَى هٰذا الحديثَ الحَسَنُ عَنِ الأَحْنَفِ بْنِ قَيْسٍ عَنْ أَبي بَكْرَةَ.

حدَّثنا سُلَيمانُ: حدَّثنا حَمَّادٌ بِهٰذا.

وَقالَ مُؤَمَّلٌ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ: حدَّثنا أَيُّوبُ ويُونُسُ وَهِشَامٌ وَمُعَلَّى بْنُ زِيادٍ، عَنِ الحَسَنِ، عَنِ الأَحْنَفِ، عَنْ أَبي بَكْرَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَاهُ مَعْمَرٌ، عَنْ أَيُّوبَ.

وَرَوَاهُ بَكَّارُ بْنُ عَبْدِ العَزِيزِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ.

وَقَالَ غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ وَلَمْ يَرْفَعْهُ سُفْيَانُ عَنْ مَنْصُورٍ. [راجع: ٣١]

(11) CHAPTER. What a Muslim should do if there is no righteous group of Muslims.

(١١) **بابٌ**: كَيْفَ الأَمْرُ إِذَا لَمْ تَكُنْ جَمَاعَةٌ

7084. Narrated Hudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ about the good but I used to ask him about the evil lest I should be overtaken by it. So I said, "O Allāh's Messenger! We were living in ignorance and in an (extremely) worst atmosphere, then Allāh brought to us this good (i.e., Islām); will there be any evil after this good?" He said, "Yes." I asked, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure)". I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my (legal way of) guidance. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allāh's Messenger! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said. "Stick to the group of Muslims and their *Imām* (Muslim ruler)." I said, "If there is neither a group of

٧٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ الحَضْرَمِيُّ: أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الخَوْلَانِيَّ: أَنَّهُ سَمِعَ حُذَيْفَةَ ابْنَ اليَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللهُ بِهٰذَا الخَيْرِ، فَهَلْ بَعْدَ هٰذَا الخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ»، قُلْتُ: وَهَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ»، قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذٰلِكَ الخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ، دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». قُلْتُ: يَا رَسُولَ اللهِ صِفْهُمْ لَنَا، قَالَ: «هُمْ

Muslims nor an *Imām*?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا». قُلْتُ: فَما تَأْمُرُنِي إنْ أدْرَكَنِي ذٰلكَ؟ قالَ: «تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإمامَهُمْ». قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلا إمامٌ؟ قالَ: «فاعْتَزِلْ تِلْكَ الفِرَقَ كُلَّهَا وَلَوْ أنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حتى يُدْرِكَكَ المَوْتُ وَأنْتَ عَلَىٰ ذٰلكَ». [راجع: ٣٦٠٦]

(12) CHAPTER. Whoever disliked to increase the number of (those people who practise) *Al-Fitan* (trials and afflictions) and oppressions (against the believers).

(١٢) بابٌ مَنْ كَرِهَ أنْ يُكَثِّرَ سَوَادَ الفِتَنِ وَالظُّلْمِ

7085. Narrated Abū Al-Aswad: An army unit was being recruited from the people of Al-Madīna[1] and my name was written among them. Then I met 'Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn 'Abbās told me that there were some Muslims who were with *Al-Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness Allāh and His Messenger Muhammad ﷺ) to increase their number against Allāh's Messenger ﷺ (and the Muslim army)[2] So, arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allāh revealed:

'Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers, even though emigration was

٧٠٨٥ - حدَّثنا عَبْدُ اللهِ بْنُ يَزِيدَ: حدَّثَنا حَيْوَةُ وَغَيْرُهُ قالا: حدَّثَنا أبُو الأسْوَدِ، وَقالَ اللَّيْثُ، عَنْ أبي الأسْوَدِ قالَ: قُطِعَ عَلَى أهْلِ المَدِينَةِ بَعْثٌ فاكْتُتِبْتُ فِيهِ فَلَقِيتُ عِكْرِمَةَ فَأخْبَرْتُهُ فَنهانِي أشَدَّ النَّهْيِ ثُمَّ قالَ: أخْبَرَنِي ابْنُ عَبَّاسٍ أنَّ أُنَاساً مِنَ المُسْلِمِينَ كانُوا مَعَ المُشْرِكِينَ يُكَثِّرُونَ سَوَادَ المُشْرِكِينَ عَلَى رَسُولِ اللهِ ﷺ، فَيَأْتِي السَّهْمُ فَيُرْمى بِهِ فَيُصِيبُ أحَدَهُمْ فَيَقْتُلُهُ أوْ يَضْرِبُهُ فَيَقْتُلُهُ، فَأنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾ [النساء: ٩٧]. [راجع: ٤٥٩٦]

(1) (H.7085) To fight the people of Shām.
(2) (H.7085) Some of those who had embraced Islām stayed in Makkah after the emigration of the Prophet ﷺ to Al-Madīna. When the Makkan *Mushrikūn* came out to fight the Muslims of Al-Madīna, some of the Muslims of Makkah came out with them, not to fight but to mislead them. It happened that some of these were killed by the Muslim army and they died with the sin (by staying among the disbelievers).

obligatory on them), they (angels) say to them: "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — What an evil destination! ...' " (V.4:97) (See H. 4596)

(13) CHAPTER. If a Muslim stays among the bad people.

(١٣) بابٌ إذا بَقِيَ في حُثَالَةٍ مِنَ النَّاسِ

7086. Narrated Hudhaifa: Allāh's Messenger ﷺ related to us two Prophetic narrations; one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet ﷺ told us that *Al-Amānah* (the trust or moral responsibility or honesty, and all the duties which Allāh has ordained) descended in the roots of men's hearts (from Allāh) and then they learned it from the Qur'ān and then they learned it from the Prophet's *Sunna*. The Prophet ﷺ further told us how that *Al-Amānah* will be taken away. He said: "Man will go to sleep during which *Al-Amānah* will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which *Al-Amānah* will decrease still further, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'In such and such tribe there is an honest man,' and later it will be said about a man, 'What a wise, polite and strong man he is!' Though he will not have Faith equal even to a mustard seed in his heart."

٧٠٨٦ - حدَّثنا مُحمَّدُ بْنُ كَثِيرٍ: أخبرَنَا سُفيانُ: حدَّثنا الأعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ: حدَّثنا حُذَيْفَةُ قالَ: حدَّثنا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ رَأيتُ أحَدَهُمَا وَأنَا أنْتَظِرُ الآخَرَ. حدَّثنا «أنَّ الأمانَةَ نَزَلَتْ في جَذْرِ قُلُوبِ الرِّجالِ. ثُمَّ عَلِمُوا مِنَ القُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ». وَحدَّثنا عَنْ رَفْعِهَا قالَ: «يَنامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأمانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أثَرُهَا مِثْلَ أثَرِ الوَكْتِ. ثُمَّ يَنامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقَى فِيهَا أثَرُهَا مِثْلَ أثَرِ المَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلى رِجْلِكَ فَنَفِطَ فَتَرَاهُ مُنْتَبِراً وَلَيْسَ فِيهِ شَيءٌ، وَيُصْبِحُ النَّاسُ يَتَبايَعُونَ فَلا يَكادُ أحَدٌ يُؤَدِّي الأمانَةَ فَيُقالُ: إنَّ في بَنِي فُلانٍ رَجُلاً أمِيناً. وَيُقالُ لِلرَّجُلِ: ما أعْقَلَهُ وما أظْرَفَهُ وما أجْلَدَهُ، وَما في قَلْبِهِ مِثْقالُ حَبَّةِ خَرْدَلٍ مِنْ إيمانٍ». وَلَقَدْ أتى عَلَيَّ زَمانٌ وَلا أُبَالِي أيَّكُمْ بايَعْتُ لَئِنْ كانَ

مُسْلِماً رَدَّهُ عَلَيَّ الإِسْلامُ، وَإِنْ كانَ نَصْرَانِيّاً رَدَّهُ عَلَيَّ ساعِيهِ. وَأَمَّا اليَوْمَ فَما كُنْتُ أُبَايِعُ إِلَّا فُلاناً وَفُلاناً.

[راجع: ٦٤٩٧]

Abū Hurairah added: No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islām would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such and such person.

(١٤) **بابُ التَّعَرُّبِ في الفِتْنَةِ**

(14) CHAPTER. To stay (in the desert) with the bedouins during the period of *Al-Fitnah* (trial and affliction).

٧٠٨٧ - **حدَّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا حاتِمٌ عَنْ يَزِيدَ بْنِ أَبي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ: أَنَّهُ دَخَلَ عَلى الحَجَّاجِ فَقالَ: يا ابْنَ الأَكْوَعِ، ارْتَدَدْتَ عَلى عَقِبَيْكَ، تَعَرَّبْتَ؟ قالَ: لا، وَلٰكِنَّ رَسُولَ اللهِ ﷺ أَذِنَ لي في البَدْوِ.

وَعَنْ يَزِيدَ بْنِ أَبي عُبَيْدٍ قالَ: لَمَّا قُتِلَ عُثْمانُ بْنُ عَفَّانَ خَرَجَ سَلَمَةُ بْنُ الأَكْوَعِ إِلَى الرَّبَذَةِ وَتَزَوَّجَ هُناكَ امْرَأَةً وَوَلَدَتْ لَهُ أَوْلاداً فَلَمْ يَزَلْ بِها حَتّى قَبْلَ أَنْ يَمُوتَ بِلَيالٍ نَزَلَ المَدِينَةَ.

7087. Narrated Salama bin Al-Akwa' that he visited Al-Ḥajjāj (bin Yūsuf). Al-Ḥajjāj said, "O son of Al-Akwa'! You have turned on your heels (i.e., deserted Islām) by staying (in the desert) with the bedouins." Salama replied, "No, but Allāh's Messenger ﷺ allowed me to stay with the bedouin in the desert."

Narrated Yazīd bin Abī 'Ubaid: When 'Uthmān bin 'Affān was killed (martyred), Salama bin Al-Akwa' went out to a place called Ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Al-Madīna.

٧٠٨٨ - **حدَّثنا** عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ ابْنِ أَبي صَعْصَعَةَ عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرُ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِها شَعَفَ الجِبالِ

7088. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from *Al-Fitan* (trials and afflictions).

(15) **CHAPTER. To seek refuge with Allāh from *Al-Fitan* (trials and afflictions).**

7089. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people started asking the Prophet ﷺ too many questions importunately. So he ascended the pulpit and said, "You will not ask me any question but I will answer it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then a man got up who, whenever quarrelling with somebody, used to be accused of not being the son of his father. He said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." Then 'Umar got up and said, "We accept Allāh as (our) Lord, Islām as our religion and Muhammad as (our) Messenger and we seek refuge with Allāh from the evil of *Al-Fitan* (trials and afflictions)." The Prophet ﷺ said, "I have never seen the good and bad like on this day. No doubt, Paradise and Hell were displayed in front of me till I saw them in front of that wall."

Qatāda said: This *Hadīth* used to be mentioned as an explanation of this Verse:

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

وَمَوَاقِعَ القَطْرِ، يَفِرّ بِدِينِهِ مِنَ الفِتَنِ».

[راجع: ١٩]

(١٥) **بابُ التَّعَوُّذِ مِنَ الفِتَنِ**

٧٠٨٩ - حدَّثَنا مُعاذُ بْنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: سَأَلُوا النَّبِيَّ ﷺ حَتَّى أَحْفَوْهُ بِالمَسْأَلَةِ فَصَعِدَ النَّبِيُّ ﷺ ذاتَ يَوْمٍ المِنْبَرَ فَقالَ: «لا تَسأَلُونِي عَنْ شَيْءٍ إلا بَيَّنْتُ لَكُمْ»، فَجَعَلْتُ أَنْظُرُ يَميناً وَشِمالاً فَإذا كُلُّ رَجُلٍ رَأْسُهُ في ثَوبِهِ يَبْكِي، فَأَنْشَأَ رَجُلٌ كانَ إذا لاحَى يُدْعَى إلَى غَيرِ أبيهِ فَقالَ: يا نَبِيَّ اللهِ، مَنْ أبي؟ فَقالَ: «أبُوكَ حُذافَةُ». ثُمَّ أَنْشَأَ عُمَرُ فَقالَ: رَضِينا بِاللهِ رَبّاً وَبِالإسْلامِ دِيناً وَبِمُحَمَّدٍ رَسُولاً، نَعُوذُ بِاللهِ مِنْ سُوءِ الفِتَنِ. فَقالَ النَّبِيُّ ﷺ: «ما رأَيْتُ في الخَيرِ وَالشَّرِّ كاليَوْمِ قَطُّ، إنَّهُ صُوِّرَتْ لِيَ الجَنَّةُ وَالنّارُ حتّى رَأَيْتُهُما دونَ الحائِطِ».

قالَ قَتادَةُ: يُذْكَرُ هٰذا الحَدِيثُ عِنْدَ هٰذِهِ الآيَةِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١]. [راجع: ٩٣]

٧٠٩٠ - وَقالَ عَبّاسٌ النَّرْسِيُّ: حدَّثَنا يَزِيدُ بْنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ: حدَّثَنا قَتادَةُ: أنَّ أنَساً حدَّثَهُمْ أنَّ نَبِيَّ

اللهِ ﷺ بِهٰذَا، وَقالَ: كُلُّ رَجُلٍ لافًّا رَأسَهُ في ثَوْبِهِ يَبْكِي، وَقالَ: عائِذاً بِاللهِ مِنْ سُوءِ الفِتَنِ، أَوْ قالَ: أَعُوذُ بِاللهِ مِنْ سَوأَى الفِتَنِ. [راجع: ٩٣]

٧٠٩١ - وَقالَ لِي خَلِيفَةُ: حدَّثنا يَزِيدُ بْنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ وَمُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ قَتادَةَ: أَنَّ أَنَساً حدَّثَهُمْ عَنِ النَّبِيِّ ﷺ بِهٰذَا، وَقالَ: عائِذاً بِاللهِ مِنْ شَرِّ الفِتَنِ. [راجع: ٩٣]

(16) CHAPTER. The statement of the Prophet ﷺ: "*Al-Fitnah* (trial and affliction) will appear from the east."

(١٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «الفِتْنَةُ مِنْ قِبَلِ المَشْرِقِ»

7092. Narrated Sālim's father: The Prophet ﷺ stood up beside the pulpit (and pointed with his finger towards the east) and said, "*Al-Fitnah* is there! *Al-Fitnah* (trial and affliction) is there, from where the side of the head of Satan comes out," or said, "... the side of the sun..."

٧٠٩٢ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عن أبيه عَنِ النَّبِيِّ ﷺ أَنَّهُ قامَ إِلَى جَنْبِ المِنْبَرِ فَقالَ: «الفِتْنَةُ هٰهُنا، الفِتْنَة هٰهُنا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ، أَوْ قالَ: قَرْنُ الشَّمْسِ». [راجع: ٣١٠٤]

7093. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ while he was facing the east, saying, "Verily! *Al-Fitnah* (trial and affliction) is there (in the east), from where the side of the head of Satan comes out."

٧٠٩٣ - حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ وَهُوَ مُسْتَقْبِلُ المَشْرِقِ يَقُولُ: «أَلا إِنَّ الفِتْنَةَ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ٣١٠٤]

7094. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "O Allāh! Bestow Your Blessings on our Shām! O Allāh! Bestow Your Blessings on our Yemen." The people said, "And also on our Najd." He said, "O Allāh! Bestow your Blessings on our Shām

٧٠٩٤ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: ذَكَرَ النَّبِيُّ ﷺ: «اللَّهُمَّ بارِكْ لَنا في

(north)! O Allāh! Bestow Your Blessings on our Yemen." The people said, "O Allāh's Messenger! And also on our Najd." I think the third time the Prophet ﷺ said, "There (in Najd) is the place of earthquakes and *Al-Fitan* (trials and afflictions) and from there comes out the side of the head of Satan."

شَامِنا، اللَّهُمَّ بارِكْ لَنا في يَمَنِنَا». قالُوا: يا رَسُولَ اللهِ! وَفي نَجْدِنَا؟ قالَ: «اللَّهُمَّ بارِكْ لَنا في شَأمِنَا، اللَّهُمَّ بارِكْ لَنا في يَمَنِنا»، قالُوا: يا رَسُولَ اللهِ، وَفي نَجْدِنَا؟ فَأَظُنُّهُ قالَ في الثَّالِثَةِ: «هُناكَ الزَّلازِلُ وَالفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ١٠٣٧]

7095. Narrated Sa'īd bin Jubair: 'Abdullāh bin 'Umar came to us and we hoped that he would narrate to us a good *Hadīth*. But before we asked him, a man got up and said to him, "O Abū 'Abdur-Rahmān! Narrate to us about the battles during the time of *Al-Fitnah* (trial and affliction) as Allāh says:

'And fight them until there is no more *Fitnah* (i.e. no more disbelief and worshipping of others along with Allāh, trial and afflictions).' " (V.2:193)

Ibn 'Umar said (to the man), "Do you know what is meant by *Al-Fitnah*? Let your mother bereave you! Muhammad ﷺ used to fight against *Al-Mushrikūn*, for a Muslim was put to trial in his religion (*Al-Mushrikūn* will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling."

٧٠٩٥ - حدَّثنا إسحاقُ الوَاسِطِيُّ: حدَّثنا خَالِدٌ، عَنْ بَيانٍ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: خَرَجَ عَلَيْنا عَبْدُ اللهِ بْنُ عُمَرَ فَرَجَوْنَا أَنْ يُحَدِّثَنَا حَدِيثاً حَسَناً، قالَ: فَبَادَرَنَا إِلَيْهِ رَجُلٌ فَقالَ: يا أَبَا عَبْدِ الرَّحْمٰنِ، حَدِّثْنَا عَنِ القِتَالِ في الفِتْنَةِ وَاللهُ يَقُولُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾ [البقرة: ١٩٣] فَقالَ: هَلْ تَدْرِي ما الفِتْنَةُ ثَكِلَتْكَ أُمُّكَ؟ إِنَّما كانَ مُحَمَّدٌ ﷺ يُقاتِلُ المُشْرِكِينَ، وَكانَ الدُّخُولُ في دِينِهِمْ فِتْنَةً، وَلَيْسَ كَقِتالِكُمْ عَلَى المُلْكِ. [راجع: ٣١٣٠]

(17) CHAPTER. *Al-Fitnah* (trial and affliction) that will move like the waves of the sea.

(١٧) بابُ الفِتْنَةِ التي تَمُوجُ كَمَوْجِ البَحْرِ،

Some of the learned men used to recite the following poetry at the time of *Al-Fitan* (trials and afflictions). Imra-ul-Qais said:

"The war at the beginning seems attractive
Moving with its beauty for every ignorant.

وَقالَ ابْنُ عُيَيْنَةَ، عَنْ خَلَفِ بْنِ حَوْشَبٍ: كانُوا يَسْتَحِبُّونَ أَنْ يَتَمَثَّلُوا بِهٰذِهِ الأَبْياتِ عِنْدَ الفِتَنِ، قالَ امْرُؤ القَيْسِ:

But when it flared strongly,
It becomes an old lady whom none accepts in marriage,
With grey hair and bad colour,
Disliked to be smelled or kissed."

الحرْبُ أوَّلُ ما تَكُونُ فَتِيَّةً
تَسْعَى بِزِينَتِها لِكُلِّ جَهُولِ
حتّى إذا اشْتَعَلَتْ وَشَبَّ ضِرامُها
وَلَّتْ عَجُوزاً غَيرَ ذَاتِ حَلِيلِ
شَمْطاءَ يُنْكَرُ لَوْنُها وتَغَيَّرتْ
مَكْرُوهَةً لِلشَّمِّ وَالتَّقْبِيلِ.

7096. Narrated Shaqīq: I heard Ḥudhaifa saying, "While we were sitting with 'Umar, he said, 'Who among you remembers the statement of the Prophet ﷺ about *Al-Fitnah* (trial and afflictions)?' " Ḥudhaifa said, "The *Fitnah* of a man in his family, his property, his children and his neighbours are expiated by his *Ṣalāt* (prayers), *Zakāt* (and charity) and enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Allāh has ordained) and forbidding *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden)." 'Umar said, "I do not ask you about these *Al-Fitan* but about that *Al-Fitnah* which will move like the waves of the sea." Ḥudhaifa said, "Don't worry about it, O chief of the believers, for there is a closed door between you and it." 'Umar said, "Will that door be broken or opened?" I said, "No, it will be broken." 'Umar said, "Then it will never be closed." I said, "Yes." We asked Ḥudhaifa, "Did 'Umar know what that door meant?" He replied, "Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration, free from errors." We dared not ask Ḥudhaifa as to whom the door represented so we ordered Masrūq to ask him what does the door stand for? He replied, " 'Umar."

٧٠٩٦ - حدَّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا شَقِيقٌ، سَمِعْتُ حُذَيْفَةَ يَقُولُ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إذ قالَ: أيُّكُمْ يَحْفَظُ قَوْلَ النَّبيِّ ﷺ في الفِتْنَةِ؟ قالَ: «فِتْنَةُ الرَّجُلِ في أهْلِهِ ومالِهِ وَوَلَدِهِ وَجارِهِ تُكَفِّرُها الصَّلاةُ وَالصَّدَقَةُ وَالأمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ»، قالَ: لَيْسَ عَنْ هٰذا أسْألُكَ، وَلٰكِنِ التي تَمُوجُ كَمَوْجِ البَحْرِ، فَقالَ: لَيْسَ عَلَيْكَ مِنْها بَأسٌ يا أميرَ المُؤمِنِينَ، إنَّ بَيْنَكَ وَبَيْنَها باباً مُغْلَقاً. قالَ: عُمَرُ أيُكْسَرُ البابُ أمْ يُفْتَحُ؟ قالَ: لا، بَلْ يُكْسَرُ. قالَ عُمَرُ: إذاً لا يُغْلَقْ أبَداً. قُلْتُ: أجَلْ، قُلْنا لِحُذَيْفَةَ: أكانَ عُمَرُ يَعْلَمُ البابَ؟ قالَ: نَعَمْ، كَما يَعْلَمُ أنَّ دُونَ غَدٍ لَيْلَةً، وَذٰلكَ أنّي حَدَّثْتُهُ حَديثاً لَيْسَ بِالأغالِيطِ، فَهِبْنَا أنْ نَسْألَهُ: مَنِ البابُ؟ فَأمَرْنا مَسْروقاً فَسَألَهُ فقالَ: مَنِ البابُ؟ قالَ: عُمَرُ. [راجع: ٥٢٥]

7097. Narrated Abū Mūsa Al-Ash'arī. The Prophet ﷺ went out to one of the

٧٠٩٧ - حدَّثنا سَعِيدُ بْنُ أبي

gardens of Al-Madīna for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "Today I will be the gate-keeper of the Prophet ﷺ though he has not ordered me." The Prophet ﷺ went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abū Bakr came and asked permission to enter. I said (to him), "Wait till I get permission for you." Abū Bakr waited outside and I went to the Prophet ﷺ and said, "O Allāh's Prophet! Abū Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abū Bakr entered and sat on the right side of the Prophet ﷺ and uncovered his legs and hung them in the well. Then 'Umar came and I said (to him), "Wait till I get permission for you." The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." So 'Umar entered and sat on the left side of the Prophet ﷺ and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for anyone to sit. Then 'Uthmān came and I said (to him), "Wait till I get permission for you." The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him" When he entered, he could not find any place to sit with them, so he went to the other edge of the well opposite them, and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allāh for his coming.

Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of 'Uthmān is separate from theirs."

مَرْيَمَ: أَخْبَرنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى حائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ لِحَاجَتِهِ وَخَرَجْتُ في إِثْرِهِ، فَلَمَّا دَخَلَ الحَائِطَ جَلَسْتُ عَلى بابِهِ وَقُلْتُ: لَأَكُونَنَّ الْيَوْمَ بَوَّابَ النَّبِيِّ ﷺ، ولَمْ يَأْمُرْنِي، فَذَهَبَ النَّبِيُّ ﷺ وَقَضَى حاجَتَهُ وَجَلَسَ عَلى قُفِّ الْبِئْرِ فَكَشَفَ عَنْ ساقَيْهِ ودَلَّاهُمَا في الْبِئْرِ، فَجاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْهِ لِيَدْخُلَ، فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَوَقَفَ فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يا نَبِيَّ اللهِ، أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيكَ. فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ». فَدَخَلَ فَجاءَ عَنْ يَمِينِ النَّبِيِّ ﷺ، فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا في الْبِئْرِ. فَجاءَ عُمَرُ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَقالَ النَّبِيُّ ﷺ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ». فَجاءَ عَنْ يَسارِ النَّبِيِّ ﷺ فَكَشَفَ عَنْ ساقَيْهِ فَدَلَّاهُما في الْبِئْرِ، فَامْتَلأَ الْقُفُّ فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ. ثُمَّ جاءَ عُثْمانُ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَقالَ النَّبِيُّ ﷺ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ مَعَهَا بَلاءٌ يُصِيبُهُ». فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِساً فَتَحَوَّلَ حَتَّى جاءَ مُقَابِلَهُمْ عَلَى شَفَةِ الْبِئْرِ فَكَشَفَ عَنْ ساقَيْهِ ثُمَّ

دَلَّاهُمَا في البِئْرِ، فَجَعَلْتُ أَتَمَنَّى أَخاً لِي وَأَدْعُو اللهَ أَنْ يَأْتِيَ.

قالَ ابْنُ المُسَيَّبِ: فَتَأَوَّلْتُ ذلكَ قُبُورَهُمُ اجْتَمَعَتْ هٰهُنا وانْفَرَدَ عُثمانُ.

[راجع: ٣٦٧٤]

7098. Narrated Abū Wā'il: Someone said to Usāma, "Will you not talk to this ('Uthmān)?" Usāma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler, who rules over two men or more, that he is good after I heard Allāh's Messenger ﷺ saying, 'A man will be brought and put in (Hell) Fire and he will circumambulate (go round and round) in (Hell) Fire like a donkey of a (flour) grinding mill, and all the people of (Hell) Fire will gather around him and will say to him, 'O so-and-so! Didn't you use to order others for *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām has ordained) and forbid from *Al-Munkar* (i.e., polytheism, disbelief and all that Islām has forbidden)?' That man will say, 'I used to order others for *Al-Ma'rūf* but I myself never used to do it, and I used to forbid others from *Al-Munkar* (i.e. polytheism, disbelief and all that Islām has forbidden) while I myself used to do it.' "

٧٠٩٨ - حدَّثَني بِشْرُ بْنُ خالِدٍ: أخبرَنا مُحَمَّدُ بْن جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سَمِعْتُ أَبَا وَائِلٍ قالَ: قِيلَ لِأُسامَةَ: ألا تُكَلِّمُ هٰذا؟ قالَ: قَدْ كَلَّمْتُهُ ما دونَ أَنْ أَفْتَحَ باباً أكُونُ أوَّلَ مَنْ يَفْتَحُهُ، وَما أنا بِالَّذي أقُولُ لِرَجُلٍ بَعْدَ أنْ يَكُونَ أَمِيراً عَلى رَجُلَيْنِ: أَنْتَ خَيرٌ، بَعْدَما سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ: «يُجاءُ بِرَجُلٍ فَيُطْرَحُ في النَّارِ فَيَطْحَنُ فِيهَا كَطَحْنِ الحِمَارِ بِرَحاهُ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: أيْ فُلانُ، ألَسْتَ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ وتَنْهَى عَنِ الْمُنْكَرِ؟ فيقول: إنِّي كُنْتُ آمُرُ بِالمَعْرُوفِ وَلا أفْعَلُهُ، وأنْهى عَنِ المُنْكَرِ وَأفْعَلُهُ».

[راجع: ٣٢٦٧]

(18) CHAPTER.

(١٨) **بابٌ**:

7099. Narrated Abū Bakra: During the battle of Al-Jamal, Allāh benefited me with a Word (I heard from the Prophet ﷺ). When the Prophet ﷺ heard the news that the people of the Persia had made the daughter of Khosrau their queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

٧٠٩٩ - حدَّثنا عُثمانُ بْنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ، عَنْ أَبي بَكْرَةَ قالَ: لَقَدْ نَفَعَنِي اللهُ بِكَلِمَةٍ أيَّامَ الجَمَلِ، لَمَّا بَلَغَ النَّبِيَّ ﷺ أَنَّ فارِساً مَلَّكُوا ابْنَةَ كِسْرَى قالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أمْرَهُمُ امْرَأَةً». [راجع: ٤٤٢٥]

7100. Narrated Abū Maryam 'Abdullāh bin Ziyād Al-Asadī: When Talha, Az-Zubair and 'Āishah رضي الله عنها moved to Baṣrah, 'Ali sent 'Ammar bin Yāsir and Ḥasan bin 'Alī who came to us at Kūfa and ascended the pulpit. Al-Ḥasan bin 'Alī was at the top of the pulpit and 'Ammār was below Al-Ḥasan. We all gathered before him. I heard 'Ammār saying, 'Āishah has moved to Al-Baṣrah. By Allāh! She is the wife of your Prophet ﷺ in this world and in the Hereafter. But Allāh تعالى has put you to test whether you obey Him (Allāh) or her ('Āishah)."

٧١٠٠ - **حدَّثنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا يَحْيى بْنُ آدَمَ: حدَّثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حدَّثنا أَبُو حَصِينٍ: حدَّثنا أَبُو مَرْيَمَ عَبْدُ اللهِ بْنُ زِيَادٍ الأَسَدِيُّ قالَ: لَمَّا سَارَ طَلْحَةُ وَالزُّبَيْرُ وَعائِشَةُ إِلَى البَصْرَةِ بَعَثَ عَلِيٌّ عَمَّارَ بْنَ ياسِرٍ وَحَسَنَ بْنَ عَلِيٍّ فَقَدِمَا عَلَيْنَا الكُوفَةَ فَصَعِدَا المِنْبَرَ، فَكانَ الحَسَنُ بْنُ عَلِيٍّ فَوْقَ المِنْبَرِ في أَعْلاهُ، وَقامَ عَمَّارٌ أَسْفَلَ مِنَ الحَسَنِ فَاجْتَمَعْنا إِلَيْهِ فَسَمِعْتُ عَمَّاراً يَقُولُ: إِنَّ عائِشَةَ قَدْ سَارَتْ إِلَى البَصرة، وَوَاللهِ إِنَّهَا لَزَوْجَةُ نَبِيِّكُمْ ﷺ في الدُّنْيَا وَالآخِرَةِ، وَلٰكِنَّ اللهَ تَبارَكَ وَتَعالَى ابْتَلاكُمْ لِيَعْلَمَ إِيَّاهُ تُطِيعُونَ أَمْ هِيَ.

7101. Narrated Abū Wā'il: 'Ammār stood on the pulpit at Kūfa and mentioned 'Āishah رضي الله عنها and her coming (to Baṣrah) and said, "She is the wife of your Prophet ﷺ in this world and in the Hereafter, but you people are being put to test in this issue."

٧١٠١ - **حدَّثنا** أَبُو نُعَيمٍ: حدَّثنا ابْنُ أَبِي غَنِيَّةَ، عَنِ الحَكَمِ، عَنْ أَبِي وَائِلٍ: قامَ عَمَّارٌ عَلى مِنْبَرِ الكُوفَةِ فَذَكَرَ عائِشَةَ وَذَكَرَ مَسِيرَهَا وَقالَ: إِنَّهَا زَوْجَةُ نَبِيِّكُمْ ﷺ في الدُّنْيَا وَالآخِرَةِ، وَلٰكِنَّهَا مِمَّا ابْتُلِيتُمْ. [راجع: ٣٧٧٢]

7102, 7103, 7104. Narrated Abū Wā'il: Abū Mūsa and Abū Mas'ūd went to 'Ammār when 'Alī had sent him to Kūfa to exhort them to fight (on 'Alī's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticisable to us than your haste in this matter." 'Ammār said, "Since you (both) became Muslims, I have never seen you doing a deed more criticisable to me than your keeping away from this matter." Then

٧١٠٢، ٧١٠٣، ٧١٠٤ - **حدَّثنا** بَدَلُ بْنُ المُحَبَّرِ: حدَّثنا شُعْبَةُ: أَخْبَرَنِي عَمْرٌو: سَمِعْتُ أَبا وَائِلٍ يَقُولُ: دَخَلَ أَبُو مُوسَى وَأَبُو مَسْعُودٍ عَلى عَمَّارٍ حَيْثُ بَعَثَهُ عَلِيٌّ إِلَى أَهْلِ الكُوفَةِ يَسْتَنْفِرُهُمْ فَقالا: ما رَأَيْنَاكَ أَتَيْتَ أَمْراً أَكْرَهَ عِنْدَنا مِنْ إِسْرَاعِكَ

Abū Mas'ūd provided 'Ammār and Abū Mūsa with two piece outfits to wear, and one of them went to the mosque (of Kūfa).

فِي هٰذا الأمْرِ مُنْذُ أسْلَمْتَ. فَقالَ عَمَّارٌ: ما رأيْتُ مِنْكُما مُنْذُ أسْلَمْتُما أمْراً أكْرَهَ عِنْدِي مِنْ إبْطائِكُمَا عَنْ هٰذا الأمْرِ، وَكَساهُمَا حُلَّةً، ثُمَّ رَاحُوا إلَى المَسْجِدِ. [انظر: ٧١٠٥، ٧١٠٦، ٧١٠٧]

7105, 7106, 7107. Narrated Shaqīq bin Salama: I was sitting with Abū Mas'ūd and Abū Mūsa and 'Ammār. Abū Mas'ūd said (to 'Ammār), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet ﷺ I have never seen anything done by you more criticisable by me than your haste in this issue." 'Ammār said, "O Abū Mas'ūd! I have never seen anything done by you or by this companion of yours (i.e., Abū Mūsa) more criticisable by me than your keeping away from this issue since the time you both joined the company of the Prophet ﷺ." Then Abū Mas'ūd who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abū Mūsa and the other to 'Ammār and said (to them), "Put on these suits before going for the Friday prayer."

٧١٠٥، ٧١٠٦، ٧١٠٧ - **حدَّثنا** عَبْدَانُ، عَنْ أبِي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كُنْتُ جالِساً مَعَ أبِي مَسْعُودٍ وَأبِي مُوسَى وَعَمَّارٍ، فَقالَ أبُو مَسْعُودٍ: ما مِنْ أصحَابِكَ أحَدٌ إلَّا لَوْ شِئْتُ لَقُلْتُ فِيهِ، غَيرَكَ، وَما رَأيْتُ مِنْكَ شَيْئاً مُنْذُ صَحِبْتَ النَّبِيَّ ﷺ أعْيَبَ عِنْدِي مِن اسْتِسْرَاعِكَ فِي هٰذَا الأمْرِ. قالَ عَمَّارٌ: يا أبا مَسْعُودٍ، وَما رَأيْتُ مِنْكَ وَلَا مِنْ صَاحِبِكَ هٰذَا شَيْئاً مُنْذُ صَحِبْتُما النَّبِيَّ ﷺ أعْيَبَ عِنْدِي مِنْ إبْطائِكُمَا فِي هٰذا الأمْرِ. فَقالَ أبُو مَسْعُودٍ وَكانَ مُوسِراً: يا غُلامُ، هاتِ حُلَّتَينِ، فأعْطَى إحْدَاهُما أبا مُوسَى وَالأُخْرَى عَمَّاراً، وَقالَ: رُوحا فِيهِ إلَى الجُمُعَةِ. [راجع: ٧١٠٢، ٧١٠٣، ٧١٠٤]

(19) CHAPTER. If Allāh sends a punishment upon a nation.

(١٩) **بابٌ**: إذَا أنْزَلَ اللهُ بِقَوْمٍ عَذَاباً

7108. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If Allāh sends punishment upon a nation then it befalls

٧١٠٨ - **حدَّثنا** عَبْدُ اللهِ بْنُ عُثمانَ: أخبرَنا عَبْدُ اللهِ: أخبرَنَا

يُونُس، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا أَنْزَلَ اللهُ بِقَوْمٍ عَذاباً أَصابَ العَذابُ مَنْ كانَ فِيهِمْ ثُمَّ بُعِثُوا عَلى أَعمالِهِمْ».

upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds."

(٢٠) باب قَوْلِ النَّبِيِّ ﷺ لِلحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هٰذا لَسَيِّدٌ، ولَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَينَ فِئَتَينِ مِنَ المُسْلِمِينَ»

(20) CHAPTER. The statement of the Prophet ﷺ about Al-Ḥasan bin 'Alī, "This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him."

٧١٠٩ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا إِسْرائِيلُ أَبُو مُوسَى، وَلَقِيتُهُ بِالكُوفَةِ. جاءَ إِلَى ابْنِ شُبْرُمَةَ فَقالَ: أَدْخِلْنِي عَلى عِيسَى فَأَعِظَهُ، فَكأَنَّ ابْنَ شُبْرُمَةَ خافَ عَلَيْهِ فَلَمْ يَفْعَلْ. قالَ: حدَّثَنا الحَسَنُ قالَ: لَمَّا سارَ الحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللهُ عَنْهُما إِلَى مُعاوِيَةَ بِالكَتائِبِ قالَ عَمْرُو بْنُ العاصِ لِمُعاوِيَةَ: أَرَى كَتِيبَةً لا تُوَلِّي حتّى تُدْبِرَ أُخْرَاهَا، قالَ مُعاوِيَةُ: مَنْ لِذَرارِيِّ المُسْلِمِينَ؟ فَقالَ: أَنا، فَقالَ عَبْدُ اللهِ بْنُ عامِرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ: نَلْقاهُ فَنَقُولُ لَهُ: الصُّلْحَ. قالَ الحَسَنُ: ولَقَدْ سَمِعْتُ أَبا بَكْرَةَ قالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ جاءَ الحَسَنُ فَقالَ النَّبِيُّ ﷺ: «ابْنِي هٰذا سَيِّدٌ ولَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَينَ فِئَتَينِ مِنَ المُسْلِمِينَ». [راجع: ٢٧٠٤]

7109. Narrated Al-Ḥasan (Al-Baṣrī): When Al-Ḥasan bin 'Alī رضي الله عنهما moved with army units against Mu'āwiya, 'Amr bin Al-'Āṣ said to Mu'āwiya, "I see an army that will not retreat unless and until the opposing army retreats." Mu'āwiya said, "(If the Muslims are killed) who will look after their children?" 'Amr bin Al-'Āṣ said, "I (will look after them)." On that, 'Abdullāh bin 'Āmir and 'Abdur-Raḥmān bin Samura said, "Let us meet Mu'āwiya and suggest peace." Al-Ḥasan Al-Baṣrī added: No doubt, I heard that Abū Bakra said, "Once, while the Prophet ﷺ was addressing (the people), Al-Ḥasan (bin 'Ali) came and the Prophet ﷺ said, 'This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him.' "

7110. Narrated Ḥarmala, Usāma's *Maulā*: Usāma (bin Zaid) sent me to 'Alī (at Kūfa) and said, " 'Alī will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you ('Alī) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.' "

Ḥarmala added, " 'Alī didn't give me anything (when I conveyed the message to him) so I went to Ḥasan, Ḥusain and Ibn Ja'far and they loaded my camels with much (wealth)."

٧١١٠ - حدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ قالَ: قالَ عَمْرٌو: أخْبرَني مُحَمَّدُ ابْنُ عَلِيّ أنَّ حَرْمَلَةَ مَوْلى أُسامَةَ أخْبرَهُ. قالَ عَمْرٌو: وَقَدْ رَأيْتُ حَرْمَلَةَ قالَ: أرْسَلَني أُسامَةُ إلى عَلِيّ وَقالَ: إنَّهُ سَيَسْألُكَ الآنَ فَيَقُولُ: ما خَلَّفَ صاحِبَكَ؟ فَقُلْ لَهُ: يَقُولُ لكَ: لَوْ كُنْتَ في شِدْقِ الأسَدِ لأحْبَبْتُ أنْ أكُونَ مَعَكَ فِيهِ، وَلٰكِنَّ هٰذا أمْرٌ لَمْ أرَهُ، فَلَمْ يُعْطِني شَيْئاً. فَذَهَبْتُ إلى حَسَنٍ وَحُسَينٍ وَابْنِ جَعْفَرٍ، فأوْقَرُوا لي رَاحِلَتي.

(21) CHAPTER. If a person says something in the presence of some people and then goes out and says something different.

(٢١) بابٌ إذَا قالَ عِنْدَ قَوْمٍ شَيْئاً ثُمَّ خَرَجَ فَقالَ بِخِلافِهِ

7111. Narrated Nāfi': When the people of Al-Madīna dethroned Yazīd bin Mu'āwiya, Ibn 'Umar gathered his special friends and children and said, "I heard the Prophet ﷺ saying, 'A flag will be fixed for every treacherous betrayer (perfidious person) on the Day of Resurrection,' and we have given the *Bai'a* (pledge) to this person (Yazīd) in accordance with the conditions enjoined by Allāh and His Messenger ﷺ. I do not know of anything more faithless than fighting a person who has been given the *Bai'a* (pledge) in accordance with the conditions enjoined by Allāh and His Messenger ﷺ; and if ever I learn that any person among you have agreed to dethrone Yazīd, by giving the *Bai'a* (to somebody else) then there will be separation between him and me."

٧١١١ - حدَّثَنَا سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ قالَ: لَمَّا خَلَعَ أهْلُ المَدِينَةِ يَزِيدَ بْنَ مُعاوِيَةَ جَمَعَ ابْنُ عُمَرَ حَشَمَهُ وَوَلَدَهُ فَقالَ: إنّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُنْصَبُ لِكُلِّ غادِرٍ لِوَاءٌ يَوْمَ القِيامَةِ»، وَإنَّا قَدْ بايَعْنا هٰذا الرَّجُلَ عَلى بَيْعِ اللهِ وَرَسُولِهِ، وَإنّي لا أعْلَمُ غَدْراً أعْظَمَ مِنْ أنْ يُبايَعَ رَجُلٌ عَلى بَيْعِ اللهِ وَرَسُولِهِ ثُمَّ يُنْصَبُ لَهُ القِتالُ، وَإنّي لا أعْلَمُ أحَداً مِنْكُمْ خَلَعَهُ وَلا بايَعَ في هذا الأمْرِ إلَّا كانَتِ الفَيْصَلَ بَيْني وَبَيْنَهُ.

[راجع: ٣١٨٨]

7112. Narrated Abul-Minhāl: When Ibn Ziyād and Marwān were in Shām and Ibn Az-Zubair took over the authority in Makkah, and *Qurrā'* (the *Khawārij*)(1) revolted in Baṣrah, I went out with my father to Abū Barza Al-Aslamī till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abū Barza! Don't you see in what dilemma the people has fallen?" The first thing I heard him saying was, "I seek reward from Allāh for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allāh has brought you out of all that with Islām and with Muḥammad ﷺ till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealths and pleasures which has caused mischief to appear among you. The one who is in Shām (i.e., Marwān), by Allāh, is not fighting except for the sake of worldly gain; and those who are among you, by Allāh, are not fighting except for the sake of worldly gain; and that one who is in Makkah (i.e., Ibn Az-Zubair) by Allāh, is not fighting except for the sake of worldly gain."

٧١١٢ - حدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حدَّثَنا أَبُو شِهابٍ، عَنْ عَوْفٍ، عَنْ أبي المِنْهَالِ قالَ: ولَمَّا كانَ ابْنُ زِيادٍ وَمَرْوَانُ بالشَّامِ، ووَثَبَ ابْنُ الزُّبَيرِ بِمَكَّةَ، وَوَثَبَ القُرَّاءُ بالبَصْرَةِ، فَانْطَلَقْتُ مَعَ أبي إلى أبي بَرْزَةَ الأَسْلَمِيِّ حتّى دَخَلْنا عَلَيْهِ في دَارِهِ وَهُوَ جالِسٌ في ظِلِّ عِلِّيَّةٍ لَهُ مِنْ قَصَبٍ فَجَلَسْنَا إلَيْهِ. فَأَنْشَأَ أبي يَسْتَطْعِمُهُ الحَديثَ فقالَ: يا أبا بَرْزَةَ ألا تَرَى ما وَقَعَ فِيهِ النَّاسُ؟ فَأَوَّلُ شَيءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ: إنّي احْتَسَبْتُ عِنْدَ اللهِ أنّي أَصْبَحْتُ ساخِطاً عَلى أحْياءِ قُرَيْشٍ، إنَّكُمْ يا مَعْشَرَ العَرَبِ كُنْتُمْ عَلى الحَالِ الذي عَلِمْتُمْ مِنَ الذِّلَّةِ وَالقِلَّةِ وَالضَّلالَةِ، وَإنَّ اللهَ أنْقَذَكُمْ بالإسْلامِ وَبِمُحَمَّدٍ عَلَيْهِ الصَّلاةُ والسَّلام حتّى بَلَغَ بِكُمْ ما تَرَوْنَ، وَهٰذِهِ الدُّنيا التي أفْسَدَتْ بَيْنَكُمْ. إنَّ ذَاكَ الَّذِي بِالشَّامِ وَاللهِ إنْ يُقاتِلُ إلّا عَلَى الدُّنْيا، وَإنَّ هٰؤلاءِ الَّذِينَ بَيْنَ أَظهُرِكُم وَاللهِ إنْ يُقَاتِلُونَ إلّا عَلَى الدُّنيا، وَإنَّ ذَاكَ الَّذِي بِمَكَّةَ وَاللهِ إنْ يُقَاتِلُ إلّا عَلَى الدُّنْيا.

[راجع: ٧٢٧١]

7113. Narrated Abū Wā'il Hudhaifa bin Al-Yamān said: The hypocrites of today are

٧١١٣ - حدَّثَنَا آدَمُ بْنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنْ وَاصِلٍ

(1) (H.7112) *Khawārij*: The people who dissented from the religion and disagreed with the rest of the Muslims.

الأَحْدَبِ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ بْنِ اليمانِ قالَ: إنَّ المُنافِقِينَ اليَوْمَ شَرٌّ مِنْهُمْ عَلى عَهْدِ رَسُولِ اللهِ ﷺ، كانُوا يَوْمَئِذٍ يُسِرُّونَ وَاليَوْمَ يَجْهَرُونَ.

worse than those of the lifetime of the Prophet ﷺ, because in those days, they used to do evil deeds secretly but today they do such deeds openly.

٧١١٤ - حدَّثَنا خَلَّادُ بْنُ يَحْيَى: حدَّثَنا مِسْعَرٌ، عَنْ حَبِيبِ بْنِ أَبي ثابِتٍ، عَنْ أَبي الشَّعْثاءِ، عَنْ حُذَيْفَةَ قالَ: إنَّما كانَ النِّفاقُ عَلى عَهْدِ النَّبيِّ ﷺ، فَأَمَّا اليَوْمَ فإنَّما هُوَ الكُفْرُ بَعْدَ الإيمانِ.

7114. Narrated Abī Ash-Sha'shā': Hudhaifa said: In fact, it was hypocrisy that existed in the lifetime of the Prophet but today it is *Kufr* (disbelief) after belief.

(٢٢) بابٌ لا تَقُومُ السَّاعَةُ حتّى يُغْبَطَ أَهْلُ القُبورِ

(22) CHAPTER. The Hour will not be established until the living wish to be in the place of the dead (i.e., in the place of the people in graves).

٧١١٥ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَن أَبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتى يَمُرَّ الرَّجُل بِقبرِ الرَّجُلِ فَيَقُولُ: يا لَيْتَني مَكانَهُ». [راجع: ٨٥]

7115. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.' "

(٢٣) بابٌ تَغيُّرِ الزَّمَانِ حتى تُعْبَدَ الأَوْثانُ

(23) CHAPTER. Time will change until idols will be worshipped.

٧١١٦ - حدَّثَنا أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ قالَ: قالَ سَعِيد بْنُ المُسَيَّبِ: أخْبرَني أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتّى تَضْطَرِبَ أَلَيَاتُ نِساءِ دَوْسٍ عَلى ذِي الخَلَصَةِ».

7116. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till the buttocks of the women of the tribe of Daūs move while going round Dhul-Khalaṣa."

Dhul-Khalaṣa was the *Tāghiyah* (idol) of the Daūs tribe which they used to worship in the Pre-Islāmic Period of Ignorance.

وَذو الخَلَصَةِ: طاغِيَةُ دَوْسٍ التي كانُوا يَعْبُدُونَ في الجاهِلِيَّةِ.

٧١١٧ - حدَّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثني سُلَيمانُ، عَنْ ثَوْرٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتّى يَخْرُجَ رَجُلٌ مِنْ قَحْطانَ يَسُوقُ النَّاسَ بِعَصاهُ». [راجع: ٣٥١٧]

7117. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till a man from (the tribe of) Qaḥṭān appears, driving the people with his stick."(1)

(٢٤) بابُ خُرُوجِ النَّارِ

(24) CHAPTER. The coming of the Fire.

وَقالَ أنَسٌ: قالَ النَّبِيُّ ﷺ: «أوَّلُ أشْراطِ السَّاعَةِ نارٌ تَحْشُرُ النَّاسَ مِنَ المَشْرِقِ إلَى المَغْرِبِ».

Anas said, "The Prophet ﷺ said, 'The first portents of the Hour will be a fire that will gather the people from the east to the west.' "

٧١١٨ - حدَّثنا أبُو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ: أخْبرَني أبُو هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتّى تَخْرُجَ نارٌ مِنْ أرْضِ الحِجَازِ تُضِيءُ أعْناقَ الإبِلِ بِبُصْرَى».

7118. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till a fire will come out of the land of Ḥijāz, and it will throw light on the necks of the camels at Baṣrah."(2)

٧١١٩ - حدَّثنا عَبْدُ اللهِ بْنُ سَعِيدٍ الكِنْدِيُّ: حدَّثنا عُقْبَةُ بنُ خالِدٍ: حدَّثنا عُبَيْدُ اللهِ، عَنْ خُبَيْبِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَدِّهِ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ الفُراتُ أنْ

7119. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Soon the river Al-Farāt (Euphrates) will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it."

(In another narration) Abū Hurairah said, the Prophet ﷺ said as above and used the expression: "It (Euphrates) will uncover a

---

(1) (H.7117) 'Driving the people with his stick' means, ruling them with violence and oppression.

(2) (H.7118) Baṣrah is a place in Shām and this Fire did come out on the 3rd of the 6th month of the year 654 Hijra (3/6/654) near Al-Madīna. [It was, as is mentioned in this *Ḥadīth*: 7118]

mountain of gold (under it)."

يَحْسِرَ عَنْ كَنزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلا يَأْخُذْ مِنْهُ شَيْئاً».

قالَ عُقْبَةُ: وَحدَّثنا عُبَيْدُ اللهِ قَالَ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. مِثْلَهُ إلَّا أنَّهُ قالَ: «يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».

(25) CHAPTER.

(٢٥) بابٌ:

7120. Narrated Ḥāri<u>th</u>a bin Wahb: I heard Allāh's Messenger ﷺ saying, "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it."

٧١٢٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ: حدَّثَنا مَعْبَدٌ قالَ: سَمِعْتُ حارِثَةَ ابْنَ وَهْبٍ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَصَدَّقُوا فَسَيَأْتِي عَلى النَّاسِ زَمانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلا يَجِدُ مَنْ يَقْبَلُها».

قالَ مُسَدَّدٌ: حارِثَةُ أخُو عُبَيْدِ اللهِ بْنِ عُمَرَ لأُمِّهِ. قَالَه أبو عبد الله.

[راجع: ١٤١١]

7121. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till:

(1) Two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine,

(2) About thirty *Dajjāl* (liars) appear, and each one of them will claim that he is Allāh's Messenger,

(3) The religious knowledge is taken away (by the death of religious scholars)

(4) Earthquakes will increase in number

(5) Time will pass quickly,

(6) *Al-Fitan* (trials and afflictions) will appear,

٧١٢١ - **حدَّثَنا** أبُو اليَمانِ: أخْبرَنا شُعَيْبٌ، حدَّثَنا أبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتى تَقْتَتِلَ فِئَتانِ عَظِيمَتانِ تَكُونُ بَيْنَهُما مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَتُهُما وَاحِدَةٌ، وَحتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلاثِينَ، كُلُّهُمْ يَزْعُمُ أنَّهُ رَسُولُ اللهِ، وَحتّى يُقْبَضَ العِلْمُ وَتَكْثُرَ الزَّلازِلُ وَيَتَقارَبَ الزَّمانُ وَتَظْهَرَ الفِتَنُ وَيَكْثُرَ الهَرْجُ، وَهُوَ القَتْلُ، وَحتَّى

يَكْثُرَ فِيكُمُ المَالُ فَيَفِيضَ حتَّى يُهِمَّ رَبَّ المَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وحَتَّى يَعْرِضَهُ فَيَقُولَ الذِي يَعْرِضُهُ عَلَيْهِ: لا أَرَبَ لِي بِهِ، وَحتّى يَتَطَاوَلَ النَّاسُ في البُنْيانِ، وَحتّى يَمُرَّ الرَّجُلُ بِقَبرِ الرَّجُلِ فَيقُولُ: يا لَيْتَنِي مَكانَهُ، وَحتّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فإذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا أجمعُونَ، فذلكَ حينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَنِهَا خَيْرًا﴾ [الأنعام: ١٥٨]، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلانِ ثَوْبَهُمَا بَيْنَهُمَا فَلا يَتَبَايَعَانِهِ وَلا يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يُلِيطُ حَوْضَهُ فَلا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلى فِيهِ فَلا يَطْعَمُهَا». [راجع: ٨٥]

(7) *Al-Harj* (i.e., killing) will increase,

(8) Wealth will be in abundance – so abundant that a wealthy person will worry lest nobody should accept his *Sadaqa*, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it,'

(9) The people compete with one another in constructing high buildings,

(10) A man when passing by a grave of someone will say, 'Would that I were in his place,'

(11) And till the sun rises from the West.

So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islām) but that will be the time when (as Allāh تعالى said):

"No good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith..." (V.6:158)

"And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

(٢٦) بابُ ذِكْرِ الدَّجَّالِ

(26) CHAPTER. Information about *Ad-Dajjāl*.

٧١٢٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى: حدَّثَنا إسْماعِيلُ: حدَّثَنِي قَيْسٌ قالَ: قالَ لِيَ المُغِيرَةُ بْنُ شُعْبَةَ: ما سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ ما

7122. Narrated Al-Mughīra bin Shu'ba: Nobody asked the Prophet ﷺ as many questions as I asked regarding *Ad-Dajjāl*. The Prophet ﷺ said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and

سَأَلْتُهُ، وإِنَّهُ قالَ لي: «ما يَضُرُّكَ مِنْهُ؟» قُلتُ: لأَنَّهُمْ يَقُولُونَ: إنَّ مَعَهُ جَبَلَ خُبزٍ وَنَهَرَ ماءٍ، قالَ: «بَلْ هُوَ أَهْوَنُ عَلى اللهِ مِنْ ذلكَ».

a river of water with him (i.e., he will have abundance of food and water)". The Prophet ﷺ said, "Nay, he is much low to be allowed such a thing by Allāh (but it is only to test mankind whether they believe in Allāh or in *Ad-Dajjāl*)."

٧١٢٣ - **حدّثنا** مُوسَى بنُ إسماعِيلَ: حدّثنا وُهَيبٌ: حدّثنا أَيُّوبُ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ - أُراهُ - عنِ النَّبيِّ ﷺ قال: «أَعْوَرُ العَيْنِ اليُمْنَى كأَنَّها عِنَبةٌ طَافِيَةٌ» [راجع: ٣٠٥٧].

7123. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said (about *Ad-Dajjāl*) that he is one-eyed, his right eye is as if a protruding out grape.

٧١٢٤ - **حدّثنا** سَعْدُ بْنُ حَفْصٍ: حدَّثنا شَيْبانُ، عَنْ يَحْيَى، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالكٍ قالَ: قالَ النَّبيُّ ﷺ: «يَجيءُ الدَّجّالُ حتّى يَنزِلَ في ناحِيةِ المَدِينَةِ. ثُمَّ تَرْجُفُ المدينَةُ ثَلاثَ رَجَفَاتٍ، فَيَخْرُجُ إِلَيْهِ كُلُّ كافِرٍ وَمُنافِقٍ». [راجع: ١٨٨١]

7124. Narrated Anas bin Mālik : The Prophet ﷺ said, "*Ad-Dajjāl* will come and encamp at a place close to Al-Madīna and then Al-Madīna will shake thrice (i.e., there will be three earthquakes) whereupon every *Kāfir* (disbeliever) and hypocrite will go out (of Al-Madīna) towards him."

٧١٢٥ - **حدّثنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حَدَّثَنا إبراهيمُ بنُ سَعْدٍ، عَنْ أبيه، عَنْ جَدّهِ، عَنْ أبي بكرةَ عَنِ النَّبيّ ﷺ قال: «لا يَدخُلُ المَدينةَ رُعبُ المَسِيحِ الدَّجّالِ، وَلَها يَوْمَئِذٍ سَبْعَةُ أَبْوابٍ عَلَى كُلِّ بابٍ مَلَكانِ». [راجع: ١٨٧٩]

7125. Narrated Abū Bakra: The Prophet ﷺ said, "The terror caused by *Al-Masiḥ Ad-Dajjāl* will not enter Al-Madīna and at that time Al-Madīna will have seven gates and there will be two angels at each gate (guarding it)."

٧١٢٦ - **حدّثنا** عليُّ بْنُ عَبْدِ اللهِ: حدَّثنا مُحَمَّدُ بن بِشرٍ: حدَّثنا مِسْعَرٌ: حدَّثنا سَعْدُ ابنُ إبراهيمَ عن

7126. Narrated Abū Bakra [as above H.7125].

أَبيهِ: عن أَبي بَكْرَةَ عَنِ النَّبيِّ ﷺ قال: «لا يَدْخُلُ المَدِينةَ رُعْبُ المَسِيحِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أبوابٍ، على كلِّ بَابٍ مَلَكَانِ».

وقال ابنُ إسْحاقَ، عن صالح بن إبراهيم، عن أبيه قال: قَدِمْتُ البَصْرَةَ فقالَ لي أبو بَكْرَة: سمعتُ النَّبيَّ ﷺ بهذا. [راجع: ١٨٧٩]

٧١٢٧ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثنا إبْراهِيمُ عَنْ صَالِحٍ، عَنِ ابْنِ شِهابٍ، عَنْ سالِمِ بْنِ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قامَ رَسُولُ اللهِ ﷺ في النَّاسِ فأثْنَى عَلَى اللهِ بِمَا هُوَ أهْلُه، ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ: «إنِّي لأُنْذِرُكُمُوهُ وَما مِنْ نَبِيٍّ إلَّا وَقَدْ أنْذَرَهُ قَوْمَهُ، وَلكِنِّي سَأقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: إنَّهُ أعْوَرُ، وَإنَّ اللهَ لَيْسَ بِأعْوَرَ». [راجع: ٣٠٥٧]

7127. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ stood up amongst the people and then praised and glorified Allāh as He deserved and then he mentioned *Ad-Dajjāl*, saying, "I warn you of him, and there was no Prophet but warned his followers of him; but I will tell you something about him which no other Prophet has told his followers: *Ad-Dajjāl* is one-eyed whereas Allāh is not."

٧١٢٨ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أنا نائِمٌ أطُوفُ بِالكَعْبَةِ فإذَا رَجُلٌ آدَمُ سَبْطُ الشَّعَرِ يَنْطِفُ، أوْ يُهَرَاقُ رَأسُهُ ماءً. قُلْتُ: مَنْ هٰذا؟ قالُوا: ابْنُ مَرْيَمَ. ثُمَّ ذَهَبْتُ ألْتَفِتُ فَإذَا رَجُلٌ جَسِيمٌ أحْمَرُ جَعْدُ الرَّأسِ أعْوَرُ

7128. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself (in a dream) performing *Ṭawāf* around the Ka'bah. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, 'Who is this?' They replied, 'The son of Maryam (Mary).' Then I turned my face, to see another man with a huge body, red complexion and curly hair, blind in one eye. His eye looked like a protruding out grape. They said (to me), 'He is *Ad-Dajjāl*.' " The Prophet added, "The man he resembled most is Ibn Qaṭan, a man from the tribe of Khuzā'a."

العَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ، قالُوا: هٰذَا الدَّجَّالُ، أقْرَبُ النَّاسِ بِهِ شَبَهاً ابْنُ قَطَنٍ»، رَجُلٌ مِنْ خُزَاعَةَ. [راجع: ٣٤٤٠]

7129. Narrated 'Āishah رَضِيَ الله عَنها: I heard Allāh's Messenger ﷺ in his *Ṣalāt* (prayer), seeking refuge with Allāh from the *Fitnah* (trial and affliction) of *Ad-Dajjāl*.

٧١٢٩ - حدَّثَنَا عبْدُ العَزِيزِ بْنُ عَبدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَعِيذُ في صَلاتِهِ مِنْ فِتْنَةِ الدَّجَّالِ. [راجع: ٨٣٢]

7130. Narrated Ḥudhaifa: The Prophet ﷺ said about *Ad-Dajjāl* that he would have water and fire with him; (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

٧١٣٠ - حدَّثَنَا عَبْدَانُ: أخْبرَني أبي، عَنْ شُعْبَةَ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبعِيٍّ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ قالَ في الدَّجَّالِ: «إنَّ مَعَهُ ماءً ونَاراً، فَنَارُهُ ماءٌ بَارِدٌ وَماؤُهُ نَارٌ».

قالَ أبُو مَسْعُودٍ: أنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. [راجع: ٣٤٥٠]

7131. Narrated Anas رَضِيَ الله عَنهُ: The Prophet ﷺ said, "No Prophet was sent but that he warned his followers against the one-eyed liar (*Masiḥ Ad-Dajjāl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Masiḥ Ad-Dajjāl's*) eyes (the word) *Kāfir* (i.e., disbeliever)."

This *Ḥadīth* is also quoted by Abū Hurairah and Ibn 'Abbās.

٧١٣١ - حدَّثَنَا سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما بُعِثَ نَبِيٌّ إلَّا أنْذَرَ أُمَّتَهُ الأعْوَرَ الكَذَّابَ. ألا إنَّهُ أعْوَرُ، وَإنَّ رَبَّكُمْ لَيْسَ بِأعْوَرَ، وَإنَّ بَينَ عَيْنَيْهِ مَكْتوبٌ كافِرٌ». فِيهِ أبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [انظر: ٧٤٠٨]

(27) CHAPTER. *Ad-Dajjāl* will not be able to enter Al-Madīna.

(٢٧) بابٌ لا يَدْخلُ الدَّجَّالُ المَدِينَةَ

7132. Narrated Abū Sa'īd: One day Allāh's Messenger ﷺ narrated to us a long

٧١٣٢ - حدَّثَنَا أبُو اليَمانِ:

narration about *Ad-Dajjāl* and among the things he narrated to us, was: "*Ad-Dajjāl* will come, and he will be forbidden to enter the mountain passes or the entrances of Al-Madīna. He will encamp in one of the salt areas neighbouring Al-Madīna, and there will come to him a man who will be the best or one of the best of the people. He will say, 'I testify that you are *Ad-Dajjāl* whose story Allāh's Messenger ﷺ has told us.' *Ad-Dajjāl* will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No.' Then *Ad-Dajjāl* will kill that man and then will make him alive. The man will say, 'By Allāh, now I recognize you more than ever!' *Ad-Dajjāl* will then try to kill him (again) but he will not be given the power to do so." (See H. 1882)

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِاللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا سَعِيدٍ قَالَ: حَدَّثَنَا النَّبِيُّ ﷺ يَوماً حَدِيثاً طَوِيلاً عَنِ الدَّجَّالِ، فَكَانَ فِيمَا يُحَدِّثُنَا بِهِ أَنَّهُ قَالَ: «يَأْتِي الدَّجَّالُ وهُوَ مُحَرَّمٌ عَلَيْهِ أَن يَدْخُلَ نِقَابَ المَدِينَةِ، فَيَنزِلُ بَعْضَ السِّبَاخِ الَّتِي تَلِي المَدِينَةَ فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيرُ النَّاسِ أَوْ مِنْ خِيَارِ النَّاسِ فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هٰذا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ؟ فَيَقُولُونَ: لا، فَيَقْتُلُهُ ثُمَّ يُحيِيهِ فَيَقُولُ: وَاللهِ ما كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي اليَوْمَ، فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلا يُسَلَّطُ عَلَيْهِ». [راجع: ١٨٨٢]

7133. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There are angels at the mountain passes or the entrances of Al-Madīna (so that) neither plague nor *Ad-Dajjāl* can enter it." (See H. 1880)

٧١٣٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ المُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلى أَنْقَابِ المَدِينَةِ مَلائِكَةٌ لا يَدْخُلُهَا الطَّاعُونُ وَلا الدَّجَّالُ». [راجع: ١٨٨٠]

7134. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "*Ad-Dajjāl* will come to Al-Madīna and find the angels guarding it. So, if Allāh will, neither *Ad-Dajjāl* nor plague will be able to come near it."

٧١٣٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «المَدِينَةُ يَأْتِيهَا الدَّجَّالُ فَيَجِدُ المَلائِكَةَ

يَحْرُسُونَهَا فَلا يَقْرَبُهَا الدَّجَّالُ، وَلا الطَّاعُونُ إنْ شاءَ اللهُ». [راجع: ١٨٨١]

(٢٨) بابُ يَأجُوجَ وَمَأجُوجَ

(28) CHAPTER. Ya'jūj and Ma'jūj (Gog and Magog people).

٧١٣٥ - حدَّثَنَا أبُو اليمانِ: أخبرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وحدَّثنا إسْماعِيلُ: حدَّثَنِي أخِي، عَنْ سُليمانَ، عَنْ مُحَمَّدِ بْنِ أبي عَتيقٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ: أنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ حدَّثَتْهُ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أبي سُفيان عن زينب بِنْتِ جَحْشٍ: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيها يَوْماً فَزِعاً يَقُولُ: «لا إلٰهَ إلَّا اللهُ. وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأجُوجَ وَمأجُوجَ مِثْلُ هٰذِهِ»، وَحَلَّقَ بإصْبَعَيْهِ: الإبْهَامِ وَالتي تَلِيهَا. قالَتْ زَيْنَبُ بِنْتُ جَحْشٍ فَقُلْتُ: يا رَسُولَ اللهِ. أفَنَهْلِك وفِينَا الصَّالِحُونَ؟ قالَ: «نَعَمْ إذَا كَثُرَ الخَبَثُ». [راجع: ٣٣٤٦]

7135. Narrated Zainab bint Jaḥsh that one day Allāh's Messenger ﷺ entered upon her in a state of fear and said, "*Lā ilaha illallāh'* (none has the right to be worshipped but Allāh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jūj and Ma'juj (Gog and Magog people) like this." The Prophet ﷺ made a circle with his index finger and thumb. Zainab bint Jaḥsh added: I said, "O Allāh's Messenger! Shall we be destroyed though there will be righteous people among us?" The Prophet ﷺ said, "Yes, if *Al-Khabath*[1] increased." (See H. 7059)

٧١٣٦ - حدَّثنا مُوسَى بْنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابْنُ طاوُسٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قال: «يُفْتَحُ الرَّدْمُ رَدْمُ يَأجُوجَ وَمَأجُوجَ مِثْلَ هٰذِهِ»، وعَقَدَ وُهَيْبٌ تِسْعِينَ. [راجع: ٣٣٤٧]

7136. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A hole has been opened in the dam of Ya'jūj and Ma'juj (Gog and Magog people)." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

---

(1) (H.7135) The word *Al-Khabath* is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed. See *Fatḥ Al-Bārī*.

93 – THE BOOK OF *AL-AḤKĀM* (JUDGEMENTS)

٩٣ - كتاب الأحكام

(1) CHAPTER. The Statement of Allāh تَعالَى: "(O you who believe!) Obey Allāh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority..." (V.4:59)

(١) بابٌ قَوْلِ اللهِ تعالَى: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾ [النساء: ٥٩]

7137. Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever obeys me, he obeys Allāh, and whoever disobeys me, he disobeys Allāh; and whoever obeys my ruler (the ruler I appoint) he obeys me, and whoever disobeys my (appointed) ruler, he disobeys me." (See H. 2957)

٧١٣٧ - **حدَّثنا** عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَخْبرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ يَقُولُ: إِنَّ رسُولَ اللهِ ﷺ قالَ: «مَنْ أطاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطاع أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي». [راجع: ٢٩٥٧]

7138. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Surely! Everyone of you is a guardian and is responsible for his charges: The *Imām* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (See H. 893)

٧١٣٨ - **حدَّثنا** إسْماعِيلُ: حدَّثَنِي مالك، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «أَلَا كُلُّكُمْ رَاعٍ، وكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ. فَالإِمامُ الأَعْظَمُ الذي عَلى النَّاسِ رَاعٍ وَهُوَ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلى أَهْلِ بَيْتِهِ وَهُوَ مَسْؤُلٌ عَنْ رَعِيَّتِهِ. وَالمَرْأَةُ رَاعِيَةٌ عَلى أَهْلِ بَيْتِ زَوْجِها وَوَلَدِهِ وَهِيَ مَسْؤُلَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ على مالِ سَيِّدِهِ وَهُوَ مَسْؤُلٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ». [راجع: ٨٩٣]

(2) CHAPTER. The (chief) rulers (of all Muslims must be) from the Quraish.

7139. Narrated Muhammad bin Jubair bin Mut'im that while he was included in a delegation of the Quraish staying with Mu'āwiya, Mu'āwiya heard that 'Abdullāh bin 'Amr had said that there would be a king from the Qahtān tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allāh as He deserved, said, "*Amma Ba'du* (to proceed), I have come to know that some of you men are narrating things which are neither in Allāh's Book (the Qur'ān), nor have been mentioned by Allāh's Messenger ﷺ. Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allāh's Messenger ﷺ saying, 'This matter (of the caliphate) will remain with the Quraish, and none will rebel against them but Allāh will throw him down on his face as long as they stick to the rules and regulations of the religion (Islām).' "

7140. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "This matter (of the caliphate) will remain with the Quraish even if only two of them were still existing."(1)

(٢) بابٌ: الأُمَرَاءُ مِن قُرَيْشٍ

٧١٣٩ - **حدَّثنا** أَبُو الْيَمَانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: كانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعاوِيَةَ - وَهُمْ عِنْدَهُ في وَفْدٍ مِنْ قُرَيْشٍ - أَنَّ عَبْدَ اللهِ ابْنَ عَمْرٍو يُحَدِّثُ: أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطانَ، فَغَضِبَ فقامَ فَأَثْنَى عَلى اللهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قالَ: أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجالاً مِنْكُمْ يُحَدِّثُونَ أحادِيثَ لَيْسَتْ في كِتابِ اللهِ وَلا تُؤْثَرُ عَنْ رَسُولِ اللهِ ﷺ. وَأُولٰئِكَ جُهَّالُكُمْ. فَإِيَّاكُمْ وَالأَمانِيَّ الَّتِي تُضِلُّ أَهْلَها، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ هٰذا الأَمْرَ في قُرَيْشٍ، لا يُعادِيهِمْ أَحَدٌ إِلَّا كَبَّهُ اللهُ فِي النَّارِ عَلى وَجْهِهِ ما أَقامُوا الدِّينَ». [راجع: ٣٥٠٠]

تابَعَهُ نُعَيْمٌ، عَنِ ابْنِ المُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ.

٧١٤٠ - **حدَّثنا** أَحْمَدُ بْنُ يُونُسَ: حدَّثنا عاصِمُ بْنُ مُحَمَّدٍ: سَمِعْتُ أَبِي يَقُولُ: قالَ ابْنُ عُمَرَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَزَالُ هٰذَا الأَمْرُ في قُرَيْشٍ ما بَقِيَ مِنْهُمُ اثْنَانِ». [راجع: ٣٥٠١]

---

(1) (H.7140) The Prophet ﷺ meant (in this *Hadīth*) that the Muslims are obliged to appoint, as their chief ruler, someone from the tribe of Quraish even if there is only one Quraishī left who is fit (as regards the Islāmic religion) for the caliphate.

(3) CHAPTER. The reward of the person who judges according to (the principles of) *Al-Hikmah* (wisdom i.e., Laws of Allāh's Book), as (is understood from) the Statement of Allāh تعالى:

"...And whosoever does not judge by what Allāh has revealed, (then) such (people) are *Al-Fasiqūn* [the rebellious i.e., disobedient (of a lesser degree) to Allah]." (V.5:47)

7141. Narrated 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ said, "Do not wish to be like anyone, except in two cases:

(1) A man whom Allāh has given wealth and he spends it righteously (in a just and right way according to what Allāh has ordered).

(2) A man whom Allāh has given *Al-Hikmah* (wisdom, knowledge of the Qur'ān and the *Sunna* — legal ways of the Prophet ﷺ) and he acts according to it and teaches it to others."

(4) CHAPTER. To listen to and obey one's *Imām* (Muslim ruler) as long as his orders involve not one in disobedience (to Allāh).

7142. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ said, "You should listen to and obey your *Imām* (Muslim ruler) even if he was an Ethiopian (black) slave whose head looks like a raisin."

7143. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever disunite from *Al-Jama'ah* (the Muslim group) [i.e., becomes separate from the Muslim group] even for a span and then dies, he will die as those who died in

(٣) بابُ أجرِ مَنْ قَضى بالحِكْمَةِ لِقَوْلِهِ تعالَى: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ [المائدة: ٤٧]

٧١٤١ - **حدَّثنا** شِهابُ بْنُ عَبَّادٍ: حدَّثنا إبْراهِيمُ بْنُ حُمَيْدٍ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا حَسَدَ إلَّا في اثْنَتَينِ: رَجُلٌ آتاهُ اللهُ مالاً فَسَلَّطَهُ على هَلَكَتِهِ في الحَقِّ، وآخَرُ آتاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِها وَيُعَلِّمُها». [راجع: ٧٣]

(٤) بابُ السَّمْعِ وَالطَّاعَةِ لِلإمامِ ما لَمْ تَكُنْ مَعْصِيَةٌ

٧١٤٢ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ أبي التَّيَّاحِ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اسْمَعُوا وأطِيعُوا، وَإنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأنَّ رأسَهُ زَبِيبَةٌ». [راجع: ٦٩٣]

٧١٤٣ - **حدَّثنا** سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنِ الجَعْدِ، عَنْ أبي رَجاءٍ، عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ رَأى مِنْ أمِيرِهِ شَيْئاً يَكْرَهُهُ فَلْيَصْبِرْ، فإنَّهُ لَيْسَ

the Pre-Islāmic Period of Ignorance (as rebellious sinners)." [*Fath Al-Bari*]

[See *Hadīth* No. 7053]

7144. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "A Muslim has to listen to and obey (the order of his Muslim ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allāh), but if an act of disobedience (to Allāh) is imposed, one should not listen to it or obey it." [See Vol.4, *Hadīth* No. 2955]

7145. Narrated 'Alī رَضِيَ الله عَنْهُ: The Prophet ﷺ sent an army unit (for some campaign) and appointed a man from the *Ansār* as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet ﷺ order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it they started looking at each other, and some of them said, "We followed the Prophet ﷺ to escape from the (Hell) Fire. (How) should we enter it now?" So while they were in that state, the fire extinguished and their commander's anger abated. The event was mentioned to the Prophet ﷺ and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is *Al-Ma'rūf* (Islāmic Monotheism and all that Islām has ordained and all that is good)." [See Vol. 5, *Hadīth* No. 4340]

أَحَدٌ يُفارِقُ الجَماعَةَ شِبراً فَيَمُوتُ إلَّا ماتَ مِيتَةً جاهِلِيَّةً». [راجع: ٧٠٥٣]

٧١٤٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: حدَّثني نافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «السَّمْعُ والطَّاعَةُ عَلى المَرْءِ المُسْلِمِ فِيما أَحَبَّ وَكَرِهَ ما لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فإذَا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلا طَاعَةَ». [راجع: ٢٩٥٥]

٧١٤٥ - حدَّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا سَعْدُ بْنُ عُبَيْدَةَ عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَأَمَّرَ عَلَيهِمْ رَجُلاً مِنَ الأنْصارِ وَأَمَرَهُمْ أَنْ يُطِيعُوا، فَغَضِبَ عَلَيهِمْ وقالَ: أَلَيْسَ قَدْ أَمَرَ النَّبِيُّ ﷺ أَنْ تُطِيعُونِي؟ قالُوا: بَلَى. قالَ: قَدْ عَزَمْتُ عَلَيْكُمْ لَمَا جَمَعْتُمْ حَطَباً وَأَوْقَدْتُمْ نَاراً ثُمَّ دَخَلْتُمْ فِيهَا، فَجَمَعُوا حَطَباً فَأَوْقَدُوا نَاراً، فَلَمَّا هَمُّوا بِالدُّخُولِ فَقَامُوا يَنْظُرُ بَعْضُهُمْ إلى بَعْضٍ، فَقالَ بَعْضُهُمْ: إنَّما تَبِعْنا النَّبِيَّ ﷺ فِرَاراً مِنَ النَّارِ، أَفَنَدْخُلُهَا؟ فَبَيْنَما هُمْ كَذلِكَ إذْ خَمَدَتِ النَّارُ وَسَكَنَ غَضَبُهُ فَذُكِرَ لِلنَّبِيِّ ﷺ فَقالَ: «لَوْ دَخَلُوهَا ما خَرَجُوا مِنها أَبَداً، إنَّما الطَّاعَةُ في المَعْرُوفِ». [راجع: ٤٣٤٠]

(5) CHAPTER. If somebody does not seek authority of ruling, then Allāh will surely help him (if he is given such authority).

7146. Narrated 'Abdur-Rahmān bin Samura: The Prophet ﷺ said, "O 'Abdur-Rahmān! Do not seek to be a ruler, for if you are given authority on your demand, then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allāh) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better."

(٥) بابٌ مَنْ لَمْ يَسْأَلِ الْإِمارَةَ أَعانَهُ اللهُ عَلَيْهَا

٧١٤٦ - **حدَّثنا** حَجَّاجُ بْنُ مِنهَالٍ: حدَّثنا جَرِيرُ بْنُ حازِمٍ، عَنِ الحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قالَ: قالَ لِي النَّبِيُّ ﷺ: «يا عَبْدَ الرَّحْمٰنِ، لا تَسْأَلِ الإمارَةَ فإنَّكَ إنْ أُعْطِيتَها عَنْ مَسْأَلَةٍ وُكِلْتَ إلَيها، وَإنْ أُعْطِيتَها عَنْ غيرِ مَسْأَلَةٍ أُعِنْتَ عَلَيها، وَإذا حَلَفْتَ عَلى يَمِينٍ فَرَأَيْتَ غَيْرَها خَيراً مِنها فَكَفِّرْ عَنْ يَمِينِكَ وَائْتِ الَّذِي هُوَ خَيرٌ». [راجع: ٦٦٢٢]

(6) CHAPTER. He who seeks to be a ruler will be held responsible for that (i.e., Allāh will not help him in his duty).

7147. Narrated 'Abdur-Rahmān bin Samura: Allāh's Messenger ﷺ said, "O 'Abdur-Rahmān bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allāh) in it. If you ever take an oath to do something and later on you find that sometting else is better, then do what is better and make expiation for your oath."

(٦) بابٌ مَنْ سَأَلَ الإمارَةَ وُكِلَ إلَيها

٧١٤٧ - **حدَّثنا** أبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ: حدَّثنا يُونُسُ، عَنِ الحَسَنِ: حدَّثني عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ قالَ: قالَ لِي رَسُولُ اللهِ ﷺ: «يا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ، لا تَسْأَلِ الإمارَةَ فَإنْ أُعْطِيتَها عَنْ مَسْأَلَةٍ وُكِلْتَ إلَيها، وَإنْ أُعْطِيتَها عَنْ غَيرِ مَسْأَلَةٍ أُعِنْتَ عَلَيها، وإذا حَلَفْتَ عَلى يَمينٍ فَرَأَيْتَ غَيرَها خَيراً مِنها فَأْتِ الذي هُوَ خَيرٌ وَكَفِّرْ عَنْ يَمِينِكَ».

[راجع: ٦٦٢٢]

(7) CHAPTER. What is disliked regarding being keen to have the authority of ruling.

7148. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "You people will be

(٧) بابُ ما يُكْرَهُ مِنَ الحِرْصِ عَلى الإمارَةِ

٧١٤٨ - **حدَّثنا** أحْمَدُ بْنُ يُونُسَ:

keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!"(1)

حدَّثَنا ابْنُ أَبي ذِئْبٍ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّكُمْ سَتَحْرِصُونَ عَلَى الإمارَةِ وسَتَكُونُ نَدامَةً يَوْمَ القِيامَةِ، فَنِعْمَ المُرْضِعَةُ وَبِئْسَتِ الفَاطِمَةُ».

وَقالَ مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا عَبْدُ اللهِ بْنُ حُمْرَانَ: حدَّثَنا عَبْدُ الحَميدِ بْنُ جَعْفَرٍ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الحَكَمِ، عَنْ أبي هُرَيْرَةَ قَوْلَهُ.

7149. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Two men from my tribe and I entered upon the Prophet ﷺ . One of two men said to the Prophet ﷺ , "O Allāh's Messenger! Appoint me as a governor," and so did the second. The Prophet ﷺ said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it."

٧١٤٩ - **حدَّثَنا** مُحَمَّدُ بْنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ عَلى النَّبيِّ ﷺ أنا وَرَجُلانِ مِنْ قَوْمي، فَقالَ أحَدُ الرَّجُلَيْنِ: أمِّرْنا يا رَسُولَ اللهِ، وَقالَ الآخَرُ مِثْلَهُ، فَقالَ: «إنَّا لا نُوَلِّي هٰذا مَنْ سَأَلَهُ وَلا مَنْ حَرَصَ عَلَيْهِ».

[راجع: ٢٢٦١]

(8) CHAPTER. If somebody is assigned the authority of ruling some people but, he does not look after them in an honest manner!

(٨) **بابٌ** مَنِ اسْتُرْعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ

7150. Narrated Ma'qil: I heard the Prophet ﷺ saying, "Any man whom Allāh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise."

٧١٥٠ - **حدَّثَنا** أبو نُعَيمٍ: حدَّثَنا أبو الأشْهَبِ، عَنِ الحَسَنِ: أنَّ عُبَيْدَ اللهِ بْنَ زِيادٍ عادَ مَعْقِلَ بْنَ يَسارٍ في مَرَضِهِ الَّذي ماتَ فيهِ. فَقالَ لَهُ مَعْقِلٌ: إنِّي مُحَدِّثُكَ حَديثاً سَمِعْتُهُ مِنْ

(1) (H.7148) The authority of ruling is like a wet nurse for the ruler, because it provides him with all sorts of pleasures, but as soon as he is dismissed or dies, he is weaned, i.e., deprived from all such pleasures and is taken to account.

رَسُولِ اللهِ ﷺ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً فَلَمْ يَحُطْهَا بِنُصحِهِ لَمْ يَجِدْ رَائِحَةَ الجَنَّةِ».

7151. Narrated Ma'qil: Allāh's Messenger ﷺ said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allāh will forbid Paradise for him."

٧١٥١ - حَدَّثَنَا إِسحَاقُ بْنُ مَنْصُورٍ: أَخْبرَنَا حُسَينٌ الجُعْفِيُّ: قالَ زَائِدَةُ: ذَكَرَهُ هِشَامٌ، عَنِ الحَسَنِ قالَ: أَتَيْنَا مَعْقِلَ بْنَ يَسارٍ نَعُودُهُ، فَدَخَلَ عَلَيْنَا عُبَيْدُ اللهِ فَقالَ لَهُ مَعْقِلٌ: أُحَدِّثُكَ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، فَقالَ: «ما مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ المُسْلِمِينَ فَيَمُوتُ وَهُوَ غاشٌّ لَهُمْ إِلَّا حَرَّمَ اللهُ عَلَيْهِ الجَنَّةَ».

(9) CHAPTER. Whoever puts the people into troubles and difficulties will be put into troubles and difficulties by Allāh.

(٩) بابٌ مَنْ شَاقَّ شَقَّ اللهُ عَلَيْهِ

7152. Narrated Ṭarīf Abū Tamīma: I saw Ṣafwān and Jundab and Ṣafwān's companions when Jundab was advising. They said, "Did you hear something from Allāh's Messenger ﷺ?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allāh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allāh will put him into difficulties on the Day of Resurrection.' " The people said (to Jundab), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Ḥalāl* and earned lawfully) should do so, and he who does as much as he can that nothing intervenes between him and Paradise by not shedding even a handful of blood (i.e., murdering), should do so."

٧١٥٢ - حَدَّثَنَا إِسحَاقُ الوَاسِطِيُّ: حَدَّثَنا خالِدٌ، عَنِ الجُرَيْرِيِّ، عَنْ طَرِيفٍ أَبِي تَمِيمَةَ قالَ: شَهِدْتُ صَفْوَانَ وَجُنْدَباً وَأَصحَابَهُ وَهُوَ يُوصِيهِمْ فَقالُوا: هَلْ سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ شَيْئاً؟ قالَ: سَمِعْتُهُ يَقُولُ: «مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ يَوْمَ القِيَامَةِ، قالَ: وَمَنْ شَاقَّ شَقَّ اللهُ عَلَيْهِ يَوْمَ القِيَامَةِ». فَقَالُوا: أَوْصِنَا، فَقالَ: إِنَّ أَوَّلَ ما يُنْتِنُ مِنَ الإِنْسانِ بَطْنُهُ، فَمَنِ اسْتَطَاعَ أَنْ لا يَأْكُلَ إِلَّا طَيِّباً فَلْيَفْعَلْ، وَمَنِ اسْتَطَاعَ أَنْ لا يُحالَ بَيْنَهُ وَبَيْنَ الجَنَّةِ بِمِلْءِ

كَفٍّ مِنْ دَمٍ هَرَاقَهُ فَلْيَفْعَلْ». قُلْتُ لِأَبِي عَبْدِ اللهِ: مَنْ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ؟ جُنْدَبٌ؟ قالَ: نَعَمْ، جُنْدَبٌ. [راجع: ٦٤٩٩]

(10) CHAPTER. To give judgements and legal opinions on the road.

(١٠) بابُ القَضاءِ وَالفُتْيا في الطَّرِيقِ،

وَقَضَى يَحْيَى بْنُ يَعْمَرَ في الطَّرِيقِ، وَقَضَى الشَّعْبِيُّ عَلى بابِ دارِهِ.

Yaḥyā bin Ya'mar gave a judgement on the road; and Ash-Sha'bī gave a judgement at the gate of his house.

٧١٥٣ - **حدَّثَنَا** عُثْمانُ بْنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بْنِ أَبي الجَعْدِ: حدَّثَنا أَنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنَما أَنَا وَالنَّبِيُّ ﷺ خارِجانِ مِنَ المَسْجِدِ فَلَقِيَنا رَجُلٌ عِنْدَ سُدَّةِ المَسْجِدِ، فَقالَ: يا رَسُولَ اللهِ، مَتَى السَّاعَةُ؟ قالَ النَّبِيُّ ﷺ: «ما أَعْدَدْتَ لَها؟» فَكَأَنَّ الرَّجُلَ اسْتَكانَ، ثُمَّ قالَ: يا رَسُولَ اللهِ، ما أَعْدَدْتُ لَها كَبِيرَ صِيامٍ وَلا صَلاةٍ وَلا صَدَقَةٍ، وَلٰكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ. قالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». [راجع: ٣٦٨٨]

7153. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allāh's Messenger! When will be the Hour?" The Prophet ﷺ asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allāh's Messenger! I haven't prepared for it much of *Siyām* (fasting), *Ṣalāt* (prayers) or charitable gifts but I love Allāh and His Messenger." The Prophet ﷺ said, "You will be with the one whom you love."

(11) CHAPTER. It is mentioned that there was no gatekeeper for the Prophet ﷺ.

(١١) بابُ ما ذُكِرَ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ لَهُ بَوَّابٌ

٧١٥٤ - **حدَّثَنَا** إِسحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنا عَبْدُ الصَّمَدِ: حدَّثَنا شُعْبَةُ: حدَّثَنا ثابِتٌ البُنانِيُّ، عَنْ أَنَسِ بْنِ مالِكٍ يَقُولُ لِامْرَأَةٍ مِنْ أَهْلِهِ: تَعْرِفِينَ فُلانَةَ؟ قالَتْ: نَعَمْ. قالَ: فَإِنَّ

7154. Narrated Thābit Al-Bunānī: Anas bin Mālik said to a woman of his family, "Do you know such and such a woman?" She replied, "Yes." He said, "The Prophet ﷺ passed by her while she was weeping over a grave, and he said to her, 'Be afraid of Allāh and be patient.' The woman said (to the Prophet ﷺ), 'Go away from me, for you do

not know my calamity.' " Anas added, "The Prophet ﷺ left her and proceeded. A man passed by her and asked her, 'What has Allāh's Messenger ﷺ said to you?' She replied, 'I did not recognize him.' The man said, 'He was Allāh's Messenger.' " Anas added, "So that woman came to the gate of the Prophet ﷺ and she did not find any gatekeeper there, and she said, 'O Allāh's Messenger! By Allāh, I did not recognize you!' The Prophet ﷺ said, 'No doubt, patience is at the first stroke of a calamity.' "

النَّبِيَّ ﷺ مَرَّ بِهَا وَهِيَ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ: «اتَّقِي اللهَ وَاصْبِرِي»، فَقَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ خِلْوٌ مِنْ مُصِيبَتِي. قَالَ: فَجَاوَزَهَا وَمَضَى فَمَرَّ بِهَا رَجُلٌ فَقَالَ: ما قَالَ لَكِ رَسُولُ اللهِ ﷺ؟ قَالَتْ: مَا عَرَفْتُهُ. قَالَ: إِنَّهُ لَرَسُولُ اللهِ ﷺ، قَالَ: فَجَاءَتْ إِلَى بَابِهِ فَلَمْ تَجِدْ عَلَيْهِ بَوَّاباً، فَقَالَتْ: يَا رَسُولَ اللهِ، وَاللهِ ما عَرَفْتُكَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الصَّبْرَ عِنْدَ أَوَّلِ صَدْمَةٍ». [راجع: ١٢٥٢]

(12) CHAPTER. A governor (of a province, etc.,) who is under the *Imām* can sentence to death a person who deserves such punishment without consulting the *Imām*.

(١٢) بابُ الحَاكِمِ يَحْكُمُ بِالقَتْلِ عَلَى مَنْ وَجَبَ عَلَيْهِ دُونَ الإِمامِ الَّذِي فَوْقَهُ

7155. Narrated Anas رَضِيَ اللهُ عَنْهُ: Qais bin Sa'd was to the Prophet ﷺ like a chief police officer to an *Amīr* (chief).

٧١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الذُّهْلِيُّ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصارِيُّ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ: أَنَّ قَيْسَ بْنَ سَعْدٍ كانَ يَكُونُ بَيْنَ يَدَيِ النَّبِيِّ ﷺ بِمَنْزِلَةِ صَاحِبِ الشُّرَطَةِ مِنَ الأَمِيرِ.

7156. Narrated Abū Mūsa that the Prophet ﷺ sent him and sent Mu'ādh after him (as rulers to Yemen).

٧١٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ بْنِ خَالِدٍ: حَدَّثَنِي حُمَيْدُ بْنُ هِلالٍ: حَدَّثَنا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَأَتْبَعَهُ بِمُعَاذٍ. [راجع: ٢٢٦١]

7157. Narrated Abū Musa: A man embraced Islām and then reverted back to Judaism. Mu'ādh bin Jabal came and saw the man with Abū Mūsa. Mu'ādh asked, "What is wrong with this (man)?" Abū Mūsa

٧١٥٧ - حَدَّثَنِي عَبْدُ اللهِ بْنُ الصَّبَّاحِ: حَدَّثَنا مَحْبُوبُ بْنُ الحَسَنِ: حَدَّثَنَا خالِدٌ، عَنْ حُمَيْدِ بْنِ هِلالٍ،

replied, "He embraced Islām and then reverted back to Judaism." Mu'ādh said, "I will not sit down unless you kill him (as it is) the verdict of Allāh and His Messenger ﷺ."

عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى: أنَّ رَجُلاً أسْلَمَ ثُمَّ تَهَوَّدَ فَأتَاهُ مُعَاذُ بْنُ جَبَلٍ وَهُوَ عِنْدَ أبي مُوسَى فَقَالَ: مَا لِهٰذا؟ قالَ: أسْلَمَ ثُمَّ تَهَوَّدَ، قالَ: لَا أجْلِسُ حَتَّى أقْتُلَهُ، قَضاءُ اللهِ وَرَسُولِهِ ﷺ. [راجع: ٢٢٦١]

(13) CHAPTER. Can a judge give a judgement or a formal legal opinion while he is in an angry mood?

(١٣) بابٌ: هَلْ يَقْضِي الْقَاضِي أوْ يُفْتِي وَهُوَ غَضْبانُ؟

7158. Narrated 'Abdur-Rahmān bin Abū Bakra: Abū Bakra wrote to his son who was in Sijistān: Do not judge between two persons when you are angry, for I heard the Prophet ﷺ saying, "A judge should not judge between two persons while he is in an angry mood."

٧١٥٨ - **حدَّثَنَا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ المَلِكِ بْنُ عُمَيرٍ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أبي بَكْرَةَ قالَ: كَتَبَ أبُو بَكْرَةَ إلَى ابْنِهِ - وكانَ بِسِجِسْتَانَ - بِأنْ لا تَقْضِي بَيْنَ اثْنَيْنِ وَأنْتَ غَضْبانُ، فَإنِّي سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «لا يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبانُ».

7159. Narrated Abū Mas'ūd Al-Ansārī: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! By Allāh, I fail to attend the morning congregational *Salāt* (prayer) because so-and-so (i.e., Mu'ādh bin Jabal) prolongs the *Salāt* (prayer) when he leads us for it." I had never seen the Prophet ﷺ more furious in giving advice than he was on that day. He then said, "O people! Some of you make others dislike [good deeds, i.e. *Salāt* (prayer) etc.]. So whoever among you leads the people in *Salāt* (prayer), he should shorten it (make it brief) because among them there are the old, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do)." [See *Hadīth* Vol. 1, No. 90)

٧١٥٩ - **حدَّثَنَا** مُحَمَّدُ بْنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنَا إسْماعِيلُ بْنُ أبي خالِدٍ، عَنْ قَيْسِ بْنِ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ قالَ: جاءَ رَجُلٌ إلَى رَسُولِ اللهِ، فقالَ: يا رَسولَ اللّهِ، إنِّي وَاللهِ لأتَأخَّرُ عَنْ صَلاةِ الغَدَاةِ مِنْ أجْلِ فُلانٍ مِمَّا يُطِيلُ بِنَا فِيهَا. قالَ: فَما رَأيْتُ النَّبيَّ ﷺ قَطُّ أشَدَّ غَضَباً في مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ. ثُمَّ قالَ: «يَا أيُّها النَّاسُ، إنَّ مِنْكُمْ مُنَفِّرِينَ، فَأيُّكُمْ ما صَلَّى بِالنَّاسِ فَلْيُوجِزْ فَإنَّ فِيهِمُ

الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[راجع: ٩٠]

٧١٦٠ - حدَّثنا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الكِرْمَانِيُّ: حدَّثنا حَسَّانُ بْنُ إِبْرَاهِيمَ: حدَّثنا يُونُسُ: قالَ مُحَمَّدٌ: أَخْبَرَنِي سالِمٌ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ ﷺ فَتَغَيَّظَ فِيهِ رَسُولُ اللهِ ﷺ ثُمَّ قالَ: «لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدا لَهُ أن يُطَلِّقَهَا فَلْيُطَلِّقْهَا». [راجع: ٤٩٠٨]

7160. Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he had divorced his wife during her menses. 'Umar mentioned that to the Prophet ﷺ. Allāh's Messenger ﷺ became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it; and only then, if he wants to divorce her, he may do so."

(١٤) بابٌ مَنْ رَأى لِلقاضِي أَنْ يَحْكُمَ بِعِلْمِهِ في أَمْرِ النَّاسِ إِذَا لَمْ يَخَفِ الظُّنُونَ وَالتُّهَمَةَ،

كَمَا قَالَ النَّبِيُّ ﷺ لِهِنْدٍ: «خُذِي ما يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ»، وَذٰلِكَ إِذَا كانَ أَمْراً مَشْهُوراً.

(14) CHAPTER. Whosoever thinks that a judge can give judgements for the people according to his knowledge if he is not afraid of being suspected or blamed.

As the Prophet ﷺ said to Hind (bint 'Utba, the wife of Abū Sufyān), "Take (of your husband's wealth) what is reasonably sufficient for you and your children, and that is if the case is a well-known matter."

٧١٦١ - حدَّثنا أَبُو اليَمَانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقالَتْ: يا رَسُولَ اللهِ، واللهِ ما كانَ عَلى ظَهْرِ الأَرْضِ أَهْلُ خِباءٍ أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبائِكَ، وَما أَصْبَحَ اليَوْمَ عَلى ظَهْرِ الأَرْضِ أَهْلُ خِباءٍ أَحَبَّ إِلَيَّ أَنْ يَعِزُّوا مِنْ

7161. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Hind bint 'Utba bin Rabī'a came and said, "O Allāh's Messenger! By Allāh, there was no family on the surface of the earth I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whom I like to see honoured more than yours." Hind added, "Abū Sufyān is a miser. Is it sinful of me to feed our children from his property?" The Prophet ﷺ said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner."

أهْلِ خِبائِكَ. ثُمَّ قَالَتْ: إنَّ أبَا سُفْيانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ مِنْ حَرَجٍ أنْ أُطْعِمَ مِنَ الذي لَهُ، عِيالَنا؟ قالَ لَها: «لا حَرَجَ عَلَيْكِ أنْ تُطْعِمِيهِمْ مِنْ مَعْرُوفٍ». [راجع: ٢٢١١]

(١٥) بابُ الشَّهادَةِ عَلى الخَطِّ المَخْتومِ، وَما يَجُوزُ مِنْ ذلكَ وَما يَضِيقُ عَلَيْهِ، وكِتابِ الحَاكِمِ إلى عُمَّالِهِ وَالقَاضِي إلى القَاضِي

وَقالَ بَعْضُ النَّاسِ: كِتابُ الحَاكِمِ جائِزٌ إلَّا فِي الحُدُودِ، ثُمَّ قَالَ: إنْ كَانَ القَتْلُ خَطَأً فَهُوَ جائِزٌ لِأَنَّ هٰذَا مَالٌ بِزَعْمِهِ. وَإنَّما صَارَ مَالاً بَعْدَ أن ثَبَتَ القَتْلُ. فَالْخَطَأُ وَالعَمْدُ وَاحِدٌ. وَقَدْ كَتَبَ عُمَرُ إلَى عامِلِهِ فِي الحُدُودِ، وَكَتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ فِي سِنٍّ كُسِرَتْ. وَقالَ إبْرَاهِيمُ: كِتابُ القَاضِي إلَى القَاضِي جَائِزٌ إذَا عَرَفَ الكِتابَ وَالخَاتَمَ. وَكَانَ الشَّعْبِيُّ يُجِيزُ الكِتابَ المَخْتُومَ بِمَا فِيهِ مِنَ القَاضِي. وَيُرْوَى عَنِ ابْنِ عُمَرَ نَحْوُهُ. وَقالَ مُعاوِيَةُ بْنُ عَبْدِ الكَرِيمِ الثَّقَفِيُّ: شَهِدْتُ عَبْدَ المَلِكِ بْنَ يَعْلَى قاضِيَ البَصْرَةِ، وإيَاسَ ابْنَ مُعاوِيَةَ، وَالحَسَنَ، وَثُمَامَةَ بْنَ عَبْدِ اللهِ بْنِ أنَسٍ، وَبِلالَ بْنَ أبِي بُرْدَةَ، وَعَبْدَ اللهِ بْنَ بُرَيْدَةَ الأسْلَمِيَّ، وَعامِرَ بْنَ عَبَدَةَ، وَعَبَّادَ بْنَ مَنْصُورٍ: يُجِيزُونَ

(15) CHAPTER. To bear witness as to the writer of a stamped letter, and to what extent it is permissible or forbidden to (bear such witness). The letter of a ruler sent to his governor, and similarly of a judge to a judge.

Some people said, "The letter of a ruler can be relied upon except in cases involving a legal punishment (prescribed by Allāh)." The same people then said, "If the case involves an accidental homicide, the letter can be taken into consideration." Because the case becomes one of money in their opinion. But the case becomes one of money only when the homicide is proved. Therefore both an accidental homicide and a premeditated murder are the same (in this respect).

'Umar bin 'Abdul-'Aziz wrote (to his governor) regarding the case of a tooth that had been broken. Ibrāhīm said, "It is permissible to depend on the letter from the judge to the judge as long as the latter knows the handwriting and the stamp of the former.

And Ash-Sha'bī used to make orders according to stamped letters including the ones sent by a judge. Ibn 'Umar is said to have done so.

Mu'āwiya bin 'Abdul Karīm Ath-Thaqafī said, "I witnessed 'Abdul-Malik (bin Ya'lā), the judge of Baṣrah, Ayās bin Mu'āwiya, Al-Ḥasan, Thumāma bin 'Abdullāh bin Anas, Bilāl bin Abū Burda, 'Abdullāh bin Buraida Al-Aslamī, Amīr bin 'Ubaida and 'Abbād bin

Manṣūr giving their judgements, depending on the letters of the judges without the presence of witnesses. If the person, against whom the letter is intended, claims that it is false, he is ordered to try to find a way out of it. The first person who asked for witnesses to confirm the letter of the judge was Ibn Abī Laila and Sawār bin 'Abdullāh. And Abū Nu'aīm said to us, " 'Ubaidullāh bin Muḥriz said to us, 'I brought a letter from Mūsa bin Anas (the judge of Baṣrah) after I had presented witnesses before him that such and such a person who was in Kūfa owed me such and such property. I took the letter to Al-Qāsim bin 'Abdur-Raḥmān (the judge of Kūfa) who accepted it (as a valid basis for his judgement).' "

Al-Ḥasan and Abū Qilāba disliked that one be a witness in the cases of a will, unless one knew what it contained, for there might be some injustice in it.

The Prophet ﷺ wrote to the Khaibar people: You should either pay the blood-money of your (murdered) companion, otherwise receive our warning of war.

Az-Zuhrī said regarding bearing witness as to the identity of a woman staying behind a curtain, "If you know her give witness otherwise don't give witness."

كُتُبَ الْقُضَاةِ بِغَيْرِ مَحْضَرٍ مِنَ الشُّهُودِ، فَإِنْ قَالَ الَّذِي جِيءَ عَلَيْهِ بِالْكِتَابِ: إِنَّهُ زُورٌ. قِيلَ لَهُ: اذْهَبْ فَالْتَمِسِ الْمَخْرَجَ مِنْ ذٰلِكَ. وَأَوَّلُ مَنْ سَأَلَ عَلَى كِتَابِ الْقَاضِي الْبَيِّنَةَ ابْنُ أَبِي لَيْلَىٰ وَسَوَّارُ بْنُ عَبْدِ اللهِ. وَقَالَ لَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُحْرِزٍ: جِئْتُ بِكِتَابٍ مِنْ مُوسَى بْنِ أَنَسٍ قَاضِي الْبَصْرَةِ وَأَقَمْتُ عِنْدَهُ الْبَيِّنَةَ أَنَّ لِي عِنْدَ فُلَانٍ كَذَا وَكَذَا وَهُوَ بِالْكُوفَةِ، وَجِئْتُ بِهِ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ فَأَجَازَهُ. وَكَرِهَ الْحَسَنُ وَأَبُو قِلَابَةَ أَنْ يَشْهَدَ عَلَى وَصِيَّةٍ حَتَّى يَعْلَمَ مَا فِيهَا لِأَنَّهُ لَا يَدْرِي لَعَلَّ فِيهَا جَوْراً. وَقَدْ كَتَبَ النَّبِيُّ ﷺ إِلَى أَهْلِ خَيْبَرَ: «إِمَّا أَنْ تَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ تُؤْذِنُوا بِحَرْبٍ». وَقَالَ الزُّهْرِيُّ فِي الشَّهَادَةِ عَلَى الْمَرْأَةِ مِنَ السِّتْرِ: إِنْ عَرَفْتَهَا فَاشْهَدْ وَإِلَّا لَا تَعْرِفْهَا فَلَا تَشْهَدْ.

7162. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to write to the (rulers of) Byzantines, the people said, "They do not read a letter unless it is sealed (stamped)." Therefore the Prophet ﷺ took a silver ring, as if I am looking at its glitter now and its engraving was: Muḥammad, Messenger of Allāh.

٧١٦٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ قَالُوا: إِنَّهُمْ لَا يَقْرَؤُونَ كِتَاباً إِلَّا مَخْتُوماً، فَاتَّخَذَ النَّبِيُّ ﷺ خَاتَماً مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِهِ، وَنَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ. [راجع: ٦٥]

(16) CHAPTER. When is a man entitled to be a judge?

(١٦) **بابٌ** متى يَسْتَوْجِبُ الرَّجُل القَضاءَ؟

And Al-Ḥasan said, "Allāh has enjoined an obligation on all the rulers that they should not follow the lust of their hearts and should not be afraid of the people and should not sell Allāh's Verses for a low price."

Al-Ḥasan then recited Allāh's Verses:

"O Dāwūd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the Path of Allāh. Verily! Those who wander astray from the Path of Allāh (shall) have a severe torment, because they forget the Day of Reckoning." (V.38:26)

And then he recited:

"Verily! We did send down the Torah (to Moses); therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by Taurāt after those Prophets), for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, (then) such are the *Kafirūn* (i.e., disbelievers – of a lesser degree)..." (V.5:44)

And then he recited the Verses:

"And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulaimān to understand (the case), and to each of them We gave *Hukm* (right judgement of the

وَقالَ الحَسَنُ: أَخَذَ اللهُ عَلى الحُكّامِ أَنْ لا يَتَّبِعُوا الهَوَى ولا يَخْشَوُا النَّاسَ، وَلا يَشْتَرُوا بِآياتِي ثَمَناً قَلِيلاً. ثُمَّ قَرَأَ: ﴿يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ﴿٢٦﴾﴾ [ص: ٢٦] وقَرَأَ ﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴿٤٤﴾﴾ [المائدة: ٤٤] بِمَا استُحْفِظُوا: اسْتُودِعُوا مِنْ كِتابِ اللهِ الآية، وَقَرَأَ ﴿وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ﴿٧٨﴾، فَفَهَّمْنَٰهَا سُلَيْمَٰنَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا﴾ [الأنبياء: ٧٨-٧٩] فَحَمِدَ سُلَيمانَ ولَمْ يَلُمْ داوُدَ، وَلَوْلا ما ذَكَرَ اللهُ مِنْ أَمْرِ هٰذَينِ لَرَأَيْتُ أَنَّ القُضَاةَ هَلَكُوا. فَإِنَّهُ أَثْنَى عَلَىٰ هٰذا بِعِلْمِهِ وعَذَرَ هٰذا بِاجْتِهادِهِ.

وَقالَ مُزاحِمُ بْنُ زُفَرَ: قالَ لَنا

affairs and Prophethood); and (religious) knowledge..." (V.21:78,79)

Hasan added, "Allāh praised Sulaimān and did not blame Dāwūd for his mistake. And if Allāh had not mentioned the case of these two persons you would have seen all the judges destroyed, but Allāh praised one for his knowledge and excused the other because he judged by what he had thought to be the fairest."

Muzāhim bin Zufar said, "Umar bin 'Abdul-'Azīz said to us, 'There are five qualities (which a judge should possess), and if he does not have one of them then he has one defect; and those qualities are: He must be an intelligent, patient, honest, stern and a learned religious scholar and knowledge seeking.' "

(17) CHAPTER. The salaries of rulers and those employed to administer the funds.

Shuraih, the judge, used to take a salary for his working as a judge.

'Āishah رضي الله عنها said, "A guardian can take (of the orphan's wealth) in a reasonable and just manner according to his efforts. Abū Bakr and 'Umar رضي الله عنهما took salaries (for their jobs as caliphs).

7163. Narrated 'Abdullāh bin As-Sa'dī that when he went to 'Umar during his caliphate, 'Umar said to him, "Haven't I been told that you do certain jobs for the people but when you are given payment you refuse to take it?" 'Abdullāh said, "Yes." 'Umar said, "Why do you do so?" I said, "I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims." 'Umar said, "Do not do so, for I intended to do the same as you do. Allāh's Messenger ﷺ used to give me gifts and I used to say to him, 'Give it to a more needy one than me.' Once

عُمَرُ بْنُ عَبْدِ العَزِيزِ: خَمْسٌ إذَا أخْطَأَ القَاضِي مِنْهُنَّ خُطَّةً كانَتْ فِيهِ وَصْمَةٌ، أنْ يَكونَ فَهِماً حَلِيماً عَفِيفاً صَلِيباً عالِماً سَؤُولاً عَنِ العِلْمِ.

(١٧) بابٌ رِزْقِ الحُكَّامِ وَالعامِلِينَ عَلَيها،

وكانَ شُرَيحٌ القَاضِي يَأْخُذُ عَلى القَضاءِ أجْراً، وقالَتْ عائِشَةُ: يَأْكُلُ الوَصِيُّ بِقَدْرِ عُمَالَتِهِ، وَأكَلَ أبُو بَكْرٍ وَعُمَرُ.

٧١٦٣ - حدَّثنا أبُو اليَمَانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني السَّائِبُ بْنُ يَزِيدَ ابْنُ أُخْتِ نَمِرٍ: أنَّ حُوَيْطِبَ بْنَ عَبْدِ العُزَّى أخبرَهُ: أنَّ عَبْدَ اللهِ بْنَ السَّعْدِيِّ أخْبرَهُ: أنَّهُ قَدِمَ عَلى عُمَرَ في خِلافَتِهِ فَقالَ لَهُ عُمَرُ: ألَمْ أُحَدَّثْ أنَّكَ تَلِي مِنْ أعْمَالِ النَّاسِ أعْمَالاً فَإذَا أُعْطِيتَ العُمَالَةَ كَرِهْتَها؟ فَقُلْتُ: بَلى، فَقالَ عُمَرُ: ما

تُرِيدُ إِلَىٰ ذلكَ؟ فَقُلْتُ: إِنَّ لِي أَفْراساً وَأَعْبُداً وَأَنا بِخَيرٍ، وَأُرِيدُ أَنْ تَكُونَ عُمَالَتِي صَدَقَةً عَلى المُسْلِمِينَ. قالَ عُمَرُ: لا تَفْعَل فَإِنِّي كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ وَكانَ رَسُولُ اللهِ ﷺ يُعْطِينِي العَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِليهِ مِنّي، حَتَّى أَعْطَاني مَرَّةً مَالاً فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقالَ النَّبِيُّ ﷺ: «خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فمَا جاءَكَ مِنْ هٰذَا المَالِ - وَأَنْتَ غَيرُ مُشْرِفٍ وَلا سائِلٍ - فَخُذْهُ وَإِلَّا فَلا تُتْبِعْهُ نَفْسَكَ». [راجع: ١٤٧٣]

he gave me some money and I said, 'Give it to a more needy person than me,' whereupon the Prophet ﷺ said, 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself.' "

٧١٦٤ - وَعَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي سالِمُ بْنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِينِي العَطاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِني، حَتَّى أَعْطَانِي مَرَّةً مَالاً فَقُلْتُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي فَقالَ النَّبِيُّ ﷺ: «خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فمَا جاءَكَ مِنْ هٰذا المَالِ - وَأَنْتَ غَيرُ مُشْرِفٍ وَلا سائِلٍ - فَخُذْهُ، وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ». [راجع: ١٤٧٣]

7164 Narrated 'Abdullāh bin 'Umar: I have heard Umar saying, "The Prophet ﷺ used to give me some money (grant) and I would say (to him), 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy one than me.' The Prophet ﷺ said (to me), 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; take it, but you should not seek to have what you are not given.' "

(١٨) بابٌ مَنْ قَضىٰ وَلاعَنَ في المَسْجِدِ،

(18) CHAPTER. Whoever gave judgements of *Li'ān*[1] in the mosque.

وَلاعَنَ عُمَرُ عِنْدَ مِنْبَرِ النَّبِيِّ ﷺ، وَقَضَى شُرَيْحٌ وَالشَّعْبِيُّ وَيَحْيَى بْنُ

And 'Umar passed the judgement of *Li'ān* near the pulpit of the Prophet ﷺ.

(1) (Ch.18) *Li'ān* means taking of oaths by the husband accusing his wife of illegal sexual intercourse and by the wife defending herself. See V.24:6-9.

Shuraiḥ Ash-Sha'bī and Yaḥyā bin Ya'mar passed judgements in the mosque. And Marwān passed the judgement that Zaid bin Thabit should take an oath near the pulpit. Al-Ḥasan and Zurāra bin Aufa used to pass judgements in the open space outside the mosque.

يَعْمَرَ في المَسْجِدِ، وَقَضَى مَرْوَانُ عَلى زَيْدِ بْنِ ثابِتٍ بِالْيَمِينِ عِنْدَ المِنْبَرِ، وكانَ الحَسَنُ وَزُرَارَةُ بْنُ أوْفَى يَقْضِيَانِ في الرَّحَبَةِ خَارِجاً مِنَ المَسْجِدِ.

7165. Narrated Sahl bin Sa'd: I witnessed a husband and a wife who were involved in a case of *Li'ān*. Then (the judgement of) divorce was passed. I was fifteen years of age, at that time.

٧١٦٥ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: شَهِدْتُ المُتَلاعِنَيْنِ وَأنا ابْنُ خَمْسَ عَشْرَةَ سَنَةً وَفُرِّقَ بَيْنَهُمَا. [راجع: ٤٢٣]

7166. Narrated Sahl, the brother of Banī Sā'ida: A man from the *Anṣār* came to the Prophet ﷺ and said, "If a man finds another man sleeping with his wife, should he kill him?" That man and his wife then did *Li'ān*[1] in the mosque while I was present.

٧١٦٦ - حدَّثنا يَحْيَى: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبرَنَا ابْنُ جُرَيْجٍ: أخْبرَنِي ابْنُ شِهَابٍ، عَنْ سَهْلٍ أخِي بَنِي ساعِدَةَ: أنَّ رَجُلاً مِنَ الأنْصارِ جَاءَ إلَى النَّبِيِّ ﷺ فقالَ: أرَأيْتَ رَجُلاً وَجَدَ مَعَ امْرَأتِهِ رَجُلاً، أيَقْتُلُهُ؟ فَتَلاعَنَا في المَسْجِدِ وَأنَا شَاهِدٌ. [راجع: ٤٢٣]

(19) CHAPTER. Whosoever passed a judgement in the mosque and when the actual legal punishment was to be put to action, he ordered the guilty person to be taken outside the mosque so that the punishment might be carried out.

(١٩) بابُ مَنْ حَكَمَ في المَسْجِدِ حتّى إذا أتَى عَلىٰ حَدٍّ أمَرَ أنْ يُخْرَجَ مِنَ المَسْجِدِ فَيُقَامَ،

'Umar said (to two men), "Take him (the criminal) out of the mosque." Then he beat him. It is said that 'Alī said the same.

وَقالَ عُمَرُ: أخْرِجاهُ مِنَ المَسْجِدِ، وَضَرَبَهُ. وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ.

7167. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ while he was in the mosque, and called him, saying, "O Allāh's Messenger! I have

٧١٦٧ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أبي سَلَمَةَ وَسَعِيدِ بْنِ

(1) (H.7166) *Li'ān*: See the glossary.

committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, but when the man confessed the crime four times against himself, the Prophet ﷺ said to him, "Are you mad?" The man said, "No." So the Prophet ﷺ said (to his Companions), "Take him away and stone him to death."

الْمُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ قالَ: أَتى رَجُلٌ رَسُولَ اللهِ ﷺ وهُوَ في الْمَسْجِدِ فَنادَاهُ فَقالَ: يا رَسُولَ اللهِ، إنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ فَلَمَّا شَهِدَ عَلى نَفْسِهِ أَرْبَعاً قالَ: «أَبِكَ جُنُونٌ؟» قالَ: لَا، قالَ: «اذْهَبُوا بِهِ فارْجُمُوهُ».

[راجع: ٥٢٧١]

7168. [H. 7167 contd.] Narrated Jābir bin Abdullāh: I was one of those who stoned him at the *Musalla* in Al-Madina. (See H. 5272)

٧١٦٨ - قالَ ابْنُ شِهابٍ: فَأَخْبَرَني مَنْ سَمِعَ جابِرَ بْنَ عَبْدِ اللهِ قالَ: كُنْتُ فِيمَنْ رَجَمَهُ بِالْمُصَلَّى. رَوَاهُ يُونُسُ وَمَعْمَرٌ وَابْنُ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ في الرَّجْمِ.

[راجع: ٥٢٧٠]

(20) CHAPTER. The advice of the *Imām* (ruler) to the litigants.

(٢٠) بابُ مَوْعِظَةِ الإِمَامِ لِلْخُصُومِ

7169. Narrated Umm Salama رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So, if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of (Hell) Fire." [See Vol. 3, *Hadīth* No. 2458)

٧١٦٩ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّما أَنا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ عَلَى نَحْوِ ما أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئاً فَلا يَأْخُذْهُ، فَإِنَّما أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

[راجع: ٢٤٥٨]

(21) CHAPTER. If a judge has to witness in favour of a litigant when he is a judge or he

(٢١) بابُ الشَّهادَةِ تَكُونُ عِنْدَ

had it before he became a judge (can he pass a judgement in his favour accordingly or should he refer the case to another judge before whom he would bear witness?).

الْحَاكِمِ فِي وِلَايَةِ الْقَضَاءِ، أَوْ قَبْلَ ذلك لِلْخَصْمِ،

And the judge Shuraih said to a person who sought his witness, "Go to the ruler so that I may bear witness (before him) for you."

And 'Ikrima said, "Umar said to 'Abdur-Rahmān bin 'Auf, 'If I saw a man committing illegal sexual intercourse or theft, and you were the ruler (what would you do)?' 'Abdur-Rahmān said, 'I would regard your witness as equal to the witness of any other man among the Muslims.' 'Umar said, 'You have said the truth.' 'Umar added, 'If I were not afraid of the fact that people may say that 'Umar has added to the Qur'ān extra (Verses), I would have written the Verse of *Ar-Rajm* (stoning to death of married adulterers) with my own hands.' "

And Mā'iz confessed before the Prophet ﷺ that he had committed illegal sexual intercourse, whereupon the Prophet ﷺ ordered him to be stoned to death. It is not mentioned that the Prophet ﷺ sought witness of those who were present there.

Hammād said "If an adulterer confesses before a ruler once only, he should be stoned to death." But Al-Hakam said, "He must confess four times."

وَقالَ شُرَيْحٌ القاضِي، وَسَأَلَهُ إِنسانٌ الشَّهادَةَ فَقالَ: ائْتِ الأَمِيرَ حَتَّى أَشْهَدَ لَكَ. وَقالَ عِكْرِمَةُ: قالَ عُمَرُ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: لَوْ رَأَيْتَ رَجُلاً عَلى حَدٍّ - زِنًا أَوْ سَرِقَةٍ - وَأَنْتَ أَمِيرٌ؟ فَقالَ: شَهادَتُكَ شَهادَةُ رَجُلٍ مِنَ المُسْلِمِينَ، قالَ: صَدَقْتَ. وَقالَ عُمَرُ: لَوْلا أَنْ يَقُولَ النَّاسُ: زادَ عُمَرُ في كِتابِ اللهِ لَكَتَبْتُ آيَةَ الرَّجْمِ بِيَدِي. وَأَقَرَّ ماعِزٌ عِنْدَ النَّبِيِّ ﷺ بِالزِّنا أَرْبَعاً فَأَمَرَ بِرَجْمِهِ، ولَمْ يُذْكَرْ أَنَّ النَّبِيَّ ﷺ أَشْهَدَ مَنْ حَضَرَهُ. وَقالَ حَمَّادٌ: إِذا أَقَرَّ مَرَّةً عِنْدَ الحاكِمِ رُجِمَ. وَقالَ الحَكَمُ: أَرْبَعاً.

7170. Narrated Abū Qatāda: Allāh's Messenger ﷺ said on the Day of (the battle of) Hunain, "Whosoever has killed an infidel and has a proof or a witness for it, then the *Salb* (arms and belongings of that deceased) will be for him." I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allāh's Messenger ﷺ (and when I did so) a man from those who were sitting with

٧١٧٠ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَحْيَى عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتادَةَ: أَنَّ أَبا قَتادَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ حُنَيْنٍ: «مَنْ لَهُ بَيِّنَةٌ عَلى قَتِيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ». فَقُمْتُ لِأَلْتَمِسَ بَيِّنَةً عَلى قَتِيلٍ فَلَمْ أَرَ أَحَداً يَشْهَدُ لِي

him said, "The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf." Abū Bakr said, "No, he will not give the arms to a 'bird' of Quraish and deprive one of Allāh's lions of it who fights for the Cause of Allāh and His Messenger." Allāh's Messenger ﷺ stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty.

The people of Hijāz said, "A judge should not pass a judgement according to his knowledge, whether he was a witness at the time he was the judge or before that." And if a litigant gives a confession in favour of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgement against him till the latter calls two witnesses to witness his confession. And some people of 'Irāq said, "A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgement unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his own knowledge of the case as he is trustworthy, and that a witness is required just to reveal the truth. The judge's knowledge is more than the witness." Some said, "A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot." Al-Qāsim said, "A judge ought not to pass a judgement depending on his own knowledge if other people are ignorant of what he knows, although his knowledge is more than the witness of somebody else as he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt."

فَجَلَسْتُ، ثُمَّ بَدَا لِي فَذَكَرْتُ أَمْرَهُ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ رَجُلٌ: مِنْ جُلَسَائِهِ: سِلاحُ هٰذَا القَتِيلِ الَّذِي يَذْكُرُ عِنْدِي، قالَ: فَأَرْضِهِ مِنْهُ، فَقالَ أَبُو بَكْرٍ: كَلَّا لا يُعْطِهِ أُصَيْبِغَ مِنْ قُرَيْشٍ وَيَدَعَ أَسَداً مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ. قالَ: فَقَامَ رَسُولُ اللهِ ﷺ فَأَدَّاهُ إِلَيَّ، فَاشْتَرَيْتُ مِنْهُ خِرَافاً، فَكَانَ أَوَّلَ مالٍ تَأَثَّلْتُهُ. قالَ عَبْدُ اللهِ، عَنِ اللَّيْثِ: فَقَامَ النَّبِيُّ ﷺ فَأَدَّاهُ إِلَيَّ. وَقالَ أَهْلُ الحِجازِ: الحاكِمُ لا يَقْضِي بِعِلْمِهِ، شَهِدَ بِذٰلِكَ فِي وِلايَتِهِ أَوْ قَبْلَهَا. وَلَوْ أَقَرَّ خَصْمٌ عِنْدَهُ لِآخَرَ بِحَقٍّ فِي مَجْلِسِ القَضَاءِ فَإِنَّهُ لا يَقْضِي عَلَيْهِ فِي قَوْلِ بَعْضِهِمْ حَتَّى يَدْعُوَ بِشَاهِدَيْنِ فَيُحْضِرَهُمَا إِقْرارَهُ. وَقالَ بَعْضُ أَهْلِ العِرَاقِ: ما سَمِعَ أَو رَآهُ فِي مَجْلِسِ القَضَاءِ قَضَىٰ بِهِ، وَما كَانَ فِي غَيْرِهِ لَمْ يَقْضِ إِلَّا بِشاهِدَيْنِ يُحْضِرُهُمَا إِقْرَارَهُ. وَقالَ آخَرونَ مِنْهُمْ: بَلْ يَقْضِي بِهِ لأَنَّهُ مُؤْتَمَنٌ، وَإِنَّهُ يُرَادُ مِنَ الشَّهَادَةِ مَعْرِفَةُ الحَقِّ، فَعِلْمُهُ أَكْثَرُ مِنَ الشَّهادَةِ. وَقالَ بَعْضُهُمْ: يَقْضِي بِعِلْمِهِ فِي الأَمْوَالِ وَلا يَقْضِي فِي غَيرِها. وَقالَ القاسِمُ: لا يَنْبَغِي لِلحاكِمِ أَنْ يَقْضِيَ قَضَاءً بِعِلْمِهِ دُونَ عِلْمِ غَيْرِهِ مَعَ أَنَّ عِلْمَهُ أَكْثَرُ مِنْ شَهادَةِ غَيرِهِ وَلٰكِنَّ فِيهِ

تَعَرُّضاً لِتُهْمَةِ نَفْسِهِ عِنْدَ المُسْلِمِينَ، وَإِيقَاعاً لَهُمْ فِي الظُّنُونِ، وَقَدْ كَرِهَ النَّبِيُّ ﷺ الظَّنَّ فَقَالَ: «إِنَّمَا هٰذِهِ صَفِيَّةُ». [راجع: ٢١٠٠]

٧١٧١ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ الأُوَيسِيُّ: حدَّثنا إِبْرَاهِيمُ بنُ سَعْدٍ، بن سُحرٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ النَّبِيَّ ﷺ أَتَتْهُ صَفِيَّةُ بِنْتُ حُيَيٍّ فَلَمَّا رَجَعَتِ انْطَلَقَ مَعَها فَمَرَّ بِهِ رَجُلانِ مِنَ الأَنْصَارِ فَدَعَاهُمَا فَقَالَ: «إِنَّمَا هِيَ صَفِيَّةُ». قَالَا: سُبْحَانَ اللهِ. قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ».

رَواهُ شُعَيْبٌ وَابْنُ مُسافِرٍ وَابْنُ أَبِي عَتِيقٍ وَإِسحاقُ بْنُ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ عَلِيٍّ - يَعْني ابْنَ حُسَيْنٍ - عَنْ صَفِيَّةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٧١٧١]

7171. Narrated 'Alī bin Husain: Safīyya bint (daughter of) Huyai came to the Prophet ﷺ (in the mosque) and when she returned (home) the Prophet ﷺ accompanied her. It happened that two men from the *Ansār* passed by them and the Prophet ﷺ called them saying, "She is Safīyya!"(1) Those two men said, "*Subhān Allāh*!" The Prophet ﷺ said, "Satan circulates in the human body as blood does."

(٢٢) بابُ أَمْرِ الوَالِي إِذَا وَجَّهَ أَمِيرَيْنِ إِلَى مَوْضِعٍ أَنْ يَتَطَاوَعا وَلا يَتَعاصَيا

(22) CHAPTER. The order of the *Wāli* (chief ruler) sending two *Amīr* (governors) to one place that they should cooperate and agree with each other and should not differ with one another.

٧١٧٢ - حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثنا العَقَدِيُّ: حدَّثنا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ قالَ: سَمِعْتُ أَبِي قالَ: بَعَثَ النَّبِيُّ ﷺ أَبِي وَمُعاذَ بْنَ

7172. Narrated Abū Burda: The Prophet ﷺ sent my father and Mu'ādh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e.,to make

(1) (H.7171) The Prophet ﷺ disliked suspicion and said, "She is Safīyya., i.e., my wife."

people to hate good deeds) and you both should work in cooperation and mutual understanding". Abū Mūsa said to Allāh's Messenger ﷺ, "In our country a special alcoholic drink called *Al-Bit'*, is prepared (for drinking)." The Prophet ﷺ said, "Every intoxicant is prohibited."

جَبَلٍ إِلَى اليَمَنِ فَقالَ: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا، وَتَطاوَعا». فَقالَ لَهُ أَبُو مُوسَى: إِنَّهُ يُصْنَعُ بِأَرْضِنَا البِتْعُ. فَقالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». وَقالَ النَّضْرُ وَأَبُو دَاوُدَ وَيَزِيدُ بْنُ هارُونَ وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بن أبي بُردة، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٢٦١]

(23) CHAPTER. The ruler's acceptance of invitation.

'Uthmān accepted the invitation of a slave of Al-Mughīra bin Shu'ba.

(٢٣) بابُ إجابَةِ الْحَاكِمِ الدَّعْوَةَ

وَقَدْ أَجابَ عُثمانُ بْنُ عَفَّانَ عَبْداً لِلْمُغِيرَةِ بْنِ شُعْبَةَ.

7173. Narrated Abū Mūsa: The Prophet ﷺ said, "Set free the captives and accept invitations."

٧١٧٣ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيانَ: حَدَّثَنِي مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «فُكُّوا الْعَانِيَ وَأَجِيبُوا الدَّاعِيَ». [راجع: ٣٠٤٦]

(24) CHAPTER. The gifts taken by the employees.

(٢٤) بابُ هَدَايَا العُمَّالِ

7174. Narrated Abū Humaid As-Sā'idī: The Prophet ﷺ appointed a man from the tribe of Banī Asad, called Ibn Al-Utabiyya, to collect the *Zakāt*. When he returned (with the money) he said (to the Prophet ﷺ), "This is for you and this has been given to me as a gift." The Prophet ﷺ stood up on the pulpit (Sufyān said he ascended the pulpit), and after glorifying and praising Allāh, he said, "What is wrong with the employee whom we send (to collect *Zakāt* from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be

٧١٧٤ - **حَدَّثَنَا** عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ: أَنَّهُ سَمِعَ عُرْوَةَ: أَخْبَرَنَا أَبُو حُمَيْدٍ السَّاعِدِيُّ قالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلاً مِنْ بَنِي أَسَدٍ يُقالُ لَهُ: ابْنُ الأُتبِيَّةِ، عَلَى صَدَقَةٍ. فَلَمَّا قَدِمَ قالَ: هٰذا لَكُمْ، وَهٰذا أُهْدِيَ لِي. فَقامَ النَّبِيُّ ﷺ عَلَى المِنْبَرِ - قالَ سُفْيانُ أَيْضاً: فَصَعِدَ المِنْبَرَ - فَحَمِدَ اللهَ

given gifts or not? By Him in Whose Hand my soul is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck; if it is a camel, it will be grunting; if it is a cow, it will be mooing; and if it is a sheep it will be bleating!" The Prophet ﷺ then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allāh's Message?" And he repeated it three times.

وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «ما بالُ العَامِلِ نَبْعَثُهُ فَيَأْتِي فَيَقُولُ: هٰذا لَكَ، وَهٰذا لِي؟ فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى لَهُ أَمْ لَا؟ وَالَّذِي نَفْسِي بِيَدِهِ لا يَأْتِي بِشَيْءٍ إِلَّا جاءَ بِهِ يَوْمَ القِيامَةِ يَحْمِلُهُ عَلى رَقَبَتِهِ. إِنْ كانَ بَعيراً لَهُ رُغاءٌ، أَوْ بَقَرَةً لَها خُوارٌ، أَوْ شاةً تَيْعَرُ. ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنا عُفْرَتَي إِبْطَيْهِ. أَلا هَلْ بَلَّغْتُ؟ ثَلاثاً.

قال سُفْيانُ: قَصَّهُ عَلَيْنا الزُّهْرِيُّ، وَزَادَ هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبي حُمَيْدٍ قالَ: سَمِعَ أُذُنَايَ، وَأَبْصَرَتْهُ عَيْنِي وَسَلُوا زَيْدَ بْنَ ثابِتٍ فَإِنَّهُ سَمِعَهُ مَعِي. ولَمْ يَقُلِ الزُّهْرِيُّ: سَمِعَ أُذُني.

﴿خُوَارٌ﴾ [الأعراف: ١٤٨، وطه: ٨٨]: صَوتٌ. وَالجُؤارُ: مِنْ ﴿تَجْأَرُونَ﴾ [النحل: ٥٣]، كَصَوْتِ البَقَرَةِ. [راجع: ٩٢٥]

(25) CHAPTER. To appoint the *Maulā* (freed slaves) as judges and officials.

(٢٥) بابُ اسْتِقْضاءِ المَوالِي وَاسْتِعْمالِهِمْ

7175. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Sālim, the freed slave of Abū Hudhaifa used to lead in *Salāt* (prayer) the early *Muhājirun* (emigrants) and the Companions of the Prophet ﷺ in the *Qubā'* mosque. Among those [who used to offer *Salāt* (prayer) behind him] were Abū Bakr, 'Umar, Abū Salama, and 'Āmir bin Rabī'a.

٧١٧٥ - حَدَّثَنا عُثْمانُ بْنُ صَالِحٍ: حَدَّثَنا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنَّ نافِعاً أَخْبَرَهُ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ قالَ: كانَ سالِمٌ مَوْلَى أَبي حُذَيْفَةَ يَؤُمُّ المُهاجِرِينَ الأَوَّلِينَ وَأَصحابَ النَّبِيِّ ﷺ في مَسْجِدِ قُباءٍ،

فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَأَبُو سَلَمَةَ وَزَيْدٌ وَعامِرُ بْنُ رَبِيعَةَ. [راجع: ٦٩٢]

(26) CHAPTER. The *'Urafā'*[1] appointed to look after the people's affairs.

(٢٦) بابُ العُرَفَاءِ لِلنَّاسِ

7176, 7177. Narrated 'Urwa bin Az-Zubair: Marwān bin Al-Hakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawāzin, Allāh's Messenger ﷺ said, "I do not know who amongst you has agreed (to it) and who has not. Go back so that your *'Urafā'* may submit your decision to us." So the people returned and their *'Urafā'* talked to them and then (their *'Urafā'*) came to Allāh's Messenger ﷺ and told him that the people had given their consent happily and permitted (their captives to be freed).

٧١٧٦، ٧١٧٧ - حدّثنا إسْماعِيلُ بْنُ أَبِي أُوَيْسٍ: حدَّثَني إسماعِيلُ بْنُ إبْرَاهِيمَ، عَنْ عَمِّهِ مُوسَى بْنِ عُقْبَةَ: قالَ ابْنُ شِهابٍ: حدَّثَني عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ مَرْوَانَ بْنَ الحَكَمِ وَالمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ حِينَ أَذِنَ لَهُمُ المُسْلِمُونَ فِي عِتْقِ سَبْيِ هَوَازِنَ فَقَالَ: «إِنِّي لَا أَدْرِي مَنْ أَذِنَ فِيكُمْ مِمَّنْ لَمْ يَأْذَنْ. فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفاؤُكُمْ أَمْرَكُمْ». فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفاؤُهُمْ. فَرَجَعُوا إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرُوهُ أَنَّ النَّاسَ قَدْ طَيَّبُوا وَأَذِنُوا». [راجع: ٢٣٠٧، ٢٣٠٨]

(27) CHAPTER. What is disliked as regards praising the *Sultān* (ruler) (in his presence) and saying something different after leaving him.

(٢٧) بابُ ما يُكْرَهُ مِنْ ثَناءِ السُّلْطانِ، وَإِذَا خَرَجَ قالَ غَيرَ ذٰلِكَ

7178. Narrated Muhammad bin Zaid bin 'Abdullāh bin 'Umar: Some people said to Ibn 'Umar, "When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them." Ibn 'Umar said, "We used to

٧١٧٨ - حدّثنا أَبُو نُعَيمٍ: حدَّثنا عاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: قالَ أُناسٌ لِابْنِ عُمَرَ: إِنَّا نَدْخُلُ عَلَى سُلْطانِنَا فَنَقُولُ

(1) (Ch.26) *'Urafā'* is the plural of *'Arīf*, the title of a person who is appointed to head a group of people to find out their problems and needs and inform his seniors about it. It is a rank below *Amīr*.

لَهُمْ بِخِلَافِ ما نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ، قالَ: كُنَّا نَعُدُّهَا نِفَاقاً.

consider this as hypocrisy."

٧١٧٩ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أبي حَبِيبٍ، عَنْ عِرَاكٍ، عَنْ أبي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هٰؤُلَاءِ بِوَجْهٍ، وَهٰؤُلَاءِ بِوَجْهٍ». [راجع: ٣٤٩٤]

7179. Narrated 'Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The worst of all mankind is the double-faced one, who comes to some people with one countenance and to others, with another countenance."

(٢٨) بابُ الْقَضَاءِ عَلَى الْغَائِبِ

(28) CHAPTER. Passing a judgement against an absent person.

٧١٨٠ - حدَّثنا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ هِنْدًا قالَتْ لِلنَّبِيِّ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَأَحْتَاجُ أَنْ آخُذَ مِنْ مَالِهِ، قَالَ صَلَّى الله عَلَيْهِ وَسَلَّمَ: «خُذِي ما يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ». [راجع: ٢٢١١]

7180. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Hind (bint 'Utba) said to the Prophet ﷺ, "Abū Sufyān is a miserly man and I need to take some money of his wealth." The Prophet ﷺ said, "Take reasonably what is sufficient for you and your children."

(٢٩) بابُ مَنْ قُضِيَ لَهُ بِحَقِّ أَخِيهِ فَلا يَأْخُذْهُ، فَإِنَّ قَضَاءَ الْحَاكِمِ لا يُحِلُّ حَرَاماً، وَلا يُحَرِّمُ حَلَالاً

(29) CHAPTER. Whoever is given the right of his brother (by error) through a judicial decision, then he should not take it as the judge's judgement cannot render what is illegal, legal or what is legal, illegal.

٧١٨١ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ سَمِعَ خُصُومَةً بِبابِ

7181. Narrated Umm Salama, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ heard some people quarrelling at the door of his dwelling, so he went out to them and said, "I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgement in his favour. If ever I pass a judgement in favour of somebody whereby he

حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَصْمُ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ فَأَقْضِيَ لَهُ بِذٰلِكَ. فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا».

[راجع: ٢٤٥٨]

takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of (Hell) Fire, and it is up to him to take or leave."

٧١٨٢ - حدَّثنا إِسْمَاعِيلُ قالَ: حدَّثني مالكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ زَوجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ إِلَيكَ، فَلَمَّا كانَ عامُ الْفَتْحِ أَخَذَهُ سَعْدٌ، فَقالَ: ابْنُ أَخي قَدْ كانَ عَهِدَ إِلَيَّ فِيهِ، فَقامَ إِلَيهِ عَبْدُ بْنُ زَمْعَةَ فَقالَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلىٰ فِرَاشِهِ، فَتَسَاوَقَا إِلَى رَسُولِ اللهِ ﷺ، فَقالَ سَعْدٌ: يا رَسُولَ اللهِ، ابْنُ أَخِي كَانَ عَهِدَ إِلَيَّ فِيهِ. وَقالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَلِيدَةِ أَبي، وُلِدَ عَلى فِراشِهِ. فَقالَ رَسُولُ اللهِ ﷺ: «هُوَ لكَ يا عَبْدُ بْنَ زَمْعَةَ». ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «الوَلَدُ لِلْفِراشِ وَلِلعَاهِرِ الْحَجَرُ». ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ: «احْتَجِبي مِنْهُ»، لِمَا رَأى مِنْ شَبَهِهِ بِعُتْبَةَ. فَما رَآهَا حَتَّى لَقِيَ اللهَ تَعالَى. [راجع: ٢٠٥٣]

7182. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: 'Utba bin Abī Waqqāṣ said to his brother Sa'd bin Abī Waqqāṣ, "The son of the slave-girl of Zam'a is from me, so take him into your custody." So in the year of conquest of Makkah, Sa'd took him and said, "(This is) my brother's son whom my brother has asked me to take into my custody." 'Abd bin Zam'a got up before him and said, "(He is) my brother and the son of the slave-girl of my father, and was born on my father's bed." So they both submitted their case before Allāh's Messenger ﷺ. Sa'd said, "O Allāh's Messenger! This boy is the son of my brother and he entrusted him to me." 'Abd bin Zam'a said, "This boy is my brother and the son of the slave-girl of my father, and was born on the bed of my father." Allāh's Messenger ﷺ said, "The boy is for you, O 'Abd bin Zam'a!" Then Allāh's Messenger ﷺ further said, "The child is for the owner of the bed, and the stone is for the adulterer." He then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the boy's resemblance to 'Utba. The boy did not see her again till he met Allāh تعالى (i.e., died).

(30) CHAPTER. Judgement regarding the cases involving wells, etc.

(٣٠) بابُ الحُكْمِ فِي البِئْرِ ونَحْوِهَا

7183. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody on the demand of a judge takes an oath to grab (a Muslim's) property and he is liar in what he is saying, he will meet Allāh Who will be angry with him." So Allāh revealed:

"Verily! Those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

٧١٨٣ - حدَّثنا إسحاقُ بْنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا سُفْيانُ، عَنْ مَنْصُورٍ وَالأعْمَشِ، عَنْ أبي وَائِلٍ قَالَ: قَالَ عَبْدُ اللهِ: قَالَ النَّبِيُّ ﷺ: «لا يَحْلِفُ عَلى يَمِينِ صَبرٍ يَقْتَطِعُ مَالاً وَهُوَ فِيهَا فَاجِرٌ إلَّا لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبانُ». فَأنْزَلَ اللهُ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ الآيَةَ. [راجع: ٢٣٥٦]

7184. [H. 7183 contd.]: 'Al-Ash'ath came while 'Abdullāh was narrating (this) to the people. Al-Ash'ath said, "This Verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet ﷺ said (to me), 'Do you have an evidence?' I replied, 'No.' He said, 'Let your opponent take an oath.' I said, 'I am sure he would take a (false) oath.' Thereupon it was revealed:

'Verily! Those who purchase a small gain at the cost of Allāh's Covenant...' " (V.3:77)

٧١٨٤ - فَجاءَ الأشْعَثُ وعَبْدُ اللهِ يُحَدِّثُهُمْ فَقالَ: فِيَّ نَزَلَتْ وَفي رَجُلٍ خاصَمْتُهُ في بِئْرٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لا، قالَ: «فَلْيَحْلِفْ». قُلْتُ: إذاً يَحْلِفُ، فَنَزَلَتْ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ﴾ الآيَةَ [آل عمران: ٧٧]. [راجع: ٢٣٥٧]

(31) CHAPTER. To judge (all) cases involving wealth, whether it is much or little in amount, in one and the same.

(٣١) بابُ القَضاءِ فِي كَثِيرِ الْمَالِ وَقَلِيلِهِ،

And Ibn 'Uyaina stated on the authority of Ibn Shubruma, "It is the same to judge a case involving a little or a big amount of wealth."

وَقالَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ شُبْرُمَةَ: القَضَاءُ في قَلِيلِ الْمَالِ وَكَثِيرِهِ سَوَاءٌ.

7185. Narrated Umm Salama: The Prophet ﷺ heard the voices of some people quarrelling near the door of his dwelling, so he went to them and said, "I am only a human being; and litigants with cases of disputes come to me, and may be one of them presents his case eloquently in a more convincing and impressive way than the

٧١٨٥ - حدَّثنا أبُو الْيَمَانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني عُرْوَةُ بْنُ الزُّبَيرِ: أنَّ زَيْنَبَ بِنْتَ أَبي سَلَمَةَ أخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ قالَتْ: سَمِعَ النَّبِيُّ ﷺ جَلَبَةَ خِصَامٍ

other, whereby I may consider that he is truthful and pass a judgement in his favour. So if I give a Muslim's right to another (by mistake), then that (property) is a piece of (Hell) Fire, and it is up to him to take it or leave it." [See also *Hadīth* No. 7181)

عِنْدَ بابِهِ فَخَرَجَ إِلَيْهِم فقالَ لَهُمْ: «إِنَّمَا أَنَا بَشَرٌ، وإِنَّهُ يَأْتِينِي الخَصْمُ فَلَعَلَّ بَعْضاً أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ أَقْضِي لَهُ بِذٰلِكَ وَأَحْسِبُ أَنَّهُ صَادِقٌ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَدَعْهَا». [راجع: ٢٤٥٨]

(32) CHAPTER. The selling of the people's real or personal estates by the ruler on their behalf.

The Prophet ﷺ sold a *Mudabbar*(1) slave of Nu'aim bin Nahhām.

(٣٢) بابُ بَيْعِ الإِمامِ عَلَى النَّاسِ أَمْوالَهُمْ وَضِيَاعَهُمْ،

وَقَد باعَ النَّبيُّ ﷺ مُدَبَّراً مِنْ نُعَيمِ بْنِ النَّحَّامِ.

7186. Narrated Jābir: The Prophet ﷺ came to know that one of his Companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet ﷺ sold that slave for 800 Dirham and sent the price to him.

٧١٨٦ - **حَدَّثَنَا** ابْنُ نُمَيرٍ: حَدَّثَنا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنا إِسْمَاعِيلُ: حَدَّثَنا سَلَمَةُ ابْنُ كُهَيْلٍ، عَنْ عَطاءٍ، عَنْ جابِرِ بْنِ عَبْدِاللهِ قالَ: بَلَغَ النَّبِيَّ ﷺ أَنَّ رَجُلاً مِنْ أَصْحَابِهِ أَعْتَقَ غُلاماً لَهُ عَنْ دُبُرٍ لَمْ يَكُنْ لَهُ مالٌ غَيرُهُ، فَباعَهُ بِثَمَانِمِائَةِ دِرْهَمٍ، ثُمَّ أَرْسَلَ بِثَمَنِهِ إِلَيْهِ. [راجع: ٢١٤١]

(33) CHAPTER. Whoever does not care about slanders made by ignorant people against the *Amīrs* (leaders).

7187. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ sent an army unit headed by Usāma bin Zaid and the people criticised his (Usāma's) leadership. The Prophet ﷺ said (to the people), "If you are criticising his leadership now, then you used to criticise his father's leadership before. By Allāh, he (Usāma's father) deserved the leadership and used to be of the most

(٣٢) بابُ مَنْ لَمْ يَكْتَرِثْ بِطَعْنِ مَنْ لا يَعلَمُ في الأُمَرَاءِ حَدِيثاً

٧١٨٧ - **حَدَّثَنا** مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنا عَبْدُ اللهِ ابْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثاً وَأَمَّرَ عَلَيْهِمْ أُسامَةَ بْنَ زَيْدٍ، فَطُعِنَ في

(1) (Ch.32) A slave promised to be freed after his master's death.

إمارَتِهِ وَقالَ: «إنْ تَطْعَنُوا في إمَارتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ في إمارَةِ أبيهِ مِنْ قَبْلِهِ، وَايْمُ اللهِ إنْ كانَ لَخَلِيقاً لِلإمْرَةِ، وَإنْ كانَ لَمِنْ أحَبِّ النَّاسِ إليَّ، وَإنَّ هٰذا لَمِنْ أحَبِّ النَّاسِ إليَّ بَعْدَهُ». [راجع: ٣٧٣٠]

beloved persons to me, and now his son (Usāma) is one of the most beloved persons to me after him." [See Vol. 5, *Hadīth* No.4469]

(٣٤) بابُ الألَدِّ الخَصِمِ، وَهُوَ الدَّائِمُ في الخُصُومَةِ، ﴿لُدًّا﴾ [مريم: ٩٧]: عُوجاً

(34) CHAPTER. The one who is the most contentious of enemies; and that is, the most quarrelsome person of the opponents.

٧١٨٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيجٍ: سَمِعْتُ ابْنَ أبي مُلَيْكَةَ يُحَدِّثُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «أبْغَضُ الرِّجالِ إلَى اللهِ الألَدُّ الخَصِمُ». [راجع: ٢٤٥٧]

7188. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "The most hated man (person) to Allāh, is the one who is the most quarrelsome of the opponents." (See H. 2457)

(٣٥) بابٌ إذَا قَضَى الحَاكِمُ بِجَوْرٍ، أوْ خِلافِ أهْلِ العِلْمِ فَهُوَ رَدٌّ

(35) CHAPTER. If a judge passes an unjust judgement or a judgement which differs from that of the learned religious men, such a judgement is to be rejected.

٧١٨٩ - **حدَّثنا** مَحمودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ: بَعَثَ النَّبِيُّ ﷺ خالِداً ح. وَحدَّثَني أبُو عَبْدِ اللهِ نُعَيمُ بْنُ حَمَّادٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أبيهِ قالَ: بَعَثَ النَّبِيُّ ﷺ خالِدَ بْنَ الوَلِيدِ إلَى

7189. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ sent (an army unit under the command of) Khālid bin Al-Walīd to fight against the tribe of Banī Jadhīma and those people could not express themselves by saying, "*Aslamnā*,"(1) but they said, "*Sabā'nā! Sabā'nā!*"(2) Khālid kept on killing some of them and taking some others as captives, and he gave a captive to everyone of us and ordered everyone of us to kill his captive.(3) I said, "By Allāh, I shall

(1) (H.7189) "We have embraced Islām!"
(2) (H.7189) "We have come out of one religion to another."
(3) (H.7189) Khālid killed those people because he thought that they should have expressed their conversion to Islām explicitly by saying, "*Aslamnā!*".

بَنِي جَذِيمَةَ فَلَمْ يُحْسِنُوا أنْ يَقُولُوا: أسْلَمْنَا، فَقَالُوا: صَبَأْنَا صَبَأْنَا، فَجَعَلَ خالِدٌ يَقْتُلُ وَيَأْسِرُ، وَدَفَعَ إلَى كُلِّ رَجُلٍ مِنَّا أسِيرَهُ فَأَمَرَ كُلَّ رَجُلٍ مِنَّا أنْ يَقْتُلَ أسِيرَهُ. فَقُلْتُ: وَاللهِ لَا أَقْتُلُ أسِيرِي وَلا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أسِيرَهُ. فَذَكَرْنا ذٰلكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اللَّهُمَّ إنِّي أبْرَأُ إلَيكَ مِمَّا صَنَعَ خالِدُ بْنُ الْوَلِيدِ» مَرَّتَينِ.

[راجع: ٤٣٣٩]

not kill my captive and none of my companions shall kill their captives!" Then we mentioned that to the Prophet ﷺ and he said, "O Allāh! I am free from what Khālid bin Al-Walīd has done," and repeated it twice.

(٣٦) بابُ الإمامِ يَأْتِي قَوْماً فَيُصْلِحُ بَيْنَهُم

(36) CHAPTER. The *Imām* (ruler) going to some people to establish peace among them.

٧١٩٠ - حدَّثَنا أبُو النُّعْمَانِ: حدَّثَنا حَمَّادٌ: حدَّثَنا أبُو حازِمٍ المَدِينيُّ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قالَ: كانَ قِتَالٌ بَينَ بَنِي عَمْرٍو فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَصَلَّى الظُّهْرَ، ثُمَّ أتَاهُمْ يُصْلِحُ بَيْنَهُمْ، فَلَمَّا حَضَرَتْ صَلَاةُ العَصْرِ فَأَذَّنَ بِلالٌ وَأقامَ وأمَرَ أبَا بَكْرٍ فَتَقَدَّمَ وَجاءَ النَّبِيُّ ﷺ وَأبُو بَكْرٍ في الصَّلاةِ، فَشَقَّ النَّاسَ حَتَّى قَامَ خَلْفَ أبِي بَكْرٍ فَتَقَدَّمَ في الصَّفِّ الَّذِي يَلِيهِ، قالَ: وَصَفَّحَ القَوْمُ وَكَانَ أبُو بَكْرٍ إذَا دَخَلَ في الصَّلَاةِ لَمْ يَلْتَفِتْ حتى يَفْرُغَ، فَلَمَّا رَأى التَّصْفِيحَ لا يُمْسَكُ عَلَيْهِ التَفَتَ فَرَأى النَّبِيَّ ﷺ خلْفَهُ، فَأَوْمَأَ إلَيهِ النَّبِيُّ ﷺ أنِ امْضِهْ - وَأوْمَأَ بِيَدِهِ هٰكذا - وَلَبِثَ أبُو بَكْرٍ

7190. Narrated Sahl bin Sa'd As-Sā'idī: There was some quarrel (fighting) among Banī 'Amr, and when this news reached the Prophet ﷺ, he offered the *Zuhr* prayer and went to establish peace among them. In the meantime the time of *'Asr* prayer was due, Bilāl pronouced the *Ādhān* and then the *Iqāma* for the *Salāt* (prayer) and requested Abū Bakr (to lead the *Salāt*] and Abū Bakr went forward. The Prophet ﷺ arrived while Abū Bakr was still in *Salāt* (prayer). He entered the rows of people offering prayer till he stood behind Abū Bakr in the (first) row. The people started clapping, and it was the habit of Abū Bakr that whenever he stood for *Salāt* (prayer), he never glanced sideways till he had finished the *Salāt* (prayer), but when Abū Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet ﷺ standing behind him. The Prophet ﷺ beckoned him to carry on by waving his hand. Abū Bakr stood there for a while, thanking Allāh for the saying of the Prophet ﷺ and then he retreated, taking his

steps backwards. When the Prophet ﷺ saw that, he went ahead and led the people in *Salāt* (prayer). When he finished the *Salāt* (prayer), he said, "O Abū Bakr! What prevented you from carrying on with the *Salāt* (prayer) after I beckoned you to do so?" Abū Bakr replied, "It does not befit the son of Abu Quhāfa to lead the Prophet ﷺ in *Salāt* (prayer)". Then the Prophet ﷺ said to the people, "If some problem arises during *Salāt* (prayer), then the men should say, *Subhān Allāh*!; and the women should clap." [See Vol.1, *Hadīth* No. 684]

(37) CHAPTER. It is desirable that a scribe should be honest and wise.

7191. Narrated Zaid bin Thabit: Abū Bakr sent for me, owing to the large number of casualties in the battle of Al-Yamāma, while 'Umar was sitting with him. Abū Bakr said (to me), 'Umar has come to me and said, "A great number of *Qurrā'* (those who know the Qur'ān by heart) of the Qur'ān were killed on the day (of the battle) of Al-Yamāma, and I am afraid that the casualties among the *Qurrā'* of the Qur'ān may increase on other battlefields whereby a large part of the Qur'ān may be lost. Therefore, I consider it advisable that you (Abū Bakr) should have the Qur'ān collected." I said, "How dare I do something which Allāh's Messenger ﷺ did not do?" 'Umar said, "By Allāh, it is something beneficial." 'Umar kept on pressing me for that till Allāh opened my chest for that for which He had opened the chest of 'Umar and I had in that matter the same opinion as 'Umar had. Abū Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine

هُنَيَّةً فَحَمِدَ اللهَ عَلَى قَوْلِ النَّبِيِّ ﷺ ثُمَّ مَشَى القَهقَرَى، فَلَمَّا رَأَى النَّبِيُّ ﷺ ذٰلِكَ تَقَدَّمَ فَصَلَّى النَّبِيُّ ﷺ بِالنَّاسِ، فَلَمَّا قَضَى صَلَاتَهُ قالَ: «يَا أَبَا بَكْرٍ، ما مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مَضَيْتَ؟» قالَ: لَمْ يَكُنْ لِابْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ النَّبِيَّ ﷺ، وَقالَ لِلْقَوْمِ: «إِذَا نَابَكُمْ أَمْرٌ فَلْيُسَبِّحِ الرِّجَالُ، وَلْيُصَفِّحِ النِّسَاءُ». [راجع: ٦٨٤]

(٣٧) بابٌ: يُسْتَحَبُّ لِلْكاتِبِ أَنْ يَكُونَ أَمِيناً عاقِلاً

٧١٩١ - حدَّثنا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ أَبُو ثَابِتٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ اليَمَامَةِ وَعِنْدَهُ عُمَرُ، فَقالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقالَ: إِنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمَامَةِ بِقُرَّاءِ القُرْآنِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ القَتْلُ بِقُرَّاءِ القُرْآنِ فِي المَوَاطِنِ كُلِّهَا، فَيَذْهَبَ قُرْآنٌ كَثِيرٌ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ القُرْآنِ. قُلْتُ: كَيْفَ أَفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ؟ فَقالَ عُمَرُ: هُوَ وَاللهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذٰلِكَ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِي ذٰلِكَ الَّذِي

(1) (H.7191) *Qārī*; the one who knows the Qur'ān by heart.

رَأى عُمَرُ. قالَ زَيْدٌ: قالَ أبو بَكْرٍ: وَإنَّكَ رَجُلٌ شابٌّ عاقِلٌ لا نَتَّهِمُكَ، قَدْ كُنْتَ تَكْتُبُ الوَحْيَ لِرَسُولِ اللهِ ﷺ، فَتَتَبَّعِ القُرْآنَ وَاجْمَعْهُ. قالَ زَيْد: فَوَاللهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الجِبالِ ما كانَ بِأثْقَلَ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ القُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلانِ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ قالَ أبو بَكْرٍ: هُوَ وَاللهِ خَيْرٌ، فَلَمْ يَزَلْ يَحُثُّ مُرَاجَعَتِي حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ اللهُ لَهُ صَدْرَ أبي بَكْرٍ وعُمَرَ، وَرَأيْتُ في ذٰلكَ الَّذِي رَأيَا، فَتَتَبَّعْتُ القُرْآنَ أجْمَعُهُ مِنَ العُسُبِ وَالرِّقاعِ واللِّخافِ وَصُدُورِ الرِّجالِ، فَوَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ إلى آخِرِها مَعَ خُزَيمَةَ - أوْ أبي خُزَيْمَةَ - فَألْحَقْتُها في سُورَتِها. فَكانَتِ الصُّحُفُ عِنْدَ أبي بَكْرٍ حَياتَهُ حَتَّى تَوَفَّاهُ اللهُ عَزَّ وَجَلَّ، ثُمَّ عِنْدَ عُمَرَ حَياتَهُ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. [راجع: ٢٨٠٧]

قالَ مُحَمَّدُ بْنُ عُبَيْدِ اللهِ: اللِّخافُ: يَعْنِي الخَزَفَ.

Revelation for Allāh's Messenger ﷺ. So you should search for the fragmentary scripts of the Qur'ān and collect it (in one Book)." Zaid further said: By Allāh, if Abū Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'ān. Then I said (to 'Umar and Abū Bakr), "How can you do something which Allāh's Messenger ﷺ did not do?"

Abū Bakr said, "By Allāh, it is something beneficial." Zaid added: So he (Abū Bakr) kept on pressing me for that, until Allāh opened my chest for that for which He had opened the chests of Abū Bakr and 'Umar, and I had in that matter the same opinion as theirs. So I started compiling the Qur'ān by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'ān). I found the last Verses of *Sūrat At-Tauba*:

"Verily there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves..." (V.9:128,129)) from Khuzaima or Abu Khuzaima and I added it to the rest of the *Sūrah*. The manuscripts of the Qur'ān remained with Abū Bakr till Allāh عَزَّ وَجَلَّ took him unto Him. Then it remained with 'Umar till Allāh took him unto Him, and then with Hafsa bint 'Umar.

(٣٨) بابُ كِتابِ الحاكِمِ إلى عُمَّالِهِ والقاضِي إلى أُمَنائِهِ

(38) CHAPTER. The writing of a letter by the ruler to his representatives (in the provinces), and by the judge to his workers who look after the problems of the people.

٧١٩٢ - حدَّثَنا عَبْدُ اللهِ بْنُ

7192. Narrated Abū Laila bin 'Abdullāh bin 'Abdur-Rahmān bin Sahl: Sahl bin Abu

يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي لَيْلَى ح.

وَحدَّثنا إسماعيلُ: حدَّثني مالكٌ عن أَبِي لَيْلَىٰ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّهُ أَخْبَرَهُ هُوَ وَرِجالٌ مِنْ كُبَراءِ قَوْمِهِ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ ومُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصابَهُمْ، فَأُخْبِرَ مُحَيِّصَةُ أَنَّ عَبْدَ اللهِ قُتِلَ وَطُرِحَ في فَقِيرٍ - أَوْ عَيْنٍ - فَأَتى يَهُودَ فَقالَ: أَنْتُمْ وَاللهِ قَتَلْتُمُوهُ. قالُوا: ما قَتَلْنَاهُ وَاللهِ. ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ، فَأَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ - وَهُوَ أَكبَرُ مِنْهُ - وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، فَذَهَبَ لِيَتَكَلَّمَ وَهُوَ الَّذِي كانَ بِخَيْبَرَ، فَقالَ لِمُحَيِّصَةَ: «كَبِّرْ كَبِّرْ»، يُرِيدُ السِّنَّ. فَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ. فَقالَ رَسُولُ اللهِ ﷺ: «إِمَّا أَنْ يَدُوا صاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ». فَكَتَبَ رَسُولُ اللهِ ﷺ إِلَيهِمْ بِهِ، فَكُتِبَ: ما قَتَلْنَاهُ، فَقالَ رَسُولُ اللهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صاحِبِكُمْ؟» فَقالُوا: لا، قالَ: «أَفَتَحْلِفُ لَكُمْ يَهُودُ؟» قالُوا: لَيْسُوا بِمُسْلِمِينَ، فَوَداهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ مِائَةَ نَاقَةٍ حَتَّى أُدْخِلَتِ الدَّارَ.

Hathma and some great men of his tribe said, 'Abdullāh bin Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that 'Abdullāh had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said, "By Allāh, you have killed my companion." The Jews said, "By Allāh, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and 'Abdur-Rahmān bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded and started to speak, but the Prophet ﷺ said to Muhaiyisa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allāh's Messenger ﷺ said, "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." After that, Allāh's Messenger ﷺ wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allāh's Messenger ﷺ said to Huwaiyisa, Muhaiyisa and 'Abdur-Rahmān, "Can you take an oath by which you will be entitled to take the blood-money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allāh's Messenger ﷺ gave them one hundred she-camels as blood-\money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

قَالَ سَهْلٌ: فَرَكَضَتْنِي مِنهَا نَاقَةٌ.

[راجع: ٢٧٠٢]

(39) CHAPTER. Is it permissible for a ruler to send one man only to manage certain affairs?

(٣٩) بابٌ: هَلْ يَجُوزُ لِلحَاكِمِ أَنْ يَبْعَثَ رَجُلاً وَحْدَهُ لِلنَّظَرِ فِي الأُمُورِ؟

7193, 7194. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhanī: A bedouin came and said, "O Allāh's Messenger! Judge between us according to Allāh's Book (Laws)." His opponent stood up and said, "He said the truth, so judge between us according to Allāh's Laws." The bedouin said, "My son was a labourer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave-girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes and also one year of exile.' " The Prophet ﷺ said, "I shall judge between you according to Allāh's Book (Laws)! As for the slave-girl and the sheep, it shall be returned to you, and your son shall receive one hundred lashes and be exiled for one year." "O you, Unais!", the Prophet ﷺ addressed the man, "Go in the morning to the wife of this man and (if she confessed) stone her to death." So Unais went to her the next morning (she confessed) so he stoned her to death. (See H. 6859)

٧١٩٣، ٧١٩٤ - حدَّثنا آدَمُ: حدَّثنا ابْنُ أبي ذِئبٍ: حدَّثنا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ الجُهَنِيِّ قَالَا: جَاءَ أعْرَابِيٌّ فَقَالَ: يا رَسُولَ اللهِ، اقْضِ بَيْنَنَا بِكِتابِ اللهِ. فَقامَ خَصْمُهُ فَقالَ: صَدَقَ، فَاقْضِ بَيْنَنا بِكِتَابِ اللهِ، فَقَالَ الْأَعْرَابِيُّ: إنَّ ابْنِي كانَ عَسِيفاً عَلى هٰذا فَزَنَى بِامْرَأَتِهِ. فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ. فَفَدَيْتُ ابْنِي مِنْهُ بِمِائَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ. ثُمَّ سَأَلْتُ أهْلَ العِلْمِ فَقَالُوا: إنَّمَا عَلى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، فَقَالَ النَّبِيُّ ﷺ: «لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ. أمَّا الوَلِيدَةُ وَالغَنَمُ فَرَدٌّ عَلَيْكَ، وَعَلى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. وَأمَّا أنْتَ يا أُنَيْس - لِرَجُلٍ - فَاغْدُ عَلَى امْرَأَةِ هٰذا فارْجُمْهَا». فَغَدَا عَلَيها أُنَيْسٌ فَرَجَمَهَا. [راجع: ٢٣١٤، ٢٣١٥]

(40) CHAPTER. The translators of a ruler; and is it permissible to keep one translator?

(٤٠) بابُ تَرْجَمَةِ الْحُكَّامِ، وَهَلْ يَجُوزُ تُرْجُمَانٌ وَاحِدٌ؟

7195. Khārija bin Zaid bin Thabit said that Zaid bin Thābit said, "The Prophet ﷺ ordered me to learn the writing of the Jews. I

٧١٩٥ - وَقالَ خَارِجَةُ بْنُ زَيْدِ بْنِ ثابِتٍ، عَنْ زَيْدِ بْنِ ثابِتٍ أنَّ النَّبِيَّ

ﷺ أمره أن يتعلم كتاب اليهود حتى كتبت للنبي ﷺ كتبه وأقرأته كتبهم إذا كتبوا إليه. وقال عمر - وعنده علي وعبد الرحمن وعثمان -: ماذا تقول هذه؟ قال عبد الرحمن بن حاطب: فقلت: تخبرك بصاحبها الذي صنع بها». وقال أبو جمرة: كنت أترجم بين ابن عباس وبين الناس. وقال بعض الناس: لا بد للحاكم من مترجمين.

even wrote letters for the Prophet ﷺ (to the Jews) and also read their letters when they wrote to him."

And 'Umar said in the presence of 'Alī, 'Abdur-Rahmān and 'Uthmān, "What is this woman saying?"[1] 'Abdur-Rahmān bin Hātib said, "She is informing you about her companion who has committed illegal sexual intercourse with her."

Abū Jamra said, "I was an interpreter between Ibn 'Abbās and the people." Some people said, "A ruler should have two interpreters."

٧١٩٦ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري: أخبرني عبيد الله بن عبد الله: أن عبد الله بن عباس أخبره: أن أبا سفيان بن حرب أخبره: أن هرقل أرسل إليه في ركب من قريش ثم قال لترجمانه: قل لهم: إني سائل هذا فإن كذبني فكذبوه - فذكر الحديث - فقال للترجمان: قل له: إن كان ما تقول حقاً فسيملك موضع قدمي هاتين. [راجع: ٧]

7196. Narrated 'Abdullāh bin 'Abbās that Abū Sufyān bin Harb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, "Tell them that I want to ask this (Abū Sufyān) some questions, and if he tries to tell me a lie, they should contradict him." Then Abū Sufyān mentioned the whole narration and said that Heraclius said to the interpreter, "Say to him (Abū Sufyān), 'If what you say is true, then he (the Prophet ﷺ) will take over the place underneath my two feet.' " [See Vol. 1, *Hadīth* No. 7, for details).

(٤١) باب محاسبة الإمام عماله

(41) CHAPTER. The ruler calling his employees to account.

٧١٩٧ - حدثنا محمد: حدثنا عبدة: حدثنا هشام بن عروة، عن أبيه، عن أبي حميد الساعدي: أن النبي ﷺ استعمل ابن اللتبية على

7197. Narrated Abū Humaid As-Sā'idī: The Prophet ﷺ employed Ibn Al-Utabiyya to collect *Zakāt* from Banī Sulaim, and when he returned (with the money) to Allāh's Messenger ﷺ, the Prophet ﷺ called him to account, and he said, "This (amount) is for

(1) (H.7195) The woman was a non-Arab.

you, and this was given to me as a gift." Allāh's Messenger ﷺ said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" Then Allāh's Messenger ﷺ stood up and addressed the people, and after glorifying and praising Allāh, he said, "*Ammā Ba'du* (then after) I employ some men from among you for some job which Allāh has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not, if he was telling the truth? By Allāh, none of you takes anything of it (i.e., *Zakāt*) for himself (Hishām added: unlawfully) but he will meet Allāh on the Day of Resurrection carrying it over his neck! I do not want to see any of you carrying a grunting camel or a mooing cow, or a bleating sheep on meeting Allāh." Then the Prophet ﷺ raised both his hands, till I saw the whiteness of his armpits, and said, "(No doubt)! Haven't I conveyed Allāh's Message!"

صَدَقاتِ بَنِي سُلَيم. فَلَمَّا جاءَ إلَى النَّبِيِّ ﷺ وَحاسَبَهُ قالَ: هٰذا الذي لَكُمْ وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَقالَ رَسُولُ اللهِ ﷺ: «فَهَلَّا جَلَسْتَ في بَيْتِ أَبِيكَ وَبَيْتِ أُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إنْ كُنْتَ صادِقاً؟» ثُمَّ قامَ رَسُولُ اللهِ ﷺ فَخَطَبَ النَّاسَ وحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإنِّي أَسْتَعْمِلُ رِجالاً مِنْكُمْ عَلى أُمُورٍ مِمَّا ولَّانِي اللهُ، فَيَأْتِي أَحَدُكُمْ فَيَقُولُ. هٰذا لَكُمْ، وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَهَلَّا جَلَسَ في بَيْتِ أَبِيهِ وَبَيْتِ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إنْ كانَ صادِقاً؟ فَوَاللهِ لا يَأْخُذُ أَحَدُكُمْ مِنها شَيْئاً - قالَ هِشامٌ: بِغَيرِ حَقِّهِ - إلَّا جاءَ اللهَ يَحْمِلُهُ يَوْمَ القِيامَةِ. أَلا فَلأَعْرِفَنَّ ما جاءَ اللهَ رَجُلٌ بِبَعِيرٍ لَهُ رُغاءٌ أَوْ بَقَرَةٍ لَها خُوارٌ، أَوْ شاةٍ تَيْعَرُ - ثُمَّ رَفَعَ يَدَيْهِ حتى رَأَيْتُ بَياضَ إِبْطَيْهِ - أَلا هَلْ بَلَّغْتُ؟»

[راجع: ٩٢٥].

(42) CHAPTER. The courtiers and advisers of the *Imām* (ruler).

(٤٢) بابُ بِطانَةِ الإمَامِ وَأَهْلِ مَشُورَتِهِ، البِطانَةُ: الدُّخَلاءُ.

7198. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh never sends a Prophet or gives the caliphate to a caliph but that he (the Prophet or the caliph) has two groups of advisers: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected

٧١٩٨ - **حَدَّثَنَا** أَصْبَغُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قالَ: «ما بَعَثَ اللهُ مِنْ نَبِيٍّ وَلا اسْتَخْلَفَ

مِنْ خَلِيفَةٍ إِلَّا كانَتْ لَهُ بِطَانَتَانِ: بِطانَةٌ تَأْمُرُهُ بِالمَعْرُوفِ وَتَحُضُّهُ عَلَيْهِ وَبِطانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيهِ. فَالمَعْصومُ مَنْ عَصَمَ اللهُ تَعالىٰ. وَقالَ سُلَيمانُ، عَنْ يَحْيَى: أَخْبرَني ابْنُ شِهابٍ بِهذَا. وَعَنِ ابْنِ أَبي عَتِيقٍ وَمُوسَى، عَنِ ابْنِ شِهَابٍ مِثْلَهُ. وَقالَ شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني أَبُو سَلَمَةَ، عَنْ أَبي سَعِيدٍ قَوْلَهُ. وَقالَ الأَوْزَاعِيُّ وَمُعَاوِيَةُ بْنُ سَلَّامٍ: حَدَّثَني الزُّهْرِيُّ: حَدَّثَني أَبُو سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَقالَ ابْنُ أَبي حُسَيْنٍ وسَعِيدُ بْنُ زِيادٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي سَعِيدٍ قَوْلَهُ.

وَقالَ عُبَيْدُ اللهِ بْنُ أَبي جَعْفَرٍ: حدَّثَني صَفْوَانُ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي أَيُّوبَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ.

[راجع: ٦٦١١]

person (against such evil advisers) is the one protected by Allāh."

(٤٣) بابٌ كَيْفَ يُبَايِعُ الْإِمَامُ النَّاسَ؟

(43) CHAPTER. How do the people give the *Bai'a* (pledge) to the *Imām* (ruler)?

٧١٩٩ - حدَّثَنا إِسْماعِيلُ: حدَّثَني مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قالَ: أَخْبرَني عُبادَةُ ابْنُ الوَلِيدِ: أَخْبرَني أَبِي، عَنْ عُبادَةَ بْنِ الصَّامِتِ قالَ: بايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، في المَنْشَطِ وَالمَكْرَهِ. [راجع: ١٨]

7199. Narrated 'Ubāda bin Aṣ-Ṣāmit: We gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ that we would listen to and obey him both at the time when we were active and at the time when we were tired.

٧٢٠٠ - وأَنْ لا نُنَازِعَ الْأَمْرَ

7200. [H. 7199 contd.] And that we would not fight against the ruler or disobey him,

and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allāh we would not be afraid of the blame of the blamers.

[See *Ḥadīth* No.7213]

أَهْلَهُ، وأَنْ نَقُومَ، أَوْ نَقُولَ بِالحَقِّ حَيْثُما كُنَّا لا نَخافُ فِي اللهِ لَوْمَةَ لائِمٍ. [راجع: ٧٠٥٦]

7201. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out on a cold morning while the *Muhājirūn* (emigrants) and the *Anṣār* were digging the trench. The Prophet ﷺ then said,

"O Allāh! The real goodness is the goodness of the Hereafter, so please forgive the *Anṣār* and the *Muhājirūn*." They replied, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ to observe *Jihād* as long as we remain alive."

٧٢٠١ - حدَّثنا عَمْرُو بْنُ عَلِيٍّ: حدَّثنا خالِدُ بْنُ الحارِثِ: حدَّثنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ في غَداةٍ بارِدَةٍ، وَالْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ الخَنْدَقَ. فَقالَ:

«اللَّهُمَّ إِنَّ الخَيرَ خَيرُ الآخِرَه

فَاغْفِرْ لِلأَنْصَارِ والمُهَاجِرَه»

فَأَجابُوا:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا

عَلى الجِهَادِ ما بَقِينَا أَبَدَا

[راجع: ٢٨٣٤]

7202. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Whenever we gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for to listen and obey, he used to say to us, "For as much as you can" (i.e., whatever is in your ability).

٧٢٠٢ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دينارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا إذا بايَعْنا رَسُولَ اللهِ ﷺ عَلى السَّمْعِ والطَّاعَةِ يَقُولُ لَنا: «فِيما اسْتَطَعْتُمْ».

7203. Narrated 'Abdullāh bin Dīnār: I witnessed Ibn 'Umar when the people gathered around 'Abdul-Mālik. Ibn 'Umar wrote: "I gave the *Bai'a* (pledge) that I will listen to and obey Allāh's slave, 'Abdul-Mālik, chief of the believers, according to Allāh's Laws and the *Sunna* of His Messenger as much as I can; and my sons too, give the same pledge."

٧٢٠٣ - حدَّثنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَنا عَبْدُ اللهِ بْنُ دِينارٍ قالَ: شَهِدْتُ ابْنَ عُمَرَ حَيْثُ اجْتَمَعَ النَّاسُ عَلى عَبْدِ المَلِكِ قالَ: كَتَبَ: إنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ عَلى

سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ ما اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِمِثْلِ ذٰلكَ. [انظر: ٧٢٠٥، ٧٢٧٢]

7204. Narrated Jarīr bin 'Abdullāh رضي الله عنهما: I gave the *Bai'a* (pledge) to the Prophet ﷺ that I would listen and obey, and he told me to add: "As much as I can, and to be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid them from *Al-Munkar* (i.e. disbelief, polytheism, and all that Islam has forbidden), and to help them and to be merciful and kind to them]." (See H. 57)

٧٢٠٤ - حدَّثنا يَعْقُوبُ بْنُ إبْرَاهِيمَ: حدَّثنا هُشَيمٌ: أخبرَنا سيارٌ، عَنِ الشَّعْبِيِّ، عنْ جَرِير بْنِ عَبْدِ اللهِ قالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. فَلَقَّنَنِي: «فِيما اسْتَطَعْتُ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ». [راجع: ٥٧]

7205. Narrated 'Abdullāh bin Dīnār: When the people gave the *Bai'a* (pledge) to 'Abdul-Mālik, 'Abdullāh bin 'Umar wrote to him: "To Allāh's slave, 'Abdul-Mālik, chief of the believers, I gave the *Bai'a* that I will listen to and obey, according to Allāh's Laws and *Sunna* (legal ways) of His Messenger in whatever is within my ability; and my sons, too, give the same pledge."

٧٢٠٥ - حدَّثنا عَمْرُو بْنُ عَلِيٍّ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثني عَبْدُ اللهِ بْنُ دِينَارٍ قالَ: لَمَّا بايَعَ النَّاسُ عَبْدَ المَلِكِ كَتَبَ إلَيْهِ عَبْدُ اللهِ بْنُ عُمَرَ: إلَى عَبْدِ اللهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ، إنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ عَلَى سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ فِيما اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِذٰلكَ. [راجع: ٧٢٠٣]

7206. Narrated Yazīd: I said to Salama, "For what did you give the *Bai'a* (pledge) to the Prophet ﷺ on the Day of *Hudaibiya*?" He replied, "For death."

٧٢٠٦ - حدَّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا حاتِمٌ، عَنْ يَزِيدَ قالَ: قُلْتُ لِسَلَمَةَ: عَلىٰ أيِّ شَيءٍ بَايَعْتُمُ النَّبِيَّ ﷺ يَوْمَ الحُدَيْبِيَةِ؟ قالَ: عَلَى المَوْتِ. [راجع: ٢٩٦٠]

7207. Narrated Al-Miswar bin Makhrama: The group of people whom 'Umar had selected as candidates for the

٧٢٠٧ - حدَّثنا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حدَّثنا جُوَيْرِيَةُ،

عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ أخْبَرَه: أنَّ المِسْوَرَ بْنَ مَخْرَمَةَ أخْبَرَهُ أنَّ الرَّهْطَ الذِينَ وَلَّاهُمْ عُمَرُ اجْتَمَعُوا فَتَشَاوَرُوا. فَقالَ لَهُمْ عَبْدُ الرَّحْمٰنِ: لَسْتُ بِالَّذِي أُنَافِسُكُمْ عَنْ هٰذا الأمْرِ، وَلٰكِنَّكُمْ إنْ شِئْتُمْ اخْتَرْتُ لَكُمْ مِنْكُمْ. فَجَعَلُوا ذٰلكَ إلَى عَبْدِ الرَّحْمٰنِ، فَلَمَّا وَلَّوْا عَبْدَ الرَّحْمٰنِ أمْرَهُمْ، فَمَالَ النَّاسُ عَلى عَبْدِ الرَّحْمٰنِ حَتَّى ما أرَى أحَداً مِنَ النَّاسِ يَتْبَعُ أولٰئِكَ الرَّهْطَ وَلا يَطَأُ عَقِبَهُ. وَمالَ النَّاسُ عَلى عَبْدِ الرَّحْمٰنِ يُشَاوِرُونَهُ تِلْكَ اللَيالِيَ حَتَّى إذَا كانَتِ اللَّيْلَةُ الَّتِيْ أصْبَحْنا مِنْهَا فَبايَعْنَا عُثمانَ، قالَ المِسْوَرُ: طَرَقَنِي عَبْدُ الرَّحْمٰنِ بَعْدَ هَجْعٍ مِنَ اللَّيْلِ فَضَرَبَ البَابَ حَتَّى اسْتَيْقَظْتُ فَقالَ: أرَاكَ نائِماً، فَواللهِ ما اكْتَحَلْتُ هٰذِهِ الثَّلَاثَ بِكَثِيرِ نَوْمٍ، انْطَلِقْ فادْعُ الزُّبَيرَ وَسَعْداً فَدَعَوْتُهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِيْ فَقالَ: ادْعُ لِيَ عَلِيّاً فَدَعَوْتُهُ فَناجَاهُ حَتَّى ابْهارَّ اللَّيْلُ. ثُمَّ قامَ عَلِيٌّ مِنْ عِنْدِهِ وَهُوَ عَلى طَمَعٍ. وَقَدْ كانَ عَبْدُ الرَّحْمٰنِ يَخْشَى مِنْ عَلِيٍّ شَيئاً. ثُمَّ قالَ: ادْعُ لِي عُثمانَ فَدَعَوْتُهُ فَناجَاهُ حتى فَرَّقَ بَيْنَهُمَا المُؤَذِّنُ بِالصُّبْحِ، فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ وَاجْتَمَعَ أُولٰئِكَ الرَّهْطُ عِنْدَ المِنْبَرِ، فَأرْسَلَ إلَى

caliphate gathered and consulted each other. ‘Abdur-Raḥmān said to them, “I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you.” So all of them agreed to let ‘Abdur-Raḥmān decide who will be the new caliph. So when the candidates placed the case in the hands of ‘Abdur-Raḥmān, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed ‘Abdur-Raḥmān and consulted him all those nights till there came the night we gave the *Bai‘a* (pledge) to ‘Uthmān. Al-Miswar (bin Makhrama) added: ‘Abdur-Raḥmān called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, “I see you have been sleeping! By Allāh, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa‘d.” So I called them for him and he consulted them and then called me saying, “Call ‘Alī for me.” I called ‘Alī and he held a private talk with him till very late at night, and then ‘Alī got up to leave having had much hope (to be chosen as a caliph) but ‘Abdur-Raḥmān was afraid of something concerning ‘Alī. ‘Abdur-Raḥmān then said to me, “Call ‘Uthmān for me.” I called him and he kept on speaking to him privately till the *Mu’adh-dhin* put an end to their talk by calling the *Ādhān* for the *Fajr* prayer. When the people finished their morning *Ṣalāt* (prayer) and that (six men) group gathered near the pulpit, ‘Abdur-Raḥmān sent for all the *Muhājirūn* (emigrants) and the *Anṣār* present there, and sent for the army chief who had performed the *Ḥajj* with ‘Umar that year. When all of them had gathered, ‘Abdur-Raḥmān said, *“Lā ilaha illallāh* (none has the right to be worshipped but Allāh), then said,

"*Amma Ba'du*, O 'Alī, I have looked at the people's tendencies and noticed that they do not consider anybody equal to 'Uthmān, so you should not incur blame (by disagreeing)." Then 'Abdur-Rahmān said (to 'Uthmān), "I gave the *Bai'a* (pledge) to you on condition that you will follow Allāh's Laws and the *Sunna* of Allāh's Messenger ﷺ and the legal ways of the two caliphs after him." So 'Abdur-Rahmān gave the *Bai'a* to him, and so did the people including the *Muhājirūn* (emigrants) and the *Ansār* and the chiefs of the army staff and all the Muslims.

مَنْ كانَ حاضِراً مِنَ الْمُهاجِرِينَ وَالأَنْصارِ، وَأَرْسَلَ إِلَى أُمَراءِ الأَجْنادِ وكانُوا وَافَوْا تِلْكَ الحجَّةَ مَعَ عُمَرَ. فَلَمَّا اجْتَمَعُوا تَشَهَّدَ عَبْدُ الرَّحْمٰنِ ثُمَّ قَالَ: أَمَّا بَعْدُ، يا عَلِيُّ إِنِّي قَدْ نَظَرْتُ فِي أَمْرِ النَّاسِ فَلَمْ أَرَهُمْ يَعْدِلُونَ بِعُثْمانَ، فَلا تَجْعَلَنَّ عَلى نَفْسِكَ سَبِيلاً. فَقالَ: أُبايِعُكَ عَلى سُنَّةِ اللهِ وَرَسُولِهِ وَالخَلِيفَتَيْنِ مِنْ بَعْدِهِ، فَبايَعَهُ عَبْدُ الرَّحْمٰنِ، وَبايَعَهُ النَّاسُ: الْمُهاجِرُونَ وَالأَنْصارُ، وَأُمَراءُ الأَجْنادِ وَالْمُسْلِمُونَ. [راجع: ١٣٩٢]

(44) CHAPTER. Whosoever gave the *Bai'a* (pledge) twice.

(٤٤) بابٌ مَنْ بَايَعَ مَرَّتَيْنِ

7208. Narrated Salama: We gave the *Bai'a* (pledge) to the Prophet ﷺ under the tree. He said to me, "O Salama! Will you not give the *Bai'a*?" I replied "O Allāh's Messenger! I have already given the *Bai'a* for the first time." He said, "(Give it again) for the second time."

٧٢٠٨ - حَدَّثَنا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبي عُبَيْدٍ، عَنْ سَلَمَةَ قالَ: بايَعْنا النَّبِيَّ ﷺ تَحْتَ الشَّجَرَةِ فَقالَ لِي: «يا سَلَمَةُ، أَلا تُبايِعُ؟» قُلْتُ: يا رَسُولَ اللهِ قَدْ بايَعْتُ في الأَوَّلِ، قالَ: «وَفي الثَّانِي». [راجع: ٢٩٦٠]

(45) CHAPTER. The giving of the *Bai'a* (pledge) by the bedouins.

(٤٥) بابُ بَيْعَةِ الأَعْرابِ

7209. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A bedouin gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for Islām and the bedouin got a fever where upon he said to the Prophet ﷺ "Cancel my pledge." But the Prophet ﷺ refused. He came to him (again) saying, "Cancel my pledge." But the Prophet ﷺ refused. Then he (the bedouin) left (Al-Madīna). Allāh's Messenger ﷺ said, "Al-

٧٢٠٩ - حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جابِرِ ابْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ أَعْرابِياً بَايَعَ رَسُولَ اللهِ ﷺ عَلَى الإِسْلامِ فَأَصابَهُ وَعْكٌ فَقالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى، ثُمَّ

جاءَهُ فَقالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى، فَخَرَج فَقالَ رَسُولُ اللهِ ﷺ: «المَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا، وتَنْصَعُ طِيبَهَا». [راجع: ١٨٨٣]

Madīna is like a pair of bellows (furnace). It cleanses its impurities and brightens and clears its good." (See H. 7322)

(٤٦) بابُ بَيْعَةِ الصَّغِيرِ

(46) CHAPTER. The *Bai'a* (pledge) of a child.

٧٢١٠ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا عَبْدُ اللهِ بْنُ يَزِيدَ: حدَّثنا سَعِيدُ بْنُ أبي أيُّوبَ قالَ: حدَّثني أبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبَدٍ، عَنْ جَدِّهِ عبْدِ اللهِ بْنِ هِشَامٍ وكانَ قَدْ أدْرَكَ النَّبِيَّ ﷺ، وذَهَبَتْ بِهِ أُمُّه زَيْنَبُ ابْنَةُ حُمَيْدٍ إلىٰ رَسُولِ اللهِ ﷺ، فَقالَتْ: يا رَسُولَ اللهِ بَايِعْهُ، فَقالَ النَّبِيُّ ﷺ: «هُوَ صَغِيرٌ» فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ. وكانَ يُضَحِّي بالشَّاةِ الوَاحِدَةِ عَنْ جَمِيعِ أهْلِهِ. [راجع: ٢٥٠١]

7210. Narrated 'Abdullāh bin Hishām, who was born during the lifetime of the Prophet ﷺ, that his mother, Zainab bint Humaid had taken him to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Take his *Bai'a* (pledge) (for Islām)." The Prophet ﷺ said, "He ('Abdullāh bin Hishām) is a little child," and passed his hand over his head and invoked Allāh for him. 'Abdullāh bin Hishām used to slaughter one sheep as a sacrifice on behalf of all of his family.

(٤٧) بابُ مَنْ بايَعَ ثُمَّ اسْتَقَالَ البَيْعَةَ

(47) CHAPTER. Whoever gave the *Bai'a* (pledge) and then cancelled it.

٧٢١١ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ: أنَّ أعْرَابِيّاً بايَعَ رَسُولَ اللهِ عَلَى الإسْلامِ، فَأصَابَ الأعْرابِيَّ وَعْكٌ بِالْمَدِينَةِ. فَأتَى الأعْرابِيُّ إلَىٰ رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أقِلْنِي بَيْعَتِي، فَأَبَىٰ رَسُولُ اللهِ ﷺ ثُمَّ جاءَ فَقالَ: أقِلْنِي بَيْعَتِي، فَأبَىٰ، ثُمَّ جاءَهُ فَقالَ:

7211. Narrated Jabīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A bedouin gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for Islam. Then the bedouin got fever at Al-Madīna, he came to Allāh's Messenger ﷺ and said: "O Allāh's Messenger! Cancel my pledge." But Allāh's Messenger ﷺ refused. Then he came to him (again) and said, "O Allāh's Messenger! Cancel my pledge." But the Prophet ﷺ refused. The bedouin finally went out (of Al-Madīna) whereupon Allāh's Messenger ﷺ said, "Al-Madīna is like a pair of bellows (furnace), it cleanses its impurities and brightens and clears its good."

أَقِلْنِي بَيْعَتِي فَأَبىٰ فَخَرَجَ الأَعْرَابِيُّ فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وتَنْصَعُ طِيبَهَا».

[راجع: ١٨٨٣]

(٤٨) بابٌ مَنْ بايَعَ رَجُلاً لا يُبَايِعُهُ إِلَّا لِلدُّنْيَا

(48) CHAPTER. The person who gives the *Bai'a* (pledge) to a man just for worldly benefits.

٧٢١٢ - حدَّثنا عَبْدَانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيامَةِ وَلا يُزَكِّيهِمْ ولَهُمْ عَذابٌ أَلِيمٌ: رَجُلٌ عَلى فَضْلِ مَاءٍ بالطَّرِيقِ يَمْنَعُ مِنْهُ ابْنَ السَّبِيلِ، ورَجُلٌ بَايَعَ إِمَاماً لا يُبايِعُهُ إِلَّا لِدُنْيَاهُ، إِنْ أَعْطَاهُ ما يُرِيدُ وَفَى لَهُ، وَإِلَّا لَمْ يَفِ لَهُ. وَرجُلٌ بَايَعَ رَجُلاً بِسِلْعَةٍ بَعْدَ العَصْرِ، فَحَلَفَ باللهِ لَقَدْ أُعْطِيَ بِهَا كَذا وَكَذا فَصَدَّقَهُ فَأَخَذَهَا ولَمْ يُعْطَ بِهَا».

[راجع: ٢٣٥٨]

7212. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "There are three types of people Allāh will neither speak to them on the Day of Resurrection nor will purify them from sins, and they shall have a painful punishment. They are:

(1) A man possessing superfluous water (more than he needs) on a way and he withholds it from the travellers.

(2) A man who gives a *Bai'a* (pledge) to an *Imām* (ruler) and gives it only for worldly benefits; if the *Imām* gives him what he wants, he abides by his pledge, otherwise he does not fulfil his pledge.

(3) A man who sells something to another man after the *'Asr* prayer and swears by Allāh (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price." [See Vol.3, *Hadīth* No. 2672]

(٤٩) بابُ بَيْعَةِ النِّسَاءِ،

رَوَاهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

(49) CHAPTER. The *Bai'a* (pledge) given by women.

Ibn 'Abbās narrated this from the Prophet ﷺ.

٧٢١٣ - حدَّثنا أَبُو اليَمَانِ. أَخبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الخَوْلانِيُّ: أَنَّهُ سَمِعَ عُبادَةَ بْنَ

7213. Narrated 'Ubāda bin As-Sāmit: Allāh's Messenger ﷺ said to us while we were in a gathering, "Give me the *Bai'a* (pledge) for:

(1) Not to join anything in worship along with Allāh.

(2) Not to steal.

(3) Not to commit illegal sexual intercourse.

(4) Not to kill your children.

(5) Not to utter slander intentionally, forging falsehood or not to accuse an innocent person and to spread such an accusation among people.

(6) Not to be disobedient (when ordered) for *Ma'rūf* (Islāmic Monotheism and all that Islam has ordained).

The Prophet ﷺ added, "Whoever amongst you fulfils his pledge, his reward will be with Allāh, and whoever indulges in any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin', and whoever commits any of those sins and Allāh does not expose (his sin), then it is up to Allāh, if He wishes He will punish him or if He wishes, He will forgive him." So we gave the pledge for that. [See Vol.1, *Hadīth* No. 18]

الصَّامِتِ يَقُولُ: قَالَ لَنَا رَسُولُ اللهِ ﷺ وَنَحْنُ فِي مَجْلِسٍ: «تُبَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللهِ شَيْئاً، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُوا فِي مَعْرُوفٍ. فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً فَسَتَرَهُ اللهُ فَأَمْرُهُ إِلَى اللهِ، إِنْ شَاءَ عَاقَبَهُ، وَإِنْ شَاءَ عَفَا عَنْهُ»، فَبَايَعْنَاهُ عَلَى ذٰلِكَ.

[راجع: ١٨]

7214. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to take the *Bai'a* (pledge) from the women by words only after reciting this Holy Verse: "... that they will not associate anything in worship with Allāh..." (V.60:12) And the hand of Allāh's Messenger ﷺ did not touch any woman's hand except the hand of the woman that his right hand possessed (i.e., his captives or his lady-slaves).

٧٢١٤ - **حدّثنا** مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُبَايِعُ النِّسَاءَ بِالكَلاَمِ بِهٰذِهِ الآيَةِ ﴿لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾ قَالَتْ: وَمَا مَسَّتْ يَدُ رَسُولِ اللهِ ﷺ يَدَ امْرَأَةٍ إِلَّا امْرَأَةً يَمْلِكُهَا.

[راجع: ٢٧١٣]

7215. Narrated Umm 'Atiyya رضي الله عنها: We gave the *Bai'a* (pledge) to the Prophet ﷺ and he recited to me the Verse: "...that they will not associate anything in worship with Allāh..." (V.60:12)(1) And he also

٧٢١٥ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: بَايَعْنَا النَّبِيَّ ﷺ فَقَرَأَ عَلَيْنَا ﴿أَن لَّا يُشْرِكْنَ

(1) (H.7215) "O Prophet! When believing women came to you to give the *Bai'a* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e., by making illegal=

prevented us from wailing and lamenting over the dead. A woman from us withdrew her hand and said, "Such and such a woman wailed over a dead person belonging to my family and I want to compensate her for that wailing."(1) The Prophet ﷺ did not say anything in reply and she left and returned. None of those women abided by her pledge except Umm Sulaim, Umm Al-'Alā', and the daughter of Abu Sabra, the wife of Al-Mu'ādh, or the daughter of Abu Sabra, and the wife of Mu'ādh.

بِاللَّهِ شَيْئًا﴾ ونَهانا عَنِ النِّيَاحَةِ. فَقَبَضَتِ امْرَأَةٌ مِنَّا يَدَهَا فَقالَتْ: فُلانَةُ أَسْعَدَتْنِي وَأنا أُرِيدُ أَنْ أَجْزِيَهَا، فَلَمْ يَقُلْ شَيْئاً. فَذَهَبَتْ ثُمَّ رَجَعَتْ فَمَا وَفَّتِ امْرَأَةٌ إِلَّا أُمُّ سُلَيمٍ وَأُمُّ العَلاءِ وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعاذٍ، أَو ابْنَةُ أَبي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ. [راجع:١٣٠٦]

(50) CHAPTER. Whoever violates a *Bai'a* (pledge).

(٥٠) بابُ مَنْ نَكَثَ بَيْعَةً،

The Statement of Allāh تعالى:

"Verily, those who give the *Bai'a* (pledge) to you (O Muhammād ﷺ), they are giving the *Bai'a* to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allāh, He (Allāh) will bestow on him a great reward." (V.48:10)

قَالَ اللهُ تَعالَى: ﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ﴾ الآيَـة. [الفتح: ١٠]

7216. Narrated Jābir: A bedouin came to the Prophet ﷺ and said, "Please take my *Bai'a* (pledge) for Islām." So the Prophet ﷺ took from him the *Bai'a* for Islām. He came the next day with a fever and said to the Prophet ﷺ, "Cancel my pledge." But the Prophet ﷺ refused. And when the bedouin went away, the Prophet ﷺ said, "Al-Madīna is like a pair of bellows (furnace). It cleanses its impurities and brightens and clears its good."

٧٢١٦ - حدَّثَنَا أبُو نُعيم: حدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: سَمِعْتُ جابِراً قالَ: جاءَ أَعْرَابيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: بَايِعْنِي عَلَى الْإِسْلَامِ، فَبَايَعَهُ عَلَى الإِسْلامِ. ثُمَّ جَاءَ الغَدَ مَحْمُوماً فَقالَ: أَقِلْنِي، فَأَبَى، فَلَمَّا وَلَّى قَالَ: «الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا، وَتَنْصَعُ طِيبَهَا». [راجع: ١٨٨٣]

=children belonging to their husbands), and that they will not disobey you in any *Ma'rūf* (Islāmic Monotheism and all that Islām ordains), then accept their *Bai'a* (pledge), and ask Allāh to forgive them. Verily Allāh is Oft-Forgiving, Most Merciful." (V.60:12).

(1) (H.7215) She wanted to wail over a dead person belonging to the family of the other woman.

(51) CHAPTER. The appointment of a caliph (to succeed another).

7217. Narrated Al-Qasim bin Muḥammad: 'Āishah رَضِيَ الله عَنْها said, "O my head!"[1] Allāh's Messenger ﷺ said, "If that (i.e., your death) should happen while I am still alive, I would ask Allāh to forgive you and would invoke Allāh for you." 'Āishah said, "O my life which is going to be lost! By Allāh, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of one of your wives in the last part of that day." The Prophet ﷺ said, "But I should say, 'O my head!' I feel like calling Abū Bakr and his son and appoint (the former as my successor) lest people should say something or wish for something.[2] Allāh will insist (on Abū Bakr becoming a caliph) and the believers will prevent (anyone else from claiming the caliphate)," or "...Allāh will prevent (anyone else from claiming the caliphate) and the believers will insist (on Abū Bakr becoming the caliph)."

7218. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما : It was said to 'Umar, "Will you appoint your successor?" 'Umar said, "If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abū Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allāh's Messenger ﷺ) did so." On this, the people praised him. 'Umar said, "People are of two kinds: Either one who is keen to take over the caliphate or one who is afraid of assuming such a

(٥١) بابُ الاسْتِخْلافِ

٧٢١٧ - حدَّثنا يَحْيَى بْنُ يَحْيَى: أَخبرَنَا سُلَيْمانُ بْنُ بِلالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ القاسِمَ بْنَ مُحَمَّدٍ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: وَارَأْساهْ! فَقالَ رَسُولُ اللهِ ﷺ: «ذَلِكَ لَوْ كانَ وَأَنا حَيٌّ فأَسْتَغْفِرُ لَكِ، وَأَدْعُو لَكِ»، فَقالَتْ عائِشَةُ: وَاثُكْلِيَاه. وَاللهِ إِنِّي لأَظُنُّكَ تُحِبُّ مَوْتِي، وَلَو كانَ ذَلِكَ لَظَلَلْتَ آخِرَ يَوْمِكَ مُعَرِّساً بِبَعْضِ أَزْوَاجِكَ. فَقالَ النَّبِيُّ ﷺ: «بَلْ أَنَا وَارَأْسَاهْ، لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ؛ أَنْ يَقُولَ الْقَائِلُونَ، أَوْ يَتَمَنَّى الْمُتَمَنُّونَ، ثُمَّ قُلْتُ: يَأْبَى اللهُ وَيَدْفَعُ المُؤْمِنُونَ، أَوْ يَدْفَعُ اللهُ وَيَأْبَى الْمُؤْمِنُونَ». [راجع: ٥٦٦٦]

٧٢١٨ - حَدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ: أَخبرَنا سُفْيانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قِيلَ لِعُمَرَ: أَلَا تَسْتَخْلِفُ؟ قَالَ: إِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي: أَبُو بَكْرٍ، وَإِنْ أَتْرُكْ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي: رَسُولُ اللهِ ﷺ، فَأَثْنَوْا عَلَيْهِ. فَقَالَ: رَاغِبٌ

(1) (H.7217) 'Āishah complained of a headache.
(2) (H.7217) Lest some people should say that the right of ruling belongs to them, or some others should wish for becoming the caliph instead of Abū Bakr.

responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't bear the burden of the caliphate in my death as I do in my life."(1)

زَاهِبٌ وَدِدْتُ أَنِّي نَجَوْتُ مِنهَا كَفافاً لا لِي وَلا عَلَيَّ، لا أَتَحَمَّلُهَا حَيّاً ومَيّتاً.

7219. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that he heard 'Umar's second speech he delivered when he sat on the pulpit on the day following the death of the Prophet ﷺ 'Umar recited the *Tashah-hud*(2) while Abū Bakr was silent. 'Umar said, "I wish that Allāh's Messenger ﷺ had outlived all of us, i.e., had been the last (to die). But if Muhammad ﷺ is dead, Allāh تعالى nevertheless has kept the light amongst you from which you can receive the same guidance as Allāh تعالى guided Muhammad ﷺ with that. And Abū Bakr is the Companion of Allāh's Messenger ﷺ. He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and give the *Bai'a* (pledge) to him." Some people had already given the *Bai'a* (pledge) to him in the shed of Banī Sā'ida but the *Bai'a* given by the public was at the pulpit. I heard 'Umar saying to Abū Bakr on that day, "Please ascend the pulpit," and kept on urging him till he ascended the pulpit whereupon, all the people gave the *Bai'a* to him.

٧٢١٩ - حدَّثَنا إبْرَاهِيمُ بْنُ مُوسَى: أخبرَنا هِشامٌ، عَنْ مَعْمرٍ، عَنِ الزُّهْرِيِّ: أخْبرَنِي أنسُ بْنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ خُطْبَةَ عُمَرَ الآخِرَةَ حِينَ جلَسَ عَلَى الْمِنْبَرِ وذَلكَ الغَدَ، مِنْ يوْمَ تُوُفِّيَ النَّبِيُّ ﷺ، فَتشَهَّدَ وأبُو بَكْرٍ صَامِتٌ لا يَتكَلَّمُ، قالَ: كُنْتُ أرْجُو أنْ يَعِيشَ رَسُولُ اللهِ ﷺ حتَّى يَدْبُرَنا - يُرِيدُ بذلكَ أنْ يَكونَ آخِرَهُمْ - فَإنْ يَكُ مُحَمَّدٌ ﷺ قَدْ ماتَ فإنَّ اللَّهَ تَعالَى قَدْ جَعَلَ بَيْنَ أظْهُرِكُمْ نُوراً تَهْتَدُونَ بِهِ بِمَا هَدَى اللهُ مُحَمَّداً ﷺ وَإنَّ أبَا بَكْرٍ صَاحِبُ رَسُولِ اللهِ ﷺ ثانِي اثْنَينِ فإنَّهُ أوْلَى المُسْلِمِينَ بِأُمُورِكُمْ، فَقُومُوا فَبايِعُوهُ. وكانَ طائِفَةٌ مِنْهُمْ قَدْ بايَعُوهُ قَبْلَ ذلكَ في سَقِيفَةِ بَنِي ساعِدَةَ، وكانَتْ بَيْعَةُ الْعامَّةِ عَلَى المِنْبرِ. قالَ الزُّهْرِيُّ، عَنْ أنَسِ بْنِ مالكٍ: سَمِعْتُ عُمَرَ يَقُولُ لأبي بَكْرٍ يَوْمَئِذٍ: اصْعَدِ المِنْبَرَ. فَلَمْ يَزَلْ بِهِ حتَّى صَعِدَ المِنْبَرَ فَبايَعَهُ النَّاسُ عامَّةً. [انظر: ٧٢٦٩]

---

(1) (H.7218) 'Umar refused to appoint his successor lest he should be held responsible for the mistakes in future.

(2) (H.7219) i.e., none has the right to be worshipped but Allāh, and Muhammad ﷺ is His slave and His Messenger.

7220. Narrated Jubair bin Muṭ'im: A woman came to the Prophet ﷺ and spoke to him about something and he told her to return to him. She said, "O Allāh's Messenger! If I come and do not find you?" (As if she meant, "...if you die?") The Prophet ﷺ said, "If you should not find me, then go to Abū Bakr."

٧٢٢٠ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثنا إبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أبِيهِ قال: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا أَنْ تَرْجِعَ إلَيْهِ، قالَتْ: يا رَسُولَ اللهِ، أَرَأَيْتَ، إنْ جِئْتُ ولَمْ أجِدْكَ؟- كَأَنَّهَا تُرِيدُ الْمَوْتَ - قَالَ: «إنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ». [راجع: ٣٦٥٩]

7221. Narrated Ṭāriq bin Shihāb: Abū Bakr رَضِيَ اللهُ عَنْهُ said to the delegate of Buzākha[1], "Follow the tails of the camels till Allāh shows the caliph (successor) of His Prophet ﷺ and *Al Muhājirūn* (emigrants) something because of which you may excuse yourselves."

٧٢٢١ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ: حَدَّثَنِي قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ، قالَ لِوَفْدِ بُزَاخَةَ: تَتْبَعُونَ أذْنَابَ الإبِلِ حَتَّى يُرِيَ اللهُ خَلِيفَةَ نَبِيِّهِ ﷺ وَالمُهَاجِرِينَ أمْراً يَعْذِرُونَكُمْ بِهِ.

CHAPTER.

بابٌ:

7222, 7223. Narrated Jābir bin Samura: I heard the Prophet ﷺ saying, "There will be twelve Muslim rulers (who will rule all the Islāmic world)." He then said a sentence which I did not hear. My father said that the Prophet ﷺ said, "All of them (those rulers) will be from Quraish."

٧٢٢٢، ٧٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ جابِرَ بْنَ سَمُرَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَكُونُ اثْنَا عَشَرَ أمِيراً» فَقَالَ كَلِمَةً لَمْ أسْمَعْهَا، فَقَالَ أبِي: إنَّهُ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

(52) CHAPTER. The expulsion of quarrelsome people and people accused of

(٥٢) بابُ إخْرَاجِ الْخُصُومِ وَأَهْلِ

(1) (H.7221) Buzākha were the tribes who turned apostates after the death of the Prophet ﷺ. Some of them came to the Caliph Abū Bakr after they had regretted their dissention from Islām. 'Umar ordered them to stay in the desert taking care of their camels till he and the other Muslims decided their case.

something, from houses after having a firm proof against them.

'Umar turned out the sister of Abū Bakr when she cried loudly over a dead person.

7224. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, I intended to (or was about) to order for collecting firewood and then order someone to pronounce the *Ādhān* for *Aṣ-Ṣalāt* (the prayer) and then order someone to lead the people in *Ṣalāt* (prayer) and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Ṣalāt* (prayer). By Him, in Whose Hand my soul is, if anyone of them had known that he could find a bone covered with good meat, or two (small) pieces of meat present in between two ribs, he would come for *'Ishā'* prayer." [See Vol. 1, *Ḥadīth* No.644]

الرِّيَبِ مِنَ البُيُوتِ بَعْدَ المَعْرِفَةِ،

وَقَدْ أَخْرَجَ عُمَرُ أُخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ.

٧٢٢٤ - حدَّثنا إسماعِيلُ: حدَّثني مالكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «والَّذي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ يُحْتَطَبُ، ثُمَّ آمُرَ بِالصَّلاةِ فَيُؤَذَّنَ لها، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخالِفَ إلى رِجالٍ فَأُحَرِّقَ عَلَيهِمْ بُيُوتَهُمْ. وَالَّذي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقاً سَمِيناً أَوْ مِرْماتَيْنِ حَسَنَتَيْنِ لَشَهِدَ العِشَاءَ». قالَ مُحَمَّدُ بْنُ يُوسُفَ: قالَ يونُسُ: قالَ مُحَمَّدُ بْنُ سُلَيمانَ: قالَ أبو عَبْدِ اللهِ: مِرْمَاةٌ: بَيْنَ ظِلْفِ الشَّاةِ مِنَ اللَّحْمِ، مِثْلُ مِنْسَاة وَمِيْضَاة، المِيمُ مَخْفُوضَةٌ.

[راجع: ٦٤٤]

(53) CHAPTER. Is it legal for the *Imām* to forbid the criminals and those who commit sins to talk to or visit him, etc.?

(٥٣) بابٌ: هَلْ لِلإمَامِ أَنْ يَمْنَعَ المُجْرِمِينَ وَأَهْلَ المَعْصِيَةِ مِنَ الكَلامِ مَعَهُ وَالزِّيارَةِ ونَحْوِهِ؟

7225. Narrated 'Abdullāh bin Ka'b bin Mālik who was Ka'b's guide from among his sons when Ka'b became blind: I heard Ka'b bin Mālik saying, "When some people remained behind and did not join Allāh's Messenger ﷺ in the battle of Tabūk..." and then he described the whole narration and said, "Allāh's Messenger ﷺ forbade the Muslims to speak to us, and so we (I and

٧٢٢٥ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مالِكٍ: أَنَّ عَبْدَ اللهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكانَ قائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، قالَ: سَمِعْتُ كَعْبَ

بْنَ مالكٍ قالَ: لَمَّا تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةِ تَبُوكَ - فَذَكَرَ حَدِيثَه، ونَهَى رَسُولُ اللهِ ﷺ المُسْلِمِينَ عَنْ كَلامِنَا، فَلَبِثْنَا عَلَى ذٰلِكَ خَمْسِينَ لَيْلَةً، وَآذَنَ رَسُولُ اللهِ ﷺ بِتَوْبَةِ اللهِ عَلَيْنَا. [راجع: ٢٧٥٧]

my companions) stayed fifty nights in that state, and then Allāh's Messenger ﷺ announced Allāh's Acceptance of our repentance." (See H. 4418)

94 - THE BOOK OF WISHES

٩٤ - كتاب التَّمَنِّي

(1) CHAPTER. What is said regarding wishes, and whoever wished for martyrdom.

7226. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "By Him, in Whose Hand my soul is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allāh's Cause and come back to life and then get martyred and then come back to life and then get martyred and come back to life and then get martyred." [See *Hadīth* No. 36, 2797].

(١) بابٌ ما جاءَ في التَّمَنِّي، وَمَنْ تَمَنَّى الشَّهادَةَ

٧٢٢٦ - **حدَّثنا** سَعِيدُ بْنُ عُفَيرٍ: حدَّثَني اللَّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ، عَنْ أبي سَلَمَةَ وَسَعِيدِ بْنِ المُسَيَّبِ: أنَّ أبَا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَالَّذي نَفْسِي بِيَدِهِ لَوْلا أنَّ رِجالاً يَكْرَهُونَ أنْ يَتَخَلَّفُوا بَعْدِي، وَلَا أَجِدُ مَا أَحْمِلُهُمْ ما تَخَلَّفْتُ. لَوَدِدْتُ أنِّي أُقْتَلُ في سَبِيلِ اللهِ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ». [راجع: ٣٦]

7227. Narrated Al A'raj: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, Allāh's Messenger ﷺ said, "By Him, in Whose Hand my soul is, I would love to fight in Allāh's Cause and then get martyred and then come back to life and then get martyred and then come back to life and then get martyred and then come back to life." Abū Hurairah used to repeat those words three times and I testify to it with Allāh's Oath.

٧٢٢٧ - **حدَّثنا** عَبْدُ اللهِ بْنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «وَالَّذي نَفْسِي بِيَدِه، وَدِدْت أنِّي أُقاتِلُ في سَبِيلِ اللهِ فَأُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ». فَكانَ أبو هُرَيْرَةَ يَقُولُهُنَّ ثَلاثاً، أَشْهَد بِاللهِ. [راجع: ٣٦]

(2) CHAPTER. To wish for good.

And the statement of the Prophet ﷺ: "If I had gold equal to (the mountain of) Uhud."

7228. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If I had gold equal to (the mountain of) Uhud. I would love that, before three days had passed, not a single Dīnār thereof remained with me if I found

(٢) بابُ تَمَنِّي الخَيرِ، وَقَوْلِ النَّبيِّ ﷺ: «لَوْ كانَ لِي أُحُدٌ ذَهَباً»

٧٢٢٨ - **حدَّثني** إسْحَاقُ بنُ نَصْرٍ: حدَّثَنا عَبْد الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أبا هُرَيْرَةَ

somebody to accept it; excluding some amount that I would keep for the payment of my debts."

عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كَانَ عِنْدِي أُحُدٌ ذَهَباً لَأَحْبَبْتُ أَنْ لَا يَأْتِيَ عَلَيَّ ثَلَاثٌ وَعِنْدِي مِنْهُ دِينَارٌ، لَيْسَ شَيْءٌ أَرْصُدُهُ فِي دَيْنٍ عَلَيَّ، أَجِدُ مَنْ يَقْبَلُهُ». [راجع: ٢٣٨٩]

(3) CHAPTER. The statement of the Prophet ﷺ: "If I had formerly known what I came to know lately..."

(٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ»

7229. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ said, "If I had formerly known what I came to know lately, I would not have driven the *Hady* (animal for sacrifice) with me and would have finished the state of *Iḥrām* along with the people when they finished it." (See H. 1785)

٧٢٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سُقْتُ الْهَدْيَ، وَلَحَلَلْتُ مَعَ النَّاسِ حِينَ حَلُّوا». [راجع: ٢٩٤]

7230. Narrated Jābir bin 'Abdullāh رضي الله عنهما: We were in the company of Allāh's Messenger ﷺ and we assumed the state of *Iḥrām* of *Ḥajj* and arrived at Makkah on the fourth of Dhul-Ḥijja. The Prophet ﷺ ordered us to perform the *Ṭawāf* around the Ka'bah and (*Sa'y*) between Aṣ-Ṣafā and Al-Marwa and make it as '*Umra*, and finish the state of *Iḥrām* except the one who had *Hady* with him. None of us had the *Hady* with him except the Prophet ﷺ and Ṭalḥa. 'Alī came from Yemen and brought the *Hady* with him. 'Alī said, "I had assumed the state of *Iḥrām* with the same intention as that with which Allāh's Messenger ﷺ had assumed it." The people said, "How can we proceed to Minā and our male organs are dribbling?"[1] Allāh's Messenger ﷺ said, "If I had formerly

٧٢٣٠ - حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَلَبَّيْنَا بِالْحَجِّ، وَقَدِمْنَا مَكَّةَ لِأَرْبَعٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نَطُوفَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَأَنْ نَجْعَلَهَا عُمْرَةً، وَلْنَحِلَّ إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ. قَالَ: وَلَمْ يَكُنْ مَعَ أَحَدٍ مِنَّا هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ، وَجَاءَ عَلِيٌّ مِنَ الْيَمَنِ مَعَهُ الْهَدْيُ فَقَالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللهِ ﷺ،

(1) (H.7230) They meant, "How can we perform '*Umra* only and finish our state of *Iḥrām* and then assume the *Iḥrām* for *Ḥajj* and go to Minā?" On finishing the state of *Iḥrām*, one is allowed to have sexual relation with his wife.

known what I came to know lately, I would not have brought the *Hady*, and had there been no *Hady* with me, I would have finished my *Iḥrām*." Surāqa (bin Mālik) met the Prophet ﷺ while he was throwing pebbles at the *Jamrat-al-'Aqaba*, and asked, "O Allāh's Messenger! Is this (permitted) for us only?"(1) The Prophet ﷺ replied, "No, it is forever." 'Āishah رضي الله عنها had arrived at Makkah while she was menstruating, therefore the Prophet ﷺ ordered her to perform all the ceremonies of *Ḥajj* except the *Ṭawāf* around the Ka'bah, and not to perform her *Ṣalāt* (prayers) unless and until she became clean. When they encamped at Al-Baṭḥā', 'Āishah said, "O Allāh's Messenger! You are proceeding after performing both *Ḥajj* and *'Umra* while I am proceeding with *Ḥajj* only?" So the Prophet ﷺ ordered 'Abdur-Raḥmān bin Abū Bakr Aṣ-Ṣiddīq to go with her to At-Tan'īm, and so she performed the *'Umra* in Dhul-Ḥijja after the days of the *Ḥajj*.

فَقَالُوا: أَنَنْطَلِقُ إِلَى مِنًى، وذَكَرُ أَحَدِنَا يَقْطُرُ؟ قالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلا أَنَّ مَعِيَ الهَدْيَ لَحَلَلْتُ». قالَ: وَلَقِيَهُ سُرَاقَةُ وَهُوَ يَرْمِي جَمْرَةَ الْعَقَبَةِ فَقالَ: يا رَسُولَ اللهِ، أَلَنَا هٰذِهِ خَاصَّةً؟ قالَ: «لَا بَلْ لِأَبَدٍ»، قالَ: وكانَتْ عائِشَةُ قَدِمَتْ مَعَهُ مَكَّةَ وَهِيَ حائِضٌ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَنْسُكَ الْمَنَاسِكَ كُلَّهَا غيرَ أَنَّهَا لا تَطُوفُ وَلا تُصَلِّي حَتَّى تَطْهُرَ. فَلَمَّا نَزَلُوا البَطْحَاءَ قالَتْ عائِشَةُ: يا رَسُولَ اللهِ، أَتَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ، وَأَنطَلِقُ بِحَجَّةٍ؟ قَالَ: ثُمَّ أَمَرَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ الصِّدِّيقِ أَنْ يَنْطَلِقَ مَعَهَا إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ عُمْرَةً فِي ذِي الحَجَّةِ بَعْدَ أَيَّامِ الحَجِّ. [راجع: ١٥٥٧]

(4) CHAPTER. The statement of the Prophet ﷺ : "Would that so-and-so..."

(٤) بابُ قَوْلِهِ ﷺ: «لَيْتَ كَذَا وَكَذَا»

7231. Narrated 'Āishah رَضِيَ اللهُ عَنها: One night the Prophet ﷺ was unable to sleep and said, "Would that a righteous man from my Companions guarded me tonight." Suddenly we heard the clatter of arms, whereupon the Prophet ﷺ said, "Who is it?" It was said, "I am Sa'd, O Allāh's Messenger! I have come to guard you." The Prophet ﷺ then slept so soundly that we heard him snoring.

Abū 'Abdullāh said: 'Āishah said, "Bilāl

٧٢٣١ - حدَّثَنا خالِد بْنُ مَخْلَدٍ: حدَّثَنا سُلَيمان بْنُ بِلالٍ: حدَّثَنِي يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ عَبْدَ اللهِ بْنَ عامِرِ بْنِ رَبِيعَةَ قالَ: قالَتْ عائِشَةُ: أَرِقَ النَّبِيُّ ﷺ ذاتَ لَيْلَةٍ فَقالَ: «لَيْتَ رَجُلاً صَالِحاً مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ»، إِذْ سَمِعْنَا صَوْتَ السِّلَاحِ،

(1) (H.7230) The permission to perform *'Umra*, finish one's *Iḥrām*, and then assume it once again for *Ḥajj*.

said, 'Would that I but stayed overnight in a valley with *Idhkhir* and *Jalīl* (two kinds of aromatic grass) around me (i.e., in Makkah).' " Then I told that to the Prophet ﷺ.

قالَ: «مَنْ هٰذا؟» قِيلَ: سَعْدٌ يا رَسُولَ اللهِ، جِئْتُ أَحْرُسُكَ. فَنامَ النَّبِيُّ ﷺ حَتَّى سَمِعْنَا غَطِيطَهُ.

قالَ أَبُو عَبْدِ اللهِ: وَقالَتْ عائِشَةُ: قَالَ بِلَالٌ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً
بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ

فَأَخْبَرْتُ النَّبِيَّ ﷺ. [راجع: ١٨٨٩]

(5) CHAPTER. To wish for (learning) the Qur'ān and (religious) knowledge.

(٥) بابُ تَمَنِّي القُرْآنِ وَالعِلْمِ

7232. Narrated Abū Hurairah رَضِيَ اللّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Not to wish to be the like except the like of two men. A man whom Allāh has given the (knowledge of the) Qur'ān and he recites it during the hours of night and day, and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does; and a man whom Allāh has given wealth and he spends it in the just and right way, in which case the one who wishes says: If I were given the same as he has been given, I would do what he does." [See Vol. 6, *Ḥadīth* No. 5025, 5026]

٧٢٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لا تَحَاسُدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَالنَّهَارِ، يَقُولُ: لَوْ أُوتِيتُ مِثْلَ ما أُوتِيَ هٰذَا لَفَعَلْتُ كَمَا يَفْعَلُ. وَرَجُلٌ آتاهُ اللهُ مَالاً يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ».

حَدَّثَنا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ بِهٰذَا.

[راجع: ٥٠٢٦]

(6) CHAPTER. What kind of wishing is disliked.

And wish not for the things in which Allāh has made some of you excel others. For men there is a reward for what they have earned, (and likewise) for women there is a reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything." (V.4:32)

(٦) بابُ ما يُكْرَهُ مِنَ التَّمَنِّي،

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ﴾ إِلَى قَوْلِهِ ﴿إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾ [النساء: ٣٢].

7233. Narrated Anas رَضِيَ اللهُ عَنْهُ: If I had not heard the Prophet ﷺ saying, "You should not long for death," I would have longed (for it). (See H. 5671)

٧٢٣٣ - حَدَّثَنَا الحسن بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عاصِمٍ، عَنِ النَّضْرِ ابْنِ أَنَسٍ قالَ: قالَ أَنَسٌ رَضِيَ اللهُ عَنْهُ: لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تَتَمَنَّوُا الْمَوْتَ» لَتَمَنَّيْتُ. [راجع: ٥٦٧١]

7234. Narrated Qais: We went to pay a visit to Khabbāb bin Al-Arat and he had got himself branded at seven spots over his body. He said, "If Allāh's Messenger ﷺ had not forbidden us to invoke Allāh for death, I would have invoked for it."

٧٢٣٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنا عَبْدَةُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ قالَ: أَتَيْنَا خَبَّابَ بْنَ الْأَرَتِّ نَعُودُهُ، وَقَدِ اكْتَوَى سَبْعاً، فَقالَ: لَوْلَا أَنَّ رَسُولَ اللهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

7235. Narrated Sa'd bin Ubaid, the *Maulā* of 'Abdur-Raḥmān bin Azhar: Allāh's Messenger ﷺ said, "None of you should long for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."

٧٢٣٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ - اسْمُهُ سَعْدُ بْنُ عُبَيْدٍ - مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ أَزْهَرَ، أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَتَمَنَّى أَحَدُكُمُ المَوْتَ. إِمَّا مُحْسِناً فَلَعَلَّهُ يَزْدادُ، وَإِمَّا مُسِيئاً فَلَعَلَّهُ يَسْتَعْتِبُ». [راجع: ٣٩]

(7) CHAPTER. The statement of a man, "Without Allāh, we would not have been guided."

(٧) بابُ قَوْلِ الرَّجُلِ: لَوْلا اللهُ ما اهْتَدَيْنا

7236. Narrated Al-Barā' bin 'Āzib: The Prophet ﷺ was carrying earth with us on the Day (of the battle) of *Al-Aḥzāb* (the Confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet ﷺ) was saying,

"(O Allāh)! Without You, we would not have been guided,

Nor would we have given in charity, nor

٧٢٣٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ: حَدَّثَنا أَبُو إِسْحَاقَ، عَنِ البَرَاءِ ابْنِ عازِبٍ قالَ: كانَ النَّبِيُّ ﷺ يَنْقُلُ مَعَنَا التُّرَابَ يَوْمَ الْأَحْزَابِ. وَلَقَدْ رَأَيْتُهُ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ يَقُولُ:

would we have offered *Salāt* (prayer).
So (O Allāh!) Please send *Sakīna* (calmness and tranquillity) upon us.
As they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them)."
And the Prophet ﷺ used to raise his voice with it. [See Vol. 5, *Hadīth* No. 4104, 4106]

«لَوْلا أَنْتَ مَا اهْتَدَيْنا
وَلا تَصَدَّقْنا وَلا صَلَّيْنَا
فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا
إِنَّ الأُولَى - وَرُبَّمَا قالَ: إِنَّ المَلَا - قَدْ بَغَوْا عَلَيْنا، إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا أَبَيْنا» يَرْفَعُ بِهَا صَوْتَهُ. [راجع: ٢٨٣٦]

(8) CHAPTER. It is disapproved to long for meeting the enemy.

This has been narrated by Abū Hurairah on the authority of the Prophet ﷺ.

(٨) بابُ كَرَاهِيَةِ تَمَنِّي لِقَاءِ العَدُوِّ، وَرَوَاهُ الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

7237. Narrated 'Abdullāh bin Abī Aufā: Allāh's Messenger ﷺ said, "Do not long for meeting your enemy, and ask Allāh for safety (from all sorts of evil)." [See Vol. 4, *Hadīth* No. 3024, 3025]

٧٢٣٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا مُعاوِيَةُ بْنُ عَمْرٍو: حدَّثَنا أَبو إِسحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سالِمٍ أَبي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ، وكانَ كاتِباً لَهُ، قالَ: كَتَبَ إِلَيْهِ عَبْدُ اللهِ بْنُ أبي أَوْفَى فقَرَأْتُهُ فَإِذَا فِيهِ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَتَمَنَّوْا لِقَاءَ العَدُوِّ، وَسَلُوا اللهَ العَافِيَةَ». [راجع: ٢٨١٨]

(9) CHAPTER. What uses of *Al-Lau*[1] are allowed.

And the Statement of Allāh تعالى:

"...Would that I had strength (men) to overpower you or that I could betake myself to some powerful support (to resist you)." (V.11:80)

(٩) بابُ ما يَجُوزُ مِنَ اللَّوْ،

وقَوْلِهِ تَعالَى: ﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةً﴾ [هود: ٨٠].

7238. Narrated Al-Qāsim bin Muhammad: Ibn 'Abbās mentioned the case of a couple on whom the judgement of *Li'ān*[2] has been

٧٢٣٨ - **حَدَّثَنَا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا أَبُو

---

(1) (Ch.9) *Lau* means: 'If', 'would that', and other expressions that would occur in the *Ahadīth* of this chapter.

(2) (H.7238) *Li'ān*. See the glossary.

passed. 'Abdullāh bin Shaddād said, "Was that the lady in whose case the Prophet ﷺ said, 'If I were to stone a lady to death without a proof (against her)?' " Ibn 'Abbās said, "No! That was concerned with a woman who, though being a Muslim, used to arouse suspicion by her outright misbehaviour." [See Vol. 7, *Hadīth* No. 5310]

الزِّنَادِ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ قالَ: ذَكَرَ ابْنُ عَبَّاسٍ المُتَلاعِنَيْنِ، فَقالَ عَبْدُ اللهِ بْنُ شَدَّادٍ: أَهِيَ التي قالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ رَاجِماً امْرَأَةً بِغَيْرِ بَيِّنَةٍ»؟ قالَ: لا، تِلْكَ امْرَأَةٌ أَعْلَنَتْ.

[راجع: ٥٣١٠]

7239. Narrated 'Aṭā': One night – the Prophet ﷺ delayed the *'Isha'* prayer whereupon 'Umar went to him and said, "The *Salāt* (prayer), O Allāh's Messenger! The women and children have slept." The Prophet ﷺ came out with water dropping from his head, and said, "Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray *'Ishā'* prayer at this time."

(Various versions of this *Hadīth* are given by the narrators with slight differences in expression). (See H. 571)

٧٢٣٩ - حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: حدَّثَنا عَطاءٌ قالَ: أَعْتَمَ النَّبِيُّ ﷺ بِالعِشَاءِ فَخَرَجَ عُمَرُ فَقالَ: الصَّلاةَ يا رَسُولَ اللهِ، رَقَدَ النِّسَاءُ والصِّبْيانُ. فَخَرَجَ وَرَأْسُهُ يَقْطُرُ يَقُولُ: «لَوْلاَ أَنْ أَشُقَّ عَلىٰ أُمَّتِي - أَوْ عَلَى النَّاسِ، وَقالَ سُفْيانُ أَيْضاً: عَلى أُمَّتِي - لأَمَرْتُهُمْ بِالصَّلاةِ هٰذِهِ السَّاعَةَ».

وقالَ ابْنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَخَّرَ النَّبِيّ ﷺ هٰذِهِ الصَّلاةَ فَجاءَ عُمَرُ فَقالَ: يا رَسُولَ اللهِ، رَقَدَ النِّساءُ وَالْوِلْدَانُ. فَخَرَجَ وَهُوَ يَمْسَحُ المَاءَ عَنْ شِقِّهِ يَقُولُ: «إِنَّهُ لَلْوَقْتُ، لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي».

وَقالَ عَمْرٌو: حدَّثَنا عَطاءٌ لَيْسَ فِيهِ ابْنُ عَبَّاسٍ، أَمَّا عَمْرٌو فَقالَ: رَأْسُهُ يَقْطُرُ، وَقالَ ابْنُ جُرَيْجٍ: يَمْسَحُ المَاءَ عَنْ شِقِّهِ. وَقالَ عَمْرٌو: لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي». وَقالَ ابْنُ جُرَيْجٍ: «إِنَّهُ لَلْوَقْتُ لَوْلا أن أَشُقَّ عَلى أُمَّتِي». وَقالَ إِبْرَاهِيمُ بْنُ

الْمُنْذِرِ: حَدَّثَنَا مَعْنٌ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

[راجع: ٥٧١]

٧٢٤٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ». [راجع: ٨٨٧]

7240. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Were I not afraid that it would be hard on my followers, I would order them to use the *Siwāk* (as obligatory, for cleaning the teeth)." (See H.887)

٧٢٤١ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: وَاصَلَ النَّبِيُّ ﷺ آخِرَ الشَّهْرِ وَوَاصَلَ أُنَاسٌ مِنَ النَّاسِ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: «لَوْ مُدَّ بِيَ الشَّهْرُ لَوَاصَلْتُ وِصَالًا يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِي». تَابَعَهُ سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

[راجع: ١٩٦١]

7241. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ observed *Al-Wiṣāl*[1] fasting on the last days of the month. Some people did the same, and when the news reached the Prophet ﷺ, he said, "If the month had been prolonged for me, then I would have observed *Al-Wiṣāl* for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord (Allāh) makes me eat and drink (at night)." (See H. 1964, 1965)

٧٢٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: عَنِ الزُّهْرِيِّ، وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ: أَنَّ سَعِيدَ بْنَ

7242. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl*. The people said (to him), "But you observe *Al-Wiṣāl*." He (ﷺ) said, "Who among you is like me? During night, my Lord makes me eat and drink (at night).[2]" But when the people

(1) (H.7241) *Al-Wiṣāl* is not to break one's fast at sunset but continue fasting for another period which may extend for a day or two or more.

(2) (H.7242) See *Fath Al-Bari*.

المُسَيَّبِ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَهَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصَالِ قَالُوا: فَإِنَّكَ تُوَاصِلُ، قَالَ: «أَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا وَاصَلَ بِهِمْ يَوْماً ثُمَّ يَوْماً ثُمَّ رَأَوُا الْهِلَالَ فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ»، كَالْمُنَكِّلِ لَهُمْ. [راجع: ١٩٦٥]

refused to give up *Al-Wiṣāl*, he fasted *Al-Wiṣāl* along with them for two days and then they saw the crescent whereupon the Prophet ﷺ said, "If the crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith.

٧٢٤٣ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا أَبُو الأَحْوَصِ: حَدَّثَنَا أَشْعَثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الجَدْرِ، أَمِنَ البَيْتِ هُوَ؟ قَالَ: «نَعَمْ»، قُلْتُ: فَمَا بَالُهُمْ لَمْ يُدْخِلُوهُ فِي البَيْتِ؟ قَالَ: «إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ»، قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً؟ قَالَ: «فَعَلَ ذَاكِ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْلَا أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِالْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الجَدْرَ فِي البَيْتِ، وَأَنْ أُلْصِقَ بَابَهُ فِي الأَرْضِ». [راجع: ١٢٦]

7243. Narrated 'Āishah رضي الله عنها: I asked the Prophet ﷺ about the wall (outside the Ka'bah) saying, "Is it regarded as part of the Ka'bah?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka'bah?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the Period of Ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka'bah and make its gate touch the ground." (See H. 1584, 1586)

٧٢٤٤ - **حَدَّثَنَا** أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا الهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً وَسَلَكَتِ الأَنْصَارُ وَادِياً أَوْ شِعْباً

7244. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "But for the emigration, I would have been one of the *Anṣār*; and if the people took their way in a valley (or a mountain path), I would take *Anṣār's* valley or the mountain path."

لَسَلَكْتُ وادِيَ الأنْصارِ أوْ شِعْبَ الأنْصارِ». [راجع: ٣٧٧٩]

7245. Narrated 'Abdullāh bin Zaid: The Prophet ﷺ said, "But for the emigration, I would have been one of the *Arsār*; and if the people took their way in a valley (or a mountain path), I would take *Anṣār's* valley or their mountain path."

٧٢٤٥ - **حَدَّثَنَا** مُوسَى: حدَّثَنا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً أوْ شِعْباً لَسَلَكْتُ وَادِيَ الْأَنْصارِ وَشِعْبَها». تَابَعَهُ أَبُو التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ فِي الشِّعْبِ. [راجع: ٤٣٣٠]

٩٥ - كِتَابُ أخبارِ الآحاد

95 - THE BOOK ABOUT THE INFORMATION GIVEN BY ONE PERSON

(١) **باب** ما جاءَ في إجازةِ خَبَرِ الوَاحِدِ الصَّدُوقِ في الأذانِ وَالصَّلاةِ وَالصَّوْمِ وَالفَرائِضِ وَالأحْكَامِ،

وَقَوْلِ اللهِ تَعالى: ﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ﴾ الآية [التوبة: ١٢٢] وَيُسَمَّى الرَّجُلُ طائِفَةً لِقَوْلِهِ تَعالَى: ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟﴾ [الحجرات: ٩] فَلَوِ اقْتَتَلَ رَجُلانِ دَخَلَا في مَعْنَى الآيَةِ. وَقَوْلِهِ تَعالَى: ﴿إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟﴾ [الحجرات: ٦] وكَيْفَ بَعَثَ النَّبِيُّ ﷺ أُمَرَاءَهُ وَاحِداً بَعْدَ وَاحِدٍ، فَإِنْ سَهَا أَحَدٌ مِنْهُمْ رُدَّ إِلَى السُّنَّةِ.

(1) CHAPTER. What is said regarding the acceptance of the information given by one truthful person concerning *Adhān, Ṣalāt* (prayer), *Saum* (fasting), and all other obligations and laws prescribed by Allāh.

The Statement of Allāh تعالى:

"And it is not (proper) for the believers to go out to fight *(Jihād)* all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)." (V.9:122)

One man may be called *Ṭā'ifa* (i.e., a group) as occurs in the Statement of Allāh تعالى:

"And if two parties (or groups) from among the believers fall to fighting..." (V.49:9) This means that even if two men fall into a quarrel, they will be regarded as meant by this Verse.

And also the Statement of Allāh تعالى:

"...If a *Fasiq* (liar evil person) comes to you with any news, verify it..." (V.49:6)

And how the Prophet ﷺ sent his governors one after the other, so that if anyone of them forgets something, the other would bring him back to the right legal way (the Prophet's *Sunna*).

٧٢٤٦ - حَدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أَيُّوبُ، عَنْ أَبِي قِلابَةَ: حدَّثَنا مالِكُ بْنُ الحُوَيرِثِ قالَ: أَتَيْنا النَّبِيَّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقارِبُونَ فَأَقَمْنا عِنْدَهُ

7246. Narrated Mālik bin Al-Huwairith رضي الله عنه: We came to the Prophet ﷺ, and we were young men nearly of equal ages and we stayed with him for twenty nights. Allāh's Messenger ﷺ was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said,

"Go back to your families and stay with them and teach them (religion) and order them (to do good deeds)." The Prophet ﷺ mentioned things some of which I remembered and some I did not. Then he said, "Offer *Ṣalāt* (prayers) as you have seen me praying, and when it is the time of *Aṣ-Ṣalāt* (prayer), one of you should pronounce the call *(Adhān)* for the *Ṣalāt* (prayer) and the eldest of you should lead the *Ṣalāt* (prayer)."

عِشْرِينَ لَيْلَةً، وكانَ رَسُولُ اللهِ ﷺ رَقِيقاً، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا - أَوْ قَدِ اشْتَقْنا - سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا، فَأَخْبَرْنَاهُ، قَالَ: «ارْجِعُوا إِلى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ ومُرُوهُمْ - وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا وَلا أَحْفَظُهَا - وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[راجع: ٦٢٨]

7247. Narrated Ibn Mas'ūd: Allāh's Messenger ﷺ said, "The *Adhān* (call for prayer) of Bilāl should not stop anyone of you from taking his *Saḥūr*[1] for he pronounces the *Adhān* in order that whoever among you is offering the night prayer, may return (to eat his *Saḥūr*), and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this)."

Yaḥyā, the subnarrator stretched his two index fingers sideways.[2]

٧٢٤٧ - حدَّثَنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثمانَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلالٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ: يُنادِي - لِيَرْجِعَ قائِمَكُمْ، وَيُنَبِّهَ نائِمَكُمْ. وَلَيْسَ الفَجْرُ أَنْ يَقُولَ هٰكَذَا - وجَمَعَ يَحْيَى كَفَّيْهِ - حتّى يَقُولَ هٰكَذَا»، وَمَدَّ يَحْيَى إِصْبَعَيْهِ السَّبَّابَتَيْنِ. [راجع: ٦٢١]

7248. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Bilāl pronounces the *Adhān* at night so that you may eat and drink till Ibn Umm Maktūm pronounces the *Adhān* (for the *Fajr* prayer)."

٧٢٤٨ - حدَّثَنا مُوسَى بْنُ إِسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابْنُ دِينارٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ بِلالاً

(1) (H.7247) *Saḥūr*: A meal taken late at night, before the *Fajr* (early morning) prayer by a person intending to observe *Ṣaum* (fasting).

(2) (H.7247) Yaḥyā wanted to illustrate what he meant. He showed that at the real dawn, light spread eastwards and westwards, and this is what he meant by stretching his finger sideways.

يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ». [راجع: ٦١٧]

7249. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in *Zuhr* prayer and offered five *Rak'a*. Somebody asked him whether "the *Salāt* (prayer) had been increased." He (the Prophet ﷺ) said, "And what is that?" They (the people) replied, "You have offered five *Rak'a*." Then the Prophet ﷺ offered two prostrations (of *Sahw*) after he had finished his *Salāt* (prayer) with the *Taslīm*.

٧٢٤٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّى بِنَا النَّبِيُّ ﷺ الظُّهْرَ خَمْساً. فَقِيلَ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْساً. فَسَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ. [راجع: ٤٠١]

7250. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ finished his *Salāt* (prayer) after offering two *Rak'a* only. Dhul-Yadain asked him whether "the *Salāt* (prayer) had been reduced, or you had forgotten?" The Prophet ﷺ said, "Is Dhul-Yadain speaking the truth?" The people said, "Yes." Then Allāh's Messenger ﷺ stood up and performed another two *Rak'a* and then finished *Salāt* (prayer) with *Taslīm*, and then said the *Takbīr* (*Allahu Akbar*) and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said *Takbīr* and prostrated and then raised his head (making two prostrations of *Sahw*).

٧٢٥٠ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقَصُرَتِ الصَّلَاةُ يَا رَسُولَ اللهِ أَمْ نَسِيتَ؟ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللهِ ﷺ فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ ثُمَّ رَفَعَ. [راجع: ٤٨٢]

7251. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: While the people were at Qubā' offering the morning *Salāt* (prayer), suddenly a person came to them saying, "Tonight, Divine Revelation has been revealed to Allāh's Messenger ﷺ and he has been ordered to face the Ka'bah (in *Salāt*); therefore you people should face it." (At that time) there faces were towards Shām, so

٧٢٥١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ

they turned their faces towards the Ka'bah (at Makkah).

الكَعْبَةِ، فاسْتَقبِلُوها، وكانَتْ وُجُوهُهُمْ إلَى الشَّامِ فَاسْتَدَارُوا إلَى الكَعْبَةِ. [راجع: ٤٠٣]

7252. Narrated Al-Barā': When Allāh's Messenger ﷺ arrived at Al-Madīna, he offered *Salāt* (prayer) facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'bah. So Allāh تعالى revealed:

"Verily! We have seen the turning of your (Muḥammad's ﷺ) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you..." (V.2:144) Thus he was directed towards the Ka'bah. A man offered the *'Asr* prayer with the Prophet ﷺ and then went out, and passing by some people from the *Anṣār*, he said, "I testify that I have offered *Salāt* (prayer) with the Prophet ﷺ and he (the Prophet ﷺ) has offered prayers facing the Ka'bah." Thereupon, they, who were bowing in the *'Asr* prayer, turned towards the Ka'bah.

٧٢٥٢ - **حدَّثنا** يَحْيَى: حدَّثنا وَكِيعٌ، عَنْ إسْرَائِيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ قالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أوْ سَبْعَةَ عَشَرَ شَهْراً، وكانَ يُحِبّ أنْ يُوَجَّهَ إلى الكَعْبَةِ، فَأنْزَلَ اللهُ تَعالى ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا﴾ [البقرة: ١٤٤] فَوُجِّهَ نَحْوَ الكَعْبَةِ، وَصَلَّى مَعَهُ رَجُلٌ العَصْرَ ثُمَّ خَرَجَ فمَرَّ عَلى قَوْمٍ مِنَ الأنْصارِ فَقالَ: هُوَ يَشْهَدُ أنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، وَأنَّهُ قَدْ وُجِّهَ إلَى الكَعْبَةِ، فانحَرَفوا وَهُمْ رُكُوعٌ في صَلاةِ العَصْرِ. [راجع: ٤٠]

7253. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I used to offer drinks prepared from infused dates to Abū Ṭalḥa Al-Anṣārī, Abū 'Ubāida bin Al-Jarrāḥ and Ubayy bin Ka'b. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abū Ṭalḥa then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke.

٧٢٥٣ - **حدَّثني** يَحْيَى بْنُ قَزَعَةَ: حدَّثَني مالكٌ، عَنْ إسحَاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ أسْقِي أبا طَلْحَةَ الأنْصارِيَّ وَأبا عُبَيْدَةَ بنَ الجَرَّاحِ وَأُبَيَّ بْنَ كَعْبٍ شَراباً مِنْ فَضِيخٍ، وَهُوَ تَمْرٌ، فَجاءَهُمْ آتٍ فَقالَ: إنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ أبُو طَلْحَةَ: يا أنَسُ، قُمْ إلى هٰذِهِ الجِرَارِ فَاكْسِرْها. قالَ أنَسٌ: فَقُمْتُ

إلىٰ مِهْرَاسٍ لَنا فَضَرَبْتُها بِأَسْفَلِهِ حتى انْكَسَرَتْ. [راجع: ٢٤٦٤]

7254. Narrated Hudhaifa: The Prophet ﷺ said to the people of Najrān, "I will send to you an honest person who is really trustworthy." The Companions of the Prophet ﷺ each desired to be that person, the Prophet ﷺ sent Abū 'Ubaida.

٧٢٥٤ - حدَّثنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنْ صِلَةَ، عَنْ حُذَيْفَةَ، أنَّ النَّبيَّ ﷺ قالَ لِأَهْلِ نَجْرانَ: «لأَبْعَثَنَّ إلَيْكُمْ رَجُلاً أَمِيناً حَقَّ أَمِينٍ». فاسْتَشْرَفَ لَها أَصْحابُ النَّبيِّ ﷺ، فَبَعَثَ أبا عُبَيْدَةَ. [راجع: ٣٧٤٥]

7255. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "For every nation there is an *Amīn* (honest, trustworthy person), and the *Amīn* of this nation is Abū 'Ubaida." (See H.3744)

٧٢٥٥ - حدَّثنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ الله عَنْهُ: قالَ النَّبيُّ ﷺ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ». [راجع: ٣٧٤٤]

7256. Narrated 'Umar رَضِيَ الله عَنْهُ: There was a man from the *Anṣār* (who was a friend of mine). If he was not present in the company of Allāh's Messenger ﷺ, I used to be present with Allāh's Messenger ﷺ and I would tell him what I used to hear from Allāh's Messenger ﷺ; and when I was absent from Allāh's Messenger ﷺ, he used to be present with him, and he would tell me what he used to hear from Allāh's Messenger ﷺ.

٧٢٥٦ - حدَّثنا سُلَيْمانُ بْنُ حَرْبٍ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعيدٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ الله عَنْهُمْ قالَ: وَكانَ رَجُلٌ مِنَ الأَنْصارِ إذا غابَ عَنْ رَسُولِ الله ﷺ وَشَهِدْتُهُ أَتَيْتُهُ بِما يَكونُ مِنْ رَسُولِ الله ﷺ، وَإذا غِبْتُ عَنْ رَسُولِ الله ﷺ وَشَهِدَ أَتاني بِما يَكُونُ مِنْ رَسُولِ الله ﷺ. [راجع: ٨٩]

7257. Narrated 'Alī رَضِيَ الله عَنْهُ: The Prophet ﷺ sent an army and appointed a man as their commander. The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while

٧٢٥٧ - حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ ابْنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ

some others said, "We have run away from it [i.e., embraced Islām to save ourselves from the (Hell) Fire]." They mentioned that to the Prophet ﷺ and he said about people who had intended to enter the fire, "If they had entered it, they would have remained in it till the Day of Resurrection." Then he said to others, "No obedience for *Ma'ṣiya* (sinful evil deeds), obedience is required only in what is *Al-Ma'rūf* (Islāmic Monotheism and all that Islām ordains, and all that is good)." (See H. 4340)

الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ جَيْشاً وَأَمَّرَ عَلَيهِمْ رَجُلاً، فَأَوْقَدَ ناراً وَقالَ: ادْخُلُوهَا، فأَرَادُوا أَنْ يَدْخُلُوها. وَقالَ آخَرُونَ: إِنَّمَا فَرَرْنَا مِنْهَا. فَذَكَرُوا لِلنَّبِيِّ ﷺ فَقالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوها: «لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَىٰ يَوْمِ القِيَامَةِ»، وَقالَ لِلآخَرِينَ: «لا طاعَةَ في المَعْصِيَةِ، إِنَّمَا الطَّاعَةُ في المَعْرُوفِ». [راجع: ٤٣٤٠]

7258, 7259. Narrated Abū Hurairah and Zaid bin Khālid رَضِيَ اللهُ عَنْهُمَا: Two men sued each other before the Prophet ﷺ.

٧٢٥٨، ٧٢٥٩ - حدَّثنا زُهَيرُ بْنُ حَرْبٍ: حدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حدَّثَنا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ أَخْبَرَهُ أَنَّ أَبا هُرَيْرَةَ وَزَيْدَ بْنَ خالِدٍ أَخْبَرَاهُ: أَنَّ رَجُلَينِ اخْتَصَمَا إِلى النَّبِيِّ ﷺ. [راجع: ٢٣١٤، ٢٣١٥]

7260. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ, a bedouin got up and said, "O Allāh's Messenger! Settle my case according to Allāh's Book (Laws)." Then his opponent got up and said, "O Allāh's Messenger! He has said the truth! Settle his case according to Allāh's Book (Laws) and allow me to speak." The Prophet ﷺ said: "Speak". He said, "My son was a labourer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one hundred sheep and a slave-girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one

٧٢٦٠ - وحدَّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبا هُرَيْرَةَ قالَ: بَيْنَما نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ قامَ رَجُلٌ مِنَ الأَعْرَابِ فَقالَ: يا رَسُولَ اللهِ، اقْضِ لِي بِكِتابِ اللهِ، فَقام خَصْمُهُ فَقالَ: صَدَقَ يا رَسُولَ اللهِ، اقْضِ لَهُ بِكِتابِ اللهِ وَائْذَنْ لِي، فَقالَ لَهُ النَّبِيُّ ﷺ: «قُلْ»، فَقالَ: إِنَّ ابْنِي كانَ عَسِيفاً عَلَى هٰذا، وَالعَسِيفُ الأَجِيرُ،

فَزَنى بِامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فافْتَدَيْتُ مِنْهُ بِمِائَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ العِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى امْرَأَتِهِ الرَّجْمَ، وَأَنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. فَقَالَ: «والَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ، أَمَّا الوَلِيدَةُ وَالغَنَمُ فَرُدُّوهَا، وَأَمَّا ابْنُكَ فَعَلَيْهِ جَلْدُ مائةٍ وَتَغْرِيبُ عامٍ، وأمّا أَنْتَ يا أُنَيْسُ - لِرَجُلٍ مِنْ أَسْلَمَ - فاغْدُ عَلَى امْرَأَةِ هٰذا فَإِنِ اعْتَرَفَتْ فارْجُمْهَا»، فَغَدا عَلَيْهَا أُنَيْسٌ فاعْتَرَفَتْ فَرَجَمَهَا.

hundred lashes and be sentenced to one year of exile." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge between you according to Allāh's Book (Laws). As for the slave-girl and the sheep, they are to be returned; and as for your son, he shall receive one hundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Banī Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death. (See H. 6859)

(٢) بابُ بَعْثِ النَّبِيِّ ﷺ الزُّبَيْرَ طَلِيعَةً وَحْدَهُ

(2) CHAPTER. The Prophet ﷺ sent Az-Zubair alone to get information regarding the enemy.

٧٢٦١ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: حَدَّثَنا ابْنُ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ قالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ يَوْمَ الخَنْدَقِ، فانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، فَقالَ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَحَوَارِيَّ الزُّبَيْرُ».

قالَ سُفْيانُ: حَفِظْتُهُ مِنِ ابْنِ المُنْكَدِرِ. وَقَالَ لَهُ أَيُّوبُ: يَا أَبا بَكْرٍ، حَدِّثْهُمْ عَنْ جابِرٍ، فإنَّ القَوْمَ يُعْجِبُهُمْ أَنْ تُحَدِّثَهُمْ عَنْ جَابِرٍ. فَقالَ في ذٰلِكَ المَجْلِسِ: سَمِعْتُ جابراً،

7261. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the Day of (the battle of) the Trench, the Prophet ﷺ called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet ﷺ said, "Every Prophet has his *Ḥawārī* (disciple or helper, etc.), and Az-Zubair is my *Ḥawārī*." (See H. 2846)

فَتَتَابَعَ بَيْنَ أحادِيثَ سَمِعْتُ جابِراً قُلْتُ لِسُفْيَانَ: فَإِنَّ الثَّوْرِيَّ يَقُولُ: يَوْمَ قُرَيْظَةَ، فَقَالَ: كَذَا حَفِظْتُهُ مِنْهُ كَمَا أَنَّكَ جالِسٌ: يَوْمَ الخَنْدَقِ، قالَ سُفْيانُ: هُوَ يَوْمٌ وَاحِدٌ، وَتَبَسَّمَ سُفْيانُ. [راجع: ٢٨٤٦]

(3) CHAPTER. The Statement of Allāh تعالى: "(O you believe!) Enter not the Prophet's houses unless permission is given to you..." (V.33:53)

If permission is given by one person, it is sufficient.

(٣) **بابٌ قَوْلِ اللهِ تَعَالَى**: ﴿لَا تَدْخُلُوا بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣] فإذَا أَذِنَ لَهُ وَاحِدٌ جازَ،

7262. Narrated Abū Mūsa: The Prophet ﷺ entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet ﷺ said, "Permit him and give him the glad tidings that he will enter Paradise." Behold! It was Abū Bakr. Then 'Umar came, and the Prophet ﷺ said, "Admit him and give him the glad tidings that he will enter Paradise." Then 'Uthmān came and the Prophet ﷺ said, "Admit him and give him the glad tidings that he will enter Paradise." (See H. 3674)

٧٢٦٢ - **حدَّثَنا** سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبي عُثْمَانَ، عَنْ أَبي مُوسَى، أَنَّ النَّبِيَّ ﷺ دَخَلَ حائِطاً وَأَمَرَني بِحِفْظِ الْبابِ، فَجاءَ رَجُلٌ يَسْتَأْذِنُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بِالجَنَّةِ»، فَإِذَا أَبو بَكْرٍ، ثُمَّ جاءَ عُمَرُ فَقَالَ: «ائذَنْ لَهُ وَبَشِّرْهُ بالجَنَّةِ». ثُمَّ جَاءَ عُثْمَانُ فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بالجَنَّةِ». [راجع: ٣٦٧٤]

7263. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I went to (the house of the Prophet ﷺ) and behold, Allāh's Messenger ﷺ was staying in a *Mashruba* (attic room) and a black slave of Allāh's Messenger ﷺ was at the top of its stairs. I said to him, "Tell (the Prophet) that here is 'Umar bin Al-Khaṭṭāb (asking for permission to enter)." Then he (ﷺ) admitted me. (See H. 5191)

٧٢٦٣ - **حدَّثَنا** عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا سُلَيمانُ بْنُ بِلالٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَينٍ: سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنهُمْ قالَ: جِئْتُ فإذَا رَسُولُ اللهِ ﷺ في مَشْرُبَةٍ لَهُ، وَغُلامٌ لِرَسُولِ اللهِ ﷺ أَسْوَدُ عَلى رَأْسِ الدَّرَجَةِ، فَقُلْتُ: قُلْ: هٰذا عُمَرُ بْنُ الخَطَّابِ، فَأَذِنَ لِي. [راجع: ٨٩]

(4) CHAPTER. The Prophet ﷺ used to send commanders and messengers one after another.

Ibn 'Abbās said, "The Prophet ﷺ sent Diḥya Al-Kalbī with a letter to the ruler of Baṣrah to give it to Caesar."

7264. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a letter to Khosrau and told his messenger to give it first to the ruler of Baḥrain, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. Az-Zuhrī said: I think Ibn Al-Musaiyab said, "Allāh's Messenger ﷺ invoked Allāh to tear them (Khosrau and his followers) into pieces."

7265. Narrated Salama bin Al-Akwa': Allāh's Messenger ﷺ said to a man from the tribe of Al-Aslam, "Proclaim among your people (or the people) on the day of *Āshūra* (tenth of Muḥarram), 'Whosoever has eaten anything should observe fast for the rest of the day; and whosoever has not eaten anything, should complete his fast.' "

(5) CHAPTER. ***Waṣāt*** **(the legacy —advice) of the Prophet ﷺ to the Arab delegates that they should convey the religious knowledge to those whom they had left behind.**

This was narrated by Mālik bin Al-Ḥuwairith.

7266. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the delegates of 'Abd Al-Qais came to

(٤) بابُ ما كانَ يَبْعَثُ النَّبِيُّ ﷺ مِنَ الأُمَرَاءِ وَالرُّسُلِ وَاحداً بَعْدَ وَاحِدٍ،

وَقالَ ابْنُ عَبَّاسٍ: بَعَثَ النَّبِيُّ ﷺ دِحْيَةَ الكَلْبِيَّ بِكِتَابِهِ إلى عَظِيمِ بُصْرَى أَنْ يَدْفَعَهُ إلى قَيْصَرَ.

٧٢٦٤ - **حَدَّثَنَا** يَحْيَى بْنُ بُكَيرٍ: حدَّثَنِي اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ أَنَّهُ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أخبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتَابِهِ إلى كِسْرَى، فَأَمَرَهُ أَنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ البَحْرَيْنِ إلىٰ كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ المُسَيَّبِ قالَ: فَدَعا عَلَيهِمْ رَسُولُ اللهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [راجع: ٦٤]

٧٢٦٥ - **حَدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ يَزِيدَ بْنِ أبي عُبَيْدٍ: حدَّثَنا سَلَمَةُ بْنُ الأَكْوَعِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ لِرَجُلٍ مِنْ أَسْلَمَ: «أَذِّنْ فِي قَوْمِكَ - أَوْ فِي النَّاسِ - يَوْمَ عَاشُورَاءَ: أَنَّ مَنْ أَكَلَ فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ». [راجع: ١٩٢٤]

(٥) بابُ وَصاةِ النَّبِيِّ ﷺ وُفُودَ العَرَبِ أَنْ يُبَلِّغُوا مَنْ وَراءَهُمْ،

قَالَهُ مَالِكُ بْنُ الحُوَيْرِثِ.

٧٢٦٦ - **حَدَّثَنَا** عَلِيُّ بْنُ الجَعْدِ:

Allāh's Messenger ﷺ, he said, "Who are the delegate?" They said, "We are from the tribe of Rabī'a." The Prophet ﷺ said, "Welcome, O the delegation, and welcome! O people! Neither you will have any disgrace nor will you regret." They said, "O Allāh's Messenger! Between us and you there are the infidels of the tribe of Muḍar, so please order us to do something good (religious deeds) so that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind." They also asked (the Prophet ﷺ) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allāh, and asked them, "Do you know what is meant by belief in Allāh?" They said, "Allāh and His Messenger know better." He said, "To testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh the One), Who has no partners with Him, and that I, Muḥammad is the Messenger of Allāh; and to perform the prayers. *Iqāmat-aṣ-Ṣalāt*[1] and to pay *Zakāt*." The narrator thinks that he ﷺ also said: To observe *Ṣaum* (fast) during the month of Ramaḍān, and to give one-fifth of the war booty (to the state). Then he forbade four (drinking utensils): *Ad-Dubbā', Al-Ḥantam, Al-Muzaffat* and *An-Naqīr*; he (ﷺ) also probably said, *Al-Muqaiyar*[2]. And then the Prophet ﷺ said, "Remember all these things by heart and preach it to those whom you have left behind." (See H. 53)

أَخْبَرَنَا شُعْبَةُ. ح. وَحدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنا شُعْبَةُ، عَنْ أَبي جَمْرَةَ قالَ: كانَ ابْنُ عَبَّاسٍ يُقْعِدُنِي عَلى سَرِيرِهِ، فَقالَ: إنَّ وَفْدَ عَبْدِ القَيْسِ لَمَّا أَتَوْا رَسُولَ اللهِ ﷺ قالَ: «مَنِ الوَفْدُ؟» قَالُوا: رَبيعَةُ، قالَ: «مَرْحَباً بِالْوَفْدِ وَالقَوْمِ غَيرَ خَزَايَا وَلا نَدامىٰ». قَالُوا: يا رَسُولَ اللهِ، إنَّ بَيْنَنا وَبَيْنَكَ كُفَّارَ مُضَرَ، فَمُرْنا بِأَمْرٍ نَدْخُلُ بِهِ الجَنَّةَ وَنُخْبِرُ بِهِ مَنْ وَرَاءَنا. فَسَأَلُوا عَنِ الأَشْرِبَةِ فَنَهَاهُمْ عَنْ أَرْبَعٍ، وَأَمَرَهُمْ بِأَرْبَعٍ، أَمَرَهُمْ بِالإِيمانِ بِاللهِ، قالَ: «هَلْ تَدْرُونَ ما الإِيمَانُ بِاللهِ؟» قالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَإِقامُ الصَّلَاةِ، وَإِيْتَاءُ الزَّكَاةِ - وَأَظُنُّ فِيهِ - صِيامُ رَمَضانَ، وَتُؤْتُوا مِنَ المَغَانِمِ الخُمُسَ»، وَنَهاهُمْ عن الدُّبَّاءِ، وَالحَنْتَمِ، وَالمُزَفَّتِ، والنَّقِيرِ. وَرُبَّمَا قَالَ: المُقَيَّرِ. قَالَ: «احْفَظُوهُنَّ وَأَبْلِغُوهُنَّ مَنْ وَرَاءَكُمْ».

[راجع: ٥٣]

(6) CHAPTER. News reported by one woman.

(٦) بابُ خَبَرِ المَرْأَةِ الوَاحِدَةِ

7267. Narrated Tūba Al-'Anbarī: Ash-Sha'bī asked me, "Did you notice how Al-

٧٢٦٧ - حَدَّثَنا مُحَمَّدُ بْنُ الوَلِيدِ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ:

---

(1) (H. 7266) See *Iqāmat-aṣ-Ṣalāt* in the glossary.
(2) (H. 7266) These are the utensils in which the alcoholic drinks used to be prepared.

Ḥasan used to narrate *Ḥadīth* from the Prophet ﷺ?" I stayed with Ibn 'Umar for about two or one-and-a-half years and I did not hear him narrating anything from the Prophet ﷺ except (*Ḥadīth*): He (Ibn 'Umar) said, "Some of the Companions of the Prophet ﷺ , including Sa'd, were about to eat meat, but one of the wives of the Prophet ﷺ called them, saying, 'It is the meat of a mastigure.' The people then stopped eating it. On that Allāh's Messenger ﷺ said, 'Carry on eating, for it is lawful (to eat).' Or said, 'There is no harm in eating it, but it is not from my meals.' " (See H. 5391)

حدَّثَنا شُعْبَةُ، عَنْ تَوْبَةَ العَنْبَرِيِّ قالَ: قالَ لِيَ الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الحَسَنِ عَنِ النَّبِيِّ ﷺ؟ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيباً مِنْ سَنَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ غَيرَ هٰذا. قالَ: كانَ ناسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ، فَنادَتْهُمُ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمُ ضَبٍّ، فَأَمْسَكُوا، فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُوا وَاطْعَمُوا فَإِنَّهُ حَلَالٌ - أَوْ قَالَ: لَا بَأْسَ بِهِ، شَكَّ فِيهِ - وَلٰكِنَّهُ لَيْسَ مِنْ طَعَامِي».

96 - THE BOOK OF HOLDING FAST TO THE QUR'ĀN AND THE *SUNNA* (legal ways of the Prophet ﷺ).

٩٦ - كتاب الاعتصام بالكتاب والسنة

7268. Narrated Ṭāriq bin Shihāb: A Jew said to 'Umar, "O, chief of the believers, if this Verse:

'...This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islām as your religion...' (V.5:3) had been revealed upon us, we would have taken that day as a festival day." 'Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the Day of *'Arafah,* (9th of Dhul-Hijja) on a Friday." (See H. 45)

٧٢٦٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيانُ، عَنْ مِسْعَرٍ وغَيرِهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قالَ: قالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَنَّ عَلَيْنَا نَزَلَتْ هٰذِهِ الآيَةُ ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣] لاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيداً. فَقالَ عُمَرُ: إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ نَزَلَتْ هٰذِهِ الآيَةُ، نَزَلَتْ يَوْمَ عَرَفَةَ في يَوْمِ جُمُعَةٍ. سَمِعَ سُفْيانُ مِسْعراً، وَمِسْعَرٌ قَيْساً، وَقَيْسٌ طارِقاً. [راجع: ٤٥]

7269. Narrated Anas bin Mālik that he heard 'Umar رضي الله عنه speaking while standing on the pulpit of the Prophet ﷺ in the morning (following the death of the Prophet ﷺ), when the people had given the *Bai'a* (pledge) to Abū Bakr. He said the *Tashah-hud* before Abū Bakr, and added, "*Ammā Ba'du* (then after), Allāh has chosen for His Messenger ﷺ what is with Him (Paradise) rather than what is with you (the world). This is that Book (the Qur'ān) with which Allāh guided your Messenger, so stick to it, for then you will be guided on the Right Path (i.e., Islām) as Allāh guided His Messenger ﷺ with it."

٧٢٦٩ - حدَّثَنَا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ٱبْنِ شِهَابٍ: أَخْبَرَني أَنَسُ بنُ مالِكٍ: أَنَّهُ سَمِعَ عُمَرَ الغَدَ حِينَ بايَعَ المُسْلِمونَ أبا بَكْرٍ واسْتَوَى عَلى مِنْبَرِ رَسُولِ اللهِ ﷺ، تَشَهَّدَ قَبْلَ أَبي بَكْرٍ فَقالَ: أَمَّا بَعْدُ فَاخْتارَ اللهُ لِرَسولِهِ ﷺ الذي عِنْدَهُ عَلَى الَّذِي عِنْدَكُمْ، وَهٰذا الكِتابُ الَّذِي هَدَى اللهُ بِهِ رَسُولَكُمْ، فَخُذُوا بِهِ تَهْتَدُوا، وَلِمَا هَدَى اللهُ بِهِ رَسُولَهُ. [راجع: ٧٢١٩]

7270. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ embraced me and said, "O

٧٢٧٠ - حدَّثَنَا مُوسَى بْنُ

إِسْمَاعِيلَ: حدَّثَنا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: ضَمَّنِي إِلَيهِ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ عَلِّمْهُ الْكِتابَ». [راجع: ٧٥]

Allāh! Teach him (the knowledge of) the Book (the Qur'ān)."

٧٢٧١ - حدَّثنا عَبْدُ اللهِ بْنُ صَبَّاحٍ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ عَوْفاً: أَنَّ أَبَا المِنْهالِ حدَّثَهُ أَنَّهُ سَمِعَ أَبا بَرْزَةَ قالَ: إِنَّ اللهَ يُغْنِيكُمْ أَوْ نَعَشَكُمْ بِالْإِسْلَامِ وَبِمُحَمَّدٍ ﷺ.

قَالَ أَبُو عَبْدِ اللهِ وَقَعَ هُنَا «يُغْنِيْكُمْ» وَإِنَّمَا هُوَ «نَعَشَكُمْ». يُنْظَرُ فِي أَصْلِ كِتابِ الِاعْتِصَامِ [راجع: ٧١١٢].

7271. Narrated Abul-Minhāl: Abū Barza said, "(O people!) Allāh has made you self-sufficient, or has raised you high, with Islām and with Muḥammad ﷺ."

٧٢٧٢ - حدَّثنا إِسْماعيلُ: حدَّثَني مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَتَبَ إِلىٰ عَبْدِ المَلِكِ بْنِ مَرْوَانَ يُبايِعُهُ: وأُقِرُّ بِذٰلكَ بِالسَّمْعِ والطَّاعَةِ عَلى سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ. [راجع: ٧٢٠٣]

7272. Narrated 'Abdullāh bin Dīnār: 'Abdullāh bin 'Umar wrote to 'Abdul-Mālik bin Marwān, giving the *Bai'a* (pledge) to him: "I give the *Bai'a* to you in that I will listen and obey what is in accordance with the Laws of Allāh and the *Sunna* (legal ways) of His Messenger ﷺ as much as I can."

(١) **بابُ** قَوْلِ النَّبِيِّ ﷺ: «بُعِثْتُ بِجَوامِعِ الكَلِمِ»

(1) CHAPTER. The statement of the Prophet ﷺ: "I have been sent with *'Jawāmi' Kalim'* (the shortest expression carrying the widest meaning)."

٧٢٧٣ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بُعِثْتُ بِجَوامِعِ الْكَلِمِ، ونُصِرْتُ بِالرُّعْبِ، وبَيْنَا أَنَا نائِمٌ رَأَيْتُنِي أُتِيتُ بِمَفَاتِيحِ

7273. Narrated Sa'īd bin Al-Musaiyab: Abū Hurairah رَضِيَ الله عَنْهُ said that Allāh's Messenger ﷺ said, "I have been sent with *'Jawāmi'-al-Kalim'* (the shortest expression with the widest meaning); and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abū Hurairah added: Allāh's Messenger ﷺ has gone, and you people are utilizing those treasures, or

digging those treasures out, or said a similar sentence.

خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي. قَالَ أَبُو هُرَيْرَةَ: فَقَدْ ذَهَبَ رَسُولُ اللهِ ﷺ وأَنْتُمْ تَلْغَثُونَها، أَوْ تَرْغَثُونَها، أَوْ كَلِمَةً تُشْبِهُها. [راجع: ٢٩٧٧]

7274. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."

٧٢٧٤ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنا اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الأَنْبِيَاءِ نَبِيٌّ إِلَّا أُعْطِيَ مِنَ الآيَاتِ ما مِثْلُهُ أُومِنَ أَوْ آمَنَ عَلَيْهِ البَشَرُ. وَإِنَّمَا كَانَ الذي أُوتِيتُهُ وَحْياً أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعاً يَوْمَ الْقِيَامَةِ». [راجع: ٤٩٨١]

(2) CHAPTER. Following the *Sunna* (legal ways) of the Prophet ﷺ.

(٢) **بابُ** الاقْتِداءِ بِسُنَنِ رَسُولِ اللهِ ﷺ،

And the Statement of Allāh تعالى:

"...And make us leaders of the *Al-Muttaqūn*[1]" (V.25:74)

Mujāhid said, "(Make us) a community that follows the righteous people who preceded us, and whom those succeeding may follow." (*Fath Al-Bari*)

Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e., this *Sunna* (the legal way of the Prophet ﷺ) which they should learn and ask about; the Qur'ān which they should understand and ask the people about; and that they should call the people except when intending to do good (for them)."

وَقَوْلِ اللهِ تَعَالَى: ﴿وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾ [الفرقان: ٧٤] قَالَ: أئمَّةً نَقْتَدِي بِمَنْ قَبْلَنَا ويَقْتَدِي بِنَا مَنْ بَعْدَنا. وقَالَ ابنُ عَوْنٍ: ثَلاثٌ أُحِبُّهُنَّ لِنَفْسِي وَلِإخْوانِي: هٰذِهِ السُّنَّةُ أَنْ يَتَعَلَّمُوهَا ويَسْأَلُوا عَنْهَا، وَالقُرْآنُ أَنْ يَتَفَهَّمُوهُ وَيَسْأَلُوا النَّاسَ عَنْهُ، ويَدَعُوا النَّاسَ إِلَّا مِنْ خَيْرٍ.

7275. Narrated Abū Wā'il: I sat with

٧٢٧٥ - حَدَّثَنَا عَمْرُو بنُ

(1) (Ch.2) *Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

<u>Sh</u>aiba in this mosque (Al-Masjid-al-Ḥarām), and he said, " 'Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka'bah) among the Muslims.' I said, 'You cannot do that.' 'Umar asked, 'Why?' I said, 'Your two (previous) companions (the Prophet ﷺ and Abū Bakr) did not do it.' 'Umar said, 'They are the two persons whom one must follow.' " [See Vol. 2, *Ḥadī<u>th</u>* No. 1594]

عَبَّاس: حدَّثنا عَبْدُ الرَّحْمٰن: حدَّثنا سُفيانُ، عَنْ واصِلٍ، عَنْ أبي وائِلٍ قالَ: جَلَسْتُ إلى شَيْبَةَ في هٰذَا المَسْجِدِ، قالَ: جَلَسَ إليَّ عُمَرُ في مَجْلِسِكَ هٰذَا فَقالَ: هَمَمْتُ أنْ لا أدَعَ فِيهَا صَفْراءَ ولا بَيْضَاءَ إلَّا قَسَمْتُهَا بَيْنَ المُسْلِمِينَ. قُلْتُ: ما أنْتَ بِفاعِلٍ، قالَ: لِمَ؟ قُلْتُ: لَمْ يَفْعَلْهُ صاحِبَاكَ، قالَ: هُمَا المَرْآنِ يُقْتَدَى بِهِمَا. [راجع: ١٥٩٤]

7276. Narrated Ḥu<u>dh</u>aifa: Allāh's Messenger ﷺ said to us, "*Al-Amānah* (the trust or the moral responsibility or honesty, and all the duties which Allāh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ān was revealed and the people read the Qur'ān, (and learnt it from it) and also learnt it from the *Sunna* (legal ways of the Prophet ﷺ)." [Both the Qur'ān and *As-Sunna* (legal ways of the Prophet ﷺ) strengthened their (the faithful believers') *Al-Amānah*.] (See *Ḥadī<u>th</u>* No. 7086)

٧٢٧٦ - **حدَّثنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: سَأَلْتُ الأعْمَشَ فَقالَ: عَنْ زَيْدِ بْنِ وَهْبٍ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: حدَّثنا رَسُولُ اللهِ ﷺ «أنَّ الأمانَةَ نَزَلَتْ مِنَ السَّمَاءِ في جَذْرِ قُلُوبِ الرِّجالِ، ونَزَلَ القُرْآنُ، فَقَرَؤُا القُرْآنَ وعَلِمُوا مِنَ السُّنَّةِ». [راجع: ٦٤٩٧]

7277. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The best talk (speech) is Allāh's Book (the Qur'ān), and the best (legal way for) guidance is the guidance (way) of Muḥammad ﷺ, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it). (See H. 6098)

٧٢٧٧ - **حدَّثنا** آدَمُ بْنُ أبي إيَاسٍ: حدَّثنا شُعْبَةُ: أخْبَرَنا عَمْرُو بْنُ مُرَّةَ سَمِعْتُ مُرَّةَ الهَمْدَانِيَّ يَقولُ: قالَ عَبْدُ اللهِ: إنَّ أحْسَنَ الحَدِيثِ كِتابُ اللهِ، وأحْسَنَ الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وإنَّ مَا تُوعَدونَ لآتٍ وَما أنْتُمْ بِمُعْجِزِينَ. [راجع: ٦٠٩٨]

7278, 7279. Narrated Abū Hurairah and Zaid bin Khālid رَضِيَ اللهُ عَنْهما : We were with the Prophet ﷺ when he said (to two men): "I shall judge between you according to Allāh's Book (Laws)."

٧٢٧٨، ٧٢٧٩ - حدَّثَنَا مُسَدَّدٌ: حدَّثنا سُفْيانُ: حدَّثنا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللهِ، عَنْ أبي هُرَيْرَةَ وزَيْدِ بْنِ خالِدٍ قَالَا: كُنَّا عِنْدَ النَّبيِّ ﷺ فقال: «لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ». [راجع: ٢٣١٤، ٢٣١٥]

7280. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "All my followers will enter Paradise except those who refuse." They (the people) asked, "O Allāh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

٧٢٨٠ - حدَّثَنَا مُحَمَّدُ بْنُ سِنانٍ: حدَّثنا فُلَيْحٌ: حدَّثنا هِلالُ بْنُ عَلِيٍّ، عَنْ عَطاءِ ابْنِ يَسَارٍ، عَنْ أَبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «كُلُّ أُمَّتِي يَدْخُلونَ الجَنَّةَ إلَّا مَنْ أَبىٰ»، قَالُوا: يَا رَسُولَ اللهِ، ومَنْ يَأبىٰ؟ قالَ: «مَنْ أطاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبىٰ».

7281. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهما: Some angels came to the Prophet (Muḥammad) ﷺ while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them

٧٢٨١ - حدَّثَنَا مُحَمَّدُ بْنُ عُبادَةَ: أخبرَنا يَزِيدُ: حدَّثنا سَلِيْمُ بْنُ حَيَّانَ - وَأَثْنَى عَلَيهِ-: حدَّثنا سَعِيدُ بنُ مِيناءَ: حدَّثنا - أو سَمِعْتُ - جابِرَ بنَ عَبْدِ اللهِ يَقولُ: جاءَتْ مَلائِكَةٌ إلَى النَّبِيِّ ﷺ وَهُوَ نائِمٌ فَقالَ بَعْضُهُمْ: إنَّهُ نائِمٌ، وقالَ بَعْضُهُمْ: إنَّ العَينَ نائِمَةٌ وَالقَلْبَ يَقْظانُ، فَقَالُوا: إنَّ لِصاحِبِكُمْ هٰذا مَثَلاً، قَالَ فاضْرِبُوا لَهُ مَثَلاً، فَقَالَ بَعْضُهُمْ: إنَّهُ نائِمٌ، وقالَ بَعْضُهُمْ: إنَّ العَيْنَ نائِمَةٌ والقَلْبَ يَقْظانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى داراً وَجَعَلَ فِيها مَأْدُبَةً وَبَعَثَ داعِياً، فمَنْ أجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأكَلَ

مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ ولَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ فَقَالُوا: أَوِّلُوها لَهُ يَفْقَهْهَا، فَقالَ بَعْضُهُمْ: إِنَّهُ نائِمٌ، وقالَ بَعْضُهُمْ: إِنَّ العَيْنَ نائِمَةٌ والقَلْبَ يَقْظانُ، فَقَالُوا: فَالدَّارُ: الجَنَّةُ، وَالدَّاعي: مُحَمَّدٌ ﷺ، فَمَنْ أَطاعَ مُحَمَّداً ﷺ فَقد أَطاعَ اللهَ. ومَنْ عَصَى مُحَمَّداً ﷺ فَقَدْ عَصَى اللهَ. وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ. تابَعَهُ قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خالِدٍ، عَنْ سَعيدِ بْنِ أَبي هِلَالٍ، عَنْ جابِرٍ: خَرَجَ عَلَيْنا النَّبِيُّ ﷺ.

said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muḥammad ﷺ; and whoever obeys Muḥammad ﷺ, obeys Allāh; and whoever disobeys Muḥammad, disobeys Allāh. Muḥammad ﷺ separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

٧٢٨٢ - حدَّثَنا أَبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ قالَ: يا مَعْشَرَ القُرَّاءِ، اسْتَقِيمُوا فَقَدْ سَبَقْتُمْ سَبْقاً بَعيداً، فَإِنْ أَخَذْتُمْ يَميناً وَشِمالاً لَقَدْ ضَلَلْتُمْ ضَلالاً بَعِيداً.

7282. Narrated Hammām: Ḥudhaifa said, "O group of *Al-Qurra'*![1] Follow the Straight Path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away."

٧٢٨٣ - حدَّثَنا أبو كُرَيْبٍ: حدَّثَنا أبو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّما مَثَلي وَمَثَلُ ما بَعَثَني اللهُ بِهِ كَمَثَلِ رَجُلٍ أَتَىٰ قَوْماً فَقالَ: يا قَوْمِ، إِنِّي رَأَيْتُ الْجَيْشَ بعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ العُرْيَانُ، فَالنَّجاءَ. فَأَطاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مَهْلِهِمْ فَنَجَوْا، وكَذَّبَتْ طائفَةٌ مِنهُمْ

7283. Narrated Abū Mūsa: The Prophet ﷺ said, "My example, and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am a plain warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them and killed and ruined them completely. So this is the example of that

(1) (H.7282) *Qurrā'*: Religious scholars in the knowledge of the Qur'ān and the *Sunna*, or those who know the Qur'ān by heart.

فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الجَيْشُ فَأَهْلَكَهُمْ واجْتاحَهُمْ، فَذٰلِكَ مَثَلُ مَنْ أَطَاعَنِي فاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وكَذَّبَ بِما جِئْتُ بِهِ مِنَ الحَقِّ».

person who obeys me and follows that Truth which I have brought (the Qur'ān and the *Sunna*), and the example of the one who disobeys me and disbelieves the Truth I have brought."

٧٢٨٤، ٧٢٨٥ - حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حَدَّثَنا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَني عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ قالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ واسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ، قالَ عُمَرُ لِأَبِي بَكْرٍ: كَيْفَ تُقاتِلُ النَّاسَ وَقَدْ قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فمَنْ قالَ: لَا إِلٰهَ إِلَّا اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ؟» فَقالَ: وَاللهِ لَأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ والزَّكاةِ، فإِنَّ الزَّكاةَ حَقُّ المَالِ. وَاللهِ لَو مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلىٰ رَسولِ اللهِ ﷺ لَقاتَلْتُهُمْ على مَنْعِهِ. فَقالَ عُمَرُ: فَوَاللهِ ما هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتالِ فَعرَفْتُ أَنَّهُ الحَقُّ. قالَ ابْنُ بُكَيرٍ وَعَبْدُ اللهِ عَنِ اللَّيْثِ: عَنَاقاً، وَهُوَ أَصَحُّ. [راجع: ١٣٩٩، ١٤٠٠]

7284, 7285. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ died and Abū Bakr was elected as a caliph after him, some of the Arabs reverted to disbelief, 'Umar said to Abū Bakr, "How dare you fight the people while Allāh's Messenger ﷺ said, 'I have been ordered to fight the people till they say: *Lā ilāha illallāh*. And whoever says *Lā ilaha illallāh*, saves his wealth and his life from me unless he deserves a legal punishment justly, and his account will be with Allāh.' " 'Abū Bakr said, "By Allāh, I will fight him who discriminates between *Zakāt* and *Ṣalāt* (prayers), for *Zakāt* is the compulsory right to be taken from the wealth. By Allāh, if they refuse to give me even a tying rope which they used to give to Allāh's Messenger ﷺ, I would fight them for withholding it." 'Umar said, "By Allāh! It was nothing, except I saw that Allāh had opened the chest of Abū Bakr to the fight, and I came to know for certain that, that (i.e., the decision to fight) was the truth."

٧٢٨٦ - حدَّثنا إِسْماعِيلُ: حدَّثَني ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ

7286. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: 'Uyaina bin Ḥiṣn bin Ḥudhaifa bin Badr came and stayed (at Al-Madīna) with

his nephew Al-Ḥurr bin Qais bin Ḥiṣn, who was one of those whom 'Umar used to keep near him, as the *Qurrā'* (learned men knowing the Qur'ān by heart) were the people of 'Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O my nephew! Have you an approach to this chief so as to get for me the permission to see him?" His nephew said, "I will get the permission for you to see him." (Ibn 'Abbās added:) So he took the permission for 'Uyaina, and when the latter entered, he said, "O the son of Al-Khaṭṭāb! By Allāh, you neither give us sufficient provision nor judge among us with justice." On that 'Umar became so furious that he intended to harm him. Al-Ḥurr, said, "O chief of the believers!" Allāh said to His Messenger ﷺ:

'Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., do not punish them)' (V.7:199) and this person is among the foolish. By Allāh, 'Umar did not overlook that Verse when Al-Ḥurr recited it before him, and 'Umar used to observe (the orders of) Allāh's Book strictly." [See Vol.6, *Ḥadīth* No. 4642]

ابنِ شِهَابٍ: حدَّثَني عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ عُيَيْنَةُ بنُ حِصْنِ بنِ حُذَيْفَةَ بنِ بَدْرٍ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الحُرِّ بْنِ قَيْسِ بْنِ حِصْنٍ - وكانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وكانَ القُرَّاءُ أَصْحَابَ مَجْلِسِ عُمَرَ ومُشَاوَرَتِهِ كُهُولاً كَانُوا أَوْ شُبَّاناً - فَقالَ عُيَيْنَةُ لِابنِ أَخِيهِ: يا ابْنَ أَخِي، هَلْ لَكَ وَجْهٌ عِنْدَ هٰذا الأَمِيرِ فَتَسْتَأْذِنَ لِي عَلَيْهِ؟ قالَ: سَأَسْتَأْذِنُ لَكَ عَلَيهِ. قالَ ابنُ عَبَّاسٍ: فَاسْتَأْذَنَ لِعُيَيْنَةَ، فَلَمَّا دَخَلَ قالَ: يَا ابنَ الْخَطَّابِ، وَاللهِ ما تُعْطِينَا الجَزْلَ وَلَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِأَن يَقَعَ بِهِ، فَقالَ الحُرُّ: يَا أَميرَ المُؤمِنِينَ إنَّ اللهَ تَعالىٰ قَالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾ [الأعراف: ١٩٩] وَإِنَّ هٰذا مِنَ الجَاهِلِينَ، فَوَاللهِ ما جاوَزَها عُمَرُ حِينَ تَلَاهَا عَلَيهِ، وَكَانَ وَقَّافاً عِنْدَ كِتابِ اللهِ. [راجع: ٤٦٤٢]

7287. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهما: I came to 'Āishah during the solar eclipse. The people were standing [offering *Ṣalāt* (prayer)] and she too, was standing and offering *Ṣalāt* (prayer). I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, "*Subḥān Allāh*!" I asked her, "Is there a sign?" She nodded with her head meaning "yes." When

٧٢٨٧ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسْمَاءَ ابْنَةِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهما أَنَّها قالَتْ: أَتَيْتُ عائِشَةَ حِينَ خَسَفَتِ الشَّمْسُ والنَّاسُ قِيامٌ وهِيَ قائِمَةٌ

Allāh's Messenger ﷺ finished (the *Ṣalāt*), he glorified and praised Allāh and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial, nearly like the trial of *Ad-Dajjāl*, in your graves. As for the true believer or a Muslim (the subnarrator is not sure as to which of the two words Asmā' had said), he will say, 'Muḥammad ﷺ came with clear evidences and signs from Allāh, and we responded to him (accepted his teachings) and believed (what he said)'. It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the subnarrator is not sure as to which word Asmā' said), he will say, 'I do not know, but I heard the people saying something and so I said the same.' " (See H. 86, and 1338)

تُصَلِّي فَقُلْتُ: مَا لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِها نَحْوَ السَّماءِ فَقالَتْ: سُبْحانَ اللهِ. فَقُلْتُ: آيَةٌ؟ قَالَت بِرَأسِها أنْ نَعَمْ، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ حَمِدَ اللهَ وَأثْنَىٰ عَلَيهِ ثُمَّ قَالَ: «مَا مِنْ شَيءٍ لَمْ أرَه إلَّا وَقَدْ رَأيْتُه فِي مَقَامِي هَذَا حَتَّى الجَنَّةَ والنَّارَ، وأُوحِيَ إلَيَّ أنَّكُمْ تُفْتَنُونَ فِي القُبُورِ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ. فَأَمَّا المُؤمِنُ - أوِ المُسْلِمُ، لا أدْرِي أيَّ ذٰلكَ قالَتْ أسْماءُ - فَيَقولُ: مُحَمَّدٌ جَاءَنَا بالبَيِّنَاتِ فَأجَبْناه وآمَنَّا. فيُقالُ: نَمْ صالحاً، عَلِمْنَا أنَّك مؤقِنٌ. وَأَمَّا المُنافِقُ - أوِ المُرْتَابُ، لا أدْرِي أيَّ ذٰلكَ قَالَتْ أسْماءُ - فَيَقُولُ: لَا أدْري، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُه». [راجع:٨٦]

7288. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Leave me (don't ask me about things which I don't mention or explain to you) as I leave you,(1) for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you from doing something, then keep away from it. And if I order you to do something, then do of it as much as you can."

٧٢٨٨ - **حدَّثَنا** إسْماعِيلُ: حدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «دَعُونِي ما تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكمْ سُؤَالُهُمْ واخْتِلافُهُمْ عَلَىٰ أنْبِيائِهِمْ. فإذا نَهَيْتُكمْ عَنْ شَيءٍ فَاجْتَنِبُوهُ، وَإِذَا أمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ».

(3) CHAPTER. What is disliked of asking too many questions and of troubling oneself with what does not concern one.

And the Statement of Allāh تعالى:

(٣) بابٌ ما يُكْرَهُ مِنْ كَثْرَةِ السُّؤَالِ، ومِنْ تَكَلُّفِ ما لا يَعْنِيهِ،

وقَوْلِهِ تَعالىٰ: ﴿لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ

(1) (H.7288) The Prophet ﷺ tells his Companions not to ask him about things which have not happened but are still hypothetical.

إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١].

"...Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

٧٢٨٩ - حدَّثنا عَبْدُ اللهِ بْنُ يَزِيدَ المُقْرِئُ: حدَّثَنا سَعِيدٌ: حدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهابٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قالَ: «إِنَّ أَعْظَمَ المُسْلِمِينَ جُرْماً مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ».

7289. Narrated Sa'd bin Abī Waqqāṣ: The Prophet ﷺ said, "The worst in crime among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking."

٧٢٩٠ - حدَّثنا إسحاقُ: حَدَّثَنا عَفَّانُ: حدَّثَنا وُهَيْبٌ: حدَّثنا مُوسَى بْنُ عُقْبَةَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي المَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللهِ ﷺ فِيهَا لَيَالِيَ حَتَّى اجْتَمَعَ إِلَيهِ نَاسٌ، فَفَقَدُوا صَوْتَهُ لَيْلَةً فَظَنُّوا أَنَّهُ قَدْ نَامَ فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ إِلَيهِمْ فَقالَ: «ما زَالَ بِكُمُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيكُمْ، وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلاةِ المَرْءِ فِي بَيْتِهِ إِلَّا المَكْتُوبَةَ». [راجع: ٧٣١]

7290. Narrated Zaid bin Thābit: The Prophet ﷺ took a room made of date-palm leaves mats in the mosque: Allāh's Messenger ﷺ offered prayers in it for a few nights till the people gathered [to offer the night prayer *(Tarāwīḥ)* (behind him)]. Then on (the 4th) night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet ﷺ then said, "You continued doing what I saw you doing till I was afraid that this (*Tarāwiḥ* prayer) might be enjoined on you (made obligatory on you), and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your *Ṣalāt* (prayers) at your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer." (See Vol.8, *Ḥadīth* No. 6113)

٧٢٩١ - حدَّثنا يُوسُفُ بْنُ مُوسَى: حدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قالَ: سُئِلَ رَسُولُ

7291. Narrated Abū Mūsa Al-Ash'arī: Allāh's Messenger ﷺ was asked about things which he disliked, and when the people asked too many questions, he became angry and said, "Ask me (any question)." A man got up and said, "O Allāh's Messenger! Who

is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." Then another man got up and said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ said, "Your father is Sālim, *Maulā* (the freed slave of) Shaiba." When 'Umar saw the signs of anger on the face of Allāh's Messenger ﷺ, he said "We repent to Allāh عَزَّ وَجَلَّ."

اللهِ ﷺ عَنْ أَشْياءَ كَرِهَهَا، فَلَمَّا أَكْثَرُوا عَلَيْهِ المَسْأَلَةَ غَضِبَ وَقالَ: «سَلُوني»، فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، مَنْ أَبِي؟ قالَ: «أَبُوكَ حُذافَةُ». ثُمَّ قامَ آخَرُ فَقالَ: يا رَسُولَ اللهِ، مَنْ أَبِي؟ فَقالَ: «أَبُوكَ سالِمٌ مَوْلَى شَيْبَةَ». فَلَمَّا رَأَىٰ عُمَرُ ما بِوَجْهِ رَسُولِ اللهِ ﷺ مِنَ الغَضَبِ قالَ: إِنَّا نَتُوبُ إِلَى اللهِ عَزَّ وجَلَّ.

7292. Narrated Warrād, the clerk of Al-Mughīra: Mu'āwiya wrote to Al-Mughīra "Write to me what you have heard from Allāh's Messenger ﷺ." So he (Al-Mughīra) wrote to him: Allāh's Prophet ﷺ used to say at the end of each *Ṣalāt* (prayer), "*Lā ilāha illallāh waḥdahū lā sharīka lahū, lahul-mulku wa lahul-ḥamdu wa Huwa 'alā kulli shai'in Qadīr Allāhumma lā māni'a limā a'ṭaita, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jadd.*"[1] He also wrote to him that the Prophet ﷺ used to forbid: (1) *Qīl* and *Qāl* (sinful and useless talk, like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance); (4) and to be undutiful to one's mother; (5) and to bury the daughters alive; (6) and to prevent your favours (benevolence) to others (i.e., not to pay the rights of others, *Zakāt*, charity etc.); (7) and begging [to beg of men or asking others for something (except when it is unavoidable)]. (See H. 844)

٧٢٩٢ - **حدَّثَنا** مُوسَى: حدَّثَنا أَبُو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ ورَّادٍ كَاتِبِ المُغيرَةِ قالَ: كَتَبَ مُعاوِيَةُ إِلىٰ المُغِيرَةِ: اكْتُبْ إِلَيَّ ما سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ. فَكَتَبَ إِلَيْهِ: إِنَّ نَبِيَّ اللهِ ﷺ كَانَ يَقُولُ في دُبُرِ كُلِّ صَلَاةٍ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وهُوَ عَلىٰ كُلِّ شَيءٍ قَديرٌ. اللَّهُمَّ لَا مانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ». وكَتَبَ إِلَيْهِ: أَنَّهُ كانَ يَنْهَى عَنْ قِيلَ وقَالَ، وكَثْرَةِ السُّؤَالِ، وإِضاعَةِ الْمَالِ، وَكَانَ يَنْهَى عَنْ عُقُوقِ الأُمَّهاتِ، وَوَأْدِ البَنَاتِ، وَمَنْعٍ وَهاتِ. [راجع: ٨٤٤]

(1) (H.7292) None has the right to be worshipped but Allāh, the Alone Who has no partner. His is the kingdom, and to Him praises must be, and He is Able to do everything. O Allāh! Nobody can withhold what You give; and nobody can give what You withhold; and hard efforts by anyone (or good luck or riches) for anything can not benefit one against Your Will, and Decisions.

7293. Narrated Anas رَضِيَ اللهُ عَنْهُ: We were with 'Umar and he said, "We have been forbidden to undertake a difficult task beyond our capability (i.e., to exceed the religious limits, e.g. to clean the inside of the eyes while doing ablution)."

7294. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came out after the sun had declined and offered the *Zuhr* prayer (in congregation). After finishing it with *Taslīm*, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whosoever wants to ask me any question, may do so, for by Allāh, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the *Anṣār* wept violently, and Allāh's Messenger ﷺ kept on saying, "Ask me!" Then a man got up and asked, "Where will my entrance be, O Allāh's Messenger?" The Prophet ﷺ said, "(You will go to) the Fire." Then 'Abdullāh bin Hudhaifa got up and asked, "Who is my father, O Allāh's Messenger?" The Prophet ﷺ replied, "Your father is Hudhaifa." The Prophet ﷺ then kept on saying (angrily), "Ask me! Ask me!" 'Umar then knelt on his knees and said, "We accept Allāh as (our) Lord and Islām as (our) religion and Muḥammad (ﷺ) as (our) Messenger." Allāh's Messenger ﷺ became quiet when 'Umar said that. Then Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, Paradise and Hell were displayed before me across this wall while I was offering *Ṣalāt* (prayer), and I never saw such good and evil as I have seen today."

٧٢٩٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثابتٍ، عَنْ أَنَسٍ: كُنَّا عِنْدَ عُمَرَ فَقالَ: نُهِينَا عَنِ التَّكَلُّفِ.

٧٢٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ.

وَحدَّثَنِي مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ ابْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، فَلَمَّا سَلَّمَ قامَ عَلَى المِنْبَرِ فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ بَيْنَ يَدَيْهَا أُمُوراً عِظاماً، ثُمَّ قالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ عَنْهُ، فَوَاللهِ لا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هٰذا». قالَ أَنَسٌ: فَأَكْثَرَ النَّاسُ البُكاءَ، وَأَكْثَرَ رَسُولُ اللهِ ﷺ أَنْ يَقُولَ: «سَلُونِي»، فَقالَ أَنَسٌ: فَقامَ إِلَيْهِ رَجُلٌ فَقالَ: أَيْنَ مَدْخَلِي يَا رَسُولَ اللهِ؟ قالَ: «النَّارُ»، فَقامَ عَبْدُ اللهِ بْنُ حُذافَةَ فَقالَ: مَنْ أَبِي يَا رَسُولَ اللهِ؟ قالَ: «أَبُوكَ حُذافَةُ». قالَ: ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي سَلُونِي»، فَبَرَكَ عُمَرُ عَلى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللهِ رَبّاً، وَبِالْإِسْلامِ دِيناً، وَبِمُحَمَّدٍ ﷺ رَسُولاً. قالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ حِينَ قالَ عُمَرُ

ذٰلِكَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «أَوْلَىٰ، وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ عُرِضَتْ عَلَيَّ الجَنَّةُ وَالنَّارُ آنِفاً فِي عُرْضِ هٰذَا الْحَائِطِ وَأَنَا أُصَلِّي، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ».

[راجع: ٩٣]

7295. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Prophet! Who is my father?" The Prophet ﷺ said, "Your father is so-and-so." And then the Divine Verse:

"O you who believe! Ask not about things.." (V.5:101)

٧٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ. أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا نَبِيَّ اللهِ مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ»، فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ﴾ الآيَةَ

[المائدة: ١٠١]. [راجع: ٩٣]

7296. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "People will not stop asking questions till they say, 'This is Allāh, the Creator of everything, then who created Allāh?' "

٧٢٩٦ - حَدَّثَنَا الحَسَنُ بْنُ صَبَّاحٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَنْ يَبرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هٰذَا اللهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ اللهَ؟».

7297. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I was with the Prophet ﷺ at one of the farms of Al-Madīna while he was leaning on a date-palm leafstalk. He passed by a group of Jews and some of them said to the other, "Ask him (the Prophet ﷺ) about the spirit." Some others said, "Do not ask him, lest he should tell you what you dislike." But they went up to him and said, "O Abūl-Qāsim! Inform us about *Ar-Rūḥ* (the spirit)." The Prophet ﷺ stood up for a while, waiting. I realized that

٧٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ وهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ: سَلُوهُ

he was being inspired Divinely, so I kept away from him till the Inspiration was over. Then the Prophet ﷺ said, "(And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit). Say: 'The *Rūh*; it is one of the things, the knowledge of which is only with my Lord (Allah)..." (V.17:85)

(This is a miracle of the Qur'ān that all the scientists up till now do not know about *Ar-Rūḥ* (the spirit), i.e., how life comes to a body and how it goes away at its death). (See *Ḥadīth* No. 125 and 4721)

عَنِ الرُّوحِ، وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، لَا يُسْمِعُكُمْ ما تَكْرَهُونَ، فَقَامُوا إِلَيْهِ فَقَالُوا: يَا أَبَا القَاسِمِ، حدِّثْنا عَنِ الرُّوحِ. فَقامَ ساعَةً يَنْظُرُ فَعَرَفْتُ أَنَّهُ يُوحَىٰ إِلَيْهِ، فَتَأَخَّرْتُ عَنْهُ حَتَّى صَعِدَ الْوَحْيُ ثُمَّ قَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى﴾ [الإسراء: ٨٥]. [راجع: ١٢٥]

(4) CHAPTER. To follow the actions of the Prophet ﷺ.

(٤) بابُ الاقْتِداءِ بِأَفْعَالِ النَّبِيِّ ﷺ

7298. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet ﷺ said, "I had this golden ring made for myself." He then threw it away and said, "I shall never put it on." Thereupon the people also threw their rings away.

٧٢٩٨ - **حدَّثَنَا** أبو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بن دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خاتَماً مِنْ ذَهَبٍ فاتَّخَذَ النَّاسُ خَواتِيمَ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي اتَّخَذْتُ خاتَماً مِنْ ذَهَبٍ» فَنَبَذَهُ، وَقالَ: «إِنِّي لَنْ أَلْبَسَهُ أَبَداً»، فَنَبَذَ النَّاسُ خَواتِيمَهُمْ». [راجع: ٥٨٦٥]

(5) CHAPTER. What is disliked of going deeply into and arguing about (religious) knowledge, and exaggerating in matters of religion, and of inventing heresies.

As Allāh تَعالى says:

"O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth..." (V.4:171)

(٥) بابُ ما يُكْرَهُ مِنَ التَّعَمُّقِ والتَّنازُعِ في الْعِلْمِ، والغُلُوِّ في الدِّينِ وَالبِدَعِ،

لِقَوْلِهِ تَعالى: ﴿يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ﴾ [النساء: ١٧١].

7299. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said (to his Companions), "Do not observe *Al-Wiṣāl*."[1] They said, "But you observe *Al-Wiṣāl*." He said, "I am

٧٢٩٩ - **حدَّثَنَا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ

(1) (H.7299) *Al-Wiṣāl* is to observe fasting for more than one day (continuously).

not like you, for at night my Lord (Allāh) feeds me and makes me drink." But the people did not give up *Al-Wiṣāl*, so the Prophet ﷺ observed *Al-Wiṣāl* with them for two days or two nights, and then they saw the crescent whereupon the Prophet ﷺ said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to punish them (because they had refused to give up *Al-Wiṣāl*).

أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لا تُواصِلُوا»، قَالُوا: إِنَّكَ تُواصِلُ، قالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي». فَلَمْ يَنْتَهُوا عَنِ الْوِصالِ، قالَ: فَوَاصَلَ بِهِمُ النَّبِيُّ ﷺ يَوْمَينِ أو لَيْلَتَينِ. ثُمَّ رَأَوُا الْهِلَالَ فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَأَخَّرَ الْهِلَالُ لَزِدْتُكُمْ، كَالْمُنَكِّي لَهُمْ».

[راجع: ١٩٦٥]

7300. Narrated Ibrāhīm At-Taimī's father: 'Alī رَضِيَ اللهُ عَنْهُ addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, "By Allāh, we have no book to read except Allāh's Book (the Qur'ān) and whatever is (written) on this scroll." And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood-money, and there was also written in it: "Al-Madīna is a sanctuary from 'Aīr (mountain) to such and such place, so whosoever innovates in it an heresy or commits a sin therein, he will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds." There was also written in it: "The asylum (pledge of protection) granted by any Muslim is one and the same, (even a Muslim of the lowest status) is to be secured and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds." There was also written in it: "Whoever (freed slave) takes as masters other than his real masters (manumitters)

٧٣٠٠ - حَدَّثَنَا عُمَرُ بنُ حَفْصِ بنِ غِيَاثٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنِي إِبْراهِيمُ التَّيْمِيُّ: حَدَّثَنِي أَبي قَالَ: خَطَبَنا عَلِيٌّ رَضِيَ اللهُ عَنْهُ عَلى مِنْبرٍ مِنْ آجُرٍّ وَعَلَيهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ فَقالَ: واللهِ مَا عِنْدَنا مِنْ كِتابٍ يُقْرأُ إلَّا كِتابُ اللهِ، وَما في هٰذِهِ الصَّحِيفَةِ. فَنَشَرَها فَإِذَا فِيها: أَسْنانُ الإِبِلِ، وَإِذَا فِيهَا: «المَدِينَةُ حَرَمٌ مِنْ عَيرٍ إلىٰ كَذا، فمَنْ أَحْدَثَ فيها حَدَثاً فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلَائِكَةِ والنَّاسِ أَجْمَعِينَ، لا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلا عَدْلاً». وَإِذَا فِيهِ: ذِمَّةُ المُسْلِمينَ وَاحِدَةٌ، يَسْعَى بها أَدْناهُمْ، فمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلا عَدْلاً». وَإذا فيها: «مَنْ وَالَى قَوْماً بِغَيرِ إِذْنِ مَوالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ وَالنَّاسِ

أجْمَعِينَ، لا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلا عَدْلاً». [راجع: ١١١]

without their permission will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds." [See Vol.3, *Ḥadīth* No. 1870]

٧٣٠١ - حدَّثنا عُمَرُ بْنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: صَنَعَ النَّبِيُّ ﷺ شَيْئاً تَرَخَّصَ فِيهِ وتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَحَمِدَ اللهَ ثُمَّ قالَ: «ما بالُ أقْوامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أصْنَعُهُ؟ فَوَاللهِ إنِّي أعْلَمُهُمْ بِاللهِ وأشَدُّهُمْ لَهُ خَشْيَةً». [راجع: ٦١٠١]

7301. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet ﷺ heard of that, he, after glorifying and praising Allāh, said, "Why do some people refrain from doing something which I do? By Allāh, I know Allāh more than they, and I am more submissive to Him than they."

٧٣٠٢ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا وكِيعٌ، عَنْ نافِعِ بن عُمَرَ، عَنِ ابن أبي مُلَيْكَةَ قالَ: كادَ الخَيِّرانِ أنْ يَهْلِكا: أبو بَكْرٍ وعُمَرُ، لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ وَفْدُ بَنِي تَمِيمٍ أشارَ أحَدُهُما بِالأقْرَعِ بْنِ حابِسٍ التَّمِيمِيِّ الحَنْظَلِيِّ أخِي بَنِي مُجاشِعٍ، وَأشارَ الآخَرُ بِغَيْرِهِ. فَقالَ أبو بَكْرٍ لِعُمَرَ: إنَّما أرَدْتَ خِلافِي، فَقالَ عُمَرُ: ما أرَدْتُ خِلافَكَ، فارْتَفَعَتْ أصْواتُهُما عِنْدَ النَّبِيِّ ﷺ فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ﴾ إلى قَوْلِهِ: ﴿عَظِيمٌ﴾ [الحجرات: ٢-٣] قالَ ابْنُ أبي مُلَيْكَةَ: قالَ ابنُ الزُّبَيْرِ: فَكانَ عُمَرُ بَعْدُ -

7302. Narrated Ibn Abī Mulaika: Once, the two righteous men, i.e., Abū Bakr and 'Umar were on the verge of destruction. (And that was because :) When the delegate of Banī Tamīm came to the Prophet ﷺ, one of them (either Abū Bakr or 'Umar) recommended Al-Aqra' bin Ḥābis At-Tamīmī Al-Ḥanẓalī, the brother of Banī Mujāshi' (to be appointed as their chief), while the other recommended somebody else. Abū Bakr said to 'Umar, "You intended only to oppose me." 'Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet ﷺ whereupon there was revealed:

"O you who believe! Raise not your voices above the voice of the Prophet... (up to) a great reward." (V.49:2,3)

Ibn Az-Zubair said, "Thenceforth when 'Umar talked to the Prophet ﷺ, he would talk like one who whispered a secret and would even fail to make the Prophet ﷺ hear him, in which case the Prophet ﷺ would ask

ولَمْ يَذكُرْ ذٰلِكَ عَنْ أبيهِ، يَعْني أبا بَكْرٍ - إذا حَدَّثَ النَّبيَّ ﷺ بِحَديثٍ حَدَّثَهُ كأخي السِّرَارِ، لَمْ يُسْمِعْهُ حَتَّى يَسْتَفْهِمَهُ. [راجع: ٤٣٦٧]

him (to repeat his words)."

٧٣٠٣ - **حَدَّثَنَا** إسْماعِيلُ، حَدَّثَني مَالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤمِنِينَ أنَّ رَسُولَ اللهِ ﷺ قالَ في مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إنَّ أبا بَكْرٍ إذا قامَ في مَقامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكَاءِ، فمُرْ عُمَرَ فَلْيُصَلِّ. فَقالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَقالَتْ عائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي: إنَّ أبا بَكْرٍ إذا قَامَ في مَقامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكَاءِ، فمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ، فَفَعَلَتْ حَفْصَةُ، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّكُنَّ لَأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ». فَقالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لِأُصِيبَ مِنْكِ خَيراً. [راجع: ١٩٨]

7303. Narrated 'Āishah رَضِيَ اللهُ عَنْها the Mother of believers: Allāh's Messenger ﷺ during his fatal illness said, "Order Abū Bakr to lead the people in *Salāt* (prayer)." I said, "If Abū Bakr stood at your place (in prayer), the people will not be able to hear him because of his excessive weeping, so order 'Umar to lead the people in *Salāt* (prayer)." He again said, "Order Abū Bakr to lead the people in *Salāt* (prayer)." Then I said to Hafsa, "Will you say (to the Prophet), 'If Abū Bakr stood at your place, the people will not be able to hear him because of his weeping, so order 'Umar to lead the people in *Salāt* (prayer)?" Hafsa did so, whereupon Allāh's Messenger ﷺ said, "You are like the companions of Joseph (see the Qur'ān, V.12:30-32). Order Abū Bakr to lead the people in *Salāt* (prayer)." Hafsa then said to me, "I have never received any good from you!"

٧٣٠٤ - **حَدَّثَنَا** آدَمُ: حَدَّثَنا ابنُ أبي ذِئْبٍ: حَدَّثَنا الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قالَ: جَاءَ عُوَيْمِرٌ العجلاني إلىٰ عاصِمِ بْنِ عَدِيٍّ فَقالَ: أَرأَيتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً فَيَقْتُله، أتَقْتُلُونَهُ بِهِ؟ سَلْ لي يا عاصِمُ رَسُولَ اللهِ ﷺ، فَسَأَلَه فَكَرِهَ

7304. Narrated Sahl bin Sa'd As-Sā'idī: 'Uwaimir Al-'Ajlānī came to 'Āsim bin 'Adī and said, "If a man found another man with his wife and killed him, would you sentence the husband to death (in *Al-Qisās*) (i.e., equality in punishment)? O 'Āsim! Please ask Allāh's Messenger about this matter on my behalf." 'Āsim asked the Prophet ﷺ but the Prophet ﷺ disliked the question and disapproved of it. 'Āsim returned and informed 'Uwaimir that the Prophet ﷺ

disliked that question. 'Uwaimir said, "By Allāh, I will go (personally) to the Prophet." 'Uwaimir came to the Prophet ﷺ when Allāh had already revealed Qur'ānic Verses (in that respect) after 'Āṣim had left (the Prophet ﷺ). So the Prophet ﷺ said to 'Uwaimir, "Allāh has revealed Qur'ānic Verses regarding you and your wife." The Prophet ﷺ then called for them, and they came and carried out the order of *Li'an*, and then 'Uwaimir said, "O Allāh's Messenger! Now if I kept her with me, I would be accused of telling a lie." So 'Uwaimir divorced her although the Prophet ﷺ did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of *Li'ān*(1). The Prophet ﷺ said (to the people), "Wait for her! If she delivers a red, short (small) child like a *Waḥara* (a short red animal), then I will be of the opinion that he ('Uwaimir) has told a lie; but if she delivers a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her." Ultimately she gave birth to a child that proved the accusation. [See Vol.6, *Ḥadīth* No. 4745]

النَّبِيُّ ﷺ المَسائِلَ وَعابَها، فَرَجَعَ عاصِمٌ فَأَخْبَرَه أَنَّ النَّبِيَّ ﷺ كَرِهَ المَسائِلَ، فَقالَ عُوَيْمِرٌ: وَاللهِ لَآتِيَنَّ النَّبِيَّ ﷺ، فَجاءَ وَقَدْ أَنْزَلَ اللهُ تَعالىٰ القُرْآنَ خَلْفَ عاصِمٍ، فَقالَ لَهُ: «قَدْ أَنْزَلَ اللهُ فِيكُمْ قُرْآناً»، فَدَعا بِهِما فَتَقَدَّما فَتَلاعَنا، ثُمَّ قالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْها يا رَسُولَ اللهِ إِنْ أَمْسَكْتُها، فَفارَقَها ولَمْ يَأْمُرْهُ النَّبِيُّ ﷺ بِفِراقِها، فَجَرَتِ السُّنَّةُ فِي المُتَلاعِنَيْنِ. وَقالَ النَّبِيُّ ﷺ: «انْظُرُوها فإِنْ جاءَتْ بِهِ أَحْمَرَ قَصِيراً مِثْلَ وحَرَةٍ فَلا أُراهُ إِلَّا قَدْ كَذَبَ، وَإِنْ جاءَتْ بِهِ أَسحَمَ أَعْيَنَ، ذا أَلْيَتَيْنِ فَلا أَحْسِبُ إِلَّا قَدْ صَدَقَ عَلَيْها»، فَجاءَتْ بِهِ عَلَى الأَمْرِ المَكْرُوهِ.

7305. Narrated Mālik bin Aus An-Naṣrī: I proceeded till I entered upon 'Umar (and while I was sitting there), his gate-keeper Yarfā came to him and said, "'Uthmān, 'Abdur-Raḥmān, Az-Zubair and Sa'd ask your permission to come in." 'Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit 'Alī and 'Abbās?" 'Umar allowed them to enter. Al-'Abbās said, "O chief of the believers! Judge between me and the oppressor ('Alī)." Then there was a dispute (regarding the property of Banī Naḍir) between them

٧٣٠٥ - حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي مالِكُ بْنُ أَوْسٍ النَّصْرِيُّ - وكانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْراً مِنْ ذٰلِكَ- فَدَخَلْتُ عَلىٰ مالِكٍ فَسَأَلْتُهُ فَقالَ: انْطَلَقْتُ حَتَّى أَدْخُلَ عَلىٰ عُمَرَ، أَتاهُ حاجِبُهُ يَرْفَأُ فَقالَ: هَلْ لَكَ فِي عُثْمانَ وَعَبْدِ الرَّحْمٰنِ وَالزُّبَيْرِ

(1) (7304) *Li'ān*: See glossary.

('Abbās and 'Alī). 'U<u>th</u>mān and his companions said, "O chief of the believers! Judge between them and relieve one from the other." 'Umar said, "Be patient! I beseech you by Allāh, with Whose Permission the heaven and the earth exist! Do you know that Allāh's Messenger ﷺ said, 'Our property is not to be inherited, and whatever we leave is *Ṣadaqa* (to be given in charity),' and by this Allāh's Messenger ﷺ meant himself?" On that the group said, "He verily said so." 'Umar then faced 'Alī and 'Abbās and said, "I beseech you both by Allāh, do you both know that Allāh's Messenger ﷺ said so?" They both replied, "Yes". 'Umar then said, "Now I am talking to you about this matter (in detail). Allāh favoured Allāh's Messenger ﷺ with some of this wealth which He did not give to anybody else, as Allāh said:

'What Allāh gave as booty (*Faī*) to His Messenger (Muḥammad ﷺ) from them, for this you made no expedition...' (59:6) So that property was totally meant for Allāh's Messenger ﷺ, yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it (i.e., the property of Banī Naḍir) was left behind, and the Prophet ﷺ used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allāh's Wealth. The Prophet ﷺ did so during all his lifetime, and I beseech you by Allāh, do you know that?" They replied, "Yes." 'Umar then addressed 'Alī and 'Abbās, saying, "I beseech you both by Allāh, do you know that?" Both of them replied, "Yes." 'Umar added, "Then Allāh took His Messenger ﷺ unto Him. Abū Bakr then said, 'I am the successor of Allāh's Messenger ﷺ,' and took over all the Prophet's property and disposed of it in the

وَسَعْدٍ يَسْتَأْذِنُونَ؟ قالَ: نَعَمْ، فَدَخَلوا فَسَلَّمُوا وجَلَسُوا. فَقَالَ: هَلْ لكَ في عَلِيٍّ وعَبَّاسٍ؟ فَأَذِنَ لَهُما. قَالَ الْعَبَّاسُ: يَا أَمِيرَ الْمُؤمِنِينَ، اقْضِ بَيْني وَبَينَ الظَّالِمِ - اسْتَبَّا - فَقالَ الرَّهْطُ عُثمانُ وَأَصْحَابُهُ: يَا أَمِيرَ الْمُؤمِنِينَ، اقْضِ بَيْنَهُما وأَرِحْ أَحَدَهُما مِنَ الآخَرِ، فَقالَ: اتَّئِدُوا، أَنْشُدُكُمْ بِاللهِ الَّذي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نُورَثُ، ما تَرَكْنَا صَدَقَةٌ» يريد رَسُولُ اللهِ ﷺ نَفْسَهُ؟ قالَ الرَّهْطُ: قالَ ذٰلِكَ. فَأَقْبَلَ عُمَرُ عَلىٰ عَليٍّ وَعَبَّاسٍ فَقَالَ: أَنْشُدُكُمَا بِاللهِ، هَلْ تَعْلَمَانِ أَنَّ رَسولَ اللهِ ﷺ قَالَ ذٰلِكَ؟ قَالَا: نَعَمْ. قالَ عُمَرُ: فَإِنِّي مُحَدِّثُكُمْ عَنْ هٰذا الأَمْرِ، إِنَّ اللهَ كانَ خَصَّ رَسُولَ ﷺ في هٰذا الْمَالِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَداً غَيرَهُ، فَإِنَّ اللهَ يَقُولُ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ﴾ الآيَةَ [الحشر: ٦]، فَكانَتْ هٰذِهِ خَالِصَةً لِرَسولِ اللهِ ﷺ. ثُمَّ وَاللهِ مَا احْتَازَهَا دُونكُمْ وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، وَقَدْ أَعْطَاكُمُوهَا وَبَثَّهَا فِيكُمْ حَتّى بَقِيَ مِنها هٰذَا الْمَالُ، وكَانَ النَّبِيُّ ﷺ يُنْفِقُ عَلىٰ أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هٰذَا الْمَالِ، ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللهِ، فَعَمِلَ النَّبِيُّ

same way as Allāh's Messenger ﷺ used to do, and you were present then." Then he turned to 'Alī and 'Abbās and said, "You both claim that Abū Bakr did so-and-so in managing the property, but Allāh knows that Abū Bakr was honest, righteous, intelligent, and a follower of what is right in managing it. Then Allāh took Abū Bakr unto Him. (After his death) I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So I took over the property for two years and managed it in the same way as Allāh's Messenger ﷺ and Abū Bakr used to do. Then you both ('Alī and 'Abbās) came to me and asked for the same thing! (O 'Abbās!) You came to me to ask me for your share from nephew's property; and this ('Alī) came to me asking for his wife's share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allāh's Messenger ﷺ and Abū Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.' Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allāh, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." 'Umar then addressed 'Abbās and 'Alī saying, "I beseech you both by Allāh, didn't I give you all that property on that condition?" They said, "Yes." 'Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the heaven and the earth exist, I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf." [See

ﷺ بِذٰلِكَ حَيَاتَهُ. أَنْشُدُكُمْ بِاللهِ، هَلْ تَعْلَمُونَ ذٰلِكَ؟ فَقَالُوا: نَعَمْ. ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنْشُدُكُمَا اللهَ، هَلْ تَعْلَمانِ ذٰلِكَ؟ قَالَا: نَعَمْ. ثُمَّ تَوَفَّى اللهُ نَبِيَّهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللهِ ﷺ، فَقَبَضَهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللهِ ﷺ، وَأَنْتُمَا حِينَئِذٍ - وَأَقْبَلَ عَلَىٰ عَلِيٍّ وَعَبَّاسٍ فَقَالَ: - تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَا، وَاللهُ يَعْلَمُ أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ تَوَفَّى اللهُ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ، فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا عَلَىٰ كَلِمَةٍ وَاحِدَةٍ، وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ، وَأَتَانِي هٰذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا عَلَىٰ أَنَّ عَلَيْكُمَا عَهْدَ اللهِ وَمِيثَاقَهُ تَعْمَلانِ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَبِمَا عَمِلْتُ فِيهَا مُنْذُ وَلِيتُهَا، وَإِلَّا فَلَا تُكَلِّمَانِي فِيهَا فَقُلْتُمَا: ادْفَعْهَا إِلَيْنَا بِذٰلِكَ، فَدَفَعْتُهَا إِلَيْكُمَا بِذٰلِكَ. أَنْشُدُكُمْ بِاللهِ، هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذٰلِكَ؟ قَالَ الرَّهْطُ: نَعَمْ. فَأَقْبَلَ عَلَىٰ عَلِيٍّ وَعَبَّاسٍ فَقَالَ: أَنْشُدُكُمَا بِاللهِ،

Vol.4, *Ḥadīth* No.3094]

(6) CHAPTER. The sin of the person who gives refuge or helps a person who innovates an heresy (in the religion) or commits sin.

This has been narrated by 'Alī رَضِيَ اللهُ عَنْه on the authority of the Prophet ﷺ.

7306. Narrated 'Āṣim: I asked Anas, "Did Allāh's Messenger ﷺ made Al-Madīna a sanctuary?" He replied, "Yes, (Al-Madīna is a sanctuary) from such and such place to such and such place. It is forbidden to cut its trees, and whosoever innovates an heresy in it or commits a sin therein, will incur the Curse of Allāh, the angels, and all the people." Then Mūsa bin Anas told me that Anas added, "... or gives refuge to such an heretic or a sinner..." (See H. 1867 and 1870)

(7) CHAPTER. What is said against judging (in religion) made on the basis of one's own opinion or by *Qiyās*[(1)] (without referring to the Qur'ān or the *Sunna*).

(And the Statement of Allāh تعالى:)

هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذٰلِكَ؟ قَالَا: نَعَمْ. قَالَ: أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيرَ ذٰلِكَ؟ فَوَالَّذِي بِإِذْنِهِ تَقُومُ السَّماءُ والأَرْضُ لا أَقْضِي فِيْهَا قَضَاءً غَيرَ ذٰلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْها فَادْفَعَاهَا إِلَيَّ فَأَنَا أَكْفِيْكُمَاهَا.

[راجع: ٢٩٠٤]

(٦) بابُ إِثْمِ مَنْ آوَى مُحْدِثاً، رَواهُ عَلِيٌّ عَنِ النَّبِيِّ ﷺ

٧٣٠٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنا عاصِمٌ قالَ: قُلْتُ لِأَنَسٍ: أَحَرَّمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ؟ قالَ: نَعَمْ: «مَا بَينَ كَذَا إِلَى كَذا، لا يُقْطَعُ شَجَرُها. مَنْ أَحْدَثَ فيها حَدَثاً فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلائِكَةِ وَالنَّاسِ أَجمَعِينَ». [راجع: ١٨٦٧]

قالَ عاصِمٌ: فَأَخْبَرَنِي مُوسَى بنُ أَنَسٍ أَنَّهُ قَالَ: أَوْ آوَى مُحْدِثاً».

(٧) بابُ ما يُذْكَرُ مِنْ ذَمِّ الرَّأْيِ وتَكَلُّفِ الْقِيَاسِ،

﴿وَلَا تَقْفُ﴾: لا تَقُلْ ﴿مَا لَيْسَ

(1) (Ch.7) Verdicts and judgements given by Islāmic religious scholars. These are given on the following proofs respectively: (a) From the Holy Book (the Qur'ān). (b) From the Prophet's *Sunna*. (c) From the unanimously accepted verdict of the *Mujtahidīn* (independent religious scholars who do not follow anybody blindly but with proof from all over the Muslim world). (d) *Qiyās*, i.e., the verdict given by a *Mujtahid* who considered the case similar in comparison to a case judged by the Prophet ﷺ. *Qiyās*=

لَكَ بِهِۦ عِلْمٌ﴾ [الإسراء: ٣٦].

"And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge (e.g. one's saying: I have seen," while in fact he has not seen, or "I have heard", while he has not heard)..." (V.17:36)

٧٣٠٧ - حدَّثنا سَعيدُ بنُ تَليدٍ: حدَّثني ابنُ وهبٍ: حدَّثني عَبْدُ الرَّحْمٰنِ بنُ شُرَيْحٍ وَغيرُهُ، عَنْ أبي الأسْوَدِ، عَنْ عُرْوَةَ قالَ: «حَجَّ عَلَيْنا عَبْدُ اللهِ بنُ عَمْرٍو فَسَمِعْتُهُ يَقولُ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: إنَّ اللهَ لَا يَنْزِعُ العِلْمَ بَعْدَ أنْ أعْطاكُموهُ انْتِزاعاً وَلَكِنْ يَنْتزِعُهُ مِنهُمْ مَعَ قَبْضِ العُلَماءِ بعِلْمِهِمْ فَيَبْقَى ناسٌ جُهَّالٌ يَسْتَفْتَوْنَ فَيُفْتُونَ برَأيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ». فَحَدَّثْتُ بِهِ عائِشَةَ زَوْجَ النَّبيِّ ﷺ، ثُمَّ إنَّ عَبْدَ اللهِ بنَ عَمْرٍو حَجَّ بَعْدُ فَقالَتْ: يَا ابنَ أُخْتي، انْطَلِقْ إلى عَبْدِ اللهِ فاسْتَثْبِتْ لِي مِنْهُ الَّذي حَدَّثْتَني عَنْهُ، فَجِئْتُهُ فَسَأَلْتُهُ فَحَدَّثَني بِهِ كَنَحْوِ مَا حَدَّثَني، فَأتَيْتُ عائِشَةَ فَأخْبَرْتُها فَعَجِبَتْ. فَقالَتْ: وَاللهِ لَقَدْ حَفِظَ عَبْدُ اللهِ بنُ عَمْرٍو». [راجع: ١٠٠]

7307. Narrated 'Abdullāh bin 'Amr: I heard the Prophet ﷺ saying, "Allāh will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and will go astray."

٧٣٠٨ - حدَّثنا عَبْدانُ: أخْبَرَنا أبو حَمْزَةَ: سَمِعْتُ الأعْمَشَ قالَ: سَألْتُ أبا وائِلٍ: هَلْ شَهِدْتَ صِفِّينَ؟ قالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ ح.

7308. Narrated Al-A'mash: I asked Abū Wā'il, "Did you witness the battle of Ṣiffīn between 'Alī and Mu'āwiya?" He said, "Yes," and added, "Then I heard Sahl bin Ḥunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of

=is not to be practised except if the judgement of the case is not found in the first three proofs, (a), (b) and (c).

وَحدَّثَنا مُوسَى بْنُ إِسْماعِيلَ: حدَّثَنا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قالَ: قالَ سَهْلُ بْنُ حُنَيْفٍ: يَا أَيُّهَا النَّاسُ، اتَّهِمُوا رَأْيَكُمْ عَلَىٰ دِينِكُمْ، لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللهِ ﷺ لَرَدَدْتُهُ، وَمَا وَضَعْنَا سُيُوفَنا عَلَىٰ عَوَاتِقِنا إِلَىٰ أَمْرٍ يُفْظِعُنا إِلَّا أَسْهَلْنَ بِنا إِلى أَمْرٍ نَعْرِفُهُ غَيرَ هٰذَا الأَمْرِ، قَالَ: وقَالَ أبو وائِلٍ: شَهِدْتُ صِفِّينَ، وبِئْسَتْ صِفِّينُ. [راجع: ٣١٨١]

Abī Jandal; if I had had the power to refuse the order of Allāh's Messenger ﷺ, I would have refused it.[1] We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.' " Abū Wā'il said, "I witnessed the battle of Ṣiffīn, and how nasty Ṣiffīn was!" (See H. 3181)

(٨) **بابُ** مَا كَانَ النَّبِيُّ ﷺ يُسْأَلُ مِمَّا لَمْ يُنْزَلْ عَلَيهِ الوَحْيُ فَيَقولُ: «لَا أَدْرِي»، أَوْ لَمْ يُجِبْ حَتَّى يُنزَلَ عَلَيْهِ الوَحْيُ، ولَمْ يَقُلْ بِرَأْيٍ ولا بِقِيَاسٍ لِقَوْلِهِ تَعالىٰ: ﴿بِمَآ أَرَىٰكَ ٱللَّهُ﴾ [النساء: ١٠٥].

(8) CHAPTER. Whenever the Prophet ﷺ was asked about something regarding which no Verse was revealed, he would either say, "I do not know," or give no reply, but he never gave a verdict based on opinion or on *Qiyās*, and that was because of the Statement of Allāh تعالى:

"... (Judge between men) by that which Allāh has shown you..." (V.4:105)

وقالَ ابنُ مَسْعودٍ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرُّوحِ فَسَكَتَ حَتَّى نَزَلَتِ الآيَةُ.

And Ibn Mas'ūd said, "The Prophet ﷺ was asked about *Ar-Rūḥ* (the spirit) and he kept quiet till the Divine Revelation was revealed."

٧٣٠٩ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ ابْنَ المُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: مَرِضْتُ فَجَاءَنِي رَسُولُ اللهِ ﷺ يَعُودُنِي وأَبُو بَكْرٍ، وَهُمَا

7309. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I fell ill, Allāh's Messenger ﷺ and Abū Bakr came to visit me on foot. The Prophet ﷺ came to me while I was unconscious. Allāh's Messenger ﷺ performed ablution and poured the remaining water of his ablution over me whereupon I became conscious and said, "O Allāh's Messenger!

(1) (H.7308) Sahl and the other Companions of the Prophet ﷺ obeyed the Prophet ﷺ regarding the conclusion of the Ḥudaibiya Treaty with *Al-Mushrikūn*, although some of them thought that it was not in the favour of the Muslims. Thus, one should not follow one's own opinion if it disagrees with that of the Prophet ﷺ.

How should I spend my wealth?" Or he asked, "how should I deal with my wealth?" But the Prophet ﷺ did not give me any reply till the Verse of the laws of inheritance was revealed.

مَاشِيَانِ، فَأَتَانِي وقَدْ أُغمِيَ عَلَيَّ فَتَوضَّأَ رَسُولُ اللهِ ﷺ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ فَأَفَقْتُ فَقُلْتُ: يا رَسُولَ اللهِ - وَرُبَّما قالَ سُفْيانُ: فَقُلْتُ: أيْ رَسُولَ اللهِ - كَيْفَ أَقْضِي فِي مَالي؟ كَيْفَ أصْنَعُ فِي مَالِي؟ قَالَ: فَمَا أَجابَنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ المِيرَاثِ. [راجع: ١٩٤]

(9) CHAPTER. The way the Prophet ﷺ taught his followers, whether men or women, of what Allāh taught him. He did not impart his own opinions, nor did he give a verdict based on *Qiyās*.[1]

(٩) بابُ تَعْلِيمِ النَّبِيِّ ﷺ أُمَّتَهُ مِنَ الرِّجَالِ والنِّساءِ مِمَّا عَلَّمَهُ اللهُ، لَيْسَ بِرأْيٍ وَلَا تَمْثِيلٍ

7310. Narrated Abū Sa'īd (Al-Khudrī): A woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allāh has taught you." Allāh's Messenger ﷺ said, "Gather on such and such a day at such and such a place." They gathered (on the appointed day and place) and Allāh's Messenger ﷺ came to them and taught them of what Allāh had taught him. He then said, "No woman among you who has lost her three children (whose three children died before attaining the age of puberty) but that they will screen her from the (Hell) Fire." A woman among them said, "O Allāh's Messenger! If she lost two children?" She repeated her question twice, whereupon the Prophet ﷺ said, "Even two, even two, even two!" [See Vol.2, *Hadīth* No. 1249 and 1250]

٧٣١٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا أبو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهانِيِّ، عَنْ أبي صالِحٍ ذَكْوَانَ، عَنْ أبي سَعِيدٍ: جَاءَتِ امْرَأَةٌ إلىٰ رَسُولِ اللهِ ﷺ فَقَالَتْ: يا رَسُولَ اللهِ، ذَهَبَ الرِّجالُ بِحَدِيثِكَ، فَاجْعَلْ لَنا مِنْ نَفْسِكَ يَوْماً نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللهُ. فَقَالَ: «اجْتَمِعْنَ فِي يَوْمِ كَذا وكَذا، فِي مَكانِ كَذا وكَذا». فَاجْتَمَعْنَ. فَأَتَاهُنَّ رَسُولُ اللهِ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللهُ ثُمَّ قالَ: «مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَينَ يَدَيْها مِنْ وَلَدِها ثَلاثَةً إلَّا كانَ لَها حِجاباً مِنَ النَّارِ»، فَقالَتِ امْرَأَةٌ مِنْهُنَّ: يا رَسُولَ اللهِ، اثْنَينِ؟ قالَ: فَأعادَتْها مَرَّتَينِ،

(1) (Ch.9) *Qiyās*: See the glossary.

ثُمَّ قَالَ: «واثْنَينِ واثْنَينِ واثْنَينِ».

[راجع: ١٠١]

(10) CHAPTER. The statement of the Prophet ﷺ, "A group of my followers will remain victorious in their struggle in the cause of the Truth." Those are the religious learned men (i.e., *Mujtahidūn*).(1)

(١٠) **بابٌ** قَوْلِ النَّبِيِّ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الحَقِّ يُقَاتِلُونَ». وهُمْ أَهْلُ العِلْمِ

7311. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ said, "A group of my followers will remain victorious (and on the Right Path) till Allāh's Order (the Hour) comes upon them while they will still be victorious." [See *Hadith* 3640, 3641, 7459]

٧٣١١ - حدَّثَنَا عُبَيْدُ اللهِ بنُ موسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ المغِيرَةِ بنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لا تَزالُ طائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللهِ وَهُمْ ظَاهِرُونَ». [راجع: ٣٦٤٠]

7312. Narrated Humaid: I heard Mu'āwiya bin Abī Sufyān delivering a *Khutba* (religious talk). He said, "I heard the Prophet ﷺ saying, 'If Allāh wants to do a favour to a person, He makes him comprehend the religion [the understanding of the meanings of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ]. I am only a distributor, but the grant is from Allāh.(2) The state of this nation (i.e., true Muslims, real followers of Islāmic Monotheism) will remain good till the Hour is established, or till Allāh's Order comes.' "(3)

٧٣١٢ - حدَّثَنَا إِسْمَاعِيلُ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أَخْبَرَنِي حُمَيْدٌ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ أَبِي سُفْيانَ يَخْطُبُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيراً يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قاسِمٌ ويُعْطِي اللهُ، ولَنْ يَزالَ أَمْرُ هذِهِ الأُمَّةِ مُسْتَقِيماً حتّى تَقُومَ السَّاعَةُ أَوْ حَتَّى يَأْتِيَ أَمْرُ اللهِ». [راجع: ٧١]

(11) CHAPTER. The Statement of Allāh تعالى:
"... or to cover you with confusion in party strife..." (V.6:65)

(١١) **بابٌ**: فِي قَوْلِ اللهِ تَعالى: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا﴾ [الأنعام: ٦٥]

---

(1) (Ch.10) *Mujtahidūn*, i.e., independent religious scholars who do not follow anybody blindly but with a proof from the Qur'ān or the Prophet's *Sunna* or both.

(2) (H.7312) The Prophet ﷺ taught his followers whatever he received from Allāh without partiality, while it is Allāh who gives whomever He will the gift of understanding.

(3) (H.7312) This means that, till the Hour, there will be good Muslims protecting Islām against its enemies.

7313. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When it was revealed to Allāh's Messenger ﷺ:

"Say: He has power to send torment on you from above..." (V.6:65) He ﷺ said, "O Allāh! I seek refuge with Your Face (from that punishment)." And when it was revealed:

"... or from under your feet..." (V.6:65) He ﷺ said, "O Allāh! I seek refuge with Your Face (from that)." And when it was revealed:

"... or to cover you with confusion in party strife, and make you to taste the violence of one another,..." (V.6:65) he ﷺ said: "These two warnings are easier (than the previous ones)."

٧٣١٣ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يقولُ: لَمَّا نَزَلَ عَلَى رَسُولِ اللهِ ﷺ ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ قالَ: «أعوذُ بِوَجْهِكَ»، ﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ قال: «أعُوذُ بوَجْهِكَ» فَلَمَّا نَزَلَتْ ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾ قالَ: «هاتانِ أهْوَنُ، أوْ أيسَرُ». [راجع: ٤٦٢٨]

(12) CHAPTER. Whoever compares an ambiguous situation to a clear well-defined one, both of which have already been explained by the Prophet ﷺ to make the questioner understand.

(١٢) بابٌ مَنْ شَبَّهَ أصْلاً مَعْلوماً بِأصْلٍ مُبَيَّنٍ، وَقَدْ بَيَّنَ النَّبيُّ ﷺ حُكْمَهُما لِيُفْهِمَ السَّائِلَ

7314. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin came to Allāh's Messenger ﷺ and said, "My wife has given birth to a black boy, and I suspect that he is not my child." Allāh's Messenger ﷺ said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet ﷺ said, "What colour are they?" The bedouin said, "They are red." The Prophet ﷺ said, "Are any of them grey (in color)?" He said, "There are grey ones among them." The Prophet ﷺ said, "Whence do you think this colour came to them?" The bedouin said, "O Allāh's Messenger! It resulted from hereditary disposition." The Prophet ﷺ said, "And this (i.e., your child) has inherited his colour from his ancestors." The Prophet ﷺ did not allow the bedouin to deny his paternity of

٧٣١٤ - حدَّثنا أصْبَغُ بنُ الفَرَجِ: حدَّثَني ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهَابٍ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ: أنَّ أعْرَابِيّاً أتَى رَسُولَ اللهِ ﷺ فَقَالَ: إنَّ امْرَأتِي وَلَدَتْ غُلاماً أسْوَدَ، وَإنِّي أنْكَرْتُهُ، فقَالَ لَهُ رَسُولُ اللهِ ﷺ: «هَلْ لكَ مِنْ إبِلٍ؟» قَالَ: نَعَمْ، قالَ: «فَمَا ألْوَانُها؟» قالَ: حُمْرٌ قالَ: «هَلْ فِيها مِنْ أوْرَقَ؟» قالَ: إنَّ فِيها لَوُرْقاً، قالَ: «فَأنَّى تُرَى ذٰلِكَ جاءَهَا؟» قَالَ: يا رَسُولَ اللهِ، عِرْقٌ نَزَعَها،

the child. (See H. 5305)

ولَمْ يُرَخِّصْ له في الانْتِفاءِ مِنْهُ.
[راجع: ٥٣٠٥]

7315. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A woman came to the Prophet ﷺ and said, "My mother vowed to perform the *Hajj* but she died before performing it. Should I perform the *Hajj* on her behalf?" He said, "Yes! Perform the *Hajj* on her behalf. See, if your mother had been in debt, would you have paid her debt?" She said, "Yes." He said, "So you should pay what is for Him as Allāh has more right that one should fulfil one's obligations to Him."

٧٣١٥ - حدَّثَنَا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: أنَّ امْرَأَةً جاءَتْ إلى النَّبِيِّ ﷺ فَقَالَتْ: إنَّ أُمِّي نَذَرَتْ أنْ تَحُجَّ فماتَتْ قَبْلَ أنْ تَحُجَّ، أَفَأَحُجَّ عَنها؟ قالَ: «نَعَمْ، حُجِّي عَنها، أرَأَيْتِ لَوْ كانَ عَلى أُمِّكِ دَيْنٌ، أكُنْتِ قاضِيَتَهُ؟» قَالَتْ: نَعَمْ، قَالَ: «فَاقْضُوا اللهَ الذي لَهُ فإنَّ اللهَ أحَقُّ بالوَفاءِ». [راجع: ١٨٥٢]

(13) CHAPTER. What has been said regarding exerting oneself to find out the proper legal verdict which is in harmony with what Allāh has revealed, as Allāh says:
"... And whosoever does not judge by that which Allāh has revealed, such are *Zalimūn* (polytheists and wrongdoers) (of a lesser degree)..." (V.5:45)

(١٣) بابُ مَا جَاءَ فِي اجْتِهادِ القَضاءِ بِما أنْزَلَ اللهُ تَعالىٰ لِقَولِهِ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ﴾ [المائدة: ٤٥]،

The Prophet ﷺ praised the man of religious wisdom who judges by it and teaches it and does not give verdicts that are personal (opinions). And what is said about the caliphs' consulting and asking the religious learned men.

وَمَدَحَ النَّبِيُّ ﷺ صاحِبَ الحِكْمَةِ حِينَ يَقْضِي بِها وَيُعَلِّمُها، وَلا يَتَكَلَّفُ مِنْ قِبَلِهِ، ومُشَاوَرَةِ الخُلَفاءِ وَسُؤَالِهِمْ أهْلَ العِلْمِ.

7316. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not wish to be like somebody else (in character) except in two cases: (1) The case of a man whom Allāh has given wealth and he spends it in the right way, (2) and that of a man whom Allāh has given religious wisdom (i.e., the understanding of the meanings of the Qur'ān and the *Sunna*) and he gives his

٧٣١٦ - حدَّثَنَا شِهابُ بنُ عَبَّادٍ: حدَّثنا إبْرَاهِيمُ بنُ حُمَيْدٍ، عَنْ إسْمَاعيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لا حَسَدَ إلَّا في اثْنَتَينِ: رَجُلٌ آتاهُ اللهُ مالاً فَسُلِّطَ عَلى هَلَكَتِهِ فِي الْحَقِّ، وآخَرُ

verdicts according to it and teaches it[1] [to others, i.e., religious knowledge of the Qur'ān and the *Sunna* (Prophet's legal ways)]."

آتاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِها وَيُعَلِّمُها». [راجع: ٧٣]

7317. Narrated Al-Mughīra bin Shu'ba: 'Umar bin Al-Khaṭṭāb asked (the people) about the *Imlāṣ* of a woman, (i.e., a woman who has an abortion because of having been beaten on her abdomen), saying, "Who among you has heard anything about it from the Prophet ﷺ?" I said, "I did." He said, "What is that?" I said, "I heard the Prophet ﷺ saying, 'Its *Diya* (blood-money) is either a male or a female slave'." 'Umar said, "Do not leave till you present witness in support of your statement."

٧٣١٧ - حَدَّثَنا مُحَمَّدٌ: أَخْبَرَنا أبو مُعاوِيَةَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: سَأَلَ عُمَرُ بنُ الخَطَّابِ عَنْ إِمْلاصِ المَرْأَةِ - وَهِيَ التي يُضْرَبُ بَطْنُها فَتُلْقِي جَنِيناً - فَقالَ: أَيُّكُمْ سَمِعَ مِنَ النَّبِيِّ ﷺ فِيهِ شَيْئاً؟ فَقُلْتُ: أَنا، فَقالَ: ما هُوَ؟ قُلْتُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «فِيهِ غُرَّةٌ: عَبْدٌ أَوْ أَمَةٌ»، فَقالَ: لا تَبْرَحْ حَتَّى تَجِيئَنِي بالمَخْرَجِ فِيما قُلْتَ. [راجع: ٦٩٠٥]

7318. [H. 7317 contd.] So I went out, and found Muḥammad bin Maslama. I brought him, and he gave witness with me that he had heard the Prophet ﷺ saying, "Its *Diya* is either a male slave or a female slave."

٧٣١٨ - فَخَرَجْتُ فَوَجَدْتُ مُحَمَّدَ بنَ مَسْلَمَةَ فَجِئْتُ بِهِ فَشَهِدَ مَعِي أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «فِيهِ غُرَّةٌ: عَبْدٌ أَوْ أَمَةٌ». تابَعَهُ ابنُ أَبِي الزِّنادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنِ المُغِيرَةِ. [راجع: ٦٩٠٦]

(14) CHAPTER. The statement of the Prophet ﷺ, "Certainly you (Muslims!) will follow the ways of those who were before you (i.e., Jews and Christians)."

(١٤) بابُ قَوْلِ النَّبِيِّ ﷺ: «لَتَتْبَعُنَّ سُنَنَ مَنْ كانَ قَبْلَكُمْ»

7319. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch)." It was said, "O Allāh's

٧٣١٩ - حدَّثَنا أحمدُ بنُ يُونُسَ: حدَّثَنا ابنُ أَبِي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حَتَّى

(1) (H.7316) One should wish to be one of these two men.

تَأْخُذَ أُمَّتي بِأَخْذِ القُرُونِ قَبْلَها شِبْراً بِشِبْرٍ، وَذِرَاعاً بِذِرَاعٍ»، فَقِيلَ: يا رَسُولَ اللهِ، كَفارِسَ والرُّومِ؟ فَقالَ: «ومَنِ النَّاسِ إلَّا أُولٰئِكَ؟».

Messenger! Do you mean by those (nations) the Persians and the Byzantines?" The Prophet ﷺ said, "Who can it be other than they?"

٧٣٢٠ - **حدَّثنا** مُحَمَّدُ بنُ عَبْدِ العَزِيزِ: حدَّثَنا أبو عُمَرَ الصَّنْعَانِيُّ مِنَ الْيَمَنِ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسَارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَتَتْبَعُنَّ سنَنَ مَنْ كانَ قَبْلَكُمْ شِبْراً شِبْراً، وَذِراعاً ذِرَاعاً، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ». قُلْنَا: يا رَسُولَ اللهِ، اليَهُودُ والنَّصارَى؟ قالَ: «فَمَنْ؟». [راجع: ٣٤٥٦].

7320. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allāh's Messenger! (Do you mean) the Jews and the Christians?" He said, "Whom else?" (See H. 3456)

(١٥) **بابُ** إِثْمِ مَنْ دَعَا إلى ضَلالَةٍ، أو سَنَّ سُنَّةً سَيِّئَةً لِقَوْلِ اللهِ تَعالىٰ: ﴿وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾ الآيَةَ [النحل: ٢٥]

(15) CHAPTER. The sin of the person who invites others to an evil deed or establishes a bad tradition, for Allāh تَعالى says:
"...and also of the burdens of those whom they misled without knowledge..." (V.16:25)

٧٣٢١ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الأعْمَشُ، عَنْ عَبْدِ اللهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبِيُّ ﷺ: «لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْماً إلَّا كانَ عَلى ابنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْهَا - ورُبَّما قالَ سُفْيانُ: مِنْ دَمِهَا - سَنَّ القَتْلَ أوَّلاً». [راجع: ٣٣٣٥]

7321. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None is killed unjustly, but the first son of Ādam will have a part of its burden." Sufyān said, "A part of its blood because he was the first to establish the tradition of murdering."

(١٦) **بابُ** ما ذَكَرَ النَّبِيُّ ﷺ وَحَضَّ عَلى اتِّفاقِ أَهْلِ الْعِلْمِ. وَما اجْتَمَعَ

(16) CHAPTER. The Prophet ﷺ mentioned and recommended that the religious learned men should not differ. What common

opinions the people of the two *Haram* (sanctuaries) of Makkah and Al-Madīna had, and what places and objects of interest [in connection with the Prophet ﷺ, *Muhājirūn* (emigrants) and the *Anṣār*)] are present in these two cities besides the praying place of the Prophet ﷺ and his pulpit and his grave.

7322. Narrated Jābir bin 'Abdullāh As-Salamī: A bedouin gave the *Bai'a* (pledge) for embracing Islām to Allāh's Messenger ﷺ and then he got a fever in Al-Madīna and came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Cancel my pledge." Allāh's Messenger ﷺ refused to do so. The bedouin came to him again and said, "Cancel my pledge," but he refused again, and then again, the bedouin came to him and said, "Cancel my pledge," and Allāh's Messenger ﷺ refused. The bedouin finally went away, and Allāh's Messenger ﷺ said, "Al-Madīna is like a pair of bellows (furnace), it cleanses its impurities while it brightens and clears its good." (See H. 7209)

7323. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I used to teach the Qur'ān to 'Abdur-Raḥmān bin 'Auf. When 'Umar performed his last *Hajj*, 'Abdur-Raḥmān said (to me) at Mina, "Would that you had seen chief of the believers today! A man came to him and said, "So-and-so has said, 'If chief of the believers died, we will give the *Bai'a* (pledge) to such and such person.' " 'Umar said, 'I will get up tonight and warn those who want to usurp the people's rights.' I said, 'Do not do so, for the season (of *Hajj*) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not

عَلَيهِ الحَرمانِ: مَكَّةُ والمَدِينَةُ، وَمَا كَانَ بِهِما مِنْ مَشاهِدِ النَّبِيِّ ﷺ والمُهاجِرِينَ والأَنْصارِ، ومُصلَّى النَّبِيِّ ﷺ والمِنْبَرِ والقَبرِ

٧٣٢٢ - حدَّثَنا إسْماعِيلُ: حَدَّثَني مالِكٌ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ السَّلَمِيِّ: أنَّ أَعْرَابِيّاً بايَعَ رَسُولَ اللهِ ﷺ عَلَى الإسْلامِ، فَأصابَ الأعْرابِيَّ وَعْكٌ بِالمَدِينَةِ، فَجاءَ الأَعْرابِيُّ إلىٰ رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أقِلْنِي بَيْعَتِي، فَأبىٰ رَسُولُ اللهِ ﷺ. ثُمَّ جاءَهُ فَقالَ: أقِلْنِي بَيْعَتِي، فَأبى، ثُمَّ جاءَهُ فَقالَ: أقِلْنِي بَيْعَتِي، فَأَبىٰ، فَخَرَجَ الأَعْرَابِيُّ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما المَدِينَةُ كَالكِيرِ تَنْفِي خَبَثَها، ويَنْصَعُ طيبُها». [راجع: ١٨٨٣]

٧٣٢٣ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ: حدَّثَني ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ أُقْرِئُ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ فَلَمَّا كَانَ آخِرَ حَجَّةٍ حَجَّها عُمَرُ، فَقالَ عَبْدُ الرَّحْمٰنِ بِمِنًى: لَوْ شَهِدْتَ أمِيرَ المُؤمِنينَ أَتاهُ رَجُلٌ، قالَ: إنَّ فُلاناً يَقولُ: لَوْ ماتَ أمِيرُ

الْمُؤْمِنِينَ لَبَايَعْنَا فُلَاناً، فَقَالَ عُمَرُ: لَأَقُومَنَّ الْعَشِيَّةَ فَأُحَذِّرَ هٰؤُلاءِ الرَّهْطَ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ. قُلْتُ: لَا تَفْعَلْ، فَإِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ يَغْلِبُونَ عَلَى مَجْلِسِكَ، فَأَخَافُ أَنْ لا يُنزِّلوها عَلى وَجْهِهَا، فَيُطِيرُ بِها كُلُّ مُطِيرٍ فَأَمْهِلْ حَتَّى تَقدَمَ الْمَدِينَةَ دَارَ الهِجْرَةِ وَدَارَ السُّنَّةِ، فَتَخْلُصَ بِأَصْحَابِ رَسُولِ اللهِ ﷺ مِنَ الْمُهَاجِرِينَ وَالأَنْصارِ فَيَحْفَظُوا مَقالَتَكَ وَيُنَزِّلُوها عَلى وَجْهِهَا. فَقَالَ: وَاللهِ لَأَقُومَنَّ بِهِ فِي أَوَّلِ مَقامٍ أَقُومُهُ بِالمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ: فَقَدِمْنَا المَدِينَةَ فَقَالَ: إِنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيهِ الْكِتابَ، فَكَانَ فِيما أُنْزِلَ آيَةُ الرَّجْمِ.

[راجع: ٢٤٦٢]

understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Al-Madīna, the place of emigration and the place of the Prophet's *Sunna*. There you will meet the Companions of Allāh's Messenger ﷺ from the *Muhājirūn* and the *Anṣar* who will understand your statement and put it in its proper place.' 'Umar said, 'By Allāh, I shall do so the first time I stand (to address the people) in Al-Madīna.' When we reached Al-Madīna, 'Umar (in a Friday *Khuṭba*) said, "No doubt, Allāh sent Muḥammad ﷺ with the Truth and revealed to him the Book (the Qur'ān, and among that which was revealed, was the Verse of *Rajm* (stoning the married adulterers to death)." [See Vol.8, *Ḥadīth* No. 6830]

٧٣٢٤ - **حَدَّثَنَا** سُلَيمَانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ ثَوْبَانِ مُمَشَّقانِ مِنْ كَتَّانٍ، فَتَمَخَّطَ فَقَالَ: بَخٍ بَخٍ، أَبُو هُرَيْرَةَ يَتَمَخَّطُ فِي الْكَتَّانِ؟ لَقَدْ رَأَيْتُنِي وإِنِّي لَأَخِرُّ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللهِ ﷺ إِلى حُجْرَةِ عَائِشَةَ مَغْشِيّاً عَلَيَّ، فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلى عُنُقِي ويُرَى أَنِّي مَجْنُونٌ وَمَا بِيْ جُنُون، مَا بِي إِلَّا الْجُوعُ.

7324. Narrated Muḥammad: We were with Abū Hurairah while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, "Bravo! Bravo! Abū Hurairah is cleaning his nose with linen! There came a time when I would fall unconscious between the pulpit of Allāh's Messenger ﷺ and 'Āishah's dwelling, whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger."

٧٣٢٥ - حدَّثَنا مُحَمَّدُ بْنُ كَثِيرٍ: أخبرَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَابِسٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ: أَشَهِدتَ العيدَ مَعَ النَّبيِّ ﷺ؟ قالَ: نَعَمْ، وَلَولا مَنزِلَتِي مِنْهُ مَا شَهِدتُهُ مِنَ الصِّغَرِ. فَأتى العَلَمَ الَّذي عِنْدَ دارِ كَثيرِ بنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ - ولَمْ يَذْكُرْ أذاناً وَلا إِقامَةً - ثُمَّ أَمَرَ بِالصَّدَقَةِ فَجَعَلَ النِّسَاءُ يُشِرْنَ إلى آذانِهِنَّ وحُلوقِهِنَّ، فأمَرَ بِلالاً فَأتاهُنَّ ثُمَّ رَجَعَ إِلَى النَّبيِّ ﷺ. [راجع: ٩٨]

7325. Narrated 'Abdur-Raḥmān bin 'Ābis: Ibn 'Abbās was asked, "Did you offer the *'Eīd* prayer with the Prophet ﷺ?" He said, "Yes, had it not been for my close relation to the Prophet, I would not have performed it (with him) because of being too young. The Prophet ﷺ came to the place which is near the home of Kathīr bin Aṣ-Ṣalt and offered the *'Eīd* prayer and then delivered the *Khuṭba* (religious talk). I do not remember if any *Adhān* or *Iqāma* were pronounced for the *Ṣalāt* (prayer).(1) Then the Prophet ﷺ ordered (the women) to give in *Ṣadaqa* (charity), and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet ﷺ ordered Bilāl to go to them (to collect the *Ṣadaqa*), and then Bilāl returned to the Prophet ﷺ."

٧٣٢٦ - حدَّثَنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبيَّ ﷺ كانَ يَأْتِي قُباءَ ماشياً وَرَاكِباً. [راجع: ١١٩١]

7326. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to go to the *Qubā'* mosque, sometimes walking, sometimes riding.

٧٣٢٧ - حدَّثَنا عُبَيْدُ بنُ إسْمَاعِيلَ: حدَّثَنا أبو أُسَامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ لِعَبْدِ اللهِ بنِ الزُّبَيرِ: ادْفِنِّي مَعَ صَوَاحِبِي، وَلا تَدْفِنِّي مَعَ النَّبيِّ ﷺ فِي البَيْتِ، فَإنِّي أكْرَهُ أنْ أُزكَّى. [راجع: ١٣٩١]

7327. Narrated Hishām's father: 'Āishah said to 'Adbullāh bin Az-Zubair, "Bury me with my female companions (i.e., the wives of the Prophet ﷺ) and do not bury me with the Prophet ﷺ in the house, for I do not like to be regarded as sanctified (just for being buried there)."

٧٣٢٨ - وَعَنْ هِشَامٍ، عَنْ أبيهِ: أنَّ عُمَرَ أَرْسَلَ إلىٰ عائِشَةَ: ائْذَني لِي أنْ أُدْفَنَ مَعَ صاحِبَيَّ، فَقالَتْ: إي

7328. Narrated Hishām's father: 'Umar sent a message to 'Āishah, saying, "Will you allow me to be buried with my two companions (the Prophet ﷺ and Abū Bakr)?" She said, "Yes, by Allāh." Though

(1) (H.7325) No *Adhān* or *Iqāma* is pronounced for the *'Eīd* prayers.

it was her habit that if a man from among the Companions (of the Prophet ﷺ) sent her a message asking her to allow him to be buried there, she would say, "No, by Allāh, I will never give permission to anyone to be buried with them."

والله، قالَ: وكانَ الرَّجُلُ إذا أَرْسَلَ إِلَيْهَا مِنَ الصَّحَابَةِ قَالَتْ: لَا واللهِ، لا أُوثِرُهُمْ بِأَحَدٍ أَبَداً.

7329. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to perform the *'Asr* prayer and after the prayer one could reach the *'Awālī* (a place in the outskirts of Al-Madīna) while the sun was still quite high.

Narrated Yūnus: The distance of the *'Awālī* (from Al-Madīna) was four or three miles.

٧٣٢٩ - حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ: حَدَّثَنا أبو بَكْرِ بْنُ أَبي أُوَيْسٍ، عَنْ سُلَيمانَ بْنِ بِلالٍ، عَنْ صالِحِ بْنِ كَيْسانَ: قالَ ابْنُ شِهَابٍ: أَخْبَرَني أَنَسُ بنُ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي العَصْرَ فَيَأْتِي العَوالِيَ والشَّمْسُ مُرْتَفِعَةٌ. وزادَ اللَّيْثُ، عَنْ يُونُسَ: وبُعْدُ العَوالِي أَرْبَعَةُ أَمْيَالٍ أَوْ ثَلاثَةٌ. [راجع: ٥٤٨]

7330. Narrated As-Sā'ib bin Yazīd: The *Sā'* (a unit of measurement) during the lifetime of the Prophet ﷺ used to be equal to the one *Mudd* (another kind of measure), and one-third of a *Mudd* which we use today, but the *Sā'* of today has become large.[1]

٧٣٣٠ - حَدَّثَنَا عَمْرُو بنُ زُرَارَةَ: حَدَّثَنا الْقَاسِمُ بنُ مالِكٍ، عَنِ الْجُعَيْدِ: سَمِعْتُ السَّائِبَ بنَ يَزِيدَ يَقُولُ: كانَ الصَّاعُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ مُدّاً وثُلُثاً بِمُدِّكُمُ اليَوْمَ وَقَدْ زِيدَ فيهِ. سَمِعَ الْقَاسِمُ بْنُ مَالِكٍ الْجُعَيْدَ. [راجع: ١٨٥٩]

7331. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Bestow Your Blessings on their measures, and bestow Your Blessings on their *Sā'* and *Mudd*." He meant those of the people of Al-Madīna.

٧٣٣١ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ، عَنْ أَنَسِ بنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ بارِكْ لَهُمْ في مِكْيالِهِمْ وَبارِكْ لَهُمْ في صاعِهِمْ ومُدِّهِمْ»، يَعْني أَهْلَ المَدينَةِ. [راجع: ٢١٣٠]

(1) (H.7330) During the caliphate of 'Umar bin 'Abdul-'Azīz.

٧٣٣٢ - حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ اليَهُودَ جاؤُوا إلَى النَّبِيِّ ﷺ بِرَجُلٍ وَامْرَأَةٍ زَنَيَا فَأمَرَ بِهِمَا فَرُجِمَا قَرِيباً، حَيْثُ تُوضَعُ الجَنَائِزُ عِنْدَ المَسْجِدِ. [راجع: ١٣٢٩]

7332. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Jews brought a man and a woman, who had committed illegal sexual intercourse, to the Prophet ﷺ and the Prophet ﷺ ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

٧٣٣٣ - حدَّثَنا إسْمَاعِيلُ: حدَّثَنِي مَالِكٌ، عَنْ عَمْرٍو مولَى المُطَّلِبِ، عَنْ أنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ طَلَعَ لَهُ أُحُدٌ، فَقالَ: «هٰذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ، اللَّهُمَّ إنَّ إبْرَاهِيمَ حَرَّمَ مَكَّةَ، وإنِّي أُحَرِّمُ مَا بَيْنَ لابَتَيْها». تابَعَهُ سَهْلٌ عَنِ النَّبِيِّ ﷺ في: «أُحُدٌ».

7333. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The mountain of Uḥud came in sight of Allāh's Messenger ﷺ who then said, "This is a mountain that loves us and is loved by us. O Allāh! (Prophet) Ibrāhīm (Abraham) made Makkah a sanctuary and I make the area between its (Al-Madīna's) two mountains a sanctuary."

٧٣٣٤ - حدَّثَنا ابنُ أبي مَرْيَمَ: حدَّثَنا أبُو غَسَّانَ: حدَّثَنِي أبُو حازِمٍ، عَنْ سَهْلٍ أنَّهُ كَانَ بَيْنَ جِدارِ المَسْجِدِ مِمَّا يَلِي القِبْلَةَ وَبَينَ المِنْبَرِ مَمَرُّ الشَّاةِ. [راجع: ٤٩٦]

7334. Narrated Sahl: The distance between the pulpit and the wall of the mosque on the side of the *Qiblah* was just sufficient for a sheep to pass through.

٧٣٣٥ - حدَّثَنا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ: حدَّثَنا مالكٌ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عَاصِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما بَيْنَ بَيْتِي ومِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ، وَمِنْبَرِي عَلى حَوْضِي». [راجع: ١١٩٦]

7335. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Between my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my *Ḥauḍ* (*Al-Kauthar*)."

٧٣٣٦ - حدَّثَنَا مُوسَى بنُ إسْماعيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ قالَ: سابَقَ النَّبِيُّ ﷺ بَيْنَ الخَيْلِ فأُرْسِلَتِ الَّتِي ضُمِّرَتْ مِنْها - وَأَمَدُها إلى الحَفْياءِ - إلى ثَنِيَّةِ الوَدَاعِ. والَّتِي لَمْ تُضَمَّرْ - أَمَدُها ثَنِيَّةُ الوَداعِ - إلىٰ مَسْجِدِ بَنِي زُرَيْقٍ، وأَنَّ عَبْدَ اللهِ كانَ فِيمَنْ سَابَقَ. [راجع: ٤٢٠]

7336. Narrated Nāfi': 'Abdullāh رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ arranged for a horse race and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Ḥafyā' to Thaniya-tul-Wadā', and the unprepared horses were allowed to run between Thaniya-tul-Wadā' and the mosque of Banī Zuraiq." (A subnarrator said,) 'Abdullāh was one of those who participated in that race.

٧٣٣٧ - حدَّثَنَا قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ ح. وحدَّثَنا إسْحَاقُ: أخْبرَنا عِيسَى وابْنُ إدْرِيسَ وابْنُ أبي غَنِيَّةَ، عَنْ أبي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنهُما قالَ: سَمِعْتُ عُمَرَ عَلَىٰ مِنْبَرِ النَّبِيِّ ﷺ. [راجع: ٤٦١٩]

7337. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: I heard 'Umar (delivering a *Khuṭba*) on the pulpit of the Prophet ﷺ.

٧٣٣٨ - حدَّثَنَا أبُو اليَمَانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني السَّائِبُ بنُ يَزِيدَ أنَّهُ سَمِعَ عُثمانَ بنَ عَفَّانَ خَطِيْباً عَلى مِنْبَرِ النَّبِيِّ ﷺ.

7338. Narrated As-Sā'ib bin Yazīd that he heard 'Uthmān bin 'Affān delivering a *Khuṭba* on the pulpit of the Prophet ﷺ.

٧٣٣٩ - حدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الأعْلَى: حدَّثَنا هِشامُ بنُ حَسَّانَ: أنَّ هِشامَ بنَ عُرْوَةَ حدَّثَهُ عَنْ أَبِيْهِ أنَّ عائِشَةَ قالَتْ: كانَ يُوضَعُ لِي ولِرَسُولِ اللهِ ﷺ هٰذا المِرْكَنُ فَنَشْرَعُ فِيهِ جَميعاً. [راجع: ٢٥٠]

7339. Narrated 'Āishah رَضِيَ اللهُ عَنها: This big copper vessel used to be put for me and Allāh's Messenger ﷺ and we would take water from it together (on taking a bath).

٧٣٤٠ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا عَبَّادُ بنُ عَبَّادٍ: حدَّثَنا عاصِمٌ الأحْوَلُ، عَنْ أنَسٍ قالَ: حَالَفَ النَّبِيُّ

7340. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ brought the *Anṣār* and the Quraish people into an alliance in my house at Al-Madīna.

ﷺ بَيْنَ الأَنْصارِ وقُرَيْشٍ في دارِي التي بِالمَدِينَةِ. [راجع: ٢٢٩٤]

٧٣٤١ - وَقَنَتَ شَهْراً يَدْعُو عَلى أَحْياءٍ مِنْ بَنِي سُلَيمٍ. [راجع: ١٠٠١]

٧٣٤٢ - حدَّثني أبو كُرَيْبٍ: حدَّثَنا أَبُو أُسامَةَ: حدَّثنا بُرَيْدٌ، عَنْ أبي بُرْدَةَ قالَ: قَدِمْتُ المَدِينَةَ فَلَقِيَنِي عَبْدُ اللهِ بنُ سَلَامٍ فَقالَ لِي: انْطَلِقْ إلى المَنْزِلِ فأسْقِيَكَ في قَدَحٍ شَرِبَ فِيهِ رَسُولُ اللهِ ﷺ، وتُصَلِّي في مَسْجِدٍ صَلَّى فيهِ النَّبِيُّ ﷺ. فانْطَلَقْتُ مَعَهُ فَأَسْقَانِي سَوِيقاً، وأَطْعَمَنِي تَمْراً، وصَلَّيْتُ في مَسْجِدِهِ. [راجع: ٣٨١٤]

٧٣٤٣ - حدَّثنا سَعيدُ بنُ الرَّبيعِ: حدَّثَنا عَلِيُّ بْنُ المُبارَكِ، عَنْ يَحْيَى بنِ أبي كثيرٍ: حدَّثَنِي عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ حدَّثَه قالَ: حدَّثَنِي النَّبِيُّ ﷺ قالَ: «أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي وهُوَ بِالعَقِيقِ أَنْ صَلِّ في هٰذَا الوَادِي المُبارَكِ، وقُلْ: عُمْرَةٌ وَحَجَّةٌ». وقالَ هارُونَ بنُ إسْماعيلَ: حدَّثَنا عَلِيٌّ: «عُمْرَةٌ في حَجَّةٍ». [راجع: ١٥٣٤]

٧٣٤٤ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيَانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ: وقَّتَ النَّبِيُّ

7341. [H. 7340 contd] Anas added: And he invoked Allāh for one month against the tribe of Banī Sulaim in (the last *Rak'a* of each compulsory) prayer.

7342. Narrated Abū Burda: When I arrived at Al-Madīna, 'Abdullāh bin Salām met me and said to me, "Accompany me to my house so that I may make you drink from a bowl from which Allāh's Messenger ﷺ used to drink, and that you may offer *Ṣalāt* (prayer) in the mosque in which the Prophet ﷺ used to offer his *Ṣalāt* (prayer)." I accompanied him, and he made me drink *Sawīq*(1) and gave me dates to eat, and then I offered *Ṣalāt* (prayer) in his mosque.

7343. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to me, "Someone came to me tonight from my Lord (Allāh) while I was in the 'Aqīq (valley),(2) and said to me, "Offer *Ṣalāt* (prayer) in this blessed valley and say: *'Labbaik'* for the (performance of) *'Umra* and *Ḥajj*."

7344. Narrated 'Abdullāh bin Dīnār: Ibn 'Umar said, "The Prophet ﷺ fixed Qarn as the *Mīqāt* (for assuming the *Iḥrām*) for the people of Najd, and Al-Juḥfa for the people

(1) (H.7342) *Sawīq*: See the glossary.
(2) (H.7343) A well-known valley near Al-Madīna about 10 kilometers from it.

of Shām, and Dhul-Ḥulaifa for the people of Al-Madīna." Ibn 'Umar added, "I heard this from the Prophet ﷺ, and I have been informed that the Prophet ﷺ said, 'The *Mīqāt* for the people of Yemen is Yalamlam." When 'Irāq was mentioned, he said, "At that time it was not a Muslim country."

ﷺ قَرْناً لِأَهْلِ نَجْدٍ، والجُحْفَةَ لِأَهْلِ الشَّامِ، وَذَا الْحُلَيْفَةِ لِأَهْلِ المَدِينَةِ. قالَ: سَمِعْتُ هٰذَا مِنَ النَّبِيِّ ﷺ، وبَلَغَنِي أَنَّ النَّبِيَّ ﷺ قالَ: «وَلِأَهْلِ الْيَمَنِ يَلَمْلَمُ». وذُكِرَ الْعِرَاقُ فَقَالَ: لَمْ يَكُنْ عِراقٌ يَوْمَئِذٍ.

7345. Narrated 'Abdullāh (bin 'Umar): The Prophet ﷺ had a dream in the last portion of the night when he was sleeping at Dhul-Ḥulaifa. (In the dream) it was said to him, "You are in a blessed Baṭḥā' (i.e., valley)."

٧٣٤٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بنُ المُبارَكِ: حدَّثَنا الفُضَيْلُ: حدَّثَنا مُوسَى بنُ عُقْبَةَ: حدَّثَنِي سالِمُ بنُ عَبْدِ اللهِ، عَنْ أبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ أُرِيَ وهُوَ في مُعَرَّسِهِ بِذِي الحُلَيْفَةِ فَقِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبارَكَةٍ.

[راجع: ٤٨٣]

(17) CHAPTER. The Statement of Allāh تعالى:
"Not for you (O Muḥammad ﷺ , but for Allāh) is the decision..." (V.3:128)

(١٧) **بابُ** قَوْلِ اللهِ تَعالَىٰ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾ [آل عمران: ١٢٨]

7346. Narrated Ibn 'Umar that he heard the Prophet ﷺ , after raising his head from the bowing in morning *Ṣalāt* (prayer), saying, "O Allāh, our Lord! All the praises are for You." And in the last (*Rak'a*) he said, "O Allāh! Curse so-and-so and so-and-so." And then Allāh revealed:

"Not for you (O Muḥammad ﷺ , but for Allāh) is the decision, wheth r He turns in mercy to (pardon) them or punishes them, *Ẓalimūn* (polytheists, disobedient and wrongdoers)..." (V.3:128)

٧٣٤٦ - حَدَّثَنَا أَحْمَدُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي صَلاةِ الفَجْرِ - وَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ - قالَ: «اللَّهُمَّ رَبَّنَا ولَكَ الحَمْدُ»، فِي الأَخِيرَةِ. ثُمَّ قالَ: «اللَّهُمَّ الْعَنْ فُلاناً وفُلاناً». فأَنْزَلَ اللهُ عَزَّ وجَلَّ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾

[آل عمران: ١٢٨]. [راجع: ٤٠٦٩]

(١٨) **باب** ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤]،
وقَولِهِ تَعالى: ﴿وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾ [العنكبوت: ٤٦].

(18) CHAPTER. The Statement of Allāh تعالى:
"...But, man is ever more quarrelsome than anything." (V.18:54)

And also the Statement of Allāh تَعالى:

"And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better..." (V.29:46)

٧٣٤٧ - **حدَّثَنا** أَبُو اليَمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح.
حدَّثَني مُحَمَّدُ بنُ سَلامٍ: أخبرَنا عَتَّابُ بنُ بَشِيرٍ، عَن إسحاقَ، عَنِ الزُّهْرِيِّ: أخبرني عَلِيُّ بنُ حُسَيْنٍ: أنَّ حُسَيْنَ بنَ عَلِيٍّ رَضِيَ اللهُ عَنْهُما أَخْبرَهُ أنَّ عَلِيَّ بنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ رَسولَ اللهِ ﷺ طَرَقَهُ وفاطِمَةَ عَلَيها السَّلامُ بِنْتَ رَسُولِ اللهِ ﷺ فَقالَ لَهُمْ: «أَلَا تُصَلُّونَ؟» فقالَ عَلِيٌّ: فَقلْتُ: يا رَسُولَ اللهِ إنَّما أَنْفُسُنا بِيَدِ اللهِ، فَإذا شاءَ أنْ يَبْعَثَنا بَعَثَنا. فانْصَرَفَ رَسُولُ اللهِ ﷺ حِينَ قالَ لهُ ذٰلكَ وَلم يَرْجعْ إلَيْهِ شَيْئاً. ثُمَّ سَمِعَه وهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَه وهُوَ يَقولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾
قَالَ أبو عَبْدِ اللهِ: يُقَالُ: ما أتاكَ لَيْلاً فَهُوَ طارِقٌ، ويُقالُ: الطَّارِقُ: النَّجْمُ، والثَّاقِبُ: المُضِيءُ. يُقالُ: أَثْقِبْ نارَكَ، لِلْمُوقِدِ. [راجع: ١١٢٧]

7347. Narrated 'Alī bin Abī Ṭālib that Allāh's Messenger ﷺ came to him and Fāṭima عَليها السَّلام, the daughter of Allāh's Messenger ﷺ, at their house at night and said, "Won't you offer prayers?" 'Alī replied, "O Allāh's Messenger! Our souls are in the Hands of Allāh, and when he wants us to get up, He makes us get up." When 'Alī said that to him, Allāh's Messenger ﷺ left without saying anything to him. While the Prophet ﷺ was leaving, 'Alī heard him striking his thigh (with his hand) and saying, "But man is ever more quarrelsome than anything." (V.18:54)

٧٣٤٨ - **حَدَّثَنا** قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَن سَعيدٍ، عَن أبيهِ، عَن

7348. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were in the mosque, Allāh's Messenger ﷺ came out and said, "Let us

أَبِي هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ فِي المَسْجِدِ خَرَجَ رَسولُ اللهِ ﷺ فَقالَ: «انْطَلِقوا إِلى يَهُودَ»، فَخَرَجْنا مَعَه حَتَّى جِئْنا بَيْتَ المِدْراسِ فَقامَ النَّبِيُّ ﷺ فَناداهُمْ فَقالَ: «يا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا». فَقالوا: بَلَّغْتَ يَا أَبَا القاسِمِ، قالَ: فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ذٰلِكَ أُرِيدُ، أَسْلِمُوا تَسْلَمُوا»، فَقَالُوا: قَدْ بَلَّغْتَ يا أَبَا الْقَاسِمِ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ذٰلِكَ أُرِيدُ»، ثُمَّ قَالَها الثَّالِثَةَ، فَقالَ: «اعْلَمُوا أَنَّمَا الْأَرْضُ للهِ وَرَسُولِه، وأَنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هٰذِهِ الأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئاً فَلْيَبِعْهُ، وَإِلَّا فَاعْلَمُوا أَنَّمَا الْأَرْضُ للهِ وَرَسُولِهِ». [راجع: ٣١٦٧]

proceed to the Jews." So we went out with him till we came to *Bait-al-Midrās*. The Prophet ﷺ stood up there and called them, saying, "O assembly of Jews! Surrender to Allāh (embrace Islām) and you will be safe!" They said, "You have conveyed Allāh's Message, O Abūl-Qāsim." Allāh's Messenger ﷺ then said to them, "That is what I want; embrace Islām and you will be safe." They said, "You have conveyed Allāh's Message, O Abūl-Qāsim." Allāh's Messenger ﷺ then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allāh and I want to exile you from this land, so whosoever among you has property, he should sell it, otherwise, know that the land is for Allāh and His Messenger." (See H. 6944)

(١٩) بَابٌ ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ [البقرة: ١٤٣] وَما أَمَرَ النَّبِيُّ ﷺ بِلُزُومِ الجَمَاعَةِ وَهُمْ أَهْلُ العِلْمِ

(19) CHAPTER. The Statement of Allāh: "Thus We have made you [true Muslims, — real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation..." (V.2:143)

And the order of the Prophet ﷺ to the Muslims to stick to the group who are the religious learned men (knowing the Qur'ān and the *Sunna*).

٧٣٤٩ - حَدَّثَنَا إِسحاقُ بنُ مَنْصُورٍ: حَدَّثَنا أَبُو أُسَامَةَ: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا أبو صالِحٍ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ قالَ: قالَ رَسولُ اللهِ ﷺ: «يُجاءُ بِنُوحٍ يَوْمَ القِيامَةِ فَيُقالُ

7349. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Prophet) Nūḥ (Noah) will be brought (before Allāh) on the Day of Resurrection, and will be asked, 'Did you convey the Message of Allāh?' He will reply, 'Yes, O Lord.' And then Nūḥ's nation will be asked, 'Did he (Nūḥ) convey Allāh's Message to you?' They

will reply, 'No warner came to us.' Then Nūḥ will be asked, 'Who are your witnesses?' He will reply, '(My witnesses are) Muḥammad (ﷺ) and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet ﷺ recited:

"Thus We have made of you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation, that you be witness over the mankind, and the Messenger (Muḥammad ﷺ) a witness over you..." (V.2:143) (See H. 3339 and 4487)

لَهُ: هَلْ بَلَّغْتَ؟ فَيَقولُ: نَعَمْ يا رَبِّ، فَتُسْأَلُ أُمَّتُهُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: ما جاءَنا مِنْ نَذِيرٍ. فَيَقولُ: مَنْ شُهودُكَ؟ فَيَقولُ: مُحَمَّدٌ وأُمَّتُهُ، فَيُجاءُ بِكُمْ فَتَشْهَدُونَ». ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ قالَ: عَـدْلاً ﴿لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [البقرة: ١٤٣]. وعَنْ جَعْفَرِ بنِ عَوْنٍ: حدَّثَنا الأعْمَشُ، عَنْ أَبي صالِحٍ، عَن أبي سَعيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِهٰذا.

[راجع: ٣٣٣٩]

(20) CHAPTER. If a governor or a ruler gives a verdict based on his own opinion and the verdict proves to be wrong and disagrees with the verdict of Allāh's Messenger ﷺ, but he is unaware of that; then his verdict will be rejected.

And the Prophet ﷺ said, "Whoever performs a (good) deed which we have not ordered anyone to do (or is not in accord with our religion of Islāmic Monotheism) then that deed will be rejected, and will not be accepted.

[See *Fatḥ Al-Bārī*]

(٢٠) بابٌ إذَا اجْتَهَدَ الْعَامِلُ أَوِ الْحَاكِمُ فَأَخْطَأَ خِلافَ الرَّسُولِ مِنْ غَيرِ عِلْمٍ، فَحُكْمُهُ مَرْدودٌ، لِقَوْلِ النَّبِيِّ ﷺ: «مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيه أَمْرُنا فَهُوَ رَدٌّ»

7350, 7351. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah: Allāh's Messenger ﷺ sent the brother of the tribe of Banī 'Adī Al-Anṣārī as governor of Khaibar. Then the man returned, bringing *Janīb* (a good kind of date). Allāh's Messenger ﷺ asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allāh, O Allāh's Messenger! We take one *Ṣā'* of these (good) dates for two *Ṣā''s* of mixed dates." Allāh's Messenger ﷺ then said, "Do

٧٣٥٠، ٧٣٥١ - حدَّثنا إسْماعِيلُ، عَنْ أخيهِ، عَنَ سُلَيْمانَ، عَنَ عَبْدِ المجيدِ بنِ سُهَيْلِ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ: أنَّه سَمِعَ سَعيدَ بنَ المُسَيَّبِ يُحَدِّثُ: أنَّ أَبَا سَعيدٍ الخُدْرِيَّ وأَبَا هُرَيْرَةَ حَدَّثاه: أنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَخا بَنِي عَدِيٍّ

الأَنْصَارِيَّ واسْتَعْمَلَه على خَيْبَرَ، فَقَدِمَ بِتَمْرٍ جَنِيبٍ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ كَذَا؟» قالَ: لا، وَاللهِ يا رَسُولَ اللهِ، إنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الجَمْعِ. فَقالَ رَسُولُ اللهِ ﷺ: «لا تَفْعَلُوا، ولٰكِنْ مِثْلاً بِمِثْلٍ، أَوْ بِيعُوا هٰذا واشْتَرُوا بِثَمَنِهِ مِنْ هٰذا، وكَذٰلِكَ المِيزَانُ».

[راجع: ٢٢٠١، ٢٢٠٢]

not do so [as it is a kind of *Ribā* (usury)]. You should either take one *Ṣā'* of this (kind) for one *Ṣā'* of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing." [See *Ribā* in the glossary] (See H. 2170, 2174 and 2201)

(٢١) باب أَجْرِ الْحَاكِمِ إذا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

(21) CHAPTER. The reward of the judge for giving a verdict according to the best of his knowledge and whether his verdict was right (according to Allāh or His Messenger's verdict) or wrong (i.e., did not agree with the verdict of Allāh and His Messenger).

٧٣٥٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ المُقْرِئُ المَكِّيُّ: حدَّثَنا حَيْوَةُ بْنُ شُرَيْحٍ: حدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ الهَادِ، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بنِ الْعَاصِ، عَن عَمْرِو بنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إذا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ».

قالَ: فَحَدَّثْتُ بِهٰذَا الحَدِيثِ أبا بَكْرِ بنَ عَمْرِو بنِ حَزْمٍ فَقالَ: هٰكَذا حَدَّثَنِي أبو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أبي هُرَيْرَةَ.

وَقَالَ عَبْدُ العَزِيزِ بنُ المُطَّلِبِ،

7352. Narrated 'Amr bin Al-'Āṣ that he heard Allāh's Messenger ﷺ saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e., agrees with Allāh and His Messenger's verdict), he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong (i.e., against that of Allāh and His Messenger) even then he will get a reward."

عَنْ عَبْدِ اللهِ بنِ أَبِي بَكْرٍ، عَنْ أبي سَلَمَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(٢٢) باب الحُجَّةِ عَلَىٰ مَنْ قَالَ: إنَّ أحْكامَ النَّبِيِّ ﷺ كَانَتْ ظاهِرَةً، وَمَا كانَ يَغِيبُ بَعْضُهُمْ مِنْ مَشاهِدِ النَّبِيِّ ﷺ وأُمورِ الإِسْلَامِ

(22) CHAPTER. The refutation of the claim of those who say, "All the legal decisions and verdicts given by the Prophet ﷺ were apparent (i.e., known to all people)." And the fact that some of the Companions of the Prophet ﷺ did not witness certain deeds or did not hear certain sayings of the Prophet ﷺ and other Islāmic matters.

٧٣٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَطاءٌ، عَنْ عُبَيْدِ بنِ عُمَيرٍ قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَكَأَنَّهُ وَجَدَهُ مَشْغُولاً فَرَجَعَ فَقَالَ عُمَرُ: أَلَمْ أسمَعْ صَوْتَ عَبْدِ اللهِ بنِ قَيْسٍ؟ ائذَنوا لَهُ. فَدُعِيَ لَهُ فَقَالَ: ما حَمَلَكَ عَلَىٰ ما صَنَعْتَ؟ فَقالَ: إنَّا كُنَّا نُؤْمَرُ بِهٰذا قالَ: فَأْتِني عَلَى هٰذا بِبَيِّنَةٍ، أَوْ لأَفْعَلَنَّ بِكَ. فانْطَلَقَ إِلَى مَجْلِسٍ مِنَ الأَنْصارِ فَقالُوا: لا يَشْهَدُ إلَّا أَصاغِرُنا، فَقامَ أَبُو سَعِيدٍ الخُدْرِيُّ فَقَالَ: قَدْ كُنَّا نُؤْمَرُ بِهٰذا. فَقَالَ عُمَرُ: خَفِيَ عَلَيَّ هٰذا مِنْ أَمْرِ النَّبِيِّ ﷺ. أَلْهانِي الصَّفْقُ بالأَسْواقِ. [راجع: ٢٠٦٢]

7353. Narrated 'Ubaid bin 'Umair: Abū Mūsā asked permission to enter upon 'Umar, but seeing that he was busy, he went away. 'Umar then said, "Didn't I hear the voice of 'Abdullāh bin Qais (i.e., Abū Mūsa)? Allow him to come in." He was called in and 'Umar said to him, "What made you do what you did?" He replied, "We have been instructed thus by the Prophet ﷺ[1]." 'Umar said, "Bring proof (witness) for this, otherwise I will do such and such to you." Then 'Abdullāh bin Qais went to a gathering of the *Anṣār* (looking for witness) who then said, "None but the youngest of us will give the witness for it." So Abū Sa'īd Al-Khudrī got up and said, "We used to be instructed thus (by the Prophet ﷺ)." 'Umar said, "This order of the Prophet ﷺ remained hidden from me. Business in the market kept me busy."

٧٣٥٤ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنا سُفْيانُ: حَدَّثَنِي الزُّهْرِيُّ أَنَّهُ سَمِعَ مِنَ الأَعْرَجِ يَقُولُ: أَخْبَرَنِي أَبُو هُرَيْرَةَ قَالَ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبا هُرَيْرَةَ

7354. Narrated Al-A'raj: Abū Hurairah said, "You people claim that Abū Hurairah narrates many narrations of Allāh's Messenger ﷺ. (Anyhow) with Allāh will be our appointment[2]. I was a poor man, and

(1) (H.7353) i.e., to ask permission three times, and if not granted, one should leave.
(2) (H.7354) "On the Day of Judgement we will know whether you are right or I."

used to stick to Allāh's Messenger ﷺ contented with what will fill my stomach, and the *Muhājirūn* (emigrants) used to be busy trading in the markets, and the *Anṣār* used to be busy looking after their properties. One day, I heard Allāh's Messenger ﷺ saying, 'Who will spread his *Ridā'* (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e., wrap it over his body), in which case he will never forget anything he had heard from me.' So I spread my garment which I was wearing; and by Him Who sent Muḥammad (ﷺ) with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet ﷺ)." [See Vol.1, *Ḥadīth* No. 118 and 119.]

يُكْثِرُ الحَدِيثَ عَلى رَسُولِ اللهِ ﷺ واللهُ المَوْعِدُ، إنِّي كُنْتُ امْرَأً مِسْكِيناً أَلْزَمُ رَسُولَ اللهِ ﷺ عَلىٰ مِلْءِ بَطْنِي، وَكَانَ المُهاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وكانَتِ الأَنْصارُ يَشْغَلُهُمُ القِيامُ عَلى أَمْوالِهِمْ، فَشَهِدْتُ مِنْ رَسُولِ اللهِ ﷺ ذاتَ يَوْمٍ وَقالَ: «مَنْ يَبْسُطْ رِداءَهُ حَتَّى أَقْضِيَ مَقالَتِي ثُمَّ يَقْبِضْهُ فَلَمْ يَنْسَ شَيْئاً سَمِعَهُ مِنِّي»، فَبَسَطْتُ بُرْدَةً كَانَتْ عَلَيَّ، فَوَالَّذِي بَعَثَهُ بِالحَقِّ ما نَسِيتُ شَيْئاً سَمِعْتُه مِنْهُ. [راجع: ١١٨]

(23) CHAPTER. Whoever thinks that if the Prophet ﷺ did not disapprove of something (said or done in his presence), his silence indicated that it was permissible, but if another person faced a similar situation, his silence should not be taken as a sign of his agreement.

(٢٣) بابٌ مَنْ رَأى تَرْكَ النَّكِيرِ مِنَ النَّبِيِّ ﷺ حُجَّةً، لا مِنْ غيرِ الرَّسُولِ

7355. Narrated Muḥammad bin Al-Munkadir: I saw Jābir bin 'Abdullāh swearing by Allāh that Ibn Ṣaiyyād was *Dajjāl*. I said to Jābir, "How can you swear by Allāh?" Jābir said, "I have heard 'Umar swearing by Allāh regarding this matter in the presence of the Prophet ﷺ and the Prophet ﷺ did not disapprove of it."(1)

٧٣٥٥ - حدَّثَنا حَمّادُ بنُ حُمَيْدٍ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أَبِي: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قَالَ: رَأَيْتُ جابِرَ بنَ عَبْدِ اللهِ يَحْلِفُ باللهِ أنَّ ابنَ الصَّيَّادِ الدَّجّالُ، قُلْتُ: تَحْلِفُ باللهِ؟ قَالَ: إنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلىٰ ذٰلِكَ عِنْدَ النَّبِيِّ ﷺ فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

(1) (H.7355) Perhaps Jābir and 'Umar thought that Ibn Ṣaiyyād will be of the minor *Dajjāl*, who will be thirty or more according to the Prophet's saying, and who will appear before the appearance of the real (major) *Dajjāl*.

(24) CHAPTER. The laws that are inferred from certain evidences and what the meaning of an evidence is, and how it is explained.

(٢٤) **بابُ الأحْكَامِ الَّتِي تُعْرَفُ بِالدَّلَائِلِ، وكَيْفَ مَعْنَى الدَّلَالَةِ وتَفْسِيرُها؟**

The Prophet ﷺ talked about horses and similar things, and then he was asked about donkeys, and he drew their attention to the Statement of Allāh تعالى:

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it." (V.99:7)

And when the Prophet ﷺ was asked about (the eating of) mastigures, he replied, "I do not eat it, nor do I prohibit it." Besides, mastigure's meat was eaten from the table-sheet of the Prophet ﷺ , therefore Ibn 'Abbās concluded from that, that it (i.e., mastigure's meat) is not probihited to eat.

وقَدْ أخبرَ النَّبِيُّ ﷺ أمْرَ الخَيْلِ وغَيرِها، ثُمَّ سُئِلَ عَنِ الحُمُرِ فَدَلَّهُمْ عَلى قَوْلِهِ تَعالَى: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝﴾ [الزلزلة: ٧] وَسُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ فَقالَ: «لَا آكُلُهُ ولا أُحَرِّمُه»، وأُكِلَ عَلَىٰ مائِدَةِ النَّبِيِّ ﷺ الضَّبُّ. فاسْتَدَلَّ ابْنُ عَبَّاسٍ بِأنَّه لَيْسَ بِحَرامٍ.

7356. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for yet another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for (*Jihād* in) Allāh's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two mounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it, though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allāh's Right

٧٣٥٦ - حدَّثَنا إسْماعِيلُ: حدَّثَنِي مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبي صالِحٍ السَّمانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، ولِرَجُلٍ سِتْرٌ، وعَلَىٰ رَجُلٍ وِزْرٌ. فأمَّا الَّذي لَهُ أجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطالَ في مَرْجٍ أوْ رَوْضَةٍ، فمَا أصابَتْ في طِيَلِهَا ذٰلك المَرْجَ والرَّوضَةَ كانَ لَه حَسَناتٍ. وَلَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً أوْ شَرَفَينِ كانَتْ آثارُها وأرْواثُها حَسَناتٍ لهُ. وَلَوْ أنَّها مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ ولَمْ يُرِدْ أنْ تُسْقَىٰ بِهِ كانَ ذٰلكَ حَسَناتٍ لهُ، وَهِيَ لِذٰلك الرَّجُلِ

(i.e., pays *Zakāt*) of what he earns through them and of their backs (that he presents it to be used in *Jihād* in Allāh's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin." Then Allāh's Messenger ﷺ was asked about donkeys. He said, "Allāh has not revealed anything to me regarding them except this comprehensive Verse:

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.' " (V.99:7,8)

أجْرٌ. ورَجُلٌ رَبَطَها تَغَنِّياً وتَعَفُّفاً، ولَمْ يَنْسَ حَقَّ اللهِ في رِقَابِها ولا ظُهُورِهَا، فَهِيَ لهُ سِتْرٌ. ورَجُلٌ رَبَطَها فَخْراً وَرِياءً فَهِيَ عَلى ذٰلك وِزْرٌ»، وسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ، قالَ: «ما أنْزَلَ اللهُ عَليَّ فِيْهَا إلَّا هٰذِهِ الآيَةَ الْفَاذَّةَ الْجامِعَةَ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾ [الزلزلة: ٧-٨]» [راجع: ٢٣٧١].

7357. Narrated 'Āishah رَضِيَ اللهُ عَنها: A woman asked the Prophet ﷺ about the periods: How to take a bath after the periods. He said, "Take a perfumed piece of cloth and clean yourself with it." She said, "How shall I clean myself with it, O Allāh's Messenger?" The Prophet ﷺ said, "Clean yourself with it." Then I knew what Allāh's Messenger ﷺ meant. So I pulled her aside and explained it to her.

٧٣٥٧ - **حدَّثَنا** يَحْيَى: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ، عَن أُمِّهِ، عَنْ عائِشَةَ: أنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ. حدَّثَنا مُحَمَّدٌ هُوَ ابنُ عُقْبَةَ: حدَّثَنا الفُضَيلُ بنُ سُلَيمانَ النُّمَيرِيُّ، عَنْ مَنْصُورِ بن عَبْدِ الرَّحْمٰنِ بنِ شَيْبَةَ: حدَّثَتْنِي أُمِّي، عَنْ عائِشَة رَضِيَ اللهُ عَنْها: أنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنِ الحَيْضِ، كَيْفَ تَغْتَسِلُ مِنْهُ؟ قالَ: «تأْخُذِينَ فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِينَ بِها». قالَتْ: كَيْفَ أتَوَضَّأُ بِهَا يَا رَسُولَ اللهِ؟ قالَ النَّبِيُّ ﷺ: «تَوَضَّئِي»، قالَت: كَيْفَ أتَوَضَّأُ بِها يا رَسُولَ اللهِ؟ قالَ النَّبِيُّ ﷺ: «تَوَضَّئِينَ بِها». قَالَتْ عائِشَةُ، فَعَرَفْتُ الَّذِي يُرِيدُ رَسُولُ اللهِ ﷺ، فَجَذَبْتُها إلَيَّ فَعَلَّمْتُها. [راجع: ٣١٤]

7358. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Umm Ḥufaid bint Al-Ḥāri<u>th</u> bin Ḥazn

٧٣٥٨ - **حدَّثَنا** موسَى بْنُ

إسْماعِيلَ: حدَّثَنا أَبُو عَوَانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: أنَّ أمَّ حُفَيْدٍ بِنْتَ الحارِثِ بنِ حَزْنٍ أهْدَتْ إلَى النَّبيِّ ﷺ سَمْناً وأَقِطاً وأَضُبّاً، فَدَعا بِهِنَّ النَّبيُّ ﷺ فَأُكِلْنَ عَلىٰ مَائِدَتِهِ، فَتَرَكَهُنَّ النَّبيُّ ﷺ كالمُتَقَذِّرِ لَهُنَّ، وَلَو كُنَّ حَرَاماً ما أُكِلْنَ على مَائِدَتِهِ، ولَا أَمَرَ بِأَكْلِهِنَّ.

[راجع: ٢٥٧٥]

presented the Prophet ﷺ with some butter, dried yoghurt and mastigures as a gift. The Prophet ﷺ then asked for a meal (mastigures, etc. to be put) and it was eaten over his dining table-cloth, but the Prophet ﷺ did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his dining table cloth nor would he have ordered that (mastigures meat) to be eaten.

٧٣٥٩ - حدَّثَنا أحْمَدُ بنُ صَالِحٍ: حدَّثَنا ابْنُ وَهْبٍ: أَخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ: أَخْبَرَني عَطاءُ بنُ أبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قَالَ: قَالَ النَّبيُّ ﷺ: «مَنْ أكَلَ ثُوماً أوْ بَصَلاً فَلْيَعْتَزِلْنا - أوْ لِيَعْتَزِلْ مَسْجِدَنا - وَلْيَقْعُدْ في بَيْتِهِ». وإنَّهُ أُتِيَ بِبَدْرٍ - قالَ ابنُ وَهْبٍ: يَعْني طَبَقاً فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ - فَوَجَدَ لَها رِيحاً فَسَأَلَ عَنها فَأُخْبِرَ بِما فيها مِنَ البُقُولِ، فَقالَ: «قَرِّبُوها»، فَقَرَّبُوها إلىٰ بَعْضِ أَصْحَابِهِ كانَ مَعَهُ. فَلَمَّا رَآهُ كَرِهَ أكْلَهَا قالَ: «كُلْ فإنّي أُناجي مَنْ لا تُناجي».

وَقَالَ ابنُ عُفَيرٍ، عَنِ ابنِ وَهْبٍ: بِقِدْرٍ فيهِ خَضِراتٌ. ولَمْ يَذْكُرِ اللَّيْثُ وأبو صَفْوانَ عَنْ يونُسَ قِصَّةَ القِدْرِ، فَلا أدْري هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أوْ في الحَديثِ. [راجع: ٨٥٤]

7359. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at his home." Ibn Wahb said, "Once a plate-full of cooked vegetables was brought to the Prophet ﷺ at Badr. Detecting a bad smell from it, he asked about the dish and was informed of the kinds of vegetables it contained. He then said, "Bring it near," and so it was brought near to one of his Companions who was with him. When the Prophet ﷺ saw it, he disliked eating it and said (to his Companions), "Eat, for I talk in secret to ones whom you do not talk to."[1]

(1) (H.7359) The Prophet ﷺ talks to the angels (e.g., Angel Gabriel) during the Divine Revelation. See *Fath Al-Bari*.

7360. Narrated Jubair bin Muṭ'im: A lady came to Allāh's Messenger ﷺ and she talked to him about something, and he gave her some order. She said, "O Allāh's Messenger! If I should not find you?" He said, "If you should not find me, then go to Abū Bakr." Ibrāhīm bin Sa'd said, "As if she meant the death (of the Prophet ﷺ)."

٧٣٦٠ - حدَّثني عُبَيْدُ اللهِ بنُ سَعْدِ بْنِ إبْرَاهِيمَ: حدَّثنا أَبي وعَمِّي قالا: حدَّثنا أَبي عَنْ أبيهِ: أخْبَرَني مُحَمَّدُ بنُ جُبَيرٍ: أنَّ أَبَاهُ جُبَيرَ بنَ مُطْعِمٍ أخبَرَهُ أنَّ امْرَأَةً مِنَ الأنْصَارِ أَتَتْ رَسُولَ اللهِ ﷺ فَكَلَّمَتْهُ في شَيءٍ فأَمَرَها بِأمْرٍ فقالَتْ: أرَأيْتَ يا رَسُولَ اللهِ إنْ لَمْ أجِدْكَ، قالَ: «إنْ لَمْ تَجِدِيني فَأْتِي أبا بَكْرٍ». زادَ الحُمَيْدِيُّ، عَنْ إبْراهِيمَ بنِ سَعْدٍ: كَأَنَّها تَعْنِي المَوْتَ. [راجع: ٣٦٥٩]

(25) CHAPTER. The statement of the Prophet ﷺ: "Do not ask the people of the Scripture (Jews and Christians) about anything."

(٢٥) بابُ قَوْلِ النَّبيِّ ﷺ: «لا تَسْأَلُوا أهْلَ الكِتابِ عَنْ شَيءٍ»

7361. Narrated Ḥumaid bin 'Abdur-Raḥmān that he heard Mu'āwiya talking to a group of people from Quraish at Al-Madīna, and on mentioning Ka'b Al-Aḥbār, he said, "He was one of the most truthful of those who used to talk about the people of the Scripture, yet we used to detect certain faults in his information."

٧٣٦١ - وقالَ أَبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: سَمِعَ مُعاوِيَةَ يُحَدِّثُ رَهْطاً مِنْ قُرَيْشٍ بِالمَدِينَةِ، وذَكَرَ كَعْبَ الأحْبَارِ فَقالَ: إنْ كانَ مِنْ أصْدَقِ هٰؤُلاءِ المُحَدِّثينَ الَّذينَ يُحَدِّثُونَ عَنْ أهْلِ الكِتابِ، وإنْ كُنَّا - مَعَ ذٰلك - لَنَبْلُو عَلَيهِ الكَذِبَ.

7362. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people of the Scripture (Jews and Christians) used to read the *Taurāt* (Torah) in Hebrew and then explain it in Arabic to the Muslims. Allāh's Messenger ﷺ said (to the Muslims), "Do not believe the people of the Scripture, nor disbelieve them, but say, 'We believe in Allāh and whatever is revealed to us, and whatever is revealed to you.'"

٧٣٦٢ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عُثمانُ بنُ عُمَرَ: أخبَرَنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: كانَ أهْلُ الكِتابِ يَقْرَؤُنَ التَّوْراةَ بالعِبْرَانِيَّةِ، وَيُفَسِّرُونَها بِالعَرَبِيَّةِ لِأَهْلِ

الإسْلامِ. فَقَالَ رَسُولُ اللهِ ﷺ: «لا تُصَدِّقُوا أَهْلَ الكِتابِ ولا تُكَذِّبُوهُمْ، وقُولوا: ﴿ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَيَّ﴾ الآيَةَ». [راجع: ٤٤٨٥]

٧٣٦٣ - حدَّثنا مُوسَى بنُ إسْماعيلَ: حدَّثنا إبْراهيمُ: أَخْبَرَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِاللهِ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ: كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتابِ عَنْ شَيءٍ وكِتابُكُمُ الَّذي أُنْزِلَ عَلىٰ رَسُولِ اللهِ ﷺأَحْدَثُ؟ تَقْرَؤُنَهُ مَحْضاً لَمْ يُشَبْ. وقَدْ حَدَّثَكُمْ أَنَّ أَهْلَ الكِتابِ بَدَّلُوا كِتابَ اللهِ وغَيَّروهُ، وكَتَبُوا بأَيْدِيهِمُ الكِتابَ، وَقَالوا: هُوَ مِنْ عِنْدِ اللهِ، لِيَشْتَرُوا بهِ ثَمَناً قَلِيلاً. لا يَنهاكُمْ ما جاءكُمْ مِنَ العِلْمِ عَنْ مَسَألَتِهِمْ؟ لا واللهِ ما رَأَيْنا مِنهُمْ رَجُلاً يَسْأَلُكُمْ عَنِ الذي أُنْزِلَ عَلَيْكُمْ. [راجع: ٢٦٨٥]

7363. Narrated 'Ubaidullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Why do you ask the people of the Scripture (Jews and Christians) about anything while your Book (the Qur'ān) which has been revealed to Allāh's Messenger ﷺ is newer and the latest? You read it pure, undistorted and unchanged, and Allāh has told you that the people of the Scripture changed their Scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allāh,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allāh, we have never seen any man from them asking you regarding what has been revealed to you!"

(٢٦) باب كَراهِيَةِ الاخْتِلافِ

(26) CHAPTER. It is disliked to differ.

٧٣٦٤ - حدَّثنا إسْحاقُ: أَخْبَرَنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، عَنْ سَلَّامِ بنِ أَبِي مُطِيعٍ، عَنْ أَبي عِمرانَ الجَوْنِيِّ، عَنْ جُنْدَبِ بنِ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اقْرَؤُوا القُرْآنَ ما ائْتَلَفَتْ قُلوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُوموا عَنْهُ». قالَ أبو عَبْدِ اللهِ: سَمِعَ عَبْدُ الرَّحْمٰنِ سَلَّاماً. [راجع: ٥٠٦٠]

7364. Narrated Jundab bin 'Abdullāh: Allāh's Messenger ﷺ said, "Recite (and study) the Qur'ān as long as your hearts are in agreement as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being)." [See *Ḥadīth* No.5061]

7365. Narrated Jundab bin 'Abdullāh: Allāh's Messenger ﷺ said, "Recite (and study) the Qur'ān as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, (then for the time being) stop reading it."

٧٣٦٥ - حَدَّثَنا إسحاقُ: أَخْبَرَنا عَبْدُ الصَّمَدِ: حدَّثَنا هَمَّامٌ: حدَّثَنا أَبو عِمْرَانَ الجَوْنِيُّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللهِ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اقْرَؤُوا القُرْآنَ ما ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإذا اخْتَلَفْتُمْ فقُومُوا عَنْهُ».

قَالَ أَبُو عَبدُاللهِ: وقالَ يَزيدُ بنُ هارونَ، عَنْ هارونَ الأعْوَرِ: حدَّثَنا أَبُو عِمْرَانَ، عَنْ جُنْدُبٍ عَنِ النَّبيِّ ﷺ. [راجع: ٥٠٦٠]

7366. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the time of the death of the Prophet ﷺ approached[1] while there were some men in the house, and among them was 'Umar bin Al-Khaṭṭāb, the Prophet ﷺ said, "Come near, let me write for you a writing after which you will never go astray." 'Umar said, "The Prophet ﷺ is seriously ill, and you have the Qur'ān, so Allāh's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allāh's Messenger may write for you a writing after which you will not go astray," while some of them said what 'Umar said. When they differed greatly and there was a hue and cry before the Prophet ﷺ, he said to them, "Go away (and leave me alone)." Ibn 'Abbās used to say: It was a great disaster that their difference and noise prevented Allāh's Messenger ﷺ from writing that writing for them[2].

٧٣٦٦ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أَخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ قالَ: لَمَّا حُضِرَ النَّبيُّ ﷺ، قالَ: وَفي البَيْتِ رِجالٌ فِيهِمْ عُمَرُ بنُ الخَطَّابِ، قالَ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَه»، قالَ عُمَرُ: إنَّ النَّبِيَّ ﷺ غَلَبَهُ الوَجَعُ. وَعِندَكمُ القُرْآنُ. فَحَسْبُنا كِتابُ اللهِ. واخْتَلَفَ أَهْلُ البَيْتِ اخْتَصَمُوا، فمِنهُمْ منْ يَقولُ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللهِ ﷺ كِتاباً لَنْ تَضِلُّوا بَعْدَه، ومِنْهُمْ مَنْ يَقولُ مَا قالَ عُمَرُ. فَلَمَّا أَكْثَرُوا اللَّغَطَ وَالاخْتِلافَ عِنْدَ النَّبيِّ ﷺ قَالَ: «قُومُوا عَنِّي». قالَ عُبَيْدُ اللهِ: فكانَ ابنُ عَبَّاسٍ يَقُولُ: إنَّ

(1) (H.7366) See Volume 1, *Ḥadīth* No.114.
(2) (H.7366) The fact that the Prophet ﷺ did not contradict 'Umar's statement indicates that he approved of his opinion. See Vol.1, *Ḥadīth* No. 114.

الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بينَ رَسُولِ اللهِ ﷺ وبَينَ أنْ يَكْتُبَ لَهُمْ ذٰلِكَ الكِتابَ مِنِ اخْتِلافِهِمْ وَلَغَطِهِمْ.

[راجع: ١١٤]

(27) CHAPTER. Something forbidden, by the Prophet ﷺ is legally prohibited unless there is a proof that (later on) it was (made) legal. Similarly, his orders render things obligatory,[1] as he said (to his Companions) when they finished their *Iḥrām*, "Sleep with your wives."[2]

(٢٧) بابُ نَهْيِ النَّبِيِّ ﷺ عَلَى التَّحْرِيمِ إلَّا ما تُعْرَفُ إباحَتُهُ. وكذٰلكَ أمْرُهُ نَحْوَ قَوْلِهِ، حِينَ أحَلُّوا: «أَصِيبُوا مِنَ النِّساءِ»،

And Jābir said, "The Prophet ﷺ did not oblige them (to go to their wives) but he only made that legal for them." And Umm 'Aṭiyya said, "We (women) were forbidden to follow funeral processions but was not made illegal for us."

وقالَ جابِرٌ: ولَمْ يَعْزِمْ عَلَيهِمْ، ولٰكِنْ أحَلَّهُنَّ لَهُمْ. وقالَتْ أُمُّ عَطِيَّةَ: نُهِينا عَنِ اتِّباعِ الجَنازَةِ، ولَمْ يُعْزَمْ عَلَيْنا.

7367. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh in a gathering saying, "We, the Companions of Allāh's Messenger ﷺ, assumed the state of *Iḥrām* to perform only *Ḥajj* without *'Umra*." Jābir added, "The Prophet ﷺ arrived (at Makkah) on the fourth of Dhul-Ḥijja. And when we arrived (in Makkah), the Prophet ﷺ ordered us to finish the state of *Iḥrām*, saying, 'Finish your *Iḥrām* and go to your wives [i.e., now sexual relationship with wives is legal (allowed) which was forbidden due to the state of *Iḥrām*.]" Jābir added, "The Prophet ﷺ did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, 'When there remains only five days between us and the day of *'Arafa* he orders us to finish our *Iḥrām* by sleeping with our wives in which case we will proceed to *'Arafa* with our male organs dribbling with

٧٣٦٧ - حدَّثَنا المَكِّيُّ بنُ إبْراهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: وَقالَ جابِرٌ.

قالَ أبو عَبْدِ اللهِ: وقالَ مُحَمَّدُ بنُ بَكْرٍ: حدَّثَنا ابنُ جُرَيْجٍ: أَخْبَرَني عَطاءٌ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ في أناسٍ مَعَه قالَ: أَهْلَلْنا أَصْحابَ رَسُولِ اللهِ ﷺ في الحَجِّ خالِصاً، لَيْسَ مَعَهُ عُمْرَةٌ.

قالَ عَطاءٌ: قالَ جابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صُبْحَ رابِعَةٍ مَضَتْ مِنْ ذِي الحِجَّةِ، فَلَمَّا قَدِمْنا أمَرَنا النَّبِيُّ ﷺ أنْ نَحِلَّ، وقالَ: «أَحِلُّوا وأَصِيبُوا مِنَ النِّساءِ». قالَ عَطاءٌ: قالَ جابِرٌ: ولَمْ

(1) (Ch.27) Unless there is a proof that his order is just a recommendation.
(2) (Ch.27) He said that to confirm his order that they should finish *Iḥrām*.

semen?' (Jābir pointed out with his hand illustrating what he was saying). Allāh's Messenger ﷺ stood up and said, 'You (people) know that I fear Allāh much, and I am the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the *Hady* with me, I would have finished my *Iḥrām* as you will do, so finish your *Iḥrām*. If I had formerly known what I came to know lately, I would not have brought the *Hady* with me.' So we finished our *Iḥrām* and listened to the Prophet ﷺ and obeyed him." [See *Ḥadīth* No.1651]

يَعْزِمْ عَلَيهِمْ، وَلكِنْ أَحَلَّهُنَّ لَهُمْ، فَبَلَغَه أَنَّا نَقُولُ: لَمَّا لَمْ يَكُنْ بَيْنَنا وبَينَ عَرَفَةَ إلَّا خَمْسٌ أَمَرَنا أَنْ نَحِلَّ إلَى نِسائِنا فَنَأتِيَ عَرَفَةَ تَقْطُرُ مَذاكِيرُنا المَذْيَ؟ قَالَ: ويَقولُ جابِرٌ بِيَدِهِ هٰكَذا، وحَرَّكَها. فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتْقَاكُمْ للهِ وأَصْدَقُكُمْ وأَبَرُّكُمْ، ولَولا هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ، فَحِلُّوا. فَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ ما أَهْدَيْتُ». فَحَلَلْنا وسَمِعْنا وأَطَعْنا.

[راجع: ١٥٥٧]

7368. Narrated 'Abdullāh Al-Muzanī: The Prophet ﷺ said, "Perform (an optional) prayer before *Maghrib* prayer." (He repeated it thrice) and the third time he said, "Whoever wants to offer it can do so." Lest the people should take it as a *Sunna*. [See *Ḥadīth* No.1183]

٧٣٦٨ - حَدَّثَنَا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الْوارِثِ، عَنِ الحُسَيْنِ، عَنِ ابنِ بُرَيْدَةَ: حدَّثَني عَبْدُ اللهِ المُزَنِيُّ عَنِ النَّبِيِّ ﷺ قالَ: «صَلُّوا قَبْلَ صَلاةِ المَغْرِبِ»، قالَ في الثَّالِثَةِ: «لِمَنْ شاءَ» خَشْيَةَ أنْ يَتَّخِذَها النَّاسُ سُنَّةً.

[راجع: ١١٨٣]

(28) CHAPTER. The Statement of Allāh تعالى:
"... And who (conduct) their affair by mutual consultation..." (V.42:38)
"... And consult them in the affair..." (V.3:159)

Consultation should take place before taking a decision and before the matter becomes clear, as is indicated by Allāh's Statement:

"...Then when you have taken a decision, put your trust in Allāh..." (V.3:159)

If the Messenger ﷺ decided something, it was not permissible for any human being to

(٢٨) باب قَوْلِ اللهِ تَعالَى: ﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾ [الشورى: ٣٨] ﴿وَشَاوِرْهُمْ فِي ٱلْأَمْرِ﴾ [آل عمران: ١٥٩].

وإنَّ المُشاوَرَةَ قَبْلَ العَزْمِ والتَّبَيُّنِ لِقَوْلِهِ تَعالَى: ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ﴾ [آل عمران: ١٥٩] فإذا عَزَمَ الرَّسُولُ ﷺ لَمْ يَكُنْ لِبَشَرٍ التَّقَدُّمُ عَلَى اللهِ ورَسُولِهِ.

وَشَاوَرَ النَّبِيُّ أَصْحَابَهُ يَوْمَ أُحُدٍ

فِي الـمُقامِ والخُرُوجِ، فَرَأَوْا لَهُ الخُرُوجَ، فَلَمَّا لَبِسَ لأْمَتَهُ وعَزَمَ قَالُوا: أَقِمْ، فَلَمْ يَمِلْ إليهِمْ بَعْدَ العَزْمِ وَقَالَ: «لا يَنْبَغِي لِنَبِيٍّ يَلْبَسُ لأْمَتَهُ فَيَضَعُها حَتَّى يَحْكُمَ اللهُ».

وَشاوَرَ عَلِيّاً وأُسَامَةَ فِيمَا رَمىٰ بِهِ أَهْلُ الإِفْكِ عائِشَةَ، فَسَمِعَ مِنهُمَا حَتَّى نَزَلَ القُرْآنُ فَجَلَدَ الرَّامِينَ. ولَمْ يَلْتَفِتْ إلَى تنازُعِهِمْ ولكنْ حَكَمَ بِمَا أَمَرَهُ اللهُ.

وكانَتِ الأَئِمَّةُ بَعْدَ النَّبِيِّ ﷺ يَسْتَشِيرُونَ الأُمَنَاءَ مِنْ أَهْلِ العِلْمِ فِي الأُمُورِ المُبَاحَةِ لِيَأْخُذُوا بِأَسْهَلِها، فَإذا وَضَحَ الكِتابُ أَوِ السُّنَّةُ لَمْ يَتَعَدَّوْهُ إِلَى غَيرِهِ اقْتِداءً بِالنَّبِيِّ ﷺ.

ورَأَى أَبُو بَكْرٍ قِتالَ مَنْ مَنَعَ الزَّكَاةَ، فَقَالَ عُمَرُ: كَيْفَ تُقاتِلُ؟ وقَدْ قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإذا قَالُوا: لَا إِلٰهَ إِلَّا اللهُ، عَصَمُوا مِنِّي دِمَاءَهُمْ وأَمْوَالَهُمْ إِلَّا بِحَقِّها». فَقَالَ أَبُو بَكْرٍ: واللهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ ما جَمَعَ رَسُولُ اللهِ ﷺ، ثُمَّ تابَعَه بَعْدُ عُمَرُ. فَلَمْ يَلْتَفِتْ أَبُو بَكْرٍ إِلَى مَشُورَةٍ إِذْ كانَ عِنْده حُكْمُ رَسُولِ اللهِ ﷺ فِي الَّذِينَ فَرَّقُوا بَيْنَ الصَّلَاةِ والزَّكَاةِ، وَأَرَادُوا تَبْدِيلَ الدِّينِ وَأَحْكامِهِ. وَقالَ النَّبِيُّ ﷺ:

suggest something other than Allāh's Messenger's decision. On the day of (the battle of) Uḥud, the Prophet ﷺ consulted his Companions whether they should stay at Al-Madīna or go out (to meet the enemy), and they suggested that they should go out. When he had put on his armour and decided (to go out), they said, "You'd better stay." But he did not accept their (new) opinion after he had decided (to go out) and said, "A Prophet should not put off his armour after he had put it on (for the battle) till Allāh decides the case." The Prophet ﷺ also consulted 'Alī and Usāma concerning the false statement the liars had made about 'Āishah. He listened to their opinions till Qur'ānic Verses were revealed, whereupon the Prophet ﷺ flogged the slanderers and did not listen to their different opinions, but did what Allāh had ordered him to do. After the Prophet ﷺ, the Muslims used to consult the honest religious learned men in matters of law so that they might adopt the easiest of them, but if the Book (the Qur'ān) or the *Sunna* gave a clear, definite statement about a certain matter, they would not seek any other verdict. By that they used to adhere to the way of the Prophet ﷺ. And Abū Bakr decided to fight those who refused to pay *Zakāt*. 'Umar said to him, "How dare you fight them when Allāh's Messenger ﷺ said, 'I have been ordered to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). And if they say: *Lā ilāha illallāh*, then they would save their lives and properties from me, except for Allāh's Islāmic Laws (when they deserved a legal punishment) justly?' " Abū Bakr said, "By Allāh, I shall fight those who have separated what Allāh's Messenger ﷺ had put together!" Finally 'Umar yielded to Abū Bakr's opinions, so Abū Bakr did not heed

«مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوه».
وكانَ القُرَّاءُ أَصْحَابَ مَشُورَةِ عُمَرَ كُهُولاً كَانُوا أَوْ شُبَّاناً، وكانَ وَقَّافاً عِنْدَ كِتابِ اللهِ عَزَّ وجَلَّ.

any counsel (in that matter) because he had the verdict of Allāh's Messenger ﷺ concerning those people who made separation between *Ṣalāt* (prayer) and *Zakāt*[1] and intended to change the religion and its laws. The Prophet ﷺ said, "If someone changes his (Islāmic) religion, then kill him." The *Qurrā'* (religious learned men), whether old or young, were 'Umar's advisors, and he used to be very cautious at the cases and matters dealt with by the Book of Allāh (the Qur'ān).

٧٣٦٩ - حدَّثَنَا الْأُوَيْسِيُّ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهَابٍ: حدَّثَنِي عُرْوَةُ وابنُ المُسَيَّبِ وَعَلْقَمَةُ بنُ وَقَّاصٍ وَعُبَيْدُ اللهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها حِينَ قَالَ لَها أَهْلُ الإِفْكِ قالَتْ: وَدَعا رَسُولُ اللهِ ﷺ عَليَّ بنَ أَبي طالِبٍ وَأُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما حِينَ اسْتَلْبَثَ الوَحْيُ يَسْأَلُهُما وهُوَ يَسْتَشِيرُهُما في فِرَاقِ أَهْلِهِ. فَأَمَّا أُسامَةُ فَأَشَارَ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ. وأَمَّا عَلِيٌّ فَقَالَ: لَمْ يُضَيِّقِ اللهُ عَلَيْكَ، والنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصْدُقْكَ. فَقَالَ: «هَلْ رَأَيْتِ مِنْ شَيءٍ يَرِيبُكِ؟» قالَتْ: ما رَأَيْتُ أَمْراً أَكْثَرَ مِنْ أَنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عن عَجِينِ أَهْلِها، فَتَأتِي الدَّاجِنُ فَتَأْكُلُهُ. فَقامَ عَلى المِنْبَرِ فَقالَ: «يا مَعْشَرَ المُسْلِمينَ، مَنْ يَعْذِرُني مِنْ

7369. Narrated 'Āishah رَضِيَ اللهُ عَنْها after the slanderers had given a forged statement against her: Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid when the Divine Revelation was delayed. He wanted to ask them and consult them about the question of divorcing me. Usāma gave his opinion that was based on what he knew about my innocence, but 'Alī said, "Allāh has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave-girl who will tell you the truth." So the Prophet ﷺ asked Barīra (my slave-girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a young girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet ﷺ stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allāh, I know nothing about my family except good." The narrator added: Then the Prophet ﷺ mentioned the innocence of 'Āishah. [See *Ḥadīth* No.4750]

---

(1) (Ch.28) This indicates that when the solution of a problem is found in the Qur'ān, or in the *Sunna*, it does not need any consultation.

رَجُلٍ بَلَغَنِي أَذاهُ فِي أَهْلِي؟ واللهِ ما عَلِمْتُ عَلى أَهْلِي إِلَّا خَيراً»، فَذَكَرَ بَرَاءَةَ عَائِشَةَ. وَقالَ أبو أُسامَةَ، عَنْ هِشامٍ. [راجع: ٢٥٩٣]

٧٣٧٠ - حدَّثني مُحَمَّدُ بنُ حَرْبٍ: حَدَّثَنا يَحْيَى بنُ أَبي زَكَرِيَّا الغَسَّانِيُّ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ فَحَمِدَ اللهَ وأَثْنَى عَلَيهِ، وقالَ: «ما تُشِيرُونَ عَلَيَّ في قَوْمٍ يَسُبُّونَ أَهْلِي؟ ما عَلِمْتُ عَليهِمْ مِنْ سُوءٍ قَطُّ».

وعَنْ عُرْوَةَ قالَ: لَمَّا أُخْبِرَتْ عائِشَةُ بِالْأَمْرِ قالَتْ: يا رَسُولَ اللهِ، أَتَأْذَنُ لِي أَنْ أَنْطَلِقَ إِلَى أَهْلِي؟ فَأَذِنَ لَها وأَرسَلَ مَعَها الْغُلامَ. وَقالَ رَجُلٌ مِنَ الأَنْصارِ: سُبْحَانَكَ ما يَكونُ لَنا أَنْ نَتَكَلَّمَ بِهٰذا، سُبْحانَكَ هٰذا بُهْتانٌ عَظِيمٌ. [راجع: ٢٥٩٣]

7370. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ addressed the people, and after praising and glorifying Allāh, he said, "What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her." The subnarrator 'Urwa said: When 'Āishah was told of the slander, she said, "O Allāh's Messenger! Will you allow me to go to my parents' home?" He allowed her and sent a slave along with her. An *Anṣārī* man said, "*Subḥānaka*![1] It is not right for us to speak about this. *Subḥānaka*! This is a great lie!"

(1) (H.7370) *Subḥānaka*: Glorified is He (Allāh) for what they ascribe to Him.

97 – THE BOOK OF *TAUḤĪD* (ISLĀMIC MONOTHEISM)[1] (i.e., to believe in the Oneness of Allāh)

٩٧ - كتاب التوحيد

(1) CHAPTER. What has been said about the Prophet's ﷺ inviting his followers (nation) to *Tauhīd Allāh* i.e., Islāmic Monotheism (worshiping none but Allāh تبارك وتعالى Alone).

(١) بابُ ما جاءَ في دُعاءِ النَّبيِّ ﷺ أُمَّتَهُ إلَى تَوْحِيدِ اللهِ تَبارَكَ وتَعالَى

7371. Narrated Ibn Abbas رضي الله عنهما: The Prophet ﷺ sent Mu'ādh to Yemen.

٧٣٧١ - حدَّثَنا أبو عاصِم، حدَّثَنا زَكَرِيَّا بنُ إسحاقَ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ بَعَثَ مُعاذاً إلَى اليَمَنِ. [راجع: ١٣٩٥]

7372. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ sent Mu'ādh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them is to testify the *Tauhīd Allāh* [i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)]. If they accept that, tell them that Allāh has enjoined on them, five compulsory congregational *Ṣalāt* (prayers) to be offered in one day and one night (24 hours). And if they offer their *Salāt* (prayer), tell them that Allāh has enjoined on them *Zakāt* of their properties; and it is to be taken from the rich among them and given to the poor among them. And if they agree to that, then take from them *Zakāt*, but avoid the best property of the people." [See *Hadīth* No. 1395 and 4347]

٧٣٧٢ - وَحدَّثَني عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا الفَضْلُ بنُ العَلاءِ: حدَّثَنا إسْماعِيلُ بنُ أُمَيَّةَ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ: أنَّهُ سَمِعَ أبا مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ يَقولُ: سَمِعْتُ ابنَ عَبَّاسٍ يَقُولُ: لَمَّا بَعَثَ النَّبيُّ ﷺ مُعاذاً إلَى نَحْوِ أهْلِ اليَمَنِ قالَ لَهُ: «إنَّكَ تَقْدَمُ عَلى قَوْمٍ مِنْ أهْلِ الكِتابِ، فَلْيَكُنْ أوَّلَ ما تَدْعوهُمْ إلَى أنْ يُوَحِّدُوا اللهَ تَعالَى. فَإذا عَرَفوا ذلكَ فَأخْبِرْهُمْ أنَّ اللهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ في يَوْمِهِمْ وَلَيْلَتِهِمْ فَإذا صَلَّوا فَأخْبرهُمْ أنَّ اللهَ افْتَرَضَ عَلَيهِمْ زَكاةً في أمْوالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ

(1) (Book 97) *Tauhīd* (Islamic Monotheism): See the glossary.

فَتُرَدُّ عَلى فَقِيرِهِمْ. فَإِذَا أَقَرُّوا بِذٰلِكَ فَخُذْ مِنهُمْ وتَوَقَّ كَرائِمَ أَمْوالِ النَّاسِ». [راجع: ١٣٩٥]

7373. Narrated Mu'ādh bin Jabal: The Prophet ﷺ said, "O Mu'ādh! Do you know what Allāh's Right upon His slaves is?" I said, "Allāh and His Messenger know better." The Prophet ﷺ said, "To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?" I replied, "Allāh and His Messenger know better." The Prophet ﷺ said, "Not to punish them (if they did so)." (See H. 2856)

٧٣٧٣ - حدَّثنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي حَصِينٍ والأَشْعَثِ بنِ سُلَيمٍ: سَمِعا الأَسْوَدَ بنَ هِلالٍ، عَنْ مُعاذِ بنِ جَبَلٍ قالَ: قالَ النَّبيُّ ﷺ: «يا مُعاذُ، أَتَدْرِي ما حَقُّ اللهِ عَلى العِبادِ؟» قالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «أَنْ يَعْبُدُوهُ وَلا يُشْرِكوا بِهِ شَيْئاً. أَتَدْرِي ما حَقُّهُمْ عَلَيهِ؟» قالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. قالَ: «أَنْ لا يُعَذِّبَهُمْ». [راجع: ٢٨٥٦]

7374. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man heard another man reciting [in the *Salāt* (prayers)]: (*Sūrat Al-Ikhlās*)

"Say (O Muhammad ﷺ): He is Allāh, (the) One." (V.112:1)

And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that *Sūrah* by itself was not enough. Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ān." (See H. 5013)

٧٣٧٤ - حدَّثنا إِسْماعِيلُ: حدَّثَني مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أَبي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ: أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١﴾ يُرَدِّدُها، فَلَما أَصْبَحَ جاءَ إِلى النَّبيِّ ﷺ فَذَكَرَ لَهُ ذٰلِكَ، فَكَأَنَّ الرَّجُلَ يَتَقالُّها، فَقالَ رَسُولُ اللهِ ﷺ: «والَّذِي نَفْسِي بِيَدِهِ إِنَّها لَتَعْدِلُ ثُلُثَ القُرْآنِ».

زادَ إِسْماعِيلُ بنُ جَعْفَرٍ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ: أَخْبَرَني أَخي قَتادَةُ بنُ النُّعْمانِ عَنِ النَّبيِّ ﷺ. [راجع: ٥٠١٣]

7375. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the *Ṣalāt* (prayers) and would finish his recitation with: (*Surāt Al-Ikhlās*)

"Say (O Muḥammad ﷺ): He is Allāh, (the) One.' " (V.112:1)

When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it describes the qualities of the Most Gracious and I love to recite it (in my *Ṣalāt*)." The Prophet ﷺ said (to them), "Tell him that Allāh loves him."

٧٣٧٥ - **حَدَّثَنَا** أَحْمَدُ بنُ صالحٍ: حدَّثَنا ابنُ وَهْبٍ: حدَّثَنا عَمْرٌو، عَنِ ابْنِ أبي هِلالٍ: أنَّ أبا الرِّجالِ مُحَمَّدَ بنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، وكانَتْ في حَجْرِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ عائِشَةَ أنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً عَلى سَرِيَّةٍ وكانَ يَقْرَأُ لأصحابِهِ في صَلاتِهِ فَيَخْتِمُ بِـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾، فَلَمَّا رَجَعُوا ذَكَروا ذلكَ للنَّبِيِّ ﷺ فقالَ: «سَلوهُ لِأيِّ شَيءٍ يَصْنَعُ ذٰلكَ؟» فَسَألوهُ فقالَ: لِأنَّها صِفَةُ الرَّحْمٰنِ، وأنا أُحِبُّ أنْ أقْرَأَ بِها. فَقالَ النَّبِيُّ ﷺ: «أخْبِرُوهُ أنَّ اللهَ يُحِبُّهُ».

(2) CHAPTER. The Statement of Allāh تبارك وتعالى:

"Say: Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names." (V.17:110)

(٢) بابُ قَوْلِ اللهِ تَبارَكَ وتعالَى:

﴿قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾ [الإسراء: ١١٠]

7376. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Allāh will not be Merciful to those who are not merciful to mankind."

٧٣٧٦ - **حَدَّثَنَا** مُحَمَّدٌ: أخبرَنا أبو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَنْ زَيْدِ بنِ وَهْبٍ وأبي ظَبْيانَ، عَنْ جَريرِ بنِ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَرْحَمُ اللهُ مَنْ لا يَرْحَمُ النَّاسَ».

[راجع: ٦٠١٣]

7377. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: We were with the Prophet ﷺ when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying.

٧٣٧٧ - **حَدَّثَنَا** أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عاصِمٍ الأحْوَلِ، عَنْ أبي عُثمانَ النَّهْدِيِّ،

The Prophet ﷺ said (to the messenger), "Go back and tell her that: Whatever Allāh takes is for Him, and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allāh's Reward." But she sent the messenger to the Prophet ﷺ again, swearing that he should come to her. So the Prophet ﷺ got up, and so did Sa'd bin 'Ubāda and Mu'ādh bin Jabal (and went to her). When the child was brought to the Prophet ﷺ, his breath was disturbed in his chest as if it were in a water-skin. On that the eyes of the Prophet ﷺ became flooded with tears, whereupon Sa'd said to him, "O Allāh's Messenger! What is this?" The Prophet ﷺ said, "This is mercy which Allāh has lodged in the heart of His slaves, and Allāh is Merciful only to those of His slaves who are merciful (to others)." [See *Hadīth* No.1284]

عَنْ أُسامَةَ بنِ زَيْدٍ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ إذْ جاءَهُ رَسُولُ إحْدَى بَناتِهِ يَدْعُوهُ إلَى ابْنِها في المَوْتِ، فَقالَ النَّبِيُّ ﷺ: «ارْجِعْ فَأخْبِرْها أنَّ للهِ ما أخَذَ، ولَهُ ما أعْطَى، وَكُلُّ شَيءٍ عِنْدَهُ بأجَلٍ مُسَمًّى. فَمُرْها فَلْتَصْبِرْ ولْتَحْتَسِبْ». فأعادَتِ الرَّسُولَ أنَّها أقْسَمَتْ لَتَأتِيَنَّها. فَقامَ النَّبِيُّ ﷺ وقامَ مَعَهُ سَعْدُ بنُ عُبادَةَ ومُعاذُ بنُ جَبَلٍ، فَدُفِعَ الصَّبِيُّ إلَيْهِ ونَفْسُه تَقَعْقَعُ كأنَّها في شَنٍّ، فَفاضَتْ عَيناهُ. فَقالَ لَهُ سَعْدٌ: يا رَسُولَ اللهِ مَا هَذَا؟ قالَ: «هٰذِهِ رَحمَةٌ جَعَلَها اللهُ في قُلوبِ عِبادِهِ، وَإنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ». [راجع: ١٢٨٤]

(3) CHAPTER. The Statement of Allāh تعالى: "Verily Allāh is the All-Provider, Owner of Power, the Most Strong." (V.51:58)

(٣) بابُ قَوْلِ اللهِ تَعالَى: ﴿إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ۝٥٨﴾ [الذاريات: ٥٨]

7378. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ said, "None is more patient than Allāh against the harmful and annoying words He hears (from the people): They ascribe a son (offspring or children) to Him, yet He bestows upon them health and provision." (See H. 4482, and 6099)

٧٣٧٨ - **حدَّثَنا** عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «ما أحَدٌ أصْبَرُ عَلى أذًى سَمِعَهُ مِنَ اللهِ، يَدَّعُونَ لَهُ الوَلَدَ ثُمَّ يُعافِيهِمْ وَيَرْزُقُهُمْ». [راجع: ٦٠٩٩]

(4) CHAPTER. The Statements of Allāh تعالى: "(He Alone is) the All-Knower of the

(٤) بابُ قَوْلِ اللهِ تَعالَى: ﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ۝٢٦﴾

Unseen, and He reveals to none His Unseen." (V.72:26)

And: **"Verily, Allāh! With Him (Alone) is the knowledge of the Hour..."** (V.31:34)

And: **"...He has sent it (the Qur'ān) down with His Knowledge..."** (V.35:11)

And: ...**"And no female conceives or gives birth, but with His Knowledge..."** (V.35:11)

And: **"To Him (Alone) is referred the knowledge of the Hour."** (V.41:47)

And Yahyā said, "Allāh has knowledge of everything, whether apparent or hidden (perceivable by human being or not)."

[الجن: ٢٦] و﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ [لقمان: ٣٤]، و﴿أَنزَلَهُۥ بِعِلْمِهِۦ﴾ [النساء: ١٦٦] و﴿وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ﴾ [فاطر: ١١] ﴿إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ﴾ [فصلت: ٤٧]،

قالَ يَحْيَى: الظَّاهِرُ عَلى كُلِّ شَيءٍ عِلْماً، والباطِنُ عَلى كُلِّ شَيءٍ عِلْماً.

7379. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "The keys of the Unseen are five and none knows them but Allāh: (1) None knows what is in the womb, but Allāh; (2) None knows what will happen tomorrow, but Allāh; (3) None knows when it will rain, but Allāh; (4) None knows where he will die, but Allāh (knows that); and (5) None knows when the Hour will be established, but Allāh." (See H. 1039, Vol. 2)

٧٣٧٩ - حدَّثَنا خالدُ بنُ مَخلَدٍ: حدَّثَنا سُلَيمانُ بنُ بِلالٍ: حدَّثَني عَبْدُ اللهِ بنُ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَفاتِيحُ الغَيبِ خَمْسٌ لا يَعْلَمُها إلَّا اللهُ. لا يَعْلَمُ ما تَغِيضُ الأرْحامُ إلَّا اللهُ، ولا يَعْلَمُ ما في غَدٍ إلَّا اللهُ، ولا يَعْلَمُ مَتى يَأتِي المَطَرُ أحَدٌ إلَّا اللهُ، وَلا تَدْرِي نَفْسٌ بأيِّ أرْضٍ تمُوتُ إلَّا اللهُ، وَلا يَعْلَمُ مَتى تَقومُ السَّاعَةُ إلَّا اللهُ». [راجع: ١٠٣٩]

7380. Narrated Masrūq: 'Āishah رَضِيَ الله عَنْها said, "If anyone tells you that Muhammad ﷺ has seen his Lord, (Allāh) he is a liar, for Allāh says:

'No vision can grasp Him...' (V.6:103)

And if anyone tells you that Muhammad ﷺ knows the Unseen, he is a liar, for Allāh says:

'None has the knowledge of the Unseen but Allāh.'"

٧٣٨٠ - حدَّثَنا مُحَمَّدُ بنُ يوسُفَ: حدَّثَنا سُفْيانُ، عَنْ إسْماعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: مَنْ حَدَّثَكَ أنَّ مُحَمَّداً ﷺ رَأى رَبَّهُ فَقَدْ كَذَبَ، وهُوَ يَقولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ﴾ ومَنْ حَدَّثَكَ أنَّهُ يَعْلَمُ الغَيْبَ فَقَدْ كَذبَ، وهُوَ

يَقولُ: لا يَعْلَمُ الغَيْبَ إِلَّا اللهُ».

[راجع: ٣٢٣٤]

(5) CHAPTER. The Statement of Allāh تعالى: "...(Allāh is He Who is) the One Free from all defects, the Giver of security..." (V.59:23)

(٥) **بابُ قَوْلِ اللهِ تعالى: ﴿ٱلسَّلَٰمُ ٱلْمُؤْمِنُ﴾** [الحشر: ٢٣]

7381. Narrated 'Abdullah رَضِيَ اللهُ عَنْهُ: We used to offer prayer behind the Prophet ﷺ and used to say: *As-Salāmu Alallāh*[1]. The Prophet ﷺ said, "Allāh himself is *As-Salām*, so you should say: *'At-Taḥiyātu lillāhi waṣ ṣalawātu waṭ-ṭaiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyu wa raḥmatul-lāhi wa barakātuhu. As-Salāmu 'alaina wa 'alā 'ibādil-lāhiṣ-ṣāliḥīn. Ash-hadu an lā ilaha illallāh, wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhu.'* "[2]

٧٣٨١ - **حدَّثنا** أحْمَدُ بن يُونُس: حدَّثَنا زُهَيرٌ: حدَّثنا مُغيرةُ: حدَّثنا شَقيقُ بنُ سَلَمَةَ قالَ: قالَ عَبْدُ اللهِ: كُنَّا نُصَلِّي خَلْفَ النَّبيِّ ﷺ فَنقولُ: السَّلامُ عَلى اللهِ، فَقالَ النَّبيُّ ﷺ: «إنَّ اللهَ هُوَ السَّلامُ. ولكنْ قولوا: التَّحِيَّاتُ للهِ، والصَّلَواتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ. السَّلامُ عَلَيْنا وَعَلى عِبادِ اللهِ الصَّالِحينَ، أشْهَدُ أنْ لا إِلَهَ إِلَّا اللهُ، وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ».

[راجع: ٨٣١]

(6) CHAPTER. The Statement of Allāh تعالى: "The King of mankind." (V.114:2)

(٦) **بابُ قَوْلِ اللهِ تعالَى: ﴿مَلِكِ ٱلنَّاسِ ۝٢﴾** فيهِ ابنُ عُمَرَ عَنِ النَّبيِّ ﷺ

7382. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection, Allāh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King; where are the kings of the earth?' "

٧٣٨٢ - **حدَّثَنا** أحْمَدُ بْنُ صالِحٍ: حدَّثَنا ابنُ وَهْبٍ: أخْبَرَني يونُسُ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «يَقْبِضُ اللهُ الأرْضَ يَوْمَ القِيامَةِ،

(1) (H.7381) Peace be on Allāh.
(2) (H.7381) "All the (best) compliments, prayers and good things are due to Allāh. Peace be on you, O Prophet and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh. I testify that none has the right to be worshipped but Allāh, and I also testify that Muḥammad is His slave and His Messenger."

ويَطْوي السَّماءَ بِيَمِينِهِ ثُمَّ يَقولُ: أنا المَلِكُ، أيْنَ مُلوكُ الأرْضِ؟».

وقالَ شُعَيْبٌ، والزُّبَيْديُّ، وابنُ مُسافِرٍ، وإسحاقُ بنُ يَحْيَى، عَنِ الزُّهْريِّ، عَنْ أبي سَلَمَةَ. [راجع: ٤٨١٢]

(٧) **باب قَوْلِ اللهِ تَعالَى: ﴿وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ ﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾﴾** [الصافات: ١٨٠] ﴿وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ﴾ [المنافقون: ٨] وَمَنْ حَلَفَ بعزَّةِ الله وصفاتِهِ،

وقالَ أَنَسٌ: قالَ النَّبيُّ ﷺ: «تَقولُ جَهَنَّمُ قَطْ قَطْ وَعِزَّتِكَ». وقالَ أبو هُرَيْرَةَ: عَنِ النَّبيِّ ﷺ: «يَبْقى رَجُلٌ بَيْنَ الجَنَّةِ والنَّارِ وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الجَنَّةَ، فَيَقولُ: رَبِّ اصْرِفْ وَجْهي عَنِ النَّارِ، لا وعِزَّتِكَ لا أسأَلُكَ غَيرَها». قالَ أبو سَعيد: إنَّ رَسُولَ اللهِ ﷺ «قالَ: قالَ اللهُ عَزَّ وجَلَّ: لَكَ ذلكَ وعَشَرَةُ أمْثاله». وقالَ أيُّوبُ: «وعِزَّتِكَ لا غِنَى بي عن بَرَكَتِكَ».

٧٣٨٣ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارث: حدَّثَنا حُسَيْنٌ المُعَلِّمُ:

(7) CHAPTER. The Statements of Allāh تعالى:
"And He is the All-Mighty, the All-Wise." (V.14:4), (V.16:60), (V.45:37)

And: **"Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him." (V.37:180)**

And: **"But honour, power, and glory belong to Allāh, and to His Messenger..." (V.63:8)**

And whoever swore by the *'Izzat* (Honour and Power) of Allāh and by His Qualities.

Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, ("Allāh will put His Foot over Hell on the Day of Resurrection), and Hell will say, *'Qaṭ! Qaṭ!* (Sufficient! Sufficient!) By Your *'Izzat* (Power and Honour)!' "

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man who will be the last person to enter Paradise will remain between Hell and Paradise. He will say, 'O Lord, turn my face away from the Fire! No, by Your *'Izzat* (Power and Honour), I will not ask You for anything else.' "

Abū Sa'īd said: Allāh's Messenger ﷺ said, "Allāh عَزَّ وجَلَّ will say (to that man), 'For you is that and ten times the similar of that.' " (The Prophet) Ayyūb (Job) said, "By Your *'Izzat* (Power and Honour)! I cannot dispense with Your Blessings!"

7383. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to say, "I seek refuge (with You) by Your *'Izzat* (Honour and

حدَّثني عَبْدُ الله بنُ بُرَيْدَةَ، عَنْ يَحْيَى بن يَعْمَرَ، عَن ابنِ عَبَّاسٍ: أنَّ النَّبيَّ ﷺ كان يَقولُ: «أعوذُ بعزَّتِكَ الَّذِي لا إلٰهَ إلَّا أنْتَ الَّذي لا يَموتُ، والجِنُّ والإنْسُ يَموتونَ».

Power) *Lā ilāha illa Anta*" (none has the right to be worshipped but You), Who does not die while the jinn and the human beings die."

٧٣٨٤ - حدَّثَنا ابنُ أبي الأسْوَدِ: حدَّثَنا حَرَمِيٌّ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «يُلْقَى في النَّارِ».

وقال لي خَليفَةُ: حدَّثَنا يَزيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعيدٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ

وعَنْ مُعْتَمِرٍ: سَمِعْتُ أبي، عن قَتادَةَ، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «لا يَزالُ يُلْقَى فِيها وَتَقولُ: هَلْ مِنْ مَزيدٍ، حَتَّى يَضَعَ فِيها رَبُّ العالَمِينَ قَدَمَهُ فَيَنْزَوِي بَعْضُها إلى بَعْضٍ ثُمَّ تَقولُ: قَدْ قَدْ، بعزَّتِكَ وكَرَمِكَ. وَلا تَزالُ الجَنَّةُ تَفْضُلُ حتَّى يُنْشِئَ اللهُ لَها خَلْقاً فَيُسْكِنَهُمْ فَضْلَ الجَنَّةِ».

[راجع: ٤٨٤٨]

7384. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(The people will be) thrown into Hell (Fire); and it will keep on saying, 'Is there any more?' till the Lord[1] of the *'Alamin* (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, *'Qad! Qad!* (Enough! Enough!) By Your *'Izzat* (Honour and Power) and Your *Karam* (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allāh will create some more people and let them dwell in the surplus empty space of Paradise."

(٨) **بابُ** قَوْلِ الله تَعالى: ﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾ [الأنعام: ٧٣]

(8) CHAPTER. The Statement of Allāh تعالى: "And it is He Who has created the heavens and the earth in truth..." (V.6:73)

[This Verse indicates the Name of Allāh: *Al-Khāliq* (The Creator)].

٧٣٨٥ - حدَّثَنا قَبيصَةُ: حدَّثَنا سُفْيانُ، عن ابن جُرَيْجٍ، عَن

7385. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to invoke Allāh at night, saying, "O Allāh! All the praises are

(1) (H.7384) Lord (See H. 4474, Vol. 6).

for You. You are the Lord of the heavens and the earth. All the praises are for You. You are the Maintainer of the heaven and the earth and whatever is in them. All the praises are for You. You are the Light of the heavens and the earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allāh! I submit myself to You, and I believe in You and I depend upon You, and I repent to You, and with You (Your Evidences) I stand against my opponents, and to You I leave the judgement (for those who refuse my message). O Allāh! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only *Ilāh* (God Whom I worship) and there is no other *Ilāh* (God) for me (i.e., I worship none but You)."

Narrated Sufyān (regarding the above narration) that the Prophet ﷺ added, "You are the Truth, and Your Word is the Truth." (See H. 1120)

سُلَيمانَ، عَن طاوُس، عَن ابن عَبَّاس رَضِيَ اللهُ عَنْهُما قال: كان النَّبِيُّ ﷺ يَدْعو منَ اللَّيْل: «اللَّهُمَّ لكَ الحَمْدُ، أَنْتَ رَبُّ السَّمواتِ والأَرْضِ لكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمٰواتِ والأَرْضِ ومَنْ فِيهِنَّ لكَ الحَمْدُ، أَنْتَ نُورُ السَّمٰوات والأَرْض، قَوْلُكَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَلقاؤُكَ حَقٌّ، والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لكَ أَسْلَمتُ، وَبكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وإِلَيْكَ أَنَبْتُ، وبكَ خاصَمْتُ، وإِلَيْكَ حاكَمْتُ. فاغْفِرْ لي ما قَدَّمْتُ وما أَخَّرْتُ، وأَسْرَرْتُ وأَعْلَنْتُ، أَنْتَ إلهي لا إِلٰهَ لي غَيرُكَ». حدَّثَنا ثابتُ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيان بهٰذَا، وَقالَ: «أَنْتَ الحَقُّ وقَوْلُكَ الحَقُّ». [راجع: ١١٢٠]

(9) CHAPTER. The Statement of Allāh تعالى: "And Allāh is Ever All-Hearer, All-Seer." (V.4:134)

(٩) باب ﴿وَكَانَ ٱللَّهُ سَمِيعًا بَصِيرًا﴾ [النساء: ١٣٤]

'Āishah said, "Praise is to Allāh, Whose hearing power can detect all kinds of sounds." Then Allāh revealed to the Prophet ﷺ:

"Indeed! Allāh has heard the statement of her (Khaula bint Tha'labah) that disputes with you (O Muḥammad ﷺ) concerning her husband (Aūs bin Aṣ-Ṣāmit)..." (V.58:1)

قال الأعمَشُ عَن تَميم، عَن عُرْوَةَ، عَن عائِشَةَ قالَت: الحَمْدُ لله الَّذي وَسِعَ سَمْعُهُ الأَصْواتَ، فَأَنْزَلَ اللهُ تَعالى عَلى النَّبِيِّ ﷺ ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾ [المجادلة: ١].

7386. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say, "*Allāhu Akbar*." The Prophet ﷺ said, "Don't trouble yourselves too much! You are

٧٣٨٦ - **حدَّثَنا** سُلَيمانُ بنُ حَرْب: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَن أَيُّوبَ، عَن أَبي عُثمانَ، عن أبي

موسَى قالَ: كُنَّا مع النَّبِيِّ ﷺ في سَفَرٍ فَكُنَّا إذا عَلَوْنا كَبَّرنا فَقال: «ارْبَعوا عَلى أنْفُسِكُمْ فَإنَّكُمْ لا تَدْعُونَ أصَمَّ ولا غائباً، تَدْعونَ سَميعاً بَصِيراً قَرِيباً». ثُمَّ أتى عَلَيَّ وأنا أقولُ في نَفْسي: لا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ، فَقالَ لي: «يا عَبْدَ اللهِ بنَ قَيْسٍ، قُلْ: لا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ، فإنَّها كَنْزٌ مِنْ كُنوزِ الجَنَّةِ»، أوْ قالَ: «ألا أدُلُّكَ؟» به [راجع: ٢٩٩٢].

not calling a deaf or an absent person, but you are calling One Who hears, sees, and is (very) Near." Then he came to me while I was saying in my heart, "*Lā ḥawla wa lā quwwata illā billāh* (there is neither might nor power but with Allāh)." He said, to me, "O 'Abdullāh bin Qais! Say, '*Lā ḥawla wa lā quwwata illā billāh*', for it is a treasure from one of the treasures of Paradise." Or said, "Shall I tell you of it?" (See H. 2992, Vol. 4)

٧٣٨٧، ٧٣٨٨ - حدَّثنا يَحْيَى بنُ سُلَيمانَ: حدَّثَني ابنُ وَهْبٍ: أخْبرَني عَمْرٌو، عَن يَزيدَ، عَن أبي الخَيرِ: سَمعَ عَبْدَ اللهِ بنَ عَمْرٍو: أنَّ أبا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ قالَ للنَّبِيِّ ﷺ: يا رَسولَ اللهِ، عَلِّمْني دُعاءً أدْعُو به في صَلاتي، قالَ: «قُلِ: اللَّهُمَّ إنِّي ظَلَمْتُ نَفْسي ظُلْماً كَثيراً، وَلا يَغْفِرُ الذُّنوبَ إلَّا أنْتَ، فاغْفِرْ لي مِنْ عِنْدكَ مَغْفِرَةً، إنَّكَ أنْتَ الغَفُورُ الرَّحيمُ». [راجع: ٨٣٤]

7387, 7388. Narrated 'Abdullāh bin 'Amr: Abū Bakr Aṣ-Ṣiddīq said to the Prophet ﷺ, "O Allāh's Messenger! Teach me an invocation with which I may invoke Allāh in my *Ṣalāt* (prayers)." The Prophet ﷺ said, "Say: 'O Allāh! I have done great *Zulm* (wrong) to myself, very much, and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."

٧٣٨٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا ابنُ وَهْبٍ: أخْبرَني يُونُسُ، عَن ابن شهاب: حدَّثَني عُرْوَةُ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنها حَدَّثَتْهُ: قالَ النَّبِيُّ ﷺ: «إنَّ جبريلَ عَلَيه السَّلامُ نادَاني، قالَ: إنَّ اللهَ قَدْ سَمعَ قَوْلَ قَوْمِكَ وَما رَدُّوا عَلَيكَ». [راجع: ٣٢٣١]

7389. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Jibrīl (Gabriel) called me and said, 'Allāh has heard the statement of your people and what they replied to you.' " (See H. 3231, Vol. 4)

(10) CHAPTER. The Statement of Allāh تعالى: "Say: He has power to (send torment on you from above)..." (V.6:65)

(١٠) بابُ قَوْلِ الله تَعالى: ﴿قُلْ هُوَ ٱلْقَادِرُ﴾ [الأنعام: ٦٥]

7390. Narrated Jābir bin 'Abdullāh As-Salamī: Allāh's Messenger ﷺ used to teach his Companions to perform the *Ṣalāt* (prayer) of *Istikhāra*[1] for every matter just as he used to teach them the *Sūrah* from the Qur'ān. He used to say, "If anyone of you intends to do something, he should offer a two *Rak'a Ṣalāt* (prayer) other than the compulsory *Ṣalāt* (prayer), and after finishing it, he should say: 'O Allāh! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are Able to do things while I am not, and You know while I do not; and You are the All-Knower of the Unseen. O Allāh! If You know that this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my this life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allāh! If You know that this matter is not good for me in my religion, in my this life and Hereafter (or at present, or in the future), then divert me from it and choose for me what is good wherever it may be, and make me pleased with it'." [See *Hadīth* No.6382, Vol. 8]

٧٣٩٠ - حَدَّثني إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا مَعْنُ بنُ عيسَى: حدَّثني عَبْدُ الرحمٰن ابنُ أبي المَوالي قالَ: سَمِعتُ مُحَمَّدَ بنَ المُنْكَدِرِ يُحَدِّثُ عَبْدَ اللهِ بنَ الحَسَنِ يَقولُ: أخبرَني جابرُ بنُ عَبْدِ اللهِ السَّلَميُّ قالَ: كانَ رَسُولُ اللهِ ﷺ يُعَلِّمُ أصحابَهُ الاسْتخارَةَ في الأمُورِ كُلِّها، كما يُعَلِّمُ السُّورَةَ منَ القُرْآنِ، يَقولُ: «إذا هَمَّ أحَدُكمْ بالأمْرِ فَلْيَرْكَعْ رَكْعَتَين مِنْ غَيرِ الفَرِيضَةِ ثُمَّ لْيَقُل: اللَّهُمَّ إنّي أسْتَخيرُكَ بِعِلْمِكَ، وأسْتَقْدِرُكَ بِقُدْرَتك، وأسألُكَ مِنْ فَضْلِكَ، فإنَّكَ تَقْدِرُ وَلا أقْدِرُ، وتَعْلَمُ وَلا أعْلَمُ وأنْتَ عَلّامُ الغُيوب. اللَّهُمَّ فإنْ كُنْتَ تَعْلَمُ هٰذا الأمْرَ، ثُمَّ يُسَمِّيهِ بعَيْنِهِ، خَيراً لي في عاجلِ أمْري وآجلِه، قال: أوْ في ديني ومَعاشِي وعاقِبَةِ أمْري، فاقْدُرْهُ لي ويَسِّرْهُ لي، ثُمَّ بارِكْ لي فيه. اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ شرٌّ لي في ديني ومَعاشِي وعاقبَةِ أمْري، أوْ قالَ: في عاجلِ أمْري وآجلِهِ، فاصْرِفْني عَنْهُ، واقْدُرْ لِيَ الخَيرَ حَيْثُ كانَ، ثُمَّ رَضِّني به». [راجع: ١١٦٢]

---

(1) (H.7390) *'Istikhāra'* is a *Ṣalāt* (prayer) in which the praying person appeals to Allāh to guide him on the right way regarding a certain situation.

(11) CHAPTER. The One Who turns the hearts.

And the Statement of Allāh تعالى:

"And We shall turn their hearts and their eyes..." (V.6:110)

(١١) بابُ مُقَلِّبُ القُلوبِ،

وقَوْلُ اللهِ تَعالى: ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَٰرَهُمْ﴾ [الأنعام: ١١٠].

7391. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ frequently used to swear, "No, by the One Who turns the hearts."

٧٣٩١ - حدَّثَنا سَعيدُ بنُ سُلَيمانَ، عن ابنِ المُبارَكِ، عَن موسَى بن عقبةَ، عَن سالِمٍ، عَن عَبْدِ اللهِ قال: أكْثَرُ ما كانَ النَّبيُّ ﷺ يَحْلِفُ: «لا ومُقَلِّبِ القلوبِ». [راجع: ٦٦١٧]

(12) CHAPTER. Allāh has one hundred Names less One (ninety-nine)[1].

Ibn 'Abbās said, "*Dhul-Jalāl* (means, Full of Majesty) and the meaning of *Al-Barr* is, the Most Courteous."

(١٢) بابٌ إنَّ للهِ مِائَةَ اسْمٍ إلَّا وَاحِدَةً،

قال ابنُ عَبَّاس: ﴿ذُو ٱلْجَلَٰلِ﴾ [الرحمن: ٢٧]: العَظَمَةِ. ﴿ٱلْبَرُّ﴾ [الطور: ٢٨]: اللَّطِيفُ.

7392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise."[2] To count something means to know it by heart.

٧٣٩٢ - حدَّثَنا أبو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَن الأعْرَجِ، عن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ للهِ تِسْعَةً وَتِسْعينَ اسماً، مِائَةً إلَّا واحِداً، مَنْ أحْصاها دَخَلَ الجَنَّةَ». [راجع: ٢٧٣٦]

أحْصَيْناه: حَفِظْناه.

(1) (H.Ch.12) Imām Bukhārī knows very well the *Aḥadīth* mentioning in detail the ninety-nine Names of Allāh quoted by *Tirmidi* but that *Ḥadīth* did not come up to the standard of his selection of *Ṣaḥīḥ Al-Bukhārī* so he took Allāh's Names from the Verses of the Qur'ān either as adjectives or from the verbs of the Verses or from the Prophet's *Sunna*.

(2) (H.7392) Memorizing Allāh's Names means to believe in those Qualities of Allāh derived from those Names and should be accompanied by good deeds which Allāh's Names inspire us to do. Just knowing Allāh's Names by heart, will not make a vicious man enter Paradise. Therefore, the word 'memorized' in the *Ḥadīth* means to behave in accordance with the implications of Allāh's Names.

(13) CHAPTER. (What is said regarding) asking Allāh with His Names and seeking refuge with them.

7393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say: *Bismika Rabbī waḍa'tu janbī, wa bika arfa'uhu. In amsakta nafsī faghfir lahā, wa in arsaltahā faḥfaẓhā bimā taḥfaẓu bihī 'ibādakaṣ-ṣāliḥīn.*"(1)

7394. Narrated Juḥaifa: When the Prophet ﷺ went to bed, he used to say, "*Allāhumma bismika aḥyā wa amūt.*"(2) And when he got up in the morning he used to say, "*Alḥamdu lillāhil-ladhī aḥyāna ba'damā amātana wa ilaihin-nushūr.*"(3)

(١٣) بابُ السُّؤَالِ بِأَسْماءِ الله تَعالى والاسْتِعاذَةِ بها

٧٣٩٣ - حدَّثَنَا عَبْدُ العَزيز بنُ عَبْدِ اللهِ: حدَّثَني مالكٌ، عَن سَعيدِ بن أبي سَعيدِ المَقْبُرِيِّ، عَن أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إذا جاءَ أحَدُكُمْ إلَى فِرَاشِهِ فَلْيَنْفُضْه بِصَنِفَةِ ثَوْبِه ثَلاثَ مَرَّاتٍ، ولْيَقُلْ: باسمكَ رَبِّيْ وضَعتُ جَنْبِي، وَبِكَ أرْفَعُه، إنْ أمْسَكْتَ نَفْسِي فاغْفِرْ لَهَا، وإنْ أرْسَلْتَها فاحْفَظها بما تَحْفَظُ به عِبادَكَ الصَّالِحِينَ».

تابَعَه يَحْيَى وَبِشْرُ بنُ المُفضَّل، عَن عُبَيْدِ الله، عَن سَعيدٍ، عَنْ أبي هُرَيْرَةَ عن النَّبيِّ ﷺ. وزَادَ زُهَيرٌ وأبو ضَمْرَةَ وَإسماعِيلُ بنُ زَكَرِيَّا عن عُبَيْدِ اللهِ، عَن سَعِيدٍ، عَن أبيه، عَن أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. ورَواهُ ابنُ عَجْلانَ، عَن سَعيدٍ، عَن أبي هُرَيْرَةَ، عَن النَّبيِّ ﷺ. [راجع: ٦٣٢٠]

٧٣٩٤ - حدَّثَنَا مُسْلِمٌ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلكِ، عَن رِبْعِيٍّ، عَن حُذَيْفَةَ قال: كانَ النَّبيُّ ﷺ إذا أوَى إلى فِرَاشِهِ قال: «اللَّهُمَّ بِاسمكَ

(1) (H.7393) "In Your Name O Lord, I put my side (on the bed), and in Your (Name) I will raise it. If You should capture my soul, then forgive it; and if You should release it, protect it with what You protect Your righteous slaves."
(2) (H.7394) "O Allāh, in Your Name I live and die!".
(3) (H.7394) "All praise be to Allāh Who has given us life after He caused us to die; and unto Him is the Resurrection."

أحْيا وأموتُ، وَإذا أصْبَحَ قالَ: الحَمدُ لله الَّذي أحْيانا بَعْدَما أماتَنا، وَإلَيْه النُّشُورُ». [راجع: ٦٣٢١]

٧٣٩٥ - **حدَّثَنا** سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَن مَنْصورٍ، عن رِبْعِيِّ بن حِرَاشٍ، عَن خَرَشَةَ بنِ الحُرِّ عن أبي ذَرٍّ قال: كانَ النَّبيُّ ﷺ إذا أخذَ مَضْجَعَهُ مِنَ اللَّيْلِ قال: «باسْمكَ نَموتُ ونَحيا»، فإذا اسْتَيْقَظَ قالَ: «الحَمْدُ لله الَّذي أحْيانا بَعْدَ ما أماتَنا، وَإلَيْه النُّشُورُ». [راجع: ٦٣٢٥]

7395. Narrated Abū Dhar: When the Prophet ﷺ went to bed at night, he used to say: "*Bismika namūtu wa naḥyā.*" And when he got up in the morning, he used to say, "*Alḥamdu lillāhil-ladhī aḥyāna ba'damā amātana, wa ilaihin-nushūr.*" [See the footnote of *Ḥadīth* No.7394]

٧٣٩٦ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا جَريرٌ، عَن مَنْصُورٍ، عَن سالمٍ، عَن كُرَيْبٍ، عن ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ الله ﷺ: «لَوْ أنَّ أحَدَكُمْ إذا أرادَ أنْ يَأتيَ أهْلَهُ فَقالَ: باسْمِ الله، اللَّهُمَّ جَنِّبْنا الشَّيْطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فإنَّهُ إنْ يُقَدَّرْ بَيْنَهُما وَلَدٌ في ذلك لَمْ يَضُرَّهُ شَيْطانٌ أبَداً». [راجع: ١٤١]

7396. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If anyone of you, when intending to have a sexual relation with his wife, says: '*Bismillāh, Allāhumma jannibnash-Shaiṭān, wa jannibish-Shaiṭāna ma razaqtanā*[1]', Satan would never harm that child, should it be ordained that they will have one, (because of that sexual act)."

٧٣٩٧ - **حدَّثَنا** عَبْدُ الله بنُ مَسْلَمَةَ: حَدَّثَنا فُضَيْلٌ، عَن مَنْصُورٍ، عَن إبْرَاهِيمَ، عَن همَّامٍ، عَن عَدِيِّ بن حاتمٍ قال: سَألْتُ النَّبيَّ ﷺ قُلْتُ: أُرْسِلُ كِلابي المُعَلَّمَةَ؟ قال: «إذا أرْسَلْتَ كِلابَكَ المُعَلَّمَةَ وَذكَرْتَ اسْمَ الله فأمْسَكْنَ فكُلْ، وإذا

7397. Narrated 'Adī bin Ḥātim: I asked the Prophet ﷺ, "I send off (for a game) my trained hounds; what is your verdict concerning the game they hunt?" He said, "If you send off your trained hounds and mention the Name of Allāh, then, if they catch some game, eat (thereof). And if you hit the game with a *Mi'rād* (a hunting tool) and it wounds it, you can eat (it)."

(1) (H.7396) "In the Name of Allāh, O Allāh! Protect us from Satan and keep Satan away from what you will give us."

رَمَيْتَ بِالمِعْرَاضِ فَخَزَقَ فَكُلْ».

[راجع: ١٧٥]

7398. Narrated 'Āishah رَضِيَ اللهُ عَنها: The people said to the Prophet ﷺ, "O Allāh's Messenger! Here are people who have recently embraced Islām and they bring meat, and we do not know whether they had mentioned Allāh's Name while slaughtering the animals or not." The Prophet ﷺ said, "You should mention Allāh's Name and eat."

٧٣٩٨ - حَدَّثَنا يُوسُفُ بنُ موسَى: حَدَّثَنا أبو خالِدٍ الأحمَرُ قال: سَمِعْتُ هِشامَ بنَ عُرْوَةَ يُحدِّثُ عَنْ أبيه، عَن عائِشَةَ قالَتْ: قالوا: يا رَسولَ الله، إنَّ هُنا أقْواماً حَديثاً عَهْدُهُمْ بِشِرْكٍ، يَأْتُونا بِلُحْمانٍ لا نَدْري يَذْكُرُونَ اسْمَ الله عَلَيها أمْ لا، قالَ: «اذْكُرُوا أنْتُمُ اسْمَ اللهِ وَكُلُوا». تابَعَهُ مُحَمَّدُ بنُ عَبْدِ الرَّحمن، وَعَبْدُ العَزِيزِ بنُ مُحَمَّدٍ، وأُسامَةُ بنُ حَفْصٍ. [راجع: ٥٠٥٧]

7399. Narrated Anas رَضِيَ اللهُ عَنهُ: The Prophet ﷺ slaughtered two rams as sacrifice and mentioned Allāh's Name and said, "*Allāhu Akbar* (while slaughtering)."

٧٣٩٩ - حَدَّثَنا حَفْصُ بنُ عُمَرَ: حَدَّثَنا هِشامٌ، عن قَتادَةَ، عَن أنَسٍ قال: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَين، يُسَمِّي ويُكَبِّرُ. [راجع: ٥٥٥٣]

7400. Narrated Jundab that he witnessed the Prophet ﷺ on the day of *Naḥr* (the '*Eīd* of Dhul-Hijja). The Prophet ﷺ offered *Ṣalāt* (prayer) and then delivered a *Khuṭba* (religious talk) saying, "Whoever slaughtered his sacrifice before offering *Ṣalāt* (prayer), should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allāh's Name while doing so."

٧٤٠٠ - حَدَّثَنا حَفْصُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنِ الأسْوَدِ بنِ قَيْسٍ، عَن جُنْدَبٍ: أنَّهُ شَهِدَ النَّبِيَّ ﷺ يَومَ النَّحْرِ صَلَّى ثُمَّ خَطَبَ فقال: «مَنْ ذَبَحَ قَبلَ أنْ يُصَلِّيَ فَلْيَذْبحْ مَكانَها أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذبحْ بِاسْمِ الله». [راجع: ٩٨٥]

7401. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: The Prophet ﷺ said, "Do not swear by your fathers; and whoever wants to swear should swear by Allāh."

٧٤٠١ - حَدَّثَنا أبو نُعَيْم: حَدَّثَنا وَرْقاءُ، عَنْ عَبْدِ الله بنِ دينارٍ، عَن ابن عُمَرَ رَضِيَ اللهُ عَنْهُما قال: قال

النَّبِيُّ ﷺ: «لا تَحْلِفُوا بِآبائِكُمْ، وَمَنْ كانَ حالِفاً فَلْيَحْلِفْ بِاللهِ».

(١٤) بابُ ما يُذْكَرُ في الذَّاتِ وَالنُّعُوتِ وأسامي الله عَزَّ وَجَلَّ،

وقال خُبَيْبٌ: وذلكَ في ذاتِ الإله، فَذَكَرَ الذَّاتَ بِاسمه تَعالى.

٧٤٠٢ - **حدَّثنا** أبو اليمان: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني عَمْرُو بنُ أبي سُفْيانَ بن أسيدِ بن جارِيَةَ الثَّقَفِيُّ، حَليفٌ لِبَني زُهْرَةَ، وكانَ مِنْ أصحابِ أبي هُرَيْرَةَ: أنَّ أبا هُرَيْرَةَ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ عَشَرَةً مِنْهُمْ خُبَيْبٌ الأنْصارِيُّ، فَأخبرَني عُبَيْدُ اللهِ بنُ عِياض: أنَّ ابْنَةَ الحارِثِ أخْبَرَتْهُ: أنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعارَ مِنها موسَى يَسْتَحِدُّ بِها، فَلَمَّا خَرَجُوا مِنَ الحَرَمِ لِيَقْتُلوهُ قال خُبَيْبٌ الأنصارِيُّ:

وَلَسْتُ أُبالي حِينَ أُقْتَلُ مُسْلِماً
عَلى أيِّ شِقٍّ كان للهِ مَصْرَعي
وَذلكَ في ذَاتِ الإلهِ وَإنْ يَشَأْ
يُبارِكْ عَلى أوصَالِ شِلْوٍ مُمَزَّعِ

فَقَتَلَهُ ابنُ الحارِثِ، فأخْبَرَ النَّبِيُّ ﷺ أصحابَهُ خَبَرَهُمْ يَوْمَ أُصِيبُوا.

[راجع: ٣٠٤٥]

(١٥) بابُ قَوْلِ اللهِ تَعالى: ﴿وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾ [آل عمران: ٢٨]: وَقَوْلِ اللهِ تَعَالَى ﴿تَعْلَمُ مَا فِي

(14) CHAPTER. What is mentioned regarding *Adh-Dhāt* (the Self of Allāh عَزَّ وَجلَّ), His Qualities and His Names.

Khubaib said, "That is in *Dhāt-Alllāh* (Allāh's Self)." So he mentioned *Adh-Dhāt* (His Self) with the Name of Allāh تعالى.

7402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent ten persons (as spies) to bring the enemy's secrets, and Khubaib Al-Anṣārī was one of them. 'Ubaidullāh bin 'Iyāḍ told me that the daughter of Al-Ḥārith told him that when they gathered (to kill Khubaib Al-Anṣārī) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary (of Makkah) in order to kill him, he said in verse: "I don't care if I am killed as a Muslim,

On any side (of my body) I may be killed in Allāh's Cause;

For that is in '*Dhāt-Allāh*" for the sake of *Ilāh* (Allāh's Self);

And if He will, He will bestow His Blessings, upon the torn pieces of my body."

Then Ibn Al-Ḥārith killed him. The Prophet ﷺ informed his Companions of the death of those (ten men) on the very day they were killed. (See H. 3045, Vol. 4)

(15) CHAPTER. The Statement of Allāh تعالى:

"...And Allāh warns you against Himself (i.e., His punishment)..." (V.3:28)

And the Statement of Allāh تعالى:

"...You know what is in my inner-self though I do not know what is in Yours..." (V.5:116)

نَفْسِي وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ﴾ [المائدة: ١١٦].

7403. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is none who has a greater sense of *Ghaira*[1] than Allāh, and for that reason He has forbidden *Al-Fawāḥish* (shameful deeds and sins e.g., illegal sexual intercourse etc.). And there is none who likes to be praised more than Allāh does." [See *Ḥadīth* No. 5220, 5223, Vol. 7]

٧٤٠٣ - حدَّثنا عُمَرُ بنُ حَفْصِ بن غياثٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ، عَن شَقيقٍ، عَن عَبْدِ اللهِ عَنِ النَّبيِّ ﷺ قالَ: «ما منْ أحَدٍ أغْيَرُ مِنَ اللهِ، مِنْ أجْلِ ذٰلِكَ حَرَّمَ الفَوَاحِشَ. وَما أحَدٌ أحَبَّ إلَيْهِ المدْحُ منَ اللهِ». [راجع: ٤٦٣٤]

7404. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When Allāh created the creation, He wrote in His Book which is with Him on the Throne — and He prescribed for Himself: 'Verily, My Mercy has overcome My Anger.' " (See H. 3194, Vol.4)

٧٤٠٤ - حدَّثنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لَمَّا خَلَقَ اللهُ الخَلْقَ كَتَبَ في كتابِهِ، وهُوَ يَكْتُبُ عَلى نَفْسِهِ، وَهُوَ وَضعٌ عِنْدَهُ عَلى العَرْشِ: إنَّ رَحْمَتي تَغْلِبُ غَضَبي». [راجع: ٣١٩٤]

7405. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh تعالى says: 'I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running'."

٧٤٠٥ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: سَمِعْتُ أبا صالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «يَقولُ اللهُ تَعالَى: أنا عِنْدَ ظَنِّ عَبْدِي بِي، وأنا مَعَهُ إذا ذَكَرَني فإنْ ذكرني في نَفْسِهِ ذَكَرْتُهُ في نَفْسِي، وإنْ ذَكَرَني في مَلإٍ ذَكَرْتُهُ في مَلإٍ خَيرٍ مِنْهُمْ، وَإنْ تَقَرَّبَ شِبْرًا إلَيَّ تَقَرَّبْتُ إلَيْهِ ذِراعاً، وإنْ تَقَرَّبَ إلَيَّ ذِراعاً تَقَرَّبْتُ إلَيْهِ باعاً،

(1) (H.7403) *Ghaira*: jealousy as regards women, or a feeling of fury and anger when one's honour or prestige is injured or challenged.

وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً». [انظر: ٧٥٠٥، ٧٥٣٧]

(16) CHAPTER. The Statement of Allāh تعالى:
"...Everything will perish save His Face..."(1) (V.28:88) [That means that Allāh will never perish].

(١٦) **بابُ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصص: ٨٨]

7406. Narrated Jābir bin 'Abdullāh: When this Verse:

"Say (O Muḥammad ﷺ): He has power to send torments on you from above...' (V.6:65) was revealed; the Prophet ﷺ said, "I take refuge with Your Face."(1)

Allāh revealed:

"... or from under your feet..." (V.6:65)

The Prophet ﷺ then said, "I seek refuge with Your Face!" Then Allāh revealed:

"... or cover you with confusion in party-strife..." (V.6:65)

On that, the Prophet ﷺ said, "This is easier."

٧٤٠٦ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جابِرِ بن عَبْدِ اللهِ قالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ قالَ النَّبِيُّ ﷺ: «أعوذُ بِوَجْهِكَ». فَقالَ: ﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ فَقالَ النَّبِيُّ ﷺ: «أعوذُ بِوَجْهِكَ»، قالَ: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا﴾ فَقالَ النَّبِيُّ ﷺ: «هٰذا أَيْسَرُ». [راجع: ٤٦٢٨]

(17) CHAPTER. The Statement of Allāh تعالى:
"...In order that you [O Mūsa (Moses)] may be brought up under My Eye."(2) (V.20:39)

(١٧) **بابُ** قَوْلِ اللهِ تَعالَى: ﴿وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ﴾ [طه: ٣٩] تُغَذَّى، وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿تَجْرِى بِأَعْيُنِنَا﴾ [القمر: ١٤]

---

(1) (Ch.16) All that which has been revealed in Allāh's Book [the Qur'ān] as regards the [*Siffāt* (صفات)] Qualities of Allāh تعالى the Most High, like His Face, Eyes, Hands, Shins (Legs), His Coming, His Rising over His Throne (*Istawa*) and others, or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Aḥadīth* (narrations) as regards His Qualities like [*Nuzūl* (نـزول)], His Descent or His Laughing and others.
The religious scholars of the Qur'ān and the *Sunna* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without [*Ta'wīl* (تأويل)] interpreting their meanings into different things, or [*Taṣhbīh* (تشبيه)] giving resemblance or similarity to any of the creatures, or [*Ta'tīl* (تعطيل)] or denying them (i.e., completely ignoring i.e., there is no Face, or Eyes or Hands, or Shins for Allāh). These Qualities befit or suit only for Allāh Alone, and He does not resemble to any of (His) creatures. As Allāh's Statement (in the Qur'ān): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (42:11). (2) "There is none comparable unto Him." (112:4).

(2) (Ch.17) This reflects the refuting of the dogma of certain Islāmic sects, that deny that Allāh has a Face, or Eyes etc.

And also the Statemet of Allāh تعالى:
"Floating under Our Eyes (i.e., the boat of Noah)..." (V.54:14)

٧٤٠٧ - حدَّثنا موسى بنُ إسماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ قالَ: ذُكِرَ الدَّجَّالُ عِنْدَ النَّبيِّ ﷺ فَقالَ: «إنَّ اللهَ لا يَخْفَى عَلَيكُمْ، إنَّ اللهَ لَيْس بأعْوَرَ - وَأشارَ بيَدِهِ إلَى عَيْنِهِ - وَإنَّ المَسيحَ الدَّجَّالَ أعْوَرُ عَيْنِ اليُمْنَى، كَأنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ». [راجع: ٣٠٥٧]

7407. Narrated 'Abdullah رَضِيَ اللهُ عَنْهُ: *Ad-Dajjāl* was mentioned in the presence of the Prophet ﷺ. The Prophet ﷺ said, "Allāh is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "while *Al-Masīḥ Ad-Dajjāl* is blind in the right eye and his eye looks like a protruding grape."

٧٤٠٨ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ: أخبرَنا قَتادَةُ قالَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «ما بَعَثَ اللهُ مِنْ نَبيٍّ إلَّا أنْذَرَ قَوْمَهُ الأعْوَرَ الكَذَّابَ، إنَّهُ أعْوَرُ، وَإنَّ رَبَّكُمْ لَيْسَ بِأعْوَرَ، مَكْتوبٌ بَيْنَ عَيْنَيْهِ كافِرٌ». [راجع: ٧١٣١]

7408. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh did not send any Prophet but that he warned his nation of the one-eyed liar *(Ad-Dajjāl)*. He is one-eyed while your Lord (Allāh) is not one-eyed. The word *'Kāfir'* (disbeliever) is written between his two eyes."

(١٨) **بابُ** قَوْلِ اللهِ تَعالَى: ﴿هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ﴾ [الحشر: ٢٤]

(18) CHAPTER. The Statement of Allāh تعالى:
"He is Allāh, the Creator, the Inventor of all things, the Bestower of forms..." (V.59:24)

٧٤٠٩ - حدَّثَنا إسحاقُ: حدَّثَنا عَفَّانُ: حدَّثَنا وُهَيْبٌ: حدَّثَنا موسَى هُوَ ابْنُ عُقْبَةَ: حدَّثَني مُحَمَّدُ بنُ يَحْيَى بن حَبَّانَ، عَن ابن مُحَيْرِيزٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ في غَزْوَةِ بَني المُصْطَلِقِ: أنَّهُمْ أصابوا سَبايا فَأرادوا أنْ يَسْتَمْتِعوا بِهِنَّ وَلا يَحْمِلْنَ، فَسَألوا النَّبيَّ ﷺ عَن العَزْلِ

7409. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ that during the battle with Banī Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet ﷺ about coitus interruptus. The Prophet ﷺ said, "It is better that you should not do it, for Allāh has written whom He is going to create till the Day of Resurrection."

Qaza'a said, "I heard Abū Sa'īd saying that the Prophet ﷺ said, 'No soul is ordained

to be created but Allāh will create it.' "

فَقالَ: «ما عَلَيْكُمْ أنْ لا تَفْعَلُوا فإنَّ اللهَ قَدْ كَتَبَ مَنْ هُوَ خالِقٌ إلى يَوْمِ القِيامَةِ». وَقالَ مُجاهِدٌ، عَنْ قَزَعَةَ: سَمِعْتُ أبا سَعِيد فَقالَ: قالَ النَّبيُّ ﷺ: «لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إلَّا اللهُ خالِقُها». [راجع: ٢٢٢٩]

(19) CHAPTER. The Statement of Allāh تعالى:
"... To one whom I have created with Both My Hands..." (V.38:75)

(١٩) **بابُ قَوْلِ اللهِ تَعالَى:** ﴿لِمَا خَلَقْتُ بِيَدَيَّ﴾ [ص: ٧٥]

7410. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Ādam and say, 'O Ādam! Don't you see the people (i.e., their condition)? Allāh created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Ādam will say, 'I am not fit for this undertaking' and he will mention to them the mistakes he had committed, and add, 'But you'd better go to Nūh (Noah) as he was the first Messenger sent by Allāh to the people of the earth.' They will go to Nūh (Noah) who will reply, 'I am not fit for this undertaking,' and he will mention the mistake which he made, and add, 'But you'd better go to Ibrāhīm (Abraham), *Khalīl*[1] *Ar-Raḥmān*.' They will go to (Prophet) Ibrāhīm who will reply, 'I am not fit for this undertaking,' and he will mention

٧٤١٠ - **حدَّثني** مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ: أنَّ النَّبيَّ ﷺ قالَ: «يَجْمَعُ المُؤْمِنينَ يَوْمَ القِيامَة كَذلكَ فَيَقُولونَ: لَو اسْتَشْفَعْنا إلَى رَبِّنا حَتّى يُريحَنا مِنْ مَكانِنا هٰذا، فَيَأتُونَ آدَمَ فيقولون: يا آدَمُ، أما تَرَى النَّاسَ؟ خَلَقَكَ اللهُ بِيَدِهِ، وأسجَدَ لكَ مَلائِكَتَهُ، وَعَلَّمَكَ أسْماءَ كُلِّ شَيءٍ، اشْفَعْ لَنا إلَى رَبِّكَ حَتّى يُريحَنا مِنْ مَكانِنا هٰذا. فَيَقُولُ: لَسْتُ هُناكَ، وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتي أصابَ، ولكِن ائْتُوا نوحاً فإنَّهُ أوَّلُ رَسُولٍ بَعَثَهُ اللهُ إلَى أهْلِ الأرْضِ. فَيَأتُونَ نُوحاً فَيَقُولُ: لَسْتُ هُناكَ، وَيَذْكُرُ خَطِيئَته الَّتي أصَابَها، وَلكِن ائْتوا إبْراهِيمَ خَليلَ الرَّحْمٰن. فَيَأتُونَ إبْراهِيمَ فَيَقُولُ: لَسْتُ هُناكُمْ، ويَذْكُرُ لَهُمْ خَطاياه الَّتي أصابَ، ولكِن ائْتُوا

(1) (H.7410) *Khalīl*: See the glossary.

to them the mistakes he made, and add, 'But you'd better go to (Prophet) Mūsa (Moses), a slave (of Allāh) whom Allāh gave the Taurāt (Torah) and to whom He spoke directly.' They will go to (Prophet) Mūsa who will reply, 'I am not fit for this undertaking,' and he will mention to them the mistakes he made, and add, 'You'd better go to (Prophet 'Īsā (Jesus), Allāh's slave and His Messenger and His Word ("Be!" and he was) and a soul[1] created by Him.' They will go to Prophet 'Īsā who will say, 'I am not fit for this undertaking, but you'd better go to (Prophet) Muḥammad (ﷺ) whose sins of the past and the future had been forgiven (by Allāh).' So they will come to me and I will ask the permission of my Lord (Allāh تعالى), and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He

موسَى عَبْداً آتاهُ اللهُ التَّوْراةَ وكَلَّمَه تَكْلِيماً. فَيَأْتُونَ موسَى فَيَقولُ: لَسْتُ هُناكمْ، ويَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتي أصابَها، ولكِن ائْتُوا عِيسَى عَبْدَ اللهِ ورَسُولَهُ وكَلِمَتَهُ ورُوحَهُ. فَيأتونَ عِيسَى فَيَقُولُ: لَسْتُ هُناكمْ، ولكِن ائْتوا مُحَمَّداً ﷺ عَبْداً غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِه وما تَأخَّرَ. فَيأْتُونني فأنْطَلِقُ فأستَأْذِنُ عَلى رَبّي، فَيُؤْذَنُ لي عَلَيْهِ، فإذا رَأيْتُ رَبّي وقَعْتُ لَه ساجِداً، فَيَدَعُنِي ما شاءَ اللهُ أنْ يَدَعَنِي ثُمَّ يقالُ لي: ارْفَعْ مُحَمَّدُ، قُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، واشْفَعْ تُشَفَّعْ. فأحْمَدُ رَبّي بمَحامِدَ عَلَّمَنِيها، ثُمَّ أشْفَعُ فَيَحُدُّ لي حَدّاً فأُدخِلُهُمُ الجَنَّةَ، ثُمَّ أرْجِعُ فإذا رَأيْتُ رَبّي وقَعْتُ ساجِداً، فَيَدَعُنِي ما شاءَ اللهُ أنْ يَدَعَنِي ثُمَّ يقالُ: ارْفَعْ مُحَمَّدُ، قُلْ يُسْمَعْ، وسَلْ تُعْطَهْ، واشْفَعْ تُشَفَّعْ. فَأحْمَدُ رَبّي بمَحامدَ عَلَّمَنيها، ثُمَّ أشْفَعُ، فَيَحُدُّ لي حدّاً فأُدْخِلُهُمُ الجَنَّةَ. ثُمَّ أرْجِعُ فإذا رَأيْتُ رَبّي وَقَعْتُ ساجداً فَيَدَعُني ما شاءَ اللهُ أنْ يَدَعَني ثُمَّ يقال: ارْفَعْ مُحَمَّدُ، قلْ يُسْمَعْ، وسَلْ تُعْطَهْ، واشْفَعْ تُشَفَّعْ. فأحْمَدُ رَبّي بمَحامدَ عَلَّمَنيها، ثُمَّ أشْفَعُ فَيَحُدّ لي حَدّاً فَأُدْخلُهُمْ الجَنَّةَ.

(1) (H.7410) Soul: See the word *Rūḥullāh* in the glossary.

ثُمَّ أَرْجِعُ فَأَقُولُ: يا رَبِّ، ما بَقِيَ في النَّار إلَّا مَنْ حَبَسَهُ القُرْآنُ، وَوَجَبَ عَلَيْه الخُلودُ». فَقال النَّبيُّ ﷺ: «يَخْرُجُ منَ النَّار مَنْ قال: لا إله إلَّا الله، وكانَ في قَلْبه منَ الخير ما يَزِنُ شَعيرَةً. ثُمَّ يَخْرُجُ منَ النَّارِ مَنْ قالَ: لا إلَهَ إلَّا اللهُ، وكانَ في قَلْبه منَ الخَير ما يَزِنُ بُرَّةً. ثُمَّ يَخْرُجُ منَ النَّارِ مَنْ قالَ: لا إلَهَ إلَّا اللهُ، وكانَ في قَلْبه ما يَزِنُ منَ الخَير ذَرَّةً». [راجع: ٤٤]

has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom the Qur'ān has imprisoned therein; and for whom eternity in Hell (Fire) has become inevitable.' " The Prophet ﷺ added, "There will come out of Hell (Fire) everyone who says: '*Lā ilāha illallāh*' (none has the right to be worshipped but Allāh) and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: '*Lā ilaha illallāh*'(1) and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: '*Lā ilāha illallāh*,'(1) and has in his heart good equal to the weight of an atom (or a smallest ant)."

٧٤١١ - حدَّثنا أبو اليمان: أخبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّناد، عَنَ الأعْرَج، عَن أبي هُرَيْرَةَ: أنَّ رَسُولَ الله ﷺ قال: «يَدُ الله مَلأَىٰ لا يَغيضُها نَفَقَةٌ، سَحَّاءُ اللَّيْلَ والنَّهارَ».

7411. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Hand." He (ﷺ) also said, "His Throne is

(1) (H.7410) 'None has the right to be worshipped but Allāh.'

over the water and in His other Hand is the Balance (of justice) and He raises and lowers (whomever He wills)." [See *Ḥadīth* No.4684, Vol. 6]

وقال: «أرأيتم ما أنفق منذ خلق السموات والأرض؟ فإنه لم يغض ما في يده». وقال: «عرشه على الماء، وبيده الأخرى الميزان، يخفض ويرفع». [راجع: ٤٦٨٤]

7412. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "On the Day of Resurrection, Allāh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King.' "

٧٤١٢ - **حدثنا** مقدم بن محمد قال: حدثني عمي القاسم بن يحيى، عن عبيد الله، عن نافع، عن ابن عمر رضي الله عنهما عن رسول الله ﷺ أنه قال: «إن الله يقبض يوم القيامة الأرض، وتكون السموات بيمينه، ثم يقول: أنا الملك». [راجع: ٣١٩٤]. رواه سعيد عن مالك.

7413. Abū Hurairah said, "Allāh's Messenger ﷺ said, '... Allāh will grasp the (planet) earth...'. "

٧٤١٣ - وقال عمر بن حمزة: سمعت سالما سمعت ابن عمر عن النبي ﷺ بهذا. وقال أبو اليمان: أخبرنا شعيب، عن الزهري: أخبرني أبو سلمة: أن أبا هريرة قال: قال رسول الله ﷺ: «يقبض الله الأرض». [راجع: ٤٨١٢]

7414. Narrated 'Abdullāh رضي الله عنه: A Jew came to the Prophet ﷺ and said, "O Muḥammad! Allāh will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.' " On that Allāh's Messenger ﷺ smiled till his premolar teeth became visible, and then recited:

"They made not a just estimate of Allāh such as is due to Him..." (V.39:67)

٧٤١٤ - **حدثنا** مسدد: سمع يحيى بن سعيد، عن سفيان: حدثني منصور وسليمان، عن إبراهيم، عن عبيدة، عن عبد الله: أن يهوديا جاء إلى النبي ﷺ فقال: يا محمد، إن الله يمسك السموات على إصبع، والأرضين على إصبع، والجبال

'Abdullāh added: Allāh's Messenger ﷺ smiled (at the Jew's statement) expressing his wonder and believe in what was said.

عَلى إصْبَعٍ، والشَّجَرَ عَلى إصْبَعٍ، والخَلائِقَ عَلى إصْبعٍ، ثُمَّ يَقولُ: أنا الملكُ، فَضَحِكَ رَسُولُ اللهِ ﷺ حتَّى بَدَتْ نَواجِذُهُ ثُمَّ قَرَأَ ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِۦ﴾.

قالَ يَحْيَى بْنُ سَعيدٍ: وَزادَ فيه فُضَيْلُ بنُ عِياضٍ، عَن مَنْصورٍ، عَن إبراهِيمَ، عَن عَبِيدَةَ، عَن عَبْدِ اللهِ: فَضَحِكَ رَسُولُ اللهِ ﷺ تَعَجُّباً وَتَصْدِيقاً لهُ. [راجع: ٤٨١١]

7415. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man from the people of the Scripture came to the Prophet ﷺ and said, "O Abūl-Qāsim! Allāh will hold the heavens upon a Finger, and the earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, 'I am the King! I am the King!.' " I saw the Prophet ﷺ (after hearing that), smiling till his premolar teeth became visible, and he then recited:

"They made not a just estimate of Allāh such as is due to Him..." (V.39:67)

٧٤١٥ - حدَّثَنا عُمَرُ بنُ حَفْصِ بن غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: سَمِعْتُ إبْراهِيمَ قال: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قال عَبْدُ اللهِ: جاءَ رَجُلٌ إلَى النَّبِيِّ ﷺ مِنْ أهْلِ الكِتابِ فَقالَ: يا أبا القاسِمِ، إنَّ اللهَ يُمْسِكُ السَّمٰواتِ عَلى إصْبَعٍ، والأرَضِينَ عَلى إصْبَعٍ، والشَّجَرَ والثَّرَى عَلى إصْبَعٍ، والخَلائِقَ عَلى إصبَعٍ، ثُمَّ يَقولُ: أنا المَلِكُ، أنا المَلِكُ. فَرَأيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتّى بَدَتْ نَواجِذُهُ. ثُمَّ قَرَأَ ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِۦ﴾. [راجع: ٤٨١١]

(20) CHAPTER. The statement of the Prophet ﷺ : "No person has more *Ghaira*[1] than Allāh."

(٢٠) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا شَخْصَ أغْيَرُ مِنَ اللهِ»

7416. Narrated Al-Mughīra: Sa'd bin 'Ubāda said, "If I saw a man with my wife, I would strike him (behead him) with the

٧٤١٦ - حدَّثَنا موسَى بنُ إسْماعِيلَ التَّبُوذَكي: حدَّثَنا أبو

(1) (Ch.20) *Ghaira*: See the footnote of H. 7403.

blade of my sword." This news reached Allāh's Messenger ﷺ who then said, "You people are astonished at Sa'd's Ghaira. By Allāh, I have more Ghaira than him, and Allāh has more Ghaira than me, and because of Allāh's Ghaira, He has made unlawful shameful deeds and sins (illegal sexual intercourse) done in open and in secret. And, there is none who likes that the people should repent to Him and beg His pardon than Allāh, and for this reason He sent the warners and the *Mubashshirūn* (givers of glad tidings). And there is none who likes to be praised more than Allāh does, and for this reason, Allāh promised to grant Paradise (to the doers of good)."

'Abdul Mālik said, "No person has more Ghaira than Allāh."

عَوانَةَ: حدَّثَنا عَبْدُ الملكِ، عن ورَّادٍ كاتِبِ المُغيرَةِ، عَنِ المُغيرَةِ قالَ: قالَ سَعْدُ بنُ عُبادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بالسَّيْفِ غَيْرَ مُصْفَحٍ. فَبَلَغَ ذلك رَسُولَ اللهِ ﷺ فَقالَ: «تَعْجَبونَ مِنْ غَيْرَةِ سَعْدٍ، واللهِ لأَنا أَغْيَرُ مِنْهُ، واللهُ أَغْيَرُ مِنِّي، ومِنْ أَجْلِ غَيْرَةِ اللهِ حَرَّمَ الفَواحِشَ ما ظَهَرَ مِنْها وما بَطَنَ. ولا أَحَدَ أَحَبُّ إِلَيْهِ العُذْرُ مِنَ اللهِ، وَمِنْ أَجلِ ذلكَ بَعَثَ المُنْذِرِينَ والمُبَشِّرِينَ. وَلا أَحَدَ أَحَبُّ إِلَيْهِ المِدْحَةُ مِنَ اللهِ، ومِنْ أَجلِ ذلكَ وَعَدَ اللهُ الجَنَّةَ». [راجع: ٦٨٤٦]

وقالَ عُبَيْدُ اللهِ بنُ عَمْرٍو، عَنْ عَبْدِ المَلِكِ: «لا شَخْصَ أَغْيَرُ مِنَ اللهِ».

(21) CHAPTER. The Statement of Allāh تعالى:

"Say (O Muḥammad ﷺ): 'What thing is the most great in witness?' Say: 'Allāh...' " (V.6:19)

So Allāh calls Himself a Thing. The Prophet ﷺ calls the Qur'ān a Thing; and it is one of the Qualities of Allāh. And Allāh said: "...Everything will perish save His Face..." (V.28:88)

(٢١) بابٌ ﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً قُلِ ٱللَّهُ﴾ [الأنعام: ١٩] فَسَمَّى اللهُ تَعالَى نَفْسَهُ شَيْئاً. وَسَمَّى النَّبِيُّ ﷺ القُرْآنَ شَيْئاً، وهُوَ صِفَةٌ مِنْ صِفاتِ اللهِ. وقالَ ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾ [القصص: ٨٨]

7417. Narrated Sahl bin Sa'd: The Prophet ﷺ said to a man, "Have you got anything (meaning any *Surah* of the Qur'ān?" The man said, "Yes, such and such *Sūrah*, and such and such *Sūrah*," naming the *Sūrah*.

٧٤١٧ - حدَّثَنا عَبْدُ اللهِ بنُ يوسُفَ: أَخْبرَنا مالكٌ، عَنْ أَبي حازمٍ، عَنْ سَهْلِ بنِ سَعْدٍ: قالَ النَّبِيُّ ﷺ لِرَجُلٍ: «أَمعَكَ مِنَ القُرْآنِ شَيءٌ؟» قالَ: نَعَمْ، سُورَةُ كَذا، وَسُورَةُ كَذا، لِسُوَرٍ سَمَّاها. [راجع: ٢٣١٠]

(22) CHAPTER. (The Statement of Allāh (تعالى):
"...And His Throne was on the water..." (V.11:7)
"...The Lord of the Supreme Throne." (V.27:26)

Ibn 'Abbās said, " *'Al-Majīd'* means, 'The Generous', and *'Al-Wadūd'* means, 'The Beloved.' "

(٢٢) **باب** ﴿وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ﴾ [هود: ٧] ﴿وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ﴾ [التوبة: ١٢٩]

قالَ أبو العالية: ﴿ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ﴾ [الأعراف: ٥٤]: ارْتَفَعَ، ﴿فَسَوَّىٰ﴾: خَلَقَ. وقالَ مُجاهِدٌ: ﴿ٱسْتَوَىٰ﴾ عَلا ﴿عَلَى ٱلْعَرْشِ﴾ [الأعراف: ٥٤]. وقالَ ابنُ عَبَّاس: ﴿ٱلْمَجِيدِ﴾ [البروج: ١٥]: الكَرِيمُ وَ﴿ٱلْوَدُودُ﴾ [البروج: ١٤]: الحَبِيبُ، يقالُ: حَميدٌ مَجيدٌ كأنَّهُ فَعيلٌ مِنْ ماجِدٍ، مَحْمُودٌ مِنْ حَمِدَ.

7418. Narrated 'Imrān bin Ḥuṣain : While I was with the Prophet ﷺ, some people from Banī Tamīm came to him. The Prophet ﷺ said, "O Banī Tamīm! Accept the glad tidings!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the glad tidings, as Banī Tamīm have refused it." They said, "We accept it, for we have come to you to learn the religion. So we ask you what the beginning of this universe was." The Prophet ﷺ said, "There was Allāh and nothing else before Him, and His Throne was over the water, and He then created the heavens and the earth and wrote everything in the Book." Then a man came to me and said, 'O 'Imrān! Follow your she-camel for it has run away!" So I set out seeking it, and behold, it was beyond the mirage! By Allāh! I wished that it (my she-camel) had gone but that I had not left (the gathering).

٧٤١٨ - **حدَّثَنا** عَبْدانُ عَنْ أبي حَمْزَةَ، عَنِ الأعْمَش، عَنْ جامِعِ بن شَدَّاد، عَنْ صَفْوَانَ بنِ مُحْرِزٍ، عَنْ عِمْرَانَ بنِ حُصَيْنٍ قالَ: إنِّي عِنْدَ النَّبِيِّ ﷺ إذْ جاءَهُ قَوْمٌ مِنْ بَنِي تَميمٍ، فَقالَ: «اقْبَلُوا البُشْرَى يا بَني تَميمٍ»، قالوا: بَشَّرْتَنا فأعْطِنا، فَدَخَلَ ناسٌ مِنْ أهْلِ اليَمَن فَقالَ: «اقْبَلُوا البُشْرَى يا أهْلَ اليَمَنِ إذْ لَمْ يَقْبَلْها بَنُو تَميمٍ»، قالوا: قَبِلْنا، جِئْناكَ لِنَتَفَقَّهَ في الدِّينِ، وَلِنَسْأَلَكَ عَنْ أوَّلِ هٰذا الأمْرِ ما كانَ، قالَ: «كانَ اللهُ ولَمْ يَكُنْ شَيءٌ قَبْلَهُ، وكانَ عَرْشُهُ عَلى الماءِ، ثُمَّ خَلَقَ السَّمٰواتِ والأرْضَ، وكَتَبَ في الذِّكْرِ كُلَّ شَيءٍ». ثُمَّ أتاني رَجُلٌ فَقالَ: يا عِمْرَانُ، أدْرِكْ ناقَتَكَ

فَقَدْ ذَهَبَتْ، فانْطَلَقْتُ أطلُبُها فإذا السَّرابُ يَنْقَطِعُ دُونَها، وايْمُ الله لَوَدِدْتُ أنَّها قَدْ ذَهَبَتْ وَلَمْ أقُمْ.

[راجع: ٣١٩٠]

٧٤١٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ عَنْ هَمَّامٍ: حدَّثَنا أبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ يَمينَ الله مَلْأَى لا يَغيضُها نَفَقَةٌ، سَحَّاءُ اللَّيْلَ والنَّهارَ، أرَأيْتُم ما أنْفَقَ مُنْذُ خَلَقَ السَّمٰواتِ والأرْضَ؟ فإنَّهُ لَمْ يَنْقُصْ ما في يَمِينِهِ. وعَرْشُهُ عَلى الماءِ، وبِيَدِهِ الأُخْرَى الفَيْضُ، أوِ القَبْضُ، يَرْفَعُ وَيَخْفِضُ». [راجع: ٤٦٨٤]

7419. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Right (Hand) of Allāh is full, and (its fullness) is not affected by the continuous spending, night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that spending has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." [See *Hadīth* No.7411]

٧٤٢٠ - حدَّثَنا أحْمَدُ: حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّميُّ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ ثابتٍ، عَنْ أنَسٍ قالَ: جاءَ زَيْدُ بنُ حارِثَةَ يَشْكُو. فَجَعَلَ النَّبِيُّ ﷺ يَقولُ: «اتَّقِ الله وأمْسِكْ عَلَيْكَ زَوْجَكَ». قالَ أنَسٌ: لَوْ كانَ رَسُولُ اللهِ ﷺ، كاتِماً شَيْئاً لَكَتَمَ هٰذِهِ. قالَ: فَكانَتْ زَيْنَبُ تَفْخَرُ عَلى أزْواجِ النَّبِيِّ ﷺ. تَقولُ: «زَوَّجَكُنَّ أهالِيكُنَّ وَزَوَّجَني اللهُ تَعالَى مِنْ فَوْقِ سَبْعِ سَمٰواتٍ».

وعَن ثابتٍ ﴿وَتُخْفِي فِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ﴾ نَزَلَتْ في شَأْنِ زَيْنَبَ وزَيْدِ بن حارِثَةَ. [راجع: ٤٧٨٧]

7420. Narrated Anas رَضِيَ اللهُ عَنْهُ: Zaid bin Hāritha came to the Prophet ﷺ complaining about his wife. The Prophet ﷺ kept on saying (to him), "Be afraid of Allāh and keep your wife." 'Āishah رَضِيَ اللهُ عَنها said, "If Allāh's Messenger ﷺ were to conceal anything (of the Qur'ān), he would have concealed this Verse." Zainab ﷺ used to boast before the wives of the Prophet ﷺ and used to say, "You were given in marriage by your families, while I was married (to the Prophet ﷺ) by Allāh from over seven heavens." And Thabit recited the Verse:

"...But you did hide in yourself (i.e., what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e. their saying that Muhammad ﷺ married the divorced wife of his manumitted slave)..." (V.33:37) and said that this Verse was revealed in connection

with Zainab and Zaid bin Ḥāritha."

7421. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Verse of *Al-Ḥijāb* (veiling of women) was revealed in connection with Zainab bint Jaḥsh. (On the day of her marriage with him) the Prophet ﷺ gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet ﷺ and used to say, "Allāh married me (to the Prophet ﷺ) in the heavens."

٧٤٢١ - حَدَّثَنَا خَلَّادُ بنُ يَحْيَى: حدَّثَنا عِيسَى بنُ طَهْمانَ قالَ: سَمِعْتُ أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقولُ: نَزَلَتْ آيَةُ الحجابِ في زَيْنَبَ بِنْتِ جَحْشٍ، وأَطْعَمَ عَلَيها يَوْمَئِذٍ خُبْزاً ولَحْماً، وكانَتْ تَفْخَرُ عَلى نساءِ النَّبيِّ ﷺ، وكانَتْ تَقولُ: إنَّ اللهَ أَنْكَحَني في السَّماءِ. [راجع: ٤٧٩١]

7422. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When Allāh had finished His creation, He wrote over His Throne: 'My Mercy preceded My Anger.' " [See *Ḥadīth* No. 7404]

٧٤٢٢ - حَدَّثَنَا أبو اليمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ اللهَ لَمَّا قَضَى الخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إنَّ رَحْمَتي سَبَقَتْ غَضَبي».

7423. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever believes in Allāh and His Messenger ﷺ, offers *Aṣ-Ṣalāt* (the prayers) — *Iqāmat-aṣ-Ṣalāt*,(1) and observes *Ṣaum* (fasts) (the month of) Ramaḍān, then it is incumbent upon Allāh to admit him into Paradise, whether he emigrates for Allāh's Cause or stays in the land where he was born." They (the Companions of the Prophet ﷺ) said, "O Allāh's Messenger! Should we not inform the people of that?" He said, "There are one hundred degrees in Paradise which Allāh has prepared for those who carry on *Jihād* in His Cause. The distance between every two degrees is like the distance between the heaven and the earth, so if you ask Allāh for anything, ask Him for the *Firdaus*, for it is

٧٤٢٣ - حَدَّثَنَا إِبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَني مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثَني أبي: حدَّثَني هِلالٌ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ آمَنَ باللهِ ورَسُولِه، وأقامَ الصَّلاةَ، وصامَ رَمَضانَ، كانَ حَقّاً عَلى اللهِ أَنْ يُدْخِلَهُ الجَنَّةَ، هاجَرَ في سَبيلِ اللهِ أوْ جَلَسَ في أرْضِهِ الَّتي وُلِدَ فِيها». قالوا: يا رَسُولَ اللهِ، أفَلا نُنَبِّئُ النَّاسَ بذلكَ: قالَ: «إنَّ في الجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّها اللهُ لِلْمُجاهِدينَ في سَبِيلِهِ كُلُّ دَرَجَتَين

(1) (H.7423) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

the middle part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Most Gracious (Allāh), and from it gush forth the rivers of Paradise."

ما بَيْنَهُما كما بَيْنَ السَّماءِ والأرْضِ. فإذا سَألْتُمُ اللهَ فَسَلُوهُ الفِردَوْسَ، فإنَّهُ أوْسَطُ الجَنَّةِ وأعلى الجَنَّةِ، وفَوْقَهُ عَرْشُ الرَّحْمٰنِ، وَمِنْهُ تَفَجَّرُ أنْهارُ الجَنَّةِ». [راجع: ٢٧٩٠]

7424. Narrated Abū Dhar: I entered the mosque while Allāh's Messenger ﷺ was sitting there. When the sun had set, the Prophet ﷺ said, "O Abū Dhar! Do you know where this (sun) goes?" I said, "Allāh and His Messenger know better." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet ﷺ recited: "And the sun runs on its fixed course for a term (appointed)..." (V.36:38) as it is recited by 'Abdullāh. (See H. 3199, Vol. 4)

٧٤٢٤ - **حدَّثنا** يَحْيَى بنُ جَعْفَرٍ: حدَّثنا أبو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَن إبْراهِيمَ هُوَ التَّيْمِيُّ، عَن أبيه، عَن أبي ذَرٍّ قال: دَخَلْتُ المَسْجِدَ وَرَسولُ اللهِ ﷺ جالِسٌ فَلَمَّا غَرَبَت الشَّمْسُ قال: «يا أبا ذَرٍّ، هَلْ تَدْري أيْنَ تَذْهَبُ هٰذِه؟» قالَ: قُلْتُ: اللهُ وَرَسُولُهُ أعْلَمُ، قالَ: «فإنَّها تَذْهَبُ تَسْتَأذِنُ في السُّجودِ، فَيُؤْذَنُ لَها، وكأنَّها قَدْ قيلَ لَها: ارْجِعي مِنْ حَيْثُ جِئْتَ، فَتَطْلُعُ مِنْ مَغْرِبِها» ثُمَّ قَرَأَ ﴿لِمُسْتَقَرٍّ لَّهَاۚ﴾ في قِراءَةِ عَبْدِ اللهِ.

[راجع: ٣١٩٩]

7425. Narrated Zaid bin Thābit: Abū Bakr sent for me, so I collected the Qur'ān till I found the last part of *Sūrat At-Tauba* with Abī Khuzaima Al-Anṣārī and did not find it with anybody else. (The Verses are):

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves... (till the end of *Sūrat Barā'a*) (i.e., *Sūrat At-Tauba*)." (V.9:128,129)

٧٤٢٥ - **حدَّثنا** موسَى، عَنْ إبْراهِيمَ: حدَّثنا ابنُ شِهابٍ، عَن عُبَيْدِ اللهِ بنِ السَّبّاقِ: أنَّ زَيْدَ بنَ ثابِتٍ. وقالَ اللَّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَن ابنِ شِهابٍ، عَن ابنِ السَّبّاقِ: أنَّ زَيْدَ بنَ ثابتٍ حَدَّثَهُ قالَ: أرْسَلَ إلَيَّ أبو بَكْرٍ فَتَتَبَّعْتُ القُرْآنَ حَتَّى وَجَدْتُ آخرَ سورَةِ التَّوْبَةِ مَعَ أبي خُزَيْمَةَ الأنْصاريِّ، لَمْ أجِدْها مَعَ أحَدٍ غَيرِه

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ حَتَّى خاتِمَةِ بَرَاءَةَ. [راجع: ٢٨٠٧]

Narrated Yūnus: (As *Ḥadīth* No. 7425).

حدَّثَنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عَنْ يونُسَ بهٰذا، وقال: مَعَ أبي خُزَيْمَةَ الأنْصاريِّ.

7426. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to say at the time of difficulty: "*Lā ilāha illallāhul-'Alīmul-Ḥalīm. Lā ilāha illallāhu Rabbul-'Arshil-'Aẓīm. Lā ilāha illallāhu Rabbus-samāwāti, wa Rabbul-ard, wa Rabbul-'Arshil-Karīm*.[1] [See *Ḥadīth* No. 6345 and 6346, Vol. 8]

٧٤٢٦ - **حدَّثَنا** مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ سَعِيدٍ عَنْ قَتادَةَ، عَن أبي العالِيَةِ، عَن ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ يَقولُ عِنْدَ الكَرْبِ: «لا إِلٰهَ إِلَّا اللهُ العَلِيمُ الحَلِيمُ. لا إِلٰهَ إِلَّا اللهُ رَبُّ العَرْشِ العَظِيمِ، لا إِلٰهَ إِلَّا اللهُ رَبُّ السَّمٰواتِ، ورَبُّ الأرْضِ، ورَبُّ العَرْشِ الكَريمِ». [راجع: ٦٣٤٥]

7427. Narrated Abū Sa'id Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see (Prophet) Mūsa (Moses) holding one of the pillars of the Throne."

٧٤٢٧ - **حدَّثَنا** مُحَمَّدُ بنُ يوسُفَ: حدَّثَنا سُفْيانُ، عَن عَمْرِو بن يَحْيَى، عَن أبيه، عَن أبي سَعيدٍ الخُدْريِّ، عَن النَّبيِّ ﷺ: قال النَّبيُّ ﷺ: «يَصْعَقُونَ يَوْمَ القِيامَةِ فإذا أنا بموسَى آخِذٌ بقائمَةٍ مِنْ قَوائِمِ العَرْشِ». [راجع: ٢٤١٢]

7428. Abū Hurairah said: The Prophet ﷺ said, "I will be the first person to be resurrected and will see (Prophet) Mūsa holding the Throne."

٧٤٢٨ - وقال الماجِشُونُ: عَن عَبْدِ الله بن الفَضْلِ، عَن أبي سَلَمَةَ، عَن أبي هُرَيْرَةَ عَن النَّبيِّ ﷺ قال «فأكونُ أوَّلَ مَنْ بُعِثَ فإذا مُوسَى آخِذٌ بالعَرْشِ». [راجع: ٢٤١١]

---

(1) (H.7426) None has the right to be worshipped but Allāh, the All-Knower, the Most Forbearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.

(23) CHAPTER. The Statement of Allāh تعالى:
"The angels and the *Rūh* [Jibrīl (Gabriel)] ascend to Him..." (V.70:4)
The Statement of Allāh تعالى:
"To Him ascend (all) the goodly words..." (V.35:10)

(٢٣) **بابُ** قَوْلِ الله تعالى: ﴿تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ﴾ [المعارج: ٤] وقَولُهُ جلَّ ذِكْرُه: ﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ﴾ [فاطر: ١٠]

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the news of the Prophet ﷺ being sent (by Allāh) (as a Messenger of Allāh) reached Abū Dhar, he said to his brother, "Try to find out the truth about that man (the Prophet ﷺ) who claims that the news comes to him from the heaven."

وقال أبو جَمْرَةَ، عَنِ ابنِ عَبَّاس: بَلَغَ أبا ذرٍّ مَبْعَثُ النَّبيِّ ﷺ فقال لأخيه: اعْلَمْ لي عِلْمَ هٰذا الرَّجُلِ الَّذي يَزْعُمُ أنَّهُ يَأتيه الخَبرُ مِنَ السَّماء. وقال مُجاهِدٌ: ﴿وَٱلْعَمَلُ ٱلصَّٰلِحُ﴾ [فاطر: ١٠] يَرْفَعُ الكَلِمَ الطَّيِّبَ يُقالُ: ﴿ذِى ٱلْمَعَارِجِ﴾ [المعارج: ٣]: الملائِكَةُ تَعْرُجُ إلى الله.

7429. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the *'Asr* and *Fajr* (prayers). Then those angels who have stayed with you overnight, ascend (to heaven) and Allāh asks them (about you), — and He knows everything about you — 'In what state did you leave My slaves?' The angels reply, 'When we left them, they were offering *Salāt* (prayers), and when we reached them they were offering *Salāt* (prayer)'." (See H. 555, Vol. 1)

٧٤٢٩ - **حدَّثنا** إسْماعيلُ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسولَ الله ﷺ قالَ: «يَتَعاقَبونَ فيكمْ مَلائكَةٌ باللَّيْلِ وَمَلائكَةٌ بالنَّهار، ويَجْتَمعُونَ في صَلاةِ العَصْرِ وَصلاةِ الفَجْرِ، ثُمَّ يَعْرُجُ الَّذينَ باتُوا فيكمْ فَيَسْألُهُمْ، وهُوَ أعْلَمُ بِهِمْ، فَيَقولُ: كَيْفَ تَرَكْتُمْ عبادي؟ فَيَقولونَ: تَرَكْناهُمْ وَهُمْ يُصَلُّون، وأتَيْناهُمْ وهُمْ يُصَلُّونَ».
[راجع: ٥٥٥]

7430. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If somebody gives in charity something equal to a date

٧٤٣٠ - وقال خالدُ بنُ مَخْلَد: حدَّثَنا سُلَيمانُ: حدَّثَني عَبْدُ الله بنُ

دينار، عَنْ أبي صالِحٍ، عَن أبي هُرَيْرَةَ قال: قالَ رَسُولُ الله ﷺ: «مَن تَصدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلا يَصْعَدُ إِلَى الله إِلَّا الطَّيِّبُ، فَإِنَّ الله يَتَقَبَّلُها بِيَمِينِه، ثُمَّ يُرَبِّيها لِصاحِبِه كما يُرَبِّي أحدُكُمْ فَلُوَّه حتَّى تَكونَ مِثْلَ الجبَلِ».

وَرَواهُ وَرْقاءُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ عَنْ سَعِيد بن يَسارٍ، عن أبي هُرَيْرَةَ عَن النَّبِيِّ ﷺ: «وَلا يَصْعَدُ إِلَى اللهِ إِلَّا الطَّيِّبُ». [راجع: ١٤١٠]

from his honestly earned money — for nothing ascends to Allāh except good — then Allāh will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain."

Abū Hurairah also said: The Prophet ﷺ said, "Nothing ascends to Allāh except good."

٧٤٣١ - حدَّثَنا عَبْدُ الأعلى بنُ حَمَّاد: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعيدٌ، عَن قَتادَةَ عَن أبي العالِيَة، عَن ابن عَبَّاس: أنَّ نَبِيَّ الله ﷺ كانَ يَدعو بِهِنَّ عِنْدَ الكَرْب: «لا إِلٰهَ إِلَّا اللهُ العَظِيمُ الحَلِيمُ. لا إِلٰهَ إِلَّا اللهُ رَبُّ العَرْش العَظِيم. لا إِلٰهَ إِلَّا اللهُ رَبُّ السَّمٰواتِ وَرَبُّ العَرْشِ الكَرِيم». [راجع: ٦٣٤٥]

7431. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to say at the time of difficulty, *"Lā ilāha illallāhul-Azīmul-Halīm. Lā ilāha illallāhu Rabbul-'Arshil-Azīm. Lā ilāha illallāhu Rabbus-samāwāti wa Rabbul-'Arshil-Karīm"* (none has the right to be worshipped but Allāh, the All-Majestic, the Most Forebearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the Honourable Throne). [See *Hadīth* No. 6346, Vol. 8]

٧٤٣٢ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَن أبِيهِ، عَن ابن أبي نُعْمٍ، أوْ أبي نُعْمٍ، شَكَّ قَبِيصَةُ، عَن أبي سَعيد قال: بُعِثَ إلى النَّبِيِّ ﷺ بِذُهيبَةٍ فَقَسَمَها بَينَ أرْبَعَةٍ.

وحَدَّثَنِي إسحاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرنا سُفْيانُ عَن أبيه عَن ابن أبي نُعْمٍ، عَن أبي سَعيد

7432. Narrated Abū Sa'īd, Al-Khudrī رَضِيَ اللهُ عَنْهُ: When 'Alī was in Yemen, he sent some gold in its ore form to the Prophet ﷺ. The Prophet ﷺ distributed it among Al-Aqra' bin Hābis Al-Hanzalī who belonged to Banī Mujāshi', 'Uyaina bin Badr Al-Fazārī, 'Alqama bin 'Ulātha Al-'Āmirī, who belonged to the Banī Kilāb tribe and Zaid Al-Khail At-Tā'ī who belonged to Banī Nabhān. So the Quraish (emigrants) and the *Ansār* became angry and said, "He gives to the chiefs of Najd and leaves us!" The

Prophet ﷺ said, "I just wanted to attract and unite their hearts (make them firm in Islām)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muḥammad! Be afraid of Allāh!" The Prophet ﷺ said, "Who would obey Allāh if I disobeyed Him? He (Allāh) trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khālid bin Al-Walīd, asked for permission to kill him, but the Prophet ﷺ prevented him. When the man went away, the Prophet ﷺ said, "Out of the offspring of this man, there will be people who will recite the Qur'ān but it (the recitation or its meanings) will not go beyond their throats, and they will go out of Islām as an arrow goes out through the game, and they will kill the Muslims and leave the idolaters. Should I live till they appear, I would kill them as the killing of the nation of 'Ād." (See H. 3344, 4351)

الخدْرِيِّ قالَ: بَعَثَ عَلِيٌّ وهُوَ في اليَمَنِ إلى النَّبِيِّ ﷺ بِذُهَيْبَةٍ في تُرْبَتِها فَقَسَمَها بَينَ الأقْرَعِ بنِ حابِسٍ الحَنْظَلِيِّ ثُمَّ أحَدِ بَني مُجاشِعٍ، وبَينَ عُيَيْنَةَ بنِ بَدْرٍ الفَزارِيِّ وبَينَ عَلْقَمَةَ بنِ عُلاثَةَ العامِرِيِّ، ثُمَّ أحَدِ بَني كِلابٍ وبَينَ زَيْدِ الخَيْلِ الطائِيِّ، ثُمَّ أحَدِ بَني نَبهانَ. فَتَغَيَّظَتْ قُرَيْشٌ والأنْصارُ فَقالوا: يُعْطِيه صَناديدَ أهْلِ نَجْدٍ ويَدَعُنا؟ قال: «إنَّما أتَألَّفُهُمْ». فأقْبَلَ رَجُلٌ غائِرُ العَيْنَيْنِ، ناتِئُ الجَبِينِ، كَثُّ اللِّحْيَةِ. مُشْرِفُ الوَجْنَتَيْنِ. مَحْلوقُ الرَّأسِ فَقال: يا مُحَمَّدُ، اتَّقِ اللهَ. فَقال النَّبِيُّ ﷺ: «فَمَنْ يُطِيعُ اللهَ إذا عَصَيْتُهُ؟ فَيأمَنُني عَلى أهْلِ الأرْضِ وَلا تَأمَنُوني؟» فَسَألَ رَجُلٌ مِنَ القَوْمِ قَتْلَه، أُراهُ خالِدَ بنَ الوَلِيدِ، فَمَنَعَهُ النَّبِيُّ ﷺ. فَلَمَّا وَلَّى قالَ النَّبِيُّ ﷺ: «إنَّ مِنْ ضِئْضِئِ هذا قَوْماً يَقْرَؤُنَ القُرْآنَ، لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقونَ مِنَ الإسْلامِ مُروقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلونَ أهْلَ الإسلامِ، ويَدَعُون أهْلَ الأوْثانِ، لَئِنْ أدْرَكْتُهُمْ لأقْتُلَنَّهُمْ قَتْلَ عادٍ». [راجع: ٣٣٤٤]

7433. Narrated Abū Dhar: I asked the Prophet ﷺ regarding the Verse:

"And the sun runs on its fixed course for a term (appointed)..." (V.36:38)

He said, "Its fixed course is underneath Allāh's Throne."

٧٤٣٣ - حدَّثَنا عَيّاشُ بنُ الوَلِيدِ: حدَّثَنا وكِيعٌ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ التَّيْمِيِّ، عَنْ أبِيه، عَنْ أبي ذَرٍّ قال: سَألْتُ النَّبِيَّ ﷺ عَن

قَوْلِهِ: ﴿وَٱلشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾ قالَ: «مُستَقَرُّها تَحتَ العَرْشِ». [راجع: ٣١٩٩]

(24) CHAPTER. The Statement of Allāh تعالى:

"Some faces that Day shall be *Nāḍirah* (shining and radiant). Looking at their Lord (Allāh)." (V.75:22,23)

(٢٤) **بابُ قَوْلُ الله تَعالى: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝ إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝﴾** [القيامة: ٢٢، ٢٣]

7434. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: We were sitting with the Prophet ﷺ and he looked at the moon on the night of the full moon and said, "You people shall see your Lord as you see this full moon, and you will have no difficulty or trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a *Ṣalāt* (prayer) before sunrise (*Fajr*) and a *Ṣalāt* before sunset (*'Aṣr*) you must do so." [See *Ḥadīth* No. 554, Vol. 1]

٧٤٣٤ - **حَدَّثَنا** عَمْرُو بنُ عَوْنٍ: حدَّثنا خالِدٌ أو هُشَيمٌ، عَن إسماعِيلَ، عَن قَيْسٍ، عَن جَرِيرٍ قال: كُنَّا جُلوساً عِنْدَ النَّبِيِّ ﷺ إذْ نَظَرَ إلى القَمَرِ لَيْلَةَ البَدْرِ، قالَ: «إنكمْ سَتَرَوْنَ رَبَّكمْ كما تَرَوْنَ هٰذا القَمَرَ، لا تُضامُّونَ في رُؤيَتِهِ، فإنِ اسْتَطَعتُمْ أنْ لا تُغْلَبوا عَلى صَلاةٍ قَبْلَ طُلوعِ الشَّمْسِ، وصَلاةٍ قَبْلَ غروبِ الشَّمْسِ فافْعَلُوا». [راجع: ٥٥٤]

7435. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "You will definitely see your Lord with your own eyes."

٧٤٣٥ - **حَدَّثَنا** يوسُفُ بنُ موسَى: حدَّثَنا عاصِمُ بنُ يوسُفَ اليَرْبُوعِيُّ: حدَّثَنا أبو شهابٍ، عَن إسْماعِيلَ بنِ أَبي خالِدٍ، عَن قَيْسِ بنِ أَبي حازِمٍ، عَن جَريرِ بنِ عَبْدِ اللهِ قال: قالَ النَّبيُّ ﷺ: «إنَّكمْ سَتَرَوْنَ رَبَّكمْ عِياناً». [راجع: ٥٥٤]

7436. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came out to us on the night of the full moon and said, "You shall see your Lord on the Day of Resurrection as you see this (full moon); and you will have no difficulty in seeing Him." (See H. 7434)

٧٤٣٦ - **حَدَّثَنا** عَبْدَةُ بنُ عَبْدِ اللهِ: حدَّثَنا حُسَينٌ الجُعْفِيُّ، عَن زائِدَةَ: حدَّثنا بَيانُ بنُ بِشْرٍ، عَن قَيْسِ بنِ أبي حازِمٍ: حدَّثَنا جَريرٌ قال:

خَرَج عَلَيْنَا رَسُولُ الله ﷺ لَيْلَةَ البَدْر فَقال: «إنَّكمْ سَتَرَوْنَ رَبَّكم يَوْمَ القِيامَة كما تَرَوْنَ هٰذا، لا تُضامُّونَ في رُؤْيَته». [راجع: ٥٥٤]

٧٤٣٧ - حدَّثَنا عَبْدُ العَزيزِ بنُ عَبْدِ الله: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابْنِ شِهاب، عَنْ عَطاءِ بنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي هُرَيْرَةَ: أنَّ النَّاسَ قالوا: يا رَسُولَ الله، هَلْ نَرَى رَبَّنا يَوْمَ القِيامَة؟ فَقالَ رَسُولُ الله ﷺ: «هَلْ تُضارُّونَ في القمرِ لَيْلَةَ البَدْرِ؟» قالوا: لا، يا رَسُولَ الله، قالَ: «فَهَلْ تُضارُّونَ في الشَّمْسِ لَيْسَ دونَها سَحابٌ؟» قالوا: لا، يا رَسُولَ الله، قالَ: «فإنَّكُمْ تَرَوْنَه كذلكَ، يَجْمَعُ الله النَّاسَ يَوْمَ القِيامَةِ فَيَقُولُ: مَنْ كانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كانَ يَعْبدُ القَمَرَ القَمَرَ، وَيَتَّبِعُ مَنْ كانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبْقى هٰذِهِ الأمَّةُ فِيها شافِعُوها أوْ مُنافِقوها، شَكَّ إبْرَاهِيمُ، فَيأتِيْهِمُ اللهُ فَيَقولُ: أنا رَبُّكمْ، فَيَقُولونَ: هٰذا مَكانُنا حتّى يَأْتِيَنا رَبُّنا، فإذا جاءَ رَبُّنا عَرَفْناهُ. فَيَأتِيهِمُ اللهُ في صورَتِهِ الَّتي يَعْرِفُونَ فَيَقُولُ: أنا رَبُّكمْ، فَيَقولونَ: أنْتَ رَبُّنا، فَيَتَّبِعونَه، وَيُضْرَبُ الصِّراطُ بَينَ ظَهْرَيْ جَهَنَّمَ، فَأكونُ أنا وَأُمَّتِي أوَّلَ

7437. Narrated 'Aṭā' bin Yazīd Al-Laithī: On the authority of Abū Hurairah: The people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet ﷺ said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allāh's Messenger." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allāh's Messenger." He said, "So you will see Him, like that. Allāh will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshipped the moon will follow the moon, and whoever used to worship certain (other false) deities, they will follow those deities. And there will remain only this nation (Muslims) along with its good people (or its hypocrites). (The subnarrator, Ibrāhīm is in doubt as to the exact word the Prophet ﷺ used). Allāh will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allāh will come to them in His Appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him. Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it and none will speak on that Day except the Messengers. And the invocation of the Messengers on that Day will

be, 'O Allāh, Save! Save!' In Hell (or over the bridge) there will be hooks like the thorns of *As-Sa'dān* (thorny plant)." (The Prophet ﷺ asked:) "Have you seen *As-Sa'dān*?" They replied, "Yes, O Allāh's Messenger!" He said, "So, those hooks look like the thorns of *As-Sa'dān*, but none knows how big they will be, except Allāh. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allāh will finish His Judgement among the people, He will take whomsoever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allāh, from among those whom Allāh wanted to be Merciful and those who testified (in the world) that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up (burn) all the human body except the mark caused by prostration; as Allāh has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire completely burnt; and then the water of *Al-Hayāt* (life) will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then Allāh will finish the judgements among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face away from the Fire because its air has hurt me and its severe heat has burnt me.' So he will invoke Allāh in the way Allāh will wish him to invoke, and then Allāh will say to him, 'If I grant you that, will

مَنْ يُجيزُها، وَلا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسلُ. وَدَعْوَى الرُّسلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وفي جَهَنَّمَ كَلالِيبُ مِثْلُ شَوْكِ السَّعْدانِ. هَلْ رَأَيْتُمُ السَّعْدانَ؟» قالوا: نَعَمْ، يا رَسُولَ اللهِ. قالَ: «فإنَّها مِثْلُ شَوْكِ السَّعْدانِ غيرَ أَنَّهُ لا يَعْلَمُ قَدْرَ عِظَمِها إِلَّا اللهُ، تَخْطَفُ النَّاسَ بِأعمالِهِمْ، فمِنهُمُ المُوبَقُ بعَمَلِهِ وَمِنهُمُ المُخَرْدَلُ أو المُجازَى أَوْ نَحْوُهُ. ثُمَّ يَتَجَلَّى حتّى إذا فَرَغَ اللهُ مِنَ القَضاءِ بَيْنَ العِبادِ، وأَرادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرادَ مِنْ أَهْلِ النَّارِ، أَمَرَ المَلائِكَةَ أَنْ يُخْرِجوا مِنَ النَّارِ مَنْ كانَ لا يُشْرِكُ بِاللهِ شَيْئاً، مِمَّنْ أَرادَ اللهُ أَنْ يَرْحَمَهُ مِمَّنْ يَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ، فَيَعْرِفُونَهُمْ في النَّارِ بِأَثَرِ السُّجودِ. تَأْكُلُ النَّارُ ابنَ آدَمَ إِلَّا أَثَرَ السُّجودِ، حَرَّمَ اللهُ عَلى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ. فَيَخْرُجُونَ مِنَ النَّارِ قَدِ امْتُحِشوا، فَيُصَبُّ عَلَيهِمْ ماءُ الحَياةِ فَيَنْبُتُونَ تَحْتَهُ كما تَنْبُتُ الحِبَّةُ في حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللهُ مِنَ القَضَاءِ بَيْنَ العِبادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلى النَّارِ، هُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الجَنَّةَ، فَيَقُولُ: أَيْ رَبِّ، اصْرِفْ وَجْهِي عَنِ النَّارِ فَإِنَّهُ قَدْ قَشَبَنِي رِيحُها، وأَحْرَقَنِي ذَكاؤُها. فَيَدْعُو اللهَ بِما شاءَ أَنْ

you then ask for anything else?' He will reply, 'No, by Your *'Izzat* (Power, Honour) I will not ask You for anything more.' He will give his Lord whatever promises and covenants Allāh will demand. So Allāh will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allāh will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allāh will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Ādam's son! How treacherous you are!' He will say, 'O my Lord,' and will keep on invoking Allāh till He will say to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your *'Izzat* (Honour Power), I will not ask for anything else.' Then he will give covenants and promises to Allāh and then Allāh will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendour and pleasures whereupon he will remain quiet as long as Allāh will wish him to remain quiet, and then he will say, 'O my Lord! Admit me into Paradise.' Allāh will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had already been given?' Allāh will say, 'Woe on you, O Ādam's son! How treacherous you are!' The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allāh till Allāh will laugh because of his sayings, and when Allāh will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allāh will say to him, 'Wish (for anything)'. So he will ask his Lord, and he will wish for a

يَدْعُوَهُ، ثُمَّ يَقُولُ اللهُ: هَلْ عَسَيْتَ إِنْ أُعْطِيْتَ ذلك أن تَسْأَلَنِي غيرَهُ؟ فَيَقُولُ: لا، وَعِزَّتِكَ لا أَسْأَلُكَ غَيرَهُ. ويُعْطِي رَبَّهُ مِنْ عُهودٍ وَمَواثِيقَ ما شاءَ، فَيَصْرِفُ اللهُ وَجْهَهُ عَنِ النَّارِ. فَإذا أَقْبَلَ عَلى الجَنَّةِ وَرَآها سَكَتَ ما شاءَ اللهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ: أَيْ رَبِّ، قَدِّمْنِي إِلَى بابِ الجَنَّة. فَيَقُولُ اللهُ لهُ: أَلَسْتَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَواثِيقَكَ أَنْ لا تَسْأَلَنِي غيرَ الَّذي أُعْطِيتَ أَبَداً؟ وَيْلَكَ يا ابنَ آدَمَ، ما أَغْدَرَكَ. فَيقولُ: أَيْ رَبِّ، وَيَدْعُو اللهَ حَتّى يَقولَ: هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذلكَ أَنْ تَسْأَلَ غَيرَهُ؟ فَيَقُولُ: لا، وعِزَّتِكَ لا أَسْأَلُكَ غَيرَهُ. ويُعْطِي ما شاءَ مِنْ عُهُودٍ ومَواثِيقَ، فَيُقَدِّمُهُ إِلَى بابِ الجَنَّة، فإذا قامَ إِلَى بابِ الجَنَّة انْفَهَقَتْ لَهُ الجَنَّةُ فَرأى ما فِيها مِنَ الحَبْرَة والسُّرُور، فَيَسْكُتُ ما شاءَ اللهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ: أَيْ رَبِّ، أَدْخِلْنِي الجَنَّة، فَيَقُولُ اللهُ: أَلَسْتَ قَدْ أَعطَيْتَ عُهودَكَ وَمَواثِيقَكَ أَنْ لا تَسْأَلَ غَيرَ ما أُعْطِيتَ؟ فَيَقولُ: وَيْلَكَ يا ابنَ آدَمَ، ما أَغْدَرَكَ. فَيُقَالُ: أَيْ رَبِّ، لا أَكونُ أَشْقَى خَلْقِكَ. فَلا يَزالُ يَدْعو حتّى يَضْحَكَ اللهُ مِنْهُ، فإذا ضَحِكَ مِنْهُ قالَ لَهُ: ادْخُلِ الجَنَّةَ، فإذا دَخَلَها قال الله له: تَمَنَّهْ،

great number of things, for Allāh Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allāh will say, 'This is for you, and its equal (is for you) as well.' "

فَسَألَ رَبَّهُ وتَمَنَّى حتى إنَّ اللهَ لَيُذَكِّرُهُ، يَقُولُ: كَذا وكذا. حتّى انْقَطَعَتْ به الأمانيُّ، قالَ اللهُ: ذلك لك وَمِثْلُهُ مَعَهُ». [راجع: ٨٠٦]

7438. 'Aṭā' bin Yazīd added: Abū Sa'īd Al-Khudrī who was present with Abū Hurairah, did not deny whatever the latter said, but when Abū Hurairah said that Allāh تَبارك وتَعالى had said, "That is for you and its equal as well," Abū Sa'īd Al-Khudrī said, "And ten time as much, O Abū Hurairah!" Abū Hurairah said, "I do not remember, except his saying, 'That is for you and its equal as well.' " Abū Sa'īd Al-Khudrī then said, "I testify that I remember the Prophet ﷺ saying, 'That is for you, and ten times as much.' " Abū Hurairah then added, "That man will be the last person of the people of Paradise to enter Paradise."

[See Vol.8, *Hadīth* No. 6573]

٧٤٣٨ - قالَ عَطاءُ بنُ يَزيدَ وأبو سَعيدٍ الخُدْرِيُّ مَعَ أبي هُرَيْرَةَ لا يَرُدُّ عَلَيْهِ مِنْ حَديثه شَيْئاً، حتّى إذا حَدَّثَ أبو هُرَيْرَةَ أنَّ اللهَ تَبارَكَ وتَعالى قالَ: «ذلكَ لكَ وَمِثْلُهُ مَعَهُ»، قالَ أبو سَعيدٍ الخُدْرِيُّ: «وعَشَرَةُ أمْثالِه مَعهُ» يا أبا هُرَيْرَةَ، قالَ أبو هُرَيْرَةَ: ما حَفِظْتُ إلّا قَوْلَهُ: «ذلكَ لكَ ومِثْلُهُ مَعَهُ. قالَ أبو سَعيدٍ الخُدْرِيُّ: أشْهَدُ أنّي حَفِظْتُ مِنَ رَسُولِ اللهِ ﷺ قَوْلَهُ: ذلكَ لكَ وعَشَرَةُ أمْثاله». قالَ أبو هُرَيْرَةَ: فذلكَ الرَّجُلُ آخِرُ أهْلِ الجَنَّة دُخولاً الجَنَّةَ. [راجع: ٢٢]

7439. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: We said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet ﷺ then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god, till there remain those who used to worship Allāh,

٧٤٣٩ - **حدَّثنا** يَحْيى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ بنُ سعدٍ، عَنْ خالدِ بنِ يَزيدَ، عَنْ سَعيدِ بنِ أبي هِلالٍ، عَنْ زَيْدٍ، عَنْ عَطاءِ بن يَسارٍ، عَنْ أبي سَعيد الخُدْرِيِّ قالَ: قُلْنا: يا رَسُولَ اللهِ، هَلْ نَرَى رَبَّنا يَوْمَ القِيامَةِ؟ قالَ: «هَلْ تُضارُونَ في رُؤيةِ الشَّمْسِ والقَمَرِ إذا كانَتْ صَحْواً؟» قُلْنا: لا. قالَ: «فإنَّكُمْ لا تُضارُونَ في رُؤيَةِ رَبِّكُمْ يَوْمَئِذٍ، إلّا كما تُضارُونَ في رُؤيَتِهِما». ثُمَّ قالَ: «يُنادي مُنادٍ:

from the righteous pious ones and the mischievous evil ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented before them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Uzair (Ezra), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Masīḥ (Messiah), the son of Allāh.' It will be said, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead), till there remain only those who used to worship Allāh (Alone), the righteous pious ones and the mischievous evil ones. It will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming: Let every nation follow what they used to worship,' and now we are waiting for our Lord. Then the All-Mighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allāh will then uncover His Shin, whereupon, every believer will prostrate before Him and there will remain

لِيَذْهَبْ كُلُّ قَوْمٍ إِلَى ما كانوا يَعْبُدُونَ. فَيَذْهَبُ أصحابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وأصحابُ الأوثانِ مَعَ أَوْثانِهِمْ، وأصحابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ، حتّى يَبْقَى مَنْ كانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أَوْ فاجِرٍ، وغُبَّراتٌ مِنْ أَهْلِ الكِتاب. ثُمَّ يُؤتى بِجَهَنَّمَ تُعْرَضُ كأنَّها سَرابٌ. فَيُقالُ لِلْيَهودِ: ما كُنْتُمْ تَعْبُدونَ؟ قالوا: كُنَّا نَعْبُدُ عُزَيْرَ ابنَ اللهِ، فَيُقالُ، كَذَبْتُمْ، لَمْ يَكُنْ للهِ صاحِبَةٌ وَلا ولَدٌ. فَمَا تُرِيدُونَ؟ قالوا: نُريدُ أنْ تَسْقِيَنا. فَيُقالُ: اشْرَبوا، فَيَتَساقَطونَ في جَهَنَّمَ. ثُمَّ يُقالُ للنَّصارَى: ما كُنْتُمْ تَعْبُدُونَ؟ فَيَقولونَ: كُنَّا نَعْبُدُ المَسِيحَ ابنَ اللهِ. فَيُقالُ: كَذَبتمْ، لَمْ يَكُنْ للهِ صاحِبَةٌ وَلا وَلَدٌ. فَمَا تُريدونَ؟ فَيَقولونَ: نُريدُ أنْ تَسْقِيَنا، فَيُقالُ: اشْرَبوا، فَيَتَساقَطونَ حتّى يَبْقَى مَنْ كانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أَوْ فاجِرٍ، فَيُقالُ: ما يُجْلِسُكُم وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقولونَ: فارَقْناهُمْ ونَحْنُ أَحْوَجُ مِنَّا إلَيْهِ اليَوْمَ، وإنَّا سَمِعْنا مُنادياً يُنادِي: لِيَلْحَقْ كُلُّ قَوْمٍ بِما كانُوا يَعْبُدُونَ، وإنَّما نَنْتَظِرُ رَبَّنا. قالَ: فَيَأْتِيهِمُ الجَبَّارُ. في صورَةٍ غَيْرِ صورَتِهِ الَّتي رَأَوْهُ فِيها أوَّلَ مَرَّةٍ، فَيَقُولُ: أنا رَبُّكُمْ، فَيَقُولونَ: أَنْتَ رَبُّنا، فَلا يُكَلِّمُهُ إلَّا الأنْبِياءُ

those who used to prostrate before Him just for showing off and for gaining good reputation. One of such will try to prostrate but his back (bones) will become a single (vertebra) bone (like one piece of a wood and they will not be able to prostrate). Then the bridge will be brought and laid across Hell." We, the Companions of the Prophet ﷺ said, "O Allāh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dān*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet ﷺ added, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with All-Mighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allāh! (Save) our brothers (for they) used to offer *Salāt* (prayer) with us, observe *Saum* (fasting) with us and also do good deeds with us.' Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dīnār.' Allāh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allāh will say (to them), 'Go and take out (of

فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفونهُ؟ فَيَقولونَ: السَّاقُ، فَيَكْشِفُ عَنْ ساقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كانَ يَسْجُدُ للهِ رِياءً وسُمْعَةً، فَيَذْهَبُ كَيْما يَسْجُدَ فَيَعودُ ظَهْرُهُ طَبَقاً وَاحِداً. ثُمَّ يُؤتى بِالجَسْرِ فَيُجْعَلُ بَينَ ظَهْرَيْ جَهَنَّمَ». قُلْنا: يا رَسُولَ اللهِ، وما الجَسْرُ؟ قالَ: «مَدْحَضَةٌ مَزِلَّةٌ عَلَيْهِ خَطاطِيفُ وكَلالِيبُ، وَحَسَكَةٌ مُفَلْطَحَةٌ لَها شَوْكَةٌ عُقَيْفَةٌ، تَكونُ بِنَجْدٍ، يُقالُ لَها: السَّعْدانُ، المُؤْمِنُ عَلَيها كالطَّرفِ وكالبَرْقِ وكالرِّيحِ وكَأَجاوِيدِ الخَيْلِ والرِّكابِ، فَناجٍ مُسَلَّمٌ. وناجٍ مَخْدُوشٌ، ومَكْدُوسٌ في نارِ جَهَنَّمَ، حتى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحباً، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُناشَدَةً في الحَقِّ. قَدْ تَبَيَّنَ لَكُمْ مِنَ المُؤمِنِ يَوْمَئِذٍ للجَبَّارِ. وإذا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا في إِخْوانِهِمْ يَقولونَ: رَبَّنا إِخْوَانُنا كانوا يُصَلُّونَ مَعَنا ويَصُومونَ مَعَنَا ويَعْمَلُونَ مَعَنا. فَيَقولُ اللهُ تَعالَى: اذْهَبُوا فَمَنْ وجَدْتُمْ في قَلْبِهِ مِثْقالَ دينارٍ مِنْ إيمانٍ فأخْرِجُوهُ، ويُحَرِّمُ اللهُ صُوَرَهُمْ عَلى النَّارِ، فَيَأْتُونَهُمْ وبَعْضُهُمْ قَدْ غابَ في النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصافِ ساقَيْهِ، فَيُخْرِجونَ مَنْ عَرَفوا. ثُمَّ يَعودُونَ فَيَقول: اذْهَبُوا فَمَنْ وَجَدتمْ في قَلْبِهِ

Hell) anyone in whose heart you find Faith equal to the weight of half Dīnār.' They will take out whomsoever they will recognize and return, and then Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant)'. And so they will take out all those whom they will recognize." Abū Sa'īd said: If you do not believe me then read the Holy Verse:

"Surely! Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it..." (V.4:40)

The Prophet ﷺ added, "Then the Prophets angels and the believers will intercede, and (last of all) the All-Mighty (Allāh) will say, 'Now remains My intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Most Gracious. He has admitted them into Paradise, without (them) having done any good deed, and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' "

7440. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The believers will be kept (waiting) on the Day of Resurrection so long

مِثقالَ نِصْفِ دينارٍ فأخْرِجُوهُ، فَيُخْرِجونَ مَنْ عَرَفوا. ثُمَّ يَعودونَ فَيقول: اذْهَبُوا فمَنْ وجدْتُمْ في قَلْبِهِ مِثْقالَ ذَرَّةٍ مِنْ إيمانٍ فأخْرِجُوهُ، فَيُخْرِجونَ مَنْ عَرَفوا». قالَ أبو سَعيدٍ: فإنْ لَمْ تُصَدِّقوا فاقْرَؤُا ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا﴾ «فَيَشْفَعُ النَّبِيُّونَ والمَلائِكَةُ والمُؤْمِنُونَ فَيَقُولُ الجَبَّارُ: بَقِيَتْ شَفاعَتِي، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أقْواماً قَدِ امْتُحِشوا، فَيُلْقَوْنَ في نَهرٍ بأفْواهِ الجَنَّةِ يقالُ لهُ: ماءُ الحَياةِ، فَيَنْبُتونَ في حافَتَيهِ كما تَنْبُتُ الحِبَّةُ في حَمِيلِ السَّيْلِ، قَدْ رَأيْتُمُوها إلى جانِبِ الصَّخْرَةِ، إلى جانِبِ الشَّجَرَةِ. فما كانَ إلَى الشَّمْسِ مِنها كانَ أخْضَرَ، وما كانَ مِنها إلى الظِّلِّ كانَ أبْيَضَ، فَيَخْرُجونَ كأنَّهُمُ اللُّؤلُؤُ فَيُجْعَلُ في رِقابِهِمِ الخَواتِيمُ، فَيَدْخُلونَ الجَنَّةَ فَيَقُولُ أهْلُ الجَنَّةِ: هٰؤلاءِ عُتَقاءُ الرَّحْمٰنِ، أدْخَلَهُمُ الجَنَّةَ بِغَيرِ عَمَلٍ عَمِلوهُ، ولا خَيرٍ قَدَّمُوهُ. فَيُقالُ لَهُمْ: لَكُمْ ما رَأيْتُمْ ومِثْلُهُ مَعَهُ». [راجع: ٢٢]

٧٤٤٠ - وقالَ حَجّاجُ بنُ مِنْهالٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى: حدَّثَنا

that they will become worried and say, 'Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place." Then they will go to Ādam عليه السلام and say, 'You are Ādam, the father of the people. Allāh created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things. Will you intercede for us with your Lord so that He may relieve us from this place of ours?' Ādam عليه السلام will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating of the tree, though he had been forbidden to do so. He will add, 'Go to (Prophet) Noah, the first Prophet sent by Allāh to the people of the earth.' The people will go to Nūḥ (Noah) who will say, 'I am not fit for this undertaking.' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to (Prophet) Ibrāhīm (Abraham), *Khalīl Ar-Raḥmān*.'[1] They will go to Ibrāhīm who will say, 'I am not fit for this undertaking.' He would mention three words by which he told a lie, and say (to them), 'Go to (Prophet) Mūsa (Moses), a slave whom Allāh gave the Taurāt (Torah) and to whom He spoke directly, and brought near Him, for conversation.' They will go to (Prophet) Mūsa (Moses) who will say, 'I am not fit for this undertaking.' He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to (Prophet) 'Īsā (Jesus), Allāh's slave and His Messenger, and a soul[2] created by Him and His Word.' ("Be!" and he was.) They will go to Prophet 'Īsā who will say, 'I am not fit for this undertaking but you'd better go to (Prophet)

قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «يُحْبَسُ المُؤمِنُونَ يَوْمَ القِيامَةِ حتّى يَهُمُّوا بِذلكَ فيقولونَ: لَوِ اسْتَشْفَعْنا إلَى رَبِّنا فَيُريحُنا مِنْ مَكانِنا، فَيأتونَ آدَمَ فَيَقُولُونَ: أنْتَ آدَمُ أبو النَّاسِ، خَلَقَكَ اللهُ بِيَدِهِ، وأسْكَنَكَ جَنَّتَهُ، وَأسجَدَ لَكَ مَلائِكَتَهُ، وعَلَّمَكَ أسْماءَ كُلِّ شَيءٍ، لِتَشْفَعْ لَنا عِنْدَ رَبِّكَ حتّى يُرِيحَنا مِنْ مَكانِنا هٰذا. قالَ: فَيَقولُ: لَسْتُ هُناكُمْ، قالَ: وَيَذْكُرُ خَطِيئَتَهُ التي أصابَ أكْلَهُ مِنَ الشَّجَرَةِ، وقَدْ نُهِيَ عَنها، وَلكِن ائْتُوا نُوحاً أَوَّلَ نَبِيٍّ بَعَثَهُ اللهُ إلَى أهْلِ الأرْضِ. فَيأتونَ نوحاً فَيَقولُ: لَسْتُ هُناكُمْ، ويَذْكُرُ خَطِيئَتَهُ التي أصابَ سُؤالَهُ رَبَّهُ بِغَيرِ عِلْمٍ، ولٰكِن ائْتُوا إبْراهِيمَ خَلِيلَ الرَّحْمٰنِ. قالَ: فَيأتونَ إبْراهِيمَ فَيَقولُ: إنّي لَسْتُ هُناكُمْ، ويَذْكُرُ ثَلاثَ كَذَباتٍ كَذَبَهُنَّ، ولٰكِن ائْتُوا مُوسَى عَبْداً آتاهُ اللهُ التَّوْراةَ، وكَلَّمَهُ وقَرَّبَهُ نَجِيّاً. قالَ: فَيَأتُونَ مُوسَى فَيَقولُ: إنّي لَسْتُ هُناكُمْ، ويَذْكُرُ خَطِيئَتَهُ الَّتي أصابَ قَتْلَهُ النَّفْسَ، ولٰكِنِ ائْتُوا عِيسَى عَبْدَ اللهِ ورَسُولَهُ، وَرُوحَ اللهِ وكَلِمَتَهُ. قالَ: فَيَأتُونَ عِيسَى فَيَقُولُ: لَسْتُ هُناكُمْ ولٰكِن ائْتُوا مُحَمَّداً ﷺ عَبْداً

(1) (H.7440) *Khalīl*: See the glossary.
(2) (H.7440) See the word *Rūḥullāh* in the glossary.

Muḥammad ﷺ the slave (of Allāh) whose all the past, present and future sins have been forgiven by Allāh.' So they will come to me, and I will ask my Lord's Permission to enter His House and then I will be permitted. When I will see Him, I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muḥammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allāh will put a limit for me (to intercede for a certain kind of people). I will take them out and make them enter Paradise."

(Qatāda said: I heard Anas saying that), the Prophet ﷺ said, "I will go and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him, I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muḥammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' " The Prophet ﷺ added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain kind of people). I will take them out and let them enter Paradise."

(Qatāda added: I heard Anas saying that) the Prophet ﷺ said, "I will go and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to

غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وما تَأَخَّرَ. فيأتوني فأَسْتَأْذِنُ على رَبِّي في دارِهِ، فَيُؤْذَنُ لي عليه، فإذا رَأَيْتُهُ وقَعْتُ ساجداً، فيدعني ما شاءَ اللهُ أَنْ يَدَعَنِي، فيقولُ: ارفعْ مُحَمَّدُ وقُلْ يُسْمَعْ، واشْفَعْ تُشَفَّعْ، وسَلْ تُعْطَ. قالَ: فأَرْفَعُ رأسي فأُثْني على رَبِّي بِثَناءٍ وتَحْميدٍ يُعَلِّمُنيه ثُمَّ أَشْفَعُ فيَحُدُّ لي حَدّاً فأَخْرُجُ فأُدْخِلُهُم الجَنَّةَ».

قالَ قَتادَةُ: وسَمِعْتُهُ أيضاً يقولُ: «فأَخْرُجُ فأُخْرِجُهُم مِنَ النَّارِ وأُدْخِلُهُم الجَنَّةَ، ثُمَّ أَعودُ فأَسْتَأْذِنُ على رَبِّي في دارِهِ فيُؤْذَنُ لي عليه، فإذا رَأَيْتُهُ وقَعْتُ ساجداً، فيَدَعُني ما شاءَ اللهُ أَنْ يَدَعَني ثُمَّ يقولُ: ارْفَعْ مُحَمَّدُ، وقُلْ يُسْمَعْ، واشْفَعْ تُشَفَّعْ، وسَلْ تُعْطَ. قالَ: فأَرْفَعُ رأسي فأُثْني على رَبِّي بِثَناءٍ وتَحْميدٍ يُعَلِّمُنيه، قالَ: ثُمَّ أَشْفَعُ فيَحُدُّ لي حَدّاً، فأَخْرُجُ فأُدْخِلُهُم الجَنَّةَ. قالَ قَتادَةُ: وسَمِعْتُهُ يقولُ: فأَخْرُجُ فأُخْرِجُهُم مِنَ النَّارِ وأُدْخِلُهُم الجَنَّةَ، ثُمَّ أَعودُ الثّالِثَةَ فأَسْتَأْذِنُ على رَبِّي في دارِهِ، فيُؤْذَنُ لي عليه، فإذا رَأَيْتُهُ وقَعْتُ ساجداً فيَدَعُني ما شاءَ اللهُ أَنْ يَدَعَني ثُمَّ يقولُ: ارْفَعْ مُحَمَّدُ، وقُلْ يُسْمَعْ، واشْفَعْ تُشَفَّعْ، وسَلْ تُعْطَهْ، قالَ: فأَرْفَعُ رأسي فأُثْني على رَبِّي بِثَناءٍ

وتَحْمِيد يُعَلِّمُنِيهِ، قالَ: ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدّاً فأخْرُج فأُدْخِلُهم الجَنَّةَ - قالَ قَتادَةُ: وقَدْ سَمِعْتُهُ يَقُولُ: - فأخْرُجُ فأُخْرِجُهمْ مِنَ النَّارِ وأُدْخِلُهُمُ الجَنَّةَ، حتّى ما يَبْقَى في النَّارِ إلَّا مَنْ حَبَسهُ القُرْآنُ، أيْ وَجَبَ عَلَيهِ الخلودُ». قالَ: ثُمَّ تَلا هٰذِهِ الآيَةَ ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ قالَ: وهٰذا المَقامُ المَحْمودُ الَّذي وُعِدَه نَبِيُّكُمْ ﷺ. [راجع: ٤٤]

enter His House, and I will be allowed to enter. When I will see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muḥammad, and speak, for you will be listened to, and intercede for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allāh as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain kind of people). I will take them out and let them enter Paradise." (Qatāda said: I heard Anas saying that) the Prophet ﷺ said, "So I will go and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the (Hell) Fire except those whom the Qur'ān will imprison (i.e., those who are destined for eternal life in the Fire)." The narrator then recited the Verse:

"...It may be that your Lord will raise you to *Maqām Maḥmūd* (a station of praise and glory (i.e., the honour of intercession on the Day of Resurrection)." (V.17:79)

The narrator added: This is the *Maqām Maḥmūd* which Allāh has promised to your Prophet ﷺ.

[See *Hadīth* No. 7410].

٧٤٤١ - حدَّثَنَا عُبَيْدُ اللهِ بنُ سَعْدِ بن إبْرَاهِيمَ: حدَّثَنِي عَمِّي: حدَّثَنا أبي، عَنْ صالِحٍ، عَنِ ابن شِهاب قالَ: حدَّثَنِي أَنَسُ بنُ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ أرْسَلَ إلَى الأنْصارِ فَجَمَعَهم في قُبَّةٍ وقالَ لهم: «اصْبِرُوا حتّى تَلْقَوُا اللهَ ورَسُولَهُ، فإنِّي عَلى الحَوْضِ». [راجع: ٣١٤٦]

7441. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent for the *Anṣār* and gathered them in a tent and said to them, "Be patient till you meet Allāh and His Messenger, and I will be on *Al-Ḥauḍ (Al-Kauthar)*." (See H. 3793)

7442. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ offered his *Tahajjud* prayer, he would say, "O Allāh, our Lord! All the praises are for You; You are the Maintainer of the heavens and the earth. All the praises are for You; You are the *Rabb* (Lord) of the heavens and the earth and whatever is therein. All the praises are for You; You are the Light of the heavens and the earth and whatever is therein. You are the Truth, and Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allāh! I submit myself to You, and believe in You, and I put my trust in You (solely depend upon you). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins which I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You."

[See *Hadīth* No. 7499].

٧٤٤٢ - **حدَّثني** ثابتُ بنُ مُحمَّدٍ: حدَّثنا سُفيانُ، عَنِ ابنِ جُرَيْجٍ، عَنْ سُلَيمانَ الأحْوَلِ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذا تَهَجَّدَ مِنَ اللَّيْلِ قالَ: «اللَّهُمَّ رَبَّنا لكَ الحَمْدُ، أنْتَ قَيِّمُ السَّمٰواتِ والأرضِ، ولكَ الحَمْدُ أنْتَ رَبُّ السَّمٰواتِ والأرْضِ ومَنْ فِيهِنَّ، ولكَ الحَمْدُ أنْتَ نُورُ السَّمٰواتِ والأرْضِ ومَنْ فِيهِنَّ، أنْتَ الحَقُّ وَقَوْلُكَ الحَقُّ، وَوَعْدُكَ الحَقُّ وَلِقاؤُكَ الحَقُّ، والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لكَ أسْلَمْتُ، وبِكَ آمَنْتُ، وعَلَيْكَ تَوَكَّلْتُ، وإلَيْكَ خاصَمْتُ، وبِكَ حاكَمْتُ، فاغْفِرْ لِي ما قَدَّمْتُ وما أخَّرْتُ، وأسْرَرْتُ وأعْلَنْتُ. وما أنْتَ أعْلَمُ بِهِ مِنِّي، لا إلٰهَ إلَّا أنْتَ». [راجع: ١١٢٠]

قالَ أبو عَبْدِ اللهِ: قالَ قَيْسُ بنُ سَعْدٍ وأبو الزُّبَيرِ، عَنْ طاوُسٍ: قَيَّامُ.

وقالَ مُجاهِدٌ: القَيُّومُ: القائمُ عَلَى كُلِّ شَيءٍ، وَقَرَأَ عُمَرُ: القَيَّامُ، وَكِلاهُما مَدْحٌ.

7443. Narrated 'Adī bin Ḥātim: Allāh's Messenger ﷺ said, "There will be none among you but his Lord (Allāh) will speak to him, and there will be neither any interpreter nor any screen between them to screen." (See H. 1413, 3595)

٧٤٤٣ - **حدَّثنا** يُوسفُ بنُ موسَى: حدَّثنا أبو أُسامَةَ: حدَّثني الأعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما

مِنْكُمْ مِنْ أَحَد إِلَّا سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وبَيْنَهُ تُرْجُمانٌ وَلا حِجابٌ يَحْجُبُه». [راجع: ١٤١٣]

7444. Narrated 'Abdullāh bin Qais: The Prophet ﷺ said, "Two Paradises of silver and all the utensils and whatever therein is of silver; and two Paradises of gold, and its utensils and whatever therein is of gold, and there will be nothing to prevent the people from seeing their Lord (Allāh تعالى) except the Cover of Majesty over His Face in the *'Adn* Paradise."

٧٤٤٤ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ العَزيزِ بنُ عَبْدِ الصَّمَدِ، عَنْ أَبي عِمْرَانَ، عَنْ أَبي بَكْرِ بنِ عَبْدِ اللهِ بنِ قَيْسٍ، عَنْ أَبيهِ عَنِ النَّبيِّ ﷺ قالَ: «جَنَّتانِ مِنْ فِضَّةٍ آنِيَتُهما وَما فِيهما، وَجَنَّتانِ مِنْ ذَهَبٍ آنِيَتُهما وما فِيهما، وما بَينَ القَوْمِ وبَينَ أنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِداءُ الكِبْرِياءِ عَلى وَجْهِهِ في جَنَّةِ عَدْنٍ». [راجع: ٤٨٧٨]

7445. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes a false oath to deprive a Muslim of his property unlawfully, will meet Allāh Who will be angry with him." Then the Prophet ﷺ recited the Verse:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them, nor look at them..." (V.3:77)

٧٤٤٥ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَبْدُ الملكِ بنُ أعْيَنَ، وجامِعُ بنُ أَبي راشِدٍ، عَنْ أَبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَن اقْتَطَعَ مالَ امْرِئٍ مُسْلِمٍ بِيَمين كاذِبَةٍ لَقِيَ اللهَ وهُوَ عَلَيهِ غَضْبانُ». قالَ عَبْدُ اللهِ: ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ مِصْداقَهُ مِنْ كتابِ اللهِ جَلَّ ذِكْرُهُ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ﴾ الآيَة [آل عمران: ٧٧]. [راجع: ٢٣٥٦]

7446. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(There are) three (types of persons to whom) Allāh will neither speak to them on the Day of Resurrection, nor look at them. (They are): (1) a man who

٧٤٤٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أَبي صالحٍ، «عَنْ أَبي هُرَيْرَةَ عَنِ

takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath after the *'Asr* (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining surplus water. To such a man Allāh will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the surplus water which your hands did not create'." (See H. 2358, Vol. 3)

7447. Narrated Abū Bakra: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth,[1] the year is of twelve months, of which four are sacred; (and out of these four) three are in succession, namely, Dhul-Qa'da, Dhul-Ḥijja and Muḥarram, and (the fourth one) Rajab Muḍar which is between Jumād (Ath-Thānī) and Sha'bān." The Prophet ﷺ then asked us, "Which month is this?" We said, "Allāh and His Messenger know better." He kept quiet so long that we thought he might call it by another name. Then, he said, "Isn't it Dhul-Ḥijja?" We said, "Yes." He asked, "What town is this?" We said, "Allāh and His Messenger know better." Then he kept quiet so long that we thought he might call it by another name. He then said, "Isn't it the (sacred) town (Makkah)?" We said, "Yes." He asked, "What is the day today?" We said, "Allāh and His Messenger know better." Then he kept quiet so long that we thought he might call it by another name. Then he said, "Isn't it the day of *An-Naḥr*

النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَى بِهَا أَكْثَرَ مِمَّا أَعْطَى وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ فَيَقُولُ اللهُ يَوْمَ الْقِيَامَةِ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ». [راجع ٢٣٥٨]

٧٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمٰوَاتِ وَالْأَرْضَ. السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحَجَّةِ، وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَيُّ شَهْرٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحَجَّةِ؟» قُلْنَا: بَلَى، قَالَ: «أَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلْدَةَ؟» قُلْنَا: بَلَى، قَالَ:

(1) (H.7447) *Al-Mushrikūn* of the Pre-Islāmic Period of Ignorance used to shift the sacredness of one month to another, and sometimes they regarded the years as consisting of 13 or even 14 months. When Islām came, it cancelled that practice and fixed the number of months and specified which months were sacred.

(slaughtering of sacrifices)?" We said, "Yes." Then he said, "Your blood (lives), your properties," (the subnarrator Muḥammad said: I think he also said: "... and your honour") are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours. You shall meet your Lord (Allāh تعالى) and He will ask you about your deeds. Beware! Don't go astray after me by striking (cutting) the necks of one another. Verily, it is incumbent upon those who are present to inform it (this message) to those who are absent, for perhaps the informed one might comprehend it (understand it) better than some of the present audience." (Whenever the subnarrator Muḥammad mentioned that statement, he would say, "The Prophet ﷺ said the truth.") And then the Prophet ﷺ added, "No doubt! Haven't I conveyed Allāh's Message to you! No doubt! Haven't I conveyed Allāh's Message to you?"

[See *Hadīth* No. 7078].

«فأيُّ يَوْمٍ هٰذا؟» قلْنا: اللهُ وَرَسُولُهُ أعْلَمُ، فَسَكَتَ حتّى ظَنَنَّا أنَّهُ سَيُسَمِّيهِ بِغَيرِ اسمِهِ، قالَ: «ألَيْسَ يَوْمَ النَّحْرِ؟» قلْنا: بَلَى، قالَ: «فإنَّ دِماءَكُمْ وأمْوَالَكُمْ - قالَ مُحَمَّدٌ: وأحْسِبُهُ قالَ:- وأعْراضَكُمْ عَلَيْكُمْ حَرامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا، في بَلَدِكُم هٰذا في شَهْرِكُمْ هٰذا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْألُكُمْ عَنْ أعْمالِكُمْ، ألا فَلا تَرْجِعُوا بَعْدِي ضُلَّالاً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ، ألا لِيُبْلِغِ الشّاهِدُ الغائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبلُغهُ أنْ يَكونَ أوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ» فَكانَ مُحَمَّدٌ إذا ذَكَرَهُ قالَ: صَدَقَ النَّبِيُّ ﷺ،- ثُمَّ قالَ: «ألا هَلْ بَلَّغْتُ؟ ألا هَلْ بَلَّغْتُ؟» [راجع: ٦٧].

(25) CHAPTER. What is said regarding the Statement of Allāh تعالى:
"...Surely, Allāh's Mercy is (ever) near unto the good-doers." (V.7:56)

(٢٥) باب ما جاءَ في قَوْلِ اللهِ تَعالَى: ﴿إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ﴾ [الأعراف: ٥٦]

7448. Narrated Usāma: A son of one of the daughters of the Prophet ﷺ was dying, so she sent a messenger to call the Prophet ﷺ. He sent (her a message), "Whatever Allāh takes, is for Him, and whatever He gives, is for Him (too), and everything has a limited fixed term (in this world) so she should be patient and hope for Allāh's reward." She then sent for him again, swearing that he should come. Allāh's Messenger ﷺ got up, and so did Mu'ādh bin Jabal, Ubayy bin Ka'b and 'Ubāda bin Aṣ-Ṣāmit. When he entered (the house), they gave the child to Allāh's Messenger ﷺ while its breath was disturbed

٧٤٤٨ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا عاصِمٌ، عَنْ أبي عُثْمانَ، عَنْ أُسامَةَ قالَ: كانَ ابنٌ لِبَعْضِ بَناتِ النَّبِيِّ ﷺ يَقْضِي، فأرْسَلَتْ إلَيْهِ أنْ يَأْتِيَها، فأرْسَلَ: «إنَّ للهِ ما أخَذَ، ولِلَّهِ ما أعْطَى، وكُلٌّ إلى أجَلٍ مُسَمًّى، فَلْتَصْبِرْ ولْتَحْتَسِبْ». فأرْسَلَتْ إلَيْهِ فأقْسَمَتْ عَليهِ فقامَ رَسُولُ اللهِ ﷺ

in his chest. (The subnarrator said: I think he said, ".. as if it was a water-skin.") Allāh's Messenger ﷺ started weeping whereupon Sa'd bin 'Ubāda said, "Do you weep?" The Prophet ﷺ said, "Allāh is Merciful only to those of His slaves who are merciful (to others)."

وقُمْتُ وَمعهُ، ومُعاذُ بنُ جَبَلٍ، وأُبيُّ بنُ كَعْبٍ، وعُبادَةُ بنُ الصَّامِتِ. فَلَمَّا دَخلنا ناوَلوا رَسُولَ اللهِ ﷺ الصَّبيَّ، ونَفْسُهُ تَقَلْقَلُ في صَدْرِهِ - حَسِبْتُه قالَ: - كأنَّها شَنَّةٌ. فبَكى رَسُولُ اللهِ ﷺ، فَقالَ سَعْد ابنُ عُبادَةَ: أتَبْكِي؟ فَقالَ: «إنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ». [راجع: ١٢٨٤]

7449. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Paradise and Hell (Fire) quarrelled in the presence of their Lord (Allāh). Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, 'I have been favoured with the arrogant people.' So Allāh تعالى said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My punishment which I inflict upon whom I wish, and I shall fill both of you.' " The Prophet ﷺ added, "As for Paradise, (it will be filled with good people) because Allāh does not wrong any of His created things, and He creates for Hell (Fire) whomsoever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allāh (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, *'Qaṭ! Qaṭ! Qaṭ!* (Enough! Enough! Enough!).' "

٧٤٤٩ - حدَّثَنا عُبَيْد اللهِ بن سَعْدِ بنِ إبْرَاهِيمَ: حدَّثَنا يَعْقوب: حدَّثَنا أبي، عَنْ صالِحِ بنِ كَيْسانَ، عَنِ الأعْرَجِ، عَن أَبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «اخْتَصَمَتِ الجَنَّةُ والنَّارُ إلَى ربِّهِما، فَقالَتِ الجَنَّةُ: يا رَبِّ، ما لَها لا يَدْخُلُها إلا ضُعَفاءُ النَّاسِ وسَقَطُهُمْ؟ وقالَتِ النَّارُ - يَعْني -: أُوثِرْتُ بِالمُتكَبِّرينَ. فَقالَ اللهُ تَعالَى لِلجَنَّةِ: أنْتِ رَحْمَتِي، وقالَ لِلنَّارِ: أنْتِ عَذابي أُصِيبُ بِكِ مَنْ أشاءُ، ولكلِّ وَاحدَةٍ مِنْكما مِلْؤُها. قالَ: فأمَّا الجَنَّةُ فإنَّ اللهَ لا يَظْلِمُ مِنْ خَلْقِهِ أحَداً، وإنَّهُ يُنْشِئُ لِلنَّارِ مَنْ يَشاءُ فيُلْقَوْنَ فِيها فتَقولُ: هَلْ مِنْ مَزيدٍ؟ ثَلاثاً، حتَّى يَضَعَ فِيها قَدَمه فَتَمتَلِئُ، ويُرَدُّ بَعْضُها إلَى بَعْضٍ وتَقُولُ: قَطْ، قَطْ، قَطْ». [راجع: ٤٨٤٩]

7450. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Some people will be scorched by Hell (Fire) as a punishment for

٧٤٥٠ - حدَّثَنا حَفْصُ بنُ عُمَرُ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ

sins they have committed, and then Allāh will admit them into Paradise by the grant of His Mercy. These people will be called *Al-Jahannamiyūn* (the people of Hell)."

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيُصِيبَنَّ أقْوَاماً سَفْعٌ مِنَ النَّارِ بِذُنوبٍ أصابوها عُقوبَةً، ثُمَّ يُدْخِلُهُمُ اللهُ الجَنَّةَ بِفَضْلِ رَحْمَتِهِ، يُقالُ لهم: الجَهَنَّمِيُّونَ. [راجع: ٦٥٥٩]

وقالَ هَمَّامٌ: حدَّثَنا قَتادَةُ، حدَّثَنا أنَسٌ عَنِ النَّبِيِّ ﷺ.

(26) CHAPTER. The Statement of Allāh تعالى:
"Verily, Allāh grasps the heavens and the earth lest they move away from their places..." (V.35:41)

(٢٦) بابُ قَوْلِ الله تعالَى: ﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾ [فاطر: ٤١]

7451. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A Jewish rabbi came to Allāh's Messenger ﷺ and said, "O Muḥammad (ﷺ)! Allāh will put the heavens on one Finger and the earth on one Finger, and the trees and the rivers on one Finger, and the rest of the creation on one Finger, and then will say, pointing out with His Hand, 'I am the King.' " On that Allāh's Messenger ﷺ smiled and recited: "They made not a just estimate of Allāh such as is due to Him..." (V.39:67)

٧٤٥١ - حدَّثَنا مُوسَى: حدَّثَنا أبو عَوانَةَ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلقمةَ، عَنْ عَبْدِ اللهِ قالَ: جاء حَبْرٌ إلَى رَسُولِ اللهِ ﷺ فَقالَ: يا مُحَمَّدُ، إنَّ اللهَ يَضَعُ السَّماءَ عَلى إصْبَعٍ، والأرْضَ عَلى إصْبَعٍ، والجِبالَ عَلى إصْبَعٍ، والشَّجَرَ والأنْهارَ عَلى إصْبَعٍ، وسائرَ الخَلْقِ عَلى إصْبَعٍ، ثُمَّ يَقول بِيَدِهِ: أنا المَلِكُ. فَضَحِكَ رَسُولُ اللهِ ﷺ وقالَ: «﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾». [راجع: ٤٨١١]

(27) CHAPTER. What has been said regarding the creation of the heavens and the earth and other created beings.

(٢٧) باب ما جاءَ في تَخليق السَّمٰوات والأرْض وغيرها مِنَ الخَلائق،

وهُوَ فعل الرَّبّ تَبارَكَ وتَعالَى وأمْره، فالرَّبُّ بصفاته وفعْله وأمْره، وهُوَ الخالقُ المُكَوِّنُ غَيْرُ مَخلوقٍ.

All that is the work of the Lord (تَبَارَكَ وتَعَالَى) and outcome of His Order. So He is the Lord with His Qualities and His Actions, and His Order; and He is the Creator and the Maker, and He is not created. And whatever exists through His Action, Command, creating and making is something done, created and made.

وما كانَ بفعلِه وأمْرِه وتخليقِه وتكْوِينه فهُوَ مَفْعولٌ مخلوقٌ مُكَوَّنٌ.

7452. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I stayed overnight at the house of (my aunt) Maimūna (رضي الله عنها the wife of the Prophet ﷺ) while the Prophet ﷺ was with her, to see how was the night *Salāt* (prayer) of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ talked to his wife for a while and then slept. When it was the last third of the night (or part of it), the Prophet ﷺ got up and looked towards the sky and recited the Verse:

"Verily, in the creation of the heavens and the earth...(up to His Statement) there are indeed signs for the men of understanding." (V.3:190)

Then he got up and performed the ablution, brushed his teeth and offered eleven *Rak'a*. Then Bilāl pronounced the *Adhān* for *As-Salāt* whereupon the Prophet ﷺ offered a two *Rak'a* (*Sunna*) prayer and went out to lead the people in *Fajr* (morning compulsory congregational) *Salāt* (prayer).

٧٤٥٢ - حدَّثَنا سَعيدُ بن أبي مَرْيَمَ: أخْبرَنا مُحَمَّد بن جَعْفرٍ: أخْبرَني شَريك بن عَبْدِ اللهِ بن أبي نَمِرٍ، عَنْ كُرَيْبٍ، عَن ابن عَبَّاسٍ قالَ: بِتُّ في بَيْتِ مَيْمونةَ لَيْلَةً والنَّبيُّ ﷺ عِنْدها، لأنْظُرَ كَيفَ صَلاةُ رَسُولِ اللهِ ﷺ، فَتَحَدَّثَ رَسُولُ اللهِ ﷺ مَعَ أهْلِه ساعةً ثُمَّ رقدَ. فَلَمَّا كانَ ثُلُثُ اللَّيْلِ الأخيرُ أوْ بَعْضُه قعدَ فنظَرَ إلَى السَّماءِ فقَرَأ ﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ إلَى قَوْلِهِ: ﴿لِّأُوْلِى ٱلْأَلْبَٰبِ﴾ [آل عمران: ١٩٠] ثُمَّ قامَ فَتَوَضَّأَ واسْتَنَّ. ثُمَّ صَلَّى إحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أذَّنَ بِلالٌ بالصَّلاةِ فَصَلَّى رَكْعَتَيْن، ثُمَّ خَرَجَ فَصَلَّى للنَّاسِ الصُّبْحَ. [راجع: ١١٧]

(28) CHAPTER. (The Statement of Allāh تعالى: "And, verily, Our Word has gone forth of old for Our slaves — the Messengers". (V.37:171)

(٢٨) بابُ قَوْلِهِ تَعالَى ﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ﴾ [الصافات: ١٧١]

7453. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When Allāh created the creations, He wrote with Him on His Throne: 'My Mercy has preceded My Anger.'"

٧٤٥٣ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ

عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي».
[راجع: ٣١٩٤]

٧٤٥٤ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا الأعْمَشُ: سَمِعْتُ زَيْدَ بنَ وَهْبٍ: سَمِعْتُ عَبْدَ اللهِ بنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: حدَّثنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ المَصْدوقُ: «إنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ في بَطْنِ أُمِّهِ أرْبَعِينَ يَوْماً وَأَرْبَعِينَ لَيْلَةً، ثُمَّ يكونُ عَلَقَةً مِثْلَهُ، ثُمَّ يَكونُ مُضْغَةً مِثْلَه. ثُمَّ يُبْعَثُ إلَيْهِ المَلَكُ فَيُؤْذَنُ بأرْبَعِ كَلِماتٍ، فَيَكْتُبُ رِزْقَهُ، وأَجَلَهُ، وعَمَلَهُ، وَشَقيٌّ أَمْ سَعِيدٌ. ثُمَّ يَنْفُخُ فيهِ الرُّوحَ. فإنَّ أحَدَكمْ لَيَعْمَلُ بعَمَلِ أهْلِ الجَنَّةِ حتّى لا يكونُ بَيْنَها وبَيْنَهُ إلَّا ذراعٌ، فيسْبِقُ عَلَيْه الكتابُ فَيَعْمَلُ بعَمَلِ أهْلِ النَّارِ فَيَدْخُلُ النَّارَ. وإنَّ أحَدَكمْ لَيَعْمَلُ بعَمَلِ أهْلِ النَّارِ حتى ما يَكونُ بَيْنَها وبَيْنَهُ إلَّا ذراعٌ، فَيَسْبِقُ عَلَيْهِ الكتابُ فَيَعْمَلُ عَمَلَ أهْلِ الجَنَّةِ فَيَدْخُلُها».
[راجع: ٣٢٠٨]

7454. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, the true and truly inspired, narrated to us, "The creation of everyone of you (starts with the process of collecting the material for his body) within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allāh) and the angel is allowed (ordered) to write four things (for the new creature); his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So, one of you may do (good) deeds, characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds, characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behaviour and he starts doing (good) deeds characteristic of the people of Paradise and (ultimately) enters Paradise." [See *Hadīth* No. 3208, Vol. 4]

٧٤٥٥ - حدَّثنا خَلَّادُ بنُ يَحْيَى: حدَّثنا عُمَرُ بنُ ذَرٍّ: سَمِعْتُ أبي يُحَدِّثُ عَنْ سَعِيد بن جُبَيرٍ، عَنِ ابنِ

7455. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "O Jibrīl (Gabriel), what prevents you from visiting us more often than you do?" Then this Verse was revealed:

"And we (angels) descend not except by

the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us..." (V.19:64)

So this was the answer to Muḥammad ﷺ.

عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: عَنِ النَّبِيِّ ﷺ قالَ: «يا جِبْرِيلُ، ما يَمْنَعُكَ أَنْ تَزُورَنا أَكثَرَ مِمَّا تَزُورُنا؟» فَنَزَلَتْ ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ إلى آخِرِ الآيَةِ، قالَ: كانَ هٰذا الجَوابَ لِمُحَمَّدٍ ﷺ. [راجع: ٣٢١٨]

7456. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While I was walking with Allāh's Messenger ﷺ in one of the fields of Al-Madīna and he was walking leaning on a stick, he passed by a group of Jews. Some of them said to the others, "Ask him (the Prophet ﷺ) about the *Rūḥ* (spirit)." Others said, "Do not ask him." But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being inspired Divinely. Then he said, "And they ask you (Muḥammad ﷺ) concerning the *Rūḥ* (the spirit) say: 'The *Rūḥ*, its knowledge is with My Lord. And of knowledge you (mankind) have been given only a little." (V.17:85)

On that some of the Jews said to the others, "Didn't we tell you not to ask?" [See *Hadīth* No. 125, 4721].

٧٤٥٦ - حَدَّثَنا يَحْيَى: حَدَّثَنا وكِيعٌ: عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ في حَرْثٍ بِالمَدِينَةِ وهُوَ مُتَّكِئٌ عَلى عَسِيبٍ، فَمَرَّ بِقَوْمٍ مِنَ اليَهُودِ فَقالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ. وَقالَ بَعْضُهُمْ: لا تَسْأَلُوهُ فَسَأَلُوهُ عَنِ الرُّوحِ، فَقامَ مُتَوَكِّئاً عَلى العَسِيبِ وأَنا خَلْفَهُ فَظَنَنْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقالَ: «﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا (٨٥)﴾ [الإسراء: ٨٥]» فَقالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ قُلْنا لَكُمْ لا تَسْأَلُوهُ. [راجع: ١٢٥]

7457. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh guarantees to the person who carries out *Jihād* for His Cause, and nothing compelled him to go out but the *Jihād* in His Cause, and belief in His Words (i.e. in Allāh's religion of Islamic Monotheism), that He will either admit him into Paradise (martyrdom) or return him, with his reward or the booty he

٧٤٥٧ - حَدَّثَنا إِسْماعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «تَكَفَّلَ اللهُ لِمَنْ جاهَدَ في سَبِيلِهِ، لا يُخْرِجُهُ إِلَّا الجِهادُ في سَبِيلِهِ وتَصْدِيقُ كَلِماتِهِ، بِأَنْ يُدْخِلَهُ

has earned, to his residence from where he went out."
[See *Ḥadīth* No. 7463]

الجَنَّةَ أَوْ يرجِعَهُ إِلَى مَسْكَنِهِ الَّذي خَرَجَ مِنْهُ مَعَ ما نالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ». [راجع: ٣٦]

7458. Narrated Abū Mūsa: A man came to the Prophet ﷺ and asked, "A man fights for pride and haughtiness, another fights for bravery, and another fights for showing off; which of these (cases) is in Allāh's Cause?" The Prophet ﷺ said, "The one who fights that Allāh's Word (i.e. Allāh's religion of Islāmic Monotheism) should be superior, fights in Allāh's Cause." [See *Ḥadīth* No. 2810, Vol. 4]

٧٤٥٨ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَن أبي وائِلٍ، عَن أبي مُوسَى قالَ: جاء رَجُلٌ إلَى النَّبِيِّ ﷺ فقالَ: الرَّجُلُ يُقاتِلُ حَمِيَّةً، ويُقاتِلُ شَجاعَةً، ويُقاتِلُ رِياءً، فأيُّ ذلكَ في سَبِيلِ اللهِ؟ قالَ: «مَنْ قاتَلَ لِتَكونَ كَلِمَةُ اللهِ هِيَ العُلْيا فَهُوَ في سَبِيلِ اللهِ». [راجع: ١٢٣]

(29) CHAPTER. The Statement of Allāh تعالى:
"Verily! Our Word unto a thing when We intend it..." (V.16:40)

(٢٩) باب قَوْلِ اللهِ تَعالى: ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَٰهُ﴾ [النحل: ٤٠]،

7459. Narrated Al-Mughīra bin Shu'ba: I heard the Prophet ﷺ saying, "Some people from my followers will remain victorious (and on the right path) till Allāh's Order (the Hour) is established." [See *Ḥadīth* No. 7311] [Also See *Ḥadīth* No. 3640, Vol. 4]

٧٤٥٩ - حدَّثنا شِهابُ بنُ عَبَّادٍ: حدَّثَنا إبْراهِيمُ بنُ حُمَيْدٍ، عن إسْماعِيلَ، عَن قَيْسٍ، عَنِ المُغِيرَةِ بن شُعْبَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «لا يَزالُ مِنْ أُمَّتي قَوْمٌ ظاهِرينَ عَلى النَّاسِ حتَّى يَأتِيَهُمْ أمرُ اللهِ». [راجع: ٧١، ٣٦٤٠]

7460. Narrated Mu'āwiya: I heard the Prophet ﷺ saying, "A group of my followers will keep on following Allāh's Orders strictly [i.e., will remain obedient to Allāh's Orders following strictly the Qur'ān and the Prophets *Sunna* — legal ways] and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allāh's Order (the Hour) will come while they will be in that state." [See *Ḥadīth* No. 3641, Vol. 4]

٧٤٦٠ - حدَّثنا الحُمَيْدِيُّ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا ابنُ جابِرٍ: حدَّثَني عُمَيرُ ابنُ هانِئٍ: أنَّهُ سَمِعَ مُعاوِيَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «لا يَزالُ مِنْ أُمَّتِي أُمَّةٌ قائِمَةٌ بأمرِ اللهِ، لا يَضُرُّهُمْ مَنْ كَذَّبهُمْ وَلا مَنْ خَذَلَهُم حتَّى يأتِيَ أمرُ اللهِ وهُمْ عَلى ذلكَ».

فَقالَ مالك بنُ يُخامِرَ: سَمِعْتُ مُعاذاً يَقولُ: وهُمْ بالشَّام، فَقالَ مُعاوِيَةُ: هٰذا مالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعاذاً يَقولُ: وهُمْ بِالشَّامِ.

٧٤٦١ - حدَّثنا أبو اليمانِ: أخبَرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بن أبي حُسَين: حدَّثَنا نافِعُ ابنُ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: وقَفَ النَّبِيُّ ﷺ عَلى مُسَيلِمَةَ في أصحابِهِ فَقالَ: «لَوْ سَأَلْتَنِي هٰذِهِ القِطعَةَ ما أعطَيْتُكَها، ولَنْ تَعْدُوَ أمرَ اللهِ فِيكَ، ولَئِنْ أدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ». [راجع: ٣٦٢٠]

7461. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ stood before Musailima (the liar) who was sitting with his companions then, and said to him, "If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allāh has ordained for you, and if you turn away from Islām, Allāh will surely ruin you!" (See H. 3620, 3621, Vol. 4)

٧٤٦٢ - حدَّثنا مُوسَى بنُ إسْماعِيلَ، عَنْ عَبْدِ الواحِدِ، عَنِ الأعْمَش، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابنِ مَسْعودٍ قالَ: بينا أنا أمْشي مَعَ النَّبِيِّ ﷺ في بَعْضِ حَرْثِ المَدِينَةِ وهُوَ يتوَكَّأُ عَلى عَسيبٍ مَعَهُ، فَمَرَرْنا عَلى نَفَرٍ مِنَ اليَهُود فَقالَ بَعْضُهُمْ لِبَعْضٍ: سَلوهُ عَنِ الرُّوح، وقالَ بَعْضُهُمْ: لا تَسْألوهُ، أنْ يَجيءَ فيه بِشَيءٍ تَكْرَهونَهُ. فَقالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ، فَقامَ إلَيهِ رَجُلٌ مِنْهُمْ فَقالَ: يا أبا القاسم، ما الروحُ؟ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ فعَلِمْتُ أنَّهُ يوحَى إلَيْهِ، فَقالَ: «﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾» [الإسراء: ٨٥] قال

7462. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: While I was walking in company with the Prophet ﷺ, in one of the fields of Al-Madīna, the Prophet ﷺ was reclining on a stick which he carried with him. We passed by a group of Jews. Some of them said to the others, "Ask him about the *Rūh* (the spirit)". The others said, "Do not ask him, lest he would say something that you hate." Some of them said, "We will ask him." So a man from among them stood up and said, "O Abūl-Qāsim! What is the *Rūh*?" The Prophet ﷺ kept quiet and I knew that he was being inspired Divinely. Then he said :-

"And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit), say: The *Rūh* (the spirit) is one of the things the knowledge of which is only with my Lord. And of knowledge you (mankind) have given only a little." (V.17:85)

الأعْـمَـشُ: هٰـكـذا فـي قـرَاءَتِـنـا.

[راجع: ١٢٥]

(٣٠) **بابُ** قَوْلِ اللهِ تَعالَى: ﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى﴾ إلَى قَوْلِهِ: ﴿جِئْنَا بِمِثْلِهِۦ مَدَدًا﴾ [الكهف: ١٠٩]، وَقَوْلِهِ: ﴿وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ﴾ [لقمان: ٢٧] ﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ﴾ [الأعراف: ٥٤]، سَخَّرَ: ذَلَّلَ.

(30) CHAPTER. The Statement of Allāh تعالى:

"Say: (O Muḥammad ﷺ to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it, for its aid." (V.18:109)

(And his Statement:) "And if all the trees on earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted..." (V.31:27)

(And His Statement:) "Indeed, your Lord is Allāh, Who created the heavens and the earth in six Days and then He rose over (*Istawa*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)!" (V.7:54)

٧٤٦٣ - حدَّثَنا عَبْدُ اللهِ بنُ يوسفَ: أخْبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعرجِ عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «تكَفَّلَ اللهُ لِمَنْ جاهَدَ في سَبيلِهِ، لا يُخْرِجُهُ مِنْ بَيْتِهِ إلَّا الجهادُ في سَبيله وتَصْديقُ كَلِمَته، أنْ يُدْخِلَهُ الجَنَّةَ أوْ يَرُدَّهُ إلَى مَسْكَنِه بما نالَ منْ أجْرٍ أوْ غَنيمَةٍ».

[راجع: ٣٦]

7463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh guarantees (the person who carries out *Jihād* in His Cause, and nothing compelled him to go out but *Jihād* in His Cause and the belief in His Word (i.e. in Allāh's religion of Islāmic Monotheism) that He will either admit him into Paradise (martyrdom) or return him to his residence from where he started, with reward or booty he has earned."

(٣١) **بابٌ**: في المَشيئة والإرادَة،

وقَوْلِ اللهِ تَعالَى: ﴿تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ﴾ [آل عمران: ٢٦] ﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾ [التكوير: ٢٩] ﴿وَلَا تَقُولَنَّ لِشَاْيۡءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۝ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾ [الكهف: ٢٣] ﴿إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ، وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُ﴾ [القصص: ٥٦] قالَ سَعيدُ بنُ المُسَيَّب، عَنْ أبيهِ: نَزَلَتْ في أبي طالب ﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ﴾ [البقرة: ١٨٥].

(31) CHAPTER. (Allāh's) Wish and Will.

And the Statement of Allāh تعالى:

"You give the kingdom to whom You will..." (V.3:26)

"And never say of anything, 'I shall do such and such a thing tomorrow. Except (with the saying): 'If Allāh will'...!" (V.18:23,24)

"Verily! You (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills..." (V.28:56)

Sa'īd bin Al-Musaiyab said: My father said, "This Verse was revealed in connection with Abī Ṭālib."

"...Allāh intends for you ease, and He does not want to make things difficult for you..." (V.2:185)

٧٤٦٤ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا عَبْدُ الوَارِث، عَنْ عَبْدِ العَزيزِ، عَنْ أنَس قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا دَعَوْتُمُ اللهَ فاعْزِموا في الدُّعاءِ، وَلا يَقولَنَّ أحَدُكمْ: إنْ شِئْتَ فأعْطِني، فإنَّ اللهَ لا مُستكْرِهَ لهُ». [راجع: ٦٣٣٨]

7464. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Whenever anyone of you invoke Allāh for something, he should be firm in his asking, and he should not say: 'If You wish, give me...' for none can compel Allāh to do something against His Will."

٧٤٦٥ - **حدَّثنا** أبو اليمان: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ ح. وحدَّثنا إسْماعِيلُ: حَدَّثنا أخي عَبْدُ الحَميدِ، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتيقٍ، عَن ابن شِهابٍ، عَنْ عَليِّ بنِ حُسَينٍ: أنَّ حُسَينَ بنَ عَليٍّ عَلَيهما السَّلامُ أخْبرَهُ: أنَّ عَليَّ بنَ أبي طالبٍ أخْبرَهُ: أنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ وفاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ لَيْلَةً فَقالَ لَهُمْ: «ألا تُصَلُّونَ؟» قالَ عَليٌّ:

7465. Narrated 'Alī bin Abī Ṭālib that one night Allāh's Messenger ﷺ visited him and Fāṭima, the daughter of Allāh's Messenger ﷺ and said to them, "Don't you (both) offer (*Tahajjud*) prayer?" 'Alī added: I said, "O Allāh's Messenger! Our souls are in the Hands of Allāh and when He wants us to get up (for prayer) He will make us get up." When I said so the Prophet ﷺ left us without saying anything, and I heard that he was hitting his thigh and saying,

"...But man is ever more quarrelsome than anything." (V.18:54) [See Vol.2, *Ḥadīth* No. 1127]

فَقُلْتُ: يا رَسُولَ اللهِ، إنَّما أنْفُسَنا بيَدِ اللهِ، فإذا شاءَ أن يَبْعَثَنا بَعَثَنا. فانْصَرَفَ رَسُولُ اللهِ ﷺ حينَ قُلْتُ ذلك ولَمْ يَرْجِعْ إلَيَّ شَيْئاً. ثُمَّ سَمِعْتُهُ وهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ ويقولُ: «﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾». [راجع: ١١٢٧]

٧٤٦٦ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحٌ: حدَّثَنا هِلالُ بنُ عَليٍّ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَثَلُ المُؤمنِ كمَثَلِ خامَةِ الزَّرْعِ يَفيءُ وَرَقُهُ، مِنْ حَيْثُ أتَتها الرِّيحُ تُكَفِّئُها، فإذا سَكَنَت اعْتَدَلَتْ. وكذلكَ المُؤمِنُ يُكَفَّأُ بالبَلاءِ. وَمَثَلُ الكافِرِ كمَثَلِ الأَرْزَةِ صَمَّاءُ مُعْتَدِلَةٌ حتّى يَقْصِمَها اللهُ إذا شاءَ». [راجع: ٥٦٤٤]

7466. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The example of a believer is that of a fresh tender green plant, the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stands straight again. Such is the similitude of the believer. He is disturbed by calamities (but he remains patient till Allāh removes his difficulties). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allāh cuts (breaks) it down when He wills." [See *Ḥadīth* No. 5644, Vol. 7]

٧٤٦٧ - حدَّثَنا الحَكَمُ بنُ نافِعٍ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ: أخْبرَني سالِمُ بنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ قائمٌ عَلى المِنْبَرِ: «إنَّما بَقاؤُكمْ فِيما سَلَفَ قَبْلَكُمْ مِنَ الأمَمِ كما بَيْنَ صَلاةِ العَصْرِ إلَى غُرُوبِ الشَّمْسِ أُعْطِيَ أهْلُ التَّوْراةِ التَّوْراةَ فَعَمِلُوا بها حتى انْتَصَفَ النَّهارُ ثُمَّ عَجَزُوا فأُعْطُوا قيراطاً قيراطاً. ثُمَّ أُعْطِيَ أهْلُ الإنجيلِ

7467. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ, while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the *'Asr* prayer and sunset. The people of the Taurāt (Torah) were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labour, one *Qīrāṭ* each. Then the people of the Injeel (Gospel) were given the Injeel and they acted upon it till the time of the *'Asr* prayer, and then they were worn out and were given (for their labour), one *Qīrāṭ* each. Then you people were given the Qur'ān and you acted upon it till sunset and so you were given two *Qīrāṭ* each (double

the reward of the previous nations)." Then the people of the Taurāt (Torah) said, 'O our Lord! These people have done a little labour (much less than we) but have taken a greater reward.' Allāh said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allāh said, 'That is My Favour which I bestow on whom I wish.' "

الإنجيلَ فَعَمِلوا به حتّى صَلاةِ العَصْرِ ثُمَّ عَجَزُوا فأُعْطُوا قيراطاً قِيراطاً. ثُمَّ أُعْطِيتُمُ القُرْآنَ فَعَمِلتمْ بهِ حتّى غُرُوبِ الشَّمْسِ فأُعْطيتُمْ قيراطَين قيراطَين. قالَ أهْلُ التَّوْراةِ: رَبَّنا هٰؤلاءِ أقَلُّ عَمَلاً وأكْثرُ أجْراً، قالَ: هَلْ ظَلَمْتُكُمْ منْ أجْرِكُمْ منْ شَيءٍ؟ قالوا: لا، فقالَ: فَذلكَ فَضْلي أُوتيهِ مَنْ أشاءُ». [راجع: ٥٥٧]

7468. Narrated 'Ubāda bin Aṣ-Ṣāmit: I, along with a group of people, gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ. He said, "I take your pledge on the condition that:

(1) You will not join anything in worship with Allāh.

(2) You will not steal.

(3) You will not commit illegal sexual intercourse.

(4) You will not kill your offspring (lest they share with you in your food).

(5) You will not slander.

(6) And you will not disobey me when I order you for *Ma'rūf* (Islāmic Monotheism, and all that Islām ordains). Whosoever among you will abide by his pledge, his reward will be with Allāh, and whosoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allāh screens him, then it will be up to Allāh, to punish him if He will or excuse Him, if He will." [See *Hadīth* No.7213]

٧٤٦٨ - حدَّثَنا عَبْدُ اللهِ المُسْنَدِيُّ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي إدْريس، عَنْ عُبادَةَ بنِ الصَّامتِ قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ في رَهْطٍ فَقالَ: «أُبايِعُكُمْ عَلى أنْ لا تُشْرِكوا باللهِ شَيْئاً، وَلا تَسْرِقوا، وَلا تَزْنوا، وَلا تَقْتُلوا أوْلادَكمْ، وَلا تأتوا بِبُهتانٍ تَفْتَرُونَه بَينَ أيدِيكُمْ وأرْجُلِكُمْ، وَلا تَعْصُوني في مَعْروفٍ. فمَن وَفى مِنْكمْ فأجْرُهُ عَلى اللهِ، ومَنْ أصابَ منْ ذلكَ شَيْئاً فأُخِذَ بهِ في الدُّنْيا فَهُوَ لَهُ كَفّارَةٌ وَطُهُورٌ، ومَنْ سَتَرَهُ اللهُ فذلكَ إلَى اللهِ، إنْ شاءَ عَذَّبَهُ وإنْ شاءَ غَفَرَ لَهُ». [راجع: ١٨]

7469. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Prophet Sulaimān (Solomon) عليه الصلاة والسَّلام who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will

٧٤٦٩ - حدَّثَنا مُعلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ: «أنَّ نَبِيَّ اللهِ

become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allāh's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half boy (deformed). Allāh's Prophet ﷺ said, "If Sulaimān (had said; 'If Allāh Will,' then each of those women would have given birth to a (would-be) cavalier to fight in Allāh's Cause." (See *Ḥadīth* No.2819, Vol.4).

سُلَيمانَ عَلَيهِ الصَّلاةُ والسَّلامُ كانَ لَهُ سِتُّونَ امْرَأَةً فَقالَ: لأَطُوفَنَّ اللَّيْلَةَ عَلى نسائِي فَلْتَحْمِلَنَّ كُلُّ امْرَأَةٍ وَلْتَلِدَنَّ فارِساً يُقاتِلُ في سَبِيلِ اللهِ. فَطافَ عَلى نسائِهِ فَما وَلَدَتْ مِنْهُنَّ إِلَّا امْرَأَةٌ، وَلَدَتْ شِقَّ غُلامٍ». قالَ نَبِيُّ اللهِ ﷺ: «لَوْ كانَ سُلَيمانُ اسْتَثْنَى لَحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ فَوَلَدَتْ فارِساً يُقاتِلُ في سَبِيلِ اللهِ».

7470. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ entered upon a sick bedouin whom he went to visit and said to him, "Don't worry, *Ṭahūr* (i.e., your illness will be a means of cleansing of your sins), if Allāh will." The bedouin said, "*Ṭahūr*! No, but it is a fever that is burning in the body of an old man and it will take him to his grave." The Prophet ﷺ said, "Then it is so."

٧٤٧٠ - حَدَّثَنا مُحَمَّدٌ: حَدَّثَنا عَبْدُ الوَهّابِ الثَّقَفِيُّ: حَدَّثَنا خالِدٌ الحَذّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلى أَعرابِيٍّ يَعُودُهُ فَقالَ: «لا بأسَ عَلَيْكَ، طُهورٌ إِنْ شاءَ اللهُ». قالَ: قالَ الأَعْرابِيُّ: بَلْ هِيَ حُمَّى تَفورُ عَلى شَيْخٍ كَبِيرٍ تُزِيرُهُ القُبورَ، قالَ النَّبِيُّ ﷺ: «فَنَعَمْ إِذاً». [راجع: ٣٦١٦]

7471. Narrated Abū Qatāda: When the people slept so late that they did not offer the (morning) *Ṣalāt* (prayer), the Prophet ﷺ said, "Allāh captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed." So the people got up and went to answer the call of nature, performed ablution, till the sun had risen and it had become white (shining brightly), then the Prophet ﷺ got up and offered the *Ṣalāt* (prayer).

٧٤٧١ - حَدَّثَنا ابنُ سَلامٍ: أَخبَرَنا هُشَيمٌ، عَنْ حُصَينٍ، عَنْ عَبْدِ اللهِ بن أبي قَتادَةَ، عَنْ أَبِيهِ حِينَ ناموا عَنِ الصَّلاةِ، قالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ قَبَضَ أَرْواحَكُمْ حِينَ شاءَ، وَرَدَّها حِينَ شاءَ»، فَقَضَوْا حَوائِجَهُمْ وتَوَضَّؤُوا إِلى أَنْ طَلَعَتِ الشَّمْسُ وَابْيَضَّتْ، فَقامَ فَصَلَّى. [راجع: ٥٩٥]

7472. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: "A man from the Muslims and a man from the Jews quarrelled, and the Muslim said,

٧٤٧٢ - حَدَّثَنا يَحْيَى بنُ قَزَعَةَ: حَدَّثَنا إِبْراهِيمُ، عَنِ ابنِ شِهابٍ، عَنْ

أبي سَلَمَةَ والأعْرَج. وحدَّثنا إسْماعِيلُ: حدَّثني أخي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرحْمٰن، وَسَعِيدِ بنِ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: اسْتَبَّ رَجُلٌ مِنَ المُسْلِمينَ ورَجُلٌ مِنَ اليهُودِ فَقالَ المُسْلِمُ: والَّذي اصْطَفَى مُحَمَّداً عَلَى العالَمينَ، في قَسَمٍ يُقْسِمُ به. فَقالَ اليهُوديُّ: والَّذي اصْطَفَى مُوسَى عَلَى العالَمينَ. فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذلكَ فَلَطَمَ اليهُوديَّ، فَذَهَبَ اليهُوديُّ إلَى رَسُولِ اللهِ ﷺ فأخْبَرَهُ بالذي كانَ مِنْ أمره وأمرِ المُسْلِم، فَقالَ النَّبيُّ ﷺ: «لا تُخَيِّرُوني عَلى مُوسَى، فإنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ فَأكونُ أوَّلَ مَنْ يُفيقُ، فإذا مُوسَى باطِشٌ بجانِبِ العَرْشِ، فَلا أدْري أكانَ فيمن صَعِقَ فأفاقَ قَبْلي؟ أوْ كانَ ممَّن اسْتَثْنَى اللهُ؟».

"By Him Who gave superiority to Muḥammad ﷺ over all the people!" The Jew said, "By Him Who gave superiority to Mūsa (Moses) over all the people!" On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allāh's Messenger ﷺ and informed him of all that had happened between him and the Muslim. The Prophet ﷺ said, "Do not give me superiority over Mūsa, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Mūsa will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allāh (from falling unconscious)." [See *Ḥadīth* No. 6517, Vol. 8]

٧٤٧٣ - حدَّثنا إسحاقُ بنُ أبي عِيسَى: أخْبرَنا يَزيدُ بنُ هارُونَ: أخْبرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «المَدينَةُ يَأتيها الدَّجَّالُ فَيجِدُ المَلائِكَةَ يَحْرُسونَها، فَلا يَقْرَبُها الدَّجَّالُ، وَلا الطَّاعُونُ إنْ شاءَ اللهُ». [راجع: ١٨٨١]

7473. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "*Ad-Dajjāl* will come to Al-Madīna and find the angels guarding it. If Allāh will, neither *Ad-Dajjāl* nor plague will be able to come near it." (See H. 1881, Vol. 3)

7474. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "For every Prophet there is one (special) invocation which is definitely fulfilled by Allāh, and I wish, if Allāh will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection."

٧٤٧٤ - **حدّثنا** أبو اليمان: أخبرنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبيٍّ دَعْوَةٌ، فأُرِيدُ إنْ شاءَ اللهُ أنْ أخْتَبِئَ دَعْوَتي شَفاعَةً لأُمَّتي يَوْمَ القِيامَةِ». [راجع: ٦٣٠٤]

7475. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allāh wished me to draw, and then Ibn Abu Quhāfa (Abū Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing — may Allāh forgive him! Then 'Umar took the bucket which turned into something like a big drum in his hands. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there." [See *Hadīth* No. 3664, Vo. 5]

٧٤٧٥ - **حدّثنا** يَسَرَةُ بنُ صَفْوَانَ بن جَميلٍ اللَّخْمِيُّ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بن المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنا أنا نائِمٌ رَأَيْتُني عَلى قَلِيبٍ، فَنَزَعْتُ ما شاءَ اللهُ أنْ أنزِعَ، ثُمَّ أخَذَها ابنُ أبي قُحافَةَ فَنَزَعَ ذَنوباً أوْ ذَنوبَيْنِ، وَفي نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ. ثُمَّ أخَذَها عُمَرُ فاستَحالَتْ غَرْباً، فَلَمْ أرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْري فَرِيَّهُ، حتّى ضَرَبَ النَّاسُ حَوْلَهُ بِعَطَنٍ».

7476. Narrated Abū Mūsa: Whenever a beggar or a person in need of something came to the Prophet ﷺ, he used to say (to his Companions), "Intercede (for him) and you will be rewarded for that, and Allāh will fulfil what He will through His Messenger's tongue."

٧٤٧٦ - **حدّثنا** مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي موسَى قالَ: كانَ النَّبِيُّ ﷺ إذا أتاهُ السَّائِلُ، وَرُبَّما قالَ: جاءَهُ السَّائِلُ أوْ صاحِبُ الحاجَةِ، قالَ: «اشْفَعُوا فَلْتُؤْجَرُوا، وَيَقْضِي اللهُ عَلى لِسانِ رَسولِهِ ما شاءَ». [راجع: ١٤٣٢]

7477. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should

٧٤٧٧ - **حدّثنا** يَحْيَى: حدَّثنا

say: 'O Allāh! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means or subsistence if You wish,' but he should be firm in his request, for Allāh does what He will and nobody can force Him (to do anything)."

عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، سَمِعَ أَبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُلْ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إنْ شِئْتَ، ارْحَمْنِي إنْ شِئْتَ، ارْزُقْنِي إنْ شِئْتَ. وَلْيَعْزِمْ مَسْأَلَتَهُ، إنَّهُ يَفْعَلُ ما يَشاءُ، لا مُكْرِهَ لَهُ». [راجع: ٦٣٣٩]

7478. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that he differed with Al-Hurr bin Qais bin Hiṣn Al-Fazārī about the companion of (Prophet) Mūsa (Moses), (i.e., whether he was Khiḍr or not). Ubayy bin Ka'b Al-Anṣārī passed by them and Ibn 'Abbās called him saying, 'My friend (Hurr) and I have differed about (Prophet) Mūsa's companion whom Mūsa (Moses) asked the way to meet. "Did you hear Allāh's Messenger ﷺ mentioning anything about him?" Ubayy said, "Yes, I heard Allāh's Messenger ﷺ saying, "While Mūsa was sitting in the company of some Isrāelites a man came to him and asked, 'Do you know someone who is more learned than you?' Mūsa said, 'No.' So Allāh sent the Divine Revelation to Mūsa:

'Yes, Our slave, Khiḍr is more learned than you.' Mūsa (Moses) asked Allāh how to meet him (Khiḍr). So Allāh made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Mūsa went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (who was accompanying him) said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (to tell you about) the fish. None but *Shaitān* (Satan) made me forget to remember (to tell you about) it.' (V.18:63) Mūsa said: 'That is what we have been seeking.' So they went back retracing their footsteps. (V.18:64). So

٧٤٧٨ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو حَفْصٍ عَمْرٌو: حدَّثَنا الأَوْزاعِيُّ: حدَّثَني ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّهُ تَمارَى هُوَ والحُرُّ بنُ قَيْسِ بنِ حِصْنٍ الفَزارِيُّ في صاحِبِ مُوسَى: أَهُوَ خَضِرٌ؟ فَمَرَّ بِهِما أُبَيُّ بنُ كَعْبٍ الأَنْصارِيُّ، فَدَعاهُ ابنُ عَبَّاسٍ فَقالَ: إنِّي تَمارَيْتُ أنا وَصاحِبِي هٰذا في صاحِبِ موسَى الَّذِي سَأَلَ السَّبِيلَ إلى لُقِيِّهِ، هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ شَأْنَهُ؟ قالَ: نَعَمْ، إنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «بَيْنا موسَى في مَلَأٍ بَنِي إسْرائِيلَ إذْ جاءَهُ رَجُلٌ فَقالَ: هَلْ تَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ فَقالَ موسَى: لا، فَأُوحِيَ إلَى موسَى: بَلَى عَبْدُنا خَضِرٌ، فَسَأَلَ موسَى السَّبِيلَ إلى لُقِيِّهِ، فَجَعَلَ اللهُ لَهُ الحُوتَ آيَةً. وقيلَ لَهُ: إذا فَقَدْتَ الحُوتَ فارْجِعْ فإنَّكَ سَتَلْقاهُ، فَكانَ موسَى يَتْبَعُ أَثَرَ الحُوتِ

they both found Khiḍr (there) and then happened what Allāh mentioned about them (in the Qur'ān)!' " [See *Sūrah* 18, Verses 60 to 82 in the Qur'ān].

في البَحْرِ، فَقالَ فَتى موسَى لِمُوسَى: أَرَأَيْتَ إِذْ أَوَيْنا إِلَى الصَّخْرَةِ فإنّي نَسِيتُ الحُوتَ، وما أنْسانِيهِ إِلَّا الشَّيْطانُ أنْ أذْكُرَهُ. قالَ موسَى: ذلكَ ما كُنَّا نَبْغِي، فارْتَدَّا عَلى آثارِهِما قَصَصاً، فَوَجَدَا خَضِراً وكانَ مِنْ شَأْنِهِما ما قَصَّ اللهُ». [راجع: ٧٤]

7479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh will, tomorrow we will encamp in Khaif Banī Kināna, the place where *Al-Mushrikūn* took the oath of *Kufr* (disbelief) against the Prophet ﷺ. (i.e., to be loyal to heathenism by boycotting Bani Hāshim) He meant Al-Muḥaṣṣab. [See *Ḥadīth* No. 1589, Vol. 2]

٧٤٧٩ - **حدَّثَنا** أبو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وقالَ أحمَدُ بنُ صالِحٍ: حدَّثَنا ابنُ وَهْبٍ: أخْبرَنِي يونُسُ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قالَ: «نَنْزِلُ غَداً إنْ شاءَ اللهُ بِخَيْفِ بَنِي كِنانَةَ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ»، يُرِيدُ المُحَصَّبَ. [راجع: ١٥٨٩]

7480. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ beseiged the people of Ṭā'if, but he did not conquer it. He said, "Tomorrow, if Allāh will, we will return home." On this the Muslims said, "How should we return without conquering it?" He said, "Then carry on fighting tomorrow." The next day many of them were injured. The Prophet ﷺ said, "If Allāh will, we will return home tomorrow." It seemed that, that statement pleased them whereupon Allāh's Messenger ﷺ smiled.

٧٤٨٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: حاصَرَ النَّبِيُّ ﷺ أهْلَ الطَّائِفِ فَلَمْ يَفْتَحْها، فَقالَ: «إنا قافِلونَ إنْ شاءَ اللهُ»، فَقالَ المُسْلِمونَ: نَقْفُلُ ولَمْ نَفْتَحْ؟ قالَ: «فاغْدُوا عَلى القِتالِ»، فَغَدَوْا فأصابَتْهُمْ جِراحاتٌ، قالَ النَّبِيُّ ﷺ: «إنَّا قافِلونَ غَداً إنْ شاءَ اللهُ»، فَكأنَّ ذلكَ أعْجَبَهُمْ فَتَبَسَّمَ رَسُولُ اللهِ ﷺ. [راجع: ٤٣٢٥]

(٣٢) **باب** قَوْلِ اللهِ تَعالَى: ﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ قَالُوا۟ ٱلْحَقَّ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾﴾ ولَمْ يَقُلْ: ماذا خَلَقَ رَبُّكُمْ

وقالَ جَلَّ ذِكْرُهُ: ﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾ [البقرة: ٢٥٥]

وقالَ مَسْرُوقٌ، عَنِ ابنِ مَسْعُودٍ: إذا تَكَلَّمَ اللهُ بِالوَحْيِ سَمِعَ أَهْلُ السَّمٰواتِ شَيْئاً، فإذا فُزِّعَ عَنْ قلوبِهِمْ وَسَكَنَ الصَّوْتُ عَرَفوا أنَّهُ الحَقُّ مِن رَبِّكُم ونادَوْا: ماذا قالَ رَبُّكُمْ؟ قالوا: الحَقَّ. ويُذْكَرُ عَنْ جابِرِ بنِ عَبدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ أُنَيْسٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَحْشُرُ اللهُ العِبادَ فَيُنادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ كما يَسْمَعُهُ مَنْ قَرُبَ: أنا المَلِكُ، أنا الدَّيَّانُ».

(32) CHAPTER. The Statement of Allāh تعالى:

"Intercession with Him profits not, except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.'" (V.34:23)

Allāh does not say, "What is it that your Lord created?"[1]

Allāh also said:

"...Who is he that can intercede with Him except with His Permission." (V.2:255)

And Masrūq said that Ibn Mas'ūd said, "When Allāh speaks the revelation, the inhabitants of the heavens hear something (and become scared) and when that fear is banished from their hearts and the Voice (of Allāh) quietened, they come to know that, that was true and just, whereupon they call (each other saying), 'What is it that your Lord has said?' They say, 'The truth.'" (V.34:23)

Narrated 'Abdullāh bin Unais: I heard the Prophet ﷺ saying, "Allāh will gather the people and call them with a Voice which will be heard by those who will be far away and those who will be near, by saying, 'I am the King; I am the *Daiyān*.'"[2]

٧٤٨١ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «إذا قَضَى اللهُ الأمْرَ في

7481. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When Allāh ordains something on the heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "...So much so

(1) (Ch.32) Some sects such as Mu'tazila and others, believe that the Qur'ān is created, but Bukhārī and the Muslims of the first three centuries of Islām believe that the Qur'ān is a Quality of Allāh (like seeing, hearing, knowing) and not created. So Bukhārī refuted the dogma of Mu'tazila and others.

(2) (Ch.32) The *Daiyān* means the One Who judges people for their deeds after calling them to account.

السَّماءِ ضَرَبَتِ المَلائِكَةُ بأجْنِحتِها خُضْعاناً لِقَوْلِهِ، كأنَّهُ سِلسلةٌ عَلى صَفْوانٍ - قالَ عَلِيٌّ وقالَ غَيرُهُ: صَفْوانٍ يَنْفُذُهمْ ذلكَ - فإذا فُزِّعَ عَنْ قلوبِهِمْ قالوا: ماذا قالَ رَبُّكمْ؟ قالوا: الحَقَّ وهُوَ العَلِيُّ الكَبيرُ».

قالَ عَلِيٌّ: وحدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ بِهٰذا.

قال سفيانُ: قالَ عَمْرٌو: سَمِعْتُ عِكْرِمَةَ: حدَّثَنا أبو هُرَيْرَةَ

قالَ عَلِيٌّ: قُلْتُ لِسُفْيانَ، قالَ سَمِعْتُ عِكْرِمَةَ قالَ: سَمِعْتَ أبا هُرَيْرَةَ؟ قالَ: نَعَمْ، قُلْتُ لِسُفْيانَ: إنَّ إنْساناً رَوَى عَنْ عَمْرِو بن دِيْنَارٍ، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ يَرْفَعُهُ أنَّهُ قَرَأَ: ﴿فُرِّغَ﴾، قالَ سُفْيانُ: هٰكذا قَرَأَ عَمْرٌو، فَلا أدْرِي سَمِعَهُ هٰكذا أمْ لا، قالَ سُفْيانُ: وهِيَ قِرَاءَتُنا.

[راجع: ٤٧٠١]

that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They reply, '(He has said) the Truth. And He is the Most High, the Most Great.' " (V.34:23)

٧٤٨٢ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أخْبرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ أنَّهُ كانَ يَقولُ: قالَ رَسُولُ اللهِ ﷺ: «ما أذِنَ اللهُ لشَيءٍ ما أذِنَ للنَّبيِّ ﷺ يَتَغَنَّى بالقُرْآنِ»، وقالَ صاحِبٌ لهُ: يريدُ: يَجْهَرُ بِهِ. [راجع: ٥٠٢٣]

7482. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh never listens to anything as He listens to the Prophet ﷺ reciting the Qur'ān in a pleasant attractive, audible sweet-sounding voice." A companion of Abū Hurairah said, "He means, reciting the Qur'ān aloud." (See H. 7544 and H. 5023, Vol. 6)

7483. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: The Prophet ﷺ said "Allāh will say (on the Day of Resurrection), 'O Ādam!' Ādam will reply, '*Labbaik wa sa'daik!*' Then a loud voice will be heard (saying) 'Allāh commands you to take out *Ba'th* (the group, or the mission, etc.) of the Hell (Fire) from your offspring.' "

٧٤٨٣ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا أبو صالِحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «يَقولُ اللهُ: يا آدَمُ، فيقولُ: لَبَّيْكَ وَسَعْدَيْكَ، فيُنادَى بِصَوْتٍ: إنَّ اللهَ يَأْمُرُكَ أنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إلى النَّارِ». [راجع: ٣٣٤٨]

7484. Narrated 'Āishah رَضِيَ الله عَنْها: I never felt so jealous of any woman as I felt of Khadīja (رضي الله عنها the wife of the Prophet ﷺ), for Allāh ordered him (the Prophet ﷺ) to give Khadīja the glad tidings of a palace in Paradise (for her). (See H. 3816, Vol. 5)

٧٤٨٤ - حدَّثَنا عُبَيْدُ بنُ إسْماعيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ عَلى امْرَأَةٍ ما غِرْتُ عَلى خَديجةَ. ولَقَدْ أمَرَهُ اللهُ أنْ يُبَشِّرَها بِبَيْتٍ في الجَنَّةِ. [راجع: ٣٨١٦]

(33) CHAPTER. The Talk of the Lord with Jibrīl (Gabriel) and Allāh's Call for the angels.

(٣٣) **بابُ** كلامِ الرَّبِّ تَعالَى مَعَ جِبريلَ، وَنِداءِ اللهِ المَلائِكَةَ،

And Ma'mar said, "The Verse:

'And Verily! you (O Muḥammad ﷺ) are being taught the Qur'ān from the One, All-Wise, All-Knowing.' (V.27:6) means the Qur'ān is being given to you and you are receiving it."

And similar to that is:

"Then Ādam received from his Lord Words..." (V.2:37)

وقال مَعْمَرٌ ﴿وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ﴾ [النحل: ٦] أيْ يُلْقَى عَلَيْكَ، وَتَلَقَّاهُ أنْتَ: أيْ تَأْخُذُهُ عَنْهُ، ومِثْلُهُ ﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ﴾ [البقرة: ٣٧].

7485. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh تبارك وتعالى loves a person, He calls Jibrīl (Gabriel), saying, 'Allāh loves so-and-so, O Jibrīl love him.' So Jibrīl would love him and then Jibrīl would make an announcement in the heavens: 'Allāh has loved so-and-so therefore you should love him also.' So all

٧٤٨٥ - حدَّثَني إسحاقُ: حدَّثَنا عَبْدُ الصَّمَدِ: حدَّثَنا عَبْدُ الرَّحْمنِ هُوَ ابنُ عَبْدِ اللهِ ابنِ دينارٍ، عَنْ أبيهِ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ:

the dwellers of the heavens would love him, and then he is granted the pleasure of the people on the earth." [See *Ḥadīth* No. 6040, Vol. 8]

«إنَّ اللهَ تَبارَكَ وتَعالى إذا أَحَبَّ عَبْداً نادى جبريلَ: إنَّ اللهَ قَدْ أحَبَّ فُلاناً فأحِبَّهُ، فَيُحِبُّهُ جبريلُ. ثُمَّ يُنادِي جبريلُ في السَّماءِ: إنَّ اللهَ قَدْ أحَبَّ فلاناً فأحِبّوهُ، فَيُحِبُّهُ أهْلُ السَّماءِ، وَيُوضَعُ له القَبُولُ في أهْلِ الأرْضِ». [راجع: ٣٢٠٩]

7486. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There are angels coming to you in succession at night, and others during the day; and they all gather at the time of *'Asr* and *Fajr Ṣalāt* (prayers). Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allāh) asks them, though He perfectly knows their affairs, 'In what state have you left my slaves?' They say, 'When we left them, they were offering *Ṣalāt* (prayers) and when we came to them they were offering *Ṣalāt*.' "

٧٤٨٦ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ، عَنْ مَالكٍ عَن أبي الزِّنادِ، عَنِ الأعْرَجِ، عَن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قال: «يَتَعاقَبونَ فِيكمْ مَلائِكَةٌ باللَّيْلِ ومَلائِكَةٌ بالنهارِ، وَيَجْتَمِعونَ في صَلاةِ العَصْرِ وصَلاةِ الفَجْرِ، ثُمَّ يَعْرُجُ الَّذينَ باتوا فِيكُمْ فَيَسْأَلُهُمْ، وهُوَ أعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبادِي؟ فَيَقولونَ: تَرَكْناهُمْ وَهُمْ يُصَلُّونَ، وأتَيْناهُمْ وهُمْ يُصَلُّونَ». [راجع: ٥٥٥]

7487. Narrated Abū Dhar: The Prophet ﷺ said, "Jibrīl (Gabriel) came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allāh, would enter Paradise. I asked (Jibrīl), 'Even if he committed theft, and even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, and even if he committed illegal sexual intercourse.' "

٧٤٨٧ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عن واصِلٍ، عَنِ المَعْرورِ قال: سَمِعْتُ أبا ذَرٍّ عَنِ النَّبيِّ ﷺ قال: «أتاني جِبريلُ فَبَشَّرَني أنَّهُ مَنْ ماتَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ، قلْتُ: وإنْ سَرَقَ وإنْ زَنى؟ قال: وإن سَرَقَ وإنْ زَنى». [راجع: ١٢٣٧]

(34) CHAPTER. The Statement of Allāh تعالى:
"...He (Allāh) has sent it (the Qur'ān) down with His Knowledge, and the angels bear witness..." (V.4:166)

(٣٤) **بابُ** قَوْلِهِ: ﴿أَنزَلَهُۥ بِعِلْمِهِۦ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ﴾ [النساء: ١٦٦]،
قال مجاهِدٌ: ﴿يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ﴾

[الطلاق: ١٢]: بَيْنَ السَّماءِ السَّابِعَةِ والأرْضِ السَّابِعَةِ.

7488. Narrated Al-Barā' bin 'Āzib: Allāh's Messenger ﷺ said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allāh! I have submitted myself to You and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You; expecting Your Reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (the Qur'ān) which You have revealed and in Your Prophet (Muḥammad ﷺ) whom You have sent.' If you then die on that night, then you will die on *Al-Fitrah* — Islāmic Monotheism (as a Muslim), and if you wake alive in the morning, then you will receive the reward." [See *Ḥadīth* No. 6311, Vol. 8]

٧٤٨٨ - **حدَّثنا** مسَدَّدٌ: حدَّثنا أبو الأحْوَصِ: حدَّثنا أبو إسحاقَ الهَمْدَانيُّ، عَنِ البَراءِ بنِ عازِبٍ قال: قال رَسُولُ اللهِ ﷺ: «يا فُلانُ، إذا أوَيْتَ إلى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أسْلَمْتُ نَفْسِي إلَيْكَ، ووَجَّهت وَجْهي إلَيْكَ، وفَوَّضْتُ أمْري إلَيْكَ، وَألجَأتُ ظَهْرِي إلَيْكَ، رَغْبَةً وَرَهْبَةً إلَيْكَ، لا ملجأَ ولا مَنْجا مِنْكَ إلَّا إليك، آمَنْتُ بِكِتابِكَ الَّذِي أنْزَلْتَ، وبِنَبِيِّكَ الَّذِي أرْسَلْتَ. فإنَّكَ إنْ مُتَّ في لَيْلَتِكَ مُتَّ عَلى الفِطْرَةِ، وإنْ أصْبَحْتَ أصَبْتَ أجْراً». [راجع: ٢٤٧]

7489. Narrated 'Abdullāh bin Abī Aufā: Allāh's Messenger ﷺ said on the Day of (the battle of) *Al-Aḥzāb* (the Confederates), "O Allāh! The Revealer of the Holy Book, the Quick Taker of Accounts! Defeat *Al-Aḥzāb* (the Confederates) and shake them."

٧٤٨٩ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا سُفْيانُ، عَنْ إسماعِيلَ بنِ أبي خالِدٍ، عَنْ عَبْدِ اللهِ بنِ أبي أوْفى قالَ: قالَ رَسولُ اللهِ ﷺ يَوْمَ الأحْزَابِ: «اللَّهُمَّ مُنزِلَ الكتابِ، سَريعَ الحِسابِ، اهْزِمِ الأحْزابَ وَزَلْزِلْهُمْ». [راجع: ٢٩٣٣]

زاد الحُمَيْديُّ: حدَّثنا سُفيان: حدَّثنا ابنُ أبي خالِدٍ: سَمِعْتُ عَبْدَ اللهِ: سَمِعْتُ النَّبيَّ ﷺ.

7490. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (regarding the Verse):

"...And offer your *Salāt* (prayer) neither aloud nor in a low voice..." (V.17:110)

This Verse was revealed while Allāh's

٧٤٩٠ - **حدَّثنا** مُسَدَّدٌ، عن هُشَيْمٍ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاس رَضِيَ اللهُ

عَنْهُما ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قال: أُنْزِلَتْ ورَسولُ اللهِ ﷺ مُتوارٍ بمكَّةَ، فكانَ إذا رَفَعَ صَوْتَهُ سَمِعَ المُشْرِكُونَ فَسَبُّوا القُرْآنَ ومَنْ أنْزَلَهُ ومَنْ جاء بِهِ. وقال اللهُ تَعالى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾: لا تَجْهَر بِصَلاتِكَ حتَّى يَسْمَعَ المُشْرِكون، وَلا تُخافِتْ بِها عَن أصْحابِكَ فَلا تُسْمِعَهُمْ ﴿وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾: أسمِعْهُمْ وَلا تَجْهَرْ حتَّى يَأخذوا عَنْكَ القُرْآنَ. [راجع: ٤٧٢٢]

Messenger ﷺ was hiding himself in Makkah, and when he raised his voice while reciting the Qur'ān, *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) would hear him and abuse the Qur'ān and its Revealer and to the one who brought it. So Allāh تعالى said:

"'...And offer your *Salāt* (prayer) neither aloud nor in a low voice..." (V.17:110)

That is, 'Do not say your *Ṣalāt* (prayer) so loudly that *Al-Mushrikūn* should hear you, nor say it in such a low tone that your companions do not hear you.' But seek a middle course between those (extremes), i.e., let your companions hear, so that they may learn it from you, and do not recite it (the Qur'ān) loudly (so that *Al-Mushrikūn* should hear it and abuse it, etc.).

(٣٥) بابُ قَوْلِ اللهِ تَعالى: ﴿يُرِيدُونَ أَن يُبَدِّلُوا كَلَـٰمَ اللَّهِ﴾ [الفتح: ١٥].

﴿إِنَّهُۥ لَقَوْلٌ فَصْلٌ ⑬﴾: حَقٌّ، ﴿وَمَا هُوَ بِالْهَزْلِ ⑭﴾ [الطلاق: ١٣-١٤]: باللَّعِب.

(35) CHAPTER. The Statement of Allāh تعالى:

"...They want to change Allāh's Words..." (V.48:15)

"Verily! This (the Qur'ān) is the Word, that separates (the truth from falsehood and commands strict legal laws for mankind to cut the roots of evil). And it is not a thing for amusement." (V.86:13,14)

٧٤٩١ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ قال: قال النَّبِيُّ ﷺ: «قال اللهُ تَعالى: يُؤذيني ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأنا الدَّهرُ، بِيَدِي الأمرُ، أُقَلِّبُ اللَّيْلَ والنَّهارَ». [راجع: ٤٨٢٦]

7491. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh said: 'The son of Adam annoys Me by abusing *Ad-Dahr*(1) (Time), for I am *Ad-Dahr*; in My Hands are all things and I cause the revolution of night and day.' " [See *Hadīth* No. 6181 and 4826]

---

(1) (H.7491) 'I am *Ad-Dahr*' means 'I am the Creator of time, and I manage the affairs of all creation including time'. One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

٧٤٩٢ - حدَّثنا أبو نُعيم: حدَّثنا الأعْمَشُ، عَن أبي صالِحٍ، عَن أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قال: «يَقولُ اللهُ تَعالى: الصومُ لي، وأنا أَجْزي بِهِ. يَدَعُ شَهْوَتَهُ وأكْلَهُ وشُرْبَهُ مِنْ أجْلِي. والصَّوْمُ جُنَّةٌ. وللصَّائِمِ فَرْحَتانِ: فَرْحَةٌ حِينَ يُفْطِرُ، وفَرْحَةٌ حِين يَلْقَى رَبَّهُ. ولخَلُوفُ فَمِ الصَّائِمِ أطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ». [راجع: ١٨٩٤]

7492. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh تعالى said: *'Aṣ-Ṣaum* (the fasting) is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My sake. Fasting is a screen (from Hell) and there are two pleasures for a person observing *Ṣaum*, one at the time of (breaking his fast), and the other at the time when he will meet his Lord.

And the smell coming from the mouth of a fasting person is better with Allāh than the smell of musk." [See *Ḥadīth* No. 1904, Vol.3]

٧٤٩٣ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَن هَمَّامٍ، عَن أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قال: «بَيْنما أيُّوبُ يَغْتَسِلُ عُرْياناً خَرَّ عَلَيْهِ رِجْلُ جَرادٍ مِنْ ذَهَبٍ، فَجَعَلَ يَحْثِي في ثَوْبِهِ، فَنادى رَبُّهُ: يا أيُّوبُ، ألَمْ أكُنْ أغْنَيْتُكَ عمَّا تَرَى؟ قال: بلى يا رَبِّ، ولكِنْ لا غِنى لي عَن بَرَكَتِكَ». [راجع: ٢٧٩]

7493. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Once while (Prophet) Ayyūb (Job) was taking a bath in a naked state, suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord (Allāh) called him, 'O Ayyūb! Didn't I make you rich enough to dispense with what you see now?' Ayyūb said, 'Yes, O Lord! But I cannot dispense with Your Blessings.' " (See H. 279, Vol. 1)

٧٤٩٤ - حدَّثنا إسْماعِيلُ: حدَّثني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أبي عَبْدِ اللهِ الأغرِّ، عَن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قال: «يَتَنَزَّلُ رَبُّنا تَبارَكَ وتَعالى كُلَّ لَيْلَةٍ إلى السَّماءِ الدُّنيا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقولُ: مَنْ يَدْعُوني فأسْتَجِيبَ لَهُ؟ مَنْ يَسْألُني فأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُني فأغْفِرَ لهُ؟» [راجع: ١١٤٥].

7494. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: 'Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My Forgiveness so that I may forgive him?" [See *Ḥadīth* No. 1145, Vol. 2]

7495. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection."

٧٤٩٥ - **حدَّثَنا** أبو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ: أنّ الأعْرَجَ حَدَّثَهُ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ: أنَّهُ سَمعَ رَسولَ اللهِ ﷺ يقولُ: «نَحْنُ الآخِرونَ السَّابِقونَ يَوْمَ القِيامَةِ». [راجع: ٢٣٨]

7496. [H. 7495 contd.]: The narrators of this *Hadīth* said: "Allāh said (to man), 'Spend (in charity), for then I will compensate you (generously).' "

٧٤٩٦ - وبهذا الإسْنادِ «قال اللهُ: أنْفِقْ أُنفِقْ علَيْكَ». [راجع: ٤٦٨٤]

7497. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said that Jibrīl (Gabriel) said, "Here is Khadīja coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allāh) and give her the glad tidings that she will have a palace in Paradise built of *Qasab*[1] wherein there will be neither any noise nor any fatigue (trouble)." [See *Hadīth* No. 3820, Vol. 5]

٧٤٩٧ - **حدَّثَنا** زُهَيرُ بنُ حَرْبٍ: حدَّثنا ابنُ فُضَيْلٍ، عَنْ عُمارَةَ، عَن أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ فقال: «هٰذه خَديجَةُ أتَتْكَ بإناءٍ فيه طَعامٌ، أوْ إناءٍ أو شَرابٌ، فأقْرِئها منْ رَبِّها السَّلامَ، وَبَشِّرْها بِبَيْتٍ منْ قَصَبٍ لا صَخَبَ فيه ولا نَصَبَ». [راجع: ٣٨٢٠]

7498. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, 'Allāh said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.' " (See H. 3244, Vol. 4)

٧٤٩٨ - **حدَّثَنا** مُعاذُ بنُ أسَدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَن هَمَّامِ بنِ مُنَبِّهٍ، عَن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «قال اللهُ: أعْدَدْتُ لعِبادِيَ الصَّالحينَ ما لا عَينٌ رَأتْ، وَلا أُذُنٌ سَمِعَتْ، وَلا خَطَرَ عَلى قَلْبِ بَشَرٍ». [راجع: ٣٢٤٤]

7499. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ offered the *Tahajjud* prayer (night prayer), he used to say, "O Allāh! All the praises are for You; You are the Light of the heavens and the earth. And all the praises are for You; You

٧٤٩٩ - **حدَّثَنا** مَحمودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبرَنا ابنُ جُرَيْجٍ: أخبرني سُلَيمانُ الأحْوَلُ: أنَّ طاوساً أخبرَهُ: أنهُ سمعَ ابنَ عَبَّاسٍ يَقولُ:

(1) (H.7497) *Qasab*: See the glossary.

كان النَّبِيُّ ﷺ إذا تَهَجَّدَ مِنَ اللَّيْلِ قال: «اللَّهُمَّ لكَ الحَمْدُ، أَنْتَ نُورُ السَّمٰواتِ والأَرْضِ، ولكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمٰواتِ وَالأَرْضِ، ولكَ الحَمْدُ، أَنْتَ رَبُّ السَّمٰواتِ وَالأَرْضِ ومَنْ فِيهِنَّ. أَنْتَ الحَقُّ، ووَعْدُكَ الحَقُّ، وقَوْلُكَ الحَقُّ، وَلِقاؤُكَ الحَقُّ. والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والنَّبِيُّونَ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وإِلَيْكَ أَنَبْتُ، وَبِكَ خاصَمْتُ، وإِلَيْكَ حاكَمْتُ، فاغْفِرْ لي ما قَدَّمْتُ وما أَخَّرْتُ، وَما أَسْرَرْتُ وَما أَعْلَنْتُ. أَنْتَ إِلٰهي لا إِلٰه إِلَّا أَنْتَ». [راجع: ١١٢٠]

are the Maintainer of the heavens and the earth. All the praises are for You; You are the *Rabb* (Lord) of the heavens and the earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Word (Speech) is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the Prophets are the Truth and the Hour is the Truth. O Allāh! I submit myself to You, and believe in You, and depend upon You, and repent to You, and in Your Cause I fight and with Your Orders I rule. So please forgive my past, present and future sins and those sins; which I did in secret or in public. It is You Whom I worship. None has the right to be worshipped but You."

٧٥٠٠ - حدَّثنا حَجَّاجُ بنُ مِنهالٍ: حدَّثَنا عَبْدُ اللهِ بنُ عُمَرَ النُّمَيْرِيُّ: حدَّثَنا يونُسُ ابنُ يَزِيدَ الأَيْلِيُّ قال: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيرِ، وسَعيدَ بنَ المُسَيَّبِ، وعَلْقَمَةَ بنَ وَقَّاصٍ، وعُبَيْدَ اللهِ بنَ عَبْدِ اللهِ، عَنْ حَدِيثِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ حينَ قالَ لها أَهْلُ الإفْكِ ما قالوا فَبَرَّأَها اللهُ مِمَّا قالوا. وكلٌّ حَدَّثَني طائِفَةً مِنَ الحَدِيثِ الَّذي حَدَّثَني عَنْ عائِشَةَ قالَتْ: وَلٰكِنْ وَاللهِ ما كُنْتُ أَظُنُّ أَنَّ اللهَ يُنْزِلُ في بَرَاءَتي وَحْياً يُتْلَى، وَلَشَأْني في نَفْسي كانَ

7500. Narrated 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh regarding the forged statement against 'Āishah رضي الله عنها, the wife of the Prophet ﷺ when the slanderers said what they said and Allāh revealed her innocence: 'Āishah رضي الله عنها said, "But by Allāh, I did not think that Allāh, (to confirm my innocence) would reveal Divine Revelation which would be recited, for I consider myself too unimportant to be talked about by Allāh through Divine Revelation revealed for recitation, but I hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would reveal my innocence. So Allāh revealed:

'Verily! Those who brought forth the slander (against 'Āishah رضي الله عنها, the wife of the Prophet ﷺ) are a group among

you...' (The ten Verses in *Sūrat An-Nūr*) (V.24:11-20)

أحْقَرَ مِنْ أنْ يَتَكَلَّمَ اللهُ فِيَّ بِأمرٍ يُتْلَى، وَلٰكِنِّي كُنْتُ أرْجو أن يَرَى رَسولُ اللهِ ﷺ في النَّوْمِ رُؤْيا يُبَرِّئُني اللهُ بِها، فأنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ﴾ العَشْرَ الآياتِ [النور: ١١-٢٠]. [راجع: ٢٥٩٣]

7501. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh says, 'If My slave intends to do a bad deed then (O angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds, up to seven hundred times.' " (See H. 6491, Vol.8)

٧٥٠١ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا المُغيرَةُ بن عَبْدِ الرَّحْمٰنِ، عَن أبي الزِّنادِ، عَنِ الأعْرَجِ، عَن أبي هُرَيْرَةَ: أنَّ رَسولَ اللهِ ﷺ قالَ: «يَقُولُ اللهُ: إذا أرادَ عَبْدِي أن يَعْمَلَ سَيِّئَةً فَلا تَكتبوها عَلَيهِ حتَّى يعْمَلَها، فَإِذَا عَمِلَها فاكتبوها بِمِثْلِها، وإنْ تَرَكَها من أجْلي فاكتبوها لهُ حسَنَةً. وإذا أرَادَ أن يَعمَلَ حَسَنةً، فَلَمْ يَعْمَلْها فاكتبوها له حَسَنَةً، فَإِذَا عَمِلَها فاكتبوها له بِعَشْرِ أمْثالِها إلى سَبْعِمائةٍ».

7502. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh created the creation, and when He finished from His creation, the *Raḥm* (womb) got up, and Allāh said (to it), 'Stop! What do you want?' It said, 'At this place I seek refuge with You from all those who sever me (i.e. sever the ties of kinship.)' Allāh said: 'Would you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you.' It said: 'Yes, O my Lord.' Allāh said (to it), 'That is for you.' "

And then Abū Hurairah recited the Verse:

٧٥٠٢ - **حدَّثَنا** إسْماعيلُ بنُ عَبْدِ اللهِ: حدَّثَني سُلَيمانُ بنُ بلالٍ، عَن معاوِيَةَ بنِ أبي مُزَرِّدٍ، عَن سَعيدِ بنِ يَسارٍ، عَن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسولَ اللهِ ﷺ قالَ: «خَلَقَ اللهُ الخَلْقَ فَلَمَّا فَرَغَ منه قامَتِ الرَّحِمُ فَقال: مَهْ؟ قالَتْ: هٰذا مَقامُ العائذِ بكَ مِنَ القَطِيعَةِ، فَقال: ألا تَرْضَيْنَ أنْ أَصِلَ مَنْ وصَلَكِ وأقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلَى يا رَبِّ، قالَ:

فَذلِكِ لكِ». ثُمَّ قال أبو هُرَيْرَةَ: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾. [راجع: ٤٨٣٠]

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?" (V.47:22)

٧٥٠٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا سُفْيانُ، عَن صَالِحٍ، عَن عُبَيْدِ اللهِ، عَن زَيْدِ بنِ خالِدٍ قال: مُطِرَ النَّبيُّ ﷺ فَقال: «قال اللهُ: أصْبَحَ مِنْ عِبادِي كافِرٌ بي، وَمُؤْمِنٌ بي». [راجع: ٨٤٦]

7503. Narrated Zaid bin Khālid: It rained and the Prophet ﷺ said, "Allāh said, 'Some of *'Ibādī* (My slaves) have become disbelievers in Me, and some others, believers in Me'[1] [See *Ḥadīth* No. 1038, Vol. 2]

٧٥٠٤ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنِ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ اللهُ: إذا أحَبَّ عَبْدي لِقائِي أحْبَبْتُ لِقاءَهُ، وإذا كَرِهَ لِقائِي كَرِهْتُ لِقاءَهُ».

7504. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'If My slave loves the Meeting with Me, I too love the Meeting with him; and if he dislikes the Meeting with Me, I too dislike the Meeting with him.' " [See *Ḥadīth* No. 6507, Vol. 8]

٧٥٠٥ - حدَّثَنا أبو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ الله: أنا عِنْدَ ظَنِّ عَبدِي بي». [راجع: ٧٤٠٥]

7505. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'I am to my slave as he thinks of Me, (i.e., I am Able to do for him what he thinks I can do for him).' " [See *Ḥadīth* No. 7405]

٧٥٠٦ - حدَّثَنا إسْماعيلُ: حدَّثَني مالكٌ، عَن أبي الزِّنادِ، عنِ الأعرَجِ، عن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قال: «قالَ رَجُلٌ لَمْ يَعْمَلْ خيراً قَطُّ: فإذا ماتَ فَحرِّقوهُ وَاذْرُوا نِصْفَهُ في البَرِّ وَنِصْفَه في البَحْرِ،

7506. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allāh, if Allāh should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allāh

(1) (H.7503) See *Ḥadīth* No.1038, Volume 2 for details.

فوالله لَئِنْ قَدَرَ اللهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذاباً لا يُعَذِّبُهُ أَحَداً مِنَ العالمِينَ. فأمَرَ اللهُ البَحْرَ فَجَمَعَ ما فِيه، وأمَرَ البرَّ لِيَجْمَعَ ما فيهِ ثُمَّ قال: لِمَ فَعَلْتَ؟ قال: مِنْ خَشْيَتِكَ وأنْتَ أعْلَمُ، فَغَفَرَ لَهُ».

[راجع: ٣٤٨١]

ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allāh said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allāh forgave him."

٧٥٠٧ - حدَّثَنا أحمَدُ بنُ إسحاقَ: حدَّثَنا عَمْرُو بْنُ عاصِمٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا إسحاقُ بْنُ عَبْدِ اللهِ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ أبي عَمْرَةَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ قالَ: سَمِعْتُ النَّبيَّ ﷺ قال: «إنَّ عَبْداً أصابَ ذَنْباً، وَرُبَّما قالَ: أذْنَبَ ذَنْباً، فَقالَ: ربِّ أذْنَبْتُ ذَنْبا، ورُبَّما قالَ: أصَبْتُ فاغْفِرْ، فَقالَ رَبُّهُ: أَعَلِمَ عَبدِي أنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ ويَأخُذُ بهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ ما شاءَ اللهُ ثُمَّ أصابَ ذَنْباً، أو أذْنَبَ ذنْباً فَقالَ: رَبِّ أذْنَبْتُ، أوْ أصَبْتُ آخَرَ فاغْفِرْهُ، فَقال: أعَلِمَ عَبْدِي أنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ ويَأخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ ما شاءَ اللهُ ثُمَّ أذْنَبَ ذَنْباً، وَرُبَّما قالَ: أصابَ ذَنْباً، فقالَ: رَبِّ أصَبْتُ، أوْ قَالَ أذْنَبْتُ آخَرَ فاغْفِرْهُ لِي، فَقالَ: أعَلِمَ عَبْدِي أنَّ لهُ رَبّاً يَغْفِرُ الذَّنْبَ وَيَأخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، - ثَلاثاً - فَلْيَعْمَلْ ما شاءَ».

7507. Narrated **Abū Hurairah** رضي الله عنه: I heard the Prophet ﷺ saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and, his Lord says, 'My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allāh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven my slave (his sin).' Then he remains without committing any sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allāh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven My slave (his sin), he can do whatever he likes.' "[1]

(1) (H.7507) Allāh will forgive one's sins if one repents and does not commit the same sin again.

7508. Narrated Abū Sa'īd: The Prophet ﷺ mentioned a man from the people of the past or those who preceded you. The Prophet ﷺ said a sentence meaning: Allāh had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allāh, and if Allāh should get hold of him He would punish him. "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet ﷺ added, "Then by Allāh, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allāh عز وجل commanded to his ashes, 'Be!,' and behold! He became a man, standing! Allāh said, 'O My slave! What made you do what you did?' He replied, 'For fear of you.' Nothing saved him then but Allāh's Mercy. (So Allāh forgave him)."

٧٥٠٨ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أبي: حدَّثَنا قَتادَةُ، عن عُقْبَةَ بنِ الغافِرِ، عَن أبي سَعيدٍ عَنِ النَّبيِّ ﷺ أنَّهُ «ذَكَرَ رَجُلاً فِيمَنْ سَلَفَ أوْ فِيمَنْ كانَ قَبْلَكمْ، قال كَلِمَةً، يَعْني أعطاهُ اللهُ مالاً وَولَداً، فَلَمَّا حَضَرَتِ الوَفاةُ قال لِبَنِيهِ: أيَّ أبٍ كنتُ لكمْ؟ قالوا: خيرَ أبٍ، قالَ: فإنَّهُ لَمْ يَبْتَئِرْ، أوْ لَمْ يَبْتَئِزْ عِنْدَ اللهِ خَيراً وإنْ يَقْدِرِ اللهُ عَلَيه يُعَذِّبْهُ. فانْظُرُوا إذا مُتُّ فأحْرِقوني حتَّى إذا صِرْتُ فَحْماً فاسحَقوني، أوْ قالَ: فاسحَكوني، فإذا كانَ يوْمُ ريحٍ عاصِفٍ فأذْروني فِيها». فَقال نَبيُّ اللهِ ﷺ: «فأخَذَ مَواثِيقَهُمْ عَلى ذلك وربِّي فَفَعَلوا، ثُمَّ أذْرَوْهُ في يَوْمٍ عاصِفٍ. فقالَ اللهُ عَزَّ وجَل: كُنْ. فإذا هوَ رَجُلٌ قائِمٌ. قال اللهُ: أيْ عَبْدِي، ما حمَلكَ عَلى أنْ فَعَلْتَ ما فَعَلْتَ؟ قال: مَخافَتُكَ أوْ فَرَقٌ مِنكَ. قالَ: فمَا تلافاهُ أنْ رَحِمَهُ عِنْدَها». وقال مَرَّةً أخْرى: «فمَا تَلافاهُ غيرُها».

قَالَ فَحَدَّثْتُ بِهِ أبا عُثمانَ فَقالَ: سَمِعْتُ هٰذا مِنْ سَلمانَ غيرَ أنهُ زَادَ فيهِ «في البَحرِ»، أو كما حدَّثَ.

حدَّثَنا موسى: حدَّثَنا معتَمِرٌ وقالَ: لَمْ يَبْتَئِر. [راجع: ٣٤٧٨]

وقالَ لِي خَلِيفَةُ: حدَّثَنا معْتمرٌ وقال: «لَمْ يَبْتَئِرْ»، فَسَّرَه قتادَةُ لَمْ يَدَّخِرْ.

(٣٦) بابُ كَلامِ الرَّبِّ تَعالَى يَوْمَ القِيامَةِ مَعَ الأنْبياءِ وَغيرِهِم،

٧٥٠٩ - **حدَّثنا** يُوسُفُ بنُ راشِدٍ: حدَّثَنا أحمَدُ بنُ عَبْدِ اللهِ: حدَّثَنا أبو بَكْرِ بنُ عَيَّاشٍ، عَن حُمَيدٍ قال: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ قال: سَمِعْتُ النَّبِيَّ ﷺ يَقول: «إذا كانَ يَوْمُ القيامَةِ شُفِّعْتُ فقلْتُ: يا رَبِّ، أدْخِلِ الجَنَّةَ مَنْ كانَ في قَلْبِهِ خَرْدَلَةٌ، فَيدخُلون ثُمَّ أقولُ: أدْخِلِ الجَنَّةَ مَنْ كانَ في قَلْبِهِ أدْنى شَيءٍ». فَقالَ أنَسٌ: كأنّي أنْظُرُ إلى أصابعِ رَسولِ اللهِ ﷺ. [راجع: ٤٤]

٧٥١٠ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ: حدَّثَنا مَعْبَدُ بنُ هِلالٍ العَنَزِيُّ قال: اجْتَمَعْنا ناسٌ مِنْ أهْلِ البَصْرَةِ فَذَهَبْنا إلى أنَسِ بن مالكٍ، وذَهَبْنا مَعَنا بِثابِتٍ البُنانِيِّ إلَيْهِ يَسْأَلُهُ لَنا عَن حَديثِ الشَّفاعَةِ، فإذا هُوَ في قَصْرِهِ. فَوافَقْناهُ يُصَلِّي الضُّحى فاسْتَأْذَنَّا فأذِنَ لَنا وهُوَ قاعِدٌ عَلى فِراشِهِ. فقلنا لِثابِتٍ: لا تَسْأَلْهُ عَن شَيءٍ أوَّلَ مِنْ حَديث الشَّفاعَةِ. فقالَ: يا أبا حَمْزَةَ، هٰؤلاءِ إخْوانُكَ

(36) CHAPTER. The Talk of the Lord عز وجلّ to the Prophets and others on the Day of Resurrection.

7509. Narrated Anas رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "On the Day of Resurrection, I will intercede and say, 'O my Lord! Admit into Paradise (even) those who have Faith equal to a mustard seed in their hearts.' Such people will enter Paradise, and then I will say, ('O Allāh) admit into Paradise (even) those who have the least amount of Faith in their hearts.' " Anas then said: As if I were just now looking at the fingers of Allāh's Messenger ﷺ.[1]

7510. Narrated Ma'bad bin Hilāl Al-'Anazī: We, i.e., some people from Baṣrah gathered and went to Anas bin Mālik, and we went in company with Thābit Al-Bunānī so that he might ask him about the '*Ḥadīth* of Intercession' on our behalf. Behold, Anas was in his palace, and our arrival coincided with his *Ḍuḥā* prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thābit, "Do not ask him about anything else first but the '*Ḥadīth* of Intercession'." He said, "O Abū Ḥamza! These are your brethren from Baṣrah coming to ask you about the *Ḥadīth* of Intercession." Anas then said: Muḥammad ﷺ said, "On the Day of

(1) (H.7509) The Prophet ﷺ held out his fingers to illustrate the small amount of Faith he referred to in his speech.

Resurrection the people will surge like waves on one another, and then they will come to Ādam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to (Prophet) Ibrāhim (Abraham) as he is the *Khalīl*[1] of the Most Gracious (Allāh).' They will go to Ibrāhim and he will say, 'I am not fit for that, but you'd better go to (Prophet) Mūsa (Moses) as he is the one to whom Allāh spoke directly.' So they will go to Mūsa and he will say, 'I am not fit for that, but you'd better go to 'Īsā (Jesus) as he is a soul[2] created by Allāh and His Word.' ("Be!" —and he was). They will go to 'Īsā and he will say, 'I am not fit for that, but you'd better go to (Prophet) Muḥammad (ﷺ).' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's Permission, and it will be given, and then He will reveal me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down prostrate before Him. Then it will be said, 'O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord! My followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have Faith in their hearts equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muḥammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, My followers! My followers!' It will be said, 'Go

مِنْ أَهْلِ البَصْرَةِ جاؤُكَ يَسْأَلُونَكَ عَنْ حديثِ الشفاعَةِ. فقالَ: حدَّثَنا مُحَمَّدٌ ﷺ قال: «إذا كانَ يَوْمُ القِيامَةِ ماجَ النَّاسُ بَعْضُهُمْ في بَعْضٍ، فَيأتونَ آدَمَ فَيَقولونَ: اشْفَعْ لَنا إلى رَبِّكَ، فَيَقُولُ: لَسْتُ لَها، ولكِنْ عَلَيْكُم بإبراهِيمَ فإنهُ خَليلُ الرَّحْمٰنِ. فَيأتونَ إبْرَاهِيمَ فَيَقُولُ: لَسْتُ لَها، ولكِنْ عَلَيْكُم بِمُوسَى فإنَّهُ كَلِيمُ اللهِ. فَيأتونَ موسَى فَيَقولُ: لَسْتُ لَها، ولكِنْ عَلَيْكُمْ بِعِيسَى فإنَّهُ رُوحُ اللهِ وكَلِمَتُهُ. فَيأتونَ عِيسَى فَيقولُ: لَسْتُ لَها، ولكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ فَيَأتوني فأقولُ: أنا لَها، فأَسْتَأذِنُ عَلى رَبّي فَيُؤذَنُ لي ويُلْهِمُني محامِدَ أحمَدُهُ بها لا تَحْضُرُني الآن. فأحمَدُهُ بِتِلكَ المَحامِدِ، وأخِرُّ لَهُ ساجِداً، فَيُقالُ: يا مُحَمَّدُ، ارْفَعْ رَأسَكَ وقلْ يُسْمَعْ لكَ، وسَلْ تُعْطَ، واشْفَعْ تُشَفَّعْ. فَأقولُ: يا رَبِّ، أُمَّتي أُمَّتي، فَيقالُ: انْطَلِقْ فأخرِجْ مِنها مَنْ كانَ في قَلْبِهِ مِثْقالُ شَعيرَةٍ مِنْ إيمانٍ، فأنْطَلِقُ فأفْعَلُ ثُمَّ أعودُ فأحمَدُه بِتِلكَ المحامِدِ، ثُمَّ أخِرُّ لهُ ساجِداً فيقالُ: يا مُحَمَّدُ ارْفَعْ رأسَكَ وقُلْ يُسْمَعْ لكَ، وسَلْ تُعْطَ، واشْفَعْ تُشَفَّعْ، فَأقول: يا رَبِّ، أُمَّتي أُمَّتي. فيقالُ:

(1) (H.7510) *Khalīl* : See the glossary.
(2) (H.7510) See the word *Rūḥullāh* in the glossary.

and take out of it all those who have Faith in their hearts equal to the weight of an atom (or a small ant) or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muḥammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord! My followers! My followers!' Then He will say, 'Go and take out (all those) in whose hearts there is Faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so."

When we left Anas, I said to some of my companions, "Let's pass by Al-Ḥasan who is hiding himself in the house of Abī Khalīfa and request him to tell us what Anas bin Mālik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abū Sa'īd! We came to you from your brother Anas bin Mālik and he related to us a *Ḥadīth* about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the *Ḥadīth* and said, "He stopped at this point (of the *Ḥadīth*)." He said, "What then?" We said, "He did not add anything to that." He said, "Anas related the *Ḥadīth* to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abū Sa'īd! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet ﷺ added, 'I will then return for a fourth time and praise Him similarly and prostrate before Him and it will be said, 'O Muḥammad, raise your head and speak, for you will be listened

انْطَلِقْ فأَخْرِجْ مِنها مَنْ كانَ في قَلْبِهِ مِثْقالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إيمانٍ. فأَنْطَلِقُ فأَفْعَلُ ثُمَّ أَعُودُ فأَحْمَدُه بِتِلْكَ المحامِدِ، ثُمَّ أَخِرُّ لهُ ساجِداً فَيقالُ: يا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وقُلْ يُسْمَعْ لكَ، وسَلْ تُعْطَ، واشْفَعْ تُشَفَّعْ. فأقولُ: يا رَبِّ، أُمَّتِي أُمَّتِي، فيقولُ: انْطَلِقْ فأَخْرِجْ مَنْ كانَ في قَلْبِهِ أَدْنى أَدْنَى مِثْقالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إيمانٍ فأَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ مِنَ النَّارِ، فأَنْطَلِقُ فأَفْعَلُ». فَلَمَّا خَرَجْنا مِنْ عِنْدِ أَنَسٍ قلتُ لبَعْضِ أصحابِنا: لوْ مَرَرْنا بالحَسَنِ وهُوَ مُتَوارٍ في مَنْزِلِ أبي خَلِيفَةَ فَحَدَّثَناهُ بِما حدَّثَنا أَنَسُ بنُ مالِكٍ. فأَتَيْناهُ فَسَلَّمْنا عَلَيْهِ فَأَذِنَ لَنا فقلنا لهُ: يا أبا سَعِيدٍ، جِئْناكَ مِنْ عِنْدِ أَخِيكَ أَنَسِ بنِ مالكٍ فَلَمْ نَرَ مِثْلَ ما حدَّثَنا في الشَّفاعَةِ. فَقالَ: هِيهِ، فَحَدَّثْناهُ بالحَدِيثِ فانْتَهى إلى هٰذا المَوْضِعِ فَقالَ: هِيهِ، فقلنا: لَمْ يَزِدْ لنا عَلى هٰذا. فَقالَ: لَقَدْ حدَّثَني وهُوَ جَمِيعٌ مُنْذُ عِشْرِينَ سَنَةً فَلا أَدْرِي أَنَسِيَ أَمْ كَرِهَ أَنْ تَتَكَلُّوا. قلنا: يا أبا سَعيد، فَحَدِّثْناهُ فَضَحِكَ وقالَ: خُلِقَ الإنْسانُ عَجولاً، ما ذَكَرْتُهُ إلَّا وأنا أُريدُ أن أُحدِّثَكُمْ. حدَّثَني كما حدَّثكُمْ بِهِ قالَ: «ثُمَّ أَعودُ الرابِعَةَ فأَحمَدُهُ بِتِلْكَ، ثُمَّ أَخِرُّ لهُ ساجِداً

to; and ask, for you will be granted (your request), and intercede, for your intercession will be accepted.' I will say, 'O Lord allow me to intercede for whoever said *'Lā ilāha illallāh* (none has the right to be worshipped but Allāh).' Then Allāh will say, 'By My Power, and My Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (fire) whoever said, *'Lā ilaha illallāh'*."

فيقالُ: يا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وقلْ يُسْمَعْ، وَسَلْ تُعْطَ، واشْفَعْ تشَفَّعْ. فأقول: يا رَبِّ، ائذَنْ لِي فِيمَنْ قالَ: لا إلٰهَ إلَّا اللهُ. فَيقولُ: وَعِزَّتي وَجَلالِي وكبريائي وعَظَمَتِي لأُخرِجَنَّ مِنها مَنْ قالَ: لا إلٰهَ إلَّا اللهُ».

[راجع: ٤٤]

7511. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.' He will reply, 'O Lord, Paradise is full.' Allāh will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allāh will say (to him), 'Ten times of the world is for you.'"

٧٥١١ - حدَّثَنَا مُحَمَّدُ بنُ خالِدٍ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسرائِيلَ، عَنْ مَنْصورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنّ آخِرَ أهْلِ الجَنَّةِ دُخولاً الجَنَّةَ، وآخِرَ أهْلِ النَّارِ خُروجاً مِنَ النَّارِ: رَجُلٌ يَخْرُجُ حَبْواً فَيقولُ لهُ رَبُّهُ: ادْخلِ الجَنَّةَ، فَيقولُ: رَبِّ، الجَنَّةُ مَلأَى. فَيَقولُ لهُ ذلكَ ثَلاثَ مَراتٍ. كلَّ ذلكَ يُعِيدُ عَلَيْهِ: الجَنَّةُ مَلْأَى، فيقولُ: إنَّ لكَ مِثْلَ الدُّنْيا عَشْرَ مِرَارٍ». [راجع: ٦٥٧١]

7512. Narrated 'Adī bin Ḥātim: Allāh's Messenger ﷺ said, "There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allāh. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)."

Al-A'mash said: 'Amr bin Murra said, Khaithama narrated the same and added,

٧٥١٢ - حدَّثَنَا عَلِيُّ بنُ حُجْرٍ: أخْبَرَنا عِيسَى بنُ يونُسَ، عَنِ الأعْمَشِ، عنْ خَيْثَمَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا سَيُكَلِّمُهُ رَبُّهُ. لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمانٌ. فَيَنْظُرُ أيْمَنَ مِنْهُ فَلا يَرَى إلَّا ما قَدَّمَ مِنْ عَمَلِهِ، ويَنْظُرُ أشْأَمَ مِنْه فَلا يَرَى إلا ما قَدَّمَ، ويَنْظُرُ بَيْنَ يَدَيْهِ فَلا يَرَى إلَّا النَّارَ تِلْقاءَ

'... even with a good word."

وَجْهِهِ، فاتَّقوا النَّارَ ولَوْ بِشِقِّ تمرَةٍ».
[راجع: ١٤١٣]
قالَ الأَعْمَشُ: وحدَّثَني عَمْرُو بنُ مُرَّةَ، عَنْ خَيْثَمَةَ مِثْلَهُ وزادَ فيهِ: «ولَوْ بِكَلِمَةٍ طَيِّبَةٍ».

7513. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ : A priest from the Jews came (to the Prophet ﷺ) and said, "On the Day of Resurrection, Allāh will place all the heavens on one Finger, and the earths on one Finger, and the waters and the land on one Finger, and all the creation on one Finger, and then He will shake them and say, 'I am the King! I am the King!' " I saw the Prophet ﷺ smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet ﷺ recited:

"They made not a just estimate of Allāh such as is due to Him... (up to)... High is He above all that they associate as partners with Him!" (V.39:67) (See H. 4811, Vol. 6)

٧٥١٣ - **حدَّثَنا** عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصورٍ، عَنْ إبْراهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ حَبْرٌ مِنَ اليهُودِ فقالَ: إنَّهُ إذا كانَ يَوْمُ القِيامَةِ جَعَلَ اللهُ السَّمٰواتِ عَلى إصْبَعٍ، والأرَضِينَ عَلى إصْبَعٍ، والماءَ والثَّرَى عَلى إصْبَعٍ، والخَلائِقَ عَلَى إصْبَعٍ، ثُمَّ يَهُزُّهُنَّ ثُمَّ يَقولُ: أنا المَلِكُ، أنا المَلِكُ، فَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَضْحَكُ حتَّى بَدَتْ نَواجِذُهُ تَعَجُّباً وتَصْدِيقاً لِقَوْلِهِ، ثُمَّ قال النَّبِيُّ ﷺ: «﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾ إلى قَوْلِهِ: ﴿يُشْرِكُونَ﴾». [راجع: ٤٨١١]

7514. Narrated Safwān bin Muḥriz: A man asked Ibn 'Umar, "What have you heard from Allāh's Messenger ﷺ regarding *An-Najwā*?"[1] He said, "Everyone of you will come close to his Lord, Who will screen him from the people and say to him, 'Did you do such and such (a deed)?' He will reply, 'Yes.' Then Allāh will say, 'Did you do such and such (a deed)?' He will reply, 'Yes.' So Allāh will question him and make him confess, and then Allāh will say, 'I screened your sins in

٧٥١٤ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ صَفْوانَ بنِ مُحْرِزٍ: أنَّ رَجُلاً سألَ ابنَ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقولُ في النَّجْوَى؟ قالَ: «يَدْنو أحَدُكُمْ مِنْ رَبِّهِ حتَّى يَضعَ كَنَفَهُ عَلَيْهِ فيقولُ: أعَمِلْتَ كَذا وكَذا؟ فَيقولُ: نَعَمْ، ويقولُ: عَمِلْتَ كَذا وكَذا؟ فَيَقولُ: نَعَمْ،

(1) (H.7514) *An-Najwā*: The private talk between Allāh and each of His slaves on the Day of Resurrection.

فَيُقَرِّرُهُ ثُمَّ يَقولُ: إنِّي سَتَرْتُ عَلَيْكَ في الدُّنْيا، وأنا أَغْفِرُها لكَ اليَوْمَ».
[راجع: ٢٤٤١]

the world and forgive them for you today.' "
[See *Hadīth* Nos. 2441, 6070, 4685]

وقالَ آدَمُ: حدَّثَنا شَيبانُ: حدَّثَنا قَتادَةُ: حدَّثَنا صَفْوانُ، عَنِ ابنِ عُمَرَ: سَمِعْتُ النَّبيَّ ﷺ.

(٣٧) **بابُ** مَا جاءَ في قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا﴾ [النساء: ١٦٤]

(37) CHAPTER. The Statement of Allāh تعالى:
"...And to Mūsa (Moses) Allāh spoke directly." (V.4:164)

٧٥١٥ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ: حدَّثَنا عُقَيْلٌ، عَنِ ابنِ شِهابٍ: حدَّثَنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ: أنَّ النَّبيَّ ﷺ قالَ: «احْتَجَّ آدَمُ وموسَى فَقالَ موسَى: أنْتَ آدَمُ الَّذي أخْرَجْتَ ذُرِّيَّتَكَ مِنَ الجَنَّةِ؟ قالَ: أنْتَ موسَى الَّذي اصطفاكَ اللهُ تَعالَى بِرِسالَتِهِ وَبِكَلامِهِ ثُمَّ تَلومني عَلى أمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أنْ أُخلَقَ؟ فَحَجَّ آدَمُ موسَى». [راجع: ٣٤٠٩]

7515. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Ādam and Mūsa (Moses) (عليهما السلام) debated with each other and Mūsa said, 'You are Ādam who turned out your offspring from Paradise.' Ādam said, 'You are Mūsa whom Allāh chose for His Message and for His direct Talk, yet you blame me for a matter which had been ordained for me even before my creation?' Thus Ādam overcame Mūsa." (See H. 3409, Vol. 4)

٧٥١٦ - **حدَّثَنا** مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ رَسولُ اللهِ ﷺ: «يُجْمَعُ المؤمِنونَ يَوْمَ القِيامَةِ فيقولونَ: لوِ اسْتَشْفَعْنا إلى رَبِّنا فيُريحَنا مِنْ مكانِنا هٰذا، فَيأتونَ آدَمَ فَيقولونَ له: أنْتَ آدَمُ أبو البَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ، وأسجَدَ لكَ

7516. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.' So they will go to Ādam and say, 'You are Ādam, the father of mankind, and Allāh created you with His Own Hands and ordered the angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve

الْمَلائِكَةَ، وعَلَّمَكَ أسْماءَ كُلِّ شَيْءٍ فاشْفَعْ لَنا إِلَى رَبِّنا حتَّى يُرِيحَنا. فَيقولُ لهُمْ: لَسْتُ هُناكُمْ، وَيذْكُرُ لَهُمْ خَطِيئَتَهُ التي أصابَ». [راجع: ٤٤]

us.' Ādam will say to them, 'I am not fit for that,' and then he will mention to them his mistake which he committed."

٧٥١٧ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنِي سُلَيمانُ، عَنْ شَرِيكِ بنِ عَبْدِ اللهِ أنَّهُ قالَ: سَمِعْتُ ابنَ مالكٍ يَقولَ: لَيْلَةَ أُسْرِيَ بِرَسُولِ اللهِ ﷺ مِنْ مَسْجِدِ الكعبةِ أنهَ جاءَهُ ثَلاثَةُ نَفرٍ قَبْلَ أنْ يُوحَى إلَيْهِ وهُوَ نائِمٌ في المَسْجِدِ الحَرامِ فَقالَ أوَّلُهمْ: أيُّهُمْ هُوَ؟ فَقالَ أوْسَطُهُمْ: هُوَ خَيرُهُمْ، فَقالَ أحَدُهُم: خُذوا خيرَهُمْ، فَكانَتْ تِلكَ اللَّيْلَةَ فلمْ يَرَهُمْ حتَّى أتَوْهُ لَيْلَةً أُخْرَى فِيما يَرَى قَلْبُهُ وتنامُ عَيْنُهُ وَلا يَنامُ قَلْبُهُ، وكذلكَ الأنْبياءُ تَنامُ أعْيُنهُمْ وَلا تَنامُ قلوبُهُمْ فَلمْ يُكَلِّموهُ حتَّى احْتَمَلوهُ فَوَضَعُوهُ عِنْدَ بِئرِ زَمْزَمَ، فَتَوَلَّاه مِنْهُمْ جِبرِيلُ، فَشَقَّ جِبريلُ ما بَينَ نَحْرِهِ إلى لَبَّتِهِ حتَّى فَرَغَ مِنْ صَدْرِهِ وجَوْفِهِ فَغَسَلَهُ منْ ماءِ زَمْزَمَ بِيَدِهِ حتَّى أنْقَى جَوْفَهُ. ثُمَّ أُتِيَ بِطَسْتٍ مِنْ ذَهَبٍ فيهِ تَوْرٌ مِنْ ذَهَبٍ مَحْشُوّاً إيماناً وحِكْمَةً، فَحَشى بِهِ صَدْرَهُ وَلَغادِيدَهُ، يَعْنِي عُروقَ حَلْقِهِ، ثُمَّ أطْبَقَهُ، ثُمَّ عَرَجَ بِهِ إلى السَّماءِ الدُّنْيا

7517. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The night Allāh's Messenger ﷺ was taken for a journey from the sacred mosque (of Makkah) Al-Ka'bah (*Al-Masjid-al-Haram*), three persons (angels) came to him (in a dream) while he was sleeping in *Al-Masjid-al-Ḥarām* before the Divine Revelation was revealed to him. One of them (angels) said, "Which of them is he?"(1) The middle (second) angel said, "He is the best of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e., after the Divine Revelation was revealed to him. (*Fatḥ-Al-Bārī*) The Prophet saw them, his eyes were asleep but his heart was not and so is the case with the Prophets: Their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-zam. From among them Jibrīl (Gabriel) took charge of him. Jibrīl (Gabriel) cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the contents out of his chest and abdomen and then washed it with Zam-zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl, full of belief and wisdom was brought and then Jibrīl (Gabriel) stuffed his chest and throat (blood vessels) with it and then closed it (the chest). He then ascended with him to

(1) (H.7517) The Prophet ﷺ was sleeping beside two other persons. So the angels appearing to him in his dream wondered which of them was the Prophet ﷺ. Those two persons were his uncle Ḥamza bin 'Abdul-Muttalib and his cousin Ja'far bin Abī Ṭālib.

the heaven of the world and knocked on one of its doors. The dwellers of the heaven asked, "Who is it?" He said, "Jibrīl (Gabriel)." They said, "Who is accompanying you?" He said, "Muḥammad." They said, "Has he been called?" He said, "Yes." They said, "He is welcome." So the dwellers of the heaven became pleased with his arrival, and they did not know what Allāh wants from the Prophet (ﷺ) to do on earth unless Allāh informed them. The Prophet ﷺ met Ādam over the nearest heaven. Jibrīl (Gabriel) said to the Prophet ﷺ, "He is your father; greet him." The Prophet ﷺ greeted him and Ādam returned his greeting and said, "Welcome, O my son! What a good son you are!" Behold, the Prophet ﷺ saw two flowing rivers, while he was in the nearest heaven. He asked, "What are these two rivers, O Jibrīl (Gabriel)?" Jibrīl (Gabriel) said, "These are the sources of the Nile and the Euphrates." Then Jibrīl (Gabriel) took him around that heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk *Adhfar*. He asked, "What is this, O Jibrīl (Gabriel)?" Jibrīl (Gabriel) said, "This is *Al-Kauthar* which your Lord has kept for you." Then Jibrīl (Gabriel) ascended (with him) to the second heaven and the angels asked the same questions as those on the first heaven, i.e., "Who is it?" Jibrīl (Gabriel) replied, "Jibrīl (Gabriel)". They asked, "Who is accompanying you?" He said, "Muḥammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcome." Then he Jibrīl (Gabriel) ascended with the Prophet ﷺ to the third heaven, and the angels said the same as the angels of the first and the second heavens had

فَضَرَبَ باباً مِنْ أبْوابِها فَناداهُ أهْلُ السَّماءِ: مَنْ هٰذا؟ فَقالَ: جِبرِيلُ، قالوا: ومَنْ مَعَكَ؟ قالَ: مَعِي مُحَمَّدٌ، قالَ: وقَدْ بُعِثَ إلَيْهِ؟ قالَ: نَعَمْ، قالوا: فَمَرْحَباً بِهِ وأهْلاً. فَيَسْتَبْشِرُ بِهِ أهلُ السَّماءِ. لا يَعْلَمُ أهْلُ السَّماءِ بِما يُرِيدُ اللهُ بِهِ في الأرْضِ حَتّى يُعْلِمَهُمْ. فَوَجَدَ في السَّماءِ الدُّنْيا آدَمَ، فَقالَ لَهُ جِبرِيلُ: هٰذا أبوكَ فَسَلِّمْ عَلَيْهِ، فَسَلَّمَ عَلَيْهِ وَرَدَّ عَلَيْهِ آدَمُ فَقالَ: مَرْحَباً وأهْلاً يا بُنَيَّ، نِعْمَ الابنُ أنْتَ. فإذا هُوَ في السَّماءِ الدُّنْيا بِنَهَرَيْنِ يَطَّرِدانِ فَقالَ: «ما هٰذانِ النَّهْرانِ يا جِبرِيلُ؟ قالَ: هَذانِ النِّيلُ وَالفُراتُ عُنْصُرُهُما»، ثُمَّ مَضَى به في السَّماءِ فإذا بِنَهَرٍ آخَرَ عَلَيْهِ قَصْرٌ مِنْ لُؤلؤٍ وزَبَرْجَدٍ، فَضَرَبَ يَدَهُ فإذا هُوَ مِسْكٌ أذْفَرُ، قالَ: «ما هٰذا يا جِبرِيلُ؟ قالَ: هٰذا الكَوْثَرُ الذي خَبَأ لَكَ رَبُّكَ». ثُمَّ عَرَجَ بِهِ إلى السَّماءِ الثَّانِيَةِ فَقالَتِ المَلائِكَةُ لهُ مِثْلَ ما قالَتْ لهُ الأولى: مَنْ هٰذا؟ قالَ: جِبرِيلُ، قالوا: وَمَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ ﷺ، قالوا: وَقَد بُعِثَ إلَيْهِ؟ قالَ: نَعَمْ، قالوا: مَرْحَباً بِهِ وَأهْلاً. ثُمَّ عَرَجَ بِهِ إلى السَّماءِ الثَّالِثَةِ وقالوا لهُ مِثْلَ ما قالتِ الأولى والثَّانِيَةُ. ثُمَّ عَرَجَ بِهِ إلى الرابِعَةِ فقالوا لهُ مِثْلَ

said. Then he ascended with him to the fourth heaven and they said the same; and then he ascended with him to the fifth heaven and they said the same; and then he ascended with him to the sixth heaven and they said the same; then he ascended with him to the seventh heaven and they said the same. On each heaven there were Prophets whose names he had mentioned and of whom I remember Idrīs on the second heaven. Harūn (Aaron) on the fourth heaven, another Prophet whose name I don't remember, on the fifth heaven, Ibrāhīm (Abraham) on the sixth heaven and Mūsa (Moses) on the seventh heaven because of his privilege of talking to Allāh directly. Mūsa said (to Allāh), "O Lord! I thought that none would be raised up above me." But Jibrīl (Gabriel) ascended with him (the Prophet) for a distance above that, the distance of which only Allāh knows, till he reached the Lote-tree of the utmost boundary (beyond which none may pass) and then the Irresistible, the Lord of Honour and Majesty approached and came closer till he [Jibrīl (Gabriel)] was about two bow lengths or (even) nearer. [It is said that it was Jibrīl (Gabriel) who approached and came closer to the Prophet ﷺ — *Fatḥ Al-Bārī*). Among the things which Allāh revealed to him then, were fifty *Ṣalāt* (prayers) enjoined on his followers in a day and a night. Then the Prophet ﷺ descended till he met Mūsa, and then Mūsa stopped him and asked, "O Muḥammad! What did your Lord enjoin upon you?" The Prophet replied," He enjoined upon me to perform fifty *Ṣalāt* (prayers) in a day and a night." Mūsa said, "Your followers cannot do that. Go back so that your Lord may reduce it for you and for them." So the Prophet ﷺ turned to Jibrīl (Gabriel) as if he wanted to consult him

ذلك. ثُمَّ عَرَجَ بِهِ إلى السماءِ الخامِسَةِ فقالوا مِثْلَ ذلك. ثُمَّ عَرَجَ بِهِ إلى السَّماءِ السادِسَةِ فَقالوا لَهُ مِثْلَ ذلكَ. ثُمَّ عَرَجَ بهِ إلى السَّماءِ السَّابِعَةِ فَقالوا لهُ مِثْلَ ذلكَ، كلُّ سماءٍ فِيها أنْبِياءُ قَدْ سمَّاهُم، فَوَعَيْتُ مِنْهُمْ إدْرِيسَ في الثَّانِيَةِ، وهارُونَ في الرَّابِعَةِ، وآخَرَ في الخامسَةِ لَمْ أحْفَظِ اسْمَهُ، وإبْراهِيمَ في السَّادِسَةِ، وموسَى في السَّابِعَةِ بِفَضْلِ كَلامِهِ لله. فَقالَ موسَى: رَبِّ لَمْ أظُنَّ أنْ تَرْفَعَ عَلَيَّ أحَدًا. ثُمَّ عَلاَ بِهِ فَوْقَ ذلكَ بِما لا يَعْلَمُهُ إلَّا اللهُ حتَّى جاءَ سِدْرَةَ المُنْتَهى، وَدَنا الجَبَّارُ رَبُّ العِزَّةِ فَتَدَلَّى حتَّى كان مِنْهُ قابَ قَوْسينِ أوْ أدنى، فأوحى الله فيما أوْحى خَمْسِين صَلاةً عَلى أُمَّتِكَ كلَّ يَوْمٍ ولَيْلَةٍ. ثُمَّ هَبَطَ حتَّى بَلَغَ موسَى فاحْتَبَسَهُ موسَى فَقالَ: يا مُحَمَّدُ، ماذا عَهِدَ إلَيْكَ رَبُّكَ؟ قالَ: «عَهِدَ إليَّ خَمْسِينَ صَلاةً كُلَّ يَوْمٍ ولَيْلَةٍ، قال: إنَّ أمتَّك لا تَسْتَطيع ذلك، فارْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ وعَنهُمْ»، فالْتَفَتَ النَّبيُّ ﷺ إلى جبريلَ كأنَّهُ يَسْتَشِيرُه في ذلك، فأشارَ إلَيْهِ جبريلُ: أن نَعَمْ إنْ شِئْتَ. فَعَلا بِهِ إلى الجَبَّارِ فَقالَ وهُوَ مَكانَه: «يا رَبِّ، خَفِّفْ عَنَّا فإنَّ أُمَّتِي لا تَسْتَطِيعُ

about that issue. Jibrīl (Gabriel) told him of his opinion, saying, "Yes, if you wish." So ascended with him [Jibrīl (Gabriel)] to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allāh deducted for him ten *Ṣalāt* (prayers) whereupon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined *Ṣalāt* (prayers) were reduced to only five *Ṣalāt* (prayers). Then Mūsa stopped him when the *Ṣalāt* (prayers) had been reduced to five and said, "O Muḥammad! By Allāh! I tried to persuade my nation, Banī Isrā'ēl to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet ﷺ turned towards Jibrīl (Gabriel) for advice and Jibrīl (Gabriel) did not disapprove of that. So he ascended with him for the fifth time. The Prophet ﷺ said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muḥammad!" The Prophet ﷺ replied, "*Labbaik wa Sa'daik.*" Allāh said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allāh added, "Every good deed will be rewarded as ten times so it is fifty *Ṣalāt* (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practise)." The Prophet ﷺ returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Mūsa said, "By Allāh! I tried to make Banī Isrā'ēl observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allāh's Messenger ﷺ

هٰذا». فَوَضَعَ عَنْهُ عَشْرَ صَلَوات. ثُمَّ رَجَعَ إلى موسَى فاحْتَبَسه فَلم يزَلْ يُرَدِّدُهُ موسَى إلى رَبِّهِ حتَّى صارَتْ إلى خَمْسِ صَلَوَاتٍ. ثُمَّ احتبسه موسَى عِنْدَ الخَمسِ فَقالَ: يا مُحَمَّدُ، واللهِ لَقَدْ راوَدْتُ بَني إسرائيلَ قَوْمِي عَلى أدْنى مِنْ هٰذِهِ فَضَعُفوا فَترَكوه، فأُمَّتُكَ أضْعَفُ أجساداً وقلوباً وأبْداناً وأبصاراً وأسْماعاً. فارْجعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ. كلَّ ذلك يَلْتَفِتُ النَّبيُّ ﷺ إلى جِبريلَ لِيُشيرَ عَلَيهِ وَلا يَكْرَهُ ذلكَ جِبريلُ. فَرَفَعَه عِنْدَ الخامسةِ فَقالَ: «يا رَبِّ، إنَّ أُمَّتِي ضُعَفاءُ أجسادُهُمْ وقلوبُهُمْ وأسماعُهم وأبدانُهمْ، فَخَفِّفْ عنَّا، فَقال الجَبَّارُ: يا مُحَمَّدُ، قال: لَبَّيْكَ وسَعْدَيْكَ، قالَ: إنَّهُ لا يُبَدَّلُ القَوْلُ لَدَيَّ كما فَرَضْتُ عَلَيْكَ في أمِّ الكِتابِ، قالَ: فَكلُّ حَسَنَةٍ بِعَشْرِ أمثالِها، فَهيَ خَمْسونَ في أُمِّ الكِتابِ وهيَ خَمْسٌ عَلَيْكَ». فَرَجَعَ إلى موسَى فقال: كَيف فَعَلْتَ؟ فَقال: خفَّفَ عَنَّا، أعْطانا بِكلِّ حَسنَةٍ عَشْرَ أمثالِها. قالَ موسَى: قَدْ واللهِ رَاوَدْتُ بَني إسْرائيلَ عَلى أدْنى مِنْ ذلكَ فَترَكوه ارْجعْ إلى رَبِّكَ فَلْيُخَفِّفْ عَنكَ أيْضاً. قالَ رَسُولُ اللهِ ﷺ: «يا موسَى، قَدْ واللهِ اسْتَحْيَيْتُ مِنْ رَبي مِمَّا أخْتَلِفُ إلَيْهِ،

said, "O Mūsa By Allāh, I feel shy of returning too many times to my Lord." On that Jibrīl (Gabriel) said, "Descend in Allāh's Name." The Prophet ﷺ then woke while he was in the *Al-Masjid-al-Haram* (at Makkah). (See H. 3207, Vol.4)

قالَ: فاهْبِطْ باسْمِ اللهِ». قال: واسْتَيْقَظَ وَهُوَ في مَسْجِدِ الحَرام. [راجع: ٣٥٧٠]

(38) CHAPTER. The Talk of the Lord to the people of Paradise.

(٣٨) بابُ كَلامِ الرَّبِّ مَعَ أَهْلِ الجَنَّةِ

7518. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will say to the people of Paradise, 'O the people of Paradise!' They will say, '*Labbaik*, O our Lord, and *Sa'daik*, and all the good is in Your Hands!' Allāh will say, 'Are you pleased and satisfied?' They will say, 'Why shouldn't we be pleased and satisfied, O our Lord as You have given us what you have not given to any of Your created beings?' He will say, 'Shall I not give you something, better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that.' "

٧٥١٨ - حدَّثنا يَحْيَى بنُ سُلَيمانَ: حدَّثَني ابنُ وَهْبٍ: حدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قال: قالَ النَّبِيُّ ﷺ: «إنَّ اللهَ يَقولُ لأهلِ الجَنَّةِ: يا أَهْلَ الجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنا وَسَعديكَ وَالخَيْرُ في يَدَيْكَ. فيقولُ: هَلْ رَضِيتُمْ؟ فيقولونَ: وما لَنا لا نَرْضَى يا رَبِّ وقَدْ أعطَيْتَنا ما لَمْ تُعْطِ أَحَداً مِنْ خَلْقِكَ؟ فَيَقول: أَلا أُعْطِيكُمْ أَفْضَلَ مِنْ ذلكَ؟ فيقولونَ: يا رَبِّ، وأيُّ شَيْءٍ أَفْضَلُ مِنْ ذلكَ؟ فيقولُ: أُحِلُّ عَلَيْكُمْ رِضْوانِي فَلا أسخَطُ عَلَيْكُمْ بعدهُ أَبَداً». [راجع: ٦٥٤٩]

7519. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was preaching while a bedouin was sitting there. The Prophet ﷺ said, "A man from among the people of Paradise will request Allāh to allow him to cultivate the land. Allāh will say to him, 'Haven't you got whatever you desire?' He will reply, 'Yes, but I like to cultivate the land.' (Allāh will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be

٧٥١٩ - حدَّثنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحٌ: حدَّثَنا هِلالٌ، عَنْ عطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ: أنَّ النَّبِيَّ ﷺ كانَ يَوْماً يُحَدِّثُ وعِنْدَهُ رَجُلٌ مِنْ أَهْلِ البادِيَةِ: «أنَّ رَجُلاً مِنْ أَهْلِ الجَنَّةِ استَأذَنَ ربَّهُ في الزَّرْعِ فَقال: أَوَلَسْتَ فِيما شِئْتَ؟ قالَ: بلى،

ولكنّي أُحِبُّ أنْ أزْرَعَ. فأسْرَعَ وبَذَرَ فتَبادرَ الطَّرْفَ نَباتُهُ واسْتِواؤُهُ واستِحْصادُهُ وتَكْويرُهُ أمْثالَ الجبالِ. فَيقولُ اللهُ تَعالى: دُونَكَ يا ابنَ آدَمَ، فإنَّهُ لا يُشْبِعُكَ شَيءٌ». فَقالَ الأعرابيُّ: يا رَسُولَ اللهِ، لا تجدُ هٰذا إلّا قُرَشِيّاً أوْ أنْصاريّاً فإنَّهُمْ أصحابُ زَرْعٍ، فأمَّا نَحْنُ فَلسْنا بأصحابِ زَرْعٍ، فَضَحِكَ رَسُولُ اللهِ ﷺ. [راجع: ٢٣٤٨]

harvested and piled in heaps like mountains. On that Allāh will say (to him), 'Take, here you are, O son of Ādam, for nothing satisfies you.' " On that the bedouin said, "O Allāh's Messenger! Such man must be either from Quraish or from *Anṣār*, for they are farmers while we are not." On that Allāh's Messenger ﷺ smiled.

(٣٩) باب ذِكْرِ اللهِ بالأمْرِ، وذِكْرِ العبادِ بالدُّعاءِ والتَّضَرُّعِ والرِّسالةِ والبَلاغِ لقَوْلِه تعالى: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ١٥٢]،

(39) CHAPTER. Allāh remembers His slaves by commanding them (to do something) and His slaves remember Him by invoking Him and begging Him humbly, and spreading His Message among the people as the Statement of Allāh تعالى:

"Therefore remember Me (by praying glorifying). I will remember you..." (V.2: 152)

﴿۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾﴾ [يونس: ٧١-٧٢]

﴿غُمَّةً﴾: هَمٌّ وضِيقٌ، قال مُجاهِدٌ: ﴿ٱقْضُوٓا۟ إِلَىَّ﴾ ما في أنْفُسِكُمْ، افْرُقْ اقْضِ. وقال مُجاهِدٌ: ﴿وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ﴾ [التوبة: ٦] إنْسانٌ يَأتيهِ فَيَسْتَمِعُ ما يَقُولُ وما أُنْزِلَ عَلَيهِ فَهُوَ آمِنٌ حتّى

(And His Statement):

"'And recite to them the news of Nūh (Noah). When he said to his people: 'O my people! If my stay (with you), and my reminding (you) of the *Al-Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. But if you turn away (from accepting my doctrine of Islāmic Monotheism, i.e., to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be one of the Muslims (those who submit to Allāh's Will)." (V.10:71,72)

And Mujāhid said regarding the Verse: "And if anyone of *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) seeks your protection (asylum), then grant him protection, so that he may hear the Word of Allāh (the Qur'ān)." (V.9:6)

(40) CHAPTER. The Statement of Allāh تعالى:

"...Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped)." (V.2:22)

And also the Statement of Allāh تعالى:

"...And you set up rivals (in worship) with Him? That is the Lord of the *'Ālamīn* (mankind, jinn and all that exists).' (V.41:9)

And His Statement:

"And indeed it has been revealed to you (O Muḥammad ﷺ) as it was to those (Allāh's Messengers) before you: If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (Alone and none else), and be among the grateful." (V.39:65,66)

And His Statement:

"...And those who invoke not any other *ilāh* (god) along with Allāh..." (V.25:68)

(Commenting on these Verses):

"And most of them believe not in Allāh except that they attribute partners (unto Him)." (V.12:106) And:

"And verily, if you ask them: 'Who created the heavens and the earth?' Surely they will say: 'Allāh...' " (V.39:38)

'Ikrima said, "That is their Faith, yet they worship other than Allāh."

And what is said regarding the deeds of the people and their earnings as this Statement of Allāh تعالى indicates:

يأتيَهُ فيَسْمَعَ كلامَ اللهِ، وحتَّى يَبْلُغَ مأمَنَهُ حَيْثُ جاءَ. وَ﴿ٱلنَّبَإِ ٱلْعَظِيمِ﴾ [النبأ: ٢] القُرْآنِ ﴿صَوَابًا﴾ [النبأ: ٣٨] حَقّاً في الدُّنْيا وعَمِلَ بهِ.

(٤٠) بابُ قَوْلِ اللهِ تعالى: ﴿فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا﴾ [البقرة: ٢٢]،

وقولِهِ: ﴿وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ﴾ [فصلت: ٩] ﴿وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾ إلى قَوْلِهِ: ﴿بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾﴾ [الزمر: ٦٥-٦٦]

وقوله: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾ [الفرقان: ٦٨] وقالَ عِكْرِمَةُ: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴾ [يوسف: ١٠٦] ﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ﴾ [الزخرف: ٨٧] وَ﴿مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ﴾ [الزخرف: ٩] فذلك إيمانُهُمْ وهُمْ يَعْبُدُونَ غَيرَهُ. وما ذُكِرَ في خَلْقِ أفْعالِ العبادِ وأكسابِهِمْ لقَوْلِهِ تَعالىٰ: ﴿وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا﴾ [الفرقان: ٤] وقالَ مُجاهِدٌ: ﴿مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ﴾ [الحجر: ٨] يَعني بالرِّسالةِ والعَذابِ ﴿لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ﴾ المُبَلِّغِينَ المُؤَدِّينَ مِنَ الرُّسُلِ ﴿وَإِنَّا لَهُۥ لَحَٰفِظُونَ﴾ [الأحزاب: ٨]

"...He has created everything, and has measured it exactly according to its due measurements." (V.25:2)

And Mujāhid said, "The angels do not descend except with the Truth, means (they descend) either with the Message or with the punishment."

"That He may ask the truthfuls (Allāh's Messengers and His Prophets) about their truth (i.e., the conveyance of Allāh's Message that which they were charged with)..." (V.33:8) means to ask the Messengers those who preach and convey Allāh's Message.

"...And surely, We will guard it (the Qur'ān), (from corruption)." (V.15:9) means: 'guard it from Our (side)'.

"Allāh has sent down the best statement, a Book (this Qur'ān)..." (V.39:23)

"And (those who) believed therein..." (V.39:33) means: the believer, who on the Day of Resurrection, will say, 'That is what you gave me (O my Lord); I acted upon whatever was in it.'

عِنْدَنَا. ﴿وَالَّذِي جَاءَ بِالصِّدْقِ﴾: الْقُرْآنُ، ﴿وَصَدَّقَ بِهِ﴾ [الزمر: ٣٣] الْمُؤْمِنُ، يَقُولُ يَوْمَ الْقِيامَةِ: هٰذَا الَّذِي أَعْطَيْتَنِي عَمِلْتُ بِما فِيهِ.

7520. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "What is the greatest sin with Allāh?" He said, "To set up a rival unto Allāh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I further asked, "What is next?" He said, "To commit illegal intercourse with the wife of your neighbour." [See *Hadīth* No.4477, Vol. 6]

٧٥٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصورٍ، عَنْ أبي وائِلٍ، عَنْ عَمْرِو بنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللهِ؟ قالَ: «أَنْ تَجْعَلَ للهِ نِدّاً وهُوَ خَلَقَكَ»، قُلْتُ: إنَّ ذلك لَعَظِيمٌ. قُلْتُ: ثُمَّ أيٌّ؟ قال: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ تَخافُ أَنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أيٌّ؟ قال: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جارِكَ». [راجع: ٤٤٧٧]

(41) CHAPTER. The Statement of Allāh تعالى:
"And you have not been hiding yourselves,

(٤١) **بابُ قَوْلِ اللهِ تَعالى:** ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا

﴿أَبْصَارُكُمْ﴾ الآية [فصلت: ٢٢]

lest your ears, and your eyes and your skins testify against you, but you thought that Allāh knew not much of what you were doing." (V.41:22)

٧٥٢١ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفيانُ: حدَّثنا مَنْصورٌ، عَن مُجاهِدٍ، عَن أبي مَعْمَرٍ، عَن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قال: اجْتَمَعَ عِنْدَ البَيْتِ ثَقَفِيَّانِ وقُرَشِيٌّ، أوْ قُرَشِيَّانِ وثَقَفِيٌّ، كثيرةٌ شَحْمُ بُطونِهِمْ قَليلةٌ فِقْهُ قلوبِهِمْ، فقال أحَدُهُمْ: أتَرَوْنَ أنَّ اللهَ يَسْمَعُ ما نَقولُ؟ قال الآخَرُ: يَسْمَعُ إنْ جَهَرْنا وَلا يَسْمَعُ إنْ أخْفَيْنا. وقالَ الآخَرُ: إن كانَ يَسْمَعُ إذا جَهَرْنا فإنَّهُ يَسْمَعُ إذا أخْفَينا، فأنْزَلَ اللهُ تَعالى ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ الآيـةَ. [راجع: ٤٨١٦]

7521. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Two person of Banī Thaqīf and one from Quraish (or two persons from Quraish and one from Banī Thaqīf) who had fat bellies but little wisdom, met near the Ka'bah. One of them said, "Did you see that Allāh hears what we say?" The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So Allāh تعالى revealed the Verse:

"And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you..." (V.41:22)

(٤٢) **بابُ قَوْلِ اللهِ تعالى: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾** [الرحمن: ٢٩] ﴿مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ﴾ [الأنبياء: ٢]،

(42) CHAPTER. The Statement of Allāh تعالى: "...Every day He is (engaged) in some affair (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!" (V.55:29)

"Comes not unto them an admonition (a chapter from the Qur'ān) from their Lord as a recent revelation, but they listen to it while they play." (V.21:2)

وقَوْلِهِ تَعالى: ﴿لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا﴾ [الطلاق: ١] وأنَّ حدَثَه لا يُشْبِهُ حدَثَ المخلوقِينَ لِقَوْلِهِ تعالى: ﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾ [الشورى: ١١] وَقالَ ابن

And the Statement of Allāh تعالى:

"...It may be that Allāh will afterward bring some new thing to pass." (V.65:1)

And the process of introducing new things by Allāh does not resemble the process carried on by the created things, as Allāh تعالى says:

"...There is nothing like Him and He is

the All-Hearer, the All-Seer." (V.42:11)

And Ibn Mas'ūd said that the Prophet ﷺ said, "Allāh may bring forth new things in His Orders as He will, and one of the new things He brought forth was His Order that you should not talk (to others) while offering *Ṣalāt* (prayer)."

مَسْعودٍ عَنِ النَّبِيِّ ﷺ: «إنَّ اللهَ يُحْدِثُ مِنْ أَمْرِهِ ما يَشاءُ، وإنَّ مِمَّا أَحْدَثَ أَنْ لا تَكَلَّمُوا في الصَّلاةِ».

7522. Narrated 'Ikrima: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "How can you ask the people of the Scriptures about their Books while you have Allāh's Book (the Qur'ān) which is the most recent of the Books revealed by Allāh, and you read it in its pure undistorted form?"

٧٥٢٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا حاتِمُ بنُ وَرْدانَ: حدَّثَنا أَيُّوبَ، عن عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كَيْفَ تَسْأَلونَ أَهْلَ الكِتابِ عن كُتُبِهِمْ وعِنْدَكُمْ كِتابُ اللهِ أَقْرَبُ الكُتُبِ عَهْداً باللهِ تَقْرَؤُنَه مَحْضاً لَمْ يُشَبْ؟ [راجع: ٢٦٨٥]

7523. Narrated 'Ubaidullāh bin 'Abdullāh: 'Abdullāh bin 'Abbās said, "O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book (the Qur'ān) which Allāh has revealed to your Prophet ﷺ contains the most recent news from Allāh and is pure and undistorted? Allāh has told you that the people of the Scriptures have changed some of Allāh's Books and distorted it and wrote something with their own hands and said, 'This is from Allāh', so as to have a minor gain for it. Won't the knowledge that has come to you stop you from asking them? No, by Allāh, we have never seen a man from them asking you about that (the Book, Al-Qur'ān) which has been revealed to you."

٧٥٢٣ - حدَّثَنا أبو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ قالَ: يا مَعْشَرَ المُسْلِمينَ، كَيْفَ تَسْأَلونَ أَهْلَ الكِتابِ عَن شَيءٍ وكِتابُكُمْ الَّذي أَنزَلَ اللهُ عَلى نَبِيِّكُمْ ﷺ أَحْدَثُ الأَخْبارِ باللهِ مَحْضاً لَمْ يُشَبْ؟ وقَدْ حدَّثكُمُ اللهُ أَنَّ أَهْلَ الكِتابِ قَدْ بَدَّلوا مِنْ كُتُبِ اللهِ وغَيَّرُوا فكَتَبوا بأَيْديهِمْ، قالوا: هُوَ مِنْ عِنْدِ اللهِ لِيَشتَرُوا بذلكَ ثَمَناً قليلاً. أَوَ لا يَنهاكُمْ ما جاءَكُمْ مِنَ العِلْمِ عَنْ مَسْأَلَتِهِمْ؟ فَلا واللهِ ما رَأَيْنا رَجُلاً منهُمْ يَسْأَلُكمْ عَنِ الَّذي أُنزِلَ عَلَيْكم. [راجع: ٢٦٨٥]

(43) CHAPTER. The Statement of Allāh تعالى:
"Move not your tongue concerning (the Qur'ān, O Muhammad ﷺ) to make haste therewith." (V.75:16) And the Prophet ﷺ did that at the time of the revelation of the Divine Revelation.

Narrated Abu Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Allāh said, 'I am with My slave whenever he remembers Me, and moves his lips with My remembrance.' "

(٤٣) بابُ قَوْلِ اللهِ تَعالى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ [القيامة: ١٦] وفِعْلِ النَّبِيِّ ﷺ حَيْثُ يُنْزَلُ عليهِ الوَحْيُ،

وقالَ أبو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «قالَ اللهُ تَعالى: أنا مَعَ عَبْدِي إذا ذَكَرَني وتَحَرَّكَتْ بي شَفتاه».

7524. Narrated Mūsa bin Abu 'Āishah: Sa'īd bin Jubair reported from Ibn 'Abbās رَضِيَ الله عَنْهُما (regarding the explanation of the Verse: "Do not move your tongue concerning (the Qur'ān O Muhammad ﷺ) to make haste therewith. He said, "The Prophet ﷺ used to undergo great difficulty in receiving the Divine Revelation and used to move his lips." Ibn 'Abbās said (to Sa'īd), "I move them (my lips) as Allāh's Messenger ﷺ used to move his lips." And Sa'īd said (to me), "I move my lips as I saw Ibn 'Abbās moving his lips," and then he moved his lips. So Allāh تعالى revealed:

"Move not your tongue concerning (the Qur'ān, O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and give you (O Muhammad ﷺ) the ability to recite it. And when We have recited it to you [O Muhammad ﷺ through Jibrīl (Gabriel)], then follow you its (the Qur'ān) recital." (V.75:16-18)

This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it."

The narrator added, "So Allāh's Messenger ﷺ used to listen whenever Jibrīl (Gabriel) came to him, and when Jibrīl left, the Prophet ﷺ would recite the Qur'ān as Jibrīl had recited it to him."

٧٥٢٤ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا أبو عَوانَةَ، عَنْ موسَى بنِ أبي عائِشَةَ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ في قَوْلِهِ تَعالى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ قالَ: كانَ النَّبِيُّ ﷺ يُعالِجُ مِنَ التَّنْزِيلِ شِدَّةً وكانَ يُحَرِّكُ شَفَتَيْهِ - فَقالَ لي ابنُ عَبَّاسٍ: أُحَرِّكُهُما لكَ كما كانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُما. فَقالَ سَعيدٌ: أنا أُحَرِّكُهُما كما كانَ ابنُ عَبّاس يُحَرِّكُهُما - فَحَرَّكَ شَفتَيه. فأنزَلَ اللهُ تَعالَى ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ قالَ: جَمْعَهُ في صَدْرِكَ ثُمَّ تَقْرؤُهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ قالَ: فاسْتَمِعْ لهُ وأنْصِتْ، ثُمّ إنَّ عَلَيْنا أنْ تَقْرَأَهُ. قالَ: فكانَ رَسُولُ اللهِ ﷺ إذا أتَاهُ جبريلُ عليه السَّلام استمع فإذا انْطَلَقَ جبريلُ قَرَأَهُ النَّبِيُّ ﷺ كما أقرَأه. [راجع: ٥]

(44) CHAPTER. the Statement of Allāh تعالى: "And whether you keep your talk secret or disclose it. Verily, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything)." (V.67:13,14)

7525. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما regarding the explanation of the Verse:

"...And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice." (V.17:110) This Verse was revealed while Allāh's Messenger ﷺ was hiding himself at Makkah. At that time, when he led his Companions in *Ṣalāt* (prayer), he used to raise his voice while reciting the Qur'ān; and if *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) heard him, they would abuse the Qur'ān, its Revealer, and the one who brought it. So Allāh said to His Prophet ﷺ, "... offer your *Ṣalāt* (prayer) neither aloud," i.e., your recitation (of the Qur'ān) lest *Al-Mushrikūn* should hear (it) and abuse the Qur'ān, "...nor in a low voice," lest your voice should fail to reach your companions, "but follow a way between." (V.17:110)

7526. Narrated 'Āishah رَضِيَ اللّٰه عَنْها: The Verse:

"...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice..." (V.17:110) was revealed in connection with the invocations.

7527. Narrated Abū Salama: Abū Hurairah said, "Allāh's Messenger ﷺ said, 'Whoever does not recite the Qur'ān in a nice voice is not from us."

(٤٤) بابُ قَوْلِ اللهِ تعالى: ﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِۦٓ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾﴾ [الملك: ١٣-١٤]

﴿يَتَخَافَتُونَ﴾ [طه: ١٠٣]: يتسارُّونَ،

٧٥٢٥ - حدَّثني عمرُو بنُ زُرارَةَ، عن هُشَيمٍ: أخْبَرَنا أبو بِشْرٍ، عن سَعيدِ بنِ جُبَيرٍ، عنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما في قَوْلِهِ تعالى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قالَ: نَزَلَتْ ورسولُ اللهِ ﷺ مُخْتَفٍ بمَكَّةَ. فكانَ إذا صَلَّى بأصحابِهِ رَفَعَ صَوْتَهُ بالقُرْآنِ، فإذا سَمِعَهُ المُشْرِكونَ سَبُّوا القُرْآنَ ومَن أنزَلَهُ ومَن جاءَ بِهِ، فَقالَ اللهُ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أيْ بِقِراءَتِكَ فَيَسْمَعَ المُشْرِكونَ فَيَسُبُّوا القُرْآنَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أصحابِكَ فَلا تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾ [راجع: ٤٧٢٢].

٧٥٢٦ - **حدَّثنا** عُبَيْدُ بنُ إسْماعيلَ: حدَّثنا أبو أُسامَةَ، عن هِشامٍ، عن أبيهِ، عن عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: نزلَتْ هٰذِهِ الآيَةُ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ في الدُّعاءِ. [راجع: ٤٧٢٣]

٧٥٢٧ - **حدَّثنا** إسحاقُ: حدَّثنا أبو عاصِمٍ: أخْبَرَنا ابنُ جُرَيْجٍ: أخْبَرَنا ابنُ شِهابٍ، عن أبي سَلَمَةَ،

And others said, that means to recite it aloud.

(45) CHAPTER. The statement of the Prophet ﷺ: "A man whom Allāh gave the knowledge of the Qur'ān and he reads it [in *Ṣalāt* (prayer)] during the hours of the night and the day; and another man says, 'If I have been given what this man has been given, I would do the same as he is doing.'" So Allāh's Messenger ﷺ showed that his reciting the Qur'ān in *Ṣalāt* is his action.

And Allāh said:

"And among His Signs is the creation of the heavens and the earth and the difference of your languages and colours..." (V.30:22)

And Allāh تعالى said: "And do good that you may be successful." (V.22:77)

7528. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not wish to be the like of except the like of two (persons): A man whom Allāh has given the (knowledge of the) Qur'ān and he recites it during the hours of the night and the hours of the day, in which case one may say, 'If I were given the same as this man has been given, I would do the same as he is doing.' The other is a man whom Allāh has given wealth and he spends it righteously (i.e., according to what Allah has ordained, in a just and right way), in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing.'"

7529. Narrated Sālim's father: The Prophet ﷺ said, "Do not wish to be the like of except the like of two (persons): A man whom Allāh has given (the knowledge of) the Qur'ān and he recites it during some hours of the night and some hours of the day;

عَن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ لمْ يتَغَنَّ بِالقُرْآنِ».
وزادَ غيرُهُ: يَجْهَرُ بِهِ.

(٤٥) بابُ قَوْلِ النَّبِيِّ ﷺ: «رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ يَقومُ بِهِ آناءَ اللَّيلِ وآناءَ النَّهارِ. ورَجُلٌ يَقولُ: لَو أُوتِيتُ مِثْلَ ما أُوتِيَ هٰذا فَعلْتُ كما يَفْعَلُ»، فَبَيَّنَ اللهُ أَنَّ قِيامَهُ بالكتابِ هو فِعْلُه،

وقالَ: ﴿وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ﴾ [الروم: ٢٢] وقال جَلَّ ذِكْرُهُ: ﴿وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الحج: ٧٧].

٧٥٢٨ - حدَّثنا قُتَيْبَةُ: حدَّثنا جريرٌ، عَنِ الأعْمَشِ، عَن أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قال رَسُولُ اللهِ ﷺ: «لا تحاسُدَ إلَّا في اثْنَتَينِ: رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آناءَ اللَّيْلِ وآناءَ النَّهارِ فَهُوَ يَقولُ: لَوْ أُوتِيتُ مِثْلَ ما أُوتِيَ هٰذا لَفَعَلْتُ كما يَفْعَلُ. ورَجُلٌ آتاهُ اللهُ مالاً فَهُوَ يُنْفِقُهُ في حَقِّهِ فَيَقولُ: لَوْ أُوتِيْتُ مِثْلَ ما أُوتِيَ عمِلتُ فيهِ مِثْلَ ما يَعْملُ».
[راجع: ٥٠٢٦]

٧٥٢٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قال الزُّهْرِيُّ، عَن سالِمٍ، عَن أبيهِ عَنِ النَّبِيِّ ﷺ قالَ: «لاَ حَسَدَ إلَّا في اثْنَتَينِ: رَجُلٌ

and a man whom Allāh has given wealth and he spends it (in Allāh's Cause) during the hours of the night and during the hours of the day."

آتاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آناء الليلِ وآناءَ النَّهارِ. ورَجُلٌ آتاهُ اللهُ مَالاً فَهُوَ يُنْفِقُهُ آناءَ اللَّيلِ وآناءَ النَّهارِ».

[راجع: ٥٠٢٥]

سَمِعْتُ مِنْ سُفْيانَ مِراراً، لَمْ أسمَعْهُ يَذْكُرُ الخبرَ، وهُوَ مِنْ صحيحِ حَدِيثِه.

(46) CHAPTER. The Statement of Allāh تعالى:
"O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message..." (V.5:67)

(٤٦) بابُ قَوْلِ اللهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ رِسَالَتَهُۥ﴾ [المائدة: ٦٧].

And Az-Zuhrī said: The Message is from Allāh and its preaching to the people is incumbent upon Allāh's Messenger ﷺ and it is our duty to surrender.

Allāh said:

"... [He (Allāh) protects them (the Messengers)] till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh)." (V.72:28)

And Allāh تعالى also said:

"[Nūh (Noah) said]: 'I convey unto you the Messages of my Lord...' " (V.7:62)

When Ka'b bin Mālik failed to follow the Prophet ﷺ (during the battle of Tabūk), Allāh said:

"... Do deeds! Allāh will see your deeds, and (so will) His Messenger. and the believers.." (V.9:105)

'Āishah said: Whenever you appreciate the good deed of a person, you should say, "...Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers..." (V.9:105) and you should not hasten to praise anyone (for doing what

وقال الزُّهْرِيُّ: مِنَ اللهِ عَزَّ وَجَلَّ الرِّسالةُ، وعلى رَسُولِ اللهِ ﷺ البَلاغُ وعَلينا التسليم. وقال: ﴿لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ﴾ [الجن: ٢٨] وَقَالَ تَعالى: ﴿أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي﴾ [الأعراف: ٦٢] وقال كَعْبُ بنُ مالكٍ جينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ ﴿وَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ﴾ [التوبة: ٩٤] وقالَتْ عائِشَةُ: إذا أعْجَبَكَ حُسْنُ عَمَلِ امْرِئٍ فَقُلِ: ﴿ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَۖ﴾ [التوبة: ١٠٥] وَلا يَسْتَخِفَّنَّكَ أحَدٌ. وقال مَعْمَرٌ: ﴿ذَٰلِكَ ٱلۡكِتَٰبُ﴾ هذا القُرْآنُ ﴿هُدٗى لِّلۡمُتَّقِينَ﴾ [البقرة: ٢] بَيانٌ وَدِلالةٌ كَقَوْلِهِ تَعالى: ﴿ذَٰلِكُمۡ حُكۡمُ ٱللَّهِۖ﴾ [الممتحنة: ١٠] هٰذا حُكْمُ اللهِ ﴿لَا رَيۡبَۛ

seems to be a good deed).

Ma'mar said: (The Statement of Allāh), "That Book means this Qur'ān, which is a guidance to those who are *Al-Muttaqūn*: [pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

فِيهِ﴾ [البقرة: ٢] لا شَكَّ ﴿تِلْكَ ءَايَٰتُ ٱللَّهِ﴾ [لقمان: ٢] يَعْنِي هٰذِهِ أَعْلامُ القُرْآنِ. ومِثْلُهُ ﴿حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم﴾ [يونس: ٢٢] يَعْنِي بِكُمْ. وقال أَنَسٌ: بَعَثَ النَّبِيُّ ﷺ خالَهُ حَراماً إلى قَوْمٍ وقالَ: أَتُؤمِنوني أُبَلِّغُ رِسالَةَ رسولِ اللهِ ﷺ؟ فَجَعَلَ يُحَدِّثُهُمْ.

7530. Narrated Al-Mughīra: Our Prophet ﷺ has informed us our Lord's Message that whosoever of us is martyred, will go to Paradise.

٧٥٣٠ - حدَّثنا الفَضْلُ بنُ يَعْقُوبَ: حدَّثنا عَبْدُ اللهِ بنُ جَعْفَرٍ الرَّقِّيُّ: حدَّثنا المُعْتَمِرُ بنُ سُلَيمانَ: حدَّثنا سَعيدُ بنُ عُبَيْدُ اللهِ الثَّقَفِيُّ: حدَّثنا بَكْرُ بنُ عَبْدِ اللهِ المُزَنِيُّ، وَزِيادُ بن جُبَيرِ بنِ حَيَّةَ، عَنْ جُبَيرِ بنِ حَيَّةَ، قال المُغيرَةُ: أَخْبَرَنا نَبِيُّنا ﷺ عَن رِسالَةِ رَبِّنا أَنَّهُ مَنْ قُتِلَ مِنَّا صارَ إلى الجَنَّةِ. [راجع: ٣١٥٩]

7531. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whosoever tells you that the Prophet ﷺ concealed something of the Divine Revelation, do not believe him, for Allāh تعالى said:

"O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message..." (V.5:67)

٧٥٣١ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَن إسماعيلَ، عَنِ الشَّعبِيِّ، عَنْ مَسْروقٍ، عَن عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: مَنْ حدَّثَكَ أَنَّ مُحَمَّداً ﷺ كَتَمَ شَيْئاً؟

وقالَ مُحَمَّد: حدَّثنا أبو عامِرٍ العَقَدِي: حدَّثنا شُعْبَةُ، عَن إسماعِيلَ بنِ أبي خالِدٍ، عَنِ الشَّعبيِّ، عَن مَسْروقٍ، عَن عائِشَةَ قالَتْ: مَنْ حدَّثك أَنَّ النَّبيَّ ﷺ كَتمَ شَيْئاً مِنَ

الوَحْيِ فَلا تُصَدِّقْهُ، إنَّ اللهَ تَعالى يَقولُ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ﴾

[راجع: ٣٢٣٤]

٧٥٣٢ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا جَريرٌ، عَنِ الأعمَشِ، عَن أبي وائِلٍ، عَن عَمْرِو بنِ شُرَحْبيلٍ قالَ: قالَ عَبْدُ اللهِ: قالَ رَجُلٌ: يا رَسولَ اللهِ، أيُّ الذَّنْبِ أكْبرُ عِنْدَ اللهِ تَعالَى؟ قالَ: «أنْ تَدْعُوَ للهِ نِدّاً وهُوَ خَلَقَكَ». قالَ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ أنْ تَقْتُلَ وَلَدَكَ أنْ يَطْعَمَ مَعَكَ». قالَ: ثُمَّ أيٌّ؟ قالَ: «أنْ تُزانِيَ حَليلَةَ جارِكَ»، فَأنْزَلَ اللهُ تَصْديقَها ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ﴾ الآيَةَ.

[راجع: ٤٤٧٧]

7532. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Messenger! What is the greatest sin with Allāh?" The Prophet ﷺ said, "To set up rivals unto Allāh though He (Alone) created you." That man said, "What is next?" The Prophet ﷺ said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet ﷺ said, "To commit illegal sexual intercourse with the wife of your neighbour." Then Allāh revealed in confirmation of that:

"And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such life as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.." (V.25:68)

(٤٧) بابُ قَوْلِ اللهِ تعالى: ﴿قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ﴾ [آل عمران: ٩٣]

(47) CHAPTER. The Statement of Allāh تعالى: "...Say (O Muhammad ﷺ): Bring here the Taurāt (Torah) and recite it..." (V.3:93)

وقَوْلِ النَّبيِّ ﷺ: «أُعْطِيَ أهْلُ التَّوْراةِ التَّوْراةَ فَعَمِلوا بِها، وأُعْطِيَ أهْلُ الإنجيلِ الإنجيلَ فَعملوا بِهِ، وأُعْطيتُمُ القُرْآنَ فَعَمِلتمْ بِهِ». وقال أبو رَزينٍ ﴿يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ﴾ [البقرة: ١٢١] يَعْمَلونَ بِهِ حَقَّ عَمَلِهِ، يُقالُ: ﴿يُتْلَىٰ﴾ [النساء: ١٢٧]: يُقرأُ، حَسَنُ

And the statement of the Prophet ﷺ: "The people of the Taurāt (Torah) were given the Taurāt and they acted on it; and the people of the Injeel (Gospel) were given the Injeel and they acted on it; and you were given the Qur'ān and you acted on it."

And Abū Razīn said: 'They recited it' means, 'They followed it (the Qur'ān) and acted on it as is required.' 'Nobody can touch,' means: 'nobody enjoys it and benefits by it except those who believe in it (i.e., the

Qur'ān).' And no one carries (acts on) it properly except a true believer as Allāh تعالى says:

"The likeness of those who were entrusted with the (obligation of the) Taurāt (Torah), (i.e., to obey its orders and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of the people who deny the *Al-Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh. And Allāh guides not the people who are *Ẓālimūn* (disbelievers, polytheists, wrongdoers, etc.).

And the Prophet ﷺ called Islām, Belief and *Aṣ-Ṣalāt* (the prayers) as a deed and actions.

Abū Hurairah said: The Prophet ﷺ said to Bilāl, "Tell me the best deed you have done in Islām." Bilāl said, "The best deed, which I think to be the best, is, that whenever I perform the ablution, I offer a (two *Rak'a*) *Ṣalāt* (prayer)." The Prophet ﷺ was asked, "Which deed is the best?" He replied, "Belief in Allāh and His Messenger, and then *Jihād*, and then *Al-Ḥajj Al-Mabrūr* (properly performed *Hajj* in accordance with the Prophet's *Sunna*)."

التِّلاوَةِ: حَسَنُ القِرَاءَةِ للقرآنِ. ﴿لَّا يَمَسُّهُۥٓ﴾ [الواقعة: ٧٩]: لا يَجِدُ طَعْمَهُ ونَفْعَهُ إلَّا مَنْ آمَنَ بالقرآنِ، وَلا يَحْمِلُهُ بحَقِّهِ إلَّا المُوقِنُ؛ لِقَولِهِ تَعالى: ﴿مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَـٰتِ ٱللَّهِ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ۝٥﴾ [الجمعة: ٥] وسمَّى النَّبِيُّ ﷺ الإسْلامَ والإيمانَ والصَّلاةَ عَمَلاً، قال أبو هُرَيْرَةَ: قال النَّبِيُّ ﷺ لِبِلالٍ: «أخْبِرْني بِأرْجَى عَمَلٍ عَمِلْتَهُ في الإسْلامِ؟» قال: ما عَمِلْتُ عَمَلاً أرْجَى عِنْدِي أنِّي لَمْ أتَطَهَّرْ إلَّا صَلَّيْتُ. وسُئِلَ: أيُّ العَمَلِ أفْضَلُ؟ قال: «إيمانٌ باللهِ ورَسولِهِ، ثُمَّ الجِهادُ، ثُمَّ حَجٌّ مَبْرُورٌ».

7533. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between *'Aṣr* prayer and the sunset (in comparison to a whole day). The people of the Taurāt (Torah) were given the Taurāt and they acted on it till mid day and then they were unable to carry on. And they were given (a reward equal to) one *Qīrāṭ* each. Then the people of the Injeel (Gospel) were given the Injeel and they acted on it till *'Aṣr* prayer and

٧٥٣٣ - حدَّثَنا عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يونُسُ، عَنِ الزُّهْرِيِّ: أخْبَرَني سالِمٌ، عَنِ ابنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّما بَقاؤُكُمْ فِيمَنْ سَلَفَ مِنَ الأُمَمِ كما بَيْنَ صَلاةِ العَصْرِ إلى غُروبِ الشَّمْسِ. أُوتِيَ أهْلُ التَّوْراةِ التَّوْراةَ فَعَمِلوا بِها حَتَّى انْتَصَفَ النَّهارُ ثُمَّ

then they were unable to carry on, so they were given (a reward equal to) one *Qīrāṭ* each. Then you were given the Qur'ān and you acted on it till sunset, therefore you were given (a reward equal to) two *Qīrāṭ* each. On that, the people of the Scriptures (Jews and Christians) said, 'These people (Muslims) did less work than what we did but they took a bigger reward.' Allāh said (to them), 'Have I done any wrong (injustice) to you as regards your rights?' They said, 'No.' Then Allāh said, 'That is My Blessing which I grant to whomsoever I will.'"

عَجَزُوا فَأُعْطُوا قِيرَاطاً قِيرَاطاً. ثُمَّ أُوتِيَ أَهْلُ الإِنْجِيلِ الإِنجِيلَ فَعَمِلوا بِهِ حتَّى صُلِّيَتِ العَصْرُ ثُمَّ عَجَزُوا فأُعطُوا قِيرَاطاً قِيرَاطاً. ثُمَّ أُوتِيتُمُ القرآنَ فَعَمِلْتُم بِهِ حتَّى غَربَتِ الشَّمْسُ فَأُعْطِيتُمْ قِيراطَيْنِ قِيراطَيْنِ. فَقالَ أَهْلُ الكِتابِ: هٰؤلاءِ أَقَلُّ مِنَّا عَمَلاً وأَكْثَرُ أجْراً، قال اللهُ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ مِنْ شَيْءٍ؟ قالوا: لا، قال: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أَشاءُ».

[راجع: ٥٥٧]

(48) CHAPTER. The Prophet ﷺ called *Aṣ-Ṣalāt* (the prayer) a deed and said, "Whoever does not recite *Al-Fātiḥa* of the Book (i.e., *Sūrat Al-Fātiḥa*) in his *Ṣalāt* then his *Ṣalāt* (prayer) is invalid. (See H. 756, Vol. 1)

(٤٨) بابٌ: وسَمَّى النَّبيُّ ﷺ الصَّلاةَ عَمَلاً،

وقال: «لا صَلاةَ لِمَنْ لَمْ يَقْرَأْ بِفاتِحَةِ الكِتابِ».

7534. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ "What deeds are the best?" The Prophet ﷺ said: "To perform the *Ṣalāt* (prayers) at their early stated fixed times[1], to be good and dutiful to one's own parents, and to participate in *Jihād* in Allāh's Cause." (See *Ḥadīth* No. 527, Vol.1)

٧٥٣٤ - حدَّثني سُلَيْمانُ: حدَّثَنا شُعْبَةُ، عَنِ الوليدِ وحدَّثَني عَبَّادُ بنُ يَعْقوبَ الأَسَدِيُّ: أَخْبَرَنا عَبَّادُ بنُ العَوَّامِ، عَنِ الشَّيْبانِيِّ، عَنِ الوليدِ بنِ العَيْزَارِ، عَن أبي عَمْرٍو الشَّيْبانِيِّ، عَنِ ابنِ مَسْعودٍ: أَنَّ رَجُلاً سَأَلَ النَّبيَّ ﷺ: أَيُّ الأعْمالِ أفضَلُ؟ قال: «الصَّلاةُ لِوَقْتِها، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الجِهادُ في سَبِيلِ اللهِ». [راجع: ٥٢٧]

(49) CHAPTER. The Statement of Allāh تعالى:
"Verily, man (disbeliever) was created very

(٤٩) بابُ قَوْلِ اللهِ تعالى: ﴿إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ

(1) (H.7534) The Arabic word *Li-Waqtihā* emphasizes the offering of the (five compulsory) *Ṣalāt* (prayers) in their very first stated times (in the mosque in congregation).

impatient. Irritable (discontented) when evil touches him. And niggardly when good touches him." (V.70: 19-21)

7535. Narrated Al-Hasan: 'Amr bin Taghlib said, "Some wealth was given to the Prophet ﷺ and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet ﷺ said, 'I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them, and one of them is 'Amr bin Taghlib.' " 'Amr bin Taghlib said, "The sentence which Allāh's Messenger ﷺ said in my favour is dearer to me than the possession of nice red camels."

جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾﴾ [المعارج: ١٨-٢٠]

٧٥٣٥ - **حدَّثَنا** أبو النُّعْمانِ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنِ الحَسَنِ: حدَّثَنا عَمْرُو ابنُ تَغْلِبَ قالَ: «أتى النَّبِيَّ ﷺ مالٌ فأعطَى قَوْماً ومَنَعَ آخَرِينَ، فَبَلَغَهُ أنَّهُمْ عَتَبُوا فقال: «إنِّي أُعطِي الرَّجُلَ وأَدَعُ الرَّجُلَ، والَّذِي أدَعُ أحَبُّ إلَيَّ مِنَ الَّذي أُعْطِي، أُعطِي أقْواماً لِما في قُلوبِهِمْ مِنَ الجَزَعِ والهَلَعِ، وأَكِلُ أقْواماً إلى ما جَعَلَ اللهُ في قلوبِهِمْ مِنَ الغِنَى والخَيرِ، مِنْهُمْ عَمْرُو بنُ تَغْلِبَ». فَقالَ عَمْرٌو: ما أُحِبُّ أنَّ لي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. [راجع: ٩٢٣]

(50) CHAPTER. What the Prophet ﷺ mentioned and narrated of his Lord's Sayings.

(٥٠) بابُ ذِكْرِ النَّبِيِّ ﷺ وروايَتِهِ عن رَبِّهِ

7536. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "My Lord says, 'If My slave comes nearer to me a span, I go nearer to him a cubit; and if he comes nearer to Me a cubit, I go nearer to him the span of (two) outstretched arms; and if he comes to Me walking, I go to him running.' " (See H.7405)

٧٥٣٦ - **حدَّثَني** مُحَمَّدُ بنُ عَبْدِ الرَّحيم: حدَّثَنا أبو زَيْدٍ سَعيدُ بنُ الرَّبيعِ الهَرويُّ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ يَرْويهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ قال: «إذا تَقَرَّبَ العَبْدُ إليَّ شِبْراً تَقَرَّبْتُ إليهِ ذِراعاً، وإذا تَقَرَّبَ إلَيَّ ذِراعاً تَقَرَّبْتُ مِنْهُ باعاً، وإذا أتاني يَمْشي أتَيْتُهُ هرْوَلَةً».

7537. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Perhaps the Prophet ﷺ mentioned the following (as Allāh's Saying): "If My slave

٧٥٣٧ - **حدَّثَنا** مسَدَّدٌ، عَنْ يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أنَسِ بنِ

comes nearer to Me a span, I go nearer to him a cubit; and if he comes nearer to Me a cubit, I go nearer to him the span of two outstretched arms." [See *Ḥadīth* No. 7405]

مالكٍ، عَن أبي هُرَيْرَةَ قال، رُبَّما ذَكَرَ النَّبِيَّ ﷺ قال: «إذا تَقَرَّبَ العَبْدُ مِنِّي شِبراً تَقَرَّبْتُ مِنْهُ ذِراعاً، وإذا تَقَرَّبَ مِنِّي ذِراعاً تَقَرَّبْتُ مِنْهُ باعاً، أو بوعاً». [راجع: ٧٤٠٥]

وقال مُعْتَمِرٌ: سَمِعْتُ أبي: سَمعت أنساً عَن أَبي هُرَيْرَةَ عن رَبِّهِ عَزَّ وجَلَّ.

7538. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said that your Lord said, "Every (sinful) deed can be expiated; and *Aṣ-Ṣaum* (the fasting) is for Me; so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better with Allāh than the smell of musk." [See *Ḥadīth* No. 7492]

٧٥٣٨ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَمَّدُ بنُ زيادٍ قال: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ يَرْويهِ عن رَبِّكُمْ، قال: «لِكُلِّ عَمَلٍ كَفَّارَةٌ، والصَّوْمُ لي وأنا أَجزِي بهِ، ولَخَلوفُ فَمِ الصَّائِمِ أطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ». [راجع: ١٨٩٤]

7539. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said that his Lord (Allāh) said: "It does not befit a slave that he should say that he is better than (Prophet) Yūnus (Jonah) bin Matta."

٧٥٣٩ - حدَّثَنا حَفْصُ بنَ عُمَرَ: حدَّثَنا شُعْبَةُ، عَن قَتادَةَ

وقال لي خَلِيفَةُ: حدَّثَنا يَزيدُ بنُ زُرَيْعٍ، عَن سَعِيدٍ، عَن قَتادَةَ، عَن أبي العالِيَةِ، عنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ فِيما يَرْوِيهِ عَن رَبِّهِ، قالَ: «لا يَنْبَغِي لِعَبْدٍ أنْ يَقولَ إنَّهُ خَيرٌ مِنْ يونُسَ بنِ مَتَّى»، ونَسَبَهُ إلى أبيهِ. [راجع: ٣٣٩٥]

7540. Narrated Shu'ba: Mu'āwiya bin Qurra reported that 'Abdullāh bin Al-Mughaffal Al-Muzanī said, "I saw Allāh's Messenger ﷺ on the day of the conquest of Makkah, riding his she-camel and reciting *Sūrat Al-Fatḥ* (*Sūrah* No.48) or part of *Sūrat*

٧٥٤٠ - حدَّثَنا أحمَدُ بنُ أبي سُرَيْجٍ: أخْبرَنا شَبابَةُ: حدَّثَنا شُعْبَةُ، عَن مُعاوِيَةَ بنِ قُرَّةَ المُزَني، عَن عَبْدِ اللهِ بنِ المُغَفَّلِ المُزَنِيِّ قالَ: رَأَيْتُ

Al-Fatḥ. He recited it in a vibrating and pleasant voice. Then Mu'āwiya recited as 'Abdullāh bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet ﷺ." I asked Mu'āwiya, "How did he recite in that tone?" He said thrice, "Ā, Ā, Ā."

رَسُولَ اللهِ ﷺ يَوْمَ الفَتْحِ عَلَى نَاقَةٍ لَهُ يَقْرَأُ سورَةَ الفَتْحِ، أَوْ مِنْ سُورَةِ الفَتْحِ، قال: فَرَجَّعَ فِيها، قال: ثُمَّ قَرَأَ مُعاوِيَةُ يَحْكِي قِراءَةَ ابنِ مُغَفَّلٍ وقال: لَولا أَنْ يَجْتَمِعَ النَّاسُ عَلَيْكُمْ لَرَجَّعْتُ كما رَجَّعَ ابنُ مُغَفَّلٍ يَحْكِي النَّبيَّ ﷺ. فقلتُ لِمُعاوِيَةَ كَيْفَ كانَ تَرْجِيعُهُ؟ قال: آ آ آ ثلاثَ مَرَّاتٍ.

[راجع: ٤٢٨١]

(51) CHAPTER. What is allowed as regards the interpretation of the Taurāt (Torah) and other Holy Books (revealed by Allāh) in Arabic and in other languages as Allāh تعالى says:
"...Bring here the Taurāt (Torah) and recite it if you are truthful." (V.3:93)

(٥١) **بابُ** ما يَجوزُ مِنْ تَفْسيرِ التَّوْرَاةِ كُتُبِ اللهِ بِالعَرَبِيَّةِ وغَيرِها لِقَوْلِ الله تعالى: ﴿فَأْتُوا بِالتَّوْرَىٰةِ فَاتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ﴾ [آل عمران: ٩٣]

7541. And Ibn 'Abbās narrated: Abū Sufyān bin Ḥarb told me that Heraclius called for his translator and then asked for the letter of the Prophet ﷺ, and the former read it (thus):

"In the Name of Allāh, the Most Gracious, the Merciful. (This letter is) from Muḥammad bin 'Abdullāh, Allāh's Messenger, to Heraclius. "...O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allāh..." (V.3:64)

٧٥٤١ - وقال ابنُ عَبَّاسٍ: أَخْبَرَنِي أبو سُفْيانَ بنُ حَرْبٍ: أَنَّ هِرَقْلَ دَعا تَرْجُمانَهُ ثُمَّ دَعا بِكِتابِ النَّبِيِّ ﷺ فَقَرَأَهُ: «بِسْمِ اللهِ الرَّحْمٰنِ الرحيم، مِنْ مُحَمَّدٍ عَبْدِ اللهِ ورَسولِهِ إلى هِرَقْلَ، و﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ﴾ الآيَةَ [آل عمران: ٦٤]». [راجع: ٧]

7542. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people of the Scripture used to read the Taurāt (Torah) in Hebrew and explain it to the Muslims in Arabic. Then Allāh's Messenger ﷺ said, "Do not believe the people of the Scripture (Jews and Christians), and do not disbelieve them, but say, 'We believe in Allāh and in what has been sent down to us...'" (V.3:84)

٧٥٤٢ - **حَدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا عُثمانُ بنُ عُمَرَ: أَخْبَرَنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قال: كانَ أَهْلُ الكِتابِ يَقْرَؤُنَ التَّوْرَاةَ بالعِبرانِيَّةِ ويفسِّرُونها بالعَرَبِيَّةِ لأهْلِ

الإسْلام، فقال رَسُولُ اللهِ ﷺ: «لا تصَدِّقوا أهْلَ الكِتابِ وَلا تُكَذِّبوهُمْ، وقولوا: ﴿ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ﴾ الآيَةَ [آل عمران: ٨٤]». [راجع: ٤٤٨٥]

٧٥٤٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا إسماعِيلُ، عن أيُّوبَ، عَن نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ وامْرَأةٍ مِنَ اليَهُودِ قَدْ زَنَيا، فَقالَ لِلْيَهودِ: «ما تَصْنَعونَ بِهِما؟» قالوا: نُسَخِّمُ وجُوهَهُما ونُخْزِيهِما، قالَ: «فَأْتوا بالتَّوْراةِ فاتْلوها إنْ كُنْتم صادِقينَ»، فَجاؤُوا فقالوا لرَجُلٍ مِمَّنْ يَرْضَوْنَ يا أعْوَرُ: اقْرَأْ، فَقَرَأَ حتَّى انتَهى إلى مَوْضِعٍ مِنها فَوَضعَ يَدَه عَلَيْهِ، قالَ: ارْفَعْ يَدَكَ، فَرَفَعَ يدَه فإذا فيهِ آيَةُ الرَّجْمِ تَلوحُ، فَقال: يا مُحَمَّدُ، إنَّ عَلَيهِما الرَّجمَ ولكِنَّا نَتَكاتَمُهُ بَيْننا، فَأمَرَ بِهِما فَرُجِما، فَرَأيْتُهُ يُجانِئُ عَلَيها الحِجارَةَ. [راجع: ١٣٢٩]

7543. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A Jew and Jewess were brought to the Prophet ﷺ on a charge of committing an illegal sexual intercourse. The Prophet ﷺ asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them."(1) He said, "Bring here the Taurāt (Torah) and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet ﷺ said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of *Ar-Rajm* (stoning of the adulterers to death). Then he said, "O Muḥammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet ﷺ ordered that the two sinners be stoned to death and they were stoned to death; and I saw the man protecting the woman from the stones. [See *Ḥadīth* No. 6819]

(٥٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «الماهِرُ بالقُرآنِ مَعَ سَفَرَةِ الكِرامِ البَرَرَةِ»، و«زَيِّنوا القُرْآنَ بأصْواتِكمْ»

(52) CHAPTER. The statement of the Prophet ﷺ: "A person who is perfect in reciting and memorizing the Qur'ān will be with the honourable, pious and just scribes (in heaven)," and, "Adorn the Qur'ān by reciting it with your (pleasant) voices."

٧٥٤٤ - حدَّثَني إبْراهِيمُ بنُ حَمْزَةَ: حدَّثَني ابن أبي حازِمٍ، عَن يَزِيدَ، عَن مُحَمَّدِ بنِ إبْراهِيمَ، عَن

7544. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: that he heard the Prophet ﷺ saying, "Allāh does not listen to anything as He listens to the recitation of the Qur'ān by a Prophet who

(1) (H.7543) By mounting them on a donkey, their backs facing each other, and then parading them in the markets.

recites it in attractive audible sweet sounding voice." (See H. 7482)

أبي سَلَمَةَ، عَن أبي هُرَيْرَةَ أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقولُ: «ما أذِنَ الله لِشَيءٍ ما أذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ بالقُرآنِ يَجْهَرُ بِهِ». [راجع: ٥٠٢٣]

7545. Narrated 'Āishah رَضِيَ اللهُ عَنْها (when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allāh would reveal my innocence, but by Allāh, I never thought that Allāh would reveal in my favour a revelation which would be recited, for I considered myself too unimportant to be talked about by Allāh in the Divine Revelation that was to be recited. So Allāh revealed the ten Verses (of *Sūrat An-Nūr*):

"Verily! Those who brought forth the slander..." (V.24: 11-20).

٧٥٤٥ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَن يُونُسَ، عَنِ ابنِ شِهابٍ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ وَسَعيد بنُ المُسَيَّبِ وعَلْقَمةُ بنُ وقّاصٍ وعُبَيْدُ اللهِ بنُ عَبْدِ اللهِ عَن حَديثِ عائِشَةَ حين قالَ لَها أهْلُ الإفْكِ ما قالوا، وكُلٌّ حدَّثَني طائِفَةً مِنَ الحَديثِ، قالَتْ: فاضْطَجَعْتُ عَلى فِرَاشي وأنا حينئذٍ أعلم أنّي بَرِيئَةٌ، وأن الله يُبَرِّئُني، ولكِنْ واللهِ ما كُنْتُ أظنُّ أنَّ اللهَ يُنزِلُ في شأني وَحْياً يُتْلَى وَلَشَأْني في نَفْسي كانَ أَحْقَرَ مِنْ أنْ يتكلَّمَ اللهُ فيَّ بأمْرٍ يُتلى، وأنْزَلَ الله عَزَّ وجلَّ ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ العَشْرَ الآياتِ كلَّها [النور: ١١-٢٠]. [راجع: ٢٥٩٣]

7546. Narrated Al-Barā': I heard the Prophet ﷺ reciting *Sūrat At-Tīn waz-Zaitūn* (By the fig and the olive) in the *'Ishā'* prayer and I have never heard anybody with a better voice or recitation than his.

٧٥٤٦ - حدَّثنا أبو نُعيم: حدَّثنا مِسْعَرٌ، عَن عَدِيِّ بنِ ثابتٍ - أُراه - عَنِ البَراءِ، قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقرَأُ في العِشاءِ ﴿وَٱلتِّينِ وَٱلزَّيْتُونِ ①﴾، فمَا سَمِعتُ أحَداً أحسَنَ صَوْتاً أو قِرَاءَةً مِنه. [راجع: ٧٦٧]

7547. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ while hiding himself in Makkah and used to recite the (Qur'ān) in

٧٥٤٧ - حدَّثنا حَجّاج بنُ مِنهالٍ: حدَّثنا هُشَيمٌ، عَن أبي

a loud voice. When *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) heard him they would abuse the Qur'ān and the one who brought it, so Allāh عز وجلّ said to His Prophet ﷺ:

"...And offer your *Salāt* (prayer) neither aloud, nor in a low voice..." (V.17:110)

بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قال: كان النَّبيُّ ﷺ مُتوارِياً بِمَكَّةَ، وكان يَرْفَعُ صَوْتَهُ، فإذا سَمِعَ المُشْرِكونَ سَبُّوا القُرْآنَ ومَنْ جاءَ بِهِ، فَقالَ اللهُ عَزَّ وجَلَّ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾. [راجع: ٤٧٢٢]

7548. Narrated 'Abdullāh bin 'Abdur-Raḥmān that Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ said to him, "I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the *Adhān*, raise your voice, for no jinn, human being or any other things hear the *Mu'adh-dhin's* voice but will be a witness for him on the Day of Resurrection." Abū Sa'īd added, "I heard this from Allāh's Messenger ﷺ."

٧٥٤٨ - **حدَّثنا** إسْماعِيلُ: حدَّثَني مالِكٌ، عَنْ عبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبيهِ، أنَّهُ أخْبَرَهُ أن أبا سَعيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قال له: إنِّي أراكَ تُحِبُّ الغَنَمَ والبادِيَةَ، فإذا كُنْتَ في غَنَمِكَ أو بادِيَتِكَ فأذَّنْتَ للصَّلاةِ فارْفَعْ صَوْتَكَ بالنِّداءِ، فإنَّهُ «لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ وَلا إنْسٌ وَلا شَيْءٌ إلَّا شَهِدَ له يَومَ القِيامَةِ». قال أبو سَعيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. [راجع: ٦٠٩]

7549. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to recite the Qur'ān with his head in my lap while I used to be in my periods (having menses).

٧٥٤٩ - **حدَّثنا** قَبيصَةُ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عائِشَةَ قالَتْ: كان النَّبِيُّ ﷺ يَقْرَأُ القُرآنَ ورَأْسُهُ في حَجْري وأنا حائِضٌ. [راجع: ٢٩٧]

(53) CHAPTER. The Statement of Allāh تعالى:

"...So, recite as much of the Qur'ān as may be easy for you..." (V.73:20)

(٥٣) باب قَوْلِ اللهِ تَعالى: ﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ﴾

7550. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ الله عَنْهُ: I heard Hishām bin Ḥakīm

٧٥٥٠ - **حدَّثنا** يَحْيَى بنُ بُكَيرٍ:

حدَّثَنا اللَّيْثُ، عَن عُقَيلٍ، عَن ابنِ شِهابٍ: حدَّثَني عُرْوَةُ: أنَّ المِسْوَرَ بنَ مَخْرَمَةَ وعَبْدَ الرَّحْمٰنِ بنَ عَبْدٍ القارِيَّ حَدَّثاهُ: أنَّهما سَمِعا عُمَرَ بنَ الخَطّابِ يَقُولُ: سَمِعْتُ هِشامَ بنَ حَكِيمٍ يَقْرَأُ سُورَةَ الفُرْقانِ في حَياةِ رَسُولِ اللهِ ﷺ، فاسْتَمَعْتُ لِقِراءَتِهِ فإذا هُوَ يَقْرَأُ عَلى حُروفٍ كَثيرَةٍ لَمْ يُقْرِئْنيها رَسُولُ اللهِ ﷺ، فَكِدْتُ أُساوِرُهُ في الصَّلاةِ. فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبَّبْتُهُ بِردائِهِ فَقُلْتُ: مَنْ أقْرَأكَ هٰذِهِ السورَةَ التي سَمِعْتُكَ تَقْرَأُ؟ قالَ: أقْرَأَنيها رَسُولُ اللهِ ﷺ، فَقُلْتُ: كَذَبْتَ، أقْرَأَنيها عَلى غَيْرِ ما قَرَأْتَ. فانْطَلَقْتُ بِهِ أقودُهُ إلى رَسُولِ اللهِ ﷺ فَقُلْتُ: إنِّي سَمِعْتُ هٰذا يَقْرَأُ سُورَةَ الفُرْقانِ عَلى حُرُوفٍ لم تُقْرِئْنِيها، فقال: «أرْسِلْهُ، اقْرَأْ يا هِشامُ»، فَقَرَأَ القِرَاءَةَ التي سَمِعْتُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «كَذلك أُنْزِلَتْ»، ثُمَّ قال رَسُولُ اللهِ ﷺ: «اقْرَأْ يا عُمَرُ»، فَقَرَأْتُ فقال: «كذلك أُنْزِلَتْ، إنَّ هٰذا القُرْآنَ أُنْزِلَ عَلى سَبْعَةِ أحْرُفٍ فاقْرَؤُا ما تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ, I listened to his recitation and noticed that he was reciting in several different ways which Allāh's Messenger ﷺ had not taught me. I was about to jump over him while he was still in *Ṣalāt* (prayer), but I waited patiently and when he finished his *Ṣalāt* (prayer), I put his upper garment round his neck (and pulled him) and said, "Who taught you this (*Sūrah*) which I have heard you reciting?" Hishām said, "Allāh's Messenger ﷺ taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allāh's Messenger ﷺ and said (to the Prophet ﷺ), "I heard this man reciting *Sūrat Al-Furqān* in a way that you have not taught me." The Prophet ﷺ said, "(O 'Umar) release him! Recite, O Hishām." Hishām recited in the way I heard him reciting. Allāh's Messenger ﷺ said, "It was revealed like this." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "This Qur'ān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)." [See *Ḥadīth* No. 4992, Vol. 6]

(٥٤) بابُ قَوْلِ اللهِ تَعالى: ﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴾ [القمر: ١٧]،

(54) CHAPTER. The Statement of Allāh تعالى:
"And We have indeed made the Qur'ān easy to understand and remember..." (V.54:17)

وقالَ النَّبِيُّ ﷺ: «كلٌّ مُيَسَّرٌ لِمَا

The Prophet ﷺ said, "Everybody will find easy to do such deeds as will lead him to his

خُلِقَ لهُ»، يُقالُ مُيَسَّرٌ: مُهَيَّأً. وَقَالَ مُجَاهِدٌ: يَسَّرْنَا القُرْآنَ بِلِسَانِكَ: هَوَّنَّاهُ عَلَيْكَ. وقال مطرٌ الورّاقُ: ﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴾ قال: هَلْ مِنْ طالِبِ عِلْمٍ فَيُعانَ عَلَيْهِ؟.

destined place for which he has been created."

Al-Warrāq said: "The Statement of Allāh تعالى:

"And We have indeed made the Qur'ān easy to understand and remember, then is there any that will remember (or receive admonition)" (V.54:17) means: 'Is there any knowledge-seeker who would benefit by it?'

٧٥٥١ - حدَّثَنَا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: قالَ يَزِيدُ: حدَّثَني مُطَرِّفُ بنُ عَبْدِ اللهِ، عَنْ عِمْرانَ قال: قُلْتُ: يا رَسُولَ اللهِ، فيما يَعْمَلُ العامِلونَ؟ قالَ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ». [راجع: ٦٥٩٦]

7551. Narrated 'Imrān: I said, "O Allāh's Messenger! Why should a doer (a person) try to do good deeds?"(1) The Prophet ﷺ said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created."

٧٥٥٢ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ والأعمَشِ: سَمِعا سَعْدَ بنَ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ عَنِ النَّبيِّ ﷺ أنَّهُ كانَ في جِنازَةٍ فأخَذَ عُوداً فَجَعَلَ يَنْكُتُ في الأرْضِ فقال: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ أوْ مِنَ النَّارِ»، قالوا: ألا نَتَّكِلُ؟ قال: «اعْمَلوا فَكلٌّ مُيَسَّرٌ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾﴾ الآيَةَ». [راجع: ١٣٦٢]

7552. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in a funeral procession, he took a stick and started scraping the earth with it and said, "There is none of you but has his place assigned either in Hell or in Paradise." They (the people) said, "Shall we not depend upon that (and give up doing deeds)?" He said, "Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created."

(And then the Prophet ﷺ recited the Verse):

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him." (V.92:5)

(٥٥) بابُ قَوْلِ اللهِ تَعالى: ﴿بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾﴾ [البروج: ٢١-٢٢]

(55) CHAPTER. The Statement of Allāh تعالى:

"Nay! This is a Glorious Qur'ān. (Inscribed) in *Al-Lauḥ Al-Maḥfūẓ* (The Preserved Tablet)." (V.85: 21,22)

﴿وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾﴾

(1) (H.7551) The questioner means: Why should people try to do good deeds since everybody has already been predestined for Paradise or Hell.

[الطور: ١-٢]، قالَ قَتادَةُ: مَكْتوبٌ. ﴿يَسْطُرُونَ﴾ [القلم: ١]: يَخطُّونَ. ﴿فِيٓ أُمِّ ٱلْكِتَٰبِ﴾ [الزخرف: ٤]: جُمْلَةِ الكِتابِ وأصْلِهِ. ﴿مَّا يَلْفِظُ مِن قَوْلٍ﴾ [ق: ١٨]: ما يَتَكَلَّمُ مِنْ شَيءٍ إلَّا كُتِبَ عَلَيْهِ. وقال ابنُ عَبَّاسٍ: يُكْتَبُ الخَيرُ والشَّرُّ. ﴿يُحَرِّفُونَ﴾ [النساء: ٤٦]: يُزِيلونَ، ولَيْسَ أحَدٌ يُزِيلُ لَفْظَ كِتابٍ مِنْ كُتُبِ اللهِ عَزَّ وجَلَّ ولٰكِنَّهُمْ يُحَرِّفونَهُ: يَتَأَوَّلونَهُ عَنْ غَيرِ تَأويلِهِ. ﴿دِرَاسَتِهِمْ﴾ [الأنعام: ١٥٦]: تِلاوَتُهُمْ. ﴿وَٰعِيَةٌ﴾ [الحاقة: ١٢]: حافِظَةٌ. ﴿وَتَعِيَهَآ﴾ [الحاقة: ١٢]: تَحْفَظُها. ﴿وَأُوحِيَ إِلَيَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ﴾ [الأنعام: ١٩]: يَعْنِي أهْلَ مَكَّةَ، ﴿وَمَنۢ بَلَغَ﴾ هٰذا القُرْآنُ فَهُوَ لَهُ نَذِيرٌ.

٧٥٥٣ - وَقالَ لي خَلِيفَةُ بنُ خَيَّاطٍ: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أبي، عَنْ قَتادَةَ، عَنْ أبي رَافِعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قال: «لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ كِتاباً عِنْدَهُ: غَلَبَتْ، أو قالَ: سَبَقَتْ رَحْمَتي غَضَبي، فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ». [راجع: ٣١٩٤]

7553. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When Allāh had created the creation, He wrote a Book (kept) with Him (and in the Book it was also written): 'My Mercy has overcome...' or the Prophet ﷺ said, '...has preceded My Anger.' And that Book is with Him on the Throne." [See *Ḥadīth* No. 3194; also see *Hadīth* No. 7453]

٧٥٥٤ - حدَّثني مُحَمَّدُ بنُ أبي غالِبٍ: حدَّثَنا مُحَمَّدُ بنُ إسْماعِيلَ: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أبي يَقولُ: حدَّثَنا قَتادَةُ: أنَّ أبا رافِعٍ حَدَّثَهُ أنه سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقولُ:

7554. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Before Allāh created the creations, He wrote a Book (wherein He has written): 'My Mercy has preceded my Anger.' And that is written with Him over the Throne." (See H. 3194, Vol.4)

سَمِعْتُ رَسُولَ اللهِ ﷺ يقولُ: «إنَّ اللهَ كَتَبَ كِتاباً قَبْلَ أنْ يَخْلُقَ الخَلْقَ: إنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ مَكْتوبٌ عِنْدَهُ فَوْقَ العَرْشِ». [راجع: ٣١٩٤]

(٥٦) **بابُ** قَوْلِ اللهِ تعالى: ﴿وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصافات: ٩٦] ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ﴾ [القمر: ٤٩]

ويقالُ للْمُصَوِّرِينَ: «أحْيُوا ما خَلَقْتُمْ» ﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾ إلَى: ﴿تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾ [الأعراف: ٥٤] قالَ ابنُ عُيَيْنَةَ: بَيَّنَ اللهُ الخَلْقَ مِنَ الأمْرِ بِقَوْلِهِ تعالى: ﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ﴾، وسَمَّى النَّبِيُّ ﷺ الإيمانَ عَمَلاً. قالَ أبو ذَرٍّ وأبو هُرَيْرَةَ: سُئِلَ النَّبِيُّ ﷺ: أيُّ الأعْمالِ أفْضَلُ؟ قالَ: «إيمانٌ باللهِ وجِهادٌ في سبيلِهِ». وقالَ: ﴿جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [السجدة: ١٧] وقالَ وَفْدُ عَبْدِ القَيْسِ للنَّبِيِّ ﷺ: مُرْنا بِجُمَلٍ مِنَ الأمْرِ إن عَمِلْنا بِها دَخَلْنا الجَنَّةَ، فأمَرَهُمْ بالإيمانِ والشَّهادَةِ، وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ. فَجَعَلَ ذلكَ كلَّهُ عَمَلاً.

(56) CHAPTER. The Statement of Allāh تعالى:
"While Allāh has created you and what you make!" (V.37:96)
"Verily, We have created all things with *Qadar* (Divine Pre-ordainments of all things before their creation, as written in the Book of Decrees)." (V.54:49)

It will be said to the painters of pictures: "Make alive what you have created."

(And the Statement of Allāh تعالى:)

"Indeed your Lord is Allāh, Who created the heavens and the earth in Six Days and then He rose over (*Istawa*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)!" (V.7:54)

Ibn 'Uyaina said, "Allāh shows the difference between creating and commanding when He said, 'Surely! His is the creation and the commandment'." (V.7:54)

The Prophet ﷺ called 'Belief' as action (deeds).

Abū Dhar and Abū Hurairah رضي الله عنهما said: The Prophet ﷺ was asked, "What deeds are the best?" He said, "To believe in Allāh and to fight in His Cause (*Jihād*)," and recited:

"A reward for what they used to do." (V.56:24)

The delegates of 'Abdul-Qais said to the

Prophet ﷺ : "Order us to do religious deeds by which we may enter Paradise." So he ordered them to have faith (in Allāh) and to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh and that Muḥammad ﷺ is His Messenger), to offer *Ṣalāt* (prayers) *[Iqāmat-aṣ-Ṣalāt]*[1], and to pay *Zakāt*. Thus he regarded all these things as deeds.

7555. Narrated Zahdam: There were good relations and brotherhood between this tribe of Jarm and (the tribe of) *Ash'ariyūn.* Once, while we were sitting with Abū Mūsa Al-Ash'arī, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Banī Taimillāh who looked like one of the *Mawālī.* Abū Mūsa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abū Mūsa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet ﷺ in the company of a group of *Al-Ash'ariyūn* and asked him to provide us with some mounts. The Prophet ﷺ said, 'By Allāh, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels were brought to the Prophet ﷺ and he asked about us, saying, 'Where are the group of *Ash'ariyūn*?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allāh's Messenger ﷺ took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allāh's Messenger ﷺ forget his oath! By Allāh, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have

٧٥٥٥ - حدَّثَنَا عَبْدُ الله بنُ عَبْدِ الوَهَّابِ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَن أبي قِلابَةَ والقاسِمِ التَّميمِيِّ عَن زَهْدَمٍ، قالَ: كان بَينَ هٰذا الحَيِّ مِنْ جَرْمٍ وبَينَ الأشْعَرِيِّينَ وُدٌّ وإخاءٌ، فَكُنَّا عِنْدَ أبي موسَى الأشْعَرِيّ فَقُرِّبَ إليهِ الطَّعامُ فيهِ لحمُ دَجاجٍ، وعِنْدَهُ رَجُلٌ مِنْ بَني تَيمِ الله كأنَّهُ مِنَ المَوالي، فَدعاهُ إليهِ فقالَ الرَّجُلُ: إنّي رَأيْتُهُ يَأكُلُ فَقَذِرْتُهُ، فَحَلَفْتُ لا آكُلُهُ، فقال: هَلُمَّ فَلأُحدِّثْكَ عَن ذاكَ، إنّي أتَيْتُ النَّبِيَّ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ نَسْتَحْمِلُهُ، قال: «واللهِ لا أحمِلُكُمْ، وَما عِندِي ما أحمِلُكُمْ». فأُتِيَ النَّبِيُّ ﷺ بِنَهْبِ إبِلٍ فَسألَ عَنَّا فقال: «أيْنَ النَّفَرُ الأشْعَرِيُّونَ؟» فَأمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، ثُمَّ انْطَلَقْنا، قلنا: ما صَنَعْنا؟ حَلَفَ رَسُولُ اللهِ ﷺ لا يَحْمِلُنا وما عِنْدَهُ ما يحْمِلنا، ثُمَّ حَمَلَنا؟ تَغَفَّلْنَا رَسُولَ اللهِ ﷺ يمينَهُ، واللهِ لا نُفْلِحُ

(1) (Ch.56) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

not provided you with the mount, but Allāh has done so. By Allāh, I may take an oath to do something but on finding something else which is better, I do that which is better and make the expiation for my oath.' " (See H.3133, Vol. 4)

أَبَداً، فَرَجَعْنا إِلَيْهِ فقُلْنا لهُ، فَقالَ: «لَسْتُ أنا أحمِلُكُمْ، ولٰكِنَّ اللهَ حَمَلَكُمْ، إنّي واللهِ لا أحْلِفُ عَلى يَمِينٍ فأرَى غَيرَها خيراً مِنها إلا أتَيْتُ الذي هُوَ خَيرٌ وَتَحَلَّلْتُها». [راجع: ٣١٣٣]

7556. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The delegate of 'Abdul-Qais came to Allāh's Messenger ﷺ and said, *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) of the tribe of Muḍar intervene between you and us, therefore, we cannot come to you except in the sacred months (of *Ḥajj*). So please order us to do something good (religious deeds) by which we may enter Paradise (by acting on them), and we may inform our people whom we have left behind to observe it." The Prophet ﷺ said, "I order you to do four things and forbid you from four things: I order you to believe in Allāh Alone. Do you know what is meant by belief in Allāh Alone? It is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), (2) *Iqāmat-aṣ-Ṣalāt*(1), (3) to pay the *Zakāt* and (4) to give *Al-Khumus* (one-fifth of the war booty) (in Allāh's Cause).

And I forbid you four things: (Do not drink alcoholic drinks) *Ad-Dubbā'*, *An-Naqīr*, (pitched water-skins), *Az-Zurūf Al-Muzaffat* and *Al-Ḥantam* (names of utensils used for the preparation of alcoholic drinks)." [See *Ḥadīth* No. 53, Vol. 1]

٧٥٥٦ - حدَّثَنَا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أبو عاصِمٍ: حدَّثَنا قُرَّةُ بنُ خالِدٍ: حدَّثَنا أبو جَمْرَةَ الضُّبَعِيُّ: قُلْتُ لابنِ عَبَّاسٍ، فقال: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فقالوا: إنَّ بَيْنَنا وبَيْنَكَ المُشْرِكِينَ مِنْ مُضَرَ، وإنَّا لا نَصِلُ إلَيْكَ إلَّا في أشْهُرٍ حُرُمٍ، فَمُرْنا بِجُمَلٍ مِنَ الأمْرِ إنْ عَمِلْنا بِهِ دَخَلْنا الجَنَّةَ ونَدْعُو إلَيها مَنْ وَرَاءَنا. قالَ: «آمُرُكم بأرْبَعٍ، وأنهاكُمْ عَن أرْبَعٍ. آمُرُكمْ بالإيمانِ باللهِ، وهَلْ تَدْرُونَ ما الإيمانُ باللهِ؟ شَهادَةُ أنْ لا إله إلَّا اللهُ، وإقامُ الصَّلاةِ، وإيتاءُ الزَّكاةِ، وتُعْطُوا مِنَ المَغْنَمِ الخُمُسَ. وأنْهاكُمْ عَن أرْبَعٍ: لا تَشْرَبُوا في الدُّبَّاءِ والنَّقِيرِ والظُّرُوفِ المُزَفَّتَةِ والحَنْتَمَةِ». [راجع: ٥٣]

7557. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "The painter of these pictures will be punished on the Day of

٧٥٥٧ - حدَّثَنَا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا اللَّيْثُ، عَن نافِعٍ، عَنِ

(1) (H.7556) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

القاسِمِ بنِ مُحَمَّدٍ، عَن عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ أصحابَ هٰذه الصُّوَرِ يُعَذَّبونَ يَوْمَ القيامَةِ ويُقالُ لهُمْ: أحْيُوا ما خَلَقْتُمْ». [راجع: ٢١٠٥]

Resurrection, and it will be said to them, 'Make alive what you have created.' "

٧٥٥٨ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ أيُّوبَ، عَن نافِعٍ، عَن ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قال: قال النَّبِيُّ ﷺ: «إنَّ أصحابَ هٰذِهِ الصُّوَرِ يُعَذَّبونَ يَوْمَ القِيامَةِ ويقالُ لهُمْ: أحْيُوا ما خَلَقْتُمْ». [راجع: ٥٩٥١]

7558. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.' "

٧٥٥٩ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا ابن فُضَيلٍ، عَن عُمارَةَ، عَن أبي زُرعَةَ: سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «قال اللهُ عَزَّ وجلَّ: ومَنْ أظْلمُ مِمَّنْ ذَهَبَ يَخلقُ كَخَلقِي، فَلْيَخْلُقوا ذَرَّةً أوْ لِيَخْلُقوا حَبَّةً أو شَعيرَةً». [راجع: ٥٩٥٣]

7559. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Allāh said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest thing; a wheat grain or a barley grain'."

(٥٧) بابُ قِراءَةِ الفاجِرِ والمُنافِقِ، وأصْواتُهُمْ وتِلاوَتُهُمْ لا تُجاوِزُ حناجِرَهم

(57) CHAPTER. The recitation of the Qur'ān by an impious person or a hypocrite; and the fact that their voices and recitation do not exceed their throats (i.e., do not benefit them).

٧٥٦٠ - حدَّثَنا هُدْبَةُ بنُ خالدٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسٌ، عَن أبي موسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قال: «مَثَلُ المؤمنِ

7560. Narrated Abū Mūsa: The Prophet ﷺ said, "The example of a believer who recites the Qur'ān (but acts on its orders) is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur'ān (but acts on

its orders) is like a date which has a good taste but no smell. And the example of *Al-Fājir* (an impious person) who recites the Qur'ān (but does not act on its orders) is that of *Ar-Rīḥāna* (an aromatic plant) which smells good but is bitter in taste. And the example of *Al-Fājir* (an impious person) who does not recite the Qur'ān (nor acts on its orders) is that of a colocynth which is bitter in taste and has no smell." (See H.5020, Vol.6)

الَّذِي يَقْرَأُ القُرْآنَ كالأُتْرُجَّةِ طَعْمُها طَيِّبٌ وَرِيحُها طَيِّبٌ. والَّذِي لا يَقْرَأُ كالتَّمْرَةِ طَعْمُها طَيِّبٌ وَلا رِيحَ لَهَا. ومَثَلُ الفاجِرِ الَّذِي يَقْرَأُ القُرآنَ كَمَثَلِ الرَّيْحانَةِ، رِيحُها طَيِّبٌ وطَعْمُها مُرٌّ. ومَثَلُ الفاجِرِ الَّذِي لا يَقْرَأُ القُرآنَ كَمَثَلِ الحَنْظَلَةِ، طَعْمُها مُرٌّ وَلا رِيحَ لها». [راجع: ٥٠٢٠]

7561. Narrated 'Āishah رَضِيَ اللهُ عَنها: Some people asked the Prophet ﷺ regarding the foreteller. He said, "They are nothing." They said, "O Allāh's Messenger! Some of their talks come true." The Prophet ﷺ said, "That word which happens to be true is what a jinn (devil) snatches away by stealth (from the heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The foreteller then mixes with that word, one hundred lies."

٧٥٦١ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ ح. وحدَّثَني أَحْمَدُ بنُ صالِحٍ: حدَّثَنا عَنْبَسَةُ: حدَّثَنا يونُس، عَنِ ابنِ شِهابٍ: أَخْبَرَني يَحْيَى بنُ عُرْوَةَ بنِ الزُّبَيرِ: أنَّهُ سَمِعَ عُرْوةَ بنَ الزُّبيرِ يَقُولُ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: سأَلَ أُناسٌ النَّبِيَّ ﷺ عَنِ الكُهَّانِ فقال: «إِنَّهُمْ لَيْسُوا بِشَيءٍ»، فقالوا: يا رَسُولَ اللهِ، فإنَّهُمْ يُحَدِّثُونَ بالشَّيءِ يَكونُ حَقّاً، قال النَّبِيُّ ﷺ: «تلكَ الكَلِمَةُ مِنَ الحَقِّ يَخْطَفُها الجِنِّيُّ فيُقَرْقِرُها فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجاجَةِ، فَيَخْلِطونَ فيهِ أكثرَ مِنْ مِائَةِ كَذْبَةٍ». [راجع: ٣٢١٧]

7562. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There will emerge from the east some people who will recite the Qur'ān but it will not exceed their throats, and who will go out of (renounce) the religion (Islām) as an arrow passes through the game, and they will never come back to it unless the arrow comes back to the

٧٥٦٢ - **حدَّثَنا** أبو النُّعْمانِ: حدَّثَنا مَهْدِيُّ بنُ مَيْمونٍ: سَمِعْتُ مُحَمَّدَ بنَ سِيرينَ يُحَدِّثُ عَنْ مَعْبَدِ بنِ سِيرينَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ:

middle of the bow (by itself) (i.e., they will never come back to the fold of Islām)." The people asked, "What will their signs be?" He said, "Their sign will be the habit of shaving (of their beards and their heads)." [See *Fath Al-Bārī*]

«يَخْرُجُ ناسٌ مِنْ قِبَلِ المَشْرِقِ ويَقْرَؤُونَ القُرْآنَ لا يُجاوِزُ تَراقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لا يَعودونَ فيهِ حتَّى يَعودَ السَّهْمُ إلى فُوقِهِ». قِيلَ: ما سِيْماهُمْ؟ قالَ: «سِيماهُمُ التَّحْليقُ، أوْ قالَ: التَّسْبيدُ».

(58) CHAPTER. The Statement of Allāh تعالى:
"And We shall set up Balances of justice on the Day of Resurrection..." (V.21:47)

The deeds and the statement of Ādam's offspring will be weighed.

(٥٨) **باب قَوْلِ اللهِ تَعالى:** ﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَـٰمَةِ﴾ وأنّ أعمالَ بَنِي آدَمَ وقَوْلَهُمْ يُوزَنُ،

وقالَ مُجاهِدٌ: القُسْطاسُ: العَدْلُ بالرُّومِيَّةِ، ويقالُ: القِسْطُ مَصْدَرُ المُقْسِطِ وهُوَ العادلُ، وأمّا القاسِطُ فَهُوَ الجائِرُ.

7563. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(There are) two expressions (sayings) which are dear to the Most Gracious (Allāh) and very easy for the tongue to say, but very heavy in weight in the balance. They are:

'Subhān Allāhi wa bihamdihī' and *'Subhān Allāhil - 'Azīm'*."(1) [See *Hadīth* No. 6406 and 6682, Vol. 8]

٧٥٦٣ - حدَّثَنا أحْمَدُ بنُ إشْكابٍ: حدَّثَنا مُحَمَّدُ بنُ فُضَيلٍ، عن عُمارَةَ بنِ القَعْقاعِ، عَنْ أبي زُرْعةَ، عن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «كَلِمَتانِ حَبِيبَتانِ إلى الرَّحْمٰنِ، خَفِيفَتانِ عَلى اللِّسانِ، ثَقِيلَتانِ في المِيزانِ: سُبْحانَ اللهِ وبِحَمْدِهِ، سُبْحانَ اللهِ العَظِيمِ».

[راجع: ٦٤٠٦]

(1) (H.7563) 'Glorified be Allāh and praised be He,' 'Glorified be Allāh, the Most Great.' [I deem Allāh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever and I glorify His Praises! I deem Allāh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.

APPENDIX-I

GLOSSARY

'Abd : (العبد) A male slave, a slave of Allâh.

'Âd : (عـاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.

Adhân : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâh, Haiya'alas-Salâh; Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.* (See *Sahîh Al-Bukhâri*, Vol. 1).

Ahkâm : (الأحكام) "Legal status". According to Islâmic law, there are five kinds of *Ahkâm*:

1. Compulsory (*Wâjib* الواجب)
2. Desirable but not compulsory (*Mustahab* المستحب)
3. Forbidden (*Muharram* المحرم)
4. Disliked but not forbidden (*Makrûh* المكروه)
5. Lawful and allowed (*Halâl* الحلال)

Al-Ahzâb : (الأحـزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madina and some other Arab tribes who invaded the Muslims of Al-Madina but were forced to withdraw.

Aiyyim : (الأيـم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajwa : (العجوة) Pressed soft dates (or a kind of dates).

'Âlim : (العالم) A knowledgeable person or a religious scholar in Islâm.

Allâhu-Akbar : (الله أكبر) Allâh is the Most Great.

'Ama : (الأمة) A female slave.

Al-Amânah : (الأمانـة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.

Ambijania : (الأنبجانية) A plain woollen cloth without marks.

Âmîn : (آمين) O Allâh, accept our invocation.

Amma Ba'du : (أما بعد) An expression used for separating an introductory part from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after". It is generally translated as "then after" or "to proceed."

Anaza	:	(العنزة) A spear-headed stick.
Ansâr	:	(الأنصار) (Plural of *Ansâri*). The Companions of the ... وسلم from the inhabitants of Al-Madîna, who ... supported it and who received and enter... emigrants from Makkah and other places.
Al-'Aqîq	:	(العقيق) A valley in Al-Madîna about seven k... Al-Madîna.
'Aqîqa	:	(العقيقة) It is the sacrificing of one or two sheep ... the birth of a child, as a token of gratitude ... *Al-Bukhâri*, The Book of *'Aqîqa*, Vol. 7).
'Aqra Halqa	:	(عقرى حلقى) It is just an exclamatory expression ... of which is not meant always. It expresses disap...
'Arafah (day of)	:	(عرفة) The ninth day of the month Dhul-Hi... pilgrims, stay in Arafât plain till sunset.
'Arafât	:	(عرفات) A famous place of pilgrimage on the ... Makkah about twenty-five kilometers from it.
Arâk	:	(الأراك) A tree from which *Siwâk* سواك (tooth brush ... made
Al-Arba'a	:	(الأربعة) The four compilers of *Ahadith* — Abu Dawud, Nasâ'i, Tirmidhi and Ibn Mâjah.
Arîyya	:	(العرية) (Plural: *'Arâya*) *Bai'-al-'Arâya* is a kind of sale by which the owner of *'Arîya* is allowed to sell the fresh dates while they are still over the palms, by means of estimation, for dried plucked dates. (See *Sahîh Al-Bukhâri, Ahâdîth* Nos 21... 2184, 2189 and 2192).
Arsh	:	(الأرش) Compensation given in case of someone's injury caused by another person.
'Asaba	:	(العصبة) All male relatives of a deceased person from the father's side
'Asb	:	(العصب) A kind of Yemeni cloth that is very coarse
Ashâb Ash-Shajara	:	(أصحاب الشجرة) Those Companions of the Prophet ... who took oath to defend the religion against Quraish at Al-Hudaibiya
Ashâb As-Suffa	:	(أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madina, and they were very poor people
Ashâb As-Sunan	:	(أصحاب السنن) The compilers of the prominent ... of Islamic jurisprudence.
'Ashûra	:	(العاشوراء) The 10th of the month of Muharram (the first month in the Islâmic calendar).
'Asr	:	(العصر) Afternoon, *'Asr* prayer time.
'Aurah	:	(العورة) That part of the body which is illegal to expose to others

Awâli Al-Madîna : (عـوالي المدينـة) Outskirts of Al-Madîna at a distance of six or more kilometers.

Al-Awâmir : (العوامر) Snakes living in houses.

Awâqin : (أواق) (Singular: *'Uqîya*: 5 *Awâqin* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Sahih Al-Bukhâri, Hadîth* No. 1447).

Awsuq : (أوسـق) Plural of *Wasq*, which is a measure equal to 60 *Sâ'* = 135 kgms. (approx). It may be less or more.

Âyât : (الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.

Âyat Al-Kursî : (آية الكرسي) Qur'ânic Verse No. 255 of *Sûrat Al-Baqarah*.

Aiyâm At-Tashrîq : (أيام التشريـق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijja.

Al-'Azl : (العـزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.

Azlâm : (الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.

Badana : (بدنـة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.

Bâdhaq : (الباذق) A kind of alcoholic drink prepared from grapes.

Badr : (البـدر) A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.

Al-Bahîrah : (البحـيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bai'a : (البيعة) A pledge given by the citizens etc. to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.

Bai' As-Salaf : (بيع السلف) See *Salaf*

Bai' As-Salam : (بيع السلم) See *Salam*.

Bai'at-ar-Ridwân : (بيعـة الرضـوان) The oath and pledge taken by the *Sahâba* at Al-Hudaibiya in the year 6 H. to fight Quraish in case they harmed 'Uthmân رضي الله عنه who had gone to negotiate with them and reported to have been taken captive.

Bai' Al-Hasât : (بيـع الحصـاة) "Pebble throwing trade" is a form of a transaction. In this the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this transaction and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.

Al-Baidâ' : (البيداء) A place to the south of Al-Madîna on the way to Makkah.

Al-Bait-ul-Ma'mûr : (البيت المعمور) Allâh's House over the seventh heaven.

Bait-ul-Maqdis : (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.

Bait-ul-Midras : (بيت المدراس) A place in Al-Madîna (and it was a Jewish centre).

Bâlâm : (بالام) Means an ox.

Banû Al-Asfar : (بنو الأصفر) The Byzantines.

Baqî' : (البقيع) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.

Barr : (البر) Pious.

Al-Batsh : (البطش) The Grasp.

Bid'a : (البدعة) Any innovated practice in religion.

Bint Labûn : (بنت لبون) Two-year-old she-camel.

Bint Makhâd : (بنت مخاض) One-year-old she-camel.

Bu'âth : (بعاث) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the *Ansâr* tribes of Al-Aus and Al-Khazraj.

Burâq : (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)

Burd, Burda : (البرد ، البردة) A black square narrow dress.

Burnus : (البرنس) A hooded cloak.

Burud : (البرد) Plural of *Barîd*. One *Barid* is equal to 4 *Farsakh* = 12 miles = 19.31 kilometers.

Buthan : (بطحان) A valley in Al-Madîna.

Ad-Dabûr : (الدبور) Westerly wind.

Daghâbis : (الضغابيس) Snake cucumbers.It is a plural of *Daghbûs*.

Daiyân : (الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.

Dajjâl : (الدجال) Pseudo Messiah (*Al-Masîh-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.3439, 3440 and 3441, *Sahih Al-Bukhâri*).

Dâniq : (دانق) A coin equal to one-sixth of a Dirham.

Dâr-al-Qadâ' : (دارالقضاء) Justice House (court).

Dhât-'Irq : (ذات عرق) *Miqât* for the pilgrims coming from Iraq.

Dhât-un- : (ذات النطاقين) Asmâ', the daughter of Abû Bakr رضى الله عنهما . It

Nitâqain: literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.

Dhât-ur-Riqâ' : (ذات الرقاع) It is name of a *Ghazwa* and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ'*.

Dhaw-ul-Arhâm: (ذوو الأرحام) Relatives on the maternal side.

Dhimmî : (الذمي) A non-Muslim living under the protection of an Islâmic government.

Dhi-Tuwa : (ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

Dhûl-Farâ'id : (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâid*, and the rest are *Asaba* (العصبة)

Dhûl-Hijja : (ذوالحجة) The twelfth month in the Islâmic calendar.

Dhûl-Hulaifa : (ذو الحليفة) The *Mîqât* of the people of Al-Madîna now called 'Abyâr 'Alî.

Dhûl-Khalasa : (ذو الخلصة) Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujaila).

Dhûl-Qa'da : (ذو القعدة) The eleventh month of the Islâmic calendar.

Dhûl-Qarnain : (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)

Dhû-Muhram : (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

Dhûn-Nûrain : (ذو النورين) A nickname given to the third Righteous Caliph Uthmân bin 'Affân for having married two daughters of the Prophet صلى الله عليه وسلم i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.

Dîbâj : (الديباج) Pure silk cloth.

Dînâr : (الدينار) An ancient gold coin.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to $^1/_{12}$ of one *Uqiya* of gold in value.

Diya : (الدية) (Plural: *Dîyât*) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Duha : (الضحى) Forenoon.

'Eid-ul-Adha : (عيد الأضحى) The four days' festival of Muslims starting on the tenth

day of Dhul-Hijja (month).

'Eid-ul-Fitr : (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast) .

Fadak : (فدك) A town near Al-Madîna.

Fâhish : (الفاحش) One who talks evil.

Fai' : (الفيء) War booty gained without fighting.

Fajr : (الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).

Faqîh : (الفقيه) A learned man who can give religious verdicts.

Farâ'id : (الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ($^1/_2$, $^1/_4$, $^1/_3$, $^1/_6$ $^1/_8$, $^2/_3$). [V.4:11, 12, 176]

Faraq : (الفرق) A bowl for measuring.

Fard 'Ain : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.

Fard Kifâya : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

Farîda : (الفريضة) (Plural: *Farâ'id*) An enjoined duty.

Farrûj : (الفروج)A *Qabâ'* opened at the back.

Farsakh : (الفرسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometer.

Fatât : (الفتاة) A female slave or a young lady.

Al-Fâtiha : (الفاتحة) The first *Sûrah* in the Qur'ân.

Fidya : (الفدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh : (الفقه) Islamic jurisprudence.

Al-Firdaus : (الفردوس) The middle and the highest part of Paradise.

Fitna : (الفتنة) (Plural: *Fitan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.

Al-Ghâba : (الغابة) (Literally : the forest) A well-known place near Al-Madîna.

Ghaira : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

Gharar : (الغرر) The sale of what is not present; e.g. of unfished fish.

Ghâzî : (الغازي) A Muslim fighter returning after participation in *Jihâd* (Islâmic holy fighting).

Ghazwa : (الغزوة) (Plural : *Ghazawât*). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.

Ghazwat-ul-Khandaq : (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madîna to prevent any advance by the enemies.

Ghila : (الغيلة) To have sexual intercourse with the wife before weaning the child.

Ghulûl : (الغلول) Stealing from the war booty before its distribution.

Ghuraf : (الغرف) Special abodes.

Al-Ghurr-ul-Muhajjalûn : (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl : (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used with the special meaning of *Ghusl* mentioned here.

Habal-il-Habala: : (حبل الحبلة) There were two forms of this trade called *Habal-il-Habala*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath Al-Akbar: (الحدث الأكبر) State of uncleanliness because of sexual discharge.

Al-Hadath Al-Asghar: (الحدث الأصغر) Passing wind or urine or answering the call of nature.

Hadîth : (الحديث) (Plural: *Ahadith* أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم. Following are the few classifications of *Ahadith*:

(الضعيف) *Da'if* (weak) — An inaccurate narration which does not qualify to be either *Sahih* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.

(الغريب) *Gharib* (unfamiliar or rare) — A *Hadîth* or version reported by one reliable or unreliable narrator which differs in context with another *Hadîth* or version reported by a group of reliable narrators. A *Gharib Hadîth* can be *Sahih* (sound) or *Da'if* (weak).

(الحسن) *Hasan* (fair) — A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahih* (sound) *Hadîth*.

(المجهول) *Majhul* (unknown) — If there is an unknown person in the chain of narrators of a *Hadîth*.

(المقطوع) *Maqtu'* (disconnected) — (i) A *Hadîth* ending at a *Tabi'i* by both action and words. (ii) A *Hadîth* with incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do ....'.

(المرفوع) *Marfu'* (traceable) — A *Hadîth* referred to the Prophet صلى الله عليه وسلم, be it a saying or an action, whether *Muttasil* (connected), *Munqata'* (interrupted) or *Mursal* (disreferred).

(الموقوف) *Mauqûf* (untraceable) — It is a *Hadîth* about a *Sahâbi* (Companion of the Prophet صلى الله عليه وسلم). A description, report or an information given by a *Sahâbi*. A *Mauquf* is also called an *Athar*.

(المضطرب) *Mudtarib* (confounding) — A *Hadîth* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(المنقطع) *Munqati'* (disconnected) — A *Hadîth* with incomplete chain of narrators or containing in its chain an unknown reporter.

(المرسل) *Mursal* (disreferred) — A *Hadîth* with the chain of narrators ending at a *Tabi'i*, without the reference of the Companion, quoting from the Prophet صلى الله عليه وسلم.

(المسند) *Musnad* (subjective) — (i) A *Hadîth* with a complete chain of narrators reaching the Prophet صلى الله عليه وسلم (ii) A *Hadîth* collection in which all the narrations of a reporter are gathered together.

(المتصل) *Muttasil* (connected) or *Mausul* (الموصول) — A *Hadîth* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet صلى الله عليه وسلم, or a *Mauquf* (untraceable) ending at a *Sahâbi*.

(الصحيح) *Sahih* (sound) — A *Musnad Hadîth* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shâdh* (شاذ - odd) or a *Mu'allal* (المعلل -faulty).

Hady : (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hais : (الحيس) A dish made of cooking-butter, dates and cheese.

Hajj : (الحج) Pilgrimage to Makkah.

Hajj-al-Akbar : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijja).

Hajj-al-Asghar: (الحج الأصغر) *'Umrah*.

Hajj-al-Ifrâd : (حج الإفراد) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Hajj* only.

Hajj-al-Qirân : (حج القران) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umra* and *Hajj* together.

Hajj-at-Tamattu': (حج التمتع) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umra*, and then after performing *Tawâf* and *Sa'y*, he comes out of his *Ihrâm*. With the commencement of *Hajj* days, he enters in the state of *Ihrâm* again and performs *Hajj*.

Hajjat-ul-Wadâ' : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم the year before he died.

Hajj Mabrûr : (الحج المبرور) *Hajj* accepted by Allâh for being perfectly performed according to the Prophet's *Sunna* and with legally earned money.

Hajjâm : (الحجام) One who performs cupping.

Halâl : (الحلال) Lawful.

Halala : (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Hanîf : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).

Hantâ : (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanût : (الحنوط) A kind of scent used for embalming the dead.

Haram : (الحرم) Sanctuaries of Makka and Al-Madîna.

Harâm : (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.

Haraurâ' : (الحروراء) A town in Iraq.

Harba : (الحربة) A short spear.

Harj : (الهرج) Killing.

Harra : (الحرة) A well-known rocky place in Al-Madîna covered with black stones.

Al-Harûriyya : (الحرورية)A special unorthodox religious sect.

Al-Hasbâ' : (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.

Hasîr : (الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.

Hawâla : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawâzin : (الهوازن) A tribe of Quraish.

Hayâ' : (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Hayâ'* is of two kinds: good and bad; the good *Hayâ'* is to be ashamed to commit a crime or a thing which Allâh عز و جل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Hayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahîh Al-Bukhâri, Hadîth* No.9).

Hiba : (الهبة) It means to present something to someone as a gift for Allah's sake.

Al-Hidâna : (الحضانة) The nursing and caretaking of children.

Hijâb : (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.

Al-Hijr : (الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.

Hijrah : (الهجرة) Literally it means 'emigration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims emigration from Makkah to Abyssinia (Ethiopia) and later to Al-Madina, (iii) the Prophet's migration journey from Makkah to Al-Madina, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madina.

Hilâb : (حلاب) A kind of scent.

Hima : (الحمى) A private pasture.

Himyân : (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hinna : (الحناء) (Henna) A kind of plant used for dyeing hair etc.

Hiqqa : (الحقة) A three-year-old she-camel.

Hirâ' : (الحراء) A well-known cave in a mountain near Makkah.

Hubal : (هبل) The name of an idol in the Ka'ba in the Pre-Islâmic Period of Ignorance.

Hublâ : (الحبلى) A kind of desert tree.

Hudâ : (الحداء) Chanting of camel-drivers keeping time of camel's walk.

Al-Hudaibîya : (الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from performing *'Umra.*

Hudûd : (الحدود) (Plural of *Hadd*) Allâh's boundary limits for *Halâl* (lawful) and *Harâm* (unlawful).

Hujra : (الحجرة) Courtyard or a room.

Hukm : (الحكم) A judgement of legal decision (especially of Allâh)

Humaz : (الهمز) Madness or evil suggestions.

Hums : (حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.

Hunain : (الحنين) A valley between Makka and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.

Hûr : (الحور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and

intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54].

'Idda : (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, *Sûrat* 65).

Idhkhir : (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Iftâr : (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).

Al-Ihdâd : (الإحداد) Mourning for a deceased husband.

Ihrâm : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *'Umra* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *'Umra*. Then *Talbîya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2) *Ridâ'* : worn round the upper part of the body.

Ihsân : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Al-Ihtibâ' : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.

Ihtikâr : (الاحتكار) It means a planned hoarding of something for future profit. *Ihtikâr* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

'Îina : (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.

Ijâra : (الإجارة) Making someone partner in profit or to rent out a thing to someone is called *Ijâra*

Îlâ' : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.

Iliyâ' : (ايلياء) Jerusalem.

Imâm : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).

Imân : (الإيمان) Faith, Belief.

Imlâs : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Iqâma : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâma*, except the last phrase of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâma*.

Iqâmat-as-Salât : (إقامة الصلاة) The performance of *As-Salât* (the prayers). This is not understood by many Muslims. It means:

(A) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

(B) To perform the *Salât* (prayers) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing it." Please see *Ahâdith* Nos.735, 736, 737, 756, 823 and 824 *Sahih Al-Bukhâri* for the Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatiha* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm*.

'Ishâ' : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Ishtimâl-as-Sammâ' : (اشتمال الصماء) The wearing of clothes in the following two ways:

1. To cover one shoulder with a garment and leave the other bare.

2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.

Isnâd : (الإسناد) (Plural of *Sanad* السند). The chain of narrators of a Prophetic *Hadith*.

Istabraq : (استبرق) Thick *Dîbâj* (pure silk cloth).

Al-Istibra : (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istihâda : (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhâri, Hadîth* No. 306 and Chapter No. 8).

Istihsân : (الاستحسان) To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Hanîfa and his pupils say so but the rest of the Muslim religious scholars of

	Sunna (and they are the majority) do not agree to it].
Istikhârah	: (الاستخارة) A *Salât* (prayer) consisting of two *Rak'a* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 1162, *Hadîth* No.6382, *Hadîth* No. 7390, *Sahih Al-Bukhâri*).
Istisqâ'	: (الاستسقاء) A *Salât* (prayer) consisting of two *Rak'a*, invoking Allâh for rain in seasons of drought,
I'tikâf	: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
Izâr	: (الإزار) A sheet worn below the waist to cover the lower-half of the body.
Jadha'a	: (الجذعة) A four-year-old she-camel.
Jahannam	: (جهنم) Hell-fire.
Jahiliya	: (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم .
Jalîl	: (الجليل) A kind of good smelling grass grown in Makkah.
Jalsat-ul-Istirâhat	: (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
Jam'	: (الجمع) Al-Muzdalifa, a well-known place near Makkah.
Jamra	: (الجمرة) A small stone-built pillar in a walled place. There are three *Jamra* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamra* on the four days of *'Eid-ul-Adha* at Mina.
Jamrat-ul-'Aqaba	: (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.
Janâba	: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
Janâza	: (الجنازة) (Plural: *Janâ'iz* الجنائز) Funeral.
Janîb	: (الجنيب) A good kind of date.
Janna	: (الجنة) Paradise.
Al-Ji'râna	: (الجعرانة) A place, few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform *'Umra*.
Jihâd	: (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded

as one of the fundamentals of Islâm. [See the footnote of (V.2:190) the Noble Qur'ân]

Jimâr : (الجمار) Plural of *Jamra*.

Jinn : (الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.

Jizya : (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahîh Al-Bukhâri*, Chapter 1, and *Ahâdîth* No. 3156, 3157 and 3159.]

Jubba : (الجبة) A cloak.

Al-Juhfa : (الجحفة) The *Mîqât* of the people of Sham.

Jumada-ath-Thâniya : (جمادى الثانية) Sixth month of the Islâmic calendar.

Jumu'ah : (الجمعة) Friday.

Junub : (الجنب) A person who is in a state of *Janâba*.

Jurhum : (جرهم) Name of an Arab tribe.

Ka'bah : (الكعبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).

Al-Kabâ'ir : (الكبائر) The biggest sins.

Kafâla : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffâra : (الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.

Kâfir : (الكافر) (Plural: *Kuffâr* الكفار). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).

Kanz : (الكنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).

Katm : (الكتم) A plant used for dyeing hair.

Al-Kauthar : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).

Khadira : (خضرة) A kind of vegetation.

Khaibar : (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was conquered by the Muslims in 5 H.

Khalifa : (الخليفة) (Plural: *Khulafâ'* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم.

Khalîl : (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only

		one *Khalîl*, i.e. Allâh, but he had many friends.
Khalûq	:	(الخلوق) A kind of perfume.
Khamîsa	:	(الخميصة) A black woollen square blanket with marks on it.
Khamr	:	(الخمر) Wine, alcohol, intoxicant etc.
Al-Khamsa	:	(الخمسة) The five compilers of *Ahadith* — Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.
Khandaq	:	(الخندق) See *Ghazwat-ul-Khandaq.*
Kharâj	:	(الخراج) *Zakât* imposed on the yield of the land ($^1/_{10}$th or $^1/_{20}$th).
Khasûf	:	(الخسوف) Lunar eclipse.
Khawârij	:	(الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
Khazîr or *Khazîra*	:	(الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat etc.
Khilafa	:	(الخلافة) (i) Succession. (ii) Islamic leadership.
Khimâr	:	(الخمار) A piece of cloth with which a woman covers her head and neck area.
Khuff	:	(الخف) Leather socks.
Khul'	:	(الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.
Khumra	:	(الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].
Khumus	:	(الخمس) One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).
Khushû'	:	(الخشوع) Humility before Allah.
Khutba	:	(الخطبة) Religious talk (sermon).
Khutbat-un-Nikâh	:	(خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
Khuzâ'a	:	(الخزاعة) Banu Khuzâ'a, an Arabian tribe.
Kohl	:	(الكحل) Antimony eye powder.
Kûfa	:	(الكوفة) A town in 'Irâq.
Kufr	:	(الكفر) It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).
Kufu'	:	(الكفوء) It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth*, rest of

the two, profession and freedom are admitted by all. To marry other than *Kufu'* is not prohibited, but it is better to marry in *Kufu'* for many reasons.

Kunya : (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and- so!' This is a custom of the Arabs.

Kusûf : (الكسوف) Solar eclipse.

Labbaika wa sa'daika : (لبيك وسعديك) I respond to your call; I am obedient to your orders.

Lâ ilâha illallâh : (لاإله إلا الله) None has the right to be worshipped but Allâh.

Lailat-ul-Qadr : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadân), Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân *Sûrat* 97 (VV.97: 1-5)]. (See *Sahih Al-Bukhâri, Hadîth* No. 2014 and Chapter No.1).

Lât & Uzza : (اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.

Li'ân : (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*,24 :6,7,8,9,).

Al-Lizâm : (اللزام) The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqata : (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

Ma'âfiri : (معافري) A type of garment of Yemen origin.

Al-Madîna : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.

Maghâfîr : (المغافير) A bad smelling gum.

Al-Maghâzi : (المغازي) Plural of *Maghza,* i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)

Maghrib : (المغرب) Sunset, evening *Salât* (prayer).

Mahr : (المهر) Bridal money given by the husband to the wife at the time of marriage.

Mahram : (المحرم) See *Dhu-Mahram.*

Makrûh : (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.

Mamlûk : (المملوك) A male slave.

Al-Manâsi' : (المناصع) A vast plateau on the outskirts of Al-Madîna.

Manâsik Al-Hajj wal-'Umra : (مناسك الحج والعمرة) [Acts connected with *Hajj* like *Ihrâm; Tawâf* of the Ka'bah and *Sa'y* of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalifa and Mina; *Ramy* (throwing pebbles) of *Jamrât;* slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umra, Sahih Al-Bukhâri.*

Manîha : (المنيحة) (Plural:*Manâ'ih* المنائح) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Maqâm Ibrâhîm : (مقام إبراهيم) The stone on which Ibrâhîm (Abraham) عليه السلام stood while he and Ismâîl (Ishmael) عليه السلام were building the Ka'bah.

Maqâm Mahmûd : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See *Hadîth* No. 242, Vol.6, *Sahih Al-Bukhâri*).

Al-Marwa : (المروة) A mountain in Makkah, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Harâm*)

Mâ shâ' Allâh : (ما شاء الله) An Arabic expression meaning literally, "What Allâh wills," and it indicates a good omen.

Al-Mash'ar-ul-Harâm : (المشعر الحرام) A sacred place at *Muzdalifa.*

Mashruba : (المشربة) Attic room.

Al-Masih-ad-Dajjâl : (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).

Masjid : (المسجد) Mosque.

Al-Masjid-al-Aqsa: : (المسجد الأقصى) The most sacred mosque in Jerusalem.

Al-Masjid-al-Harâm : (المسجد الحرام) The most sacred mosque in Makkah. The Ka'bah is situated in it.

Mathânî : (المثاني) Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtiha*, recited repeatedly in the *Salât* (prayer).

Maula : (المولى) It has many meanings. Some are: a manumitted slave, or a master or the *Rabb* [Lord (Allâh)].

Maulâya : (مولايـا) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mauqûdha : (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâlî : (الموالي) Non-Arabs and originally former slaves.

Mayâthir : (المياثر) Silk cushions.

Mi'râd : (المعراض) A featherless arrow.

Mi'râj : (المعراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by

soul and body). (See *Hadîth* No. 349, *Hadîth* No. 3207, and *Hadîth* No.3887, *Sahih Al-Bukhâri*). [Also see (V.53:12) the Qur'ân]

Mihjan : (المحجن) A walking stick with a bent handle.

Mijanna : (المجن) A place at Makkah.

Mina : (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafât.

Mîqât : (الميقات) (Plural: *Mawâqît* المواقيت) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending to perform *Hajj* or *'Umra*.

Miracles : Of the Prophet صلى الله عليه وسلم . See *Sahîh Al-Bukhâri*, Vol 1, Introductory Pages.

Mirbad : (المربد) A place where dates are dried.

Misr : (مصر) Egypt.

Miswâk : (السواك) A tooth brush made of *Arâk*-tree roots.

Mithqâl : (المثقال) A special kind of weight (equals $4^2/_7$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]

Mu'adhdhin : (المؤذن) A call-maker who pronounces the *Adhân* loudly calling people to come and perform the *Salât* (prayer).

Mu'âhid : (المعاهد) (i) A non-Muslim with whom a peace treaty has been made. (ii) A non-Muslim visiting an Islamic State with visa and performing his job

Mu'allafat-ul-Qulûb : (مؤلفة القلوب) New Muslims who were given *Sadaqa* by the Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.

Mu'arras : (المعرس) A place nearer to Mina than Ash-Shajara.

Mu'awwidhât : (المعوذات) i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The Qur'ân].

Mubashshirât : (المبشرات) Glad tidings. [See the footnote of (V. 10:64), *Sahîh Al-Bukhâri*, *Hadîth* No. 6990].

Mubiqât : (الموبقات) Great destructive sins.

Mudabbar : (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudâraba : (المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the co-partner of business will be held responsible in case of loss.

Mudd : (المد) A measure of two-thirds of a kilogram (approx.) It may be less

or more.

Mufassal or *Mufassalât* : (المفصل ، المفصلات) The *Sûrah* starting from *Qâf* to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân. No. 114).

Muhâjir : (المهاجر) Anyone of the early Muslims who had emigrated from any place to Al-Madîna in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.

Muhâqala : (المحاقلة) It is selling un-harvested grain in the field with an already harvested grain like wheat.

Muharram : (المحرم) The first month of the Islâmic calendar.

Al-Muhassab : (المحصب) A valley outside Makkah sometimes called Khaif Banî Kinana.

Muhkam : (المحكم) Qur'ânic Verses the contents of which are not abrogated.

Muhrim : (المحرم) One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or *'Umra*.

Muhrima : (المحرمة) A female in the state of *Ihrâm*.

Muhsar : (المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umra* but cannot because of some obstacle.

Mujâhid : (المجاهد) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd*.

Mujazziz : (المجزز) A *Qâ'if*: a learned man who reads the foot and hand marks.

Mujtahidûn : (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunna*.

Mukâtab : (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

Mukhâbara : (المخابرة) It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet صلى الله عليه وسلم practised it with the Jews of Khaibar. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner's portion failed and the tenant's produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.

Mukhâdara : (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Al-Mukhâdara*.

Mukhadram : (المخضرم) (Plural: *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulâ'ana : (الملاعنة) The act of performing *Li'ân*.

Mulâmasa (*Limas* اللماس) : (الملامسة) *Al-Mulâmasa* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man

goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limas.*

Mulhidûn : (الملحدون) Heretical.

Munâbadha : (المنابذة) The sale by *Al-Munâbadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Muqaiyar : (المقير) A name of a pot in which alcoholic drinks used to be prepared.

Muqârada : (المقارضة) *Al-Muqarada* or *Al-Qirâd* (القراض) is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be beared by the property or capital owner.

Musalla : (المصلى) A praying place.

Musâqât : (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Al-Musâqat.* This is also called *Al-Muzâra'a* (المزارعة). The difference between *Musâqât* and *Muzâra'a* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Mushrikûn : (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم.

Mustahada : (المستحاضة) A woman who has bleeding from the womb in between her normal periods.

Mut'a : (المتعة) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mu'takif : (المعتكف) One who is in a state of *I'tikâf.*

Mutashâbihât : (المتشابهات) Qur'ânic Verses which are not clear and are difficult to understand.

Al-Mutâ'wwilûn : (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutras : (مترس) A Persian word meaning "don't be afraid."

Muttafaq 'Alaih : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collection of *Ahadith*: *Bukhâri*

and *Muslim.*

Muttaqûn : (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

Muwatta' : (الموطأ) A *Hadîth* book compiled by Imâm Mâlik bin Anas, one of the four *Fiqh Imâm.*

Muzâbana : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat : (المزفت) A name of a pot in which alcoholic drinks used to be prepared.

Muzâra'a : (المزارعة) *Al-Muzâra'a* means to give the land for cultivation to someone and divide the produce. The Prophet صلى الله عليه وسلم did not stop or prevent from this, however when land was less and *Ansâr* and *Muhâjirûn* were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or *Muzâra'a,* but to give the land on *Ijâra* or on rent, because *Ijrâra* provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.

Muzdalifa : (المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the *Maghrib* and *'Ishâ'* prayers (together) there.

Nabîdh : (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.

Nadiha : (الناضحة) A camel used for agricultural purposes.

Naqi : (النضي) A part of an arrow.

Nafath : (النفث) Witchcraft.

Nafkh : (النفخ) Puffing of Satan.

Nahd : (النهد) Sharing the expenses of a journey or putting the journey food ot the travellers together to be distributed among them in equal shares.

Nahr : (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.

An-Najâshi : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.

Najd : (نجد) Lexically means 'the elevated land'. The expanse of land

between Tihama and Iraq.

An-Najsh : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najwa : (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See *Sahîh Al-Bukhâri, Hadîth* No. 2441).

Namîma : (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Naqîb : (النقيب) A person heading a group of six persons in an expedition; a tribal chief.

Naqîr : (النقير) A name of a pot in which alcoholic drinks used to be prepared.

Nash : (النش) A measure of weight equal to ½ *Uqiya* (64 grams approximately).

Nasl : (النصل) A part of an arrow.

Nawâfil : (النوافل) (Plural of *Nâfila*) Optional practice of worship in contrast to obligatory *(Farîda).*

Nikâh : (النكاح) Marriage (wedlock) according to Islâmic law.

Nisâb : (النصاب) Minimum amount of property liable to payment of the *Zakât* e.g. *Nisâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Nisâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisâb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep, etc.

Nûn : (نون) Fish.

Nusk : (النسك) Religious act of worship.

Nusub : (النصب) (Singular of *Ansâb*). *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

Nusuk : (النسك) A sacrifice.

Qabâ' : (القباء) An outer garment with full length sleeves.

Qadar : (القدر) Divine Preordainment.

Qadi : (القاضي) A Muslim judge.

Qalîb : (القليب) A well.

Qâri' : (القارىء) Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the

Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.

Qârin : (القارن) One who performs *Hajj-al-Qirân*.

Qarn-al-Manâzil: (قرن المنازل) The *Mîqât* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

Qasab : (القصب) Pipes made of gold, pearls and other precious stones.

Al-Qasâma : (القسامة) The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.

Al-Qaswâ' : (القصواء) The name of the Prophet's she-camel.

Qatîfa : (القطيفة) Thick soft cloth.

Qattât : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhâri, Hadîth* No.6056).

Qiblah : (القبلة) The direction towards all Muslims face in *Salât* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).

Qîl wa Qâl : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).

Qintâr : (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.

Qirâm : (القرام) A thin marked woollen curtain.

Qîrât : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* = ½ *Dâniq* & 1 *Dâniq* = $^1/_6$ Dirham.

Al-Qisâs : (القصاص) Laws of equality in punishment for wounds etc. in retaliation.

Qissî : (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.

Qithâm : (القثام) A plant disease which causes fruit to fall before ripening.

Qiyâm : (القيام) The standing posture in *Salât* (prayer).

Qiyâs : (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunna*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

Qubâ' : (القباء) A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'â Salât* (prayer) is regarded as a performance of *'Umra* in reward according to the Prophet's saying.

Qudhadh : (القذذ) A part of an arrow.

Qumqum : (قمقم) A narrow - headed vessel.

Qunût : (القنوت) An invocation in the *Salât* (prayer).

Quraish : (القريش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.

Quraishi : (القريشي) A person belonging to the Quraish (well-known Arab) tribe.

Rabb : (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurances of "Lord" actually mean *Rabb* and should be understood as such..

Rabbuka : (ربك) Your Lord, Your Master.

Rabî'-ul-Awwal : (ربيع الأول) Third month of the Islâmic calendar.

Ar-Radâ'a : (الرضاعة) The suckling of one's own or someone's child.

Râhila : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahn : (الرهن) According to *Shari'a*, *Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.

Raiyân : (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.

Ar-Raj'a : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajab : (رجب) The seventh month of the Islâmic calendar.

Rajaz : (الرجز) Name of poetic metre.

Ar-Rajm : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.

Rak'â : (الركعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'â*, which consists of one standing, one bowing and two prostrations).

Ramadân : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.

Ramal : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy : (الرمي) The throwing of pebbles at the *Jimar* at Mina.

Riba : (الربا) Usury, which is of two major kinds: (a) *Riba Nasî'a,* i.e. interest on lent money; (b) *Riba Fadl,* i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.

Ridâ' : (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rikâz : (الركاز) Buried wealth.

Rûh-ullah : (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullâh* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave (*'Abdullah* عبدالله); (iv) Allâh's spirit (*Rûh-ullâh* روح الله) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge (*'Ilmullâh* علم الله); (ii) Allâh's Life (*Hayatullâh* حياة الله); (iii) Allâh's Statement (*Kalâmullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله) etc.

Ruqba : (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqya : (الرقية) Divine Speech-recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiha* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Sâ' : (الصاع) A measure that equals four *Mudd* (3 kg. approx).

As-Saba : (الصبا) Easterly wind.

As-Sab'a : (السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.

Sab'a-al-Mathânî: (سبع المثاني) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtiha.* [See the Noble Qur'ân (V.15:87)]

Sâbi'ûn : (الصابئون) A people who lived in Iraq and used to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ûn*) and they were neither Jews nor Christians.

Sa'dân : (السعدان) A thorny plant suitable for grazing animals.

Sadaqa : (الصدقة) Anything given in charity.

As-Safa and Al-Marwa : (الصفا والمروة) Two mountains at Makkah neighbouring *Al-Masjid Al-Harâm* (the sacred mosque) to the east. One who performs *'Umra* and *Hajj* should walk seven times between these two mountains and that is called *'Sa'y'*.

Sahbâ' : (صهباء) A place near Khaibar.

Sahihain : (الصحيحين) The two *Hadîth* books of Imam Bukhari and Muslim.

Sahûliyya : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.

Sahûr : (السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).

Sahw : (السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).

As-Sâ'iba : (السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

Sakînah : (السكينة) Tranquillity, calmness, peace and reassurance etc.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf : (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salam : (السلم) Synonym of *Salaf*.

As-Salât : (الصلاة) See *Iqâmat-as-Salât*.

Sami' Allâhu liman hamidah : (سمع الله لمن حمده) Allâh hears him who praises Him.

Samur : (السمر) A kind of tree.

Sanah : (سناه) Means 'good' in the Ethiopian language.

Sarif : (سرف) A place about ten kilometers away from Makkah.

Sarîya : (السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.

As-Saum : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the *Adhân* of the *Fajr* (early morning) prayer till the sunset.

Sawîq : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y : (السعي) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makkah during the performance of *Hajj* and *'Umra*.

Sayyid : (السيد) Master or Mister (it is also used as a title name of the descendants of the Prophet صلى الله عليه وسلم).

Sayyidî : (سيدي) My master.

Sha'bân : (شعبان) The eighth month of the Islâmic calendar.

Ash-Shahâda : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allah, and Muhammad صلى الله عليه وسلم is the Messenger of Allah."

Sham : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shawwâl : (شوال) The tenth month of the Islâmic calendar.

Shighâr : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Ash-Shiqâq : (الشقاق) Difference between husband and wife or any two persons.

Shirâk : (الشراك) A leather strap.

Shirk : (الشرك) Polytheism and it is to worship others along with Allâh.

Shuf'a : (الشفعة) Pre-emption.

Siddîq and *Siddîqûn* : (الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).

Sidr : (السدر) Lote tree (or *Nabiq* tree).

Sidrat-ul-Muntaha : (سدرة المنتهى) A *Nabk* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)

Siffîn (battle of) : (صفين) A battle that took place at Siffin between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân رضي الله عنه.

As-Sihah As-Sitta : (الصحاح الستة) The six books of *Ahadith* compiled by Bukhari, Muslim, Abu Dawûd, Nasâ'i, Tirmidhi and Ibn Mâjah.

As-Sirât : (الصراط) *Sirât* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sitta : (الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi and Ibn Mâjah; and their six collections are called *Sihah Sitta*.

Siwâk : (السواك) A piece of a root of a tree called *Al-Arâk*, used as a toothbrush.

Subhân Allâh : (سبحان الله) Glorified is Allâh.

Sundus : (السندس) A kind of silk cloth.

Sunna : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم , that have become models to be followed by the Muslims.

Sutra : (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salât* (prayer) to act as a symbolical barrier

between him and the others.

Tâ'if : (الطائف) A well-known town near Makkah.

Tâba : (الطابة) Another name for Al-Madîna Al-Munawwara.

Tabi'i : (التابعي) (Plural: *Tabi'in* التابعين meaning 'followers' or 'successors'). One who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم .

Tabûk : (تبـوك) A well-known town about 700 kilometers north of Al-Madîna.

Tâghût : (الطاغوت) The word *Tâghût* covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.

Tahajjud : (التهجد) Night optional prayer offered at any time after *'Ishâ'* prayer and before the *Fajr* prayer.

Tahnîk : (التحنيك) It is the Islâmic customary process of chewing a piece of date etc.and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears, etc. (See *Sahîh Al-Bukhâri*, the Book of *'Aqîqa*, Vol. 7).

Taiba : (الطيبة) One of the names of Al-Madîna city.

Takbîr : (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).

Takbîra : (التكبيرة) A single utterance of *Allâhu-Akbar*

Talbîna : (التلبينة) A dish prepared from flour and honey.

Talbiya : (التلبية) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).

At-Tan'îm : (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform *'Umra*.

Taqlîd : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

Tarâwîh : (التراويح) Optional *Salât* (prayers) offered after the *'Ishâ'* prayers on the nights of Ramadân. These may be performed individually or in congregation.

Taribat Yamînuka : (تربت يمينك) May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarji' : (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin* (call-maker).

Tashahhud : (التشهد) The recitation of the invocation: *At-tahiyâtu lillâhi*... (up to) ... *wa ash-hadu anna Muhammadan Rasûl-ullâh*", while in *Qu'ûd*.

i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri, Hadîth* No. 831, and it also means: to testify *Lâ ilâha illallâh wa anna Muhammadun Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.

Tauhîd (Islâmic Monotheism) : (التوحيد) *Tauhid* means declaring Allah to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must believe in all the Qualities of Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): "The Most Gracious (i.e., Allâh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the day of *'Arafah* (*Hajj*, i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhâtihi*). "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the

Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsa (Moses) and 'Iesa (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم . It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad صلى الله عليه وسلم : *Wajûb Al-Ittibâ'* and it is a part of *Tauhîd-al-Ulûhiyya.* This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم ". [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawâf : (الطواف) The circumambulation of the Ka'bah.

Tawâf-al-Ifâda : (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj.*

Tawâf-ul-Wadâ': (طواف الوداع) The *Tawâf* made before leaving Makkah after performing *Hajj* or *'Umra.*

Tayammum : (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû'*) and *Ghusl* (in case of *Janaba*).

Ath-Thalatha : (الثلاثة) The three compilers of *Ahadith* — Abu Dâwûd, Nasâ'i and Tirmidhi.

Thaniyat-al-Wadâ': (ثنية الوداع) A place near Al-Madina.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thaur : (الثور) A well-known mountain in Al-Madîna.

Thunya : (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tilâ' : (الطلاء) A kind of alcoholic drink prepared from grapes.

Tubbân : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqâ' : (الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makkah.

Tûr : (الطور) A mountain.

Uhud : (أحد) A well-known mountain in Al-Madîna. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwa* Uhud.

Ummah : (الأمة) Nation; referring to the Muslim people.

Umm-ul-Mu'minin : (أم المؤمنين) 'Mother of the believers'. It is a title given to the wives of the Prophet صلى الله عليه وسلم . The plural of it is *Ummahât-ul-*

Mu'minin.

Umm-ul-Walad: (أم الولد) A slave-woman who begets a child for her master.

'Umra : (العمرة) A visit to Makkah during which one performs the *Tawâf* around the Ka'bah and the *Sa'y* between As-Safâ and Al-Marwa. It is also called 'lesser *Hajj*'. (See *Sahih Al-Bukhâri,* Vol. 3).

'Umra : (العمرى) To gift a house to somebody.

Uqîya : (أوقية) (Plural: *Awâqin*) 128 grams. It may be less or more according to different countries.

Urbân : (العربان) *Urbân* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

Urfut : (العرفط) The tree which produces *Maghâfîr.*

Ushr : (العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahîh Al-Bukhâri, Hadîth* No. 1483).

Wahy : (الوحي) The Revelation or Inspiration of Allâh to His Prophets.

Waihaka : (ويحك) 'May Allâh be Merciful to you.'

Wailaka : (ويلك) 'Woe upon you!'

Walâ' : (الولاء) *Al-Wâla'* is a right to inherit the property of a freed slave to the person who has freed him. *Ahadîth* has made it clear that *Wâla'* is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.

Walî : (الولي) (Plural *Auliyâ'*) Protector, guardian, supporter, helper, friend.

Walîma : (الوليمة) The marriage feast.

Waqf : (الوقف) Religious endowment.

Wars : (الورس) A kind of shrub used for colouring yellow.

Wasâyâ : (الوصايا) Wills or testaments. (Singular: *Wasiyya* الوصية)

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Wasila : (الوسيلة) The means of approach or achieving closeness to Allâh by getting His favours.

Wasq : (الوسق) (Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Sa* = 135 kg. approx. It may be less or more.

Wisâl : (الوصال) Observing *Saum* (fast) for more than one day continuously.

Witr : (الوتر) An odd number of *Rak'at* with which one finishes one's *Salât* (prayers) at night after the night prayer or the *Ishâ* prayer.

Wudû : (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.

Yalamlam : (يلملم) The *Mîqât* of the people of Yemen.

Yamâma : (اليمامة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (اليرموك) A place in Shâm.

Ya Sabâhâ : (يا صباحاه) An exclamation indicating an appeal for help.

Yathrib : (يثرب) One of the names of Al-Madîna.

Yaum An-Nafr : (يوم النفر) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifa and Mina.

Yaum An-Nahr : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yaum Ar-Ru'us: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eid-al-Adha*).

Yaum At-Tarwiya : (يوم التروية) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makkah for Mina.

Zakât : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..

Zakât-ul-Fitr : (زكاة الفطر) An obligatory *Sadaqâ* to be given by Muslims before the prayer of *'Eid-al-Fitr* (See *Sahîh Al-Bukhâri,* Chapter 70, Vol.2).

Zamzam : (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makkah.

Zanâdiqa : (الزنادقة) Atheists.

Zarnab : (زرنب) A kind of good smelling grass.

Az-Zihâr : (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."

Zuhr : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY

APPENDIX II

In the Name of Allâh, the Most Gracious, the Most Merciful

WHY ALLÂH SENT PROPHETS AND MESSENGERS عليهم السلام?

Ever since people innovated the dogma of *Shirk*, (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following Verses from the Noble Qur'ân illustrate this fact:

"Indeed We sent Nûh (Noah) to his people, and he said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilaha illallâh,* none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day!' " (V. 7:59).

"And to 'Âd (people, We sent) their brother Hûd. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh,* none has the right to be worshipped but Allâh). Will you not fear (Allâh)?' " (V. 7:65).

"And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh,* none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.' " (V.7:85)

"And to Thamûd (people, We sent) their brother Salih. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh,* none has the right to be worshipped but Allâh).' " (V. 7:73).

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Tâghût*[i] (all false deities i.e. do not worship *Tâghût* besides Allâh)." (V. 16:36).

[i] The word *Tâghût* covers a wide range of meanings: It means anything i.e., all the false deities worshipped other than the Real God (Allâh). It may be Satan, devils, idols, stones,

Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in *Surat Al-A'râf* (Allâh addresses His Messenger صلى الله عليه وسلم):

"Say (O Muhammad صلى الله عليه وسلم): 'O mankind: Verily, I am sent to you all as the Messenger of Allâh.' " (V. 7:158).

So the aim of sending these Prophets and Messengers to men and jinn was only that they should worship Allâh Alone, as Allâh تعالى said:

"And I (Allâh) created not the jinn and men except they should worship Me (Alone)" The Qur'ân (V. 51:56).

And to worship Allâh means to obey Him and to do all He has ordained, — and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

---

sun, stars, angels human beings e.g. 'Îsa (Jesus), Messenger of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.

TAUHID — (ISLAMIC MONOTHEISM)

Tauhîd (Islamic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: To believe that there is only one Lord for all the universe and He is, its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyya*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage) but Allâh.

(C) Oneness of the Names and the Qualities of Allâh: *Tauhîd-al-Asmâ was-Sifât*: To believe that:

(i) We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*;

(iii) We must believe in all the Qualities of Allâh which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V. 20:5):-

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of *'Arafah* (*Hajj*, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (*Bi-Dhâtihi*).

Also Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer" (V.42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to any of the created things, and likewise He عز و جل also says:

"To one whom I have created with Both My Hands," (V.38:75);

And He also says:

"The Hand of Allâh is over their hands." (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the Belief of all true believers, and was the Belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم. (It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

These three aspects of *Tauhîd* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger, Muhammad صلى الله عليه وسلم : *Wujûb al-Ittibâ'* and it is a part of *Tauhîd-al-Ulûhiyya.*

This is included in the meaning, "I testify that Muhammad صلى الله عليه وسلم is Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger; صلى الله عليه وسلم ".

Allâh says:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7)

And also Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind), 'If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunna* (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.' " (V.3:31)

SHAHADA — CONFESSION OF A MUSLIM

لاإلــه إلا اللــه مـحـمـد رســول الله

Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh

(None has the right to be worshipped but Allâh,

and Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

I have noticed that most of mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. *Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great principle in some detail:

لاإلــه إلا اللــه مـحـمـد رســول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl Allâh

"None has the right to be worshipped but Allâh... and Muhammad صلى الله عليه وسلم is the Messenger of Allâh" has three aspects: a,b and c.

a. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

***Point I*:** A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allâh," — *Tauhid-ar-Rubûbiyya*.

***Point II*:** A confession with your heart that: "I testify that none has the right to be worshipped but Allâh Alone." The word "Worship" (i.e. *'Ibâdah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone and none else, whether it be an angel, Messenger, Prophet 'Îsâ (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities. So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger Muhammad صلى الله عليه

وسلم order you to do, (in the Qur'ân and in the *Sunna* (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allâh," — *Tauhid-al-Ulûhiyya*. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that: "O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer." (V.42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

"To one whom I have created with Both My Hands," (V.38:75)

and He also says:

"The Hand of Allâh is over their hands." (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh's Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allâh is. He only comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of *'Arafah* (*Hajj*, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge only, not by His Personal-Self (*Bi-Dhâtihi*). It is not as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh" — *Tauhîd-al-Asmâ was-Sifât* and this is the right Belief, the Belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsa (Moses), Dâwûd (David), Sulaimân (Solomon), 'Îsâ

(Jesus) to Muhammad عليهم الصلاة والسلام and the Companions of Prophet Muhammad صلى الله عليه وسلم] and the righteous followers of these Messengers عليهم السلام .

Point IV: A confession with your heart: "O Allâh! I testify that Muhammad صلى الله عليه وسلم is Your Messenger." That means that none has the right to be followed after Allâh, but Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh says:

> "Muhammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).
>
> "And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,"(V.59:7).

And Allâh says:

> "Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allâh, then follow me (i.e. accept Islamic Monotheism, follow the Qur'ân and the *Sunna*).' " (V.3:31)

As for others than Muhammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) and with the *Sunna* (legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine Revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of 'Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic *Hadîth* (i.e. narration of Prophet Muhammad صلى الله عليه وسلم). (*Sahih-Al-Bukhari, Hadîth* No. 2222).

b. It is essential to utter: *Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of Prophet Muhammad صلى الله عليه وسلم to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (*Lâ ilâh illallâh, Muhammad-ur-Rasûl Allâh,* none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dhar Al-Ghifârî embraced Islam, he went to *Al-Masjid-al-Harâm* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

c. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lâ ilâha illallâh Muhammad-ur-Rasul Allâh* — none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.)will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book, Allâh says:

> "Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary), etc.] as *Auliyâ'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).
>
> "Say (O Muhammad صلى الله عليه وسلم): 'Shall We tell you about the greatest losers in respect of (their) deeds?' Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed

therefrom. Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid. Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God,— i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by Ibn 'Umar رضي الله عنهما in the Book, *Sahih Al-Bukhari, Hadîth* No.8:

Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

1. To testify *Lâ ilâha illallâh wa anna Muhammad-ur-Rasul Allâh* (none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh).
2. To perform (*Iqâmat*) *As-Salât*.
3. To pay *Zakât*
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection,and (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunna* (legal ways, orders, acts of worship. statements) of Allâh's Messenger Muhammad bin 'Abdullah, the last (end) of all the Prophets and the Messengers عليهم السلام .

Shirk and *Kufr*

POLYTHEISM AND DISBELIEF

Salvation of all mankind from the greatest sin against Allâh

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

> "Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin."(V. 4:48).

Almighty Allâh says:

> "Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.
>
> "Then those whose scales (of good deeds) are heavy, — these! they are the successful.
>
> "And those whose scales (of good deeds) are light, — they are those who lose their ownselves; in Hell will they abide."
>
> "The Fire will burn their faces, and they will grin with displaced lips (disfigured)."
>
> "(It will be said) 'Were not My Verses (this Qur'ân) recited to you and then you used to deny them?'
>
> "They will say: 'Our Lord! Our wretchedness overcame us and we were an erring people.
>
> "Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be *Zâlimûn* (polytheists, oppressors, unjust, and wrongdoers).'
>
> "He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' (V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful." (V.23:117).

ASH-SHIRK
POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing Divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk*, namely:

(1) *Ash-Shirk-al-Akbar*, i.e. major *Shirk*
(2) *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*
(3) *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk*.

Manifestations: (1) ***Ash-Shirk-al-Akbar*** (The major *Shirk*): The major and serious polytheistic form has four aspects:

(a) *Shirk-ad-Du'â*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

"And when they embark on a ship they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) *Shirk-an-Niyyah wal-Irâdah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."(V. 11:15,16)

(c) *Shirk-at-Tâ'ah*. This aspect implies rendering obedience to any authority against the Order of Allâh.

Almighty Allâh says:

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God i.e., Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but

He). Praise and Glory is to Him (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adî bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by *Ahmad, At-Tirmidhi,* and *Ibn Jarir*). (*Tafsir At-Tabari,* Vol.10).

(d) *Shirk-al-Mahabbah.* This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) ***Ash-Shirk-al-Asghar—Ar-Riyâ'*** (The minor *Shirk,* i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allâh says:

"Say (O Muhammad صلى الله عليه وسلم) : 'I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' " (V. 18:110)

(3) ***Ash-Shirk-al-Khafi*** (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلى الله عليه وسلم said:

"*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night." And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

AL-KUFR
DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: To believe in —

(1) Allâh,

(2) His angels,

(3) His Messengers,

(4) His revealed Books,

(5) The Day of Resurrection, and

(6) *Al-Qadar*, Divine Preordainments (i.e. whatever Allâh عز و جل has ordained must come to pass).

There are two aspects of disbelief:

(1). The major disbelief (*Al-Kufr-al-Akbar*): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-

(a) *Kufr-at-Takdhîb*. This implies disbelieving the Divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

"Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism], when it comes to him. Is there not in Hell an abode for the disbelievers? " (V. 39:32)

(b) *Kufr-al-Ibâ' wat-Takabbur ma'at-Tasdîq*. This implies rejection and arrogance to submit to Allâh's Commandments after conviction of their truth.

Almighty Allâh says:

"And (remember) when We said to the angels: 'Prostrate yourself before Adam.' And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (V. 2:34).

(c) *Kufr-ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.' " (V.18:35-38)

(d) *Kufr-al-I'râd.* This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) *Kufr-an-Nifâq.* This implies hypocritical disbelief.

Almighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) **The minor disbelief** (*Al-Kufr-al-Asghar*): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrân-Ni'mah.* This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

Almighty Allâh says:

'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do." (V.16:112).

AN-NIFÂQ

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). (e.g. the Qur'ân, the *Sunnah*, laws and principles of Islam).
3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
4. To hate some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or setback for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم).
6. To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islâm).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :- The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم : Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD
(peace be upon them)
IN THE BIBLE AND THE QUR'AN
BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

By Dr. M.T. Al-Hilali, Ph.D.
Former Professor of Islamic Faith and Teachings,
Islamic University, Al-Madina Al-Munawwara.

INTRODUCTION

All praise is to the One to Whom all dignity, honour and glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards Monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

> "It is written again, Thou shalt not tempt the Lord, thy God."

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh: He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

> "Thou shalt worship the Lord, thy God; And Him only shalt thou serve."— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself *Son of God* as far as I know — but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself

being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 —

"That ye may be children of your Father which is in heaven..."

GOD THE FATHER

In Matthew 5:48 —

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 —

"... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 —

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

N.B. The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.'"

JESUS THE WORSHIPPER

Matthew 14:23 —

"And when he had sent the multitudes away, he went up into a mountain apart to pray....."

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur'ân:

"O mankind! it is you who stand in need of Allâh but Allâh is Rich (Free of all wants and needs), Worthy of all praise" (V.35:15).

And in (V.19:93) of Qur'ân:-

"There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave."

A BIBLICAL STORY

Matthew 15:22-28 —

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.' But he answered her not a word. And his disciples came and besought him, saying; 'Send her away, for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'

Then came she and worshipped him, saying, 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and to cast it to dogs.'

And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'

Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.' "

In this story about a woman from Canaan there are noteworthy points:

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.

(3) Tribal pride of descendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLÂH.

Matthew 19:16-17 —

> "And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him, 'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.' "

In the above verses we note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 —

> "And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his lifetime did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLÂH.

Matthew 23:8 —

> 'But be not ye called rabbi: for one is your master, even Jesus, and all ye are brethren."

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

> "And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

> "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

> "And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.' "

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

> "And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' lifetime but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

> "And about the ninth hour Jesus cried with a loud voice, saying, 'Eli,Eli, lama sabachthani? (My God, My God, why hast thou forsaken me?')"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (*TAUHID*)

In John 17:3 —

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou has sent."

In Mark 12:28-30 —

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.' "

In Mark 12:32 —

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God: and there is none other but He.' "

In Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...' "

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master. Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and

told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم)

John 14:15-16 —

"If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (*Shari'ah*) and the Book (Qur'ân) which was revealed to him.

John 15:26-27 —

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 —

"But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

John 16:12-14 —

"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 —

"A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allâh. This 'person' whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews!' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O

Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish rabbis. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'ân by Allâh in a crystal clear manner: V. 4:157,158.—

> "And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allâh'; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).. And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a

Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

> Jesus cried with a loud voice, saying, "Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

APPENDIX-III

In the Name of Allâh, the Most Gracious, the Most Merciful

THE CALL TO *JIHÂD* (HOLY FIGHTING FOR ALLÂH'S CAUSE) IN THE QUR'ÂN

Praise is too Allâh تعالى who has ordained *Al-Jihâd* (the holy fighting for Allâh's Cause):

1. With the heart (intentions or feelings),
2. With the hand (weapons, etc.),
3. With the tongue (speeches, etc., in the Cause of Allâh)

Allâh has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allâh تعالى Alone and He has no partners (with Him). I (also) testify that Muhammad صلى الله عليه وسلم is His slave and His Messenger, the one sent by Allâh تعالى as a mercy for the *'Âlamîn* (mankind and jinn); the one commanded by Allâh تعالى to fight against the *Mushrikûn*[1] (and all those who ascribe partners with Allâh). He fought for Allâh's Cause with all his power and ability — may Allâh's Peace and Blessings be upon him, upon his followers and upon his Companions who believed in him, and honoured him, helped him and followed the light (the Qur'ân) and his *As-Sunna* (the legal ways, orders, acts of worship, statements) which was revealed to him...those who emigrated and fought in the Cause of Allâh with their wealth and their lives, they were the supreme conquerors and the masters.

It is well-known how the Messenger صلى الله عليه وسلم was fighting against the *Mushrikûn* (and all those who ascribe partners with Allâh تعالى) since Allâh the Most Respectful, the All-Majestic sent him and honoured him with the Messengership till Allâh تعالى caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet صلى الله عليه وسلم used to visit the people in their gatherings during the *Hajj* and *Umra* season and other occasions (too). He used to go to their market places, recite the Qur'ân, invite them to Allâh تعالى, the Most Respectful, the All-Majestic. He used to say, "Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allâh) in return for having Paradise." But he would not find anyone to support him or to give him a safe shelter.

---

[1] *Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

Prophet Muhammad صلى الله عليه وسلم carried on his mission of inviting people to Allâh تعالى (Islâmic Religion) and persevered in his mission of invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allâh's Proof be established against the disbelievers and that His Promise (be fulfilled to them which He assured them with His Statement):

"And We never punish until We have sent a Messenger (to give warning)." (V.17:15).

The people continued in their transgression and they did not take guidance from the manifest proof. The people of Quraish oppressed and harmed all those who followed him (Muhammad صلى الله عليه وسلم), put them to trials and afflictions in order to keep them away from their religion (Islâm), even to the extent that they exiled them from their homeland; some of them fled to Ethiopia, some went to Al-Madîna (Al-Munawwara) and some remained patient (at Makkah) in spite of the harm they suffered; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner) ... so much so that some of them were not able to sit straight from the severity (of the injuries) sustained from the beatings.

They used to tie a rope around the neck of Bilâl (may Allâh be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah ... And what Yâsir's family suffered from the torment was beyond what a normal human being can endure.

The people of Quraish harmed Allâh's Messenger (Muhammad صلى الله عليه وسلم) (too). They besieged him in Ash-Shi'b. Once 'Uqbah bin Abi Mu'ait tried to strangle him and he kept on squeezing the Prophet's clothes round his neck till the eyes of the Prophet صلى الله عليه وسلم bulged out, and Abû Bakr rushed at 'Uqbah and released the Prophet صلى الله عليه وسلم from him and said, "Would you kill a man because he says: My Lord is Allâh تعالى ?"

Abû Jahl also tried to kill the Messenger صلى الله عليه وسلم, while the latter was in prostration praying in the *Al-Masjid-al-Harâm*, he carried a huge stone to throw it on the Prophet's head. But when he (Abû Jahl) tried to throw it he turned on his heels frightened saying: "I am being prevented from going near to Muhammad (صلى الله عليه وسلم) by a huge stallion camel intending to swallow me."

And when Allâh تعالى wanted to reveal His religion (Islâm) and to fulfil His Promise and to make His Prophet صلى الله عليه وسلم victorious, Allâh تعالى the Most High ordered him to emigrate to Al-Madîna. So he stayed there and Allâh supported him with His Victory and with His slaves, the faithful believers —the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

Muhammad صلى الله عليه وسلم was dearer to the believers than their ownselves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad صلى الله عليه وسلم and his followers) and had put up all their efforts of enmity, standing and fighting against them ... and (in fact) they shouted against them from every corner. Then, at that time Allâh permitted them (Muhammad صلى الله عليه وسلم and his followers) to fight but He did not make it obligatory. He said:

"Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory." (V.22:39).

"Those who have been expelled from their homes unjustly only because they said: Our Lord is Allâh." (V.22:40).

The above Verses clearly state that Allâh تعالى is Able to give victory to His worshippers (the believers) without fighting, but Allâh wants from His worshippers obedience with all their efforts as it is evident from the following Divine Verses:

"So when you meet (in fight ... *Jihâd* in Allâh's Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection] but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the way of Allâh, He will never let their deeds be lost.

"He will guide them and set right their state.

"And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in this world)." (V.47:4,5,6).

Then after that He made fighting (*Jihâd*) obligatory against all those who fight you (Muslims); not against those who didn't fight you. So Allâh ordered:

"And fight in the way of Allâh those who fight you..." (V.2:190).

Then Allâh تعالى revealed in *Sûrat At-Taubah* (*Bara'ah*) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the *Mushrikûn* as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islâm, till they pay the *Jizyah* (a tax levied on the non-Muslims who do not embrace Islâm and are under the protection of an Islâmic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So Muslims were not

permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non-Muslims).

As it is now obvious, at first "the fighting" was forbidden, then it was permitted and after that it was made obligatory — (1) against them who start "the fighting" against you (Muslims)... (2) and against all those who worship others along with Allâh... as mentioned in *Sûrat Al-Baqarah* (II), *Âl-Imrân* (III) and *At-Taubah* (IX)... and other *Sûrahs* (Chapters of the Qur'ân).

Allâh تعالى made the fighting (*Jihâd*) obligatory for the Muslims and gave importance to the subject-matter of *Jihâd* in all the *Surah* (Chapters of the Qur'ân) which were revealed (at Al-Madinah) as in Allâh's Statement:

> "March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you if you but knew." (V.9:41).

And He (Allâh) said:

> "*Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know." (V.2:216)

Fighting, even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damage to the industries, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allâh had made ready an immensely good reward that cannot be imagined by a human soul.

'Ikrimah (a religious scholar) said: At first Muslims disliked it (*Jihâd*), but later they loved it and said: "We listen and obey." And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes clear to compare the hardship involved and its reward.

The Verses of the Qur'ân and the *Sunna* (the Prophet's legal ways, orders) exhort Muslims greatly to take part in *Jihâd* and have made quite clear its rewards, and praised greatly those who perform *Jihâd* (the holy fighting in Allâh's Cause) and explained to them various kinds of honours which they will receive from their Lord (Allâh تعالى). This is because they — *Mujâhidûn* are Allâh's troops. Allâh تعالى will establish His religion (Islâm), through them (*Mujâhidûn*). He will repel the might of His enemies, and through them He will protect Islâm and guard the religion safely.

And it is they (*Mujâhidûn*) who fight against the enemies of Allâh in order that the worship should be all for Allâh (Alone and not for any other deity) and

that the Word of Allâh تعالى (i.e. none has the right to be worshipped but Allâh تعالى and His religion Islâm) should be superior. Allâh has made them (*Mujâhidûn*) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Law-Giver (Allâh) has made one who leads another to do a deed equal to the doer of the deed himself both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allâh's Statement in this matter:

"O you who believe! Shall I guide you to a commerce that will save you from a painful torment?" (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allâh تعالى, the Lord of *'Âlamîn* (mankind, jinn and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allâh تعالى says:

"That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh تعالى with your wealth and your lives..." (V.61:11)

Allâh تعالى further says:

"That will be better for you if you but know." (V.61:11)

i.e. *Jihâd* (holy fighting in Allâh's Cause) is better for you than your staying (back at home). Regarding the reward Allâh says:

"(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity (*'Adn* Paradise) — that is indeed the great success." (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allâh تعالى said:

"And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers." (V.61:13).

Good-gracious (indeed) how beautiful are these Words (of Allâh) and how they appeal to human hearts. How great is the attraction for them and how they lead one towards one's Lord (Allâh تعالى). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allâh تعالى to bestow upon us His Blessings.

And Allâh تعالى says:

"Do you consider the providing of drinking water to pilgrims and the maintenance of *Al-Masjid-al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh! And Allâh guides not those people who are the *Zalimûn* (polytheists and wrong-doers)." (V.9:19).

"Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful." (V.9:20).

"Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights.(V.9:21).

"They will dwell therein for ever. Verily, with Allâh is a great reward." (V.9:22).

In the above Verses Allâh تعالى the Most High, Who is above all that they ascribe to Him, informs that those who maintain *Al-Masjid-al-Harâm* (at Makkah) [and their maintenance of the mosque means to do *I'tikâf* in it, the *Tawâf* (circumambulation) of the *Ka'bah*, and the offering of *Salât* (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did *Jihâd* in Allâh's Cause. Allâh تعالى informed that the believers who fight in Allâh's Cause (*Mujâhidûn*) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of : (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allâh تعالى denied the equality between the *Mujâhidûn* (those who fight in Allâh's Cause) and those who maintain the *Al-Masjid-al-Harâm* (at Makkah) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

"The Mosques of Allâh shall be maintained only by those who believe in Allâh تعالى and the Last Day, perform *Iqâmat-as-Salât*, and give *Zakât* and fear none but Allâh. It is they who are expected to be on true guidance." (V.9:18).

So it is they (above said people) who are called by Allâh تعالى as "the maintainers of the mosques" — And in spite of all this, still the people who do *Jihâd* are far superior in grade than them (maintainers of the mosques) before Allâh تعالى .

Allâh تعالى says:

"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allâh has

promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward." (V.4:95).

"Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful." (V.4:96).

Allâh تعالى (the All-Mighty) denied the equality between the believers who sit (at home) and join not in *Jihâd* — and the *Mujâhidûn* (those who fight in Allâh's Cause), — then He mentioned the superiority of the *Mujâhidûn* over those (believers) who sit (at home) by a grade and then later on mentioned their (*Mujâhidûn's*) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allâh تعالى preferred the *Mujâhidûn* over those (believers) who sit (at home) are seven and these Allâh تعالى mentioned in His Statement:

"... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allâh تعالى, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allâh loses not the reward of the *Muhsinûn*." (V.9:120)

These are five — then Allâh says:

"Nor do they spend anything (in Allâh's Cause) — small or great, — nor cross a valley, but is written to their credit..." (V.9:121).

So these are two bringing the total to seven.

Ibn Qayyim after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in *Sahih Al-Bukhari*:

Narrated Abû Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever believes in Allâh and His Messenger, performs *Iqâmat-as-Salât* and observes *Saum* (fasts) in the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise no matter whether he fights in Allâh's Cause or remains in the land where he is born." The people said, "O Allâh's Messenger! Shall we inform the people of this good news?" He صلى الله عليه وسلم said, "Paradise has one hundred grades which Allâh has reserved for the *Mujahidûn* who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle (best) and highest part of Paradise." [The subnarrator added, "I think the Prophet صلى الله عليه وسلم also said: 'Above it (i.e. *Al-Firdaus*) is the Throne of the Gracious (i.e. Allâh), and from it originate the rivers of Paradise.' "] (*Hadîth* No.2790).

Ibn Qayyim said as regards the Statement of Allâh (تعالى):-

"Verily, Allâh has purchased of the believers their lives and their properties; for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success." (V.9:111).

So Allâh (سبحانه) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

(1) Allâh informed the believers with the word of emphasis: "Surely."

(2) By using the past tense which denotes that the thing has already happened, and was confirmed and it remained as it was.

(3) Moreover, He took upon Himself the responsibility of this convenant as He Himself bought the deal.

(4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.

(5) The Arabic word *'alâ* used in this Divine Verse denotes obligation to convey to His worshippers that it is a binding on Him.

(6) He confirmed that it is indeed a binding on Him.

(7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur'ân).

(8) He used the interrogative form to emphasize the fact that there is none Truer to his convenant than Him (Allâh).

(9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another regarding a contract which has been ratified and has come to stay and admits of no choice or abro-ations.

(10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allâh's) Statement "Bargain which you have concluded" i.e. the price with which you have exchanged the deal, Allâh the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

"(The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who observe *Saum* (fast) (or go out in Allâh's Cause), who bow down [in *Salât* (prayer)], who prostrate themselves [in *Salât*

(prayer)], who enjoin (on people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers." (V.9:112)

And sufficient is this excellence — (for a *Mujâhid* which he will receive) honour and high degrees of grade — along with other things which Allâh تعالى has made clear in the Qur'ân: about the description of the reward of *Mujâhidûn*, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islâm, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allâh تعالى will grant them victory and support them with the angels, as it is evident from the Statement of Allâh:

"Remember when you (Muhammad صلى الله عليه وسلم) said to the believers: 'Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?' Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allâh made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allâh the All-Mighty, the All-Wise." (V.3:124, 125, 126).

"So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good) We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Zalimûn* (polytheists and wrongdoers). And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are patient?" (V.3:139, 140, 141, 142).

And Allâh informed about those who are martyred in His way. They are alive and that they are with their Lord Allâh تعالى finding what they wish of provisions and their faces are delighted with glad tidings. As Allâh تعالى says:

"Think not of those who are killed in the way of Allâh as dead. Nay, they are alive with their Lord and they have provision.

"They rejoice in what Allâh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

"They rejoice in a grace and a bounty from Allâh and that Allâh will not waste the reward of the believers.

"Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward." (V.3:169-172)

And He (Allâh تعالى) says:

"Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan." (V.4:76).

"Then fight, (O Muhammad صلى الله عليه وسلم), in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing." (V.4:84).

And He (Allâh تعالى) says:

"Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allâ'; and whoso fights in the Cause of Allâh and is killed or gets victory, We shall bestow on him a great reward." (V.4:74).

And so on — there are other similar Verses (in the Qur'ân) — besides these.

Think deeply, dear brother in Islâm, how Allâh تعالى encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how *Jihâd* is connected with *Salât* (prayers) and *Saum* (fasting). It is made obvious that *Jihâd* is similar to both of them, and all the three (*Jihâd*, *Salât* and *Saum*) are ordained (by Allâh) for the believers.

See how Allâh has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (*Jihâd*) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as *Mujâhidûn* (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihâd is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars unanimously agree that *Jihâd* is superior to *Hajj* and *'Umra* (pilgrimage) and also superior to non-obligatory *Salât* (prayer) and *Saum* (fasting) as mentioned in the Qur'ân and Prophet's *Sunna*. It is obvious that the benefits of *Jihâd* for us are extensive and comprehensive; it (*Jihâd*) includes all kinds of worship both hidden and open, it also includes (a great) love for Allâh تعالى and it shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him — it

(*Jihâd*) shows one's patience, one's devotion to Islâm, one's remembrance to Allâh تعالى and there are other kinds of good deeds which are present in *Jihâd* and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for *Jihâd*. It is confirmed in the two authentic books (of *Hadîth*). Narrated Abû Hurairah (may Allâh be pleased with him): I heard Allâh's Messenger صلى الله عليه وسلم saying: "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariyyah* (army unit) going out for *Jihâd* in Allâh's Cause. By Him in Whose Hand my life is! I would love to be martyred in Allâh's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred." (*Sahih Al-Bukhari*, *Hadith* No. 2797).

So the Prophet صلى الله عليه وسلم , through his ways of life, his firmness, his courage, and his patience has deeply encouraged the *Mujâhidûn* for Allâh's Cause.

He صلى الله عليه وسلم informed them the immediate and deferred reward of *Jihâd* for them, and how different kinds of evils Allâh تعالى repels with it; and what a great honour, power, dignity and high grade is obtained through it and he صلى الله عليه وسلم has placed *Jihâd* at the top in Islâm. The Prophet صلى الله عليه وسلم says:

> "Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allâh تعالى has reserved for the *Mujâhidûn* who fight in His Cause" [as mentioned in the two authentic Books (*Al-Bukhâri* and *Muslim*)]. [See *Sahih Al-Bukhari*, *Hadîth* No. 2790].

> It is narrated in *Sahih Al-Bukhâri*, Allâh's Messenger صلى الله عليه وسلم said:

> "Anyone whose both feet get covered with dust in Allâh's Cause will not be touched by the Hell-fire." (*Hadîth* No. 2811).

> It is also narrated in the two books (*Al-Bukhâri* and *Muslim*):

> A man said, "O Messenger of Allâh! Inform me of a thing that is equal to *Jihâd* (in Allâh's Cause)!" Allâh's Messenger صلى الله عليه وسلم said, "You cannot (do that)." The man said, "Inform me of that." Allâh's Messenger صلى الله عليه وسلم said, "Can you observe *Saum* (fast) continuously without eating or drinking (at all) and stand continuously in *Salât* (prayer) from the time the *Mujâhidûn* go out for *Jihâd* (till the time they return back home)?" The man replied, "No." Allâh's Messenger صلى الله عليه وسلم said, "That is (the thing) which is equal to *Jihâd*."

> Likewise Allâh's Messenger صلى الله عليه وسلم said:

1. The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.
2. That all their sins and faults are forgiven.
3. That each of them can intercede with Allâh تعالى for seventy of his family members.
4. That he will come secure on the Day of Resurrection from the great terror.
5. That he will not feel the agonies and distress of death.
6. That he will not be horrified by the (great) Gathering (on the Day of Resurrection).
7. That he does not feel the pain of "the killing" except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed — nd a standing (praying) or a sleeping person in *Jihâd* is better than a fasting or standing (praying) person not in *Jihâd* — and whosoever acted as a guard or escort in Allâh's Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in *Jihâd* for Allâh's Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allâh تعالى has reproached those who remained behind from Allâh's Messenger صلى الله عليه وسلم during the battle of Tabuk (i.e. they did not join in it) — they who cling heavily to the luxuries of this world — they who lagged behind from hastening onwards to march forth (for the battle of Tabuk) — Allâh تعالى says:

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. go for *Jihâd*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter." (V.9:38).

Similarly Allâh تعالى disapproved of those who abandoned *Jihâd* (i.e. they did not go for *Jihâd*) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remain behind from *Jihâd* and sit (at home) with horrible punishment. He (Allâh تعالى) referred to them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

"If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allâh is Able to do all things." (V.9:39).

And there are many Verses of the Qur'ân besides this Verse (that threaten the Muslim nation if they give up *Jihâd*).

And you will not find any organization past or present, religious or non-religious as regards (*Jihâd* and military) (ordering) the whole nation to march forth and mobilize all of them into active military service as a single row for *Jihâd* in Allâh's Cause - so as to make superior the Word of Allâh (i.e. none has the right to be worshipped but Allâh), as you will find in the Islâmic Religion and its teachings.

The Qur'ân and *As-Sunnah* (the legal ways of Prophet Muhammad صلى الله عليه وسلم) have clearly given (wonderful explanation for) every act concering *Jihâd*. The Book has distributed its different actions and its great number of responsibilities on its special units a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur'ân and *As-Sunna*.

The Verses of Qur'ân and *As-Sunna* of Allâh's Messenger Muhammad صلى الله عليه وسلم are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allâh تعالى and to get ready against them with all they can of power — because that is the first step for *Jihâd* (fighting) and the supreme way for the defence. To get ready (for *Jihâd*) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), ships (navy), etc, and the training of the soldiers in these weapons] are all included under (the meaning) of the word "force (i.e. land-force, navy and air-force)." And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say is: obedience and military discipline. Allâh تعالى has mentioned the two elements of this foundation in the two following Verses of His Book (the Qur'ân).

As to the obdience, Allâh تعالى says:

"Those who believe say: 'Why is not a *Sûrah* (Chapter of the Qur'ân) sent down (for us)?' But when a decisive *Sûrah* (explaining things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites to listen to Allâh and to obey Him). Obedience (to Allâh) and good words (were better for them)." (V.47:20,21).

And as to the military discipline, Allâh تعالى said in *Sûrah As-Saff* (Rows or Ranks):

"Verily! Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (V.61:4).

Similarly the Islamic armed forces are exhorted to give their *Bai'a* (pledge) to listen and obey, both in hard times and in ease, and in what they like and in what they dislike. Allâh تعالى says:

"Verily, those who give the *Bai'a* (pledge) to you (O Muhammad), are (in fact) giving the *Bai'ah* (pledge) to Allâh." (V.48:10).

And Allâh تعالى praised those who are true to (their) covenant and who fulfill their covenant by His Statement:

"Among the believers are men who have been true to their covenant with Allâh, [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least." (V.33:23).

And He ordered the believers to take a firm stand against the enemy when they (believers) meet their force, and to remember Allâh تعالى (much) at the time of horror, as He said:

"O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful." (V.8:45).

And He (Allâh تعالى) encouraged the *Mujâhidûn* in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:

"So when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter (is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islam), until war lays down its burdens..." (V.47:4)

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise." (V.4:104).

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's way, nor did they weaken, nor degrade themselves. And Allâh loves the patient." (V.3:146).

Similarly, He ordered (the *Mujâhidûn*) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness — as He said:

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers." (V.3:139).

And Allâh تعالى informed that He has given a guarantee of victory to those who will defend Allâh's religion (true Islâm). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: true faith in Allâh تعالى and that the victory is (always) from Allâh تعالى — as Allâh تعالى said:

"If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust." (V.3:160)

"How often a small group overcame a mighty host by Allâh's leave? And Allâh is with the patient." (V.2:249)

"O you who believe! If you help (in the cause of) Allâh, He will help you and make your foothold firm." (V.47:7)

"And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors." (V.37:171-173)

"... And (as for) the believers it was incumbent upon Us to help (them)." (V.30:47)

Similarly the Qur'ân points out the well-known fact that the battle is by turns, (one) day (victory) is for you — (the other) day (victory) is for others — as Allâh تعالى said:

"If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others,. And so are the days (good and not so good), that We give to men by turns..." (V.3:140).

And He made "the mutual consultation" as one of the legal foundations in order to make an exact decision, particularly in important matters like *Jihâd* and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

"... And who (conduct) their affairs by mutual consultation." (V.42:38).

And in spite of the perfection of the intelligence of Allâh's Messenger صلى الله عليه وسلم and along with his being helped by Divine Inspiration still Allâh ordered him (saying):

"... And consult them in the affairs..." (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur'ân warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allâh's Help does not descend upon the disobedient sinners:

"Those of you who turned back on the day, the two hosts met (i.e. battle of Uhud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned..." (V.3:155).

Allâh has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (about it), and informed them that the dispute is the reason for failure and the loss of the strength and kingdom:

"... And do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely Allâh is with those who are patient."(V.8:46)

And to beware of fleeing from the enemy during the (Jihâd battle), and it is one of the biggest sins and those who commit it are threatened with grave punishments:

"O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them." (V.8:15)

"And whosoever turns his back to them on such a day, — unless it be a stratagem of war, or to retreat to a troop (of his own) — he indeed has drawn upon himself the wrath form Allâh. And his abode is Hell, worst indeed is that destination!" (V.8:16)

Allâh تعالى forbade *Al-Ghulul* (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And a person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses.

"It is not for any Prophet to take illegally a part of booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly." (V.3:161)

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for false-forged slogans. Whenever the Messenger صلى الله عليه وسلم appointed a Commander-in-Chief for an army unit, he used to advise him specially to be afraid and dutiful to Allâh, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allâh تعالى and for the Cause of Allâh تعالى and kill those who disbelieve in Allâh تعالى . Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children...."

And he (the Prophet صلى الله عليه وسلم) used to say to his companions when they intended invasion:

"Proceed in the Name of Allâh تعالى and for Allâh تعالى and upon the religion of Allâh's Messenger صلى الله عليه وسلم: Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allâh loves the good-doers."

For that, the Messenger صلى الله عليه وسلم and those who believed in him were tried with fair trials (martyrdom or mighty reward) to make victorious this religion (Islâm) and to invite others to it (Islâm). So Allâh assisted them with victory and sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So they fought in the Cause of Allâh تعالى (for) Islâmic Faith (worshipping none but Allâh Alone) and sincerely (for Allâh's sake) and to make victorious Allâh's religion till it becomes superior over all religions, and mankind is brought out — (1) from darkness into the light, (2) from the worshipping of men to the worshipping of Allâh Alone (the only true God), (3) from the narrowness of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islâm. They knew well that Allâh has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allâh's Support, and of his Messenger's promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allâh تعالى:

"If Allâh helps you, none can overcome you ..." (V.3:160)

And that they are troops of Allâh تعالى, and that they are fighting in Allâh's Cause, and surely Allâh تعالى will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of 'Umar bin Al-Khattab رضي الله عنه, as he consulted his companions regarding sending troops to 'Irâq (for participating in the battle of Nahâwand). 'Ali bin Abû Tâlib رضي الله عنه said to him ('Umar): "O Chief of the believers! This matter cannot be 'victory or defeat' because of a great number, or a small number but it is His (Allâh's) religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached far as it has reached. We have been promised (victory) by Allâh, and Allâh fulfills His Promise and supports His troops."

And here is the example of Khâlid bin Walîd رضي الله عنه as he came from 'Irâq, a man from the Arab Christians said to Khâlid: "How great is the number of Romans and how small is the number of Muslims?" Khâlid replied: "Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops is with victory and the smallness of the troops is with defeat, not with the number of men, by Allâh I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their

number is doubled. (The hoofs of his horse had chafed and received injuries during its return form 'Irâq to Al-Madinah)."

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allâh's Help, depending upon His Promise as it happened in the Islâmic army under the commandership of Sa'd bin Abî Waqqâs. He stood in front of the town of Al-Madyan المدائن and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris increased tremendously with overflooding and it overthrew its foam from excessive water in it. Sa'd addressed the troops over its bank (saying): "I have resolved to cross this sea (great river) in order to assault them (the enemy)." They (the people) replied: "May Allâh direct us and you to follow the right path. So please do it." Then he (Sa'd) rushed heedlessly into the (river) Tigris with his horse and all his troops too rushed heedlessly into it (Tigris) and not a single man was left behind; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the land surface. So when the Persians saw them they said: *Diwana... Diwana*, (i.e. mad people... mad people). By Allâh! You are not fighting against human beings, but against jinn." On that Sa'd رضى الله عنه started saying: "Allâh is Sufficient for us and He is the Best Disposer (for our affairs); by Allâh! Surely Allâh تعالى will give victory to His friends; verily, Allâh will make superior His religion, and verily Allâh will defeat His enemy. as long as there are neither adulterers nor those who commit (similar) sins in the army (Sa'd's troops), then the good deeds will overcome the evil."

Yes! They (the Muslims) used to be afraid of: (1) their sins, and (2) disobedience of Allâh تعالى, more than they used to be afraid of their enemy or their enemy's great number and mighty weapons, as we find 'Umar bin Al-Khattab رضى الله عنه saying: (in his letter to the Commander Sa'd bin Abû Waqqâs when he sent him for the conquest of Persia):

"... Then after, I order you and all the troops that are along with you to be obedient to Allâh in all circumstances as this (being obedient to Allâh تعالى) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allâh تعالى and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power. And if we will not gain victory over them by our merits, we do not

overpower them by our strength. And you should also know that in this marching of yours (for Allâh's Cause) there are guards (angels) upon you from Allâh تعالى (to watch you), and they know all that you do. So be shy of them and do not commit Allâh's disobedience (crimes and sins) while you are going in Allâh's Cause and do not say: 'Our enemy is worse than us, so they will not overpower us.' Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allâh's disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allâh تعالى the assistance over your ownselves, (to save you from crimes and sins) just as you ask Allâh for the victory over your enemies... I ask of Allâh تعالى that, both for you and for us."

So the Muslim warriors (*Al-Mujâhidûn*) strictly followed what this rightly guided caliph 'Umar had mentioned (as above). And they (*Mujâhidûn*) were as they were described by a Roman to a Roman Chief; (he said): "I have come to you from men, very precise in their manners; they ride swift race-horses, during the night they worship (Allâh Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices while reciting the Qur'ân and the mentioning of Allâh much." So he (the Roman Chief) looked at his companions and said: "It has come to you from them that over which you have no power."

And here is the story of 'Uqbah bin Nâfi': He ('Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Qairawan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes..., etc. So he ('Uqbah) invoked Allâh تعالى , and Allâh answered to his invocation, he then said: "O snakes and wild beasts of prey! We are the companions of Allâh's Messenger (Muhammad صلى الله عليه وسلم), go away from us as we are landing here, and afterwards if we find any (of you wild beasts and snakes) we will kill you." So the people saw that day, the (wild) animals and snakes carrying their young ones, shifting from that place... And a great number of natives (*Al-Barbar*) saw (all) that and embraced Islâm.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose) Allâh تعالى has sent and chosen them from among the great number of mankind and from the great number of nations of the earth... Allâh تعالى said:

"You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم , and his *Sunnah* (legal ways)] are the best of

peoples ever raised up for mankind, you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid what is *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh..." (V.3:110)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islâmic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islâm, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allâh تعالى hated and forsook them. He (Allâh) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became "a free wealth" with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muhammad صلى الله عليه وسلم) became apparent:

"It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate." A person asked the Prophet صلى الله عليه وسلم: "Will that happen because of our small number on that day?" The Prophet said: "Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly Allâh will remove from the hearts of enemies 'the fear from you' and surely He (Allâh) will throw *Wahn* in your hearts." A person asked: "What is *Wahn*, O Allâh's Messenger?" The Prophet صلى الله عليه وسلم said, "*Wahn* is to love (this) world and to hate death."

The Prophet صلى الله عليه وسلم also said:

"If you: (1) practiced *Bai'a Al-'Înah* (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the *Jihâd* (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation and it will not be removed till you return back to your religion." (*Abû Dâwûd*).

And now they (Muslims) have deserted the *Jihâd* and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allâh in spite of their Islâmic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalists said: "When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated

towards the contradictory (man-made) laws taken from the opinions of men, there spread in them immorality of character, falsehood, hypocrisy, ill-will and hatefulness increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contented with the life in which they eat, drink, sleep, and compete not with others in superiority." All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) observes in every community (nation) that gives up *Al-Jihâd* and is engrossed: (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.

History informs us: What the most wretched (*Al-Maghool* and *At-Tâtâr*) did to the Muslims? That which will sadden the hearts and will make the eyes shed tears...

Ibn Al-Athîr said: "I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking to speak about it, so that I put a foot forward and another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that ... would that my mother had not begotten me... would that I had been dead before this, and had been forgotten and out of sight... This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter that no similar calamity will happen and that did befall (cover) the mankind and particularly the Muslims." Ibn Al-Athîr then mentioned the weaknesses of the Muslims and the victory of their enemies over them...he said: "A woman from (the *Tâtâr*) entered a house and killed a group of its dwellers and they thought her to be a man... one of them (the *Tâtâr*) entered a street in which there were one hundred men and he went on killing them one by one, till he killed them all, and not even a single man (out of the hundred) raised his hand against him (the *Tâtâr*) to harm him... and humiliation was put over the men... so they did not defend themsleves neither little nor more. We take refuge with Allâh تعالٰی from being defeated (by the enemy)." Ibn Al-Athir further said: "One of the *Tâtârs* got hold of a man and he (the *Tâtâr*) could not find any (weapon) to kill him, so he told the man: "Put your head over this stone and do not move (keep it on)"... and so the man put his head over the stone and remained there till the same man came with a sword and killed him... and there were many similar incidents"...

So it is absolutely obligatory upon the Islâmic nation, and particularly upon the religious scholars and the rulers from them to be obedient to Allâh تعالٰی, fear Him and to be dutiful to Him and to settle the matters of differences amongst themselves and to propagate "The invitation to this religion (Islâm) to others, publish its good aspects, and instruct (teach) the people its (Islâm's) laws and *Hikmah* (the Qur'ân and *Sunna*) as did the Muslim nobles of early days." They (Muslim nobles of early days) strove hard in Allâh's Cause as they ought to have striven with sincerity and with all their efforts that His (Allâh's) Name should be

superior... They stood... inviting people to Allâh's religion (Islâm), explained to them the good aspects and the excellence of Islâm... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islâm's) teachings. But before long their descendants deviated from the Right Path, tore themselves into pieces after they were one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islâmic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allâh تعالى says:

"Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allâh for a people who have firm Faith?" (V.5:50).

We beseech Allâh to make victorious His religion (Islâm) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is — *Amîn*.

Sheikh 'Abdullah bin Muhammad bin Humaid

Chief Justice of Saudi Arabia